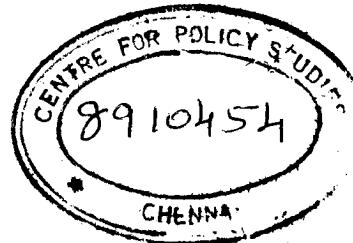


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27



Vagbhāṭa's

AŚTĀṄGA HRDAYAM

(Text, English translation, Notes, Appendix and Indices)

VOL. I

(*SŪTRA STHĀNA* and *ŚĀRĪRA STHĀNA*)

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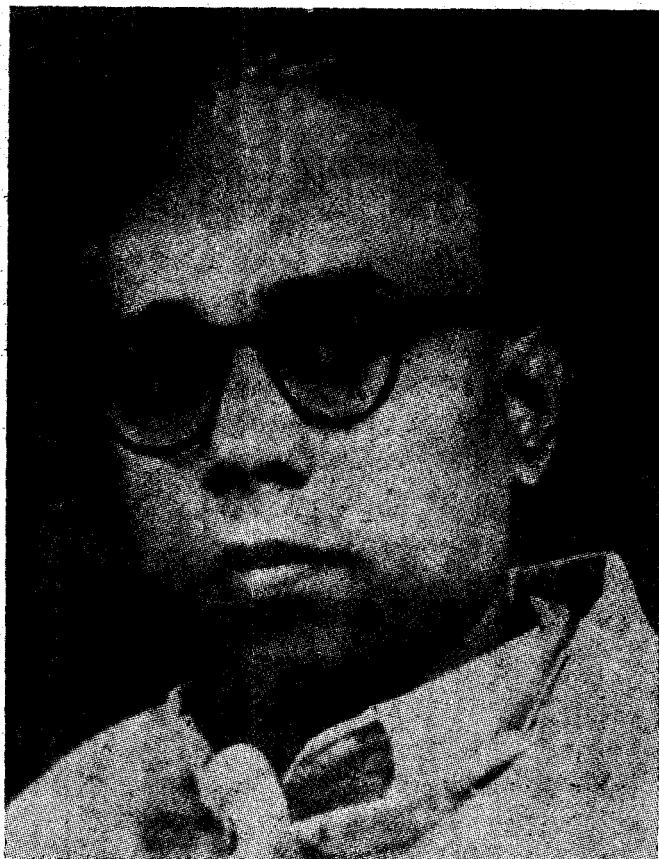
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ASTĀÑGA HRDAYAM

ŚUTRASTHĀNA
(Section on general principles)

Dedicated to the sacred memory
of
my preceptor



Prof. C. Dwarakanath
who
showered on me a paternal affection and insisted on
my literary service to Ayurveda.

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Scheme of transliteration

अ=a	आ=ā	इ=i	ई=ī	उ=u	ऊ=ū	ऋ=r
ए=e	ऐ=ai	ओ=o	औ=au	अं=am	अः=h	
क=k	ख=kha	ग=ga	ঘ=gha	ঙ=ṅa		
ছ=ca	চ=cha	জ=ja	ঝ=jha	ঞ=ñā		
ট=ṭa	ঢ=ṭha	ঢ=ḍa	ঢ=ঢha	ণ=ṇa		
ত=t	থ=tha	দ=da	ঘ=dha	ন=na		
প=p	ফ=pha	ব=ba	ঘ=bha	ম=ma		
য=y	র=ra	ল=la	ঘ=va	শ=ś		
ষ=ṣa	স=sa	হ=ha	ঢ=la	ঞ=kṣa		
ঢ=tra			ঞ=jñā			

— — —

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 'Bṛhat 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 Aruṇadatta) 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. *Sūtrasīhāna* :—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 Chaukhambha Orientalia, Varanasi, 1982.

2. *Sarira sthāna* :—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 sthāna* :—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 sthāna* :—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 sthāna* :—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 sthāna* :—The sixth and the last section is devoted to the remaining seven branches of Āyurveda. It has 40 chapters in total; divided as follows, viz. 3 for Bāla cikitsā (paediatrics), 4 for Graha cikitsā (demonology/psychiatry), 17 for Ūrdhvāṅga 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 śiroroga (diseases of the head). Śalya cikitsā (surgery) has 10 chapters; Damṣṭrā (toxicology) has 4; Jarā cikitsā (rasā-yana), (rejuvenation therapy, geriatrics) and Vṛṣa (vāji-karana (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 hr̥daya) 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 (Aṣṭāṅgasāṅgraha) has been written, suitably classified (arranged into sections, chap-

-
1. The statement ‘इति हृस्माहुरात्रेयादयो 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 Ayurveda treatises have quoted verses of *Aṣṭāṅgasangraha* and of *Aṣṭāṅgahṛdaya* calling them as 'from Vṛddha Vāgbhata' and "from Laghu/svalpa or (simply) Vāgbhaṭa" respectively.

Based on these points, it is now generally agreed that the author of *Aṣṭāṅga hṛdaya* is also Vāgbhaṭa. The next problem that has to be solved is whether both *Aṣṭāṅga sangraha* and *Aṣṭāṅga hṛdaya* are authored by one and the same person—Vāgbhaṭa, 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—Vāgbhaṭa, son of Simhagupta. This group consists of Cañdranañdana, Iñdu, Aruṇadatta, Niścalkara, Cakrapāṇidatta, 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, Vijayaraksita, Srikanṭhadatta, 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
<i>1. Nature of composition</i>	
(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.
<i>2. No. of verses</i>	
9241 (prose passages and verses together). ¹	7120 (only verses). ²
<i>3. No. of sthānās (sections)</i>	
6	6

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 Harisastri Paradkar, Bombay and reprinted by Chaukhambha Orientalia, Varanasi-1980.

Aṣṭāṅgasangraha		Aṣṭāṅgahṛdaya
4. No. of Adhyāyas (chapters)		
(a) Sūtrasthāna	— 40	30
(b) Śārīrasthāna	— 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) Īrdhvāñga 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) Vṛṣa (vājikarana) 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 trayī*-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 :

Jejjāṭa 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. Jejjāṭa—*Nirāñtara* 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 Jejjaṭa and Iñdu, 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.
2. A

(XVIII)

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

2. In *Aṣṭāṅga hr̥daya*, Vāgbhaṭa has quoted verses from that portion of Caraka samhitā which has been supplemented by Dridhabala, 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 hr̥daya* 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 travellor 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 hr̥daya* pertain to the early phase of Gupta era of Indian history (5th–7th century AD)

6. Mādhavakara (8th century AD) in his book *Rugvini-scaya* (mādhava nidāna) has quoted many verses from *Aṣṭāṅga hr̥daya*.

7. A sanskrit medical text 'rGuyud bzi' corresponding very closely to *Aṣṭāṅga hr̥daya* 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 hr̥daya* (as Astanqhrdy.).⁴

1. *Brihat samhita*. 73/3

2. Itsing—a record of Buddhist practices in India—translated by Takakusu. p. 128

3. & 4., Meulenbeld G. J—Mādhavanidāna and its chief commentaries.

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 vaṭaka).
3. Jejjaṭa-Nirañtarapada Vyākhyā.
4. Niṣcalakara-Ratnaprabhā Vyākhyā.
5. D C Bhattacharya-Date and works of Vāgbhaṭa—the physician ABORI-XX VIII p. 122
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 hr̥daya for the treatment of diseases. Aṣṭāṅga hr̥daya 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 propitatory and magical rites according to Atharvaveda, advice for the worship of gods—Siva, Sivasuta. Hara, Hari and other divine beings, the cow, the brahmana 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 hr̥daya; 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, Māyurī and mahā-māyurī 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 :

Tisaṭa—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 Tisata’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 Tisaṭa and Cañdraṭa are assigned to 10th and 11th Century AD respectively. Hence it is difficult to accept Tisaṭa as the son and Cañdraṭa as the grandson of Vāgbhaṭa of Aṣṭāṅga hṛdaya.

Disciples :

Jejjāṭa in the colophon of his commentary on Caraka samhita 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 Iñdu, similar difficulties are met with. In his commentary on Aṣṭāṅga sangraha, he says that there are many commentaries on Aṣṭāṅga sangraha before

1. Tisaṭa—Cikitsākalikā—

2. Ibid

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

4. Jejjāṭa Nirañtara pada vyākhyā—bharata vākyā.

5. Nilamegha—Tañtrayuktivicara—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 :

Aṣṭāṅgahṛdaya 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 *Sarvāṅgasundara* 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 Ḏalhaṇa (11th century AD) but some scholars doubt its annotation⁴, If accepted as true, then the date of Aruṇadatta has to be pushed back to 10th or 11th Century AD.

Sarvāṅgasundara 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. Śāsilekha vyākhyā-introductory verses.
2. Introduction to As. Hri-Harisstry paradkar
Vridhhatrayi-Gurupad Haldar
Vāgbhaṭa Vivecana-Priyavrata sarma
3. Aruṇadatta-SS Vyākhyā Introductory verses As Hr. Su 1/1
4. Ḏalhaṇa's Vyākyā-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 hr̥daya* by Cañdranañdana as there is some similarity between the two.

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

2. *Āyurveda Rasāyana*—is the work of Hemādri, son of Kāma-deva. He was a Maharashtra Brahmin belonging to Vatsa gotra. He was the chief minister and advisor (dharmādhikāri, srikaraṇādhipa) 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 Dharma 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.

Āyurveda Rasāyana—commentary on *Aṣṭāṅga hr̥daya* 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 Āyurveda Rasāyana Vyākhyā.
2. In the extant edition of *Aṣṭāṅga hr̥daya*, the two sthānās have been separated and printed.
3. Hemādri—Āyurveda Rasāyana 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 ḥṛdaya. 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 ḥṛdaya.

4. *Hṛdaya bodhika* (or *Hṛdaya bodhinī*)—is by Śridāsa Pañḍita who belonged to Kerala. He was a desciple of a scholar by name Vāsudeva. Only the first portion of this commentary (Sūtra, śārīra 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 Srikanṭha to the later part of it.³

5. *Nidāna ciñtāmaṇi*—is the commentary on Nidānasthāna of Aṣṭāṅga ḥṛdaya. It is the work of a scholar by name Toçaramalla Kānhaprabhu, 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 Sivadāsasena, 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), Hāṭakāñka (8th century), Jejjaṭa (9th century), Iśvarasena (11th century), Indu (12-13th century), Aśādhara (13-14th century), Udayādityabhaṭṭa (14th century), Bhatta Narahari (15th century), Ramanāthagaṇaka (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 'Aṣṭāñkar' during the reign of Khalif Harun-al-Rashid (773-808 AD).²

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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 hṛdaya 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 hṛdaya 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 :

‘अयुक्तं यदिह प्रोक्तं प्रमादेन अमेण वा ।
वाचोमया दयापन्तः सन्तः संशोधयन्तु तम् ॥

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1. Meulenbeld, G. J.-Mādhava Nidāna and its chief commentaries. pp. 644. Bibliography.
 2. Ibid.

प्रथमोऽध्यायः ।

Chapter-1.

ĀYUŚKĀMĪYA ADHYĀYA (desire for long life).

Namaskāra-(Obeisances.)

रागादिरोगान् सततानुषक्तानशेषकायप्रसूतानशेषान् ।
औत्सुक्यमोहारतिदाक्षघान 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), *krodha* (anger), *lobha* (greed), *mada* (arrogance), *matsarga* (jealousy), *dveṣa* (hatred), *bhaya* (fear) and many such bad emotions.

अथात आयुष्कामीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

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

आयुः कामयमानेन धर्मार्थसुखसाधनम् ।
आयुष्वदोपदेशेषु विधेयः परमादरः ॥ २ ॥

Person desirous of (long) life which is the means (instrument) for achieving *dharma* (righteousness), *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.

Ayurvedavatarapā-(origin of Ayurveda)-

ब्रह्मा स्मृत्वाऽयुषो वेदं प्रजापतिमज्ञाहत् ।
सोऽश्विनौ तौ सहस्राक्षं सोऽत्रिपुत्रादिकान्मुनीन् ॥ ३ ॥
तेऽश्विवेशादिकांस्ते तु पृथक् तत्राणि तेजिरे ।

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 disciples) composed treatises, each one separately.

2-3.

Notes :— The above is a brief narration of origin of Āyurveda according to Caraka samhitā, 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 Indra’s 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, Hārīta and Kṣārapāṇi. Each one of them wrote a treatise and placed them before their teacher Kṛṣṇātrey 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 samhitā-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 sampradāya 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 Dṛḍhabala. Modern scholars assign Kṛṣṇātrey and Agniveśa to 6th-5th cent. B. C.; Caraka muni to 2nd cent. A. D. and Dṛḍhabala to 4th cent. A. D.

तेभ्योऽतिविप्रकीर्णभ्यः प्रायः सारतरोच्यः ॥ ४ ॥
क्रियते उष्ट्राङ्गहृदयं नानिसंक्षेपविस्तरम् ।

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 ⁴(eight branches of *Ayurveda*)—

कायवालग्रहोर्न्दिशल्यदंघाजरावृष्टान् ॥ ५ ॥
अष्टावज्ञानि तस्याहुश्चिकित्सा येषु संधिता ।

Kāya, Bāla, Graha, Urdhvāṅga, Śalya, Damṣṭrā, Jarā and Vṛṣa—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).

Śalya cikitsā also known as *sastra 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). Vṛṣa cikitsā deals with treatment of diseases like impotence, sterility etc. and making man sexually strong by the use aphrodisiacs (verification).

Tridosāḥ—(the three doṣas)—

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः ॥ ६ ॥
विकृताविकृता देहं प्रन्ति ते वर्तयन्ति च ।

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

Notes :-- The doṣas 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 (vṛddhi) 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 called as *sārīraka 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 हन्ताभ्योरथोमध्योर्ध्वसंथयाः ॥ ७ ॥

Though present all over 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.

वयोहोरात्रिमुक्तानां तेऽन्तमध्यादिगाः 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*) :-

तैर्मवेद्विषमस्तीक्ष्णो मन्दश्चाग्निः समैः समः ॥ ८ ॥

By them (the *doṣas*) are produced the *viṣamāgni*, the *tiṣṇāgni* and the *mañdāgni* respectively; while *samāgni* 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 *samāgni*-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 क्रूरो मुदुमध्यो मध्यः स्थात्वैः 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 predominance/aggravation of *vāta*, the bowel movement is hard (hard scabulous feces 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)—

शुक्रार्तवस्थैर्जन्मादौ विषेणेष विषक्रिमेः ॥९॥

तैश्च तिस्रः प्रकृतयो हीनमध्योत्तमाः पृथक् ।

समधातुः समस्तासु शेषा, निन्द्या द्विवेषजाः ॥१०॥

By them (the *doṣas*) which are present in the śukra (male seed) and ārtava (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 *saṃadhatu* *prakṛti*, which is ideal; those arising from combination of two *doṣas* are *nindya* (denounced).

*Notes :—*The male seed is the śukrānu (spermatazoon) and the female seed is the aṇḍānu—(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 dvañdvaja or saṁsargaja (from the combination of any two doṣas) and one from sammiśra or sannipāta (from the combination of all the three together in equal proportion). Among them, ekadoṣaja are *hīna* (poor), the *saṁsargaja* (dvañdvaja) are *madhya* (moderate) and *sammiśra* is *uttama* (best, ideal). Further, even among the ekadoṣaja, the first one (*vātaja*) is *hīna* (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 Śāriṇa 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)—

तत्र रुक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः ।

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

पित्तं सस्नेहतीक्षणोष्णं लघु विस्रं सरं द्रवम् ॥११॥

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

स्निग्धः शीतो गुरुमन्दः शुद्धणो मृत्तिः 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 dosās and more information about the dosās will be found later in chapters. 11 & 12.

संसर्गः सन्निपातश्च तदिद्वचिक्षयकोपतः ॥१२॥

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

Dhātu and mala—(basic tissues and wastes)—

रसासुडमांसमेदोस्थमज्जुक्राणि धातवः ।

सप्त दूष्याः

Rasa (plasma), asṛk (blood), māṁsa (muscles), medas (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 dosās).

मला मूत्रशक्तस्वेदादयोऽपि च ॥१३॥

Malās (waste products) are the mūtra (urine), śakṛt (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 (dosās, dhātus and malās) is caused by the use of samāna (similar) and its opposite (decrease) by use of viparīta (dissimilars).

Notes :--Each of the dosās, 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 dosās, 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 स्वाद्वम्लवणतिकोषणकषायकाः ॥१४॥

घड् द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः ।

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--

तत्राद्या मारुतं इन्नितं त्रयस्तिकादयः कफम् ॥१५॥

कषायतिकमधुराः 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 doṣās). (15.)

Notes :--Madhura is the synonym of swādu (sweet), “others cause increase” is explained as follows., tikta (bitter), ūṣṇa (pungent) and kaṣāya (astringent) cause vrddhi (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 doṣās), kopanā (those which aggravate the doṣās) 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.

Vipāka (end product of digestion) :-

त्रिधा विपाको द्रव्यस्य स्वाद्वालकदुकात्मकः ॥१७॥

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

Notes :--—More details in chapter 9.

Gurvādi gunāḥ (qualities) :-

गुरुमन्दहिमस्तिथश्लक्षणसान्द्रमृदुस्थिराः ।

गुणः सस्क्रमविशदा विशतिः सविषर्ययाः ॥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)
Snighda (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 karāṇa (cause of disease and health) :-

कालार्थकर्मणां योगे हीनमिथ्यातिमात्रकः ।

सम्यग्योगश्च विशेषो रोगारोग्यैककारणम् ॥१९॥

Hina (inadequate, poor), mithyā (improper, perverse) and ati (excess), yoga (association, contact, union) of kāla (season), aītha (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 दोषवैषम्यं, 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 āgañtu (traumatic, arising from external causes). 20.

तेषां कायमनोभेदादधिष्ठानमपि द्विधा ।

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

Manasika dosah—(doṣas of the mind) :-

रजस्तमश्च मनसो द्वौ च दोषाबुद्धाहृतौ ॥२१॥

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

Notes :—Satva, rajas and tamas are known as the three mahaguṇas, 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 निदानप्राग्रूपलक्षणोपशयासिमि: ॥२२॥

Roga (disease) should be examined by its nidāna (causes, aetiology), prāgrūpa (prodromata, premonitory symptoms), laksāna (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) :-

भूमिदेहप्रभेदेन देशमाहुरिह द्विधा ।
जाङ्गलं वातभूयिष्ठमनूपं तु कफोत्वणम् ॥२३॥
साधारणं सममलं त्रिधा भूदेशमादिशेत् ।

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) :-

क्षणादिव्याख्यवस्था च कालो भेषजयोगकृत् ॥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, kalā, nāḍika, muhūrta, yāma, ahorātra, pakṣa, māsa, ṛtu, 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) :-

शोधनं शमनं चेति समासादौषधं 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 forcefully, thus purifying it. Śamana, on the other hand, is to mitigate the aggravated doṣas within the body itself.

शरीरजानां दोषाणां क्रमेण परमौषधम् ॥२५॥
बस्तिर्विरेको वमनं तथा तैलं घृतं मधु ।

For the doṣas of the body, basti (enemas), 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 vomittings is for kapha; use of medicated oils (both internally and externally) is ideal for mitigating vāta, ghee for mitigating pitta and honey for kapha.

धीर्घ्यात्मादिविज्ञानं मनोदोषौषधं परम् ॥२६॥

Dhī (descrimination), 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 द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् ।
चिकित्सितस्य निर्दिष्टं, प्रत्येकं तच्चतुर्गुणम् ॥२७॥

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

दक्षस्तीर्थात्तशास्त्रार्थो दृष्टकर्मा शुचिभिषक् ।

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

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 sañgraha-(chapters of the treatise) :-

तत्रस्यास्य परं चातो वक्ष्यते उध्यायसङ्ग्रहः ॥३५॥

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

आयुष्कामदिनत्वींहारोगानुत्पादनद्रवाः ।
अञ्जहानान्नसंरक्षामात्राद्रव्यरसाश्रयाः ॥३६॥
दोपादिज्ञानतद्देदतच्छिकित्साद्युपक्रमाः ।
शुद्ध्यादिक्षेहनस्वेदरेकास्थापननावनम् ॥३७॥
धूमगण्डूषदृक्सेकतृप्तियचकशस्त्रकम् ।
शिराविधिः शल्यविधिः शस्त्रक्षाराग्निकर्मिकौ ॥३८॥
सूत्रस्थानमिमेऽध्यायार्णिंशत्

1. Āyuṣkāmiya (desire for long life), 2. dinacaryā (daily regimen), 3. ṛtucaryā (seasonal regimen), 4. rogānutpādanīya (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. dravvādi vijñāniya (knowledge of substances etc.), 10. rasabhediya (classification of tastes), 11. doṣādi vijñāniya (knowledge of doṣas etc.), 12. doṣabhediya (classification of doṣas etc.), 12. doṣapakramāṇīya (treatment of doṣas), 14. dvividohpakramāṇīva (the two kinds of treatments) 15. śodhanādi gaṇa sañgraha (collection of purificatory drugs etc.), 16. sneha vidhi (oleation therapy), 17. swedavidhi (sudation therapy), 18. vamana-virecana vidhi (emesis and purgation therapy), 19. basti-vidhi (enema therapy), 20. nasya vidhi (nasal medication therapy), 21. dhūma pāna vidhi (inhalation of fume therapy), 22. gañḍuṣādi vidhi (mouth gargle and such other therapies), 23. ḍacyotana-añjana vidhi (eye-wash and such other therapies), 24. tarpaṇa-puṭapāka vidhi (therapies for the eyes), 25. yantravidhi (use of blunt intruments and appli-

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

36-38½

शारीरसुच्यते ।

गर्भवक्रान्तिद्वयापदङ्गममेधभागिकम् ॥३९॥
विकृतिदूतजं षष्ठम्

1. Garbhāvakrāñti (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 Sārīrasthāna. 39.

निदानं सार्वरोगिकम् ।
ज्वरास्त्रक्ष्वासयक्षमादिमदाद्यर्शोत्तिसारिणाम् ॥४०॥
मूत्राघातप्रमेहाणां विद्रध्याद्युदरस्य च ।
पाण्डुकुष्टानिलातां वाताद्वस्य च षोडशा ॥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-grahaṇīroga 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 eryseptelas), 14. kuṣṭha (śvitra kṛmi) nidāna (diagnosis of leprosy, leucoderma and worms), 15. vātavyādhī

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 उवरे रक्ते कासे श्वासे च यक्षमणि ।

वमौ मदात्ययेऽर्शःसु, विशि द्वौ, द्वौ च मूत्रिते ॥४२॥

विद्रधौ गुलमजठरपाण्डुशोफविसर्पिषु ।

कुष्ठश्वित्रानिलव्याधिवातास्तेषु चिकित्सितम् ॥४३॥

द्वार्चिशतिरिमेऽध्यायाः

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. atīsāra cikitsā (treatment of diarrhoea), 10. grahanīdoṣa cikitsā (treatment of disorders of the duodenum), 11. mūtrāghāta cikitsā (treatment of suppression of urine), 12. prameha cikitsā (treatment of diabetes), 13. vidradhi-vṛuddhi cikitsā (treatment of abscess and hernia), 14. gulma cikitsā (treatment of abdominal tumour), 15. udara cikitsā (treatment of enlargement of the abdomen), 16. pāñḍuroga 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 वमेविरेकस्य तत्सिद्धिर्बस्तिकल्पना ॥४४॥

सिद्धिर्बस्त्यापदां पष्टो द्रव्यकल्पः

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 तदव्याधौ तदग्रहे, द्वौ च भूतगे ॥४५॥
 उन्मादेऽथ स्मृतिभ्रंशे, द्वौ द्वौ वर्त्मसु सन्धिषु ।
 हक्कमोलिङ्गनाशेषु त्रयो, द्वौ द्वौ च सर्वगे ॥४६॥
 कर्णनासामुखशिरोवणे, भङ्गे भगन्दरे ।
 अन्ध्यादौ शुद्रगेषु गुह्यरोगे पृथग्द्वयम् ॥४७॥
 चिषे भुजङ्गे कीटेषु मूषकेषु रसायने ।
 चत्वारिंशोऽनपत्यानामध्यायो बीजपोषणः ॥४८॥

1. Bālopacaraṇīya (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 scleara and cornea), 12. driṣṭiroga vijñāniya (diagnosis of diseases of vision), 13. timira pratiṣedha (treatment of blindness), 14. liṅganāśa 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.siro roga vijñāniya(diagnosis of the disease sof head),

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

षड्कलं बहुगुणं सम्पन्नं योग्यमौषधम् ॥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 dosās, in different diseases and different types of persons). 28.

अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिचारकः ।

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

आद्यो रोगी भिषग्वश्यो ज्ञापकः सत्त्वधानपि ॥२९॥

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.

Rogabhedah—(kinds of diseases) :-

(साध्योऽसाध्य इति व्याधिर्द्विधा, तौ तु पुनर्द्विधा ।

सुसाध्यः कृच्छ्रसाध्यश्च, याप्यो यश्चानुपक्रमः ॥ १ ॥)

सर्वैषधक्षमे देहे यूनः पुंसो जितात्मनः ।

अमर्मगोऽल्पहेत्वग्ररूपरूपोऽनुपद्रवः ॥३०॥

अतुल्यदृष्ट्यदेशार्तुप्रकृतिः पादसम्पदिः ।

अहेत्वनुगुणेष्वेकदोषमार्गो नवः सुखः ॥३१॥

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

Sādhyāsādhyā lakṣaṇa—(features of curability and incurability) —

Diseases which are present in persons capable of withstanding 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,

शस्त्रादिसाधनः 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 sādhyā (curable with difficulty).

शेषत्वादायुषो याप्यः पश्याभ्यासाद्विपर्यये ॥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 स्थात्स्थितोऽत्यन्तविपर्यये ।
औसुक्यमोहारतिकृद् वृष्टिरिष्टोऽक्षनाशनः ॥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.

त्यजेदार्तं भिषभूपैद्विष्टं तेषां द्विषं द्विषम् ।
हीनोपकरणं व्यग्रमविधेयं गतायुषम् ॥३४॥
चण्डं शोकातुरं भीरुं कृतव्यं वैद्यमानिनम् ।

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

24. śiro roga pratiṣedha (treatment of diseases of the head.), 25. vṛanapratiṣedha (treatment of ulcers), 26. sadyovraṇa pratiṣedha (treatment of traumatic wounds), 27. bhagna pratiṣedha (treatment of fractures), 28. bhagañdara pratiṣedha (treatment of fistula-in-anus), 29. grañthi-arbuda-ślipada apaci-nāḍī vijñāniya (diagnosis of tumors, cancer, filariasis, goitre and sinus ulcers), 30. grañthi-arbuda-ślipada-apaci-nāḍī 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-lütadi 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).

इत्यध्यायशतं विशं षड्मिः स्थानैरुद्दीर्घितम् ॥४९॥

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

इति श्रीवैद्यपतिसिंहगुप्तस्तनुवाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने आयुष्कामीयो नाम प्रथमोऽध्यायः ॥ १ ॥

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

द्वितीयोऽध्यायः ।

Chapter—2

DINACARYĀ ADHYĀYA-(Daily regimen)

अथातो दिनचर्याऽध्यायं व्याख्यास्यामः इति ह स्माहुरात्रेयादयो महर्षयः ।

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

Prataruthana—(getting up in the morning) :-

ब्राह्मे मुहूर्ते 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.

Dantadhvavana—(cleaning of the teeth) :-

शरीरचिन्तां निर्वर्त्य कृतशौचविधिस्ततः ॥ १ ॥

अर्कन्यग्रोधखदिरकरञ्जककुभादिजम् ।

प्रात्मुक्तवा च मृद्रवं कषायकटुतिककम् ॥ २ ॥

कनीन्यग्रसमस्थौल्यं प्रगुणं द्वादशाङ्गुलम् ।

भक्षयेद्वन्तपवनं द्वन्तमांसान्यवाधयन् ॥ 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 (finger's 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.

नाद्यादजीर्णवमथुश्वासकासञ्चरादिती ।

तृष्णास्यपाकहृष्टेनशिरः कर्णमयी 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.

Añjana (collyrium to the eyes) :-

सौवीरमञ्जनं नित्यं हितमध्णोस्ततो भजेत् ।

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

चक्षुस्तेजोमयं तस्य विशेषात् श्लेष्मतो भयम् ॥ ५ ॥
योजयेत्सप्तरात्रे उस्मात्क्षावणार्थं 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 नावनगण्डूषधूमताम्बूलभाग्भवेत् ॥ 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 क्षतपित्तास्त्रस्तेत्कुपितचक्षुषाम् ।
विषमूर्च्छामदार्तानामपश्यं शोषणामपि ॥ 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 :—Tāmbula (betel-chewing or pān-chewing) is an ancient custom in our country. Vāgbhaṭa in Aṣṭāṅga sañgraha prescribes two betel leaves, one small sized arecanut, little quantities of slaked lime and extract of khadira (known as kāca, kaithā, 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.

Abhyāñga-(oil-massage) :-

अभ्यङ्गमाचरोऽनित्यं, स जराश्रमवातहा ।
दृष्टिप्रसादपुष्टयायुःस्वप्रसुत्वक्त्वदार्ढ्र्यकृत् ॥ ८ ॥
शिरश्ववणपादेषु तं विशेषेण शीलयेत् ।
वज्योऽभ्यङ्गः कफग्रस्तकृतसंशुद्धयजीर्णिभिः ॥ ९ ॥

Abhyāñga (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 :-- Abhyāñga 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 कर्मसामर्थ्यं दीप्तोऽश्विमैदसः क्षयः ।
विभक्तघनग्रात्रत्वं व्यायामादुपजायते ॥ 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.

वातपित्तामयी बालो वृद्धोऽजीर्णी च तं त्यजेत् ।

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

अर्धशत्त्या निषेव्यस्तु बलिभिः खिंधभोजिभिः ॥ ११ ॥
शीतकाले वसन्ते 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 कृत्वा उनुसुखं देहं मर्दयेत् समन्ततः ॥१२॥

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

तृष्णा क्षयः प्रतमको रक्तपित्तं अमः कूमः ।

अतिव्यायामतः कासो ज्वरश्छर्दिक्ष 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.

व्यायामजागराध्वर्खीहास्यभाष्यादि साहस्रम् ।

गजं सिंहं इवाकर्षन् भजन्नतिविनस्यति ॥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) :-

उद्धर्तनं कफहरं मेदसः प्रविलायनम् ।

स्थिरीकरणमङ्गानं त्वक्प्रसादकरं 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) :-

दीपनं वृष्यमायुष्यं स्नानमूर्जवलप्रदम् ।

कण्ठमलभमस्वेदतन्त्रातृष्णाहपाप्मजित् ॥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.

उत्तास्मुनाऽधः कायस्य परिषेको बलावहः ।
तेनैव तूतमाङ्गस्य बलहृत्केशचभुषाम् ॥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.

खानमदित्तनेत्रास्यकर्णरोगातिसारिषु ।
आध्मानपीनसाजीर्णभुक्तवत्सु च गहितम् ॥१७॥

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

Sadvṛtta (good conduct) :-

जोर्ण हितं मितं चादाश वेगानीरयेद्वलात् ।
न वेगितोऽन्यकार्यः स्यान्नाजित्वा साध्यमामयम् ॥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.

सुखार्थाः सर्वभूतानां भताः सर्वाः प्रवृत्तयः ।
सुखं च न विना धर्मात्तस्माद्धर्मपरो भवेत् ॥२०॥

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 कल्याणमित्राणि सेवेतेरदूरगः ।

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

हिंसास्तेयान्यथाकामं पैशुन्यं परुषानृते ॥२१॥
सञ्चिभश्वालापं व्यापादमभिध्यां इविपर्ययम् ।
पापं कर्मेति दशधा कायवाङ्गानसैस्त्यजेत् ॥२२॥

Himsā (causing injury, torture etc.) steyā (stealing, robbing), anyathākāma (unlawful sex activity), paśunya (abusive or harsh speech), anṛta vacana (scolding, speaking untruth), saṁbhinna ālāpa (speech causing dissension, separation, breaking of company), vyāpāda (quarrel, intention of harming), abhidyā (jealousy, not tolerating good of others) and dṛgvi-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.

अवृत्तिव्याधिशोकार्तननुवर्त्तेत् शक्तिः ।

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.

आत्मवत्सततं पश्येदपि कीटपिपीलिकम् ॥२३॥

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

अर्चयेदेवगोचिप्रवृद्धवैद्यनृपातिथीन् ।

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

विमुखान्नार्थिनः कुर्यान्नावमन्येत् नाभिषेत् ॥२४॥

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

उपकारप्रधानः स्यादपकारपरेऽप्यरौ ।

सम्पद्विपत्स्वेकमना, हेतावीज्येत्फले 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 ह्विं मितं ब्रूयादविसंवादि पेशलम् ।

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

पूर्वाभिभाषी, सुमुखः सुशीलः करुणामृदुः ॥२६॥
 नैकः सुखो, न सर्वत्र विश्रब्धो, न च शङ्कितः ।
 न कञ्चिदात्मनः शत्रुं नात्मानं कस्यचिदिपुम् ॥२७॥
 प्रकाशयेन्नापमानं 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 तथैवानुवर्त्तते 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 पीड्येदिन्द्रियाणि न चैतान्यतिलालयेत् ॥२९॥

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

त्रिवर्गशूल्यं नारम्भं भजेत्तं 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).

अनुयायात्प्रतिपदं सर्वघर्मेषु मध्यमाम् ॥३०॥

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

नीचरोमनस्त्रिमधुर्निर्मलाभिन्नमलायनः ।
 ज्ञानशीलः सुसुरभिः सुवेषोऽनुलब्धणोऽज्ज्वलः ॥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.

धारयेत्सततं रत्नसिद्धमन्त्रमहौषधीः ।
 सातपत्रपदत्राणो विचरेद्युगमात्रदक् ॥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.

चैत्यपूज्यभ्यजाशस्तच्छायाभस्मरुषाशुचीन् ॥३३॥
 नाकामेच्छर्करालोष्टलिङ्गानभुघो 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.

नदीं तरेन्न बाहुभ्यां, नाश्चिकन्धमभिवजेत् ॥३४॥
 सन्दिग्धनावं वृक्षं च नारोहेदुष्टयानवत् ।

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.

नासंवृतमुखः कुर्यात्क्षुतिहास्यविजूम्भणम् ॥३५॥

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

नासिकां न विकुण्णीयान्नाकस्माद्विलिखेद्वम् ।
 नाक्षैश्चेष्टेत विगुणं, नासीतोत्कटकश्चिरम् ॥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.

देहवाक्चेतसां चेष्टाः प्राक् श्रमाद्विनिवर्तयेत् ।
 नोर्ध्वजानुश्चिरं 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.

नकं सेवेत न द्रुमम् ॥३७॥
तथा चत्वरचैत्यान्तश्चतुष्पथसुरालयान् ।
सूनाटवीशून्यगृहश्मशानानि 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.

सर्वथेष्ठेत नादित्यं, न भारं शिरसा बहेत् ।
नेक्षेत प्रततं सूक्ष्मं दीप्तामेध्याप्रियाणि 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.

मद्यचिक्रयसन्धानदानानानि नाचरेत् ।

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

पुरोचातातपरजस्तुषारपरुषानिलान् ॥४०॥
अनृजुः क्षयथूद्वारकासस्वप्नाङ्गमैथुनम् ।
कूलछायां नृपद्विष्टं व्यालदंश्चिपाणिनः ॥४१॥
हीनानार्यातिनिपुणसेवां विग्रहमुत्तमैः ।
सन्ध्यास्वभ्यवहारस्त्रीस्वप्राध्ययनचिन्तनम् ॥४२॥
शत्रुसत्रगणाकीर्णगणिकापणिकाशनम् ।
गाकत्रवक्तनखैर्वाचं हस्तकेशावधूननम् ॥४३॥
तोयाग्निपूज्यमध्येन यानं धूमं शवाश्रयम् ।
मद्यातिसक्ति विधम्भस्वातन्त्र्ये 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.

आचार्यः सर्वचेष्टासु लोक एव हि धीमतः ।
अनुकूर्यात्मेवातो लौकिकेऽर्थे परीक्षकः ॥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.

आर्द्रसन्तानता त्यागः कायवाक्चेतसां दमः ।
स्वार्थबुद्धिः परार्थेषु पर्याप्तमिति सद्ब्रतम् ॥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.

नक्षदिनानि मे यान्ति कथम्भूतस्य सम्प्रति ।
दुःखभाङ्गं भवत्येवं नित्यं सञ्जिहितस्मृतिः ॥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 ।
आयुरारोग्यमैश्वर्यं यशो 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 Dharmaśāstra texts which should be referred to for details; some of the do's and dont's 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.

इति श्रीचदपतिसिंहगुप्तसनुश्रीमद्भाष्टविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने दिनचर्या नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the chapter called Dinacaryā, the second in sūtrasthāna of Aśtāṅga hrdaya saṃhita composed by srimad Vāgbhata, son of sri vaidyapati Simhagupta.



तृतीयोऽध्यायः ।

Chapter-3

RTU CARYĀ ADHYĀYA (Seasonal regimen)

अथात क्रतुचर्याध्यायं व्याख्यास्यामः ।

इति ह स्मादुपात्रेयाद्यो महर्षयः ।

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

Sadṛtus-(six seasons) :-

मासैद्विसंख्यैमधिग्रीष्माद्यैः क्रमात् पड्डतवः स्मृताः ।
शिशिरोऽथ वसन्तश्च ग्रीष्मो वर्षाशरद्धिमाः ॥ १ ॥
शिशिराद्याद्यिभिस्तैस्तु विद्यादयनमुत्तरम् ।
आदानं च, तदादत्ते नृणां प्रतिदिनं बलम् ॥ २ ॥

With every two māsa (months) commencing with māgha, are the six ṛtus (seasons) śiśira, vasanta, grīṣma, varṣā, and hima (hemanta) successively; the three commencing with śiśira (śiśira, vasanta, and grīṣma) form the Uttarāyaṇa (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 uttarāyaṇa (northern solstice) or Ādānākāla (debilitating period).

Śrāvaṇa 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 Pausa (mid-November to mid-January)	Hemanta ṣtu (winter season)

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

Uttarāyana (northern solstice) :-

तस्मिन् हृत्यर्थसीक्षणोप्पर्णरुक्षा मार्गस्वभावतः ।
आदित्यपवनाः सौम्यान् क्षपयन्ति गुणान् भुवः ॥ ३ ॥
तिक्तः कषायः कटुको बलिनोऽत्र रसाः क्रमात् ।
तस्मादादानमाग्नेयम्

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

Notes :—Tikta (bitter taste) is powerful in śīśira (cold, winter season), kaṣāya (astringent) in vasanta (spring) and katu (pungent) in griṣma (summer).

Dakṣināyana- (southern solstice) :-

ऋतघो दक्षिणायनम् ॥ ४ ॥
वर्षाद्यो विसर्गश्च यद्वलं विसृजत्ययम् ।
सौम्यत्वादत्र सोमो हि बलवान् हीयते रविः ॥ ५ ॥
मेघवृष्टयनिलैः शीतैः शान्ततापे महीतले ।
स्त्रिग्धाश्चेहाम्ललयणमधुरा बलिनो रसाः ॥ ६ ॥

The three ṛtus commencing with varṣā (varṣā, śarat and hemanta) from the Dakṣināyana (southern solstice) 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—amlā (sour), lavaṇa (salt) and madhura (sweet)—are powerful (respectively) during this period. (5-6)

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

शीतेऽग्न्यं वृष्टिग्न्यमेऽल्पं बलं मध्यं तु शेषयोः ।

In śitakāla (cold session comprising of hemanta and śīśira (winter and dewy seasons) the strength of the people will be maximum, during vr̥sti 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.

Hemañta ḥtucaryā—(regimen during winter) :-

बलिनः शीतसंरोधाद्वेमन्ते प्रबलोऽनलः ॥ ७ ॥
भवत्यल्पेन्धनो धातून् स पचेद्वायुनेरितः ।
अतो हिमेऽस्मिन्सेवेत स्वाद्वल्लवणाग्रसान् ॥ 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.

दैर्घ्यान्विशानामेतहि प्रातरेव बुभुक्षितः ।
अवश्यकार्यं सम्भाव्य यथोकं शीलयेदनु ॥ ९ ॥
बातम्बतैरभ्यङ्गं मूष्मि तैलं विर्मद्नम् ।
नियुद्धं कुशलैः सार्धं पादाघातं च युक्तिः ॥ १० ॥

As the nights are longer, persons feel hungry in the (early) morning itself, so after attending to ablutions, they should resort to the regimen as enumerated in abhyaṅga (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.

कषायापहृतम्बोहस्ततः स्नातो यथाविधि ।
कुङ्कुमेन सदर्पेण प्रदिग्धोऽगुरुधूपितः ॥ ११ ॥
रसान् स्निग्धान् पलं पुष्टं गौडमच्छसुरां सुराम् ।
गोधूमपिष्ठमाषेक्षुक्षीरोत्थनिकृतीः शुभाः ॥ १२ ॥
नवमन्नं वसां तैलं, शौचकार्यं सुखोदकम् ।
प्रावाराजिनकौशेयग्रवेणीकौचवास्ततम् ॥ १३ ॥
उष्णस्वभावैर्लघुभिः प्रावृतः शयनं भजेत् ।
युक्त्याऽर्ककिरणान् स्वेदं पादव्राणं 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 kumkuma (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.

पीवरोस्तनश्रोण्यः समदाः प्रमदाः प्रियाः ।
हरन्ति शीतमुष्णाङ्गयो धूपकुङ्कुमयौवनैः ॥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.)

अङ्गारतापसन्तप्तगर्भभूवेशमचारिणः ।
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.

Śīśira rtu-carya—(regimen during dewy season) :-

अथमेव चिधिः कार्यः शिशिरेऽपि चिशेषतः ।
तदा हि शीतमधिकं रौक्ष्यं चादानकालजम् ॥१७॥

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

Vasanta rtu caryā—(regimen during spring) :-

कफश्चितो हि शिशिरे वसन्तेऽकांशुतापितः ।
हत्वाऽग्निं कुरुते रोगानतस्तं त्वरया जयेत् ॥१८॥
तीक्ष्णैर्वर्मननस्याद्यैर्घुरुक्षैश्च भोजनैः ।
व्यायामोद्वर्तनादातैर्जित्वा श्लेष्माणमुल्बणम् ॥१९॥
स्नातोऽनुलिप्तः कर्पूरचन्दनागुरुकुङ्कमैः ।
पुराणयवगोधूमश्चौद्रजाङ्गलशत्र्यभुक् ॥२०॥
सहकाररसोन्मिश्रानास्वाद्य प्रिययाऽपितान् ।
प्रियास्यसङ्गसुरभीन् प्रियानेत्रोत्पलाङ्कितान् ॥२१॥
सौमनस्यकृतो हृद्यान्वयस्यैः सहितः पिवेत् ।
निर्गदानासवारिष्टसोधुमाद्वीक्माधवान् ॥२२॥
शृङ्गवेराम्बु साराम्बु मध्वम्बु जलदाम्बु च ।

Kapha which has undergone increase in śiśira (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 kumkuma, 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), arīṣṭa (fermented decoction), sīdhu (fermented sugarcane juice), mārdvīka (fermented grape juice), mādhava (honey water) or water boiled with śringavera 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॥
 थहष्टनष्टसूर्येषु मणिरुद्रिमकान्तिषु ।
 परपुष्टविष्टेषु कामकर्मन्तथूमषु ॥२४॥
 विचित्रपुष्पवृक्षेषु कानेषु सुगन्धिषु ।
 गोष्ठीकथाभिश्चित्ताभिर्मध्याहं गमयेत्कुखी ॥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.

गुरुशीतदिवास्यप्रिंगधामधुरांस्यजेत् ।

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

Griṣma rtucaryā-(regimen during summer) :-

तीक्ष्णांशुरतितोक्षणांशुग्रीष्ये संक्षिपतीव यत् ॥२६॥
 प्रत्यहं क्षीयते श्लेष्मा तेन वायुश्च वर्धते ।
 अतोऽस्मिन्पटुकट्टव्यम्लव्यायामार्ककरांस्त्यजेत् ॥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

भजेन्मधुरमेवान्नं लघु स्निग्धं हिमं द्रवम् ।
 सुशीततोयसिक्काङ्गो लिहातसकून् सशर्करान् ॥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.

मद्यं न पेयं, पेयं वा स्वरूपं, सुबहुवारि वा ।
 अन्यथा शोषशैथिल्यदाहमोहान् 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 शालिमशीयाज्ञाङ्गलैः पलैः ।
पिवेद्रसं नातिघनं रसालां रागखाण्डवौ ॥३०॥
पानकं पञ्चसारं वा नवमृद्धाज्ञने स्थितम् ।
मोचचोचदलैर्युर्कं साम्लं मृत्ययशुकिभिः ॥३१॥
पाटलावासितं चास्मः सकपूरं सुशीतलम् ।

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), pāñaka 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 plaintain 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 पिबेत् ॥३२॥
ससितं माहिषं क्षीरं चन्द्रनक्षत्रशीतलम् ।

Eatables known as śāśāṅka kiraṇa (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.

अभ्रङ्गमहाशालतालरुद्धोणरशिमषु ॥३३॥
वनेषु माधवीश्लिष्टद्राक्षास्तवकशालिषु ।
सुगन्धिहिमपानीयसिच्यमानपटालिके ॥३४॥
कायमाने चिते चूतप्रवालफललुभिभिः ।
कदलीदलकहारमृणालकमलोतपलैः ॥३५॥
कोमलैः कल्पिते तल्पे हस्तकुसुमपल्लवे ।
मध्यंदिने उर्कतापार्तः स्वप्याज्ञारागृहेऽथवा ॥३६॥
पुस्तखीस्तनहस्तास्यप्रवृत्तोशोरवारिणि ।

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 cūta (mango) hanging all around; sleep on soft bed prepared with petals of flowers of kadalī, kalhāra, mṛṇāla, etc. with fully bloosomed flowers suspended at all places, or spend the day remaining inside the house cooled by water fountains, water being scented with uśira, coming out from the well shaped breasts, hands and mouth (of statues) and thereby get rid of the heat of the sun.

निशाकरकराकीर्णं सौधपृष्ठे नशासु च ॥३७॥
 आसना र्वस्थचित्तस्य चन्दनार्दस्य मालिनः ।
 निवृत्तकामतब्रह्म्य सुसूक्ष्मतनुवाससः ॥३८॥
 जलार्द्धस्तालवृन्तानि विस्तृताः पञ्चनीपुटाः ।
 उत्क्षेपाश्च मृदूत्क्षेपा जलवर्षिहमानलाः ॥३९॥
 कर्पूरमल्लिकामाला हाराः साहरिचन्दनाः ।
 मनोहरकलालापाः शिशाचः सारिकाः शुकाः ॥४०॥
 मृणालवलयाः कान्ताः प्रोत्फुक्कमलोज्जवलाः ।
 जङ्गमा इव पञ्चन्यो हरन्ति दयिताः क्लमम् ॥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 padminī (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, sārīka (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.

Varsa ritu-carya—(regimen during rainy season) :-

आदानग्लानवपुषामग्नि सज्जोऽपि सीदति ।
 वर्षासु दोषैर्दुर्घन्ति तेऽम्बुलम्बाम्बुदेऽम्बरे ॥४२॥

सतुषारेण मरुता सहसा शीतलेन च ।
 भूबाष्णपाम्लपाकेन मलिनेन च वारिणा ॥४३॥
 वह्नैव च मन्देन, तेजित्यन्योऽन्यदूषिषु ।
 भजेत्साधारणं सर्वमूष्मणरतेजनं च यत् ॥४४॥

In varṣā (rainy season) the agni (digestive activity) though weak in persons, debilitated by the ādāṅkāla (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 शुद्धतनुर्जीर्णं धान्यं रसान् कृतान् ।
 जाङ्गलं पिण्डितं यूषान् मध्वरिष्टं चिरन्तनम् ॥४५॥
 मस्तु सौवर्चलाद्यं वा पञ्चकोलावच्छूर्णितम् ।
 दिव्यं कौपं शृतं चास्मो भोजनं त्वतिदुदिने ॥४६॥
 व्यक्ताम्ललवणस्त्रहं संशुक्षं क्षीद्रवज्जघु ।

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 souvarcala 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. 45-46½

अपादचारी सुरभिः सततं धूषिताम्बरः ॥४७॥
 दूर्यपृष्ठे वसेद्वाष्णपशीतशीकरवर्जिते ।

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.

नदीजलोदमन्थाहःस्वप्नायासातपांस्त्यजेत् ॥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 r̥tu caryā—(regimen during autumn) :-

वर्षशीतोचिताङ्गानां सहसैवाकरशिमभिः ।

तसानां सञ्चितं वृष्टौ पित्तं शरदि कुप्यति ॥४९॥

तज्जयाय घृतं तिक्तं विरेको 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. 49½.

तिक्तं स्वादु कषायं च लुधितोऽन्नं भजेत्तद्धु ॥५०॥

शालिमुद्रा सिताधात्रीपटोलमधुजाङ्गलम् ।

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. 50½.

तसं तसांशुकिरणैः शीतं शीतांशुरशिमभिः ॥५१॥

समन्तादप्यहोरात्रमगस्त्योदयनिर्विषम ।

शुचि हंसोदकं नाम निर्मलं मलजिज्जलम् ॥५२॥

नाभिष्यन्दि न वा रक्ष्म पानादिष्वभृतोपमम् ।

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 (doṣas) is known as Haṁsodaka. 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 (nector) for drinking and other purposes. 51-52.

चन्दनोशीरकपूरमुक्तामग्वसनोज्जवलः ॥५३॥
सौधेषु सौधधवलां चन्द्रिकां रजनोमुखे ।

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

तुषारक्षारसौहित्यदधितैलवसातपान् ॥५४॥
तीक्ष्णमद्यदिवास्वप्नपुरोवातान् 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). 54½.

शीते वर्षासु जायां श्वीन् वसन्ते उन्त्यान् रसान्भजेत्
स्वादुं निदाघे, शरदि स्वादुतिक्कपायकान् ।
शरद्वसन्तयो रुक्षं शोतं घर्मघनान्तयोः ॥५६॥
अन्नपानं समासेन विपरीतमतो उन्यदा ।

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 kaśāya (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.

मित्यं सर्वरसाभ्यासः स्वस्वाधिक्यमृतावृतौ ॥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.

Rtusandhi—(interseasonal period) :-

ऋत्वोरन्त्यादिसप्ताहावृत्तुसन्धिरिति समृतः ।
तत्र पूर्वो चिधिस्त्याज्यः सेवनीयोऽपरः क्रमात् ॥५८॥
असात्म्यजा हि रोगः स्युः सहसा त्यागशीलनात् ॥५९॥

The seven days at the end and commencement of *ṛtus* (seasons) is known as *Rtusañdhi* (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-habituation). 58–59½.

इति श्रीवैद्यपतिसिंहगुप्तसूत्रश्रीमद्भाग्भटचिरचितायामषाङ्गहृदयसंहितायां
सूत्रस्थाने ऋतुचर्या नाम तृतीयोऽध्यायः ॥ ३ ॥

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

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चतुर्थोऽध्यायः ।

Chapter-4.

ROGĀNUTPĀDANIYA-(Prevention of diseases)

अथातो रोगानुत्पादनीयाध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

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

Adhāraṇiya vega (urges not to be suppressed) :-

वेगः न धारयेद्वातविण्मूत्रक्षवत्तटक्षुधाम् ।

निद्राकासश्चमश्वासजृम्भाश्रुच्छर्दिरेतसाम् ॥ १ ॥

Urge 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 गुलमोदावर्तस्कङ्कमाः ।

वातमूत्रशक्तसङ्घट्यश्चिवधहृददा ॥ 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) :-

शक्तः पिण्डकोद्देष्टप्रतिश्यायशिरोरुजः ।

ऊर्ध्ववायुः परोकर्त्तो हृदयस्योपरोधनम् ॥ ३ ॥

मुखेन विट्प्रवृत्तिश्च 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) :-

अङ्गभङ्गाश्मरीवस्तिमेद्रवक्षणवेदनाः ॥ 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.

तदौषधम् ।

वर्त्यभ्यङ्गावगाहाश्च स्वेदनं वस्तिकर्म च ॥ १ ॥
अन्नपानं च विडभेदि विड्सोधोत्थेषु यक्षमसु ।
मूत्रजेषु तु पाने च प्राभन्तं शस्यते घृतम् ॥ ६ ॥
जीणान्तिकं चोत्तमया मात्रया योजनाद्वयम् ।
अवपीडकमेतच्च संक्षितं,

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 avapiṣṭaka sneha should be resorted to. 5-7.

Udgārārodha—(suppression of belching) :-

धारणात्पुनः ॥ ७ ॥
उद्धारस्यारुचिः कम्पो विवन्धो हृदयोरसोः ।
आध्मानकासहिध्माश्च हिध्मावत्तत्र 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) :-

शिरोतीन्द्रियदौर्बल्यमन्यास्तम्भादितं श्रुतेः ।
तीक्ष्णधूमाञ्जनाद्वाणनावनावनार्कविलोकनैः ॥ ९ ॥
प्रवर्तयत्कुर्ति सक्तां स्नेहस्वेदौ च शीलयेत् ।

Headache, debility (lack of keenness) of the sence 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.

Tṛṣṇārodha—(suppression of thirst) :-

शोषाङ्गसादवाधिर्यसम्मोहभ्रमहङ्कारः ॥१०॥
तृष्णाया निग्रहात्तत्र शीतः सर्वो विधिहितः ।

Suppression of (urge of) thirst will give rise to emacia-
tion, 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.

Kṣudrodha—(suppression of hunger) :-

अङ्गभङ्गारुचिग्लानिकाईर्यशूलभ्रमाः शुद्धः ॥११॥
तत्र योजयं लघु खिञ्चमुण्डमल्पं च भोजनम् ।

Cutting pain in the body, loss of taste (or appetite), debili-
ty, emacia-
tion, 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.

Nidrārodha—(suppression of sleep) :-

निद्राया मोहमूर्धाक्षिगौरवालस्थज्जिभकाः ॥१२॥
अङ्गमर्दश्च, तत्रेषुः स्वप्नः संवाहनानि च ।

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

Kāsarodha—(supression of cough) :-

कासस्य रोधात्तद्वृद्धिः श्वासारुचिहृदामयाः ॥१३॥
शोषो हिभ्माच, कार्योऽत्र कासहा सुतरां विधिः ।

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

Śramaśvāsa rodha—(suppression of heavy respiration) :-

गुलमहद्रोगसम्मोहाः श्रमश्वासाद्विधारितात् ॥१४॥
हितं विश्रमणं तत्र वातमश्च 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.

Jṛimbhārodha—(suppression of yawning) :-

जृम्भायाः क्षववद्रोगाः सर्वश्वानिलजिद्विधिः ॥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) :-

पीनसाक्षिशिरोहृद्ब्लन्यास्तमभारुचिभ्रमाः ।
सगुल्मा 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 vomitting) :-

विसर्पकोठकुष्टाक्षिकण्डूपाणडुवामयज्वराः ।
सकासश्वासहृङ्गासव्यङ्गश्वयथदो चमेः ॥१७॥
गण्डूषधूमानाहारा रक्षं भुक्त्वा तदुद्धमः ।
व्यायामः स्तुतिरस्त्वय शस्तं चात्र विरेचनम् ॥१८॥
सक्षारलवणं तैलमध्यङ्गार्थं 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 vomitting. Mouth gargles, inhalations, fasting, eating dry foods, and then inducing vomitting, exercises, blood letting, and purgations are the treatment. Oil mixed with alkalies and salts is ideal for oil massage and bath. 17-18.

Śukrarodha (suppression of semen) :-

शुक्रात्तस्थवणं गुह्यवेदनाश्वयथुज्वराः ॥१९॥
 हृदयथामूत्रसङ्काङ्गभङ्गवृद्धयश्मषण्डताः ।
 ताप्त्रचूडसुराशालिबस्त्यभ्यङ्गावगाहनम् ॥२०॥
 वस्तिशुष्टिकरैः सिद्धं भजेत्क्षोरं प्रियाः स्त्रियः ।

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.

तृट्यशूलार्तं त्यजेत् क्षीणं विड्वमं 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 जायन्ते वेगोदीरणधारणैः ।
 निर्दिष्टं साधनं तत्र भूयिष्टं ये तु तान् प्रति ॥२२॥
 ततश्चानेकधा प्रायः पवनो यत्प्रकुप्यति ।
 अन्नपानौषधं तस्य युज्ञीतातोऽनुलोमनम् ॥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.

Dhāraṇiya vega-(urges to be controlled) :-

धारयेत्तु सदा वेगान् हितैषी प्रेत्य चेह च ।
 लोभेष्वर्द्धेष्मात्सर्वरागादीनां 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 purifactory therapies):—

यतेत च यथाकालं मलानां शोधनं प्रति ।
अत्यर्थसञ्चितास्ते हि क्रुद्धाः स्युर्जीवितच्छदः ॥२५॥

All out efforts should be made to clear out the malās (doṣās 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 कदाचित्कृप्यन्ति जिता लङ्घनपाचनैः ।
ये तु संशोधनैः शुद्धा न तेषां पुनरुद्धवः ॥२६॥

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

यथाक्रमं यथायोगमत ऊर्ध्वं प्रयोजयेत् ।
रसायनानि सिद्धानि वृद्ध्ययोगांश्च कालाधत् ॥२७॥

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

Bheṣajakṣapita cikitsa—(treatment for those debilitated by purifactory therapy):—

भेषजक्षपिते पश्यमाहारैर्वृहणं क्रमात् ।
शालिषष्टिकगोधूममुद्धमांसघृतादिभिः ॥२८॥
हृदीपत्नैषज्यसंयोगाद्विपक्तिदेः ।
साभ्यङ्गोद्वर्तस्त्राननिरुहस्तेऽवरितमिः ॥२९॥

For those emaciated (debilitated) by therapies, it is ideal to give them nourishing foods such as śāli (rice), śastika (rice which matures in sixty days), godhūma (wheat) mudga (green-grain), māṃsa (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 सर्वपाचकपाटवम् ।
धीवर्णन्द्रियचैमलयं 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 jāṭharāgni 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 parināma-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 भूतविषद्यायवग्निक्षतभज्जादिसम्भवाः ।
रागद्वेषभयाद्याश्च ते स्युरागन्तवो गदाः ॥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 Āgantu diseases (arising from external causes). 31.

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

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः ।
देशकालात्मविज्ञानं सद्वृत्तस्यानुवर्तनम् ॥३२॥
अथर्वविहिता शान्तिः प्रतिकूलग्रहार्चनम् ।
भूताद्यस्पर्शनोपायो निर्दिष्टश्च पृथक् पृथक् ॥३३॥
अनुत्पत्त्यै समासेन विधिरेषः प्रदर्शितः ।
निजागन्तुविकाराणामुत्पन्नानां 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.

शीतोद्धूवं दोषायं वसन्ते विशोधयन् ग्रीष्मजमधकाले ।
घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगानुत्तजान्न जातु ॥३५॥

The accumulation of doṣas arising from cold (season) should be expelled out during vasanta (spring); that arising from grīṣma (summer) should be expelled during abhrakāla (varṣā—rainy season); that arising from varṣā (rainy season) be expelled during ghanātyaya (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 विषयेष्वसकः ।
दाता समः सत्यपरः क्षमादानासोपसेवी 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 श्रीवैद्यपतिसिंहगुप्तसूनुथीमद्राघटविरचितायामषाङ्गहृदयसंहितायां
सूत्रस्थाने रोगानुत्पादनीयो नाम चतुर्थोऽध्यायः ॥ ४ ॥

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

पञ्चमोऽध्यायः

Chapter-5.

DRAVADRAVYA VIJNĀNIYA (*Knowledge of liquid materials*)

अथातो द्रवद्रव्यविज्ञानीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

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

अथ तोयवर्गः

Toya varga—(*group of waters*)

Gangambu—(*rain water*) :-

जीवनं तर्पणं हृदयं ह्लादि बुद्धिग्रोधनम् ।
तन्धव्यक्तरसं मृष्टं शीतं लघ्वमृतोपमम् ॥ १ ॥
गङ्गाम्बु नभसो भ्रष्टं स्पृष्टं त्वक्केन्दुमारुतैः ।
हिताहितत्वे तद्द्युयो देशकालावपेक्षते ॥ 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 शाल्यन्धं राजते स्थितम् ।
अक्षिग्रमविवर्णं च तत्पेयं गाङ्गम्

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. 2½.

Sāmudrāmbu-(seawater) :-

अन्यथा ॥ ३ ॥

सामुद्रं तत्र पातव्यं मासादश्वयुजाद्विना ।

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 sāmudrāmbu 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.

ऐन्द्रमभु सुपात्रस्थमविपन्नं सदा पिवेत् ॥ ४ ॥
तदभावे च भूमिष्टमान्तरिक्षानुकारि यत् ।
शुचिपृथ्वसितश्वेते देशोऽर्कपद्मनाहतम् ॥ 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.

Dusṭajala-(contaminated water) :-

न पिवेत्पङ्कशैवालतुणपर्णाविलास्तृतम् ।
सूर्यन्दुपवनादष्टमभिवृष्टं घनं गुरु ॥ ६ ॥
फेनिलं जन्तुमत्तसं दन्तश्चाह्वातिशैत्यतः ।
अनार्तवं च यद्विव्यमार्तवं प्रथमं च यत् ॥ ७ ॥
लूतादितनुविण्मूत्रविषसंस्पेषदूषितम् ।

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 digestable), 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.

6-7½.

Nadijala-(river water) :-

पश्चिमोदधिगाः शीघ्रवहा याश्चामलोदकाः ॥८॥

पश्याः समासात्तानन्दयो 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.

उपलासकालनाक्षेपविच्छेदैः खेदितोदकाः ॥९॥

हिमवन्मलयोद्भूताः पश्यास्ता पच च स्थिराः ।

कृष्णश्चीपदहृतकण्ठशिरोरोगान् 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.

प्राच्यादन्त्यपरान्तोत्था दुर्नीमानि, महेन्द्रजाः ।

उदरश्चोपदातङ्कान्, सहाविन्द्योद्भूवाः पुनः ॥११॥

कुष्टपाण्डुशिरोरोगान्, दोषच्छ्वः पारियात्रजाः ।

बल औषधकारिण्यः, सागरामभृत्योषकृत् ॥१२॥

Water of rivers of the Prācyā (gauḍa), Avanti (mālwa) Aparāñta (koñkaṇa) countries produces piles (haemorrhoids); of those arising from Mahendra mountains cause enlargement of the abdomen and filariasis; those arising from Sahya 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 desa comprises of central Bengal and parts of Orissa. Avañti or Malwa country was round about the modern city of Ujjain. Aparānta or koñkaṇa 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. Vindhyaś are mountain ranges of central India. Pāṇiyātra is the western part of the Vindhya mountains.

विद्यात्कूपतडागादीन् जाङ्गलानूपशैलतः ।

The water of kūpa (deep well), tadāga (artificial pond) etc., should be considerd to be similar (in qualities and properties) to those of the desert, marshy and mountains (respectively). 12 $\frac{1}{2}$.

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

नारबु पेयमशक्तव्य वा स्वरूपमरणग्निगुह्यमिः ॥१३॥
पाण्डूदरातिसाराशोग्रहणीशोषशोथिभिः ।
ऋते शरन्निदाघाभ्यां पिवेत्स्वस्थोऽपि चालपशः ॥१४॥

Water should not be consumed or consun.ed 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. Exceptin śarad (autumn) and nidāgha (summer) even healthy persons should drink less quantity of water (in all other seasons). 13-14.

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

समस्थूलकुरा भुक्तमध्यान्तप्रथमाम्बुपाः ।

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.

Śitajala (*cold water*) :-

शीतं मदात्ययग्लानिमूर्च्छाच्छर्दिधमभ्रमान् ॥१५॥
तुष्णोणदाहपित्तास्त्रविषाण्यम्बु 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 लघूणं बस्तिशोधनम् ॥१६॥
हिघमाध्मानानिलश्लेष्मसद्यःशुद्धिनवज्वरे ।
कासामपीनसश्वासपार्श्वस्थु 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 ślesman (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.

अनभिष्यन्दि लघु च तोयं काथेतशीतलम् ।
पित्तयुक्ते हितं दोषे, व्युषितं तत्रिदोषकृत् ॥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 dosas. 18.

Nārikelodaka-(coconut water) :-

नारिकेलोदकं स्निग्धं स्थादु वृष्णं हिमं लघु ।
तृष्णापित्तानिलहरं दीपनं बस्तिशोधनम् ॥१९॥

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

वर्षासु दिव्यनादेये परं तोये वरावरे ।
इति तोयवर्गः ।

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 स्निग्धमोजस्यं धातुवर्धनम् ॥२०॥

वातपित्तहरं वृष्यं श्लेष्मलं गुरु शीतलम् ।

प्रायः पयः

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 गवयं तु जीवनीयं रसायनम् ॥२१॥

क्षतक्षीणहितं मेधयं बलयं स्तन्यकरं सरम् ।

श्रमभ्रमदालक्ष्मीश्वासकासातिरुद्धृधः ॥२२॥

जीर्णज्वरं मूत्रकृच्छ्रं 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) :-

हितमत्यग्न्यनिद्रेभ्यो 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) :-

अल्पाम्बुपानव्यायमकद्विकाशनैर्लघु

आजं शोषज्वरश्वासरक्तपित्तातिसारजित् ॥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 kṣīra (camel's milk) :-

ईषद्रूक्षोणलवणमौषूरं दीपनं लघु ।
शस्तं वातकफानाहक्षमिशोकोदरार्द्दसाम् ॥२५॥

Ouṣṭraka (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 kṣīra—(human milk) :-

मानुषं वातपित्तासुगभिघाताक्षिरोगजित् ।
तर्पणाश्वेतनैर्नस्यैः

Mānuṣa kṣīra (human milk-breast milk), relieves (aggravation of) vāta, pitta and aśṭk (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,

Āvika kṣīra—(ewe's milk) :-

अहृदं तूष्णमादिकम् ॥२६॥
वातव्याधिहरं हिघ्माश्वासपित्तकफप्रदम् ।

Āvikṣīra (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. 26½.

Hastikṣīra—(elephant's milk) :-

हस्तिन्याः स्थैर्यकृत्

Hastinī kṣīra (elephant's milk) is strengthening.

26½

Ekaśapha kṣīra—(milk of single hoofed animals) :-

बाढमुष्णं त्वैकशफं लघु ॥२७॥
शाखावातहरं साम्ललवणं जडताकरम् ।

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

पयोऽभिष्यन्दि गुर्वामं, युक्त्या शृतमतोऽन्यथा ॥२८॥
भवेद्रीयोऽतिशृतं, धारोणमसृतोपमम् ।

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 nectar.

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

अग्लपाकरसं ग्राहि गुरुणां दधि वातजित् ॥३५॥
मैदःशुक्रबलश्चेष्टपित्तरक्ताग्निशोफकृत् ।
रोचिष्णु शस्तमरुचौ शीतके विषमउवरे ॥३०॥
पीनसे मूत्रकुच्छे च, रुक्षं तु ग्रहणीगदे ।
नैवाद्यान्निशि नैवोष्णं वसन्तोष्णशरत्सु न ॥३१॥
नामुद्दसूपं नाक्षोद्रं तन्नाघृतसितोपलम् ।
न चानामलकं नापि नित्यं नो मन्दमन्यथा ॥३२॥
ज्वरासृकपित्तवीसर्पकुष्ठपाण्डुभ्रमप्रदम् ।

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, ślesma (kapha), pitta, rakta, agni (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 लघु कषायाम्लं दीपनं कफवातजित् ॥३३॥
शोफोदराशीश्वर्णोदोषमूत्रग्रहारुचीः ।
स्त्रीहंगुलमधृतव्यापद्धरपाण्डवामयान् जयेत् ॥३४॥

Takra (buttermilk) is easily digestible, 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, sasneha (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 स्रोतशोधि विष्ट्रम्भजिञ्चयु ।

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

Navanīta (butter) :-

नवनीतं नवं वृथ्यं शीतं वर्णबलाग्निकृत् ॥३५॥
सङ्ग्राहि वातपित्तासक्षयाशीर्दितकासजित् ।
क्षीरोद्धवं तु सङ्ग्राहि रक्पित्ताक्षिरोगजित् ॥ ६॥

Fresh navanīta (butur) 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.

Gṛ̥ta—(ghee/butter fat) :-

शस्तं धीस्मृतिमेधाग्निवलायुः शुक्रचक्षुषाम् ।
वालवृद्धप्रजाकान्तिसौकुमार्यस्वराथिनाम् ॥३७॥

क्षतक्षीणपरीसर्पशास्त्राग्निग्लपितात्मनाम् ।
 वातापत्तविषोन्मादशोषालक्ष्मीज्वरापहम् ॥३८॥
 खेहानामुत्तमं शीतं वयसः स्थापनं परम् ।
 सहस्रवीर्यं विधिभिर्घृतं कर्मसहस्रघृतं ॥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), parīsarpa (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.

मदापस्मारमूच्छ्यायशिरः कर्णाक्षियोनिजान् ।
 पुराणं जयति व्याधीन् 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 किलाटपोयूषकूर्चिकामोरणादयः ।
 शुक्रनिद्राककरा विष्टमिभगुरुदोषलाः ॥४१॥

Kilāṭa, piyūṣa, kūrcīka, moraṇa, 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, piyūṣa 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 moraṇa (or morata) is the sour, thin liquid portion.

गव्ये क्षीरघृते श्रेष्ठे निन्दिते चाविसम्भवे ।
 इति क्षीरवर्गः ।

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

Iksu varga-(group of sugarcane juice and its products)

Iksurasa gunāḥ-(properties of sugarcane juice) :-

अथेषुवर्गः ।

इक्षोः सरो गुरुः स्निग्धो वृंहणः कफमूत्रकृत् ॥४२॥
वृष्यः शीतोऽस्त्रपित्तम् व्यादुपाकरसो 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, दन्तपीडितः शर्करासमः ॥४३॥

मूलाग्रजन्तु ग्रन्थादिपीडनान्मलसङ्करात् ।

किञ्चित्कालं विघृत्या च विकृतिं याति याच्चिकः ॥४४॥

विदाही 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 ।

शैत्यप्रसादमाख्यैरस्तमनु वांशिकः ॥४५॥

The pounḍraka 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.

शतपर्वककान्तारनैपालाद्यास्ततः क्रमात् ।

सक्षाताः सकषायाश्च सोषणाः किञ्चिद्विदाहनः ॥४६॥

Next are the śataparvaka, kāñtāra, 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, unrifined treacle) :-

फाणितं गुरुभिष्यन्ति चयकृन्मूत्रशोधनम् ।

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

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

Guḍa-(jaggery/molasses/treacle) :-

नातिश्लेषकरो धौतः सृष्टमूत्रशक्तदगुडः ॥४७॥
प्रभूतक्षमिमज्जासृडमेदोमांसकफोडपरः ।

Guḍa (jaggery, molasses) washed well (made white and purified by some process) does not cause great increase of śleṣman (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.

हृद्यः पुराणः पश्यश्च, नवः श्लेषमाग्निसादकृत् ॥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.

Matsyañḍikādi-(brown sugar etc.) :-

वृष्याः क्षोणक्षतहिता रक्तपित्तानिलापहाः ।
मत्स्यण्डिकाखण्डसिताः क्रमेण गुणवत्तमाः ॥४९॥

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

Yasa śarkara :-

तद्वृणा तिक्तमधुरा कषाया यासशर्करा ।

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

दाहतृट्टच्छर्दिमुच्छर्षासृक्पित्तध्यः सर्वशर्कराः ॥५०॥

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

शर्करेक्षुचिकाराणां फाणितं च वरावरे ।

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

Mađhu-(honey) :-

चक्षुष्यं छेदि तट्टश्लेष्मविषहिभ्मास्पित्तनुत् ॥५१॥
 मेहकुष्ठकमिच्छर्दिश्वासकासातिसारजित् ।
 व्रणशोधनसन्धानरोपणं वातलं मधु ॥५२॥
 रुक्षं कषायमधुरं, तत्तुल्या 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. 51-52½.

उष्णमुष्णार्तमुष्णे च युक्तं चोष्णैर्निहन्ति 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.

प्रच्छर्दने निरुहे च मधुष्णं न निवार्यते ।
 अलब्धपाकभाश्वेव तयोर्यस्मान्निवर्तते ॥५४॥
 इतीम्भुवर्गः ।

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 nectar 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 forcibly 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 sweetnes 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 lavulose), 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 adultrated honey which are sold cheap in the market. Genuine honey is slightly transparent, clear liquid without any precipitate at the botom of the bottle, and forms a uniform solution when poured into clean water.

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

अथ तैलवर्गः ।

तैलं स्वयोनिधत्तत्र मुख्यं तीक्षणं व्यवायि च ।
त्वगदोषकृदचक्षुष्यं सूक्ष्मोषणं कफकृन्न च ॥५५॥
कृशानां वृंहणायालं स्थूलानां कर्शनाय च ।
बद्धविट्कं कृमिन्नं 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 proce-ssing, 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 sesa-

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 Āyurveda, 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 Eranđa-(castor oil) :-

सत्तिकोषणमैरण्डं तैलं स्वादु सरं गुरु ।
वर्ध्मगुल्मानिलकफानुदरं विषमज्वरम् ॥५७॥
रुक्षोफीं च कटीगुह्याकोष्टपृष्ठाध्रयौ जयेत् ।
तीक्ष्णोषणं पिच्छिलं विस्तं, रक्तेरण्डोद्धर्वं 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) :

कदूषणं सार्षपं तीक्ष्णं कफशुक्रानिलापहम् ।
लघु पित्तात्मकृत् कोठकुष्ठाशोवणजन्तुजित् ॥५९॥

Sarṣapa 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) :-

आक्षं स्वादु हिमं केशं गुरु 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) :-

नात्युष्णं निम्बजं तिक्तं कृमिकुष्टकफप्रणुत् ॥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 चोष्णं त्वगदोषकफपित्तकृत् ।

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 वातग्नी बलपित्तकफप्रदौ ॥६१॥
मांसानुगस्वरूपौ च, दिशान्मेदोऽपि ताविष्य ।

इति तैलवर्गः ।

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 मध्यवर्गः ।

दीपनं रोचनं मध्यं तीक्ष्णोष्णं तुष्टिपुष्टिदम् ॥६२॥
सस्वादुतिक्तकटुकम्लपाकरसं सरम् ।
सकषायं स्वरारोग्यप्रतिभावर्णकृलघ्नु ॥६३॥
नष्टनिद्राऽतिनिद्रेभ्यो हितं पित्तासदूषणम् ।
कृशस्थूलहितं रुक्षं सूक्ष्मं स्रोतोचिशोधनम् ॥६४॥
वातश्लेष्महरं 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 digestable, 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. 62-64½.

गुरु तदोषजननं नवं, जीर्णमतोऽन्यथा ॥६५॥
पेयं नोणोपचारेण न विरक्तक्षुधातुरैः ।
नात्यर्थतीक्ष्णमृद्गलपसम्मारं 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, sometimes 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) :—

गुलमोदराशोग्रहणीशोषहृत् खेहनी गुरुः ।
सुराऽनिलघ्नी मेदोऽसृक्स्तन्यमूत्रकफावहा ॥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.

Vibhitaka surā—

तद्गुणा वारुणी हृद्या लघुस्तीक्ष्णा निहन्ति च ।
श्लकासवमिश्वासविवन्धाधमानपीनसान् ॥६८॥
नातितीव्रमदा लध्वी पथ्या बैमीतकी सुरा ।
ब्रणे पाण्डवामये कुष्ठे न चात्यर्थं विरुद्ध्यते ॥६९॥

Surā prepared from vibhitika 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*) :-

विषम्भनी यवसुरा गुर्वी रुक्षा त्रिदोषला ।

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

Ariṣṭa—(*fermented decoctions*) :-

यथाद्रव्यगुणोऽरिष्टः सर्वमद्यगुणाधिकः ॥७०॥
ग्रहणीपाण्डुकुष्ठार्शः शोफशोषोदरज्वरान् ।
हन्ति गुलमक्तमिळीहःकषायकटुवातलः ॥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 लेखनं हृद्यं नात्युष्णं मधुरं सरम् ।
अल्पपित्तानिलं पाण्डुमेहार्शःकुमिनाशनम् ॥७२॥

Mārdvīka (wine prepared from grapes) is scarificial 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, haemorrhois and worms (intestinal parasites). 72.

