

**Learn Basic Principles of Ayurveda  
&  
Ashtanga Hrudayam Sutrasthanam  
Easily  
With Dr JV Hebbar**

*Dedication:*

*To the holy feet of Dr A Chandrashekhara Udupa*

*(Poojya Doctorji), Managing Director of Divine Park Trust ® and my  
Spiritual Guru.*

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**Disclaimer:**

***All the advices in the ebook are general suggestions for a healthy person. Even if you think you are healthy, it is strongly recommended to consult with your doctor before trying any of the below advices.***

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## **Introduction to Ashtanga Hrudayam**

Ashtanga hrudayam is an Ayurveda traditional text book written in between 8<sup>th</sup> to 12<sup>th</sup> century. It was written by Vagbhata, son of Vaidyapati Simhagupta.

After Charaka Samhita and Sushruta Samhita (which were written around 10<sup>th</sup> century BC to 5<sup>th</sup> Century AD), the Ashtanga Hrudayam is the major literary work done in Ayurveda.

The speciality of this book is that it explained the concepts of Sushruta and Charaka in a much easier way. Along with that, the book also incorporated new concepts which further enriched Ayurveda knowledge database.

The first part of Ashtanga Hrudayam is called as Sutrasthana. It is the best book to learn about basic Ayurveda principles. Hence, with this ebook, I hope to enrich your knowledge on basics of Ayurveda in an easy way.

# CHAPTER 1: BASIC PRINCIPLES OF AYURVEDA

## Ashtanga Hridayam

Sutrasthanam – Chapter – 1

आयुष्कामीयमध्यायं

āyushkāmiyamadhyāyaṃ

### Prayer:

रागादिरोगान् सततानुषक्तान् अशेषकायप्रसृतान् अशेषान् ।

औत्सुक्यमोहारतिदाञ् जघान योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥१॥

rāgādirogān satatānuṣaktān aśeṣakāyaprasṛtān aśeṣān |

autsukyamohāratidāñ jaghāna yo'pūrvavaidyāya namo 'stu tasmai||1||

Salutations to the unique and rare Physician, who has destroyed, without any residue all the diseases like Raga (lust, anger, greed, arrogance, jealousy, selfishness and ego), which are constantly associated with the body, which is spread all over the body, giving rise to disease, delusion and restlessness.

This salutation is done to Lord Dhanwantari.

### Pledge by the author(s):

अथात आयुष्कामीयमध्यायं व्याख्यास्यामः ।

इति ह स्मामुरात्रेयादयो महर्षयः ।

athāta āyushkāmiyamadhyāyaṃ vyākhyāsyāmaḥ |

iti ha smāhurātreyādayo maharṣayaḥ |

Maharshi Atreya and the other sages pledge that henceforth they will be explaining the chapter named Ayushkameeyam.

The word meaning of Ayush is life; kameeyam means the quest for. Hence Ayushkameeyam means the quest for life.

### **Purpose of life:**

आयुःकामयमानेन धर्मार्थसुखसाधनम् ।

आयुर्वेदोपदेशेषु विधेयः परमादरः॥२॥

āyushkāmayamānena dharmārthasukhasādhanam |

āyurvedopadeśeṣu vidheyah paramādarah||2||

To achieve the purpose of life, that is

1. Dharma – following the path of righteousness,

2. Artha – earning money in a legal way,
3. Kama – fulfilling our desires,
4. Moksha – achieving salvation,

One should concentrate on having a long life. To learn the science of Ayurveda, which explains how to achieve this purpose, 'obedience' (Vidheya) is the most important quality.

### **Origin of Ayurveda:**

ब्रह्मा स्मृत्वाऽऽयुषो वेदं प्रजापतिमजिग्रहत्।

सोऽश्विनौ तौ सहस्राक्षं सो ऽत्रिपुत्रादिकान् मुनीन्॥३॥

ते ऽग्निवेशादिकांस्ते तु पृथक् तन्त्राणि तेनिरे ।

brahmā smṛtvā"yūṣo vedaṃ prajāpatimajigrahat |

so'svinau tau sahasrākṣaṃ so 'triputrādikān munīn||3||

te 'gniveśādikāṃste tu pṛthak tantrāṇi tenire |

Lord Brahma, remembering Ayurveda, taught it to Prajapathi, he in turn taught it to Ashwini Kumaras (twins), they taught it to Sahasraksha (Lord Indra), he taught it to Atri's son (Atreya Punarvasu) and other sages, they taught it to Agnivesha and others and they (Agnivesa and other disciples) composed treatises, each one separately.

### **Ashtanga Hridaya – a concise textbook:**

तेभ्योऽतिविप्रकीर्णैः प्रायः सारतरोच्चयः॥४॥

क्रियतेऽष्टाङ्गहृदयं नातिसङ्क्षेपविस्तरम् ।

tebhyo'tiviprakīrṇebhyaḥ prāyaḥ sāratarocchayaḥ||4||

kriyate 'ṣṭāṅgahr̥dayaṃ nātisaṅkṣepavistaram |

From those Ayurvedic text books, which are too elaborate and hence very difficult to study, only the essence is collected and presented in Ashtanga Hridaya, which is neither too short nor too elaborate.

### **Ashtanga Ayurveda – Eight branches of Ayurveda:**

कायबालग्रहोर्ध्वाङ्ग शल्यदंष्ट्राजरावृषान्॥५॥

अष्टावङ्गानि तस्याहुश्चिकित्सा येषु संश्रिता ।

kāyabālagrahordhvāṅga śalyadaṃṣṭrājarāvṛṣān||5||

aṣṭāvaṅgāni tasyāhuścikitsā yeṣu saṃśritā |

1. Kaya Chikitsa – General medicine
2. Bala Chikitsa – Pediatrics
3. Graha Chikitsa – Psychiatry
4. Urdhvanga Chikitsa – Diseases and treatment of Ear, Nose, Throat, Eyes and Head (neck and above region)
5. Shalya Chikitsa – Surgery



6. Damshrta Chikitsa – Toxicology
  7. Jara Chikitsa – Geriatrics
  8. Vrushya Chikitsa – Aphrodisiac therapy.
- These are the eight branches of Ayurveda.

### **Tridosha and their distribution:**

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः ॥६॥

विकृताविकृता देहं घ्नन्ति ते वर्तयन्ति च ।

ते व्यापिनोऽपि हृन्नाभ्योरधोमध्योर्ध्वसंश्रयाः ॥७॥

vāyuh pittaṃ kaphaśceti trayo doṣāḥ samāsataḥ ||6||

vikṛtāvikṛtā dehaṃ ghnanti te vartayanti ca |

te vyāpino'pi hr̥nnābhyoradhomadhyordhvasaṃśrayāḥ ||7||

Vayu (Vata), Pitta and Kapha are the three Doshas of the body.

A perfect balance of three Doshas leads to health and their imbalance leads to diseases.

The Tridosha are present all over the body, but their presence is especially seen in particular parts.

If you divide the body into three parts,

The upper part up to the chest is dominated by Kapha Dosha,

The part between the chest and umbilicus is dominated by Pitta,

The part below the umbilicus is dominated by Vata.

## **Dosha predominance in the body according to Age, Time of the day and Stage of digestion:**

वयोऽहोरात्रिभुक्तानां तेऽन्तमध्यादिगाः क्रमात् ।

vayo'horātribhuktānāṃ te'ntamadyādigāḥ kramāt |

In a person's life,

Childhood is dominated by Kapha,

Middle age is dominated by Pitta,

Old age is dominated by Vata.

During the day and in night (separately),

First part is dominated by Kapha,

Second part is dominated by Pitta and

Third part is dominated by Vata.

While eating and during digestion,

First part (gastric phase) is dominated by Kapha,

Second part (intestinal phase) is dominated by Pitta and

Third part (colonic phase) is dominated by Vata.

## **Agni Bheda – Types of Digestive fire:**

तैर्भवेद्विषमस्तीक्ष्णो मन्दश्चाग्निः समैः समः॥८॥

tairbhavedviṣamastīkṣṇo mandaścāgniḥ samaiḥ samaḥ||8||

There are four types of Digestive fires (Agni)

Vishama Agni – A person with Vishama Agni will sometimes have high appetite, and sometimes, low appetite.

Teekshna Agni - A person with Teekshna Agni will have high digestion power and appetite.

Manda Agni - A person with Manda Agni will have low digestion power and appetite.

Sama Agni – A person with Sama Agni will have proper appetite and digestion power. Here, digestion occurs at an appropriate time.

### **Koshta Bheda – Types of digestive tract:**

कोष्ठः क्रूरो मृदुर्मध्यो मध्यः स्यात्तैः समैरपि ।

koṣṭhaḥ krūro mṛdurmadhyo madhyaḥ syāttaiḥ samairapi |

There are three types of digestive tracts (Koshta):

1. Kroora Koshta – hard bowels
2. Mrudu Koshta – soft bowels
3. Madhyama Koshta – normal bowels.

### **Deha Prakriti – Body type:**

शुक्रार्तवस्थैर्जन्मादौ विषेणेव विषकृमेः॥९॥

तैश्च तिस्रःप्रकृतयो हीनमध्योत्तमाः पृथक् ।

समधातुः समस्तासु श्रेष्ठा निन्द्या द्विदोषजाः॥१०॥

śukrārtavasthairjanmādaū viṣeṇeva viṣakṛmeḥ||9||

taiśca tisraḥprakṛtayo hīnamadhyottamāḥ pṛthak |

samadhātuḥ samastāsu śreṣṭhā nindyā dvidoṣajāḥ||10||

Like the Visha (poison) is natural and inherent to poisonous insects, similarly, the Prakruti (body type) is inherent to humans. The body type is decided during conception, based on qualities of shukra (sperm) and arthava (ovum).

Vata prakruti – Vata body type is considered as low quality

Pitta Prakruti – Pitta body type is considered as moderate quality

Kapha Prakruti – Kapha body type is considered good quality.

Tridosha Prakruti – Body type influenced equally by Vata, Pitta and Kapha is considered the best quality.

Dual body types, like Vata-Pitta, Pitta-Kapha, Vata-Kapha body types are not considered good.

### **Vata Dosha Lakshana – Characteristics of Vata Dosha:**

तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः ।

tatra rūkṣo laghuḥ śītaḥ kharaḥ sūkṣmaścalo'nilaḥ |

Rooksha – dryness,

Laghu – lightness,  
Sheeta – coldness,  
Khara – roughness,  
Sookshma – minuteness,  
Chala – movement are the qualities of Vata.

### **Pitta Dosha Lakshana – Characteristics of Pitta Dosha:**

पित्तं सस्नेहतीक्ष्णोष्णं लघु विस्रं सरं द्रवम्॥११॥

pittam sasnehatikṣṇoṣṇam laghu visram saram dravam||11||

Sasneha – slightly oily, unctuous,  
Teekshna – piercing, entering into deep tissues,  
Ushna – hotness,  
Laghu – lightness,  
Visram – having bad smell,  
Sara – having fluidity, movement,  
Drava – liquidity are the qualities of Pitta.

### **Kapha Dosha Lakshana – Characteristics of Kapha Dosha:**

स्निग्धः शीतो गुरुर्मन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः ।

snigdhaḥ śīto gururmandaḥ ślakṣṇo mṛtsnaḥ sthiraḥ kaphaḥ |

Snigdha – oily, unctuous,  
Sheeta – cold,  
Guru – heavy,  
Manda – mild, viscous,  
Shlakshna – smooth, clear,  
Mrutsna – slimy, jelly-like,  
Sthira – stability, immobility are the qualities of Kapha.

### **Samsarga and Sannipata:**

संसर्गः सन्निपातश्च तद्वित्रिक्षयकोपतः ॥१२॥

samsargaḥ sannipātaśca tadvitrikṣayakopataḥ||12||

The increase, decrease or imbalance of two Dosahas together is called Samsarga. Imbalance of all the three Doshas together is called Sannipata.

### **Dhatu and Mala – Body tissues and excretory products:**

रसासृङ्मांसमेदोऽस्थिमज्जशुक्राणि धातवः ।

सप्त दूष्या मला मूत्रशकृत्स्वेदादयो ऽपि च ॥१३॥

rasāsṛṅmāmsamedo'sthimajjaśukrāṇi dhātavaḥ |

sapta dūṣyā malā mūtraśakṛtsvedādayo 'pi ca||13||

Body tissues and waste products are called Dushyas (Those that are influenced and affected by Doshas).

### **Sapta Dhatu - Seven body tissues**

- Rasa - Lymph or plasma
- Rakta - Blood
- Mamsa - Muscle
- Meda - Fat tissue
- Asthi - Bones and cartilages
- Majja - Bone marrow
- Shukra - Semen / Ovum or entire male and female genital tract and its secretions

### **Tri Mala – Three waste products of the body**

Shakrut / Pureesha – (feces),

Sweda (sweat) and

Mootra (urine) constitutes the Tri Mala (three waste products of the body).

वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः ।

vṛddhiḥ samānaiḥ sarveṣāṃ viparītaiṛviparyayaḥ ।

Samana means similar or equal; Viparita means opposite.

Equal qualities lead to increase, and opposing qualities lead to decrease.

### **Shad Rasa – Six Tastes:**

रसाः स्वाद्वम्ललवण तिक्तोषणकषायकाः॥१४॥

षड् द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः ।

rasāḥ svādvamlalavaṇa tiktoṣaṇakaṣāyakāḥ||14||  
ṣaḍ dravyamāśritāste ca yathāpūrvam balāvahāḥ |

There are 6 types of tastes (Rasa) mentioned -

Svadu / Madhura – sweet,

Amla – Sour,

Lavana – Salt,

Tikta – Bitter,

Ushna / Katu – Pungent,

Kashaya – Astringent.

They are successively lower in energy. It means, sweet taste imparts maximum energy to body and astringent, the least.

### **Alleviation of Dosha According to Taste:**

तत्राद्या मारुतं घ्नन्ति त्रयस्तिक्तादयः कफम्॥१५॥

कषायतिक्तमधुराः पित्तमन्ये तु कुर्वते ।

शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा॥१६॥

tatrādyā mārutaṃ ghnanti trayastiktādayaḥ kapham||15||

kaṣāyatiktamadhurāḥ pittamanye tu kurvate |

śamanaṃ kopanaṃ svasthahitaṃ dravyamiti tridhā||16||

In the list of tastes, the first three, i.e. Madhura (sweet), Amla (sour) and Lavana (salt) mitigates Vata and increases Kapha.



The last three, i.e. Tikta (bitter), Katu (pungent) and Kashaya (astringent) tastes mitigate Kapha and increase Vata.

Kashaya (astringent), Tikta (bitter) and Madhura (sweet) tastes mitigate Pitta.

Amla (sour), Lavana (salt) and Katu (pungent) tastes increase Pitta.

### **Dravya Bheda - Types of Substance:**

**Shamana** – that which decreases – A substance that brings down the increased Doshā to normalcy

**Kopana** – that which increases - A substance that increases the lowered Doshā to normalcy

**Swasthahita** – 'Swasta' means 'health', 'Hita' means 'good for' - A substance that maintains the normalcy of Tridosha and health.

### **Two types of Virya (Potency):**

उष्णशीतगुणोत्कर्षात्तत्र वीर्यं द्विधा स्मृतम् ।

uṣṇāśītaguṇotkarṣāttatra vīryaṃ dvidhā smṛtam |

Ushna veerya – Foods that are hot in potency

Sheeta veerya – Foods that are cold in potency.

### **Three types of Vipaka (Taste conversion after digestion):**

त्रिधा विपाको द्रव्यस्य स्वाद्वम्लकटुकात्मकः ॥१७॥

tridhā vipāko dravyasya svādvamlakaṭukātmakaḥ||17||

Swadu (Madhura) Vipaka - Sweet taste conversion after digestion

Amla Vipaka– Sour taste conversion after digestion

Katu Vipaka – Pungent taste conversion after digestion.

### **Gurvadi Guna – Attributes or Qualities:**

गुरुमन्द हिमस्निग्ध श्लक्ष्णसान्द्र मृदुस्थिराः ।

गुणाः ससूक्ष्मविशदा विंशतिः सविपर्ययाः॥१८॥

gurumanda himasnigdha ślakṣṇasāndra mṛdusthirāḥ |

guṇāḥ sasūkṣmaviśadā viṃśatiḥ saviparyayāḥ||18||

### **The twenty types of gunas (qualities) -**

Guru (heavy) X laghu (light)

Manda (slow) X tiksna (quick, fast)

Hima (cold) X ushna (hot)

Snigdha (unctuous) X ruksa (dry)

Slaksna (smooth) X khara (rough)

Sandra (solid) X drava (liquid)

Mrdu (soft) X kathina (hard)

Sthira (stable) X cala (moving, unstable)

Suksma (stable, small) X sthula (big, gross)

Vishada (non slimy) X picchila (slimy)

## Roga Arogya Karana – Cause of Disease and Health:

कालार्थकर्मणां योगो हीनमिथ्यातिमात्रकः ।

सम्यग्योगश्च विज्ञेयो रोगारोग्यैककारणम् ॥१९॥

kālārthakarmanāṃ yogo hīnamithyātimātrakaḥ |

samyagyogaśca vijñeyo rogārogyaikakāraṇam||19||

Hina (less), ati (more) or mitya (wrong) unison of Kala (time), Artha (senses) and Karma (functions) is the reason for diseases and the right unison of these three factors is the reason for health.

रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता ।

rogastu doṣavaiṣamyam doṣasāmyamarogatā |

Imbalance in Tridosha leads to Roga (disease).

Samya (perfect balance) of Doshas is health.

## Roga Bheda – Types of Disease:

निजागन्तुविभागेन तत्र रोगा द्विधा स्मृताः ॥२०॥

nijāgantuvibhāgena tatra rogā dvidhā smṛtāḥ||20||

The two types of diseases:

Nija roga – Disease caused due to imbalance in internal factors.

Agantu Roga - Disease caused due to external factors.

### **Roga Bheda According to Adhishtana (Disease classification according to location):**

तेषां कायमनोभेदादधिष्ठानमपि द्विधा ।

teṣāṃ kāyamanobhedādadhīṣṭhānamapi dvidhā |

Based on Adhishtana (location), the doshas are of two types i.e.,

Kaya / sharirika dosha (Vata, Pitta and Kapha)

Mano dosha (psychic doshas)

### **Types of Mano (psychic) Doshas:**

रजस्तमश्च मनसो द्वौ च दोषावुदाहृतौ ॥२१॥

rajastamaśca manaso dvau ca doṣāvudāhṛtau||21||

There are two types of Mano Doshas -

Rajas – quality of mind that drives us to take actions,

Tamas – that leads to inaction and lethargy.

### **Rogi and Roga Pariksha:**

दर्शनस्पर्शन प्रश्नैः परीक्षेत च रोगिणम् ।

रोगं निदान प्राग्रूप लक्षणोपशयासिभिः ॥२२॥

darśanasparśana praśnaiḥ parīkṣeta ca rogiṇam |

rogam nidāna prāgrūpa lakṣaṇopaśayāptibhiḥ||22||

Methods of Rogi Pariksha (Examination of patient) -

Darshana – by means of inspection, observation

Sparshana - by means of touching

Prashna – by means of asking

Methods of Roga Pariksha (Examination of the disease) -

Disease should be examined by its

Nidana - causes, etiology

Pragrūpa – Purvarūpa – prodromal symptoms, premonitory symptoms

Lakshana – Specific signs and symptoms, clinical features

Upashaya – diagnostic tests

Apti – Samprapti – Pathogenesis of the disease.

### **Desha Bheda - Types of Habitat:**

भूमिदेहप्रभेदेन देशमाहुरिह द्विधा ।

जाङ्गलं वातभूयिष्ठमानूपं तु कफोल्बणम्॥२३॥

साधारणं सममलं त्रिधा भूदेशमादिशेत् ।

bhūmidehaprabhedena deśamāhuriha dvidhā |

jāṅgalaṃ vātabhūyiṣṭhamānūpaṃ tu kapholbaṇam||23||

sādhāraṇaṃ samamalaṃ tridhā bhūdeśamādiśet |

In the context of medicine, Desha is said to be of two kinds -

Bhumi desha – region of land and

Dehadesha – the body.

Bhumi desha (land region) is of three kinds -

Jangala (arid or desert-like land) - which is predominant of Vata

Anupa (marshy land with more of water) - which is predominant of Kapha

Sadharana (land with moderate water, vegetation, sunlight) - which has all Tridosha in balance.

### **Kala Bheda – Types of time:**

क्षणादिव्याध्यवस्था च कालो भेषजयोगकृत् ॥२४॥

kṣaṇādirvyādyavasthā ca kālo bheṣajayogakṛt||24|

Two kinds are considered -

Kshanadi kala - One is normal time,

Vyadhi Avastha Kala - Stages of disease.

### **Aushadha Bheda – Classification of Medicine:**

शोधनं शमनं चेति समासादौषधं द्विधा ।

śodhanaṃ śamanaṃ ceti samāsādauśadhaṃ dvidhā |

There are two types of medicines -

Shamana - Palliative treatment – which brings the Dosha to normalcy, useful in initial stages of diseases

Shodhana – Purification treatment – which expels imbalanced Dosha out of body – Useful in aggravated stages of the disease.

शरीरजानां दोषाणां क्रमेण परमौषधम्॥२५॥

बस्तिर्विरेको वमनं तथा तैलं घृतं मधु ।

śarīrajānāṃ doṣāṇāṃ krameṇa paramauśadham||25||

bastirvireko vamanam tathā tailam gṛtam madhu |

For diseases of the body, under Shodhana (purification) regimen,

For Vata – Basti (enema)

For Pitta – Virechana (Purgation)

For Kapha – Vamana (emesis).

For diseases of the body, under Shamana (palliative) regimen,

For Vata – Taila (oil)

For Pitta – Grita (ghee)

For Kapha – Madhu (honey).

### **Treatment for Mano Dosha (Dosha pertaining to the psyche):**

धीधैर्यात्मादिविज्ञानं मनोदोषौषधं परम्॥२६॥

dhīdhairyātmādivijñānaṃ manodoṣauśadhaṃ param||26||

Dhee – improving intelligence,

Dhairya – improving courage and

Atmavijnana – Self realization - are the means to treat mental imbalance.

### **Chikitsa Chatushpada – Four factors in treatment:**

भिषग् द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् ।

चिकित्सितस्य निर्दिष्टं प्रत्येकं तच्चतुर्गुणम्॥२७॥

bhiṣag dravyāṅyupasthātā rogī pādacatuṣṭayam |

cikitsitasya nirdiṣṭaṃ pratyekaṃ taccaturguṇam||27||

Bhishak (Doctor), Dravya (medicine), Upasthata (Nurse) and Rogi (patient) are the four factors in treatment. Each of these four factors have four qualities each.

### **Qualities of Bhishak (doctor):**

दक्षस्तीर्थात्त शास्त्रार्थो दृष्टकर्मा शुचिर्भिषक् ।

dakṣastīrthātta śāstrārtho drṣṭakarmā śucirbhiṣak |

Daksha – Alert, disciplined

Tirthathashastrarhta – Having detailed knowledge about diseases and treatment



Drushtakarma – Having practical experience

Shuchi – Cleanliness

### **Qualities of Dravya / Aushada (medicine):**

बहुकल्पं बहुगुणं सम्पन्नं योग्यमौषधम्॥२८॥

bahukalpaṃ bahugunaṃ sampannaṃ yogyamauśadham||28||

Bahukalpa – Ability to formulate into different dosage forms, like decoction, powder, herbal oil etc

Bahuguna – Having enormous qualities

Sampanna – Endowed with virtues

Yogya - suitable and appropriate for specific diseases.

### **Qualities of Upasthata / Paricharaka (nurse):**

अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिचारकः ।

anuraktaḥ śucirdakṣo buddhimān paricāraḥ |

Anurakta – Compassion towards patients

Shuchi – Cleanliness

Daksha – Alert, active

Buddhiman – Intelligence

## Qualities of Rogi (patient):

आढ्योरोगी भिषग्वश्यो ज्ञापकः सत्त्ववानपि॥२९॥

ādhyorogī bhiṣagvaśyo jñāpakaḥ sattvavānapi||29||

Adya - Rich

Bhishagvashya – Obedience towards doctor

Jnapaka – Having good memory

Satvavaan – Having good strength to tolerate disease and treatment.

## Vyadhi Bheda based on Sadhyasadhya (Disease classification based on prognosis):

साध्योऽसाध्य इति व्याधिर्द्विधा तौ तु पुनर्द्विधा ।

सुसाध्यः कृच्छ्रसाध्यश्च याप्यो यश्चानुपक्रमः॥२९+(१)॥

sādhyo'sādhyā iti vyādhirdvīdhā tau tu punardvīdhā |

susādhyāḥ kṛcchrasādhyāśca yāpyo yaś cānupakramaḥ||29+(1) ||

There are two types of diseases, which are further divided into two each

-

**1. Sadhya** - That which can be cured.

It is of two types – **Sukha Sadhya** (Easily curable), **Krichra Sadhya** (Cured with difficulty)

## 2. Asadhya – That which cannot be cured.

It is of two types – **Yapya** (which cannot be cured but can be managed), **Anupakrama** (Incurable).

### Qualities of Sukha Sadhya Vyadhi – easily curable disease:

सर्वौषधक्षमे देहे यूनः पुंसो जितात्मनः ।

अमर्मगोऽल्पहेत्वग्ररूप रूपोऽनुपद्रवः ॥३०॥

अतुल्यदूष्यदेशर्तुप्रकृतिः पादसम्पदि ।

ग्रहेष्वनुगुणेष्वेकदोषमार्गो नवः सुखः ॥३१॥

sarvaushadhakṣame dehe yūnaḥ puṁso jitātmanaḥ |

amarmago'lpahetvagrārūpa rūpo'nupadravaḥ||30||

atulyadūṣyadeśartuprakṛtiḥ pādasampadi |

graheshvanuguneṣvekadoṣamārgo navaḥ sukhaḥ||31||

### Qualities of Sukha Sadhya Vyadhi – easily curable disease:

Sarvaushadha kshame dehe – The body of the patient is able to tolerate all types of medicines

Yunaha – Young patient

Pumsa – Male patient

Jitatmanaha – Patient having good control over sense organs, who follows abstinence

Amarmaga – If the disease has not affected sensitive areas like brain, heart, kidney

Alpahetu – If the cause for disease is mild

Alparooopa – Mild symptoms

Anupadrava – no complications

Atulya dushya desha rutu prakruti – If the Dosha and Dhatu (body tissue) involved, Desha (place), Rutu (season) and Prakruti (body type) are not influenced by one particular Dosha,

Pada sampadi - If all the sixteen qualities of the doctor, patient etc explained above are present

Graha anuguna - If astrology is in favor of the patient

Eka Doshaja - Disease due to only one Dosha

Eka Marga - If only one body channel is affected

Nava - Disease of recent origin / onset.

### **Qualities of Krichra Sadhya Vyadhi – Diseases which are cured with difficulty:**

शस्त्रादिसाधनः कृच्छ्रः सङ्करे च ततो गदः ।

śastrādisādhanah kṛcchrah saṅkare ca tato gadaḥ |

Diseases which require the use of surgical instruments etc. in treatment and also those which have a mixture of factors enumerated in previous verses are krichra sadhya (curable with difficulty).

### **Qualities of Yapya Vyadhi – Diseases which are manageable:**

शेषत्वादायुषो याप्यः पथ्याभ्यासाद्विपर्यये॥३२॥

śeṣatvādāyūṣo yāpyaḥ pathyābhyāsādviparyaye||32||

A disease is Yasya (manageable) if, although its presentation is opposite to Sukha Sadhya lakshanas, the patient can be managed with Pathya - diet, activities and medicine.

### **Qualities of Anupakrama Vyadhi – Diseases which are not curable:**

अनुपक्रम एव स्यात् स्थितोऽत्यन्तविपर्यये ।

औत्सुक्यमोहारतिकृद् दृष्टरिष्टोऽक्षनाशनः॥३३॥

anupakrama eva syāt sthito'tyantaviparyaye |

autsukyamohāratikṛd drṣṭariṣṭo'kṣanāśanaḥ||33||

Diseases which have features entirely opposite to those of curable diseases, which have stayed for long periods of time, involving all the important tissues and vital organs, which have produced anxiety (fear of death), delusion and restlessness; which are presenting with fatal signs and which causes damage to sense organs are impossible to cure.

### **Patient worth rejection:**

त्यजेदार्तं भिषग्भूपैर्द्विष्टं तेषां द्विषं द्विषम् ।

हीनोपकरणं व्यग्रं अविधेयं गतायुषम्॥३४॥

चण्डं शोकातुरं भीरुं कृतघ्नं वैद्यमानिनम् ।

tyajedārtam bhiṣagbhūpairdviṣtam teṣām dviṣam dviṣam |  
hīnopakaraṇam vyagram avidheyam gatāyuṣam||34||  
caṇḍam śokāturam bhīruṃ kṛtaghnam vaidyamāninam |

The physician should reject the patient,  
who is hated by the physician and the king 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,  
who is not having the required attention etc. towards the treatment,  
who is disobedient (to the physician),  
whose life is coming to an end,  
who has an evil mindset (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 drugs,  
therapies, food, activities etc.)

### **Adhyaya Sangraha – List of Chapters:**

तन्त्रस्यास्य परं चातो वक्ष्यतेऽध्यायसङ्ग्रहः ॥३५॥

tantrasyāsa paraṃ cāto vakṣyate'dhyāyasaṅgrahaḥ||35||

The list of other Adhyayas (chapters) explained in Ashtanga Hridaya are

### **Sutra Sthana:**

आयुष्कामदिनर्त्वीहारोगानुत्पादनद्रवाः ।

अन्नज्ञानान्नसंरक्षामात्राद्रव्यरसाश्रयाः ॥३६॥

दोषादि ज्ञान तद्भेद तच्चिकित्साद्व्युपक्रमाः ।

शुद्ध्यादि स्नेहन स्वेदरेकास्थापननावनम् ॥३७॥

धूम गण्डूष दृक्सेक तृप्तियन्त्रक शस्त्रकम् ।

सिराविधिः शल्यविधिः शस्त्र क्षाराग्निकर्मिकौ ॥३८॥

सूत्रस्थानमिमेऽध्यायास्त्रिंशच्छारीरमुच्यते ।

āyushkāmadinartvīhārogānutpādanadravāḥ |

annajñānānnasamrakṣāmātrādravyarasāśrayāḥ||36||

doṣādi jñāna tadbheda taccikitsādvyupakramāḥ |

śuddhyādi snehana svedarekāsthāpananāvanam||37||

dhūma gaṇḍūṣa dr̥kseka tr̥ptiyantraka śāstrakam |

sirāvidhiḥ śalyavidhiḥ śastra kṣārāgnikarmikau||38||

sūtrasthānam ime'dhyāyāstriṃśacchārīramucyate |

The list of chapters explained in **Sutra Sthana** -

1. Ayuskamiya adhyaya (desire for long life).

2. Dinacharya adhyaya (daily regimen).
3. Rtucarya adhyaya (seasonal regimen).
4. Roganutpadaniya adhyaya (prevention of diseases).
5. Dravadravya vijnaniya adhyaya (knowledge of liquid materials).
6. Annasvarupa vijnaniya adhyaya (nature of food materials).
7. Annaraksadhyaya (Protection of foods).
8. Matrasitiyadhyaya (Proper quantity of food).
9. Dravyadi vijnaniya adhyaya (Knowledge of substances etc.).
10. Rasabhedhiya adhyaya (classification of tastes).
11. Dosadi vijnaniya adhyaya (Knowledge of dosas etc.).
12. Dosabhedhiya adhyaya (classification of dosas).
13. Dosopakramaniya adhyaya (treatment of the dosas).
14. Dvividhopakramaniya adhyaya (two kinds of treatments).
15. Sodhanadigana sangraha adhyaya (groups of drugs for purificatory therapies etc.).
16. Sneha vidhi adhyaya (oleation therapy).
17. Svedavidhi adhyaya (sudation therapy).
18. Vamana virecana vidhi adhyaya (emesis and purgation therapies).
19. Basti vidhi adhyaya (enema therapy).
20. Nasya vidhi adhyaya (nasal medication).
21. Dhumapana vidhi adhyaya (inhalation of smoke therapy).
22. Gandusadi vidhi adhyaya (mouth gargles and other therapies).
23. Ascyotana-anjana vidhi adhyaya (eye drops, collyrium therapies).
24. Tarpana-putapaka vidhi adhyaya (satiating the eye and other therapies).



25. Yantra vidhi adhyaya (use of blunt instruments).
26. Sastra vidhi adhyaya (use of sharp instruments).
27. Siravyadha vidhi adhyaya (venesection).
28. Salyaharana vidhi adhyaya (removal of foreign bodies).
29. Sastrakarma vidhi adhyaya (surgical operation).
30. Ksaragnikarma vidhi adhyaya (alkaline and thermal cautery)

### **Sharira Sthana:**

गर्भावक्रान्ति तद्व्यापदङ्गमर्मविभागिकम् ॥३९॥

विकृतिर्दूतजं षष्ठं

garbhāvakrānti tadvyāpadaṅgamarmavibhāgikam||39||

vikṛtirdūtajam ṣaṣṭham

The list of chapters explained in **Sharira Sthana** –

1. Garbhavakranti sarira (embryology).
2. Garbhavyapad sarira (disorders of pregnancy).
3. Anga vibhaga sarira (different parts of the body).
4. Marma vibhaga sarira (classification of vital spots).
5. Vikruti vijnaniya sarira (knowledge of bad prognosis).
6. Dutadi vijnaniya sarira (knowledge of messenger etc.)

### **Nidana Sthana:**

निदानं सार्वरोगिकम् ।

ज्वरासृक्श्वास यक्ष्मादि मदाद्यर्शोऽतिसारिणाम्॥४०॥

मूत्राघातप्रमेहाणां विद्रध्याद्युदरस्य च ।

पाण्डुकुष्ठानिलार्तानां वातास्रस्य च षोडश॥४१॥

nidānaṃ sārvarogikam |

jvarāsrkśvāsa yakṣmādi madādyarśo'tisāriṇām||40||

mūtrāghātapramehāṇāṃ vidradhyādyudarasya ca |

pāṇḍukuṣṭhānilārtānām vātāsrasya ca ṣoḍaśa||41||

The list of chapters explained in **Nidana Sthana** –

1. Sarvroga nidanam (diagnosis of diseases in general).
2. Jvara nidanam (diagnosis of fever).
3. Raktapitta, Kasa nidanam (diagnosis of bleeding disease and cough).
4. Svasa-Hidhma nidanam (diagnosis of dyspnoea and hiccup).
5. Rajayaksmadi nidanam (diagnosis of pulmonary tuberculosis etc.).
6. Madatyaya nidanam (diagnosis of alcoholic intoxication).
7. Arsas nidanam (diagnosis of hemorrhoids).
8. Atisara-Grahani nidanam (diagnosis of diarrhea and duodenal disorders).
9. Mutraghata nidanam (diagnosis of retention of urine).
10. Prameha nidanam (diagnosis of diabetes).
11. Vidradhi-Vrddhi-Gulma nidanam (diagnosis of abscess, enlargement of the scrotum and abdominal tumor).

12. Udara nidanam (diagnosis of enlargement of the abdomen).
13. Panduroga-sopha-visarpa nidanam (diagnosis of anemia, dropsy and herpes).
14. Kustha-svitra-krimi nidanam (diagnosis of leprosy, leucoderma and parasites).
15. Vata vyadhi nidanam (diagnosis of diseases of the nervous system).
16. Vatasonita nidanam (diagnosis of gout).

### **Chikitsa Sthana:**

चिकित्सितं ज्वरे रक्ते कासे श्वासे च यक्ष्मणि ।

वमौ मदात्ययेऽर्शःसु विषि द्वौ द्वौ च मूत्रिते ॥४२॥

विद्रधौ गुल्मजठर पाण्डुशोफविसर्पिषु ।

कुष्ठ श्चित्रानिलव्याधि वातास्रेषु चिकित्सितम् ॥४३॥

द्वाविंशतिरिमेऽध्यायाः

cikitsitam jvare rakte kāse śvāse ca yakṣmaṇi |

vamau madātyaye'rśaḥsu viṣi dvau dvau ca mūtrite||42||

vidradhau gulmajaṭhara pāṇḍuśophavisarpiṣu |

kuṣṭha śvitrānilavyādhi vātāsreṣu cikitsitam||43||

dvāviṃśatirime'dhyāyāḥ

The list of chapters explained in **Chikitsa Sthana** –

1. Jvara chikitsa (treatment of fevers).
2. Raktapitta chikitsa (treatment of bleeding disease).

3. Kasa chikitsa (treatment of cough).
4. Svasa-Hidhma cikitsita (treatment of dyspnoea and hiccup).
5. Rajayaksmadi chikitsa (treatment of pulmonary tuberculosis, etc.).
6. Chardi-Hrdroga-Trsna cikitsita (treatment of vomiting, heart disease and thirst).
7. Madatyaya chikitsa (treatment of alcoholic intoxication).
8. Arsas chikitsa (treatment of hemorrhoids).
9. Atisara chikitsa (treatment of diarrhea).
10. Grahani dosha chikitsa (treatment of duodenal disorder).
11. Mutraghata cikitsita (treatment of retention of urine).
12. Prameha chikitsa (treatment of diabetes).
13. Vidradhi-vrddhi cikitita (treatment of abscess, enlargement of the scrotum).
14. Gulma cikitsita (treatment of abdominal tumor).
15. Udara cikitita (treatment of enlargement of the abdomen).
16. Pandu roga cikitsita (treatment of anemia).
17. Svayathu (sopha) cikitita (treatment of dropsy).
18. Visarpa chikitsa (treatment of herpes).
19. Kustha chikitsa (treatment of leprosy).
20. Svitra-krimi chikitsa (treatment of leucoderma and parasites).
21. Vata vyadhi chikitsa (treatment of diseases of the nervous system).
22. Vatasonita chikitsa (treatment of gout).

### **KalpaSiddhi Sthana:**

कल्पसिद्धिरतः परम् ।

कल्पो वमैर्विरेकस्य तत्सिद्धिर्वस्तिकल्पना ॥४४॥

सिद्धिर्वस्त्यापदां षष्ठो द्रव्यकल्पोऽत

kalpasiddhirataḥ param |

kalpo vamervirekasya tatsiddhirvastikalpanā||44||

siddhirvastyāpadāṃ ṣaṣṭho dravyakalpo'ta

The list of chapters explained in **KalpaSiddhi Sthana** -

1. Vamana kalpa (emetic recipes).
2. Virecana kalpa (purgative recipes).
3. Vamana virechana vyapat siddhi (management of complications of emesis and purgation therapies).
4. Basti kalpa (enema recipes).
5. Basti vyapat siddhi (management of complications of enema therapy).
6. Dravya-kalpa (pharmaceutics).

### **Uttara Sthana:**

उत्तरम् ।

बालोपचारे तद्व्याधौ तद्ग्रहे द्वौ च भूतगे ॥४५॥

उन्मादेऽथ स्मृतिभ्रंशे द्वौ द्वौ वर्त्मसु सन्धिषु ।

दृक्कमो लिङ्गनाशेषु त्रयो द्वौ द्वौ च सर्वगे ॥४६॥

कर्णनासामुखशिरोव्रणे भङ्गे भगन्दरे ।

ग्रन्थ्यादौ क्षुद्ररोगेषु गुह्यरोगे पृथग्द्वयम् ॥४७॥

विषे भुजङ्गे कीटेषु मूषकेषु रसायने ।

चत्वारिंशोऽनपत्यानामध्यायो बीजपोषणः ॥४८॥

uttaram |

bālopacāre tadvyādhau tadgrahe dvau ca bhūtage||45||

unmāde'tha smṛtibhramśe dvau dvau vartmasu sandhiṣu |

dr̥ktamo liṅganāśeṣu trayo dvau dvau ca sarvage||46||

karṇanāsā mukhaśirovraṇe bhaṅge bhagandare |

granthyādau kṣudrarogeṣu guhyaroge pṛthagdvayam||47||

viṣe bhujāṅge kīṭeṣu mūṣakeṣu rasāyane |

catvāriṃśo'napatyānāmadhyāyo bījapoṣaṇaḥ||48||

The list of chapters explained in **Uttara Sthana** –

1. Balopacaraniya adhyaya (care of the new born baby).
2. Balamaya pratishedha (treatment of diseases of children).
3. Balagraha pratishedha (treatment of evil spirits).
4. Bhuta vijnaniya (knowledge of demons).
5. Bhuta pratishedha (treatment of demons).
6. Unmada pratishedha (treatment of insanity).
7. Apasmara pratishedha (treatment of epilepsy).
8. Vartma roga vijnaniya (knowledge of diseases of eyelids).
9. Vartma roga pratsedha (treatment of diseases of eyelids).

10. Sandhisitasita roga vijnaniya (knowledge of diseases of fornices, sclera and cornea).
11. Sandhisitasita roga pratishedha (treatment of diseases of fornices, sclera and cornea).
12. Drsti roga vijnaniya (knowledge of diseases of vision).
13. Timira pratishedha (treatment of blindness).
14. Linganasa pratishedha (treatment of blindness).
15. Sarvaksi roga vijnaniya (knowledge of diseases of the whole eye).
16. Sarvaksi roga pratishedha (treatment of diseases of the whole eye).
17. Karna roga vijnaniya (knowledge of diseases of the ear).
18. Karna roga pratishedha (treatment of diseases of the ear).
19. Nasa roga vijnaniya (knowledge of diseases of the nose).
20. Nasa roga pratishedha (treatment of diseases of the nose).
21. Mukha roga vijnaniya (knowledge of the diseases of the mouth).
22. Mukha roga pratishedha (treatment of diseases of the mouth).
23. Siro roga vijnaniya (knowledge of the diseases of the head).
24. Siro roga pratishedha (treatment of diseases of the head).
25. Vrana pratishedha (treatment of ulcers).
26. Sadyo vrana pratishedha (treatment of traumatic wounds).
27. Bhanga pratishedha (treatment of fractures).
28. Bhagandara pratishedha (treatment of rectal fistula).
29. Granthi-arbuda-slipada-apaci-nadi vijnaniya (knowledge of tumors, cancers, filariasis, scrofula and sinus ulcer).
30. Granthyadi pratishedha (treatment of tumors etc.).
31. Kshudra roga vijnaniya (knowledge of minor diseases).

32. Kshudra roga pratishedha (treatment of minor diseases).
33. Guhya roga vijnaniya (knowledge of diseases of genital organs).
34. Guhya roga pratishedha (treatment of diseases of genital organs).
35. Visa pratishedha (treatment of poisoning).
36. Sarpa visa pratishedha (treatment of snake bite poison).
37. Kitalutadi visa pratishedha (treatment of poison of insects, spiders etc.).
38. Musika-alarka visa pratishedha (treatment of mouse poison, rabid dog etc.).
39. Rasayana vidhi (rejuvenation therapy).
40. Vajikarana vidhi (aphrodisiac therapy).

इत्यध्यायशतं विंशं षड्भिः स्थानैरुदीरितम्॥४८३॥

ityadhyāyaśataṃ viṃśaṃ ṣaḍbhiḥ sthānairudīritam||48||

Thus enlisted are the 120 chapters under 6 titles.

इति श्री वैद्यपति सिंहगुप्तसूनु वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां

सूत्रस्थाने आयुष्कामीयो नाम प्रथमोऽध्यायः १

iti śrī vaidyapati siṃhaguptasūnu  
vāgbhaṭaviracitāyāmaṣṭāṅgahr̥dayasaṃhitāyāṃ

sūtrasthāne āyuṣkāmiyo nāma prathamodhyāya: 1

Thus ends the chapter called Ayushkamiyam, the first in Sutrasthana of Astanga Hrudaya composed by Srimad Vaghata, son of Sri Vaidyapati Simhagupta.



## **HOW TO EASILY UNDERSTAND AYURVEDIC PRINCIPLES**

The Principles of Ayurveda are authentic and are becoming increasingly scientifically validated by the day. Ayurveda is certainly more than mere a collection of a few home remedies. Let us know in detail about how Ayurveda is different from allopathy and how both the medical sciences can stand together for the betterment of health of all.

**The principles of Ayurveda** are quite different from modern science. The Ayurvedic system of medicine has been prevalent since the time of Vedas, since thousands of years.

During those times, the tools and techniques available to the yesteryear seers were different from those available now. But that does not make the Science of Ayurveda fragile, because the principles of Ayurveda are time tested and are universal in nature.

According to Ayurveda, diseases occur due to the vitiation of 'tri-doshas' viz. Vata, Pitta and Kapha. These three elements cannot be seen as such in any part of the human body, but exist throughout the body. They are responsible for functions like -

- Power, motility, oxygen transport etc (Vata),
- Digestion, metabolism etc (Pitta) and
- Body structuring, immunity, sustenance etc (Kapha).

The yester year seers learnt Ayurveda in comparison with the external world. External world is ruled by wind, fire (light) and water, similarly, Vata, Pitta and Kapha.

During normal times, air, water and fire protect and help us. But during calamities, like tornadoes, floods and volcanoes, they harm us.

Similarly during normalcy, Vata, Pitta and Kapha protect our health. During illness, due to wrong diet and activities, Tridoshas tend to bring about disease.

Though air, wind and light are present all over the world, they are significantly present in certain places. Like water in a river.

Similarly, though Vata Pitta and Kapha (collectively known as Tridosha) are present all over the body, Tridoshas are present more dominantly in certain places of the body.

Vata is significantly present below the umbilicus area – That is why, urination, motion, walking etc are controlled by Vata.

Pitta is significantly present in the abdominal area – That is why digestion is controlled by Pitta.

Kapha is significantly present in the chest and above areas. That is why respiration, salivation etc are controlled by Kapha.

Let us start from here and further explore the treasure of Ayurveda.

## **DISTRIBUTION OF TRIDOSHA IN BODY AND IN A DAY**

In the last post of Ashtanga Hrudaya, we learnt about the basics of Ayurveda. One of them explains how Tridosha dominates in particular times of day and in particular parts of the body.

**Funda:** The idea is that, whenever a Dosha is dominant, do the things that are opposite to the Dosha, so as to keep it in balance. Tridosha are the three factors that control our health and disease. They are – Vata, Pitta and Kapha. Balance of Tridosha leads to health and imbalance in Tridosha is disease.

### **Tridosha domination as per age:**

**In childhood and adolescence** - Kapha is dominant. This is why children often suffer from indigestion and respiratory problems.

**Hot water bath** is good for children. Because cold is a quality of Kapha, Kapha is already dominant in children, hence cold-water baths tend to bring in or worsen respiratory problems.

**In elders**, (after 50 years of age), the Vata is dominant. Hence, it is specially advised for elders to take regular oil

massages, which helps to keep Vata in balanced condition, thereby avoiding arthritis, osteoporosis etc.

### **Tridosha dominance in body:**

They are present all over the body. But their presence is especially observed as follows -

**Vata – dominates** the lower abdomen, and lower limbs. This means, locomotor action, defecation, urination, menstrual periods, and childbirth are influenced by Vata. Osteo-arthritis is caused due to Vata, and is known to affect the lower back and joints.

**Pitta dominates** - In the middle part of the body. This means, all the digestion and metabolism are influenced by Pitta activity.

**Kapha dominates** - In the chest and upper part of the body. This means, some functions of the brain, respiratory activity, etc are influenced by Kapha.

**In a day:** The first part is dominated by Kapha, the afternoon hours are dominated by Pitta and Evening hours are dominated by Vata.

**At night,** the first, second and third part are dominated by Kapha, Pitta and Vata respectively.

So, the last part of the night, just before Sunrise, is dominated by Vata. Hence it is ideal to wake up at this time. Vata refers to movement and activity. If you get up in these early morning hours, you will be active throughout the day. Once after the Sunrise, Kapha is dominant. Kapha refers to heaviness. Hence, if you get up late in the morning, you may feel heavy and lazy throughout the day.

### **During digestion:**

The early stages, mid stage and end stage are dominated by Kapha, Pitta and Vata respectively.

That means, soon after food intake, there is an increase of Kapha. This is why you tend to have salivation, heaviness, and lethargy soon after food intake.

During this time, if you walk for a short distance, or keep the body and mind active, this will balance Kapha and will help in easy digestion.

After dinner, there is kapha dominance and the first part of night is again kapha dominant. During this time, the digestion power will be less due to this. Hence, having a light dinner always helps to maintain the balance. Also, it is better to avoid oily food, ice creams, sweets and such other Kapha increasing food at night. Hence, always have a limit on what you eat at night.

So, these are a few examples to take precautions during the time of Dosha domination.

## **HOW TO UNDERSTAND TRIDOSHA BY ITS QUALITIES?**

One of the biggest tasks for any beginner in Ayurveda is to get a good understanding of Doshas – Vata, Pitta and Kapha. While it takes at least 3 months of Ayurveda learning to understand Tridosha very clearly, there are some shortcuts as well. Here is the easiest way to understand Doshas.

### **How To Understand Tridosha?**

The best way to understand doshas is by their qualities. You can observe the qualities of Tridosha very easily in your own body. Here's how.

**Qualities of Vata Dosha** are - dryness, Laghu – Lightness, Sheeta – coldness, Khara – roughness, Sookshma – minuteness, Chala – movement

**Dryness** - Any symptom in the body that is associated with dryness is influenced by Vata. For example – Dry skin. Dry and cracked feet, Dry eye syndrome, dry lips etc. All the skin diseases with dryness as a feature is due to Vata Dosha.

**Lightness** – Because Vata Dosha is composed of Vayu (air) and Akasha (ether), it is naturally very light. So, whenever you feel there is lightness in the body, you can blindly assume that Vata is influencing your body. For example, at the end of the digestion process, your stomach will be feeling light. That lightness is due to Vata.

**Coldness** - Coldness and dryness are inter-connected. Like, during winter, your skin tends to feel dry. Notice that both cold and dry are Vata qualities. Whenever your hands or legs are feeling cold, you can assume that there is a Vata increase. During winter, the sensation of pain will be more. Pain is a symptom of Vata, and coldness is increasing the Vata symptom.

**Roughness** – dryness and roughness exist with each other. Like roughness in lips, rough cracked foot, etc are characteristic of Vata activity.

**Minuteness** – Vata, being made of ether and air, can penetrate through all the body channels, into deepest tissues.

**Movement** – increase in movement is due to Vata.

- For example, in extreme colds, your hands start to shiver. Coldness causes increased movement of limbs.
- The movement of fluids, food, nutrients etc inside the body, gastrointestinal tract is due to Vata.
- Locomotion activities such as walking, limb movements are due to Vata.
- Anything that is related to movement is due to Vata.
- Excretion of feces, urine etc are due to Vata only.
- A Vata body type person usually can not keep his legs still. He will be moving his legs continuously.

**Qualities of Pitta Dosha** - Sasneha – slightly oily, unctuous, Teekshna – piercing, entering into deep tissues, Ushna –

hotness, Laghu – lightness, Visram – bad smell, sara – having fluidity, movement, drava – liquidity are the qualities of Pitta.

Pitta Dosha can be compared to fire.

**Slightly oily**, unctuous – For fire to burn, you would require some oil or ghee as fuel. If you add oil to the fire, the fire would increase.

Piercing, penetrating – Because Pitta is made up of fire and water, it has the capacity to enter into deep body tissues.

Ushna – hotness – All the warm factors in the body are influenced by Pitta Dosha.

For example, digestion, body temperature etc.

- All the metabolic activities also generate some amount of energy, and hence are influenced by Pitta Dosha.
- Whenever there is an increase in temperature, as in fever, there is an increase of Pitta in the body.

**Lightness** – because Pitta is made of water and fire components, and the fire part is higher than the water part, lightness is also a quality of Pitta.

**Bad smell** – The bad breath problem is usually influenced by Pitta Dosha. The bad smell in feces and urine is also influenced by Pitta.

**Fluidity, liquidity** – are also qualities of Pitta. Pitta can be conceptualized as a liquid fuel burning.

### **Qualities of Kapha Dosha -**

Snigdha – oily, unctuous, Sheeta – cold, Guru – heavy, Manda – mild, viscous, shlakshna – smooth, clear, Mrutsna – slimy, jelly, sthira – stability, immobility are the qualities of Kapha.

**Oiliness** and unctuousness – the oily factor brings in lubrication.

- Hence all the lubrication factors in joints (synovial fluid), vertebral discs, cerebro-spinal fluid around the brain, pleural fluid etc are Kapha factors.
- Oily skin is due to Kapha

- Generally all the oils, oily food stuff, deep fried food tends to increase Kapha.

**Cold** – is due to both Kapha and Vata Doshas.

- Kapha is formed by water and earth matters.
- Cold is a nature of water; hence it is a quality of Kapha as well.
- Winter brings in respiratory diseases. Winter means cold, respiratory diseases are more commonly due to Kapha Dosha.
- Cold food stuff like ice cream, cucumber and frozen foodstuff increase Kapha.

**Heavy** - Wherever you can observe heaviness, there is definite influence of Kapha. Like heaviness in the head. Heavy body, or being overweight, has the influence of Kapha.

**Mild and viscous** – delay in expressing feelings, delay in understanding etc are features of Kapha body type. Person with such body types will take a long time to make decisions. He usually walks slowly.

Smoothness, jelly – are qualities of Kapha.

**Clear – clarity** – is a quality of Kapha Dosha. Usually a person with Kapha body type, though may take a long time to understand and decide, his belief system will be very clear. He usually has a clear white sclera (white part of eye), without prominent blood vessels.

**Stability** and immobility are due to Kapha Dosha. Wherever there is stiffness, there is definite influence of Kapha. For example, in rheumatoid arthritis (Amavata), Kapha has an influence.

In extreme colds, there will be body stiffness. Note here that both cold and stiffness are due to Kapha.

So, understanding the Tridosha theory becomes very easy, when you try to understand it by its qualities.

## **HOW TO MAKE PROGNOSIS OF DISEASE ACCORDING TO AYURVEDA?**

Prognosis simply means how easy or how difficult it is to treat a disease in a patient. A disease with a good prognosis means it is quite easy to cure. A disease with poor prognosis is difficult to cure.

The prognosis of disease depends on many different factors. We have learnt about that in a nutshell, while reading the 1st chapter of Ashtanga Hrudaya. Let us explore further on this and learn how to make prognosis of disease as per Ayurveda.

### **Qualities of diseases which can be cured easily, which accounts for good prognosis**

**Sarvaushadha kshame dehe – The body of a patient is able to tolerate all types of medicines** - If the patient can tolerate strong doses of medicines, and if the patient is co-operative to treatment procedures, then the doctor will have a wide range of medicines and treatments to choose from. Hence, this feature accounts for good prognosis. If the patient is intolerant to certain types of medicines, For example, if the patient can not tolerate bitter taste, then the physician is restricted to avoid most of the Kashaya (herbal decoctions), and certain Churnas (herbal powders). So, physicians have a very small range of medicines to choose from. Hence the prognosis will not be very good.

**Yunaha – Young patient** - While at a young age, the tolerance is more and the body readily responds positively to medicines. Hence it is a desirable characteristic in patients.

**Jitatmanaha – Patient having good control over sense organs, who follows abstinence.** If the patient has good control over his sense organs, he is more likely to follow the dietary and lifestyle changes advised by the doctor. This will immensely help the Ayurvedic doctor to treat the disease very efficiently.

**Amarmaga – If the disease does not affect sensitive areas like brain, heart, kidney** - Naturally, these spots are



very sensitive and if these organs are affected, it makes a doctor's job very difficult.

**Alpahetu – If the cause for disease is mild** - As per Ayurveda, the extent of worsening of symptoms is directly proportional to the extent of exposure to causative factors.

For example, the more ice cream you eat, the more severe the tonsillitis will be. Hence, lesser the causative factors, easier the disease to treat.

**Alparooopa – Mild symptoms** - Lesser the number of symptoms, easier the disease to treat.

**Anupadrava – no complications** - self explanatory.

**Atulya dushya desha rutu prakruti** – If the Dosha involved, Dhatu (body tissue) involved, Desha (place), Rutu (season) and Prakruti (body type) are not influenced by one particular Dosha, then that disease is easy to treat.

This demands some explanation.

**Atulya Dushya – Different Dosha and its natural habitat** - As per Ayurveda, Vata is situated in Bones and cartilages, Pitta in blood, and Kapha in rest of the tissues like – lymph, muscles, fat, bone marrow and reproductive system.

If Vata disease manifests in bone, it is relatively hard to cure. Because, Vata is naturally dominant in bones. If further Vata imbalance occurs there, then Vata will be very highly imbalanced.

Similarly, Pitta disorders in blood, and kapha disorders in rest of tissues are difficult to cure.

Going by this theory, if Vata imbalance affects Muscles, it is easier to treat. Because, muscles are dominated naturally by kapha. Kapha naturally has some qualities opposite to Vata Dosha, hence some bad effects of Vata get nullified, leading to weakening of disease.

**Atulya Desha – different Dosha and place of disease manifestation.**

If a person is living in an arid region, where Vata is dominant, if he gets Vata imbalance disease, then the disease is difficult to cure. Because, he is surrounded by Vata promoting places, and over that he has Vata imbalance. So, Vata becomes very strong and disease manifestation will be aggressive.

If a person is living in a hot humid, Pitta dominant place, and if he gets Vata imbalance, then it is easier to treat. Because, some bad effects of Vata imbalance are nullified by Pitta dominant place.

### **Atulya Rutu - different Dosha and Season -**

We will be learning in future that particular seasons influence Dosha. For example, the rainy season influences Vata's increase. So, during this season, if there is Vata imbalance disease, then it is difficult to treat. If Vata disease occurs in other seasons, then it is relatively easy to treat.

**Pada sampadi - If all the sixteen qualities of doctor, patient, nurse and medicine are present,** then it is easy to cure. We studied about this in the Ashtanga Hrudaya 1st chapter article. This means, if the doctor is good, patient is tolerant and obedient, can afford treatment, nurse and hospital infrastructure is good and if medicines are also of good quality, then it is very easy to treat the disease. Prognosis will be usually good.

**Graha anuguna - If astrology is in favor of the patient -** Ayurveda believes in Astrology, so this factor is mentioned here.

**Eka Doshaja - Disease due to only one Dosha.** If only one Dosha is involved, only a limited set of symptoms will manifest, hence it is easy to treat.

**Eka Marga - If only one body channel is affected -** then it is easy to treat. If multi body channels are affected, it means many systems are involved, difficult to treat.

**Nava - Disease of recent origin / onset.** – Earlier the diagnosis of disease, better the prognosis.

## **Qualities of diseases with bad prognosis**

Diseases requiring surgery, which have a mixture of causative factors, which are there for a long period of time, involving many vital organs, are difficult to treat.

So, this is a general explanation regarding different criteria that Ayurveda uses in making the prognosis.

## CHAPTER 2: DINACHARYA – DAILY ROUTINE – ASHTANGA HRUDAYA SUTRA STHANA

### Ashtanga Hridayam

Sutrasthanam – Chapter – 2

### दिनचर्याध्यायं

dinacaryādhyāyaṃ

This is the second Chapter of Ashtanga Hrudaya Sutrasthanam called Dinacharya – Ayurvedic daily routine. Dina means daily, Charya means – regimen / routine. This chapter covers mental, speech and physical aspects of well being, that you should follow every day.

अथातो दिनचर्याध्यायं व्याख्यास्यामः

इति स्महुरात्रेयादयो महर्षयः ।

athāto dinacaryādhyāyaṃ vyākhyāsyāma:

iti smāhurātreyaḍayo maharṣaya: |

As advised by Maharshi Atreya, henceforth is described the chapter named 'Dinacharya Adhyaya'.

Dina means - daily, Charya means - regimen. This chapter covers the daily routine which is to be followed by a healthy person.

### **Ideal time to wake up:**

ब्राह्मे मुहूर्त उतिष्ठेत् स्वस्थो रक्षार्थमायुषः ।

brāhme muhūrta uttiṣṭhet svastho rakṣārthamāyusaḥ |

For living a wholesome life, a healthy person should get up from bed at Brahmi Muhurtha. That is, before dawn, or around 1 and 1/2 hours before sunrise (i.e. around 4:30 – 5:30 am).

### **Danta dhavana - Brushing of the teeth:**

शरीरचिन्तां निर्वर्त्य कृतशौचविधिस्ततः ॥ १ ॥

अर्कन्यग्रोधखदिर करञ्जककुभादिजम् ।

प्रातर्भुक्त्वा च मृद्वग्रं कषायकटुतिक्तकम् ॥ २ ॥

कनीन्यग्रसमस्थौल्यं सुकूर्चं द्वादशाङ्गुलम् ।

भक्षयेद्वन्तपवनं दन्तमांसान्यबाधयन् ॥ ३ ॥

śarīracintāṃ nirvartya kṛtaśaucavidhistataḥ || 1 ||

arkanyagrodhakhadira karañjakakubhādiyam |

prātarbhuktvā ca mṛdvagraṃ kaṣāyakaṭutiktakam || 2 ||

kanīnyagrasamasthauilyaṃ sukūrcaṃ dvādaśāṅgulam |

bhakṣayeddantapavanaṃ dantamāṃsānyabādhayan || 3 ||

After analyzing for a while about the condition of his body, the individual should pass urine and feces, then clean his teeth with any of the twigs of following herbs -

Arka (Calotropis procera),

Nyagrodha / Vata (Ficus benghalensis),

Khadira (Acacia catechu),

Karanja (Pongamia pinnata),

Kakubha (Terminalia arjuna).

The sharp edges of the twig should be chewed and made soft before use.

The twig should be Kashaya (astringent), Katu (pungent) or Tikta (bitter) in taste.

To use the twig as a toothbrush, the thickness of the twig should be approximately equal to the tip of one's little finger and its length should be 12 Angula.

The teeth should be brushed after every meal, and care should be taken not to hurt the gums (danta mamsa).

### **Contra-indications for brushing of teeth:**

नाद्यादजीर्ण वमथु श्वासकासज्वरार्दिती ।

तृष्णास्यपाक हृन्नेत्रशिरःकर्णामयी च तत् ॥ ४ ॥

nādyādajirṇa vamathu śvāsakāsajvarārditī |

tr̥ṣṇāsyapāka hr̥nnetraśiraḥkarṇāmayī ca tat || 4 ||

People suffering from the following conditions are contra-indicated for brushing of teeth:

Ajeerna - indigestion,

Vamathu - vomiting,

Swasa - dyspnoea,

Kasa - cough,  
Jwara - fever,  
Arditha - facial paralysis,  
Trishna - excessive thirst,  
Asyapaka - ulceration of mouth,  
Hridroga - heart disease,  
Netraroga - diseases of eyes,  
Shiroroga - diseases of head,  
Karnaroga - diseases of ears.

### **Sauviramanjanam – Daily collyrium application:**

सौवीरमञ्जनं नित्यं हितमक्ष्णोस्ततो भजेत् ।

लोचने तेन भवतः सुस्निग्धघनपक्ष्मणि ।

व्यक्तत्रिवर्णे विमले मनोज्ञे सूक्ष्मदर्शने ।

sauviramañjanaṃ nityaṃ hitamakṣṇostato bhajet |

locane tena bhavatah susnigdthaghanapakṣmaṇi |

vyaktatrivarṇe vimale manojñe sūkṣmadarśane |

Sauviramanjanam is considered Hita (good) for the eyes and hence can be used daily.

The use of Sauviramanjana makes the Pakshma (eyelashes) snigdha (unctuous) and ghana (thick).

The eyes with well defined tricolors (black, white and red in appropriate areas), becomes Vimala (clean), Manojna (beautiful) and Sookshma darshana (vision becomes sharp).

### **Rasanjanam – Weekly collyrium application:**

चक्षुस्तेजोमयं तस्य विशेषाच्छलेष्मतो भयम् ॥ ५ ॥

योजयेत्सप्तरात्रेऽस्मात् स्रावणार्थं रसाञ्जनम् ।

cakṣustejomayaṃ tasya viśeṣācchleṣmato bhayam || 5 ||

yojayetsaptarātre'smāt srāvaṇārthe rasāñjanam |

Vision is a function of Agni / Tejo Mahabhuta, and hence the eye is especially prone to diseases caused by Kapha dosha. To prevent this, Rasanjana (aqueous extract of Berberis aristata), should be applied once in a week, to drain out Kapha (secretions) from the eyes.

### **Procedures done following Anjana (collyrium) application:**

ततो नावनगण्डूषधूमताम्बूलभागभवेत् ॥ ६ ॥

tato nāvanagaṇḍūṣadhūmatāmbūlabhāgbhavet || 6 ||

Thereafter,

Navana (Nasya) – Nasal instillation of medicine,

Gandusha – holding of liquid medicine orally,

Dhuma – inhalation of herbal smoke,

Tambula sevana – chewing betel leaves with condiments should be done.



## Contra-indications of Tambula Sevana (Chewing betel leaves):

ताम्बूलं क्षतपित्तास्र रूक्षोत्कुपितचक्षुषाम् ।

विषमूर्छामदार्तानामपथ्यं शोषिणामपि ॥ ७ ॥

tāmbūlaṃ kṣatapittāsra rūkṣotkupitacakṣuṣām |

viṣamūrchāmadārtānāmapathyam ṣoṣiṇāmapi || 7 ||

Chewing of betel leaves is contraindicated in those suffering from

Kshata - wounds,

Pittasra - bleeding diseases,

Roukshya - dryness,

Utkupita chakshu - inflammation of eye,

Visha - poisoning,

Murcha - unconsciousness,

Mada - intoxication and

Shosha – emaciation.

## Abhyanga – Oil Massage:

अभ्यङ्गमाचरेन्नित्यं स जराश्रमवातहा ।

दृष्टिप्रसादपुष्ट्यायुः स्वप्नसुत्वक्त्वदार्ढ्यकृत् ॥ ८ ॥

शिरःश्रवणपादेषु तं विशेषेण शीलयेत् ।

abhyāṅgamācarennityam sa jarāśramavātahā |

dr̥ṣṭiprasādapuṣṭyāyuh̥ svapnasutvaktvadārḍhyakṛt || 8 ||  
śiraḥśravaṇapādeṣu taṃ viśeṣeṇa śīlayet |

Abhyanga means oil massage.

It should be done daily (Nitya).

Benefits of Abhyanga:

It delays Jara (aging),

Relieves Srama (tiredness),

Relieves excess of Vata (aches and pains).

Drishti Prasada - It improves vision,

Pushti - nourishes body tissues,

Ayu - prolongs lifespan,

Swapna - induces good sleep,

Sutvaktva - improves skin tone and complexion and

Dardyakrit – helps maintain a good physique.

Massage should be specially done on shira (head), sravana (ears) and pada (legs).

### **Abhyanga Contra-indications:**

वर्ज्योऽभ्यङ्गः कफग्रस्त कृतसंशुद्ध्यजीर्णभिः ॥ ९ ॥

varjyo'bhyaṅgaḥ kaphagrasta kṛtasamśuddhyajīrṇibhiḥ || 9 ||

Massage should be avoided when

There is increase of Kapha in the body,

Soon after Shodhana (Panchakarma procedure) and

During Ajeerna (indigestion).

### **Vyayama – Physical exercise:**

लाघवं कर्मसामर्थ्यं दीप्तोऽग्निर्मेदसः क्षयः ।

विभक्तघनगात्रत्वं व्यायामादुपजायते ॥ १० ॥

lāghavaṃ karmasāmarthyam dīpto'gnirmedasaḥ kṣayaḥ |

vibhaktaghanagātratvaṃ vyāyāmādupajāyate || 10 ||

Exercise brings about

Laghavam – lightness of the body,

Karma Samarthyam - it improves work capacity,

Deepto Agni - increases digestion power,

Medasa Kshaya – wanes obesity,

Vibhakta Ghana Gatra – Renders a consistent body structure.

### **Vyayama Conrta-indications:**

वातपित्तामयी बालो वृद्धोऽजीर्णी च तं त्यजेत् ।

vātapittāmayī bālo vṛddho'jīrṇī ca taṃ tyajet |

Vata Pitta Amayi - People with diseases originating from Vata and Pitta,

Bala - Children,

Vridha - Elders,

Ajeerna - People suffering from indigestion should not do exercise.

### **Strength upto which exercise should be done:**

अर्धशक्त्या निषेव्यस्तु बलिभिः स्निग्धभोजिभिः ॥ ११ ॥

शीतकाले वसन्ते च मन्दमेव ततोऽन्यदा ।

तं कृत्वानुसुखं देहं मर्दयेच्च समन्ततः ॥ १२ ॥

ardhaśaktyā niṣevyastu balibhiḥ snigdhabhojibhiḥ || 11 ||

śītakāle vasante ca mandameva tato'nyadā |

taṃ kṛtvānusukhaṃ dehaṃ mardayecca samantataḥ || 12 ||

Strong individuals, who consume a fat rich diet, should regularly practice exercise in winter and spring, using only half the strength one can gather.

In other seasons, exercise should be done using lesser strength.

At the end of the exercise, one should undergo mild massage (pressing the body parts with mild to moderate pressure).

### **Complications due to Ati Vyayama (excessive exercise):**

तृष्णा क्षयः प्रतमको रक्तपित्तं श्रमः क्लमः ।

अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ॥ १३ ॥

trṣṇā kṣayah pratamako raktapittaṃ śramah klamah |  
ativyāyāmataḥ kāso jvaraśchardīśca jāyate || 13 ||

Trishna - excessive thirst,

Kshaya - emaciation,

Pratamaka - severe dyspnoea (difficulty in breathing),

Raktapitta - bleeding disorders,

Srama - exhaustion,

Klama - feeling of debility (even without any work),

Kasa - cough,

Jwara - fever and

Chardi - vomiting

are caused as a result of excessive exercise.

### **III effects of excessive indulgence:**

व्यायामजागराध्व स्त्रीहास्य भाष्यादिसाहसम् ।

गजं सिंहं इवाकर्षन् भजन्नति विनश्यति ॥ १४ ॥

vyāyāmajāgarādhva strihāsya bhāṣyādisāhasam |  
gajaṃ siṃha ivākarṣan bhajannati vinaśyati || 14 ||

If indulged in excess,

Vyayama - exercise,

Jagara - keeping awake at night,

Adhva - walking,

Stri - sexual activities,

Hasya - laughter and

Bhashya - talk

would destroy an individual like a lion perishing while attacking an elephant.

### **Udvardana – Dry powder Massage:**

उद्वर्तनं कफहरं मेदसः प्रविलायनम् ।

स्थिरीकरणमङ्गानां त्वक्प्रसादकरं परम् ॥ १५ ॥

udvartanaṃ kaphaharaṃ medasaḥ pravilāyanam |

sthirīkaraṇamaṅgānāṃ tvakprasādakaraṃ param || 15 ||

Udvardana is a method of using medicated powders for massage.

Benefits of Udvardana are as follows -

Kaphahara - It helps to calm down aggravated Kapha,

Medasa pravilayanam - helps to dissolve fat,

Sthirikaranam Anganam - brings about stability to body parts and

Twak prasadakaram param - improves skin complexion.

## Benefits of Snana (Bathing):

स्नानं दीपनमायुष्यं वृष्यमूर्जाबलप्रदम् ।

कण्डूमल श्रमस्वेद तन्द्रातृड्दाह पाप्मजित् ॥ १६ ॥

snānaṃ dīpanamāyusyaṃ vṛṣyamūrjābalapradam |

kaṇḍūmala śramasveda tandrātrḍdāha pāpmajit || 16 ||

Bathing has the following benefits -

Deepana - improves digestion,

Ayushyam - prolongs life,

Vrishyam - acts as aphrodisiac,

Urja - increases enthusiasm,

Balapradam – improves strength.

It helps to get rid of

Kandu - dirt,

Mala - waste products,

Srama - tiredness,

Sweda - sweat,

Tandra – lethargy,

Trit - excessive thirst,

Daha - burning sensation,

Papma – ill feeling.

## Use of Hot water for bath:

उष्णाम्बुनाधःकायस्य परिषेको बलावहः ।

तेनैव तूत्तमाङ्गस्य बलहृत्केशचक्षुषाम् ॥ १७ ॥

uṣṇāmbunādhaḥkāyasya pariṣeko balāvahaḥ |

tenaiva tūttamāṅgasya balahr̥tkeśacakṣuṣām || 17 ||

Pouring warm water below the neck bestows strength, but the same over the head, results in loss of strength of Kesha (hair) and Chakshu (eyes).

### **Snana (bath) contra-indications:**

स्नानमर्दित नेत्रास्य कर्णरोगातिसारिषु ।

आध्मान पीनसाजीर्णि भुक्तवत्सु च गर्हितम् ॥ १८ ॥

snānamardita netrāsya karṇarogātisāriṣu |

ādhmāna pīnasājirṇi bhuktavatsu ca garhitam || 18 ||

Bath is contra- indicated in those suffering from

Arditha - facial paralysis,

Netra, Asya, Karna roga - diseases of the eyes, mouth and ears,

Atisara - diarrhea,

Adhmana - flatulence,

Pinasa - rhinitis,

Ajeerna - indigestion and

Bhuktavat - who has just taken food.



## Sadvritta - Code of right conduct:

जीर्णे हितं मितं चाद्यान्न वेगान् ईरयेद्वलात् ।

न वेगितोऽन्यकार्यः स्यान्नाजित्वासाध्यमामयम् ॥ १९ ॥

jīrṇe hitaṃ mitaṃ cādyānna vegān īrayedbalāt |

na vegito'nyakāryaḥ syānnājitvāsādhyaṃamāyam || 19 ||

Jeerne hitam mitam chaadyat – One should always eat, only after digestion of previous food, in limited quantity,

Na vegan neerayet – one should not induce natural urges forcefully,

Na Vegito anya kaaryaha – one should immediately attend to natural urges, whenever they occur, prior to other involvements.

Na ajitva sadhyam amayam – A curable disease should be treated before anything else.

सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः ।

सुखं च न विना धर्मात्तस्माद्धर्मपरो भवेत् ॥ २० ॥

भक्त्या कल्याणमित्राणि सेवेतेतरदूरगः ।

sukhārthāḥ sarvabhūtānāṃ matāḥ sarvāḥ pravṛttayaḥ |

sukhaṃ ca na vinā dharmāttasmāddharmaparo bhavet || 20 ||

bhaktyā kalyāṇamitrāṇi sevetetaradūragāḥ |

Sukhartha sarvabhutanam - All the creatures in the universe aim towards comfort.

Mataha sarva pravrittaya – All their activities are also aimed at happiness and comfort.

Sukham ca na vina dharmat - There is no happiness, without Dharma (righteousness).

Tasmat dharmaparo bhavet - Hence all should follow the path of Dharma (righteousness).

Bhaktya kalyana mitrani seveta – Good friends shall be served with affection,

Itara dooragaha - Whereas the others (wicked) should be kept at a distance.

### **Dasha Vidha Paapa Karma (Ten Sins):**

हिंसास्तेयान्यथाकामं पैशुन्यं परुषानृते ॥ २१ ॥

सम्भिन्नालापं व्यापादमभिध्यां दृग्विपर्ययम् ।

पापं कर्मेति दशधा कायवाङ्मानसैस्त्यजेत् ॥ २२ ॥

hiṃsāsteyānyathākāmaṃ paiśunyaṃ paruṣānṛte || 21 ||

sambhinnālāpaṃ vyāpādamabhidhyāṃ dṛgviparyayam |

pāpaṃ karmeti daśadhā kāyavāṅmānasaistyajet || 22 ||

The following are the ten sins that should not be committed by the body, speech or the mind -

Himsa – violence, injury, torture etc.

Steya - theft,

Anyathakama - unlawful sexual activity, infidelity,

Paisunya - abusive, false speech,

Parusha vachana - harsh speech,

Anruta vacana - speaking untruth,

Sambhinna alapa - speech causing separation, breaking of company,

Vyapada - quarrel, intention of harming,

Abhidya - jealousy, longing for others belongings

Drgviparyaya - finding fault, misunderstanding, faithlessness etc. with scriptures, elders etc.

These ten sins pertaining to the body, speech and mind should be avoided.

Of these ten,

The first three - are related to the body,

The next four- are related to speech and

The last three – are related to the mind.

### **People who should be helped:**

अवृत्तिव्याधिशोकार्ताननुवर्तेतशक्तिः ।

आत्मवत्सततं पश्येदपि कीटपिपीलिकम् ॥ २३ ॥

avṛttivyādhiśokārtānanuvartetaśaktiḥ |

ātmavatsatataṃ paśyedapi kīṭapipīlikam || 23 ||

One should lend as much help to

Avritti - those who have no means of livelihood,

Vyadhi - who are suffering from diseases and

Shoka - who are afflicted with grief.

Even the keeta (insects) and pipilika (ants) should be seen with respect.

### **Respected persons:**

अर्चयेद्देवगोविप्र वैद्य वृद्धनृपातिथीन् ।

arcayeddevagovipra vaidya vṛddhanṛpātithīn |

One should worship

Deva – God,

Go – Cow,

Vipra – Scholars,

Vaidya – Physicians,

Vridha – Old people,

Nripa – Rulers and

Atithi - Guests.

विमुखान्नार्थिनः कुर्यान् नावमन्येत नाक्षिपेत् ॥ २४ ॥

vimukhānnārthinaḥ kuryān nāvamanyeta nākṣipet || 24 ||

A wealthy person should not send back someone who approached for help, empty handed, insulted or abused.

उपकारप्रधानः स्यादपकारपरेऽप्यरौ ।

सम्पद्विपत्स्वेकमना हेतावीर्ष्येत्फले न तु ॥ २५ ॥

upakārapradhānaḥ syādapakārapare'pyarau |

sampadvipatsvekamanā hetāvīrṣyetphale na tu || 25 ||

One should be willing to help even his foes, even though they are not helpful.

One should maintain Eka Mana (balanced mind) both during calamity and prosperity.

One should not be jealous of other's wealth and happiness.

काले हितं मितं ब्रूयादविसंवादि पेशलम् ।

पूर्वाभिभाषी सुमुखः सुशीलः करुणामृदुः ॥ २६ ॥

नैकः सुखी न सर्वत्र विश्रब्धो न च शङ्कितः ।

kāle hitaṃ mitaṃ brūyādavisamvādi peśalam |

pūrvābhibhāṣī sumukhaḥ suśīlaḥ karuṇāmṛduḥ || 26 ||

naikaḥ sukhī na sarvatra viśrabdho na ca śaṅkitaḥ |

Kale bruyat – speak only on the right occasion.

Hitam bruyat – speak good words, be pleasant.

Mitam bruyat – speak little, as per necessity.

Avisamvadi peshalam – speak without giving a chance for arguments.

Purva abhibhashi - be the first to greet, to start a conversation.

Sumukhaha – have a smiling face.

Susheelaha – has a good character.

Karuna – be courteous.

Mrudu - be soft in speech and activity.

Na Eka sukhee – Do not be a person who likes to be alone always.

Na sarvatah vishrabdo – do not believe everything around you.

Na shankhitaha – do not suspect everything around you.

न कञ्चिदात्मनः शत्रुं नात्मानं कस्यचिद्रिपुम् ॥ २७ ॥

प्रकाशयेन्नापमानं न च निःस्नेहतां प्रभोः ।

na kañcidātmanah śatruṃ nātmānaṃ kasyacidripum || 27 ||

prakāśayennāpamānaṃ na ca niḥsnehatāṃ prabhoḥ |

Na kanchit atmanaha shatrum - Do not instantly consider someone as your foe.

Na aatmanam kasyachit ripum - Do not consider anybody's hostility toward self.

Prakashayet na apamanam - Do not publicly talk about insults that you faced.

Na cha nisnehata prabho - Do not publicly talk about disaffection towards your king.

जनस्याशयमालक्ष्य यो यथा परितुष्यति ॥ २८ ॥

तं तथैवानुवर्तेत पराराधनपण्डितः ।

janasyāśayamālakṣya yo yathā parituṣyati || 28 ||

taṃ tathāivānuvarteta parārādhanapaṇḍitaḥ |

One who is skilled in pleasing others, should keep in mind the nature of people, should deal with them in a manner best pleasing to them, and become well-versed in the art of adoring others.

न पीडयेदिन्द्रियाणि न चैतान्यति लालयेत् ॥ २९ ॥

त्रिवर्गशून्यं नारम्भं भजेत्तं चाविरोधयन् ।

na pīḍayedindriyāṇi na caitānyati lālayet || 29 ||

trivargaśūnyaṃ nārambhaṃ bhajettaṃ cāvirodhayan |

Na peedayet indriyani – Never induce much strain over the Indriyas (sense organs).

Na chaythanyatilalayet – Never let the Indriyas (sense organs) remain inert.

Do not engage yourself in deeds that are devoid of Trivarga (The three objects of worldly existence) -

Dharma (righteousness),

Artha (wealth) and

Kama (desire)

One should carry out his deeds without going contrary to the Trivargas.

अनुयायात्प्रतिपदं सर्वधर्मेषु मध्यमाम् ॥ ३० ॥

anuyāyātpratipadam sarvadharmeṣu madhyamām || 30 ||

In Sarva Dharma (all dealings / activities) one should adopt the Madhyama (middle) Pratipadam (means) only.

### **Personal hygiene:**

नीचरोमनखश्मश्रुर्निर्मलाङ्घ्रि मलायनः ।

स्नानशीलः सुसुरभिः सुवेषोऽनुल्बणोज्ज्वलः ॥ ३१ ॥

धारयेत् सततं रत्नसिद्धमन्त्रमहौषधीः ।

nīcaromanakhaśmaśrurnirmalāṅghri malāyanah |

snānaśīlah susurabhiḥ suveṣo'nulbaṇojjvalah || 31 ||

dhārayet satataṃ ratnasiddhamantramahaṣadhīḥ |

One should cut his Roma (hair), Nakha (nails), and Smashru (mustache / beard) regularly.

Keep the feet and excretory orifices (ears, nose, eyes, urethra and anus) clean.

Snatha sheela - One should take bath regularly,

Susurabhi - use substances with pleasant fragrance,

Suvesha - be well dressed,



Anuthbanojwala – dress should not be superfluous but should be pleasant to look at.

Dharayet ratna - wear precious stones,

Siddha mantra and oushadhi – wear potent hymns and herbs (kept inside amulets) on the body.

सातपत्रपदत्राणो विचरेद्युगमात्रदृक् ॥ ३२ ॥

निशि चात्ययिके कार्ये दण्डी मौली सहायवान् ।

sātapatrapadatrāṇo vicaredyugamātradṛk || 32 ||

niśi cātyayike kārye daṇḍī maulī sahāyavān |

Walk holding an umbrella, putting on foot wear and looking straight to a distance of 3 yuga (i.e. four arms length) in front of you while walking.

In case of urgent travel at nights, one should go equipped with a danda (baton), mouli (head-dress) and sahayavan (an assistant).

### **Places that should not be trespassed:**

चैत्यपूज्यध्वजाशस्तच्छायाभस्मत्तुषाशुचीन् ॥ ३३ ॥

नाक्रामेच्छर्करालोष्ट बलिस्नानभुवोऽपि च।

caityapūjyadhvajāśastacchāyābhasmatuṣāśucīn || 33 ||

nākrāmeccharkarāloṣṭa balisnānabhuvo'pi ca|

One should not trespass the shadows of

Chaitya - a holy tree on which deities reside (or a Buddhist shrine),

Pujya - materials (or men) of worship,

Dvaja – flag posts,

Ashasta - unholy things,

One should not tread upon

Bhasma - heap of ash,

Tusha – husk,

Ashuchi - dirt,

Sarkara - sand dunes,

Loshta – lumps of earth,

Places of Bali (offering sacrifices to Gods, demons etc.) and Snana (bathing).

नदीं तरेन्न बाहुभ्यां नाग्निस्कन्धमभिव्रजेत् ॥ ३४ ॥

सन्दिग्धनावं वृक्षं च नारोहेद्दुष्टयानवत् ।

nadiṃ tarena bāhubhyāṃ nāgniskandhamabhivrajat || 34 ||

sandigdhanāvaṃ vṛkṣaṃ ca nārohedduṣṭayānavat |

Nadi taret na bahubyam - One should not swim across rivers using arms,

Na agni skandham abhivrajat – One should not walk facing a huge fire,

One should not travel in a risky boat (Navam), not climb a tree (vriksham) doubtful of strength; or ride on a vehicle (yana), which is in bad condition (dushta).

नासंवृतमुखः कुर्यात् क्षुतिहास्यविजृम्भणम् ॥ ३५ ॥

नासिकां न विकुष्णीयान्नाकस्माद्विलिखेद्भुवम् ।

नाङ्गैश्चेष्टेत विगुणं नासीतोत्कुटिकश्चिरम् ॥ ३६ ॥

nāsaṃvṛtamukhaḥ kuryāt kṣutihāsyavijṛmbhaṇam || 35 ||

nāsikāṃ na vikuṣṇīyānnākasmādvilikhedbhuvam |

nāṅgaiśceṣṭeta viguṇaṃ nāsītotkuṭikaścīram || 36 ||

Without covering the mouth, one should not sneeze (kshuti), laugh (hasya) or yawn (vijrimbanam).

One should not blow his nose (nasika), except for forcing out the excretions,

One should not dig the ground (bhumi) without any reason,

One should not move the body parts (anga) in an awkward manner (viguṇam),

Sitting on one's own heels (utkutika) for a long time should be avoided.

देहवाक्चेतसां चेष्टाः प्राक् श्रमाद्विनिवर्तयेत् ।

नोर्ध्वजानुश्चिरं तिष्ठेन्नक्तं सेवेत न द्रुमम् ॥ ३७ ॥

तथा चत्वरचैत्यान्तश्चतुष्पथ सुरालयान् ।

सूनाटवीशून्यगृहश्मशानानि दिवापि न ॥ ३८ ॥

dehavākchetasāṃ ceṣṭāḥ prāk śramādvivinivartayet |

nordhvajānuścīram tiṣṭhennaktaṃ seveta na drumam || 37 ||

tathā catvaracaityāntaścātuṣpatha surālayān |

sūnāṭavīśūnyagr̥haśmaśānāni divāpi na || 38 ||

One should stop the activities of the body (deha), speech (vak) and the mind (chetas) before getting exhausted;

One should not keep his knees (janu) raised (urdhva) or flexed for a long period.

One should not reside at night (nakta) -

On trees – druma,

At the meeting place of three roads - chatvara,

Chaityanta - vicinity of a holy tree (or a Buddhist shrine),

Chatushpada - meeting place of four roads and

Suralaya – temple (house of God).

One should not reside even during daytime, in

Suna - a place of slaughter,

Atavi – lonely places,

Shunya griha - a haunted house and

Shmashaana - burial grounds.

सर्वथेक्षेतनादित्यं न भारं शिरसा वहेत् ।

नेक्षेत प्रततं सूक्ष्मं दीप्तामेध्याप्रियाणि च ॥ ३९ ॥

मद्यविक्रयसन्धानदानापानानि नाचरेत् ।

sarvathekṣetanādityaṃ na bhāraṃ śirasā vahet |

nekṣeta pratataṃ sūkṣmaṃ dīptāmedhyāpriyāṇi ca || 39 ||

madyavikrayasandhānapānādānāni nācaret |

Sarvatha iksheta na adityam - Never gaze at the sun (aditya) for a long time,

Na bharam shirasa vahet - One should not carry heavy weight (bhara) on his head (shiras), One should not see continuously, objects which are minute (sukshma), shining (deeptha), dirty (amedhya) or unpleasant (apriya).

One should not engage in selling (vikriya), brewing (sandhana), free distributing (daana), or receiving (paana) of wine (madya).

### **The following should be avoided:**

पुरोवातातपरजस्तुषार परुषानिलान् ॥ ४० ॥

purovātātaparajastuṣāra paruṣānilān || 40 ||

Exposure to the following should be avoided -

Purovata – eastern wind,

Atapa – heat,

Raja – dust,

Tushara – frost,

Parusha anila – storm.

अनृजुः क्षवथूद्गार कासस्वप्नान्न मैथुनम् ।

anrjuḥ kṣavathūdgāra kāsasvapnānna maithunam |

Indulgence in the following while adopting an awkward posture should be avoided -

Kshavathu – sneezing,

Udgara – belching,  
Kasa – cough,  
Swapna – sleep,  
Anna – taking food and  
Maithunam – Sexual intercourse.

कूलच्छायां नृपद्विष्टो व्यालदंष्ट्रिविषाणिनः ॥ ४१ ॥

kūlacchāyām nṛpadviṣṭo vyāladamṣṭriviṣāṇinaḥ || 41 ||

The following are to be avoided -

Koola chaya – shadows of a barricade,

Nripa dvishta – adversaries of rulers,

Vyala – wild animals,

Damshtri – venomous animals,

Vishani – animals with horns.

हीनानार्यातिनिपुणसेवां विग्रहमुत्तमैः ।

सन्ध्यास्वभ्यवहार स्त्रीस्वप्नाध्ययन चिन्तनम् ॥ ४२ ॥

hīnānāryātinipuṇasevām vighrahamuttamaiḥ |

sandhyāsvabhyavahāra strīsvapnādhyayana cintanam || 42 ||

Dependence on those who are socially inferior (heena) and crooked should be avoided.

Quarrel with people of excellent (uttama) conduct should be avoided.

The following activities should be avoided at the time of meeting of night and sunrise -

Abhyavahara – intake of food,

Stri – sexual intercourse,

Swapna – sleep,

Adhyayana – learning,

Chintanam – thinking.

### **Foods to be avoided:**

शत्रुसत्त्रगणाकीर्णं गणिकापणिकाशनम् ।

śatrusattragaṇākīrṇa gaṇikāpaṇikāśanam ।

Food of the following types should be avoided -

Shatru – offered by enemies,

Satra – served during sacrificial ceremony, or food served to a gathering,

Ganika – offered by merchants,

Panika – offered by prostitutes.

गात्रवक्त्रनखैर्वाद्यं हस्तकेशावधूननम् ॥ ४३ ॥

gātravaktranakhairvādyam hastakeśāvadhūnanam || 43 ||

One should not make sound with the body parts (gatra), mouth (vaktra) and nails (nakha).

One should not flicker his hands (hastha) or hair (kesha).

तोयाग्नि पूज्यमध्येन यानं धूमं शवाश्रयम् ।

मद्यातिसक्तिं विश्रम्भस्वातन्त्र्ये स्त्रीषु च त्यजेत् ॥ ४४ ॥

toyāgni pūjyamadhyena yānaṃ dhūmaṃ śavāśrayam |

madyātisaktiṃ viśrambhasvātantrye strīṣu ca tyajet || 44 ||

The following should be avoided -

Toya madhyena yanam – Walking amidst water,

Agni madhyena yanam – Walking amidst fire,

Poojya madhyena yanam – Walking between respectable personalities,

Dhumam shavashrayam – Inhalation of smoke of funeral pyre,

Madya atisaktim – Alcohol addiction,

Strishu visrambha – Over trust in (wicked) females,

Strishu svathantrye – Freedom in (wicked) females.

### **The world as a teacher:**

आचार्यः सर्वचेष्टासु लोक एव हि धीमतः ।

अनुकुर्यात्तमेवातो लौकिकार्थे परीक्षकः ॥ ४५ ॥

ācāryaḥ sarvaceṣṭāsu loka eva hi dhīmataḥ |

anukuryāttamevāto laukikārthe parīkṣakaḥ || 45 ||



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

### **Ethics to follow:**

आर्द्रसन्तानता त्यागः कायवाक्चेतसां दमः ।

स्वार्थबुद्धिः परार्थेषु पर्याप्तमिति सद्रतम् ॥ ४६ ॥

ārdrasantānatā tyāgaḥ kāyavākchetasāṃ damaḥ |

svārthabuddhiḥ parārtheṣu paryāptamiti sadvratam || 46 ||

Ardrasanthanata - Compassion towards all living beings,

Tyaga - charity,

Kaya, vak, chetasam damaha - controlling the activities of the body, speech and mind,

Parartheshu svarthabuddhi – showing selfless devotion to the cause of others (looking after their interests as if it is his own).

These are sufficient rules of good conduct.

नक्तन्दिनानि मे यान्ति कथम्भूतस्य सम्प्रति ।

दुःखभाङ्ग्न भवत्येवं नित्यं सन्नहितस्मृतिः ॥ ४७ ॥

naktandināni me yānti kathambhūtasya samprati |

duḥkhabhāṅna bhavatyevaṃ nityaṃ sannihitasmṛtiḥ || 47 ||

He, who is constantly involved in how his nights (nakta) and days (dina) are passing and adopts the right way, will never become a victim of sorrow (dukha).

इत्याचारः समासेन यं प्राप्नोति समाचरन् ।

आयुरारोग्यमैश्वर्यं यशो लोकांश्च शाश्वतान् ॥ ४८ ॥

ityācārah samāsenā yaṃ prāpnoti samācaran |

āyurārogyamaīśvaryaṃ yaśo lokāṃśca śāśvatān || 48 ||

Thus was enumerated, in brief the rules of good conduct; he who adopts it will attain

Ayu – A long life,

Arogya – Health,

Aishwaryam – Wealth,

Yashaha – Reputation, fame and

Shaashvata loka – The eternal world.

इति श्री वैद्यपति सिंहगुप्तसूनु वाग्भटविरचितायामष्टाङ्गहृदय

संहितायां सूत्रस्थाने दिनचर्या नाम द्वितीयोऽध्यायः ।

iti śrī vaidyapati siṃhaguptasūnu vāgbhaṭaviracitāyāmaṣṭāṅgahr̥daya

saṃhitāyāṃ sūtrasthāne dinacaryā nāma dvitīyo'dhyāya: |

Thus ends the chapter called Dinacarya, the second in Sutrasthana of Astanga Hrudaya composed by Srimad Vaghata, son of Sri Vaidyapati Simhagupta.

## DOES MASSAGE REALLY WORK?

Recently I suggested a client undergo an oil massage. He said that one of the famous Allopathic doctors had opined that the massage is of no use. So, here are the details of – "*Does massage really work?*"

Ayurveda explains massage as one among the daily routines that everyone has to follow. It explains that daily massage has

the following benefits: *Abhyanga should be done by everyone, everyday, especially old aged and tired people. It improves eyesight, nourishes muscles, improves age (life expectancy) and skin complexion.*

As it appears from the Ayurvedic verse, Ayurvedic oil massage has a good effect over all the body systems, rather than just a local effect on skin. For this very reason, in many diseases, especially having Vata imbalance, such as Arthritis (Sandhivata) Abhyanga is highly recommended as per Ayurvedic principle.

### **How does massage work?**

Ayurveda explains that the herbal medicinal contents of the oil enters through the pores of the skin, becomes available for absorption at the *Srotas* (end part of blood vessels) and gets absorbed into blood, reaches the target area and exhibits its action. This theory is quite apt because, the cell membrane is made of lipoproteins (combination of lipids and proteins) oils being a form of lipids, it is easy for the massaged oil to pass through the skin to the targeted area.

In cases of Ayurvedic massage oil applied directly over the target areas such as knees, (in case of arthritis) absorption and therapeutic action is a lot quicker. This appears to be the logic behind extensive use of massage as an effective Ayurvedic therapy in a number of diseases. In fact, even during Ayurvedic panchakarma, massage is used as a part of preparation of the patient for treatment.

Allopathic pharmacology books explain that the medicines applied over the skin get absorbed unpredictably, or haphazardly. Some of the doctors deny the massage benefits because they are of the opinion that the massage oil will not reach till the level of blood. There was a recent report about diclofenac (pain-killer) topical gel that application of this gel may even cause liver failure.

When an allopathic medicinal gel, rubbed over skin can get absorbed into bloodstream and even cause side effects of liver failure, why not the active ingredients of the herbal oil get absorbed and bring about desired health benefits?

So, does massage really work? Yes! It does.

So, go get an Ayurvedic massage oil, suitable for your body and start massaging today!

How to know which Ayurvedic massage oil suits you? Let your Ayurvedic doctor decide that.

## CHAPTER 3: RITUCHARYA – AYURVEDIC SEASONAL REGIMEN

### Ashtanga Hridayam

#### Sutrasthanam – Chapter – 3

#### ऋतुचर्याध्यायं

#### ṛtucaryādhyāyaṃ

The word Ritucharya is made of two words – Ritu means seasons, Charya means regimen. This chapter discusses in detail regarding different seasons and the specific regimen to be followed.

#### **Pledge by the author(s):**

अथातो ऋतुचर्याध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ॥

athāto ṛtucaryādhyāyaṃ vyākhyāsyāma: |

iti ha smāhurātreyaḍayo maharṣaya: ||

Maharshi Atreya and other sages pledge that they will henceforth be explaining the chapter named Ritucharya.

#### **Shad Ritu – Six seasons:**

मासैर्द्विसङ्ख्यैर्माघाद्यैः क्रमात् षड् ऋतवः स्मृताः ।

शिशिरोऽथ वसन्तश्च ग्रीष्मवर्षाशरद्धिमाः ॥ १ ॥

A season (Ritu) consists of two months (two Masa) to constitute a seasonal cycle.

**Shishira Ritu** (winter, dewy season) – Magha and Phalguna (Mid January – Mid March)

**Vasanta Ritu** (Spring season) – Chaitra and Vaishakha (Mid March – Mid May)

**Greeshma Ritu** (Summer season) – Jyeshtha and Ashadha (Mid May to Mid July)

**Varsha Ritu** (Rainy Season) – Shravana and Bhadrapada (Mid July – mid September)

**Sharat Ritu** (Autumn season) – Ashwayuja and Karthika – (Mid September to Mid November)

**Hemantha Ritu** (Winter season) – Margashira and Pushya - (Mid November to Mid January).

**Uttarayana – Adana kala – Northern Solstice – mid January to mid July:**

शिशिराद्यैस्त्रिभिस्तैस्तु विद्यादयनमुत्तरम् ।

आदानं च तदादत्ते नृणां प्रतिदिनं बलम् ॥ २ ॥

śísirādyāistribhistaistu vidyādayanamuttaram |

ādānaṃ ca tadādatte nṛṇāṃ pratidinaṃ balam || 2 ||

The three consecutive Ritus of Shishira (winter), Vasanta (spring) and Grishma (summer) comprise Uttarayana (Northern solstice). It is also called Adana Kala (period of extraction), wherein the human strength relatively reduces day by day.

तस्मिन् ह्यत्यर्थतीक्ष्णोष्णरूक्षा मार्गस्वभावतः ।

आदित्यपवनाः सौम्यान् क्षपयन्ति गुणान् भुवः ॥ ३ ॥

तिक्तः कषायः कटुको बलिनोऽत्र रसाः क्रमात् ।

तस्मादादानमाग्नेयं

tasmin hyatyarthatikṣṇoṣṇarūkṣā mārgasvabhāvataḥ |

ādityapavanāḥ saumyān kṣapayanti guṇān bhuvah || 3 ||

tiktaḥ kaṣāyaḥ kaṭuko balino'tra rasāḥ kramāt |

tasmādādānamāgneyam

Because of the nature of the path (marga svabhava), both the Sun (aditya) and wind (pavana) become very sharp (tikshna), hot (ushna) and dry (ruksha).

It takes away all the cooling qualities (soumya) of the Earth.

Bitter (Tikta), Astringent (Kashaya), and Pungent (Katu) Rasa will be more powerful, respectively, in the successive Ritus.

Hence Adana Kala is dominated by fire (agneyam).

### **Dakshinayana – Visarga Kala – Southern Solstice – mid July to mid January:**

ऋतवो दक्षिणायनम् ॥ ४ ॥

वर्षादयो विसर्गश्च यद्बलं विसृजत्ययम् ।

ṛtavo dakṣiṇāyanam || 4 ||

varṣādayo visargaśca yadbalaṃ visrjatyayam |

The seasons of Varsha (rainy season), Sharat (autumn) and Hemanta (early winter) comprise Dakshinayana (Southern Solstice).

This period is also called Visarga Kala (period of discharge) as the body gains strength during this season.

### **Dakshinayana:**

सौम्यत्वादत्र सोमो हि बलवान् हीयते रविः ॥ ५ ॥

मेघवृष्ट्यनिलैः शीतैः शान्ततापे महीतले ।

स्निग्धाश्चेहाम्ललवणमधुरा बलिनो रसाः ॥ ६ ॥

saumyatvādatra somo hi balavān hīyate raviḥ || 5 ||

meghavr̥ṣṭyanilaiḥ śītaiḥ śāntatāpe mahītale |

snigdḥāśchehāmlalavaṇamadhurā balino rasāḥ || 6 ||

During this period, due to the predominance of Somabhava (gentleness), the moon (Soma) becomes more powerful, weakening the properties of the Sun (Ravi). The Earth is cooled down due to clouds (megha), rain (varsha) and cold wind (sheeta anila).

Sour (amla), salt (lavana) and sweet (madhura) tastes which have snigdha (unctuous) properties, gain strength during the three seasons of this period.

### **Variation in body strength as per season:**

शीतेऽग्र्यं वृष्टिघर्मेऽल्पं बलं मध्यं तु शेषयोः ।

śīte'gryaṃ vr̥ṣṭigharme'lpam balaṃ madhyaṃ tu śeṣayoḥ |

Winter – Hemantha and Shishira – mid November to mid March – Highest strength.

Summer and rainy seasons – Grishma and Varsha - mid May to mid September – Lowest strength.



Spring and Autumn – Vasanta and Sharat - Medium strength.

### **Hemanta Ritucharya – Ayurveda winter regimen: Mid November – Mid January:**

बलिनः शीतसंरोधाद्धेमन्ते प्रबलोऽनलः ॥ ७ ॥

भवत्यल्पेन्धनो धातून् स पचेद्वायुनेरितः ।

अतो हिमेऽस्मिन् सेवेत स्वाद्वम्ललवणान् रसान् ॥ ८ ॥

balinaḥ śītasamrodhāddhemante prabalo'nalaḥ || 7 ||

bhavatyalpendhano dhātūn sa pacedvāyuneritaḥ |

ato hime'smin seveta svādvamlalavaṇān rasān || 8 ||

During Hemantha, the body is strong, digestive fire becomes powerful, because it gets obstructed from flowing outwards due to the external cold atmosphere. Like fire consumes the things that it comes in contact with, the digestive fire may digest the body tissues and cause emaciation. Hence, in this period, one should consume food predominantly of sweet (madhura), sour (amla) and salt (lavana) tastes.

### **Regime to be followed:**

दैर्घ्यान् निशानामेतर्हि प्रातरेव बुभुक्षितः ।

अवश्यकार्यं सम्भाव्य यथोक्तं शीलयेदनु ॥ ९ ॥

वातघ्नतैलैरभ्यङ्गं मूर्धतैलं विमर्दनम् ।

नियुद्धं कुशलैः सार्धं पादाघातं च युक्तिः ॥ १० ॥

dairghyān niśānāmetarhi prātareva bubhuṣitaḥ |  
avaśyakāryaṃ sambhāvya yathoktaṃ śīlayedanu || 9 ||  
vātaghnatailairabhyaṅgaṃ mūrdhatailaṃ vimardanam |  
niyuddhaṃ kuśalaiḥ sārghaṃ pādāghātaṃ ca yuktitaḥ || 10 ||

As the nights (nisha) are longer (deerga), a person feels hungry (bubhukshita) early in the morning (prataha). So, after attending to ablution (avashyakaaryam sambhavya),

one should resort to the following -

Abhyanga (oil massage) - with oils that have Vata balancing properties,

Murdha taila – Oil application on scalp and forehead,

Vimardana - Mild massaging,

Niyudha - wrestling till one's half strength and

Padaghata – body massage with feet.

### **Snana (bath):**

कषायापहतस्नेहस्ततः स्नातो यथाविधि ।

कुङ्कुमेन सदर्पेण प्रदिग्धोऽगुरुधूपितः ॥ ११ ॥

kaṣāyāpahṛtasnehastataḥ snāto yathāvidhi |

kuṅkumena sadarpeṇa pradigdho'gurudhūpitaḥ || 11 ||

Thereafter, one should take a bath using astringent (kashaya rasa) drugs to wash off the oil. Then fine powders of Kumkuma (Saffron) and Darpa (kashthuri / musk) are applied over the body.

Then, Dhupana (exposure to fumes) of the body is done using Aguru (Aquilaria agallocha).

### **Foods to be consumed:**

रसान् स्निग्धान् पलं पुष्टं गौडमच्छसुरां सुराम् ।

गोधूमपिष्टमाषेक्षुक्षीरोत्थविकृतीः शुभाः ॥ १२ ॥

नवमन्नं वसां तैलं शौचकार्ये सुखोदकम् ।

rasān snigdhan palam puṣṭam gaudamacchasurām surām |

godhūmapiṣṭamāṣekṣukṣīrotthavikṛtiḥ śubhāḥ || 12 ||

navamannaṃ vasāṃ tailaṃ śaucakārye sukhodakam |

The following are the recommended foods during Hemanta Ritu -

Rasan snigdhan - meat soup mixed with fats,

Palam pushtam - meat of well nourished animals,

Gouda - wine prepared with jaggery,

Acha sura - supernatant part of wine (Sura),

Food prepared with

Godhuma - wheat flour,

Masha - black gram,

Ikshu vikriti - products of sugarcane,

Kshirotha vikriti – products prepared using milk,

Navam annam - food prepared from freshly harvested paddy,

Vasa - muscle fat and

Taila - edible oils.

Shouryakaryam sukhodakam - Warm water (sukhodaka) should be used for ablutions.

प्रावाराजिनकौशेयप्रवेणीकौचवास्तृतम् ॥ १३ ॥

उष्णस्वभावैर्लघुभिः प्रावृतः शयनं भजेत् ।

युक्त्यार्ककिरणान्स्वेदं पादत्राणं च सर्वदा ॥ १४ ॥

prāvārājinakauśeyapraveṇīkaucavāstr̥tam || 13 ||

uṣṇasvabhāvairlaghubhiḥ prāvṛtaḥ śayanaṃ bhajet |

yuktyārkakiraṇānsvedaṃ pādatrāṇaṃ ca sarvadā || 14 ||

Thick sheets made of Pravara (cotton), Ajina (leather), Kausheya (silk), Praveni (wool) Kauchava (woolen blanket) which are warm and light in weight should be used during sleep.

Exposure to Arka kirana (sunlight) and Sweda (sudation) should be resorted to, judiciously. Padatrana (foot wear) should be worn always.

पीवरोरुस्तनश्रोण्यः समदाः प्रमदाः प्रियाः ।

हरन्ति शीतमुष्णाङ्ग्यो धूपकुङ्कुमयौवनैः ॥ १५ ॥

pīvarorustanaśroṇyaḥ samadāḥ pramadāḥ priyāḥ |

haranti śītamuṣṇāṅgyo dhūpakuṅkumayauvanaiḥ || 15 ||

The embrace of loving young women, who are passionate and warm, having applied saffron all over and have fumigated, will keep out the cold.

### **Ideal place to reside:**

अङ्गारतापसन्तप्तगर्भभूवेश्मचारिणः ।

शीतपारुष्यजनितो न दोषो जातु जायते ॥ १६ ॥

aṅgāratāpasantaptagarbhabhūveśmacāriṇaḥ |

śītapāruṣyajanito na doṣo jātu jāyate || 16 ||

One who resides in underground chambers (garbha bhuvashma), warmed with burning charcoal (angara), will not be affected by diseases due to Sheeta (cold) and Parushya (dryness).

### **Shishira Ritu charya – Ayurveda winter regimen – Mid January to Mid March:**

अयमेव विधिः कार्यः शिशिरेऽपि विशेषतः ।

तदा हि शीतमधिकं रौक्ष्यं चादानकालजम् ॥ १७ ॥

ayameva vidhiḥ kāryaḥ śīśire'pi viśeṣataḥ |

tadā hi śītamadhikaṃ raukṣyaṃ cādānakālam || 17 ||

Even in Shishira Ritu, the same regimen, as described above, should be adopted with more intensity. During this period Sheeta (cold) and Roukshya (dryness), which is characteristic of Adana Kala, is present.

## **Vasanta Rutucharya - Ayurveda Spring regimen – Mid March to Mid May:**

कफश्चितो हि शिशिरे वसन्तेऽर्काशुतापितः ।

हत्वाग्निं कुरुते रोगानतस्तं त्वरया जयेत् ॥ १८ ॥

kaphaścito hi śiśire vasante'rkāṃśutāpitaḥ ।

hatvāgniṃ kurute rogānatastaṃ tvarayā jayet ॥ 18 ॥

Kapha which has undergone an increase in Shishira (cold season) becomes liquefied by the heat of the Arka (Sun) in Vasanta (spring).

It diminishes the digestive fire (Hatva Agni) and gives rise to many Roga (diseases).

### **Methods to pacify aggravated Kapha:**

तीक्ष्णैर्वमननस्याद्यैर्लघुरुक्षैश्च भोजनैः ।

व्यायामोद्धर्तनाघातैर्जित्वा श्लेष्माणमुल्बणम् ॥ १९ ॥

स्नातोऽनुलिप्तः कर्पूरचन्दनागुरुकुङ्कुमैः ।

tīkṣṇairvamananasyādyairlaghurūkṣaiśca bhojanaiḥ ।

vyāyāmodvartanāghātairjitvā śleṣmāṇamulbaṇam || 19 ||  
snāto'nuliptaḥ karpūracandanāgurukuṅkumaiḥ |

The aggravated Kapha should be controlled quickly, by resorting to  
Tikshna vamana - strong emesis therapy,  
Nasya - nasal medication etc.,  
Laghu, ruksha bhojana - Foods that are easily digestible and dry,  
Vyayama - Physical exercises,  
Udvaartana - dry massage and  
Aghata – Massage using more pressure.

Having thus mitigated the Kapha, the person should take bath and then  
anoint the body with pastes of -

Karpura (camphor),  
Candana (sandalwood),  
Aguru (Aquilaria agallocha) and  
Kumkuma (saffron).

### **Foods to be consumed:**

पुराणयवगोधूमक्षौद्रजाङ्गलशूल्यभुक् ॥ २० ॥

सहकाररसोन्मिश्रानास्वाद्य प्रिययार्पितान् ।

प्रियास्यसङ्गसुरभीन् प्रियानेत्रोत्पलाङ्कितान् ॥ २१ ॥

सौमनस्यकृतो हृद्यान् वयस्यैः सहितः पिबेत् ।

purāṇayavagodhūmakṣaudrajāṅgalaśūlyabhuk || 20 ||

sahakārarasonmiśrānāsvādya priyayārpitān |

priyāsyasaṅgasurabhīn priyānetrotpalāṅkitān || 21 ||

saumanasyakṛto hr̥dyān vayasyaiḥ sahitaḥ pibet |

Purana yava - old barley,

Godhuma – wheat,

Madhu - honey,

Jangala - meat of animals of desert-like land, and

Shulya - meat roasted over fire

Drink the juice of mango fruit mixed with fragrant substances, in the company of friends, getting it served by the beloved; the drink, thereby producing satisfaction.

निर्गदानासवारिष्टसीधुमार्द्विकमाधवान् ॥ २२ ॥

शृङ्गवेराम्बु साराम्बु मध्वम्बु जलदाम्बु वा।

nirgadānāsavāriṣṭasīdhumārdvīkamādhavān || 22 ||

śṛṅgaverāmbu sārāmbu madhvambu jaladāmbu vā|

Beverages such as

Asava - fermented infusion,

Arista - fermented decoction,

Sidhu - fermented infusion,

Mardvika - fermented grape juice, or

Sringavera ambu – water boiled with ginger (Zingiber officinalis),



Sara ambu – water boiled with extract of asana, chandana etc.

Madhvambu - water mixed with honey,

Jaladambu - water boiled with jalada (Musta – Cyperus rotundus – Nut grass).

### **Ways to spend the mid-day hours:**

दक्षिणानिलशीतेषु परितो जलवाहिषु ॥ २३ ॥

अदृष्टनष्टसूर्येषु मणिकुट्टिमकान्तिषु ।

परपुष्टविद्युष्टेषु कामकर्मान्तभूमिषु ॥ २४ ॥

विचित्रपुष्पवृक्षेषु काननेषु सुगन्धिषु ।

गोष्ठीकथाभिश्चित्राभिर्मध्याह्नं गमयेत्सुखी ॥ २५ ॥

dakṣiṇānilaśīteṣu parito jalavāhiṣu || 23 ||

adr̥ṣṭanaṣṭasūryeṣu maṇikuṭṭimakāntiṣu |

parapuṣṭavighuṣṭeṣu kāmakarmāntabhūmiṣu || 24 ||

vicitrapuṣpavṛkṣeṣu kānaneṣu sugandhiṣu |

goṣṭhīkathābhiścitrābhirmadhyāhnaṃ gamayetsukhī || 25 ||

Dakshina anila sheeteshu - In the gardens cooled by the breeze from south direction,

Paritaha jalavahishu - with plenty of reservoirs of water all around,  
Adrishta nashta suryeshu – Half hidden sun among the clouds,  
Mani kuttima kanthishu - the land covered with shining crystals,  
Parapushta vigushteshu kamakarmantha - with the cuckoo everywhere  
making pleasant sounds and engaged in love-play,  
Vichitra pushpa vriksheshu – amongst trees with exotic blooms,  
the person should spend his mid-day hours (madhyahnam) in the  
company of friends engaged in pleasant games, pastimes, storytelling  
etc., in forests (or gardens).

**The following are to be avoided:**

गुरुशीतदिवास्वप्नस्निग्धाम्लमधुरांस्त्यजेत् ।

guruśītadivāsvapnasnigdhamlamadhurāṁstyajet |

Guru, sheeta ahara - hard to-digest and cold foods,

Divaswapna - sleeping at day time,

Snigdha ahara - foods which are fatty,

Amla - sour and

Madhura - sweet.

**Greeshma Ritucharya (Ayurveda Summer Regimen) Mid May –  
Mid July:**

तीक्ष्णांशुरतितीक्ष्णांशुर्ग्रीष्मे सङ्क्षिपतीव यत् ॥ २६ ॥

प्रत्यहं क्षीयते श्लेष्मा तेन वायुश्च वर्धते ।

tikṣṇāṃśuratitikṣṇāṃśurgrīṣme saṅkṣīpatīva yat || 26 ||

pratyaham kṣīyate śleṣmā tena vāyuśca vardhate |

In Greeshma (summer) the sun rays become powerful (tikshnaamshu) and appear to be destructive.

Kapha decreases (ksheeyate) day by day (pratyaham) and Vata increases consequently (vateshu vardhate).

### **The following are to be avoided:**

अतोऽस्मिन् पटुकट्वम्ल व्यायामार्ककरांस्त्यजेत् ॥ २७ ॥

ato'smin paṭukaṭṭvamla vyāyāmārkakarāṃstyajet || 27 ||

Hence, in Greeshma, the following are to be avoided -

Patu (lavana) – salty,

Katu – pungent,

Amla – sour tastes,

Vyayama – exercise,

Arka – exposure to sun.

### **Foods that are recommended:**

भजेन्मधुरमेवान्नं लघु स्निग्धं हिमं द्रवम् ।

सुशीततोयसिक्ताङ्गो लिह्यात् सकून् सशर्करान् ॥ २८ ॥

bhājenmadhuramevānnaṃ laghu snigdhaṃ himaṃ dravam |  
suśītatoyasiktāṅgo lihyāt saktūn saśarkarān || 28 ||

The anna (food) recommended shall be of -

Madhura rasa – sweet,

Laghu – light,

Snigdha – unctuous,

Hima – cool,

Drava – in liquid form.

After taking a bath in Susheeta toya (cool water), Saktu (powder of parched paddy) mixed with sharkara (sugar) is licked.

### **Limited use of wine during summer:**

मद्यं न पेयं पेयं वा स्वल्पं सुबहुवारि वा ।

अन्यथा शोफशैथिल्यदाहमोहान् करोति तत् ॥ २९ ॥

madyaṃ na peyaṃ peyaṃ vā svalpaṃ subahuvāri vā |

anyathā śophaśaithilyadāhamohān karoti tat || 29 ||

Madyam na peyam – Alcoholic beverages are forbidden,

Peyam va svalpam – If very necessary, taken in very small quantity,

Subahuvari va – or consumed by mixing it with a lot of water.

Otherwise it may lead to -

Shopha – inflammatory conditions,

Shaithilya – generalized debility,

Daha – burning sensation and

Moha - fainting.

### **Foods indicated:**

कुन्देन्दुधवलं शालिमश्रीयाज्जाङ्गलैः पलैः ।

पिबेद्रसं नातिघनं रसालं रागखाण्डवौ ॥ ३० ॥

पानकं पञ्चसारं वा नवमृद्भाजने स्थितम् ।

मोचचोचदलैर्युक्तं साम्लं मृन्मयशुक्तिभिः ॥ ३१ ॥

पाटलावासितं चाम्भः सकर्पूरं सुशीतलम् ।

kundendudhavalam śālimaśnīyājṅgalaiḥ palaiḥ |

pibedrasam nātighanam rasalam rāgakhāṇḍavau || 30 ||

pānakam pañcasāram vā navamṛdbhājane sthitam |

mocacocadalairyuktaṁ sāmlam mṛnmayaśuktibhiḥ || 31 ||

pāṭalāvāsitaṁ cāmbhaḥ sakarpūram suśītalam |

Shali (rice) as white as kunda (jasmine flower) or indu (moon) is consumed along with the meat of Jangala animals (animals residing in arid regions).

The following can be used as a drink -

Rasa (meat soup), which is not very ghana (thick),

Rasala - curds churned and mixed with pepper powder and sugar,

Raga - syrup which is sweet, sour and salty,

Khandava - syrup which has all the tastes, prepared with many substances,

Panaka panchasara - syrup prepared with raisins (draksha), madhuka, dates (karjura), kasmarya, and parushaka fruits all in equal quantities, cooled and added with powder of cinnamon leaves, cinnamon and cardamom etc. and kept inside a fresh mud pot (nava mrit bhajana), along with leaves of plantain (mocha) and jackfruit (chocha dala), and made sour / fermented (sa amlam),

should be drunk in mugs made of mud (mrinmaya) or shell (shukti).

Very cool water kept in mud pots along with flowers of patala and karpura (camphor) should be used for drinking.

शशाङ्ककिरणान् भक्ष्यान् रजन्यां भक्षयन् पिबेत् ॥ ३२ ॥

सासितं माहिषं क्षीरं चन्द्रनक्षत्रशीतलम् ।

śaśāṅkakiraṇān bhakṣyān rajanyāṃ bhakṣayan pibet || 32 ||

sāsitaṃ māhiṣaṃ kṣīraṃ candranakṣatraśītalam ।

Food articles like shashanka kirana (hollow, finger-like, fried pastry made of corn flour) should be taken at night.

Mahisha kshira (Buffalo milk) mixed with Sita (sugar) and cooled by Chandra (moonlight) and the Nakshatra (stars) should be used for drinking.

अभ्रङ्कषमहाशालतालरुद्धोष्णरश्मिषु ॥ ३३ ॥

वनेषु माधवीश्लिष्टद्राक्षास्तबकशालिषु ।

सुगन्धिहिमपानीयसिच्यमानपटालिके ॥ ३४ ॥

कायमाने चिते चूतप्रवालफललुम्बिभिः ।

कदलीदलकल्हारमृणालकमलोत्पलैः ॥ ३५ ॥

कोमलैः कल्पिते तल्पे हसत्कुसुमपल्लवे ।

मध्यन्दिनेऽर्कतापार्तः स्वप्याद्धारागृहेऽथवा ॥ ३६ ॥

पुस्तस्त्रीस्तनहस्तास्यप्रवृत्तोशीरवारिणि ।

abhraṅkaṣamahāśālatālaruddhoṣṇaraśmiṣu ॥ 33 ॥

vaneṣu mādHAVīśliṣṭadrākṣāstabakaśāliṣu ।

sugandhihimapānīyasicyamānapaṭālike ॥ 34 ॥

kāyamāne cite cūtapravālapahalalumbibhiḥ ।

kadalīdalakalhāramṛṇālakamalotpalaiḥ ॥ 35 ॥

komalaiḥ kalpite talpe hasatkusumapallave ।

madhyandine'rkatāpārtaḥ svapyāddhārāgrhe'thavā ॥ 36 ॥

pustastrīstanahastāsyapravṛttośīravāriṇi ।

Day time should be spent in forests having tall trees which seem to touch the sky (abhra), such as shala (Shorea robusta), Tala (Borassus flabellifer) etc, which obstruct the hot rays of the sun (ruddha ushna rashmi), or in houses around which bunches of flowers and grapes (draksha) are hanging from their creepers.

Sheets of cloth dribbling with sweet scented water are arranged all around.

The person should sleep on a soft bed prepared with Kadali dala (banana leaves), kalhara (soughandika – a water plant), mrinala (lotus stalk), kamala (lotus flower), utpala (water lily) etc. with fully blossomed flowers placed all over.

Spend the day remaining inside the house cooled by water fountains, water being scented with Ushira (CusCus grass), and thereby relieving oneself from the heat of the sun.

## Night regimen:

निशाकरकराकीर्णे सौधपृष्ठे निशासु च ॥ ३७ ॥

आसना स्वस्थचित्तस्य चन्दनार्द्रस्य मालिनः ।

निवृत्तकामतन्त्रस्य सुसूक्ष्मतनुवाससः ॥ ३८ ॥

जलार्द्रस्तालवृन्तानि विस्तृताः पद्मिनीपुटाः ।

उत्क्षेपाश्च मृदूत्क्षेपा जलवर्षिहिमानिलाः ॥ ३९ ॥

कर्पूरमल्लिकामाला हाराः सहरिचन्दनाः ।

मनोहरकलालापाः शिशवः सारिकाः शुकाः ॥ ४० ॥

मृणालवलयाः कान्ताः प्रोत्फुल्लकमलोज्ज्वलाः ।

जङ्गमा इव पद्मिन्यो हरन्ति दयिताः क्लमम् ॥ ४१ ॥

niśākarakarākīrṇe saudhapṛṣṭhe niśāsu ca || 37 ||

āsanā svasthacittasya candanārdrasya māliṇaḥ |

nivṛttakāmatantrasya susūkṣmatanuvāsasaḥ || 38 ||

jalārdrastālavṛntāni vistrṭāḥ padminīputāḥ |

utkṣepāśca mṛdūtkṣepā jalavarṣihimānilāḥ || 39 ||

karpūramallikāmālā hārāḥ saharicandanāḥ |

manoharakalālāpāḥ śīsavaḥ sārikāḥ śukāḥ || 40 ||

mṛṇālavalayāḥ kāntāḥ protphullakamalajjvalāḥ |

jaṅgamā iva padminyo haranti dayitāḥ kḷamam || 41 ||

## Night regimen:



At night, one should sleep on the terrace, under the moonlight.

Exhaustion due to heat of the day is relieved by -

Anointing the body with moist paste of chandana (sandalwood),

Wearing garlands (mala),

Nivritta kama tantrasya - avoidance of sexual activities,

Sukshma tanu vasa - wearing of very light and thin dresses,

Fanning with fans made of Tala vrinta – ornamental fans made of peacock feathers, or large leaves of Padmini (lily) made wet,

Jala varsha hima anila - cool breeze sprinkling water droplets,

Garlands of flowers of camphor, jasmine and of pearls and beads of sandalwood,

Sweet coquetry of children,

Sarika (mynah bird) and Shuka (parrot) talking pleasantly;

Beautiful women wearing bangles of soft lotus stalk, blossoms of lotus in their hair, moving about nearby.

### **Varsha Ritu carya- Ayurveda seasonal regimen for rainy season – Mid July – Mid September:**

आदानग्लानवपुषामग्निः सन्नोऽपि सीदति ।

वर्षासु दोषैर्दुष्यन्ति तेऽम्बुलम्बाम्बुदेऽम्बरे ॥ ४२ ॥

सतुषारेण मरुता सहसा शीतलेन च ।

भूबाष्पेणाम्लपाकेन मलिनेन च वारिणा ॥ ४३ ॥

वह्निनैव च मन्देन तेष्वित्यन्योऽन्यदूषिषु ।

भजेत्साधारणं सर्वमूष्मणस्तेजनं च यत् ॥ ४४ ॥

ādānaglānavapuṣāmagniḥ sanno'pi sīdati |  
varṣāsu doṣairduṣyanti te'mbulambāmbude'mbare || 42 ||  
satuṣāreṇa marutā sahasā śītalena ca |  
bhūbāṣpeṇāmlapākena malinena ca vāriṇā || 43 ||  
vahninaiva ca mandena teṣvityanyo'nyadūṣiṣu |  
bhajetsādhāraṇaṃ sarvamūṣmaṇastejanaṃ ca yat || 44 ||

The weak digestive fire of Adanakala is further deteriorated by doshas in Varsha ritu (rainy season). Thick clouds full of water spread and the cold wind blows with water droplets, causing the warmth of the earth to generate amla vipaka.

This amla vipaka thus generated, the turbid water (due to rain) and the manda vahni (weak digestive fire) are responsible for the vitiation of the doshas.

Thus it is advisable to adopt a seasonal regimen that does not vitiate doshas and increases the digestive fire (ushmana tejanam).

### **Recommended diet:**

आस्थापनं शुद्धतनुर्जीर्णं धान्यं रसान् कृतान् ।

जाङ्गलं पिशितं यूषान् मध्वरिष्टं चिरन्तनम् ॥ ४५ ॥

मस्तु सौवर्चलाढ्यं वा पञ्चकोलावचूर्णितम् ।

दिव्यं कौपं शृतं चाम्भो भोजनं त्वत्तिदुर्दिने ॥ ४६ ॥

व्यक्ताम्ललवणस्नेहं संशुष्कं क्षौद्रवल्लघु ।

āsthāpanaṃ śuddhatanurjīrṇaṃ dhānyaṃ rasān kṛtān |  
jāṅgalaṃ piśitaṃ yūṣān madhvariṣṭaṃ cirantanam || 45 ||  
mastu sauvarcalāḍhyaṃ vā pañcakolāvacūrṇitam |  
divyaṃ kaupam śṛtaṃ cāmbho bhojanaṃ tvatidurdine || 46 ||  
vyaktāmlalavaṇasnehaṃ saṃśuṣkaṃ kṣaudravallaghu |

After cleansing the body (Shuddha tanu) by emesis and purgation,  
The person should be administered asthapan basti (decoction enema therapy).

He should consume -

Jeerna dhanya - old grains,

Krita rasa - meat juice processed with spices etc.,

Jangalam pishitam - Meat of animals of desert-like lands,

Yusha - soup of pulses,

Chirantam madhu arishtam - wine prepared from grapes and fermented decoctions, which are old

Mastu (whey, thin water or curds) processed with more of sauvarchala (Sochal salt) and powder of Panchakola.

Well boiled rain or well water should be used for drinking.

On days of no sunlight at all (durdina), the food should be -  
predominantly of Amla (sour), Lavana (salty) rasa

Added with sufficient Sneha dravyas (unctuous substances),

Samshushka (dry),

Kshoudravat (mixed with honey) and

Laghu (easily digestible).

**Regime to be followed:**

अपादचारी सुरभिः सततं धूपिताम्बरः ॥ ४७ ॥

हर्म्यपृष्ठे वसेद्वाष्पशीतसीकरवर्जिते ।

apādacārī surabhiḥ satataṁ dhūpitāmbaraḥ || 47 ||

harmyapṛṣṭhe vasedbāṣpaśītasīkaravarjite |

Apadachari – walking without footwear – is not recommended,

Surabhi – Body shall be scented with perfumes,

Satataṁ dhupita ambara – Clothes worn should be fumigated,

Harmyaprishte vaset – dwell in upper storeys of the house,

Bashpa sheeta shikara varjite – Which is devoid of moisture, cold and mist.

नदीजलोदमन्थाहः स्वप्नायासातपांस्त्यजेत् ॥ ४८ ॥

nadijalodamanthāhaḥ svapnāyāsātapaṁstyajet || 48 ||

The following has to be avoided -

Nadi jala – river water,

Udamantha - beverage prepared with flour of corns mixed with ghee,

Aaha swapna – sleeping during daytime,

Aayasa – exertion and

Tapta – exposure to sun.

### **Sharat Ritucharya – Ayurveda autumn regimen – Mid September – Mid November:**

वर्षाशीतोचिताङ्गानां सहसैवार्करश्मिभिः ।

तप्तानां सञ्चितं वृष्टौ पित्तं शरदि कुप्यति ॥ ४९ ॥

varṣāśītocitāṅgānāṃ sahasaivārkarāśmibhiḥ |

taptānāṃ sañcitaṃ vṛṣṭau pittaṃ śaradi kupyati || 49 ||

During Varsha ritu, the person becomes accustomed to the cold atmosphere. When he suddenly gets exposed to the warm rays of the Sun, the Pitta, which has undergone an increase in Varsha (rainy season) becomes greatly aggravated during Sharat ritu (autumn).

### **Methods to pacify aggravated Pitta:**

तज्जयाय घृतं तिक्तं विरेको रक्तमोक्षणम् ।

तिक्तं स्वादु कषायं च क्षुधितोऽन्नं भजेल्लघु ॥ ५० ॥

शालिमुद्गसिताधात्रीपटोलमधुजाङ्गलम् ।

tajjayāya ghr̥taṃ tiktāṃ vireko raktamokṣaṇam |

tiktāṃ svādu kaṣāyaṃ ca kṣudhito'nnaṃ bhajellaghu || 50 ||

śālimudgasitādhātrīpaṭolamadhujāṅgalam |

To pacify Pitta aggravation,

Tikta grita - medicated ghee recipe prepared with tikta (bitter) dravyas,

Virechana - purgation therapy and

Raktamokshana - bloodletting should be resorted to.

When hungry, the person should take foods

Which are of Tikta (bitter), Madhura (sweet) and Kashaya (astringent) tastes,

Laghu - easily digestible such as

Shali (rice),

Mudga (green gram),

Sita (sugar),

Dhatri / Amla (Indian gooseberry),

Patola (snake gourd),

Madhu (honey) and

Jangala mamsa (meat of animals of desert-like lands).

### **Hamsodaka:**

तप्तं तप्तांशुकिरणैः शीतं शीतांशुरश्मिभिः ॥ ५१ ॥

समन्तादप्यहोरात्रमगस्त्योदयनिर्विषम् ।

शुचि हंसोदकं नाम निर्मलं मलजिज्जलम् ॥ ५२ ॥

नाभिष्यन्दि न वा रूक्षं पानादिष्वमृतोपमम् ।

taptaṃ taptāṃśukiraṇaiḥ śītaṃ śītāṃśuraśmibhiḥ || 51 ||

samantādapyahorātramagastyodayanirviṣam |

śuci haṃsodakaṃ nāma nirmalaṃ malajijjalam || 52 ||

nābhiṣyandi na vā rūkṣaṃ pānādiṣvamṛtopamam |

The water heated by the hot rays of the sun during day time and cooled by the rays of the moon at night,

Which has been de-poisoned (detoxified) by the rise of the star Agastya,

Which is pure,

Uncontaminated and capable of mitigating the malas (dosas) is known as Hamsodaka.

It is neither abhisyanidi (does not produce more secretion or moisture inside the minute channels so as to block them) nor ruksha (dry),

such water is like Amrita (nectar) for drinking and other purposes.

चन्दनोशीरकर्पूरमुक्तास्रगवसनोज्ज्वलः ॥ ५३ ॥

सौधेषु सौधधवलां चन्द्रिकां रजनीमुखे ।

candanośīrakarpūramuktāśragvasanojjvalaḥ || 53 ||

saudheṣu saudhadhavalāṃ candrikāṃ rajanīmukhe |

**Evenings** should be spent on the terrace of houses which are painted white, after anointing the body with the paste of Chandana (Sandalwood), Ushira (CusCus grass), Karpura (Camphor), wearing garlands of Mukta (pearls) and brilliant clothes and enjoying the moonlight.

**The following are to be avoided:**

तुषारक्षारसौहित्यदधितैलवसातपान् ॥ ५४ ॥

तीक्ष्णमद्यदिवास्वप्न पुरोवातान् परित्यजेत् ।

tuṣārakṣārasauhityadadhitalavasātapān || 54 ||

tīkṣṇamadyadivāsvapna purovātān parityajet |

The following should be avoided -

Tushara – Exposure to fog,

Kshara – Alkalis,

Souhitya – Heavy food,

Dadhi – Curd,

Taila – Oil,

Vasa – Muscle fat,

Atapa – Exposure to sun,

Tikshna madya – Strong alcoholic beverages,

Divaswapna – Sleeping during daytime,

Puro vata – Eastern wind.

### **Use of taste as per season:**

शीते वर्षासु चाद्यांस्त्रीन् वसन्तेऽन्त्यान्नसान् भजेत् ॥ ५५ ॥

स्वादुं निदाघे शरदि स्वादुतिक्तकषायकान् ।

śīte varṣāsu cādyāṃstrīn vasante'ntyānnrasān bhajet || 55 ||

svādum nidāghe śaradi svādutiktakaṣāyakān |

During Hemanta, Shishira (winter season) and Varsha (rainy season) – Madhura (Sweet), Amla (Sour) and Lavana (salt) tastes should be especially used.

During Vasanta (spring season) – Tikta (Bitter), Katu (pungent) and Kashaya (astringent) tastes should be used more.

Madhura (sweet) taste should be used more during Nidagha (summer) and



Svadu (Sweet), Tikta (bitter) and Kashaya (astringent) tastes should be used during Sharat (autumn season).

### Qualities of food as per season:

शरद्वसन्तयो रूक्षं शीतं घर्मघनान्तयोः ॥ ५६ ॥

अन्नपानं समासेन विपरीतमतोऽन्यदा ।

śaradvasantayo rūkṣaṃ śītaṃ gharmaghanāntayoḥ || 56 ||

annapānaṃ samāseṇa viparītamato'nyadā |

During Sharat and Vasanta (autumn and spring) - the foods and drinks should be Ruksha (dry, moisture less, fat-less).

During Gharma (summer) and Ghananta (end of rainy season) - food should be Sheeta (cool).

During the other four Ritus (Sisira, Vasanta, Varsha, Hemanta), hot foods are preferred.

नित्यं सर्वरसाभ्यासः स्वस्वाधिक्यामृतावृतौ ॥ ५७ ॥

nityaṃ sarvarasābhyāsaḥ svasvādhikyāmṛtāvṛtau || 57 ||

The habit of using all the six tastes every day is ideal for maintenance of health. However, during particular seasons, the tastes that are particularly indicated should be given special emphasis.

## Ritusandhi- inter-seasonal period:

ऋत्वोरन्त्यादिसप्ताहावृतुसन्धिरिति स्मृतः ।

तत्र पूर्वं विधिस्त्याज्यः सेवनीयोऽपरः क्रमात् ॥ ५८ ॥

असात्म्यजा हि रोगाः स्युः सहसा त्यागशीलनात् ॥ ५८ ॥

ṛtvorantyādisaptāhāvṛtusandhiriti smṛtaḥ |

tatra pūrvo vidhistyājyaḥ sevaniyo'paraḥ kramāt || 58 ||

asātmyajā hi rogāḥ syuḥ sahasā tyāgaśīlanāt || 58 ||

The last seven days of a season and the first seven days of the next season is known as Ritusandhi (inter seasonal period).

During this period, the regimen of the preceding season should be discontinued gradually and that of the succeeding season should be gradually adopted.

Sudden discontinuance or sudden adoption gives rise to diseases caused by asatmya (non-habituating).

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भटविरचितायामष्टाङ्गहृदय

संहितायां सूत्रस्थाने ऋतुचर्या नाम तृतीयोऽध्यायः ३

iti śrīvaidyapati siṃhaguptasūnu

śrīmadvāgbhaṭaviracitāyāmaṣṭāṅghṛdaya saṃhitāyāṃ sūtrasthāne

ṛtucaryā nāma tṛtīyo'dhyāya: 3

Thus ends the chapter named Ritucharya, the third of Sutrasthana of Astanga Hridaya Samhita composed by Srimad Vagbhata, Son of Sri Vaidyapati Simhagupta.

## **AYURVEDA HEALTH TIPS FOR RAINY SEASON**

Rainy season is an important time period to take special care of your health. While certain types of food are good to have during the rainy season, we need to restrict certain food and other habits.

**Effect of Dosha on the rainy season** – Vata increase, Mild Pitta increase.

### **Body & health condition during rainy season:**

- Low digestion power
- Low immunity and
- Low body strength

### **Rainy Season diet:**

#### **Food to have during rainy season:**

Old grains, old rice, Wheat, Barley, soup of pulses, thin supernatant water of **curds, grape** wine, honey.

Food having sour, sweet and salty taste.

An Ayurvedic drink made by adding a pinch of salt, pepper, long pepper and ginger is ideal to take . It helps to improve digestion power.

#### **Food to avoid during rainy season:**

- Food that causes Vata and Pitta imbalance such as food having bitter, hot and astringent principles, potato, etc.
- Food items that are heavy to digest.
- Frozen food stuff, ice creams.
- Oily food stuff

#### **Health tips for rainy season:**

- Because it is not possible for out-door activities, you need to take special care to have indoor physical activities. Don't let laziness grow on you.

- **Foot care for diabetics** –Because the feet tend to get wet all the time, it is very important for everybody and especially diabetics to take special foot care. As and when feet get wet, make sure to dry them immediately.
- Similarly, to avoid skin infections and itching, it is ideal to add 1 or 2 spoons of neem oil to half a cup of sesame oil and use this for massage before hot water bath, at least once a week.
- It makes sense to prefer a hot water bath to cold water bath during the rainy season. It helps to curb Vata.
- Those who are prone to get joint pains and arthritis, better to avoid sitting or lying down on the floor. Skin contact with a cold surface will cause tremendous Vata increase, leading to aggravation of pain.
- It is better to wear footwear inside home during the rainy season and in winters.
- Cut your nails very regularly. Moisture between them will invite infection.
- Keep the body covered fully, do not wear sleeveless dress.
- Dry hair as soon as you return home.
- It is not a good idea to sleep soon after having food in the afternoon during the rainy season, it worsens indigestion.
- Hot water is better than **cold water** to drink.
- Ayurveda recommends undergoing Panchakarma treatment during the rainy season.
- Make sure to use footwear with good grip to avoid slip and fall. Consider buying new footwear.

## CHAPTER 4: PREVENTIVE HEALTHCARE – ROGANUTPADANEEYA ADHYAYA

### Ashtanga Hridayam

Sutrasthanam – Chapter – 4

### रोगानुत्पादनीयमध्यायं

rogānutpādaniyamadhyāyaṃ

The fourth chapter of Astanga Hridaya is called Roganutpadaniya Adhyaya, which means - preventive healthcare. It explains the method of adjusting the body according to natural signs so as to avoid toxic material accumulation and onset of disease process.

Roganutpadaneeya is made up of two words - Roga and Anutpadaneeya.

Roga means disease.

Utpadana means production. Anutpadana means prevention of production.

So, Roga Anutpadaneeya means prevention of onset of disease. This chapter deals with preventive healthcare.

### Pledge by the author(s):

अथातो रोगानुत्पादनीयमध्यायं व्याख्यास्यामः ।

इति ह स्मामुरात्रेयादयो महर्षयः ॥

athāto rogānutpādaniyamadhyāyaṃ vyākhyāsyāma: |

iti ha smāhurātreyādayo maharṣaya: ||

Maharshi Atreya and other sages pledge that henceforth they will be explaining the chapter named Roganutpadaniyam.

### **Adharaneeya Vega – Natural urges that should not be suppressed:**

वेगान्न्धारयेद्वातविण्मूत्रक्षवत्तृक्षुधाम् ।

निद्राकासश्रमश्वासजृम्भाश्रुच्छर्दिरेतसाम् ॥ १ ॥

vegānnadhārayedvātaviṇmūtrakṣavatrṛkṣudhām |

nidrākāsaśramaśvāsajṛmbhāśrucchardiretasām || 1 ||

One should not suppress these natural urges -

1. Vata – flatus
2. Vit – feces
3. Mutra – urine
4. Kshavatu – sneeze
5. Trut – thirst
6. Kshudha – hunger
7. Nidra – sleep
8. Kasa – cough
9. Shramashvasa – panting
10. Jrumbha – yawning
11. Ashru – tears, weeping
12. Chardi – vomiting
13. Retas – semen ejaculation

All these natural urges should not be suppressed by force.

### **Adhovata vega rodha – Suppression of the urge of flatus:**

अधोवातस्य रोधेन गुल्मोदावर्तरुक्कलमाः ।

वातमूत्रशकृत्सङ्ग दृष्ट्यग्निवधहृद्गदाः ॥ २ ॥

adhovātasya rodhena gulmodāvartarukklamāḥ |

vātamūtraśakṛtsaṅga dr̥ṣṭyagnivadhahṛdgadāḥ || 2 ||

Suppression of the urge of flatus causes

Gulma - abdominal bloating, tumor,

Udavarta – retrograde movement of Vata,

Ruk – abdominal pain,

Klama – fatigue,

Vata mutra shakrut sanga – Obstruction to passage of flatus, urine and stools,

Drishti vadha - loss of vision,

Agni vadha - loss of digestive power,

Hrid gada - diseases related to epigastric region and heart.

### **Methods to induce proper Vata anulomana (Downward movement of Vata):**

स्नेहस्वेदविधिस्तत्र वर्तयो भोजनानि च ।

पानानि वस्तयश्चैव शस्तं वातानुलोमनम् ॥ २+१ ॥

snehasvedavidhistatra vartayo bhojanāni ca |

pānāni vastayaścaiva śastaṃ vātānulomanam || 2+1 ||

Snehana – oleation,

Svedana – sudation,

Varti - Phala varti – rectal suppositories,  
Bhojana – Vatahara bhojana – foods that alleviate Vata,  
Pana – Sukhoshna udaka pana – drinking lukewarm water,  
Vasti - enema  
are the methods to induce proper vata anulomana.

### **Shakrut Nirodhaja Roga – Diseases caused by suppressing the urge to defecate:**

शकृतः पिण्डिकोद्वेष्ट प्रतिश्यायशिरोरुजः ।  
ऊर्ध्ववायुः परीकर्तो हृदयस्योपरोधनम् ॥ ३ ॥  
मुखेन विट्प्रवृत्तिश्च पूर्वोक्ताश्चामयाः स्मृताः ।

śakṛtaḥ piṇḍikodveṣṭa pratiśyāyaśirorujaḥ |  
ūrdhvavāyuḥ parīkarto hṛdayasyoparodhanam || 3 ||  
mukhena viṭpravṛttiśca pūrvoktāścāmayāḥ smṛtāḥ |

Shakrut vega rodha (suppressing the urge to defecate) leads to the following -

Pindikodveshta – twisting pain of calf muscles,  
Pratishyaya – running nose,  
Shiroruja – headache,  
Urdhvavayu – upward movement of Vata,  
Parikarta – fissure-in-ano,  
Hrudayasya Uparodhana – tightness in the chest region,



Mukhena Vit pravrutti – foul breath, faecal vomiting,  
and other diseases which manifest due to Adhovata vega rodha  
(suppression of flatus), mentioned above.

### **Mutra vega rodha - Suppression of the urge for urination:**

अङ्गभङ्गाश्मरीवस्तिमेद्ववङ्क्षणवेदनाः ॥ ४ ॥

मूत्रस्य रोधात्पूर्वे च प्रायो रोगास्तदौषधम् ।

aṅgabhaṅgāśmarīvastimedhhravaṅkṣaṇavedanāḥ || 4 ||

mūtrasya rodhātpūrve ca prāyo rogāstadauśadham |

Suppression of micturition reflex leads to -

Angabhanga – body pain,

Ashmari – Urinary calculi,

Vasti vedana - Pain in the urinary bladder,

Medra vedana – Pain in the penis,

Vankshana vedana – Pain in the inguinal region.

Diseases that are mentioned under suppression of flatus and defecation reflexes may also occur in this condition.

### **Management of diseases due to suppression of Vata, Shakrut and Mutra:**

वर्त्यभ्यङ्गावगाहाश्च स्वेदनं बस्तिकर्म च ॥ ५ ॥

vartyabhyāṅgāvagāhāśca svedanaṃ bastikarma ca || 5 ||

The recommended treatment includes -

Varti – Rectal and urethral suppositories,

Abhyanga – Oil massage,

Avagaha – tub bath, sitz bath,

Svedana – sweating therapy, sudation therapy,

Bastikarma – rectal enema.

### **Treatment of diseases due to suppression of the urge to defecate:**

अन्नपानं च विड्भेदि विद्रोदोत्थेषु यक्ष्मसु ।

annapānaṃ ca viḍbhedi viḍrodhottheṣu yakṣmasu |

In diseases due to suppression of defecation reflex (Vit rodha),

Annapaanam ca vidbhedi – all food that helps to induce purgation should be administered.

### **Treatment of diseases due to suppression of the urge of micturition:**

मूत्रजेषु तु पाने च प्राग्भक्तं शस्यते घृतम् ॥ ६ ॥

जीर्णान्तिकं चोत्तमया मात्रया योजनाद्वयम् ।

अवपीडकमेतच्च सञ्जितं धारणात्पुनः ॥७॥

mūtrajēṣu tu pāne ca prāgbhaktaṃ śasyate gṛtaṃ || 6 ||

jīrṇāntikaṃ cottamayā mātrayā yojanādvayam |

avapīḍakametacca sañjñitaṃ dhāraṇātpunaḥ ||7||

In diseases caused by suppression of urination reflex, drinking of gṛita (ghee) before food is ideal. Administration of Uttama matra (maximum dose) of ghee in two divided doses, before and after food is called **Avapidaka Sneha**.

(One part of ghee is administered before food; and its complete digestion is awaited. Food is administered and after its proper and complete digestion, the second part of ghee is given.)

### **Udgara vega dharana - Suppression of belching:**

उद्गारस्यारुचिः कम्पो विबन्धो हृदयोरसोः ।

आध्मानकासहिध्माश्च हिध्मावत्तत्र भेषजम् ॥ ८ ॥

udgārasyāruçiḥ kampo vibandho hṛdayorasoh |

ādhmānakāśahidhmāśca hidhmāvattatra bheṣajam || 8 ||

Suppression of belching may cause -

Aruchi – Anorexia, lack of interest in taking food,

Kampa – tremors,

Vibhando hrudaya uraso – feeling of obstruction in hridaya (heart) and uras (chest) regions,

Adhmana – bloating, gaseous distension of abdomen,

Kasa – cough,

Hidhma – hiccups.

The treatment for this is similar to the treatment for suppression of hiccups.

## **Kshavathu vega dharana - Suppression of sneezing:**

शिरोऽर्तीन्द्रियदौर्बल्य मन्यास्तम्भार्दितं क्षुतेः ।

śiro'rtīndriyadaurbalya manyāstambhārditaṃ kṣuteḥ ।

Suppression of sneezing may cause –

Shiro Arti – headache,

Indriya Daurbalya – weakness of sense organs,

Manyasthamba – Neck stiffness,

Ardita – Facial palsy.

## **Treatment for diseases due to Kshavathu vega dharana:**

तीक्ष्णधूमाञ्जनाघ्राणनावनार्कविलोकनैः ॥ ९ ॥

प्रवर्तयेत् क्षुतिं सक्तां स्नेहस्वेदौ च शीलयेत् ।

tīkṣṇadhūmāñjanāghrāṇanāvanārkavilokanaiḥ ॥ 9 ॥

pravartayet kṣutiṃ saktāṃ snehasvedau ca śīlayet ।

Treatment measures include -

Teekshna Dhooma – strong herbal smoking,

Teekshna Anjana – strong collyrium,

Teekshna Grana – snuffing with powder of herbs like maricha (black pepper),

Teekshna Navana – instillation of strong nasal medication,

Arkavilokana – watching the sun directly for a few seconds,

Sneha – oleation, oil massage,

Sveda - sudation therapies.

### **Trit vega dharana - Suppression of thirst:**

शोषाङ्गसादबाधिर्यसम्मोहभ्रमहृद्गदाः ॥ १० ॥

तृष्णाया निग्रहात्तत्र शीतः सर्वो विधिर्हितः ।

śoṣāṅgasādabādhiryasammohabhramahṛdgadāḥ || 10 ||

tr̥ṣṇāyā nigrahāttatra śītaḥ sarvo vidhirhitaḥ |

Suppression of thirst causes -

Shosha – Emaciation,

Angasada – debility, weakness,

Badhira – deafness,

Sammoha – loss of consciousness,

Bhrama – giddiness,

Hrut Gada – cardiac disorders.

### **Treatment:**

Sheeta sarva vidhi hita - All procedures that are cooling in nature are recommended.

### **Kshut vega dharana - Suppression of hunger:**

अङ्गभङ्गारुचिग्लानिकाश्र्यशूलभ्रमाः क्षुधः ॥ ११ ॥

aṅgabhaṅgāruciglānikāśryāśūlabhramāḥ kṣudhaḥ || 11 ||

The symptoms that occur due to suppression of hunger reflex:

Angabhangā – body ache, myalgia,

Aruchi – Anorexia, lack of interest in taking food,

Glani – debility,

Karshya – emaciation, weight loss,

Shoola – abdominal colic pain,

Bhrama – giddiness.

### **Treatment:**

तत्र योज्यं लघु स्निग्धमुष्णमल्पं च भोजनम् ।

tatra yojyaṃ laghu snigdhamuṣṇamalpaṃ ca bhojanam |

Treatment measures include -

Laghu - Light meals,

Snigdha - with oily substance (such as ghee),

Ushna - which is hot in nature,

Alpa – in limited quantities should be given.

### **Nidra vega dharana - Suppression of sleep:**

निद्राया मोहमूर्धाक्षि गौरवालस्यजृम्भिकाः ॥ १२ ॥

अङ्गमर्दश्च तत्रेष्टः स्वप्नः संवाहनानि च ।

nidrāyā mohamūrdhākṣi gauravālasyajṛmbhikāḥ ॥ 12 ॥

aṅgamardaśca tatreṣṭaḥ svapnaḥ saṁvāhanāni ca ।

Suppression of sleep causes -

Moha – delusion,

Murdha Gourava – heaviness of head,

Akshi Gourava – heaviness of eyes,

Alasya – laziness, lassitude,

Jrumbhika – yawning,

Angabhanga – body ache, myalgia.

### **Treatment:**

Swapna – sleep,

Samvahana - mild massage.

### **Kasa vega dharana - Suppression of cough:**

कासस्य रोधात्तद्वृद्धिः श्वासारुचिहृदामयाः ॥ १३ ॥

शोषो हिध्मा च कार्योऽत्र कासहा सुतरां विधिः ।

kāsasya rodhāttadvṛddhiḥ śvāsārucihṛdāmayāḥ || 13 ||

śoṣo hidhmā ca kāryo'tra kāsahā sutarāṃ vidhiḥ |

Kasasya rodhat vridhi - By suppressing cough, it further increases.

It leads to -

Shvasa – Asthma, COPD, wheezing, dyspnoea,

Aruchi – Anorexia, lack of interest in taking food,

Hrudamaya – cardiac disorders,

Shosha – Emaciation,

Hidhma – hiccup.

### **Treatment:**

Regular treatment for Kasa (cough) should be given.

### **Srama swasa vega dharana – Suppression of urge for panting:**

गुल्महृद्रोगसम्मोहाः श्रमश्वासाद्विधारितात् ॥ १४ ॥

हितं विश्रमणं तत्र वातघ्नश्च क्रियाक्रमः ।

gulmahṛdrogasammohāḥ śramaśvāsādvīdhāritāt || 14 ||

hitam viśramaṇaṃ tatra vātaghnaśca kriyākramaḥ |

Suppression of the urge to breathe heavily after heavy work may lead to

Gulma – Abdominal tumor, bloating,

Hrudroga - Cardiac disorders,

Sammoha – loss of consciousness.



## **Treatment:**

Vishrama – rest

Vataghna kriya - Vata balancing treatment.

## **Jrmbha vega dharana - Suppression of yawning:**

जृम्भायाः क्षवद्रोगाः सर्वश्चानिलजिद्विधिः ॥ १५ ॥

jṛmbhāyāḥ kṣavavadrogāḥ sarvaścānilajidvidhiḥ || 15 ||

Suppression of yawning produces similar symptoms to that of suppression of sneezing. Here, Vata balancing activities should be taken up.

## **Bashpa vega dharana - Suppression of tears:**

पीनसाक्षिशिरोहृद्रुन्न्यास्तम्भारुचिभ्रमाः ।

सगुल्मा बाष्पतस्तत्र स्वप्नो मद्यं प्रियाः कथाः ॥ १६ ॥

pīnasākṣīśirohṛdruṅnyāstambhārucibhramāḥ |

sagulmā bāṣpatastatra svapno madyaṃ priyāḥ kathāḥ || 16 ||

Suppression of tear causes -

Peenasa – running nose, rhinitis,  
Akshi roga – eye disorders,  
Shiro roga – disorders of the head,  
Hridruk – heart diseases associated with pain,  
Manyasthamba – Neck stiffness,  
Aruchi – Anorexia, lack of interest in taking food,  
Bhrama – giddiness,  
Gulma – Abdominal tumor, bloating.

**Treatment:**

Swapna - sleep,  
Madya - alcohol and  
Priya katha - sweet talk with friends and family.

**Vami vega dharana - Suppression of vomiting reflex:**

विसर्पकोठकुष्ठाक्षिकण्डूपाण्ड्वामयज्वराः ।

सकासश्वासहृल्लासव्यङ्गश्वयथवो वमेः ॥ १७ ॥

visarpakoṭhakuṣṭhākṣikaṇḍūpāṇḍvāmayajvarāḥ |

sakāsaśvāsaḥḥllāsavyaṅgaśvayathavo vameḥ || 17 ||

Suppression of vomiting causes -

Visarpa – Herpes, spreading skin diseases,  
Kotha – allergic skin rashes,  
Kushta – skin diseases,  
Akshi Roga – eye disorders,

Kandu – itching sensation,  
Pandu – Anemia,  
Jvara – fever,  
Kasa – cough,  
Shwasa – Asthma, COPD, wheezing, breathing difficulty,  
Hrullasa – nausea,  
Vyanga – Hyper pigmented patches on face,  
Shvayathu – oedema, inflammation.

### **Treatment:**

गण्डूष धूमानाहारा रूक्षं भुक्त्वा तदुद्वमः।

व्यायामः स्फुतिरसस्य शस्तं चात्र विरेचनम् ॥ १८ ॥

सक्षारलवणं तैलमभ्यङ्गार्थं च शस्यते ।

gaṇḍūṣa dhūmānāhārā rūkṣam bhuktvā tadudvamaḥ|

vyāyāmaḥ srutirasasya śastaṃ cātra virecanam || 18 ||

sakṣāralavaṇaṃ tailamabhyāṅgārthaṃ ca śasyate |

Treatment for suppression of vomiting reflex includes -

Gandusha – gargling,

Dhumapana – herbal smoke inhalation,

Anahara – fasting,

Rooksha aahara vamana – eating dry food and inducing vomiting,

Vyayama – exercise,

Asra sruti – Bloodletting,

Virechana – purgation type of Panchakarma treatment.

Sakshara lavana taila abhyanga – Massage using oils processed with Kshara (alkalis) and Lavana (salt).

### **Shukra vega dharana - Suppression of Semen ejaculation:**

शुक्रात् तत्स्रवणं गुह्यवेदनाश्वयथुज्वराः ॥ १९ ॥

हृद्व्यथामूत्रसङ्गाङ्गभङ्गवृद्ध्यश्मषण्डताः ।

śukrāt tatsravaṇaṃ guhyavedanāśvayathujvarāḥ || 19 ||

hṛdvyathāmūtrasaṅgāṅgabhaṅgavṛddhyaśmaṣaṇḍhatāḥ |

Suppression of ejaculation causes -

Sravana – seminal exudation,

Guhya Vedana – pain in perineal region,

Shvayathu – oedema, inflammation,

Jvara – fever,

Hrid Vyatha – cardiac pain, cardiac distress,

Mutrasanga – obstruction to the flow of urine,

Angabhanga – body ache, myalgia,

Vruddhi – hernia,

Ashma – stone formation,

Shandata – impotency.

## Treatment:

ताम्रचूडसुराशालिवस्त्यभ्यङ्गावगाहनम् ॥ २० ॥

बस्तिशुद्धिकरैः सिद्धं भजेत्क्षीरं प्रियाः स्त्रियः ।

tāmracūḍasurāsālivastyabhyāṅgāvagāhanam || 20 ||

bastiśuddhikaraiḥ siddham bhajetkṣīraṁ priyāḥ striyaḥ |

Treatment measures include:

Tamrachuda – chicken,

Sura – beer, alcohol,

Shali – rice,

Basti – medicated enema,

Abhyanga – oil massage,

Avagaha – immersion bath with oil,

Basti shuddhi – cleansing of urinary bladder with enema,

Ksheera – treatment with milk processed with herbs,

Priya Striyaha – copulation.

## Persons contra-indicated for treatment:

तृट्शूलार्तं त्यजेत् क्षीणं विड्वमं वेगरोधिनाम् ॥ २१ ॥

tr̥ṣūlārtam tyajet kṣīṇam viḍvamaṁ vegarodhinam || 21 ||

Those who are habituated to the suppression of urges and who presents with

Trit - intense thirst,

Shula - intense pain,  
Ksheena – who are severely emaciated,  
Vit vamam - those who vomit feces.  
Such patients are not to be treated.

### **Root cause for all diseases:**

रोगाः सर्वेऽपि जायन्ते वेगोदीरणधारणैः ।

निर्दिष्टं साधनं तत्र भूयिष्ठं ये तु तान् प्रति ॥ २२ ॥

ततश्चानेकधा प्रायः पवनो यत्प्रकुप्यति ।

अन्नपानौषधं तस्य युञ्जीतातोऽनुलोमनम् ॥ २३ ॥

rogāḥ sarve'pi jāyante vegodīraṇadhāraṇaiḥ |

nirdiṣṭaṃ sādhanam tatra bhūyiṣṭhaṃ ye tu tān prati || 22 ||

tataścānekadhā prāyaḥ pavano yatprakupyati |

annapānauśadham tasya yuñjītāto'nulomanam || 23 ||

All diseases are caused due to

Vegodeerana – initiation of urges forcefully and

Vegadhaarana – Suppression of naturally initiated urges.

For those common diseases arising from these acts, specific treatments have been counted so far. By disturbing nature, it is Vata that is mainly vitiated.

Hence the symptoms arising from suppression of natural urges should be treated with food and treatments which clear the passages of Vata and help in restoring Vata's natural downward movement.

## **Dharaneeya vega - Urges that should be suppressed:**

धारयेत्तु सदा वेगान् हितैषी प्रेत्य चेह च ।

लोभेष्याद्वेषमात्सर्यरागादीनां जितेन्द्रियः ॥ २४ ॥

dhārayettu sadā vegān hitaiṣī pretya ceha ca |

lobherṣyādveṣamātsaryarāgādīnāṃ jitendriyaḥ || 24 ||

The one who wishes to live an auspicious life should suppress the following vegas -

Lobha – greed

Irshya – envy

Dvesha – hatred

Matsarya – jealousy

Raga – unlawful, excessive attraction,

while having perfect control over his senses (indriya).

## **Importance of timely Shodhana (purification procedure):**

यतेत च यथाकालं मलानां शोधनं प्रति ।

अत्यर्थसञ्चितास्ते हि क्रुद्धाः स्युर्जीवितच्छिदः ॥ २५ ॥

yateta ca yathākālaṃ malānāṃ śodhanaṃ prati |

atyarthasañcitāste hi kruddhāḥ syurjīvitacchidaḥ || 25 ||

One must exercise precaution to clear out Doshas and waste products at suitable times. Accumulation of such toxins could lead to their aggravation and subsequently even death may occur due to this.

### **Effectiveness of shodhana (purification procedure):**

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः ।

ये तु संशोधनैः शुद्धा न तेषां पुनरुद्भवः ॥ २६ ॥

doṣāḥ kadācit kupyanti jitā laṅghanapācanaiḥ |

ye tu saṁśodhanaiḥ śuddhā na teṣāṃ punarudbhavaḥ || 26 ||

The Doshas that are pacified by Langhana (fasting etc) and Pachana (digestives) therapies may aggravate later.

However, Doshas that have been eliminated by Shodhana therapy will never recur again.

यथाक्रमं यथायोगमत ऊर्ध्वं प्रयोजयेत् ।

रसायनानि सिद्धानि वृष्ययोगांश्च कालवित् ॥ २७ ॥

yathākramaṃ yathāyogamata ūrdhvaṃ prayojayet |

rasāyanāni siddhāni vṛṣyayogāṃśca kālavit || 27 ||

After proper Shodhana procedures at suitable times, timely administration of Rasayana (rejuvenation) and Vajikarana (aphrodisiac) formulations should be taken up.



## Treatment for those who are exhausted due to Panchakarma treatment:

भेषजक्षपिते पथ्यमाहारैर्बृहणं क्रमात् ।

शालिषष्टिकगोधूममुद्गमांसघृतादिभिः ॥ २८ ॥

हृद्यदीपनभैषज्यसंयोगाद्रुचिपक्तिदैः ।

साभ्यङ्गोद्वर्तनस्नाननिरूहस्नेहवस्तिभिः ॥ २९ ॥

तथा स लभते शर्म सर्वपावकपाटवम् ।

धीवर्णेन्द्रियवैमल्यं वृषतां दैर्घ्यमायुषः ॥ ३० ॥

bheṣajakṣapite pathyamāhārairbr̥ṃhaṇaṃ kramāt |

śāliṣaṣṭikagodhūmamudgamāṃsaghṛtādibhiḥ || 28 ||

hr̥dyadīpanabhaiṣajyasamyogādrucipaktidaiḥ |

sābhyaṅgodvartanasnānanirūhasnehavastibhiḥ || 29 ||

tathā sa labhate śarma sarvapāvakaṣṭavam |

dhīvarṇendriyavaimalyaṃ vṛṣatāṃ dairghyamāyusaḥ|| 30 ||

It is desirable for those exhausted by various therapeutic procedures to resort to the following:

Bruhmana Ahara – nourishing eatables such as

Shashtika Shali – rice that matures in 60 days,

Godhuma – wheat,

Mudga – green gram,

Mamsa – meat,

Ghrita – ghee.

Medicine with Hrudya (cardiac tonic) and Deepana (digestive, carminative) qualities should be mixed with food and consumed.

Abhyanga – oil massage,

Udvartana – powder massage,

Snana – herbal bath,

Niruha Basti – enema treatment,

Snehabasti – oil / ghee enema treatment.

All these help to restore the health of the debilitated. By these measures, one could gain

Sharma - health, happiness,

Sarva pavaka patavam – digestive power,

Dhi - intelligence,

Varna – good complexion,

Indriya vaimalyam - clarity of vision,

Vrishata - sexual vigour and

Ayusha dairghyam - longevity.

### **Agantu Roga - Exogenous diseases:**

ये भूतविषवाय्वग्निक्षतभङ्गादिसम्भवाः ।

रागद्वेषभयाद्याश्च ते स्युरागन्तवो गदाः ॥ ३१ ॥

ye bhūtaviṣavāyvagnikṣatabhaṅgādisambhavāḥ |

rāgadveṣabhayādyāśca te syurāgantavo gadāḥ || 31 ||

Those diseases produced by  
Bhuta (evil spirits, bacteria, parasites, insects and such microbes),  
Visha (poisons),  
Vayu (air, hurricane, cyclone),  
Agni (fire, electricity, radiation etc),  
Kshata (injury, wounds etc),  
Bhanga (fracture of bones) etc.,  
and also those due to  
Raga (desire, lust),  
Dvesha (hatred),  
Bhaya (fear) etc.  
are known as Agantu rogas (diseases arising from external causes).

**Sarvaroga samanya chikitsa- (General treatment for all diseases):**

त्यागः प्रज्ञापराधानामिन्द्रियोपशमःस्मृतिः ।

देशकालात्मविज्ञानं सद्वृत्तस्यानुवर्तनम् ॥ ३२ ॥

अथर्वविहिता शान्तिः प्रतिकूलग्रहार्चनम् ।

भूताद्यस्पर्शनोपायो निर्दिष्टश्च पृथक् पृथक् ॥ ३३ ॥

अनुत्पत्त्यै समासेन विधिरेष प्रदर्शितः ।

निजागन्तुविकाराणामुत्पन्नानां च शान्तये ॥ ३३ ॥

tyāgaḥ prajñāparādhānāmindriyopaśamaḥsmṛtiḥ |  
deśakālātmavijñānaṃ sadvṛttasyānuvartanam || 32 ||  
atharvavihitā śāntiḥ pratikūlagrahārcanam |  
bhūtādyasparśanopāyo nirdiṣṭaśca pṛthak pṛthak || 33 ||  
anutpattyai samāsenā vidhiraṣa pradarśitaḥ |  
nijāgantuvikārāṇāmutpannānāṃ ca śāntaye || 33 ||

Tyagaha pranjaparadhanam - Avoidance of improper activities of body, mind and speech by wilful transgression of rules,

Indriyopashama smriti - Control of the senses, remembering previous experiences and acting rightly,

Desha kala atma vijnanam - good knowledge of the habitat, season and the self,

Sadvrittasya anuvartanam - adherence to rules of good conduct and rituals,

Atharva vihita shanti - Peaceful procedures as mentioned in Atharva Veda,

Pratikoola graham archanam - Worship of celestial powers – Grahashanti (astronomical palliative procedures),

Bhutadi asparshana upaya - Staying away from Bhuta (evil spirits, microbes).

Respective treatment followed as per the principles explained above, are the general guidelines to prevent the origin of both Nija (endogenous) and Agantu (exogenous) diseases and to cure those diseases which are already manifested.

### **Time for Panchakarma treatment:**

शीतोद्भवं दोषचयं वसन्ते विशोधयन् ग्रीष्मजमभ्रकाले ।

घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगान् ऋतुजान् न जातु ॥ ३४ ॥

śītodbhavaṃ doṣacayaṃ vasante viśodhayan grīṣmajamabhṛakāle |

ghanātyaye vārṣikamāśu samyak prāpnoti rogān ṛtujān na jātu || 34 ||

Doshas which attain the state of chaya (accumulation) during the Sheeta Ritu (cold season) of Hemanta (early winter) and Sisira (winter), are evacuated in Vasanta Ritu (spring).

Doshas which undergo chaya (accumulation) in Greeshma (summer), are eliminated in Varsha Ritu (rainy season).

Doshas which undergo chaya (accumulation) in Varsha (rainy season), are eliminated in Sharat Ritu (autumn).

By this, a person will not become a victim of diseases arising out of seasonal variations.

### **Secret to Arogya (good health):**

नित्यं हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः ।

दाता समः सत्यपरः क्षमावान् आप्तोपसेवी च भवत्यरोगः ॥ ३५ ॥

nityaṃ hitāhāravihārasevī samīkṣyakārī viṣayeṣvasaktaḥ |

dātā samaḥ satyaparaḥ kṣamāvān āptopasevī ca bhavatyarogaḥ || 35 ||

Nityam hita ahara vihara sevi - He who indulges daily in healthy foods and activities,

Sameekshyakari - who discriminates between the good and bad of all aspects and then acts wisely,

Vishayeshu asakta - who is not too much attached to the objects of the senses,

Daata - who develops the habit of charity,  
Sama - considers all as equal,  
Satyapara – is truthful,  
Kshamavan – pardons,  
Aptopasevi - and keeping company of good persons only,  
becomes free from all diseases.

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भटविरचितायामष्टाङ्गहृदय संहितायां सूत्रस्थाने  
रोगानुत्पादनीयो नाम चतुर्थोऽध्यायः ।

iti śrīvaidyapati siṃhaguptasūnu  
śrīmadvāgbhaṭaviracitāyāmaṣṭāṅgahr̥daya

saṃhitāyāṃ sūtrasthāne rogānutpādaniyo nāma caturtho'dhyāya: |

Thus ends the chapter called Roganutpadaniyam, the fourth in  
Sutrasthana of Astangahrdaya Samhita of Srimad Vagbhata, son of Sri  
Vaidyapati Simhagupta.

## **NOT SUPPRESSING THE URGES – GREATEST HEALTH SECRET OF AYURVEDA!**

Ayurveda has given us many health secrets for perfect health.  
Balance of good health and wellness is not only contributed by

the food, dietary supplements or the medicines that we take, it is as much contributed by our other daily activities including our mental activities.

### **Holistic health concept:**

There are natural products (and emotions) that are produced in the body and mind that need to be thrown out at appropriate times. This is well-explained in Ayurveda. Ayurveda explains two principles in this regard.

1. Whenever there is a natural urge, it should not be withheld.
2. Whenever there is no natural urge, it should not be voluntarily induced.

Here are those natural urges which should not be induced voluntarily, at the same time, should not be held back.

**Flatus:** Releasing it in public is a bit embarrassing. But from a health point of view, it is highly recommended.

**Urine and feces:** Modern day hurried-ness leads us to voluntarily visit bath rooms to keep up with work. But it is not a good habit to visit the bathroom untimely, and also to hold back.

**Cough, Sneeze, hunger and thirst:** Out of these, hunger is the most important. Lot of enzyme related imbalance, gastric problems, etc can be well-managed by eating only when hungry and not eating while there is no hunger. Same rule applies to coughing, sneezing and thirst.

**Sleep:** While it is important to wake up early, it is equally important to sleep when eyes & body are filled with the urge to sleep and wake up only when sleep is complete.

**Tears:** It is a good habit to cry out and weep during the time of depression, rather than fighting back the tears. Unexpressed bad emotions will affect physical and mental health very badly.

### **Why is this concept so important?**

There is a particular rhythm in the body. Our body has a natural mechanism for the maintenance of health and wellness. For example, when there is hunger, the digestive enzymes are released into the stomach and intestines. At that time, if proper food is taken, the enzymes are used up in time. giving negative feedback to the brain to stop further enzyme production, till the time the food is completely digested. Thus, the biological clock will run very smoothly and timely. If we eat food when we are not hungry, it will upset the rhythm. Similarly, if we do not take the food when we are not hungry, it also upsets the rhythm. The natural rhythm is called the circadian rhythm.

Thus, not suppressing the natural urges and at the same time, not forcefully inducing an urge is the greatest health secret revealed by Ayurveda.

## **WHY DID I SKIP MY LUNCH TODAY, THOUGH I AM NOT ON FAST?**

I usually have lunch by 1 pm. But today I did not have any. Because, according to a principle of Ayurveda, *for a healthy person*, he should not eat until he feels hungry. And he should not skip meals when he is feeling very hungry.

As per Ayurveda, if one eats even when he is not hungry, in such a person, indigestion sets in. Feeling hungry, in a normal human being is a sign of secretion of proper gastric juice and enzymes. If someone is not yet feeling hungry, it indicates that

1. Previous food is not yet digested.
2. The enzymes and gastric juice is not yet secreted upto optimum level.

In Ayurvedic terms, it is referred to as – “Agni” is not yet formed fully. In such a situation, if I have my lunch, it will lead to a condition called “Ama” - a state of indigestion and a precursor of many diseases.



Overnutrition is as big a health problem in this world, as malnutrition.

Similarly, if you are delaying meals, when you are feeling hungry, it also leads to accumulation of unused enzymes, and may lead to disease in the long run, according to Ayurveda.

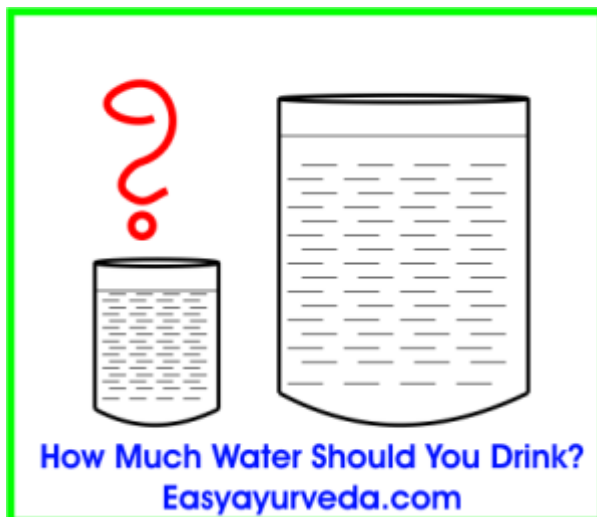
## **HOW MUCH WATER SHOULD YOU ACTUALLY DRINK? AYURVEDA OPINION**

“Sir, you have written in your book that drinking water only when one is thirsty is good. But I have read in one book that thirst destroys body mechanisms. Feeling thirsty is a sign of body weakness. Grab some water in a day even if you don’t feel thirsty.”

“Many health experts advise that one should drink 8 glasses of water. Is that true? What does Ayurveda say about it?”

These are the questions from Maa! From the USA and Vivek Tandon.

Let’s analyze.



### **There is no truth in thirst theory.**

We feel hungry. Does that destroy our body mechanism? Many people do food-less and water-less fasting. Have they caused

injury to their bodies? No. So, there is no truth in saying that thirst is a sign of disaster.

We feel hungry, when the body needs food, similarly we feel thirsty when the body needs water. As per Ayurveda, thirst is one of "Vega" – an urge of the body, indicating a need.

### **Ayurvedic Mantra – Supply only when there is an urge.**

According to Ayurveda, thirst, hunger, sleep, sneezing, urination, defecation etc are called natural urges.

Ayurveda preaches that "Not attending a natural urge, when it is there, and initiating an urge, when it is not there leads to disease. "

For example, any healthy person should eat when he feels hungry. He should not eat, when there is no hunger.

Similarly, water should be had whenever there is thirst and it should be had, whenever there isn't any thirst.

### **How much water should I drink?**

There are some theories that if you drink 8 glasses of water, it will detoxify and flush all the toxins in the body.

Excess of water drinking is good for skin, as it keeps it well nourished and hydrated.

Water is a coolant. Too much water intake, even when you're not feeling thirsty, will cause indigestion and may cause or worsen a condition called "Ama". This is a product of improper digestion and metabolism at the level of digestive track and at the level of body tissues and cells. As per Ayurveda, 'Ama' is the precursor for a host of diseases.

Drinking a large quantity of water will cause an increase of Kapha and Vata, and decrease of Pitta and digestion power.

### **So, how much water to drink?**

Till you feel satiated. Stop it there. Satiation is a signal from your body to stop drinking.

**Right time to drink water while taking food** is, while taking food. Before food, water is not very recommended. After food, drink only if you're feeling thirsty.

### **Questions for you -**

Based on the above explanation, try to answer the below two questions, in the comment section below.

What if you are feeling thirsty, before taking food?

What if you are feeling hungry and thirsty at the same time?

## CHAPTER 5: BENEFITS OF LIQUID FOODS – DRAVADRAVYADI VIJNANEeya ADHYAYA

### Ashtanga Hridayam

Sutrasthanam – Chapter – 5

### द्रवद्रव्यविज्ञानीयमध्यायं

dravadravyavijñānīyamadhyāyaṃ

The 5th chapter of Sutrasthana is known as Dravadravya Vijnaneeya Adhyaya.

Drava means liquid; dravya means substance.

This chapter deals with the types and health benefits of all liquid foods. It explains in detail the types and benefits of water, milks, dairy products, sugarcane juices, honey, oils, wines and urine.

### Pledge by the author(s):

अथातो द्रवद्रव्यविज्ञानीयमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ॥

athāto dravadravyavijñānīyamadhyāyaṃ vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣaya: ||

Maharshi Atreya and other sages pledge that they would henceforth be explaining the chapter named Dravadravyavijnaniyam.

## Toya varga – Group of waters:

### Gangambu – Rain water – Benefits:

जीवनं तर्पणं हृद्यं ह्लादि बुद्धिप्रबोधनम् ।

तन्वव्यक्तरसं मृष्टं शीतं लघ्वमृतोपमम् ॥ १ ॥

गङ्गाम्बु नभसो भ्रष्टं स्पृष्टं त्वर्केन्दुमारुतैः ।

हिताहितत्वे तद्भूयो देशकालावपेक्षते ॥ २ ॥

jīvanam tarpaṇam hr̥dyam hlādi buddhiprabodhanam |

tanvavyaktarasam mṛṣṭam śītam laghvamṛtopamam || 1 ||

gaṅgāmbu nabhaso bhraṣṭam sprṣṭam tvarkendumārutaiḥ |

hitāhitatve tadbhūyo deśakālāvapekṣate || 2 ||

Rain water, which has come into contact with sunlight (arka), moon light (indu) and wind (maruta) is

Jeevana – enlivening, improves quality of life,

Tarpana – satiating,

Hrudya – good for heart,

Hladi – calming and soothing to the mind and stomach,

Buddhi prabodhanam – Stimulates intellect,

Tanu – thin,

Avyaktarasa – imperceptible taste,

Mrshta – purifactory,

Sheeta – cold,

Laghu - light to digest,

Amrutopama – similar to nectar.

Whether rain water is good or bad depends on the place (desha) and season (kala) where it rains.

### **Gangambu – Test for quality:**

येनाभिवृष्टममलं शाल्यन्नं राजतस्थितम् ।

अक्लिन्नमविवर्णं च तत्पेयं गाङ्गमन्यथा ॥ ३ ॥

yenābhivṛṣṭamamalaṃ śālyannaṃ rājatasthitam |

aklinnamavivarṇaṃ ca tatpeyaṃ gāṅgamanyathā || 3 ||

Water that does not cause decomposition (aklinnam) or change in color (avivarnam) of cooked Shaali (rice) kept in a silver (rajata) vessel can be considered as Gangambu and can be used for drinking.

### **Samudrambu (Seawater) qualities:**

सामुद्रं तन्न पातव्यं मासादाश्वयुजाद्विना ।

sāmudraṃ tanna pātavyaṃ māsādāśvayujādvina |

Water having properties opposite to those described above is Samudrambu (sea water) and is not suitable for drinking (na patavyam) except in the month of Ashwayuja (the month of September – October, characterized by the appearance of Agastya nakshatra - the star Canopus).

## Water to be used for drinking:

ऐन्द्रमम्बु सुपात्रस्थमविपन्नं सदा पिबेत् ॥ ४ ॥

तदभावे च भूयिष्ठमान्तरिक्षानुकारि यत् ।

शुचिपृथ्व्यासितश्चेते देशेऽर्कपवनाहतम् ॥ ५ ॥

aindramambu supātrasthamavipannaṃ sadā pibet || 4 ||

tadabhāve ca bhūyiṣṭhamāntarikṣānukāri yat |

śucipṛthvyāsitaśvete deśe'rkapavanāhatam || 5 ||

Rain water, which is

Su patrastham - collected in a clean vessel,

Avipannam - which has not changed in color, taste and odor,

should always be used for drinking.

In its absence, the water from the earth, which resembles rainwater in all its qualities, is collected from a clean vast place that has black or white soil and which is exposed to sunlight and breeze.

## Dushta jala – Contaminated water:

न पिबेत् पङ्कशैवालतृणपर्णाविलास्तृतम् ।

सूर्येन्दुपवनादृष्टमभिवृष्टं घनं गुरु ॥ ६ ॥

फेनिलं जन्तुमत् तप्तं दन्तग्राह्यतिशैत्यतः ।

अनार्तवं च यद्विव्यमार्तवं प्रथमं च यत् ॥ ७ ॥

लूतादितन्तुविण्मूत्रविषसंश्लेषदूषितम् ।

na pibet pañkaśaivālatṛṇaparṇāvilāstr̥tam |

sūryendupavanādr̥ṣṭamabhivr̥ṣṭam ghanam guru || 6 ||

phenilam jantumat taptam dantagrāhyatisāityataḥ |

anārtavam ca yaddivyamārtavam prathamam ca yat || 7 ||

lūtāditantuviṇmūtraviṣasaṃśleṣadūṣitam |

Water that is unfit for drinking:

Water that is contaminated by

Panka - dirt, mixed with mud,

Shaivala - algae,

Trina – weeds,

Parna - leaves,

Surya indu pavana adrishta - which is not exposed to sunlight,  
moonlight and wind,

Abhivrishtha - which is a mixture of old and freshwater,

Gana - which is thick,

Guru - not easily digestible,

Phenilam - frothy,

Jantumat - containing worms,

Taptam - hot in nature,

Dantagrahi atishaityataha - causes tingling sensation of teeth by being  
very cold,

Anarthavam - that rainwater which is non-seasonal,

Arthavam prathamam - though seasonal, that of the first rain,



Water contaminated by

Tantu - webs,

Vit – feces,

Mutra - urine,

Visha – poison of

Luta adi - spider etc., should not be used for drinking.

### **Diseases caused due to usage of Dushta jala:**

तत्कुर्यात् स्नानपानाभ्यां तृष्णानाहोदरज्वरान् ।

tatkuryāt snānapānābhyāṃ tṛṣṇānāhodarajvarān |

Using Dushta jala (polluted water) for Snana (bath) and Paana (drinking) will lead to

Trishna – thirst,

Anaha – abdominal distension,

Udara – ascites,

Jwara – Fever.

### **Nadi jala –River water:**

पश्चिमोदधिगाः शीघ्रवहा याश्चामलोदकाः ॥ ८ ॥

पथ्याः समासात्तानद्यो विपरीतास्त्वतोऽन्यथा ।

paścimodadhigāḥ śīghravahā yāścāmalodakāḥ || 8 ||

pathyāḥ samāsāttānadyo viparītāstvato'nyathā |

Water of the rivers which is suitable for use:

Paschimodadhiga – that which flows into the west sea,

Shigravaha – with high speed,

Amala udaka - which is pure (uncontaminated) is good for health.

Water of a river flowing in the opposite (viparita) direction, i.e. eastern sea is not ideal for consumption.

### **Water of rivers arising from Himalaya and Malaya mountains:**

उपलास्फालनाक्षेपविच्छेदैः खेदितोदकाः ॥ ९ ॥

हिमवन्मलयोद्भूताः पथ्यास्ता एव तु स्थिराः ।

कृमिक्षीपदहृत्कण्ठशिरोरोगान् प्रकुर्वते ॥ १० ॥

upalāsphālanākṣepavicchedaiḥ kheditodakāḥ || 9 ||

himavanmalayodbhūtāḥ pathyāstā eva tu sthirāḥ |

kṛmiślīpadahrṭkanṭhaśīrorogān prakurvate || 10 ||

The water of rivers arising from Himalaya and Malaya mountains, and which gets churned up well by dashing against rocks is considered Pathya (suitable for use and good for health).

The same water if stagnated (sthira) gives rise to

Krimi - worms (intestinal parasites),

Shlipada - filariasis,

Hrid roga - diseases of the heart,

Kanta roga – diseases of the throat and

Shiro roga – diseases of the head.

### **Diseases caused by water of rivers originating from various regions:**

प्राच्यावन्त्यपरान्तोत्था दुर्नामानि महेन्द्रजाः ।

उदरक्षीपदातङ्कान् सह्यविन्ध्योद्भवाः पुनः ॥ ११ ॥

कुष्ठपाण्डुशिरोरोगान् दोषघ्न्यः पारियात्रजाः ।

बलपौरुषकारिण्यः सागराम्भस्त्रिदोषकृत् ॥ १२ ॥

prācyāvantyparāntothā durnāmāni mahendrajāḥ |

udaraślīpadātaṅkān sahyavindhyodbhavāḥ punaḥ || 11 ||

kuṣṭhapāṇḍuśīrorogān doṣaghnyāḥ pāriyātrajāḥ |

balapauruṣakāriṇyāḥ sāgarāmbhastridoṣakṛt || 12 ||

Water of rivers of the Prachya (gauda), Avanti (malwa) and Aparanta (konkana) countries causes Arshas (hemorrhoids);

Water of rivers arising from Mahendra mountains causes Udara (enlargement of the abdomen) and Shlipada (filariasis);

Those arising from Sahya and Vindhya mountains causes Kushta (skin diseases), Pandu (anemia) and Shiro roga (diseases of the head);

Those arising from Pariyatra is doshagna (mitigates the aggravated dosas), bestows bala (strength) and pourusha (sexual vigour);

The Sagara ambu (sea water) is tridosha krit (causes vitiation of all the three dosas).

### **Qualities of water in wells and ponds:**

विद्यात् कूपतडागादीन् जाङ्गलानूपशैलतः ।

vidyāt kūpataḍāgādīn jāṅgalānūpaśailataḥ ।

The water in kupa (deep wells), tadaga (artificial ponds) etc., should be considered to be similar (in qualities and properties) to the corresponding desha (place) in which they are located and the hills situated nearby.

### **Jalapana varjya- contra-indications for drinking water:**

नाम्बु पेयमशक्त्या वा स्वल्पमल्पाग्निगुल्मिभिः ॥ १३ ॥

पाण्डूदरातिसारार्शोग्रहणीशोषशोथिभिः ।

nāmbu peyamaśaktyā vā svalpamalpāgnigulmibhiḥ || 13 ||

pāṇḍūdarātisārārśograhāṇīśoṣaśothibhiḥ ।

Water should not be consumed (na ambu peyam) or consumed in very little quantity (swalpam), by those suffering from

Alpa agni - poor digestive function,

Gulma - tumors of the abdomen,

Pandu - anemia,

Udara - enlargement of the abdomen,

Atisara - diarrhea,

Arshas - hemorrhoids,

Grahani dosha - diseases of the duodenum,

Shotha - oedema.

### **Consumption of water based on seasons:**

ऋते शरन्निदाघाभ्यां पिबेत्स्वस्थोऽपि चाल्पशः ॥ १४ ॥

ṛte śarannidāghābhyāṃ pibetsvastho'pi cālpaśaḥ || 14 ||

Even a healthy person is recommended to drink only small quantities of water in all other seasons except Sharad (autumn) and Nidagha (summer).

### **Effects of drinking water with respect to meals:**

समस्थूलकृशा भुक्तमध्यान्तप्रथमाम्बुपाः ।

samasthūlakṛśā bhuktamadhyāntaprathamāmbupāḥ |

Drinking water in between meals is considered healthy, such a person will neither be too thin nor too fat.

Drinking water after meals causes obesity,

Drinking water before meals causes emaciation, weakness.

### **Sheetajala - cold water:**

शीतं मदात्ययग्लानिमूर्च्छार्दिश्रमभ्रमान् ॥ १५ ॥

तृष्णोष्णदाहपित्तास्र विषाण्यम्बु नियच्छति ।

śītaṃ madātyayaglānimūrccārdiśramabhramān || 15 ||

tr̥ṣṇoṣṇadāhapittāśra viṣāṇyambu niyacchati |

Cold water relieves

Madatyaya – alcoholic intoxication,

Glani – exhaustion,

Murcha – fainting,

Chardi – vomiting,

Shrama – debility (fatigue),

Bhrama – giddiness,

Trushna – thirst,

Ushna – heat (of the sun),

Daha - burning sensation,

Pittasra – bleeding conditions and Pitta dominant conditions and

Visha – poison / toxins.

### **Ushnajala- Hot water:**

दीपनं पाचनं कण्ठ्यं लघूष्णं बस्तिशोधनम् ॥ १६ ॥

हिध्माध्मानानिलश्लेष्मसद्यःशुद्धिनवज्वरे ।

कासामपीनसश्वासपार्श्वरुक्षु च शस्यते ॥ १७ ॥

dīpanaṃ pācanaṃ kaṅṭhyaṃ laghūṣṇaṃ bastiśodhanam || 16 ||

hidhmādhmānānilaśleṣmasadyaḥśuddhinavajvare |

kāsāmapīnasaśvāsapārśvarukṣu ca śasyate || 17 ||

Hot water is

Deepana – stimulates hunger,

Pachana – helps in digestion,  
Kantya – good for the throat,  
Laghu – easily to digest,  
Ushna – hot in potency,  
Basti shodhana – cleanses the urinary bladder,  
It relieves  
Hidhma – hiccup,  
Adhmana – abdominal distension,  
Anila – aggravation of Vata,  
Shleshma – aggravation of Kapha,  
Sadhya shudhi - ideal soon after Shodhana therapy,  
Navajvara – fever of recent origin,  
Kasa – cough,  
Ama – accumulation of undigested materials,  
Peenasa – rhinitis (running nose),  
Shwasa – dyspnoea and  
Parshvaruja – pain in the flanks.

### **Kvathitha sheetala jala – Boiled and cooled water:**

अनभिष्यन्दि लघु च तोयं क्वथितशीतलम् ।

पित्तयुक्ते हितं दोषे द्युषितं तत्त्रिदोषकृत् ॥ १८ ॥

anabhiṣyandi laghu ca toyam kvathitaśītalam |

pittayukte hitam doṣe dyuṣitam tattridoṣakṛt || 18 ||

Water which is boiled and then cooled is

Anabhishyandi – does not increase moisture or stickiness in the body,

Laghu – light to digest.

Useful in conditions associated with Pitta dosha.

Water which is kept overnight is not ideal for consumption. It increases Tridosha.

पानीयं न तु पानीयं पानीयेऽन्यप्रदेशजे ।

pāṇīyaṃ na tu pāṇīyaṃ pāṇīye'nyapradeśaje |

It is not desirable to drink water before the digestion of water of anya pradesha (another region) is completed.

अजीर्णे क्वथितं चामे पक्वे जीर्णेऽपिनेतरम् ॥

ajīrṇe kvathitaṃ cāme pakve jīrṇe'pinetaram ||

Drinking boiled water (kwathita jala) before the digestion of unboiled water (ama jala), and unboiled water soon after the digestion of boiled water is not recommended.

शीते विधिरयं तप्ते त्वजीर्णे शिशिरं त्यजेत् ॥

śīte vidhirayaṃ tapte tvajīrṇe śīśiraṃ tyajet ||



Cold water (sheeta jala) should not be consumed before hot water (tapta jala) undergoes digestion.

### **Effects of excessive consumption of water:**

अतियोगेन सलिलं तृष्यतोऽपि प्रयोजितम् ।

प्रयातिश्लेष्मपित्तत्वं ज्वरितस्य विशेषतः ॥

atiyogena salilaṃ tr̥ṣyato'pi prayojitam |

prayātiśleṣmapittatvaṃ jvaritasya viśeṣata: ||

Water taken in excess (atiyoga), even in trishna (thirst), gets transformed into Kapha and Pitta, especially in Jwara (fever).

पानीयं प्राणिनां प्राणाः विश्वमेव च तन्मयम् ।

अतोत्यन्तनिषेधेन न क्वचिद्धारिवर्यते ॥

pānīyaṃ prāṇināṃ prāṇā: viśvameva ca tanmayam |

atotyantaniṣedhena na kvaciddhārivaryate ||

Water (paniyam) is the life (prana) for living beings (prani), and they are made up of water. Hence there is no instance where water is totally restricted.

### **Effects of unavailability of water:**

आस्यशोषाङ्गसादाद्या मृत्युर्वा तदलाभतः ।

न हि तोयाद्विनावृत्तिस्स्वस्थस्य व्याधितस्य वा ॥  
āsyasoṣāṅgasādādyā mṛtyurvā tadalābhata: |  
na hi toyādvīnāvṛttisvasthanasya vyādhitasya vā ||

Unavailability of drinking water causes

Asyashosha – dryness of mouth,

Angasada – debility and

Mrityu – death.

Hence, life without water is equally impossible for the healthy (swastha) and the diseased (vyadhita).

### **Narikelodaka- Coconut water benefits:**

नारिकेलोदकं स्निग्धं स्वादुं वृष्यं हिमं लघु ।

तृष्णापित्तानिलहरं दीपनं वस्तिशोधनम् ॥ १९ ॥

nārikelodakaṃ snigdhaṃ svāduṃ vṛṣyaṃ himaṃ laghu |

tṛṣṇāpittānilaharaṃ dīpanaṃ vastiśodhanam || 19 ||

Tender coconut water is

Snigdha – unctuous, oily,

Swadu – sweet,

Vrushya – aphrodisiac,

Hima – coolant,

Laghu – easy to digest.

It relieves

Trushna – thirst,

Pitta hara – balances Pitta ,

Anila hara – balances Vata,

Deepana – increases hunger and

Bastishodhana – cleanses urinary bladder.

वर्षासु दिव्यनादेये परं तोये वरावरे ।

varṣāsu divyanādeye paramḥ toyē varāvare |

During varsa (rainy season) rain water is the best and river water is least suitable for consumption.

### **Ksheera varga – Group of milk and milk products:**

स्वादुपाकरसं स्निग्धमोजस्यं धातुवर्धनम् ॥ २० ॥

वातपित्तहरं वृष्यं श्लेष्मलं गुरु शीतलम् ।

प्रायः पयोऽत्र गव्यं तु जीवनीयं रसायनम् ॥ २१ ॥

svādupākarasaḥ snigdhamojasyaḥ dhātuvardhanam || 20 ||

vātapittaharaḥ vṛṣyaḥ śleṣhmalam guru śītalam |

prāyaḥ payo'tra gavyaḥ tu jīvanīyaḥ rasāyanam || 21 ||

Generally milk is

Svadupakarasa – sweet in taste (rasa) and also at the end of digestion (vipaka),

Snigdha – unctuous,

Ojovardhana – increases Ojas (essence of body tissues),

Dhatuwardhana – nourishes and increases body tissues,

Vata Pittahara – mitigates Vata and Pitta,

Vrushya – aphrodisiac,

Shleshmala – increases Kapha,

Guru – heavy to digest,

Sheetala – coolant.

Cow's milk is

Jeevaneeya – promotes long life,

Rasayana – anti aging, rejuvenating.

### **Cow milk benefits:**

क्षतक्षीणहितं मेध्यं बल्यं स्तन्यकरं सरम् ।

श्रमभ्रममदालक्ष्मीश्वासकासातितृक्षुधः ॥ २२ ॥

जीर्णज्वरं मूत्रकृच्छ्रं रक्तपित्तं च नाशयेत् ।

kṣatakṣīṇahitaṃ medhyaṃ balyaṃ stanyakaraṃ saram |

śramabhramamadālakṣmīśvāsakāsātitr̥kṣudhaḥ || 22 ||

jīrṇajvaraṃ mūtrakṛcchraṃ raktapittaṃ ca nāśayet |

Cow's milk is

Kshataksheena hita – good to relieve weakness due to injury,

Medhya – increases intelligence,  
Balya – strengthening,  
Stanyakara – promotes breast milk production,  
Sara – helps in easy movement of the bowels,  
It relieves  
Shrama – exhaustion,  
Bhrama – dizziness,  
Mada – intoxication,  
Alakshmi – inauspiciousness,  
Shwasa – dyspnoea,  
Kasa – cough,  
Atitrut Kshudha – severe thirst and hunger,  
Jeernajvara – chronic fevers,  
Mutrakrichra – dysuria and  
Raktapitta - bleeding diseases.

### **Mahisha Kshira – Buffalo milk:**

हितमत्यग्न्यनिद्रेभ्यो गरीयो माहिषं हिमम् ॥ २३ ॥

hitamatyagnyanidrebhyo gariyo māhiṣaṃ himam || 23 ||

Buffalo milk is good for those affected with

Atyagni - very strong digestion power,

Anidra – insomnia.

It is

Guru – heavy and

Sheeta - cool.

### **Aja ksheera - Goat milk:**

अल्पाम्बुपानव्यायामकटुतिक्ताशनैर्लघु ।

आजं शोषज्वरश्वासरक्तपित्तातिसारजित् ॥ २४ ॥

alpāmbupānavyāyāmakaṭutiktāśanairlaghu |

ājaṃ śoṣajvaraśvāsarakṭapittātisārajit || 24 ||

Goats drink less water (alpa ambu pana) and do a lot of walking (vyayama).

It eats pungent (katu) and bitter (tikta) grass and vegetables that are light to digest (laghu). Hence goat's milk also carries these qualities.

Goat's milk is useful in

Shosha – emaciation,

Jvara – fever,

Shwasa – dyspnoea, asthma, chronic bronchial disorders,

Raktapitta – bleeding disorders of Pitta origin,

Atisara – diarrhea, dysentery.

### **Ustra ksheera – Camel's milk:**

ईषद्रूक्षोष्णलवणमौष्ट्रकं दीपनं लघु ।

शस्तं वातकफानाहकृमिशोफोदरार्शसाम् ॥ २५ ॥

īśadrūkṣoṣṇalavaṇamauṣṭrakam dīpanam laghu |

śastam vātakaphānāhakṛmīśophodarārśasām || 25 ||

Ushtra ksheera (camel's milk) is

Ishat ruksha – slightly dry,

Ushna – hot,

Lavana – salty taste,

Deepana – increases digestion strength,

Laghu – easy to digest,

Vatakaphan shastam – useful in Vata and Kapha disorders,

Anaha – abdominal distension,

Krumi – worm infestation,

Shopha – oedema,

Udara – ascites and

Arshas – hemorrhoids.

### **Manusha paya – Breast milk:**

मानुषं वातपित्तासृगभिघाताक्षिरोगजित् ।

तर्पण अश्वोत्तनैः नस्यैः

mānuṣam vātapittāsṛgabhighātākṣirogajit |

tarpaṇa aścottanai: nasyai:

Breast milk is useful in

Vata and Pitta imbalance disorders,

Asruk – blood vitiation disorders,

Abhighata – injuries,

Akshiroga – diseases of the eye.

It is used in Tarpana (retention of medicine in the eye) and Ashchotana (eye drops) types of eye treatments. It is also used in Nasya (instillation of nasal drops) treatment.

### **Avika ksheera - Ewe's milk:**

अहृद्यं तूष्णमाविकम् ॥ २६ ॥

वातव्याधिहरं हिध्माश्वासपित्तकफप्रदम् ।

ahr̥dyam̐ tūṣṇamāvikam̐ || 26 ||

vātavyādhiharam̐ hidhmāśvāsapittakaphapradam̐ |

Ewe's milk is

Ahridyam - not good for the heart,

Ushna - hot in nature,

Vata vyadhi hara - alleviates Vata disorders,

It causes

Hidhma - hiccup,

Swasa – dyspnoea,

Pitta Kaphapradam - vitiated Pitta and Kapha.



## **Hastiksheera (Elephant milk), Ekashapha ksheera (milk of single hoofed animals):**

हस्तिन्याः स्थैर्यकृद्बाढमुष्णं त्वैकशफं लघु ॥ २७ ॥

शाखावातहरं साम्ललवणं जडताकरम् ।

hastinyāḥ sthairyakṛdbāḍhamuṣṇaṁ tvaikaśaphaṁ laghu ||27||

śākhāvātaharaṁ sāmlalavaṇaṁ jaḍatākaram |

## **Hastiksheera (Elephant milk) is**

**Sthairyakrit** - strengthening in nature.

**Ekashapha ksheera- (milk of single hoofed animals** like horse, donkey, etc) **is**

Badam ushnam - very hot in potency,

Laghu – light for digestion,

Vataharam - useful in vata disorders,

Sa amla lavanam- slightly sour and salty, and

Jadathakaram - causes lassitude.

## **Qualities of different types of milk based on processing:**

पयोऽभिष्यन्दि गुर्वामं युक्त्या शृतमतोऽन्यथा ॥ २८ ॥

भवेद्गरीयोऽतिशृतं धारोष्णममृतोपमम् ।

payo'bhiṣyandi gurvāmaṁ yuktyā śṛtamato'nyathā || 28 ||

bhavedgariyo'tiśṛtaṁ dhāroṣṇamamṛtopamam |

Ama ksheera (unboiled milk) is

Abhisyandi - causes excess secretion in the tissue pores, causing their blockage,

Guru – heavy to digest,

Amakara – causes Ama, indigestion.

Srutha ksheera (boiled milk) has opposite properties.

Atishruta ksheera – condensed milk - is guru (heavy).

Dharoshna ksheera – Milk that is freshly drawn from the udder (nipple) is similar to nectar (provided, the cow is perfectly healthy without any infection).

### **Dadhi (curds/soured milk/coagulated milk) benefits:**

अम्लपाकरसं ग्राहि गुरुष्णं दधि वातजित् ॥ २९ ॥

मेदःशुक्रबलक्षेष्मपित्तरक्ताग्निशोफकृत् ।

रोचिष्णु शस्तमरुचौ शीतके विषमज्वरे ॥ ३० ॥

पीनसे मूत्रकृच्छ्रे च रूक्षं तु ग्रहणीगदे ।

amlapākarasaṃ grāhi gurūṣṇaṃ dadhi vātajit || 29 ||

medaḥśukrabalaśleṣmapittaraktāgnīśophakṛt |

rociṣṇu śastamarucau śītake viṣamajvare || 30 ||

pīnase mūtrakṛcchre ca rūkṣaṃ tu grahaṇīgade |

Curd has the following properties -

Amla paka rasa – sour taste and sour taste conversion after digestion,

Grahi - absorbent, constipative,

Guru – heavy to digest,

Ushna – hot in nature,

Vatajit – balances Vata.

It increases

Meda - fat,

Shukra - semen,

Bala - strength,

Increases Sleshma (Kapha), Pitta, Rakta,

Agni (digestion strength) and

Shotha (inflammation).

It is Rochishnu – increases taste

Curds are indicated in -

Aruchi – anorexia,

Sheeta jwara – fever with chills,

Vishamajwara – chronic, recurrent fever,

Peenasa – rhinitis,

Mutrakruchra – dysuria,

Grahani – malabsorption syndrome, after making it ruksha – dry (by removing the cream).

### **Rules for curd consumption:**

नैवाद्यान्निशि नैवोष्णं वसन्तोष्णशरत्सु न ॥ ३१ ॥

नामुद्रसूपं नाक्षौद्रं नाघृतं ना सितोपलम् ।

न चानामलकं नापि नित्यं नो मन्दमन्यथा ॥ ३२ ॥

ज्वरासृक्पित्तवीसर्पकुष्ठ पाण्डुभ्रमप्रदम् ।

naivādyānnīsi naivoṣṇaṃ vasantoṣṇaśaratsu na || 31 ||

nāmudgasūpaṃ nākṣaudraṃ nāghṛtaṃ nā sitopalam |

na cānāmalakaṃ nāpi nityaṃ no mandamanyathā || 32 ||

jvarāsr̥kpittavīsarpakuṣṭha pāṇḍubhramapradam |

Curds should not be eaten at nishi (night),

It should not be made ushna (hot),

It is contra-indicated in Vasanta (spring), Ushna (summer) and Sharat (autumn).

Curd should not be taken along with mudga supa (green gram soup),

It should not be taken along with kshoudra (honey), grita (ghee), sitopalam (sugar) and amla (Indian gooseberry).

It should not be taken daily.

If used daily, it may cause / worsen

Jwara - fever,

Asrukpitta - bleeding disorders,

Visarpa – spreading skin diseases, herpes,

Kushta – skin disorders,

Pandu - anemia and

Bhrama - dizziness.

### **Takra – Fat-free buttermilk:**

तक्रं लघु कषायाम्लं दीपनं कफवातजित् ॥ ३३ ॥

शोफोदरार्शोग्रहणीदोषमूत्रग्रहारुचीः ।

गुल्मप्लीहघृतव्यापद्रपाण्ड्वामयाञ्जयेत् ॥ ३४ ॥

takraṃ laghu kaṣāyāmlaṃ dīpanaṃ kaphavātajit || 33 ||

śophodarārśograhaṇīdoṣamūtragrahārucīḥ |

gulmaplīhaghṛtavāpāḍṅvāmayāñjayet || 34 ||

Takra (buttermilk) is -

Laghu – easy to digest,

Kashaya, amla – sour, astringent in taste,

Deepana – improves digestion strength,

Kaphavatajit – balances Kapha and Vata,

It is indicated in -

Shopha – inflammatory conditions,

Udara – ascites,

Arsha – hemorrhoids,

Grahani dosha – malabsorption syndrome,

Mutragraha – dysuria,

Aruchi – anorexia,

Gulma – abdominal distension,

Pleeha – splenomegaly,

Ghritavyapat – indigestion caused by excess consumption of ghee,

Gara visha – chronic intoxication and

Pandu – anemia.

**Mastu – Supernatant liquid of curds (whey/watery part of curds):**

तद्वन्मस्तु सरं स्रोतःशोधि विष्टम्भजिल्लघु ।

tadvanmastu saram srotahśodhi viṣṭambhajillaghu |

Mastu is similar to buttermilk. It is

Sara – promotes movement of fluids inside body channels,

Srotah shodhi – cleanses body channels,

Vishtambhajit – relieves constipation,

Laghu – easy to digest.

**Navanita (Butter):**

नवनीतं नवं वृष्यं शीतं वर्णबलाग्निकृत् ॥ ३५ ॥

सङ्ग्राहि वातपित्तासृक्क्षयार्शोऽदितकासजित् ।

क्षीरोद्भवं तु सङ्ग्राहि रक्तपित्ताक्षिरोगजित् ॥ ३६ ॥

navanītaṃ navaṃ vṛṣyaṃ śītaṃ varṇabalāgnikṛt || 35 ||

saṅgrāhi vātapittāsṛkkṣayārśo'rditakāsajit |

kṣīrodbhavaṃ tu saṅgrāhi raktapittākṣirogajit || 36 ||

Fresh Navanita (butter) is

Vrushya – aphrodisiac,

Sheeta – coolant,

Varnakrit - improves skin complexion,

Balakrit – improves strength,

Agnikrut – improves digestion strength,

Sangrahi – absorbent, useful in diarrhea,

Vatapittasruk jit – balances Vata, Pitta and detoxifies blood

Useful in

Kshaya – emaciation,

Arsha – hemorrhoids,

Ardita – paralysis,

Kasa – cough.

The butter made directly from milk is

Sangrahi – absorbent,

Raktapittajit – useful in bleeding disorders,

Akshirogajit – useful in eye diseases.

### **Ghrita – (ghee/clarified butter):**

शस्तं धीधृतिमेधाग्निबलायुःशुक्रचक्षुषाम् ।

बालवृद्धप्रजाकान्तिसौकुमार्यस्वरार्थिनाम् ॥ ३७ ॥

क्षतक्षीणपरीसर्पशस्त्राग्निग्लपितात्मनाम् ।

वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ॥ ३८ ॥

स्नेहानामुत्तमं शीतं वयसः स्थापनं परम् ।

सहस्रवीर्यं विधिभिः श्रुतं कर्मसहस्रकृत् ॥ ३९ ॥

śastaṃ dhīdhr̥tīmedhāgnibalāyuhśukracakṣuṣām |

bālavṛddhaprajākāntisaukumāryasvarārthinām || 37 ||

kṣatakṣiṇaparīsarpaśastrāgniglapitātmanām |

vātapittaviṣonmādaśoṣālakṣmījvarāpaham || 38 ||

snehānāmuttamaṃ śītaṃ vayasah sthāpanaṃ param |

sahasravīryaṃ vidhibhiḥ śrutaṃ karmasahasrakṛt || 39 ||

Ghee is ideal for improving

Dhi – intelligence,

Smriti - memory,

Medha – discriminative ability,

Agni - digestion,

Bala - strength,

Ayu - long life,

Shukra - semen (sexual vigour) and

Chakshu - eye sight.

Ghee is good for

Bala - children,

Vridha - the aged,

Praja - those who desire more children,

Kanti - to enhance complexion,

Soukumarya - tenderness of the body and

Swara - pleasant voice.



It is indicated in those suffering from  
Kshata ksheena - emaciation as a result of injury,  
Parisarpa - herpes,  
Shastragata - injury from weapons,  
Agnidaha - injury by fire,  
Disorders of Vata and Pitta origin,  
Visha - poison,  
Unmada - insanity,  
Shosha – pulmonary tuberculosis,  
Alakshmi - inauspicious activities (witchcraft, etc.) and  
Jwara – fevers.