Khārjūra-(wine prepared from dates) :-

अस्मादलपान्तरगुणं खार्जूरं वातलं गुरु ।

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

73.

शार्करः सुरभिः स्वादुहृदो नातिमदो 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.

सृष्टमूत्रशक्त्रातो 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 स्नेहश्लेष्मविकारहा ॥७४॥

मेदशोफोदराशोग्नस्तत्र पकरसो वरः ।

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

Madhwāsava-(wine prepared from honey) :-

छेडी मध्वासवस्तीक्ष्णो मेहपीनसकासजित् ॥७५॥

Madhwāsava (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) :-

रक्तपित्तकफोत्क्लेदि शुक्तं वातानुलोमनम् ।

भृशोष्णतीक्ष्णरक्षाम्लं हृष्टं रुचिकरं सरम् । ७६॥

दीपनं शिशिरस्पर्शं पाण्डुटक्कृमिनाशनम् ।

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.

गुडेक्षमद्यमाद्रीकशुक्तं लघु यथोत्तरम् ॥७७॥

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

Āsava (fermented infusion) :-

कन्दमूलफलाद्यं च तद्विद्यात्तदासुतम् ।

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

शाण्डाकी चासुतं चान्यत्काळाम्लं रोचनं लघु ॥७८॥

Āsava prepared by using śāndākī (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 तीक्ष्णोषां पित्तकृत्स्पर्शीतलम् ।

अमङ्गमहरं रुच्यं दीपनं वस्तिशूलनुत् ॥७९॥

शस्तमास्थापने हृदयं लघु वातकफापहम् ।

एभिरेव गुणेयुक्ते सौवीरकतुषोदके ॥८०॥

कृमिहद्रोगगुलमार्शःपाण्डुरोगनिबर्हणं ।

ते क्रमाद्वितुषैर्विद्यात्सतुषैश्च यवैः 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 गोऽजाविमहिषोगजाश्वोष्ट्रवरोद्धवम् ।
पित्तलं रुक्षतीक्ष्णोष्णं लवणानुरसं कटु ॥८२॥
कृमिशोफोदरानाहशूलपाण्डुकफानिलान् ।
गुल्मारुचिविषश्वित्रकुष्ठाशीसि जयेष्ठघु ॥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 aniṣṭa (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 quantity 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 वर्गैर्मद्यस्य च क्रमात् ।
इति द्रवैकदेशोऽयं यथास्थूलमुदाहृतः ॥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 श्रीवैद्यपतिसिंहगुप्तसूत्रधीमद्वाभट्टविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने द्रवद्रव्यविज्ञानीयो नाम पञ्चमोऽध्यायः ॥ ५ ॥

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

षष्ठोऽध्यायः ।

Chapter—6

ANNASVARŪPA VIJÑANIYA (Nature of food materials) :-

अथातोऽन्नस्वरूपविज्ञानीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

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

Śukadhanīya varga (group of corns with spike) :-

अथ शूकधान्यवर्गः ।

रक्तो महान् सकलमस्तूर्णकः शकुनाहृतः ।

सारामुखो दीर्घशूको रोधशूकः सुगन्धिकः ॥ १ ॥

पुण्ड्रः पाण्डुः पुण्डरीकः प्रमोदो गौरसारिवौ ।

काञ्चनो महिषः शूको दूषकः कुसुमाण्डकः ॥ २ ॥

लाङ्गला लोहवालाख्याः कर्दमाः शीतभीरुकाः ।

पतङ्गास्तपनीयाश्च ये चान्ये शालयः शुभाः ॥ ३ ॥

Rakta, mahān, kalama, turṇaka, śakunāhṛta, sārāmukha, dirghaśūka, rodhraśūka, sugandhika, puṇḍra, pāndu, puṇḍarīka, pramoda, gaurasārīvā, kāñcana, mahiṣa, śūka, dūṣaka, kusumāṇḍaka, lāṅgala, lohavāla, kardama, śītabhīru, pataṅga, tapaniya,—these and other varieties of śāli (rice) are suitable (as food). 1-3.

स्वादुपाकरसाः स्निग्धा वृथ्या बद्धाल्पवर्चसः ।

कषयानुरसाः पथ्या लघवो मूत्रला 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.

शूकजेषु वरस्तत्र रक्तस्तृणात्रिदोषहा ।

महांस्तमनु कलमस्तं चाप्यनु 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 dosās, next inferior to that is mahān variety, next to that is kalama and so on in their order (of succession). 5.

यवका हायना: पांसुवाष्पनैषधकादयः ।
स्वादूष्णा गुरवः स्निग्धाः पाकेऽस्त्वाः श्लेष्मपित्तलाः ॥ ६ ॥
सृष्टमूत्रपुरीषोभ्या पूर्वं पूर्वं च निन्दिताः ।

Yavaka, hāyana, pāmsuvāpya 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.

स्निग्धो ग्राही लघुः स्वादुखिदोषघः स्थिरो हिमः ॥ ७ ॥
षष्ठिको व्रीहिषु श्रेष्ठो गौरश्चासितगौरतः ।
ततः क्रमान्महाव्रीहक्षणवीहिजत्तमुखाः ॥ ८ ॥
कुक्कुटाण्डकलावार्यपाराघतकशूकराः ।
वरकोहालकोजवालचीनशारददर्दुराः ॥ ९ ॥
गन्धनाः कुरुविन्दाश्च गुणैरल्पान्तराः स्मृताः ।

Ṣaṣṭika (the paddy which matures in sixty days) is best among vṛīhi (paddy); is unctuous, constipating, easily digestible, sweet, mitigates the three dosās, 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 ṣaṣṭika) is mahāvṛīhi, next to that is kṛṣṇavṛīhi and the others such as jatūnukhā, kukkuṭāñḍaka, lāvāka, pārāvataṅka, śūkara, varaka, uddālaka, ujvala, cīna, śārada, dardura, gañdhanā and kuruviñda. 7 b-10 a.

स्वादुरम्लविषाकोऽन्यो व्रीहिः पित्तकरो गुरुः ॥ १० ॥
सृष्टमूत्रपुरीषोभ्या, श्रिदोषस्त्वेच पाटलः ।

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. Pāṭala kind of rice aggravates all the three dosās.

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 yeilding, new strains, each kind has regional characters and not grown uniformly throughout the country. The kind of rice which is easily digestable, having sweet taste and pleasant smell has to be selected for daily use.

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

कङ्गुकोद्रवनीचारश्यामाकादि हिमं लघु ॥११॥
तृणधान्यं पवनकुल्लेखनं कफपित्तहत् ।

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

भग्नसन्धानकृत्त्र त्रियज्जुर्वृहणी गुरुः ॥१२॥
कोरदूषः परं ग्राही स्पर्शे शीतो विषापहः ।

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.

रुक्षः शीतो गुरुः स्वादुः सरो विड्वातकृद्यवः ॥१३॥
वृष्यः स्थैर्यकरो मूत्रमेदःपित्तकफान् जयेत् ।
पीनसश्वासकासोरुस्तस्मकण्ठत्वगामयान् ॥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 यथादनुयवः रुक्षोष्णो वंशजो यवः ।

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

वृष्यः शीतो गुरुः स्थिर्यो जीवनो वातपित्तहा ॥१५॥
सन्धानकारी मधुरो गोधूमः स्थैर्यकृत्सरः ।
पथ्या 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).

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

इति शूकधान्यवर्गः ।

Thus ends the group of grains which have spike.

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

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

अथ शिम्बीधान्यवर्गः ।

मुद्राढकीमसूरादि शिम्बीधान्यं विवर्णकृत् ।
कपायं स्वादु सङ्ग्राहि कटुपाकं हिमं लघु ॥१७॥
मेदःश्लेष्मास्त्रपित्तेषु हितं लेपोपसेकयोः ।

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.

वरोऽत्र मुद्रोऽल्पचलः, कलायस्त्वित्वातलः ॥१८॥
राजमाषोऽनिलकरो रुक्षो वहुशक्तिगुरुः ।

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.

उषणाः कुलत्थाः पाकेऽस्त्वाः शुक्राश्मश्वासपीनसान् ॥१९॥
कासाशःकफवातांश्च घ्रन्ति पित्ताद्यदाः 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 वातपित्तास्तन्यमूत्रकरो गुरुः ॥२०॥
सरो विदाही दक्षुककफशोफविषापहः ।

Niṣpāva (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 श्लिघ्नो बलश्लेष्मलपित्तकरः सरः ॥२१॥
गुरुणोऽनिलहा 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 माषवद्विद्यात्काकाण्डोलात्मगुप्तयोः ॥२२॥

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

उडणस्त्वच्यो हिमः स्पर्श केश्यो बल्यस्तिलो गुरुः ।
अल्पमूत्रः कटुः पाके मेधाऽग्निकफपित्तकृत् ॥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.

खिंगधोमा स्वादुतिक्तोष्णा कफपित्तकरी गुरुः ।
दक्षुक्रहृत्कटुः पाके, तद्वद्वीजं कुसुम्भजम् ॥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 kusumbha. 24.

माषोऽत्र सर्वेष्ववरो, यवकः शूकजेषु च ।

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

नवं धान्यमभिष्ठन्दि, लघु संवत्सरोषितम् ॥२५॥
शीघ्रजन्म तथा सूखं निस्तुष्टं युक्तिभर्जितम् ।

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 शिर्षबोधान्यवर्गः ।

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

Kṛtanna varga—(group of prepared foods) :-

अथ कृतान्न (पक्कान्न) वर्गः ।

मण्डपेयाविलेपीनामोदनस्य च लाघवम् ॥२६॥
यथापूर्वं शिवस्तत्र मण्डो वातानुलोमनः ।
तृडग्लनिदोषशोषणः पाचनो धातुसाम्यकृत् ॥२७॥
स्रोतोमार्दवकृत्स्वेदी सन्धुक्षयति चानलम् ।

Māṇḍa, peyā, vilepi and odana are more easily digestable in their preceding order of enumeration. out of them, māṇḍa 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 :—Māṇḍa, 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 māṇḍa; slightly thicker to māṇḍa 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 māṇḍa is still better digestable than peyā.

क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापद्मा ॥२८॥
मलानुलोमनी पश्या पेया दीपनपाचनी ।

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 ग्राहिणी हृद्या तुष्णामी दीपनी हिता ॥२९॥
ब्रणाक्षिरोगसंशुद्धदुर्बलम्भेहपायिनाम् ।

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 स्थिरोऽत्यक्तोष्मा चौदनो लघुः ॥३०॥
यश्चाग्नेयौषधकाथसाधितो भृष्टतण्डुलः ।
विपरीतो गुरुः क्षीरमांसाद्यर्थश्च 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 द्रव्यक्रियायोगमानाद्यैः सर्वमादिशेत् ।

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

बृंहणः प्रीणनो वृष्यश्वक्षयो 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 संशुद्धब्रणकण्ठाक्षिरोगिणाम् ।

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

वातानुलोमी कौलत्थो गुल्मतूनीप्रतूनिजित् ॥३३॥

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

तिळपिण्याकविकृतिः शुष्कशाकं विरुद्धकम् ।
शाण्डाकोवटकं हृष्णं दोषलं ग्लपनं गुरु ॥३४॥

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

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा ।

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

अमक्षुत्टक्कमहरं पानकं प्रीणनं गुरु ॥३५॥
विष्ट्रिमि मूत्रलं हृदयं यथाद्रव्यगुणं च तत् ।

Pānaka (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.

लाजास्तृद्भृतीसारमेहमेदःकफच्छदः ॥३६॥
कासपित्तोपशमना 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 गुरवो बल्याः कफविष्ट्रिमकारिणः ॥३७॥

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

धाना विष्ट्रिमनी रुक्षा तर्पणी लेखनी गुरुः ।

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

सक्तुः लघवः क्षुत्तृटश्च मनेत्रामयव्रणान् ॥३८॥
 घन्ति सन्तर्पणाः पानात्सद्य एव बलप्रदाः ।
 नोदकान्तरितान्न द्विर्न निशायां न केवलान् ॥३९॥
 न भुक्त्वा न द्विजैश्छित्त्वा सक्तून्दान्न 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 morter 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 ग्लपनो रुक्षो विष्टमी हृष्टदूषणः ॥४०॥
 वेसवारो गुहः स्निघो बलोपचयवर्धनः ।
 मुद्रादिजास्तु गुरवो यथाद्रव्यगुणानुगाः ॥४१॥

Piṇyāka 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 :—*Piṇyāka 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.

कुक्कुलकर्परभ्राष्ट्रकन्दङ्गारविपाचितान् ।
 एकयोर्नील्लिघून्विद्यादपूपानुत्तरोसरम् ॥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 फूटान्न (पक्कान्न) वर्गः ।

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 मांसवर्गः ।

Mamsa varga—(group of meats) :-

हरिणैणकुरङ्कर्त्तगोकर्णमृगमात्रकाः ।

शशशम्बरचारुष्कशरभाद्या मृगाः स्मृताः ॥४३॥

Mrga varga (deer etc.) :-*Hariṇa* (antelope, fawn) *kuraṅga* (a kind of deer), *rksa* (white footed antelope), *gokarṇa* (deer antelope), *mṛgamātrika* (red coloured harelike deer), *śāśa* (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 scrubby forests. In olden days they were being hunted mainly for food.

Viskira varga :-

लाववार्तीकिवर्तीरक्तवर्त्मककुक्कुभाः ।

कपिञ्जलोपचक्रारुद्यचकोरकुरुबाहवः ॥४४॥

वर्तको वर्तिका चैव तित्तिरिः क्रकरः शिखी ।

ताप्त्रचूडारुद्यबकरगोनर्दीगरिवर्तिकाः ॥४५॥

तथा शारपदेन्द्राभवरटाद्याद्य विष्किराः ।

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

kapiñjala (black partridge), upācakra (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), varāṭa (goose) etc. belong to the group known as *vīśkira* (birds which scratch the ground with their legs and pick up their food). 44-45.

जीवञ्जीवकदात्यूहभृङ्गाहशुकसारिकाः ॥४६॥

लट्वाकोकिलहारीतकपोतवटकादयः ।

प्रतुदा भेकगोधाहिश्वाविदाद्या विलेशयाः ॥४७॥

Jivañjivaka (greek partridge), dātyūha (gallinule), bhṛngāhwa (shrike), śuka (parakeet), sārikā (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), swavid (hedgehog) etc. are *bileśaya* (living in burrows). 47.

Prasaha varga :-

गोखराश्वतरोष्ट्राश्वद्वीपिर्सिहक्षवानराः ।

मार्जारमूषकव्याघ्रवृक्षब्रह्मतरक्षवः ॥४८॥

लोपाकजम्बुकश्येनचाषवान्तादवायसाः ।

शशघ्नीभासकुररग्न्योलूककुलिङ्गकाः ॥४९॥

धूमिका मधुहा चेति प्रसहा मृगपक्षिणः ।

Go (cow), khara (ass, donkey), aśwatara (mule), uṣṭra (camel), aśwa (horse), dwīpī (leopard), sīṁha (lion), ṛkṣa (bear), vānara (monkey), mārjāla (cat), mūṣaka (rat, mice), vyāghra (tiger), vṛka (jackal), babhru (large brown mongoose), tarkṣu (hyena), lopāka (fox), jambuka (jackal), śyena (hawk), cāṣa (blue joy), vāñtāda (dog), vāyasa (crow), śaśaghni (golden eagle), bhāsa (beared vulture), kurara (osprey), gṛdhra (vulture), ulūka (owl), kuliṅgaka (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). 48-49½.

वराहमहिषन्यकुरुरुरोहितवारणाः ॥५०॥
सूमरश्वमरः खड्गो गवयश्च महामृगाः ।

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

Apcara varga—(aquatic birds) :-

हंससारसकादम्बवककारण्डवप्लवाः ॥५१॥
बलाकोक्तोशचक्राह्ममद्गुकौश्चादयोऽप्लवाः ।

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

Matsya varga :—(Fishes)

मत्स्या रोहितपाटीनकूर्मकुम्भोरकर्कटाः ॥५२॥
शुक्तिशङ्कोद्रशम्बूकशफरोवर्मिचन्द्रिकाः ।
चुलूकीनक्रमकरशिशुमारतिमिङ्गिलाः ॥५३॥
राजीचिलिञ्जिमाद्याश्च मांसमित्याहुरष्टधा ।

Rohita (red fish), paṭhīna (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.

(मृग्यं वैष्णविकं किञ्च प्रातुदं च विलेशयम् ।
प्रासहं च महामृग्यमध्यरं मात्स्यमष्टधा ॥ १ ॥)
योनिष्वजावी व्यामिध्रगोचरत्वादनिश्चिते ॥५४॥

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

आद्यान्त्या जाङ्गलानूपा मध्यो साधारणौ स्मृतौ ।

Out of the eight groups mentioned above, the first three (mrga, viśkira and pratuda) are also known as jāṅgala; the last three (mahāmrga, jalacara and matsya), are also called ānūpa; the middle two (bileśaya and prasaha) are known as sādharana. 54 $\frac{1}{2}$

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 लघुवो जाङ्गला हिताः ॥५५॥

पित्तोत्तरे वातमध्ये सन्निपाते 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 रुक्षो हिमः शशः ॥५६॥

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

ईषदुष्णगुरुस्त्रिघा बुङ्हणा वर्तकादयः ।

तित्तिरिस्तेष्वपि वरो मेधाश्चिवलशुक्रकृत् ॥५७॥

ग्राही वण्णोऽनिलोद्रिक्तसन्निपातहरः 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. 57 $\frac{1}{2}$.

नातिपथ्यः शिखी पथ्यः श्रोत्रस्वरवयोदशाम् ॥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.

तद्वच्च कुकुटो वृष्टः ग्राम्यस्तु क्षेमलो गुरुः ।
मेधाउनलकरा हृद्याः क्रकराः सोपचक्रकाः ॥५९॥
गुरुः सलवणः काणकपोतः 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 kānakapota is hard to digest, slightly salty and increases all the dosās. 59½.

चटकाः क्षेमलाः स्निग्धा वातघाः शुक्रलाः परम् ॥६०॥

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

गुरुष्णस्निग्धमधुरा वर्गाश्वातो यथोच्चरम् ।
मूत्रशुक्रकृतो वल्या वातघाः 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 महाभृगास्तेषु, क्रव्यादप्रसहाः पुनः ।
लवणानुरसाः पाके कटुका मांसधर्घनाः ॥६२॥
जीर्णार्णीशौग्रहणीदोषशोषार्तानां परं हिताः ।

Flesh of the mahābhṛigās 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.

नातिशीतगुरुस्निग्धं मांसमाजमदोषलम् ॥६३॥
शरीरधातुसामान्यादनभिष्यन्दि बृहणम् ।

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

विपरीतमतो श्वेयमाविकं दृढ़णं तु तत् ॥६४॥

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

शुष्ककासश्चमात्यग्रिविषमज्वरपीनसान् ।

काश्यं केवलवातांश्च गोमांसं सञ्चियन्ति ॥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.

उच्छो गरोयान्महिषः स्वप्रदाढ्यबृहत्वकृत् ।

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

तद्वद्वराहः थमहा रुचिशुक्रबलप्रदः ॥६६॥

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

मत्स्याः परं कफकराः चिलिचोमस्त्रिदोषकृत् ।

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

लावरोहितगोधैणाः स्वे स्वे वर्गे वराः परम् ॥६७॥

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

मांसं सद्योहतं शुद्धं वयःस्थं च भजेत् त्यजेत् ।

मृतं कृशं भृशं मेद्यं व्याधिवारिविषर्हतम् ॥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.

पुंखियोः पूर्वपश्चार्थे गुरुणी, गर्भिणी गुरुः ।

लघुयोषिच्चतुष्पात्सु, विहङ्गेषु पुनः पुमान् ॥६९॥

शिरःस्कन्धोरुपृष्ठस्य कट्ट्याः सकथ्नोश्च गौरवम् ।

तथाऽमपकाशययोर्यथापूर्वं विनिर्दिशेत् ॥७०॥

शोणितप्रभृतीनां च धातूनामुत्तरोत्तरम् ।
 मांसाद्वरीयो वृषणमेद्वृक्यकृदगुदम् ॥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 पाठाशठीसूषासुनिषण्णसतीनजम् ।
 त्रिदोषघ्नं लघु आहि सराजक्षववास्तुकम् ॥७२॥
 सुनिषण्णोऽग्निकृद्वृष्ट्यस्तेषु राजक्षवः परम् ।
 ग्रहण्यशोऽविकारघ्नः वचोभेदि तु वास्तुकम् ॥७३॥

Śaka varga :—(group of leafy vegetables)

Śākas (leafy vegetables) of pāṭhā, śaṭhī, sūṣā, suniṣaṇṇa, satinaja in general, mitigates all the three doṣās, 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; vāstuka breaks up the hard faeces. 72-73.

हन्ति दोषत्रयं कुष्ठं बृद्ध्या सोष्णा रसायनी ।
 काकमाची सरा स्वर्या चाङ्गेर्यस्लाऽग्निदीपनी ॥७४॥
 ग्रहण्यशोऽनिक्षलेभ्यहितोष्णा आहिणी लघुः ।

Kākamācī mitigates the three dosās, 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.

पटोलसप्तलारिष्टशार्ङ्गेष्टावल्गुञ्जाऽमृताः ॥७५॥
 वेत्राग्रबृहतीवासाकुतिलीतिलपर्णिकाः ।
 मण्डूकपर्णीकर्णटकारवेल्लकपर्णटाः ॥७६॥
 नाडीकलायगोजिह्वावार्ताकं वनतिक्तकम् ।
 करीरं कुलकं नन्दी कुचैला शकुलादनी ॥७७॥
 कटिल्लं केम्बुक शीतं सकोशातककर्कशम् ।
 तिकं पाके कदु ग्राहि वातलं कफपित्तजित् ॥७८॥

Paṭola, saptalā, arīṣṭā, śārṅgeṣṭā (angaravalli/bharangi), avalguja, amṛtā, vetrāgra (shoot of vetra), bṛhatī, vāsa, kutilī, tilaparṇikā (badraka), maṇḍūkaparṇī, karkoṭa, kāravella, parpaṭa, nāḍikalāya, gojihwā (godhumī); vārtāka (bṛhatī), vanatiktaka (vatsaka/kutaja), karīra, kulaka (kupilu), nañdi (jaya), kuçaila, śakulādanī (meṣaśīñgi), kaṭilla (raktapunarnavā), kebuka (kembuka), koṣātaka, and karkaśa (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.

हृष्टं पटोलं कुमिन्तस्वादुपाकं रुचिप्रदम् ।

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

पित्तलं दीपनं भेदि वातम्बं बृहतीद्वयम् ॥७९॥

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

बृष्टं तु वमिकासम्बं रक्तपित्तहरं परम् ।

Vṛṣa (vāsa) cures vomitting, cough and specially so the haemorragic disease.

कारवेलं सकदुकं दीपनं कफजित्यरम् ॥८०॥

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

वार्ताकं कदु तिक्षोणं मधुरं कफवातजित् ।
सक्षारमाग्नजननं हृदयं रुच्यमपित्तलभ्यम् ॥८१॥

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

करीरमाध्मानकरं कपायं स्वादु तिक्षकम् ।

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

कोशातकावलगुजकौ भेदिनार्थाग्निदोषनौ ॥८२॥

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

तण्डुलीयो हिमो रुक्षः स्वादुपाकरसो लघुः ।
मदपित्तविषाग्नेभ्यः मुञ्जातं वातपित्तजित् ॥८३॥
स्त्विग्धं शीतं गुरु रुक्षं वृंहणं शुक्रकृत्परम् ।

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.

गुर्वीं सरा तु पालङ्घया मदग्नी चाप्युपोदका ॥८४॥
पालङ्घयादत्स्मृतश्चञ्चुः स तु सङ्ग्रहणात्मकः ।

Pālañkyā is hard to digest, and laxative.

Upodikā also relives intoxication; Cañcu is similar to pālañkyā and withholds elimination of fluids. 84.

विदारी वातपित्तग्नी मूत्रला स्वादुशोतला ॥८५॥
जोवनी वृंहणी कण्ठया गुर्वीं वृम्या रसायनम् ।
चक्षुष्या सर्वदोषग्नी जीवन्ती 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. Jīvañtī is good for the eyes, mitigates all the doṣas, is sweet in taste and cold in potency. 85–86.

कूष्माण्डतुम्बकालिङ्गकर्वीर्वारुतिपिण्डशम् ।
तथा त्रपुसचीनाकचिर्भट्टं कफवातकृत् ॥८७॥
भेदि चिष्ठम्भयभिष्यन्दि स्वादुपाकरसं गुरु ।

Kūṣmāṇḍa, tumba (alābu), kāliṅga, kaikāru, ervāru, tindiśa, trapusa, cīnāka, 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.

बल्हीफलानां प्रवरं कूष्माण्डं वातपिण्डाजित् ॥८८॥
बस्तिशुद्धिकरं वृष्यम् त्रपुसं त्वतिमूत्रलम् ।

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

तुम्बं रुक्षतरं ग्राहि कालिङ्गैर्वारुचिर्भट्टम् ॥८९॥
बालं षित्ताहरं शीतं विद्यात्पक्मतोऽन्यथा ।
शीर्णवृन्तं तु सक्तारं पित्तलं कफवातजित् ॥९०॥
रोचनं दीपनं हृदयमष्टीलाडनाहनुक्षयु ।

Tumba (alābu) is very dry (causes dryness), withholds elimination of fluids from the body; kāliṅga, ervaru and cirbhīṭa 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, distension of abdomen and are easily digestable. 89–90.

मृणालविसशालूककुमुदोत्पलकन्दकम् ॥९१॥
नन्दीमाषककेलूटशङ्खाटकसेस्कम् ।
क्रौञ्चादनं कलोड्यं च रुक्षं ग्राहि हिमं गुरु ॥९२॥

Mṛṇāla (lotus stalk), bisa (lotus root), śālūka (lotus tuber), kumuda (utpala kanda), nañdi, mashaka, kelūṭa, śrīngāṭaka, kaseruka, krauñcādara and kalōḍya are dry (cause dryness). water absorbent, cold in potency and not easily digestable.

कलम्बनालिकामार्षकुटिङ्गरकुतुम्बकम् ।
 चिज्जीलट्राकलोणीकाकुरूटकगवेधुकम् ॥९३॥
 जीवन्तमुञ्जभवेडगजयवशाकसुवर्चलाः ।
 आलुकानि च सर्वाणि तथा सूप्यानि लक्ष्मणम् ॥९४॥
 स्वादु रुक्षं सलवणं वातश्लेष्मकरं गुरु ।
 शीतलं सृष्टिविष्मूत्रं प्रायो विष्ट्रिय जीर्यति ॥९५॥
 स्वच्छं निष्पीडितरसं स्नेहाद्यं नातिदोषलम् ।

Kalamba, nālikā (kapotacaraṇā), mārṣa, kuṭīñjara, kuṭumbaka, cilli (vāstūka), latvāka, lonikā, karūtaka, gavedhuka, jīvañta, jhunjhu, eḍagaja, yavaśāka (yavāniśāka), suvarcalā and āluka 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 dosās. 93–95.

लघुपत्रा तु या चिज्जी सा वास्तुकसमा मता ॥९६॥

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

तर्कारीवरुणं स्वादु सतिकं कफवातजित् ।
 वर्षाभ्वौ कालशाकं च सक्षारं कटुतिक्कम् ॥९७॥
 दीपनं भेदनं हन्ति गरशोफकफानिलान् ।

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.

दीपनाः कफवातघाश्चिरविल्वाङ्गुराः सराः ॥९८॥
 शतावर्यङ्गुरास्तिक्ता वृष्या दोषत्रयापहाः ।

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 dosās. 98.

रुक्षो वंशकरीरस्तु विदाही वातपित्तलः ॥९९॥

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

पत्तूरो दीपनस्तिक्तः प्लीहार्शः कफवातजित् ।

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

कृमिकासकफोत्क्रेदान् कासमर्दो जयेत्सरः ॥१००॥

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

रुक्षोष्णमस्तुं कौसुम्भं गुरु पित्तकरं सरम् ।

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

गुरुष्णं सार्षपं बद्धविषमूत्रं सर्वदोषकृत् ॥१०१॥

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

यद्वालमव्यक्तरसं किञ्चित्क्षारं सतिक्कम् ।

तन्मूलकं दोषहरं लघु सोषणं नियच्छति ॥१०२॥

गुलमकासक्षयश्वासव्रणनेत्रगलामयान् ।

स्वराग्निसादोदावर्तपीनसांश्च

Mūlaka, when tender and not having definite taste, is slightly alkaline and bitter, mitigates the doṣās, easily digestible, 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॥

एसे पाके च कटुकमुष्णवीर्यं त्रिदोषकृत् ।

गुर्वभिष्यन्दि च द्विग्धसिद्धं तदपि वातजित् ॥१०४॥

वातश्लेषमहरं शुष्कं सर्वम् आमं तु दोषलम् ।

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 abhiṣyañdi (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.

कटूष्णो वातकफदा पिण्डालुः पित्तवर्धनः ॥१०५॥

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

कुटेरशिश्रुतसुरससुमुखासुरिभूस्तणम् ।
फणिज्ञार्जकजग्बीरप्रभृति ग्राहि शाळनम् ॥१०६॥
विदाहि कटु रुक्षोष्णं हृथं दोपनरोचनम् ।
दक्षगुब्रकुमिहत्तीक्षणं दोषोत्क्लेशकरं लघु ॥१०७॥

Kuṭhera, śigru, surasā, sumukha, āsuri, bhūtṛṇa, phaṇijja, ārjaka, jaṁbīra, 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.

हिघ्माकासविषश्वासपार्श्वरुक्पृतिगन्धदा ।
सुरसः सुमुखो नातिविदाहि गरशोफदा ॥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 पित्तकृत् ।

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

लशुनो भृशतीक्षणोष्णः कटुपाकरसः सरः ॥१०९॥
हृद्यः केशयो गुह्यवृत्त्यः स्निग्धो रोचनदोपनः ।
भग्नसन्ध्यानकुद्धल्यो रक्तपित्तप्रदूषणः ॥११०॥
किलासकुष्ठगुल्माशर्मेहक्रिमिकफानिलान् ।
सहिध्मापोनसध्वासकासान् हृन्ति 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.

पलाण्डुस्तदगुणन्यूनः श्लेष्मलो नार्तिपत्तलः ।

Palāṇḍu is inferior in the above qualities, increases kapha but does not cause great increase of pitta. 111 $\frac{1}{2}$.

कफवातार्दर्शसां पश्यः स्वेदेभ्यवहृतौ तथा ॥११२॥

तीक्ष्णो गृज्जनको ग्राही पित्तिनां हितकृष्ण सः ।

Gṛījanaka 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.

दीपनः सूरणो रुच्यः कफम्बो विशदो लघुः ॥११३॥

विशेषादर्शसां पश्यः भूकन्दस्त्वतिदोषलः ।

Sūraṇa kindles digestion, improves taste, mitigates kapha, is non-uncitous, easily digestable and especially good for haemorrhoids; bhūkañda causes increase of all the dosās to a great extent. 113.

पत्रे पुष्पे फले नाले कन्दे च गुरुता क्रमात् ॥११४॥

वरा शाकेषु जीवन्ति सार्षपं त्ववरं परम् ।

इति शाकवर्गः ।

Leaves, flowers, fruits (unripe), tubular leaves and tubers are heavy (not easily digestable) in their successive order; jīvañti 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 "sāka" 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 वृष्या चक्षुध्या सृष्टमूत्रविद् ॥११५॥
स्वादुपाकरसा स्निग्धा सकषाया हिमा गुरुः ।
निहन्त्यनिलपित्ताखतिकास्यत्वमदात्ययान् ॥११६॥
तृणाकासश्रमश्वासस्वरभेदक्षतक्षयान् ।

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. 115-116¹₂.

उद्विक्षित्ताखयति त्रीन्दोषान्स्वादु दाढिमम् ॥११७॥
पित्ताविरोधि नात्युष्णमग्न्लं वातकफापहम् ।
सर्वं हृदयं लघु स्निग्धं प्राहि रोचनदीपनम् ॥११८॥

Dāḍima (pomegranate) 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 dāḍima) are good to the heart (or the mind), easily digestable, unctous, withhold elimination of fluids, stimulate appetite and digestion. 117–118.

मोचखजूरपनसनारिकेलपरुषकम् ।
 आम्राततालकाशमर्यराजादनमधूकजम् ॥११९॥
 सौवीरबदराङ्गोल्लफलगुश्छेमातकोद्भवम् ।
 वातामाभिषुकाक्षोडमुक्लकर्निकोचकम् ॥१२०॥
 उदमाणं प्रियालं च बृहणं गुरु शीतलम् ।
 दाहक्षतक्षयहरं रक्तपित्तप्रसादनम् ॥१२१॥
 स्वादुपाकरसं दिनध्यं विष्टम्भ कफगृक्षुत् ।

Moca (plantain), kharjūra (dates), panasa (jack fruit) nari-kela (cocoanut) parūṣaka āmrātaka, tāla, kaśmarya, rājādana, madhūka, badara, añkola, phalgu, śleśmātaka, vātāma, abhi-ṣuka, 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, unctous, stay long in the stomach without digestion, increase kapha and semen. 119–121½.

फलं तु पित्तलं तालं सरं काशमर्यजं हिमम् ॥१२२॥
 शाश्वतमूत्रविबन्धध्यं केशयं मेध्यं 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.

वातामादुष्णवीर्यं तु कफपित्तकरं सरम् ॥१२३॥

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

परं वातहरं स्निधमनुष्णं तु प्रियालजम् ।
 प्रियालमञ्जा मधुरो वृष्णः पित्तानलापहः ॥१२४॥

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

कोलमज्जा गुणैस्तद्वत्तद्विःकासजित् सः ।

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

124.

**पक्तं सुदुर्जरं घिलवं दोषलं पूतिमारुतम् ॥१२५॥
दीपनं कफवात्तद्वं बालं, ग्राहुभयं 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.

**कपित्थमामं कण्ठद्वं दोषलं, दोषघाति तु ॥१२६॥
पक्तं हिध्मावमथुजित्, सर्वं ग्राहि विषापहम् ।**

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

**जाम्बवं गुरु विषम्मि शोतलं भृशवात्तलम् ॥१२७॥
सङ्ग्राहि मूत्रशक्तोरकण्ठं कफपित्तजित् ।**

Jāmbava (fruit of jambu) 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.

**बातपित्तास्तकद्वालं, बडास्थि कफपित्तकृत् ॥१२८॥
गुर्वाञ्च बातजित्पक्वं स्वाद्वम्लं कफशुक्रकृत् ।**

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.

बृक्षाम्लं ग्राहि रुक्षोष्णं बातश्लेष्महरं लघु ॥१२९॥

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

शम्या गुरुष्णं केशप्रं रूक्षम् पीलु तु पित्तलम् ।

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

कफवातहरं भेदि ष्ठोहार्शःकृमिगुलमनुत् ॥१३०॥

सतिकं स्वादु यत्पीलु नात्युष्णं तत्रिदोषजित् ।

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

त्वक्तिकटुका स्निग्धा मातुलुङ्गस्य वातजित् ॥१३१॥

बृंहणं मधुरं मांसं वातपित्तहरं गुरु ।

लघु तत्केसरं कासश्वासहिध्मामदात्ययान् ॥१३२॥

आस्थशोषानिलश्लेष्मविबन्धच्छर्द्यरोचकान् ।

गुलमोदरार्शःशूलानि मन्दाग्नित्वं च नाशयेत् ॥१३३॥

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

भल्लातकस्य त्वड्मांसं बृंहणं स्वादु शीतलम् ।

तदस्थ्यग्निसमं मेघं 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.

स्वाद्वर्म्लं शीतमुष्णं च द्विधा पालेवतं गुरु ।

रुच्यमत्यग्निशमनम्

Pālevata 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. 134½.

रुच्यं मधुरमारुकम् ॥१३५॥

पक्माशु जरां याति नात्युष्णगुरुदोषलम् ।

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

द्राक्षापरूषकं लार्दमस्तुं पित्तकफप्रदम् ॥१३६॥
गुरुरुष्णवोर्ये वातम्भं सरं सकरमर्दकम् ।

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 कोलकर्कन्धुलकुचाम्रातकारुकम् ॥१३७॥
ऐरावतं दन्तशङ्कं सतूदं मृगलिण्डकम् ।
नातिपित्तकरं पक्वं शुष्कं च करमर्दकम् ॥१३८॥

Kola, karkañdhu, lakuca, āmrātaka, āruka, airāvata, dañtaśaṭha, 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 शुष्कमस्तीकाकोलयोः फलम् ।
तृष्णाश्रमङ्गमच्छेदि 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 लकुचं सर्वदोषकृत् ।
इति फलवर्गः ।

Lakuca phala is least among all the fruits and increases all the dosas. 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) :-

हिमानलोणदुर्वातम्याललादिदूषितम् ॥१४०॥
जन्तुजुष्टं जस्ते मग्नमभूमि जमनार्तवम् ।
अन्यधान्ययुतं हीनवीर्यं जीर्णतयाऽति वा ॥१४१॥

धान्यं त्यजेत्तथा शाकं रुक्षसिद्धमकोमलम् ।
असञ्जातरसं तद्रच्छुष्कं चान्यत्र मूलकात् ॥१४२॥
प्रायेण फलमन्येवं तथाऽमं बिलववर्जितम् ।

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).

140-142¹

अथौषधवर्गः ।

विष्णन्दि लघुणं सर्वं सूक्ष्मं सृष्टमलं मृदु ॥१४३॥
वातग्नं पाकि तीक्ष्णोष्णं रोचनं कफपित्तकृत् ।

Ausadha varga (group of drugs) :-

All the salts are viṣyañdī (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.

सैन्धवं तथा सस्वादु वृद्धं हृदयं त्रिदोषनुत् ॥१४४॥
लघुनुष्णं दृशः पश्यमविदाहग्निदीपनम् ।

Among them, saīñdhava 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 सौवर्षलं हृदयं सुगन्ध्युद्वारशोधनम् ॥१४५॥
कटुपाकं विवन्धग्नं दीपनीयं रुचिप्रदम् ।

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.

ऊर्ध्वाधिकफवातानुलोमनं दीपनं विष्म ॥१४५॥
विवन्धानाहविष्मशूलगौरवनाशनम् ।

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

विपाके स्वादु सामुद्रं गुरु श्लेष्मविर्धनम् ॥१४७॥

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

सतिक्कटुकक्षारं तीक्ष्णमुत्क्रोदि चौद्धिदम् ।

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

कृष्णे सौवर्चलगृणा लवणे गन्धवर्जिताः ॥१४८॥

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

रोमकं लघुं पांसूथं सक्षारं श्लेष्मलं गुरु ।

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

लवणानां प्रयोगे तु सैन्धवादि प्रयोजयेत् ॥१४९॥

Whenever lavaṇās (salts) are to be used (for medicinal recipes) they should be prefered commencing with saiñdhava. 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 formulae. At such places, saiñdhava should be preferred first and then the others in that order.

गुलमहूङ्गहणीपाण्डुप्लीहानाहगलामयान् ।

श्वासार्शःकफकासांश्च शमयेद्यवशक्जः ॥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 सर्वश्च परमं तोक्षणोष्णः कृमिजिङ्गयः ।

पित्तासुगदूषणः पाकी छेयदृद्यो विदारणः ॥१५१॥

अपथ्यः कटुलावण्याच्छुक्रौजःकेशचक्षुषाम् ।

All kṣāras (alkalies) are very penetrating; very hot in potency, destroy worms (bacteria etc.) easily digestable, vitiate pitta and ṣāḍ (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 (pratisārpa) and internal potion (pāniya).

हिञ्गु वातकफानाहशलम्बं पित्तकोपनम् ॥१५२॥

कटुपाकरसं रुच्यं दीपनं पाचनं लघु ।

Hiñgu 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.

ऋषया मधुरा पाके रुक्षा विलवणा लघुः ॥१५३॥

दीपनी पाचनी मेष्या वयसः स्थापनी परम् ।

उष्णवीर्या सराऽयुष्या बुद्धीन्द्रियबलःदा ॥१५४॥
 कुष्ठवैवर्ण्यवैस्वर्यपुराणविषमज्वरान् ।
 शिरोऽक्षिपाण्डुहृद्रोगकामलाग्रहणीगदान् ॥१५५॥
 सशोषशोफातीसारमेद्मोहवमिक्रीन् ।
 श्वासकासप्रसेकार्शःस्त्रीहानाहणरोदरम् ॥१५६॥
 विचन्यं स्वोत्सां गुल्ममूस्तम्भमरोचकम् ।
 हरीतकी जयेद्याधीस्तांस्तांश्च कफ्वातजान् ॥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, vomitting, 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.

तद्रामलकं शीतमस्तु पित्तकफापहम् ।

Similarly so is āmalaka (in all other properties) it is cold in potency, and mitigates pitta and kapha.

कटु पाके हिमं केश्यमक्षमीषच्च तदगुणम् ॥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 रसायनवरा त्रिफलाऽक्ष्यामयापहा ।

रोपणी त्वग्नदक्लेदमेदोमेहकफास्त्रजित् ॥१५९॥

Thus, the triphalā (haritaki, āmalakī 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 asra (blood). 159.

सकेसरं चतुर्जातं त्वकपत्रैलं त्रिजातकम् ।
पित्तप्रकोपि तीक्ष्णोष्णं 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 पाके च कटुकं कफग्नं मरिचं लघु ।

Marica is pungent both in taste and at the end of digestion, mitigates kapha and is easily digestable.

श्लेष्मला स्वादुशीताऽऽद्रौ गुर्वी स्निग्धा च पिप्पली ॥१६१॥

सा शुक्का विषरीताऽतः स्निग्धा वृष्या रसे कटुः ।

स्वादुपाकाऽनिलश्लेष्मश्वासकासापहा सरा ॥१६२॥

न तामत्युपयुज्जीत रसायनविर्धि विना ।

Pippali in its green state aggravates kapha, is sweet in taste and cold in potency, not easily digestable and is unctuous. The same, when dry, becomes opposite (of the properties of the green state), and so is unctuous, 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 वृश्यं ग्राहि हृदयं घिवन्धनुत् ॥१६३॥

रुचयं लघु स्वादुपाकं स्निग्धोष्णं कफवातजित् ।

Nāgara, (śuṇṭhi), 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, unctuous, hot in potency and mitigates kapha and vāta. 163.

तद्रार्द्रकमेतत्तु अयं त्रिकटुकं जयेत् ॥१६४॥
स्थौल्याद्विसदनश्वासकासश्लीपदपीनसान् ।

Similar is ārdraaka (śuṇṭhi in its green state); these three (marica, pippali and śuṇṭhi) together known as trikaṭu, cures obesity, dyspnoea, dyspepsia, cough, filariasis and chronic nasal catarrh. 164.

चविकापिष्ठलीमूलं मरिचाल्पान्तरं गुणः ॥१६५॥

Cavikā and pippalīmūla possess qualities and properties similar to marica but in lesser degree. 165.

चित्रकोऽग्निसमः पाके शोफार्शःकृमिकुष्टहा ।

Citraka is similar to fire in digesting things and cures dropsy, haemorrhoids, worms and leprosy (and other skin diseases).

पञ्चकोलकमेतच्च मरिचेन चिना स्मृतम् ॥१६६॥
गुल्मण्डीहोदरानाहशूलप्नं दीपनं परम् ।

The above, excluding marica, (pippalī, pippalīmūla, 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.

बिल्वकाश्मर्यतक्तर्कारीपाटलाटिण्टुकैर्महत् ॥१६७॥
जयेत्कषायतिक्रोष्णं पञ्चमूलं कफानिलौ ।

Bilwa, kāṣmarya, tarkārī, pāṭalā and ḥinṭuka are together known as mahat pañcamūla. It is astringent and bitter in taste, hot in potency and mitigate kapha and anila (vāta). 167.

हस्तं बृहत्यंशुमतीद्वयगोक्षुरकैः स्मृतम् ॥१६८॥
स्वादुपाकरसं नातिशीतोष्णं सर्वदोषजित् ।

Bṛhatidwāya (bṛhatī and kantakārī), amśumatidwāya (śāliparṇī and pṛśniparṇī) 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 dosas. 168.

बलापुनर्नवैरण्डशूर्पपर्णीद्वयेन तु ॥१६९॥
मध्यमं कफवातप्नं नातिपित्तकरं सरम् ।

Balā, punarnavā, eraṇḍa, śūrpaparṇī dvaya (māṣaparṇī and mudgaparṇī) together form the madhyama pañcamūla. It mitigates kapha and vāta, does not greatly aggravate pitta and is laxative. 169.

अभीरुवीराजीवन्तीजीवकर्षभकैः स्मृतम् ॥१७०॥
जीघनारुयं तु चक्षुष्यं वृष्यं पित्तानिलापहम् ।

Abhiru, vīrā, jīvañti, jīvaka and ṛśabhaka together from the jīvana pañcamūla. It is good for the eye, aphrodisiac and mitigates pitta and anila (vāta)–

तृणारुयं पित्तजिहर्भकासेक्षुशरशालिभिः ॥१७१॥
इत्यौषधवर्गः ।

Tṛṇākhya (tṛṇa pañcamūla) consisting of darbha, kāśa, ikṣu, śara and sāli, mitigates pitta. 171.

शूकशिम्बीजपकाश्चमांसशाकफलौषधैः ।
बगिंतैरञ्जलेशोऽथमुक्तो नित्योपयोगिकः ॥१७२॥

Thus, were described, in brief, the substances used daily as food, in groups such as śuka, śimbi, pakvānna, māṁsa, śāka, phala and auśadha. 182.

इति श्रीवैद्यपतिसिंहगुप्तसूनुभीमद्वाभर्टाव चितायामषाङ्गहृदयसंहितायां
सूत्रस्थानेऽन्नस्वरूपविज्ञानीयो नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the chapter known as Annaswarūpa vijñāniya, the sixth in Sūtrasthāna of Aśtāṅga hrdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati simhagupta.

सप्तमोऽध्यायः

Chapter-7.

AN.NARAKṢĀDHYAYA-(Protection of foods)

अथातोऽन्नरक्षाध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Annarakṣā (protection of foods); thus said Ātreya and other great sages.

Prānacārya (Royal physician) :-

राजा राजगृहासने प्राणाचार्यं निवेशयेत् ।

सर्वदा स भवत्येवं सर्वत्र प्रतिजागृचिः ॥ १ ॥

The king should arrange for the residence of the prāṇacārya (physician) near the palace so that he (physician) can be vigilant with all things at all times. 1.

अन्नपानं विषाद्रक्षेद्विशेषेण महीपते: ।

योगक्षेमौ तदायत्तौ धर्माद्या यज्ञिबन्धनाः ॥ 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.

Saviṣa Annapāna Laksāṇa-(features of poisoned foods and drinks) :-

ओदनो विषवान् सान्द्रो यात्यावस्थाव्यतामिव ।

चिरेण पच्यते पक्ते भवेत्पर्युषितोपमः ॥ ३ ॥

मयूरकण्ठतुल्योद्धमा मोहमूर्छाप्रसेककृत् ।

हीयते वर्णगन्धाद्यैः 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.

व्यञ्जनान्याशु शुष्पन्ति ध्यामकाथानि तत्र ३ ।
हीनाऽतिरिक्ता विकृता छाया दृश्येत नैव वा ॥ ५ ॥
फेनोऽर्द्धराजोसीमन्ततन्तुषुद्भुवसम्बवः ।
विच्छिन्नविरसा रागाः स्वाणुवाः शाकमासिषम् ॥ 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), khāṇḍava (sweet puddings), vegetables and meat become broken (liquid and solid portions get separated) and assume bad taste. 5-6.

नीला राजी रसे, ताम्रा क्षीरे, दधनि हश्यते ।
स्यावा, उपीतासिता तक्रे, घृते पानीयसच्चिभा ॥ ७ ॥
मस्तुनि स्यात्कपोताभा, राजी कृष्णा तुषोदके ।
काली मद्याम्भसोः, क्षोद्रे हरित्तैलेऽरुणोपमा ॥ ८ ॥
पाकः फलानामामानां पक्कानां परिकोथनम् ।
द्रव्याणामादृशुष्काणां स्यातां मलानिविवर्णसे ॥ ९ ॥
मृदूनां कठिनानां च भवेत्सर्पशिवर्ययः ।
मात्यस्य स्फुटिताग्रत्वं ग्लानिर्गन्धान्तरोद्भवः ॥ १० ॥
ध्यामण्डलता वस्त्रे, शादनं तन्तुपक्षमणाम् ।
घातुमौक्तिककाष्ठाशमरक्तादिषु मलाकृता ॥ ११ ॥
स्नेहसर्पशिवभाहानिः, सप्रभत्वं तु मृणमये ।

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 apparels), its threads and hems ral 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 स्यावशुष्कास्यो विलक्षो वीक्षते दिशः ॥१२॥
स्वेदवेपथुमांखस्तो भोतः स्वलति जृम्भते ।

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.

Viṣanna parikṣā-(testing of poisoned foods) :-

प्राप्यान्नं सत्विषं त्वग्निरेकावर्तः स्फुटत्यति ॥१३॥
शिखिकण्ठाभधूमार्चिरनर्चिर्बोग्रगन्धवान् ।

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.

ग्नियन्ते मश्किकाः प्राश्य काकः क्षामस्वरो भवेत् ॥१४॥
उत्कोशन्ति च दण्डैतच्छुकदात्यूहसारिकाः ।
हंसः प्रस्त्रलति, ग्लानिर्जीवज्ञीवस्य जायते ॥१५॥
चकोरस्याऽक्षिवैराग्यं, कौञ्चस्य स्थान्मदोदयः ।
कपोतपरभृदक्षक्षयाका जहत्यसून् ॥१६॥
उद्ग्रेगं याति मार्जारः, शकुन्मुञ्चति वानरः ।
हृष्णेन्मयूरस्तदृष्ट्या मन्दतेजो भवेद्विषम् ॥१७॥
इत्यन्नं विषदवज्ञात्या त्यजेदेवं प्रथलतः ।
यथा तेन विषद्येरन्नाप न क्षुद्रजन्तवः ॥१८॥

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 (peacock), parabhrit (cuckoo) and cakravāka (ruddyshel drake), lose their life, the mārjāra (cat) becomes irritable, the vānara (monkey), eliminates feaces, 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.

Viśannaja vikārāḥ-(diseases produced by poisoned food) :-

स्पृष्टे तु कण्डूदाहोषाज्वरार्तिस्फोटसुप्तयः ।
नखरोमच्युतिः शोफः, सेकाद्या विषनाशनाः ॥१९॥
शस्तास्तत्र प्रलेपाद्य सेव्यचन्दनपद्मकैः ।
ससोमवलक्तालीसपत्रकुष्ठामृतानौः ॥२०॥

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 जिह्वोष्योर्जड्यमूषा चिमिचिमायनम् ।
दन्तहप्तेऽरसाक्षत्वं हनुस्तम्भश्च वक्रगो ॥२१॥
सेव्याद्यस्तत्र गण्डूषाः सर्वं च विषजिद्धितम् ।

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.

आमाशयगते स्वेदमूर्छाध्मानमद्भ्रमाः ॥२२॥
 रोमहर्षो वर्मिदृश्चकुर्हद्यरोधनम् ।
 विन्दुभिश्चाचयोऽङ्गानां, पकाशयगते पुनः ॥२३॥
 अनेकवर्णं घमति मूत्रयत्यतिसार्यते ।
 तन्द्रा कृशत्वं पाण्डुत्वमूदरं बलसङ्ख्यः ॥२४॥
 तयोर्वान्तविरिक्तस्य हरिद्रे कटभीं गुडम् ।
 सिन्दुवारितनिष्पाववाष्पिकाशतपर्विकाः ॥२५॥
 तण्डुलीयकमूलानि कुकुटाण्डमवलगुजम् ।
 नावनाञ्जनपानेषु योजयेद्विषशान्तये ॥२६॥

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, kaṭabhi, guḍa (molasses, jaggery) siñduvārita, niśpāva, bāṣpikā, śataparvikā, roots of tañḍulīyaka, kukkutāṅḍa (hen's egg) and avalgujā to relieve the effect of poison. 22-26.

Hṛdvisodhana—(purifying the heart) :-

विषभुकाय दद्याच्च शुद्धायोर्ध्वमधस्तथा ।
 सूक्ष्मं ताप्ररजः काले सक्षौद्रं हृद्विशोधनम् ॥२७॥
 शुद्रे हृदि ततः शाणं हेमचूर्णस्य दाषयेत् ।
 न सज्जते हेमपाङ्गे पद्मपत्रेऽम्बुचद्विषम् ॥२८॥
 जायते विपुलं चायुगरेऽथेष विधिः स्मृतः ।

The person who has consumed poisoned food should be administered purifactory 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.

Viruddhāhāra—(incompatable foods) :-

विरुद्धमपि चाहारं विद्याद्विषगरोपमम् ॥२९॥

Even incompatable foods should be considered similar to poison and artificial poisoning. 29.

आनूपमामिषं माषक्षौद्रक्षीरविरुद्धकैः ।
विरुद्धते सह विसैमूलकेन गुडेन वा ॥३०॥
विशेषात्पयसा मत्स्या मत्स्येष्वपि चिलीचिमः ।

Meat of animals of marshy regions is incompatable with māṣa (black gram), kṣaudra (honey), kṣīra (milk), virūḍhaka (germinated grains), bisa, mūlaka or guḍa (molasses, jaggery); especially the fish with milk, and among the fish the cilicima variety. 30.

विरुद्धमम्लं पयसा सह सर्वं फलं तथा ॥३१॥
तद्वत्कुलत्थवरककुवल्लमकुष्टकाः ।

All sour substances are incompatable with milk, so also all the fruits (which are sour), so also kulattha, varaka, kañgu, valla and makusṭaka. 31½.

भक्षयित्वा हरितकं मूलकादि पयस्त्यजेत् ॥३२॥

After consuming green (leafy) vegetables, drinking of milk should be avoided. 32.

वाराहं श्वाविधा नाद्याद्भा पृष्ठतकुकुटौ ।
आममांसानि पित्तेन, माषसूपेन मूलकम् ॥३३॥
अर्धि कुसुमभशाकेन, विसैः सह विरुद्धकम् ।
माषसूपगुडक्षीरदध्याज्यैर्लकुचं फलम् ॥३४॥
फलं कदल्यास्तक्रेण दध्ना तालफलेन वा ।
कणोषणाभ्यां मधुना काकमाचीं गुडेन वा ॥३५॥

सिद्धां वा मत्स्यपचने पचने नागरस्य वा ।
सिद्धामन्यत्र वा पात्रे कामात्तामुषितां निशाम् ॥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), kāṇa and ūṣaṇa alongwith madhu (honey) or kākamācī with guḍa (jaggery, molasses), kākamācī 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.

मत्स्यनिस्तेलनखे हे साधिताः पिप्पलीस्त्यजेत् ।
कांस्ये दशाहमुषितं सर्पिरुद्धणं त्वरुक्तरे ॥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.

भासो विरुद्धते शत्र्यः कम्पिष्टस्तक्रसाधितः ।

Meat of bhāsa bird (white headed vulture) which is roasted is incompatible (for health); so also kampilla (a side-dish) prepared with buttermilk. 37½.

एकध्यं पायससुराकृशराः परिवर्जयेत् ॥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 द्विशक्तिशः ।
एकत्र वा समांशानि विरुद्धन्ते परस्परम् ॥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 incompatible with each other. 39.

भिन्नांशे अपि मध्वाज्ये दिव्यवार्यनुपानतः ।
मधुपुष्करबीजं च, मधुमैरेयशार्करम् ॥४०॥
मन्थानुपानः क्षैरेयो, हारिद्रः कटुनैलवान् ।

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 mañtha (solution of corn flour), as an after-drink; hāridrā and kaṭu taila (mustard oil) are all incompatables. 40-40½.

उपोदकाऽतिसाराय तिलकलकेन साधिता ॥४१॥

Upodakā leaves processed with paste of tila is going to cause diarrhoea. 41½.

बलाका वारुणीयुक्ता कुलमाशश्च विरुद्ध्यते ।
भृष्टा वराहवसया सैव सद्यो निहन्त्यसून् ॥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.

तद्रत्तिरिषत्राढ्यगोधालावकपिञ्जलाः ।
ऐरण्डेनाग्निना सिद्धास्तत्त्वैलेन विमूर्च्छिताः ॥४३॥

Similarly also the meat of tittiri (black partridge), patrāḍhya (peacock), godhā (iguana lizard), lāva (common quail) kapiñjala (grey partridge) cooked over by the fire of (wood of) eraṇḍa (castor plant, *Recinus communis*) and processed with (fried in) its oil (castor oil). 43.

हारीतमांसं हारिद्रशूलकग्रोतपाचितम् ।
हरिद्रावह्निना 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.

भस्मपांशुपरिष्वस्तं तदेव च समाक्षिकम् ।

The same (meat 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) :-

यत्किञ्चिद्दोषमुत्क्रेश्य न हरेत्तसमासतः ॥४५॥
विरुद्धम्

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). 45½.

शुद्धिरत्रेषा 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 शरीरस्याभिसंस्कृतिः ॥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.

व्यायामस्थिर्घटदीप्तिवयःस्थबलशालिनाम् ।
विरोध्यपि न पीडायै सात्म्यमल्पं 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.

Sātmikarāna krama—(method of accustomisation) :-

पादेनापथ्यमभ्यस्तं पादपादेन वा त्यजेत् ।
निषेवेत हितं तद्वेकद्वित्यन्तरीकृतम् ॥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.

अपथ्यमपि हि त्यक्तं शीलितं पथ्यमेव वा ।
सात्म्यासात्म्यचिकाराय जायते सहसात्म्यथा ॥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).

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः ।
सन्तो यान्त्यपुनर्भविमप्रकम्प्या 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.

अत्यन्तसञ्चिधानानां दोषाणां दूषणात्मनाम् ।
अहितैदूषणं 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 upasthambhah—(three supports of life) :-

आहारशयनाब्रह्मचर्येऽन्त्यते
शरीरं धायते नित्यमागरमिव धारणैः ॥५२॥

Āhāra (food), śayana (sleep) and abrahmacarya (non-celebacy) properly indulged, support the body constantly just like the house (is supported) by the pillars. 52.

आहारो वर्णितस्तत्र तत्र तत्र च वक्ष्यते ।

Food has been described earlier and will be described further on also here and there.

Nidra—(sleep) :-

निद्रायत्तं सुखं दुखं पुष्टिः काश्यं बलावलम् ॥५३॥
वृषता झीवता ज्ञानमहानं 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.

अकालेऽतिप्रसङ्गाच्च न च निद्रा निषेविता ॥५४॥
सुखायुषी 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, म्लिंगं प्रस्वपनं दिवा ॥५५॥
अरुक्षमनभिष्यन्ति त्वासीनप्रचलायितम् ।

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.

त्रीष्मे वायुचयादानरौक्ष्यरात्र्यल्पभावतः ॥५६॥
दिवास्वप्नो हितोऽन्यस्मिन् कफपित्तकरो हि सः ।
मुकुट्वा तु भाष्ययानाध्वमध्यात्रोभारकर्मभिः ॥५७॥
क्रोधशोकभयैः क्लान्तान् श्वासहिध्मातिसारिणः ।
वृद्धबालावलक्षीणतद्शूलपीडितान् ॥५८॥

अजीर्ण्यभिहतोन्मत्तान् दिवास्वप्नोचितानपि ।
घातुसाम्यं तथा ह्येषां श्लेष्मा चाङ्गानि पुष्प्यति ॥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 स्वप्नुः स्नेहनित्याश्च नाहनि ।
विषार्तः कण्ठरोगी च नैव जातु निशास्वप्नि ॥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.

अकालशयनान्मोहज्वरस्तैमित्यपीनसाः ।
शिरोरुक्षोफहङ्गासस्त्रोतोरोधाग्निमन्दताः ॥६१॥
तत्रोपचासवमनस्वेदनावनमौषधम् ।

Sleeping at improper time causes delusion, fever, lassitude, nasal catarh, headache, dropsy, oppression in the chest (nausea), obstruction of the tissue pores and weakness of digestive function; for this fasting, emesis, sudation and nasal, medicions are the treatment. 61-61½.

योजयेदतिनिद्रायां तीक्ष्णं प्रच्छदनाङ्गनम् ॥६२॥
नाबनं लङ्घनं चिन्तां व्यवायं शोकभीकृधः ।
एभिरेव च निद्राया नाशः श्लेष्मातिसङ्कृयात् ॥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.

निद्रानाशादङ्गमर्दशिरोगौरवज्जुम्भकाः ।
जाड्यग्लानिभ्रमापक्तिन्द्रा रोगाश्च 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 साम्यतः ।
असात्म्याज्ञागरादर्थं प्रातः स्वप्न्यादभुक्तवान् ॥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.

शीलयेन्मन्दनिद्रस्तु क्षीरमद्यरसान् दधि ।
अभ्यङ्गोद्वर्तनस्तानमूर्धकर्णाक्षितर्पणम् ॥६६॥
कान्ताबाहुलताश्लेषो निर्वृतिः कृतकृत्यता ।
मनोऽनुकूला विषयाः कामं निद्रासुखप्रदाः ॥६७॥
ब्रह्मचर्यरतेग्राम्यसुखनिःस्पृहचेतसः ।
निद्रा सन्तोषत्प्रस्य 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) :-

ग्राम्यघर्मे त्यजेन्नारीमनुस्तानं रजस्वलाम् ।
अप्रियामप्रियाचारां दुष्टसङ्कोर्णमेहनाम् ॥६९॥

अतिस्थूलकृशां सूतां गर्भिणीमन्ययोषितम् ।
 घर्णिनीमन्ययोर्नि च गुरुदेवनृपालयम् ॥३०॥
 चैत्यशमशानाऽयतनचत्वराम्बुचतुष्पथम् ।
 पर्वाण्यनङ्गं दिवसं शिरोहृदयताङ्गम् ॥३१॥
 अत्याशितोऽधृतिः क्षुद्रान् दुःस्थिताङ्गः पिपासितः ।
 वालो वृद्धोऽन्यवेगार्त्तस्त्यजेद्रोगी च मैथुनम् ॥३२॥

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.

सेवेत कामतः कामं तस्मै वाजोकृतां हिमे ।
 ऋद्धसन्तशरदोः पक्षाद्वर्षानिदाघयोः ॥३३॥

During hemanta (and śiśira) (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.

भ्रमङ्गमोरुदौर्बल्यबलधात्तिन्द्रियक्षयाः ।
अपर्वमरणं च स्यादम्यथा गच्छतः खियम् ॥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.

स्मृतिमेधायुरारोग्यपुष्टीन्द्रियशोवलैः ।
अधिका मन्दजरसो भवान्त खीषु संयताः ॥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.

ज्ञानानुलेपनहिमानिलखण्डखादशीताम्बुदुग्धरसयूषसुराप्रसन्नाः ।
सेवेत चानु शयनं विरतौ रतस्य तस्यैवमाशु वपुषः पुनरेति धाम ॥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.

श्रुतचरितसमृद्धै कर्मदक्षे दयालौ
भिषजि निरनुवन्धं देहरक्षां निवेश्य !
भवति विषुलतेजःस्वास्थ्यकीर्तिप्रभावः
स्वकुशलफलभोगी भूमिपालश्चिरायुः ॥७७॥

The king who has implicitness 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 श्रीवैद्यपतिसिंहगुप्तसूनुभीमद्वाग्मद्विवरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थानेऽशरक्षा नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus ends the chapter called as Annarakṣā, the seventh in the sūtrasthāna of Aṣṭāṅgahṛdaya samhitā of śrimad Vāgbhaṭa, son of Sri Vaidyapati Simhagupta.

अष्टमोऽध्यायः ।

Chapter-8.

MATRĀŚITIYA ADHYĀYA (partaking proper quantity of food)

अथातो मात्राशितीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयाद्यो महर्षयः ।

We shall now expound the chapter named Mātrāśitiya—partaking proper quantity of food; thus said Ātreya and other sages. 1.

Aharamātra apekṣā—(proper quantity essential in respect of food) :-

मात्राशी सर्वकालं स्यान्मात्रा ह्यमे: प्रवर्तिका ।

मात्रां द्रव्याण्यपेक्षन्ते गुरुण्यपि लघून्यपि ॥ १ ॥

गुरुणामर्धसौहत्यं लघूनां नातिरुपता ।

मात्राप्रमाणं निर्दिष्टं सुखं याचद्विजोर्यति ॥ 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.

Hinatimatram dosāḥ—(bad effects of insufficient and excess food) :-

भोजनं हीनमात्रं तु न बलोपचयौजसे ।

सर्वेषां वातरोगाणां हेतुतां च प्रपद्यते ॥ ३ ॥

अतिमात्रं पुनः सर्वानाशु दोषान् प्रकोपयेत् ।

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.

पीड्यमाना ह वातादा युगपत्तेन कोपिताः ॥ ४ ॥

आमेनान्नेन दुष्टेन तदेवाविश्य कुर्वते ।

विष्टम्भयन्तोऽलसकं च्यावयन्तो विसूचिकाम् ॥ ५ ॥

अघरोत्तरमार्गाभ्यां सहसैवाजितात्मनः ।

Vāta and other dosās 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 visūcikā 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.

प्रयाति नोर्ध्वं नाधस्तादाहरो न च पच्यते ॥ ६ ॥
आमाशयेऽङ्गसीभूतस्तेन 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.

विविधैर्वदनोऽङ्गेदैर्वाच्यादिभृशकोपतः ॥ ७ ॥
सूचीभिरिच गात्राणि विध्यतीति विसूचिका ।

Profound aggravation (increase) of vāyu (vāta) and other dosas, causing different kinds of troubles, the person experiences pain as though being pricked by needles, hence this disease is called Viśūcikā.

तत्र शूलभ्रमानाहकस्पस्तम्भादयोऽनिलात् ॥८॥
पित्ताज्ज्वरातिसारान्तर्दाहतट्टप्रलयादयः ।
कफाच्छर्षङ्गगुरुतावाक्सङ्गष्टीवनादयः ॥ 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.

विशेषादुर्बलस्याख्यपवह्नेवंगविधारिणः ।
पीडितं मारुतेनाच्चं श्लेषणा रुद्धमन्तरा ॥ १० ॥
अलस क्षोभितं दोषैः शल्यत्वेनैव संस्थितम् ।
शूलादीन् कुरुते तीव्रांश्चर्द्यतीसारवर्जितान् ॥ 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.

अत्यर्थदुष्टास्तु दोषा दुष्टमबद्धवाः ।
यान्तस्तिर्यक्तनुं सर्वां दण्डवत्स्तम्भयन्ति चेत् ॥ १२ ॥
दण्डकालसकं नाम तं त्यजेदाशुकारिणम् ।

Doṣās 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 Dāṇḍakālasaka, which should be rejected as it is quick in effect (causes death). 12.

विरुद्धाध्यशनाजीर्णशीलिनो विषलक्षणम् ॥ १३ ॥
आमदोषं महाधोरं वर्जयेद्विषसंक्रकम् ।
विषरूपाशुकारित्वाद्विरुद्धोपक्रमत्वतः ॥ 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 त्वरितमुल्लिखेत् ।
पीत्वा सोग्रापदुफलं वार्युणं योजयेत्ततः ॥ १५ ॥
स्वेदनं फलघर्तिं च मलवातानुलोमनीम् ।
नाम्यमानानि चाङ्गानि भृशं स्वच्छानि वेष्येत् ॥ 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 (vacā), paṭu (saindhava) and phala (madanaphala); this will produce vomiting; next sudation therapy, rectal suppositories prepared from fruits which help downward movement of faeces and flatus should be administered, the parts of the body which are rigid should be well fomented and then wrapped (with cloth). 15–16.

Viśucikā chikitsā—(treatment of viśūcikā) :-

विसूच्यामतिवृद्धायां पाश्यर्थोर्दाहः प्रशस्यते ।
तदहश्चोपवास्यैनं विरक्तवदुपाचरेत् ॥ १७ ॥

In advanced stage of viśūcikā, 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 नाजीर्णी पिबेच्छूलमौषधम् ।
आमसन्नोऽनलो नालं पक्कु दोषौषधाशनम् ॥ १८ ॥
निहन्यादपि चैतेषां विभ्रमः सहसाऽतुरम् ।

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.

जीर्णशाने तु भैषज्यं युज्ज्यात् स्तब्धगुरुदरे ॥ १९ ॥
दोषरोषस्य पाकार्थमस्तैः सन्तुक्षणाय 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.

शान्तिरामविकाराणां भवति त्वपतर्णात् ॥ 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.

तत्राल्पे लङ्घनं पथ्यं, मध्ये लङ्घनपाचनम् ॥ २१ ॥
प्रभूते शोधनं, तद्वि मूलादुन्मूलयेन्मलान् ।

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 (doṣās, āma etc.) from their very roots. 21.

एवमन्यानपि व्याधीन स्वनिदानविपर्ययात् ॥ २२ ॥
चिकित्सेदनुबन्धे तु सति हेतुविपर्ययम् ।
त्यक्त्वा यथायथं वैद्यो युज्ज्याद्याधिविपर्ययम् ॥ 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, पके दोषे त्विद्वे च पावके ।
हितमभ्यञ्जनस्तेहपानबस्त्यादि युक्तिः ॥ २४ ॥

Or Tadarthakārī cikitsā (therapies which, though not actually opposite of either the cause or the diseases still produce the desired result) should be adopted; when the doṣās 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.

Ajirṇa bhedah—(different kinds of indigestion) :-

अजीर्णं च कफादामं तत्र शोफोऽक्षिगण्डयोः ।
सद्योभुक्त इवोद्धारः प्रसेकोऽक्षेशगौरवम् ॥ २५ ॥

From kapha (increased) arises āmājirṇa (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 heaviness of the body. 25.

विष्टब्धमनिलाच्छूलविबन्धाधमानसादकृत् ।

Viṣṭhabdhājīrṇa (another kind of indigestion) arises from (increased anila vāta) and is characterised by pain in the abdomen, constipation flatulence and debility.

पित्ताद्विदग्धं तृणमोहभ्रमाग्नलोद्धारदाहवत् ॥ 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) :-

लङ्घनं कार्यमामे तु, विष्टब्धे स्वेदनं भृशम् ।
चिदग्धे वमनं, यद्वा यथावस्थं हृतं 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.

गरीयसो भवेण्णीनादामादेव चिलम्बिका ।
कफवातानुबद्धाऽमलिङ्गा 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.

अधर्दा हृदयथा शुद्धेऽन्युद्धारे रसशोषतः ।
शायीत किञ्चिदेवात्र सर्वश्चानाशितो दिवा ॥ २९ ॥
स्वव्यादजीर्णी, सज्जातबुभुक्षोऽद्यान्मितं लघु ।

Lack of enthusiasm (in all activities), discomfort in the region of the heart inspite of pure belchings are the features of rasaśesājīrṇa (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) :-

विषबन्धोऽतिप्रवृत्तिर्वा ग्लानिर्मास्तमूढता ॥ ३० ॥
अजीर्णलिङ्गं सामान्यं विष्टब्धो गौरवं भ्रमः ।

Non-elimination or excess of elimination (of faeces urine and dosas) exhaustion, inactivity of vāta, distension of the abdomen, feeling of heaviness and giddiness are the general symptoms of ajīrṇa (indigestion). 30.

Ajīrṇa anyakaraṇāni—(other causes of indigestion) :-

न चातिमात्रमेवान्नमामदोषाय केवलम् ॥ ३१ ॥
 द्विष्टविष्टमिभद्रधामगुरुरक्षाहिमःशुचि ।
 चिदाहि शुचकमत्यम्बुद्धुतं चान्नं न जीर्यति ॥ ३२ ॥
 उपतस्ने भुक्तं च शोककाधशुदादिभिः ।

(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. 31-32½.

Dusṭā aśana—(bad kinds of diet) :-

मिथ्यं पथ्यमपथ्यं च भुक्तं समशनं मतम् ॥ ३३ ॥
 विद्यादध्यशनं भूयो भुक्तस्योपरि भोजनम् ।
 अकाले वहु चाल्यं वा भुक्तं तु विषमाशनम् ॥ ३४ ॥
 त्रीण्यष्टेतानि मृत्युं वा धोरान् व्याधीनसृजन्त वा ।

Consuming suitable and unsuitable foods mixed together is known as Samaśana, consuming large quantity of good even before the previous meal is digested constitutes Adhyaśana, consuming less or more quantity at improper time is Viśamāśana,—all these three either cause death or give rise to dreaded diseases. 33-34.

Aharavidhi—(regimen of diet) :-

काले सातम्यं शुचि हितं स्त्रिग्नोष्णं लघु तन्मनाः ॥ ३५ ॥
 पद्मसं मधुरप्रायं नातिद्रुतचिर्लाम्बतम् ।
 स्नातः क्षुद्रान् विविक्तस्थो धौतपादकराननः ॥ ३६ ॥
 तर्पयित्वा पितन् देवानतिथीन् वालकान् गुरुन् ।
 प्रत्यवेक्ष्य तिरश्चोऽपि प्रतिपन्नपरिग्रहान् ॥ ३७ ॥

समीक्ष्य सम्यगात्मानमनिन्दन्वयन् द्रवम् ।
इष्टमिष्टैः सहाश्रीयाच्छुचिभक्तजनाहृतम् ॥ 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 तुणकेशादिजुष्टमुष्णीकृतं पुनः ।
शाकावरान्नभूयिष्टमत्युष्णलघ्नं 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.

किलाटदधिकूचीकाक्षारशुक्काममूलकम् ।
कृशशुष्कवराहाविगोमत्स्यमहिषामिषम् ॥ ४० ॥
माषनिष्पावशालूकविसपिष्टविरुद्धकम् ।
शुष्कशाकानि यवकान् फाणितं च न शीलयेत् ॥ ४१ ॥

Kilāṭa (inspissated milk), dadhi (voghurt, curds), kūcikā (solid portion of curds), kṣāra (alkalies), śukta (fermented gruel), āma mūlaka (uncooked raddish), meat of animals which are emaciated, dry meat, meat of the boar, sheep, cow, fish and buffalo, māṣa, niṣpāva; śālūka, bisa, piṣṭa (powdery, starchy), germinated grains, dried vegetables, yavaka (small barley), phāṇita (half cooked n.lasses)—these should not be consumed habitually. 40-41.

शीलयेचछालिगोधूमयवषष्टिकजाङ्गलम् ।
सुनिष्पण्णकजीवन्तीवालमूलकवास्तुकम् ॥ ४२ ॥

पथ्यामलकमृद्वीकापटोलीमुद्रशर्कराः ।
घृतदिव्योदकक्षीरक्षौद्रदाढिमसैन्धवम् ॥ ४३ ॥

Sāli (rice), godhūma (wheat), yava (barley), şastīka (rice maturing in sixty days), jāngala (meat of animals of desert like lands), sunisañṇaka, jīvañtī, bālamūlaka, pathyā, āmalaka, mṛdwikā, paṭolī, mudga, śarkarā (sugar), ghṛta (butter fat), divyodaka (rain water or pure water), kṣīra (milk), kṣoudra (honey), dāḍima and saiñdhava (salt) can be consumed habitually. 42-43.

त्रिफलां मधुसर्पिश्चां निशि नेत्रवलाय च ।
स्वास्थ्यानुवृत्तिकृद्यच्च रोगोच्छेदकरं 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.

बिसेश्वरोचचोचाप्रमोदकोत्कारिकादिकम् ।
अद्याद्रव्यं गुरु स्त्रिघ्नं स्वादु मन्दं स्थिरं पुरः ॥ ४५ ॥
विपरीतमतश्चान्ते मध्येऽम्ललवणोत्कटम् ।

Foods which are not easily digestable, which are unctuous (fatty), sweet, slow and hard such as bisa, ikṣu, moça, 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

अन्नेन कुक्षेद्वाचंशौ पानेनैकं प्रपूरयेत् ॥ ४६ ॥
आश्रयं पवनादीनां चतुर्थमवशेषयेत् ।

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.

Anupāna—(after-drink) :-

अनुपानं हिमं चारि यवगोधूमयोहितम् ॥ ४७ ॥
दध्नि मध्ये चिषे क्षौद्रे, कोण्ठं पिष्टमयेषु तु ।
शाकमुद्रादिविकृतौ मस्तुतक्रामलकाङ्गिकम् ॥ ४८ ॥

सुरा कृशानां पुष्टयर्थं, स्थूलानां तु मधूदकम् ।
 शोषे मांसरसो, मर्यं मांसे स्वर्ल्पे च पावके ॥ ४९ ॥
 व्याध्यौषधाद्वभाष्यस्त्रोलङ्घनातपकर्मभिः ।
 क्षीणे वृद्धे च बाले च पयः पश्यं 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 shout, 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 यदन्नस्य गुणैः स्यादविरोधि च ।
 अनुपानं समासेन, सर्वदा तत्प्रशस्यते ॥ 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 करोत्यूर्जीं तृप्ति व्यासिं ददाङ्कताम् ।
 अन्नसङ्घातशैथिल्यविकृतिजरणानि 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.

नोर्ध्वजनुगदश्वासकासोरः क्षतपीनसे ।
 गीतभाष्यप्रसङ्गे 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.

प्रकृत्तदेहमेहाक्षिगलरोगव्यानुराः
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 भाष्याध्यशयनं त्यजेत् ॥ ५४ ॥
पोत्वा, भुक्त्वाऽऽतपं वर्हि यानं स्ववनवाहनम् ।

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):-

प्रसृष्टे विष्मूत्रे हृदि सुविभले दोषे स्वपथगे
विशुद्धे चोद्वारे क्षुद्रुपगमने वातेऽनुसरति ।
तथाऽशाखुद्विके विशद्वकरणे देहे च सुलघौ
प्रयुक्तीताहारं विधिनियमितं, 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 श्रीवैद्यपतिसिंहगुप्तसनुश्रीमद्भागभृत्यचितायामष्टाङ्गहृदयसहितायां
सूत्रस्थाने मात्राशितीयो नाम अष्टमोऽध्यायः ॥ ६ ॥

Thus ends the chapter called Mātrāśīya, the eighth in the sūtrasthāna of Aśtāṅgahṛdaya samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

नवमोऽध्यायः ।

Chapter-9.

DRAVYĀDI VIJÑANIYA (Knowledge of substances etc.)

अथातो द्रव्यादिविज्ञानीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो 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 तदाभ्याः ।
पञ्चभूतात्मकं तत् क्षमामधिष्ठाय जायते ॥ १ ॥
अम्बुयोन्यग्निपवननभसां समवायतः ।
तन्निर्वृत्तिविशेषश्च 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 aṁbu (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 Āyurveda. 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 guṇas (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 (heavyness), khara (roughness), kaṭhina (hardness) etc. are its other guṇas (qualities); rasa (taste), rūpa (appearance,

form), *sparśa* (touch) and *sabda* (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 (*samavāya*), 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 *prīthvī 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 *taijasa* (*agnīya*), if *vāyu bhūta* (air element) it will be *vāyavīya*, and if *ākāśabhūta* (space element) is more, it will be *ākāśīya* (*nābhasa*). 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) :-

तस्मान्नैकरसं द्रव्यं भूतसङ्गातसम्भवात् ।
नैकदोषास्ततो रोगास्तत्र व्यक्तो रसः स्मृतः ॥ ३ ॥
अव्यक्तोऽनुरसः किञ्चिदन्ते व्यक्तोऽपि चेष्टते ।

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.

गुर्वादयो गुणा द्रव्ये पृथिव्यादौ रसाश्रये ॥ ४ ॥
रसेषु व्यपदिश्यन्ते साहचर्योपशारतः ।

Guru (heaviness) and other gunās (qualities) present in the pṛthvivyādi dravyās (substances of pṛthvi and other bhūta predominance) are residing in the rasās (tastes of those substances); they (gunās) are ascribed to (attributed to) the tastes, because of intimate co-existance.

Notes :—Guru and other gunās (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 gunās (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 af pārthiva substances) :-

तत्र द्रव्यं गुरुस्थूलस्थिरगन्धगुणोल्बणम् ॥ ५ ॥
पार्थिवं गौरवस्थ्यैरसङ्कातोपचयावहम् ।

The substance which possesses qualities such as guru (heaviness), sthūla (bulky), sthira (stable) and predominant in gañdha (smell) is pārthiva (earthy); it bestows heaviness, stability, compactness and growth, 5.

Āpya dravya lakṣaṇa—(qualities of āpya substances) :-

द्रवशीतगुरुस्तिर्गन्धमन्दसान्द्ररसोल्बणम् ॥ ६ ॥
आप्यं स्नेहनविष्णवदक्लेदप्रह्लादवन्धकृत् ।

The substance which possesses qualities such as drava (liquidity), śīta (cold), guru (heaviness), snigdha (unctuousness, moisture, oilyness), mañda (dull), sāñdra (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) :-

रुक्षतीक्ष्णोष्णविशदसूक्ष्मरूपगुणोल्बणम् ॥ ७ ॥
आग्नेयं दाहभावर्णप्रकाशपच्चनात्मकम् ।

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 रुक्षविशदलघुस्पर्शगुणोल्बणम् ॥ ८ ॥
रौक्ष्यलाघववैशब्दविचारग्लानिकारकम् ।

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 सूक्ष्मविशदलघुशब्दगुणोल्बणम् ॥ ९ ॥
सौर्षिर्यलाघवकरम्

Nābhasa (ākāśiya) 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 :-

जगत्येवमनौपधम् ।
न किञ्चिद्दित्ये द्रव्यं वशान्नानर्थयोगयोः ॥ 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.

द्रव्यमूर्ध्वगमं तत्र प्रायोऽग्निपवनोत्कटम् ।
अथोगामि च भूयिष्ठं भूमितोयगुणाधिकम् ॥ ११ ॥

Substances which have predominence 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 (pṛthvī) and toya (ap) bhūtās generally have the property of moving downwards (causing movement in downward direction). 11.

इति द्रव्यम् रसान् भेदैरुत्तरत्रोच्चेक्ष्यते ।

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 पुनर्वदन्त्येके गुरु स्निग्धं हिमं मृदु ॥ १२ ॥
लघु रक्षोष्णतीक्षणं च तदेवं मतमष्टधा ।

Some authorities say that guru, snigdha, hima (śīta), mṛdu, laghu, rūkṣa, uṣṇa and tīkṣṇa—are the eight viryās (potency), in their opinion. 12.

चरकस्त्वाह वीर्यं तत् क्रियते येन या क्रिया ॥ १३ ॥
नावीर्यं कुरुते किञ्चित्सर्वा वीर्यकृता हि सा ।

Caraka 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 वीर्याख्या तेजान्धर्थेति वर्ण्यते ॥ १४ ॥
समग्रगुणसारेषु शक्त्युत्कर्षविवर्तिषु ।
व्यवहाराय मुख्यत्वाद्वाह्यग्रहणादपि ॥ 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.

अतश्च विपरीतत्वात्सम्भवत्यपि नैव सा ।
विवक्ष्यते रसादेषु, वीर्यं गुर्वादियो श्रातः ॥ १६ ॥

Rasa (taste) and others (qualities other than the above eight) though eligible to the considered (as viryās) are not called as viryas because these are opposite to (the four reasons mentioned in the previous verse). Hence guru and others (eight qualities) only, are the viryas. 16.

उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षते अपि च ।
 नानात्मकमपि द्रव्यमग्नेषोमौ महाबलौ ॥ १७ ॥
 व्यक्ताव्यक्तं जगदिवं नातिक्रामति जातुचित् ।

Some others (authorities) consider uṣṇa (hot) and śīta (cold) only the two (guṇās) as vīryās, 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 oannot be surpassad.

तत्रोष्णं भ्रमतद्ग्लानिस्वेददाहशुपाकिताः ॥ १८ ॥
 शमं च वातकफ्योः करोति, शिशिरं पुनः ।
 ह्लादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः ॥ १९ ॥

*Actions of vīryas :—*Uṣṇa vīrya (hot potency) produces giddiness, thirst, exhaustion (without any works), perspiration, burning sensation, quick cooking (transformation) and mitigation of vāta and kapha; śīsira (śīta vīrya-cold potency) on the other hand causes hlādana (production), jīvana (livings, activities of life), stoppage (withholding, restraining) and purification (removal of abnormalities) of rakta (blood) and pitta. 18-19.

Vipaka—(taste after digestion) :—

जाठरेणाग्निना योगाद्युद्देति 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 jāṭharāgni (fire in the stomach vis-a-vis-digestive juice of the alimentary tract) is called as vipaka. 20.

स्वादुः पदुश्च मधुरमस्त्रियं पच्यते रसः ।
तिक्तोषणकषायाणां 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 तुव्यफलस्तत्र द्रव्यं 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. 21½.

Karma vidhāna-(mechanism of action of substances):-

किञ्चिद्विसेन कुरुते कर्म पाकेन चापरम् ॥ २२ ॥
गुणान्तरेण वीर्येण प्रभावेणैव किञ्चन ।

Substances yeild good or bad effects, some by their rasa (tastes), some by their vipāka (taste at the end of degestion), some by their guṇa (qualities), some by their vīrya and some by their prabhāva (special action). 22.

यद्यद्वये रसादीनां बलवस्थेन वर्तते ॥ २३ ॥
अभिभूयेतरांस्तत्त्वाणत्वं प्रपद्यते ।
विरुद्धगुणसंयोगे भूयसाऽल्पं हि जीयते ॥ २४ ॥

Which ever the one that is powerful among them (rasa, vīpāka, guṇa, vīrya 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, vīpāka wins over rasa; they (rasa and vīpāka) win over the vīrya, prabhāva wins over them (rasa, vīpāka and vīrya); this is the (pattern of) natural strength. 25.

Prabhāva-(special effect) :-

रसादिसाम्ये यत् कर्म विशिष्टं तत् प्रभावजम् ।
दन्ती रसाद्यस्तुल्याऽपि चित्रकस्य विरेचनी ॥ २६ ॥

मधुकस्य च मृद्वीका, घृतं 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 but 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 pratyayardha dravya—(extraordinary substances) :-

इति सामान्यतः कर्म द्रव्यादीनां, पुनश्च तत् ॥ २७ ॥

विचित्रप्रत्ययारब्धद्रव्यभेदेन भिद्यते ।

स्वादुगुरुश्च गोधूमो वातजिद्वातकृद्यवः । २८ ॥

उष्णा मत्स्याः पयः शीतं कटुः सिंहो न शूकरः ॥ २८½ ॥

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 pratyayardha, (born out of peculiar combination of causative factors, i.e. the pancabhūtas), 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 श्रीबैव्यपतिर्सिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामण्डङ्गहृदयसंहितायां
सूत्रस्थाने द्रव्यादिविज्ञानीयो नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the chapter named Dravyadi vijñāniya, the ninth in the sūtrasthāna of Aśtāṅga Hṛdaya samhitā composed by Srimad Vāgbhaṭa, son of sri Vaidyapati Simhagupta.

दशमोऽध्यायः ।

Chapter—10

RASABHEDIYA—(Classification of tastes) .

अथातो रसभेदीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयाद्यो महर्षयः ।

We shall now expound the chapter entitled Rasabhediya-classification of tastes; thus said Ātreya and other great sages.

Rasotpatti—(formation of tastes) :—

क्षमाभ्योग्निक्षमाभूतेजःखवायवम्यनिलगोनिलैः ।

द्वयोल्बणैः क्रमाद्गृह्णतैर्मधुरादिरसोद्गचः ॥ 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)	-	kaṣāya (astringent)

1.

Rasa laksanya—(characteristics of tastes) :—

तेषां विद्याद्रसं स्वादुं यो चक्त्रमनुलिप्ति ।

आस्वाद्यमानो देहस्य ह्लादनोऽक्षप्रसादनः ॥ २ ॥

प्रियः 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.

अम्लः क्षालयते मुखम् ।

द्वर्षणो रोमदन्तानामक्षिभृवनिकोचनः ॥ ३ ॥

Amla (sour) makes the mouth watery, causes horripilations and tingling of the teeth, and leads to closing of the eyes and brows. 3.

लवणः स्यन्दयत्यास्यं कपोलगलदाहकृत् ।

Lavaṇa (salt) causes more moisture in the mouth (increase salivation) and burning sensation in the cheeks and throat. $3\frac{1}{2}$

तिक्तो विशदयत्यास्यं रसनं प्रतिहन्ति च ॥ ४ ॥

Tikta (bitter) cleanses the mouth and destroys the organs of taste (makes perception of other tastes impossible) 4.

उद्गेजयति जिह्वाम् कुर्वेत्थिमित्तिमां कटुः ।

स्नावयत्यक्षिनासास्यं कपोलौ दहतीच 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.

कषायो जडयेज्जिह्वां कण्ठस्रोतोचिबन्धकृत् ।

Kaṣāya (astringent) inactivates the tongue (diminishes capacity of taste perception) and causes obstructions of the passage in the throat. $5\frac{1}{2}$.

रसानामिति रूपाणि कर्मणि ॥ ६ ॥

These are the characteristic features of the tastes, now their actions (are stated). 6.

Rasa karma—(actions of tastes)—

मधुरो रसः

आजन्मसात्म्यात्कुरुते धातूनां प्रबलं बलम् ।

वालवृद्धक्षतक्षीणवर्णकेशोन्द्रियौजसाम् ॥ ७ ॥

प्रशस्तो वृहणः कण्ठः स्तन्यसन्धानकुद्गुरु ।

आयुष्यो जीवनः स्त्रियः पित्तानिलविषापहः ॥ ८ ॥

कुरुते उत्युपयोगेन स मेदः श्लेषमजान् गदान् ।

स्थौल्याग्निसादसन्ध्यासमेहगण्डार्दुदादिकान् ॥ 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 ślesman (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) :—

अम्लोऽग्निदीप्तिकृत्वाग्धो हृदयः पाचनरोचनः ।
उष्णवीर्यो हिमस्पर्शः प्रीणनः ल्लेदनो लघुः ॥१०॥
करोति कफपितास्तं मूढवातानुलोमनः ।
सोऽत्यभ्यस्तस्तनोः कुर्याच्छैथिल्यं तिमिरं भ्रमम् ॥११॥
कण्डुपाण्डुत्ववीसर्पशोकविस्फोटतद्वरान् ।

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 vāta move downwards. Used in excess, it causes looseness (flabyness) of the body, loss of strength, blindness, giddiness, itching (irritation), pallor (whitish yellow discolouration as in anaemia), visarpa (herpes), swellings, visphoṭa (small pox), thirst and fevers. 10-11½.

Lavāṇa rasa karma—(actions of salt taste) :—

लवणः स्तम्भसङ्घातवन्धिध्मापनोऽग्निकृत् ॥१२॥
खेहनः स्वेदनस्तीक्ष्णो रोचनश्छेषभेदकृत् ।
सोऽतियुक्तोऽस्तपवनं खलाति पलितं वलिम् ॥१३॥
तुट्कुष्ठविषवीसर्पान् जनयेत्क्षपयेद्वलम् ।

Lavāṇa (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 स्वयमरोचिष्णुरहर्चि कुमितृड्विषम् ॥१४॥
 कुष्ठमूर्छार्ज्वरोत्क्रेशदाहपित्तकफान् जयेत् ।
 क्लेदमेदोवसामज्जशकून्मूत्रोपशोषणः ॥१५॥
 लघुर्मध्यो हिमो रुक्षः स्तन्यकण्ठविशोधनः ।
 धातुक्षयानिलव्याधीनतियोगात्करोति स ॥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 intellegence, 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) :—

कटुर्गलामयोदर्दकुष्टालसकशोफजित् ।
 व्रणावसादनः स्नेहमेदः क्लेदोपशोषणः ॥१७॥
 दीपनः पाचनो रुच्यः शोधनोऽन्नस्य शोषणः ।
 छिनन्ति बन्धान् स्रोतांसि विवृणोति कफापहः ॥१८॥
 कुरुते सोऽतियोगेन तृणां शुक्रबलक्षयम् ।
 मूर्छामाकुञ्जं कम्पं कटिपृष्ठादिषु 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.

Kaṣāya rasa karma—(actions of astringent taste) :—

कषायः पित्तकफहा गुरुरस्विशोधनः ।
पीडनो रोपणः शीतः क्लेदमेदोविशोषणः ॥२०॥
आमसंस्तम्भनो ग्राही रक्षोऽति त्वक्प्रसादनः ।
करोति शीलितः सोऽति विष्टम्भाध्मानद्वजः ॥२१॥
तट्कार्श्यपौरुषभ्रंशस्तोरोधमलग्रहान् ।

Kaṣāya (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) :—

घृतहेमगुडास्तोडमोचचपरूषकम् ॥२२॥
अभीरुवीरापनसराजादनबलात्रयम् ।
मेदे चतुर्मः पर्णिन्यो जीवन्ति जीषकर्षभौ ॥२३॥
मधूकं मधुकं विम्बी विदारी आवणीयुगम् ।
क्षीरशुक्ला तुगाक्षीरी क्षीरिण्यौ काश्मरी सहे ॥२४॥
क्षीरेक्षुगोक्षुरक्षोद्रद्राक्षादिर्मधुरो गणः ।

Ghṛta (ghee, butter fat), hema (gold), guḍa (molasses), akṣoda, moṭa, coca, parūṣaka, abhīru, vīrā, pañasa, rājādana, the three balā, the two medās, the four parṇies, jīvaṇtī, jīvaka, ṛṣabhaka, madhuka, madhūka, bimbī, vidārī, the two śrāvanī, kṣīraśuklā, tugākṣīri, the two kṣīriṇī, kāṣmari, the two sahā, kṣīra, ikuṣu, gokṣura, kṣaudra, drākṣā etc. form the group of sweet substances. 22-24.

Amla gana—(group of sour substances) :—

अम्लो धात्रीफलाम्लीकामातुलुङ्गाम्लवेतसम् ॥२५॥

दाढिमं रजतं तक्रं चुक्रं पालेवतं दधि ।

आम्रमाम्रातकं भव्यं कपित्थं करमर्दकम् ॥२६॥

Dhātriphalā, amlikā, mātuluñga, amlavetasa, dāḍima, rajata (silver), takra, cukra, pālevata, dadhi, āmīa, āmrātaka, bhavyā, kapittha, karamardaka etc. form the sour group.

25-26.

Lavaṇa gana—(group of salts) :—

घरं सौवर्चलं कृष्णं बिडं सामुद्रमौद्धिदम् ।

रोमकं पांसुजं शीसं झारश्च लघणो गणः ॥२७॥

Varam (saiñdhava), sauvarcala, kṛṣṇa, biḍa, sāmudra, audbhida, romaka, pāṁśuja (all these are lavaṇas or salts), śīsa (lead) and kṣāra (alkalies) form the salt group. 27.

Tikta gana—(group of bitters) :—

तिक्तः पटोली त्रायन्ती वालकोशीरचन्दनम् ।

भूनिम्बनिम्बकटुकातगरागुरुवत्सकम् ॥२८॥

नक्तमालद्विरजनीमुस्तमूर्वाटरुषकम् ।

पाठापामार्गकांस्यायोगुड्चीधन्वयासकम् ॥२९॥

पञ्चमूलं महद्वाध्यौ विशालाऽतिविषा वचा ।

Paṭoli, trāyañti, vālaka, uśīra, cañdana, bhūnimba, niṁba, kaṭukā, tagara, aguru, vatska, naktamāla, the two rajanī, mustā, mūrvā, ātarūṣaka, pāṭhā, apāmārga, kāmsya (bronze), ayas (iron), guḍuci, dhañvayāsaka, mahat pañcamūla, the two vyāghrī, viśālā, ativiṣā, vacā etc. form the group of bitters. 28-29 $\frac{1}{2}$.

Katu gana—(group of pungents) :—

कटुको हिङ्गमरिचकुमिजित्पञ्चकोलकम् ॥३०॥

कुठेराद्या हरितकाः पित्तं मूत्रमस्करम् ।

Hiṅgu, marica, kṛmijit, pañcakola, leafy vegetables such as kuṭheraka and others (mentioned in verse 103 of chapter 6 earlier), pitta (bile), mūtra (urines), āruṣkāra etc. form the pungent group. 30-30 $\frac{1}{2}$.

Kasaya varga (gāṇa)—(group of astringents) :—

वर्गः कषायः पथ्याऽक्षं शिरोषः खदिरो मधु ॥३१॥
कदम्बोदुम्बरं मुक्ताप्रवालाङ्गनगैरिकम् ।
बालं कपित्थं खर्जूरं विसपद्मोत्पलादि च ॥३२॥

Group of astringents consists of pathyā, akṣa, śirīṣa, khadira, madhu (honey), kadāmba, udumbara, muktā (pearls), pravāla (coral), añjana (antimony), gairika (red ochre), bālakapittha, kharjūra, bisa, padma, utpala etc. 31½–32.

General properties of tastes and exceptions :—

मधुरं श्लेष्मलं प्रायो जीर्णच्छालियवाहते ।
मुद्गाद्वाधूमतः धौद्रात्सिताया जाङ्गलामिषात् ॥३३॥
प्रायोऽम्लं पित्तजननं दाढिमामलकाहते ।
अपथयं लदणं प्रायश्चक्षुषोऽन्यत्र सैन्धवात् ॥३४॥
तिक्तं कटु च भूयिष्ठमवृष्टयं वातकोपनम् ।
ऋतेऽसृतापटोलीभ्यां शुण्ठीकृष्णारसोनतः ॥३५॥
कषाय प्रायशः शीतं स्तम्भनं चाभयां 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, śuñṭhi, kṛṣṇā and rasona.

Astringents are usually cold (in potency) and obstructive-except abhayā. 33–35½.

रसाः कट्वमलवणा वीर्येणोणा यथोत्तरम् ॥३६॥
तिक्तः कषायो नधुरस्तद्वदेव च शीतलाः ।
तिक्तः कटुः कषायश्च रुक्षा बद्धमलास्तथा ॥३७॥
पटवम्लमधुराः खिञ्चाः सृष्टविषमूत्रमारुताः ।
पटोः कषायस्तस्माच्च मधुरः परमं गुरुः ॥३८॥
लघुरम्लः कटुस्तस्मात्स्मादपि च तिक्तकः ।

Kaṭu (pungent), amla (sour), lavaṇa (salt) are of uṣṇa vīrya (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 digestible) (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 $\frac{1}{2}$.

Rasa saṃyoga saṃkhyā—(number of combinations of tastes) :—

संयोगः सप्तपञ्चशत्कर्पना तु विषष्ठिधा ॥३९॥
रसानां यौगिकत्वेन यथास्थूलं 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.

पक्षकहीनास्तान् पञ्चदश यान्ति रसा द्विके ॥४०॥
त्रिके स्वादुर्दशाम्लः चट् त्रीन् पदुस्तिक् पक्षकम् ।
चतुर्षेषु दश स्वादुञ्चतुरोऽम्लः पदुः सकृत् ॥४१॥
पञ्चकेष्वेकमेवाम्लो मधुरः पञ्च सेवते ।
द्रव्यमेकं पडास्वादमसंयुक्ताश्च 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 पञ्चकाः षट् च पृथग्रसाः स्युश्चतुर्द्विकौ पञ्चदशप्रकारौ ।

मेदालिका विशतिरेकमेव द्रव्यं षडास्वादमिति त्रिषष्ठिः ॥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 Aruṇadatta, 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. madhura	+	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. madhura	+	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 = 63.

ते रसानुरसते रसमेदास्तारतम्यपरिकल्पनया च ।

सम्भवन्ति गणनां समतीता दोषमेषजवशादुपयोज्याः ॥४४॥

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 श्रीवैद्यपतिसिंहगुप्तसन्तुष्टीमद्वाभटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने रसमेदीयो नाम दशमोऽध्यायः ॥१०॥

Thus ends the chapter entitled Rasabhediya, the tenth in sūtrasthāna of Aṣṭāṅgahṛdaya Samhita of srimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

एकादशोऽध्यायः ।

Chapter--11

DOṢĀDI VIJÑĀNIYA ADHYĀYA (Knowledge of doṣas etc.)

अथातो दोषादिविज्ञानीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयाद्यो महर्षयः ।

We shall now expound the chapter entitled Doṣādi vijñāniya--knowledge of doṣas and others; thus said Ātreya and other great sages.

Dehasya mūlam--(chief constituents of the body) :--

दोषधातुमला 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), mamsa (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 dhamanī (veins and arteries), vasā (muscle fat), twak (skin), snāyu (nerves), taruṇāsthī (cartilages) etc; malas (waste products) are puriṣa (faeces), 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.

Prākṛta doṣa karma--(functions of normal doṣas) :--

तं चक्षः ।

उत्साहोच्छ्वासनिःश्वासचेष्टावेगप्रवर्तनैः ॥ १ ॥

सम्यग्नात्या च धातूनामक्षणां पाठवेन च ।
 अनुगृह्णात्यविकृतः, पित्तं पत्तयूष्मदर्शनैः ॥ २ ॥
 भुत्तुड्हविप्रभामेधाधीशौर्यतनुमार्दवैः ।
 श्लेष्मा स्थिरत्वस्त्रिग्धत्वसर्वन्धक्षमादिभिः ॥ 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, intellegence, courage, valour, and softness (suppleness) of the body.

Sleṣman (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.

Prākṛta dhātu-mala karma—(functions of normal dhātus and malas) :—

प्रीणनं जीवनं लेपः क्लेहो धारणपूरणे ।
 गर्भोत्पादश्च धातूनां श्रेष्ठं कर्म क्रमात्समृतम् ॥ 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.

अवष्टमः पुरीषस्य, मूत्रस्य क्लैवधाहनम् ।
 स्वेदस्य क्लेदविधृतिः

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.

Vṛddha doṣa karma—(functions of increased dosas) :—

वृद्धस्तु ऊष्मेऽक्षिङ्गः ॥ ५ ॥

कार्ष्यकारण्योष्णकामत्वकपानाहशकृद्वान् ।
वलनिद्रेन्द्रियभ्रंशप्रलापभ्रमदीनतः ॥ 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.

पीतविष्णमूत्रेनेत्रत्वक्क्षत्तुडदाहालपनिद्रतः ।
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. 6 $\frac{1}{2}$.

श्लेष्माऽग्निसदनप्रसेकालस्यगौरवम् ॥ ७ ॥
श्वैत्यशैत्यश्लथाङ्गत्वं श्वासकासातिनिद्रतः ।

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 dhātu karma—(functions of increased dhātus) :—

रसोऽपि श्लेष्मवत् रक्तं विसर्पलीहविद्रधीन् ॥ ८ ॥
कुष्ठवातास्थपित्तास्थगुलमोपकुशकामलाः ।
व्यङ्गाग्निनाशसमोहरक्तवर्डनेत्रमूत्रताः ॥ 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, upakuṣa (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 गण्डाबुद्धग्निगण्डोरुद्रवृद्धिताः ।
कण्ठादिष्वचिमांसं 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.

तद्रन्मेदस्तथा अमम् ॥१०॥
अतपेऽपि चेष्टिते श्वासं स्फक्षस्तनोदरलम्बनम् ।

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.

अस्थ्यध्यस्थ्यधिदन्तांश्च

Asthi (bone tissues when increased) causes over growth of bones and extra teeth. 10½.

मज्जा नेत्राङ्गगौरवम् ॥११॥
पर्वसु स्थूलमूलानि कुर्यात्कच्छाण्यरूपं च ।

Majjā (marrow when increased) produces heavyness of the eyes and the body, increase of size of the body joints and causes ulcers which are difficult to cure. 10½-11½.

अतिरुद्धीकामतां वृद्धं शुक्रं शुक्राश्मरीमपि ॥१२॥

Śukra (semen) when increased produces great desire for the woman (sexual desire) and even seminal calculi (hardening of semen). 12.

Vidha mala karma--(functions of increased malas) :--

कुक्षावाध्मानमाटोपं गौरवं वेदनां शक्तृ ।

Sakṛt (feaces when increased) produces enlargement of the abdomen, gurgling noise and feeling of heavyness (of the abdomen). 12½.

मूत्रं तु बस्तिनिस्तोदं कृतेऽप्यकृतसंब्रताम् ॥१३॥

Mūtra (urine when increased) produces severe pain in the bladder and feeling of non-elimination even after elimination (of urine). 13.

स्वेदोऽतिस्वेददौर्गन्धकण्डः

Sweda (sweat when increased) produces excess of perspiration, foul smell and itching (irritation). 13½.

एवं च लक्षयेत् ।
दूषिकादीनपि मलान् बाहुल्यगुरुतादिभिः ॥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.

Kṣīṇa dosādi karma--(functions decreased dosas etc.) :--

लिङ्गं क्षीणेऽनिलेऽङ्गस्य सादोऽल्पं भाषितेहितम् ।
संशामोहस्तथा स्त्रेष्मावृद्धयुक्तामयसम्भवः ॥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 occurrance of all the symptoms of increased kapha. 15.

पित्ते मन्दोऽनलः शीतं प्रभाहानिः

Decrease of pitta produces weakness of digestive activity, coldness and loss of lustre (complexion). 15½.

कफे भ्रमः ।
स्त्रेष्माशयानां शून्यत्वं हृदयः इलथसन्धिता ॥१६॥

Decrease of kapha causes dizziness, emptiness of the organs of kapha, tremors of the heart (palpitation) and looseness of the joints. 16.

रसे रौक्षयं श्रमः शोषो ग्लानिः शब्दासहिष्णुता ।

Decrease of rasa produces dryness, fatigue, emaciation, exhaustion (even without any work) and inability to bear with noise.

रक्ते अलशिशिरप्रीतिशिराशौथिल्यरुक्षताः ॥१७॥

Decrease of rakta produces desire for sour and cold things, loss of tension of veins (and arteries) and dryness. 17.

मांसे अक्षग्लानिं गण्डस्फक्षुष्टकासन्धिष्ठेदनाः ।

Decrease of māṁsa causes debility of the sense organs, emaciation of cheeks, buttocks (etc.) and pain in the joints.

17½.

मेदसि स्वपनं करुणाः स्रोहो वृद्धिः कृशाङ्गता ॥१८॥

Decrease of medas causes loss of sensation in the waist, enlargement of spleen and emaciation of the body. 18.

अस्थ्यस्थितोदः शदनं इन्तकेशनखादिषु ।

Decrease of asthi causes pain in the joints, falling off of the teeth, hairs, nails etc. (prematurely) 18½.

अस्थनां मज्जनि सौषिर्यं भ्रमस्तमिरदर्शनम् ॥१९॥

Decrease of majja produces hollowness (of the bones inside) giddiness and seeing of darkness (blindness). 19.

शुक्रे चिरात् प्रासच्येत् शुक्रं शोणितमेव वा ।
तोदोऽत्यर्थं वृषणयोर्मदूं 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 वेष्यन्निव ।
कुक्षौ भ्रमति यात्यूर्ध्वं हृत्पार्श्वे 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.

मूत्रेऽलं पूत्रयेत्कृच्छाद्विवर्णं साक्षमेव वा ।

Decrease of mūṭra gives rise to scanty urine, dysuria, urine discoloured or mixed with blood. 21½.

स्वेदे रोमब्युतिः स्तब्धरोमता स्फुटनं त्वचः ॥२२॥

Decrease of sweda leads to falling of hair, stiffness of hair and cracking of the skin. 22.

मलानामति सूक्ष्माणां दुर्लक्ष्यं लक्षयेत् क्षयम् ।
स्वमलायनसंशोषतोदशून्यत्वलाघवैः ॥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.

दोषादोनां यथास्वं च विद्याद्रव्धक्षयौ भिषक् ।
क्षयेण विपरीतानां गुणानां वर्धनेन च :२४॥
वृद्धि मलानां सङ्गात्त्वं क्षयं चाति विसर्गतः ।

The increase and decrease of the doṣās 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.

मलोचितत्वादेहस्य 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 doṣās, dhātus and malās. Both increase and decrease are abnormal (vaiśamya), hence the two terms—vṛddhi and kṣaya are used to denote abnormalcy only, in majority of the contexts. But while describing the properties of certain medicinal formula, the term “vṛiddhi” is used to denote even the normal growth of the doṣā, dhātus and malas, which is wrong, strictly speaking. The appropriate terms to describe normal increase and decrease are upacaya and apacaya respectively.

Vṛddha doṣādi cikitsa—(treatment of increased doṣās etc.) :—

तत्रास्थनि स्थितो वायुः, पित्तं तु स्वेदरक्तयोः ।
श्लेष्मा शोषेषु, तेनैषामाश्रयाभ्यिणां मिथः ॥२६॥
यदेकस्य तदन्यस्य वर्धनक्षणौषधम् ।
— अस्थिमारुतयोनैवं,

In the asthi (bones) resides vāyu (vāta), in the sweda (sweat) and rakta (blood) resides pitta and in the remaining (dhātus and malās—tissues and wastes) resides ślesman (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॥
 श्लेष्मणाऽनुगता तस्मात् सङ्क्षयस्तद्विपर्ययात् ।
 वायुनाऽनुगतोऽस्माच्च वृद्धिक्षयसमुद्धवान् ॥२८॥
 विकारान् साधयेच्छीघ्रं क्रमाज्ञनवृहणैः ।
 वायोरन्यत्र, तज्जांस्तु तैरेवोक्तमयोजितैः ॥२९॥

The increase (of doṣas, dhātus and malās) is usually due to tarpaṇa (more of nutrition) which is followed later on with (increase of) ślesman (kapha) whereas, the decrease (of doṣas, 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 lañghana (therapy causing thinning of the body, reducing the quantity) and bṛmhaṇa (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 bṛmhaṇa therapy and its decrease by adopting lañghana 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.

विद्वेषाद्रक्तवृद्धयुतथान् रक्तसुतिविरेचनैः ।
 मांसवृद्धिभवान् रोगान् शख्षाराग्निकर्मभिः ॥३०॥
 स्थौल्यकाश्योपचारेण मेदोजानस्थिसङ्क्षयात् ।
 जातान् क्षीरघृतस्तिक्संयुतैर्बास्तमिस्तथा ॥३१॥
 विद्वृद्धिजानतीसारक्रियया, विद्वृक्षयोद्धवान् ।
 मेषाजमध्यकुलमाषयथमाषद्वायादिभिः ॥३२॥
 मूत्रवृद्धिक्षयोत्थांश्च मेहकृच्छ्रचिकित्सया ।
 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.

Kāyāgni :-

स्वस्थानस्थस्य कायाग्नेरंशा धातुषु संश्रिताः ।
तेषां सादातिदीप्तिभ्यां धातुवृद्धिक्षयोद्भवः ॥३४॥
पूर्वो धातुः परं कुर्याद्वृद्धः क्षीणश्च तद्विधम् ।

Kāyāgni (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 :—*Kāyāgni* means the fire-like agency present in the body, its site being koṣṭha (alimentary tract) it is called koṣṭhāgṇi; jaṭhara (stomach) being its chief seat it is known as jāṭharāgṇi. As it attends to the important function of āhāra pāka-digestion of food—it is also called pācakāgni. 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 jāṭharāgṇi, because of identical function; this agni present in the dhātu (dhātvagni) cooks the nutrient material prepared by the jāṭharāgṇi and transforms it so as to become suitable to the dhātu. In this function, the dhātvagni receives strength from the jāṭharāgṇi and both work in unison; if the jāṭharāgṇi is very strong or very weak, the dhātvagnis 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 dhātuvṛddhi (abnormal increase of the tissues) as explained earlier; both vṛddhi 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.

Duṣṭa doṣa karma—(functions of vitiated doṣas) :—

दोषा दुष्टा रसैर्धातून् दूषयन्स्युभये मलान् ॥३५॥
अधो द्वै, सप्त शिरसि, खानि स्वेदवहानि च ।
मला मलायनानि स्युर्यथास्वं 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 dhātus) 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 (urethra) 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 dhātus) :—

ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम् ।
हृदयस्थमपि व्यापि देहस्थितिनिवन्धनम् ॥३७॥
स्निघं सोमात्मकं शुद्धमीपल्लोहितपीतकम् ।
यन्नाशो नियतं नाशो यस्मिस्तिष्ठति तिष्ठति ॥३८॥
निष्पद्यन्ते यतो भावा 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 viscus (unctuous, greasy), sāmātmaka (preponderant in ap bhūta or watery principle), clea. (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 कोपक्षुद्रव्यानशोकथ्रमादिभिः ॥३९॥
 बिभेति दुर्वलोऽभीक्षणं ध्यायति व्यथितेन्द्रियः ।
 दुःच्छायो दुर्मना रुक्षो भवेत्क्षामश्च तत्क्षये ॥४०॥
 जीवनीयौषधक्षीररसाद्यास्तत्र भेषजम् ।

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 or good and bad foods), bhaya (fear), prajāgara (loss of sleep), abhighāta (injury), abhiśāṅga (assault by evil spirits; micro organisms like bacteria, virus etc.), dhātukṣaya (depletion of tissues such as by haemorrhage etc.), atavisarga (too much of elimination) of kapha, śonita (blood), śukra (semen) and mala (waste products); viṣa (ingestion of poison or poisonous substances like tobacco, gānja, bhāng, opium, coffee, tea etc.).

ओजोवृद्धौ हि देहस्य तुष्टिपुष्टिवलोदयः ॥४१॥

Increase of ojas makes for contentment, nourishment of the body and increase of strength. 41.

यदन्नं द्वेष्टि यदपि प्रार्थयेताविरोधि तु ।
 तत्त्वजन् समशनश्च 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 रुचिं दोषा विपरीतसमानयोः ।
 वृद्धाः क्षीणाश्च भूयिष्ठं लक्षयन्त्यबुधास्तु न ॥४३॥

The dosās which have undergone increase and decrease generally produce desire for foods which are dissimilar and similar (in properties to those of the dosās) respectively; (but) the unintellegent person (patient and physician) do not recognise them. 43.

यथाबलं यथास्वं च दोषा वृद्धा वितन्वते ।
रूपाणि, जहति क्षीणाः, समाः स्वं कर्म कुर्वते ॥४४॥

The dosās, 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 विवृद्धये त एव दोषा विषमा वधाय ।
यस्मादतस्ते हितचर्ययैव क्षयाद्विवृद्धेरिव रक्षणीयाः ॥४५॥

The very same dosās, 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 श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्भाग्भटविरचिता-
यामष्टाङ्गहृदयसंहितायां सूत्रस्थाने दोषादि-
विज्ञानीयो नामैकादशोऽध्यायः ॥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

DOṢABHEDIYA—(Classification of dosās)

अथातो दोषभेदीयाध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter called Doṣabhediya—divisions/classification of dosās; thus said Ātreya and other great sages.

Doṣasthāna—(seats of dosās) :—

पक्वाशयकटीसक्तिश्चोत्रास्थिस्पर्शनेन्द्रियम् ।

स्थानं वातस्य, 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.

नाभिरामाशयः स्वेदो लसीका रुधिरं रसः ।

दृक् स्पर्शनं च पित्तस्य, नाभिरत्र 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 क्लोमपर्वाण्यामाशयो रसः ।

मेदो ब्राणं 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.

Pāñcavāta—(five divisions of vāta) :—

प्राणादिभेदात्पञ्चात्मा वायुः

Vāyu (vāta), is of five divisions; commencing with prāṇa etc. (prāṇa, udāna, vyāna, samāna and apāna).

प्राणोऽत्र मूर्धगः ।

उरः कण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक् ॥ ४ ॥
ष्टीवनक्षवथूद्वारनिःश्वासान्नप्रवेशकृत् ।

Prāṇa is located in the head and moves in the chest, throat; supports (attends to) the mind, heart, sense organs and intellegence, attends to expectoration, sneezing, belching, inspiration and swallowing of food. 4.

उरः स्थानमुदानस्य नासानाभिगलांश्चरेत् ॥ ५ ॥
वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णसमृतिक्रियः ।

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 कृत्स्नदेहचारी महाजघः ॥ ६ ॥
गत्यपक्षेपणोत्क्षेपणिमेषोन्मेषणादिकाः ।
प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शारीरिणाम् ॥ 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.

समानोऽग्निसमीपस्थः कोष्ठे चरति सर्वतः ।
अर्णं गृह्णाति पचति विवेष्यति मुञ्चति ॥ ८ ॥

Samāna 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) seperates the essence and wastes (from the food) and eliminates (the waste). 8.

अपानोऽपानगः श्रोणिचस्तिमेढोरुगोचरः ।
शुक्रार्तवशकृन्मूत्रगर्भनिष्करणक्रियः ॥ 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 पञ्चात्मकन्त्रं पक्वामाशयमध्यगम् ।
 पञ्चभूतात्मकत्वेऽपि यत्तेजसगुणोदयत् ॥१०॥
 त्यक्तद्रवत्वं पाकादिकर्मणाऽनलशब्दितम् ।
 पचत्यन्नं विभजते सारकिङ्गौ पृथक् तथा ॥११॥
 तत्रस्थमेव पित्तानां शेषणामप्यनुग्रहम् ।
 करोति बलदानेन पाचकं नाम तत्स्मृतम् ॥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 seperately; being localised there, it bestows grace (help) to the other pitta present there (rañjaka 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 रञ्जकं रसरञ्जनात् ।

The pitta located in the āmāśaya (stomach) is known as rañjaka, because it imparts red colour to rasa (and converts it to rakta—the next dhātu). 12½.

बुद्धिमेधाभिमानादैरभिप्रेतार्थसाधनात् ॥१३॥
 साधकं हृदतं पित्तं

The pitta located in the hrdaya (heart) is known as sādhaka, because it attends to (mental) functions such as knowledge, intellegence, 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.

रूपालोचनतः स्मृतम् ।
दक्षिणालोचकं त्वकस्थं भ्राजकं आजनात्वचः ॥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 स्ववीर्यतः ।
हृदयस्थानवीर्याच्च तत्स्थ एवाम्बुकर्मणा ॥१५॥
कफधात्मां च शेषाणां यत्करोत्यवलम्बनम् ।
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 śleṣman (kapha) 15.

यस्त्वामाशयसंस्थितः ॥१६॥
क्लेदकः सोऽन्नसङ्घातक्लेदनात्

That located in the āmāśaya (stomach) is kledaka, for it moistens (liquifies) the hard masses of food.

रसबोधनात् ।

बोधको रसनास्थायी

That located in the tongue is known as bodhaka for it helps taste perception.

शिरःसंस्थोऽक्षतर्पणात् ॥१७॥
तर्पकः सन्धिसंश्लेषाच्छ्लेषकः 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 दोषाणां स्थानान्यविकृतात्मनाम् ॥१८॥
व्यापिनामपि जानीयात्कर्माणि च पृथक्पृथक् ।

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 रुक्षाद्या वायोः कुर्वन्ति सञ्चयम् ॥१९॥
शीतेन कोपमुष्णेन शामं स्निग्धादयो 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 युक्तास्तीक्ष्णाद्याश्वयं पित्तस्य कुर्वते ॥२०॥
उष्णेन कोपं, मन्दादयाः शामं शीतोपसंहिताः ।

Tikṣṇa and other qualities (rūksa, 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 स्निग्धादयाः कुर्वते श्लेष्मणश्चयम् ॥२१॥
उष्णेन कोपं, तेनैव गुणा रुक्षादयः शामम् ।

Snigdha and others (guru, picchila, mañda, śīta, ślakṣṇa, sāndra, mṛdu) associated with śīta (cold) cause cāya (mild increase) of śleṣma (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) :--

चयो वृद्धिः स्वधाम्न्येव प्रद्वेषो वृद्धिहेतुषु ॥२२॥
विपरीतगुणेच्छा 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) :—

कोपस्तन्मार्गगमिता ।

लिङ्गानां दर्शनं स्वेषाभस्वादथयं रोगसम्भवः ॥२३॥

Kopa is spreading of the increased dosās 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.

Śama (normalcy) :—

स्वस्थानस्थस्य समता विकारासम्भवः शामः ।

Śama is normalcy (of the dosās) in their respective places and non-manifestation of abnormalities. 23.

Dosavṛddhi karaṇa—(causes for increase of dosās) :—

चयप्रकोपप्रशमा वायोग्रीष्मादिषु त्रिषु ॥२४॥
वर्षादिषु तु पित्तस्य, श्लेष्मणः शिशिरादिषु ।

Caya, prakopa and praśama of vāyu (vāta) occurs in the three seasons commencing with grīṣma respectively; those of pitta, with the three commencing with varṣā, and those of ślesman (kapha) with the three commencing with śiśira. 24.

Notes :—The above statement will become clear with the following table :—

<i>Dosas</i>	<i>caya</i>	<i>prakopa</i>	<i>praśama</i>
1. <i>vāta</i>	grīṣma	varṣā	śarat
2. <i>pitta</i>	varṣā	śarat	hemanta
3. <i>kapha</i>	śiśira	vasanta	grīṣma

चीयते लघुरुक्षाभिरोषधीभिः समीरणः ॥२५॥

तद्विधस्तद्विधे देहे कालस्यौष्ण्यान्न कुप्यति ।

अद्विरम्लविपाकाभिरोषधीभिश्च तादृशाम् ॥२६॥

पित्तं याति चयं कोपं न तु कालस्य शैत्यतः ।

चीयते लिघ्नशीताभिरुद्कौषधिभिः कफः ॥२७॥

तुल्येऽपि काले देहे च स्कन्धत्वान्न प्रकुप्यति ।

Samīraṇa (vāta) undergoes caya (mild increase) in grīṣma 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 vipāka (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 यान्ति 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 doṣa karya (action of increased dosās) :--

व्याप्रोति सहसा देहमापादतलमस्तकम् ॥२९॥
निवर्तते तु कुपितो मलोऽपालयं जलौधवत् ।

The increased malas (dosās) 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.

नानारूपैरसङ्ग्येयैर्विकारैः कुपिता मलाः ॥३०॥
तापयन्ति तनुं तस्मात्तज्ज्वाकृतिसाधनम् ।
शक्यं नैकैकशो वक्तुमतः सामान्यमुच्यते ॥३१॥

The increased malas (dosās) 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 रोगाणामेककारणम् ।
यथा पक्षी परिपतन् सर्वतः सर्वमप्यहः ॥३२॥
छायामत्थेति नात्मीयां यथा वा कृत्यामप्यदः ।
विकारजातं विविधं श्रीन् गुणान्नातिवर्तते ॥३३॥

तथा स्वधातुवैषम्यनिमित्तमपि सर्वदा ।
विकारजातं श्रीन्दोषान् ॥

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. 32-34½.

Trividha kāraṇa—(three kinds of causes) :—

तेषां कोपे तु कारणम् ॥३४॥
अथैरसात्म्यैः संयोगः कालः कर्म च दुष्कृतम् ।
हीनातिमिथ्यायोगेन भिद्यते तत्पुनखिधा ॥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). 34½-35.

Artha—(senses and their correlation) :—

हीनोऽर्थेनेन्द्रियस्यात्पः संयोगः स्वेन नैवं च ।
अतियोगोऽतिसंसर्गः, सूक्ष्मभासुरभैरवम् ॥३६॥
अत्यासञ्चातिदूरस्थं विप्रियं विकृतादि च ।
यदक्षणा वीक्ष्यते रूपं मिथ्यायोगः स दारुणः ॥३७॥
एवमत्युच्चपूत्यादीनिन्द्रियार्थात् 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). 36-38 $\frac{1}{2}$.

Kala (seasons) :—

कालस्तु श्रीतोष्णवर्षमेदात्रिधा मतः ॥३८॥
स हीनो हीनशीतादिरतियोगोऽतिलक्षणः ।
मिथ्यायोगस्तु निर्दिष्टे विपरीतस्वलक्षणः ॥३९॥

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. 38 $\frac{1}{2}$ -39.

Karma-- (activities) :—

कायवाक्चित्तभेदेन कर्मापि विभजेत्रिधा ।
कायादिकर्मणो हीना प्रवृत्तिहीनसंश्लकः ॥४०॥
अतियोगोऽतिवृत्तिस्तु, वेगोदीरणधारणम् ।
विषमाङ्गक्रियारम्भपतनस्खलनादिकम् ॥४१॥
भाषणं सामिभुक्तस्य रागद्वेषमयादि च ।
कर्म प्राणातिपातादि दशधा यच्च निन्दितम् ॥४२॥
मिथ्यायोगः समस्तोऽसाविह वाऽसुत्र 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). 40-42 $\frac{1}{2}$.

निदानमेतदोषाणां, कुपितास्तेन नैकधा ॥४३॥
कुर्वन्ति विविधान् व्याधीन् शाखाकोष्ठास्थिसन्धिषु ।

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) :—

शाखा रक्तादयस्त्वक् च बाह्यरोगायनं हि तत् ॥४४॥
तदाश्रय मषव्यङ्गणडालज्यर्बुदादयः ।
बहिर्भागश्च दुर्नामगुल्मशोफादयो 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, gaṇḍalajī (glandular ulcer on the face) malignant tumours, haemorrhoids, abdominal tumours, swellings and other external diseases. 44½-45.

अन्तः कोष्ठो महास्तोत आमपकाशयाश्रयः ।
तत्स्थानाः च्छर्द्यतीसारकासश्वासोदरज्वराः ॥४६॥
अन्तर्भागं च शोफाशर्णेगुल्मवीसर्पविद्राघ ।

Amāśaya (stomach and small intestine), pakvāśaya (large intestine)—known also as añtaḥ koṣṭha (internal viscera) and mahāsrotas (big channel) constitute the añtarmārga—internal pathway. From it arise, vomiting, diarrhoea, cough, dyspnoea, enlargement of the abdomen, fever, dropsy, haemorrhoids, abdominal tumours, visarpa (herpes), abscess etc. 46.

शिरोहृदयबस्त्यादिमर्माण्यस्थानां च सन्धयः ॥४७॥
तन्त्रिवद्वाः शिरास्त्रायुकण्डराद्याश्र मध्यमः ।
रोगमार्गः स्थितास्तत्र यक्षमपक्षवधार्दिताः ॥४८॥
मूर्धादिरोगाः सन्ध्यस्थित्रिकशूलग्रहादयः ।

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) :—

संसव्यासव्यधस्वापसादरुकोदभेदनम् ॥४९॥
सङ्काङ्गभङ्गसङ्कोचवर्तहर्षणतर्षणम् ।
कम्पपारुच्यसौषिर्यशोषस्पन्दनघेष्टनम् ॥५०॥
स्तम्भः कषायरसता वर्णः ह्याचोरुणोऽपि वा ।
कर्माणि 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 दाहरागोष्यपाकिताः ॥५१॥
स्वेदः ल्लेदः स्रुतिः कोथः सदनं मूर्च्छनं मदः ।
कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जितः ॥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.

श्लेष्मणः ल्लेहकाठिन्यकण्ठशीतत्वगौरवम् ।
वन्धोपलेपस्तैमित्यशोफापत्त्यतिनिद्रिताः ॥५३॥
बर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता ।

Those of ślesma (kapha) are—unctousness, 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. 52 $\frac{1}{2}$ -53.

इत्यशेषामयव्यापि यदुक्तं दोषलक्षणम् ॥५४॥
दर्शनाद्यैरवहितस्तस्यगुपलक्षयेत् ।
व्याध्यवस्थाविभागज्ञः पश्यन्नार्तन् 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 ।
रत्नादिसदसज्जनां न शास्त्रादेव जायते ॥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) :--

दृष्टप्रारजः कश्चित्कश्चित्पूर्वापराधजः ।
तत्सङ्कराद्वचत्यन्यो 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 हेतुभिर्विना ।
महारम्भोऽल्पके हेतावातङ्को दोषकर्मजः ॥५८॥

Diseases which arise from the specific (which bring about increase of dosās) are known as dosotha rogas (born from dosās), 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 dosakarmaja (born from combination of dosās and bad acts of previous lives). 58.

विपक्षशीलनात्पूर्वः कर्मजः कर्मसङ्क्रयात् ।
गच्छत्युभयजन्मा तु दोषकर्मक्षयात्क्षयम् ॥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 स्वपरतन्त्रत्वाद्याधयोऽन्त्याः पुनर्द्विधा ।
पूर्वजाः पूर्वरूपास्या, जाताः पश्चादुपद्रवाः ॥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 sequellae). 60.

यथास्तजन्मोपशयाः 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.

विद्यादेवं मलानपि ॥६१॥
तांलक्षयेदचहितो विकुर्याणान् प्रतिश्वरम् ।
तेषां प्रधानप्रशमे प्रशमोऽशास्यतस्तथा ॥६२॥
पश्चाच्चिकित्स्यन्तुं वा वलष्टस्तमुपद्रवम् ।
व्याधिक्लिष्टशरीरस्य 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.

विकारनामाकुशलो न जिहोयत् कदाचन ।
न हि सर्वं विकाराणां नामतोऽस्ति भ्रवा 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 ग्राघ्य विकारान् कुरुते बहून् । ६५॥
तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि 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.

Parikṣyabhavas—(factors to be examined) :—

दूष्यं देशं बलं कालमनलं प्रकृतिं वयः ।
सत्त्वं सात्म्यं तथाऽहारमवस्थाश्च पृथग्विधाः ॥६७॥
सूक्ष्मसूक्ष्माः समीक्ष्यैषां दोषोषधनिरूपणे ।
यो वर्तते चिकित्सायां न स स्खलति जातुचित् ॥६८॥

He (the physician) who minutely examines and determines, the condition of the duṣyās (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.

गुर्वल्पव्याधिसंस्थानं सर्वदेहबलाबद्धात् ।
द्रव्यते उप्यन्यथाकारं तस्मिन्नवहितो भवेत् ॥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 grevious 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 व्यार्थि कल्पयन्तु भिषग्नवः ।
अल्पदोषाकलनया पथ्ये 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 गुरुव्याधौ प्रयोजितम् ।
उद्दीरयेत्तरां रोगान् संशोधनमयोगतः ॥७१॥
शोधनं त्वतियोगेन विपरीतं विपर्यये ।
क्षिण्युत्तम् मलानेव केवलं वपुरस्यति ॥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 measure but even troubles the body greatly. 71-72.

अतोऽभियुक्तः सततं सर्वमालोच्य सर्वथा ।
तथा युज्जीत भैषज्यमारोग्याय 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 samyoga samkhyā—(number of combination of doṣas) :—

वृक्ष्यन्तेऽतः परं दोषा वृद्धिक्षयविभेदतः ।
पृथक् त्रीन् विद्धि संसर्गस्थिता, तत्र तु तात्रव ॥७४॥
त्रीनेव समया वृद्धश्च, षड्कस्यातिशायने ।
त्रयोदशा समस्तेषु षड् द्वयेकातिशयेन तु ॥७५॥
एकं तुल्याधिकैः षट् च तारतम्यविकल्पनात् ।
पञ्चविशतिमित्येवं वृद्धैः क्षीणैश्च तावतः ॥७६॥

Further on, will be enumerated, the number (of combination) of dosās in their increased and decreased states.

In their vṛddhi (increased state) they are three individually (seperately), in the combination of two dosās 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 पुनश्च षट् ।
एकक्षयद्वाद्वृद्धया सविपर्याङ्गपि 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 dosās 77.

भेदा द्विषष्टिर्निर्दिष्टाः त्रिषष्टः स्वास्थ्यकारणम् ।

Thus, the number of combinations are 62 and the 63rd is the one which is the cause of health. 78.

संसर्गाद्रिसरुधिरादिभिस्तथैषां दोषांस्तु क्षयसमताविवृद्धिभेदैः ।
आनन्त्यं तरतभयोगतश्च यातान् जानीयाद्वहितमानसो यथास्वम् ॥७८॥

With the association of rasa, rakta etc. the categories of increase, normalcy and decrease of the dosās, 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 श्रीवैद्यपतिसिंहगुप्तसनुष्ठीमद्वाभटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने दोषमेदीयो नाम द्वादशोऽध्यायः ॥१२॥

Thus ends the chapter known as Doṣabhediya, the twelfth in Sūtrasthāna of Aṣṭāṅgahṛdaya Saṃhita, composed by srimad Vāgbhaṭa, son of vaidyapati Simhagupta.

तयोदशोऽध्यायः ।

Chapter--13.

DOŠOPAKRAMANIYA ADHYĀYA--(treatment of the doṣas)

अथातो दोषोपक्रमणीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter called Doṣopakrama-niya—treatment of the doṣas; thus said Ātreya and other great sages.

Vṛddha vāta cikitsa--(treatment for increased vāta) :--

वातस्योपक्रमः स्नेहः स्वेदः संशोधनं मृदु ।

स्वाद्वस्तुलवणोष्णानि भोज्यान्यभ्यङ्गमर्दनम् ॥ १ ॥

वेष्टनं त्रासनं सेको मद्यं पैष्ठिकगौडिकम् ।

स्निग्धोषणा वस्तयो बस्तिनियमः सुखशीलता ॥ २ ॥

दीपनैः पाचनैः सिद्धाः स्नेहाश्वानेकयोनयः ।

विशेषान्मेद्यपिशिरसतैलानुवासनम् ॥ 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.

Vṛddhapitta cikitsa—(treatment for increased pitta) :--

पित्तस्य सर्पिषः पानं स्वादुशीतैर्विरेचनम् ।

स्वादुतिक्कषायाणि भोजनान्यौषधानि च ॥ ४ ॥

सुगन्धिशीतहृद्यानां गन्धानासुपसेवनम् ।
 कण्ठेगुणानां हाराणां मणीनामुरसा धृतिः ॥ ५ ॥
 कर्पूरलब्धन्दनोशीरेत्तुलेपः क्षणे क्षणे ।
 प्रदोषश्चन्द्रमाः सौधं हारि गीतं हिमोऽनिलः ॥ ६ ॥
 अयन्त्रणसुखं यित्रं पुत्रः सन्दिग्धसुग्धवाक् ।
 छन्दानुर्धर्तिनो दाराः प्रियाः शीलविभूषिताः ॥ ७ ॥
 शीताम्बुधारागर्भाणि गृहाणयुद्यानदीर्घिकाः ।
 सुतीर्थं विषुलं स्वच्छसलिलाशयसैकते ॥ ८ ॥
 सामोजजलतीरान्ते कोयमाने दुमाकुले ।
 सौम्या भावाः पयः सर्पिर्विरेकश्च 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 uśira over the body minute after minute, residing on terraces lit by moon-light 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) :—

श्लेष्मणो विधिना युक्तं तीक्ष्णं वमनरेत्वनम् ।
 अन्नं रुक्षाल्पतीक्ष्णोणं कटुतिक्कषायकम् ॥ १० ॥
 दोर्घकालस्थितं मदं रतिग्रीतिः प्रजागरः ।
 अनेकरूपो व्यायामश्चिन्ता रुक्षं विर्मद्दनम् ॥ ११ ॥
 विशेषाद्वमनं यूषः क्षोद्रं मेदोद्वमौषधम् ।
 धूमोपवासगण्डूषा निःसुखत्वं 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 कीर्तिः ।
संसर्गसन्धिपातेषु तं यथास्वं चिकल्पयेत् ॥१३॥

The different treatments prescribed for each dosha individually, may be combined appropriately in conditions of combinations of two doshas and three doshas. 13.

ग्रैष्मः प्रायो मरुत्पित्ते वासन्तः कफमास्ते ।
मरुतो योगवाहित्वात्, कफपित्ते तु शारदः ॥१४॥

Generally the treatment for the combination of māruta (vāta) and pitta shall be similar to the regimen of grīṣma (summer) (described in chapter 3) and for that of kapha and māruta (vāta) it shall be similar to the regimen of vasañta (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.

चय एव जयेदोषं कुपितं त्वविरोधयन् ।
सर्वकोपे बलीयांसं शोषदोषाविरोधतः ॥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 शमयेद्याधिमेकं योऽन्यमुदीरयेत् ।
नाऽसौ विशुद्धः शुद्धस्तु 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.

Dosasañcara—(movement of dosās) :—

व्यायामादूषणस्तैक्षण्यादहिताचरणादपि ।
कोष्ठाच्छास्थास्थिमर्माणि द्रुतत्वान्मारुतस्य च ॥१७॥
दोषा यान्ति तथा तेभ्यः स्रोतोमुखविशोधनात् ।
वृद्ध्याऽभिष्यन्दनात्पाकात्कोष्ठं वायोश्च निग्रहात् ॥१८॥
तत्रस्थाश्च चिलम्बेरन् भूयो हेतुप्रतीक्षिणः ।
ते कालादिवलं लब्ध्वा कुप्यन्त्यन्याशयेष्वपि ॥१९॥

By the effect of exercise (physical activity), increase of heat (atmospheric temperature), unsuitable/unhealthy activities and quick movement of vāta, the (increased) dosās move out of the koṣṭha (gastrointestinal tract) to the śākhās (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 dosās come into koṣṭha (gastrointestinal tract) from the śākhās (tissues, etc.), they will remain there for some time waiting for some powerful (exciting) cause.

After deriving strength from kāla (season time) etc., they (dosās) get aggravated (increased) even in other places.

17-19.

Sthāni-and agaṇtu dosās :—(native and foreign dosās) :—

तत्रान्य स्थानसंस्थेषु तदीयामबलेषु तु ।
कुर्याच्चिकित्साम् स्वामेव बलेनान्याभिभाविषु ॥२०॥

Treatment should be done (especially on priority) to that dosā which has travelled into the seats of others (dosās) and which is weak, so also for that dosā, which by

its own strength overcomes (subjugates, inactives) others (doṣās).

आगन्तुं शमयेदोषं स्थानिनं प्रतिकृत्य वा ।

Āgañtu (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:- Pekvāśaya is the sthāna (seat) of vāta normally, in that place it is called sthāni doṣa (doṣa belonging normally to that place) Āmāśaya is the native sthāna (seat) of pitta; if vāta gets localised in āmāśaya, then it becomes āgañtu doṣa (foreign, not belonging to that place); in such a condition there are two doṣās to be treated, the āgañtu (external) and sthāni (native belonging to that place).

Āgañtu (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 āmāśaya 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 :

प्रायस्तर्यगता दोषाः क्लेशयन्त्यातुरांश्चिरम् ॥२१॥

कुर्यान्न तेषु त्वरया देहाश्चिवलचित् कियाम् ।

शमयेत्तान् प्रयोगेण सुखं वा कोष्टमानयेत् ॥२२॥

शात्वा कोष्टप्रपञ्चांश्च यथासन्नं विनिर्हरेत् ।

Usually, the tiryaggata doṣās (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.

Samadoṣa lakṣaṇa—(effects of doṣas associated with āma) :—

स्नोतोरोधबलभ्रंशागौरवानिलमूढताः ॥२३॥

आलस्यापक्तिनिष्ठीवमलसङ्गारुचक्कुमाः ।

लिङ्गं मळानां सामानां, निरामाणां विपर्ययः ॥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.

Amotpatti—(production of āma) :—

अष्मणोऽल्पबलत्वेन धातुमाद्यमपाचितम् ।

दुष्टमामाशयगतं रसमामं प्रज्ञक्षते ॥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.

अन्ये दोषेभ्य एवाति दुष्टेभ्योऽन्योन्य मूर्च्छनात् ।

कोद्रवेभ्यो विषस्येव वदन्त्यामस्य सम्भवम् ॥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.

आमेन तेन समृक्ता दोषा दृष्ट्याश्च दृष्टिताः ।

सामा इत्युपदिश्यन्ते ये च रोगास्तदुद्धवाः ॥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.

Samadoṣa cikitsa—(treatment of sāma doṣas) :—

सर्वदेह प्रविसृतान् सामान् दोषान् न निर्हरेत् ।

जीनान् धातुष्वनुत्कृष्टान् फलादामाद्रसानिव ॥२८॥
आश्रयस्य हि नाशाय ते स्युदुर्निर्हरत्वतः ।

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 purifactory 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 खेहैस्तान् स्वेदैश्च परिष्कृतान् ॥२९॥
शोधयेच्छोधनैः काळे यथासन्नं 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 purifactory therapies (emesis, purgation) at the proper time, and in accordance with the strength (of the patient). 29.

हन्त्याशु युक्तं वक्त्रेण द्रव्यमामाशयान्मलान् ॥३०॥
प्राणेन चोर्ध्वंजत्रूत्थान् पकाधानादगुदेन 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.

उत्कृष्टानधं ऊर्ध्वं वा न चामान् वहतः स्वयम् ॥३१॥
धारयेदौषधैर्दीपान् विघृतास्ते 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.

प्रवृत्तान् प्रागतो दोषानुपेक्षेत हिताशिनः ॥३२॥
विबद्धान् पाचनैस्तैस्तैः पाचयेन्निर्हरेत वा ।

Such dosās 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 purifactory therapies. 32.

आवणे कार्तिके चैत्रे मासि साधारणे क्रमात् ॥३३॥
ग्रीष्मवर्षाहिमचितान् वाय्वादीनाशु निर्वरेत् ।

Vāyu (vāta) and other two dosās—which have undergone caya (mild increase) in griṣma, varṣā and hemanta should be removed out in the three sādharaṇa months, śrāvaṇa, kārtika and caitra respectively. 33.

Notes :—Sādharaṇa kāla is the season which has neither too much nor too less of heat, cold and rain.,

Vāta undergoes mild increase in griṣma (summer, mid-may to mid-july) and should be treated in śrāvaṇa (mid-july to mid-aug.) month; pitta 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.).

अत्युष्णवर्षशीता हि ग्रीष्मवर्षाहिमागमाः ॥३४॥
सन्धौ साधारणे तेषां दुष्टान् दोषान् विशोधयेत् ।

Griṣma, varṣā and hemanta—have too much of heat, rain and cold respectively; in the period in between these, known as sādharaṇa kāla, the dosās should be cleared out. 34.

स्वस्थवृत्तमभिप्रेत्य, व्याघौ व्याधिवशेन 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 यथायथम् ।
प्रयोजयेत्कथां प्राप्तां क्रियाकालं न द्वापयेत् ॥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) :—

युज्यादनन्नमन्नादौ मध्येऽन्ते कवलान्तरे ।
आसे आसे मुहुः सान्नं सामुद्रं निशि चौषधम् ॥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.

कफोद्रेके गदेऽनन्नं बलिनो रोगरोगिणोः ।
अन्नादौ विगुणेऽपाने, समाने मध्य इत्यते ॥३८॥
व्यानेऽन्ते प्रातराशस्य, सायमाशस्य तूतरे ।
ग्रासग्रासान्तयोः प्राणे प्रदुषे मातरिश्वनि ॥३९॥
मुहुर्मुहुर्विषच्छदिहिधमातृट्श्वासकासिषु ।
योज्यं सभोज्यं भैषज्यं भोज्यैश्चिररोचके ॥४०॥
कम्पाक्षेपकहिधमासु सामुद्रं लघुभोजिनाम् ।
ऊर्ध्वजनुविकारेषु 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 श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वार्भट्चिरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने दोषोपक्रमणीयो नाम त्रयोदशोऽध्याय ॥ १३ ॥

Thus ends the chapter called Dosopakramanīya—the thirteenth in Sūtrasthāna of Astāṅga hrdaya samhitā, composed by srimad Vāgbhaṭa, son of vaidyapati Simhagupta.

चतुर्दशोऽध्यायः ।

Chapter—14.

DVIVIDHOPAKRAMANIYA—(Two kinds of treatments)

अथातो द्विविधोपक्रमणीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो 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) :—

उपक्रम्यस्य हि द्वित्वाहिघैषोपक्रमो मतः ।

एकः सन्तर्पणस्तत्र द्वितीयश्चापतर्पणः ॥ १ ॥

बृंहणो लङ्घनश्चेति तत्पर्यायाबुद्धाहृतौ ।

बृंहणं यद्भृत्त्वाय लङ्घनं 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 lañghana (thinning, slimming), are their synonyms respectively; bṛhmaṇa is for stoutening the body, while lañghana is for making the body light (thin). 1-2.

Notes :—The human body is of two kinds viz. kriśa, (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 lañghana are the treatment for these conditions respectively.

भवतः प्रायो भौमापमितरच्च ते ।

Generally, bṛhmaṇa are of pṛthvī and ap (earthy and watery elements) whereas the other (lañghana) is of others (elements).

Notes :—Materials (foods, drugs etc.) employed for bṛhmaṇa or sañtarpaṇa therapy should be predominantly of pārthiva and āpya kinds,

while those for lañghana or apatarpaṇa therapy should be of tejas, vāyavīya and nābhasa 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 द्वैध्याद्वितयं नातिवर्तते ।

Functions such as snehana (lubrication, oiliness) rūkṣana (dryness), swedana (sudation, diaphoresis), sthambhana (with-holding, obstruction) are also of these two kinds (bṛhmaṇa and langhana), because the elements are of these two kinds only; thus all functions are not apart from these two.

3-3½.

Notes :—Caraka samhitā classifies treatment as śadvidha (six kinds) viz. bṛhmaṇa, lañghana, snehana, rūkṣana, swedana, and sthambhana (vide caraka samhitā, sutrasthana - chapter 22). out of these, lañghana and bṛhmaṇa are given importance, even the remaining four, serve these two purposes only.

Lañghana—(*therapy to make the body light (thin)*) :—

शोधनं शमनं चेति द्विधा तत्रापि लङ्घनम् ॥ ४ ॥

Lañghana is of two kinds—śodhana (purificatory) and śamana (palliative). 4.

यदीरथेद्विदोषान् पञ्चधा शोधनं च तत् ।
निरुहो वमनं कायशिरोरेकोऽस्रविस्रुतिः ॥ 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 anuvāsana; 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; assasruti (rakta mokṣaṇa blood letting) is more relevant with ṣastra cikitsā (surgery).

न शोधयति यदोषान् समान्नोदीरयत्यपि ।
समीकरोति विषमान् शमनं तच्च सप्तधा ॥ ६ ॥
पाचनं दीपम् क्षुत्तुड्डव्यायामातपमास्ताः ।

Śamana (palliative treatment) is that which does not expel the (increased) doṣās (out of the body), does not excite (increase) the normal (doṣa) but makes the abnormal (doṣās) normal. It is of seven kinds-pācana (digestive carminatives), dīpana (hunger producing, stomachic), kṣut (withstanding hunger, avoidance of food), trīt-(withstanding thirst/avoidence of water drinking), vyāyāma-(physical activity), ātapa (exposure to sunlight) and māruta-(exposure of breeze). 6-6½.

बृंहणं शमनं त्वेव वायोः पित्तानिलस्य च ॥ ७ ॥

Bṛmhāṇa (stoutening therapy) also is śamana only because it alleviates/mitigates both vāta and vāta pitta (combination). 7.

Bṛmhāṇiyā (persons requiring stoutening therapy) :—

बृंहचेद्याधिमैषज्यमद्यस्त्रीशोकर्शितान् ।
भाराइवोरःक्षतक्षीणरुक्षदुर्बलवातलान् ॥ ८ ॥
गर्भिणीसूतिकावालवृद्धान् श्रीमेऽपरानपि ।
मांसक्षीरसितासर्पिर्मधुरस्त्रिग्यवस्तिभिः ॥ ९ ॥
स्वप्रशय्यासुखाभ्यङ्गाननिर्वृतिहर्षणैः ।

Bṛmhāṇa (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) :—

मेहामदोषातिस्त्रिग्यज्वरोरुस्तम्भकुष्ठिनः ॥ १० ॥
विसर्पविद्राघस्त्रीहशिरःकण्ठाक्षिरोगिणः ।
स्थूलांश्च लङ्घयेन्नित्यं शिशिरे त्वपरानपि ॥ 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 śiśira (cold season). 10-11.

तत्र संशोधनैः स्थौत्यबलपित्तकफाधिकान् ।
 आमदोषज्वरच्छर्दिरतीसारहृष्टामयैः ॥१२॥
 विचन्धगौरवोद्धारहृष्टासादिभिरातुरान् ।
 मध्यस्थौत्यादिकान् प्रायः पूर्वं पाचनदीपनैः ॥१३॥
 पभिरेवामयैरात्मान् हीनस्थौत्यबलादिकान् ।
 श्रुत्त्वानिग्रहैर्द्वयैस्त्वात्मान् मध्यबलैर्द्वान् ॥१४॥
 समीरणातपायासैः किमुतालपबलैर्नरान् ।

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) doṣas, who are of medium strength (of the body and diseases) and who are dṛḍha (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. 12-14½

न वृद्धयेऽन्ननीयान् वृद्धांस्तु मुडु लङ्घयेत् ॥१५॥
 युक्त्या वा देशात्तलादिबलतस्तानुपाचरेत् ।

Those who are to be given lañghana (thinning therapy) should not be given bṛmhāṇa (stoutening); those who are to be given bṛmhāṇa should be given mild lañghana, or both lañghana and bṛmhāṇa together, simultaneously may be

given depending upon the nature of habitat, season, strength etc. 15.

Chikitsaphala (benefits of these treatments) :—

बृंहिते स्याद्वलं पुष्टिस्तत्साध्यामयसङ्क्षयः ॥१६॥

Bṛmhāṇa therapy makes for strength, nourishment of the body, and cure of such diseases which are curable by that therapy. 16.

विमलेन्द्रियता सर्गो मलानां लाघवं रुचिः ।

क्षुत्तद्दसहोदयः शुद्धदयोद्धारकण्ठता ॥१७॥

ध्याधिमार्दवमुत्साहस्तन्द्रानाशक्ष लङ्घिते ।

Keenness of the sense organs, expulsion of malās (dosās 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.

अनपेक्षितमात्रादिसेविते कुरुतस्तु ते ॥१८॥

अतिस्थौल्यातिकाश्यादीन्, वक्ष्यन्ते ते च सौषधाः ।

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.

रूपं तैरेव च श्वेयमतिबृंहितलङ्घिते ॥१९॥

The features of persons who had excess of bṛmhāṇa and laṅghana therapies should be understood by these (profound obesity and emaciation). 19.

Atibṛmhāṇa (excess of stoutening therapy) :—

अतिस्थौल्यापचीमेहज्वरोदरभगन्दरान् ।

काससन्यासकृच्छ्रामकुष्ठादीनतिदारुणान् ॥२०॥

Excess of bṛmhāṇa 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.

तत्र मेदोनिलश्लेष्मनाशनं सर्वमिष्यते ।
 कुलथजूर्णश्यामाकयवमुद्धमधूदकम् ॥२१॥
 मस्तुदण्डाहतारिष्टचिन्ताशोधनजागरम् ।
 मधुना त्रिफलां लिह्वादगुड्बीमभयां घनम् ॥२२॥
 रसाज्ञनस्य महतः पञ्चमूलस्य गुग्गुलोः ।
 शिलाजतुप्रयोगश्च साग्रिमन्थरसो हितः ॥२३॥
 विडङ्गं नागरं क्षारः काललोहरजो मधु ।
 यवामलक चूर्णं च योगोऽतिस्थौल्यदोषजित् ॥२४॥

For these (diseases), treatments which reduce medas (fat), anila (vāta) and śleṣman (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 agnimīṭha is suitable; powder of viḍaṅga, nāgara, kṣāra (yavakṣāra) and iron filings or powder of yava and āmalaka along with honey (should be lickd daily). 21-24.

व्योषकटीवराशिग्रुविडङ्गातिविषास्थिराः ।
 हिङ्गसौवर्चलाजाजीयवानीधान्यचित्रकाः ॥२५॥
 निशो वृहत्यो हपुषा पाठा सूलं च केम्बुकात् ।
 एषां चूर्णं मधु धृतं तैलं च सदशांशकम् ॥२६॥
 सक्तुभिः षोडशगुणेयुक्तं पीतं निहन्ति तत् ।
 अतिस्थौल्यादिकान् सर्वान् रोगानन्यांश्च तद्विधान्
 हृद्रोगकामलाश्वित्रश्वासकासगलग्रहान् ।
 बुद्धिमेधास्मृतिकरं सन्नस्याम्नेश्च दीपनम् ॥२८॥

Powder of vyoṣā (trikaṭu) kaṭvī, varā, śigru, vidiāṅga, ativiṣā, sthirā, hiṅgu, sauvarcalā, ajājī, yavānī, dhānya, citraka, the two niśā, the two bṛhatī, 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.

Atilaṅghana (excess of thinning therapy) :—

अतिकाशर्यं भ्रमः कासस्तुष्णाद्यिक्यमरोचकः ।
स्नेहाग्निद्रादक्षोत्रशुक्रौजःशुत्स्वरक्षयः ॥२९॥
बस्तिहन्मूर्धज्वोरुत्रिकपाश्वरुजा ज्वरः ।
प्रलापोर्धवानिलग्लानिच्छदिंपर्वास्थिमेदनम् ॥३०॥
वर्चोमूत्रश्वाद्याश्च जायन्ते उतिविलङ्घनात् ।

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, vomitting, cutting pain in the joints and bones; non-elimination of faeces, urine etc., arise from excess of laṅghana. 29-30.

काशर्यमेव वरं स्थौल्यात् न हि स्थूलस्य भेषजम् ॥३१॥
बृंहणं लङ्घनं वाऽलमतिमेदोग्निवातजित् ।

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.

मधुरस्त्रिग्धसाहित्यर्यत्सौख्येन च नह्यति ॥३२॥
क्रशिमा स्थविमाऽत्यन्तविपरीत निषेवणैः ।
योजयेद्दुङ्हणं तत्र सर्वं पानाश्चमेषजम् ॥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.