*Snehanam uttamam - Of all the fatty materials, ghee is the best.*

It is

Sheeta - coolant,  
Vayasthapanam - best for retaining of youth,

It is capable of giving a thousand good effects by a thousand kinds of processing.

### **Purana Ghrita – Old ghee:**

मदापस्मारमूर्छायशिरःकर्णाक्षियोनिजान् ।

पुराणं जयति व्याधीन् व्रणशोधनरोपणम् ॥ ४० ॥

madāpasmāramūrchāyaśiraḥkarṇākṣiyonijān |

purāṇaṃ jayati vyādhīn vraṇaśodhanaropaṇam || 40||

Purana Ghrita (old ghee) is used in the treatment of

Mada – intoxication,

Apasmara – epilepsy,

Murcha – fainting,

Shiro roga - diseases of the head,

Karna roga – diseases of the ear,

Akshi roga – diseases of the eye,

Yoni roga – diseases of the vagina,

Vrana shodhana - cleanses wounds,

Vrana ropana - heals wounds.

### **Milk preparations, fatty dairy products:**

बल्याः कीलाटपीयूष कूर्चिकामोरटादयः ।

शुक्रनिद्राकफकरा विष्टम्भि गुरुदोषलाः ॥ ४१ ॥

balyā: kīlāṭapīyūṣa kūrcikāmoratādaya: |

śukranidrākaphakarā viṣṭambhi gurudoṣalā: || 41 ||

Kilata, Piyusa, Kurcika, Morata (various dairy products), etc. are

Balya - strengthening,

Shukrakara - increase the semen,

Nidrakara – induces sleep,

Kaphakara – increases Kapha,

Viṣṭambhi - causes constipation,

Guru - heavy to digest and

Doshala - aggravates the Doshas.

### **Best and worst qualities of milk and ghee:**

गव्ये क्षीरघृते श्रेष्ठे निन्दिते चाविसम्भवे ।

gavye kṣīraghṛte śreṣṭhe nindite cāvisambhave ।

*Milk and ghee obtained from the cow (gavya) is the best and those obtained from ewe (avi), the least.*

### **Iksu Varga – Group of sugarcane juice and its products:**

#### **Iksurasa Guna – Properties of sugarcane juice:**

इक्षोः सरो गुरुः स्निग्धो बृंहणः कफमूत्रकृत् ॥ ४२ ॥

वृष्यः शीतोऽस्रपित्तघ्नः स्वादुपाकरसो सरः ।

ikṣoḥ saro guruḥ snigdho bṛmhaṇaḥ kaphamūtrakṛt || 42 ||

vṛṣyaḥ śīto'srapittaghnaḥ svādupākaraso sara: ।

Juice of sugar cane is

Sara - laxative,

Guru – heavy for digestion,

Snigdha – unctuous,

Brihmana – nutritive, improves weight,

Kaphakrut – increases Kapha,  
Mutrakrut – increases urine volume,  
Vrushya – aphrodisiac,  
Sheeta – coolant,  
Asrapittaghna – useful in bleeding disorders,  
Swadupaka rasa – sweet in rasa and vipaka.

सोऽग्रे सलवणो दन्तपीडितः शर्करासमः ॥ ४३ ॥

so'gre salavaṇo dantapīḍitaḥ śarkarāsamah || 43 ||

The tip of the shoot of sugarcane has a salty taste. Its juice obtained when chewed has properties similar to sugar (sharkara).

मूलाग्रजन्तुजग्धादिपीडनान्मलसङ्करात् ।

किञ्चित्कालविधृत्या च विकृतिं याति यान्त्रिकः ॥ ४४ ॥

विदाही गुरुविष्टम्भी तेनासौ तत्र पौण्ड्रकः ।

शैत्यप्रसादमाधुर्यैर्वरस्तमनुवांशिकः ॥ ४५ ॥

mūlāgrajantujagdhādipīḍanānmalasaṅkarāt |

kiñcitkālavidhṛtyā ca vikṛtiṃ yāti yāntrikaḥ || 44 ||

vidāhī guruviṣṭambhī tenāsau tatra pauṇḍrakaḥ |

śaityaprasādamādhuryairvarastamanuvāṃśikaḥ || 45 ||

If the roots, shoots and worm infested parts of the cane are crushed together, the juice gets mixed with dirty materials. Hence it becomes guru (heavy) and causes

Vidaha - burning sensation,

Vishtambha - constipation.

The Poundraka variety of cane is superior in view of its sheeta guna (coolant property), prasada (clarity) and madhurya (sweetness) of its juice; next to it is the Vamsika variety.

### **Sataparvaka, Kantara, Naipala varieties of sugarcane:**

शातपर्वककान्तारनैपालाद्यास्ततः क्रमात् ।

सक्षाराः सकषायाश्च सोष्णाः किञ्चिद्विदाहिनः ॥ ४६ ॥

śātaparvakakāntāranāipālādyāstataḥ kramāt |

sakṣārāḥ sakaṣāyāśca soṣṇāḥ kiñcidvidāhinaḥ || 46 ||

Varieties of sugarcane such as Sataparvaka, Kantara, Naipala etc., in respective order are qualitatively inferior. This means Sataparvaka is the best and Naipala the worst among the three. They are slightly Kshara (alkaline) and Kashaya (astringent) in taste, hot in potency and cause slight burning sensation (vidaha).

### **Phanita – Half – cooked molasses, unrefined treacle:**

फणितं गुर्वभिष्यन्दि चयकृन्मूत्रशोधनम् ।

phāṇitaṃ gurvabhiṣyandi cayakṛṇmūtraśodhanam |

Phanita (half – cooked molasses) is

Guru - heavy to digest,

Abhisyandi - increases the secretions in the tissues pores and blocks them,

Chayakrit - causes accumulation of Tridosha and

Mutra shodanam - cleanses the urine.

### **Guda – Jaggery:**

नातिश्लेष्मकरो धौतः सृष्टमूत्रशकृद्गुडः ॥ ४७ ॥

प्रभूतकृमिमज्जासृङ्ग्रेदोमांसकफोऽपरः ।

हृद्यः पुराणः पथ्यश्च नवः श्लेष्माग्निसादकृत् ॥ ४८ ॥

nātiśleṣmakaro dhautah sṛṣṭamūtraśakṛdguḍah || 47 ||

prabhūtakṛmimajjāsṛṅgredomāṃsakapho'parah |

hṛdyaḥ purāṇaḥ pathyaśca navaḥ śleṣmāgnisādakṛt || 48 ||

Guda (jaggery, molasses), washed well, made white and purified is -

Natishleshma kara – does not increase Kapha to a large extent,

Srishtamutrashakrit – increases volume of urine and faeces.

If it is not purified properly, it causes

Krimi - intestinal worms,

Increases chances of Kapha disorders in majja (marrow), asruk (blood), medas (fat tissue) and mamsa (muscles).

Purana guda (old jaggery) is -

Hridya - good for heart,

Pathya - wholesome.

Nava guda (freshly prepared jaggery) is

Sleshmakrut – increases Kapha,  
Agnisadakrut – weakens digestive fire.

### **Sugarcane preparations - Matsyandika, Khanda, Sita:**

वृष्याः क्षीणक्षतहिता रक्तपित्तानिलापहाः ।

मत्स्यण्डिकाखण्डसिताः क्रमेण गुणवत्तमाः ॥ ४९ ॥

vṛṣyāḥ kṣīṇakṣatahitā raktapittānilāpahāḥ |

matsyaṇḍikākhaṇḍasitāḥ krameṇa guṇavattamāḥ || 49 ||

Matsyandika (brown sugar), Khanda (sugar candy) and Sita (white crystalline sugar) in their succeeding order are better. This means, Sita is the best and Matsyandika is the least beneficial.

They are

Vrishya - aphrodisiac,

Kshataksheena hita - good for those emaciated due to injuries,

Raktapittapaha - useful in bleeding diseases,

Anilapaha – useful in aggravation of Vata.

### **Yasa Sarkara :**

तद्गुणा तिक्तमधुरा कषाया यासशर्करा ।

tadguṇā tiktamadhurā kaṣāyā yāsaśarkarā |

Yasa Sarkara (sugar prepared from Yavasaka – a resinous plant) is similar in properties to sugar (sharkara) but is tikta (bitter), madhura (sweet) and kashaya (astringent) in taste.

## Indications of Sharkara (sugar):

दाहतृच्छर्दि मूर्छासृक्पित्तघ्न्यः सर्वशर्कराः ॥ ५० ॥

dāhatṛtṣhārdi mūrkhāsṛkṣpittaghnyāḥ sarvaśarkarāḥ || 50 ||

All types of sugars are useful in

Daha - burning sensation,

Trit - thirst,

Chardi - vomiting,

Murcha - fainting and

Asrukṣpitta - bleeding diseases.

शर्करेक्षुविकाराणां फाणितं च वरावरे ।

śarkarekṣuvikārāṇāṃ phāṇitaṃ ca varāvare |

*Among the products of sugarcane, Sharkara (sugar) is the best and Phanita (half cooked molasses) is the worst.*

## Madhu (Honey) properties:

चक्षुष्यं छेदि तृत्क्षेष्मविषहिध्मास्रपित्तनुत् ॥ ५१ ॥

मेहकुष्ठकृमिच्छर्दिश्वासकासातिसारजित् ।



ब्रणशोधनसन्धान रोपणं वातलं मधु ॥ ५२ ॥

रूक्षं कषायमधुरं तत्तुल्या मधुशर्करा ।

cakṣuṣyaṃ chedi tr̥ṣṭśleṣmaviṣahidhmāsrappittanut || 51 ||

mehakuṣṭhakṛmicchardīśvāsakāsātisārajit |

vraṇāśodhanasandhāna ropaṇaṃ vātalaṃ madhu || 52 ||

rūkṣaṃ kaṣāyamadhuraṃ tattulyā madhuśarkarā |

Madhu (honey) is

Chakshushya – good for the eyes (vision),

Chedi – breaks up hard masses,

Trut – relieves thirst,

Sleshmahara – balances Kapha.

It is indicated in -

Visha – toxicity,

Hidhma – hiccup,

Asrapitta – bleeding conditions,

Kushta – skin diseases,

Meha – diabetes, urinary tract diseases,

Krumi – worm infestation,

Chardi – vomiting,

Shwasa – dyspnoea, chronic respiratory diseases,

Kasa – cough,

Atisara – diarrhea,

Vrana shodhana – wound cleansing,  
Vrana sandhana – wound abridgement,  
Vrana ropana – heals wounds quickly,  
Vatala – increases Vata,  
Ruksha – dry,  
Kashaya, Madhura – astringent and sweet in taste.  
Crystallized honey (Madhu Sarkara) is similar to honey in properties.

यक्ष्मार्शोऽर्दितपित्तासृङ्नाशनं ग्राहि दीपनम् ॥ ५३१+१ ॥

yakṣmārśo'rditapittāsṛṅnāśanam grahi dīpanam || 531+1 ||

Madhu (honey is indicated in the following conditions -

Yakshma – tuberculosis,

Arshas – hemorrhoids,

Ardita – facial palsy,

Pittasruk – bleeding disorders of Pitta origin.

It is

Grahi – constipative,

Deepana – increases appetite.

### **Rules for usage of Madhu (honey):**

उष्णमुष्णार्तमुष्णे च युक्तं चोष्णैर्निहन्ति तत् ॥ ५३ ॥

प्रच्छर्दने निरूहे च मधूष्णं न निवार्यते ।

अलब्धपाकमाश्वेव तयोर्यस्मान्निवर्तते ॥ ५४ ॥

uṣṇamuṣṇārtamuṣṇe ca yuktaṃ coṣṇairnihanti tat || 53 ||

pracchardane nirūhe ca madhūṣṇaṃ na nivāryate |

alabdhapākamāśveva tayoryasmānnivartate || 54 ||

Taking honey that is hot, during hot season, mixed with hot dishes or by a person afflicted by heat is destructive.

But honey does not cause any harm when used warm in medicines for Prachardana (vomiting) or for administration of Niruha basti (decoction enema) because it comes out of the body before it undergoes digestion.

### **Taila Varga – Group of oils and other fats:**

तैलं स्वयोनिवत्तत्र मुख्यं तीक्ष्णं व्यावयि च ।

त्वग्दोषकृदचक्षुष्यं सूक्ष्मोष्णं कफकृन्न च ॥ ५५ ॥

कृशानां बृहणायालं स्थूलानां कर्शनाय च ।

बद्धविट्कं कृमिघ्नं च संस्कारात्सर्वरोगजित् ॥ ५६ ॥

tailaṃ svayonivattatra mukhyaṃ tīkṣṇaṃ vyavāyi ca |

tvagdoṣakṛdacakṣuṣyaṃ sūkṣmoṣṇaṃ kaphakṛnna ca || 55 ||

kṛśānāṃ bṛhṇāyālaṃ sthūlānāṃ karśanāya ca |

baddhaviṭkaṃ kṛmighnaṃ ca saṃskārātsarvarogajit || 56 ||

Oils are generally similar to their source (oil seeds).

Sesame oil (Tila taila) is the most important among all oils.

Sesame oil is

Tikshna – sharp in action,  
Vyavayi –quickly spreading,  
Tvak doshakrut – causes skin disorders,  
Chakshushya – good for the eyes,  
Sukshma – subtle, penetrates deep into the tissues,  
Ushna – hot,  
Na kaphakrit – does not increase Kapha,  
Krushanam brumhanaya – nourishes the lean,  
Sthulanam karshanaya – emaciates the obese,  
Badhavitkam - Useful to relieve constipation,  
Krimignam - relieves worm infestation.  
Samskarat sarva rogajit - When it is processed (samskara) with other herbs, it is capable of curing various diseases.

### **Eranda Taila – Castor oil Benefits:**

सतिकोषणमैरण्डतैलं स्वादु सरं गुरु ।

वर्ध्मगुल्मानिलकफानुदरं विषमज्वरम् ॥ ५७ ॥

रुक् शोफौ च कटीगुह्यकोष्ठपृष्ठाश्रयौ जयेत् ।

तीक्ष्णोष्णं पिच्छिलं विस्रं रक्तैरण्डोद्भवं त्वति ॥ ५८ ॥

satiktoṣaṇamairanḍatailam svādu saram guru |

vardhmagulmānilakaphānudaram viṣamajvaram || 57 ||

ruk śophau ca kaṭiguhyakoṣṭhapṛṣṭhāśrayau jayet |

tīkṣṇoṣṇam picchilam visram raktairanḍodbhavam tvati || 58 ||

Castor oil is tikta (bitter), ushana / katu (pungent) and swadu (sweet) in taste,

Sara – promotes natural movement of body fluids (laxative),

Guru – hard to digest,

It pacifies

Vardhma - enlargement of the scrotum (hernia),

Gulma – abdominal tumors,

Anila kaphahara – alleviates Vata and Kapha,

Udara – ascites,

Vishama jwara – chronic intermittent fevers,

Ruk (pain) and shopha (swellings) of the kati (waist), guhya (genitals), koshta (abdomen) and prishta (back),

Tikshna - is capable of penetrating deep,

Ushna - hot in potency and

Visra - odorous.

Oil of red variety of castor seeds (rakta eranda) is

Ati tikshna - still more penetrating,

Ati ushna – very hot in potency,

Pichila - slimy and

Visra – odorous.

## **Sarshapa Taila – Mustard oil:**

कटूष्णं सार्षपं तीक्ष्णं कफशुक्रानिलापहम् ।

लघु पित्तास्रकृत् कोठ कुष्ठार्शो व्रणजन्तुजित् ॥ ५९ ॥

kaṭūṣṇaṃ sārṣapaṃ tīkṣṇaṃ kaphaśukrānilāpaham |

laghu pittāsrakṛt koṭha kuṣṭhārśo vraṇajantujit || 59 ||

Sarsapa Taila (mustard oil) is

Katu – pungent in taste,

Ushna - hot in potency,

Tikshna - penetrates deep,

Kaphapaham - mitigates Kapha,

Shukrapaham – reduces semen,

Anilapaham - mitigates Anila (Vata),

Laghu - easy to digest,

Pittasrakrit - causes bleeding diseases.

It relieves the following conditions -

Kota - rashes on the skin,

Kushta - skin diseases,

Arshas - hemorrhoids,

Vrana - ulcers,

Jantu - worms (bacteria etc).

### **Aksha Taila – Oil of Vibhitaka (Terminalia bellirica):**

आक्षं स्वादु हिमं केश्यं गुरु पित्तानिलापहम् ।

ākṣaṃ svādu himaṃ keśyaṃ guru pittānilāpaham |

Aksha Taila – oil obtained from seeds of Vibhitaka is

Swadu - sweet,

Hima - cold in potency,

Keshya - good for the hair,

Guru - hard to digest,

Pitta anilapaha - mitigates Pitta and Vata.

### **Nimba Taila – Neem oil:**

नात्युष्णं निम्बजं तिक्तं कृमिकुष्ठकफप्रणुत् ॥ ६० ॥

nātyuṣṇaṃ nimbajam tiktam kṛmikūṣṭhakaphapraṇut || 60 ||

Neem oil is

Na ati ushna - not very hot (slightly hot) in potency,

Tiktam - bitter,

Krimipranut - antimicrobial,

Kushtanut - cures skin diseases,

Kaphanut - mitigates Kapha.

### **Uma-Kusumbha Taila – Linseed oil and Safflower oil:**

उमाकुसुम्भजं चोष्णं त्वग्दोषकफपित्तकृत् ।

umākusumbhajam coṣṇam tvagdoṣakaphapittakṛt |

Taila of Uma (linseed) and Kusumbha is

Ushnam - hot in potency,

Twak doshakrit - produces skin diseases,

Kapha pittakrit - aggravates Kapha and Pitta.

### **Properties of animal fats (Vasa) and bone marrow (Majja):**

वसा मज्जा च वातघ्नौ बलपित्तकफप्रदौ ॥ ६१ ॥

मांसानुगस्वरूपौ च विद्यान्मेदोऽपि ताविव।

vasā majjā ca vātaghnau balapittakaphapradau || 61 ||

māṃsānugasvarūpau ca vidyānmedo'pi tāviva|

Vasa (muscle-fat) and Majja (bone-marrow) is

Vatagna - mitigates Vata,

Balaprada - increases strength,

Pitta kaphaprada – increases Pitta and Kapha.

They are similar in properties as the meat of animals from which they are obtained.

### **Karanja taila – Karanja seed oil:**



कषायतिककटुकं कारञ्जं व्रणशोधनम् ॥ ६११+१ ॥

kaṣāyatiktakaṭukaṃ kārañjaṃ vraṇaśodhanam || 611+1 ||

Oil obtained from Karanja seed (Pongamia pinnata) is -  
Kashaya tikta katu – Astringent, bitter, pungent in taste,  
Vrana Shodhana – It cleanses the wounds.

### **Madya Varga – Alcoholic beverages:**

दीपनं रोचनं मद्यं तीक्ष्णोष्णं तुष्टिपुष्टिदम् ॥ ६२ ॥

सस्वादुतिककटुकम् अम्लपाकरसं सरम् ।

सकषायं स्वरारोग्यप्रतिभावरुणकृल्लघु ॥ ६३ ॥

नष्टनिद्रातिनिद्रेभ्यो हितं पित्तास्रदूषणम् ।

कृशस्थूलहितं रुक्षं सूक्ष्मं स्रोतोविशोधनम् ॥ ६४ ॥

वातश्लेष्महरं युक्त्या पीतं विषवदन्यथा ।

गुरु त्रिदोषजननं नवं जीर्णमतोऽन्यथा ॥ ६५ ॥

dīpanaṃ rocanaṃ madyaṃ tīkṣṇoṣṇaṃ tuṣṭipuṣṭidam || 62 ||

sasvādutiktakaṭukam amlapākarasaṃ saram |

sakaṣāyaṃ svarārogyapratibhāvarṇakṛllaghu || 63 ||

naṣṭanidrātinidrebhyo hitaṃ pittāśradūṣaṇam |

kṛśasthūlahitaṃ rūkṣaṃ sūkṣmaṃ srotoviśodhanam || 64 ||

vātaśleṣmaharam yuktyā pītaṃ viṣavadanyathā |

guru tridoṣajananaṃ navamaṃ jīrṇamato'nyathā || 65 ||

Madya (alcoholic beverages) in general is -

Deepana – stimulates digestion,

Rochana – helps improve taste,

Teekshna – penetrates deep,

Ushna – hot in potency,

Tushti pushtida – give satisfaction and nourishment,

Sasvadu tikta katukam – slightly sweet, bitter and pungent in taste,

Amlapaka rasa – sour in taste and sour taste conversion at the end of digestion,

Sara – laxative,

Sakashaya – slightly astringent,

Svara – confers good voice,

Arogya – improves health,

Pratibha – intellect,

Varnakrit – improves color and complexion,

Laghu – easy to digest.

It is indicated in the following conditions -

Nashta nidra - loss of sleep,

Ati nidra - excessive sleep.

Pitta asra dushanam – it vitiates pitta and asra (rakta).

Krishna sthula hitam - beneficial for both lean and stout persons,

Ruksham - is non-viscid,

Sukshmam - capable of entering minute pores,

Srotovishodhanam – cleanses the metabolic pathways,

Vata sleshma hara - mitigates Vata and Kapha.

These benefits are obtained if used judiciously.

If taken in a non-recommended form, they act like poison.

**Nava madya (freshly prepared alcoholic beverages) is**

Guru - hard to digest,

Tridosha janana - increases all the three Doshas.

Seasoned beverages have opposite qualities.

द्राक्षेक्षवः सखर्जूराः शालिपिष्टं यवस्य च ।

पञ्च मद्याकाराः श्रेष्ठा द्राक्षा तेषां विशिष्यते ॥ ६५१+१ ॥

drākṣekṣavaḥ sakharjūrāḥ śālipiṣṭam yavasya ca |

pañca madyākārāḥ śreṣṭhā drākṣā teṣāṃ viśiṣyate || 651+1 ||

Draksha – grapes,

Ikshu – sugarcane,

Karjura – dates,

Shali pishtam – ground cereals,

Yava – barley,

Among these five substances used in the preparation of Madya (fermented beverages), Draksha (grapes) is considered sreshta (superior).

**Contra indication for wine intake:**

पेयं नोष्णोपचारेण न विरिक्तक्षुधातुरैः ।

नात्यर्थतीक्ष्णमृद्वल्पसम्भारं कलुषं न च ॥ ६६ ॥

peyaṃ noṣṇopacāreṇa na viriktakṣudhāturaiḥ |

nātyarthatikṣṇamṛdvalpasambhāraṃ kaluṣaṃ na ca || 66 ||

Na ushnopacharena - wine should not be consumed hot.

Na virikta - It should not be consumed by a person who has undergone Virechana (purgation) panchakarma therapy.

Na kshudathura - It should be avoided by a person who is hungry.

Na ati tikshna mridu - wines which are very strong or very weak should not be consumed,

Na alpa sambhara – wine which is prepared using insufficient quantity of ingredients,

Na kalusham - very turbid and those which are spoilt, should not be used for drinking.

### **Sura - Beer:**

गुल्मोदरार्शोग्रहणीशोषहृत् स्नेहनी गुरुः ।

सुरानिलघ्नी मेदोऽसृक्स्तन्यमूत्रकफावहा ॥ ६७ ॥

gulmodarārśograhaṇīśoṣahr̥t snehanī guruh |

surānilaghñī medo'sṛkstanyamūtrakaphāvahā || 67 ||

Sura is indicated in

Gulma - abdominal tumors,

Udara - enlargement of the abdomen,

Arshas - hemorrhoids,

Grahani - duodenal diseases,

Shosha – emaciation.

It is

Snehani - lubricating,

Guru - hard to digest,

Anilagna - mitigates Vata,

Medo asruk stanya mutra kaphavaha - causes increase of fat, blood, breast milk, urine and Kapha.

### **Varuni – Toddy:**

तद्गुणा वारुणी हृद्या लघुस्तीक्ष्णा निहन्ति च ।

शूलकासवमिश्रासविबन्धाध्मानपीनसान् ॥ ६८ ॥

tadguṇā vāruṇī hr̥dyā laghustīkṣṇā nihanti ca |

śūlakāsavamiśvāsavibandhādhmānapīnasān || 68 ||

The properties of Varuni are similar to that of Sura.

It is

Hrudya – good for heart,

Laghu – light for digestion,

Tikshna – sharp in action,

It cures

Shula – colic,  
Kasa – cough,  
Vami – vomiting,  
Swasa – dyspnoea,  
Vibandha – constipation,  
Adhmana – abdominal distension,  
Pinasa – running nose.

### **Vibhitaka Sura – Beer prepared using Vibhitaki:**

नातितीव्रमदा लघ्वी पथ्या वैभीतकी सुरा ।

व्रणे पाण्ड्वामये कुष्ठे न चात्यर्थविरुध्यते ॥ ६९ ॥

nātitivramadā laghvī pathyā vaibhītakī surā |

vraṇe pāṇḍvāmaye kuṣṭhe na cātyarthavirudhyate || 69 ||

Sura prepared from Vibhitaka (*Terminalia bellirica*) is

Na atiteevra mada - not very intoxicating,

Laghu - easy to digest,

Pathya - good for health,

It is not totally contra-indicated (as other wines) in Vrana (wounds), Pandu (anemia), and Kushta (skin disorders).

### **Yava Sura – Beer prepared using Barley:**

विष्टम्भिनी यवसुरा गुर्वी रूक्षा त्रिदोषला ।

viṣṭambhinī yavasurā gurvī rūkṣā tridoṣalā |

Sura prepared from Yava (Barley – Hordeum vulgare) is

Viṣhtambi - causes constipation,

Guru - heavy to digest,

Ruksha - non-unctuous and

Tridoshala - aggravates all the three Doshas.

### **Arista – Fermented decoctions:**

यथाद्रव्यगुणोऽरिष्टः सर्वमद्यगुणाधिकः ॥ ७० ॥

ग्रहणीपाण्डुकुष्ठार्शःशोफशोषोदरज्वरान् ।

हन्ति गुल्मकृमिप्लीहः कषायकटुवातलः ॥ ७१ ॥

yathādravyaguṇo'riṣṭaḥ sarvamadyaguṇādhikaḥ || 70 ||

grahaṇīpāṇḍukuṣṭhārśaḥśophaśoṣodarajvarān |

hanti gulmakṛmīplīhaḥ kaṣāyakaṭuvātalaḥ || 71 ||

Arista (fermented decoction) possesses properties of the materials from which it is prepared, and is the most intoxicating of all alcoholic beverages.

It is useful in

Grahani - disease of the duodenum,

Pandu - anemia,

Kushta - skin diseases,

Arsha - hemorrhoids,

Shopha - oedema,

Shosha – emaciation,

Udara - enlargement of the abdomen,

Jwara - fever,

Gulma - abdominal tumors,

Krimi - worms (intestinal parasites) and

Pleeha - disorders of the spleen.

It is Kashaya (astringent), Katu (pungent) and Vatala (aggravates Vata).

### **Mardvika – Wine prepared from grapes:**

मार्द्विकं लेखनं हृद्यं नात्युष्णं मधुरं सरम् ।

अल्पपित्तानिलं पाण्डुमेहार्शःकृमिनाशनम् ॥ ७२ ॥

mārdvikaṃ lekhanam hṛdyam nātyuṣṇam madhuraṃ saram |

alpapittānilam pāṇḍumehārśaḥkṛmināśanam || 72 ||

Mardvika (wine prepared from grapes) is

Lekhana - scraping,

Hridyam - good to the heart,

Na ati ushnam - not very hot in potency,

Madhuraṃ - sweet,



Sara – laxative,

Alpa pitta anilam - causes slight increase of Pitta and Anila (Vata),

Indicated in

Pandu - anemia,

Meha - diabetes, urinary disorders,

Arshas - hemorrhoids and

Krimi - worms (intestinal parasites).

### **Kharjura – Wine prepared from dates:**

अस्मादल्पान्तरगुणं खार्जूरं वातलं गुरु ।

asmādalpāntaraguṇaṃ khārjūraṃ vātalaṃ guru |

Wine prepared from dates (kharjura) is inferior in properties to that prepared from grapes, vatala (aggravates Vata) and is guru (heavy to digest).

### **Sarkara – Wine prepared using sugar:**

शार्करः सुरभिः स्वादुहृद्यो नातिमदो लघुः ॥ ७३ ॥

śārkaṛaḥ surabhiḥ svāduhṛdyo nātimado laghuḥ || 73 ||

Wine prepared using sugar is

Surabhi - sweet smelling,

Swadu - sweet in taste,

Hridya - good for the heart,  
Na ati mada - not very intoxicating and  
Laghu - easy to digest.

### **Gouda - Beverage prepared by using molasses / treacle:**

सृष्टमूत्रशकृद्वातो गौडस्तर्पणदीपनः ।

sr̥ṣṭamūtraśakṛdvāto gauḍastarpaṇadīpanaḥ |

Gouda increases the volume of mutra (urine), shakrut (feces) and vata (flatus), is tarpana (nourishing) and deepana (increases hunger).

### **Sidhu – Wine prepared from sugarcane juice:**

वातपित्तकरः सीधुः स्नेहश्लेष्मविकारहा ॥ ७४ ॥

मेदःशोफोदरार्शोघ्नस्तत्र पक्वरसो वरः ।

vātapittakaraḥ sīdhuḥ snehaśleṣmavikārahā || 74 ||

medaḥśophodarārśoghñastatra pakvaraso varaḥ |

Sidhu (prepared from fermenting sugarcane juice) is

Vata pittakara - aggravates Vata and Pitta,

Decreases sneha (lubrication) and

Sleshma vikaraha - mitigates diseases due to Kapha.

It is indicated in

Medo roga - obesity,

Shopha – oedema,

Udara - enlargement of the abdomen and

Arsha – hemorrhoids,

Sidhu madya prepared by boiling sugarcane juice is excellent when compared to the non-boiled variety.

### **Madhvasava – Wine prepared from honey:**

छेदी मध्वासवस्तीक्ष्णो मेहपीनसकासजित् ॥ ७५ ॥

chedī madhvāsavastīkṣṇo mehapīnasakāsajit || 75 ||

Madhvasava (wine prepared from honey) is

Chedi - breaks up hard masses,

Tikshna - penetrates deep,

Indicated in

Meha – diabetes, urinary disorders,

Pinasa - chronic nasal catarrh and

Kasa - cough.

### **Sukta – Wine prepared from tubers:**

रक्तपित्तकफोत्क्लेदि शुक्तं वातानुलोमनम् ।

भृशोष्णतीक्ष्णरूक्षाम्ल हृद्यं रुचिकरं सरम् ॥ ७६ ॥

दीपनं शिशिरस्पर्शं पाण्डुदृक्कृमिनाशनम् ।

raktapittakaphotkledi śuktaṃ vātānulomanam |

bhr̥śoṣṇatikṣṇarūkṣāmla hr̥dyam rucikaram saram || 76 ||

dīpanam śīśirasparśam pāṇḍudr̥kkṛmināśanam |

Sukta (wine prepared from roots and tubers) is

Rakta pitta kapha utkledi - increases the moisture of blood, Pitta and Kapha,

Vatanulomanam - expels Vata in downward direction,

Brisha ushna - very hot in potency,

Tikshna - is penetrating,

Ruksha - causes dryness,

Amla - sour,

Hridyam - good for the heart,

Ruchikara - increases taste (appetite),

Sara – promotes bowel movements (laxative),

Deepanam - enhances digestive fire,

Shishira sparsham - is cold to touch,

Indicated in

Pandu - anemia,

Drik - diseases of the eye and

Krimi – worms (intestinal parasites).

गुडेक्षुमद्यमार्द्वीकशुक्तं लघु यथोत्तरम् ॥ ७७ ॥

guḍekṣumadyamārdvīkaśuktaṃ laghu yathottaram || 77 ||

Sukta prepared from guda (jaggery), ikshu (sugarcane), madya (alcohol) and mardvika (grapes) are successively laghu (light to digest). This means, sukta prepared from mardvika (grapes) is the lightest to digest and that prepared from guda (jaggery) is the heaviest.

### **Asava -Fermented infusion:**

कन्दमूलफलाद्यं च तद्वद्विद्यात्तदासुतम् ।

kandamūlaphalādyam ca tadvadvidyāttadāsutam |

Asava prepared by using kanda (tubers), moola (roots), phala (fruits) etc, is similar to shukta.

### **Asava prepared using Sandaki:**

शाण्डाकी चासुतं चान्यत्कालाम्लं रोचनं लघु ॥ ७८ ॥

śāṇḍākī cāsutaṃ cānyatkālāmlaṃ rocanaṃ laghu || 78 ||

Asava prepared by using Sandaki (balls of fried paddy mixed with spices, dried in sun and then deep fried in oil) and other materials (such as oil-cakes etc) which have turned sour (amla) by lapse of time are rochana (appetizers) and laghu (easy to digest).

## Dhanyamla (prepared using rice and such other grains):

धान्याम्लं भेदि तीक्ष्णोष्णं पित्तकृत्स्पर्शशीतलम्

श्रमकलमहरं रुच्यं दीपनं बस्तिशूलनुत् ॥ ७९ ॥

शस्तमास्थापने हृद्यं लघु वातकफापहम् ।

एभिरेव गुणैर्युक्ते सौवीरकतुषोदके ॥ ८० ॥

कृमिहृद्रोगगुल्मार्शःपाण्डुरोगनिबर्हणे ।

ते क्रमाद्वितुषैर्विद्यात् सतुषैश्च यवैः कृते ॥ ८१ ॥

dhānyāmlaṃ bhedi tīkṣṇoṣṇaṃ pittakṛtsparśaśītaḷam

śramaklamaharaṃ rucyaṃ dīpanaṃ bastiśūlanut || 79 ||

śastamāsthāpane hṛdyaṃ laghu vātakaphāpaham |

ebhireva guṇairyukte sauṃvīrakatuṣoḷake || 80 ||

kṛmihṛdrogagulmārśaḥpāṇḍuroganibarhaṇe |

te kramādvituṣairvidyāt satuṣaiśca yavaiḥ kṛte || 81 ||

Dhanyamla (liquor prepared by fermenting the water in which rice and such other grains, pulses etc. have been slightly cooked or merely washed) is

Bhedi - purgative,

Tikshna - penetrating,

Ushna - hot in potency,

Pittakrit - aggravates Pitta,

Sparsha sheetalam - cold to touch,

Shrama klama hara - relieves fatigue and exhaustion,

Ruchyam - increases appetite,

Deepanam - increases digestive strength,

Vasti shoolanut - relieves pain in the urinary bladder,

Ideal for use as Asthapana (decoction enema),

Hridyam - good to the heart,

Laghu - easy to digest,

Vata kaphapaham - balances Vata and Kapha.

Sauviraka and Tushodaka also possess similar properties and are useful in

Krimi - worms,

Hridroga - heart disease,

Gulma - abdominal tumor,

Arsha - hemorrhoids and

Pandu roga - anemia.

These are prepared from dehusked (vitusha) barley and barley-with-husk (satusha).

गण्डूषधारणाद्वक्त्रमलदौर्गन्ध्यशोषजित् ॥ ८०१+१ ॥

gaṇḍūṣadhāraṇādvaktramaladaurgandhyaśoṣajit || 801+1 ||

Dhanyamla is used for -

Gandusha – oral retention of medication,

It alleviates mala (dirt), dourgandya (odor) and shosha (dryness) of the vakṛta (oral cavity).

## Mutra Varga - Group of urine:

मूत्रं गोऽजाविमहिषीगजाश्वोष्ट्रखरोद्भवम् ।

पित्तलं रूक्षतीक्ष्णोष्णं लवणानुरसं कटु ॥ ८२ ॥

कृमिशोफोदरानाहशूलपाण्डुकफानिलान् ।

गुल्मारुचिविषश्चित्रकुष्ठार्शांसि जयेल्लघु ॥ ८३ ॥

mūtram go'jāvimahiṣīgajāśvoṣṭrakharodbhavam |

pittalam rūkṣatikṣṇoṣṇam lavaṇānurasam kaṭu || 82 ||

kṛmīśophodarānāhaśūlapāṇḍukaphānilān |

gulmāruciviṣaśvitṛakuṣṭhārsāṃsi jayellaghu || 83 ||

Urine of go (cow), aja (goat), avi (sheep), mahisha (buffalo), gaja (elephant), ashva (horse), ushtra (camel) and khara (donkey) is –

Pittalam - aggravates Pitta,

Ruksha – not unctuous, dry,

Tikshna - penetrating deep,

Ushna - hot in potency,

Katu with lavana anurasa - pungent with salt as its secondary taste.

It is indicated in

Krimi - worms,

Shopha - oedema,



Udara - abdominal enlargement,  
Anaha – abdominal distension,  
Shoola - colic,  
Pandu - anemia,  
Kapha anilan - aggravation of Kapha and Vata,  
Gulma - abdominal tumors,  
Aruchi - loss of taste,  
Visha - poisoning,  
Shvitra - leucoderma,  
Kushta - skin diseases,  
Arsha - hemorrhoids and is  
Laghu - easy to digest.

तोयक्षीरेक्षुतैलानां वर्गेर्मद्यस्य च क्रमात् ।

इति द्रवैकदेशोऽयं यथास्थूलमुदाहृतः ॥ ८४ ॥

toyakṣīrekṣutailānāṃ varḡairmadyasya ca kramāt |

iti dravaikadeśo'yaṃ yathāsthūlamudāhṛtaḥ || 84 ||

The liquids included in Toya varga (types of water), Kshira varga (types of milk), Ikshu varga (types of sugarcane), Taila varga (types of oils), and Madyavarga (fermented beverages) have been broadly described in this chapter.

इति श्रीवैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदयसंहितायां सूत्रस्थाने

द्रवद्रव्यविज्ञानीयो नाम पञ्चमोऽध्यायः ।

iti śrīvaidyapatisimhaguptasūnu vāgbhaṭaviracitāyāṃ

aṣṭāṅgahrdayasaṃhitāyāṃ sūtrasthāne

dravadravyavijñāniyo nāma pañcamo'dhyāya: |

Thus ends the chapter called Dravadravyadivijnaniyam, the fifth in Sutrasthana of Astanga Hrudaya composed by Srimad Vaghata, son of Sri Vaidyapati Simhagupta.

## Hot Water Benefits

Drinking hot water is one of the very good habits that suits most people. It is especially beneficial during night-time. Here is the original Ayurvedic reference which explains in great detail regarding benefits of hot water.



अष्टमेनांशशेषेण चतुर्थेन अर्धकेन वा ।  
अथवा क्वथनेनैव सिद्धं उष्णोदकं वदेत ।  
श्लेष्म आमवात मेदोघ्नं बस्ति शोधनदीपनं ।  
कासश्वास ज्वरहरं पीतमुष्णोदकं निशि ॥ – शांर्गधर सम्हिता मध्यम खण्ड  
2/159 – 160

aṣṭamenāṃśaśeṣeṇa caturthena ardhakena vā |  
athavā kvathanenaiva siddham uṣṇodakam vadet |  
śleṣma āmavāta medoghnam basti śodhanadīpanam |  
kāsaśvāsa jvaraharam pītamuṣṇodakam niśi || – śāṃrgadhara  
samhitā madhayama khaṇḍa 2/159 – 160

**English translation** – Hot water is prepared by heating the water till it reduces to one eighth part or quarter part, or half part or just heating water till it reaches boiling point.

**Benefits of hot water** – Drinking hot water at night time is beneficial in diseases like Kapha related disorders, Amavata (compared to rheumatoid arthritis), decreases fat deposition in

the body, cleanses the urinary bladder, useful in the treatment of cough and other respiratory diseases and fever.

### **Ayurvedic medicines which are specifically told to be taken along with Hot water**

Generally hot water is advised after taking ghee or oil. It aids in easy digestion and avoids indigestion problems. In Ayurvedic treatment with herbal ghees and oils, hot water is the preferred co-drinking.

Apart from them, there are a few specific Ayurvedic medicines where hot water is the most preferred co drink. they are -

[Ajamodadi churna](#)

[Anthrakutharam gulika](#)

### **Why is hot water always advised during Panchakarma treatment?**

Panchakarma treatment is the Ayurvedic procedure to relieve toxins, metabolic wastes from the body. It is done for both to maintain health and to relieve disease. There are many rules to follow during Panchakarma procedure, among which using hot water for drinking is very important.

**The aim of Panchakarma Therapy** is to remove the vitiated Doshas (toxins) from the body. This can be likened to getting rid of stains from a vessel. When you want to get rid of very sticky stains from a steel vessel, often you prefer to use hot water rather than cold water. Like, in the case of the vessel, in the human body also, hot water helps to get rid of the body wastes pretty easily.

**Involvement of GIT:**In Panchakarma treatment, the gastrointestinal tract is always involved. Hence, the digestive system is directly involved in the treatment process. Hence, during Panchakarma treatment, usually the patient's digestion power reduces. That is why, she is advised to take very light, easy-to-digest food items, after the Panchakarma treatment. Hot water tends to improve digestion strength when compared to cold water. Hence using hot water is a must before and after Panchakarma therapy.

**Ghee consumption** is part of the plan during the pre-phase of Panchakarma. Whenever ghee or oily food is consumed, it is always advised to take hot water. It eases digestion and washes off the extra fat from the gut. So, limits its absorption based on body requirement.

## **COW MILK BENEFITS**

Various products of cows are used in innumerable ways in Ayurveda. Cow milk stands first in them. Cow milk benefits are innumerable. Let us find out the effect of cow milk on Tridosha, when we can have cow milk, when we should not, in what diseases it is helpful and more.

### **Cow milk benefits:**

- Sweet in taste (Swadu paka), heavy to digest, has a coolant effect on the body (and mind).
- improves Ojas – Ojas is considered as the factor responsible for the immunity of the body. (Ojovardhaka)
- Nourishes the body tissues (Dhatu vardhaka)
- Acts as a natural aphrodisiac.
- Does rejuvenation, increases life expectancy.
- Improves intelligence, strength
- Increases breast milk in the feeding mother.
- Assists in easy movement (peristalsis) of intestines.
- Relieves tiredness, dizziness, excessive thirst and hunger.
- Useful in diseases like severe debility, relieving stage of fever, diseases related to urinary system, bleeding disorders such as nasal bleeding, heavy menstrual bleeding etc,
- **Cow milk for a newborn** – Cow milk is the next best thing to breast milk for the newborn.

### **Effect of cow milk on Tridosha**

Cow milk calms Vata and Pitta. Increases Kapha.

### **Who should not drink cow milk?**

- Those who are allergic to cow milk.
- Who have Kapha imbalance symptoms
- Who are obese.
- Who have severe low digestion power

### **Various uses of cow milk in Ayurveda -**

**1. Milk with herbs:** When we wish to use certain herbs with pungent and hot properties in children, or in person with less

strength, those herbs are processed with cow milk. This serves three purposes

- a. The herbal remedy gets the extra nutritional quality of milk
- b. The pungency and the strength of the herb is lowered. Thus the herbal formula is made suitable for patients with less strength.
- c. Milk acts as a fat and water soluble media for the active principles in the herb.

**Example:** Garlic processed with milk, used in digestion problems.

**2. Cow milk in Ayurvedic oils** –In processing many oils, where the oil is desired to have nourishing and rejuvenating effects, milk is added and processed along with oil and other herbs.

This is especially beneficial in Ayurveda oils that are

- used for massage against degenerative diseases like Osteoarthritis,
- used to calm burning sensation,
- used to heal nerve irritation and nerve pain.
- used to nourish and strengthen muscles and ligaments.

**Example:** Ksheerabala Taila.

Most of the herbal oils, which are used for nasal instillation or for internal administration are processed along with milk.

**3. Shirodhara with Cow milk** – Shirodhara is a procedure, where a continuous stream of liquid is directed uniformly over the forehead region. Milk is used in cases where Vata and Pitta are involved. Like – headache and dizziness, which mainly have Vata and Pitta imbalance.

**4. Cow Milk in Basti** – Basti is a Panchakarma procedure, it is a type of enema. Milk processed with herbs is used for Basti in many acid peptic disorders, in Ayurveda.

**5. Cow milk for gargling:** To relieve burning sensation and to relieve oral ulcers.

**Controversy with modern science:** Many argue that as we grow old, the enzymes useful for digestion and metabolism of milk no longer exist in the body. Note that **Ayurveda** not only takes the chemical effect of any substance into account, it also considers the physical effect of the substance as well.

**Milk – a source of calcium**

Milk is a rich source of calcium. A study conducted by researchers at Institute of Aging Research, an affiliate of

Harvard Medical School, has found that regular intake of milk and yogurt is associated with higher bone mineral density in the hip. The study also suggested that choosing low-fat milk / yogurt over cream can increase intake of protein, calcium and vitamin D while limiting intake of saturated fats.

### **Research on Milk**

College going kids who don't consume at least three servings of milk / dairy daily are three times more likely to develop metabolic syndrome than those who do, as per the research conducted by University of Illinois. In the study, 339 Mexican college applicants filled out a food frequency questionnaire and were then evaluated for metabolic syndrome risk factors.

### **Incompatibility with other substances:**

Milk along with sour substances and sour fruits is not recommended.

Milk along with horse gram is not recommended, because milk is coolant and Horse gram is hot in nature.

After consuming green leafy vegetables and radish, drinking milk should be avoided.

## **Buffalo Meat, Buffalo Milk And Buffalo Products – Benefits**

Buffalo milk and Buffalo products are widely used in Ayurvedic treatment for various diseases, starting from insomnia to bleeding disorders. Let us explore the benefits of Buffalo products and usage according to Ayurveda.

### **Buffalo Milk Benefits:**

- Of all the Ayurvedic home remedies for inducing normal sleep, buffalo milk is the best. If you have sleep problems, try drinking half a cup of warm buffalo milk at night, one hour before food.
- Buffalo milk is sweet, coolant, takes time to undergo digestion,
- Decreases digestive fire, improves strength and immunity
- Nourishes the body.
- Calms Pitta, relieves burning sensation and is useful in skin conditions.

- Buffalo milk with sugar is the drink of choice in summer, as per Ayurveda summer regimen.

### **Other Buffalo products:**

#### **Buffalo Yogurt:**

Buffalo yogurt is highly nutritious, natural aphrodisiac, relieves tiredness, useful in conditions like heavy menstrual bleeding, nasal bleeding etc.

#### **Buffalo Ghee:**

- Buffalo ghee improves skin complexion and quality,
- Improves digestive power, good for eyes.
- Calms Vata and Pitta, improves Kapha
- Useful in bleeding due to intestinal problems, piles and sprue.

#### **Buffalo urine:**

Buffalo urine is hot and pungent. Used in the treatment of skin diseases, diabetes, abdominal bloating, hemorrhoids, edema, eye disorders and itching.

#### **Buffalo meat:**

Hot, nutritious, induces natural sleep, natural aphrodisiac, increases muscle bulk, calms Pitta, increases breast milk.

**Buffalo liver:** good for eyes.

#### **Ayurvedic medicines with Buffalo milk as an ingredient:**

[Pinda Thailam](#) - Used in the treatment of Gout.

## **GOAT MILK BENEFITS ACCORDING TO AYURVEDA**

Goat milk has many health benefits. Goats have lean build, Goats do not drink much water, do a lot of physical activities and eat grass and plants that are pungent, hot and bitter in taste. These qualities of goat get attributed to Goat milk, according to Ayurveda. Hence goat milk has its own special importance in Ayurveda.

#### **Goat Milk Benefits:**

- Goat milk is best suited for dry and emaciated patients.
- Goat milk improves digestion.



- Goat milk is useful in respiratory disorders. Hence, For patients with respiratory diseases, it makes sense to choose goat milk over cow milk and buffalo milk.
- Goat milk is beneficial in bleeding disorders.
- For those having mild diarrhea or who defecate more than twice a day, goat milk is beneficial.
- Goat milk does not have a very cool effect on the body.
- Goat milk improves breast milk production.

### **Ayurvedic medicines with goat milk as ingredient:**

[Kumkumadi tailam](#) – Used for acne, scar, blemishes.

[Pinda Thailam](#) – Used in the treatment of Gout.

[Saraswata Ghrita](#) – Used in treating children with neurological developmental disorders.

Somanatha rasa – Used to treat frequent urination.

### **Research:**

**Goat milk against diarrhea** - As per the research conducted at University of California, Davis, Goat milk that was genetically modified to produce higher levels of a human antimicrobial protein, (that is present in breast milk) has proved effective in treating diarrhea in young pigs. The research article was published in an online scientific journal – PLOS ONE.

### **Ayurvedic medicines with which, goat milk is advised as co-drink / diet -**

[Shukramatrika Bati](#)

Bala Punarnavadi kashayam

### **CURDS BENEFITS: FULL AYURVEDIC DETAILS**

Ayurveda, the Indian system of medicine explains curds benefits based on different types of curds. These types are explained as per the taste and method of production. If used

wisely curds can be an excellent Ayurvedic home remedy for many health conditions.

### **General curd benefits:**

Curd has

Amla rasa – sour taste

Amla paka – undergoes sour taste conversion after digestion

Grahi - absorbent, useful in diarrhea,

Guru – heavy to digest

Ushna – hot in nature

Vatajit – balances Vata

Increases Meda (fat), Shukra (semen), Bala (strength), Kapha, Raktapitta (bleeding disorders), Agni (digestion strength) and shotha (inflammation).

Rochishnu – increases taste

Useful in

aruchau – useful in anorexia

Vishamajwara – chronic, recurrent fever

Peenasa – rhinitis

Mutrakruchra – dysuria

Grahani – malabsorption syndrome

### **Types of curds according to Ayurveda:**

- . Thick curds (semi formed curds)
- . Sweet curds
- . Sweet-sour curds
- . Sour curds
- . Very sour curds.

The method of preparation of curds is pretty much the same.

But the sweetness or the sourness of the curds depends on

- . How old is the curds – Older the curds, more the sourness.
- . Amount of curds added to the milk during making curds.

Chemically or microscopically there might not be much difference in these types of curds. But according to Ayurveda, different tastes have different effects over the body. Ayurveda considers the physical nature as well as the chemical nature of any food or herbs.

### **Curds benefits based on types:**

- . **Thick curds (semi formed curds):**
- . This type of curd is not fully formed and does not has any particular taste. It is not good for consumption. It causes Tridosha imbalance and ill-health.

### **Sweet curds:**

It is the sweet and thick curds. It increases body fat and Kapha Dosha. It calms Vata and Kapha. Useful in certain blood and Pitta related diseases. It is a natural aphrodisiac.

**Sweet-sour curds:**

Its qualities are similar to that of sweet curds.

**Sour curds:**

It increases digestive fire, hot in nature and increases Pitta and Kapha.

· **Very sour curds:**

- It also increases digestive fire, hot in nature and increases Vata and Kapha.
- Overall, sweet curds are cold in nature and sour curds are hot in nature and improves appetite.

**A few other types of curds and their benefits:**

**Curds prepared from goat's milk** is an excellent remedy to balance Tridosha. Used in respiratory conditions and to improve digestion.

**Curds prepared from Buffalo milk** take a long time for digestion. Increases Kapha and calms Vata and Pitta. It is a natural aphrodisiac.

**Curds prepared from fat-free milk** is a natural coolant. Improves taste and digestive power. It is useful in digestive problems.

**Curds mixed with sugar** is an excellent thirst reliever. so also curds mixed with jaggery. It is also an aphrodisiac. It is good for those who wish to become fat.

Note: curds with sugar, on a daily basis is contraindicated, in healthy people for long term use.

In disease conditions involving excessive thirst, emaciated and persons seeking aphrodisiac treatment, curds with jaggery or sugar is indicated as part of the treatment.

Benefits of curds are innumerable if prepared and used wisely.

**Interesting Ayurvedic facts about Curds:**

Curds should not be heated. It loses its properties due to heating.

It is best to avoid curd in people with obesity, Kapha disorders, bleeding disorders and inflammatory conditions.

Curd consumption at night is not recommended.

Sour curds should be avoided if you have gastritis.

**Ayurvedic medicines with curds as ingredient:**

[Maharajaprasarini Thailam](#)

## **CURD CONSUMPTION AT NIGHT? CAN YOU TAKE CURD AT NIGHT?**

**Curd At Night** - Ayurveda explains curd as having sour mixed sweet property and it increases Kapha dosha in the body. The mucus generation is also attributed to the effect of Kapha.

During the night period, there is natural predominance of Kapha in the body. So, curd consumption at night will further increase kapha leading to many complications.

This is quite similar to exposing yourself to hot Sun in the afternoon hours, which is not recommended, because, afternoon period is naturally Pitta predominant and sun exposure also increases Pitta.

**Qualities of curds according to Ayurveda:**

**curds benefits are explained as follows –**

***Amla paka rasam grahi guru ushnam dadhi vatajit |  
meda shukra bala shleshma pitta rakta agni shopha krut***

||

Curds are sour in taste, hot in potency, and are heavy to digest (takes a longer period to undergo digestion). It increases fat, strength, kapha, pitta and digestive power.

Whenever there is swelling or inflammation, if curds are taken, it worsens the inflammation.

Note that these properties are attributed to sour curds.

***Naivaadyaa nishi naivoshnam vasantha ushna sharatsu  
na |***

Sour curd should not be consumed by making it hot (ushna).

Curds should not be consumed during night (nishi),

It should also not be consumed during spring and summer seasons.

However, sour curds mixed with soup of green gram, honey, ghee , sugar and amla are helpful in relieving Dysuria (difficulty in urination) and indigestion.

**Solution:**

Try to avoid consuming curd at night. because night is basically a Kapha predominant period. Thus consuming curd at night is best avoided according to Ayurveda.

If at all you are accustomed to taking curd at night, I know that old habits die-hard. so, mix a small pinch of pepper powder to curds and consume. (do not add too much. it may cause a burning sensation). You may also try adding fenugreek powder if you can tolerate a slight tinge of bitterness. (but this superb combination will relieve all kinds of stomach pain generated due to indigestion).

Mixing sugar and drinking curd at night is a strict no-no.

Buttermilk is the best substitute for curds at night. Buttermilk clears the channel and chucks mucus secretion.

## **BUTTERMILK BENEFITS – AYURVEDA EXPLANATION**

Buttermilk is one of the widely used diet articles in Ayurvedic treatment. Buttermilk is called 'Takra' in Sanskrit. There is a simile given for buttermilk. Nectar is for Gods and Goddesses, buttermilk is for human beings.

### **Butter milk benefits –**

Ayurveda uses buttermilk both to maintain health and to treat diseases.

Butter milk is easy to digest, has astringent and sour tastes and is hot in nature.

Buttermilk improves digestion and mitigates kapha and vata. In Ayurvedic treatment, it is useful in the treatment of inflammation, digestive disorders, gastrointestinal disorders, lack of appetite, spleen disorders and anemia.

Buttermilk is highly beneficial during winter, in indigestion and in Vata imbalance related disorders.

It is given in cases of excessive ghee consumption

### **Types of buttermilk and benefits**

**Full cream buttermilk:** Full cream buttermilk added with sugar calms Vata and Pitta. Very nourishing in nature. It is similar to curds in quality.

**No cream buttermilk:** It calms Kapha and Pitta. It is good for people with diabetes.

**Buttermilk:** Qualities are explained above.

**Half water buttermilk:** Improves strength and digestive power.

**No fat buttermilk:** Calms Pitta, natural coolant, relieves tiredness, calms Vata and Kapha.

According to Ayurveda, Curd at night is contraindicated. During the night, curd is substituted with buttermilk.

So these are the buttermilk uses.

### **Buttermilk contra indication:**

Since Buttermilk is hot in nature, it is to be avoided

- during summer,
- in persons with injury
- in debilitated persons
- a person suffering from giddiness, and in diseases related to Pitta imbalance.

### **Ayurvedic medicines to be taken along with buttermilk**

In following Ayurvedic medicines, buttermilk is advised as a co-drink.

[Kutajavaleha](#), [Chinchadi Lehyam](#), [Mandoora Vatakam](#), [Punarnava Mandoor](#)

## **HOW TO MAKE BUTTERMILK, TYPES: AYURVEDIC METHOD**

Buttermilk is one of the most widely used food items. There are many variants of buttermilk with different health benefits. Here are the details about how to make buttermilk from milk.

### **Interesting things about buttermilk :**

- It is very easy to make at home.
- If curds are ready, you can make it within five minutes.
- It is said in Ayurveda – “Nectar is for Gods and Goddesses, buttermilk is for human beings.”

### **How to make buttermilk from milk:**

- First you need to prepare curds from milk.
- Take 400 ml of curds. add 100 ml of water to it. churn the curds just for one to two minutes. You can churn it in a bottle / jar / mixer.
- This 100:25 = curds:water ratio buttermilk is the most widely used type of buttermilk. There are a few other types of buttermilk.

### **Types of buttermilk:**

Five methods of making buttermilk.

**Full cream buttermilk:** Curds are prepared from milk with cream. Such curd is churned without adding any water.

**No cream buttermilk:** Curds are prepared from milk devoid of cream. such curd is churned without adding any water.

**Buttermilk:** Prepared from the above-mentioned method.

**Half water buttermilk:** Take 100 ml curds, add 50 ml of water and churn it to get half water buttermilk.

**No fat buttermilk:** Churn curds till it becomes butter. Remove butter. The remaining watery part is no fat buttermilk. It is also commonly used as buttermilk.

Each of these can be used interchangeably as buttermilk substitute to one another.

## **JAGGERY HEALTH BENEFITS, USAGE, SIDE EFFECTS – FULL AYURVEDA DETAILS**

Jaggery is extensively used in many Indian cuisines and in various Ayurvedic medicines. It is a good substitute for sugar. Not only that, it comes with a bunch of its own unique health

benefits. Jaggery forms the backbone of Asavas and Arishtas – fermented liquid Ayurvedic medicines.

### **What is jaggery? How to prepare it?**



It is a type of unrefined sugar, prepared from sugarcane or date juice. The juice is concentrated by heating and molasses is not removed while concentrating it. The end product is brownish yellow coloured solid jaggery blocks. It is also available in semisolid form.

Jaggery is called Guda, Gud, Gula, Gulam in Ayurveda.

Ayurveda explains two types of jaggery.

Dhauta – washed / semi-refined

Adhauta – unrefined, unwashed.

### **Qualities of jaggery and health benefits:**

नातिश्लेष्मकरो धौतः सृष्टमूत्रशकृत् गुडः ॥ ४७ ॥

प्रभूतकृमि मज्जासृक् मेदोमांस कफोऽपरः ।

*Dr JV Hebbar - learningayurveda.com*

हृद्यः पुराणः पथ्यश्च, नवः श्लेष्म अग्निसादकृत् ॥ ४८ ॥

(Reference: Ashtanga Hrudayam Sutrasthana 5/47-48)

Guda (jaggery, molasses), washed well (made white and purified)-

Natishleshma kara – does not increase Kapha to a large extent



Srushtamutrashakrut – increases volume of urine and feces  
If it is not prepared properly, it causes intestinal worms,  
increases chances of Kapha disorder in marrow, blood, fat  
tissue and muscles.

Old jaggery is good for the heart, and should be consumed. So,  
jaggery should be at least one year old for its usage.  
Freshly prepared jaggery increases Kapha and causes  
indigestion. 47-48.

इक्षुविकार अयं धौत अधौत पुराण नवभेदेन चतुर्धा।

- चरक संहिता सूत्रस्थान २७/२३९

सक्षारः नातिशीतः स्निग्धः मूत्ररक्तशोधनः वातघ्नः

नातिपित्तजित् मेदः कृमिकरः बल्यो वृष्यश्च ॥

धौत गुणाः- मधुरो वातपित्तघ्नो असृक् प्रसादनश्च ॥

- सुश्रुत संहिता सूत्रस्थान 47/160-161

प्रभूत कृमिमज्जाऽसृक् मेदोमांसकरो गुडः ।

- चरक सूत्रस्थान 27/238

पुराण गुडः -

स्वादुतरः स्निग्धो लघुरग्निदीपनो विण्मूत्र आमयशोधनो

रुच्यो हृद्यः पित्तघ्नो वातघ्नः त्रिदोषघ्नो ज्वरहरः

सन्ताप शान्तिप्रदः श्रमहरः पाण्डु प्रमेहान्तकः पथ्यश्च ॥

- राज निघण्टु १४/१९९

unrefined or unwashed jaggery is

Sakshara – slightly alkaline

Natisheeta – not very coolant

Snigdha – oily, unctuous

Mutrashodhaka – cleanses bladder and urine

Raktashodhaka – cleanses and purifies blood

Vataghna – balances Vata

Na ati pittajit – decreases Pitta slightly

Medakara – increases body fat

Kurmikara – causes intestinal worm infestation

Balya – increases strength

Vrushya – aphrodisiac

**Dhauta guda or washed jaggery is**

Madhura – sweet

Vatapittaghna – balances Vata and Pitta

Asruk prasadana – cleanses and detoxifies blood

It has a more Pitta balancing action compared to Adhauta (unwashed)

**Purana Guda – old jaggery:**

Svadutara – much more sweeter than the fresh

Snigdha – oily, unctuous

Laghu – lighter to digest, than fresh

Agnideepana – promotes digestion strength

Vitshodhaka – cleanses intestines and feces

Mutrashodhaka- cleanses urinary bladder and urine

Amashayashodhaka – cleanses stomach

Ruchya – promotes taste

Hrudya – good for heart, cardiac tonic

Pittaghna – balances Pitta

Vataghna – balances Vata

Tridoshaghna – Generally good for all the three Doshas

Jwarahara – Good for fever (in small quantities only)

Santapa shantiprada – relieves excess body heat

Shramahara- relieves tiredness

Panduhara – useful in anemia

Pramehantaka- useful in urinary tract diseases

**Use of jaggery in Ayurvedic medicines:**

**Jaggery in Asava and Arishta:**

Asava and Arishta are fermented Ayurvedic products. They contain natural self generated alcohol, ranging from 5 – 12 %.

[Dasamoolarishtam](#) and [Ashokarishta](#) - are two good examples of Arishta and

[Kumaryasava](#) is an example for Asava.

In these Asava and Arishta preparations, jaggery is used as a source of sugar. With the help of natural yeast, sugar in the jaggery is converted into alcohol with the help of natural yeast (present in some herbs, used in the medicines). During the process of this conversion, the water soluble and alcohol soluble active principles get dissolved into the liquid medium, and thus the medicine gets prepared in about 1 – 2 months of time.

In these asava and arishta preparations, jaggery was made into a paste with lime powder, applied over a long strip of cloth. This was used to seal the cap of vessels. This was useful

to prevent entry of air inside the arishta vessel, helping in anaerobic fermentation.

### **Syrups:**

Jaggery is used as the sugar base in some syrups. Example:

[Raktansoo syrup](#)

### **Herbal jams – Lehyam:**

Jaggery is used as the sugar base to prepare some herbal jams, like [Kalyanaka Guda](#) and [Shatavari gulam](#)

### **Tablets:**

Jaggery is used as the base for many tablets. Apart from acting as a good binding agent, it also adds immense medicinal value to the tablet. Example: [Pranada Gutika](#) and [Vyoshadi Vatakam](#)

### **Kashayam**

In some herbal water decoctions, the decoction is traditionally advised to be taken along with jaggery. Example: [Pathyaksha Dhatryadi kashayam](#)

### **Guda Varti**

Guda varti is the ancient equivalent to modern rectal suppositories. They are administered through a rectal route to relieve constipation and for other therapeutic effects. For Varti, usually jaggery is used as the base. Jaggery starts melting at a little above room temperature. Rectal temperature is quite sufficient to melt the jaggery. So, while it melts, it releases the other herbs in the Varti into the rectal area, thereby, it acts as a carrier for other herbal powders.

### **Jaggery home remedies**

If you visit any Indian village in the afternoon, especially in summer, soon after you enter, you will be given a small piece of jaggery and cold water to drink. This is to cool you down and to energize you instantly. Try it after coming home in the afternoon.

Various sweet drinks are prepared with jaggery, called as Guda Panaka, used extensively in Ayurveda to restore energy and for aphrodisiac effect.

**Guda sharkara** - The next step in processing of jaggery, where they get coarse granules. This is used in treating injured patients, people with emaciation and for aphrodisiac purposes.

### **Use by Sushruta:**

Sushruta used to use jaggery in "dahakarma" – heating process. Because jaggery can hold heat for a long period of time.

Reference: *Dahakarmani upayukta: | Sutrasthana 12/4*

### **Use in leech therapy -**

In leech therapy, after the leech is applied and vitiated blood is let out, if still some more vitiated blood is remaining in the affected area, then a paste of jaggery, honey and turmeric is applied to the spot. This causes further letting out of impure blood.

### **Precautions and side effects:**

Long term use, in high dose may cause weight gain,  
Not recommended in diabetes.

Jaggery use, continuously for a long period of time may cause intestinal worm infestation.

Jaggery is contraindicated if you have ulcerative colitis.

Taking radish and jaggery along with fish is contraindicated in Ayurveda.

### **Unique use of jaggery in intestinal worms:**

Jaggery – if used for a long time may cause intestinal worms. But in some Ayurvedic medicines, used in treating intestinal worm infestation, like Manibhadra Guda, jaggery is used as an ingredient. This will help in attracting the worms into the intestines and to kill them with the other herbs in the medicine.

## **SESAME AND SESAME OIL BENEFITS – TOTAL AYURVEDA DETAILS**

Sesame is one of the most widely used Ayurvedic medicines. If sesame seeds were not there, I would say, 40 % of Ayurvedic formulas would have been non-existent. Sesame is used in multiple dosage forms – powder, paste, oil, in the form of sesame recipes. The wonder herb is used in multiple ways through different routes of administration. Externally, internally, orally, over the eyes, nasally, rectally etc. It is high time that we explore the sesame benefits.

### **Sesame facts:**

Botanical name: *Sesamum indicum* Linn. Ayurvedic Name: Tila.

**Sesame synonyms:** benne seed, til, sim sim, abongra, Hu ma, Zhi ma, Sesamzaad, Cham kkae, Sesamo, Shiro goma, Semilla de ajonjolí, Sesam, Sésamo, Sezam indyjski. Graines de sesame, Sésame blanc.

**Indian Synonyms of sesame:** Tila, Til, Ellu, Tara, Gumbulu etc.

**Used parts:** **Sesame** Seed, oil and whole plant. The whole plant is used in the preparation of special Ayurvedic medicine called Tila Kshara.

**Sesame oil composition:** Sesame is rich in Vitamin E. Hence acts as a natural antioxidant. It also contains Vitamin K. Sesame contains magnesium, copper, calcium, iron, zinc, and vitamin B6.

### **Sesame benefits:**

**Ayurveda details:** Master Sushruta enlists Ayurvedic properties of Sesame with the following terms. All these terms can be attributed to sesame seed benefits or benefits of sesame oil. -

**Dantya** - Good for teeth. Hence sesame is used in three ways for good teeth.

- Advised for chewing.
- Its paste is kept at the place of toothache.
- sesame oil is used for oil pulling.

In conditions like tingling of the teeth, weak teeth, and disease of the mouth caused by Vata imbalance, water mixed with sesame seed paste is held in the mouth for 3 – 5 minutes. It is called as Gandusha treatment.

**Pathya** - One of the things to be taken regularly. Hence sesame oil is one of the widely used oils for cooking in the Indian household.

**Agni janana** – Improves digestive power.

**Medha janana** – Improves intelligence.

**Vranashodhana** – Cleanses wounds.

- Sesame made into the form of paste is traditionally applied over wounds for quick wound healing.
- Sesame oil is used for oil pulling to heal mouth ulcers.
- Sesame oil is processed with many herbs having wound healing properties to prepare wound healing oils.

**Twachya, Balya, Keshya** – Improves the quality of skin and hair. Improves overall strength. If you ever wish to do a massage with some oil, please consider sesame oil. Sesame oil is used as the base for most of the herbal oils.

Sesame calms Vata and increases Kapha and Pitta.

Sesame oil is an excellent laxative.

Sesame oil is an excellent skin moisturizer and skin softener.

Sesame oil is a safe oil for the massage of babies and children.

It helps to strengthen the bones, muscles and joints.

Sesame oil is used for massage, Shirodhara, etc procedures which help to calm the mind and induce deep relaxation and helps to have natural sleep and relieves **headache**.

**various uses of sesame –**

- Sesame oil is used in Ayurveda for food preparation, massage and oil pulling.
- Sesame oil is used as a base to prepare many medicated oils which are used in **panchakarma** procedures like Basti.
- Sesame paste is used for internal administration and also for application over wounds.
- Oil prepared with Sesame oil base is used for nasal installation, as ear drops etc.
- Sesame seeds are used in various food recipes.

**Ayurvedic medicines with Sesame oil as ingredient:**

90 % of the herbal oils of Ayurveda are prepared with a Sesame oil base.

Sesame oil is also used as ingredient in many herbal jams like **Kalyanagulam**

**Disclaimer:** None of these statements are approved or validated by the US Food and Drug Administration. They are

yet to wake up to sesame oil benefits. You do not need a lamp to see the Sun.

***A simple tip:*** *If you use sesame oil for massage, better to follow it up with a hot water bath. It helps to calm Vata, and also to get rid of oil from skin. The gap between the massage and bath can be half an hour to many hours. Longer the gap, the better the effect.*

## CHAPTER 6: QUALITY OF FOODS – ANNASWAROOPA VIJNANIYA ADHYAYA

### Ashtanga Hridayam

Sutrasthanam – Chapter – 6

### अन्नस्वरूपविज्ञानीयमध्यायं

annasvarūpavijñānīyamadhyāyaṃ

The sixth chapter of Astanga Hridaya is called Annaswaroopa Vijnaneeya Adhyaya. It deals with details of different food materials. The chapter covers corn, grains, legumes, pulses, prepared foods, non veg foods, leafy vegetables, fruits, salts and medicinal herbs.

### Pledge by the author(s):

अथातोऽन्नस्वरूपविज्ञानीयमध्यायं व्याख्यास्यामः ।

इति ह स्महुरात्रेयादयो महर्षयः ।

athāto'nnasvarūpavijñānīyamadhyāyaṃ vyākhyāsyāma: |

iti ha smāhurātreyādayo maharṣaya: |

Maharshi Atreya and other sages pledge that henceforth they would be explaining the chapter named 'Annasvarupavijnaniyam'.

### Shuka Dhanya Varga – Group of cereals:

### Shali dhanyas - Types of rice:



रक्तो महान्सकलमस्तूर्णकः शकुनाहतः ।

शारामुखो दीर्घशूको रोध्रशूकः सुगन्धिकः ॥ १ ॥

पुण्ड्रः पाण्डुः पुण्डरीकः प्रमोदो गौरसारिवौ ।

काञ्चनो महिषः शूको दूषकः कुसुमाण्डकः ॥ २ ॥

लाङ्गला लोहवालाख्याः कर्दमाः शीतभीरुकाः ।

पतङ्गस्तपनीयाश्च ये चान्ये शालयः शुभाः ॥ ३ ॥

rakto mahānsakalamastūrṇakaḥ śakunāhṛtaḥ |

śārāmukho dīrghaśūko rodhraśūkaḥ sugandhikaḥ || 1 ||

puṇḍraḥ pāṇḍuḥ puṇḍarīkaḥ pramodo gaurasārivau |

kāñcano mahiṣaḥ śūko dūṣakaḥ kusumāṇḍakaḥ || 2 ||

lāṅgalā lohavālākhyāḥ kardamāḥ śītabhīrukāḥ |

pataṅgastapanīyāśca ye cānye śālayaḥ śubhāḥ || 3 ||

Rakta (red), Mahan (big sized rice), Kalama, Turnaka, Shakunahruta, Saaramukha, Deerghashuka (having long sharp spike at the ends), Rodhrashuka, Sugandhika (having good smell), Pundra, Pandu, Pundarika, Pramoda, Gaura (white rice), Sariva, Kanchana (golden colored rice), Mahisha, Shuka, Dushaka, Kusumandaka, Langala, Lohavala, Kardama, Sheetabheeruka, Patanga, Stapaneeya (bright red colored rice) – these varieties of rice are good for consumption.

### **Qualities, health benefits of rice:**

स्वादुपाकरसाः स्निग्धा वृष्या बद्धाल्पवर्चसः ।

कषायानुरसाः पथ्या लघवो मूत्रला हिमाः ॥ ४ ॥

svādupākarasāḥ snigdhaḥ vṛṣyā baddhālpavarcasaḥ |

kaṣāyānurasāḥ pathyā laghavo mūtralā himāḥ || 4 ||

Swadu rasa – sweet taste,

Swadu paka – sweet taste conversion after digestion,

Snigdha – unctuous,

Vrushya – is a natural aphrodisiac,

Baddhalpavarchasah – causes mild constipation, decreases the volume of feces,

Kashaya anurasa – mild astringent taste,

Pathya – suitable for daily consumption,

Laghu – light to digest,

Mutrala – diuretic, increases urine volume,

Hima – coolant.

### **Rakta shali – Red variety of rice:**

शूकजेषु वरस्तत्र रक्तस्तृष्णात्रिदोषहा ।

śūkajeṣu varastatra raktastr̥ṣṇātridoṣahā |

Red variety of rice (Raktashali) is the best among the cereals. It relieves thirst (trishna) and balances all the three Doshas (tridoshaha).

## **Mahan and Kalama Varieties of rice:**

महांस्तं चानु कलमस्तं चाप्यनु ततः परे ॥ ५ ॥

mahāṁstaṁ cānu kalamastaṁ cāpyanu tataḥ pare || 5 ||

Mahan and Kalama are successively inferior in qualities when compared to Rakthashali (red variety of rice).

The other varieties are inferior to kalama with respect to its qualities.

## **Yavaka, Hayana, Pamshu, Vashpa, Naishadha varieties of rice:**

यवका हायनाः पांसुबाष्पनैषधकादयः ।

स्वादूष्णा गुरवः स्निग्धाः पाकेऽम्लाः श्लेष्मपित्तलाः ॥ ६ ॥

सृष्टमूत्रपुरीषाश्च पूर्व पूर्व च निन्दिताः ।

yavakā hāyanāḥ pāṁsubāṣpanaiṣadhakādayaḥ |

svādūṣṇā guravaḥ snigdḥāḥ pāke'mlāḥ śleṣmapittalāḥ || 6 ||

sṛṣṭamūtrapuriṣāśca pūrvam pūrvam ca ninditāḥ |

Yavaka, Hayana, Pamshu, Vashpa, Naishadha varieties of rice are

Svadu – sweet,

Ushna – hot in potency,

Guru – hard to digest,

Snigdha - unctuous, oily,

Amlapaka – undergoes sour taste conversion after digestion,

Shleshmapittala – increases Kapha and Pitta,

Srushtamutrapureesha – increases bulk and volume of urine and feces.

Their qualities increase in their successive order i.e. yavaka is inferior and naisadhaka is superior in terms of quality.

### **Vrihi dhanya:**

#### **Shashtika Shali – Paddy which matures in 60 days:**

स्निग्धो ग्राही लघुः स्वादुस्त्रिदोषघ्नः स्थिरो हिमः ॥ ७ ॥

षष्टिको व्रीहिषु श्रेष्ठो गौरश्चासितगौरतः ।

snigdho grāhī laghuḥ svādustridoṣaghnaḥ sthiro himaḥ || 7 ||

ṣaṣṭiko vrīhiṣu śreṣṭho gauraścāsitagaurataḥ |

Shashtika shali – the paddy which matures in 60 days is best (sreshta) among all paddies. It is

Snigdha - unctuous, oily,

Grahi – absorbent,

Laghu - light to digest,

Svadu – sweet,

Tridoshaghna – balancing all the three Doshas,

Sthira – brings about stability,

Hima – coolant.

It is of two types – Gaura (white) and Asita-gaura (blackish white).

### Other varieties of rice:

ततः क्रमान् महात्रीहिकृष्णत्रीहिजतूमुखाः ॥ ८ ॥

कुक्कुटाण्डकलावाक्षपारावतकसूकराः ।

वरकोद्दालकोज्ज्वालचीनशारददुर्दुराः ॥ ९ ॥

गन्धनाः कुरुविन्दाश्च गुणैरल्पान्तराः स्मृताः ।

tataḥ kramān mahāvrihikṛṣṇavrihijatūmukhāḥ || 8 ||

kukkuṭāṇḍakalāvākṣapārāvatakasūkarāḥ |

varakoddālakojjvālacīnaśāradadardurāḥ || 9 ||

gandhanāḥ kuruvindāśca guṇairalpāntarāḥ smṛtāḥ |

Next inferior to shashtika is mahavrihi, next to that is krishnavrihi and the others such as jatu mukha, kukkutandaka, lavaka, paravataka, sukara, varaka, uddalaka, ujvala, cina, sarada, dardura, gandhana and kuruvinda.

स्वादुरम्लविपाकोऽन्यो व्रीहिः पित्तकरो गुरुः ॥ १० ॥

बहुमूत्रपुरीषोष्मा त्रिदोषस्त्वेव पाटलः ।

svāduramlavipāko'nyo vrihiḥ pittakaro guruḥ || 10 ||

bahumūtrapuriṣoṣmā tridoṣastveva pāṭalaḥ |

The other varieties of rice are -

Svadu - sweet in taste,

Amla - sour at the end of digestion,

Pittakara - increases Pitta and

Guru - hard to digest.

Bahu mutra purisha ushma - It increases volume of urine, feces, increases body heat and causes imbalance of Tridosha.

### **Trina dhanyas – Millets - group of grains obtained from grass like plants:**

कङ्गुकोद्रवनीवारश्यामाकादि हिमं लघु ॥ ११ ॥

तृणधान्यं पवनकृल्लेखनं कफपित्तहृत् ।

kaṅgukodravanīvāraśyāmākādi himaṃ laghu || 11 ||

trṇadhānyaṃ pavanakṛllekhanam kaphapittahṛt |

Kangu, Kodrava, Neevara, Shyamaka are different varieties of Trina dhanya. These are

Hima - cold in potency,

Laghu - easily digestible,

Pavanakrit - increases Vata,

Ulekhanam - Lekhana (scraping) and

Kapha pittahrit - pacifies Kapha and Pitta.

## Priyangu and Koradusha:

भग्नसन्धानकृत्तत्र प्रियङ्गुर्बृहणी गुरुः ॥ १२ ॥

कोरदूषः परं ग्राही स्पर्शो शीतो विषापहः ।

bhagnasandhānakṛttatra priyaṅgurbr̥ṇhaṇī guruḥ || 12 ||

koradūṣaḥ paraṃ grāhī sparśo śīto viṣāpahaḥ |

Priyangu helps in fracture healing (bhagna sandhanakrit), is nutritive, nourishing (bruhmana) and hard to digest (guru).

Koradusha is grahi (absorbent), sparsho sheeta (cool to touch) and vishapaha (anti-poisonous).

## Yava - Barley:

रूक्षः शीतो गुरुः स्वादुः सरो विड्वातकृद्यवः ॥ १३ ॥

वृष्यः स्थैर्यकरो मूत्रमेदःपित्तकफाञ्जयेत् ।

पीनसश्वासकासोरुस्तम्भकण्ठत्वगामयान् ॥ १४ ॥

न्यूनो यावदन्ययवो रूक्षोष्णो वंशजो यवः ।

rūkṣaḥ śīto guruḥ svāduḥ saro vidvātakṛdyavaḥ || 13 ||

vṛṣyaḥ sthairyakaro mūtramedaḥpittakaphāñjayet |

pīnasaśvāsakāsorustambhakaṇṭhatvagāmayān || 14 ||

nyūno yāvadanyayavo rūkṣoṣṇo vaṃśajo yavaḥ |

Yava (Barley) is

Rooksha - dry,

Sheeta – cold,

Guru - Heavy to digest,

Svadu – Madhura (sweet),

Sara – promotes bowel movements, laxative,

Vit-vata krut – it increases the bulk of feces and causes flatus,

Vrushya – natural aphrodisiac,

Stairyakrut – increases body stability,

Useful in

Mutra – urinary disorders,

Meda – disorders of fat metabolism,

Pitta and Kapha imbalance disorders,

Peenasa – running nose, rhinitis,

Shwasa – Asthma, COPD, wheezing, breathing difficulty,

Kasa – cough, cold,

Urusthamba – thigh stiffness,

Kantaroga – diseases of throat,

Twakroga – skin diseases.

Anuyava (a small sized barley variety) is inferior in qualities to that of Yava.

Venuyava (seeds of bamboo) is ruksha (non- unctuous) and ushna (hot in potency).



## Godhuma – Wheat:

वृष्यः शीतो गुरुः स्निग्धो जीवनो वातपित्तहा ॥ १५ ॥

सन्धानकारी मधुरो गोधूमः स्थैर्यकृत्सरः ।

पथ्या नन्दीमुखी शीता कषायमधुरा लघुः ॥ १६ ॥

vr̥ṣyaḥ śīto guruḥ snigdho jīvano vātapittahā || 15 ||

sandhānakārī madhuro godhūmaḥ sthairyakṛtsaraḥ |

pathyā nandīmukhī śītā kaṣāyamadhurā laghuḥ || 16 ||

Wheat is

Vrushya – natural aphrodisiac,

Sheeta – cold,

Guru - Heavy to digest,

Snigdha – unctuous, oily,

Jivaneeya – enlivening,

Vatapittaha – pacifies Vata and Pitta,

Sandhanakari – heals fractures and wounds,

Madhura – sweet,

Sthairyakrut – increases body stability,

Sara – promotes bowel movements,

Pathya – can be consumed on a daily basis.

**Nandimukhi** variety of wheat is good for health. It is

Sheeta – cold,

Kashaya madhura– astringent and sweet in taste,

Laghu - light to digest.

### **Joorna – Sorghum:**

निःसारा वातला रूक्षा जूर्णाध्मानकरा सरा ॥ १६+१ ॥

niḥsārā vātalā rūkṣā jūrṇādhmānakarā sarā || 16+1 ||

Joorna is

Nisara – lacks nutrition,

Vatala – aggravates vata,

Ruksha – causes dryness,

Adhmanakara – causes abdominal distension and

Sara – is laxative.

### **Shimbidhanya varga - Group of legumes and pulses:**

मुद्गाढकीमसूरादि शिम्बीधान्यं विबन्धकृत् ।

कषायं स्वादु सङ्ग्राहि कटुपाकं हिमं लघु ॥ १७ ॥

मेदःश्लेष्मास्रपित्तेषु हितं लेपोपसेकयोः ।

mudgāḍhakīmasūrādi śimbīdhānyaṃ vibandhakṛt |

kaṣāyaṃ svādu saṅgrāhi kaṭupākaṃ himaṃ laghu || 17 ||

medaḥśleşmāsrapiṭteṣu hitaṃ lepopasekayoḥ |

Mudga (green gram), Adhaki (pigeon pea/red gram), Masura (lentil) and other varieties belong to the group called Shimbidhanya (those having pods / legumes).

They possess the following properties -

Vibandhakrut –causes constipation,

Kashaya, Swadu – astringent and sweet in taste,

Grahi – absorbent,

Katu vipaka – pungent taste conversion after digestion,

Hima - Sheeta – cold in potency,

Laghu – easily digestible,

Mitigate meda (fat), sleshma (kapha), asra (blood) and pitta,

Suited for use as lepa (external application) and seka (bathing the body parts) etc.

### **Mudga, Kalaya:**

वरोऽत्र मुद्गोऽल्पचलः कलायस्त्वतिवातलः ॥ १८ ॥

varo'tra mudgo'lpacalaḥ kalāyastvativātalahaḥ || 18 ||

Varo atra mudga - Among them, mudga (green gram) is best,

Alpa chalaha - it causes mild increase of chala (vata).

Kalaya (garden pea / round pea) is ativatala – increases Vata excessively.

## **Chanaka – Chickpea:**

असृक्पित्तहरो रूक्षो वातलक्षणकः स्मृतः ॥ १८१+१ ॥

asṛkpittaharo rūkṣo vātalaścaṇakaḥ smṛtaḥ || 181+1 ||

Chanaka is

Asrikpittahara – relieves bleeding disorders,

Ruksha – causes dryness and

Vatala – aggravates Vata.

## **Raja masha - Cow pea:**

राजमाषोऽनिलकरो रूक्षो बहुशकृद्गुरुः ।

rājamāṣo'nilakaro rūkṣo bahuśakṛdguruḥ |

Rajamasha (cow pea) is

Anilakara - increases Vata,

Ruksha - causes dryness,

Bahu shakrit - produces more feces and is

Guru - hard to digest.

## **Kulatha - Horse gram:**

उष्णाः कुलत्थाः पाकेऽम्लाः शुक्राश्मथ्वासपीनसान् ॥ १९ ॥

कासार्षःकफवातांश्च घ्नन्ति पित्तास्रदाः परम् ।

uṣṇāḥ kulatthāḥ pāke'mlāḥ śukrāśmaśvāsapīnasān || 19 ||  
kāsarśaḥkaphavātāṃśca ghnanti pittāsrādāḥ param |

Kulatha (horse gram) is

Ushna – hot in potency,

Amlapaka – sour at the end of digestion,

Shukra - cleanses semen.

It cures

Ashma - urinary stones,

Shwasa – Asthma, COPD, wheezing, breathing difficulty,

Peenasa – running nose, rhinitis,

Kasa – cough,

Arshas – hemorrhoids,

Kapha and Vata diseases.

It increases pittasra (bleeding disorders).

### **Nishpava – Indian butter bean:**

निष्पावो वातपित्तास्रस्तन्यमूत्रकरो गुरुः ॥ २० ॥

सरो विदाही दृक्शुक्रकफशोफविषापहः ।

niṣpāvo vātapittāsrastanyamūtrakaro guruḥ || 20 ||

saro vidāhī dṛkśukrakaphaśophaviṣāpahaḥ |

**Nishpava** aggravates Vata, Pitta, bleeding disorders,

It increases stanya (breast milk production) and is mutrakara (promotes urine formation).

It is

Guru - Heavy to digest,

Sara – promotes bowel movements,

Vidahi – increases burning sensation,

It is not good for drik (eyes) and shukra (semen) quality.

It decreases Kapha, shopha (inflammation) and is vishapaha (useful in poisoning).

### **Masha – Black gram benefits:**

माषः स्निग्धो बलश्लेष्ममलपित्तकरः सरः ॥ २१ ॥

गुरुष्णोऽनिलहा स्वादुः शुक्रवृद्धिविरेककृत् ।

māṣaḥ snigdho balaśleṣmamalapittakaraḥ saraḥ || 21 ||

gurūṣṇo'nilahā svāduḥ śukravṛddhivirekakṛt |

Black gram is

Snigdha – unctuous,

Balya – increases strength,

Sleshma pittakara - increases Kapha and Pitta,

Sara – laxative,

Guru – not easily digestible,

Ushna – hot in potency,

Anilaha - Vatahara – mitigates Vata,

Svadu - Madhura – sweet in taste,

Shukra vrudhikara, virekakrut – increases semen and promotes ejaculation strength.

फलानि माषवद्विद्यात् काकाण्डोलात्मगुप्तयोः ॥ २२ ॥

phalāni māṣavadvidyāt kākāṇḍolātmaguptayoḥ || 22 ||

Fruits of Kakandola and Atmagupta (Mucuna pruriens) are similar to Masha (black gram) in qualities.

### **Tila - Sesame seeds:**

उष्णस्त्वच्यो हिमः स्पर्श केशयो बल्यस्तिलो गुरुः ।

अल्पमूत्रः कटुः पाके मेधाग्निकफपित्तकृत् ॥ २३ ॥

uṣṇastvacyo himaḥ sparśe keśyo balyastilo guruḥ |

alpamūtraḥ kaṭuḥ pāke medhāgnikaphapittakṛt || 23 ||

Tila (sesamum) is

Ushna – hot in potency,

Tvachya – good for the skin,

Sheetasparsha – cold to touch,

Keshya – good for hairs,

Balya – strengthening,

Guru – hard to digest,

Alpamutra – decreases urine output,

Katu paka – pungent at the end of digestion,

Medhakrut – increases intelligence,

Agnikrut – increases digestive function,

Kapha pittakrit - increases kapha and pitta.

### **Uma - Linseed:**

स्निग्धोमा स्वादुतिकोष्णा कफपित्तकरी गुरुः ।

दृक्शुक्रहृत्कटुः पाके तद्वद्वीजं कुसुम्भजम् ॥ २४ ॥

snigdhomā svādutiktoṣṇā kaphapittakarī guruḥ |

dr̥ks̥ukrahṛtkatuḥ pāke tadvadbījaṃ kusumbhajam || 24 ||

The seed of Uma (**linseed**) is

Snigdha - unctuous,

Swadu tikta – sweet and bitter in taste,

Ushna – hot in potency,



Kapha pittakari - increases kapha and pitta,  
Guru - hard to digest,  
Drik shukrahit - not good for vision and semen,  
Katu paka - pungent taste conversion at the end of digestion.  
The seeds of Kusumbha also have similar properties.

माषोऽत्र सर्वेष्ववरो यवकः शूकजेषु च ।

māṣo'tra sarveṣvavaro yavakaḥ śūkajeṣu ca |

Masa (black gram) in the group of simbija (legumes) and yavaka (small barley) in the group of sukaja (cereals) are inferior.



### **Nava Dhanya – Fresh grains:**

नवं धान्यमभिष्यन्दि लघु संवत्सरोषितम् ॥ २५ ॥

शीघ्रजन्म तथा सूप्यं निस्तुषं युक्तिभर्जितम् ।

navam dhānyamabhiṣyandi laghu samvatsaroṣitam || 25 ||

śīghrajanma tathā sūpyam nistuṣam yuktibharjitam |

**Fresh grains** (just harvested) are

Abhiyandi - causes excess exudation from tissue pores and block them,

Samvatsaroshitam - those old by one year are laghu (easily digestible).

Those which grow quickly (Shigra janma), those which are removed from their husk (nistusha), those that are properly fried (bharjita) are also easy to digest (laghu).

## **Kritanna varga- Group of cooked cereals:**

मण्डपेयाविलेपीनामोदनस्य च लाघवम् ॥ २६ ॥

maṇḍapeyāvilepīnāmodanasya ca lāghavam || 26 ||

[Manda, peya, vilepi and odana are preparations of rice or other grains cooked in water.

Manda - The thin fluid resembling water, drained out immediately after boiling is known as manda;

Peya – slightly thicker to manda but still only liquid is peya;

Vilepi – the next stage with more of solid grains and less of fluid is called vilepi and

Odana – the last stage which is solid without fluid portion is known as odana.]

Manda, peya, vilepi and odana are more easily digestible in their preceding order of enumeration.

Manda – is easiest to digest.

Odana – is comparatively harder to digest.

यवगोधूममाषाश्च तिलाश्चाभिनवा हिताः ।

पुराणा विरसाः सूक्ष्मा न तथार्थकरा मताः ॥ २६१+१ ॥

yavagodhūmamāṣāśca tilāścābhinavā hitāḥ |

purāṇā virasāḥ sūkṣmā na tathārthakarā matāḥ || 261+1 ||

Barley, wheat, black gram and sesame seeds are best used when fresh (within one year time period). When they are old, they become Virasa – lose taste and lack nutritional value.

### **Manda – Rice boiled water:**

यथापूर्वं शिवस्तत्र मण्डो वातानुलोमनः ।

तृङ्गलानिदोषशोषघ्नः पाचनो धातुसाम्यकृत् ॥ २७ ॥

स्रोतोमार्दवकृत्स्वेदी सन्धुक्षयति चानलम् ।

yathāpūrvam śivastatra maṇḍo vātānulomanah |

trṅglānidoṣaśoṣaghnaḥ pācano dhātusāmyakṛt || 27 ||

srotomārdavakṛtsvedī sandhukṣayati cānalam |

**Amongst these, Manda** is the best.

It has the following properties -

Vatanulomana - causes easy movement of feces and flatus,

Relieves trit (thirst) and glani (exhaustion),

Shesha doshagna - It nullifies residual doshas,

Pachana – helps in digestion,

Dhatu samyakrit - restores the normalcy of the tissues,

Sroto mardavakrit - causes softness of the channels,

Svedi – causes perspiration and

Sandukshayati ca analam - kindles the digestive fire.

## **Peya – Rice gruel:**

क्षुतृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा ॥ २८ ॥

मलानुलोमनी पथ्या पेया दीपनपाचनी ।

kṣuttrṣṇāglānidaurbalyakukṣīrogajvarāpahā || 28 ||

malānulomanī pathyā peyā dīpanapācanī |

**Peya** (more liquid, less solid) relieves

Kshut - hunger,

Trishna - thirst,

Ghani - exhaustion,

Dourbalya - debility,

Kukshi roga - diseases of the abdomen and

Jwara – fevers.

It brings about

Mala anulomana - easy elimination of feces,

Pathya – is wholesome,

Deepana - kindles appetite and

Pachana - helps in digestion.

## **Vilepi – Thick rice gruel:**

विलेपी ग्राहिणी हृद्या तृष्णाघ्नी दीपनी हिता ॥ २९ ॥

व्रणाक्षिरोगसंशुद्धदुर्बलस्नेहपायिनाम् ।

vilepī grāhiṇī hr̥dyā tr̥ṣṇāghnī dīpanī hitā || 29 ||  
vraṇākṣirogasam̐suddhadurbalāsnehapāyinām |

**Vilepi** (less liquid more solid) is

Grahi - withholds discharge of fluids from the body, constipative,

Hridaya - good for the heart,

Trishnagni - relieves thirst,

Deepani - kindles appetite,

Hita - ideal for all, especially for those suffering from

Vrana - ulcers,

Akshi roga - eye diseases,

Samshudha - those who have been administered Panchakarma  
purification therapies,

Durbala - who are weak and

Sneha payinam - who have been given fats for drinking as part of  
Snehana therapy (before Panchakarma).

**Odana – cooked rice:**

सुधौतः प्रसृतः स्विन्नोऽत्यक्तोष्मा चौदनो लघुः ॥ ३० ॥

यश्चाग्नेयौषधक्वाथसाधितो भृष्टतण्डुलः ।

विपरीतो गुरुः क्षीरमांसाद्यैर्यश्च साधितः ॥ ३१ ॥

sudhautaḥ prasrutaḥ svinno'tyaktoṣmā caudano laghuḥ || 30 ||

yaścāgneyauṣadhakvāthasādhito bhr̥ṣṭataṇḍulaḥ |

viparīto guruḥ kṣīramāṃsādyairyaśca sādhitāḥ || 31 ||

**Odana (cooked rice)** prepared with grains which have been washed well (sudhauta), in which the entire water has evaporated and which is devoid of hot fumes is easy to digest (laghu);

Likewise that prepared in a decoction of agneya oushada (medicinal substances of hot potency) or that prepared with brishta tandula (fried grains) are also easily digestible (laghu);

Preparations opposite to these and those that are prepared by addition of Kshira (milk), mamsa (meat) etc., are hard to digest (guru).

इति द्रव्यक्रियायोगमानाद्यैः सर्वमादिशेत् ।

iti dravyakriyāyogamānādyaiḥ sarvamādiśet |

In this manner, the effect of grains, kinds of processing, admixtures, quantity and other aspects should be determined.

### **Mamsa rasa - Meat soup:**

बृहणः प्रीणनो वृष्यश्चक्षुष्यो व्रणहा रसः ॥ ३२ ॥

br̥ṃhaṇaḥ prīṇano vṛṣyaścakṣuṣyo vṛaṇahā rasah || 32 ||

### **Mamsa rasa (meat soup) is**

Brihmana – nourishing,

Preenana – gives satisfaction,

Vrushya – aphrodisiac,

Chakshushya – good for the eye (vision) and

Vranaha – heals ulcers and wounds.

## **Mudgasupa - Soup of green gram:**

मौद्गस्तु पथ्यः संशुद्धव्रणकण्ठाक्षिरोगिणाम् ।

maudgastu pathyaḥ saṁśuddhavraṇakaṇṭhākṣirogiṇām |

## **Mudgasupa (soup of green gram) is**

Pathya - good for health,

It is indicated in

Samshudha - for those who have undergone Panchakarma purification therapies,

Vrana - ulcers,

Kanta roga - diseases of the throat and

Akshi roga – diseases of the eyes.

## **Kulattha Supa - Horse gram soup:**

वातानुलोमी कौलत्थो गुल्मतूनिप्रतूनिजित् ॥ ३३ ॥

vātānulomī kaulattho gulmatūnipratūnijit || 33 ||

## **Kulattha Supa (horse gram soup) is**

Vatanulomi – initiates normal downward movement of Vata.

Useful in

Gulma - abdominal tumors and

Tuni, pratuni – types of pain of the groin region.

### **Eatables prepared from Tila (sesamum):**

तिलपिण्याकविकृतिः शुष्कशाकं विरूढकम् ।

शाण्डाकीवटकं दृङ्घ्नं दोषलं ग्लपनं गुरु ॥ ३४ ॥

tilapiṇyākavikṛtiḥ śuṣkaśākam virūḍhakam |

śāṇḍākīvaṭakaṁ dr̥ṅghnam doṣalam glapanam guru || 34 ||

**Eatables prepared from Tila (sesamum)**, Pinyaka (residue of sesame seed after the oil is extracted), Shushka shaka (dried leafy vegetables), Viruda dhanya (germinated grains), shandaki vataka (balls of fried rice dried in sun and then fried in oil) are

Drignam – damage the eyes / vision,

Doshala - increase the doshas,

Glapanam - cause debility and

Guru - are hard to digest.

### **Rasala:**

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा ।

rasālā bṛ̥ṅhaṇī vṛ̥ṣyā snigdhā balyā rucipradā |

Rasala (curds churned and added with pepper powder and sugar) is



Bruhmani – increases body weight,

Vrishya - aphrodisiac,

Snigdha - unctuous,

Balya - improves strength and

Ruchiprada - improves taste.

### **Panaka - Vegetable / fruit juice:**

श्रमक्षुत्तृक्लमहरं पानकं प्रीणनं गुरु ॥ ३५ ॥

विष्टम्भि मूत्रलं हृद्यं यथाद्रव्यगुणं च तत् ।

śramakṣutṛṭklamaharam pānakam prīṇanam guru || 35 ||

viṣṭambhi mūtralam hr̥dyam yathādravyaguṇam ca tat |

Panaka is

Shrama hara - relieves exhaustion,

Kshut hara – relieves hunger,

Trit hara – relieves thirst,

Klama hara - relieves fatigue,

Prinanam - gives satisfaction,

Guru - hard to digest,

Vishtambi – constipative,

Mutrala - is diuretic and

Hridya - good for the heart.

Its properties depend on the material from which it is prepared.

प्रभूताभ्यन्तरमलो माषसूपः परं स्मृतः ॥

विद्याद्यूषे रसे सूपे शाके चैवोत्तरोत्तरम्॥

गौरवं तनुसान्द्राम्लस्वादुष्वेषु पृथक् तथा ।

prabhūtābhyantaramalo māṣasūpaḥ paraṃ smṛtaḥ ॥

vidyādyūṣe rase sūpe śāke caivottarottaram॥

gauravaṃ tanusāndrāmlasvāduṣveṣu pṛthak tathā |

Masha (black gram) excessively increases Abhyantara mala (feces).

Yusha, rasa, supa and shaka are successively guru (heavy for digestion), i.e. yusha is the lightest and shaka is the heaviest for digestion.

Similarly, each of these preparations when tanu (thin), sandra (thick), amla (sour) and swadu (sweet) are successively more and more guru (heavy for digestion).

### **Laja - Fried paddy:**

लाजास्तृच्छर्द्यतीसारमेहमेदःकफच्छिदः ॥ ३६ ॥

कासपित्तोपशमना दीपना लघवो हिमाः ।

lājāstr̥chardiyatīsāramehamedaḥkaphacchidaḥ ॥ 36 ॥

kāsapittopāśamanā dīpanā laghavo himāḥ |

Laja is prepared by frying paddy. It relieves

Trit - thirst,  
Chardi - vomiting,  
Atisara - diarrhea,  
Meha - diabetes, urinary disorders,  
Meda - obesity,  
Kapha upashamana - mitigates Kapha,  
Kasa upashamana – relieves cough,  
Pitta upashamana – relieves Pitta,  
Deepana - increases appetite,  
Laghu - easy to digest and  
Hima - cold in potency.

### **Prithuka - Parboiled and flaked paddy:**

पृथुका गुरवो बल्याः कफविष्टम्भकारिणः ॥ ३७ ॥

pr̥thukā guravo balyāḥ kaphaviṣṭambhakāriṇaḥ || 37 ||

Prithuka (prepared by boiling paddy for a short while and pounding it with pestle and mortar) is

Guru - hard to digest,  
Balya – strengthening,  
Kaphakara - increases Kapha,  
Vishtamba - causes constipation.

## **Dhana - Fried barley and other grains:**

धाना विष्टम्भिनी रूक्षा तर्पणी लेखनी गुरुः ।

dhānā viṣṭambhinī rūkṣā tarpaṇī lekhanī guruh |

Dhana (made by frying barley which is soaked in water and saktu (flour) either raw or fried) is

Vishtambhi – constipative,

Ruksha - dry,

Tarpani - satisfying,

Lekhani - scarifying and

Guru - hard to digest.

## **Saktu - Corn flour:**

सक्तवो लघवः क्षुत्तृश्रमनेत्रामयव्रणान् ॥ ३८ ॥

घ्नन्ति सन्तर्पणाः पानात्सद्य एव बलप्रदाः ।

नोदकान्तरितान्नाद्विर्न निशायां न केवलान् ॥ ३९ ॥

न भुक्त्वा न द्विजैश्चित्त्वा सक्तूनद्यान्न वा बहून् ।

saktavo laghavaḥ kṣuttrīśramanetrāmayavraṇān || 38 ||

ghnanti santarpaṇāḥ pānātsadya eva balapradāḥ |

nodakāntarītānnādvirna niśāyāṃ na kevalān || 39 ||

na bhuktvā na dvijaiśchittvā saktūnadyāna vā bahūn |

Saktu (corn flour) is

Laghu - easy to digest,

Relieves kshut (hunger), trit (thirst), shrama (fatigue), netramaya (eye diseases) and vrana (wounds),

Santarpana - is nutritious,

Sadya eva balaprada - provides instant strength.

Na udaka antarita - corn flour should not be eaten without drinking water in between,

Na dvi - should not be consumed twice in a day,

Na nisha - should not be consumed at night,

Na kevala - should not be taken solely, without other kinds of foods.

Na bhuktva - should not be consumed after meals,

Na dvijaischitva - it should not be chewed and

Na bahun - it should not be consumed in excess quantities.

### **Pinyaka – Oil cakes:**

पिण्याको ग्लपनो रूक्षो विष्टम्भी दृष्टिदूषणः ॥ ४० ॥

piṇyāko glapano rūkṣo viṣṭambhī dr̥ṣṭidūṣaṇaḥ || 40 ||

**Pinyaka** (residue of sesamum, groundnut and other oil seeds, after extracting the oil from it) produces

Glapanā - fatigue,

Ruksha - dryness,

Vishtambhi - constipation and

Drik dushana - vitiates vision.

रौक्ष्याद्विष्टम्भते कोष्ठे विष्टम्भित्वाद्विदह्यते ।

विदाहात् कुरुते ग्लानिं पिण्याको निशि सेवितः ॥ ४०+१ ॥

rauṣṣyādvīṣṭambhate koṣṭhe viṣṭambhitvādvīdahyate |

vidāhāt kurute glāniṃ piṇyāko niśi sevitaḥ || 40+1 ||

Pinyaka (oil cakes) when consumed at night produces roukshya (dryness) which leads to vishtambha (constipation). Vishtambha further leads to vidaha (burning sensation) which leads to glani (fatigue).

### **Vesavara – Meat cooked with spices:**

वेशवारो गुरुः स्निग्धो बलोपचयवर्धनः ।

मुद्गादिजास्तु गुरवो यथाद्रव्यगुणानुगाः ॥ ४१ ॥

veśavāro guruḥ snigdho balopacayavardhanaḥ |

mudgādijāstu guravo yathādravyaguṇānugāḥ || 41 ||

**Vesavara** (meat, cut into minute bits, added with spices like pepper, ginger etc, and roasted or fried) is

Guru - hard to digest,

Snigdha - is unctuous,

Bala upachaya vardhana - increases strength and builds the body.

Vesavara prepared from mudga (green gram) and others is guru (hard to digest) and possess properties similar to the material from which it is prepared.

कुकूलकर्परभाष्ट्रकन्दङ्गारविपाचितान् ।

एकयोनील्लघून्विद्यादूपानुत्तरोत्तरम् ॥ ४२ ॥

kukūlakarparabhrāṣṭrakandvaṅgāravipācitān |

ekayonīllaghūnvidyādapūpānuttarottaram || 42 ||

Eatables cooked by kukula (steaming), karpara (baked on hot mud or iron pan), brashtra (in a vessel kept over a stove), kanda (inside a hearth) and angara (baked by placing on burning coal directly) are easy to digest in the successive order of their enumeration.

This means, eatables prepared directly over coal are easier to digest than eatables cooked by steaming.

## **Mamsa varga – Group of meats**

### **Mriga varga (deer etc.):**

हरिणैणकुरङ्गर्क्षगोकर्णमृगमातृकाः ।

शशशम्बरचारुष्कशरभाद्या मृगाः स्मृताः ॥ ४३ ॥

hariṇaiṇakuraṅgarkṣagokarṇamṛgamātrkāḥ |

śaśaśambaracāruṣkaśarabhādyā mṛgāḥ smṛtāḥ || 43 ||

Harina (antelope, fawn), Ena (black antelope), Kuranga (type of deer), Arksa (white footed antelope), Gokarna (Deer antelope), Mrigamatrika (red coloured hare like deer), Shasha (rabbit), Shambara (deer with branched horns), Charushka (gazelle), Sarabha (eight footed animal) etc. are known as Mriga.

### **Viskira varga – group of birds which scratch the earth in search of food:**

लावावर्तीकवार्तीररक्तवर्त्मककुक्कुभाः ।

कपिञ्जलोपचक्राख्यचकोरकुरुबाहवः ॥ ४४ ॥

वर्तको वर्तिका चैव तित्तिरिः क्रकरः शिखी ।

ताम्रचूडाख्यबकरगोनर्दगिरिवर्तिकाः ॥ ४५ ॥

तथा शारपदेन्द्राह वराटश्चेति विष्किराः ।

lāvāvartīkavārtīraraktavartmakakukkubhāḥ |

kapiñjalopacakrākhyacakorakurubāhavaḥ || 44 ||

vartako vartikā caiva tittiriḥ krakaraḥ śikhī |

tāmracūdākhyabakaragonardagirivartikāḥ || 45 ||

tathā śārapadendrāhva varāṭaśceti viṣkirāḥ |

Lava (bustard quail), Vartika (bush quail), Vartira (rain quail), Raktavartma (red eyed owl), Kukkubha (wild cock), Kapinjala (black partridge), Upachakra (small greek pheasant), Chakora (greek pheasant), Kurubahava, Vartaka (button quail), Vartika (bush quail), Tittiri (gray partridge), Krakara (black partridge), Sikhi (peacock), Tamracuda (domestic cock), Bakara (small crane), Gonarda (siberian crane), Girivartika (mountain quail), Sharapada (a kind of sparrow), Indrabha (hedge sparrow), Varata (goose) etc belong to the group known as Viskira (birds which scratch the ground in search of food).



## **Pratuda varga - Group of birds which peck the food with beak:**

जीवञ्जीवकदात्यूहभृङ्गाहशुकशारिकाः ॥ ४६ ॥

लट्वाकोकिलहारीतकपोतचटकादयः ।

प्रतुदाः

jīvañjīvakadātyūhabhṛṅgāhvaśukaśārikāḥ || 46 ||

laṭvākokilahārītakapotacaṭakādayaḥ |

pratudā:

Jivaniivaka (Greek partridge), Datyuha (gallinule), Bhrunagahwa (shrike), Suka (parakeet), Sarika (mynah), Latva (wild sparrow), Kokila (cuckoo), Harita (grey pigeon), Kapota (wood pigeon), Chataka (house sparrow) etc. belong to the group of Pratuda (birds which peck the food with their beak).

## **Bileshaya - Group of creatures that live in burrows:**

भेकगोधाहिश्वाविदाद्या बिलेशयाः ॥ ४७ ॥

bhekagodhāhiśvāvidādyā bileśayāḥ || 47 ||

Bheka (frog), godha (iguana lizard), Ahi (snake), swavid (hedgehog) etc. are Bileshaya (group of animals living in burrows).

## **Prasaha varga – Creatures which catch their food by teeth, tear it and eat:**

गोखराश्वतरोष्ट्राश्वद्वीपिसिंहर्क्षवानराः ।

मार्जारमूषिकव्याघ्रवृकबभ्रुतरक्षवः ॥ ४८ ॥

लोपाकजम्बुकश्येनचाषवान्तादवायसाः ।

शशघ्नीभासकुररगृध्रोलूककुलिङ्गकाः ॥ ४९ ॥

धूमिका मधुहा चेति प्रसहा मृगपक्षिणः ।

gokharāśvataroṣṭrāśvadvīpisiṃharkṣavānarāḥ ।

mārjāramūṣikavyāghravṛkababhrutarakṣavaḥ ॥ 48 ॥

lopākajambukaśyenacāṣavāntādavāyasāḥ ।

śaśaghnībhāsakuraragr̥dhrolūkakuliṅgakāḥ ॥ 49 ॥

dhūmikā madhuhā ceti prasahā mṛgapakṣiṇaḥ ।

Go (cow), Khara (ass, donkey), Aswatara (mule), Ustra (camel), Ashwa (horse), Dwipi (leopard), Simha (lion), Aruksha (deer), Vanara (monkey), Marjala (cat), Musaka (rat, mice), Vyaghra (tiger), Vrka (jackal), Babhru (large brown mongoose), Tarksu (hyena), Lopaka (fox), Jambuka (jackal), Syena (hawk), Casa (blue joy), Vantada (dog), Vayasa (crow), Sasaghi (golden eagle), Bhasa (bread vulture), Kurara (osprey), Grdhra (vulture), Uluka (owl), Kulingaka (sparrow hawk), Dhumika (owlet), Madhuha (honey buzzard), these and other animals and birds belong to the group known as Prasaha (which catch their food by the teeth, tear it and eat).

## **Mahamriga – Large animals:**

वराहमहिषन्यङ्कुरुरोहितवारणाः ॥ ५० ॥

सृमरश्चमरः खड्गो गवयश्च महामृगाः ।

varāhamahiṣanyaṅkurururohitavāraṇāḥ || 50 ||

sṛmaraścamaraḥ khaḍgo gavayaśca mahāmṛgāḥ |

Varaha (boar), Mahisha (buffalo), Nyanku (dog deer), Rohita (big deer), Ruru (swamp deer), Varana (elephant), Srmara (Indian wild boar), Chamara (yak), Khadga (rhinoceros) and Gavaya (goyal ox) are known as Mahamriga (animals having huge body).

### **Apchara varga – Water birds:**

हंससारसकादम्बबककारण्डवप्लवाः ॥ ५१ ॥

बलाकोत्क्रोशचक्राहमद्गुक्रौञ्चादयोऽपचराः ।

haṁsasārasakādambabakakāraṇḍavaplavāḥ || 51 ||

balākotkrośacakrāhvamadgukrauñcādayo'pcharāḥ |

Hamsa (swan), Sarasa (Indian crane), Kadamba (gray legged goose), Baka (heron), Karandava (white breasted goose), Palva (pelican), Balaka (crane), Utkrosa (mattard), Chakrahva (ruddy sheldrake), Madgu (small cormorant), Krouncha (pound heron) etc. are known as Apcara (water birds).

### **Matsya varga – Group of fishes:**

मत्स्या रोहितपाठीनकूर्मकुम्भीरकर्कटाः ॥ ५२ ॥

शुक्तिशङ्खोद्गुशम्बूकशफरीवर्मिचन्द्रिकाः ।

चुलूकीनक्रमकरशिशुमारतिमिङ्गिलाः ॥ ५३ ॥

राजीचिलिचिमाद्याश्च मांसमित्याहुरष्टधा ।

matsyā rohitapāṭhīnakūrmakumbhīrakarkatāḥ || 52 ||

śuktiśaṅkhodruśambūkaśapharīvarmicandrikāḥ |

culūkīnakramakaraśīśumāratimiṅgilāḥ || 53 ||

rājīcilicimādyāśca māṃsamityāhuraṣṭadhā |

Rohita (red fish), Pathina (boal), Kurma (tortoise), Kumbhira (gavial, alligator), Karkata (crab), Sukti (pearl mussel), Sankha (conch shell), Urdu (otter), Sambuka (common snail), Safari (large glistening fish), Varmi candrika (a kind of catfish), Culuki (porpoise, seahog), Pakra (crocodile), Makara (crocodile), Sisumara (dolphin), Timingala (whale, shark), Raji (snake fish), Cilicima (red striped fish) and others belongs to group of matsya (fishes).

Thus eight kinds (sources) of mamsa (meat) are enumerated.

योनिष्वजावी व्यामिश्रगोचरत्वादनिश्चिते ॥ ५४ ॥

yonīṣvajāvī vyāmiśragocaratvādaniścite || 54 ||

Goat (aja) and sheep (avi) are not included in any particular group because they are seen everywhere irrespective of any particular yoni (locality of origin).

आद्यान्त्या जाङ्गलानूपा मध्यौ साधारणौ स्मृतौ ।

ādyāntyā jāṅgalānūpā madhyau sādharmaṇau smṛtau |

Out of the eight groups mentioned above, the first three (Mriga, Viskriya and Pratuda) are also known as **Jangala**;

The last three (Mahamruga, Jalacara and Matsya), are also called **Anupa**;

The middle two (Bilesaya and Prasaha) are known as **Sadharana**.

**Qualities of meat belonging to Jangala group of animals:**

तत्र बद्धमलाः शीता लघवो जाङ्गला हिताः ॥ ५५ ॥

पित्तोत्तरे वातमध्ये सन्निपाते कफानुगे ।

tatra baddhamalāḥ śītā laghavo jāṅgalā hitāḥ || 55 ||

pittottare vātamadhye sannipāte kaphānuge |

**Meat of the Jangala group** causes

Badha mala - constipation,

Sheeta - cold (in potency),

Laghu - easily digestible.

This meat is suitable in vitiation of tridosha (sannipata) with predominance of Pitta, moderate increase of Vata and mild increase of Kapha.

**Meat of Sasha (rabbit):**

दीपनः कटुकः पाके ग्राही रूक्षो हिमः शशः ॥ ५६ ॥

dīpanaḥ kaṭukaḥ pāke grāhī rūkṣo himaḥ śāśaḥ || 56 ||

**The flesh of shasha (rabbit), is**

Deepana - enhances hunger,

Katu paka - pungent after digestion,

Grahi - water absorbent and

Hima - cold in potency.

**Meat of Vartaka (button quail):**

ईषदुष्णगुरुस्निग्धा बृंहणा वर्तकादयः ।

īṣaduṣṇagurusnigdḥā br̥mhaṇā vartakādayaḥ |

The flesh of the Vartaka (button quail) and others are

Ishat ushna - slightly hot in potency,

Guru - hard to digest,

Snigdha - unctuous and

Brihmana - makes the body stout.

**Meat of Tittiri (sparrow):**

तित्तिरिस्तेष्वपि वरो मेधाग्निबलशुक्रकृत् ॥ ५७ ॥

ग्राही वर्ण्योऽनिलोद्रिक्तसन्निपातहरः परम् ।

धन्वानूपविचारित्वात् स्निग्धोष्णगुरुबृंहणः।

tittiristeṣvapi varo medhāgnibalaśukrakṛt || 57 ||

grāhī varṇyo'nilodriktasannipātaharaḥ param |  
dhanvānūpavicāritvāt snigdhoṣṇagurubrṃhaṇaḥ|

Tittiri (sparrow) meat is still better. It enhances

Medha - intelligence,

Agni - power of digestion,

Bala – strength,

Sukra – semen,

It is

Grahi - withholds discharges of fluids from the body,

Varnya - improves the skin complexion,

Sannipatahara - effectively mitigates sannipata (vitiating of tridoshas) with increase of vata.

As it is seen across Jangala (dry, arid land) and anupa desha (moist, marshy land), it has the properties of snigdha (unctuous), ushna (hot potency), guru (heavy for digestion) and is Brihmana (nutritive, nourishing).

### **Meat of Shikhi (Peacock):**

नातिपथ्यः शिखी पथ्यः श्रोत्रस्वरवयोदृशाम् ॥ ५८ ॥

nātipathyaḥ śikhī pathyaḥ śrotrasvaravayodṛśām || 58 ||

The flesh of shikhi (peacock) is

Na ati pathya - not very wholesome,

but it is good for the ears (srotra), voice (svara), to slow down aging (vaya), and eyes (drik).

### **Meat of Kukkuta (cock):**

तद्वच्च कुक्कुटो वृष्यो ग्राम्यस्तु श्लेष्मलो गुरुः ।

tadvacca kukkuṭo vṛṣyo grāmyastu śleṣmalo guruḥ ।

**Flesh of cock** (wild fowl), is similar to that of peacock;

it is Vrishya - aphrodisiac;

that of the domesticated (gramya) fowl increases kapha and is guru (hard to digest).

### **Meat of Krakara (black partridge):**

मेधानलकरा हृद्याः क्रकराः सोपचक्रकाः ॥ ५९ ॥

medhānalakarā hr̥dyāḥ krakarāḥ sopacakrakāḥ ॥ 59 ॥

Flesh of krakara (black partridge) is

Medhakara - increases intelligence,

Analakara – improves digestion,

Hridya - is good for the heart (or the mind);

Similar is the flesh of upachakra.

### **Meat of Kanakapota:**

गुरुः सलवणः काणकपोतः सर्वदोषकृत् ।



guruḥ salavaṇaḥ kāṇakapotaḥ sarvadoṣakṛt |

Meat of kana kapota is

Guru - hard to digest,

Sa lavana - slightly salty and

Sarva doshakrit - increases all the doshas.

### **Meat of Chataka:**

चटकाः श्लेष्मलाः स्निग्धा वातघ्नाः शुक्रलाः परम् ॥ ६० ॥

caṭakāḥ śleṣmalāḥ snigdha vātaghnāḥ śukralāḥ param || 60 ||

Meat of cataka is

Sleshmala - increases kapha,

Snigdha - unctuous,

Vatagna - mitigates vata and

Shukrala param - best to increase semen.

गुरुष्णस्निग्धमधुरा वर्गाश्चातो यथोत्तरम् ।

मूत्रशुक्रकृतो बल्या वातघ्नाः कफपित्तलाः ॥ ६१ ॥

gurūṣṇasnigdhamadhurā vargāścāto yathottaram |

mūtraśukrakṛto balyā vātaghnāḥ kaphapittalāḥ || 61 ||

Flesh of animals of the next succeeding groups (bilesaya, prasaha, mahamriga, jalachara and matsya) are successively more and more

Guru - hard to digest,

Ushna - hot in potency,

Snigdha – unctuous,

Madhura - sweet,

Mutrakrita - increases urine,

Shukrakrita – increases semen,

Balya - strengthening,

Vatagna - mitigates vata and

Kapha pittala - increases kapha and pitta.

### **Meat of Mahamriga (large animals):**

शीता महामृगास्तेषु क्रव्यादप्रसहाः पुनः ।

लवणानुरसाः पाके कटुका मांसवर्धनाः ॥ ६२ ॥

जीर्णार्शोग्रहणीदोषशोषार्तानां परं हिताः ।

śītā mahāmṛgāsteṣu kravyādaprasahāḥ punaḥ |

lavaṇānurasāḥ pāke kaṭukā māṃsavardhanāḥ || 62 ||

jīrṇārsōgrahaṇīdoṣaśoṣārtānāṃ paraṃ hitāḥ |

**Flesh of the Mahamrigas (big animals) are**

Sheeta - cold in potency generally;

Among them the flesh of carnivorous (kravyada) and prasaha animals have

Lavana anurasa - salty secondary taste,

Katu paka - pungent taste conversion at the end of digestion,

Mamsa vardhana - increases the muscle bulk,

It is indicated in persons suffering from long standing hemorrhoids (jeerna arshas), duodenal diseases (grahani dosha) and emaciation (shosha).

### **Meat of Goat (Aja):**

नातिशीतं गुरुस्निग्धं मांसमाजमदोषलम् ॥ ६३ ॥

शरीरधातुसामान्यादनभिष्यन्दि बृंहणम् ।

nātiśītaṃ gurusnigdhamṃ māṃsamājamadoṣalam || 63 ||

śarīradhātusāmānyādanabhiṣyandi br̥ṇhaṇam |

Goat's meat is

Na ati sheetam - not very cold in potency,

Guru - hard to digest,

Snigdham - unctuous,

Adoshalam - does not aggravate the doshas,

Sharira dhatu samanyad - identical to the doshas of the human body,

Anabhisyandi - does not cause increase of secretions in the tissue channels,

Brihmana - nourishing, causes weight gain.

### **Meat of sheep (Avi):**

विपरीतमतो ज्ञेयमाविकं बृहणं तु तत् ॥ ६४ ॥

viparītamato jñeyamāvikaṃ br̥ḥṇaṇaṃ tu tat || 64 ||

**The properties of meat of Avi (sheep)** are opposite in nature to that of goat but is brihmana (causes weight gain).

### **Gomamsa (flesh of cow, bull, bullock):**

शुष्ककासश्रमात्यग्निविषमज्वरपीनसान् ।

कार्श्यं केवलवातांश्च गोमांसं सन्नियच्छति ॥ ६५ ॥

śuṣkakāsaśramātyagniviṣamajvarapīnasān |

kārśyaṃ kevalavātāṃśca gomāṃsaṃ sanniyacchati || 65 ||

**Gomamsa** (flesh of cow, bull, bullock) cures

Shushka kasa - dry cough,

Shrama – exhaustion,

Atyagni - excess hunger,

Vishama jwara - intermittent fevers,

Pinasa - chronic nasal catarrh,

Karshya – emaciation and

Kevala vata roga - diseases caused by increase of vata independently.

### **Flesh of Mahisa (Buffalo):**

उष्णो गरीयान्महिषः स्वप्नदार्ढ्यबृहत्त्वकृत् ।

uṣṇo garīyānmahiṣaḥ svapnadārḍhyabr̥hattvakṛt |

Flesh of Mahisa (buffalo) is

Ushna - hot,

Guru - not easily digestible,

Swapnakrit - produces sleep,

Dardyakrit – increases strength and

Bahutvakrit – increases stoutness of the body.

### **Flesh of Varaha (pig):**

तद्वद्वराहः श्रमहा रुचिशुक्रबलप्रदः ॥ ६६ ॥

tadvadvarāhaḥ śramahā ruciśukrabalapradaḥ || 66 ||

Flesh of varaha (pig) is similar to that of buffalo. It is

Shramaha - relieves fatigue, and increases

Ruchi - taste,

Shukra - semen and

Bala – strength.

### **Flesh of Matsya (Fish):**

मत्स्याः परं कफकराः चिलिचीमस्त्रिदोषकृत् ।

matsyāḥ paraṃ kaphakarā: cilicīmastridoṣakṛt |

Fish in general tends to greatly increase Kapha. Chilichima fish tends to increase all the three doshas.

लावारोहितगोधैणाः स्वे स्वे वर्गे वराः परम् ॥ ६७ ॥

lāvārohitagodhaiṇāḥ sve sve varge varāḥ param || 67 ||

Meat of lava (swallow), rohita (a fresh water fish), godha (iguana) and ena (black antelope) are best in their respective groups.

मत्स्यादिपक्षिणां चैव गुरुण्यण्डानि चादिशेत् ।

तानि स्निग्धानि वृष्याणि स्वादुपाकरसानि च ॥ ६७१+१ ॥

matsyādipakṣiṇāṃ caiva gurūṇyaṇḍāni cādiśet |

tāni snigdḥāni vṛṣyāṇi svādupākarasāni ca || 671+1 ||

The eggs of fishes and birds are heavy in nature (Guru), unctuous (Snigdha), aphrodisiac (Vrushya), have sweet taste (Swadu Rasa) and undergo sweet taste conversion after digestion (Swadu Paka).

### **Meats which are suitable and unsuitable for consumption:**

मांसं सद्योहतं शुद्धं वयःस्थं च भजेत् त्यजेत् ।

मृतं कृशं भृशं मेघं व्याधिवारिविषैर्हतम् ॥ ६८ ॥

māṃsaṃ sadyohataṃ śuddhaṃ vayaḥsthaṃ ca bhajet tyajet |

mṛtaṃ kṛśaṃ bhṛśaṃ medyaṃ vyādhivāriṣairhatam || 68 ||

The following types of meat can be used for consumption:

Sadyo hatam - meat of animals which have just been killed,

Shuddha - which are uncontaminated and

Vayastham - of young animals only should be used as food;

Meat that should not be used for consumption:

Svayam mritam - Meat of naturally dead animals,

Krishha - that are very emaciated,

Medyam - which are very fatty,

and of those animals which are dead due to vyadhi (diseases), vari (water) and visha (poison) should be rejected.

पुंस्त्रियोः पूर्वपश्चार्धे गुरुणी गर्भिणी गुरुः ।

लघुर्योषिच्चतुष्पात्सु विहङ्गेषु पुनः पुमान् ॥ ६९ ॥

शिरःस्कन्धोरुपृष्ठानां कट्याः सक्थिन्श्च गौरवम् ।

तथामपक्वाशययोर्यथापूर्वं विनिर्दिशेत् ॥ ७० ॥

शोणितप्रभृतीनां च धातूनामुत्तरोत्तरम् ।

मांसाद्गुरीयो वृषणमेद्रवृक्कयकृद्गुदम् ॥ ७१ ॥

pumstriyoḥ pūrvapaścārdhe guruṇī garbhiṇī guruḥ |

laghuryoṣiccatuṣpātsu vihaṅgeṣu punaḥ pumān || 69 ||

śiraḥskandhoruprṣṭhānāṃ kaṭyāḥ sakthniśca gauravam |

tathāmapakvāśayayoryathāpūrvam vinirdiśet || 70 ||

śoṇitaprabhṛtīnāṃ ca dhātūnāmuttarottaram |  
māṃsādgariyo vṛṣaṇamedhavrkkayakṛdgudam || 71 ||

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

Among the quadrupeds, the flesh of females is laghu (easily digestible) whereas the flesh of males is laghu among birds.

Flesh obtained from the shira (head), skanda (neck), uru (thighs), prishta (back), kati (waist), sakthi (forelegs), amashaya (stomach) and pakvashaya (intestines) are hard to digest in the reverse order of enumeration i.e., flesh obtained from shira (head) is the most heaviest for digestion and that obtained from pakvashaya the least.

Among dhatus (tissues), rakta (blood), mamsa (muscle), meda (fat) etc. are successively more and more guru;

Vrishana (testicles), medra (penis), vrikka (kidneys), yakrit (liver) and guda (rectum) are harder to digest than the flesh.

### **Shaka Varga – Group of leafy vegetables:**

शाकं पाठाशठीसूषासुनिषण्णसतीनजम् ।

त्रिदोषघ्नं लघु ग्राहि सराजक्षववास्तुकम् ॥ ७२ ॥

śākam pāṭhāśaṭhīsūṣāsuniṣaṇṇasatīnajam |

tridoṣaghnaṃ laghu grāhi sarājakṣavavāstukam || 72 ||



Patha (Cissampelos pareira), Shati (Hedychium spicatum), Srusha, Sunishanna, Satinaja in general are

Tridoshagna - mitigates all the three doshas,

Laghu - are easily digestible and

Grahi – absorbent.

सुनिषण्णोऽग्निकृद्वृष्यस्तेषु राजक्षवः परम् ।

ग्रहण्यर्शोविकारघ्नः वर्चोभेदि तु वास्तुकम् ॥ ७३ ॥

suniṣaṇṇo'gnikṛdvṛṣyasteṣu rājakṣavaḥ param |

grahaṇyārśovikāraghna: varcobhedi tu vāstukam || 73 ||

Among the above mentioned shaka (vegetables),

Sunishanna increases hunger (agnikrit) and is aphrodisiac (vrishya);

Rajakshava is still better and cures duodenal diseases (grahani vikara) and hemorrhoids (arshas);

Vastuka breaks up the hard feces (varcho bhedi).

हन्ति दोषत्रयं कुष्ठं वृष्या सोष्णा रसायनम् ।

काकमाची सरा स्वर्या चाङ्गेर्यम्लाग्निदीपनी ॥ ७४ ॥

ग्रहण्यर्शोऽनिलक्ष्म हितोष्णा ग्राहिणी लघुः ।

hanti doṣatrayaṃ kuṣṭhaṃ vṛṣyā soṣṇā rasāyana m |

kākamācī sarā svaryā cāṅgeryamlāgnidīpanī || 74 ||

grahaṇyārśo'nilaśleşma hitoṣṇā grāhiṇī laghuḥ |

Kakamachi (Solanum nigrum) is

Hanti doshatrayam - mitigates the three doshas,

Useful in

Kushta - skin diseases,

Vrishya – is aphrodisiac,

Ushna - hot in potency,

Rasayanam - rejuvenator,

Sara - causes easy movement of feces and

Svarya - is good for the voice.

Changeri (Oxalis corniculata) is

Amla – sour in taste,

Agni deepani - kindles digestion,

Useful in

Grahani - duodenal diseases,

Arsha - hemorrhoids and

Anila sleshma - increased vata and kapha,

Ushna - hot in potency,

Grahi - withholds elimination of fluids and

Laghu - is easily digestible.

पटोलं सप्तलारिष्ठं शाङ्गेष्टावल्गुजामृताः ॥ ७५ ॥

वेत्राग्रं बृहतीवासाकुतिलीतिलपर्णिकाः ।

मण्डूकपर्णीककोटकारवेल्लकपर्पटाः ॥ ७६ ॥

नाडीकलायं गोजिहां वार्ताकं वनतिक्तकम् ।

करीरं कुलकं नन्दी कुचैला शकुलादनी ॥ ७७ ॥

कठिल्लं केम्बुकं शीतं सकोशातकककशम् ।

तिक्तं पाके कटु ग्राही वातलं कफपित्तजित् ॥ ७८ ॥

paṭolaṃ saptalāriṣṭa śāngeṣṭāvalgujāmṛtāḥ || 75 ||

vetrāgraṃ bṛhativāsākutilītilaparnīkāḥ |

maṇḍūkaparnīkarkoṭākāravellakaparpaṭāḥ || 76 ||

nāḍīkalāyaṃ gojihvāṃ vārtākāṃ vanatiktakam |

karīraṃ kulakāṃ nandī kuçailā śakulādani || 77 ||

kaṭhillāṃ kembukaṃ śītaṃ sakośātakakarkaśam |

tiktaṃ pāke kaṭu grāhī vātaḥ kaphapittajit || 78 ||

Patola, saptala, arista (neem leaves), sharngeshta (angaravalli / bharangi), Avalguja (Bakuchi), amruta (Tinospora), Vetra (shoot of vetra), Brhati (Solanum indicum), vasa (Adhatoda vasica), kutilla, tilaparnika (badraka), mandukaparni (Gotu kola), Karkota, karavella (bitter gourd), parpata, nadikalaya, gojihwa (godhumi), vartaka (brhati), vanatiktaka (vatsaka / kutaja), karira, kulaka (kupila), nandi (jaya), kuçaila, sakuladani (meshashringi), katilla (rakta punarnava), kebuka (kembuka), kosataka and karkasa (kampilla) are

Sheeta - cold in potency,

Tikta rasa - bitter in taste,

Katu paka - pungent at the end of digestion,

Grahi - absorbent,

Vatalam - increase Vata and  
Kapha pittajit - mitigate Kapha and Pitta.

हृद्यं पटोलं कृमिनुत् स्वादुपाकं रुचिप्रदम् ।

पित्तलं दीपनं भेदि वातघ्नं बृहतीद्वयम् ॥ ७९ ॥

वृषं तु वमिकासघ्नं रक्तपित्तहरं परम् ।

कारवेल्लं सकटुकं दीपनं कफजित्परम् ॥ ८० ॥

hr̥dyaṃ paṭolaṃ kṛminut svādupākaṃ rucipradam |

pittalaṃ dīpanaṃ bhedi vātaghnaṃ bṛhatīdvayam || 79 ||

vṛṣaṃ tu vamikāsaghnaṃ raktapittaharaṃ param |

kāravellaṃ sakaṭukaṃ dīpanaṃ kaphajitparam || 80 ||

Patola is

Hridya - good for the heart (or the mind),

Kriminut - destroys worms,

Svadu paka - sweet at the end of digestion and

Ruchipradam - improves taste.

The two Brihati (Brihati and Kantakari) are

Pittala - increases pitta,

Deepana - promotes hunger,

Bhedi - breaks the hard feces and

Vatagna – alleviates Vata.

Vrusha (Vasa) cures

Vami - vomiting,

Kasa – cough,

It is the best remedy for Raktapitta - haemorrhagic diseases.

Karavella (bitter gourd) is

Katu – slightly pungent in taste,

Deepana - kindles digestion and

Kaphajit param – excellently mitigates kapha.

वार्ताकं कटुतिक्तोष्णं मधुरं कफवातजित् ।

सक्षारमग्निजननं हृद्यं रुच्यमपित्तलम् ॥ ८१ ॥

करीरमाध्मानकरं कषायस्वादु तिक्तकम् ।

कोशातकावल्गुजकौ भेदनावग्निदीपनौ ॥ ८२ ॥

vārtākam kaṭutiktoṣṇam madhuraṁ kaphavātajit |

sakṣāramagnijananam hr̥dyam rucyamapittalam || 81 ||

karīramādhmānakaram kaṣāyasvādu tiktakam |

kośātakāvalgujakau bhedanāvagnidīpanau || 82 ||

Vartaka (brinjal) is

Katu tikta - pungent, bitter in taste,

Ushna - hot in potency,

Madhura - sweet,  
Kapha vatajit - mitigates kapha and vata,  
Sa ksharam - is slightly alkaline,  
Agni jananam - kindles digestion,  
Hridyam – good for the heart,  
Ruchyam - improves taste and  
Apittalam - does not aggravate pitta.

Karira produces  
Adhmana - distension of the abdomen,  
Kashaya svadu tikta - is astringent, sweet and bitter in taste.

Kosataki and Avalguja are  
Bhedana - break the hard feces and  
Agni deepana - kindle digestion.

### **Tanduliya and Munjata:**

तण्डुलीयो हिमो रुक्षः स्वादुपाकरसो लघुः ।  
मदपित्तविषास्रघ्नो मुञ्जातं वातपित्तजित् ॥ ८३ ॥  
स्निग्धं शीतं गुरु स्वादु बृंहणं शुक्रकृत्परम् ।

taṇḍulīyo himo rukṣaḥ svādupākaraso laghuḥ |  
madapittaviṣāsragnho muñjātaṃ vātapittajit || 83 ||  
snigdhaṃ śītaṃ guru svādu br̥hmaṇaṃ śukrakṛtparam |

Tanduliya is

Hima - cold in potency,

Ruksha - dry,

Swadu paka rasa - sweet in taste and also at the end of digestion and

Lagu - easily digestible.

It cures

Mada - intoxication,

Pitta – disorders due to pitta vitiation,

Visha - poison and

Asrik - disorders of blood.

Munjata properties -

Vata pittajit - mitigates vata and pitta,

Snigdha - is unctuous,

Sheeta - cold in potency,

Guru - hard to digest,

Swadu - sweet,

Brihmana - makes the body stout and

Shukrakrit - increases semen.

## Palankya, Upodika and Chanchu:

गुर्वी सरा तु पालक्या मदघ्नी चाप्युपोदका ॥ ८४ ॥

पालक्यावत् स्मृतश्चञ्चुः स तु सङ्ग्रहणात्मकः ।

gurvī sarā tu pālakyā madaghñī cāpyupodakā || 84 ||

pālakyāvat smṛtaścañcuḥ sa tu saṅgrahaṇātmakeḥ |

Palankya is guru (hard to digest) and sara (laxative).

**Upodika (spinach)** is madagni (relieves intoxication).

Chanchu is similar to palankya and is sangrahanatmaka (withholds elimination of fluids).

## Vidari:

विदारी वातपित्तघ्नी मूत्रला स्वादुशीतला ॥ ८५ ॥

जीवनी बृंहणी कण्ठ्या गुर्वी वृष्या रसायनम् ।

vidārī vātapittaghñī mūtralā svāduśītalā || 85 ||

jīvanī bṛmhaṇī kaṅṭhyā gurvī vṛṣyā rasāyanam |

Vidari is

Vata pittagni - mitigates vata and pitta,

Mutrala - is diuretic,

Svadu - sweet in taste,



Sheetala - cold in potency,  
Jeevani - prolongs life,  
Brihmani - makes the body stout,  
Kantya - good for the throat,  
Guru - hard to digest,  
Vrishya - aphrodisiac and  
Rasayana - rejuvenator.

### **Jivanti:**

चक्षुष्या सर्वदोषघ्नी जीवन्ती मधुरा हिमा ॥ ८६ ॥

cakṣuṣyā sarvadoṣaghñī jīvantī madhurā himā || 86 ||

### **Jivanti is**

Chakshushya - good for the eyes,  
Sarvadoshagna - mitigates all the dosas,  
Madhura - is sweet in taste and  
Hima - cold in potency.

### **Phala Shaka Varga – Group of vegetables and fruits:**

कूष्माण्डतुम्बकालिङ्गकर्कावैर्वारुतिण्डिशम् ।

तथा त्रपुसचीनाकचिर्भटं कफवातकृत् ॥ ८७ ॥

भेदि विष्टम्भ्यभिष्यन्दि स्वादुपाकरसं गुरु ।

kūṣmāṇḍatumbakāliṅgakarkārvērutiṅḍīsam |  
tathā trapusacīnākacirbhaṭaṃ kaphavātakṛt || 87 ||  
bhedi viṣṭambhyabhiṣyandi svādupākarasaṃ guru |

**Kusmanda** (ash gourd), Tumba (alabu), Kalinga, Karkaru, Evaru, Tindisa, Trapusa, Cinaka, Cirbhata are

Kapha vatakrit – causes increase of kapha and vata,

Bhedi - breaks the hard feces,

Viṣṭambhi - stays long without digestion inside the stomach,

Abhishyandi - causes more secretion in the tissues,

Svadu paka rasa - sweet in taste and at the end of digestion and

Guru - not easily digestible.

**Kushmanda – Ash gourd:**

वल्लीफलानां प्रवरं कूष्माण्डं वातपित्तजित् ॥ ८८ ॥

वस्तिशुद्धिकरं वृष्यं त्रपुसं त्वत्तिमूत्रलम् ।

vallīphalānāṃ pravaraṃ kūṣmāṇḍaṃ vātapittajit || 88 ||

vastiśuddhikaraṃ vṛṣyaṃ trapusaṃ tvatimūtralam |

Kushmanda (ash gourd) is pravara (best) among the valliphala (creepers) and

Vata pittajit - mitigates Vata and Pitta,

Vastishuddhikara - cleanses the urinary bladder and

Vrishya - aphrodisiac.

Trapusa causes more urination (atimutrala).

तुम्बं रुक्षतरं ग्राहि कालिङ्गोर्वारुचिर्भटम् ॥ ८९ ॥

बालं पित्तहरं शीतं विद्यात् पक्वमतोऽन्यथा ।

शीर्णवृन्तं तु सक्षारं पित्तलं कफवातजित् ॥ ९० ॥

रोचनं दीपनं हृद्यमष्ठीलानाहनुल्लघु ।

tumbaṃ rūkṣataraṃ grāhi kāliṅgorvārucirbhaṭam || 89 ||

bālaṃ pittaharaṃ śītaṃ vidyāt pakvamato'nyathā |

śīrṇavr̥ntaṃ tu sakṣāraṃ pittalaṃ kaphavātajit || 90 ||

rocanaṃ dīpanaṃ hṛdyamaṣṭhīlānāhanullaghu |

Tumba (alabu) is Rukshatara - very dry and Grahi – absorbent.

Kalinga, Ervaru and Cirbhita when tender (bala) are

Pittahara - mitigate pitta and

Sheeta - cold in potency.

When ripe (pakva), they possess opposite qualities.

Those which are overripe and separated from its attachment (sheerna vrinta), will be

Sakshara - alkaline in taste,

Pittalam - increase pitta,

Kapha vatajit - mitigate Kapha and Vata,

Rochana - improves taste,

Deepana – improves appetite,  
Hridya - good for the heart,  
Ashteelanut - cures enlargement of the prostate,  
Anahanut – cures distension of abdomen and is  
Laghu - easily digestible.

### **Kanda Shaka Varga – Group of aquatic stem vegetables:**

मृणालबिसशालूककुमुदोत्पलकन्दकम् ॥ ९१ ॥

नन्दीमाषककेलूटशृङ्गाटककशेरुकम् ।

क्रौञ्चादनं कलोड्यं च रूक्षं ग्राहि हिमं गुरु ॥ ९२ ॥

mṛṇālabisaśālūkakumudotpalakandakam || 91 ||

nandīmāṣakakelūṭaśṛṅgāṭakakaśerukam |

krauñcādanaṃ kalodyaṃ ca rūkṣaṃ grāhi himaṃ guru || 92 ||

**Mrinala (lotus stalk)**, bisa (lotus root), saluki (lotus tuber), kumuda, utpala kanda, nandi, mashaka, keluta, srngataka, kaseruka, krauncadana and kalodya are

Ruksha - cause dryness,

Grahi - water absorbent,

Hima - cold in potency and

Guru - not easily digestible.

### **Patra Shaka Varga – Group of leafy vegetables:**

कलम्बनालिकामार्षकुटिञ्जरकुतुम्बकम् ।

चिल्लीलट्वाकलोणीकाकुरुटकगवेधुकम् ॥ ९३ ॥

जीवन्तङ्गुञ्जवेडगजयवशाकसुवर्चलाः ।

आलुकानि च सर्वाणि तथा सूप्यानि लक्ष्मणा ॥ ९४ ॥

स्वादु रूक्षं सलवणं वातक्षेष्मकरं गुरु ।

शीतलं सृष्टविण्मूत्रं प्रायो विष्टम्भ्यजीर्यति ॥ ९५ ॥

स्विन्नं निष्पीडितरसं स्नेहाढ्यं नातिदोषलम् ।

kalambanālikāmārṣakuṭiñjarakutumbakam |

cillīlatṽakaloṇīkākurūṭakagavedhukam || 93 ||

jīvantajhuñjhvedagajayavaśākasuvarcalāḥ |

ālūkāni ca sarvāṇi tathā sūpyāni lakṣmaṇā || 94 ||

svādu rūkṣaṃ salavaṇaṃ vātaśleṣmakaraṃ guru |

śītaḷaṃ sṛṣṭaviṇmūtraṃ prāyo viṣṭambhyajīryati || 95 ||

svinnaṃ niṣpīḍitarasaṃ snehāḍhyaṃ nātidoṣalam |

Kalamba, Nalika (kapotacarana), marsa, kutinjara, kutumbaka, cilli (vastuka), latvaka, lonika, karutaka, gavedhuka, jivanta, jhun jhu, edagaja, yavasaka (yavanisaka), suvarchala and aluka of different kinds, leaves of legumes used for soup and of lakshmana are

Svadu – sweet in taste,

Ruksha - slightly dry,

Salavana - salty,

Vata sleshmakara - increases Vata and Kapha,

Guru - not easily digestible,

Sheetala - cold in potency,

Srishta vinmutra - help elimination of urine and feces,

Vishtambhi - stays long in the stomach for digestion,

They won't cause much digestive disturbances when cooked in steam, the juice squeezed out and mixed with enough oils.

### **Chilli, Tarkari and Varana:**

लघुपत्रा तु या चिल्ली सा वास्तुकसमा मता ॥ ९६ ॥

तर्कारीवरुणं स्वादु सतिक्तं कफवातजित् ।

laghupattrā tu yā cillī sā vāstukasamā matā || 96 ||

tarkārīvaruṇaṃ svādu satiktaṃ kaphavātajit |

Chilli, which has laghu patra (small leaves) is similar (in properties) to vastuka.

Tarkari and varana are swadu (sweet), satikta (slightly bitter) and kapha vatajait (mitigate Kapha and Vata).

### **Varshabhu and Kalashaka:**

वर्षाभवौ कालशाकं च सक्षारं कटुतिक्तकम् ॥ ९७ ॥

दीपनं भेदनं हन्ति गरशोफकफानिलान् ।

varṣābhvau kālāśākaṃ ca sakṣāraṃ kaṭutiktakam || 97 ||

dīpanaṃ bhedanaṃ hanti garaśophakaphānilān |

Varsabhu and Kalasaka are

Sakshara - slightly alkaline,

Katu tiktakam - pungent and bitter,

Deepana - improve digestion,

Bhedana - break the hard feces.

They pacify

Gara – artificial poisoning,

Shopha - oedema,

Kapha anila - kapha and vata.

### **Sprouts of Chirabilva and Shatavari:**

दीपनाः कफवातघ्नाश्चिरिबिल्वाङ्कुराः सराः ॥ ९८ ॥

शतावर्यङ्कुरास्तिका वृष्या दोषत्रयापहाः ।

dīpanāḥ kaphavātaghnāściribilvāṅkurāḥ sarāḥ || 98 ||

śatāvaryaṅkurāstiktā vṛṣyā doṣatrayāpahāḥ |

The tender sprouts of Chirabilva are

Deepana - increase appetite,

Kaphavatagna - mitigate kapha and vata and

Sara - cause movement of bowels;

Sprouts of Satavari are

Tikta - bitter,

Vrishya - aphrodisiac and

Doshatrayapaha - mitigate the three doshas.

**Flower of Shalmali:**

सङ्ग्राहि शाल्मलीपुष्पं पितास्रघ्नं विशेषतः ॥ ९८१+१ ॥

saṅgrāhi śālmalīpuṣpaṃ pittāsragnaṃ viśeṣataḥ || 981+1 ||

The flowers of Shalmali are

Sangrahi – absorbent,

Pittasragnam – relieves bleeding disorders.

**Vamsha karira, Pattura, Kasamarda:**

रूक्षो वंशकरीरास्तु विदाही वातपित्तलः ॥ ९९ ॥

पत्तूरो दीपनस्तिक्तः प्लीहार्शःकफवातजित् ।

कृमिकासकफोत्क्लेदान्कासमर्दो जयेत्सरः ॥ १०० ॥



rūkṣo vaṃśakarīrāstu vidāhī vātapittalaḥ || 99 ||

pattūro dīpanastiktaḥ plihārsāḥkaphavātajit |

kṛmikāsakaphotkledānkāsamardo jayetsaraḥ || 100 ||

**Vamsakarira** (tender shoots of bamboo) causes

Ruksha - dryness,

Vidahi – burning sensation and

Vata pittala - increase of vata and pitta.

Pattura is

Deepana - kindles digestion,

Tikta - is bitter.

It cures

Pleeha - enlargement of spleen,

Arsha - hemorrhoids and

Kapha vatajit - mitigates kapha and vata.

Kasamarda cures

Krimi - disease caused by worms,

Kasa - cough and

Kaphotkleda - increase of Kapha and is

Sara - moves the bowels.

## **Kousumbha:**

रूक्षोष्णामम्लं कौसुम्भं गुरु पित्तकरं सरम् ।

rūkṣoṣṇamamlaṃ kausumbhaṃ guru pittakaraṃ saram |

## **Kousumbha is**

Ruksha - dry,

Ushna - hot in potency,

Amla - sour,

Guru - hard to digest,

Pittakara - increase Pitta and

Sara – moves the bowels.

## **Sarshapa:**

गुरूष्णं सार्शपं बद्धविण्मूत्रं सर्वदोषकृत् ॥ १०१ ॥

gurūṣṇaṃ sārṣapaṃ baddhaviṇmūtraṃ sarvadoṣakṛt || 101 ||

## **Sarshapa (mustard) is**

Guru - not easily digestible,

Ushna - hot in potency,

Badha vinmutra - binds the feces and urine and

Sarvadoshakrit - causes increase of all the dosas.

## Mulaka – Radish:

यद्बालमव्यक्तरसं किञ्चित्क्षारं सतिक्तकम् ।

तन्मूलकं दोषहरं लघु सोष्णं नियच्छति ॥ १०२ ॥

गुल्मकासक्षयश्वासव्रणनेत्रगलामयान् ।

स्वराग्निसादोदावर्तपीनसांश्च महत्पुनः ॥ १०३ ॥

रसे पाके च कटुकमुष्णवीर्यं त्रिदोषकृत् ।

गुर्वभिष्यन्दि च स्निग्धस्विन्नं तदपि वातजित् ॥ १०४ ॥

वातक्षेष्महरं शुष्कं सर्वमामं तु दोषलम् ।

yadbālamavyaktarasam kiñcitkṣāraṃ satiktakam |

tanmūlakam doṣaharam laghu soṣṇam niyacchati || 102 ||

gulmakāsakṣayaśvāsavraṇanetragalāmayān |

svarāgnisādodāvartapīnasāṃśca mahatpunah || 103 ||

rase pāke ca kaṭukamuṣṇavīryam tridoṣakṛt |

gurvabhiṣyandi ca snigdhasvinnaṃ tadapi vātajit || 104 ||

vātaśleşmaharam śuṣkam sarvamāmaṃ tu doṣalam |

Mulaka (radish), when bala (tender) is

Avyakta rasa - not having definite taste,

Kinchit kshara satikta - is slightly alkaline and bitter,

Doshahara - mitigates the dosas,

Laghu - easily digestible,

Ushna - hot in potency.

It cures

Gulma - abdominal tumors,  
Kasa - cough,  
Kshaya – emaciation,  
Swasa - asthma,  
Vrana - ulcers,  
Netra galamaya - diseases of the eye and throat,  
Swarasada - hoarseness of voice,  
Agnisada – decreases digestive strength,  
Udavarta – retrograde intestinal movements and  
Pinasa - chronic nasal catarrh.

Radish, which is mature and big in size is  
Katu rasa paka - pungent in taste and at the end of digestion,  
Ushna virya - hot in potency,  
Tridoshakrit - increases all the three doshas,  
Guru - hard to digest and is  
Abhishynadi – increases secretions.

When cooked with fat, it mitigates Vata (vatajit).  
The dried (shushka) one mitigates vata and kapha (vatasleshmahara).  
It vitiates tridoshas when taken in raw form.

### **Pindalu:**

कटूष्णो वातकफहा पिण्डालुः पित्तवर्धनः ॥ १०५ ॥

kaṭuṣṇo vātakaphahā piṇḍāluḥ pittavardhanaḥ || 105 ||

Pindalu is

Katu - pungent,

Ushna - hot in potency,

Vata kaphapaha - mitigates vata and kapha

Pitta vardhana - increases pitta.

### **Salana shaka Varga – Group of drugs used as spices:**

कुठेरशिग्रुसुरससुमुखासुरिभूस्तृणम् ।

फणिज्जार्जकजम्बीरप्रभृति ग्राहि सालनम् ॥ १०६ ॥

विदाहि कटु रूक्षोष्णं हृद्यं दीपनरोचनम् ।

दृक्शुक्रकृमिहृत् तीक्ष्णं दोषोत्क्लेशकरं लघु ॥ १०७ ॥

kuṭheraśigrusurasasumukhāsuribhūstrṇam |

phaṇijjārjakajambīraprabhṛti grāhi sālanam || 106 ||

vidāhi kaṭu rūkṣoṣṇaṃ hr̥dyaṃ dīpanarocanam |

dr̥kśukrakṛmihṛt tīkṣṇaṃ doṣotkleśakaraṃ laghu || 107 ||

Kuthera, sigru (drum stick), surasa, sumuka, asuri, bhutrna, phanijja, arjaka, jambira etc. which comprise the Shalana shaka varga are

Grahi - water absorbent,

Vidahi - cause burning sensation during digestion,

Katu - pungent,

Ruksha - cause dryness,

Ushna - hot in potency,

Hridyam - good for the heart (or the mind),

Deepana - kindles hunger,

Rochana – improves taste.

It destroys

Drik - vision,

Shukra - semen and

Krimi - worms (intestinal parasites),

Tikshna - penetrates deep and

Dosha utkleshakara - cause slight increase of the dosas and laghu - are easily digestible.

### **Surasa - Holy basil benefits:**

हिध्माकासविषश्वासपार्श्वरुक्पूतिगन्धहा ।

सुरसः सुमुखो नातिविदाही गरशोफहा ॥ १०८ ॥

आर्द्रिका तिक्तमधुरा मूत्रला न च पित्तकृत् ।

hidhmākāsaviṣāśvāsapārśvarukpūtigandhahā |

surasahḥ sumukho nātididāhī garaśophahā || 108 ||

ārdrikā tiktamadhurā mūtralā na ca pittakṛt |

Surasa (Tulasi – Holy Basil) cures

Hidhma - hiccup,  
Kasa - cough,  
Visha - poison,  
Swasa - asthma,  
Parshva ruk - pain in the flanks and  
Puti gandha - bad breath.  
Sumukha is  
Na ati vidahi - does not cause much burning sensation,  
Gara - cures artificial (homicidal) poison and  
Shopha - oedema.  
Ardrika (coriander) is  
Tikta madhura - bitter and sweet in taste,  
Mutrala - diuretic and  
Na ca pittakrit - does not increase pitta.

### **Lashuna – Garlic benefits:**

लशुनो भृशतीक्ष्णोष्णः कटुपाकरसः सरः ॥ १०९ ॥

हृद्यः केशयो गुरुर्वृष्यः स्निग्धो रोचनदीपनः ।

भग्नसन्धानकृद्वल्यो रक्तपित्तप्रदूषणः ॥ ११० ॥

किलासकुष्ठगुल्मार्शोमेहकृमिकफानिलान् ।

सहिध्मापीनसश्वासकासान् हन्त्यस्रपित्तकृत् ॥ १११ ॥

laśuno bhṛśatīkṣṇoṣṇaḥ kaṭupākarasaḥ saraḥ || 109 ||

hr̥dyah̥ keśyo gururvṛṣyaḥ snigdho rocanadīpanaḥ |  
bhagnasandhānakṛdbalyo raktapittapradūṣaṇaḥ || 110 ||  
kilāsakuṣṭhagulmārśomehakṛmikaphānilān |  
sahidhmāpīnasaśvāsakāsān hantyasrapittakṛt || 111 ||

**Lashuna (garlic) is**

Brisha tikshna - highly penetrating,  
Ushna - hot in potency,  
Katu rasa paka - pungent in taste, and at the end of digestion,  
Sara – facilitates easy bowel movements,  
Hridya - good for the heart (or the mind),  
Keshya – good for hairs,  
Guru - hard to digest,  
Vrishya - aphrodisiac,  
Snigdha - unctuous,  
Rochana - improves taste,  
Deepana - improves digestion,  
Bhagna sandhanakrit - helps in union of fractures,  
Balya - gives strength,  
Rakta pitta pradushana - greatly vitiates the blood and pitta.

It cures

Kilasa - leucoderma,  
Kushta - skin diseases,  
Gulma - abdominal tumors,  
Arsha - hemorrhoids,



Meha - diabetes,  
Krimi - worms,  
Kapha anilan - diseases caused by Kapha and Vata,  
Hidhma - hiccup,  
Pinasa - chronic nasal catarrh,  
Swasa – asthma, dyspnoea and  
Kasa - cough.  
Asrapittakrit – it increases bleeding disorders.

### **Palandu – Onion Benefits:**

पलाण्डुस्तद्रुणान्न्यूनः श्लेष्मलो नातिपित्तलः ।

palāṇḍustadguṇānnyūnaḥ śleṣmalo nātipittalaḥ ।

**Palandu (onion)** is inferior in quality compared to Lashuna (garlic). It is

Sleshmala – increases Kapha,

Na ati pittala – does not intensely vitiate Pitta.

### **Grinjanaka – Carrot benefits:**

कफवातार्शसां पथ्यः स्वेदेऽभ्यवहृतौ तथा ॥ ११२ ॥

तीक्ष्णो गृञ्जनको ग्राही पित्तिनां हितकृन्न सः ।

kaphavātārśasāṃ pathyaḥ svede'bhyavahr̥tau tathā || 112 ||

tīkṣṇo gr̥ñjanako grāhī pittinām hitakṛnna saḥ |

**Grinjanaka (carrot)** is best suitable for persons suffering from hemorrhoids of Kapha and Vata origin, for sweda (fomenting the pile masses) and for eating.

It is

Tikshna - penetrating,

Grahi - water absorbent and

Pittanam hitakrit na - not suitable to those who have Pitta predominance.

### **Surana – Yam benefits:**

दीपनः सूरणो रुच्यः कफघ्नो विशदो लघुः ॥ ११३ ॥

विशेषादर्शसां पथ्यभूकन्दस्त्वतिदोषलः ।

dīpanaḥ sūraṇo rucyaḥ kaphaghno viśado laghuḥ || 113 ||

viśeṣādarśasām pathyabhūkandastvatidoṣalaḥ |

### **Surana (Yam) is**

Deepana - kindles digestion,

Ruchya - improves taste,

Kaphagna - mitigates Kapha,

Vishada - lucid,

Laghu - easily digestible.

Visheshat arshasam pathya - it is especially good for hemorrhoids.

Bhukanda causes an increase of all the dosas to a great extent.

पत्रे पुष्पे फले नाले कन्दे च गुरुता क्रमात् ॥ ११४ ॥

वरा शाकेषु जीवन्ती सर्षपास्त्ववरापरम् ।

patre puṣpe phale nāle kande ca gurutā kramāt || 114 ||

varā śākeṣu jīvantī sarṣapāstvavarāparam |

Leaves (patra), flowers (pushpa), fruits (phala), tubular leaves (nala) and tubers (kanda) are heavy to digest (guru) in their successive order, i.e. leaves are lightest for digestion and tubers are the heaviest.

Jivanti is the best and Sarshapa (mustard) is the worst among the leafy vegetables.

### **Phala Varga – Group of fruits:**

#### **Draksha - Grapes benefits:**

द्राक्षा फलोत्तमा वृष्या चक्षुष्या सृष्टमूत्रविट् ॥ ११५ ॥

स्वादुपाकरसा स्निग्धा सकषाया हिमा गुरुः ।

निहन्त्यनिलपित्तास्रतिकास्यत्वमदात्ययान् ॥ ११६ ॥

तृष्णाकासश्रमश्वासस्वरभेदक्षतक्षयान् ।

drākṣā phalottamā vṛṣyā cakṣuṣyā sṛṣṭamūtraviṭ || 115 ||

svādupākarasā snigdhā sakaṣāyā himā guruḥ |  
nihantyanilapittāsratikṭāsyatvamadātyayān || 116 ||  
tr̥ṣṇākāsaśramaśvāsasvarabhedakṣatakṣayān |

Draksa (grapes) is

Phalottama - best among fruits,

Vrishya - is aphrodisiac,

Chakshushya - good for the eyes,

Srishta mutra vit - helps elimination of urine and feces,

Swadu paka rasa - sweet in taste and at the end of digestion,

Snigdha - unctuous,

Sakashaya - slightly astringent,

Hima - cold potency,

Guru - hard to digest.

It cures

Diseases of vata, pitta and rakta,

Tiktasyata - bitter taste in the mouth,

Madatyaya - intoxication,

Trishna - thirst,

Kasa - cough,

Srama – fatigue,

Swasa – dyspnoea, respiratory conditions,

Swara bheda – hoarseness of voice,

Kshata - injury to the lungs and

Kshaya - emaciation.

## Dadima – Pomegranate Benefits:

उद्रिकपित्ताञ्जयति त्रीन्दोषान् स्वादु दाडिमम् ॥ ११७ ॥

पित्ताविरोधि नात्युष्णमम्लं वातकफापहम् ।

सर्वं हृद्यं लघु स्निग्धं ग्राहिरोचनदीपनम् ॥ ११८ ॥

udriktapittāñjayati trīndoṣān svādu dāḍimam || 117 ||

pittāvirodhi nātyuṣṇamamlaṃ vātakaphāpaham |

sarvaṃ hr̥dyam laghu snigdham grāhirocanadīpanam || 118 ||

Dadima (pomegranate) mitigates the greatly increased Pitta in particular (udrikta pittan jayati) and the other dosas also but to a lesser extent.

It is swadu (sweet);

The amla (sour) variety of dadima (pomegranate) is

Pittavirodhi - does not increase Pitta,

Na atyushnam - not very hot in potency and

Vata kaphapaham - mitigates Vata and Kapha.

All varieties of Dadima (pomegranate) are

Hridya - good for the heart,

Laghu - easily digestible,

Snigdha - unctuous,

Grahi - withholds elimination of fluids,

Rochana - stimulates appetite and

Deepana – stimulates digestion.

मोचखर्जूरपनसनारिकेलपरुषकम् ।

आम्राततालकाश्मर्यराजादनमधूकजम् ॥ ११९ ॥

सौवीरबदराङ्कोलफल्गुक्षेष्मातकोद्भवम् ।

वातामाभिषुकाक्षोलमुकूलकनिकोचकम् ॥ १२० ॥

उरुमाणं प्रियालं च बृंहणं गुरुशीतलम् ।

दाहक्षतक्षयहरं रक्तपित्तप्रसादनम् ॥ १२१ ॥

स्वादुपाकरसं स्निग्धं विष्टम्भि कफशुक्रकृत् ।

mocakharjūrapanasanārikelaparūṣakam |

āmrātātālakāśmaryarājādanamadhūkajam || 119 ||

sauvīrabadarāṅkolaphalguśleṣmātakodbhavam |

vātāmābhiṣukākṣolamukūlakanikocakam || 120 ||

urumāṇaṃ priyālaṃ ca bṛmhaṇaṃ guruśītalam |

dāhakṣatakṣayaharaṃ raktapittaprasādanam || 121 ||

svādupākarasaṃ snigdham viṣṭambhi kaphaśukrakṛt |

Mocha (plantain), kharjura (dates) panasa (jack fruits) narikela (coconut), parusaka, amrataka, tala, kasmarya, rajadana, madhuka, sauvira, badara, ankola, phalgu, slesmataka, vatama, abhisuka, aksoda, mukulaka, nikocaka, urumanam and priyala are

Brihmana - make the body stout,

Guru - not easily digestible,

Sheetala - cold in potency.

It relieves

Daha - burning sensation,

Kshata - injury to the lungs,

Kshaya – emaciation.

Rakta pitta prasadanam – purifies Rakta (blood) and Pitta.

Svadu paka rasa - sweet in taste and also at the end of digestion,

Snigdha - unctuous,

Vishtambhi - stay long in the stomach without digestion,

Kapha shukrakrit - increases kapha and semen.

### **Fruits of Parushaka, Tala and Kashmarya:**

वातघ्नं पित्तजननमामं विद्यात्परूषकम् ॥

तदेव पक्वं मधुरं रक्तपित्तनिवर्हणम् ।

फलं तु पित्तलं तालं सरं काश्मर्यजं हिमम् ॥ १२२ ॥

शकृन्मूत्रविबन्धघ्नं केश्यं मेध्यं रसायनम् ।

vātaghnaṃ pittajananamāmaṃ vidyātparūṣakam ॥

tadeva pakvaṃ madhuraṃ raktapittanivarhaṇam |

phalaṃ tu pittalaṃ tālaṃ saraṃ kāśmaryajaṃ himam ॥ 122 ॥

śakṛṇmūtravibandhaghnaṃ keśyaṃ medhyaṃ rasāyanam |

### **Parushaka -**

**Tender fruits of Parushaka pacify Vata and increase Pitta.**

**Ripe fruits of Parushaka are Madhura (sweet) and cure raktapitta (bleeding disorders).**

## **Fruit of Tala is**

Pittala - increases Pitta,

Sara - moves the bowels.

Fruit of Kasmarya is

Hima - cold in potency,

Shakrinmutra vibhandagnam - relieves the obstruction of feces and urine,

Keshya - good for the hairs,

Medhya - increases intelligence and

Rasayanam - is a rejuvenator.

## **Fruits of Vatama, Priyala and Kola:**

वातामाद्युष्णवीर्यं तु कफपित्तकरं सरम् ॥ १२३ ॥

परं वातहरं स्निग्धमनुष्णं तु प्रियालजम् ।

प्रियालमज्जा मधुरो वृष्यः पित्तानिलापहः ॥ १२४ ॥

कोलमज्जा गुणैस्तद्वत्तृच्छर्दिःकासजिच्च सः ।

vātāmādyuṣṇavīryaṃ tu kaphapittakaraṃ saram || 123 ||

paraṃ vātaharaṃ snigdhamanuṣṇaṃ tu priyālamam |

priyālamajjā madhuro vṛṣyaḥ pittānilāpahaḥ || 124 ||

kolamajjā guṇaistadvattrṛchardihkāsajicca saḥ |



Vatama etc. are

Ushnavirya - hot in potency,

Kapha pittakara - increase Kapha and Pitta,

Sara - laxative.

**Priyala** (Buchanania lanzan) is

Vataharam param - mitigates vata effectively,

Snigdha - is unctuous,

Anushnam – not very hot in potency.

Its majja (flesh) is

Madhura - sweet,

Vrishya - aphrodisiac,

Pittanilapaha - mitigates pitta and vata.

Kola majja (fleshy part of the kola) is similar to that of Priyala in properties, and relieves

Trit - thirst,

Chardi - vomiting and

Kasa - cough.

**Bilva – Bael fruit Benefits:**

पक्वं सुदुर्जरं बिल्वं दोषलं पूतिमारुतम् ॥ १२५ ॥

दीपनं कफवातघ्नं बालं ग्राह्यभयं च तत् ।

pakvaṃ sudurjaraṃ bilvaṃ doṣalaṃ pūtimārutam || 125 ||

dīpanaṃ kaphavātaghnaṃ bālaṃ grāhyubhayaṃ ca tat |

Bilva phala (bael fruit) when pakva (ripe) is

Durjaram - hard to digest,

Doshalam - aggravates the doshas and

Puti marutam - produces flatus with bad odor.

Unripe (bala) bilva fruit is

Deepana - kindles digestion,

Kapha vatagna - mitigates Vata and Kapha.

Both ripe and unripe varieties are grahi (water absorbent).

### **Kapitha fruit:**

कपित्थमामं कण्ठघ्नं दोषलं दोषघाति तु ॥ १२६ ॥

पक्वं हिध्मावमथुजित्सर्वं ग्राहि विषापहम् ।

kapitthamāmaṃ kaṅṭhaghnaṃ doṣalaṃ doṣaghāti tu || 126 ||

pakvaṃ hidhmāvamathujitsarvaṃ grāhi viṣāpaham |

Amakapittha (unripe Kapittha) is

Kantagnam - bad for the throat,

Doshalam - increases the three doshas.

Ripe (pakva) fruit is

Doshaghati - mitigates the dosas.

It relieves

Hidhma – hiccup,

Vamathu – vomiting.

Both ripe and unripe varieties are

Grahi - water absorbent and

Vishapaha - anti poisonous.

### **Jambhava – Jamun fruit benefits:**

जाम्बवं गुरु विष्टम्भी शीतलं भृशवातलम् ॥ १२७ ॥

सङ्ग्राहि मूत्रशकृत्तोरकण्ठ्यं कफपित्तनुत् ।

jāmbavaṃ guru viṣṭambhī śītaḷaṃ bhr̥śavātaḷaṃ || 127 ||

saṅgrāhi mūtraśakṛtorakaṅṭhyaṃ kaphapittanut |

Jambava (Jamun fruit) is

Guru - not easily digestible,

Vištambhi - stays long inside the stomach,

Sheetalam - cold in potency,

Brisha vatalam – greatly aggravates Vata,

Sangrahi mutra shakrito - absorbs moisture from urine and feces,

Akantyam - bad for throat and

Kapha pittanut - mitigates kapha and pitta.

### **Bala Amra - Tender unripe mango:**

वातपित्तासृक्द्वलं बद्धास्थि कफपित्तकृत् ॥ १२८ ॥

गुर्वामं वातजित् पक्वं स्वाद्वम्लं कफशुक्रकृत् ।

vātapittāsrakṛdbālam baddhāsthi kaphapittakṛt ॥ 128 ॥

gurvāmram vātajit pakvam svādvamlam kaphaśukrakṛt ।

**Bala amra (tender unripe mango) is**

Vatakrit - increases Vata,

Pittasrakrit – causes bleeding disorders.

When its seed is fully formed and mature (badha asthi), it is Kapha Pittakrit (increases Kapha and Pitta).

When it is ripe (pakva) it is

Guru - not easily digestible,

Vatajit - mitigates vata,

Svadu amlam – sweet and sour in taste,

Kapha shukrakrit - increases Kapha and semen.

**Fruits of Vrukshamla, Shamyā and Pīlu:**

वृक्षाम्लं ग्राहि रूक्षोष्णं वातश्लेष्महरं लघु ॥ १२९ ॥

शम्या गुरुष्णं केशघ्नं रूक्षं पीलु तु पित्तलम् ।

कफवातहरं भेदि प्लीहार्शःकृमिगुल्मनुत् ॥ १३० ॥

सतिकं स्वादु यत्पीलु नात्युष्णं तत्त्रिदोषजित् ।

vṛkṣāmlaṃ grāhi rūkṣoṣṇaṃ vātaśleṣmaharaṃ laghu || 129 ||

śamyā gurūṣṇaṃ keśaghaṇaṃ rūkṣaṃ pīlu tu pittalam |

kaphavātaḥaraṃ bhedi plīhārśaḥkr̥migulmanut || 130 ||

satiktaṃ svādu yatpīlu nātyuṣṇaṃ tattridoṣajit |

Vrikshamla (Garcinia fruits) is

Grahi - absorbent,

Ruksha - dry,

Ushna - hot in potency,

Vata sleshmahara - mitigates Vata and Kapha and

Laghu - easily digestible.

Samya (fruit of Sami) is

Guru - not easily digestible,

Ushna - hot in potency,

Keshagnam - destroys the hairs and

Ruksham - causes dryness.

Pilu

Pittalam - increases Pitta,

Kapha vataharam - mitigates Kapha and Vata,

Bhedi - is purgative.

It cures

Pleeha - diseases of the spleen,

Arsha - hemorrhoids,

Krimi - worms,

Gulma - abdominal tumors.

That variety of pilu which has tikta svadu (bitter- sweet) taste is not very hot in potency (natyushnam) and mitigates all three doshas (tridoshajit).

### **Shushka Vrikshamla – Dried fruit of Vrikshamla:**

तृष्णाघ्नम् उष्णमम्लायाः फलं पित्तकरं सरम् ॥ १२९१+१ ॥

tr̥ṣṇāghnam uṣṇamamlāyāḥ phalaṃ pittakaraṃ saram || 1291+1 ||

The dried fruit of vrikshamla is

Trishnagnam – alleviates excessive thirst,

Ushnam – hot in potency,

Amla – sour in taste,

Pittakaram – increases Pitta and

Sara – helps in easy bowel movements.

### **Matulunga fruit:**

त्वक् तिक्तकटुका स्निग्धा मातुलुङ्गस्य वातजित् ॥ १३१ ॥

बृहणं मधुरं मांसं वातपित्तहरं गुरु ।

लघु तत्केसरं कासश्वासहिध्मामदात्ययान् ॥ १३२ ॥

आस्यशोषानिलक्ष्मविबन्धच्छर्घरोचकान् ।

गुल्मोदरार्शःशूलानि मन्दाग्नित्वं च नाशयेत् ॥ १३३ ॥

tvak tiktakaṭukā snigdḥā mātuluṅgasya vātajit || 131 ||

br̥ṃhaṇaṃ madhuraṃ māṃsaṃ vātapittaharaṃ guru |

laghu tatkesaraṃ kāśāśvāsahidhmāmadātyayān || 132 ||

āśyaśoṣānilaśleṣmavibandhacchardyarocakān |  
gulmodarārśaḥśūlāni mandāgnitvaṃ ca nāśayet || 133 ||

The skin (tvak) of matulunga (bigger variety of lemon) fruit is

Tikta katuka – bitter and pungent in taste,

Snigdha – unctuous and

Vatajit - mitigates Vata.

Its fleshy (mamsa) part is

Brihmana - makes the body stout,

Madhura - is sweet in taste,

Vata pittahara - mitigates Vata and Pitta and

Guru – is not easily digestible.

Its kesara (tendrils) is

Laghu - easily digestible.

It cures

Kasa - cough,

Swasa - asthma,

Hidhma - hiccup,

Madatyaya - alcoholic intoxication,

Asya shosha - dryness of the mouth,

Anila sleshma - disorders of Vata and Kapha,

Vibandha - constipation,

Chardi - vomiting,

Arochaka - loss of taste,

Gulma - abdominal tumors,  
Udara - ascites,  
Arsha - hemorrhoids,  
Shoola - colic and  
Mandagni – weakened digestive capacity.

### **Naranga Fruit:**

मधुरं किञ्चिदम्लं च हृद्यं भक्तप्ररोचकम् ।

गुरु वातप्रशमनं विद्यान्नारङ्गजं फलम् ॥ १३३+१ ॥

madhuram kiñcidamlaṃ ca hr̥dyam bhaktaprarocakam |

guru vātapraśamanam vidyānnāraṅgajam phalam || 133+1 ||

Orange (Naranga) fruit is

Madhura – sweet,

Kinchit amlam – slightly sour,

Hridyam – good for the heart,

Bhaktaprarochakam – improves the taste of dishes, when used as an ingredient. Improves the tasting capacity of the tongue.

Guru – not easily digestible and

Vata prashamanam – alleviates Vata.

### **Bhallataka - Marking nut:**

भल्लातकस्य त्वङ्मांसं बृहणं स्वादु शीतलम् ।

तदस्थ्यग्निसमं मेध्यं कफवातहरं परम् ॥ १३४ ॥

bhallātakasya tvaṅmāṃsam bṛṃhaṇam svādu śītalam |



tadasthyagnisamaṃ medhyaṃ kaphavātaharam param || 134 ||

The outer rind (tvak) and fleshy part (mamsa) of bhallataka fruit is

Brihmana - makes the body stout,

Svadu - sweet in taste,

Sheetala - cold in potency.

Its seed (asthi) is just like fire (agni) in properties,

Medhya - increases intelligence and

Kapha vataharam param - excellently mitigates kapha and vata.

### **Fruits of Palevata and Aruka:**

स्वाद्वम्लं शीतमुष्णं च द्विधा पालेवतं गुरु ।

रुच्यमत्यग्निशमनं रुच्यं मधुरमारुकम् ॥ १३५ ॥

पक्वमाशु जरां याति नात्युष्णगुरुदोषलम् ।

svādvamlaṃ śītamuşṇaṃ ca dvidhā pālevataṃ guru |

rucyamatyagnīśamanaṃ rucyaṃ madhuramārukam || 135 ||

pakvamāśu jarāṃ yāti nātyuṣṇagurudoṣalam |

Palevata fruit is of two varieties -

One is Svadu (sweet in taste) and Sheeta (cold in potency), and the other is Amla (sour in taste) and Ushna (hot in potency).

Both the varieties are

Guru - hard to digest,

Ruchyam - improve taste and

Atyagni shamanam - cure diseases due to excess digestive activity.

Aruka fruit that is pakva (ripe) is

Ruchya - improves taste,

Madhura - sweet,

Ashu jaram - undergoes digestion quickly,

Natyushnam - not very hot in potency,

Guru - hard to digest and

Doshalam - increases the dosas.

### **Fruits of Draksha, Parushaka and Karamardaka:**

द्राक्षापरूषकं चार्द्रमम्लं पित्तकफप्रदम् ॥ १३६ ॥

गुरुष्णवीर्यं वातघ्नं सरं सकरमर्दकम् ।

तथाम्लं कोलकर्कन्धुलकुचाम्रातकारुकम् ॥ १३७ ॥

ऐरावतं दन्तशठं सतूदं मृगलिण्डिकम् ।

drākṣāparūṣakaṃ cārdramamlaṃ pittakaphapradam || 136 ||

gurūṣṇavīryaṃ vātaghnaṃ saraṃ sakaramardakam |

tathāmlaṃ kolakarkandhulakucāmrātakārukam || 137 ||

airāvataṃ dantaśaṭhaṃ satūdaṃ mṛgaliṇḍikam |

Undried (ardra) Draksa (grapes), Parusaka and Karamardaka are

Amla - sour,

Pitta kaphapradam - increase pitta and kapha,

Guru - hard to digest,

Ushna virya - hot in potency,

Vatagna - mitigate vata and

Sara - laxative.

Kola, karkandhu, lakuca, amrataka, aruka, airavata, dantasatha, satuda and mrigalindika are also amla (sour in taste) and have properties similar to the above described fruits.

### **Shushka Phala Varga – Group of Dry Fruits:**

नातिपित्तरं पक्वं शुष्कं च करमर्दकम् ॥ १३८ ॥

दीपनं भेदनं शुष्कमम्लीकाकोलयोः फलम् ।

तृष्णाश्रमक्लमच्छेदि लघ्विष्टं कफवातयोः ॥ १३९ ॥

nātipittakaraṃ pakvaṃ śuṣkaṃ ca karamardakam || 138 ||

dīpanaṃ bhedanaṃ śuṣkamamlīkākolayoḥ phalam |

tr̥ṣṇāśramaklamacchedi laghviṣṭaṃ kaphavātayoh || 139 ||

Karamardaka fruit ripened (pakva) and dried (shushka) does not intensely vitiate Pitta.

Fruits of Amlika and Kola are

Deepana - improves digestion,

Bhedana - cause purgation.

It cures

Trishna - thirst,

Shrama – exhaustion,

Klama – fatigue,

Laghu - are easily digestible and

Kapha vatayo - mitigates kapha and vata.

### **Ripened and dried fruit of Kola:**

स्वादम्लं लघु कोलं तु शुष्कं जीर्णं च दीपनम् ॥ १३९१+१ ॥

svādvamlaṃ laghu kolaṃ tu śuṣkaṃ jīrṇaṃ ca dīpanam || 1391+1 ||

The ripened and dried fruit of Kola is

Swadu amla – sweet and sour,

Laghu – easily digestible and

Deepana – improves appetite.



फलानामवरं तत्र लकुचं सर्वदोषकृत् ।

phalānāmavaraṃ tatra lakucaṃ sarvadoṣakṛt |

Lakuca phala is qualitatively inferior among all the fruits and increases tridosas.

### **Dried Naranga (Orange):**

वातघ्नं दुर्जरं प्रोक्तं नारङ्गं कफकृद्गुरु ।

तृष्णाशूलकफोत्क्लेदच्छर्दिश्वासनिवारणम् ॥ १४०१+१ ॥

vātaghnam durjaram proktam nāraṅgam kaphakṛdguru |

tr̥ṣṇāśūlakaphotkledacchardīśvāsanivāraṇam || 1401+1 ||

The dried fruit of Naranga is

Vatagna – alleviates Vata,

Durjaram – difficult to digest,

Kaphakrit – increases Kapha,

Guru – not easily digestible.

It cures

Trishna – excessive thirst,

Shoola – colic,

Kaphotkleda – vitiates Kapha,

Chardi – vomiting,

Swasa – dyspnoea, asthma.

### **Narikela – Coconut:**

नारिकेलं गुरु स्निग्धं पित्तघ्नं स्वादु शीतलम् ।

बलमांसकरं हृद्यं बृंहणं वस्तिशोधनम् ॥ १४०१+२ ॥

nārikelaṃ guru snigdham pittaghnam svādu śītaḷam |

balamāṃsakaram ḥṛdyaṃ bṛmhaṇam vastīśodhanam || 1401+2 ||

Narikela is

Guru – not easily digestible,

Snigdha – unctuous,

Pittagnam – alleviates Pitta,

Svadu – sweet in taste,

Sheetalam – cold in potency,

Bala mamsakara – improves strength and muscle bulk,

Hridyam – good for the heart,

Brihmanam – Nourishing,

Basti shodhanam – cleanses the urinary bladder.

### **Varjya - Qualities of food articles that are worth rejecting:**

हिमानिलोष्णदुर्वातव्याललालादिदूषितम् ॥ १४० ॥

जन्तुजुष्टं जले मग्नं अभूमिजमनार्तवम् ।

अन्यधान्ययुतं हीनवीर्यं जीर्णतयाति च ॥ १४१ ॥

धान्यं त्यजेत्तथा शाकं रूक्षसिद्धमकोमलम् ।

असञ्जातरसं तद्वच्छुष्कं चान्यत्र मूलकात् ॥ १४२ ॥

प्रायेण फलमप्येवं तथामं बिल्ववर्जितम् ।

himāniloṣṇadurvātavyālālālādīdūṣitam || 140 ||

jantujuṣṭaṃ jale magnaṃ abhūmijamanārtavam |

anyadhānyayutaṃ hīnavīryaṃ jīrṇatayāti ca || 141 ||

dhānyaṃ tyajettathā śākaṃ rūkṣasiddhamakomalam |

asañjātarasaṃ tadvacchuṣkaṃ cānyatra mūlakāt || 142 ||

prāyeṇa phalamapyevaṃ tathāmaṃ bilvavarjitam |

Grains which have been spoiled by hima (mist), anila (heavy breeze), ushna (heat of sunlight), durvata (polluted air), and lala (saliva) of snake and other reptiles;

which are infested with jantu (insects and pests);

which have remained under water for long time (jale magnam);

not grown in the field meant for it (abhumijam);

which are unseasonal (anarthavam);

mixed with other grains (anya dhanyayutam);

which have lost their properties (hina viryam);

having become very old (jeernataya ati)

should be rejected.

Vegetables (shaka) prepared without addition of fat (snehadravya);

which are very hard even after cooking (akomalam);

tender vegetables which have not developed their normal taste (asanjata rasa);

which have become dry (shushkam) should not be used except mulaka (radish).

Unripe (ama) fruits are not suitable for use except bilva (bael fruit).

**Aushada Varga – Group of medicinal herbs:**

**Lavana Varga – Group of salts:**

विष्यन्दि लवणं सर्वं सूक्ष्मं सृष्टमलं विदुः ॥ १४३ ॥

वातघ्नं पाकि तीक्ष्णोष्णं रोचनं कफपित्तकृत् ।

viṣyandi lavaṇaṃ sarvaṃ sūkṣmaṃ sṛṣṭamalaṃ viduḥ || 143 ||

vātaghnaṃ pāki tīkṣṇoṣṇaṃ rocanaṃ kaphapittakṛt |

All types of salts are

Vishyandi - produce more secretions in the tissues,

Sukshma – enter into minute pores,

Srishta mala - help in soft / easy movement of feces,

Vatagnam - mitigate vata,

Paki - help in digestion,

Tikshna - penetrating,

Rochanam – improves appetite and

Kapha pittakrit - aggravate kapha and pitta.

### **Saindhava lavana – Rock salt:**

सैन्धवं तत्र सस्वादु वृष्यं हृद्यं त्रिदोषनुत् ॥ १४४ ॥

लघ्वनुष्णं दृशः पथ्यमविदाह्यग्निदीपनम् ।

saindhavaṃ tatra sasvādu vṛṣyaṃ hṛdyaṃ tridoṣanut || 144 ||

laghvanuṣṇaṃ dṛśaḥ pathyamavidāhyagnidīpanam |

**Saindhava salt (rock salt) is**



Sasvadu - lightly sweet,  
Vrishyam - aphrodisiac,  
Hridyam - good for the heart (or mind),  
Tridoshanut - mitigates all the three doshas,  
Laghu - easily digestible,  
Anushnam - not hot in potency,  
Drisha – good for vision,  
Pathya - good for health,  
Avidahi - does not cause burning sensation during digestion and  
Agni deepana - kindles digestion.

### **Sauvarchala lavana – Sochal salt:**

लघु सौवर्चलं हृद्यं सुगन्ध्युद्गारशोधनम् ॥ १४५ ॥

कटुपाकं विबन्धघ्नं दीपनीयं रुचिप्रदम् ।

laghu sauvarcalaṃ hṛdyaṃ sugandhyudgāraśodhanam || 145 ||

kaṭupākaṃ vibandhaghnaṃ dīpanīyaṃ rucipradam |

### **Sauvarcala (sochal salt) is**

Laghu - easily digestible,  
Hridyam - good for the heart (or mind),  
Sugandhi - possesses good smell,  
Udgara shodhanam - purifies belching,  
Katu pakam - pungent at the end of digestion,

Vibhandagnam - relieves constipation,

Deepaniyam - kindles digestion and

Ruchi pradam - improves taste.

### **Vida lavana:**

ऊर्ध्वाधःकफवातानुलोमनं दीपनं विडम् ॥ १४६ ॥

विबन्धानाहविष्टम्भशूलगौरवनाशनम् ।

ūrdhvādhaḥkaphavātānulomanam dīpanam viḍam || 146 ||

vibandhānāhaviṣṭambhaśūlagauravanāśanam |

### **Vida lavana brings about**

Urdhva kapha anulomana – evacuation of Kapha in upward direction,

Adha vatanulomana – evacuation of Vata in downward direction,

Deepana - kindles digestion.

It cures

Vibandha - constipation,

Anaha – abdominal distension,

Vishtambha - constipation,

Shoola - colic and

Gaurava - heaviness.

### **Samudra, Audbhidha, Krishna, Romaka and Pamsu lavana:**

विपाके स्वादु सामुद्रं गुरु श्लेष्मविवर्धनम् ॥ १४७ ॥

सतिक्तकटुकक्षारं तीक्ष्णमुत्क्लेदि चौद्भिदम् ।

कृष्णे सौवर्चलगुणा लवणे गन्धवर्जिताः ॥ १४८ ॥

रोमकं लघु पांसूत्थं सक्षारं श्लेष्मलं गुरु ।

vipāke svādu sāmudraṃ guru śleşmavivardhanam || 147 ||

satiktakaṭukakṣāraṃ tīkṣṇamutkleḍi caudbhidam |

kṛṣṇe sauvarcalaguṇā lavaṇe gandhavarjitāḥ || 148 ||

romakaṃ laghu pāṃsūtthaṃ sakṣāraṃ śleşmalaṃ guru |

**Samudra lavana (common salt)** is

Svadu vipaka - sweet at the end of digestion,

Guru - not easily digestible and

Sleshma vivardhanam - aggravates kapha.

**Audbhida lavana** is

Satikta - slightly bitter,

Katuka kshara - pungent and alkaline in taste,

Tikshna - penetrates deep and

Utkledi - increases the secretions.

**Krishna lavana (black salt)** has properties similar to souvarcala but is devoid of gandha (fragrance).

**Romaka** is laghu - easily digestible.

**Pamsu lavana** is

Saksharam - slightly alkaline,

Sleshmalam - aggravates kapha and

Guru - not easily digestible.

लवणानां प्रयोगे तु सैन्धवादिं प्रयोजयेत् ॥ १४९ ॥

lavaṇānāṃ prayoge tu saindhavādiṃ prayojayet || 149 ||

The usage of salts should be in the respective order of saindhava, sauvarchala, vida, samudra, audbidha, krishna, romaka and pamsu lavana.

**Yavakshara – Alkali prepared from barley:**

गुल्महृद्ग्रहणीपाण्डुप्लीहानाहगलामयान् ।

श्वासार्षःकफकासांश्च शमयेद्यवशूकजः ॥ १५० ॥

gulmahṛdgrahaṇīpāṇḍuplīhānāhagalāmayān |

śvāsārsāḥkaphakāsāṃśca śamayedyavaśūkajaḥ || 150 ||

**Yavakshara** (alkali prepared from barley) mitigates

Gulma - abdominal tumors,  
Hridamaya - diseases of the heart,  
Grahani - duodenal diseases,  
Pandu - anemia,  
Pleeha - splenic disorders,  
Anaha - distension of the abdomen,  
Gala roga - diseases of the throat,  
Swasa - asthma, dyspnoea,  
Arsha - hemorrhoids and  
Kapha kasa - cough arising from Kapha.

### **Kshara – Alkali:**

क्षारः सर्वश्च परमं तीक्ष्णोष्णः कृमिजिल्लघुः ।

पित्तासृग्दूषणः पाकी छेद्यहृद्यो विदारणः ॥ १५१ ॥

अपथ्यः कटुलावण्याच्छुक्रौजःकेशचक्षुषाम् ।

kṣāraḥ sarvaśca paramaṁ tīkṣṇoṣṇaḥ kṛmijillaghuḥ |

pittāsrṅgdūṣaṇaḥ pākī chedyahr̥dyo vidāraṇaḥ || 151 ||

apathyāḥ kaṭulāvanyācchukraujaḥkeśacakṣuṣām |

### **All ksharas (alkalis) are**

Teekshna – penetrating,

Ushna – very hot in potency,  
Krumijit – destroy worms,  
Laghu – easily digestible,  
Pitta Asruk dushana – vitiate pitta and blood,  
Paki – helps in digestion, causes healing of wounds,  
Chedya - help break up hard masses,  
Ahrudya - not good for the heart,  
Vidarana - punctures the tissues.

As it possesses Katu (pungent) and lavana (salty) tastes, it is detrimental to shukra (semen), ojas (essence of the tissues), kesha (hairs) and chakshu (eyes).

### **Hingu – Asafoetida:**

हिङ्गु वातकफानाहशूलघ्नं पित्तकोपनम् ॥ १५२ ॥

कटुपाकरसं रुच्यं दीपनं पाचनं लघु ।

hiṅgu vātakaphānāhaśūlaghnaṃ pittakopanam || 152 ||

kaṭupākarasaṃ rucyaṃ dīpanaṃ pācanaṃ laghu |

### **Hingu (asafoetida) is**

Vatakaphagnam - mitigates Vata, Kapha,  
Anahagnam – cures distension of the abdomen,  
Shoolagnam – relieves colic,  
Pittakopanam - aggravates pitta,  
Katu paka rasam - pungent in taste and at the end of digestion,  
Ruchyam - enhances taste,

Deepanam –enhances appetite,  
Pachanam - enhances digestion and  
Laghu - is easily digestible.

### **Hareetaki – Terminalia chebula:**

कषाया मधुरा पाके रूक्षा विलवणा लघु ॥ १५३ ॥

दीपनी पाचनी मेध्या वयसः स्थापनी परम् ।

उष्णवीर्या सरायुष्या बुद्धीन्द्रियबलप्रदा ॥ १५४ ॥

कुष्ठवैवर्ण्यवैस्वर्यपुराणविषमज्वरान् ।

शिरोऽक्षिपाण्डुहृद्रोगकामलाग्रहणीगदान् ॥ १५५ ॥

सशोषशोफातीसारमेहमोहवमिकृमीन् ।

श्वासकासप्रसेकार्शःप्लीहानाहगरोदरम् ॥ १५६ ॥

विबन्धं स्रोतसां गुल्ममूरुस्तम्भमरोचकम् ।

हरीतकी जयेद्व्याधीं तांतांश्च कफवातजान् ॥ १५७ ॥

kaṣāyā madhurā pāke rūkṣā vilavaṇā laghu || 153 ||

dīpanī pācanī medhyā vayasaḥ sthāpanī param |

uṣṇavīryā sarāyuṣyā buddhīndriyabalapradā || 154 ||

kuṣṭhavaivarṇyavaisvaryapurāṇaviṣamajvarān |

śiro'kṣipāṇḍuhṛdrogakāmalāgrahaṇīgadān || 155 ||

saśoṣaśophātisāramehamohavamikṛmīn |

śvāsakāsaprasekārśaḥplihānāhagarodaram || 156 ||

vibandhaṃ srotasāṃ gulmamūrustambhamarocakam |

harītakī jayedvyādhīṃ tāṃtāṃśca kaphavātajān || 157 ||

Haritaki is

Kashaya rasa – astringent taste,

Madhura vipaka - sweet at the end of digestion,

Ruksha - causes dryness,

Vilavana - devoid of lavana (possesses the remaining five tastes),

Laghu - easily digestible,

Deepani - kindles hunger,

Pachani - helps in digestion,

Medhya - improves intelligence,

Vayasaha sthapani - best to retain youth,

Ushna virya - hot in potency,

Sara - laxative,

Ayushya - bestows long life,

Buddhi indriya balaprada - strengthens the mind and the sense organs.

It cures

Kushta - skin diseases,

Vaivarnya - discolouration,

Vaisvarya - disorders of voice,

Purana vishama jvara - chronic intermittent fevers,

Shiro roga - diseases of the head,



Akshiroga – diseases of the eyes,  
Pandu - anemia,  
Hridroga - heart diseases,  
Kamala - jaundice,  
Grahani gada - disease of the duodenum,  
Shosha - emaciation,  
Shopha - oedema,  
Atisara - diarrhea,  
Meha – urinary disorders, diabetes,  
Moha - fainting,  
Vami - vomiting,  
Krimi - worms (intestinal parasites),  
Swasa - dyspnoea,  
Kasa - cough,  
Praseka - excess salivation,  
Arsha - hemorrhoids,  
Pleeha - disease of the spleen,  
Anaha - distension of the abdomen,  
Gara – artificial poisoning,  
Udara - enlargement of the abdomen,  
Vibhandam srothasam - obstruction of channels,  
Gulma - abdominal tumors,  
Urusthamba - stiffness of the thighs,  
Arochaka - lack of taste (anorexia) and

many other diseases arising from (aggravation of) kapha and vata.

### **Amalaka (Emblica officinalis) and Aksha (Terminalia bellirica):**

तद्वदामलकं शीतमम्लं पित्तकफापहम् ।

कटु पाके हिमं केश्यमक्षमीषच्च तद्रुणम् ॥ १५८ ॥

tadvadāmalakaṃ śītamamlaṃ pittakaphāpaham |

kaṭu pāke himaṃ keśyamakṣamīṣacca tadruṇam || 158 ||

Amalaka is similar to Haritaki in properties, but is sheeta (cold in potency) and mitigates pitta and kapha.

Aksha (vibhitaka) is

Katupaka - pungent at the end of digestion,

Hima - cold in potency,

Keshya - good for hairs and

possesses properties similar (to haritaki and amalaka) but in slightly lesser degrees.

### **Triphala benefits:**

इयं रसायनवरा त्रिफलाक्ष्यामयापहा ।

रोपणी त्वग्गदक्लेदमेदोमेहकफास्रजित् ॥ १५९ ॥

iyam rasāyanavarā triphalākṣyāmayāpahā |

ropanī tvaggadakledamedomehakaphāsrajit || 159 ||

Thus, Triphala (haritaki, amalaki and vibhitaki), is  
Rasayanavara - the best rejuvenator of the body,  
Akshi amayapaha - cures diseases of the eyes,  
Ropani - heals wounds.

It cures

Tvakgada - skin diseases,

Kleda - excess moisture of the tissues,

Meda - obesity,

Meha - diabetes,

Aggravation of kapha and Asra (blood).

### **Trijata and Chaturjata:**

सकेसरं चतुर्जातं त्वक्पत्रैलं त्रिजातकम् ।

पित्तप्रकोपीतीक्ष्णोष्णं रूक्षं दीपनरोचनम् ॥ १६० ॥

sakesaram caturjātam tvakpatrailam trijātakam |

pittaprakopītikṣṇoṣṇam rūkṣam dīpanarocanam || 160 ||

Twak (Cinnamon), Patra (Cinnamon leaf) and Ela (Cardamom) together are known as Trijataka and

these along with Kesara forms Chaturjata.

These are

Pittaprakopi - aggravate pitta,

Tikshna - are penetrating,

Ushna - hot in potency,

Ruksha - cause dryness,

Deepana - improve appetite and

Rochana – improves taste.

### **Maricha – Black Pepper:**

रसे पाके च कटुकं कफघ्नं मरिचं लघु ।

rāse pāke ca kaṭukaṃ kaphaghnaṃ maricaṃ laghu |

Black pepper is

Katu rasa paka - pungent taste and at the end of digestion,

Kaphagna - mitigates kapha and

Laghu - is easily digestible.

### **Pippali – Long Pepper:**

श्लेष्मला स्वादुशीतार्द्रा गुर्वी स्निग्धा च पिप्पली ॥ १६१ ॥

सा शुष्का विपरीतातः स्निग्धा वृष्या रसे कटुः ।

स्वादुपाकानिलश्लेष्मश्वासकासापहा सरा ॥ १६२ ॥

न तामत्युपयुञ्जीत रसायनविधिं विना ।

śleṣmalā svāduśītārdrā gurvī snigdhā ca pippalī || 161 ||

sā śuṣkā viparītātaḥ snigdhā vṛṣyā rase kaṭuḥ |

svādupākānilaśleṣmaśvāsakāsāpahā sarā || 162 ||

na tāmattyupayun̄jīta rasāyanavidhiṃ vinā |

Pippali (long pepper), in its ardra (undried) state is

Sleshmala - aggravates kapha,

Swadu - is sweet in taste,

Sheeta - cold in potency,

Guru - not easily digestible and

Snigdha - is unctuous.

Pippali (long pepper) in its shushka (dry) form, possesses opposite qualities. It is

Snigdha – unctuous,

Vrishya - aphrodisiac,

Katu rasa - pungent in taste,

Swadu paka - sweet at the end of digestion,

Anila sleshmapaha - mitigates Vata and Kapha.

It cures

Swasa - asthma,

Kasa – cough and is

Sara - laxative.

Long pepper should not be used in excess, for long periods, without following the regimen of rejuvenation therapy (rasayana vidhi).

### **Nagara – Ginger:**

नागरं दीपनं वृष्यं ग्राहि हृद्यं विबन्धनुत् ॥ १६३ ॥

रुच्यं लघु स्वादुपाकं स्निग्धोष्णं कफवातजित् ।

तद्वदार्द्रकमेतच्च त्रयं त्रिकटुकं जयेत् ॥ १६४ ॥

स्थौल्याग्निसदनश्वासकासक्षीपदपीनसान् ।

nāgaram dīpanam vṛṣyam grāhi hṛdyaṃ vibandhanut || 163 ||

rucyam laghu svādupākaṃ snigdhoṣṇaṃ kaphavātajit |

tadvadārdrakametacca trayam trikaṭukaṃ jayet || 164

||sthaulyāgnisadanaśvāsakāsaślīpadapīnasān |

Nagara (dry ginger) is

Deepana - increases hunger,

Vrishya - is aphrodisiac,

Grahi - water absorbent,

Hridya - good for the heart (or the mind),

Vibandhanut - relieves constipation,

Ruchyam - improves taste,

Laghu - easily digestible,

Swadu paka - sweet at the end of digestion,

Snigdha - unctuous,

Ushna - hot in potency and

Kapha vatajit - mitigates kapha and vata.

Similar in properties is Ardraka (fresh, undried ginger).

### **Trikatu –**

Maricha (pepper), Pippali (long pepper) and Nagara (ginger) together are known as Trikatu.

It relieves

Sthoulya - obesity,

Agnisada – weakened digestive strength,

Swasa - asthma,

Kasa - cough,

Slipada - filariasis and

Pinasa - chronic nasal catarrh.

### **Chavika and Pippalimoola:**

चविकापिप्पलीमूलं मरिचाल्पान्तरं गुणैः ॥ १६५ ॥

cavikāpippalīmūlaṃ maricālpāntaraṃ guṇaiḥ || 165 ||

Chavika (Piper chaba) and Pippalimula (long pepper root) possess properties similar to Marica (black pepper) but are slightly inferior to it.

## **Chitraka – Leadwort:**

चित्रकोऽग्निसमः पाके शोफार्शःकृमिकुष्ठहा ।

citrako'gnisamaḥ pāke śophārsāḥkṛmikuṣṭhahā |

## **Chitraka (leadwort) is**

Agni sama paka – is similar to fire in digesting things.

It cures

Shopha - oedema,

Arsha - hemorrhoids,

Krimi - worms and

Kushta - skin diseases.

## **Panchakola:**

पञ्चकोलकमेतच्च मरिचेन विना स्मृतम् ॥ १६६ ॥

गुल्मप्लीहोदरानाहशूलघ्नं दीपनं परम् ।

pañcakolakametacca maricena vinā smṛtam || 166 ||

gulmapliḥodarānāhaśūlaghnaṃ dīpanaṃ param |

All the above, excluding marica, i.e. pippali, pippalimula, cavya, citraka and nagara are known as **panchakolaka**.

It cures

Gulma - abdominal tumors,



Pleeha - disease of the spleen,

Udara - enlargement of the abdomen,

Anaha – distension of abdomen,

Shoola – abdominal colic and is

Deepanam param - best to improve hunger and digestion.

### **Mahat Panchamoola:**

बिल्वकाश्मर्यतर्कारीपाटलाटुण्डुकैर्महत् ॥ १६७ ॥

जयेत् कषायतिकोष्णं पञ्चमूलं कफानिलौ ।

bilvakāśmaryatarkārīpāṭalāṭuṇṭukairmahat || 167 ||

jayet kaṣāyatiktoṣṇaṃ pañcamūlaṃ kaphānilau |

Bilwa, kasmarya, tarkari, patala and tintuka are together known as **Mahat panchamula**. It is

Kashaya tikta - astringent and bitter in taste,

Ushna - hot in potency and

Kapha anila jayet - mitigate kapha and anila (vata).

### **Hrasva Panchamoola:**

ह्रस्वं बृहत्यंशुमतीद्वयगोक्षुरकैः स्मृतम् ॥ १६८ ॥

स्वादुपाकरसं नातिशीतोष्णं सर्वदोषजित् ।

hrasvaṃ br̥hatyaṃśumatīdvayaḡokṣurakaiḡ smṛtam || 168 ||

svādupākaraṣaṃ nātiśītoṣṇaṃ sarvadoṣajit |

Brihatidwaya (brihati and kantakari), amsumatidwaya (saliparni and prsniparni) and gokshuraka are together are known as **Hrasva panchamula (Laghu panchamoola)**. It is

Svadu paka rasa - sweet in taste and at the end of digestion,

Na ati sheeta ushnam - neither very hot nor very cold in potency and

Sarvadoshajit - mitigates all the three doshas.

### **Madhyama Panchamoola:**

बलापुनर्नवैरण्डसूर्यपर्णी द्वयेन च ॥ १६९ ॥

मध्यमं कफवातघ्नं नातिपित्तकरं सरम् ।

balāpunarnavairanḡasūrpyaparnī dvayena ca || 169 ||

madhyamaṃ kaphavātaghnaṃ nātipittakaraṃ saram |

Bala, punarnava, eranda, surpaparni dvaya (masaparni and mudgaparni) together constitute **Madhyama panchamula**. It is

Kapha vatagnam - mitigates kapha and vata,

Na ati pittakaram - does not greatly aggravate pitta and

Sara - is laxative.

## **Jivana Panchamoola:**

अभीरुवीराजीवन्तीजीवकर्षभकैः स्मृतम् ॥ १७० ॥

जीवनाख्यं तु चक्षुष्यं वृष्यं पित्तानिलापहम् ।

abhīruvīrājīvantījīvakarṣabhakaiḥ smṛtam || 170 ||

jīvanākhyam tu cakṣuṣyam vṛṣyam pittānilāpaham |

Abhiru (Asparagus racemosus), Vira, Jivanti, Jivaka and Rsabhaka together form the Jivana pancamula. It is

Chakshushyam - good for the eyes,

Vrishyam – aphrodisiac and

Pitta anilapaham - mitigates pitta and anila (vata).

## **Trina Panchamoola:**

तृणाख्यं पित्तजिद्धर्भकाशेक्षुशरशालिभिः ॥ १७१ ॥

trṇākhyam pittajiddarbhakāśekṣuśaraśālibhiḥ || 171 ||

Trnakhya (trna pancamula) consists of Darbha, Kasha, Iksu, Sara and Sali, and it mitigates Pitta (pittajit).

शूकशिम्बीजपक्वान्नमांसशाकफलोषधैः ।

वर्गितैरन्नलेशोऽयमुक्तो नित्योपयोगिकः ॥ १७२ ॥

śūkaśimbijapakvānnamāṃsaśākaphalauśadhaiḥ |

vargitairannaleśo'yamukto nityopayogikaḥ || 172 ||

Thus, were described, in brief, the substances used daily as food, in groups such as suka, simbi, pakvanna, mamsa, saka, phala and ausadha.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदय संहितायां सूत्रस्थानेऽन्नस्वरूपविज्ञानीयो

नाम षष्ठोऽध्यायः ।

iti śrī vaidyapatisimhaguptasūnu vāgbhaṭaviracitāyāṃ

aṣṭāṅgahr̥daya saṃhitāyāṃ sūtrasthāne'nnasvarūpavijñānīyo

nāma ṣaṣṭho'dhyāya: |

Thus ends the chapter called Annasvarupavijnaniyam, the sixth in Sutrasthana of Astanga Hrudaya composed by Srimad Vaghata, son of Sri Vaidyapati Simhagupta.

## **WINTER MELON HEALTH BENEFITS, MEDICINAL USE, SIDE EFFECTS – AYURVEDA**

Winter Melon or Ash gourd is one of the best vegetables as well as a medicine. It is packed with phyto-nutrients and medicinal values. It is used for weight gain therapy, to improve intelligence and so on. In the Indian system of medicine, it is hailed as the best among all the fruit-yielding creeper plants. It is called as Kushmanda in Sanskrit. It is also used in spiritual practices in some parts of India.

Botanical name: Benincasa cerifera or Benincasa hispida.

Family: Cucurbitaceae

English names: Winter melon, White gourd, Ash gourd

Ash gourd in Hindi: petha, Rukasaa, Bhatuvaa,

Ash gourd in Telugu: Boodida Gummadi, Gummadi

Bengali name: Kumada

Marathi name: Kohala

Tamil name: Pusinikkai

Malayalam name: Kumbalam

Kannada name: Boodu Kumbala Kai / Kayi

Parsi name: Vaduba

Arabian name: Mahadab

**Distribution:** It is cultivated in almost all parts of India.

**Sanskrit synonyms:**

Kushmanda – The seed does not have hotness (*Ku Nasti Ushma Andeshu Beejeshy yasya sa – Amarakosha*)

Pushpaphala – fruits and flowers are present in the creeper vine at the same time.

Valliphala – fruit yielding creeper.

**Classical categorization:** All textbooks have categorized it under Phala varga (group of fruits)

**Winter melon medicinal properties:**

Rasa (Taste): Madhura (sweet)

Guna (qualities): Laghu (light to digest), Snigdha (unctuous, oily)

Vipaka (taste conversion after digestion): Madhura (sweet)

Veerya (potency): Sheeta (cold)

Effect on Tridosha: Balances Pitta Vata

Prabhava (special effect): Medhya – improves intelligence

### Ash gourd benefits:

मूत्राघातहरं प्रमेहशमनं कृच्छ्र अश्मरीच्छेदनम्,  
विण्मूत्रग्लपनं, तृषार्ति शमनं जीर्णाङ्ग पुष्टिप्रदम् ।  
वृष्यं स्वादुतरं तु अरोचकहरं बल्यं च पित्तापहं  
कूष्मांडं प्रवरं वदन्ति भिषजो वल्लीफलानां पुनः ॥

- राजनिघण्टु

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कूष्मांडं बृंहणं वृष्यं गुरु पित्तास्रवातनुत् ।  
बालं पित्तापहं शीतं मध्यमं कफकारकम् ॥  
वृद्धं नातिहिमं स्वादु सक्षारं दीपनं लघु ।  
बस्तिशुद्धिकरं चेतोरोगहृत् सर्वदोषजित् ॥

- भावप्रकाश

सक्षारं पक्वकूष्मांडं मधुराम्लं तथा लघु ।  
सृष्ट मूत्र पुरीषं च सर्वदोषनिबर्हणम् ॥

चरक संहिता सूत्रस्थान २७

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पित्तघ्नं तेषु कूष्माण्डं बालं, मध्यं कफावहम् ।  
शुक्लं लघूष्णं सक्षारं दीपनं बस्तिशोधनम् ॥  
सर्वदोषहरं हृद्यं पथ्यं चेतोविकारिणाम् ॥

सुश्रुत संहिता सूत्रस्थान ४६

Mutraghatahara – helps in easy passing of urine

Pramehashamanam – useful in diabetes, urinary tract disorders

Mutrakuchrahara – Useful in dysuria

Ashmarichedana – Useful in urinary calculi. Helps to break into pieces

Vinmutra glapanam – helps to increase the bulk of urine and feces

Trushartishamanam – relieves thirst and related pain

Jeernangapushtidam – nourishes the worn out body parts.