अचिन्तया हर्षणेन ध्रुवं सन्तर्पणेन च ।
स्वप्रप्रसङ्गाच्च कृशो वराह इव पुण्यति ॥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 मांससमं किञ्चिदन्यद्वृहत्त्वकृत् ।
मांसाद्मांसं मांसेन सम्भृतत्वाद्विशेषतः ॥३५॥

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 चातपणं स्थूले विपरीतं हितं कृशे ।
यवगोधूममुभयोस्तद्योग्याहितकल्पनम् ॥३६॥

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.

दोषगत्याऽतिरिच्यन्ते ग्राहिमेद्यादिभेदतः ।
उपक्रमा न से द्वित्वाद्विज्ञा अपि गदा इव ॥३७॥

Though the states of dosās are innumerable and innumerable are the kinds of treatments such as grāhī (withholding) etc., still they do not surpass these two kinds,-bṛmhāna and lañghana, just as the diseases (though innumerable fall into two kinds only, viz sāma and nirāma).

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामषाङ्कहृदयसंहितायां
सूत्रस्थाने द्विविधोपक्रमणीयो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

Thus ends the chapter named Dwividhopakramāṇiya-the fourteenth of Sūtrasthāna of Aśtāṅga hrdaya-samhita of srimad Vāgbhaṭa, son of the sri vaidyapati Simhagupta.

पञ्चदशोऽध्यायः ।

Chapter—15.

ŚODHANĀDIGANA SAMGRAHA

(Groups of drugs for purifactory therapies etc.)

अथातः शोधनादिगणसञ्च्रहमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ॥

We shall now expound the chapter named Śodhanādi gaṇa samgraha—groups of drugs for purifactory and other therapies; thus said Ātreyā and other great sages.

Chardana gaṇa—(group of emetics) :—

मदनमधुकलम्बानिम्बबिम्बीविशालात्रपुसकुट्जमूर्वादेवदालीक्रमिघ्नम् ।
विदुलदहनचित्राः कोशावत्यौ करञ्जः कणलघणवचैलासर्षपादच्छर्दनानि ॥१॥

Madana, madhuka, lambā, nimba, bimbī, viśälā, trapusa, kuṭaja, mūrvā, devadālī, krimighna, vidula, dahana, citrā, the two kośavati, karañja, kaṇa, lavaṇa, vacā, elā and sarṣapa are emetics. 1.

Virecana gaṇa—(group of purgatives) :—

निकुम्भकुम्भत्रिफलगवाक्षीखुक्शङ्खिनीनीलिनितिलवकानि ।
शाम्याककम्पिङ्गकहेमदुग्धा दुग्धं च मूत्रं च विरेचनानि ॥ २ ॥

Nikumbha, kumbha, triphalā, gavākṣī, snuk, śāṅkhini, nīlini, tilvaka, śamyāka, kampongkha, hemadugdhā, dugdha, and mūtra—are purgatives. 2.

Nirūhaṇa gaṇa—(group of drugs for decoction enema) :—

मदनकुट्जकुष्ठदेवदालीमधुकवचादशमूलदारुरास्ताः ।
यवमिशिकृतवेधनं कुलत्था मधु लवणं त्रिवृता निरूहणानि ॥ ३ ॥

Madana, kuṭaja, kuṣṭhā, devadālī, 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) :—

वेष्णपामार्गव्योषदार्वासुरालाबोजं शैरीषं बाह्तं शैग्रवं च ।
सारो माधूकः सैन्धवं ताक्ष्यशैलं त्रुष्ट्वौ पृथ्वीका शोधयन्त्युत्तमाङ्गम् ॥४॥

Vellā, apāmārga, vyoṣa, dārvī, surālā, bija of śiriṣa, bṛhatī and śigru; mādhūkasāra, saiñdhava, tārkṣyaśaila, the two truṣṭi and pr̥thvīkā-purify the head. 4.

Vātaghna gaṇa—(group of drugs which mitigate vāta) :—

भद्रदारु नतं कुष्ठं दशमूलं चलाद्वयम् ।
वायुं वीरतरादिश्च विदार्यादिश्च नाशयेत् ॥ ५ ॥

Bhadradāru, nata, kuṣṭha, daśamūla, the two balā, the drugs of vīratarādigaṇa, and of vidāryādi gaṇa—subjugate (mitigate, cause decrease) vāta. 5.

Pittaghna gaṇa—(group which mitigates pitta) :—

दुर्वाऽनन्ता निम्बवासाऽत्मगुप्ता गुन्द्राऽभीरुः शीतपाकी प्रियङ्कः ।
न्यग्रोधादिः पद्मकादिः स्थिरे द्वे पदां वन्यं सारिवादिश्च पित्तम् ॥६॥

Durvā, anañtā, nimba, vāsā, ātmaguptā, guñdrā, abhīru, śītapāki, priyañgu, drugs of nyagrodhādi, and padmakādi gaṇa, the two sthirā, padmaka, vanya and drugs of sārivādi gaṇa—bring about decrease of pitta. 6.

Kaphaghna gaṇa—(group which mitigate kapha) :—

आरग्वधादिरक्कादिसनादिकः ।
सुरसादिः समुस्तादिर्वत्सकादिर्बलासजित् ॥ ७ ॥

Drugs of āragvadhādi, arkādi, muṣkakādi, asanādi, surasādi, mustādi and vatskādi gaṇas—bring about decrease of balāsa (kapha). 7.

Jīvaniya gaṇa—(group of restoratives) :—

जीवन्ती काकोल्यौ मेदे द्वे मुद्गमाषपण्यौ च ।
ऋषभकजीवकमधुकं चेति गणो जीवनीयाख्यः ॥ ८ ॥

Jīvañtī, the two kākolī, the two medā, mudgaparṇī, māṣaparṇī, ṛṣabhaka, jīvaka, and madhuka—is known as jīvaniya gaṇa—group of restoratives. 8.

Vidaryādi gaṇa :—

विदारिपञ्चाङुलवृश्चिकालीवृश्चीवदेवाहयशूर्पपर्यः ।
 कण्डुकरी जीवनहस्वसंब्रे द्वे पञ्चके गोपसुता त्रिपादी ॥ ९ ॥
 विदार्यादिर्यं हृद्यो वृहणो वातपित्तहा ।
 शोषगुलमाङ्गमर्द्दधृश्वासकासहरो गणः ॥ १० ॥

Vidāri, pancañgula, vṛscikāli, vṛscīva, devāhvaya, the two śūrpaparṇī, kaṇḍukarī, drugs of jīvana pañcamūla and hrasva pañcamūla, gopasuta and tripādī—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 gaṇa :—

सारिवोशीरकाश्मर्यमधूकशिरद्वयम् ।
 यष्टी परूषकं हन्ति दाहपित्तास्तद्वज्चरान् ॥ ११ ॥

Sārivā, uśīra, kāṣmarya, madhūka, the two śiśira, yaṣṭī, and parūṣaka—cure burning sensation, bleeding disease, thirst and fevers. 11.

Padmakādi gaṇa :—

पञ्चकपुण्ड्रौ वृद्धितुगद्धर्यः शृङ्गयमृता दश जीवनसंक्षाः ।
 स्तन्यकरा घन्तीरणपित्तं प्रीणनजीवनवृहणवृष्याः ॥ १२ ॥

Padmaka, puṇḍra, vṛddhi, tugā, ṛddhi, śrīṅgi, amritā, and the ten drugs of jivaniya gaṇa,—cause production of breast milk, subjugate vāta and pitta, are nourishing, enlivening, stoutening and aphrodisiac. 12.

Parūṣakādi gaṇa :—

परूषकं वरा द्राक्षा कट्फलं कतकात् फलम् ।
 राजाहं दाढिमं शाकं तृणमूत्रामयवातजित् ॥ १३ ॥

Parūṣaka, varā, drākṣā, kaṭphala; katakaphala, rājāhvā, dāḍima and śāka—cure thirst, urinary disorders and mitigate vāta. 13.

Añjanādi gāṇa :—

अञ्जनं फलिनी मांसी पद्मोत्पलरसाञ्जनम् ।
सैलामधुकनागाहं विषान्तर्दीहपित्तनुत् ॥१४॥

Añjana, phalini, mānsī, padma, utpala, rasāñjana, elā, madhuka, and nāgāhvā,—cure diseases due to poison, burning sensation inside the body, and subjugate pitta. 14.

Paṭolādi gāṇa :—

पटोलकटुरोहिणीचन्दनं मधुस्रवगुडूचिपाठान्वितम् ।
निहन्ति कफपित्तकुष्टज्वरान् विषं वय्मिमरोचकं कामलाम् ॥१५॥

Paṭola, kaṭurohiṇī, cañdana, madhusrava, gudūci, and pāṭhā, subjugate kapha and pitta and cure leprosy (and other skin diseases) fevers, poison, vomitting, anorexia and jaundice. 15.

Guḍuciyaḍi gāṇa :—

गुडूचीपच्चकारिष्ठधानकारकचन्दनम् ।
पित्तश्लेष्मज्वरच्छिदिदाहतृष्णाघ्रमग्रिकृत् ॥१६॥

Guḍuci, padmaka, ariṣṭa, dhānaka and raktacañdana—mitigate pitta and kapha, cure fever, vomitting, burning sensation, thirst and improves digestion. 16.

Āragvadhaḍi gāṇa :—

आरग्वथेन्द्रयवपाटलिकाकतिक्तानिम्बामृतामधुरसास्त्रववृक्षपाठाः ।
भूनिम्बसैर्यकपटोलकरञ्जयुग्मसप्तचडदाश्चिसुषवीफलबाणघोण्टाः ॥१७॥
आरग्वधादिर्जयति डर्दिकुष्टविषज्वरान् ।
कफं कण्ठं प्रमेहं च दुष्प्रवणविशोधनः ॥१८॥

Āragvadha, iñdrayava, pāṭali, kākatiktā, nimba, amṛtā, madhurasa, sruvavṛkṣa, pāṭhā, bhūniṁba, sairyaka. paṭola, the two karañja, saptachadā, agni, suṣavi, phala, bāṇa and ghoṇṭā—this āragvadhādi group cures vomitting, leprosy (and other skin diseases) poison, fevers, mitigate kapha, itching, diabetes, and cleanses bad wounds. 17–18.

Asanādi gāṇa :—

असनतिनिशभूर्जश्वेतवाहप्रकीर्याः खदिरकदरभण्डीशिपामेषशङ्क्यः ।
त्रिहिमतलपलाशा त्रोङ्कक्षशाकशालो क्रमुकवत्रकलिङ्गच्छागकणीश्वकणीः ॥१९॥

असनादिर्विजयते श्वेतकुष्टकफक्रिभीन् ।
पाण्डुरोगं प्रमेहं च मेदोदोषनिवृणः ॥२०॥

Asana, tiniśa, bhūrja, śvetavāha, prakiryā, khadira, kadara, bhanḍī, śimśipā, meṣaśrīngi, the three hima, tala, palāśā, joṅgaka, śāka, śāla, kramuka, dhava, kaliṅga, chāgakarṇā, 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 gāṇa :—

वरुणसैर्यकगुग्मशतावरीदहनमोरटविलविषाणिकाः ।
द्विवृहतीद्विकरञ्जयाद्वर्यं वद्धलपल्पवर्भरुजाकराः ॥२१॥
वरुणादिः कफं मेदो मन्दाग्नित्वं नियच्छति ।
आङ्गवातं शिरःशूलं गुल्मं चान्तः सविद्रधिम् ॥२२॥

Varuṇa, the two sairyaka, śatāvarī, dahana, moraṭa, bilva, viṣāṇikā, the two bṛhatī, the two karañja, the two jayā, bahalapallava, darbha and rujākara—this varuṇādi group subjugates kapha, fat and dyspepsia, cures āḍhyavāta (rigidity of the thighs), headaches, tumors and abscess inside the abdomen. 21–22.

Uṣakādi gāṇa :—

उषकस्तुत्थकं हिङ्गु कासीसद्यसैन्धवम् ।
सशिलाजतु कृच्छ्राश्मगुल्ममेदः कफापहम् ॥२३॥

Uṣaka, tutthaka, hiṅgu, the two kāsīsa, saiñdhava and śilājatu—cure dysuria, urinary calculus, abdominal tumors, obesity, and subjugates kapha. 23.

Viratarādi gāṇa :—

वेल्लातरारणिकबूकवृषाश्मभेदगोकण्टकेतकटसहाचरवाणकाशाः ।
वृक्षादनीनलकुशद्वयगुण्ठगुन्द्राभल्लकमोरटकरम्पणार्थाः ॥२४॥
वर्गो वीरतराद्योऽयं हन्ति वातकृतान् गदान् ।
अहमरीशकरामूत्रकुच्छाधातरुजाहरः ॥२५॥

Vellañtara, āraṇīka, būka, vṛṣā, aśmabhedā, gokaṇṭaka, itkata, sahacara, bāṇa, kāśā, vṛksādānī, nala, the two kuṣa, guṇṭha, guṇḍrā, bhallūka, moraṭa, kurāṇṭā, 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 जिङ्गीसरलकट्फलयुक्ताः ।
कुत्सिताम्बकदलीगतशोकाः सैलवालुपरिपेलवमोचाः ॥२६॥
एष रोधादिको नाम मेदः कफहरो गणः ।
योनिदोषहरः स्तम्भी वण्यो विषविनाशनः ॥२७॥

Rodhra, śābarakarodhra, palāśā, jiṅgiṇī, saraḷa, kaṭphala, yuktā, kutsitāmba, 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 :—

अर्कालकौ नागदन्ती विशलया भाङ्गी रास्ता वृथिकाली प्रकीर्ता ।
प्रत्यक्पुष्पी पीततैलोदकीर्ता श्वेतायुग्मं तापसानां च वृक्षः ॥२८॥
अयमर्कादिको वर्गः कफमेदोविषापहः ।
कूमिकुष्ठप्रशमनो विशेषाद्वृणशोधनः ॥२९॥

Arkā, alarka, nāgadañtī, viśalyā, bhāṅgī, rāsnā, vṛsci-kāli, prakiryā, pratyakpuṣpi, pītataila, 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 :—

सुरसयुगफणिजं कालमाला विडङ्गं खरबुसवृषकर्णीकट्फलं कासमर्दः ।
क्षवकसरसिभाङ्गीकार्मुकाः काकमाची कुलहलविषमुष्टीभूस्तृणो भूतकेशी ॥३०॥
सुरसादिर्गणः श्लेष्ममेदः कूमिनिषूदनः ।
प्रतिश्यायारुचिश्वासकासम्बो वणशोधनः ॥३१॥

The two surasā, phaṇijja, kālamāla, vidaṅga, kharabusa, vṛṣakarṇī, kaṭphala, kāsamarda, kṣavaka, sarasi, bhāṅgi, kārmukā, kākamāci, kulahala, viṣamuṣṭī, bhūṭṛṇa, bhūtakeśī—this surasādi gaṇa mitigates kapha, fat, worms, common cold, anorexia, dyspnoea, cough and cleanses the wounds. 30–31.

Muṣkakādi gaṇa :—

मुष्ककस्तुग्वराद्वीपिपलाशधवशिशिपाः ।
गुल्ममेहाश्मरीपाण्डुमेदोर्शःकफशुक्रजित् ॥३२॥

Muṣkaka, srug, varā, dvīpi, palāśa, dhava and śimśipā—this group cure abdominal tumor, diabetes, renal calculus, anaemia, obesity, haemorrhoids, disorders of kapha and semen. 32.

Vatsakādi gaṇa :—

घत्सकमूर्वाभार्जीकटुका मरीचं घुणप्रिया च गण्डीरम् ।
एला पाठाऽजाजीकटुङ्गफलाजमोदसिद्धार्थवचाः ॥३३॥
जीरकहिङ्गविडङ्गं पशुगन्धा पञ्चकोलकं हन्ति ।
चलकफमेदः पीनसगुल्मज्वरशूलदुर्नाम्नः ॥३४॥

Vatsaka, mūrvā, bhārjī, kaṭuka, maricā, ghuṇapriyā, gaṇḍīra, elā, pāṭhā, ajājī, kaṭvaṅga phala, ajamodā, siddhārtha, vacā, jīraka, hiṅgu, vidaṅgā, paśugañdhā and pāñcakola—drugs of this group cures disorders of vāta, kapha and medas, rhinitis, abdominal tumor, fever, colic, and haemorrhoids. 33–34.

Vacāharidrādi gaṇa :—

वचाजलदेवाह्ननागरातिविषाभयाः ।
हरिद्राद्वयष्ट्याह्नकलशीकुटजोद्धृष्टाः ॥३५॥
वचाद्वरिद्रादिगणावामातीसारनाशनौ ।
मेदः कफाढ्यपवनस्तन्यदोषनिर्बहूणौ ॥३६॥

Vacā, jalada, devāhvā, nāgarā, ativiṣā, and abhayā; the two haridrā, yaṣṭī, kalaśī, kuṭa jodbhavā,—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.

Priyañgu-ambaṣṭhādi gaṇa :—

प्रियहुपुष्पाञ्जनयुग्मपद्माः पद्माद्रजो योजनवल्लथनन्ता ।
मानद्रुमो मोचरसः समझा पुन्नागशीतं मदनीयहेतुः ॥३७॥
अम्बष्टा मधुकं नमस्करी नन्दीवृक्षपलाशकच्छुराः ।
रोधं धातकिविल्वपेशिके कटुङ्गः कमलोद्धृवं रजः ॥३८॥
गणौ प्रियड्ग्वम्बष्टादीपकातीसारनाशनौ ।
सन्धानीयौ हितौ पित्ते व्रणानामपि रोपणौ ॥३९॥

Priyañgu puśpā, the two añjana, padma, padmaraja, yojanavallī, anañtā, mānadruma, mocarasā, samañgā, punnāga, śīta, and madaniya hetu; ambaṣṭhā, madhuka, namaskari, nañdīvṛkṣa, palāśa, kacchurā, rodhra, dhātakī, bilvapeśikā, kaṭvañga and kamalaraja—these priyañgu and ambaṣṭhādi groups cure chronic diarrhoea, heal fractures, good for pitta and are even healers of ulcers. 37–39.

Mustādi gāṇa :—

मुस्तावचार्यद्विनिशाद्वितिकाभस्त्रातपाठात्रिफलाचिषास्याः ।

कुष्ठं त्रुटी हैमवती च योनिस्तन्यामयम्बा मलपाचनाश्च ॥४०॥

Mustā, vacā, agni, the two niśā, the two tiktā, bhallāta, pāṭhā, triphalā, viśākhya, kuṣṭha, truṭi and haimavatī—cures diseases of vagina, breastmilk, and cooks the malās (doṣas). 40.

Nyagrodhādi gāṇa :—

न्यग्रोधपिप्पलसदाफलरोधयुग्मं जम्बूद्योर्जुनकपीतनसोमवत्काः ।

मङ्गाम्बवज्ञुलपियालपलाशनन्दीकोलीकदग्बद्धिरलामधुकं मधूकम् ॥४१॥

न्यग्रोधादिर्गणो व्रण्यः सङ्ग्राही भग्नसाधनः ।

मेदः पित्तास्त्रवृद्दाहयोनिरोगनिवर्णः ॥४२॥

Nyagrodha, pippala, sādaphala, the two rodhrā, the two jaṁbu, arjuna, kapitana, somavalka, plakṣa, āmra, vañjuļa, piyāla, palāśa, nañdi, kolī, 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 gāṇa :—

एलायुग्मतुरुष्ककुष्ठफलिनीमांसीजलध्यामकं

स्पृक्काचोरकचोचपत्रतगरस्थौणेयज्ञातीरसाः ।

शृक्तिव्याघ्रतखोउमराह्मगुरुः श्रीवासकः कुड्डमं

चण्डागुगुलुदेवधूपखपुराः पुञ्चागनागाहयम् ॥४३॥

एलादिको वातकफौ चिं च विनिष्पत्ति ।

वर्णप्रसादनः कण्डूपिटिकाकोठनाशनः ॥४४॥

The two elā, turuṣka, kuṣṭha, phalinī, māṁsi, jala, dhyāmaka, sphṛkkā, coraka, coca, patra, tagara, sthauṇeya, jāti-rasā, śukti, vyāghranakhā, amarāhvā, aguru, śrivāsaka, kum-

kuma, cañḍā, 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.

Syamādi gaṇa :—

श्यामादन्तीद्रवन्तीक्रमुककुटरणाशङ्खिनीचर्मसाहा-
स्वर्णक्षीरीगधाक्षीशिखरिरजनकच्छब्दोहाकरञ्जाः ।
बस्तान्त्रो व्याधिधातो बहलबहुरसस्तीक्ष्णवृक्षात् फलानि ।
श्यामाद्यो हन्ति गुल्मं विषमसूचिकफौ द्वयुं मूत्रकुच्छम् ॥४५॥

Syāma, dañṭī, dravañṭī, kramuka, kutaraṇā, śankhini, carmasāhvā, svarṇakṣīrī, gavakṣī, śikhari, rajaṇaka, chinna-rohā, karañjā, bastāñtri, vyādhīghātī, bahala, bahurasā and tīkṣṇavṛkṣaphala—this syāmādi group cures abdominal tumor, poison, anorexia, diseases of kapha, heart ache (diseases) and dysuria. 45.

त्र्यर्थिशादिति प्रोक्ता वर्गास्तेषु त्वलाभतः ।
युज्ज्यात्तद्विधमन्यच्च द्रव्यं जहादयौगिकम् ॥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 वर्गा दोषदूषाद्यपेक्ष्य कल्ककाथस्नेहलेहादियुक्ताः ।
पाने नस्येऽन्वासनेऽन्तर्वहिर्वा लेपाभ्यज्ञैर्प्रभृति रोगान् सुकुच्छान् ॥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 श्रोवैद्यपतिसिद्धगुप्तसूनुश्रीमद्भाग्वतविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने शोधनादिगणसङ्ग्रहो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

Thus ends the chapter Śodhanādi gaṇa saṅgraha, the fifteenth in Sūtrasthāna of Aṣṭāṅgahṛdaya Samhitā written by Srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

षोडशोऽध्यायः ।

Chapter—16.

SNEHAVIDHI—(*Oleation therapy*)

अथातः स्नेहविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माद्गुरात्रेयादयो 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*)—

गुरुशीतसरन्निर्घमन्दसूक्ष्ममद्गुद्रवम् ।
औषधं स्नेहनं 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*)—

सर्पिर्मज्जा वसा तैलं स्नेहेषु प्रवरं मतम् ।
तत्रापि चोक्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥ २ ॥
माधुर्यादविदाहित्त्वाज्जन्माद्येव 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 follows (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.

पित्तघास्ते यथापूर्वमितरघास यथोक्तरम् ॥ ३ ॥

They (sarpi, majja, vasā, and taila) mitigate of pitta in their preceding order and the other dosās in their succeeding order. 3b.

घृतात्तेलं 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.

द्वाभ्यां त्रिभिश्चतुर्भिस्तैर्यमकश्चिवृतो महान् ॥ ४ ॥

Mixture of two, three and four oleating materials is known as yamaka, trivṛt and mahān (sneha) respectively. 4b.

Snehyāḥ—(persons suitable for oleation) :—

स्वेदसंशोध्यमद्यस्तीव्यायामासक्तचिन्तकाः ।

वृद्धबाला बलकृशा रुक्षाः क्षीणास्तरेतसः ॥ ५ ॥

वातार्तस्यन्दतिमिरदारुणप्रतिबोधिनः ।

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-

Asnehyāḥ—(persons unsuitable for oleation) :—

न त्वतिमन्दाश्चितीक्षणाश्चिस्थूलदुर्बलाः ॥ ६ ॥

ऊरस्तम्भातिसाराऽमगलरोगगरोदरैः ।

मूर्च्छाच्छर्द्धरुचश्लेष्मतृष्णामदैश्च पीडिताः ॥ ७ ॥

अपग्रसूता युक्ते च नस्ये बस्तौ 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 धीस्मृतिमेधादिकाङ्क्षिणां शस्यते घृतम् ॥ ८ ॥

Gṛ̥ta (ghee, butterfat) is best suited for those who desire (improvement of) intellect, memory, intelligence etc. 8b.

ग्रन्थिनाडीकृमिश्लेष्ममेदोमाखतरोगिषु ।
तैलं लाधवदाळ्यार्थिक्रोष्टेषु 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 sturdiness of the body, and who have hard bowel movements. 9.

वातातपाध्वभारस्त्रीवयायामक्षीणधातुषु ।
रक्षक्लेशक्षमात्यन्विवातावृतपथेषु च ॥१०॥
शेषौ, वसा तु सन्ध्यस्थिर्मकोष्ठरजासु च ।
तथा दग्धाहतभ्रष्टयोनिकर्णशिरोरुजि ॥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 सर्पिरन्यौ 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.

Snehayogya kala—(proper time for oleation therapy) :—

ऋतौ साधारणे स्नेहः शस्त्रोऽहि विमले रवौ ॥१२॥

During sādharaṇa (temperate seasons) use of oleating materials should be done during day time and when the sun is clear. 12b.

तैलं त्वरायां शीतेऽपि घर्मेऽपि च धृतं निशि ।

Oil may be used in emergency even in cold season and ghee, even in summer and even at night. 13a.

निश्चेव पित्ते पवने 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.

निश्चयन्यथा वातकफाद्रोगाः स्युः 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 saṃkhyā—(number of fat recipes) :—

**युत्थाऽवचारयेत्स्नेहं भक्ष्याद्यन्नेन बस्तिमिः ॥१४॥
नस्याभ्यञ्जनगण्डूषमूर्द्धकर्णाक्षितपर्णैः ।**

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.

**रसभेदैककत्वाभ्यां चतुःषष्ठिविचारणाः ॥१५॥
स्नेहस्यान्याभिभूतत्वादल्पत्वाच्च क्रमात्स्मृताः ।**

By its use with (substances of) different tastes and (sepe. rately, 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.

**यथोक्तहेत्वभावाच्च नाच्छपेयो विचारणा ॥१६॥
स्नेहस्य कल्पः स श्रेष्ठः स्नेहकर्माशुसाधनात् ।**

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 Accchapāna 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 vicāraṇa 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 accchapāna 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.

Accchapānamātra—(dose of fats for drinking) :—

द्वाभ्यां चतुर्भिरष्टाभिर्यमैर्जीर्यन्ति याः क्रमात् ॥१७॥
हस्त्वमध्योत्तमा मात्रास्तास्ताभ्यश्च हसीयसीम् ।
कल्पयेद्विद्य दोषादीन् प्रागेव तु हसीयसीम् ॥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) dosa 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 Accchapāna (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.

Snehapānavidhi—(procedure of drinking fat) :—

हस्तने जीर्ण एवाच्चे स्नेहोऽच्छः शुद्धये वहुः ।

For śodhana (purifactory therapies) acchaspēha (drinking of fat alone) should be soon after digestion of food and in large dose (maximum dose).

शमनः शुद्धतोऽनन्तो मध्यमात्रश्च शस्यते ॥१९॥

For śamana (mitigation of dosās or diseases) it should be given when the person is hungry and without food (fasting) and in medium dose. 19.

वृंहणो रसमध्याद्यैः समक्तोऽल्पः

For bṛmhaṇa (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 ।

बालवृद्धपिपासार्तस्नेहद्विष्मयशीलिषु ॥२०॥

स्वींस्नेहनित्यमन्दाश्मिसुखितक्लेशभीरुषु ।

मृदुकोष्ठात्पदोषेषु काले चोष्णे कृशेषु 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) dosās; during hot season and for the emaciated. 20-21.

प्राढ्याध्योत्तरभक्तोऽसावधोमध्योर्ब्देहज्ञान् ।

व्याधीञ्जयेद्वलं कुर्यादङ्गानां च यथा क्लमम् ॥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.

Snehopacāra—(care after drinking fats) :—

वार्युणमच्छेऽनुपिबेत् स्नेहे तत्सुखपक्तये ।

आस्योपतेपशुद्वयै च, तौवरारुक्षरे न तु ॥२३॥

जीर्णजीर्णविशङ्कायां पुनरुष्णोदकं पिबेत् ।

तेनोद्भारविशुद्धिः स्यान्ततम्भ लघुता रुचिः ॥२४॥

After acchapāna (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.

भोज्योऽनं मात्रया पास्यन् श्वः पिबन् पीतवानपि ।
द्रवोष्णमनभिष्यन्दि नातिस्त्रिंश्चमसङ्करम् ॥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.

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षणशयः ।
न वेगरोधी व्यायामक्रोधशोकहिमातपान् ॥२६॥
प्रवातयानयानाध्वभाष्यात्यासनसंस्थितोः ।
नीचात्युच्छोपधानाहःस्वप्रधूमरजांसि च ॥२७॥
यान्यहानि पिबेत्तानि तावन्त्यन्यान्यपि त्यजेत् ।

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.

सर्वकर्मस्वयं 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 स्नेहै विरिक्तवत् ।

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) :—

त्र्यहमच्छं सृदौ कोष्ठे कूरे सप्तदिनं पिवेत् ॥२६॥
सम्यक्स्निग्धोऽथवा यावदतः साम्यी 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) :—

वातानुलोभ्यं दीपोऽश्चिर्वर्चः स्निग्धमसंहतम् ॥३०॥
स्नेहोद्देशः क्लूपः सम्यक्स्निग्धे, रुक्षे विपर्ययः ।
अतिस्निग्धे तु पाण्डुत्वं ग्राणवक्त्रगुदम्भवाः ॥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.

Sneḥavyāpat lakṣaṇa—(bad effects of improper oleation) :—

अमात्रयाऽहिते काले मिथ्याहारविहारतः ।
स्नेहः करोति शोफार्शस्तन्द्रास्तम्बविसंक्षताः ॥३२॥
कण्डूकुष्टज्वरोद्धरेशशूलानाऽभ्रमादिकान् ।

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.

Sneḥavyāpat cikitsa—(treatment of bad effects) :—

क्षुत्तणोऽस्तेखनस्वेदरक्षपानान्नमेषजम् ॥३३॥
तक्षारिष्टखलोद्दालयवश्यामाककोद्रवम् ।
पिप्पलीत्रिफलाक्षीद्रपथ्यागोमूत्रगुग्गुलु ॥३४॥
यथास्वं प्रतिरोगं च स्नेहव्यापदि साधनम् ।

(Producing) hunger, thirst, vomiting and perspiration, administering foods, drinks and medicines which are dry (cause dryness), use of takrāriṣṭa, (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 लङ्घनवत्कृतातिकृतलक्षणम् ॥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.

स्निग्धद्रवोष्णधन्वोत्थरसभुक् स्वेदमाचरेत् ।

स्निग्धस्त्रयं स्थितः कुर्याद्विरेकं, वमनं पुनः ॥३६॥

पकाहं दिनमन्यच्च कफमुत्क्लेश्य 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 मेहुरा भूरिश्लेष्माणो विषमाग्नयः ॥३७॥

स्नेहोचिताश्च चे स्नेहास्तान् पूर्वं रूक्षयेत्ततः ।

संस्नेह शोधयेदेवं स्नेहव्यापन्नं जायते ॥३८॥

अलं मलानीरयितुं 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 स्नेहपरिहारासहिष्णुषु ॥३९॥
योगानिमाननुद्वेगान् सद्यः 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.

प्राज्यमांसरसास्तेषु, पेया वा स्नेहभर्जिता ॥४०॥
तिळचूर्णश्च स्नेहफाणितः, कृशरा तथा ।
क्षीरपेया घृताद्व्योष्णा, दधो वा सगुडः सरः ॥४१॥
पेया च पञ्चप्रसृता स्नेहैस्तण्डुलपञ्चमैः ।
ससैते स्नेहनाः सद्यः,

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, *kṣīrapeyā* (gruel prepared from milk) mixed with more quantity of ghee (butter fat) and made warm; *dadhi sara* (yoghurt 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.

स्नेहाश्च लवणोल्बणाः ॥४२॥
तद्धथभिष्यन्त्यरुक्षं च सूक्ष्ममुख्यं 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.

गुडानूपामिषक्षीरतिलमाषसुरादधि ॥४३॥
कुष्ठशोफप्रमेहेषु स्नेहार्थं न प्रकल्पयेत् ।

Jaggery, meat of birds of marshy lands, milk, tila, māṣa, surā (beer) and dadhi (curds, yoghart) should not be used for purposes of oleation in leprosy (and other skin diseases), dropsy and diabetes. 43b-44a.

त्रिफलापिण्पलीपथ्यागुग्गुलवादिविपाचितान् ॥४४॥
स्नेहान् यथास्वमेतेषां योजयेदविकारिणः ।

For these, fats boiled with triphalā, pippali, pathyā, guggulu, etc., should be used as found suitable, which will not produce abnormalities. 44-45a.

क्षीणानां त्वामयैरन्निदेहसन्धुक्षणक्षमान् ॥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.

Snehapāna phala (benefits of drinking fats) :--

दीप्तान्तराग्निः परिशुद्धकोष्ठः प्रत्यग्रधातुर्बलवर्णयुक्तः ।
द्वेन्द्रियो मन्दजरः शतायुः स्नेहोपसेवी 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 श्रीवैद्यपतिसिंहगुप्तसन्तुष्टीमद्वाभटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने स्नेहविधिर्नाम षोडशोऽध्यायः ॥ १६ ॥

Thus ends the chapter named Snehavidhi, the sixteenth in sūtrasthāna of Astāṅgahṛdaya Saṃhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

सप्तदशोऽध्यायः ।

Chapter—17

SVEDAVIDHI (Sudation Therapy)

अथातः स्वेदविधिमध्यायं व्यास्यास्यामः ।

इति ह स्माहुत्रेयादयो महर्षयः ॥

We shall now expound the chapter called Svedavidhi—procedure of sudation therapy; thus said Ātreya and other great sages.

Svedaprakaraṇa (kinds of sudation) :--

स्वेदुस्तापोपनाहोष्ट्रवभेदाच्चतुर्विधः ।

Sveda (sudation) is of four kinds—tāpa (fomentation), upanāha (warm poultice), ūṣmā (warm steam) and drava (pouring of warm liquid).

तापोऽग्नितप्तवस्तनफालहस्ततलादिभिः ॥ १ ॥

Tāpa is done by touching the body with heated cloth, metal plate, palm of the hand etc. 1.

उपनाहो वचाकिणवशताह्नादेवदारुभिः ।

धान्यैः समस्तैर्गन्धैश्च रासनैरण्डजटामिषैः ॥ २ ॥

उद्रिक्तलवणे: रनेहन्त्रुक्तत्रपयः प्लुतैः ।

केवले पवने, स्तेष्मसंसृष्टे सुरसादिभिः ॥ ३ ॥

पित्तेन पद्मकाद्यैस्तु सालवणारूप्यैः 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 erānda; 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 śleṣma (kapha), with drugs of padmakādigaṇa (vide chapter 15) in increase of vāta associated with pitta. These poultices are known as Sālvaṇa upanāha and should be applied often. 2-3.

स्निग्धोष्णवीयैर्मुदुभिश्चर्मपूरपूतिभिः ॥ ४ ॥
 अलाभे वातजित्पत्रकौशेयाविकशाटकैः ।
 बद्धं रात्रौ दिवा मुञ्चन्मुञ्चेद्रात्रौ 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.

ऊष्मा तूत्कारिकालोषकपालोषलपांसुभिः ।
 पत्रभङ्गेन धान्येन करीषसिकतातुष्यैः ॥ ६ ॥
 अनेकोपायसन्तसैः प्रयोज्यो देशकालतः ।

Ūṣmā (steam) may be obtained by utkārikā (boiling grains, 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.

शिग्रुवारणकैरण्डकरञ्जसुरसार्जकात् ॥ ७ ॥
 शिरीषवासावंशार्कमालतीदीर्घवृन्ततः ।
 पत्रभङ्गवचाद्यश्च मांसैश्चानूपवारिजैः ॥ ८ ॥
 दशमूलेन च पृथक् सहितैर्वा यथामलम् ।
 स्नेहवद्धिः सुराशुकवारिक्षीरादिसाधितैः ॥ ९ ॥
 कुम्भीर्गलन्तीनर्ढीर्वा पूरयित्वा रुजादितम् ।
 वाससाऽच्छादितं गात्रं स्निग्धं सिञ्चेद्यथासुखम् ॥ १० ॥

Drava (warm liquid) is prepared by boiling bits of leaves of śigru, vāraṇaka, erāṇḍa, karañja, surasā, arjaka, śiriṣa, vasā, vāṁśā, arka, mālatī or dīrghavṛñta, 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 (doṣa); 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 द्रवैः पूर्णे कुण्डं सधाङ्गोऽनिले ।
अवगाह्यातुरस्तिष्ठेदर्शः कृच्छ्रादिरक्षु 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) :—

निवातेऽन्तर्बहिः स्निग्धो जीर्णाच्चः 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.

कफार्तो रुक्षणं रुक्षो, रुक्षः 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 पक्वाशयाश्रिते ॥१३॥

रुक्षपूर्वं 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 doṣa which is āgañtu (foreign) in these organs respectively). 13b-14a.

अल्पं वङ्ग्यायोः, स्वल्पं दुड्सुर्कहृदये 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 upacāra (benefits of and care after sudation) :—

शीतशूलक्षये स्विन्धो जातेऽङ्गानां च मार्दवे ।
स्याच्छन्नैर्मृदितः स्नातस्ततः स्नेहविधिं 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.

Atisvedanaphala (effects of excess sudation) :—

पित्तास्त्रकोपतृण्मूर्छास्वराङ्गसदनभ्रमाः ।
सन्धिपीडा ज्वरः श्यावरक्तमण्डलदर्शनम् ॥१६॥
स्वेदातियोगाच्छर्दिश्च, तत्र स्तम्भनमौषधम् ।
विषक्षाराम्न्यतीसारच्छादिमोहातुरेषु 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 paients suffering from poison, caustic alkali and branding by fire; diarrhoea, vomitting and unconsciousness. 16-17.

स्वेदनं गुरु तीक्ष्णोष्णं प्रायः, स्तम्भनमन्यथा ।
द्रवस्थिरसरस्नग्धरुक्षसूक्ष्मं च भेषजम् ॥१८॥
स्वेदनं, स्तम्भनं शुक्ष्मं रुक्षसूक्ष्मसरद्रवम् ।
प्रायस्तिकं कषायं च मधुरं च समासतः ॥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 स्याद् बले लब्धे यथोक्तामयसङ्क्षयात् ।

After stambhana therapy, the person gains strength and diseases mentioned above (due to excess sudation) disappear. 20a.

स्तम्भत्वक्स्नायुसङ्कोचकस्पृद्वाग्धनुग्रहैः ॥२०॥
पादौष्टवकरैः श्यावैरतिस्तम्भितमादिशेत् ।

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 स्वेदयेदतिस्थूलरुक्षदुर्बलमूच्छितान् ॥२१॥
 स्तम्भनीयक्षतक्षीणक्षामस्यविकारिणः ।
 तिमिरोदरवीसर्पकुष्ठशोषाढ्यरोगिणः ॥२२॥
 पीतदुग्धदधिस्नेहमधून् कृतविरेचनान् ।
 भ्रष्टदग्धगुदग्लानिकोधशोकभयादितान् ॥२३॥
 क्षुत्त्वाकामलापाण्डुमेहिणः पित्तपीडितान् ।
 गर्भिणीं पुष्पितां सूतां, मुदु 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) :—

श्वासकासप्रतिश्यायहिघ्माध्मानविवन्धिषु ।
 स्वरभेदानिलव्याधिश्लेष्मामस्तम्भगौरवे ॥२५॥
 अङ्गमर्दकटीपार्श्वपृष्ठकुक्षिहनुग्रहे ।
 महत्वे मुक्योः खल्यामायामे वातकण्टके ॥२६॥
 मूत्रकृच्छ्रार्बुद्यन्धिशुक्राघाताढ्यमास्ते ।
 स्वेदं यथायथं कुर्यात्तदौषधविभागतः ॥२७॥

For persons suffering from dyspnoea, cough, running in the nose, hiccup, constipation, hoarseness, diseases of vāta,

ślesma (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.

Anagneya sveda (sudation without the agency of fire) :—

स्वेदो हितस्त्वनाग्नेयो वाते मेदःकफावृते ।
निवातं गृहमायासो गुरुप्रावरणं भयम् ॥२८॥
उपनाहाहवक्रोधा भूरिपानं क्षुधाऽतपः ॥२८॥

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) :—

स्नेहक्लिष्टाः कोष्ठगा धातुगा वा स्रोतोलीना ये च शाखास्थिसंस्थाः ।
दोषाः स्वेदैस्ते द्रवीकृत्य कोष्ठं नीताः सम्यक् शुद्धिभिर्निर्हित्यन्ते ॥२९॥

Dosās 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 श्रीवैद्यपतिसिद्धगुप्तसूनुभीमद्वाग्भटविगच्चितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने स्वेदविधिर्नाम सप्तदशोऽध्यायः ॥ १७ ॥

Thus ends the chapter-Svedavidhi-the seventeenth of sūtra-sthāna of Astāṅgahṛdaya saṁhitā, written by srimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

अष्टादशोऽध्यायः ।

Chapter--18

VAMANA-VIRECANA VIDHI (Emesis and purgation therapies)

अथातो वमनविरेचनविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ॥

We shall now expound the chapter Vamana virecana vidhi-procedure of emesis and purgation therapies; thus said Atreya and other great sages.

कफे विद्ध्याद्वयनं 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 dosas where pitta is predominant). 1.

Vamyāḥ (persons suitable for emesis) :—

विशेषेण तु वामयेत् ॥ १ ॥
नघज्वरातिसाराधःपित्तासृग्राजयक्षिमणः ।
कुष्ठमेहापचीयनिधश्लीपदोन्मादकासिनः ॥ २ ॥
श्वासदृशासवीसर्पस्तन्यदोषोर्ध्वरोगिणः ।

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 रुक्षः धूषितो नित्यदुखितः ॥ ३ ॥
बालवृद्धकशस्थूलहृदोगिक्षतदुर्बलाः ।
प्रसक्तवमथुषोहतिमिरक्रिमिकोष्ठिनः ॥ ४ ॥

ऊर्ध्वप्रवृत्तचाय्वस्थदत्तबस्तिहतस्वराः ।
 मूत्राघात्युदरी गुल्मी दुर्वमोऽत्यग्निरर्शसः ॥ ५ ॥
 उदावर्तभ्रमाष्टीलापार्वरुग्वातरोगिणः ।
 क्रसे विषगराजीर्णविरुद्धाभ्यवहारतः ॥ 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 incompatable foods. 3b-6.

प्रसक्तवमथोः पूर्वं प्रायेणामज्वरोऽपि च ।
 धूमान्तैः कर्मभिर्वर्ज्याः, सर्वैरेव त्वज्जीर्णिनः ॥ ७ ॥

Those persons enumerated (in the previous verses) earlier to "prasakta vamathu" (having bouts of vommitting) 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 gaṇḍūṣa (mouth gargles).

Virecyāḥ (persons suitable for purgation therapy) :—

विरेकसाध्या गुरुमाशीविस्फोटव्यङ्गकामलाः ।
 जीर्णज्वरोदरगरच्छर्दिस्मीहल्लीमकाः ॥ ८ ॥
 विद्रधिस्तमिरं काचः स्थन्दः पकाशयव्यथा ।
 योनिनिशुक्षाश्रया रोगाः कोष्ठगाः कृमयो ब्रणाः ॥ ९ ॥

वातास्त्रमूर्ध्वं रक्तं मूत्राद्यातः शक्त्वहः ।
वास्याश्च कुष्ठमेहाद्याः

Diseases treatable with (requiring) purgation therapy are—tumors of the abdomen, piles, viṣphoṭa (small pox), discoloured patch on the face, jaundice, chronic fevers, enlargement of the abdomen, homicidal poisoning, vomitting, 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.

Avirecyāḥ (persons not suited for purgation) :—

न तु रेच्या नवज्वरी ॥१०॥
अल्पाग्न्यधोगपित्तास्थक्षतपाच्यवतिसारिणः ।
सशल्यास्थापित्कूरकोष्टातिलिङ्गधशोषिणः ॥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) :—

अथ साधारणे काले स्निग्धस्विन्नं यथाचिधि ।
श्वोच्चम्यमुत्किष्टकफं मत्स्यमाषतिलादिभिः ॥१२॥
निशां सुसं सुजीर्णान्नं पूर्वाह्ने कृतमङ्गलम् ।
निरन्नमीषतिस्नग्धं वा पेयया पीतसर्पिषम् ॥१३॥
बृद्धबालावलङ्कीबभीरुन् रोगानुरोधतः ।
आकण्ठं पायितान्मयं क्षीरमिष्टुरसं रसम् ॥१४॥
यथादिकारविहितां मधुसैन्धवसंयुताम् ।
कोष्ठं विभज्य भैषज्यमात्रां मन्त्राभिमन्त्रिताम् ॥१५॥
“ब्रह्मदक्षाश्विरुद्देन्द्रभूचन्द्राकार्णिलानलाः ।
प्रसृष्यः सौषधिग्रामा भूतसङ्घाश्च पान्तु वः ॥१६॥

रसायनमिवर्षणाम्मराणामिवासृतम्
 सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥१७॥
 ॐ नमो भगवते भैषज्यगुरुवे वैदूर्यप्रभराजाय ।
 तथागतार्थाहते सम्यक्सम्बुद्धाय । तदथा ।
 ॐ भैषज्ये भैषज्ये महाभैषज्ये समुद्रते स्वाहा ॥”
प्राञ्छुखं पाययेत्

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, māsa (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 sūdhā 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 मुहूर्तमनुपालयेत् ।
 तन्मनाः जातहृस्तासप्रसेकश्चर्दयेत्ततः ॥१८॥
 अङ्गुलिभ्यामनायस्तो नालेन मृदुनाड्यथा ।
 गलताल्परुजन् वेगानप्रवृत्तान् प्रवर्तयन् ॥१९॥
 प्रवर्तयन् प्रवृत्तांश्च जानुतुल्यासने स्थितः ।
 उभे पाश्वे ललाटं च वमतश्चास्य धारयेत् ॥२०॥
 प्रपीडयेत्तथा नार्भं 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 तीक्ष्णोष्णकटुकैः पित्ते स्वादुहिमैरिति ॥२१॥
वमेत् द्विग्धाम्ललवणैः संसूष्टे 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 यावच्छेदो वा श्लेष्मणो 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 kaṇā, dhātri, siddhārtha and salt.

Viṣama yogāḥ (abnormal bouts) :—

तत्र वेगानामप्रवर्तनम् ॥२३॥
प्रवृत्तिः सविबन्धा वा केवलस्पौषधस्य वा ।
अयोगस्तेन निष्ठीवकण्डूकोठज्वरादयः ॥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.

निर्विबन्धं प्रवर्तन्ते कफपित्तानिलाः क्रमात् ।
 (मनः प्रसादः स्वास्थ्यं चावस्थानं च स्वयं भवेत् ।
 वैपरीत्यमयोगानां न चातिमहती व्यथा ॥ १ ॥)
सम्यग्योगे

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 कण्ठशोषस्तमो भ्रमः ।
 घोरा वाच्चामया मृत्युर्जीवशोणितनिर्गमात् ॥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) :—

सम्यग्योगेन वमितं क्षणमाश्वास्य पाययेत् ।
 धूमत्रयस्यान्यतमं छेहाचारमथादिशेत् ॥२७॥

After the patient had proper bouts of vomiting, 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 प्रभाते वा शुद्धान् स्नातः सुखाम्बुना ।
 भुजानो रक्तशाल्यक्षमं भजेत्पेयादिकं 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.

Peyadi ahara krama (regimen of liquid diet) :—

पेयां विलेपोमकृतं कृतं च यूषं रसं श्रीनुभयं तथैकम् ।
 क्रमेण सेवेत नरोऽन्नकालान् प्रधानमध्यावरशुद्धिशुद्धः ॥२९॥

Persons who have had the maximum, medium and minimum purificatory therapies, should consume peyā (thin gruel), vilepī (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 :—Arunadatta 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 vilepī 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.

यथा अग्निरन्तर्णगोमयादैः सन्धुक्ष्यमाणो भवते क्रमेण ।
महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिरन्तरग्निः ॥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 saṁkhyā-māna—number of bouts and quantity :—

जघन्यमध्यप्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ ।
दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा स्याद्वचतुर्गुणश्च ॥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 praśthās respectively (in respect of purgations only). 31.

Notes :—In the context of therapies, one prastha 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 वमनं विरेकादर्ढं, कफान्तं च विरेकमाहुः ।
द्वित्रान् सविट्काजपनीयवेगान् भेयं विरेके, वमने 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) :—

अथैनं वामितं भूयः स्नेहस्वेदोपधादितम् ।
श्लेषकाले गते ज्ञात्वा कोष्ठं सम्यचिररेचयेत् ॥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 ।
प्रभूतमाश्तः क्रूरः कुच्छाच्छथामादिकैरपि ॥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.

कषायमधुरैः पित्ते विरेकः, कटुकैः कफे ।
स्निग्धोषणलवणैर्वायौ

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॥
उष्णाम्बु, स्वेदयेदस्य पाणितापेन चोदरम् ।

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.

उत्थानेऽर्पे दिने तस्मिन्भुक्त्वा अन्येद्युः पुनः पिवेत् ॥
 अदृष्टस्त्रोहकोष्ठस्तु पिवेदूर्ध्वं दशाहतः ।
 भूयोऽप्युपस्कृततनुः स्नेहस्वेदैर्विरेचनम् ॥३७॥
 यौगिकं सम्यगालोच्य स्मरन्पूर्वमतिक्रमम् ।

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.

Vिषामा योगः (abnormal bouts) :--

हृत्कुक्ष्यशुद्धिररुचिरुक्त्वेशः श्लेष्मपित्तयोः ॥३८॥
 कण्डूविदाहः पिटिकाः पीनसो वातविडग्रहः ।
 अयोगलक्षणम् योगो दैपरीत्ये यथोदितात् ॥३९॥
 विट्पित्तकफवातेषु निःसृतेषु क्रमात्सवेत् ।
 निःश्लेष्मपित्तमुदकं श्वेतं कृष्णं सलोहितम् ॥४०॥
 मांसधावनतुल्यं वा मेदः खण्डाभमेघ वा ।
 गुदनिःसरणं तृष्णा अमो नेत्रप्रवेशनम् ॥४१॥
 भवन्त्यविविरक्तस्य तथाऽतिवमनामयाः ।

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 *vata* 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) :—

सम्यन्विरक्तमेनं च वमनोक्तेन योजयेत् ॥४२॥
धूमवज्र्यन् विधिना ततो वमितवानिव ।
क्रमेणान्वानि भुजानो भजेत्प्रकृतिभोजनम् ॥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.

मन्दवह्मसंशुद्धमक्षामं दोषदुर्बलम् ।
अदृष्टजीणिलङ्गं च लङ्घयेत्पीतभेषजम् ॥४४॥
स्नेहस्वेदौषधोत्क्लेशसङ्गैरिति न बाध्यते ।

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) dosās and has not shown symptoms of proper digestion. By this (fasting) he will not be harmed by the discomfort caused by the obstruction of dosās aggravated by oleation, sudation therapies. 44-45a.

संशोधनास्थिस्त्रावस्नेहयोजनलङ्घनैः ॥४५॥
यात्प्रिम्नदतां तस्मात् क्रमं पेयादिमाचरेत् ।

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.

चुतावपित्तश्लेष्माणं मद्यपं वातपैत्तिकम् ॥४६॥
पेयां न पाययेत्तेषां तर्पणादिक्रमो 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 वमनं दोषान् पच्यमानं विरेचनम् ॥४७॥
निर्हरेद्वप्नस्यातः पाकं न प्रतिपालयेत् ।

Emesis brings out the dosās which are not cooked (processed by heat) whereas purgations brings out the dosās which have undergoing cooking (process by heat); hence in case of emesis (the physician) need not await cooking of the dosās. 47.

दुर्बलो बहुदोषश्च दोषपाकेन यः स्वयम् ॥४८॥
विरिच्यते भेदनीयैर्भीज्यैस्तमुपपादयेत् ।

Person who is weak, who has great amount of (increased) dosās develops purgations on his own (without consuming purgative drug); he should be treated with foods which are purgative. 48.

दुर्बलः शोधितः पूर्वमल्पदोषः कृशो नरः ॥४९॥
अपरिज्ञातकोष्ठभ्य पिबेनसृद्वलपमौषधम् ।
वरं तदसकृत्पीतमन्यथा संशयावहम् ॥५०॥
हरेद्वाहश्चलान् दोषानल्पानल्पान् पुनः पुनः ।
दुर्बलस्य सृदुद्रव्यैरल्पान् संशयमयेत् तान् ॥५१॥

Persons who are weak, who have undergone purificatory therapy previously, who have little amount of (increased) dosās, 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 dosās little by little; in a weak person, little quantity of dosās should only be mitigated by mild drugs, (they need not be expelled out by purificatory therapies). 49b-51.

क्लेशयन्ति चिरं ते हि हन्त्यवैनमनिर्दृताः ।

They (dosās which are more in quantity) trouble the person greatly and even kill him, if not expelled out (by purificatory therapies).

मन्दार्थिं क्रूरकोष्ठं च सक्षारलवण्यर्घृतैः ॥५२॥
सन्धुक्षितार्थिं विजितकफवातं च शोधयेत् ।

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.

रक्षवह्निलक्रोषुव्यायामशीलिनाम् ॥५३॥
 दीप्ताभीनां च भैषज्यमविरेच्यैव जीर्यति ।
 येभ्यो वर्त्तित पुरा दद्यात्ततः स्तिनग्धं विरेचनम् ॥५४॥
 शाकुञ्जिहृत्य वा किञ्चित्तीक्षणभिः फलवत्तिभिः ।
 प्रवृत्तं हि मलं स्तिनग्धो विरेको निर्हरेत्सुखम् ॥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 doṣas thus initiated in their movement, the purgative drug expels them easily. 53-55.

विषाभिघातपिटिकाकुष्ठशोफविसर्पिणः ।
 कामलापाण्डुमेहार्तान्नातिस्तिनग्धान् विशोधयेत् ॥५६॥
 सर्वान् स्नेहविरेकैश्च, रक्षस्तु स्नेहभावितान् ।

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.

कर्मणां वमनादीनां पुनरर्थ्यन्तरेऽन्तरे ॥५७॥
 स्नेहस्वेदौ प्रयुज्जीत, स्नेहमन्ते बलाय 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 देहादुत्क्ले श्य हिते वाससो यथा ॥५८॥
स्नेहस्वेदैस्तथोत्क्लृष्टः शोध्यते शोधनैर्मलः ।

Malās (dosās) 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.

स्नेहस्वेदावनभ्यस्य कुर्यात्संशोधनं तु यः ॥५९॥
दारु शुक्मिधानामे 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) :—

बुद्धिप्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनस्य दीप्तिम् ।
चिराच्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम् ॥६०॥

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 श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्भाग्मटविरचितायामष्टाङ्गद्यसंहितायां
सूत्रस्थाने वमनविरेचनविधिर्नामाष्टादशोऽध्यायः ॥ १८ ॥

Thus ends the chapter---Vamana virecana vidhi---the eighteenth in sūtrasthāna of Astāṅgahṛdaya saṃhitā composed by śrimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

एकोनविशोऽध्यायः ।

Chapter—19

BASTIVIDHI (Enema therapy)

अथातो बस्तिविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter called Bastividhi--procedure of enema therapy; thus said Ātreyā and other great sages.

वातोल्बणेषु दोषेषु वाते वा बस्तिरिष्यते ।
उपक्रमाणां सर्वेषां सोऽग्रणीश्चिविधस्तु सः ॥ १ ॥
निरुद्धोऽन्वासनं बस्तिरुक्तरः ।

Basti, (enema therapy) is desirable for increase of dosās 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.

Āsthāpyāḥ (persons suitable for decoction enema)—

तेन साधयेत् ।
गुरुमानाहखुड्सीहशुद्धातीसारशूलिनः ॥ २ ॥
जीर्णज्वरप्रतिष्ठायशुक्रानिलमलग्रहान् ।
वर्धमाश्मरीरजोनाशान् दारुणांश्चानिलामयान् ॥ 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, flatus and faeces, enlargement of the scrotum, urinary stone, amenorrhoea and previous diseases of vāta origin. 2-3.

Anasthāpyāḥ (persons unsuitable for decoction enema) :—

अनास्थाप्यास्त्वतिक्षिग्धः क्षतोरस्को भृशं कृशः ।
आमातिसारी चमिमान् संशुद्धो दत्तनावनः ॥ ४ ॥
श्वासकासप्रसेकाशोऽहिघ्माध्मानाल्पवह्यः ।
शूनपायुः कृताहारो वज्जच्छिद्रोदकोदरी ॥ 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.

Anuvāsyāḥ (persons suitable for oil enema) :—

आस्थाप्या एव चान्वास्या विशेषाद्विवह्यः ॥ ६ ॥
रुक्षाः केवलवातार्ताः

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 dosās). 6.

Nanuvāsyāḥ (persons unsuitable for oil enema) :—

नानुवास्यास्त एव च ।
येऽनास्थाप्यास्तथा पाण्डुकामलामेहपीनसाः ॥ ७ ॥

निरच्छीहृष्टिड्भेदिगुरुकोष्टकफोदराः ।
 अभिष्यन्दिभृशस्थूलकृमिकोष्टाळ्यमारुताः ॥८॥
 पीते विषे गरेऽपच्यां श्लीपदी गलगण्डवान् ।

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.

Bastintra (enema nozzle) :—

तयोस्तु नेत्रं हेमादिधातुदार्वस्थिवेणुजम् ॥९॥
 गोपुच्छाकारमच्छिद्रं शुक्षणर्जुं गुलिकामुखम् ।

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.

ऊनेऽब्दे पञ्च, पूर्णऽस्मच्चासप्तभ्योऽङ्गुलानि षट् ॥१०॥
 सप्तमे सप्त, तान्यष्टौ द्वादशे, षोडशे नवं ।
 द्वादशैव परं विशाद्वीक्ष्य वर्षान्तरेषु च ॥११॥
 वयोबलशरीराणि प्रमाणमधिकर्वयेत् ।

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.

स्वाङ्गुष्ठेन समं मूले स्थौल्येनाग्रे कनिष्ठया ॥१२॥
 पूर्णऽब्देऽङ्गुलमादाय तदद्वार्ढप्रवर्द्धितम् ।
 त्यङ्गुलं परमं छिद्रं मूलेऽग्रे वहते तु यत् ॥१३॥
 मुद्रं माषं कलायं च क्लिन्नं कर्कन्धुकं क्रमात् ।

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 karkaṇḍhu (jujube) respectively. 12-13.

मूळचिछद्रप्रमाणेन प्रान्ते घटितकर्णिकम् ॥१४॥
वत्याऽग्रे पिहितं, मूले यथास्वं द्यहुलान्तरम् ।
कर्णिकाद्वितयं नेत्रे कुर्यात्

Near the orifice at its root, a karnikā (ear-like ridge) of this same size of the orifice should be constructed (at the time of preparing the nozzle), another second karnika (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.

Bastipuṭaka (enema bag) :—

तत्र च योजयेत् ॥१५॥
अजाविमहिषादीनां बर्स्ति सुमृदितं दृढम् ।
कषायरक्तं निश्छिलाग्रन्थिगन्धसिरं तनुम् ॥१६॥
अथितं साखु खत्रेण सुखसंस्थाप्यभेषजम् ।
बस्त्यभावेऽङ्गपादं वा न्यसेद्वासोऽथवा 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 matrā (quantity of medicine for decoction enema) :—

निरूहमात्रा प्रथमे प्रकुञ्जो वत्सरे परम् ।
प्रकुञ्जवृद्धिः प्रत्यवद्य यावत्पट्प्रसृतास्ततः ॥१८॥

प्रसूतं चर्द्धयेदुर्ध्वं द्वावशाष्टादशस्य तु ।
आसप्रसृतेरिदं मानं, दशैव प्रसूताः परम् ॥११॥

In the first year of age the quantity of enema materials (liquid) for nirūha (decoction enema) should be one prakuñca (pala=48 gms.); for each succeeding year it should be increased by one prakuñca (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 निरूहस्य 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) :--

आस्थाप्यं स्वेहितं स्विङ्गं शुद्धं लघ्बबलं पुनः ॥२०॥
अन्वासनाहौं विज्ञाय पूर्वमेवानुवासयेत् ।
शीते वसन्ते च दिवा रात्रौ केचित्ततोऽन्यदा ॥२१॥
अभ्यक्त्वात्मुचितात्पादहीनं हितं लघ्बु ।
अग्निग्धरूक्षमशितं सानुपानं द्रवादि च ॥२२॥
कृतचड्कमणं मुक्तविणमूत्रं शयने सुखे ।
नात्युच्छ्रृते न चोच्छीर्षे संविष्टं वामपार्श्वतः ॥२३॥
सङ्कोच्य दक्षिणं सक्षिथ 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 ṛtus) and vasanta (spring) it should be given during day and in other seasons during night. He should be given abhyañga (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 प्रणयेत्स्त्रिग्ये लिङ्घमुखं गुदे ॥२४॥
 उच्छास्य बस्तेवर्दने बद्धे हस्तमकम्पयन् ।
 पृष्ठवंशं प्रति ततो नातिद्रुतविलम्बितम् ॥२५॥
 नातिवेगं न वा मन्दं सकुर्वेव प्रपीडयेत् ।
 सावशेषं च कुर्वीत 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.

दत्ते तूतानदेहस्य पाणिना ताडयेत्स्फजौ ।
 तत्पार्जिभ्यां तथा शय्यां पादतश्च त्रिवृत्क्षपेत् ॥२७॥
 ततः प्रसारिताङ्गस्य सोपधानस्य पार्जिणके ।
 आहन्यान्मुष्टिनाऽङ्गं च स्नेहेनाभ्यज्य मर्दयेत् ॥२८॥
 वेदनार्तमिति स्नेहो न हि शीघ्रं निवर्तते ।
 योज्यः शीघ्रं निवृत्तेऽन्यः स्नेहोऽतिष्ठजकार्यकृत् ॥२९॥
 दीपार्जिं त्वागतस्नेहं सायाहे भोजयेत्स्थु ।

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.

निवृत्तिकालः परमस्त्रयो यामास्ततः परम् ॥३०॥
अहोरात्रसुपेक्षेत, परतः फलवर्तिभिः ।
तीक्ष्णैर्वा बस्तिभिः कुर्याद्यन्तं स्नेहनिवृत्तये ॥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.

अतिरौक्ष्यादनागच्छन्न चेज्जाङ्घादिदोषद्वत् ।
उपेक्षेतैव हि ततोऽध्युषितश्च निशां पिबेत् ॥३२॥
प्रातर्नागरधान्याभ्यः कोण्ठं, केघलमेव 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.

अन्वासयेत्तीयेऽहि पञ्चमे वा पुनश्च तम् ॥३३॥
यथा वा स्नेहपक्तिः स्यादतोऽत्युलब्धमारुतान् ।
व्यायामनित्यान् दीपाश्रीन् रुक्षांश्च प्रतिवासरम् ॥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 स्नेहैखिचतुरैः स्त्रिये स्रोतोचिशुद्धये ।
निरुहं शोधनं युज्ज्यादस्नग्धे 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) :—

पञ्चमेऽथ तृतीये वा दिवसे साधके शुभे ।
 मध्याह्ने किञ्चिदावृत्ते प्रशुक्ते बलिमङ्गले ॥३६॥
 अभ्यक्तस्वेदितोत्सृष्टुमलं नातिबुभुक्षितम् ।
 अवेक्ष्य पुरुषं दोषभेषजादीनि चादरात् ॥३७॥
 वर्स्ति प्रकल्पयेद्वैद्यस्तद्विद्यर्थहुमिः 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. 36-37½.

Nirūhadravya kalpana (preparation of enema decoction) :—

काथयेद्विशतिपलं द्रव्यस्याष्टौ फलानि च ॥३८॥
 ततः काथाच्चतुर्थांशं स्नेहं वाते प्रकल्पयेत् ।
 पित्ते स्वस्थे च षष्ठांशमष्टमांशं कफेऽधिके ॥३९॥
 सर्वत्र चाष्टमं भागं कल्काद्वयति वा यथा ।
 नात्यच्छसान्द्रता बस्तेः पलमात्रं गुडस्य च ॥४०॥
 मधुपट्टादिरोपं च युक्त्या

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 तदेकतः ।

उष्णाम्बुकुम्भीवाप्येण तस्म खजसमाहृतम् ॥४१॥
 प्रक्षिप्य वस्तौ प्रणयेत्पायौ नात्युष्णशीतलम् ।
 नातिस्निग्धं न वा रुक्षं नातितीक्ष्णं न वा मृदु ॥४२॥
 नात्यच्छसान्द्रं नोनातिमात्रं नापदु नाति च ।
 लवणं तद्वदग्नं 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 चिपलिकां कृयात्स्नेहमाक्षिकयोः पृथक् ।
 कर्षाद्वं माणिमन्थस्य स्वस्थे कल्कपलद्वयम् ॥४४॥
 सर्वद्रवाणां शेषाणां पलानि दश कल्पयेत् ।

Some other experts (in enema therapy) say, that the quantity of fats (oil, ghee) and honey should be three pala individually; that of māṇimañtha (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). 44-44½.

माक्षिकं लवणं स्नेहं कल्कं काथमिति क्रमात् ॥४५॥
 आवपेत निरुहाणामेष 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. 45½.

उत्तानो दत्तमात्रे तु निरुहे तन्मना भवेत् ॥४६॥
 कृतोपधानः सञ्जातवेगश्चोत्कटकः 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 कालो मुहूर्तो मृत्यवे परम् ॥४७॥
 तत्रानुलोभिकं स्नेहक्षारमूत्राम्लकल्पितम् ।
 त्वरितं स्निग्धतीवणोष्णं बस्तिमन्यं प्रपीडयेत् ॥४८॥
 विद्यात्फलवर्ति वा स्वेदनोत्रासनादि 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 बस्तिरिघ्यते ॥४९॥
 तृतीयोऽपि चतुर्थोऽपि यावद्वा सुनिरुद्धता ।

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.

विरिक्तवच्च योगादीन्विद्यात्

The symptoms of bouts are similar to those of purgation therapy. 49½.

योगे तु भोजयेत् ॥५०॥
 कोणेन वारिणा स्नातं तनुधन्वरसौदनम् ।
 विकारा ये निरुद्धस्य भवन्ति प्रचलैमलैः ॥५१॥
 ते सुख्षोणाम्बुसिक्तस्य यान्ति भुक्तवतः 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 वातार्दितं भूयः सद्य एवानुवासयेत् ॥५२॥

If the patient becomes troubled by (increased) vāta he should be given a fat enema immediately (on the same-day). 50-52.

सम्यग्धीनातियोगाश्च तस्य स्युः स्नेहपीतवत् ।
किञ्चित्कालं स्थितो यश्च सपुरीषो निघर्तते ॥५३॥
सानुलोमानिलः स्नेहस्तत्सद्मनुवासनम् ।

The symptoms of proper, inadequate and excess (decoction enema) therapy are the same as those of “drinking of fat” therapy.

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 त्रीन् वा बलासे तु स्नेहबस्तीन् प्रकल्पयेत् ॥५४॥
पञ्चं वा सप्त वा पित्ते, नवैकादश वाऽनिले ।
पुनस्तोऽप्ययुग्मांस्तु 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.

कफपित्तानिलेष्वन्नं 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. 55½.

वातब्लौषधनिष्काथत्रिवृतासैन्धवैर्युतः ॥५६॥
बस्तिरेकोऽनिले स्निग्धः स्वाद्वम्लोष्णो 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.

न्यग्रोधादिगणकाथपश्चकादिसितायुतौ ॥५७॥
पित्ते स्वादुहिमौ साज्यक्षीरेभुरसमाक्षिकौ ।

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.

आरग्वधादिनिष्काथवत्सकादियुताख्यः ॥५८॥
रक्षाः सक्षौद्रगोमूत्रास्तीक्ष्णोष्णकटुकाः कफे ।

In case of (increase of) kapha, three enemas consisting of decoction of drugs of aragvadhādīgāṇa and vatsakādīgāṇa (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.

त्रयस्ते सञ्चिपातेऽपि दोषान् घन्ति यतः क्रमात् ॥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.

त्रिभ्यः परं बस्तिमतो नेच्छन्त्यन्ये चिकित्सकाः ।
न हि दोषश्चतुर्थोऽस्ति पुनर्दीयेत 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.

उत्क्लेशनं शुद्धिकरं दोषाणां शमनं क्रमात् ।
त्रिधैव कल्पयेद्बस्तिमित्यन्ये ऽपि प्रचक्षते ॥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.

दोषादिवलतः सर्वमेतत्प्रमाणयेत् ।

All these are to be justified on the basis of strength of the doṣas, drugs etc.

सम्युक्तिरूढलिङ्गं तु नासम्भाव्य निवर्त्येत् ॥६२॥

Administration of enemas should not be discontinued till symptoms of proper enema therapy are obtained.

Karma basti :—

प्राक्स्नेह एकः पञ्चान्ते द्वादशास्थापनानि च ।
सान्वासनानि कमेवं बस्तयांश्रदीरिताः ॥६३॥

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 पञ्चदशैकोऽत्र प्राक् स्नेहोऽन्ते ब्रयस्तथा ।
षट् पञ्चबस्त्यन्तरिताः

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 बस्तयोऽत्र तु ॥६४॥
त्रयो निरुहाः स्नेहाश्च स्नेहावाद्यन्तयोरुभौ ।

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.

स्नेहवस्ति निरुहं वा नैकमेवातिशीलयेत् ॥६५॥
उत्क्लेशाग्निवधौ स्नेहाग्निरुहान्मूर्तो भयम् ।
तस्माग्निरुद्धः स्नेहः स्याग्निरुहश्चानुवासितः ॥६६॥
स्नेहशोधनयुक्त्यैवं बस्तिकर्म त्रिवोषजित् ।

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 dosās only when it is both lubricating and purifactory. 65-66½.

Matra basti :—

हस्तया स्नेहपानस्य मात्रया योजितः समः ॥६७॥
मात्राबस्तिः 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.

शोलनीयः सदा च सः ।
 बालवृद्धाद्वभारखीव्यायामासक्तचिन्तकैः ॥६८॥
 वातभग्नावलालपाश्चिन्तुपेश्वरसुखात्मभिः ।
 दोषप्रो निष्परीहारो वल्यःसुष्टुमलःसुखः ॥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 dosās, 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*) :—

बस्तौ रोगेषु नारीणां योनिगर्भाशयेषु च ।
 द्विप्रास्थापनशुद्धेभ्यो विदध्याद्बस्तिमुत्तरम् ॥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.

आतुराङ्गुलमानेन तन्त्रेत्रं द्वादशाङ्गुलम् ।
 वृत्तं गोपुच्छवन्मूलमध्ययोः कृतकर्णिकम् ॥७१॥
 सिद्धार्थकप्रवेशाग्रं शुक्षणं हेमादिसम्भवम् ।
 कुन्दाश्वमारसुमनः पुष्पवृत्तोपमं 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 kuñḍa, aśvamāra and sumanas and strong. 71-72.

तस्य बस्तिर्मुदुलशुर्मात्रा शुक्तिर्विकल्प्य धा ।

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 स्नाताशितस्यास्य स्नेहबस्तिविधानतः ॥७३॥
 अहजोः सुखोपविष्टस्य पीठे जानुसमे मृदौ ।
 हृषे मेहे स्थिते च ज्ञां शनैः स्रोतोविष्टद्वये ॥७४॥
 सूक्ष्मां शलाकां प्रणयेत्या शुद्धेऽनुसेवनि ।
 आमेहनान्तं नेत्रं च निष्कर्षं गुदवत्ततः ॥७५॥
 पीडितेऽन्तर्गते स्नेहे स्नेहबस्तिक्रमो हितः ।

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.

बस्तीननेन विधिना दद्यार्द्धश्चतुरोऽपि वा ॥७६॥
 अनुवासनवच्छेषं सर्वमेवास्य चिन्तयेत् ।

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.

रुग्णामार्तवकाले तु योनिर्गृहात्यपावृतेः ॥७७॥
 विदधीत तदा तस्मादनृतावपि चास्ये ।
 योनिविभंशशूलेषु योनिव्यापद्यस्मद्दरे ॥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 दशाकुलं मुद्गप्रवेशं चतुरकुलम् ।
अपत्यमार्गे योजयं स्याद् लकुलं मूत्रवर्तमनि ॥७९॥
मूत्रकुच्छविकारेषु, वालानां 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.

प्रकुञ्जो मध्यमा मात्रा, वालानां शुक्तिरेतत् ॥८०॥

The medium quantity of enema liquid is one prakunca (pala=48 gms) and for children one śukti (half pala=24 gms) only. 80.

उत्तानायाः शयनायाः सम्यक् सङ्कोच्य सक्षिथनी ।
ऊर्ध्वजान्वास्त्रिच्छतुरानहोरात्रेण योजयेत् ॥८१॥
बस्तीस्त्रिरात्रमेवं च स्नेहमात्रां विवर्जयन् ।
त्यहमेवं च विश्वस्य प्रणिदध्यात्पुनस्त्रयहम् ॥८२॥

The woman, who is lieing (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 bastikala-(periods of administration of enemas generally):--

पक्षाद्विरेको वमिसे ततः पक्षाश्विरुहणम् ।
सद्यो निरुद्धश्वान्वास्यः सप्तरात्राद्विरेचितः ॥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 कुसुम्भादियुतात्तोयाद्रागं हरेत्पटः ।
तथा द्रवीकृतादेहाद्बस्तिनिर्हरते मलान् ॥८४॥

Just as the cloth absorbs the colour from the water mixed with (boiled with) kusumbha etc. (colouring materials) similarly, the enema, absorbs the malās (doṣās) from the moistened body. 84.

Basti cikitsa śreṣṭhata—(importance of enema therapy) :—

शास्त्रागताः कोषुगताश्च रोगा मर्मोऽर्चसर्वावयवाङ्गजाश्च ।
ये सन्ति तेषां न तु कथिदन्यो वायोः परं जन्मनि हेतुरस्ति ॥८५॥
चिट्ठश्लेष्मपित्तादिमलोच्यानां विक्षेपसंहारकरः स यस्मात् ।
तस्यातिक्रमद्वयं शमाय नान्यद्वस्तेविना भेषजमस्ति किञ्चित् ॥८६॥
तस्माच्चिकित्सार्द्धं इति प्रदिष्टः कृत्स्ना चिकित्साऽपि च बस्तिरेकैः ।

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 (kapha), 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 निजागन्तुविकारकारिकौषधत्वेन 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 श्रीचैव्यपतिसिंहगुप्तसूनुभीमद्वाग्भट्टविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने बस्तिविधिर्नैमैकोनविशतितमोऽध्यायः ॥ १९ ॥

Thus ends the chapter Basti vidhi-the nineteenth in sūtra-sthāna of Aśtāṅgahṛdaya saṁhitā, composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

विशोऽध्यायः ।

Chapter—20

NASYA VIDHI (nasal medication)

अथातो नस्यविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Nasyavidhi-procedure of nasal medication; thus said Ātreya and other great sages.

ऊर्ध्वजनुचिकारेषु विशेषान्नस्यमिष्यते ।

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 बृंहणं च शमनं च त्रिधात्रपि तत् ।

It (nasal medication) is of three kinds-Virecana (purgatory), Br̥mhaṇa (nourishing) and Samana (palliative),

विरेचनं शिरः शूलजाड्यस्यन्दगलामये ॥ २ ॥

शोफगण्डकमिग्रन्थिकुष्ठापस्मारपीनसे ।

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.

बृंहणं वातजे शूले सूर्यावर्ते स्वरक्षये ॥ ३ ॥

नासास्यशोषे वाक्सङ्घे कृच्छ्रबोधेऽववाहके ।

Br̥mhaṇa (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.

शमनं नीलिकाव्यज्ञकेशदोषाद्धिराजिषु ॥ ४ ॥

Śamana (palliative) is required in blue patches (on the skin), discoloured patches on the face, diseases of the hair and of the eyes. 4.

यथास्वं यौगिकैः स्त्रेहैर्यथास्वं च प्रसाधितैः ।
कल्ककाथादिभित्त्वाद्यं मधुपट्टासवैरपि ॥ 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.

बृहणं धन्वमांसोत्थरसास्त्रकल्पपुरैरपि ।
शमनं योजयेत्पूर्वैः क्षीरेण सल्लिलेन 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.).