Helps to improve body mass. Useful vegetables to gain weight.

Vrushyam – Aphrodisiac

Arochakahara – relieves anorexia

Balya – improves strength and immunity

Bruhmana – helps to gain weight, provides nutrition

Pittasranut – useful in bleeding disorders due to Pitta imbalance, such as menorrhagia, bleeding per rectum, nasal bleeding etc.

Vatanut – balances Vata

Bastishuddhikara – cleanses bladder

Chetorogahrut – relieves excessive tiredness

The unripe winter melon helps to balance Pitta.

Mid-ripe winter melon is coolant and increases Kapha.

Old winter melon (Fully ripe), is not so coolant, sweet, alkaline, easy to digest and improves digestion strength.

Ash gourd seed oil has similar effects to those of the fruit.

**Part used:** Fruit, seed, seed oil

**Dosage:**

Fruit – 10 – 20 grams

Seed powder – 3 – 6 grams

Seed oil – 5 ml

**Spiritual practice with ash gourd:**

To symbolize evil power destruction, camphor is lit on the ash gourd fruit and after Arati (circular rotation to the Deity, symbolizing zero-ness (ego-less), ash gourd is usually shattered into pieces by pounding it on to the ground.

This ritual is done on many festivals, usually during inauguration of new buildings, new business, during Lakshmi Pooja etc.

**Side effects of Winter melon:**

In obese people, it should be used for a limited period, in minimal dose.

It increases Kapha, hence it is not ideal to use this in winter and whenever someone has a cold, asthma or bronchitis.

However, it is very useful in the post tuberculosis recuperation period. It improves weight.

If it is sweet, it is not ideal during indigestion.

**Ayurvedic medicine with Ash gourd as ingredient:**

[Kushmanda Rasayana](#) – Useful in bleeding disorders, to improve body weight and to relieve emaciation.

[Sri Gopal Taila](#) - useful to improve strength of nerves and muscles

## **NUTRITIONAL HEALTH BENEFITS OF GRAPES – TOTAL AYURVEDA DETAILS**

Grape is the one of the must-have fruits for everyone. Ayurveda says "*Drakshaa Phalottamaa*" – of all the fruit grapes is the best. When we go to the fruit market, we can't always get the sweet grapes. We may get a more-sweet-little-sour variety or more-sour-little sweet variety etc. Each of those varieties have their own effect on Tridosha and our health as a whole. Let us explore the Ayurvedic health benefits of grapes varieties -dry and fresh, unripe, semi ripe, full ripened etc.

### **Grapes benefits:**

#### **Unripe grapes:**

Unripe grapes are hot and pungent in nature, can cause Pitta imbalance, leading to skin and blood vitiation.

#### **Semi ripened grapes:**

Semi ripened grapes are more sour than sweet. It improves appetite, improves taste.

#### **More sweet less sour ripened grapes:**

Ripened grapes relieve thirst, useful in bleeding disorders, calms Pitta, it is soothing.

#### **Dry Grapes or Raisin benefits:**

- Helps in easy bowel movement
- Natural coolant
- Very good for eyes
- In most of the Ayurvedic preparations, where grapes are mentioned as ingredients, dry grapes are used.
- Dry grapes / raisin is useful in the treatment of excessive thirst, fever, respiratory problems, vomiting, gout, liver disorders, excessive burning sensation, dryness, emaciation.
- Raisin calms the mind. Hence, it is a good idea to have some grapes when you feel tired, burnt out or confused.
- Raisins are also used in the treatment of intestinal disorders.
- Raisin is especially used in treating the hangover due to excessive alcohol intake. and to reduce the effect of alcohol on the body.



- Hence it is advisable for regular alcoholics to have dry grapes often.
- For students, to avoid tiredness, it is advised to soak 5 raisins overnight. The next morning, throw away the water and eat the soaked raisin. (Source: [Divine Park](#))

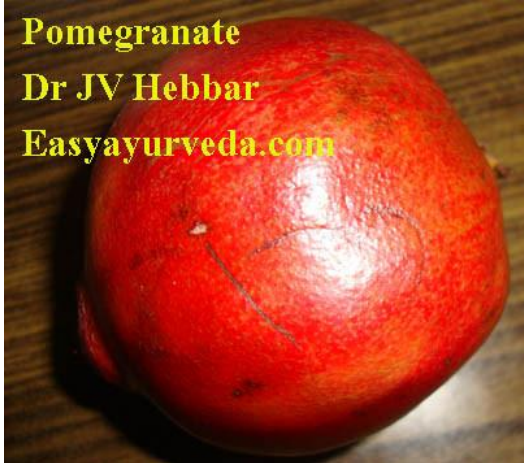
**Advice:**

grapes with milk are best avoided. Because **Ayurveda** advises to avoid sour fruits processing with milk.

## **POMEGRANATE FRUIT BENEFITS – ANTIOXIDANTS PLUS TRIDOSHA BALANCING**

Pomegranate fruit benefits are innumerable. There are only a very few fruits as nutrition-loaded as pomegranate. The pomegranate has been used for its health benefits for thousands of years. Apart from pomegranate fruits, other parts of the plant such as bark, root bark are also used in many health conditions. The pomegranate fruit is the widely used part of the plant.

Pomegranate is called Anar fruit in Hindi.



Telugu name: Danimma Kaya

Malayalam name: Matalam

Tamil name: Matuli

Marathi name: Dalimb

Kannada name: Dalimbe

**Sanskrit synonyms of Pomegranate:**

Phalamla – has slightly sour taste

Kuchaphala – Fruit resembles the shape of breasts  
Shukavallabha – attracts birds  
Raktabeeja – has red seeds  
Raptapushpa – has red coloured flowers  
Dantabeeja – seeds are arranged like teeth  
Medicinal qualities of Anar:  
Guna (qualities) – Laghu (light to digest), Snigdha (unctuous, oily)  
Rasa (taste) – Madhura (sweet), Amla (sour), Kashaya (astringent)  
Vipaka (taste conversion after digestion) – Madhura (sweet) or Amla (sour)  
Veerya (potency) – Anushna – neither cold, nor sweet.

### **Pomegranate fruit benefits -**

तत्फलं त्रिविधं स्वादु स्वाद्वम्लं केवलाम्लकम् ।  
तत्तु स्वादु त्रिदोषघ्नं तृडाहज्वरनाशनम् ।  
हृत् कण्ठ मुखदोषघ्नं तर्पणं शुक्रलं लघु ॥  
कषायानुरसं ग्राहि स्निग्धं मेधाबलप्रदम् ।  
स्वाद्वम्लं दीपनं रुच्यं किञ्चित् पित्तकरं लघु ॥  
अम्लं तु पित्तजनकं आमवातकफापहम् ।

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अम्लं कष्यायमधुरं वातघ्नं ग्राहि दीपनम् ।  
स्निग्धोष्णं दाडिमं हृद्यं कफपित्ताविरोधि च ॥  
रूक्षाम्लं दाडिमं यत्तु तत् पित्तानिलकोपनम् ।  
मधुरं पित्तनुत्तेषां तद्धि दाडिममुत्तमम् ॥

- चरक संहिता सूत्रस्थान २७

Qualities of pomegranate fruits are explained in Ayurveda based on taste. Based on pomegranate taste, it is classified into three categories.

**Sweet pomegranate fruit benefits** - The sweet pomegranates are having the rarest **Tridosha balance** effect. There are only a handful of herbs with Tridosha balance effect. (amla fruit is another example)

The sweet pomegranate fruit is ideal to be taken during fever. *Trit hara, Daaha hara* - It relieves excessive thirst and burning sensation.

It cleanses and clarifies the oral cavity, throat, esophagus, stomach and chest.

*Shukrala* - It is a good natural aphrodisiac and improves sperm count and semen quality.

*Laghu* - It undergoes digestion very easily, very light on stomach.

It also has an astringent taste, helps to relieve diarrhea, useful in IBS, ulcerative colitis.

*Medha balakara* - It improves intelligence, immunity and body strength.

*Hridya* - Good for heart

**Sweet-Sour Pomegranate fruit benefits**- Pomegranates having sweet and sour taste improves digestion power of the stomach.

*Ruchya* - Helps relieve anorexia, improves the taste of food. It slightly increases Pitta.

**Sour pomegranate fruit** -Pomegranate fruit having predominant sour taste increases Pitta to a greater extent. But it balances Kapha and Vata. Sour pomegranate is an ideal ingredient for diet in Rheumatoid arthritis.

**Pomegranate – effect on Tridosha -**

Sweet pomegranate balances Tridosha – Vata, Pitta and Kapha  
Sour pomegranate balances Vata and Kapha and increases Pitta.

**Pomegranate side effects** – It is known to cause constipation, hence is used as a home remedy for diarrhea. But people with constipation need to watch out.

**Pomegranate benefits – Modern views -**

Modern science hails pomegranate benefits in many ways. Pomegranate is a proven rich source of antioxidants, hence it is very good for the heart. Interesting to know that this finding matches with *Hridya* - protecting and promoting heart health claims by centuries old Ayurveda matches with the scientific research.

Pomegranate fruit is a good source of Vitamin C, B5, Polyphenols and Potassium.

**Ayurvedic products with Pomegranate as an ingredient -**

**Herbal powders:** Dadima Chatusama churna, Dadimashtaka churna, [Lavan Bhaskar Churna](#)

**Alcoholic preparation:** [Mritasanjeevani Sura](#)

**Ghee preparation:** [Dadimadi Ghrita](#)

**Herbal powder –** [Yavanyadi choorna](#)

**Ayurvedic medicine, along with pomegranate juice is traditionally advised -**

[Narayana Churna](#)

## **CHATURJATA CHURNA – BENEFITS, DOSAGE, INGREDIENTS, SIDE EFFECTS**

Chaturjata Churna is an Ayurvedic medicine, in herbal powder form. It is a simple mixture of 4 spices. It is known to balance Kapha dosha.

### **Chaturjata Churna benefits:**

- It is used as an ingredient in many Ayurvedic medicines like Chyawanprash. In many herbal jams like Chyawanprash, this powder mixture is added at the end stage.
- This powder is useful to improve skin tone and complexion
- It is helpful to improve taste. It helps to detoxify the body.
- It is widely used in Kapha imbalance disorders.

**Synonyms:** Chaturjata Churna, Chaturjat Choornam

**Effect on Tridosha** - Calms Vata and kapha

### **Chaturjata Churna dosage:**

1 – 3 grams along with water, once or twice daily after food or as advised by an Ayurvedic doctor.

It is usually given along with honey.

### **Chaturjata Churna Side Effects:**

In higher doses, it may cause burning sensation and gastritis.

### **Chaturjata Churna Ingredients:**

It is prepared from

10 grams of each of

Twak – Cinnamon – Cinnamomum zeylanicum

Patra – Cinnamomum tamala

Ela – Cardamom – Elettaria cardamomum

Nagakeshara – Mesua ferrea

### **Chaturjata Churna reference:**

Sharangdhara Samhita Madhyama Khanda 6/14

## **Ayurvedic medicine list containing Chaturjata as ingredient:**

[Chyawanprash](#)

[Jatiphaladi Churna](#)

[Drakshadi churna](#)

[Talisapatradi Vatakam](#)

[Sarivadi Vati](#)

[Sri Gopal Taila](#)

## CHAPTER 7: ANNARAKSHAVIDHI ADHYAYA PROTECTION OF FOOD

### Ashtanga Hridayam

Sutrasthanam – Chapter – 7

अन्नरक्षाध्यायं

annarakṣādhyāyaṃ

The 7<sup>th</sup> chapter of the Sutrasthana of Ashtanga Hridayam is named 'Anna Raksha Vidhi Adhyaya'. Anna means food, Raksha means protection. This chapter deals with

the royal physician and his role in protecting the king from poisoned foods, features of poisoned foods and drinks, incompatible food combinations, effects and treatments, introduction to the three pillars of life i.e. food, sleep and celibacy and healthy sleeping rules.

#### Pledge by the author(s):

अथातो अन्नरक्षाध्यायं व्याख्यासामः।

इति ह स्माहुरात्रेयादयो महर्षयः। (गद्यसूत्रे॥२॥)

athāto annarakṣādhyāyaṃ vyākhyāsāmaḥ|

iti ha smāhurātreyaḍayo maharṣayaḥ| (gadyasūtre||2||)

अथातो अन्नरक्षाध्यायं व्याख्यासामः - athāto annarakṣādhyāyaṃ

vyākhyāsāmaḥ|– after having offered the prayers to the God, henceforth we are going to explain the chapter pertaining to protection of food,

इति ह स्महुरात्रेयादयो महर्षयः - iti ha smāhuh ātreyādayo maharshayah – thus say (pledge) Atreya and other sages.

Atreya and other sages pledge that after annaswarupa vijgnana (understanding the nature of edible ingredients), they henceforth explain the chapter named annarakshavidhi adhyaya (protection of foods).

### **Pranacharya (royal physician) and his residence:**

राजा राजगृहासन्ने प्राणाचार्यं निवेशयेत् ।

सर्वदा स भवत्येवं सर्वत्र प्रतिजागृविः ॥ १ ॥

rājā rājagr̥hāsanne prāṇācāryaṃ niveśayet |

sarvadā sa bhavatyevaṃ sarvatra pratijāgr̥viḥ || 1 ||

राजा – rājā – the king

राजगृहासन्ने - rājagr̥hāsanne – nearby to the king's palace

प्राणाचार्यं - prāṇācāryaṃ - the royal physician (should be)

निवेशयेत् – niveśayet – stay put, provide residence (made to reside) accommodated)

सर्वदा - sarvadā – always / at all times

स - sa – he (physician)

भवत्य् - bhavaty – will be

एवं - evaṃ - and

सर्वत्र - sarvatra – everywhere, at all tasks

प्रतिजागृविः - pratijāgr̥viḥ- should be vigilant, always alert



The king should arrange residence for the royal physician in the proximity of his palace and make sure that the physician is stay put in it. At the same time, the king should make sure that the physician is alert and vigilant about all the tasks assigned to him at all times.

अन्नपानं विषाद्रक्षेद्विशेषेण महीपतेः ।

योगक्षेमौ तदायत्तौ धर्माद्या यन्निबन्धनाः ॥ २ ॥

annapānaṃ viṣādrakṣedviśeṣeṇa mahīpateḥ ।

yogakṣemau tadāyattau dharmādyā yannibandhanāḥ ॥ 2 ॥

अन्नपानं - annapānaṃ - food and drinks

विषात् - viṣāt - from the poison

रक्षेत् - rakṣet - should be protected

विशेषेण - viśeṣeṇa - specifically

महीपतेः - mahīpateḥ - king's

योगक्षेमौ - yogakṣemau - welfare (yoga = accession of material, kshema = protection of the accessed things)

तदायत्तौ – tadāyattau - are under his (king's) control

धर्माद्या – dharmādyā - dharma (justice, law or ordinance/righteousness, moral values) etc objects of human pursuits.

यन्निबन्धनाः - yannibandhanāḥ - tied with those (yoga and kshema)

The foods (anna) and drinks (pana) of the king should be protected from poison (visha), because the King's health and welfare depends on his food and drink and the health and welfare of the country is dependent on the King.

### **Vishayukta odana - Features of poisoned foods and drinks:**

ओदनो विषवान्सान्द्रो यात्यविस्राव्यतामिव ।

चिरेण पच्यते पक्वो भवेत्पर्युषितोपमः ॥ ३ ॥

odano viṣavānsāndro yātyavisrāvyatāmiva |

cireṇa pacyate pakvo bhavetparyuṣitopamaḥ || 3 ||

ओदनो – odano – boiled or prepared rice

विषवान् - viṣavān – admixed with poison becomes

सान्द्रो – sāndro – thick and

याति – yāti – gains

अविस्राव्यताम् – avistrāvyatām – a form wherein the contents do not overflow out of the vessel (even while being boiled)

इव – iva - like

चिरेण - cireṇa – takes a lot of time (delayed)

पच्यते – pacyate – to get cooked

पक्वो – pakvo – after being cooked

भवेत् – bhavet – it (food) becomes

पर्युषितोपमः - paryuṣitopamaḥ - (like) stale

Boiled or cooked rice (odana) mixed with poison becomes

Sandra – thick and

Avisravyatam – a form wherein the contents do not overflow out of the vessel,

Chirena pachyate – takes a lot of time to get cooked,

After being cooked it becomes

Paryushitopama – similar to stale food,

मयूरकण्ठतुल्योष्मा मोहमूर्छाप्रसेककृत् ।

हीयते गन्धवर्णाद्यैः क्लिद्यते चन्द्रिकाचितः ॥ ४ ॥

mayūra-kaṇṭha-tulyoṣmā mohamūrchāprasekakṛt |

hīyate gandhavarṇādyaiḥ klidyate candrikācitaḥ || 4 ||

मयूरकण्ठतुल्योष्मा - mayūra-kaṇṭha-tulyoṣmā – (poisoned boiled rice will) emit blue colored steam resembling the color of a peacock's neck

मोह मूर्छा प्रसेककृत् - moha mūrchā praseka-kṛt – the steam and fumes emitted from the container (having poisoned boiled rice) will cause delusion, fainting or excessive salivation

हीयते – hīyate – quickly loses its

वर्ण गन्धाद्यैः - varṇa-gandhādyaiḥ - color, odor, smell and appearance (texture, feel)

क्लिद्यते - klidyate – becomes watery (moistened) and

चन्द्रिकाचितः - candrikācitaḥ - full of shining particles (appears and shines just like scattered drop of oil over the layer of water)

Mayura kanta tulya ushma - boiled rice if poisoned will emit blue colored steam resembling the color of a peacock's neck.

It causes

Moha – delusion,

Murcha – fainting,

Praseka – excessive salivation.

Hiyate varna gandhadhyaih – quickly loses its color, odor etc

Klidyate – becomes watery, sticky and

Chandrikachita - full of shining particles (appears and shines just like scattered drops of oil over a layer of water).

### **Vishayukta Vyanjanani - Features of poisoned side dishes:**

व्यञ्जनान्याशु शुष्यन्ति ध्यामक्वाथानि तत्र च ।

हीनातिरिक्ता विकृता छाया दृश्येत नैव वा ॥ ५ ॥

vyañjanānyāśu śuṣyanti dhyāmakvāthāni tatra ca |

hīnātiriktā vikṛtā chāyā dṛśyeta naiva vā || 5 ||

व्यञ्जनानि – vyañjanāny – side dishes

आशु – āśu - quickly

शुष्यन्ति - śuṣyanti – get dried up and

ध्यामक्वाथानि – dhyāmakvāthāni – become dirty (dirty liquid)

तत्र – tatra – therein

च – ca – and

हीनातिरिक्ता – hīnātiriktā – deficient (reduced) or excess (enlarged) or

विकृता - vikṛtā – malformed (abnormal)

छाया – chāyā – reflective images of one’s own self

दृश्येत - drśyeta – are seen (when we see into that dirty liquid) or

नैव वा - naiva vā – (the images are) not seen at all

The side-dishes that are poisoned

Ashu shushyati - get dried up quickly,

Dhyamakwathani – become dirty,

Hina atirikta vikrita chaya drishyeta naiva va - deficient (reduced), excess (enlarged) or malformed (abnormal) reflective images of one’s own self are seen or not seen at all.

फेनोर्ध्वराजिसीमन्ततन्तुबुद्बुदसम्भवः ।

विच्छिन्नविरसाः रागाः खाण्डवाः शाकमामिषम् ॥ ६ ॥

phenordhvarājīsīmantatantubudbudasambhavaḥ |

vicchinnavirasāḥ rāgāḥ khāṇḍavāḥ śākamāmiṣam || 6 ||

फेन – phena – froth and

ऊर्ध्व राजी - ūrdhwa rājī – lines appear on the surface (of the side dishes dirtied by contact of poison)

सीमन्त – sīmanta – cracks (dish breaks into fragments),

तन्तु – tantu – slimy (sticky) thread like structures and

बुद्बुद – budbuda – bubbles

सम्भवः - sambhavaḥ - are likely to appear (on the surface)

विच्छिन्न – vicchinna – separation of liquid and solid portions and

विरसा - virasā - appearance of bad taste takes place in dishes like

रागाः - rāgāḥ - sweetened syrups,

खाण्डवाः - khāṇḍavāḥ - sweet puddings,

शाकम् – śākam – vegetables and

आमिषम् - āmiṣam – meat

Phena (froth) and urdhva raji (lines) appear on the surface (of the side dishes dirtied by contact of poison).

Simanta (cracks - dish breaks into fragments), tantu (slimy thread like structures) and budbuda (bubbles) are likely to appear.

Vichinna (separation of liquid and solid portions) and

Virasa (appearance of bad taste) is seen in dishes like

Raga - sweetened syrups,

Khandava - sweet puddings,

Shakam – vegetables and

Amisham – meat.

-

**Appearance of lines of different colors on different poisoned side dishes and materials:**

नीला राजी रसे ताम्रा क्षीरे दधनि दृश्यते ।

श्यावापीतासिता त्क्रे घृते पानीयसन्निभा ॥ ७ ॥

nīlā rājī rase tāmrā kṣīre dadhani dṛśyate ।

śyāvāpītāsītā takre ghr̥te pānīyasannibhā ॥ 7 ॥

When poisoned,

नीला राजी रसे - nīlā rājī rase – blue lines appear in the meat soup

ताम्रा क्षीरे - tāmrā kṣīre – coppery red lines appear in the milk

दधनि दृश्यते श्यावा - dadhani dṛśyate śyāvā – black lines appear in the curds

पीता सिता त्क्रे - pītā sitā takre – yellowish white lines appear in the buttermilk

घृते पानीय सन्निभा - ghr̥te pānīyasannibhā – lines appearing like water are seen on ghee

When poisoned,

Nila raji rase – blue lines appear on meat soup,

Tamra ksheere – coppery red lines appear on milk,

Dadhani drishyate shyava – black lines appear on curds,

Peeta sita takre – yellowish white lines appear on buttermilk,

Grite paneeya sannibha – lines appearing like water are seen on ghee.

मस्तुनि स्यात्कपोताभा राजी कृष्णा तुषोदके ।

काली मद्यम्भसोः क्षौद्रे हरितैलेऽरुणोपमा ॥ ८ ॥

mastuni syātkapotābhā rājī kṛṣṇā tuṣodake |

kālī madyāmbhasoḥ kṣaudre harittaile'aruṇopamā || 8 ||

मस्तुनि स्यात् कपोताभा - mastuni syāt kapotābhā – lines resembling color of pigeon (pigeon like streaks) appear on supernatant liquid layer of the curds (whey)

राजी कृष्णा तुषोदके - rājī kṛṣṇā tuṣodake – bluish black lines appear on sour drink prepared from the husk of barley

काली मद्यम्भसोः - kālī madyāmbhasoḥ - black lines appear on wines and water

क्षौद्रे हरित् - kṣaudre harit – green colored lines appear in honey

तैले ऽरुणोपमा - taile aruṇopamā – crimson lines appear on the oil

Mastuni syat kapothabha – lines resembling color of pigeon appear on supernatant liquid layer of the curds (whey),

Raji krishna tushodake – bluish black lines appear on sour drink prepared from the husk of barley,

Kali madyambhaso - black lines appear on wines and water,

Kshaudre harit – green colored lines appear on honey,

Taile arunopama – crimson lines appear on oil.

### **Effect of poison on other edibles and materials:**

पाकः फलानामामानां पक्वानां परिकोथनम् ।

द्रव्याणामार्द्रशुष्काणां स्यातां म्लानिविवर्णते ॥ ९ ॥



pākaḥ phalānāmāmānām pakvānām parikothanam |

dravyāṅāmārdrasūṣkāṅām syātām mlānivivarṇate || 9 ||

पाकः फलानाम् आमानां - pākaḥ phalānām-āmānām - unripe fruits ripen fast

पक्वानां परिकोथनम् - pakvānām parikothanam – the ripe fruits become overripe and get decomposed

द्रव्याणाम् - dravyāṅām – the substances which are

आर्द्रशुष्काणां - ārdrasūṣkāṅām - wet and dry

स्यातां म्लानिविवर्णते – syātā mlāni-vivarṇate – get little dried (dull) and discolored respectively

Pakam phalanam amanam - unripe fruits ripen fast,

Pakvanam parikothanam – the ripe fruits become overripe and get decomposed,

The substances which are ardra (wet) and shushka (dry) become mlani (dull) and vivarna (discolored) respectively.

मृदूनां कठिनानां च भवेत् स्पर्शविपर्ययः ।

माल्यस्य स्फुटिताग्रत्वं म्लानिर्गन्धान्तरोद्भवः ॥ १० ॥

mṛdūnām kaṭhinānām ca bhavet sparśaviparyayaḥ |

mālyasya sphuṭitāgratvaṃ mlānirgandhāntarodbhavaḥ || 10 ||

मृदूनां - mṛdūnām - soft substances

कठिनानां च - kaṭhinānām ca - and hard substances

भवेत् स्पर्शविपर्ययः - bhavet sparśa viparyayaḥ - obtain opposite feel (soft substances become hard and hard substances become soft)

माल्यस्य – mālyasya – the (flowers of the) garland

स्फुटिताग्रत्वं - sphuṭitāgratvaṃ gandhāntarodbhavaḥ

- get split in the front (edges),

म्लानिर् – mlānir – appear dull and faded

गन्धान्तरोद्भवः - gandhāntarodbhavaḥ - and obtain unnatural smell

Mridu (soft) and katina (hard) substances obtain opposite feelings (sparsha viparyaya) i.e. soft substances become hard and hard substances become soft.

The flowers of the garland (mala) split at the end (sphutitha agra), appear dull and faded (milani) and obtain an unnatural smell (gandhantarodbhava).

ध्याममण्डलता वक्त्रे शतनं तन्तुपक्ष्मणाम् ।

धातुमौक्तिककाष्ठाशमरत्नादिषु मलाक्तता ॥ ११ ॥

स्नेहस्पर्शप्रभाहानिः सप्रभत्वं तु मृन्मये ।

dhyāmamaṇḍalatā vaktre śatanam tantupakṣmaṇām |

dhātumauktikakāṣṭhāśmaratnādiṣu malāktatā || 11 ||

snehasparśaprabhāhāniḥ saprabhatvaṃ tu mṛnmaye |

When in contact with poison,

ध्याम मण्डलता वस्त्रे – dhyāma-maṇḍalatā vastre – dirty patches appear on the clothes (dress and other apparels),

शदनं तन्तु पक्ष्मणाम् - śadanam tantu-pakṣmaṇām – the threads and hems of the cloth fall out

धातु मौक्तिक काष्ठाश्म रत्नादिषु मलाक्तता - dhātu-mauktika-kāṣṭhāśma-ratnādiṣu malāktatā – vessels prepared from metals, pearls, wood, stone, precious stones etc become dirty and

स्नेह स्पर्श प्रभाहानिः - sneha-sparśa-prabhāhaniḥ - lose their unctuousness (smooth touch) and luster.

सप्रभत्वं तु मृन्मये - saprabhatvaṃ tu mṛnmaye – mud vessels gain good look and luster in spite of being lusterless.

When in contact with poison,

Dhyama mandalata vastre – dirty patches appear on clothes,

Shadanam tantu pakshmanam – the threads and hems of clothes fallout,

Vessels prepared from dhatu (metals), mouktika (pearls), kashta (wood), ashma (stone), ratnadi (precious stones etc) become dirty and

Sneha sparsha prabha hani - lose their unctuousness and luster.

Saprabhatvam tu mṛnmaye – mud vessels gain good luck and luster in spite of being lustreless.

### **Vishada lakshana - Features of the person who poisons things:**

विषदः श्यावशुष्कास्यो विलक्षो वीक्ष्यते दिशः ॥ १२ ॥

स्वेदवेपथुमांस्रस्तो भीतः स्खलति जृम्भते ।

viṣadaḥ śyāvaśuṣkāsyo vilakṣo vīkṣyate diśaḥ || 12 ||

svedavepathumāmstrasto bhītaḥ skhalati jṛmbhate |

विषदः - viṣadaḥ - the person who poisons (or about to poison someone or something) will have

श्याव शुष्कास्यो - śyāva śuṣkāsyo – dark (discolored) and dry face

विलक्षो वीक्षते दिशः - vilakṣo vīkṣate diśaḥ - eccentrically looks in all the directions driven by guilt,

स्वेद – sveda – will sweat a lot and

वेपथुमांस - vepathumāṃs – will have tremors

त्रस्तो – trasto – tired (due to tremors) / confused

भीतः - bhītaḥ - frightened

स्खलति – skhalati – slips while walking and talking and

जृम्भते - jṛmbhate – yawns frequently

The person who is about to poison someone will have

Shyava shushka asya – discolored and dry face,

Vilaksho veekshate dishaha – eccentrically looks in all directions,

Sveda vepathuman – sweating and tremors,

Trasta – tired,

Bheeta – frightened,

Skhalati – slips while talking and walking and

Jrumbhate – yawns frequently.

### **Vishayukta ahara pariksha - Testing of poisoned foods:**

प्राप्यान्नं सविषं त्वग्निरेकावर्तः स्फुटत्यति ॥ १३ ॥

शिखिकण्ठाभधूमार्चिरनर्चिर्वोग्रगन्धवान् ।

prāpyānnaṃ saviṣaṃ tvagnirekāvartaḥ sphuṭatyati || 13 ||

śikh प्राप्यान्नं - prāpyānnaṃ - on receiving the food

सविषं तु - saviṣaṃ tu – mixed with poison

अग्निः – agnih – the fire

एकावर्तः - ekāvartaḥ - emits flame as a single pile, either towards the right or towards the left,

स्फुटति अति - sphuṭatyati – emits crackling sounds

शिखि कण्ठाभ धूमार्चिः - śikhi-kaṅṭhābha-dhūmārciranarciḥ – the color of the smoke and flame resembles the color of peacock's neck (glistening blue color) and

अनर्चिः वा - anarciḥ vā – sometimes the fire may not give up the flames at all and it will

उग्र गन्धवान् - ugragandhavān – eliminate a strong and foul smell.  
ikaṅṭhābhadhūmārciranarcirvogragandhavān |

On contact with food mixed with poison (savisha) the fire (agni)

Ekavrita - emits flame as a single pile, either towards the right or towards the left,

Sphutati ati – emits crackling sounds,

Shikhi kantabha dhoomarchi – the color of the smoke and flame resembles the color of peacock's neck (glistening blue color) and

Anarchi va – sometimes the fire may not give up flames at all and it will

Ugra gandhavan – eliminate a strong and foul smell.

म्रियन्ते मक्षिकाः प्राश्य काकः क्षामस्वरो भवेत् ॥ १४ ॥

उत्क्रोशन्ति च दृष्ट्वैतत् शुकदात्यूहसारिकाः।

mriyante makṣikāḥ prāśya kākaḥ kṣāmasvaro bhavet || 14 ||

utkrośanti ca dr̥ṣṭvaitat śukadātyūhaśārikāḥ |

म्रियन्ते मक्षिकाः प्राश्य - mriyante makṣikāḥ prāśya – after eating the poisoned food, the bees die

काकः क्षामस्वरो भवेत् - kākaḥ kṣāmasvaro bhavet – the crow's voice becomes feeble and depleted

उत्क्रोशन्ति – utkrośanti – (the birds which) will cry out loudly (scream)

च दृष्ट्वा एतत् - ca dr̥ṣṭvaitat – on seeing the poisoned food are

शुक दात्यूह सारिकाः - śuka dātyūha sārikāḥ - parrots, gallinule bird and mynah

After consuming poisoned food,

Mriyate makshika - the bees die,

Kakaha kshamasvaro bhavet – the crow's voice becomes feeble and depleted,

The birds which will cry out loudly (utkroshanti) on seeing the poisoned food are

Shuka - parrots,

Datyuha - gallinule bird and

Sarika – mynah.

हंसः प्रस्खलति ग्लानिर्जीवञ्जीवस्य जायते ॥ १५ ॥

चकोरस्याक्षिवैरग्यं क्रौञ्चस्य स्यान्मदोदयः ।

haṁsaḥ praskhalati glānirjīvañjīvasya jāyate || 15 ||

cakorasyākṣivairagyaṁ krauñcasya syānmadodayaḥ |

हंसः प्रस्खलति - haṁsaḥ praskhalati – (just on seeing the poisoned food)  
the swan fumbles while walking (changes its gait)

ग्लानिः जीवं जीवस्य जायते - glāniḥ jīvaṁ jīvasya jāyate – the jivajivaka  
(green pheasant?) bird either gets exhausted or dies,

चकोरस्य अक्षि वैराग्यं - cakorasyā-'kṣi-vairāgyaṁ - chakora bird (a type of  
partridge) eyes turn red

क्रौञ्चस्य स्यात् मदोदयः - krauñcasya syāt madodayaḥ - the pond heron  
gets intoxicated

On poisoning,

Hansa praskhalati – the swan fumbles while walking,

Glani jivam jivasya jayate – the jivajivaka bird either gets exhausted or  
dies,

Chakorasya akshi vairagyam - eyes of chakora bird (a type of partridge)  
turn red,

Kraunchasya syat madodayaha - the pond heron gets intoxicated.

कपोतपरभृद्धक्षचक्रवाका जहत्यसून् ॥ १६ ॥

उद्वेगं याति मार्जारः शकृन्मुञ्चति वानरः ।

kapotaparabhṛddakṣacakravākā jahatyasūn || 16 ||

udvegamaṃ yāti māṛjāraḥ śakṛṇmuñcati vānaraḥ |

कपोत परभृद्धक्ष चक्रवाका - kapota parabhr̥d-dakṣa cakravākā - the pigeon, cuckoo and chakravaka bird

जहति असून् - jahati asūn – quickly lose their life (on seeing or eating poisoned food)

उद्वेगं याति मार्जार - udvegamaṃ yāti māṛjāra - the cat gets excited (confused, irritated) and

शकृत् मुञ्चति वानरः - śakṛt muñcati vānaraḥ - the monkey defecates

The pigeon (kapota), cuckoo (parabriddaksha) and chakravaka bird quickly lose their life (jahati asoon) on seeing or eating poisoned food,

The cat (marjara) gets excited / confused (udvegamaṃ) and

The monkey (vanara) defecates (shakrit munchati).

हृष्येन्मयूरस्तद्दृष्ट्या मन्दतेजो भवेद्विषम् ॥ १७ ॥

hr̥ṣyenmayūrastadr̥ṣṭyā mandatejo bhavedviṣam || 17 ||



हृष्येत् मयूरः - hr̥ṣyet mayūrah – the peacock becomes excited and overjoyed

तद् दृष्ट्वा - tad dr̥ṣṭvā – on seeing the poison or poisoned food and as a result

मन्द तेजो भवेद् विषम् - mandatejo bhaved-viṣam – the poison loses its intensity and becomes mild

On seeing poisoned food, the peacock (mayura) becomes excited and overjoyed. As a result, the poison becomes mild, losing its intensity.

### **Method of rejecting the poisoned food:**

इत्यन्नं विषवज्ज्ञात्वा त्यजेदेव प्रयत्नतः ।

यथा तेन विपद्येरन्नपि न क्षुद्रजन्तवः ॥ १८ ॥

ityannaṃ viṣavajjñātvā tyajedeḥva prayatnataḥ ।

yathā tena vipadyerannapi na kṣudrajantavaḥ ॥ 18 ॥

इति अन्नं विषवत् ज्ञात्वा – iti annaṃ viṣavat jñātvā – After knowing and confirming the poisoned food (with the help of above-mentioned tests and methods) and after having considered that food equivalent to poison,

त्यजेद् एवं प्रयत्नतः - tyajet evaṃ prayatnataḥ - one should reject the food judiciously

यथा तेन विपद्येरन्नपि न क्षुद्र जन्तवः - yathā tena vipadyer-annapi na kṣudra-jantavaḥ - while taking care that the rejected and discarded poisoned food should neither be available to nor harm even the smallest of living organisms (including insects).

Iti annam vishavat jnatva – After knowing and confirming the poisoned food and after having considered that food equivalent to poison,

Tyajet evam prayatnataha - one should reject the food judiciously

Yatha tena vipadyerannapi na kshudra jantavaha - while taking care that the rejected and discarded poisoned food should neither be available to nor harm even the smallest (kshudra) of living organisms (jantu).

### **Visha Annaja Vikara - Diseases caused by poisoned food:**

स्पृष्टे तु कण्डूदाहोषाज्वरार्तिस्फोटसुप्तयः ।

नखरोमच्युतिः शोफः सेकाद्या विषनाशनाः ॥ १९ ॥

शस्तास्तत्र प्रलेपाश्च सेव्यचन्दनपद्मकैः ।

ससोमवल्कतालीशपत्रकुष्ठामृतानतैः ॥ २० ॥

spr̥ṣṭe tu kaṇḍūdāhoṣājvarārtisphoṭasuptayah |

nakharomacyutiḥ śophaḥ sekādyā viṣanāśanāḥ || 19 ||

śastāstatra pralepāśca sevyacandanapadmakaiḥ |

sasomavalkatālīśapatrakuṣṭhāmṛtānataiḥ || 20 ||

स्पृष्टे तु - spr̥ṣṭe tu – On touching the poisoned foods (the below mentioned conditions occur)

कण्डू दाहोषा ज्वर - kaṇḍū-dāhoṣā-jvara– itching and burning sensation all over the body and also at the site of contact of poisoned food, fever,

अर्ति स्फोट सुप्तयः - arti स्फोटसुप्तयः - sphoṭa-suptayah - pain, eruptions (blisters), numbness (loss of touch sensation)

नख रोम च्युतिः - nakha roma cyutiḥ - falling of nails and hairs (and body hairs) and

शोफः - śophaḥ - swelling

सेकाध्या विष नाशनाः - sekādyā viṣa nāśanāḥ - the treatment of the above said conditions shall be done by washing or pouring (over the entire body or site of contact of poisoned food) of water processed with anti-poisonous drugs.

शस्ताः तत्र प्रलेपाः च - śastāḥ tatra pralepāḥ ca – (in the above mentioned conditions caused due to contact or touch of poisoned foods) also beneficial is the application made of paste of

सेव्य चन्दन पद्मकैः - sevya candana padmakaiḥ - vetiver, sandalwood, Wild Himalayan Cherry (heart wood),

स सोम वल्क तालीस पत्र - sa somavalka tālīśapattra – soma valka, Cinnamomum tamala,

कुष्ठ अमृता नतैः - kuṣṭha amṛtā-nataiḥ - Saussurea lappa, Tinospora cordifolia and Valeriana wallichii

The touch of poisoned foods produces

Kandu - itching,

Dahosha - burning sensation all over the body and at the site of touch,

Jwara - fever,

Arti - pain,

Sphota - eruptions,

Supta - loss of tactile sensation,

Nakha roma chyuti - falling of nails and hairs and

Shopha - swelling.

The treatment shall be Seka (washing or pouring over the entire body or site of contact of poisoned food) using water processed with anti-poisonous drugs,

Pralepa (application of paste) of  
Sevya (Ushira),  
Candana (sandalwood),  
Padmaka – Wild Himalayan Cherry – Prunus puddum / cerasoides,  
Somavalka,  
Talisa Patra – Cinnamomum tamala,  
Kushta - Saussurea lappa,  
Amrita - Tinospora cordifolia and  
Nata – Valeriana wallichii.

**Local effect of poison in oral cavity:**

लाला जिह्वौष्ठयोर्जाड्यमूषा चिमिचिमायनम् ।

दन्तहर्षो रसाजत्वं हनुस्तम्भश्च वक्त्रगे ॥ २१ ॥

सेव्याद्यैस्तत्र गण्डूषाः सर्वं च विषजिद्धितम् ।

lālā jihvauṣṭhayorjāḍyamūṣā cimicimāyanam |

dantaharṣo rasājñatvaṃ hanustambhaśca vaktrage || 21 ||

sevyādyāistatra gaṇḍūṣāḥ sarvaṃ ca viṣajiddhitam |

लाला जिह्वा ओष्ठयोः जाड्यम् - lālā jihvoṣṭhayor-jāḍyam – excessive salivation, rigidity (inactivity) of tongue and lips,

ऊषा - ūṣā – burning sensation

चिमिचिमायनम् – cimicimāyanam – tingling sensation in the mouth

दन्तहर्षो - dantaharṣo - tingling of teeth (hypersensitivity)

रसाज्ञत्वं - rasājñatvaṃ - inability to perceive taste

हनुस्तम्भश्च – hanustambhaśca- and stiffness of the lower jaw are the symptoms caused by

वक्त्रगे – vaktrage – the presence (contact) of poisoned food inside the mouth

सेव्याद्यैः तत्र गण्डूषाः - sevyādyais-tatra gaṇḍūṣāḥ - mouth gargling using water processed with Vetiver and other drugs (mentioned earlier) and

सर्वं च विषजिद्धितम् - sarva ca viṣajiddhitam – all other anti-poisonous therapies (are beneficial to cure the effect of poisonous food in the mouth)

Poisoned food inside the mouth causes

Lala - excess of salivation,

Jihwa oshtayo jadyam - inactivity of the tongue and lips,

Usha - burning sensation,

Chimichimayanam – tingling sensation in the mouth,

Dantaharsha - tingling sensation of the teeth,

Rasajnatvam - inability to perceive taste and

Hanusthambha - stiffness of the lower jaw.

The treatment shall be gandusha (retention of medication in oral cavity) with water processed with Sevyā – Khus Khus – Vetiveria zizanioides and other drugs mentioned earlier and all other therapies for the mouth which are anti-poisonous.

### **Amashaya-Pakvashayagata Visha - Effect of poisonous food in the stomach and intestines, symptoms:**

आमाशयगते स्वेदमूर्च्छाध्मानमदभ्रमाः ॥ २२ ॥

रोमहर्षो वमिर्दाहश्चक्षुर्हृदयरोधनम् ।

बिन्दुभिश्चाचयोऽङ्गानां पक्वाशयगते पुनः ॥ २३ ॥

अनेकवर्णं वमति मूत्रयत्यतिसार्यते ।

तन्द्रा कृशत्वं पाण्डुत्वमुदरं बलसङ्क्षयः ॥ २४ ॥

āmāśayagate svedamūrchādhmānamadabhramāḥ || 22 ||

romaharṣo vamiṛdāhaścakṣurhṛdayarodhanam |

bindubhiścācayo'ṅgānāṃ pakvāśayagate punaḥ || 23 ||

anekavarṇaṃ vamaṭi mūtrayatyaṭisāryate |

tandrā kṛśatvaṃ pāṇḍutvamudaraṃ balasaṅkṣayaḥ || 24 ||

आमाशय गते - āmāśaya gate – the poisoned food located (on reaching) in the stomach causes

स्वेद मूर्च्छा आध्मान - sveda mūrchā ādhmāna – sweating, fainting, flatulence,

मद भ्रमाः - mada-bhramāḥ - intoxication, giddiness,

रोमहर्षो वमिः दाहः - romaharṣo vamiḥ dāhah – horripilation, vomiting, burning sensation,

चक्षु हृदय रोधनम् - cakṣur-hṛdaya-rodhanam – loss of movement of eyes and heart, and

बिन्दुभिः च अचयो अङ्गानां - bindubhiścācayo-'ṅgānāṃ - appearance of black spots (dots) all over the body

पक्वाशय गते पुनः - pakvāśaya-gate punaḥ - the poisoned food located (on reaching) in the intestine (large) causes

अनेक वर्ण वमति - aneka-varṇaṃ vamati – vomiting in which the vomitus has many colors

मूत्रयति – mūtrayati – excessive urination

अतिसार्यते – atisāryate – loose motions (diarrhea)

तन्द्रा कृशत्वं पाण्डुत्वं - tandrā kṛśatvaṃ pāṇḍutvaṃ– drowsiness, emaciation, pallor,

उदरं बलसंक्षयः - udaraṃ balasaṅkṣayaḥ - enlargement of the abdomen and loss of strength

### **Amashayagata Visha – Effects of poison in the stomach:**

Sweda - sweating,

Murcha - fainting,

Adhmana - flatulence,

Mada - toxicity,

Bhrama - giddiness,

Romaharsha - horripilation,

Vami - vomiting,

Daha - burning sensation,

Chakshu hrudaya rodhanam - loss of movement of the eyes and heart and

Bindubhi achaya anganam - appearance of black dots all over the body.

### **Pakvashayagata Visha – Effects of poison in the intestine:**

**Aneka varnam vamati** - vomiting of many colors,

Mutrayerati - excess of urination,

Atisara - diarrhea,  
Tandra - drowsiness,  
Krishatvam - emaciation,  
Pandutvam - pallor,  
Udara - enlargement of the abdomen and  
Balasamkshaya - loss of strength.

### **Treatment of conditions caused by poisonous food in the stomach and intestines:**

तयोर्वान्तविरिक्तस्य हरिद्रे कटभीं गुडम् ।

सिन्धुवारकनिष्पावबाष्पिकाशतपर्विकाः ॥ २५ ॥

तण्डुलीयकमूलानि कुक्कुटाण्डमवल्गुजम् ।

नावनाञ्जनपानेषु योजयेद्विषशान्तये ॥ २६ ॥

tayorvāntaviriktasya haridre kaṭabhīm guḍam |

sindhuvāarakaniṣpāvabāṣpikāśataparvikāḥ || 25 ||

taṇḍulīyakamūlāni kukkuṭāṇḍamavalgujam |

nāvanāñjanapāneṣu yojayedviṣaśāntaye || 26 ||

तयोः – tayoh – In both these conditions (poisoned food in stomach and intestine)

वान्त विरिक्तस्य - vānta viriktasya – after administering emesis and purgation therapies,



हरिद्रे कटभीं गुडम् - haridre kaṭabhīm guḍam – turmeric and Berberis aristata, Celastrus paniculata, jaggery,

सिन्दुवारित निष्पाव बाष्पिका शतपर्विकाः - sindhuvārita niṣpāva-bāṣpikā śataparvikāḥ - Vitex negundo, cow pea (flat bean), Gardenia gummifera, Acorus calamus

तण्डुलीयक मूलानि कुक्कुट अण्डम् अवल्गुजम् - taṇḍuliyaka-mūlāni kukkuṭāṇḍam-avalgujam – roots of Amaranthus viridis, egg of hen, Psoralea corylifolia – all these drugs should be used in the form of

नावन अञ्जन पानेषु योजयेत् - nāvanāñjana-pāneṣu yojayet - nasal medication, collyrium and drinks (decoction prepared from these herbs)

विष शान्तये - viṣa śāntaye – to relieve the effect of poison

In both these conditions (poisoned food in stomach and intestine) after administering emesis (vamana) and purgation (virechana) therapies,

Turmeric (haridra), Katabi (Berberis aristata, Celastrus paniculata) and jaggery (guda),

Sindubarita (Vitex negundo), nishpava (cowpea / flat bean), bashpika (Gardenia gummifera), shataparvika (Acorus calamus),

Roots of tanduliyaka (Amaranthus viridis), kukkuta andam (egg of hen), avalguja (Psoralea corylifolia) – all these drugs should be used in the form of

Navana – nasal medication,

Anjana – collyrium,

Pana – as drinks (decoction prepared from these herbs).

These methods help relieve the effect of poison.

## Hrid Vishodhana, Gara Visha Chikitsa - Treatment to detoxify the heart and to treat chronic poisoning:

विषभुक्ताय दद्याच्च शुद्धयोर्ध्वमधस्तथा ।

सूक्ष्मं ताम्ररजः काले सक्षौद्रं हृद्विशोधनम् ॥ २७ ॥

शुद्धे हृदि ततः शाणं हेमचूर्णस्य दापयेत् ।

न सज्जते हेमपाङ्गे पद्मपत्रेऽम्बुवद्विषम् ॥ २८ ॥

जायते विपुलं चायुर्गरेऽप्येष विधिः स्मृतः ।

viṣabhuktāya dadyācca śuddhayordhvamadhastathā |

sūkṣmaṃ tāmrarajaḥ kāle sakṣaudraṃ hṛdviśodhanam || 27 ||

śuddhe hṛdi tataḥ śāṇaṃ hemacūrṇasya dāpayet |

na sajjate hemapāṅge padmapatre'mbuvadviṣam || 28 ||

jāyate vipulaṃ cāyurgare'pyeṣa vidhiḥ smṛtaḥ |

विष भुक्ताय दद्यात् च - viṣabhuktāya dadyāt ca – A person who has been poisoned should be administered with

शुद्धया ऊर्ध्वम् अधः तथा - śuddhāyordhvam-adhastathā – emesis and purgation to remove the remnant poison in the gut, after proper cleansing,

सूक्ष्मं ताम्र रजः काले स क्षौद्रं हृद् विशोधनम् - sūkṣmaṃ tāmra-rajah kāle sakṣaudra hṛd-viśodhanam – ash of copper should be administered mixed in honey to cleanse and detoxify the heart

शुद्धे हृदि - śuddhe hr̥di- after proper cleansing of heart (after administration of copper ash),

ततः शाणं हेम चूर्णस्य दापयेत् - stataḥ śāṇaṃ hemacūrṇasya dāpayet ash of gold is administered for a long period in the dose of 3 grams. (By administering gold for a long time, the body becomes as pure as gold and the person who has consumed gold will be called hemapanga).

न सज्जते हेमपाङ्गे - na sajjate hemapāṅge- In hemapanga (a person who has been administered gold ash for long period), the poison will not do any harm,

पद्मपत्रेऽम्बुवद्विषम् - padma pattre ambuvad viṣam – in fact the poison will not remain in the body just like a water drop that doesn't stay on the leaf of a lotus for long time.

जायते विपुलं च आयुः - jāyate vipulaṃ cāyur – such a person gains longevity of life

गरेष्येष विधिः स्मृतः - gare-'pyeṣa vidhiḥ smṛtaḥ - gara visha or chronic poisoning also may be treated on the same lines

A person who has been poisoned should be administered the following

Shudhya urdhvam adha – emesis and purgation to remove the remnant poison in the gut, after proper cleansing,

Ash of copper (tamra raja) should be administered mixed in honey (kshaudra) to cleanse and detoxify the heart (hrit).

Following proper cleansing of the heart (by administration of copper ash), the ash of gold (hema churna) is administered for a long period in the dose of 3 grams (one shaana).

In Hemapanga (a person who has been administered gold ash for a long period), the poison will not do any harm.

In fact the poison (visha) will not remain in the body just like a water (ambu) drop doesn't stay on a lotus leaf (padma patra) for a long time.

Such a person gains longevity of life (vipulam ca ayu).

Gara visha or chronic poisoning also may be treated on the same lines.

### **Viruddha Ahara - Incompatible foods:**

विरुद्धमपि चाहारं विद्याद्विषगरोपमम् ॥ २९ ॥

viruddhamapi cāhāraṃ vidyādvīṣagaropamam || 29 ||

विरुद्धम् अपि च आहारं - viruddhamapi cāhāraṃ - Incompatible foods are also

विद्यात् विष गरोपमम् – vidyād viṣa garopamam – considered equivalent to poison and artificial poisoning

On many occasions, consuming two food items together or a particular type of food processing may render the food toxic. It is known as incompatible food (viruddha ahara). Even incompatible foods should be considered similar to poison / artificial poisoning.

### **Examples of Viruddha Ahara or incompatible foods:**

आनूपमामिषं माषक्षीरक्षौद्रविरुद्धकैः ।

विरुध्यते सह बिसैर्मूलकेन गुडेन वा ॥ ३० ॥

विशेषात् पयसा मत्स्या मत्स्येष्वपि चिलीचिमः ।

ānūpamāmiṣaṃ māṣakṣīrakṣaudravirūḍhakaiḥ |

virudhyate saha bisairmūlakena guḍena vā || 30 ||

viśeṣāt payasā matsyā matsyēṣvapi cilīcimāḥ |

आनूपम् आमिषं – ānūpam āmiṣam - meat of animals living in marshy regions is incompatible

माष क्षौद्र क्षीर विरूढकैः - māṣa-kṣaudra-kṣīra-virūḍhakaiḥ - when consumed with black gram, honey, milk and germinated grains

विरुध्यते सह बिसैः मूलकेन गुडेन वा - virudhyate saha bisair-mūlakena guḍena vā – bisa / lotus, radish or jaggery is incompatible with fish

विशेषात् पयसा मत्स्या - viśeṣāt payasā matsyā – taking fish with milk is incompatible,

मत्स्येषु अपि चिलीचिमः - matsyēṣvapi cilīcimaḥ - even among the fishes, the Chilichima variety of fish is incompatible with milk.

Anupam amisham (meat of animals living in marshy regions) is incompatible when consumed with masha (black gram), kshaudra (honey), ksheera (milk) and virudaka (germinated grains).

Bisa (lotus stem), mulaka (radish) or guda (jaggery) is incompatible with matsya (fish).

Taking matsya (fish) with paya (milk) is incompatible.

Even among the fishes, the Chilichima variety of fish is incompatible with milk.

विरुद्धमम्लं पयसा सह सर्वं फलं तथा ॥ ३१ ॥

तद्वत् कुलत्थवरककङ्गुवल्लककुष्ठकाः ।

भक्षयित्वा हरितकं मूलकादि पयस्त्यजेत् ॥ ३२ ॥

viruddhamamlam payasā saha sarvaṃ phalam tathā || 31 ||

tadvat kulatthavarakakaṅguvalla-kakuṣṭakāḥ |

bhakṣayitvā haritakaṃ mūlakādi payastyajet || 32 ||

विरुद्धम् अम्लं पयसा सह - viruddham amlaṃ payasā saha – sour taste and all sour substances are incompatible with milk,

सर्वं फलं तथा - sarva phalaṃ tathā – all sour fruits are also incompatible with milk

तद्वत् कुलत्थ वरक कङ्गु वल्ल मकुष्टकाः- tadvat-kulattha-varaka-kaṅgu-valla-makuṣṭakāḥ - horse gram, shama millet, Callicarpa macrophylla, flat (Indian) bean, makushtaka (peanut type) also do not go good with the milk as they are incompatible

भक्षयित्वा हरितकं मूलकादि - bhakṣayitvā haritakaṃ mūlakādi–after consuming green leafy vegetables and radish

पयः त्यजेत् - payah tyajeta – milk should be avoided

All amla (sour) substances are virudha (incompatible) with paya (milk).

All sour fruits are also incompatible with milk.

Kulatha (horse gram), varaka (shama millet), kangu (Callicarpa macrophylla), valla (flat Indian bean), makushtaka (peanut type) also are incompatible with milk.

After consuming haritaka (green leafy vegetables) and moolaka (radish), paya (milk) should be avoided.

वाराहं श्वाविधा नाद्याद्धृणा पृषतकुक्कुटौ ।

आममांसानि पित्तेन माषसूपेन मूलकम् ॥ ३३ ॥

अविं कुसुम्भशाकेन बिसैः सह विरुढकम् ।

माषसूपगुडक्षीरमध्वाज्यैर्लकुचं फलम् ॥ ३४ ॥

फलं कदल्यस्तक्रेण दध्ना तालफलेन वा ।

कणोषणाभ्यां मधुना काकमाची गुडेन वा ॥ ३५ ॥

सिद्धां वा मत्स्यपचने पचने नागरस्य वा ।

सिद्धामन्यत्र वा पात्रे कामात्तामुषितां निशाम् ॥ ३६ ॥

vārāhaṃ śvāvidhā nādyāddadhnā pṛṣatakukkuṭau |

āmamāṃsāni pittena māṣasūpena mūlakam || 33 ||

aviṃ kusumbhaśākena bisaiḥ saha virūḍhakam |

māṣasūpaguḍakṣīramadhvājyairlakucaṃ phalam || 34 ||

phalaṃ kadalyastakreṇa dadhnā tālaphalena vā |

kaṇoṣaṇābhyāṃ madhunā kākamācī guḍena vā || 35 ||

siddhāṃ vā matsyapacane pacane nāgarasya vā |

siddhāmanyatra vā pātre kāmāttāmuṣitāṃ niśām || 36 ||

The below mentioned incompatible foods should not be consumed -

वाराहं श्वाविधा नाध्याद् - vārāhaṃ śvāvidhā nādyād – pig (pork) should not be consumed with porcupine meat

दध्ना पृषत कुक्कुटौ - dadhnā pṛṣata-kukkuṭau – chicken and meat of spotted deer should not be consumed with curds

आम मांसानि पित्तेन - āma-māṃsāni pittena – uncooked (unprocessed) meat along with bile,

माष सूपेन मूलकम् - māṣa-sūpena mūlakam – radish along with soup of black gram

अवि कुसुम्भ शाकेन - avi kusumbha-śākena – sheep meat along with safflower herb

बिसैः सह विरूढकम् - bisaiḥ saha virūḍhakam – lotus along with germinated grains

माष सूप गुड क्षीर दध्यजैःलाकुचं फलम् - māṣa-sūpa-guḍa-kṣīradavyājyairlākucam phalam – fruit of Artocarpus lakoocha along with soup of black gram, jaggery, goat milk and curds (prepared from goat's milk)

फल कदल्याः तत्रेण - phala kadalyās-takreṇa – banana (plantain) along with buttermilk,

दध्ना ताल फलेन वा - dadhnā tāla phalena vā – palm date along with curds

कणोषणाभ्या मधुना - kaṇoṣaṇābhyā madhunā – long pepper and black pepper mixed in honey

काकमाची गुडेन वा - kākamācī guḍena vā – black nightshade (Solanum nigrum) fruit with jaggery

सिद्धां वा मत्स्य पचने - siddhām vā matsya-pacane – black nightshade fruit processed in the same vessel in which the fish was processed,

पचने नागरस्य वा - pacane nāgarasya vā - black nightshade fruit processed in the same vessel in which ginger was processed,

सिद्धां अन्यत्र वा पात्रे कामातामुषिता निशाम् - siddhām-anyatra vā pātre kāmāt-tāmuṣitā niśām - black nightshade fruit processed in any other vessel but kept overnight should not be used since it is incompatible.

The below mentioned types of combination of foods and methods of processing are said to be incompatible –

Varaha (pork) along with shvavidha (porcupine) meat;

Kukkuta (chicken) and prishata (spotted deer) along with dadhi (curds);

Ama mamsa (uncooked meat) along with pitta (bile);



Mulaka (radish) along with masha supa (black gram);

Avi (sheep) meat along with kusumbha shaaka (leaves of kusumbha herb);

Virudaka (germinated grains) along with Bisa (lotus stem);

Lakucha Phala along with masha supa (black gram soup), guda (jaggery), ksheera (milk), madhu (honey) or ajya (ghee);

Kadali phala (banana) along with takra (buttermilk);

Dadhi (curds) along with Tala phala (Palm date);

Pippali (long pepper), Maricha (black pepper) and honey;

Kakamachi - black nightshade fruit (Solanum nigrum) with guda (jaggery);

Kakamachi fruit processed in the same vessel, in which matsya (fish) was processed;

Kakamachi fruit processed in the same vessel in which nagara (ginger) was processed;

Kakamachi fruit processed in any other vessel but kept overnight should not be used since it is incompatible.

मत्स्यनिस्तालितस्नेह साधिताः पिप्पलीस्त्यजेत् ।

कांस्ये दशाहमुषितं सर्पिरुष्णं त्वरुष्करे ॥ ३७ ॥

भासे विरुध्यते शूल्यः कम्पिल्लस्तक्रसाधितः ।

ऐकध्यं पायससुराकृशराः परिवर्जयेत् ॥ ३८ ॥

matsyanistālitasneha sādhitāḥ pippalīstyajet |

kāṁsye daśāhamuṣitaṁ sarpiruṣṇaṁ tvaruṣkare || 37 ||

bhāse virudhyate śūlyaḥ kampillastakrasādhitāḥ |

aikadhyam pāyasasurākṛśarāḥ parivarjayet || 38 ||

मत्स्य निस्तलन स्नेहे साधितः पिप्पलीः त्यजेत् - matsya-nistalana-snehe sādhitā pippalīḥ tyajet – long pepper processed with the oil in which fish is fried should be rejected (as it is incompatible)

कांस्ये दशाहम् उषितं सर्पिः - kāṁsye daśāham-uṣitaṁ sarpiḥ – ghee kept in a bronze vessel for more than 10 days should not be taken

उष्णं तु अरुष्करे - uṣṇaṁ tu aruṣkare– consumption of hot substances or hot procedures like sun bath, exposure to heat etc is not recommended while consuming Bhallataka (Semecarpus anacardium, Marking Nut)

भासो विरुध्यते शूल्यः - bhāso virudhyate śūlya - meat of bhasa bird (white headed vulture) should not be roasted

कम्पिल्लः तक्र साधितः - kampillah takrasādhitāḥ - Mallotus philippensis prepared in buttermilk

ऐकध्यं पायस सुरा कृशराः परिवर्जयेत् - aikadhyam pāyasa-surā-kr̥sarāḥ parivarjayet – taking payasa (traditional Indian sweet pudding prepared in milk base), sura (fermented herbal drink, resembling beer) and krishara (dish prepared using rice and green gram) together is incompatible

The following food combinations and processing methods are also incompatible –

Pippali (long pepper) processed in the oil used for frying matsya (fish);

Sarpi (ghee) kept in a kamsya (bronze) vessel for more than 10 days;

Consumption of hot substances or hot procedures like sun bath, exposure to heat etc is not recommended while consuming Bhallataka (Semecarpus anacardium, Marking Nut);

Meat of bhasa bird (white headed vulture) should not be roasted;

Kampilla (Mallotus philippensis) prepared in takra (buttermilk);

Taking payasa (traditional Indian sweet pudding prepared in milk base), sura (fermented herbal drink, resembling beer) and krishara (dish prepared using rice and green gram) together is incompatible.

मधुसर्पिर्वसातैलपानीयानि द्विशात्त्रिंशः ।

एकत्र वा समांशानि विरुध्यन्ते परस्परम् ॥ ३९ ॥

भिन्नांशे अपि मध्वाज्ये दिव्यवार्यनुपानतः ।

मधुपुष्करबीजं च मधुमैरेयशार्करम् ॥ ४० ॥

मन्थानुपानः क्षैरेयो हरिद्रः कटुतैलवान् ।

madhusarpirvasātailapānīyāni dviśātriśaḥ |

ekatra vā samāṃśāni virudhyante parasparam || 39 ||

bhinnāṃśe api madhvājye divyavāryanupānataḥ |

madhupuṣkarabījaṃ ca madhumaireyaśārkaram || 40 ||

manthānupānaḥ kṣaireyo hāridraḥ kaṭutailavān |

मधु सर्पिः वसा तैल पानीयानि - madhu sarpīh vasā taila pānīyāni – honey, ghee, muscle fat (meat fat), sesame oil and beverages

द्विंशः त्रिंशः एकत्र वा – dviśas triśaḥ ekatra vā – when mixed in twos, threes or all together,

समांशानि - samāṃśāni – in equal quantities,

विरुध्यन्ते परस्परम् - virudhyante parasparam – become mutually incompatible

भिन्नांशे अपि मध्वाज्ये - bhinnāṃśe api madhvājye – honey and ghee consumed even in unequal proportions,

दिव्य वारि अनुपानतः – divya vāri anupānataḥ - along with (rain) water, is considered incompatible

मधु पुष्कर बीजं च - madhu-puṣkarabījaṃ ca – honey taken along with seeds of Inula racemosa

मधु मैरेय शार्करम् - madhu maireya śārkaram – honey along with wine prepared from dates and sugar (maireya)

मन्थ अनुपानः क्षैरेयो – mantha anupānaḥ kṣaireyo – milk drinks or payasa (traditional Indian sweet pudding prepared in milk base) taken along with solution of corn flour (mantha)

हारिद्रः कटु तैलवान् - hāridraḥ kaṭu tailavān – taking yellow mushroom (haaridra) along with mustard oil is incompatible.

When madhu (honey), sarpi (ghee), vasa (meat fat), taila (sesame oil) and paniya (beverages) are mixed in quantities of twos, threes or all together, in sama amsa (equal quantities) will become virudha (mutually incompatible).

Madhu (honey) along with ajya (ghee), even in bhinna amsa (unequal proportions), should not be consumed along with divya vari (rain water).

Honey along with seeds of Pushkara,

Honey, along with Maireya (wine of dates) and sugar (sharkara),

Milk drinks along with Mantha (solution of corn flour),

Turmeric with mustard oil is incompatible.

उपोदकातिसाराय तिलकल्केन साधिता ॥ ४१ ॥

upodakātisārāya tilakalkena sādhitā || 41 ||

उपोदका – upodakā – Indian spinach

तिलकल्केन साधिता- tila-kalkena sādhitā - processed along with paste of sesame seeds, when consumed,

अतिसाराय –atisārāya – causes diarrhea and hence is incompatible.

Upodaka (Indian spinach) processed along with tila kalka (paste of sesame seeds), when consumed, causes atisara (diarrhoea) and hence is incompatible.

बलाका वारुणीयुक्ता कुल्माषैश्च विरुध्यते ।

भृष्टा वराहवसया सैव सद्यो निहन्त्यसून् ॥ ४२ ॥

valākā vāruṇīyuktā kulmāṣaiśca virudhyate |

bhr̥ṣṭā varāhavasayā saiva sadyo nihantyasūn || 42 ||

बलाका – balākā - meat of balaaka bird

वारुणी युक्ता - vāruṇī yuktā - consumed with date wine (Varuni)

कुल्माषैः च - kulmāṣaiś ca - and green gram and other pulses cooked together (Kulmasha)

विरुध्यते - virudhyate – is incompatible

भृष्टा वराह वसया - bhr̥ṣṭā varāha-vasayā - meat of balaaka bird fried in the pork fat

स एव सध्यो निहन्त्यसून् - sa eva sadhyo nihantyasūn –instantly takes away the life (when consumed), hence incompatible.

भृष्ट वराह वसया - bhr̥ṣṭā varāha-vasayā - meat of balaaka bird fried in the pork fat

स एव सध्यो निहन्त्यसून् - sa eva sadhyo nihantyasūn –instantly takes away the life (when consumed), hence incompatible.

Meat of valaka bird consumed with date wine (Varuni), green gram and other pulses cooked together (Kulmasha) is incompatible.

Meat of valaka bird fried in pork fat (varaha vasa) instantly takes away the life when consumed, hence is incompatible.

तद्वत् तित्तिरिपत्राद्यगोधालावकपिञ्जलाः ।

एरण्डेनाग्निना सिद्धास्ततैलेन विमूर्छिताः ॥ ४३ ॥

tadvat tittiripatrāḍhyagodhālāvakapiñjalāḥ ।

eraṇḍenāgninā siddhāstatailena vimūrchitāḥ ॥ 43 ॥

तद्वत् तित्तिरि – tadvat tittiri - meat of partridge,

पत्राद्य - patrāḍhya - peacock,

गोधा – godhā - iguana lizard,

लाव – lava - common quail

कपिञ्जलाः - -kapiñjalāḥ - and francolin partridge,

एरण्डेन अग्निना सिद्धाः - eraṇḍenāgninā siddhāḥ– cooked by using the fire of wood of castor plant or

तत् तैलेन विमूर्च्छिताः - tat-tailena vimūrcchitāḥ - processed (fried) in castor oil is lethal.

Meat of tittiri (partridge), patradhya (peacock), godha (iguana lizard), lava (common quail) and kapinjala (francolin partridge) cooked by burning the wood of eranda (castor plant) or processed (fried) in eranda taila (castor oil) is lethal.

हारीतमांसं हरिद्रशूलकप्रोतपाचितम् ।

हरिद्रवह्निना सद्यो व्यापादयति जीवितम् ॥ ४४ ॥

भस्मपांसुपरिध्वस्तं तदेव च समाक्षिकम् ।

hārītamāṃsaṃ hāridraśūlakaprotapācitam |

haridravahninā sadyo vyāpādayati jīvitam || 44 ||

bhasmapāṃsuparidhvastaṃ tadeva ca samākṣikam |

हारीत मांसं - hārīta-māṃsaṃ - meat of cotton teal bird,

हरिद्र शूलक प्रोत - hāridra-śūlakaprotā – pierced and strongly fixed with the wood of turmeric

पाचितम् – pācitam – and cooked with

हरिद्रा वह्निना - haridrā vahninā – flame of haridra or turmeric

सद्यो व्यापादयति जीवितम् - sadyo vyāpādayati jīvitam – instantly takes away the life.

तदेव च - tadeva ca - the meat of the same hārīta bird

भस्म पांशु परिध्वस्तं - bhasma-pāṃśu-paridhvastam – cooked by smearing ash and sand to it,

स माक्षिकम् - sa-mākṣikam - when consumed with honey,

kills the person quickly.

The meat of harita bird pierced with wood of haridra (turmeric) and cooked over haridra vahni (the flame of turmeric) is lethal.

The meat of the same bird cooked by smearing it with bhasma (ash) and pamsu (sand) when consumed mixed with makshika (honey) becomes lethal.

### **Definition of Viruddha (incompatible):**

यत्किञ्चिद्दोषमुत्क्लेश्य न हरेत्तत् समासतः ॥ ४५ ॥

yatkiñciddoṣamutkleśya na harettat samāsataḥ || 45 ||

यत् किञ्चित् - yat kiñcit – anything (food or activity)

दोषम् उत्क्लेश्य - doṣam-utkleśya – that causes increase of doshas but

न हरेत् - na haret – does not expel them (doshas) out of the body

तत् समासतः - tat-samāsataḥ - is concisely called as

Yat kinchit - anything (food or activity)

Dosham utkleshya - that causes increase of doshas but

Na haret - does not expel them (doshas) out of the body



Tat samasataha - is concisely called  
Viruddham - Viruddha or incompatible.

### **Treatment of Viruddha Ahara Janya Vikara (conditions caused due to consumption of incompatible food):**

विरुद्धं शुद्धिरत्रेष्टा शमो वा तद्विरोधिभिः ।

द्रव्यैस्तैरेव वा पूर्वं शरीरस्याभिसंस्कृतिः ॥ ४६ ॥

viruddham śuddhiratreṣṭā śamo vā tadvirodhibhiḥ ।

dravyaistaireva vā pūrvaṃ śarīrasyābhisamskṛtiḥ ॥ 46 ॥

विरुद्धम् - viruddham – is Viruddha or incompatible

The diseases and conditions (ill effects) caused by consumption of incompatible foods should be treated by administration of

शुद्धिरत्रेष्टा - śuddhir-atreṣṭā – purification procedures (Panchakarma procedures, i.e. cleansing treatments) and

शमो वा - śamo vā – palliative treatment (in those who are not fit to undergo purification procedures) through

तद् विरोधिभिः - tad-virodhibhiḥ - foods and lifestyle practices opposite to the nature of incompatible foods and also capable of pacifying the symptoms and diseases caused by consumption of incompatible foods

द्रव्यैः तैरेव वा पूर्वं शरीरस्य अभिसंस्कृतिः - dravyais-taireva vā pūrva śarīrasyābhisamskṛtiḥ - health should be restored quickly by using the foods which have opposite qualities of that of incompatible foods and foods processed with medicines having opposite qualities of that of incompatible foods.

The treatment for conditions arising due to consumption of incompatible foods include

Shodhana – purification procedure – Panchakarma,

Shamana – palliative treatment,

Virodha chikitsa – symptom-based treatment.

Health should be restored quickly by using foods that have opposite qualities to that of incompatible foods.

### **People in whom incompatible foods will not cause ill-effects:**

व्यायामस्निग्धदीप्ताग्निवयःस्थबलशालिनाम् ।

विरोध्यपि न पीडायै सात्म्यमम्लं च भोजनम् ॥ ४७ ॥

vyāyāmasnigdhadīptāgnivayaḥsthabalaśālinām |

virodhyapi na pīḍāyai sātmyamamlam ca bhojanam || 47 ||

व्यायाम - vyāyāma - In those who exercise regularly,

स्निग्ध - snigdha - in those who are habituated to regular consumption of unctuous (oily, fatty) foods,

दीप्ताग्नि - dīptāgni – in those who have good digestion power,

वयःस्थ - vayahstha - in young people,

बलशालिनाम् - -balaśālinām –in people who have good (natural) strength,

विरोध्यपि न पीडायै - virodhyapi na pīḍāyai – the incompatible foods will not cause any ill effects, as also in

सात्म्यम् अल्पं च भोजनम् - sātmyam-almam ca bhojanam – those people who are habituated (sathmya) to taking incompatible foods regularly

and those who consume low quantities of incompatible food for a long period of time.

Ill effects of incompatible foods will not be seen in the following

Vyayama - who exercise regularly,

Snigdha - who are habituated to oily fatty food,

Deeptagni - who have good digestion power,

Vayastha - in the young and

Bala – those who are strong.

In those, who are habituated (satmya) to incompatible food and in those who have been taking small quantities of incompatible food for a long period of time, the ill effects will not be seen.

### **Satmikarana Krama (Method of accustomization):**

पादेनापथ्यमभ्यस्तं पादपादेन वा त्यजेत् ।

निषेवेत हितं तद्वदेकद्वित्र्यन्तरीकृतम् ॥ ४८ ॥

pādenāpathyamabhyastam pādapādena vā tyajet |

niṣeveta hitam tadvadekadvitryantarīkṛtam || 48 ||

पादेन अपथ्यं अभ्यस्तं - pādena apathyam abhyastam - unhealthy and unwholesome things (foods, drinks, activities) which have become accustomed due to constant practice and long use, should be discontinued (given up) in quarterly proportions,

पाद पादेन वा त्यजेत् - pāda pādena vā tyajet – i.e. they should be rejected or discontinued gradually, quarter by quarter (one fourth portion at a time should be discontinued) and not at one instance

निषेवेत हित तद्वद् - niṣeveta hita tadvad– similarly, healthy and wholesome things should be gradually practiced, quarter by quarter with

एक द्वि त्रयन्तरीकृतम् - eka dvi trayantarīkṛtam – intervals of 1, 2 and / or 3 days

Padena apathyam abhyastham - unhealthy and unwholesome things (foods, drinks, activities) which have become accustomed due to constant practice and long use, should be discontinued in quarterly proportions,

Pada padena va tyajet – they should be rejected or discontinued gradually, quarter by quarter (one fourth portion at a time should be discontinued) and not at once.

Nisheveta hita tadvat – similarly, healthy and wholesome things should be gradually practiced, quarter by quarter with

Ekadvitrayantarikritam – intervals of 1, 2 or 3 days

### **Effect of breaking the method of accustomization:**

अपथ्यमपि हि त्यक्तं शीलितं पथ्यमेव वा ।

सात्म्यासात्म्यविकाराय जायते सहसान्यथा ॥ ४९ ॥

apathyamapi hi tyaktaṃ śīlitaṃ pathyameva vā |

sātmyāsātmyavikārāya jāyate sahasānyathā || 49 ||

अपथ्यम् अपि हि - apathyam api hi - when unhealthy things, foods, drinks etc.

त्यक्त - tyakta - are discontinued

शीलतं - śīlataṃ - or when one gets indulged in

पथ्यमेव वा - pathyam eva vā - healthy things

विकाराय जायते - vikārāya jāyate - many diseases get manifested due to

सात्म्य - sātmya - suitability

असात्म्य - asātmya - and non-suitability respectively,

especially when one

सहसा - sahasā - discontinues (unhealthy things) and practices (healthy things) suddenly,

अन्यथा - anyathā - not following the rules and regulations (wherein it is advised to withdraw unhealthy things and practice healthy things gradually, quarter by quarter)

When apathya (unhealthy practises) is discontinued or when one starts indulging in pathya (healthy practises), many diseases manifest due to satmya (suitability) and asatmya (non-suitability) respectively especially when one discontinues apathya and starts following pathya suddenly, not following the rules and regulations (wherein it is advised to withdraw unhealthy things and practice healthy things gradually, quarter by quarter).

### **Effect of krama satmikanana (gradual accustomization):**

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः ।

नाप्नुवन्ति पुनर्भावमप्रकम्प्या भवन्ति च ॥ ५० ॥

krameṇāpacitā doṣāḥ krameṇopacitā guṇāḥ ।

nāpnuvanti punarbhāvamaprakampyā bhavanti ca ॥ 50 ॥

क्रमेण अपचिता दोषाः - kramenāpacitā doṣāḥ - the morbidity and ill effects of incompatible foods accumulated in the body over a period of time, when eliminated gradually and

क्रमेण उपचिता गुणाः - kramenopacitā guṇāḥ - the accumulation of good qualities due to gradual indulgence of compatible foods (and practices)

सन्तो यान्ति अपुनर्भावम् - santo yānti apunarbhāvam – will help in gradual destruction of bad qualities (ill effects) and prevents the recurrence of ill effects and

अप्रकम्प्या भवन्ति च - aprakampyā bhavanti ca – in gradual increase of good qualities (which will not deteriorate), leading to robust health.

The morbidity and ill effects of incompatible foods accumulated in the body over a period of time, when eliminated gradually and the accumulation of good qualities due to gradual indulgence of compatible foods and practices will help in gradual destruction of bad qualities and prevents the recurrence of ill effects and in gradual increase of good qualities, leading to robust health.

अत्यन्तसन्निधानानां दोषाणां दूषणात्मनाम् ।

अहितैर्दूषणं भूयो न विद्वान्कर्तुमर्हति ॥ ५१ ॥

atyantasannidhānānāṃ doṣāṇāṃ dūṣaṇātmanām |

ahitairdūṣaṇaṃ bhūyo na vidvānkartumarhati || 51 ||

अत्यन्त सन्निधानानां दोषाणां - atyanta-sannidhānānāṃ doṣāṇāṃ - the doshas which are very intimate (in the proximity) of the dushyas (body and tissues)

दूषणात्मनाम् - dūṣaṇātmanām – which already have a tendency to contaminate the body elements

अहितैर् दूषणं भूयो न - ahitair-dūṣaṇaṃ bhūyo na - should not be further contaminated by the intake of unhealthy things

विद्वान् कर्तुम् अर्हति - vidvān kartumarhati – by a wise person who knows everything

The doshas which are in the proximity of the dushyas (body and tissues) which already have a tendency to contaminate the body elements should not be further contaminated by the intake of unhealthy things by a wise person who knows everything.

### **Trayopastambha - Three pillars of life:**

आहारशयनाब्रह्मचर्यैर्युक्त्या प्रयोजितैः ।

शरीरं धार्यते नित्यमागारमिव धारणैः ॥ ५२ ॥

आहारो वर्णितस्तत्र तत्र तत्र च वक्ष्यते ।

āhāraśayanābrahmacaryairyuktyā prayojitaiḥ |

śarīraṃ dhāryate nityamāgāramiva dhāraṇaiḥ || 52 ||

āhāro varṇitastatra tatra tatra ca vakṣyate |

आहार शयन अब्रह्मचर्यैः - āhāra śayanābrahmacaryair – Food, sleep and non-celibacy

युक्त्या प्रयोजितैः - yuktyā prayojitaiḥ - when skillfully applied (practiced)

शरीर धार्यते नित्यम् - śarīra dhāryate nityam – will support the body constantly,

आगारमिव धारणैः - āgāram iva dhāraṇaiḥ - just like the house is supported by its pillars

आहारो वर्णितः तत्र - āhāro varṇitah tatra – the concept of ahara has been contextually explained at various places in the treatise, like it has been explained in the chapter of Ritucharya and Dravannaswarupa vijnaaneeya

तत्र तत्र च वक्ष्यते - tatra tatra ca vakṣyate – and also in the context of treatment of various diseases like jwara etc.

Traya means three, upastambha means pillars. Trayopastambha includes ahara, shayana and abrahmacharya, which are considered as the three pillars which support the body.

Ahara - food,

Shayana - sleep and

Abrahmacharya - non-celibacy

When skilfully applied or practiced will support the body constantly, just like a house is supported by its pillars.

The concept of ahara has been contextually explained at various places in the treatise, and also in the relevant contexts of the chapters to come.

## **Nidra – Sleep:**

निद्रायत्तं सुखं दुःखं पुष्टिः काश्यं बलाबलम् ॥ ५३ ॥

वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च ।



nidrāyattaṃ sukhaṃ duḥkhaṃ puṣṭiḥ kārsyaṃ balābalaṃ || 53 ||

vṛṣatā klībatā jñānamajñānaṃ jīvitam na ca |

निद्रायत्तं - nidrāyattaṃ - Dependent on sleep are (the below mentioned entities)

सुखं दुःखं - sukhaṃ duḥkhaṃ - happiness and unhappiness (grief),

पुष्टिः काश्यं - puṣṭiḥ kārsya - nourishment and emaciation,

बल अबलम् - balābalaṃ – strength and debility,

वृषता - vṛṣatā - sexual power

क्लीबता - klībatā - and impotence,

ज्ञानम् अज्ञानं - jñānam-ajñānaṃ - knowledge and ignorance,

जीवितं न च - jīvitam na ca – life and its absence (death)

Dependent on sleep are the below mentioned entities

Sukham – happiness,

Dukham - unhappiness,

Pushti – nourishment,

Karshyam - emaciation,

Bala – strength,

Abala - debility,

Vrishata - sexual power,

Klibata - impotence,

Jnanam – knowledge,  
Ajnanam - ignorance,  
Jivitam - life and  
Na jivitam - its absence (death).

अकालेऽतिप्रसङ्गाच्च न च निद्रा निषेविता ॥ ५४ ॥

सुखायुषी पराकुर्यात्कालरात्रिरिवापरा ।

akāle'tiprasaṅgācca na ca nidrā niṣevitā || 54 ||

sukhāyuṣī parākuryātkālarātririvāparā |

अकाले - akāle - sleeping at improper time,

अति प्रसङ्गात् च – ati prasāṅgāc-ca - excessive sleep,

न च निद्रा - na ca nidrā - and lack of sleep

निषेविता - niṣevitā – when practiced regularly,

सुखायुषी परा कुर्यात् - sukhāyuṣī parā kuryāt– will destroy health and happiness and reduce the life span

काल रात्रिः इव अपरा - kālarātrir ivāparā – just like the kala ratri or the night of destruction will cause the destruction of the world

Sleeping at improper time (akala), excessive sleep (ati prasangat) or lack of sleep (na ca nidra) when practiced regularly, will destroy happiness (sukha) and longevity (ayusha) just like the kala ratri or the night of destruction will cause the destruction of the world.

## **Ratri Jagarana and Diva Swapna Guna (qualities of awakening at night and day sleep):**

रात्रौ जागरणं रूक्षं स्निग्धं प्रस्वपनं दिवा ॥ ५५ ॥

अरूक्षमनभिष्यन्दि त्वासीनप्रचलायितम् ।

rātrau jāgaraṇaṃ rūkṣaṃ snigdhaṃ prasvapaṇaṃ divā || 55 ||

arūkṣamanabhiṣyandi tvāsīnapracalāyitam |

रात्रौ जागरणं रूक्षं - rātrau jāgaraṇaṃ rūkṣaṃ - keeping awake at nights is drying in nature (causes dryness inside the body)

स्निग्धं प्रस्वपनं दिवा - snigdhaṃ prasvapaṇaṃ divā – sleeping during daytime is unctuous in nature (causes moistness or unctuousness in the body)

आसीन प्रचलायितम् - tvāsīna pracalāyitam - taking a nap sitting comfortably (during day time)

अरूक्षम् - arūkṣam - aruksha (does not cause dryness)

अनभिष्यन्दि तु - anabhiṣyandi tu - and anabishyandi (not unctuous).

Ratri jagarana – Keeping awake at nights is ruksha - causes dryness inside the body,

Divasvapna – sleeping during daytime is snigdha - unctuous and

Taking a nap while sitting comfortably (during the day) is aruksha (does not cause dryness) and anabishyandi (not unctuous).

## **Rtu and divaswapna (day sleep during different seasons):**

ग्रीष्मे वायुचयादानरौक्ष्यरात्र्यल्पभावतः ॥ ५६ ॥

दिवास्वप्नो हितोऽन्यस्मिन् कफपित्तकरो हि सः ।

grīṣme vāyucayādānaraukṣyarātryalpabhāvataḥ || 56 ||

divāsvapno hito'nyasmin kaphapittakaro hi saḥ |

ग्रीष्मे - grīṣme – in summer season

वायु चय आदान रौक्ष्य - vāyu cayādāna raukṣya – there will be accumulation of vata (mild increase), the season too will be hot (Northern solstice) and dryness will be more,

रात्रि अल्प भावतः - rātryalpa bhāvataḥ - the nights (length) are also short, therefore

दिवा स्वप्नो हितो ऽन्यस्मिन् - divāsvapno hito 'nyasmin – day sleep is beneficial during summer, whereas sleeping during day time in other seasons (excluding greeshma or summer)

कफ पित्तकरो हि सः – kapha-pitta-karo hi saḥ - will increase kapha and pitta

In grishma (summer season), there will be chaya (accumulation) of vayu (vata), the season too will be hot (Northern solstice) and ruksha (dryness will be more),

The nights (length) are also short; therefore divaswapna (day sleep) is hita (beneficial) during summer, whereas sleeping during day time in other seasons (excluding greeshma or summer) is kapha pittakara (will increase kapha and pitta).

## Divaswapna yoga – Indications for day sleep:

मुक्त्वा तु भाष्ययानाध्वमद्यस्त्रीभारकर्मभिः ॥ ५७ ॥

क्रोधशोकभयैः क्लान्तान् श्वासहिध्मातिसारिणः ।

वृद्धबालाबलक्षीणक्षततृट्शूलपीडितान् ॥ ५८ ॥

अजीर्ण्यभिहतोन्मत्तान् दिवास्वप्नोचितानपि ।

धातुसाम्यं तथा ह्येषां श्लेष्मा चाङ्गानि पुष्यति ॥ ५९ ॥

muktvā tu bhāṣyayānādhvamadyastrībhāarakarmabhiḥ || 57 ||

krodhaśokabhayaiḥ klāntān śvāsahidhmātisāriṇaḥ |

vṛddhabālābalakṣīṇakṣatatrṭṣūlapīditān || 58 ||

ajīrṇyabhihatoṇmattān divāsvapnocitānapi |

dhātusāmyaṃ tathā hyeṣāṃ śleṣmā cāṅgāni puṣyati || 59 ||

मुक्त्वा तु भाष्ययान अध्व - muktvā tu bhāṣya yāna adhva – those who are exhausted due to excessive speaking, riding (traveling), walking,

मद्य स्त्री भार कर्मभिः - madya strī bhāra karmabhiḥ - excessive consumption of wine, excessive sexual indulgence, carrying heavy loads, heavy physical activities,

क्रोध शोक भयैः क्लान्तान् - krodha śoka bhayaiḥ klāntān – those who have got tired by anger, grief and fear,

श्वास हिध्मा अतिसारिणः - śvāsa hidhmā atisāriṇaḥ- those suffering from asthma (breathing disorders), hiccup, diarrhea,

वृद्ध बाला अबल क्षीण - vṛddha bālābala kṣīṇa– for aged people, children,  
those debilitated and those emaciated,

क्षत तृट् शूल पीडितान् - kṣata tṛṭ śūla pīditān – those suffering from injury,  
thirst, abdominal pain

अजीर्ण्यभिहत उन्मत्तान् - ajīrṇyabhiha unmattān – those having indigestion,  
those assaulted and those intoxicated,

दिवास्वप्नोचितानपि - divāsvapnocitān api – and those who are habituated  
to day sleep

धातुसाम्यं तथा हि एषां - dhātusāmyaṃ tathā hi eṣāṃ- the day sleep brings  
about normalcy of tissues in the above said conditions,

श्लेष्मा च अङ्गानि पुष्यति - śleṣmā ca aṅgāni puṣyati – the kapha increased  
and nourished by day sleep in turn nourishes the body.

Day sleeping is beneficial in the below mentioned conditions –

Those who are exhausted due to excessive

Bhashya - speaking,

Yana - traveling,

Adhva - walking,

Madya - excessive consumption of wine,

Stri - excessive sexual indulgence,

Bhara - carrying heavy loads,

Karma - heavy physical activities,

Krodha - anger,

Shoka – grief,

Bhaya - fear,

those suffering from

Swasa – asthma (breathing disorders)

Hidhma – hiccup,

Atisara - diarrhea,

Vridhdha - aged people,

Bala - children,

Abala - those debilitated,

Ksheena – the emaciated,

Kshata - those suffering from injury,

Trit - thirst,

Shoola - abdominal pain,

Ajeerni – those suffering from indigestion,

Abhihata - those assaulted,

Unmatta - those intoxicated and

Divaswapnochitan - those who are habituated to sleeping during the day.

The day sleep brings about dhatusamyā (normalcy of tissues) in the above said conditions.

The sleshma (kapha) is increased and nourished by day sleep in turn nourishes the body (anganam pushyati).

### **Contraindications for day sleep:**

बहुमेदः कफाः स्वप्युः स्नेहनित्याश्च नाहनि ।

विषार्तः कण्ठरोगी च नैव जातु निशास्वपि ॥ ६० ॥

bahumedaḥ kaphāḥ svapyuḥ snehanityāśca nāhani |  
viṣārtāḥ kaṇṭharogī ca naiva jātu niśāsvapi || 60 ||

बहुमेदः कफाः - bahumedaḥ kaphāḥ - people having excessive accumulation of fat in their body (obese) and those, in whom kapha is aggravated,

स्वप्युः स्नेह नित्याः च नाहनि - svapyuḥ sneha nityāś ca nāhani – and those who are accustomed to taking oily foods daily, should not sleep during day time

विषार्तः कण्ठरोगी च - viṣārtāḥ kaṇṭha rogī ca – those suffering from poisoning and throat diseases,

नैव जातु निशासु अपि - naiva jātu niśāsu api – should not even sleep at night

The following persons are contraindicated for day sleep

Bahu meda - excessive accumulation of fat in their body (obese),

Bahu kapha - those in whom kapha is aggravated and

Sneha nitya - those who are accustomed to taking oily foods daily.

Those suffering from

Visha - poisoning and

Kanta roga - throat diseases should not even sleep at night.

**Akala shayana janya vikara – Effect of untimely sleep and management:**



अकालशयनान्मोहज्वरस्तैमित्यपीनसाः ।

शिरोरुक्शोफहृल्लासस्रोतोरोधाग्निमन्दताः ॥ ६१ ॥

तत्रोपवासवमनस्वेदनावनमौषधम् ।

akālaśayanānmohajvarastaimityapīnasāḥ ।

śīrorukśophahr̥llāsasrotorodhāgnimandatāḥ ॥ 61 ॥

tatropavāsavamanasvedanāvanamauśadham ।

अकाल शयनात् - akāla śayanān – sleeping at improper time causes

मोह ज्वर स्तैमित्य पीनसाः - moha jvara staimitya pīnasāḥ - delusion, fever, lassitude, nasal catarrh,

शिरो रुक् शोफ हृल्लास - śīroruk śopha hr̥llasa – headache, dropsy, oppression in the chest region (nausea, feel to vomit),

स्रोतो रोध अग्निमन्दताः - srotorodha agni-mandatāḥ- obstruction to the channels of the body and pores of the tissues, weakness of digestive function

तत्र उपवास - tatra upavāsa - for this (as a remedy), fasting,

वमन - vamaṇa - emesis,

स्वेद – sveda - sudation,

नावनम् – nāvanam - nasal medications

औषधम् - auśadham – are the remedy.

Effects of sleeping at improper time (akala shayana) include

Moha - delusion,

Jwara - fever,

Staimitya - lassitude,

Pinasa - nasal catarrh,

Shiroruk - headache,

Shopha - oedema,

Hrillasa - nausea,

Srotorodha - obstruction to the channels of the body and pores of the tissues and

Agnimandata - weakness of digestive fire.

Treatment to combat ill effects of untimely sleep includes

Upavasa - fasting,

Vamana - emesis,

Sweda - sudation and

Navana - nasal medications.

### **Treatment for ati nidra (excessive sleep):**

योजयेदतिनिद्रायां तीक्ष्णं प्रच्छर्दनाञ्जनम् ॥ ६२ ॥

नावनं लङ्घनं चिन्तां व्यवायं शोकभीक्रुधः ।

एभिरेव च निद्राया नाशः श्लेष्मातिसङ्क्षयात् ॥ ६३ ॥

yojayedatinidrāyām tīkṣṇam pracchardanāñjanam || 62 ||

nāvanam laṅghanam cintām vyavāyam śokabhīkrudhaḥ |

ebhireva ca nidrāyā nāśaḥ śleṣmātsaṅkṣayāt || 63 ||

योजयेद् अति निद्रायां - yojayed atinidrāyām- In case of excessive sleep,  
one should administer

तीक्ष्णं प्रच्छर्दन अञ्जनम् - tīkṣṇam pracchardana añjanam – strong  
emetics, collyrium,

नावनं लङ्गनं चिन्तां - nāvanam laṅghanam cintām - nasal drops, fasting,  
worry,

व्यवायं शोकभिः कृधः - vyavāyam śokabhī krudhaḥ - sexual intercourse,  
grief, fear, and anger

एभिरेव च निद्राया नाशः - ebhir eva ca nidrāyā nāśaḥ - by these measures  
there will be loss of sleep,

श्लेष्मा अति सङ्क्षयात् - śleṣma ati saṅkṣayāt– owing to the decrease of  
kapha caused by these measures

In case of ati nidra (excessive sleep), one should administer

Tikshna prachardana - strong emetics,

Anjanam - collyrium,

Navanam - nasal drops,

Langhanam - fasting,

Chinta - worry,

Vyavayam - sexual intercourse,

Shoka - grief,

Bhi - fear and

Krudha - anger.

By these measures kapha decreases (sleshma abisamkshayat) which in turn reduces sleep.

### **Effect of Nidra Nasha (loss of sleep):**

निद्रानाशादङ्गमर्द गौरवजृम्भिकाः ।

जाड्यग्लानिभ्रमापक्तितन्द्रा रोगाश्च वातजाः ॥ ६४ ॥

nidrānāśādaṅgamarda gauravajṛmbhikāḥ |

jāḍyaglānibhramāpaktitandrā rogāśca vātajāḥ || 64 ||

निद्रा नाशाद् – nidrānāśād – loss of sleep causes

अङ्गमर्द - aṅgamarda - squeezing pain in the body,

शिरोगौरव - śirogaurava - heaviness of the head,

जृम्भिकाः - jṛmbhikāḥ - too much yawning,

जाड्य ग्लानि भ्रम - jāḍhya glāni bhrama – lassitude, exhaustion (even without effort or strain), giddiness,

अपक्ति - apakti - indigestion,

तन्द्रा रोगाः च - tandrā rogāś ca - stupor and

वातजाः - vātajāḥ - diseases of Vata origin.

Loss of sleep leads to  
Angamarda - squeezing pain in the body parts,  
Gaurava - heaviness of the head,  
Alasya – drowsiness,  
Jrimbhika - too much of yawning,  
Jadyam - lassitude,  
Glani - exhaustion (even without strain),  
Bhrama - giddiness,  
Apakti - indigestion,  
Tandra - stupor and  
Vataja roga - diseases of Vata origin.



### **Pathology of unconsciousness, fainting:**

कफोऽल्पो वायुनोद्धूतो धमनीः सन्निरुध्य तु ।

कुर्यात् सञ्जापहां तन्द्रां दारुणां मोहकारिणीम् ॥ ६४+१ ॥

kapho'lpo vāyunoddhūto dhamanīḥ sannirudhya tu |

kuryāt sañjñāpahāṃ tandrāṃ dāruṇāṃ mohakāriṇīm || 64+1 ||

Aggravated Kapha along with Vata Dosha, obstructs (Sanniruddhya) the nervous system / blood vessels supplying to brain (Dhamani) and causes

Sanjnapaha – unconsciousness

Daruna Tandra – extreme fatigue, lassitude, sleepiness

Moha – coma.

## **Yathakalam nidra – Advocation of timely sleep:**

यथाकालमतो निद्रां रात्रौ सेवेत सात्म्यतः ।

असात्म्यजागरादर्थं प्रातः स्वप्यादभुक्तवान् ॥ ६५ ॥

yathākālamato nidrām rātrau seveta sātmyataḥ |

asātmyajāgarādardhamḥ prātaḥ svapyādabhuktavān || 65 ||

यथा कालम् अतो निद्रां - yathākālam ato nidrām - hence, the person should sleep at proper time,

रात्रौ सेवेत सात्म्यतः - rātrau seveta sātmyataḥ - especially at night time, daily, as much as desirable and become habituated to it,

असात्म्यात् जागराद् - asātmyāj jāgarād – if he has kept awake at night due to non-habitation (not accustomed to awakening at night),

अर्थं प्रातः स्वप्याद् - ardhmaḥ prātaḥ svapyād - he should sleep for half that period (half period of the time for which he was awake or half period of time which he usually sleeps at night as habituated), the next morning,

अभुक्तवान् – abhuktavān – without taking the food

The person should sleep at proper time, especially at night time (ratrau), daily, as much as desirable and become habituated (satmya) to it.

If he has kept awake at night (jagarat) due to non-habitation (not accustomed to staying awake at night), he should sleep for half that period (half period of the time for which he was awake or half period of time which he usually sleeps at night as habituated), on the next morning, without taking food (abhuktavan).

## **Manda nidra chikitsa – treatment of loss of sleep:**

शीलयेन्मन्दनिद्रस्तु क्षीरमद्यरसान्दधि ।

अभ्यङ्गोद्वर्तनस्नानमूर्धकर्णाक्षितर्पणम् ॥ ६६ ॥

कान्ताबाहुलताक्षेषो निर्वृतिः कृतकृत्यता ।

मनोऽनुकूला विषयाः कामं निद्रासुखप्रदाः ॥ ६७ ॥

ब्रह्मचर्यरतेर्ग्राम्यसुखनिःस्पृहचेतसः ।

निद्रा सन्तोषतृप्तस्य स्वं कालं नातिवर्तते ॥ ६८ ॥

śīlayenmandanidrastu kṣīramadyarasāndadhi |

abhyaṅgodvartanasnānamūrdhakarṇākṣitarpaṇam || 66 ||

kāntābāhulatāśleṣo nirvṛtiḥ kṛtakṛtyatā |

mano'nukūlā viṣayāḥ kāmam nidrāsukhapradāḥ || 67 ||

brahmacaryaratergrāmyasukhaniḥsprhacetasaḥ |

nidrā santoṣatrptasya svaṁ kālam nātivartate || 68 ||

शीलयेन्मन्द निद्रस्तु - śīlayen mandanidras tu – those suffering from very little sleep (or no sleep at all) should indulge in

क्षीर मद्य रसान् दधि - kṣīra madya rasān dadhi – consumption of milk, wine, meat soup, curds,

अभ्यङ्ग उद्वर्तन स्नान – abhyaṅga udvartana snāna – undergoing oil massage, powder massage, bathing,

मूर्ध कर्ण अक्षि तर्पणम् - mūrdha karṇākṣi tarpaṇam – anointing the head, ears and eyes with nourishing oils,

कान्ताबाहुलता श्लेषो - kāntābāhulatā śleṣo – enjoying the comforting embrace by the arms of his wife,

निर्वृत्तिः कृतकृत्यता - nirvṛtṭiḥ kṛtakṛtyatā – harbouring the feeling of satisfaction of having done good deeds and

मनो अनुकूला विषयाः - mano anukūlā viṣayāḥ - resorting to things which bring comfort to the mind, as much as desired

काम निद्रा सुखप्रदाः - kāmaṃ nidrā sukha-pradāḥ - if he desired (these bring about) comfortable sleep

ब्रह्मचर्य रतेः - brahmacarya rateḥ – for those who follow the regimen of celibacy strictly,

ग्राम्यसुख निःस्पृह चेतसः - grāmyasukha niḥspr̥ha-cetasāḥ - for those who are disinterested in sexual pleasures (not crazy of sexual intercourse), and

निद्रा सन्तोष तृप्तस्य - nidrā santoṣa tṛptasya – for those who are contented with happiness, the sleep

स्वं काल न अतिवर्तते - svaṃ kāla nātivartate – will not come later than its regular time

Those suffering from very little sleep (or no sleep at all), should indulge in the use of

Ksheera - milk,

Madya - wine,

Rasa - meat soup and

Dadhi - curds,

Abhyanga - oil massage,

Udvaartana – powder massage,



Snana - bath,

Murdha karna akshi tarpanam - anointing the head, ears and eyes with nourishing oils,

Kanta bahulata slesho - comforting embrace by the arms of the wife,

Nivritti kritakriyata - harboring the feeling of satisfaction of having done good deeds and

Mano anukula vishaya - 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 (brahmacharya), who are disinterested in sexual pleasures and who are contented with happiness (santosha), sleep will not be very late than its regular time.

### **Abrahmacharya (Non-celibacy) - Rules and regulations for sex:**

ग्राम्यधर्मे त्यजेन्नारीमनुत्तानां रजस्वलाम् ।

अप्रियामप्रियाचारां दुष्टसङ्कीर्णमेहनाम् ॥ ६९ ॥

अतिस्थूलकृशां सूतां गर्भिणीमन्ययोषिताम् ।

वर्णिनीमन्ययोनिं च गुरुदेवनृपालयम् ॥ ७० ॥

चैत्यश्मशानाहननचत्वराम्बुचतुष्पथम् ।

पर्वाण्यनङ्गं दिवसं शिरोहृदयताडनम् ॥ ७१ ॥

अत्याशितोऽधृतिः क्षुद्धान्दुःस्थिताङ्गः पिपासितः ।

बालो वृद्धोऽन्यवेगार्तस्त्यजेद्रोगी च मैथुनम् ॥ ७२ ॥

grāmyadharme tyajennārīmanuttānāṃ rajasvalām |

apriyāmapriyācārāṃ duṣṭasankīrṇamehanām || 69 ||

atisthūlakṛśāṃ sūtāṃ garbhiṇīmanyayoṣitāṃ |  
varṇinīmanyayoniṃ ca gurudevanṛpālayam || 70 ||  
caityaśmaśānāhananacatvarāmbucatuṣpatham |  
parvāṇyanaṅgaṃ divasaṃ śirohrdayatāḍanam || 71 ||  
atyāśito'dhṛtiḥ kṣudvānduḥsthitāṅgaḥ pipāsitaḥ |  
bālo vṛddho'nyavegārtastyajedrogī ca maithunam || 72 ||

ग्राम्य धर्मे त्यजेत् नारीम् - nārīm grāmyadharme tyajen – One should avoid having sex with a woman

अनुत्तानां - anuttānām - who is not lying down in supine position (with her face upward)

रजस्वलाम् – rajasvalām – who is in her menstrual period

अप्रियाम् अप्रियचारा - apriyām apriyacārā - who is unlikable and whose acts are displeasing

दुष्ट सङ्कीर्ण मेहनाम् - duṣṭa saṅkīrṇa mehanām – whose private parts (sex organs) are dirty and who is troublesome,

अति स्थूल कृशा – atisthūla kṛśā – who is very obese or very emaciated

सूतां गर्भिणीम् - sūtām garbhiṇīm – who has recently delivered a child and who is pregnant,

अन्य योषिताम् – anya yoṣitam – who is another woman (other than his wife),

वर्णिनीम् - varṇinīm – who is a nun (dedicated female student who lives in hermitage or monastery)

One should avoid sex -

अन्य योनि च - anya-yoni ca – with other animals like goat, buffalo etc

गुरु देव नृपालयम् - guru deva nr̥pālayam – in the abode of the teacher (school), gods (temple) and kings (palace)

चैत्य श्मशाना आयतन चत्वारम्बु चतुष्पथम् - caitya śmaśānā yatana catvarāmbu catuṣpatham – in monasteries (prayer hall), burial ground (graveyard), places of torture and of sacrifice and at the place of meeting of four roads

पर्वाण्यनङ्गं दिवसं - parvāṇyanaṅgaṃ divasaṃ - during days of special significance (new moon, full moon, eclipse, festivals, mourning days and others), in organs which are non-sexual (mouth, anus etc) and also on days forbidden for sex

शिरो हृदय ताडनम् - śiro-hṛdaya-tāḍanam – one should not hit the head or chest (heart) while having sex, i.e. one should avoid violence during sex

अत्याशितो अधृतिः क्षुद्धान् - atyāśito-'dhṛtiḥ kṣudhvān – after heavy meal, without keen intention (interest in sex), when hungry,

दु स्थिताङ्गः - du sthitāṅgaḥ - when his body is in uncomfortable positions,

पिपासितः - pipāsitaḥ - when thirsty

बालो वृद्धो - bālo vṛddho – with children and with old (aged) women,

अन्य वेगार्तः – anyavegārtah – when troubled by other urges such as urine, feces etc

त्यजेत् रोगी च मैथुनम् - ' tyajet rogī ca maithunam – when he is himself a patient

One should avoid having sex with a woman

Anuttanam - who is not lying down in supine position (with her face facing upwards),

Rajasvalam – who is menstruating,

Apriyam apriyachara - who is disliked and whose acts are displeasing,

Dushta sankirna mehanam – whose private parts (sex organs) are dirty and who is troublesome,

Ati sthula krisha – who is very obese or very emaciated,

Sutam garbhinim – who has recently delivered a child or who is pregnant,

Anya yoshitam – a woman other than his wife,

Varninim – who is a nun (dedicated female student who lives in hermitage or monastery).

One should avoid sex -

Anya yoni ca – with other animals like goat, buffalo etc,

Guru deva nrpalayam – in the abode of the teacher (school), gods (temple) and kings (palace),

Chaitya shmashaana ayatana chatvambu chatushpadam – in monasteries, burial grounds, places of torture and of sacrifice and at the place of meeting of four roads,

Parvanyangam divasam - during days of special significance (new moon, full moon, eclipse, festivals, mourning days and others), in organs which are non-sexual (mouth, anus etc.) and also on days forbidden for sex,

Shiro hridaya tadanam – one should not hit the head or chest (heart) while having sex, i.e., one should avoid violence during sex,

Atyashito adhriti kshudvan – after heavy meals, without keen interest in sex, or when hungry,

Dusthitha anga - when his body is in uncomfortable positions,

Pipasita - when thirsty,

Balo vriddho – with children and with old women,

Anya vegarta – when troubled by other urges such as urine, feces etc

Tyajet rogi ca maithunam – when he himself is a patient.

### **Rtu and Gramyadharmā (sexual intercourse in different seasons):**

सेवेत कामतः कामं तृप्तो वाजीकृतां हिमे ।

त्र्यहाद्वसन्तशरदौ पक्षाद्वर्षानिदाघयोः ॥ ७३ ॥

seveta kāmataḥ kāmam trpto vājīkṛtām hime |

tryahādvasantaśaradau pakṣādvarṣānidāghayoḥ || 73 ||

सेवेत – seveta – the person can indulge

कामतः काम - kāmataḥ kāma - in copulation (daily) as much as he likes

तृप्तो वाजीकृतां हिमे - trpto vājīkṛtām hime – in Hemanta and Shishira Rtus (winter and late winter) after making use of aphrodisiacs (and obtaining strength)

त्र्यहाद् वसन्त शरदोः - tryahād-vasanta śaradoḥ - once in three days in Vasanta (spring) and Sarat (autumn) seasons and

पक्षाद् वर्षा निदाघयोः - pakṣād-varṣā-nidāghayoḥ - once in fortnight in Varsha (rainy) and Nidagha (summer) seasons

In Hemanta and Shishira seasons (winter and late winter), one can indulge in copulation daily, as much as he likes, after making use of aphrodisiacs (vajikritam).

In Vasanta (spring) and Sarat (autumn) seasons, one can have sex once in three days.

### **Asamyak maithuna janya vikara – Ill-effects of improper indulgence in sexual intercourse:**

भ्रमक्लमोरुदौर्बल्यबलधात्विन्द्रियक्षयः ।

अपर्वमरणं च स्यादन्यथा गच्छतः स्त्रियम् ॥ ७४ ॥

bhramaklamorudaurbalyabaladhātvindriyakṣaya: |

aparvamarāṇaṃ ca syādanyathā gacchataḥ striyam || 74 ||

भ्रम क्लम - bhrama klama – giddiness, exhaustion,

ऊरु दौर्बल्य – urudaurbalya – weakness of thighs

बल धातु इन्द्रिय क्षयाः - bala dhātvindriya kṣayāḥ- loss of strength, depletion of tissues, loss of acuity of senses and

अपर्व मरणं च - aparva-maraṇaṃ ca – premature death

स्यादन्यथा गच्छतः स्त्रियम् - syād anyathā gacchataḥ striyam – occur from improper indulgence in the woman (sexual intercourse)

The symptoms of improper indulgence in sexual intercourse with a woman are

Bhrama - giddiness,

Klama - exhaustion,

Uru dourbalya - weakness of thighs,

Bala kshaya - loss of strength,  
Dhatu kshaya - depletion of tissues,  
Indriya kshaya - loss of acuity of senses and  
Aparvamaranam - premature death.

### **Samyata maithuna - Qualities obtained by disciplined indulgence in sexual intercourse:**

स्मृतिमेधायुरारोग्यपुष्टीन्द्रिययशोबलैः ।

अधिका मन्दजरसो भवन्ति स्त्रीषु संयताः ॥ ७५ ॥

smṛtirmedhāyurārogyapuṣṭīndriyayaśobalaiḥ |  
adhikā mandajaraso bhavanti strīṣu saṃyatāḥ || 75 ||

स्मृति मेधा - smṛti medhā – good memory, intelligence,

आयुः आरोग्य – āyurārogya – longevity, health,

पुष्टि इन्द्रिय - puṣṭi indriya – nourishment, acuity of sense organs /  
restoration and fortification (richness in terms of quality and quantity) of  
semen

यशो बलैः - yaśo balaiḥ - reputation, strength,

अधिका मन्दजरसो - adhikā mandajaraso – slow aging (established youth)  
are the qualities bestowed

भवन्ति स्त्रीषु संयताः - bhavanti strīṣu saṃyatāḥ - from disciplined indulgence in women (sexual intercourse)

When one indulges in sexual intercourse with women in a disciplined way, he is bestowed with rich qualities like

Smriti - good memory,

Medha - intelligence,

Ayu - longevity,

Arogya - health,

Pushti indriya - nourishment, acuity of sense organs / restoration and fortification (richness in terms of quality and quantity) of semen,

Yasha - reputation,

Bala - strength and

Manda jara - slow aging (established youth).

### **Gramyadharmā uttara karma - Post sex rejuvenation measures:**

स्नानानुलेपनहिमानिलखण्डखाद्य

शीताम्बुदुग्धरसयूषसुराप्रसन्नाः ।

सेवेत चानु शयनं विरतौ रतस्य तस्यैवमाशु

वपुषः पुनरेति धाम ॥ ७६ ॥

snānānulepanahimānilakhaṇḍakhādya

śītāmbudugdharasayūṣasurāprasannāḥ |

seveta cānu śayanaṃ viratau ratasya tasyaivamāśu

vapuṣaḥ punareti dhāma || 76 ||



स्नान - snāna - bath,

अनुलेपन - anulepana - applying scented pastes (perfumes),

हिम अनिल - himānila –exposure to cool breeze,

खण्ड खाद्य - khaṇḍa khādyā - eating dishes prepared from sugar candy,

शीत अम्बु - śītāmbu - drinking cold water,

दुग्ध - dugdha - milk,

रस - rasa - meat juice,

यूष - yūṣa - soup,

सुरा - surā - sura (fermented liqueur prepared from grains),

प्रसन्नाः - prasannāḥ - prasanna (clear supernatant fluid of sura),

सेवेत चानु - seveta cānu - after the sexual act, one should get indulged in the above said measures

शयनं - śayanaṃ - and then go to bed (sleep).

विरतौ रतस्य - viratau ratasya –By doing so, the lost vigor

तस्यैवमाशु वपुषः पुनरेति धाम - tasyaivam āśu v punar eti dhāma – once again returns back to its abode (body) quickly

After the sexual act, one feels depleted of vigour. To overcome that, he should indulge in one or more of

Snana - bath,

Anulepana - applying scented pastes,

Hima anila - exposure to cool breeze,  
Kandadyaha - eating dishes prepared from sugar candy,  
Sheeta ambu - drinking cold water,  
Dugdha - milk,  
Rasa - meat juice,  
Yusha - soup,  
Sura - fermented liquor prepared from grains and  
Prasanna - clear supernatant fluid of Sura.

After having consumed the above said, one should go to sleep. With this, the lost vigor of the body will be restored and replenished. The vigor will quickly return back to its abode (body), once again.

### **Benefits attained by the King who is in the protection of a wise physician:**

श्रुतचरितसमृद्धे कर्मदक्षे दयालौ भिषजि

निरनुबन्धं देहरक्षां निवेश्य ।

भवति विपुलतेजःस्वास्थ्यकीर्तिप्रभावः

स्वकुशलफलभोगी भूमिपालश्चिरायुः ॥ ७७ ॥

śrutacaritasamṛddhe karmadakṣe dayālau

bhiṣaji niranubandhaṃ deharakṣāṃ niveśya |

bhavati vipulatejaḥsvāस्थ्यakīrtiprabhāvaḥ

svakuśalaphalabhogī bhūmipālaścirāyuh || 77 ||

श्रुतचरित समृद्धे - śrutacarita samṛddhe - with his physician who is well conversant with the scriptures and its practices,

कर्मदक्षे - karma dakṣe - efficient in work,

दयालौ भिषजि - dayālau bhiṣaji - kind in nature

निरनुबन्धं देहरक्षां - niranubandham deha-rakṣām - having implicitly reposed the protection of his body,

निवेश्य भवति - niveśya bhavati - without any hesitation or doubt, (the king attains)

विपुल तेज - vipulateja - great valour,

स्वास्थ्य - svāsthya - health,

कीर्ति प्रभावः - kīrti prabhāvaḥ - fame, influence,

स्वकुशल फलभोगी - svakuśala phalabhogī - capacity to enjoy the fruits of all his actions

भूमिपालः चिरायुः - bhūmipālaś cirāyuḥ - and long life are the benefits attained by the king.

With his physician who is well conversant with the scriptures and its practices, efficient in work, kind in nature having implicitly reposed the protection of his body, without any hesitation or doubt, will attain

Vipula teja - great valor,

Swasthya - health,

Keerthi - fame,

Prabhava - influence,

Svakushala phalabhogi - capacity to enjoy the fruits of all his actions and deeds (earned due to his capacity and skills) and

Chirayu - longevity of life.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदय संहितायां सूत्रस्थाने

अन्नसंरक्षणीयो नाम सप्तमोऽध्यायः ॥

iti śrī vaidyapatisimhaguptasūnu

vāgbhaṭaviracitāyāṃ aṣṭāṅgahr̥daya

saṃhitāyāṃ sūtrasthāne

annasaṃrakṣaṇīyo nāma saptamo'dhyāya: ||

Thus ends the 7<sup>th</sup> chapter of Ashtangahridaya Samhita, Sutrasthana, named Annaraksha Vidhi, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## **SLEEPING IN THE DAY – GOOD OR BAD?**

Day sleep is one of the debated topics. There are many opinions about sleeping during the day. One of the basic treatises of Ayurveda, Charaka Samhita written about 2500 years before, has complete details about sleeping during the day, who can sleep during the day, who should not have day sleep, how it affects life and health etc. Let us find out the full Ayurvedic explanation.

### ***Who can sleep during the day? Sleep during day time?***

- **Singers** - Singing involves a lot of Vata activity and causes overall vata increase, which may lead to hoarseness of voice and leaves you tired. To balance Vata, day sleeping is advised for singers.

- **Students** – who continuously read – Sleep is related to memory. A proper sleep is very essential to have a good memory power. To digest all the reading things, it is better to give brain rest so as to give time to assimilate. Students may not sleep for hours during the day, but a little afternoon nap works wonders for them.
- **After having alcohol** - It is better for alcoholics to sleep during daytime rather than drive a car and bang it to something.
- **Heavy work** – Those who work heavily will have a temporary increase of Vata and suffer tiredness. To compensate, they should have a day sleep.
- **People having indigestion** – This refers to *indigestion* arising due to Vata imbalance.
- **People having injuries** -To balance Vata.
- **People having an underweight problem and under-nourished body** -Our daily calorie intake through food should balance the calorie needs of the body for the normal daily activities. So, if people seeking weight gain sleep during daytime, it helps to save that much amount of calorie spending, which helps to weight gain.
- **Elders and children** – They obviously need rest to keep up their energy levels.
- **Patients** – Especially with less strength, suffering from excessive thirst, diarrhea, abdominal pain, respiratory diseases, hiccups and who are excessively tired.
- **who have traveled long distances** – Traveling causes Vata imbalance and tiredness, hence sleep is advised.
- **People with excessive anger** – Sleep helps rest the brain and cool the temper. So, after sleeping, it helps a person to take another look about the issue at hand with improved patience.
- **People with grief** – For them, sleeping during daytime helps to forget the pain and decreases depression.

All these people above are advised to sleep during day time in all seasons

In these people, sleep helps to restore all the healthy tissues, energy, and Kapha will be balanced and the body gains strength.

**When can everyone sleep?**

- For all healthy people, day sleep is advised during summer, due to less night-time and due to lack of energy during summer.
- Except during summer, it is not advised for other people to have day sleep, as it may cause kapha and Pitta imbalance.

### **Who should never have day sleep?**

- Those who are suffering from obesity
- Who are taking ghee or oil daily
- Those suffering from Kapha diseases, who have Kapha body type,
- who are suffering from toxicity should never sleep during the day.

Kapha diseases refers to diabetes, obesity etc. In these people, the calorie burnt with daily activity should exceed the calorie of food taken, that way, it helps to reduce weight or maintain blood glucose levels.

### **If a wrong person sleeps during daytime, what happens?**

Swelling / edema, tastelessness, vomiting sensation, aggravation of cold, migraines, skin diseases, itching, lassitude, cough, throat diseases, lack of good memory and intelligence, fever, weakness in sense organs, increase in toxicity, occurs. If a person has these conditions, then it would worsen, if he / she indulges in sleeping during daytime.

Hence, based on suitability and timing, one should have day sleep.

## **HOW TO SLEEP NATURALLY, WITHOUT FALLING A PREY TO SEDATIVES?**

There are many causes why we fail to sleep naturally. Work and relationship related stress, irregular diet, lifestyle and sleeping habits, night shifts, bad habits like drinking, smoking and drug abuse are main causes for sleep disturbances.

Before you contemplate on going for Allopathic sedatives, which are addictive, habit-forming and come with a list of side effects, I suggest you try these Ayurvedic and natural remedies.

1. Correcting the lifestyle.

- Make sure you spend your time at bed at least 6 hours a day.
- make a strict daily schedule – at what time you are going to have food, what time you will go to bed etc and stick to it.
- Try to stop sleeping during the day. Stopping napping will improve night sleeping hours.
- Drink a glass of warm milk at night-time.
- Take a warm water bath during evening hours, after you return from the office.
- Eat lots of fruits and vegetables, drink juices, get your nutrition status to optimum levels.
- Do a small workout during the evening, so that you feel tired, followed by a hot shower and then a warm cup of milk will definitely send you straight to bed.
- If you are sensitive to even a little bit of noise, use ear plugs.
- If you are sensitive to light, then switch it off or use a cloth band to cover your eyes, loosely. Now it has been scientifically proven that sleeping in a dark room may prevent depression.

### **Some Useful Ayurvedic Procedures:**

**Massage:** Whole body oil massage at least once in a week will improve your skin and muscle tone, general strength, calms your mind and relaxes your body. Mild swedana (steam therapy) after massage further helps to enhance the relaxation effect of massage therapy. It helps to achieve natural sleep.

**Shirodhara**, a famous procedure of instilling a stream of oil continuously on the forehead for a period of 15 – 30 minutes is the Ayurvedic therapy of choice for relieving stress and to treat insomnia. It also helps to strengthen the sense organs, relieve headache and improve hair health. This procedure also helps to sleep naturally.

Medicated oils like Bala Taila, Ksheera bala taila etc. are used for this procedure.

**Shiro Pichu** – A simple procedure of soaking cotton swabs with the medicated oils and placing it all over the scalp for a period of 15 to 30 minutes is also very famous to induce sleep. Best results are obtained if done at night, followed by a hot shower, and a cup of warm milk. However, people with Kapha body type, and those who are lactose intolerant should not take milk at night.

## 20 SLEEP TIPS ON HOW TO SLEEP BETTER

Sleep is one of the basic necessities of the body, similar to hunger and thirst. Though sleeping is a natural phenomenon, some find it difficult to sleep naturally and suffer from sleep deprivation and related diseases. Before you start to think about taking medication for sleeping, consider these simple yet effective sleep tips on how to sleep better.

### **sleep tips for better sleeping:**

**Make your room ready:** The sleeping room and your bed should be very neat and clean. Neatness around helps to have a calm mind, leading to good sleep.

**Dark room:** Darkness helps to calm the mind faster. It helps to avoid unnecessary thoughts and self-chatting which are the barriers for a sound sleep. If your room is not dark enough, consider using an eye band. It helps.

**Sound proof:** Sound is another barrier for natural sleep. If your home is not a quiet place, then at least use an ear plug. Using an eye cover and ear plug is useful if you work the night shift.

**Choose the right bed and pillow:** Hard or smooth, choose the right one which suits you.

**Bedsread color:** Make sure the bed spread, covers and pillows are light in color. Light blue, light purple or whatever soothes your mind.

**Keep your arms in the right position:** Some get good sleep when they keep their arm above the head level. Some wake up from sleep due to a painful arm, which was kept below a pillow. Your arm in a comfortable position is critical for a better sleep.

**Foot massage:** If you can convince your beloved to do a little *foot massage* (may be without any oil), it really helps the body and mind to relax better.

**Fixed timing:** It really helps to keep a fixed schedule for sleeping, it sets up the body rhythm. It will set the body and mind clock.

**Avoid TV /Computer** – You should not watch TV / Computer screen at least one hour before going to bed.



**Avoid horror books, movies, tragedy serials etc –**

Entertainment should make your mind happy and calm. It should not stimulate your mind, at least late at night.

**Use day sleeping wisely –** Ayurveda advises day sleeping selectively. Click to read about day sleeping.

**No heavy dinner –** Since the energy requirement at night is very less, it is better to avoid heavy dinner. Light dinner gives your tummy and body a light experience, inducing natural sleep.

**Ditch the smoking habit –** Smoking causes sleep deprivation. It is one of the many reasons why you should quit smoking.

**No altercation / anger / heavy thinking –** Morning is the better time for sorting out issues. Late night is the time to keep the mind calm and relax the body with sleep.

**Oil massage at least once a week –** Oil massage should be a part of weekly routine, if not daily routine.

**Exercise at night –** For a few, exercise at night helps in sleeping, because the body is so tired that it finds sleeping as the way to relax and regain strength.

**Rose water home remedy –** If your eyes are really tired or totally red, before going to bed, it is better to dip two pieces of cotton in rose-water and place it over your closed eyes for a few minutes. Strained eyes sometimes cause sleep deprivation.

**Very light music –** Playing a light music at a very low volume helps to relax your mind.

**Applying oil to hair, shower at night** helps a few to fight lack of sleep.

**Shirodhara –** It is an Ayurvedic procedure to induce deep mind relaxation. It helps to de-stress the mind and body.

**ABSTINENCE: BRAHMACHARYA – THE GREATEST TOOL TO IMPROVE CONCENTRATION**

Of all the methods and techniques to improve concentration, memory, courage, and positivity, Abstinence – Brahmacharya is the novel most and greatest technique, if you have some faith in spirituality. Though it looks like a spiritual belief, Ayurveda also approves of benefits of abstinence.

**Abstinence meaning:**

- Abstinence means Brahmacharya in Sanskrit. Abstinence refers to refraining one's mind and body in indulgence of sex and sex related matters.
- At the outset, it appears as if it covers only physical aspects. But it also covers the mental aspect.
- If you indulge in sex, there is lack of abstinence at the same time, if you imagine about having sex, then also there is lack of abstinence.
- Lack of abstinence is there if one thinks, sees, hears, chats, touches, indulgence with a desire of sex, there is lack of abstinence.
- It is almost impossible for common people to practice abstinence at the highest level but it is possible to follow abstinence at certain levels based on one's own capacity and comfort.

**Benefits of abstinence: Why abstinence?**

- Brahmacharya is told as one among the three pillars of life. (other two are – food and sleep).
- **Ayurveda details:** The Ojas – the essence of immunity is told as byproduct of Shukra (the hormones, semen and other components of sex). Hence, preserving Shukra leads to improvement in immunity.
- Swamy Vivekananda was able to memorize whatever he used to glance at, in a book. By reading a few lines of a paragraph, he used to get the meaning of the rest of the paragraph. He used to say that if one practices absolute abstinence for a period of 12 years, continuously, a special Nadi (nerve power) called Medha Nadi (Medha = intelligence) develops in one's brain, which leads to tremendous memory and concentration.
- Abstinence leads to multi-fold improvement in concentration, memory and courage.
- For students, teenagers and children, abstinence is highly recommended.
- Abstinence leads to character building.

- Abstinence imbibes reliability, strength in character and trustworthiness.
- Abstinence is the fuel for spiritual journey. No spirituality without abstinence.

### **How to practice abstinence**

- At the outset, it looks almost impossible to follow absolute abstinence. It depends upon one's mind, strength, practice and perseverance.
- If not full abstinence, teenagers can at least resolve to avoid sexual activities at least till a particular point of time in their lives.
- For married people, abstinence can be practiced at any available occasions, as in case of pregnancy, menstrual periods, being distant to each other etc.
- Keeping oneself away from stimulations such as TV, wrong company etc helps follow abstinence.
- Pranayama helps to keep the mind cool, calm and concentrated.

So, follow abstinence and be abstinent up to your capacity and till the time your mind is capable and enjoy its benefits.

## CHAPTER 8: FOOD HABITS, INDIGESTION – MATRASHITEEYA ADHYAYA

### Ashtanga Hridayam

Sutrasthanam- Chapter – 8

मात्राशित्तीयम् अध्यायं

mātrāśitīyamadhyāyaṃ

The 8<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named Matrashiteeya Adhyaya. In this chapter the following topics are covered –

The right quantity of food to be taken,  
Right time of food intake,  
Types of indigestion and their treatment,  
Qualities and types of after drinks,  
Right method of food intake etc.

#### **Pledge by the author(s):**

अथातो मात्राशित्तीयमध्यायं व्याख्यास्यामः

इति ह स्मामहुरात्रेयादयो महर्षयः ।

athāto mātrāśitīyamadhyāyaṃ vyākhyāsyāma:

iti ha smāhurātreyaḍayo maharṣaya: |

अथा अतो मात्राशितीयम् अध्यायं व्याख्यास्यामः - athā ato mātrāshitēyam adhyāyam vyākhyāsyāmah – after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to food habits and indigestion,

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuh ātreyaḍayo maharshayah – thus say (pledge) atreya and other sages

Atreya and other sages pledge that after annaraksha vidhi adhyaya (protection of food), they would henceforth be explaining the chapter named matrashiteeya adhyaya (food habits and indigestion).

Atreya and other sages pledge that they would henceforth be explaining the chapter named Matrashiteeya adhyaya.

### **Matra yukta ahara sevana - Need for taking food in proper quantity:**

मात्राशी सर्वकालं स्यान्मात्रा ह्यग्नेः प्रवर्तिका ।

मात्रा द्रव्याण्यपेक्षन्ते गुरुण्यपि लघून्यपि ॥ १ ॥

mātrāśī sarvakālam syānmātrā hyagneḥ pravartikā |

mātrā dravyāṅyapekṣante gurūṅyapi laghūnyapi || 1 ||

मात्राशी – mātrāśī – proper quantity of food should be consumed ḥ

सर्वकालं स्यात् - sarvakālam syān – at all times (in all conditions)

मात्रा हि अग्नेः प्रवर्तिका - mātrā hy agneḥ pravartikā – because right quantity of food always activates (kindles) the agni (digestion power of an individual)

मात्रां द्रव्याणि अपेक्षन्ते - mātrām dravyāṅy apekṣante – the food substances (in order to get properly digested) depend on the specified quantity of consumption

गुरुणि अपि लघूनि अपि - gurūṅy api laghūny api – including the foods that are heavy to digest (guru) and also the foods that are light to digest (laghu).

One should always consume food in proper quantities. When taken in right quantities, the food activates and kindles the agni (digestion power). The foods that we consume may be guru (heavy to digest) or laghu (light to digest). Both guru and laghu forms of food depend on its quantity, i.e. they should be consumed in proper quantities so that they undergo proper digestion.

### **Method of taking guru (hard to digest) and laghu (light to digest) foods:**

गुरुणामर्धसौहित्यं लघूनां नातितृप्तता ।

मात्राप्रमाणं निर्दिष्टं सुखं यावद्हिजीर्यति ॥ २ ॥

gurūṅāmardhasauhityaṅ laghūnāṅ nātitṛptatā |

mātrāpramāṅam nirdiṣṭaṅ sukhaṅ yāvadhijīryati || 2 ||

गुरुणाम् अर्ध सौहित्य - gurūṅām ardhasauhitya - foods which are heavy (hard) to digest should be consumed only till half of satiation level (half of one's maximum capacity) is achieved

लघूना न अतितृप्तता - laghūnā nātitṛptatā – the foods which are light to digest should be consumed till one is not totally satiated

मात्राप्रमाणं निर्दिष्टं - mātrāpramāṇam nirdiṣṭam - the matra pramana or right quantity of food can be defined as that quantity of food

सुख यावद् विजीर्यति - sukham yāvad vijīryati – which undergoes digestion easily.

The foods which are guru (heavy to digest) should be consumed upto half of one's capacity i.e. only till half of satiation level is achieved (Ardha souhityam).

The foods which are laghu (light to digest) should be consumed till one is not totally satiated i.e. intake of food should be stopped before it reaches one's full capacity (Na ati triptata).

Matra Pramana (proper quantity of food) can be defined as that quantity of food which undergoes digestion easily (without producing any ill effects).

### **Effects of Heena Matra Ahara (Food taken in less quantity):**

भोजनं हीनमात्रं तु न बलोपचयौजसे ।

सर्वेषां वातरोगाणां हेतुतां च प्रपद्यते ॥ ३ ॥

bhojanaṃ hīnamātraṃ tu na balopacayaujase |

sarveṣāṃ vātarogāṇāṃ hetutāṃ ca prapadyate || 3 ||

भोजनं हीनमात्रं तु - bhojanaṃ hīnamātraṃ tu – food consumed in less quantity

न बल उपचय ओजसे - na bala upacaya ojase – does not increase strength, nourishment or radiance (charm, lustre)

हेतुतां च प्रपद्यते - hetutāṃ ca prapadyate – gradually it becomes a reason (causative factor)

सर्व एषां वात रोगाणां - sarveṣāṃ vātarogāṇāṃ - for all diseases of Vata origin

Hina matra ahara (the food consumed in less quantity) does not increase

Bala - strength,

Upachaya - nourishment or

Ojas - radiance, lustre.

Gradually it becomes a hetu (causative factor) for all diseases of Vata origin.

### **Effects of Ati Matra Ahara (food taken in excessive quantity):**

अतिमात्रं पुनः सर्वानाशुदोषान्प्रकोपयेत् ।

पीड्यमाना हि वाताद्या युगपत्तेन कोपिताः ॥ ४ ॥

आमेनान्नेन दुष्टेन तदेवाविश्य कुर्वते ।

विष्टम्भयन्तोऽलसकं च्यावयन्तो विषूचिकाम् ॥ ५ ॥

अधरोत्तरमार्गाभ्यां सहसैवाजितात्मनः ।

atimātraṃ punaḥ sarvānāśudoṣānprakopayet |

pīḍyamānā hi vātādyā yugapattena kopitāḥ || 4 ||

āmenānnena duṣṭena tadevāviśya kurvate |

viṣṭambhayanto'lasakaṃ cyāvayanto viṣūcikām || 5 ||

adharottaramārgābhyāṃ sahasaivājitātmanaḥ |



अतिमात्र पुनः - atimātraṃ punaḥ - consumption of food in excess

सर्वान् आशु दोषान् प्रकोपयेत् - sarvān āśu doṣān prakopayet – vitiates all the three doshas quickly

पीड्यमाना हि - pīḍyamānā hi - being obstructed by the undigested food,

वाताद्या – vātādyā - the vata and other doshas

युगपतेन कोपिताः - yugapat tena kopitāḥ - get vitiated at a time,

आमेन अन्नेन दुष्टेन - āmenānnena duṣṭena – the vitiated doshas are once again contaminated by ama (caused due to undigested food) and

तदेव आविश्य कुर्वते - tad evāviśya kurvate – being embedded in the ama, the vitiated doshas

विष्टम्भयन्तो अलसकं - viṣṭambhayanto alasakaṃ - cause alasaka due to the blockage of the channels of the body caused by the contaminated food,

च्यावयन्तो विसूचिकाम् - cyāvayanto visūchikām

– and cause visuchika by causing the undigested food to flow (move / expel)

अधर उत्तर मार्गाभ्यां - adhara uttara mārgābhyāṃ - repeatedly from lower (anal) and upper (mouth) passages

सहसा एव - sahasaiva –and these conditions (alasaka and visuchika) occur mainly in

अजितात्मनः - ajitātmanaḥ - people who are not self controlled.

When food is consumed in excess (atimatra), it quickly vitiates all the three doshas.

The ingested food doesn't get digested properly.

At the same time, vata and other doshas get vitiated.

When obstructed by undigested food, vata and other doshas get vitiated at the same time.

As a result of indigestion and due to elapse of time of digestion, ama (caused due to undigested food) is formed.

The vitiated doshas are once again contaminated by ama and get lodged along with the ama or undigested food.

The vitiated doshas cause Alasaka due to the blockage of the channels of the body caused by the contaminated food.

The same doshas cause Visuchika by expelling the indigested food simultaneously and repeatedly from lower (anal) and upper (oral) passages. Both these conditions occur mainly in ajitatmana (people who are not self controlled).

### **Alasaka:**

प्रयाति नोर्ध्वं नाधस्तादाहारो न च पच्यते ॥ ६ ॥

आमाशयेऽलसीभूतस्तेन सोऽलसकः स्मृतः ।

prayāti nordhvaṃ nādhastādāhāro na ca pacyate || 6 ||

āmāśaye'lasībhūtastena so'lasakaḥ smṛtaḥ |

प्रयाति न ऊर्ध्वं न अधस्ताद् आहारो - prayāti na urdhvaṃ na adhastād āhāro – the food which neither comes out in the upper route (in the form of vomiting) nor from the downward route (in the form of purgation, feces),

न च पच्यते - na ca pacyate – nor does it undergo digestion (in the stomach),

आमाशये अलसीभूतः तेन - āmāśaye alasībhūtaḥ tena – in fact stays stagnated in the stomach lazily

सो अलसकः स्मृतः - so alasakah smṛtaḥ - is called Alasaka

The condition in which the food neither comes out from the upper route (na urdhvam) in the form of vomiting nor from the downward route (na adha) in the form of defecation nor undergoes digestion (na ca pachyate), but stays stagnated in the stomach (amashaya) is called Alasaka.

### **Visuchika:**

विविधैर्वेदनोद्भेदैर्वाय्वादिभृशकोपतः ॥ ७ ॥

सूचीभिरिव गात्राणि विध्यतीति विसूचिका ।

vividhairvedanodbhedairvāyvādibhrśakopataḥ || 7 ||

sūcībhiriva gātrāṇi vidhyatīti visūcikā |

विविधैः वेदनोद्भेदैः - vividhair vedanodbhedair – various types of pain get manifested (all over the body) due to

वायु आदि भृश कोपतः - vāyvādibhrśakopataḥ - sudden and profound aggravation of Vayu and other doshas (pitta and kapha also),

सूचिभिः इव गात्राणि विध्यति - sūcībhir iva gātrāṇi vidhyatīti – (with pain appearing) as though the body is being pricked by many needles and such a condition is called

इति विसूचिका - visūcikā – Visuchika

A condition in which various types of pain (vividha vedana) get manifested due to sudden aggravation (bhrisha kopa) of Vayu and other doshas is called Visuchika. In this, the pain appears as though the whole

body (gatra) is being pricked by many suchis (needles) and hence the name.

### **Visuchika symptoms based on Dosha predominance:**

तत्र शूलभ्रमानाहकम्पस्तम्भादयोऽनिलात् ॥ ८ ॥

पित्ताज्ज्वरातिसारान्तर्दाहतृट्प्रलयादयः ।

कफाच्छर्द्यङ्गगुरुतावाक्सङ्गष्ठीवनादयः ॥ ९ ॥

tatra śūlabhramānāhakampastambhādayo'nilāt || 8 ||

pittājjvarātisārāntardāhatṛṭṭpralayādayaḥ |

kaphācchardyaṅgagurutāvākṣaṅgaṣṭhīvanādayaḥ || 9 ||

तत्र अनिलात् - tatra anilāt - when Vata is predominantly aggravated in visuchika, it causes

शूल भ्रम आनाह कम्प स्तम्भ आदयो - śūla bhrama ānāha kampa stambhādayo – abdominal (tummy) pain, delusion (giddiness), bloating of abdomen (feel of fullness), stiffness etc. symptoms

पित्तात् – pittāt - when Pitta is predominantly aggravated in visuchika, it causes

ज्वर अतिसार अन्तर्दाह तृट् प्रलयादयः - jvara atisāra antardāha ṛṭṭ pralayādayaḥ - fever, diarrhea, internal burning sensation (in the body), excessive thirst, panic (unconsciousness) etc symptoms.

कफात् – kaphāt - when Kapha is predominantly aggravated in visuchika, it causes

छर्दि अङ्ग गुरुता वाक्सङ्ग ष्ठीवनादयः - chardy aṅgagurutā vākṣaṅga ṣṭhīvanādayaḥ - vomiting, heaviness in the body, difficulty to speak, excessive salivation (expectoration, spitting, throwing up of phlegm) etc symptoms.

In Visuchika, different set of symptoms are manifested when each dosha predominates in the disease –

When Vata is predominantly aggravated in visuchika, it causes

Shoola - abdominal pain,

Bhrama – delusion, giddiness,

Anaha - bloating of abdomen,

Kampa – tremors,

Sthambhadi - stiffness etc symptoms.

When Pitta is predominantly aggravated in visuchika, it causes

Jwara - fever,

Atisara - diarrhea,

Antardaha - internal burning sensation,

Trit - excessive thirst,

Pralayadi – unconsciousness etc symptoms.

When Kapha is predominantly aggravated in visuchika, it causes

Chardi - vomiting,

Anga guruta - heaviness of the body,

Vak sanga - difficulty to speak,

Shteevanadi - excessive salivation etc symptoms.

### **Manifestation of symptoms of Alasaka:**

विशेषाद्दुर्बलस्याल्पवह्वेर्गविधारिणः ।

पीडितं मारुतेनान्नं श्लेष्मणा रुद्धमन्तरा ॥ १० ॥

अलसं क्षोभितं दोषैः शल्यत्वेनैव संस्थितम् ।

शूलादीन् कुरुते तीव्रान् श्छर्द्यतीसारवर्जितान् ॥ ११ ॥

viśeṣāddurbalasyālpavahnervegavidhāriṇaḥ |

pīḍitaṃ mārutenānnaṃ śleṣmaṇā ruddhamantarā || 10 ||

alasaṃ kṣobhitaṃ doṣaiḥ śalyatvenaiva saṁsthitaṃ |

śūlādīn kurute tīvrān śchardyatīsārarajitān || 11 ||

विशेषात् - viśeṣāt – specifically in visuchika manifesting in people

दुर्बलस्य - durbalasya - are weak,

अल्प वह्नेः – alpavahner - have low digestion

वेगविधारिणः –vegavidhāriṇaḥ - and are habituated to suppressing the urges of the body,

पीडितं मारुतेन अन्नं – pīḍitaṃ mārutenānnaṃ - the food afflicted (pressed) by vata (whose movements have been blocked by the food) (and hence not getting expelled in upward or downward direction),

श्लेष्मणा रुद्धमन्तरा – śleṣmaṇā ruddham antarā - further gets obstructed in the stomach by the vitiated kapha, and becomes

अलसं – alasaṃ - lazy and inactivated (in the stomach itself),

क्षोभितं दोषैः – kṣobhitaṃ doṣaiḥ - and later getting further agitated (irritated, violently shaken, tossed up) by vata, pitta and kapha

शल्यत्वेन एव सस्थितम् – śalyatvenaiva saṃ sthitam - stays in the stomach itself in the form of a foreign body

शूलादीन् कुरुते तीव्रान् – śūlādīn kurute tivrāṃ - leading to severe abdominal colic and many such serious symptoms, but

छर्दि अतीसार वर्जितान् – chardyatīsāravarjitān - without vomiting and diarrhea,

In Visuchika manifesting specially in

Durbala - people who are weak,

Alpa vahne - having low digestion capacity and

Vega vidharina – those are habituated to suppressing the natural urges of the body,

the free movements of Vata in the body are blocked by anna (food). This stagnated food further gets obstructed in the stomach by the vitiated Sleshma (Kapha), and becomes alasa (lazy) and kshobhita (inactivated) in the stomach. This food gets further agitated by Vata, Pitta and Kapha and stays in the stomach itself in the form of a shalya (foreign body) leading to shoola (severe abdominal colic) and many such serious symptoms, but without chardi (vomiting) and atisara (diarrhea).

### **Dandalasaka:**

सोऽलसऽत्यर्थदुष्टास्तु दोषा दुष्टामबद्धखाः ।

यान्तस्तिर्यक् तनुं सर्वा दण्डवत्स्तम्भयान्ति चेत् ॥ १२ ॥

स दण्डकालसको नाम तं त्यजेदाशुकारिणम् ।

so'lasa'tyarthaduṣṭāstu doṣā duṣṭāmabaddhakhāḥ |

yāntastiryak tanuṃ sarvāṃ daṇḍavatstambhayānti cet || 12 ||

sa daṇḍakālasako nāma taṃ tyajedāśukāriṇam |

सो अलसः – so alaso - this condition is called alasa or alasaka

अत्यर्थं दुष्टाः तु दोषा - atyārtha duṣṭās tu doṣā – Severely vitiated doshas,

दुष्टामबद्धखाः - duṣṭāmabaddhakhāḥ - being blocked in the channels of the body which are filled and contaminated by ama,

यान्तः तिर्यक् - yāntas tiryak – move obliquely in abnormal pathways in the body,

तनुं सर्वा दण्डवत् स्तम्भयन्ति चेत् - tanuṃ sarvāṃ daṇḍavat stambhayanti cet – afflicts the entire body making it stiff like a log of wood and hence

दण्डकालसकं नाम - daṇḍakālasakaṃ nāma – will be called as Dandakalasaka,

तं त्यजेत् आशुकारिणम् - taṃ tyajet āśukāriṇam – this condition should be denied treatment (rejected) since it tends to quickly cause death

The above explained is known as Alasaka.

Severely vitiated doshas, being blocked in the channels of the body which are filled and contaminated by ama, move obliquely (tiryak) in abnormal pathways in the body, afflicts the entire body making it stiff like a log of wood (dandavat sthambayanti) and hence is called Dandakalasaka.

This condition should be denied treatment since it tends to quickly cause death.

### **Amavisha (undigested food poison):**

विरुद्धाध्यशनाजीर्णशीलिनो विषलक्षणम् ॥ १३ ॥

आमदोषं महाघोरं वर्जयेद्विषसञ्ज्ञकम् ।



विषरूपाशुकारित्वाद्विरुद्धोपक्रमत्वतः ॥ १४ ॥

viruddhādhyāśanājīrṇaśīlino viṣalakṣaṇam || 13 ||

āmadoṣaṃ mahāghoraṃ varjayedviṣasañjñakam |

viṣarūpāśukāritvādviruddhopakramatvataḥ || 14 ||

विरुद्ध अध्यशन अजीर्ण शीलिनो - viruddha adhyāśana ajīrṇaśīlino - people who are regularly indulged in taking incompatible foods, excessive foods and eating food in spite of prevailing indigestion

विष लक्षणम् आमदोषं - viṣalakṣaṇam āmadoṣaṃ - develop amadosa which is similar to poison in nature,

महाघोरं - mahāghoraṃ - since the condition is dreadful

वर्जयेत् - varjayet - treatment should be refused

विषसंज्ञकम् - viṣasañjñakam – and is called as amavisha (undigested food poison),

विष रूप - viṣarūpa - has similarity with poison

आशुकारित्वात् – āśukāritvāt – tends to cause death quickly

विरुद्ध उपक्रमत्वतः - viruddhopakramatvataḥ - and requires treatments of opposite nature (treatment of poison and ama are opposite and mutually contradicting)

People who regularly indulges in

Virudhashana - incompatible foods,

Adhyashana - excessive intake of foods and

Ajeerna sheelino - eating food in spite of prevailing indigestion,

develop amadosa which is similar to visha (poison) in nature.

This condition is called amavisha (undigested food poison).

In this, treatment should be refused since the condition is mahaghora (dreadful, troublesome, causes severe pain and agony), visha rupa (has similarity with poison), ashukari (tends to cause death quickly) and requires virudha upakrama (treatments of opposite nature for poison and ama).

### **Alasaka Chikitsa – Treatment for Alasaka:**

अथाममलसीभूतं साध्यं त्वरितमुल्लिखेत् ।

पीत्वा सोग्रापटुफलं वार्युष्णं योजयेत्ततः ॥ १५ ॥

स्वेदनं फलवर्ति च मलवातानुलोमनीम् ।

नाम्यमानानि चाङ्गानि भृशं स्विन्नानि वेष्टयेत् ॥ १६ ॥

athāmamalasībhūtaṃ sādhyam tvaritamullikhet |

pītvā sogrāpaṭuphalaṃ vāryuṣṇaṃ yojayettataḥ || 15 ||

svedanaṃ phalavartim ca malavātānulomanīm |

nāmyamānāni cāṅgāni bhṛśaṃ svinnāni veṣṭayet || 16 ||

अथ आमम् अलसीभूत साध्यं - atha āmam alasībhūtaṃ sādhyam - after deciding that the given condition of alasaka can be treated easily, the undigested food which has been lazily placed (stagnated) in the stomach,

त्वरितम् उल्लिखेत् - tvaritam ullikhet – should be quickly expelled by administering emesis by making the person to

पीत्वा उष्णं वारि - pītvā uṣṇaṃ vāry -

सोग्रा पटु फलं योजयेत्ततः - sogrāpaṭuphalam yojayet tataḥ - drink hot water mixed with powder of Acorus calamus, black salt and Randia dumetorum (Emetic Nut), this causes vomiting, following which should be administered

स्वेदनं - svedanam - sudation therapy (steaming) and

फलवर्ति च - phalavartim ca – suppositories prepared from medicines which help in

मल वातानुलोमनीम् – malavātānulomanīm – downward movement of feces and flatus,

नाम्यमानानि च अङ्गानि - nāmyamānāni cāngāni - the parts of the body which have become rigid (constricted) due to the effect of ama,

भृशं स्विन्ननि वेष्टयेत् - bhṛśam svinnāni veṣṭayet – should be well fomented and then wrapped with clothes

In sadhya (curable) forms of alasaka, firstly ullekhana (emesis) should be administered. For this, the person has to drink ushna vari (hot water) mixed with powder of Acorus calamus, black salt and Randia dumetorum (Emetic Nut).

Following this, the patient should be administered svedana (sudation therapy) and phala varti (suppositories prepared from medicines) which help in anulomana (downward movement) of mala (feces) and vata (flatus).

The parts of the body which have become rigid (namyamanani angani) due to the effect of ama, should be subjected to swedana (fomentation) and veshtana (wrapping with clothes / bandaging).

### **Ingredients of Phalavarti (suppositories):**

मदनं पिप्पली कुष्ठं वचा गौराश् च सर्षपाः ।

गुडक्षारसमायुक्ता फलवर्तिः प्रशस्यते ॥ १६१+१ ॥

madanam pippali kuṣṭham vacā gaurās ca sarṣapāḥ |  
guḍakṣārasamāyuktā phalavartih praśasyate || 161+1 ||

The following are the ingredients of Phalavarti -

Madana – Randia dumetorum – emetic nut,  
Pippali – Piper longum - long pepper,  
Kushta – Saussurea lappa,  
Vacha – Acorus calamus,  
Gaura sarshapa - Sinapis alba - White mustard,  
Guda – jaggery and  
Kshara – Yavakshara – Alkali prepared from Barley.

### **Visuchika chikitsa - Treatment for vishucika:**

विषूच्यमतिवृद्धायां पाष्ण्योर्दाहः प्रशस्यते ।

तदहश्चोपवास्यैनं विरिक्तवदुपाचरेत् ॥ १७ ॥

viṣūcyamativṛddhāyāṃ pārṣṇyordāhaḥ praśasyate |

tadahaścopavāsyainam viriktavadupācaret || 17 ||

विसूच्याम् अतिवृद्धायां – viṣūcyām ativṛddhāyāṃ - in advanced stage of vishucika,

पाष्ण्योः दाहः प्रशस्यते - pārṣṇyor dāhaḥ praśasyate – branding by fire (cauterization) over the heel is recommended

तदहश्च उपवास्यैनं – tadahaś copavāsyainam - on the same day, the patient is made to fast and

विरिक्तवत् उपाचरेत् - viriktavat upācaret – should be taken care of as the one who has undergone purgation therapy

In the advanced (ativridha) stage of vishucika, branding by fire (cauterization) over the heel is recommended.

On the same day, the patient has to fast (upavasa) and should be taken care of as the one who has undergone purgation therapy (viriktavat) i.e. all the post virechana procedures and treatments including samsarjana karma (dietetic regimen in the form of gruels etc) should be administered.

### **Contra-indication of medicines in those suffering from Ajirna (indigestion):**

तीव्रार्तिरपि नाजीर्णी पिबेच्छूलघ्नमौषधम् ।

आमसन्नोऽनलो नालं पक्तुं दोषौषधाशनम् ॥ १८ ॥

निहन्यादपि चैतेषां विभ्रमः सहसातुरम् ।

tīvrārtirapi nājīrṇī pibecchūlaghnamauśadham |

āmasanno'nalo nālaṃ paktuṃ doṣauśadhāśanam ||

nihanyādapi caiteṣāṃ vibhramaḥ sahasāturam |

तीव्रार्तिः अपि - tīvrārtir api – in spite of presence of severe pain,

न अजीर्णी पिबेत् - nājīrṇī pibec – the patient of indigestion should not consume

शूलघ्नम् औषधम् - chūlaghnam auśadham – pain killing medicines because

आमसन्नो अनलो - āmasanno 'nalo – the digestive fire debilitated by the ama (improperly processed metabolites)

नालं पक्तुं - nālaṃ paktuṃ - will not be capable enough of digesting the

दोष औषधाशनम् - doṣauṣadhāśanam – doshas, pain killing medicines and food (undigested food)

च एतेषां विभ्रमः - caiteṣāṃ vibhramaḥ - the severe troubles arising from these three (doshas, medicines and food)

निहन्त्यादपि सहसा आतुरम् - nihanyād api sahasāturam – will quickly kill the patient

In spite of presence of tivra arti (severe pain), the patient suffering from ajirna (indigestion) should not consume shoolagna aushada (pain killing medicines) because the anala (digestive fire) debilitated by ama (improperly processed metabolites) will be unable to digest the doshas, aushadha (medicines) and ashana (food).

These three i.e. doshas, medicines and food which cannot be digested or converted by the debilitated fire will cause severe troubles and kill the patient in quick time.

### **Indication of medicine when the food is digested:**

जीर्णाशने तु भैषज्यं युज्यात् स्तब्धगुरुदरे ॥ १९ ॥

दोषशेषस्य पाकार्थमग्नेः सन्धुक्षणाय च ।

jīrṇāśane tu bhaiṣajyaṃ yujyāt stabdhagurūdare || 19 ||

doṣaśeṣasya pākārthamagneḥ sandhukṣaṇāya ca |

जीर्णाशने तु - jirṇāśane tu - in the presence of proper digestion (in spite of presence of amadosha),

भैषज्यं युञ्ज्यात् - bhaiṣajyaṃ yuñjyāt – medicines shall be administered

स्तब्ध गुरु उदरे – stabdhagurūdare – in the presence of stiffness and heaviness of abdomen,

दोष शेषस्य पाकार्थम् – doṣaśeṣasya pākārtham – to digest the residue doshas and

अग्नेः सन्धुक्षणाय च - agneḥ sandhukṣaṇāya ca – to stimulate (kindle) the agni or digestive power

When the food is being digested properly (jirna ashanam) and in the presence of stiffness and heaviness of abdomen (stabdha guru udara), medicines shall be administered to digest the residual doshas (shesha doshas) and to stimulate the digestive fire (agni sandhukshana).

### **Apatarpana (lightening) treatments for diseases caused by ama:**

शान्तिरामविकाराणां भवति त्वपतर्पणात् ॥ २० ॥

त्रिविधं त्रिविधे दोषे तत्समीक्ष्य प्रयोजयेत् ।

śāntirā mavikārāṇāṃ bhavati tvapatarpanāt || 20 ||

trividhaṃ trividhe doṣe tatsamīkṣya prayojayet |

शान्तिः आमविकाराणां भवति तु - śāntir āmavikārāṇāṃ bhavati tv – the diseases caused by ama or undigested food becomes relieved by

अपतर्पणात् - apatarpanāt – administration of Apatarpana (non-nourishment or lightening therapies i.e. langhana)

त्रिविधं - trividham - the apatarpana is of three types and should be applied in

त्रिविधे दोषे – trividhe doṣe – three types of dosha i.e. ama dosha (i.e. in mild, moderate and severe doshas respectively)

तत् समीक्ष्य प्रयोजयेत् - tat samīkṣya prayojayet – after properly analyzing the desha (place), kala (time), agni (digestion power) etc factors

The diseases caused by ama or undigested food is relieved by administration of Apatarpana (lightening therapies i.e. langhana).

The three types of Apatarpana i.e. langhana, langhana-pachana and shodhana should be applied in three types of dosha vitiation i.e.

Langhana – in mild dosha vitiation,

Langhana pachana – in moderate dosha vitiation and

Shodhana – in severe dosha vitiation.

These three types of apatarpana shall be judiciously administered in three types of doshas after properly analyzing the desha (place), kala (time), agni (digestion power) etc factors.

### **Administration of three types of langhana in three types of doshas:**

तत्राल्पे लङ्घनं पथ्यं मध्ये लङ्घनपाचनम् ॥ २१ ॥

प्रभूते शोधनं तद्धि मूलादुन्मूलयेन्मलान् ।

tatrālpe laṅghanam pathyam madhye laṅghanapācanam || 21 ||

prabhūte śodhanam taddhi mūlādunmūlayenmalān |

तत्र अल्पे लङ्घनं पथ्यं - tatrālpe laṅghanam pathyam - in presence of less doshas (ama), only langhana (fasting) will be suitable,



मध्ये लङ्घन पाचनम् – madhye laṅghanapācanam – if doshas are present in moderate proportions then langhana-pachana (fasting combined with medicines which destroy ama) are suitable,

प्रभूते शोधनं – prabhūte śodhanam - and when severe doshas (ama) are present, shodhana (purification like Panchakarma therapies) should be administered

तद्धि मूलात् उन्मूलयेद् मलान् - tad dhi mūlāt unmūlayen malān – the above said will expel out the doshas and ama from their roots

When doshas (ama) are alpa (less in quantity), only langhana (fasting) will be suitable.

If doshas (ama) are present in madhya (moderate) proportions then langhana-pachana (fasting combined with medicines which increase digestion capacity) are suitable.

When doshas (ama) are present in prabhuta (large) proportions, shodhana (purification like Panchakarma therapies) should be administered.

The above said three types of apatarpana when judiciously administered in the three types of amadoshas respectively, will expel out the doshas and ama from their roots (moola).

### **Treatment principle for diseases:**

एवमन्यानपि व्याधीन् स्वनिदानविपर्ययात् ॥ २२ ॥

चिकित्सेदनुबन्धे तु सति हेतुविपर्ययम् ।

त्यक्त्वा यथापथं वैद्यो युञ्ज्याद्व्याधिविपर्ययम् ॥ २३ ॥

evamanyānapi vyādhīn svanidānaviparyayāt || 22 ||

cikitsedanubandhe tu sati hetuviparyayam |

tyaktvā yathāpathamḥ vaidyo yuñjyādvādhiviparyayam || 23 ||

एवम् – evam – Thus (just like in ama vikara explained above),

अन्यान् अपि व्याधीन् - anyān api vyādhīn – even the other diseases

स्व निदान विपर्ययात् - svanidāna viparyayāt – should be treated by adopting treatments which are opposite of their causative factors (this is called Hetu Viparyaya Chikitsa or cause specific treatment)

चिकित्सेत् अनुबन्धे तु – cikitset anubandhe tu – however if the diseases persists for long time (even after cause specific treatments) or recur, then,

सति हेतु विपर्ययम् त्यक्त्वा - sati hetuviparyayam tyaktvā – the cause specific treatment should be given up and

यथायथं वैद्यो युञ्ज्याद् - yathāyathamḥ vaidyo yuñjyād – accordingly, the physicians should adopt

व्याधि विपर्ययम् – vyādhiviparyayam – treatments which are opposite of the disease (this is called Vyadhi Viparyaya Chikitsa or disease specific treatments)

तदर्थकारि वा., - tadarthakāri vā – or Tadarthakari Chikitsa (treatments though not actually opposite of either the cause or diseases still produce the desired result), should be adopted

Similarly, the principle of relieving the causative factors should be adopted in other diseases too.

However, if the diseases persist for a longer time or recur, then the cause specific treatment should be given up and treatments which are opposite to the disease should be adopted by the physicians immediately. This is called Vyadhi Viparyaya Chikitsa (treatment which is against the disease).

Alternatively, Tadarthakari Chikitsa (treatments though not actually opposite to either the cause or diseases still produce the desired result), should be adopted.

### **Pakva Doshā Chikitsa (treatment of doshas devoid of ama):**

तदर्थकारि वा पक्वे दोषे त्विद्धे च पावके ।

हितमभ्यञ्जनस्नेहपानवस्त्यादि युक्तिः ॥ २४ ॥

tadarthakāri vā pakve doṣe tviddhe ca pāvake |

hitamabhyañjanasnehapānavastyādi yuktitaḥ || 24 ||

पक्वे दोषे – pakve doṣe – when the doshas get ripened after the digestion (destruction) of ama (following the treatment of ama dosha explained above) and

त्विद्धे च पावके - tv iddhe ca pāvake – when the digestive activity is restored completely to normalcy,

तदर्थकारि वा – tadarthakāri vā – then meaningful and

हितम् अभ्यञ्जन – hitam abhyañjana – beneficial measures like oil massage,

स्नेहपान वस्त्यादि – snehapāna vastyādi – oleation, medicated enema therapy etc should be

युक्तिः - yuktitaḥ - judiciously administered

When the doshas become pakva (ripened) after the digestion of ama and when the digestive activity is restored completely to normalcy, then beneficial measures like

Abhyanjana - oil massage,  
Snehapana - oleation,  
Basti - medicated enema therapy etc  
should be judiciously administered.

## **Ajirna Bheda (different types of digestion)**

### **Ama ajirna:**

अजीर्णं तु कफादामं तत्र शोफोऽक्षिगण्डयोः ।

सद्योभुक्त इवोद्गारः प्रसेकोत्क्लेशगौरवम् ॥ २५ ॥

ajīrṇaṃ tu kaphādāmaṃ tatra śopho'kṣigaṇḍayoḥ |

sadyobhukta ivodgāraḥ prasekotkleśagauravam || 25 ||

अजीर्णं च कफात् आमं – ajīrṇaṃ ca kaphāt āmaṃ - the indigestion caused by vitiated kapha is called ama ajirna

तत्र शोफो अक्षि गण्डयोः - tatra śopho 'kṣigaṇḍayoḥ - it is characterized by swelling of the eye sockets and cheeks,

सद्यो भुक्त इव उद्गारः – sadyobhukta ivodgāraḥ - belching similar to those which come up immediately after meals (clean belching),

प्रसेको उत्क्लेश गौरवम् – prasekotkleśagauravam - excessive salivation, nausea (feel to vomit) and heaviness of the body

Indigestion caused by vitiated kapha is known as Amajirna. It is characterized by

Shopho akshi gandayo - swelling of the eye sockets and cheeks,

Sadyo bhukta iva udgara - pure belching similar to those which come up immediately after meals,

Praseka - excessive salivation,

Utklesha - nausea and

Gaurava - heaviness of the body.

### **Vishtabdha ajirna:**

विष्टब्धमनिलाच्छूलविबन्धाध्मानसादकृत् ।

viṣṭabdhamanilācchūlavibandhādhmānasādakṛt |

विष्टब्धम् अनिलात् – viṣṭabdham anilāc – the indigestion caused by vitiated vata is called vishtabdha ajirna and is characterized by

शूल विबन्ध – chūla vibandha – pain in the abdomen, constipation,

आध्मान सादकृत् - ādhmāna sādakṛt – flatulence and debility

Vishtabdhajirna is the indigestion caused by vitiated vata. It is characterized by

Shoola - pain in the abdomen,

Vibandha - constipation,

Adhmana - flatulence and

Sada - debility.

### **Vidagdha ajirna:**

पित्ताद्विदग्धं तृणमोहभ्रमाम्लोद्गारदाहवत् ॥२६॥

pittāvidagdham ṭṛṇmohabhramāmlodgāradāhavat||26||

पित्तात् विदग्धं – pittāt vidagdham - the indigestion caused by pitta is called vidagdha ajirna and is characterized by

तृण् मोह भ्रम – ṭṛṇmohabhrama – thirst, fainting, dizziness (giddiness),

अम्लोद्गार दाहवत् - amlodgāra dāhavat – sour belching and burning sensation

Vidagdhajirna is the indigestion caused by vitiated pitta. It is characterized by

Trit - thirst,

Moha - fainting,

Bhrama - giddiness,

Amlodgara - sour belching and

Daha - burning sensation.

### **Ajirna Chikitsa – Treatment for indigestion:**

लङ्घनं कार्यमामे तु विष्टब्धे स्वेदनं भृशम् ।

विदग्धे वमनं यद्वा यथावस्थं हितं भवेत् ॥ २७ ॥

laṅghanam kāryamāme tu viṣṭabdhe svedanam bhṛśam |

vidagdhe vamanam yadvā yathāvastham hitam bhavet || 27 ||

लङ्घनं कार्यम् आमे तु, - laṅghanam kāryam āme tu – in ama ajirna, fasting should be done,

विष्टब्धे स्वेदनं भृशम् – viṣṭabdhe svedanaṃ bhr̥śam – in viṣṭabdha ajirna, sudation therapy should be done,

विदग्धे वमनं – vidagdhe vamaṇam - in vidagdha ajirna, emesis therapy should be done or

यद्वा यथावस्थ हित भवेत् - yad vā yathāvasthaṃ hitaṃ bhavet – any other therapy appropriate to the stage of the disease can be done

For Ama ajirna - Langhana – fasting should be done;

For Viṣṭabdha Ajirna - Swedana (sudation therapy) should be done;

For Vidagdha ajirna - Vamana (emesis therapy) or any therapy appropriate to the stage of disease can be done.

### **Vilambika:**

गरीयसो भवेल्लीनादामादेव विलम्बिका ।

कफवातानुबद्धामलिङ्गा तत्समसाधना ॥ २८ ॥

garīyaso bhavellīnādāmādeva vilambikā |

kaphavātānubaddhāmaliṅgā tatsamasādhanā || 28 ||

गरीयसो भवेत् लीनाद् आमादेव – garīyaso bhavel līnād āmād eva – due to profound accumulation and adherence of ama in the channels of the body occurs, another type of indigestion named

विलम्बिका – vilambikā – Vilambika,

कफवात अनुबद्धाः – kaphavātānubaddhāḥ – caused due to combined vitiation of (association of) kapha and vata and has

आम लिङ्गा – āmaliṅgā – all the symptoms of ama and

तत्सम साधना – tatsamasādhanā – its treatment is also similar to that of ama

Vilambika is another type of indigestion caused due to profound accumulation and adherence of Ama in the channels of the body. It is caused by association of Kapha and Vata and presents with all the symptoms of Ama. The treatment of vilambika is also similar to that of Ama.

### **Rasashesha Ajirna:**

अश्रद्धा हृद्व्यथा शुद्धेऽप्युद्गारे रसशेषतः ।

शयीत किञ्चिदेवात्र सर्वश्चानशितो दिवा ॥ २९ ॥

स्वप्यादजीर्णी सञ्जातबुभुक्षोऽद्यान्मितं लघु ।

aśraddhā hṛdvyathā śuddhe'pyudgāre rasaśeṣataḥ |

śayīta kiñcidevātra sarvaścānaśito divā || 29 ||

svapyādajīrṇī sañjātabubhukṣo'dyānmitaṃ laghu |

अश्रद्धा हृद्व्यथा – aśraddhā hṛdvyathā – lack of enthusiasm, discomfort in the region of the heart,

शुद्धे अपि उद्गारे – śuddhe 'py udgāre – in spite of presence of pure belching are the features of

रस शेषतः - rasaśeṣataḥ - Rasashesha ajirna (another type of indigestion)

शयीत किञ्चित् एव अत्र – śayīta kiñcit evātra – such a person (having rasashesha ajirna) should sleep for some time (during the day)



सर्वश्वानाशितो दिवा स्वप्याद्जीर्णी – sarvaścānāśito divā svapyād ajīrṇī – in all other types of indigestion, one should sleep during the day without taking any food,

सञ्जात बुभुक्षोऽध्यान्मित लघु – sañjātabubhukṣo 'dyān mitaṃ laghu – (later) when hunger is manifested, he should eat little quantity of easily digestible food

Rasashesha Ajirna is a type of indigestion characterized by

Ashraddha - lack of enthusiasm and

Hridvyadha - discomfort in the region of the heart, in spite of the presence of shuddha udgara (pure belching).

The person having rasashesha ajirna should sleep for some time during the day.

In all other types of indigestion also, one should sleep during the day without taking any food. Later, when hunger is manifested, he should eat small quantities of easily digestible food.

### **Ajirna Samanya Lakshana – General symptoms of indigestion:**

विबन्धोऽतिप्रवृत्तिर्वा ग्लानिर्मारुतमूढता ॥ ३० ॥

अजीर्णलिङ्गं सामान्यं विष्टम्भो गौरवं भ्रमः ।

vibandho'atipravṛttirvā glānirmārutamūḍhatā || 30 ||

ajīrṇaliṅgaṃ sāmānyaṃ viṣṭambho gauravaṃ bhramaḥ |

विबन्धो अति प्रवृत्तिः वा – vibandho ati pravṛttiḥ vā – constipation or diarrhea

ग्लानि मारुत मूढता - glānir mārutamūḍhatā – exhaustion, inactivity of vata (upward movement of vata),

अजीर्ण लिङ्गं सामान्यं – ajīrṇaliṅgaṃ sāmānyaṃ - are the general symptoms of ajirna (indigestion), along with

विष्टम्भो गौरवं भ्रमः - viṣṭambho gauravaṃ bhramaḥ - distension of abdomen, heaviness of the body and dizziness (giddiness)

The common symptoms of indigestion are

Vibandha - constipation or

Atipravritti - diarrhoea,

Glani - exhaustion,

Maruta mudata - inactivity of Vata (upward movement of Vata),

Vishtambha - distension of abdomen,

Gaurava - heaviness of the body and

Bhrama – giddiness.

### **Ajirna anya karanani – Other causes of indigestion:**

न चातिमात्रमेवान्नमामदोषाय केवलम् ॥ ३१ ॥

द्विष्टविष्टम्भिदग्धामगुरुरूक्षहिमाशुचि ।

विदाहि शुष्कमत्यम्बुप्लुतं चान्नं न जीर्यति ॥ ३२ ॥

उपतप्तेन भुक्तं च शोकक्रोधक्षुदादिभिः ।

na cātimātramevānnamāmodoṣāya kevalam || 31 ||

dviṣṭaviṣṭambhidagdhāmagururūkṣahimāśuci |

vidāhi śuṣkamatyambuplutaṃ cānnaṃ na jīryati || 32 ||

upataptaena bhuktaṃ ca śokakrodhakṣudādibhiḥ |

न च अतिमात्रामेव अन्नम् आमदोषाय केवलम् - na cātimātram evānnam  
āmadoṣāya kevalam – consumption of large quantities of food is not the  
only cause for the production of ama dosha,

द्विष्ट विष्टम्भि दग्धाम – dviṣṭa viṣṭambhi dagdhāma – foods which are  
disliked, which cause distension of abdomen (and flatulence), which are  
over-cooked or uncooked,

गुरु रूक्ष हिमाशुचि - guru rūkṣa himāśuci – which are not easily digestible  
(hard to digest), which are dry, very cold and contaminated,

विदाहि शुष्कम् – vidāhi śuṣkam – which are corrosive (cause burning  
sensation) during digestion, which are dried up or

अत्यम्बुप्लुतं चान्नं – atyambuplutaṃ cānnaṃ - foods which are soaked in  
more water

न जीर्यति - na jīryati – do not undergo proper digestion, so does

उपतप्तेन भुक्तं च शोकक्रोधक्षुदादिभिः - upataptaena bhuktaṃ ca  
śokakrodhakṣudādibhiḥ - the food consumed by persons afflicted with  
grief, anger, excessive hunger etc.

Consumption of Atimatra (large quantities) of food causes production of  
Ama dosha.

Apart from that, below mentioned are the other causes that lead to  
indigestion -

Dvishta - foods which are disliked,

Vishtambhi - foods which cause distension of abdomen (and flatulence),

Dagdhama - foods which are over-cooked or uncooked,

Guru - foods which are not easily digestible,

Ruksha, hima, ashuchi - foods which are dry, very cold and  
contaminated,

Vidahi - foods which are corrosive (cause burning sensation),

Shushka - which are dried up or

Atyambu plutam - foods which are excessively soaked in water.

The food consumed by persons afflicted by shoka (grief), krodha (anger), kshudha (excessive hunger) etc also result in ajirna (indigestion).

### **Dushta Ashana – Bad food habits:**

मिश्रं पथ्यमपथ्यं च भुक्तं समशनं मतम् ॥ ३३ ॥

विद्यादध्यशनं भूयो भुक्तस्योपरि भोजनम् ।

अकाले बहु वाल्पं वा भुक्तं तु विषमाशनम् ॥ ३४ ॥

त्रीण्यप्येतानि मृत्युं वा घोरान् व्याधीन् सृजन्ति वा ।

miśraṃ pathyamapathyam ca bhuktaṃ samaśanaṃ matam || 33 ||  
vidyādadhyaśanaṃ bhūyo bhuktasyopari bhojanam |

akāle bahu vālpam vā bhuktaṃ tu viṣamāśanam || 34 ||

trīṇyapyetāni mṛtyuṃ vā ghorān vyādhīn sṛjanti vā |

मिश्रं पथ्यम् अपथ्यं च भुक्तं - miśraṃ pathyam apathyam ca bhuktaṃ –  
consuming suitable and unsuitable foods mixed together

समशनं मतम् - samaśanaṃ matam - is called Samashana

विद्यात् अध्यशनं भूयो भुक्तस्य उपरि भोजनम् - vidyāt adhyaśanaṃ bhūyo  
bhuktasya upari bhojanam – consuming large quantities of food even  
before the previously consumed food is digested is called Adhyashana

अकाले बहु चाल्पं वा भुक्तं तु विषमाशनम् - akāle bahu cālpam vā bhuktaṃ tu viṣamāśanam – consuming less quantity or large quantity of food at improper time is called Vishamashana

त्रीणि अपि एतानि - triṇy apy etāni - all these three food habits

मृत्युं वा - mṛtyuṃ - vā either cause

घोरान् व्याधीन् सृजन्ति वा - ghorān vyādhīn sṛjanti vā – death or dreadful diseases

Below mentioned are the three types of bad food habits –

Samashana – is consuming suitable and unsuitable foods mixed together

Adhyashana – is consuming large quantities of food even before the previously consumed food is digested

Vishamashana – is consuming less quantity or large quantity of food at improper time

All these three food habits either cause death (mṛtyu) or dreadful diseases (ghora vyadhi).

### **Ahara Vidhi – Diet regimen, method of taking food properly:**

काले सात्म्यं शुचिहितं स्निग्धोष्णं लघु तन्मनाः ॥ ३५ ॥

षड्रसं मधुरप्रायं नातिद्रुतविलम्बितम् ।

स्नातः क्षुद्धान् विविक्तस्थो धौतपादकराननः ॥ ३६ ॥

तर्पयित्वा पितृन्देवानतिथीन् बालकान् गुरुन् ।

प्रत्यवेक्ष्य तिरश्चोऽपि प्रतिपन्नपरिग्रहान् ॥ ३७ ॥

समीक्ष्य सम्यगात्मानामनिन्दन्नब्रुवन्द्रवम् ।

इष्टमिष्टैः सहाश्रीयाच्छुचिभक्तजनाहृतम् ॥ ३८ ॥

kāle sātmyaṃ śuci hitaṃ snigdhoṣṇaṃ laghu tanmanāḥ || 35 ||

ṣaḍrasaṃ madhuraprāyaṃ nātidrutavilambitam |

snātaḥ kṣudvān viviktastho dhautapādakarānaḥ || 36 ||

tarpayitvā pitṛndevānatithīn bālakān gurūn |

pratyaवेक्ष्या tiraśco'pi pratipannaparigrahān || 37 ||

samīkṣya samyagātmānāmanindannabruvandravam |

iṣṭamiṣṭaiḥ sahāśnīyācchucibhaktajanāhṛtam || 38 ||

काले सात्म्यं – kāle sātmyaṃ - at proper time

शुचि हितं – śuci hitaṃ - which is clean, suited and accustomed to one's health

स्निग्ध उष्णं लघु – snigdhoṣṇaṃ laghu – which is unctuous hot and easily digestible

तन्मनाः – tanmanāḥ - with due attention

षड्रसं मधुर प्राय - ṣaḍrasaṃ madhuraprāyaṃ - which contains all the six tastes with predominance of sweet taste,

न अति द्रुत विलम्बितम् – nātidrutavilambitam – neither very quickly nor very slowly,

स्नातः – snātaḥ - after taking bath

क्षुद्धान् – kṣudvān – after having good hunger

विविक्तस्थो – viviktastho – sitting in solitude

धौतपादकर आननः – dhautapādakarānaḥ - after having the feet, hands and face,

तर्पयित्वा पितॄन् देवान् अतिथीन् बालकान् गुरुन् – tarpayitvā pitṛn devān atithīn  
bālakān gurūn – after satisfying the manes, gods, guests, children and  
teachers,

प्रत्यवेक्ष्य तिरश्चोपि प्रतिपन्न परिग्रहान् – pratyavekṣya tiraśco `pi pratipanna  
parigrahān – after satisfying even the dependants in the house (such as  
servants, horses, parrots and other pets)

समीक्ष्य सम्यगात्मानम् – samīkṣya samyag ātmānam – after considering  
one's own constitution, likes and dislikes,

अनिन्दन् – anindann – without scolding or abusing the food,

अब्रुवन् – abruvan – without talking too much,

द्रवम् – dravam – which is liquid food,

इष्टम् – iṣṭam – which is liked,

इष्टैः सह – iṣṭaiḥ saha – in the company of liked people,

अश्रीयात् शुचि भक्तजनाहृतम् – aśnīyāc chuci bhakta janāhṛtam – (should  
eat the food) served by those who are clean and also faithful to him

Below explained is the method of an ideal and good diet regimen.

One should consume food -

Kale - at proper time,

Satmyam – which is accustomed to one's health,

Shuchi – which is clean,

Hitam – which is pleasing,

Snigdha - which is unctuous,

Ushna – hot,

Laghu - easily digestible,

Tanmana - with due attention,

Sadrasam madhuraprayam - which contains all the six tastes with predominance of sweet taste,

Na ati drutam - neither very quickly,

Na ati vilambitam - nor very slowly,

Snata - after taking bath,

Kshudvan - after appearance of proper hunger,

Vivikthastho - sitting in solitude,

Dhauta pada kara anana - after having washed the feet, hands and face,

Tarpayitva pitrn devan athithi balakan gurun - after satisfying the manes, gods, guests, children and teachers,

Pratyavekshya tiracho api pratipannaparigrahan - after satisfying even the dependants in the house (such as servants, horses, parrots and other pets),

Samikshya samyak atmanam - after considering one's own constitution, likes and dislikes,

Anindana - without scolding or abusing the food,

Abruvan - without talking too much,

Dravam - liquid food,

Ishtam – that, which is liked,

Ishtaihi saha - in the company of liked people,

Ashniyat suchi bhaktajanahritam – that served by those who are clean and also faithful to him.

### **Tyajya Bhojana - Foods which need to be rejected:**



भोजनं तृणकेशादिजुष्टमुष्णीकृतं पुनः ।

शाकावरान्नभूयिष्ठमत्युष्णलवणं त्यजेत् ॥ ३९ ॥

bhojanaṃ tṛṇakeśādijuṣṭamuṣṇīkṛtaṃ punaḥ ।

śākāvarānnabhūyiṣṭhamatyuṣṇalavaṇaṃ tyajet ॥ 39 ॥

भोजनं तृणकेशादिजुष्टम् – bhojanaṃ tṛṇakeśādijuṣṭam – food which is contaminated with grass, hairs etc,

उष्णीकृतं पुनः – uṣṇīkṛtaṃ punaḥ - re-heated,

शाका अवरान्नभूयिष्ठम् – śākā avarāṇna bhūyiṣṭham – which consists more of vegetables and undesirable grains,

अत्युष्णलवणं त्यजेत् - atyuṣṇalavaṇaṃ tyajet – which is very hot and very salty should be rejected

Food which is contaminated with trina (grass), kesha (hairs) etc, ushnikritam puna (re-heated), which consists of more of shaka (vegetables) and avaranna (undesirable grains), which is atyushna (very hot) and atilavana (very salty) should be rejected.

### **Foods that should not be consumed habitually:**

किलाटदधिकूचीकाक्षारशुक्ताममूलकम्।

कृशशुष्कवराहाविगोमत्स्यमहिषामिषम्॥४०॥

माषनिष्पावशालूकबिसपिष्टविरूढकम्।

शुष्कशाकानि यवकान् फाणितं च न शीलयेत्॥४१॥

kilāṭadadhikūcīkākṣāraśuktāmamūlakam|

krśaśuṣkavarāhāvīgomatsyamahiṣāmiṣam||40||

māṣaṇiṣpāvaśālūkabisapiṣṭavirūdhakam|

śuṣkaśākāni yavakān phāṇitam ca na śīlayet||41||

किलाट दधिकूचीका – kilāṭa dadhikūcīkā – dairy products which are sweet in taste, solid part of curds,

क्षार शुक्त आममूलकम् – kṣāra śukta āmamūlakam – alkalis, fermented gruels, uncooked radish,

कृश शुष्क – krśa śuṣka – meat of animals which are emaciated, dry meat,

वराह आवि गो मत्स्य महिष आमिषम् – varāha āvi go matsya mahiṣāmiṣam – meat of boar, sheep, cow, fish and buffalo,

माष निष्पाव शालूक – māṣa niṣpāva śālūka – black gram, cowpea (flat bean), rhizome of lotus,

बिस पिष्ट विरूढकम् – bisa piṣṭa virūdhakam – lotus, flour, germinated grains,

शुष्क शाकानि यवकान् – śuṣkaśākāni yavakān – dried vegetables, small barley,

फाणितं च न शीलयेत् – phāṇitam ca na śīlayet – half cooked molasses – these should not be consumed habitually

The following food items are not to be consumed habitually -

Kilata – dairy products which are sweet in taste,

Dadhikurchika - solid part of curds,

Kshara - alkalis,

Shukta - fermented gruels,

Ama mulaka - uncooked radish,

Krusha amisha - meat of animals which are emaciated,

Shushka amisha - dry meat,

Varaha avi go matsya mahisha amisham - Meat of boar, sheep, cow, fish and buffalo,

Masha - black gram,

Nishpava - cowpea (flat bean),

Shaluka - rhizome of lotus,

Bisa – lotus stalk,

Pishta - flour,

Viruda - germinated grains,

Shushka shaka - dried vegetables,

Yavaka - small barley,

Phanitam - half cooked molasses.

**Satmya - Pathya – Foods that can be consumed habitually, on daily basis:**

शीलयेच्छालिगोधूमयवषष्टिकजाङ्गलम् ।

सुनिषण्णकजीवन्तीबालमूलकवास्तुकम् ॥ ४२ ॥

पथ्यामलकमृद्वीका पटोलीमुद्गशर्कराः ।

घृतदिव्योदकक्षीरक्षौद्रदाडिमसैन्धवम् ॥ ४३ ॥

śīlayecchāligodhūmayavaṣaṣṭikajāṅgalam |

sunīṣaṇṇakajīvantībālamūlakavāstukam || 42 ||

pathyāmalakamṛdvīkā paṭolīmudgaśarkarāḥ |

ghṛtadivyaodakakṣīrakṣaudradāḍimasaindhavam || 43 ||

शीलयेत् – śīlayet – the below mentioned foods can be consumed as a habit (on daily basis)

शालि गोधूम यव – shāli godhūma yava – rice, wheat, barley,

षष्टिक जाङ्गलम् - ṣaṣṭika jāṅgalam – rice maturing in sixty days, meat of animals living in desert lands,

सुनिषण्णक जीवन्ती – suniṣaṅṅaka jīvantī – Blepharis edulis, Leptadenia reticulata,

बालमूलक वास्तुकम् – bālamūla kavāstukam – young radish, lamb's quarters plant [Chenopodium album]

पथ्या अमलक मृद्वीका – pathya āmalaka mṛdvīkā – Terminalia chebula, Indian gooseberry, dry grapes (raisins),

पटोली मुद्ग शर्कराः – paṭolī mudga śarkarāḥ - pointed gourd, green gram, sugar,

घृत दिव्योदक क्षीर – ghr̥ta divyodaka kṣīra – ghee, rain water or pure water, milk,

क्षौद्र दाडिम सैन्धवम् – kṣaudra dāḍima saindhavam – honey, pomegranate and rock salt

The below mentioned foods can be consumed on a daily basis -

Shali - rice,

Godhuma - wheat,

Yava - barley,

Shashtika - rice maturing in sixty days,

Jangalam - meat of animals living in desert lands,

Sunishannaka - Blepharis edulis,  
Jivanti - Leptadenia reticulata,  
Bala mulaka - young radish,  
Vastukam – cucumber,  
Pathya - Terminalia chebula,  
Amalaka - Indian gooseberry,  
Mridvika - dry grapes (raisins),  
Patoli - pointed gourd,  
Mudga - green gram,  
Sharkara - sugar,  
Grita - ghee,  
Divyodaka - rain water or pure water,  
Kshira - milk,  
Kshaudra - honey,  
Dadima - pomegranate and  
Saindhavam - rock salt.

### **Use of Triphala:**

त्रिफलां मधुसर्पिर्भ्यां निशि नेत्रबलाय च ।

स्वास्थ्यानुवृत्तिकृद्यच्च रोगोच्छेदकरं च यत् ॥ ४४ ॥

triphalāṃ madhusarpirbhyāṃ niśi netrabalāya ca |

svāस्थ्यānuvṛttikṛdyacca rogochedakaraṃ ca yat || 44 ||

त्रिफलां मधु सर्पिर्भ्यां निशि – triphalāṃ madhusarpirbhyāṃ niśi – Triphala should be consumed with honey and ghee at night time, daily,

नेत्रबलाय च – netrabalāya ca – for strengthening the eyesight

स्वास्थ्यानुवृत्तिकृद्यञ्च – svāस्थ्यānuvṛttikṛd yac ca – any other thing which is good for promoting (and maintaining) health

रोगोच्छेदकर च यत् – rogochedakaram ca yat – and dispelling the diseases shall be consumed habitually

Triphala should be consumed with madhu (honey) and sarpi (ghee), daily at nishi (night time), for strengthening the eyesight (netra balaya).

Any other thing (food or medicine) which is good for promoting health and dispelling diseases should be habituated.

### **Foods which should be consumed at the beginning, middle and end of a meal:**

बिसेक्षुमोचचोचाम्रमोदकोत्कारिकादिकम् ।

अद्याद्द्रव्यं गुरु स्निग्धं स्वादु मन्दं स्थिरं पुनः ॥ ४५ ॥

विपरीतमतश्चान्ते मध्येऽम्ललवणोत्कटम् ।

bisekṣumocacocāmramodakotkārīkādikam |

adyāddravyaṃ guru snigdhaṃ svādu mandaṃ sthiraṃ puna: || 45 ||

viparītamataścānte madhye'mlalavaṇotkaṭam |

बिस इक्षु मोच चोचाम्र – bisa ikṣu moca coca amra – foods like lotus, sugarcane, plantain, coconut, jackfruit, mango,

मोदक उत्कारिकादिकम् – modaka utkārīkādikam – sweet meatballs, sweet dishes etc

अद्याद् गुरु स्निग्धं स्वादु मन्दं स्थिर पुरः – adyād dravyaṃ guru snigdhaṃ svādu mandam sthiram puraḥ - which are hard to digest, unctuous (fatty), sweet, slow and hard should be consumed at the commencement of the meal,

विपरीतमतश्चान्ते – viparītam ataś cānte – foods of opposite qualities should be consumed at the end of the meal and

मध्ये अम्ल लवण उत्कटम् – madhye amla lavaṇotkaṭam – foods which are predominantly sour and salty should be taken in the middle of the meal

Foods that should be consumed at the commencement of the meal should have the following qualities -

Guru - which are hard to digest,

Snigdha - unctuous (fatty),

Svadu - sweet,

Manda - slow and

Sthira – hard.

Example for such foods are -

Bisa - lotus,

Ikshu - sugarcane,

Mocha - plantain,

Chocha - coconut,

Amra - mango,

Modaka - sweet meatballs,

Utkarika - sweet dishes etc.

Foods of opposite qualities should be consumed at the end of the meal.

Foods which are predominantly amla (sour) and lavana (salty) should be taken in the middle of the meal.

### **Allotment of the stomach space for different foods:**

अन्नेन कुक्षेर्द्वावंशौ पानेनैकं प्रपूरयेत् ॥ ४६ ॥

आश्रयं पवनादीनां चतुर्थमवशेषयेत् ।

annena kukṣerdvāvaṃśau pānenaikaṃ prapūrayet || 46 ||

āśrayaṃ pavanādīnāṃ caturthamavaśeṣayet |

अन्नेन कुक्षेर्द्वावंशौ – annena kukṣer dvāv aṃ śau – two parts of the stomach (half of its capacity) should be filled with solid foods,

पानेन एकं प्रपूरयेत् – pānenaikaṃ prapūrayet – one part of the stomach should be filled with liquids (liquid foods) and

आश्रयं पवनादीनां चतुर्थम् अवशेषयेत् – āśrayaṃ pavanādīnāṃ caturtham avaśeṣayet – the remaining part (forth) part of the stomach should be kept vacant for accommodation and free circulation of air etc

The stomach should be divided into four parts.

Two parts of the stomach (half of its capacity) should be filled with solid foods.

One part of the stomach should be filled with liquids and

the remaining one part of the stomach should be kept vacant for accommodation and free circulation of air etc.



## Anupana – After drinks:

अनुपानं हिमं वारि यवगोधूमयोर्हितम् ॥ ४७ ॥

दध्नि मद्ये विषे क्षौद्रे कोष्णं पिष्टमयेषु तु ।

शाकामुद्गादिविकृतौ मस्तुतक्राम्लकाञ्जिकम् ॥ ४८ ॥

सुरा कृशानां पुष्ट्यर्थं स्थूलानां तु मधूदकम् ।

शोषे मांसरसो मद्यं मांसे स्वल्पे च पावके ॥ ४९ ॥

anupānaṃ himaṃ vāri yavagodhūmayorhitam || 47 ||

dadhni madye viṣe kṣaudre koṣṇaṃ piṣṭamayeṣu tu |

śākāmudgādivikṛtau mastutakrāmlakāñjikam || 48 ||

surā kṛśānāṃ puṣṭyartham sthūlānāṃ tu madhūdakam |

śoṣe māṃsaraso madyaṃ māṃse svalpe ca pāvake || 49 ||

अनुपानं हिमं वारि – anupānaṃ himaṃ vāri – cold water is the ideal after-drink

यव गोधूमयोर्हितम् – yava godhūmayor hitam – after meals prepared from barley and wheat,

दध्नि मद्ये विषे क्षौद्रे, - dadhni madye viṣe kṣaudre – after consuming curds (yoghurt), wine, poison and honey

कोष्णं पिष्टमयेषु तु – koṣṇaṃ piṣṭamayeṣu tu – warm water is an ideal after-drink for foods which are starchy (foods prepared from flour),

शाक मुद्गादि विकृतौ – śākāmudgādivikṛtau – after consuming preparations (dishes) made of vegetables, green gram and other grams (legumes)

मस्तु तक्र – mastu takra – after consuming supernatant liquid layer of curds (whey) and buttermilk,

अम्ल काञ्जिकम् – āmlakāñjikam – fermented gruel,

सुरा कृशानां पुष्ट्यर्थ, – surā kṛśānāṃ puṣṭyartham - beer is ideal after-drink for lean person (emaciated), for providing nourishment

स्थूलानां तु मधूदकम् –sthūlānāṃ tu madhūdakam – honey mixed with water is an ideal after-drink for obese people

शोषे मांसरसो, - śoṣe māṃ saraso – meat soup is good after-drink for the emaciated people,

मद्यं मांसे स्वल्पे च पावके – madyam māṃ se svalpe ca pāvake – wines are ideal after-drink after consuming a meal of meat and for those having poor digestive capacity.

**Cold water** is the ideal after-drink (Anupana) – after intake of foods prepared from

Yava – barley,

Godhuma – wheat,

Dadhi – curds,

Madya - wine,

Visha - poison and

Kshaudra - honey.

**Warm water** is the ideal after-drink for

Foods which are pishtamaya (starchy),

Mastu – Supernatant liquid of curds (whey),

Takra - diluted buttermilk,

Amla kanjika - fermented gruel,

Dishes prepared from shaka (vegetables), mudga (green gram) and other legumes.

**Sura (beer)** is the ideal after drink for krisha (lean) people.

Madhudaka (honey mixed water) is the ideal after drink for sthula (obese) person.

Mamsa rasa (meat soup) is the ideal after drink for shosha (the emaciated),

Madya (wine) is ideal after a meal of meat and for those who have poor digestive capacity.

### **Milk as Anupana:**

व्याध्यौषधाध्वभाष्यस्त्रीलङ्घनातपकर्मभिः ।

क्षीणे बाले च वृद्धे च पयः पथ्यं यथामृतम् ॥ ५० ॥

vyādhyauṣadhādhvabhāṣyāstrīlaṅghanātapakarmabhiḥ |

kṣīṇe bāle ca vṛddhe ca payaḥ pathyaṃ yathāmṛtam || 50 ||

व्याध्यौषधाध्वभाष्यस्त्रीलङ्घनातपकर्मभिः ।

क्षीणे वृद्धे च बाले च पयः पथ्यं यथाऽमृतम्॥५०॥

vyādhyauṣadhādhvabhāṣyāstrīlaṅghanātapakarmabhiḥ|

kṣīṇe vṛdde ca bāle ca payaḥ pathyaṃ yathā'mṛtam||50||

व्याध्यौषध अध्व भाष्य – vyādhy auṣadha adhva bhāṣya – (for those debilitated by) diseases, medicines (and therapies), walking long distances, speaking in excess,

स्त्री लङ्घन आतप कर्मभिः – strī laṅghana ātapa karmabhiḥ - excess sexual intercourse, fasting, exposure to heat of sun and other tiresome activities,

क्षीणे वृद्धे च बाले च – kṣīṇe vṛddhe ca bāle ca – for the emaciated, the aged and children,

पयः पथ्यं यथा अमृतम् – payaḥ pathyaṃ yathāmṛtam – milk is best suited, just as nectar

Milk is best suited just like amrita (nectar) for those who are debilitated by

Vyadhi - diseases,

Aushada - medicines and therapies,

Adhva - walking long distances,

Bhashya - speaking,

Stri - sexual intercourse,

Langhana - fasting,

Atapa karmabhih - exposure to sun and other tiresome activities,

Ksheena - emaciated,

Bala – children and

Vridhdha – the aged.

### **Ideal Anupana (After-drink):**

विपरीतं यदन्नस्य गुणैः स्यादविरोधि च ।

अनुपानं समासेन सर्वदा तत्प्रशस्यते ॥ ५१ ॥

viparītaṃ yadannasya guṇaiḥ syādavirodhi ca |

anupānaṃ samāsenā sarvadā tatpraśasyate || 51 ||

विपरीतं यदन्नस्य गुणैः – viparītaṃ yad annasya – an ideal anupana or after-drink is that which has properties opposite of those of the foods,

स्यादविरोधि च – guṇaiḥ syād avirodhi ca – but not incompatible with them (foods),

अनुपानं समासेन, सर्वदा तत्प्रशस्यते – anupānaṃ samāsenā sarvadā tat praśasyate – such an after-drink is generally (in all conditions) and always valuable

An ideal anupana or after-drink is that which has  
Viparitam yadannam - properties opposite of those of the foods,  
Syad avirodhi - but not incompatible with them.  
Such an after-drink is always valuable.

### **Benefits of Anupana (after-drink):**

अनुपानं करोत्यूर्जा तृप्तिं व्याप्तिं दृढाङ्गताम् ।

अन्नसङ्घातशैथिल्यविक्लित्तिजरणानि च ॥ ५२ ॥

anupānaṃ karotyūrjāṃ tṛptiṃ vyāptiṃ dṛḍhāṅgatām |

annasaṅghātaśaithilyaviklittijaraṇāni ca || 52 ||

अनुपानं करोति – anupānaṃ karoty – after-drink bestows

ऊर्जा तृप्ति – ūrjāṃ tṛptiṃ - invigoration (strength) and contentment,

व्याप्ति दृढाङ्गताम् – vyāptiṃ dṛḍhāṅgatām – proper movement of foods  
inside the body (in the channels) and stability of body parts,

अन्नसङ्घात शैथिल्य - annasaṅghāta śaithilya - loosening of hard masses  
of food,

विक्लित्तिजरणानि च –viklitti jaraṇāni ca –their moistening (liquefaction)  
and digestion

Anupana or after-drink brings about

Urja - invigoration (strength),

Tripti - contentment,

Vyapti - enables proper movement of foods inside the body and

Dridangatam - stability of body parts,  
Annasangata shaithilya - helps in loosening of hard masses of food,  
Viklitthi - their moistening and  
Jarana - digestion.

### **Anupana Contra-indications:**

नोर्ध्वजत्रुगदश्वासकासोरःक्षतपीनसे ।

गीतभाष्यप्रसङ्गे च स्वरभेदे च तद्धितम् ॥ ५३ ॥

nordhvajatrugadaśvāsakāSORaḥkṣatapīnase |

gītabhāṣyaprasaṅge ca svarabhede ca taddhitam || 53 ||

न ऊर्ध्वं जतृ गद – na urdhvajatrugada – in diseases of the organs above the shoulders (diseases of eyes, ear, nose, throat, brain),

श्वास कास उरः क्षत पीनसे – śvāsa kāsa uraḥkṣata pīnase – dyspnoea (asthma), cough, chest injury, rhinitis,

गीत भाष्य प्रसङ्गे च – gīta bhāṣya prasāṅge ca – for those engaged in singing and speaking for long time and in

स्वरभेदे च तद्धितम् – svarabhede ca tad dhitam – hoarseness of voice, anupana is not good for consumption (should be avoided)

Anupana should not be administered in

Urdhva jatra gada - diseases of the organs above the shoulders,

Swasa – dyspnoea, asthma,

Kasa - cough,

Urakshata - chest injury,

Pinasa - rhinitis,

For those engaged in gita (singing) and bhashya (speaking for long time) and

Swarabheda - hoarseness of voice.

### **Contraindications after taking liquids and food:**

प्रक्लिन्नदेहमेहाक्षिगलरोगव्रणातुराः ।

पानं त्यजेयुः सर्वश्च भाष्याध्वशयनं त्यजेत् ॥ ५४ ॥

पीत्वा भुक्त्वातपं वह्निं यानं प्लवनवाहनम् ।

praklinnadehamehākṣigalarogavraṇāturāḥ |

pānaṃ tyajeyuḥ sarvaśca bhāṣyādhwāśayanaṃ tyajet || 54 ||

pītvā bhuktvātapam vahnim yānam plavanavāhanam |

प्रक्लिन्न देह – praklinna deha – people who are over-hydrated,

मेहा – meha – those suffering from polyuria (urinary disorders, diabetes),

अक्षि गल रोग – akṣi galaroga – diseases of eyes and throat, and

व्रणातुराः – vranāturāḥ - those suffering from wounds (ulcers),

पान त्यजेयुः – pānaṃ tyajeyuḥ - should avoid drinking of liquids,

सर्वश्च भाष्याध्वशयनं त्यजेत् पीत्वा, - sarvaś ca bhāṣya adhva śayanaṃ tyajet – all persons (diseased and healthy) should avoid speaking, walking long distances, and sleeping immediately after consuming liquids,

भुक्त्वा आतपं वह्नि यानं प्लवन वाहनम् – pītvā bhuktvā ātapaṃ vahnim yānaṃ plavana vāhanam – soon after consuming food, one should avoid exposure to sun and fire, travel in vehicles, swimming and riding on animals

Drinking of liquids should be avoided by

Praklinna deha - people who are over-hydrated,

Those suffering from

Meha - urinary disorders, diabetes,

Akshi roga - diseases of eyes,

Gala roga – diseases of throat and

Vranatura - those suffering from wounds (ulcers).

The following activities are to be avoided immediately after intake of liquids -

Bhashya - speaking,



Adhva - walking long distances and

Shayana – sleeping.

The following activities are to be avoided immediately after intake of food -

Atapa - exposure to sun,

Vahni – exposure to fire,

Yana - travel in vehicles,

Plavana - swimming and

Vahanam - riding on animals.

### **Ahara Kala - Proper time for food consumption:**

प्रसृष्टे विण्मूत्रे हृदि सुविमले दोषे स्वपथगे ॥

विशुद्धे चोद्गारे क्षुदुपगमने वातेऽनुसरति ।

यथाग्नावुद्रिके विशदकरणे देहे च सुलघौ ।

प्रयुञ्जीताहारं विधिनियमितः कालः स हि मतः ॥ ५५ ॥

prasr̥ṣṭe viṇmūtre hṛdi suvimale doṣe svapathage ||

viśuddhe codgāre kṣudupagamane vāte'nusarati |

yathāgnāvudrikte viśadakarane dehe ca sulaghau |

prayuñjītāhāraṃ vidhiniyamitaḥ kālaḥ sa hi mataḥ || 55 ||

प्रसृष्टे विण्मूत्रे – prasr̥ṣṭe viṇmūtre – after proper elimination of feces and urine,

हृदि सुविमले – hṛdi suvimale – when the mind is pleasant,

दोषे स्वपथगे – doṣe svapathage – when the doshas are moving gently in their natural pathways (functioning normally)

विशुद्धे च उद्गारे – viśuddhe codgāre – when the belching are clean and pure (without foul smell or taste),

क्षुद् उपगमने – kṣud upagamane – when the hunger is properly manifested,

वाते अनुसरति - vāte 'nucarati – when the fart (flatus) is moving downward easily,

तथा अग्नावुद्रिके – tathāgnāv udrikte – when the digestive activity is good and at its peak,

विशदकरणे – viśadakaraṇe – when the sense organs are functioning clearly

देहे च सुलघो – dehe ca sulaghau – when the body is light

प्रयुञ्जीत आहार – prayuñjīta hāraṃ - food should be given

विधिनियमितं – vidhinyamitaṃ - while following the rules, regulations and procedures of food

कालः स हि मतः - kālaḥ sa hi mataḥ - only this is the ideal time for consumption of food

Food should strictly be consumed only when the below mentioned conditions prevail.

Prasrishta vinmutre - after proper elimination of faeces and urine,

Hrudi suvimale - when the mind is pleasant,

Dosha sthathage - when the doshas are moving gently in their natural pathways (functioning normally),

Vishudhe ca udgare - when the belching is clean and pure (without foul smell or taste),

Kshud upagamane - when hunger is properly manifested,

Vate anusarathi - when the flatus is moving downward easily,

Tatha agnavudrikte - when the digestive activity is good and at its peak,

Vishadakarane - when the sense organs are functioning clearly,

Dehe ca sulaghau - when the body is light.

Food should be given in the presence of the above said conditions while following the rules, regulations and procedures of food. This is the ideal time for consumption of food.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदय संहितायां सूत्रस्थाने

मात्राशितीयो नाम अष्टमोऽध्यायः ।

iti śrī vaidyapatisimhaguptasūnu vāgbhaṭaviracitāyāṃ

aṣṭāṅgahr̥daya saṃhitāyāṃ sūtrasthāne

mātrāśītiyo nāma aṣṭamo'dhyāya: |

Thus ends the 8<sup>th</sup> chapter of Ashtangahridaya Samhita, Sutrasthana, named Matrashiteeya Adhyaya, written by Shrimad Vagbhata, son of Shri Vaidhyapati Simhagupta.

## **THE BEST HEALTH ADVICE THAT I WOULD GIVE TO EVERYONE**

If you were to ask me the best health advice that I give to everyone, that one thing which matters to your health the most, that one thing which is so very easy to follow, but often neglected, that would be... **Concentrate on your Stomach.**



**Ayurveda Concept:** As per Ayurvedic principle, every disease process has its relation with the stomach. It can be understood in two ways.

- The digestion and metabolism that takes place at the level of stomach and intestines causes most of the diseases.
- The symptoms that we can observe in our stomach, can hint towards underlying diseases.

The above two concepts can be substantiated by following points.

1. In most of the disease conditions, digestion power is hampered. Be it fever, cold or any infection, the digestion process is affected.
2. The digestion and metabolism of nutrients in the gastrointestinal system further affects metabolism of nutrients at the level of the cell.

3. Most Ayurvedic medicines contain one or the other ingredient targeted towards improving digestion and metabolism.
4. There is a direct connection between the stomach (and intestines) with the brain and emotions. Example: Nearing exams, students tend to visit the toilet more frequently. Irritable Bowel Syndrome, Ulcerative Colitis are both related to stress and sensitivity of the stomach and intestines.

### **What to watch about the stomach?**

Watch for simple subtle changes in stomach throughout the day and adjust your eating habits accordingly and use simple home remedies then and there. It goes a long way in avoiding bigger diseases. Before we go into details of these simple stomach changes to watch, let us learn about a few good common rules to follow.

#### **1. Eat only when hungry – Do not fast when you are too much hungry**

This is the one basic principle to follow. It helps to maintain proper enzyme level production and usage. It helps to set up the whole body rhythm. This rule also applies to other parameters like sleep, emotions etc.

#### **2. Follow diet rules.**

Eating is not only a physical activity. It also involves the mind. Hence any diet rule should cover both mental and physical aspects –

#### **3. Occasional fasting.**

Fasting occasionally, based on your strength, is one of the very best practices.

### **Stomach symptoms to watch and immediate measures to take -**

Ayurveda explains that any disease has its origin in the stomach and intestines. The initial stage of disease manifestation involves a condition called – ‘ama’. Ama can be told as a complex caused by undigested food and weak gastric juice. Ama is characterized by indigestion. It can be influenced by Tridosha – Vata, Pitta and Kapha.

#### **1. Bloating – Influenced by Vata**

Usually suggests Vata imbalance in stomach and intestines. If you do not have any symptom other than bloating, just a

simple Triphala churna – 1 spoon at night with warm water will help.

Do not eat heavy food when having bloating. Fiber rich fruits like bananas help.

## **2. Stickiness, heaviness – Influenced by Kapha**

Stickiness, heaviness of the stomach is the biggest threat to productivity. It brings about laziness. It also hints towards a hidden disease in the making. Taking Triphala powder with honey or including a little pepper or ginger in your diet helps to relieve stickiness / heaviness.

**3. Burning sensation in stomach – Influenced by Pitta**  
Suggests towards inflammation in stomach (gastritis).

### **Stomach and sleeping habit -**

- The stomach health is greatly influenced by sleep.
- 7 – 8 hours of sleep is required for good stomach health.
- If you have skipped sleep earlier at night, and want to compensate on the next day, Ayurveda advises to sleep *before food*.
- People suffering from indigestion are advised to sleep during the day.

### **Stomach and work load -**

- Keep doing hard work when you feel lightness in your stomach.
- Keep the first hour after lunch for light work which involves lesser parts of your brain.

So, have a little concentration on your stomach and enjoy the best of your health.

## **ANUPAN – IMPORTANCE OF ADJUVANTS AND AFTER DRINKS IN FOOD AND MEDICINE**

When you visit an Ayurveda doctor, he might suggest taking the Ayurvedic medicines along with specific liquids. It may be milk, buttermilk, sugarcane juice, or plain water. This drink, advised along with the medicine, is called Anupan. Let us analyze about different criteria considered while deciding on Anupan.

**Definition of Anupan** – It is the liquid that is advised along with the medicine or advised after intake of the medicine. Concept of Anupana is not limited to medicine. Even specific foods have been advised for consumption along with specific liquids.

**Benefits of food adjuvants -**

In Ayurveda, there are specific adjuvants mentioned for specific foods. They help in

Easy breaking down of hard food particles

Easy digestion and assimilation

Enhance the qualities of food.

Enhance the bioavailability of food nutrients in blood vessels and body tissues

Help avoid / mask side effects of food articles.

Similar to a drop of oil spreads rapidly in water, with the help of Anupana, medicine / food spreads rapidly in the body.

**Example of food adjuvants -**

Cold water is advised while eating food articles prepared with barley and wheat, while consuming curds, wine and honey.

Hot water is ideal after-drink while consuming (food articles prepared from) liquid part of curds, fat rich buttermilk, ghee, oil, fats, vegetable dishes, green gram dishes and legumes.

**The choice of Anupana, made as per the body type -**

Beer is the ideal after drink for a lean person, who wishes to gain weight.

A teaspoon of honey, mixed with a cup of water is ideal Anupan for obese person.

Meat soup is good for emaciated, tired people.

Wine is ideal after meat and for people with poor digestion strength.

Milk is ideal for people who are debilitated due to chronic diseases and treatment, for people who walk for long distances, who speak for long hours, who indulge in sexual activities regularly, who have done fasting for a long time, who have exposed themselves to sun for a long period of time and who indulge in tiresome activities. Milk is an ideal drink for the aged and for children.

**Disease specific Anupana -**

In case of diseases, Anupana helps in

- Easy absorption of medicine from the gut.
- Significantly helps in the treatment of the disease.

**Example:** A dilute water decoction of Giloy is very useful in gout and diabetes.

A dilute neem decoction may be helpful anupana during fever and infection disorders. Because neem helps to fight microbes.

### **Anupana for specific herbs -**

**Garlic** – if processed and taken along with milk helps to reduce its pungency.

**Amla powder** - Amla powder can be taken along with different drinks for specific health benefits.

**Bhallataka** – a strong pungent and hot herb, for which milk is usually advised as Anupana.

### **Medicine specific Anupana -**

Chyawanprash is administered along with milk. It helps to balance out the Pitta increasing tendency and hot potency of Chyawanprash.

Akika Pishti is administered along with honey in Pitta disorders, along with Ashwagandha in Vata disorders and along with fresh ginger juice in case of cough and heart ailments.

### **Vettumaran gulika**

In fever, it is given along with fresh ginger juice.

In Vata imbalance and bloating, it is administered along with Cumin seed decoction.

In vomiting, it is given along with decoction of kacchura

In anuria or difficulty in urination, it is given along with tender coconut water

in abdomen pain, it is given along with ajamoda arka (oma water)

In abdominal gaseous distension and tumor, it is given along with fresh garlic juice extract.

### **Mahayograj Guggul-**

For Vata diseases like arthritis it is usually co prescribed with

### **Aragwadhadi kashayam**

For treating diabetes, it is used along with kashayam of Daruharidra – Berberis aristata.

For treating anemia, it is administered along with cow urine

For treating obesity, it is administered along with honey

For treating skin diseases, it is given along with neem decoction

For treating gout, it is given with Giloya – Tinospora cordifolia

For treating pain and inflammation, it is given with kashayam of long pepper.



For treating rat bite, it is given with kashayam of Patala – Stereospermum suaveolens

For treating eye diseases, it is given along with Triphala kashayam

For treating ascites, it is given along with Punarnavadi kashayam.

### **Swarna Bhasma -**

Swarna bhasma is calx prepared from gold.

- For burning sensation, if taken along with a bile of fish.
- It gives an aphrodisiac effect if taken along with Bhringaraja (Eclipta alba).
- It improves strength and immunity, if taken along with milk.
- It is good for eyes, if taken along with Punarnava (Boerhaavia diffusa)
- It improves memory if taken along with sweet flag
- It improves skin complexion if given along with saffron.
- In poisoning, it is given along with an herb called Nirvisha.
- In psychiatric conditions, it is given along with ginger, clove and pepper.

### **Narayana Churna**

- It is administered along with buttermilk for people with ascites.
- It is administered with Badara kashaya (Decoction of jujube) for treatment of abdominal distention.
- It is given with wine for treating bloating and Vata diseases
- It is given with watery portion of curds for treating constipation
- It is given along with pomegranate juice for treating piles
- To treat anal itch, it is given along with cocum juice
- To treat indigestion, it is given with warm water

[Yogendra Ras](#) is traditionally administered along with Triphala Kashayam

### **Navaratna Raj Mrigank Ras**

In inflammatory conditions and edema, Vata diseases like Paralysis, facial palsy, Tremors, diabetes, it is administered along with long pepper, honey and rock salt.

In Gout arthritis, it is administered along with Haritaki (Terminalia chebula) and jaggery.

In bloating, anorexia, abdominal colic, dyspepsia, cough, epilepsy, asthma, malabsorption syndrome, liver diseases,

jaundice, fever, phthisis, emaciation, muscle wasting, it is given along with [Guduchi Satva](#) and honey.

Honey, fresh ginger juice, neem juice, water or milk are the traditional Anupanams for [Arogya Vardhini Bati](#)

[Vayu Gulika](#) is administered along with cumin seed decoction.

[Mukta pishti](#) is administered along with honey, butter or milk.

### **Anupana based on Dosha imbalance -**

Anupana is selected based on the predominance of Doshas in a particular disease. The qualities of Anupana should be opposite to the predominant Dosha.

In Vata disorders, Anupana should have oily and hot properties.

In Pitta disorders, Anupana should have sweet and cold properties.

In Kapha disorders, Anupana should have dry and hot properties.

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मश्चात् वा अनु साकं पीयते इति अनुपानम् । च. सू. २७/३१९ चक्रपाणि टीका

न हितं युक्तं तर्पयत्याशु मानवम् ।

मचति चाहारं आयुषे च बलाय च ॥ च. सू. २७/३२६

न करोत्यूर्जां तृप्तिं व्याप्तिं दृढांगताम् ।

संघात शैथिल्य विक्लित्ति जरणानि च ॥ अ. हू सू ८/५२

न तर्पयति, प्रीणयति, ऊर्जयति, बृंहयति, पर्याप्तिमभिनिवर्तयति, भुक्तमवसाद

संघातं भिनत्ति, मार्दवमापादयति, क्लेदयति, जरयति, सुखपरिणामितामाशुव्यवा

स्य उपजनयति ॥ च. सू. २७/३२७ *Dr JV Hebbar - easyayurveda.com*

धोष्णं मारुते पथ्यं कफे रूक्षोष्णमिष्यते ।

न हितंचापि पित्ते मधुरशीतलम् ॥ च. सू. ४६ / ४३९

### **Contra indications:**

In some diseases, taking excess liquids is not advisable. In such diseases, Anupana should be used in very little quantity or should not be used. Such diseases are -

E.N.T & ophthalmic problems, hiccups, dyspnoea, cough and chest injury.

Singers, dancers, students who read for long time should also take very less Anupana

### **Difference between medicine and Anupana -**

Medicine is usually given higher **dose** when compared to Anupana. Anupana is administered in larger dose.

Medicine is usually **more potent**.

Medicine is **highly concentrated**. Anupana is usually diluted.

Medicine is usually **not a part of diet**. But Anupana is a part of the diet.

## CHAPTER 9: SUBSTANCES, QUALITIES, ACTION – DRAVYADI VIJNANEeya ADHYAYA

### Ashtanga Hridayam

Sutrasthanam – Chapter – 9

द्रव्यादिविज्ञानीयम् अध्यायं

dravyādivijñānīyamadhyāyaṃ

अथातो द्रव्यादिविज्ञानीयमध्यायं व्याख्यास्यामः

इति ह स्महुरात्रेयादयो महर्षयः ।

athāto dravyādivijñānīyamadhyāyaṃ vyākhyāsyāmaḥ

iti ha smāhurātreyaḍayo maharṣayaḥ |

अथातो द्रव्यादिविज्ञानीयम् अध्यायं व्याख्यास्यामः - athā ato dravyādi  
vijnaaneeyam adhyāyam vyākhyāsyāmah – after having offered prayers  
to the God, henceforth we are going to explain the chapter pertaining to  
the substances, their qualities and action,

इति ह स्महुः आत्रेयादयो महर्षयः - iti ha smāhuh ātreyaḍayo maharshayah –  
thus say (pledge) atreya and other sages

Atreya and other sages pledge that after matrashiteeya adhyaya  
(chapter related to food habits and digestion), they would henceforth be  
explaining the chapter named dravyadi vijnaaneeyam adhyayam  
(chapter dealing with substances, their qualities and action).

### Dravya Pradhanyata - Importance of substance:

द्रव्यमेव रसादीनां श्रेष्ठं ते हि तदाश्रयाः ।

पञ्चभूतात्मकं तत्तु क्षमामधिष्ठाय जायते ॥ १ ॥

dravyameva rasādīnāṃ śreṣṭhaṃ te hi tadāśrayāḥ |

pañcabhūtātmaḥ tattu kṣamāmadhiṣṭhāya jāyate || 1 ||

द्रव्यमेव रसादीनां श्रेष्ठं - dravyam eva rasādīnāṃ śreṣṭhaṃ - dravya is the most important factor among rasa (taste) and other qualities because

ते हि तदाश्रयाः - te hi tadāśrayāḥ - all of these qualities reside in the dravya itself

पञ्चभूतात्मकं तत्तु - pañcabhūtātmaḥ tattu - This substance or mass, is made up of (composed of) five basic elements of nature.

क्षमामधिष्ठाय जायते - kṣamāmadhiṣṭhāya jāyate - This dravya manifests (comes into existence) having the Earth or solidity as its substratum

Dravya – (substance / mass of the substance) is the most important factor among Rasa (tastes) and other qualities; because all these qualities (rasa, guna, virya, vipaka and prabhava) reside in the dravya (substance) only.

Dravya (substance) is composed of Panchamahabhuta (five basic elements of nature).

Among the 5 basic elements, Dravya comes into existence because the earth element forms its adishtana (base).

### **Prithvi or Earth as the base of Dravya:**

अम्बुयोन्यग्निपवननभसां समवायतः ।

तन्निरवृत्तिर्विशेषश्च व्यपदेशस्तु भूयसा ॥ २ ॥

ambuyonyagnipavananabhasām samavāyataḥ |

tannirvṛttirviśeṣāśca vyapadeśastu bhūyasā || 2 ||

अम्बु योनि – ambu yony – this dravya takes its origin from ambu (ap bhuta or water element) and is

अग्नि पवन नभसां समवायतः - agni pavana nabhasām samavāyataḥ - related with the fire element, air element and ether (space) element through intimate and inseparable combination

तन्निरवृत्तिः विशेषः च - tannirvṛttir viśeṣāś ca – the origin (identification) of a specific dravya is decided by

व्यपदेशस्तु भूयसा - vyapadeśas tu bhūyasā – the predominance of particular element in the given substance

The substance takes its origin from ambu (water element). The substance is inevitably related with agni (fire element), pavana (air element) and nabhasa (ether / space element) through samavaya (intimate and inseparable combination).

The identification of a specific dravya is decided by the predominance of particular element present in it.

### **Rasa - Primary taste:**

तस्मान्नैकरसं द्रव्यं भूतसङ्घातसम्भवात् ।

नैकदोषास्ततो रोगास्तत्र व्यक्तो रसः स्मृतः ॥ ३ ॥

tasmānnaikarasaṃ dravyaṃ bhūtasāṅghātasambhavāt |

naikadoṣāstato rogāstatra vyakto rasaḥ smṛtaḥ || 3 ||

तस्मात् न एकरसं द्रव्यं – tasmān naikarasaṃ dravyaṃ - therefore there is no substance having only one rasa (taste)

भूत सङ्घात सम्भवात् – bhūta saṅghāta sambhavāt - since the substances (and the taste residing in the substance) are made up of combination of all 5 elements

न एक दोषास्ततो रोगाः – naikadoṣās tato rogās - similarly there is no disease arising out of a single dosha

तत्र व्यक्तो रसः स्मृतः - tatra vyakto rasaḥ smṛtaḥ - the taste that is perceived clearly (in a substance) is called rasa or primary taste.

There is no substance having only eka rasa (one taste) because all the substances are made up of a combination of all five elements.

Similarly there is no roga (disease) arising out of eka dosha (a single dosha).

The taste that is vyakta (clearly perceived) during intake of dravya is called Rasa.

### **Anurasa - Secondary taste:**

अव्यक्तोऽनुरसः किञ्चिदन्ते व्यक्तोऽपि चेष्यते ।

avyakto'nurasaḥ kiñcidante vyakto'pi ceṣyate |

अव्यक्तो अनुरसः – avyakto 'nurasah - the taste which is not clearly manifest is called anurasa

किञ्चित् अन्ते व्यक्तो अपि चेष्ट्यते - kiñcid ante vyakto 'pi ceṣṭyate – the secondary taste is also defined as that which is mildly perceived at the end (of the primary taste of a substance)

The taste which is avyakta (not clearly manifested) or that which is kinchit vyakta (slightly perceived) at the end of a primary taste is called Anurasa or secondary taste.

### **Dravya, Guna and Rasa relation (relationship between substance, qualities and taste):**

गुर्वादयो गुणा द्रव्ये पृथिव्यादौ रसाश्रये ॥ ४ ॥

रसेषु व्यपदिश्यन्ति साहचर्योपचारतः ।

gurvādayo guṇā dravye pṛthivyādau rasāśraye || 4 ||

raseṣu vyapadiśyanti sāhacaryopacārataḥ |

गुर्वादयो गुणा – gurvādayo guṇā – the guru (heaviness) etc qualities

द्रव्ये पृथिव्यादौ – dravye pṛthivyādau – present in the prithvi (earth) etc substances

रसाश्रये – rasāśraye – are residing in the taste of the substances

रसेषु व्यपदिश्यन्ते – raseṣu vyapadiśyante – it is referred to that the qualities reside in the taste of the substance,

साहचर्योपचारतः - sāhacaryopacārataḥ - because of their intimate coexistence



Guru (heaviness) etc qualities present in the Prithvi (earth) etc substances are residing in the Rasa (taste of the substance); Qualities of a substance are ascribed to its Rasa (taste) because of their intimate co-existence.

### **Qualities of solid substances – (Parthiva Dravya Lakshana):**

तत्र द्रव्यं गुरुस्थूलं स्निग्धगन्धगुणोल्बणम् ॥ ५ ॥

पार्थिवं गौरवस्थैर्यसङ्घातोपचयावहम् ।

tatra dravyam gurusthūlam snigdthagandhaguṇolbaṇam || 5 ||

pārthivam gauravasthairyasaṅghātopacayāvaham |

तत्र द्रव्यं – tatra dravyam - among the elements, substances predominant in earth element have

गुरु स्थूल स्थिर गन्ध गुणोल्बणम् - guru sthūla sthira gandha guṇolbaṇam – abundance of heaviness (hard to digest), bulky, stable and smell qualities

पार्थिवं - pārthivam - hence, the substances having Earth as the predominant element

गौरव – gaurava - bestow heaviness,

स्थैर्य – Sthairya - stability,

सङ्घातोपचयावहम् –saṅghātopacayāvaham - compactness and good nourishment (qualities).

Prithvi (earth element) possess the following qualities -

Guru - heaviness,

Sthula – corpulent,

Sthira - stability,

Gandha gunolbanam – smell.

The substances having predominance of earth element possess

Gaurava – heaviness,

Sthairya - stability and

Sangata – compactness and

Upachaya – good nourishment.

### **Qualities of liquid substances (Aapya Dravya Lakshana):**

द्रव्यशीतगुरुस्निग्धमन्दसान्द्ररसोल्बणम् ॥ ६ ॥

आप्यं स्नेहनविष्यन्दक्लेदप्रह्लादबन्धकृत् ।

dravyaśītagurusnigdhamandasāndrarasolbaṇam || 6 ||

āpyaṃ snehanaviṣyandakledaprahlādabandhakṛt |

द्रव शीत गुरु स्निग्ध – drava śīta guru snigdha – substances predominant in water element have liquidity, cold, heavy to digest, unctuous (oily, moist),

मन्द सान्द्र रसोल्बणम् – manda sāndra rasolbaṇam - dull, thickness (dense) and taste qualities in abundance

आप्यं स्नेहन विष्यन्द – āpyaṃ snehana viṣyanda - therefore, substances having liquid as predominant element has unctuousness (lubrication, moistness), secretion,

क्लेद प्रहाद बन्धकृत् - kleda prahlāda bandhakṛt - wetness, satiation (contentment) and holding together (binding, cohesion) qualities

Substances predominant in water element possess

Drava - liquidity,

Sheeta - cold,

Guru - heavy to digest,

Snigdha - unctuous,

Manda - dull,

Sandra - thickness (dense) and

Rasolbanam - taste qualities in abundance.

Therefore substances having liquid as predominant element bestow

Snehana – unctuousness,

Vishyanda - secretion,

Kleda - wetness,

Prahlada - satiation (contentment) and

Bhandakrit - holding together (binding, cohesion).

### **Qualities of fiery substances (Agneya Dravya Lakshana):**

रूक्षतीक्ष्णोष्णविशदसूक्ष्मरूपगुणोल्बणम् ॥ ७ ॥

आग्नेयं दाहभावर्णप्रकाशपचनात्मकम् ।

rūkṣatīkṣṇoṣṇaviśadasūkṣmarūpaguṇolbaṇam || 7 ||

āgneyaṃ dāhabhāvarṇaprakāśapacanaātmakam |

रूक्ष तीक्ष्ण उष्ण विशद – rūkṣa tīkṣṇoṣṇa viśada - substances predominant in fire element have dry, sharp (penetrating), hot, non-slimy,

सूक्ष्म रूप गुणोल्बणम् – sūkṣma rūpa guṇolbaṇam - minute and form (appearance) qualities in abundance

आग्नेयं दाह भा वर्ण – āgneyaṃ dāha bhā varṇa - Therefore, the substances that have fire as predominant element bestows burning sensation, radiance (charm, grace), color

प्रकाश पचनात्मकम् – prakāśa pacanaātmakam - look (brightness) and digestion

The substances predominant in fire element possess

Ruksha - dry,

Tikshna - sharp (penetrating),

Ushna - hot,

Vishada - non-slimy,

Sukshma - minute and

Rupa gunolbanam - form (appearance) qualities in abundance.

Therefore, the substances that have fire as predominant element bestows

Daha - burning sensation,

Bha - radiance and

Varna - colour

Prakasha - brightness and

Pachana - digestion.

### **Qualities of airy substances (Vayavya Dravya Lakshana):**

वायव्यं रूक्षविशदं लघुस्पर्शगुणोल्बणम् ॥ ८ ॥

रौक्ष्यलाघववैशद्यविचारग्लानिकारकम् ।

vāyavyaṃ rūkṣaviśadaṃ laghusparśaguṇolbaṇam || 8 ||

rauṣyalāghavavaiśadyavicāraglānikāarakam |

वायव्यं – vāyavyaṃ - substances predominant in air element have

रूक्ष विशद – rūkṣa viśada – dry, non-slimy (clear),

लघु स्पर्श गुणोल्बणम् – laghu sparśa guṇolbaṇam - lightness and touch (tactile sensation) qualities in abundance

रौक्ष्य लाघव वैषद्य – raukṣya lāghava vaiśadya –therefore, the substances predominant in air element will produce dryness, lightness, transparency (clarity),

विचार ग्लानि कारकम् – vicāra glānikāarakam – movements (different kinds of activities) and exhaustion

The substances predominant in air element possess

Ruksha - dry,

Vishada - non-slimy (clear),

Laghu - lightness and

Sparsha gunolbanam - touch (tactile sensation) qualities in abundance.

Therefore, the substances predominant in air element will produce

Raukshya - dryness,

Laghava - lightness,

Vaishadya - transparency (clarity),

Vichara - movements (activities) and

Glani - exhaustion.

### **Qualities of ether dominant substances – Nabhasa Dravya Laksana:**

नाभसं सूक्ष्मविशदलघुशब्दगुणोल्बणम् ॥ ९ ॥

सौषिर्यलाघवकरं

nābhasaṃ sūkṣmaviśadalaghuśabdaguṇolbaṇam || 9 ||

sauṣiryalāghavakaraṃ

नाभसं – nābhasaṃ - the substances which are predominant in ether or space element have

सूक्ष्म विशद – sūkṣma viśada – minuteness, transparency (clarity),

लघु शब्द गुणोल्बणम् – laghu śabda guṇolbaṇam – lightness and sound (hearing) qualities in abundance

सौषिर्यं लाघवकरम् - sauṣirya lāghavakaram - therefore, the substances predominant in ether element produce (cause) cavitation (hollowness) and lightness (weightlessness)

The substances which are predominant in ether or space element possess

Sukshma - minuteness,

Vishada - transparency (clarity),

Laghu - lightness and

Shabda gunolbanam - sound (hearing) qualities in abundance.

Therefore, the substances predominant in ether element produce

Saushirya - cavitation (hollowness) and

Laghava - lightness (weightlessness).

### **Everything in this universe is a medicine:**

जगत्येवमनौषधम् ।

न किञ्चिद्विद्यते द्रव्यं वशान्नानार्थयोगयोः ॥ १० ॥

jagatyevamanauṣadham ।

na kiñcidvidyate dravyaṃ vaśānnānārthayogayoḥ ॥ 10 ॥

एवम् – evam – thus,

न किञ्चित् विद्यते - na kiñcid vidyate – nothing exists (not even a small thing exists)

जगत्य् - jagaty – in this universe

अनौषधम् - anauśadham – which cannot be used as a medicine,

द्रव्यं वशान्नानार्थं योगयोः - dravyaṃ vaśān nānārtha yogayoḥ - various plans of administration and multiple benefits of the substances as medicines depends on the proper knowledge of each and every substance

Since dravya can be used in various forms and combinations, there is no dravya in the universe which cannot be used as a medicine.

### **Movement of dravya based on predominance of elements:**

द्रव्यमूर्ध्वगमं तत्र प्रायोऽग्निपवनोत्कटम् ।

अधोगामि च भूयिष्ठं भूमितोयगुणाधिकम् ॥ ११ ॥

dravyamūrdhvagamaṃ tatra prāyo'gnipavanotkaṭam |

adhogāmi ca bhūyiṣṭhaṃ bhūmitoyaguṇādhikam || 11 ||

तत्र प्रायो - tatra prāyo - Generally,

द्रव्यम् - dravyam - the substances

अग्नि पवनोत्कटम् - 'gnipavanotkaṭam - predominant (abundant) in fire and air elements

ऊर्ध्वगमं - ūrdhvagamaṃ - tend to (property of moving) move upwards

च - ca – and

भूमि तोय गुणाधिकम् भूयिष्ठं - bhūmitoyaguṇādhikam bhūyiṣṭhaṃ - the substances abundant in predominance of qualities of earth and water elements



अधोगामि – adhogāmi - tend to (property of moving) downwards

Generally, the substances (dravyas) predominant in agni (fire) and pavana (air) elements tend to move upwards - urdhvagamam.

The substances (dravyas) predominant in bhumi (earth) and toya (water) elements tend to move downwards - adhogami.

इति द्रव्यं रसान्भेदैरुत्तरत्रोपदेक्ष्यते ।

iti dravyam rasānbhedairuttaratropadekṣyate |

इति द्रव्यं - iti dravyam - having said about the dravya

रसान् भेदैः - rasān bhedair – the types of rasa or tastes उत्तरत्रोपदेक्ष्यते - uttaratropadekṣyate – shall be expounded in future (chapters)

Hence, the Dravya has been explained. The types of Rasa (tastes) will be expounded in the following chapters.

### **Veerya – Potency of medicines:**

वीर्यं पुनर्वदन्त्येके गुरु स्निग्धहिमं मृदु ॥ १२ ॥

लघु रूक्षोष्णतीक्ष्णं च तदेवं मतमष्टधा ।

vīryam punarvadantyeke guru snigdhamimam mṛdu || 12 ||

laghu rūkṣoṣṇatikṣṇam ca tadevaṃ matamaṣṭadhā |

वीर्य – vīryam - Virya or potency of the drug

पुनः अष्टधा वदन्त्येके – punar aṣṭadhā vadanty eke - again said to be of eight types according to other opinion,

गुरु – guru - heaviness

स्निग्धं – snigdham – unctuousness (oily)

हिमं – himam - cold

मृदु - mṛdu - soft

लघु – laghu – light

रूक्षः - rūkṣ - dryness

उष्ण – oṣṇa - hot

तीक्ष्णं – tīkṣṇam - intense (piercing, strong)

च तदेवं मतम् – ca tad evam matam - alone are accepted (as 8 types of virya)

Virya or potency of the drug is again said to be of eight types according to other's opinion, therefore, the 8 types of virya enlisted below (alone) are accepted –

- heaviness,
- unctuousness (oily)
- cold
- soft
- lightness
- dryness

- hot
- intense (piercing, strong)

Among these there are four pairs of opposite qualities which form the 8 types of veerya i.e.

- Guru (heaviness) and Laghu (lightness)
- Snigdha (unctuous) and Rooksha (dryness)
- Hima (cold) and Ushna (hot)
- Mrdu (soft) and Teekshna (piercing, intense)

Note – All these 8 viryas are also the gunas or qualities of a dravya (substance)

Virya or potency of the drug is again said to be of eight types according to others author's opinion, therefore, the 8 types of virya enlisted below are accepted –

Guru - heaviness,

Snigdha - unctuousness (oily),

Hima – cold,

Mridu – soft,

Laghu – lightness,

Ruksha – dryness,

Ushna – hot,

Tikshna – intense, piercing, strong.

चरकस्त्वाह वीर्यं तद्येन या क्रियते क्रिया ॥ १३ ॥

नावीर्यं कुरुते किञ्चित्सर्वा वीर्यकृता हि सा ।

carakastvāha vīryaṃ tadyena yā kriyate kriyā || 13 ||

nāvīryaṃ kurute kiñcitsarvā vīryakṛtā hi sā |

चरकस्त्वाह – carakas tv āha - master Charaka says

वीर्यं तत् – vīryaṃ tat - virya is that (property)

येन या - yena yā - through which

क्रिया – kriyā - the action of a drug

क्रियते – kriyate - is made possible

नावीर्यं कुरुते किञ्चित् - nāvīryaṃ kurute kiñcit - the drug (or substance) devoid of veerya does not perform any action, because,

सर्वा वीर्यकृता हि सा - sarvā vīryakṛtā hi sā - all actions are possible only by (the presence of) veerya

According to master Charaka, veerya is that through which the action of a drug is made possible. The drug devoid of veerya does not perform any action, because all actions are possible only by the presence of veerya.

### **Importance of ashta vidha virya (8 types of drug potency):**

गुर्वादिष्वेव वीर्याख्या तेनान्वर्थेति वर्ण्यते || १४ ||

समग्रगुणसारेषु शक्त्युत्कर्षविवर्तिषु ।

व्यवहाराय मुख्यत्वाद्बृहत्ग्रहणादपि || १५ ||

gurvādiṣveva vīryākhyā tenānvartheti varṇyate || 14 ||

samagraguṇasāreṣu śaktyutkarṣavivartīṣu |

vyavahārāya mukhyatvādbahvagra grahaṇādapi || 15 ||

गुर्वादिष्वेव वीर्याख्या – gurvādiṣv eva vīryākhyā - Those who include (designate) heaviness etc eight qualities as Veerya,

तेनान्वर्थेति वर्ण्यते – tenānvartheti varṇyate - do so by direct implication

समग्र गुण सारेषु – samagra guṇa sāreṣu - among all the gunas or qualities (and also rasa, vipaka etc entities), these 8 qualities (which are considered as veerya) remain stable in the substance (or drug),

शक्त्युत्कर्षविवर्तिषु – śaktyutkarṣavivartiṣu - are stronger than the rest of the qualities and are capable of inducing action by themselves,

व्यवहाराय मुख्यत्वाद् – vyavahārāya mukhyatvād - are important in the day-to-day routine of life,

बह्वग्रग्रहणाद् अपि – bahvagra grahaṇād api - are obvious choice among many substances and qualities (qualities other than the 8 mentioned in veerya, tastes etc) and also considered as the first options in all procedures (and treatments)

Hence these 8 qualities have been given importance (and considered as veerya).

गुर्वादिष्वेव वीर्याख्या – gurvādiṣv eva vīryākhyā – All actions of a drug are possible only because of the veerya. Those who include (designate) heaviness etc eight qualities as Veerya, do so by direct implication (inference that these qualities themselves are responsible for the actions and hence are called veerya or the action potential of a drug).

Those who include heaviness etc eight qualities as Veerya, do so by direct implication.

Among all the 20 gunas or qualities (and also rasa, vipaka etc entities), these 8 qualities

- remain stable in the substance

- are stronger than the rest of the qualities and are capable of inducing action by themselves,
- are important in the day-to-day routine of life,
- are obvious choices among many substances and qualities (qualities other than the 8 mentioned in veerya, tastes etc) and also considered as the first option in all procedures.

Hence these 8 qualities have been given importance (and considered as veerya).

### **Reason for Rasa etc not being called as Veerya:**

अतश्च विपरीतत्वात्सम्भवत्यपि नैव सा ।

विवक्ष्यते रसाद्येषु वीर्यं गुर्वादयो ह्यतः ॥ १६ ॥

ataśca viparītatvātsambhavatyapi naiva sā |

vivakṣyate rasādyeṣu vīryaṃ gurvādayo hyataḥ || 16 ||

अतः सा सम्भवत्य् अपि रसाद्येषु – atah sā sambhavaty api rasādyeṣu - so, in spite of the virya being present in the rasa etc entities, it is will not be called as (considered) virya

नैव विवक्ष्यते – naiva vivakṣyate - because of its inconsistent and invisible form (feebly present)

च विपरीतत्वात् - ca viparītatvāt - and also due to the taste etc being (having opposite nature) opposite to the 4 reasons mentioned above (to justify heaviness etc 8 qualities as virya)

वीर्यं गुर्वादयो हि अतः - vīryaṃ gurvādayo hi atah - Therefore, guru etc 8 qualities alone are the viryas.

So, in spite of the veerya being present in the rasa etc entities, it will not be called as virya because of its inconsistent and invisible form and also due to the taste etc being opposite to the reasons mentioned above. Therefore, guru etc 8 qualities alone are considered veeryas.

## Two types of Veerya:

उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षतेऽपि च ।

नानात्मकमपि द्रव्यमग्नीषोमौ महाबलौ ॥ १७ ॥

व्यक्ताव्यक्तं जगदिव नातिक्रामति जातुचित् ।

uṣṇaṃ śītaṃ dvidhaivānye vīryamācakṣate'pi ca |

nānātmakamapi dravyamagnīṣomau mahābalau || 17 ||

vyaktāvyaktaṃ jagadiva nātikrāmati jātucit |

उष्णं शीतं च – uṣṇaṃ śītaṃ ca - hot and cold

द्विधैव वीर्यम् – dvidhai vīryam – are the only two types of veerya,

अन्ये आचक्षते ऽपि - nye ācakṣate 'pi – also opine (consider) the other authors (according to the opinion of other authors), because

द्रव्यम् नानात्मकम् अपि – dravyam nānātmakam api - though the substances are of many kinds and qualities,

अग्नीषोमौ महाबलौ – agnīṣomau mahābalau - only the fire and cold are the powerful ones (among the others),

व्यक्ताव्यक्तं जगद् इव – vyaktāvyaktaṃ jagad iva - just like the creation being grossly comprising of visible (perceivable) and invisible (non-perceivable) things, (in spite of presence of many substances and qualities),

नातिक्रामति जातु चित् - nātikrāmati jātu cit - no substance in the creation is ever beyond the limitation of hot and cold potency

Some other authors consider only 2 types of Veerya -

Ushna Veerya (hot potency) and

Sheeta Veerya (cold potency).

Because, though substances are of many kinds and qualities, only Agni (fire) and Soma (water) are the powerful ones.

### **Action of Hot Potency (Ushna Veerya):**

तत्रोष्णं भ्रमतृङ्गलानिस्वेददाहाशुपाकिताः ॥ १८ ॥

शमं च वातकफयोः

tatroṣṇaṃ bhramatṛṅglānisvedadāhāśupākitāḥ || 18 ||

śamaṃ ca vātakaphayoḥ

तत्रोष्णं – tatroṣṇaṃ - hot potency causes

भ्रम – bhrama – delusion (dizziness)

तृङ्गलानि - tṛṅ glāni – excessive thirst, exhaustion,

स्वेद- sveda – perspiration (excessive sweating),

दाह – dāha – burning sensation,

आशुपाकिताः - āśupākitāḥ - quickly digested (transformation)



शमं च वातकफयोः – śamaṃ ca vāta kaphayoḥ - mitigation of vata and kapha

Hot potency causes

Bhrama – delusion, dizziness,

Trut – excessive thirst,

Glani – exhaustion,

Sveda – perspiration,

Daha – burning sensation,

Ashupakita – quick cooking (transformation) and

Shamam tu vata kaphayo - mitigation of Vata and Kapha.

### **Action of Sheeta veerya (cold potency):**

करोति शिशिरं पुनः ।

ह्लादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः ॥ १९ ॥

karoti śíśiraṃ punaḥ |

hlādanaṃ jīvanaṃ stambhaṃ prasādaṃ raktapittayoḥ || 19 ||

करोति शिशिरं पुनः - karoti śíśiraṃ punaḥ - cold potency causes

ह्लादनं – hlādanaṃ - satiation, happiness

जीवनं – jīvanaṃ - enlivening (enrichment of life activities),

स्तम्भं – stambhaṃ - stoppage, constipating (withholding, restraining),

प्रसादं रक्त पित्तयोः - prasādaṃ raktapittayoḥ - purification of blood and calming of pitta

Sheeta Virya causes

Hladana - satiation, happiness,

Jivana – enlivening,

Sthambha – withholding, restraining and

Rakta Pitta prasada – purification of blood (rakta) and calming of Pitta.

### **Vipaka – Taste after digestion (post digestion effect):**

जाठरेणाग्निना योगाद्यदुदेति रसान्तरम् ।

रसानां परिणामान्ते स विपाक इति स्मृतः ॥ २० ॥

jāṭhareṇāgninā yogādyadudeti rasāntaram |

rasānāṃ pariṇāmānte sa vipāka iti smṛtaḥ || 20 ||

When the food substances come in contact with the jatara agni (digestive fire), they will undergo change in rasa (taste), at the end part of digestion. This change in taste that a substance undergoes is called Vipaka.

### **Types of Vipaka:**

स्वादुः पटुश्च मधुरमम्लोऽम्लं पच्यते रसः ।

तिक्तोषणकषायाणां विपाकः प्रायशः कटुः ॥ २१ ॥

svāduḥ paṭuśca madhuramamlo'mlaṃ pacyate rasaḥ ।

tiktoṣaṇakaṣāyāṇāṃ vipākaḥ prāyaśaḥ kaṭuḥ ॥ 21 ॥

There are three types of vipaka (post digestion conversion of taste)

स्वादुः पटुश्च मधुरं - svāduḥ paṭuś ca madhuram – sweet taste and salt taste undergo madhura (sweet) vipaka,

अम्लो अम्लं पच्यते रसः - amlo 'mlaṃ pacyate rasaḥ - sour taste remains as sour (amla vipaka) after digestion,

तिक्त ऊषण कषायाणां विपाकः प्रायशः कटुः - tiktoṣaṇa kaṣāyāṇāṃ vipākaḥ prāyaśaḥ kaṭuḥ - bitter taste, pungent taste and astringent taste will generally undergo katu vipaka (pungent)

Vipaka is of 3 types –

Madhura vipaka

Amla vipaka

Katu vipaka

Madhura Vipaka – the svadu (sweet) and patu (salt) tastes undergo madhura vipaka after digestion.

Amla vipaka – amla (sour) taste undergoes amla vipaka after digestion.

Katu vipaka – tikta (bitter), ushana (pungent) and kashaya (astringent) tastes undergo katu vipaka after digestion.

**Similarities between rasa (taste) and vipaka, mode of action of dravya on the basis of rasa, veerya etc**

रसैरसौ तुल्यफलस्तत्र द्रव्यं शुभाशुभम्।

किञ्चिद्रसेन कुरुते कर्म पाकेन चापरम्॥२२॥

गुणान्तरेण वीर्येण प्रभावेणैव किञ्चन।

rasairasau tulyaphalastatra dravyaṃ śubhāśubham।

kiñcidrasena kurute karma pākena cāparam॥22॥

guṇāntareṇa vīryeṇa prabhāveṇaiva kiñcana।

रसैर् असौ तुल्यफलस् – rasair asau tulyaphalas – the effect (action, benefits bestowed) of the tastes felt in the mouth on consumption and of the vipaka (taste conversion after digestion) are similar,

तत्र द्रव्यं शुभाशुभम् कर्म - tatra dravyaṃ śubhāśubham karma – here, amongst the taste, action, converted taste after digestion, qualities, potency and effect (contained in the substance), the substances bestow beneficial or harmful actions (effects),

किञ्चिद् रसेन कुरुते– kiñcid rasena kurute – sometimes through its taste,

पाकेन चापरम् - pākena cāparam – through post-digestion taste at other times,

गुणान्तरेण – guṇāntareṇa – or by the virtue of the qualities that they possess or

वीर्येण – vīryeṇa – through their potency and

प्रभावेणैव किञ्चन - prabhāveṇaiva kiñcana – at times through their special effects

Substances act by the action of any of the following

Rasa (taste),

Vipaka (taste conversion after digestion),

Guna (the qualities that they possess),

Veerya (potency) or by

Prabhava (special effects).

## Law of dominance amongst rasa, guna etc entities contained in the substance:

यद्यद्द्रव्ये रसादीनां बलवत्त्वेन वर्तते ॥ २३ ॥

अभिभूयेतरांस्तत्तत् कारणत्वं प्रपद्यते ।

विरुद्धगुणसंयोगे भूयसाल्पं हि जीयते ॥ २४ ॥

yadyaddravye rasādīnāṃ balavattvena vartate || 23 ||

abhibhūyetarāṃstattat kāraṇatvaṃ prapadyate |

viruddhaguṇasaṃyoge bhūyasālpam hi jīyate || 24 ||

द्रव्ये – dravye – in a substance,

रसादीनां – rasādīnāṃ - among the rasa, virya, vipaka and prabhava  
(resident in a dravya)

यद् यद् बलवत्त्वेन वर्तते - yad yad balavattvena vartate –whichever is  
predominantly present (one that is most powerful among all)

तत् तत् अभिभूयेतरांस् – tat tat abhibhūyetarāṃs – that will suppress all  
the other qualities and

कारणत्वं प्रपद्यते - kāraṇatvaṃ prapadyate – will establish (express,  
exhibit) its special influence (authority) and action

विरुद्ध गुण संयोगे – viruddha guṇa saṃyoge – in case of combination of  
two opposite qualities,

भूयसाल्पं हि जीयते - bhūyasālpam hi jīyate – the weaker one will get  
suppressed (vanquished) by the stronger one

The one that is powerful among them (Rasa, Guna, Vipaka, Virya and Prabhava) suppresses all the other qualities to exhibit special influence and action.

In case of a combination of two opposite qualities (virudha guna), the strong one vanquishes the weak.

रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति ।

बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥ २५ ॥

rasam vipākastau vīryam prabhāvastānyapohati |

balasāmye rasādīnāmiti naisargikaṃ balam || 25 ||

रसादीनां – rasādīnām – among the taste etc entities (comprised in the substance) i.e. taste, post-digestion taste, potency and special effect,

बलसाम्ये – balasāmye – in the presence of equal strength among the two opposing qualities,

विपाकः रसं अपोहति – vipākas rasam apohati – post digestion taste will win over the taste,

वीर्यं तौ अपोहति – vīryam tau apohati – potency wins over both taste and post-digestion taste,

प्रभावः तानि अपोहति - prabhāvas tāny apohati – special effect wins over all the three i.e. taste, post-digestion taste and potency,

इति नैसर्गिक बलम् - iti naisargikaṃ balam – this is the pattern of natural strength among these entities (qualities of substance)

When two opposing qualities are present in equal strength, in such a situation,

Vipaka (taste conversion after digestion) wins over Rasa (taste);

Veerya (potency) wins over Rasa (taste) and Vipaka and Prabhava (special effect) wins over all of them (Rasa, Vipaka and Veerya).

This is the pattern of natural strength.

### **Definition of Prabhava:**

रसादिसाम्ये यत्कर्म विशिष्टं तत्प्रभावजम् ।

rasādisāmye yatkarma viśiṣṭaṃ tatprabhāvajam |

रसादि साम्ये - rasādi sām्ये – when the taste, post-digestion taste and potency of two substances are similar,

यत् कर्म विशिष्ट - yat karma viśiṣṭaṃ - that special action exhibited by one substance,

तत् प्रभावजम् - tat prabhāvajam – is called by (caused by) Prabhava.

Special action exhibited by a substance over-ruling Rasa (taste), Guna (qualities), Vipaka (taste conversion after digestion) and Veerya (potency) is called Prabhava.

### **Examples for Prabhava:**

दन्ती रसाद्यैस्तुल्यापि चित्रकस्य विरेचनी ॥ २६ ॥

मधुकस्य च मृद्वीका घृतं क्षीरस्य दीपनम् ।

dantī rasādyaistulyāpi citrakasya virecanī || 26 ||

madhukasya ca mṛdvīkā gṛtaṃ kṣīrasya dīpanam |

रसाद्यैः स्तुल्याऽपि चित्रकस्य - *rasādyais tulyāpi citrakasya* – Though it is identical with Chitraka (*Plumbago zeylanica*) in respect of taste etc,

दन्ती विरेचनी - *dantī virecanī* – Danti (*Baliospermum montanum*) is a purgative, while Chitraka is not. Hence causing purgation is the prabhava or special effect of Danti.

मधुकस्य च मृद्वीका, - *madhukasya ca mṛdvīkā* – similarly so, are Madhuka (*Glycyrrhiza glabra*, Licorice) and Mrdvika (grapes), Licorice and dry grapes both have similar qualities, but dry grapes have mild purgative action but Madhuka does not.

घृतं क्षीरस्य दीपनम् - *ghṛtaṃ kṣīrasya dīpanam* – milk and ghee too possess similar qualities. But ghee increases digestion strength but milk does not. Hence increasing the strength of digestion is the special effect or prabhava of ghee.

Danti and Chitraka – Though Danti (*Baliospermum montanum*) is identical to Chitraka (*Plumbago zeylanica*) with respect to Rasa (taste) etc, Danti is a virechani (purgative) while Chitraka is not. Hence, purgation is the Prabhava of Danti.

Similarly, so are Madhuka (Licorice – *Glycyrrhiza glabra*) and Mrdvika (grapes).

Madhuka and Mrdvika – both have similar qualities. But Mrdvika has mild purgative action, but Madhuka does not.

Milk **and ghee** – both possess similar qualities. But ghee is deepana (increases digestion strength) but milk does not. Hence increasing digestion strength is the prabhava (special effect) of ghee.

### **Vichitra Pratyayarabdha Dravya (extraordinary substances):**

इति सामान्यतः कर्म द्रव्यादीनां पुनश्च तत् ॥ २७ ॥

विचित्रप्रत्ययारब्धद्रव्यभेदेन भिद्यते ।



iti sāmānyataḥ karma dravyādīnāṃ punaśca tat || 27 ||

vicitrapratyayārabdhadravyaabhedena bhidyate |

इति सामान्यतः कर्म द्रव्यादीना - iti sāmānyataḥ karma dravyādīnāṃ - thus, the common (generalized) functions of dravya, rasa etc has been explained (in the earlier part of this chapter),

पुनश्च तत् - punaś ca tat – once again (after samanya karma),

विचित्रप्रत्ययारब्ध द्रव्यभेदेन भिद्यते – vicitrapratyayārabdha dravya bhedena bhidyate – a special category of substance known as Vichitra Pratyayarabdha exists

The functions of Rasa (taste), Guna (property), Virya (potency), Vipaka (taste conversion after digestion) and Prabhava (special effect) have been explained.

A special category, known as Vichitra Pratyayarabdha exists, which is due to peculiar combinations of peculiar factors.

### **Examples of Vichitra Pratyayarabdha Dravya:**

स्वादुर्गुरुश्च गोधूमो वातजिद्वातकृद्यवः॥२८॥

उष्णा मत्स्याः पयः शीतं कटुः सिंहो न शूकरः।२८१/२

svādurguruśca godhūmo vātajidvātakṛdyavaḥ||28||

uṣṇā matsyāḥ payāḥ śītaṃ kaṭuḥ siṃho na śūkaraḥ|28 1/2

स्वादुर्गुरुश्च गोधूमो वातजिद् – svādur guruś ca godhūmo vātajid - in spite of having sweet taste and heaviness quality, the wheat mitigates Vata, but

स्वादु गुरुश्च यवः वातकृद् - svādur guruś ca yavaḥ vātakṛd - in spite of having sweet taste and heaviness quality, barley aggravates Vata,

स्वादु गुरुश्च उष्णा मत्स्याः पयः शीतं – svādur guruś ca uṣṇā matsyāḥ payaḥ śītam - in spite of both having sweet taste and heaviness quality, fishes are hot in nature and milk is cold,

स्वादु गुरुश्च कटुः सिंहो न शूकरः - svādur guruś ca kaṭuḥ siṃho na śūkaraḥ - in spite of both having sweet taste and heaviness quality, meat of lion has pungent taste conversion after digestion and pig meat has sweet taste conversion after digestion

Both godhuma (wheat) and yava (barley) possess svadu (sweet) and guru (heaviness) qualities. But wheat mitigates Vata and barely aggravates it.

Matsya (fish) and paya (milk) are madhura (sweet) and guru (heavy) but still milk is sheeta (cool) and fish is ushna (hot).

Meat of simha (lion) and shukara (pig) both are madhura (sweet) and guru (heavy) but still lion meat has Katu Vipaka (pungent taste conversion after digestion) and pig meat has Madhura Vipaka (sweet taste conversion after digestion).

तस्माद्रसोपदेशेन नसर्वं द्रव्यमादिशेत् ॥ २९ ॥

tasmādrasopadeśēna nasarvaṃ dravyamādiśet || 29 ||

Hence the properties of a Dravya cannot be determined based on Rasa alone.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदयसंहितायां सूत्रस्थाने

द्रव्यादि विज्ञानीयो नाम नवमोऽध्यायः ।

iti śrī vaidyapatisiṃhaguptasūnu vāgbhaṭaviracitāyām

aṣṭāṅgahr̥dayasaṃhitāyāṃ sūtrasthāne

dravyādi vijñāniyo nāma navamo'dhyāya: |

Thus ends the 9<sup>th</sup> chapter of Ashtangahridaya Samhita, Sutrasthana, named Dravyadi Vijnaaneeya Adhyaya, written by Shrimad Vagbhata, son of Shri Vaidhyapati Simhagupta.

## CHAPTER 10: TASTES, THEIR QUALITIES AND EFFECTS – RASABHEDIYA ADHYAYA

### Ashtanga Hridayam

Sutrasthanam – Chapter – 10

### रसभेदीयं अध्यायं

Rasabhedīyamadhyāyaṃ

The 10<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named as Rasabhediya Adhyayam. Rasa means taste and Bheda means types. This chapter discusses in detail regarding the types of tastes and their properties.

### Pledge by the author(s):

अथातो रसभेदीयमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ।

athāto rasabhedīyamadhyāyaṃ vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣaya: |

अथातो रसभेदीयमध्यायं व्याख्यास्यामः - athāto rasabhedīyamadhyāyaḥ  
vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth  
we are going to explain the chapter pertaining to the tastes, their  
qualities and effects

इति ह स्माहुरात्रेयादयो महर्षयः - iti ha smāhurātreyādayo  
maharṣayaḥ|(gadyasūtre) – thus say (pledge)atreya and other sages.

As advised by Maharshi Atreya, henceforth is described the chapter  
named Rasabhediyam.

## Origin of tastes from the Mahabhutas (elements of nature):

क्षमाम्भोऽग्निक्षमाम्बुतेजःखवायवग्न्यनिलगोऽनिलैः ।

द्वयोल्बणैः क्रमाद्भूतैर्मधुरादिरसोद्भवः ॥ १ ॥

kṣmāmbho'gnikṣmāmbutejaḥkhavāyvagnyanilago'nilaiḥ |

dvayolbaṇaiḥ kramādbhūtairmadhurādirasodbhavaḥ || 1 ||

र्मधुरादिरसोद्भवः - madhurādi rasodbhavaḥ - the origin of sweet and other tastes

क्रमाद्भूतै द्वयोल्बणैः – kramādbhūtair dvayolbaṇaiḥ – in the order of sweet, sour, salt, bitter, pungent and astringent take place due to the combination (and predominance) of two bhutas (primary elements)

क्षमा अम्भोः - kṣmā ambho – madhura rasa or sweet taste has its origin from the predominance of earth and water

अग्निः क्षमा – agnikṣmā - amla rasa or sour taste is formed by the combination of (predominance) fire and earth elements

अम्बु तेजः - ambu tejaḥ - lavana rasa or salt taste is formed by the combination of (predominance) water and fire elements

ख वायुः - kha vāyu - tikta rasa or bitter taste is formed by the combination of (predominance) ether (space) and air elements

अग्नि अनिलः - agni anila - katu rasa or pungent taste is formed by the combination of (predominance) fire and air elements

गो अनिलैः - go anilaiḥ - kashaya rasa or astringent taste is formed by the combination of (predominance) earth and air elements

Kshma ambho - madhura rasa or sweet taste has its origin from the predominance of earth and water,

Agni kshma - amla rasa or sour taste is formed by the combination of fire and earth elements,

Ambu teja - lavana rasa or salt taste is formed by the combination of water and fire elements,

Kha vayu - tikta rasa or bitter taste is formed by the combination of ether (space) and air elements,

Agni anila - katu rasa or pungent taste is formed by the combination of fire and air elements,

Go anilaih - kashaya rasa or astringent taste is formed by the combination of earth and air elements.

### **Madhura / Swadu Rasa (sweet taste):**

तेषां विद्याद्रसं स्वादुं यो वक्त्रमनुलिम्पति ।

आस्वाद्यमानो देहस्य ह्लादनोऽक्षप्रसादनः ॥ २ ॥

प्रियः पिपीलिकादीनाम्

teṣāṃ vidyādrasaṃ svāduṃ yo vaktramanulimpati |

āsvādyamāno dehasya hlādano'kṣaprasādanaḥ || 2 ||

priyaḥ pipīlikādīnām

तेषां - teṣāḥ - Among these (6 tastes),

यो रसं आस्वाद्यमानो वक्त्रमनुलिम्पति - yo rasaḥ āsvādyamāno vaktramanulimpati – that taste which on consumption, sticks in the oral cavity (forms a coating in the mouth due to the sticky nature)

विद्यात् स्वादुं - vidyād svāduḥ - is identified (understood) as svadu or sweet

देहस्य ह्लादनोऽ - dehasya hlādano – (it also) provides nourishment and feel of refreshing (contentment and pleasure) to the body and

अक्षप्रसादनः - akṣaprasādanaḥ - provides comfort to the sense organs, and

प्रियः पिपीलिकादीनाम् - priyaḥ pipīlikādīnām – is favorite to the ants (and other insects)

Swadu / Madhura (sweet) is understood by the following properties -

Vaktram anulimpati - sticks to the oral cavity,

Asvadyamano dehasya - provides a feeling of contentment,

Hladana – gives pleasure to the body and

Akshaprasadana – gives comfort to the sense organs.

Priya pippilikadinam - It is liked even by ants.

### **Amla Rasa (sour taste):**

अम्लः क्षालयते मुखम् ।

हर्षणो रोमदन्तानामक्षिभ्रुवनिकोचनः ॥ ३ ॥

amlaḥ kṣālayate mukham |

harṣaṇo romadantānāmakṣibhruvanikocanaḥ || 3 ||

अम्लः क्षालयते मुखम् - amlaḥ kṣālayate mukham – sour taste causes watering of mouth,

हर्षणो रोम - harṣaṇo roma – horripilation (erection of body hairs as in goosebumps)

हर्षणो दन्तानाम् - harṣaṇo dantānām – tingling of teeth and

अक्षि भ्रुव निकोचनः - akṣi bhruva nikocanaḥ - contraction (closing) of the eyes and eyebrows

Amla rasa (sour taste) is characterized by the following –

Kshalayate mukham – causes watering of the mouth,

Harshano romanam - causes horripilation,

Harshano dantanam - tingling of the teeth and

Akshi bhruva nikochanam - leads to contraction of the eyes and eyebrows.

### **Lavana Rasa (salt taste):**

लवणः स्यन्दयत्यास्यं कपोलगलदाहकृत् ।

lavaṇaḥ syandayatyaśyaṃ kapolagaladāhakṛt |

लवणः स्यन्दयत्यास्यं – lavaṇaḥ syandayatyaśyaḥ - salt taste causes more moistness in the mouth (increased salivation)

कपोल गल दाहकृत् - kapolagaladāhakṛt – and burning sensation in the cheeks and throat

Lavana rasa (salt taste) is characterized by the following -

Syandayati asyam - causes more moisture in the mouth (increases salivation) and

Kapola gala dahakrit - burning sensation in the cheeks and throat.



## **Tikta Rasa (Bitter taste):**

तिक्तो विशदयत्यास्यं रसनं प्रतिहन्ति च ॥ ४ ॥

tikto viśadayatyāsyam rasanam pratihanti ca || 4 ||

तिक्तो विशदयत्यास्यं – tikto viśadayatyāsyam – bitter taste cleanses the mouth

रसनं प्रतिहन्ति च - rasanam pratihanti ca – and destroys the organ of taste (makes the perception of other taste impossible)

Tikta rasa (bitter taste) is characterized by the following

Vishadayati asyam - cleanses the mouth and

Rasanam pratihanti - destroys the organs of taste (makes perception of other tastes impossible).

## **Katu Rasa (pungent taste):**

उद्वेजयति जिह्वाग्रं कुर्वन्श्चिमिचिमां कटुः ।

सावयत्यक्षिनासास्यं कपोलौ दहतीव च ॥ ५ ॥

udvejayati jihvāgram kurvamścimicimām kaṭuḥ |

srāvayatyakṣināsāsyaṃ kapolau dahatīva ca || 5 ||

कटुः जिह्वाग्र उद्वेजयति – kaṭuḥ jihvāgram udvejayati – the pungent taste stimulates the tip of the tongue,

कुर्वश्चिमिचिमां - kurvaśchimicimāḥ - causes irritation (tingling),

स्रावयत्यक्षिनासास्य - srāvayatyakṣināsāsyā – brings out secretions from the eyes, nose and mouth

कपोलौ दहतीव च - kapolau dahatīva ca – causes burning sensation of the cheeks

Katu rasa (pungent taste) is characterized by the following -

Udvejayati jihvagram - stimulates the tip of the tongue,

Kurvaschimichimam - causes irritation,

Sravayati akshi nasa asyam - brings out secretions from the eyes, nose and mouth and

Kapolau dahativa ca - causes burning sensation of the cheeks.

### **Kashaya Rasa (Astringent taste):**

कषायो जडयेज्जिह्वां कण्ठस्रोतोविबन्धकृत् ।

kaṣāyo jaḍayejjihvāṃ kaṇṭhasrotovibandhakṛt |

कषायो जडयेज्जिह्वां – kaṣāyo jaḍayejjihvāḥ - astringent taste inactivates the tongue (produces stiffness due to deficit secretions, lessens capacity of taste perception)

कण्ठ स्रोतो विबन्धकृत् - kaṇṭha sroto vibandhakṛt – cause obstructions of the passage in the throat

Kashaya rasa (astringent taste) is characterised by the following -

Jadayet jihvam - inactivates the tongue (diminishes capacity of taste perception) and

Kanta sroto vibhandakrit - causes obstruction of the passage in the throat.

रसानामिति रूपाणि कर्माणि

rasānāmiti rūpāṇi karmāṇi

रसानामिति रूपाणि - rasānāmiti rūpāṇi - Thus explained are the symptoms of different tastes

कर्माणि - karmāṇi - functions of different tastes will be explained in the upcoming verses

Thus explained are the symptoms of different tastes.

The functions of different tastes will be explained in the upcoming verses.

### **Functions of Madhura Rasa (Sweet Taste):**

मधुरो रसः ॥ ६ ॥

आजन्मसात्म्यात् कुरुते धातूनां प्रबलं बलम् ।

बालवृद्धक्षतक्षीणवर्णकेशेन्द्रियौजसाम् ॥ ७ ॥

प्रशस्तो बृंहणः कण्ठ्यः स्तन्यसन्धानकृद्गुरुः ।

आयुष्यो जीवनः स्निग्धः पित्तानिलविषापहः ॥ ८ ॥

कुरुतेऽत्युपयोगेन स मेदःकफजान् गदान् ।

स्थौल्याग्निसादसन्न्यासमेहगण्डार्बुदादिकान् ॥ ९ ॥

madhuro rasaḥ || 6 ||

ājanmasātmyāt kurute dhātūnāḥ prabalaḥ balam |

bālavṛddhakṣataksīṇavarṇakeśendriyaujasām || 7 ||

praśasto br̥ḥhaṇaḥ kaṇṭhyaḥ stanyasandhānakṛdguruḥ |

āyuṣyo jīvanaḥ snigdhaḥ pittānilaviṣāpahaḥ || 8 ||

kurute'tyupayogena sa medaḥkaphajān gadān |

sthaulyāgnisādasannyāsamehagaṇḍārbudādikān || 9 ||

मधुरो रसः - madhuro rasaḥ - the sweet taste

आजन्मसात्म्यात्कुरुते - ājanmasātmyātkurute – being accustomed since birth, bestows (provides, produces),

धातूनां प्रबलं बलम् - dhātūnāḥ prabalaḥ balam – greater strength in the tissues of the body,

प्रशस्तो बाल वृद्ध क्षत क्षीण – praśasto bāla-vṛddha-kṣata-kṣīṇa – good (best) for children, the aged people, those wounded, the emaciated,

वर्ण केशेन्द्रियौजसाम् - varṇa-keśendriyaujasām – the color (improves color), hairs, strength of sense organs and ojas (essence of the tissues), it is also

बृंहणः – br̥ḥhaṇaḥ - bulk promoting,

कण्ठयः - kaṇṭhayaḥ - good for the throat,

स्तन्य – stanya – increases breast milk

सन्धानकृद्गुरुः - sandhānakṛdguruḥ - unites the fractured bones, hard to digest,

आयुष्यो – āyusyo – promotes longevity of life,

जीवनः – jīvanah - helps easy going of life activities (alleviates fainting etc)

स्निग्धः – snigdhaḥ - unctuous,

पित्तनिल विषापहः – pittanila-viṣāpahaḥ - mitigates vitiated pitta, vata and destroys poison (effects of poisoning),

कुरुतेऽत्युपयोगेन स – sa kurute'tyupayogena – by excessive (and prolonged) use, it causes

मेद श्लेष्मजान् गदान् - meda śleṣmajān gadān – diseases arising from vitiated fat and kapha,

स्थौल्याग्निसाद - sthauilyāgnisāda - obesity, deficit digestion (indigestion),

सन्न्यास मेह गण्डार्बुदादिकान् - sannyāsa meha gaṇḍārbudādikān – loss of consciousness and awareness, diabetes (urinary disorders), enlargement of neck glands, malignant tumors and many such disorders

Madhura rasa (sweet taste) being ajanma satmya (accustomed since birth), bestows

Dhatunam prabalam balam - greater strength to the body tissues,

It is good for

Bala - children,

Vridha - the aged people,

Kshata - those wounded,

Kshina - the emaciated,

Varna – improves the color,

Kesha - hairs,

Indriya - strength of sense organs and

Ojas - essence of the tissues.

It is also

Brimhana - bulk promoting,

Kantya - good for the throat,

Stanya - increases breast milk,

Sandhanakrit - unites the fractured bones,

Guru - hard to digest,

Ayushyo - promotes longevity of life,

Jivana – enlivening and

Snigdha - unctuous.

It mitigates pitta, anila (vata) and visha (poison).

By ati upayoga (excessive use), it causes

Meda sleshmajan gadan - diseases arising from vitiated meda (fat) and sleshma (kapha),

Sthoulya - obesity,

Agnisada - deficit digestion (indigestion),

Sanyasa - loss of consciousness,

Meha – diabetes, urinary disorders,

Ganda - enlargement of neck glands,

Arbudadi - malignant tumors and many such disorders.

### **Functions of Amla Rasa (Sour Taste):**

अम्लोऽग्निदीप्तिकृत् स्निग्धो हृद्यः पाचनरोचनः ।

उष्णवीर्यो हिमस्पर्शः प्रीणनो क्लेदनो लघुः ॥ १० ॥

करोति कफपित्तास्रं मूढवातानुलोमनं ।

सोऽत्यभ्यस्ततनोः कुर्याच्छैथिल्यं तिमिरं भ्रमम् ॥ ११ ॥

कण्डूपाण्डुत्ववीसर्पशोफविस्फोटतृड्ज्वरान् ।

अम्लोऽग्निदीप्तिकृत्स्निग्धो – amlo'gnidīptikṛtsnigdho – sour taste stimulates the digestive activity, is unctuous,

हृद्यः - hr̥dyaḥ - good for heart,

पाचनरोचनः - pācanarocanaḥ - digests ama (immature digestive juice), enhances taste,

उष्णवीर्यो हिमस्पर्शः – uṣṇavīryā himasparśaḥ - hot in potency, cold on touch (coolant on external applications, relieves burning sensation and heat),

प्रीणनः – prīṇanaḥ - provides satiation and nourishment,

क्लेदनो लघुः - kledano laghuḥ - causes moistening and is light (easy for digestion),

करोति कफपित्तास्रं – karoti kaphapittāśraḥ - causes aggravation of kapha, pitta and blood,

मूढवातानुलोमनः - mūḍhavātānulomanaḥ - makes the inactive vata (which is not moving downward) move downwards,

सोऽत्यभ्यस्तः - so'tyabhyastastanoḥ - (sour taste) when consumed in excess or when habituated to sour taste, it causes

तनोः कुर्याच्छैथिल्यं - kuryācchāithilyaḥ - looseness in the body (loss of strength),

तिमिरं भ्रमम् - timiraḥ bhramam – blindness, giddiness

कण्डु – kaṇḍu – itching,

पाण्डुत्ववीसर्प – pāṇḍutvavīsarpa – pallor, herpes,

शोफ – Śopha – swelling,

विस्फोट – visphoṭa – blisters (eruptions),

तृड्ज्वरान् - ṭṛḍjvarān – thirst and fever

amlo'gnidīptikṛt snigdho hṛdyaḥ pācanarocanaḥ |

uṣṇavīryo himasparśaḥ prīṇano kledano laghuḥ || 10 ||

karoti kaphapittāsraṃ mūḍhavātānulomanam |

so'tyabhyastatanoḥ kuryācchaithilyam timiram bhramam || 11 ||

kaṇḍūpāṇḍutvavīsarpaśophavisphoṭaṭṛḍjvarān |

Amla rasa (sour taste) is

Agni deeptikrit - stimulates the Agni (digestive activity),

Snigdha - unctuous,

Hridya - good for the heart,

Pachana - digestive,

Rochana - appetizer,

Ushna viryo - hot in potency,

Hima sparsha - cool to touch,

Prinana - satiates,

Kledana - causes moistening,

Laghu - it is easy for digestion,



Karoti kapha pitta asram - causes aggravation of Kapha, Pitta and Asra (blood) and

Muda vata anulomanam - makes the inactive Vata move downwards.

Sour taste if used in excess, causes

Shaithilyam - looseness of the body,

Timiram - blindness,

Bhramam - giddiness,

Kandu - itching,

Pandutva – pallor,

Visarpa – Herpes, spreading skin disease,

Shopha - swellings,

Visphota – blisters, eruptions,

Trit - thirst and

Jwara - fever.

### **Functions of Lavana Rasa (Salt Taste):**

लवणः स्तम्भसङ्घातबन्धविध्मापनोऽग्निकृत् ॥ १२ ॥

स्नेहनः स्वेदनस्तीक्ष्णो रोचनश्छेदभेदकृत् ।

सोऽतियुक्तोऽस्रपवनं खलतिं पलितं वलीम् ॥ १३ ॥

तृट्कुष्ठविषवीसर्पान् जनयेत् क्षपयेद्वलम् ।

lavaṇaḥ stambhasaṅghātabandhavidhmāpano'gnikṛt || 12 ||

snehanaḥ svedanastīkṣṇo rocanaśchedabhedakṛt |

so'tiyukto'srapavanaṃ khalatiṃ palitaṃ valīm || 13 ||

tr̥ṭkuṣṭhaviṣavīśarpān janayet kṣapayedbalaṃ |

लवणः स्तम्भ सङ्घात बन्ध विध्मापनोऽग्निकृत् - lavaṇaḥ stambha saṅghāta bandha vidhmāpano'gnikṛt – salt taste removes (destroys) rigidity / stiffness (inactivity), hardness, blocks in the channels and pores in the body, increases digestive activity,

स्नेहनः - snehanaḥ - acts as a lubricant,

स्वेदस्तीक्ष्णो – svedastīkṣṇo – causes sweating, is intense and deep penetrating in nature (penetrates deep into the cells),

रोचनश्छेद भेदकृत् – rocanaścheda bhedakṛt – improves taste, cuts and breaks open (the new growths and abscesses etc)

सोऽतियुक्तोऽस्रपवनं – so'tiyukto'srapavanaḥ - when used in excess, the salt taste vitiates blood and vata,

खलतिं पलितं – khalatiḥ palitaḥ - causes baldness, graying,

वलिम् – valim – wrinkles of the skin,

तृट्कुष्ठ – tr̥ṭkuṣṭha – thirst, skin diseases,

विषवीसर्पान् – viṣavīśarpān – herpes,

जनयेत्क्षपयेद्बलम् - janayetkṣapayedbalaṃ – and causes decrease in the body strength

Lavana rasa (salty taste) destroys

Stambha - rigidity,

Sangata - hardness,

Bandha - blocks in the channels and pores of the body.

It has the following properties -

Agnikrit - increases digestive activity,

Snehana - lubricates,

Svedana - causes sweating,

Tikshna - penetrates deep into the tissues,

Rochana - improves taste,

Cheda bhedakrit - cuts and breaks open (the growths and abscesses etc)

If used in excess, it causes

Asra pavanam - vitiation of Asra (blood) and pavanam (vata),

Kalatim - causes baldness,

Palitam - greying of hair,

Valim - wrinkles of the skin,

Trit - thirst,

Kushta - skin diseases,

Visha - effect of poison,

Visarpa – Herpes, spreading skin disease and

Kshapayet balam - decreases strength of the body.

### **Functions of Tikta Rasa (Bitter Taste):**

तिक्तः स्वयमरोचिष्णुररुचिं कृमितृड्विषम् ॥ १४ ॥

कुष्ठमूर्छाज्वरोत्क्लेशदाहपित्तकफाञ्जयेत् ।

क्लेदमेदोवसामज्जाशकृन्मूत्रोपशोषणः ॥ १५ ॥

लघुर्मध्यो हिमो रूक्षः स्तन्यकण्ठविशोधनः ।

धातुक्षयानिलव्याधीनतियोगात् करोति सः ॥ १६ ॥

tiktaḥ svayamarociṣṇuraruciḥ kṛmitṛdviṣam || 14 ||

kuṣṭhamūrchājvarotkleśadāhapittakaphāñjayet |

kledamedovasāmajjāsakṛnmūtroपाśoṣaṇaḥ || 15 ||

laghurmedhyo himo rūkṣaḥ stanyakaṇṭhaviśodhanaḥ |

dhātukṣayānilavyādhīnatiyogāt karoti saḥ || 16 ||

तिक्तः स्वयमरोचिष्णुररुचि जयेत् - tiktaḥ svayamarociṣṇuraruci jayet – the bitter taste by itself is not tasty but destroys anorexia (tastelessness), it also destroys

कृमि तृड्विषम् – kṛmitṛdviṣam – worms, thirst, poison (effect of poisoning)

कुष्ठ मूर्च्छा – kuṣṭha mūrccā – skin disease, unconsciousness,

ज्वरोत्क्लेश – jvarotkleśa – fever, nausea (feel of vomiting),

दाह – dāha – burning sensation,

पित्तकफान् – pittakaphān – vitiated pitta and kapha,

क्लेद मेदो वसा मज्ज शकृन्मूत्रोपशोषणः – kleda medo vasā majja śakṛnmūtroपाśoṣaṇaḥ - dries up the moisture (water content in the body), fat, muscle-fat, marrow, feces, urine,

लघुर्मध्यो – laghurmedhyo – bitter taste is light to digest (easily digestible), increases intelligence,

हिमो रूक्षः - himo rūkṣaḥ - cold in potency, dry (causes dryness),

स्तन्य कण्ठ विशोधनः - stanya kaṇṭha viśodhanaḥ - cleanses the breast milk and throat,

धातुक्षयानिलव्याधीनतियोगात्करोति सः -

dhātukṣayānilavyādhīnatīyogātkaroti saḥ - when used in excess, the bitter taste causes depletion of tissues and diseases of Vata origin

Tikta rasa (bitter taste) is svayam arochishnu (by itself is not tasty), but it cures

Aruchi - anorexia,

Krimi - worms,

Trit - thirst,

Visha - poison,

Kushta - skin diseases,

Murcha - loss of consciousness,

Jwara - fever,

Utklesha - nausea,

Daha - burning sensation,

Pitta kaphan jayet - mitigates Pitta and Kapha,

Kleda upashoshana - dries up moisture,

Meda upashoshana – dries up fat,

Vasa upashoshana – dries up muscle-fat,

Majja upashoshana – dries up marrow,

Shakrit mutra upashoshana – dries up faeces and urine;

Tikta Rasa is

Laghu - easily digestible,

Medhya - increases intelligence,

Hima - cold in potency,

Ruksha - causes dryness,

Stanya vishodhana - cleanses breast milk and

Kanta vishodhana – clears the throat.

When used in excess, it causes

Dhatu kshaya - depletion of Dhatus (tissues) and

Anila vyadhi - diseases of Vata origin.

### **Functions of Katu Rasa (Pungent Taste):**

कटुर्गलामयोदरदकुष्ठालसकशोफजित् ।

व्रणावसादनः स्नेहमेदःक्लेदोपशोषणः ॥ १७ ॥

दीपनः पाचनो रुच्यः शोधनोऽन्नस्य शोषणः ।

छिनत्ति बन्धान् स्रोतांसि विवृणोति कफापहः ॥ १८ ॥

कुरुते सोऽतियोगेन तृष्णां शुक्रबलक्षयम् ।

मूर्छामाकुञ्चनं कम्पं कटिपृष्ठादिषु व्यथाम् ॥ १९ ॥

kaṭurgalāmayodardakuṣṭhālasakaśophajit |

vraṇāvasādanaḥ snehamedaḥkledopaśoṣaṇaḥ || 17 ||

dīpanaḥ pācano rucyaḥ śodhano'nnasya śoṣaṇaḥ |

chinatti bandhān srotāṃsi vivṛṇoti kaphāpahaḥ || 18 ||

kurute so'tiyogena tṛṣṇāṃ śukrabalakṣayam |

mūrchāmākuñcanaṃ kampaṃ kaṭipṛṣṭhādiṣu vyathām || 19 ||

कटुर्गलामयोदरुद - kaṭurgalāmayodarda - pungent taste cures the diseases of throat, allergic rashes,

कुष्ठालसक - kuṣṭhālasaka - leprosy (skin diseases), alasaka (a digestive disorders),

शुफजित् - śophajit - swelling (edema),

व्रणावसादनः - vranāvasādanaḥ - reduces the swelling around the wounds or ulcers,

स्नेह मेदः क्लेदुपशुषणः - sneha medaḥ kledopaśoṣaṇaḥ - dries up (destroys) the unctuousness (greasiness), fat, and moisture (water) content of the body,

दीपनः पाचनु रुच्यः - dīpanaḥ pācano rucyaḥ - increases hunger, is digestive (digests ama), improves taste,

शुधनुऽन्नस्य शुषणः - śodhano'nnasya śoṣaṇaḥ - is cleansing (eliminates the doshas), dries up the moisture of the food,

छिनत्ति बन्धान् - chinatti bandhān - destroys joints of the body,

स्रोतांसि विवृणुति - srotāḥsi vivṛṇoti - dilates (expands) the channels of the body,

कफापहः - kaphāpahaḥ - destroys vitiated kapha,

कुरुते सुऽतियुगेन - kurute so'tiyogena - when used in excess, the pungent taste causes

तृष्णां - tṛṣṇāḥ - thirst,

शुक्र बलक्षयम् - Śukra balakṣayam - depletion of reproductive tissue (semen, sperms), and strength,

मूर्च्छामाकुञ्चन - mūrccchāmākunccana - fainting (loss of consciousness), contractures,

कम्पं - kampaḥ - tremors and

कटि पृष्ठादिषु व्यथाम् - kaṭi pṛṣṭhādiṣu vyathām – pain in the waist, back etc.

Katu rasa (pungent taste) cures  
Galamaya - diseases of throat,  
Udarda - allergic rashes,  
Kushta - skin diseases,  
Alasaka - a type of indigestion,  
Shopha - swelling (oedema),  
Vranavasadana - reduces the swelling around the ulcers,  
Sneha upashoshana - dries up the unctuousness,  
Meda upashoshana – dries up the fat,  
Kleda upashoshana – dries up the moisture,  
Dipana - increases hunger,  
Pachana - digestive,  
Ruchya - improves taste,  
Shodhana - cleansing, eliminates the Doshas,  
Annasya shoshana - dries up moisture of the food,  
Chinnati bhandan - breaks up hard masses,  
Srotamsi vivrinoti - dilates the channels and  
Kaphapaha - mitigates Kapha.

If used in excess, it causes

Trishna - thirst,

Shukra kshaya - depletion of reproductive element (sperm),

Bala kshaya – depletion of strength,

Murcha - fainting (loss of consciousness),

Akunchanam - contractures,

Kampa - tremors and

Kati prishtadishu vyatham - pain in the waist, back etc.



## Functions of Kashaya Rasa (Astringent Taste):

कषायः पित्तकफहा गुरुरस्रविशोधनः ।

पीडनो रोपणः शीतः क्लेदमेदोविशोषणः ॥ २० ॥

आमसंस्तम्भनो ग्राही रूक्षोऽति त्वक्प्रसादनः ।

करोति शीलितः सोऽति विष्टम्भाध्मानहृद्रुजः ॥ २१ ॥

तृट्कार्श्यपौरुषभ्रंशस्रोतरोधमलग्रहान् ।

kaṣāyaḥ pittakaphahā gururasraviśodhanaḥ |

pīḍano ropaṇaḥ śītaḥ kledamedoviśoṣaṇaḥ || 20 ||

āmasaṁstambhano grāhī rūkṣo'ti tvakprasādanaḥ |

karoti śīlitaḥ so'ti viṣṭambhādhmānahṛdrujaḥ || 21 ||

trṭkārśyapauruṣabhraṁśasrotorodhamalagrahān |

कषायः पित्तकफहा – kaṣāyaḥ pittakaphahā – astringent taste balances pitta and kapha (destroys vitiated pitta and kapha),

गुरुरस्रविशोधनः - gururasraviśodhanaḥ - hard to digest, cleanses the blood,

पीडनो रोपणः - pīḍano ropaṇaḥ - causes squeezing and healing of wounds (ulcers),

शीतः - śītaḥ - has cold potency,

क्लेद मेदो विशोषणः - kleda medo viśoṣaṇaḥ - dries up the moisture (water content of the body) and fat,

आम संस्तम्भनो - āma saṁstambhano – hinders the digestion of ama (undigested food),

ग्राही - grāhī - astringent is a powerful water absorbent, hence tends to cause constipation,

रूक्षोऽतिवक्प्रसादनः - rūkṣo'titvakprasādanaḥ - dry (produces dryness) and does too much of skin cleansing

करोति शीलितः सोऽतिविष्टम्भाध्मानहृद्रुजः - karoti śīlitaḥ so'tiviṣṭambhādhmānahr̥drujaḥ - when used in excess, the astringent taste causes stasis of food without digestion, flatulence, pain in the heart region,

तृट्कार्श्यं पौरुषभ्रंशं स्रोतरोधं मलग्रहान् - tṛṭṭkārśyaṃ pauruṣabhraṅśaṃ srotorodhaṃ malagrahān – thirst, loss of virility (sexual power), obstruction of the channels of the body and constipation

Kashaya rasa (astringent taste) is  
Pitta kaphapaha - balances Pitta and Kapha,  
Guru - it is not easily digestible,  
Asra vishodhana - cleanses the blood,  
Pidano ropana - causes squeezing and healing of ulcers (wounds),  
Sheeta - cold in potency,  
Kledamedo vishoshana - dries up the moisture and fat,  
Ama - hinders the digestion of undigested food.  
Grahi - is water absorbent, constipative,  
Ruksha – causes dryness and  
Ati twakprasadana - cleanses the skin too much.

If used in excess, it causes

Vishtambha - stasis of food without digestion,

Adhmana - flatulence, abdominal distension,

Hridruja - pain in the heart region,

Trit - thirst,

Karshya - emaciation,

Paurusha brmsha - loss of virility,

Srotorodha - obstruction of the channels and

Mala graha - constipation.

**Madhura Gana – Group of sweet substances:**

घृतहेमगुडाक्षोडमोचचोचपरूषकम् ॥ २२ ॥

अभीरुवीरापनसराजादनबलात्रयम् ।

मेदे चतस्रः पर्णिन्यो जीवन्ती जीवकर्षभौ ॥ २३ ॥

मधूकं मधुकं बिम्बी विदारी श्रावणीयुगम् ।

क्षीरशुक्ला तुगाक्षीरी क्षीरिण्यः काश्मरी सहे ॥ २४ ॥

क्षीरेक्षुगोक्षुरक्षौद्रद्राक्षादिर्मधुरो गणः ।

ghṛtahemaguḍākṣoḍamocacaparūṣakam || 22 ||

abhīruvīrāpanasarājādanabalātrayam |

mede catasraḥ parṇinyo jīvantī jīvakarṣabhau || 23 ||

madhūkaṃ madhukaṃ bimbī vidārī śrāvaṇīyugam |

kṣīraśuklā tugākṣīrī kṣīriṇya: kāśmarī sahe || 24 ||

kṣīrekṣugokṣurakṣaudradrākṣādirmadhuro gaṇaḥ |

घृत हेम गुडाक्षोड – ghṛta hema guḍākṣoḍa – ghee (butterfat), gold, molasses, Juglans regia,

मोच चोच परूषकम् - moca coca parūṣakam – banana (plantain), bark of cinnamon, falsa fruit (Grewia asiatica)

अभीरु वीरा पनस - abhīru vīrā panasa – Asparagus racemosus, Roscoea procera,

राजादन बलात्रयम् - rājādana balātrayam – Mimusops hexandra, Sida cordifolia and its varieties,

मेदे - mede - meda (Polygonatum verticillatum All), Mahameda (Polygonatum verticillatum Allioni)

चतस्रः पर्णिन्यो – catasrah parṇinyo – Shalaparni (Desmodium gangeticum), Prishniparni (Uraria picta), Mudgaparni (Phaseolus trilobus), Mashaparni (Teramnus labialis),

जीवन्ती - jīvantī - Leptadenia reticulata,

जीवकर्षभौ - jīvakarṣabhau – Jivaka (Microstylis wallichii), Rishabhaka (Microstylis muscifera),

मधूकं - madhūkāḥ - Madhuka longifolia (flowers),

मधुकं - madhukāḥ - Licorice,

बिम्बी - bimbī - Coccinia indica,

विदारी - vidārī - Pueraria tuberosa,

श्रावणीयुगम् - śrāvaṇīyugam – Shravani (Sphaeranthus indicus), Mahashravani (Sphaeranthus africanus)

क्षीरशुक्ला - kṣīraśuklā - Ipomea digitata,

तुगाक्षीरी - tugākṣīrī - Bambusa arundinacea

क्षीरिण्यौ - kṣīriṇyau - Kshirakakoli (Lilium polyphyllum), Dugdhika (Euphorbia thymifolia),

काश्मरी - kāśmarī - Gmelina arborea

सहे – sahe – Kshudrasaha, Mahasaha,

क्षीरेक्षु - kṣīrekṣu - milk, sugarcane,

गोक्षुर क्षौद्र द्राक्षादिर्मधुरो गणः - gokṣura kṣaudra drākṣādirmadhuro gaṇaḥ - Tribulus terrestris, honey, grapes etc are the members of the madhura gana or group of sweet substances

Ghrita - ghee,

Hema - gold,

Guda - molasses,

Akshoda - *Juglans regia*,

Mocha - banana (plantain),

Chocha – Bark of cinnamon,

Parushaka - Falsa fruit - *Grewia asiatica*,

Abhiru - *Asparagus racemosus*,

Vira - *Roscaea procera*,

Panasa – jackfruit,

Rajadana - *Mimusops hexandra*,

The three Bala (Bala, Atibala and Nagabala) – *Sida cordifolia* and its varieties,

The two Meda – Meda - *Polygonatum verticillatum* All, and Mahameda - *Polygonatum verticillatum* Allioni,

The four Parni – Shalaparni (*Desmodium gangeticum*), Prishniparni (*Uraria picta*), Mudgaparni (*Phaseolus trilobus*), Mashaparni (*Teramnus labialis*),

Jivanti – *Leptadenia reticulata*,

Jivaka – *Malaxis acuminata* D.Don / *Microstylis wallichii* Lindl.,

Rishabhaka - *Microstylis muscifera*,

Madhuka – Licorice – *Glycyrrhiza glabra*,

Madhuka – *Madhuka longifolia*,

Bimbi – *Coccinia grandis* / *indica*,

Vidari – *Pueraria tuberosa*,

The two Sravani – Shravani (*Sphaeranthus indicus*), Mahashravani (*Sphaeranthus africanus*),

Ksheerasukla - *Ipomea digitata*,

Tugaksiri - Bambusa arundinacea,

The two Ksheerini - Kshirakakoli (Lilium polyphyllum), Dugdhika (Euphorbia thymifolia),

Kashmari - Gmelina arborea,

The two Saha – Kshudrasaha, Mahasaha,

Ksheera - milk,

Ikshu - sugarcane,

Gokshura – Tribulus terrestris,

Kshaudra – honey,

Draksa – grapes – Vitis vinifera etc. form the group of sweet substances.

### **Amla Gana – group of sour substances:**

अम्लो धात्रीफलामम्लीकमातुलुङ्गाम्लवेतसम् ॥ २५ ॥

दाडिमं रजतं तक्रं चुक्रं पालेवतं दधि ।

आम्रमाम्रातकं भव्यं कपित्थं करमर्दकम् ॥ २६ ॥

amlo dhātrīphalāmamlīkamātuluṅgāmlavetasam || 25 ||

dāḍimaṃ rajataṃ takraṃ cukraṃ pālevataṃ dadhi |

āmramāmrātakam bhavyam kapittham karamardakam || 26 ||

अम्लो – amlo – examples of amla gana (group of sour substances) are -

धात्रीफलाम्लीका – dhātrīphalāmlīkā – dhatriphala (fruit of amla, Indian gooseberry), amlika (tamarind)

मातुलुङ्गाम्लवेतसम् - mātuluṅgāmlavetasam – Matulunga (Citrus medica), Amlvetasa (Garcinia pedunculata)

दाडिमं – dāḍimahaḥ - pomegranate

रजतं – rajataḥ - silver

तक्रं – takraḥ - buttermilk

चुक्रं – cukraḥ - Chukram

पालेवतं – pālevataḥ - Palevatam

दधि – dadhi - curds

आम्रमाम्रातकं – āmramāmrātakeḥ - amra (mango), amrataka (wild mango, Hog Plum, Spondias pinnata),

भव्यं – bhavyaḥ - Dillenia indica

कपित्थं – kapitthaḥ - wood apple

करमर्दकम् – karamardakam – Carissa carandas

Examples of amla gana (group of sour substances) are -

Dhatrīphala - fruit of amla - Indian gooseberry,

Amlīka – tamarind,

Matulunga - Citrus medica,

Amlvetasa - Garcinia pedunculata,

Dadīma – pomegranate,

Rajataṃ – silver,

Takraṃ – buttermilk,

Chukraṃ,

Palevatam,

Dadhi – curds,

Amra - mango,

Amrataka - wild mango - Hog plum - Spondias pinnata,

Bhavyam - Dillenia indica,

Kapitham - wood apple and

Karamardakam – Carissa carandas.

### **Lavana Gana – group of salty substances:**

वरं सौवर्चलं कृष्णं विडं सामुद्रमौद्भिदम् ।

रोमकं पांसुजं सीसं क्षारश्च लवणो गणः ॥ २७ ॥

varam sauvarcalaṃ kṛṣṇaṃ viḍaṃ sāmudramaudbhidaṃ |

romakaṃ pāṃsujam sīsam kṣāraśca lavaṇo gaṇaḥ || 27 ||

लवणो गणः - lavaṇo gaṇaḥ - the group of salt substances comprise of different types of salts, including –

वरं - varaḥ - Saindhava Lavana (rock salt)

सौवर्चलं - sauvarcalaḥ - Sochal salt (Unaqua Sodium Chloride)

कृष्णं - kṛṣṇaḥ - Black salt

विडं - viḍaḥ - Ammonium salt

सामुद्रमौद्भिदम् – sāmudramaudbhidaṃ – Samudra Lavana (sea salt),  
Audbhida / Oudbhida Lavana (Reha salt, Usa salt, efflorescent salts)

रोमकं - romakaḥ - sambhar salt, earthen salt

पांसुजं - pāṃsujam - salt prepared from saline earth



शीसं - śīsaḥ - lead

क्षारश्च - kṣāraśca – alkalis

The group of salty substances comprise of different types of salts, including –

Varam - Saindhava Lavana - rock salt,

Sauvarchalam - Sochal salt - unaqua sodium chloride,

Krishnam - Black salt,

Vidam - Ammonium salt,

Samudram - Sea salt,

Audbhidam - Reha salt, Usa salt, efflorescent salts,

Romakam - Sambhar salt, earthen salt,

Pamsujam - salt prepared from saline earth,

Sisam – lead and

Kshara – alkalis.

### **Tikta Gana – group of bitter substances:**

तिक्तः पटोली त्रायन्ती वालाकोशीरचन्दनम् ।

भूनिम्बनिम्बकटुकातगरागुरुवत्सकम् ॥ २८ ॥

नक्तमालाद्विरजनीमुस्तमूर्वाटरुषकम् ।

पाठापामार्गकांस्यायोगुडूचीधन्वयाशकम् ॥ २९ ॥

पञ्चमूलं महद्व्याघ्र्यौ विशालातिविषा वचा ।

tiktaḥ paṭolī trāyantī vālakośīracandanam |

bhūnimbanimbakaṭukātagarāguruvatsakam || 28 ||

naktamālādvirajanīmustamūrvāṭarūṣakam |

pāṭhāpāmārgakāṃsyāyoguḍūcīdhanvayāśakam || 29 ||

pañcamūlaṃ mahadvyāghryau viśālātiviṣā vacā |

तिक्तः – tiktaḥ - the group of bitter substances comprise of -

पटोली – paṭolī – pointed gourd (Trichosanthes dioica)

त्रायन्ती – trāyantī – Gentiana kurroo

वालकोशीर – vālakośīra – Valaka (Aporosa lindleyana / Coleus vettiveroides), Ushira (Vetiveria zizanioides)

चन्दनम् – candanam - sandalwood

भूनिम्ब – bhūnimba – Andrographis paniculata (the creat, whole plant),

निम्ब – nimbi – Azadirachta indica (neem),

कटुकातगरागुरु - kaṭukātagarāguru – Katuka (Picrorhiza kurroa), Tagara (Valeriana wallichii, Indian Valerian), Aguru (Aquilaria agallocha),

वत्सकम् – vatsakam – Holarrhena antidysenterica

नक्तमाल – naktamāla – Pongamia pinnata

द्विरजनी – dvirajanī – Haridra (turmeric) and Daruharidra (tree turmeric),

मुस्त – musta – Cyperus rotundus (nut grass),

मूर्वाटरूषकम् – mūrvāṭarūṣakam - Murva (Marsdenia tenacissima),  
Atarushaka (Adhatoda vasica),

पाठपामार्ग – pāṭhāpāmārga – Patha (Cyclea peltata), Apamarga (Achyranthes aspera, Prickly Chaff Flower),

कांस्यायो - kāṅsyāyo – Kamsya (bronze), Ayas (iron),

गुडूची – guḍūcī – Tinospora cordifolia,

धन्वयासकम् – dhanvayāsakam – Alhagi camelorum

पञ्चमूलमह – pañcamūlahma - Roots of Bilva (Aegle marmelos, Bael root), Agnimantha (Clerodendrum phlomidis), Shyonaka (Oroxylum indicum), Patala (Stereospermum suaveolens), Gambhari (Gmelina arborea),

व्याघ्र्यौ – vyāghryau – Brihati (Solanum indicum) and Kantakari (Solanum surattense, Solanum xanthocarpum)

विशालाऽतिविषा – viśālā'tiviṣā – Visala (Citrullus colocynthis), Ativisha (Aconitum heterophyllum),

वचा – vacā – Acorus calamus

The group of tikta (bitter) substances comprise of -

Patoli - pointed gourd - Trichosanthes dioica,

Trayanti - Gentiana kurroo,

Valaka - Aporosa lindleyana / Coleus vettiveroides,

Ushira - Vetiveria zizanioides,

Chandanam – sandalwood,

Bhunimba - Andrographis paniculata,

Nimba - Azadirachta indica - neem,

Katuka - Picrorhiza kurroa,

Tagara - Valeriana wallichii, Indian Valerian,

Aguru - Aquilaria agallocha,

Vatsakam - *Holarrhena antidysenterica*,

Naktamala - *Pongamia pinnata*,

Dvirajani – the two types of Rajani - Haridra (turmeric) and Daruharidra (tree turmeric),

Musta - *Cyperus rotundus* (nut grass),

Murva - *Marsdenia tenacissima*,

Atarushaka - *Adhatoda vasica*,

Patha - *Cyclea peltata*,

Apamarga - *Achyranthes aspera* - Prickly chaff flower,

Kamsya - bronze,

Ayas - iron,

Guduchi - *Tinospora cordifolia*,

Dhanvayasakam - *Alhagi camelorum*,

Panchamoolam maha - Roots of Bilva (*Aegle marmelos*, Bael root),  
Agnimantha (*Clerodendrum phlomidis*), Shyonaka (*Oroxylum indicum*),  
Patala (*Stereospermum suaveolens*), Gambhari (*Gmelina arborea*),

Vyaghryau – Brihati (*Solanum indicum*) and Kantakari (*Solanum surattense*, *Solanum xanthocarpum*),

Visala - *Citrullus colocynthis*,

Ativisha - *Aconitum heterophyllum* and

Vacha - *Acorus calamus*.

### **Katu Gana – group of pungent substances:**

कटुको हिङ्गुमरिचकृमिजित्पञ्चकोलकम् ॥ ३० ॥

कुठेराद्या हरितकाः पित्तं मूत्रमरुष्करम् ।

kaṭuko hiṅumaricakṛmijitpañcakolakam || 30 ||

kuṭherādyā haritakāḥ pittaṃ mūtramaruṣkaram |

कटुको – kaṭuko - the group of pungent substances comprise of -

हिङ्गु – hiṅgu – asafetida

मरिच – marica – black pepper

कृमिजित्पञ्चकोलकम् - kṛmijit pañcakolakam – Krimijit (Embelia ribes), Pippali (long pepper), Pippalimula (root of long pepper), Chavya (Piper retrofractum), Chitraka (Plumbago zeylanica), Shunti (ginger)

कुठेराध्या हरीतकाः – kuṭherādhyā haritakāḥ - leafy vegetables such as Kutheraka and others (mentioned in verse 103 of Ashtanga Hridaya Sutra Sthana, chapter 6),

पित्तं – pittaḥ - bile of animals

मूत्रमरुष्करम् – mūtram aruṣkaram – Mutra (urines of animals), Arushkara (Semecarpus anacardium, Marking Nut)

The group of katu (pungent) substances comprise of -

Hingu – asafetida,

Maricha - black pepper,

Krmijit pancakolakam – Krimijit (Embelia ribes), Pippali (long pepper), Pippalimula (root of long pepper), Chavya (Piper retrofractum), Chitraka (Plumbago zeylanica), Shunti (ginger)

Kutheradhyā haritakah - leafy vegetables such as Kutheraka and others,

Pittam - bile of animals,

Mutra - urine of animals and

Arushkara - Semecarpus anacardium - Marking Nut.

### **Kashaya Gana – group of astringent substances:**

वर्गः कषायः पथ्याक्षं शिरीषः खदिरो मधुः ॥ ३१ ॥

कदम्बोदुम्बरं मुक्ताप्रवालाञ्जनगैरिकम् ।

बालं कपित्थं खर्जूरं बिसपद्मोत्पलादि च ॥ ३२ ॥

vargaḥ kaṣāyaḥ pathyākṣaṃ śirīṣaḥ khadiro madhu: || 31 ||

kadambodumbaraṃ muktāpravālāñjanagairikam |

bālaṃ kapitthaṃ kharjūraṃ bisapadmotpalaḍi ca || 32 ||

वर्गः कषायः – vargaḥ kaṣāyaḥ - the group of astringent substances  
comprise of -

पथ्याक्षं – pathyā'kṣaḥ - Pathya, Haritaki (Terminalis chebula), Aksha,  
Bibhitaki (Terminalia bellirica),

शिरीषः – śirīṣaḥ - Albizia lebeck,

खदिरो – khadiro – Acacia catechu,

मधु – madhu – honey,

कदम्बोदुम्बर – kadambodumbara – Kadamba (Neolamarckia cadamba),  
Udumbara (Ficus racemosa, cluster fig),

मुक्ता – muktā – pearls,

प्रवालाञ्जन – pravālāñjana – Pravala (coral), Anjana (aqueous extract of Berberis aristata),

गैरिकम् – gairikam – Purified red ochre,

बालं कपित्थं – bālaḥ kapitthaḥ - unripe wood apple,

खर्जूरं – kharjūrah - dates,

विस – visa – lotus stalk,

पद्मोत्पलादि च - padhmotpalādi ca – Padma (Nelumbium speciosum), Utpala (Nymphaea stellata) etc.

The group of Kashaya (astringent) substances comprise of -

Pathya - Haritaki (Terminalis chebula),

Aksha - Bibhitaki (Terminalia bellirica),

Sirisah - Albizia lebeck,

Khadira - Acacia catechu,

Madhu - honey,

Kadamba - Neolamarckia cadamba,

Udumbara - Ficus racemosa - cluster fig,

Mukta - pearls,

Pravala - coral,

Anjana - aqueous extract of Berberis aristata,

Gairikam - Purified red ochre,

Balam kapittham - unripe wood apple,

Karjuram - dates,

Bisa - lotus stalk,

Padma - Nelumbium speciosum,  
Utpala - Nymphaea stellata etc.

## General properties of tastes and exceptions:

### Madhura rasa (sweet taste):

मधुरं श्लेष्मलं प्रायो जीर्णाच्छालियवाद्भृते ।

मुद्गाद्गोधूमतः क्षौद्रात्सिताया जाङ्गलामिषात् ॥ ३३ ॥

madhuraṃ śleṣmalaṃ prāyo jīrṇācchāliyavādr̥te |

mudgādgodhūmataḥ kṣaudrātsitāyā jāṅgalāmiṣāt || 33 ||

प्रायो मधुरं श्लेष्मलं – prāyo madhuraḥ śleṣmalaḥ - generally, the substance having sweet taste increase kapha, with exception of

जीर्णाच्छालियवाद्भृते - jīrṇācchāliyavādr̥te – Jerna Shali (old rice, more than one year old rice), Jeerna Yava (more than one year old Hordeum vulgare, barley),

मुद्गाद्गोधूमतः – mudgādgodhūmataḥ - Jeerna Mudga (more than one year old green gram), Jeerna Godhuma (more than one year old wheat)

क्षौद्रात्सिताया – kṣaudrātsitāyā – kshaudra (honey), sita (sugar),

जाङ्गलामिषात् - jāṅgalāmiṣāt – meat of animals living in desert like lands

Generally, substances of sweet taste are sleshmala (increases Kapha) except Jeerna (more than one year old) grains of Shali – rice, Yava - Barley – Hordeum vulgare,



Mudga - green gram,  
Godhuma - wheat,  
Kshaudra - honey,  
Sita - sugar and  
Jangala amisha - meat of animals of desert – like lands.

### **Amla rasa (sour taste):**

प्रायोऽम्लं पित्तजननं दाडिमामलकाद्भृते ।

prāyo'mlaṃ pittaajananaṃ dāḍimāmalakādr̥te |

प्रायोऽम्लं पित्तजननं – prāyo'mlaḥ pittaajananaḥ - generally substances of sour taste aggravate pitta,

दाडिमामलकाद्भृते - dāḍimāmalakādr̥te – except pomegranate and Indian gooseberry

Generally substances of Amla rasa (sour taste) are pittaajananaṃ (aggravate Pitta), except Dadima – Pomegranate – Punica granatum and Amalaka - Indian gooseberry.

### **Lavana rasa (salty taste):**

अपथ्यं लवणं प्रायश्चक्षुषोऽन्यत्र सैन्धवात् ॥ ३४ ॥

apathyam lavaṇaṃ prāyaścakṣuṣo'nyatra saindhavāt || 34 ||

अपथ्यं लवणं - apathyam lavaṇaṃ - generally all salts are bad

प्रायश्चक्षुषो - aprāyaścakṣuṣo - for the eyes (vision),

अन्यत्र सैन्धवात् - prāyaścakṣuṣo'nyatra saindhavāt –except the rock salt

Generally salts are apathyam prayaschakshusho (bad for the eyes / vision) except Saindhava – Rock Salt.

### **Tikta and Katu rasa (bitter and pungent tastes):**

तिक्तं कटू च भूयिष्ठमवृष्यं वातकोपनम् ।

ऋतेऽमृतापटोलीभ्यां शुण्ठीकृष्णारसोनतः ॥ ३५ ॥

tiktam kaṭū ca bhūyiṣṭhamavrṣyaṃ vātakopanam |

ṛte'mṛtāpaṭolībhyaṃ śuṅṭhīkrṣṇārasonataḥ || 35 ||

तिक्तं कटु च भूयिष्ठम् – tiktam kaṭu ca bhūyiṣṭham – generally, all substances (foods, drugs) predominant in bitter and pungent taste are

अवृष्यं – avrṣyaḥ - non-aphrodisiacs (not good for semen and sperms), and

वातकोपनम् – vātakopanam – aggravate vata,

ऋतेऽमृता पटोलीभ्यां - ṛte'mṛtāpaṭolībhyaḥ - except Amrita (Tinospora cordifolia), Patoli (pointed gourd),

शुण्ठी कृष्णा रसोनतः - śuṅṭhī krṣṇā rasonataḥ - ginger, long pepper and garlic

Generally tikta (bitter) and katu (pungent) rasa are avrishyam (non-aphrodisiacs) and vatakopanam (aggravate Vata) except for

Amrita - Indian Tinospora,

Patoli – pointed gourd - Trichosanthes dioica,

Shunthi - ginger,

Krishna - long pepper and

Rasona – Garlic – Allium sativum.

### **Kashaya rasa (Astringent taste):**

कषायं प्रायशः शीतं स्तम्भनं चाभ्यां विना ।

kaṣāyaṃ prāyaśaḥ śītaṃ stambhanaṃ cābhayāṃ vinā |

कषायं प्रायशः – kaṣāyaḥ prāyaśaḥ - all astringents are usually

शीतं – śītaḥ - cold and

स्तम्भनं – stambhanaḥ - obstruction, constipating,

चाभयां विना - cābhayāḥ vinā – except abhaya or Terminalia chebula (its fruit rind)

Substances having kashaya rasa (astringent taste) are usually sheeta (cold in potency) and stambhanam (obstructive) except

Abhaya – Chebulic Myrobalan (fruit rind) – Terminalia chebula.

### **Tastes, their potencies and qualities:**

रसाः कट्वम्ललवणा वीर्येणोष्णा यथोत्तरम् ॥ ३६ ॥

तिक्तः कषायो मधुरस्तद्वदेव च शीतलाः ।

तिक्तः कटुः कषायश्च रूक्षा बद्धमलास्तथाः ॥ ३७ ॥

पट्वम्लमधुराः स्निग्धाः सृष्टविण्मूत्रमारुताः ।

पटोः कषायस्तस्माच्च मधुरः परमं गुरुः ॥ ३८ ॥

लघुरम्लः कटुस्तस्मात् तस्मादपि च तिक्तकः ।

rasāḥ kaṭvamlalavaṇā vīryeṇoṣṇā yathottaram || 36 ||

tiktaḥ kaṣāyo madhurastadvadeva ca śītalāḥ |

tiktaḥ kaṭuḥ kaṣāyaśca rūkṣā baddhamalāstathā: || 37 ||

paṭvamlamadhurāḥ snigdḥāḥ sṛṣṭaviṇmūtramārutāḥ |

paṭoḥ kaṣāyastasmācca madhuraḥ paramaḥ guruḥ || 38 ||

laghuramla: kaṭustasmāt tasmādapi ca tiktakaḥ |

रसाः कट्वम्ल लवणा - rasāḥ kaṭvamla lavaṇā – the tastes pungent, sour and salt

वीर्येणोष्णा यथोत्तरम् - vīryeṇoṣṇā yathottaram – are of hot potency, each one more so in their succeeding order,

तिक्तः कषायो मधुरस्तद्वदेव च शीतलाः - tiktaḥ kaṣāyo madhurastadvadeva ca śītalāḥ - similarly, the bitter, astringent and sweet tastes are cold in potency, each one more in their succeeding order,

तिक्तः कटुः कषायश्च – tiktaḥ kaṭuḥ kaṣāyaśca – bitter, pungent and astringent tastes

रूक्षा बद्धमलास्तथा - rūkṣā baddhamalāstathā - are dry and cause constipating (each one more so in that order)

पट्वम्ल मधुराः - paṭvamla madhurāḥ - salt, sour and sweet tastes

स्निग्धाः सृष्ट विण्मूत्र मारुताः - snigdhaḥ sṛṣṭa viṇmūtra mārutāḥ - are unctuous and help in elimination of feces, urine and fart (flatus), each one more so in their succeeding order,

पटोः कषायस्तस्माच्च – paṭoḥ kaṣāyastasmāñca – salt, astringent and

मधुरः परमं गुरुः - madhuraḥ paramaḥ guruḥ - sweet tastes are heavy (hard to digest), each one more so in their succeeding order,

लघुरम्लः कटुस्तस्मात्तस्मादपि च तिक्तकः - laghuramlaḥ

kaṭustasmāttasmādapi ca tiktakaḥ - sour, pungent and bitter tastes are light (easy to digest), each one more so in their succeeding order

Katu (pungent), Amla (sour), Lavana (salt) are of hot potency (Ushna Veerya) each one, more so in their succeeding order; i.e. lavana rasa is the most ushna and katu the least.

Similarly Tikta (bitter), Kashaya (astringent) and Madhura (sweet) are cold in potency, each one more in their succeeding order; i.e. madhura is the most sheeta and tikta the least.

Tikta (bitter), Katu (pungent) and Kashaya (astringent) are dry and cause constipation (each one more so in their succeeding order) i.e. kashaya is the most ruksha and tikta the least.

Patu (salt), Amla (sour), Madhura (sweet) are snigdha (unctuous) and help elimination of vit (feces), mutra (urine) and maruta (flatus), each one more so in their succeeding order; i.e. Madhura is the most snigdha and patu (lavana) the least.

Patu (salt), Kashaya (astringent) and Madhura (sweet) are guru (heavy to digest), each one more so in their succeeding order; i.e. madhura is the most guru and patu (lavana) the least.

Amla (sour), Katu (pungent) and Tikta (bitter) are laghu (easy to digest), each one more so in their succeeding order; i.e. tikta is the most laghu and amla the least.

## **Rasa Samyoga, Sankhya (permutation and combination of tastes, numbers of combination):**

### **Number of rasas (tastes):**

संयोगाः सप्तपञ्चाशत् कल्पना तु त्रिषष्टिधा ॥ ३९ ॥

रसानां यौगिकत्वेन यथास्थूलं विभज्यते ।

saṁyogāḥ sapṭapañcāśat kalpanā tu triṣaṣṭidhā || 39 ||

rasānāṁ yaugikatvena yathāsthūlaṁ vibhajyate |

संयोगाः सप्तपञ्चशत्कल्पना तु त्रिषष्टिधा - saḥyogāḥ sapṭapañcaśat kalpanā tu triṣaṣṭidhā – the combination (samyoga) of tastes are of 57 types, but the count is again of 63 types

यौगिकत्वेन रसानां –yauḡikatvena rasānāḥ - on the basis of the usage (yogas or formulations in daily routine of selection of drugs, planning of therapies etc) of the tastes and

विभज्यते यथास्थूलं – vibhajyate yathāsthūlaḥ - and this classification (of rasas according to combinations and utilization) has been done in a broader and grosser way (they cannot be minutely classified or counted because the permutations and combinations of tastes and sub-tastes become innumerable)

The combination (samyoga) of tastes is of 57 types, but the count is again of 63 types (including the 6 rasas individually) on the basis of usage of the tastes and has been classified grossly.



एकैकहीनास्तान् पञ्चदश यान्ति रसाद्विके ॥ ४० ॥

ekaikahīnāstān pañcadaśa yānti rasādvike || 40 ||

एकैक हीनास्तान् – ekaika hīnāstān - eliminating 1 rasa or taste from each combination,

रसा द्विके पञ्चदश यान्ति - rasā dvike pañcadaśa yānti – the number of combinations of 2 tastes will sum up to 15 types,

Eliminating 1 rasa (taste) from each combination, the number of combinations of 2 tastes will sum up to 15 types.

Combination of 2 tastes = 15 types

1. Madhura + Amla
2. Madhura + Lavana
3. Madhura + Tikta
4. Madhura + Katu
5. Madhura + Kashaya
6. Amla + Lavana
7. Amla + Tikta
8. Amla + Katu
9. Amla + Kashaya
10. Lavana + Tikta
11. Lavana + Katu
13. Lavana + Kashaya
14. Tikta + Katu
15. Tikta + Kashaya

त्रिके स्वादुर्दशाम्लः षट्त्रीन् पटुस्तिक्त एककम् ।

trike svādurdaśāmlaḥ ṣaṭṭrīn paṭustikta ekakam |

त्रिके – trike – in the combination of 3 tastes each, it will be

स्वादुर्दशाम्लः षट् – svādurdaśāmlaḥṣaṭ - 10 with sweet, 6 with sour,

त्रीन् पटुस्तिक्त एककम् - trīn paṭustikta ekakam – 3 with salt, 1 with bitter  
(total 20 types in combination of three tastes),

In the combination of 3 tastes each, it will be 10 with sweet, 6 with sour, 3 with salt, 1 with bitter (total 20 types in combination of three tastes).

Combination of 3 tastes = 20 types

1. Madhura + Amla + Lavana
2. Madhura + Amla + Tikta
3. Madhura + Amla + Katu
4. Madhura + Amla + Kashaya
5. Madhura + Lavana + Tikta
6. Madhura + Lavana + Katu
7. Madhura + Lavana + Kashaya
8. Madhura + Tikta + Katu
9. Madhura + Tikta + Kashaya
10. Madhura + Katu + Kashaya
11. Amla + Lavana + Tikta
12. Amla + Lavana + Katu
13. Amla + Lavana + Kashaya
14. Amla + Tikta + Katu
15. Amla + Tikta + Kashaya
16. Amla + Katu + Kashaya
17. Lavana + Tikta + Katu
18. Lavana + Tikta + Kashaya
19. Lavana + Katu + Kashaya
20. Tikta + Katu + Kashaya



चतुष्केषु दश स्वादुश्चतुरोऽम्लः पटुः सकृत् ॥ ४१ ॥

catuṣkeṣu daśa svāduścaturō'mlaḥ paṭuḥ sakṛt || 41 ||

चतुष्केषु - catuṣkeṣu - in the combination of 4 tastes, it will be

दश स्वादुश्चतुरोऽम्लः पटुः सकृत् - daśa svāduścaturō'mlaḥ paṭuḥ sakṛt – 10 with sweet, 4 with sour and 1 with salt (total 15 types in combination of 4 tastes together),

In the combination of 4 tastes, it will be 10 with sweet, 4 with sour and 1 with salt (total 15 types in combination of 4 tastes together).

Combination of 4 tastes = 15 types

1. Madhura + Amla + Lavana + Tikta
2. Madhura + Amla + Lavana + Katu
3. Madhura + Amla + Lavana + Kashaya
4. Madhura + Amla + Tikta + Katu
5. Madhura + Amla + Tikta + Kashaya
6. Madhura + Amla + Katu + Kashaya
7. Madhura + Lavana + Tikta + Katu
8. Madhura + Lavana + Tikta + Kashaya
9. Madhura + Lavana + Katu + Kashaya
10. Madhura + Tikta + Katu + Kashaya
11. Amla + Lavana + Tikta + Katu

12. Amla + Lavana + Tikta + Kashaya
13. Amla + Lavana + Katu + Kashaya
14. Amla + Tikta + Katu + Kashaya
15. Lavana + Tikta + Katu + Kashaya

पञ्चकेष्वेकमेवाम्लो मधुरः पञ्च सेवते ।

pañcakeṣvekamevāmlo madhuraḥ pañca sevate |

पञ्चकेष्वेकमेवाम्लो – pañcakeṣvekamevāmlo – in combination of 5 tastes, it will be only 1 with sour and

पञ्च मधुरः सेवते - pañca madhuraḥ sevate – 5 with sweet (total 6 in combination of fives)

In combination of 5 tastes, it will be only 1 with sour and 5 with sweet (total 6 in combination of fives).

Combination of 5 tastes = 6 types

1. Madhura + Amla + Lavana + Tikta + Katu
2. Madhura + Amla + Lavana + Tikta + Kashaya
3. Madhura + Amla + Lavana + Katu + Kashaya
4. Madhura + Lavana + Tikta + Katu + Kashaya
5. Madhura + Amla + Tikta + Katu + Kashaya
6. Amla + Lavana + Tikta + Katu + Kashaya

द्रव्यमेकं षडास्वादमसंयुक्ताश्च षड्रसाः ॥ ४२ ॥

dravyamekaṃ ṣaḍāsvādamaśanyuktāśca ṣaḍrasāḥ || 42 ||

द्रव्यमेकं षडास्वादम् – dravyamekaḥ ṣaḍāsvādam – in the combination of 6 tastes, we will get 1 combination,

असंयुक्ताश्च षड्रसा - asaḥyuktāśca ṣaḍrasāḥ - each taste taken individually (not in combination with any other taste) will make 6 types, thus forming a total of 63 combinations

In the combination of 6 tastes, we will get 1 combination.

Each taste taken individually (not in combination with any other taste) will make 6 types, thus forming a total of 63 combinations.

Combination of 6 tastes together – 1 type

1. Madhura + Amla + Lavana + Tikta + Katu + Kashaya

### **Summary of rasa combinations:**

षट् पञ्चका षट्च पृथग्रसाः स्युश्चतुर्द्विकौ पञ्चदशप्रकारौ ।

भेदास्त्रिका विंशतिरेकमेवं द्रव्यं षडास्वादमिति त्रिषष्टिः ॥ ४३ ॥

ṣaṭ pañcakā ṣaṭca pṛthagrasāḥ syuścaturdvikau pañcadaśaparakārau |  
bhedāstrikā viṁśatirekamevaṃ dravyaṃ ṣaḍāsvādamiti triṣaṣṭiḥ || 43 ||

पञ्चकाः षट् - pañcakāḥ ṣaṭ - combination of 5 tastes, we have 6 types,

पृथग्रसाः षट् च – pṛthagrasāḥ ṣaṭ ca – 6 tastes counted individually will make 6 types,

स्युश्चतुर्द्विकौ पञ्चदश प्रकारौ - syuścaturdvikau pañcadaśa prakārau – combination of 4 tastes and 2 tastes will be of 15 types each,

भेदास्त्रिका विंशतिः - bhedāstrikā viṅśatir – combination of 3 tastes is of 20 types,

एकमेव द्रव्यं षडास्वादम् – ekameva dravyaḥ ṣaḍāsvādam – 1 taste, each taken individually (without combining), will make 6 types,

इति त्रिषष्टिः - iti triṣaṣṭiḥ - thus making 63 combinations (recipes) of rasas

The combination of five rasas is of six types and single rasas constitute six divisions.

The combinations of four rasas and two rasas are of fifteen types each.

The combinations of three rasas are of twenty types.

The combination of six rasas together constitutes one division.

Thus the total number of combinations is sixty three.

### **Method of judiciously using the tastes:**

ते रसानुरसतो रसभेदास्तारतम्यपरिकल्पनया च ।

सम्भवन्ति गणनां समतीता दोषभेषजवशादुपयोज्याः ॥ ४४ ॥

te rasānurasato rasabhedāstāratamyaparikalpanayā ca |

sambhavanti gaṇanāṃ samatītā doṣabheṣajavaśādupayojyāḥ || 44 ||

ते रसानुरसतो – te rasānurasato – the above mentioned 63 combinations (types) of tastes, along with the sub-tastes (secondary tastes)

रसभेदास्तारतम्य परिकल्पनया च – rasabhedāstāratamya parikalpanayā ca – when combined in their proportional combinations (more, moderate, less), the permutations and combinations

सम्भवन्ति गणना – sambhavanti gaṇanā - become innumerable,

समतीता दोष भेषज वशादुपयोज्याः - samatītā doṣa bheṣaja vaśādupayojyāḥ  
- these (tastes) are to be selected and used after considering the conditions of the doshas and drugs (and therapies).

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.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां अष्टाङ्गहृदयसंहितायां

सूत्रस्थाने रसभेदीयोनाम दशमोऽध्यायः ।

iti śrī vaidyapatisiṃhaguptasūnu vāgbhaṭaviracitāyāṃ aṣṭāṅgahr̥daya

saṃhitāyāṃ sūtrasthāne rasabhedīyonāma daśamo'dhyāya: |

Thus ends the 10<sup>th</sup> chapter of Ashtangahridaya Samhita Sutrasthana, named Rasabhediya Adhyaya, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## **SWEET TASTE – AYURVEDA DESCRIPTION, EFFECT ON BODY**

Sweet taste is probably the most liked taste of the world. Let us learn in detail, the benefits of sweet taste, its effect on body, general qualities of substances having sweet taste, who should have sweet and who should not etc.

### **Effect of sweet taste on Tridosha -**

Sweet increases Kapha Dosha, decreases Pitta and Vata Dosha. Indriya Prasadana – boosts strength of sense organs, nourishes sense organs.

### **Composition -**

Sweet taste is composed of following Mahabhuta (basic elements) -

Pruthvi – solid and Ap – water

Hence softness, coldness due to water and heaviness due to Solid are the two qualities of Sweet taste. So substances with sweet taste are usually heavy to digest, soft, unctuous and cold.

### **Effect of sweet taste on body and mind -**

Prahladana – Brings happiness to mind

Tarpana – Nourishes sense organs

Jeevana – enlivening, promotes growth and enhances quality of life

Mukha Upalepa – coats the tongue

Anulomana – promotes natural path movement of fluids and matter inside the body.

Trushnanigrahana – satiating, quenches thirst

Sandhaneeya – brings about quick fracture healing

Vrusha -acts as an aphrodisiac, promotes pregnancy, promotes lactation.

Relieves burning sensation, improves skin complexion.

Nourishes all the body tissues, promotes growth.

Increases **Ojas**

Balya – increases strength

Ayushya – increases life expectancy

Sweet is understood by its sticking in the oral cavity, providing a feeling of contentment and pleasure to the body and comfort to the sense organs. It is liked even by ants.

Sweet taste being accustomed since birth, produces greater strength in the body tissues. It is very good for children, the aged, the wounded, the emaciated, improves skin complexion, hairs, strength of sense organs and Ojas (essence of the tissues, immunity).

Sweet taste causes stoutness of the body, good for the throat, increases breast milk, unites fractured bones.

Sweet taste is not easily digestible, prolongs life, helps life activities;

It is unctuous, mitigates Pitta, Vata and poison.

By excess use it produces diseases arising from fat and Kapha, obesity, Asthma, unconsciousness, diabetes, enlargements of glands of the neck, malignant tumor (cancer) and such others. Generally, substances of sweet taste increase Kapha except old rice (more than a year old) and Barley, green gram, wheat, honey, sugar, and meat of desert animals.

**Example for sweet tasting herbs and substances -**

Ghee, [Swarna Bhasma](#), Jaggery, jackfruit, Jivanti – Leptadenia reticulata, [Tribulus](#), honey, raisins etc.

**Sweet food should be consumed first -**

It is said in Ayurveda that sweet food should be consumed first, during meals. It is because, just before meal time, there is a Vata increase in the stomach. Hence, sweet helps to palliate Vata Dosha.

**Excess of sweet causes** –increase of Kapha, which leads to following symptoms -

Sthaulya – obesity

Mardava – increase of moisture component

Alasya – lethargy

Atiswapna – Feeling sleepy all the time

Gaurava – increased heaviness of the body

Aruchi – anorexia, lack of interest in food

Alasaka, Agnimandya – lack of digestion strength

Mamsavriddhi in Mukha and Kantha – growth / lipoma over face and throat

Shwasa, Kasa, Pratishyaya – worsening of respiratory diseases like cough, cold, asthma, rhinitis

Sheetajwara – fever with chills

Anaha – bloating

Mukhamadhura – sweet taste on the tongue

Vamana – vomiting

Sanjnanasha – lack of sensation

Svarabhanga – voice changes

Krumi – intestinal worms

Arbuda, Shleepada – excessive growths and tumors

Netraroga – eye disorders.

## **SOUR TASTE – QUALITIES, HEALTH BENEFITS, SIDE EFFECTS**

Let us learn in detail about sour taste, what are the general qualities of substances having sour taste, how it affects health, mind, Tridosha and diseases, adverse effects on excessive intake etc.

### **Effect of sour taste on Tridosha -**

Sour taste decreases Vata. It increases Pitta and Kapha Dosha.

### **Composition -**

Sour taste is composed of Pruthvi (solid) and Teja (fire) elements.

Hence it has heavy, unctuous and hot qualities.

### **Effect of Sour taste on body and mind -**

Dantaharshakara – causes tingling sensation in teeth

Prasravana – causes salivation, secretion from internal organs

Svedana – induces sweating

Mukhabodhana – cleanses oral cavity

Kanta Vidahakara – causes burning sensation in mouth and throat

Jihva uttejaka – excites tongue

Rochana – improves taste

Romanchana – causes horripilation

Mana Prasadana – satiates mind

Indriya Sthairyakara – stabilizes sense organs

Deepana – increases digestion strength

Pachana – carminative

Anulomana – promotes natural movement of fluids and substances in body channels

Hrudya -promotes heart health

Raktapittakara – may cause bleeding disorders of Pitta, if taken excessively.

Shukraghna – depletes quality and quantity of semen and sperm

Mutrala – induces excess formation of urine

Balya- increases strength

Bruhmana – nourishing



## **Excerpt from Ashtanga Hrudayam**

Sour taste makes the mouth watery, causes horripilation, tingling of the teeth and leads to closing of the eyes and brows. Sour taste stimulates digestive activity, it is unctuous, good for the heart, digestive, appetizer, hot in potency, cold on touch (coolant on external applications, relieves burning sensation), Sour taste satiates, causes moistening, it is easy for digestion, causes aggravation of Kapha, Pitta and blood and makes the inactive Vata move downwards.

Sour taste if used in excess, causes looseness of the body, loss of strength, blindness, giddiness, itching, pallor, swellings, thirst and fever.

Generally substances of sour taste aggravate Pitta, except Pomegranate and Amla (Indian gooseberry).

**Examples of sour tasting substances** – Indian gooseberry, tamarind, lemon, Pomegranate, [RajataBhasma](#) (silver), [Buttermilk](#), Curds, mango, etc.

**Excess of sour** causes increase of Pitta leading to following symptoms -

Dantaharsha – tingling sensation in teeth

Trushna- excessive thirst

Akshinimeelana – unable to open eyes easily

Romanchana – horripilation

Kaphadravikarana – liquefies Kapha Dosha and causes spread of Kapha all over the body

Pittavruddhi – increases Pitta

Raktadosha – Causes vitiation of blood

Mamsavidaha – Causes burning sensation in muscles

Shareerashaithilya – destabilizes body

Shotha – causes / worsens inflammatory conditions

Paka – causes pus formation in wounds

Kanthadaaha – burning sensation in throat

Vaksha and Hrudaya Daha – burning sensation in chest

### **While taking food,**

Sour taste should be consumed next to sweet foods in the diet, in the early part of meals.

## **SALT TASTE – QUALITIES, HEALTH BENEFITS, SIDE EFFECTS**

Let us learn in detail about salt taste, what are the general qualities of substances having salt taste, how it affects health, mind, Tridosha and diseases, adverse effects on excessive intake etc.

### **Effect of salt taste on Tridosha -**

Salt taste decreases Vata. It increases Pitta and Kapha Dosha.

### **Composition -**

There are different opinions regarding basic element composition of salt taste.

It is composed of

solid and fire as per Charaka and Vagbhata

Solid and Fire as per Sushruta and

Fire and water as per Nagarjuna.

Solid and fire composition theory is a widely accepted one.

Because of the solid element, it is heavy and unctuous.

Because of the fire, it has a hot quality.

### **Effect of Salt taste on body and mind -**

Ashuvilayana – It melts and gets distributed in the body very quickly.

Kledana – It imparts moistness to the body.

Mardavakara – It imparts softness to the body.

Rochana – It improves taste

Mukha vidahakara – causes a slight burning sensation in the mouth.

Kapha praseka janaka – liquefies Kapha Dosha

Kapha Nissaraka – breaks down Kapha and causes its movement / excretion

Deepana – increases digestion strength

Pachana – carminative

Bhedana – causes break down of particles

### **Excerpt from Ashtanga Hrudayam**

Lavana Rasa (salt) relieves rigidity, clears the obstructions of the channels and pores, increases digestive activity, lubricates, causes sweating, penetrates deep into the tissues, improves taste, new growth, abscess etc.).

Generally salts are bad for the eyes (vision) except Saindhava – Rock Salt.

Used in excess, it causes vitiation of Asra (blood) and Vata, causes baldness, graying of hair, wrinkles of the skin, thirst, skin diseases, effect of poison and decrease of strength of the body.

**Excess of salt** causes increase of Pitta and Kapha, leading to following symptoms -

Pitta prakopa – increase and imbalance of Pitta

Raktavruddhi – Vitiating of blood

Trushna – excessive thirst

Murcha – unconsciousness

Vidaha, Santapa – burning sensation

Mamsakotha – muscle degeneration

Kushta – skin diseases

Shopha – inflammatory condition

Dantachyuti – teeth fall

Napumsakata – infertility, impotency

Indriyanasha – depleted strength of sense organs

Vali, Palithya, Khalitya – gray hairs, facial wrinkles and hair loss

Raktapitta – bleeding disorders due to high Pitta levels

Amlapitta – gastritis

Visarpa – Herpes

Vatarakta – gout

Indralupta – hair loss, alopecia

**While taking food,** Salt taste should be consumed next to sweet and sour foods in the diet, in the early part of meals.

**Contra indications:** Gastritis, high BP, body swelling, high fever.

## **PUNGENT TASTE – QUALITIES, HEALTH BENEFITS, SIDE EFFECTS**

Pungent taste is called Katu Rasa in Sanskrit. Let us learn in detail about pungent taste, what are the general qualities of substances having Pungent taste, how it affects health, mind, Tridosha and diseases, adverse effects on excessive intake etc.

## **Effect of Pungent taste on Tridosha -**

Pungent taste decreases Kapha. It increases Pitta and Vata Dosha.

## **Composition -**

Pungent taste is composed of Vayu (air) and Agni (Fire) elements.

When you think of air and fire together, you could imagine lightness, hotness and dryness. These three are the qualities of food having pungent taste.

## **Effect of Pungent taste on body and mind -**

Rasana Udvejaka – Stimulates tongue

Todaka – causes / worsens pain

Vidaha – causes / worsens burning sensation

Mukha, Nasa, Netra Sravakara – induces lacrimation and secretions from nose and mouth.

Mukhashodhana – cleanses oral cavity

Deepana – increases digestion strength

Pachana – carminative

Krimighna – helps to relieve intestinal worms

Grahi – absorbs liquid

Hrudayottejaka – stimulates heart

Raktasravakara – induces / worsens bleeding.

Avrushya – decreases sexual interest and performance

Karshana – causes weight loss,

Lekhana – has scraping effect over the body channels

Vishaghna – detoxifying

Kushtaghna – useful in some skin diseases

Kandughna – relieves itching. (Itching is a Kapha symptom.

Since Katu rasa decreases Kapha, it helps to relieve itching.)

## **Excerpt from Ashtanga Hrudayam**

Pungent cures diseases of throat, allergic rashes, skin diseases, Alasaka (indigestion) and edema; reduces the swelling of the ulcers, dries up the unctuousness (greasiness), fat, and moisture (water); Pungent taste increases hunger, it is digestive, improves taste, Shodhana (cleansing, eliminates the Dosas), dries up moisture of the food, breaks up hard masses, dilates (expands) the channels and balances Kapha.

By overuse, it causes thirst, depletion of Sukra (reproductive element, sperm) and strength, fainting (loss of consciousness) contractures, tremors and pain in the waist, back etc.

Generally pungent tasting substances are known-aphrodisiacs and increase Vata except for Amrita (Giloy), Patola, Shunti (ginger), Krishna (long pepper) and Garlic.

**Example of pungent substances -**

[Asa foetida](#), Black pepper, Vidanga, ginger, bile and urine of animals, Marking nuts etc.

**Excess of Pungent** causes increase of Pitta and Vata, leading to following symptoms -

Napumsakata – impotence

Vishtambha – constipation

Vata, Mutra, Pureesha avarodha – constipation, urine flow obstruction / lack of obstruction,

Shukra Rodha – depleted sperm, semen production and deficient ejaculation.

Murcha – fainting

Glani – Tiredness

Krushata – Makes the body lean

Bhrama – Dizziness

Daha – burning sensation

Trushna – Excessive thirst

Vatarogas – diseases of Vata imbalance.

**While taking food**, Pungent taste should be consumed in the last half part of the diet, after having consumed sweet, sour and salt tastes.

**Contra indications** –bleeding disorders, Pitta disorders like burning sensation, high fever, gastritis, excessive thirst, very lean person, sexual disorders.

## **BITTER TASTE – QUALITIES, HEALTH BENEFITS, SIDE EFFECTS**

Bitter taste is called as Tikta Rasa in Sanskrit. Let us learn in detail about Bitter taste, what are the general qualities of substances having Bitter taste, how it affects health, mind, Tridosha and diseases, adverse effects on excessive intake etc.

### **Effect of Bitter taste on Tridosha -**

Bitter taste decreases Kapha and Pitta. It increases Vata Dosh.

### **Composition -**

Bitter taste is composed of Vayu (air) and Akasha (ether) elements.

When you think of air and ether together, you could imagine lightness, hollowness, cold and dryness. These three are the qualities of food having Tikta Rasa.

### **Effect of Bitter taste on body and mind -**

Soon after tasting the bitter substance, it destroys other tastes. But over a period of time, it helps to improve the tasting capacity of the tongue and helps to relieve related diseases like anorexia.

Mukhavaishadyakara – cleanses oral cavity

Kantha Shodhana – cleanses and detoxifies throat

Mukhashoshakara – causes dryness of mouth

Shaityakara – acts as coolant

Harshana – causes happiness, elevates mood.

Deepana – increases digestion strength

Pachana – carminative

Avrushya – decreases sexual interest and performance

Krumighna – helps to relieve intestinal worms

Rakta Prasadana – detoxifies blood

Ahrudya – not good for heart

Kaphaghna – useful to relieve sputum from respiratory tract

Vranaghna – relieves wound,

Puyaghna – heals wounds without pus formation, reduces pus formation

Lekhana – has scraping effect over the body channels

Kledahara – decreases moistness

Medahara – decreases cholesterol

Vishaghna – anti toxic

Swedaghna – decreases sweating

Kandughna – relieves itching

Kushtaghna – useful in skin disorders. Most of the herbs that are used in skin diseases like Karanja, Neem, etc have bitter as one among their tastes.

Jwaraghna – useful in fever. Most of the bitter tasting herbs like neem, [Giloy](#) etc have anti microbial and antipyretic benefits. Hence, useful in fever.

### **Excerpt from Ashtanga Hrudayam**

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

Tikta by itself is not tasty, but it cures anorexia, worms, thirst, poison, skin diseases, loss of consciousness, fever, nausea, burning sensations;

Bitter mitigates Pitta and Kapha, dries up moisture, fat, muscle-fat marrow, feces and urine;

Tikta Rasa is easily digestible, increases intelligence, is cold in potency, dry (causes dryness), cleanses breast milk, and throat.

Used in excess, it causes depletion of Dhatus (tissues) and diseases of Vata origin.

Generally bitters are non-aphrodisiacs and aggravate Vata except for Giloy, long pepper and Garlic.

**Example for bitter tasting herbs** – Vetiver, neem, turmeric, [Loha Bhasma](#) (iron)

**Excess of Bitter** causes increase of Vata, leading to following symptoms -

Dhatushosha – emaciation and dryness of tissues

Srotokharatva – dryness, roughness, brittle-ness of body channels

Daurbalya – debility, tiredness

Karshya – emaciation, weight loss

Murcha – fainting, unconsciousness. Excess of bitter tasting food / medicine leads to depletion of sugar levels in the blood leading to dizziness and fainting.

Mukhashosha – dryness of mouth.

**While taking food**, Bitter taste should be consumed in the last half part of the diet, after having consumed sweet, sour, salt and pungent tastes.

**Contra indications** – Vata imbalance (because, bitter taste increases Vata and causes further imbalance), lean, emaciated person.

## **ASTRINGENT TASTE – QUALITIES, HEALTH BENEFITS, SIDE EFFECTS**

Astringent taste is called as Kashaya Rasa in Sanskrit. Let us learn in detail about Astringent taste, what are the general qualities of substances having Astringent taste, how it affects health, mind, Tridosha and diseases, adverse effects on excessive intake etc.

### **origin of the word Kashaya**

*Kantasya Kashanaat*

When you taste any substance with an astringent taste, such as a betel nut, it dries up the saliva and causes a choking feeling in the throat.

### **Effect of Astringent taste on Tridosha -**

Astringent taste decreases Kapha and Pitta. It increases Vata Dosh.

### **Composition -**

Astringent taste is composed of Vayu (air) and Pruthvi (solid) elements.

When you think of air and ether together, you could imagine heaviness (due to solidity), coolness (due to air) and dryness (due to air). These three are the qualities of food having Kashaya Rasa.

### **Effect of Astringent taste on body and mind -**

Jihva Vaishadyakara – clarifies tongue. Relieves excess salivation.

Mukha, Kanta Shoshaka – causes dryness in oral cavity and throat

Hrut Shoolakara – may cause or worsen chest pain

Kaphanashaka – helps to relieve sputum

Gauravakara – imparts heaviness to the body

Stambhana – causes stoppage of blood flow in case of bleeding, causes constipation

Avrushya – decreases sexual interest and performance

Sandhaneeya – helps to heal fractured bones and wounds

Ahrudya – not good for the heart.

Mutra sangrahaneya – decreases urine production and flow

Dhatushoshaka – dries up the body tissue

### **Excerpt from Ashtanga Hrudayam**

Astringent taste inactivates the tongue (diminishes capacity of taste perception) and causes obstructions of the passage in the



throat. Astringent balances Pitta and Kapha, it is not easily digestible; cleanses the blood, causes squeezing and healing of ulcers (wounds), has cold potency, dries up the moisture and fat, hinders the digestion of undigested food.

Astringent taste is water absorbent, thereby causing constipation, dryness and cleanses the skin too much.

Used in excess, it causes stasis of food without digestion, flatulence, pain in the heart region, thirst, emaciation, loss of virility, obstruction of the channels and constipation.

Astringents are usually cold (in potency) and obstructive – except Abhaya – Chebulic Myrobalan (fruit rind) – Terminalia chebula.

**Example for astringent substances** – Haritaki, [Bibhitaki](#), [Khadira](#) – Black catechu (heartwood extract) – Acacia catechu, Madhu (honey), [Mukta Bhasma](#) (pearls), [Pravala](#) (Coral), dates, lotus stalk, lotus, mango seed kernel etc.

**Excess of Astringent** causes increase of Vata, leading to following symptoms -

Dhatushosha – emaciation and dryness of tissues

Mukhashosha – dryness of mouth.

Hrit Shoola – chest pain

Adhmana – bloating

Swarabheda – altered voice

Srotovibandha – obstruction to body channels

Vishtambha – constipation

Mutra avarodha – obstruction of urine flow, depleted urine production

Shukra avarodha – obstruction to ejaculation, depleted sperm and semen production

Karhsya – weight loss

Trushna – excessive thirst

**While taking food**, Astringent taste should be consumed in the last part of the diet, after having consumed sweet, sour, salt, pungent and bitter tastes. This is because, soon after food intake, digestion process begins. In this early part of digestion, Kapha dosha will be high (that is why you feel heavy, dizziness and laziness soon after food). Astringent food at the end leads to food satisfaction (due to heaviness) and balances the Kapha dosha.

**Contra indications** – Vata imbalance (because, Astringent taste increases Vata and causes further imbalance), lean,

emaciated person, constipation, excessive thirst and hungry person.

# CHAPTER 11: TRIDOSHA IN AYURVEDA – COMPLETE DETAILS – DOSHADI VIJNANEEYA ADHYAYA

## Ashtanga Hridayam

Sutrasthanam – Chapter – 11

### दोषादिविज्ञानीयमध्यायं

doṣādivijñānīyamadhyāyaṃ

The 11<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named as Doshadi Vijnaniyam Adhyayam. This chapter explains in detail regarding Tridoshas. The Tridoshas are Vata, Pitta and Kapha. Understanding the concept of Tridosha is the first step towards learning Ayurveda.

### Pledge by the author(s):

अथातो दोषादिविज्ञानीयमध्यायं व्याख्यास्यामः

इति ह स्मामुरात्रेयादयो महर्षयः ।

athāto doṣādivijñānīyamadhyāyaṃ vyākhyāsyāma:

iti ha smāhurātreyaḍayo maharṣaya: |

अथातो दोषादिविज्ञानीयमध्यायं व्याख्यास्यामः - athāto doṣādivijñānīyam adhyāyaṃ vyākhyāsyāma - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the knowledge of the doshas.

इति ह स्मामुरात्रेयादयो महर्षयः - iti ha smāhurātreyaḍayo maharṣayaḥ - thus say (pledge)atreya and other sages.

Atreya and other sages pledge that henceforth they will be explaining the chapter named Doshadivijnaniyam.

## The chief constituents of the body:

दोषधातुमला मूलं सदा देहस्य

doṣadhātumalā mūlaṃ sadā dehasya

दोष धातु मला - doṣa dhātu malā - the doshas, dhatus and malas are

सदा देहस्य मूलं - sadā mūlaṃ dehasya - always the roots of the body

Dosha - Vata, Pitta and Kapha

Dhatu - Body tissues – Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra

Mala - Waste products – Sweda, Mutra and Pureesha

are the roots / the chief constituents of the body.

## Functions of Normal Vata Dosha:

तं चलः ।

उत्साहोच्छ्वासनिश्वासचेष्टावेगप्रवर्तनैः ॥ १ ॥

सम्यग्गत्या च धातूनामक्षाणां पाटवेन च ।

अनुगृह्णात्यविकृतः

taṃ calaḥ |

utsāhocchvāsaniśvāsaceṣṭāvegapravartanaiḥ || 1 ||

samyaggatya ca dhātūnāmakṣāṇāṃ pāṭavena ca |

anugr̥hṇātyavikṛtaḥ

अविकृतः चलः अनुगृह्णाति तं - avikṛtaḥ calaḥ anugr̥hṇāty tam - the non-vitiated (normal, balanced) vata helps (provides, bestows) the body by

उत्साहोच्छ्वास निश्वास - utsāhocchavāsa niśvāsa - causing enthusiasm, regulating the breathing i.e. Controls exhalation and inhalation,

चेष्टा - cheṣṭā - regulating all the movements (locomotion) like walking etc, (all functions of body, mind and speech)

वेग प्रवर्तनैः - vega pravartanaiḥ - initiating the free flow of body's natural urges (those of fart, feces, urination, sneezing, thirst, hunger, coughing, yawning, sleeping, tears, etc),

सम्यग्गत्या च धातूनाम् - samyaggatyā ca dhātūnām - causing proper movements of the tissues in the body (uninterruptedly),

अक्षाणां पाटवेन च - akṣāṇāṃ pāṭavena ca - proper functioning (perception) of sense organs

The non-vitiated (avikrita) vata helps the body by promoting

Utsaha - enthusiasm,

Ucchvasa nisvasa - controlling exhalation and inhalation,

Chesta - regulating all the movements,

Vega pravartanaiḥ - initiating the free flow of body's natural urges,

Samyaggatya ca dhatunam – causing proper nourishment and functions of the tissues in the body and

Akshanam patavena ca - proper functioning (perception) of sense organs.

## Functions of Normal Pitta Dosha:

पित्तं पक्त्यूष्मदर्शनैः ॥ २ ॥

क्षुत्तृङ्गुचिप्रभामेधाधीशौर्यतनुमार्दवैः ।

pittaṃ paktyūṣmadarśanaiḥ || 2 ||

kṣuttrṅruciprabhāmedhādhīśauryatanumārdavaiḥ |

पित्तं - pittaṃ - In its normal state, Pitta causes (promotes, provides, bestows)

पक्त्यूष्म - paktyūṣma - digestion (metabolism), heat of the body (maintains body temperature and core heat),

दर्शनैः - darśanaiḥ - vision (perception of eye, sight)

क्षुत्तृङ्गुचि - kṣuttrṅruçi - hunger, thirst, taste,

प्रभा मेधा - prabhā medhā - complexion, retention of knowledge,

धी शौर्य - dhī śaurya - knowledge, courage,

तनु मार्दवैः - tanu mārḍavaiḥ - softness of the body

In its normal state, Pitta promotes

Paktyi - digestion,

Ushma – generation of body heat,

Darshanaiḥ – vision,

Kshut - hunger,

Trit - thirst,

Ruchi - taste,

Prabha - complexion,

Medha - retention of knowledge,

Dhi - knowledge,

Shourya - courage,

Tanu mardavaih - softness of the body.

### **Functions of Normal Kapha Dosha:**

श्लेष्मा स्थिरत्वस्निग्धत्वसन्धिबन्धक्षमादिभिः ॥ ३ ॥

śleṣmā sthiratvasnigdhatvasandhibandhakṣamādibhiḥ || 3 ||

श्लेष्मा - śleṣmā - normal kapha confers

स्थिरत्व - sthiratva - stability,

स्निग्धत्व - snigdhatva - lubrication,

सन्धिबन्ध - sandhibandha - compactness and integrity (firmness) of the joints of the body,

क्षमादिभिः - kṣamādibhiḥ - tolerance power, endurance (mental capacity to withstand or withhold emotions, strains, hardships etc, also enables to develop the forgiving nature)

Normal Kapha confers

Sthiratva - stability,

Snigdhatva - lubrication,

Sandhibandha - compactness of the joints of the body,

Kshamadibhi - tolerance power.

### **Functions of the body tissues – Prakrita Dhatu Karma:**

प्रीणनं जीवनं लेपः स्नेहो धारणपूरणे ।

गर्भोत्पादश्च धातूनां श्रेष्ठं कर्म क्रमात् स्मृतम् ॥ ४ ॥

prīṇanam jīvanam lepaḥ sneho dhāraṇapūraṇe |

garbhotpādaśca dhātūnām śreṣṭham karma kramāt smṛtam || 4 ||

श्रेष्ठं कर्म धातूनां क्रमात्स्मृतम् - śreṣṭham karma dhātūnām kramātsmṛtam - the best (chief) functions of the tissues are said in chronological order (as below) -

प्रीणनं - prīṇanam - rasa dhatu (product of digestion and metabolism, digestive juice, nutritive fluid, lymph) provides nourishment,

जीवनं - jīvanam - rakta dhatu (blood) helps in maintenance of life activities,

लेपः - lepaḥ - mamsa dhatu (muscle) helps in enveloping (covering, forms cover over the bones and enables voluntary and involuntary actions)

स्नेहो - sneho - medo dhatu (fat) causes lubrication,

धारण - dhāraṇa - asthi dhatu (bone tissue) helps in providing the support to the body (forms the framework of the body),

पूरणे - pūraṇe - majja dhatu (bone marrow) helps in filling the inside of the bones,

गर्भोत्पादश्च - garbhotpādaśca - shukra dhatu (reproductive fluid, semen), helps in formation of garbha (fetus), i.e. helps in conception and pregnancy

Prīṇanam - rasa dhatu (product of digestion and metabolism, digestive juice, nutritive fluid, lymph) provides nourishment,

Jīvanam - rakta dhatu (blood) helps in maintenance of life activities,

Lepaḥ - mamsa dhatu (muscle) helps in enveloping,



Sneho - medo dhatu (fat) causes lubrication,

Dharana - asthi dhatu (bone tissue) helps in providing the support to the body,

Purane - majja dhatu (bone marrow) helps in filling the inside of the bones,

Garbhotpadasca – shukra dhatu (reproductive fluid, semen), helps in formation of garbha (fetus), i.e., helps in conception and pregnancy.

### **Functions of the body waste products – Prakrita Mala Karma:**

अवष्टम्भः पुरीषस्य मूत्रस्य क्लेदवाहनम् ।

स्वेदस्य क्लेदविधृति

avaṣṭambhaḥ puriṣasya mūtrasya kledavāhanam |

svedasya kledavidhṛtir

अवष्टम्भः पुरीषस्य -avaṣṭambhaḥ puriṣasya - maintenance of the strength of the body is the chief function of feces (in normalcy)

क्लेद वाहनम् मूत्रस्य - kleda vāhanam mūtrasya - elimination of moisture (water content) is the main function of urine (in normalcy)

क्लेदविधृतिः स्वेदस्य - kledavidhṛtiḥ svedasya - holding and balancing (or slow elimination) the moisture (water content) is the main function of sweat (in normalcy)

The functions of Mala (body waste) in normalcy are as follows -

Avashtambah purishasya - maintenance of the strength of the body is the chief function of faeces,

Mutrasya kledavahanam - elimination of moisture is the main function of urine,

Svedasya kledavidhrtih - maintaining the moisture is the main function of sweat.

## **Symptoms of Increased Doshas – Vriddha Dosa Lakshana**

### **Symptoms of Increased Vata – Vriddha Vata Lakshana:**

वृद्धस्तु कुरुतेऽनिलः ॥ ५ ॥

काश्यकाष्णयोष्णकामित्वकम्पानाहशकृद्ग्रहान् ।

बलनिद्रेन्द्रियभ्रंशप्रलापभ्रमदीनताः ॥ ६ ॥

vṛddhastukurute'nilah || 5 ||

kāśyākāṣṇyoṣṇakāmitvakampānāhaśakṛdgrahān |

balanidrendriyabhraṃśapralāpabhramadīnatāḥ || 6 ||

वृद्धस्तु कुरुतेऽनिलः - vṛddhastu kurute'nilah - when increased, vata causes (produces)

काश्य - kāśya - emaciation

काष्णयोष्णकामित्व - kāṣṇyoṣṇakāmitva - karshnya (black discoloration), ushna kamitva (desire for hot things)

कम्पानाह - kampānāha - kampa (tremors), anaha (bloating, fullness or distension of the abdomen),

शकृद्ग्रहान् - śakṛdgrahān - constipation,

बलनिद्रेन्द्रियभ्रंश - balanidrendriyabhraṃśa - bala bhramsha (loss of strength), nidra bhramsha (loss of sleep), indriya bhramsha (loss of sensory functions),

प्रलाप - pralāpa - irrelevant speech (delirium),

भ्रम - bhrama - delusion, giddiness, dizziness,

दीनताः - dīnatāḥ - timidity (peevishness)

Vata, when increased produces

Karshya – emaciation,

Karshnya – black discoloration,

Ushnakamitva – desire for hot things,

Kampa – tremors,

Anaha – bloating, distension of the abdomen,

Shakrut Graha – constipation,

Bala bhramsha – loss of strength,

Nidra bhramsha – loss of sleep,

Indriya bhramsha – loss of sensory functions,

Pralapa – irrelevant speech,

Bhrama – Delusion, giddiness and

Deenata – timidity (peevishness).

### **Symptoms of Increased Pitta – Vriddha Pitta Lakshana:**

पीतविण्मूत्रनेत्रत्वक्क्षुत्तृद्धाहाल्पनिद्रताः ।

पित्तं

pītaviṇṁmūtranetratvakkṣutṛḍḍāhālpnidratāḥ |

pittam

पित्तम् - pittam - pitta, when increased causes (produces)

पीतविण्मूत्रनेत्रत्वक् - pīta viṇ mūtra netra tvak - yellowish discoloration of feces, urine, eyes and skin,

क्षुत्तृडाहाल्पनिद्रताः - kṣut tṛḍ dāhālpnidratāḥ - excessive hunger, excessive thirst, feeling of burning sensation and very little sleep

Pitta when increased produces

Peeta vinmutra netra tvak - yellowish discoloration of the feces, urine, eyes and skin,

Kshut - excess of hunger,

Trit - excessive thirst,

Daha - burning sensation and

Alpa nidrata - reduced sleep.

### **Symptoms of increased of Kapha – Vriddha Kapha Lakshana:**

श्लेष्माग्निसदनप्रसेकालस्यगौरवम् ॥ ७ ॥

श्वैत्यश्वैत्यश्लथाङ्गत्वं श्वासकासातिनिद्रताः ।

śleṣmāgnisadanaprasekālasasyagauravam || 7 ||

śvaityaśaityaślathāṅgatvaṃ śvāsakāsātinidratāḥ |

श्लेष्मा - śleṣmā - kapha, when increased causes (produces)

अग्निसदन - agnisadana - weak digestive activity,

प्रसेकालस्य - prasekālasya - praseka (excessive salivation), alasya (lassitude, laziness),

गौरवम् - gauravam - feeling of heaviness of the body,

श्वैत्य - śvaitya - white discoloration,

शैत्य - śaitya - coldness, क्षथाङ्गत्वं - ślathāṅgatvaṃ - looseness of the body parts (loss of integrity),

श्वास - śvāsa - dyspnoea, short of breath, asthma, COPD, कासातिनिद्रताः - kāsātinidrataḥ - kasa (cough), atinidrata (excessive sleep)

Sleshma (Kapha), when increased produces

Agnisadana – weak digestive activity,

Praseka – excess salivation,

Alasya – lassitude,

Gaurava – feeling of heaviness,

Shvaithya – white discoloration,

Shaithya – coldness,

Shlathangatva – looseness of the body parts,

Shwasa – dyspnoea, asthma, COPD,

Kasa – cough and

Atinidrata – excess of sleep.

**Symptoms of increased body tissues – Vriddha Dhatu Lakshana:**

**Symptoms of increased Rasa dhatu – Rasa Dhatu Vriddhi Lakshana:**

रसोऽपि श्लेष्मवत्

raso'pi śleṣmavat

Rasa dhatu (nutritive fluid, essence of digestion, lymph) when increased, produces the same symptoms as that of increased sleshma (Kapha).

## Symptoms of increased Rakta dhatu (blood) – Rakta Dhatu Vriddhi Lakshana:

रक्तं विसर्पप्लीहविद्रधीन् ॥ ८ ॥

कुष्ठवातास्रपित्तास्रगुल्मोपकुशकामलाः ।

व्यङ्गाग्निनाशसम्मोहरक्तत्वङ्नेत्रमूत्रताः ॥ ९ ॥

raktaṃ visarpapliḥavidradhīn ॥ 8 ॥

kuṣṭhavātāsrapittāsragulmopakūśakāmalāḥ ।

vyāṅgāgnināśasammoharakatatvaṅnetramūtratāḥ ॥ 9 ॥

रक्तं - raktaṃ - blood, when increased produces

विसर्प - visarpa - herpes, spreading skin disease,

प्लीह - plīha - enlargement (diseases) of spleen,

विद्रधीन् - vidradhīn - abscesses,

कुष्ठ - kuṣṭha - skin diseases

वातास्र - vātāsra - gout,

पित्तास्र - pittāsra - bleeding disorders,

गुल्मोपकुश - gulmopakūśa - gulma (abdominal tumors), upakusha (a disease of the gums),

कामलाः - kāmalāḥ - jaundice,

व्यङ्गाग्निनाश - vyāṅgāgnināśa - vyanga (discolored patches on the face, freckles), agni nasha (loss of strength of digestion)

सम्मोह - sammoha - unconsciousness, coma,

रक्त त्वङ्नेत्र मूत्रताः - rakta tvañnetra mūtratāḥ - reddish discoloration of the skin, eyes and urine

Rakta (blood) when increased produces

Visarpa – Herpes, spreading skin disease,

Pleeha – diseases of the spleen,

Vidradhi – abscesses,

Kushta – skin diseases,

Vatasra – gout,

Pittasra - bleeding disease,

Gulma – abdominal tumors,

Upakusa – a disease of the teeth,

Kamala – jaundice,

Vyanga – discolored patch on the face,

Agninasha – loss of digestion strength,

Sammoha – Coma, unconsciousness,

Rakta tvak netra mutrata - red discoloration of the skin, eyes, and urine.

### **Symptoms of increased Mamsa dhatu (muscle) – Mamsa Dhatu Vridhhi Lakshana:**

मांसं गण्डार्बुदग्रन्थिगण्डोरूदरवृद्धिताः ।

कण्ठादिष्वधिमांसं च

māṃsaṃ gaṇḍārbudagranthigaṇḍorūdaravṛddhitāḥ |

kaṅṭhādiṣvadhimāṃsaṃ ca

मांसं - māṃsaṃ - muscle tissue, when increased produces,

गण्डार्बुद - gaṅḍārbuda - cervical enlargement, cervical lymphadenitis (goiter), tumor,

ग्रन्थि - granthi - tumor, cysts,

गण्डोरुदर वृद्धिताः - gaṅḍorūdara vṛddhitāḥ - increase in the size of cheeks, thighs, and abdomen,

कण्ठादिष्वधिमांसं च - kaṅṭhādiṣvadhimāṃsaṃ ca - overgrowth of muscles of the neck and other places

Mamsa (muscle tissue), when increased produces

Ganda arbuda – cervical lymphadenitis, tumors,

Granthi – tumor, cysts,

Gandorudara vridhhi - Increase in size of the cheeks, thighs, and abdomen,

Kantadishu adhimamsam ca - excessive growth of muscles of the neck and other places.

### **Symptoms of increased Meda dhatu (fat) – Meda Dhatu Vridhhi Lakshana:**

तद्वन्मेदस्तथा श्रमम् ॥ १० ॥

अल्पेऽपि चेष्टिते श्वासं स्फिक्स्तनोदरलम्बनम् ।



tadvanmedastathā śramam || 10 ||

alpe'pi ceṣṭite śvāsaṃ sphikstanodaralambanam |

तद्वन्मेदस्तथा - tadvanmedastathā - fat, when increased causes similar symptoms (as that of muscle tissue increase) and in addition produces,

श्रमम् - śramam - fatigue,

अल्पेऽपि चेष्टिते श्वासं - alpe'pi ceṣṭite śvāsaṃ - difficulty in breathing (shortness of breath) even after doing very little work,

स्फिकस्तनोदरलम्बनम् - sphikstanodaralambanam - drooping of the buttocks (butts), breasts and abdomen

Medas (fat tissue), when increased produces similar symptoms and in addition, it causes

Shrama - fatigue,

Alpe api cheshtite swasam - difficulty in breathing even after little work,

Sphik stanodaralambanam - drooping of the buttocks, breasts and abdomen.

### **Symptoms of increased Asthi dhatu (bone) – Asthi Dhatu Vriddhi Lakshana:**

अस्थ्यध्यस्थ्यधिदन्तांश्च

asthyadhyasthyadhiantāṃśca

Asthi (bone tissue), when increased causes

Adhyasthi - overgrowth of bones and

Adhidanta - extra teeth.

## **Symptoms of increased Majja dhatu (bone marrow) – Majja Dhatu Vriddhi Lakshana:**

मज्जा नेत्राङ्गगौरवम् ॥ ११ ॥

पर्वसु स्थूलमूलानि कुर्यात् कृच्छ्राण्यरूषि च ।

majjā netrāṅgagauravam || 11 ||

parvasu sthūlamūlāni kuryāt kṛcchrāṅyarūṃṣi ca |

मज्जा - majjā - bone marrow when increased, produces,

नेत्राङ्ग गौरवम् - netrāṅgagauravam - heaviness of the body and eyes,

पर्वसु स्थूल मूलानि - parvasu sthūlamūlāni - increase in the size of the joints (root of the joints, especially those of the joints of the fingers and toes),

कुर्यात्कृच्छ्राण्यरूषि च - kuryātkṛcchrāṅyarūṃṣi ca - and ulcers (blisters) which are difficult to cure

Majja (marrow), when increased produces

Netra gauravam - heaviness of the eyes,

Anga gauravam – heaviness of the body,

Parvasu sthulamoolani - increase of size of the body joints and

Krichranyarumshi - ulcers which are difficult to cure.

## **Symptoms of increased Shukra dhatu (semen) – Shukra Dhatu Vriddhi Lakshana:**

अतिस्त्रीकामतां वृद्धं शुक्रं शुक्राश्मरीमपि ॥ १२ ॥

atistrīkāmataṃ vṛddhaṃ śukraṃ śukrāśmarīmapi || 12 ||

शुक्रं वृद्धं - śukraṃ vṛddhaṃ - semen, when increased causes (produces),

अतिस्त्रीकामतां - atistrīkāmataṃ - great desire for the woman (sexual desire) and

शुक्राश्मरीमपि - Śukrāśmarīmapi - seminal calculi (spermolith)

Shukra (semen) when increased produces

Ati strikamatam - great sexual desire for the woman and

Shukrashmari - seminal calculi (spermolith).

### **Symptoms of increased waste products – Vriddha Mala Lakshanas:**

### **Symptoms of increased Shakrt (Pureesha) – Shakrt Vriddhi Lakshana:**

कुक्षावाध्मानमाटोपं गौरवं वेदनां शकृत् ।

kukṣāvādhmānamāṭopam gauravaṃ vedanāṃ śakṛt |

शकृत् - śakṛt - Shakrit (feces) when increased causes

कुक्षावाध्मानमाटोपं - kuṣṣāvādhmānamāṭopam - distension of the abdomen, atopa (gurgling sounds in the abdomen)

गौरवं - gauravam - heaviness

वेदनां - vedanam - pain in the abdomen

Shakrit (feces), when increased causes

Kukshavadhmanam - distension of abdomen,

Atopam - gurgling noise,

Gauravam - feeling of heaviness and

Vedanam – pain in the abdomen.

### **Symptoms of increased Mutra – Mutra Vriddhi Lakshana:**

मूत्रं तु वस्तिनिस्तोदं कृतेऽप्यकृतसञ्जताम् ॥ १३ ॥

mūtram tu vastinistodam kṛte'pyakṛtasañjātām || 13 ||

मूत्रं तु - mūtram tu - the urine, when increased, causes

बस्तिनिस्तोदं - bastinistodam - severe pain (pricking or throbbing pain) in the (region of) the urinary bladder,

कृतेऽप्यकृत संज्ञताम् - kṛte'pyakṛtasañjātām - feeling of non-elimination (incomplete evacuation) of urine even after voiding the urine

Mutra (urine), when increased produces

Vasti nistodam - severe pain in the bladder and

Krte apyakrta samjnatam - feeling of non-elimination even after urination.

### **Symptoms of increased Sweda – Sweda Vriddhi Lakshana:**

स्वेदोऽतिस्वेददौर्गन्ध्यकण्डू

svedo'tisvedadaurgandhyakandū

स्वेदो - svedo - sweat, when increased, produces (causes)

अतिस्वेद - atisveda - excess sweating (perspiration),

दौर्गन्ध्य - daurgandhya - foul smell from the body,

कण्डूः - kandūḥ - itching

Sweda (sweat) when increased produces

Ati sweda - excess of perspiration,

Daurgandhya - foul smell and

Kandu - itching.

### **Symptoms of increased Kha Malas (waste substances produced by the nose, eye and ear) – Kha Mala Vriddhi Lakshana:**

एवं च लक्षयेत् ।

दूषिकादीनपि मलान् बाहुल्यगुरुतादिभिः ॥ १४ ॥

evaṃ ca lakṣayet |

dūṣikādīnapi malān bāhulyagurutādibhiḥ || 14 ||

एवं च लक्षयेत् - evaṃ ca lakṣayet - similarly can be understood (inferred) the increase of

दूषिकादीनपि मलान् - dūṣikādīnapi malān - dushika (excretion of the eye) and other waste products (produced in small quantity, also the waste products or secretions of nose, mouth, ears etc) by noting

बाहुल्य गुरुतादिभिः - bāhulya gurutādibhiḥ - increased quantity, heaviness (of their sites, i.e. sites in which they are produced) and such other symptoms

The increase of Dushika (excretion of the eyes) and other waste products are to be understood by bahulya (their increased quantity), guruta (heaviness of their sites) and such other symptoms.

**Symptoms of decreased Doshas – Ksheena Dosha Lakshana:**

**Symptoms of decreased Vata – Vata Kshaya Lakshana:**

लिङ्गं क्षीणेऽनिलेऽङ्गस्य सादोऽल्पं भाषितेहितम् ।

सञ्जामोहस्तथा श्लेष्मवृद्ध्युक्तामयसम्भवः ॥ १५ ॥

liṅgaṃ kṣīṇe'nile'ṅgasya sādo'lpam bhāṣitehitam |

sañjānāśastathā śleṣmavṛddhyuktāmayasambhavaḥ || 15 ||

लिङ्गं क्षीणे अनिले - liṅgaṃ kṣīṇe anile - symptoms of decreased vata are

अङ्गस्य सादो - aṅgasya sādo - debility of the body,

अल्पं भाषितेहितम् - alpaṃ bhāṣitehitam - alpa bhashita (less speech or speech related activities), alpa ehitam (fewer physical activities) i.e. the speech and physical activities become less,

संज्ञामोहस्तथा - saṃjñāmohastathā - loss of sensation (awareness) and of consciousness,

श्लेष्म वृद्ध्युक्तामय सम्भवः - śleṣma vṛddhyuktāmaya sambhavaḥ - occurrence of all the symptoms of kapha increase

Decreased Vata produces symptoms like –

Angasada – debility of the body,

Alpam bhashite hitam – the person speaks very little,

Sanjna moha – loss of awareness and consciousness and

Occurrence of all the symptoms of increased Kapha.

### **Symptoms of decreased Pitta – Pitta Kshaya Lakshana:**

पित्ते मन्दोऽनलः शीतं प्रभाहानिः

pitte mando'nalaḥ śītaṃ prabhāhāniḥ

पित्ते मन्दोऽनलः शीतं प्रभाहानिः

pitte mando'nalaḥ śītaṃ prabhāhāniḥ

पित्ते - pitte - decreased pitta causes

मन्दोऽनलः - mando'nalaḥ - weakness of digestive activity,

शीतं - śītaṃ - coldness,

प्रभाहानिः - prabhāhāniḥ - loss of luster (complexion)

Decreased Pitta causes

Mando anala – weakness of digestive activity,

Sheetam – coldness and

Prabha hani – loss of lustre / complexion.

### **Symptoms of decreased Kapha – Kapha Kshaya Lakshana:**

कफे भ्रमः ।

श्लेष्माशयानां शून्यत्वं हृद्द्रवः क्षथसन्धिता ॥ १६ ॥

kaphe bhramaḥ ।

śleṣmāśayānāṃ śūnyatvaṃ hr̥ddravaḥ ślathasandhitā ॥ 16 ॥

कफे - kaphe - decreased kapha causes

भ्रमः - bhramaḥ - giddiness (dizziness, delusion),

श्लेष्माशयानां शून्यत्वं - śleṣmāśayānāṃ śūnyatvaṃ - emptiness in the seats  
(organs of) kapha,

हृद्द्रवः - hr̥ddravaḥ - palpitations (tremors of the heart),



श्लथसन्धिता - ślathasandhitā - looseness of the joints

Decrease of Kapha causes

Bhrama – delusion, dizziness,

Sleshmashayanam shunyatva – emptiness of the organs of Kapha,

Hrudrava –palpitations and

Shlatha sandhita – looseness of the joints.

### **Symptoms of decrease of Dhatus – Dhatu Kshaya Lakshana:**

-

### **Symptoms of decreased Rasa Dhatu – Rasa Kshaya Lakshana:**

रसे रौक्ष्यं श्रमः शोषो ग्लानिः शब्दासहिष्णुता ।

rase raukṣyaṃ bhramaḥ śoṣo glāniḥ śabdāsahiṣṇutā |

रसे - rase - decrease of rasa dhatu causes

रौक्ष्यं - raukṣyaṃ - dryness,

श्रमः - śramaḥ - fatigue (exhaustion)

शोषो - śoṣo - emaciation,

ग्लानिः - glāniḥ - exhaustion without doing much work,

शब्दासहिष्णुता - śabdāsahiṣṇutā - intolerance to noise

Decrease of Rasa Dhatu produces  
Raukshya - dryness,  
Shrama - fatigue,  
Shosha - emaciation,  
Glani - exhaustion without any work and  
Shabda asahishnuta - noise intolerance.

### **Symptoms of decreased Rakta dhatu – Rakta Kshaya Lakshana:**

रक्तेऽम्लशिशिरप्रीतिसिराशैथिल्यरूक्षताः ॥ १७ ॥

rakte'amlaśiśirapṛītisirāśaithilyarūkṣatāḥ || 17 ||

रक्ते - rakte - decrease of blood (rakta) causes

अम्ल प्रीति - amla pṛīti - desire for sour things,

शिशिर प्रीति - śiśira pṛīti - desire for cold things,

शिराशैथिल्य - śirāśaithilya - loss of tension of blood vessels (veins and arteries),

रूक्षताः - rūkṣatāḥ - dryness

Decrease of Rakta produces

Amla shishira preeti - desire for sour and cold things,

Sira shaitilya - loss of tension of blood vessels and

Rukshata - dryness.

### **Symptoms of decreased Mamsa dhatu – Mamsa Kshaya Lakshana:**

मांसेऽक्षग्लानिगण्डस्फिकशुष्कतासन्धिवेदनाः ।

māmse'ṅgaglānigaṇḍasphikśuṣkatāsandhivedanāḥ ।

मांसे - māmse - decrease of muscle tissue causes,

अक्ष ग्लानि - akṣa glāni - debility of sense organs,

गण्डस्फिकशुष्कता - gaṇḍasphikśuṣkatā - emaciation (dryness) of cheeks, butts,

सन्धिवेदनाः - sandhivedanāḥ - pain in the joints

Decrease of Mamsa causes

Aksha glani - debility of the sense organs,

Ganda sphik shushkata - emaciation of cheeks, buttocks and

Sandhi vedana - pain in the joints.

### **Symptoms of decreased Meda dhatu – Meda Kshaya Lakshana:**

मेदसि स्वपनं कट्याः प्लीहो वृद्धिः कृशाङ्गता ॥ १८ ॥

medasi svapanam kaṭyāḥ plīhno vṛddhiḥ kṛśāṅgatā || 18 ||

मेदसि - medasi - decrease of fat tissue causes

स्वपनं कट्याः - svapanam kaṭyāḥ - loss of sensation in the waist,

प्लीहोः वृद्धिः - plīhnoḥ vṛddhiḥ - enlargement of spleen,

कृशाङ्गता - kṛśāṅgatā - emaciation of the body

Decrease of Medas causes

Svapanam katyah - loss of sensation in the waist,

Pleehno vridhhi - enlargement of spleen and

Krishangata - emaciation of the body.

### **Symptoms of decreased Asthi dhatu – Asthi Kshaya Lakshana:**

अस्थन्यस्थितोदः शदनं दन्तकेशनखादिषु ।

asthnyasthitodaḥ śadanaṃ dantakeśanakhādiṣu |

अस्थन्य - asthnya - decrease in bone tissue causes

अस्थितोद - asthitoda - pain (throbbing) in the bones (and joints)

शदनं दन्त केश नखादिषु - śadanaṃ dantakeśanakhādiṣu - falling off, of the teeth, hairs, nails etc.

Decrease of Asthi causes

Asthi toda - pain in the joints,

Shadanaṃ danta keshā nakhādiṣu - falling off of the teeth, hairs, nails etc.

### **Symptoms of decreased Majja dhatu – Majja Kshaya Lakshana:**

अस्थनां मज्जानि सौषिर्यं भ्रमस्तिमिरदर्शनम् ॥ १९ ॥

asthnāṃ majjāni sauṣiryam bhramastimiradarśanam || 19 ||

मज्जानि - majjāni - decrease in bone marrow causes

अस्थन्यां सौषिर्यं - asthnyām sauṣiryam - hollowness of the bones,

भ्रमस्तिमिरदर्शनम् - bhramastimiradarśanam - bhrama (giddiness), timira darshana (seeing of darkness in front of the eyes)

Decrease of Majja causes

Saushiryam - hollowness (of the bones inside),

Bhrama - giddiness and

Timira darshanam - darkness in front of the eyes.

### **Symptoms of decreased Shukra dhatu – Shukra Kshaya Lakshana:**

शुक्रे चिरात् प्रसिच्येत शुक्रं शोणितमेव वा ।

तोदोऽत्यर्थं वृषणयोर्मेढ्रं धूमायतीव च ॥ २० ॥

śukre cirāt prasicyeta śukraṃ śoṇitameva vā |

todo'tyartham vṛṣaṇayormedhram dhūmāyatīva ca || 20 ||

शुक्रे - śukre - decrease in semen causes

चिरात् प्रसिच्यते - cirāt prasicyate - delay in ejaculation of semen,

शुक्रं शोणितमेव वा - śukraṃ śoṇitameva vā - ejaculation of semen accompanied with blood,

तोदोऽत्यर्थं वृषणयोः - todo'tyartham vṛṣaṇayor - severe (throbbing) pain in the testicles,

मेढ्रं धूमायतीव च - medhram dhūmāyatīva ca - feeling of hot fumes coming out of the penis (urethra)

Decrease of Shukra results in

Chirat prasichyate - delay in ejaculation,

Shukram shonitameva va - ejaculation accompanied with bleeding,

Todo atyartham vrsanayo - severe pain in the testicles and

Medhram dhumayativa ca - a feeling of hot fumes coming out of the penis (urethra).

### **Symptoms of decreased waste products – Mala Kshaya Lakshana:**

### **Symptoms of decreased Pureesha (feces) – Pureesha Kshaya Lakshana:**

पुरीषे वायुरान्त्राणि सशब्दो वेष्टयन्निव ।

कुक्षौ भ्रमति यात्यूर्ध्वं हृत्पार्श्वे पीडयन् भृशम् ॥ २१ ॥

purīṣe vāyurāntrāṇi saśabdo veṣṭayanniva |

kukṣau bhramati yātyūrdhvaṃ hr̥tpārśve pīḍayan bhr̥śam || 21 ||

पुरीषे - purīṣe - decrease of feces gives rise to

वायुरान्त्राणि सशब्दो वेष्टयन्निव - vāyurantrāṇi saśabdo veṣṭayanniva - the vayu moves (fills) in the intestines producing gurgling noises in the intestines and bloating

कुक्षौ भ्रमति यात्यूर्ध्वं - kukṣau bhramati yātyūrdhvaṃ - the vata moves around and travels in the upward direction in the intestine causing

हृत्पार्श्वे पीडयन् भृशम् - hr̥tpārśve pīḍayan bhr̥śam - (severe, frequent) pain in the region of the heart and flanks

Decrease of feces gives rise to

Vayurantrani sashabdo veshtayanniva - gurgling noise in the intestines and bloating.

The vata moves around and travels in the upward direction (urdhvam) in the intestine causing discomfort and pain in the region of the hrit (heart) and parshva (flanks).

### **Symptoms of decreased Mutra (urine) – Mutra Kshaya Lakshana:**

मूत्रेऽल्पं मूत्रयेत् कृच्छ्राद्विवर्णं सास्रमेव वा ।

mūtre'lpam mūtrayet kṛcchrādvivarṇam sāsrameva vā |

मूत्रे - mūtre - decrease in urine causes

अल्पं मूत्रयेत्कृच्छ्राद्विवर्णं - alpam mūtrayet kṛcchrād vivarṇam - scanty urination, dysuria (difficulty in urination), urine discoloration (many colors occur in urine),

सास्रमेव वा - sāsrameva vā - or blood in urine (haematuria)

Decrease of urine causes

Alpam mutrayet - scanty urination,

Krichrat - dysuria,

Vivarnam - urine discoloration or

Sasrameva va - hematuria.

### **Symptoms of decreased Sweda (sweat) – Sweda Kshaya Lakshana:**

स्वेदे रोमच्युतिः स्तब्धरोमता स्फुटनं त्वचः ॥ २२ ॥

svede romacyutiḥ stabdharomatā sphuṭanam tvacaḥ || 22 ||

स्वेदे - svede - decrease in sweat causes

रोमच्युतिः - romacyutiḥ - falling of hairs,

स्तब्ध रोमता - stabdha romatā - stiffness of hairs,

स्फुटनं त्वचः - sphuṭanam tvacaḥ - cracking of the skin

Decrease of sweat leads to

Roma chyuti - falling of hair,

Stabdha romata - stiffness of hair and

Sphutanam tvacha - cracking of the skin.

### **Symptoms of decrease of wastes of small quantities – Sukshma Mala Kshaya Lakshana:**

मलानामतिसूक्ष्माणां दुर्लक्ष्यं लक्षयेत् क्षयम् ।

स्वमलायनसंशोषतोदशून्यत्वलाघवैः ॥ २३ ॥

malānāmatisūkṣmāṇāṃ durlakṣyaṃ lakṣayet kṣayam |

svamalāyanasaṃśoṣatodaśūnyatvalāghavaiḥ || 23 ||

क्षयम् मलानामति सूक्ष्माणां दुर्लक्ष्यं - kṣayam malānām atisūkṣmāṇāṃ  
durlakṣyaṃ - the decrease of the wastes which are of little quantity  
(produced in less quantity) is very difficult to perceive but



लक्षयेत् - lakṣayet - it should be inferred from

शोष तोद शून्यत्व लाघवैः - śoṣa toda śūnyatva lāghavaiḥ - dryness, pricking pain, emptiness and tightness of

स्वमलायनं - svamalāyanam - their (of the minor wastes) sites of production and elimination

Decrease of Malas which are of small quantities are difficult to perceive, it should be inferred by

Samshosha - dryness,

Toda - pricking pain,

Shunyatva - emptiness and

Laghavaiḥ - lightness of Svamalayana (their respective sites of production and elimination).

### **Method of identifying Kshaya (decrease) and Vriddhi (increase) of Dosha, Dhatu and Mala:**

दोषादीनां यथास्वं च विद्याद्वृद्धिक्षयौ भिषक् ।

क्षयेण विपरीतानां गुणानां वर्धनेन च ॥ २४ ॥

वृद्धिं मलानां सङ्गाच्च क्षयं चातिविसर्गतः ।

मलोचितत्वाद्देहस्य क्षयो वृद्धैस्तु पीडनः ॥ २५ ॥

doṣādīnām yathāsvam ca vidyādvṛddhikṣayau bhiṣak |

kṣayeṇa viparītānām guṇānām vardhanena ca || 24 ||

vṛddhiṃ malānām saṅgācca kṣayaṃ cātivisargataḥ |

malocitatvāddehasya kṣayo vṛddhaistu pīḍanaḥ || 25 ||

भिक्षक - bhiṣak - the physician should

विद्यावृद्धि दोषादीनां क्षयेण च यथास्वं विपरीतानां गुणानां - vidyād vṛddhi doṣādīnām kṣayeṇa ca yathāsvam viparītānām guṇānām- identify (recognize, observe) the increase of doshas and dhatus (tissues) by (seeing) the decrease in related (each and every) opposite qualities and

क्षयौ दोषादीनां वर्धनेन च यथास्वं विपरीतानां गुणानां - kṣayau doṣādīnām vardhanena ca yathāsvam viparītānām guṇānām - the decrease of doshas and dhatus (tissues) by (seeing) the increase in related (each and every) opposite qualities

वृद्धिं मलानां सङ्गाञ्च - vṛddhiṃ malānām saṅgāñca - the increase of excreta (waste products) is observed by their obstruction (accumulation) or non-elimination (too much of accumulation of waste products leads to obstruction)

क्षयं चाति विसर्गतः - kṣayaṃ cāti visargataḥ - and their decrease by too much of elimination (of waste products)

मलोचितत्वाद्देहस्य - malocitatvāddehasya - the body being accustomed to accumulation of waste products in the intestines and bladder (and not accustomed for its decreased production or deficit),

क्षयो वृद्धेस्तु पीडनः - kṣayo vṛddhestu pīḍanaḥ - the decrease of waste product formation is considered to be more troublesome in comparison to its increase

The decrease of Dosha, Dhatu etc can be observed by the increase of opposite qualities.

The increase of Dosha Dhatu etc can be observed by the increase of similar qualities.

The increase of Malas is observed by their non-elimination (too much of waste product accumulation leading to obstruction) and their decrease by too much elimination in little quantities.

Since the body is accustomed to accumulation of waste products in the intestines and bladder, the decreased formation of waste products is considered to be more troublesome in comparison to its increase.

## **Ashraya-Ashrayi Sambandha - Relationship between Dosha and Dhatu:**

तत्रास्थीनि स्थितो वायुः पित्तं तु स्वेदरक्तयोः ।

श्लेष्मा शेषेषु तेनैषामाश्रयाश्रयिणामिथः ॥ २६ ॥

यदेकस्य तदन्यस्य वर्धनक्षपणौषधम् ।

अस्थिमारुतयोर्नैवं

tatrāsthīni sthito vāyuhḥ pittaṃ tu svedaraktayoḥ |

śleṣmā śeṣeṣu tenaiṣāmāśrayāśrayiṇāmithaḥ || 26 ||

yadekasya tadanyasya vardhanakṣapaṇauśadham |

asthimārutayornaivam

तत्रास्थनि स्थितो वायुः - tatrāsthāni sthito vāyuhḥ - there in the bones resides the Vata

पित्तं तु स्वेद रक्तयोः - pittaṃ tu sveda raktayoḥ - pitta resides in the sweat and blood

श्लेष्मा शेषेषु, - śleṣmā śeṣeṣu, - the kapha (shleshma) resides in the rest of the dhatus (tissues) and malas (waste products, other than those mentioned for Vata and Pitta)

तेनैषामाश्रयाश्रयिणां मिथः - tenaiṣāmāśrayāśrayiṇām mithaḥ - due to this reason, the doshas and dhatus are related mutually in ashraya ashrayi (abode and resident) relationship

यदेकस्य तदन्यस्य - yadekasya tadanyasya - among these, when one among the ashraya (tissues) and ashrayee (doshas) increase, the other one too increases, similarly if one decreases, the other too decreases.

Note: This rule is applicable only to pitta and kapha. In case of pitta and kapha, when there is an increase of pitta or kapha, there is also a relative (proportional) increase of tissues and waste products associated with them. For example, if pitta increases, then the sweat and blood vitiation also increase. The same rule is applicable for relative decrease also.

वर्धनक्षपणौषधम् - vardhanakṣapaṇauśadham - this can be treated with the help of vardhana (increasing, when there is decrease) and kshapana (decreasing when there is increase), i.e. the opposite qualities provide remedy, similar qualities increase the doshas and tissues

अस्थि मारुतयोर्नैवं, - asthi mārutayornaivaṃ, - but the above rule is not applicable in case of asthi (bone) and vata, here if vata decreases, then the asthi increases and when vata increases, the asthi decreases.

Tatra asthani sthito vayuh - in the bones reside the Vata

Pittam tu sveda raktayo - Pitta resides in the sweat (sweda) and blood (rakta)

Sleshma shesheshu - kapha (shleshma) resides in the rest of the dhatus (tissues) and malas (waste products, other than those mentioned for Vata and Pitta)

Due to this reason, the doshas and dhatus are related mutually in ashraya ashrayi (abode and resident) relationship.

When one among the ashraya (tissues) and ashrayi (doshas) increases, the other one too increases; similarly if one decreases, the other too decreases.

This can be treated with the help of vardhana (increasing, when there is decrease) and kshapana (decreasing when there is increase).

Asthi marutayornaivam - but the above rule is not applicable in case of asthi (bone) and vata. If vata decreases, then the asthi increases and when vata increases, the asthi decreases.

### **Cause of increase and decrease of Dosha, their treatment:**

प्रायो वृद्धिर्हि तर्पणात् ॥ २७ ॥

श्लेष्मणानुगता तस्मात् सङ्क्षयस्तद्विपर्ययात् ।

वायुनानुगतास्माच्च वृद्धिक्षयसमुद्भवान् ॥ २८ ॥

विकारान् साधयेच्छीघ्रं क्रमाल्लङ्घनबृंहणैः ।

वायोरन्यत्र तज्जांस्तु तैरेवोत्क्रमयोजितैः ॥ २९ ॥

prāyo vṛddhirhi tarpaṇāt || 27 ||

śleṣmaṇānugatā tasmāt saṅkṣayastadviparyayāt |

vāyunānugatāsmācca vṛddhikṣayasamudbhavān || 28 ||

vikārān sādhayecchīghraṃ kramāllaṅghanabr̥mhaṇaiḥ |

vāyoranyatra tajjāṃstu tairevotkramayojitaiḥ || 29 ||

प्रायो वृद्धिर्हि तर्पणात् - prāyo vṛddhirhi tarpaṇāt - usually, the increase of doshas, dhatus and malas occurs due to excessive nutrition and

तस्मात् श्लेष्मणाऽनुगता - tasmāt śleṣmaṇā'nugatā - hence (eventually) leading to increase in kapha

सङ्क्षयस्तद्विपर्ययात् - saṅkṣayastadviparyayāt - whereas the decrease of doshas, dhatus and malas occurs due to the opposite factors (due to loss of nutrition) which

वायुनाऽनुगतोऽस्माच्च - vāyunā'nugato'smāñca - is followed later with increase in vayu (vata)

विकारान् वृद्धि क्षय समुद्भवान् - vikārān vṛddhi kṣaya samudbhavān - hence, the diseases arising from increase and decrease of doshas and dhatus should be

साधयेच्छीघ्रं क्रमाल्लङ्घन बृंहणैः - sādhayecchīghraṃ krmāllaṅghana br̥mhaṇaiḥ - treated quickly by adopting langhana (therapies causing thinning of body, reducing the quantity, making the body light) and brimhana (therapies making the body stout, bulk promoting, increasing the quantity) therapies respectively (i.e. langhana in increase and brimhana in decrease)

वायोरन्यत्र, - vāyoranyatra - but in case of vata, the order is reverse,

तज्जंस्तु तैरेवोत्क्रम योजितैः - tajjaṃstu tairevotkrama yojitaiḥ - in diseases caused by increased vata or when vata is increased, the treatment should be conducted in the opposite way of the above mentioned method (langhan in increase and brimhana in decrease as said above), i.e. if vata is increased, brimhana therapy is given and if vata is decreased, langhana therapy should be adopted

The increase of Doshas, Dhatus and Mala is usually due to excess nutrition (tarpana), which is followed later on with increase of Kapha. The decrease of Doshas, Dhatus and Mala is due to kshaya (loss of nutrition) which is followed, later with increase of Vayu (Vata). Hence, the diseases arising from increase of Dosha and Dhātu should be usually treated quickly by adopting Langhana (therapies causing thinning of the body).

The diseases arising from the decrease of Dosha and Dhātu should be treated with Brimhana therapy (nourishing therapies).

But in case of Vata, the order is reverse. If Vata is increased, then Brimhana therapy should be adopted and if Vata decreases then Langhana therapy should be adopted.

### **Specific treatments for diseases due to increase and decrease of Dhatus and Mala:**

विशेषाद्रक्तवृद्ध्युत्थान् रक्तस्रुतिविरेचनैः ।

मांसवृद्धिभवान् रोगान् शस्त्रक्षाराग्निर्मभिः ॥ ३० ॥

viśeṣādraktavṛddhyutthān raktasrutivirecanaiḥ |

māṃsavṛddhibhavān rogān śāstrakṣārāgnikarmabhiḥ || 30 ||

विशेषाद्रक्तवृद्ध्युत्थान् रक्तस्रुत विरेचनैः - viśeṣādraktavṛddhyutthān raktasruta virecanaiḥ - In particular, the diseases arising from increase of blood should be treated with bloodletting and purgation

रोगान् मांस वृद्धि भवान् शस्त्र क्षाराग्नि कर्मभिः - māṃsa vṛddhi bhavān rogān śāstra kṣāra agnikarmabhiḥ - the diseases caused due to increase of muscle tissue should be treated with the help of sharp instruments (surgery), caustic alkalis and fire cautery

Diseases arising from increase of blood should be treated by

Raktasruti - bloodletting and

Virechana – purgation.

Diseases caused due to increase of muscle tissue should be treated with the help of

Shastrakarma - sharp instruments (surgery),

Ksharakarma – use of caustic alkalis and

Agnikarma - fire cautery.

स्थौल्यकार्श्योपचारेण मेदोजानस्थिसङ्क्षयात् ।

जातान् क्षीरघृतैस्तिकसंयुतैर्वस्तिभिस्तथा ॥ ३१ ॥

sthaulyakārśyopacāreṇa medojānasthisankṣayāt |

jātān kṣīraghṛtaiṣṭiktasamyutairvastibhistathā || 31 ||

मेदोजान् स्थौल्य कार्श्योपचारेण - medojān sthauilya kārśyopacāreṇa - the diseases caused by increase of increase and decrease of fat should be treated by therapies indicated for obesity and emaciation respectively

अस्थि सङ्क्षयात् जातान् क्षीर घृतैस्तिक संयुतर्बस्तिभिस्तथा - asthisankṣayāt jātān kṣīra ghr̥taistikta saṃyutair bastibhis tathā - diseases caused by decrease of bones should be treated by enema therapy prepared with milk, ghee and bitter drugs

Diseases caused by increase and decrease of fat (meda) should be treated by therapies indicated for sthoulya (obesity) and karshya (emaciation) respectively.

Diseases caused by decrease of bone tissue should be treated by basti (enema therapy) prepared with ksheera (milk), grita (ghee) and tikta (bitter) drugs.

### **Treatment for diseases due to increase of Majja (bone marrow) and Shukra (reproductive fluid, semen):**

मज्जशुक्रोद्भवान् रोगान् भोजनैः स्वादुतिक्तकैः ।

वृद्धं शुक्रं व्यवायाद्यैर् यच्चान्यच्छुक्रशोषिकम् ॥ ३१+१ ॥

majjaśukrodbhavān rogān bhojanaiḥ svādutiktakaiḥ |

vṛddham śukram vyavāyādyair yaccānyacchukraśoṣikam || 31+1 ||

Majja and Shukra Dhatu related disorders should be treated with foods predominant in Svada (sweet) and Tikta (bitter) rasa.

Increase of Shukra Dhatu can be managed by vyavaya (sexual intercourse) or with herbs to dry up excess shukra (Shukra Shoshikam)

### **Treatment for diseases due to increase and decrease of Purisha (faeces):**



विड्वृद्धिजानतीसारक्रियया विट्क्षयोद्भवान् ।

मेषाजमध्यकुल्माषयवमाषद्वयादिभिः ॥ ३२ ॥

viḍvṛddhijānatīsāra kṛiyayā viṭkṣayodbhavān |

meṣājamadhyakulmāṣayavamāṣadvayādibhiḥ || 32 ||

विड्वृद्धिजान् अतीसार क्रियया - viḍvṛddhijān atīsāra kṛiyayā, - diseases caused by the increase of feces should be treated on the lines of treatment of diarrhea (with treatment measures, diet and formulations used for treatment of diarrhea)

विट्क्षयोद्भवान् - viṭ kṣayodbhavān - the diseases caused by decrease of feces

मेषाजमध्य - meṣa ajamadhya - should be treated by the use of abdominal viscera of ram or goat,

कुल्माष यव - kulmāṣa yava - half steamed pulses, barley

माषद्वयादिभिः - māṣa dvayādibhiḥ - and two varieties of black gram etc for food

Diseases caused by the increase of feces should be treated on the lines of atisara (diarrhea).

Diseases caused by decrease of feces should be treated by the use of abdominal viscera of mesha (ram) or aja (goat), kulmasha (half steamed pulses), yava (barley) and masha dvaya (two varieties of black gram) etc for food.

**Treatment for increase and decrease of Mutra (urine) and decrease of Sweda (sweat):**

मूत्रवृद्धिक्षयोत्थांश्च मेहकृच्छ्रचिकित्सया ।

व्यायामाभ्यञ्जनस्वेदमद्यैः स्वेदक्षयोद्भवान् ॥ ३३ ॥

mūtravṛddhikṣayotthāṃśca mehakṛcchracikitsayā |

vyāyāmābhyañjanasvedamadyaiḥ svedakṣayodbhavān || 33 ||

मूत्रवृद्धि क्षयोत्थांश्च - mūtravṛddhi kṣayotthāṃśca - increase and decrease of urine should be treated

मेह कृच्छ्र चिकित्सया - meha kṛcchra cikitsayā - by adopting the treatments indicated for urinary disorders (diabetes) and dysuria respectively

स्वेद क्षयोद्भवान् - sveda kṣayodbhavān - diseases caused due to decrease of sweat

Increase and decrease of mutra (urine) should be treated by adopting the treatments indicated for meha (urinary disorders, diabetes) and krichra (dysuria) respectively.

Diseases caused due to decrease of sweda (sweat) should be treated by adopting

Vyayama - physical exercises,

Abhyanjana - oil bath (massage),

Sweda - sudation therapies and

Madya - use of wine.

## **Relation of Kayagni with increase and decrease of Dhatu:**

स्वस्थानस्थस्य कायाग्नेरंशा धातुषु संश्रिताः ।

तेषां सादातिदीप्तिभ्यां धातुवृद्धिक्षयोद्भवः ॥ ३४ ॥

पूर्वो धातुः परं कुर्याद्वृद्धिः क्षीणश्च तद्विधम् ।

svasthānasthasya kāyāgneraṃśā dhātuṣu saṃśritāḥ |

teṣāṃ sādātīdīptibhyāṃ dhātuvṛddhikṣayodbhavaḥ || 34 ||

pūrho dhātuḥ paraṃ kuryādvṛddhaḥ kṣīṇaśca tadvidham |

स्वस्थानस्थस्य - svasthānasthasya - located (present) in its own seat (place),

कायाग्नेरंशा - kāyāgneraṃśā - the kayagni or the fire in the body has portions of itself

संश्रिताः धातुषु - saṃśritāḥ dhātuṣu - located in the tissues also

तेषां सादातिदीप्तिभ्यां - teṣāṃ sādātīdīptibhyāṃ - the decrease and increase of these agnis or fires (located in the tissues)

धातु वृद्धि क्षयोद्भवः - dhātu vṛddhi kṣayodbhavaḥ - will lead to increase and decrease of the tissues respectively

Note: decrease of fire in the tissues will increase the tissues and the increase of fire in the tissues will decrease the tissues (in terms of their quality, quantity and functioning capacity).

पूर्वो धातुः परं कुर्याद्वृद्धिः - pūrho dhātuḥ paraṃ kuryād vṛddhiḥ - when the preceding tissue gets increased, it also increases the succeeding tissue (example, if rasa dhatu increases, it subsequently leads to increase of rakta dhatu)

क्षीणश्च तद्विधम् - kṣīṇaśca tadvidham - similarly, when the preceding tissue gets decreased, it also decreases the succeeding tissue

Located (present) in its own seat (place), the kayagni or the fire in the body has portions of itself located in the dhatu (tissues) also.

The decrease and increase of these agnis or fires (located in the tissues) will lead to Dhatu vriddhi (increase of tissues) and dhatu kshaya (decrease of the tissues) respectively.

When the purva dhatu (preceding tissue) gets increased, it also increases the succeeding dhatu (example, if rasa dhatu increases, it subsequently leads to increase of rakta dhatu).

Similarly, when the preceding tissue decreases, it also decreases the succeeding tissue.

### **Effects of vitiated Doshas – Dushta Dosh Karmani:**

दोषा दुष्टा रसैर्धातून् दूषयन्त्युभये मलान् ॥ ३५ ॥

अधो द्वे सप्त शिरसि खानि स्वेदवहानि च ।

मला मलायनानि स्युर्यथास्वं तेष्वतो गदाः ॥ ३६ ॥

doṣā duṣṭā rasairdhātūn dūṣayantyubhaye malān || 35 ||

adho dve sapta śirasi khāni svedavahāni ca |

malā malāyanāni syuryathāsvaṃ teṣvato gadāḥ || 36 ||

दोषा दुष्टा रसैर्धातून् दूषयन्ति - doṣā duṣṭā rasairdhātūn dūṣayanty - the doshas which are vitiated by indiscriminate and unmethodical consumption of rasas (tastes) further vitiate the tissues, later,

उभये मलान् - ubhaye malān - these two (the vitiated doshas and tissues) together vitiate the malas (waste products),

मला मलायनानि - malā malāyanāni - the vitiated malas or waste products in turn vitiate (contaminate) the malayanas (channels of elimination of waste products) among which

अधो द्वे, सप्त शिरसि, खानि स्वेदवहानि च - adho dve, sapta śirasi, khāni svedavahāni ca - two are located in the lower portion of the body (anus and urethra), seven are located in the head (2 in eyes, 2 in ears, 2 nostrils and one mouth) and the channels of sweat (innumerable and located all through the body)

स्युर्यथास्वं तेष्वतो गदाः - syuryathāsvaṃ teṣvato gadāḥ - from these (in these) vitiated channels (and also from the vitiated doshas, tissues and waste products) develop many diseases related to the channels (which get contaminated or vitiate).

The doshas which are vitiated by unmethodical consumption of rasas (tastes) further vitiate the tissues. Later, these two (the vitiated doshas and dhatus) together vitiate the malas (waste products).

The vitiated malas (waste products) in turn vitiate the malayanas (channels of elimination of waste products) among which

Adho dve - two are located in the lower portion of the body (anus and urethra),

Sapta shirasi - seven are located in the head (2 in eyes, 2 in ears, 2 nostrils and 1 mouth) and

Khani svedavahani ca - the channels of sweat are innumerable and located all throughout the body.

From these vitiated channels develop many diseases related to the channels.

## **Ojas – The essence of the tissues:**

ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम् ।

हृदयस्थमपि व्यापि देहस्थितिनिबन्धनम् ॥ ३७ ॥

स्निग्धं सोमात्मकं शुद्धं ईषल्लोहितपीतकम् ।

यन्नाशे नियतं नाशो यस्मिन् तिष्ठति तिष्ठति ॥ ३८ ॥

निष्पद्यन्ते यतो भावा विविधा देहसंश्रयाः ।

ojastu tejo dhātūnām śukrāntānām param smṛtam |

hṛdayasthamapi vyāpi dehasthitinibandhanam || 37 ||

snigdham somātmakam śuddham īṣallohitapītakam |

yannāśe niyataṁ nāśo yasmin tiṣṭhati tiṣṭhati || 38 ||

niṣpadyante yato bhāvā vividhā dehasamśrayāḥ |

ओजस्तु तेजो धातूनां - ojastu tejo dhātūnām - ojas is the essence of the tissues,

शुक्रान्तानां परं स्मृतम् - śukrāntānām param smṛtam - and is formed after (at the end of) the formation of semen,

हृदयस्थमपि - hṛdayasthamapi - being mainly located in the heart,

व्यापि देहस्थिति निबन्धनम् - vyāpi dehasthiti nibandhanam - ojas is spread out all over the body and is responsible for the integrity of the body (regulated the health) and is

स्निग्धं - snigdham - unctuous (oily),

सोमात्मकं - somātmakam - watery (pleasant),

शुद्धमीषल्लोहितपीतकम् - śuddhamīṣallohitapītakam - clear (transparent), slightly reddish yellow in color

यन्नाशे नियतं नाशो - yannāśe niyatam nāśo - the loss (destruction) of which (ojas) leads to loss of life,

यस्मिंस्तिष्ठति तिष्ठति - yasmimstiṣṭhati tiṣṭhati - and the stability (balanced in terms of quality and quantity) of which leads to stability of life,

निष्पद्यन्ते यतो भावा विविधा देहसंश्रयाः - niṣpadyante yato bhāvā vividhā dehasamśrayāḥ - all the aspects of health and features of the body are related to balanced status of ojas

Ojas is the essence of the Dhatus;

It is mainly located in the hridaya (heart). It is present all over the body and regulates health.

Qualities of Ojas –

Snigdha – unctuous, oily,

Somatmaka – watery,

Shuddha – clear,

Ishat Lohita Peetakam – slight reddish yellow in color;

Loss of Ojas leads to loss of life.

All aspects of health are related to Ojas.

### **Causes of decrease of Ojas – Ojo Kshaya Karanani:**

ओजः क्षीयते कोपक्षुद्ध्यानशोकश्रमादिभिः ॥ ३९ ॥

बिभेति दुर्बलोऽभीक्षणं ध्यायति व्यथितेन्द्रियः ।

दुश्छायो दुर्मना रूक्षो भवेत् क्षामश्च तत्क्षये ॥ ४० ॥

जीवनीयौषधक्षीररसाद्यास्तत्र भेषजम् ।

ojaḥ kṣīyeta kopakṣuddhyānaśokaśramādibhiḥ || 39 ||

bibheti durbalo'bhikṣṇam dhyāyati vyathitendriyaḥ |

duśchāyo durmanā rūkṣo bhavet kṣāmaśca tatksaye || 40 ||

jīvanīyaauśadhakṣīrarasādyāstatra bheṣajam |

ओजः क्षीयेत - ojaḥ kṣīyeta - Ojas undergoes decrease (in quantity) by

कोप क्षुद्धान शोक श्रमादिभिः - kopa kṣuddhāna śoka śramādibhiḥ - anger, hunger (starvation), worry, grief, exertion etc

Symptoms of Ojas decrease -

तत्क्षये - tatksaye - when there is decrease of ojas,

बिभेति - bibheti - the person becomes fretful,

दुर्बलो - durbalo - debilitated,

अभीक्षणं ध्यायति - abhikṣṇam dhyāyati - repeatedly worries without any reason,

व्यथितेन्द्रियः- vyathitendriyaḥ - feels discomfort in sense organs,

दुःच्छायो - duḥcchāyo - develops bad complexion,

दुर्मना - durmanā - develops negative thoughts (loss of enthusiasm),

रूक्षो - rūkṣo - develops dryness (loss of unctuousness or oily portion)

भवेत्क्षामश्च - bhavetkṣāmaśca - and becomes emaciated

भेषजम् - bheṣajam - treatment of loss of ojas includes,

जीवनीयोषध क्षीर रसाध्यास्तत्र - jīvanīya auśadha kṣīra rasādhyāstatra - administration of Jivaniya group (enlivening medicines) mentioned in chapter 15, milk, meat juice (soup) etc.

Causes for decrease of Ojas:

Ojas undergoes decrease in quantity by



Kopa - anger,  
Kshut - hunger (starvation),  
Dhyana - worry,  
Shoka - grief,  
Shrama - exertion etc.,

Symptoms of decrease of Ojas:

The person presents with the following symptoms -

Bibheti - becomes fretful,  
Durbalam - debilitated,  
Abhikshnam dhyayati - repeatedly worries without any reason,  
Vyathitendriyah - feels discomfort in sense organs,  
Duhchayo - develops bad complexion,  
Durmana - negative thoughts and  
Ruksha – dryness.

Treatment for decrease of Ojas:

Use of drugs of Jivaniya group, ksheera (milk), rasa (meat juice) etc.

### **Increase of Ojas – Ojo Vriddhi:**

ओजोविवृद्धौ देहस्य तुष्टिपुष्टिबलोदयः ॥ ४१ ॥

ojovivṛddhau dehasya tuṣṭipuṣṭibalodayaḥ || 41 ||

ओजोवृद्धौ हि - ojevṛddhau hi - Increase of ojas makes for

तुष्टि पुष्टि बलादयः देहस्य - tuṣṭi puṣṭi balādayaḥ dehasya - contentment,  
nourishment and increase in strength of the body

Increase of Ojas brings about

Tushti - contentment,

Pushti - nourishment of the body and

Bala - increase of strength.

### **Method of food consumption to combat Dosha increase and decrease:**

यदन्नं द्वेष्टि यदपि प्रार्थयेताविरोधि तु ।

तत्तत्त्यजन्समश्नञ्च तौ तौ वृद्धिक्षयौ जयेत् ॥ ४२ ॥

yadannaṃ dveṣṭi yadapi prārthayetāvirodhi tu |

tattattyajansamaśnañca tau tau vṛddhikṣayau jayet || 42 ||

यदन्नं द्वेष्टि तत्तत्त्यजन् - yadannaṃ dveṣṭi tattattyajan - whichever foods are disliked, they should be rejected, and

यदपि प्रार्थयेताविरोधि समश्नञ्च तु - yadapi prārthayetāvirodhi samaśnañśca tu - whichever foods are desired should be consumed (provided), taking care that the foods do not antagonize (opposite to the qualities of doshas or incompatible with doshas) the doshas

तौ तौ वृद्धिक्षयौ जयेत् - tau tau vṛddhikṣayau jayet - the above mentioned 2 measures will control the vriddhi (increase) and kshaya (decrease) of the doshas respectively

Note: The increase of doshas should be controlled by avoidance of foods which are disliked. The decrease of doshas should be managed by indulging in desired foods.

The foods that are disliked should be rejected, and the foods that are desired should be consumed, taking care that the foods are avirodhi (not opposite to the qualities of doshas).

The above mentioned 2 measures will control the vriddhi (increase) and kshaya (decrease) of the doshas respectively.

कुर्वते हि रुचिं दोषा विपरीतसमानयोः।

वृद्धाः क्षीणाश्च भूयिष्ठं लक्षयन्त्यबुधास्तु न॥४३॥

kurvate hi ruciṃ doṣā viparītasamānayoḥ|

vṛddhāḥ kṣīṇāśca bhūyiṣṭhaṃ lakṣayantyabudhāstu na||43||

दोषा वृद्धाः क्षीणाश्च - doṣā vṛddhāḥ kṣīṇāśca - the doshas which have undergone increase and decrease

भूयिष्ठं कुर्वते हि रुचिं - bhūyiṣṭhaṃ kurvate hi ruciṃ - will predominantly (generally, abundantly), produce a desire for

विपरीत समानयोः - viparīta samānayoḥ - foods which are dissimilar and similar (in properties to those of the doshas) respectively,

न लक्षयन्त्यबुधास्तु - lakṣayantyabudhāstu na - but the unintelligent person does not recognize them (desires)

The doshas which have undergone vṛddhi (increase) and kṣheena (decrease) will generally produce a desire for foods which are viparīta (dissimilar) and samāna (similar) in properties to those of the doshas respectively, but the unintelligent person does not recognize them.

### **Behaviour of doshas when they are increased decreased and balanced:**

यथाबलं यथास्वं च दोषावृद्धा वितन्वते ।

रूपाणि जहति क्षीणाः समाः स्वं कर्म कुर्वते ॥ ४४ ॥

दोषा वृद्धा वितन्वते - doṣā vṛddhā vitanvate - the doshas which have undergone increase will produce

यथास्वं रूपाणि यथाबलं च - yathāsvaṃ rūpāṇi yathābalaṃ ca - their respective (related) signs and symptoms (features, qualities, functions) and according to their strength (less, moderate or severe increase / vitiation)

क्षीणाः जहति, - kṣīṇāḥ jahati, - the decreased doshas do not produce their respective features (signs and symptoms, qualities, functions) and

समाः कुर्वते स्वं कर्म - samāḥ kurvate svaṃ karma - the normal doshas (balanced, not-vitiated) will attend to their normal functions

yathābalaṃ yathāsvaṃ ca doṣāvṛddhā vitanvate |

rūpāṇi jahati kṣīṇāḥ samāḥ svaṃ karma kurvate || 44 ||

The doshas which have undergone vriddha (increase) will produce their respective signs and symptoms according to their strength (less, moderate or severe vitiation),

The ksheena (decreased) doshas do not produce their respective features and

The sama (balanced) doshas will attend to their normal functions.

### **Reason for protecting the normalcy of Doshas:**

य एव देहस्य समा विवृद्ध्यै त एव दोषा विषमावधाय ।

यस्मादतस्ते हितचर्ययैव क्षयाद्विवृद्धेरिव रक्षणीयाः ॥ ४५ ॥

ya eva dehasya samā vivṛddhyai ta eva doṣā viṣamāvadhāya |

yasmādataste hitacaryayaiva kṣayādvivṛddheriva rakṣaṇīyāḥ || 45 ||

य एव समा देहस्य विवृद्ध्यै - ya eva samā dehasya vivṛddhyai - the very same doshas, which when normal, are the causes for growth of the body,

त एव दोषा विषमा वधाय - ta eva doṣā viṣamā vadhāya - the very same doshas, when abnormal, will become the causes for the destruction of the body,

यस्मादतस्ते हितचर्ययैव - yasmādataste hitacaryayaiva - hence, by adopting suitable measures,

रक्षणीयाः क्षयाद्विवृद्धेरिव - rakṣaṇīyāḥ kṣayādvivṛddheriva - the body should be protected from the decrease and increase of doshas

The very same doshas, which when sama (balanced), are the cause for growth of the body, when vishama (abnormal), will become the cause for vadha (destruction) of the body.

Hence, by adopting suitable measures, the body should be protected from kshaya (decrease) and vivridhi (increase) of doshas.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदय संहितायां सूत्रस्थाने दोषादिविज्ञानीयो

नाम एकादशोऽध्यायः ।

iti śrī vaidyapatisimhaguptasūnu

vāgbhaṭaviracitāyāṃ aṣṭāṅgahr̥daya saṃhitāyāṃ

sūtrasthāne doṣādivijñāniyo nāma ekādaśo'dhyāya: ।

Thus ends the 11<sup>th</sup> chapter of Ashtangahridaya Samhita Sutrasthana, named Doshadi Vijnaneeya Adhyaya, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## HOW TO UNDERSTAND TRIDOSHA EASILY BY ITS FUNCTIONS

Tridosha means the three factors of the body. They are three in number Vata, Pitta and Kapha Dosha. The balance of Tridosha leads to health and imbalance leads to disease conditions. But it is very difficult to understand Tridosha. Let us try and learn about them by means of main functions that they carry out inside the body.

### Functions of Vata Dosha -

Vata is responsible for **all movements**.

- Movement of blood in blood vessels,
- movement of food and nutrients in gut,
- movement of air in and out of lungs,
- movement of hands and legs,
- neck and all other body parts,
- movement of eyeballs, etc.

For any type of movement, Vata Dosha is responsible. Hence a typical Vata body type person can not sit at one place. She keeps her leg moving, her eyes will always be searching for something new, difficult to concentrate on one particular thing, etc.

Even at the level of a cell, the movement of nutrients, waste products etc are controlled by Vata Dosha.

Because Vata is involved with movement of air in the lungs, many of the respiratory diseases are influenced by Vata (along with association of Kapha or Pitta Dosha.)

In its normal state Vata causes **enthusiasm**, – Hence a Vata body person will be overly enthusiastic. He wants to do new things. He can not settle on one decision.

Vata regulates **activities of mind** like initiation of thinking, analyzing, understanding etc.

Vata regulates **speech**.

Vata is responsible for initiation of **natural urges** (tears, feces, urination, sneezing, coughing, vomiting, yawning etc)

Hence, Constipation, difficulty in urination, excessive coughing, vomiting etc are influenced by Vata Dosha.

Maintenance of the Dhatus (tissues) in their normalcy -

Vata is a transporter. It carries the nourishment from the gut to the body tissues. It also carries the waste products out of the body. Hence it controls the nourishment of all other body tissues.

proper functioning of **sense organs** – Because there is movement of signals from sense organs to brain, and from brain to sense organs and because Vata is responsible for movements, Vata Dosha controls all the sense organs.

### **Functions of Pitta Dosha -**

In its normal state Pitta causes digestion and metabolism

Pitta is like fire. Hence Pitta is directly involved with digestion and metabolism. This is not only restricted to the level of stomach and intestines, it also extends to cellular level. Like using up nutrients in the body, using it up to produce energy etc are controlled by Pitta Dosha.

Maintenance of **body temperature** – Because Pitta means hotness, it keeps the body hot and healthy.

**vision** – Pitta also means light. Vision is always correlated with light.

Causes hunger, thirst, appetite – Usually a person with Pitta body type has more hunger and thirst.

Maintains skin complexion and quality – hence most of the skin disorders are influenced by Pitta.

Intelligence, courage, valor – the person with Pitta body type has more of these mental features.

### **Functions of Kapha Dosha -**

Kapha confers stability and compactness. The compactness and stability of the cells and tissues, of joints, stability in thought process of the mind, etc are due to Kapha.

A person with a Kapha body type likes to sit and do one work for a long period of time (as opposed to a Vata person).

A person influenced by Kapha does not like to travel much. He does not like changes.

Kapha Dosha confers lubrication, compactness (firmness) of the joints.

Kapha is a slimy liquid type of thing. It brings about a shock absorber effect in joints.

Kshama – It is the cause for mental capacity to withstand or withhold emotions, strains etc.

Kapha Dosha also imbibes the forgiveness quality in a person.

Suppose you get angry (which is due to Pitta), you try to control and you succeed. That quality is because of Kapha.

## **DHATU – 7 BODY TISSUES AS EXPLAINED IN AYURVEDA**

Ayurveda explains about 7 body tissue components which form the physical body. The functioning of body tissue is regulated by Tridosha. Let us learn about each of them in detail.

Dhatu (body tissue)	Comparison	Gets nourishment from	Function	Influencing Dosha
Rasa Dhatu	Plasma	Essence part of food, after digestion	Preenana – nourishment	Kapha
Rakta Dhatu	Blood	Rasa Dhatu	Jeevana – Enlivening	Pitta
Mamsa Dhatu	Muscle	Rakta Dhatu	Lepana – supporting bones	Kapha
Meda Dhatu	Fat tissue	Mamsa Dhatu	Snehana – Oiling, lubricating	Kapha
Asthi Dhatu	Bone Tissue	Meda Dhatu	Dharana – stabilizing, holding	Vata (Inversely proportional)
Majja Dhatu	Bone marrow	Asthi Dhatu	Poorana – filling in bone cavities	Kapha
Shukra Dhatu	Reproductive system	Majja Dhatu	Garbhotpadana - Reproduction	Kapha

**These seven body tissues are called 'Dhatu' in Ayurveda. They are -**



**Rasa Dhatu** – The Rasa is produced soon after digestion. It is the essential part of the food that circulates all over the body and nourishes all the body tissues. It is grossly compared to the plasma part of blood. Its basic function is *Preenana* - to nourish all the body tissues.

It is controlled by Kapha Dosha. Usually Kapha Dosha increase causes increase of Rasa Dhatu. and Kapha decrease leads to Rasa dhatu decrease.

**Rakta Dhatu** – It is compared directly with blood and its components. It is formed by receiving nourishment from Rasa Dhatu. Its main function is *Jeevana* - enlivening. It is directly related to Pitta Dosha. Pitta Dosha increase leads to Rakta increase and vice versa.

**Mamsa Dhatu** – It is compared with muscle tissue. It gets its nourishment from Rakta Dhatu. Its main function is *Lepana* – It gives shape to the body parts and it sticks to the bones, helping in locomotor activities. It is controlled by Kapha Dosha. Usually Kapha Dosha increase and decrease leads to Mamsa Dhatu increase and decrease respectively.

**Meda Dhatu** – It is compared to fat tissue. It gets nourished by Mamsa Dhatu. Its main function is *Snehana* – lubrication. Its increase and decrease is influenced by Kapha Dosha. Hence, Kapha dosha dominant people are usually rich in fat tissue.

**Asthi Dhatu** – It is compared to bone tissue. It gets nourished by Meda Dhatu. Its main function is *Dharana* – to hold the body up straight. It is influenced by Vata Dosha. But Vata Dosha increase leads to Asthi Dhatu decrease and Vata Dosha decrease leads to Asthi Dhatu increase. This is why, in old age, when Vata is increased, bone tissue degeneration occurs.

**Majja Dhatu** – It is compared to bone marrow and all the tissue that fill bone cavity. For example, eye tissue is also considered as Majja. Some also consider brain tissue also as formed by Majja Dhatu. Its main function is *Poorana* – to fill in the bone cavities. Its increase and decrease is controlled by Kapha Dosha.

**Shukra Dhatu** – It is compared with male and female reproductive system and its secretions. Its main function is *Garbhotpadana* – reproduction. It is controlled by Kapha Dosha. It gets nourishment from Majja Dhatu.