Śamana (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*) :—

मर्शश्च प्रतिमर्शश्च द्विधा स्नेहोऽत्र मात्रया ।
कल्कावैरवपोडस्तु स तोक्षणैर्मूर्द्धेरेचनः ॥ ७ ॥

Marśa and Pratimarśa are the two subdivisions of sneha nasya (nasal medication with fat material) based on the quantity (of fats used).

Avapiḍa is from kalka etc. (paste, fresh juice, decoction) and it is a strong purgative to the head. 7.

धमानं विरेचनश्चूर्णो युज्यात्तं मुखवायुना ।
षट्कुलदिमुखया नाड्या भेषजगर्भया ॥ ८ ॥
स हि भूरितरं दोषं चूर्णत्वादपकर्षति ।

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) dosas because it is in the form of powder. 8.

Nasya māṭra—(quantity of nasal drops) :—

प्रदेशिष्यमुलीपर्वद्वयान्मग्नसमुद्धतात् ॥९॥
यावत्पतत्यसौ विन्दुर्दशष्टौ षट् क्रमेण ते ।
मर्शस्योत्कृष्टमध्योना मात्रास्ता एव च क्रमात् ॥१०॥
विन्दुद्वयोनाः कल्कादेः

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 marṣa 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 avapiḍaka kind of nasya are eight, six and four drops respectively). 9-10.

Nasya anarhāḥ—(persons unsuitable to nasal medication) :—

योजयेन्न तु नावनम् ।
तोषमधगरब्लेहपीतामां पातुमिष्ठताम् ॥११॥
भुक्तभक्तिरःखातखातुकामन्धुतासृजाम् ।
नष्पीनसवेगार्तसूतिकाश्वासकासिनाम् ॥१२॥
शुद्धानां दृत्तवस्तीनां तथाऽनातंवदुर्दिग्मे ।
अन्यत्रात्यथिकाद्वयादेः

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 श्लेष्मणि, मध्याहे पित्ते, सायंनिशोश्चले ।

स्वस्थवृत्ते तु पूर्वाहे शरत्कालवसन्तयोः ॥१४॥

शीते मध्याह्निने, श्रीमे सायं वर्षासु सातपे ।

वाताभिभूते शिरसि हिघमायामपतानके ॥१५॥

मन्यास्तम्भे स्वरभ्रंशे सायंग्रातर्दिनेदिने ।

Nasal medication should be administered in the morning for ślesma (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 grīṣma (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.

एकाहान्तरमन्यत्र 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) :—

स्निग्धस्विन्नोत्तमाङ्गस्य प्राकृतावश्यकस्य च ।

निवातशयनस्थस्य जत्रूर्ध्वं स्वेदयेत् पुनः ॥१७॥

अथोत्तानर्जुदेहस्य पाणिपादे प्रसारिते ।

किञ्चिदुच्चतपादस्य किञ्चिन्मूर्ढनि नामिते ॥१८॥

नासापुटं पिधायैकं पर्यायेण निषेचयेत् ।

उष्णास्त्रुतसं भैषज्यं प्रणाड्या पिचुनाऽथवा ॥१९॥

हते पादतलस्कन्धहस्तकर्णादि मर्दयेत् ।

श्लैरुच्छिद्य निष्ठोवेत्पार्श्वयोरुभयोस्ततः ॥२०॥

आभेषजक्षयादेवं द्विखिर्वा 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.

मूच्छर्धायां शीततोयेन सिञ्चेत्परिहरन् 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) :—

खेहं विरेचनस्यान्ते दद्यादोषाद्यपेक्षया ।

Nasal medication with fat materials should be given at the end of purgative nasal medications, in consideration of the dosas etc.

नस्यान्ते वाक्षतं तिष्ठेदुच्चानः धारयेत्ततः ॥२२॥
धूमं पीत्वा कचोणाम्बुकवलान् कण्ठशुद्धये ।

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 lukewarm water many times to cleanse the throat. 21-22½.

सम्यक्स्निग्धे सुखोच्छ्रासस्वप्नबोधाक्षपाटवम् ॥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.

रक्षेऽधिस्तब्धता शोषो नासास्ये मूर्द्धशृण्यता ।

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).

स्त्रिग्धेऽति कण्ठगुरुताप्रसेकारुचिपीनस्ताः ॥२४॥

Itching, feeling of heaviness of the head, excess salivation, anorexia and rhinitis are signs of excess of lubrication therapy. 24.

सुविरिक्तेऽधिलघुतावक्त्रस्वरविशुद्धयः ।

दुर्बिरिक्ते गदोद्रेकः, क्षामताऽतिघिरेचिते ॥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 क्षतक्षामबालवृद्धसुखात्मसु ।

प्रयोग्योऽकालवर्षेऽपि न त्विष्टो दुष्टपीनसे ॥२६॥

मद्यपीतेऽवलश्रोत्रे कृमिदूषितमूर्द्धनि ।

उत्कष्टोत्क्लिष्टदोषे च, हीनमात्रतया 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.

निशाइर्भुक्तवान्ताहःस्वप्नाद्यश्वरेतसाम् ।

शिरोभ्यञ्जनगण्डूषप्रस्नावाञ्जनवर्चसाम् ॥२८॥

दन्तकाष्टस्य हासस्य योज्योऽन्तेऽसौ द्विबिन्दुकः ।

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, defecation, use of tooth brush and (bouts of) laughing; its dose is two bindu (drops). 28.

पञ्चसु स्रोतसां शुद्धिः, द्वूमनाशखिषु क्रमात् ॥२९॥
हृष्टलं पञ्चसु, ततो दन्तदाढ्यं मरुचूमः ।

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.

Kriya niṣiddha vayas—(*unsuitable age for therapies*) :—

न नस्यमूनसप्ताब्दे नातीताशीतिवत्सरे ॥३०॥
न चोनाष्टादशे धूमः, कवलो नोनपञ्चमे ।
न शुद्धिरुनदशमे न चातिक्रान्तसप्ततौ ॥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; śodhana (purificatory therapies like emesis, purgation etc.) for those less than ten years and more than seventy years of age. 30-31.

आजन्ममरणं शस्तः प्रतिमर्शस्तु बस्तिवत् ।
मर्शवद्व गुणान् कुर्यात्स हि नित्योपसेवनात् ॥३२॥
न चात्र यच्छाणा नापि व्यापद्धयो मर्शवद्वयम् ।

Pratimarsha (kind of nasal medication) is good from birth to death just like enema therapy, it provides the benefits like marsha (another kind of nasal medication) if used daily, it does not need any control (regarding food and activities) nor it has any risks like marsha. 32.

तैलमेव च नस्यार्थं नित्याभ्यासेन शस्यते ॥३३॥
शिरसः श्लेष्मधामत्वात्क्षेहाः स्वस्थस्य 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.

आशुकृचिरकारित्वं गुणोत्कर्षपक्षष्टता ॥३४॥
मर्शं च प्रतिमर्शं च विशेषो न भवेद्यदि ।

को मर्शी सपरीहारं सापदं च भजेत्ततः ॥३५॥
 अच्छपानविचारास्यौ कुटीवातातपस्थिती ।
 अन्वासमात्राबस्ती च तद्वदेव विनिर्दिशेत् ॥३६॥

Immediate action and delayed action, more benefits and less benefits are the results of marṣā and pratimarṣā respectively. If there is no difference between them, who will resort to marṣā which is associated with controls (regarding food and activities) and risks (of complications) ? In the same way, acchapāna (drinking of fat alone) and vicāraṇā (intake of fat mixed with foods etc.) kuṭī prāveśika (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 marṣā kind of nasya, but it is difficult and gives rise to complications, pratimarṣā kind of nasya is simple, does not give rise to complications but is slow in action (effect) and of poor benefit; still, many times, marṣā kind itself is resorted to because of its quick effect and greater benefit. Similarly the therapies like acchapāna, kuṭīpraveśika 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.

Anutaila—(medicated oil for nasal therapy) :—

जीवन्तोजलदेवदारुजलदत्वक् सेव्यगोपीहिमं
 दार्वीत्वड्मधुकस्वागुरुवरीपुण्ड्राह्लिल्वोत्पदम् ।
 धावन्यौ सुरभिं स्थिरे कृमिहरं पत्रं त्रुटि रेणुकां
 किञ्जल्कं कमलाह्लालं शतगुणे दिव्येऽस्मसि काथयेत् ॥३७॥
 तैलाद्रसं दशगुणं परिशेष्य तेन तैलं पचेत सलिलेन दशैव वारान् ।
 पाके क्षिपेत्वा दशमे सममाजदुग्धं नस्यं महागुणमुशन्त्यणुतैलमेतत् ॥३८॥

Jivantī, jala, devadāru, jalada, twak, sevya, gopī, himā, dārvītwak, madhuka, plava, aguru, vari, puṇḍrāhva, bilva, utpala, the two dhāvani, surabhi, the two sthirā, kṛmihara, 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 Añutaila, 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) :--

घनोन्नतप्रसन्नतवक् स्फूर्ण्यग्रीवास्यवक्षसः ।

द्वेन्द्रियास्तपलिता भवेषुनस्यशोलिनः ॥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 श्रीवैद्यपतिर्सिंहगुप्तसूनुभीमद्वाभटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने नस्यावधिनाम चिशोऽध्यायः ॥२०॥

Thus ends the chapter-Nasya vidhi-the twentieth in Sūtra-sthāna of Aṣṭāṅgahṛdaya Samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

एकर्विशतितमोऽध्यायः ।

Chapter—21.

DHŪMAPĀNA VIDHI--(*Inhalation of smoke*)

अथातो धूमपानविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Dhūmapana vidhi—procedure of inhalation of smoke (of drugs), thus said Ātreya and other great sages.

जन्मध्वकफवातोत्थविकाराणामजन्मने ।

उच्छेदाय च जातानां पिबेद्धूमं सदाऽऽस्मवान् ॥ 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 तीक्ष्णश्च, 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 रक्तपित्तार्तिविरक्तोदरमेहिषु ॥ २ ॥

तिमिरोद्धर्वानिलाध्मानरोहिणीइत्तब्स्तिषु ।

मत्स्यमद्यदधिक्षीरक्षोद्भेदविषाशिषु ॥ ३ ॥

शिरस्यभिहते पाण्डुरोगे जागरिते निशि ।

Inhalation of smoke should not be done for persons who are suffering from rakta pitta (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 pañḍu (anaemia) and those who have kept awake at night. 2½-3½.

रक्तपित्तान्ध्यष्टाधिर्यतुण्मूळ्डामदमोहकृत् ॥ ४ ॥
धूमोऽकालेऽतिपीतो वा तत्र शीतो विधिर्हितः ।

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) :—

क्षुतजृमिभतविण्मूत्रलीसेवाशस्त्रकर्मणाम् ॥ ५ ॥
हासस्य दम्तकाष्टस्य धूममन्ते पिबेन्मृदुम् ।
कालेच्चेषु निशाहारनावनान्ते च मध्यमम् ॥ ६ ॥
निद्रानस्याख्यनस्त्रानच्छर्दितान्ते 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 vomiting. 5-6.

Dhūma yantra—(smoking apparatus) :—

बस्तिनेत्रसमद्वयं त्रिकोशं कारयेहजु ॥ ७ ॥
मूलाप्रेऽहुष्टकोलास्थिप्रवेशं धूमनेत्रकम् ।

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 kolāsthī (stone of jujube fruit) through orifices at its root and tip respectively. 7.

तीक्ष्णस्तेहनमध्येषु श्रीणि चत्वारि पञ्च च ॥ ८ ॥
अङ्गुलानां क्रमात्पातुः प्रमाणेनाष्टकानि तत् ।

The length of the tube should be three, four and five, multiplied by eight, (24, 32, and 40) aṅgulās respectively for the strong, lubricating (mild) and medium kind of smoke, respectively. 8.

Dhūmapāna vidhi—(mode of inhalation) :—

ऋजूपविष्टस्तच्छता विवृतास्यलिपर्ययम् ॥ ९ ॥
पिधाय चिछ्रद्रमेकैकं धूमं नासिकया 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 पिबेन्नासयोद्दिक्षेषे दोषे व्राणशिरोगते ॥ १० ॥
उत्क्लेशनार्थं वक्त्रेण, विपरीतं तु कण्ठगे ।
मुखेनैवोद्दमेद्धमं नासया द्विग्विश्रातकृत् ॥ ११ ॥

Smoke should be inhaled through the nose first if the doṣas localised in the nose and head are moving from their sites; if they are not moving but (adhhereing), inhalation should be done first through the mouth to make them move; when the doṣas 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.

आक्षेपमोक्षः पातव्यो धूमस्तु त्रिलिभिस्तिभिः ।

Smoking should be done thrice, with three suckings and three let outs alternately.

अहः पिबेत्सकृत् स्निग्धं, द्विर्घ्यं, शोधनं परम् ।
त्रिश्वतुर्वा

Snigdha (lubricating, mild) kind of smoke should be taken during day time. once only; the madhya (medium) kind twice, and śodhana (purgative, strong) kind, three or four times.

1) *dhūma dravyāṇi*—(drugs for smoke) :—

मृदौ तत्र द्रव्याण्यगुरुगुरुलु ।
 मुस्तस्थौणेयशैलेयनलदोशीरवालकम् ॥१३॥
 वराङ्गकौन्तीमधुकविल्वमजैलवालुकम् ।
 श्रीवेष्टकं सर्जरसो ध्यामकं मदनं स्फवम् ॥१४॥
 शङ्खकी कुडुम्बं माषा यवाः कुन्दुरुकास्तलाः ।
 स्नेहः फलानां साराणां मेदो मज्जा चसा घृतम् ॥१५॥

For mṛdu (mild) kind of smoke, useful drugs are aguru, guggulu, mustā, sthauṇeya, śaileya, nalada, uśīra, vālaka, varāṅga, kountī, madhuka, bilvamajjā, elavāluka, śriveṣṭaka, sarjarasa, dhyāmaka, madana, plava, śallaki, kumkuma, māṣa, yava, kuñduriuka, tila, oil obtained from fruits and pith of trees, fat, marrow, muscle-fat, and ghee (butter fat). 13-15.

शमने शङ्खकी लाक्षा पृथ्वीका कमलोत्पलम् ।
 न्यग्रोधोदुम्बराश्वत्थस्त्रक्षरोधत्वचः सिता ॥१६॥
 यष्टिमधु सुवर्णत्वक् पद्मकं रक्तयष्टिका ।
 गन्धाश्वाकुष्ठतगराः

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 ज्योतिष्मती निशा ॥१७॥
 दशमूलमनोहालं लाक्षा श्वेता फलत्रयम् ।
 गन्धद्रव्याणि तीक्ष्णानि गणो मूर्द्धविरेचनः ॥१८॥

For tīkṣṇa (strong, purgative) kind of smoke-useful drugs are jyotiṣmatī, niśā, daśamūla, āla, lākṣā, śvetā, triphalā, substances which have strong smell and drugs of mūrdhavi-recana gaṇa (vide chapter 15). 13-18.

Dhūmavarti—(preparation of smoke wick) :—

जले स्थितामहोरात्रमिषीकां द्वादशाकुलाम् ।
 पिष्ठैर्धूमीषधैरेवं पञ्चकृत्वः प्रलेपयेत् ॥१९॥
 वर्तिरकुष्ठकस्थूला यवमध्या यथा भवेत् ।
 छायाशुष्कां विगम्भी तां छेष्टाश्वयकां यथायथम् ॥२०॥
 धूमनेत्रार्पितां पातुमग्निञ्चुष्टां 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) :—

शरावसम्पुटचिछ्रे नार्डी न्यस्य दशाङ्कुलाम् ॥२१॥
अष्टाङ्कुलां वा वक्त्रेण कासवान् धूममापिषेत् ॥२११॥

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.

Dhūmapāna phala—(benefits of smoke therapy)—

कासः श्वासः पीनसो विस्वररत्वं पूर्तिगन्धः पाण्डुता केशदोषः ।
कर्णास्याक्षिण्यावकण्डुर्तिजाडयं तन्द्रा हिघ्मा धूमपं न स्पृशन्ति ॥२२५॥

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 श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्भाग्मटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने धूमपानविधिनमैकविंशतितमोऽध्यायः ॥२१॥

Thus ends the chapter-Dhūmapāna vidhi—the twenty first of Sūtrasthāna of Astāṅgahṛdaya samhitā, written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

द्वाविंशतितमोऽध्यायः ।

Chapter—22

GANDŪṢĀDI VIDHI (Mouth gargles and other therapies)

अथातो गण्डूषादिविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Gaṇḍūṣādi vidhi—procedure of holding liquids in the mouth etc., thus said Ātreyā and other great sages.

Gaṇḍuṣa prakāraḥ—(different kinds of holding liquids in the mouth) :-

चतुर्प्रकारो गण्डूषः लिङ्घः शमनशोधनौ ।

रोपणञ्च त्रयस्तत्र त्रिषु योज्याभ्यलादिषु ॥ १ ॥

अन्त्यो व्रणङ्गः

Gaṇḍuṣa is of four kinds, viz—Snigdha (lubricating), Samana, (palliative), Šodhana (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.

लिङ्घोऽत्र स्वाद्यम्लपद्मसाधितैः ।

स्नेहैः

Snigdha (lubricating) is by the use of oil processed with drugs of sweet, sour and salt tastes.

संशमनस्तिक्कषायमञ्जुरौषधैः ॥ २ ॥

Samśana (palliative) by drugs of bitter, astringent and sweet tastes,

शोधनस्तिक्कट्टम्लपद्मरौषधैः

Šodhana (purificatory) with those of bitter, pungent, sour, salt (tastes) and possessing uṣṇa (hot) property.

रोपणः पुनः ।

कषायातिक्कैः

Ropāṇa (healing) with those of astringent and bitter. 3.

Gandūsa drava—(liquids used) :—

तत्र स्त्रेहः क्षीरं मधूदकम् ॥ ३ ॥
 शुक्तं मद्यं रसो मूत्रं धान्याम्लं च यथायथम् ।
 कल्कैर्युक्तं विपक्तं वा यथास्पर्शं प्रयोज्येत् ॥ ४ ॥

Fats (oil, ghee etc.), milk, honey-water, śukta (fermented gruel), wine, juice of meat, urine (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 दन्तचाले मुखरोगे च वातिके ।
 सुखोष्णमथवा शीतं तिळकल्कोदकं हितम् ॥ ५ ॥
 गण्डौषधारणे

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 ।
 ऊषादाहान्विते पाके क्षते चागन्तुसम्भवे ॥ ६ ॥
 विषे क्षाराग्निदण्डे च सर्पिर्धार्यं 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.

वैशादं जनयत्याशु सन्दधाति मुखे ब्रणान् ॥ ७ ॥
 दाहतृष्णाप्रशमनं मधुगण्डौषधारणम् ।

Holding honey in the mouth, removes the sliminess of the mouth, heals the ulcers quickly, relieves burning sensation and thirst. 7.

धान्याम्लमास्पदैरस्यमलदौर्गन्ध्यनाशनम् ॥ ८ ॥

Holding dhānyāmla (fermented grainwash) in the mouth removes distaste, dirt and bad smell from the mouth.

तदेवालब्धं शीतं मुखशोषहरं परम् ।

The same (dhānyāmla) without salt, used cold, is best to remove dryness of the mouth.

आशु क्षारामधुगण्डौषो भिनत्ति श्लेष्मणश्चयम् ॥ ९ ॥

Holding kṣarāmbu (water containing alkalies) in the mouth quickly breaks up the accumulation of ślesma (kapha).

सुखोष्णोदकगण्डूषैर्जायते वक्त्रलाघवम् ।

Holding comfortable warm water furnishes lightness (cleansing) of the mouth. 8-9.

Gandūṣa vidhi (procedure) :—

निधाते सातपे स्थिरमृदितस्कन्धकन्धरः ॥१०॥

गण्डूषमपिबन् किञ्चिदुन्नतास्यो विधारयेत् ।

कफपूर्णस्यता यावत्स्वघद्ग्राणाक्षताऽथवा ॥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 गण्डूषः, 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) :—

मन्याशिरः कर्णमुखाक्षिरोगाः प्रसेककण्ठामयवक्त्रशोषाः ।

हृष्टासतन्द्रारुचिपीनसाश्च साध्या विशेषात्कवलग्रहेण ॥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) :—

कहको रसक्रिया चूर्णस्त्रिविधं प्रतिसारणम् ।

युज्ज्यात्तत् कफरोगेषु गण्डूषविहितौषधैः ॥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) :—

मुखालेपस्त्रिया दोषविषहा वर्णकृच्छ्र 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

उष्णो वातकफे शस्तः, शेषेवत्यर्थशीतलः ।

It should be applied warm for vāta and kapha and for the remaining it should be very cold.

विग्रमाणश्चतुर्भागशिभागद्वांकुलोन्नतिः ॥१५॥

Its three measurements (thickness) (minimim, medium, and maximum) are one-fourth, one-third and half-aṅgula (fingers breadth) in thickness. 15.

अशुष्कस्य स्थितिस्तस्य, शुष्को दृष्यति च्छविम् ।

तमाद्रेयित्वाऽपनयेत्तदन्ते अभ्यङ्गमाचरेत् ॥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.

विवर्जयेद्वास्वप्रभाष्यातपशुक्कुधः ।

The person should avoid day sleep, speaking (for long hours), exposure to fire and sunlight, sorrow and anger.

न योज्यः पीनसेऽजीर्णे दत्तनस्ये हनुग्रहे ॥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 ।

अकालपलितव्यङ्गवलीतिमिर्णीलिकाः ॥१८॥

If properly done, it cures premature greying of hair, discoloured patches, wrinkles, blindness and bluish vision (a kind of blindness). 17-18.

कोलमज्जा वृषान्मूलं शावरं गौरसर्षपाः ।

सिंहीमूलं तिलाः कृष्णा धार्वीत्वञ्चनिस्तुषा यवाः ॥१९॥

दर्भमूलहिमोशीरशिरीषमिशितण्डुलाः ।

कुमुदोत्पलकहारदूर्वामधुकचन्दनम् ॥२०॥

कालीयकतिलोशीरमांसीतगरपश्चकम् ।

तालीसगुण्डापुण्ड्राहयष्टीकाशनतागुरु ॥२१॥

इत्यर्द्धोदिता लेपा हेमन्तादिषु षट् स्मृताः ।

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 simhī, kṛṣṇatila, bark of dārvī and dehusked yava (for śiśira-winter).
3. root of darbha, hima; uśīra, śīriṣa, miṣī and taṇḍula (for vasañita-spring).
4. kumuda, utpalā, kalhāra, dūrvā, madhuka and cañdana (for griṣma-summer).
5. kalyaka, tilā, uśīra, māmsī, tagara and padmaka (for varṣā-rainy).
6. tālīsa, guñdrā, pundrāhvā, yaṣṭī, kāṣā, natā and aguru (for śarad-autumn). 19-21.

मुखालेपनशीलानां दृढं भवति दर्शनम् ॥२२॥
वदनं चापरिम्लानं स्फुक्णं 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.

Murdha taila—(anointing the head with oil) :—

अभ्यङ्गसेकपिच्चो बस्तिश्वेति चतुर्विधम् ॥२३॥
मूद्रैतैलम् बहुगुणं तद्विद्यादुत्तरोत्तरम् ।
तत्राभ्यङ्गः प्रयोक्तव्यो रौक्ष्यकण्ठमलादिषु ॥२४॥
अरुचिकाशिरस्तोददाहपाकवणेषु तु ।
परिषेकः पिच्छुः केशशातस्फुटनधूपने ॥२५॥
नेत्रस्तम्भे च बस्तिस्तु प्रसुप्त्यर्दितजागरे ।
नासास्यशोषे तिमिरे शिरोरोगे च दाढणे ॥२६॥

Murdha 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.

Pariṣeka (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 :—

विधिस्तस्य निषेण्णस्य पीटे जानुसमे मृदौ ।
शुद्धाक्तस्विन्नदेहस्य दिनान्ते गव्यमाहिषम् ॥२७॥
द्रादशाङ्कुलयिस्तीर्णं चर्मपटं शिरः समम् ।
आकर्णचन्धनस्थानं ललाटे बख्वेष्टिते ॥२८॥
चैलवेणिकया बन्द्रा माषकलकेन लेपयेत् ।
ततो यथाव्याधि शृतं स्नोहं कोण्णं निषेचयेत् ॥२९॥
ऊर्ध्वं केशभुवो यावदङ्कुलम् धारयेत् तम् ।
आवकत्रनासिको ङ्केदाहशाष्टौ षट् चलादिषु ॥३०॥
मात्रासहस्राण्यरुजे त्वेकं स्कन्धादि मर्दयेत् ।
मुक्तस्नेहस्य 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 aṅgula in width (about of 8-9 inches) and equal to that of the head (in circumferance) 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 luke warm condition, to a height of one aṅgula 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 dosās) 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) :—

धारयेत्पूरणं कर्णे कर्णमूलं चिर्मद्यन् ।

रुजः स्थान्मार्दवं यावन्मात्राशतमवेदने ॥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.

Matra kala :—

यावत्पर्येति हस्ताग्रं दक्षिणं जानुमण्डलम् ।

निमेषोन्मेषकालेन समं मात्रा 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) :—

कचसदनसिततवपिखरत्वं परिफुटनं शिरसः समीररोगान् ।

जयति, जनयतीनिद्रयप्रसादं स्वरहनुमूर्ढबलं च मूर्ढतैलम् ॥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 भीष्यपतिसिंहगुप्तसूनुभीमद्वाभ्यटघिरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने गण्डुषादिघिर्घिर्नाम द्वाविशोऽध्यायः ॥२२॥

Thus ends the chapter Gaṇḍūṣādi vidhi—the twenty second in Sūtrasthāna of Aṣṭāṅgahṛdaya saṃhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

त्रयोर्विशोऽध्यायः ।

Chapter—23

Aścotana-Āñjana VIDHI (eye-drops, eye-salves therapy)

अथात आश्चोतनाङ्जनविधिमध्यायं द्वारुत्यास्थामः ।

इति ह स्माहुरात्रेयाद्यो महर्षयः ।

We shall now expound the chapter Āścotana and Āñjana vidhi-procedure of eye-drops and eye-salves; thus said Ātreya and other great sages.

सर्वेषामक्षिरोगाणामादावाश्चोतनं हितम् ।
रुक्मोदकपण्डुघर्षाश्रुदाहरागनिबर्हणम् ॥ १ ॥

In all diseases of the eyes, āścotana (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.

उष्णं वासे, कफे कोण्णं, तच्छीतं रक्तपित्तयोः ।

It (drops) should be warm in (increase of) vāta, luke-warm in kapha and cold in rakta (blood) and pitta.

Āścotana vidhi—(procedure) :—

निवातस्थस्य वामेन पाणिनोन्मील्य लोचनम् ॥ २ ॥
शुक्तौ प्रलम्बयाऽन्येन पित्तुवर्त्या कनीनिके ।
दश द्वादश वा बिन्दून् द्रव्यकुलादवसेचयेत् ॥ ३ ॥
ततः प्रसृज्य मृदुना चैलेन, कफवातयोः ।
अन्येन कोण्णपानीयप्लुसेन स्वेदयेन्मृदु ॥ 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 aṅgulas 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 (doṣas). 2-4.

अत्युष्णतीक्ष्णं रुग्रागदृनाशायाक्षिसेचनम् ।
अतिशीतं तु कुरुते निस्तोदस्तम्भवेदनाः ॥ ५ ॥
क्षायवर्त्मतां दर्शं कृच्छ्रादुन्मेषणं वहु ।
विकारवृद्धिमत्यत्पं संरम्भपरिस्तुतम् ॥ 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 सन्धिशिरोद्वाणमुखस्थोतांसि भेषजम् ।
ऊर्ध्वगाङ्गयने न्यस्तमपवर्तयते 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 (doṣas) which have localised in the upper parts of the body. 7.

Anjana vidhi—(procedure of applying collyrium to the eye) :—

अथाज्ञनं शुद्धतनोर्नेत्रमात्राभ्ये मले ।
पक्षलिङ्गेऽवपशोफातिकण्ठैच्छल्लक्षिते ॥ ८ ॥
मन्दधर्षाध्युरागेऽक्षिण प्रयोज्यं घनदूषिके ।
आर्तं पित्तकफासुग्निर्माहतेन विशेषतः ॥ ९ ॥

Application of collyrium (eye-salve) is suitable for the person who has his body purified (by emesis, purgation etc.), in whom the doṣas 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, asṛk (blood) and specially by māruta (vāta). 8-9.

लेखनं रोपणं हष्टिप्रसादनमिति त्रिधा ।
अज्ञनम् लेखनं तत्र क्षायाम्लपद्मणौः ॥ १० ॥
रोपणं तिक्तकैर्द्रव्यैः स्वादुशीतैः प्रसादनम् ।

Añjana is of three kinds-Lekhana (scarifying), Ropana (healing) and Dr̥ṣṭiprasādana (making the vision clear); lekhana kind is prepared from drugs of astringent, sour, salt, and pungent tastes and hot potency; ropana from drugs of bitter taste and prasādana from drugs of sweet taste and cold potency.

तीक्ष्णाञ्जनमिसन्तसे नयने तत्प्रसादनम् ॥११॥
प्रयुज्यमानं लभते प्रत्यञ्जनसमाह्यम् ।

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).

दशङ्कुला तनुर्मध्ये शलाका मुकुलानना ॥१२॥
प्रशस्ता, लेखने ताम्री, रोपणे काललोहजा ।
अङ्कुली च, सुषषणोत्था रूप्यजा च प्रसादने ॥१३॥

A metal rod, ten añgula 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 ropana (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 रसक्रिया चूर्णिखिधैवाञ्जनकल्पना ।
गुरौ 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.

हरेणुमात्रा पिण्डस्य वेल्लमात्रा रसक्रिया ।
तीक्ष्णस्य, द्विगुणं तस्य मृदुनः चूर्णितस्य च ॥१५॥
द्वे शलाके तु तीक्ष्णस्य, तिक्ष्णस्तदितरस्य 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 (*vidañga*), 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) :—

निशि स्वप्ने न मध्याह्ने गळाने नोषणगर्भस्तमिः ॥१६॥

अक्षिरोगाय दोषाः स्युर्वर्धितोत्पीडितद्रुताः ।

प्रातःसायं च तच्छान्त्यै व्यञ्जेऽर्कऽतोऽञ्जयेत्सदा ॥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.

वदन्त्यन्ये तु न दिवा प्रयोज्यं तीक्ष्णमञ्जनम् ।

विरेकतुर्बलं चक्षुरादित्यं प्राप्य सीदति ॥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 रात्रौ कालस्य सौम्यत्वेन च तर्पिता ।

शीतसात्म्या दग्धनेयी स्थिरतां लभते पुनः ॥१९॥

The eye is *āgneyi*—(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.

अत्युद्रिक्ते बलासे तु लेखनीयेऽथधा गदे ।

कापमहायपि नात्युष्णे तोषणमष्टिण प्रयोजयेत् ॥२०॥

In condition of great increase of *balāsa* (*kapha*) or in diseases which require *lekhāñjana* (scarifying eye-salve) *tikṣna 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.

अश्वनो जन्म लोहस्य तत् एव च तीक्ष्णता ।
उपधातोऽपि तेनैव 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 तीक्ष्णाञ्जनं हितम् ।
दोषमस्त्रावयेत्स्तब्धं कण्ठजाड्यादिकारि 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 dosās (which are to be eliminated) but produces itching, inactivity etc., stagnating inside. 22.

Añjana anarhāḥ (persons unfit for application of eye-salve) :—

नाजयेऽमीतवमितविरिक्ताशितवेगिते ।
क्रुद्धज्वरिततान्ताक्षिशिरोरुक्षोक्जागरे ॥२३॥
अदृष्टेऽकै शिरः ज्ञाते पीतयोर्धूममद्ययोः ।
अजीर्णऽभ्यर्कसन्तसे दिवासुसे 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.

अतितीक्षणमृदुस्तोकव्यच्छधनकर्कशम् ।

अत्यर्थशीतलं तप्तमञ्जनं नाधचारयेत् ॥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.

अथानुभ्वीलयन् दृष्टिमन्तः सञ्चारयेच्छनैः ।

अस्त्रिते वर्त्मनी किञ्चिच्चालयेच्छैवमञ्जनम् ॥२६॥

तीक्ष्णं व्याप्तोति सहसा, न चोन्मेषनिमेषणम् ।

निष्पीडनं च वर्त्मन्यां क्षालनं वा समाचरेत् ॥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.

अपेतौषधसंरम्भं निर्वृतं नयनं यदा ।

व्याधिशोषर्तुयोग्याभिरङ्गिः प्रक्षालयेत्तदा ॥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, dosās and season. 28.

दक्षिणाहृष्टकेनाक्षि ततो वामं सवाससा ।

उर्ध्ववर्त्मनि सङ्ख्या शोष्यं वामेन चेतरत् ॥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.

वर्त्मग्रासोऽञ्जनाहोषो रोगान् कुर्यादतोऽन्यथा ।

कण्ठाङ्गेऽखनं तीक्ष्णं धूमं वा योजयेत् पुनः ॥३०॥

Otherwise, (if not washed) the eye-salve remaining in the lids, excites the dosās 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.

तीक्ष्णाञ्जनाभितसे तु चूर्णं प्रत्यञ्जनं 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. 30 $\frac{1}{2}$.

इति श्रीवैद्यपतिसिंहगुप्तसूनुभीमद्वाग्मटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने आश्रोतनाञ्जनविधिनाम त्रयोर्विशोऽध्यायः ॥२३॥

Thus ends the chapter Āścotana-añjana vidhi-the twenty third of Sūtrasthāna in Aśtāṅga hrdaya saṃhita written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

चतुर्विंशतितमोऽध्यायः ।

Chapter—24

TARPANA-PUTAPĀKA VIDHI
(satiating the eye and other therapies)

अथातस्तर्पणपुटपाकविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो 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 ताम्यति स्तब्धे शुष्के रुक्षेऽभिघातिते ।
वातपित्तातुरे जिह्वे शीर्णपक्ष्माविलेक्षणे ॥ १ ॥
कृच्छ्रोन्मीलशिराहर्षशिरोत्पाततमोर्जुनैः ।
स्थन्दमन्धान्वतोवातवातपर्यायशुक्रकैः ॥ २ ॥
आतुरे शान्तरागाशुद्धसंरम्भदूषिकैः ।
निवाते तर्पणं योजयं शुद्धयोर्मूर्ढकाययोः ॥ ३ ॥
काले साधारणे प्रातः सायं घोस्तानशायिनः ।

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) kṛchchramila sirāharṣa, sirotpāta, tama, arjuna, syaṅda, mantha, anyatovāta vātāparyāya, and śukraka; after relief from redness, lacrimation, pain, swelling and excretions, tarpana 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.

यवमाषमयी पाली नेत्रकोशाद्वहिः समाप्तः ॥ ४ ॥
द्युमुडोषां ददां कृत्वा यथात्वं सिद्धमावपेत् ।

सर्पिनिमीलिते नेत्रे तसाम्बुग्रविलायितम् ॥५॥
 नक्तान्ध्यवाततिमिरकुच्छुबोधादिके वसाम् ।
 आपक्षमाग्रात् अथोन्मेषं शानकैस्तस्य कुर्वतः ॥६॥
 मात्रा विगणयेत्सत्र चतुर्मेसन्धिसितासिते ।
 दृष्टौ च क्रमशो व्याघौ शतं त्रीणि च पञ्च च ॥७॥
 शतानि सप्त चाष्टौ च, दश मन्थे, दशानिले ।
 पित्ते षट्, स्वस्थवृत्ते च बलासे पञ्च धारयेत् ॥८॥
 कृत्वाऽपाङ्गे ततो द्वारं खोहं पात्रे निगालयेत् ।
 पिवेष्व धूमं, नेक्षेत व्योम रूपं च भास्वरम् ॥९॥
 इत्थं प्रतिदिनं वायौ, पित्ते त्वेकान्तरं, कफे ।
 स्वस्थे च हान्तरं दद्यादातृत्वेरिति योजयेत् ॥१०॥
 प्रकाशक्षमता स्वास्थ्यं विशदं लघु लोचनम् ।
 तृत्वे, विपर्ययोऽत्रृत्वेरिति श्लेष्मजा 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 āṅgula (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 naktāñdhya, 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 mātrākāla (time required to utter a soft syllable) should be counted one, three, five, seven and eight hundreds—for diseases of vartma (eye lids), sañdhi (fornices), sita (sclera), asita (cornea) and dṛṣṭi (pupil) respectively; ten hundred for (adhi) mañtha, 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 internal 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.

Puṭapāka vidhi—(procedure of puṭapāka) :—

स्नेहपीता तनुरिव झान्ता दृष्टिर्हि सोदति ।
तर्पणानन्तरं तस्माद्गच्छलाधानकारिणम् ॥१२॥
पुटपाकं प्रयुज्जीत पूर्वोक्तेष्वेच यक्षमसु ।

Just as the body becomes fatigued after “drinking of fats” therapy so also the eyes become fatigued after tarpaṇa therapy; so in order to restore the strength to the eyes, puṭapāka therapy should be done in diseases mentioned earlier.

12.

स वाते स्नेहनः, श्लेष्मसहिते लेखनो हितः ॥१३॥
दृग्दौर्बल्येऽनिले पित्तेरके स्वस्थे प्रसादनः ।

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.

भूशयप्रसहानूपमेदोमउजवसामिषैः ॥१४॥
स्नेहनं पयसा पिष्टैर्जीवनीयैश्च 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.

मृगपश्चियकृन्मांसमुक्तायस्ताप्रसैन्धवैः ॥१५॥
स्नोतोजशङ्खफेनालैलेखनं मस्तुकलिष्टतैः ।

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, saīñdhava (salt), srotoñjana (antimony-sulphide), gañkha (ash of conch shell), phena (seafoam, cuttlefish) and āla (opopanax). 15.

मृगपक्षियकृन्मज्जवसात्रहृदयामिषे ॥१६॥
मधुरैः सघृतैः स्तन्यधोरणिष्टैः प्रसादनम्।

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.

Puṭapāka kalpana--(preparing the recipe) :—

बिल्वमात्रं पृथक् पिण्डं मांसभेषजकल्कयोः ॥१७॥
उरुबूकवटाम्भोजपत्रैः छेहादिषु क्रमात् ।
बेष्टयित्वा मृदा लिसं धवधन्वनगोमयैः ॥१८॥
पचेत्प्रदीप्तैरग्न्याभं पक्नं निष्पीड्य तद्रसम् ।
नेत्रे तर्पणवद्युक्त्यात्

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, vaṭa or aṁboja, 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॥
लेखनखेहनान्त्येषु कोष्णौ 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).

धूमपोऽन्ते तयोरेव

At the end of the first two kinds, inhalation of smoke of drugs should be done. 19.

योगास्तत्र च लृपिष्ठत् ॥२०॥

The signs and symptoms of proper, inadequate or excess therapy are similar to those mentioned under tarpaṇa therapy. 20.

तर्पणं पुटपाकं च नस्यानहे न योजयेत् ।

Both tarpaṇa and puṭapāka therapies should not be administered to those who are unfit for nasal medication.

यावन्त्यहानि शुजीत द्विस्ततो हितभाग्भवेत् ॥२१॥

मालतीमङ्गिकापुञ्जपैर्बद्धाक्षो निवसेन्निशाम् ॥२२॥

The patient (who has undergone tarpaṇa and puṭapāka 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, mallikā etc. 21.

सर्वात्मना नेत्रबलाय यस्तं कुर्वीत नस्याऽजनतर्पणाद्यैः ।

दृष्टिश्च नष्टा विविधं जगत्तत्त्वमेमयं जायत एकरूपम् ॥२२॥

All out efforts should be made to strengthen the eyes by resorting to nasya, añjana, tarpaṇa 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 श्रीवैद्यपतिर्सिद्धगुप्तसूनुशीमद्वाग्मदविरचितायामष्टाङ्गहृदयसंहितायां

सूत्रस्थाने तर्पणपुटपाकविधिर्नाम चतुर्विंशोऽध्यायः ॥२४॥

Thus ends the chapter Tarpaṇa puṭapāka vidhi—the twentyfourth of Sūtrasthāna in Aṣṭāṅgahṛdaya sāmhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

पञ्चविंशतितमोऽध्यायः ।

Chapter—25

YĀṄTRA VIDHI—(Usage of blunt instruments and appliances)

अथातो यच्चविधिमध्यायं व्याख्यास्यामः ।

इति इ स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-yañtravidhi (knowledge and) usage of blunt instruments and appliances; thus said Ātreya and other great sages.

YāṄtra nirvacana—(definition of yañtra) :—

नानाविधानां शल्यानां नानादेशप्रबाधिनाम् ।
आहृतुमभ्युपायो यस्तद्यन्तं यच्च दर्शने ॥ १ ॥
अशोभगन्दरादीनां शख्क्षाराग्नियोजने ।
शोषाङ्गपरिरक्षायां तथा बस्त्यादिकर्मणि ॥ २ ॥
घटिकालादुशृङ्गं च जाम्बवौष्ठादिकानि 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), jambavauṣṭha (cylindrical smooth stone) etc. are all known as yañtra. 1-2½.

अनेकरूपकार्याणि यच्चाणि विविधान्यतः ॥ ३ ॥
विकल्प्य कल्पयेदुद्धया

Yañtras (blunt instruments) are of many shapes and functions, so are of different kinds, hence they are to be fabricated (got prepared) with intellegence. 3.

यथास्थूलं तु वृक्ष्यते ।
तुल्यानि कङ्कसिहर्षकाकादिमृगपश्चिणाम् ॥ ४ ॥
मुखैमुखानि यच्चाणां कुर्यात्तसंज्ञकानि च ।
अष्टावशास्त्रुलायामाध्यायसानि च भूरिशः ॥ ५ ॥

मसूराकारपर्यन्तैः कण्ठे बद्धानि कीलकैः ।
 विद्यात्स्वस्तिक्यचाणि मूलेऽङ्गशनतानि च ॥ ६ ॥
 तैर्द्वैरस्थिसंलग्नशल्याहरणमिष्यते ।

They are described, in brief, as follows; those which have their mouth resembling the mouth of kañka (heron), simha (lion), ṛksa (bear), kāka (crow) and other animals and birds should be prepared under the respective names (of animals and birds); eighteen aṅgula (finger's breadth) in length, made chiefly from iron; shaped like a masūra dala (cotylidion of a lentil) at its edges, held by a rivet (bolt) at their neck, (slightly) bent like an añkuṣa (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.

कीलबद्धविमुक्ताणौ सन्दंशौ षोडशाङ्गुलौ ॥ ७ ॥
 त्वक्षिराजायुपिशितलग्नशल्यापकर्षणौ ।
 षड्ङुलोऽन्योहरणे सूक्ष्मशल्योपपक्ष्मणाम् ॥ 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 सूक्ष्मदन्तर्जुर्मूले रुचकभूषणा ।
 गम्भीरत्रणमांसानामर्मणः 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 द्वावशाङ्गुलै मत्स्यतालघत् द्वयेकतालके ।
 तालयच्चे स्मृते कर्णनाडीशल्यापहारिणी ॥ १० ॥

Tālayañtras (instruments with flat discs) are of two kinds—twelve aṅgulas (finger's 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.

नाडीयन्त्राणि सुषिराण्येकानेकमुखानि च ।
 स्रोतोगतानां शल्यानामामयानां च दर्शने ॥११॥
 क्रियाणां सुकरत्वाय कुर्यादाच्युषणाय च ।
 तद्रिस्तारपरीणाहृदैर्ध्यं स्रोतोनुरोधतः ॥१२॥

Nāḍiyāñtra (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, circumference and length depend upon the size, shape etc. of the channels. 11-12.

दशाङ्गुलाऽर्धनाहाऽन्तःकण्ठशल्यावलोकिनी ।
 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).

पञ्चमुखच्छिद्रा चतुर्कर्णस्य सङ्ग्रहे ॥१३॥
 वारङ्गस्य द्विकर्णस्य त्रिच्छिद्रा 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.

वारङ्गकर्णसंस्थानानाहृदैर्ध्यनुरोधतः ॥१४॥
 नाडीरेवंविधाश्चान्या द्रष्टुं शल्यानि 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 मूर्ध्नि सदृशी द्वादशाङ्गुला ॥१५॥
 चतुर्थसुषिरा नाडी शल्यनिर्धातिनो 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.

अर्शसां गोस्तनाकारं यन्नकं चतुरकुलम् ॥१६॥
 नाहे पञ्चाकुलं पुंसां प्रमदानां षडकुलम् ।
 द्विच्छिद्रं दर्शने व्याघेरेकच्छिद्रं तु कर्मणि ॥१७॥
 मध्येऽस्य अङ्गुलं छिद्रमकुष्ठोदरविस्तृतम् ।
 अर्धाङ्गुलोच्छितोद्दत्तकर्णिकं च तदुद्धर्तः ॥१८॥

The Arśoyañtra—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.

शम्यास्यं तादगच्छिद्रं यन्नमर्शः प्रपीडनम् ।

The instrument known as Śamiyañtra is similar (to the above) but without the orifices and useful for squeezing the pile masses.

सर्वथाऽपनयेदोषं छिद्रादृश्वं भगन्दरे ॥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.

ग्राणार्बुदार्शसामेकच्छिद्रा नाड्यकुलह्या ।
 प्रदेशिनोपरीणाहा स्याद्गग्न्दरयन्वत् ॥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.

अङ्गुलिप्राणकं दान्तं वाक्षं वा चतुरकुलम् ।
 द्विच्छिद्रं गोस्तनाकारं तद्वक्त्रविवृतौ सुखम् ॥२१॥

Añguli trāpaka-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.

योनिवृणेश्वरं मध्ये सुषिरं षोडशाहुलम् ।
मुद्राबद्धं चतुर्भित्तमध्योजमुकुलाननम् ॥२२॥
चतुः शलाकमाक्रान्तं मूले तद्विक्सेन्मुखे ।

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.

यच्चे नाडीवृणाभ्यङ्गक्षालनाय षड्हुले ॥२३॥
बस्तियच्छाकृती मूले मुखेऽहुष्टकलायखे ।
अग्रतोऽकर्णिके मूले निवद्धमृदुष्टर्णी ॥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.

द्विद्वारा नलिका पिच्छनलिका वोदकोदरे ।
धूमबस्त्यादियच्छाणि निर्दिष्टानि 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 peacock's feather. 25.

अङ्गुलास्यं भवेच्छृङ्खलं चूषणेऽष्टादशाहुलम् ।
अग्रं सिद्धार्थकच्छिद्धं सुनद्धं चुच्चकाकृति ॥२६॥

The Śṛṅga (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 woman's 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.

स्याद्वादशाकुलोऽलाबुन्नाहे त्वष्टादशाकुलः ।
चतुर्व्यक्तुष्वृत्तास्यो दीप्तोऽन्तः श्लेष्मरकहृत् ॥२७॥

Alābu (the hollowed gourd) will be twelve aṅgula in length and eighteen aṅgula in circumferance (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.

तद्वद्धटी हिता गुलमविलयोन्नमने च सा ।

Ghaṭī (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 vaccum 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.

शलाकारूप्यानि यथाणि नानाकर्मचृतीनि च ॥२८॥
यथायोगप्रमाणानि तेषामेषणकर्मणी ।

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 गण्डूपदमुखे स्रोतोभ्यः शल्यहारिणी ॥२९॥
मसूरदलवक्त्रे द्वे स्यातामष्टनवाकुले ।

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 षट् उभौ तेषां षोडशादशाकुलौ ॥३०॥
व्यूहनेऽहिफणावक्त्रौ द्वौ दशादशाकुलौ ।
चालने शरपुष्पास्यौ आहार्ये बहिशाकुती ॥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.

नतोऽग्रे शङ्कुना तुल्यो गर्भशङ्कुरिति समृतः ।
अष्टाङ्गुलायतस्तेन मूढगर्भं हरेत 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.

अद्यमर्याहरणं सर्पफणावद्वक्मग्रतः ।

That for extracting the stone from the urinary bladder, shall be shaped like the hood of a serpent and bent inwards at its tip.

शरपुङ्गुमुखं दन्तपातनं चतुरङ्गुलम् ॥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.

कार्पोसचिह्नितोष्णीषाः शलाकाः षट् प्रमाञ्जने ।

The six rod-like instruments meant for cleaning (ulcers, sinuses etc.) shall have their tip covered with a cap of cotton wool.

पायावासन्नदुरार्थं द्वे दशद्वादशङ्कुले ॥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 षट्सप्तशङ्कुले ब्राणे, 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.

कर्णशोधनमश्वत्थपत्रप्रान्तं सूचाननम् ॥३५॥

That meant for cleaning the ear, with its edge like the leaf of the aśvattha tree and face resembling a laddle. 35.

शलाकाजाम्बवौष्ठानां क्षारेऽग्नौ च पृथक् त्रयम् ।
युज्यात् स्थूलाणुदीर्घाणां

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).

शलाकामञ्चवर्धनि ॥३६॥
मध्योर्ध्ववृत्तदण्डां च मूले चार्धेन्दुसम्भिराम् ।

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.

कोलास्थिदलतुल्यास्या नासाशर्त्त्वुददाहकृत् ॥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.

अष्टाकुला निम्नमुभास्तिस्थः क्षारौषधक्रमे ।
कनीनीमध्यमानामीनखमानसमैमुखैः ॥३८॥

The three meant for applying caustic alkali therapy shall be eight aṅgula (in length), their mouths (tips) resembling the nails of the index, middle and ring finger (in size) respectively. 38.

स्वंस्वमुक्तानि यज्ञाणि मेद्यशुद्धयज्ञनादिषु ।

Those meant for clearing the penis (urethra) and applying eye-salve etc. have been described at relevant places. 38½.

Anu yantra—(accessory instruments) :—

अनुयन्त्रारययस्कान्तरज्जुवलाश्मसुहराः ॥३९॥
वद्राक्रिजाहालाभ्य शाखानखमुखदिजाः ।
कालः पाकः करः पादो भयं हर्षभ्य, तत्कियाः ॥४०॥
उपायवित्प्रविमजेदालोच्य निषुणं धिया ॥४०½॥

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 intellegent physician, judiciously, based on his assessment (of the condition). 39-40.

निर्घातनोन्मथनपूरणमार्गशुद्धिसंव्यूहनाहरणबन्धनपीडनानि ।
आचूषणोन्नमननाममचालभङ्गव्यावर्तनजुकरणानि च यत्रकर्म ॥४१॥

Nirghātana (pulling out after crushing), unmathana (pulling out after twisting), pūraṇa (filling), mārgaśuddhi (clearing the passage), vyūhana (bringing together), āharāṇa (extracting), bandhana (binding), piḍana (rubbing), ācūṣaṇa (sucking), unnamana (lifting up), nāmana (pushing down), cālana (shaking), bhaṅga (breaking), vyāvartana (overturning), ṛjukaraṇa (straightening) etc. are the functions of the yañtras—(blunt instruments). 41.

विवर्तते साध्ववगाहते च ग्राह्णं गृहीत्वोद्धरते च यस्मात् ।
यन्नेष्वतः कङ्कमुखं प्रधानं स्थानेषु सर्वेष्वधिकारं यच्च ॥४२॥

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 श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाभटविरचितायामषाङ्गहृदयसंहितायां
सूत्रस्थाने यत्रविधिर्नाम पञ्चविंशतितमोऽध्यायः ॥२५॥

Thus ends the chapter yañtravidhi—the twenty fifth in Sūtrasthāna of Aśtāṅgahṛdaya Saṁhitā, composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

षड्दिवशोऽध्यायः ।

Chapter—26

ŚASTRA VIDHI (usage of sharp instruments)

अथातः शस्त्रविधिमध्यायं व्याख्यास्यामः ।

इति ह समाहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Śastra vidhi (knowledge and) usage of sharp instruments; thus said Ātreya and other great sages.

Śastralakṣaṇa—features of sharp instruments :—

षड्दिवशतिः सुकर्मारैर्दितानि यथाविधि ।
शस्त्राणि रोमधारीनि बाहुत्थेनाङ्गुलानि षट् ॥ १ ॥
सुखपाणि सुधाराणि सुग्रहाणि च कारयेत् ।
अकरालानि सुध्मातसुतीक्ष्णावर्तितेऽयसि ॥ २ ॥
समाहितमुखाग्राणि नीलाम्भोजच्छवीनि च ।
नामानुगतरूपाणि सदा सन्निहितानि च ॥ ३ ॥
स्वोन्मानार्धचतुर्थशफलान्येकक्षोऽपि च ।
प्रायो द्वित्राणि, युज्ञीत तानि स्थानविशेषतः ॥ ४ ॥
(मण्डलाग्रं वृद्धिपत्रमुत्पलाध्यर्द्धधारके ।
सपेषण्यौ वेतसास्यं शरार्यास्यत्रिकूर्चके ॥ ५ ॥
कुशास्यं साटवदनमन्तर्वक्त्रार्धचन्द्रके (कम्) ।
बीहिमुखं कुठारी च शलाकाङ्गुलिशस्त्रके ॥ २ ॥
वाङ्डशं करपत्रास्यं कर्तरी नखशस्त्रकम् ।
दन्तलेखनकं सूच्यः कूचो नाम खजाहयम् ॥ ३ ॥
आरा चतुर्विधाकारातथा स्यात्कर्णवेधनी(नम्) ॥ ४ ॥

Sastrās (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.

Maṇḍalāgra, vṛddhipatra, utpala (patra), adhyardhadhāra, sarpa (mukha), eṣaṇī, vetasa (patra), śarāri (mukha), trikūrcaka, kuśapatra, ātavadana (āṭimukhi), antarvaktra, ardhaçañdraka, vṛihimukha, kuṭhāri, śalākā (śastra), aṅguli śastra, baḍīṣa, karapatra, kartari, nakhaśastra, dañtalekhanaka, sūci, kūrca, khaja, the four kinds of ārā, and karṇavedhanaka—are the names of the twenty six sharp instruments.

मण्डलाग्रं फले तेषां तर्जन्यन्तर्नखाकृति ।
लेखने छेदने योग्यं पोथकीशुणिङ्गकादिषु ॥ ५ ॥

Maṇḍalāgra 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 क्षुराकारं छेद भेदनपादने ।
ऋज्वग्रसुन्नते शोफे गम्भीरे च तदन्यथा ॥ ६ ॥
नताग्रं पृष्ठतो दीर्घहस्तवक्रं यथाभ्यम् ।

Vṛdhipatra (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.

उत्पलाध्यधारारूपे भेदने छेदने तथा ॥ ७ ॥

Utpalapatra and adhyardhadhāra (lancets) are for the purpose of splitting and cutting. 7.

सर्पास्यं व्राणकर्णार्शक्षेदनेऽर्धाङ्गुलं फले ।

Sarpyāsya (sarpmukha-serpent faced scalpel) is meant for cutting (excision) of polyps in the nose and ears and has an edge of half aṅgula.

गतेरन्वेषणे शुक्ष्मा गण्डपदमुखैषणी ॥ ८ ॥

Eṣāṇī (sharp probe) meant for exploring sinuses, is smooth and shaped like the mouth of an earthworm. 8.

भेदनार्थेऽपरा सूचीमुखा मूलनिविष्टखा ।

Another kind of Eṣāṇī (probe) meant for splitting, has its face like a needle, with a slit (hole) at its root.

वेतसं व्यथने स्रावये शरार्थास्यत्रिकूर्चके ॥ ९ ॥

Vetasapatra śastra is for puncturing; Sarārimukhī (shaped like a heron's beak-a kind of scissors) and trikūrcaka (three spiked brush-like instrument) are meant for draining out fluids. 9.

कुशाटावदने स्रावये द्वाहूलं स्यात्तयोः फलम् ।

Kuśapatra (razor resembling blade of kuśa grass) and Āṭimukha (razor resembling the beak of a hawk, bistuary) are meant for draining and their edge is two aṅgula (in length).

तद्वदन्तसुखं तस्य फलमध्यर्धमहूलम् ॥ १० ॥
अर्धबन्द्राननं चैतत्

Similarly the Añtarmukha (is meant for draining), its edge is one and half aṅgula (in length) and shaped like half-moon. 10.

तथाऽध्यघृहूलं फले ।
व्रीहिघकशं प्रयोज्यं च तच्छिरोदरयोर्व्यधे ॥ 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.

पृथुः कुठारी गोदन्तसदशाधारूलानना ।
तयोर्ध्वदण्डया विच्छेदुपर्यस्थनां 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.

ताङ्ग्री शालाका छिमुखी मुखे कुरुषकाकृतिः ।
छिङ्गानां तथा विच्छेत्

Śalākā (rod) made of copper, with two faces (edges on either side) shaped like the bud of kurabaka, meant for piercing the lens in liṅganāśa (cataract couching). 13.

कुर्यादङ्गुलिशास्त्रकम् ॥१३॥

मुद्रिकानिर्गतमुखं फले त्वर्धाङ्गुलायतम् ।
योगतो वृद्धिपत्रेण मण्डलाग्रेण वा समम् ॥१४॥
तत्प्रदेशिन्यग्रपर्वप्रमाणार्पणमुद्रिकम् ।
सूत्रबद्धं गलस्तोरोगच्छेदनभेदने ॥१५॥

Aṅguliśastra (finger knife) should be prepared so as to have an orifice, the edges of which form the face (cutting edge), with its edge half aṅgula in width, resembling either vṛddhipatra or maṇḍalāgra, 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.

ग्रहणे शुण्डकार्मादेर्चिदिशं सुनताननम् ।

Baḍīṣa (sharp hook) with a bent face is meant for holding enlarged uvula, arma (pterygium) etc.

छेदेऽस्थनं करपत्रं तु सरधारं दशाङ्गुलम् ॥१६॥
चिस्तारे द्युङ्गुलं सूक्ष्मदन्तं सुत्सर्ववन्धनम् ।

Karapatra (saw) is meant for cutting of the bone, should have strong edge, of ten aṅgula (in length) and width of two aṅgula, with fine (sharp, small) teeth and with a handle to be held tight with the fist. 16.

सायुसूत्रकच्छेदे कर्तरी कर्तरीनिभा ॥१७॥

Kartari (scissors) meant for cutting tendons, threads, hairs etc., is like scissors (which is commonly used by others).

वक्रजुधारं द्विमुखं नखशास्त्रं नवाङ्गुलम् ।
सूक्ष्मशाल्योदधृतिच्छेदभेदप्रच्छान्तेष्वने ॥१८॥

Nakhaśastra (nail parer), has cured or straight edge, two faced (sharp edge on both sides), nine aṅgula in length,

to be made use of for removing minute foreign bodies, excision, splitting, scarifying and scraping. 18.

एकधारं चतुर्कोणं प्रबद्धाकृति चैकतः ।
दन्तलेखनकं तेन शोधयेदन्तशर्कराम् ॥१९॥

Dañtalekhanaka (dental lancet, scapper) has one edge, four angles, shaped like a knot on one side, is meant for scrapping the tartar on the teeth. 19.

वृत्ता गूढदढाः पाशे तिस्रः सूच्योऽत्र सीवने ।
मांसलानां प्रदेशानां च्यस्मा च्यहुलमायता ॥२०॥
अल्पमांसास्थिसन्धिस्थवणानां च्यहुलायता ।

Sūci (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 aṅgula, for use in less fleshy places, bony joints and wounds on joints, with a length of two aṅgula. 20.

त्रीहिवक्षा घनुर्वक्षा पक्षामाशयमर्मसु ॥२१॥
सा सार्धच्छुला

Vrihimukha sūci (curved needle) is bent like a bow, meant for use (sewing/suturing) of intestines, stomach and vital spots and two and half aṅgula (in length). 21.

सर्ववृत्तास्ताश्चतुरङ्गलाः ।
कूचो वृत्तैकपीठस्थाः सप्ताष्टौ वा सुवन्धनाः ॥२२॥
स योज्यो नीलिकाव्यङ्गकेशशातेषु कुट्टने ।

Kūrca (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 nilikā (blue patches), vyāṅga (dark patches on the face) and loss of hair etc. 22.

अर्धच्छुलमुखैर्वृत्तैरस्थामिः कण्टकैः खजाः ॥२३॥
पाणिभ्यां मथ्यमानेन ब्राणात्तेन हरेदसृक् ।

Khaja (churner) has face of half aṅgula 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

व्यधनं कर्णपालीनां यूथिकामुकुलामनम् ॥२४॥

Karṇapālī vyadhana-(instrument for puncturing the earlobe), should have its face in the shape of bud of yūthikā (jasmine). 24.

आराऽर्धाङ्गुलवृत्तास्या तत्प्रवेशा तथोर्ध्वतः ।
चतुरन्ना, तया विध्येच्छोफं पक्षामसंशये ॥२५॥
कर्णपालीं च बहलाम् बहलायाश्च शस्यते ।
सूची त्रिभागसुविरा त्यक्तुला कर्णवेधनी ॥२६॥

Āra (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.

Anu śastrāṇi—(accessory instruments) :—

जलौकः क्षारदहनकाचोपङ्गनस्तादयः ।
अलौहान्यनुशङ्खाणि, तान्येवं च विकल्पयेत् ॥२७॥
अपराण्यपि यन्नादीभ्युपयोगं 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.

Śastra kāryāṇi--(functions of sharp instruments) :—

उत्पाद्यपाद्यसीव्यैष्यलेख्यप्रच्छानकुट्टनम् ॥२८॥
ठेदं भेदं व्यधो मन्थो ग्रहो दाहश्च तत्क्षयाः ।

Utpātana (extracting), pātana (tearing/splitting), sivana (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.

Śastra doṣa—(defects of sharp instruments) :—

कुण्ठखरडतनुस्थूलहस्पदीर्घत्ववक्रताः ॥२९॥
शखाणां खरधारस्थमष्टौ दोषाः प्रकीर्तिताः ।

Bluntness, brokenness, thinness, stoutness, smallness, lengthyness, curvedness and rough edge—are the eight defects of sharp instruments. 29.

Śastragrahaṇa vidhi—(method of holding sharp instruments) :—

छेदभेदनस्तेष्यार्थं शस्त्रं वृन्तफलान्तरे ॥३०॥
तर्जनीमध्यमाहुष्टैर्गङ्गायात्सुसमाहितः ।
विस्त्रावणानि वृन्ताग्रे तर्जन्यकुष्ठकेन च ॥३१॥
तलप्रच्छन्नवृन्ताग्रं ग्राहां व्रीहिमुखं मुखे ।
मूलेष्वाहरणार्थानि क्रियासौकर्यतोऽपरम् ॥३२॥

For cutting, breaking and scrapping the instrument should be held in between vṛntaphala (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; vrīhimukha 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 kośa—(instrument wallet) :—

स्याज्ञवाङ्गुलविस्तारः सुघनो द्वादशाङ्गुलः ।
क्षोमपत्रोर्णकौशेयदुक्तलमुदुचर्मजः ॥३३॥
विभ्यस्तपाशः सुस्यूतः सान्तरोर्णास्थशस्त्रकः ।
शलाकापिहितास्यश्च 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) :—

जलौकसस्तु सुखिमां रक्तसाधाय योजयेत् ।

Leeches should be made use of for letting out blood from happy persons (tender, not withstanding pain).

दुष्टाम्बुमत्स्य भेकाहिशवकोथमलोद्धवाः ॥३५॥
रक्ताः श्वेता भृशं कृष्णाश्चपलाः स्थूलपिच्छिलाः।
इन्द्रायुधविचित्रोर्ध्वराजयो रोमशाश्च ताः ॥३६॥
सविषा वर्जयेत् ताभिः कण्डूपाकज्वरभ्रमाः।
विषपित्तास्त्रनुत्कार्यं 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 Indrāyudha, those which have varied lines on their back, and which are very hairy are Saviṣa (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). 35-36½.

शुद्धाम्बुजाः पुनः ॥३७॥
निर्विषाः शैवलश्यावा वृत्ता नीलोर्ध्वराजयः।
कषायपृष्ठास्तन्वङ्गयः किञ्चित्पीतोदराभ्य याः ॥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 Nirviṣa (non-poisonous) (so can be used). 37-38.

ता अप्यसम्यग्वमनात् प्रततं च निपातनात्।
सीदन्तीः सलिलं प्राप्य रक्तमत्ता इति त्यजेत् ॥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) :—

अथेतरा निशाक्लक्ष्युक्तेऽस्मसि परिसुताः।
अघन्तिसोमे तक्ते धा पुनश्चाश्वासिता जले ॥४०॥
लागयेद्दृतमृतस्तम्यरक्तशङ्खनिपातनैः ।
पिवन्तीरुचस्कन्धाश्च्छादयेन्मृदुवाससा ॥४१॥

Others (which are suitable) which are kept for short time either in water containing paste of niṣa (termuric), avaṇti-

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.

समपृक्तादुष्टशुद्धास्वारजलौका दुष्टशोणितम् ।
आदते प्रथमं हंसः क्षीरं क्षीरोदकादिव ॥४२॥
(गुलमार्शोविद्रधीन् दुष्टवातरक्तगलामयान् ।
नेत्ररुचिवषवीसर्पान् शमयन्ति 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).

दंशस्य तोदे कण्डां वा मोक्षयेत वामयेष्व ताम् ।
पटुतैलाक्षदानां स्तुष्णकरडनरूपिताम् ॥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.

रक्षन् रक्तमशाद्यः 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 पटुता दाढ्यं सम्यग्वान्ते जलौकसाम् ॥४४॥
क्लमोऽतियोगान्मृत्युर्वा दुर्बान्ते स्तब्धता 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.

अन्यत्रान्यत्र ताः स्थाप्या घटे मृत्याम्बुगर्भिणि ॥४५॥
लालादिकोथनाशार्थं, सविषाः 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.

अशुद्धौ स्रावयेदंशान् हरिद्रागुडमाक्षिकैः ॥४६॥
शतधौताज्यपिचवस्ततो लेपाश्च शीतलाः ।

When (in doubt of) impurity, the site of the bite should be made to bleed by applying paste of haridrā, guḍa (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).

दुष्टरक्तपगमनात्सद्यो रागरुजां शमः ॥४७॥

With the removal of vitiated blood, the redness and pain subside immediately. 47.

अशुद्धं चलितं स्थानात्स्थितं रक्तं ब्रणाशये ।
व्यम्लीभवेत्पर्युषितं तस्मात्त्वावयेत्पुनः ॥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.

युख्यान्नालाबुष्टिकां रक्ते पित्तेन दूषिते ।
तासामनलसंयोगात् युख्यात्तु कफवायुना ॥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 दुष्टं रुधिरं न शृङ्खेण विनिर्हरेत् ।
स्कन्धत्वात् वातपित्ताभ्यां दुष्टं शृङ्खेण निर्हरेत् ॥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 बद्धोपरि द्वादं रजवा पट्टेन वा सम्म ।
स्नायुसन्ध्यस्थिमर्माणि त्यजन् प्रच्छानमाचरेत् ॥५१॥

अधोदेशप्रविसुतैः पद्मैरुपरिगामिभिः ।
न गाढघनतिर्यग्भिर्न पदे पदमाचरन् ॥५२॥

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).

प्रच्छानेकदेशस्थं प्रथितं जलजन्मभिः ।
हरेच्छृङ्गादिभिः सुप्रमसून्ध्यापि शिराव्यधैः ॥५३॥

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.

प्रच्छाने पिण्डते वा स्यात् अवगाढे जलौकसः ।
त्वक्स्थेऽलाकुषटीशङ्गम् सिरैव व्यापकेऽसृजिः ॥५४॥
वातादिधाम वा शृङ्गजलौकोलाकुभिः क्रमात् ।

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. 54₂.

ऋतासृजः प्रदेहादैः श्रीतैः स्याद्वायुकोपतः ॥५५॥
सतोदकण्डः शोफस्तं सर्पिषोषणे लेखयेत् ॥५६॥

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 श्रीबैद्यपतिर्सिंहग्रहसूनुभीमद्वाभट्टविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने शास्त्रविधिर्नाम षड्विशोऽध्यायः ॥ २६ ॥

Thus ends the chapter-Sastra vidhi-the twenty-sixth in Sūtrasthāna in Aṣṭāṅgahṛdaya saṃhitā written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

सप्तविंशोऽध्यायः ।

Chapter—27

SIRĀVYADHA VIDHI (Procedure of venesection)

अथातः सिराव्यधिविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

Now, we shall expound the chapter Sirāvyadha vidhi—procedure of cutting the vein (venesection); thus said Ātreya and other great sages.

Śuddharakta lakṣaṇa—(properties of pure blood) :—

मधुरं लवणं किञ्चिदशीतोष्णमसंहतम् ।
पश्चेन्द्रगोपहेमाविशशलोहितलोहितम् ॥ १ ॥
लोहितं प्रभवः शुद्धं, तनोस्तेनैव च स्थितिः ।

Slightly sweet and salt (in taste and actions), neither cold nor hot (in others words, warm), not coagulated (liquid), resembling a lotus, Iñdragopa 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. 1-1₂.

Notes :—Aruṇadatta 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 Aruṇadatta

Duṣṭarakta karma—(actions of vitiated blood) :—

तत्पित्तश्लेष्मलैः प्रायो दूष्यते कुरुते ततः ॥ २ ॥
विसर्पविद्धिसीहगुल्माग्निसदनज्वरान् ।
मुखनेत्रशिरोरोगमदत्तड्लब्धणास्यताः ॥ ३ ॥
कुष्ठवाताळ्जपित्ताळ्जकट्स्लोद्विरणभ्रमान् ।
शीतोष्णस्त्रिघरूक्षादैरुपकान्ताश्च ये गदाः ॥ ४ ॥
सम्यक्साध्या न सिध्यन्ति ते च रक्तप्रकोपजाः ।

It (blood) usually gets vitiated by pitta and śleṣman (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 श्वावयितुं रक्तमुद्रिक्तं व्यधयेत्सराम् ॥ ५ ॥

In order to drain out the vitiated blood in these diseases, veins should be cut. 5.

Siravyadha anarhāḥ—persons unsuitable for venesection.

न तूनषोडशातीतसप्तत्यब्दसृतासृजाम् ।
अस्त्रिग्धास्वेदितात्यर्थस्वेदितानिलरोगिणाम् ॥ ६ ॥
गर्भिणीसूतिकाजीर्णपित्तास्त्रश्वासकासिनाम् ।
अतीसारोदरच्छर्दिपाण्डुसर्वाङ्गशोफिनाम् ॥ ७ ॥
स्नेहपीते प्रयुक्तेषु तथा पञ्चसु कर्मसु ।
नायन्त्रितां सिरां विघ्नेन तिर्यङ्गाण्यनुत्थिताम् ॥ ८ ॥
नातिशीतोष्णवाताभ्रेष्वन्यत्रात्ययिकाद्रदात् ।

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.

Vradhana sthāna nirdeśa—(selection of site of venesection) :—

शिरोनेत्रविकारेषु ललाट्यां मोक्षयेत्सराम् ॥९॥
 अपाङ्गस्थामुपनास्यां वा कर्णरोगेषु कर्णजाम् ।
 नासारोगेषु नासाग्रे स्थिताम् नासाललाट्योः ॥१०॥
 पीनसे मुखरोगेषु जिह्वौष्ठवनुतालुगाः ।
 जन्मदूर्धग्रन्थिषु ग्रीवाकर्णशङ्खशिरः श्रिताः ॥११॥
 उरोपाङ्गललाटस्था उन्मादे उपस्मृतौ पुनः ।
 हनुसन्धौ समस्ते वा सिरां भ्रूमध्यगामिनीम् ॥१२॥
 विद्रधौ पार्श्वशूले च पार्श्वकक्षास्तनान्तरे ।
 तृतीयकेऽसयोर्मध्ये स्कन्धस्याधश्चतुर्थके ॥१३॥
 ग्रवाहिकायां शूलिन्यां थोणितो द्वाङ्गुले स्थिताम् ।
 शुक्रमेद्रामये मेढे ऊरुगां गलगण्डयोः ॥१४॥
 गृधस्यां जानुनोऽधस्तादूर्ध्वं वा चतुरङ्गुले ।
 इन्द्रियस्तेरधोउपच्यां द्वाङ्गुले चतुरङ्गुले ॥१५॥
 ऊर्ध्वं गुलफस्य सकथ्यतौ, तथा कोष्टुकशीर्षके ।
 पाददाहे खुडे हृष्टे विपाद्यां वातकण्टके ॥१६॥
 चिप्पे च द्वयङ्गुले विघ्नेदुपरि क्षिप्रमर्मणः ।
 गृधस्यामिव विश्वाच्याम् यथोक्तानामदर्शने ॥१७॥
 मर्महीने यथासन्ने 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 aṅgula 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 gṛdhraśī (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 kroṣṭukaśirṣa (inflammatory swelling of the knee joint appearing like the head of a jackal) that (vein) situated four aṅgula above the ankle; in pāda-dāha (buring sensation of the soles), khuḍa (gout), pāda-harṣa (pins and needles in the feet), vipādikā (fissures of the feet), vātakaṇṭaka (sprain of the foot/ankle) and cippa (a diseases 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 viśvācī (pain in the arms) in the same way as that of gṛdhraśī (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.

Siravyadha vidhi—(procedure of venesection) :—

अथ छिंगधत्तुः सज्जसर्वोपकरणे बली ॥१८॥
 कृतस्वस्त्ययनः छिंगधरसान्नप्रतिभोजितः ।
 अभिताप्यातपस्थिष्ठो जानूञ्चासनसंस्थितः ॥१९॥
 मृदुपद्मास्केशान्तो जातुस्थापितकूर्परः ।
 मुष्टिभ्यां वस्त्रगर्भाभ्यां मन्ये गाढं निपोडयेत् ॥२०॥
 दृत्सप्रपीडनोत्कासगण्डाभानानि चाचरेत् ।
 पृष्ठतो यन्त्रयेष्वैवं वस्त्रमादेष्यमारः ॥२१॥
 कन्धरायां परिक्षिप्य न्यस्यान्तर्वामतर्जनीम् ।
 एषोऽन्तर्मुखवर्णानां सिराणां यद्यगे विधिः ॥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, caughing, 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 मध्यमयाऽङ्गुल्या वैद्योऽङ्गुष्ठविमुक्त्या ।
ताडयेत् उत्थितां श्वात्वा स्पर्शाद्वाऽङ्गुष्ठपीडनैः ॥२३॥
कुठार्या लक्षयेन्मध्ये वामहस्तगृहीतया ।
फलोद्देशे सुनिष्कम्पं सिरां, तद्वच्च मोक्षयेत् ॥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.

विध्येद्वौहिमुखेन तु ।
अङ्गुष्ठेनोष्ममय्याग्रे नासिकामुपनासिकाम् ॥२५॥

The vein (of the nose) should be cut with the vrihimukha śastra (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.

अभ्युष्टतविदृष्टप्रजिह्वस्याधस्तदाभ्याम् ।

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.

यद्ययेत्स्तनयोरुर्ध्वं श्रीघाश्चित्सिराव्यधे ॥२६॥
पाषाणणर्भहस्तस्य जानुस्थे प्रसृते भुजे ।
कुक्षेरारम्भ्य मृदिते विध्येद्वौर्ध्वपट्टके ॥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. 25½-27.

विद्येद्वस्तसिरां बाहावनाकुञ्जितकूर्परे ।
बद्धा सुखोपविष्टस्य मुष्टिमङ्गुष्ठगर्भिणम् ॥२८॥
ऊर्ध्वं विद्यप्रदेशात्त एष्टिकां चतुररुग्गुले ।

The veins of the hand be cut, when the patient is sitting comfortably, keeping his arm straight without bending at the elbow, clenching the fist with the fingers folded inside, a band of cloth tied, four aṅgula above the site of cutting. 28-28½.

विद्येदाश्ववमानस्य बाहुभ्यां पार्श्वयोः सिराम् ॥२९॥
प्रहृष्टे मेहने जङ्घासिरां जानुन्यकुञ्जिते ।

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 सुस्थितेऽधस्ताज्ञानुसन्धेनिपीडिते ॥३०॥
गाढं कराश्यामागुलफं चरणे तस्य चोपरि ।
द्वितीये कुञ्जिते किञ्चिदारुढे हस्तवच्छतः ॥३१॥
बद्धा विद्येत्सिराम् ।

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.

इथमनुकेष्वपि कल्पयेत् ।
तेषु तेषु प्रदेशेषु तत्तद्यन्नमुपायवित् ॥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.

मांसले निक्षिपेदेशो द्रीहास्यं द्रीहिमात्रकम् ।
यथार्धमस्त्वामुपरि सिरां विद्यन् कुठारिकाम् ॥३३॥

On fleshy parts, the vrīhimukha śastra (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.