## **EFFECT OF IMBALANCED DHATU – TISSUES ON THE BODY – AYURVEDA VIEW**

The seven Dhatu form the body tissue. Imbalance means increase or decrease in these body tissues. This imbalance is controlled by the Triadosha – Vata, Pitta and Kapha. Let us learn about these imbalance symptoms.

### **Rasa Dhatu imbalance -**

Rasa Dhatu is the essence of food, after digestion. It is directly related with Kapha Dosha.

Increase in Rasa Dhatu gives rise to all the symptoms of Kapha Dosha increase. They are - Weak digestive strength, excessive salivation, laziness, heaviness. Increased coldness, white discoloration of skin, debility in organs, cough, cold, asthma and increased sleep.

Decrease in Rasa Dhatu is caused by decrease in Kapha. It leads to the following symptoms -

Increased dryness – Because of lack of proper nutrition and because of oily-ness. (remember, oiliness is a quality of Kapha Dosha.)

Also, usually the decrease of Kapha leads to increase of Vata. Vata is related to dryness.

Excessive tiredness – because of lack of proper nourishment  
Emaciation of body parts and noise intolerance.

### **Rakta Dhatu imbalance -**

Rakta is compared with blood and its components. It is controlled by Pitta Dosha.

Increase of Rakta Dhatu leads to diseases such as -

Herpes, spreading skin disease, diseases of the spleen, abscesses, skin diseases, gout, bleeding disease, abdominal tumors,

a disease of the teeth called Upakusha, jaundice, Melasma, loss of digestion strength, fainting, dizziness, red discoloration of skin, eyes and urine. All these symptoms are influenced by Pitta Dosha increase.

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

### **Mamsa Dhatu imbalance -**

The muscle tissue is controlled by Kapha Dosha.

Mamsa dhatu increase causes cervical lymphadenitis, tumors, Increase in size of the cheeks, thighs, and abdomen,

over growth of muscles of the neck and other places.

Decrease of Mamsa causes debility of the sense organs, emaciation of cheeks, buttocks and pain in the joints.

**Meda Dhatu imbalance** is related with Kapha Dosha. Meda means fat tissue.

Its increase leads to Mamsa Dhatu increase symptoms and in addition, it causes fatigue, difficulty in breathing even after little work,

drooping of the buttocks, breasts and abdomen. 9½ – 10.

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

**Asthi Dhatu imbalance** (bone tissues) – is inversely related to Vata. Vata increase means Asthi decrease.

Its increase causes overgrowth of bones and extra teeth. 10½.

Decrease of Asthi causes pain in the joints, falling off of the teeth, hairs, nails etc.

**Majja** (marrow), when increased, produces heaviness of the eyes and the body, increase of size of the body joints and causes ulcers which are difficult to cure.

Decrease of Majja causes hollowness (of the bones inside) giddiness and seeing of darkness

**Shukra (semen)** increase leads to increase in sexual desire and seminal calculi (spermolith).

Decrease of Shukra results in delay in ejaculation, ejaculation accompanied with bleeding, severe pain in the testicles and a feeling of hot fumes coming out of the urethra.

## **WHAT IS OJAS? HOW TO INCREASE OJAS DURING HEALTH AND DISEASE?**

Happyguy, a regular reader of my articles asks -

I would like to know about the connection between ojas and diabetes from the point of view of the diet a diabetic person can take in. As I know, Sattvic food is very important for building ojas. But, doesn't sattvic food in general have a sweet

vipaka? If yes, will sweet vipaka affect blood sugar levels? If yes, do diabetics have no way of building up ojas? Please enlighten me on this topic. "

I haven't heard such an intelligently and diligently formulated question since a very long time. (seriously. No pun intended.) Many thanks for asking this question. Let us analyze a few factors before we come to a few conclusions.

### **What is Ojus?**

Ojus is a quantifiable liquid in the body, responsible for overall health, energy and liveliness. It is both a mental and physical factor.

It is responsible for

- Health maintenance and health promotion
- Fight disease
- prevent disease

Ojus is the essential part of all the body tissues.

Though it can be quantified, it can not be seen or compared to any elements in the body. Some compare Ojas to white blood cells. At the best, it can be said as a *partial* comparison.

### **Qualities of Ojas -**

Snigdha – unctuous, oily

Somatmaka – watery

Shuddha – clear (transparent),

Ishat Lohita Peetakam – slight reddish yellow in color;

### **Examples:**

Say, someone has got pancreatitis. Doctor gives medicine and the patient takes it. Ojas is that factor of the body that digests the medicines, takes it to the target organ, and does the healing, with the help of medicines.

A person with a good quantity of Ojas is less prone to cold, cough, fever etc when compared to another, with lesser Ojas.

A person with good control of mind, who follows stringent Brahmacharya.

A person with good memory and concentration has more Ojas.

A person with spiritual beliefs and practice has more Ojas.

A person who eats in limited quantities, who has good control over anger, jealousy etc has more Ojus.

A person who exercises and has a well built body has more ojas.

### **How to increase Ojas?**

Regular intake of ghee, milk, and such other nutrition rich food.

Yoga, Pranayama, exercises, physical activities.  
Mental exercises to improve concentration.  
Prayer, Homa, Pooja and such other spiritual practices.  
Being pious, righteous.

### **Food and medicine that might decrease Ojas -**

Anger, grief, negative attitude  
Excessively salty, pungent and bitter diet.  
Ayurvedic medicines containing Kshara. Of course Kshara is required in some cases, but intake of such medicine over a long period of time would cause Ojas depletion.

One who takes very less quantity of food over a long period of time, will have depleted ojas. But that does not mean that over-eating will increase ojas. Proper quantity of food that digests easily, neither more nor less, increases ojas.

I hope that by this time, you have got an idea that Ojus is contributed by mental, physical and spiritual factors. Let us take up the questions.

### **Sattvic food is very important for building Ojas.**

Yes. But it applies to a *healthy person only*. Sattvic refers to light. Tamasik refers to darkness.

From a spiritual perspective, non veg, fish garlic and onion are considered to be Tamasik. (Opposite to Sattvik.) But in few diseases, non veg food, garlic, onion etc are used as medicine. In such a condition, for such a patient, these do help in improving her Ojas.

### **But, doesn't sattvic food in general have a sweet vipaka?**

Yes. Many foods that are Sattvic are sweet in nature.

### **If yes, will sweet vipaka affect blood sugar levels? If yes, do diabetics have no way of building up ojas?**

If a food tends to increase ojas, it should always be understood that it does so, only when it is taken in a limited quantity.

It does not mean that the same food in higher quantities will improve Ojas. Any type of food in more quantity than required tends to vitiate Tridosha and the disease process. It becomes more a cause for disease, than cause for health (or ojus).

In diabetes, which is a disease condition as per Ayurveda, herbs like Guduchi, Neem, Triphala etc are Sattvic. They help to improve Ojas. So, a diabetic person can improve ojas by taking many such herbs. Amla is another great food ingredient for diabetic people to increase Ojas. Many Ayurvedic formulations like Mehari Choornam, Nishamalaki Choornam etc

contain Amla as the main ingredient. So, apart from promoting health and immunity, Amla also helps control blood sugar levels.

Like I said before, Ojas is the essence of all the body tissues. So, exercise would improve muscle and body strength and will also cause an increase of Ojas.

Hence, exercise is an excellent means to improve Ojas for a diabetic patient.

### **Cause for decrease of Ojas**

Ojas undergoes a decrease in quantity by anger, hunger (starvation), worry, grief, exertion.

Too much exercise

Fasting for long periods of time

Eating less quantities of food

Intake of alcoholic beverages which cause dryness,

Intake of mixture of good and bad foods,

Fear

Waking up at night, skipping night sleep,

Injury,

Assault by evil spirits; micro organisms like bacteria, virus etc,

Depletion of tissues such as by hemorrhage,

Too much of elimination of Kapha, blood, semen and waste products,

Ingestion of poison.

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

### **Symptoms of Ojas decrease –**

The person becomes fretful, debilitated, repeatedly worries without any reason, feels discomfort in sense organs, develops bad complexion, negative thoughts and dryness;

### **Home remedy to improve ojas for Vata Pitta person?**

For Vata Pitta people, there is nothing better than ghee to increase Ojas. As per Ayurveda, cow ghee balances Vata and Pitta and it also improves Ojas. So, for people with such body type, regular (but limited) use of ghee in diet is recommended. Amla is also good at controlling Vata and Pitta.

## CHAPTER 12: DOSHA TYPES, IMBALANCE SYMPTOMS – DOSHABHEDIYA ADHYAYA

Ashtanga Hridayam

Sutrasthanam – Chapter – 12

दोषभेदीयाध्यायं

doṣabhedīyādhyāyaṃ

The 12<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named Doshabhediya Adhyayam. This chapter explains about the dosha types and location of tridoshas in the body. The classification and functions of each type of tridosha, the causes for their increase or decrease etc are also dealt with in this chapter.

### **Pledge by the author(s):**

अथातो दोषभेदीयमध्यायं व्याख्यास्यामः

इति ह स्मामुरात्रेयादयो महर्षयः ।

athāto doṣabhedīyamadhyāyaṃ vyākhyāsyāmaḥ

iti ha smāhurātreyādayo maharṣayaḥ |

अथा अतो दोषभेदीय अध्यायं व्याख्यास्यामः – athā ato doṣabhedīya adhyāyaṃ vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to Dosha types, imbalance of doshas and symptoms of imbalance

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhur ātreyādayo maharṣayaḥ -  
thus pledge Atreya and other sages.

Atreya and other sages pledge that they would henceforth be explaining the chapter called Dosha Bhediya Adhyayam (the chapter that deals with the explanation of doshas, their types, imbalance of doshas and the symptoms of their imbalance).

### Places of Vata Dosha:

पक्वाशयकटीसक्थि श्रोत्रास्थिस्पर्शनेन्द्रियम् ।

स्थानं वातस्य तत्रापि पक्वाधानं विशेषतः ॥ १ ॥

pakvāśayakaṭīsakthi śrotrāsthisparśanendriyam |

sthānaṃ vātasya tatrāpi pakvādhānaṃ viśeṣataḥ || 1 ||

पक्वाशय – pakvāśaya – large intestine,

कटी – kaṭī – waist,

सक्थि – sakthi – hip,

श्रोत्र – śrotra – ear,

अस्थि – asthi – bones,

स्पर्शनेन्द्रियम् – sparśanendriyam – skin,

स्थानं वातस्य – sthānaṃ vātasya – are the places of Vata,

तत्रापि – tatrāpi – even among the above said places,



पक्वाधानं विशेषतः - pakvādhānaṃ viśeṣataḥ - the large intestine is the special place of Vata

The sites of Vata Dosha are -

Pakavasaya – large intestine,

Kati – waist,

Sakthi – hip,

Shrotra – ear,

Asthi – bones,

Sparshanendriya – skin.

Vishesha sthana (important / special space) – Pakvashaya - large intestine.

### **Places of Pitta Dosha:**

नाभिरामाशयः स्वेदो लसीका रुधिरं रसः ।

दृक् स्पर्शनं च पित्तस्य नाभिरत्र विशेषतः ॥ २ ॥

nābhirāmāśayaḥ svedo lasīkā rudhiraṃ rasaḥ |

dṛk sparśanaṃ ca pittasya nābhiratra viśeṣataḥ || 2 ||

नाभिः - nābhir – umbilicus, navel

आमाशयः – āmāśayaḥ - stomach, small intestine,

स्वेदो – svedo – sweat,

लसीका – lasikā – lymph,

रुधिरं – rudhiram - blood,

रसः - rasaḥ - plasma,

दृक् – dr̥k – eye

स्पर्शनं च – sparśanam ca – and skin,

पित्तस्य – pittasya – are the places of pitta,

नाभिरत्र विशेषतः - nābhiratra viśeṣataḥ - among the above said places,  
navel region or umbilicus is the special seat of pitta

The sites of Pitta Dosha are -

Nabhi – Umbilicus,

Amashaya- stomach and small intestine,

Sweda – sweat,

Lasika- lymph,

Rudhira – blood,

Rasa- plasma,

Druk – eye,

Sparshanam – skin,

Vishesha sthana (important / special space) – Nabhi - Umbilicus.

### **Places of Kapha Dosha:**

उरःकण्ठशिरःक्लोमपर्वाण्यामाशयो रसः ।

मेदो घ्राणं च जिह्वा च कफस्य सुतरामुरः ॥ ३ ॥

uraḥkaṅṭhaśiraḥklomaparvāṅyāmāśayo rasaḥ |

medo ghrāṇaṃ ca jihvā ca kaphasya sutarāmuraḥ || 3 ||

उरः – uraḥ - chest,

कण्ठ – kaṅṭha – throat,

शिरः – śiraḥ - head,

क्लोम – kloma – pancreas, (trachea?)

पर्वाणि – parvāṅy – bone joints (small joints of the fingers)

आमाशयो – āmāśayo – stomach (small intestine),

रसः - rasaḥ - plasma,

मेदो – medo – fat,

घ्राणं च – ghrāṇaṃ ca – nose and

जिह्वा च – jihvā ca – tongue are the places

कफस्य – kaphasya – of kapha,

सुतराम् उरः – sutarām uraḥ - even among the above said places, chest is the special seat of Kapha

The sites of Kapha Dosha are -

Ura – Chest,

Kantha – throat,

Shira – head,

Kloma – Pancreas,

Parvani – bone joints,

Amashaya - Stomach and small intestine,

Rasa –plasma,

Meda – fat,

Ghrana – nose and

Jihva – tongue

Vishesha sthana (important / special space) – Uras – chest.

### **Five types of Vayu:**

प्राणादिभेदात् पञ्चात्मा वायुः

prāṇādibhedāt pañcātmā vāyuh

वायुः पञ्चात्मा - vāyuh pañcātmā – vayu is of 5 types,

प्राणादि भेदात् - prāṇādi bhedāt – prana etc are its types

Vayu (vata) is of 5 types -

Prana Vata

Udana Vata

Vyana Vata

Samana Vata

Apana Vata

### **Prana Vata - Its sites, functions:**

प्राणोऽत्र मूर्धगः ।

उरःकण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक् ॥ ४ ॥

ष्ठीवनक्षवथूद्गारनिःश्वासान्नप्रवेशकृत् ।

prāṇo'tra mūrdhagaḥ |

uraḥkaṅṭhacaro buddhihṛdayendriyacittadhṛk || 4 ||

ṣṭhīvanakṣavathūdgāraniḥśvāsānnapraveśakṛt |

अत्र प्राणो मूर्धगः - atra prāṇo mūrdhagaḥ - here (among them), prana  
vayu is located in the head and

उरःकण्ठ चरो - uraḥ kaṅṭha caro – moves in the chest and throat,

बुद्धि हृदय इन्द्रिय चित्त धृक् - buddhi hṛdaya indriya citta dhṛk – regulates  
intuition (intelligence, perception), heart, senses, mind (intelligence,  
thought) and vision,

ष्ठीवन क्षवथूद्गार निःश्वास अन्नप्रवेशकृत् - ṣṭhīvana kṣavathūdgāra niḥśvāsa  
annapraveśakṛt – causes expectoration, sneezing, belching, inspiration  
and swallowing of food

Prana is located in the murdha (head) and moves in the uras (chest)  
and kanta (throat).

It regulates

Buddhi - will,

Hridaya - heart,

Indriya - sense organs,

Chitta - intellect and

Drik - vision.

It is the cause for  
Shteevana - expectoration,  
Kshavathu - sneezing,  
Udgara - belching,  
Niswasa - inspiration and  
Anna pravesha - swallowing of food.

### **Udana Vata - Its sites, functions:**

उरः स्थानमुदानस्य नासानाभिगलांश्चरेत् ॥ ५ ॥

वाक्प्रवृत्तिप्रयत्नोर्जा बलवर्णस्मृत्तिक्रियः ।

uraḥ sthānamudānasya nāsānābhigalāṃścaret || 5 ||

vākpravṛttiprayatnorjā balavarṇasmṛtikriyaḥ |

स्थानम् उदानस्य उरः - sthānam udānasya uraḥ – the seat of udana vayu is chest,

नासा नाभि गलांश्चरेत् - nāsā nābhi galāṃścaret – it moves (circulates) in the nose, umbilicus (navel) and throat,

वाक्प्रवृत्ति - vākpravṛtti - it's functions are initiation of speech

प्रयत्नोर्जा – prayatnorjā - effort,

बल वर्ण - bala varṇa - enthusiasm, strength,

स्मृतिक्रियः - smṛtikriyaḥ - color and memory

The uras (chest) is the seat of Udana Vata, it moves in the nasa (nose), nabhi (umbilicus) and gala (throat).

Its functions are

Vak pravritti - initiation of speech,

Prayatana – effort,

Urja - enthusiasm,

Bala - strength,

Varna - colour, complexion and

Smruti – memory.

### **Vyana Vata - Its sites, functions:**

व्यानो हृदि स्थितः कृत्स्नदेहचारी महाजवः ॥ ६ ॥

गत्यपक्षेपणोत्क्षेप निमेषोन्मेषणादिकाः ।

प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शरीरिणाम् ॥ ७ ॥

vyāno hṛdi sthitaḥ kṛtsnadehacārī mahājavaḥ || 6 ||

gatyapakṣeṇaṇotkṣepa nimeṣoṇmeṣaṇādikāḥ |

prāyaḥ sarvāḥ kriyāstasmin pratibaddhāḥ śarīriṇām || 7 ||

व्यानो स्थितः हृदि - vyāno sthitaḥ ḥṛdi – vyana vayu is located in the heart

कृत्स्न देहचारी महाजवः - kṛtsna dehacārī mahājavaḥ - in the entire body it moves with great speed,

गति – gati - (it causes functions like) movement - locomotion, walking.

अपक्षेपणोत्क्षेप - apakṣepaṇotkṣepa - extension, flexion,

निमेषोन्मेषणादिकाः - nimeṣonmeṣaṇādikāḥ - closing and opening of the eyelids etc,

प्रायः सर्वाः क्रियाः - prāyaḥ sarvāḥ kriyās – mostly all the activities

शरीरिणाम् – śarīriṇām – of the human body

प्रतिबद्धाः - pratibaddhāḥ - are controlled

तस्मिन् - tasmin – by vyana vayu.

Vyana is located in the hridaya (heart), moves all over the body with great speed,

It attends to functions such as

Gati – movement, locomotion,

Apakshepanotkshepa - flexion and extension,

Nimeshonmesha - opening and closing of the eyelids etc.

Generally sarva kriya (all the body activities) are regulated by Vyana Vata.

**Samana Vata - Its sites, functions:**



समानोऽग्नि समीपस्थः कोष्ठे चरति सर्वतः ।

अन्नं गृह्णाति पचति विवेचयति मुञ्चति ॥ ८ ॥

samāno'gnisamīpasthaḥ koṣṭhe carati sarvataḥ |

annam gr̥hṇāti pacati vivecayati muñcati || 8 ||

समानो अग्नि समीपस्थः - samāno agni samīpasthaḥ - samana vayu is located near to the digestive fire,

चरति सर्वतः कोष्ठे - carati sarvataḥ koṣṭhe – moves everywhere in the alimentary tract,

अन्नं गृह्णाति - annam gr̥hṇāti - receives the food,

पचति – pacati – digests the food (aids in digestion)

विवेचयति – vivecayati – divides the food into useful part and waste part

मुञ्चति – muñcati – excretes the waste part.

Samana Vata is located near the digestive fire (agni samipastha).

It moves in the Kostha (alimentary tract),

Its functions are -

Annam grhnati - receives the food into stomach,

Pachati - aids in digestion,

Vivechayati - helps in dividing the food into useful part and waste part and

Munchati – excretes the waste part.

### **Apana Vata - Its sites, functions:**

अपानोऽपानगः श्रोणिवस्तिमेढोरुगोचरः ।

शुक्रार्तवशकृन्मूत्रगर्भनिष्क्रमणक्रियः ॥ ९ ॥

apāno'pānagaḥ śronivastimedhrorugocaraḥ |

śukrārtavaśakṛnmūtragarbhaniṣkramaṇakriyaḥ || 9 ||

अपानो अपानगः - apāno apānagaḥ - apana vayu is located in the apana - large intestine (colon), anal region

श्रोणि बस्ति मेढोरुगोचरः - śroni basti medhr oru gocaraḥ - It moves in the waist, urinary bladder, genitals, urinary passages and thigh,

शुक्र निष्क्रमणक्रियः - śukra niṣkramaṇakriyaḥ - useful in releasing of Shukra - sperm, semen, ovum

आर्तव निष्क्रमणक्रियः - ārtava niṣkramaṇakriyaḥ - menstruation,

शकृत् निष्क्रमणक्रियः - śakṛt niṣkramaṇakriyaḥ - defecation,

मूत्र निष्क्रमणक्रियः - mūtra niṣkramaṇakriyaḥ - urination,

गर्भ निष्क्रमणक्रियः - garbha niṣkramaṇakriyaḥ - child birth

Apana Vata is located in the Apana (large intestine), moves in the shroni (waist), basti (bladder), medhra (genitals) and uru (thighs).

It attends to the functions such as nishkramana (expulsion) of

Shukra – semen / reproductive fluid,

Artava – menstrual blood,

Shakrit - faeces,

Mutra - urine and

Garbha - child birth.

### **Five types of Pitta:**

पित्तं पञ्चात्मकं - pittam pañcātmakam - there are five types of Pitta

Five types of Pitta

Pachaka Pitta

Ranjaka Pitta

Sadhaka Pitta

Alochaka Pitta

Bhrajaka Pitta

### **Pachaka Pitta - Its sites, functions:**

तत्र पक्वामाशयमध्यगम् ।

पञ्चभूतात्मकत्वेऽपि यत्तैजसगुणोदयात् ॥ १० ॥

त्यक्तद्रवत्वं पाकादिकर्मणानलशब्दितम् ।

पचत्यन्नं विभजते सारकिट्टौ पृथक् तथा ॥ ११ ॥

तत्रस्थमेव पित्तानां शेषाणामप्यनुग्रहम् ।

करोति बलदानेन पाचकं नाम तत्स्मृतम् ॥ १२ ॥

tatra pakvāmāśayamadhyagam |

pañcabhūtātmakatve'pi yattaijasaguṇodayāt || 10 ||

tyaktadravatvaṃ pākādikarmaṇānalaśabditam |

pacatyannaṃ vibhajate sārakiṭṭau pṛthak tathā || 11 ||

tatrasthameva pittānāṃ śeṣāṇāmapyanugraham |

karoti baladānena pācakaṃ nāma tatsmṛtam || 12 ||

तत्र तत् - tatra tat – among the five types of pitta,

पक्व आमाशय मध्यगम् - pakva āmāsaya madhyagam – is located between large intestine and stomach,

पञ्चभूतात्मकत्वे अपि - pañcabhūtātmakatve api - in spite of being composed of all five basic elements of nature,

यत्तैजस गुणोदयात् - yattaijasa guṇodayāt – Pachaka Pitta is predominant in the fire element,

त्यक्त द्रवत्वं – tyakta dravatvaṃ - devoid of water element,

शब्दितम् अनल पाकादिकर्मणा - pākādikarmaṇā anala śabditam – called by the name anala or fire owing to its functions of digestion and transformation of food materials etc,

पचत्यन्नं – pacatyannaṃ - digests the food,

विभजते सार किट्टौ पृथक् तथा - vibhajate sāra kiṭṭau pṛthak tathā – divides the food into sara (essence, useful part) and kitta (waste part),

तत्रस्थमेव – tatrasthameva – being located there itself (in its seat, i.e. in between large intestine and stomach)

करोति अनुग्रहम् - karoti anugraham – bestows grace and influence

शेषाणाम् पित्तानां अपि - śeṣāṇām pittānāṃ apy – on the other types of pitta also

बलदानेन – baladānena – by providing strength (support, functioning capacity, influence, grace) to them,

स्मृतम् पाचकं नाम - smṛtam pācakaṃ nāma – is called by the name Pachaka Pitta.

Pachaka pitta is located between pakvashaya (large intestine) and amashaya (stomach).

It is composed of all the five basic elements (Panchamaha Bhuta), is predominant of teja (fire) element and devoid of drava (water) element. It is called by the term Anala (fire) because of its function of Paka (digestion) and transformation of food materials.

Its functions are -

Pachati annam - digests the food,

Vibhajate sara kittau prthak tatha - divides it into essence and waste parts,

Karoti anugraham - It bestows grace and influence on other types of Pitta by providing bala (strength) to them.

Hence, among all the types of Pitta, Pachaka pitta is the dominant one.

### **Ranjaka Pitta - Its sites, functions:**

आमाशयाश्रयं पित्तं रञ्जकं रसरञ्जनात् ।

āmāśayāśrayaṃ pittaṃ rañjakaṃ rasarañjanāt |

पित्तं आमाशय आश्रयं - pittaṃ āmāśaya āśrayaṃ - the pitta located in the amashaya - stomach

रञ्जकं - rañjakaṃ - is called Ranjaka Pitta

रस रञ्जनात् - rasa rañjanāt – since it imparts color (ranjana) to the rasa - the essence part of digestion (and converts it into rakta or blood)

The Pitta located in the Amashaya (stomach) is known as Ranjaka since it imparts colour (ranjana) to the rasa - the essence part of digestion (and converts it into rakta - blood).

**Note:** Ranjana means 'to impart color'. Ranjaka Pitta helps in imparting red color to the rasa dhatu (essence of digestion, nutritive juice, lymph) and converts it into rakta dhatu (blood). Ranjaka Pitta is therefore that pitta which converts rasa dhatu into rakta dhatu.

### **Sadhaka Pitta - Its sites, functions:**

बुद्धिमेधाभिमानाद्यैरभिप्रेतार्थसाधनात् ॥ १३ ॥

साधकं हृद्गतं पित्तं

buddhimedhābhimānādyairabhipretārthasādhanāt || 13 ||

sādhakam hṛdgatam pittam

पित्तं हृद्गतं साधकं - pittam hṛdgatam sādhakam - the pitta located in the heart is called sadhaka pitta

अभिप्रेतार्थ साधनात् - abhipretārtha sādhanāt – since it helps in achieving the desired things (purpose and aims of life) through

बुद्धि मेधा अभिमानाद्यैः - buddhi medhā abhimānādyair – proper use or integration of knowledge, intelligence, self-consciousness etc

The pitta located in the Hrudaya (heart) is known as Sadhaka Pitta.

It attends to mental functions such as

Buddhi - knowledge,

Medha - intelligence,

Abhimana - self-consciousness etc,

thereby helping to attain the purpose of life.

### **Alochaka Pitta - Its sites, functions:**

रूपालोचनतः स्मृतम् ।

दृक्स्थमालोचकं

rūpālocanataḥ smṛtam |

dṛksthamaḥlocakam

दृक्स्थम् आलोचकं स्मृतम् - dṛksthamaḥlocakam smṛtam - the pitta located in the eyes is called alochaka,

रूपालोचनतः - rūpālocanataḥ - since it helps in vision (perception of objects through eyes, being located deep in the eyes), it is called Alochaka Pitta. (Lochana means eyes, vision)

The Pitta located in the eyes is called Alochaka pitta,

It helps in vision.

(Lochana means eyes, vision).

### **Bhrajaka Pitta - Its sites, functions:**

त्वक्स्थं भ्राजकं भ्राजनात् त्वचः ॥ १४ ॥

tvaksthamaḥ bhrājakamaḥ bhrājanāt tvacaḥ || 14 ||

त्वक्स्थं भ्राजकं – tvaksthamaḥ bhrājakamaḥ - the pitta located in the skin is called bhrajaka pitta,

भ्राजनात्त्वचः - bhrājanāttvacaḥ - It is named so because it brings about bhrajana or exhibition of color and complexion

Brajaka Pitta resides in skin and helps in the exhibition of color and complexions.

## **Five Types of Kapha:**

श्लेष्मा तु पञ्चधा - śleṣmā tu pañcadha – there are five types of Kapha

Five types of Shleshma (kapha) -

Avalambaka Kapha

Kledaka Kapha

Bodhaka Kapha

Tarpaka Kapha

Shleshaka Kapha

## **Avalambaka Kapha - Its sites, functions:**

उरःस्थः स त्रिकस्य स्ववीर्यतः ।

हृदयस्यान्नवीर्याच्च तत्स्थ एवाम्बुकर्मणा ॥ १५ ॥

कफधाम्नां च शेषाणां यत् करोत्यवलम्बनम् ।

अतोऽवलम्बकः श्लेष्मा

uraḥsthaḥ sa trikasya svavīryataḥ |

hṛdayasyānnavīryācca tatstha evāmbukarmaṇā || 15 ||

kaphadhāmnāṃ ca śeṣāṇāṃ yat karotyavalambanam |

ato'valambakaḥ śleṣmā



यत् उरःस्थः - yat uraḥsthaḥ - that kapha which is located in the chest

स्ववीर्यतः - svavīryataḥ - by its innate strength,

त्रिकस्य अवलम्बनम् करोति - trikasya avalambanam karoti - supports (lubricates, nourishes) the trika (lower portion of the back, sacral region or the meeting place of shoulder, neck and back according to other references)

स्ववीर्यतः - svavīryataḥ - by its innate nature

अन्न वीर्याच्च - ānavīryācca - and also by the power of the essence of food,

हृदयस्य अवलम्बनम् करोति - hṛdayasya avalambanam karoti- supports (lubricates, nourishes) the hridaya (heart)

स अवलम्बकः श्लेष्मा - sa ato'valambakaḥ śleşmā – is called avalambaka shleshma

तत्स्थ एव - tatstha eva – being seated there, in the chest,

अम्बुकर्मणा - ambukarmaṇā – and by the virtue of its functions similar to those of water (like lubrication, nourishment etc),

स अवलम्बनम् - sa avalambanam - Avalambaka kapha

करोति - karoti – supports

शेषाणां कफधाम्नां च - śeṣāṇāṃ kaphadhāmnāṃ ca -

other sites of kapha

अतो अवलम्बकः श्लेष्मा – ato avalambakaḥ śleşmā – and hence called avalambaka shleshma.

Word meaning of Avalamba is dependent. Other Kaphas are dependent on Avalambaka Kapha.

Avalambaka Kapha is located in the Uras (chest) and Trika (the meeting place of shoulder, neck and back).

By its swavirya (innate strength) and by the annavirya (power of essence of food), it nourishes the hridaya (heart).

By the virtue of its functions similar to those of water (like lubrication, nourishment etc), Avalambaka kapha supports the other sites of kapha and hence is called avalambaka shleshma.

(Word meaning of Avalamba is dependant.)

### **Kledaka Kapha - sites, functions:**

यस्त्वामाशयसंस्थितः ॥ १६ ॥

क्लेदकः सोऽन्नसङ्घातक्लेदनात्

yastvāmāśayasamsthitaḥ || 16 ||

kledakaḥ so'nnaśaṅghātakledanāt

यस्तु आमाशय संस्थितः - yastu āmāśaya samsthitaḥ - that kapha which is located in the stomach is called

क्लेदकः – kledakaḥ - kledaka kapha

सो अन्नसङ्घात क्लेदनात् - so annasaṅghāta kledanāt – since it moistens (kledana) the hard food mass (anna sanghata)

Kledaka Kapha is located in the Amasaya (stomach). It moistens (kledana) the hard food mass (anna sanghata).

**Note:** The food mass which we consume is made moist by the kledaka kapha which enables proper digestion of consumed food.

### **Bodhaka Kapha - Its sites, functions:**

रसबोधनात् ।

बोधको रसनास्थायी

rasabodhanāt |

bodhako rasanāsthāyī

बोधको रसना स्थायी - bodhako rasanā sthāyī – bodhaka Kapha is located in the rasana (tongue), it is called so because

रस बोधनात् - rasa bodhanāt – it helps in perception of tastes

Bhodaka Kapha is located in rasana (tongue). It helps in taste perception.

### **Tarpaka Kapha - Its sites, functions:**

शिरःसंस्थोऽक्षतर्पणात् ॥ १७ ॥

तर्पकः

śiraḥsamstho'kṣatarpaṇāt || 17 ||

tarpakaḥ

शिरःसंस्थोऽक्ष तर्पकः - śiraḥsamstho tarpakaḥ - the kapha located in the head is called tarpaka (shleshma or kapha)

अक्षतर्पणात् - akṣatarpaṇāt – because it nourishes (tarpana) the sense organs (aksha)

Tarpaka Kapha is located in the shira (head). It does tarpana (nourishment) of the aksha (sense organs).

### **Sleshaka Kapha - its sites, functions:**

सन्धिसंश्लेषाच्च छ्लेषकः सन्धिषु स्थितः ।

sandhisamśleṣāc chleṣakaḥ sandhiṣu sthitaḥ |

श्लेषकः सन्धिषु स्थितः - shleṣakaḥ sandhiṣu sthitaḥ - shleshaka shleshma (kapha) is located in the bone joints (and is called as shleshaka because)

सन्धि संश्लेषात् - sandhi samśleṣāt – it lubricates and strengthens (samslesat) the joints (sandhi)

Shleshaka kapha is located in the sandhi (bone joints) and it lubricates and strengthens (samsleshat) the joints (sandhi).

### **Specific seats of Dosha predominance:**

इति प्रायेण दोषाणां स्थानान्यविकृतात्मनाम् ॥ १८ ॥

व्यापिनामपि जानीयात् कर्माणि च पृथक् पृथक् ।

iti prāyeṇa doṣāṇāṃ sthānānyavikṛtātmanām || 18 ||

vyāpināmapi jānīyāt karmāṇi ca pṛthak pṛthak |

प्रायेण - prāyeṇa - in general terms

अविकृतात्मनाम् दोषाणां - avikṛtātmanām doṣāṇāṃ - though the non-vitiated doshas

व्यापिनाम् अपि - vyāpinām api –are spread out all over the body,

इति स्थानानि जानीयात् - iti sthānāny jānīyāt – the above-mentioned seats should be considered by the physician as the specific seats in which they are predominant (the doshas get different names depending on the different seats)

कर्माणि च पृथक्पृथक् इति - karmāṇi ca pṛthakpṛthak – the functions of these doshas also should be understood separately (depending on their site)

Though the non-vitiated doshas are spread out all over the body, the above-mentioned seats should be considered by the physician as the specific seats in which they are predominant.

### **Qualities that cause Chaya, Kopa and Shamana of Vata:**

उष्णेन युक्ता रूक्षाद्या वायोः कुर्वन्ति सञ्चयम् ॥ १९ ॥

शीतेन कोपमुष्णेन शमं स्निग्धादयो गुणाः ।

uṣṇena yuktā rūkṣādyā vāyoḥ kurvanti sañcayam || 19 ||

śītena kopamuṣṇena śamaṃ snigdhādayo guṇāḥ |

उष्णेन युक्ता रूक्षाद्या गुणाः – uṣṇena yuktā rūkṣādyā guṇāḥ – hotness associated with dryness, movement etc qualities of Vata

कुर्वन्ति सञ्चयम् वायोः - kurvanti sañcayam vāyoḥ - causes sanchaya or chaya of vata

शीतेन (युक्ता रूक्षाद्या गुणाः) - śītena (yuktā rūkṣādyā guṇāḥ) – cold associated with dryness, movement etc qualities of Vata

(कुर्वन्ति) कोपं (वायोः) – (kurvanti) kopaṃ (vāyoḥ) - causes kopa of vata

उष्णेन युक्ता स्निग्धादयो गुणाः - uṣṇena yuktā snigdhadayo guṇāḥ - hot (heat) associated with unctuousness, stability etc qualities (opposite to those of vata)

(कुर्वन्ति) शमं (वायोः) - (kurvanti) śamaṃ (vāyoḥ) – causes shamana of vata

Chaya (mild increase or accumulation) – means increase of dosha in its own place or seat;

Kopa / Prakopa (profound increase or aggravation) – means increase and overflow of doshas from its own place to the other places;

Shama / Prashama (reduction) – means decrease of increased dosha and restoration of normalcy and health.

Ushna (heat) associated with ruksha (dryness) etc qualities of Vata cause sanchaya or chaya of vata;

Sheeta (cold) associated with ruksha (dryness) etc qualities of Vata cause kopa of vata;

Ushna (heat) associated with snigdha (unctuousness) etc qualities (opposite to those of vata) cause shamana of vata.

### **Qualities that cause chaya, kopa and shamana of Pitta:**

शीतेन युक्तास्तीक्ष्णाद्याश्चयं पित्तस्य कुर्वते ॥ २० ॥

उष्णेन कोपं मन्दाद्याः शमं शीतोपसंहिताः ।

śītena yuktāstikṣṇādyāścayam pittasya kurvate || 20 ||

uṣṇena kopam mandādyāḥ śamam śītopasaṃhitāḥ |

तीक्ष्णाद्याः युक्ताः शीतेन - tikṣṇādyāś yuktās śītena – piercing (strong) and other qualities of pitta (like heat, lightness etc) when associated with cold,

कुर्वते चयम् पित्तस्य - kurvate cayam pittasya – will cause chaya of pitta,

(तीक्ष्णाद्याः युक्ताः) उष्णेन – (tikṣṇādyāś yuktās) uṣṇena - piercing (strong) and other qualities of pitta (like heat, dryness, lightness etc) when associated with hotness,

(कुर्वते) कोपं (पित्तस्य) – (kurvate) kopam (pittasya) – will cause kopa of pitta

मन्दाद्याः शीतोपसंहिताः - mandādyāḥ śītopasaṃhitāḥ - viscous (mild) and other qualities opposite to that of pitta (like stickiness, stability etc) when associated with cold

(कुर्वते) शमं (पित्तस्य) - (kurvate) śamam (pittasya) – will bring about pitta shamana

Piercing (strong) and other qualities of pitta (like heat, lightness etc) when associated with sheeta (cold), will cause chaya of pitta;

Piercing (strong) and other qualities of pitta (like heat, dryness, lightness etc) when associated with ushna (heat), will cause kopa of pitta;

Viscous (mild) and other qualities opposite to that of pitta (like stickiness, stability etc) when associated with sheeta (cold) will bring about pitta shamana.

## Qualities that cause chaya, kopa and shamana of Kapha:

शीतेन युक्ताः स्निग्धाद्याः कुर्वते श्लेष्मणश्चयम् ॥ २१ ॥

उष्णेन कोपं तेनैव गुणा रूक्षादयः शमम् ।

śītena yuktāḥ snigdhdādyāḥ kurvate śleşmaṇaścayam || 21 ||

uṣṇena kopam tenaiva guṇā rūkṣādayaḥ śamam |

स्निग्धाद्याः युक्ताः शीतेन - snigdhdādyāḥ yuktāḥ śītena – unctuousness and other Kapha qualities (like heaviness, stickiness, mild etc) when associated with cold,

कुर्वते चयम् श्लेष्मणः - kurvate cayam śleşmaṇaś – causes chaya of shleshma

(स्निग्धाद्याः युक्ताः) उष्णेन – (snigdhdādyāḥ yuktāḥ) uṣṇena – unctuousness and other qualities similar to the qualities of kapha (like heaviness, stickiness, mild etc) when associated with hot,

(कुर्वते) कोपं (श्लेष्मणः) - (kurvate) kopam (śleşmaṇaś) – causes kopa of shleshma

तेनैव गुणा रूक्षादयः tenaiva guṇā rūkṣādayaḥ - the same qualities (unctuous etc) when associated with dryness, rough, lightness, movement, clarity etc qualities (opposite to those of kapha),

(कुर्वते) शमम् (श्लेष्मणः) - (kurvate) śamam (śleşmaṇaś) – decreases Kapha Dosha.

Snigdha (unctuousness) and other Kapha qualities (like heaviness, stickiness, mild etc) when associated with sheeta (cold), causes chaya of shleshma;



Snigdha (unctuousness) and other qualities similar to the qualities of kapha (like heaviness, stickiness, mild etc) when associated with ushna (hot), causes kopa of shleshma;

The same qualities (unctuous etc) when associated with ruksha (dryness) etc qualities (roughness, lightness, movement, clarity etc) cause Shamana of Kapha.

### **Levels of Dosha Increase and Decrease:**

चयो वृद्धिः स्वधाम्न्येव प्रद्वेषो वृद्धिहेतुषु ॥ २२ ॥

विपरीतगुणेच्छा च कोपस्तूनमार्गगमिता ।

लिङ्गानां दर्शनं स्वेषामस्वास्थ्यं रोगसम्भवः ॥ २३ ॥

स्वस्थानस्थस्य समता विकारासम्भवः शमः ।

cayo vṛddhiḥ svadhāmnnyaeva pradveṣo vṛddhihetuṣu || 22 ||

viparītaguṇecchā ca kopastūnmārgagamitā |

liṅgānāṃ darśanaṃ sveṣāmasvāsthyam rogasambhavaḥ || 23 ||

svasthānasthasya samatā vikārāsambhavaḥ śamaḥ |

चयो वृद्धिः स्व धाम्न्येव – cayo vṛddhiḥ sva dhāmnnyaeva – chaya means slight increase of dosha in its own place (seat),

प्रद्वेषो वृद्धि हेतुषु - pradveṣo vṛddhi hetuṣu – chaya would produce dislike against its aggravating factors (the things that would cause further increase of that particular dosha)

विपरीत गुणेच्छा च - viparītaguṇecchā ca – and liking towards opposite factors (which would not allow the dosha to aggravate further)

कोपः तु उन्मार्गगामिता - kopa: tu unmārgagāmitā – kopa is a stage in which the doshas increase further and overflow, leave their seats and move into the other places

दर्शनं लिङ्गानां स्वेषाम् –darśanaṃ liṅgānāṃ sveṣām – it (kopa) causes appearance of symptoms of increased dosha leading to

अस्वास्थ्यं - asvāस्थ्यam - feeling of ill-health,

रोग – roga – manifestation of the disease and

सम्भवः - sambhavaḥ - long term association with disease and complications.

स्वस्थानस्थस्य - svasthānasthasya - doshas are located in their own sites

समता – samatā – in normal proportions

विकारासम्भवः - vikārāsambhavaḥ - and not causing the disease is called

शमः- śamaḥ - shama

Chaya means slight increase of Dosha in its own place. It produces Pradvesha - dislike against the things that would cause further increase of that particular Dosha and

Vipareetagunecha - liking towards substances with qualities opposite to the aggravated dosha.

Kopa is the stage where the doshas increase excessively and overflow into other body channels. It causes the appearance of symptoms of increased Dosha, leading to onset of roga (disease process).

Shama means the state of normalcy of doshas without causing any vikara (disease).

### **Fluctuations of dosha in different seasons:**

चयप्रकोपप्रशमाः वायोर्ग्रीष्मादिषु त्रिषु ॥ २४ ॥

वर्षादिषु तु पित्तस्य क्षेष्मणः शिशिरादिषु ।

cayaprakopaprasāmā: vāyorgriṣmādiṣu triṣu || 24 ||

varṣādiṣu tu pittasya śleṣmaṇaḥ śiśirādiṣu |

चय प्रकोप प्रशमा वायोर्ग्रीष्मादिषु त्रिषु - caya prakopa prasāmā  
vāyorgriṣmādiṣu triṣu – chaya, prakopa and prashama of Vata takes  
place in grishma (summer), varsha (raining season) and sharat  
(autumn) respectively

चय प्रकोप प्रशमा तु पित्तस्य वर्षादिषु - caya prakopa prasāmā tu pittasya  
varṣādiṣu – chaya, prakopa and prashama of pitta takes place in varsha  
(rainy season), sharat (autumn) and hemanta (early winter) respectively

चय प्रकोप प्रशमा क्षेष्मणः शिशिरादिषु - caya prakopa prasāmā śleṣmaṇaḥ  
śiśirādiṣu – chaya, prakopa and prashama of kapha (shleshma) takes  
place in shishira (winter), vasanta (spring) and grishma (summer)

Vata -

Chaya - grishma (summer),

Prakopa - varsha (rainy season) and

Prashama - sharat (autumn)

Pitta -

Chaya - varsha (rainy season),

Prakopa - sharat (autumn) and

Prashama - hemanta (early winter)

Kapha -

Chaya - shishira (winter),

Prakopa - vasanta (spring) and

Prashama - grishma (summer).

## Causes for fluctuation of Dosha in different seasons:

चीयते लघुरूक्षाभिरोषधीभिः समीरणः ॥ २५ ॥

तद्विधस्तद्विधे देहे कालस्यौष्ण्यान्न कुप्यति ।

cīyate laghurūkṣābhiroṣadhībhiḥ samīraṇaḥ || 25 ||

tadvidhastadvidhe dehe kālasyauṣṇyāna kupyati |

समीरणः चीयते - samīraṇaḥ cīyate - vata undergoes chaya (mild increase)

लघुरूक्षाभिरोषधीभिः - laghurūkṣābhiroṣadhībhiḥ - during summer by the use of (consumption) substances possessing qualities such as lightness, dryness etc (since these qualities are similar to vata),

तद्विधः - tadvidhaha – and also due to similar qualities (lightness, dryness etc) prevailing in the season,

तद्विधे देहे – tadvidhe dehe – especially so, in the bodies of those persons possessing such qualities (lightness, dryness etc),

न कुप्यति कालस्यौष्ण्यात् - na kupyati kālasyauṣṇyāt – (vata) does not undergo kopa (profound increase) due to the heat of summer season (which is opposite to the cold quality of vata)

Vata undergoes chaya (mild increase and accumulation) during summer by the use of plants possessing qualities such as laghu (lightness), ruksha (dryness) etc.

It is especially so in the bodies of persons possessing such qualities.

During grishma (summer), Vata does not undergo a profound increase due to the ushna (heat) of the kala (season).

अद्विरम्लविपाकाभिरोषधीभिश्च तादृशम् ॥ २६ ॥

पित्तं याति चयं कोपं न तु कालस्य शैत्यतः ।

adbhiramlavipākābhiroṣadhībhiśca tādrśam ॥ 26 ॥

pittaṃ yāti cayam kopam na tu kālasya śaityataḥ ।

तद्विधः - tadvidhaha – and also due to similar qualities (lightness, dryness etc) prevailing in the season,

तद्विधे देहे – tadvidhe dehe – especially so, in the bodies of those persons possessing such qualities (lightness, dryness etc),

न कुप्यति कालस्यौष्ण्यात् - na kupyati kālasyauṣṇyāt – (vata) does not undergo kopa (profound increase) due to the heat of summer season (which is opposite to the cold quality of vata)

तादृशम् पित्तं याति चयं अद्विः - tādrśam pittaṃ yāti cayam adbhir – similarly pitta undergoes chaya in rainy season,

अम्ल विपाकाभिरोषधीभिश्च – amla vipākābhiroṣadhībhiśca – because of production of amla vipaka (sour taste at the end of digestion) of plants, food and water.

(Sour taste which manifests at the end of digestion causes increase in pitta),

न तु कोपं शैत्यतः कालस्य - na tu kopam śaityataḥ kālasya – but does not undergo kopa (further vitiation) because of the coldness prevailing in the rainy season

Pitta undergoes chaya (mild increase and accumulation) in varsha (rainy) season, because of production of amla vipaka (sour taste at the end of digestion) by the use of such water and foods.

But it does not undergo prakopa (aggravation) in the rainy season, because of shaitya (coldness) of the kala (season).

चीयते स्निग्धशीताभिरुदकौषधिभिः कफः ॥ २७ ॥

तुल्येऽपि काले देहे च स्कन्नत्वान्न प्रकुप्यति ।

cīyate snigdhaśītābhirudakaauśadhibhiḥ kaphaḥ || 27 ||

tulye'pi kāle dehe ca skannatvāna prakupyati |

कफः चीयते kaphaḥ cīyate kapha undergoes chaya in the winter

स्निग्ध शीताभिः उदक औषधिभिः - snigdha śītābhiḥ

udaka auśadhibhiḥ - due to the use of foods (water and plants) with oily and cold qualities,

न प्रकुप्यति - na prakupyati – but does not undergo kopa (aggravation)

स्कन्नत्वात् – skannatvāt – since it (shleshma) undergoes solidification owing to

तुल्येऽपि काले देहे च - tulye'pi kāle dehe ca – similarity in the body and season i.e. due to coldness prevailing in the body and also due to severe cold of the winter

Kapha undergoes chaya (mild increase and accumulation) in shishira (winter) by the use of water and foods possessing snigdha (oily) and sheeta (cold) properties.

But it does not undergo prakopa (aggravation) because Kapha undergoes skannatva (solidification) due to the severe cold of the winter.

## **Influence of seasonal and food variations on chaya, kopa and prashamana of Doshas:**

इति कालस्वभावोऽयमाहारादिवशात् पुनः ॥ २८ ॥

चयादीन् यान्ति सद्योऽपि दोषाः कालेऽपि वा न तु ।

iti kālasvabhāvo'yamāhārādivaśāt punaḥ || 28 ||

cayādīn yānti sadyo'pi doṣāḥ kāle'pi vā na tu |

इति अयम् - iti ayam – as said above, the chaya, Kopa and Shamana of Vata, Pitta and Kapha

कालस्वभावो – kālasvabhāvo – take place under the influence of seasonal effect and

आहारादि वशात् - āhārādi vaśāt – also due to the effect of the foods consumed,

पुनः दोषाः सद्यो अपि - punaḥ doṣāḥ sadyo api – apart from this, the doshas also suddenly

चयादीन् यान्ति - cayādīn yānti - undergo increase, aggravation and pacification (even in the absence of the favorable seasons for their increase or decrease)

कालेऽपि वा न तु - kāle'pi vā na tu – and sometimes do not undergo increase, aggravation or pacification in spite of the presence of favorable seasons, if the foods are monitored and sensibly consumed according to the season.

The chaya, kopa and shamana of Vata, Pitta and Kapha take place under the influence of kala (seasonal effect) and also due to the effect of ahara (foods consumed).

Apart from this, the doshas may suddenly undergo chaya (increase), prakopa (aggravation) and shamana (pacification) even in the absence of favorable seasons for their increase or decrease.

Sometimes the doshas do not undergo chaya (increase), prakopa (aggravation) and shamana (pacification) in spite of the presence of favorable seasons.

### **Aggravation of doshas is fast, their decrease is slow:**

व्याप्नोति सहसा देहमापादतलमस्तकम् ॥ २९ ॥

निवर्तते तु कुपितो मलोऽल्पाल्पं जलौघवत् ।

vyāpnoti sahasā dehamāpādatalamastakam || 29 ||

nivartate tu kupito malo'lpālpaṃ jalaughavat |

कुपितो मला - kupito malā - the vitiated doshas

सहसा व्याप्नोति - sahasā vyāpnoti –quickly spread

देहम् आपादतल मस्तकम् - deham āpādatala mastakam – throughout the body from foot to head (and cause many diseases) but

निवर्तते तु अल्पाल्पं - nivartate tu alpālpaṃ - the decrease of doshas and restoration of normalcy takes place very slowly,

जलौघवत् – jalaughavat – just like the floods (when flood occurs, the water gushes into the cities very fast, but the reversal process i.e. evacuation is very slow)

The vitiated doshas quickly spread throughout the body from foot to head.



But the decrease of doshas and restoration of normalcy takes place very slowly, just like the floods (when flood occurs, the water gushes into the cities very fast, but the reversal process i.e. receding of the flood water is very slow).

### **Cause of dosha aggravation and disease formation:**

नानारूपैरसङ्ख्येयैर्विकारैः कुपिता मलाः ॥ ३० ॥

तापयन्ति तनुं तस्मात्तद्धेत्वाकृतिसाधनम् ।

शक्यं नैकैकशो वक्तुमतः सामान्यमुच्यते ॥ ३१ ॥

nānārūpairasaṅkhyeyairvikāraiḥ kupitā malāḥ || 30 ||

tāpayanti tanuṃ tasmāttaddhetvākṛtisādhanam |

śakyaṃ naikaikaśo vaktumataḥ sāmānyamucyate || 31 ||

कुपिता मलाः - kupitā malāḥ - the aggravated doshas

तापयन्ति तनुं - tāpayanti tanuṃ - trouble the body by causing

नानारूपैः असङ्ख्येयैः विकारैः - nānārūpair asaṅkhyeyer vikāraiḥ – different forms and innumerable types of diseases

तस्मात् न शक्यं - tasmāt na śakyaṃ - therefore it is not possible

एकैकशो वक्तुम् तद्धेत्वाकृति साधनम् - ekaikaśo vaktum tadd hetvākṛti sādhanam – to individually explain their causes, symptoms and treatments (since they are also innumerable),

अतः सामान्यमुच्यते - ataḥ sāmānyamucyate – therefore (in this context) they have been generalized (grossly explained)

The aggravated doshas trouble the body by causing nanarupa (different forms) and asankhye (innumerable types) of vikara (diseases).

Therefore it is not possible to individually explain their causes, symptoms and treatments and so they have been generalized.

### **Doshas are the main causes for all the diseases:**

दोषा एव हि सर्वेषां रोगाणामेककारणम् ।

यथा पक्षी परिपतन् सर्वतः सर्वमप्यहः ॥ ३२ ॥

छायामत्येति नात्मीयां यथा वा कृत्स्नमप्यदः ।

विकारजातं विविधं त्रीन् गुणान् नातिवर्तते ॥ ३३ ॥

तथा स्वधातुवैषम्यनिमित्तमपि सर्वदा ।

विकारजातं त्रीन् दोषान्

doṣā eva hi sarveṣāṃ rogāṇāmekakāraṇam |

yathā pakṣī paripatan sarvataḥ sarvamapyahaḥ || 32 ||

chāyāmatyeti nātmīyāṃ yathā vā kṛtsnamapyadaḥ |

vikārajātaṃ vividhaṃ trīn guṇān nātivartate || 33 ||

tathā svadhātuvaiṣamyanimittamapi sarvadā |

vikārajātaṃ trīn doṣān

रोगाणाम् दोषा एव हि - rogāṇām doṣā eva hi - always the doshas alone

एककारणम् सर्वेषां - ekakāraṇam sarveṣāṃ –are the sole causative factors for all the diseases,

यथा पक्षी परिपतन् - yathā pakṣī paripatan - just like a bird which keeps flying

सर्वतः sarvataḥ everywhere,

सर्वमप्यहः - sarvamapyahaḥ - throughout the day

नात्येति आत्मीया छायाम् - nātyeti ātmīyā chāyām - cannot escape from its own shadow,

यथा वा विविधं विकारजातं – yathā vā vividhaṃ vikārajātaṃ - just like the different species of creation

कृत्स्नमप्यदः - kṛtsnamapyadaḥ - without any exclusions,

नातिवर्तते त्रीन् गुणान् - nātivartate trīn guṇān - cannot be separated from the (their predecessors or causative elements) - three gunas i.e. sattva, raja and tama,

तथा विकारजात स्वधातु वैषम्य निमित्तमपि – tathā vikārajāta svadhātu vaiṣamya nimittamapi - similarly the diseases (in spite of) getting manifested due to the disturbance of related tissues (swa dhatu vaishamya)

नातिवर्तते त्रीन्दोषान् सर्वदा - nātivartate trīndoṣān sarvadā - will not be separated from the three doshas (will not manifest without the involvement of three doshas) as a rule, always.

The Doshas alone are always the sole causative factors for all diseases.

Just like a pakshi (bird) which keeps flying everywhere, throughout the day cannot escape from its own chaya (shadow), just like the different species of creation without any exclusions, cannot be separated from the trigunas (i.e., sattva, raja and tama), similarly the diseases in spite of getting manifested due to the disturbance of related tissues (swa dhatu vaishamya) can never be separated from the three Doshas.

### **Three kinds of causes for Doshā increase:**

तेषां कोपे तु कारणम् ॥ ३४ ॥

अथैरसात्म्यैः संयोगः कालः कर्म च दुष्कृतम् ।

हीनातिमिथ्यायोगेन भिद्यते तत् पुनस्त्रिधा ॥ ३५ ॥

teṣāṃ kope tu kāraṇam || 34 ||

athairasātmyaiḥ saṃyogaḥ kālah karma ca duṣkṛtam |

hīnātimithyāyogena bhidyate tat punastridhā || 35 ||

तेषां कारणम् तु कोपे - teṣāṃ kāraṇam tu kope – among these (vata, pitta and kapha), the causes for dosha increase (can be categorized as),

असात्म्यैः अर्थैः संयोगः – asātmyaiḥ arthair saṃyogaḥ - wrong (improper, effective) contact of sense organs with their respective sense objects,

कालः (दुष्कृतम्) - kālah - contamination of seasons (abnormal seasonal variations) and

दुष्कृतम् कर्म च - duṣkṛtam karma ca – wrong deeds

तत्पुनः भिद्यते त्रिधा – tatpunas bhidyate tridhā – this is again of three types,

हीनयोगः – hīnāyoga – less or deficit involvement of sense objects, manifestation of seasons and indulgence in actions

अतियोगः – atiyoga – excessive involvement of sense objects, manifestation of seasons and indulgence in actions and

मिथ्यायोगः - mithyāyoga – wrong (erratic, perverted) contact of sense objects, manifestation of seasons and indulgence in actions

The causes for dosha increase are -

Asatmya indriyārtha samyoga - wrong (improper) contact of sense organs with their respective sense objects,

Asatmya kala - contamination of seasons (abnormal seasonal variations) and

Asatmya karma - wrong deeds.

This is again of three types -

Hinayoga - less or deficit involvement of sense objects, manifestation of seasons and indulgence in actions,

Atiyoga - excessive involvement of sense objects, manifestation of seasons and indulgence in actions and

Mithyayoga - wrong (erratic, perverted) contact of sense objects, manifestation of seasons and indulgence in actions.

### **Artha Hinayoga, Atiyoga and Mithyayoga – deficit, excessive and perverted contact of the senses with their sense organs:**

हीनोऽर्थेनेन्द्रियस्याल्पः संयोगः स्वेन नैव वा ।

अतियोगोऽतिसंसर्गः सूक्ष्मभासुरभैरवम् ॥ ३६ ॥

अत्यासन्नातिदूरस्थं विप्रियं विकृतादि च ।

यदक्षणा वीक्ष्यते रूपं मिथ्यायोगः स दारुणः ॥ ३७ ॥

एवमत्युच्चपूत्यादीनिन्द्रियार्थान् यथायथम् ।

विद्यात्

hīno'rthenendriyasyālpāḥ saṃyogaḥ svena naiva vā |

atiyogo'tisaṃsargaḥ sūkṣmabhāsurabhairavam || 36 ||

atyāsannātidūrasthaṃ vipriyaṃ vikṛtādi ca |

yadaḥṣṇā vīkṣyate rūpaṃ mithyāyogaḥ sa dāruṇaḥ || 37 ||

evamatyuccapūtyādīnīndriyārthān yathāyatham |

vidyāt

हीनो – hīno – hinayoga or poor association

अल्पः संयोगः नैव वा - alpaḥ saṃyogaḥ naiva vā – insufficient contact or absence of contact

अर्थेन स्वेन इन्द्रियस्य - arthena svena indriyasya - of the sense objects (sound, touch, sight, taste and smell) with their corresponding sense organs (ear, skin, eye, tongue and nose respectively)

अतियोगो अतिसंसर्गः - atiyogo atisaṃsargaḥ - overindulgence (of the sense objects with their respective sense organs)

सूक्ष्म भासुर भैरवम् - sūkṣma bhāsura bhairavam – like gazing at the objects which are very minute, very bright and frightful

मिथ्यायोगः - mithyāyogaḥ - mithya yoga or wrong indulgence (contact of sense objects with their sense organs) like

यदक्षणा वीक्ष्यते रूप अत्यासन्नातिदूरस्थं – yadakṣṇā vīkṣyate rūpa atyāsannātidūrasthaṃ - seeing the objects which are very near or very far,

विप्रियं विकृतादि च – vipriyaṃ vikṛtādi ca – objects which are disliked and abnormal (awkward, shapeless, crooked) etc.

स दारुणः - sa dāruṇaḥ - that (mithyayoga) is harmful

एवम् अत्युच्चपूत्यादीनिन्द्रियार्थान् – evam atyuñcapūtyādīnindriyārthān – similarly, hearing to loud sounds, perceiving foul smells and other perverted perceptions of sense organs

यथायथम् विद्यात् - yathāyatham vidyāt – should be likewise understood as examples of mithya yoga.

Hinayoga (poor association) means insufficient contact or absence of contact of the sense objects (sound, touch, sight, taste and smell) with their corresponding sense organs (ear, skin, eye, tongue and nose respectively).

Atiyoga (over indulgence) means excessive contact of the sense objects with their respective sense organs.

Mithya yoga (wrong indulgence) means perverted union of sense objects with their respective sense organs like -

Gazing at the objects which are sukshma (very minute), bhasura (very bright) and bhairavam (frightful),

looking at objects which are atyasanna (very near) or atidoora (very far), objects which are vipriyam (disliked) and vikrita (abnormal) etc.

All these constitute Mithyayoga which are harmful.

Similarly, listening to atyucha (loud sounds), poothyadi (perceiving foul smells) and other perverted perceptions of sense organs should be likewise understood as examples of Mithya yoga.

### **Kala Hinayoga, Atiyoga and Mithyayoga – Its deficit, excessive and perverted manifestation:**

कालस्तु शीतोष्णवर्षाभेदात् त्रिधा मतः ॥ ३८ ॥

स हीनो हीनशीतादिरतियोगोऽतिलक्षणः ।

मिथ्यायोगस्तु निर्दिष्टो विपरीतस्वलक्षणः ॥ ३९ ॥

kālastu śītoṣṇavarṣābhedaṭ tridhā mataḥ || 38 ||

sa hīno hīnaśītādiratīyogo'tilakṣaṇaḥ |

mithyāyogastu nirdiṣṭo viparītasvalakṣaṇaḥ || 39 ||

कालस्तु त्रिधा मतः - kālastu tridhā mataḥ - season is of three kinds

शीतोष्णवर्षा भेदात् - śītoṣṇavarṣābhedaṭ –i.e. cold, hot and rainy,

स हीनो हीनशीतादिः - sa hīno hīnaśītādir – hina yoga of kala (deficit manifestation of season) is less cold in winter, less temperature in summer and less rain in rainy season

अतियोगो अतिलक्षणः - atiyogo atilakṣaṇaḥ - atiyoga of kala (excessive manifestation of season) is colder in winter, more heat in summer and more rain in rainy season,

मिथ्यायोगस्तु निर्दिष्टो विपरीतस्वलक्षणः - mithyāyogastu nirdiṣṭo viparītasvalakṣaṇaḥ - mithyayoga of kala (perverted manifestation of season) is marked by manifestation of qualities opposite to the natural ones of the season (unseasonal), like rain in summer, heat in winter, cold in rainy season or summer etc.

Seasons are of three kinds i.e. sheeta (cold), ushna (hot) and varsha (rainy),

Hina yoga of kala (deficit manifestation of season) is less cold in winter, less heat in summer and less rain in the rainy season.

Atiyoga of kala (excessive manifestation of season) is colder in winter, more heat in summer and more rain in the rainy season.

Mithyayoga of kala (perverted manifestation of season) is marked by manifestation of qualities opposite to the natural ones of the season, like rain in summer, heat in winter, cold in rainy season or summer etc.

### **Karma Hinayoga, Atiyoga and Mithyayoga – deficit, excessive and perverted indulgence in actions:**

कायवाक्चित्तभेदेन कर्मापि विभजेत् त्रिधा ।

कायादिकर्मणां हीना प्रवृत्तिर्हीनसञ्ज्ञकः ॥ ४० ॥

अतियोगोऽतिवृत्तिस्तु वेगोदीरणधारणम् ।



विषमाङ्गक्रियारम्भ पतनस्खलनादिकम् ॥ ४१ ॥

भाषणं सामिभुक्तस्य रागद्वेषभयादि च ।

कर्म प्राणातिपातादि दशधा यच्च निन्दितम् ॥ ४२ ॥

मिथ्यायोगः समस्तो साविह वामुत्र वा कृतम् ।

kāyavākcittabhedena karmāpi vibhajet tridhā |

kāyādikarmaṇāḥ hīnā pravṛttirhīnasañjñakaḥ || 40 ||

atiyogo'tivṛttistu vegodīraṇadhāraṇam |

viṣamāṅgakriyārambha patanaskhalanādikam || 41 ||

bhāṣaṇam sāmibhuktasya rāgadveṣabhayādi ca |

karma prāṇātipātādi daśadhā yacca ninditam || 42 ||

mithyāyogaḥ samasto sāviha vāmutra vā kṛtam |

कर्मापि विभजेत्त्रिधा - karmāpi vibhajettridhā - actions are also classified into three types

कायवाक्चित्तभेदेन - kāya vāk cittabhedena –i.e. kayaka (physical, pertaining to body activities),

vak (speech, pertaining to speaking activities) and

chitta (mental, pertaining to mind activities)

हीनसङ्गः हीना प्रवृत्तिः कायादि कर्मणा - hīnasañjñakaḥ hīnā pravṛttir kāyādi karmaṇā - hinayoga of karma (deficit actions) is indulgence in very less physical activity, very less speaking and very less thought process,

अतियोगोऽतिवृत्तिस्तु – atiyogo ativṛttistu – atiyoga of karma (excessive actions) is indulgence in excessive physical activities, excessive speaking and thinking,

वेगोदीरण धारणम् - vegodīraṇa dhāraṇam – forceful expulsion and suppression of natural urges,

विषमाङ्गक्रियारम्भ – viṣamāṅgakriyārambha – improper postures (doing activities with weird body postures),

पतन स्खलनादिकम् – patana skhalanādikam – activities like abrupt falling, abrupt jumping etc (are the examples of perverted physical activities or mithyayoga of kayika karma)

भाषणं सामिभुक्तस्य – bhāṣaṇam sāmibhuktasya – speaking too much while taking food or immediately after food (is the example of perverted speech action or mithyayoga of vachika karma)

राग द्वेष भयादि च - rāga dveṣa bhayādi ca – harbouring of desires, hatred, fear etc (are the examples of perverted mind actions or mithyayoga of manasika karma)

प्राणातिपातादि दशधा यञ्च निन्दितम् कर्म - prāṇātipātādi daśadhā yañca ninditam karma – the pranatipata and other ten heinous actions mentioned in dinacharya chapter,

समस्तो असौ मिथ्यायोगः – samasto asāv mithyāyogaḥ - all these are the perverted actions,

कृतम् ह वाऽमुत्र वा - kṛtam iha vā'mutra vā – immaterial of they being done in this world (this incarnation) or that world i.e. eternal world (or previous birth)

Karma (actions) are also classified into three types i.e.

kaya (physical, pertaining to body activities),

vak (speech, pertaining to speaking activities) and

chitta (mental, pertaining to mind activities).

Hinayoga of karma (deficit actions) is indulgence in very less physical activity, very less speaking and very less thought process.

Atiyoga of karma (excessive actions) is indulgence in excessive physical activities, excessive speaking and thinking.

Mithyayoga of kayika karma (perverted physical activities) includes -  
forceful expulsion and suppression of natural urges,  
improper postures (doing activities with weird body postures),  
and activities like abrupt falling, abrupt jumping etc

Mithyayoga of vachika karma (perverted speech action) includes -  
Speaking too much while taking food or immediately after food

Mithyayoga of manasika karma (perverted mind actions) includes -  
harbouring of desires, hatred, fear etc.

Committing the ten forbidden heinous actions in the present world or the world hereafter etc constitutes Mithyayoga of Karma.

### **Manifestation of diseases pertaining to viscera, tissues and vital organs:**

निदानमेतद्दोषाणां कुपितास्तेन नैकधा ॥ ४३ ॥

कुर्वन्ति विविधान् व्याधीन् शाखाकोष्ठास्थिसन्धिषु ।

nidānametaddoṣāṇāṃ kupitāstena naikadhā || 43 ||

kurvanti vividhān vyādhīn śākhākoṣṭhāsthisandhiṣu |

निदानमेतद्दोषाणां - nidānametaddoṣāṇāṃ - these are the causes for the increase of doshas,

कुपितास्तेन नैकधा विविधान् व्याधीन् कुर्वन्ति - kupitāstena naikadhā vividhān vyādhīn kurvanti – the doshas thus increased by the above-mentioned causes will produce many diseases

शाखाकोष्ठास्थिसन्धिषु - śākhākoṣṭhāsthisaṅghīṣu – involving shakas (tissues), koshta (viscera and visceral organs), bones and joints

These are the causes for increase of Doshas. The doshas thus increased produce many kinds of diseases, involving the shaka (tissues), koshta (viscera), asthi (bones) and sandhi (joints).

### **Bahi Koshta / Bahi (bahya) Rogamarga – The external pathway of diseases:**

शाखा रक्तादयस्त्वक्च बाह्यरोगायनं हि तत् ॥ ४४ ॥

तदाश्रया मषव्यङ्गगण्डालज्यार्बुदादयः ।

बहिर्भागश्च दुर्नामगुल्मशोफादयो गदाः ॥ ४५ ॥

śākhā raktādayastvakca bāhyarogāyanam hi tat || 44 ||

tadāśrayā maṣavyaṅgagaṇḍālajyārbudādayaḥ |

bahirbhāgaśca durnāmagulmaśophādayo gadāḥ || 45 ||

शाखा रक्तादयः त्वक् च - śākhā raktādayas tvak ca – Shakha – blood, muscle etc tissues and skin

बाह्य रोगायनं हि तत् - bāhya rogāyanam hi tat- disease afflicting these tissues is considered Bahya Roga Marga – external disease pathway

तदाश्रया - tadāśrayā – diseases residing in these tissues are

मष - maṣa – moles

व्यङ्ग - vyaṅga – discolored patches, freckles

गण्डा - gaṇḍa – cervical lymphadenitis, thyroid gland swelling, goiter,

अलजी - alaji – glandular ulcer

अर्बुदादयः - arbudādayaḥ - tumors etc

दुर्नाम गुल्म शोफादयो गदाः बहिर्भागाश्च - durnāma gulma śophādayo gadāḥ  
bahirbhāgāśca – difficult to treat, chronic abdominal tumor,  
inflammatory disorders are examples of external disease pathway.

Rakta (blood) and others tissues (muscles, bone, fat, bone marrow and sex related secretions) and twak (skin) constitute the Bahya Rogamarga – external pathway of diseases.

It is related with diseases such as

Masha - moles,

Vyanga - discolored patches on face,

Gandalaji - goiter, glandular ulcer on the face,

Arbuda - malignant tumors,

and externally manifested (bahirbhagascha)

Durnama – hemorrhoids,

Gulma - abdominal tumor,

Shophadi - swelling and other external diseases.

### **Anta Koshta / Anta Rogamarga – The internal pathway of diseases:**

अन्तः कोष्ठो महास्रोत आमपक्वाशयाश्रयः ।

तत्स्थानश्छर्द्यतीसारकासश्वासोदरज्वराः ॥ ४६ ॥

अन्तर्भागं च शोफार्शोगुल्म वीसर्पविद्रधी ।

antaḥ koṣṭho mahāsrota āmapakvāśayāśrayaḥ |

tatsthānaśchardyatisārakāsaśvāsodarajvarāḥ || 46 ||

antarbhāgaṃ ca śophārśogulma vīsarpavidradhī |

अन्तः - antaḥ - the anta rogamarga or the internal pathway of the diseases is made up of

कोष्ठो महास्रोत आम पक्वाशयाश्रयः - koṣṭho mahāsrota āma pakvāśayāśrayaḥ  
- the koshta (or the interior hollow of the body including thoracic and abdominal cavity) containing the mahasrota (big channel) which is occupied by amashaya (stomach and small intestine) and pakwashaya (large intestine),

तत्स्थानाः – tatsthānāḥ - there, in the anta roga marga occurs the diseases like

छर्दि –chardi – vomiting,

अतीसार – atisāra – diarrhea,

कास – kāsa – cough,

श्वास – śvāsa – dyspnoea (short of breath),

उदर – udara – enlargement of the abdomen (belly, tummy),

ज्वराः - jvarāḥ - fever,

शोफ अर्शो गुल्म वीसर्प विद्रधि - śopha arśo gulma vīsarpa vidradhi – dropsy, hemorrhoids, abdominal tumors, herpes, abscess, etc

अन्तर्भागं च - antarbhāgaṃ ca – which occur in the interior of the body (inside the body)

Amashaya (stomach and small intestine), Pakvashaya (large intestine) along with the entire gastrointestinal tract is called Mahasrota (the big channel). This constitutes the Anta Koshta.

Diseases which affect this path are –

Chardi - vomiting,

Atisara - diarrhea,

Kasa - cough,

Swasa - dyspnoea,

Udara - enlargement of the abdomen,

Jwara - fever,

and internally manifested (antarbhagam)

Shopha - oedema,

Arshas - hemorrhoids,

Gulma - abdominal tumors,

Visarpa - herpes, spreading skin diseases and

Vidradhi - abscess etc.

### **Madhyama Koshta / Madhyama Rogamarga – The middle pathway of diseases:**

शिरोहृदयवस्त्यादिमर्माण्यस्थनां च सन्धयः ॥ ४७ ॥

तन्निबद्धाः सिरास्नायुकण्डराद्यश्च मध्यमः ।

रोगमार्गः स्थितास्तत्र यक्ष्मपक्षवधार्दिताः ॥ ४८ ॥

मूर्धादिरोगाः सन्ध्यस्थि त्रिकशूलग्रहादयः ।

śirohṛdayavastyādimarmāṅyasthnāṃ ca sandhayaḥ ॥ 47 ॥

tannibaddhāḥ sirāsnāyukaṇḍarādyāśca madhyamaḥ |

rogamārgaḥ sthitāstatra yakṣmapakṣavadhārditāḥ || 48 ||

mūrdhādirogāḥ sandhyasthi trikaśūlagrahādayaḥ |

शिरो हृदय वस्त्यादि मर्माणि - śiro hr̥daya vastyādi marmāṇy – the head, heart, urinary bladder and such other vital organs,

अस्थनां च सन्धयः - asthnāṃ ca sandhayaḥ - bony joints,

शिरा स्नायु कण्डराद्याश्च तन्निबद्धाः - śirā snāyu kaṇḍarādyāśca tannibaddhāḥ - the blood vessels, tendons, ligaments (nerves) etc bound to the bony joints,

मध्यमः रोगमार्गः - madhyamaḥ rogamārgaḥ - constitute the madhyama rogamarga or the middle path of disease manifestation

तत्र स्थिताः - tatra sthitāḥ – in the madhyama rogamarga are manifested (from the middle path arise) -

यक्ष्म – yakṣma – consumption,

पक्षवध - pakṣavadha – hemiplegia,

अर्दिताः - arditāḥ - facial paralysis,

मूर्धादि रोगाः - mūrdhādi rogāḥ - diseases of the head and other organs,

सन्ध्यस्थि त्रिक शूल ग्रहादयः - sandhy asthi trika śūla grahādayaḥ - pain and stiffness (loss of movement) of the joints, bones, waist etc

Shira - head,

Hridaya - heart,

Bastyadi marmani - urinary bladder and such other vital organs,

Asthnam sandhi - joints of bones,

Sira - blood vessels,



Snayu - tendons,

Kandara – ligaments etc

constitute the Madhyama rogamarga.

From it arise,

Yakshma - tuberculosis,

Pakshavadha - hemiplegia,

Ardita - facial paralysis,

Murdhadiroga - diseases of the head and other organs,

Shoola (pain), graha (stiffness) of sandhi (joints), asthi (bones), trika (sacral region) etc.

### **Symptoms of increase of Vata:**

संसव्यासव्यधस्वाप सादरुक्तोदभेदनम् ॥ ४९ ॥

सङ्गाङ्गभङ्गसङ्कोच वर्तहर्षणतर्पणम् ।

कम्पपारुष्यसौषिर्य शोषस्पन्दनवेष्टनम् ॥ ५० ॥

स्तम्भः कषायरसता वर्णः श्यावोऽरुणोऽपि वा ।

कर्माणि वायोः

sraṃsavyāsavyadhasvāpa sādaruksatodabhedanam || 49 ||

saṅgāṅgabhaṅgasaṅkoca vartaharṣaṇatarpaṇam |

kampapāruṣyasauṣirya śoṣaspandanaveṣṭanam || 50 ||

stambhaḥ kaṣāyarasatā varṇaḥ śyāvo'ruṇo'pi vā |

karmāṇi vāyoḥ

कर्माणि वायोः - karmāṇi vāyoḥ - the functions (signs and symptoms) of increased (aggravated) vata (vayu) are -

संस - sraṁsa – drooping down (ptosis)

व्यास – vyāsa – dilation

व्यध – vyadha – cutting pain

स्वाप – svāpa – loss of sensation

साद – sāda – weakness, loss of functions

रुक्तोद - ruk toda – pain, throbbing (pricking) pain

भेदनम् – bhedanam – splitting pain

सङ्ग - saṅga – constriction

अङ्गभङ्ग - aṅgabhaṅga – body ache (feel as if the body is being broken)

सङ्कोच - saṅkoca – shrinking of the organ, reduction in size of tissues and organs

वर्त – varta – twisting

हर्षण - harṣaṇa – tingling sensation

तर्षणम् - tarṣaṇam - thirst

कम्प – kampa - tremors

पारुष्य - pāruṣya – roughness

सौषिर्य - sauṣirya – feeling of empty

शोष - śoṣa – dryness

स्पन्दन – spandana – pulsating feel

वेष्टनम् - veṣṭanam – rigidity (as if tied)

स्तम्भः - stambhaḥ - stiffness

कषाय रसता - kaṣāya rasatā – astringent taste in the mouth

वर्णः श्यावो अरुणोऽपि वा - varṇaḥ śyāvo'ruṇo'pi vā – appearance of blue or crimson discoloration

The following are the abnormal signs and symptoms of increased Vata -

Sramsā – drooping down (ptosis),

Vyasa – dilation,

Vyadha – cutting pain,

Swapa – loss of sensation,

Sada – weakness, loss of function,

Ruk – pain,

Toda – continuous pain,

Bhedanam – splitting pain,

Sanga – constriction,

Angabhanga – body ache,

Sankocha – shrinking of the organ, reduction in size,

Varta – twisting,

Harshana – tingling sensation,

Tarshana – thirst,

Kampa – tremors,

Parushya – roughness,

Saushirya – feeling of emptiness,  
Shosha – dryness,  
Spandana – pulsating pain,  
Veshtana – rigidity, as if tied,  
Sthambha – stiffness,  
Kashaya rasata – astringent taste in mouth,  
Shyava Aruna Varna - appearance of blue or crimson discoloration.

### **Symptoms of increase of Pitta:**

पित्तस्य दाहरागोष्मपाकिताः ॥ ५१ ॥

स्वेदः क्लेदः स्रुतिः कोथः सदनं मूर्छनं मदः ।

कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जिता ॥ ५२ ॥

pittasya dāharāgoṣmapākitāḥ || 51 ||

svedaḥ kledaḥ sruṭiḥ kothaḥ sadanaṃ mūrchanam madaḥ |

kaṭukāmlau rasau varṇaḥ pāṇḍurāruṇavarjitā || 52 ||

पित्तस्य – pittasya – the signs and symptoms of increase (aggravation of) of pitta are -

दाह – dāha – burning sensation

राग – rāga – reddish discoloration

ऊष्मा - oṣma – increase of heat (temperature)

पाकिताः – pākitāḥ - suppuration (formation of pus),

स्वेदः – svedaḥ - sweating

क्लेदः – kledaḥ - inflammation with wetness, moistness,

स्रुतिः – srutiḥ - discharges (oozing, secretions, exudation)

कोथः – kothaḥ - putrefaction, decomposition

सदनं – sadanaṃ - debility,

मूर्च्छनं – mūrcchanaṃ - fainting

मदः - madaḥ - toxicity, (intoxication),

कटुक अम्लौ रसौ – kaṭuka amlau rasau – bitter and sour taste in the mouth,

वर्णः पाण्डुरारुणवर्जितः – varṇaḥ pāṇḍurāruṇavarjitaḥ - appearance of color other than white and crimson colors

The following are the symptoms of increased Pitta -

Daha – burning sensation,

Raga – reddish discoloration,

Ushmapakita – heat, increase in temperature, formation of pus, ulcers,

Sveda – sweating,

Kleda – excessive moistness,

Sruti – inflammation with pus / oozing / secretions,

Kotha – putrefaction- decomposition,

Sadana – debility,

Murchana – fainting,

Mada – toxicity,

Katuka Amla Rasa - pungent and sour taste in the mouth,

Varna pandu aruna varjitaha - appearance of colors other than yellowish white and crimson.

### **Symptoms of increase of Kapha:**

श्लेष्मणः स्नेहकाठिन्यकण्डूशीतत्वगौरवम् ।

बन्धोपलेपस्तैमित्य शोफापक्त्यातिनिद्रताः ॥ ५३ ॥

वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता ।

śleṣmaṇaḥ snehakāṭhinyakaṇḍūśītatvagauravam |

bandhopalepastaimitya śophāpaktyātinidratāḥ || 53 ||

varṇaḥ śveto rasau svādulavaṇau cirakāritā |

श्लेष्मणः – śleṣmaṇaḥ - the signs and symptoms of increase (aggravation) of kapha are -

स्नेह – sneha – unctuousness, oiliness,

काठिन्य - kāṭhinya – hardness,

कण्डू – kaṇḍū - itching

शीतत्व – śītatva - coldness

गौरवम् – gauravam – heaviness

बन्धोपलेप – bandhopalepa – obstruction (bandha), coating (upalepa),

स्तैमित्य – staimitya - a feel as if tied with a wet cloth

शोफ – śophā – inflammation

अपक्ति – apakty - indigestion

अतिनिद्रताः - atinidratāḥ - excessive sleep

श्वेतो वर्णः – śveto varṇaḥ – white discoloration

स्वादु लवणौ रसौ - svādu lavaṇau rasau – sweet and salt taste in mouth,

चिरकारिता – cirakāritā – delay in all activities

The following are the symptoms of Kapha increase -

Sneha – unctuousness, oiliness,

Katinya – hardness,

Kandu – itching,

Sheetatva – coldness,

Gaurava – heaviness,

Bandha – obstruction,

Upalepa – coating, as if tied with a wet cloth,

Staimitya – stiffness, loss of movement,

Shopha – inflammation,

Apakti – indigestion,

Atinidrata – excessive sleep,

Shveta varna – white discolouration,

Svadu lavana rasa – sweet, salt taste in mouth,

Chirakarita – delay in all activities.

इत्यशेषामयव्यापी यदुक्तं दोषलक्षणम् ॥ ५४ ॥

दर्शनाद्यैरवहितः तत्सम्यगुपलक्षयेत् ।

व्याध्यवस्थाविभागज्ञः पश्यान्नार्तान् प्रतिक्षणम् ॥ ५५ ॥

ityaśeṣāmayavyāpī yaduktaṃ doṣalakṣaṇam || 54 ||

darśanādyairavahita: tatsamyagupalakṣayet |

vyādhyavasthāvibhāgajñāḥ paśyānnārtān pratikṣaṇam || 55 ||

इति यदुक्तं अशेषामयव्यापि दोष लक्षणम् - ity yaduktaṃ aśeṣāmayavyāpī doṣa lakṣaṇam - Thus, the above said symptoms of all the doshas

तत्सम्यगुपलक्षयेत् दर्शनाद्यैः - tatsamyag upalakṣayet darśanādyair - should be properly learnt by darshana (inspection) and other measures of examination of the patient (sparshana – examination by touch which includes palpation and percussion, prashna – interrogation)

अवहितः व्याध्यवस्था विभागज्ञः – avahitas vyādhyavasthā vibhāgajñāḥ - by a physician who is attentive, knower of stages of diseases,

पश्यान्नार्तान् प्रतिक्षणम् - paśyānnārtān pratikṣaṇam - after observing the patients every moment

Thus, the above said symptoms of all the doshas should be properly learnt by darshana (inspection) and other measures of examination of the patient by a physician who is attentive, who knows the different stages of diseases, after observing the patients every moment.

अभ्यासात् प्राप्यते दृष्टिः कर्मसिद्धिप्रकाशिनी ।

रत्नादिसदसज्ज्ञानं न शास्त्रादेव जायते ॥ ५६ ॥

abhyāsāt prāpyate dr̥ṣṭiḥ karmasiddhiprakāśinī |

ratnādisadasajjñānaṃ na śāstrādeva jāyate || 56 ||

अभ्यासात् प्राप्यते दृष्टिः - abhyāsāt prāpyate dr̥ṣṭiḥ - by constant practice, is gained the practical knowledge and experience



कर्मसिद्धि प्रकाशिनी - karmasiddhi prakāśinī - which would reflect the success in treatment procedures and clinical practice (the status of successful practice which the physician would enjoy in coming days)

रत्नादि सदसज्ज्ञानं - ratnādi sadasajjñānaṃ - just like the knowledge of identifying the gems, gold, precious stones etc

न शास्त्रादेव जायते - na śāstrādeva jāyate - will not be obtained just by theoretical knowledge (one should also have a practice of handling the gems and precious stones to tell which is a genuine one and which not)

By abhyasa (constant practice), is gained the karmasiddhi (practical knowledge and experience) which would reflect in the success of treatment just like the knowledge of identifying ratna (gems, gold, precious stones etc) will not be obtained just by theoretical knowledge.

**Note:** This passage explains the need of both comprehensive theoretical and practical exposure and knowledge for a physician to excel in clinical practice

### **Three kinds of diseases based on the cause:**

दृष्टापचारजः कश्चित् कश्चित् पूर्वापराधजः ।

तत्सङ्कराद्भवत्यन्यो व्याधिरेवं त्रिधा स्मृतः ॥ ५७ ॥

dr̥ṣṭāpacārajaḥ kaścit kaścit pūrvāparādhajaḥ |

tatsaṅkarādbhavatyanyo vyādhirevaṃ tridhā smṛtaḥ || 57 ||

व्याधिरेवं स्मृतः त्रिधा - vyādhirevaṃ smṛtaḥ tridhā - the diseases are said to be of three types,

कश्चित् दृष्टापचारजः – kaścit dr̥ṣṭāpacārajaḥ - (among them) some are due to misdeeds done in the present time (consumption of factors which cause aggravation of doshas and subsequent formation of diseases),

कश्चित् पूर्वापराधजः - kaścit pūrvāparādhajaḥ - some occur due to the misdeeds done previously i.e. without the involvement of any causative factors (in previous incarnation)

तत्सङ्कराद्भवत्यन्यो - tatsaṅkarādbhavatyanyo – and some manifest due to combination of both the above said factors

The diseases are said to be of three types,

Kaschit drishtapacharajah - some are due to misdeeds done in the present life,

Kaschit poorvaparadhaja - some occur due to the misdeeds done previously (in previous life)

Tatsankaradbhavatyanyo - and some manifest due to combination of both the above said factors.

यथानिदानं दोषोत्थः कर्मजो हेतुभिर्विना ।

महारम्भोऽल्पके हेतावातङ्को दोषकर्मजः ॥ ५८ ॥

yathānidānaṃ doṣoṭthaḥ karmajo hetubhirvinā |

mahārambho'lpake hetāvātaṅko doṣakarmajaḥ || 58 ||

यथा निदानं दोषोत्थः – yathā nidānaṃ doṣoṭthaḥ - (drushtapacharaja or doshaja vyadhis are those) diseases which get manifested due to the doshas - which are aggravated due to the consumption (exposure) of - causative factors which vitiate them

कर्मजो हेतुभिर्विना - karmajo hetubhirvinā – karmaja vyadhis (purvaparadhaja, adrushtaja) are those diseases which get manifested without the involvement of any causative factors

आतङ्को महारम्भो अल्पके हेतौ दोषकर्मजः - ātaṅko mahārambho alpake hetāv doṣakarmajaḥ - the diseases which get manifested with severe and profound symptoms in spite of available of minimum vitiating factors are called doshakarmaja vyadhis (caused due mixed factors i.e. causative factors of a disease and misdeeds done previously)

Doshaja vyadhis (drishtapacharaja) are those diseases which get manifested due to the doshas (which are aggravated due to the causative factors which vitiate them).

Karmaja vyadhis (purvaparadhaja, adrushtaja) are those diseases which get manifested without the involvement of any causative factors.

Doshakarmaja vyadhis are diseases which get manifested with severe and profound symptoms in spite of minimum vitiating factors (caused due to mixed factors i.e. causative factors of a disease and misdeeds done previously).

विपक्षशीलनात् पूर्वः कर्मजः कर्मसङ्क्षयात् ।

गच्छत्युभयजन्मा तु दोषकर्मक्षयात् क्षयम् ॥ ५९ ॥

vipakṣaśīlanāt pūrvaḥ karmajaḥ karmasaṅkṣayāt |

gacchatyubhayajanmā tu doṣakarmakṣayāt kṣayam || 59 ||

पूर्वः विपक्षशीलनात् – pūrvaḥ vipakṣaśīlanāt - the first type of disease (drushtapacharaja, doshaja vyadhis) get cured by indulgence in food, activities and medicines which have opposite qualities to the causes of the disease

कर्मजः कर्मसङ्क्षयात् - karmajaḥ karmasaṅkṣayāt – the karmaja vyadhis get cured after the termination of the effects of acts or misdeeds done in previous (or current) lives

गच्छत्युभयजन्मा तु दोषकर्म क्षयात्क्षयम् - gacchatyubhayajanmā tu doṣakarma kṣayātkṣayam – dosha-karmaja diseases get cured after the mitigation of doshas and (along with) nullifying of effects of misdeeds done in previous life i.e. past deeds

Doshaja vyadhis gets cured by indulgence in food, activities and medicines which have opposite qualities to the causes of the disease.

Karmaja vyadhis get cured after the termination of the effects of acts or misdeeds done in previous lives.

Dosha-karmaja diseases get cured after the mitigation of doshas along with nullifying the effects of misdeeds done in previous life.

### **Swatantra (independent/primary) and Paratantra (dependent/secondary) types of diseases:**

द्विधा स्वपरतन्त्रत्वाद् व्याधयोऽन्त्याः पुनर्द्विधा ।

dvidhā svaparantrtvād vyādhayo'ntyāḥ punardvidhā |

व्याधयो द्विधा स्वतन्त्र परतन्त्रत्वाद् - vyādhayo dvidhā svatantra paratantrtvād – the (above mentioned) diseases are again of two types, they are swatantra (independent / primary) and paratantra (dependent / secondary) diseases

अन्त्याः पुनर्द्विधा - antyāḥ punardvidhā – the second type of disease (paratantra) is again of two types

Diseases are again of two types; they are

Swatantra (independent / primary) and

Paratantra (dependent / secondary) diseases.

The second type of disease (paratantra) is again of two types.

## **Classification of Paratantra (dependent/secondary) Roga:**

पूर्वजाः पूर्वरूपाख्या जाताः पश्चादुपद्रवाः ॥ ६० ॥

pūrvajāḥ pūrvarūpākhyā jātāḥ paścādupadravāḥ || 60 ||

पूर्वजाः पूर्वरूपाख्या – pūrvajāḥ pūrvarūpākhyā – purvaja vyadhis (first type of paratantra disease) are also called as purvarupas (premonitory symptoms which manifest before the manifestation of the actual disease) and

पश्चात् जाताः उपद्रवाः - paścād jātāḥ upadravāḥ - paschat jata vyadhis (second type of paratantra disease) are manifested after the formation of the disease and are also called upadravas (complications of a disease)

Purvaja vyadhis are also called as purvarupas (premonitory symptoms which manifest before the manifestation of the actual disease) and

Paschat jata vyadhis are manifested after the formation of the disease and are also called upadravas (complications of a disease).

## **Definition of Swatantra or primary disease:**

यथास्वजन्मोपशयाः स्वतन्त्राः स्पष्टलक्षणाः ।

yathāsvajanmopaśayāḥ svatantrāḥ spaṣṭalakṣaṇāḥ |

स्वतन्त्राः - svatantrāḥ - swatantra vyadhi (independent, primary disease) are those which have

यथा स्व जन्म - yathāsva janma – their own specific causes (due to which they get manifested),

यथास्व उपशयः - yathāsva upaśayāḥ - their own comforting methods (remedies which are specific to them, which when administered will cure those diseases) and

स्पष्ट लक्षणाः - spaṣṭa lakṣaṇāḥ - clearly manifest signs and symptoms (which are specific to those diseases)

Swatantra vyadhi (independent, primary disease) are those which have

Sva janma - their own specific causes, due to which they get manifested,

Sva upashaya - their own comforting remedies which when administered will cure those diseases and

Spashta lakshana - clearly manifested signs and symptoms which are specific to those diseases.

### **Definition of Paratantra or secondary disease:**

विपरीतास्ततोऽन्ये तु

viparītāstato'nye tu

Paratantra vyadhi (secondary disease) are those that will have opposite features as that of Swatantra vyadhi (primary disease).

**Note:** Paratantra Vyadhi or secondary disease will not have its own causes, will not have specific remedies of its own and will not have its own signs and symptoms.

### **Swatantra and Paratantra Doshas:**

विद्यादेवं मलानपि ॥ ६१ ॥

तान् लक्षयेदवहितो विकुर्वाणान् प्रतिज्वरम् ।

vidyādevaṃ malānapi || 61 ||

tān lakṣayedavahito vikurvāṇān pratijvaram |

मलानपि विद्यादेवं - malānapi vidyādevaṃ - (just like the diseases) the doshas will also have swatantra (independent, primary) and paratantra (dependent, secondary, associated) types (of manifestation)

अवहितो – avahito - an attentive (wise) physician

तांल्लक्षयेद् - tāṃllakṣayed - should understand the independent causative factors (leading to their vitiation), specific comforting measures and specific signs and symptoms of these doshas (vata, pitta, kapha) by observing विकुर्वाणान् - vikurvāṇān - the symptoms of aggravation of doshas

प्रतिज्वरम् – pratijvaram - in particular diseases (caused by those vitiated doshas)

Similarly, the doshas will also have swatantra (independent, primary) and paratantra (dependent, secondary) types of manifestation.

An attentive physician should understand this by observation with presence of mind.

### **Treatment of Paratantra vyadhis and doshas:**

तेषां प्रधानप्रशमे प्रशमोऽशाम्यतस्तथा ॥ ६२ ॥

पश्चाच्चिकित्सेत्तूर्णं वा बलवन्तमुपद्रवम् ।

व्याधिक्लिष्टशरीरस्य पीडाकरतरो हि सः ॥ ६३ ॥

teṣāṃ pradhānapraśame praśamo'sāmyatastathā || 62 ||

paścāccikitsettūrṇaṃ vā balavantamupadravam |

vyādhikliṣṭaśarīrasya pīḍākarataro hi saḥ || 63 ||

तेषां प्रधान प्रशमे प्रशमो - teṣāṃ pradhāna praśame praśamo – among them, paratantra (secondary) disease subsides when the pradhana or swatantra (primary disease) disease is pacified (through proper treatment administered for primary disease)

अशाम्यतः चिकित्सेत् पश्चात् तथा - aśāmyatas cikitset paścāñ tathā – the secondary diseases which do not get subsided (in spite of the treatment of primary disease) should be treated (independently) after the treatment of the primary disease, considering it as an independent disease (on the lines of treatment of an independent disease)

तूर्णं वा उपद्रवम् बलवन्तम् - tūrṇaṃ vā upadravam balavantam – immediate treatment should be administered if the secondary affections, especially (those which have manifested in the form of) complications are very powerful (as priority, even without administering the treatment for primary disease)

पीडाकरतरो व्याधिक्लिष्ट शरीरस्य हि सः - pīḍākarataro vyādhikliṣṭaśarīrasya hi saḥ - because these complications will cause more trouble to the body which is already debilitated by the primary disease

Paratantra (secondary) diseases subside when the pradhana or swatantra (primary disease) disease is pacified.

The paratantra (secondary) diseases which do not get subsided in spite of the treatment of primary disease should be treated independently after the treatment of the primary disease, considering it as an independent disease.

Immediate treatment should be administered if the upadrava (complications) are very powerful because these complications will cause more trouble to the body which is already debilitated by the disease.



विकारनामाकुशलो न जिह्नीयात् कदाचन ।

न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः ॥ ६४ ॥

vikāranāmākuśalo na jihriyāt kadācana |

na hi sarvavikārāṇām nāmato'sti dhruvā sthitiḥ || 64 ||

विकारनामाकुशलो न जिह्नीयात् कदाचन - vikāranāmākuśalo na jihriyāt kadācana – the physician who does not know the names of all the diseases (nomenclature of the diseases) should never feel shy about it, because

सर्व विकाराणां न हि ध्रुवा स्थितिः नामतो अस्ति - sarva vikārāṇām na hi dhruvā sthitiḥ nāmato asti - (there is no rule that) all the diseases do not have a definitive and fixed name

The physician who does not know the nama (names) of all the diseases should never feel shy about it, because all the diseases do not have a definitive and fixed name.

**Note:** This explains that the physician should not be shy, not able to name a disease or identify a disease by its name because there is no rule that every disease has a name. This also explains that the knowledge of doshas and their vitiation is more important than knowing the names of the diseases. Treatment of the ailing person is important and it shall be focused upon, rather than worrying about the nomenclature of the diseases.

**Factors to be considered to treat diseases:**

स एव कुपितो दोषाः समुत्थानविशेषतः ।

स्थानान्तराणि च प्राप्य विकारान् कुरुते बहून् ॥ ६५ ॥

तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च ।

बुद्ध्वा हेतुविशेषाश्च शीघ्रं कुर्यादुपक्रमम् ॥ ६६ ॥

sa eva kupito doṣā: samutthānaviśeṣataḥ |

sthānāntarāṇi ca prāpya vikārān kurute bahūn || 65 ||

tasmād vikāraprakṛtiradhiṣṭhānāntarāṇi ca |

buddhvā hetuviśeṣāśca śīghraṃ kuryādupakramam || 66 ||

स एव कुपितो दोषः – sa eva kupito doṣaḥ - the very same vitiated dosha (doshas)

समुत्थान विशेषतः - samutthāna viśeṣataḥ - depending upon the nature of their causative factors,

प्राप्य च स्थानान्तराणि – prāpya ca sthānāntarāṇi– on reaching to the different parts of the body,

कुरुते बहून् विकारान् - kurute bahūn vikārān – will produce many diseases,

तस्माद् उपक्रमम् कुर्याद् शीघ्रं – tasmād upakramam kuryād śīghraṃ - therefore, the treatment of the disease should be done quickly,

बुद्ध्वा – buddhvā – after knowing (properly understanding)

विकारप्रकृतीरधिष्ठानान्तराणि च - vikāraprakṛtir adhiṣṭhānāntarāṇi ca – vikara prakriti (main doshas causing the disease), adhishtana antarani (various parts of the body in which the vitiated doshas have caused the disease i.e. abode or site of manifestation of the disease) and

हेतुविशेषश्च - hetuviśeṣaśca – specific causes for vitiation of doshas (specific qualities of doshas which have undergone increase)

The very same vitiated dosha (doshas), depending upon the nature of their causative factors, on reaching the different parts of the body, will produce many vikara (diseases),

Therefore, the upakrama (treatment) of the disease should be done quickly, after knowing the

Vikara prakriti - main doshas causing the disease,

Adhishtana antarani - various parts of the body in which the vitiated doshas have caused the disease and

Hetu vishesha - specific causes for vitiation of doshas.

### **Factors to observe in the patient:**

दूष्यं देशं बलं कालमनलं प्रकृतिं वयः ।

सत्त्वं सात्म्यं तथाहारमवस्थाश्च पृथग्विधाः ॥ ६७ ॥

सूक्ष्मसूक्ष्माः समीक्ष्यैषां दोषौषधनिरूपणे ।

यो वर्तते चिकित्सायां न स स्खलति जातु चित् ॥ ६८ ॥

dūṣyaṃ deśaṃ balaṃ kālamanalaṃ prakṛtiṃ vayah |

sattvaṃ sātmyaṃ tathāhāramavasthāśca pṛthagvidhāḥ || 67 ||

sūkṣmasūkṣmāḥ samīkṣyaiṣāṃ doṣauśadhanirūpaṇe |

yo vartate cikitsāyāṃ na sa skhalati jātu cit || 68 ||

दोषौषधनिरूपणे - doṣauśadhanirūpaṇe - in order to decide the nature of aggravated doshas and their appropriate treatment,

यो - yo - the physician

सूक्ष्मसूक्ष्माः समीक्ष्यैषां - sūkṣmasūkṣmāḥ samīkṣyaiṣāṃ - who after very minutely examining and determining in a disease (the below mentioned factors)

दूष्यं - dūṣyaṃ - the dhatus (tissues) and malas (excreta) involved in diseases

देशं - deśam - the area of the body wherein the disease is manifested or the living place of the patient,

बलं - balaṃ - strength of the patient,

कालम् - kālam – season, duration of the disease, age of the person etc

अनलं - analaṃ - digestive power of the patient,

प्रकृति - prakṛti – body constitution,

वयः - vayah - age of the patient

सत्त्वं - sattvaṃ - mind (mental state) and tolerance capacity of the patient

सात्म्यं - sātmyaṃ - the food and activities to which the patient is accustomed to

तथा आहारम् - tathā āhāram – and food habits of the patient and

अवस्थाश्च पृथग्विधाः - avasthāśca pṛthagvidhāḥ – stages of the diseases

वर्तते - vartate - will involve himself (put efforts in treating the diseases),

स न स्खलति जातुचित् चिकित्सायां - sa na skhalati jātucit cikitsāyāṃ - such a physician will never make mistakes in treatment

The physician should minutely examine and determine -  
Dushya – the Dhatus and Malas involved in a diseases,  
Desha – the area of the body where disease is manifested, the living place of the patient,  
Bala – strength of the patient,  
Kala - season, how old is the disease, age of the person etc.,  
Anala - digestive power of the patient,  
Prakriti - body constitution,  
Vayas - age of the patient and disease,  
Satva - mind, tolerance capacity of the patient,

Satmya - The food and activities to which the patient is accustomed to,  
Ahara - food habits and  
Avastha - stages of the diseases.

The physician should watch for the above factors and then should decide on the aggravated Dosha and its appropriate treatment. Such a doctor will never commit mistakes in treatment.

### **Guru Vyadhi and Laghu Vyadhi (strong and weak disease):**

गुर्वल्पव्याधिसंस्थानं सत्त्वदेहबलाबलात् ।

दृश्यतेऽप्यन्यथाकारं तस्मिन्नवहितो भवेत् ॥ ६९ ॥

gurvalpavyādhisamsthānaṃ sattvadehabalābalāt |

dr̥śyate'pyanyathākāraṃ tasminnavahito bhavet || 69 ||

सत्त्व देह बलाबलात् - sattva deha balābalāt - depending on the strength and weakness of the mind and body,

गुर्वल्प व्याधि संस्थानं - gurvalpa vyādhi samsthānaṃ - the symptoms of guru vyadhi (strong disease) and alpa vyadhi (weak disease)

दृश्यते अपि अन्यथाकारं - dr̥śyate apy anyathākāraṃ - (may vary) may appear in a contrasting (opposite) way,

तस्मिन्नवहितो भवेत् - tasminnavahito bhavet - hence the physician should be very attentive

Depending on the bala (strength) and abala (weakness) of the satva (mind) and deha (body), the symptoms of guru vyadhi (strong disease) and alpa vyadhi (weak disease) may appear in a contrasting way, hence the physician should be very attentive.

Note: In people having good body and mind strength, a strong disease may appear weak and in people having weak body and mind strength, a

weak disease may appear like a strong disease. This contrasting picture will always be misleading. The physician should not be misguided with such presentations. In fact he should analyze a disease with the presence of his mind, his skills, instincts and experience and should be very attentive in handling such cases.

गुरुं लघुमितोव्याधिं कल्पयंस्तु भिषग्ब्रुवः ।

अल्पदोषाकलनया पथ्ये विप्रतिपद्यते ॥ ७० ॥

guruṃ laghumitovyādhim kalpayamstu bhiṣagbruvaḥ |

alpadoṣākalanayā pathye vipratipadyate || 70 ||

भिषग्ब्रुवः - bhiṣagbruvaḥ - an unintelligent physician

कल्पयस्तु - kalpayastu - who considers (diagnoses)

गुरुं व्याधिं लघुमिति - guruṃ vyādhim laghumiti - a severe (strong, grievous) disease as a weak (mild) disease,

विप्रतिपद्यते पथ्ये - vipratipadyate pathye - goes wrong in treatment

अल्पदोषाकलनया - alpadoṣākalanayā - because of considering alpa doshas (less quantity of dosha aggravation) in a grievous disease (in which there is actually severe aggravation of doshas)

An unintelligent physician who diagnoses a guru vyadhi (severe, grievous disease) as a laghu vyadhi (weak, mild disease) goes wrong in treatment because he considers the doshas to be alpa (less quantity of dosha aggravation) in a grievous disease (in which there is actually severe aggravation of doshas).

**Effect of wrongly diagnosing grievous disease as mild disease and vice versa:**

ततोऽल्पमल्पवीर्यं वा गुरुव्याधौ प्रयोजितम् ।

उदीरयेत्तरां रोगान् संशोधनमयोगतः ॥ ७१ ॥

शोधनं त्वतियोगेन विपरीतं विपर्यये ।

क्षीणयेन्न मलानेव केवलं वपुरस्यति ॥ ७२ ॥

tato'lpamalpavīryaṃ vā guruvyādhau prayojitam |

udīrayettarāṃ rogān saṃśodhanamayogataḥ || 71 ||

śodhanam tvatiyogena viparītaṃ viparyaye |

kṣīṇayenna malāneva kevalaṃ vapurasyati || 72 ||

ततो - tato - thus (after diagnosing a grievous disease as mild disease),

अल्पम् अल्पवीर्यं वा - alpam alpavīryaṃ vā - when medicines in less quantity and less potency

प्रयोजितम् गुरुव्याधौ - prayojitam guruvyādhau - are administered in severe (strong, grievous) disease,

उदीरयेत्तरां रोगान् - udīrayettarāṃ rogān - it will lead to worsening of disease

संशोधनम् अयोगतः - saṃśodhanam ayogataḥ - because of deficit (inadequate, ineffective) cleansing (more cleansing and stronger treatment and medicines are needed in strong diseases)

विपर्यये विपरीतं - viparyaye viparītaṃ - (on the other hand) in the opposite condition i.e. in a feeble or weak disease, if medicines and treatment in more quantity and more potency are administered (including the cleansing measures like panchakarma),

क्षिणुयान्न मलानेव केवलं - kṣīṇuyānna malāneva kevalaṃ - they will not only destroy the morbid doshas,

वपुरस्यति- vapurasyati - they will also cause excessive destruction of the body (cause damage to the body in a larger extent)

तु अतियोगेन शोधनं - tu atiyogena śodhanam - because of excessive cleansing (less cleansing is needed in mild diseases)

Thus, when medicines in less quantity (alpam) and less potency (alpa veeryam) are administered in guru vyadhi (severe disease), it will lead to worsening of disease because of ayoga samshodhanam (deficit, ineffective cleansing).

In the opposite condition i.e. in a feeble or weak disease, if medicines and treatment in more quantity and more potency are administered, they will not only destroy the morbid doshas, but will also cause excessive destruction of the body because of atiyogena shodhanam (excessive cleansing).

### **Right approach of a determined physician towards comprehensive treatment:**

अतोऽभियुक्तः सततं सर्वमालोच्य सर्वथा ।

तथा युञ्जीत भैषज्यमारोग्याय यथा ध्रुवम् ॥ ७३ ॥

ato'bhiyuktaḥ satataṁ sarvamālocya sarvathā |

tathā yuñjīta bhaiṣajyamārogyāya yathā dhruvam || 73 ||

अतो सततं अभियुक्तः - ato satataṁ abhiyuktaḥ - hence, the physician who is constantly engaged and committed towards learning the science

सर्वम् – sarvam – should determine the exact condition of all the factors (involved in the causation of a disease)



आलोच्य सर्वथा - ālocya sarvathā – and analyze everything in all ways and at all times (through the Ayurvedic theoretical and practical knowledge he possesses due to constant learning and also through his skills having proved his efficiency)

तथा – tathā – and later (after having considered all the factors like dosha, dushyas, desha etc),

युञ्जीत भैषज्यम् - bhaiṣajyam yuñjīta – should administer the medicines (treatment)

यथा ध्रुवम् आरोग्याय - yathā dhruvam ārogyāya – as needed (and justified) for the sake of proper health (to establish and maintain good health)

Hence, the physician who is constantly engaged and committed towards learning the science should determine the exact condition of all the factors (involved in the causation of a disease) and analyze everything in all ways and at all times and later should administer the treatment as needed for the sake of proper health.

### **Number of permutations and combinations of Doshas – Dosha Samyoga Samkhya:**

वक्ष्यन्तेऽतः परं दोषा वृद्धिक्षयविभेदतः ।

vakṣyante'taḥ paraṁ doṣā vṛddhikṣayavibhedataḥ ।

अतः परं वक्ष्यन्ते - ataḥ paraṁ vakṣyante – after this, we are going to expound (explain)

दोषा वृद्धि क्षय विभेदत - doṣā vṛddhi kṣaya vibhedata – the permutations and combinations of dosha increase and decrease

After this, we are going to explain the permutations and combinations of dosha vṛddhi (increase) and kshaya (decrease).

## Permutations and combinations of Doshas:

पृथक् त्रीन् विद्धि संसर्गस्त्रिधा तत्र तु तान्नाव ॥ ७४ ॥

त्रीनेव समया वृद्ध्या षडेकस्यातिशायने ।

त्रयोदश समस्तेषु षड् द्व्येकातिशयेन तु ॥ ७५ ॥

एकं तुल्याधिकैः षट्च तारतम्यविकल्पनात् ।

पञ्चविंशतिमित्येवं वृद्धैः क्षीणैश्च तावतः ॥ ७६ ॥

pr̥thak trīn viddhi saṃsargastridhā tatra tu tānava || 74 ||

trīneva samayā vṛddhyā ṣaḍekasyātīśāyane |

trayodaśa samasteṣu ṣaḍ dvyekātīśayena tu || 75 ||

ekaṃ tulyādhikaiḥ ṣaṭca tāratamyavikalpanāt |

pañcaviṃśatimītyevaṃ vṛddhaiḥ kṣīṇaiśca tāvataḥ || 76 ||

वृद्ध्या, - vṛddhyā, - considering the vṛddhi (increase) of doshas, they are –

Eka Dosha Vṛddhi (Single dosha increase)

त्रीन् पृथक् विद्धि – trīn pr̥thak viddhi – 3 individually

Note: Single dosha increase is of three types:

- Vata Vṛddhi
- Pitta Vṛddhi

- Kapha Vriddhi

Samsarga, Dwi Dosha Vriddhi (two dosha increase)

संसर्गस्त्रिधा, तत्र तु तान्नुव - saṃsargastridhā, tatra tu tānnava – in the combination of 2 doshas, they are 3 and 9, 12 types in total,

त्रीनेव समया - trīneva samayā – 3 in equal proportion of increase of doshas,

षडेकस्यातिशायने - ṣaḍekasyātiśāyane – 6 with preponderance of one dosha

Note: increase of 2 doshas is of 12 types, they are:

a. 3 types of increase in equal proportions –

- Vata-pitta vriddhi
- Vata-kapha vriddhi
- Pitta-kapha vriddhi

b. 6 types with preponderance of one dosha –

- Vata vriddhi-Pitta vriddhitaram
- Pitta vriddhi-Vata vriddhitaram
- Kapha vriddhi-Pitta vriddhitaram
- Pitta vriddhi-Kapha vriddhitaram
- Kapha vriddhi-Vata vriddhitaram
- Vata vriddhi-Kapha vriddhitaram

(In the above explanation, vriddhi = increase, vriddhitara = more or profound / moderate increase, in comparison to vriddhi)

Sannipata, Tri Dosha Vriddhi (three dosha increase)

समस्तेषु त्रयोदश - samasteṣu trayodaśa – in the combination of all the three doshas, they are of 13 types

षड् ह्येकातिशयेन तु - ṣaḍ hyekātiśayena tu – 6 with preponderance of any one dosha,

एकं तुल्याधिकैः - ekaṁ tulyādhikaiḥ - 1 with equal preponderance of all the three doshas,

षट् च तारतम्य विकल्पनात् - ṣaṭ ca tāratamya vikalpanāt – 6 by disproportionate subdivisions,

Note: increase of 3 doshas is of 13 types, they are:

a. 6 types with preponderance of any one dosha –

- Vata vriddhi-Pitta Kapha Ativriddhi
- Pitta vriddhi-Vata Kapha Ativriddhi
- Kapha vriddhi-Vata Pitta Ativriddhi
- Vata Ativriddhi-Pitta Kapha Vriddhi
- Pitta Ativriddhi-Vata Kapha Vriddhi
- Kapha Ativriddhi-Vata Pitta Vriddhi

b. 1 type with preponderance of all three doshas –

- Vata-Pitta-Kapha Vriddhi

c. 6 types by disproportionate subdivisions –

- Vata vriddhi-Pitta vriddhitara-Kapha vriddhitama
- Vata vriddhi-Kapha vriddhitara-Kapha vriddhitama
- Pitta vriddhi-Kapha vriddhitara-Vata vriddhitama
- Pitta vriddhi-Vata vriddhitara-Kapha vriddhitama
- Kapha vriddhi-Vata vriddhitara-Pitta vriddhitama
- Kapha vriddhi-Pitta vriddhitara-Vata vriddhitama

वृद्धैः पञ्चविंशतिमित्येवं - vṛddhaiḥ pañcaviṁśatimityevaṃ - thus, the vriddhi of doshas is only of 25 types,

तावतः क्षीणैश्च - tāvataḥ kṣīṇaiśca – similarly the decrease of doshas is also of 25 types (should be understood as explained in dosha vriddhi or 25 kinds of dosha increase

(In the above explanation, vriddhi = increase, vriddhitara = more or moderate increase, vriddhitama = severe increase or aggravation)

**(In the below explanation,**

**vriddhi = increase,**

**vriddhitara = more or moderate increase,**

**vriddhitama = severe increase)**

Considering the vriddhi (increase) of Doshas, they are –

Eka Dosha Vriddhi (Single dosha increase) is of 3 types:

- Vata Vriddhi
- Pitta Vriddhi

- Kapha Vriddhi

Samsarga, Dvi Dosha Vriddhi (two dosha increase) is of 9 types:

a. 3 types of increase in equal proportions –

- Vata-pitta vriddhi
- Vata-kapha vriddhi
- Pitta-kapha vriddhi

b. 6 types with preponderance of one dosha –

- Vata vriddhi-Pitta vriddhitaram
- Pitta vriddhi-Vata vriddhitaram
- Kapha vriddhi-Pitta vriddhitaram
- Pitta vriddhi-Kapha vriddhitaram
- Kapha vriddhi-Vata vriddhitaram
- Vata vriddhi-Kapha vriddhitaram

Sannipata, Tri Dosha Vriddhi (three dosha increase) is of 13 types:

a. 6 types with preponderance of any one dosha –

- Vata vriddhi-Pitta Kapha Ativriddhi
- Pitta vriddhi-Vata Kapha Ativriddhi
- Kapha vriddhi-Vata Pitta Ativriddhi
- Vata Ativriddhi-Pitta Kapha Vriddhi
- Pitta Ativriddhi-Vata Kapha Vriddhi

- Kapha Ativriddhi-Vata Pitta Vriddhi
- b. 1 type with preponderance of all three doshas –
- Vata-Pitta-Kapha Vriddhi
- c. 6 types by disproportionate subdivisions –
- Vata vriddhi-Pitta vriddhitara-Kapha vriddhitama
- Vata vriddhi-Kapha vriddhitara-Kapha vriddhitama
- Pitta vriddhi-Kapha vriddhitara-Vata vriddhitama
- Pitta vriddhi-Vata vriddhitara-Kapha vriddhitama
- Kapha vriddhi-Vata vriddhitara-Pitta vriddhitama
- Kapha vriddhi-Pitta vriddhitara-Vata vriddhitama

Thus, the vriddhi of doshas is only of 25 types.

Similarly the decrease of doshas is also of 25 types.

### **Other types of combinations of doshas:**

एकैकवृद्धिसमताक्षयैः षट् ते पुनश्च षट् ।

एकक्षयद्वन्द्ववृद्ध्या सविपर्यययापि ते ॥ ७७ ॥

भेदा द्विषष्टिर्निर्दिष्टास्त्रिषष्टः स्वास्थ्यकारणम्

ekaikavṛddhisamatākṣayaiḥ ṣaṭ te punaśca ṣaṭ |

ekakṣayadvandvavṛddhyā saviparyayayāpi te || 77 ||

bhedā dviṣaṣṭirnirdiṣṭāstriṣaṣṭa: svāस्थ्यakāraṇam

Increase, normalcy and decrease of one dosha each

वृद्धि समता क्षयैः एकैक षट् ते - vṛddhi samatā kṣayaiḥ ekaika ṣaṭ te – In the combination of increase, normal and decrease of one dosha each, will make up for 6 numbers (types)

Note: increase, normalcy and decrease of one dosha each is of 6 types, they are –

- Vata vṛddhi-Pitta sama-Kapha kshaya
- Pitta vṛddhi-Vata sama-Kapha kshaya
- Kapha vṛddhi-Pitta sama-Vata kshaya
- Kapha vṛddhi-Vata sama-Pitta kshaya
- Vata vṛddhi-Kapha sama-Pitta kshaya
- Pitta vṛddhi-Kapha sama-Vata kshaya

(In the above explanation, vṛddhi = increase, sama = normalcy, kshaya = decrease)

Decrease of one dosha and increase of two doshas, Decrease of two doshas and increase of one dosha

एकक्षय द्वन्द्ववृद्ध्या सविपर्यययाऽपि - ekakṣaya dvandvavṛddhyā saviparyayayā'pi - in the combination of one dosha decrease and two dosha increase and two dosha decrease and one dosha increase,

ते पुनश्च षट् - te punaśca ṣaṭ - they once again of 6 types



Note: decrease of 1 dosha and increase of two doshas is of 3 types, they are -

- Vata kshaya-Pitta Kapha vriddhi
- Pitta kshaya-Vata Kapha vriddhi
- Kapha kshaya-Vata Pitta vriddhi

Decrease of 2 doshas and increase of 1 dosha is of 3 types, they are –

- Vata Pitta kshaya-Kapha vriddhi
- Vata Kapha kshaya-Pitta vriddhi
- Pitta Kapha kshaya-Vata vriddhi

(In the above explanation, vriddhi = increase, kshaya = decrease)

द्विषष्टि भेदा निर्दिष्टाः - dviṣaṣṭir bhedā nirdiṣṭāḥ - thus 62 types of combination of dosha increase and decrease have been explained

त्रिषष्टः स्वास्थ्य कारणम् - triṣaṣṭaḥ svāsthya kāraṇam – the 63rd is the condition where all the doshas are in equilibrium, which is called as the state of health

**(In the below explanation,**

**vriddhi = increase,**

**sama = normalcy,**

**kshaya = decrease)**

Increase, normalcy and decrease of one dosha each is of 6 types, they are –

- Vata vriddhi-Pitta sama-Kapha kshaya
- Pitta vriddhi-Vata sama-Kapha kshaya
- Kapha vriddhi-Pitta sama-Vata kshaya
- Kapha vriddhi-Vata sama-Pitta kshaya
- Vata vriddhi-Kapha sama-Pitta kshaya
- Pitta vriddhi-Kapha sama-Vata kshaya

In the combination of one dosha decrease and two dosha increase, and two dosha decrease and one dosha increase, they are once again of 6 types.

Decrease of 1 dosha and increase of two doshas is of 3 types, they are -

- Vata kshaya-Pitta Kapha vriddhi
- Pitta kshaya-Vata Kapha vriddhi
- Kapha kshaya-Vata Pitta vriddhi

Decrease of 2 doshas and increase of 1 dosha is of 3 types, they are –

- Vata Pitta kshaya-Kapha vriddhi
- Vata Kapha kshaya-Pitta vriddhi
- Pitta Kapha kshaya-Vata vriddhi

Thus 62 types of combinations of dosha increase and decrease have been explained.

The 63<sup>rd</sup> is the condition where all the three doshas are in equilibrium, which is called the state of health.

**Permutations and combinations of doshas and dhatus are innumerable:**

संसर्गाद्रसरुधिरादिभिस्तथैषां

दोषांस् तु क्षयसमताविवृद्धिभेदैः

आनन्त्यं तरतमयोगतश्च यातान्

जानीयादवहितमानसो यथास्वम् ॥ ७८ ॥

saṃsargādrasarudhirādibhistathaiṣāṃ

doṣāṃs tu kṣayasamatāvivrddhibhedaiḥ

ānantyam taratamayogataśca yātān

jānīyādavahitamānaso yathāsvam || 78 ||

क्षय समता विवृद्धि भेदैः दोषास्तु - kṣaya samatā vivṛddhi bhedaiḥ doṣāstu – different levels of decrease, normalcy and increase of doshas (permutations and combinations as explained in the above mentioned contexts)

संसर्गाद्रसरुधिरादिभिस्तथैषा - saṃsargād rasa rudhirādibhistathaiṣā – when associated with rasa, rakta and other tissues (along with different levels of decrease, normalcy and increase of these tissues),

यातान् आनन्त्यं तरतमयोगतश्च - yātān ānantyam taratamayogataśca – there can occur innumerable permutations and combinations,

जानीयाद् यथास्वम् अवहितमानसो - jāniyād yathāsvam avahitamānaso – the physician should understand them by their features (signs and symptoms) with attentive mind

Different levels of decrease, normalcy and increase of doshas when associated with rasa, rakta and other tissues, can result in innumerable permutations and combinations.

The physician should understand them by their features with an attentive mind.

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदय संहितायां सूत्रस्थाने दोषभेदीयो नाम

द्वादशोऽध्यायः ॥

iti śrī vaidyapatisiṃhaguptasūnu

vāgbhaṭaviracitāyāṃ

aṣṭāṅgahr̥daya saṃhitāyāṃ sūtrasthāne

doṣabhedīyo nāma dvādaśo'dhyāya: ||

Thus ends the 12<sup>th</sup> chapter of Ashtangahridaya Samhita Sutrasthana, named Doshabhediya Adhyaya, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## HOW TO OBSERVE VATA DOSHA IMBALANCE SYMPTOMS IN YOUR BODY BY YOURSELF?

Tridosha – Vata, Pitta and Kapha in their normalcy and balance leads to health. Their imbalance leads to disease. Dosha imbalance generally means increase. But it may increase or decrease. Vata, Pitta and Kapha when they undergo increase or decrease, they produce specific symptoms in the body.

Knowing these symptoms helps to -

1. Adjust food and activities so as to bring them to normal state.
2. To avoid further indulgence in food, thoughts and activities of the increased Dosha, which would enhance the imbalance effect and may lead to disease in future.

So, both from preventive and curative aspects, knowing Dosha imbalance symptoms is very important. Let us learn about it.

### **Vata Dosha imbalance symptoms -**

#### **Symptoms of Vata increase -**

**Emaciation** – The organ affected by Vata undergoes shrinking in size. Usually, underweight people have a Vata increase.

**Weight loss** – Usually Vata body type people weigh less.

**Black discoloration** – The affected organ / part of the body undergoes black discoloration due to Vata increase.

**Desire for hot things** – The person longs for hot food and beverages.

**Tremors** – Movement is a Vata activity. Hence, Vata increase leads to increased movement of hands and legs, increased movement of fluids and impulses in the body etc.

Also note that cold is a Vata quality. increased coldness as in winter, leads to tremors, which is a Vata increase symptom.

**bloating**, fullness, distention of the abdomen – Vata is composed of air and ether. So, increase of Vata inside the stomach and intestines leads to increased gas and bloating.

**Constipation** – Vata is like wind. Wind dries up a wet cloth. Similarly Vata dries up feces and leads to constipation.

Loss of strength, weakness

Loss of sleep – sense organs and mind are controlled by Vata. Vata increase leads to increase in activities of body and mind, leading to **Loss of sleep** and increased thinking and worries.

**Loss of sensory functions** – because Vata controls sense organs.

**Irrelevant speech, increased speech** - because speaking is a Vata activity.

**Delusion**, Dizziness, giddiness – because of lack of strength of sense organs and mind.

**Ptosis**- drooping down of eyelids due to lack of strength and improper flow of nerve signals.

**Dilation** - Dilation means increase in the width of pipes. Usually a Vata increased person will have very prominent veins in arms and legs. After exercise, there is Vata increase, which again leads to prominent blood vessels.

**Cutting pain** – Pain is a distinctive symptom of Vata. Whatever disease, if pain is there, then it clearly indicates Vata Dosha involvement.

**Loss of sensation** – due to lack of strength of sense organs. Different variants of pain like cutting pain, splitting pain, twisting pain, bodyache etc are Vata increase symptoms.

Shrinking of the organ, reduction in size – just like a wet cloth loses all moisture due to wind, similarly, excess of Vata Dosha leads to emaciation and shrinking of organs.

Tingling sensation – altered sensation

**Roughness** of body parts – because dryness is a Vata symptom, excess of dryness leads to roughness.

**Feeling empty** – Because Vata is composed of ether and air.

**Pulsating** - because of excessive movement of fluids in body channels and blood pipes.

Astringent taste in mouth – because astringent taste increases Vata.

Decreased memory

Changes decisions, unstable mind.

Body ache and pains

Crippling joints

Early fall of hairs

**Symptoms of Vata decrease** -

Usually decrease of Vata leads to increase of Kapha. Hence a person will have Kapha dosha increase symptoms due to Vata decrease.

Debility of the body,

The person speaks very little – because speech is a Vata activity, the person gets tired with only a little speech.

Altered sensation, loss of sensation.

## **HOW TO OBSERVE PITTA DOSHA IMBALANCE SYMPTOMS IN YOUR BODY BY YOURSELF?**

All the digestion and metabolism processes in the body are controlled by Pitta Dosha. Its imbalance may lead to decreased metabolism and depleted digestion strength, which, according to Ayurveda, is the root cause for most of the diseases. Let us learn about how to observe the symptoms of Pitta imbalance.

**Pitta dosha imbalance** means its increase and decrease.

Both these variations produce different sets of symptoms in the body.

### **Effects of increase of Pitta**

Pitta when increased produces yellow discoloration of the feces, urine, eyes, and skin. Usually in any disease condition, redness and yellowness suggest Pitta dosha increase. Jaundice is a Pitta increase disorder.

**Excess of hunger and thirst** – because pitta is correlated with fire, more Pitta means more of digestive activity, hence more hunger and thirst.

**Burning sensation** – Pain is a symptom of Vata, please remember, burning sensation is the symptom of Pitta. So, whenever you find burning sensation as a symptom in any disease, consider that there is involvement of Pitta in it.

**Less sleep** - reduction in sleep is a Pitta dominance symptom (as well as Vata increase).

**Reddish discoloration** - Wherever you see red, there is Pitta involvement. Like bleeding disorders, menorrhagia, redness in wounds, swellings etc.

**Heat, increase in temperature** –Pitta means fire. Hence these symptoms. Fever has direct Pitta involvement.

**Formation of pus, ulcers** –worsening of wounds, inflammation with pus / oozing / secretions, putrefaction(decomposition) exudation are due to Pitta.

**Sweating** - usually a Pitta dominant person sweats more. And the sweat will be foul smelling.

Inflammation with wetness, moistness – Pitta is made of fire and water. Hence some liquid symptoms are also developed due to its increase.

Dizziness, fainting, intoxication.

Sour taste in the mouth. Because sour taste increases Pitta. **Prefers cold food and drinks** to balance out the excess hotness in the body. He cannot tolerate heat, hot sun, hot water, etc.

Frequent stools, hard stools.

**Low tolerance to spicy food** – because spicy food with **pungent taste** increases Pitta.

**Early graying of hairs** – Early baldness is a Vata symptom but graying is a Pitta symptom.

Hates heat, loves cold

Burning sensation while passing urine and feces

**Decreased Pitta causes**

Weakness of digestive activity.

Coldness, lack of warmth

Lack of lustre

Dullness, lack of intelligence.

## **HOW TO OBSERVE KAPHA DOSHA IMBALANCE SYMPTOMS IN YOUR BODY BY YOURSELF?**

Kapha Dosha is responsible for respiratory health, normal brain functions and joint health. Its imbalance usually produces symptoms related to these systems. Let us learn about its imbalance symptoms.

**Symptoms of Kapha Dosha increase -**

**Weak digestive strength** – Kapha Dosha has water and solid basic elements. Digestion strength is correlated as fire. Hence, its increase leads to depleted digestion strength.

Excess salivation. This is due to increased liquid elements in the body, due to Kapha dosha increase.

Lassitude, **laziness** – while Vata Dosha is cause for movement and activeness, Kapha dosha is cause for inactiveness and lack of movement. A Vata body type person takes decisions quickly, tends to change it often and acts swiftly. A Kapha body type person takes a lot of time to make a decision and never changes it.

**Feeling of heaviness** – in any disease, if heaviness is observed, it suggests Kapha dosha involvement.



**White discoloration** – white is a Kapha color. (yellow and red are Pitta color brown and black are Vata color)

**Coldness** – Because Kapha Dosha is composed of water elements.

**Dyspnoea, cough, asthma, COPD etc** – Respiratory system is composed mainly by Kapha Dosha. Respiratory diseases are caused because of Kapha Dosha increase. Hence, in winter, you tend to get cold and cough.

**Excess of sleep** - Increase of Pitta and Vata leads to lack of sleep and increase of Kapha increases it.

**Increase of oiliness** - Like oily skin is due to Kapha.

**Itching** - Pain is Vata Dosha Symptom, burning sensation is a **Pitta Dosha Symptom**, similarly itching is a Kapha Dosha symptom. **Heaviness** –Heaviness of head in sinusitis suggests Kapha involvement.

**Obstruction to body channels** – Obstruction to the heart arteries by cholesterol leading to heart attack, is caused due to Kapha Dosha increase. Obstruction of blood pipes in the thighs due to clotting, leading to a disease called Deep Vein Thrombosis, is a Kapha Dosha increase disorder.

**Coating, stiffness, loss of movement, as if tied with a wet cloth** –Stiffness to the joints, in rheumatoid arthritis, coating of cholesterol in the inner wall of blood pipes etc.

**Swelling** - In any inflammatory condition, the swelling and accumulation of fluid is due to Kapha Dosha, redness and pus formation is due to Pitta Dosha and Pain is due to Vata Dosha. Feeling sweet taste / salt taste in mouth.

**Indigestion** – Increased Kapha means increased water and earth components, which mitigate digestive fire, causing indigestion.

**Coated tongue** – Usually coated tongue is a sign of indigestion. Kapha increase leads to indigestion. Also note, the coating is usually white in color, which is the color of Kapha increase.

**Depression** – Kapha body type people are more likely to lose hope and fall into depression. Hence it is advisable for such a person to lead an active lifestyle with **hobbies**.

Clingy, hanging on to people and ideas

Greedy, Possessive, Materialistic

Sleepy or very tired in the morning, hard to get out of bed

Weight gain, obesity

Mucus and congestion in the chest or throat  
Mucus and congestion in the nose or sinuses  
More prone to diabetes

Nausea – vomiting sensation

Pale, cool, clammy skin

Edema, water retention, Bloating feeling

High cholesterol

Aching joints or heavy limbs

**Decrease of Kapha** causes lack of water and earth components in the body, leading to

Delusion, Dizziness.

Emptiness of the organs of Kapha, such as lungs and joints.

Palpitation, feeling one's own heart beat

Looseness of the joints due to lack of cushioning.

## **TYPES OF DOSHAS AND THEIR FUNCTIONS**

There are only three types of Doshas in the body – Vata, Pitta and Kapha. But each of them are divided into five types, based on their place and functions. This division is just for the sake of easy understanding.

### **Types of Vata Dosha -**

Vata is of 5 types.

Prana Vata,

Udana Vata,

Vyana Vata,

Samana Vata and

Apana Vata,

**Prana Vata** – Prana is located in the head and moves in the chest, throat. It regulates will power, heart, sense organs, intellect and vision. It is the cause for expectoration, sneezing, belching, inspiration and swallowing of food.

Prana Vata is considered as the force that takes care of functioning of heart, lungs and throat (swallowing, belching etc).

**Udana Vata** – The chest is the seat of Udana, it moves in the nose, umbilicus and throat; its functions are initiation of

speech, effort, enthusiasm, strength, color, complexion and memory.

Udana Vata is correlated with breath and process of respiration.

### **Vyana Vata –**

Vyana is located in the heart, moves all over the body at great speed. It attends to functions such as flexion and extension (locomotor action) opening and closing of the eyelids etc.

Vyana is related to blood circulation and muscle activities – flexion and extension.

### **Samana Vata –**

Samana Vata is located near the digestive fire. It moves in the gastrointestinal tract,

It receives the food into the stomach, aids in digestion, helps in dividing the food into useful parts and waste parts, and moves these parts in their normal paths.

Samana Vata's activities are limited to the digestive tract, assisting in normal downward peristalsis.

### **Apana Vata –**

Apana Vata is located in the Apana – large intestine, moves in the waist, bladder, genitals. It attends to the functions such as ejaculation, menstruation, defecation, urination and childbirth. Apana maintains all excretion processes related to the lower half of the trunk.

### **Types of Pitta Dosha -**

Pitta is of 5 types.

Pachaka Pitta

Ranjaka Pitta

Sadhaka Pitta

Alochaka Pitta

Bhrajaka Pitta

### **Pachaka Pitta -**

It is located between the large intestine and stomach.

(between Amashaya and pakvashaya)

It is composed of all the five basic elements (Panchamaha Bhuta), it is predominant with fire element and devoid of water element.

It is called by the term Anala- fire because of its function of Paka – digestion and transformation of food materials.

It cooks the food, divides it into essence and waste,

It bestows grace and influence on other types of Pitta.

Hence, among all the types of Pitta, Pachaka pitta is the dominant one.

**Ranjaka Pitta –**

The pitta located in the Amasaya- stomach is known as Ranjaka. It converts the useful part of the digestion into blood. Hence it converts Rasa Dhatu into Rakta Dhatu.

**Sadhaka Pitta –**

The pitta located in the Hrudaya –heart is known as Sadhaka. It attends to mental functions such as knowledge, intelligence, self- consciousness, etc, thereby helping the purpose – aims of life.

**Alochaka Pitta -** It is located in the eyes. It helps in vision.

**Bhrajaka Pitta –** It resides in the skin and helps in the exhibition of color and complexions.

**Types of Kapha -**

Kapha also is of five types;

**Avalambaka Kapha -**

It is located in the chest. By its innate strength and by the power of the essence of food, it does lubrication, nourishing etc functions that are attributed to water element. It also influences the functioning of other types of Kapha.

**Kledaka Kapha -**

Located in the stomach. It moistens the hard food mass and helps in digestion.

**Bodhaka Kapha -**

It is located in the tongue. It helps in taste perception.

**Tarpaka Kapha -**

It is located in the head. It nourishes sense organs.

**Shleshaka Kapha –**

It is located in the bone joints. It lubricates and strengthens the joint.

## CHAPTER 13: TREATMENT FOR DOSHA IMBALANCE, AMA – DOSHOPAKRAMANIYA ADHYAYA

### Ashtanga Hridayam

Sutrasthanam – Chapter – 13

### दोषोपक्रमणीयमध्यायं

doṣopakramaṇīyamadhyāyaṃ

The 13<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is Doshopakramaniyam Adhyayam. This chapter explains treatment options to combat dosha imbalance. The concept of ama, the way in which the doshas combine with ama to produce disease symptoms and the ways of treating these conditions, time of administration of medicines based on the disease are also explained in this chapter.

### Pledge by the author(s):

अथातो दोषोपक्रमणीयमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ।

athāto doṣopakramaṇīyamadhyāyaṃ vyākhyāsyāmaḥ

iti ha smāhurātreyādayo maharṣayaḥ |

अथा अतो दोषोपक्रमणीयम् अध्यायं व्याख्यास्यामः – athā ato doṣopakramaṇīyam adhyāyaṃ adhyāyaṃ vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to treatment of Dosha imbalance

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhur ātreyaḍayo maharṣayaḥ - thus pledge Atreya and other sages.

Atreya and other sages pledge that they will henceforth explain the chapter named Doshopakramaniyam (pertaining to treatment of Dosha imbalance).

### **Treatment for increased Vata – Vriddha Vata Chikitsa:**

वातस्योपक्रमः स्नेहः स्वेदः संशोधनं मृदु ।

स्वाद्वम्ललवणोष्णानि भोज्यान्यभ्यङ्गमर्दनम् ॥ १ ॥

वेष्टनं त्रासनं सेको मद्यं पैष्टिकगौडिकम् ।

स्निग्धोष्णा वस्तयो वस्तिनियमः सुखशीलता ॥ २ ॥

दीपनैः पाचनैः सिद्धाः स्नेहाश्वानेकयोनयः ।

विशेषान्मेघपिशित रसतैलानुवासनम् ॥ ३ ॥

vātasypakramah snehah svedah samśodhanam mṛdu |

svādvamlalavaṇoṣṇāni bhojyānyabhyaṅgamardanam || 1 ||

veṣṭanam trāsanam seko madyam paīṣṭikagaūḍikam |

snigdhoṣṇā vastayo vastiniyamaḥ sukhaśīlatā || 2 ||

dīpanaiḥ pācanaiḥ siddhā: snehāścānekayonayaḥ |

viśeṣānmedyapiśita rasatailānuvāsanam || 3 ||

वातस्य उपक्रमः – vātasya upakramah - treatments or remedies for vata are -

स्नेहः - snehah - oleation (oral administration and external administration of oil or ghee or fat)

स्वेदः - svedah - sudation or sweating therapy

मृदु संशोधनं - mṛdu saṁśodhanam - mild purification procedures (mild panchakarma measures like vamana i.e. emesis, virechana i.e., purgation etc)

भोज्यानि स्वाद्वम्ल लवणोष्णानि - bhojyāny svādu amla lavaṇoṣṇāni - foods which are of sweet, sour and salt taste,

अभ्यङ्ग - abhyaṅga – oil massage,

मर्दनम् – mardanam – gentle massage,

वेष्टन - veṣṭana – wrapping / covering the body or organ with a cloth

त्रासनं - trāsanam - threatening, frightening,

सेको – seko – pouring of herbal decoctions, oils, processed milk etc on the affected parts of the body

पैष्टिक गौडिकम् मद्यं - paiṣṭika gauḍikam madyam - wine prepared from corn flour and jaggery (molasses)

बस्तयो बस्तिनियमः स्निग्धोष्णा – bastayo bastiniyamaḥ snigdhoṣṇā – decoction and unctuous enemas in which lot of fats and drugs with hot potency are used,

सुखशीलता – sukhaśīlatā – comforting the patient (allowing the patient to live in comforts),

दीपनैः पाचनैः सिद्धाः स्नेहाश्चा अनेक योनयः - snehāśca aneka yonayah siddhāḥ dīpanaiḥ pācanaiḥ - fats of different kinds obtained from different sources and prepared with herbs improving digestion strength and appetite are used,

विशेषात् मेद्य पिशित रस तैल अनुवासनम् - viṣeṣāt medya piśita rasa taila anuvāsanam – specially, oil enemas (anuvāsana) using the oil processed from the juice of fatty meats (or oleation enema prepared from the juice of fatty meat along with sesame oil).

The treatment for increased Vata includes -

Sneha – oleation,

Sveda – sudation,

Mrudu Samshodhana – mild purification procedures,

Svadu Amla Lavana Bhojya – foods which are of sweet, sour and salt taste,

Ushna Bhojya – foods that are hot,

Abhyanga – oil massage,

Mardana – mild massage,

Veshtana – binding / bandaging with cloth,

Trasana – frightening,

Seka – pouring of herbal decoctions / oils on the affected part,

Paishtika Goudika Madya – wine prepared from corn flour and jaggery (molasses),

Snigdha Ushna Basti – enema therapy which is unctuous, enema prepared with drugs of hot potency,

Bastiniyama – habitual use of enema,

Sukhasheelata – comforting the patient,

Deepana Pachana Siddha Sneha – medicated fats prepared with drugs causing increase of hunger and improving digestion,

Medya Pishita rasa – intake of meat and meat soup which is nourishing,

Taila – use of oil,

Anuvasana – oil enema.

### **Treatment for increased Pitta – Vriddha Pitta Chikitsa:**



पित्तस्य सर्पिषः पानं स्वादुशीतैर्विरेचनम् ।

स्वादुतिक्तकषायाणि भोजनान्यौषधानि च ॥ ४ ॥

सुगन्धिशीतहृद्यानां गन्धानामुपसेवनम् ।

कण्ठेगुणानां हाराणां मणीनामुरसा धृतिः ॥ ५ ॥

कर्पूरचन्दनोशीरैरनुलेपः क्षणे क्षणे ।

प्रदोषश्चन्द्रमाः सौधं हारि गीतं हिमोऽनिलः ॥ ६ ॥

अयन्त्रणसुखं मित्रं पुत्रः सन्दिग्धमुग्धवाक् ।

छन्दानुवर्तिनो दाराः प्रियाः शीलविभूषिताः ॥ ७ ॥

शीताम्बुधारागर्भाणि गृहाण्युद्यानदीर्घिकाः ।

सुतीर्थविपुलस्वच्छ सलिलाशयसैकते ॥ ८ ॥

साम्भोजजलतीरान्ते कायमाने द्रुमाकुले ।

सौम्या भावाः पयः सर्पिर्विरेकश्च विशेषतः ॥ ९ ॥

pittasya sarpiṣaḥ pānaṃ svāduśītaiṛvirecanam |

svādutiktakaṣāyāṇi bhojanānyauśadhāni ca || 4 ||

sugandhiśītahr̥dyānāṃ gandhānāmupasevanam |

kaṇṭheguṇānāṃ hārāṇāṃ maṇīnāmurasā dhṛtiḥ || 5 ||

karpūracandanośīrairanulepaḥ kṣaṇe kṣaṇe |

pradoṣaścandramāḥ saudhaṃ hāri gītaṃ himo'nilaḥ || 6 ||

ayantraṇasukhaṃ mitraṃ putraḥ sandigdhamugdhavāk |

chandānuvartino dārāḥ priyāḥ śīlavibhūṣitāḥ || 7 ||

śītāmbudhārāgarbhāṇi gṛhāṇyudyānadīrghikāḥ |

sutīrthavipulasvaccha salilāśayasaikate || 8 ||

sāmbhojajalatīrānte kāyamāne drumākule |

saumyā bhāvāḥ payaḥ sarpirvirekaśca viśeṣataḥ || 9 ||

पित्तस्य – pittasya - treatments or remedies for increased pitta are -

सर्पिषः पानं – sarpiṣaḥ pānaṁ - drinking of ghee

स्वादु शीतैः विरेचनम् – svādu śītaiḥ virecanam – purgation therapy with herbs of sweet taste and cold potency,

भोजनानि औषधानि स्वादु तिक्त कषायाणि च –bhojanāni auśadhāni svādu tikta kaṣāyāṇi ca – intake of foods and medicines having sweet, bitter and astringent tastes,

उपसेवनम् गन्धानाम् सुगन्धि शीत हृद्यानां – upasevanam gandhānām sugandhi śīta hr̥dyānām - experiencing the fragrance of perfumes, coolant and good for heart,

कण्ठेगुणानां हाराणां मणीनाम् उरसा धृतिः - kaṇṭheguṇānām hārāṇām maṇīnām urasā dhṛtiḥ – wearing necklaces, garlands and precious stones and gems over the chest,

क्षणे क्षणे कर्पूर चन्दन उशीरैः अनुलेपः - kṣaṇe kṣaṇe karpūra candana uśīraiḥ anulepaḥ – frequently anointing the body with pastes of camphor, sandalwood, vetiver.

सौधं चन्द्रमाः प्रदोषः हारि गीतं हिमो अनिलः – saudhaṁ candramāḥ pradoṣaḥ hāri gītaṁ himo anilaḥ - residing in white rooms with terraces lit by moonlight in the evening time, enjoying the pleasant music and soft cold breeze,

अयन्त्रणसुखं मित्र – ayantraṇasukhaṁ mitra – company of good and compatible friends who do not restrain him (in fact support him) and

पुत्रः सन्दिग्ध मुग्धवाक् - putraḥ sandigdha mugdhavāk – company of sons who speak unclearly and with innocence and,

दाराः छन्दानुवर्तिनो प्रियाः शीलविभूषिताः - dārāḥ chandānuvartino priyāḥ śīlavibhūṣitāḥ - wife, who is obedient, adorable and virtuous,

गृहाणि शीताम्बु धारागर्भाणि उद्यान दीर्घिकाः - gṛhāṇi śītāmbu dhārāgarbhāṇi udyāna dīrghikāḥ - residing in homes which are well equipped with fountains emitting cooled water, parks and ponds,

कायमाने सुतीर्थ विपुल स्वच्छ सलिलाशय सैकते – kāyamāne sutīrtha vipula svaccha salilāśaya saikate – spending time in huts made up of grass or thatches, having sacred bathing places and near large and clean water reservoirs, having sand on their banks,

साम्भोज द्रुमाकुले जलतीरान्ते – sāmbhoja drumākule jalatīrānte – with lotus and other attractive plants spread out on the banks of the water reservoirs,

सौम्या भावाः पयः सर्पिः विरेकश्च विशेषतः -

saumyā bhāvāḥ payāḥ sarpir virekaśca viśeṣataḥ - anything which keeps the mind pleasant, milk, ghee and purgation therapy are the special remedies for increased pitta

The treatment for increased Pitta includes -

Sarpi paana – drinking of Ghrita (ghee),

Svadu, sheeta virechana – purgation therapy with drugs of sweet taste and cold potency,

Svadu, tikta kashayani bhojanani aushadhani - Intake of foods and drugs having sweet, bitter and astringent tastes,

Sugandhi gandhanam upasevanam - Inhaling of fumes from herbs that are sheeta (coolant) and hridya (pleasant and cordial),

Anulepa - Anointing the body with karpura (camphor), chandana (sandalwood paste), ushira (vetiver) paste, very frequently.

Pradosha chandrama saudham - Residing on terraces lit by moonlight in the evenings,

Hari gitam - enjoying pleasant music and

Himo anila - soft cold breeze,

Ayantranam sukham mitram - company of friends who do not restrain him,

Putra sandigdhamugdhavak - of sons who speak cordially and with innocence.

Spending time with dara (wife), who is obedient, pleasing and virtuous;

Residing in griha (houses) equipped with sheetambu dhara (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;

Consuming paya (milk), sarpi (ghee) and

Virechana - Purgation therapy.

### **Treatment for increased Kapha – Vriddha Kapha Chikitsa:**

श्लेष्मणो विधिना युक्तं तीक्ष्णं वमनरेचनम् ।

अन्नं रूक्षाल्पतीक्ष्णोष्णं कटुतिक्तकषायकम् ॥ १० ॥

दीर्घकालस्थितं मद्यं रतिप्रीतिः प्रजागरः ।

अनेकरूपो व्यायामश्चिन्ता रूक्षं विमर्दनम् ॥ ११ ॥

विशेषाद्वमनं यूषः क्षौद्रं मेदोघ्नमौषधम् ।

धूमोपवासगण्डूषा निःसुखत्वं सुखाय च ॥ १२ ॥

śleṣmaṇo vidhinā yuktaṃ tīkṣṇaṃ vamanarecanam |

annaṃ rūkṣālpaticṣṇoṣṇaṃ kaṭutiktakaṣāyakam || 10 ||

dīrghakālasthitaṃ madyaṃ ratiprītiḥ prajāgaraḥ |

anekarūpo vyāyāmaścintā rūkṣaṃ vimardanam || 11 ||

viśeṣādvamanam yūṣaḥ kṣaudram medoghnamauśadham |  
dhūmopavāsagaṇḍūṣā niḥsukhatvam sukhāya ca || 12 ||

श्लेष्मणो – śleṣmaṇo - treatments for increased kapha are -

तीक्ष्णं वमन रेचनम् विधिना युक्तं - tikṣṇam vamaṇa recanam vidhinā yuktaṁ  
- strong emesis and purgation in accordance with prescribed procedure,

अन्नं रूक्षाल्प तीक्ष्णोष्णं - annam rūkṣālpā tikṣṇoṣṇam - consuming foods  
which are dry (ruksha), less in quantity (alpa), strong and piercing  
(tikshna) and hot in potency (ushna)

अन्नं कटु तिक्त कषायकम् - kaṭutiktakaṣāyakam – foods which are pungent,  
biter and astringent in taste,

दीर्घकालस्थितं मद्यं - dīrghakālasthitaṁ madyaṁ - old wines,

रतिप्रीतिः – ratiprītiḥ - interest and indulgence in sexual activities,

प्रजागरः - prajāgaraḥ - keeping awake at night,

अनेकरूपो व्यायामः - anekarūpo vyāyāmaś – exercises of different kinds,

चिन्ता – cintā – worrying,

रूक्षं विमर्दनम् - rūkṣam vimardanam – dry (oil less) massage of the body  
(rubbing of body with dry powders of herbs or without oil),

विशेषाद्वमनं - viśeṣād vamaṇam - emesis therapy is the special treatment  
for vitiated kapha,

यूषः - yūṣaḥ - drinking soups prepared from grains,

क्षौद्रं – kṣaudram - use of honey,

मेदोघ्नम् औषधम् - medoghnam auśadham – medicines and therapies  
which reduce fat,

धूम – dhūma – inhalation of medicinal smoke,

उपवास – upavāsa – fasting,

गण्डूषा – gaṇḍūṣā – gargling,

निःसुखत्वं सुखाय च – niḥsukhatvaṃ sukhāya ca - rejecting comforts  
(facing difficulties),

are beneficial to pacify morbid kapha

The treatment for increased Kapha includes -

Teekshna Vamana Virechana – Strong emesis and purgation,

Annam ruksha - Consuming food which are dry,

Alpa - Consuming food in limited quantity,

Consuming food that have Teekshna (strong, penetrating), Ushna (hot),

Katu tikta kashayakam - pungent, bitter and astringent taste,

Deerga kala sthitam madyam - old wine,

Ratipreeti – sexual activity,

Prajagarah - keeping awake at night,

Aneka roopo vyayama - exercises of different kinds,

Chinta - Worry,

Ruksham vimardanam - dry massage of the body,

Vamana – emesis therapy,

Yusha - drinking of soups prepared using grains,

Kshaudra - Use of honey,

Medognamaushadham - Therapies and medicines that reduce fat,

Dhuma - Inhalation of medicinal smoke,

Upavasa - Fasting,

Gandusha – Gargling,

Nishukhatvam - Facing difficulties.

### **Treatment for simultaneous increase of two doshas (samsarga) and three doshas (sannipata):**

उपक्रमः पृथग्दोषान् योऽयमुद्दिश्य कीर्तितः ।

संसर्गसन्निपातेषु तं यथास्वं विकल्पयेत् ॥ १३ ॥

गैष्मः प्रायो मरुत्पित्ते वासन्तः कफमारुते ।

मरुतो योगवाहित्वात् कफपित्ते तु शारदः ॥ १४ ॥

upakramahḥ pṛthagdoṣān yo'yamuddiśya kīrtitaḥ |

saṃsargasannipāteṣu taṃ yathāsvaṃ vikalpayet || 13 ||

graiṣmaḥ prāyo marutpitte vāsantaḥ kaphamārute |

maruto yogavāhitvāt kaphapitte tu śāradaḥ || 14 ||

उपक्रमः पृथग्दोषान् योऽयमुद्दिश्य कीर्तितः - upakramahḥ pṛthagdoṣān yo'yamuddiśya kīrtitaḥ - the different treatments for each individual dosha which have been specifically explained,

तं यथास्वं विकल्पयेत् संसर्ग सन्निपातेषु - taṃ yathāsvaṃ vikalpayet saṃsarga sannipāteṣu– they may be combined appropriately, according to the predominance of doshas and administered in cases of

samsarga – simultaneous aggravation of 2 Doshas or

Sannipata – simultaneous aggravation of 3 doshas .

प्रायो मरुत्पित्ते ग्रीष्मैः – prāyo marutpittē graiṣmaiḥ - generally the treatment of combined vitiation of vata and pitta is similar to the regimen of summer season,

कफमारुते वासन्तः - kaphamārute vāsantaḥ - the treatment of combined vitiation of kapha and vata is similar to the regimen of spring season,

मरुतो योगवाहित्वात् - maruto yogavāhitvāt – because vata possesses yogavahi property (yogavahi means, when vata is associated with pitta it boosts pitta dosha and behave in accordance to pitta, producing heat and other symptoms typical of pitta and when it is associated with kapha, it boosts kapha dosha and behave in accordance to kapha, producing cold and other symptoms typical of kapha) कफपित्ते तु शारदः - kaphapittē tu śāradaḥ - the treatment of combined vitiation of kapha and pitta is similar to the regimen of autumn season,

The different treatment prescribed for each Dosha individually, may be combined appropriately in conditions of combinations of two Doshas (samsarga) or three Doshas (sannipata).

Generally the treatment for the combination of Vata and Pitta is similar to the regimen of Grishma (summer).

For Kapha and Vata combination, the treatment is similar to the regimen of Vasanta (spring) because Maruta (Vata) is Yogavahi (it means, Vata, when associated with Pitta, boosts Pitta Dosha, when it is associated with Kapha, it boosts Kapha Dosha).

For the combination of Kapha and Pitta the treatment shall be similar to the regimen of Sarad (autumn).

चय एव जयेद्दोषं कुपितं त्वविरोधयन् ।

सर्वकोपो बलीयांसं शेषदोषाविरोधतः ॥ १५ ॥

caya eva jayeddoṣaṃ kupitaṃ tvavirodhayan |

sarvakopo baliyāṃsaṃ śeṣadoṣāvirodhataḥ || 15 ||



दोषं जयेत् चय एव – doṣaṃ jayed caya eva – the vitiated doshas should be conquered when they are in the chaya (mild accumulation) stage itself,

कुपितं त्वविरोधयन् - kupitaṃ tvavirodhayan – in their stage of kopa (dosha aggravation, enhanced imbalance) they should be vanquished with such measures which are not interfering with other doshas

सर्वकोपे बलीयांसं शेषदोष अविरोधतः - sarvakope baliyāṃsaṃ śeṣadoṣa avirodhataḥ - when there is simultaneous increase of all the three doshas, the most powerful and aggravated dosha should be controlled first, without opposing the remaining 2 doshas.

The Doshas should be treated properly when they are in the Chaya stage (stage of mild increase / accumulation) only.

In their stage of Kopa (Dosha aggravation), they should be vanquished without interfering with another Dosha.

When there is sarvakopa (simultaneous increase of all the three Doshas), the most aggravated Dosha should be controlled first, without opposing the remaining Doshas.

### **Shuddha Chikitsa - pure treatment:**

प्रयोगः शमयेद्व्याधिं योऽन्यमन्यमुदीरयेत् ।

नासौ विशुद्धः शुद्धस्तु शमयेद्यो न कोपयेत् ॥ १६ ॥

prayogaḥ śamayedyādhiṃ yo'nyamanyamudīrayet |

nāsau viśuddhaḥ śuddhastu śamayedyo na kopayet || 16 ||

यो प्रयोगः - yo prayogaḥ - that treatment

शमयेद्व्याधिमेकं - śamayedyādhiṃ ekam - which cures on disease but

अन्यमुदीरयेत् - anyam udīrayet – gives rise to another disease

ना असौ विशुद्धः – nā asau viśuddhaḥ - is not pure (good, appropriate) treatment,

शुद्धस्तु शमयेद्यो न कोपयेत् - śuddhastu śamayedyo na kopayet – A pure treatment is that which cures one disease but does not give rise to another

The treatment which cures one disease but gives rise to another disease is not a pure treatment.

A pure treatment is that which cures one disease but does not give rise to another.

### **Movement of Doshas from Koshta (digestive tract) to Shakha (tissues):**

व्यायामादूष्मणस्तैक्षण्यादहिताचरणादपि ।

कोष्ठाच्छाखास्थिमर्माणि द्रुतत्वान्मारुतस्य च ॥ १७ ॥

vyāyāmādūṣmaṇastaiṣṇyādahitācaraṇādapi |

koṣṭhācchākhāsthimarmāṇi drutatvānmārutasya ca || 17 ||

व्यायामाद् – vyāyāmād – by the effect of exercise,

ऊष्मणः तैक्षण्याद् - ūṣmaṇas taiṣṇyād – by the strength and intensity of excess heat,

अहिताचरणादपि - ahitācaraṇādapi – due to unsuitable activities,

द्रुतत्वान्मारुतस्य च - drutatvānmārutasya ca – and due to quick movements of vata

कोष्ठाच्छाखास्थिमर्माणि - koṣṭhācchākḥāsthī marmāṇi – the increased doshas move out of the koshta (gastrointestinal tract) to the shakhas (tissues), asthi (bones) and marmas (vital points)

By the effect of  
Vyayama - exercise,  
Ushmanastaikshnyat - increase of body heat,  
Ahitacharanat - unhealthy activities and  
Drutatvanmarutasya - due to quick movement of Vata,  
the increased Doshas move out of the Koshta (gastrointestinal tract) to the Shakha (tissues), Asthi (bones) and Marmas (vital organs and vulnerable points).

### **Movement of Doshas from Shakha (tissues) to Koshta (digestive tract):**

दोषा यान्ति तथा तेभ्यः स्रोतोमुखविशोधनात् ।

वृद्ध्यभिष्यन्दनात् पाकात् कोष्ठं वायोश्च निग्रहात् ॥ १८ ॥

तत्रस्थाश्च विलम्बेरन् भूयो हेतुप्रतीक्षिणः ।

ते कालादिबलं लब्ध्वा कुप्यन्तान्याश्रयेष्वपि ॥ १९ ॥

doṣā yānti tathā tebhyaḥ srotomukhaviśodhanāt |

vṛddhyabhiṣyandanāt pākāt koṣṭhaṃ vāyośca nigrhāt || 18 ||

tatrasthāśca vilamberan bhūyo hetupratīkṣiṇaḥ |

te kālādibalaṃ labdhvā kupyantānyāśrayeṣvapi || 19 ||

दोषा यान्ति - doṣā yānti– the increased doshas move

तथा तेभ्यः कोष्ठं - tathā tebhyaḥ koṣṭhaṃ - from there (tissues, body channels, bones, vital points) the doshas move into the digestive tract,

स्रोतोमुख विशोधनात् - srotomukha viśodhanāt – by the effect of purification, clearing and widening of the minute body channels,

वृद्ध्या - vṛddhyā - by further increase of doshas,

अभिष्यन्दनात् – abhiṣyandanāt – by liquefaction,

पाकात् – pākāt – by maturity

वायोश्च निग्रहात् - vāyośca nigrahāt – by control of vayu

तत्रस्थाश्च – tatrasthāśca – the doshas having entered the koshta (digestive tract)

विलम्बेरन् – vilamberan – will wait there for sometime (not causing any disease due to their decreased strength),

भूयो हेतुप्रतीक्षिणः - bhūyo hetupratikṣiṇaḥ - again waiting for some aggravating factor

ते लब्ध्वा कालादि बलं कुप्यन्त्यन्याश्रयेष्वपि - te labdhvā kālādi balaṃ kupyanty anyāśrayeṣvapi – these doshas after having derived strength by season, time etc, they get further aggravated and move to other places as well.

Doshas move from body channels and tissues to the gastrointestinal tract,

by the effect of

Shrotomukha vishodhanat - purification, clearing and widening of the minute body channels,

Vridhi - by further increase of Doshas,

Abhishandanat - by liquefaction,

Pakat - by maturity,

Vayoscha nigrahata - by balancing and controlling Vata.

When Doshas move from one place to another, they remain there for some time, waiting for an exciting factor. After deriving strength by kala (season) etc, they get further aggravated and move to other places as well.

## Native (Sthayi) and foreign (Agantu) doshas:

तत्रान्यस्थानसंस्थेषु तदीयामबलेषु तु ।

कुर्याच्चिकित्सां स्वामेव बलेनान्याभिभाविषु ॥ २० ॥

आगन्तुं शमयेदोषं स्थानिनं प्रतिकृत्य वा ।

tatrānyasthānasamstheṣu tadyāmabaleṣu tu |

kuryāccikitsāṃ svāmeva balenānyābhibhāviṣu || 20 ||

āgantum śamayedoṣaṃ sthāninaṃ pratikṛtya vā |

तत्र – tatra - there (among the doshas),

अबलेषु तु अन्यस्थान संस्थेषु - abaleṣu tu anyasthāna samstheṣu - for the weak doshas which have travelled into the sites of other doshas,

तदीयाम् कुर्याच्चिकित्साम् - tadyām kuryāñcikitsām - treatment should be done for the local dosha (sthanika or sthayi dosha),

बलेनान्याभिभाविषु स्वामेव कुर्याच्चिकित्साम् - balenānyābhibhāviṣu svāmeva tadyām kuryāñcikitsām - for the doshas which have the capacity to dominate i.e. for strong doshas which have travelled into other sites, treatment for these strong doshas should be administered

आगन्तुं दोषं शमयेद् प्रतिकृत्य स्थानिनं वा - āgantum doṣaṃ śamayedaḥ pratikṛtya sthāninaṃ vā – the foreign dosha (agantu) should be treated either after treating the native dosha (sthanika) or even otherwise.

For the abala (weak) doshas which have traveled into anyasthana (the sites of other doshas), treatment should be done for the local dosha (sthanika or sthayi dosha).

In case of doshas which have the capacity to dominate i.e. for strong doshas which have travelled into other sites, treatment for these strong doshas should be administered.

The foreign (agantu) dosha should be treated either after treating the native dosha (sthanika) or even otherwise.

### **Tiryak gata dosha (obliquely placed doshas):**

प्रायस्तिर्यग्गता दोषाः क्लेशयन्त्यातुरांश्चिरम् ॥ २१ ॥

कुर्यान्न तेषु त्वरया देहाग्निबलवित् क्रियाम् ।

शमयेत् तान् प्रयोगेण सुखं वा कोष्ठमानयेत् ॥ २२ ॥

जात्वा कोष्ठप्रपन्नांश्च यथासन्नं विनिर्हरेत् ।

prāyastiryaggatā doṣāḥ kleśayantyāturāṃściram || 21 ||

kuryāna teṣu tvarayā dehāgnibalavit kriyām |

śamayet tān prayogena sukhaṃ vā koṣṭhamānayet || 22 ||

jñātvā koṣṭhaprapannāṃśca yathāsannaṃ vinirharet |

प्रायः तिर्यग्गताः दोषाः – prāyaḥ tiryaggatāḥ doṣāḥ - usually the tiryag gata doshas (doshas which are not localized in the gastrointestinal tract but localized in the tissues),

क्लेशयन्त्यातुरांश्चिरम् - kleśayanti āturāṃściram – causes troubles to the patient for a long time,

तेषु देहाग्निबलवित् क्रियाम् कुर्यान्न त्वरया - teṣu dehāgnibalavit kriyām kuryāna tvarayā - In these conditions, the physician knowing the strength of the body and digestive activity should not do the treatment in a hurry

तान् शमयेत् - tān śamayet – they should be mitigated with stipulated palliative treatment

कोष्ठमानयेत् सुखं वा - koṣṭhamānayet sukhaṃ vā – or they should be brought into the alimentary tract without causing much trouble by

प्रयोगेण - prayogeṇa – administration of snehana (oleation) and swedana (sudation)

ज्ञात्वा कोष्ठप्रपन्नाश्च - jñātvā koṣṭhaprapannāśca – after knowing that the doshas have come into the alimentary tract,

यथासन्नं विनिर्हरेत् - yathāsannaṃ vinirharet – they should be expelled out by the nearby route (through mouth in the form of emesis or vamana or by anal route, by purgation or virechana)

The tiryak gata doshas cause troubles to the atura (patient) for a long time (chira),

In these conditions, the physician knowing the deha bala (strength of the body) and agni bala (digestive activity) should not do the treatment in a hurry.

They should be mitigated with stipulated palliative treatment (shamana) or should be brought into the koshta (alimentary tract) without causing much trouble.

After knowing that the doshas have come into the alimentary tract, they should be expelled out by the nearby route (through mouth in the form of emesis - vamana or by anal route, by purgation - virechana).

### **Sama dosha lakshanas – Symptoms of doshas associated with ama:**

स्रोतरोधबलभ्रंशगौरवानिलमूढताः ॥ २३ ॥

आलस्यापक्तिनिष्ठीव मलसङ्गारुचिक्लमाः ।

लिङ्गं मलानां सामानां निरामाणां विपर्ययः ॥ २४ ॥

srotorodhabalabhramśagauravānilamūḍhatāḥ || 23 ||

ālasyaḥapaktiniṣṭhīva malasaṅgāruciklamāḥ |

liṅgaṃ malānāṃ sāmānāṃ nirāmāṇāṃ viparyayaḥ || 24 ||

लिङ्गं मलानां सामानां - liṅgaṃ malānāṃ sāmānāṃ – the symptoms of doshas associated with ama are as below mentioned –

स्रोतोरोध – srotorodha – obstruction of the channels and pores of the body,

बलभ्रंश - balabhramśa – loss of strength,

गौरव – gaurava – heaviness of the body,

अनिलमूढताः - anilamūḍhatāḥ - inactivity of the Vata,

आलस्य – ālasya – laziness, lassitude,

अपक्ति – apakti – loss of digestive power (indigestion)

निष्ठीव - niṣṭhīva – person spits saliva frequently, excessive expectoration,

मलसङ्ग - malasaṅga – constipation, or less urination leading to accumulation of waste products in the body,

अरुचि – aruci – anorexia,

क्लमाः - klamāḥ - exhaustion,

निरामाणां विपर्ययः - nirāmāṇāṃ viparyayaḥ - the symptoms of nirama doshas (doshas devoid of ama) will be opposite to the above mentioned symptoms of sama dosha



When imbalanced Doshas get associated with Ama (factor of indigestion), it is called as Sama Dosha. (Sa ama Dosha, Sa means 'with').

The features that are seen due to Sama Dosha are -

Srotorodha - Obstruction of the channels, pores,

Balabhramsha – loss of strength,

Gaurava – feeling of heaviness of the body,

Anila Moodata – inactivity of Anila (vata),

Alasya – laziness, lassitude,

Apakti – loss of digestive power,

Nishteeva – Person spits saliva frequently, more of expectoration,

Malasanga – constipation or low frequency of urination leading to accumulation of wastes,

Aruchi – anorexia,

Klama – exhaustion.

The features of Nirama Doshas (Doshas not mixed up with the Ama) are opposite to the above symptoms.

### **Features of Nirama Doshas (Doshas not associated with Ama):**

विण्मूत्रनखदन्तत्वक्चक्षुषां पीतता भवेत् ।

रक्तत्वमथ कृष्णत्वं पृष्ठास्थिकटिसन्धिरुक् ॥ २४१+१ ॥

शिरोरुक् जायते तीव्रा निद्रा विरसता मुखे ।

क्वचिच्च श्वयथुर्गात्रे ज्वरातीसारहर्षणम् ॥ २४१+२ ॥

viṅmūtranakhadantatvakcakṣuṣāṃ pītātā bhavet |

raktatvamatha kṛṣṇatvaṃ pṛṣṭhāsthikaṭisandhiruk || 241+1 ||

śīroruk jāyate tivrā nidrā virasatā mukhe |

kvacicca śvayathurgātre jvarātisāraharṣaṇam || 241+2 ||

The symptoms of Doshas not associated with Ama are -

Peetatvam (yellowish), raktatvam (reddish) or krishnatvam (bluish black) discolouration of vit (feces), mutra (urine), nakha (nails), danta (teeth), tvak (skin) and chakshu (eyes),

Prishta asthi kati sandhi ruk – Pain in the hip, bones, low back and joints

Teevra shiroruk – severe headache,

Nidra – sleep,

Virasata mukhe – odd taste in mouth,

Shvayathu gatre – oedema,

Jwara – fever,

Atisara – diarrhea,

Harshanam – horripilation.

### **Definition of Ama and its formation:**

ऊष्मणोऽल्पबलत्वेन धातुमाद्यमपाचितम् ।

दुष्टमामाशयगतं रसमामं प्रचक्षते ॥ २५ ॥

ūṣmaṇo'lpabalatvena dhātumādyamapācitam |

duṣṭamāmāśayagataṃ rasamāmaṃ pracakṣate || 25 ||

अल्प बलत्वेन ऊष्मणो – alpa balatvena ūṣmaṇo - due to the less strength of digestive fire (lack of digestion strength),

धातुमाद्यम् अपाचितम् - dhātumādyam apācitam - the rasa dhatu (the useful nutrition rich part of food, formed after the digestion of food in the stomach, i.e. nutritive juice or essence) is not formed well,

दुष्टम् रसं आमाशय गतं आम प्रचक्षते - duṣṭam rasam āmāśaya gataṃ āma pracakṣate - this contaminated rasa, which stays in the stomach and intestines will become ama.

Due to lack of digestion strength (ushmano alpa bala), the adya dhatu (first dhatu i.e. Rasa Dhatu) does not form well, it remains in raw (apachitam) state. It gets vitiated (dushtam), stays in the Amashaya (stomach and intestines) itself, and becomes 'Ama'.

अन्ये दोषेभ्यः एवातिदुष्टेभ्योऽन्योऽन्यमूर्च्छनात् ।

कोद्रवेभ्यो विषस्येव वदन्त्यामस्य सम्भवम् ॥ २६ ॥

anye doṣebhya: evātiduṣṭebhyo'nyo'nyamūrchanāt |

kodravebhyo viṣasyeva vadantyāmasya sambhavam || 26 ||

अन्ये वदन्ति – anye vadanti - other authors opine that

कोद्रवेभ्यो विषस्येव - kodravebhyo viṣasyeva - just like the mixing up of many kinds of rotten grains lead to the formation of poison,

दोषेभ्य एव अतिदुष्टेभ्यो अन्योन्य मूर्च्छनात् - doṣebhya eva atiduṣṭebhyo anyonya mūrccchanāt - the mixing of greatly increased doshas with one another

आमस्य सम्भवम् - āmasya sambhavam - leads to the formation of ama

Other authors opine that just like visha (poison) develops in stored Kodrava (kodo millet), the mixing of greatly increased doshas with one another leads to the formation of Ama.

## Definition of Sama:

आमेन तेन सम्पृक्ता दोषा दूष्याश्च दूषिताः ।

सामा इत्युपदिश्यन्ते ये च रोगास्तदुद्भवाः ॥ २७ ॥

āmena tena sampr̥ktā doṣā dūṣyāśca dūṣitāḥ ।

sāmā ityupadiśyante ye ca rogāstadudbhavāḥ ॥ 27 ॥

दूषिताः दोषा दूष्याश्च - dūṣitāḥ doṣā dūṣyāśca – the vitiated doshas and dushyas (dhatus and malas, i.e. tissues and excreta)

सम्पृक्ता तेन आमेन - sampr̥ktā tena āmena – when gets mixed or associated with that ama,

सामा इत्युपदिश्यन्ते - sāmā ityupadiśyante – are called as sama (mixed with or associated with ama)

ये च रोगास्तदुद्भवाः - ye ca rogāstadudbhavāḥ - the diseases originating from these sama doshas are called as sama rogas

The vitiated doshas and dushyas (dhatus and malas, i.e. tissues and excreta) when mixed or associated with ama, are called Sama (mixed with or associated with ama).

The diseases originating from these Sama doshas are called as Sama rogas.

## Saama Vata Lakshana:

वायुः सामो विबन्धाग्निसादस्तम्भान्त्रकूजनैः ।

वेदनाशोफनिस्तोदैः क्रमशोऽङ्गानि पीडयन् ॥ २७+१ ॥

विचरेद् युगपच्चापि गृह्णाति कुपितो भृशम् ।

स्नेहाद्यैर्वृद्धिमायाति सूर्यमेघोदये निशि ॥ २७+२ ॥

vāyuhḥ sāmo vibandhāgnisādastambhāntrakūjanaiḥ |

vedanāśophanistodaiḥ kramaśo'ṅgāni pīḍayan || 27+1 ||

vicared yugapaccāpi gṛhṇāti kupito bhṛśam |

snehādyairvṛddhimāyāti sūryameghodaye niśi || 27+2 ||

The symptoms of Vata associated with Ama are as follows -

Vibhanda – obstruction to the passage of Vata,

Agnisada – loss of digestive power,

Stambha – stiffness,

Antrakujana – gurgling sound in the abdomen,

Vedana – pain,

Shopha – oedema,

Nisthoda – pricking type of pain,

Kramasho angani peedayan – gradual increase of bodyache.

The symptoms increase by administering oils and fats (Sneha), during sunrise (Surya Udaya), when there are clouds in the sky (Meghodaya) and at night (Nishi).

### **Nirama Vata Lakshana:**

निरामो विशदो रूक्षो निर्विबन्धोऽल्पवेदनः ।

विपरीतगुणैः शान्तिं स्निग्धैर्याति विशेषतः ॥ २७+३ ॥

nirāmo viśado rūkṣo nirvibandho'lpavedanaḥ |

viparītaguṇaiḥ śāntiṃ snigdhairyāti viśeṣataḥ || 27+3 ||

The symptoms of Vata not associated with Ama are as follows -

Vishada – clarity,

Ruksha – dryness,

Nirvibandha – no obstruction to the path of Vata, no constipation, easy bowel movements,

Alpa vedana – mild pain,

Viparita gunaih shanti – opposite qualities provide relief,

Snigdhairyati visheshatah – especially snigdha guna (unctuousness) provides relief.

### **Saama Pitta Lakshana:**

दुर्गन्धि हरितं श्यावं पित्तमम्लं घनं गुरु ।

अम्लीकाकण्ठहृद्दाहकरं सामं विनिर्दिशेत् ॥ २७+४ ॥

durgandhi haritaṃ śyāvaṃ pittamamlaṃ ghaṇaṃ guru |

amlīkākaṅṭhahṛddāhakaṛaṃ sāmaṃ vinirdiśet || 27+4 ||

The symptoms of Pitta associated with Ama are as follows -

Durghandi – foul odor,

Haritam – greenish discoloration,

Shyavam – bluish discoloration,

Amlam – sour taste,

Ganam – thick,

Guru – heavy,

Amlika – sour belching,

Kanta hrit dahakaram – burning sensation in throat, chest region.

### **Nirama Pitta Lakshana:**

आताम्रपीतमत्युष्णं रसे कटुकमस्थिरम् ।

पक्वं विगन्धि विज्ञेयं रुचिपक्तिबलप्रदम् ॥ २७+५ ॥

ātāmrāpītamatyuṣṇaṃ rase kaṭukamasthiram |

pakvaṃ vigandhi vijñeyaṃ rucipaktibalapradam || 27+5 ||

The symptoms of Pitta not associated with Ama are as follows -

Atamram – coppery coloured,

Peetam – yellowish,

Atyushnam – very hot,

Rase katukam – pungent taste,

Asthiram – unstable,

vigandhi – no bad smell,

Ruchi pakti balapradam – improves taste, digestion and strength.

### **Saama Kapha Lakshana:**

आविलस्तन्तुलः स्त्यानः कण्ठदेशेऽवतिष्ठते ।

सामो बलासो दुर्गन्धिः क्षुद्रद्वारविघातकृत् ॥ २७+६ ॥

āvilastantulaḥ styānaḥ kaṅṭhadēśe'vatiṣṭhate |

sāmo balāso durgandhiḥ kṣududgāravighātakṛt || 27+6 ||

The symptoms of Kapha associated with Ama are as follows -

Avilam – turbid,

Tantulam – thread like,

Styana – stagnant,

Kanta deshe avathishtathe – lodged in the throat,

Durghandi – foul odor,

Kshud udgara vighatakrit - lack of hunger and belching.

### **Nirama Kapha Lakshana:**

फेनवान् पिण्डितः पाण्डुर्निःसारोऽगन्ध एव च ।

पक्वः स एव विज्ञेयश्छेदवान् वक्त्रशुद्धिदः ॥ २७+७ ॥

phenavān piṇḍitaḥ pāṇḍurniḥsāro'gandha eva ca |

pakvaḥ sa eva vijñeyaśchedavān vaktraśuddhidaḥ || 27+7 ||

The symptoms of Kapha not associated with Ama are as follows -

Phenavan – Kapha or saliva or sputum will be frothy

Pinditah – in a bolus shape

Pandu – pale coloured

Nisaro – not thick



Agandha – without smell

Chedavan – in small pieces

Vaktrashuddhitah – clarity of mouth.

### **Treatment of Saama Doshas (Doshas associated with Ama):**

सर्वदेहप्रविसृतान् सामान् दोषान् न निर्हरेत् ।

लीनान् धातुष्वनुत्कलिष्ठान् फलादामाद्रसानिव ॥ २८ ॥

आश्रयस्य हि नाशाय ते स्युर्दुर्निर्हरत्वतः ।

sarvadehapravisṛtān sāmān doṣān na nirharet |

līnān dhātuṣvanutkliṣṭhān phalādāmādrasāniva || 28 ||

āśrayasya hi nāśāya te syurdurnirharatvataḥ |

सामान् दोषान् - sāmān doṣān - the sama doshas

सर्वदेहप्रविसृतान् – sarvadehapravisṛtān - which are spread all over the body,

लीनान् धातुष्वनुत्कलिष्ठान् - līnān dhātuṣvanutkliṣṭhān - which are lurking in the tissues and which are not moving out of their places of accumulation,

न निर्हरेत् – na nirharet - should not be forcibly removed through purification or Panchakarma therapies like emesis, purgation etc

स्युर्दुर्निर्हरत्वतः - syurdurnirharatvataḥ - because it is difficult to expel them out,

फलात् आमात् रसानिव - phalāt āmāt rasāniva - just as attempts of extracting the juice from an unripe fruit leads to destruction of the fruit,

आश्रयस्य हि नाशाय ते - āśrayasya hi nāśāya te - the dwelling place (human body) will get destroyed if the sama doshas try to expel it.

The Sama Doshas which are  
Sarva deha pravisrtan - spread all over the body,  
Leenan dhatu - which are stagnated (leena) in the Dhatus and  
Anutklishtan - which are not moving out of their places of accumulation,  
should not be forced out (na nirharet) by purification therapies like  
emesis, purgation etc.

Just as attempts of extracting juice from an unripe fruit (ama phala)  
leads to its destruction (nasha), the dwelling place (ashraya) itself will  
get destroyed if Doshas are tried to be expelled along with Ama.

पाचनैः दीपनैः स्नेहैस्तान् स्वेदैश्च परिष्कृतान् ॥ २९ ॥

शोधयेच्छोधनैः काले यथासन्नं यथाबलम् ।

pācanaiḥ dīpanaiḥ snehaistān svedaiśca pariṣkṛtān || 29 ||

śodhayecchodhanaiḥ kāle yathāsannaṃ yathābalaṃ |

परिष्कृतान् - pariṣkṛtān - after preparing (and processing) them so as to  
be expelled from the body

पाचनैर्दीपनैः स्नेहैः स्वेदैश्च - pācanair dīpanaiḥ snehaiḥ svedaiśca - by  
administering drugs which are digestive and which increase hunger, next  
with oleation (snehana) and sudation (swedana) therapies,

तान् - tān - the sama doshas (which have been brought to maturity by  
the above mentioned therapies)

शोधयेत् शोधनैः - śodhayet shodhanaiḥ - should be expelled out with  
shodhana therapies (emesis, purgation etc)

काले - kāle - at the appropriate time,

यथासन्नं - yathāsannaṃ - from the nearest routes (expelling kapha from mouth through vamana, expelling pitta from anal route through virechana)

यथाबलम् – yathābalaṃ - and in accordance with the strength of the patient

Sama Doshas should be treated

- first with drugs which are pachana (digestive) and deepana (which increase hunger),
- next with snehana (oleation) and svedana (sudation) therapies and
- finally they should be expelled out with Shodhana therapies- emesis, purgation at the proper time, and in accordance with the strength of the patient.

### **Passages from which the doshas are eliminated:**

हन्त्याशु युक्तं वक्त्रेण द्रव्यमामाशयान् मलान् ॥ ३० ॥

घ्राणेन चोर्ध्वजत्रूथान् पक्वाधानाद्गुदेन तु ।

hantyaśu yuktaṃ vaktreṇa dravyamāmāśayān malān || 30 ||

ghrāṇena cordhvajatrūthān pakvādhānādgudena tu |

द्रव्यम् वक्त्रेण युक्तं - dravyam vaktreṇa yuktaṃ - medicines administered through the mouth,

हन्त्याशु मलान् आमाशयात् hantyaśu malān āmāśayāt - expels out the doshas from stomach and intestines

घ्राणेन चोर्ध्वजत्रूथान् - ghrāṇena cordhvajatrūthān - medicines administered through the nose will expel the doshas from the parts above the shoulder (head and neck),

गुदेन पक्वाधानाद् च - gudena pakvādhānād ca – medicines administered through the anus (rectum) will expel the doshas from the large intestine.

Medicines administered through the vaktra (mouth), expels out the doshas from stomach and small intestines (amashaya).

Medicines administered through the grana (nose) will expel the doshas from the urdhvajatru (parts above the shoulder i.e. head and neck),

Medicines administered through the guda (anus) will expel out the doshas from the pakvashaya (large intestine).

उत्क्लिष्टानध ऊर्ध्वं वा न चामान् वहतः स्वयम् ॥ ३१ ॥

धारयेदौषधैर्दोषान् विधृतास्ते हि रोगदाः ।

utkliṣṭānadhā ūrdhvaṃ vā na cāmān vahataḥ svayam || 31 ||

dhārayedauśadhairdoṣān vidhṛtāste hi rogadāḥ |

उत्क्लिष्टान् च आमाम् दोषान् – utkliṣṭān cā āmān doṣān – greatly vitiated ama doshas

वहतः स्वयम् अधः ऊर्ध्वं वा - vahataḥ svayam adhaḥ ūrdhvaṃ vā – going out of the body on their own accord, either in downward or upward routes

न धारयेद् औषधैः - na dhārayed auśadhaiḥ - should not be stopped by medicines,

विधृतास्ते हि रोगदाः - vidhṛtāste hi rogadāḥ - because, when stopped forcibly, the sama doshas produce diseases.

Greatly vitiated (utklishta) ama doshas going out of the body on their own accord, either in adha (downward) or urdhva (upward) routes should not be stopped by aushada (medicines), because, when stopped forcibly, the sama doshas produce diseases.

### **Conditions for ignoring and removing the ama doshas:**

प्रवृत्तान् प्रागतो दोषानुपेक्षेत हिताशिनः ॥ ३२ ॥

विबन्धान् पाचनैस्तैस्तैः पाचयेन्निर्हरेत् वा ।

pravṛttān prāgato doṣānupekṣeta hitāśinaḥ || 32 ||

vibandhān pācanaistaistaiḥ pācayennirhareta vā |

अतो हिताशिनः - ato hitāśinaḥ - therefore in patients who are habituated to take good and compatible foods,

दोषान् प्रवृत्तान् उपेक्षेत प्रागतो - doṣān pravṛttān upekṣeta prāgato - the sama doshas which are going out should be ignored in the early stages,

विबद्धान् – vibaddhān – the doshas which are not getting expelled (or getting expelled in small quantities) पाचनैस्तैस्तैः पाचयेन्निर्हरेत् वा - pācanaistaistaiḥ pācayennirharet vā – should be administered with pachana (ama destroying medicines) or expelled out by administration of purification (Panchakarma) therapies as per the situational demand.

Therefore in patients who are hitashina (habituated to consuming compatible foods), the sama doshas which are going out should be ignored in the early stages, the doshas which are vibandha (not getting expelled or getting expelled in small quantities) should be treated with pachana aushadas (medicines which promote digestion) or expelled out by administration of purification therapies as per the situational demand.

## Time and proper seasons for eliminating Doshas out of the body:

श्रावणे कार्तिके चैत्रे मासि साधारणे क्रमात् ॥ ३३ ॥

ग्रीष्मवर्षाहिमचितान् वाय्वादीनाशु निर्हरेत् ।

śrāvaṇe kārttike caitre māsi sādharmaṇe kramāt || 33 ||

grīṣmavarṣāhimacitān vāyvādīnāśu nirharet |

वाय्वादीन् ग्रीष्म वर्षा हिम चितान् – vāyvādīn grīṣma varṣā hima citān - vata, pitta and kapha which have undergone chaya (mild increase) in greeshma (summer), varsha (rainy season) and shishira (winter) respectively

आशु निर्हरेत् - āśu nirharet - should be quickly expelled from the body

श्रावणे कार्तिके चैत्रे मासि क्रमात् - śrāvaṇe kārttike caitre māsi kramāt - in the months of Shravana (July-August), Karthika (Oct-Nov) and Chaitra (March-April) respectively साधारणे - sādharmaṇe - which happen to be the sadharana kala (seasons in which the doshas do not undergo severe increase) for these doshas (vata, pitta and kapha) respectively.

Vata - undergoes chaya (mild increase) in Greeshma (summer) – should be expelled from the body in the months of Shravana (July-August),

Pitta – undergoes chaya in Varsha (rainy season) – expelled from the body in the months of Karthika (Oct-Nov),

Kapha – undergoes chaya in Shishira (winter) - expelled from the body in the months of Chaitra (March-April).

These are the sadharana kala (seasons in which the doshas do not undergo severe vitiation) for these doshas (vata, pitta and kapha) respectively.

### **Rules for elimination of doshas in healthy people:**

अत्युष्णवर्षशीता हि ग्रीष्मवर्षाहिमागमाः ॥ ३४ ॥

सन्धौ साधारणे तेषां दुष्टान् दोषान् विशोधयेत् ।

स्वस्थवृत्तमभिप्रेत्य

atyuṣṇavarṣaśītā hi grīṣmavarṣāhimāgamāḥ || 34 ||

sandhau sādharāṇe teṣāṃ duṣṭān doṣān viśodhayet |

svasthavṛttamabhipretya

ग्रीष्म वर्षा हिमागमाः अत्युष्ण वर्षा शीता हि - grīṣma varṣā himāgamāḥ  
atyuṣṇa varṣā śītā hi - greeshma (summer), varsha (rainy season) and  
hemanta (winter) seasons will have too much of heat, rain and cold  
respectively

तेषां दुष्टान् दोषान् विशोधयेत् - teṣāṃ duṣṭān doṣān viśodhayet –therefore  
these vitiated doshas should be cleared out

सन्धौ साधारणे – sandhau sādharāṇe – in the period between these  
seasons (like period between summer and rain, rainy and winter, and  
winter and summer)

स्वस्थवृत्तमभिप्रेत्य - svasthavṛttamabhipretya – and this is applicable when  
cleansing is done as part of healthy regime.

Greeshma (summer), varsha (rainy season) and hemanta (winter)  
seasons will have too much heat, rain and cold respectively.

Therefore these vitiated doshas should be cleared out in the period between these seasons (like the period between summer and rain, rainy and winter, and winter and summer) and this is applicable when cleansing is done as part of a healthy regime.

### **Rules for elimination of Doshas in diseases:**

व्याधौ व्याधिवशेन तु ॥ ३५ ॥

कृत्वा शीतोष्णवृष्टीनां प्रतीकारं यथायथम् ।

प्रयोजयेत् क्रियां प्राप्तां क्रियाकालं न हापयेत् ॥ ३६ ॥

vyādhau vyādhivaśena tu || 35 ||

kṛtvā śītoṣṇavr̥ṣṭīnāṃ pratīkāraṃ yathāyatham |

prayojayet kriyāṃ prāptāṃ kriyākālaṃ na hāpayet || 36 ||

व्याधौ व्याधिवशेन तु - vyādhau vyādhivaśena tu – in diseased conditions, the cleansing should be done as and when the diseases are manifested

कृत्वा प्रतीकारं शीतोष्णवृष्टीनां यथायथम् - kṛtvā pratīkāraṃ śītoṣṇavr̥ṣṭīnāṃ yathāyatham – after having overcome the effects of cold, hot and rainy seasons suitably (according to season),

प्रयोजयेत्क्रिया - prayojayetkriyā – proper treatments should be administered

प्राप्तां क्रियाकालं - prāptāṃ kriyākālaṃ - according to the manifested kriyakala (appropriate time for giving treatment, planned according to the successive stages of dosha aggravation and disease formation)



न हापयेत् - na hāpayet – not allowing further progression of disease (not allowing the pathological stages of disease manifestation i.e. kriyakala to progress ahead)

In diseased conditions, the cleansing should be done as and when the diseases are manifested after having overcome the effects of cold, hot and rainy seasons suitably (according to season). Kriya (treatments) should be administered according to the manifested kriyakala (appropriate time for giving treatment, planned according to the successive stages of dosha aggravation and disease formation) without allowing further progression of disease.

### **Time of administration of medicines - Aushadha Sevana Kala:**

युञ्ज्यादनन्नमन्नादौ मध्येऽन्ते कवलान्तरे ।

ग्रासे ग्रासे मुहुः सान्नं सामुद्रं निशि चौषधम् ॥ ३७ ॥

yuñjyādanannamannādaḥ madhye'nte kavalāntare |

grāse grāse muhuḥ sānnaṃ sāmudraṃ niśi cauśadham || 37 ||

औषधम् च युञ्ज्यात् – auśadham ca yuñjyāt – medicines should be administered (in the below mentioned 10 timings)

अन्नम् – annam – on empty stomach or when there is no food in the stomach,

अन्नादौ – annādaḥ – just before food or at the beginning of food intake,

(अन्न) मध्ये – (anna) madhye – in between food intake

(अन्न) अन्ते – (anna) ante – at the end of food intake,

कवलान्तरे – kavalāntare – in between morsels of food

ग्रासे ग्रासे - grāse grāse – with each morsel of food

मुहुः - muhuḥ - repeatedly, many times a day

स अन्नं - sa annaṃ - mixed with food

सामुद्रं - sāmudgaṃ - before and after food,

निशि – niśi – at night, bedtime

Medicines should be administered,

1. Ananna – on empty stomach,
2. Annadau – just before food or at the beginning of food intake,
3. Anna Madhye – During / in between food intake,
4. Anna ante – at the end of food intake,
5. Kavalantare – in between morsels,
6. Grase Grase – With each morsel,
7. Muhu: – Repeatedly, many a times a day,
8. Sa annam – Mixed with food,
9. Samudgam – before and after food,
10. Nishi – at night, bed time.

कफोद्रेके गदेऽनन्नं बलिनो रोगरोगिणोः ।

kaphodreke gade'nannaṃ balino rogarogiṇoḥ |

अनन्नं - anannaṃ - medicines should be administered on empty stomach

गदे कफोद्रेके - gade kaphodreke - in the diseases arising from increase of kapha,

बलिनो रोगरोगिणोः - balino rogaroginoh - in severe diseases and in diseases occurring in strong persons,

Medicines should be administered anannam (on empty stomach) in

Kaphodreke gada - diseases arising from increase of Kapha,

Balino roga - in severe diseases and

Balino rogi - in diseases occurring in strong persons.

अन्नादौ विगुणेऽपाने समाने मध्य इष्यते ॥ ३८ ॥

annādaū viguṇe'pāne samāne madhya iṣyate || 38 ||

विगुणे अपाने अन्नादौ - viguṇe apāne annādaū – medicines should be administered just before food when apana vayu is disturbed

मध्य समाने इष्यते - madhya samāne iṣyate - medicines should be administered in between food intake (or during food intake) when samana vayu is disturbed (disorders caused by disturbed or vitiated samana vayu)

Medicines should be administered just before food (annadaū) when apana vayu is disturbed.

Medicines should be administered between food intake or during food intake (anna madhya) when samana vayu is disturbed.

व्यानेऽन्ते प्रातराशस्य सायमाशस्य चोत्तरे ।

vyāne'nte prātarāśasya sāyamāśasya cottare |

अन्ते प्रातराशस्य व्याने - ante prātarāśasya vyāne - medicines should be administered at the end of morning meals when Vyana vayu is disturbed

अन्ते सायमाशस्य तूतरे - ante sāyamāśasya tūttare - medicines should be administered at the end of dinner when Udana vayu is disturbed

Medicines should be administered at the end of morning meals (ante pratarashasya) when Vyana vayu is disturbed.

Medicines should be administered at the end of dinner (ante sayamashasya) when Udana vayu is disturbed.

ग्रासग्रासान्तयोः प्राणे प्रदुष्टे मातरिश्वनि ॥ ३९ ॥

grāsagrāsāntayoḥ prāṇe praduṣṭe mātariśvani || 39 ||

Medicines should be administered in between morsels (grasa grasantayo) when Prana Vayu is disturbed.

मुहुर्मुहुर्विषच्छर्दिहिध्मा तृश्वसकासिषु ।

muhurmuhurviṣacchardihidhmā tṛśvāsakāsiṣu |

Medicines should be repeatedly administered many times in a day (muhurmuhu), in diseases caused by

Visha - poison,

Chardi - vomiting,

Hidhma - hiccough,

Trit - thirst,

Swasa - dyspnoea and

Kasa – cough.

योज्यं सभोज्यं भैषज्यं भोज्यैश्चित्त्रैररोचके ॥ ४० ॥

yojyaṃ sabhojyaṃ bhaiṣajyaṃ bhojyaiścitrairarocake || 40 ||

Medicines should be administered mixed with different kinds of foods (yojyam sabhojyam) in anorexia (arochaka).

कम्पाक्षेपकहिध्मासु सामुद्रं लघुभोजिनाम् ।

kampākṣepakahidhmāsu sāmudgaṃ laghubhojinām |

Medicines should be administered before and after food (samudgam), in

Laghubhojitam - those who consume light food,

Kampa - in conditions of tremors,

Akshepaka - convulsions,

Hidhma – hiccough.

ऊर्ध्वजत्रुविकारेषु स्वप्नकाले प्रशस्यते ॥ ४१ ॥

ūrdhvajatruvikāreṣu svapnakāle praśasyate || 41 ||

Medicines should be administered at bedtime (swapnakala), in those who are suffering from diseases affecting head and neck (urdhvajatru vikara).

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदयसंहितायां सूत्रस्थाने दोषोपक्रमणीयो

नाम त्रयोदशोऽध्यायः ॥

iti śrī vaidyapatisiṃhaguptasūnu vāgbhaṭaviracitāyāṃ

aṣṭāṅgahr̥dayasaṃhitāyāṃ sūtrasthāne doṣopakramaṇīyo

nāma trayodaśo'dhyāya: ||

Thus ends the 13<sup>th</sup> chapter of Ashtanga Hridaya Samhita Sutrasthana, named Doshopakramaniya Adhyaya, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## **HOW TO BALANCE VATA DOSHA? LINE OF TREATMENT AND REASONING**

Vata Dosha is the most important among the three Doshas because Vata only controls the movement of Pitta and Kapha.

### **Let us learn about principle behind Vata Dosha imbalance treatment -**

**Snehana** – oleation- oral administration of oil / ghee / fat and external oil massage. A Vata body type person will usually be lean and has dry skin. These qualities are opposite to those of fat. Hence, external and oral treatment with oil / fat is very beneficial to treat Vata Dosha imbalance.

**Sveda** – Sudation – diaphoresis, sweating therapy. Usually, if you have any Vata imbalance disease and approach a doctor, he would request you to undergo massage and sweating therapy together. Vata has cold quality and Sweating promotes hot quality in the body.

**Mrudu Samshodhana** – Mild purification procedure, Mild Panchakarma (Vamana and Virechana). Strong Panchakarma treatment leads to exhaustion which will further increase Vata. Hence mild Panchakarma is done.

**Svadu Amla Lavana Ushna Bhojya** – foods which are of sweet, sour and salt taste decrease Vata. During Vata imbalance, food and drinks should be taken while they are hot. Frozen food stuff, cool drinks, food with bitter, astringent and pungent tastes will increase Vata.

**Abhyanga – Oil massage** - Pain is the main symptom of Vata and hence oil massage is the best way to mitigate pain.

**Mardana – simple massage** - massage improves blood circulation and comforts the painful area. Even if it is just massage with palms without using any oil.

**Veshtana – wrapping / covering the body/ organ with cloth** – In case of a blunt injury, wrapping the hurt organ with a cloth is very comforting. Hence, keeping the body warm with tight fitting cloth is good for people with Vata disorders.

**Seka – pouring of herbal decoctions / oils on the affected part** - It is one of the very effective treatments. Treatments like Shirodhara, Kaya dhara etc are based on this principle only.

**Paishtika Goudika Madya** – wine prepared from corn flour and jaggery- molasses

**Snigdha Ushna Basti** – enema therapy with fat-oil, enema with drugs of hot potency. We have learnt that the large intestine is the main place of Vata. Enema medicine directly reaches the intestines and brings about action. Basti treatment with slightly hot oil is very useful to balance Vata.

**Sukhasheelata** – comforting the patient and giving him rest is good, because excess activity will cause Vata imbalance.

**Deepana Pachana Siddha Sneha** – Medicated fats / oil / ghee of different kinds- sources prepared with drugs causing increase of hunger and improving digestion; are good for Vata.

**Medya Pishita Taila Anuvasana** – Enema prepared from juice of fatty meat and oil is ideal for Vata treatment.

## **HOW TO BALANCE PITTA DOSHA? LINE OF TREATMENT**

Pitta Dosha imbalance produces symptoms mainly in the stomach, intestines and on the skin. Pitta is related to blood. Hence most of the blood disorders are of Pitta origin. Let us learn about the line of treatment for Pitta imbalance.

### **Line of treatment for Pitta Dosha Balance -**

**Ghee consumption** – Ghee (clarified Butter)mitigates Pitta and increases digestion strength. Hence, regular use of ghee as part of diet is very useful to achieve Pita balance. It can be plain ghee or medicated herbal ghee, based on physician's advice.

**Svadu, sheeta Virechana** – Virechana or purgation treatment, where a patient is given medicines to induce loose motion is the number one treatment of choice for Pitta increase. Purgation treatment with sweet tasting and coolant medicines like dry grapes, is very useful, because both sweet and cold properties are against Pitta. Purgation therapy targets the small intestine, which is the place for Pitta.

Intake of foods and drugs having **sweet, bitter and astringent tastes** –because these tastes decrease Pitta.

**Inhaling of fumes** from herbs that are coolant, pleasant and cordial, especially useful in headaches of Pitta origin.



**Anointing the body** with camphor, sandalwood paste, Vetiver paste, very frequently – These herbs are coolant in nature and help to reduce the burning sensation caused by Pitta imbalance.

**Pleasant activities** - Residing on terraces lit by moonlight in the evenings, enjoying pleasant music and soft cold breeze etc. Anger is associated with Pitta increase hence keeping a cool mind helps.

**Consuming milk** - Cow milk is a natural coolant. Hence it helps to decrease Pitta. Hyper-acidity is also related to Pitta. Milk, being a source of calcium, helps to relieve hyper-acidity, hence useful in Pitta.

## **ACTIVITIES AND DIET FOR KAPHA BALANCE**

Let us explore the activities and diet for kapha balance. One thing to mention here – those Kapha imbalance symptoms indicate that the person is neither healthy nor sick. Those symptoms indicate that if someone experiencing them, indulges in more of Kapha imbalance activities such as excessive sleep, eating oily foods, ice creams etc, may develop Kapha dosha diseases in future.

### **Activities for Kapha Balance:**

**Vamana, Nasya, Dhoomapana** – Vamana is an Ayurvedic Panchakarma treatment procedure. It is a process lasting for about one hour, where the patient is induced to vomiting. Nasya means nasal installation of medicated herbal liquids. Dhoomapana means herbal smoking.

**Langhana** – Not taking food, fasting or taking very limited food that are light to digest. This helps in improving digestion. Remember, indigestion is related to Kapha imbalance.

**Anjana** – There are specific collyrium treatments that can reduce Kapha. This is especially beneficial with symptoms like lack of enthusiasm, lethargy, excessive sleepiness etc.

**Powder massage, steam therapy** – These procedures bring lightness to the body and stimulate the body organs and help the person to be more active.

**Stressful activities** – Activities that make you think hard, that leave you a little stressed helps naturally to get rid of laziness and lethargy.

**Jagarana** – waking up late night. It makes the mind alert and keeps the excessive sleepiness at bay.

**Walking, restricting liquid intake, exercise** – These will stimulate the body and mind.

**Residing in a warm place** – so, if you think you have some kapha imbalance in you, try switching off the air conditioner.

**Bottom line** – If you have kapha imbalance, then make sure to be more alert and active.

**Diet for kapha balance:**

Kapha diet should include – Beans, barley, green gram, Bengal gram (Chickpea), horse gram, [Amla](#), garlic, neem, radish, bitter-gourd, mustard oil, [hot water](#), Mustard, banana flower, Yam (vegetable), [honey](#), betel leaf, old wine, [cow urine](#) pepper, long pepper, ginger, [Triphala](#), beaten rice.

Diet rich in bitter, astringent and pungent principles balance Kapha.

**Another bottom line** - If you have Kapha imbalance, it makes sense to take food in condition only.

## **HOW TO BALANCE PITTA VATA DOSHA? 6 POINTS TO CONSIDER**

I am basically a Vata Pitta constitution. What you mentioned in the vata diet, if I take that my pitta will go out of balance and what you have mentioned in pitta, if I take cucumber, rose which is cool in nature according to qualities you have explained previously my Vata Dosha will go to an imbalance

state. So can you explain regarding the combination of Doshas, their effect and solutions? A reader asks. Let us find out the answers.

While studying the qualities of Tridosha, we learnt that Vata has lightness, coldness, dryness, roughness, minuteness and movement qualities.

Pitta has lightness, hotness, slight oiliness, piercing, smell, movement (fluidity) and liquid qualities.

When Vata and Pitta Dosha are imbalanced in a person, then the condition is quite difficult to treat, because, if we give cold treatment, then Vata will go up and if we give hot treatment, Pitta Dosha will go up.

### **How to solve this problem?**

#### **Panchakarma based on logic of site of Doshas -**

Vata is situated in the large intestines and Pitta is situated in small intestines. Hence, if Virechana (purgation) treatment is administered, it helps to eliminate Doshas from both small and large intestines. This is the right approach, if Pitta is more dominant than Vata Dosha.

If Vata is more dominant than Pitta Dosha, then Basti enema treatment will help in bringing both the Doshas to balance.

#### **Avoid light to digest items -**

As we have seen above, lightness is both the qualities of Vata and Pitta. Hence, this quality needs to be avoided and relatively Guru (heavy) foods, medicines and treatments need consideration.

#### **Tastes and Doshas -**

Vata increases by the use of Pungent, bitter and astringent tastes.

Pitta increases by the use of Sour, Salt and Pungent tastes. Hence, in Vata-Pitta imbalance, pungent taste (spicy foods) should be avoided.

Sweet taste balances both Vata and Pitta.

#### **Seasonal regimen recommendation -**

Pitta is compared to fire and Vata is compared to air / wind.

When both the fire and wind are increased, the wind accelerates the effect of fire. Hence coolant treatment needs to be given (though Vata has coolant quality).

For this, general summer regimen, (wherein body cooling is stressed, should be followed)

## **Summer regimen -**

**Foods** which are sweet, light (easy to digest), fatty, cold and liquid should be taken.

Take cornflour mixed with cold water and sugar / jaggery.

Take a cold water bath.

Avoid alcohol or take in very low quantities. it will cause inflammatory conditions, it will make the body fragile and weak, increases burning sensation and causes delusion.

Take boiled rice, which is white in color,

Meat from the desert region is recommended.

Not very thick meat soup is advised.

Rasala – curds churned and mixed with pepper powder and sugar is good to take.

Panaka panchasara, (syrup prepared with raisins (draksha), madhuka, dates (karjura), kashmarya, and parushaka fruits all in equal quantities, cooled and added with powder of cinnamon leaves, cinnamon and cardamom etc) and kept inside a fresh mud pot, along with leaves of plantain and coconut trees, and fermented should be drunk in mugs of mud or shell;

Cool water kept in a mud pot along with flowers of patala and camphor should be used for drinking.

Buffalo milk mixed with sugar and cooled by moonlight and the stars should be used for drinking.

## **Other medicines and herbs that can balance both Vata and Pitta Doshas -**

**Milk and ghee**, of any animal, are good to balance Vata and Pitta.

Sweet lemon, Wheat, winter melon, and raisins balance both Vata and Pitta.

Padmaka (Prunus puddum), Pundra (lotus variety), Vriddhi, Tuga (Bambusa bambos), Riddhi (Habenaria intermedia), Shringi (pistacia integerrima), Amrita (Giloy), yashtimadhu – Glycyrrhiza glabra

Priyala – Buchanania lanzan,

Parushaka - Phoenix pusilla,

Rasanjana – Berberis aristata,

Ashoka – Saraca indica,

Shatavari – Asparagus racemosus,

Tanduleeyaka - Amaranthus spinosus L.

Sharkara – sugar

Vidari - Pueraria tuberosa

Palasha (Butea monosperma)

So, though it is slightly difficult to treat when Vata and Pitta are increased together, there are effective treatment options.

## **HOW TO BALANCE PITTA KAPHA DOSHA? 6 FACTORS TO CONSIDER**

Pitta and Kapha Doshas are quite opposite to each other. Pitta can be compared to a liquid fire. Kapha can be compared to cold water. When these two Doshas are increased together in the body, many aspects need consideration to bring about Tridosha balance. Let us analyze.

### **Qualities of Pitta and Kapha Dosha -**

Pitta has slight oiliness, hotness, lightness, piercing, smell, movement (fluidity) and liquid qualities.

Kapha has oiliness, cold, heavy, mild, viscous, smooth, clear, slimy, stability and immobility qualities.

Similar qualities – oiliness. Hence all food and activities that promote oiliness should be avoided. Example: Massage, fried food etc.

### **Opposing qualities -**

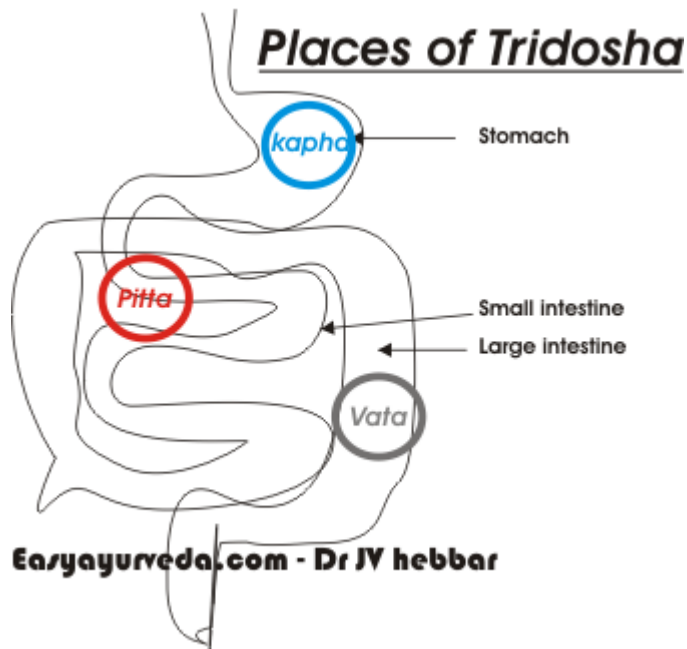
Hotness of Pitta Vs Coldness of Kapha

Lightness of Pitta Vs Heaviness of Kapha

Fluidity of Pitta Vs Viscosity of Kapha

So, a balance needs to be established between these qualities to achieve success in treatment.

### **Panchakarma logic on site of Tridosha**



Kapha resides in Stomach and Pitta resides in duodenum and intestines. In vamana treatment (vomiting therapy for Kapha Dosha), we have seen that Pitta Dosha is eliminated at the end of the procedure. So, Vamana treatment is good for Kapha but it also can eliminate some Pitta. Hence it is the Panchakarma treatment of choice to balance Pitta Kapha Dosha.

If you try to do Virechana (purgation treatment for Pitta Dosha), of course you will successfully eliminate Pitta Dosha, but Kapha has to travel all along the small and large intestines to get eliminated. So it may get stuck in small intestines, leading and harming the digestion strength leading to indigestion, 'ama' formation and would further worsen the disease.

If Pitta is quite dominant, first Vamana procedure, and then Virechana **Panchakarma treatment.**

**Suitable tastes to decrease Pitta and Kapha -**

Sour, salt and pungent tastes increase Pitta.

Sweet, sour and salt tastes increase Kapha.

Astringent, Bitter and Sweet tastes decrease Pitta.

Pungent, Bitter and Astringent tastes decrease Kapha.

So, we can see that sour should be definitely avoided here, because it increases both Pitta and Kapha Doshas.

But we can have **bitter and astringent** tastes, because both these decrease Pitta and Kapha Doshas. So, the choice of herbs is quite huge.

**seasonal regimen recommendation -**

When Kapha and Pitta are imbalanced, then Autumn regimen is suitable to follow.

Logic – During the rainy season, there is cold and in autumn, the clouds clear and there are sharp Sun rays. So, autumn represents both coldness (Kapha) and hotness (Pitta).

Here are the highlights of autumn regimen -

[\*\*Tikta ghrita\*\*](#) (medicated ghee recipe described in the treatment of skin diseases) is recommended.

Bitter and astringent tastes are recommended.

Easily digestible foods such as Rice, green gram, sugar, Amla, [\*\*Pointed gourd\*\*](#), honey and meat of animals of desert-like lands are recommended.

**During the evening**, anointing the body with the paste of Sandalwood, CusCus grass, Camphor, wearing garlands of pearls and shining dress and enjoying the moonlight is advised.

**Avoid** exposure to snow (mist), indulgence in alkaline substances, satiation with hearty meals, use of curds, oil, muscle fat, exposure to sunlight, strong liquors, sleeping at day time and the eastern breeze.

### **Other medicines and herbs that can balance both Pitta and kapha Dosha**

#### **Herbs of Patoladi group -**

Patola - Trichosanthes dioica

Triphala -

Amla – Emblica officinalis

Haritaki – Terminalia chebula

Vibhitaki – Terminalia bellirica

Arishta – Nimba – Neem – Azadirachta indica

Guduchi – Tinospora cordifolia

Dhavani – Solanum indicum

Vrisha – Vasa – Adhatoda vasica

Karanja – Pongamia pinnata

**Herbs to avoid during Kapha Pitta increase** – Black gram, sesame seeds, linseed, unripe mango, unripe grapes.

## **HOW TO BALANCE KAPHA VATA DOSHA? 6 FACTORS TO CONSIDER**

When Kapha and Vata Dosha undergo imbalance, the treatment, medicine and diet should have hot quality. This is because both Kapha and Vata have cold properties. The task is relatively easier when compared to other Dosha combinations. This is because most of the spices and a variety of other types of herbs have Kapha and Vata balancing properties. So, the choice of medicine is quite high. Let us explore more.

### **Qualities of Vata – Kapha Dosha -**

Kapha has cold, oiliness, heavy, immobility, smooth, viscous, mild, clear, slimy and stability qualities.

Vata has coldness, dryness, lightness, movement, roughness and minuteness qualities.

Common quality is – coldness.

Opposing qualities are -

Oiliness Vs dryness of Vata

Heaviness of Kapha Vs lightness

Immobility Vs movement

Smooth vs roughness

So, in general, hotness should be the common quality to balance both Kapha and Vata Doshas.

**Usual diseases with Kapha and Vata involvement** are respiratory disorders like asthma, cold, cough etc and rheumatoid arthritis and so on.

### **Suitable Tastes to balance Doshas -**

Sweet, sour and salt tastes increase Kapha.

Pungent, bitter and astringent tastes increase Vata

Pungent, Bitter and Astringent tastes decrease Kapha.

Sweet, Salt and Sour tastes decrease Vata.

So, we can see that there are no common tastes in both the two Dosha categories. The choice of tastes to treat the combination largely depends on the dominant Dosha. If Kapha dominance in the combination is more, then the herbs should have Pungent, bitter and astringent taste and vice versa.

### **Seasonal regimen recommendation**

Kapha involved with Vata can be compared to an ice cube broken and scattered by the power of wind. There is some liquification of ice cube and there is some movement. The same phenomena can be found in spring, wherein the accumulated



Kapha of the previous winter season gets liquefied by the Sun rays and there is movement of Kapha. Hence, Spring seasonal regimen is to be followed here.

Highlights of spring regimen are -

Kapha should be controlled quickly, by resorting to strong emesis therapy (Vamana Panchakarma procedure), Nasya (nasal medication) and other therapies.

Foods that are easily digestible are recommended.

Physical exercises, dry massage and mild trampling should be done. This is especially helpful in disorders having stiffness as a symptom, like muscle cramps, [rheumatoid arthritis etc.](#)

Having thus mitigated the Kapha Dosha, the person should take bath, anoint the body with the paste of karpura (camphor), candana (sandalwood), aguru (Aquilaria agallocha), and kumkuma (saffron).

Have one year old barley, wheat and honey, meat of animals of desert-like land, and meat roasted in fire as food;

Beverages such as Asava (fermented infusion), Arista (fermented decoction), Sidhu (fermented infusion), Mardvika (fermented grape juice), or Sarambu (extract of trees such as asana, candana etc.)

Water mixed with honey, or water boiled with jalada( musta – Nut grass) are good to take.

Avoid foods that are hard-to-digest and cold, sleeping at day time, foods which are fatty, sour and sweet. Because, all these will increase Kapha and Vata together.

### **Herbs that can balance both Vata and kapha Dosha**

Bael, Dill seeds, Moringa, Pomegranate, Clove, Fennel seeds, Bhallataka – Marking nut – Semecarpus anacardium

Palasha – Butea monosperma

Bakuchi – Psoralea corylifolia

Karanja – Pongamia pinnata

Jyotishmati – Celastrus paniculata

Madanaphala – Randia spinosa

Bael

Patha – Cyclea peltata

Bala – Country Mallow – Sida cordifolia

Karkatashrunji – Pistacia chinensis

Vatsanabha

Medicines that balance Kapha Vata Dosha -

Chyawanprash

Ashtangavaleha,  
Nasika Churna,  
Nisosiradi Taila  
Katakakhadiradi Kashayam

## CHAPTER 14: TWO TYPES OF AYURVEDA TREATMENTS – DVIVIDHA UPAKRAMANIYA ADHYAYA

### Ashtanga Hridayam

Sutrasthanam – Chapter – 14

### द्विविधोपक्रमणीयमध्यायं

dvividhopakramaṇīyamadhyāyaṃ

Dvididha means two types. Upakrama means treatment. The two main types of treatments namely nourishing (bulk promoting) and depleting (lightening) treatments will be explored in detail in this chapter, hence the name – Dvididha Upakramaneeyam Adhyayam.

### Pledge by the author(s):

अथातो द्विविधोपक्रमणीयमध्यायं व्याख्यास्यामः

इति ह स्मामुरात्रेयादयो महर्षयः ।

athāto dvividhopakramaṇīyamadhyāyaṃ vyākhyāsyāmaḥ

iti ha smāhurātreyādayo maharṣayaḥ |

अथातो द्विविधोपक्रमणीयमध्यायं व्याख्यास्यामः - athāto

dvividhopakramaṇīyamadhyāyaṃ vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to two kinds of treatment

इति ह स्मामुरात्रेयादयो महर्षयः - iti ha smāhurātreyādayo maharṣayaḥ - thus pledge Atreya and other sages.

Atreya and other sages pledge that they would henceforth be explaining the chapter named Dvididhopakramaneeyam adhyayam.

## Two types of treatment:

उपक्रम्यस्य हि द्वित्वात् द्विधैवोपक्रमो मतः ।

एकः सन्तर्पणस्तत्र द्वितीयश्चापतर्पणः ॥ १ ॥

upakramyasya hi dvitvāt dvidhaivopakramo mataḥ |

ekaḥ santarpanastatra dviṭiyaścāpatarpanaḥ || 1 ||

उपक्रम्यस्य हि द्वित्वाद् - upakramyasya hi dvitvād - since the diseases are mainly of two types (sama and nirama, as explained in previous chapter),

dvidhaivopakramo mataḥ| - the treatment is also of two kinds.

द्विधैवोपक्रमो मतः

तत्र एकः सन्तर्पणः - tatra ekaḥ santarpanas - one among them is santarpana (nourishing, enriching)

द्वितीयश्च अपतर्पणः - dviṭiyaśca apatarpanaḥ - and the second one is apatarpana (depleting, cleansing)

Since the diseases (upakramya) are mainly of two types (sama and nirama), the treatment (upakrama) is also of two types.

1. Santarpana (nourishing therapy)
2. Apatarpana (reduction therapy)

बृहणं लङ्घनं चेति तत्पर्यायावुदाहृतौ ।

बृहणं यद् बृहत्त्वाय लङ्घनं लाघवाय यत् ॥ २ ॥

देहस्य

br̥ṃhaṇaṃ laṅghanaṃ ceti tatparyāyāvudāhṛtau |

br̥ṃhaṇaṃ yad br̥hattvāya laṅghanaṃ lāghavāya yat || 2 ||

dehasya

बृहणो लङ्घनः चेति तत्पर्यायावुदाहृतौ - br̥ṃhaṇo laṅghanaḥ ceti  
tatparyāyāvudāhṛtau –

brimhana (bulk promoting, stoutening, increasing weight, imparting heaviness) and

langhana (lightening, losing weight, fasting) are the synonyms of santarpana and apatarpana respectively

बृहणं यद् बृहत्त्वाय देहस्य - br̥ṃhaṇaṃ yad br̥hattvāya dehasya – brimhana is that which makes the body stout and fat

लङ्घनं यद् लाघवाय - laṅghanaṃ yat lāghavāya– langhana is that which makes the body light and thin

Brimhana (bulk promoting therapy) and Langhana (lightening therapy) are the synonyms of Santarpana and Apatarpana respectively.

Brimhana is that which makes the body stout and fat (brihatvaya)

Langhana is that which makes the body light and thin (laghavaya).

### **Mahabhuta composition of brimhana and langhana treatments:**

भवतः प्रायो भौमापमितरच्च ते ।

bhavataḥ prāyo bhaumāpamitaracca te |

भवतः प्रायो भौम आपम् - bhavataḥ prāyo bhauma āpam – Among these two therapies, generally brimhana treatment is predominant with bhauma (Earth element) and ap (water element) whereas

ते इतरञ्च - te itarañca –langhana is predominantly made up of fire, air and ether elements

Among these two therapies, generally Brimhana treatment is predominant with bhauma (Earth element) and ap (water element) whereas

Langhana is predominantly made up of the other elements (i.e. fire, air and ether elements).

स्नेहनं रूक्षणं कर्म स्वेदनं स्तम्भनं च यत् ॥ ३ ॥

भूतानां तदपि द्वैध्यात् द्वितयं नातिवर्तते ।

snehanaṃ rūkṣaṇaṃ karma svedanaṃ stambhanaṃ ca yat || 3 ||

bhūtānāṃ tadapi dvaidhyāt dvitayaṃ nātivartate |

कर्म च यत् स्नेहनं रूक्षणं स्वेदनं स्तम्भनं - karma ca yat snehanaṃ rūkṣaṇaṃ svedanaṃ stambhanaṃ - the functions which are considered of 4 types namely

snehana (oleation),

rukshana (imparting dryness),

swedana (sweating therapy, sudation) and

stambhana (withholding, obstructing, constipating)

द्वितयं नातिवर्तते - dvitayaṃ nātivartate - are also not apart from these two types of treatment (brimhana and langhana)

भूतानां तदपि द्वैध्यात् - bhūtānāṃ tadapi dvaidhyād – because the bhutas (five elements of nature) which make up the snehana (unctuous) and other substances are also distributed among brimhana and langhana

The karma (functions) which are considered of 4 types namely

Snehana (oleation),

Rukshana (imparting dryness),

Swedana (sweating therapy, sudation) and

Stambhana (withholding, obstructing, constipating)

are also not apart from these two types of treatment (brimhana and langhana) because the bhutas (five elements of nature) which make up the above karmas (functions) are also distributed among brimhana and langhana.

**Note:** Among the 4 types of karma or functions, snehana and stambhana can be categorized as brimhana and rukshana and swedana can be categorized as langhana

### **Types of Langhana or lightening treatments:**

शोधनं शमनं चेति द्विधा तत्रापि लङ्घनम् ॥ ४ ॥

śodhanam śamanam ceti dvidhā tatrāpi laṅghanam || 4 ||

तत्रापि लङ्घनं द्विधा शोधनं शमनं चेति - tatrāpi laṅghanam dvidhā śodhanam śamanam ceti – among these two types of treatment, langhana (lightening treatments) are of two types -

shodhana (purification procedures i.e. Panchakarma treatments) and shamana (palliative treatments)

Langhana (lightening treatments) is of two types -

Shodhana (purification procedures i.e. Panchakarma treatments) and

Shamana (palliative treatments).

### **Meaning, types of Shodhana:**

यदीरयेद्वहिर्दोषान् पञ्चधा शोधनं च तत् ।

निरूहो वमनं कायशिरोरेकोऽस्रविस्रुतिः ॥ ५ ॥

yadīrayedbahirdoṣān pañcadhā śodhanaṃ ca tat |

nirūho vamaṇaṃ kāyaśiroreko'sravisrutih || 5 ||

यदीरयेद्वहिर्दोषान् शोधनं च तत् - yadīrayedbahirdoṣān śodhanaṃ ca tat – that which forcibly expels the vitiated doshas out of the body is called shodhana

पञ्चधा – pañcadhā – shodhana is of five kinds, they are -

निरूहो – nirūho – decoction enema

वमनं – vamaṇaṃ - emesis, vomiting therapy

काय रेको – kāya reko – virechana, purgation of the body,

शिरोरेको – śiroreko – or nasya, purgation of the head, nasal instillation of the medicines,

अस्रविस्रुतिः - asravisrutih - or raktamokshana, blood-letting

That which forcibly expels the vitiated doshas out of the body is called Shodhana.

Shodhana is of five kinds, they are -

Niruha - decoction enema,

Vamanam - emesis, vomiting therapy,



Kaya reka - virechana, purgation of the body,  
Shiro reka - nasya, nasal instillation of the medicines,  
Asravisruti - raktamokshana, bloodletting.

### **Meaning, types of Shamana:**

न शोधयति यद्दोषान् समान्नुदीरयत्यपि ।

समीकरोति विषमान् शमनं तच्च सप्तधा ॥ ६ ॥

पाचनं दीपनं क्षुत्तृड्व्यायामातपमारुताः ।

na śodhayati yaddoṣān samānnodīrayatyapi |

samīkaroti viṣamān śamanaṃ tacca saptadhā || 6 ||

pācanaṃ dīpanaṃ kṣuttrḍvyāyāmātapamārutāḥ |

यत् दोषान् न शोधयति - yat doṣān na śodhayati- that which does not expel  
the increased doshas out of the body,

समान् न उदीरयत्यपि – samān na udīrayatyapi- does not increase the  
normal doshas,

विषमान् समीकरोति – viṣamān samīkaroti – but makes the imbalanced  
doshas normal,

शमनं - śamanaṃ – is called as shamana

तच्च सप्तधा - tacca saptadhā – that is of 7 types, they are,

पाचनं - pācanaṃ - digestive (medicines which destroy ama)

दीपनं – dīpanam - hunger producing, appetizers, stomachic,  
क्षुत् - kṣut – withstanding hunger, fasting, avoidance of food,  
तृट् - trṭ - withstanding thirst, avoidance of water and liquid foods,  
व्यायाम – vyāyāma – indulgence in physical activities and exercise,  
आतप – ātapa – exposure to sunlight and  
मारुताः - mārutāḥ - exposure to breeze

Shamana (palliative treatment) is that which  
Na shodhayati - does not expel the increased Doshas out of the body,  
Samannodirayatyapi - it does not increase the normal Dosha,  
Sameekasoti vishaman - but brings the abnormal Doshas back to normalcy.

Shamana is of 7 types –

Pachana – digestive, carminatives,  
Deepana – hunger producing, stomachic,  
Kshut – withstanding hunger, avoidance of food, fasting,  
Trut – withstanding thirst, avoiding liquid food intake,  
Vyayama - physical activity,  
Aatapa - exposure to sunlight and  
Maruta - exposure to the breeze.

बृहणं शमनं त्वेव वायोः पित्तानिलस्य च ॥ ७ ॥

br̥ṇhaṇam śamanam tveva vāyoḥ pittānilasya ca || 7 ||

बृहणं शमनं त्वेव वायोः पित्तानिलस्य च - br̥ṃhaṇaṃ śamanaṃ tveva vāyoḥ pittānilasya ca – brimhana (stoutening therapies) are also form of shamana (palliative treatments) since they pacify aggravated vata and vata-pitta.

Brimhana (stoutening therapies) are also a form of shamana (palliative treatment) since they pacify the aggravated vata and vata-pitta.

### **Brimhaneeya - Persons indicated for stoutening (nourishing) therapies:**

बृहयेत् व्याधिभैषज्यमद्यस्त्रीशोककर्शितान् ।

भाराध्वोरःक्षतक्षीणरूक्षदुर्बलवातलान् ॥ ८ ॥

गर्भिणीसूतिकाबालवृद्धान् ग्रीष्मेऽपरान् अपि ।

br̥ṃhayet vyādhibhaiṣajyamadyastrīśokakarśitān |

bhārādhvoraḥkṣatakṣīṇarūkṣadurbalavātalān || 8 ||

garbhiṇīsūtikābālavṛddhān grīṣme'parān api |

बृहयेत् - br̥ṃhayet – nourishing therapies should be given to the persons who are

व्याधि कर्शितान् - vyādhi karśitān – emaciated and debilitated by diseases,

भैषज्य कर्शितान् - bhaiṣajya karśitān – emaciated by medicines or therapies,

मद्य कर्शितान् - madya karśitān – emaciated by excessive consumption of alcohol,

स्त्री कर्शितान् - strī karśitān – emaciation due to excessive indulgence in sexual activities,

शोक कर्षितान् - śoka karśitān – emaciated by excessive grief,

भार – bhāra – who carries heavy loads frequently,

अध्व – adhva – who has walked a long distance (or accustomed to frequent long distance walking),

उरःक्षत – uraḥkṣata – who have chest injuries,

क्षतक्षीण – kṣatakṣīṇa – who is debilitated due to injury,

रूक्ष – rūkṣa – who has excessive dryness of the body,

दुर्बल – durbala – debilitated,

वातलान् – vātalān – persons who have vata constitution or those who are suffering from disorders caused due to increased vata,

गर्भिणी - garbhiṇī – pregnant women,

सूतिका – sūtikā – the woman who has delivered a child recently,

बाल – bāla – children,

वृद्धान् – vṛddhān – the aged people,

ग्रीष्मे अपरानपि - grīṣme aparānapi – in summer, even the other people who are not indicated for brimhana above should be given the nourishing therapy (everyone deserves nourishing therapy in summer)

Brimhana- stoutening therapy should be given to persons who are

Vyadhi karshita – emaciated by diseases,

Bhaishajya Karshita – emaciated by medicines / therapies,

Madya Karshita – emaciated by alcohol,

Stri Karshita – Emaciated by excess sexual activity,

Shoka karshita – Emaciated by grief,

Bhara – who carries heavy loads frequently,

Adhva – who has traveled a long distance,

Uraḥkṣata – person with chest injury,

Kshatakseena – who is debilitated due to injury,  
Ruksha – who has excess dryness,  
Durbala – debilitated,  
Vatala – Person with Vata body type,  
Garbhini – pregnant,  
Sutika –the women who has delivered,  
Bala – children,  
Vruddha – the aged and  
Greeshme – in the month of summer, even the other people, who are not indicated above should be given brihmana (nourishing therapy).

### **Methods to administer Brihmana:**

मांसक्षीरसितासर्पिर्मधुरस्निग्धवस्तिभिः ॥ ९ ॥

स्वप्नशय्यासुखाभ्यङ्गस्नाननिर्वृतिहर्षणैः ।

māṃsakṣīrasitāsarpiṛmadhurasnigdhavastibhiḥ || 9 ||

svapnaśayyāsukhābhyaṅgasnānanirvṛtiharṣṇaiḥ |

Nourishing therapies should be given in the above-mentioned conditions by administration of one or more of the below foods, activities –

मांस - māṃsa – meat,

क्षीर - kṣīra – milk,

सिता - sitā – sugar,

सर्पिः - sarpiḥ - ghee

मधुर स्निग्ध वस्तिभिः – madhura snigdha bastibhiḥ - enemas prepared with sweet substances and fats (oil, ghee),

स्वप्न – svapna – sleep,

शय्यासुखा - śayyāsukhā – comfortable bed,

अभ्यङ्ग - abhyāṅga – massage,

स्नान - snāna – bath,

निर्वृति - nirvṛti – keeping the mind in a pleasant condition (rest),

हर्षणैः - harṣaṇaiḥ - happiness, mood elevating therapies

Brihmana can be administered by the use of

Mamsa - meat,

Ksheera - milk,

Sita - sugar,

Sarpi - ghee,

Madhura snigdha vasti - enema prepared using sweet substances and fats,

Swapna - sleep,

Shayya sukha - comfortable bed,

Abhyanga - oil massage,

Snana - bath,

Nivritti - comforts, rest and

Harshana - happiness of the mind.

### **Langhaneeya - Persons indicated for lightening therapies:**

मेहामदोषातिस्निग्धज्वरोरुस्तम्भकुष्ठिनः ॥ १० ॥

विसर्पविद्रधिप्लीहशिरःकण्ठाक्षिरोगिणः ।

स्थूलांश्च लङ्घयेन्नित्यं शिशिरे त्वपरानपि ॥ ११ ॥

mehāmodoṣātisnigdhajvarorustambhakuṣṭhinaḥ || 10 ||

visarpavidradhiplīhaśiraḥkaṇṭhākṣirogiṇaḥ |

sthūlāṃśca laṅghayennityaṃ śísire tvaparānapi || 11 ||

लङ्घयेन्नित्यं - laṅghayennityaṃ - langhana or lightening (thinning) therapies should be administered daily to those persons who

मेह – mehā – have diabetes (urine disorders),

आमदोषा - āmadoṣa – have their body afflicted by ama,

अतिस्निग्ध – atisnigdha – have undergone excessive oleation therapy or those who have excessive unctuousness in their body,

ज्वर – jvara – fever,

ऊरुस्तम्भ – urustambha – stiffness of thighs,

कुष्ठिनः - kuṣṭhinaḥ - skin disorders,

विसर्प – visarpa – herpes,

विद्रधि – vidradhi – abscess,

प्लीह – plīha – spleen enlargement (diseases of spleen),

शिरःकण्ठाक्षिरोगिणः - śiraḥkaṇṭhākṣirogiṇaḥ - diseases of head, throat and eyes,

स्थूलांश्च – sthūlāṃśca – are obese,

शिशिरे त्वपरानपि - śísire tvaparānapi - in winter, even the other people who are not indicated for langhana above should be given the lightning therapies (everyone deserves lightening therapy in summer)

Langhana (lightening therapy) should be done in the following conditions -

Meha – diabetics, urinary disorders,

Amadosha – persons suffering from Ama,

Atisnigdha – who has undergone excess oleation treatment,

Jvara – fever,

Urustambha – stiffness of the thighs,

Kushta – skin diseases,

Visarpa – herpes,

Vidradhi – abscess,

Pleeha – diseases of spleen,

Shira, Kanta Akshi roga – diseases of head, throat, and eyes,

Sthula – obese,

In Shishira (winter), even the other people who are not indicated for langhana above should be subjected to it.

### **Indications for Langhana therapy by means of Shodhana (panchakarma):**

तत्र संशोधनैः स्थौल्यबलपित्तकफाधिकान् ।

आमदोषज्वरच्छर्दिरतीसारहृदामयैः ॥ १२ ॥

विबन्धगौरवोद्गारहृलासादिभिरातुरान् ।

tatra saṁśodhanaiḥ sthauilyabalapittakaphādhikān |

āmadoṣajvaracchardiratisārahṛdāmayaiḥ || 12 ||



vibandhagauravodgārahṛllāsādibhirāturān |

तत्र आतुरान् संशोधनैः - tatra āturān saṁśodhanaiḥ - among these forms of langhana, the patients should be treated with lightning therapies administered in the form of shodhana (panchakarma, cleansing therapies) in the below mentioned conditions –

स्थौल्य – sthauilya – those who are obese,

बल – bala – those who are strong,

पित्तकफाधिकान् – pittakaphādhikān – those having predominance of pitta and kapha,

आमदोष - āmadoṣa – those having excess ama,

ज्वर – jvara – fever,

च्छर्धिः - cchardhi – vomiting,

अतीसार – atisāra – diarrhea,

हृदामयैः - hṛdāmayaiḥ - heart diseases,

विबन्ध – vibandha – constipation,

गौरव – gaurava – heaviness of the body,

उद्गार – udgāra – belching,

हल्लासादिभिः - hṛllasādibhiḥ – nausea (feel of vomiting) etc.

The patients should be treated with langhana (lightening therapies) administered in the form of shodhana (panchakarma, cleansing therapies) in the below mentioned conditions –

Sthoulya - those who are very obese,  
Bala – strong,  
Pitta kaphadhikan - having predominance of Pitta and Kapha,  
Ama dosha - those suffering from Amadosha,  
Jwara - fever,  
Chardi - vomiting,  
Atisara - diarrhoea ,  
Hridamaya - heart diseases,  
Vibandha - constipation,  
Gaurava - feeling of heaviness,  
Udgara - excess of belching,  
Hrillasa - nausea, etc.

**Indications for Langhana therapy by means of pachana (digestives) and deepana (carminatives):**

मद्यस्थौल्यादिकान् प्रायः पूर्वं पाचनदीपनैः ॥ १३ ॥

madyasthaulyādikān prāyaḥ pūrvaṃ pācanadīpanaiḥ || 13 ||

प्रायः मद्य स्थौल्यादिकान् पूर्वं पाचन दीपनैः - prāyaḥ madya sthaulyādikān pūrva pācana dīpanaiḥ - generally in obesity and other conditions having moderate strength (not severe conditions) and in patients having moderate strength, the langhana should be initially administered in the form of pachana (digestives) and deepana (appetite or hunger

producing medicines) and later should be subjected to shodhana (purification treatments)

Generally in obesity (sthoulya) and other conditions having moderate (madhya) strength and in patients having moderate strength, langhana should be initially administered in the form of pachana (digestives) and deepana (appetite or hunger producing medicines) and later should be subjected to shodhana (purification treatments).

### **Indications for Langhana therapy by means of kshut-trishna nigraha (control of hunger and thirst):**

एभिरेवामयैरार्तान् हीनस्थौल्यबलाधिकान् ।

क्षुत्तृष्णानिग्रहैः

ebhirevāmayairārtān hīnasthauilyabalādhikān |

kṣuttrṣṇānigrahaiḥ

आर्तान् एभिरेव आमयैः - ārtān ebhireva āmayaiḥ - in patients suffering from the same diseases

हीन स्थौल्य - hīna sthauilya - of the likes of obesity etc (explained above) having less strength and

हीन बलाधिकान् - hīna balādhikān - in patients having less strength,

क्षुत्तृष्णानिग्रहैः - kṣuttrṣṇānigrahair - langhana (lightening therapies) should be administered in the form of kshut-trishna nigraha (forcible control of hunger and thirst).

In patients suffering from the same diseases like sthoulya etc. explained above having less (heena) strength and in patients having less strength, langhana (lightening therapies) should be administered in the form of kshut-trishna nigraha (forcible control of hunger and thirst).

## **Indications for Langhana therapy by means of samirana-atapayasa (exposure to breeze, sunlight and exercise):**

दोषैस्त्वार्तान् मध्यबलैर्दृढान् ॥ १४ ॥

समीरणातपायासैः किमुतालपबलैर्नरान् ।

doṣairārtān madhyabalairdṛḥhān || 14 ||

samīraṇātapāyāsaiḥ kimutālpabalairnarān |

दृढान् आर्तान् दोषैः मध्यबलैः तु - dṛḥhān ārtān doṣaiḥ madhyabalaiḥ tu - for strong patients who have vitiated doshas of moderate strength and

किमुत अल्पबलैर्नरान् - kimuta alpabalairnarān - those who have less strength,

समीरण आतप आयासैः - samīraṇa ātapa āyāsaiḥ - langhana should be administered in the form of

samirana (exposure to wind or breeze),

atapa (heat of the Sun) and

ayasa (exercise).

For strong patients who have vitiated doshas of moderate strength, langhana should be administered in the form of

Samirana (exposure to wind or breeze),

Atapa (heat of the Sun) and

Ayasa (exercise).

For patients with less strength and when the vitiated doshas also have less strength, langana in the form of samirana, atapa and ayasa is recommended.

### **Rules for implementing nourishing and lightening therapies:**

न बृंहयेल्लङ्घनीयान् बृंह्यांस्तु मृदु लङ्घयेत् ॥ १५ ॥

युक्त्या वा देशकालादिबलतस्तान् उपाचरेत् ।

na bṛṁhayellaṅghanīyān bṛṁhyāṁstu mṛdu laṅghayet || 15 ||

yuktyā vā deśakālādibalatastān upācaret |

लङ्घनीयान् न बृंहयेत् - laṅghanīyān na bṛṁhayet – to those who are to be given lightening therapy (langhana), bulk promoting therapy or medicines should not be given

बृंह्यांस्तु मृदु लङ्घयेत् - bṛṁhyāṁstu mṛdu laṅghayet – to those who are to be given bulk promoting therapy, lightening or thinning treatments can be given in a milder form

युक्त्या वा तानुपाचरेत् - yuktyā vā tānupācaret – or skillfully both thinning and bulk promoting therapies can be given together

देश कालादि बलतः - deśa kālādi balataḥ - after having considered the nature of habitat, season, strength and other factors in the patient.

Those who are indicated for lightening therapy (langhana) should not be administered bulk promoting therapy (brihmana).

For those who are indicated for bulk promoting therapy (brihmana), lightening treatments (langhana) can be given in a milder (mridu) form.

Or skilfully both lightening (langhana) and bulk promoting (brimhana) therapies can be given together, after having considered the nature of habitat (desha), season (kala), strength (bala) and other factors in the patient.

### **Benefits of Brimhana therapy:**

बृंहिते स्याद्बलं पुष्टिः तत्साध्यामयसङ्क्षयः ॥ १६ ॥

br̥ṁhite syādbalaṁ puṣṭiḥ: tatsādhyāmayasaṅkṣayaḥ || 16 ||

बृंहिते - br̥ṁhite – in those who have undergone brimhana therapy (stoutening),

स्याद्बलं पुष्टिः - syādbalaṁ puṣṭiḥ – strength is obtained, body is nourished properly, and

तत्साध्यामयसङ्क्षयः - tatsādhyāmayasaṅkṣayaḥ - diseases which are curable by that therapy are cured.

In those who have undergone brimhana (stoutening therapy),

Bala - strength is obtained,

Pushti - body is nourished properly, and

Tatsadhyamaya samkshayah - diseases which are curable by that therapy are cured.

### **Benefits of Langhana therapy:**

विमलेन्द्रियता सर्गो मलानां लाघवं रुचिः ।

क्षुत्तृप्तहोदयः शुद्धहृदयोद्गारकण्ठताः ॥ १७ ॥

व्याधिमादवमुत्साहस्तन्द्रानाशश्च लङ्घिते ।

vimalendriyatā sargo malānāṃ lāghavaṃ ruciḥ |  
kṣuttr̥ṣahodayaḥ śuddhahṛdayodgāraṅṭhatā: || 17 ||  
vyādhimārdavamutsāhastandrānāśāśca laṅghite |

लङ्घिते - laṅghite – in those who have undergone langhana or lightening therapies, the below mentioned benefits are obtained –

विमलेन्द्रियता – vimalendriyatā – keenness and clarity of sense organs,

सर्गो मलानां - sargo malānāṃ - timely and proper expulsion of wastes (doshas and excreta)

लाघवं - lāghavaṃ - feeling of lightness of the body,

रुचिः - ruciḥ - good taste perception,

क्षुत्तृत्सहोदयः - kṣuttr̥ṣahodayaḥ - appearance of hunger and thirst together,

शुद्ध हृदयो – śuddha hṛdaya – feeling of purity in the chest region (heart),

शुद्ध उद्गार कण्ठता - śuddha udgāra kaṅṭhatā – clear belching and clear throat,

व्याधिमादवम् – vyādhimārdavam – softening of the diseases (decreased severity of diseases),

उत्साहः - utsāhaḥ - energy and enthusiasm

तन्द्रानाशश्च – tandrānāśāśca – loss of stupor, laziness

In those who have undergone langhana (lightening therapies), the below mentioned benefits are obtained –

Vimalendriyata - keenness and clarity of sense organs,

Sargo malanam - timely and proper expulsion of wastes (doshas and excreta),

Laghavam - feeling of lightness of the body,

Ruchi - good taste perception,

Kshut trit sahodayaha - appearance of hunger and thirst together,

Shuddha hridaya - feeling of purity in the chest region (heart),

Shuddha udgara kantatha - clear belching and clear throat,

Vyadhi mardavam - softening of the diseases (decreased severity of diseases),

Utsaha - energy and enthusiasm and

Tandranasha - loss of stupor, laziness.

### **Excessive use of stoutening and thinning therapies:**

अनपेक्षितमात्रादिसेविते कुरुतस्तु ते ॥ १८ ॥

अतिस्थौल्यातिकार्ष्यादीन् वक्ष्यन्ते ते च सौषधाः ।

रूपं तेनैव च ज्ञेयमतिबृंहितलङ्घिते ॥ १९ ॥

anapekṣitamātrādisevite kurutastu te || 18 ||

atisthauilyātikārsyādīn vakṣyante te ca sauṣadhāḥ |

rūpaṃ tenaiva ca jñeyamatibr̥ṃhitalaṅghite || 19 ||



ते अनपेक्षित मात्रादिसेविते कुरुतस्तु - te anapekṣita mātrādisevite kurutastu - these therapies (brimhana and langhana) unintentionally when taken in excess will cause

अतिस्थौल्य अतिकार्ष्यादीन् - atisthauilya atikārṣyādīn - profound obesity and profound emaciation etc,

ते वक्ष्यन्ते च सौषधाः - te vakṣyante ca sauṣadhāḥ - they will be enumerated now along with their treatment

तैरेव रूपं च ज्ञेयम् अतिबृंहितलङ्घिते - taireva rūpaṃ ca jñeyam atibr̥mhitalaṅghite – the same symptoms should be considered as the symptoms of excessive stoutening and excessive thinning (lightening) therapies respectively.

These therapies (brimhana and langhana) when taken in excess will cause atisthouilya (profound obesity) and atikarshya (profound emaciation) etc.

They will be enumerated now along with their treatment.

The same symptoms should be considered as the symptoms of excessive stoutening (atibrihmana) and excessive lightening (atilanghana) therapies respectively.

### **Symptoms of Ati Brimhana or excessive administration of stoutening therapy:**

अतिस्थौल्यापचीमेहज्वरोदरभगन्दरान् ।

काससन्न्यासकृच्छ्रामकुष्ठादीनतिदारुणान् ॥ २० ॥

atisthauilyāpacīmehajvarodarabhagandarān |

kāsasannyāsakṛcchrāmakuṣṭhādīnatidāruṇān || 20 ||

अतिदारुणान् - atidāruṇān – dreadful diseases get manifested, like

अतिस्थौल्य – atisthauilya – profound obesity,

अपची – apacī – scrofula,

मेह – meha – diabetes, urinary disorders,

ज्वर – jvara – fever,

उदर – udara – enlargement of abdomen,

भगन्दरान् – bhagandarān – fistula-in-ano,

कास – kāsa – cough,

सन्न्यास – sannyāsa – loss of consciousness,

कृच्छ्र - kṛcchra – dysuria,

आम – āma – disorders of poor digestion,

कुष्ठादीन् - kuṣṭhādīn – skin diseases etc.

Excess of Brimhana therapy produces

Atisthauilya – profound obesity,

Apachi – scrofula,

Meha – Diabetes, urinary disorders,

Jvara – fever,

Udara – enlargement of abdomen,

Bhagandara – fistula-in-ano,

Kasa – cough,

Sanyasa – loss of consciousness,  
Mutrakruchra – dysuria,  
Ama - disorders due to poor digestive activities,  
Kushta - skin diseases which are very dreadful.

**Treatment for disorders manifested due to Atibrihmana  
(excessive administration of stoutening therapies):**

तत्र मेदोऽनिलक्ष्मनाशनं सर्वमीष्यते ।

कुलत्थजूर्णश्यामाकयवमुद्गमधूदकम् ॥ २१ ॥

मस्तुदण्डाहतारिष्ट चिन्ताशोधनजागरम् ।

मधुना त्रिफलां लिह्याद् गुलूचीमभयां घनम् ॥ २२ ॥

रसाञ्जनस्य महतः पञ्चमूलस्य गुग्गुलोः ।

शिलाह्वस्य प्रयोगश्च साग्निमन्थरसो हितः ॥ २३ ॥

विडङ्गं नागरं क्षारः काललोहरजो मधु ।

यवामलकचूर्णं च योगोऽतिस्थौल्यदोषजित् ॥ २४ ॥

tatra medo'nilaśleşmanāśanaṃ sarvamīṣyate |

kulatthajūrṇaśyāmākayavamudgamadhūdakam || 21 ||

mastudaṇḍāhatāriṣṭa cintāśodhanajāgaram |

madhunā triphalāṃ lihyād gulūcīmabhayāṃ ghanam || 22 ||

rasāñjanasya mahataḥ pañcamūlasya gugguloḥ |

śilāhvasya prayogaśca sāgnimantharaso hitaḥ || 23 ||

viḍaṅgaṃ nāgaraṃ kṣāraḥ kālalarajo madhu |

yavāmalakacūrṇaṃ ca yogo'tisthaulyadoṣajit || 24 ||

तत्र सर्वम् मेदो अनिल श्लेष्म नाशनं इष्यते - tatra sarvam medo anila śleṣma nāśanaṃ iṣyate – in these (excessive obesity and other conditions) all medicines and treatments which reduce fat, vata and kapha are desirable

योगो च अतिस्थौल्यदोषजित् - yogo ca atisthaulyadoṣajit – the medicines which would destroy excessive obesity and other symptoms caused due to excessive use of stoutening therapies are -

कुलत्थ – kulattha – horse gram,

जूर्ण - jūrṇa – variety of wild rice,

श्यामाक – śyāmāka – a type of cereal (Panicum frumentacea)

यव – yava – barley,

मुद्ग – mudga – green gram,

मधूदकम् – madhūdakam – honey water,

मस्तु – mastu – curd water (whey)

दण्डाहत - daṇḍāhata – churned buttermilk,

अरिष्ट – ariṣṭa – fermented medicinal liquids,

चिन्ता – cintā – indulgence in thoughts, worries and stressful activities,

शोधन – śodhana – purification therapies, (panchakarma),

जागरम् – jāgaram – avoidance of sleep at night,

त्रिफलां गुडूचीम् अभयां घनम् मधुना लिह्यात् - triphalāṃ guḍūcīm abhayāṃ ghanam madhunā lihyāt – Triphala (fruits of Terminalia chebula, Terminalia bellerica, Emblica officinalis), Tinospora cordifolia, Terminalia

chebula or Cyperus rotundus should be consumed with (licked after mixing with) honey,

रसाञ्जनस्य महतः पञ्चमूलस्य गुग्गुलोः शिलाजतु प्रयोगश्च साग्निमन्थरसो हितः - rasāñjanasya mahataḥ pañcamūlasya gugguloḥ śilājatu prayogaśca sāgnimantharaso hitaḥ - aqueous extract of Berberis aristata, 5 great roots (roots of Aegle marmelos, Clerodendrum phlomidis, Oroxyllum indicum, Stereospermum suaveolens, Gmelina arborea), Commiphora mukul or Asphaltum mixed in fresh juice of Clerodendrum phlomidis is beneficial,

विडङ्ग नागरं क्षारः काललोहरजो यव आमलकचूर्णं मधु - viḍaṅga nāgaram kṣāraḥ kālaloharajo yava āmalakacūrṇam madhu – Powder of Embelia ribes, Ginger, Alkali of barley plant, ash of black iron, powder of barley and Emblica officinalis should be mixed in honey and licked.

Treatment for Atibrihmana includes -

Treatments which reduce Medas- fat, Anila- Vata and Sleshma - Kapha are desirable;

Use of Kulattha – horse gram – Dolichos biflorus,

Jurna – a cereal,

Shyamaka - millet,

Yava – Barley – Hordeum vulgare,

Mudga – green gram – Avertrhoa carambola,

Madhudakam – Honey mixed with water,

Mastu – whey,

Dandahatam – variety of buttermilk,

Arishta – fermented beverages,

Chinta - Indulgence in worry, stressful activities,

Shodhana - Purification therapies,

Jagaram - avoidance of sleep,

Either Triphala (hareetaki, vibhitaki and amalaki), Guduci (Tinospora cordifolia), Abhaya (Chebulic Myrobalan fruit rind – Terminalia chebula) or Ghana - musta (Cyperus rotundus), should be licked with honey daily,

Either Rasanjana (Aqueous extract of Berberis aristata), Brihat Pancamula (Agnimantha, Shyonaka, Gambhari, Patala, Bilva), Guggulu –

along with the fresh juice of Agnimantha (Premna mucronata) is suitable,

Powder of Vidanga (False black pepper – Embelia ribes), Nagara – (Ginger), Kshara ([Yavakshara](#)) and kala loha raja (iron filing) or powder of Yava (Barley – Hordeum vulgare) and Amla along with honey should be licked daily.

व्योषकट्वीवराशिग्रुविडङ्गातिविषास्थिराः ।

हिङ्गुसौवर्चलाजाजी यवानीधान्यचित्रकाः ॥ २५ ॥

निशो बृहत्यौ हपुषा पाठामूलं च केम्बुकात् ।

एषां चूर्णं मधु घृतं तैलं च सदृशांशकम् ॥ २६ ॥

सक्तुभिः षोडशगुणैः युक्तं पीतं निहन्ति तत् ।

अतिस्थौल्यादिकान् सर्वान् रोगानन्यांश्च तद्विधान् ॥ २७ ॥

हृद्रोगकामलाश्चित्रश्वासकासगलग्रहान् ।

बुद्धिमेधास्मृतिकरं सन्नस्याग्नेश्च दीपनम् ॥ २८ ॥

vyoṣakaṭvīvarāśigruviḍaṅgātiviṣāsthirāḥ |

hiṅgusauvarcalājājī yavānīdhānyacitrakāḥ || 25 ||

niśe br̥hatyau hapuṣā pāṭhāmūlaṃ ca kembukāt |

eṣāṃ cūrṇaṃ madhu ghr̥taṃ tailaṃ ca sadṛśāṃśakam || 26 ||

saktubhiḥ ṣoḍaśaguṇaiḥ yuktaṃ pītaṃ nihanti tat |

atisthaulyādikān sarvān rogānanyāṃśca tadvidhān || 27 ||

hṛdrogakāmālāśvitraśvāsakāsagalagrahān |

चूर्ण एषा - cūrṇa eṣā - the powder of these (below mentioned herbs) -

व्योष कट्वी वरा शिग्रु विडङ्ग अतिविषा स्थिराः - vyōṣa kaṭvī varā śigru  
viḍaṅga ativiṣā sthirāḥ - Vyosha (Long pepper, black pepper and ginger),  
Picrorrhiza kurroa, Vara (fruits of Terminalia chebula, Terminalia  
bellerica and Emblica officinalis), drumstick, Embelia ribes, Aconitum  
heterophyllum, Desmodium gangeticum

हिङ्गु सौवर्चल आज्ञाजी यवानी धान्य चित्रकाः - hiṅgu sauvarcala ājñājī yavānī  
dhānya citrakāḥ - asafetida, sauchal salt, cumin, carom seeds, coriander,  
Plumbago zeylanica,

निशे बृहत्यौ हपुषा पाठा मूलं च केम्बुकात् - niśe brhatyau hapuṣā pāṭhā  
mūlaṃ ca kembukāt – turmeric, Berberis aristata, Solanum indicum,  
Solanum xanthocarpum, Juniperus communis, root of Cyclea peltata and  
root of Costus speciosus,

सदृशाशकम् मधु घृतं तैलं च - sadṛśāśakam madhu gṛtaṃ tailaṃ ca – taken  
in equal quantity and mixed in equal quantity of honey, ghee and oil,  
and

षोडशगुणैर्युक्तं सक्तुभिः – ṣoḍaśaguṇairyuktaṃ saktubhiḥ - sixteen parts of  
corn flour,

पीत निहन्ति तत् - pīta nihanti tat – when consumed, will destroy

अतिस्थौल्यादिकान् सर्वान् रोगान् - atisthāulyādikān sarvān rogān – excessive  
obesity and other diseases listed above (as caused by excessive  
administration of stoutening therapy)

अन्यांश्च तद्विधान् - anyāṃśca tadvidhān – and even other diseases of  
similar nature such as

हृद्रोग कामला श्वित्र श्वास कास गलग्रहान् - hr̥droga kāmālā śvitra śvāsa kāsa  
galagrahān – heart diseases, jaundice, leucoderma, dyspnoea, cough,  
obstruction in the throat (hoarseness of voice),

बुद्धि मेधा स्मृतिकरं – buddhi medhā smṛtikaram - improves power of thinking, intelligence and memory, and

सन्नस्याग्नेश्च दीपनम् - sannasyāgneśca dīpanam – kindles the weakened fire (digestive activity, metabolism)

Powders of

Vyosha- Trikatu – pepper, long pepper and ginger,

Katvi – Elettaria cardamomum,

Vara - Triphala,

Shigru - drum stick,

Vidanga - False black pepper – Embelia ribes,

Ativisha – Aconitum heterophyllum,

Sthira - Desmodium gangeticum,

Hingu – [Asafoetida](#),

Sauvarcala,

Ajaji – Cuminum cyminum,

Yavani – Trachyspermum ammi,

Dhanya – Coriandrum sativum,

Chitraka – Plumbago zeylanica,

The two Nisa - turmeric and tree turmeric,

The two Brihati - brihati and kantakari,

Hapusa – Sphaeranthus indicus,

Root of Patha - Cyclea peltata and

Kebuka – Brassica oleracea,



should be mixed with Madhu (honey), Gritam (ghee) and Tailam (oil) in equal proportions and sixteen parts of saktu (corn flour).

This mixture cures diseases due to atiyoga of Brihmana like atisthoulya etc mentioned earlier and even others of similar nature such as

Hridroga - heart diseases,

Kamala - jaundice,

Shvitra - leucoderma,

Swasa - dyspnoea,

Kasa - cough,

Gala graha - obstruction in the throat etc.

It improves

Buddhi - power of thinking,

Medha - intelligence,

Smriti - memory and

Sannasya agnescha deepanam - kindles the weakened digestive fire.

### **Symptoms of Ati Langhana (excessive administration of lightening therapy):**

अतिकाश्यं भ्रमः कासस्तृष्णाधिक्यमरोचकः ।

स्नेहाग्निनिद्रादृक्श्रोत्रशुक्रौजःक्षुत्स्वरक्षयः ॥ २९ ॥

वस्तिहृन्मूर्धजङ्घोरुत्रिकपार्श्वरुजा ज्वरः ।

प्रलापोर्ध्वानिलग्लानिच्छर्दिपर्वास्थिभेदनम् ॥ ३० ॥

विण्मूत्रादि ग्रहाद्याश्च जायन्तेऽतिविलङ्घनात् ।

atikārśyaṃ bhramaḥ kāsastr̥ṣṇādhikyamarocakaḥ |  
snehāgninidrādr̥kśrotraśukraujaḥkṣutsvarakṣayaḥ || 29 ||  
vastihṛnmūrdhajaṅghorutrikapārśvarujā jvaraḥ |  
pralāpordhvānilaglānicchardiparvāsthibhedanam || 30 ||  
viṇmūtrādi grahādyāśca jāyante'tivilaṅghanāt |

अतिविलङ्घनात् जायन्ते - ativilaṅghanāt jāyante – due to excessive administration of thinning (emaciating, lightening) therapies are manifested (the below mentioned conditions)

अतिकाश्य - atikārśya – profound emaciation,

भ्रमः - bhramaḥ - delusion, dizziness, giddiness,

कासः - kāsaḥ - cough

तृष्णाधिक्यम् - tr̥ṣṇādhikyam – severe thirst,

अरोचकः - arocakaḥ - anorexia,

क्षयः स्नेहाग्नि निद्रा दृक्श्रोत्र शुक्रौजः क्षुत्स्वर - kṣayaḥ snehāgni nidrā dr̥k śrotra śukraujaḥ kṣutsvara – loss of (decrease of) moistness, digestive power, sleep, vision, hearing, semen, ojas (essence of tissues), hunger and voice,

रुजा बस्ति हृन्मूर्ध जङ्घोरु त्रिक पार्श्व - rujā basti hṛnmūrdha jaṅghoru trika pārśva – pain in the urinary bladder, heart, head, calves, thighs, upper shoulders and flanks,

ज्वरः - jvaraḥ - fever,

प्रलापोर्ध्वानिल ग्लानि च्छर्दि पर्वास्थि भेदनम् - pralāpordhvānila glāni cchardi parvāsthi bhedanam – delirium (excess talking, irrelevantly), belching, exhaustion, vomiting, cutting pain in the joints (of fingers) and bones,

वर्चो मूत्र ग्रहाद्याश्च - varco mūtra grahādyāśca - obstruction of faeces, urine etc.

Atilanghana (excessive lightening therapy) causes -

Atikarshyam - profound emaciation,

Bhrama – delusion, dizziness,

Kasa – cough,

Trushnadhikyam – severe thirst,

Arochaka – anorexia;

It causes loss / decrease of -

Sneha - moistness,

Agni - digestive power,

Nidra - sleep,

Drik - vision,

Srotra - hearing,

Shukra - semen,

Ojas – essence of tissues,

Kshut - hunger and

Svara – voice;

It causes ruja (pain) in the

Vasti - urinary bladder,

Hrid - heart,

Murdha - head,

Janga - calves,

Uru - thighs,

Trika - upper shoulders and  
Parshva - flanks;  
Jwara - fever,  
Pralapa - delirium,  
Urdhva anila - belching,  
Glani - exhaustion,  
Chardi - vomiting,  
Parvasthi bhedanam - cutting pain in the joints and bones;  
Vinmutradi graham - non-elimination of feces, urine etc.,  
arise from the excess of Langhana.

### **Emaciation is better than Obesity:**

काश्यमेव वरं स्थौल्यान्नहि स्थूलस्य भेषजम् ॥ ३१ ॥

बृहणं लङ्घनं वालमतिमेदोऽग्निवातजित् ।

मधुरस्निग्धसौहित्यैर्यत् सौख्येन विनश्यति ॥ ३२ ॥

क्रशिमा स्थविमात्यन्तविपरीतनिषेवणैः ।

kāśyameva varaṃ sthaulyānnahi sthūlasya bheṣajam || 31 ||

br̥ḥṇaṇaṃ laṅghanaṃ vālamatimedo'gnivātajit |

madhurasnigdhasauhityairyat saukhyena vinaśyati || 32 ||

kraśimā sthavimātyantaviparītanīṣevāṇaiḥ |

काश्यमेव वरं स्थौल्यात् - kāśyameva varaṃ sthaulyāt – emaciation (being thin) is better than obesity (being fat),

न हि भेषजम् स्थूलस्य - na hi bheṣajam sthūlasya – there is no treatment for the obese,

बृंहणं लङ्घनं वा न अलम् अतिमेदो अग्निवातजित् - br̥ṃhaṇaṃ laṅghanaṃ vā na alamatimedo agnivātajit – because stoutening therapies or thinning therapies are incapable of vanquishing excess of fat, excessive digestive activity or excessive vata

क्रशिमा नश्यति मधुर स्निग्ध सौहित्यैः यत्सौख्येन च - kraśimā naśyati madhura snigdha sauhityaiḥ yatsaukhyena ca – emaciation gets cured (destroyed) by use of sweet and unctuous (fatty) foods and comfortable living, whereas

स्थविमा अत्यन्त विपरीत निषेवणैः - sthavimā atyanta viparīta niṣevaṇaiḥ - obesity gets cured by the use of foods and activities which are extremely opposite to those mentioned above, that too when used in maximum quantity.

Emaciation (karshya) is better than obesity (sthoulya).

There is no treatment for the obese, because brihmana (stoutening therapies) or langana (thinning therapies) are incapable of vanquishing atimeda (excess of fat), atyagni (excessive digestive activity) or excessive vata.

Emaciation gets cured by use of madhura (sweet) and snigdha (unctuous) foods and comfortable living;

Obesity gets cured by the use of foods and activities which are atyanta viparita (extremely opposite) to those mentioned above, that too when used in maximum quantity (atinishevana).

## Treatment principles of emaciation:

योजयेद्बृंहणं तत्र सर्वं पानान्नभेषजम् ॥ ३३ ॥

अचिन्तया हर्षणेन ध्रुवं सन्तर्पणेन च ।

स्वप्नप्रसङ्गाच्च कृशो वराह इव पुष्यति ॥ ३४ ॥

न हि मांससमं किञ्चिदन्यद्देहबृहत्त्वकृत् ।

मांसादमांसं मांसेन सम्भृतत्वाद्विशेषतः ॥ ३५ ॥

yojayedbr̥ṃhaṇaṃ tatra sarvaṃ pānānnabheṣajam || 33 ||

acintayā harṣaṇena dhruvaṃ santarpaṇena ca |

svapnaprasaṅgācca kṛśo varāha iva puṣyati || 34 ||

na hi māṃsasamaṃ kiñcidanyaddehabr̥hattvakṛt |

māṃsādamāṃsaṃ māṃsena sambhṛtatvādviśeṣataḥ || 35 ||

तत्र सर्वं पान अन्न भेषजम् बृंहणं योजयेत् – tatra sarvaṃ pāna anna bheṣajam  
br̥ṃhaṇaṃ yojayet – therein (in emaciation), all sorts of liquids, foods  
and drugs which are stoutening (bulk promoting, nourishing) should be  
adopted

कृशो पुष्यति वराह इव - kṛśo puṣyati varāha iva – the emaciated person  
becomes stout like a boar

अचिन्तया – acintayā – by absence of worry,

हर्षणेन - harṣaṇena – by happiness,

ध्रुवं सन्तर्पणेन च - dhruvaṃ santarpaṇena ca – more use of nutritious  
food and

स्वप्नप्रसङ्गाच्च - svapnaprasaṅgācca – more of sleep

न हि किञ्चिदन्यत् मांसं समं देहं बृहत्त्वकृत् - na hi kiñcidanyad māṁsa samaṁ dehabṛhattvakṛt - there is nothing equivalent to the meat to cause stoutness of the body,

विशेषतः मांसाद् मांसं मांसेन सम्भृतत्वात् - viśeṣataḥ māṁsāda māṁsam māṁsena sambhṛtatvād - especially so the meat of meat eating (carnivorous) animals, for they get nourished by (feed on) meat itself.

In emaciation, all sorts of pana (liquids), anna (foods) and bhesaja (drugs) which are brihmana (stoutening) should be adopted.

Achintya - by absence of worry,

Harshana - by happiness,

Dhruvam santarpanena ca - more use of nutritious food and

Svapnaprasangacha - more of sleep,

The emaciated person becomes stout like a varaha (pig).

There is nothing equivalent to mamsa (meat) to cause deha brihatva (stoutness of the body), especially so the meat of meat-eating animals, for they get nourished by meat itself.

### **Foods that are good for obese and thin people:**

गुरु चातर्पणं स्थूले विपरीतं हितं कृशे ।

यवगोधूममुभयो तद्योग्याहितकल्पनम् ॥ ३६ ॥

guru cātarpaṇaṁ sthūle viparītaṁ hitaṁ kṛśe |

yavagodhūmamubhayo tadyogyāhitakalpanam || 36 ||

गुरु चातर्पणं स्थूले - guru cātarpaṇaṃ sthūle – foods which are heavy and non-nutritious (depleting) are ideal for obese,

विपरीतं हितं कृशे - viparītaṃ hitaṃ kṛśe – whereas the opposites are ideal for the emaciated (foods which are light and nutritious)

यव गोधूमम् तद्योग्या उभयोः हितकल्पनम् - yava godhūmam tadyogyā ubhayos hitakalpanam - yava (barley) and godhuma (wheat) should be used in both these conditions considering them as beneficial foods respectively (yava being heavy and non-nutritious is good for obese people while godhuma (wheat) being light and nutritious is beneficial for emaciated people).

Foods which are guru (heavy) and apatarpana (non-nutritious) are ideal for sthula (obese), whereas the opposites are ideal for the krisha (emaciated), i.e. foods which are light and nutritious.

Yava (barley) and godhuma (wheat) should be used in both these conditions considering them as beneficial foods respectively (yava being heavy and non-nutritious is good for obese people while godhuma being light and nutritious is beneficial for emaciated people).

### **Brimhana and langhana are the only two important forms of treatments:**

दोषगत्यातिरिच्यन्ते ग्राहिभेद्यादिभेदतः ।

उपक्रमा न तु द्वित्वाद्भिन्ना अपि गदा इव ॥ ३७ ॥

doṣagatyātiricyante grāhibhedyādibhedataḥ |

upakramā na tu dvitvādbhinnā api gadā iva || 37 ||



दोषगत्या अतिरिच्यन्ते - doṣagatyā atiricyante - though the states of doshas are innumerable,

उपक्रमा ग्राहि भेद्यादि भेदतः - upakramā grāhi bhedyādi bhedataḥ - and the types of treatments are also innumerable, like grahi (withholding, constipating), bhedi (purgatives) etc,

न ते द्वित्वाद्भिन्ना - na te dvitvādbhinnā - still the treatments do not surpass these two kinds i.e. brimhana (stoutening) and langhana (thinning),

अपि गदा इव - api gadā iva - as the diseases, though innumerable fall into two kinds only i.e. sama and nirama (with ama and without ama).

Though the states of doshas are innumerable, and the types of treatments are also innumerable, like grahi (withholding, constipating), bhedi (purgatives) etc, still the treatments do not surpass these two kinds i.e. brimhana (stoutening) and langhana (thinning), as the diseases, though innumerable fall into two kinds only i.e. sama and nirama (with ama and without ama).

इति श्री वैद्यपतिसिंहगुप्तसूनु वाग्भटविरचितायां

अष्टाङ्गहृदयसंहितायां सूत्रस्थाने द्विविधोपक्रमणीयो

नाम चतुर्दशोऽध्यायः ॥

iti śrī vaidyapatisiṃhaguptasūnu

vāgbhaṭaviracitāyāṃ aṣṭāṅgahr̥dayasaṃhitāyāṃ

sūtrasthāne dvividhopakramaṇīyo nāma

caturdaśo'dhyāya: ||

Thus ends the 14<sup>th</sup> chapter of Ashtangahridaya Samhita Sutrasthana, named Dvidhopakramaniyo Adhyaya, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## CHAPTER 15: GROUP OF HERBS USED IN PANCHAKARMA – SHODHANADI GANA SANGRAHA ADHYAYA

### Ashtanga Hridayam

Sutrasthanam – Chapter – 15

### शोधनादिगणसङ्ग्रहमध्यायं

śodhanādigaṇasaṅgrahamadhyāyaṃ

The 15<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named as Shodhanadi Gana Sangraham Adhyayam. This chapter deals with various groups (gana) of herbs that are used in cleansing therapies i.e. Panchakarma treatments. The chapter also gives a list of other groups of herbs which are used in preparing Ayurvedic medicines for various purposes and benefits.

### Pledge by the author(s):

अथातो शोधनादिगणसङ्ग्रहमध्यायं व्याख्यास्यामः

इति ह स्मामुरात्रेयादयो महर्षयः ॥

athāto śodhanādigaṇasaṅgrahamadhyāyaṃ vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣaya: ||

अथातः शोधनादिगणसङ्ग्रहमध्यायं व्याख्यास्यामः - athātaḥ

śodhanādigaṇasaṅgrahamadhyāyaṃ vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the group of herbs used in Panchakarma or purification treatments.

इति ह स्मामुरात्रेयादयो महर्षयः - iti ha smāhurātreyādayo maharṣayaḥ - thus pledge atreya and other sages.

Atreya and other sages pledge that henceforth they will be explaining the chapter named Shodhanadiganasangraham (pertaining to the group of herbs used in Panchakarma or purification treatments).

### **Chardana Gana — Group of Emetics:**

मदनमधुकलम्बानिम्बबिम्बीविशाला

त्रपुसकुटजमूर्वादेवदालीकृमिघ्नम् ।

विदुलदहनचित्राः कोशवत्यौ करञ्जः

कणलवणवचैलासर्षपाश्छर्दनानि ॥ १ ॥

madanamadhukalambānimbabimbīviśālā

trapusakutaḥjamūrvādevadālīkṛmighnam |

viduladahanacitrāḥ kośavatyaḥ karañjaḥ

kaṇalavaṇavacailāsarṣapāśchardanāni||1||

छर्दनानि – chardanāni – the group of emetics are as enlisted below -

मदन – madana (Randia dumetorum)

मधुक – madhuka (Licorice)

लम्बा - lambā

निम्ब – nimbi (neem)

बिम्बी – bimbī (Coccinia grandis)

विशाला – viśālā (Citrullus colocynthis)

त्रपुस – trapusa (cucumber)

कुटज - kuṭaja (Holarrhena antidysenterica)

मूर्वा – mūrvā (Marsdenia tenacissima)

देवदाली – devadālī (Luffa echinata)

कृमिघ्नम् - kṛmighnam (Embelia ribes)

विदुल - vidula (Barringtonia acutangula)

दहन – dahana (Plumbago zeylanica)

चित्राः - citrāḥ (Ipomea reniformis, Merremia emarginata)

कोशवत्यौ – kośavatyaḥ (Sponge gourd i.e., Luffa aegyptiaca and Ridge gourd i.e. Luffa acutangula)

करञ्जः - karañjaḥ (Pongamia pinnata)

कण - kaṇa (long pepper)

लवण - lavaṇa (rock salt)

वचा - vacā (Acorus calamus)

एला - elā (cardamom)

सर्षपः - sarṣapāḥ (mustard).

Madana - Randia spinosa,  
Madhuka – Licorice – Glycyrrhiza glabra,  
Lamba – bitter bottle gourd – Lagenaria siceraria,  
Nimba – neem – Azadirachta indica,  
Bimbi – ivy gourd - Coccinia grandis,  
Vishala – bitter apple – Citrullus colocynthis,  
Trapusha – common cucumber – Cucumis sativus,  
Kutaja – conessi - Holarrhena antidysenterica,  
Murva – Chonemorpha fragrans,

Devadali – Luffa echinata,  
Krimighna – Vidanga - Embelia ribes,  
Vidula – Salix caprea,  
Dahana – leadwort – Plumbago zeylanica,  
Chitra – Merremia emarginata,  
The two Kosavati – Dhamarghava – Luffa cylindrica, Rajakoshataki –  
Luffa acutangula,  
Karanja – Indian beech – Pongamia pinnata,  
Kana - long pepper – Piper longum,  
Lavana – Salt,  
Vacha – sweet flag - Acorus calamus,  
Ela – cardamom – Elettaria cardamomum and  
Sarhsapa – mustard – Brassica juncea  
form the group known as Chardana Gana (group of emetics).

### **Virechana Gana – group of purgatives:**

निकुम्भकुम्भत्रिफलागवाक्षी

स्नुक्शङ्खिनी नीलिनितिल्वकानि ।

श्यामाककम्पिल्लक हेमदुग्धा

दुग्धं च मूत्रं च विरेचनानि ॥२॥

nikumbhakumbhatriphalāgavākṣī

snukśaṅkhinī nīlinitilvakāni |

śyāmākakampillaka hemadugdhā

dugdham ca mūtram ca virecanāni||2||

विरेचनानि – virecanāni – the group of purgatives are as enlisted below -

निकुम्भ - nikumbha (Baliospermum montanum)

कुम्भ – kumbha (Operculina turpethum)

त्रिफला – triphalā (fruits of Terminalia chebula, Terminalia bellerica and Emblica officinalis)

गवाक्षी - gavākṣī (Citrullus colocynthis)

स्नुक् - snuk (Euphorbia neriifolia)

शङ्खिनी - śaṅkhinī (Andrographis paniculata)

नीलिनि – nīlini (Indigofera tinctoria)

तिल्वकानि - tilvakāni (Symplocos racemosa)

शम्याक – śamyāka (Cassia fistula)

कम्पिल्लक – kampillaka (Mallotus philippinensis)

हेमदुग्धा - hemadugdhā (Argemone mexicana)

दुग्धं च - dugdhaṃ ca Dugdha (milk)

मूत्रं च - mūtraṃ ca Mutra (urine).

Nikumbha – Baliospermum montanum,

Kumbha – Indian jalap – Operculina turpethum,

Triphala – Haritaki – Terminalia chebula, [Vibhitaki](#) – Terminalia bellirica, Amalaki – Emblica officinalis,

Gavakshi – bitter apple – Citrullus colocynthis,

Snuk – Snuhi - common milk hedge – Euphorbia neriifolia,

Shankhini – Clitoria ternatea,

Nilini – Indian indigo - Indigofera tinctoria,

Tilvaka – Symplocos cochinchinensis,

Samyaka – purging fistula – Cassia fistula,  
Kampillaka - Mallotus philippinensis,  
Hemadugdha – Mexican poppy – Argemone mexicana,  
Dugdha - milk and  
Mutra – urine  
form the group known as Virechana Gana (group of purgatives).

### **Niruhana Gana- group of drugs for decoction enema:**

मदनकुटजकुष्ठदेवदाली

मधुकवचादशमूलदारुरास्नाः ।

यवमिशिकृतवेधनं कुलत्था मधु

लवणं त्रिवृता निरूहणानि ॥३॥

madanakuṭajakuṣṭhadevadālī

madhukavacādaśamūladārurāsnāḥ ।

yavamiśikṛtavedhanam kulatthā madhu

lavaṇam trivṛtā nirūhaṇāni||3||

निरूहणानि - nirūhaṇāni – the group of drugs used for decoction enema  
are as enlisted below –

मदन - madana (Randia dumetorum)

कुटज - kuṭaja (Holarrhena antidysenterica)

कुष्ठ - kuṣṭha (Saussurea lappa)



देवदाली – devadālī (Luffa echinata)

मधुक – madhuka (Licorice)

वचा – vacā (Acorus calamus)

दशमूल – daśamūla (ten roots)

दारु – dāru (Berberis aristata)

रास्नाः - rāsnāḥ (Pluchea lanceolata)

यव – yava (barley)

मिशि – miśi (Anethum sowa, Indian dill)

कृतवेधनं - kṛtavedhanaṃ (Luffa acutangula)

कुलत्था – kulatthā (horse gram)

मधु – madhu (honey)

लवणं - lavaṇaṃ (salt)

त्रिवृता - trivṛtā (Operculina turpethum).

Madana – Emetic nut - Randia spinosa,

Kutaja – conessi - Holarrhena antidysenterica,

Kustha – costus - Saussurea lappa,

Devadali – Luffa echinata,

Madhuka – Licorice – Glycyrrhiza glabra,

Vacha – sweet flag – Acorus calamus,

Dashamoola (group of ten roots) – Gambhari – Gmelina arborea, Bilwa – Aegle marmelos, Patala – Stereospermum colais, Syonaka – Oroxyllum

indicum, Agnimantha – Premna serratifolia, Brihati – Solanum anguivi,  
Kantakari – Solanum xanthocarpum, Gokshura – Tribulus terrestris,  
Prishniparni – Desmodium gangeticum, Salaparni – Pseudarthria viscida,

Daru – Devadaru – Cedrus deodara,

Rasna – Alpinia galanga,

Yava – barley – Hordeum vulgare,

Mishi – garden dil – Anethum sowa,

Kritavedhanam – ribbed gourd – Luffa acutangula,

Kulattha - Horse gram – Dolichos biflorus,

Madhu - Honey,

Lavana - salt and

Trivrit – Indian jalap – Operculina turpethum

form the group of drugs known as Niruhana Gana.

### **Naavana Gana- group of Drugs for nasal medication:**

वेल्लापामार्ग व्योषदावीसुराला बीजं

शैरीषं बार्हतं शैग्रवं च ।

सारो मधूकः सैन्धवं तार्क्ष्यशैलं

त्रुट्यौ पृथ्वीका शोधयन्त्युत्तमाङ्गम् ॥४॥

vellāpāmārga vyoṣadārvīsurālā bījaṃ

śairīṣaṃ bārhatam śaigravam ca |

sāro madhūkaḥ saindhavam tārkṣyaśailam

truṭyau pṛthvīkā śodhayantiyuttamāṅgam||4||

शोधयन्त्युत्तमाङ्गम् - śodhayantyyuttamāṅgam – the group of herbs which cleanse the head (on administration through the nose) are as listed below –

वेल्ल - vella (Embelia ribes)

अपामार्ग - apāmārga (Achyranthes aspera)

व्योष - vyōṣa (long pepper, black pepper and ginger)

दार्वी - dārvī (Berberis aristata)

सुराला - surālā (Resin or gum of Vateria indica / Shorea robusta)

बीजं शैरीषं - bījaṃ śairīṣaṃ (seeds of Albizia lebeck)

बार्हतं - bārhatam (seed of Solanum indicum)

शैग्रवं च - śaigravam ca (seeds of drumsticks)

सारो माधूकः - sāro mādūkāḥ (extract or essence of the flowers of Madhuca longifolia)

सैन्धवं - saindhavam (rock salt)

तार्क्ष्यशैलं - tārkṣyaśailam (solidified extract of Berberis aristata)

त्रुट्यौ - trutyau (small and big cardamom varieties)

पृथ्वीका - pṛthvīkā (Hingupatri, Ferula jaeschkeana, Gardenia gummifera).

Vella - Embelia ribes,

Apamarga – prickly chaff flower plant - Achyranthes aspera,

Vyosha – Pippali - long pepper, Maricha - black pepper and Shunti – ginger,

Darvi - Berberis aristata,  
Surala - Resin or gum of Vateria indica / Shorea robusta,  
Beejam shaireesham - seeds of Albizia lebeck,  
Barhatam - seed of Solanum indicum,  
Shaigravam - seeds of drumsticks – Moringa oleifera,  
Saro madhuka - extract or essence of the flowers of Madhuca longifolia,  
Saindhavam - rock salt,  
Tarkshyashailam - solidified extract of Berberis aristata,  
Trutyau - small and big cardamom varieties – Elettaria cardamomum,  
Amomum subulatum and  
Prithvika – Hingupatri - Ferula jaeschkeana, Gardenia gummifera  
Form the group of drugs for Navana (nasal medication).

### **Vataghna Gana – group of herbs which balance Vata:**

भद्रदारु नतं कुष्ठं दशमूलं बलाद्वयम् ।

वायुं वीरतरादिश्च विदार्यादिश्च नाशयेत्॥५॥

bhadradāru nataṃ kuṣṭhaṃ daśamūlaṃ balādvayam |

vāyum vīratarādiśca vidāryādiśca nāśayet||5||

भद्रदारु – bhadradāru (Cedrus deodara)

नतं - nataṃ (Valeriana wallichii)

कुष्ठं - kuṣṭhaṃ (Saussurea lappa)

दशमूलं - daśamūlaṃ (10 roots)

बलाद्वयम् – balādvayam (Bala – Sida cordifolia and Atibala – Abutilon indicum)

वीरतरादिश्च – vīratarādiśca (Virataradi group of herbs)

विदार्यादिश्च – vidāryādiśca (Vidaryadi group of herbs)

वायुं नाशयेत् - vāyum nāśayet – the above said group of herbs (Vataghna gana) will balance vata.

Bhadradaru - Deodar - Cedrus deodara,

Natham – Indian valerian - Valeriana wallichii,

Kushtam – costus - Saussurea lappa,

Dashamoola – group of 10 roots - Gambhari – Gmelina arborea, Bilwa – Aegle marmelos, Patala – Stereospermum colais, Syonaka – Oroxylum indicum, Agnimantha – Premna serratifolia, Brihati – Solanum anguivi, Kankari – Solanum xanthocarpum, Gokshura – Tribulus terrestris, Prishniparni – Desmodium gangeticum, Salaparni – Pseudarthria viscida,

Baladvayam – two varieties of Bala - Bala – Sida cordifolia and Atibala – Abutilon indicum,

Virataradi group of herbs,

Vidaryadi group of herbs,

form the group of herbs which balance vata (Vataghna gana).

### **Pittaghna Gana – group of herbs which balance Pitta:**

दूर्वानन्ता निम्बवासात्मगुप्ता

गुन्द्राभीरुः शीतपाकी प्रियङ्गुः ।

न्यग्रोधादिः पद्मकादिः स्थिरे द्वे

पद्मं वन्यं शारिवादिश्च पित्तम्॥६॥

dūrvānantā nimbavāsātmaguptā  
gundrābhīruḥ śītapākī priyaṅguḥ |  
nyagrodhādiḥ padmakādiḥ sthire dve  
padmaṃ vanyaṃ śārivādiśca pittam||6||

दूर्वा – dūrvā (Cynodon dactylon)

अनन्ता – anantā (Hemidesmus indicus)

निम्ब – nimbi (Neem)

वासा – vāsā (Adhatoda vasica)

आत्मगुप्ता - ātmaguptā (Mucuna pruriens)

गुन्द्रा – gundrā (Cyperus rotundus)

अभीरुः - abhīruḥ (Crotalaria verrucosa / Asparagus racemosus)

शीतपाकी – śītapākī (Abrus precatorius)

प्रियङ्गुः - priyaṅguḥ (Callicarpa macrophylla)

न्यग्रोधादिः - nyagrodhādiḥ - (Nyagrodhadi group of herbs)

पद्मकादिः – padmakādiḥ (Padhmakadi group of herbs)

स्थिरे द्वे - sthire dve (Shalaparni – Desmodium gangeticum and  
Prishniparni – Uraria picta)

पद्मं - padmaṃ (Prunus cerasoides)

वन्यं - vanyaṃ (Oroxylum indicum)

सारिवादिश्च – sārivādiśca (Sarivadi group of herbs)

पित्तम् – pittam – the above-mentioned group of herbs also called Pittaghna Gana will balance pitta.

Durva - conch grass- Cynodon dactylon,

Ananta - Hemidesmus indicus,

Nimba – Neem – Azadirachta indica,

Vasa - Adhatoda vasica,

Atmagupta – common cowitch - Mucuna pruriens,

Gundra - Cyperus rotundus,

Abhiru - Crotalaria verrucosa / Asparagus racemosus,

Sheetapaki - Abrus precatorius,

Priyangu - Callicarpa macrophylla,

Nyagrodhadi group of herbs,

Padhmakadi group of herbs,

Two varieties of Sthira - Shalaparni – Desmodium gangeticum and Prishniparni – Uraria picta,

Padmam - Prunus cerasoides,

Vanyam - Oroxylum indicum,

Sarivadi group of herbs,

Form the group of herbs that balance Pitta (Pittagna gana).

**Kaphaghna Gana – group of herbs which balance Kapha:**

आरग्वधादिरर्कादिर्मुष्ककाद्योऽसनादिकः ।

सुरसादिः समुस्तादिर्वत्सकादिर्वलासजित् ॥७॥

āragvadhādirarkādirmuṣkakādyo'sanādikaḥ |

surasādiḥ samustādirvatsakādirvalāsajit||7||

आरग्वधादिः - āragvadhādir – Aragwadadi group of herbs,

अर्कादिः - arkādir – Arkadi group of herbs,

मुष्ककाद्यो - muṣkakādyo – Muskakadi group of herbs,

असनादिकः - asanādikaḥ - Asanadi group of herbs,

सुरसादिः - surasādiḥ - Surasadi group of herbs,

स मुस्तादिः - sa mustādir – Mustadi group of herbs,

वत्सकादिः - vatsakādir – Vatsakadi group of herbs

बलासजित् – balāsajit – the above said 7 groups of herbs would balance kapha (destroy morbid kapha).

Aragwadadi group of herbs,

Arkadi group of herbs,

Muskakadi group of herbs,

Asanadi group of herbs,

Surasadi group of herbs,



Mustadi group of herbs and

Vatsakadi group of herbs

Form the group of herbs that balance Balasa / Kapha (Kaphagna gana).

**Jeevaniya Gana – Jeevaniya group of herbs:**

जीवन्तीकाकोल्यौ मेदे द्वे मुद्गमाषपर्ण्यौ च ।

ऋषभकजीवकमधुकं चेति गणो जीवनीयाख्यः ॥८॥

jīvantīkākolyau mede dve mudgamāṣaparnyau ca |

ṛṣabhakajīvakamadhukaṃ ceti gaṇo jīvanīyākhyah||8||

जीवन्ती – jīvantī (Leptadenia reticulate)

काकोल्यौ – kākolyau (Kakoli - Roscoea procera, Kshirakakoli – Lilium polphyllum)

मेदे द्वे - mede dve (Polygonatum cirrhifolium)

मुद्गमाषपर्ण्यौ च - mudgamāṣaparnyau ca (Mudgaparni - Phaseolus trilobus & Mashaparni - Teramnus labialis)

ऋषभक - ṛṣabhaka (Malaxis acuminata, Microstylis wallichii)

जीवक – jīvaka (Microstylis musifera)

मधुकं चेति - madhukaṃ ceti (licorice etc)

गणो जीवनीयाख्यः - gaṇo jīvanīyākhyah - the group of herbs listed above are called Jivaniya Gana.

Jeevanti - Leptadenia reticulata,

Two types of Kakoli - Kakoli - Roscoea procera, Kshirakakoli – Lilium polyphyllum,

Two types of Meda – Meda - Polygonatum cirrhifolium, Mahameda – Polygonatum verticillatum,

Mudgaparni - Phaseolus trilobus,

Mashaparni - Teramnus labialis,

Rishabhaka - Malaxis acuminata, Microstylis wallichii,

Jivaka - Microstylis muscifera,

Madhukam – licorice – Glycyrrhiza glabra etc

form the group of herbs called Jivaniya Gana.

### **Vidaryadi Gana – Vidaryadi group of herbs:**

विदारिपञ्चाङ्गुलवृश्चिकाली

वृश्चीवदेवाह्वयशूर्पपर्यः ।

कण्डूकरी जीवनह्रस्वसञ्जे

द्वेपञ्चके गोपसुता त्रिपादी ॥९॥

vidāripañcāṅgulavṛścikālī

vṛścīvadevāhvayaśūrpaparṇyaḥ |

kaṇḍūkārī jīvanahrasvasañjñe

dvepañcake gopasutā tripādī||9||

विदारि – vidāri (Pueraria tuberosa)

पञ्चाङ्गुल - pañcāṅgula (Ricinus communis)

वृश्चिकाली - vṛścikālī (Tragia involucrata)

वृश्चीव - vṛścīva (small variety of Boerhavia diffusa)

देवाह्वय – devāhvaya (Cedrus deodara)

शूर्पपर्ण्यः - śūrpaṛṇyaḥ (Mudgaparni - Phaseolus trilobus & Mashaparni - Teramnus labialis)

कण्डूकरी - kaṇḍūkārī – Mucuna pruriens

जीवन पञ्चके ह्रस्व पञ्चके संज्ञे द्वे - jīvana pañcake hrasva pañcake saṃjñe dve (five restorative herbs and five lesser roots)

गोपसुता – gopasutā (Hemidesmus indicus)

त्रिपादी – tripādī (Adiantum lunulatum)

Vidari - Pueraria tuberosa,

Panchangula – castor - Ricinus communis,

Vrischikali - Tragia involucrate,

Vrischiva - small variety of Boerhavia diffusa,

Devahvaya – deodar - Cedrus deodara,

Shurpaparni - Mudgaparni - Phaseolus trilobus, Mashaparni - Teramnus labialis,

Kandukari - Mucuna pruriens,

Jivana panchamoola – Abhiru – Asparagus racemosus, Vira – Coccinia grandis, Jivanti – Holostemma ada kodein, Jivaka – Microstylis wallichii, Rishabhaka - Microstylis muscifera,

Hrisva panchamoola – Brihati - Solanum anguivi, Kantakari – Solanum xanthocarpum, Gokshura – Tribulus terrestris, Prishniparni – Desmodium gangeticum, Salaparni – Pseudarthria viscida,

Gopasuta - Hemidesmus indicus and

Tripadi - Adiantum lunulatum

Form the group of herbs known as Vidaryadi Gana.

### **Benefits of Vidaryadi Gana:**

विदार्यादिरयं हृद्यो बृंहणो वातपित्तहा ।

शोषगुल्माङ्गमर्दोर्ध्वश्वास कासहरो गणः ॥१०॥

vidāryādirayaṃ hr̥dyo bṛ̥ṃhaṇo vātapittahā |

śoṣagulmāṅgamardordhvaśvāsa kāsaharo gaṇaḥ||

विदार्यादिरयं गणः - vidāryādirayaṃ gaṇaḥ - the vidaryadi group of herbs are

हृद्यो - hr̥dyo – good to the heart,

बृंहणो - bṛ̥ṃhaṇo – stoutening,

वातपित्तहा – vātapittahā – mitigate vata and pitta,

शोष - śosa – cures emaciation,

गुल्म - gulma – cures abdominal tumors,

अङ्गमर्दो - aṅgamardo – cures bodyache,

ऊर्ध्वश्वास – urdhvaśvāsa – cures wheezing (breathlessness)

कासहरो – kāsaharo – cures cough.

The Vidaryadi group of herbs are

Hridya - good to the heart,

Brihmana - stoutening,

Vatapittaha - mitigate vata and pitta,

It cures

Shosha - emaciation,

Gulma - abdominal tumors,

Angamarda - bodyache,

Urdhva swasa - wheezing (breathlessness)

Kasa - cough.

### **Sarivadi Gana – Sarivadi group of herbs:**

शारिवोशीरकाश्मर्यं मधूकशिशिरद्वयम् ।

यष्टी परुषकं हन्ति दाहपित्तास्रतृड्ज्वरान् ॥११॥

śārivośīrakāśmarya madhūkaśīśiradvayam |

yaṣṭī parūṣakaṃ hanti dāhapittāsratrḍjvarān||11||

सारिव – sāriva (Hemidesmus indicus)

उशीर – uśīra (Vetiveria zizanioides)

काश्मर्य – kāśmarya (Gmelina arborea)

मधूक – madhūka (Madhuca longifolia)

शिशिरद्वयम् – śíśiradvayam (sandalwood and red sandalwood)

यष्टी - yaṣṭī (Licorice, Glycyrrhiza glabra)

परूषकं – parūṣakaṃ (Grewia asiatica)

हन्ति दाह पित्तास्र तृड्ज्वरान् – hanti dāha pittāśra tṛḍ jvarān.

Sariva - Hemidesmus indicus,

Ushira - Vetiveria zizanioides,

Kashmarya - Gmelina arborea,

Madhuka - Madhuca longifolia,

Shishiradvayam – Chandana – sandalwood – Santalum album and  
Raktachandana - red sandalwood – Pterocarpus santalinus,

Yashti – Licorice - Glycyrrhiza glabra and

Parushakam - Grewia asiatica

form the group of drugs known as Sarivadi gana.

It cures

Daha – burning sensation,

Pittasra – bleeding disorders,

Trit – excessive thirst and

Jwara – fever.

### **Padmakadi Gana – Padmakadi group of herbs:**

पद्मकपुण्ड्रौ वृद्धितुगर्द्धयः

शृङ्गयमृता दश जीवनसञ्जाः ।

स्तन्यकरा घ्नन्तीरणपित्तं

प्रीणनबृंहणजीवनवृष्याः ॥१२॥

padmakapunḍrau vṛddhitugarddhyah

śṛṅgyamṛtā daśa jīvanasañjñāḥ |

stanyakarā ghnantīraṇapittaṃ

prīṇanabr̥ḥṇaṇajīvanavr̥ṣyāḥ||12||

पद्मक – padmaka (Prunus cerasoides)

पुण्ड्रौ - puṇḍrau (Nymphaea lotus)

वृद्धि - vṛddhi (Habenaria intermedia)

तुग – tuga (Bambusa arundinacea)

रुर्द्धयः – rdhdhyah (Sphaeranthus indicus)

शृङ्गयः - śṛṅgyah (Pistacia integerrima)

अमृता - amṛtā (Tinospora cordifolia)

दश जीवनसंजाः - daśa jīvanasaṃjñāḥ (10 herbs of Jivantyadi group of herbs) are the herbs of Padmakadi group of herbs which are

स्तन्यकरा – stanyakarā – cause production of breast milk,

घ्नन्तीरणपित्तं - ghnantīraṇapittaṃ - balance vata and pitta,

प्रीणन - prīṇana – are nourishing,

जीवन – jīvana – enlivening,

बृंहण - br̥ṃhaṇa – stoutening and

वृष्याः - vṛṣyāḥ - aphrodisiac.

Padmaka - Prunus cerasoides,

Pundra - Nymphaea lotus,

Vridhhi - Habenaria intermedia,

Tuga - Bambusa arundinacea,

Riddhi - Sphaeranthus indicus,

Shringi - Pistacia integerrima,

Amrita - Tinospora cordifolia and

Dashajivanasajna - 10 herbs of Jivantyadi group of herbs

are the herbs that form Padmakadi gana, which is

Stanyakara - increases production of breast milk,

Gnantiranapittam - balance vata and pitta,

Prinana - nourishing,

Jivana - enlivening,

Brihmana - stoutening and

Vrishya - aphrodisiac.

### **Parushakadi Gana – Parushakadi group of herbs:**

परूषकं वरा द्राक्षा कट्फलं कतकात् फलम् ।



राजाहं दाडिमं शाकं तृणमूत्रामयवातजित्॥१३॥

parūṣakaṃ varā drākṣā kaṭphalaṃ katakāt phalam |  
rājāhvaṃ dāḍimaṃ śākaṃ tṛṇmūtrāmayavātajit||13||

परूषकं - parūṣakaṃ Parushaka (Grewia asiatica)

वरा – varā (Triphala i.e. fruits of Terminalia chebula, Terminalia bellerica, Emblica officinalis)

द्राक्षा - drākṣā (Vitis vinifera)

कट्फलं - kaṭphalaṃ (Myrica nagi)

कतकात् फलम् - katakāt phalam (Strychnos potatorum)

राजाहं - rājāhvaṃ (Mimonsops Hexen, Pterospermum acerifolium, Cassia fistula)

दाडिमं - dāḍimaṃ (pomegranate)

शाकं - śākaṃ - the above mentioned herbs belong to the Parushakadi group of herbs and they

तृणमूत्रामयवातजित् - tṛṇmūtrāmayavātajit – cure thirst, urinary disorders and mitigate vata.

Parushaka - Grewia asiatica,

Vara - Triphala i.e. Fruits of Haritaki - Terminalia chebula, Vibhitaki - Terminalia bellerica, Amalaki - Emblica officinalis,

Draksha - Vitis vinifera,

Katphalam - Myrica nagi,

Kataka phalam - Strychnos potatorum,

Rajahvam - Mimonsops Hexen, Pterospermum acerifolium, Cassia fistula,

Dadimam – Punica granatum – pomegranate and

Shakam – Tectona grandis

are the group of herbs known as Parushakadi gana.

It cures

Trit - thirst,

Mutramaya - urinary disorders and

Vatajit - mitigate Vata.

### **Anjanadi Gana – Anjanadi group of herbs:**

अञ्जनं फलिनी मांसी पद्मोत्पलरसाञ्जनम् ।

सौलामधुकनागाहं विषान्तर्दाहपित्तनुत् ॥१४॥

añjanaṃ phalinī māṃsī padmotpalarasāñjanam |

saulāmadhukanāgāhvaṃ viṣāntardāhapittanut||14||

अञ्जन – añjana (Collyrium)

फलिनी – phalinī (Priyangu=Callicarpa macrophylla)

मांसी – māṃsī (Nardostachys jatamansi)

पद्म – padma (lotus)

उत्पल – utpala (water lily)

रसाञ्जनम् – rasāñjanam (aqueous extract of Berberis aristata)

स एला – sa elā (cardamom)

मधुक – madhuka (licorice)

नागाहं - nāgāhvam (Mesua ferrea) are the herbs of Anjanadi group of herbs, they cure

विष - viṣa – diseases due to poison,

अन्तर्दाह – antardāha – burning sensation inside the body,

पित्तनुत् – pittanut – and balance pitta.

Anjana – Collyrium,

Phalni – Priyangu - Callicarpa macrophylla,

Mamsi - Nardostachys jatamansi,

Padma – lotus – Nelumbo nucifera,

Utpala - water lily – Nymphaea nauchalii,

Rasanjanam - aqueous extract of Berberis aristata,

Ela – cardamom – Elettaria cardamomum,

Madhuka – licorice – Glycyrrhiza glabra,

Nagahvam - Mesua ferrea,

form the group of herbs known as Anjanadi gana.

It cures

Visha - diseases due to poison,

Antardaha - burning sensation inside the body and

Pittanut - balances pitta.

## Patoladi Gana – Patoladi group of herbs:

पटोलकटुरोहिणीचन्दनं

मधुस्रवगुडूचिपाठान्वितम् ।

निहन्ति कफपित्तकुष्ठज्वरान्

विषं वमिमरोचकं कामलाम्॥१५॥

paṭolakaṭurohiṇīcandanam

madhusravaguḍūcipāṭhānvitam |

nihanti kaphapittakuṣṭhajvarān

viṣam vamimarocakam kāmālām||15||

पटोल - paṭola (pointed gourd)

कटुरोहिणी - kaṭurohiṇī (Picrorhiza kurroa)

चन्दनं - candanam (sandalwood)

मधुस्रव - madhusrava (Marsdenia tenacissima)

गुडूचि - guḍūci (Tinospora cordifolia)

पाठान्वितम् - pāṭhānvitam (Cissampelos pareira) – are the herbs belonging to the Patoladi group of herbs, they

निहन्ति कफ पित्त कुष्ठ ज्वरान् - nihanti kapha pitta kuṣṭha jvarān – balance kapha and pitta, cure skin diseases, fevers,

विषं वमिमरोचकं कामलाम् - viṣam vamimarocakam kāmālām – poison, vomiting, anorexia and jaundice.

Patola - pointed gourd – Trichosanthes anguina,

Katurohini - Picrorhiza kurroa,

Chandanam – sandalwood – Santalum album,

Madhusrava - Marsdenia tenacissima,

Guduchi - Tinospora cordifolia,

Patha - Cissampelos pareira,

form the group of herbs known as Patoladi gana.

They cure

Nihanti kapha pitta - balance kapha and pitta,

Kushta - skin diseases,

Jwara - fevers,

Visha - poison,

Vami - vomiting,

Arochaka - anorexia and  
Kamala - jaundice.

### **Guduchyadi Gana – Guduchyadi group of herbs:**

गुडूचीपद्मकारिष्ठ धान्यकारक्तचन्दनम् ।

पित्तक्षेष्मज्वरच्छर्दि दाहतृष्णाघ्नमग्निकृत् ॥१६॥

guḍūcīpadmakāriṣṭa dhānyakāraktacandanam |

pittaśleṣmajvaracchardi dāhatṛṣṇāghnamagnikṛt||16||

गुडूची - guḍūcī (Tinospora cordifolia)

पद्मक – padmaka (Prunus cerasoides)

अरिष्ठ - ariṣṭa (neem)

धानक – dānakā (coriander)

रक्तचन्दनम् – raktacandanam (red variety of sandalwood) – are the herbs of Guduchyadi group of herbs, they,

पित्त क्षेष्म ज्वर च्छर्दि - pitta śleṣma jvara cchardi – mitigate pitta and kapha, cure fever, vomiting,

दाह तृष्णाघ्नम् - dāha ṛṣṇāghnam – burning sensation

अग्निकृत् - agnikṛt – and improves digestion.

Guduchi - *Tinospora cordifolia*,  
Padmaka - *Prunus cerasoides*,  
Arishta – neem – *Azadirachta indica*,  
Dhanyaka – coriander – *Coriandrum sativum*,  
Raktachandanam – red sandalwood – *Pterocarpus santalinus*  
form the group of herbs known as Guduchyadi gana.

They cure

Pitta sleshma - mitigate pitta and kapha,  
Jwara - fever,  
Chardi - vomiting,  
Daha - burning sensation,  
Trishna – thirst and  
Agnikrit - improves digestion.

### **Aragwadhadi Gana – Aragwadhadi group of herbs:**

आरग्वधेन्द्रयव पाटलिकाकतिका

निम्बामृता मधुरसास्रुव वृक्षपाठाः ।

भूनिम्बसैर्यकपटोलकरञ्जयुग्मा

सप्तच्छदाग्नि सुषवीफलबाणघोण्टाः ॥१७॥

āragvadhendrayava pāṭalikākatiktā

nimbāmṛtā madhurasāsrava vṛkṣapāṭhāḥ ।

bhūnimbasairyakapaṭolakarañjayugmā

saptacchadāgni suṣavīphalabāṇaghonṭāḥ||17||

आरग्वध – āragvadha (Cassia fistula)

इन्द्रयव – indrayava (seeds of Holarrhena antidysenterica)

पाटलि - pāṭali (Stereospermum suaveolens)

काकतिका – kākatiktā (Trichosanthes tricuspidata, Pongamia pinnata, Clerodendrum serratum)

निम्ब – nimbi (neem)

अमृता - amṛtā (Tinospora cordifolia)

मधुरसा – madhurasā (Marsdenia tenacissima)

स्रुववृक्ष - sruvavr̥kṣa (Flacourtia indica)

पाठाः - pāṭhāḥ (Cissampelos pareira)

भूनिम्ब – bhūnimba (Andrographis paniculata)

सैर्यक – sairya (Strobilanthes ciliates)

पटोल - paṭola (pointed gourd)

करञ्ज युग्म – karañja yugma (Pongamia pinnata and Caesalpinia bonducella)

सप्तच्छदा – saptacchadā (Alstonia scholaris)

अग्नि - agni (Plumbago zeylanica)

सुषवी - suṣavī (bitter gourd, Nigella sativa)

फल – phala (Randia dumetorum)



बाण - bāṇa (Barleria strigosa)

घोण्टाः - ghoṇṭāḥ (variety of Acacia catechu)

Aragvadha - Cassia fistula,

Indrayava - seeds of Holarrhena antidysenterica,

Patali - Stereospermum suaveolens,

Kakatikta - Trichosanthes tricuspidata, Pongamia pinnata, Clerodendrum serratum,

Nimba – neem – Azadirachta indica,

Amrita - Tinospora cordifolia,

Madhurasā - Marsdenia tenacissima,

Sruvavriksha - Flacourtia indica,

Patha - Cissampelos pareira,

Bhunimba - Andrographis paniculata,

Sairyaka - Strobilanthes ciliates,

Patola - pointed gourd – Trichosanthes anguina,

Karanja yugma – Chirabilva – Holoptelea integrifolia and Naktamala – Pongamia pinnata,

Saptachada - Alstonia scholaris,

Agni - Plumbago zeylanica,

Sushavi - bitter gourd – Momordica charantia,

Phala – emetic nut - Randia dumetorum,

Bana - Barleria strigosa,

Gonta – a variety of Acacia catechu

constitute the Aragwadhadi group of herbs.

### **Benefits of Aragwadhadi Gana:**

आरग्वधादिर्जयतिच्छर्दिकुष्ठविषज्वरान् ।

कफं कण्डूं प्रमेहं च दुष्टव्रणविशोधनः ॥१८॥

āragvadhādirjayaticchardikuṣṭhaviṣajvarān |

kaphaṃ kaṇḍūṃ pramehaṃ ca duṣṭavraṇaviśodhanaḥ||18||

आरग्वधादिर्जयति – āragvadhādirjayati – the above mentioned herbs constitute the Aragvadhadi group of herbs which destroy

छर्दि कुष्ठ विष ज्वरान् - chardi kuṣṭha viṣa jvarān – vomiting, skin diseases, poisoning, fevers,

कफं कण्डूं प्रमेहं च - kaphaṃ kaṇḍūṃ pramehaṃ ca – mitigate vitiated kapha, cures itching, diabetes (urinary disorders) and

दुष्टव्रणविशोधनः - duṣṭavraṇaviśodhanaḥ - cleanses wounds.

Drugs of Aragwadhadi gana cures -

Chardi - vomiting,

Kushta - skin diseases,

Visha - poison,  
Jwara - fevers,  
Kapham - mitigate kapha,  
Kandu - itching,  
Prameha - diabetes, and  
Dushta vrana vishodhanam - cleanses bad wounds.

### **Asanadi Gana – Asanadi group of herbs:**

असनतिनिश भूर्जश्वेतवाहप्रकीर्याः

खदिरकदरभाण्डी शिंशिपामेषशृङ्ग्यः ।

त्रिहिमतलपलाशा जोङ्गकः शाकशालौ

क्रमुकधवकरञ्जच्छागकर्णाश्वकर्णाः ॥ १९ ॥

asanatiniśa bhūrjaśvetavāhprakīryāḥ

khadirakadarabhāṇḍī śiṃśipāmeṣaśṛṅgyaḥ |

trihimatalapalāsā joṅgakaḥ śākaśālau

kramukadhavakarañjacchāgakarṇāśvakarṇāḥ || 19 ||

असन – asana (Pterocarpus marsupium)

तिनिश – tiniśa (Ougeinia dalbergioides)

भूर्ज – bhūrja (Betula utilis)

श्वेतवाह – śvetavāha (Terminalia arjuna)  
प्रकीर्याः - prakīryāḥ (Caesalpinia bonducella)  
खदिर – khadira (Acacia catechu)  
कदर – kadara (white variety of Acacia catechu)  
भण्डी - bhaṇḍī (Albizia lebbek)  
शिंशिपा - śiṃśipā (Dalbergia sissoo)  
मेषशृङ्गयः - meṣaśṛṅgyaḥ (Gymnema sylvestre)  
त्रिहिम – trihima (3 types of sandalwood)  
तल – tala (Toddy palm)  
पलाशा - palāśā (Grewia asiatica)  
जोङ्गकः - joṅgakaḥ - (Agaru – Aquilaria agallocha)  
शाक - śāka  
शालौ - śālau (Shorea robusta)  
क्रमुक – kramuka (Areca catechu)  
धव – dhava (Anogeissus latifolia)  
कलिङ्ग - kaliṅga (Holarrhena antidysenterica)  
छागकर्णा - chāgakarṇā (Acacia leucophloea)  
अश्वकर्णाः - aśvakarṇāḥ (Dipterocarpus turbinatus)

Asana - Pterocarpus marsupium,

Tinisha - *Ougeinia dalbergioides*,  
Bhurja - *Betula utilis*,  
Swatavaha – Arjuna - *Terminalia arjuna*,  
Prakirya - *Caesalpinia bonducella*,  
Khadira - *Acacia catechu*,  
Kadara - white variety of *Acacia catechu*,  
Bhandi - *Albizia lebeck*,  
Shimshipa - *Dalbergia sissoo*,  
Meshashringi - *Gymnema sylvestre*,  
Trihima - 3 types of sandalwood – Malayaja – *Santalum album*,  
Raktachandana – *Pterocarpus santalinus*, Daru haridra – *Coscinium fenestratum*,  
Tala - Toddy palm,  
Palasha - *Grewia asiatica*,  
Jongaka - Agar – *Aquilaria agallocha*,  
Shaka – *Tectona grandis*,  
Shala - *Shorea robusta*,  
Kramuka - *Areca catechu*,  
Dhava - *Anogeissus latifolia*,  
Kalinga - *Holarrhena antidysenterica*,  
Chagakarna - *Acacia leucophloea*,  
Ashvakarna - *Dipterocarpus turbinatus*  
Form the group of herbs known as Asanadi Gana.

### **Benefits of Asanadi Gana:**

असनादिर्विजयते श्वित्रकुष्ठकफक्रिमीन् ।

पाण्डुरोगं प्रमेहं च मेदोदोषनिर्बर्हणः ॥२०॥

asanādirvijayate śvitra kuṣṭhakaphakrimīn |

pāṇḍurogaṃ pramehaṃ ca medodoṣanibarhaṇaḥ||20||

असनादिर्विजयते – asanādirvijayate – the above mentioned Asanadi group of herbs cure

श्वित्र कुष्ठ कफ क्रिमीन् - śvitra kuṣṭha kapha krimīn – leucoderma, skin diseases, mitigates kapha, cures diseases caused by worms,

पाण्डुरोग प्रमेहं च मेदोदोष निर्वर्हणः - pāṇḍuroga pramehaṃ ca medodoṣa nivarhaṇaḥ - anemia, diabetes (urinary disorders) and diseases caused by accumulation of fat.

Asanadi gana cures

Switra - leucoderma,

Kushta - skin diseases,

Kapha - mitigates kapha,

Krimi – intestinal worms,

Panduroga - anemia,

Prameha - diabetes and

Medo dosha - diseases of fat accumulation.

### **Varunadi Gana – Varunadi group of herbs:**

वरुणसैर्यकयुग्म शतावरी

दहनमोरटबिल्वविषाणिकाः ।

द्विबृहतीद्विकरञ्ज जयाद्वयं

बहलपल्लवदर्भरुजाकराः ॥२१॥

varuṇasairyakayugma śatāvarī

dahanamorāṭabilvaviṣāṇikāḥ |

dvibr̥hatīdvikarañja jayādvayaṃ

bahalapallavadarbharujākarāḥ||21||

वरुण - varuṇa (Crataeva nurvala)

सैर्यकयुग्म – sairyakayugma (two types of Strobilanthes ciliatus)

शतावरी – śatāvarī (Asparagus racemosus)

दहन – dahana (Plumbago zeylanica)

मोरट - morāṭa (Marsdenia tenacissima)

बिल्व – bilva (Aegle marmelos)

विषाणिकाः - viṣāṇikāḥ (Pistacia integerrima)

द्विबृहती - dvibr̥hatī (Solanum indicum & Solanum xanthocarpum)

द्विकरञ्ज – dvikarañja (Pongamia pinnata and Caesalpinia bonducella)

जयाद्वयं - jayādvayaṃ - (Clerodendrum phlomidis and Terminalia chebula)

बहलपल्लव – bahala pallava (Moringa oleifera, drumstick)

दर्भ – darbha (Desmostachya bipinnata)

रुजाकराः - rujākarāḥ (Semecarpus anacardium)

Varuna - Crataeva nurvala,

Sairyakayugma - two types of sairyaka - Strobilanthes ciliates,

Shatavari - Asparagus racemosus,

Dahana - Plumbago zeylanica,

Morata - Marsdenia tenacissima,

Bilva - Aegle marmelos,

Vishanika - Pistacia integerrima,

Dvibrihati – Brihati - Solanum indicum and Kantakari - Solanum xanthocarpum,

Dvikaranja – Karanja - Pongamia pinnata and Putikaranja - Caesalpinia bonducella,

Jayadvayam – Tarkari - Clerodendrum phlomidis and Haritaki - Terminalia chebula,

Bahalapallava – drumstick - Moringa oleifera,

Darbha - Desmostachya bipinnata,

Rujakara - Semecarpus anacardium

form the group of herbs known as Varunadi Gana.

### **Benefits of Varunadi Gana:**

वरणादिः कफं मेदो मन्दाग्नित्वं नियच्छति ।

आढ्यवातं शिरःशूलं गुल्मं चान्तः सविद्रधिम्॥२२॥

varaṇādiḥ kaphaṃ medo mandāgnitvaṃ niyacchati |

āḍhyavātaṃ śiraḥśūlaṃ gulmaṃ cāntaḥ savidrādhim||22||



वरुणादिः नियच्छति - varuṇādiḥ niyacchati – these herbs belong to Varunadi group of herbs, this

कफं मेदो मन्दाग्नित्वं - kaphaṃ medo mandāgnitvaṃ - pacifies kapha, fat and dyspepsia

आढ्यवातं शिरःशूलं गुल्मं चान्तः सविद्रधिम् - ādhyavātaṃ śiraḥśūlaṃ gulmaṃ cāntaḥ savidrādhim – cures gout (stiffness of thighs), headaches, tumours and abscess inside the abdomen.

Varunadi Gana cures

Kapha – mitigates kapha disorders,

Meda – mitigates diseases due to fat accumulation,

Mandagnitvam - dyspepsia,

Adhyavata - rigidity of the thighs,

Shirashoola - headaches,

Gulma - tumours and

Antarvidradhi - abscess inside the abdomen.

**Ushakadi Gana – Ushakadi group of herbs:**

ऊषकस्तुत्थकं हिङ्गु कासीसद्वयसैन्धवम् ।

सशिलाजतु कृच्छ्राश्म गुल्ममेदःकफापहम् ॥२३॥

ऊषकः - ūṣakaḥ – (alkaline sand, Adhatoda vasica)

तुत्थकं - tutthakaṃ - (copper sulfate)

हिङ्गु - hiṅgu (Ferula narthex, asafetida)

कासीसद्वय – kāśīsadvaya (purified ferrous sulfite)

सैन्धवम् – saindhava (Rock salt)

स शिलाजतु – sa śilājatu (Asphaltum) are the herbs comprising of Ushakadi group of herbs, this cure

कृच्छ्र - kṛcchra – dysuria,

अश्म - aśma – urinary calculus,

गुल्म – gulma – abdominal tumours,

मेदःकफापहम् - medaḥkaphāpaham – destroys fat and kapha.

ūṣakastutthakaṃ hiṅgu kāśīsadvayasaindhavam |

saśilājatu kṛcchrāśma gulmamedaḥkaphāpaham||23||

Ushaka - alkaline sand,

Thuttakam - copper sulfite,

Hingu - Ferula narthex, asafoetida,

Kasisadvaya - purified ferrous sulfite,

Saindhavam - Rock salt,

Shilajatu – Asphaltum,

constitute Ushakadi Gana, which cures

Krichra - dysuria,

Ashma - urinary calculus,

Gulma - abdominal tumors,

Meda kaphapaham - destroys fat and kapha.

### **Virataradi Gana – Virataradi group of herbs:**

वेल्लन्तरारणिकटूकवृषाशमभेद

गोकण्टकेत्कट सहाचरबाणकाशाः ।

वृक्षादनी नलकुशद्वयगुण्ठगुन्द्रा

भल्लाकमोरटकुरण्ट करम्भपार्थाः ॥२४॥

वेल्लान्तरा – vellāntarā (Dichrostachys cinerea)

अरणिक - araṇika (Clerodendrum phlomidis)

बूक – būka (Sesbania grandiflora)

वृष - vṛṣa (Adhatoda vasica)

अशमभेद – aśmabheda (Bergenia ligulata)

गोकण्टक - gokaṇṭaka (Tribulus terrestris)

इत्कट - itkaṭa (Saccharum munja)

सहाचर – sahācara (Strobilanthes heynianus)

भाण - bhāṇa (Barleria prionitis, bearing blue flowers)

काशाः - kāśāḥ (Saccharum spontaneum)

वृक्षादनी - vṛkṣādānī (Pothos scandens, Loranthus falcatus)

नल – nala (Lobelia nicotianifolia)

vellantarāraṇikaṭūkavr̥ṣāśmabheda  
gokaṇṭaketkaṭa sahācarabāṇakāsāḥ |  
vr̥kṣādani naluśadvayaguṇṭhagundrā  
bhallākamoraṭakuraṇṭa karambhapārthāḥ||24||

Vellantara - *Dichrostachys cinerea*,  
Aranika - *Clerodendrum phlomidis*,  
Buka - *Sesbania grandiflora*,  
Vrisha - *Adhatoda vasica*,  
Ashmabheda - *Bergenia ligulata*,  
Gokantaka - *Tribulus terrestris*,  
Itkata - *Saccharum munja*,  
Sahachara - *Strobilanthes heynianus*,  
Bana - *Barleria prionitis*, bearing blue flowers,  
Kasha - *Saccharum spontaneum*,  
Vrikshadani - *Pothos scandens*, *Loranthus falcatus*,  
Nala - *Lobelia nicotianifolia*,  
Kushadvaya - two varieties of *Desmostachya bipinnata*,  
Gunta - *Cordia dichotoma*,  
Gundra - *Cyperus rotendus*,  
Bhalluka - *Oroxylum rotendus*,  
Morata - *Chonemorpha fragrans*,  
Kuranta - *Pergularia daemia*,

Karambha - Pandanus latifolius,

Partha - Terminalia arjuna

Constitute the group of herbs called Virataradi Gana.

### **Benefits of Virataradi Gana:**

वर्गो वीरतराद्योऽयं हन्ति वातकृतान् गदान् ।

अश्मरीशार्करमूत्रकृच्छ्राघातरुजापहः ॥२५॥

vargo vīratarādyo'yaṃ hanti vātakṛtān gadān |

aśmarīśārkaramūtrakṛcchrāghātarujāpaha: ||25||

कुशद्वय – kuśadvaya (two varieties of Desmostachya bipinnata)

गुण्ठ - guṇṭha (Cordia dichotoma)

गुन्द्रा – gundrā (Cyperus rotundus)

भल्लूक – bhallūka (Oroxylum rotendus)

मोरट - moraṭa (Chonemorpha fragrans)

कुरण्ट - kuraṇṭa (Pergularia daemia)

करम्भ – karambha (Pandanus latifolia)

पार्थाः - pārthāḥ (Terminalia arjuna)

वर्गो वीरतराद्योऽयं हन्ति - vargo vīratarādyo'yaṃ hanta – the above mentioned group of herbs are called as Virataradi group of herbs, they destroy (cure),

गदान् वातकृतान् - gadān vātakṛtān – diseases caused by vitiated vata,

अश्मरी शर्करा मूत्रकृच्छ्रा घात रुजाहरः - aśmarī śarkarā mūtrakṛcchrā ghāta rujāharaḥ - urinary stones and gravel, dysuria, suppression of urine and pain

Virataradi group cures

Vatakrita gada - diseases produced by Vata,

Ashmari - urinary stones and

Sharkara – Urinary gravel,

Mutrakrichra - Dysuria,

Mutraghata - retention of urine and

Ruja – pain.

### **Rodhradi Gana – Rodhradi group of herbs:**

रोधशाबरकलोध्रपलाश

जिङ्गिनीसरलकट्फलसालाः ।

कुत्सिताङ्गकदलीगतशोकाः

सैलवालुपरिपेलवमोचाः ॥२६॥

rodhraśābarakalodhrapalāśa

jiṅginīsaralakatṛphalasālāḥ |

kutsitāṅgakadalīgataśokāḥ

sailavālpuparipelavamocāḥ||26||

रोध्र – rodhra – (Symplocos racemosa)

शांबरकरोध्र - śāṃbarakarodhra (White variety of Symplocos racemosa)

पलाशा – palāśā (Butea monosperma)

जिङ्गिणी - jiṅgiṇī (Bombax ceiba, black variety of Silk cotton tree, Krishna Shalmali)

सरल – sarala (Pinus roxburghii)

कट्फल - kaṭphala (Myrica nagi)

युक्ताः - yuktāḥ (Pluchea lanceolata)

कुत्सिताम्ब – kutsitāmba (Kadamba=Neolamarckia cadamba)

कदली – kadali (plantain)

गतशोकाः - gataśokāḥ (Saraca asoka)

स एलवालु – sa elavālu (Prunus cerasus)

परिपेलव – paripelava (Oroxylum indicum)

मोचाः - mocāḥ (Boswellia serrata)

Rodhra - Symplocos racemosa,

Shambaraka rodhra - white variety of Symplocos racemosa,

Palasha - Butea monosperma,

Jingini - Bombax ceiba, black variety of Silk cotton tree,

Sarala - Pinus roxburghii,  
Katphala - Myrica nagi,  
Yuktah - Pluchea lanceolata,  
Kutsitanga – Kadamba - Neolamarckia cadamba,  
Kadali – plantain – Musa paradisiaca,  
Gatashoka - Saraca asoka,  
Elavalu - Prunus cerasus,  
Paripelava - Oroxylum indicum,  
Mocha - Boswellia serrata  
Constitute Rodhradi Gana.

### **Benefits of Rodhradi Gana:**

एषरोध्रादिको नाम मेदःकफहरो गणः ।

योनिदोषहरः स्तम्भी वर्ण्यो विषविनाशनः॥२७॥

eṣarodhrādiko nāma medaḥkaphaharo gaṇaḥ |

yonidoṣaharaḥ stambhī varṇyo viṣavināśanaḥ||27||

एष रोध्रादिको नाम गणः - eṣa rodhrādiko nāma gaṇaḥ - these herbs put together constitute Rodhradi Gana group of herbs, they

मेदः कफहरो - medaḥ kaphaharo – destroy excessive fat and vitiated kapha,



योनिदोषहरः स्तम्भी वण्यो विषविनाशनः - yonidoṣaharaḥ stambhī varṇyo viṣavināśanaḥ - cures disorders of vagina, produces obstruction of doshas and malas, good for color and destroys poison (and effects of poisoning)

This group known as Rodhradika, cures diseases of

Meda Kapha - fat and Kapha,

Yoni dosha - disorders of vagina,

Stambhi - produces obstruction to movements of Dosas and Malas,

Varnya – improves complexion and

Visha vinashana - destroys poison.

### **Arkadi Gana – Arkadi group of herbs:**

अर्कालर्कौ नागदन्ती विशाल्या

भारंगीरास्ना वृश्चिकाली प्रकीर्याः।

प्रत्यक्पुष्पी पीततैलोदकीर्या

श्वेतायुग्मं तापसानां च वृक्षः॥२८॥

arkālarkau nāgadantī viśālyā

bhārṅgīrāsnā vṛścikālī prakīryāः।

pratyakpuṣpī pītatailodakīryā

śvetāyugmaṃ tāpasānāṃ ca vṛkṣaḥ॥28॥

अर्क - arka (Calotropis gigantea)

अलर्कौ - alarkau (variety of Calotropis gigantea)

नागदन्ती – nāgadantī (Croton oblongifolius)

विशल्या - viśalyā (Baliospermum montanum)

भाईगी - bhārngī (Clerodendrum serratum)

रास्ना – rāsnā (Pluchea lanceolata)

वृश्चिकाली - vṛścikālī (Gymnema sylvestre)

प्रकीर्या – prakīryā (Pongamia pinnata)

प्रत्यक्पुष्पी - pratyakpuṣpī (Achyranthes aspera)

पीततैलो – pītatailo (Kakadani=Cardiospermum halicacabum,  
Jyotishmati=Celastrus paniculatus)

उदकीर्या – udakīryā (Caesalpinia bonducella)

श्वेतयुग्मं - śvetayugmaṃ (Clitoria ternatea & Careya arborea)

तापसाना च वृक्षः - tāpasānā ca vṛkṣaḥ - tree of Balanites aegyptiaca

Arka - Calotropis gigantea,

Alarka - variety of Calotropis gigantea,

Nagadanti - Croton oblongifolius,

Vishalya - Baliospermum montanum,

Bharngi - Clerodendrum serratum,

Rasna - Pluchea lanceolata,

Vrishchikali - Gymnema sylvestre,

Prakirya - Pongamia pinnata,

Pratyakpushpi - Achyranthes aspera,

Pitataila – Kakadani - *Cardiospermum halicacabum*, Jyotishmati -  
*Celastrus paniculatus*,

Udakirya - *Caesalpinia bonducella*,

Swetayugmam – Sweta – *Albizia lebeck* and Mahasweta – *Albizia*  
*procera*,

Tapasana ca vriksha - tree of *Balanites aegyptiaca*

constitute Arkadi Gana.

### **Benefits of Arkadi Gana:**

अयमर्कादिको वर्गः कफमेदोविषापहः ।

कृमिकुष्ठप्रशमनो विशेषाद्व्रणशोधनः ॥२९॥

ayamarkādiko vargaḥ kaphamedoviṣāpahaḥ |

kṛmikūṣṭhapraśamano viśeṣādvraṇaśodhanaḥ||29||

अयमर्कादिको वर्गः - ayamarkādiko vargaḥ - these herbs constitute Arkadi  
Gana group of herbs, these herbs

कफ मेदो विषापहः - kapha medo viṣāpahaḥ - will destroy vitiated kapha,  
excessive fat and poisons,

कृमि कुष्ठ प्रशमनो विशेषाद्व्रणशोधनः - kṛmi kuṣṭha praśamano  
viśeṣādvraṇaśodhanaḥ - will destroy worms, skin diseases and cause  
cleansing of wounds

Arkadi Gana mitigates

Kapha,

Meda - fat,

Visha - poison,

Krimi – worms,

Kushta - skin diseases and

Visheshat vrana shodana - especially cleanses the ulcers.

### **Surasadi Gana – Surasadi group of herbs:**

सुरसयुगफणिज्जं कालमाला विडङ्गं

खरबुसवृषकर्णी कट्फलं कासमर्दः ।

क्षवकसरसिभार्ङ्गीकामुका काकमाची

कुलहलविषमुष्ठी भूस्तृणो भूतकेशी ॥३०॥

surasayugaphañijjam kālamālā viḍaṅgam

kharabusavrṣakarṇī kaṭphalaṃ kāsamardaḥ |

kṣavakasarasibhārṅgīkāmukā kākamācī

kulahalaviṣamuṣṭhī bhūstrṇo bhūtakeśī||30||

सुरसयुग – surasayuga (white and black varieties of holy basil)

फणिज्जं - phaṇijjam

कालमाला – kālamālā (Ocimum basilicum, Orthosiphon pallidus)

विडङ्गं - viḍaṅgam (Embelia ribes)

खरबुस – kharabusa (Marubaka=Origanum majorana)

वृषकर्णी - vṛṣakarṇī (Merremia emarginata)

कट्फल - kaṭphala (Myrica nagi)

कासमर्दः - kāsamardaḥ (Cassia occidentalis)

क्षवक - kṣavaka (Centipeda minima)

सरसि – sarasi (Boswellia serrata?)

भाईगी - bhāīgī (Clerodendrum serratum)

कार्मुकाः - kārṃukāḥ (Bambusa bambos)

काकमाची – kākamācī (Solanum nigrum)

कुलहल – kulahala (Sphaeranthus indicus)

विषमुष्टी - viṣamuṣṭī (Strychnos nux vomica, Ageratum conyzoides)

भूस्तृणो - bhūstrṇo (Cymbopogon citratus)

भूतकेशी – bhūtakeśī (Nardostachys jatamansi)

Surasayuga – Sacred basil – Ocimum tenuiflorum and holy basil –  
Ocimum sanctum,

Phanijam – Camphor basil – Ocimum kilimandscharicum,

Kalamala - Ocimum basilicum, Orthosiphon pallidus,

Vidangam - Embelia ribes,

Kharabusa - Origanum majorana,

Vrishakarni - Merremia emarginata,

Katphala - Myrica nagi,

Kasamarda - Cassia occidentalis,

Kshavaka - Centipeda minima,  
Sarasi – Acacia concinna,  
Bharngi - Clerodendrum serratum,  
Karmuka - Bambusa bambos,  
Kakamachi - Solanum nigrum,  
Kulahala - Sphaeranthus indicus,  
Vishamushti - Strychnous nux vomica, Ageratum conyzoides,  
Bhustrina - Cymbopogon citratus,  
Bhutakeshi - Nardostachys jatamansi  
constitute the herbs of Surasadi Gana.

### **Benefits of Surasadi Gana:**

सुरसादिगणश्लेष्ममेदःकृमिनिषूदनः ।

प्रतिश्यायारुचिश्वास कासघ्नो व्रणशोधनः ॥३१॥

surasādigaṇaśleṣmamedahḥkrminiṣūdanaḥ |

pratiśyāyāruciśvāsa kāsaghno vraṇaśodhanaḥ||31||

सुरसादिगणः - surasādirgaṇaḥ - constitute the herbs fo Surasadi Gana,  
they

श्लेष्म मेद कृमि निषूदनः - śleṣma meda kṛmi niṣūdanaḥ - destroy vitiated  
kapha, excess fat, worms,

प्रतिश्यायारुचि श्वास कासघ्नो व्रणशोधनः - pratiśyāyāruci śvāsa kāsaghno  
vraṇaśodhanaḥ - cures common cold, anorexia, dyspnoea (shortness of  
breath) and cleanses the wounds

Surasadi Gana mitigates

Sleshma - kapha,

Meda - fat,

Krimi - worms,

Pratishyaya - common cold,

Aruchi - anorexia,

Swasa - dyspnoea,

Kasa - cough and

Vranashodhana - cleanses the wounds.

**Muskakadi Gana – Muskakadi group of herbs:**

मुष्ककस्नुग्वराद्वीपि पलाशधवशिंशपाः ।

गुल्ममेहाश्मरीपाण्डु मेदोऽर्शः कफशुक्रजित् ॥३२॥

muṣkakaśnugvarādvīpi palāśadhavaśiṃśapāḥ |

gulmamehāśmarīpāṇḍu medo'rsaḥ kaphaśukrajit||32||

मुष्कक - muṣkaka (Schrebera swietenoides)

स्नुग्व – snug (Euphorbia neriifolia)

वरा - varā (fruits of Terminalia chebula, Terminalia bellirica and Emblica officinalis)

द्वीपि – dvīpi (Plumbago zeylanica)

पलाश – palāśa (Butea monosperma)

धव – dhava (Anogeissus latifolia)

शिशिपाः - śiṃśipāḥ (Dalbergia sissoo) – constitute the herbs of Mushkakadi group of herbs, they

गुल्म मेहाशमरी पाण्डु मेदोर्शः कफशुक्रजित् - gulma mehāśmarī pāṇḍu medorśaḥ kaphaśukrajit – cure abdominal tumors, diabetes (urinary disorders), urinary calculi, anemia, destroy excess fat (cure obesity), cures piles and balances kapha, cures disorders of semen

Mushkaka - Schrebera swietenoides,

Snuhi - Euphorbia neriifolia,

Vara – Triphala - fruits of Haritaki - Terminalia chebula, Vibhitaki - Terminalia bellirica and Amalaki - Emblica officinalis,

Dvipi - Plumbago zeylanica,

Palasha - Butea monosperma,

Dhava - Anogeissus latifolia,

Shimshipa - Dalbergia sissoo

constitute the herbs of Mushkakadi Gana.

They mitigate

Gulma - abdominal tumors,

Meha - diabetes (urinary disorders),

Ashmari - urinary calculi,



Pandu - anemia,  
Meda - excess fat,  
Arsha – piles,  
Kapha - balances kapha and  
Shukrajit - cures disorders of semen.

### **Vatsakadi Gana – Vatsakadi group of herbs:**

वत्सकमूर्वा भार्ङ्गीकटुका मरीचं घुणप्रिया च गण्डीरम् ।

एला पाठाजाजी कट्वङ्गफलाजमोद सिद्धार्थवचाः ॥३३॥

जीरकहिङ्गुविडङ्गं पशुगन्धा पञ्चकोलकं हन्ति ।

चलकफमेदःपीनसगुल्मज्वरशूलदुर्नाम्नः ॥३४॥

vatsakamūrvā bhārṅgīkaṭukā marīcaṃ ghuṇapriyā ca gaṇḍīram |

elā pāṭhājājī kaṭvaṅgaphalājamoda siddhārthavacāḥ||33||

jīrakahiṅguviḍaṅgaṃ paśugandhā pañcakolakamṃ hanti |

calakaphamedahṃpīnasagulmajvaraśūladurnāmnah||34||

वत्सक – vatsaka (Holarrhena antidysenterica)

मूर्वा – mūrvā (Marsdenia tenacissima)

भार्ङ्गी - bhārṅgī (Clerodendrum serratum)

कटुका - kaṭukā (Picrorhiza kurroa)

मरीचं - marīcaṃ (black pepper)

घुणप्रिया च - ghuṇapriyā ca (Aconitum heterophyllum)

गण्डीरम् - gaṇḍīram (Euphorbia neriifolia)

एला – elā (Cardamom)

पाठा - pāṭhā (Cissampelos pareira)

जाजी – ajājī (cumin seeds)

कट्वङ्गफला - kaṭvaṅgaphalā (fruit of Oroxyllum indicum, Ailanthus excelsa)

अजमोद – ajamoda (celery)

सिद्धार्थ – siddhārtha (mustard)

वचाः - vacāḥ (Acorus calamus)

जीरक – jīraka (cumin)

हिङ्गु - hiṅgu (asafetida)

विडङ्ग - viḍaṅga (Embelia ribes)

पशुगन्धा – paśugandhā (Cleome gynandra)

पञ्चकोलकं - pañcakolakam (long pepper, roots of long pepper, Piper retrofractum, Plumbago zeylanica and dry ginger) constitute the herbs of Vatsakadi Gana group of herbs, they

हन्ति चलकफमेदः - hanti calakaphamedah - mitigate vitiated vata, kapha and fat,

पीनस गुल्म ज्वर शूल दुर्नाम्नः – pīnasa gulma jvara śūla durnāmna – cure rhinitis, abdominal tumors, fever, colic and hemorrhoids (piles)

Vatsaka - *Holarrhena antidysenterica*,  
Murva - *Marsdenia tenacissima*,  
Bharngi - *Clerodendrum serratum*,  
Katuka - *Picrorhiza kurroa*,  
Maricham - black pepper,  
Ghunapriya - *Aconitum heterophyllum*,  
Gandiram - *Euphorbia neriifolia*,  
Ela – Cardamom - *Elettaria cardamomum*,  
Patha - *Cissampelos pareira*,  
Ajaji - cumin seeds – *Foeniculum vulgare*,  
Katvangaphala - fruit of *Oroxylum indicum*, *Ailanthus excels*,  
Ajamoda – celery – *Trachyspermum roxburghianum*,  
Siddhartha – mustard – *Brassica juncea*,  
Vacha - *Acorus calamus*,  
Jiraka – cumin – *Cuminum cyminum*,  
Hingu – asafoetida – *Ferula asafoetida*,  
Vidanga - *Embelia ribes*,  
Pashugandha - *Cleome gynandra*,  
Panchakolam – Pippali - long pepper – *Piper longum*, Pippali moola - roots of long pepper, Chavya - *Piper retrofractum*, Chitraka - *Plumbago zeylanica* and Nagara - dry ginger – *Zingiber officinale*  
constitute Vatsakadi Gana.

This group of drugs cure

Disorders of Vata, Kapha and medas (fat),

Pinasa - rhinitis,  
Gulma - abdominal tumor,  
Jwara - fever,  
Shoola - colic and  
Durnamna - Hemorrhoids.

### **Vacha Haridradi Gana – Vacha Haridradi group of herbs:**

वचाजलददेवाह नागरातिविषाभयाः ।

हरिद्राद्वय यष्ट्याह कलशीकुटजोद्भवाः ॥३५॥

vacājaladadevāhva nāgarātiviṣābhayāḥ |

haridrādvaya yaṣṭyāhva kalaśīkuṭajodbhavāḥ||35||

वचा – vacā (Acorus calamus)

जलद – jalada (Cyperus rotundus)

देवाह – devāhva (Cedrus deodara)

नागर – nāgara (ginger)

अतिविषा - ātiviṣā (Aconitum heterophyllum)

अभयाः - abhayāḥ (Terminalia chebula)

हरिद्राद्वय – haridrādvaya (Turmeric & Berberis aristata)

यष्ट्याह - yaṣṭyāhva (Licorice)

कलशी – kalaśī (Uraria picta)

कुटजोद्भवाः - kuṭajodbhavāḥ (Seeds of Holarrhena antidysenterica)

Vacha – sweet flag - Acorus calamus,

Jalada - Cyperus rotundus,

Devahva - Cedrus deodara,

Nagara – dry ginger – Zingiber officinale,

Ativisha - Aconitum heterophyllum,

Abhaya - Terminalia chebula,

Haridradvaya – Haridra – Turmeric – Curcuma longa and Daruharidra -  
Berberis aristata – Coscinium fenestratum,

Yashtyahva – Licorice – Glycyrrhiza glabra,

Kalashi - Uraria picta,

Kutajodbhava - Seeds of Holarrhena antidysenterica

Constitute the herbs of Vacha Haridradi Gana.

### **Benefits of Vacha Haridradi Gana:**

वचाहरिद्रादिगणावामातीसारनाशनौ ।

मेदःकफाद्यपवन स्तन्यदोषनिर्हणौ ॥ ३६ ॥

vacāharidrādigaṇāvāmātisāranāśanau |

medaḥkaphāḍhyapavana stanyadoṣanibarhaṇau||36||

वचाहरिद्रादिगणावा - vacāharidrādigaṇāv – constitute the herbs of  
Vachaharidradi group of herbs, these herbs

आमातीसार नाशनौ – āmātisāra nāśanau – destroy (cure) acute diarrhea  
(diarrhea caused by accumulation of ama),

मेदः कफाद्यपवन स्तन्यदोष निबर्हणौ - medaḥ kaphāḍhyapavana stanyadoṣa nibarhaṇau – cures diseases of fat, gout (stiffness of thighs), and disorders of breast milk

Vachaharidradi Gana cures

Amatisara – acute diarrhea (that is caused by accumulations of Ama),

Meda kapha - diseases due to fat accumulation and Kapha,

Adhyapavana- stiffness of the thighs and

Stanya dosha - disorders caused by breast milk.

### **Priyangu-Ambasthadi Gana – Priyangu-Ambasthadi group of herbs:**

प्रियङ्गुपुष्पाञ्जनयुग्मपद्माः पद्माद्राजो योजनवल्ल्यनन्ता ।

मानद्रुमो मोचरसः समङ्गा पुन्नागशीतं मदनीयहेतुः ॥३७॥

अम्बष्ठा मधुकनमस्करी नन्दीवृक्षपलाशकच्छुराः ।

लोध्रं धातकीबिल्वपेशिके कट्वङ्ग कमलोद्भवं रजः ॥३८॥

priyaṅgupuṣpāñjanayugmapadmāḥ padmādrajo yojanavallyanantā |

mānadrumo mocarasaḥ samaṅgā punnāgaśītaṃ madanīyahetuḥ||37||

ambaṣṭhā madhukanamaskarī nandīvṛkṣapalāśakacchurāḥ |

lodhraṃ dhātakībilvapeśike kaṭvaṅga kamalodbhavaṃ rajaḥ||38||

प्रियङ्गु - priyaṅgu (Callicarpa macrophylla)

पुष्पा - puṣpā – (zinc oxide)

अञ्जनयुग्म - añjanayugma – (two types of collyrium, sroto anjana and rasanjana)

पद्माः - padmāḥ - (Lotus, Clerodendron serratum)

पद्माद्रजो – padmādrajo (stamens of lotus flower)

योजनवल्ल्य – yojanavalli (Rubia cordifolia)

अनन्ता – anantā (Hemidesmus indicus)

मानद्रुमो – mānadrumo (Salmalia malabarica)

मोचरसः - mocarasaḥ (Resin of silk cotton tree)

समङ्गा - samaṅgā (Mimosa pudica / Rubia cordifolia)

पुन्नाग – punnāga (Calophyllum inophyllum)

शीतं - śītaṃ (sandalwood)

मदनीयहेतुः - madanīyahetuḥ (Woodfordia fruticosa)

अम्बष्ठा - ambaṣṭhā (Cissampelos pareira)

मधुकं - madhukaṃ (licorice)

नमस्करी – namaskarī (Mimosa pudica)

नन्दीवृक्ष - nandīvr̥kṣa (Ficus retusa)

पलाश – palāśa (Butea monosperma)

कच्छुराः - kacchurāḥ (Alhagi camelorum)

रोधं - rodhraṃ (Symplocos racemosa)

धातकि – dhātaki (Woodfordia fruticosa)

बिल्वपेशिके – bilvapeśike (Fruit pulp of *Aegle marmelos*)

कट्वङ्गः - kaṭvaṅgaḥ (*Oroxylum indicum*)

कमलोद्भवं रजः - kamalodbhavaṃ rajaḥ (stamens of lotus flower)

Priyangu - *Callicarpa macrophylla*,

Pushpa - zinc oxide,

Anjanayugma - two types of collyrium, sroto anjana and rasanjana,

Padma – Lotus - *Clerodendron serratum*,

Padmadrajo - stamens of lotus flower,

Yojanavalli - *Rubia cordifolia*,

Ananta - *Hemidesmus indicus*,

Manadruma - *Salmalia malabarica*,

Mocharasa - Resin of silk cotton tree – *Bombax ceiba*,

Samanga - *Mimosa pudica* / *Rubia cordifolia*,

Punnaga - *Calophyllum inophyllum*,

Sheetam – sandalwood – *Santalum album*,

Madaneeyahetu - *Woodfordia fruticosa*,

Ambashta - *Cissampelos pareira*,

Madhukam – licorice – *Glycyrrhiza glabra*,

Namaskari - *Mimosa pudica*,

Nandivriksha - *Ficus retusa*,

Palasha - *Butea monosperma*,

Kacchura - *Alhagi camelorum*,



Rodhram - Symplocos racemosa,  
Dhataki - Woodfordia fruticosa,  
Bilvapeshike - Fruit pulp of Aegle marmelos,  
Katvanga - Oroxylum indicum,  
Kamalodbhava raja - stamens of lotus flower  
constitute the group known as Priyangu-Ambasthadi Gana.

### **Benefits of Priyangu-Ambasthadi Gana:**

गणौ प्रियङ्गवम्बुष्ठादी पक्वातीसारनाशनौ ।

सन्धानीयौ हितौ पित्ते व्रणानामपि रोपणौ ॥३९॥

gaṇau priyaṅgvambaṣṭhādī pakvātīsāranāśanau |

sandhānīyau hitau pitte vraṇānāmapī ropaṇau||39||

गणौ प्रियङ्गवम्बुष्ठादि - gaṇau priyaṅgvambaṣṭhādi – the above-mentioned herbs constitute the Priyangu-Ambashtadi group of herbs which

पक्वातीसार नाशनौ - pakvātīsāra nāśanau – cures (destroys) chronic diarrhea,

सन्धानीयौ हितौ - sandhānīyau hitau – helps fracture healing,

पित्ते व्रणानामपि रोपणौ - pitte vraṇānāmapī ropaṇau – good to mitigate vitiated pitta, and also helps in healing ulcers

Priyangu-Ambasthadi Gana cures

Pakvatisara - chronic diarrhoea,  
Sandhaniya - heals fractures,  
Hitau pitte - good for pitta and  
Vrana ropana – heals ulcers.

### **Mustadi Gana – Mustadi group of herbs:**

मुस्तावचाग्नि द्विनिशा द्वितिका  
भल्लातपाठा त्रिफलाविषाख्याः ।  
कुष्ठं त्रुटी हैमवती च योनि  
स्तन्यामयघ्ना मलपाचनाश्च ॥४०॥

mustāvacāgni dviniśā dvitiktā  
bhallātapāṭhā triphalāviśākhyāḥ |  
kuṣṭhaṃ truṭī haimavatī ca yoni  
stanyāmayaghnā malapācanāśca||40||

मुस्ता – mustā (Cyperus rotundus)

वचा – vacā (Acorus calamus)

अग्नि – agni (Plumbago zeylanica)

द्विनिशा – dviniśā (Turmeric and Berberis aristata)

द्वितिका – dvitiktā (Picrorhiza kurroa and Trichosanthes tricuspidata)

भल्लत – bhallata (Semecarpus anacardium)

पाठा - pāṭhā (Cissampelos pareira)

त्रिफला – triphalā (fruits of Terminalia chebula, Terminalia bellirica and Emblica officinalis)

विषाख्याः - viṣākhyāḥ (Aconitum heterophyllum)

कुष्ठं - kuṣṭhaṃ (Saussurea lappa)

त्रुटी - truṭī (Cardamom)

हैमवती च - haimavatī ca (White variety of Acorus calamus) are the herbs belonging to the group of Mustadi gana, they

योनिस्तन्यामयघ्ना मलपाचनाश्च - yonistanyāmayaghnā malapācanāśca – cures diseases of vagina, breastmilk and prepares and processes the doshas

Musta - Cyperus rotundus,

Vacha - Acorus calamus,

Agni - Plumbago zeylanica,

Dvinisha – Haridra – Turmeric – Curcuma longa and Daruharidra – tree turmeric - Berberis aristata,

Dvitikta – Katurohini - Picrorhiza kurroa and Kiratatikta - Trichosanthes tricuspidata,

Bhallata - Semecarpus anacardium,

Patha - Cissampelos pareira,

Triphala - fruits of Haritaki - Terminalia chebula, Vibhitaki - Terminalia bellirica and Amalaki - Emblica officinalis,

Vishakhya - Aconitum heterophyllum,

Kushtam - Saussurea lappa,

Truti – Cardamom – Elettaria cardamomum,

Haimavati - white variety of Acorus calamus

are the herbs belonging to the group of Mustadi Gana.

They cure

Yoni amaya - diseases of vagina,

Stanya amaya – diseases due to breast milk and

Malapachana - prepares and processes the doshas.

### **Nyagrodhadi Gana – Nyagrodhadi group of herbs:**

न्यग्रोधपिप्पलसदाफललोध्रयुग्मं

जम्बूद्वयार्जुनकपीतन सोमवल्काः ।

प्लक्षाम्रवञ्जुलपियाल पलाशनन्द्यः

कोलीकदम्ब विरलामधुकं मधूकम् ॥४१॥

nyagrodhapippalasadāphalalodhrayugmaṃ

jambūdvayārjunakapīтана somavalkāḥ ।

plakṣāmravañjulapiyāla palāśanandya:

kolīkadamba viralāmadhukaṃ madhūkam||41||

न्यग्रोध – nyagrodha (Ficus benghalensis)

पिप्पल – pippala (Ficus religiosa)

सदाफल – sadāphala (Ficus racemosa)

रोध्रयुग्मं - rodhrayugmaṃ (Symplocos racemosa)

जम्बूद्वया – jambūdvaya (Szygium cumini / Eugenia jambolana)

अर्जुन – arjuna (Terminalia arjuna)

कपीतन – kapītana (Spondias pinnata)

सोमवल्काः - somavalkāḥ (Myrica nagi)

प्लक्षा - plakṣa (Ficus lacor)

आम्र – āmra (mango)

वञ्जुल – vañjula (Salix caprea, Saraca asoca)

पियाल – piyāla (Buchanania lanzan)

पलाश – palāśa (Butea monosperma)

नन्दी – nandī (Ficus arnottiana)

कोली – kolī (Ziziphus jujuba)

कदम्ब – kadamba (Anthocephalus cadamba)

विरला – viralā (Diospyros melanoxylon)

मधुकं - madhukaṃ (Madhuka indica)

मधूकम् – madhūkam (Glycyrrhiza glabra)

Nyagrodha - *Ficus benghalensis*,

Pippala - *Ficus religiosa*,

Sadaphala - *Ficus racemosa*,

Rodhrayugmam – Rodhra - *Symplocos cochinchinensis* and Sweta  
rodhra – *Symplocos laurina*,

Jambudvaya - *Syzygium cumini* and *Eugenia jambolana*,

Arjuna - *Terminalia arjuna*,

Kapitana - *Spondias pinnata*,

Somavalka - *Myrica nagi*,

Plaksha - *Ficus lacor*,

Amra – mango – *Mangifera indica*,

Vanjula - *Salix capria*, *Saraca asoca*,

Piyala - *Buchanania lanzan*,

Palasha - *Butea monosperma*,

Nandi - *Ficus arnottiana*,

Koli - *Ziziphus jujube*,

Kadamba - *Anthocephalus cadamba*,

Virala - *Diospyros melanoxylon*,

Madhukam – licorice – *Glycyrrhiza glabra*,

Madhukam – *Madhuca indica*,

Constitute the herbs belonging to Nyagrodhadi Gana.

### **Benefits of Nyagrodhadi Gana:**

न्यग्रोधादिर्गणो व्रण्यः सङ्ग्राही भग्नसाधनः ।

मेदःपित्तास्रतृड्दाह योनिरोगनिर्बर्हणः ॥४२॥

nyagrodhādirgaṇo vraṇyaḥ saṅgrāhī bhagnasādhanah |

medaḥpittāsraṭṛḍḍāha yoniroganibarhaṇah||42||

न्यग्रोधादिर्गणो - nyagrodhādirgaṇo – comprise of herbs belonging to the Nyagrodhadi group of herbs which

व्रण्यः सङ्ग्राही भग्नसाधनः - vṛaṇyaḥ saṅgrāhī bhagnasādhanah - is good for wounds and ulcers, causes constipation, unites fractures,

मेदः पित्तास्र तृड्दाह योनिरोग निर्बर्हणः - medaḥ pittāsra ṭṛḍḍāha yoniroga nibarhaṇah - clears excessive fat accumulation, cures thirst, burning sensation, and diseases of vagina

Nyagrodhadi Gana is good for

Vrana - wounds/ ulcers,

Sangrahi - cause constipation,

Bhagnasadhana - united fractures,

It cures

Meda - fat accumulation,

Pittasra - bleeding disease,

Trit - thirst,

Daha - burning sensation and

Yoniroga - diseases of the vagina.

## Eladi Gana – Eladi group of herbs:

एलायुग्मतुरुष्ककुष्ठ फलिनीमांसी जलध्यामक  
स्पृक्काचोरकचोचपत्र तगरस्थौणेयजातीरसाः ।  
शुक्तिर्व्याघ्रनखोऽमराहमगुरुः श्रीवासककुङ्कुमं  
चण्डागुग्गुलुदेवधूपखपुराः पुन्नागनागाह्वयम् ॥४३॥

elāyugmaturuṣkakauṣṭha phalinīmāṃsī jaladhyāmaka  
sprṅkākācorakacocapattra tagarasthauṇeyajātīrasāḥ |  
śuktirvyāghranakho'marāhvamaguruḥ śrīvāsakakuṅkumaṃ  
caṇḍāgugguludevadhūpakhapurāḥ punnāganāgāhvayam||43||

एलायुग्म – elāyugma (small and big varieties of cardamom)

तुरुष्क - turuṣka (Hydnocarpus laurifolia)

कुष्ठ - kuṣṭha (Saussurea lappa)

फलिनी – phalinī (Callicarpa macrophylla)

मांसी - māṃsī (Nardostachys jatamansi)



जल – jala (Coleus zeylanicus / Coleus vettiveroides)

ध्यामकं - dhyāmakam (Cymbopogon martini)

स्पृक्का - sprīkkā (Anisomeles malabarica)

चोरक – coraka (Angelica archagelica)

चोच – coca (Cinnamomum zeylanicum)

पत्र – patra (Cinnamomum tamala)

तगर – tagara (Valeriana wallichii)

स्थौणेय - sthauṇeya (Taxus baccata)

जातीरसाः - jātīrasāḥ (Commiphora myrrha)

शुक्ति – śukti (Ostrea edulis)

व्याघ्रनखो – vyāghranakho (Capparis sepiaria)

अमराह्वम् – amarāhvam (Cedrus deodara)

अगुरुः - aguruḥ (Aquilaria agallocha)

श्रीवासकः - śrīvāsakaḥ (Pinus longifolia)

कुङ्कुमं - kuṅkumaṃ (Saffron, Crocus sativus)

चण्डा - caṇḍā (Angelica glauca)

गुग्गुलु – guggulu (Commiphora mukul)

देवधूप – devadhūpa (Shorea robusta)

खपुराः - khapurāḥ (Boswellia serrata)

पुन्नाग – punnāga (Calophyllum inophyllum)

नागाह्वयम् – nāgāhvayam (Mesua ferrea)

Elayugma – Sukshma ela – Elettaria cardamomum and Sthula ela – Amomum subulatum,

Turushka - Hydnocarpus laurifolia,

Kushta - Saussurea lappa,

Phalini - Callicarpa macrophylla,

Mamsi - Nardostachys jatamansi,

Jala - Coleus zeylanicus / Coleus vettiveroides,

Dhyamakam - Cymbopogon martini,

Sprikka - Anisomeles malabarica,

Choraka - Angelica archagelica,

Chocha - Cinnamomum zeylanicum,

Patra - Cinnamomum tamala,

Tagara - Valeriana wallichii,

Sthauneya - Taxus baccata,

Jatirasa - Commiphora myrrha,

Shukti - Ostrea edulis,

Vyaghra nakha - Capparis sepiaria,

Amarahvam - Cedrus deodara,

Aguru - Aquilaria agallocha,

Shrivasaka - Pinus longifolia,

Kumkumam – Saffron - Crocus sativus,

Chanda - Angelica glauca,  
Guggulu - Commiphora mukul,  
Devadhoopa - Shorea robusta,  
Khapura - Boswellia serrata,  
Punnaga - Calophyllum inophyllum,  
Nagahvayam - Mesua ferrea  
constitute the herbs of Eladi Gana.

### **Benefits of Eladi Gana:**

एलादिको वातकफौ विषं च विनियच्छति ।

वर्णप्रसादनः कण्डूपिटिकाकोठनाशनः ॥४४॥

elādiko vātakaphau viṣam ca viniyacchati |

varṇaprasādanaḥ kaṇḍūpiṭikākoṭhanāśanaḥ||44||

एलादिको – elādiko – constitute the herbs of Eladi group of herbs which

वातकफौ विषं च विनियच्छति - vātakaphau viṣam ca viniyacchati – destroys  
(alleviates) vitiated vata, kapha, poisons,

वर्णप्रसादनः - varṇaprasādanaḥ - improves color and complexion,

कण्डूपिटिकाकोठनाशनः - kaṇḍūpitikākoṭhanāśanaḥ - cures itching, pustules and skin rashes

Eladi Gana cures disorders of Vata, Kapha and Visha (poison),

Varnaprasadana - improves complexion,

Kandu pitika kota nashana - cures itching, abscesses and pustules.

### **Shyamadi Gana – Shyamadi group of herbs:**

श्यामादन्तीद्रवन्ती क्रमुककुटरणा शङ्खिनीचर्मसाहा

स्वर्णक्षीरी गवाक्षीशिखरि रजनकच्छिन्नरोहाकरञ्जाः ।

बस्तान्त्री व्याधिघातो बहलबहुरसस्तीक्ष्णवृक्षात् फलानि

श्यामाद्यो हन्ति गुल्मं विषमरुचिकफौ हृद्रुजं मूत्रकृच्छ्रम्॥४५॥

śyāmānantīdravantī kramukakuṭaraṇā śaṅkhiṇīcarmasāhvā

svarṇakṣīrī gavākṣīśikhari rajanakacchinnarohākarañjāḥ ।

bastāntrī vyādhighāto bahalabahurasastīkṣṇavṛkṣāt phalāni

śyāmādyo hanti gulmaṃ viṣamarucikaphau hṛdrujaṃ  
mūtrakṛcchram||45||

श्यामा – śyāmā (Operculina turpethum)

दन्ती – dantī (Baliospermum montanum)

द्रवन्ती – dravantī (Croton tiglium)

क्रमुक – kramuka (Betel nut)

कुटरणा - kuṭaraṇā (Operculina turpethum)

शङ्खिनी - śaṅkhinī (Convolvulus pluricaulis)

चर्मसाहा – carmasāhvā (Acacia sinuata)

स्वर्णक्षीरी - svarṇakṣīrī (Argemone Mexicana)

गवाक्षी - gavākṣī (Streblus asper)

शिखरि – śikhari (Achyranthes aspera)

रजनक – rajanaka (Mallotus philippinensis)

च्छिन्नरोहा – chinnarohā (Tinospora cordifolia)

करञ्जाः - karañjāḥ (Pongamia pinnata)

बस्तान्त्री – bastāntrī (Argyrea nervosa)

व्याधिघातो – vyādhighāto (Cassia fistula)

बहल – bahala (Moringa oleifera)

बहुरस – bahurasa (Zanthoxylum alatum)

स्तीक्ष्णवृक्षात् फलानि - stīkṣṇavr̥kṣāt phalāni (Salvadora linn)

श्यामाद्यो हन्ति - śyāmādyo hanta – constitute Shyamadi group of herbs, they

गुल्म विषमरुचिकफौ हृद्रुजं मूत्रकृच्छ्रम् - gulma viṣamarucikaphau hr̥drujaṃ mūtrakṛcchram – cure abdominal tumors, poison, anorexia, vitiation of kapha, heart diseases and dysuria

Shyama - Operculina turpethum,  
Danti - Baliospermum montanum,  
Dravanti - Croton tiglium,  
Kramuka - Betel nut,  
Kutarana - Operculina turpethum,  
Shankhini - Convolvulus pluricaulis,  
Charmasahva - Acacia sinuate,  
Svarnaksheeri - Argemone mexicana,  
Gavakshi - Streblus asper,  
Shikhari - Achyranthes aspera,  
Rajanaka - Mallotus philippeinensis,  
Chinnaroha - Tinospora cordifolia,  
Karanja - Pongamia pinnata,  
Bastantri - Argyreia nervosa,  
Vyadhighata - Cassia fistula,  
Bahala - Moringa oleifera,  
Bahurasa - Zanthoxylum alatum,  
Tikshnavrikshat phalani - Salvadora persica  
constitute Shyamadi Gana.

It cures

Gulma - abdominal tumors,

Visha – poison,

Aruchi - anorexia,

Kapha - vitiation of kapha,  
Hridruja - heart diseases and  
Mutrakrichram – dysuria.

### **Including and excluding herbs from the above said 33 group of herbs:**

त्रयस्त्रिंशदिति प्रोक्ता वर्गास्तेषु त्वलाभतः ।

युञ्ज्यत्तद्विधमन्यच्च द्रव्यं जह्यादयौगिकम्॥४६॥

trayastrimśaditi proktā vargāsteṣu tvalābhataḥ |

yuñjyattadvidhamanyacca dravyaṃ jahyādayaugikam||46||

इति त्रयस्त्रिंशद् वर्गाः प्रोक्ता - iti trayastrimśad vargāḥ proktā – thus, thirty-three groups of herbs have been described,

तेषु तु अलाभतः - teṣu tu alābhataḥ - among these drugs (herbs) if some of the herbs are not available,

अन्यञ्च तद्विधम् द्रव्यं युञ्ज्या - anyañca tadvidham dravyaṃ yuñjyāt– they shall be substituted with other herbs having identical properties and

द्रव्यं अयौगिकम् जह्यात् - dravyaṃ ayaugikam jahyāt– the herbs that are inappropriate (to the group) may be rejected

Thus, thirty-three groups of herbs have been described.

Among these drugs if some of the herbs are not available, they shall be substituted with other herbs having identical properties, and the herbs that are inappropriate to the group may be rejected.

### **Utility of the groups of herbs in different forms:**

एते वर्गा दोषदूष्याद्यपेक्ष्य

कल्कक्वाथस्नेहलेहादियुक्ताः ।

पाने नस्येऽन्वासनेऽन्तर्बहिर्वा

लेपाभ्यङ्गैर्घ्नन्ति रोगान् सुकृच्छ्रान् ॥४७॥

ete vargā doṣadūṣyādyapekṣya

kalkakvāthasnehalehādiyuktāḥ |

pāne nasye'nvāsane'ntarbahirvā

lepābhyaṅgairghnanti rogān sukṛcchrān||47||

एते वर्गा - ete vargā - these herbs (belonging to the above said groups)

कल्क क्वाथ स्नेह लेहादि युक्ताः - kalka kvātha sneha lehādi yuktāḥ - when (made into medical formulations and) administered in the form of wet bolus (paste), decoctions, medicated fats (oleation), confections etc,

पाने नस्येऽन्वासने अन्तः - pāne nasye anvāsane antar - to be used internally for drinking, nasal medication, unctuous enema

बहिर्वा लेपाभ्यङ्गैः - bahirvā lepābhyaṅgair - and externally for topical application, massage etc

दोषदूष्याध्यपेक्ष्य - doṣadūṣyādhyapekṣya - after having considered the doshas and dushyas (tissues),

घ्नन्ति रोगान् सुकृच्छ्रान् - ghnanti rogān sukṛcchrān - cures even the most difficult diseases

These herbs when administered in the form of



Kalka - wet paste,  
Kwatha - decoctions,  
Sneha - medicated fats (oleation),  
Leha - linctus etc;  
internally in the form of  
Paana – drinking,  
Nasya - nasal medication,  
Anuvasana - unctuous enema;  
and externally for  
Lepa - topical application,  
Abyanga – oil massage etc;

After having considered the doshas and dushyas (tissues), they cure even the most difficult diseases (krichra roga).

इति श्री वैद्यपति सिंहगुप्तसूनु

वाग्भटविरचितायां अष्टाङ्गहृदयसंहितायां सूत्रस्थाने

शोधनादिगणसङ्ग्रहणीयो नाम पञ्चादशोऽध्यायः ॥

iti śrī vaidyapati siṃhaguptasūnu

vāgbhaṭaviracitāyāṃ aṣṭāṅgahr̥dayasaṃhitāyāṃ sūtrasthāne  
śodhanādigaṇasaṅgrahaṇīyo nāma pañcādaśo'dhyāya: ||

Thus ends the 15<sup>th</sup> chapter of Ashtangahridaya Samhita Sutrasthana, named Shodhanadiganasangraham Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.



## CHAPTER 16: SNEHANA – OILS AND FATS TREATMENT – SNEHAVIDHI ADHYAYA

### Ashtanga Hridayam

### Sutrasthanam – Chapter – 16

### स्नेहविधि अध्याय

### snehavidhi adhyāya

The 16th chapter of Sutrasthanam of Ashtanga Hridayam is named as Snehavidhi Adhyayam. This chapter deals with the detailed procedure and administration of Snehana, i.e., treatment by drinking medicated fats. Fats are usually administered before performing Panchakarma procedures mainly Vamana (emesis) and Virechana (purgation). Here we are explaining in detail about the procedure of Snehana, treatment by drinking fat, that is administered just before performing emesis (Vamana) Panchakarma therapy. It is the 16<sup>th</sup> chapter of Ashtanga Hrudaya Sutrasthana, called as Snehavidhi Adhyaya.

Pledge by the author(s):

अथातो स्नेहविधिमध्यायं व्याख्यास्यामः

इति ह स्माहुरात्रेयादयो महर्षयः ॥

athāto snehavidhimadhyāyaṃ vyākhyāsyāma:

iti ha smāhurātreyādayo maharṣaya: ||

अथातः स्नेहविधिमध्यायं व्याख्यास्यामः - athātaḥ

snehavidhimadhyāyaṃ vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of oleation therapy इति ह

स्महुरात्रेयादयो महर्षयः - iti ha smāhurātreyādayo maharṣayaḥ - thus pledge atreya and other sages.

Atreya and other sages pledge that after Shodhanadigana sangraham Adhyayam i.e., the chapter expounding group of herbs used in Panchakarma, they would henceforth be explaining the chapter called Snehavidhi Adhyayam, i.e. chapter explaining the oleation therapy in detail.

स्नेह द्रव्य गुण -

गुरु शीत सर स्निग्ध मन्द सूक्ष्म मृदु द्रवम् ।  
औषधं स्नेहनं प्रायो, विपरीतं विरूक्षणम् ॥ १ ॥

स्नेह द्रव्य -

सर्पिर्मज्जा वसा तैलं स्नेहेषु प्रवरं मतम् ।  
तत्रापि चोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥ २ ॥  
माधुर्यात् अविदाहित्वात् जन्माद्येव च शीलनात् ।  
पित्तघ्नास्ते यथापूर्वमितरघ्ना यथोत्तरम् ॥ ३ ॥

स्नेह गुरु गुण

घृतात् तैलं गुरु वसा तैलात् मज्ज ततोऽपि च ।

यमक, त्रिवृत, महास्नेह

द्वाभ्यां त्रिभिः चतुर्भिः तैः यमकः त्रिवृतौ महान् ॥४॥

*Dr JV Hebbar - learningayurveda.com*

## Qualities of oils and fats - Snehana Dravya Guna

गुरुशीतसरस्निग्धमन्दसूक्ष्ममृदुद्रवम्।

औषधं स्नेहनं प्रायो, विपरीतं विरूक्षणम्॥१॥

guruśītasarasnigdhamandasūkṣmamṛdudravam|

auśadhaṃ snehanaṃ prāyo, viparītaṃ virūkṣaṇam||1||

औषधं स्नेहनं प्रायो - auśadhaṃ snehanaṃ prāyo – the medicines used for  
oleation therapy generally have the below mentioned qualities -

गुरु – guru - heavy

शीत – śīta – cold

सर – sara – easily moving, mobility, spreading, flowing,

स्निग्ध – snigdha – unctuous, oily,

मन्द – manda – mild,

सूक्ष्म - sūkṣma – minute,

मृदु - mṛdu – soft,

द्रवम् – dravam – liquid,

विरूक्षणम् विपरीतं - virūkṣaṇam viparītaṃ– the medicines used for imparting dryness to the body rookshana are of opposite qualities of those mentioned above

The medicines used for oleation therapy generally have the below mentioned qualities – heavy, cold, easily moving, mobility, spreading, flowing, unctuous, oily, mild, minute, soft, liquid and the medicines used for imparting dryness to the body rookshana are of opposite qualities of those mentioned above

### **Oleating substances (Sneha Dravya)**

सर्पिर्मज्जा वसा तैलं स्नेहेषु प्रवरं मतम्।

तत्रापि चोत्तमं सर्पिः संस्कारस्यानुवर्तनात्॥२॥

माधुर्यादविदाहित्वाज्जन्माद्येव च शीलनात्।

sarpirmajjā vasā tailaṃ sneheṣu pravaraṃ matam|

tatrāpi cottamaṃ sarpiḥ saṃskārasyānuvartanāt||2||

mādhuryādaividāhittvājjanmādyeva ca śīlanāt|

सर्पिः मज्जा वसा तैलं प्रवरं मतम् स्नेहेषु – sarpiḥ majjā vasā tailaṃ pravaraṃ

matam sneheṣu –

Ghee, clarified butter (sarpi),

bone marrow (majja),

muscle fat (vasa) and

oil (taila) are considered as the best among the oleating substances,

तत्रापि सर्पिः चोत्तमं - tatrāpi sarpiḥ cottamaṃ - even among these, ghee is

considered as the best (best sneha) because

संस्कारस्यानुवर्तनात् - saṃskārasyaṇuvartanāt – ghrita (ghee) follows

(anu) the method of processing (samskara) i.e. when ghee is processed

with cold potency herbs, it acquires cold potency and when it is

processed with hot potency herbs, it acquires hot potency, both without

losing its own qualities.

माधुर्यात् – mādhyrāt – because ghee is sweet in taste,

अविदाहित्वात् – avidāhittvāt – because ghee does not cause burning

sensation and

शीलनात् च जन्माद्येव - śīlanāt ca janmādyeva– ghee is congenial to the

body since birth.

Ghee, clarified butter (sarpi), bone marrow (majja), muscle fat (vasa)

and oil (taila) is considered as the best among the oleating substances,

even among these, ghee is considered as the best (best sneha) because

ghrita (ghee) follows (anu) the method of processing (samskara) i.e.

when ghee is processed with cold potency herbs, it acquires cold

potency and when it is processed with hot potency herbs, it acquires hot potency, both without losing its own qualities. Because ghee is sweet in taste, does not cause burning sensation and is congenial to the body since birth.

### **Comparison of dosha balancing effect of various oleating substances (sneha dravya)**

पित्तघ्नास्ते यथापूर्वमितरघ्ना यथोत्तरम्॥३॥

pittaghñāste yathāpūrvamitaraghñā yathottaram||3||

यथापूर्वम् ते पित्तघ्नाः - yathāpūrvam te pittaghñāh - in the reverse order, they (oleating substances) are superior to each other in pitta balancing. यथोत्तरम् इतरघ्ना - yathottaram itaraghñā - in the chronological order, they (oleating substances) are successively superior in balancing the other doshas (vata and kapha).

In the reverse order, oleating substances are superior to each other in pitta balancing. In the chronological order, oleating substances are successively superior in balancing the other doshas (vata and kapha).

#### **Notes:**

If we consider ghee, bone marrow, muscle fat and oil as the oleating substances mentioned in chronological order,

i) In their reverse order they are superior in pitta balancing. Thus when it comes to pitta balancing, oil is the inferior one and ghee is the superior one. Muscle fat is better than oil, bone marrow is better than



muscle fat (and oil) and ghee is superior to bone marrow (muscle fat and oil) in mitigating pitta.

ii) In the mentioned chronological order they are successively superior to each other in balancing or mitigating vata and kapha.

Thus ghee is inferior in mitigating vata and kapha whereas oil is superior in balancing vata and kapha.

Thus when it comes to vata and kapha balancing, bone marrow is superior to ghee, muscle fat is superior to bone marrow (and ghee) and oil is superior to muscle fat (bone marrow and ghee) in mitigating vata and kapha.

### **Comparison of qualities in terms of lightness and heaviness of various oleating substances**

घृतातैलं गुरु वसा तैलान्मज्जा ततोऽपि च।

ghṛtātailaṃ guru vasā tailānmajjā tato'pi ca|

घृतातैलं गुरु - ghṛtātailaṃ guru - In comparison to ghee, the oil is heavy (hard to digest).

वसा तैलान्मज्जा ततोऽपि च - vasā tailānmajjā tato'pi ca - the muscle fat is heavier than the oil and the bone marrow is heavier than the muscle fat (and all other oleating substance).

In comparison to ghee, the oil is heavy (hard to digest). The muscle fat is heavier than the oil and the bone marrow is heavier than the muscle fat (and all other oleating substance).

Notes: Ghee is the lightest among the four oleating substances i.e. light to digest. Bone marrow is the heaviest to digest. Thus, ghee being lighter to digest, oil, muscle fat and bone marrow are heavier to digest in that order in comparison to ghee.

### **Combination of the 4 oleating substances in twos, threes and fours**

द्वाभ्यां त्रिभिश्चतुर्भिस्तेर्यमकस्त्रिवृतो महान्॥४॥

dvābhyāṃ tribhiścaturbhistairyamakastrivṛto mahān||4||

तै द्वाभ्यां त्रिभिश्चतुर्भि - tair dvābhyāṃ tribhiścaturbhis - among them, the combination of two, three and four oleating substances

यमकः त्रिवृतो महान् – yamakas trivṛto mahān - are called yamaka, trivrit and mahasneha respectively.

Among them, the combination of two, three and four oleating substances are called yamaka, trivrit and mahasneha respectively.

#### **Notes:**

- The combination (mixture) of two oleating substances is called Yamaka.
- The combination of three oleating substances is called Trivrit.
- The combination of all four oleating substances is called Mahaan sneha.

### **Persons suitable for oleation (snehayah)**

स्वेद्यसंशोध्यमद्यस्त्रीव्यायामासक्तचिन्तकाः।

वृद्धबालाबलकृशा रूक्षाः क्षीणास्ररेतसः॥५॥

वातार्तस्यन्दतिमिरदारुणप्रतिबोधिः।

स्नेह्याः

svedyasamśodhyamadyastrīvyāyāmāsaktacintakāḥ|

vṛddhabālābalakṛśā rūkṣāḥ kṣīṇāsraresasaḥ||5||

vātārtasyandatimiradāruṇapratibodhināḥ|

snehyāḥ

स्नेह्याः - snehyāḥ - people who are eligible to undergo oleation therapy

are –

स्वेद्य – svedya – those who are about to be administered with sudation therapy

संशोध्य - samśodhya - those who are about to be administered with purification therapies (panchakarma)

मद्य स्त्री व्यायामासक्त - madya strī vyāyāmāsakta – those who are habituated to indulge excessively in alcohol (wine), women (sex) and exercise

चिन्तकाः - cintakāḥ - those who think too much (brainy activities)

वृद्ध - vṛddha – old aged people

बाला – bālā – children

अबल – abala – debilitated people

कृशा - kṛśā – emaciated people

रूक्षाः - rūkṣāḥ - those who have developed excessive dryness in the body

क्षीणास्र - kṣīṇāsra – those suffering from depletion of blood (blood loss)

क्षीण रेतसः - kṣīṇa retasaḥ - those suffering from depletion of semen

वातार्त – vātārta – those suffering from diseases caused by vitiated vata

स्यन्द – syanda – those suffering from conjunctivitis

तिमिर – timira – those suffering from ophthalmia, blindness

दारुणप्रतिबोधिन्ः - dāruṇapratibodhinaḥ - those suffering from difficulty in opening their eyes

People who are eligible to undergo oleation therapy are those who are about to be administered with sudation therapy, those who are about to be administered with purification therapies (panchakarma) those who are habituated to indulge excessively in alcohol (wine), women (sex) and exercise, those who think too much (brainy activities), old aged people, children, debilitated people, emaciated people, those who have developed excessive dryness in the body, those suffering from depletion of blood (blood loss), those suffering from depletion of semen, those suffering from diseases caused by vitiated vata, those suffering from conjunctivitis, those suffering from ophthalmia and blindness those suffering from difficulty in opening their eyes.

## **Persons unsuitable for oleation (asnehya)**

न त्वतिमन्दाग्नितीक्ष्णाग्निस्थूलदुर्बलाः ॥६॥

ऊरुस्तम्भातिसाराऽऽमगलरोगगरोदरैः।

मूर्च्छाच्छर्द्यरुचिक्षेष्मत्तृष्णामद्यैश्च पीडिताः ॥७॥

अपप्रसूता युक्ते च नस्ये बस्तौ विरेचने।

na tvatimandāgnitīkṣṇāgnisthūladurbalāḥ||6||

ūrustambhātisārā"magalarogagarodaraiḥ|

mūrcchācchardyaruciśleşmatrṣṇāmadyaiśca pīditā: ||7||

apaprasūtā yukte ca nasye bastau virecane|

न तु पीडिताः - na tu pīditā: - oleation therapy should not be administered to those suffering from below mentioned conditions -

अतिमन्दाग्नि – atimandāgni – very weak digestion power

तीक्ष्णाग्नि - tīkṣṇāgni – very strong digestive capacity

स्थूल – sthūla - obesity

दुर्बलाः - durbalāḥ - very weak, weakness

ऊरुस्तम्भ – ūrustambha – stiffness of thighs

अतिसार – atisāra – diarrhea

आम – āma – ama condition, indigestion, erroneous metabolism

गलरोग – galaroga – diseases of throat

गर – gara – chronic poisoning

उदरैः - udaraiḥ - abdominal disorders

मूर्च्छा – mūrccchā – loss of consciousness, fainting

च्छर्दि – chardi - vomiting

अरुचि – aruci – tastelessness, anorexia

श्लेष्म - śleṣma – diseases caused by kapha imbalance (vitiation)

तृष्णा - tṛṣṇā – excessive thirst मद्यैश्च - madyaiśca – chronic alcoholism

अपप्रसूता – apaprasūtā – woman who has undergone abortion

युक्ते च नस्ये बस्तौ विरेचने - yukte ca nasye bastau virecane – to those who are administered with nasal medication, enema and purgative therapies

Oleation therapy should not be administered to those suffering from very weak digestion power, very strong digestive capacity, obesity, very weak, weakness, stiffness of thighs, diarrhea, ama condition, indigestion, erroneous metabolism, diseases of throat, chronic poisoning, abdominal disorders, loss of consciousness, fainting, vomiting tastelessness, anorexia, diseases caused by kapha imbalance (vitiation), excessive thirst, chronic alcoholism, woman who has undergone

abortion, to those who are administered with nasal medication, enema and purgative therapies

### **Persons suitable for oleation through ghee (ghrita yoga)**

तत्र धीस्मृतिमेधादिकाङ्क्षिणां शस्यते घृतम्॥८॥

tatra dhīsmṛtīmedhādīkāṅkṣiṇāṃ śasyate ghr̥tam||8||

तत्र घृतम् शस्यते - tatra ghr̥tam śasyate - among the oleation substances, ghee (as oleation) is suitable for

धी स्मृति मेधादि काङ्क्षिणां - dhīsmṛtīmedhādīkāṅkṣiṇāṃ - those who desire improvement of their cognition, memory and intelligence

Among the oleation substances, ghee (as oleation) is suitable for those who desire improvement of their cognition, memory and intelligence.

### **Persons suitable for oleation through oil (taila yoga)**

ग्रन्थिनाडीकृमिक्षेष्ममेदोमारुतरोगिषु।

तैलं लाघवदार्ढ्यार्थिक्रूरकोष्ठेषु देहिषु॥९॥

granthināḍīkṛmīkṣeṣmamedomārutarogiṣu|

tailaṃ lāghavadārdhyārthīkrūrakoṣṭheṣu dehiṣu||9||

तैलं - tailaṃ - oil is suitable (as remedy) in diseases like

ग्रन्थि – granthi – cysts, tumors

नाडी रोगिषु - nāḍī – sinus ulcers

कृमि रोगिषु - kṛmī roga – worm infestations

श्लेष्म रोगिषु - śleṣma roga – diseases caused due to imbalance of kapha

मेदो रोगिषु – medo rogiṣu - obesity

मारुत रोगिषु – māruta rogiṣu - diseases caused due to imbalance of vata

लाघव दार्ढ्यार्थि - lāghava dārḍhyārthi – those who are desirous of  
begetting lightness (thinness) and sturdiness (stability, endurance) in  
their body

क्रूरकोष्ठेषु देहिषु - krūrakoṣṭheṣu dehiṣu – those who are having hard  
(difficult) bowel movements

Oil is suitable in diseases like cysts, tumors, sinus ulcers, worm  
infestations, diseases caused due to imbalance of kapha, obesity,  
diseases caused due to imbalance of vata those who are desirous of  
begetting lightness (thinness) and sturdiness (stability, endurance) in  
their body those who are having hard (difficult) bowel movements.

### **Persons suitable for oleation through bone marrow and muscle fat (majja & vasa yogya)**

वातातपाध्वभारस्त्रीव्यायामक्षीणधातुषु।

रूक्षक्लेशक्षमात्यग्निवातावृतपथेषु च॥१०॥

शेषौ

vātātapādhvabhārastrīvyāyāmakṣīṇadhātuṣu|

rūkṣakleśakṣamātyagnivātāvṛtapatheṣu ca||10||

śeṣau



शेषौ - śeṣau – the others i.e. muscle fat and bone marrow are suited for

–

क्षीणधातुषु - kṣīṇadhātuṣu – those who are suffering from depletion of tissues

वातातपाध्व भार स्त्री व्यायाम vātātapādhva bhāra strī vyāyāma – due to excessive exposure to breeze, heat of the sun, walking long distances, carrying heavy loads of weight, women (sexual indulgence) and strenuous physical activities

रूक्ष - rūkṣa – those who have excessive dryness in their body

क्लेशक्षम - kleśakṣama – those who withstand strain

अत्यग्नि – atyagni – those who have very strong digestive activity

वातावृत्त पथेषु च - vātāvṛta pathēṣu ca – and in whom vata has obstructed the pathways and channels in the body (or vata is obstructed in its normal pathways)

Muscle fat and bone marrow are suited for – those who are suffering from depletion of tissues due to excessive exposure to breeze, heat of the sun, walking long distances, carrying heavy loads of weight, women (sexual indulgence) and strenuous physical activities those who have excessive dryness in their body, those who withstand strain, those who have very strong digestive activity and in whom vata has obstructed the pathways and channels in the body (or vata is obstructed in its normal pathways)

**Persons suitable for oleation through muscle fat (vasa yogya)**

वसा तु सन्ध्यस्थिमर्मकोष्ठरुजासु च।

तथा दग्धाहतभ्रष्टयोनिकर्णशिरोरुजि ॥११॥

vasā tu sandhyasthimarmakoṣṭharujāsu ca|

tathā dagdhāhatabhraṣṭayonikarṇaśīroruji||11||

वसा तु - vasā tu - muscle fat is suited for

सन्ध्यस्थि मर्म कोष्ठ रुजासु च - sandhyasthi marma koṣṭha rujāsu ca - pain

in joints, bones, vital organs and abdominal viscera

दग्ध - dagdha - burns,

आहत - āhata - assault by weapons (trauma), injuries,

भ्रष्टयोनि - bhraṣṭayoni - prolapse or displacement of vagina,

तथा कर्ण शिरोरुजि - tathā karṇa śīroruji - earache and headachethways).

Muscle fat is suited for pain in joints, bones, vital organs and abdominal viscera, burns, assault by weapons (trauma), injuries, prolapse or displacement of vagina, earache and headachethways.

### **Proper seasons and time for oleation therapy (sneha yoga kala)**

तैलं प्रावृषि, वर्षान्ते सर्पिरन्यौ तु माधवे।

ऋतौ साधारणे स्नेहः शस्तोऽहि विमले रवौ ॥१२॥

तैलं त्वरायां शीतेऽपि घर्मेऽपि च घृतं निशि।

निश्येव पित्ते पवने संसर्गे पित्तवत्यपि ॥१३॥

निश्चयन्यथा वातकफाद्रोगाः स्युः पित्ततो दिवा।

tailaṃ prāvṛṣi, varṣānte sarpiranyau tu mādhave|  
ṛtau sādharmaṇe snehaḥ śasto'hni vimale ravau||12||  
tailaṃ tvarāyāṃ śīte'pi gharme'pi ca ghr̥taṃ niśi|  
niśyeva pitte pavane saṃsarge pittavatyapi||13||  
niśyanyathā vātakaphādrogāḥ syuḥ pittato divā|

तैलं प्रावृषि - tailaṃ prāvṛṣi - oil is ideal for use in pravrit or early monsoon season

वर्षान्ते सर्पिः - varṣānte sarpir - ghee can ideally be used at the end of rainy season i.e. during sharat or autumn season

अन्यौ तु माधवे - anyau tu mādhave - the others (unctuous substances) i.e. muscle fat and bone marrow are ideal to be used in vasanta or spring season

साधारणे ऋतौ स्नेहः शस्तोऽहि विमले रवौ - sādharmaṇe ṛtau snehaḥ śasto'hni vimale ravau - during temperate seasons oleating substances should be ideally used during day time and when the sun is clear

त्वरायां तैलं शीतेऽपि घृतं घर्मेऽपि निशि च - tvarāyāṃ tailaṃ śīte'pi ghr̥taṃ gharme'pi niśi ca - during emergency the oil may be used even in cold season and ghee may be used in summer and even at night

पित्ते पवने संसर्गे पित्तवत्यपि निश्येव - pitte pavane saṃsarge pittavatyapi niśyeva - in diseases produced by vitiated pitta and vata and in dual combination of doshas wherein pitta is predominant, ghee should be given only at nights during summer

अन्यथा निशि वातकफाद्रोगाः स्युः पित्ततो दिवा - anyathā niśy

vātakaphādrogāḥ syuḥ pittato divā - if administered otherwise the fats or unctuous substances used at nights (when indicated to be given in morning) cause diseases due to vata and kapha and unctuous substances used during day time (when indicated to be given in night time) causes diseases of pitta

Oil is ideal for use in pravrit or early monsoon season ghee can ideally be used at the end of rainy season i.e. during sharat or autumn season the others (unctuous substances) i.e. muscle fat and bone marrow are ideal to be used in vasanta or spring season during temperate seasons oleating substances should be ideally used during day time and when the sun is clear during emergency the oil may be used even in cold season and ghee may be used in summer and even at night in diseases produced by vitiated pitta and vata and in dual combination of doshas wherein pitta is predominant, ghee should be given only at nights during summer if administered otherwise the fats or unctuous substances used at nights (when indicated to be given in morning) cause diseases due to vata and kapha and unctuous substances used during day time (when indicated to be given in night time) causes diseases of pitta.

### **Various combinations of oleation recipes (sneha vicharana samkhya)**

युक्त्याऽवचारयेत्स्नेहं भक्ष्याद्यन्नेन बस्तिभिः ॥१४॥

नस्याभ्यञ्जनगण्डूषमूर्द्धकर्णाक्षितर्पणैः ।

yuktyā'avacārayetsnehaṃ bhakṣyādyannena bastibhiḥ||14||

nasyābhyañjanagaṇḍūṣamūrdhakarṇākṣitarpaṇaiḥ|

स्नेहं अवचारयेत् युक्त्या - snehaṃ avacārayet yuktyā - fats (oleation)

should be used skillfully

भक्ष्याद्यन्नेन - bhakṣyādyannena - either mixed with chewable and other kinds of foods

बस्तिभिः नस्य अभ्यञ्जन गण्डूष मूर्द्ध तर्पणैः कर्ण तर्पणैः अक्षि तर्पणैः - bastibhiḥ nasya abhyañjana gaṇḍūṣa mūrdha tarpaṇaiḥ karṇa tarpaṇaiḥ akṣi tarpaṇaiḥ - or in the form of enemas nasal drops, massage (anointing the body), gargle or mouth rinsing, putting over the head, instillation into the ears and eyes

Fats (oleation) should be used skillfully either mixed with chewable and other kinds of foods or in the form of enemas, nasal drops, massage (anointing the body), gargle or mouth rinsing, putting over the head, instillation into the ears and eyes.

## 64 types of oleation recipes (vicharana sneha)

रसभेदैककत्वाभ्यां चतुःषष्टिविचारणाः ॥१५॥

स्नेहस्यान्याभिभूतत्वादल्पत्वाञ्च क्रमात्स्मृताः।

rasabhedaikakatvābhyāṃ catuṣṣaṣṭirvicāraṇāḥ||15||

snehasyānyābhibhūtātvalpatvāñca kramātsmṛtāḥ|

रसभेदैककत्वाभ्यां - rasabhedaikakatvābhyāṃ - depending on its combination with food substances of various tastes and being used individually (without mixing it with anything),

चतुःषष्टिविचारणाः catuṣṣaṣṭir vicāraṇāḥ - the number of oleation

combinations (recipes) will be of 64 kinds i.e. vicharana (fat combinations) is of 64 types

स्नेहस्य अन्याभिभूतत्वाद् अल्पत्वाञ्च क्रमात्स्मृताः - snehasya

anyābhibhūtātṽd alpatṽñca kramātsmṛtāḥ - since the fats are combined with other food substances and being less in quantity sneha vicharanas are poor or mild in effect

Depending on its combination with food substances of various tastes and being used individually (without mixing it with anything), the number of oleation combinations (recipes) will be of 64 kinds i.e. vicharana (fat combinations) is of 64 types since the fats are combined with other food substances and being less in quantity sneha vicharanas are poor or mild in effect.

### **Use of only fats, not mixed with other food substances (acchapeya or accha sneha)**

यथोक्तहेत्वभावाञ्च नाच्छपेयो विचारणा ॥१६॥

स्नेहस्य कल्पः स श्रेष्ठः स्नेहकर्माशुसाधनात्।

yathoktahetvabhāvāñca nācchapeyo vicāraṇā||16||

snehasya kalpaḥ sa śreṣṭhaḥ snehakarmāśusādhanāt|

अच्छपेयो न विचारणा - acchapeyo na vicāraṇā – acchapeya (fats consumed without mixing them with any food substances) is not vicharana

यथोक्त हेत्वभावाञ्च - yathokta hetvabhāvāñca – because of the absence of conditions needed for it to be called as vicharana (to be called as

vicharana, the fats should be mixed with other food substances)

स स्नेहस्य कल्पः श्रेष्ठः - sa snehasya kalpaḥ śreṣṭhaḥ - this form of oleating method (acchapeya) is said to be the superior form of administration स्नेहकर्म आशु साधनात् - snehakarma āśu sādhanāt – since it does the functions of sneha (bestows the needed benefits of fats) and brings about oleation in very quick time

Acchapeya (fats consumed without mixing them with any food substances) is not vicharana because of the absence of conditions needed for it to be called as vicharana (to be called as vicharana, the fats should be mixed with other food substances) this form of oleating method (acchapeya) is said to be the superior form of administration since it does the functions of sneha (bestows the needed benefits of fats) and brings about oleation in very quick time.

### **Dose of fats for drinking – acchapeya matra**

द्वाभ्यां चतुर्भिरष्टाभिर्यामैर्जीर्यन्ति याः क्रमात्॥१७॥

ह्रस्वमध्योत्तमा मात्रास्तास्ताभ्यश्च हसीयसीम्।

कल्पयेद्वीक्ष्य दोषादीन् प्रागेव तु हसीयसीम्॥१८॥

dvābhyāṃ caturbhiraṣṭābhiryāmairjīryanti yāḥ kramāt||17||

hrasvamadhyottamā mātrāstāstābhyaśca hrasīyasīm|

kalpayedvīkṣya doṣādīn prāgeva tu hrasīyasīm||18||

याः जीर्यन्ति द्वाभ्यां चतुर्भिः अष्टाभिः यामैः - yāḥ jīryanti dvābhyāṃ caturbhir aṣṭābhir yāmair – that quantity of fat (sneha) which on consumption gets digested in two, four and eight yamas (1 yama = 3 hours)

ह्रस्व मध्य उत्तमा मात्रास्ताः क्रमात् - hrasva madhya uttamā mātrās tās kramāt – will be considered as lesser (hrsva), medium or moderate (madhya) and large (uttama) dose (matra) of the fat respectively  
ताभ्यश्च ह्रसीयसीम् - tābhyaśca hrasīyasīm – the dose of fat lesser than the above said is called hraseeyasi matra or least dose (test dose)  
वीक्ष्य दोषादीन् प्रागेव तु ह्रसीयसीम् कल्पयेद् - vīkṣya doṣādīn prāgeva tu hrasīyasīm kalpayed - after analyzing the dosha etc factors beforehand itself, the least dose of the consumable fat should be decided (planned)

That quantity of fat (sneha) which on consumption gets digested in two, four and eight yamas (1 yama = 3 hours) will be considered as lesser (hrsva), medium or moderate (madhya) and large (uttama) dose (matra) of the fat respectively. The dose of fat lesser than the above said is called hraseeyasi matra or least dose (test dose) after analyzing the dosha etc. factors beforehand itself, the least dose of the consumable fat should be decided (planned).

**Notes:** Hrasiyasi matra or least dose of the consumable fat (accha sneha) should be initially given to every individual fit to take snehana. After seeing the tolerance and the time of digestion of this dose, the lesser, medium or maximum dose shall be fixed or decided. Thus, the lesser etc 3 types of doses can be decided after giving the least dose as a test dose.

**Procedure of drinking fat for different purposes - snehapana vidhi**



## Drinking fat for body cleansing – shodhana sneha

ह्यस्तने जीर्ण एवान्ने स्नेहोऽच्छः शुद्धये बहुः।

hyastane jīrṇa evānne sneho'cchaḥ śuddhaye bahuḥ।

शुद्धये – śuddhaye – for cleansing purposes (as preparation for panchakarma therapy),

स्नेहोऽच्छः - sneho'cchaḥ - the fat alone (not mixed with food substances) should be given to drink

बहुः - bahuḥ - in large (maximum) dosage

ह्यस्तने जीर्ण एवान्ने - hyastane jīrṇa evānne – soon after the digestion of previously taken food (and in the absence of hunger)

For cleansing purposes (as preparation for panchakarma therapy), the fat alone (not mixed with food substances) should be given to drink in large (maximum) dosage soon after the digestion of previously taken food (and in the absence of hunger).

## Drinking fat for palliating disease – shamana sneha

शमनः क्षुद्धतोऽनन्नो मध्यमात्रश्च शस्यते॥१९॥

śamanaḥ kṣudvato'nanno madhyamātraśca śasyate||19||

शमनः - śamanaḥ - for palliating a disease (mitigating the doshas),

शस्यते – śasyate – the fat should be ideally given to drink

क्षुद्धतो अनन्नो - kṣudvato ananno – when the person is hungry and has

not taken food

मध्यमात्रश्च - madhya mātraśca – in medium dose

For palliating a disease (mitigating the doshas), the fat should be ideally given to drink when the person is hungry and has not taken food in medium dose.

### **Drinking fat for weight gain (bulk promoting) treatment – brimhana sneha**

बृहणो रसमद्याद्यैः सभक्तोऽल्पः हितः स च।

बालवृद्धपिपासार्तस्नेहद्विण्मद्यशीलिषु॥२०॥

स्त्रीस्नेहनित्यमन्दाग्निसुखितक्लेशभीरुषु।

मृदुकोष्ठोल्पदोषेषु काले चोष्णे कृशेषु च॥२१॥

br̥ṃhaṇo rasamadyādyaiḥ sabhakto'lpāḥ hitaḥ sa ca|

bālavṛddhapipāsārtasnehadvīṇmadyaśīliṣu||20||

strīsnēhanityamandāgnisukhitakleśabhīruṣu|

mṛdukoṣṭholpadoṣeṣu kāle coṣṇe kṛśeṣu ca||21||

बृहणो - br̥ṃhaṇo – for weight gain treatment,

रस रसमद्याद्यैः rasa madyādyaiḥ - (fat should be) mixed with meat soup,

wine etc and

सभक्तो - sabhakto - consumed along with the food

अल्पः - alpaḥ - in minimum (small) quantity

स च हितः - sa ca hitaḥ – the same (mild oleation or fat used in minimum

dose) is suitable for -

बाल – bāla – the children

वृद्ध - vṛddha – aged people

पिपासार्त – pipāsārta – those suffering from thirst

स्नेहद्विण् - snehadviṅ - those having aversion to fat

मद्यशीलिषु - madyaśīliṣu – those who regularly indulge in wine

स्त्री स्नेह नित्य – strī sneha nitya – those who regularly indulge in women

(sex) and fatty foods

मन्दाग्नि – mandāgni – those who have low digestion capacity

सुखित – sukhita – those who lead happy and comfortable life

क्लेश भीरुषु – kleśa bhīruṣu – those who are afraid of troubles

मृदुकोष्ठो - mṛdukoṣṭho – those having soft bowel movements

अल्पदोषेषु - alpadoṣeṣu – in presence of mild increase of doshas

च उष्णे काले – ca uṣṇe kāle – during hot seasons

कृशेषु च - kṛśeṣu ca – emaciated people

For weight gain treatment, fat should be mixed with meat soup, wine etc. and consumed along with the food in minimum quantity. The same (mild oleation or fat used in minimum dose) is suitable for - the children, aged people, those suffering from thirst, those having aversion to fat, those who regularly indulge in wine, those who regularly indulge in women (sex) and fatty foods, those who have low digestion capacity, those who lead happy and comfortable life, those who are afraid of

troubles, those having soft bowel movements in presence of mild increase of doshas, during hot seasons and emaciated people.

### **Benefits of drinking fats before, in between and after food – Prak, Madhya and Uttara Bhukta sneha**

प्राङ्मध्योत्तरभक्तोऽसावधोमध्योर्ध्वदेहजान्।

व्याधीञ्जयेद्वलं कुर्यादङ्गानां च यथाक्रमम्॥२२॥

prāṅmadhyottarabhakto'sāvadhomadhyordhvadehajān|

vyādhiñjayedbalaṃ kuryādaṅgānāṃ ca yathākramam||22||

प्राक् मध्य उत्तरभक्तो असौ - prāk madhya uttarabhakto asāv - the fats taken before food, in between food and after food

जयेद् व्याधीन् - jayed vyādhiñ - will cure the diseases

अधो मध्य ऊर्ध्व देहजान् - adho madhya urdhva dehajān – affecting the lower, middle and upper parts of the body and also

बलं कुर्यादङ्गानां च यथाक्रमम् - balaṃ kuryād aṅgānāṃ ca yathākramam - will strengthen the lower, middle and upper parts of the body respectively

The fats taken before food, in between food and after food will cure the diseases affecting the lower, middle and upper parts of the body and also will strengthen the lower, middle and upper parts of the body respectively.

### **Care after drinking fats – Sneha pana uttara upachara**

वार्युष्णमच्छेऽनु पिबेत् स्नेहे तत्सुखपक्तये।

आस्योपलेपशुद्ध्यै च, तौवरारुष्करे न तु॥२३॥

जीर्णाजीर्णविशङ्कायां पुनरुष्णोदकं पिबेत्।

तेनोद्गारविशुद्धिः स्यात्ततश्च लघुता रुचिः॥२४॥

vāryuṣṇamacche'nu pibet snehe tatsukhapaktaye|

āsyopalepaśuddhyai ca, tauvarāruṣkare na tu||23||

jīrṇājīrṇaviśāṅkāyāṃ punaruṣṇodakam pibet|

tenodgāraviśuddhiḥ syāttataśca laghutā ruciḥ||24||

अच्छे - acche – after drinking fat alone (fat not mixed with any food substances),

वार्युष्णम् अनुपिबेत् - vāryuṣṇam anupibet – hot (warm) water should be consumed as after drink

तत्सुखपक्तये स्नेहे - tatsukhapaktaye snehe – since it helps in easy digestion of fats

शुद्ध्यै आस्योपलेप च - śuddhyai āsyopalepa ca – and also clears (cleanses) the coating in the mouth (caused by fats)

न तु तौवर अरुष्करे - na tu tauvara aruṣkare – but not while consuming tuvaraka oil (oil of Hydnocarpus laurifolia) and arushkara oil (oil of marking nut) i.e. hot water should not be consumed while taking the mentioned oils because these oils are basically very hot in nature (in these conditions cold water should be given)

विशङ्कायां जीर्ण अजीर्ण - viśāṅkāyāṃ jīrṇa ajīrṇa - when there is a doubt whether the fat is digested or not,

उष्णोदकं पिबेत् पुनः - uṣṇodakam pibet punar – hot water should be consumed once again

तेन उद्गार विशुद्धिः लघुता रुचिः स्यात्ततश्च – tena udgāra viśuddhiḥ laghutā ruciḥ syāttataśca – with this (consumption of hot water), clear belching, feel of lightness of the body and desire for food are manifested which suggest that the fat has been completely digested

After drinking fat alone (fat not mixed with any food substances), warm water should be consumed as after drink, since it helps in easy digestion of fats and also clears the coating in the mouth (caused by fats) but not while consuming tuvaraka oil (oil of Hydnocarpus laurifolia) and arushkara oil (oil of marking nut), i.e., hot water should not be consumed while taking the mentioned oils because these oils are basically very hot in nature (in these conditions cold water should be given) when there is a doubt whether the fat is digested or not, hot water should be consumed once again with this (consumption of hot water), clear belching, feel of lightness of the body and desire for food are manifested which suggest that the fat has been completely digested.

### **Diet for fat consumption (before, during and after drinking fats)**

#### **– Snehakala Ahara**

भोज्योऽन्नं मात्रया पास्यन् श्वः पिबन् पीतवानपि।

द्रवोष्णमनभिष्यन्दि नातिस्निग्धमसङ्करम्॥२५॥

bhojyo'nnaṃ mātrayā pāsyan śvaḥ piban pītavānapi|

dravoṣṇamanabhiṣyandi nātisnigdhamasaṅkaram||25||

श्वः पास्यन् - śvaḥ pāsyan – the person who is about to consume fats the next day (before therapy),

पिबन् – piban – the person who is in the process of consuming fat or has consumed fat on that day (during therapy)

पीतवानपि – pītavānapi – and also the person who has finished the course of taking fats (after therapy),

भोज्यो अन्नं द्रव उष्णम् अनभिष्यन्दि नातिस्निग्धम् असङ्करम् मात्रया - bhojyo annaṃ drava uṣṇam anabhiṣyandi nātisnigdham asaṅkaram mātrayā - should consume foods which are liquid, warm, not producing excess moisture (not aggravating kapha), not very oily and not a mixture of many food materials which are mutually contaminating or incompatible in proper quantity (lesser quantity or digestible quantity)

The person who is about to consume fats the next day (before therapy), the person who is in the process of consuming fat or has consumed fat on that day (during therapy) and also the person who has finished the course of taking fats (after therapy), should consume foods which are liquid, warm, not producing excess moisture (not aggravating kapha), not very oily and not a mixture of many food materials which are mutually contaminating or incompatible in proper quantity (lesser quantity or digestible quantity).

### **Regimen and activities during (and after) oleation – snehana kala vihara niyamani**

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः।

न वेगरोधी व्यायामक्रोधशोकहिमातपान्॥२६॥

प्रवातयानाध्वभाष्यात्यासनसंस्थितीः।

नीचात्युञ्चोपधानाहःस्वप्नधूमरजांसि च॥२७॥

यान्यहानि पिबेत्तानि तावन्त्यन्यान्यपि त्यजेत्।

सर्वकर्मस्वयं प्रायो व्याधिक्षीणेषु च क्रमः॥२८॥

उपचारस्तु शमने कार्यः स्नेहे विरिक्तवत्।

uṣṇodakopacārī syādbrahmacārī kṣapāśayaḥ|

na vegarodhī vyāyāmakrodhaśokahimātapān||26||

pravātayānādhvabhāṣyātyāsanasaṁsthitīḥ|

nīcātyuñcopadhānāhaḥsvapnadhūmarajāṁsi ca||27||

yānyahāni pibettāni tāvantyanyanypiti tyajet|

sarvakarmasvayaṁ prāyo vyādhikṣīṇeṣu ca kramah||28||

upacārastu śamane kāryaḥ snehe viriktavat|

उष्णोदकोपचारी - uṣṇodakopacārī – the person should use only hot or warm water for all needs (activities)

स्याद्ब्रह्मचारी – syādbrahmacārī – should maintain celibacy

क्षपाशयः - kṣapāśayaḥ - should stay in their own places (home, ward), should not sleep during day and should not keep awake during night time

न वेगरोधी – na vegarodhī – should not suppress natural urges

त्यजेत् व्यायाम क्रोध शोक हिम आतपान् - tyajet vyāyāma krodha śoka hima



ātapān – should avoid (not indulge in) excessive exercise, anger, grief, exposure to cold, sunlight,

प्रवात यान अध्व भाष्य अत्यासनसंस्थितिः - pravāta yāna adhva bhāṣya

atyāsanasaṁsthitīḥ - (exposure to) heavy breeze, travelling in vehicles, walking long distances, too much speaking, being seated for prolonged time or keeping in uncomfortable postures for long time,

नीचात्युच्चोपधानाहः - nīcātyuñcopadhānāhaḥ - keeping pillows very low or very high beneath the head while sleeping

स्वप्न – svapna – excessive day sleep

धूमरजांसि च - dhūmarajāṁsi ca – exposure or contact with smoke and dust

यान्यहानि पिबेत्तानि - yānyahāni pibettāni – on those days of drinking fat and

तावन्त्यन्यान्यपि - tāvantyanyānyapi – for the same number of days afterwards (after finishing the oleation therapy) also

अयं च क्रमः प्रायो सर्वकर्मसु व्याधिक्षीणेषु - ayaṁ ca kramaḥ prāyo

sarvakarmasv vyādhikṣīṇeṣu - it is the same regimen which is probably (generally) followed for all purification therapies (such as emesis, purgation, enema etc) and also for those debilitated by the diseases

शमने स्नेहे उपचारस्तु विरिक्तवत् कार्यः - śamane snehe upacārastu viriktavat kāryaḥ - in case of palliative oleation therapy the regimens as indicated for the persons who has undergone purgation therapy should be administered

The person should use only hot or warm water for all needs, should maintain celibacy, should stay in their own places (home, ward), should not sleep during day and should not keep awake during night time, should not suppress natural urges, should avoid excessive exercise, anger, grief, exposure to cold, sunlight, (exposure to) heavy breeze, travelling in vehicles, walking long distances, too much speaking, being seated for prolonged time or keeping in uncomfortable postures for long time, keeping pillows very low or very high beneath the head while sleeping, excessive day sleep exposure or contact with smoke and dust on those days of drinking fat and for the same number of days afterwards (after finishing the oleation therapy). Also it is the same regimen which is probably followed for all purification therapies (such as emesis, purgation, enema etc.) and also for those debilitated by the diseases in case of palliative oleation, therapy the regimens as indicated for the persons who has undergone purgation therapy should be administered.

### **Duration of fat drinking – acchapana kala**

त्र्यहमच्छं मृदौ कोष्ठे क्रूरे सप्तदिनं पिबेत् ॥२९॥

सम्यक्स्निग्धोऽथवा यावदतः सात्म्यी भवेत्परम्।

tryahamacchaṃ mṛdau koṣṭhe krūre saptadinaṃ pibet||29||

samyaksnigdho'thavā yāvadataḥ sātmī bhavetparam|

अच्छं पिबेत् त्र्यहम् मृदौ कोष्ठे सप्तदिनं क्रूरे - acchaṃ pibet tryaham mṛdau

koṣṭhe saptadinaṃ krūre - drinking of fat not mixed with other

substances (only fat) should be administered for three days in people having soft bowels and for seven days for persons having hard bowels  
अथवा सम्यक्स्निग्धो - athavā samyak snigdho - or till the symptoms of proper oleation are observed

यावदतः परम् सात्म्यी भवेत् - yāvadataḥ param sātmyī bhavet – after that period the fat becomes accustomed to the patient (and doesn't give the desired effect)

Drinking of fat, which is not mixed with other substances should be administered for three days, in people having soft bowels and for seven days for persons having hard bowels or till the symptoms of proper oleation are observed. After that period the fat becomes accustomed to the patient (and doesn't give the desired effect).

### **Signs of proper, deficit and excess oleation – samyak snigdha, asnigdha and atisnigdha lakshanas**

वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम् ॥३०॥

स्नेहोद्वेगः क्लमः सम्यक्स्निग्धे, रूक्षे विपर्ययः।

अतिस्निग्धे तु पाण्डुत्वं घ्राणवक्त्रगुदस्रवाः ॥३१॥

vātānulomyaṃ dīpto'gnirvarcaḥ snigdhamasamhatam||30||

snehodvegaḥ klamaḥ samyaksnigdhe, rūkṣe viparyayaḥ|

atisnigdhe tu pāṇḍutvaṃ ghrāṇavaktragudasravāḥ||31||

वातानुलोम्यं - vātānulomyaṃ - downward movement of vata

दीप्तो अग्निः - dīpto agnir – digestive activity gets kindled

वर्चः स्निग्धम् असंहतम् - varcaḥ snigdham asaṃhatam – feces becomes stained or mixed with unctuous material (fatty feces) and unformed (not solid)

स्नेहोद्वेगः - snehodvegaḥ - aversion to fat

क्लमः - klamaḥ - exhaustion

सम्यक्स्निग्धे – samyaksnigdhe – are the symptoms of proper lubrication (oleation)

रूक्षे विपर्ययः - rūkṣe viparyayaḥ - in dryness i.e. deficit oleation or lubrication (asnigdha) we can find opposite signs (of proper lubrication)

पाण्डुत्वं घ्राणवक्त्रगुदस्रवाः तु अतिस्निग्धे - pāṇḍutvam

ghrāṇavaktragudasravāḥ tu atisnigdhe – appearance of pallor (anemia), secretions from nose, mouth and rectum are the signs of excessive oleation (lubrication)

Downward movement of vata, kindling of digestive activity, feces mixed with unctuous material (fatty feces) and unformed (not solid), aversion to fat and exhaustion are the symptoms of proper lubrication (oleation). In case of dryness i.e., deficit oleation or lubrication (asnigdha), we can find opposite signs (of proper lubrication). Appearance of pallor (anemia), secretions from nose, mouth and rectum are the signs of excessive oleation (lubrication).

### **Bad effects of improper oleation – sneha vyapat lakshanas**

अमात्रयाऽहितो काले मिथ्याहारविहारतः।

स्नेहः करोति शोफार्शस्तन्द्रास्तम्भविसंज्ञताः ॥३२॥

कण्डूकुष्ठज्वरोत्क्लेशशूलानाहभ्रमादिकान्।

amātrayā'hito kāle mithyāhāravihārataḥ|

snehaḥ karoti śophārsāstandrāstambhavisamjñatāḥ||32||

kaṇḍūkuṣṭhajvarotkleśaśūlānāhabhramādikān|

स्नेहः अमात्रया अहितो काले - snehaḥ amātrayā ahito kāle - fats, when consumed in improper dose and improper ways, in improper time, मिथ्याहार विहारतः करोति - mithyāhāra vihārataḥ karoti - while indulging in improper foods and activities, produces (below mentioned symptoms) -

शोफ - śopha - dropsy (swelling),

अर्शः - arśas - hemorrhoids,

तन्द्रा - tandrā - stupor (drowsiness),

स्तम्भ - stambha - rigidity of body parts,

विसंज्ञताः - visamjñatāḥ - absence of sensation / unconsciousness,

कण्डू - kaṇḍū - itching,

कुष्ठ - kuṣṭha - skin diseases,

ज्वरो - jvara - fever,

उत्क्लेश - utkleśa - nausea,

शूल - śūla - pain in the abdomen,

आनाह - ānāha - flatulence,

भ्रमादिकान् – bhramādikān - dizziness etc.

Fats, when consumed in improper dose and improper ways, in improper time, while indulging in improper foods and activities, produces dropsy (swelling), hemorrhoids, stupor (drowsiness), rigidity of body parts, absence of sensation / unconsciousness, itching, skin diseases, fever, nausea, pain in the abdomen, flatulence, dizziness etc.

### **Treatment of bad effects of improper oleation – Sneha vyapat chikitsa**

क्षुत्तृष्णोल्लेखनस्वेदरूक्षपानान्नभेषजम्॥३३॥

तक्रारिष्टखलोद्दालयवश्यामाककोद्रवम्।

पिप्पलीत्रिफलाक्षौद्रपथ्यागोमूत्रगुग्गुलु॥३४॥

यथास्व प्रतिरोगं च स्नेहव्यापदि साधनम्।

kṣuttrṣṇollekhanasvedarūkṣapānānnabheṣajam||33||

takrāriṣṭakhaloddālayavaśyāmākakodravam|

pippalītriphalākṣaudrapathyāgomūtraguggulu||34||

yathāsva pratirogaṃ ca snehavyāpadi sādhanam|

क्षुत् - kṣut – inducing hunger

तृष्णा - trṣṇa – inducing thirst

उल्लेखन – ullekhaṇa – inducing emesis (vomiting therapy)

स्वेद – sveda – inducing sweating, sudation therapy

रूक्ष पान अन्न भेषजम् - rūkṣa pāna anna bheṣajam – administration of drinks, foods and medicines which are dry in nature (cause dryness)

तक्रारिष्ट - takrāriṣṭa – fermented medicine prepared in buttermilk

खल – khala – dish prepared from curds

उद्दाल – uddāla - type of rice

यव – yava – barley

श्यामाक – śyāmāka

कोद्रवम् – kodravam

पिप्पली – pippalī – long pepper

त्रिफला – triphalā – fruits of Terminalia chebula, Terminalia bellirica and

Emblica officinalis

क्षौद्र - kṣaudra – honey

पथ्या – pathyā – Terminalia chebula

गोमूत्र – gomūtra – cow urine

गुग्गुलु – guggulu – Commiphora mukul

यथास्व प्रतिरोगं च साधनम् स्नेहव्यापदि - yathāsva pratirogaṃ ca sādhanam

snehavyāpadi - and such others (foods, medicines etc) prescribed for

each disease are the methods of treating the diseases caused due to

improper oleation

Inducing hunger, inducing thirst, inducing emesis (vomiting therapy),  
inducing sweating, sudation therapy administration of drinks, foods and  
medicines which are dry in nature (cause dryness), fermented medicine

prepared in buttermilk, dish prepared from curds, a type of rice, barley, shyamaka&kodrava (types of millets), long pepper, fruits of Terminalia chebula, Terminalia bellirica and Emblica officinalis honey Terminalia chebula, Cow urine, Commiphora mukul and such others (foods, medicines etc.) prescribed for each disease are the methods of treating the diseases caused due to improper oleation.

### **Therapy to cause dryness – Virukshana**

विरूक्षणे लङ्घनवत्कृतातिकृतलक्षणम्॥३५॥

virūkṣaṇe laṅghanavatkr̥tātikṛtalakṣaṇam||35||

विरूक्षणे कृतातिकृत लक्षणम् लङ्घनवत् - virūkṣaṇe kr̥tātikṛta lakṣaṇam

laṅghanavat – in drying therapy (virukshana), the signs of proper and excessive drying are the same as those of properly and excessively done langhana (therapies done for thinning the body or inducing lightness in the body

In drying therapy (virukshana), the signs of proper and excessive drying are the same as those of properly and excessively done langhana (therapies done for thinning the body or inducing lightness in the body).

### **Purification therapies (regimen of panchakarma) after administration of fats**

स्निग्धद्रवोष्णधन्वोत्थरसभुक् स्वेदमाचरेत्।

स्निग्धरूयहं स्थितः कुर्याद्विरेकं, वमनं पुनः॥३६॥

एकाहं दिनमन्यञ्च कफमुत्क्लेश्य तत्करैः।



snigdhadravoṣṇadhanvottharasabhuk svedamācaret|  
snigdhastryahaṃ sthitaḥ kuryādvirekaṃ, vamaṇaṃ punaḥ||36||  
ekāhaṃ dinamanyañca kaphamutkleśya tatkaraiḥ|

स्निग्ध द्रवोष्ण धन्वोत्थर सभुक् - snigdha dravoṣṇa dhanvotthara sabhuk -  
the patient (who is to be given cleansing treatments) should be made to  
drink meat juice of desert animals and birds, mixed with fats and served  
hot

स्वेदमाचरेत् – svedamācaret - after this sudation (sweat inducing) therapy  
should be given

स्निग्धः त्र्यहं स्थितः कुर्याद् विरेकं - snigdhas tryahaṃ sthitaḥ kuryād virekaṃ  
- the person who is properly lubricated by oleation should be rested for  
three days (after three days of administration of above mentioned  
regimen) and purgation therapy should be administered

वमनं पुनः एकाहं दिनमन्यञ्च कफम् उत्क्लेश्य तत्करैः - vamaṇaṃ punaḥ  
ekāhaṃ dinamanyañca kapham utkleśya tatkaraiḥ - for administering  
emesis, after resting the patient for 1 day after oleation (and sudation),  
the patient should be made to consume kapha increasing foods,  
medicines etc and then emesis therapy should be administered

The patient, who is to be given cleansing treatments should be made to  
drink meat juice of desert animals and birds, mixed with fats and served  
hot. After sudation (sweat inducing) therapy, who is properly lubricated  
by oleation should be rested for three days (after three days of  
administration of above-mentioned regimen) and purgation therapy  
should be administered. After resting, for 1 day after oleation (and

sudation), the patient should be made to consume kapha increasing foods, medicines etc. and then emesis therapy should be administered.

### **Conditions wherein drying therapy should be given before oleation and purification**

मांसला मेदुरा भूरिक्षेष्मणो विषमाग्नयः॥३७॥

स्नेहोचिताश्च ये स्नेह्यास्तान् पूर्व रूक्षयेत्ततः।

संस्नेह्य शोधयेदेवं स्नेहव्यापन्न जायते॥३८॥

अलं मलानीरयितुं स्नेहश्चासात्म्यता गतः।

māṃsalā medurā bhūriśleṣmaṇo viṣamāgnayaḥ||37||

snehocitāśca ye snehyāstān pūrvaṃ rūkṣayettataḥ|

saṃsnehya śodhayedevaṃ snehavyāpanna jāyate||38||

alaṃ malānīrayituṃ snehaścāsātmyatā gataḥ|

मांसला - māṃsalā - persons who are muscular,

मेदुरा - medurā - those who are fatty (obese),

भूरिक्षेष्मणो - bhūriśleṣmaṇo - those having severe kapha imbalance,

विषमाग्नयः - viṣamāgnayaḥ - those having erroneous digestive activity,

स्नेहोचिताश्च - snehocitāśca – those who are accustomed to fats

ये स्नेह्यास्तान् - ye snehyāstān – and those needing oleation therapy

पूर्व रूक्षयेत् - pūrvaṃ rūkṣayet - should first be administered with drying therapy (use of foods, herbs etc which bring about dryness),

संस्नेह्य - saṃsnehya - after this (drying), oleation should be administered

ततः शोधयेद् - tataḥ śodhayed - followed with purification therapies  
एवं स्नेहव्यापन्न जायते - evaṃ snehavyāpanna jāyate - by following this  
procedure, complications due to improper oleation will not arise  
अलं मलान् ईरयितुं स्नेहश्च असात्म्यता गतः - alaṃ malān īrayitum snehaśca  
asātmyatā gataḥ - this method is enough to excite the vitiated doshas  
and excreta and the excessive unctuous material (fats) which have  
become accustomed to the body following excessive administration,  
which are meant to be eliminated

Persons who are muscular, who are fatty (obese), those having severe  
kapha imbalance, those having erroneous digestive activity, those who  
are accustomed to fats and those needing oleation therapy should first  
be administered with drying therapy (use of foods, herbs etc. which  
bring about dryness). After this (drying), oleation should be  
administered followed with purification therapies. By following this  
procedure, complications due to improper oleation will not arise. This  
method is enough to excite the vitiated doshas and excreta and the  
excessive unctuous material (fats) which have become accustomed to  
the body following excessive administration, which are meant to be  
eliminated.