सम्यग्विद्धा स्वेद्धारां यन्ते मुके तु न स्वेत ।
अल्पकालं वहत्यल्पं, दुर्विद्धा तैलचूर्णनैः ॥३४॥
सशब्दमतिविद्धा तु स्वेतःस्वेत धार्यते ।

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.

Āsruti kārana (causes for non-flowing) :—

भीमूर्ढ्यवृशैथित्यकुण्ठशखातिरुपयः ॥३५॥
क्षामत्ववेगितास्वेदा रक्तस्याद्युतिहेतवः ।

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.

असम्यगस्ये स्वति वेल्लव्योषनिशानतौः ॥३६॥
सागारधूमलवणतैलैर्दिशाच्छिरामुखम् ।
सम्यक्प्रवृत्ते कोणेन तैलेन लवणेन च ॥३७॥

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 lavaṇa, when the blood is flowing out properly, the site should be smeared with warm oil and lavaṇa (salt). 36-37.

अग्रे स्वति दुष्टास्यं कुसुमभादिष पीतिका ।

Vitiated blood flows out first, just like the yellow (juice) from the seeds of kusum̄bha (before its oil flows out)

सम्यक्प्रवृत्त्वा स्वयं तिष्ठेच्छुद्धं तदिति नाहरेत् ॥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.

यत्रं विसुच्य मूर्छार्थां धीजिते व्यजनैः पुनः ।
स्वाधयेनमूर्छति पुनस्त्वपरेद्युक्त्यहेऽपि वा ॥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.

Dusṭarakta lakṣaṇa—(characteristics of vitiated blood) :—

वाताच्छयाद्यारुणं रुक्षं वेगस्त्राव्यच्छुफेनिलम् ।
पित्तात् पीतासितं विस्तमस्कन्धौष्ण्यात्सचन्द्रिकम् ॥४०॥
कफात् क्षिरधमसृक्पाण्डु तत्तुमत्पिच्छिलं घनम् ।
संसृष्टलिङ्गं संसर्गात् त्रिदोषं मलिनाविलम् ॥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 unctous, pale (yellowish-white) in colour, has small threads, is slimy and thick; by combination of two doṣas, there will be mixed features, the blood vitiated by all the doṣas (increased simultaneously) will be dirty and thick. 40-41.

Sravapramāṇa—(quantity of flow) :—

अशुद्धौ बलिनोऽप्यशं न प्रस्थात्सावयेत्परम् ।
अतिशुतौ हि सृत्युः स्याहारुणा वा चलामयाः ॥४२॥
तथाभ्यङ्गरसस्तीरकपानानि भेषजम् ।

Vitiated blood more than one prastha ($13\frac{1}{2}$ 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.

स्तुते रक्ते शनैर्यज्ञमपनीय हिमाम्बुना ॥४३॥
प्रस्ताव्य तलसोताकं बन्धनीयं सिरामुखम् ।

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.

अशुद्धं स्नावयेद्भूयः सायमह्यपरेऽपि वा ॥४४॥
स्त्रेहोपस्फृतदेहस्य पक्षाद्वा भृशद्विषतम् ।

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.

किञ्चिद्दिशोषे दुष्टास्त्रे नैव रोगोऽतिवर्तते ॥४५॥
सशोषमप्यतो धार्यं न चातिस्त्रितमाचरेत् ।

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.

हरेच्छुङ्गादिभिः शोषम् प्रसादमथवा नयेत् ॥४६॥
शीतोपचारपित्तास्त्रक्षियाशुद्धिविशोषणैः ।
दुष्टं रक्तमनुद्रिक्तमेवमेव प्रसादयेत् ॥४७॥

Such residual blood may be removed by making use of the sucking horn etc. or it can be purified (of dosās) by administering cold comforts, therapies prescribed for rakta-pitta (bleeding diseases), purificatory therapies (emesis, purgation etc.) and by methods of making the body thin. Even the blood which is vitiated (by the dosās) but not increased in quantity should be treated by these methods only. 46-47.

* रक्ते त्वतिष्ठति क्षिप्रं स्तम्भनीमाचरेत्क्षयाम् ।
रोधप्रियज्ञुपत्तङ्गमाषयष्ट्याहगैरिकैः ॥४८॥
मृत्कपालाज्ञनक्षौममषीक्षीरित्वगङ्कुरैः ।
विचूर्णयेद्वृणमुखं पद्मकादिहिमं पिषेत् ॥४९॥
तामेव वा सिरां चिद्येष्टाधात्तस्मादनन्तरम् ।
सिरामुखं वा त्वरितं दहेत्तसशलाकया ॥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, yasti, gairika, mṛtkapāla (pot sherd), añjana, kṣhauma maṣi (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.

उत्तमार्गं यज्ञनिपीडनेन स्वस्थानमायान्ति पुनर्न याघत् ।
दोषाः प्रदुष्टा रुधिरं प्रपञ्चास्तावद्विताहारविहारभाक् स्यात् ॥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.

नात्युष्णशीतं कथु दीपनीयं रक्तेऽपनीते हितमन्नपानम् ।
तदा शरीरं हनवस्थितासृग्मिविशेषादिति' रक्षितव्यः ॥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.

प्रसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छन्तमन्याहतपर्कृतेगम् ।
सुखान्वितं पुष्टिवलोपपन्नं विशुद्धरक्तं तुरुषं बदन्ति ॥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 श्रीवैद्यपतिसिंहगुप्तसूनुभीमद्वाभटविरचितायामषाङ्गदयसंहितायां
सत्रस्थाने शिराव्यधिधिर्नाम सर्वाद्यशोऽध्यायः ॥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.

अष्टाविंशतितमोऽध्यायः ।

Chapter—28

ŚALYAHARANA VIDHI—(removal of foreign bodies)

अथातः शल्याहरणविधिमध्यायं व्याख्यास्यामः ।

इति ह स्मादुरात्रेयादयो महर्षयः ।

Now, we shall expound the chapter-Śalyāharana vidhi—methods of removal of foreign bodies; thus said Ātreya and other great sages.

Śalya gati—(direction of entry of foreign bodies) :—

वक्रजुतिर्यगूर्ध्वाधः शल्यानां पञ्चधा गतिः ।

Irregular (curved), straight, horizontal, upward and downward—are the five gati (directions of movement of the foreign bodies).

Saśalya vrana—(ulcer with a foreign body inside) :—

ध्यामं शोफरुजावन्तं स्ववन्तं शोणितं मुहुः ॥ १ ॥

अभ्युद्रतं बुहुदवत्पिण्डिकोपचितं व्रणम् ।

मृदुमांसं च जानीयादन्तः शल्यं समासतः ॥ 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.

विशेषात्स्वगते शल्ये विवर्णः कष्ठिनायतः ।

शोफो भवति मांसस्थे चोषः शोफो विवर्द्धते ॥ ३ ॥

पीडनाक्षमता पाकः शल्यमार्गो न रोहति ।

पेश्यन्तरगते मांसप्राप्तवच्छूयथुं 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.

आक्षेपः ज्ञायुजालस्थ संरम्भस्तम्भवेदनाः ।
 ज्ञायुगे दुर्हरं चैतत् सिराध्मानं सिराश्रिते ॥ ५ ॥
 स्वकर्मगुणहानिः स्थात्स्वोतसां स्वोतसि स्थिते ।
 धमनीस्थेऽनिलो रक्तं केनयुक्तमुदीरयेत् ॥ ६ ॥
 निर्याति शब्दधान् स्थाच्छ हृष्टासः साङ्गवेदनः ।
 सङ्घर्षे बलधानस्थिसन्धिप्राप्तेऽस्थिपूर्णता ॥ ७ ॥
 नैकरूपा रजोऽस्थिस्थे शोफः तद्वच्च सन्धिगे ।
 चेष्टानिवृत्तिश्च भवेत् आटोपः कोष्ठसंश्रिते ॥ ८ ॥
 आनाहोऽञ्जशाकून्मूत्रदर्शनं च व्रणानने ।
 विद्यान्मर्मगतं शल्यं मर्मविद्वोपलक्षणैः ॥ ९ ॥
 यथास्वं च परिस्नावैस्त्वगादिषु विभावयेत् ।

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. 5-9½.

रुक्षते शुद्धदेहानामनुलोमस्थितं तु तत् ॥ १० ॥
 दोषकोपाभिघातादिक्षोभाद्युपोऽपि बाधते ।

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.

Salyasthana nirṇaya—(method of detection of the site of foreign body):—

त्वचनष्टे यत्र तत्र स्युरभ्यङ्गस्वेदमर्दनैः ॥११॥
 रागरुद्धाहसंरम्भा यत्र चाज्यं विलीयते ।
 आशु शुच्यति लेपो वा तत्स्थानं शस्यवद्वदेत् ॥१२॥
 मांसप्रणष्टं संशुद्धया कर्शनाच्छुलथतां गतम् ।
 क्षोभाद्रागागादिभिः शल्यं लक्षयेत् तद्वदेव च ॥१३॥
 पेश्यस्थिसन्धिकोष्ठेषु नष्टम् अस्थिषु लक्षयेत् ।
 अस्थनामभ्यञ्जनस्वेदवन्धपीडनमर्दनैः ॥१४॥
 प्रसारणाकुञ्चनतः सन्धिनष्टं तथाऽस्थिवत् ।

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 purificatory 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.

नष्टे चायुशिरास्रोतोधमनीज्वसमे पथि ॥१५॥
 अभ्युक्तं रथं लण्डवक्रमारोय रोगिणम् ।
 शीघ्रं नयेत्ततस्तस्य संरस्माच्छुल्यमादिशेत् ॥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.

मर्मनष्टं पृथुङ्गोक्तं तेषां मांसादिसंश्रयात् ।

Features of those concealed, in vulnearable spots are not described seperately because such spots are composed of muscles and other tissues only (the features of which have been described already.)

सामान्येन सशल्यं तु क्षोभिण्या क्रियया सरुक् ॥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.

वृत्तं पृथु चतुष्कोणं त्रिपुटं च समासतः ।
अदृश्यशल्यसंस्थानं ब्रणाकृत्या 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

Śalyaharana-(removal of foreign bodies) :—

तेषामाहरणोपायौ प्रतिलोमानुलोमकौ ।
अर्धचीनपराचीने निर्हरेत्तद्विपर्ययात् ॥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.

सुखाहार्यं यतश्चिछत्वा ततस्तिर्यगतं हरेत् ।

Those which have entered from sideward (horizontally) should be removed by cutting it conveniently. 19½.

शल्यं न निर्घात्यमुरः कक्षावङ्गणपार्श्वगम् ॥२०॥
प्रतिलोममनुत्तुण्डं छेदं पृथुमुखं च यत् ।
नैवाहरेद्विशल्यम् नष्टं चा निरुपद्रवम् ॥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.

Aharāṇa vidhi-(means and methods of removal) :—

अथाहरेत्करप्राप्यं करेणैव इतरत्पुनः ।
अदृश्यं सिंहाहिमकरवर्मिकर्कटकाननैः ॥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.

अदृश्यं ब्रणसंस्थानाद् ग्रहीतुं शक्यते यतः ।
कङ्कभृङ्गाहृष्टकुररशारारीघायसाननैः ॥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), śarārī (a kind of heron) and vāyasa (crow). 23.

सन्दंशाभ्यां त्वगदिस्थम् तालाभ्यां सुषिरं हरेत् ।
सुषिरस्थं तु नलकैः शेषं शेषैर्यथायथम् ॥२४॥

Those which are lodged in the-skin, should be removed with the help of sañḍamśa (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.

शरोणं वा विशस्यादौ ततो निलोहितं ब्रणम् ।
कृत्वा पृतेन संस्वेद्य बद्धाऽचारिकमादिशेत् ॥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.

सिरास्त्रायुविलग्नं तु चालयित्वा शलाकया ।

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 शाल्यं त्रासितस्य हिमाभ्वना ॥२६॥
ततः स्थानान्तरं प्राप्तमाहरेच्चधायथम् ।
यथामार्गं दुराकर्षम् अन्यतोऽप्येवमाहरेत् ॥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.

अस्थिदण्डे नरं पद्मयां पीडयित्वा विनिर्वरेत् ।
इत्यशक्ये सुबलिभिः सुगृहीतस्य किङ्करैः ॥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.

तथाऽप्यशक्ये वारङ्गं वक्तीकृत्य धनुर्ज्यया ।
सुबद्धं वक्त्रकट्टके वधीयात्सुसमाहितः ॥२९॥
सुसंयतस्य पञ्चाङ्गया वाजिनः कशयाऽथ तम् ।
ताडयेदिति मूर्धनं वेगेनोन्नमयन् यथा ॥३०॥
उद्धरेच्छल्यम्

If not possible even by that method, the tail end (feather-tied 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 ।
बन्धा दुर्बलवारङ्गं कुशाभिः शाल्यमाहरेत् ॥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.

श्रव्यथुग्रस्तवारङ्गं शोफमुत्पीड्य युक्तिः ।
मुद्राराहतया नाड्या निर्घात्योत्तुण्डितं 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.

तैरेव चानयेन्मार्गममार्गोत्तुण्डितं तु यत् ।
सृदित्वा कर्णिनां कर्णं नाड्यास्येन निगृह्य वा ॥३३॥

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.

अयस्कान्तेन निष्कर्णं चिवृतास्यमृजुस्थितम् ।

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.

पक्षाशयगतं शल्यं विरेकेण विनिर्हरेत् ॥३४॥

Foreign bodies which have entered the large intestine can be removed by inducing purgations. 34.

दुष्टवातविषस्तन्यरक्तोयादि चूषणैः ।

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.

कण्ठस्रोतोगते शल्ये सूत्रं कण्ठे प्रवेशयेत् ॥३५॥
विसेनात्ते ततः शल्ये विसं सूत्रं समं हरेत् ।

If the foreign body has gone into the passage of the throat, a lotus stalk (spunge 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.

नाड्याऽग्नितापितां क्षिप्त्वा शलाकामप्यस्थरीकृताम् ॥३६॥
आनयेज्जातुषं कण्ठात् जतुदिग्धामजातुषम् ।

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.

केशोन्दुकेन पीतेन द्रवैः करटकमाक्षिपेत् ॥३६॥
सहसा सूत्रबद्धेन वमतः तेन चेतरत् ।

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 मुखनासाभ्यामाहतुं परतो नुदेत् ॥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.

अप्पानस्कन्धधाताभ्यां ग्रासशल्यं प्रवेशयेत् ।

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.

सूक्ष्माक्षिवणशल्यानि क्षौमवालजलैर्हरेत् ॥३८॥

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 विघ्नुयादवाक्षिरसमग्यतम् ।
वामयेषामुखं भस्मराशौ वा निखनेश्वरम् ॥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.

कर्णेऽम्बुद्युर्णे हस्तेन मथित्वा तैलवारिणी ।
क्षिपेदधोमुखं कर्णं हन्याद्राऽचूषयेत 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.

कीटे स्रोतोगते कर्णं पूरयैङ्गवणाम्बुना ।
सुकेन वा सुखोणेन मृते क्लेदहरो विधिः ॥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 हेमरूप्यादिधातुजं च चिरस्थितम् ।
ऊष्मणा प्रायशः शाल्यं देहजेन चिरीयते ॥४३॥

Foreign bodies made of lac, gold and other metals remaining for long time, inside the body, get dissolved by the heat of the body. 43.

मृद्गेणुदारुशङ्कास्थिदन्तवालोपलानि न ।
विषाणवेशवयस्तालदारुशाल्यं चिरादपि ॥४४॥
प्रायो निर्भुज्यते तद्दि पचत्याशु 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. 44-44^½.

शल्ये मांसावगाढे चेत्स देशो न विद्यहते ॥४५॥
ततस्तं मर्दनस्वेदशुद्धिकर्षणवृहणैः ।
तीक्ष्णोपनाहपानान्नघनशखपदाङ्गनः ॥४६॥
पाचयित्वा हरेच्छल्यं पाणैषणभेदनैः ।

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.

शल्यप्रदेशयन्त्राणामवेक्ष्य बहुरूपताम् ॥४७॥
तैस्तैरुपायैर्मतिमान् शल्यं विद्यात्तथाऽऽहरेत् ॥४७१॥

Keeping in mind the different and peculiar features of the foreign bodies, their place of lodging and instruments of removal, the intellegent physician should recognise them and remove them by appropriate methods. 47-47½.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाभद्रविरचिता-
यामष्टाङ्गहृदयसंहितायां सूत्रस्थाने शल्याहर-
णविधिनमिष्टाविशोऽध्यायः ॥२८॥

Thus ends the chapter named Śalyāharāṇa vidhi-the twentyeighth of sūtrasthāna of Aṣṭāṅgahṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati Simhagupta.



एकोनतिंशोऽध्यायः ।

Chapter—29

SASTRAKARMA VIDHI—Procedure of surgical operation.

अथातः शस्त्रकर्मविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयाद्यो महर्षयः ।

Now, we shall expound the chapter-Sastrakarma vidhi-procedure of surgical operations, thus said Atreya and other great sages.

ब्रणः सज्जायते प्रायः पाकाच्छूयथुपूर्वकात् ।

तमेषोपचरेत्तस्माद्रक्षन् पाकं प्रयत्नतः ॥ १ ॥

सुशीतलेपसेकास्तमोक्षसंशोधनादिभिः ।

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, purificatory therapies (emesis, purgation) etc. 1.

Trividha śopha—(three stages of swelling) :—

शोफोऽल्पोऽल्पोभरुक्सामः 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

पच्यमानो विवर्णस्तु रागी बस्तिरिवाततः ।

स्फुटतीव सनिस्तोदः साङ्घर्मद्विजूभिकः ॥ ३ ॥

सरम्भारुचिदाहोषातृद्वज्वरानिद्रतान्वितः ।

स्त्यानं विल्पन्दयस्याद्यं ब्रणघत्स्पर्शनासहः ॥ 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.

पक्षेऽल्पवेगता म्लानिः पाण्डुता वलिसम्भवः ।
नामोऽन्तेष्टूष्टिर्मध्ये कण्ठशोफादिमार्दवम् ॥ ५ ॥
स्पृष्टे पूर्यस्य सञ्चारो भवेद्रस्ताचिवाम्भसः ।

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.

शूलं नर्तेऽनिलाहाहः पित्ताच्छोफः कफोदयात् ॥ ६ ॥
रागो रक्ताच्च पाकः स्यादतो दोषैः सशोणितैः ।

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 doṣas and the blood combined together. 6.

पाकेऽतिवृत्ते सुषिरस्तनुत्वगदोषभक्षितः ॥ ७ ॥
वलीभिराचितः इयावः शीर्यमाणतनूरुहः ।

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 doṣas, it is covered with wrinkles, black in colour and body hairs fall off. 7.

कफजेषु तु शोफेषु गम्भीरं पाकमेत्यस्तु ॥ ८ ॥
पक्षलिङ्गं ततोऽस्पष्टं यत्र स्याच्छोतशोफता ।
त्वक्सावर्णं रुजोऽल्पत्वं धनस्पर्शत्वमश्मवत् ॥ ९ ॥
रक्तपाकमिति ब्रूयात्तं प्राणो मुक्तसंशयः ।

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.

Sāstra karma vidhi-(Procedure of surgical operation) :—

अल्पसत्त्वेऽबले वाले पाकाद्वाऽत्यर्थमुद्भवते ॥१०॥
दारणं मर्मसन्ध्यादिस्थिते चान्यत्र 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 सिराद्वायुव्यापदोऽसृगतिस्फुतिः ॥११॥
रुजोऽतिवृद्धिर्दरणं विसर्पो वा क्षतोद्भवः ।
तिष्ठन्नन्तः पुनः पूयः सिराद्वायवसृगामिषम् ॥१२॥
विवृद्धो दहति क्षिप्रं तृणोलपमिवानलः ।

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.

यश्चिन्ननस्याममक्षानादश्च पक्षमुपेक्षते ॥१३॥
श्वपचाविव विशेषौ तावनिश्चितकारिणौ ।

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 शखकर्मणश्चेष्टं भोजयेदन्नमातुरम् ॥१४॥
पानपं पाययेन्मध्यं तीक्ष्णं यो वेदनाश्वमः ।
न मूर्च्छत्यन्नसंयोगान्मत्तः शखं न बुध्यते ॥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 मृदुगर्भाशमसुखरोगोदरातुरात् ।

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.

Pradhāna karma-(operation proper) :—

अथाहृतोपकरणं वैद्यः प्राङ्मुखमातुरम् ॥१६॥
सम्मुखोयन्नियत्वाऽऽशुन्यस्येन्मर्मादि वर्जयन् ।
अनुलोमं सुनिश्चितं शख्मापूयदर्शनात् ॥१७॥
सकृदेवाहरेत्तच्च

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 सुमहत्यपि ।
पाठयेत् द्रव्यज्ञुलं सम्यग्द्रव्यज्ञुलत्र्यज्ञुलान्तरम् ॥१८॥
पषित्वा सम्यगेषण्या परितः सुनिरूपितम् ।
अज्ञलीनालवालैर्वा यथादेशं यथाशयम् ॥१९॥
यतो गतां गतिं विद्यादुत्सङ्गो यत्र यत्र च ।
तत्र तत्र व्रणं कुर्यात्सुविभक्तं निराशयम् ॥२०॥
आयत च विशालं च यथा दोषो न तिष्ठति ।

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.

शौर्यमाशुक्रिया तीक्ष्णं शख्मस्वेदवेष्थू ॥२१॥
असम्मोहध्य वैद्यस्य शख्कर्मणि शस्यते ।

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.

तिर्यक्तिन्द्याल्लाटभूदन्तवेष्टकजनुणि ॥२२॥
कुक्षिकक्षाक्षिकौष्टकपोलगलवङ्गुणे ।
अन्यत्र छेदनात्तिर्यक् सिरास्तायुविपाटनम् ॥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-paścat karma-(post-operative procedures) :-

शर्कोऽवचारिते वाग्भिः शीताम्भोभिष्ठ रोगिणम् ।
आश्वास्य परितोऽङ्गुत्था परिपीड्य ब्रणं ततः ॥२४॥
क्षालयित्वा कषायेण स्रोतेनाम्भोऽपनीय च ।
गुग्गुलवगुरुसिद्धार्थहिङ्गुसर्जरसान्वितैः ॥२५॥
धूपयेत्पुष्पदग्रन्थानिस्वपत्रैर्घृतमूतैः ।
तिलकटकाज्यमधुभिर्यथास्वं भेषजेन च ॥२६॥
दिग्धां वर्ति ततो दद्यात्तरेवाच्छादयेच्च ताम् ।
घृताक्तैः सक्तुभिष्ठोर्च्छ घनां कवलिकां ततः ॥२७॥
निधाय युक्त्या बध्नीयात्पद्मेन सुसमाहितम् ।
पाश्वे सव्येऽपसम्ये वा नाधस्तान्धैव चोपरि ॥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 wipening with cotton wool. Next, the wound should be fumigated with the smoke of guggulu, aguru, siddhārtha, hiṅgu, sarjarasa, paṭu, śadgrañthā or leaves of nimba, 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.

शुचिसूखमट्ठाः पट्टाः कवल्यः सचिकेशिकाः ।
धूपिता मृदवः श्लक्षणा निर्वलीका व्रणे 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 रक्षां रक्षोनिषिद्धये ।
बलि चोपहरैत्तेभ्यः ।

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 मूर्णा च धारयेत् ॥३०॥
लक्ष्मीं गुहामतिगुहां जटिलां ब्रह्मचारिणीम् ।
बचां छत्रामतिच्छत्रां दूर्वां सिद्धार्थकानपि ॥३१॥
ततः स्नेहदिनेहोक्तं तस्याचारं समादिशेत् ।
दिवास्वप्नो व्रणे कण्ठरागरुक्षोफपूयकृत् ॥३२॥

The patient should always wear on his head, potent herbs such as lakṣmī, guhā, atiguhā, jaṭilā, brahmacārīmī, 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.

स्त्रीणां तु स्मृतिसंस्पर्शदर्शनैश्चलितस्तुते ।
शुक्रे व्यवायजान् दोषानसंसर्गं प्यवाप्नुयात् ॥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.

(व्रणे श्वयथुरायासात् स च रागश्च जागरात् ।
तो च रुक् च दिवास्वापात्ताश्च मृत्युश्च मैथुनात् १)

(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).

भोजनं च यथासात्मयं यवगोधूमषष्टिकाः ।
 मसूरमुद्रतुवरीजीवन्तीसुनिषण्णकाः ॥३४ ।
 बालमूलकवार्ताकतण्डुलीयकवास्तुकम् ।
 कारचेह्नककौटपटोलकटुकाफलम् ॥३५ ।
 सैन्धवं दाढिमं धात्री घृतं तस्हिमं जलम् ।
 जीर्णशाल्योदनं स्निग्धमरुपमुण्णोदकोत्तरम् ॥३६॥
 भुजानो जाङ्गलैर्मैसैः शीघ्रं व्रणमपोहति ।

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), jīvañtī, suniṣaṇṇaka, tender mūlaka, vārtāka, taṇḍuliyak vastūka, kāravellā, karkoṭa, paṭola, kaṭukaphala (fruit of kaṭurohinī) saiñdhava, dāḍima, 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.

अश्रितं मात्रया काले पश्यं याति जरां सुखम् ॥३७॥
 अजीर्णत्वनिलादीनां विभ्रमो वलवान् भवेत् ।
 ततः शोफरुजापाकदाहानाहानवाप्नुयात् ॥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.

नवं धान्यं तिलान् माषान् मद्यं मांसमजाङ्गलम् ।
 क्षीरेक्षुविकृतीरम्लं लवणं कटुकं त्यजेत् ॥३९॥
 यज्ञान्यदपि विष्णिभं चिदाहि गुरु शीतलम् ।
 वर्गोऽयं नवधान्यादिर्विनिः सर्वदोषकृत् ॥४०॥

Nacent grains, tila, māṣa, wines, 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 dosās in persons suffering from ulcers. 39-40.

मदं तीक्ष्णोज्जक्षास्त्वमाशु व्यापादयेद्वणम् ।

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 $\frac{1}{2}$.

वालोशीरैश्च वीजयेत न चैनं परिघटयेत् ॥४१॥
न तु देहं च कण्डूयेष्टमानश्च पालयेत् ।
स्निग्धवृद्धिजातीनां कथाः शृणवन्मनः प्रियाः ॥४२॥
आशावान् व्याधिमोक्षाय क्षिप्रं ब्रणमपोहति ।

The ulcer (site of the ulcer) should be fanned either with tuft of hairs (of animals) or with that of uśira 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.

तृतीयेऽहि पुनः कुर्याद्वणकर्म च पूर्ववत् ॥४३॥
प्रक्षालनादि, दिवसे द्वितीये नाचरेत्तथा ।
तीव्रव्यथो 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.

स्निग्धां रुक्षां श्लथां गाढां दुर्न्यस्तां च विकेशिकाम् ।
ब्रणे न दद्यात्कल्कं वा स्नेहात्क्लेदो विवर्जते ॥४५॥
मांसच्छेदोऽतिरुग्रौक्ष्याद्वरणं शोणितागमः ।
शुथातिगाढदुर्न्यासैर्वणवत्मावघर्षणम् ॥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.

सपृतिमांसं सोत्सङ्घं सर्गति पूयगम्भिणम् ।
व्रणं विशोधयेच्छीव्रं स्थिता हान्तर्विकेशिका ॥४७॥

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.

व्यम्लं तु पाटितं शोफं पाचनैः समुपाचरेत् ।
भोजनैरुपनाहैश्च नातिब्रणविरोधिभिः ॥४८॥

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 cikitsā—(treatment of traumatic wounds) :—

सद्यः सद्योव्रणान् सीव्येद्विवृतानभिधातजान् ।
मेदोजांक्षिखितान् ग्रन्थीन् ह्वस्वाःपालीश्च कर्णयोः ॥४९॥
शिरोक्षिकूटनासौषुगण्डकर्णोरुबाहुषु ।
श्रीवाललाटमुङ्कस्फुडमेढुपायूदरादिषु ॥५०॥
गर्भीरेषु प्रदेशेषु मांसलोच्चलेषु 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 वङ्घणकक्षादावलपमांसे चले व्रणान् ॥५१॥
वायुनिर्वाहिणः शल्यगर्भान् क्षारविषाग्निजान् ।

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.

सीव्येच्छास्थिशुष्कास्ततणरोमापनीय तु ॥५२॥
 प्रलम्बि मांसं विच्छिन्नं निवेश्य स्वनिवेशने ।
 सन्ध्यस्थिं च स्थिते रक्ते स्नायवा सूत्रेण वरकलैः ॥५३॥
 सीव्येच्छ दूरे नासने गृह्णनाल्पं न वा बहु ।

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.

सान्त्वयित्वा ततश्चार्त ब्रणे मधुघृतद्रुतैः ॥५४॥
 अञ्जनक्षौमजमधीफलिनीशङ्खकीफलैः ।
 सरोध्रमधुकैर्दिग्धे युज्ज्यादूध्यादि 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, añjana (srotōñjana), ash of kṣauma (flax), phalini, fruit of śallakī, rodhra, and madhuka; then bandaging and other measures done as described previously. 54-55.

ब्रणे निःशोणितौष्ठो यः किञ्चिदेवावलिल्ल्य तम् ।
 सञ्चातरुधिरं सोव्येतसन्धानं ह्यस्य 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.

Bañdhana-(bandages and bandaging) :—

बन्धनानि तु देशादीन् वीक्ष्य युज्जीत तेषु च ।
 आविकाजिनकौशेयमुष्णं, क्षीभं तु शीतलम् ॥५७॥
 शीतोष्णं तूलसन्तानकार्पासक्षायुवर्कजम् ।
 ताम्रायस्तपुसीसानि ब्रणे मेदः कफाधिके ॥५८॥
 भङ्गे च युज्ज्यात्फलकं चर्मवलककुशादि 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 (aponeroses, 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.

स्वनामानुगताकारा बन्धास्तु दश पञ्च च ॥५९॥
 कोशस्वस्तिकमुत्तोलीचीनदामानुवेल्लितम् ।
 खटाविवन्धस्थगिकावितानोत्सङ्गोष्टणः ॥६०॥
 यमकं मण्डलाख्यं च पञ्चाङ्गी चेति योजयेत् ।
 (विदध्यात्तेषु तेष्वेव कोशमङ्गुलिर्पवसु ।
 स्वस्तिकं कर्णकक्षादिस्तनेषूकं च सम्भिषु ॥ १ ॥
 मुत्तोलीं मेढ़ीवादौ युज्जयाचीनमपाङ्गयोः ।
 सम्बाधेऽङ्गे तथा दाम, शाखास्वेवानुवेल्लितम् ॥ २ ॥
 खटां गण्डे हनौ शङ्के, विवन्धं पृष्ठकोदरे ।
 अङ्गुष्ठाङ्गुलिमेढ़ाग्रे स्थगिकामन्त्रबुद्धिषु ॥ ३ ॥
 वितानं पृथुलाङ्गादौ तथा शिरसि चेरयेत् ।
 विलम्बिनि तथोत्सङ्गं, नासौष्ठुचिबुकादिषु ॥ ४ ॥
 गोष्टणं सन्धिषु तथा, यमकं यमिके वणे ।
 बृत्तेऽङ्गे मण्डलाख्यं च, पञ्चाङ्गीं चोर्ध्वजञ्चुषु ॥ ५ ॥
 यो यत्र सुनिविष्टः स्यात्तं तेषां तत्र बुद्धिमान् ॥६१॥

Bandages are of the same shapes implied in their very names and are fifteen in number; they are kośa, swastika, muttoli, cīna, dāma, anuvellita, khatvā, vibañdha, sthagika, vitāna, utsāṅga, gosphaṇā, 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.; cīna 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; vibañdha 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;

utsāṅga for hanging parts; gosphaṇā 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 intelligent 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/pratolī=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) vibāñha=binding, obstructive, binding from both sides, (9) sthagika=make invisible, to conceal, to hide, (10) vitāna=tent, canopy, awn, cover over the top, (11) utsāṅga=horizontal, level with the upper part, brought up, (12) gosphaṇā/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) pañchāṅgi=with five parts, divisions, folds or flaps.

बधीयाद्वाद्मूरुस्फकक्षावद्वृणमूर्धसु ।
 शाखावदनकर्णोः पृष्ठपश्चवगलोदरे ॥६२॥
 समं मेहनमुक्ते च, नेत्रे सन्धिषु च शुथम् ।
 बधीयाच्छिथिलस्थाने वातश्लेष्मोद्भवे समम् ॥६३॥
 गाढमेव समस्थाने, भृशं गाढं तदाशये ।
 शीते वसन्तेऽपि च तौ मोक्षणीयौ च्यहाङ्ग्यहात् ॥६४॥
 पित्तरक्तोत्थयोर्बन्धो गाढस्थाने समो मतः ।
 समस्थाने श्लथो, नैव शिथिलस्य शये तथा ॥६५॥
 सायं प्रातस्तयोर्मोक्षो ग्रीष्मे शरदि चेष्यते ।

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 vasañta (spring) seasons.

Bandage should be tied moderately tight on hard parts if the ulcer on them are produced by pitta 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.

अबद्धो दंशमशकशीतवातादिपीडितः ॥६६॥
दुष्टेभवेच्चिरं चात्र न तिष्ठेत्वेहभेषजम् ।
कृच्छ्रेण शुद्धि रुद्धि वा याति रुद्धो 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 कूर्णितो भग्नो विश्लिष्टः पाटितोऽपि वा ।
छिन्नस्त्रा युसिरोऽप्याशु सुखं संरोहति ब्रणः ॥६८॥
उत्थानशयनाद्यासु सर्वैः हासु न पीडयते ।
उद्धृतौष्ठः समुत्सन्नो विषमः कठिनोऽतिरुक् ॥६९॥
समो मृदुररुक् शीघ्रं ब्रणः शुध्यति 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 रौक्ष्यादनुपरोहताम् ॥७०॥
प्रच्छाद्यमौषधं पञ्चयथादोषं यथर्तुं च ।
अज्जीर्णतरुणाच्छ्लद्रैः समन्तात्सुनिवेशितैः ॥७१॥
धौतैरकर्कशैः क्षीरभूर्जार्जुनकदम्बजैः ।

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 *doṣas* 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 kadaīmba. 70-71.

कुष्ठिनामग्निदग्धानां पिटिकामधुमेहिनाम् ॥७२॥
 कर्णिकाश्वोन्दुरुविषे श्वारदग्धा विषान्विताः ।
 बन्धनीया न मांसपाके गुदपाके च दारुणे ॥७३॥
 शीर्यमाणाः सरुद्धाहाः 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 यस्मिन् मक्षिका निक्षिपेत्कुमीन् ॥७४॥
 ते भक्षयन्तः कुर्वन्ति रुजाशोफास्त्रसंस्खावान् ।
 सुरसादिं प्रयुज्ञीत तत्र धावनपूरणे ॥७५॥
 सप्तपर्णकरञ्जार्कनिम्बराजादनत्वचः ।
 गोमूत्रकल्कितो लेपः सेकः श्वाराम्बुना हितः ॥७६॥
 प्रच्छाद्य मांसपेश्या वा व्रणं तानाशु निर्हरेत् ।

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, karañja, arka, nimba, and rājādāna 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 चैनं त्वरमाणोऽन्तः सदोषमुपरोहयेत् ॥७७॥
सोऽल्पेनाध्यपचारेण भूयो विकुरुते 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.

रुद्धेऽप्यजीर्णव्यायामव्यवायादीन् विचर्जयेत् ॥७८॥
हर्षं क्रोधं भयं चापि यावदास्थैर्यसम्भवात् ।
आदरेणानुवर्त्योऽयं मासान् षट् सप्त वा विधिः ॥७९॥

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.

उत्पद्यमानासु च तासु तासु वार्तासु दोषादिवलानुसारी ।
तैस्तैरूपायैः प्रयतश्चिकित्सेदालोचयन् विस्तरमुच्चारोक्तम् ॥८०॥

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 श्रीवैद्यपतिसिंहगुप्तसूनुभीमद्वाग्भट्टविरचिता-
यामष्टाङ्गहृदयसंहितायां सूत्रस्थाने शास्त्रकर्म-
विधिर्नामैकोन्त्रिशोऽध्यायः ॥२९॥

Thus ends the chapter named Sastrakarma vidhi-the twenty ninth of Sūtrasthāna of Aṣṭāṅgahṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati simhagupta.

त्रिशोऽध्यायः ।

Chapter—30

KṢĀRĀGNIKARMA VIDHI—(Procedure of cauterisation)

अथातः क्षाराग्निकर्मविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

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) :—

सर्वशस्त्रानुशस्त्राणां क्षारः श्रेष्ठो वहूनि यत् ।

छेदमेद्यादिकर्माणि कुरुते विषमेष्वपि ॥ १ ॥

बुःखावचार्यशस्त्रेषु तेन सिद्धिमयात्सु च ।

अतिकृच्छ्रेषु रोगेषु यच्च 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 पेयोऽशोऽभिसादाश्मगुल्मोदरगरादिषु ।

In a drinkable form it is used in haemorrhoids, dyspepsia, renal calculus, abdominal tumors, enlargement of the abdomen, homicidal poisoning etc.

योज्यः साक्षान्मषश्वित्रबाहार्शः कुष्टसुस्तिषु ॥ ३ ॥

भगन्दरार्बुदप्रन्थिदुष्टनाडीवणादिषु ।

In the form direct application it can be used in moles (warts), leucoderma, external piles, leprosy and other skin diseases, anesthetic patches, rectal fistula, cancerous growth, tumors, foul and sinus ulcers etc.

Kṣara nisedha—(contra-indications) :—

न तूमयोऽपि योक्तव्यः पित्ते रक्ते चलेऽबले ॥ ४ ॥
ज्वरेऽतिसारे हृत्मूर्धरोगे पाण्डामयेऽरुचौ ।
तिमिरे कृतसंशुद्धौ श्वयथो सर्वगात्रगे ॥ ५ ॥
भीरुगमिण्यतुमतीप्रोद्वृत्तफलयोनिषु ।
अजीर्णेऽच्चे शिशी वृद्धे धमनीसन्धिभर्मसु ॥ ६ ॥
तहणास्थिसिराद्वायुसेवनीगलनाभिषु ।
देशेऽल्पमांसे वृषणमेहूस्तोनखान्तरे ॥ ७ ॥
वर्त्मरोगादतेऽक्षणोश्च श्रीतवर्षोण्णदुर्दिने ।

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, aneamia, 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 nirmāṇa—(preparation of caustic alkali) :—

कालमुष्ककशम्याककदलीपारिभद्रकान् ॥ ८ ॥
अश्वकर्णमहावृक्षपलाशास्फोतवृक्षकान् ।
इन्द्रवृक्षार्कपूतीकनक्तमालाश्वमारकान् ॥ ९ ॥
काकजट्टामपामार्गमग्निमन्थाश्रितिलवकान् ।
साद्रान् समूलशाखादीन् खण्डशः परिकलिपतान् ॥ १० ॥
कोशातकोश्चतस्रश्च शूकं नालं यवस्य च ।
निवाते निचयीकृत्य पृथक् तानि शिलातले ॥ ११ ॥
प्रक्षिप्य मुष्ककचये सुधाशमानि च दीपयेत् ।
ततस्तिलानां कुतलैदेवध्वाऽग्नो विगते पृथक् ॥ १२ ॥
कृत्वा सुधाशमनां भस्म द्वोणं त्वितरभस्मनः ।
मुष्ककोत्तरमादाय प्रत्येकं जलसूत्रयोः ॥ १३ ॥

गालयेदर्धभारेण महता वाससा च तत् ।
 यावत्पिच्छलरक्काच्छस्तीक्षणो जातस्तदा च तम् ॥१४॥
 गृहीत्वा क्षारनिष्पन्दं पचेष्टौह्यां विघट्यन् ।
 पञ्चमाने ततस्तस्मिस्ताः सुधामस्मशर्कराः ॥१५॥
 शुक्रीः क्षीरपकं शङ्खनाभीश्चायसभाजने ।
 कृत्वाऽग्निवणान्वहुशः क्षारोत्थे कुडवोन्मिते ॥१६॥
 निर्बाप्य पिष्ठा तेनैव प्रतीयतां विर्वानक्षिपेत् ।
 श्लक्षणं शकुदक्षशिखिगृधकङ्कपोतजम् ॥१७॥
 चतुष्पात्पक्षिपित्तालमनोहालवणानि च ।
 परितः सुतरां चातो दर्व्या तमवघट्येत् ॥१८॥
 सवध्यैश्च यदोत्तिष्ठेद्वुहुदैर्लहवद्धनः ।
 अवतार्य तदा शीतो यवराशावयोमये ॥१९॥
 स्थाप्योऽयं मध्यमः क्षारे

Moist roots, branches and other parts of trees such as kālamuṣkaka, śamyāka, kaḍalī, pāribhadra, aśvakarṇa, mahāvṛkṣa, palāśa, āsphoṭa, vṛksaka, iñdravṛkṣa, arka, pūtika, naṅkamāla, aśvamāraka, kākajaṅghā, apāmārga, agnimañtha, agni or tilvaka-are cut into small pieces and placed on clean stone slabs, separately, in heaps; pieces of the four kinds of koṣātakī plants, the spikes and reeds of yava plants are also similarly heaped. Into the heap of kālamuṣkaka, 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 kālamuṣkaka 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 separately, 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, āla (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 पिण्डा क्षिपेन्मृदौ ।
 निर्वायापनयतीक्षणे पूर्ववत् प्रतिवापनम् ॥२०॥
 तथा लाङ्गलिकादन्तिचित्रकातिविषावचाः ।
 स्वर्जिकाकनकक्षीरिहङ्गगृपूतीकपल्लवाः ॥२१॥
 तालपत्री बिडं चेति, सप्तरात्रात्परं तु सः ।
 योज्यः

For preparing mṛdukṣāra (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 lāṅgalikā, dañtī, citraka, ativiśā, vacā, svarjikā, kanakakṣīrī, hīṅgu, sprouts of pūtīka, tālapatri and bida (and alkali prepared as usual) and used after a lapse of seven days. 20-21½.

Trividha kṣāra yojana—(indications of three kinds of alkali) :—

तीक्ष्णोऽनिलश्लेष्ममेदोजेष्वर्बुद्धादिषु ॥२२॥
 मध्येष्वेष्वेव मध्योऽन्यः पित्तालगुदजन्मसु ।
 बलार्थं क्षीणपानीये क्षाराम्बु पुनरावपेत् ॥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) :—

नातितीक्षणमृदुः क्षुक्षणः पिच्छिं तः शीघ्रगः सितः ।
 शिखरी सुखनिर्वाप्यो न विषयन्दी न चातिश्क ॥२३॥
 क्षारो दशगुणः शत्रुतेजसोरपि कर्मकृत् ।
 आचूषन्निव संरस्भाद्वात्रमापीडयन्निव ॥२५॥
 सर्वतोऽनुसरन् दोषानुभूलयति मूलतः ।
 कर्म कृत्वा गतरुजः स्वयमेवोपशास्यति ॥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.

Kṣāra prayoga-(procedure of cauterisation) :—

क्षारसाध्ये गदे छिङ्गे लिङ्गिते स्वावृत्तेऽथवा ।
 क्षारं शालाकया दत्त्वा स्रोतप्रावृत्तदेहया ॥२७॥
 मात्राशतमुपेक्षेत

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.

तत्राशः स्वावृत्ताननम् ।
 हस्तेन यन्त्रं कुर्वीत वर्त्मरोगेषु वर्त्मनी ॥२८॥
 निर्भुज्य पिचुनाऽऽच्छाद्य कृष्णभागं विनिक्षिपेत् ।
 पद्मपत्रतनुः क्षारलेपो, ग्राणार्द्धदेषु च ॥२९।
 प्रत्यादित्यं निषरणस्य समुन्नत्याग्रभासिकाम् ।
 मात्रा विधार्यः पञ्चाशत् तद्वदर्शसि कर्णजे ॥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 प्रमार्जनेनातु परिमज्यावगम्य च ।
 सुदग्धं घृतमध्वकं तत्पयोमस्तुकाञ्जिकः ॥३१॥
 निर्वापयेत्ततः साज्यै स्वादुशीतैः प्रदेहयेत् ।
 अभिव्यन्दीनि भोज्यानि भोज्यानि क्लेदनाय च ॥३२॥
 यदि च स्थिरमूलत्वात्क्षारदग्धं न शीर्यते ।
 धान्याम्लवीजयष्ट्याहृतिलैरालेपयेत्तः ॥३३॥
 तिलकत्कः समधुको घृताको ब्रणरोपणः ।

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 dhāñyāmla (sediment of the sour gruel), yaṣṭī and tila should be applied; paste of tila, and madhuka mixed with ghee heals the ulcer. 31-33½.

एकजग्वसितं सत्रं सम्यग्दग्धम् विपर्यये ॥३४॥
 ताप्रतातोदकण्डाद्यैर्दुर्दग्धम् तं पुनर्दहेत ।

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 appearence 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 मूच्छादाहजवरादयः ॥३५॥
 गुदे विशेषाद्विषमूत्रसंरोधोऽतिप्रवर्तनम् ।
 पुस्त्वोपघातो मृत्युर्वा गुदस्य शातनादधुवम् ॥३६॥
 नासार्या नासिकावंशदरणाकुञ्चनोद्धवः ।
 भवेत्वा विषयाहानम् तद्वच्छोत्रादिकेष्वपि ॥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.

विशेषादत्र सेकोऽम्लैलैपो मधु घृतं तिळाः ।
वातपित्तहरा चेष्टा सर्वैव शिशिरा क्रिया ॥३८॥
अम्लो हि शीतः स्पर्शेन क्षारस्तेनोपसंहितः ।
यात्याशु स्वादुतां तस्मादम्लैर्निर्वापयेत्तराम् ॥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.

(विषाग्निशब्दाशनिमृत्युतुत्यः क्षारो भवेद्लपमतिप्रयुक्तः ।
स धीमता सम्यग्नुप्रयुक्तो रोगान्निहन्यादचिरेण धोरान् ॥ 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 श्रेष्ठस्तद्विद्यानामसम्भवात् ।
भेषजक्षारशस्त्रैश्च न सद्वानां 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) :—

त्वच्च मांसे सिरास्नायुसन्ध्यस्थिषु स युज्यते ।

मषाङ्गलानिमूर्धीर्तिमन्थकीलतिलादिषु ॥४१॥
त्वदाहो वर्तिगोदन्तसूर्यकान्तशरादिभिः ।

It is used on the skin, muscle, vein, tendon, joints and bones. In diseases like black moles, weakness of body parts, headache, adhimañtha (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.

अशौभगन्दरयन्थनाडीदुष्टवणादिषु ॥४२॥
मांसदाहो मधुस्नेहजाम्बवौष्ठगुडादिभिः ।

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.

श्लिष्टवृत्तमन्यसूक्ष्माघनील्यसम्यग्यधादिषु ॥४३॥
सिरादिदाहस्तैरेव

Śliṣṭavartma (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 दहेत्क्षारवारितान् ।
अन्तः शल्यासृजो भिन्नकोष्ठान् 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.

सुदग्धं घृतमध्वरं स्निग्धशोतैः प्रदेह्येत् ।

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 lakṣaṇa—(features of proper and improper burning) :—

तस्य लिङ्गं स्थिते रक्ते शब्दवल्लसिकान्वितम् ॥४५॥
पक्ततालकपोताभं सुरोहं नातिवेदम् ।

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 pigeon (dark grey), (the wound) healing easily and not too much of pain. 45.

प्रमाददग्धवत्सर्वं दुर्दग्धात्यर्थदग्धयोः ॥४६॥
 चतुर्था तसु तुच्छेन सह तुच्छस्य लक्षणम् ।
 त्वग्विवरणोन्यतेऽत्यर्थं न च स्फोटसमुद्ग्रहः ॥४७॥
 सस्फोटदाहतीव्रोषं दुर्दग्धम् अतिदाहतः ।
 मांसलम्बनसङ्कोचदाहधूपनवेदनाः ॥४८॥
 सिरादिनाशस्तृणमूर्च्छावणगाम्भीर्यमृत्यवः ।

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.

तुच्छस्यग्निप्रतपनं कार्यमुण्णं च भेषजम् ॥४९॥
 स्त्यानेऽस्त्रे वेदनाऽत्यर्थं विलीने मन्दता 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.

दुर्दग्धे शीतमुण्णं च युज्ज्यादादौ 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.

सम्यग्दग्धे तचक्षीरिम्भक्षचन्दनगैरिकैः ।
 लिम्पेत्साज्यामृतैरुद्धर्वं पित्ताविद्रधिवत्क्रिया ॥५१॥

In case of samyadagdha (proper burning) a paste of tavakṣīrī, plakṣā, cañḍanā, 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.

अतिदग्धे द्रुतं कुर्यात्सर्वं पित्तविसर्पवत् ।

In case of atidagdha (over-burning) all the therapeutic measures prescribed for visarpa of pitta origin should be done quickly.

स्नेहदग्धे भृशतरं रुक्षं तत्र तु योजयेत् ॥५२॥

In case of burning by fats (hot oil, ghee etc.) measures which are very dry (cause severe dryness) should be adopted. 52.

(शख्खशारागनयो यस्मान्मृत्योः परममायुधम् ।
अप्रमत्ता भिषक् तस्मात्तान् सम्यगवचारयेत् ॥ १ ॥)

(The knife, alkali and fire are chief weapons of the lord of death; hence the physician should administer them with great care).

समाप्यते स्थानमिदं हृदयस्य रहस्यवत् ।
अत्रार्थाः सूत्रिताः सूक्ष्माः प्रतन्यन्ते हि सर्वतः ॥५३॥

Thus will be concluded, this section of Aśtāṅga 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 Kāpasthāna, without a prior knowledge of doctrines mentioned in the sūtrasthana, it will be impossible to understand the relevance of therapies and drugs.

The Sutrasthāna of Aṣṭāṅga hṛdaya-is considered as the best among those of the other ancient treatises viz. Suśruta 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 श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्भाग्मटविरचिता-
यामष्टाङ्गहृदयसंहितायां सत्रस्थाने क्षाराग्निकर्म-
विधिनाम त्रिशत्तमोऽध्यायः ॥३०॥

Thus ends the chapter named Kṣārāgni karma vidhi—the thirtieth in Sūtrasthāna of Aṣṭāṅga hṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

(समाप्तं चेदं प्रथमं सूत्रस्थानम्)

Thus ends Sūtrasthāna—the first section.

SECTION-2
ŚARĪRA STHĀNA
(*section on Anatomy and Physiology*)

प्रथमोऽध्यायः ।

Chapter—1

GARBHĀVAKRĀNTI ŚĀRĪRA (embryology)

अथातो गर्भावक्रान्ति शारीरं व्याख्यास्यामः ।

इति ह समाहुरात्रेयादयो महर्षयः ।

Further, we shall expound the Garbhāvkrānti śārīra-development of the embryo; thus said Ātreya and other great sages.

Garbhotpatti (formation of the embryo) :—

शुद्धे शुक्रार्तवे सत्त्वः स्वर्कर्मक्लेशचोषितः ।

गर्भः सम्पद्यते युक्तिवशादभिरिवारणौ ॥ १ ॥

Satva (ātma or soul) impelled by the afflictions of his own past actions, entering into the (union of) pure (uninitiated by the doṣās) śukra (semen, the male seed) and ārtava (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 ārtava (female reproductive element, *vis a vis* the ovum produced by the ovary). The term 'ārtava' 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 spermatazoon. The spermatazoa (śukrānu) produced by the testes (vṛṣaṇa) of the man and ovum (aṇḍānu) 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 spermatazoa and ovum contain minute structures called 'genes' which are the carriers of hereditary features.

बीजात्मकैर्महाभूतैः सूक्ष्मैः सत्वानुगैश्च सः ।
मातुश्चाहारसजैः क्रमात्कृष्टौ विवर्द्धते ॥ २ ॥

The embryo formed from the causative and subtle mahābhūtās (pr̥thvi, 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—pr̥thvi, 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 यथाऽरक्षमीनां स्फटिकेन तिरस्फृतम् ।
नेन्धनं दृश्यते गच्छत्सत्वो गर्भाशयं 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.

कारणानुविधायित्वात्कार्याणां तत्स्वभावता ।
नानायोन्याकृतीः सत्वो धर्त्तेऽतो द्रुतलोहवत् ॥ 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 :—Sāṃkhya 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 liñgotpatti kāranya (cause of determination of sex) :—

अत एव च शुक्रस्य बाहुल्याज्ञायते पुमान् ।
रक्तस्य रुदी, तयोः साम्ये द्वौबः

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 spermatozon 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.

शुक्रात्वे पुनः ॥ ५ ॥
वायुना बहुशो भिन्ने यथास्वं बहुपत्यता ।
वियोनिविकृताकारा जायन्ते विकृतैर्मलैः ॥ 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 रसजं न्यवति त्र्यहम् ।
वत्सरादद्वादशादूर्ध्वं 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.

पूर्णषोडशवर्षा स्त्री पूर्णिंशेन सङ्क्रान्ता ।
शुद्धे गर्भाशये मार्गे रक्ते शुक्रेऽनिले हृदि ॥ ८ ॥
वीर्यवन्तं 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 valient son. 8-8½.

ततो न्यूनाब्द्योः पुनः ।
रोग्यत्वायुरधन्यो वा गर्भो 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) :-

वातादिकुणपत्रन्थपूयक्षीणमलाह्यम् ।
 वीजासमर्थं रेतोस्मम् स्वलिङ्गदर्ढेषजं वदेत् ॥१०॥
 रक्तेन कुणपं, श्लेष्मवाताभ्यां ग्रन्थिसन्धिभम् ।
 पूयाभं रक्तपित्ताभ्यां, क्षीणं मारुतपित्ततः ॥११॥
 कुच्छाणग्रेतान्यसाध्यं तु त्रिदोषं 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 purīṣa (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 dosās together, those having features of urine and faeces are impossible (to purify). 10-12a.

Śuddhikrama (methods of purification) :-

कुर्याद्वातादिभिर्दुष्टे स्वौषधम् कुणपे पुनः ॥१२॥
 धातकीपुण्यस्त्रिदरदादिमार्जनसाधितम् ।
 पाययेत्सर्पिरथवा विपक्मसनादिभिः ॥१३॥
 पलाशभस्माइमभिदा ग्रन्थ्याभे पूयरेतसि ।
 परुषकवटादिभ्याम् क्षीणे शुक्रकरी क्रिया ॥१४॥
 संशुद्धो चिट्ठप्रभे सर्पिर्हिंडगुसेव्यादिसाधितम् ।
 पिबेत् ग्रन्थ्यार्तवे पाठान्योषब्रुक्षकजं जलम् ॥१५॥
 पेयं कुणपपूयाले चन्दनं वक्ष्यते तु यत् ।
 गुह्यरोगे च तत्सर्वे कार्यं सोत्तरबस्तिकम् ॥१६॥

Those vitiated by vāta and others (two doṣas) should be treated with appropriate drugs; that having cadaveric smell, 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 aśmabhedā; 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 शुक्रं गुरु लिङ्घं मधुरं बहलं बहु ।
घृतमाक्षिकतैलाभं सद्भार्या आर्तवं पुनः ॥१७॥
लाक्षारसशास्नाभं धौतं यच्च विरज्यते ।

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.

शुद्धशुक्रार्तवं स्वस्थं संरक्तं मिथुनं मिथः ॥१८॥
स्नेहैः पुंसवनैः लिङ्घं शुद्धं शीलितवस्तिष्ठम् ।

नरं विशेषात्क्षीराज्यैर्मधुरौषधसंस्कृतैः ॥१९॥
नारीं तैलेन माषैश्च पित्तलैः समुपाचरेत् ।

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 purifactory 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) :—

क्षामप्रसन्नवदनां स्फुरच्छोणिपयोधराम् ॥२०॥
क्षस्ताक्षिकुर्क्ष पुंस्कामां चिद्यादतुमर्तीं ख्लियम् ।

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.

पद्मं सङ्कोचमायाति दिनेऽतीते यथा, तथा ॥२१॥
ऋतावतीते योनिः, सा शुक्रं नातः प्रतीच्छति ।

Just as the lotus closes at the end of the day, so also, the yoni (uterus, vaginal tract) after the ḥtu 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 ḥtu kāla-period suitable for conception or fertile period.

मासेनोपचितं रक्तं धमनीभ्यामृतौ पुनः ॥२२॥
ईषत्कृष्णं विगन्धं च वायुर्योनिमुखान्धुदेत् ।

The blood accumulated (inside the uterus) during the month, which is slightly black and of unusual smell, brought into the dhāmanīs (arteries) during the ḥtu (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 पुष्पेक्षणादेव कल्याणध्यायिनी त्यहम् ॥२३॥
 मृजालङ्काररहिता दर्भसंस्तरशायिनी ।
 क्षैरेयं यावकं स्तोकं कोष्ठशोधनकर्षणम् ॥२४॥
 पर्णं शरावे हस्ते वा 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 स्नाता शुद्धमाल्यास्त्ररा शुचिः ॥२५॥
 इच्छन्ती भर्तुसदृशं पुत्रं पश्येत्पुरः पतिम् ।

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.

Rtu kala (period suitable for conception, fertile period) :—

ऋतुस्तु द्वादश निशा पूर्वास्तिस्त्रोऽत्र निनिदताः ॥२६॥
 एकादशी च, युग्मासु स्यात्पुत्रोऽन्यासु 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)

Garbhādāna (ceremony concerned with conception) :—

उपाध्यायोऽथ पुत्रीयं कुर्वीत विधिवद्विधिम् ॥२७॥
 नमस्कारपरायास्तु शूद्राया मन्त्रवर्जितम् ।
 अवन्ध्य एवं संयोगः स्यादपत्यं 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 śūdras (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 हाहुरपत्यार्थं दम्पत्योः सङ्गति रहः ।
दुरपत्यं कुलाङ्गारो गोत्रे जाते महत्यपि ॥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.

इच्छेतां यावशं पुत्रं तद्रपचरितांश्च तौ ।
चिन्तयेतां जनपदांस्तेदाचारपरिच्छदौ ॥३०॥

Whichsoever, the kind of son (in colour, appearance, conduct etc.) the parents desire, they should always think of (horbor in their mind) the form and accomplishments (health, wealth, reputation etc.) of persons who possess these (qualities) and conduct themselves accordingly. 30.

कर्मान्ते च पुमान् सर्पिः क्षीरशाल्योदनाशितः ।
प्रागदक्षिणेन पादेन शश्यां मौहृतिकाङ्क्षया ॥३१॥
आरोहेत् रुपी तु वामेन तस्य दक्षिणपाश्वर्तः ।
तैलभाषोत्तराहारा तत्र मन्त्रं प्रथोजयेत् ॥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 आयुरसि सर्वतः प्रतिष्ठासि धाता त्वां
दधातु विधाता त्वां दधातु ब्रह्मवर्चसा भवेति ।
ब्रह्मा वृहस्पतिर्विष्णुः सोमः सूर्यस्तथाऽश्विनौ ।
भगोऽथ मित्रावरुणौ दीरं ददतु 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, Br̥haspati, Viṣṇu, Soma, Sūrya, Aśvin-twins, Bhaga, Mitra and Varuṇa—grant me a valiant son.” 33.

Maithuna-(copulation) :—

सान्त्वयित्वा ततोऽन्योन्यं संविशेतां मुदान्वितौ ।
उत्ताना तन्मना योषित्तिष्ठेदङ्गैः सुसंस्थितैः ॥३४॥
तथा हि वीजं गृह्णाति दोषैः स्वस्थानमास्थितैः ।

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 doṣās are in their normal abodes, she can receive the male seed. 34–35b.

Gṛhita garbha lakṣaṇa-(signs of conception) :—

लिङ्गं तु सधोगर्भाया योन्या वीजस्य सङ्ग्रहः ॥३५॥
त्रिसिर्गुरुत्वं स्फुरणं शुक्रास्ताननुबन्धनम् ।
हृदयस्पन्दनं तन्द्रा तृडग्लानिलोमहर्षणम् ॥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.

Pumasavana vidhi-(methods for begetting a male child) :—

अव्यक्तः प्रथमे मासि सप्ताहात्कललीभवेत् ।
गर्भः पुंसवनान्यत्र पूर्वं व्यक्तेः प्रयोजयेत् ॥३७॥
बली 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 pumsavana (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 पुरुषकं हैमं राजतं वाऽथवाऽयस्म् ॥३८॥
कृत्वाऽग्निवर्णं निर्वाप्य क्षीरे तस्याञ्जलि पिबेत् ।

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.

गौरदण्डमपामार्गं जीवकर्षभसैर्यकान् ॥३९॥
पिबेत्पुष्ये जसे पिष्टानेकद्वित्रिसमस्तशः ।

Gauradañḍa, 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.

क्षीरेण श्वेतबृहतीमूलं नासापुटे स्वयम् ॥४०॥
पुत्रार्थं दक्षिणे सिञ्चेद्वामे दुहितवाञ्छया ।

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.

पथसा लक्ष्मणामूलं पुत्रोत्पादस्थितिप्रदम् ॥४१॥
नासयाऽस्येन वा पीतं वटशुद्धाष्टकं तथा ।
ओषधीर्जीवनीयाश्च बाष्णान्तरूपयोजयेत् ॥४२॥

Juice of roots of lakṣmaṇā prepared with milk, instilled into the nose or consumed by mouth, bestows male progeny and its safety (retention). Sprouts of vaṭa, eight in number also act similarly. Drugs of jīvaniya group (vide chapter 15 of Sūtrasthāna) should be used both externally and internally. 41-42.

Garbhīṇīcaryā—(care of the pregnant woman) :—

उपचारः प्रियहितैर्भृत्रा भृत्यैश्च गर्भधृक् ।
नवनीतघृतक्षीरैः सदा चैनामुपाचरेत् ॥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 गुरु ।
अकालजागरस्वप्नं कठिनोत्कटकासनम् ॥४४॥
शोकक्षोधभयोद्देशवेगश्वद्विधारणम् ।
उपचासाध्वतीक्षणोष्णगुरुविष्टुम्भोजनम् ॥४५॥
रक्तं निवसनं श्वभ्रकूपेक्षां मद्यमामिषम् ।
उत्तानशयनं यच्च श्वियो नेच्छन्ति तत्यजेत् ॥४६॥
तथा रक्तस्तुति शुद्धि वस्तिमामासतोष्टमात् ।
एभिर्गर्भः स्वेदामः कुक्षौ शुद्धेन्द्रियेत 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, lieing 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.

वातलैश्च भवेद्गर्भः कुञ्जान्धजडवामनः ।
पित्तलैः खलतिः पिङ्गः, शिवत्री पाण्डुः कफात्मभिः ॥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.

द्याधीश्वास्या मुदुसुखैरतीक्ष्णेरौषधैर्जयेत् ।

Her diseases should be treated with drugs (or therapies) which are soft, easy to consume and mild (in action). 49a.

द्वितीये मासि कललाद्धनः पेश्यथवाऽबुद्धम् ॥४९॥
पुंखोङ्गीषाः क्रमात्मेभ्यः

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 व्यक्तस्य लक्षणम् ।
क्षामता गरिमा कुक्षेमूर्च्छा च्छर्दिररोचकः ॥५०॥
जृम्मा प्रसेकः सदनं रोमराज्याः प्रकाशनम् ।
अम्लेष्टता स्तनौ पीनौ सस्तन्यौ कृष्णचूचुकाः ॥५१॥
पादशोफो विद्वाहोऽन्ये श्रद्धाश्च विविधातिमकाः ।

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 हृस्य हृदयं मातुश्च हृदयेन तत् ॥५२॥
सम्बद्धं लेन गर्भिण्या नेषुं श्रद्धाविमाननम् ।
देयमप्यहितं तस्यै हितोपहितमल्पकम् ॥५३॥
श्रद्धाविघ्राताद्भर्त्य सिङ्गतिश्च्युतिरेव 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 vṛddhi krama-(foetal development) :—

द्यक्तीभवति मासेऽस्य तृतीये ग्रात्रपञ्चकम् ॥५४॥
मूर्ढा द्वे सकिथनी बाहू सर्वसूक्ष्माङ्गजन्म च ।
सममेव हि मूर्ढाधैर्णानं 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 नाभौ मातुश्च हृदि नाडी निबध्यते ।
यथा स पुष्टिमाप्नोति केदार इव कुल्यया ॥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.

चतुर्थं द्यक्तताऽङ्गानां, चेतनायाश्च पञ्चमे ।
षष्ठे स्नायुसिरारोमवलवर्णनखत्वचाम् ॥५७॥
सर्वैः सर्वाङ्गसम्पूर्णो भावैः पुष्यति सप्तमे ।

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.

गर्भणोत्पीडिता दोषास्तस्मिन् हृदयमाश्रिताः ।
कण्ठां विदाहं कुर्वन्ति गमिष्याः किक्किसानि च ॥५८॥

The dosās, 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 :—*Vidāha is feeling of burning sensation in the palms, soles and shoulders, kikkisa is appearance of linear marks (striae) on the abdomen, thighs and breasts.

नवनीतं हितं तत्र कोलाम्बुमधुरौषधैः ।
 सिद्धमरपपदुखेहं लघु स्वादु च भोजनम् ॥५९॥
 चन्दनोशीरकलकेन लिस्पेदूरुस्तनोदरम् ।
 श्रेष्ठया वैणहरिणशशोणितयुक्तया ॥६०॥
 अश्वग्नपत्रसिद्धेन तैलेनाभ्यज्य मर्दयेत् ।
 पटोलनिम्बमञ्जिष्ठासुरसैः सेचयेत्पुनः ॥६१॥
 दार्ढीमधुकतोयेन मृजां च परिशीलयेत् ।

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 uśira, 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, mañjiṣṭha and surasā; then after given a bath in water processed with dārvī and madhuka. 59-61½.

ओजोऽष्टमे सञ्चरति मातापुत्रौ मुहुः क्रमात् ॥६२॥
 तेन तौ म्लानमुद्दितौ तत्र जातो न जीवति ।
 शिशुरोजोनवस्थानान्नारी संशयिता 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 delevery because of the same reason.

क्षीरपेया च पेयाऽत्र सघृताऽन्वासनं घृतम् ।
 मधुरैः साधितं शुद्धयै पुराणशबृतस्तथा ॥६४॥
 शुष्कमूलककोलाम्लकषायेण प्रशस्यते ।
 शताह्वाकलिकतो बस्तः सतैलघृतसैन्धवः ॥६५॥

During this month peyā (thin gruel) prepared with milk and added with ghee should be partaken by the mother, Anuvāsana (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.

तस्मिन्वेकाहयातेऽपि कालः सूतेरतः परम् ।
 वर्षाद्विकारकारी स्यात्कुसौ वातेन 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.

शस्त्रश्च नवमे मासि क्षिरधो मांसरसौदनः ।
बहुस्नेहा यवागूर्वा पूर्वोक्तं चानुवासनम् ॥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.

तत एव पिञ्चुं चास्या योनो नित्यं निधापयेत् ।
यातग्नपत्रभङ्गाम्भः शीतं स्नानेऽन्वहं 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.

निःस्नेहाक्षीं न नवमान्मासात्प्रभृति वासयेत् ।

From the ninth month onwards she should never remain without fat (anointing the body with medicated oil). 68½.

प्राग्दक्षिणस्तनस्तन्या पूर्वं तत्पार्श्वचेष्टिनी ॥६९॥
 पुञ्चामदौहैदप्रश्वरता पुंस्वप्लदश्निनी ।
 उन्नते दक्षिणे कुक्षौ गर्भे च परिमण्डले ॥७०॥
 पुत्रं स्तेऽन्यथा कन्यां या चेच्छति नृसङ्कृतिम् ।
 नृत्यवादित्रगान्धर्वगन्धमाल्यप्रिया 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.

क्लीबं तत्सङ्करे, तत्र मध्यं कुक्षेः समुच्चतम् ।
 यमौ पार्श्वद्वयोन्नामात्कुक्षौ 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.

Sūtikāgṛha (maternity apartment) :—

प्राक् चैव नवमान्मासात् सा सूतिगृहमाशयेत् ।
 देशे प्रशस्ते सम्मारैः सम्पन्नं साधकेऽहनि ॥७३॥
 तत्रोदीक्षेत् सा सूर्ति सूतिकापरिवारिता ।

Even earlier to the ninth month, the woman should reside in the *sūtikāgṛha* (lieing-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 delevery, accompanied with a retinue of women, skilled in delevary (midwives). 73-74a.

Āsanna prasava lakṣaṇa (signs of impending delivery) :—

अद्यश्वःप्रसवे ग्लानिः कुक्ष्यक्षिश्वथता झः ॥७४॥
 अधोगुरुत्वमहचिः प्रसेको बहुमूत्रता ।
 वेदनोरुदरकटीपृष्ठहृस्तवङ्गणे ॥७५॥
 योनिभेदरुजातोदस्फुरणस्वयणानि च ।
 आवीनामनु जन्मातस्तो गर्भोदकस्तुतिः ॥७६॥

Delevery 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 *avī* (labour pains) and discharge of fluid from the womb (show). 74b-76.

Prasūti vidhi (management of labour) :—

अथोपस्थितगर्भो तां कृतकौतुकमङ्गलाम् ।
 हस्तस्थपुश्चामफलां स्वभ्यक्तोषाम्बुसेचिताम् ॥७७॥
 पायचेत्सघृतां पेयां तनौ भूशयने स्थिताम् ।
 आभुग्रसक्षिमुत्तानामभ्यक्ताङ्गीं पुनः पुनः ॥७८॥
 अधो नाभेर्विमृद्धीयात्कारयेज्जम्बचड्कमम् ।

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 प्रयोत्यवागेवं, तस्मिं हृदिमोक्षतः ॥७९॥
 आविश्य जठरं गर्भो वस्तेरुपरि तिष्ठति ।

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.

आव्योऽभित्वरयन्त्येनां खटामारोपयेत्ततः ॥८०॥
 अथ सम्पीडिते गर्भे योनिमस्थाः प्रसारयेत् ।
 मृदुं पूर्वं प्रधाहेत् वाढमाग्रसवाच्च सा ॥८१॥
 हर्षयेत्तां मुहुः पुत्रजन्मशब्दजलानिलैः ।
 प्रत्यायान्ति तथा प्राणाः सूतिक्लेशावसादिताः ॥८२॥

When the āvī (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) :—

धूपयेद्वर्भसङ्के तु योनि कृष्णाहिकञ्चकैः ।
 हिरण्यपुष्पीमूलं च पाणिपादेन धारयेत् ॥८३॥
 सुवर्चलां विशाल्यां वा जरायचपतनेऽपि च ।
 कार्यमेतत्तथोत्क्षिप्य बाहोरेनां विकम्पयेत् ॥८४॥
 कटीमाकोटयेत्पाण्या स्फिजौ गाढं निपीडयेत् ।
 तालुकण्ठं सृष्टेद्वया मूर्ध्नि दद्यात्स्नुहीपयः ॥८५॥
 भूर्जलाङ्गलिकोतुम्बीसर्पत्वकुष्ठसर्षपैः ।
 पृथगद्वाभ्यां समस्तैर्वा योनिलेपनधपनम् ॥८६॥
 कुष्ठतालीसकलं वा सुरामरणेन पाययेत् ।
 यूषेण वा कुलत्थानां बालवजेनासवेन 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, lāñgalikā, tumbi, sarpatwak (snake peel), kuṣṭha 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.

शताहासर्षपाजाजोशिग्रृतीक्षणकच्चित्रकैः ।
सहिनुकुष्ठमदनैमूत्रे क्षीरे च सर्षपम् ॥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 anuvāsana (fat enema) through the rectum or vagina (douche). 88-89a.

Aparā patana (delevery of the placenta) :—

शतपुष्पावचाकुष्ठफणासर्षपकटिकतः ॥८९॥
निरुहः पातयत्याशु सस्नेहलवणोऽपराम् ।
तत्सङ्गे ह्यनिलो हेतुः सा निर्यात्याशु तज्जयात् ॥९०॥
कुशला पाणिनाऽक्तेन 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 (saiñdhava) and administered (through the rectum) causes quick delevery 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) :—

मक्कलार्थे शिरोबस्तिकोष्ठशूले तु पाययेत् ।
सुचूर्णितं यवक्षारं घृतेनोष्णजलेन वा ॥९२॥

धान्याम्बु वा गुडव्योषत्रिजातकरजोनिषतम् ।

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, vyosa, and trijātaka. 92-93a.

अथ बालोपचारेण बालं योषिदुपाचरेत् ॥९३॥

The new born child should then be nursed by women, by adopting regimen of baby care (described in chapter 1 of Uttarasthāna). 93b.

Sūtikopacara (care of the woman just delevered) :—

सूतिका भुद्धती तैलादघृताद्वा महतीं पिबेत् ।
पञ्चकोलकिनीं मात्रामनु चोणं गुडोदकम् ॥९४॥
वातम्बौषधतोयं वा, तथा वायुर्न कुप्यति ।
विशुद्धयति च दुष्टात्रं द्वित्रिरात्रमयं क्रमः ॥९५॥

If the woman who has delevered feels hungry, she should be given oil or ghee containing the (powder of) pañcakola, in the maximum dose (as prescribed in oleation therapy) followed by warm water in which molasses is dissoved 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.

स्नेहायोग्या तु निःस्नेहमसुमेव विर्धि भजेत् ।
पीतवत्याश्च जठरं यमकात्तं विवेष्टयोत् ॥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 पिबेत्प्येयां पूर्वोक्तौषधसाधिताम् ।
ज्यहादूर्ध्वं विदार्यादिवर्गकाथेन साधिता ॥९७॥

हिता यवागृः स्नेहाद्या सात्म्यतः पयसाऽथवा ।
सप्तरात्रात्परं वास्त्रै क्रमशो बृंहणं हितम् ॥१८॥
द्वादशाहेऽनतिक्रान्ते 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. 97-98½.

यत्नेनोपचरेत्सूतां, दुःसाध्यो हि तदामयः ॥१९॥
गर्भवृद्धिप्रसवरुक्लेदान्नसुतिपीडनैः ।

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 मासादध्यर्धान्मुक्ताहारादियच्छणा ॥१००॥
पतसूताभिधाना स्यात्पुनरात्पदर्शनात् ॥१००½॥

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. 100-100½.

इति श्रीवैद्यपतिसिंहगुप्तसनुश्रीमद्भागभट्टविरचितायामष्टाङ्गहृदयसंहितायां
द्वितीये शारीरस्थाने गर्भावक्रान्तिर्नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends, the chapter called Garbhāvakrānti, the first in Śārira sthāna of Aṣṭāṅga hṛdaya saṃhitā composed by śrimad Vāgbhāṭa son of sri vaidyapati Simhagupta.

द्वितीयोऽध्यायः ।

Chapter—2

GARBHAVYĀPAD ŚĀRĪRA (Disorders of pregnancy)

अथातो गर्भव्यापदं शारीरं व्यास्थास्थामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Garbhavyāpat śārīra—disorders of pregnancy; thus said Ātreya and other great sages.

Garbhasrāva—(abortion) :—

गर्भिण्याः परिहार्याणां सेवया रोगतोऽथ वा ।

पुष्पे वृष्टया शूले बाह्यान्तः खिंधशीतलम् ॥ १ ॥

सेव्याम्भोजहिमक्षीरिवलककत्काज्यलेपितान् ।

धारयेद्योनिबस्तिभ्यामाद्र्द्रान् पिचुनक्तकान् ॥ 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 (uśira), amṛhoja, hima, bark of kṣīravṛkṣās (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.