### **Recipes for instant oleation – Sadhya Sneha Yogas**

बालवृद्धादिषु स्नेहपरिहारासहिष्णुषु॥३९॥

योगानिमाननुद्वेगान् सद्यः स्नेहान् प्रयोजयेत्।

प्राज्यमांसरसास्तेषु, पेया वा स्नेहभर्जिताः॥४०॥

तिलचूर्णश्च सस्नेहफाणितः, कृशरा तथा।

क्षीरपेया घृताद्योष्णा, दध्नो वा सगुडः सरः॥४१॥

पेया च पञ्चप्रसृता स्नेहैस्तण्डुलपञ्चमैः।

सप्तैते स्नेहनाः सद्यः स्नेहाश्च लवणोल्बणाः॥४२॥

तद्ध्यभिष्यन्द्यरूक्षं च सूक्ष्ममुष्णं व्यवायि च।

bālavṛddhādiṣu snehparihārāsahiṣṇuṣu||39||

yogānimānanudvegān sadyaḥsnehān prayojayet|

prājyamāṃsarasāsteṣu, peyā vā snehabharjitāḥ||40||

tilacūrṇaśca sasnehaphāṇitaḥ, kṛśarā tathā|

kṣīrapeyā ghr̥tādhyoṣṇā, dadhno vā saguḍaḥ saraḥ||41||

peyā ca pañcaprasṛtā snehaistaṇḍulapañcamaiḥ|

saptaite sehanāḥ sadyaḥ snehāśca lavaṇolbaṇāḥ||42||

taddhyabhiṣyandyarūkṣaṃ ca sūkṣmamuşṇaṃ vyavāyi ca|

बाल वृद्धादिषु - bāla vṛddhādiṣu - for children, aged etc,

स्नेहपरिहार असहिष्णुषु - snehparihāra asahiṣṇuṣu - for those who cannot withstand the prohibitions (contra indications) and discomforts during oleation therapy,

इमान् योगान् सद्यः स्नेहान् अनुद्वेगान् प्रयोजयेत् - imān yogān sadyaḥ snehān anudvegān prayojayet - the below mentioned recipes which bring about instant oleation (immediate lubrication) and are also non-harming (safe and easy to administer) should be administered

प्राज्यमांसरसास्तेषु – prājyamāṃsarasāsteṣu – meat juice prepared from

more quantity of meat

पेया वा स्नेहभर्जिताः - peyā vā snehabharjitāḥ - gruels, fried with more quantity of fats,

तिलचूर्णश्च सस्नेह फाणितः - tilacūrṇaśca sasneha phāṇitaḥ - sesame powder mixed with fat and half boiled molasses

कृशरा तथा - kṛśarā tathā – rice cooked along with green grams, mixed with fat and half boiled molasses

क्षीरपेया घृताद्योष्णा – kṣīrapeyā ghṛtāḍhyoṣṇā – gruel prepared from milk, mixed with more quantity of ghee and served warm (hot)

दध्नो सरः वा सगुडः - dadhno vā saguḍaḥ saraḥ - yoghurt water (whey from curds) mixed with jaggery

पञ्चप्रसृता पेया च स्नेहैः तण्डुल पञ्चमैः – pañcaprasṛtā peyā ca snehais taṇḍula pañcamaiḥ - thin gruel prepared from 5 things, i.e. one prasruta (approximately 96 ml) each of 4 unctuous materials (ghee, sesame oil, muscle fat, bone marrow) and rice

सप्तैते सद्यः स्नेहनाः – saptaite sadyaḥ snehanāḥ - these seven recipes are instant oleation recipes

स्नेहाश्च लवणोल्बणाः - snehāśca lavaṇolbaṇāḥ - fats mixed with more amount of salt also cause instant oleation because

तद्धि – taddhy – that (the salt)

अभिष्यन्दि - abhiṣyandy – causes exudation in the cells, अरूक्षं च - arūkṣaṃ ca - does not cause dryness,

सूक्ष्मं - sūkṣmam – capable of entering into minute pores,

उमुष्णं - uṣṇam - hot in potency and

व्यवायि च - vyavāyi ca – spreads all over the body first and later  
undergoes transformation

For children, aged etc., for those who cannot withstand the prohibitions (contra indications) and discomforts during oleation therapy, the below mentioned recipes which bring about instant oleation (immediate lubrication) and are also non-harming (safe and easy to administer) should be administered. Meat juice prepared from more quantity of meat, gruels fried with more quantity of fats, sesame powder mixed with fat and half boiled molasses, rice cooked along with green grams, mixed with fat and half boiled molasses, gruel prepared from milk, mixed with more quantity of ghee and served warm (hot), yoghurt water (whey from curds) mixed with jaggery, thin gruel prepared from 5 things, i.e. one prasruta (approximately 96 ml) each of 4 unctuous materials (ghee, sesame oil, muscle fat, bone marrow) and rice - these seven recipes are instant oleation recipes. Fats mixed with more amount of salt also cause instant oleation. Because that (the salt) causes exudation in the cells, does not cause dryness, capable of entering into minute pores, hot in potency and spreads all over the body first and later undergoes transformation.

### **Substances and conditions contraindicated for use of instant oleation**

गुडानूपामिषक्षीरतिलमाषसुरादधि॥४३॥

कुष्ठशोफप्रमेहेषु स्नेहार्थं न प्रकल्पयेत्।

त्रिफलापिप्पलीपथ्यागुग्गुल्वादिविपाचितान्॥४४॥

स्नेहान् यथास्वमेतेषां योजयेदविकारिणः।

guḍānūpāmiṣakṣīratilamāṣasurādadhī||43||

kuṣṭhaśophaprameheṣu snehārthaṃ na prakalpayet|

triphalāpippalīpathyāguggulvādivipācitān||44||

snehān yathāsvameteṣāṃ yojayedavikāriṇaḥ|

गुड - guḍa – jaggery,

आनूपामिष - ānūpāmiṣa - meat of birds and animals residing in marshy lands,

क्षीर - kṣīra - milk

तिल - tila - sesame seeds

माष - māṣa - black gram

सुरा - surā - beer

दधि – dadhi – curds, yoghurt

न प्रकल्पयेत् स्नेहार्थं - na prakalpayet snehārthaṃ - should not be used for purpose of oleation (or instant oleation)

कुष्ठ शोफ प्रमेहेषु - kuṣṭha śopha prameheṣu - in skin diseases, inflammatory conditions (edema) and diabetes

एतेषां - eteṣāṃ - in these conditions,

स्नेहान् त्रिफला पिप्पली पथ्या गुग्गुल्वादि विपाचितान् - snehān triphalā pippalī pathyā guggulvādi vipācitān - the fats processed (boiled) with Triphala (fruits of Terminalia chebula, Terminalia bellirica and Emblica officinalis), long pepper, Terminalia chebula, Commiphora mukul etc  
योजयेद् यथास्वं अविकारिणः - yojayed yathāsvam avikāriṇaḥ - should be used as found suitable, which do not produce abnormalities

Jaggery, meat of birds and animals residing in marshy lands, milk, sesame seeds, black gram, beer, curds and yoghurt should not be used for the purpose of oleation in skin diseases, inflammatory conditions (edema) and diabetes, In these conditions, the fats processed with Triphala (fruits of Terminalia chebula, Terminalia bellirica and Emblica officinalis), long pepper, Terminalia chebula, Commiphora mukul etc. should be used as found suitable, which do not produce abnormalities.

### **Oleation for those debilitated by diseases**

क्षीणानां त्वामयैरग्निदेहसन्धुक्षणक्षमान् ॥४५॥

kṣīṇānāṃ tvāmayairagnidehasandhuḥṣaṇakṣamān||45||

क्षीणानां आमयैः तु - kṣīṇānāṃ āmayair tv - for those who are debilitated by diseases,

अग्नि देह सन्धुक्षण क्षमान् - agni deha sandhuḥṣaṇa kṣamān - fats which are capable of increasing the strength of the body and strength of digestive fire (activity) should be used for oleation purposes



For those who are debilitated by diseases, fats which are capable of increasing the strength of the body and strength of digestive fire should be used for oleation purposes.

### **Benefits of drinking fats**

दीप्तान्तराग्निः परिशुद्धकोष्ठः प्रत्यग्रधातुर्बलवर्णयुक्तः।

दृढेन्द्रियो मन्दजर शतायुः स्नेहोपसेवी पुरुषः प्रदिष्टः॥४६॥

dīptāntarāgniḥ pariśuddhakoṣṭhaḥ pratyagrādhāturbalavarṇayuktaḥ|  
dṛḍhendriyo mandajara śatāyuhḥ snehopasevī puruṣaḥ pradiṣṭaḥ||46||

दीप्तान्तराग्निः - dīptāntarāgniḥ - the person who

has good, balanced and kindled digestive activity

परिशुद्ध कोष्ठः – pariśuddha koṣṭhaḥ - has clean alimentary tract

प्रत्यग्र धातुर्बल वर्णयुक्तः - pratyagra dhātur bala varṇayuktaḥ - has good quality and strong tissues, good strength and endurance, good color and complexion

दृढेन्द्रियो - dṛḍhendriyo - has strong sense organs (properly functioning)

मन्दजर - mandajara - who gets aged slowly

शतायुः - śatāyuhḥ - who lives for hundred years

प्रदिष्टः स्नेहोपसेवी पुरुषः - pradiṣṭaḥ snehopasevī puruṣaḥ

- is defined as the person who is habituated to regular oleation (in other words, the above mentioned are the benefits of oleation therapy which is adopted often)

The person who has good, balanced and kindled digestive activity, has clean alimentary tract, has good quality and strong tissues, good strength and endurance, good color and complexion, has strong sense organs (properly functioning), who gets aged slowly, who lives for hundred years is defined as the person who is habituated to regular oleation (in other words, the above mentioned are the benefits of oleation therapy which is adopted often).

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहिताया सूत्रस्थाने  
स्नेहविधिर्नाम षोडशोऽध्यायः ॥१६॥

iti

śrīvaidyapatīsīṃhaguptasūnuśrīmadvāgbhaṭaviracitāyāmaṣṭāṅgahr̥dayas  
amhitāyā sūtrasthāne snehavidhirnāma ṣoḍaśo'dhyāyaḥ||16||

Thus ends the 16th chapter of Ashtangahridaya Samhita Sutrasthana, named Snehavidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## **Qualities of oil and fats - Snehana Dravya Guna –**

The Snehana substances – used for oleation therapy have the following qualities -

Guru – heaviness

Sheeta – cold

Sara – easily moving, mobility, spreading

Snigdha – unctuous, oily

Manda – mild,

Sookshma – minute

Mrudu – soft

Dravam – liquid

The substances used for imparting dryness to the body

(Rookshana) are of opposite qualities to the above-mentioned.

### **Oleating substances – Sneha Dravyah –**

Sarpi (ghee, clarified butter),

Majja (bone marrow),

Vasa – muscle fat and

Taila (oil) – are considered best among oleating substances;

Among these, Ghee is the best. Because,

Madhura – sweet in taste

Avidahi – it does not cause burning sensation

Janmadyeva sheelanat – it is congenial to the body since birth.

2 – 3a.

Among them, Ghee is the most efficient for Pitta balance and

Taila is the least efficient for the same. 3b.

When compared between the four, ghee is very light to digest.

Oil is heavier (hard to digest) than ghee, muscle-fat is heavier than oil, marrow is heavier than all.

Mixture of two oleating substances is called as Yamaka.

Mixture of three is called as Trivrit and

All four combined is called as Mahasneha. 4b.

**स्नेहन योग्य -**

स्वेद्य संशोध्य मद्य स्त्री व्यायाम आसक्त चिन्तकाः ।

वृद्ध बाल अबल कृशा रूक्षाः क्षीणास रेतसः ॥ ५ ॥

वातार्तस्यन्द तिमिर दारुण प्रतिबोधिः ।

स्नेह्याः *Dr JV Hebbar - learningayurveda.com*

**स्नेहन अयोग्य -**

न तु अतिमन्दाग्नि तीक्ष्णाग्नि स्थूल दुर्बलाः ॥ ६ ॥

ऊरुस्तम्भ अतिसार आम गलरोग गरोदरैः ।

मूर्च्छा छर्दयरुचि श्लेष्म तृष्णा मद्यैश्च पीडिताः ॥ ७ ॥

अपप्रसूता युक्ते च नस्ये बस्तौ विरेचने ।

### **Snehya – persons suitable for oleation :-**

People who require Snehana therapy are -

Svedya, Samshodhya – Those who are to be administered sudation and purification therapies,

Madya Stree, Vyayama asakta – who indulge more in wine, women and exercise;

Chintaka – who think too much,

Vruddha – the aged,

Bala – the children,

Abala – the debilitated,

Krusha – the emaciated, fatigue;

Ruksha – who are dry,

Ksheena asra retas – Depleted blood and semen,

Vatarta – who are suffering from diseases of Vata,

Timira – ophthalmia, blindness,

who suffer from chronic disorder 5 – 6a.

## **Asnehya – persons unsuitable for oleation :-**

Patients who should not be given Snehana therapy are -

Atimandagni – Those who have very weak digestion power

Teekshnagni -or very strong digestive power

Sthula – obese

Durbala – very weak

Urustambha – stiffness of thighs

Atisara – diarrhoea, dysentery

Amaroga – indigestion, Ama condition, altered metabolism

Galaroga – diseases of throat

Gararoga – chronic poisoning

Murcha – fainting, loss of consciousness

Chardi – Vomiting

Aruchi – anorexia

Shleshmaroga – diseases of Kapha imbalance

Trushnaroga – excessive thirst

Madyapeedita – chronic alcoholic

Apaprasuta – lady who has undergone abortion

Nasya, Basti Virechana – people who are to be nasal medication, enema and purgative therapies. 6-8a.

घृत योग्य -

तत्र धी स्मृति मेधादि काङ्क्षिणां शस्यते घृतम् ॥ ८ ॥

तैल योग्य *Dr JV Hebbar - learningayurveda.com*

ग्रन्थि नाडी कृमि श्लेष्म मेदो मारूतरोगिषु ।

तैलं लाघव दार्ढ्यार्थि क्रूरकोष्ठेषु देहिषु ॥ ९ ॥

वसा-मज्जा योग्य -

वातातप अध्व भार स्त्री व्यायाम क्षीणधातुषु ।

रूक्ष क्लेशक्षम अत्यग्नि वातावृतपथेषु च ॥ १० ॥

शेषौ, वसा तु सन्ध्यस्थि मर्म कोष्ठरूजासु च ।

तथा दग्धाहत भ्रष्ट योनिकर्ण शिरोरूजि ॥ ११ ॥

**Ghrita (ghee)** is best suited for those who desire

improvement of intelligent, memory, intelligence etc. 8b.

**Taila (oil)** is suited in diseases like

Granthi – tumour,

Nadi roga – sinus ulcer

Krumiroga – worm infestation

Shleshmaroga – diseases of Kapha imbalance

Medoroga – obesity

Marutaroga – Diseases due to imbalance of Vata

for those who desire thinning and sturdiness of the body, and who have hard bowel movements. 9.

**Vasa and Majja** - Muscle-fat and marrow are suited for persons

Vatatapa – who are depleted of their tissues from exposure to breeze, sunlight, long distance walk, carrying heavy load, women (sexual activity) and physical activities;

Ruksha – who are dry, who withstand strain, who have very

strong digestive activity, and in whom Vata is obstructed in its normal pathways.

**Vasa – 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 (prolapsed), earache, and headache. 10 – 11.

तैलं प्रावृषि, वर्षान्ते सर्पिरन्यौ तु माधवे ।

Oil is ideal for use during Pravrit – first rainy season, ghee during end of Varsa i.e., Sharat- autumn.

The others during Madhava i.e. Vasantha – spring. 12a.

ऋतौ साधारणे स्नेहः शस्तोऽहिन विमले रवौ ॥ १२ ॥  
तैलं त्वरायां शीतेऽपि घर्मेऽपि च घृतं निशि ।  
निश्येव पित्ते पवने संसर्गे पित्तवत्यपि ॥ १३ ॥  
निश्यन्यथा वातकफाद्रोगाः स्युः पित्ततो दिवा ।  
युक्त्या अवचारयेत् स्नेहं भक्ष्यादि अन्नेन बस्तिभिः ॥१४॥  
नस्य अभ्यञ्जनं गण्डूषं मूर्द्धं कर्णाक्षितर्पणैः ।  
*Dr JV Hebbar - learningayurveda.com*

### **Snehayogya Kala – proper time for oleation therapy :-**

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

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

In diseases produced by increased Pitta and Vata and in their combination with predominance of Pitta – ghee should be used only at nights – during summer. 13.

Otherwise, diseases due to Vata and Kapha arise if fats are

used at nights and diseases of Pitta if used during day. 13 – 14a.

### **Number of Oleation recipes – Sneha Samkhya –:-**

Fats should be used properly either mixed with chewable and other kinds of foods or in the form of enemas, nasal drops, anointing over the body, holding in the mouth, putting over the head, into the ears and eyes. 14b – 15a.

By its use with substances of different tastes and separately, without admixture, it will be sixty four number of recipes.

**Sneha Vicharana** – use of fat mixed with foods is poor – mild in effect because of its mingling with other materials and also because of lesser quantity. 15b – 16a.

यथोक्तहेत्वभावाच्च नाच्छपेयो विचारणा ॥ १६ ॥

स्नेहस्य कल्पः स श्रेष्ठः स्नेहकर्माशुसाधनात् ।

**Acchapeya** of Sneha – means consuming the oils / fats without mixing with food.

**Sneha Vicharana** means – consuming after mixing with food items.

Acchapeya method of administering fats is considered best as it serves the function of fats and lubrication quickly. 16b – 17a.

### **Acchapanamatra – dose of fats for drinking:-**

The dose of fats depends upon the digestive activity of the patient.

The heena matra (least dose) is the one, which digests in 2 yaama (1 yaama = 3 hours)

The medium dose (Madhyama matra) is the one, which



undergoes digestion in 3 yama (9 hours)

The high dose (Uttama matra) is the one, which undergoes digestion in 4 yama (12 hours).

**Hraseeyasi matra** – the minimum quantity should be administered in the beginning after considering the condition of Dosha etc. 17b – 18.

The Hraseeyasi matra is the very little quantity of sneha, that is given to the patient, just to judge the digestive strength. After judging the digestion power, the right dose of the fat is decided.

**Snehapanavidhi – procedure of drinking fat :-**

**For Shodhana** – As a preparation procedure to Panchakarma therapy, Acchasneha – drinking of fat alone should be soon after digestion of previous food and in maximum dose.

**For Shamana** – For mitigation of Doshas, for palliating a disease, fats should be consumed when the person is hungry and without food – fasting and in medium dose. 19.

**For Brimhana** – For weight gain treatment, it should be given mixed with meat soup, wine etc. and consumed along with food, in small quantity – minimum dose. 20a.

This kind of mild 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 Doshas; during hot season and for the emaciated. 20 – 21.

If fats are used before food, it is useful in the treatment of diseases affecting the lower part of the body. It strengthens the upper part of the body.

If fats are used during the food intake, it is useful in the treatment of diseases affecting the middle part of the body. It strengthens the middle part of the body.

If fats are used after the food intake, it is useful in treating the diseases of the upper part of the body. It strengthens the lower part of the body.<sup>22</sup>.

### **Care after drinking fats – Sneha upachara –**

After Acchamana – (drinking of fat alone), warm water should be consumed.

It helps in digestion and clears the mouth coating.

But while taking Tularaka taila or Arushkara taila (very hot in nature), cold water is preferred.

In case of doubts regarding digestion of the fat, warm water should be consumed again;

Purification, clear belching, feeling of lightness in the body and desire for food – these 3 symptoms suggest that the fat has been completely digested. <sup>23 – 24</sup>.

**Diet for the of fat consumption** – Foods which are liquid (drava), warm (Ushna), not producing excess moisture inside (anabhishtandi), not very oily (na atisnigdha) and not a mixture of many food materials, should be consumed by the patient in limited quantity. <sup>25</sup>

उष्णोदकोपचारी स्यात् ब्रह्मचारी क्षपाशयः ।  
न वेगरोधी व्यायाम क्रोध शोक हिमातपान् ॥ २६ ॥  
प्रवात यान यानाध्व भ्रष्यात्यासन संस्थितीः ।  
नीच अत्युच्च उपधानाहः स्वप्नधूम रजांसि च ॥ २७ ॥  
यान्यहानि पिबेत्तानि तावन्त्यन्यान्यपि त्यजेत् ।  
*Dr JV Hebbar - learningayurveda.com*

### **Regimen after oleation -**

Ushnodakopachari – The person should use warm water only for all his activities.

Brahmachari – Should maintain celibacy. He should eat only when hunger.

Na vegarodhi – should not suppress natural urges, 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 uncomfortable 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.

This regimen is the same generally for all purification therapies such as emesis, purgation, enema etc. and also for those debilitated by diseases. 28b.

In case of Shamana Sneha – palliative oleation therapy the regimen as suggested for the person who has undergone purgation therapy – vide chapter 18 should be adopted. 29a.

### **Acchapana Kala – duration of fat drinking :-**

Acchapana – drinking fat alone should be done for three days for – persons of soft bowels (Mrudu koshta), for seven days for persons of hard bowels (Krura koshta) 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.

**सम्यक् स्निग्ध लक्षण -**

वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धं असंहतम् ॥ ३० ॥

स्नेहोद्वेगः क्लमः सम्यक् स्निग्धे, रूक्षे विपर्ययः ।

अतिस्निग्धे तु पाण्डुत्वं घ्राणवक्त्रगुदस्रवाः ॥ ३१ ॥

**स्नेह व्यापत् लक्षण -**

अमात्रया अहिते काले मिथ्याहार विहारतः ।

स्नेहः करोति शोफार्शः तन्द्रा स्तम्भ विसंज्ञताः ॥ ३२ ॥

कण्डू कुष्ठ ज्वरोत्क्लेश शूलानाह भ्रमादिकान् ।

**स्नेह व्यापत् चिकित्सा -**

क्षुत् तृष्णोल्लेखन स्वेद रूक्षपानान्नभेषजम् ॥ ३३ ॥

तक्रारिष्ट खलोद्वाल यव श्यामाक कोद्रवम् ।

पिप्पली त्रिफला क्षौद्र पथ्या गोमूत्र गुग्गुलु ॥ ३४ ॥

यथास्वं प्रतिरोगं च स्नेहव्यापदि साधनम् ।

*Dr JV Hebbar - learningayurveda.com*

**Snigdha Lakshana – signs of oleation :-**

Vatanulomana – Downward movement of Vata,

Deepto agni – keen digestive activity,

Vachaha snigdham asamhatam – faeces becoming fatty and

non formed not solid, Snehodvega – aversion to fat,

Klama – exhaustion

– are the signs of proper lubrication;  
opposite of these are the sign of dryness.

Appearance of pallor – yellowish white discoloration and secretions from the nose, mouth and rectum are the signs of excess lubrication. 30b – 31.

### **Snehavyapat Laksana – bad effects of improper oleation**

**:-**

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 / unconsciousness, itching, skin diseases, fever, nausea, pain in the abdomen, flatulence, dizziness etc. 32 – 33a.

### **Snehavyapat Chikitsa – treatment of bad effects :-**

Kshut, Trushna – Producing hunger, thirst,  
Ulleka, sveda – vomiting and perspiration,  
administering foods, drinks and medicines which are dry (cause dryness),  
use of Takrarista (fermented medicine from buttermilk), Khala – menu prepared from curds, Uddala, Yava (barley),  
Shyamaka, Kodrava, Pippali (long pepper), Triphala, Ksaudra (honey), Pathya (haritaki), Gomutra – cow urine, Guggulu and such others – foods, drugs etc. prescribed for each disease are the methods of treating the diseases due to improper Snehana therapy. 33b – 35a.

### **Virukshana – therapy to cause dryness :-**

The features of proper and excess Viruksana – dryness are the

same as those of proper and excess of Langhana – methods of making the body thin. 35b.

**Regimen of Panchakarma followed after Snehana** - 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.

Persons who are muscular, fatty, having Kapha imbalance, 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 purification therapies; by this procedure complications of oleation will not arise. This method is enough to excite the vitiated Dosha to be eliminated 37b – 39a.

**Sadya sneha Yoga – recipes for immediate oleation :-**

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 Sadya sneha – immediate oleation/ lubrication and which are non-harming. 39.

प्राज्यमांसरसाः तेषु, पेया वा स्नेहभर्जिता ॥ ४० ॥

तिलचूर्णश्च सस्नेहफणितः, कृशरा तथा ।

क्षीरपेया घृताद्योष्णा, दध्नो वा सगुडः सरः ॥ ४१ ॥

पेया च पञ्चप्रसृता स्नेहैः तण्डुलपञ्चमैः ।

सप्तैते स्नेहनाः सदयः

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Juice of meat prepared from more quantity of meat,

Peya – gruels, fried with more quantity of fats,

powder of Tila mixed with fat and half boiled molasses

(Phanita),

Krisara – rice cooked along with green gram, mixed with the same things as above,

Ksheerapeya – gruel prepared from milk, mixed with more quantity of ghee – butter fat and made warm;

Dadhi Sara – yoghurt water, whey from curds mixed with Guda (jaggery),

Panchaprasruta Peya – thin gruel prepared from one Prasruta each of ghee, sesame oil, muscle fat, marrow and rice (tandula).

These seven recipes are Sadyassneha – fat recipes which produce immediate oleation. 40 – 42.

And also fats mixed with more amount of salt are Sadya sneha because

salt is

- Abhisyandhi (causes exudation in the tissues),
- Arooksha – does not cause dryness,
- Suksma – capable of entering into minute pores,
- Ushna – hot in potency and

- Vyavayi spreads all over the body first and later undergoes transformation. 43a.

Contra indication for certain substances in certain diseases – For the purpose of Sadya snehana, Jaggery, meat of birds of marshy lands, milk, sesame seed, black gram, Sura – beer and Dadhi – curds, yogurt should not be used for purposes of oleation in skin diseases (kushta), inflammatory conditions (Shopha) and diabetes (Prameha). Because these substances may worsen the disease. 43b – 44a.

In these conditions, fats boiled with Triphala, Pippali, Pathya, Guggulu, etc., should be used as found suitable, which will not produce abnormalities. 44 – 45a.

For those who are debilitated by diseases, fats which are capable of increasing the strength of the body and of the digestive activity should be made use of for oleation therapy. 45b.

### **Snehapana Phala – benefits of drinking fats :-**

दीप्तान्तराग्निः परिशुद्धकोष्ठः प्रत्यग्र धातुर्बलवर्णयुक्तः । दृढेन्द्रियो 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.



Thus ends the chapter named Snehavidhi, the sixteenth in Sutrasthana of Astangahrdayam.

## CHAPTER 17: SWEATING THERAPY – SWEDAVIDHI ADHYAYA

### Ashtanga Hridayam

Sutrasthanam – Chapter – 17

### स्वेदविधि अध्याय

svedavidhi adhyāya

The 17<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named as Svedavidhi Adhyayam. This chapter deals with the detailed procedure of administration of Swedana, i.e. sudation therapy. Sweda means sweat. Swedana means to induce sweating. This treatment is usually done after snehana i.e. oleation or treatment by drinking fat (medicated fats). Usually snehana and swedana are done before therapeutic emesis and purgation.

### Pledge by the author(s):

अथात स्वेदविधिमध्यायं व्याख्यास्यामः।

इति ह स्मामुरात्रेयादयो महर्षयः ॥गद्यसूत्रे॥२॥

athāta svedavidhimadhyāyaṃ vyākhyāsyāmaḥ|

iti ha smāhurātreyādayo maharṣayaḥ||gadyasūtre||2||

अथा अत स्वेद विधिम् अध्यायं व्याख्यास्यामः - athā ata sveda vidhim  
adhyāyaṃ vyākhyāsyāmaḥ - after having offered prayers to the God,  
henceforth we are going to explain the chapter pertaining to the  
explanation of sudation therapy

इति ह स्मामुः आत्रेय आदयो महर्षयः - iti ha smāhuḥ ātreya ādayo  
maharṣayaḥ - thus say (pledge) atreya and other sages.

## Types of sweating treatments – Swedana Prakara

स्वेदस्तापोपनाहोष्मद्रवभेदाच्चतुर्विधः ।

svedastāpopanāhoṣmadravabhedāccaturvidhaḥ ।

स्वेदः चतुर्विधः - svedaḥ caturvidhaḥ - sweda or sudation therapy is of four types

ताप – tāpa – application of heat, fomentation

उपनाह – upanāha – poultice

ऊष्म - ūṣma – steaming

द्रव भेदात् - drava bhedaṭ – pouring of warm liquids are the types

Sweda or sudation therapy is of four types - application of heat, fomentation, poultice, steaming and pouring of warm liquids are the types.

## Tapa Sweda – sweating treatment by application of heat, fomentation

तापो ऽग्नितप्तवसनफालहस्ततलादिभिः ॥ १ ॥

tāpo 'gnitaptavasanaphālahastatalādibhiḥ || 1 ||

तापो – tāpo – tapa sweda is done by touching the affected part of the body with

वसन - vasana - cloth,

फाल – phāla - heated metal plate,

हस्ततलादिभिः - hastatalādibhiḥ - palm of the hand etc

अग्नि तप्त - agni tapta – which are made hot / warm on fire

Tapa sweda is done by touching the affected part of the body with cloth, heated metal plate, palm of the hand etc. which are made hot / warm on fire.

## Upanaha Sweda – sweating treatment by application of hot / warm poultices

उपनाहो वचाकिण्वशताह्लादेवदारुभिः ।

धान्यैः समस्तैर्गन्धैश्च रास्नैरण्डजटामिषैः ॥ २ ॥

उद्रिक्तलवणैः स्नेहचुक्रतक्रपयःप्लुतैः ।

केवले पवने श्लेष्मसंसृष्टे सुरसादिभिः ॥ ३ ॥

पित्तेन पद्मकाद्यैस्तु शाल्वणाख्यैः पुनः पुनः ।

upanāho vacākiṅvaśatāhvādevadārubiḥ |

dhānyaiḥ samastairgandhaiśca rāsnairanḍajaṭāmiṣaiḥ || 2 ||

udriktalavaṇaiḥ snehacukratakrapayaḥplutaiḥ |

kevale pavane śleṣmasaṃsṛṣṭe surasādibhiḥ || 3 ||

pittena padmakādyaistu śālvaṇākhyaiḥ punaḥ punaḥ |

1. केवले पवने - kevale pavane – when only vata is in a state of imbalance,

उपनाहो – upanāho – upanaha sweda i.e. Sudation by using hot / warm poultice is prepared from

वचा किण्व शताह्ला देवदारुभिः - vacā kiṅva śatāhva devadārubiḥ - Acorus calamus, yeast, dill seeds, Cedrus deodara etc.

समस्तैः धान्यैः गन्धैः च - samastaiḥ dhānyaiḥ gandhaiḥ ca – all kinds of grains and all kinds of substances having pleasant smell

रास्ना – rāsnā – Pluchea lanceolata

एरण्डजटा – eraṇḍajaṭā – roots of castor plant or

आमिषैः - āmiṣaiḥ - meat

प्लुतैः उद्रिक्त लवणैः स्नेह चुक्र तक्र पयः - plutaiḥ udrikta lavaṇaiḥ sneha cukra takra payaḥ - by mixing each of the above said in abundant quantity of salt, fats (oil, ghee etc), vinegar, buttermilk and / or milk

2. श्लेष्म संसृष्टे सुरसादिभिः - śleṣma saṃsṛṣṭe surasādibhiḥ - in conditions wherein vata is associated with kapha (vata-kapha imbalance), poultice should be prepared with surasadi group of herbs

3. पित्तेन पद्मकाद्यैः तु शाल्वणाख्यैः पुनः पुनः - pittena padmakādhyaiḥ tu śālvaṇākhyaiḥ punaḥ punaḥ - in conditions wherein vata is associated with pitta (vata-pitta imbalance), poultice should be prepared with

padmakadi group of herbs. The poultice prepared with these herbs is called salvana upanaha and can be applied often.

When only vata is in a state of imbalance, upanaha sweda i.e. Sudation by using hot / warm poultice is prepared from Acorus calamus, yeast, dill seeds, Cedrus deodara etc. all kinds of grains and all kinds of substances having pleasant smell, roots of Pluchea lanceolata, roots of castor plant or meat. by mixing each of the above said in abundant quantity of salt, fats (oil, ghee etc), vinegar, buttermilk and milk in conditions wherein vata is associated with kapha (vata-kapha imbalance), poultice should be prepared with surasadi group of herbs in conditions wherein vata is associated with pitta (vata-pitta imbalance), poultice should be prepared with padmakadi group of herbs. The poultice prepared with these herbs is called salvana upanaha and can be applied often.

### Method of doing upanaha

स्निग्धोष्णवीर्यैर्मृदुभिश्चर्मपट्टैरपूतिभिः ॥ ४ ॥

अलाभे वातजित् पत्रकौशेयाविकशाटकैः ।

बद्धं रात्रौ दिवा मुञ्चेन् मुञ्चेद् रात्रौ दिवाकृतम् ॥ ५ ॥

snigdhoṣṇavīryairmṛdubhiścarmapaṭṭairapūtibhiḥ || 4 ||

alābhe vātajit pattrakauśeyāvikaśāṭakaiḥ |

baddhaṃ rātrau divā muñcen muñced rātrau divākṛtam || 5 ||

चर्म पट्टैः - carma paṭṭaiḥ - after applying the poultice, the part of the body (where poultice is applied) should be tied and bandaged with a piece of leather which is

मृदुभिः - mṛdubhiḥ - soft in touch

स्निग्ध - snigdha - smeared by oil and made unctuous

उष्ण वीर्यैः - uṣṇa vīryaiḥ - hot in potency

अपूतिभिः - apūtibhiḥ - devoid of foul smell

अलाभे वातजित् पत्र कौशेय आविक शटकैः - alābhe vātajit patra kauśeya āvika śāṭakaiḥ - if the leather is not available, leaves of plants which balance vata, silk cloth or woolen cloth may be used to tie the bandage.

रात्रौ बद्धं दिवा मुञ्चेत् - rātrau baddham divā muñcet – the poultice tied during night should be removed during next morning and

दिवा कृतम् रात्रौ मुञ्चेत् - divā kṛtam rātrau muñcet – the poultice tied during morning / day time should be removed during night (same night)

After applying the poultice, the part of the body (where poultice is applied) should be tied and bandaged with a piece of leather which is soft in touch smeared by oil and made unctuous hot in potency devoid of foul smell if the leather is not available, leaves of plants which balance vata, silk cloth or woolen cloth may be used to tie the bandage. the poultice tied during night should be removed during next morning and the poultice tied during morning / day time should be removed during night (same night).

### **Ushma Sweda – sweating treatment by warm steaming / vapors from medicines**

ऊष्मा तूत्कारिकालोष्टकपालोपलपांसुभिः ।

पत्रभङ्गेन धान्येन करीषसिकतातुषैः ॥ ६ ॥

अनेकोपायसन्तप्तैः प्रयोज्यो देशकालतः ।

ūṣmā tūtkārikāloṣṭakapālopalapāṃsubhiḥ ।

patrabhaṅgena dhānyena kariṣasikatātūṣaiḥ ॥ 6 ॥

anekopāyasantaptaiḥ prayojyo deśakālataḥ ।

ऊष्मा तु - ūṣmā tu - steam / vapor sudation (wherein steam or vapors coming from hot substances / heated medicines are directed towards affected part) is administered using

उत्कारिका - utkārikā - boiling grains, pulses, seeds etc.

लोष्ट - loṣṭa - mud boluses

कपाल - kapāla - bowl / piece of earthen pot / bowl of cranium

उपल - upala – stone

पासुभिः - pāsubhiḥ - dust / mud

पत्रभङ्गेन - patrabhaṅgena - pieces of dried leaves

धान्येन - dhānyena - grains

करीष - kariṣa - dried dung of animals like cow, goat, sheep etc.

सिकता - sikatā – sand

तुषैः - tuṣaiḥ - husk etc.

अनेक उपाय - aneka upāya - and other materials of this sort

सन्तप्तैः - santaptaiḥ - are heated in various ways

प्रयोज्यो - prayojyo - and administered

देश कालतः - deśa kālataḥ - taking into consideration the place of living (dwelling place of the patient) or the afflicted part of the body and time of administration

Steam / vapor sudation (wherein steam or vapors coming from hot substances / heated medicines are directed towards affected part) is administered using boiling grains, pulses, seeds etc. mud boluses bowl / piece of earthen pot / bowl of cranium stone dust / mud pieces of dried leaves grains dried dung of animals like cow, goat, sheep etc. sand husk etc. and other materials of this sort are heated in various ways and administered taking into consideration the place of living (dwelling place of the patient) or the afflicted part of the body and time of administration.

### **Drava Sweda – sweating treatment by pouring hot / warm liquids over afflicted parts**

शिशुवारणकैरण्डकरञ्जसुरसार्जकात् ॥ ७ ॥

शिरीषवासावंशार्कमालतीदीर्घवृन्ततः ।

पत्रभङ्गैर्वचायैश्च मांसैश्चानूपवारिजैः ॥ ८ ॥

दशमूलेन च पृथक् सहितैर्वा यथामलम् ।

स्नेहवद्भिः सुराशुक्तवारिक्षीरादिसाधितैः ॥ ९ ॥

कुम्भीर्गलन्तीर्नाडीर्वा पूरयित्वा रुजार्दितम् ।

वाससाच्छादितं गात्रं स्निग्धं सिञ्चेद्यथासुखम् ॥ १० ॥

तैरेव वा द्रवैः पूर्णं कुण्डं सर्वाङ्गगोऽनिले ।

अवगाह्यातुरस्तिष्ठेदर्शःकृच्छ्रादिरुक्षु च ॥ ११ ॥

śigruvāraṇakairaṇḍakarañjasurasārjakāt || 7 ||  
 śirīṣavāsāvaṃśārkaṃālātīdirghavṛntataḥ |  
 patrabhaṅgairvacādyaiśca māṃsaiścānūpavārijaiḥ || 8 ||  
 daśamūlena ca pṛthak sahitairvā yathāmalam |  
 snehavadbhiḥ surāśuktavāriḥśirādisādhitaiḥ || 9 ||  
 kumbhīrgalantīrnāḍīrvā pūrayitvā rujārditam |  
 vāsasācchāditaṃ gātraṃ snigdhaṃ siñcedyathāsukham || 10 ||  
 taireva vā dravaiḥ pūrṇaṃ kuṇḍaṃ sarvāṅgagē'nile |  
 avagāhyāturastiṣṭhedarśaḥkr̥cchrādirukṣu ca || 11 ||

(Warm liquids are prepared by boiling)

पत्रभङ्गैः - patrabhaṅgaiḥ - pieces of leaves of

शिशु - śigru - drumstick

वारणक - vāraṇaka - Caesalpinia crista

एरण्ड - eraṇḍa - castor plant

करञ्ज - karañja - Pongamia pinnata

सुरसार्जकात् – surasārjakāt - basil / Vitex negundo and white variety of  
 basil / Orthosiphon pallidus

शिरीष - śirīṣa – Albizia lebeck

वासा - vāsā - Adhatoda vasica

वंश - vaṃśa - bamboo

अर्क - arka - Calotropis gigantea

मालती - mālatī - jasmine

दीर्घवृन्ततः - dirghavṛntataḥ - Oroxylum indicum

वचाध्यैः च - vacādhyaiḥ ca – herbs of Vachadi group

मांसैः च आनूप वारिजैः - māṃsaiḥ ca ānūpa vārijaiḥ - meat of animals living  
 in marshy areas and in water

दशमूलेन च - daśamūlena ca – herbs of dashamula group पृथक् सहितैः वा -  
 pṛthak sahitaiḥ vā – each one separately or all together (as and when  
 available)

स्नेहवद्भिः - snehavadbhiḥ - mixed with fats (oil, ghee etc)

सुरा - surā - beer

शुक्त - śukta – fermented gruel



वारि – vāri – water

क्षीरादि - kṣīrādi - and milk etc

यथामलम् – yathāmalam - appropriate for specific dosha balancing

Pieces of leaves of drumstick Caesalpinia crista castor plant Pongamia pinnata basil / Vitex negundo and white variety of basil / Orthosiphon pallidus Albizia lebbeck Adhatoda vasica bamboo Calotropis gigantea jasmine Oroxylum indicum herbs of Vachadi group meat of animals living in marshy areas and in water herbs of dashamula group each one separately or all together (as and when available) mixed with fats (oil, ghee etc) beer fermented gruel water and milk etc. appropriate for specific dosha balancing.

### **Method of administration**

साधितैः - sādhitaiḥ - this medicated liquid prepared in the above said method

पूरयित्वा - pūrayitvā - should be filled in

कुम्भीः गलन्तीः नाडीः वा - kumbhīḥ galantīḥ nādīḥ vā - a pot, jug with spout or tube and

सिञ्चेद् यथा सुखम् - siñced yathā sukham - poured / sprinkled slowly and steadily

रुजार्दितम् गात्रं – rujārditam gātram - over the painful part of the body

स्निग्धं - snigdham - smeared with oil and

वाससा आच्छादित - vāsasā ācchādita - covered with cloth

सर्वाङ्गगे अनिले - sarvāṅgagē anile - in case of vata afflicting the entire body

तैरेव वा द्रवैः - taireva vā dravaiḥ - the same medicated fluids पूर्णं कुण्डं - pūrṇam kuṇḍam - may be filled in the tub and

आतुरः तिष्ठेद् अवगाह्य - āturaḥ tiṣṭhed avagāhya - the patient is made to sit in it and provided with tub sudation

अर्शः कृच्छ्रादिरुक्षु च - arśaḥ kṛcchrādirukṣu ca - in conditions of piles, dysuria, etc.

This medicated liquid prepared in the above said method should be filled in a pot, jug with spout or tube and poured / sprinkled slowly and

steadily over the painful part of the body smeared with oil and covered with cloth in case of vata afflicting the entire body the same medicated fluids may be filled in the tub and the patient is made to sit in it and provided with tub sudation in conditions of piles, dysuria, etc.

## **Sweda Vidhi – procedure of administering sweating therapy**

निवाते ऽन्तर्बहिःस्निग्धो जीर्णान्नः स्वेदमाचरेत् ।

nivāte 'ntarbahihṣnigdho jīrṇānnaḥ svedamācaret |

स्वेदम् आचरेत् - svedam ācaret – Sweating treatment should be administered to the person

स्निग्धो अन्तः बहिः - snigdho antaḥ bahiḥ - who has been subjected to oleation both internally (drinking fats) and externally (application / anointing of oil over the body, massage etc.)

निवाते – nivāte – who is staying in a place / chamber devoid of breeze and

जीर्ण अन्नः - jīrṇa annaḥ - after his food (previously taken) has been totally digested

Sweating treatment should be administered to the person who has been subjected to oleation both internally (drinking fats) and externally (application / anointing of oil over the body, massage etc.) who is staying in a place / chamber devoid of breeze and after his food (previously taken) has been totally digested.

## Kinds of sweating treatment

व्याधिव्याधितदेशर्तुवशान् मध्यवरावरम् ॥ १२ ॥

vyādhivyādhitadeśartuvaśān madhyavarāvaram || 12 ||

व्याधि व्याधित देश ऋतु वशान् - vyādhi vyādhita deśa ṛtu vaśān –

Depending on the condition of the disease, diseased, habitat and season,

अवरम् मध्य वर - avaram madhya vara – sweating treatment may be of mild, moderate or strong types

Depending on the condition of the disease, diseased, habitat and season, sweating treatment may be of mild, moderate or strong types.

## Sweating treatment in different conditions

कफार्तो रूक्षणं रूक्षो रूक्षः स्निग्धं कफानिले ।

आमाशयगते वायौ कफे पक्वाशयाश्रिते ॥ १३ ॥

रूक्षपूर्वं तथा स्नेहपूर्वं स्थानानुरोधतः ।

अल्पं वङ्क्षणयोः स्वल्पं दृङ्मुष्कहृदये न वा ॥ १४ ॥

kaphārto rūkṣaṇam rūkṣo rūkṣaḥ snigdham kaphānile |

āmāśayagate vāyau kaphe pakvāśayāśrite || 13 ||

rūkṣapūrvam tathā snehapūrvam sthānānurodhataḥ |

alpaṃ vaṅkṣaṇayoḥ svalpaṃ dṛṅmuṣkahṛdaye na vā || 14 ||

कफार्तो रूक्षो रूक्षणं - kaphārto rūkṣo rūkṣaṇam - to those suffering from kapha diseases, dry form of sweating treatment should be given to those who have not been subjected to internal or external oleation by using hot materials devoid of fats

कफ अनिले रूक्षः स्निग्धं - kapha anile rūkṣaḥ snigdham – in conditions where there is simultaneous vitiation of kapha and vata, unctuous form of sweating treatment should be given to those who have not been subjected to internal or external oleation by using hot materials admixed or processed in fats

वायौ आमाशय गते रूक्ष पूर्वं तथा - vāyau āmāśaya gate rūkṣa pūrvam tathā – when vata is localized in stomach, dry sweating should be given first

followed by oil sweating

कफे पक्वाशय आश्रिते स्नेह पूर्व - kaphe pakvāśaya āśrite sneha pūrvaṃ -  
when kapha is localized in the colon, oil sweating should be given first  
followed by dry sweating

स्थानानुरोधतः - sthānānurodhataḥ - following the principle of treating the  
local dosha first and invading dosha next.

To those suffering from kapha diseases, dry form of sweating treatment  
should be given to those who have not been subjected to internal or  
external oleation by using hot materials devoid of fats in conditions  
where there is simultaneous vitiation of kapha and vata, unctuous form  
of sweating treatment should be given to those who have not been  
subjected to internal or external oleation by using hot materials admixed  
or processed in fats when vata is localized in stomach, dry sweating  
should be given first followed by oil sweating when kapha is localized in  
the colon, oil sweating should be given first followed by dry sweating  
following the principle of treating the local dosha first and invading  
dosha next.

**Note:** Stomach is the seat of kapha, vata is the invading dosha.  
Therefore kapha should be treated first by dry sweating. Similarly colon  
is the seat of vata, kapha is the invading dosha. Therefore vata should  
be treated first by administering oil sweating.

अल्पं वङ्क्षणयोः - alpaṃ vaṅkṣaṇayoḥ - Sweating should be done in mild  
form over the groins

स्वल्पं न वा दृक् मुष्क हृदये - svalpaṃ na vā dṛk muṣka hr̥daye – sweating  
should be done in very mild form or totally avoided over eyes, testicles /  
scrotum and heart

Sweating should be done in mild form over the groins sweating should  
be done in very mild form or totally avoided over eyes, testicles /  
scrotum and heart.

## Benefits of sweating treatment and care to be taken after sweating – swedana phala, paschat upachara

शीतशूलक्षये स्विन्नो जातेऽङ्गानां च मार्दवे ।

स्याच्छनैर्मृदितः स्नातस्ततः स्नेहविधिं भजेत् ॥ १५ ॥

śītaśūlakṣaye svinno jāte'ṅgānāṃ ca mārḍave |

syācchanairmṛditaḥ snātatataḥ snehavidhiṃ bhajet || 15 ||

स्विन्नो जाते - svinno jāte – in those who have undergone proper sweating, there occurs

शीत शूल क्षये - śīta śūla kṣaye – diminution of coldness and pain and

अङ्गानां च मार्दवे - aṅgānāṃ ca mārḍave - softness of the organs

स्यात् शनैः मृदितः स्नातः ततः स्नेह विधि भजेत् - syāt śanaiḥ mṛditaḥ snātaḥ tataḥ sneha vidhi bhajet after sweating treatment, gentle massage should be given to the entire body. After massage, warm water bath should be given. Later, all comforts and procedures mentioned in the follow-up of (post oleation) oleation / lubrication therapy should be encouraged.

In those who have undergone proper sweating, there occurs diminution of coldness and pain and softness of the organs after sweating treatment, gentle massage should be given to the entire body. After massage, warm water bath should be given. Later, all comforts and procedures mentioned in the follow-up of (post oleation) oleation / lubrication therapy should be encouraged.

## Effects of excessive sweating & treatment – ati swedana lakshana evam chikitsa

पित्तास्रकोपतृणमूर्च्छास्वराङ्गसदनभ्रमाः ।

सन्धिपीडा ज्वरः श्यावरक्तमण्डलदर्शनम् ॥ १६ ॥

स्वेदातियोगाच्छर्दिश्च तत्र स्तम्भनमौषधम् ।

विषक्षाराग्न्यतीसारच्छर्दिमोहातुरेषु च ॥ १७ ॥

pittāsrakopatṛṇmūrchāsvarāṅgasadanabhramāḥ |

sandhipīḍā jvaraḥ śyāvaraktamaṇḍaladarśanam || 16 ||

svedātiyogācchardiśca tatra stambhanamauśadham |  
viṣakṣārāgnyatisāraccardimohātureṣu ca || 17 ||

पित्त अस्र कोप - pitta asra kopa – aggravation of pitta and vitiation of blood

तृण् मूर्च्छा - tṛṇ mūrccā – thirst, loss of consciousness

स्वर अङ्ग सदन - svara aṅga sadana – weakness of voice and body

भ्रमाः - bhramāḥ - giddiness, dizziness (delusion)

सन्धिपीडा - sandhipīḍā – joint pains

ज्वरः - jvaraḥ - fever

श्याव रक्त मण्डल दर्शनम् - śyāva rakta maṇḍala darśanam – appearance of blackish-blue or red patches on the skin

छर्दिः च - chardiḥ ca – and vomiting

स्वेद अतियोगात् - sveda atiyogāt - occur due to excessive administration of sweating treatment

तत्र स्तम्भनम् औषधम् - tatra stambhanam auśadham – in these conditions, withholding (stopping, hindering) treatments should be ideally done

विष क्षार अग्नि अतीसार छर्दिः मोह आतुरेषु च - viṣa kṣāra agni atīsāra chardi moha ātureṣu ca – the same withholding treatment is also ideal in treating patients suffering from poisoning, those afflicted by alkalis and fire burns, diarrhea, vomiting and unconsciousness

Aggravation of pitta and vitiation of blood thirst, loss of consciousness weakness of voice and body giddiness, dizziness (delusion) joint pains fever appearance of blackish-blue or red patches on the skin and vomiting occur due to excessive administration of sweating treatment in these conditions, withholding (stopping, hindering) treatments should be ideally done the same withholding treatment is also ideal in treating patients suffering from poisoning, those afflicted by alkalis and fire burns, diarrhea, vomiting and unconsciousness.

## Qualities of substances used for sweating and withholding treatments – Swedana evam stambhana dravya lakshanas

स्वेदनं गुरु तीक्ष्णोष्णं प्रायः स्तम्भनमन्यथा ।

द्रवस्थिरसरस्निग्धरूक्षसूक्ष्मं च भेषजम् ॥ १८ ॥

स्वेदनं स्तम्भनं श्लक्ष्णं रूक्षसूक्ष्मसरद्रवम् ।

प्रायस्तिकं कषायं च मधुरं च समासतः ॥ १९ ॥

svedanam guru tikṣṇoṣṇam prāyaḥ stambhanam anyathā |

dravasthirasarasnigdharūkṣasūkṣmam ca bheṣajam || 18 ||

svedanam stambhanam ślakṣṇam rūkṣasūkṣmasaradravam |

prāyastikam kaṣāyam ca madhuraṁ ca samāsataḥ || 19 ||

प्रायः गुरु तीक्ष्ण उष्णं स्वेदनं - prāyaḥ guru tikṣṇa uṣṇam svedanam -

generally, the substances which are heavy, penetrating and hot in potency cause sweating (used in sweating therapy)

अन्यथा स्तम्भनम् - anyathā stambhanam – substances of opposite nature as those of sweating substances cause withholding (used in withholding treatment)

भेषजम् द्रव स्थिर सर स्निग्ध रूक्ष सूक्ष्मं च स्वेदनं - bheṣajam drava sthira sara snigdha rūkṣa sūkṣmam ca svedanam - drugs which are liquid, static, mobile, unctuous, dry and penetrating (having these qualities) bring about sweating

श्लक्ष्णं रूक्ष सूक्ष्म सर द्रवम् प्रायः स्तम्भनं समासतः तिकं कषायं च मधुरं च - ślakṣṇam rūkṣa sūkṣma sara dravam prāyaḥ stambhanam samāsataḥ tiktam kaṣāyam ca madhuraṁ ca - drugs which are smooth, dry, thin, mobile and liquid are generally withholding in nature and also all those drugs / substances which are concisely rich in bitter, astringent and sweet tastes (are also withholding)

Generally, the substances which are heavy, penetrating and hot in potency cause sweating (used in sweating therapy) substances of opposite nature as those of sweating substances cause withholding (used in withholding treatment) drugs which are liquid, static, mobile, unctuous, dry and penetrating (having these qualities) bring about sweating drugs which are smooth, dry, thin, mobile and liquid are generally withholding in nature and also all those drugs / substances which are concisely rich in bitter, astringent and sweet tastes (are also withholding)

## Benefits of withholding therapy – Stambhana upayoga

स्तम्भितः स्याद् बले लब्धे यथोक्तामयसङ्क्षयात् ।

stambhitaḥ syād bale labdhe yathoktāmayasaṅkṣayāt |

स्तम्भितः - stambhitaḥ - following administration of withholding treatment

यथोक्त आमय सङ्क्षयात् - yathokta āmaya saṅkṣayāt - when the diseases / symptoms caused due to excessive sweating (as mentioned above) gets relieved,

लब्धे बले स्याद् - labdhe bale syād - the person regains strength (which he had lost)

Following administration of withholding treatment when the diseases / symptoms caused due to excessive sweating (as mentioned above) gets relieved, the person regains strength (which he had lost).

## Symptoms of excessive withholding treatment – ati stambhana lakshana

स्तम्भत्वक्स्नायुसङ्कोचकम्पहृद्वाग्घनुग्रहैः ॥ २० ॥

पादौष्ठत्वक्करैः श्यावैरतिस्तम्भितमादिशेत् ।

stambhatvaksnāyusaṅkocakampahr̥dvāggghanugrahaiḥ || 20 ||

pādauṣṭhatvakkaraiḥ śyāvairatistambhitamādiśet |

त्वक् स्नायु सङ्कोच - tvak snāyu saṅkoca - contraction of skin and tendons

कम्प - kampa - tremors

हृद् वाग् हनुग्रहैः - hr̥d vāg hanugrahaiḥ - stiffness of the region of heart, choking of voice, lockjaw are said to be

स्तम्भ - stambha - the symptoms caused due to excessive withholding treatment

श्यावैः पाद ओष्ठ त्वक् करैः - śyāvaiḥ pāda oṣṭha tvak karaiḥ - blackish discoloration of feet, lips, skin and hands

आदिशेत् अति स्तम्भितम् - ādiśet ati stambhitam - are said to be



symptoms manifested in a person who has been subjected to very severe withholding treatment

Contraction of skin and tendons tremors stiffness of the region of heart, choking of voice, lockjaw are said to be the symptoms caused due to excessive withholding treatment blackish discoloration of feet, lips, skin and hands are said to be symptoms manifested in a person who has been subjected to very severe withholding treatment.

### **Persons not suitable for sweating therapy – Aswedyaḥ**

न स्वेदयेदतिस्थूलरूक्षदुर्बलमूर्च्छितान् ॥ २१ ॥

स्तम्भनीयक्षतक्षीणक्षाममद्यविकारिणः ।

तिमिरोदरवीसर्पकुष्ठशोषाद्यरोगिणः ॥ २२ ॥

पीतदुग्धदधिस्नेहमधून् कृतविरेचनान् ।

भ्रष्टदग्धगुदग्लानिक्रोधशोकभयार्दितान् ॥ २३ ॥

क्षुत्तृष्णाकामलापाण्डुमेहिनः पित्तपीडितान् ।

गर्भिणीं पुष्पितां सूतां मृदु चात्ययिके गदे ॥ २४ ॥

na svedayedatisthūlarūkṣadurbalamūrchitān || 21 ||

stambhaniyākṣatakṣīṇākṣāmamadyavikāriṇaḥ |

timirodaravīsarpakuṣṭhaśoṣādhyarogiṇaḥ || 22 ||

pītadugdhadadhisnehamadhūn kṛtavirecanān |

bhraṣṭadagdhagudaglānikrodhaśokabhayārditān || 23 ||

kṣuttrṣṇākāmālāpāṇḍumehinaḥ pittapīḍitān |

garbhiṇīm puṣpitām sūtām mṛdu cātyayike gade || 24 ||

न स्वेदयेत् - na svedayet - sudation / sweating treatment should not be administered in the below mentioned persons / conditions

अतिस्थूल – atisthūla – obese, overweight person

रूक्ष- rūkṣa – excessively dry

दुर्बल – durbala – weak, debilitated

मूर्च्छितान् – mūrcchitān – fainted, unconsciousness

स्तम्भनीय – stambhaniya – those who are fit for withholding treatments

क्षतक्षीण – kṣatakṣīṇa – wounded (chest injury), injured

क्षाम – kṣāma – emaciated

मद्य विकारिणः - madya vikāriṇaḥ - chronic alcoholic / those who are suffering from ill-effects of excessive alcoholism  
तिमिर – timira – blindness  
उदर – udara – abdominal disorders  
वीसर्प – vīsarpa – herpes  
कुष्ठ - kuṣṭha – skin diseases  
शोष – śoṣa – dryness of oral cavity  
आढ्यरोगिणः - āḍhyarogiṇaḥ - gout  
पीत दुग्ध दधि स्नेह मधून् - pīta dugdha dadhi sneha madhūn – who have recently consumed milk, curds, fats and honey  
कृत विरेचनान् - kṛta virecanān – those who have just undergone purgation therapy  
भ्रष्ट दग्ध गुद – bhraṣṭa dagdha guda – prolapsed and burnt / inflamed anus  
ग्लानि – glāni – tired  
क्रोध शोक भयार्दितान् - krodha śoka bhayārditān – those suffering from anger, grief and fear  
क्षुत् – kṣut – those suffering from excessive hunger  
तृष्णा – tṛṣṇā – those suffering from excessive thirst  
कामला – kāmalā – jaundice / liver disorders  
पाण्डु – pāṇḍu – anemia / liver disorders  
मेहिनः – mehinaḥ - urinary disorders / diabetes  
पित्त पीडितान् - pitta pīditān – people with pitta imbalance  
गर्भिणी – garbhiṇī – pregnant woman  
पुष्पिता – puṣpitā – menstruating (during monthly periods)  
सूतां – sūtāṃ - woman who has delivered the child recently  
आत्ययिके गदे मृदु च - ātyayike gade mṛdu ca – in case of emergency in the above said cases, mild sudation shall be administered

Sudation / sweating treatment should not be administered in the below mentioned persons / conditions obese, overweight person excessively dry weak, debilitated fainted, unconsciousness those who are fit for

withholding treatments wounded (chest injury), injured emaciated chronic alcoholic / those who are suffering from ill-effects of excessive alcoholism blindness abdominal disorders herpes skin diseases dryness of oral cavity gout who have recently consumed milk, curds, fats and honey those who have just undergone purgation therapy prolapsed and burnt / inflamed anus tired those suffering from anger, grief and fear those suffering from excessive hunger those suffering from excessive thirst jaundice / liver disorders anemia / liver disorders urinary disorders / diabetes people with pitta imbalance pregnant woman menstruating (during monthly periods) woman who has delivered the child recently in case of emergency in the above said cases, mild sudation shall be administered

### **Persons suitable for sweating therapy – Swedyah**

श्वासकासप्रतिश्यायहिध्माध्मानविबन्धिषु ।

स्वरभेदानिलव्याधिक्षेष्मामस्तम्भगौरवे ॥ २५ ॥

अङ्गमर्दकटीपार्श्वपृष्ठकुक्षिहनुग्रहे ।

महत्त्वे मुष्कयोः खल्याम् आयामे वातकण्ठके ॥ २६ ॥

मूत्रकृच्छ्रार्बुदग्रन्थिशुक्राघाताद्यमारुते ।

स्वेदं यथायथं कुर्यात् तदौषधविभागतः ॥ २७ ॥

śvāsakāsapraṭiśyāyahidhmādhmānavibandhiṣu |

svarabhedānilavyādhiśleṣmāmastambhagaurave || 25 ||

aṅgamardakaṭīpārśvapṛṣṭhakukṣihanugrahe |

mahattve muṣkayoḥ khalyām āyāme vātakaṅṭhake || 26 ||

mūtrakṛcchrārbudagrānthisukrāghātāḍhyamārute |

svedaṃ yathāyatham kuryāt tadauśadhavibhāgataḥ || 27 ||

तत् औषध विभागतः - tat auśadha vibhāgataḥ - the person who is well versed in the knowledge of medicines and treatment

स्वेदं यथायथं कुर्यात् - svedaṃ yathāyatham kuryāt - should administer sweating treatment as per need in the below mentioned conditions

श्वास - śvāsa - dyspnea, asthma, bronchitis

कास - kāsa – cough

प्रतिश्याय - praṭiśyāya - rhinitis, running nose

हिध्मा - hidhmā – hiccup

आध्मान - ādhmāna – bloating  
विबन्धिषु - vibandhiṣu – constipation  
स्वरभेद - svarabheda - hoarseness of voice  
अनिलव्याधि – anilavyādhi - diseases of vata imbalance  
श्लेष्म - śleṣma - kapha increase and kapha disorders  
आम – āma - ama and diseases caused due to ama increase  
स्तम्भ – stambha - stiffness of body parts  
गौरवे - gaurave - heaviness of body parts  
अङ्गमर्द - aṅgamarda – bodyache  
कटी पार्श्व पृष्ठ कुक्षि हनु ग्रहे - kaṭī pārśva pṛṣṭha kukṣi hanu grahe - stiffness  
or catching pain in the lower back, pelvis, flanks, back, abdomen and  
jaws  
महत्त्वे मुष्कयोः - mahattve muṣkayoḥ - enlargement of scrotum  
खल्यां - khalyāṃ - contractions of toes and fingers  
आयामे – āyāme - tetanus  
वातकण्टके - vātakaṅṭake - sprains  
मूत्रकृच्छ्र - mūtrakṛcchra – dysuria  
अर्बुद – arbuda – tumors  
ग्रन्थि – granthi – cysts  
शुक्राघात – śukrāghāta - obstruction to the ejaculation of semen  
आढ्यमारुते - āḍyamārute - gout / stiffness of thigh

The person who is well versed in the knowledge of medicines and treatment should administer sweating treatment as per need in the below mentioned conditions dyspnea, asthma, bronchitis cough rhinitis, running nose hiccup bloating constipation hoarseness of voice diseases of vata imbalance kapha increase and kapha disorders ama and diseases caused due to ama increase stiffness of body parts heaviness of body parts bodyache stiffness or catching pain in the lower back, pelvis, flanks, back, abdomen and jaws enlargement of scrotum contractions of toes and fingers tetanus sprains dysuria tumors cysts obstruction to the ejaculation of semen gout / stiffness of thigh.

## **Sweating treatment without using fire as a source – Anagni Sweda**

स्वेदो हितसत्वनाग्नेयो वाते मेदःकफावृते ।

निवातं गृहमायासो गुरुप्रावरणं भयम् ॥ २८ ॥

उपनाहाहवक्रोधा भूरिपानं क्षुधातपः ॥ २८ऊ ॥

svedo hitastvanāgneyo vāte medaḥkaphāvṛte |

nivātaṃ gr̥hamāyāso guruprāvaraṇaṃ bhayam || 28 ||

upanāhāhavakrodhā bhūripānaṃ kṣudhātapah || 28ū ||

अनाग्नेयो स्वेदो तु हितः मेदः कफ आवृते वाते - anāgneyo svedo tu hitaḥ medaḥ kapha āvr̥te vāte – sweating treatment without source of fire is suitable (indicated) in diseases caused by vata obstructed (enveloped) by fat and kapha. (They are of 10 kinds and are as mentioned below)

निवातं गृहम् - nivātaṃ gr̥ham – staying in room / home devoid of air

आयासो – āyāso – strenuous physical activities / exercises

गुरुप्रावरणं - guruprāvaraṇaṃ - covering oneself with thick blankets

भयम् – bhayam – fear

उपनाह – upanāha – warm poultices / bandaging or wrapping with cloth etc.

आहव – āhava – fighting / wrestling

क्रोधा – krodhā – anger

भूरिपानं - bhūripānaṃ - excessive drinking of alcohol / wine

क्षुधा - kṣudhā – hunger / withholding hunger

आतपः - ātapah - exposure to the heat of the sun

Sweating treatment without source of fire is suitable (indicated) in diseases caused by vata obstructed (enveloped) by fat and kapha. (They are of 10 kinds and are as mentioned below) staying in room / home devoid of air strenuous physical activities / exercises covering oneself with thick blankets fear warm poultices / bandaging or wrapping with cloth etc. fighting / wrestling anger excessive drinking of alcohol / wine hunger / withholding hunger exposure to the heat of the sun.

## Effects of sweating treatment, its utility in preparing for cleansing treatments – Swedana Phala, shodhanasya purvakarma

स्नेहक्लिन्नाः कोष्ठगा धातुगा वा स्रोतोलीना ये च शाखास्थिसंस्थाः ।

दोषाः स्वेदैस् ते द्रवीकृत्य कोष्ठं नीताः सम्यक् शुद्धिभिर्निर्हियन्ते ॥ २९ ॥

snehaklinnāḥ koṣṭhagā dhātugā vā srotolīnā ye ca śākhāsthisaṁsthāḥ |  
doṣāḥ svedais te dravīkṛtya koṣṭhaṁ nītāḥ samyak śuddhibhīrnirhriyante  
|| 29 ||

दोषाः स्नेह क्लिन्नाः - doṣāḥ sneha klinnāḥ - the doshas which have been lubricated by oleation therapy,

कोष्ठगा धातुगा वा - koṣṭhagā dhātugā vā - residing either in the alimentary tract, tissues of the body or

स्रोतो लीना ये च शाखा अस्थि संस्थाः - sroto līnā ye ca śākhā asthi saṁsthāḥ - lurking in the channels of the extremities, bones etc

ते द्रवीकृत्य स्वेदैः - te dravīkṛtya svedaiḥ - are liquefied by the administration of sweating therapy,

नीताः कोष्ठं - nītāḥ koṣṭhaṁ - brought into the alimentary tract

निर्हियन्ते सम्यक् शुद्धिभिः - nirhriyante samyak śuddhibhiḥ - to be eliminated out of the body by appropriate purification therapies

The doshas which have been lubricated by oleation therapy, residing either in the alimentary tract, tissues of the body or lurking in the channels of the extremities, bones etc. are liquefied by the administration of sweating therapy, brought into the alimentary tract to be eliminated out of the body by appropriate purification therapies.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदसंहितायां सूत्रस्थाने  
स्वेदविधिर्नाम सप्तदशोऽध्यायः ॥ १७ ॥

iti

śrīvaidyapatīsīṁhaguptasūnuśrīmadvāgbhaṭaviracitāyāmaṣṭāṅghṛdasam  
hitāyāṁ sūtrasthāne svedavidhīrnāma sapṭadaśo'dhyāyaḥ || 17 ||

Thus ends the 17th chapter of Ashtanga Hridaya Samhita Sutrasthana, named Swedavidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## **Kinds of sweating treatments – Swedana Prakara**

1. Tapa- fermentation,
2. Upanaha- warm poultice,
3. Ushma- warm steam and
4. Drava – pouring of warm liquid.

स्वेदः ताप उपनाह उष्म द्रवभेदात् चतुर्विधः ।  
तापो अग्नितप्त वसन फाल हस्त तलादिभिः ॥१॥  
उपनाहो वचा किण्व शताहवा देवदारुभिः ।  
धान्यैः समस्तैः गन्धैश्च रास्ना एरण्ड जटामिषैः ॥२॥  
उद्विक्तलवणैः स्नेहचुक्रतक्रपयः प्लुतैः ।  
केवले पवने, श्लेष्मसंसृष्टे सुरसादिभिः ॥३॥  
पित्तेन पद्मकाद्यैस्तु साल्वणाख्यैः पुनः पुनः।  
*Dr JV Hebbar - learningayurveda.com*

**Tapa Sweda** is done by touching the affected part of the body with heated cloth, metal plate, forehead, Palm of the hand etc. 1

**Upanaha Sweda** is application of poultice prepared from Vacha (Acorus calamus), Kinva-yeast, Shatahva (Dill), Devadaru – (Himalayan cedar (bark) – Cedrus deodara) etc. any kind of grains, all substances having pleasant smell, roots of Rasna (Pluchea lanceolata) and Castor (Eranda); or meat; each one added with more of salt, fats-oil ghee etc. Chukra-Vinegar, Takra-Buttermilk and milk. It is preferred in people

with Vata imbalance–poultice are known as Salvana upanaha and should be applied often. 2-3

After applying the poultice, the part of the body should be bandaged with soft piece of leather which does not have bad smell, which has been oiled; it should be slightly warmed and tied;

If leather is not available, leaves of plants which balance Vata, silk cloth, or woolen 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

**Ushma Sweda-** Here the steam of the hot substance is directed towards the body part. Steam may be obtained by Utkarika- (boiling grains, pulses, seeds etc).

Stones, pebbles, mud, leaves pieces, grains, dried dung of animals like cow, Sheep, Goat etc, Sand, Husk etc. are also used for this purpose. 6-7 a

**Drava Sweda** - Warm liquid is prepared by boiling bits of leaves of drumstick, Varanaka ,Eranda – (Castor – Ricinus communis), **Karanja**, Surasa, Arjaka, Shireesa, Vasa , Vamsha, Arka, Malati (Jasmine) or Dirghvrinta, with drugs of vachadigana – vide chapter 15, meat of animals of Marshy land and of those living in water, drugs of Dashamula, each one separately or all together, mixed with fats – oil, ghee etc. appropriate to the Dosha;

Sura- beer, Sukta- fermented gruel, water and milk.

This medicated liquid should be filled into pot, jug with spout,



or a tube and poured slowly and steadily over the painful part covered with cloth. 7b-10

In case of Vata affecting the entire body, the same- medicated water may be filled into tub and the patient made to sit in it, this method can be adopted in piles, Dysuria etc.11

**Swedavidhi** – procedure of Sweating therapy:-

निवाते अन्तर्बहिः स्निग्धो जीर्णान्नः स्वेदमाचरेत् ।  
व्याधि व्याधित देश ऋतुवशान् मध्य वरावरम् ॥१२॥  
कफार्तो रुक्षणं रुक्षो, रुक्षः स्निग्धं कफानिले ।  
आमाशयगते वयौ कफे पक्वाशयाश्रिते ॥१३॥  
रूक्षपूर्वं तथा स्नेहपूर्वं स्थानानुरोधतः ।  
अल्पं वङ्क्षणायोः स्वल्पं दृक् मुष्क हृदये न वा ॥ १४॥  
*Dr JV Hebbar - learningayurveda.com*

Sweating should be administered to him who has been given Snehana - both internally- by drinking fats and externally- anointing oil over the body, who is staying in a room devoid of breeze and after his meal has been completely digested. 12 a

Sweating may be mild, moderate or strong depending upon the condition of the disease, Patient, habitat and season. 12b

Person suffering from diseases of Kapha should be given sweating treatment in dry condition- without the use of fat internally and externally and with dry liquid – without addition of fats;

In case of Kapha and Vata- increased together the patient should be in dry condition and liquid mixed fats – should be used for sweating. 13 a

When vata is localized in the Amashaya- stomach dry sweating should be given.

When Kapha is localized in Pakvasaya- (intestines), oil-sweating should be given. 13b-14 a

Sweating should be very mild / nil over the groins and also on the eye, scrotum and heart. 14b

### **benefits of sweating treatment – care to be taken -**

#### **Swedana phala and Upacana –:-**

Diminution of cold and pain and softness of the organ accrue from Sweating. After wards the body should be massaged slowly, given bath –in warm water and allowed comforts as prescribed in lubrication therapy.15

#### **Ati Swedana phala – effects of excess Sweating :-**

शीतशूलक्षये स्विन्नो जाते अङ्गानां च मार्दवे ।

स्यात् शनैः मृदितः स्नातस्ततः स्नेहविधिं भजेत् ॥१५॥

अतिस्वेदन फल -

पित्तास्र कोप तृत् मूर्च्छा स्वराङ्ग सदन भ्रमाः ।

सन्धिपीडा ज्वरः श्यावरक्त मण्डलदर्शनम् ॥१६॥

स्वेदातियोगात् छर्दिश्च, तत्र स्तम्भनमौषधम् ।

विष क्षाराग्नि अतीसार छदिमोहातुरेषु च ॥१७॥

*Dr JV Hebbar - learningayurveda.com*

Aggravation of Pitta and vitiation of blood,  
thirst, loss of consciousness, weakness of voice and body,

Bhrama – Delusion, Dizziness

Sandhipeeda – pain in the joints ,

Jvara – fever, appearance of black- blue, red patches on the skin, and vomiting are produced by excess of Sweating therapy;

For that , Stambhana treatment should be done. It is the same procedure, useful in diarrhoea and bleeding disorders. Withholding, stopping , hindering of elimination is the treatment, so also for patients suffering from poison, caustic Alkali and Barding by free; Diarroea, vomiting and unconsciousness 16-17

### **स्नेहन स्वेदन गुण -**

स्वेदनं गुरु तीक्ष्णोष्णं प्रायः, स्तम्भनमन्यथा ।  
द्रवस्थिर सरस्निग्ध रुक्षसूक्ष्मं च भेषजम् ॥१८॥  
स्वेदनं स्तम्भनं श्लक्ष्णं रुक्ष सूक्ष्म सरद्रवम् ।  
प्रायस्तिक्तं कषायं च मधुरं च समासतः ॥१९॥

### **अतिस्तम्भित लक्षण -**

स्तम्भत्वक् सायु सङ्कोच कम्पहृत् वाक् हनुग्रहैः ॥२०॥  
पादौष्टत्वक् करैः श्यावैः अतिस्तम्भितमादिशेत् ।

*Dr JV Hebbar - learningayurveda.com*

Generally substances which are heavy, penetrating and hot in potency are used Swedana therapy.

Substances of opposite are used in Sthambhana (withholding ,hindrances to elimination)

Drugs which are liquid, sthira – static, mobile, unctous, dry and penetrating bring about sweating.

Those which are smooth, dry, thin, mobile and liquid, bitter, Astringent and sweet in taste are generally Stambhana 18-19

Stambhana is useful in diarrhoea and bleeding disorders therapy, With this treatment, the person gains Strength and gets relieved of symptoms of excess sweating disappear. 20a

**Symptoms of excess Sthambana** - Contraction of skin and tendons, tremors, stiffness of region of heart, choking of voice, locked jaw, black discoloration of the feet, lips, skin and hands. 20-21a

**Aswedayah – persons Unsuitable for Sweating:-**

Atishoola

Atirooksha – highly dry

Durbala – weak, debilitated

Murchita – fainted, unconscious

Those who are fit for Sthambhana treatment,

Kshataksheena – wounded, injured

Patients with Ama condition,

Madyavikari – chronic alcoholics

Night blindness,

Visarpa – herpes

Kushta

Shosha – emaciated

who have recently consumed milk, curds, fat,

Who have just undergone Virechana treatment

Who are burnt,

Who are tired, suffering from anger, grief, fear, excess thirst, hunger,

Kamala – liver diseases

Pandu – anemia

Meha – urinary disorders

People with Pitta imbalance.

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

### **Persons who deserve Swedana – Svedyah-**

Shwasa – dysnoea, COPD, Asthma

Kasa – cough,

Pratishyaya – running nose, allergic rhinitis

Hidhma – hiccup,

Adhmana – bloating

Vibandha – constipation

Svarabheda – altered voice, hoarseness

Vatavyadi – diseases of Vata imbalance

Angamarda – bodyache

stiffness in lower back, flanks, back, abdomen and jaws

enlargement of the scrotum, contractions of toes and fingers,

tetanus sprains, dysuria, Malignant tumor- cancer, bening

tumor, obstruction to the flow of semen and urine, and

Adhyamaruta- Thigh stiffness. 25-27

### **Anagni Sweda – Sweating without fire source –**

स्वेदो हितः तु अनाग्नेयो वाते मेदःकफावृते ।

निवातं गृहमायासो गुरुप्रावरणं भयम् ॥२८॥

उपनाहाहवक्रोधा भूरिपानं क्षुधा आतपः ॥२८॥

**स्वेदन फल -** *Dr JV Hebbar - learningayurveda.com*

स्नेहल्विलन्नाः कोष्टगा ढातुगा वा स्रोतोलीता ये च शाखास्थिसंस्थाः ।

दोषाः स्वेदैस्ते द्रवीकृत्य कोष्टं नीताः सम्यक् शुद्धिभिः निहियन्ते ॥२९॥

Sweating without source of fire is suitable in diseases of vata enveloped by Medas and Kapha.

Nivata sadana – Staying in air tight room,

Ayasa – stressful physical activity,

Gurupravarana – covering oneself with thick blankets

Bhaya – fear,

Upanaha – bandaging wrapping with cloth etc.

Fighting, wrestling

Krodha – anger

Bhuripana – excess drinking of water

Kshudha – withholding hunger

Atapa – Sun exposure – 28-29a

### **Sweda phala – Effects of Sweating :-**

Doshas 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 liquefied by Sweating therapy, brought into the alimenantray canal to be eliminated out of the body completely, by appropriate purification therapies.

So, sweating is done after oleation, but before elimination of Doshas by Panchakarma. 30

Thus ends the chapter Swedavidhi- the Seventeenth of Sutrasthana of Astangahrdaya Samhita.

## CHAPTER 18: EMESIS AND PURGATION - VAMANA VIRECHANA VIDHI ADHYAYA

### Ashtanga Hridayam

Sutrasthanam – Chapter – 18

### वमनविरेचनविधिमध्यायं

vamana virechana vidhi adhyāya

The 18<sup>th</sup> chapter of Sutrasthanam of Ashtanga Hridayam is named as Vamana virechana vidhi Adhyayam. The 18th chapter of Sutrasthanam of Ashtanga Hridayam is named as Vamana Virechana Vidhim Adhyayam. This chapter deals with the detailed procedure of administration of

Vamana i.e. therapeutic emesis and

Virechana i.e. therapeutic purgation therapies.

This treatment is usually done after snehana i.e. oleation or treatment by drinking fat (medicated fats) and swedana i.e. sudation / sweating treatment.

Snehana and swedana form purvakarmas i.e. pre-treatment procedures for emesis and purgation therapies. Therefore this chapter has been explained after the chapter expounding sudation therapy.

### Pledge by the author(s):

अथातो वमनविरेचनविधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुरात्रेयादयो महर्षयः॥गद्यसूत्रे॥२॥

athāto vamanavirecanavidhimadhyāyaṃ vyākhyāsyāmaḥ|

iti ha smāhurātreyādayo maharṣayaḥ||gadyasūtre||2||

अथा अतो वमन विरेचन विधिं अध्यायं व्याख्यास्यामः - athā ato vamaṇa  
virecana vidhiṃ adhyāyaṃ vyākhyāsyāmaḥ - after having offered  
prayers to the God, henceforth we are going to explain the chapter  
pertaining to the explanation of emesis and purgation therapies  
इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayaḥ -  
thus pledge Atreya and other sages.

Atreya and other sages pledge that after Swedavidhi Adhyayam i.e. the  
chapter expounding sudation / sweating therapy, they would henceforth  
be explaining the chapter called Vamana Virechana Vidhi Adhyayam, i.e.  
chapter explaining the emesis and purgation therapies.

### **Conditions for administering emesis and purgation therapies – Vamana Virechana Prayoga Sthithi**

कफे विदध्याद्दमनं संयोगे वा कफोल्बणे ।

तद्विरेचनं पित्ते

kaphe vidadhyād vamaṇaṃ saṃyoge vā kapholbaṇe |

tadvadvirecanaṃ pitte

वमनं कफे विदध्यात् संयोगे वा कफोल्बणे - vamaṇaṃ kaphe vidadhyāt

saṃyoge vā kapholbaṇe – emesis should be administered wherein there  
is kapha increase, either alone or in combination with other doshas  
where kapha is predominant (in the combination)

तद्वत् विरेचनं पित्ते - tadvat virecanaṃ pitte – similarly purgation should be  
administered in pitta increase (either alone or in combination with other  
doshas wherein pitta is predominant in the combination)



Emesis should be administered wherein there is kapha increase, either alone or in combination with other doshas where kapha is predominant (in the combination) similarly purgation should be administered in pitta increase (either alone or in combination with other doshas wherein pitta is predominant in the combination)

### **Persons suitable for emesis therapy (indications for emesis) – Vamana Arha / Vamyah**

विशेषेण तु वामयेत् ॥ १ ॥

नवज्वरातिसाराधःपित्तासृग्ग्राजयक्ष्मिणः ।

कुष्ठमेहापचीग्रन्थिक्षीपदोन्मादकासिनः ॥ २ ॥

श्वासहृल्लासवीसर्पस्तन्यदोषोर्ध्वरोगिणः ।

viśeṣeṇa tu vāmayet || 1 ||

navajvarātisārādhaḥpittāsrgrājayakṣmiṇaḥ |

kuṣṭhamehāpacīgranthīślīpadonmādakāsiṇaḥ || 2 ||

śvāsahr̥llāsaviśarpastanyadoṣordhvarogīṇaḥ |

वामयेत् तु विशेषेण - vāmayet tu viśeṣeṇa – emesis therapy should be specifically administered to the persons suffering from the below mentioned conditions –

नवज्वर – navajvara – fever of recent origin, acute fevers

अतिसार – atisāra – diarrhea, dysentery

अधःपित्तासृक् – adhaḥpittāsr̥k – blood vitiated by pitta moving downwards, hemorrhagic disorders wherein vitiated blood flows from lower orifices

राजयक्ष्मण – rājayakṣmaṇa – chronic respiratory diseases, tuberculosis

कुष्ठ – kuṣṭha – skin diseases

मेह – meha – urinary disorders, diabetes

अपची – apacī – swelling of neck glands, lymphadenitis, tumors of the neck

ग्रन्थि – granthi – cysts

श्लीपद – ślīpada – filariasis

उन्माद – unmāda – insanity, lunacy, mental disorders

कासिनः – kāsiṇaḥ - cough

श्वास – śvāsa – respiratory ailments, asthma

हृल्लास – hr̥llāsa - nausea

वीसर्प – vīsarpa - herpes

स्तन्यदोषो – stanyadoṣo – breast milk vitiated by doshas

ऊर्ध्वरोगिणः – ūrdhvarogīṇaḥ - diseases afflicting neck and the regions above the neck

Emesis therapy should be specifically administered to the persons suffering from the below mentioned conditions fever of recent origin, acute fevers diarrhea, dysentery blood vitiated by pitta moving downwards, hemorrhagic disorders wherein vitiated blood flows from lower orifices chronic respiratory diseases, tuberculosis skin diseases urinary disorders, diabetes swelling of neck glands, lymphadenitis, tumors of the neck cysts filariasis insanity, lunacy, mental disorders cough respiratory ailments, asthma nausea herpes breast milk vitiated by doshas diseases afflicting neck and the regions above the neck.

## Persons unfit for emesis therapy (contraindications for emesis)

### – Vamana Anarha / Avamyah

अवाम्या गर्भिणी रूक्षः क्षुधितो नित्यदुःखितः ॥ ३ ॥

बालवृद्धकृशस्थूलहृद्रोगिक्षतदुर्बलाः ।

प्रसक्तवमथुप्लीहतिमिरकृमिकोष्ठिनः ॥ ४ ॥

ऊर्ध्वप्रवृत्तवाय्वस्रदत्तवस्तिहतस्वराः ।

मूत्राघात्युदरी गुल्मी दुर्वमो ऽत्यग्निरर्शसः ॥ ५ ॥

उदावर्तभ्रमाष्ठीलापार्श्वरुग्वातरोगिणः ।

ऋते विषगराजीर्णविरुद्धाभ्यवहारतः ॥ ६ ॥

प्रसक्तवमथोः पूर्वे प्रायेणामज्वरो ऽपि च ।

धूमान्तैः कर्मभिर्वर्ज्याः सर्वैरेव त्वजीर्णिनः ॥ ७ ॥

avāmyā garbhiṇī rūkṣaḥ kṣudhito nityaduḥkhitaḥ || 3 ||

bālavṛddhakṛśasthūlahṛdrogikṣatadurbalāḥ |

prasaktavamathuplihatimirakṛmikōṣṭhinaḥ || 4 ||

ūrdhvapravṛttavāyvasradattavastihatasvarāḥ |

mūtrāghātyudarī gulmī durvamo 'tyagnirarśasaḥ || 5 ||

udāvartabhramāṣṭhīlāpārśvarugvātaroginaḥ |

ṛte viṣagarājīrṇaviruddhābhyavahārataḥ || 6 ||

prasaktavamathoḥ pūrve prāyeṇāmajvaro 'pi ca |

dhūmāntaiḥ karmabhir varjyāḥ sarvaireva tvajīrṇinaḥ || 7 ||

अवाम्या – avāmyā – the persons who are unfit to undergo emesis

therapy are (as below mentioned) –

गर्भिणी – garbhinī – pregnant women

रूक्षः – rūkṣaḥ - persons who are dry (not having undergone oleation therapy)

क्षुधितो – kṣudhito – person who is hungry

नित्य दुःखितः - nitya duḥkhitaḥ - constantly grief-stricken

बाल वृद्ध - bāla vṛddha – children and old aged people

कृश स्थूल - kṛśa sthūla – emaciated and obese people

हृद्रोगि - hṛdrogi – those suffering from heart disease

क्षत - kṣata - wounded

दुर्बलाः - durbalāḥ - weak, debilitated people

प्रसक्त वमथु - prasakta vamathu – those having acute bouts of vomiting

प्लीह – plīha – enlargement of spleen

तिमिर – timira - blindness

क्रिमि कोष्ठिनः – krimi koṣṭhinaḥ - those having intestinal parasites

ऊर्ध्व प्रवृत्त वायु अस्र - ūrdhva pravṛtta vāyu asra – upward movement of vayu and blood

दत्तबस्ति – dattabasti – immediately after administration of enema

(person to whom enema has just been administered)

हतस्वराः - hatasvarāḥ - loss of speech

मूत्राघात – mūtrāghāta – obstruction to the passage of urine

उदरी – udarī – those suffering from abdominal disorder

गुल्मी – gulmī – abdominal tumors

दुर्वमो – durvamo – person who had improper emesis, or person who had faced difficulties during emesis therapy

अत्यग्निः - atyagniḥ - those who have strong digestive activity

अर्शसः - arśasaḥ - hemorrhoids

उदावर्त – udāvarta – upward movement of vata, reverse peristalsis

भ्रम – bhrama – giddiness / dizziness

अष्टीला - aṣṭhīlā – enlargement of prostate gland

पार्श्वरुक् – pārśvaruk – pain in flanks

वातरोगिणः - vātarogiṇaḥ - those suffering from vata disorders

ऋते विषगर - ṛte viṣagara – person suffering from poisoning

अजीर्ण विरुद्ध अभ्यावहारतः - ajīrṇa viruddha abhyāvahārataḥ - those having

indigestion of food and those who have consumed incompatible foods

प्रसक्त वमथोः पूर्वे प्रायेण आम ज्वरो अपि च - prasakta vamathoḥ pūrve

prāyeṇa āma jvaro api ca – all conditions mentioned before prasakta

chardi (acute bouts of emesis) and also to those suffering from acute

fevers

कर्मभिः धूमान्तैः वर्ज्याः - karmabhiḥ dhūmāntaiḥ varjyāḥ - all those

therapies ending with dhuma i.e. medicated smoking should be avoided

अजीर्णिनः सर्वैः एव तु - ajīrṇinah sarvaiḥ eva tu – to those suffering from indigestion of food, all therapies should be avoided

The persons who are unfit to undergo emesis therapy are (as below mentioned) pregnant women persons who are dry (not having undergone oleation therapy) person who is hungry constantly grief-stricken children and old aged people emaciated and obese people those suffering from heart disease wounded weak, debilitated people those having acute bouts of vomiting enlargement of spleen blindness those having intestinal parasites upward movement of vayu and blood immediately after administration of enema (person to whom enema has just been administered) loss of speech obstruction to the passage of urine those suffering from abdominal disorder abdominal tumors person who had improper emesis, or person who had faced difficulties during emesis therapy those who have strong digestive activity hemorrhoids upward movement of vata, reverse peristalsis giddiness / dizziness enlargement of prostate gland pain in flanks those suffering from vata disorders person suffering from poisoning those having indigestion of food and those who have consumed incompatible foods all conditions mentioned before prasakta chardi (acute bouts of emesis) and also to those suffering from acute fevers all those therapies ending with dhuma i.e. medicated smoking should be avoided to those suffering from indigestion of food, all therapies should be avoided.

### **Persons suitable for purgation therapy (indications for purgation) – Virechana Arha / Virechyah**

विरेकसाध्या गुल्मार्शोविस्फोटव्यङ्गकामलाः ।

जीर्णज्वरोदरगरच्छर्दिप्लीहहलीमकाः ॥ ८ ॥

विद्रधिस्तिमिरं काचः स्यन्दः पक्वाशयव्यथा ।

योनिशुक्राश्रया रोगाः कोष्ठगाः कृमयो व्रणाः ॥ ९ ॥

वातास्रमूर्ध्वगं रक्तं मूत्राघातः शकृद्ग्रहः ।

वाम्यश्च कुष्ठमेहाद्याः

virekasādhyā gulmārśovisphoṭavyaṅgakāmalāḥ |

jīrṇajvarodaragaracchardiplīhahalīmakāḥ || 8 ||

vidradhistimiraṃ kācaḥ syandaḥ pakvāśayavyathā |

yoniśukrāśrayā rogāḥ koṣṭhagāḥ kṛmayo vraṇāḥ || 9 ||

vātāsramūrdhvagaṃ raktaṃ mūtrāghātaḥ śakṛdgrahaḥ |

vāmyāśca kuṣṭhamehādyāḥ

विरेक साध्या – vireka sādhyā – the diseases curable by purgation are as

below mentioned (indications for purgation therapy) –

गुल्म – gulma – abdominal tumors

अर्शो – arśo – hemorrhoids

विस्फोट – visphoṭa - blisters

व्यङ्ग - vyaṅga – discolored patches on the face, freckles

कामलाः - kāmalāḥ - jaundice

जीर्ण ज्वर - jīrṇa jvara – chronic fevers

उदर – udara – abdominal disorders, ascites

गर – gara – poisoning, chronic poisoning

छर्दि – chardi – vomiting

प्लीह – plīha – enlargement of spleen

हलीमकाः - halīmakāḥ - advanced and complicated stage of jaundice

विद्रधिः - vidradhiḥ - abscess

तिमिरं - timiraṃ - blindness

काचः - kācaḥ - cataract

स्यन्दः - syandaḥ - conjunctivitis

पक्वाशय व्यथा - pakvāśaya vyathā – pain in the colon

रोगाः योनि शुक्राश्रया - rogāḥ yoni śukrāśrayā – diseases afflicting vagina  
(and female reproductive system) and semen (and male reproductive  
system)

कोष्ठगाः कृमयो - koṣṭhagāḥ kṛmayo – worms and parasites in the  
abdomen / gut

व्रणाः - vraṇāḥ - wounds / ulcers

वातास्र – vātāsra – gouty arthritis

मूर्ध्वगं रक्त - mūrdhvaḡaṃ rakta – bleeding disorders of upper parts of the  
body

मूत्राघातः - mūtrāghātaḥ - obstruction to the passage of urine

शकृत् ग्रहः - śakṛt grahaḥ - constipation

वाम्याः च कुष्ठ मेहाद्याः - vāmyāḥ ca kuṣṭha mehādyāḥ



– people who are suitable for emesis therapy, beginning from skin diseases, urinary disorders etc enlisted in 'suitable for emesis therapy' category. They are –

कुष्ठ – kuṣṭha – skin diseases

मेह – meha – urinary disorders, diabetes

अपची – apacī – swelling of neck glands, lymphadenitis, tumors of the neck

ग्रन्थि – granthi – cysts

श्लीपद – ślīpada – filariasis

उन्माद – unmāda – insanity, lunacy, mental disorders

कासिनः – kāsiṇaḥ - cough

श्वास – śvāsa – respiratory ailments, asthma

हृल्लास – hṛllāsa - nausea

वीसर्प – vīsarpa - herpes

स्तन्यदोषो – stanyadoṣo – breast milk vitiated by doshas

ऊर्ध्वरोगिणः – ūrdhvarogiṇaḥ - diseases afflicting neck and the regions above the neck

The diseases curable by purgation are as below mentioned (indications for purgation therapy) abdominal tumors hemorrhoids blisters discolored patches on the face, freckles jaundice chronic fevers abdominal disorders, ascites poisoning, chronic poisoning vomiting enlargement of spleen advanced and complicated stage of jaundice

abscess blindness cataract conjunctivitis pain in the colon diseases afflicting vagina (and female reproductive system) and semen (and male reproductive system) worms and parasites in the abdomen / gut wounds / ulcers gouty arthritis bleeding disorders of upper parts of the body obstruction to the passage of urine constipation people who are suitable for emesis therapy, beginning from skin diseases, urinary disorders etc enlisted in 'suitable for emesis therapy' category. They are skin diseases urinary disorders, diabetes swelling of neck glands, lymphadenitis, tumors of the neck cysts filariasis insanity, lunacy, mental disorders cough respiratory ailments, asthma nausea herpes breast milk vitiated by doshas diseases afflicting neck and the regions above the neck.

### **Persons unfit for purgation therapy (contraindications for purgation) – Virechana Anarha / Avirechyah**

न तु रेच्या नवज्वरी ॥ १० ॥

अल्पाग्न्यधोगपित्तास्रक्षतपाय्वतिसारिणः ।

सशल्यस्थापितक्रूरकोष्ठातिस्निग्धशोषिणः ॥ ११ ॥

na tu recyā navajvarī || 10 ||

alpāgnyadhogapittāsrakṣatapāyvatisāriṇaḥ |

saśalyāsthāpitakrūrakoṣṭhātisnigdhaśoṣiṇaḥ || 11 ||

रेच्या न तु - na tu recyā – purgation therapy should not be administered  
in

नवज्वरी – navajvarī – those suffering from fevers of recent origin (acute fevers)

अल्पाग्नि – alpāgni – poor digestive activity

अधोपित्तास्र – adhopittāśra – bleeding disorder of the lower parts of the body wherein the blood vitiated by pitta bleeds from lower orifices like anal opening, urethra etc

क्षतपायु - kṣatapāyu – wounds / ulcers occurring in the rectum and anus

अतिसारिणः - atisāriṇaḥ - diarrhea

स शल्य - sa śalya – presence of foreign bodies

आस्थापित – āsthāpita – to those who have been administered with decoction enemas

क्रूरकोष्ठ - krūrakōṣṭha – people who have hard bowel movement

अतिस्निग्ध – atisnigdha – those who have undergone excessive oleation therapy

शोषिणः - śoṣiṇaḥ - those emaciated

Purgation therapy should not be administered in those suffering from fevers of recent origin (acute fevers) poor digestive activity bleeding disorder of the lower parts of the body wherein the blood vitiated by pitta bleeds from lower orifices like anal opening, urethra etc wounds / ulcers occurring in the rectum and anus diarrhea presence of foreign bodies to those who have been administered with decoction enemas people who have hard bowel movement those who have undergone excessive oleation therapy those emaciated.

## Procedure of emesis therapy – Vamana Vidhi

अथ साधारणे काले स्निग्धस्विन्नं यथाविधि ।

श्वोवम्यमुत्क्लिष्टकफं मत्स्यमाषतिलादिभिः ॥ १२ ॥

निशां सुप्तं सुजीर्णान्नं पूर्वाह्ने कृतमङ्गलम् ।

निरन्नमीषत्स्निग्धं वा पेयया पीतसर्पिषम् ॥ १३ ॥

वृद्धबालाबलक्लीबभीरून् रोगानुरोधतः ।

आकण्ठं पायितान् मद्यं क्षीरं इक्षुरसं रसम् ॥ १४ ॥

यथाविकारविहितां मधुसैन्धवसंयुताम् ।

कोष्ठं विभज्य भैषज्यमात्रां मन्त्राभिमन्त्रिताम् ॥ १५ ॥

ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानलाः ।

ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु वः ॥ १६ ॥

रसायनमिवर्षीणां अमराणां इवामृतम् ।

सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥ १७ ॥

नमो भगवते भैषज्यगुरवे वैडूर्यप्रभराजाय ॥ १७+१ ॥

तथागतायार्हते सम्यक्सम्बुद्धाय ॥ १७+२ ॥

तद्यथा ॥ १७+३ ॥

भैषज्ये भैषज्ये महाभैषज्ये समुद्रते स्वाहा ॥ १७+४ ॥

प्राङ्मुखं पाययेत्

atha sādharmaṇe kāle snigdhasvinnaṃ yathāvidhi |

śvovamyamutkliṣṭakaphaṃ matsyamāṣatilādibhiḥ || 12 ||

niśāṃ suptaṃ sujīrṇānnaṃ pūrvāhne kṛtamaṅgalam |

nirannamiṣatsnigdham vā peyayā pītasarpiṣam || 13 ||  
vṛddhabālābalaklibabhīrūn rogānurodhataḥ |  
ākaṅṭham pāyitān madyam kṣīram iṅsurasam rasam || 14 ||  
yathāvikāravihitām madhusaindhavasamṃyutām |  
koṣṭham vibhajya bhaiṣajyamātrām mantrābhimantritām || 15 ||  
brahmadakṣāsvirudrendrabhūcandrārkanilānalāḥ |  
ṛṣayaḥ sauśadhigrāmā bhūtasāṅghāśca pāntu vaḥ || 16 ||  
rasāyanamivarṣiṇām amarāṇām ivāmṛtam |  
sudhevottamanāgānām bhaiṣajyamidamastu te || 17 ||  
namo bhagavate bhaiṣajyagurave vaiḍūryaprabharājāya || 17+1 ||  
tathāgatāyār hate samyaksambuddhāya || 17+2 ||  
tadyathā || 17+3 ||  
bhaiṣajye bhaiṣajye mahābhaiṣajye samudgate svāhā || 17+4 ||  
prāṇmukham pāyayet

अथ साधारणे काले - atha sādharmaṇe kāle - Next, during the temperate seasons,

स्निग्ध स्विन्नं यथा विधि - snigdha svinnam yathā vidhi - after having administered oleation and sudation in a methodical way (to the person who has been administered with oleation and sudation in a proper way)  
कफ श्चो वम्यम् – kapha śvo vamyam - the kapha of the person who is to be administered with emesis on the next morning (i.e. on the previous night of emesis)

उत्क्लिष्ट मत्स्य माष तिलादिभिः - utkliṣṭa matsya māṣa tilādibhiḥ - should be exacerbated by feeding him with foods (which increase kapha) like fish, black gram, sesame etc,

पूर्वाह्ने पाययेत् - pūrvāhne pāyayet - next day, in the early hours of the morning, the emesis inducing medicine (emetic) should be given to drink  
निरन्नं - nirannaṃ - on empty stomach (without giving any food or drink)  
ईषत् स्निग्धं वा पेयया पीत सर्पिषम् - īṣat snigdhaṃ vā peyayā pīta sarpiṣam  
- or after administering small quantity of oleation in the form of ghee mixed in hot gruel  
निशां सुप्तं - niśāṃ suptaṃ - to a patient who has slept properly on the previous night,  
सुजीर्ण अन्नं - sujīrṇa annaṃ - whose previously taken food (consumed previous night) has been properly digested,  
कृत मङ्गलम् - kṛta maṅgalaṃ - after he has carried out the auspicious rituals,  
वृद्ध बाल अबल क्लीब भीरून् पायितान् मद्यम् क्षीरम् इक्षुरसं रसम् आकण्ठं  
रोगानुरोधतः - vṛddha bāla abala klība bhīrūn pāyitān madyaṃ kṣīraṃ  
ikṣurasam rasam ākaṅṭhaṃ rogānurodhataḥ - after making the old aged people, children, debilitated, impotent and cowards (who are eligible to drink medicated fats) to drink wine, milk, sugarcane juice or meat juice (soup), to their maximum capacity, according to their diseased state  
मधु सैन्धव संयुताम् यथा विकार विहिता - madhu saindhava saṃyutām yathā  
vikāra vihītā - added with honey and rock salt in accordance to the disease (for which oleation is being given)  
विभज्य कोष्ठं - vibhajya koṣṭhaṃ - and after having analyzed the nature of his bowel,

भैषज्य मन्त्र अभिमन्त्रिताम् - bhaiṣajya mantra abhimantritām - (after making the above said observances) the emetic medicine which has been sanctified by the hymns (mentioned below)

मात्रं - mātraṃ - should be given to drink in the advised medicinal quantity

प्राक् मुखं - prāk mukhaṃ - by making the patient to sit facing east direction

The hymn which needs to be recited to sanctify the emetic medicine is –

“ब्रह्म दक्ष अश्वि रुद्र इन्द्र भू चन्द्र अर्क अनिल अनलाः

ऋषयः सौषधिग्रामा भूत सङ्घाः च पान्तु वः - brahma dakṣa aśvi rudra indra bhū candra arka anila analāḥ

ṛṣayaḥ sauṣadhigrāmā bhūta saṅghāḥ ca pāntu vaḥ - May Lord Brahma, Daksha, Ashvin twins, Rudra, Indra, the Earth, the Moon, the Sun, the Air, the Fire, Sages, the comity of herbs and of living beings protect you.

इदम् अस्तु ते रसायनम् इव ऋषीणां अमराणाम् इव अमृतम् सुधैव उत्तम नागानां

भैषज्यम् - idam astu te rasāyanam iva ṛṣīṇāṃ amarāṇām iva amṛtam

sudheva uttama nāgānāṃ bhaiṣajyam - Let this medicine be to you like Rasayana i.e. Rejuvenators and anti-ageing medicines is for sages, nectar is for gods and sudha i.e. beverage of the gods is for the good serpents.

ओं नमो भगवते भैषज्य गुरवे वैदूर्य प्रभराजाय - oṃ namo bhagavate bhaiṣajya gurave vaidūrya prabharājāya - Om. Salutations to the God, the master of medicines, the one who has the reflection as that of glowing i.e. cat's eye gem,

तथागतायाहते सम्यक् सम्बुद्धाय । तत् यथा -tathāgatāyār hate samyak  
sambuddhāya | tat yathā - to the one comes and goes in the same way,  
to the one who has been properly understood,  
ओं स्वाह भैषज्ये भैषज्ये महा भैषज्ये समुद्रते - om svāha bhaiṣajye bhaiṣajye  
mahā bhaiṣajye samudgate - Om. Hail to that which has appeared from  
the medicine, in the medicine and from the greater medicine' – uttering  
these hymns, he should drink the medicine (facing east).

AH Su 18.18a ½ - 21a

Next, during the temperate seasons, after having administered oleation and sudation in a methodical way (to the person who has been administered with oleation and sudation in a proper way) the kapha of the person who is to be administered with emesis on the next morning (i.e. on the previous night of emesis) should be exacerbated by feeding him with foods (which increase kapha) like fish, black gram, sesame etc., next day, in the early hours of the morning, the emesis inducing medicine (emetic) should be given to drink on empty stomach (without giving any food or drink) or after administering small quantity of oleation in the form of ghee mixed in hot gruel to a patient who has slept properly on the previous night, whose previously taken food (consumed previous night) has been properly digested, after he has carried out the auspicious rituals, after making the old aged people, children, debilitated, impotent and cowards (who are eligible to drink medicated fats) to drink wine, milk, sugarcane juice or meat juice (soup), to their maximum capacity, according to their diseased state added with honey and rock salt in accordance to the disease (for which oleation is being given) and after having analyzed the nature of his bowel, (after making



the above said observances) the emetic medicine which has been sanctified by the hymns (mentioned below) should be given to drink in the advised medicinal quantity by making the patient to sit facing east direction

The hymn which needs to be recited to sanctify the emetic medicine is –  
"ब्रह्म दक्ष अश्वि रुद्र इन्द्र भू चन्द्र अर्क अनिल अनलाः

ऋषयः सौषधिग्रामा भूत सङ्घाः च पान्तु वः - brahma dakṣa aśvi rudra indra  
bhū candra arka anila analāḥ

ṛṣayaḥ sauśadhigrāmā bhūta saṅghāḥ ca pāntu vaḥ - May Lord Brahma, Daksha, Ashvin twins, Rudra, Indra, the Earth, the Moon, the Sun, the Air, the Fire, Sages, the comity of herbs and of living beings protect you.

इदम् अस्तु ते रसायनम् इव ऋषीणां अमराणाम् इव अमृतम् सुधेव उत्तम नागानां

भैषज्यम् - idam astu te rasāyanam iva ṛṣīṇāṃ amarāṇām iva amṛtam

sudheva uttama nāgānāṃ bhaiṣajyam - Let this medicine be to you like Rasayana i.e. Rejuvenators and anti-ageing medicines is for sages, nectar is for gods and sudha i.e. beverage of the gods is for the good serpents.

ओं नमो भगवते भैषज्य गुरवे वैदूर्य प्रभराजाय - omḥ namo bhagavate bhaiṣajya  
gurave vaidūrya prabharājāya - Om. Salutations to the God, the master of medicines, the one who has the reflection as that of glowing i.e. cat's eye gem,

तथागतायार्हते सम्यक् सम्बुद्धाय । तत् यथा -tathāgatāyārḥate samyak

sambuddhāya | tat yathā - to the one comes and goes in the same way, to the one who has been properly understood,

ओं स्वाह भैषज्ये भैषज्ये महा भैषज्ये समुद्रते - om svāha bhaiṣajye bhaiṣajye mahā bhaiṣajye samudgate - Om. Hail to that which has appeared from the medicine, in the medicine and from the greater medicine' – uttering these hymns, he should drink the medicine (facing east).

AH Su 18.18a ½ - 21a

### **Steps to be followed after consumption of emetic drugs – vamaka aushadha pana paschat kriya**

पीतो मुहूर्तम् अनुपालयेत् ।

तन्मना जातहृल्लासप्रसेकश्छर्दयेत् ततः ॥ १८ ॥

अङ्गुलीभ्याम् अनायस्तो नालेन मृदुनाथवा ।

गलताल्वरुजन् वेगान् अप्रवृत्तान् प्रवर्तयन् ॥ १९ ॥

प्रवर्तयन् प्रवृत्तांश्च जानुतुल्यासने स्थितः ।

उभे पार्श्वे ललाटं च वमतश्चास्य धारयेत् ॥ २० ॥

प्रपीडयेत् तथा नाभिं पृष्ठं च प्रतिलोमतः ।

pīto muhūrtam anupālayet |

tanmanā jātahṛllāsaprasekaśchardayet tataḥ || 18 ||

aṅgulibhyām anāyasto nālena mṛdunāthavā |

galatālvarujan vegān apravṛttān pravartayan || 19 ||

pravartayan pravṛttāṃśca jānutulyāsane sthitaḥ |

ubhe pārśve lalāṭaṃ ca vamataścāsyā dhārayet || 20 ||

prapīḍayet tathā nābhiṃ pṛṣṭhaṃ ca pratilomataḥ |

पीतो मुहूर्तम् अनुपालयेत् तन्मनाः - pīto muhūrtam anupālayet tanmanāḥ -  
after the consumption of emetic medicine, one should wait for a period  
of 48 minutes (approximately) for the commencement of vomiting, with  
keen concentration (and intent)

ततः छर्द्येत् जात ह्रल्लास प्रसेकः - tataḥ chardyet jāta hrllāsa prasekaḥ - then  
he should try to vomit once there is appearance of (symptoms)  
oppression in the chest and salivation (which are indications of vomiting  
to appear)

वेगान् अप्रवृत्तान् गल तालु अङ्गुलिभ्याम् अथवा मृदुना नालेन अरुजन् प्रवर्तयन्  
अनायस्तो - vegān apravṛttān gala tālu aṅgulibhyām athavā mṛdunā  
nālena arujan pravartayan anāyasto - if the bouts of vomiting are not

coming up easily, he should tickle his throat and palate either with his  
fingers or a soft tube / stem of a plant without injuring his throat (this  
would provoke the urge to vomit) and vomit without troubling self

प्रवृत्ताः च जानु तुल्य आसने स्थितः - pravṛttāḥ ca jānu tulya āsane sthitaḥ -  
when the reflex of vomiting are naturally manifesting, the person should  
be made to sit on a chair of the height of his own knee

उभे पार्श्वे ललाटं च धारयेत् वमतः च अस्य - ubhe pārśve lalāṭam ca dhārayet  
vamataḥ ca asya – the attendants should hold both flanks and forehead  
of the person who is about to vomit and

प्रपीडयेत् नाभिं पृष्ठं च प्रतिलोमतः तथा प्रवर्तयन् - prapīḍayet nābhiṃ pṛṣṭham  
ca pratilomataḥ tathā pravartayan - gently press (massage) the navel of  
the person and also should massage his back in upward direction (so as  
to induce vomiting naturally) and induce vomiting

After the consumption of emetic medicine, one should wait for a period of 48 minutes (approximately) for the commencement of vomiting, with keen concentration (and intent) then he should try to vomit once there is appearance of (symptoms) oppression in the chest and salivation (which are indications of vomiting to appear) if the bouts of vomiting are not coming up easily, he should tickle his throat and palate either with his fingers or a soft tube / stem of a plant without injuring his throat (this would provoke the urge to vomit) and vomit without troubling self when the reflex of vomiting are naturally manifesting, the person should be made to sit on a chair of the height of his own knee the attendants should hold both flanks and forehead of the person who is about to vomit and gently press (massage) the navel of the person and also should massage his back in upward direction (so as to induce vomiting naturally) and induce vomiting.

### **Qualities of emetic drugs in accordance to specific doshas – doshanusara vamaka dravya guna**

कफे तीक्ष्णोष्णकटुकैः पित्ते स्वादुहिमैरिति ॥ २१ ॥

वमेत् स्निग्धाम्ललवणैः संसृष्टे मरुता कफे ।

kaphe tīkṣṇoṣṇakaṭukaiḥ pitte svāduhimairiti || 21 ||

vamet snigdhāmlalavaṇaiḥ saṁsṛṣṭe marutā kaphe |

कफे तीक्ष्णं उष्ण कटुकैः वमेत् - kaphe tīkṣṇa uṣṇa kaṭukaiḥ vamet - in kapha increase, vomiting should be induced with herbs having penetrating, hot and pungent qualities (properties)

पित्ते स्वादु हिमैः इति - pitte svādu himaiḥ iti - in pitta increase, with herbs of sweet and cold properties and

संसृष्टे मारुता कफे स्निग्ध अम्ल लवणैः - saṃsr̥ṣṭe mārutā kaphe snigdha amla lavaṇaiḥ - in combined vitiation of vata and kapha, with herbs of unctuous, sour and salt properties

In kapha increase, vomiting should be induced with herbs having penetrating, hot and pungent qualities (properties) in pitta increase, with herbs of sweet and cold properties and in combined vitiation of vata and kapha, with herbs of unctuous, sour and salt properties.

### **Limitations for stopping vomiting therapy**

पित्तस्य दर्शनं यावच्छेदो वा श्लेष्मणो भवेत् ॥ २२ ॥

pittasya darśanam yāvacchedo vā śleṣmaṇo bhavet || 22 ||

यावत् पित्तस्य दर्शनं श्लेष्मणो छेदो वा भवेत् - yāvat pittasya darśanam

śleṣmaṇo chedo vā bhavet – vomiting should be permitted to be done until appearance of pitta (pitta is expelled) in the vomitus or complete expulsion of (destruction) of kapha

### **Measures to be taken in case of insufficient bouts or deficit expulsion of doshas in vomiting – heena vege kriyah**

हीनवेगः कणाधात्रीसिद्धार्थलवणोदकैः ।

वमेत् पुनः पुनः

hīnavegaḥ kaṇādhātrīsiddhārthalaṇaṇodakaiḥ |

vamet punaḥ punaḥ

हीन वेगः वमेत् पुनः पुनः कणा धात्री सिद्धार्थ लवण उदकैः - hīna vegah vamet punaḥ punaḥ kaṇā dhātrī siddhārtha lavaṇa udakaiḥ - in case of insufficient bouts, they should be induced again and again i.e. the person should be made to vomit repeatedly, by making him drink water processed with long pepper, gooseberry, mustard and salt

### **Less bouts of emesis therapy – vamana heena yoga**

तत्र वेगानाम् अप्रवर्तनम् ॥ २३ ॥

प्रवृत्तिः सविबन्धा वा केवलस्यौषधस्य वा ।

अयोगस्तेन निष्ठीवकण्डूकोठज्वरादयः ॥ २४ ॥

tatra vegānām apravartanam || 23 ||

pravṛttiḥ savibandhā vā kevalasyauśadhasya vā |

ayogastena niṣṭhivakaṇḍūkōṭhajvarādayaḥ || 24 ||

तत्र वेगानाम् अप्रवर्तनम् - tatra vegānām apravartanam - non-commencement of bouts,

प्रवृत्तिः सविबन्धा वा - pravṛttiḥ savibandhā vā - bouts coming on with hindrance

केवलस्य औषधस्य वा - kevalasya auśadhasya vā - or elimination of medicine alone (without elimination of doshas)

अयोगः - ayogaḥ - are the features of inadequate bouts of emesis therapy

तेन निष्ठीव कण्डू कोठ ज्वरादयः - tena niṣṭhīva kaṇḍū koṭha jvarādayaḥ -  
from it (as an effect of inadequate bouts) excessive expectoration,  
itching, rashes on the skin, fever etc conditions are manifested  
Non-commencement of bouts, bouts coming on with hindrance or  
elimination of medicine alone (without elimination of doshas) are the  
features of inadequate bouts of emesis therapy from it (as an effect of  
inadequate bouts) excessive expectoration, itching, rashes on the skin,  
fever etc conditions are manifested.

### **Proper bouts of emesis therapy – vamana samyak yoga**

निर्विबन्धं प्रवर्तन्ते कफपित्तानिलाः क्रमात् ।

(मनःप्रसादः स्वास्थ्यं चावस्थानं च स्वयं भवेत् ।

वैपरीत्यमयोगानां न चातिमहती व्यथा ॥ २५+(१) ॥)

सम्यग्योगे

nirvibandhaṃ pravartante kaphapittānilāḥ kramāt |

(manaḥprasādaḥ svāsthyaṃ cāvasthānaṃ ca svayaṃ bhavet |

vaiparītyamayogānāṃ na cātimahatī vyathā || 25+(1) ||)

samyagyoge

कफ पित्त अनिलाः प्रवर्तन्ते क्रमात् निर्विबन्धं - kapha pitta anilāḥ pravartante

kramāt nirvibandhaṃ - kapha, pitta and vata getting expelled in  
successive order, without any hindrance,

मनः प्रसादः - manaḥ prasādaḥ - calmness of mind,

स्वास्थ्यं च - svāsthyaṃ ca - feeling of health and

अवस्थानं च स्वयं भवेत् - avasthānaṃ ca svayaṃ bhavet - cessation of bouts of vomiting by its own,  
वैपरीत्यम् अयोगानां - vaiparītyam ayogānāṃ - absence of features of inadequate bouts (presence of opposite symptoms of less bouts) and  
न अति महती व्यथा च - na ati mahatī vyathā ca - feeling of not too much of discomfort

सम्यक् योगे - samyak yoge - are the features of proper bout of vomiting  
Kapha, pitta and vata getting expelled in successive order, without any hindrance, calmness of mind, feeling of health and cessation of bouts of vomiting by its own, absence of features of inadequate bouts (presence of opposite symptoms of less bouts) and feeling of not too much of discomfort are the features of proper bout of vomiting.

### **Excessive bouts of emesis therapy – vamana atiyoga**

अतियोगे तु फेनचन्द्रकरक्तवत् ॥ २५ ॥

वमितं क्षामता दाहः कण्ठशोषस्तमो भ्रमः ।

घोरा वाय्वामया मृत्युर्जीवशोणितनिर्गमात् ॥ २६ ॥

atiyoge tu phenacandrakarakavat || 25 ||

vamitaṃ kṣāmatā dāhaḥ kaṇṭhaśoṣastamo bhramaḥ |

ghorā vāyvāmayā mṛtyurjīvaśoṇitanirgamāt || 26 ||

अति योगे तु - ati yoge tu - in case of excessive bouts of vomiting,

फेन चन्द्रक रक्तवत् - phena candraka raktavat - the vomited material will be frothy, with shining particles and blood



वमितं क्षामता दाहः कण्ठ शोषः तमः भ्रमः - vamiṭaṃ kṣāmatā dāhaḥ kaṅṭha  
śoṣaḥ tamaḥ bhramaḥ - the patient who has vomited will experience  
weakness, burning sensation, dryness of throat, giddiness,  
घोरा वायु आमया - ghorā vāyu āmayā - dreadful diseases caused by  
aggravated vata,  
मृत्युः निर्गमात् जीव शोणित - mṛtyuḥ nirgamāt jīva śoṇita - and even death  
due to discharge of life supporting blood

In case of excessive bouts of vomiting, the vomited material will be  
frothy, with shining particles and blood the patient who has vomited will  
experience weakness, burning sensation, dryness of throat, giddiness,  
dreadful diseases caused by aggravated vata, and even death due to  
discharge of life supporting blood.

### **Care after vomiting therapy – Vamana utara upachara**

सम्यग्योगेन वमितं क्षणं आश्वास्य पाययेत् ।

धूमत्रयस्यान्यतमं स्नेहाचारमथादिशेत् ॥ २७ ॥

ततः सायं प्रभाते वा क्षुद्धान् स्नातः सुखाम्बुना ।

भुञ्जानो रक्तशाल्यन्नं भजेत् पेयादिकं क्रमम् ॥ २८ ॥

samyagyogena vamiṭaṃ kṣaṇaṃ āśvāsya pāyayet |

dhūmatrayasyānyatamaṃ snehācāramathādiśet || 27 ||

tataḥ sāyaṃ prabhāte vā kṣudhvān snātaḥ sukhāmbunā |

bhuñjāno raktaśālyannaṃ bhajet peyādikaṃ kramam || 28 ||

सम्यक् योगेन वमितं - samyak yogena vomitaṃ- after the patient had proper bouts of vomiting,  
आश्वास्य क्षणम् - āśvāsya kṣaṇam - he should be comforted with encouraging words for a moment,  
पाययेत् अन्यतमं धूम त्रयस्य - pāyayet anyatamaṃ dhūma trayasya - made to inhale any one type of medicated smoking among the three (unctuous, medium or intense acting types of smoking) as per the condition,  
अथादिशेत् स्नेहाचारम् - athādiśet snehācāram - and should be administered with the regimen of after-care of oleation therapy.  
ततः सायं प्रभाते वा - tataḥ sāyaṃ prabhāte vā - then, either in the evening or next morning,  
क्षुद्धान् स्नातः सुख अम्बुना - kṣudhvān snātaḥ sukha ambunā  
- after feeling hungry and after bath with warm water,  
भुञ्जानो रक्त शालि अन्नं - bhujjāno rakta śāli annaṃ - he can eat meals prepared with red rice  
भजेत् पेयादिक क्रमम् - bhajet peyādika kramam - or he should follow the regimen of consuming peya i.e. thin gruel etc called as Samsarjana krama (if the person is not feeling hungry after emesis therapy)  
After the patient had proper bouts of vomiting, he should be comforted with encouraging words for a moment, made to inhale any one type of medicated smoking among the three (unctuous, medium or intense acting types of smoking) as per the condition, and should be administered with the regimen of after-care of oleation therapy. Then,

either in the evening or next morning, after feeling hungry and after bath with warm water, he can eat meals prepared with red rice or he should follow the regimen of consuming peya i.e. thin gruel etc called as Samsarjana krama (if the person is not feeling hungry after emesis therapy).

### **Regimen of liquid diet in the after-care of emesis therapy – Samsarjana, Peyadi ahara krama**

पेयां विलेपीमकृतं कृतं च यूषं रसं त्रीन् उभयं तथैकम् ।

क्रमेण सेवेत नरोऽन्नकालान् प्रधानमध्यावरशुद्धिशुद्धः ॥ २९ ॥

peyāṃ vilepīmakṛtaṃ kṛtaṃ ca yūṣaṃ rasaṃ trīn ubhayaṃ tathaikam |  
kramaṇa seveta nara'nnakālān pradhānamadhyāvaraśuddhiśuddhaḥ ||  
29 ||

नरो प्रधान मध्य अवर शुद्धि शुद्धः - nara pradhāna madhya avara śuddhi  
śuddhaḥ - person who has undergone maximum, medium and minimum  
cleansing therapies (emesis and purgation)

सेवेत पेयां विलेपीम् अकृतं कृतं च यूषं रसं क्रमेण - seveta peyāṃ vilepīm  
akṛtaṃ kṛtaṃ ca yūṣaṃ rasaṃ kramaṇa- should consume thin gruel  
(peya), thick gruel (vilepi), soup not processed with fat, salt, sour  
substances etc (akṛta yusha), soup processed with fat, salt and sour  
substances etc and meat juice / soup (mamsa rasa) in successive order  
त्रीन् उभयं तथैकम् अन्न कालान् - trīn ubhayaṃ tathaikam anna kālān - for  
three, two and one eating periods (anna kala) respectively.

Person who has undergone maximum, medium and minimum cleansing  
therapies (emesis and purgation) should consume thin gruel (peya),

thick gruel (vilepi), soup not processed with fat, salt, sour substances etc (akrta yusha), soup processed with fat, salt and sour substances etc and meat juice / soup (mamsa rasa) in successive order for three, two and one eating periods (anna kala) respectively.

**Note:**

Each day has two eating periods i.e. at morning and evening.

In maximum cleansing all five types of diet mentioned above from peya to mamsa rasa should be consumed for three eating periods each i.e. peya for 3 eating periods, vilepi for three eating periods etc.

In medium cleansing, each form of diet shall be consumed for 2 eating periods and in minimum cleansing each form of diet shall be consumed for 1 eating period.

**Benefits of graduated liquid diet**

यथाऽणुरग्निस्तृणगोमयाद्यैः सन्धुक्ष्यमाणो भवति क्रमेण ।

महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिरन्तराग्निः ॥ ३० ॥

yathā'ṇuragnistrṇagomayādyaiḥ sandhukṣyamāṇo bhavati krameṇa |  
mahān sthiraḥ sarvapacastathaiva śuddhasya peyādibhirantarāgniḥ || 30  
||

यथा अणुः अग्निः क्रमेण सन्धुक्ष्यमाणो भवति तृण गोमयाध्यैः - yathā aṇuḥ  
agniḥ krameṇa sandhukṣyamāṇo bhavati tṛṇa gomayādhyaiḥ - just as a  
spark of fire gradually gets intense and great after being fed by (fuel  
like) grass, powder of cow dung etc

महान् स्थिरः सर्व पचः - mahān sthiraḥ sarva pacaḥ - and becomes intense,  
stable and capable of burning everything, तथैव शुद्धस्य पेयादिभिः

अन्तराग्निः - tathaiva śuddhasya peyādibhiḥ antarāgniḥ - similarly, the digestive fire inside the body of the person who has undergone cleansing therapies (emesis and purgation) gains strength by consuming thin gruel etc samsarjana krama (during the after-care period following emesis and purgation)

Just as a spark of fire gradually gets intense and great after being fed by (fuel like) grass, powder of cow dung etc. and becomes intense, stable and capable of burning everything, similarly, the digestive fire inside the body of the person who has undergone cleansing therapies (emesis and purgation) gains strength by consuming thin gruel etc samsarjana krama (during the after-care period following emesis and purgation).

### **Benefits of graduated liquid diet**

जघन्यमध्यप्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ ।

दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा स्याद्विचतुर्गुणश्च ॥ ३१ ॥

jaghanyamadhyapravare tu vegāścatvāra iṣṭā vamaṇe ṣaḍaṣṭau |

daśaiva te dvitriguṇā vireke prasthastathā syāddvicaturguṇaśca || 31 ||

वमने जघन्य मध्य प्रवरे तु चत्वार षड् अष्टौ वेगाः इष्टा - vamaṇe jaghanya

madhya pravare tu catvāra ṣaḍ aṣṭau vegāḥ iṣṭā - for emesis therapy, in minimum, moderate and maximum cleansing, four, six and eight bouts of vomiting are desired

विरेके ते एव दश द्वि त्रि गुणा - vireke te eva daśa dvi tri guṇā - for purgation therapy, 10 bouts (in minimum cleansing), twice of that i.e. 20 bouts (in

moderate cleansing) and thrice of that i.e. 30 bouts (in maximum cleansing) are desired

प्रस्थः तथा स्याद् द्वि चतुः गुणाः च - prasthaḥ tathā syād dvi catuḥ guṇāḥ ca - (quantity wise) 768 grams (1 prastha), twice of that i.e. 1536 grams (2 prastha) and four times of that i.e. 3072 grams (4 prastha) morbid material is eliminated in minimum, moderate and maximum cleansing of purgation respectively

For emesis therapy, in minimum, moderate and maximum cleansing, four, six and eight bouts of vomiting are desired for purgation therapy, 10 bouts (in minimum cleansing), twice of that i.e. 20 bouts (in moderate cleansing) and thrice of that i.e. 30 bouts (in maximum cleansing) are desired (quantity wise) 768 grams (1 prastha), twice of that i.e. 1536 grams (2 prastha) and four times of that i.e. 3072 grams (4 prastha) morbid material is eliminated in minimum, moderate and maximum cleansing of purgation respectively.

### **Determination of dosha and bouts in emesis and purgation therapies**

पित्तावसानं वमनं विरेकादूर्ध्वं कफान्तं च विरेकम् आहुः ।

द्वित्रान् सविट्कान् अपनीय वेगान् मेयं विरेके वमने तु पीतम् ॥ ३२ ॥

pittāvasānaṃ vamaṇaṃ virekādarḍḍhaṃ kaphāntaṃ ca virekaṃ āhuḥ |  
dvitrān savitṅkān apanīya vegān meyaṃ vireke vamaṇe tu pītam || 32 ||

वमनं पित्तवसानं विरेकात् अूर्ध्वं - vamaṇaṃ pittavasānaṃ virekāṭ arḍḍhaṃ - vomiting therapy is allowed to be done until the expulsion of pitta takes

place or half (the quantity) of purgations (i.e. half, one and two prastha of morbid materials are expelled in minimum, moderate and maximum emesis)

विरेकम् कफान्तं च आहुः - virekam kaphāntaṃ ca āhuḥ - purgation therapy is done till kapha is expelled out

वेगान् विरेके मेयं अपनीय द्वित्रान् स विट्कान् - vegān vireke meyaṃ apanīya dvitrān sa viṭkān - the bouts of purgation should be counted (measured) after rejecting the first 2-3 bouts containing feces (the first 2-3 eliminations following intake of purgation medicine will consist of only feces and these should not be counted as bouts)

वमने तु पीतम् - vamine tu pītam - in case of emesis (bouts should be counted) after rejecting the emetic medicine (initially the medicine given for emesis is eliminated and this should not be counted as bout)

Vomiting therapy is allowed to be done until the expulsion of pitta takes place or half (the quantity) of purgations (i.e. half, one and two prastha of morbid materials are expelled in minimum, moderate and maximum emesis) purgation therapy is done till kapha is expelled out the bouts of purgation should be counted (measured) after rejecting the first 2-3 bouts containing feces (the first 2-3 eliminations following intake of purgation medicine will consist of only feces and these should not be counted as bouts) in case of emesis (bouts should be counted) after rejecting the emetic medicine (initially the medicine given for emesis is eliminated and this should not be counted as bout).

## Procedure of purgation therapy – Virechana Vidhi

अथैनं वामितं भूयः स्नेहस्वेदोपपादितम् ।

श्लेष्मकाले गते ज्ञात्वा कोष्ठं सम्यग्विरेचयेत् ॥ ३३ ॥

athainam vāmitam bhūyaḥ snehasvedopapāditam |

śleṣmakāle gate jñātvā koṣṭham samyagvirecayet || 33 ||

अथा एनं वामितं भूयः स्नेह स्वेद उपपादितम् - athā enam vāmitam bhūyaḥ sneha sveda upapāditam - after that, the person who has been given vomiting therapy, is again given with oleation and sudation (sweating) treatments

श्लेष्म काले गते सम्यक् विरेचयेत् ज्ञात्वा कोष्ठं - śleṣma kāle gate samyak virecayet jñātvā koṣṭham - (after that, in the morning) after the kapha time has lapsed, he should be given proper purgation, after having determined the nature of the patient's bowel (behaviour of alimentary tract)

After that, the person who has been given vomiting therapy, is again given with oleation and sudation (sweating) treatments (after that, in the morning) after the kapha time has lapsed, he should be given proper purgation, after having determined the nature of the patient's bowel (behaviour of alimentary tract).

## Types of bowel behavior – koshta

बहुपित्तो मृदुः कोष्ठः क्षीरेणापि विरिच्यते ।

प्रभूतमारुतः क्रूरः कृच्छ्राच्छयामादिकैरपि ॥ ३४ ॥



bahupitto mṛduḥ koṣṭhaḥ kṣīreṇāpi viricyate |  
prabhūtamārutaḥ krūraḥ kṛcchrācchyāmādikairapi || 34 ||

बहु पित्तो मृदुः कोष्ठः - bahu pitto mṛduḥ koṣṭhaḥ - a person predominant in  
pitta will have soft bowel,

क्षीरेण अपि विरिच्यते - kṣīreṇa api viricyate - (in these people) even intake  
of milk will cause purgation

प्रभूत मारुतः क्रूरः - prabhūta mārutaḥ krūraḥ - a person who has abundant  
vata (predominant in vata) will have hard bowel movements,

श्यामादिकैः अपि कृच्छ्रात् - śyāmādikaiḥ api kṛcchrāt - (in these people)  
shyama (Operculina turpethum, a purgative herb) etc purgatives will  
also cause purgation with difficulty

A person predominant in pitta will have soft bowel, (in these people)  
even intake of milk will cause purgation a person who has abundant  
vata (predominant in vata) will have hard bowel movements, (in these  
people) shyama (Operculina turpethum, a purgative herb) etc purgatives  
will also cause purgation with difficulty.

### **Types of bowel behavior – koshta**

कषायमधुरैः पित्ते विरेकः कटुकैः कफे ।

स्निग्धोष्णलवणैर्वायौ

kaṣāyamadhuraiḥ pitte virekaḥ kaṭukaiḥ kaphe |  
snigdhoṣṇalavaṇair vayau

पित्त कषाय मधुरैः विरेकः - pitta kaṣāya madhuraiḥ virekaḥ - in pitta disorders, astringent and sweet tastes (herbs having astringent and sweet tastes) should be used for purgation  
कफे कटुकैः - kaphe kaṭukaiḥ - for kapha diseases, (herbs having) pungent taste should be given for causing purgation  
वायौ स्निग्ध उष्ण लवणैः - vāyau snigdha uṣṇa lavaṇaiḥ - for vata disorders (herbs having) unctuous, oily and hot qualities and salt taste should be given to induce purgation

In pitta disorders, astringent and sweet tastes (herbs having astringent and sweet tastes) should be used for purgation for kapha diseases, (herbs having) pungent taste should be given for causing purgation for vata disorders (herbs having) unctuous, oily and hot qualities and salt taste should be given to induce purgation.

### **Measures to be taken when bouts of purgation do not begin**

अप्रवृत्तौ तु पाययेत् ॥ ३५ ॥

उष्णाम्बु स्वेदयेदस्य पाणितापेन चोदरम् ।

apavr̥ttau tu pāyayet || 35 ||

uṣṇāmbu svedayedasya pāṇitāpena codaram |

अप्रवृत्तौ तु - apavr̥ttau tu – (if the bouts of purgation) do not commence,

उष्ण अम्बु पाययेत् - uṣṇa ambu pāyayet - he should be made to drink hot water and

अस्य उदरम् स्वेदयेद् पाणि तापेन च - asya udaram svedayed pāṇi tāpena ca  
- his abdomen should be fomented with his own hands which are made warm

(If the bouts of purgation) do not commence, he should be made to drink hot water and his abdomen should be fomented with his own hands which are made warm.

### **Measures to be taken when bouts of purgation are absent in spite of taking purgation medicine**

उत्थानेऽल्पे दिने तस्मिन्भुक्त्वान्येद्युः पुनः पिबेत् ॥ ३६ ॥

अदृढस्नेहकोष्ठस्तु पिबेदूर्ध्वं दशाहतः ।

भूयोऽप्युपस्कृततनुः स्नेहस्वेदैर्विरेचनम् ॥ ३७ ॥

यौगिकं सम्यगालोच्य स्मरन् पूर्वमतिक्रमम् ।

utthāne'lpe dine tasminbhuktvānyedyuḥ punaḥ pibet || 36 ||

adr̥ḍhasnehakoṣṭhastu pibedūrdhvaṃ daśāhataḥ |

bhūyo'pyupaskṛtatanuḥ snehasvedairvirecanam || 37 ||

yaugikaṃ samyagālocya smaran pūrvamatikramam |

तस्मिन् दिने अल्पे उत्थाने - tasmin dine alpe utthāne - if on the day of consuming purgation medicine, the person doesn't have bouts or fewer bouts,

भुक्त्वा - bhuktvā - he should be allowed to take food on the day of purgation and

पिबेत् पुनः अन्येद्युः - pibet punaḥ anyedyuḥ - the purgative drugs should be administered again on the next day.

अदृढ स्नेह कोष्ठः तु - adṛḍha sneha koṣṭhaḥ tu - people who have unstable and non-lubricated bowel (alimentary tract),

पिबेत् विरेचनम् ऊर्ध्वं दश अहतः - pibet virecanam ūrdhvaṃ daśa ahataḥ - should consume purgative medicines after ten days

तनुः उपस्कृत स्नेह स्वेदैः भूयो अपि - tanuḥ upaskṛta sneha svedaiḥ bhūyo api - after their body has been properly subjected to oleation and sudation once again

यौगिकं सम्यक् आलोच्य स्मरन् पूर्वम् अतिक्रमम् - yaugikaṃ samyak ālocya smaran pūrvam atikramam - the purgation drug should be administered after considering all aspects and remembering all the procedures described earlier (all procedures which were followed during the first course of virechana which had not produced bouts), not repeating the same things but administering the procedures as per need and situation (so as to cause proper bouts)

If on the day of consuming purgation medicine, the person doesn't have bouts or fewer bouts, he should be allowed to take food on the day of purgation and the purgative drugs should be administered again on the next day. People who have unstable and non-lubricated bowel (alimentary tract), should consume purgative medicines after ten days after their body has been properly subjected to oleation and sudation once again. The purgation drug should be administered after considering all aspects and remembering all the procedures described earlier (all

procedures which were followed during the first course of virechana which had not produced bouts), not repeating the same things but administering the procedures as per need and situation (so as to cause proper bouts)

**Note:** All the procedures which were eventually done during first course of virechana (explained earlier in the chapter) should be done with due improvisations keeping in mind the reasons for failure of therapy.

### **Symptoms of lesser (inadequate) and proper (adequate) purgation – Virechana Ayoga and Samyak yoga**

हृत्कुक्ष्यशुद्धिररुचिरुत्क्लेशः श्लेष्मपित्तयोः ॥ ३८ ॥

कण्डूविदाहः पिटिकाः पीनसो वातविङ्ग्रहः ।

अयोगलक्षणं योगो वैपरीत्ये यथोदितात् ॥ ३९ ॥

hṛtkukṣyaśuddhirarucirutkleśaḥ śleṣmapittayoḥ ॥ 38 ॥

kaṇḍūvidāhaḥ piṭikāḥ pīnaso vātaviṅgrahaḥ ।

ayogalakṣaṇaṃ yogo vaiparītye yathoditāt ॥ 39 ॥

हृत् कुक्षि अशुद्धिः - hṛt kukṣi aśuddhiḥ - discomfort in the region of the heart and abdomen

अरुचिः - aruciḥ - anorexia

श्लेष्म पित्तयोः उत्क्लेशः - śleṣma pittayoḥ utkleśaḥ - exacerbation /

excitation of kapha and pitta in the intestines (since they are not expelled properly following purgation) or expulsion of doshas i.e. kapha and pitta from the mouth कण्डू - kaṇḍū – itching

विदाहः - vidāhaḥ - burning sensation

पिटिकाः - piṭikāḥ - eruption on the skin

पीनसो – pīnaso – rhinitis

वात विड् ग्रहः - vāta viḍ grahaḥ - obstruction of flatus and feces  
(constipation)

अयोग लक्षणम् - ayoga lakṣaṇam – are the symptoms of deficit purgation

योगो वैपरीत्ये यथा उदितात् - yogo vaiparītye yathā uditāt – in case of  
proper administration of purgation, the opposite symptoms of the above  
mentioned are found

Discomfort in the region of the heart and abdomen anorexia  
exacerbation / excitation of kapha and pitta in the intestines (since they  
are not expelled properly following purgation) or expulsion of doshas i.e.  
kapha and pitta from the mouth itching burning sensation eruption on  
the skin rhinitis obstruction of flatus and feces (constipation) are the  
symptoms of deficit purgation in case of proper administration of  
purgation, the opposite symptoms of the above mentioned are found.

### **Symptoms of excessive purgation – Virechana Atiyoga**

विट्पित्तकफवातेषु निःसृतेषु क्रमात् स्रवेत् ।

निःश्लेष्मपित्तमुदकं श्वेतं कृष्णं सलोहितम् ॥ ४० ॥

मांसधावनतुल्यं वा मेदःखण्डाभमेव वा ।

गुदनिःसरणं तृष्णा भ्रमो नेत्रप्रवेशनम् ॥ ४१ ॥

भवन्त्यतिविरिक्तस्य तथातिवमनामयाः ।

viṭpittakaphavāteṣu niḥsr̥teṣu kramāt sravet |

niḥśleṣmapittamudakaṃ śvetam̐ kṛṣṇam̐ salohitam || 40 ||

māṃsadhāvanatulyam̐ vā medaḥkhaṇḍābhameva vā |

gudaniḥsaraṇam̐ tṛṣṇā bhramo netrapraveśanam || 41 ||

bhavantyativiriktasya tathātivamanāmayāḥ |

निःसृतेषु विट् पित्त कफ वातेषु क्रमात् - niḥsr̥teṣu viṭ pitta kapha vāteṣu

kramāt - after the elimination of feces, pitta, kapha and vata in successive order,

स्रवेत् उदकं निःक्षेष्म पित्तम् श्वेतं कृष्णं स लोहितम् - sravet udakaṃ niḥśleṣma

pittam̐ śvetam̐ kṛṣṇam̐ sa lohitaṃ - there will be elimination of watery material devoid of kapha or pitta, which is white, black or slightly red in color,

मांस धावन तुल्यं वा मेदः खण्डाभम् एव वा - māṃsa dhāvana tulyam̐ vā

medaḥ khaṇḍābham̐ eva vā - resembling the water in which meat has been washed or resembling a piece of fat

गुद निःसरणं तृष्णा - guda niḥsaraṇam̐ tṛṣṇā - prolapse of the rectum,

thirst,

भ्रमो नेत्र प्रवेशनम् तथा अति वमन आमयाः - bhramo netra praveśanam̐ tathā

ati vamaṇa āmayāḥ - giddiness, sunken eyes and diseases caused by excessive vomiting

भवन्ति अति विरिक्तस्य - bhavanti ati viriktasya - are the symptoms of

excessive purgation

After the elimination of feces, pitta, kapha and vata in successive order, there will be elimination of watery material devoid of kapha or pitta, which is white, black or slightly red in color, 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 excessive vomiting are the symptoms of excessive purgation.

### **After-care in purgation therapy – Virechana Paschat Karma**

सम्यग्विरिक्तमेनं च वमनोक्तेन योजयेत् ॥ ४२ ॥

धूमवर्ज्येन विधिना ततो वमितवानिव ।

क्रमेणान्नानि भुञ्जानो भजेत् प्रकृतिभोजनम् ॥ ४३ ॥

samyagviriktam enaṃ ca vamanoktena yojayet || 42 ||

dhūmavarjyena vidhinā tato vomitavāniva |

krameṇānnāni bhuñjāno bhajet prakṛtibhojanam || 43 ||

सम्यक् विरिक्तम् - samyak viriktam - the person who has undergone proper purgation therapy

एनं च वमन उक्तेन विधिना योजयेत् - enaṃ ca vamaṇa uktena vidhinā yojayet - should be administered with all other therapies described in emesis therapy

धूम वर्ज्येन - dhūma varjyena - except inhalation of medicate smoke

ततो क्रमेण अन्नानि भुञ्जानो वमितवान् इव - tato krameṇa annāni bhuñjāno vomitavān iva - later, he should follow the same procedure of dietetic regimen in the same way as of emesis therapy



भजेत् प्रकृति भोजनम् - bhajet prakṛti bhojanam - and then resume his normal food

The person who has undergone proper purgation therapy should be administered with all other therapies described in emesis therapy except inhalation of medicate smoke later, he should follow the same procedure of dietetic regimen in the same way as of emesis therapy and then resume his normal food.

### **Indications for fasting in the after-care of purgation therapy – virechana paschat kale langhana योग्या**

मन्दवह्निमसंशुद्धमक्षामं दोषदुर्बलम् ।

अदृष्टजीर्णलिङ्गं च लङ्घयेत् पीतभेषजम् ॥ ४४ ॥

स्नेहस्वेदौषधोत्क्लेशसङ्गैरिति न बाध्यते ।

mandavahnimasamśuddhamakṣāmaṃ doṣadurbalam |

adrṣṭajīrṇaliṅgaṃ ca laṅghayet pītabheṣajam || 44 ||

snehasvedauśadhokleśasaṅgairiti na bādhyate |

पीत भेषजम् - pīta bheṣajam - on the day of consuming the purgation medicine,

मन्द वह्निम् - manda vahnim - if the patient experiences (one or more of the) weak digestion,

असंशुद्धम् - asaṃśuddham - coated feeling inside the gut due to deficit bouts,

अक्षामं - akṣāmaṃ - absence of emaciation caused by elimination therapy  
(purgation here),

दोष दुर्बलम् - doṣa durbalam - debility due to increase of doshas and

अदृष्ट जीर्ण लिङ्गं च - adrṣṭa jīrṇa liṅgaṃ ca - absence of symptoms of  
digestion of medicines,

लङ्घयेत् - laṅghayet - he should be put on fasting

न बाध्यते इति स्नेह स्वेद औषध उत्क्लेश सङ्गैः - na bādhyate iti sneha sveda  
auśadha utkleśa saṅgaiḥ - following fasting, he will not be harmed by  
the obstruction caused in the channels by the doshas which have been  
exacerbated due to oleation and sudation (but not been expelled)

On the day of consuming the purgation medicine, if the patient  
experiences (one or more of the) weak digestion, coated feeling inside  
the gut due to deficit bouts, absence of emaciation caused by  
elimination therapy (purgation here), debility due to increase of doshas  
and absence of symptoms of digestion of medicines, he should be put  
on fasting following fasting, he will not be harmed by the obstruction  
caused in the channels by the doshas which have been exacerbated due  
to oleation and sudation (but not been expelled).

### **Importance of graduated liquid diet – Peyadi Krama Prayojana**

संशोधनास्रविस्रावस्नेहयोजनलङ्घनैः ॥ ४५ ॥

यात्यग्निर्मन्दतां तस्मात् क्रमं पेयादिमाचरेत्।

saṃśodhanāsravisrāvasnehayojanalaṅghanaiḥ || 45 ||

yātyagnirmandatāṃ tasmāt kramaṃ peyādīmācaret |

अग्निः याति मन्दतां योजन - agniḥ yāti mandatām yojana - the digestive activity becomes weak by administration of

संशोधन - saṁśodhana – purification therapies

अस्र विस्रावि - asra visrāvi – bloodletting therapy,

स्नेह – sneha – oleation therapies and

लङ्घनैः - laṅghanaiḥ - fasting

तस्मात् पेयादिम् क्रमं आचरेत् - tasmāt peyādim kramaṁ ācaret - hence, the regimen of thin gruel etc should be followed (to kindle the digestive activity)

The digestive activity becomes weak by administration of purification therapies bloodletting therapy, oleation therapies and fasting hence, the regimen of thin gruel etc should be followed (to kindle the digestive activity).

### **Importance of nourishing therapy – Tarpanadi krama**

स्रुताल्प पित्तश्लेष्माणं मद्यपं वातपैतिकम् ॥४६॥

पेयान्न पाययेत्तेषां तर्पणादिक्रमोहितः।

srutālpapittaśleṣmāṇaṁ madyapaṁ vātapaittikam || 46 ||

peyānna pāyayetteṣāṁ tarpaṇādikramohitaḥ|

पेयां न पाययेत् - peyām na pāyayet - thin gruel should not be given

सूत अल्प पित्त श्लेष्माणं - sruta alpa pitta śleṣmāṇam - when (in those in whom) only small quantities of pitta and kapha are expelled out,

मद्यपं - madyapaṁ - to alcohol addicts,

वात पैतिकम् - vāta paittikam - and to those in whom vata and pitta are predominant

तेषां तर्पणादि क्रमो हितः - teṣāṁ tarpaṇādi kramo hitaḥ - for these people, nourishing therapy etc are suitable (should be administered)

Thin gruel should not be given when (in those in whom) only small quantities of pitta and kapha are expelled out, to alcohol addicts, and to those in whom vata and pitta are predominant for these people, nourishing therapy etc are suitable (should be administered).

### **Status of expelled doshas in vomiting and purgation treatments**

अपक्वं वमनं दोषान् पच्यमानं विरेचनम् ॥ ४७ ॥

निर्हरेद्वमनस्यातः पाकं न प्रतिपालयेत् ।

apakvaṁ vamaṇam doṣān pacyamāṇam virecanam || 47 ||

nirharedvamanasyātaḥ pākaṁ na pratipālayet |

वमनं अपक्वं दोषान् निर्हरेत् - vamaṇam apakvaṁ doṣān nirharet - emesis treatment brings out the doshas in an unprocessed form

विरेचनम् पच्यमानं दोषान् निर्हरेत् - virecanam pacyamāṇam doṣān nirharet - whereas purgation therapy brings out the doshas which are in the process of being processed

अतः वमनस्य न प्रतिपालयेत् पाकं - ataḥ vamanasya na pratipālayet pākaṃ -  
therefore in case of emesis therapy, the physician should not wait for  
doshas to get processed

Emesis treatment brings out the doshas in an unprocessed form  
whereas purgation therapy brings out the doshas which are in the  
process of being processed therefore in case of emesis therapy, the  
physician should not wait for doshas to get processed.

### **Need of purgative foods – Bhedaniya bhojya**

दुर्बलो बहुदोषश्च दोषपाकेन यः स्वयम् ॥ ४८ ॥

विरिच्यते भेदनीयैर्भोज्यैस्तम् उपपादयेत् ।

durbalo bahudoṣaśca doṣapākena yaḥ svayam || 48 ||

viricyate bhedanīyairbhojyaistam upapādayet |

यः दुर्बलो - yaḥ durbalo - the person who is weak,

बहु दोषः च - bahu doṣaḥ ca - who has great amount of increased doshas  
in the body,

स्वयम् विरिच्यते - svayam viricyate - would develop purgation on his own  
(even without consuming purgation medicine)

दोषपाकेन - doṣapākena - as an effect of maturity of doshas (which  
happens spontaneously in these people)

तम् उपपादयेत् भोज्यैः भेदनीयैः tam upapādayet bhojyaiḥ bhedanīyaiḥ -

these people should be treated with foods which are purgative in nature

The person who is weak, who has great amount of increased doshas in the body, would develop purgation on his own (even without consuming purgation medicine) as an effect of maturity of doshas (which happens spontaneously in these people) these people should be treated with foods which are purgative in nature.

**Indications for administration of mild, strong and repeatedly small dose of purgatives – Mrdu, Varam, Mrudvalpa Virechanam**

दुर्बलः शोधितः पूर्वमल्पदोषः कृशो नरः ॥ ४९ ॥

अपरिज्ञातकोष्ठश्च पिबेन् मृद्वल्पम् औषधम् ।

वरं तदसकृत्पीतम् अन्यथा संशयावहम् ॥ ५० ॥

हरेद्वहंश्चलान् दोषान् अल्पान् अल्पान् पुनः पुनः ।

दुर्बलस्य मृदुद्रव्यैरल्पान् संशमयेत्तु तान् ॥ ५१ ॥

durbalaḥ śodhitaḥ pūrvamalpadoṣaḥ kṛśo naraḥ || 49 ||

aparijñātaakoṣṭhaśca piben mṛdvalpam auśadham |

varam tadasakṛtpītam anyathā saṁśayāvaham || 50 ||

haredbahūṁścalān doṣān alpān alpān punaḥ punaḥ |

durbalasya mṛdudravvyairalpān saṁśamayettu tān || 51 ||

दुर्बलः - durbalaḥ - people who are weak,

शोधितः पूर्वम् - śodhitaḥ pūrvam - who have undergone cleansing therapy,

अल्प दोषः - alpa doṣaḥ - who have small amount of imbalanced doshas,

कृशो नरः - kr̥śo naraḥ - who are emaciated

अपरिज्ञात कोष्ठः च - aparijñāta koṣṭhaḥ ca - and whose bowel nature is not known

पिबेत् मृदु अल्पं औषधम् - pibet mṛdu alpam auśadham - should be given mild purgative, in a small dose,

वरं तदसकृत् पीतम् - varam tadasakṛt pītam - it is ideal to give the medicine in small doses often,

अन्यथा संशयावहम् - anyathā saṁśayāvaham - or else i.e. if large dose of medicine is given in these conditions, it creates a doubt of death

पुनः पुनः - punaḥ punaḥ - the purgation drug given in (small and) repeated doses

हरेत् बहूः चलान् दोषान् अल्पान् अल्पान् - haret bahūḥ calān doṣān alpān alpān - will eliminate the circulating abundant doshas little by little

दुर्बलस्य अल्पान् संशमयेत्तु तान् मृदु द्रव्यैः durbalasya alpān saṁśamayettu tān mṛdu dravyaiḥ - in a weak person, small quantity of doshas should only be mitigated by medicines which are mild acting and liquid

People who are weak, who have undergone cleansing therapy, who have small amount of imbalanced doshas, who are emaciated and whose bowel nature is not known should be given mild purgative, in a small dose, it is ideal to give the medicine in small doses often, or else i.e. if large dose of medicine is given in these conditions, it creates a doubt of death the purgation drug given in (small and) repeated doses will eliminate the circulating abundant doshas little by little in a weak

person, small quantity of doshas should only be mitigated by medicines which are mild acting and liquid.

### **Effects of doshas which are stagnated – Anirhrta Dosha**

क्लेशयन्ति चिरं ते हि हन्युर्वैनमनिर्हृताः ।

kleśayanti ciram te hi hanyurvainamanirhṛtāḥ |

ते हि - te hi - the same doshas which are excessive in quantity

क्लेशयन्ति चिरं हन्युः वा - kleśayanti ciram hanyuḥ vā - trouble the person

greatly and even cause death

एनं अनिर्हृताः - enam anirhṛtāḥ - if (they are) not expelled out by purification treatments

The same doshas which are excessive in quantity trouble the person greatly and even cause death if (they are) not expelled out by purification treatments.

### **Preparation of patient having weak digestion and hard bowels for purgation therapy**

मन्दाग्निं क्रूरकोष्ठं च सक्षारलवणैर्घृतैः ॥ ५२ ॥

सन्धुक्षिताग्निं विजितकफवातं च शोधयेत् ।

mandāgniṃ krūrakoṣṭhaṃ ca sakṣāralavaṇairghṛtaiḥ || 52 ||

sandhuḥṣitāgniṃ vijitakaphavātaṃ ca śodhayet |



मन्दाग्निं क्रूर कोष्ठं च - mandāgniṃ krūra koṣṭhaṃ ca - person having weak digestion, hard bowels,

घृतैः स क्षार लवणैः - ghr̥taiḥ sa kṣāra lavaṇaiḥ - should be administered ghee processed with alkali and salt,

सन्धुक्षित अग्निं विजित कफवातं च - sandhukṣita agniṃ vijita kaphavātaṃ ca - (with this) when his digestive capacity gets increased and morbid kapha and vata get destroyed,

शोधयेत् – śodhayet - he should be given purification therapies

Person having weak digestion, hard bowels, should be administered ghee processed with alkali and salt, (with this) when his digestive capacity gets increased and morbid kapha and vata get destroyed, he should be given purification therapies.

### **Indications for enema and suppository before purgation therapy**

रूक्षबह्निलक्रूरकोष्ठव्यायामशीलिनाम् ॥ ५३ ॥

दीप्ताग्नीनां च भैषज्यम् अविरेच्यैव जीर्यति ।

तेभ्यो वस्तिं पुरा दद्यात्ततः स्निग्धं विरेचनम् ॥ ५४ ॥

शकृन्निर्हृत्य वा किञ्चित् तीक्ष्णाभिः फलवर्तिभिः ।

प्रवृत्तं हि मलं स्निग्धो विरेको निर्हरेत् सुखम् ॥ ५५ ॥

rūkṣabahvanilakrūrakoṣṭhavyāyāmaśīlinām ||53||

dīptāgnīnāṃ ca bhaiṣajyam avirecyaiḥ jīryati |

tebhyo vastiṃ purā dadyāttataḥ snigdhaṃ virecanam || 54 ||

śakṛṇnirhṛtya vā kiñcit tīkṣṇābhiḥ phalavartibhiḥ|  
pravṛttaṃ hi malaṃ snigdho vireko nirharet sukham || 55 ||

रूक्ष बहु अनिल - rūkṣa bahu anila - in persons who are dry, who have  
great increase of vata,

क्रूर कोष्ठ - krūra koṣṭha - who has hard bowel,

व्यायाम शीलिनान् - vyāyāma śīlinām - who are indulged in exercise  
regularly

दीप्त अग्नीनां च - dīpta agnīnām ca - and who have strong digestion  
strength,

भैषज्यम् जीर्यति अविरेच्य एव - bhaiṣajyam jīryati avirecya eva - the  
purgation medicine gets digested without producing purgation,  
तेभ्यो पुरा बस्तिं दद्यात् - tebhyo purā bastiṃ dadyāt - for these people, an  
enema should be given first

ततः स्निग्धं विरेचनम् - tataḥ snigdhaṃ virecanam - and then purgative  
medicine which is unctuous should be given, शकृत् निर्हेत्य वा किञ्चित्

तीक्ष्णाभि फलवर्तिभिः - śakṛt nirhṛtya vā kiñcit tīkṣṇābhi phalavartibhiḥ - or  
the feces should be removed first by using a strong rectal suppository,  
स्निग्धो विरेको सुखम् निर्हरेत् मलं प्रवृत्तं हि - snigdho vireko sukham nirharet  
malaṃ pravṛttaṃ hi - the unctuous purgation easily expels the doshas  
thus initiated in their movement

In persons who are dry, who have great increase of vata, who has hard bowel, who are indulged in exercise regularly and who have strong digestion strength, the purgation medicine gets digested without producing purgation, for these people, an enema should be given first and then purgative medicine which is unctuous should be given, शकृत् or the feces should be removed first by using a strong rectal suppository, the unctuous purgation easily expels the doshas thus initiated in their movement.

### **Indications for administering mild oleation before purgation therapy**

विषाभिघातपिटिकाकुष्ठशोफविसर्पिणः ।

कामलापाण्डुमेहार्तान्नातिस्निग्धान् विशोधयेत् ॥ ५६ ॥

सर्वान् स्नेहविरेकैश्च रूक्षैस्तु स्नेहभावितान् ।

viṣābhighātapīṭikākūṣṭhāśophavisarpiṇaḥ |

kāmalāpāṇḍumehārtānnātisnigdhan viśodhayet || 56 ||

sarvān snehavirekaiśca rūkṣaistu snehabhāvitān |

विष अभिघात पिटिका कुष्ठ शोफ विसर्पिणः - viṣa abhighāta piṭikā kuṣṭha

śopha visarpiṇaḥ - persons who are suffering from poisoning, trauma, skin eruptions, skin diseases, inflammation / swelling, herpes,

कामला पाण्डु मेहार्ता - kāmalā pāṇḍu mehārtā - jaundice, anemia and

diabetes / urinary disorders

विशोधयेत् न अति स्निग्धान् - viśodhayet na ati snigdhan- should be given  
purgation therapy without administering too much oleation (small  
quantity of mild oleation is sufficient for these people)

सर्वान् स्नेह विरेकैः च - sarvān sneha virekaiḥ ca - all of them should be  
given fatty / unctuous purgation

स्नेह भावितान् रूक्षैः तु - sneha bhāvitān rūkṣaiḥ tu - those who have had  
oleation earlier should be administered dry (non-unctuous) purgatives

Persons who are suffering from poisoning, trauma, skin eruptions, skin  
diseases, inflammation / swelling, herpes, jaundice, anemia and diabetes  
/ urinary disorders should be given purgation therapy without  
administering too much oleation (small quantity of mild oleation is  
sufficient for these people) all of them should be given fatty / unctuous  
purgation those who have had oleation earlier should be administered  
dry (non-unctuous) purgatives.

### **Use of oleation and sudation in between the cleansing measures**

कर्मणां वमनादीनां पुनरप्यन्तरेऽन्तरे ॥ ५७ ॥

स्नेहस्वेदौ प्रयुञ्जीत स्नेहमन्ते बलाय च ।

karmaṇāṃ vamaṇādīnāṃ punarapyantare'ntare || 57 ||

snehasvedau prayuñjīta snehamante balāya ca |

वमनादीनां कर्मणा अन्तरे अन्तरे - vamaṇādīnāṃ karmaṇā antare antare - in  
between (each) emesis etc cleansing therapies,

स्नेह स्वेदौ प्रयुञ्जीत पुनः अपि - sneha svedau prayuñjīta punaḥ api -

oleation and sudation therapies should be used once again

स्नेहमन्ते बलाय च - snehamante balāya ca - at the end of each therapy,

oleation should be done to restore strength in the body

In between (each) emesis etc cleansing therapies, oleation and sudation

therapies should be used once again at the end of each therapy,

oleation should be done to restore strength in the body

**Note:** this means to tell that oleation and sudation should be interspersed in between each cleansing therapy, like oleation and sudation should be done before emesis, in between emesis and purgation, in between purgation and enema therapy etc.

### **Similey for understanding cleansing treatments**

मलो हि देहादुत्क्लेश्य ह्रियते वाससो यथा ॥ ५८ ॥

स्नेहस्वेदैस्तथोत्क्लिष्टः शोध्यते शोधनैर्मलः ।

malo hi dehādutkleśya hriyate vāsaso yathā ||58||

snehasvedaistathotkliṣṭaḥ śodhyate śodhanairmalaḥ |

यथा मलः वाससो - yathā malaḥ vāsaso - just like the dirt from the cloth

शोध्यते शोधनैः - śodhyate śodhanaiḥ - gets cleansed by washing the

cloth,

तथा मलो हि उत्क्लेश्य देहात् - tathā malo hi utkleśya dehāt - similarly the doshas getting loosened from the body उत्क्लिष्टः स्नेह स्वेदैः - utkliṣṭaḥ sneha svedaiḥ - getting excited by administration of oleation and sudation therapies  
शोधनैः ह्रियते - śodhanaiḥ hriyate - get expelled by administration of purification therapies

Just like the dirt from the cloth gets cleansed by washing the cloth, similarly the doshas getting loosened from the body getting excited by administration of oleation and sudation therapies get expelled by administration of purification therapies.

### **Effects of purification therapies done without oleation and purgation therapies**

स्नेहस्वेदावनभ्यस्य कुर्यात् संशोधनं तु यः ॥ ५९ ॥

दारु शुष्कमिवानामे शरीरं तस्य दीर्यते ॥ ५९ऊअब् ॥

snehasvedāvanabhyasya kuryāt saṁśodhanaṁ tu yaḥ || 59 ||

dāru śuṣkamivānāme śarīraṁ tasya dīryate || 59ūab ||

यः तु कुर्यात् संशोधनं - yaḥ tu kuryāt saṁśodhanaṁ - when the person undertakes cleansing / purification therapies (emesis and purgation)  
अनभ्यस्य स्नेह स्वेदौ - anabhyasya sneha svedaav - without undergoing oleation and sweating therapies,  
तस्य शरीरं दीर्यते - tasya śarīraṁ dīryate - his body gets broken

शुष्कम् दारु आनामे इव - śuṣkam dāru ānāme iva - just like a dried log of wood (gets broken) when it is bent

When the person undertakes cleansing / purification therapies (emesis and purgation) without undergoing oleation and sweating therapies, his body gets broken just like a dried log of wood (gets broken) when it is bent.

### **Benefits of purification therapies – Shodhana Phala**

बुद्धिप्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनस्य दीप्तिम् ।

चिराच्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम् ॥ ६०ऊ ॥

buddhiprasādaṃ balamindriyāṅāṃ dhātusthiratvaṃ jvalanasya dīptim |  
cirācca pākaṃ vayasah karoti saṃśodhanaṃ samyagupāsyamānam ||  
60ū ||

बुद्धि प्रसादं - buddhi prasādaṃ - clarity of mind,

बलम् इन्द्रियाणां - balam indriyāṅāṃ - strength of the sense organs,

धातु स्थिरत्वं - dhātu sthiratvaṃ - stability of the tissues, ज्वलनस्य दीप्तिम् -

jvalanasya dīptim - kindled digestive power and

चिरात् च पाकं वयसः - cirāt ca pākaṃ vayasah - slow ageing करोति संशोधनं

सम्यक् उपास्यमानम् - karoti saṃśodhanaṃ samyag upāsyamānam - occur

(as benefits) when purification therapies are properly undertaken

Clarity of mind, strength of the sense organs, stability of the tissues, kindled digestive power and slow ageing occur (as benefits) when purification therapies are properly undertaken.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां सूत्रस्थाने  
वमनविरेचनविधिर्नामाष्टादशोऽध्यायः ॥१८॥

iti

śrīvaidyapatisimhaguptasūnuśrīmadvāgbhaṭaviracitāyāmaṣṭāṅgahr̥dayas  
amhitāyāṃ sūtrasthāne

vamanavirecanavidhirnāmāṣṭādaśo'dhyāyaḥ||18||

Thus ends the 18th chapter of Ashtangahridaya Samhita Sutrasthana, named Vamana Virechana Vidhi Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

कफे विदध्यात् वमनं संयोगे वा कफोल्बणे ।

तदवत् विरेचनं पित्ते

वमन अर्ह -

विशेषेण तु वामयेत् ॥१॥

नवज्वर अतिसार अधःपित्त असृक् राजयक्ष्मिणः ।

कुष्ठ मेह अपचि ग्रन्थि श्लीपद उन्माद कासिनः ॥२॥

श्वास हृल्लास वीसर्प स्तन्यदोष ऊर्ध्वरोगिणः ।

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Vamana – Emesis should be administered for increase of Kapha either alone or in combination with other Doshas where Kapha is predominant.

Virechana – purgation should be administered to treat increase



of Pitta – alone or in combination with other Doshas where Pitta is predominant. 1

### **Persons suitable for Vamana procedure – Vamana Arha**

Emesis should be administered to persons suffering from

Navajwara – fever of recent origin

Atisara – diarrhoea, dysentery

Adha:pitta – Pitta imbalance in lower part of abdomen

Pittasruk – Bleeding disorder due to Pitta imbalance

Rajayakshma – Chronic Respiratory disorder

Kushta – skin diseases

Meha – diabetes, urinary tract disorders

Apachi, Granthi – Goitre, tumour, fibroid

Shleepada – Elephantiasis, Filariasis

Unmada – Schizophrenia

Kasa – cough, cold

Shwasa – Chronic Respiratory tract disease, Asthma

Hrullasa – nausea

Visarpa – herpes

Stanyadosha – vitiated breast milk

Urdhvaroga – diseases affected neck and above region 1b-2b

### **Persons not suitable for Vamana Panchakarma –**

#### **Vamana Anarha – Avamyā**

Garbhini – The pregnant woman,

Rooskha – persons who are dry –not undergone oleation therapy,

Kshudhita – hungry,

Nitya Dukhita – constantly grief-stricken,

children, old persons,  
Krusha – the emaciated,  
Sthula – the obese,  
Hrudrogi – patient of heart disease,  
Kshata – the wounded,  
Durbala – weak, debilitated,  
who are having bouts of vomiting,  
Pleeha – enlargement of spleen,  
Timira – blindness,  
Krimikoshta – intestinal parasites,  
upward movement of vata and Asra- blood,  
Son after administration of Vamana,  
who have loss of speech, dysuria,  
Udara – ascites, interstitial obstruction,  
tumor of the abdomen,  
who faced difficulties during Vamana therapy,  
who have strong digestive activity,  
Arsha – hemorrhoids  
Urdhva Vata – upward movement of air – reverse peristalsis,  
Giddiness / Dizziness – enlargement of the prostate,  
Parshva vata – pain in the flanks and diseases caused by vata;  
Person suffering from poisoning,  
indigestion and who have consumed incompatible foods. 3b-6  
**Virechyah** – persons suitable for purgation therapy:-  
Diseases requiring purgation therapy are-  
Gulma – Tumors of the abdomen,  
Arsha – Piles,

Visphota- blisters,  
Vyanga – discolored patch on face,  
Kamala – Jaundice, Liver disease  
Jeernajwara - Chronic fever,  
Udara – ascites, interstinal obstruction  
Poisoning, Chronic poisoning  
Chardi – Vomiting  
Pleeha – Disease of the spleen, Splenomegaly,  
Haleemaka – advanced jaundice,  
Vidradhi – Abscess  
Timira – blindness,  
Kacha, Syanda – Cataract  
pain in the large intestine,  
Diseases of male and femal urogenital system  
wounds/ Ulcers,  
Vatasra – Gout,  
Urdhwarakta – bleeding disorders of upper parts of the body  
(such as nasal bleeding)  
Diseases of blood vitiation,  
Mutraghata – Dysuria  
Shakrut graham – constipation  
Those persons who are Suitable for emesis therapy-  
enumerated in earlier verses commencing with “ those  
suffering from Kustha” are curable- to be treated with  
purgation therapy. 8-10a Those diseases are -  
Kushta – skin diseases  
Meha – diabetes, urinary tract disorders

Apachi, Granthi – Goitre, tumour, fibroid

Shleepada – Elephantiasis, Filariasis

Unmada – Schizophrenia

Kasa – cough, cold

Shwasa – Chronic Respiratory tract disease, Asthma

Hrullasa – nausea

Visarpa – herpes

Stanyadosha – vitiated breast milk

Urdhvaroga – diseases affected neck and above region

### **Contra indication for Virechana – Avirechya – Virechana**

#### **Anarha-**

Navajwara – fever of recent origin

Alpa Agni – poor digestive activity,

Adhoga Raktapitta – bleeding disease of lower part of the body  
(such as bleeding per rectum

wounds, Ulcers of the rectum

Atisara – diarrhoea, dysentery

Sashalya – foreign bodies;

Who have been administered decoction enema,

Krurakoshta – Persons who naturally have hard bowel  
movement,

Atisnigdha – who have undergone excess of Oleation treatment

Shosha – emaciated 10b-11

#### **Vamana Vidhi- Procedure of emesis therapy:-**

Next, during temperate seasons, after administering oleation  
and sweating therapy properly,

**on the day previous to the day** of emesis,

The patient is made sure that he has slept well the previous night.

Patient is made sure that his previous food is well digested

In the morning of the previous day to Vamana, at first,

Auspicious rituals are carried out.

Next, Kapha Dosha is excited in the patient by administering peya (drink) / thin gruel prepared from fish, Masha (black gram) ,Tila (Sesame) etc. added with little quantity of fats, in morning.

**On the day of Vamana,** again, it is made sure that the patient's previous food has got digested and he had slept well. He is either maintained on empty stomach or a little quantity of ghee is given.

The Aged, children, the debilitated, VIPs and cowards, should be made to drink wine, milk, sugarcane juice or meat juice added with honey and Saindhava salt, appropriate to the disease, to their maximum capacity.

Afterwards, determining the nature the nature of his bowels (Intestines – Koshta), the emetic drug is administered sanctifying it with the following hymn-

ब्रह्मदक्षाशिव रुद्रेन्द्र भूचन्द्र अर्कानिलानलाः ।  
ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु वः ॥१६॥  
रसायनमिवर्षीणां ममराणामिवामृतम् ।  
सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥१७॥  
ओं नमो भगवते भैषज्यगुरवे वैडूर्यप्रभराजाय ।  
तथागतायार्हते सम्यक् सम्बुद्धाय तद्यथा  
ओं भैषज्ये भैषज्ये महभैषज्ये समुद्गते स्वाहा ।  
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“let Brahma, Daksa, Ashvinis, 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 Rasayana for the Sages, Nector for gods and Sudha for the good serpents; Om, Salutations to the medicine.” Uttering these hymns, he should drink the medicine, facing east. 12-18a

**Note:** The medicine given for Vamana depends on the disease. It usually contains Madanaphala (Randia spinosa), Licorice etc. Various combinations of Vamana drugs are discussed in a later chapter.

पीतो मुहूर्तमनुपालयेत् ।  
तन्मनाः जात हल्लास प्रसेकः छर्दयेत्ततः ॥१८॥  
अङ्गुलिभ्याम् अनायस्तो नालेन मृदुनाऽथवा ।  
गलताल्वरुजन् वेगान् अप्रवृत्तान् प्रवर्तयन् ॥१९॥  
प्रवर्तयन् प्रवृत्तांश्च जानुतुल्यासने स्थितः ।  
उभे पार्श्वे ललाटं च वमतश्चास्य धारयेत् ॥२०॥  
प्रपीडयेत्तथा नाभिं पृष्ठं च प्रतिलोमतः ।

**वमनद्रव्य गुण -**

कफे तीक्ष्णोष्णकटकैः पित्ते स्वादुहिमैरिति ॥२१॥  
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## **Vamana Vidhi – Procedure of Vamana -**

After consuming the medicine, he should await for one Muhurta – 48 minutes for the commencement of vomiting, 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 knee, the bouts of vomiting should be held supported by another person.

His umbilical region and back should be massaged in upward direction. 18-21a

In case of increase of Kapha, vomiting should be induced with drugs having properties like penetrating, hot and Pungent (Teekshna, Ushna, Katu);

In case of Pitta with drugs of sweet and cold properties and

In case of association of Vata with Kapha, with drugs of Unctuous, sour and salt properties. (Snigdha Amla Lavana)

21b-22a

Vomiting should be allowed till the appearance- coming out of Pitta or complete expelling of Kapha. 22b

वमन अन्त लक्षण -

पित्तस्य दर्शनं यावच्छेदो वा श्लेष्मणो भवेत् ॥२२॥

हीनवेगं कणाधारी सिद्धार्थ लवणोदकैः ।

वमेत्पुनः पुनः *Dr JV Hebbar*

वमन अवेग लक्षण - *Learningayurveda.com*

तत्र वेगानामप्रवर्तनम् ॥२३॥

प्रवृत्तिः सविबन्धा वा केवलस्यौषधस्य वा ।

अयोगस्तेन निष्ठिव कण्डू कोठ ज्वरादयः ॥२४॥

वमन सम्यक् वेग लक्षण -

निर्विबन्धं प्रवर्तन्ते कफपित्तानिलाः क्रमात् ।

मनःप्रसादः स्वास्थ्यं च अवस्थानं च स्वयं भवेत् ॥

वैपरीत्यं अयोगानां न चातिमहती व्यथा ।

सम्यक् योगे

वमन अतियोगलक्षण -

अतियोगे तु फेनचन्द्ररक्तवत् ॥२५॥

वमितं क्षामता दाहः कण्ठशोषः तमो भ्रमः ।

घोरा वायु आमया मृत्यु जीवशोणित निर्गमात् ॥२६॥

If bouts are insufficient, they should be induced again and again by drinking water boiled with Kana, Dhatri, Siddhartha and salt. (long pepper, Amla, White mustard and black salt)

**Less bouts – Ayoga** - Non – commencement of bouts, bouts coming on with hindrance 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

**Proper bouts – Samyak Yoga** -

Kapha, Pitta and vata coming out in successive order, without any hindrance,



calmness of the mind and cessation of vomit bouts on its own, absence of features of inadequate bouts and feeling of not too much of discomfort are the features of samyagyoga- proper bout.25a

**In Atiyoga- excess bouts** the vomited materials will be frothy, with glistening particles and blood; The patient will experience weakness, burning sensation, dryness of the throat, giddiness, powerful disease of vata origin and even death due to discharge of life supporting blood. 25b-26

**वमन पश्चात् कर्म -**

सम्यग्योगेन वमितं क्षणात् आश्वास्य पाययेत् ।

धूमत्रयस्य अन्यतमं स्नेहाचारं अथादिशेत् ॥२७॥

ततः सायः प्रभाते वा क्षुध्वान् स्नातः सुखाम्बुना ।

भुञ्जानो रक्तशाल्यत्रं भजेत्पेयादिकं क्रमम् ॥२८॥

**पेयादि क्रम -**

पेयां विलेपीम् अकृतं कृतं च यूपं रसं त्रीनुभयं तथैकम् ।

क्रमेण सेवेत नरोऽन्नकालान् प्रधान मध्यावर शुद्धिशुद्धः ॥२९॥

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यथाऽणुरग्निः तृणगोमयाद्यैः सन्धुक्ष्यमाणो भवति क्रमेण ।

महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिः अन्तरग्निः ॥३०॥

**Care after vomiting therapy - Vamanottara Upachara-**

After the patient had proper bouts of vomiting, he should be comforted with encouraging words, made to inhale any one kinds of smoke (Dhuma)- mild, medium, or strong, and then allowed to follow the regimen of after-care of oleation therapy.

27

Then, either in the evening or next morning, after feeling hungry, after bath with warm water, he can eat mass prepared with red rice or if he not feeling hungry he should adhere to the following regimen of Peya (Thin gruel) etc. 28 This regimen is called as Samsarjana Karma.

**Samsarjana – Peyadi Ahara Karma-** Regimen of liquid Diet

-  
Persons who have had the maximum, medium and minimum purificatory therapies, should consume Peya- thin Gruel,  
Vilepi- thick Gruel,  
Akruta Yusa- soup not processed with fat, salt, sours etc.  
Krutayusa- Soup processed with fat, salt and Sours and  
Rasa- meat juice- in Successive order, for three, two and one  
Annakala- time of meal respectively. 29

**Note:**

Eating periods = Anna Kala.

Each day has two anna kala. – morning and evening.

If the maximum vomiting bouts were observed (Ati Yoga),  
Then, the patient should take Peya, Vilepi, Akruta Yusha, Kruta Yusha and Mamsarasa – three eating periods (Annakala) each.  
The patient will not have any food except these. Likewise, for the medium vomiting bouts, the number of eating periods Is two each and for lesser bouts (Heena Yoga), the number of eating periods (Anna kala) is one each.

**Benefits of Samsarjana Karma –**

Just as a spark of fire after being fed by grass, powder of dry cow dung etc, gets augmented gradually and becomes great,

steady, and capable of burning everything, similarly, the internal digestion fire, by the Samsarjana regimen, in the patient who has undergone Vamana karma, gains strength. 30

### **Vega Samkhyā- Mana- Number of Bouts and quantity:-**

**वमनवेग संख्या मान -**

जघन्य मध्य प्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ ।

दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा स्यात् द्वि चतुर्गुणश्च ॥३१॥

पित्तावसानं वमनं विरेकादद्धं, कफान्तं च विरेकमाहुः ।

द्वित्रान् सविट्कान् अपनीय वेगान् मेयं विरेके, वमने तु पीतम् ॥३२॥

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### **For Vamana,**

Heenayoga – Minimum bouts – 4 bouts

Madhyama vega – Moderate – 6 bouts

Atiyoga – Maximum bouts – 8 bouts

### **For Virechana –**

Heenayoga – 10 bouts of purgation or half prastha of purgated material (384 grams)

Madhyamayoga – 20 bouts – 1 prastha of material (768 grams)

Atiyoga – 30 bouts. – 2 prastha (1,536 grams). 31

Vomiting therapy is allowed till the expulsions of

Purgation therapy is allowed till Kapha comes out;

Measurement to be done after rejecting 2 – 3 bouts, containing

faeces in case of Vamana and after rejecting the medicine-

emetic Drug in case of Vamana. 32

अथैनं वामितं भूयः स्नेहस्वेदोपपादितम् ।  
श्लेष्मकाले गते ज्ञात्वा कोष्ठं सम्याग्विरेचयेत् ॥३३॥  
बहुपित्तो मृदुः कोष्ठः क्षीरेणापि विरिच्यते ।  
प्रभूत मारुतः क्रूरः कृच्छ्रात् श्यामादिकैरपि ॥३४॥  
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### **Virechana Vidhi- Purgation therapy procedure -**

After Vamana therapy, patient is given Samsarjana regimen. After that, he is again given Snehana and Swedana treatment. After that, in the morning, after Kapha time has lapsed (after around 9 – 10 am,) Virechana drug should be given. should be given the Purgation medicine. The kind and quantity of purgation medicine should be determining the nature of his Kostha (alimentary tract, bowels). 33

A person with Mrudukoshta (soft intestines), even milk will induce purgation.

For a person with Krurakoshta, (hard bowels, intestines), even Trivrit (a purgative herb) might cause purgation with great difficulty. 34

For Pitta disease, Kashaya – astringent and Madhura – sweet drugs should be used for purgation.

For Kapha disease, Katu (pungent) herbs should be given for purgation.

For Vata, drugs with Snigdha – unctuous, oily, Ushna (hot) and Lavana (salt) taste b given to induce purgation. 35

If bouts of purgation do not commence, he should drink hot water and his abdomen should be fomented with warmed with palms of the hand. 36a

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 Snehana and sweating therapies should be done because the body which has been well prepared with Snehana and sweating therapies, will be able to have purgation properly;

then the purgative drug should be administered after considering all aspects and remembering the procedures described earlier . 36b-38a

**Vishama Yogah – Abnormal bouts:-**

**विरेचन अयोग लक्षण -**

हृत् कुक्षि अशुद्धिः अरुचि उत्क्लेशः श्लेष्मपित्तयोः ॥३८॥

कण्डूविदाहः पिटिकाः पीनसो वाताविडग्रहः ।

अयोगलक्षणम् *Dr JV Hebbar*

सम्यक् योग लक्षण - *Learningayurveda.com*

योगो वैपरीत्ये यथोदितात् ॥३९॥

**अतियोग लक्षण -**

विट् पित्त कफवातेषु निःसृतेषु कमात् स्रवेत् ।

निःश्लेष्मपित्तमुदकं श्वेतं कृष्णं सलोहितम् ॥४०॥

मांस धावनतुल्यं वा मेदः खण्डाभमेव वा ।

गुदनिःसरणं तृष्णा भ्रमो नेत्रप्रवेशनम् ॥४१॥

भवन्ति अतिविरिक्तस्य तथा अतिवमनामयाः ।

**विरेचन पश्चात् कर्म -**

सम्यग्विरिक्तमेनं च वमनोक्तेन योजयेत् ॥४२॥

धूमवर्ज्येन विधिना ततो वमितवानिव ।

क्रमेणान्नानि भुञ्जानो भजेत् प्रकृतिभोजनम् ॥४३॥

### **Ayoga – lesser quantity of purgation -**

Discomfort in the region of the heart and abdomen,

Aruchi – anorexia,

Too much of Kapha and Pitta increase in the intestines

(because they are not properly thrown out of the body) or

expulsion of Doshas coming out through the mouth,

Kandu – itching,

Vidaha – burning sensation,

Pitika – eruption on the skin,

Peenasa – rhinitis,

Vata Vidgraha – blocking of flatus and constipation

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 color, 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. 40-42

The person who has undergone proper purgation therapy, should administered all other therapies, except inhalation of smoke, which are described under emesis therapy; afterwards he should stick to the regimen of diet, in the same way as of emesis therapy and then resume his normal food. 42-43

On the day of consuming the purgation,

If the patient has weak digestion strength (Mandagni), coated feeling in the gut, and if the digestion symptoms of previous food are not seen, the he should be made to fast. By this fasting he will not be harmed by the discomfort caused by the obstruction of Doshas, aggravated by oleation, Sweating therapies. 44-45a

The digestive activity becomes weak by purification therapies, blood letting, oleation and fasting; hence the regimen of Peya-thin Gruel etc. should be followed. 45b-46a

Peya should not be given when only little quantities of Pitta and Kapha are expelled out, to the person is Addicted to wine, and

in whom Vata and Pitta are Predominant; for them regimen of Tarpana etc. – nourishing therapy are suitable. 46b-47a

Vamana (Emesis) brings out Doshas which are not cooked (processed by heat)

Whereas Virechana (purgation) brings out the Doshas which have undergone Paka (cooking- process by heat); hence in case of emesis – the physician need not await Doshapaka (cooking of the Doshas). 47

Person who is weak, who has great amount of increased Doshas develops purgation on his own – without consuming purgative Drug; he should be treated with foods which are purgative. 48.

Persons who are weak, who have undergone purification therapy previously, who have little amount of imbalanced Doshas, 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; Large dose given once creates doubt of death;

The drug in small and repeated doses will eliminate the circulating Doshas little by little; in a weak person, little quantity of Doshas should only be mitigated by mild drugs, they need not be expelled out by purification therapies. 49b-51  
Doshas which are more in quantity trouble the person greatly and even kills him, if not expelled out- by purification therapies.

Person who has weak digestion strength, Krura koshta – hard bowels (hard natured alimentary tract), should be administered



ghee processed with Kshara and Lavana (Alkalis and salts), to Augment his digestive capacity and Vanquish Kapha and Vata; afterwards he should be given purification therapies. 52

In persons who are Rooksha (dry), who have great increase of Vata, who have hard natured Alimentary tract (Krura koshta), who do exercise regularly and who have strong digestion strength, the purgative drug gets digested without producing purgation; for them, an enema should be given first and then purgative drug which is Snigdha – (unctuous, oily) should be given ;

or the faeces should be removed first by using a strong rectal suppository made from fruits; the Doshas thus initiated in their movement, the purgative drug expels them easily. 53-55

Persons who are suffering from poison , Abhighata (Trauma), Pitika(skin eruption), Kushta – skin diseases, Shopha (inflammation), Visarpa- herpes, Kamala (Jaundice), Anaemia and Diabetes, should be given the purgative therapy without too much of Snehana (oleation. Mild 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

**Note:** Virechana is of two types. Snigdha Virechana and Rooksha Virechana.

**Snigdha Virechana-** done by fatty purgative, such as a castor oil. Or the fatty material is mixed with herbs. Such as Castor oil mixed with Haritaki.

Rooksha Virechana – wherein dry purgative herb alone is given. For example, **Trivrit Lehyam**.

Doshas getting loosened from the body by oleation and Sweating therapies are expelled out by purification therapies just like the dirt from the cloth – by washing. 58

स्नेहस्वेदैः तथोत्किलष्टः शोध्यते शोधनैः मलः ।

स्नेहस्वेदावनभ्यस्य कुर्यात् संशोधनं तु यः ॥५९॥

दारु शुष्कं इवानामे शरीरं तस्य दीर्यते ।

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बुद्धिप्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनम्य दीप्तिम् ।

चिराच्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम् ॥६०॥

The body of the person who resorts to purification therapies without undergoing oleation and Sweating habitually, gets broken just like a log of dry wood while being bent.

**Shodhana Phala- benefits of Purification therapies:-**

Clarity of the mind, strength of the sense organs, stability of the tissues, keenness of digestive power and slow ageing occur from purification therapies, properly undertaken. 60

Thus ends the chapter- Vamana Virechana Vidhi- The eighteenth in Sutrasthana of Astangahrdaya Samhita.

## CHAPTER 19: BASTI TREATMENT PROCEDURE, BENEFITS- BASTI VIDHI ADHYAYA

This chapter explains the procedure of Basti treatment. Basti in general means enema therapy. This is the 19<sup>th</sup> chapter of Ashtanga Hrudaya Sutrasthana, called as Basti Vidhi Adhyaya, written by Sri Vagbhata, son of Sri Vaidyapathi Simhagupta.

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वातोल्बणेषु दोषेषु वाते वा वस्तिरिष्यते ।

उपक्रमाणां सर्वेषां सो अग्रणीः त्रिविधस्तु सः ॥१॥

निरुहोऽन्वासनं वस्तिरुत्तरः

आस्थापन योग्य - आस्थाप्य -

तेन साधयेत् ।

गुल्मानाह खुड प्लीह शुद्धातीसार शूलिनः ॥२॥

जीर्णज्वर प्रतिश्याय शुक्रानिलमलग्रहान् ।

वर्ध्म अश्मरी रजोनाशान् दारुणांश्च अनिलामयान् ॥३॥

वातोल्बणेषु दोषेषु वाते वा वस्तिरिष्यते ।

उपक्रमाणां सर्वेषां सोऽग्रणीस्त्रिविधस्तु सः ॥ १ ॥

निरुहो ऽन्वासनं वस्तिरुत्तरः

तेन साधयेत् ।

गुल्मानाहखुडप्लीहशुद्धातीसारशूलिनः ॥ २ ॥

जीर्णज्वरप्रतिश्यायशुक्रानिलमलग्रहान् ।

वर्ध्माश्मरीरजोनाशान् दारुणांश्चानिलामयान् ॥ ३ ॥

vātolbaṇeṣu doṣeṣu vāte vā vastiriṣyate |

upakramāṇāṃ sarveṣāṃ so'graṇīstrividhastu saḥ || 1 ||

nirūho 'nvāsanam vastiruttarah  
tena sādhayet |  
gulmānāhakuḍaplihaśuddhātīsāraśūlinaḥ || 2 ||  
jīrṇajvarapratiśyāyaśukrānilamalagrahān |  
vardhmāśmarīrajonāśān dāruṇāṃścānilāmayān || 3 ||

Basti is described for diseases with  
imbalanced Doshas having predominance of Vata or  
for diseases with Vata imbalance alone,  
It is the best among all treatments.

It is of three kinds- viz

**Niruha** also known as Asthapana Basti Decoction enema  
decoction mixed with salt, honey, ghee etc is administered.

**Anuvasana** also known as snehabasti ghee, oil, fat etc are  
administered. Herbal oils such as Narayana Taila, Herbal  
ghritas are more commonly used for this purpose.

**Uttarabasti** administered through urethral route. 1

**Notes-** Basti means urinary bladder. In ancient times urinary  
bladder of animals like buffalo etc were used as a bag to hold  
the enema material like decoctions, oil etc.

**Persons suitable for decoction enema -Asthapya**

**Asthapana Arha**

Patients suffering from

Gulma – Tumors of the abdomen

Anaha – bloating, fullness

Khuda – gout,

Pleeha Disease of the spleen, Splenomegaly

Shuddha atisara – Diarrhoea unassociated with other diseases

Shula pain abdomen

Jeernajwara - Chronic fever

Pratishyaya rhinitis

Shukra, Anila, Mala Graha – obstruction of semen, flatus and constipation,

Vardhma – enlargement of the scrotum,

Ashmari Urinary calculi,

Rajonasha – Amenorrhoea and greivous diseases of vata origin. 2-3

### **Unsuitable for Niruha – Asthapana Anarha – Anasthapyah**

अनास्थाप्यास्त्वतिस्निग्धः क्षतोरस्को भृशं कृशः ।

आमातीसारी वमिमान् संशुद्धो दत्तनावनः ॥ ४ ॥

श्वासकासप्रसेकार्शोहिध्माध्मानाल्पवह्यः ।

शूनपायुः कृताहारो बद्धच्छिद्रोदकोदरी ॥ ५ ॥

कुष्ठी च मधुमेही च मासान् सप्त च गर्भिणी ।

anāsthāpyāstvtatisnigdhaḥ kṣatorasko bhr̥śaṃ kṛśaḥ |

āmātīsārī vamimān saṃśuddho dattanāvanaḥ || 4 ||

śvāsakāsaprasekārśohidhmādhmānālpavahnayaḥ |

śūnapāyuhḥ kṛtāhāro baddhacchidrodakodarī || 5 ||

kuṣṭhī ca madhumehī ca māsān sapta ca garbhiṇī |

Atisnigdha whu have had excess of oleation therapy;

Urakshata - Chest injury

Krusha – highly emaciated,  
Ama Atisara – diarrhoea, dysentery due to Ama or diarrhea of recent onset,  
Vami – vomiting,  
Samshuddha – who have undergone purification therapies (Panchakarma),  
Datta Navana – who have been administered nasal medication  
Shvasa COPD, Asthma, Dyspnoea  
Kasa – cough, cold  
Praseka excessive salivation  
Arsha – Hemorrhoids  
Hidhma – Hiccups  
Adhmana Adbominal bloating  
Alpavahni- low digestion strength  
Shunapayu Swelling in the rectum  
Kruta Ahara Who have just taken food  
Badhodara intestinal obstruction  
Chidra Udara Intestinal rupture  
Udakodara Ascites  
Kushta – skin diseases  
Madhumeha diabetes  
Pregnant woman in the seventh month. 4-5

**Patients suitable for Anuvasana Basti - Anuvasana Arha  
– Anuvasya**

आस्थाप्या एव चान्वास्या विशेषादतिवह्यः ॥ ६ ॥

रूक्षाः केवलवातार्ता

āsthāpyā eva cānvāsyā viśeṣādativahnayaḥ || 6 ||

rūkṣāḥ kevalavātārtā

Person suitable for Asthapanā are suitable for oil enema (Anuvasana).

Especially those who have strong digestion power, who are dry not undergone Snehana therapy and those suffering from diseases of vata. 6

### **Patients not suitable for Anuvasana –**

नानुवास्यास्त एव च ।

येऽनास्थाप्यास्तथा पाण्डुकामलामेहपीनसाः ॥ ७ ॥

निरन्नप्लीहविड्भेदिगुरुकोष्ठकफोदराः ।

अभिष्यन्दिभृशस्थूलकृमिकोष्ठाद्यमारुताः ॥ ८ ॥

पीते विषे गरेऽपच्यां क्षीपदी गलगण्डवान् ।

nānuvāsyāsta eva ca |

ye'nāsthāpyāstathā pāṇḍukāmalāmehapīnasāḥ || 7 ||

nirannaplīhaviḍbhedigurukoṣṭhakaphodarāḥ |

abhiṣyandibhṛśasthūlakṛmikoṣṭhāḍhyamārutāḥ || 8 ||

pīte viṣe gare'pacyāṃ ślīpadī galagaṇḍavān |

### **Nanuvasyah** Anuvasana Anarha

Persons unsuitable for oil enema are all those unsuitable for decoction enema, those suffering from

Pandu – anemia,  
Kamala – Jaundice,  
Meha – diabetes, urinary tract disorders  
Peenasa – rhinitis  
Niranna on empty stomach  
Pleeha Disease of the spleen, Splenomegaly  
Vid bhedi – diarrhoea,  
Guru koshta – hard bowels- constipated,  
Kaphodara – Kapha type of Ascites  
Abhishyandi a type of eye disorder  
Bhrusha Sthula – profound obesity,  
Krumi Koshta – Intestinal worm infestation  
Adhyamaruta – gout;  
Who have consumed poison, those suffering from artificial  
poison, goiter, filariasis and scrofula. 7-8

**Bastinetra enema nozzle –**

तयोस्तु नेत्रं हेमादिधातुदार्वस्थिवेणुजम् ॥ ९ ॥

गोपुच्छाकारमच्छिद्रं श्लक्ष्णर्जु गुलिकामुखम् ।

ऊनेऽब्दे पञ्च पूर्णेऽस्मिन् आसप्तभ्योऽङ्गुलानि षट् ॥ १० ॥

सप्तमे सप्त तान्यष्टौ द्वादशे षोडशे नव ।

द्वादशैव परं विंशत्क्षय वर्षान्तरेषु च ॥ ११ ॥

वयोबलशरीराणि प्रमाणमभिवर्धयेत् ।

tayostu netraṃ hemādidhātudārvasthivenūjam || 9 ||

gopucchākāramacchidraṃ ślakṣṇarju gulikāmukham |



ūne'bde pañca pūrṇe'sminn āsaptabhyo'ṅgulāni ṣaṭ || 10 ||  
saptame sapta tānyaṣṭau dvādaśe ṣoḍaśe nava |  
dvādaśaiva paraṃ viṃśādvīkṣya varṣāntareṣu ca || 11 ||  
vayobalaśarīrāṇi pramāṇamabhivardhayet |

Enema nozzle should be made from metals like gold, silver,  
wood, bone or bamboo;

Gopuchhakara – resembling the tail of the cow in shape,  
Achidra – without holes (except at the ends), smooth, straight  
and with

Gulikamukha – tip shaped like a pill. 9

For children less than 1year of age, nozzle should be five  
angula- fingers breadth of patients own finger in length;  
1 – 7years of age, it should be 6 angula;  
7 year it should be 7 Angula,  
12 years 8 Angula  
16 years 9 Angula  
20 years and onwards it should be 12 Angulas only.

स्वाङ्गुष्ठेन समं मूले स्थौल्येनाग्रे कनिष्ठया ॥ १२ ॥

पूर्णेऽब्देऽङ्गुलमादाय तदर्द्धाद्धप्रवर्धितम् ।

त्र्यङ्गुलं परमं छिद्रं मूलेऽग्रे वहते तु यत् ॥ १३ ॥

मुद्गं माषं कलायं च क्लिन्नं कर्कन्धुकं क्रमात् ।

svāṅguṣṭhena samaṃ mūle sthauulyenāgre kaniṣṭhayā || 12 ||  
pūrṇe'bde'ṅgulamādāya tadarddhārddhapravardhitam |

tryaṅgulaṃ paramaṃ chidraṃ mūle'gre vahate tu yat || 13 ||  
mudgaṃ māṣaṃ kalāyaṃ ca klinnaṃ karkandhukaṃ kramāt |

These measurements may be slightly increased for those of other age groups based on age, strength and body build. 10-11

Its orifice at its root should be 1 Angula in diameter for children of one year of age.

Diameter of the orifice should be increased by ½ angula for different age groups and its maximum is 3 Angula diameter. At its tip, the orifice should allow free movement of soaked Mudga (green gram), Masha (black gram), Kalaya (round pea) and seed of Karkandhu Jujube respectively. 12-13

मूलच्छिद्रप्रमाणेन प्रान्ते घटितकर्णिकम् ॥ १४ ॥

वर्त्याग्रे पिहितं मूले यथास्वं द्व्यङ्गुलान्तरम् ।

कर्णिकाद्वितयं नेत्रे कुर्यात्

mūlacchidrapramāṇena prānte ghaṭitakarṇikam || 14 ||

vartyāgre pihitaṃ mūle yathāsvaṃ dvyaṅgulāntaram |

karṇikādvitayaṃ netre kuryāt

Near the office at its root, a Karnika- 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 Angula- towards its tip, the orifice at the tip should be kept closed- with a plug of cloth.14-15.

## **Basti Putaka - Enema bag: -**

तत्र च योजयेत् ॥ १५ ॥

अजाविमहिषादीनां वस्तिं सुमृदितं दृढम् ।

कषायरक्तं निश्छिद्रग्रन्थिगन्धशिरं तनुम् ॥ १६ ॥

ग्रथितं साधु सूत्रेण सुखसंस्थाप्यभेषजम् ।

वस्त्यभावेऽङ्कपादं वा न्यसेद्वासोऽथवा घनम् ॥ १७ ॥

tatra ca yojayet || 15 ||

ajāvimahīṣādīnāṃ vastiṃ sumṛditaṃ dṛḍham |

kaṣāyaraktaṃ niśchidragranthigandha śīraṃ tanum || 16 ||

grathitaṃ sādhu sūtreṇa sukhasamsthāpyabheṣajam |

vastyabhāve'ṅkapādaṃ vā nyasedvāso'thavā ghanam || 17 ||

Urinary bladder of goat, sheep, buffalo or other animals was used as enema bag. The bladder should be sturdy, well beaten, made red by tanning with astringent substances.

The bladder should be devoid of holes, hard spots.

It should not be torn.

To such a bladder, big end of the nozzle is adjusted and tied with threads.

If the bladder is not available, skin of thigh and legs of animals or thick cloth may be utilized for making the bag. 15-17

**Niruha Matra** (quantity of medicine for decoction enema):-

निरूहमात्रा प्रथमे प्रकुञ्चो वत्सरे परम् ।

प्रकुञ्चवृद्धिः प्रत्यब्दं यावत् षट् प्रसृतास्ततः ॥ १८ ॥

प्रसृतं वर्द्धयेदूर्ध्वं द्वादशाष्टदशस्य तु ।

आसप्ततेरिदं मानं दशैव प्रसृताः परम् ॥ १९ ॥

nirūhamātrā prathame prakuñco vatsare param |

prakuñcavṛddhiḥ pratyabdam yāvat ṣaṭ prasṛtāstataḥ || 18 ||

prasṛtaṃ varddhayedūrdhvaṃ dvādaśāṣṭādaśasya tu |

āsaptateridaṃ mānaṃ daśaiva prasṛtāḥ param || 19 ||

For a child upto 1 year age, the decoction enema quantity is 1 prakuncha = 1 Pala = 48g.

For each succeeding year it should be increased by 1 pala till it becomes six Prasruta- 12 pala = 576g;

So for a 12-year-old, the quantity is 12 Pala.

Further on it should be increased by one Prasruta (2 Palas= 96 g). Each year till it becomes twelve Prasta- 24 Palas=1152g.

At the 18 years, it is 24 Pala.

18 – 70 years – 24 Pala.

After 70 years, 10 Prasruta = 20 Pala = 960 grams / ml18-19

### **Anuvasana Matra- quantity for oil enema: -**

यथायथं निरूहस्य पादो मात्राऽनुवासने ।

yathāyatham nirūhasya pādo mātrā'nuvāsane |

The quantity for oil enema should be one fourth of the quantity

of that of decoction enema, as prescribed for each age group.  
20

### **Anuvasana Vidhi procedure of fat Enema: -**

आस्थाप्यं स्नेहितं स्विन्नं शुद्धं लब्धबलं पुनः ॥ २० ॥

अन्वासनार्हं विज्ञाय पूर्वमेवानुवासयेत् ।

शीते वसन्ते च दिवा रात्रौ केचित्ततोऽन्यदा ॥ २१ ॥

अभ्यक्तस्नातमुचितात् पादहीनं हितं लघु ।

अस्निग्धरूक्षमशितं सानुपानं द्रवादि च ॥ २२ ॥

कृतचङ्क्रमणं मुक्तविण्मूत्रं शयने सुखे ।

नात्युच्छ्रिते न चोच्छीर्षे संविष्टं वामपार्श्वतः ॥ २३ ॥

सङ्कोच्य दक्षिणं सक्थि प्रसार्य च ततोऽपरम् ।

अथास्य नेत्रं प्रणयेत् स्निग्धे स्निग्धमुखं गुदे ॥ २४ ॥

उच्छ्वास्य वस्तेर्वदने बद्धे हस्तमकम्पयन् ।

पृष्ठवंशं प्रति ततो नातिद्रुतविलम्बितम् ॥ २५ ॥

नातिवेगं न वा मन्दं सकृदेव प्रपीडयेत् ।

सावशेषं च कुर्वीत वायुः शेषे हि तिष्ठति ॥ २६ ॥

āsthāpyaṃ snehitaṃ svinnaṃ śuddhaṃ labdhabalaṃ punaḥ || 20

||

anvāsanārhaṃ vijñāya pūrvamevānuvāsayet |

śīte vasante ca divā rātrau kecittato'nyadā || 21 ||  
abhyaktasnātamucitāt pādahīnaṃ hitaṃ laghu |  
asnigdharūkṣamaśitaṃ sānupānaṃ dravādi ca || 22 ||  
kṛtacaṅkramaṇaṃ muktaviṇmūtraṃ śayane sukhe |  
nātyucchrite na cocchīrṣe saṃviṣṭaṃ vāmapārśvataḥ || 23 ||  
saṅkocya dakṣiṇaṃ sakthi prasārya ca tato'param |  
athāsya netraṃ praṇayet snigdhe snigdhamukhaṃ gude || 24 ||  
ucchvāsya vastervadane baddhe hastamakampayan |  
pṛṣṭhavaṃśaṃ prati tato nātidrutavilambitam || 25 ||  
nātivegaṃ na vā mandaṃ sakṛdeva prapīḍayet |  
sāvaśeṣaṃ ca kurvīta vāyuh śeṣe hi tiṣṭhati || 26 ||

The person suitable for decoction enema should be administered Snehana (oleation) and sweating therapy followed by purification therapy- emesis or purgation. After he regains strength, determining that he is fit for oil enema, he should be given an oil enema first. The following procedure is adopted.

During cold season (Hemanta and Shishira Rutus) and Vasanta (spring) it should be given during day in other seasons during night.

He should be given oil massage and bath, then accustomed food, less by one fourth of the usual quantity; satiable, light-easily digestible 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 left thigh. 20-23

Next, the enema nozzle which is 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 nor with low pressure but in one attempt, a little quantity of liquid material be allowed to remain in the bag. 24-26

### **After-care following administration of unctuous enema – Anuvasana Vasti Paschat Karma**

दत्ते तूत्तानदेहस्य पाणिना ताडयेत् स्फिजौ ।

तत्पार्श्विभ्यां तथा शय्यां पादतश्च त्रिरुत्क्षिपेत् ॥ २७ ॥

ततः प्रसारिताङ्गस्य सोपधानस्य पार्श्विके ।

आहन्यान्मुष्टिनाङ्गं च स्नेहेनाभ्यज्य मर्दयेत् ॥ २८ ॥

वेदनार्तमिति स्नेहो न हि शीघ्रं निवर्तते ।

योज्यः शीघ्रं निवृत्तेऽन्यः स्नेहोऽतिष्ठन्नकार्यकृत् ॥ २९ ॥

दीप्ताग्निं त्वागतस्नेहं सायाहे भोजयेल्लघु ।

datte tūttānadehasya pāṇinā tāḍayet sphijau |

tatpārṣṇibhyāṃ tathā śayyāṃ pādataśca trirutkṣipet || 27 ||

tataḥ prasāritāṅgasya sopadhānasya pārṣṇike |

āhanyānmuṣṭināṅgaṃ ca snehenābhyajya mardayet || 28 ||  
vedanārtamiti sneho na hi śīghraṃ nivartate |  
yojyaḥ śīghraṃ nivṛtte'nyaḥ sneho'tiṣṭhannakāryakṛt || 29 ||  
dīptāgniṃ tvāgatasnehaṃ sāyāhne bhojayellaghu |

After the administration and removing the nozzle the person should be placed with his face upwards, his buttocks beaten gently by the hands of the physician, then by 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, concentrating on the painful areas of the body, 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 good digestive activity, and if the fat comes out after the stipulated time, he can be given light food in the evening. 27- 29 ½.

**Measures to be taken if the oil administered through enema does not come out in stipulated time – Anagata Snehe Karyah**



निवृत्तिकालः परमस्त्रयो यामास्ततः परम् ॥ ३० ॥

अहोरात्रमुपेक्षेत परतः फलवर्तिभिः ।

तीक्ष्णैर्वा वस्तिभिः कुर्याद्यत्नं स्नेहनिवृत्तये ॥ ३१ ॥

अतिरौक्ष्यादनागच्छन्नचेज्जाड्यादिदोषकृत् ।

उपेक्षेतैव हि ततोऽध्युषितश्च निशां पिबेत् ॥ ३२ ॥

प्रातर्नागरधान्याम्भः कोष्णं केवलमेव वा ।

अन्वासयेत्तृतीयेऽह्नि पञ्चमे वा पुनश्च तम् ॥ ३३ ॥

यथा वा स्नेहपक्तिः

nivṛttikālah paramastrayo yāmāstataḥ param || 30 ||

ahorātramupekṣeta parataḥ phalavartibhiḥ |

tīkṣṇairvā vastibhiḥ kuryādyatnaṃ snehanivṛttaye || 31 ||

atiraukṣyādanāgacchannacejjāḍyādidoṣakṛt |

upekṣetaiva hi tato'dhyuṣitaśca niśāṃ pibet || 32 ||

prātarnāgaradhānyāmbhaḥ koṣṇaṃ kevalameva vā |

anvāsayettṛtiye'hni pañcame vā punaśca tam || 33 ||

yathā vā snehapaktiḥ

The maximum time for the fat to come out is three Yama- nine hours; after that, it can be awaited for one day and night; later on, after 24 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

If it does not come out due to severe dryness inside and does not produce any troubles like lassitude etc. it should be neglected and allowed to remain inside for the night; Next morning he is made to drink warm water either processed with ginger and coriander or plain. 32

Again he should be given fat enema on the third or fifth day, or till the fat gets well digested;

### **To whom fat enema can be given daily?**

स्यादतोऽत्युल्बणमारुतान् ।

व्यायामनित्यान् दीप्ताग्नीन् रूक्षांश्च प्रतिवासरम् ॥ ३४ ॥

syādato'tyulbaṇamārutān |

vyāyāmanityān dīptāgnīn rūṣāṃśca prativāsaram || 34 ||

Those who have profound increased of vata, who do exercises- Physical activities daily, who have good digestive power and those who are very dry can be given fat enema daily. 33-34

### **Unctuous enemas as preparation for decoction enemas**

इति स्नेहैस्त्रिचतुरैः स्निग्धे स्रोतोविशुद्धये ।

निरूहं शोधनं युञ्ज्यादस्निग्धे स्नेहनं तनोः ॥ ३५ ॥

iti snehaisticaturaiḥ snigdhe srotovīśuddhaye |

nirūhaṃ śodhanaṃ yuñjyādasnigdhe snehanaṃ tanoḥ || 35 ||

After 3 – 4 such fat enemas if the body is found to be well lubricated, purification decoction enema should be

administered next, to clear the channels, if not well lubricated, fat enema only should be continued. 35

### **Niruha Basti Vidhi- Procedure of decoction enema: -**

पञ्चमेऽथ तृतीये वा दिवसे साधके शुभे ।

मध्याह्ने किञ्चिदावृत्ते प्रयुक्ते बलिमङ्गले ॥ ३६ ॥

अभ्यक्तस्वेदितोत्सृष्टमलं नातिबुभुक्षितम् ।

अवेक्ष्य पुरुषं दोषभेषजादीनि चादरात् ॥ ३७ ॥

वस्तिं प्रकल्पयेद्वैद्यस्तद्विद्यैर्बहुभिः सह ।

pañcame'tha tṛtīye vā divase sādhave śubhe |

madhyāhne kiñcidāvṛtte prayukte balimaṅgale || 36 ||

abhyaktasveditotsṛṣṭamalaṃ nātibubhukṣitam |

avekṣya puruṣaṃ doṣabheṣajādīni cādarāt || 37 ||

vastiṃ prakalpayedvaidyastadvidyairbahubhiḥ saha |

On the fifth or third day- after fat enema, at an Auspicious time, some time after midday, after performing Auspicious rites, after oleation and Sweating, 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 Doss, Drugs etc, the physician, accompanied by many experts of the enema therapy, should administer decoction enema to the patient. 36- 37 ½

### **Niruhadravya Kalpana preparation of enema decoction:-**

क्वाथयेद्विंशतिपलं द्रव्यस्याष्टौ फलानि च ॥ ३८ ॥

ततः क्वाथाच्चतुर्थांशं स्नेहं वाते प्रकल्पयेत् ।

पित्ते स्वस्थे च षष्ठांशमष्टमांशं कफेऽधिके ॥ ३९ ॥

सर्वत्र चाष्टमं भागं कल्काद्भवति वा यथा ।

नात्यच्छसान्द्रता वस्तेः पलमात्रं गुडस्य च ॥ ४० ॥

मधुपट्वादिशेषं च युक्त्या

kvāthayedviṃśatipalaṃ dravyasyāṣṭau phalāni ca || 38 ||

tataḥ kvāthāccaturthāṃśaṃ snehaṃ vāte prakalpayet |

pitte svasthe ca ṣaṣṭhāṃśamaṣṭamāṃśaṃ kaphe'dhike || 39 ||

sarvatra cāṣṭamaṃ bhāgaṃ kalkādbhavati vā yathā |

nātyacchasāndratā vasteḥ palamātraṃ guḍasya ca || 40 ||

madhupaṭvādiśeṣaṃ ca yuktyā

20 Pala- (960 g) of Drugs- enumerated in the prescription and 8 Madana Phala fruits should be made into a decoction with the 16 parts of water (15.360 liters) and boiled down to

1/4<sup>th</sup> quantity; Thus, 3.840 liters of decoction will be obtained.