शतधौतवृताकां स्त्रीं तदभ्यस्यघणाहयेत् ।

ससिताक्षौद्रकुमुदकमलोत्पलकेसरम् ॥ ३ ॥

लिह्यान् क्षीरधृतं सादेच्छुक्काटकक्सेरुकम् ।

पिबेत्कान्ताब्जशालुकबालोदुम्बरवत्पयः ॥ ४ ॥

श्रुतेन शालिकाकोलीछिवलामधुकेशुभिः ।

पयसा रक्तशाल्यन्नमद्यात्समधुशर्करम् ॥ ५ ॥

रसैर्वा जाङ्गलैः शुद्धिवर्जं चास्त्रोक्तमाचरेत् ।

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 śrīngāṭaka and kaśeruka, drink milk boiled with kāñṭā (gandhapriyangu), abja (kamala), śālūka, and tender fruits of uduṁbara 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 प्रत्याख्याय प्रसाधयेत् ॥ ६ ॥
 आमान्वये च तत्रेषुं शीतं रुक्षोपसंहितम् ।
 उपवासो घनोशीरगुद्वच्यरलुधान्यकाः ॥ ७ ॥
 दुरालभापर्पटकचन्दनातिविषावलाः ।
 क्षथिताः सलिले पानं तृणधान्यानि भोजनम् ॥ ८ ॥
 मुद्रादियूषैरामे तु जिते निग्धादे 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, gudūci, aralu, dhānyaka, duralabhā, parpaṭa, cañdana, ativisā and balā; food prepared from tṛṇa dhānya (corn from grass-like plants) along with yūṣa (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 मद्यं सामर्थ्यतः पिबेत् ॥ ९ ॥
 गर्भकोष्ठविशुद्धयर्थमर्तिविस्मरणाय च ।
 लघुना पञ्चमूलेन रुक्षां पेयां ततः पिबेत् ॥ १० ॥
 पेयामद्यपा कल्के साधितां पाञ्चकौलिके ।
 विल्वादिपञ्चककाथे तिलोद्धालकतण्डुलैः ॥ ११ ॥

मासतुल्यदिनान्येवं पेयादिः पतिते क्रमः ।
 लघुरस्तेहलवणो दीपनीययुतो हितः ॥ १२ ॥
 दोषधातुपरिक्लेशशोषार्थं विधिरित्ययम् ।
 स्तेहान्नवस्तयश्चोर्ध्वं बह्यदीपनजीवनाः ॥ 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 uddālaka (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 digestible, 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 rejuvenating (should be adopted). 9b-13.

Upavīṣṭaka-nāgadara :—

सञ्जातसारे महति गर्भे योनिपरिस्त्रवात् ।
 वृद्धिमप्राप्तुवन् गर्भः कोष्ठे तिष्ठति सस्फुरः ॥ १४ ॥
 उपविष्टकमाहुस्तं, वर्द्धते तेन नोदरम् ।
 शोकोपवासस्त्रक्षादैरथवा योन्यतिस्त्रवात् ॥ १५ ॥
 वाते क्रुद्धे कृशः शुष्येद्वर्भो नागोदरं तु तम् ।
 उदरं वृद्धमप्यत्र हीयते स्फुरणं चिरात् ॥ 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 throbings (of the abdomen) after long time. 14-16.

तयोर्बृहणवातमधुरद्रव्यसंकृतैः
घृतक्षीररसैस्तुसिरामगर्भाश्च खादयेत् ॥ १७ ॥
तैरेव च सुभिक्षायाः 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 निस्फुरे इथेनगोमत्स्योत्कोशबहिंजाः ॥ १८ ॥
रसा बहुघृता देया माषमूलकजा अपि ।
बालबिल्वं तिळान्माषान्सकृश्च पयसा पिबेत् ॥ १९ ॥
समेद्यमांसं मधु वा कट्टभ्यङ्गं च शीलयेत् ।
हर्षयेत्सततं चैनामेवं गर्भः प्रवर्द्धते ॥ २० ॥
पुष्टोऽन्यथा वर्षगणैः कृच्छ्राज्ञायेत्, नैव वा ।

For Linagarbha (foetus emaciating, disappearing, dissolving) not having throbings, 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. 18-20¹.

उदावर्तं तु गर्भिण्याः स्नेहैराशुतरां जयेत् ॥ २१ ॥
योग्यैश्च वस्तिभिर्न्यात्सगर्भां 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 उतिदोषोपचयादपश्यैदैवतोऽपि वा ॥ २२ ॥
 मृते उन्तरुदरं शीतं स्तब्धं ध्मातं भृशव्यथम् ।
 गर्भास्पन्दो अग्रमतृणा कृच्छ्रादुच्छ्रुसनं फ्लमः ॥ २३ ॥
 अरतिः स्नस्तनेत्रत्वमावीनामसमुद्धवः ।

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 कोणाञ्चुसिक्तायाः पिष्टा योनिं प्रतेपयेत् ॥ २४ ॥
 गुडं किणवं सलवणं तथान्तः पूरयेन्मुहुः ।
 घृतेन कल्कीकृतया शालमल्यतसिपिच्छया ॥ २५ ॥
 मन्त्रैर्योगैर्जरायूक्तैर्मूढगर्भैः न चेत्पतेत् ।
 अथापृच्छयेश्वरं वैद्यो यत्नेनाशु तमाहरेत् ॥ २६ ॥
 हस्तमध्यज्य योनिं च साज्यशालमलिपिच्छया ।
 हस्तेन शक्यं तेनैव

(In that condition) her genital tract should be washed with luke-warm water, a paste prepared from jaggery (molasses), fermented yeast, little of salt, ghee and the slimy material inside the fruit of śalmali 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, with the paste of slimy material of śalmali fruit if the foetus is suitable to be pulled out by the hand. 24b-27b.

गात्रं च विषमं स्थितम् ॥ २७ ॥
 आञ्चनोत्पीडसम्पीडविक्षेपोत्थेपणादिभिः ।
 आनुलोभ्य समाकर्षेद्योनिं 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), utpiñdana (raising from below) sampidana (rotating), vikṣepa (pushing sideways), utkṣepa (pushing upwards) etc. and pulled out quickly when it descends into the genital tract. 27½-28.

हस्तपादशिरोभिर्यो
योनि भुग्नः प्रपद्यते ।
पादेन योनिमेकेन भुग्नोऽन्येन गुदं च यः ॥ २९ ॥
विष्कम्भौ नाम तौ मूढौ शख्दारणमर्हतः ।
मण्डलाङ्गुलिशख्दाभ्यां तत्र कर्म प्रशस्थते ॥ ३० ॥
वृद्धिपत्रं हि तीक्ष्णात्रं न योनाववचारयेत् ।

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 viśkhaṁbha; 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 ॥
कक्षोरस्तालुच्छिष्टप्रदेशोऽन्यतमे ततः ।
समालम्ब्य दृढं कर्षेत्कुशलो गर्भशङ्कना ॥ ३२ ॥
अभिन्नशिरसं त्वक्षिकूटयोर्गण्डयोरपि ।
बाहुं छित्त्वाऽस्सक्तस्य वाताध्मातोदरस्य तु ॥ ३३ ॥
विद्युर्यं कोष्ठमन्त्राणि बहिर्वां सन्निरस्य च ।
कटीसक्तस्य तद्वच्य तत्कपालानि दारयेत् ॥ ३४ ॥
यद्यद्वायुवशादङ्गं सज्जेद्वर्भस्य खण्डशः ।
तत्तच्छित्त्वाऽहरेत्सम्यग्रक्षेष्वार्णि च यत्ततः ॥ ३५ ॥

First, the scalp should be punctured and then cleared out (pulled out of the uterus). Next, the axillæ, 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 गति चित्रां करोति विगुणोऽनिलः ।
तत्रानलपमतिस्तस्मादघस्थापेशमाचरेत् ॥ 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.

छिन्धाद्वर्भे न जीवन्तं मातरं स हि मारयेत् ।
सहात्मना, न चोषेक्ष्यः क्षणमप्यस्तजीवितः ॥ 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.

योनिसंवरणभ्रंशमक्लश्वासपीडिताम् ।
पृथुद्वारां हिमार्डीं च मूढगर्भीं परित्यजेत् ॥ ३८ ॥

The woman who has impacted foetus associated with contraction and prolapse of the vaginal tract, makkala (pain after delevry, peiperal pain), dyspnoea, foul smelling erections and cold body should be refused. 38.

Aparapataya (extracting the placenta) :—

अथापतन्तीमपरां पातयेत्पूर्ववद्धिषक् ।
एवं निर्हृतशलयां तु सिञ्चेदुष्णेन वारिणा ॥ ३९ ॥
दद्यादभ्यक्तदेहायै योनौ स्नेहपिचुं ततः ।
योनिसृदुर्भवेत्तेन शूलं 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.

दोष्यकातिविषारासनाहिङ्गवेलापञ्चकोलकात् ।
 चूर्णं स्नेहेन कल्कं चा काथं चा (तां) पाययेत्ततः ॥ ४१ ॥
 कटुकातिविषापाठाशाकत्वग्निङ्गुतेजिनीः ।
 तद्वच्च दोषस्यन्दार्थं वेदनोपशमाय च ॥ ४२ ॥
 त्रिरात्रमेवं, सप्ताहं स्नेहमेव ततः पिबेत् ।
 सायं पिबेदरिष्टं च तथा सुकृतमासवम् ॥ ४३ ॥
 शिरीषककुभकाथपिचूर् योनौ विनिक्षिपेत् ।
 उपद्रवाश्च येऽन्ये स्युस्तान् यथास्वमुपाघरेत् ॥ 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 dosās 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; aristās 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.

पयो वातहरैः सिद्धं दशाहं भोजने हितम् ।
 रसो दशाहं च परं लघुपश्यालपभोजना ॥ ४५ ॥
 स्वेदाभ्यङ्गपरा स्नेहान् बलातैलादिकान् भजेत् ।
 ऊर्ध्वं चतुर्म्यो 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 :—

बलामूलकषायस्य भागाः षट् पयसस्तथा ।
 यवकोलकुलत्थानां दशामूलस्य चैकतः ॥ ४७ ॥

निष्काथभागो भागश्च त्रैलस्य तु चतुर्दशः ।
 द्विमेदादारुमज्जिष्ठाकाकोलीद्रव्यवन्दनैः ॥ ४८ ॥
 सारिवाकुष्ठतगरजीवकर्षभसैन्धवैः ।
 कालानुसार्याशैलेयवचागुरुपुर्वन्धवैः ॥ ४९ ॥
 अश्वगन्धावरीक्षीरशुक्रायष्टीवरारसैः ।
 शताह्नाशूर्पण्यलात्वकपत्रैः शुक्षणकत्तिकैः ॥ ५० ॥
 पकं मृदुभिना तैलं सर्ववातविकारजित् ।
 सूतिकावालमर्मास्थिहतक्षीणेषु पूजितम् ॥ ५१ ॥
 उवरगुतमश्वहोन्मादमूत्राधातान्नवृद्धिजित् ।
 घनवन्तरैरभिमतं योनिरोगक्षयापद्मम् ॥ 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, dārū, mañjishṭhā, the two kākoli, cañ-dana, sārivā, kuṣṭha, tagara, jīvaka, ṛśabhaka, saiñdhava, kālā-nusārī, śaileya, vacā, aguru, punarnavā, aśvagañdha, varī, ksīra-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 पाटयित्वोद्धरेच्छिशुम् ॥ 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 पयस्या सुरदारु च ।
 अश्मन्तकः कृष्णतिलास्ताद्वल्ली शतावरी ॥ ५४ ॥
 वृक्षादनी पयस्या च लता सोत्पलसारिवा ।
 अनन्ता सारिवा रास्ना पद्मा च मधुयष्टिका ॥ ५५ ॥
 बृहतीद्रव्यकाशमर्यक्षीरिशुङ्गत्वचा घृतम् ।
 पृश्निपर्णी बला शिग्रः श्वदंशा मधुपर्णिका ॥ ५६ ॥
 शृङ्गाटकं बिसं द्राक्षा कसेरु मधुकं सिता ।
 सप्तैतान् पयसा योगान्द्रश्लोकसमापनान् ॥ ५७ ॥
 क्रमात्सप्तसु मासेषु गर्मे सर्वति 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, śākabīja, payasyā and suradāru,
 2. aśmañtaka, kṛṣṇatila, tāmravalli and satāvari,
 3. vṛksādanī, payasyā, latā (gañdhapriyañgu), utpala and sārivā,
 4. anañtā, sārivā, rāsna, padma and madhuyastīka,
 5. the two bṛhatī, kāśmaryā, sprouts and bark of trees having milky sap and ghee,
 6. pṛśniparṇī, balā, śigru, śvadamśtrā and madhuparṇikā,
 7. śrīṅgāṭaka, bisa, drākṣā, kaseru, madhuka and sitā,
- 54—58a.

कपित्थबिलवृहतीपटोलेशुनिदिग्धिकात् ॥ ५८ ॥
 मूलैः शृतं प्रयुञ्जीत क्षीरं मासे तथाऽष्टमे ।
 नवमे सारिवानन्तापयस्यामधुयष्टिभिः ॥ ५९ ॥
 योजयेदशमे मासि सिद्धं क्षीरं पयस्या ।
 अथवा यष्टिमधुकनागरामरदारुभिः ॥ ६० ॥

During the eighth month, milk boiled with the roots of kapittha, bilw, bhāti, paṭola, ikṣu and nidigdhikā should be administered; during the ninth month with sārivā, anañtā, payasyā and madhuyaṣṭi; during the tenth month with payasyā or with yaṣṭi madhuka, nāgara and amaradāru. 58b-60.

Garbhahasa-false pregnancy :--

अवस्थितं लोहितमङ्गनाया वातेन गर्भं ब्रुधते उनभिज्ञाः ।
गर्भाकृतित्वात्कदुकोणतीक्ष्णैः लुते पुनः केवलं पव रक्ते ॥ ६१ ॥
गर्भं जडा भूतहृतं वदन्ति मूर्तेन दृष्टं हरणं यतस्तैः ।
ओजोशमत्वादथवाऽव्यवस्थैर्भूतैरुपेक्ष्येत 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 (bhūtas) 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 श्रीवैद्यपतिसिंहगुप्तस्तुधीमद्वाग्भट्विरचितायामष्टाङ्गहृदयसंहितायां
द्वितीये शारीरस्थाने गर्भव्यापन्नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the chapter called Garbhavāyāpat--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 स्माहुरात्रेयाद्यो महर्षयः ।

We shall now expound the chapter—Aṅgavibhāga śārira—different parts of the body; thus revealed Ātreya and other great sages.

Añga-pratyañga—(major and minor parts) :—

शिरोऽन्तराधिद्वौ बाहू सक्षिथनीति समाप्ततः ।

षडङ्गमङ्गं प्रत्यङ्गं तस्याक्षिहृदयादिकम् ॥ १ ॥

Head, trunk, two arms and two legs—are in brief, the six añga (major parts) of the body; eyes, heart etc. are the pratyañga (minor parts) attached to them. 1.

शब्दः स्पर्शश्च रूपं च रसो गन्धः क्रमादगुणाः ।

खानिलाग्न्यभुवाम् एकगुणवृद्ध्यन्वयः परे ॥ २ ॥

Śabda (sound), sparśa (touch), rūpa (form), rasa (taste) and gañdha (smell) are the qualities of kha (ākāśa), anila (vāyu), agni (tejas), ambu (ap) and bhū (pr̥thvi) respectively. Increase of one quality more is found in each succeeding (bhūta). 2.

Notes :—Śabda, sparśa, rūpa, rasa and gañdha 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, ākāśa bhūta gives origin to vāyu bhūta, which has two guṇa viz. śabda of ākāśa 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 pr̥thvī bhūta which has five guṇa—viz. śabda, sparśa, rūpa, rasa and gañdha (its own).

Bhautika śarira—(Bhuta-body relation) :—

तत्र खात् खानि देहे ऽस्मिन् श्वो विविक्तता ।

वातात्स्पर्शत्वगुच्छासा वहेऽपूपक्यः ॥ ३ ॥
आप्या जिह्वारसकूदा ब्राणगन्धास्थि 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 (iñdriya 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).

Matṛpitṛ bhāva—(maternal and paternal derivations) :—

मृद्धत्र मातृजं रक्तमांसमज्जुदादिकम् ॥ ४ ॥
पैतृकं तु स्थिरं शुक्रधमन्यस्थिकवादिकम् ।
चैतनं चित्तमक्षाणि नानायोनिषु जन्म व ॥ ५ ॥

Soft parts such as blood, muscle, marrow, the rectum etc. are mātrja (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. Aīman (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.

Sātmyādi bhāva-(derivations from habituation etc.)--

सात्म्यजं त्वायुरारोग्यमनालस्यं 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 maintainance (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.

Satvādiguṇa bhāva-(derivations from primary qualities) :—

सात्विकं शौचमास्तिक्यं शुद्धधर्मरचिर्मतिः ।
राजसं बहुभाषित्वं मानकृद्गममत्सरम् ॥ ७ ॥
तामसं भयमङ्गानं निद्राऽलस्यं विषादिता ।
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 pañcabhūtās only.

Sapta tvaca-(the seven skins) :—

तत्र सप्त त्वचोऽसूजः ॥ ८ ॥
पच्यमानात्प्रजायन्ते क्षीरात्सन्तानिका 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 Suśruta saṃhitā (chapter 4 of śārirasthāna) as follows—

Avabhāśini, the first layer is 1/18 in size (thickness) of a paddy grain, and exhibits colours and shades; *Lohitā*, the second is 1/16 in thickness, *śvetā* the third is 1/12 in thickness; *Tāmrā*, the fourth is 1/8 in thickness; *vedini*, the fifth is 1/5 in thickness, *Rohinī* the sixth is of the size of a paddy, *Māmsadharā* the seventh, is double the size of a paddy. Each layer is the seat for many diseases.

Sapta kalā—seven membranes :—

धात्वाशयान्तरक्लेदो चिपकः स्वंस्वमूषणा ॥ ९ ॥
श्लेष्मस्त्रायवपराच्छब्दः कलास्यः काष्ठसारवत् ।
ताः सप्त

The moisture present inside the dhātu (tissues) and āśayās (organs) cooked (processessed) 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 śleṣman (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 membrance, responsible for certain specific functions. Their names and details as furnished in suśruti saṃhitā (chapter 4 of śārirasthāna) is as follows—
(1) *Māmsadharā kalā*—present inside the muscles and allow the formation of net work of veins, arteries, tendons and other tubular structure. (2) *Raktadharā kalā*—present inside the muscles and more so in the liver and spleen and holding the blood inside them. (3) *Medodharā kalā*—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) *Śleṣmadharā kalā*—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) Śukradharā 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) śleṣmadharā 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) śukradharā kalā—membrane inside the testes and seminal ducts, producing and transporting semen.

Sapta aśaya (seven containers) :—

सप्त चाधारा रक्तस्यादः क्रमात् परे ॥ १० ॥
कफार्मपित्तपक्वानां वायोर्मूत्रस्य च स्मृताः ।
गर्भाशयोऽष्टमः लीणां पित्तपक्वाशयात्तरे ॥ ११ ॥

Ādhāra (aśaya)—containers/receptacles—are seven; the first is of raka (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 yakrit (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 हृदयं क्लोम फुफ्कुसम् ।
यकृतस्तीहोण्डकं वृक्कौ नाभिदिघभात्रवस्तयः ॥ १२ ॥

Koṣṭhāṅga (organs inside the chest and abdomen) are the hṛdaya (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 dimbha; generally it is identified as uterus.

Jīvitadhāma (seats of life) :—

दश जीवितधामानि शिरोरसनबन्धनम् ।
कण्ठोऽसं हृदयं नाभिर्बस्तिः शुक्रौजसी गुदम् ॥ १३ ॥

The ten jīvita dhāma are the śiras (head), rasana bañdhana (attachment of the tongue), kañṭha (throat), asra (blood), hṛdaya, (heart), nābhi (umbilicus), basti (urinary bladder), śukra (semen), ojas (essence of dhātūs) and guda (rectum and anus). 13.

Jāla-kāñdarādi (net-like structures, tendons etc.) :—

जालान कण्डराश्चाङ्गे पृथक् षोडश निर्दिशेत् ।
षट् कूर्चाः सप्त सीविन्यो मेद्विज्ञाशिरोगताः ॥ १४ ॥
शश्वेण ताः परिहरेच्चतस्रो मांसरज्जवः ।
चतुर्दशास्थिसङ्घाताः, सीमन्ता द्विगुणा नव ॥ १५ ॥

There are in the body sixteen jāla (net like structures) and kāñdarā (big tendons) seperately; six kūrca (brush-like structures), seven sīvanī (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 asthisāṅghāta (confluence of bones), eighteen simaṇṭā (border lines, dividing lines, demarcations). 14–15.

Asthi (bones)—snāyu (tendons)—peśi (muscles) :—

अस्थनां शतानि षष्ठिश्च त्रीणि दन्तनखैः सह ।
धन्वन्तरिस्तु त्रीण्याह, सन्धीनां च शतद्वयम् ॥ १६ ॥
दशोत्तरं सहस्रे इति निजगादात्रिनन्दनः ।
स्नायनां नवशती पञ्च पुंसां पेशोशतानि तु ॥ १७ ॥
अधिका विशतिः खीणां योनिस्तनसमाश्रिताः ।

Three hundred and sixty is the number of asthi (bones) inclusive of teeth and nails. Dhañvañtari (divodāsa) says they are three hundred only. The number of sañdhi (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. 16-17½.

Sira (veins) :—

दश मूलसिरा हृत्स्थास्ताः सर्वंसर्वतो वपुः ॥ १८ ॥
 रसात्मकं वहन्त्योजस्तन्निबद्धं हि चेष्टितम् ।
 स्थूलमूलाः सुसुक्ष्माग्राः पत्ररेखाप्रतानवत् ॥ १९ ॥
 भिद्यन्ते तास्ततः सप्तशतान्यासां भवन्ति तु ।

Mūla sīrā (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) :—

तत्रैकैकं च शाखायां शत, तस्मिन्न वेधयेत् ॥ २० ॥
 सिरां जालन्धरां नाम तिस्रश्चाभ्यन्तराभिताः ।
 षोडशद्विगुणाः श्रोण्यां, तासां द्वे द्वे तु वङ्घणे ॥ २१ ॥
 द्वे द्वे कटिकतरुणं शखेणाष्टौ स्पृशेन्न ताः ।
 पार्श्वयोः षोडशैकैकामूर्धगां वर्जयेत्तयोः ॥ २२ ॥
 द्वादशद्विगुणाः पृष्ठे पृष्ठवंशस्य पार्श्वयोः ।
 द्वे द्वे तत्रोर्ध्वगामिन्यौ न शखेण परामृशेत् ॥ २३ ॥
 पृष्ठवज्जठरे तासां मेहनस्योपरि स्थिते ।
 रौमराजीमुभयतो द्वे द्वे शखेण न स्पृशेत् ॥ २४ ॥
 चत्वारिंशदुरस्यासां चतुर्दश न वेधयेत् ।
 स्तनरोहिततन्मूलहृदये तु पृथग्द्वयम् ॥ २५ ॥
 अपस्तम्भास्ययोरेकां तथाऽपालापयोरपि ।
 श्रीवायां पृष्ठवत्तासां नीले मन्ये कुकाटिके ॥ २६ ॥
 विघुरे मालूकाश्चाष्टौ षोडशेति परित्यजेत् ।
 हन्त्योः षोडश, तासां द्वे सन्धिवन्धनकर्मणी ॥ २७ ॥

In each extremity the (number of) sirās (veins) are one hundred; out of them, the four viz, one by name jālañdharā 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 kaṭīka 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 prsthā (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), hrdaya (region of the heart), one each at āpasthambha (left and right borders of the chest) and apalāpa (left and right borders of the back) should not be cut.

In the grivā (neck) their number is same as in the back; among them, sixteen viz. two nīla, two manyā, two kṛkāṭīka, two vidhura, and eight māṭṛka-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 हनुवक्तासामधो द्वे रसबोधने ।
द्वे च वाचः प्रवर्तिन्यौ नासायां चतुरुहत्रा ॥ २८ ॥
विशतिर्गन्धवेदिन्यौ तासामेकां च तालुगाम् ।
षट्पञ्चाशशयनयोर्निमेषोन्मेषकर्मणी ॥ २९ ॥

द्वे द्वे, अपाङ्गयोर्द्वे च तासां षडिति वर्जयेत् ।
 नासानेत्राश्रिताः षष्ठिर्ललाटे, स्थपनीश्रिताम् ॥ ३० ॥
 तत्रैकां, द्वे तथाऽवर्तौ, चतुस्रश्च कचान्तगाः ।
 सप्तैवं वर्जयेत्तासाम् कर्णयोः षोडशात्र तु ॥ ३१ ॥
 द्वे शब्दबोधने शङ्खौ सिरास्ता एव चाश्रिताः ।
 द्वे शङ्खसन्धिगो तासाम् मूर्धिं द्वादश तत्र तु ॥ ३२ ॥
 पक्कैकां पृथगुत्क्षेपसीमन्ताधिपतिस्थिताम् ।
 इत्यवेध्यविभागार्थं प्रत्यङ्गं वर्णिताः सिराः ॥ ३३ ॥
 अवेद्यास्तत्र कात्कर्यैन देहेऽष्टानवतिस्तथा ।
 सङ्कीर्णा ग्रथिताः क्षुद्रा वक्त्राः सन्धिषु चाश्रिताः ॥ 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), sīmañta (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 पादोऽतं वहते पृथक् ।
वातपित्तकफैर्जुष्टं शुद्धं चैवं स्थिता मलाः ॥ ३५ ॥
शरीरमनुगृह्णन्ति 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 श्यावारुणाः सूक्ष्माः पूर्णरिक्ताः क्षणात्सिराः ॥ ३६ ॥
प्रस्पन्दन्यश्च वातास्तं वहन्ते पित्तशोणितम् ।
स्पर्शोष्णाः शीघ्रवाहिन्यो नीलपीताः कफ पुनः ॥ ३७ ॥
गौर्यः स्निग्धाः स्थिराः शीताः संसृष्टं लिङ्गसङ्करे ।
गृद्धाः समस्थिताः स्निग्धा 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 (doṣās) 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 doṣās is attempted by nādiparikṣā (examination of the pulse) which is actually noting the features of the radial artery at the wrist.

Dhamanī (arteries) :—

घमन्यो नाभिस्बद्धा विशतिथ्वरुक्तरा ।
ताभिः परिवृता नाभिश्वकनाभिरिघारकैः ॥ ३९ ॥
ताभिश्वोर्ध्वमधस्तिर्यग्देहोऽयमनुगृह्णते ।

Dhamanis, attached to the nābhi (umbilicus) are twenty-four; surrounded by them, the umbilicus resembles the axle hole of a wheel surrounded 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.

Bāhya srotas (external orifices, channels) :—

स्रोतांसि नासिके कणौं नेत्रे पाच्चास्यमेहनम् ॥ ४० ॥
स्तनौ रक्तपथश्चेति नारीणामधिकं 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) :—

जोवितायतनान्यन्तः स्रोतांस्याहुख्योदशा ॥ ४१ ॥
प्राणधातुमलाम्भोन्नवाहोनि अहितसेवनात् ।
तानि दुष्टानि रोगाय, विशुद्धानि सुखाय 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), aṁbu (water) and anna (food).

These getting vitiated (becoming abnormal) by indulgence in unsuitables (foods and activities) give rise to diseases; when unvitiated (normal) these make for health. 41-42.

स्वधातुसमवर्णनि वृत्तस्थूलान्यणूनि च ।
स्रोतांसि दीर्घाण्याकृत्या प्रतानसद्वशानि 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.

आहारश्च विहारश्च यः स्याहोषगुणैः समः ।
धातुभिर्विगुणो यश्च स्रोतसां स प्रदूषकः ॥ ४४ ॥

Foods and activities which possess qualities similar with those of the doṣās and dissimilar with those of the dhātus are the vitiators of the srotas. 44.

Srota duṣṭi (abnormalities of the channels) :—

अतिप्रवृत्तिः सङ्गो वा सिराणां ग्रन्थयोऽपि च ।
विमार्गतो वा गमनं स्रोतसां दुष्टिलक्षणम् ॥ ४५ ॥

Atipravṛtti (increase of structure or function), Saṅga (decrease of structure or function), Sirā (srotas) grañthi (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 प्रविसृतानि च ।
द्वाराणि स्रोतसां देहे रसो यैरुपचीयते ॥ 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.

व्यथे तु स्रोतसां मोहकस्पाध्मानविज्वराः ।
 प्रलापशूलविषमूत्रोद्धा मरणमेव वा ॥ ४७ ॥
 स्रोतोविद्धमतो वैद्यः प्रत्यारूप्याय प्रसाधयेत् ।
 उद्धृत्य शत्र्यं यत्तेन सद्यः क्षतविधानतः ॥ ४८ ॥

If the srotas are injured, delusion/loss of consciousness, tremors, flatulence, vomiting, fever, delerium, pain in the abdomen, suppression of feaces 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 sañgraha (chapter 6 of Sārīrasthāna) are furnished here : “Srotas are thirteen in number viz, 1. Prāṇavaha-srotas—its chief organs are the hr̥daya (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, dicreased, 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. Rasavaḥa srotas its chief organs are the hr̥daya (heart) and the ten dhamani (blood vessels). 5. Raktavaha srotas—its chief organs are yakṛt (liver) and plihaṇ (spleen) 6. Māmsavaha 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 panereas in Caraka). 8. Asthivaha srotas cheif organs the jaghana (pelvis) and medas (fat). 9. Majjavaha srotas— chief organs are the parśva (joints) and asthi (bones). 10. Šukravaha-srotas—chief organs are the two stana (breasts), the two muṣka (scrotum or the testes to be more precise). Caraka includes sephas (penis) also. 11. Mūtravaha srotas—chief organs are the basti (urinary bladder) and the two vanksaṇa (groins). 12. Purīṣavaha srotas—chief organs are pakvāśaya ('large intestine) and sthūlaañtra (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) :—

अन्नस्य पक्ता पित्तं तु पाचकाख्यं पुरेरितम् ।
दोषधातुमलादीनामूष्मेत्यात्रेयशासनम् ॥ 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 vaiśvānara.

तदधिष्ठानमन्नस्य ग्रहणाद्रहणी मता ।
सैव धन्वन्तरिमते कला पित्तधराद्वया ॥ ५० ॥
आयुरारोग्यवीर्यौजोभूतधात्वश्चिपुष्टये ।
स्थिता पक्ताशयद्वारि भुक्तमागर्गलेच सा ॥ ५१ ॥
भुक्तमामाशये रुध्वा सा विपाच्य नयत्यधः ।
बलवत्यबला त्वचमाममेव विमुञ्चति ॥ ५२ ॥
ग्रहणा बलमश्चिह्नि स चापि ग्रहणीबलः ।
दूषितेऽग्नावतो दुष्टा ग्रहणी रोगकारिणी ॥ ५३ ॥
यदन्नं देहधात्वोजोबलवर्णादिपोषणम् ।
तत्राश्चिह्नेतुराहारान्न हपक्ताद्रसादयः ॥ 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 āmāśaya (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 dhatu), 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.

Aḥarapaka (digestive processes) :—

अन्नं कालेऽभ्यवहृतं कोष्ठं प्राणानिलाहृतम् ।
द्रवैर्विभिन्नसङ्घातं नीतं स्वेहेन मार्दवम् ॥ ५५ ॥
सन्धुक्षितः समानेन पचत्यामाशयस्थितम् ।
औदर्योऽग्निर्यथा बाह्यः 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 (jaṭharāgni-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 षड्समप्यज्ञं मधुरीभूतमीरयेत् ।
फेनीभूतं कफं, यश्च विदाहादस्तां ततः ॥ ५७ ॥
पित्तमाशयात्कुर्याच्यवमानं, च्युतं पुनः ।
अश्विना शोषितं पक्षं पिण्डितं कटु मारुतम् ॥ 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 kaṭu (pungent) and gives rise to the production of vāta. 57-58.

*Notes :—*The three successive stages of transformations—the madhura, amla and kaṭu—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 पञ्चोष्माणः सनाभसाः ।
पञ्चाहारगुणानस्वान् स्वान् पार्थिवादोन् पचन्त्यनु ॥ ५९ ॥

The five ḫiṣmā (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 ते च पुष्णान्ति पक्ता भूतगुणान् पृथक् ।
पार्थिवाः पार्थिवानेव शेषाः शेषांश्च देहगान् ॥ ६० ॥

They (qualities of food) after undergoing cooking, nourish the qualities (materials of the body i.e, dosās, 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 las̄ka, medas, majja, mutra etc), vāyavīya qualities nourish vāyavīya 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.

किञ्च सारश्च तत्पक्तमज्ञं सम्भवति द्विधा ।
तत्राच्छं किञ्चमध्यस्य मूत्रं विद्याद्वनं शक्त् ॥ ६१ ॥

The digested food (after both phases of digestion) gets divided into two parts viz, kīṭa (waste) and sāra (essence). The fine (liquid) portion of waste product of food becomes mūtra (urine) and the solid portion becomes śakṛt (feaces).

सारस्तु सप्तभिर्भूयो यथास्वं पचयते ऽश्चिभिः ।

The sāra (essence) undergoes further cooking (transformation) by the seven agnis of their own, (dhatvagni present in each dhātu).

Dhātu parināma (tissue metabolism) :—

रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थिं च ॥ ६२ ॥
अस्थनो मज्जा ततः शुक्रं शुक्राद्भार्मः प्रजायते ।

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 pakvāṣaya (the small and large intestines) and undergoes further transformation and becomes rasa dhātu—the first dhātu. It contains nutritive materials (posaka arṇa) 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 kīṭa (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. sūksma (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 dhatu”. 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, kṣira dadhi nyāya, kedārikulyā nyāya and khalekapota nyāya.

1. kṣiradadhī 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 kīṭa.

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 pakvāśaya). 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 pariṇāma (tissue metabolism).

कफः पित्तं मलाः खेषु प्रस्वेदो नखरोम च ॥ ६३ ॥
खेहोऽश्वित्वग्निशामोजो धातूनां क्रमशो 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.

प्रसादकिट्टौ धातूनां पाकादेवं द्विधर्त्ततः ॥ ६४ ॥

The essence and wastes of dhātus are produced only after pāka (digestion/transformation in the dhātus). 64.

प्रस्परोपसंस्तम्भाद्युम्बेहपरम्परा ।
केचिदाहुरहोरात्रात्पडहादपरे, परे ॥ ६५ ॥
मासेन याति शुक्रतव्यमन्नं पाकक्रमादिभिः ।
सन्तता भोजयधातूनां 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 uninterruptedly like the (movement of) wheel. 65-66.

वृष्टादीनि प्रभावेण सद्यः शुक्रादि कुर्वते ।
प्रायः करोत्यहोरात्रात्कर्मान्यदपि 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.

क्षिप्यमाणः खचैगुण्याद्रसः सज्जति यत्र सः ।
यस्मिन्विकारं कुरुते खे वर्षमिव तोयदः ॥ ६९ ॥
दोषाणामपि 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 hṛdaya (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 dosas (vāta, pitta and kapha) also. So when there is accumulation of rasa at any place there is accumulation of dosas also. Both the two together give rise to the onset of diseases at that place.

Jātharāgni prādhānayam (importance of gastric fire) :—

अन्नभौतिकधात्रग्निकर्मति परिभाषितम् ॥ ७० ॥
 अन्नस्य पक्ता सर्वपां पक्तृणामधिको मतः ।
 तन्मूलास्ते हि तद्विक्षयवृद्धिक्षयात्मकाः ॥ ७१ ॥
 तस्मात्तं विधिवद्युक्तेरन्नपानेन्धनैहितैः ।
 पालयेत्प्रथतस्तस्य स्थितौ ह्यायुर्बलस्थितिः ॥ ७२ ॥

Thus, was described the activities of the agni of anna, (fire-like agency responsible for digestion of food known as koṣṭhāgni, jāthrāgni, 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. jātharāgni, 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.

Jātharāgni bheda (kinds of gastric fire) :—

समः समाने स्थानस्थे विषमोऽग्निर्विमार्गं ।
 पित्ताभिमूर्च्छिते तीक्ष्णो मन्दोऽस्मन्कफीडिते ॥ ७३ ॥

It (jātharāgni) 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.

समोऽग्निर्विषमस्तीक्ष्णो मन्दश्चैवं चतुर्विधः ।

Thus the agni is of four kinds-Sama (normal), Viṣama (erratic, unsteady), Tiksṇa (strong) and Mañda (weak),

यः पचेत्सम्यगेवान्नं भुक्तं सम्यक् समस्त्वसौ ॥ ७४ ॥
 विषमोऽसम्यगप्याशु सम्यग्वाऽपि चिरात्पचेत् ।
 तीक्ष्णो वह्निः पचेच्छीघ्रमसम्यगपि भोजनम् ॥ ७५ ॥
 मन्दस्तु सम्यग्प्यन्नभुपयुक्तं चिरात्पचेत् ।
 कृत्वाऽस्यशोषाटोपाच्चकृजनाध्मानगौरवम् ॥ 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; Tiksṇāgni 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 heavyness. 76.

Notes :—Āyurveda attaches great importance to the jaṭharāgni-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 सत्त्वशरीरोत्थं प्राकृतं सहजं बलम् ॥ ७७ ॥
 वयस्कृतमृतूथं च कालजं, युक्तिजं पुनः ।
 विहाराद्वारजनितं तथोर्जस्करयोगजम् ॥ ७८ ॥

Sahaja, kālaja and yuktikṛta—are the three kinds of strength of the body. Among them, Sahaja is that which is due to satva guna etc. (body having excellence of all the tissues and of the mind) and which is natural (born with, innate to the body); Kālaja 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 guṇa. *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 (rejuvenators, tonics, aphrodisiacs, serums and vaccines etc.). Habitat, race, familial traits, 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 desa (three kinds of habitat) :—

देशोऽल्पवारिद्रनगो जाङ्गलः स्वल्परोगदः ।
आनुपो विपरीतोऽस्मात्समः साधारणः स्मृतः ॥ ७९ ॥

The country (reigon of land) which has less of water (resources), vegetation and mountains is (known as) Jāṅgala (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 jāṅgala (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 jāṅgala regions have long span and those of sādhāraṇa regions have moderate span. Vāta is predominant in jāṅgala 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) :—

मज्जमेदोवसामूत्रपित्तश्लेष्मशक्त्यस्तु ।
रसो जलं च देहे ऽस्मव्येकैकाञ्जलिवर्द्धितम् ॥ ८० ॥
पृथक् स्वप्रस्तुतं प्रोक्तमोजोमस्तिष्करेतसाम् ।
द्वावञ्जली तु स्तन्यस्य चत्वारो रजसः खियाः ॥ ८१ ॥
समधातोरिदं मानं विद्याद्वृद्धिक्षयावतः ॥ ८२ ॥

(The quantity of) majja (marrow), medas (fat), vasā (muscle fat), mūtra (urine), pitta, śleṣman (kapha), śakṛt (feaces) asṛk (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), maṣṭiṣka (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) :—

शुक्रासुगर्भिणीभोज्यचेष्टागर्भाशयर्तुषु
यः स्याद्वोऽधिकस्तेन प्रकृतिः सप्तधोदिता ॥ ८३ ॥

Depending on the doṣa that is predominant in the śukra (semen or the spermatozoan to be more specific), asrik (menstrual blood or the ovum to be more specific) at the time of their union), in the bhojya (food), ceṣṭā (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) :—

विभुत्वादाशुकारित्वाद्विलित्वादन्यकोपनात् ।
स्वातन्त्र्याद्वहुरोगत्वाद्वोषाणां प्रबलोऽनिकः ॥ ८४ ॥
प्रायोऽत एव पवनाध्युषिता मनुष्या दोषात्मकाः स्फुटितधूसरकेशगात्राः ।
शीतद्विषश्वलधृतिस्मृतिबुद्धिचेष्टासौहार्ददृष्टिगतयोऽतिवहुप्रलापाः ॥ ८५ ॥
अल्पवित्तबलजोवितनिद्राः सन्नसक्तचलञ्जरवाचः ।
नास्तिका बहुभुजः सविलासा गीतहासमृगयाकलिलोलाः ॥ ८६ ॥

मधुरामलपट्टूष्णसात्म्यकाङ्गाः कृशदीर्घकृतयः सशब्दयाताः ।
 न दृढा न जितेन्द्रिया न व्यार्था न च कान्तादयिता बहुप्रज्ञा वा ॥ ८७ ॥
 नेत्राणि चैषां खरधूसराणि वृत्तान्यचारूणि मृतोपमानि ।
 उन्मीलितानीव भवन्ति सुसे शैलद्रुमांस्ते गगनं च यान्ति ॥ ८८ ॥
 अधन्या मत्सराध्माताः स्तेनाः प्रोद्धुपिण्डिकाः ।
 श्वशृगालोपृग्नप्राणुकाकानूकाश्च 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 vātaprakriti 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 prakṛti (biliary temperament) :—

पित्तं वहिर्वहिजं वा यदस्मात्पित्तोद्विक्तस्तीक्ष्णतृष्णाबुभुक्षः ।
 गौरोष्णाङ्गस्ताम्रहस्ताङ्गिप्रवक्तः शूरो मानी पिङ्गकेशोऽल्परोमा ॥ ९० ॥

वयितमाल्यविलेपनमण्डनः सुचरितः शुचिराश्चित्वत्सलः ।
 विभवसाहस्रुद्धिबलान्वितो भवति भीषु गतिद्विषतामपि ॥ ९१ ॥
 मेधावी प्रशिथिलसन्धिबन्धमांसो नारीणामनभिमतोऽपशुक्रकामः ।
 आवासः पलिततरङ्गनीलिकानां भुज्जते उन्म मधुरकषायतिक्तशीतम् ॥ ९२ ॥
 घर्मद्वेषी स्वेदनः पृतिगन्धिर्भूयुच्चारकोधपानाशनेष्यः ।
 सुप्तः पश्येत्कर्णिकारान्पलाशान् दिग्दाहोत्काविद्युदर्कानलांश्च ॥ ९३ ॥
 तनूनि पिङ्गानि चलानि चैषां तन्वलपक्षमाणि हिमप्रियाणि ।
 क्रोधेन मद्येन रवेश्च भासा रागं व्रजन्त्याशु विलोचनानि ॥ ९४ ॥
 मध्यायुषो मध्यवलाः पण्डिताः क्लेशभीरवः ।
 व्याघ्रक्षेकपिमार्जारयक्षानूकाश्च पैत्तिकाः ॥ 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 intelligent, 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 faeces 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) :—

श्लेष्मा सोमः श्लेष्मलस्तेन सौम्यो गृदग्निग्धश्लिष्टसन्ध्यस्थिमांसः ।
 शुच्चट्टुःखङ्गेशाघमैरतसो बुद्ध्या युक्तः सात्त्वकः सत्यसन्धः ॥ ९६ ॥

प्रियङ्गुदूर्वाशरकारणशस्त्रगोरोचनापश्चसुवर्णवर्णः ।
 प्रलम्बवाहुः पृथुपीनवक्षा महाललाटो धननीलकेशः ॥१७॥
 मृद्वज्जः समसुचिभक्तचास्देहो बहोजोरतिरसशुक्रपुत्रभृत्यः ।
 धर्मात्मा वदति न निष्ठुरं च जातु प्रच्छन्नं वहति दृढं चिरं च वैरम् ॥१८॥
 सम्राद्विरादेन्द्रतुल्ययातो जलदाम्भोधिमृद्वज्जसिहघोषः ।
 समृतिमानभियोगवान् विनीतो न च बाह्येऽप्यतिरोदनो न लोलः ॥१९॥
 तिकं कषायं कटुकोष्णरुक्षमल्पं स भुड्के बलवांस्तथाऽपि ।
 रक्तान्तसुक्षिंगविशालदीर्घसुव्यक्तशङ्कासितपक्षमलाक्षः ॥१००॥
 अल्पव्याहारक्रोधपानाशनेहः प्राज्यायुर्वित्तो दीर्घदर्शी वदान्यः ।
 श्राद्धो गम्भीरः स्थूललक्षः क्षमावानार्यो निद्रालुर्दीर्घसूत्रः कृतज्ञः ॥१०१॥
 ऋजुर्विपश्चित्सुभगः सुलज्जो भक्तो गुरुणां स्थिरसौहृदश्च ।
 स्वप्ने सपद्मान् सचिहङ्गमालांस्तोयाशयान् पश्यति तोयदांश्च ॥१०२॥
 ब्रह्मरुद्रेन्द्रवरुणताक्षयहंसगजाधिपैः ।
 श्लेष्मप्रकृतयस्तुल्यास्तथा सिंहाश्वगोवृष्टेः ॥१०३॥

Śleṣman (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 intelligence, right attitude and truthfulness; possess colour like that of priyañgu, dūrvā śarakāṇḍa, 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) hamsa (swan) Gajādhipa (the elephant Airāvata), lion, horse, and bull.

96-103.

प्रकृतीर्द्युयसधीत्था	दन्त्वसर्वगुणोदये ।
शौचास्तिक्यादभिश्चैवं	गुणैर्गुणमयीवर्देत् ॥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 mahāguṇa—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 prakṛti (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 saṁhitā 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 sārīra sthāna). These are known today as psychological temperaments.

Vayah (age) :—

वयस्त्वाषोडशाद्बालं तत्र धात्विन्द्रियौजसाम् ।
वृद्धिराससतेर्मध्यं तत्रावृद्धिः परं क्षयः ॥१०५॥

The period upto sixteen years of age is Bālyā (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. vṛddhi (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 laksana—physiognomy :—

स्वं स्वं हस्तत्रयं सार्द्धं वपुः पात्रं सुखायुषोः ।
न च यद्युक्तमुदिक्तैरषाभिनिन्दितैर्निजैः ॥१०६॥
अरोमशासितस्थूलदीर्घत्वैः सघिपर्ययैः ।

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 Niñdita (unsatisfactory, abnormal, bad, physique) such as aroma (hairless), asita (black), sthūla (big, obese) and dirgha (tall), with their opposites. 106½.

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) atidīrgha—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.

सुस्तिग्रामद्वः सूक्ष्मा नैकमूलाः स्थिराः कचाः ॥१७॥
 ललाटमुन्नतं श्लिष्टशङ्खमधेन्दुसन्निभम् ।
 कणीं नीचोन्नतौ पश्चान्महान्तौ श्लिष्टमांसलौ ॥१८॥
 नेत्रे व्यक्तासितसिते सुबद्धयनपक्षमणी ।
 उन्नताग्रा महोच्छासा पीनर्जुनासिका समा ॥१९॥
 ओष्ठो रक्तावनुदृच्छौ, महत्यौ नोलवणे हनू ।
 महदास्यं, घना दन्ताः स्त्रिग्रामः शुक्ष्मणाः चिताः समाः ॥२०॥
 जिह्वा रक्ताऽऽयता तन्वी, मांसलं चिबुकं महत् ।
 श्रीवा हस्वा घना वृत्ता, स्कन्धावुक्तपीवरौ ॥२१॥
 उदरं दक्षिणावर्तगूढनाभिसमुन्नतम् ।
 तनुरकोन्नतनखं स्त्रिग्रामाताप्रमांसलम् ॥२२॥
 दीर्घाच्छिद्राङ्गुलिमहत्पाणिपादं प्रतिष्ठितम् ।
 गूढवंशं बृहत्पृष्ठं, निग्रदाः सन्धयो ददाः ॥२३॥
 धीरः स्वरोऽनुनादी च, घर्णः स्त्रिग्रामः स्थिरप्रभः ।
 स्वभावजं स्थिरं सत्त्वमविकारि विपत्स्वपि ॥२४॥
 उत्तरोत्तरसुक्षेत्रं वपुर्गर्भादिनीरुजम् ।
 आयामश्चानविश्वानैर्वर्द्धमानं शनैः शुभम् ॥२५॥
 इति सर्वगुणोपेते शरीरे शरदां शतम् ।
 आयुरैश्वर्यमिष्टाश्च सर्वे भावाः प्रतिष्ठिताः ॥२६॥

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), unctous, 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, unctous (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 unctous/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, intellegence (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) :—

त्वग्रक्तादीनि सत्त्वान्तान्यश्याण्यष्टौ यथोक्तरम् ।
बलप्रमाणश्चानार्थं साराण्युक्तानि देहिनाम् ॥११७॥
सारैरुपेतः सर्वे स्यात्परं गौरवसंयुतः ।
सर्वारम्भेषु चाशाचान्सहिष्णुः सन्मतिः 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, (1) māmsa sāra—excellence of muscles, (4) medas sāra—excellence of fat, (5) asthisāra—excellence in bones, (6) majja 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 दुःखं च सेवते ।
सत्त्ववांस्तप्यमानस्तु राजसो नैव तामसः ॥१६॥
दानशीलदयासत्यब्रह्मचर्यकृतज्ञाताः ।
रसायनानि मैत्री च पुण्यायुर्वृद्धिकृद्धणः ॥१२०॥

The person with predominance of satva guṇa, experiences, (enjoys) happiness and misery without agitation (getting upset emotionally) and humility (depression, miserable mind) respectively; whereas persons of rajas and tamas (gunās predominant) do not do so.

Habit of charity, compassion, truthfulness, celebacy, gratitude, rejuvenators (drugs, tonics), friendship (with all) and benovolent activities form the group which enhances the span of life. 119–120.

इति श्रीवैद्यपतिसिंहगुप्तसनुभीमद्भाग्भट्टविरचिता-
यामष्टाङ्गहृदयसंहितायां द्वितीये शारीरस्था-
नेऽङ्गविभागो नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the chapter called Aṅgavibhāgaśārira; the third in Śārira sthāna 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 स्माहुरात्रेयादयो महर्षयः ।

We shall now, expound the chapter Marma vibhāga śārīra-classification of vital spots; thus said (revealed) Ātreya and other great sages.

सप्तोत्तरं मर्मशतम् तेषामेकादशादिशेत् ।
पृथक्सक्थनोस्तथा बाहोल्लीणि कोष्टे नवोरसि ॥ १ ॥
पृष्ठे चतुर्दशोर्ध्वं तु जत्रोऽन्तिशत्त्वं सप्त 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) :—

मन्त्ये पादतलस्याहुरभितो मध्यमाङ्गुलिम् ॥ २ ॥
तलहन्त्राम रुजया तत्र विद्धस्य पञ्चता ।
अङ्गुष्ठाङ्गुलिमध्यस्थं क्षिप्रमाक्षेपमारणम् ॥ ३ ॥
तस्योर्ध्वं द्वाङ्गुले कूर्चः पादभ्रमणकम्पकृत् ।
गुल्फसन्धेरधः कूर्चशिरःशोफरुजाकरम् ॥ ४ ॥
जङ्घाचरणयोः सन्धौ गुल्फो रक्तस्तम्भमान्दकृत् ।
जङ्घान्तरे त्विन्द्रवस्तिर्मारयत्यसृजः क्षयात् ॥ ५ ॥
जङ्घोवौः सङ्गमे जानु खञ्जता तत्र जीवतः ।
जानुनस्त्रयङ्गुलादूर्ध्वमाण्यूरुस्तम्भशोफकृत् ॥ ६ ॥
उव्यूरुमध्ये तद्रेधात्सक्षियशोषोऽस्त्रसङ्घयात् ।
ऊरुमूले लोहिताक्षं हन्ति पक्षमसृक्षयात् ॥ ७ ॥

मुष्कवङ्गणयोर्मध्ये विटपं षट्ठताकरम् ।
 इति सक्षमोस्तथा बाह्योर्मणिवन्धोऽत्र गुल्फवत् ॥ ८ ॥
 कूर्परं जानुवत्सकौण्यं तयोर्विटपवत्पुनः ।
 कक्षाक्षमध्ये 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 śirā*, 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 angulas above on either side of the *jānu* are the *Añī*, its injury causes increase of swelling and stiffness (or less of control) of the leg. In the centre of the thighs is *Ūrvī*, its injury causes emeciation of the thigh from loss of blood. Above the *ūrvī*, below the angle of the groin and at the root of the thigh is *Lohitakṣa*, 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 *Kurpara*, injury to these causes distortion of the arm. In between the axilla and collar bone is *Kakṣadhhara*, similar to *vīṭapa*, its injury also causes distortion of arm. 2-9.

Madhāyamaṅga marma (vital spots of the trunk) :—

स्थूलाक्षवद्दः सद्योग्नो विडातवमनो गुदः ।
 मूत्राशयो धनुर्वक्तो वस्तिरल्पाक्षमांसगः ॥ १० ॥
 पकाधोवदनो मध्ये कट्ट्याः सद्यो निहन्त्यसून् ।
 ऋतेऽश्मरीवणाद्विद्वस्तत्राप्युभयतश्च सः ॥ ११ ॥

मूत्रस्त्राव्येकतो भिन्ने ब्रणे रोहेच्च यन्नतः ।
 देहामपक्षस्थानानां मध्ये सर्वसिराभ्यः ॥ १२ ॥
 नाभिः, सोऽपि हि सद्योग्नो द्वारमामाशयस्य च ।
 सत्वादिधाम हृदयं स्तनोरःकोष्ठमध्यगम् ॥ १३ ॥
 स्तनरोहितमूलाख्ये द्वाङ्गुणे स्तनयोर्वदेत् ।
 ऊर्ध्वाधोऽस्त्रकफापूर्णकोष्ठो नश्येत्तयोः क्रमात् ॥ १४ ॥
 अपस्तम्भाबुरः पार्श्वे नाड्यावनिलवाहिनी ।
 रक्तेन पूर्णकोष्ठोऽत्र श्वासात्कासाच्च नश्यति ॥ १५ ॥
 पृष्ठवंशोरसोर्मध्ये तयोरेव च पार्श्वयोः ।
 अधोऽस्त्रकूटयोर्विद्यादपालापास्यमर्मणी ॥ १६ ॥
 तयोः कोष्ठेऽसृजा पूर्णे नश्येद्यातेन पूयताम् ।

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 *kōṣṭha* (chest) respectively.

On either side of the tube of the chest (trachea) are the two tubes which carry air, known as *Āpastambha*, injury to these causes death from accumulation of blood inside the chest, cough and dyspnœa. Below the shoulder joints, on the upper part of each flank, are the two vital spots known as *Apalapa*, their injury cause death from blood turning into pus. 9½–16½

पार्श्वयोः पृष्ठवंशस्य श्रोणीकर्णौ प्रति स्थिते ॥ १७ ॥
 वंशाभिते स्फिजोरुर्ध्वं कटीकतस्ते समृते ।
 तत्र रक्तक्षयात्पाण्डुहीनरूपो विनश्यति ॥ १८ ॥
 पृष्ठवंशं ह्युभयतो यौ सन्धी कटिपार्श्वयोः ।
 जघनस्य बहिर्भागे मर्मणी तौ कुकुन्दरौ ॥ १९ ॥
 चेष्टाहानिरधः काये स्पर्शाक्षानं च तद्यथात् ।
 पार्श्वान्तरनिबद्धौ यावृपरि श्रोणिकर्णयोः ॥ २० ॥
 आशयच्छादनौ तौ तु नितम्बौ तस्तास्थिगौ ।
 अधः शरीरे शोफोऽत्र दौर्बल्यं मरणं ततः ॥ २१ ॥
 पार्श्वान्तरनिबद्धौ च मध्ये जघनपार्श्वयोः ।
 तिर्यग्गुर्ध्वं च निर्दिष्टो पार्श्वसन्धी तयोर्ब्यधात् ॥ २२ ॥
 रक्तपूरितकोष्ठस्य शरीरान्तरसम्भवः ।
 स्तनमूलार्जवे भागे पृष्ठवंशाभये सिरे ॥ २३ ॥
 वृहत्यौ, तत्र विद्वस्य मरणं रक्तसङ्ख्यात् ।
 बाहुमूलाभिसम्बद्धे पृष्ठवंशस्य पार्श्वयोः ॥ २४ ॥
 अंसयोः फलके बाहुस्वापशोषौ तयोर्ब्यधात् ।
 ग्रीवामुभयतः स्नान्वी ग्रीवाबाहुशिरोन्तरे ॥ २५ ॥
 स्कन्धांसपीठसम्बन्धावंसौ बाहुक्रियाहरौ ।

On either side of the vertebral column, on the earlike bones of the pelvis the buttocks, are the two *kaṭikataruṇa*, 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 *Kukunḍara*, 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 *Nitambā*; 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 *Pārśvasañdhī*, 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 *Bṛhatī 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 *Aṁsa*, injury to these causes loss of function of the arms. 16½-25.

Jatrārdhva marma (vital spots in the head and neck) :--

कण्ठनाडीमुभयतः सिरा हनुसमाश्रिताः ॥ २६ ॥
 चतन्नस्तासु नीले द्वे मन्ये द्वे मर्मणी स्मृते ।
 स्वरप्रणाशवैकृत्यं रसाङ्गानं च तद्यथे ॥ २७ ॥
 कण्ठनाडीमुभयतौ जिह्वानासागताः सिराः ।
 पृथक् चतन्नस्तः सद्यो ग्रन्त्यसून्मातृकाह्वयाः ॥ २८ ॥
 कृकाटिके शिरोग्रीवासन्धौ, तत्र चलं शिरः ।
 अधस्तात्कर्णयोनिञ्चे विधुरे श्रुतिहारिणी ॥ २९ ॥
 फणावुभयतो ग्राणमार्गं श्रोत्रपथानुगौ ।
 अन्तर्गलस्थितौ वेधाद्वन्धविज्ञानहारिणौ ॥ ३० ॥
 नेत्रयोर्बाह्यतोऽपाङ्गौ भ्रुवोः पुच्छान्तयोरधः ।
 तथोपरि भ्रुवोनिञ्चावावर्तावान्ध्यमेषु तु ॥ ३१ ॥
 अनुकर्णं लङ्घाटान्ते शङ्खौ सद्यो विनाशनौ ।

On the two sides of the trachea, there are four sirās (veins), of them two are called *Nila* and two, *Manyā*, 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 *Mātṛka*, their injury leads to quick death. At the junction of the throat and the head are the two *Kṛkāṭika*, 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 *Phaṇā*, 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 *Apāṅga*, 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.

केशान्ते शङ्खयोरुद्धर्वमुत्क्षेपौ, स्थपनी पुनः ॥ ३२ ॥
 भ्रुवोर्मध्ये, त्रयेऽप्यत्र शालये जीवेदनुद्धृते ।
 स्वयं वा पतिते पाकात् सद्यो नश्यति तूद्धृते ॥ ३३ ॥

Above the sañkha, 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.

जिह्वाक्षिनासिकाश्रोत्रखचतुष्टयसङ्गमे ।
 तालुन्यास्यानि चत्वारि स्रोतसां, तेषु मर्मसु ॥ ३४ ॥
 विद्धः शृङ्गाटकाखयेषु सद्यस्त्यजति जीवितम् ।
 कपाले सन्धयः पञ्च सीमन्तास्तिर्यगूर्ध्वर्गाः ॥ ३५ ॥
 भ्रमोन्मादमनोनाशैस्तेषु विद्धेषु नश्यति ।
 आन्तरो मस्तकस्योर्ध्वं सिरासन्धिसमागमः ॥ ३६ ॥
 रोमावर्तीऽधिष्ठो नाम मर्म सद्यो हरत्यसून् ।

At the meeting place of orifices of the tongue, nose, eyes ears and the palate is the vital spot, by name *Śringaṭaka*, four in number, injury to these causes quick death. The five joints in the head (skull) spread sideways and upwards is known as *Sīmaṇta 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.

34-37½

विषमं स्पन्दनं यत्र पीडिते रुक् च मर्म तत् ॥ ३७ ॥
 मांसास्थिस्त्रायुधमनीसिरासन्धिसमागमः ।
 स्थान्मर्मैति च तेनात्र सुतरां जीवितं स्थितम् ॥ ३८ ॥
 बाहुलयेन तु निर्देशः षोढौवं मर्मकल्पना ।
 प्राणायतनसामान्यादैक्यं 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, dhamanī have arteries, sirā have veins and sañdhi have bony joints; thus they are six kinds structurewise.

मांसजानि दशेन्द्राख्यतलहृत्स्तनरोहिताः ।
 शङ्खौ कटीकतरुणे नितम्बावसयोः फले ॥ ४० ॥
 अस्थन्यष्टौ स्नायुमर्माणि त्रयोविशातिराणयः ।
 कूच्चकूच्चशिरोऽपाङ्गक्षिप्रोत्क्षेपांसवस्तयः ॥ ४१ ॥
 गुदापस्तम्भविधुरश्यङ्गाटानि नवादिशेत् ।
 मर्माणि धमनोस्थानि सप्तत्रिशातिसराथयाः ॥ ४२ ॥
 बृहत्यौ मातुका नीले मन्ये कक्षाधरौ फणौ ।
 विटपे हृदयं नाभिः पार्वतसन्धी स्तनाधरे ॥ ४३ ॥
 अपालापौ स्थपन्युवयेश्वतस्त्रो लोहितानि च ।
 सन्धौ विशातिरावतौ मणिबन्धौ कुकुन्दरौ ॥ ४४ ॥
 सीमन्ताः कूर्परौ गुलफौ कृकाष्ठौ जानुनी पतिः ।
 मांसमर्म गुदोऽन्येषां, स्नान्त्रि कक्षाधरौ तथा ॥ ४५ ॥
 विटपौ विधुराख्ये च, श्यङ्गाटानि सिरासु तु ।
 अपस्तम्भावपाङ्गौ च, धमनीस्थं न तैः स्मृतम् ॥ ४६ ॥

Māmsa marma are ten viz, iñdrabasti (2), talahṛdaya (4), and stanarohita (2). Asthi marma are eight; śaṅkha (2), kaṭikataruṇa (2), nitam̄ba (2), and amsaphalaka (2). Snāyu marma are twenty three; āṇi (4), kūrca (4), kurcaśira (4) apāṅga (2), kṣipra (4), utkṣepa (2), amsa (2), and basti (1). Dhamanī marma are nine; guda (1), āpasthaṁbha (2), vidhura (2), and śrīṅgātaka (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 lohitākṣa (4). Sañdhi marma are twenty; āvartha (2), maṇibāñdha (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;

śringāṭaka is sirā marma, together with āpastambha and apalāpa and not dhamanī marma. 40-46.

Marma viddha lakṣaṇa (signs of injury to vital spots) :—

विद्धेऽजस्रमसृक्षावो मांसधावनवत्त्वः ।
 पाण्डुत्वमिन्द्रियाङ्गानं मरणं चाशु मांसजे ॥ ४७ ॥
 मरुजान्वितोऽच्छो विच्छिन्नः सावो रुक् चास्थिमर्मणि ।
 आयामाक्षेपकस्तभाः स्नावजेऽभ्यधिकं रुजा ॥ ४८ ॥
 यानस्थानासनाशक्तिवैकल्यमथवाऽन्तकः ।
 रक्तं सशब्दफेनोष्णं धमनीस्थे विचैतसः ॥ ४९ ॥
 सिरामर्मव्यधे सान्द्रमजस्तं बहस्त्रक्षवेत् ।
 तत्क्षयात्तु भ्रमश्वासमोहहिध्माभिरन्तकः ॥ ५० ॥
 वस्तु शूकैरिवाकीर्णं रुद्धे च कुणिखञ्जता ।
 बलचेष्टाक्षयः शोषः पर्वशोफश्च 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 sañdhi 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).

Marmabheda (types of vital spots) :—

नाभिशाउङ्गाधिपापानहृच्छृङ्गाटकबस्तयः ।
 अष्टौ च मातृकाः सद्यो निघन्त्येकावृविशतिः ॥ ५२ ॥
 सप्ताहः परमस्तेषां कालः कालस्य कर्षणे ।

Nābhi (1), śāñkha (2), adhipati (1), apāna (guda) (1), hr̥daya (1) śr̥ngātaka (4), basti (1) and the eight māṭka (8); these nineteen, take away life immediately; (hence) these are known as *Sadyahprāṇahara*. Seven days is the maximum time for death to manifest.

त्रयस्त्रिशादपस्तम्भतलहृत्पार्श्वसन्ध्यः ॥ ५३ ॥
 कटीतरुणसीमन्तस्तनमूलेन्द्रबस्तयः ।
 क्षिप्रापालापवृहतोनितस्वंस्तनरोहिताः ॥ ५४ ॥
 कालान्तरप्राणहरा मासमासाद्वजीचिताः ।

Āpastambha (2), talahṛdaya (4), pārvasañdhi (2), katītaruṇa (2), sīmañtā (5), stanamūla (2), iñdrabasti (4), kṣipra (4), apalāpa (2), bṛhati (2), nitam̥ba (2) and stana-rohita (2); these thirtythree are *Kalañtara prāṇahara* (take away the life after some time); one or one and half months is the period of life (when these are injured). 53–54½.

उत्क्षेपौ स्थपनी त्रीणि विशल्यग्नानि, तत्र हि ॥ ५५ ॥
 वायुर्मासवसामज्जमस्तुलुङ्गानि शोषयन् ।
 शल्यापाये विनिर्गच्छन् श्वासात्कासाच्च हन्त्यसून् ॥ ५६ ॥

The two utkṣepa (2) and sthapani (1)—these three are *Viśalyaghnā*—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.

फणावपाङ्गौ विधुरे नीले मन्ये कृकाटिके ।
 अंसांसफलकार्वतविटपोर्विकुन्दराः ॥ ५७ ॥
 सजानुलोहिताक्षाणिकक्षाधृकूर्चकूर्पराः ।
 वैकल्यमिति चत्वारि चत्वारिंशत्ते कुर्वते ॥ ५८ ॥
 हरन्ति तान्यपि प्राणान् कदाचिदभिघाततः ।

Phaṇa (2), apāṅga (2), vidhura (2), nīlā (2), manyā (2), kṛkāṭikā (2), amsa (2), amsaphalaka (2), āvarta (2), viṭapa (2), ūrvī (4), kukuñdara (2), jānu (2), lohitākṣa (4), āṇi (4), kakṣādhara (2), kūrca (4) and kūrpāra (2), these forty-four are

Vaikalyakara (causing distorison, irregularity etc.); they might also destroy life sometimes when injured. 57-58 $\frac{1}{2}$.

अष्टौ कूर्चशिरोगुल्फमणिषन्धा रुजाकराः ॥ ५९ ॥

Kūrcaśira (4), gulpha (2) mañibañdha (2)-these eight are *Rujākara* (causing pain). 59.

Morma pramāṇa (size of the vital spots) :-

तेषां विटपक्षाधृगुर्व्यः कूर्चशिरांसि च ।
द्वादशाङ्गुलमानानि द्व्यङ्गुले मणिषन्धने ॥ ६० ॥
गुल्फो च स्तनमूले च त्रयङ्गुलं जानुकूर्परम् ।
अपानबस्तिहृत्त्राभिनीलाः सीमन्तमातृकाः ॥ ६१ ॥
कूर्चशृङ्गाटमन्याश्च त्रिशदेकेन वर्जिताः ।
आत्मपाणितलोन्मानाः शेषाण्यद्वाङ्गुलं वदेत् ॥ ६२ ॥
यञ्चाशतष्ट् च मर्माणि, तिलवीहिसमान्यपि ।
इष्टानि मर्माण्यन्येषाम्

Among them, viṭapa, kakṣadhara, ūrvī, kūrcaśira are twelve aṅgula (finger breadth) in size; mañibañdha, gulpha and stanamūla are two aṅgula; jānu, and kūrpara are three aṅgula; apāna (guda), basti, hr̥daya, nābhi, nila, sīmañta, mātṛka, kūrca, śr̥ngāṭaka, manyā-these twentynine are equal in size of ones own palm; the remaining fiftysix 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 vṛ̥hi (paddy grain). 60-63 $\frac{1}{2}$.

Marmabhighata phala (effect of injury to vital spots) :-

चतुर्द्वैकाः सिरास्तु याः ॥ ६३ ॥
तर्पयन्ति वपुः कृत्स्नं ता मर्माण्याश्रितास्ततः ।
तत्क्षतात्क्षतजात्यर्थप्रवृत्तेर्थातुसङ्घये ॥ ६४ ॥
वृद्धश्वलो रुजस्तीव्राः प्रतनोति समीरयन् ।
तेजस्तदुद्धतं धत्ते तृष्णाशोषमदध्रमान् ॥ ६५ ॥
स्विन्नस्तस्तश्थयतनुं हरत्येनं ततोऽन्तकः ।

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 spots) 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. 63-65½.

वर्द्धयेत्सन्धितो गात्रं मर्मण्यभिहते द्रुतम् ॥ ६६ ॥
छेदनात्सन्धिदेशस्य सङ्कुचन्ति सिरा ह्रतः ।
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.

सुविक्षतोऽप्यतो जीवेदमर्मणि न मर्मणि ।
प्राणघातिनि जीवेत्तु कश्चिद्वैद्यगुणेन चेत् ॥ ६८ ॥
असमग्रामिधाताच्च सोऽपि वैकल्यमश्नुते ।
तस्मात्क्षारविषाग्न्यादीन् यत्तान्मर्मसु 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.

मर्माभिधातः स्वल्पोऽपि प्रायशो बाधतेतराम् ।
रोगा मर्माश्रयास्तद्वत्प्रकान्ता यत्तोऽपि 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 श्रीवैद्यपतिर्सिंहगुप्तसूनुश्रीमद्भाग्मटविरचिता-
यामष्टाङ्गहृदयसंहितायां द्वितीये शारीरस्थाने
मर्मविभागो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the chapter called Marmavibhāga the fourth in Śārīra sthāna of Astāṅgahṛdaya saṃhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

पञ्चमोऽध्यायः ।

Chapter--5

VIKRTI VIJNANIYA (knowledge of bad prognostics)

अथातो विकृतिविज्ञानीयं शारीरं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now, expound the chapter Vikṛti vijnāniya-knowledge of abnormalities *vis a vis* bad prognostics; thus said (revealed) Ātreyā and other great sages. 1.

Riṣṭa nirukti (definition of fatal signs) :--

पुष्पं फलस्य धूमोऽग्नेर्वर्षस्य जलदोदयः ।
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.

(आयुष्मति क्रियाः सर्वाः सफलाः सम्प्रयोजिताः ।
भवन्ति भिषजां भूत्यै कृतज्ञ इव भूभुजि ॥ १ ॥
क्षीणायुषि कृतं कर्म व्यर्थं कृतमिवाधमे ।
अयशो देहसन्देहं स्वार्थहार्नि च यच्छ्रुति ॥ २ ॥
तर्हीदार्नी गतासूनां लक्षणं सम्प्रचक्षते ।
विकृतिः प्रकृतेः प्राणैः प्रादिष्टा रिष्टसंज्ञया ॥ 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 वृष्टिरिष्टं च जीवितम् ।
अरिष्टे रिष्टविज्ञानं 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) :—

केचित् तद्विदेत्वाहः स्थाय्यस्थायिविभेदतः ।
दोषाणामपि बाहुल्याद्रिष्टाभासः समुद्भवेत् ॥ ३ ॥
स दोषाणां शास्येत्स्थाय्यवश्यं तु सृत्यवे ।

Some opine that these (fatal signs) are of two kinds, viz, *sthāyi* (permanent, non-changing) and *asthāyi* (temporary, changing.).

Rīṣṭabhāṣa (signs resembling fatal signs), manifest even due to great increase of the *doṣās*; they subside (disappear) with mitigation of the *doṣās*, while the *sthāyi rīṣṭa* (permanent fatal signs) are sure to cause death. 3-3½.

Rīṣṭabhāvah (factors under fatal signs) :—

रूपेन्द्रियस्वरच्छायाप्रतिच्छायाक्रियादिषु ॥ ४ ॥
अन्येष्वपि च भावेषु प्राकुतेष्वनिमित्ततः ।
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 rīṣṭa (fatal signs connected with appearance) :—

केशरोमनिरञ्जनं	यस्याभ्यक्तमिवेक्ष्यते ।
यस्यात्यर्थं चले नेत्रे	स्तब्धान्तर्गतनिर्गते ॥ ६ ॥
जिह्वे चिस्तृतसङ्ख्यासे	सङ्ख्यासविनतभ्रुणी ।
उङ्गान्तदर्शने	हीनदर्शने नकुलोपमे ॥ ७ ॥

कपोताभे अलाताभे स्नुते लुलितपक्षमणी ।
 नासिकाऽत्यर्थविवृता संवृता पिण्डिकाचिता ॥ ८ ॥
 उच्छूना स्फुटिता म्लाना यस्यौष्ठो यात्यधोऽधरः ।
 ऊर्ध्वं द्वितीयः स्यातां वा पक्षजस्वूनिभावुभौ ॥ ९ ॥
 दन्ताः सशर्कराः इयावास्ताम्राः पुण्यितपद्धिताः ।
 सहस्रैव पतेयुर्वा जिह्वा जिह्वा विसर्पिणी ॥ १० ॥
 शूना शुष्का गुरुः श्यावा लिप्ता सुप्ता सकण्टका ।
 शिरः शिरोधरा बोद्धुं पृष्ठं वा भारमात्मनः ॥ ११ ॥
 हनूं वा पिण्डमास्यस्थं शक्तुवन्ति न यस्य च ।
 यस्यानिमित्तमङ्गानि गुरुण्यति लघूनि वा ॥ १२ ॥
 विषदोषाद्विना यस्य खेभ्यो रक्तं प्रवर्तते ।
 उत्सिक्तं मेहनं यस्य वृषष्णावतिनिःसृतौ ॥ 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, pigeon 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.

यस्यापूर्वाः सिरालेखा बालेन्द्राकृतयोऽपि वा ॥ १४ ॥
ललाटे वस्तिशीर्षं वा षण्मासान्न 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.

पश्चिनोपत्रवत्तोयं शरीरे यस्य देहिनः ॥ १५ ॥
भवते भवमानस्य षण्माषास्तस्य 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.

हरिताभाः सिरा यस्य रोमकूपाश्च संचृताः १६ ॥
सोऽम्लाभिलाषी पुरुषः पित्तान्मरणमश्रुते ।

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 गोमयचूर्णाभ्यं चूर्णं मूर्धि मुखेऽपि वा ॥ १७ ॥
सन्धेहं, मूर्धि धूमो वा, मासान्तं 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.

मूर्धि भ्रुवोर्वा कुर्वन्ति सोमन्तावर्तका नवाः ॥ १८ ॥
मृत्युं स्वस्थस्य षड्ग्रात्रात्रिरात्रादातुरस्य 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 पूर्ति सव्यमक्षि निमज्जति ॥ १९ ॥
खगा वा मूर्धि लीयन्ते यस्य तं परिवर्जयेत् ।

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 ख्लातानुलिपस्य पूर्वं शुद्धत्युरो भृशम् ॥ २० ॥
आर्द्रेषु 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.

Inndriya riṣṭa (fatal signs connected with sense organs) :—

अकस्माद्युगपद्मात्रे बर्णौ प्राकृतवैकृतौ ॥ २१ ॥
तथैवोपचयग्लानिरौक्ष्यन्तेहादि मृत्यवे ।

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 स्फुटेयुरङ्गुलयो नाकृष्टा न स जीवति ॥ २२ ॥
क्षवकासादिषु तथा यस्यापूर्वो ध्वनिर्भवेत् ।
हस्तो दीर्घोऽति वोच्छ्वासः पूर्तिः सुरभिरेव 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.

आमुतानामुते काये यस्य गन्धोऽतिभानुषः ।
मलवल्लवणादौ वा वर्षान्तं तस्य 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.

भजन्ते अत्यङ्गसौरस्याद्यं यूकामक्षिकादयः ।
त्यजन्ति वाऽतिवैरस्यात्सोऽपि वर्षं 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.

सततोभ्यु गत्रेषु शैत्यं यस्योपलक्ष्यते ।
शीतेषु भृशमौष्ण्यं 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 जातशीतपिटिकः शीताङ्गो वा विद्यते ।
उष्णद्वेषी च शीतार्तः स प्रेताधिपगोचरः ॥ 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.

उरस्यूष्मा भवेद्यस्य जठरे चातिशीतता ।
भिन्नं पुरीषं तृष्णा च यथा प्रेतस्तथैव 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 पुरीषं निष्ठयतं शुक्रं वाऽप्यु निमज्जति ।
निष्ठयूतं वदुवर्णं वा यस्य मासात्स नश्यति ॥ २९ ॥

He, whose urine, feaces, sputum or semen, sink in water; the sputum being of many colours, dies within a month. 29.

घनीभूतमिघाकाशमाकाशमिव यो घनम् ।
 अमूर्तमिव मूर्त च मूर्त चामूर्तवत्स्थितम् ॥ ३० ॥
 तेजस्वयतेजस्तद्वच्च शुक्रं कृष्णमसच्च सत् ।
 अनेत्ररोगश्चन्द्रं च बहुरूपमलाञ्छनम् ॥ ३१ ॥
 जाग्रद्रक्षांसि गन्धवान् प्रेतानन्यांश्च तद्विधान् ।
 रूपं व्याकृति तत्त्वं यः पश्यति स नश्यति ॥ 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; similary the luminescent and non-luminescent, 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 gañdharva, preta and such others (non-human beaings) and those which are terrifying to look at; is going to perish. 30-32.

सप्तर्षीणां समीपस्थां यो न पश्यत्यरुद्धतीम् ।
 ध्रुवमाकाशगङ्गां 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 dhruba (pole star) or ākāśa-gaṅga (river of the sky/stellar galaxy), does not live for a year. 33.

मेघतोयौधनिर्दोषवीणापणवेणुजान् ।
 शृणोत्यन्यांश्च यः शब्दानसतो न सतोऽपि वा ॥ ३४ ॥
 निष्पीड्य कण्ठौ शृणुयान् यो ध्रुकधुकास्वनम् ।
 तद्वद्वन्धरसस्पर्शान् मन्यते यो विपर्ययात् ॥ ३५ ॥
 सर्वशो वा न यो, यश्च दीपगन्धं न जिग्रति ।
 विधिना यस्य दोषाय स्वास्थ्यायाविधिना रसाः ॥ ३६ ॥
 यः पांसुनेव कीर्णाङ्गो योऽङ्गे धातं न वेत्ति वा ।
 अन्तरेण तपस्तीव्रं योगं वा विधिपूर्वकम् ॥ ३७ ॥
 जानात्यतीन्द्रियं यश्च 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 *dosa* (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 riṣṭa (fatal signs concerned with the voice) :—

हीनो दीनः स्वरोऽव्यक्तो यस्य स्याद्गद्धोऽपि वा ॥ ३८ ॥
सहसा यो विमुह्येद्वा विवक्षुर्न 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 दुर्बलीभावं हार्नि च बलवर्णयोः ॥ ३९ । ३९ ॥
रोगवृद्धिमयुक्त्या च दृष्टा 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.

अपस्वरं भाषमाणं प्रासं मरणमात्मनः ॥ ४० ॥
थोतारं चास्य शब्दस्य दूरतः परिवर्जयेत् ।

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.

Chāyā pratichāyā riṣṭa (fatal signs connected with shades and shadow) :--

संस्थानेन प्रमाणेन वर्णन 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 ॥
छायाऽङ्गात्सम्भवत्युक्ता प्रतिच्छायेति सा पुनः ।
वर्णप्रभाश्रया 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 :— Pratichāya 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.

भवेद्यस्य प्रतिच्छाया छिन्ना भिन्नाऽधिकाऽकुला ।
विशिरा द्विशिरा जिह्वा विकृता यदि वाऽन्यथा ॥ ४४ ॥
तं समाप्तायुषं विद्यान् चेष्टक्यनिमित्तजा ।
प्रतिच्छायामयी यस्य न चाक्षणीक्षयेत कन्यका ॥ 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).

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.

Chāya rīṣṭa (fatal signs in shade/complexion) :—

खादीनां पञ्च पञ्चानां छाया विविधलक्षणाः ।
 नाभसी निर्मलाऽऽनीला सखेहा सप्रभेव च ॥ ४६ ॥
 वाताद्रजोऽरुणा श्यावा भस्मरुक्षा हतप्रभा ।
 विशुद्धरक्ता त्वाग्नेयी दीप्ताभा दशेनप्रिया ॥ ४७ ॥
 शुद्धवैदूर्यविमला सुखिधा तोयजा शुखा ।
 स्थिरा स्निग्धा घना शुद्धा इयामा श्वेता च पार्थिवी ॥ ४८ ॥
 बायवी रोगमरणङ्केशायान्याः सुखोदयाः ।

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 vaiḍūrya, transparent, slightly unctuous and good; pārthivī (related to pṛthvī bhūta) is stable, unctuous, thick, transparent, black or white. Among these vāyaviya chāyā produces diseases, death or misery, while the others are for producing happiness (health). 46-48.

प्रभोक्ता तैजसी सर्वा, सा तु सप्तविधा स्मृता ॥ ४९ ॥
 रक्ता पीता सिता श्यावा हरिता पाण्डुराऽसिता ।
 तासां या: स्युर्विंकासिन्यः क्षिण्धाश्च विमलाश्चयाः ॥ ५० ॥
 ताः शुभा, मलिना रुक्षाः सह्यसाश्राशुभोदया ।

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 beno-
valent (doing goo.i) and those dirty, dry, and brief (constri-
cted, non-radiating)—are malevolent (doing harm). 49-50

वर्णमाकामति छाया प्रभा वर्णप्रकाशनी ॥ ५१ ॥
 आसन्ने लक्ष्यते छाया विकृष्टे भा प्रकाशते ।
 नाच्छायो नाप्रभः कश्चिद्विशेषाश्चिह्नयन्ति तु ॥ ५२ ॥
 नृणां शुभाशुभोत्पर्त्ति काले छायासमाश्रयाः ।

Chāyā (shade), engulfs (māskṣ), the varṇa (coluor) 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.

Kriyā rīṣṭa (fatal signs connected with activities) :—

निकषज्जिव यः पादौ च्युतांसः परिसर्पति ॥ ५३ ॥
 हीयते बल्तः शश्वदोऽन्नमश्नन् हितं बहु ।
 यो उल्पाशी बहुविष्णमूत्रो वहाशी चात्प्रमूत्रविट् ॥ ५४ ॥
 यो वाउल्पाशी कफेनातो दीर्घं श्वसिति चेष्टते ।
 दीर्घमुच्छृस्य यो हस्वं निःश्वस्य परिताम्यति ॥ ५५ ॥
 हस्वं च यः प्रश्वसिति व्याचिद्दं स्पन्दते भृशम् ।
 शिरो विक्षिपते कुच्छाद्योऽञ्जित्वा प्रपाणिकौ ॥ ५६ ॥
 यो ललाटात्स्रुतस्वेदः श्लथसन्धानबन्धनः ।
 उत्थाप्यमानः समुहोद्यो बली दुर्बलोऽपि वा ॥ ५७ ॥
 उत्तान पव स्वपिति यः पादौ विकरोति च ।
 शयनासनकुड्यादेयोऽसदेव जिघृक्षति ॥ ५८ ॥
 अहास्यहासी समुहान् यो लेडि दशनच्छदौ ।
 उत्तरौष्टं परिलिहन् फूटकारांश्च करोति यः ॥ ५९ ॥
 यमभिद्रवति च्छाया कृष्णा पीताऽरुणाऽपि वा ।
 मिषम्भेषजपानान्नगुरुमिषद्विषश्च ये ॥ ६० ॥
 वशगाः सर्व एवैते विज्ञेयाः 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 feaces and urine; who eats more but excretes less quantities of feaces 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 स्विद्यति शीतलम् ॥ ६१ ॥

उष्णोऽपरः प्रदेशश्च शरणं तस्य देवताः ।)

[पूर्वरूपाणि सर्वाणि उवरादिष्वितिमात्रया ।

यं विशंति विशत्येनं मृत्युञ्जरपुरःसरः ॥ 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.

योऽणुज्योतिरनेकात्रो दुःखायो दुर्मनाः सदा ॥ ६२ ॥

बर्लि बलिभृतो यस्य प्रणीतं नोपभुजते ।

निर्निमित्तं च यो मेधां शोभासुपचयं श्रियम् ॥ ६३ ॥

प्राप्नोत्ययो वा विभ्रंशं स प्राप्नोति यमक्षयम् ।

He, who has an anu-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.

गुणदोषमयी यस्य स्वस्थस्य व्याधितस्य वा ॥ ६४ ॥
यात्यन्यथात्वं प्रकृतिः षण्मासान्न स जीवति ।

Prakṛti (natural features), related to the guṇa (satva, rajas and tamas) or to the dosās (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 स्मृतिस्त्यागो बुद्धिर्वर्लमहेतुकम् ॥ ६५ ॥
षडेतानि 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.

मत्तवद्विवाक्षम्पमोहा मासान्मरिष्यतः ॥ 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.

नश्यत्यजानन् षडहात्केशलुञ्चनवेदनाम् ।
न याति यस्य चाहारः 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 प्रतीपतां यान्ति प्रेताकृतिरुदीर्यते ।
यस्य निद्रा भवेन्नित्या नैव वा न स जीवति ॥ ६८ ॥

He, whose attendents 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.

वक्रमापूर्यतेऽश्रूणां स्विद्यतश्चरणौ भृशम् ।
चक्षुश्चाकुलतां 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. 69 $\frac{1}{2}$.

Vyādhilakṣaṇa rīṣṭa (fatal signs in symptoms of diseases) :—

सहसा जायते यस्य चिकारः सर्वलक्षणः ॥ ७० ॥
निवर्तते वा सहसा, सहसा स चिनश्यति ।

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 ॥
सप्रलापभ्रमश्वासः क्षीणं शूनं हतानलम् ।
अक्षामं सक्तवचनं रक्ताक्षं हृदि शूलिनम् ॥ ७२ ॥
सशुष्ककासः पूर्वाह्ने योऽपराह्नेऽपि वा भवेत् ।
बलमांसविहीनस्य श्वेष्मकाससमन्वितः ॥ 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 कृष्णमिन्द्रधनुष्प्रभम् ।
ताम्रहारिद्रहरितं रूपं रक्तं प्रदर्शयेत् ॥ ७४ ॥
रोमकूपप्रविसृतं कण्ठास्यहृदये सज्जत् ।
वाससोऽरञ्जनं पूति वेगवच्चाति भूरि च ॥ ७५ ॥
वृद्धं पाण्डुज्वरच्छर्दिकासशोफातिसारिणम् ।

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. 74-75½.

कासश्वासौ च्वरच्छर्दितृष्णातीसारशोफिनम् ॥ ७६ ॥

Kāsa (cough) and śvāsa (dyspnoea) are fatal in person having fever, vomiting, thirst, diarrhoea and swelling (dropsy). 76.

यक्ष्मा पाश्वरुजानाहरकच्छर्द्येसतापिनम् ।

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.

**छर्दिवैगवती मूत्रशङ्खहनिधः सचन्द्रिका ॥ ७७ ॥
सान्धविटप्यरुक्तासश्वासवत्यनुषङ्गिणी**

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.

तृष्णाऽन्यरोगक्षपितं बहिर्जिह्वं 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.

मदात्ययोऽतिशीतार्ते क्षीणं तैलप्रभानम् ।

Madātyaya (alcoholic intoxication) is fatal, in persons who are suffering from severe cold feeling, emaciation and whose face appears to be smeared with oil. 79½.

**अर्शांसि पाणिपन्नामिगुदमुष्कास्यशोफिनम् ॥ ७९ ॥
हृत्पाश्वर्वाङ्गजाछर्दिपायुपाकज्वरातुरम् ।**

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.

अतीसारे यकृत्पिण्डमांसधावनमेचकैः ॥ ८० ॥
 तुल्यस्तैलघृतक्षीरद्धिमज्जवसासवैः ।
 मस्तुलुङ्गमधीपूयवेसवाराम्बुमाक्षिकैः ॥ ८१ ॥
 अतिरक्तासितम्भिन्धपूत्यच्छघनवेदनः ।
 कर्बुरः प्रस्ववन् धातून् निष्पुरीषोऽथवाऽतिविट् ॥ ८२ ॥
 तन्तुमान् मक्षिकाकान्तो राजीमांश्चन्द्रकैर्युतः ।
 शीर्णपायुवर्लिं मुक्तनालं पर्वास्थशूलिनम् ॥ ८३ ॥
 स्नस्तपायुं बलक्षीणमज्जमेवोपवेशयन् ।
 सत्रट्यासज्जवरच्छर्दिनाहानाहप्रवाहिकः ॥ ८४ ॥

Atisāra (diarrhoea) is fatal, when the feacal matter resembles (has colours like that of) piece of liver, mutton wash, peacocks 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 feacal matter or with large quantity of feacal 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, vomitting burning sensation, flatulence/distention of the abdomen and dysentery. 80-84.

अश्मरी शून्यवृष्टिं बद्धमूत्रं रुजादितम् ।
 मेहस्त्रडदाहपिटिकामांसकोथातिसारिणम् ॥ ८५ ॥
 पिटिका मर्महत्पृष्ठस्तनांसगुदमूर्द्धगाः ।
 पर्वपादकरस्था वा मन्दोत्साहं प्रमेणिहम् ॥ ८६ ॥
 सर्वं च मांससङ्कोथदाहत्पृष्णामदज्जरैः ।
 विसर्पमर्मसंरोधहिमाश्वासभ्रमङ्गमैः ॥ 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 (carbuncles), 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 कूर्म इवोन्नतः ।
सिरानङ्गो ज्वरच्छर्दिद्विध्माध्मानसज्जान्वितः ॥ ८८ ॥
कासपीनसह्लासश्वासातीसारशोफवान् ।

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.

विषमूत्रसङ्गृहश्वासशोफहिध्माज्वरभ्रमैः ॥ ८९ ॥
मूच्छर्द्वच्छर्द्वतिसारैश्च जठरं हन्ति दुर्बलम् ।
शूनाक्षं कुटिलोपस्थमुपक्लिन्नतनुत्वचम् ॥ ९० ॥
विरेचनहतानाहमानहान्तं पुनः पुनः ।

Jathara (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 पीताक्षिनखदर्शनम् ॥ ९१ ॥

Pāṇḍuroga (anaemia) is fatal in the person who has oedema, yellow eyes, nails and vision. 91b.

तन्द्रादाहारुचिच्छर्दिमूच्छर्द्वध्मानातिसारवान् ।
अनेकोपद्रवयुतः पादाभ्यां प्रसृतो नरम् ॥ ९२ ॥
नारीं शोफो मुखाङ्गन्ति कुक्षिगुह्यादुभावपि ।
राजीचितः स्वर्वंश्छर्दिज्वरश्वासातिसारिणम् ॥ 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.

ज्वरातिसारौ शोफान्ते श्वयथुर्वा तयोः क्षये ।
दुर्बलस्य विशेषेण जायन्तेऽन्ताय देहिनः ॥ ९४ ॥
श्वयथुर्यस्य पादस्थः परिस्त्रस्ते च पिण्डिके ।
सीदतः सक्षिथनी चैव तं भिषक् परिवर्जयेत् ॥ ९५ ॥
आननं हस्तपादं च विशेषाद्यस्य शुष्यतः ।
शूयेते वा विना देहात्समासाद्याति पञ्चताम् ॥ ९६ ॥

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 कासचैवण्यज्वरमूर्छाङ्गभङ्गचान् ।
भ्रमास्यशोफहङ्गासदेहसादातिसारचान् ॥ ९७ ॥

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.

कुष्टं विशीर्यमाणाङ्गं रक्तनेत्रं हतस्वरम् ।
मन्दाग्निं जन्तुभिर्जुष्टं हन्ति तृष्णातिसारिणम् ॥ ९८ ॥

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 सुस्तवचं भुग्नं कम्पशोफहजातुरम् ।

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.

वातास्तं मोहमूच्छर्यमदास्वप्नज्वरान्वितम् ॥ १९ ॥
शिरोग्रहारुचिश्वाससङ्कोचस्फोटकोथवत् ।

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.

शिरोरोगारुचिश्वासमोहविड्भेदतृष्णमैः ॥ १०० ॥
घन्ति सर्वामयाः क्षीणस्वरधातुबलानलम् ।

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.

वातव्याधिरपस्मारी कुष्ठी रक्तयुदरी क्षयी ॥ १०१ ॥
गुल्मी मेही च तान् क्षीणान् विकारे इल्पेऽपि 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.

बलमांसक्षयस्तीव्रो रोगवृद्धिररोचकः ॥ १०२ ॥
यस्यातुरस्य लक्ष्यन्ते श्रीन् पक्षान्न 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.

वाताष्टीलाऽतिसंवृद्धा तिष्ठन्ती दारुणा हृदि ॥ १०३ ॥
तृष्णया तु परीतस्य सद्यो मुर्णाति जीवितम् ।

Vātāṣṭhila (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.

शैथिल्यं पिण्डिके वायुर्नीत्वा नासां च जिह्वताम् ॥ १०४ ॥
 क्षीणस्थायम्य मन्ये वा सद्यो मुष्णाति जीवितम् ।
 नाभीगुदान्तरं गत्वा वङ्घणौ वा समाश्रयन् ॥ १०५ ॥
 गृहीत्वा पायुहृदये क्षीणदेहस्य वा बली ।
 मलान् वस्तिशिरोनाभि विबद्धय जनयन् रुजम् ॥ १०६ ॥
 कुर्वन् वङ्घणयोः शूलं तुष्णां भिन्नपुरोषताम् ।
 श्वासं वा जनयन् वायुर्गृहीत्वा गुदवङ्घणम् ॥ 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.

वितस्य पर्शुकाग्राणि गृहीत्वोरश्च मास्तः ।
 स्तिमितस्थातताक्षस्य सद्यो मुष्णाति 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.

सहसा ज्वरसन्तापस्तुष्णा मूर्छा बलश्यः ।
 विश्लेषणं च सन्धीनां मुमूर्षोरुपजायते ॥ 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.

गोसर्गे वदनाद्यस्य स्वेदः प्रच्यवते भृशम् ।
 लेपज्वरोपतस्य 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 गात्रे मसूरिकाः ।
उत्पद्याशु विनश्यन्ति न चिरात्स विनश्यति ॥ १११ ॥

He, on whose body, masūrika (chicken-pox) appear resembling beads of pearls and disappear suddenly, dies soon. 111.

मसूरचिदलप्रख्यास्तथा विद्रुमसञ्जिभाः ।
अन्तर्वक्राः किणभाश्च विस्फोटा देहनाशनाः ॥ 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.

कामलाऽङ्कणोर्मुखं पूर्णं शङ्खयोर्मुक्तमांसता ।
सत्रासश्चोषणताऽङ्के 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.

अक्षमादनुधावच्च विघृष्टं त्वक्समाश्रयम् ।

So also the person, whom vighruṣṭa (abrasion, wound) invades the skin suddenly (without any cause).

[अन्दनोशीरमदिराकुणपध्वाङ्गन्धयः ।
शैवालकुकुटशिखाकुङ्कुमालमषीप्रभाः ॥ १ ॥
अन्तर्दीहा निरुष्माणः प्राणनाशकरा ब्रणाः ।]
यो वातजो न शूलाय स्यान्न दाहाय पित्तजः ॥ १४ ॥
कफजो न च पूयाय मर्मजश्च रुजे न यः ।
अचूर्णश्चूर्णकीर्णभो यत्राक्षमाच्च दृश्यते ॥ १५ ॥
रूपं शक्तिध्वजादीनां सर्वांस्तान्वर्जयेदव्याणान् ।
विषमूत्रमारुतवहं कृमिणं च भग्नदरम् ॥ १६ ॥

Vraṇa (ulcers) which emit odours like that of cañdana, uśīra, madira, (wine) kuṇapa (cadaver) and dhvāñkṣa (crow); colours like śaivāla (algae), kukkutaśikha (cocks comb), kumkuma, 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.

घट्यन् जानुना जानु पादाखुद्यम्य 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.

दन्तैश्चिन्द्रनखाग्राणि तैश्च केशांस्तुणानि च ।
भूर्मि काष्ठेन विलिखन् लोष्टं लोष्टेन ताडयन् ॥ ११८ ॥
हष्ट्रोमा सान्द्रमूत्रः शुक्ककासी ज्वरी च यः ।
मुहुर्हेसन् मुहुः क्षेडन् शाय्यां पादेन हन्ति यः ॥ ११९ ॥
मुहुश्चिद्द्राणि विमृशन्नातुरो 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.

मृत्यवे सहसार्तस्य तिलकव्यङ्गपिप्लवः ॥ १२० ॥
मुखे, दन्तनखे पुष्पं, जठरे विविधाः सिराः ।

Sudden appearance of tila (black moles), vyāṅga (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.

ऊर्ध्वश्वासं गतोष्माणं शूलोपहतवङ्गणम् ॥ १२१ ॥
शर्म चानाधिगच्छन्तं बुद्धिमान् परिवर्जयेत् ।
विकारा यस्य वर्धन्ते प्रकृतिः परिहीयते ॥ १२२ ॥
सहसा सहसा तस्य मृत्युर्हरति 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.

यमुद्दिश्यातुरं वैद्यः सम्पादयितुमौषधम् ॥ १२३ ॥
यतमानो न शक्नोति दुर्लभं 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.

विज्ञातं बहुशः सिद्धं विधिवचावचारितम् ॥ १२४ ॥
न सिध्यत्यौषधं 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.

भवेद्यस्यौषधेऽन्ने वा कल्प्यमाने विषय्यः ॥ १२५ ॥
अकस्माद्वर्णगन्धादेः स्वस्थोऽपि 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 ज्योतिश्चाण्युपशाम्यति ॥ १२६ ॥
आतुरस्य गृहे यस्य भिद्यन्ते वा पतन्ति वा ।
अतिमात्रममत्राणि दुर्लभं 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 सहसा रोगो दुर्बलं परिमुडति ।
संशयप्राप्तमात्रेयो जीवितं तस्य मन्यते ॥ १२८ ॥

He, who is very debilitated and whose diseases disappear suddenly, such a persons life is surely uncertain—considers Ātreyā.128.

कथयेत्त च पृष्ठोऽपि दुःखवं मरणं भिषक् ।
गतासोर्बन्धुमित्राणां न चेच्छेत्त 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.

यमदूतपिशाचाद्यर्थत्परासुरुपास्यते ।
ग्रद्धिरौषधवीर्याणि तस्मात्तं परिवर्जयेत् ॥ १३० ॥

In a patient who is going to die soon, the attendants of Yama (lord of death), the piśācās (goblins) etc. destroy the potency of the medicines; hence such a patient should be rejected. 130.

आयुर्वेदफलं कृत्वा यदायुज्ञं प्रतिष्ठितम् ।
रिष्टव्यानावृतस्तस्मात्सर्वदैव 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 दृष्टमायुः पुण्योभयक्षयात् ।
तयोरप्यक्षयाद्वृष्टं विषमापरिहारिणाम् ॥ 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 श्रीवैद्यपतिसिद्धगुप्तसनुभीमद्वाग्मटविरचितायामष्टाङ्गहृदयसंहितायां द्वितीये
शारीरस्थाने विकृतिविज्ञानीयो नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the chapter named Vikṛti vijñanīya-knowledge of fatal signs—fifth in Śārīra sthāna of Aśtāṅga hrdaya sambhita, composed of srimad Vāgbhata, son of sri vaidyapati Simhagupta.

षष्ठोऽध्यायः ।

Chapter—6

DŪTĀDI VIJÑĀNIYA (knowledge about the messenger etc.)

अथातो दूतादिविज्ञानीयं शारीरं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षेः ।

We, shall now expound the chapter Dūtādi vijñāniya—knowledge about the messenger etc. (omens, dreams); thus said Ātreya and other great sages.

पाक्षण्डाश्रमवर्णनां सवर्णः कर्मसिद्धये ।

त एव चिपरीताः स्युदूताः कर्मचिपत्तये ॥ 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), gṛhastha (householder), vānaprastha (forest dweller) and sanyāsa (ascetic). Varṇa refers to the four castes--brāhmaṇa, kṣatriya, vaiśya and śūdra.

Aśubha dūta—(inauspicious messenger)

दीनं भीतं ह्रुतं त्रस्तं रक्षामङ्गलघादिनम् ।

शक्तिणं दण्डनं षण्ठं मुण्डश्मश्रुजटाधरम् ॥ २ ॥

अमङ्गलाह्रयं क्रूरकर्माणं मलिनं लियम् ।

अनेकं व्याधितं व्यङ्गं रक्तमाल्यानुलेपनम् ॥ ३ ॥

तैलपङ्काङ्कितं जीर्णविवर्णाद्रैकवाससम् ।

खरोष्ट्रमहिषारुदं काष्ठलोष्टादिमर्दिनम् ॥ ४ ॥

नानुगच्छेद्विषयदूतमाहयन्तं 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.

अशस्तचिन्तावचने नग्ने छिन्दति भिन्दति ॥ ५ ॥
जुहाने पावकं पिण्डान् पितृभ्यो निर्वपत्यपि ।
सुसे मुक्कचेऽभ्यक्ते रुद्धत्प्रयते तथा ॥ ६ ॥
वैद्य दूता मनुष्याणामागच्छन्ति सुमर्षताम् ।

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.

विकारसामान्यगुणे देशे कालेऽथवा भिषक् ॥ ७ ॥
दूतमध्यागतं दृष्टा नातुरं तसुपाचरेत् ।

The physician should not treat the patient whose messenger is similar to the sick person (sufferin~ 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.

स्पृशन्तो नाभिनासास्यकेशरोमनखद्विजान् ॥ ८ ॥
गुह्यपृष्ठस्तनग्रीवाजडरानामिकाङ्कुलीः ।
कार्पासबुससीसास्थिकपालमुशलोपलम् ॥ ९ ॥
मार्जनीशूर्पचैलान्तभस्माङ्गारदशातुषान् ।
रज्जूपानत्तुलापाशमन्यद्वा भग्नविच्छ्युतम् ॥ १० ॥

तत्पूर्वदर्शने दूता व्याहरन्ति मरिष्यताम् ।
 तथाऽर्धरात्रे मध्याहे सन्ध्ययोः पर्ववासरे ॥ ११ ॥
 षष्ठीचतुर्थीनवमीराहुकेतूदयादिषु ।
 भरणीकृत्तिकाऽस्तैषापूर्वाऽद्रौपैश्चनैऋते ॥ 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, bicom, 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 bharanī, kṛttikā, aślesā, pūrvā, ārdrā, paitra (maghā) and naiṣṛta (mūla).

8-12.

यस्मश्च दूते ब्रुवति वाक्यमातुरसंश्यम् ।
 पश्येन्निमित्तिमशुभं तं च नानुवज्जेद्धिष्क ॥ १३ ॥
 तद्यथा विकलः प्रेतः प्रेतलङ्कार एव वा ।
 छिन्नं दग्धं विनष्टं वा तद्रादीनि वचांसि वा ॥ १४ ॥
 रसो वा कटुकस्तीव्रो गन्धो वा कौणपो महान् ।
 स्पर्शो वा विपुलः कूरो यद्वाऽन्यदपि तादशम् ॥ १५ ॥
 तत्सर्वमभितो वाक्यं वाक्यकालेऽथवा पुनः ।
 दूतमभ्यागतं दृष्टा नातुरं तसुपाचरेत् ॥ १६ ॥

If, the physician finds the time to be inauspicious when the messenger tells details of the patient's 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)

हाहाक्रन्दितमुत्कृष्टमाकुष्ठं स्खलनं क्षुतम् ।
 वस्त्रातपत्रपादत्रव्यसनं व्यसनीक्षणम् ॥ १७ ॥
 चैत्यध्वजानां पात्राणां पूर्णानां च निमज्जनम् ।
 हतानिष्टप्रवादाश्च दूषणं भस्मपांसुभिः ॥ १८ ॥
 पथःच्छेदोऽहिमार्जरगोधासरठवानरैः ।
 दीपां प्रति दिशं वाचः क्रूराणां मृगपक्षिणाम् ॥ १९ ॥
 क्रृष्णधान्यगुडोदश्विलवणासवर्चर्मणाम् ।
 सर्षपाणां वसातैलतृणपङ्केन्धनस्य च ॥ २० ॥
 ढ्वीबक्रूरश्वपाकानां जालवागुरयोरपि ।
 छर्दितस्य पुरीषस्य पृतिदुर्दर्शनस्य च ॥ २१ ॥
 निःसारस्य व्यवायस्य कार्पासादेररेपि ।
 शयनासनयानामुत्तानानां तु दर्शनम् ॥ २२ ॥
 न्युञ्जानामितरेषां 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, ignumon 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 vomitting, 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.

षुंसंज्ञाः पक्षिणो वामाः खोसंज्ञा दक्षिणाः शुभाः ॥ २३ ॥
 प्रदक्षिणं खगमृगा यान्तो, नैवं श्वजम्बुकाः ।

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.

अयुग्माश्च मृगाः शस्ताः शस्ता नित्यं च दर्शने ॥ २४ ॥

चाषभासभरद्वाजन कुलच्छागवर्हिणः ।

अशुभं सर्वथोल्कविडालसरेक्षणम् ॥ २५ ॥

Animals in group of even number are auspicious. Seeing cāṣa, (blue jay), bhāsa (vulture), bharadvāja (sky lark), nakula (mongoose), chāga (goat) and barhi (peacock) is always auspicious whereas seeing ulūka (owl), bidāla (cat), saraṭha (heron) is always inauspicious. 24b-25.

प्रशस्ताः कीर्तने कोलगोधाहिशशजाहकाः ।

न दर्शने न विरुते, वानरक्ष्वावितोऽन्यथा ॥ 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 लालाटमशुभं, शुभमन्यतः ।

अग्निपूर्णानि पात्राणि भिन्नानि 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) :--

दध्यक्षतादि निर्गच्छद्वक्ष्यमाणं च मङ्गलम् ।

वैद्यो मरिष्यतां वेशम् प्रविशन्नेव 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 दृष्ट्वं त्यजेदार्तमतोऽन्यथा ।

करुणाशुद्धसन्तानो यत्ततस्तमुपाचरेत् ॥ 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.

Śubha nimitta (auspicious omens) :—

दध्यक्षतेशुनिष्पावप्रियज्ञमधुसर्पिषाम् ।
 यावकाङ्गनभृङ्गारघटादीपसरोह्नाम् ॥ ३० ॥
 दूर्वाद्विमत्स्यमांसानां लाजानां फलमक्षयोः ।
 रत्नेभपूर्णकुम्भानां कन्यायाः स्यन्दनस्य च ॥ ३१ ॥
 नरस्य वर्धमानस्य देवतानां नृपस्य च ।
 शुक्रानां सुमनोवालचामराम्बरवाजिनाम् ॥ ३२ ॥
 शङ्खसाधुद्विजोष्णीष्टोरणस्वस्तिकस्य च ।
 भूमेः समुद्रतायाश्च वह्ने: प्रज्वलितस्य च ॥ ३३ ॥
 मनोङ्गस्याश्वपानस्य पूर्णस्य शकटस्य च ।
 नृभिर्धैर्न्वाः सवत्साया वडवायाः ख्यिया अपि ॥ ३४ ॥
 जीवजीवकसारङ्गसारसप्रियवादिनाम् ।
 हंसानां शतपत्राणां वद्धस्यैकपशोस्तथा ॥ ३५ ॥
 रुचकादर्शसिद्धार्थरोचनानां च दर्शनम् ।
 गन्धः सुखुरभिर्वर्णः सुशुक्लो मधुरो रसः ॥ ३६ ॥
 गोपतेरनुकूलस्य स्वनस्तद्वद्वामपि ।
 मृगपक्षिनराणां च शोभिनां शोभना गिरः ॥ ३७ ॥
 छत्रध्वजपताकानामुत्क्षेपणमभिष्टुतिः ।
 भेरीमृदङ्गशङ्खानां शब्दाः पुण्याहनिःस्वनाः ॥ ३८ ॥
 वेदाध्ययनशब्दाश्च सुखो वायुः प्रदक्षिणः ।
 पथि वेश्मप्रवेशो च विद्यादारोग्यलक्षणम् ॥ ३९ ॥

Curds, rice grains used for auspicious rites, niśpāva, priyangu, 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 jīvāñjīva

(partridge), sārañga (ring neck parakeet), sārasa (crane), hamṣa (swan), śatapatra (peacock or parrot), a solitary animal kept fastened (to a peg), sight of the armlet (jewellery), 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 दूतशकुनं स्वप्नानुर्ध्वं 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 मद्यं सह प्रेतैर्यः पिबन् कृष्ट्यते शुना ॥ ४० ॥
 स मत्योँ मृत्युना शीघ्रं उवरुपेण नीयते ।
 रक्तमाल्यवपुर्वस्त्रो यो हसन् ह्रियते श्लिया ॥ ४१ ॥
 सोऽस्मिपित्तेन महिषश्ववराहोष्ठगर्दभैः ।
 यः प्रयाति दिशं याम्यां मरणं तस्य यक्षमणा ॥ ४२ ॥
 लता कण्टकिनी वंशस्तालो वा हृदि जायते ।
 यस्य तस्याशु गुलमेन यस्य वद्धिमनचिष्म् ॥ ४३ ॥
 जुह्वतो वृतसिक्तस्य नश्यस्योरसि जायते ।
 पद्मं स नश्येत्कुष्ठेन चण्डालैः सह यः पिवेत् ॥ ४४ ॥
 स्त्रेहं बहुविधं स्वप्ने स प्रमेहेण नश्यति ।
 उन्मादेन जले मज्जेद्यो नृत्यन् राक्षसैः सह ॥ ४५ ॥
 अपस्मारेण यो मत्योँ नृत्यन् प्रेतेन नीयते ।
 यानं खरोष्ठमार्जारकपिशार्द्दलसूकरैः ॥ ४६ ॥
 यस्य प्रेतैः शृगलैर्वा स मृत्योर्वर्तते मुखे ।
 अपूपशस्कुलीर्जग्वा विबुद्धस्तद्विधं वमन् ॥ ४७ ॥
 न जोवति अक्षिरोगाय सूर्यन्दुग्रहणेक्षणम् ।
 सूर्याचन्द्रमसोः पातदर्शनं 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 vomiting 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.

मूर्धि वंशलतादीनां सम्भवो वयसां तथा ।
 निलयो मुण्डता काकगृध्रादैः परिवारणम् ॥ ४९ ॥
 तथा प्रेतपिशाचस्त्रीद्रविडान्धगवाशनैः ।
 सङ्गो वेत्रलतावंशतृणकण्टकसङ्कटे ॥ ५० ॥
 श्वभ्रश्मशानशयनं पतनं पांसुभस्मनोः ।
 मज्जनं जलपङ्कादौ शीघ्रेण स्रोतसा हृतिः ॥ ५१ ॥
 नृत्यवादित्रिगीतानि रक्तस्त्रग्वस्त्रधारणम् ।
 वयोङ्गवृद्धिरभ्यङ्गो विवाहः इमश्चकर्म च ॥ ५२ ॥
 पक्षान्धस्त्रहमद्याशः प्रच्छर्दनविरेचने ।
 हिरण्यलोहयोर्लाभः कलिर्वन्धपराजयौ ॥ ५३ ॥

उपान्धुगनाशश्च प्रपातः पादचर्मणोः ।
 हृषीं भूं प्रकुपितैः पितृभिश्चावभर्त्सनम् ॥५४॥
 प्रदीपश्चहनक्षत्रदन्तदैवतचक्षुषाम् ।
 पतनं वा विनाशो वा, भेदनं पर्वतस्य च ॥५५॥
 कानने रक्तकुसुमे पापकर्मनिवेशने ।
 चितान्धकारसम्बाधे जनन्यां च प्रवेशनम् ॥५६॥
 पातः प्रासादशैलादेर्मत्स्येन ग्रसनं तथा ।
 काषायिणामसौम्यानां नग्नानां दण्डधारणाम् ॥५७॥
 रक्ताक्षाधां च कृष्णानां दर्शनं जातु नेष्यते ।

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, drāvidas, 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 vomitting 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' पापाननाचारा दीर्घकेशनखस्तनी ॥५८॥
 विरागमालयवसना स्वप्ने 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.

मनोवहानां पूर्णत्वात्स्रोतसां प्रबलैर्मलैः ॥५९॥
दश्यन्ते दारुणाः स्वप्ना रोगी यैर्याति पञ्चताम् ।
अरोगः संशयं प्राप्य कश्चिदेव विमुच्यते ॥६०॥

Bad dreams occur due to the blockage of the manovahā srotas (channels of the mind) by the strong (aggravated, greatly increased), malās (dosās); 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) :—

दृष्टः श्रुतोऽनुभूतश्च प्राधितः कल्पितस्तथा ।
भाविको दोषजश्चेति स्वप्नः 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.

तेष्वाद्या निष्कलाः पञ्च यथास्वप्रकृतिर्दिवा ।
विस्मृतो दीर्घहस्तोऽति पूर्वरात्रे चिरात्कलम् ॥६२॥
दृष्टः करोति तुच्छं च गोसंगे तदहर्महत् ।
निद्रया वाऽनुपहतः 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 पापोऽल्पफलतां दानहोमजपादिभिः ।
अकल्याणमपि 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 immediatly after an inauspicious one, will derive the good effect only. 64-65a.

Śubha svapna (auspicious dreams) :—

देवान् द्विजान् गोवृषभान् जीवतः सुहृदो नृपान् ॥६५॥
साधून् यशस्विनो वहिमिञ्चं स्वच्छान् जलाशयान् ।
कन्याः कुमारकान् गौरान् शुक्रवस्त्रान्सुतेजसः ॥६६॥
नराशनं दीप्ततुं समन्ताद्विरोक्षितम् ।
यः पश्येत्तेते यो वा छत्रादर्शविषामिषम् ॥६७॥
शुक्राः सुमनसो वस्त्रमेघ्यालेपनं फलम् ।
शैलप्रासादसफलवृक्षसिंहनरद्विपान् ॥६८॥
आरोहेद्वेष्वयानं च, तरेन्नदहृदोदधीन् ।
पूर्वोत्तरेण गमनगम्यागमनं मृतम् ॥६९॥
सम्बाधान्निः सृतिदेवैः पितृभिश्चाभिनन्दनम् ।
रोदनं पतितोत्थानं द्विषतां चावर्मद्दनम् ॥७०॥
यस्य स्यादायुरारोग्यं वित्तं षडु च सोऽश्रुते ।

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; rākṣasas 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 subdueing those who hate-attains long life, health and great wealth. 65-71a.

मङ्गलाचारसम्बन्धः परिवारस्तथाऽतुरः ॥७१॥
 श्रद्धानोऽनुकूलश्च प्रभूतद्रव्यसङ्ग्रहः ।
 सत्त्वलक्षणसंयोगो भक्तिवैद्यद्विज्ञातिषु ॥७२॥
 चिकित्सायामनिवेदस्तदारोग्यस्य 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 सम्यगुदाहृतम् ॥७३॥
 शारीरस्य ततः स्थानं शारीरमिदमुच्यते ॥७३½॥

As birth and death of the human body have been described in this section, it is called as Śārīra sthāna. 73-73½.

इति श्रीवैद्यपतिर्सिंहगुप्तसूनुश्रीमद्भट्टविजितायामष्टाङ्गहृदयसंहितायां
 द्वितीये शारीरस्थाने दूतादिविज्ञानीयो नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the chapter named Dūtādi vijñanīya, the sixth in Śārīra sthāna of Astāṅga hrdaya saṃhitā composed by srimad Vāgbhata, son of sri vaidyapati Śimhagupta.

समाप्तं चेदं द्वितीयं शारीरस्थानम् ।

Thus ends Śārīra sthāna-the second section.

APPENDIX-1

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.
Abhīru-sū. 6/170-śatāvari-Asparagus racemosus Willd.
Abhiṣuka-sū. 6/120-fruit-Pistacia vera Linn.
Accha surā. sū. 3/12-surāmaṇḍa-scum of beer.
Ādhakī-sū, 6/17-Cajanus indicus Spreng.
Agāradhūma-sū. 27/37-chimney soot.
Agni-sū. 15/17-citraka-Plumbago zeylanica Linn.
Agnimañtha-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 kṣira/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-jīraka-Cuminum cyminum Linn.
Ajamodā-sū, 15/33-Carium roxburghiana-Dc.
Ājya-sū. 19/58-ghee/butterfat.
Akṣa-sū. 6/158-vibhītaki-Terminalia belerica Roxb.
— taila-sū. 5/60-oil of Vibhītaki.
Akṣoḍa 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-Amarāhvā-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.
 Amlavetasa-sū. 10/25. *Garcinia pedunculata* Roxb.
 Amlīkā-sū. 6/139-Tamarindus indicus Linn.
 Āmra-sū. 6/128. *Mangifera indica*, Linn.
 Āmrāta phala-sū. 6/137-*Spondias mangifera* Willd.
 Amṛtā sū. 6/75-*Timospora cordifolia* Miers.
 Amśumatī-sū. 6/168-śāliparṇī-*Desmodium gangeticum* D. C.
 Amśumatīdvaya-śāliparṇī & pṛṣṇiparṇī.
 Anañtā-sū. 15/6.37-durālabhā (Aru & Hem) *Alhagi came-
 lorum* Fisch.
 Añjana-sū; 10/32-srotocñjana-Antimony sulphide.
 — *yugma*-sū. 15/37-srotañjana & sauvirāñjana.
 Añkola/añkoṭa phala-su. 6/120-*Alangium lamarcki* 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.
 Aragvadha. sū. 15/17-*Cassia fistula* Linn.
 Araju-śā; 2/7-syonāka-*Oroxylum indicum* Vent. *Aillanthus
 excelsa* Roxb.
 Arañika-sū, 15/24-agnimañtha-*Premna integrefolia* Linn.
 Ādrakā-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 anacordium 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.

Āsuriśāka-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.

Āsvagañdhā-śā. 2/50 *Withania somnifera* Dunal.

Āśvakarṇa sū. 15/19—kuśika—*Diptero carpus turbinatus* Geartn.

Āśvamāra/aśvaghna-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.

Āticchattrā-sū. 29/31—visanika (Aru) *Gymnema sylvestre*-R.Br.
Śatapuṣpā (Hem) *Anethum sowa*-kurz.

Atiguhā-sū. 29/31—śaliparni (Aru) *Desmodium gangeticum* Dc
Prisniparni (Hem) *Uraria pecta* Desv.

Atisṛtā paya-sū. 5/29—over-boiled milk.

Ativiṣā-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.

Austraka 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.

— ksīra-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-

Babhru-sū 6/48—large mongoose.

Badaraphala-sū. 6-120—fruit of *Zizyphus jujuba* Plank.

Bahala/bahula-sū. 15/45-śigru-Moringa ptergosperma.
Geartn.

— pallava-sū. 15/21-tender leaves of sigru.

Bahurasá-sū. 15/45-ikṣu-Saccharum officinarum. Linn.

Baibhitakī 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 Geartn.

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.

Bāṣpika-sū. 7/25-hīṅgupatrī. Gardenia gummifera-Linn.

Bastāñtri-sū. 15/45-vṛṣagañḍha (Arū) Ipomea pes-caprae-Sw.
vṛddhadāru (Hem) Argyrea speciosa-Swet.

Bhadradāru-sū. 15/5-Cedrus deodara. Loud.

Bhallātaka 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-Öroxylum indicum Vent.

Bhaṇḍī-sū. 15/19-sīrīṣa-Albizia 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.

Bhṛṅgāhvā 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.
nirguṇḍī (Hem) Vitex nigundo Linn.
- Bhūṭṛṇā-sū. 15/30-atichatrā (Aru) not identified correctly
bhūrika (Hem) cymbopogon citratus
D. C.
- Biḍa lavaṇa-sū; 6/146-black salt.
- Bileśayaḥ-sū. 6/47-animals living in burrows.
- Bilva phala sū. 6/25-fruit of Aegale marnelas 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-sravaṇī muṇḍī-Sphaeranthus indicus
Linn.
- Bṛhat pancamūla—see pancamūla.
- Bṛhatī-sū. 6/76-Solanum indicum Linn.
- Bṛhaī dvaya-sū. 6/79-bṛhatī and kaṇṭakārī.
- Buka-sū. 15/24-bakapuṣpa-Iśvaramallika. 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.
- Cañcuśāka-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-śāliparṇī, pṛṣniparṇī, māṣaparṇī and
mudgaparṇī.
- Caturjātaka-sū; 6/160-tvak, patra, elā, and nāgakeśara.
- Cavikā-sū; 6/165-Piper chaba Hunter.
- Chāgakarṇā-sū; 15/19 ajakarṇā, Dipterocarpus tubbinatus
Geartn.
- Chatrā-sū; 29/31-śatapuspa, Anethum sowa. Kurz.
- Chinnaruhā-sū, 15/45-gudūcī, Tinospora cordifolia Miers.

- 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-*Oryzاسativa* Linn.
- Cīnakaśāka-sū. 6/87-*Cucumis utilissimus* Roxb.
- Cirabilva-sū. 6/98-*Holoptela integrifolia* Planch.
- Cīrbhaṭa-sū. 6/89-*Cucumis memordica* Roxb.
- Citrā-sū 15/1-Mūṣakaparṇī (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 (Hem) *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.
— śakṛt-sū. 30/17-excreta of cock.
- Dañtaśatha-sū. 6/138-jambira-*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.
- Dārvi-sū. 15/4-dāruharidrā-*Barberis aristata*-D. C.
- Daśamūla-sū. 15/3-ten roots, viz—
1. Bilva. 2. Agnimañtha. 3. Syonāka. 4. Kāśmarya.
5. Pāṭala. 6. Śaliparṇī. 7. Pr̄ṣṇiparṇī. 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. *Fagania arabica* Linn.

Dhānyaka-sū. 15/16-see dhānaka.

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-bṛhati and kaṇṭakāri together.

Dhūmika-sū. 6/49-bird-owllet.

Dhūpa-sū. 3/13. sarala niryāsa-resin of *Pinus longifolia* Roxb.

Dhyāmaka-sū. 15/43-devadaghaka (Aru), rohiṣatṛṇa (Hem)-*Cymbopogon Schoenanthus*-Linn.

sū. 21/14-kaṭṭriṇa (Hem)-*Cymbopogon citratus*-D. C.

Dipyaka-śā. 2/41-ajamoda-*Apium graveolens* Linn.

Dirghaśūka śāli-sū. 6/1-a kind of paddy-*Oryza sativa* Linn.

Dirghavṛñtā-sū. 17/8-tiṇṭuka-*Oroxylum indicum*-Vent.

Divyodaka-sū. 8/43-rain water, pure water.

Drākṣā phala-sū. 6/136-grape-*Vitis vinefera* Linn.

Dravañtī-sū. 15/45-unduru karṇika (Aru), dañtibheda (Hem) a variety of *Croton tiglium*-Linn.

Dugdha-see kṣīra.

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.

Dvīpi-sū. 6/48-animal, Panther.

sū. 15/32-citraka. *Plumbago zeylanica* Linn.

Dviniṣā-sū. 15/40-haridrā and dāruharidrā.

Dvi tikta-sū. 15/40-kaṭuka and kākatikta/kākajangha (Aru) Kaṭuka and Karañjika (Hem.)

-E-

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.

Eṇa-sū. 6/43/67-animal-black deer.
 Eranḍa-sū. 6/169-Ricinus communis Linn.
 Eranḍa 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.
 Gāndīram-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-śā. 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.
 Gavākṣī-sū. 15/2-Iñdravārunī-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.
 Ghonṭa-sū. 15/17 pūga (Aru) Areca catechu Linn.
 Badari (Hem) Zizyphus jujuba Lam.
 Ghṛta-sū. 5/37-ghee, butterfat.
 Ghuṇapriyā-sū. 15/33-ativiśā. 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-śā, 3/37. ox gall/ox bile.
 — śakṛt-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.
 Gokanṭaka, Gokṣura-sū. 15/24-gokṣura-Tribulus terrestris Linn.
 Gonarda.-sū. 6/45-bird-hill partridge.
 Gopasutā-sū. 15/9 sarivā. Hemedesmus indicus Roxb.
 Gopi-sū. 20/38-kṛṣṇa sārivā-Ichnocarpus fruitescens. R. Br.

Gṛdhra-sū. 6/49—bird—vulture.

śakṛt-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.

Guṇṭha-sū. 15/24—vṛttatṛṇa, (Aru.) *Typha angustata*. Bory & chab.

-H-

Haimavati-sū. 15/40. śveta vacā. *Acorus calamus* Linn.

Hamsa-sū. 6/51—bird. Common mute swan.

Hamsodaka-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. *Sympcorema poluandrum*-Wight.

3. *Vitex agnus castus*-Linn.

4. *Clitora ternatea*.-Linn.

Haricandana-sū. 3/40—pītacañdana. *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.

Hastinikṣīra-sū. 5/27. elephant's milk.

Hayanaka śāli-sū. 6/6—a kind of rice-*Oryza sativa*. Linn.

Hema-sū. 10/22—metal-gold.

Hemadugdhi-sū. 15/2—*Argemona mexicana* Linn.

Hiṅgu-sū. 6/152—Asafoetida, resin of *Ferula foetida*. Regl.

Himam-sū. 20/37—cañdana—*Santalum album* Linn.

Hiraṇya puṣpi-śā. 1/83—lāñgalī-*Gloriosa superba* Linn.

Hṛṣva pañcamūla-sū. 6/168—

1. śāliparṇi. 2. priṣṇiparṇi. 3. bṛhati.

4. kañṭakāri 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) *Holerrhina antidyserterica* Wall.

Arjuna (Hem) *Terminalia arjuna*-W. & A.
Iñdrayava-sū. 15/17—seeds of kutaja. *Holerrhina antidyserterica* Wall.

Işıkā-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.

Jaladāmbu-sū. 3/23—water boiled with musta.

Jalaukā-sū. 26/35—animal-leech.

Jambhīra-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.

Jātīrasa-sū. 15/43. bola. resin of *Commiphora myozha* (Nees)
Engl.

Jatu-sū. 28/36. lākṣā. shell lac.

Jatumukha vrīhi-sū. 6/8. a kind of paddy. *Oryzاسativa* Linn.

Jayā. agnimañth. *Premna integrifolia* Linn.

— dvaya-sū. 14/21. Agnimañtha, *Premna integrefolia* Linn.
and kṣudrāgnimañtha *Clerodendron phlomoides* Linn.

Juñjhū śāka-sū. 6/94—not identified correctly.

Jingiṇī-sū. 15/26—kṛṣṇasālmalī (Aru) *Salmalia malabarica* Schott.

Modaki (Hem)-Odina wcodier-Roxb.

Jiraka-sū. 15/34—*Cuminum cyminum*. Linn.

Jivaka-sū. 6/170. *Microstylus wallachii*-Lindl.

Jivana pañcamūla-sū. 6/170—(1) Abhīru. (2) vīra. (3) jīvañti,
(4) jīvaka. (5) rṣabhaka.

Jivañjīvaka-sū. 6/46—bird. chukar.

Jivanta śāka-sū. 6/94—not identified correctly.

Jivantī śāka-sū. 6/86—*Leptedenia reticulata*. W & A.

Joñgaka-sū. 15/19-aguru. *Aquillaria agallocha* Roxb.
 Jūrṇā/jūrṇāhvā-sū 14/21-Sorgum vulgare-Linn.
 Jvālā vṛīhi-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.
 Kadalī-sū. 15/26-Musa sapientum-Linn.
 Kadamba-sū, 15/41-Anthrocephalus cadamba-Miq.
 Kādamb-sū. 6/51-bird. grey legged goose.
 Kadara-sū. 15/19-śvetakhadira-*Acacia suma* Kurz.
 Kāka-sū. 25/4-bird-crow.
 Kākajañgha-sū. 30/10 *Peristrophe bicalyculata* Nees.
 Kākamāci-sū. 6/74-1. śārngeṣṭa (Aru) *Cardiospermum halicabum*. Linn. 2. karañjika (Hem) *Caesalpinia bonduc*-Fleming.
 Kākanḍolaphala-sū. 6/22-kaṭabhī/svetasirisa, *Albizia procera* Benth.
 Kākoli-sū. 15/8-Roscoea prucera Wall.
 dvaya/kakolayau-kākoli-Roscoea procera Wall. and ksi-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.
 Kalamba śāka-sū. 6/93-*Ipomea aquatica* Erosk.
 Kālanusārya-śā. 2/49-utpalasārivā (Aru) *Hemedesmus indicus* R Br.
 Kālaśaka-sū. 6/97-Cochorus capsularis Linn.
 Kalaśī-sū. 15/35-Prīṣiparṇī-Uraria logopoides-Dc.
 Kalāya-sū. 6/18-*Pisium sativum* Linn.
 Kalhāra-sū. 3/35-Nymphaea alba Linn.
 Kaliñda-sū. 6/87-Citrullus vulgaris Schrd.
 Kalīngaka-sū. 15/19-iñdrayava. seeds of *Holerrhina antidysenterica* Wall.
 Kāliyaka-sū. 22/20-pīta cañdana (Hem) *Coscinium fenestratum* Gartn;
 dāru haridrā-Berberis aristata Dc.

- Kālodya-sū. 6/92-Padmabija. seeds of *Nelumbium speciosum* Willd.
- Kamala-sū. 3/35-*Nelumbium speciosum* Willd.
- Kāmpilla (ka)-sū. 15/2-raktāñga-*Mellatus philippinensis* Muell-Arg.
- Kāmsya-sū. 7/37-metal-bronze.-bell metal.
- Kaṇā-sū. 15/1-*Piper longum*, Linn.
- Kāṇakapota-sū. 6/60-bird. wood pigeon.
- Kanakakṣīrī-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.
- Kaṅgu-sū. 6/11-*Panicum italicum*-Linn.
- Kaṅgu-sū. 7/32-Priyaṅgu (Hem) *Aglalia roxburgiana* W & A.
- Kañka-sū. 25/4-bird-heron.
- Kāñtā-śā. 2/4-gañdhā priyaṅgu-*Prunus mahaleb* Linn.
- Kāñtāra iksu-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-uttamāranī-*Pergularia extensa* N. E. Br.
- Kāraṇḍava-sū. 6/51-bird-Coot.
- Karañja-sū. 15/1-Pongamia glabra. Vent.
yugma/dvaya-sū. 15/17-karañja-Pongamia glabra
Vent.
pūtikaranja. *Caesalpinia bonduc* Fleming.
- Kāravella śāka-sū. 6/80-Memordica chirantia Linn.
- Kardama śāli-sū. 6/3-a kind of paddy-*Oryza sativa*. Linn.
- Karīra-sū. 6/77-*Capparis aphylla*, Roth/C. desidua Edgew.
- Karkañdu-sū. 6/137-Zizyphus nummularis W & A.
- Karkāru śāka-sū. 6/87-Cucumis melo Linn.
- Karkśa śāka-sū. 6/78-Kāmpillaka. *Mallotus philippinensis*
Muell-Arg.
- Karkata-sū. 5/52-animal-Crab.
- Karkoṭa śāka-sū. 6/76-Memordica mixa Roxb.
- Kārmuka-sū. 15/30. atimuktaka. *Hiptage bengalensis* Kurz.
- Karnikāra-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.
- Kāśīsa dvaya-sū. 15/23-Dhātukasīsa & Puṣpakāsīsa, 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/rohiṇībheda (Aru)-Careya arborea. Roxb.
- Kaṭuka-sū. 10/38-Picorrhiza kurroa Royle.
- Kaṭu taila-sū. 7/41-sarṣapa taila-oil of Brassica nigra. Linn.
- Kaṭvañga-sū. 15/33-syonāka-Oroxylum indicum-Vent.
- Kaṭvī-sū. 14/25-see kaṭuka rohini.
- Kaṭutraya-see trikaṭu
- Kauñtēya. Kauñtī-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.
- Khaḍgamṛga-sū. 6/51-animal-rhinocerus.
- Khadira-sū. 15/19-Acacia catechu Willd.
- Khala-sū. 16/34-butter-milk processed with spices etc.
- Khaṇḍava-sū. 3/30-syrup of fruits of all tastes.
- Khaṇḍasitā-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.

- Kiñjalka-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 *Zyziphus jujuba* Lamk.
- Kola majjā-sū. 6/124—marrow of jujuba fruit.
- Koli-sū. 15/41—badari—*Zyziphus nummularia* W & A.
- Koradūṣa-sū. 6/13—see kodrava.
- Kośātakī, Kośavatī-sū. 6/78—*Luffa acutangula* Roxb.
- Kośātakidvaya-sū. 15/1—Kośātakī and Rāja kośātakī—*Luffa aegyptica* Mill-Hook, and *Luffa cylindrica* 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 cra-taeoides*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
- Kṛśarā-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—kāñcanakṣīri (Aru) *Argemona mexicana* Linn.
- kṣirakākoli-(Hem)-*Roscoea-procera* Wall.
- Dugdhika. (Hem). *Euphorbia hirta* Linn.
- Kṣirodbhāva navanīta-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-Pr̄ṣṇiparṇi-Uraria picta. Desv.
- Kucaila/kurcika śāk-sū. 6/77-pāṭhabheda. 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.
- Kukkutāṇḍa-sū. 7/26-hens egg.
- Kukkutāṇḍaka viīhi-sū. 6/8-a variety of paddy.
- Kulahala-sū. 15/30-alambusā (Aru) muṇḍi (Hem)-*Sphenanthus indicus*-Linn.
- Kulaka-sū. 6/77-kākatiñduka. *Strychnos nuxvomica* Linn.
- Kulattha-sū. 6/9-Dolichos biflorus Linn.
- Kuliṅgaka-sū. 6/49-bird. tree-sparrow.
- Kulmāṣa-sū. 7/42-steam coaked pulses.
- Kumbha-sū. 15/2-tṛvṛt. *Ipomea terpethum* R. Br.
- Kumbhira-sū. 6/52-animal-true gharial.-crocodile.
- Kumkuma-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.
- Kuranṭak-sū. 15/24-Barleria preonitis. Linn.
- Kurara-su. 6/49-bird. Osprey.
- Kūrcikā-sū. 5/41-see kucika.
- Kūrma-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. *Oryzopsis*. Linn.
- Kuśā dvaya-sū. 15/24-sthula kuśa *Desmostyche bipinnata* Stapf.
sūkṣma-Saccharum spontaneum. Linn.
- Kuśmāṇḍa-sū. 6/78-Beninkasa cerifera. Savi.
- Kuśmaṇḍaka 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 antidysenterica Linn.
- Kuṭajodbhava-sū. 15/35-seeds of kutaja.

- 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 Cadamba Mig.
 Kuṭumbaka śāka-sū. 6/93—droṇapuṣpi-Leucas cephalates Spreng.

-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.
 samī (Hem)-Prosopis spicigera-Linn.
 Lakuca-sū. 6/140—Artocarpus lakoocha Roxb.
 Lambā-sū. 15/1—Kaṭutumbi-Lagenaria vulgaris Ser.
 Lañgala śāli-sū. 6/3—a kind of rice.
 Laśuna-sū. 6/109—Allium sativum-Linn.
 Latā-śā. 2/55—gañdhapriyañgu. Callicarpa macrophylla Vahl.
 Latvā-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 vrīhi-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—vasañti-Hiptage bengalensis-Kurz.

- Māmsa varga-sū. 6/43-group of meat.
 Māmsa, sevya-sū. 6/68-edible meat.
 astevya-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-śalmali-Bombax malabaricum-Dc.
 Maṇḍa-sū. 6/26-scum of boiled rice; of any liquid-ghee etc.
 Maṇḍūka parṇī śāka-sū. 6/76-brāhma-Centella asiatica Linn.
 Māṇimañtha-sū. 19/44=saiñdhava-Rock salt.
 Maṇjiṣṭhā-śā. 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.
 Mārdvīka-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-Teraninus 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.
 Matsyaṇḍika-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.
 Meṣaśṛngī-sū. 15/19-Gymnema sylvestre-R. Br.
 Miśi-sū. 15/3-Foeniculum vulgare-Mill.
 Moca-sū. 6/119-Kadalī-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 &
 jaggery.
 Mokṣaka-sū. 30/8-Kālamuṣkaka-Schrebera swietenoides Roxb
 Morāṭa-sū. 15/21-mūrva. Marsdenia tenacissima W & A.

- Morāṭa, morāṇa-5/41-fermented buttermilk.
 Mṛdvikā-sū. 8/43-see drākṣā.
 Mṛga-sū. 6/43-antelope, deer.
 Mṛga mātraka-sū. 6/43-reddeer, fawn.
 Mṛgaliñḍaka phala-su. 6/138-vibhitaka *Terminalia belerica* Roxb.
 Mṛṇāla-sū. 6/91-stem of lotus plant, *Nelumbium speciosum* Willd.
 Mudga-sū. 6/18-*Phaseolus aureus* Roxb.
 Mudgaparṇī-sū. 15/8-*Phaseolus trilobus* Ait.
 Muktā-sū. 10/32-pearl.
 Mukūlaka-sū. 6/120-a fruit resembling dañtiphala (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), matsyāksī (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 } Nāgakeśara-sū. 15/41 } Mesua ferrea Linn.
 Nāgara-sū 6/163-Zinziber officinale Linn.
 Nakra-sū. 6/53-animal-Crocodile.
 Naktamālā-sū. 10/29-Karaṇja. *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.

Navanīta-sū. 5/35—butter.

Nidigdhikā-śā. 2/58—Kaṇṭakāri—*Solanum xanthocarpum*.

Nikocaka phala-sū. 6/20 saralaphala (Aru)—*Pinus longifolia Roxb.*

Nikumbha-sū. 15/2—dañtī—*Balispermum monatum*—Muell-Arg.

Nili Nilinī 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-

Odana-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.

Padminī-sū. 3/39—see padma.

Palakyā/palañkyā śāka-sū. 6/84—*Spinacia oleracea*-Linn.

Palāñdu-sū. 6/112—*Allium cepa*-Linn.

Pāmsu lavañā-sū. 6/149—salt from alkaline soil.

śāli-sū. 6/6—a kind of rice—*Oryza sativa*-Linn.

Pañca kola-sū. 6/166—pippalī, pippalīmūla, 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. eraṇḍa, 4. māṣaparnī, 5. mudgaparnī.

c. Hrasva/laghu-su. 6/168—1. bṛhatī, 2. kaṇṭakārī, 3. śāli-parṇī, 4. pṛṣṇiparṇī, 5. gokṣura.

d. Jivana-sū. 6/170—1. abhiru, 2. vīra, 3. jīvañtī, 4. jīvaka, 5. ḥṣabhaka.

e. Tṛṇa-sū. 6/171-1. darbha, 2. kāśa, 3. iksu, 4. śara,
5. śāli.

Pañcāṅgula-sū. 15/9-eraṇḍa. *Recinus communis*. Linn.

Pañcasāra-sū. 3/31-syrup prepared from fruits.

Pāṇḍuśāli-sū. 6/2-a kind of rice-*Oryza sativa*. Linn.

Paravataka vrihi-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)-*Gynandrois pentaphyllaps* DC.

ādityabhaktā (Hem)-*Cleome viscosa* Linn.

Parūṣakaphala-sū. 6/136-*Grewia asiatica*-Linn.

Paśugañdha-sū. 15/34-ajagandha-Gynandropsis gynandra-Linn.

Pāṭalā-sū. 3/32-Stercospermum souvelens-Dc.

— vrihi-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.

Pāṭhīna matsya-sū. 6/52-boal fish.

Pathyā-sū. 8/43-harītaki-Terminalia chebula-Retz.

Paṭola-sū. 6/79-Trichosanthes diocia-Roxb.

Patra-sū. 15/43-tamalapatra. *Cinnamomum tamala*-Nees.

Patrādhya-sū. 7/43-bird-peacock.

Pattaṅga-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-mil'k 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-priyañgu (Aru) see priyañgu.

Phanijjaka-sū. 15/30-marubaka-*Origanum majorana*-Linn.

Phāṇita-sū. 5/47-half kooked treacle.

Phena-sū. 24/15-samudraphena-*Sepia officinalis*.

- Pilu-su. 6/130-Salvadora persica Linn.
 Piṇḍālu-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 pippalī.
 Pitataila-sū. 15/28-kākādanī (Aru) Abrus precatorius-Linn.
 jyotiṣmatī (Hem)-Celastrus paniculatus-Willd.
 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-gopāladamanaka (Aru), kṣudramusta (Hem)-Cyperus scariosus-R. Br.
 Prakīryā-sū. 15/19-pūtikarañja. Cesalpinia bonducella. Fleming.
 Pramoda śāli-sū 6/2-a kind of rice.
 Pratyakpuspī-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.
 gañdhapriyañgu-prunus mahaleb Linn.
 Pṛṣata-sū. 7/33-animal. spotted deer.
 Pṛṣniparnī-sā. 2/56-Uraria picta-Desv.
 Pṛthuka-sū 6/37-paddy half cooked & flattened.
 Pṛthvīkā-sū. 15/4-hiṅgupatrī. 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.
 Pūrāṇaghṛta-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—rītipuṣpam-(Aru) Compound of zinc; brass.

Pūtika-sū. 30/9—pūtikarañja (Aru). *Cesalpinia bonduc* 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 śāli-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. śābararodhra-Symplocos racemosa. Roxb.

Rodhraśūka śāli-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.

Ŗśabhaka-sū. 6/170-Microstylis wallachii Lindl.

Rujākara-sū. 15/21-hintala (Aru) Kṛṣṇasaireyaka-Acanthus ilicifolius-Linn.

Ruru-sū 6/50-animal-barking deer.

-S-

Śābara 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-śāliparnī, Desmodium gangeticum, Dc.

Kṣudra sahā/pṛṣṇiparnī. *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.

Saiñdhava-sū. 6/144-Rock salt.

Saireyaka-sairyaka-sū. 15/17-Barleria prionitis-Linn.

Saireyaka yugma-sū, 15/21- 1. kurubaka-Barleria cristata-Linn.

2. kuraṇṭaka-Barleria prionitis-Linn.

Śāka varga-sū. 6/72-group of vegetable plants.

Śāka-sū. 15/13-śākataru (Aru) *Tectona grandis* Linn.

Śakṛt-sū. 30/17-excreta.

Saktu-sū. 6/38-corn flour.

Śakulādanī-sū. 6/77-Kaṭukā. *Picrorrhiza kurroa* Royle.

Śakunāhṛta śāli-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.

Śaliparnī-sū. 10/23-Desmodium gangeticum : Dc.

Śallaki-sū. 21/15-Boswella serrata. Roxb.

- Śalmali-sū. 2/25-Bombax ceiba. Linn; Salmalia malabarica-Schott.
- Śalūka-sū. 6/91-padmamūlam (Aru) root of *Nelumbium speciosum*-Willd.
- Samaṅga-sū. 15/37-Mimosa pudica Linn.
- Śambora-sū. 6/43-animal-sambhar deer.
- Śambūka-sū. 6/53-animal-common snail.
- Śami-sū. 6/130-Prospopis 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.
- Śaṇḍākī śukta-sū. 5/78-fermented drink prepared from fried paddy balls mixed with spices.
- vatāka sū. 6/34-balls of fried paddy mixed with spices and dried in sun.
- Śaṅkha-sū. 6/53-krimi. animal of conch.
- Śaṅkha-sū.-24/16-conch shell.
- nābhi-sū. 30/16-central part of conch shell.
- Śaṅkhini-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 Alstonia scholaris R. Br.
- Sapta parṇā { sū. 29/76
- 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-su. 3/23-water boiled with the pith of trees such as cañdana, 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.
- Śarasi-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.
- Śārkara madya-sū. 5/73-liquor prepared from sugar.
- Śārṅgestā-sū. 6/75-angaravaṭṭi-bhārngi-Clerodendron serratum Spreng.
- Sarpis-sū. 7/36-ghee, butter-fat.
- Sarṣapa śāka-sū. 6/101-Brassica compestris-Linn.
- Sarṣapa 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 snack.
- Śaṣṭika śāli-sū. 6/6 paddy maturing in sixty days.
- Śātāhvī-su. 17/2-Anethum sowa Kurz.
- Sataparvaka iksū. sū. 5/46-a kind of sugar cane.
- Śataparvikā-sū. 7/25-vacā-Acorus calamus-Linn.
- Śatāvari-sū. 6/99-Aspargaus racemosus-Willd.
- Śaṭhi-sū. 6/72-Hedychium spicatum (Ham) Smith.
- Satīna-sū. 6/72-Pisum sativum. Linn.
- Sauvarcala-sū. 6/145-a kind of salt.
- Sauvīrāñjana-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-uśra-Andropogon muricatus-Retz.
- Siddhārtha-sū. 15/33-goura sarsapa-Brassica compestris. Linn.
- Sidhu-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.
- Simhī-sū. 22p/19-bṛhatī-Solanum indicum. Linn.
- Śimśipā-sū. 15/19-Dalbergia sissoo Roxb.
- Sinduvāra sinduvārita-sū. 7/25-Vitex nigundo Linn.
- Śiriṣa-sū. 15/4-Albizza lebbeck Roxb.
- Śirṇavṛṇṭa-sū. 6/90-trapusa. Cucumis sativus Linn.
- Śīsa-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.
- Śīta-sū. 15/37-cañdana-Santalum album. Linn.
- Sitabhīru śāli-sū. 6/3-a kind of rice-Oryza sativa-Linn.
- Śītapāki-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.
 kaṭphala (Hem)-Myrica nagi Thunb.
- Sphṛkkā-sū. 15/43-Anisomeles malabarica-R. Br.
- Śrāvanī yuga-sū. 10/24-śrāvanī-Sphaeranthus indicus-Linn.
 and mahāśrāvānī-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/sroto ja-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-śāliparnī-Desmodium gangeticum-Dc.
 — dvaya-sū. 15/6-śāliparnī & pṛṣṇiparnī.
- Sudhāśma-sū. 30/12-ore-Limestone.
- Sugañdhakāśāli-sū. 6/1-a kind of rice-Oryza sativa-Linn.
- Śukha-sū. 6/46-bird-parrot.
- Śukadhānya-sū. 6/1-group of corns with spike.
- Śūkaśāli-sū. 6/2-a kind of rice-Oryza sativa-Linn.
- Śukta sū. -6/76-fermented liquor prepared from tubes, fruits,
 honey etc.
- Śuktī-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-jātī-Jasminum grandiflorum-Linn.
- Sumukhā-sū. 6/105-katupatraka (Aru), kūtheraka (Hem). Ocimum basicilicum-Linn.
- Suniṣaṇṇaka-sū. 6/72-Tarselia minuta Linn.
- Sūpa-sū. 7/34-soup.
- Surā-sū. 5/67-Beer, liquor prepared from flour.
- Surabhi-sū. 20/38-śallakī (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.
- Śūraṇa-sū. 6/113-Amorphophallus companulatus-Blume
- Śurasā-sū. 6/108-tulasī-Ocimum sanctum-Linn.
- yuga-sū. 15/30-śveta surasā, & kṛṣṇa surasā.
- Śūrpaparnī-sū. 6/169-māṣaparnī-Teramnus labialis-Spreng.
— dvaya-sū. 15/9-māṣaparnī-Teramnus labialis-Spreng.
mudgaparnī-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-1. Gynandropsis pentaphylla. Dc.
2. Cleome viscosa-Linn.
3. Cleome monophylla-Linn.
- Suvarṇa/svarṇa-sū. 3/97-metal-gold.
- Suvarṇatvak-sū. 21/17-kravvadha (Hem)-Cassia fistula-Linn.
- Śvadamṣṭrā-śā. 2/56-goksura-Tribulus terrestris-Linn.
- Svarjikā kṣāra-sū. 30/21-ore-Alkali-sodium carbonate.
- Svarnakṣīrī-sū. 15/45-Argemone 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 kataphī/kumbhī-Careya arborea-Roxb.
- Śvetabṛhatī-śā. 1/40-Solanum xanthocarpum-Schröd & Wendl.
- Śvetavāha-sū. 15/19-arjuna-Terminalia arjuna-W & A.
- Śyāmā-sū. 15/45-krṣṇa trivṛt. Operculina terpethum-R. Br.

Śyamaka sū. 6/11-dhānya-Panicum frumenticum-Roxb.
Śyena sū. 6/49-bird-hawk.

-T-

- Tadāgajala-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)-Śvetamusalī-Asparagus
 adsendens-Roxb.
 kṛṣṇamusalī-Curculigo orchoides-Geartn.
 Tālīsa-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.
 Tanḍula-sū. 22/20-śali-Oryza sativa Linn.
 Tanḍuliyak-6/83-Amaranthus spinosus Linn.
 Tapanīya śali-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-agnimañthā. Premna integrefolia-Linn.
 Tārkṣya śaila-sū. 15/4-śuṣka rasañjana-dry extract of Berberis
 aristata-Dc.
 Tavakṣīrī-sū. 30/51-arrow root powder. Maranta arundinacea-
 Linn.
 Curcuma angustifolia-Roxb.
 Tejinī-śā. 2-42-Zentholoxylum alatum-Roxb.
 Tīkṣṇaka-śā. 1/88-marica-Piper nigrum Linn.
 Tīkṣṇa vṛkṣa-sū. 15/45-pīlu-Salvadora persica Linn.
 Tiktā dvaya-sū. 15/40-kaṭukā-Picrorrhiza kurroa Royle.
 kākatiktā } Peristrophe bicalyculata-
 kākajañgha } 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.

- Timiñgila-sū. 6/53-animal-whale.
- Tiñdiśa śāka-sū. 6/87-Citrullus vulgaris Var.
- Tiniśa-sū. 15/19-Ougeinia dalbergoides Benth.
- Tinṭuka/tunṭuka-Oroxylum indicum-Vent.
- Tittiri-sū. 6/45-bird-Black partridge.
- Trapusā-sū. 6/87-Cucumis sativus Linn.
- Trāyañti-sū. 10/28-Gentiana kurroo Royle.
- Trihima-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.
- Trutī-sū. 15/40-ela-Elettaria cordomommum Maton.
- dvaya-sū. 15/4- 1. śūksma elā. Cordomommum Maton.
2. sthula elā-Amomum subulatum-Roxb.
- Tūda phala-sū. 6/138-amrataka-Spondias mangifera-Wild.
- Tugā/Tugākṣirī-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-

- Udakīryā-sū. 15/28-1. karañja (Aru)-Pongamia glabra. Vent.
2. pūtikarañja (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.
 Ulāka-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-mayālī, khaṇḍa pālañkyā (Aru). *Spinacia oleracea* Linn.
 — potakī (Hem)-*Basella rubra* Linn.
 Urubūka-sū. 24/18-eranya-Ricinus communis. Linn.
 Urumāṇaphala-sū. 6/121-*Prunus armeniaca*-Linn.
 Uṣaka-sū. 15/23-Vṛṣaka (Aru), Kṣaramṛttika (Hem). alkaline mud.
 Uṣaṇa-sū. 7/35-marica-*Piper nigrum*. Linn.
 Uṣira-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.
 Utkāta-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.
 — kañda-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.
 Vallā-sū. 7/32-niṣpāva, *Dolicos lablab*-Linn.
 Vamśa-sū. 17/7-*Bambusa arundinacea* Willd.
 — karīra-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.
 Kirātakta (Hem)-Swertia chirata-Buch.
- Vañjula-sū. 15/41-Vetasa. *Salix capra*-Linn.
- Vāñtāda-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 vrīhi-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 karañja-Cesalpinia bonduellae-Fleming.
- Varāṅga tvak-sū. 21/14-bark of *Cinnamomum zeylanicum*-Blume.
- Varaṭa-sū. 6/45-bird, a kind of swan.
- Vari-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.
- Vāruṇī sū. 5/68-surā maṇḍa-scum of beer.
- Vasā. sū. 5/61-fat in the muscle.
- Vāsa/vāsaka-sū. 6/76-Adhatoda vasaka. Nees.
- Vāstuka-sū. 6/73-*Chenopodium album*. Linn.
- Vata-sū. 24/18-*Ficus bengalensis*. Linn.
- Vātama phala-sū. 6/120-123-*Prunus amygdalus*-Batsch.
- Vatsaka-sū. 15/33-kuṭaja-Holerrhina antidysenterice-Wall.
- Vāyasa-sū. 6/49-bird-crow.
- Vella-sū. 15/4-vidaṅga. *Embelia ribes* Burm.
- Vellañtara-sū. 15/24-uśira (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 śāka-sū. 6/76-sprout of Calamus tenuis Roxb.
- Vibhītaka-sū. 6/158-Terminalia belerica-Roxb.
- Viḍaṅga-sū. 15/30-Embelia ribes Burm.
- Vidārī-sū. 6/85-Pueraria tuberosa-Dc.
- Vidula-sū. 15/1-Vetasa-Salix caprea-Linn.
- Vilepī-sū. 6/26/29-rice gruel having more of boiled rice grains.
- Virā-sū. 6/170-kākoli, Roscoea procera. Wall.
- Viralā-sū. 15/41-Tiñdukī-Diospyros tomentosa-Roxb.
- Viṣākhyā-sū. 15/40-śuklakañda (Aru)-Aconitum heterophyllum-Wall.
- Viśālā-sū. 15/1-iñdravarunī 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-meṣāṣṭī-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.
- Vṛkṣādani-sū. 15/24-Horanthus longiflorus-Desr.
- Vṛkṣaka-sū. 30/9-see kuṭaja.
- Vṛkṣāmla-sū. 6/29-Garcinia indica-Chois.
- Vṛṣa-sū. 6/80-see vāsaka.
- Vṛṣakarṇī-sū. 15/30-mūṣakakarṇī. 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.
- Vyāghrī dvāya-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.

Yavakṣara-sū. 6/150—alkali prepared from spikes of barley.

Yavānī-sū. 14/25—Trachyspermum ammi-Linn.

Yavaśāka-sū. 6/94—Hrsvapatra cillī-Chenopodium album-Linn.

Yojanavallī-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	pripiatory
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-unctuous" 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	grievous
198	16	प्राह्मेद्यादि	प्राह्मेद्यादि
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	सिनवणांब	सिनवणांब
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	proceding 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 pentaphylla
493	6	Śambora	Śambara
504	24	Ascyotana	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
520.A.	35	xix	xxv
520.B.	11	xv	xxi
	21	xviii	xxiv
521.A.	2	vi, vii,	xii
	3	x	xvi
	4	vi, vii	xii
	5	xix	xxv
521.B.	3	xviii	xxiv