To the decoction, is added a fat- oil, ghee etc in

1/4<sup>th</sup> quantity = 960 g, for treatment of Vata,

1/6<sup>th</sup> quantity = 640 g for the treatment of Pitta,

1/8<sup>th</sup> quantity = 480 g for healthy person and for the treatment of Kapha disorders.

The quantity of Kalka (Paste) of some Drugs to be added to the decoction for all Doshas and the healthy person shall be

1/8<sup>th</sup> part of the decoction (480 g) neither too thin nor too thick after mixing.

Next one pala (48 g) of Guda- Molasses/ jaggery and appropriate quantity of honey and salt also are also added.

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 it is then pushed into the rectum. 41-43

पठन्त्यन्ये तु तद्विदः ॥ ४३ ॥

मात्रां त्रिपलिकां कुर्यात् स्नेहमाक्षिकयोः पृथक् ।

कर्षार्धं माणिमन्थस्य स्वस्थे कल्कपलद्वयम् ॥ ४४ ॥

सर्वद्रवाणां शेषाणां पलानि दश कल्पयेत् ।

paṭhantyan̄ye tu tadvidāḥ || 43 ||

mātrāṃ tripalikāṃ kuryāt snehamākṣikayoḥ pṛthak |

karṣārdham māṇimanthasya svasthe

kalkapaladvayam || 44 ||

sarvadravāṇāṃ śeṣāṇāṃ palāni daśa kalpayet |

Some other experts of enema therapy say that the quantity of fats- oil, ghee and honey should be three pala (144 g) individually;

Quantity of Manimantha (Saindhava salt) for healthy will be

half a Karsha – 6 grams, the Kalka- paste of drugs be two Pala 96 g and of all the other liquids put together shall be 10Pala- 480 g. 44-44 ½

Honey, salt, fat, paste and decoction are to be mixed in successive order, one after the other;

This shall be the method of mixing the materials for decoction enema. 45 ½

### **Order of mixing enema substances Vasti dravya mishrana krama**

माक्षिकं लवणं स्नेहं कल्कं क्वाथमिति क्रमात् ॥ ४५ ॥

आवपेत निरूहाणां एष संयोजने विधिः ।

mākṣikaṃ lavaṇaṃ snehaṃ kalkaṃ kvāthamiti kramāt || 45 ||

āvapeta nirūhāṇāṃ eṣa saṃyojane vidhiḥ |

Honey, salt, fat (oil, ghee etc), paste of drugs / herbs and decoction are to be grinded and mixed in successive order this shall be the method of mixing the materials for decoction enema.

उत्तानो दत्तमात्रे तु निरूहे तन्मना भवेत् ॥ ४६ ॥

कृतोपधानः सञ्जातवेगश्चोत्कटकः सृजेत् ।

uttāno dattamātre tu nirūhe tanmanā bhavet || 46 ||

kṛtopadhānaḥ sañjātavegaścotkakaḥ sṛjet |

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

### **Maximum time required for exit of decoction enema and measures to be taken when the decoction enema doesn't come out on its own**

आगतौ परमः कालो मुहूर्तो मृत्यवे परम् ॥ ४७ ॥

तत्रानुलोमिकं स्नेहक्षारमूत्राम्लकल्पितम् ।

त्वरितं स्निग्धतीक्ष्णोष्णं वस्तिमन्यं प्रपीडयेत् ॥ ४८ ॥

विदद्यात् फलवर्तिं वा स्वेदनोत्त्रासनादि च

स्वयमेव निवृत्ते तु द्वितीयो वस्तिरिष्यते ॥ ४९ ॥

तृतीयोऽपि चतुर्थोऽपि यावद्वा सुनिरूढता ।

āgatau paramaḥ kālo muhūrto mṛtyave param || 47 ||

tatrānulomikaṃ snehakṣāramūtrāmlakalpitaṃ |

tvaritaṃ snigdhatīkṣṇoṣṇaṃ vastimanyaṃ prapīḍayet || 48 ||

vidadyāt phalavartim vā svedanotrāsanādi ca |

svayameva nivṛtte tu dvitīyo vastiriṣyate || 49 ||

tṛtīyo'pi caturtho'pi yāvadvā sunirūḍhatā |

The maximum **time for decoction enema material to come out** is one Muhurta- 48 minutes, after that period it may be fatal;

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;

Sweating therapy and frightening should also be resorted to, to induce defecation. 47-48 ½

If the materials comes out on its own accord, then second, third or fourth enema can be given or as many as required till he developed symptoms of proper enema therapy. 49

The symptoms of bouts of decoction enema therapy are similar to those of purgation therapy. 49 ½

### **Measures to be done after proper elimination of enema liquid**

विरिक्तवच्च योगादीन् विद्यात् योगे तु भोजयेत् ॥ ५० ॥

कोष्णेन वारिणा स्नातं तनुधन्वरसौदनम् ।

विकारा ये निरूढस्य भवन्ति प्रचलैर्मलैः ॥ ५१ ॥

ते सुखोष्णाम्बुसिक्तस्य यान्ति भुक्तवतः शमम् ।

अथ वातार्दितं भूयः सद्य एवानुवासयेत् ॥ ५२ ॥

viriktavacca yogādīn vidyāt yoge tu bhojayet || 50 ||

koṣṇena vāriṇā snātaṃ tanudhanvarasaudanam |

vikārā ye nirūḍhasya bhavanti pracalairmalaiḥ || 51 ||

te sukhoṣṇāmbusiktasya yānti bhuktavataḥ śamam |

atha vātārditaṃ bhūyaḥ sadya evānuvāsayet || 52 ||



After the appearance of the decided symptoms, the patient should take a bath with warm water, and eat rice mass along with juice of animals of desert- like land. The complications of decoction enema caused by the circulating Malas Doshas will subside by warm water bath and food.

If the patient becomes troubled by increased Vata he should be given a fat enema immediately on the Same day. 50-52

The symptoms of proper, inadequate and excess- decoction enema therapy are the same as those of Snehana (drinking of fat) therapy.

### **Signs of good Anuvasana basti Procedure –**

किञ्चित् कालं स्थितो यश्च सपुरीषो निवर्तते ॥५३॥

स अनुलोम अनिलः स्नेहः तत् सिद्धं अनुवासनम् ।

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 स्नेहवस्तीन् प्रकल्पयेत् ॥ ५४ ॥

पञ्च वा सप्त वा पित्ते नवैकादश वाऽनिले ।

पुनस्ततोऽप्ययुग्मांस्तु पुनरास्थापनं ततः ॥ ५५ ॥

ekam trīn vā balāse tu snehavastīn prakalpayet || 54||

pañca vā sapta vā pitte navaikādaśa vā'nile |

punastato'pyayugmāṃstu punarāsthāpanam tataḥ || 55 ||

1 – 3 fat enemata (Anuvasana) should be administered for the treatment of Kapha dominant diseases.

5 – 7 for Pitta,

9 – 11 for Vata.

Again on uneven alternative days- third, Fifth, seventh etc. decoction enema should be given. 54-55

**Note** – Always, Niruha Basti = decoction enema is given in empty stomach.

Anuvasana basti – fat enema is given soon after taking food, when the palms of the patient is still wet due to hand wash, after food intake. (Ardra Pani Avastha)

Food should be given along with

Anna Yusha (Soup prepared with rice, grains) in case of Kapha disorder

Milk, in case of Pitta disorder and

Meat juice / Meat soup in case of Vata disorder. 55 ½

कफपित्तानिलेष्वन्नं यूषक्षीररसैः क्रमात् ।

kaphapittānileṣvannaṃ yūṣakṣīrarasaiḥ kramāt |

In case of increased of Vata, one enema consisting of decoction of drugs which mitigate Vata, Trivrt, Saindhava Mixed with fats, Liquids of sweet and sour taste, made warm and administered will be ideal. 56

In case of increase of Kapha, three enemas consisting of decoction of drugs of Aragwadhadi gana and Vatsakadi gana mixed with honey, cow urine, possessing penetrating, hot and pungent properties is ideal. 58

In case of increase of all the Doshas together, these three kinds of enema will bring down the Doshas for which another enema need to be given with drugs of all the above mentioned qualities. 60

Yet others say that only three kinds of enema are to be prepared,

**Utkleshana** - that causing of the Doshas,

**Shodhana** - that causing purification, by expelling the Doshas and

**Shamana** – that causing mitigation subsiding them inside the body. 61

All these are to be justified on the basis of strength of the Doshas, drugs etc. Administration of enemas should be continued till symptoms of proper enema are obtained.

**Karma Basti – treatment with 30 enemas**

A course of 30 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

Here, each day, one enema is usually given. Some expert doctors may give two enemas per day. But one enema per day is the common standard

F = Fat enema = Anuvasana = Snehabasti

D = Decoction enema = Niruha = Asthapana

1=F	2 = F	3 = D	4 = F	5 = D	6 = F	7 = D	8 = F	9 = D	10 = F
11 = D	12 = F	13 = D	14 = F	15 = D	16 = F	17 = D	18 = F	19 = D	20 = F

21 =	22 =	23 =	24 =	25 =	26 =	27 =	28 =	29 =	30 =
D	F	D	F	D	F	F	F	F	F

### **Kala Basti – 15 enema regimen**

A course of 15 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 Kala Basti. 64

1 = F	2 = D	3 = F	4 = D	5 = F	6 = D	7 = F	8 = D	9 = F	10 =
									D
11 =	12 =	13 =	14 =	15 =					
F	D	F	F	F					

### **Yogabasti – 8 day enema regimen -**

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.

1 = F	2 = D	3 = F	4 = D	5 = F	6 = D	7 = F	8 = F
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स्नेहबस्तिं निरुहं वा नैकमेव अतिशीलयेत् ॥६५॥

उत्क्लेशाग्निविधौ स्नेहात् निरुहात् मरुतो भयत् ।

तस्मात् निरुढः स्नेहयः स्यात् निरुहयाश्च अनुवासितः ॥६६॥

स्नेह शोधनयुक्त्यैवं बस्तिकर्म त्रिदोषजित् ।

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Either fat enema or decoction enema alone should not be administered.

More of fat enema may cause nausea and loss of digestion strength.

More of decoction enema may cause fear of increase of Vata.

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 balance the three Doshas only when it is both *lubricating* and *purifying*. 65-661/2

### **Matra Basti – Low dose fat enema –**

ह्रस्वया स्नेहपानस्य मात्रया योजितः समः ॥६७॥ मात्राबस्तिः स्मृतः स्नेहः

Fat enema consisting of fat quantity equivalent to the minimum quantity of fat used for Snehakarma is known as Matra Basti.

In practice, a very low dose of medicated oil or ghee – 50 – 75 ml is administered as Matra Basti.

It should be used always for

Bala – children,

Vridhdha – the aged,

Adhva, Bhara, Stri, Vyayama – who are habituated to long walking, carrying heavy weight, sexual activity and exercise

Chinta – who think too much,

who are suffering from- diseases of vata, fractures, debility, poor who are digestive activity, for kings, wealthy persons and persons who live happily.

It conquers the Doshas, 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:-**

In diseases of the urinary bladder and of vagina and uterus in women, uttarabasti should be administered, to those who have purified by two or three decoction enemas, per rectum. 70

The nozzle should be **12 Angula** in length, in terms of patients own fingers, round- tubular resembling a cow's tail at its end should have an orifice of mustard size. It should be made of gold, silver etc metals, it should be smooth, resembling the stalk of flowers such as Kunda, Ashvamara and sumanas. It should be strong. 71-72

The enema liquid should be mild in strength, light- easily acting, its quantity **one Sukti- 24 g** or lesser.

**Uttarabasti Vidhi\_** Procedure:-

Next the patient who has been given bath and food in accordance with the regimen prescribed for fat enema, should one's knees, this penis should be held straight- by the physician and a thin probe should be slowly inserted the 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-0 oil, ghee etc. into the urinary bladder; this is the ideal method- for a urethral enema. 73-75 ½

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. 76-76 ½

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 material; it can be

given even apart from the menstrual period, in emergency. In diseases such as prolapsed and pain of the uterus or Vagina, in other diseases of uterus and vagina and in menorrhagia. 77-78  
The nozzle- for this enema should be ten Angulas in length, permitting the entry of a grain of Mudga- green gram, it should be inspected to a length of four Angula in case of vaginal passage and to a length of two Angula in case of urethral passage in diseases like Dysuria etc. and in case of children it shall be one Angulas. 79

प्रकुञ्चो मध्यमा मात्रा, बालानां शुक्तिरेवतु॥८०॥

The medium quantity of enema is one prakunca Pala=48 g and for children one Sukti- half Pala=24 g only 80

The women, who is lying on a cot with her face upwards, and legs folded at the knees and kept erect, should be administered, the Vaginal/ Urethral enema, three or four times in a day and night; it should be continued for three days only increasing the quantity of fat enema liquid daily;

After a gap three days it should be administered again for another three days. 81-82

**Samanya Bastikala-** periods of administration of enema generally :-

पक्षाद्विरेको वमिते ततः पक्षात् निरुहणम् । सद्यो निरुद्ध आन्वास्यः सत्परात्रात् विरेचितः ॥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 कुसुम्भादियुतात् तोयात् रागं हरेत्पटः ।

तथा द्रवीकृतात् देहात् बस्तिः निर्हरते मलान् ॥८४॥

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शाखागताः कोष्ठगताश्च रोगा मर्म ऊर्ध्व सर्वाव्यव अङ्गजाश्च ।

ये सन्ति तेषां न तु कश्चिदन्यो वायोः परं जन्मनि हेतुरस्ति ॥८५॥

विट् श्लेष्म पित्तादि मलोच्चयानां विक्षेपसंहारकरः स यस्मात्।

तस्य अतिवृद्धस्य शामाय न अन्यत् बस्तेर्विना भेषजमस्ति किञ्चित् ॥८६॥

तस्मात् चिकित्सार्द्ध इति प्रदिष्टः कृत्स्ना चिकित्साऽपि च बस्तिरेकैः ।

Just as the cloth adsorbs the color from the water,boiled with Kusumbha etc, colouring materials, similarly, the enema, absorbs the Doshas from the moistened body. 84

### **Basti Chikitsa Sresthata- importance of enema therapy :-**

For all the diseases which are localized in the Shakha (extremities), Koshta (alimentary tract), Marma (vital organs), all the organs above the shoulders, there is no other cause, more important than Vata.

Vata is the one responsible for transportation and destruction of the increased faeces, Kapha, Pitta and other Malas – wastes; To balance the greatly increased Vata, there is no treatment more efficient other than enema therapy.

Hence it is described as half of the treatment (Ardha Chikitsa) – of all diseases while some others authorities say, that it is full treatment even.



Similarly, Sira Vyadha – venesection treatment is considered to be effective in vitiated blood conditions. 87

Thus ends the chapter Basti Vidhi- the 19th in Sutrasthana of Astangahrdaya Samhita.

## CHAPTER 20: NASYA THERAPY BENEFITS TYPES

### INDICATION – NASYA VIDHI ADHYAYA

Ashtanga Hridayam

Sutrasthanam – Chapter – 20

नस्यविधिमध्यायं

(Nasal Medication)

### CHAPTER 20: NASYA THERAPY BENEFITS TYPES INDICATION – NASYA VIDHI ADHYAYA

This chapter explains in detail about types, methods, indications and contra indication of nasal instillation of medicine – Nasya therapy. It is the 20th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta.

Pledge by the author(s)

अथातो नस्य विधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः॥गद्यसूत्रे॥२॥

athāto nasya vidhimadhyāyaṃ vyākhyāsyāmaḥ।

iti ha smāhuḥ ātreyaḍayo maharṣayaḥ॥gadyasūtre॥2॥

अथातो नस्य विधिमध्यायं व्याख्यास्यामः - athāto nasya

vidhimadhyāyaṃ vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of nasal medication / errhine therapies

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo  
maharṣayaḥ - thus pledge Atreya and other sages.

Meaning and intention of Nasya i.e. nasal medication  
ऊर्ध्वजत्रुविकारेषु विशेषान्नस्यम् इष्यते ।

नासा हि शिरसो द्वारं तेन तद् व्याप्य हन्ति तान् ॥ १ ॥

ūrdhvajatruvikāreṣu viśeṣānnasyam iṣyate |

nāsā hi śirasō dvāraṃ tena tad vyāpya hanti tān || 1 ||

Nasya- Nasal medication is especially described for the treatment of diseases of the parts above the shoulders; Nose is the gateway for the head, spreading through this, the nasal medication reaches all the parts of the head and neck and cures the diseases. 1

Trividha Nasya – three kinds of Nasal medication: -

विरेचनं बृंहणं च शमनं च त्रिधापि तत् ।

virecanaṃ bṛmhaṇaṃ ca śamanaṃ ca tridhāpi tat |

Nasya treatment is of three kinds –

1. Virechana Nasya – purgatory
2. Brimhana Nasya – nourishing and
3. Shamana – Palliative,

Virechana Nasya –

Purgatory errhines – Virechana Nasya

विरेचनं शिरःशूलजाड्यस्यन्दगलामये ॥ २ ॥

शोफगण्डकृमिग्रन्थिकुष्ठापस्मारपीनसे ।

virecanaṃ śiraḥśūlajāḍyasandagalāmaye || 2 ||

śophagaṇḍakṛmigranthikuṣṭhāpasmārapīnase |

It does purification. It expels the Doshas of head and neck out of the body. It is useful in

Shirashoola – headache,

Jadya – loss of movement of the head, heaviness, stiffness

Syanda – eye diseases

Galamaya – diseases of the throat,

Shopha – swelling,

Ganda – enlargement of glands,

Krumi – worm infestation

Granthi – tumour, fibroid

Kushta – skin diseases

Apasmara – Epilepsy and

Peenasa – rhinitis

Shodhana nasya is by the use of fats – (oils and ghee), suitable to the diseases and processed with appropriate drugs, in the form of Paste, decoction etc. and mixed with honey, salt and Asava (fermented infusion). 5

Nourishing errhines – Brimhana Nasya

बृहणं वातजे शूले सूर्यावर्ते स्वरक्षये ॥ ३ ॥

नासास्यशोषे वाक्सङ्गे कृच्छ्रबोधे ऽवबाहुके ।

br̥ṃhaṇaṃ vātaje śūle sūryāvarte svarakṣaye || 3 ||

nāsāsyāśoṣe vākṣaṅge kṛcchrabodhe 'vabāhuke |

Brimhana Nasya – Nourishing type of Nasya treatment is required for

Vataja Shula – headache of Vata origin,  
Suryavarta – Headache that increases by the day  
Svarakshaya – loss of voice,  
Nasa, Asya Shosha – emaciated – dryness of the nose and  
mouth,  
Vak Sangha – Difficulty to speak  
Krichra bodha – difficulty in opening of eyes and  
Apabahuka- difficulty of movement of the Arm. 3  
Brimhana Nasya is by the use of juice of meat or blood of  
animals of desert- like lands, mixed with Khapura –plant  
extracts, resin, Gums etc.

Palliative errhines – Shamana Nasya

शमनं नीलिकाव्यङ्गकेशदोषाक्षिराजिषु ॥ ४ ॥

śamanaṃ nīlikāvyaṅgakeśadoṣākṣirājiṣu || 4 ||

Shamana Nasya – Palliative nasal medication is required in  
Neelika – blue patches on the skin,  
Vyanga – discolored patch on face  
diseases of the hair and of the eyes. 4

Shamana Nasya is by the use of juice of meat, blood milk or  
even water. 6

Materials used in the three kinds of errhines

यथास्वं यौगिकैः स्नेहैर्यथास्वं च प्रसाधितैः ।

कल्कक्वाथादिभिश्चाद्यं मधुपट्वासवैरपि ॥ ५ ॥

बृहणं धन्वमांसोत्थरसासृक्खपुरैरपि ।

शमनं योजयेत् पूर्वैः क्षीरेण सलिलेन वा ॥ ६ ॥

yathāsvaṃ yaugikaiḥ snehairyathāsvaṃ ca prasādhitaiḥ |  
kalkakvāthādibhiścādyam madhupaṭvāsavair api || 5 ||  
bṛṃhaṇam dhanvamāṃsottharasāsṛkkhapurairapi |  
śamanam yojayet pūrvaiḥ kṣīreṇa salilena vā || 6 ||

The purificatory errhines are administered by the use of fats like oil etc suitable in destroying the related diseases or with the fats processed with appropriate herbs or with fats processed with paste of medicinal herbs, decoction etc or processed and added with honey, salt, and fermented infusions nourishing nasal medications are done using juice of meat or blood of animals living in desert like lands, mixed with plant extracts, resin, gums etc. palliative errhines are done using the juice of meat, blood etc, as used in nourishing nasal medications, milk or water.

Anyā Nasya Prakarah – other kinds of nasal medication: -

मर्शश्च प्रतिमर्शश्च द्विधा स्नेहो ऽत्र मात्रया ।

कल्काद्यैरवपीडस्तु स तीक्ष्णैर्मूर्धरेचनः ॥ ७ ॥

ध्मानं विरेचनश्चूर्णो

marśāśca pratimarśāśca dvidhā sneho 'tra mātrayā |  
kalkādyairavapīḍas tu sa tīkṣṇairmūrdharecanaḥ || 7 ||  
dhmānaṃ virecanaścūrṇo

Marsha and Pratimarsha are the two subdivisions of sneha nasya- nasal medication with fat material based on the quantity –of fats used.

Avapeeda is from paste (Kalka), fresh juice, decoction and it is a strong purgation to the head. 7

Method of using powder errhines – Dhmana nasya prayoga vidhi

युञ्ज्यात् तं मुखवायुना ।

षडङ्गुलद्विमुखया नाड्या भेषजगर्भया ॥ ८ ॥

स हि भूरितरं दोषं चूर्णत्वादपकर्षति ।

yuñjyāt taṃ mukhavāyunā |

ṣaḍaṅguladvimukhayā nāḍyā bheṣajagarbhayā || 8 ||

sa hi bhūritaraṃ doṣaṃ cūrṇatvādapakarṣati |

Dhmana 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 power held in a tube of six Angula in length, having opening at both its end. It pulls out the greatly imbalanced Doshas because it is in the form of powder. 8

Nasya Matra – quantity of nasal drops: -

प्रदेशिन्यङ्गुलीपर्वद्वयान् मग्नसमुद्धृतात् ॥ ९ ॥

यावत् पतत्यसौ बिन्दुर्दशाष्टौ षट् क्रमेण ते ।

मर्शस्योत्कृष्टमध्योना मात्रास्ता एव च क्रमात् ॥ १० ॥

बिन्दुद्वयोनाः कल्कादेर्

pradeśinyāṅgulīparvadvayān magnasamuddhṛtāt || 9 ||

yāvat patatyaśau bindur daśāṣṭau ṣaṭ krameṇa te |

marśasyotkrṣṭamadhyanā mātrāstā eva ca kramāt || 10 ||

bindudvayonāḥ kalkāder

The amount of liquid that drops after immersing two digits of the index finger in any liquid and taking the finger out forms one bindu- 1 drop.

10, 8 and 6 such drops are the maximum, moderate and minimum doses, respectively of Marsha Nasya (oil / fat medication).

In respect of Paste (Kalka), fresh juice, decoction the doses are less by two bindu. i.e. maximum, medium and minimum doses of Avapidaka kind of nasya are 8,4 and 6 drops respectively. 9-10

Nasya Anarhah – persons unsuitable to nasal medication: -

योजयेन् न तु नावनम् ।

तोयमद्यगरस्नेहपीतानां पातुमिच्छताम् ॥ ११ ॥

भुक्तभक्तशिरःस्नातस्नातुकामस्रुतासृजाम् ।

नवपीनसवेगार्तसूतिकाश्वासकासिनाम् ॥ १२ ॥

शुद्धानां दत्तवस्तीनां तथानार्तवदुर्दिने ।

अन्यत्रात्ययिकाद् व्याधेर्

yojayen na tu nāvanam |

toyamadyagarasnehapītānāṃ pātumicchātām || 11 ||

bhuktabhaktaśiraḥsnātasnātukāmasrutāsṛjām |

navapīnasavegārtasūtikāśvāsakāsinām || 12 ||

śuddhānāṃ dattavastīnāṃ tathānārtavadurdine |

anyatrātyayikād vyādhēr

Nasal medication should not be administered to persons who



have just then consumed water, wine, artificial poison  
(Garavisha – chronic poisoning) and fat (as part of Snehana  
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,  
Who are getting natural urges of the body;  
the woman who has recently delivered,  
patients of dyspnoea, COPD, Asthma and cough,  
those who have undergone purification (Panchakarma)  
therapies (Vamana and Virechana)  
who have been given Basti treatment – just then,  
at unsuitable seasons and  
on Sunless cloudy days except in emergency during diseases.

11-12 ½

Regulations for administration of nasal medication

अथ नस्यं प्रयोजयेत् ॥ १३ ॥

प्रातः श्लेष्मणि मध्याह्ने पित्ते सायन्निशोश्चले ।

स्वस्थवृत्ते तु पूर्वाह्ने शरत्कालवसन्तयोः ॥ १४ ॥

शीते मध्यन्दिने ग्रीष्मे सायं वर्षासु सातपे ।

वाताभिभूते शिरसि हिध्मायामपतानके ॥ १५ ॥

मन्यास्तम्भे स्वरभ्रंशे सायं प्रातर्दिने दिने ।

एकाहान्तरमन्यत्र

atha nasyam prayojayet || 13 ||

prātaḥ śleṣmaṇi madhyāhne pitte sāyanniśoścale |  
svasthavṛtte tu pūrvāhṇe śaratkālavasantayoḥ || 14 ||

śīte madhyandine grīṣme sāyam varṣāsu sātape |  
vātābhibhūte śirasi hidhmāyām apatānake || 15 ||

manyāstambhe svarabhramśe sāyamprātardine dine |  
ekāhāntaramanyatra

Nasal medication should be administered in morning for Shleshma – increase of Kapha, during midday for pitta, in the evening or night for the healthy.

During Sharath (Autumn) and Vasantha (Spring), it should be given in forenoon.

During winter, it should be given in midday.

Evenings in Grisma –summer, when there is sunlight during Varsha- rainy season.

It should be done both in evening and morning daily in the following diseases.

Vataja shiroroga – diseases of the head caused by Vata,

Hikka – Hiccup,

Ayama – tetanus,

Apatanaka – Convulsive disorders,

Manyasthambha – stiffness of the neck, and

Svarakshaya – hoarseness of voice, 13-15

In other diseases, it should be done on every alternative day for a week. 16

Nasya Vidhi – procedure of medication: -

स्निग्धस्विन्नोत्तमाङ्गस्य प्राक्कृतावश्यकस्य च ।

निवातशयनस्थस्य जत्रूर्ध्वं स्वेदयेत् पुनः ॥ १७ ॥

अथोत्तानर्जुदेहस्य पाणिपादे प्रसारिते ।

किञ्चिदुन्नतपादस्य किञ्चिन् मूर्धनि नामिते ॥ १८ ॥

नासापुटं पिधायैकं पर्यायेण निषेचयेत् ।

उष्णाम्बुतप्तं भैषज्यं प्रणाड्या पिचुनाथवा ॥ १९ ॥

दत्ते पादतलस्कन्धहस्तकर्णादि मर्दयेत् ।

शनैरुच्छिद्य निष्ठीवेत् पार्श्वयोरुभयोस्ततः ॥ २० ॥

आभेषजक्षयाद् एवं द्विस्त्रिर्वा नस्यमाचरेत् ।

मूर्च्छायां शीततोयेन सिञ्चेत् परिहरन् शिरः ॥ २१ ॥

snigdhasvinnottamāṅgasya prākṛtāvaśyakasya ca |

nivātaśayanasthasya jatrūrdhvaṃ svedayet punaḥ || 17 ||

athottānarjudehasya pāṇipāde prasārite |

kiñcidunnatapādasya kiñcin mūrdhani nāmite || 18 ||

nāsāpuṭaṃ pidhāyaikaṃ paryāyeṇa niṣecayet |

uṣṇāmbutaptaṃ bhaiṣajyaṃ praṇāḍyā picunāthavā || 19 ||

datte pādatalaskandhahastakarṇādi mardayet |

śanairucchidya niṣṭhīvet pārśvayorubhayos tataḥ || 20 ||

ābheṣajakṣayād evaṃ dvistrirvā nasyamācaret |

mūrchāyāṃ śītatoyena siñcet pariharan śiraḥ || 21 ||

The head of the person who has attended to these essential activities – elimination of urine and faeces, washing of the

teeth and mouth etc. earlier, should be massaged with oil and given fomentation (mild sweating).

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 (mild sweating) once again,

He is made to lie straight with his face upwards, extending his arms and legs,

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 to him.

If he goes unconscious, cold water should be sprinkled over the face, avoiding head. 21

Sneha Nasya- Nasal medication with fat materials:-

स्नेहं विरेचनस्यान्ते दद्याद् दोषायपेक्षया ।

नस्यान्ते वाक्शतं तिष्ठेद् उत्तानो

snehaṃ virecanasyānte dadyād doṣādyapekṣayā |

nasyānte vākśataṃ tiṣṭhed uttāno

Nasal medication with fat material should be given at the end of purgative Nasal medications, in consideration of the Doshas etc.

After medication is completed, the patient should lie with face upwards, for a period of uttering one hundred syllables (for 100 seconds),

Post care after administering fat errhines – Sneha Nasya

धारयेत् ततः ॥ २२ ॥

धूमं पीत्वा कवोष्णाम्बुकवडान् कण्ठशुद्धये ।

dhārayet tataḥ || 22 ||

dhūmaṃ pītvā kavosṇāmbukavaḍān kaṇṭhaśuddhaye ।

Then he should inhale smoke of medicated herbs and gargle the month with lukewarm water many times to cleanse the throat. 21-22 ½

Symptoms of good Sneha nasya (with oil or ghee):

(remember that Marsha and Pratimarsha are the two types of Sneha nasya)

सम्यक्स्निग्धे सुखोच्छ्वासस्वप्नबोधाक्षपाटवम् ॥ २३ ॥

samyaksnigdhe sukhocchvāsasvapnabodhākṣapāṭavam || 23 ||

Sukha Uchvasa – Expiration without difficulty,

Sukha swapna – sleep

Sukha bodha – easy awakening from sleep and

Akshapatava – keenness of sense organs

are the signs of lubricating nasal therapy properly done. 23

Symptoms of inadequate Sneha nasya (with oil or ghee) –

रूक्षे ऽक्षिस्तब्धता शोषो नासास्ये मूर्धशून्यता ।

rūkṣe 'kṣistabdhatā śoṣo nāsāsye mūrdhaśūnyatā |

Akshi stabdhata – Loss of movement of the eyes,  
Shosha Nasa asye – emaciation, dryness of the nose and  
mouth

Murdha shunyata – feeling of emptiness inside the head  
are the signs of dryness- or inadequate Lubrication.

Symptoms of excess Sneha nasya –

स्निग्धे ऽति कण्डूगुरुताप्रसेकारुचिपीनसाः ॥ २४ ॥

snigdhe 'ti kaṇḍūgurutāprasekārucipīnasāḥ || 24 ||

Kandu – Itching

Guruta – feeling of heaviness of the head,

Praseka – excess salivation,

Aruchi – anorexia

Peenasa – rhinitis

are signs of excess of Lubrications therapy. 24

Symptoms of properly, inadequately and excessively  
administered purgatory errhines

सुविरिक्ते ऽक्षिलघुतावक्त्रस्वरविशुद्धयः ।

दुर्विरिक्ते गदोद्रेकः क्षामतातिविरेचिते ॥ २५ ॥

suvirikte 'kṣilaghutāvaktrasvaraviśuddhayaḥ |

durvirikte gadodrekaḥ kṣāmatātivirecite || 25 ||

akshikaghuta – lightness of the eyes,

vaktra swara vishuddhi – clean mouth and clear voice;

Inadequate Virechana Nasya (purgative therapy) causes  
exacerbation of the diseases and

excess therapy leads to emaciation. 25

Indications of pratimarsha nasal medication

प्रतिमर्शः क्षतक्षामबालवृद्धसुखात्मसु ।

प्रयोज्यो ऽकालवर्षे ऽपि

pratimarśaḥ kṣatakṣāmabālavṛddhasukhātmasu |

prayojyo 'kālavarṣe 'pi

Pratimarsha Nasya is a type of oil / fat Nasya. Here the dose is very low. Hence, it is indicated in wide variety of diseases.

It can be administered to

Kshata – wounded,

Kshaama – the emaciated,

Baala – the children,

Vruddha – the aged and

Sukhaatma – those who lead a happy conservative life;

it can be administered even during unsuitable time, season, day etc. It can also be administered during rainy season.

Contra indication for Pratimarsha nasya –

न त्विष्टो दुष्टपीनसे ॥ २६ ॥

मद्यपीते ऽबलश्रोत्रे कृमिदूषितमूर्धनि ।

उत्कृष्टोत्क्लिष्टदोषे च हीनमात्रतया हि सः ॥ २७ ॥

na tviṣṭo duṣṭapīnase || 26 ||

madyapīte 'balaśrotre kṛmidūṣitamūrdhani |

utkṛṣṭotkliṣṭadoṣe ca hīnamātratayā hi saḥ || 27 ||

It is not suitable in

Dushta Peenasa – infective Rhinitis,

Madyapeeta – those who has have drunk wine,  
Abalashrota – People with low ears- low hearing capacity  
Krumidushita Murdha – head infested with worms,  
utklishta Dosha – in whom, in the Doshas are greatly  
imbalanced and moving from place to place;  
In these conditions, it is not suitable because it is of less  
quantity. 26-27

Pratimarsha Kala – time to administered Pratimarsha Nasya –  
निशाहर्भुक्तवान्ताहःस्वप्नाध्वश्रमरेतसाम् ।

शिरोऽभ्यञ्जनगण्डूषप्रस्रावाञ्जनवर्चसाम् ॥ २८ ॥

दन्तकाष्ठस्य हासस्य योज्यो ऽन्ते ऽसौ द्विबिन्दुकः ।

पञ्चसु स्रोतसां शुद्धिः क्लमनाशस्त्रिषु क्रमात् ॥ २९ ॥

दृग्बलं पञ्चसु ततो दन्तदार्ढ्यं मरुच्छमः ।

niśāharbhuktavāntāhaḥsvapnādhvaśramaretasām |

śiro'bhyañjanagaṇḍūṣaprasrāvāñjanavarçasām || 28 ||

dantakāṣṭhasya hāsasya yojyo 'nte 'sau dvibindukaḥ |

pañcasu srotasām śuddhiḥ klamanāśastriṣu kramāt || 29 ||

ḍṛgḥbalaṃ pañcasu tato dantadārḍhyaṃ marucchamaḥ |

After head massage

After Gandusha (gargling)

After Anjana – collyrium,

After defecation,

After tooth brushing,

After bouts of laughing;

its dose is two Bindu- 2 drops. 28



Pratimarsha cleanses, clears the channels, relieves fatigue, improves eye sight, bestows sturdiness to the teeth and mitigates the Vata.29

Kriya Nisiddha Vayas – unsuitable age for therapies –

न नस्यम् ऊनसप्ताब्दे नातीताशीतिवत्सरे ॥ ३० ॥

न चोनाष्टादशे धूमः कवडो नोनपञ्चमे ।

न शुद्धिरूनदशमे न चातिक्रान्तसप्ततौ ॥ ३१ ॥

na nasyam ūnasaptābde nātītāśītivatsare || 30 ||

na conāṣṭādaśe dhūmaḥ kavaḍo nonapañcame |

na śuddhirūnadaśame na cātikrāntasaptatau || 31 ||

Nasya should not be administered to those who are less seven years and more than 80 years of age;

Dhuma- inhalation of smoke of drugs should not be administered for children below 18 years;

Kavala- mouth gargling should not be administered for children below five years; Shodhana – purification (Panchakarma)

therapies like Vamana, Virechana etc. should not be

administered below 10 years and above 70 years of age. 30-31

Appraisal of Pratimarsha nasal medication

आजन्ममरणं शस्तः प्रतिमर्शस्तु वस्तिवत् ।

मर्शवच्च गुणान् कुर्यात् स हि नित्योपसेवनात् ॥ ३२ ॥

न चात्र यन्त्रणा नापि व्यापद्भ्यो मर्शवद् भयम् ।

ājanmamaraṇaṃ śastaḥ pratimarśastu vastivat |

marśavacca guṇān kuryāt sa hi nityopasevanāt || 32 ||

na cātra yantraṇā nāpi vyāpadbhyo marśavad bhayam |  
Pratimarsha – kind of nasal medication is good from birth to  
death just like basti treatment. It provides the benefits like  
Marsha Nasya (oil, high dose if used daily, it does not need any  
control – regarding food and activities nor it has any risks like  
Marsha Nasya. 32

Only oil should be used for nasal medication

तैलमेव च नस्यार्थे नित्याभ्यासेन शस्यते ॥ ३३ ॥

शिरसः श्लेष्मधामत्वात् स्नेहाः स्वस्थस्य नेतरे ।

tailameva ca nasyārthe nityābhyāsenā śasyate || 33 ||

śirasaḥ śleṣmadhāmatvāt snehāḥ svasthasya netare |

Medicated oil only is ideal for daily use of Nasya (Pratimarsha),  
because the head is the dwelling place of kapha and no fat  
other than oil, can keep it healthy. 33

Differences between Marsha and Pratimarsha nasal  
medications, other therapy duals classified on similar grounds

आशुकृच्चिरकारित्वं गुणोत्कर्षापकृष्टता ॥ ३४ ॥

मर्शं च प्रतिमर्शं च विशेषो न भवेद् यदि ।

को मर्शं सपरीहारं सापदं च भजेत् ततः ॥ ३५ ॥

अच्छपानविचाराख्यौ कुटीवातातपस्थिती ।

अन्वासमात्रावस्ती च तद्वदेव विनिर्दिशेत् ॥ ३६ ॥

āśukṛccirakāritvaṃ guṇotkarṣāpakṛṣṭatā || 34 ||

marśe ca pratimarśe ca viśeṣo na bhaved yadi |

ko marśaṃ sapaṛihāraṃ sāpadaṃ ca bhajet tataḥ || 35 ||

acchapānavicārākhyau kuṭivātātapasthitī |

anvāsamātrāvastī ca tadvadeva vinirdīset || 36 ||

Immediate and delayed action, more and less benefits are the results of Marsha and Pratimarsa respectively.

If there is no difference between then, who will resort to marsha which is associated with controls – regarding food and activities and risks?

In the same way,

Acchapana – drinking of pure fat alone and

Vicharana- intake of fat mixed with foods etc.

Similar is the case of

Kuti Pravesika – one kind of rejuvenation therapy where the person needs to stay in a house for weeks together, taking Chyawanprash etc. and

Vatatapika- Rejuvenation treatment, wherein patient can do his routine work.

Similar is the case of

Anuvasana – fat enema and

Matra basti – fat enema with very little oil 34-36

Anu taila -

जीवन्तीजलदेवदारुजलदत्वक्सेव्यगोपीहिमं ॥ ३७अ ॥

दार्वीत्वङ्गधुकप्लवागुरुवरीपुण्ड्राहबिल्वोत्पलम् ॥ ३७ब ॥

धावन्यौ सुरभिं स्थिरे कृमिहरं पत्रं त्रुटीं रेणुकां ॥ ३७च् ॥

किञ्जल्कं कमलाद् बलां शतगुणे दिव्ये ऽम्भसि क्वाथयेत् ॥ ३७द् ॥

तैलाद् रसं दशगुणं परिशेष्य तेन तैलं पचेत् सलिलेन दशैव वारान् ।

पाके क्षिपेच्च दशमे सममाजदुग्धं नस्यं महागुणमुशन्त्यणुतैलमेतत् ॥ ३८ ॥

jīvantījaladevadārujaladatvaksevyagopīhimam ॥ 37a ॥

dārvītvaṇmadhukaplavāguruvarīpuṇḍrāhvabilvotpalam ॥ 37b ॥

dhāvanyau surabhiṃ sthire kṛmiharam pattram truṭiṃ reṇukām  
॥ 37c ॥

kiñjalkam kamalād balām śataguṇe divye 'mbhasi kvāthayet ॥  
37d ॥

tailād rasam daśaguṇam pariśeṣya tena tailam paceta salilena  
daśaiva vārān |

pāke kṣīpec ca daśame samamājadugdham nasyam  
mahāguṇamuśantyaṇutailametāt ॥ 38 ॥

Jivanti, Jala, Devadaru, Jalada, Twak, Sevyā, Gopi (sariva),  
Hima, Darvi twak, Madhuka, Plava, Agarū, Shatavari,  
Pundrahva, Bilva, Utpala, the two Dhavani, surabhi, the two  
Sthira, Krmihara (Vidanga), Patram (Cinnamon leaf), Truti  
(Cardamom), Renuka, Kinjalka, Kamala (lotus) and Bala- are  
to be boiled in one hundred parts of rain water / pure water  
and decoction reduced to one tenth part;

to this decoction, equal quantity of sesame oil is added and  
cooked for ten times.

(The decoction is added to the oil, boiled till water evaporation.  
Again, equal quantity of decoction is added, evaporated. This  
process is repeated for 10 times. During the tenth cooking,  
equal quantity of goat's milk (equal to the quantity of oil) is

added – and cooking is completed. This oil known as Anutaila, used as nasal drops, bestows great benefits. 37-38

Nasya Phala- Benefits of Nasya treatment –

घनोन्नतप्रसन्नत्वक्स्कन्धग्रीवास्यवक्षसः ।

दृढेन्द्रियास्तपलिता भवेयुर् नस्यशीलिनिः ॥ ३९ ॥

ghanonnatapasannatvaks kandhagrīvāsyavakṣasaḥ |

ḍṛḍhendriyāstapalitā bhaveyur nasyaśīlinaḥ || 39 ||

The skin, shoulders, neck face and chest become thick, well developed and bright;

The body parts and the sense organs become strong  
disappearance of grey hairs will be obtained by persons who becomes habituated to nasal medication. 39

इति श्रीवैद्यपति सिंहगुप्त सूनु श्रीमत् वाग्भट विरचितायाम् अष्टाङ्गहृदयसंहिताया

सूत्रस्थाने नस्य विधिः नाम विंशो अध्यायः॥२०॥

iti śrīvaidyapati siṃhagupta sūnu śrīmat vāgbhaṭa viracitāyām

aṣṭāṅgaḥṛdayasaṃhitāyā sūtrasthāne nasya vidhiḥ nāma viṃśo

adhyāyaḥ||20||

Thus ends the 20th chapter of Ashtangahridaya Samhita Sutrasthana, named Nasya Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## HOW TO DO AYURVEDIC NASYA TREATMENT AT HOME? NASAL DROPS FOR LONG LIFE

Nasya treatment means putting nasal drops. While you might already know about usage of nasal drops to relieve nasal congestion, Ayurvedic nasya therapy is quite different from this usual practice. While putting the drops into nostrils remains the same, the purpose of this treatment varies in Ayurveda.

While there are many types of Nasya treatments, there is one type which can be done on daily basis for the overall improvement of health and to prevent diseases.

Note: There are many types of Nasya using powders, juice extracts, decoctions, herbal fumes etc. But they are used for therapeutic purposes. Here, I am only concentrating on the one that everyone can use on daily basis.

Nasal medication is especially described for the treatment of diseases of the parts above the shoulders;

Nose is considered as the gateway for the head, spreading through this, the nasal medication reaches all the parts of the head and neck and cures the diseases of respective region.

Persons unsuitable to nasal medication:-

Nasal medication should not be administered to persons who have just then consumed water, wine, artificial poison (Garavisha – chronic poisoning) and fat (as part of Snehana therapy) or who wish to consume them, soon, who have taken food just then,

who have just taken bath or who desire to take bath - soon.  
Ideally there should be a minimum gap of 30 minutes between bath and Nasya treatment.

who have had blood letting therapy- or severe bleeding due to other causes,

who are having acute rhinitis,

who are getting natural urges of the body, like urge to urinate, defecate etc.

the woman who has recently delivered,

patients of dyspnoea, COPD, Asthma and cough,

those who have undergone purification (Panchakarma) therapies

who have been given Basti treatment – just then,

at unsuitable seasons and

on Sunless cloudy days except in emergency.

infective Rhinitis,

who has had drunk wine,

People with low ears- low hearing capacity

in whom, in the Doshas are greatly imbalanced and moving from place to place;

Nasya should not be administered to those who are less seven years and more than 80 years of age;

Right time for Nasya therapy -

Nasal medication should be administered in morning – if Kapha is increased.

Mid day - if Pitta is increased

Evening – if Vata is increased.

During Sharath (Autumn) and Vasantha (Spring), it should be given in forenoon.

During winter, it should be given in midday.

Evenings in summer,

when there is sunlight during Varsha- rainy season.

Pratimarsha nasya – The below mentioned type of Nasya is called as Pratimarsha Nasya.

It can be applied

After head massage

After Gandusha (gargling)

After Anjana – collyrium,

After defecation,

After tooth brushing,

After bouts of laughing;

Procedure for Nasya treatment -

If there is urge to urinate or defecate, finish that first.

It is better to brush the teeth first, if you are doing it in the morning.

Take plain sesame oil and do gentle massage over the entire face and neck.

For the purpose of massage, you can use

Maha Narayana oil, if you are targeting headache and sinusitis.

Nalpamaradi taila / Kumkumadi Taila – for good facial skin and complexion

Bala Ashwagandhadi Taila / Ksheerabala taila – to improve strength of sense organs.

While massaging, avoid eye lids and eyes.



After massage, give hot fomentation. You can do this by mopping the face with a towel dipped in hot water / washing the face with hot water / giving hot fomentation with a cloth pack of salt, heated on a pan. Hot fomentation should be given to face and neck, avoiding eyes and eye lids.

Lie on a cot in a room devoid of breeze or excess sunlight.

For convenience, keep a thin pillow below neck.

Lie straight with his face upwards, extending arms and legs.

Take Anu Tailam – the oil for Nasya procedure. The oil is slightly warmed in hot water bed, just before administration.

Two drops of the oil are instilled into each nostril.

This can be done by another person. Because while self administering, one may miss the target

After instilling, soles, neck, palms, ears etc. should be massaged- mildly.

After about 30 minutes, sputum along with medicine may come out. You have to spit it all out.

If you feel excess of heat / burning sensation, then wash your face with cold water.

After this procedure, one should lie with face upwards, for 2 minutes.

Then, ideally, smoke inhalation with medicated herbs and mouth gargling should be done, to cleanse the throat.

Symptoms of good Nasya procedure -

Breathing without difficulty

Good sleep

Improved strength of sense organs

Symptoms of inadequate Nasya -

Vision problems

Emaciation, dryness of nose and mouth

feeling of emptiness in head

If you feel these symptoms, then repeat the procedure of Nasya.

Symptoms of excess Sneha nasya -

Itching

Feeling of heaviness of the head,

Excess salivation,

Anorexia

Rhinitis

are signs of excess of Nasya.

Pratimarsha cleanses, clears the channels, relieves fatigue, improves eye sight, bestows sturdiness to the teeth and mitigates the Vata.<sup>29</sup>

Benefits of Nasya treatment –

The skin, shoulders, neck face and chest become thick, well developed and bright;

The body parts and the sense organs become strong  
disappearance of grey hairs will be obtained by persons who becomes habituated to nasal medication.

## Ashtanga Hridayam

### Sutrasthanam – Chapter – 21

#### धूमपानविधिमध्यायं

#### (Medicated Smoking)

#### CHAPTER 21: HERBAL SMOKING – DHUMAPANA VIDHI ADHYAYA

In this chapter, we are learning in detail about herbal smoking, its benefits, indications, timing, contra indication etc. This is the 21st chapter of Ashtangahrudayam Sutrasthana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta.

Pledge by the author(s)

अथातो धूमपान विधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुः आत्रेयादयो महर्षयः । गद्यसूत्रे ॥ २ ॥

athāto dhūmapāna vidhimadhyāyaṃ vyākhyāsyāmaḥ |

iti ha smāhuḥ ātreyaḍayo maharṣayaḥ | gadyasūtre || 2 ||

अथातो धूमपान विधिमध्यायं व्याख्यास्यामः - athāto dhūmapāna

vidhimadhyāyaṃ vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of medicated smoking.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyaḍayo maharṣayaḥ - thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Nasya Vidhim Adhyayam i.e. the chapter expounding nasal medications, they would henceforth be explaining the chapter called Dhumapana Vidhi Adhyayam.

## Purpose of administering medicated smoking

जत्रूर्ध्वकफवातोत्थविकारणामजन्मने ।

उच्छेदाय च जातानां पिबेद् धूमं सदात्मवान् ॥ १ ॥

jatrūrdhvakaphavātotthavikārāṇāmajanmane |

ucchedāya ca jātānāṃ pibed dhūmaṃ sadātmavān || 1 ||

The person who wishes to take care of his health should inhale herbal smoke daily to treat or to prevent the onset of diseases of the parts above the shoulders, arising from – increases of kapha and Vata. 1

## Types of Dhumapana –

स्निग्धो मध्यः स तीक्ष्णश्च वाते वातकफे कफे ।

योज्यो

snigdho madhyaḥ sa tīkṣṇaś ca vāte vātakaphe kaphe |

yojyo

Snigdha Dhuma – lubricating, also known as Mrudu (Soft) / Prayogika – useful in Vata imbalance.

Madhya Dhuma – medium – useful in Vata and Kapha imbalance. Also known as Shamana Dhuma

Teekshna Dhuma – strong, useful in Kapha imbalance. Also known as Virechana dhuma (Purifying). 2

## Dhuma Anarhah- person unsuitable for inhalation –

न रक्तपित्तार्तिविरिक्तोदरमेहिषु ॥ २ ॥

तिमिरोर्ध्वानिलाध्मानरोहिणीदत्तवस्तिषु ।

मत्स्यमद्यदधिक्षीरक्षौद्रस्नेहविषाशिषु ॥ ३ ॥

शिरस्यभिहते पाण्डुरोगे जागरिते निशि ।

na raktapittārtiviriktodaramehiṣu || 2 ||

timirordhvānilādhmānarohiṇīdattavastiṣu |

matsyamadyadadhikṣīrakṣaudrasnehaviṣāśiṣu || 3 ||

śirasyabhihate pāṇḍuroge jāgarite niśi |

Inhalation of smoke should not be done for persons who are suffering from

Raktapitta- bleeding disease,

Virikta – who has undergone Virechana therapy,

Udara – ascites, intestinal obstruction

Meha – diabetes, urinary tract disorders

Timira – blindness,

Urdhwa Anila – upward movement of Vata,

Adhmana – Flatulence, bloating

Rohini- a serious disease of the throat, diphtheria,

Datta Basti – who have been administered enema,

who have just eaten fish, wine, curds, milk, honey, fats and poison;

who are injured in the head,

Pandu- anemia and

Jagarita – those who have kept awake at night. 2a – 3a

**Side effects of herbal smoking -**

रक्तपित्तान्ध्यबाधिर्यतृणमूर्छामदमोहकृत् ॥ ४ ॥

धूमो ऽकाले ऽतिपीतो वा

raktapittāndhyabādhiryatrṇmūrchāmadamohakṛt || 4 ||

dhūmo 'kāle 'tipīto vā

Doing Dhumapana at improper time or in excess leads to

Rakta pitta- bleeding disease,

Andhya – blindness,

Badhira – deafness,

Trut – excessive thirst

Murcha – fainting, loss of consciousness

Mada, Moha – delusion

**Treatment for ill-effects caused by taking medicated smoking at improper time or in excess**

तत्र शीतो विधिर् हितः ।

tatra śīto vidhir hitaḥ |

For this cold regimen should be adopted. 5

**Dhumapana Kala- proper time for inhalation –**

क्षुतजृम्भितविण्मूत्रस्त्रीसेवाशस्त्रकर्मणाम् ॥ ५ ॥

हासस्य दन्तकाष्ठस्य धूममन्ते पिबेन् मृदुम् ।

कालेष्वेषु निशाहारनावनान्ते च मध्यमम् ॥ ६ ॥

निद्रानस्याञ्जनस्नानच्छर्दितान्ते विरेचनम् ।

kṣutajṛmbhitaviṇmūtrastrīsevāśastrakarmanām || 5 ||

hāsasya dantakāṣṭhasya dhūmamante piben mṛdum |

kāleṣveṣu niśāhāranāvanānte ca madhyamam || 6 ||

nidrānasyāñjanasnānaccharditānte virecanam |

Indication for Mridu Dhuma - Mild, lubricating smoke should be inhaled

Kshut – at the end of sneezing,

Jrumbhita – yawning,

Vit – defecation,

Mutra – urination

Striseva – copulation,

shastrakarma – surgical operation,

Hasya – bouts of laughing

Dantakashta – use of tooth brush.

Indication for Madhyama Dhuma -

Medium strength smoke should be inhaled

at the end of the night,

end of the meals and

end of Nasya therapy,

Virechana Dhuma – purgative, strong smoke should be inhaled

Nidra – at the end of sleep,

Nasya – at the end of Nasya treatment

Anjana – After applying collyrium

Snana – After bath and

Chardi – After vomiting. 5-6

## Dhuma yantra- smoking apparatus –

वस्तिनेत्रसमद्रव्यं त्रिकोशं कारयेद् ऋजु ॥ ७ ॥

मूलाग्रे ऽङ्गुष्ठकोलास्थिप्रवेशं धूमनेत्रकम् ।

vastinetrasamadravyaṃ trikośaṃ kārayed ṛju || 7 ||

mūlāgre 'ṅguṣṭhakolāsthipraveśaṃ dhūmanetrakam |

The smoke apparatus should be prepared from the same material as of enema nozzle (from metals like gold, silver, iron etc);

It should have three chambers

It should be straight

It should permit the entry of the thumb and a Kolasthi- seed of jujube fruit through orifices at this root and tip respectively. 7

## Measurements of smoking nozzle used for various kinds of medicated smoking

तीक्ष्णस्नेहनमध्येषु त्रीणि चत्वारि पञ्च च ॥ ८ ॥

अङ्गुलानां क्रमात् पातुः प्रमाणेनाष्टकानि तत् ।

tīkṣṇasnehanamadhyeṣu trīṇi catvāri pañca ca || 8 ||

aṅgulānāṃ kramāt pātuḥ pramāṇenāṣṭakāni tat |

For strong, lubricating and medium medicated smoking, the length of the nozzle should be of the dimensions

The length of the tube should be

24 Angula (width of one knuckle) for Mrudu (soft, Sneha) Dhuma

32 Angula for medium Dhuma and

40 Angula for strong Virechana Dhuma. 8



### **Dhumapana Vidhi – made of inhalation –**

ऋजूपविष्टस्तच्चेता विवृतास्यस् त्रिपर्ययम् ॥ ९ ॥

पिधायिच्छद्रमेकैकं धूमं नासिकया पिबेत् ।

rjūpaviṣṭastaccetā vivṛtāsyas tripariyayam || 9 ||

pidhāyicchidramekaikaṃ dhūmaṃ nāsikayā pibet |

The patient should sit straight, attentive, with his mouth open and inhale the smoke through each nostril alternatively,

While inhaling from one nostril, he should close the other.

Inhalation should be done thrice – inhaling the smoke and letting it out together from one bout;

three such bouts should be done each time. 9

### **Implementation of medicated smoking as per the localization of doshas**

प्राक् पिबेन् नासयोत्क्लिष्टे दोषे घ्राणशिरोगते ॥ १० ॥

उत्क्लेशनार्थं वक्त्रेण विपरीतं तु कण्ठगे ।

prāk piben nāsayotkliṣṭe doṣe ghrāṇaśirogate || 10 ||

utkleśanārthaṃ vaktreṇa viparītaṃ tu kaṇṭhage |

Smoke should be inhaled through the nose first if the imbalanced Doshas are localized in the nose and head.

If Dosha from nose and head are not coming out, but are adhering, inhalation should be done first through the mouth to make them move; and later through the nose.

when the Doshas are localized in the throat – inhalation should be done in reverse order- first by the nose and later by the mouth.

Smoke should be let out only through the mouth

मुखेनैवोद्वमेद् धूमं

mukhenaivodvamed dhūmaṃ

The smoke inhaled (either from mouth or from nose) should be let out only through the mouth. 10-11

### **Effect of letting out smoke through the nose**

नासया दृग्विघातकृत् ॥ ११ ॥

nāsayā dṛgvighātakṛt || 11 ||

नासया दृग्विघातकृत् - nāsayā dṛgvighātakṛt – if the smoke is left out through the nose, it causes loss of vision

### **Number of times of taking medicated smoking**

आक्षेपमोक्षैः पातव्यो धूमस्तु त्रिस् त्रिभिस् त्रिभिः ।

ākṣepamokṣaiḥ pātavyo dhūmas tu tris tribhis tribhiḥ |

Smoking should be done thrice, with three times inhaling and three exhaling alternately.

### **Number of times of taking smoke in different types of medicated smoking**

अहः पिबेत् सकृत् स्निग्धं द्विर्मध्यं शोधनं परम् ॥ १२ ॥

त्रिश् चतुर्वा

ahnah pibet sakṛt snigdham dvirmadhyam śodhanam param || 12 ||

triś caturvā

Snigdha- lubricating, mild kind of smoke should be taken for only set of three inhalation and exhalations, during day time.

Madhya- medium kind – two sets of 3 inhales and exhales and Shodhana- purgative, strong kind, 3 – 4 sets of 3 inhales and exhales.

## Herbal smoking blends – Dhuma dravyani –

मृदौ तत्र द्रव्याण्यगुरु गुग्गुलु ।

मुस्तस्थौणेयशैलेयनलदोशीरवालकम् ॥ १३ ॥

वराङ्गकौन्तीमधुकबिल्वमज्जैलवालुकम् ।

श्रीवेष्टकं सर्जरसो ध्यामकं मदनं प्लवम् ॥ १४ ॥

शल्लकी कुङ्कुमं माषा यवाः कुन्दुरुकस्तिलाः ।

स्नेहः फलानां साराणां मेदो मज्जा वसा घृतम् ॥ १५ ॥

mṛdau tatra dravyāṅy aguru guggulu |

mustasthauṅeyaśaileyanaladośīravālakam || 13 ||

varāṅgakauntīmadhukabilvamajjailavālukam |

śrīveṣṭakaṃ sarjaraso dhyāmakaṃ madanaṃ plavam || 14 ||

śallakī kuṅkumaṃ māṣā yavāḥ kundurukas tilāḥ |

snehaḥ phalānāṃ sārāṅāṃ medo majjā vasā ghṛtam || 15 ||

For Mridu- mild kind of smoke, useful drugs are-

Aguru, Guggulu, Musta, sthauneya, Shaileya, Nalada, Usheera, Valaka, Varanga, Kounti, Madhuka, Bilvamajja, elavaluka, Shrivestaka, Sarjarasa, Dhyamaka, Madana, Plava, Shallaki, Kumkuma, Masha, Yava, Kunduruka, Tila, oil obtained from fruits and pith of trees, fat, Marrow, muscle- fat and ghee.  
13-15

Herbs used in Shamana Dhuma - medium / pacifying kind of smoking

शमने शल्लकी लाक्षा पृथ्वीका कमलोत्पलम् ।

न्यग्रोधोदुम्बराश्वत्थप्लक्षलोध्रत्वचः सिता ॥ १६ ॥

यष्टीमधु सुवर्णत्वक् पद्मकं रक्तयष्टिका ।

गन्धाश्चाकुष्ठतगरास्

śamane śallakī lākṣā pṛthvikā kamalotpalam |

nyagrodhodumbarāśvatthaplakṣalodhratvacaḥ sitā || 16 ||

yaṣṭīmadhu suvarṇatvak padmakam raktayaṣṭikā |

gandhāścākuṣṭhatagarās

For Shamana- Madyama, medium kind of smoke useful drugs are- shallaki, Laksha, Prithvika, Kamala, Utpala, Barks of Nyagrodha, Udumbara, Asvattha, Plaksa and Rodhra; Sita, Yasthimadhu (licorice), Suvarnatwak, Padmaka, Raktayastika Kustha, tagara and other scents – perfumeries.

Herbs used in Teekshna Dhuma - strong / purgative kind of smoking

तीक्ष्णे ज्योतिष्मती निशा ॥ १७ ॥

दशमूलमनोह्वलं लाक्षा श्वेता फलत्रयम् ।

गन्धद्रव्याणि तीक्ष्णानि गणो मूर्धविरेचनः ॥ १८ ॥

tīkṣṇe jyotiṣmatī niśā || 17 ||

daśamūlamanohvālaṃ lākṣā śvetā phalatrāyam |

gandhadravāṇi tīkṣṇāni gaṇo mūrdhavirecanaḥ || 18 ||

For Teekshna – strong, Purgative kind of smoke –useful drugs are Jyotismati, Nisha (turmeric), Dashamula, Ala, Laksa, Shweta, Triphala, Substances which have strong smell and drugs of Murdha Virechana Gana- vide chapter 15, -13-18

**Dhumavarti- preparation of smoke wick –**

जले स्थितामहोरात्रमिषीकां द्वादशाङ्गुलाम् ।

पिष्टैर् धूमौषधैरेवं पञ्चकृत्वः प्रलेपयेत् ॥ १९ ॥

वर्तिरङ्गुष्ठकस्थूला यवमध्या यथा भवेत् ।

छायाशुष्कां विगर्भां तां स्नेहाभ्यक्तां यथायथम् ॥ २० ॥

धूमनेत्रार्पितां पातुमग्निप्लुष्टां प्रयोजयेत् ।

jale sthitāmahorātramiṣīkāṃ dvādaśāṅgulām |

piṣṭair dhūmauṣadhairevaṃ pañcakṛtvah pralepayet || 19 ||

vartiraṅguṣṭhakasthūlā yavamadhyā yathā bhavet |

chāyāśuṣkāṃ vigarbhāṃ tāṃ snehābhyaktāṃ yathāyatham || 20 ||

dhūmanetrārpitāṃ pātumagnipluṣṭāṃ prayojayet |

A reed (tall, grass like plant), twelve Angula 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;

it is 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 (oil / ghee)

It should be inserted into the smoking tube, lit with fire and the smoke is inhaled. 19-20 ½

**Kasaghna Dhuma- Antitussive smoke for cough -**

शरावसम्पुटच्छिद्रे नाडीं न्यस्य दशाङ्गुलाम् ॥ २१ ॥

अष्टाङ्गुलां वा वक्त्रेण कासवान् धूमम् आपिबेत् ॥ २१ऊअब् ॥

śarāvasamputācchidre nāḍīṃ nyasya daśāṅgulām || 21 ||

aṣṭāṅgulāṃ vā vaktreṇa kāsavān dhūmam āpibet || 21ūab ||

A tube either 10 or 8 Angula 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- A burning coal / charcoal is placed inside an earthen pot. Powder of herbs is sprinkled over it and covered with another vessel, having a hole at its center. A tube is connected to the hole, through which the smoke is inhaled.

### **Dhumapana Phala- benefits of smoke therapy-**

Benefits of medicated smoking therapy

कासः श्वासः पीनसो विस्वरत्वं पूतिर्गन्धः पाण्डुता केशदोषः ।

कर्णास्याक्षिस्रावकण्ड्वर्तिजाड्यं तन्द्रा हिध्मा धूमपं न स्पृशन्ति ॥ २२ऊ ॥

kāsaḥ śvāsaḥ pīnaso visvaratvaṃ pūtirgandhaḥ pāṇḍutā keśadoṣaḥ |

karṇāsyākṣisrāvakaṇḍvartijāḍyaṃ tandrā hidhmā dhūmapaṃ na sprśanti || 22ū ||

Cough, Dyspnoea, Rhinitis, Disorders of voice, bad smell – of the nose and mouth, pallor of the face, disorders of hairs; discharges, itching, pain and in activities – 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 श्रीवैद्यपति सिंहगुप्तसूनु श्रीमत् वाग्भट विरचित अष्टाङ्गहृदयसंहितायां सूत्रस्थाने धूमपानविधिः नाम एकविंशतितमो अध्यायः ॥२१॥

iti śrīvaiḍyapati siṃhaguptasūnu śrīmat vāgbhaṭa viracita aṣṭāṅgahr̥dayasaṃhitāyāṃ sūtrasthāne dhūmapānavidhiḥ nāma ekaviṃśatitamo adhyāyaḥ ||21||

Thus ends the 21st chapter of Ashtangahridaya Samhita Sutrasthana, named Dhumapana Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

### **HERBAL SMOKING – BENEFITS, RULES, SIDE EFFECTS, BLENDS TO TRY**

Herbal smoking is one of the daily routines as pe Ayurveda. It helps to balance Vata and Kapha Dosha. It is used both for preventive and therapeutic

purposes. The person who wishes to take care of his health should inhale herbal smoke daily to treat or to prevent the onset of diseases of the parts above the shoulders, arising from – increases of kapha and Vata.

Dhuma Anarhah- person unsuitable for inhalation -

Inhalation of smoke should not be done for persons who are suffering from

Bleeding disease like nasal bleeding, menorrhagia

Who has undergone Virechana therapy (purgation treatment)

ascites, intestinal obstruction

diabetes, urinary tract disorders

Blindness,

Flatulence, bloating

Diphtheria,

Who have been administered enema,

who have just eaten fish, wine, curds, milk, honey, fats and poison;

who are injured in the head,

Anemia and jaundice and

Those who have kept awake at night.

Side effects of herbal smoking -

Doing Dhumapana at improper time or in excess leads to

bleeding disease,

blindness,

deafness,

excessive thirst

fainting, loss of consciousness

delusion.

You can see that all these are symptoms of Pitta increase.

For this cold regimen should be adopted.

proper time for herbal smoking -

After sneezing

After yawning

After defecation

After urination

After having sex

After surgical operation

After bouts of laughing

After brushing teeth.

Method of herbal smoking -

The patient should sit straight, attentive, with his mouth open and inhale the smoke through each nostril alternatively,

While inhaling from one nostril, he should close the other.

Inhalation should be done thrice – inhaling the smoke and letting it out together from one bout;

three such bouts should be done each time.

Smoke should be inhaled through the nose first if the imbalanced Doshas are localized in the nose and head.

When the Doshas are localized in the throat – inhalation should be done first by the mouth and later by nose.

The smoke inhaled (either from mouth or from nose) should be let out only through the mouth; if let out through the nose, it produces loss of vision.



Smoking should be done thrice, with three times inhaling and three exhaling alternately.

Herbal smoking blends –

You can use any of the following available herbs / combination of herbs

Aguru, Guggulu, Musta, sthauneya, Shaileya, Nalada, Usheera (Vetiver), Valaka, Varanga, Kounti, Madhuka, Bilvamajja, elavaluka, Shrivestaka, Sarjarasa, Dhyamaka, Madana, Plava, Shallaki, Kumkuma (Saffron), Masha (black gram), Yava (Barley), Kunduruka, Tila (sesame seed), oil obtained from fruits and pith of trees, fat, Marrow, muscle- fat and ghee.

Here are a simple combination that can be tried.

Take Guggulu, pound it well. Add neem, turmeric, saffron and black gram. Make it into the form of a wick. Add ghee for lubrication. If you burn this wick, it should easily catch fire and yield smoke.

If guggulu is not available, you can simply make the combination with the other herbs, as per availability, put on a hot pan and inhale the smoke.

Another method of herbal smoking – A burning coal / charcoal is placed inside an earthen pot. Powder of herbs is sprinkled over it and covered with another vessel, having a hole at its center. A tube is connected to the hole, through which the smoke is inhaled.

Dhumapana Phala- benefits of smoke therapy-

Cough, Dyspnoea, Rhinitis, Disorders of voice, bad smell – of the nose and mouth,

pallor of the face, disorders of hairs;

discharges, itching, pain in ear and nose,

loss of function of the ears, mouth and eyes;

stupor and hiccup do not affect the person who inhales smoke- habitually.



## Ashtanga Hridayam

### Sutrasthanam – Chapter – 22

#### गण्डूषादिविधिअध्यायं

#### (Gargles and other therapies)

#### CHAPTER 22: ORAL, EAR AND HEAD THERAPY – GANDUSHADI VIDHI ADHYAYA

Let us learn about few oral, ear and head therapy, their benefits, procedure etc. It is the 22nd Chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter is called as Gandushadi Vidhi Adhyaya, because it starts with explanation of Gandusha – mouth gargling.

Pledge by the author(s)

अथातो गण्डूषादि विधिं अध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः। गद्यसूत्रे ॥२॥

athāto gaṇḍūṣādi vidhiṃ adhyāyaṃ vyākhyāsyāmaḥ।

iti ha smāhuḥ ātreyaḍayo maharṣayaḥ। gadyasūtre ॥2॥

अथातो गण्डूषादि विधिं अध्यायं व्याख्यास्यामः - athāto gaṇḍūṣādi vidhiṃ adhyāyaṃ vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of gargling and other therapies.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyaḍayo maharṣayaḥ - thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Dhumapana Vidhi Adhyayam i.e. the chapter expounding medicated smoking, they would henceforth be explaining the chapter called Gandushadi Vidhim Adhyayam i.e. chapter explaining the gargles and other therapies.

### **Types of Full volume mouth gargling – Gandusha Prakara –**

चतुः प्रकारो गण्डूषः स्निग्धः शमनशोधनौ ।

रोपणश्च

catuḥ prakāro gaṇḍūṣaḥ snigdhaḥ śamana śodhanau |

ropanaḥ ca

Note: Gandusha is treatment procedure wherein the patient holds the liquid medicine in his mouth, to its full, for specific time period.

Gandusha is of four kinds, viz –

Snigdha – lubricating, with oils and fats – for Vata imbalance disorder

Shamana – palliative – for Pitta imbalance disorder

Shodhana – purifying – for Kapha imbalance disorder

Ropana – healing. 2.

### **Usage of four types of full mouth gargles**

त्रयस्तत्र त्रिषु योज्याश्चलादिषु ॥ १ ॥

अन्त्यो व्रणघ्नः

trayaḥ tatra triṣu yojyāḥ calādiṣu || 1 ||

antyo vranaghnaḥ

Among the four types of gargles, the first three should be used for balancing the three vata etc. doshas (vata, pitta and kapha). The last one should be used for healing the wounds.

### **Lubricating full mouth gargles**

स्निग्धो ऽत्र स्वाद्वम्लपटुसाधितैः ।

स्नेहैः

snigdho atra svādvamla paṭusādhitaiḥ |

snehaiḥ

Snigdha Gandusha – lubricating full mouth gargle is by the use of oil processed with herbs of sweet, sour and salt tastes.

### **Shamana Gandusha - Palliative full mouth gargles**

संशमनस्तिक्त-कषाय-मधुरौषधैः ॥ २ ॥

saṁśamanastikta kaṣāya madhura auśadhaiḥ || 2 ||

Shamana Gandusha – palliative full mouth gargle is by herbs of bitter, astringent and sweet tastes.

### **Purifying full mouth gargles**

शोधनस्तिक्तकट्वम्लपटूष्णै

śodhanastikta kaṭvamla paṭūṣṇaiḥ

Shodhana – purifying full gargle is with herbs of bitter, pungent, sour, salt tastes and possessing Ushna – hot property.

### **Purifying full mouth gargles**

रोपणः पुनः ।

कषाय-तिक्तकैः

Ropana – healing full gargle is with herbs of astringent and bitter. 3.

## **Gandusha Drava – liquids used -**

तत्र स्नेहः क्षीरं मधूदकम् ॥ ३ ॥

शुक्तं मद्यं रसो मूत्रं धान्याम्लं च यथायथम् ।

कल्कैर्युक्तं विपक्वं वा यथास्पर्शं प्रयोजयेत् ॥ ४ ॥

tatra snehaḥ kṣīra madhūdakam | |3| |

śuktaṃ madhyaṃ raso mūtraṃ dhānyāmlaṃ ca yathāyatham |

kalkairyuktaṃ vipakvaṃ vā yathāsparśaṃ prayojayet | |4| |

Fats – oil, ghee etc., milk,

Honey with water

Shukta – fermented gruel,

Madya – wine,

Mamsarasa – juice of meat,

Mutra – urine of animals or

Dhanyamla – wash of grains fermented by keeping overnight,

These liquids are commonly used in Gandusha.

The liquids may be mixed with a kalka (herbal paste)

The liquids may be cooked or raw

The liquids should be comfortable to touch and to hold in the mouth.

## **Tilakalkodaka – Sesame seed paste with water –**

दन्तहर्षे दन्तचाले मुखरोगे च वातिके ।

सुखोष्णमथवा शीतं तिलकल्कोदकं हितम् ॥ ५ ॥

गण्डूष धारणे

dantaharṣe dantacāle mukharoge ca vātike |

sukhoṣṇamathavā śītaṃ tila kalka udakaṃ hitam | | 5 | |

gaṇḍūṣa dhāraṇe

In conditions like

Dantaharsha – tingling of the teeth,

Dantachala – shaky teeth, and

disease of the mouth caused by Vata, Gandusha with water mixed with sesame seed paste – either lukewarm or cold, is useful. 5

Taila (sesame oil), Mamsarasa (meat soup), Ghrita (ghee) Ksheera (cow milk)

### **Liquids beneficial for daily full mouth gargles**

नित्यं तैलं मांसरसोऽथवा ।

nityaṃ tailaṃ māṃsaraso'thavā |

For daily use, either sesame oil or meat soup is good.

### **Benefits of holding ghee and milk full mouth gargles**

ऊषादाहान्विते पाके क्षते चागन्तुसम्भवे ॥ ६ ॥

विषे क्षाराग्निदग्धे च सर्पिर्धार्यं पयोऽथवा ।

ūṣādāhānvite pāke kṣate cāgantusambhave || 6 ||

viṣe kṣārāgnidagdhe ca sarpirdhāryaṃ payo'thavā |

When there is local or general burning sensation (Daha), ulceration and wounds caused by foreign bodies, poison wounds, alkalies (Kshara) and burns by fire, it is best to hold either ghee or milk. 3 – 6.

### **Madhu Gandusha - Benefits of holding full mouth gargles with honey**

वैशद्यं जनयत्याशु सन्दधाति मुखे व्रणान् ॥ ७ ॥

दाहत्ृष्णाप्रशमनं मधुगण्डूषधारणम् ।

vaiśadyaṃ janayatyāśu sandadhāti mukhe vraṇān || 7 ||

dāhatṛṣṇāpraśamanaṃ madhugaṇḍūṣadhāraṇam |

Honey - Holding honey in the mouth removes the sliminess of the mouth, heals the ulcers quickly, relieves burning sensation and thirst. 7.

### **Benefits of holding full mouth gargles with fermented grain water**

धान्याम्लमास्यवैरस्य मलदौर्गन्ध्यनाशनम् ॥ ८ ॥

तदेवालवणं शीतं मुखशोषहरं परम् ।

dhānyāmlamāsyavairasya maladaurgandhyanaśanam || 8 ||

tadevālavaṇaṃ śītaṃ mukhaśoṣaharaṃ param |

Holding Dhanyamla – fermented grain wash in the mouth removes distaste, dirt (of teeth and tongue) and bad smell from the mouth.

The same – Dhanyamla without salt, used cold, is best to remove dryness of the mouth.

### **Benefits of holding full mouth gargles with alkaline water (water mixed with alkalis)**

आशु क्षाराम्बुगण्डूषो भिनत्ति श्लेष्मणश् चयम् ॥ ९ ॥

āśu kṣārāmbugaṇḍūṣo bhinatti śleṣmaṇaś cayam || 9 ||

Holding Ksharambu – water containing alkalies in the mouth quickly breaks up the accumulation of Kapha.

### **Benefits of holding full mouth gargles with warm water**

सुखोष्णोदकगण्डूषैर्जायते वक्त्रलाघवम् ।

sukhoṣṇodakagaṇḍūṣairjāyate vaktralāghavam |



Holding comfortable warm water brings about lightness and cleansing of the mouth. 8 – 9.

### **Gandusha Vidhi – procedure -**

निवाते सातपे स्विन्नमृदितस्कन्धकन्धरः ॥ १० ॥

गण्डूषमपिबन् किञ्चिदुन्नतास्यो विधारयेत् ।

nivāte sātape svinnamṛditaskandhakandharah || 10 ||

gaṇḍūṣam apiban kiñcidunnatāsyo vidhārayet |

The person should sit in a place devoid of breeze (Nivata) but in sunlight (Sa Aatapa).

His shoulders and neck should be massaged and fomented;

### **Optimum time for holding full mouth gargle**

कफपूर्णास्यता यावत् स्रवद्घ्राणाक्षताथवा ॥ ११ ॥

kaphapūrṇāsyatā yāvat sradghrāṇākṣatāthavā || 11 ||

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 start secreting liquid. 10 – 11.

### **Difference between Kavala and Gandusha -**

Difference between Kavala (partial mouth gargle) and Gandusha (full mouth gargle)

असञ्चार्यो मुखे पूर्णे गण्डूषः कवडो ऽन्यथा ॥ ११ऊअब् ॥

asañcāryo mukhe pūrṇe gaṇḍūṣaḥ kavaḍo 'nyathā || 11ūab ||

Filling the mouth with liquids fully not permitting any movement inside is Gandusha.

Taking liquid into mouth and moving it around by gargling for specific time period is Kavala.

### **Benefits of Kavala (partial mouth gargle)**

मन्याशिरःकर्णमुखाक्षिरोगाः प्रसेककण्ठामयवक्त्रशोषाः ।

हृल्लासतन्द्रारुचिपीनसाश्च साध्या विशेषात् कवडग्रहेण ॥ १२ ॥

manyāśiraḥkarṇamukhākṣirogāḥ prasekakaṇṭhāmayavaktraśoṣāḥ |

hṛllāsatandrārucipīnasāśca sādhyā viśeṣāt kavaḍagraheṇa || 12 ||

Diseases of the neck, head, ears, mouth and eyes,

Praseka – excess salivation, diseases of the throat,

dryness of the mouth, nausea,

Tandra – stupor,

Aruchi – anorexia and

Peenasa – rhinitis is curable by Kavala – mouth gargles. 12.

### **Pratisarana – coating the mouth with herbs -**

कल्को रसक्रिया चूर्णस्त्रिविधं प्रतिसारणम् ॥ १३अब् ॥

युञ्ज्यात् तत् कफरोगेषु गण्डूषविहितौषधैः ।

kalko rasakriyā cūrṇastrividhaṃ pratisāraṇam || 13ab ||

yuñjyāt tat kapharogeṣu gaṇḍūṣavihitauśadhaiḥ |

Pratisarana – applying herbs to the interior of the mouth with the finger – is of three kinds, viz.

Kalka – in the form of paste

Rasakriya – solidified decoction and

Curna – powder

It should be done in diseases of Kapha origin with the same herbs as suggested for Gandusha. 13.

**Mukhalepa – application of paste of herbs over the face, Facial creams**

मुखालेपस् त्रिधा दोषविषहा वर्णकृच्च

mukhālepas tridhā doṣaviṣahā varṇakṛcca

Mukhalepa – application of paste of herbs over the face is of three types –

Doshaha – removing the Doshas,

Vishaha – removing poison and

Varnakara – improving complexion. 14.

Application of herbal pastes over the face for dosha balancing

सः ॥ १४ ॥

उष्णो वातकफे शस्तः शेषेष्वत्यर्थशीतलः ।

saḥ || 14

uṣṇo vātakaphe śastah śeṣeṣvatyarthashītalah |

It should be applied warm for Vata and Kapha and

For Pitta imbalance, it should be cold.

**Thickness of application of facial herbal pastes**

त्रिप्रमाणश् चतुर्भागत्रिभागार्धाङ्गुलोन्नतिः ॥ १५ ॥

tripramāṇaś caturbhāgatribhāgārdhāṅgulonnatih || 15 ||

Its three thickness -

Minimum – 1/4th Angula (Finger breadth)

Medium – 1/3 Angula

Maximum – ½ Angula thickness 15.

Rules for removal of facial pastes

अशुष्कस्य स्थितिस्तस्य शुष्को दूषयति च्छविम् ।

तम् आर्द्रयित्वापनयेत्तदन्ते ऽभ्यङ्गमाचरेत् ॥ १६ ॥

aśuṣkasya sthitis tasya śuṣko dūṣayati cchavim |

tam ārdrayitvāpanayet tadante'bhyaṅgamācaret || 16 ||

It should be allowed to remain till it becomes dry; when dry, it vitiates the skin colour, hence it should be removed soon after it becomes dry. While removing, it should be moistened for easy removal.

After removal, a gentle oil massage should be given. 16.

**Things not to do while applying facial pastes / creams**

विवर्जयेद्विवास्वप्न-भाष्याग्न्यातप-शुक्क्रुधः ।

vivarjayeddivāsvapna-bhāṣyāgnyātapa-śukkrudhaḥ |

Things not to do - The person should avoid day sleep, speaking for long hours, exposure to fire and sunlight, sorrow and anger during the procedure.

**Contra indication –**

Contraindications for applying facial pastes / creams

न योज्यः पीनसे ऽजीर्णे दत्तनस्ये हनुग्रहे ॥ १७ ॥

अरोचके जागरिते

na yojyaḥ pīnase 'jīrṇe dattanasye hanugrahe || 17 ||

arocake jāgarite

It should not be administered to persons suffering from

Peenasa – rhinitis,

Ajeerna – indigestion,

Nasya – who have received Nasya therapy,

Hanugraha – locked jaw,

Aruchi – anorexia

Jagarana – loss of sleep.

### **Benefits of applying herbal facial packs / creams**

स तु हन्ति सुयोजितः ।

अकालपलितव्यङ्गवलीतिमिरनीलिकाः ॥ १८ ॥

sa tu hanti suyojitaḥ |

akālapalitavyaṅgavalītimiranīlikāḥ || 18 ||

If properly done, it cures

Akalapalita – premature graying of hair,

Vyanga – discolored patch on face

Vali – wrinkles,

Timira – blindness and

Neelika – bluish vision (a type of blindness) 17 – 18.

**The following six recipes are ideal for the six seasons commencing with Hemanta –(early winger) respectively.**

**(Facial packs / creams in accordance to different seasons)**

कोलमज्जा वृषान् मूलं शाबरं गौरसर्षपाः ।

सिंहीमूलं तिलाः कृष्णा दावीत्वङ् निस्तुषा यवाः ॥ १९ ॥

दर्भमूलहिमोशीरशिरीषमिशितण्डुलाः ।

कुमुदोत्पलकल्हारदूर्वामधुकचन्दनम् ॥ २० ॥

कालीयकतिलोशीरमांसीतगरपद्मकम् ।

तालीशगुन्द्रापुण्ड्राह्वयष्टीकाशनतागुरु ॥ २१ ॥

इत्य् अर्धार्धोदिता लेपा हेमन्तादिषु षट् स्मृताः ।

kolamajjā vṛṣān mūlaṃ śābaram gaurasarṣapāḥ |

siṃhīmūlaṃ tilāḥ kṛṣṇā dārvītvaṅ nistuṣā yavāḥ || 19 ||

darbhamūlahimośīraśirīṣamiśitaṇḍulāḥ |

kumudotpalakalhāradūrvāmadhukacandanam || 20 ||

kālīyakatilośīramāṃsītagarapadmakam |

tālīśagundrāpuṇḍrāhvayaṣṭīkāśanatāguru || 21 ||

ity ardhārdhoditā lepā hemantādiṣu ṣaṭ smṛtāḥ |

1. For Hemanta (early winter) – Marrow of Kola, root of Vrisha (Vasa – Adhatoda vasica) , Sabara and Gaurasarsapa (White mustard).
2. For Shishira (winter) – Root of Simhi, Krisna tila (black sesame), bark of Darvi and Dehusked Yava (barley).
3. For Vasantha (Spring) – Root of Darbha, Hima; Usheera, Shirisha, Mishi and Tandula (rice grains)
4. For Greeshma (summer) – Kumuda, Utpala, Kalhara, Durva, Madhuka and Chandana (Sandalwood).
5. Varsha (Rainy season) – Kaliyaka, Tila, Usira, Mamsi, Tagara and Padmaka.

6. Sharath (Autumn) – Talisa, Gundra, Pundrahva, Yasti, Kasa, Nata and Aguru. 19 – 21.

### **Benefits of Facial packs / creams**

मुखालेपनशीलानां दृढं भवति दर्शनम् ॥ २२ ॥

वदनं चापरिम्लानं श्लक्ष्णं तामरसोपमम् ।

mukhālepanaśīlānāṃ dṛḍhaṃ bhavati darśanam || 22 ||

vadanam cāparimlānaṃ ślakṣṇaṃ tāmarasopamam |

For those who are habituated to application of paste of herbs on the face, the vision becomes keen, the face never dull, but smooth and brilliant resembling a lotus flower. 22.

### **Murdha Taila – Oil treatment of the head -**

अभ्यङ्गसेकपिचवो वस्तिश्चेति चतुर्विधम् ॥ २३ ॥

मूर्धतैलं बहुगुणं तद्विद्यादुत्तरोत्तरम् ।

abhyāṅgasekapicavo vastiś ceti caturvidham || 23 ||

mūrdhatailam bahugūṇaṃ tadvidyāduttarottaram |

Murdha Taila – application of oil to the head is of 4 types.

Shiro Abhyanga – smearing oil and mild massage,

Shiro Pariseka– pouring oil in continuous stream,

Shiro Pichu – keeping cloth soaked in oil over the entire area of scalp

Shiro Basti – making the oil stand on the head with the help of a compound.

Each successive one being more effective. Means, Shirobasti is the most effective among the four.

### **Uses of head massage – Shiro Abhyanga**

तत्राभ्यङ्गः प्रयोक्तव्यो रौक्ष्यकण्डूमलादिषु ॥ २४ ॥

tatrābhyāṅgaḥ prayoktavyo raukṣyakaṇḍūmalādiṣu || 24 ||

Shiro Abhyanga –applying oil and doing mild massage should be used in cases of dryness, itching and dirtyness.

### **Uses of pouring of oil over the head in stream – Shiro Seka / Shiro Parisheka**

अरूंषिकाशिरस्तोददाहपाकव्रणेषु तु ।

परिषेकः

arūṁṣikāśirastodadāhapākavraṇeṣu tu |

pariṣekaḥ

Pariseka – pouring oil in a thin stream is useful in ulcerations of the scalp, headache, burning sensation, wounds, and suppurations in the scalp. It is also known as Shirodhara.

### **Uses of oils swabs used over the head – Shiro Pichu**

पिचुः केशशातस्फुटनधूपने ॥ २५ ॥

नेत्रस्तम्भे च

pichuḥ keśaśātasphuṭanadhūpane || 25 ||

netrastambhe ca

Shiro Pichu – oil-soaked cloth / cotton swabs, applied over the scalp – useful in case of falling of hairs, cracking of the skin and feeling of burning sensation.

### **Uses of oil pooling over the head – Shiro Basti**

वस्तिस्तु प्रसुप्त्यर्दितजागरे ।

नासास्यशोषे तिमिरे शिरोरोगे च दारुणे ॥ २६ ॥

vastis tu prasuptyarditajāgare |



nāsāsyāśoṣe timire śīroroge ca dāruṇe || 26 ||

Shirobasti – making the oil to stand on the head in cases of

Netrasthamba – lack of movement of eyeball

Prasupti – loss of sensation of the scalp,

Ardita – facial palsy,

Jagara – loss of sleep,

Nasa Asya Shosha – dryness of the nose and mouth,

Timira – blindness and

Daruna Shiroroga – dreadful diseases of the head. 23 – 26.

### **Method of conducting oil pooling over the head – Shiro Vasti Vidhi**

विधिस्तस्य निषण्णस्य पीठे जानुसमे मृदौ ।

शुद्धाक्तस्विन्नदेहस्य दिनान्ते गव्यमाहिषम् ॥ २७ ॥

द्वादशाङ्गुलविस्तीर्णं चर्मपट्टं शिरःसमम् ।

आकर्णबन्धनस्थानं ललाटे वस्त्रवेष्टिते ॥ २८ ॥

चैलवेणिकया बद्ध्वा माषकल्केन लेपयेत् ।

ततो यथाव्याधि शृतं स्नेहं कोष्णं निषेचयेत् ॥ २९ ॥

ऊर्ध्वं केशभ्रुवो यावदङ्गुलं

vidhis tasya niṣaṇṇasya pīṭhe jānusame mṛdau |

śuddhāktasvinnadehasya dinānte gavyamāhiṣam || 27 ||

dvādaśāṅgulavistīrṇaṃ carmapaṭṭaṃ śiraḥsamam |

ākaraṇabandhanasthānaṃ lalāṭe vastraveṣṭite || 28 ||

cailaveṇikayā baddhvā māṣakalkena lepayet |

tato yathāvyādhi śṛtaṃ snehaṃ koṣṇaṃ niṣecayet || 29 ||

ūrdhvaṃ keśabhuvo yāvad aṅgulaṃ

The person who has been purified – with Vamana, Virechana etc., should be gently massaged 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 Angula in width (8 – 9 inches) and equal to that of the head in circumference should be wrapped around the head, just above the ears, covered by a piece of cloth over the forehead, and fastened tight with a thread.

The joints and intervening spaces should be packed with paste of 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 Angula over the skin of the scalp.

**Time for holding the medicine (oil) in oil pooling treatment of the head –  
Matra Kala**

धारयेच्च तम् ।

आवक्त्रनासिकोत्क्लेदाद् दशाष्टौ षट् चलादिषु ॥ ३० ॥

मात्रासहस्राण्यरुजे त्वेकं

dhārayecca tam |

āvaktranāsikotkledād daśāṣṭau ṣaṭ calādiṣu || 30 ||

mātrāsahasrāṇy aruje tvekaṃ

It should be held till secretion of fluid appears in the mouth and nose, or for a period of

10,000 Matra Kala for Vata

8,000 Matra Kala for Pitta and

6,000 Matra Kala for Kapha

1 Matra Kala = time required to blink the eye once.

For a healthy person, it is 1,000 Matra Kala.

### **Post treatment procedures for oil pooling over the head**

स्कन्धादि मर्दयेत् ।

मुक्तस्नेहस्य

skandhādi mardayet |

muktasnehasya

After this period, the shoulders etc. should be massaged, after removing the oil over the head.

### **Maximum number of days the oil pooling treatment over the head should be done**

परमं सप्ताहं तस्य सेवनम् ॥ ३१ ॥

paramaṃ saptāhaṃ tasya sevanam || 31 ||

Seven days shall be the maximum period for this therapy. 27-31.

### **Karna Purana – filling the ears with oil -**

धारयेत् पूरणं कर्णे कर्णमूलं विमर्दयन् ।

रुजः स्यान् मार्दवं यावन् मात्राशतम् अवेदने ॥ ३२ ॥

dhārayet pūraṇaṃ karṇe karṇamūlaṃ vimardayan |

rujaḥ syān mārdaṃ yāvan mātrāśatam avedane || 32 ||

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 Matra Kala in case of healthy persons. 32.

### **Matra Kala -**

यावत् पर्येति हस्ताग्रं दक्षिणं जानुमण्डलम् ।

निमेषोन्मेषकालेन समं मात्रा तु सा स्मृता ॥ ३३ ॥

yāvat paryeti hastāgraṃ dakṣiṇaṃ jānumaṇḍalam |

nimeṣonmeṣakālena samaṃ mātrā tu sā smṛtā || 33 ||

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 Matrakala. 33.

**Murdhataila Phala – benefits of oiling of the head -**

कचसदनसितत्वपिञ्जरत्वं परिफुटनं शिरसः समीररोगान् ।

जयति जनयतीन्द्रियप्रसादं स्वरहनुमूर्धबलं च मूर्धतैलम् ॥ ३४ ॥

kacasadanāsitatvapīñjaratvaṃ pariphuṭanaṃ śirasaḥ samīrarogān |

jayati janayatīndriyaprasādaṃ svarahanumūrdhabalaṃ ca mūrdhatailam || 34 ||

Oiling of the head prevents/cures falling, graying and matting of the hair, cracking of skin of the scalp, diseases of the head of Vata imbalance, produces clarity of sense organs, imparts strength to the voice, jaw and head. 34.

इति श्री वैद्यपति सिंहगुप्त प्रसूनु श्रीमत् वाग्भट विरचितायाम् अष्टाङ्गहृदय संहितायां  
सूत्रस्थाने गण्डूषादिविधिः नाम द्वाविंशो अध्यायः ॥२२॥

iti śrī vaidyapati siṃhagupta prasūnu śrīmat vāgbhaṭa viracitāyām  
aṣṭāṅgahr̥daya saṃhitāyām sūtrasthāne gaṇḍūṣādividhiḥ nāma dvāviṃśo  
adhyāyaḥ || 22 ||

Thus ends the 22nd chapter of Ashtangahridaya Samhita Sutrasthana, named Gandushadi Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

## HOW TO DO OIL PULLING IN GENUINE AYURVEDIC WAY? 9 TIPS

The title says as oil pulling but it is actually a procedure called mouth gargling using oil. Not only oil, but many types of liquids can be used for this purpose based on desired benefits. Let us look into these liquids, procedure of oil pulling, its different benefits, etc in a detailed way. Ayurveda explains two types of similar procedures.

Gandusha – let us call this as oil pulling. (Though other liquids than oils are also used). Here, there is no gargling. The liquid is filled to the capacity of mouth and it is held inside the mouth for specific amount of time. Later, it is spit out.

Kavala – It is actually mouth gargling. Here, lesser quantity of liquid is used to rinse mouth for specific amount of time. Later, it is spit out.

Types of Oil pulling -

Lubricating with oils and fats – for Vata imbalance disorder. It is done by the use of oil processed with herbs of sweet, sour and salt tastes.

Palliative for Pitta imbalance disorder. It is done by herbs of bitter, astringent and sweet tastes.

Cleansing / purifying – for Kapha imbalance disorder. It is with herbs of bitter, pungent, sour, salt tastes and possessing hot property.

Healing – It is done with herbs of astringent and bitter taste.

Different liquids used in oil pulling -

Fats – oil, ghee milk,

Honey with water

Fermented gruel,

Wine,

juice of meat / meat soup

urine of animals such as cow urine.

Dhanyamla – Fermented grain liquid

The liquids may be mixed with a kalka (herbal paste)

The liquids may be cooked or raw

The liquids should be comfortable to touch and to hold in the mouth.

A few practical examples -

Sesame seed paste with water – A tablespoon of sesame seed is made into paste. Add this to a cup of luke warm water. Use this mix to gargle. It is useful in relieving tingling sensation in teeth, tooth weakness, disease of the mouth caused by Vata (which involves pain as a symptom).

For daily use, oil pulling with sesame oil / meat soup

Ghee and milk is very useful for oil pulling When there is local or general burning sensation, ulceration and wounds caused by foreign bodies, poison wounds, alkalies (Kshara) and burns by fire, it is best to hold either ghee or milk.

Honey - Holding honey in the mouth removes the sliminess of the mouth, heals the ulcers quickly, relieves burning sensation and thirst. It is also useful in quick healing of oral ulcers.

Holding Dhanyamla – fermented grain liquid in the mouth removes distaste, dirt (of teeth and tongue) and bad smell from the mouth.

Dhanyamla without salt, used cold, is best to remove dryness of the mouth.

Holding Ksharambu – water containing alkalies (like Yavakshara) in the mouth quickly breaks up the accumulation of Kapha.

Holding comfortable warm water brings about lightness and cleansing of the mouth.

How to do oil pulling methodically -

The person should sit in a place devoid of breeze but in mild sunlight.

His shoulders and neck should be massaged with plain sesame oil / Maha Narayana Taila / Bala Ashwagandhadi Taila / Ksheerabala taila. massage can be given for 5 – 10 minutes.

After gentle massage, fomentation is given for 2 – 3 minutes. It can be just washing face and neck with hot water, or mopping face with towel dipped in hot water or exposing the face to steam. Eyes should be covered with cold cloth, during fomentation.

After fomentation, oil pulling is done.

Keeping his face slightly lifted up, he should hold the liquid in his mouth till the mouth gets filled with Kapha (sputum / slimy liquid) or till the nose and eyes start secreting liquid.

Then the contents of the mouth are spitted out.

After this usually herbal smoking is done

Kavala – mouth gargles -

It is used in treating

Diseases of the neck, head, ears, mouth and eyes,

Praseka – excess salivation, diseases of the throat,

dryness of the mouth, nausea,

Tandra – stupor,

Aruchi – anorexia and

Peenasa – rhinitis are curable by Kavala – mouth gargles

**Ashtanga Hridayam**  
**Sutrasthanam – Chapter – 23**

**आश्चोतनाञ्जनविधिमध्यायं**

**(Eye Drops, Eye Salve / Collyrium Therapy)**

CHAPTER 23: EYE TREATMENT TYPES, METHODS –ASCHOTANA ANJANA VIDHI ADHYAYA

Let us explore Ayurveda eye treatment methods and types. This is the 23rd chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter is called as Aschotana Anjana Vidhi Adhyaya. Aschotana and Anjana refer to eye therapies.

Pledge by the author

अथात आश्चोतन अञ्जन विधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः। गद्यसूत्रे ॥२॥

athāta āścotana añjana vidhimadhyāyaṃ vyākhyāsyāmaḥ।

iti ha smāhuḥ ātreyaḍayo maharṣayaḥ। gadyasūtre ॥2॥

अथात आश्चोतन अञ्जन विधिमध्यायं व्याख्यास्यामः - athāta āścotana añjana vidhimadhyāyaṃ vyākhyāsyāmaḥ - After having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of eye drops and eye salve / collyrium therapies.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyaḍayo maharṣayaḥ - thus pledge Atreya and other sages.



Atreya and other sages pledge that after the Gandushadi Vidhim Adhyayam i.e. chapter explaining the gargles and other therapies, they would henceforth be explaining the chapter called Aschotana Anjana Vidhim Adhyayam.

### **Benefits of herbal eye drops – Aschotana upayoga**

सर्वेषामक्षिरोगाणामादावाश्च्योतनं हितम् ।

रुक्तोदकण्डुघर्षाश्रुदाहरागनिर्बर्हणम् ॥ १ ॥

sarveṣāmakṣirogāṇāmādāvāścyotanaṃ hitam |

ruktodakaṇḍugharṣāśrudāharāganibarhaṇam || 1 ||

In all diseases of the eyes, Aschotana (eye drops) is very beneficial. It helps to prevent

Ruk – eye pain

Toda – pricking pain

Kandu – eye itching

Gharsha – feeling of friction in the eyes

Ashru – excessive lacrimation, tears

Daha – burning sensation

Raga – eye redness. 1.

### **Nature of eye drops for different doshas**

उष्णं वाते कफे कोष्णं तच्छीतं रक्तपित्तयोः ।

uṣṇaṃ vāte kaphe koṣṇaṃ tacchītaṃ raktapittayoḥ |

Drops of medicated liquids should be

warm in case of Vata imbalance.

Lukewarm in Kapha imbalance and

cold in Rakta (blood) and Pitta imbalance.

## Aschotana Vidhi – procedure: -

निवातस्थस्य वामेन पाणिनोन्मील्य लोचनम् ॥ २ ॥

शुक्तौ प्रलम्बयान्येन पिचुवर्त्या कनीनिके ।

दश द्वादश वा बिन्दून्द्ध्यङ्गुलादवसेचयेत् ॥ ३ ॥

ततः प्रमृज्य मृदुना चैलेन कफवातयोः ।

अन्येन कोष्णपानीयप्लुतेन स्वेदयेन्मृदु ॥ ४ ॥

nivāsthasya vāmena pāṇinonmīlya locanam || 2 ||

śuktau pralambayānyena picuvartyā kanīnike |

daśa dvādaśa vā bindūndvyaṅgulādavasecayet || 3 ||

tataḥ pramṛjya mṛdunā cailena kaphavātayoḥ |

anyena koṣṇapānīyaplutena svedayenmṛdu || 4 ||

The person should lie on a cot in a place devoid of breeze.

His eyes should be opened with the left hand of the physician

The medicine dispenser, either a seashell or a wick is held in the right hand of the physician just two Angulas (finger width) above the inner angle of the eye (inner canthus)

10 – 12 drops of the medicated liquid are put into the eye.

Afterwards the eyes should be cleaned with soft cloth.

Mild fomentation is given with a piece of cloth rinsed in warm water in disorders of Kapha and Vata.

In disorders due to blood and Pitta vitiation, eyes are mopped with a cloth dipped in cold water. 2 – 4

**Effects of very hot, very cold, excessively used, inadequately used eye drops**

अत्युष्णतीक्ष्णं रुग्णागदृङ्नाशयाक्षिसेचनम् ।

अतिशीतं तु कुरुते निस्तोदस्तम्भवेदनाः ॥ ५ ॥

कषायवर्तमां घर्षं कृच्छ्रादुन्मेषणं बहु ।

विकारवृद्धिमत्यल्पं संरम्भमपरिस्रुतम् ॥ ६ ॥

atyuṣṇatīkṣṇaṃ rugrāgadṛṅnāśāyākṣisecanaṃ |

atiśītaṃ tu kurute nistodastambhavedanāḥ || 5 ||

kaṣāyavartmatāṃ gharṣaṃ kṛcchrādunmeṣaṇaṃ bahu |

vikāravṛddhimatyalpaṃ saṃrambhamaṃparisrutam || 6 ||

Very hot and strong medicinal drops lead to pain, redness and loss of vision;

Very cold drops produce pricking pain, loss of movement of eye balls and discomfort;

Excess therapy produces roughness of the lids, friction and difficulty in opening of the lids;

Inadequate (less) therapy leads to worsening of the diseases, increase of swelling, redness and absence of lacrimation. 5 – 6.

### **Mode of action of eye drops**

गत्वा सन्धिशिरोघ्राणमुखस्रोतांसि भेषजम् ।

ऊर्ध्वगान् नयने न्यस्तं अपवर्तयते मलान् ॥ ७ ॥

gatvā sandhiśiroghraṇamukhasrotāṃsi bheṣajam |

ūrdhvagān nayane nyastaṃ apavartayate malān || 7 ||

The medicine dropped into the eye, entering into the channels of the joints (fornices of the eyes), head, nose and face, eliminates the imbalanced Doshas which have localized in the upper parts of the body. 7.

Anjana Vidhi – procedure of applying collyrium (eye salve) to the eye :-

### Indications for collyrium / eye salve

अथाञ्जनं शुद्धतनोर्नेत्रमात्राश्रये मले ।

पक्वलिङ्गोऽल्पशोफातिकण्डूपैच्छिल्यलक्षिते ॥ ८ ॥

मन्दघर्षाश्रुरागोऽक्षिण प्रयोज्यं घनदूषिके ।

आर्ते पित्तकफासृग्भिर्मारुतेन विशेषतः ॥ ९ ॥

athāñjanaṃ śuddhatanornetramātrāśraye male |

pakvaliṅge'lpāśophātikaṇḍūpaicchilyalakṣite || 8 ||

mandagharṣāśrurāge'kṣṇi prayojyaṃ ghanadūṣike |

ārte pittakaphāsr̥gbhirmārutena viśeṣataḥ || 9 ||

Application of collyrium is suitable for the

person who has his body purified by Vamana, Virechana etc,

in whom the Doshas are localized in the eyes only,

when signs of fully ripened state such as slight oedema (Alpa shopha), severe itching (Ati kandu) and sliminess (Paichilya) are found, when the excretions of the eyes are thick, in persons who are being troubled by Pitta, Kapha and blood and

especially in Vata imbalance. 8 – 9.

### Types of collyrium / eye salve

लेखनं रोपणं दृष्टिप्रसादनमिति त्रिधा ।

अञ्जनं

lekhanam ropanam dr̥ṣṭiprasādanamiti tridhā |

añjanaṃ

Anjana is of three kinds –

Lekhana – scarifying, scraping

Ropana – healing and

Drishti prasadana – making the vision clear, soothing to the eyes;

### **Scraping type of collyrium / eye salve**

लेखनं तत्र कषायाम्लपटूषणैः ॥ १० ॥

lekhanam tatra kaṣāyāmlapaṭūṣaṇaiḥ || 10 ||

Lekhana Anjana is prepared from herbs of astringent, sour, salt, and pungent tastes and hot potency;

### **Healing type of collyrium / eye salve**

रोपणं तिक्तकैर्द्रव्यैः

ropaṇam tiktakairdravyaiḥ

Ropana Anjana is prepared from herbs of bitter taste and

### **Eye soothing / vision clearing type of collyrium / eye salve**

स्वादुशीतैः प्रसादनम् ।

svāduśītaiḥ prasādanam |

Prasadana Anjana from herbs of sweet taste and cold potency.

### **Counter-acting collyrium / eye salve – Pratyjanana**

तीक्ष्णाञ्जनाभिसन्तप्ते नयने तत् प्रसादनम् ॥ ११ ॥

prayujyamānaṃ labhate pratyñjanasamāhvayam |

tīkṣṇāñjanābhisantapte nayane tat prasādanam || 11 ||

prayujyamānaṃ labhate pratyñjanasamāhvayam |

To combat the side effects of strong collyrium, Prasadana Anjana is used. This kind of usage of one Anjana against the effects of the other is called as Pratyanjana – counter collyrium.

### **Anjana Shalaka – Collyrium apparatus -**

दशाङ्गुला तनुर्मध्ये शलाका मुकुलानना ॥ १२ ॥

प्रशस्ता लेखने ताम्री रोपणे काललोहजा ।

अङ्गुली च सुवर्णोत्था रूप्यजा च प्रसादने ॥ १३ ॥

daśāṅgulā tanurmadhye śalākā mukulānanā || 12 ||

praśastā lekhane tāmrī ropaṇe kālalohajā |

aṅgulī ca suvarṇoṭthā rūpyajā ca prasādane || 13 ||

A metal rod, 10 Angula in length, thin in the middle, with tips resembling a flower bud is best suited for Anjana application.

For Lekhana Anjana, the Shalaka should be made of copper

For Ropana, it should be made of iron or finger itself can be used

For Prasadana, Shalaka of gold and silver is used. 12 – 13.

### **Collyrium types based on the materials used**

पिण्डो रसक्रिया चूर्णस्त्रिधैवाञ्जनकल्पना ।

गुरौ मध्ये लघौ दोषे तां क्रमेण प्रयोजयेत् ॥ १४ ॥

piṇḍo rasakriyā cūrṇastridhaivāñjanakalpanā |

gurau madhye laghau doṣe tāṃ krameṇa prayojayet || 14 ||

Pinda – pill – used in profound imbalance of Dosha

Rasakriya – gel, confection, semisolid got from boiling decoction till solidity - used in moderate imbalance of Dosha

Churna – powder are the three forms of Anjana – used in mild imbalance of Doshā. 14

### **Dose of pill and confection type of collyriums**

हरेणुमात्रा पिण्डस्य वेल्लमात्रा रसक्रिया ।

तीक्ष्णस्य द्विगुणं तस्य मृदुनः

hareṇumātrā piṇḍasya vellamātrā rasakriyā |

tīkṣṇasya dviguṇaṃ tasya mṛdunaḥ

The quantity of Pinda anjana prepared from strong herbs is one Harenu.

The quantity of Pinda Collyrium prepared from mild herbs is two Harenu.

The quantity of eye-salve which is in the form of gel, confection (Rasakriya) shall be that of Vella (Vidanga),

### **Dose of powder form of collyriums**

चूर्णितस्य च ॥ १५ ॥

द्वे शलाके तु तीक्ष्णस्य तिस्रस्तदितरस्य च ।

cūrṇitasya ca || 15 ||

dve śalāke tu tīkṣṇasya tisrastaditarasya ca |

The quantity of the eye salve which is in the form of powder (Churna) is two rods full in case of strong herbs and

three rods full in case of mild herbs. 15.

### **Wrong and right time for application of collyrium**

निशि स्वप्ने न मध्याह्ने म्लाने नोष्णगभस्तिभिः ॥ १६ ॥

अक्षिरोगाय दोषाः स्युर्वर्धितोत्पीडितद्रुताः ।

प्रातः सायं च तच्छान्त्यै व्यभेऽर्केऽतोऽञ्जयेत् सदा ॥ १७ ॥

niśi svapne na madhyāhne mlāne noṣṇagabhastibhiḥ || 16 ||

akṣirogāya doṣāḥ syurvardhitotpīḍitadrutāḥ |

prātaḥ sāyaṃ ca tacchāntyai vyabhre'rke'to'ñjayet sadā || 17 ||

Application of eye-salve (collyrium) 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 times, it will lead to diseases of the eyes because the Doshas get increased, spread to other sites and get liquefied.

So to mitigate the Doshas, Anjana should be applied always either in the morning or in the evening when the sun is not present. 16 – 17.

### **Contraindication of strong collyrium application during day time**

वदन्त्यन्ये तु न दिवा प्रयोज्यं तीक्ष्णमञ्जनम् ।

विरेकदुर्बलं चक्षुरादित्यं प्राप्य सीदति ॥ १८ ॥

vadantyanye tu na divā prayojyaṃ tīkṣṇamañjanam |

virekadurbalaṃ cakṣurādityaṃ prāpya sīdati || 18 ||

Others say, that strong Anjana should not be applied during day, because the eye which has become weak by purgation treatment from strong herbs will be further debilitated by the presence of the sun. 18.

### **Sleep and night time, naturally good for eye health**

स्वप्नेन रात्रौ कालस्य सौम्यत्वेन च तर्पिता ।

शीतसात्म्या दृगाग्नेयी स्थिरतां लभते पुनः ॥ १९ ॥

svapnena rātrau kālasya saumyatvena ca tarpitā |

śītasātmyā dṛgāgneyī sthiratāṃ labhate punaḥ || 19 ||

The eye is Agneyi – predominant with the fire element, being habituated to cold comforts it regains its strength after good sleep and nourished by the coolant nature of the night. 19.



## Conditions for usage of scraping and strong collyriums

अत्युद्रिके बलासे तु लेखनीयेऽथवा गदे ।

काममहन्यपि नात्युष्णे तीक्ष्णमक्षिण प्रयोजयेत् ॥ २० ॥

atyudrikte balāse tu lekhanīye'thavā gade |

kāmamahnyapi nātyuṣṇe tīkṣṇamakṣiṇi prayojayet || 20 ||

In condition of extreme increase of Kapha or in diseases which require Lekhana Anjana – scraping type,

Teekshna Anjana – strong type, can be put into the eyes even during day time, if desired, only if the day is not very hot. 20.

### Eyes are fiery in nature...!

अश्मनो जन्म लोहस्य तत एव च तीक्ष्णता ।

उपघातोऽपि तेनैव तथा नेत्रस्य तेजसः ॥ २१ ॥

aśmano janma lohasya tata eva ca tīkṣṇatā |

upaghāto'pi tenaiva tathā netrasya tejasah || 21 ||

Metals are born from the ores;

From ores only they – metals derive their sharpness / bluntness. Similarly, the eyes derive their power and features by Agni – Fire element.

### Effect of cold on application of collyrium

न रात्रावपि शीतेऽति नेत्रे तीक्ष्णाञ्जनं हितम् ।

दोषमस्रावयेत् स्तब्धं कण्डूजाड्यादिकारि तत् ॥ २२ ॥

na rātrāvapi śīte'ti netre tīkṣṇāñjanaṃ hitam |

doṣamasrāvayet stabdhaṃ kaṇḍūjāḍyādikāri tat || 22 ||

When there is severe cold, application of strong eye-salve is not good even at nights, because it does not cause elimination of the Doshas from the eyes.

Instead, it produces itching, inactivity etc. Here Doshas get stagnated inside the eyes, even after Anjana therapy, due to cold effect. 22.

**Persons unfit for application of Anjana -Anjana Anarha –**

नाञ्जयेत् भीतवमितविरिक्ताशितवेगिते ।

क्रुद्धज्वरिततान्ताक्षिशिरोरुक्शोकजागरे ॥ २३ ॥

अदृष्टेऽर्के शिरःस्नाते पीतयोर्धूममद्ययोः ।

अजीर्णेऽग्न्यर्कसन्तप्ते दिवासुप्ते पिपासिते ॥ २४ ॥

nāñjayet bhītavamitaviriktāśitavegite |

kruddhajvaritatāntākṣīśīrorukśokajāgare || 23 ||

adrṣṭe'rke śiraḥsnāte pītayordhūmamadyayoḥ |

ajīrṇe'gnyarkasantapte divāsupte pipāsīte || 24 ||

Application of Anjana should not be done to persons who are

Bheeta – in fear,

Vamita, Virikta – who have been administered Vamana and Virechana

who are hungry,

Shitavegita – who have urges of urine, faeces etc.,

Kruddha – anger;

Jvarita – during fever,

when the eyes are fatigued,

Shiroruk – during headache,

Shoka – bouts of grief and

Jagara – loss of sleep;

Adurshte Arke – when the sun is fully covered with clouds,

Shira Snate – after head bath,

after inhalation of smoke and drinking of wine,

Ajirne – during indigestion,

fatigued from excess exposure to fire and sun;

Divasupte – soon after sleep during day and

Pipasite – when thirsty. 23 – 24.

### **Unsuitable collyrium**

अतितीक्ष्णमृदुस्तोकबह्वच्छघनकर्कशम् ।

अत्यर्थशीतलं तप्तमञ्जनं नावचारयेत् ॥ २५ ॥

atitīkṣṇamṛdustokabahvacchaghanaḥkarkaśam |

atyarthaśītalam taptamañjanaṃ nāvacārayet || 25 ||

Anjana, which is very strong or very mild, very little or very large in quantity, very thin or very thick in consistency, very rough, coarse, very cold or very hot – should not be used. 25

### **Procedures that need to be done after applying collyrium**

अथानुमीलयन् दृष्टिं अन्तः सञ्चारयेच्छनैः ।

अञ्जिते वर्त्मनी किञ्चिच्चालयेच्चैवमञ्जनम् ॥ २६ ॥

तीक्ष्णं व्याप्नोति सहसा न चोन्मेषनिमेषणम् ।

निष्पीडनं च वर्त्मभ्यां क्षालनं वा समाचरेत् ॥ २७ ॥

athānumīlayan dṛṣṭiṃ antaḥ sañcārayecchanaiḥ |

añjite vartmanī kiñciccālayeccavamañjanam || 26 ||

tikṣṇaṃ vyāpnoti sahasā na conmeṣanimeṣaṇam |

niṣpīdanaṃ ca vartmabhyāṃ kṣālanam vā samācaret || 27 ||

After applying the Anjana, 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.

### **Proper time to wash the eyes after applying collyrium / eye salves**

अपेतौषधसंरम्भं निर्वृतं नयनं यदा ।

व्याधिदोषर्तुयोग्याभिरद्भिः प्रक्षालयेत् तदा ॥ २८ ॥

apetauṣadhasaṃrambhaṃ nirvṛtaṃ nayanam yadā |

vyādhidoṣartuyogyābhiradbhiḥ prakṣālayet tadā || 28 ||

After the cessation of the activity of the drug, when the eyes have regained strength, they should be washed with water – hot or cold, suitable to the disease, Doshas and season. 28.

Method of washing the eyes after collyrium application

दक्षिणाङ्गुष्ठकेनाक्षि ततो वामं सवाससा ।

ऊर्ध्ववर्त्मनि सङ्गृह्य शोध्यं वामेन चेतर्त् ॥ २९ ॥

dakṣiṇāṅguṣṭhakenākṣi tato vāmaṃ savāsasā |

ūrdhvavartmani saṅgrhya śodhyaṃ vāmena cetarat || 29 ||

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.

### **Effects of not washing the eyes after the application of collyrium**

वर्त्मप्राप्तोऽञ्जनात् दोषो रोगान् कुर्यादतोऽन्यथा ।

vartmaprāpto'ñjanāt doṣo rogān kuryādato'nyathā |

Otherwise, if not washed the Anjana remaining in the lids, excites the Doshas which give rise to diseases.

### **Indications of strong salves or strong herbal smoke (Teekshna Dhuma)**

कण्डूजाड्येऽञ्जनं तीक्ष्णं धूमं वा योजयेत् पुनः ॥ ३० ॥

kaṇḍūjādye'ñjanaṃ tīkṣṇaṃ dhūmaṃ vā yojayet punaḥ || 30 ||

When itching and inactivity are present following collyrium application, either a strong collyrium should be applied again or an inhalation of strong smoke of herbs should be done.

### **Indications of strong salves or strong herbal smoke (Teekshna Dhuma)**

कण्डूजाड्येऽञ्जनं तीक्ष्णं धूमं वा योजयेत् पुनः ॥ ३० ॥

kaṇḍūjādye'ñjanaṃ tīkṣṇaṃ dhūmaṃ vā yojayet punaḥ || 30 ||

When the eyes are fatigued by strong Anjana, applying a Pratyjanana – counter eye-salve which is in the form of powder and cold in effect should be done. 30½.

### **Remedy for eye fatigue caused by application of strong collyriums**

तीक्ष्णञ्जन अभितप्ते तु चूर्णं प्रत्यञ्जनं हिमम् ॥ ३० १/२ ॥

tīkṣṇañjanābhitapte tu cūrṇaṃ pratyñjanaṃ himam || 30ūab ||

When the eyes get fatigued due to application of strong collyrium, a counter-eye salve which is in the form of powder and cold in effect should be applied.

इति श्री वैद्यपति सिंहगुप्त सूनु श्रीमत् वाग्भट विरचितायां

अष्टाङ्गहृदय संहितायां सूत्रस्थान आश्वोतनाञ्जनविधिः नाम त्रयोविंशो अध्यायः ॥२३॥

iti śrī vaidyapati siṃhagupta sūnu śrīmat vāgbhaṭa viracitāyāṃ aṣṭāṅghṛdaya  
saṃhitāyāṃ sūtrasthāna āścotanāñjanavidhiḥ nāma trayaviṃśo  
adhyāyaḥ || 23 ||

Thus ends the 23rd chapter of Ashtangahridaya Samhita Sutrasthana, named  
Aschotana Anjana Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri  
Vaidyapati Simhagupta.

## Ashtanga Hridayam

### Sutrasthanam – Chapter – 24

#### तर्पणपुटपाकविधिमध्यायं

#### CHAPTER 24: AYURVEDA EYE CARE – TARPANA PUTAPAKA VIDHI ADHYAYA

Let us learn about two main Ayurveda eye care treatments – Tarpana and Putapaka, their indication, uses etc. This is the 23rd chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name is Tarpana Putapaka vidhi Adhyaya. Tarpana and Putapaka refers to two eye treatment methods.

Pledge by the author(s)

अथातः तर्पण पुटपाक विधिं अध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः। गद्यसूत्रे ॥२॥

athātaḥ tarpaṇa puṭapāka vidhiṃ adhyāyaṃ vyākhyāsyāmaḥ।

iti ha smāhuḥ ātreyaḍayo maharṣayaḥ। gadyasūtre ॥2॥

अथातः तर्पण पुटपाक विधिं अध्यायं व्याख्यास्यामः - athātaḥ tarpaṇa puṭapāka vidhiṃ adhyāyaṃ vyākhyāsyāmaḥ - After having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of pooling of medicaments around the eye as a part of eye care therapies, i.e. Tarpana and Putapaka.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyaḍayo maharṣayaḥ - thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Aschotana Anjana Vidhim Adhyayam i.e. chapter explaining the eye drops and eye salve / collyrium

therapies, they henceforth explain the detailed procedure of administration of Tarpana and Putapaka wherein medicinal liquids including oil / ghee / fat or juices are pooled around the eyes.

### Indications and conditions for administration of Tarpana eye treatment

नयने ताम्यति स्तब्धे शुष्के रूक्षेऽभिघातिते ।

वातपित्तातुरे जिह्वे शीर्णपक्ष्माविलेक्षणे ॥ १ ॥

कृच्छ्रोन्मीलसिराहर्षसिरोत्पाततमोऽर्जुनैः ।

स्यन्दमन्थान्यतोवातवातपर्यायशुक्रकैः ॥ २ ॥

आतुरे शान्तरागाश्रुशूलसंरम्भदूषिके ।

निवाते तर्पणं योज्यं शुद्धयोर्मूर्धकाययोः ॥ ३ ॥

काले साधारणे प्रातः सायं वोत्तानशायिनः ।

nayane tāmyati stabdhe śuṣke rūkṣe'bhighātite |

vātapittāture jihve śīrṇapakṣmāvilekṣaṇe || 1 ||

kṛcchronmīlasirāharṣasirotpātataamo'rjunaiḥ |

syandamanthānyatovātavātaparyāyaśukrakaiḥ || 2 ||

āture śāntarāgāśruśūlasaṃrambhadūṣike |

nivāte tarpaṇaṃ yojyaṃ śuddhayormūrdhakāyayoḥ || 3 ||

kāle sādharmaṇe prātaḥ sāyaṃ vottānaśāyinaḥ |

Indications for Tarpana eye care procedure:

When the eyes are fatigued, stiff, dry, rough or injured;

in patients of increase of Vata and Pitta;



when there is irregularity – Asymmetry or loss of eye Lashes,

in clouded unclear vision;

in patients of – diseases like

Krchronmilla –difficulty in opening eyes

Shiraharsha, Shirotkata – redness and hemorrhage

Tama – darkness in front of eyes

Arjuna, Syanda, Mantha, Anyato Vata, Vataparyaya, and Sukraka;

After relief from redness lacrimation, pain, swelling and exertions.

Tarpana procedure -

The patient should undergo purification of head – Nasya treatment and also purification of body – Vamana and Virechana.

Time for Tarpana can be either morning or evening.

The patient is lying with his face upwards in a room devoid of breeze. 1-3 ½

### **Procedure of conducting Tarpana eye treatment**

यवमाषमयीं पालीं नेत्रकोशाद्बहिः समाम् ॥ ४ ॥

द्व्यङ्गुलोच्चां दृढां कृत्वा यथास्वं सिद्धं आवपेत् ।

सर्पिर्निमीलिते नेत्रे तप्ताम्बुप्रविलायितम् ॥ ५ ॥

नक्तान्ध्यवाततिमिरकृच्छ्रबोधादिके वसाम् ।

आपक्ष्माग्रात्

yavamāṣamayīṃ pālīṃ netrakośādbahiḥ samām || 4 ||

dvyāṅgulocchāṃ dṛḍhāṃ kṛtvā yathāsvaṃ siddhaṃ āvapet |

sarpirnīmīlīte netre taptāmbupravilāyitam || 5 ||

naktāndhyavātātīmirakṛcchrabodhādīke vasām |

āpakṣmāgrāt

A wall is constructed with the paste prepared from Yava (barley) and Masha (black gram) around eye socket –resembling a well to a height of two Angula – finger breadth.

Keeping the eyelids closed, medicated herbal ghee, which is liquefied by heating in hot water bed, should be poured into the well up to the level of tips of the eye lashes.

In diseases like Naktandhya (night blindness), Vatatimira, Krichradodha etc. muscle fat should be used instead of ghee.

**Procedures to be followed after pouring the medicines into the socket in Tarpana eye treatment, time of retention of medicines in different eye conditions**

अथोन्मेषं शनकैस्तस्य कुर्वतः ॥ ६ ॥

मात्रा विगणयेत् तत्र वर्त्मसन्धिसितासिते ।

दृष्टौ च क्रमशो व्याधौ शतं त्रीणि च पञ्च च ॥ ७ ॥

शतानि सप्त च अष्टौ च, दश मन्थे, दशानिले।

पित्ते षट्, स्वस्थवृत्ते च बलासे पञ्च धारयेत्॥८॥

athonmeṣaṃ śanakaistasya kurvataḥ || 6 ||

mātrā vigaṇayet tatra vartmasandhisitāsīte |

dṛṣṭau ca kramaśo vyādhau śataṃ trīṇi ca pañca ca || 7 ||

śatāni sapta cāṣṭau ca daśa manthe daśānile |

pitte ṣaṭ svasthavṛtte ca balāse pañca dhārayet || 8 ||

The patient should then be asked to open his eyes slowly and retain the medicine.

Matrakala- time required to utter a soft syllable should be counted up to

100 – for the diseases of Vartma – eye lids

300 – for the diseases of Sandhi – fornices

500 – for the diseases of Sita – sclera

700 – for the diseases of Asita – cornea

800 – for the diseases of Drishti – pupil, retina etc.

1000 – for the disease Adhimanta

1000 – for the disease caused by Vata imbalance

600 – for diseases caused by Pitta,

500 – for healthy person and for diseases of Kapha imbalance.

These are the time for retaining the drug.

### **Removal of medicines and procedures to be done following the removal**

कृत्वापाङ्गे ततो द्वारं स्नेहं पात्रे निगालयेत् ।

पिबेत् च धूमं नेक्षेत व्योम रूपं च भास्वरम् ॥ ९ ॥

kṛtvāpāṅge tato dvāraṃ snehaṃ pātre nigālayet |

pibet ca dhūmaṃ nekṣeta vyoma rūpaṃ ca bhāsvaram || 9 ||

After the stipulated time, the ghee should be removed through a hole done at the outer canthus

The person should be given Dhumapana (herbal smoking)

The person is advised not to look at the bright sky or bright objects.

### **Number of days for doing Tarpana treatment**

इत्थं प्रतिदिनं वायौ पित्ते त्वेकान्तरं कफे ।

स्वस्थे तु द्व्यन्तरं दद्यात् आतृप्तेरिति योजयेत् ॥ १० ॥

itthaṃ pratidinaṃ vāyau pitte tvekāntaraṃ kaphe |

svasthe tu dvyantaraṃ dadyāt ātṛpteriti yojayet || 10 ||-

Tapana therapy should be done daily in diseases of Vata,

On alternative days in diseases of Pitta,

with an interval of two days for the healthy persons and in diseases of kapha.

### **Symptoms of proper, excessive and inadequate Tarpana therapy**

प्रकाशक्षमता स्वास्थ्यं विशदं लघु लोचनम् ।

तृप्ते विपर्ययोऽतृप्तेऽतितृप्ते श्लेष्मजा रुजः ॥ ११ ॥

prakāśakṣamatā svāsthyaṃ viśadaṃ laghu locanam |

tṛpte viparyayo'tṛpte'titṛpte śleṣmajā rujaḥ || 11 ||

Prakasha Kshamata – Ability to withstand bright light

Good eye health

Vishada – clarity in vision

Laghu lochana – lightness in eyes are the symptoms of good Tarpana procedure.

Opposite of the these are the symptoms of inadequate Tarpana and appearance of disorders of Kapha imbalance is the symptom of Excess Tarpana. 4-11

### **Putapaka Vidhi- Procedure of Putapaka:-**

स्नेहपीता तनुरिव क्लान्ता दृष्टिर्हि सीदति ।

तर्पणानन्तरं तस्माद्गुग्बलाधानकारिणम् ॥ १२ ॥

पुटपाकं प्रयुञ्जीत पूर्वोक्तेष्वेव यक्ष्मसु ।

snehapītā tanuriva klāntā dṛṣṭirhi sīdati |

tarpaṇānantaraṃ tasmāddṛgbalādhānakāriṇam || 12 ||

puṭapākaṃ prayuñjīta pūrvokteṣveva yakṣmasu |

Just as the body becomes fatigued after Snehana therapy (drinking fats), eyes become fatigued after Tarpana therapy; In order to restore the strength to the eyes, Putapaka therapy should be done in diseases mentioned earlier. 12

### Types of Putapaka –

स वाते स्नेहनः श्लेष्मसहिते लेखनो हितः ॥ १३ ॥

दृग्दौर्बल्येऽनिले पित्ते रक्ते स्वस्थे प्रसादनः ।

sa vāte snehanaḥ śleṣmasahite lekhanō hitaḥ || 13 ||

dṛgdaurbalye'nile pitte rakte svasthe prasādanaḥ |

Snehana putapaka (with fat) – for Vata imbalance disorder.

Lekhana Putapaka (scraping type) – for Vata – Kapha imbalance disorder.

Prasadana Putapaka (soothing) – in weakness of the eyes, vision, in disorders of Vata Pitta and Rakta and for the healthy person. 13

### Materials used in lubricating Putapaka therapy

भूशयप्रसहानूपमेदोमज्जवसामिषैः ॥ १४ ॥

स्नेहनं पयसा पिष्टैर्जीवनीयैश्च कल्पयेत् ।

bhūśayaprasahānūpamedomajjavasāmiṣaiḥ || 14 ||

snehanam payasā piṣṭairjīvanīyaiśca kalpayet |

Snehana Putapaka is done by making use of fat, marrow, muscle fat and juice of meat of animals which live in burrows (Bhushaya), which bite (Prasaha) – cut

their food, cow, horse, ass etc, and those which live in Marshy lands (Anupa), or with drugs of Jivaneeya gana- vide chapter 15 macerated with milk- 14

### **Materials used in Lekhana Putapaka therapy**

मृगपक्षियकृन्मांसमुक्तायस्ताम्रसैन्धवैः ॥ १५ ॥

स्रोतोजशङ्खफेनालैर्लेखनं मस्तुकल्कितैः ।

mṛgapakṣiyakṛṇmāṃsamuktāyastāmrasaindhavaiḥ || 15 ||

srotojaśāṅkhaphenālairlekhanam mastukalkitaiḥ |

Lekhana Putapaka is by making use of Mastu (whey), water of yoghurt macerated with the paste of liver of animal and birds, pearls, ash of iron and copper, Saindhava- salt, Srotonjana (Antimony sulphide), Shankha (ash of conch shell), Phena- (sea foam), cuttlefish and Ala (orpiment ). 15

### **Materials used in Prasadana Putapaka therapy**

मृगपक्षियकृन्मज्जवसान्त्रहृदयामिषैः ॥ १६ ॥

मधुरैः सघृतैः स्तन्यक्षीरपिष्टैः प्रसादनम् ।

mṛgapakṣiyakṛṇmajjavasāntrahṛdayāmiṣaiḥ || 16 ||

madhuraiḥ saghṛtaiḥ stanyakṣīrapīṣṭaiḥ prasādanam |

Prasadana Putapaka is by the use of cow milk / breast milk 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. 16

### **Putapaka Kalpana – preparing the recipe-**

बिल्वमात्रं पृथक् पिण्डं मांसभेषजकल्कयोः ॥ १७ ॥

उरुबूकवटाम्भोजपत्रैः स्नेहादिषु क्रमात् ।

वेष्टयित्वा मृदा लिप्तं धवधन्वनगोमयैः ॥ १८ ॥

पचेत् प्रदीप्तैरग्न्याभं पक्वं निष्पीड्य तद्रसम् ।

नेत्रे तर्पणवद्युञ्ज्यात्

bilvamātram pṛthak piṇḍam mām̐sabheṣajakalkayoḥ || 17 ||

urubūkavaṭāmbhojapatraiḥ snehādiṣu kramāt |

veṣṭayitvā mṛdā liptaṁ dhavadhanvanagomayaiḥ || 18 ||

pacet pradīptairagnyābhaṁ pakvaṁ niṣpīḍya tadrasm |

netre tarpaṇavadyuñjyāt

The meat of animals and drugs should be made into balls of size of Bael fruit or of 1 pala (48 grams).

The balls should be wrapped in leaves of Urubuka, Vata or Amboja, smeared with fats, and given a coating of mud.

After they become dry, they are placed inside the fire, of wood of Dhava or Dhavana or of dried crow dung and cooked till the balls become fire like red in appearance.

After they cool off, the paste of drugs is taken out and juice extracted from it.

The juice should be used for Tarpana procedure, as explained above.

### **Time duration for Putapaka procedure – Matra Kala**

शतं द्वे त्रीणि धारयेत्॥१९॥

लेखन स्नेहन अन्त्येषु

śataṁ dve trīṇi dhārayet || 19 ||

lekhanasnehanāntyēṣu

The juice should be retained for a period of 200 – 300 Matra Kala. 200 for Snehana and Lekhana. 300 for Prasadhana.

Juice should be Lukewarm for the Snehana and Lekhana and cold for Prasadana.

At the end of the Snehana and Lekhana types, Dhumapana (herbal smoking) is indicated. 19

### **Temperature of the medicaments used in Putapaka**

कोष्णौ पूर्वो हिमोऽपरः ।

koṣṇau pūrvau himo'paraḥ |

The juice used in Putapaka should be lukewarm in case of the first two cases i.e. for scraping and lubricating Putapakas. The medicament should be used cold in the last one i.e. Soothing Putapaka.

### **Use of medicated smoking in Putapaka**

धूमपोऽन्ते तयोरेव

dhūmapo'nte tayoreva

Medicated smoking is indicated in the same two forms i.e. lubricating and scraping types of Putapaka, at the end of the treatment.

### **Signs of properly, excessively and inadequately done Putapaka**

योगास्तत्र च तृप्तवत् ॥ २० ॥

yogāstatra ca tṛptivat || 20 ||

The signs and symptoms of proper, inadequate or excess of Putapaka therapy are similar to those mentioned under Tarpana therapy. 20

### **Contraindication of Tarpana and Putapaka in those unfit for errhine therapy**

तर्पणं पुटपाकं च नस्यानर्हे न योजयेत् ।

tarpaṇaṃ puṭapākaṃ ca nasyānarhe na yojayet |

Both Tarpana and Putapaka therapies should not be administered to those who are unfit for Nasya (nasal drops).



## Healthy foods and activities in Tarpana and Putapaka therapies

यावन्त्यहानि युञ्जीत द्विस्ततो हितभाग्भवेत् ॥ २१ ॥

मालतीमल्लिकापुष्पैर्बद्धाक्षो निवसेन्निशाम् ॥ २१ऊअब् ॥

yāvantyahāni yuñjīta dvistato hitabhāgbhavet || 21 ||

mālatīmāllikāpuṣṭpairbaddhākṣo nivasenniśām || 21ūab ||

The patient who has undergone Tarpana and Putapaka therapies should adhere to healthy foods and activities for double the number of days of Nasya therapy. During nights he should bind the eyes with a pad of flowers like Malati, Mallika (Jasmine varieties).21

## Need for protecting and strengthening the eyes

सर्वात्मना नेत्रबलाय यत्नं कुर्वीत नस्याञ्जनतर्पणाद्यैः ।

दृष्टिश्च नष्टा विविधं जगच्च तमोमयं जायत एकरूपम् ॥ २२ऊ ॥

sarvātmanā netrabalāya yatnaṃ kurvīta nasyāñjanatarpaṇādyaiḥ |

dr̥ṣṭīśca naṣṭā vividhaṃ jagacca tamomayaṃ jāyata ekarūpam || 22ū ||

All out efforts should be made to strengthen the eyes by following Nasya, Anjana, Tarpana etc, for once the vision is lost the different types of things of the world will all become one types of things – darkness. 22

इति श्री वैद्यपति सिंहगुप्त सूनु श्रीमद्वाग्भट विरचित अष्टाङ्गहृदयसंहिताया सूत्रस्थाने  
तर्पणपुटपाकविधिर्नाम चतुर्विंशो अध्यायः ॥२४॥

iti śrī vaidyapati siṃhagupta sūnu śrīmadvāgbhaṭa viracita

aṣṭāṅgahr̥dayasaṃhitāyā sūtrasthāne tarpaṇapuṭapākavidhirnāma caturviṃśo  
adhyāyaḥ || 24 ||

Thus ends the 24th chapter of Ashtangahridaya Samhita Sutrasthana, named Tarpana Putapaka Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

**Ashtanga Hridayam**  
**Sutrasthanam – Chapter – 25**

यन्त्रविधिमध्यायं

**(Use of blunt instruments)**

CHAPTER 25: INSTRUMENTS USED IN AYURVEDA – YANTRA VIDHI ADHYAYA

Let us learn about different types of instruments that are used in Ayurveda. This is the 25th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name Yantra Vidhi Adhyaya. Yantra means instrument.

Pledge by the author(s)

अथातो यन्त्र विधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः।गद्यसूत्रे॥२॥

athāto yantra vidhimadhyāyaṃ vyākhyāsyāmaḥ|

iti ha smāhuḥ ātreyaḍayo maharṣayaḥ|gadyasūtre||2||

अथातो यन्त्र विधिमध्यायं व्याख्यास्यामः - athāto yantra vidhimadhyāyaṃ vyākhyāsyāmaḥ - After having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the explanation of blunt instruments and their usage in different conditions.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyaḍayo maharṣayaḥ - thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Tarpana Putapaka Vidhim Adhyayam i.e. chapter explaining the eye treatments wherein medicinal liquids including oil / ghee / fat or juices are pooled around the eyes, they would henceforth be explaining in detail about the Yantra Vidhi i.e. description of blunt instruments and detailing about the procedures and different conditions in which they are utilized.

## **Meaning and definition of Yantra, the blunt instruments**

नानाविधानां शल्यानां नानादेशप्रबोधिनाम् ।

आहर्तुमभ्युपायो यस्तद्यन्त्रं यच्च दर्शने ॥ १ ॥

अर्शोभगन्दरादीनां शस्त्रक्षाराग्नियोजने ।

शेषाङ्गपरिरक्षायां तथा वस्त्यादिकर्मणि ॥ २ ॥

घटिकालाबुशृङ्गं च जाम्बवौष्ठादिकानि च ।

nānāvidhānām śalyānām nānādeśaprabodhinām |

āhartumabhyupāyo yastadyantram yacca darśane || 1 ||

arśobhagandarādīnām śastrakṣārāgniyojane |

śeṣāṅgaparirakṣāyām tathā vastyādikarmaṇi || 2 ||

ghaṭikālābuśṛṅgam ca jāmbavauṣṭhādikāni ca |

The instruments used to extract different types of foreign bodies causing pain / discomfort in different parts of the body, to look into pile masses (hemorrhoids), anal and rectal fistulae etc., to apply sharp instruments, alkalis (cauterization by applying alkalis), and fire (cauterization by applying heat of fire), to protect the remaining parts of the body other than the diseased parts in therapies / treatments like medicated enema etc. and the pot (used as instrument), ground horn of animals (used as instruments), cylindrical smooth stones etc. All these are known as yantra i.e. blunt surgical instruments.

## Need for designing instruments

अनेकरूपकार्याणि यन्त्राणि विविधान्यतः ॥ ३ ॥

विकल्प्य कल्पयेत् बुद्ध्या

anekarūpakāryāṇi yantrāṇi vividhānyataḥ || 3 ||

vikalpya kalpayet buddhyā

The instruments are of different shapes, utilized in different functions, and of many kinds. Hence, they are to be designed and to be prepared with utmost intelligence.

**Note** - Instruments having different shapes and types are to be designed as per need so that they would be utilized in many functions.

## Pledge to explain various instruments

यथास्थूलं तु वक्ष्यते ।

तुल्यानि कङ्कसिंहर्क्षकाकादिमृगपक्षिणाम् ॥ ४ ॥

मुखैर्मुखानि यन्त्राणां कुर्यात् तत्सञ्ज्ञकानि च ।

yathāsthūlaṃ tu vakṣyate |

tulyāni kaṅkasimharkṣakākādīmṛgapakṣiṇām || 4 ||

mukhairmukhāni yantrāṇāṃ kuryāt tatsañjñakāni ca |

The instruments shall be described grossly, those instruments which have their mouths resembling the mouths of heron, lion, bear, crow and other animals and birds shall be designed and prepared bearing the respective names of those animals and birds.

## Cruciform instruments – Swastika Yantra

अष्टादशाङ्गुलायामान्यायसानि च भूरिशः ॥ ५ ॥

मसूराकारपर्यन्तैः कण्ठे बद्धानि कीलकैः ।

विद्यात् स्वस्तिकयन्त्राणि मूलेऽङ्कुशनतानि च ॥ ६ ॥

तैर्दृढैरस्थिसंलग्नशल्याहरणमिष्यते ।

aṣṭādaśāṅgulāyāmānyāyasāni ca bhūriśaḥ || 5 ||

masūrākāraparyantaiḥ kaṅṭhe baddhāni kīlakaiḥ |

vidyāt svastikayantrāṇi mūle'ṅkuśanatāni ca || 6 ||

tairdṛḍhairasthisamḷagnaśalyāharaṇamiṣyate |

Cruciform instruments (Swastika Yantras) generally should be of 18 angulas (1 angula = 1 finger breadth) in length made of iron they have shape resembling that of a lentil cotyledon at its edges, held together by a rivet bolt at their neck, slightly bent like an elephant goad at its handle they are utilized in pulling out the foreign bodies stuck hard in the bones.

## Forceps instruments – Samdamsha / Sandamsha Yantra

कीलबद्धविमुक्ताग्रौ सन्दंशौ षोडशाङ्गुलौ ॥ ७ ॥

त्वक्सिरास्नायुपिशितलग्नशल्यापकर्षणौ ।

षडङ्गुलोऽन्यो हरणे सूक्ष्मशल्योपपक्ष्मणाम् ॥ ८ ॥

kīlabaddhavimuktāgrau sandamśau ṣoḍaśāṅgulau || 7 ||

tvaksirāsnāyupīśitalagnaśalyāpakarṣaṇau |

ṣaḍaṅgulo'nyo haraṇe sūkṣmaśalyopapakṣmaṇām || 8 ||

Samdamsha i.e. forceps is an instrument which is of two types, one type of forceps is with a catch at its tip and the other type is without a catch at its tip.

The forceps with a catch is 16 angulas (finger breadth) in length, it is used for extracting foreign bodies which are stuck in the skin, veins, tendons and muscles.

The forceps without a catch is 6 angulas in length and it is useful for extracting small foreign bodies and eyelashes.

### **Forceps with teeth – Muchundi**

मुचुण्डी सूक्ष्मदन्तर्जुर्मूले रुचकभूषणा ।

गम्भीरव्रणमांसानामर्मणः शेषितस्य च ॥ ९ ॥

mucuṇḍī sūkṣmadantarjurmūle rucakabhūṣaṇā |

gambhīravraṇamāṃsānāmarmaṇaḥ śeṣitasya ca || 9 ||

Forceps with teeth i.e. Muchundi yantra has small teeth, straight, with tooth catch, hook at its root, useful for extracting the fleshy parts from the deep rooted wounds and remnants from the pterygium (disease of the eye), which has been cut.

### **Instruments with flat arms – Tala Yantra**

द्वे द्वादशाङ्गुले मत्स्यतालवत् द्व्येकतालके ।

तालयन्त्रे स्मृते कर्णनाडीशल्यापहारिणी ॥ १० ॥

dve dvādaśāṅgule matsyatālavat dvyekatālake |

tālayantre smrte karṇanāḍīśalyāpahāriṇī || 10 ||

The instrument which is of 12 angulas and is of two types (of same dimension),

one with 2 flat discs at its mouth and the other with 1 flat disc at its mouth, which resembles the palate of a fish is called Tala yantra i.e., instruments with flat arms, both types are useful for removing foreign bodies from the orifice of the ear.

### **Tubular instruments (probes) – Nadi Yantra**

नाडीयन्त्राणि सुषिराणि एकानेकमुखानि च ।

स्रोतोगतानां शल्यानां आमयानां च दर्शने ॥ ११ ॥

क्रियाणां सुकरत्वाय कुर्यादाचूषणाय च ।

तद्विस्तारपरीणाहदैर्घ्यं स्रोतोऽनुरोधतः ॥ १२ ॥

nāḍīyantrāṇi suṣirāṇi ekānekamukhāni ca |

srotogatānāṃ śalyānāṃ āmayānāṃ ca darśane || 11 ||

kriyāṇāṃ sukaratvāya kuryādācūṣaṇāya ca |

tadvistārapariṇāhadairghyaṃ sroto'nurodhataḥ || 12 ||

The tubular instruments i.e. Nadi yantras are hollow with one or more openings for looking, recognizing and diagnosing the foreign bodies and diseases located in the channels of the body, for carrying out the treatment procedures in a comfortable way, for sucking out the unwanted things and fluids from the channels the width. Circumference (perimeter) etc. vary according to the size and shape etc. of the channels (into which they are inserted).

### **Tubular instruments for visualizing inside of the throat**

दशाङ्गुलार्धनाहान्तःकण्ठशल्यावलोकिनी ।

नाडी



daśāṅgulārdhanāhāntaḥkaṇṭhaśalyāvalokinī |  
nāḍī

The tubular instruments meant for seeing inside the throat is of 10 angulas (finger breadth) in length and half angula in diameter (thickness).

### **Tubular instruments for holding the handles / bolt – Chatushkarna Varanga Sangrahi Nadi**

पञ्चमुखच्छिद्रा चतुष्कर्णस्य सङ्ग्रहे ॥ १३ ॥

वारङ्गस्य द्विकर्णस्य त्रिच्छिद्रा तत्प्रमाणतः ।

वारङ्गकर्णसंस्थानानाहदैर्घ्यानुरोधतः ॥ १४ ॥

pañcamukhacchidrā catuṣkaṇṭhasya saṅgrahe || 13 ||

vāraṅgasya dvikaṇṭhasya tricchidrā tatpramāṇataḥ |

vāraṅgakarṇasaṁsthānānāhadairghyānurodhataḥ || 14 ||

To hold the four eared handle or bolt / wedge / arrow the tubular instruments with five openings and five orifices may be used to hold the two eared handle / bolt / arrow. The tubular instruments having three orifices and dimensions in accordance to the handle / bolt which it holds should be used depending on the shape, thickness and length of the handle of arrow etc. or bolt, the tubular instruments should be designed so as to grip them.

These instruments were used to hold the arrow etc. weapons which had pierced the body, to grip them and remove them.

### **Designing various instruments depending on the dimensions of parts to be observed**

नाडीरेवंविधाश्चान्या द्रष्टुं शल्यानि कारयेत् ।

nāḍīrevaṁvidhāścānyā draṣṭuṁ śalyāni kārayet |

Similar type of many tubular instruments may be prepared to observe the foreign bodies located in other organs / channels of the body.

### **Instrument to remove foreign body – Shalya Nirghatini Yantra**

पद्मकर्णिकया मूर्ध्नि सदृशी द्वादशाङ्गुला ॥ १५ ॥

चतुर्थसुषिरा नाडी शल्यनिर्घातिनी मता ।

padmakarṇikayā mūrdhni sadṛśī dvādaśāṅgulā ||

15 ||

caturthasusirā nāḍī śalyanirghātinī matā |

The tubular instrument resembling padma karnika (the round, flat, central portion of the lotus, studded with small holes) at its top, 12 angulas (finger breadth) in length, having a hollow portion in its one fourth length, is called shalya nirghatini yantra because it is useful for catching and removing the foreign bodies.

### **Proctoscope – Arsho Yantra**

अर्शसां गोस्तनाकारं यन्त्रकं चतुरङ्गुलम् ॥ १६ ॥

नाहे पञ्चाङ्गुलं पुंसां प्रमदानां षडङ्गुलम् ।

द्विच्छिद्रं दर्शने व्याधेरेकच्छिद्रं तु कर्मणि ॥ १७ ॥

मध्येऽस्य त्र्यङ्गुलं छिद्रं अङ्गुष्ठोदरविस्तृतम् ।

अर्धाङ्गुलोच्छ्रितोदृतकर्णिकं च तदूर्ध्वतः ॥ १८ ॥

arśasāṁ gostanākāraṁ yantrakam caturaṅgulam || 16 ||

nāhe pañcāṅgulaṁ puṁsāṁ pramadānāṁ ṣaḍaṅgulam |

dvicchidraṃ darśane vyādherekakchidraṃ tukarmaṇi || 17 ||

madhye'sya tryaṅgulaṃ chidraṃ aṅguṣṭhodaravistr̥tam |

ardhāṅgulocchritodvṛttakarṇikaṃ ca tadūrdhvataḥ || 18 ||

The proctoscope i.e. the instrument used to view haemorrhoid masses inside the rectum is of the shape of udder of a cow (cylindrical). It is of four finger breadth in length and 5 finger breadth in circumference (thickness). For men, its circumference is 6 finger breadth, for women (length being the same) with two orifices for the purpose of visualizing the pile masses with one orifice for conducting (surgical, cauterization etc.) procedures. Right at the center of it, there is a slit / orifice of 3 finger breadth length and with a width equivalent to the middle portion of a thumb half angula above the slit / orifice there is a karnika i.e. rim of the instrument.

### **Instrument to squeeze / compress the pile mass (variant of proctoscope) – Shami Yantra**

शम्याख्यं तादृगच्छिद्रं यन्त्रं अर्शःप्रपीडनम् ।

śamyākhyam tādr̥gacchidraṃ yantram arśaḥprapīḍanam |

The instrument known as Shami yantra is similar to the above instrument (proctoscope). But is devoid of orifice.s It is used for squeezing / compressing the pile masses.

### **Instrument to see and operate fistula in ano – Bhagandara yantra**

सर्वथापनयेदोष्ठं छिद्रादूर्ध्वं भगन्दरे ॥ १९ ॥

sarvathāpanayedoṣṭham chidrādūrdhvaṃ bhagandare || 19 ||

In Bhagandara yantra i.e. instrument to see fistula, the rim / edge above the slit should always be removed (in proctoscope, if the brim present half finger breadth above the slit is removed, it becomes fistula instrument).

## **Tubular instruments used to see nasal polyps, piles etc.**

घ्राणार्बुदार्शसामेकच्छिद्रा नाड्यङ्गुलद्वया ।

प्रदेशिनीपरीणाहा स्यात् भगन्दरयन्त्रवत् ॥ २० ॥

ghrāṇārbudārśasāmekacchidrā nāḍyaṅguladvayā |

pradeśinīparīṇāhā syāt bhagandarayantravat || 20 ||

The tubular instruments to see nasal polyps and pile like masses developing in the nose, shall have only one orifice. It is two angulas (finger breadth) in length, of the thickness equivalent to that of index finger and resembles instrument designed for rectal fistula.

## **Finger protector – Anguli Tranaka Yantra**

अङ्गुलीत्राणकं दान्तं वार्क्षं वा चतुरङ्गुलम् ।

द्विच्छिद्रं गोस्तनाकारं तद्वक्त्रविवृतौ सुखम् ॥ २१ ॥

aṅgulītrāṇakaṃ dāntaṃ vārṣaṃ vā caturaṅgulaṃ |

dvicchidraṃ gostanākāraṃ tadvaktravivṛtau sukham || 21 ||

The finger protector instrument is made up of ivory or wood, is of 4 angulas (finger breadth) in length, has two orifices, is of the shape of cow udder. It helps in dilating the mouth easily (while protecting the finger from contact with teeth and consequent injury).

## **Instrument to look into wounds in vagina – Yoni Vrana Vikshana Yantra**

योनिव्रणेक्षणं मध्ये सुषिरं षोडशाङ्गुलम् ।

मुद्राबद्धं चतुर्भित्तं अम्भोजमुकुलाननम् ॥ २२ ॥

चतुःशलाकं आक्रान्तं मूले तद्विकसेन्मुखे ।

yonivraṇekṣaṇaṃ madhye suṣiraṃ ṣoḍaśāṅgulaṃ |

mudrābaddhaṃ caturbhittaṃ ambhojamukulānanam || 22 ||

catuḥśalākaṃ ākrāntaṃ mūle tadvikasenmukhe |

The instrument used to look into the vagina and wounds (or wounds in vagina) shall be hollow in the middle (of the instrument), 16 angulas in length, with four flaps held tightly in position by a ring resembling the bud of a lotus flower, in shape fixed with four rods at its root (where the instrument is held to handle) and its mouth opened like that of a flower bud.

### **Instrument to oil the sinuses and to wash them**

यन्त्रे नाडीव्रणाभ्यङ्गक्षालनाय षडङ्गुले ॥ २३ ॥

वस्तियन्त्राकृती मूले मुखेऽङ्गुष्ठकलायखे ।

अग्रतोऽकर्णिके मूले निबद्धमृदुचर्मणी ॥ २४ ॥

yantre nāḍīvraṇābhyāṅgākṣālanāya ṣaḍaṅgule || 23 ||

vastiyantrākṛtī mūle mukhe'ṅguṣṭhakalāyakhe |

agrato'karṇike mūle nibaddhamṛducarmaṇī || 24 ||

Two instruments, one for oiling the sinus ulcer and the other one for washing the sinus ulcer are both 6 finger breadth (angula) in length its shape resembling the nozzle of an enema apparatus with an orifice at its root allowing the entry of thumb, and another orifice at its tip allowing the entry of a round pea, without any edge / rim at its tip and fixed with soft leather bag at its root.

### **Instrument for ascites – Dakodara Yantra**

द्विद्वारा नलिका पिच्छनलिका वोदकोदरे ।

dvidvārā nalikā picchanalikā vodakodare |

The tubular instrument used in ascites (fluid accumulation in the abdomen), shall have two orifices, one at each end. Alternatively the tube of a peacock feather can be used.

### **Instruments for medicated smoking, enema etc – dhumayantra (netra) / vastiyantra (netra)**

धूमवस्त्यादियन्त्राणि निर्दिष्टानि यथायथम् ॥ २५ ॥

dhūmavastyādiyantrāṇi nirdiṣṭāni yathāyatham || 25 ||

The tubular instruments used in medicated smoking, enema etc. therapies are explained in the related contexts.

### **Animal Horn as an instrument**

त्र्यङ्गुलास्यं भवेच्छृङ्गं चूषणेऽष्टादशाङ्गुलम् ।

अग्रे सिद्धार्थकच्छिद्रं सुनद्धं चूचुकाकृति ॥ २६ ॥

tryaṅgulāsyam bhavecchrṅgaṃ cūṣaṇe'ṣṭādaśāṅgulam |

agre siddhārthakacchidraṃ sunaddham cūcukākṛti || 26 ||

The animal horn used for sucking (liquids) will be of 18 angulas in length, having orifice of 3 finger breadth at its root and orifice of the size of mustard seed at the tip is properly bound the tip resembling the shape of nipple.

### **The hollowed gourd as an instrument – Alabu yantra**

स्याद्द्वादशाङ्गुलोऽलाबुर्नाहे त्वष्टादशाङ्गुलः ।

चतुस्त्र्यङ्गुलवृत्तास्यो दीप्तोऽन्तः श्लेष्मरक्तहृत् ॥ २७ ॥

syāddvādaśāṅgulo'lāburnāhe tvaṣṭādaśāṅgulaḥ |

catustryaṅgulavṛttāsyo dīpto'ntaḥ śleṣmaraktahṛt || 27 ||

The hollowed gourd will be 12 angulas (1 angula = 1 finger breadth) in length, 18 angulas in diameter with a round orifice of 4 angulas or 3 angulas in which with a burning wick placed in its interior (vacuum is created) śleṣma raktahr̥t - is used for extraction of vitiated kapha and blood.

### **Pot as an instrument – Ghati Yantra**

तद्वत् घटी हिता गुल्मविलयोन्नमने च सा ।

tadvat ghaṭī hitā gulmavilayonnamane ca sā |

Pot is also similar (to hollowed gourd) and is useful in making the abdominal tumors soft and elevate it to the surface from its low level.

### **Rod shaped instruments – Shalaka Yantra**

शलाकाख्यानि यन्त्राणि नानाकर्माकृतीनि च ॥ २८ ॥

यथायोगप्रमाणानि

śalākākhyāni yantrāṇi nānākarmākṛtīni ca || 28 ||

yathāyogapramāṇāni

Rod like instruments serve many functions and have various shapes and sizes suitable to the purpose for which they are used.

### **Probing rod like instruments – Gandupadamukha Shalaka Yantra**

तेषां एषणकर्मणी ।

उभे गण्डूपदमुखे

teṣāṃ eṣaṇakarmanī |

ubhe gaṇḍūpadamukhe

Among them (rod like instruments), two are for probing, both these instruments have their mouth resembling that of an earthworm.

### **Rod like instruments having lentil like mouth – Masuradala vaktra Shalaka Yantra**

स्रोतोभ्यः शल्यहारिणी ॥ २९ ॥

मसूरदलवक्त्रे द्वे स्यातां अष्टनवाङ्गुले ।

srotobhyaḥ śalyahāriṇī || 29 ||

masūradalavaktre dve syātāṃ aṣṭanavāṅgule |

Two of those rod like instruments having lentil shaped mouths are used for removing the foreign bodies from the channels one is 8 angulas and the other is of 9 angulas in length.

### **Number of hook like instruments – Shanku Yantra**

शङ्कवः षड्

śaṅkavaḥ ṣaḍ

The hook like instruments are six in number.



## **Hooks resembling the shape of serpent – Ahiphana vaktra shanku**

उभौ तेषां षोडशद्वादशाङ्गुलौ ॥ ३० ॥

व्यूहनेऽहिफणावक्त्रौ

ubhau teṣāṃ ṣoḍaśadvādaśāṅgulau || 30 ||

vyūhane'hiphaṇāvaktrau

Two (hook instruments) among them, one of 16 angulas and the other 12 angulas in length, their mouths resembling the hood of the serpent, are used for joining (the edges of the wound etc).

## **Hooks resembling the shape of arrow bottom – Sharapunkhasya shanku**

द्वौ दशद्वादशाङ्गुलौ ।

चालने शरपुङ्खास्यौ

dvau daśadvādaśāṅgulau |

cālāne śarapuṅkhāsyau

Two more (hook like instruments), one of 10 and the other of 12 angula length, having their mouth resembling the bottom of arrow, are used for loosening the hard objects (which are to be removed or extracted).

## **Hooks used for extraction – Badisha shanku yantra**

आहार्ये बडिशाकृती ॥ ३१ ॥

āhārye baḍīśākṛti || 31 ||

The hooks used for extraction resemble the shape / size of a fish hook.

### **Hook instrument resembling conch – Garbha Shanku**

नतोऽग्रे शङ्कुना तुल्यो गर्भशङ्कुरिति स्मृतः ।

अष्टाङ्गुलायतस्तेन मूढगर्भं हरेत् स्त्रियाः ॥ ३२ ॥

nato'gre śaṅkunā tulyo garbhaśaṅkuriti smṛtaḥ |

aṣṭāṅgulāyatastena mūḍhagarbhaṃ haret striyāḥ || 32 ||

The hook instrument resembling a conch is called Garbha shanku is bent at its tip, is 8 angulas in length. Using it, the impacted fetus is pulled out in women.

### **Instrument for extracting urinary stones – Sarpaphanakhya**

अश्मर्याहरणं सर्पफणावत् वक्रमग्रतः ।

aśmaryāharaṇaṃ sarpaphaṇāvat vakramagrataḥ |

The instrument meant for extracting the stones from urinary bladder, will have the shape of the hood of a snake, bent inwards at the tip.

### **Instruments for extracting tooth and clearing sinuses**

शरपुङ्खमुखं दन्तपातनं चतुरङ्गुलम् ॥ ३३ ॥

कार्पासविहितोष्णीषाः शलाकाः षट् प्रमार्जने ।

śarapuñkhamukhaṃ dantapātanam caturaṅgulaṃ || 33 ||

kārpāsavihitoṣṇīṣāḥ śalākāḥ ṣaṭ pramāṛjane |

Instrument used for extracting the tooth will have the shape of base of an arrow and is of 4 angulas in length. The 6 rod like instruments meant for clearing and cleansing sinuses etc. should have their tip covered with cap of cotton wool.

### **Instruments for manipulating rectum – Payu Pramajini Shalaka**

पायावासन्नदूरार्थे द्वे दशद्वादशाङ्गुले ॥ ३४ ॥

pāyāvāsannadūrārthe dve daśadvādaśāṅgule || 34 ||

Two other rod like instruments, one of 10 angulas and the other one of 12 angula length, are used for drawing the rectum closer and extending it farther respectively.

### **Instruments for nose and ears**

द्वे षट्सप्तङ्गुले घ्राणे द्वे कर्णेऽष्टनवाङ्गुले ।

dve ṣaṭsaptaṅgule ghrāṇe dve karṇe'ṣṭanavāṅgule |

Two other instruments of 6 and 7 angulas length, each are meant to be used in the nose two similar instruments are used in the ears, one of 8 and the other of 9 angula length.

### **Instruments for cleaning the ears**

कर्णशोधनं अश्वत्थपत्रप्रान्तं सुवाननम् ॥ ३५ ॥

karnaśodhanaṃ aśvatthapatraprāntaṃ sruvānanam || 35 ||

The instrument meant for clearing the ears will have its edges resembling the leaf of Ashvattha tree (Sacred Fig) and its face resembling a ladle.

### **Cylindrical smooth stones – Jambavoushta**

शलाकाजाम्बवौष्ठानां क्षारेऽग्नौ च पृथक् त्रयम् ।

युञ्ज्यात् स्थूलाणुदीर्घाणां

śalākājāmbavauṣṭhānāṃ kṣāre'gnau ca pṛthak trayam |

yuñjyāt sthūlāṇudīrghāṇāṃ

The rod like instruments known as Jambavaushtha, i.e. cylindrical smooth stones are each three in number, thick, thin and long in shape are used for application of caustic alkalis and fire cauterization therapies.

### **Rod like instruments used for inguinal hernia**

शलाकां अन्त्रवध्मनि ॥ ३६ ॥

मध्योर्ध्ववृत्तदण्डां च मूले चार्धेन्दुसन्निभाम् ।

śalākāṃ antravardhmani || 36 ||

madhyordhvavṛttadaṇḍāṃ ca mūle cārdhendusannibhām |

The rod like instruments used in inguinal hernia, will have a rod which is rounded in the middle and upper portions and has its root shaped like half moon.

### **Instrument used for cauterization of nasal polyps**

कोलास्थिदलतुल्यास्या नासार्शोऽर्बुददाहकृत् ॥ ३७ ॥

kolāsthidalatulyāsyā nāsārśo'rbudadāhakṛt || 37 ||

The instrument having its mouth resembling the cotyledon of the stone of jujube fruit is used for cauterizing the polyps and tumors of the nose.

### **Instrument for applying caustic alkali therapy**

अष्टाङ्गुला निम्नमुखास्तिस्रः क्षारौषधक्रमे ।

कनीनीमध्यमानामीनखमानसमैर्मुखैः ॥ ३८ ॥

aṣṭāṅgulā nimnamukhāstisraḥ kṣārauṣadhakrame |

kanīnīmadyamānāmīnakhamānasamairmukhaiḥ || 38 ||

The three instruments for applying caustic alkali shall be eight angulas in length and their mouths, bent downwards. Their mouths resemble the nails of the index, middle and ring fingers in size respectively.

### **Instruments for clearing / cleansing urethra and applying eye salves**

स्वं स्वमुक्तानि यन्त्राणि मेढ्रशुद्ध्यञ्जनादिषु ।

svaṃ svamuktāni yantrāṇi meḍhraśuddhyañjanādiṣu |

The instruments meant for clearing / cleansing the penis (urethra) and for applying collyrium (eye salves) are explained in the related contexts (chapters) respectively.

### **Accessory Instruments – Anu Yantrani**

अनुयन्त्राण्ययस्कान्तरज्जूवस्त्राश्ममुद्गराः ॥ ३९ ॥

वधान्त्रजिह्वावालाश्च शाखानखमुखद्विजाः ।

कालः पाकः करः पादो भयं हर्षश्च तत्क्रियाः ॥ ४० ॥

उपायवित् प्रविभजेदालोच्य निपुणं धिया ॥ ४०ऊअब् ॥

anuyantrāṅyayaskāntarajjūvastrāśmamudgarāḥ || 39 ||

vadhrāntrajihvāvālāśca śākhānakhamukhadvijāḥ |

kālah pākaḥ karaḥ pādo bhayaṃ harṣaśca tatkriyāḥ || 40 ||

upāyavit pravibhajedālocya nipuṇaṃ dhiyā || 40ūab ||

The accessory instruments are – magnet, rope, cloth, stone, hammer, leather strap, intestines of the animals, tongue and hairs, branches of trees, nails, mouth, teeth, time, digestion, hands, feet, fear and pleasure. A skillful and intelligent physician should use them judiciously based on the assessment of the disease and the patient.

### **Different functions of the instruments**

निर्घातनोन्मथनपूरणमार्गशुद्धिसंव्यूहनाहरणबन्धनपीडनानि ।

आचूषणोन्नमननामनचालभङ्गव्यावर्तनर्जुकरणानि च यन्त्रकर्म ॥ ४१ऊ ॥

nirghātanonmathanapūraṇamārgaśuddhisamvyūhanāharaṇabandhanapīḍ  
anāni |

ācūṣaṇonnamananāmanacālabhaṅgavyāvartanarjukaraṇāni ca  
yantrakarma || 41ū ||

The functions of the blunt instruments are as below mentioned – pulling out something after crushing it, pulling out something after twisting it, filling, cleansing the passages bringing together extraction, binding, rubbing, sucking / suction, lifting up, pushing down / bending down, moving / shaking something, breaking something, over-turning and straightening etc.

### **Appraisal of Kankamukha instrument**

विवर्तते साध्ववगाहते च ग्राह्यं गृहीत्वोद्धरते च यस्मात् ।

यन्त्रेष्वतः कङ्कमुखं प्रधानं स्थानेषु सर्वेष्वधिकारि यच्च ॥ ४२ऊ ॥

vivartate sādhvavagāhate ca grāhyaṃ grhītvoddharate ca yasmāt |

yantreṣvataḥ kaṅkamukhaṃ pradhānaṃ sthāneṣu sarveṣvadhikāri yacca  
|| 42ū ||

It can be twisted easily, dipped deep, can be held firmly, catches the objects firmly and remove them, and is the authority in all places. Therefore, among all the blunt instruments, the Kankamukha instrument is considered as the best.

इति श्री वैद्यपति सिंहगुप्त सूनु श्रीमत् वाग्भट विरचितायां अष्टाङ्गहृदयसंहितायां  
सूत्रस्थाने यन्त्रविधिर्नाम पञ्चविंशतितमो अध्यायः॥२५॥

iti śrī vaidyapati siṃhagupta sūnu śrīmat vāgbhaṭa viracitāyāṃ  
aṣṭāṅgahr̥dayasaṃhitāyāṃ sūtrasthāne yantravidhirnāma  
pañcaviṃśatitamo adhyāyaḥ||25||

Thus ends the 25th chapter of Ashtangahridaya Samhita Sutrasthana,  
named Yantra Vidhim Adhyayam, written by Shrimad Vagbhata, son of  
Shri Vaidyapati Simhagupta.



**Ashtanga Hridayam**  
**Sutrasthanam – Chapter – 26**

**शस्त्रविधिअध्यायं**

**(Use of sharp instruments)**

CHAPTER 26: SURGICAL INSTRUMENTS OF AYURVEDA – SHASTRA VIDHI  
ADHYAYA

Let us explore various sharp surgical instruments used in Ayurveda. This is the 26th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name Shastra Vidhi Adhyaya. Shastra means sharp surgical instrument.

Pledge by the author

अथातः शस्त्रविधिं अध्यायं व्याख्यास्यामः ।

इति ह स्माहुः आत्रेयादयो महर्षयः । गद्यसूत्रे ॥ २ ॥

athātaḥ śastravidhiṃ adhyāyaṃ vyākhyāsyāmaḥ |

iti ha smāhuḥ ātreyaḍayo maharṣayaḥ | gadyasūtre || 2 ||

अथातः शस्त्रविधिं अध्यायं व्याख्यास्यामः - athātaḥ śastravidhiṃ adhyāyaṃ  
vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are  
going to explain the chapter pertaining to explanation of sharp instruments  
and their usage in different conditions.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyaḍayo maharṣayaḥ - thus  
pledge Atreya and other sages.

Atreya and other sages pledge that after the Yantra Vidhim Adhyayam i.e. chapter explaining the use of blunt surgical instruments, they would henceforth be explaining Shastra Vidhim i.e. description of sharp instruments and procedures in different conditions.

Features of Sharp Instruments

षड्विंशतिः सुकर्मारैर्घटितानि यथाविधि ।

शस्त्राणि रोमवाहीनि बाहुल्येनाङ्गुलानि षट् ॥ १ ॥

सुरूपाणि सुधाराणि सुग्रहाणि च कारयेत् ।

अकरालानि सुध्मातसुतीक्ष्णावर्तितेऽयसि ॥ २ ॥

समाहितमुखाग्राणि नीलाम्भोजच्छवीनि च ।

नामानुगतरूपाणि सदा सन्निहितानि च ॥ ३ ॥

स्वोन्मानार्धचतुर्थांशफलान्येकैकशोऽपि च ।

प्रायो द्वित्राणि युञ्जीत तानि स्थानविशेषतः ॥ ४ ॥

मण्डलाग्रं वृद्धिपत्रमुत्पलाध्यर्धधारके ।

सर्पैषण्यौ वेतसाख्यं शरार्यास्यत्रिकूर्चके ॥ ४+(१) ॥

कुशास्यं साटवदनमन्तर्वक्त्रार्धचन्द्रके ।

व्रीहिमुखं कुठारी च शलाकाङ्गुलिशस्त्रके ॥ ४+(२) ॥

बडिशं करपत्राख्यं कर्तरी नखशस्त्रकम् ।

दन्तलेखनकं सूच्यः कूर्चो नाम खजाह्वयम् ॥ ४+(३) ॥

आरा चतुर्विधाकारा तथा स्यात्कर्णवेधनी ॥ ४+(४)अब् ॥

ṣaḍviṃśatiḥ sukarmārairghaṭitāni yathāvidhi |

śastrāṇi romavāhīni bāhulyenāṅgulāni ṣaṭ || 1 ||  
 surūpāṇi sudhārāṇi sugrahāṇi ca kārayet |  
 akarālāni sudhmātasutīkṣṇāvartite'yasi || 2 ||  
 samāhitamukhāgrāṇi nīlāmbhojacchavīni ca |  
 nāmānugatarūpāṇi sadā sannihitāni ca || 3 ||  
 svonmānārdhacaturthāṃśaphalānyekaikaśo'pi ca |  
 prāyo dvitrāṇi yuñjīta tāni sthānaviśeṣataḥ || 4 ||  
 maṇḍalāgraṃ vṛddhipatramutpalādhyardhadhārake |  
 sarpaiṣaṇyau vetasākhyam śarāryāsyatrikūrcake || 4+(1) ||  
 kuśāyam sātavadanamantarvaktrārdhacandrake |  
 vrīhimukham kuṭhārī ca śalākāṅguliśastrake || 4+(2) ||  
 baḍīsam karapatrākhyam kartarī nakhaśastrakam |  
 dantalekhanakam sūcyaḥ kūrco nāma khajāhvayam || 4+(3) ||  
 ārā caturvidhākārā tathā syātkarṇavedhanī || 4+(4)ab ||

Shastras- sharp instruments are 26 in number.

Shastras should be prepared from skilled metal smiths, as per traditional method of preparing surgical instruments.

They should be generally six Angula (fingers breadth)- long, capable of splitting the hair/shaving, good to look at, with sharp edges, good to hold firmly;

The Yantras should not be of ugly shape. They should be prepared from well blown – removed of impurities strong steel like iron.

The front of their mouth. i.e – the shape edges well hammered – to make them sharp, having the color of the blue lotus, with shape in accordance with their

name, always ready at hand for use, their blades- cutting edges being 1/4th, ½th or 1/8th of their own size (total length).

Each – instrument two or three in number should be made use as suitable to the place site of operation. 1-4

Names of Shastras -

Mandalagra, Vriddhipatra, Uttpala Patra, Adhyardha Dhara, Sarpa Mukha, Eshani, Vetasa Patra, Sarari Mukha, Trikurchaka, Kushapatra, Atavadana Atimukhi, Antravakra, Ardha chandraka, Vrihimukha, Kuthari, Shalaka, Anguli Shastra, Badisa, Karapatra, Kartari, Nakha Shastra, Danta lekhanaka, Suchi, Koorcha, Khaja, the four kinds of Ara, and Karna vedhanaka- are the names of the twenty six sharp instruments.

### **Mandalagra Shastra – Round edged knife**

मण्डलाग्रं फले तेषां तर्जन्यन्तर्नखाकृति ।

लेखने छेदने योज्यं पोथकीशुण्डिकादिषु ॥ ५ ॥

maṇḍalāgraṃ phale teṣāṃ tarjanyantarnakhākṛti |

lekhane chedane yojyaṃ pothakīśuṇḍikādiṣu || 5 ||

Mandalagra Shastra- 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, Shundika- Tonsils etc. 5

### **Vridhipatra Shastra – Scalpel**

वृद्धिपत्रं क्षुराकारं छेदभेदनपाटने ।

ऋज्वग्रमुन्नते शोफे गम्भीरे च तदन्यथा ॥ ६ ॥

नताग्रं पृष्ठतो दीर्घह्रस्ववक्त्रं यथाश्रयम् ।

vṛddhipatram kṣurākāraṃ chedabhedanapāṭane |

ṛjvagramunnate śophe gambhīre ca tadanyathā || 6 ||

natāgraṃ pṛṣṭhato dīrghahasvavaktraṃ yathāśrayam |

Vridhipatra- Scalpel is shaped like a boarders knife- Razor, useful for cutting, excision, splitting, incision and tearing/ separating, it, with a straight edge, is for use in elevated – bulging swelling, the same with its tip bent backwards, long or short edge for use in deep seated swelling. 6

### **Utpalapatra & Ardhadhara Shastra – Lancets**

उत्पलाध्यर्धधाराख्ये भेदने छेदने तथा ॥ ७ ॥

utpalādhyardhadhārākhye bhedane chedane tathā || 7 ||

Utpalapatra and Ardha dhara- lancets are for the purpose of splitting and cutting. 7

### **Sarpasya / Sarpamukha Shastra – hooked knife**

सर्पास्यं घ्राणकर्णार्शच्छेदनेऽर्धाङ्गुलं फले ।

sarpāsyaṃ ghrāṇakarṇārśāśchedane'rdhāṅgulaṃ phale |

Sarpyasya- Sarpamukha- serpent bladed scalpel is meant for cutting – excision of polyps in the nose and ears and has an edge of half Angula.

### **Eshani – probes**

गतेरन्वेषणे श्लक्षणा गण्डूपदमुखेषणी ॥ ८ ॥

भेदनार्थेऽपरा सूचीमुखा मूलनिविष्टखा ।

gateranveṣaṇe ślakṣṇā gaṇḍūpadamukhaiṣaṇī || 8 ||

bhedanārthe'parā sūcīmukhā mūlaniviṣṭakhā |

Eshani- sharp probe meant for exploring sinuses, is smooth and shaped like the mouth of an earthworm. 8

Another kind of Eshani- probe meant for splitting, has its blade like a needle, with a slit- hole at its root.

### **Vetasapatra – probes**

वेतसं व्यधने

vetasaṃ vyadhane

Vetasapatra is for puncturing;

**Shararimukhi and Trikurchaka – scissors pointed like heron's beak and three toothed brush**

साव्ये शारार्यास्यत्रिकूर्चके ॥ ९ ॥

srāvye śarāryāsyaatrikūrcake || 9 ||

Shararimukhi- shaped like a heron's beak's kind of scissors and

Trikuracaka – three spiked Brush like instrument are meant for draining out liquids. 9

**Kushapatra and Atimukha Shastra – scissors pointed like heron's beak and three toothed brush**

कुशाटावदने साव्ये द्व्यङ्गुलं स्यात्तयोः फलम् ।

kuśāṭāvadane srāvye dvyaṅgulaṃ syāttayoḥ phalam |

Kushapatra- Razor resembling Blade of Kusha grass and

Atimukha- razor resembling the beak of a hawk are meant for draining, edge is two Angula – in length.

**Antarmukha Shastra – half moon shaped draining instrument**

तद्वदन्तर्मुखं तस्य फलमध्यर्धमङ्गुलम् ॥ १० ॥

अर्धचन्द्राननं चैतत्

tadvadantarmukhaṃ tasya phalamadhyardhamāṅgulaṃ || 10 ||

ardhacandrānanaṃ caitat

Antramukha – is meant for draining, its edges – 1.5 Angula in length and Shaped like half moon. 10

### **Vrihimukha Shastra – trocar**

तथाध्यर्धाङ्गुलं फले ।

व्रीहिवक्त्रं प्रयोज्यं च तत् शिरोदरयोर्व्यधे ॥ ११ ॥

tathādhyardhāṅgulaṃ phale |

vrihivaktraṃ prayojyaṃ ca tat śīrodarayorvyadhe || 11 ||

Vrihimukha- with blade like a grain of rice, its edge being one and half Angula- in length and meant for Puncturing veins and the Abdomen. 11

### **Kuthari Shastra – axe**

पृथुः कुठारी गोदन्तसदृशार्धाङ्गुलानना ।

तयोर्ध्वदण्डया विध्येदुपर्यस्थानां स्थितां शिराम् ॥ १२ ॥

pr̥thuḥ kuṭhārī godantasadr̥śārdhāṅgulānanā |

tayordhvadaṇḍayā vidhyeduparyasthnāṃ sthitāṃ śīrām || 12 ||

Kuthari – Axe is thick, Stout, resembling a cow's tooth, with edge of half Angula- in length and having a wooden handle; from this the vein situated on bones should be cut leeping the handle of this Axe vertically over it. 12

### **Shalaka – rod for piercing the lens in cataract**

ताम्री शलाका द्विमुखी मुखे कुरुबकाकृतिः ।

लिङ्गनाशं तया विध्येत्

tāmri śalākā dvimukhī mukhe kurubakākṛtiḥ |

liṅganāśaṃ tayā vidhyet

Shalaka – rod made of copper, with two edges on either side shaped like the bud of Kurabaka, meant for piercing the lens in Liganasa- Cataract couching.  
13

### **Anguli Shastra – finger knife / ring scalpel**

कुर्यादङ्गुलिशस्त्रकम् ॥ १३ ॥

मुद्रिकानिर्गतमुखं फले त्वर्धाङ्गुलायतम् ।

योगतो वृद्धिपत्रेण मण्डलाग्रेण वा समम् ॥ १४ ॥

तत् प्रदेशिन्यग्रपर्वप्रमाणार्पणमुद्रिकम् ।

सूत्रबद्धं गलस्रोतोरोगच्छेदनभेदने ॥ १५ ॥

kuryādaṅgulīśastrakam || 13 ||

mudrikānirgatamukhaṃ phale tvardhāṅgulāyatam |

yogato vṛddhipatreṇa maṇḍalāgreṇa vā samam || 14 ||

tat pradeśinyagrparvapramāṅrpaṇamudrikam |

sūtrabaddhaṃ galasrotorogacchedanabhedane || 15 ||

Anguli Shastra- finger knife is prepared so as to have an orifice.

Its edges are sharp, with its half Angula in width, resembling either Vridhipatra or Mandalagra, in shape, capable of permitting the entry of the first Phallange of the index finger, is tied to the finger with thread and meant for excision and splitting of the diseases portion in diseases of the passage of the throat. 14-15

### **Badisha – sharp hook**

ग्रहणे शुण्डिकार्मादेर्बडिशं सुनताननम् ।

grahaṇe śuṇḍikārmāderbaḍīśaṃ sunatānanam |



Badisha- sharp hook with a bent blade is meant for holding enlarged Uvula,  
Arma- Pterygium etc.

### **Karapatra – saw**

छेदेऽस्थनां करपत्रं तु खरधारं दशाङ्गुलम् ॥ १६ ॥

विस्तारे द्व्यङ्गुलं सूक्ष्मदन्तं सुत्सरुबन्धनम् ।

chede'sthnāṃ karapatraṃ tu kharadhāraṃ daśāṅgulam || 16 ||

vistāre dvyaṅgulaṃ sūkṣmadantaṃ sutsarubandhanam |

Karapatra- saw is meant for cutting of the bone, should have strong edge, of ten Angula- in length and width of two Angula, with fine- sharp, small teeth and with a handle to be held tight with the fist. 16

### **Kartari – scissors**

स्नायुसूत्रकचच्छेदे कर्तरी कर्तरीनिभा ॥ १७ ॥

snāyusūtrakacacchede kartarī kartarīnibhā || 17 ||

Kartari- scissors meant for cutting tendons, threads, hairs etc, is like scissors – which is commonly used by layman.

### **Nakha shastra – nail cutter / nail chip**

वक्रर्जुधारं द्विमुखं नखशस्त्रं नवाङ्गुलम् ।

सूक्ष्मशल्योद्धृतिच्छेदभेदप्रच्छानलेखने ॥ १८ ॥

vakrarjudhāraṃ dvimukhaṃ nakhaśastraṃ navāṅgulam |

sūkṣmaśalyoddhṛticchedabhedapracchānalekhane || 18 ||

Nakhashastra– Has curved or straight, edge, two bladed- shaped edge on both sides, nine Angula in length, to be made use for removing minute foreign bodies, excision, splitting and scraping. 18

### **Danta lekhana – dental lancet**

एकधारं चतुष्कोणं प्रबद्धाकृति चैकतः ।

दन्तलेखनकं तेन शोधयेद्दन्तशर्कराम् ॥ १९ ॥

ekadhāraṃ catuṣkoṇaṃ prabaddhākṛti caikataḥ |

dantalekhanakaṃ tena śodhayeddantaśarkarām || 19 ||

Danta lekhanaka- dental lancet, has one edge four Angulas, Shaped like a knot on one side, is meant for scrapping the tartar on the teeth. 19

### Soochi – needles

वृत्ता गूढदृढाः पाशे तिस्रः सूच्योऽत्र सीवने ।

मांसलानां प्रदेशानां त्र्यस्रा त्र्यङ्गुलमायता ॥ २० ॥

अल्पमांसास्थिसन्धिस्थव्रणानां द्व्यङ्गुलायता ।

व्रीहिवक्त्रा धनुर्वक्रा पक्वामाशयमर्मसु ॥ २१ ॥

सा सार्धद्व्यङ्गुला

vṛttā gūḍhadṛḍhāḥ pāṣe tisraḥ sūcyo'tra sīvane |

māṃsalānāṃ pradeśānāṃ tryastrā tryaṅgulamāyatā || 20 ||

alpa māṃsāsthisandhisthavraṇānāṃ dvyaṅgulāyatā |

vṛihivaktrā dhanurvakrā pakvāmāśayamarmasu || 21 ||

sā sārhadvyaṅgulā

Soochi – needles for suturing/ swing are of three kinds; round, strong and stout; having – passing in through a hole in their body near its root; that for use in fleshy parts will have three edges and length of three Angula, for use in less flashy places, bony joints and wounds on joints, with a length of two Angula.

20

Vrihimukha Soochi- curved needle is bent like a bow, meant for use- sewing/ suturing of intestines, stomach and vital spots and two and half Angula in length. 21

### **Koorcha – brush**

सर्ववृत्तास्ताश्चतुरङ्गुलाः ।

कूर्चो वृत्तैकपीठस्थाः सप्ताष्टौ वा सुबन्धनाः ॥ २२ ॥

स योज्यो नीलिकाव्यङ्गकेशशातेषु कुट्टने ।

sarvavṛttāstāścaturaṅgulāḥ |

kūrco vṛttaikapīṭhasthāḥ saptāṣṭau vā subandhanāḥ || 22 ||

sa yojyo nīlikāvyaṅgakeśāśāteṣu kuṭṭane |

Koorcha - brush with sharp spikes with round spikes fixed on one end, for seven or eight number and fastened well; it is used for scrapping in Nilika- blue patches, Vyanga- dark patches on the blade and loss of hair etc.22

### **Khaja – churner**

अर्धाङ्गुलमुखैर्वृत्तैरष्टाभिः कण्टकैः खजः ॥ २३ ॥

पाणिभ्यां मथ्यमानेन घ्राणात्तेन हरेदसृक् ।

ardhāṅgulamukhairvṛttairāṣṭābhiḥ kaṅṭakaiḥ khajāḥ || 23 ||

pāṇibhyāṃ mathyamānena ghrāṇātena haredasṛk |

Khaja- churner has blade of half Angula in length and is of round shape, with eight spikes- fixed in it meant for removing the – vitiated blood from the nose by Churning with the hands. 23

### **Karnapali Vyadhana – instrument for puncturing the ear lobe**

व्यधनं कर्णपालीनां यूथिकामुकुलाननम् ॥ २४ ॥

vyadhanam kaṇṇapālīnāṃ yūthikāmukulānanam || 24 ||

Karnapali Vyadhna- instrument for puncturing the ear lobe should have its blade in the shape of bud of Yuthika- Jasmine. 24

**Ara – awl / cobbler’s knife / shoemaker’s knife**

आरार्धाङ्गुलवृत्तास्या तत्प्रवेशा तथोर्ध्वतः ।

चतुरस्रा तथा विध्येच्छोफं पक्वामसंशये ॥ २५ ॥

कर्णपालीं च बहलां बहलायाश्च शस्यते ।

सूची त्रिभागसुषिरा त्र्यङ्गुला कर्णवेधनी ॥ २६ ॥

ārārdhāṅgulavṛttāsyā tatpraveśā tathordhvataḥ |

caturastrā tayā vidhyecchophaṃ pakvāmasaṃśaye || 25 ||

karnapālīm ca bahalām bahalāyāśca śasyate |

sūcī tribhāgasuṣirā tryaṅgulā karṇavedhanī || 26 ||

Ara- Awl, cutting plate has a round blade of half Angula below and four blades-edges above, it should be used for puncturing swellings in case of doubt whether it is ripe or urine, as also – the earlobe which is thick. In case of thick earlobe a needle, hollow in three parts of it, three Angula in length is best for puncturing. 25-26

**Anu Shatra – Accessory instruments:-**

जलौकःक्षारदहनकाचोपलनखादयः ।

अलौहान्यनुशस्त्राणि तान्येवं च विकल्पयेत् ॥ २७ ॥

अपराण्यपि यन्त्रादीन्युपयोगं च यौगिकम् ।

jalaukaḥkṣāradahanakācopolanakhādayaḥ |

alauhānyanuśastrāṇi tānyevaṃ ca vikalpayet || 27 ||

aparāṅyapi yantrādīnyupayogaṃ ca yaugikam |

Anushastras are -

Jalauka – Leeches,

Kshara – caustic Alkalies,

Dahana – fire,

Kacha – glass

upala –cow dung cake

nakha – nail

stone, nail etc, which are non-metallic.

Many other instruments may be designed as required for use in special operations and sites. 27

**Shastra Karya – functions of sharp instruments-**

जलौकःक्षारदहनकाचोपलनखादयः ।

अलौहान्यनुशस्त्राणि तान्येवं च विकल्पयेत् ॥ २७ ॥

अपराण्यपि यन्त्रादीन्युपयोगं च यौगिकम् ।

jalaukaḥkṣāradahanakācopalanakhādayaḥ |

alauhānyanuśastrāṇi tānyevaṃ ca vikalpayet || 27 ||

aparāṅyapi yantrādīnyupayogaṃ ca yaugikam |

Utpatana- extracting,

Patana- tearing / splitting,

Seevana- Suturing,

Eshana- probing,

Lekhana- scraping,

Pracehana- Scratching, incising, minute puncturing

Kuttana- beating, hitting, pounding

Chedana – excising, cutting,

Bhedana- breaking,

Vyadhana- Puncturing,

Manthana- Churning,

Grahana- holding, grasping and

Dahana- burning, cauterizing are the functions of sharp instruments.28

**Shastra Dosha – defects of sharp instruments: -**

कुण्ठखण्डतनुस्थूलह्रस्वदीर्घत्ववक्रताः ॥ २९ ॥

शस्त्राणां खरधारत्वमष्टौ दोषाः प्रकीर्तिताः ।

kunṭhakhaṇḍatanusthūlahrasvadīrghatvavakratāḥ || 29 ||

śastrāṇāṃ kharadhāratvamaṣṭau doṣāḥ prakīrtitāḥ |

Kuntha – Bluntness,

Khanda – brokenness,

Tanu- thinness,

Sthula – stoutness,

Hrsava – smallness,

Deergha – lengthiness,

Vakrata – curvedness, irregular shape

Kharadaratva – rough edge – are defects of sharp instruments.29

**Shastra grahana Vidhi: - Method of holding sharp instruments:-**

छेदभेदनलेख्यार्थं शस्त्रं वृन्तफलान्तरे ॥ ३० ॥

तर्जनीमध्यमाङ्गुष्ठैर्गृहीयात् सुसमाहितः ।

विस्रावणानि वृन्ताग्रे तर्जन्यङ्गुष्ठकेन च ॥ ३१ ॥

तलप्रच्छन्नवृन्ताग्रं ग्राह्यं व्रीहिमुखं मुखे ।

मूलेष्वाहरणार्थानि क्रियासौकर्यतोऽपरम् ॥ ३२ ॥

chedabhedanalekhyārthaṃ śāstraṃ vṛntaphalāntare || 30 ||

tarjanīmadhyamāṅguṣṭhairgr̥hṇīyāt susamāhitaḥ |

visrāvaṇāni vṛntāgre tarjanyaṅguṣṭhakena ca || 31 ||

talapracchannavṛntāgraṃ grāhyaṃ vrīhimukhaṃ mukhe |

mūleṣvāharaṇārthāni kriyāsaukaryato'param || 32 ||

For Chedana (cutting), Bhedana (breaking) and Lekhana (scraping), the instrument should be held in Vrunta phalantara- between round woods handle and the edge, with the help of index, middle fingers and the thumbs, carefully;

for Visravana (draining), it should be held at the tip of the round wooden handle with the help of the index finger and the thumb;

For Pracchanna (scorching, scratching), the tip of the handle should be held with the palm.

Vrihimukha Shastra should be held at its mouth tip;

for extracting, the instruments should be held at their root;

Others may be held in a convenient manner, as required in the operation. 30-32

**Shastra Kosha- instrument wallet: -**

स्यान्नवाङ्गुलविस्तारः सुघनो द्वादशाङ्गुलः ।

क्षौमपत्रोर्णकौशेयदुकूलमृदुचर्मजः ॥ ३३ ॥

विन्यस्तपाशः सुस्यूतः सान्तरुर्णास्थशस्त्रकः ।

शलाकापिहितास्यश्च शस्त्रकोशः सुसञ्चयः ॥ ३४ ॥

syānavāṅgulavistāraḥ sugghano dvādaśāṅgulaḥ |

kṣaumapatrorṇakauśeyadukūlamṛducarmajāḥ || 33 ||

vinyastapāśaḥ susyūtaḥ sāntarorṇāsthaśastrakaḥ |

śālākāpīhitāsyasca śastrakośaḥ susaṅcayaḥ || 34 ||

The instrument wallet should be 9 Angula width, 12 Angula in length.

It should be made from jute, leaves, wood, silk, inner bark of trees or soft leather.

It should be endowed with threads, well stitched with compartment 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 सुखिनां रक्तस्रावाय योजयेत् ।

jalaukasastu sukhināṃ raktasrāvāya yojayet |

Leeches are born in dirty water contaminated by putrifying dead bodies of fish, frog and snake or their excreta;

### **Indrayudha type of leeches -**

Indrayudha and poisonous type of leeches

दुष्टाम्बुमत्स्यभेकाहिशवकोथमलोद्भवाः ॥ ३५ ॥

रक्ताः श्वेता भृशं कृष्णाश्चपलाः स्थूलपिच्छिलाः ।



इन्द्रायुधविचित्रोर्ध्वराजयो रोमशाश्च ताः ॥ ३६ ॥

सविषा वर्जयेत्

duṣṭāmbumatsyabhekāhiśavakoathamalodbhavāḥ || 35 ||

raktāḥ śvetā bhṛśaṃ kṛṣṇāścapalāḥ sthūlapicchilāḥ |

indrāyudhavicitrordhvarājayo romaśāśca tāḥ || 36 ||

saviṣā varjayet

Red, white or very black in color;

Chapala – very active,

thick and slimy,

Poisonous Jalauka -

Those which have

Chitra – varied lines on their back, and

Urdhvaraji – which are very hairy are Savisha- poisonous and so should be rejected.

### Effects of using poisonous leeches

ताभिः कण्डूपाकज्वरभ्रमाः ।

विषपित्तास्रनुत् कार्यं तत्र

tābhiḥ kaṇḍūpākajvarabhramāḥ |

viṣapittāśranut kāryaṃ tatra

If used, they produce itching, ulceration, fever and giddiness, these- ailments are to be treated with drugs which mitigate poison, pitta and blood. 35-36 ½

## Nirvisha Jalauka – safe leeches -

शुद्धाम्बुजाः पुनः ॥ ३७ ॥

निर्विषाः शैवलश्यावा वृत्ता नीलोर्ध्वराजयः ।

कषायपृष्ठास्तन्वङ्गयः किञ्चित्पीतोदराश्च याः ॥ ३८ ॥

śuddhāmbujāḥ punaḥ || 37 ||

nirviṣāḥ śaivalaśyāvā vṛttā nīlordhvarājayaḥ |

kaṣāyaprṣṭhāstanvaṅgyaḥ kiñcitpītodarāśca yāḥ || 38 ||

Those born in clean water, which are blue, round in shape, having blue lines in their back, rough/ hard back, thin body, slightly yellowish belly are Nirvisha- non poisonous- so can be used. 37-38

## Conditions for rejecting non-poisonous leeches

ता अप्यसम्यग्वमनात् प्रततं च निपातनात् ।

सीदन्तिः सलिलं प्राप्य रक्तमत्ता इति त्यजेत् ॥ ३९ ॥

tā apyasamyagvamanāt pratataṃ ca nipātanāt |

sīdantiḥ salilaṃ prāpya raktamattā iti tyajet || 39 ||

Even these, when they do not vomit the sucked 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

## Jalaukavacharana- procedure of applying leeches:-

अथेतरा निशाकल्कयुक्तेऽम्भसि परिप्लुताः ।

अवन्तिसोमे तत्रे वा पुनश्चाश्वासिता जले ॥ ४० ॥

लागयेद्दृतमृत्स्तन्यरक्तशस्त्रनिपातनैः ।

पिबन्तीरुन्नतस्कन्धाश्छादयेन्मृदुवाससा ॥ ४१ ॥

सम्पृक्ताद्दुष्टशुद्धास्राज्जलौका दुष्टशोणितम् ।

आदत्ते प्रथमं हंसः क्षीरं क्षीरोदकादिव ॥ ४२ ॥

गुल्मार्शोविद्रधीन् कुष्ठवातरक्तगलामयान् ।

नेत्ररुग्विषवीसर्पान् शमयन्ति जलौकसः ॥ ४२+(१) ॥

athetarā niśākalkayukte'mbhasi pariplutāḥ |

avantisome takre vā punaścāśvāsītā jale || 40 ||

lāgayedghṛtamṛtstanyaraktaśastranipātanaiḥ |

pibantīrunnataskandhāśchādayenmṛduvāsasā || 41 ||

sampr̥ktādduṣṭaśuddhāsṛājjalaukā duṣṭaśoṇitam |

ādatte prathamam haṁsaḥ kṣīram kṣīrodakādiva || 42 ||

gulmārśovidradhīn kuṣṭhavātaraktagalāmayān |

netrarugviṣavīśarpān śamayanti jalaukaśaḥ || 42+(1) ||

The leech that are kept for short time in water containing paste of turmeric / grain washed water (Avantisoma)/ buttermilk should be made comfortable by putting back in pure water.

should be made to stick to the body of the patient.

The leeches are attracted to the desired part of the body, by rubbing the part with ghee, mud, breast milk / 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.

Thus stuck up, the leech will suck only the vitiated blood first from the mixture of vitiated and un-vitiated blood, just like the swan sucks the milk from a mixture of milk and water. 40-42

Application of Leeches mitigates diseases such as,  
Gulma – Tumors of the abdomen  
Arsha – Haemorrhoids,  
Vidradhi – Abscess,  
Kushta – skin diseases  
Vatarakta – gout,  
Galamaya, Netraruk – diseases of the neck and eyes,  
Visha – poison,  
Visarpa- herpes. etc.

दंशस्य तोदे कण्ड्वां वा मोक्षयेत् वामयेच्च ताम् ।

पटुतैलाक्तवदनां श्लक्ष्णकण्डनरूषिताम् ॥ ४३ ॥

daṁśasya tode kaṇḍvāṃ vā mokṣayet vāmayecca tām |

paṭutailāktavadanāṃ ślakṣṇakaṇḍanarūṣitām || 43 ||

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 रक्तमदाद्भूयः सप्ताहं ता न पातयेत् ।

पूर्ववत् पटुता दार्ढ्यं सम्यग्वान्ते जलौकसाम् ॥ ४४ ॥

rakṣan raktamadādbhūyaḥ saptaḥaṃ tā na pātayet |

pūrvavat paṭutā dārḍhyaṃ samyagvānte jalaukasām || 44 ||

After making them vomit they should be protected from blood intoxication and should not be used again for seven days.

After proper vomiting, the Leech regains its previous activity and becomes strong;

by too much of vomiting it becomes very weak or may even die;

If vomiting is improper, it becomes lazy, inactive and intoxicated. 44

क्लमोऽतियोगान् मृत्युर्वा दुर्वान्ते स्तब्धता मदः ।

अन्यत्रान्यत्र ताः स्थाप्या घटे मृत्स्नाम्बुगर्भिणि ॥ ४५ ॥

klamo'tiyogān mṛtyurvā durvānte stabdhatā madaḥ |

anyatrānyatra tāḥ sthāpyā ghaṭe mṛtsnāmbugarbhiṇi || 45 ||

They should be transferred from one pot to another, filled with good mud and water, in order to destroy- avoid putrefaction by saliva, excreta of leeches, because the Leeches become poisonous with such a contact. 45

अशुद्धौ स्रावयेत् दंशान् हरिद्रागुडमाक्षिकैः ॥४६॥

शतधौताज्यपिचवस्ततो लेपाश्च शीतलाः।

When in doubt of impurity, the site of the bite should be made to bleed by applying paste of Haridra (Turmeric), Guda (jaggery) and honey.

Later a piece of cloth soaked in Shata Dhauta Ghrita or cooling pastes prepared from drugs of cold potency should be applied – over the site.

दुष्टरक्तापगमनात् सद्यो रागरुजां शमः ॥ ४७ ॥

duṣṭaraktāpagamanāt sadyo rāgarujāṃ śamaḥ || 47 ||

With the removal of vitiated blood, the redness and pain subside immediately. 47

अशुद्धं चलितं स्थानात् स्थितं रक्तं व्रणाशये ।

व्यम्लीभवेत् पर्युषितं तस्मात् तत् स्रावयेत् पुनः ॥ ४८ ॥

aśuddhaṃ calitaṃ sthānāt sthitaṃ raktaṃ vraṇāśaye |

vyamlībhavet paryuṣitaṃ tasmāt tat srāvayet punaḥ || 48 ||

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

### **Use of gourd (alabu) or pot (ghatika) for bloodletting – contraindications and indications**

युञ्ज्यान्नालाबुघटिका रक्ते पित्तेन दूषिते ।

तासामनलसंयोगात् युञ्ज्यात् तु कफवायुना ॥ ४९ ॥

yuñjyānnālābughaṭikā rakte pittena dūṣite |

tāsāmanalasaṃyogāt yuñjyāt tu kaphavāyunā || 49 ||

A gourd or pot (cupping method) should not be used to remove the vitiated blood when the blood is vitiated by pitta, for they are associated with fire. It would further aggravate Pitta. They should be used in case of vitiation by kapha and Vata imbalance. 49

### **Use of horn (shringa) for bloodletting – contraindications and indications**

कफेन दुष्टं रुधिरं न शृङ्गेण विनिर्हरेत् ।

स्कन्नत्वात् वातपित्ताभ्यां दुष्टं शृङ्गेण निर्हरेत् ॥ ५० ॥

kaphena duṣṭaṃ rudhiram na śṛṅgeṇa vinirharet |

skannatvāt vātapittābhyāṃ duṣṭaṃ śṛṅgeṇa nirharet || 50 ||

The blood vitiated by Kapha should not be extracted by using a sucking horn (Shruna) because of thickness of the blood, whereas blood vitiated by Vata and pitta should be removed by the sucking horn. 50

### **Prachhana – scarifying to produce bleeding**

गात्रं बद्ध्वोपरि दृढं रज्ज्वा पट्टेन वा समम् ।

स्नायुसन्ध्यस्थिमर्माणि त्यजन् प्रच्छानमाचरेत् ॥ ५१ ॥

अधोदेश प्रविसृतैः पदैरुपरिगामिभिः ।

न गाढघनतिर्यग्भिर्न पदे पदमाचरन् ॥ ५२ ॥

gātraṃ baddhvopari dṛḍhaṃ rajjvā paṭṭena vā samam |

snāyusandhyasthimarmāṇi tyajan pracchānamācaret || 51 ||

adhodeśa praviṣṭaiḥ padairuparigāmibhiḥ |

na gāḍhaghanatiryagbhir na pade padamācaran || 52 ||

Shrunḡa is good for Vata and Pitta imbalance and not indicated in Kapha.

Ghata is good for Vata and Kapha but not for Pitta.

Pracchana – incising to produce bleeding: -

The part of the body above the site, selected for bleeding should be tied tightly with a rope of leather scrap;

Tendons, joints, bones and vital spots are avoided and Pracchana karma (scratching, incision) by sharp scalpel done from below upwards.

It should not be done in horizontal direction.

### **Administration of various types of bloodletting in various conditions**

प्रच्छानेनैकदेशस्थं ग्रथितं जलजन्मभिः ।

हरेच्छृङ्गादिभिः सुप्तमसृग्व्यापि सिराव्यधैः ॥ ५३ ॥

pracchānenaikadeśasthaṃ grathitaṃ jalajanmabhiḥ |

harecchṛṅgādibhiḥ suptamasṛgyāpi sirāvyadhaiḥ || 53 ||

Blood accumulated in any localized area- small area can be removed by Pracchana (scratching- incisions);

Blood accumulated in tumors; abscess can be removed by using leeches;

Blood that has produced loss of sensation- at the site of accumulation by using the sucking horn (shrunga) etc gourds or pot (Ghata) and that which is soared all over the body by venesection.

### Various types of bloodletting in various conditions

प्रच्छानं पिण्डिते वा स्यात् अवगाढे जलौकसः ।

त्वक्स्थेऽलाबुघटीशृङ्गं शिरैव व्यापकेऽसृजि ॥ ५४ ॥

वातादिधाम वा शृङ्गजलौकोऽलाबुभिः क्रमात् ।

pracchānaṃ piṇḍite vā syāt avagāḍhe jalaukaṣaḥ |

tvaksthe'lābughaṭīśṛṅgaṃ śiraiva vyāpake'srji || 54 ||

vātādidhāma vā śṛṅgajalauko'lābubhiḥ kramāt |

प्रच्छानं पिण्डिते वा - pracchānaṃ piṇḍite vā – scarification / scratching / incision for removal of blood is done when the blood has been solidified

अवगाढे स्यात् जलौकसः - syāt avagāḍhe jalaukaṣaḥ - when the vitiated blood is deep seated, it is removed by leech application

त्वक्स्थे अलाबु घटि शृङ्गम् - tvaksthe alābu ghaṭi śṛṅgam – when the vitiated blood is localized in the skin, it is removed with the help of gourds, pots or horns

असृजि व्यापके शिरैव - asrji vyāpake śiraiva – when the vitiated blood is spread all over the body, it is removed through venesection

शृङ्ग जलौको आलाबुभिः क्रमात् वातादिधाम वा - śṛṅga jalauko ālābubhiḥ kramāt vātādidhāma vā – horns, leech and gourds are used for bloodletting in that order, for the seats of vata and other doshas

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 localized in the skin and by venesection when it is pervading the entire body; by using



horn, Leeches, gourd for the seats of Vata and others- Doshas respectively.54  
½

### Various types of bloodletting in various conditions

स्रुतासृजः प्रदेहाद्यैः शीतैः स्याद्वायुकोपतः ॥ ५५ ॥

सतोदकण्डुः शोफस्तं सर्पिषोष्णेन सेचयेत् ॥ ५५ऊअब् ॥

srutāsṛjaḥ pradehādyaiḥ śītaiḥ syādvāyukopataḥ || 55 ||

satodakaṇḍuḥ śophastaṁ sarpiṣoṣṇena secayet || 55ūab ||

After the bleeding procedure, the site of bleeding should be covered with cooling paste.

This will reduce the pain, itching and oedeme at the site.

The area should be bathed with warm ghee. 55

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमत् वाग्भट विरचितायां अष्टाङ्गहृदयसंहितायां सूत्रस्थाने  
शास्त्रविधिर्नाम षड् विंशोऽध्यायः ॥ २६ ॥

iti śrīvaidyapati siṃhaguptasūnu śrīmat vāgbhaṭa viracitāyāṁ  
aṣṭāṅgahrdayasaṁhitāyāṁ sūtrasthāne śāstravidhīrnāma ṣaḍ  
viṁśo'dhyāyaḥ || 26 ||

Thus ends the 26th chapter of Ashtangahridaya Samhita Sutrasthana, named  
Shastra Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri  
Vaidyapati Simhagupta.

**Ashtanga Hridayam**  
**Sutrasthanam – Chapter – 27**

सिराव्यधविधिमध्यायं

**(Venesection form of bloodletting)**

CHAPTER 27: BLOOD LETTING THERAPY – SIRAVYADHA VIDHI  
ADHYAYA

Let us learn about ancient blood letting therapy of Ayurveda, its indications, procedure, side effects and so on. This is the 27th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name is Siravadha Vidhi Adhyaya. Sira means vein. Vyadha means puncturing.

Pledge by the author(s)

अथातः सिराव्यधविधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः।गद्यसूत्रे॥२॥

athātaḥ sirāvyadhavidhimadhyāyaṃ vyākhyāsyāmaḥ|

iti ha smāhuḥ ātreyaḍayo maharṣayaḥ|gadyasūtre||2||

अथातः सिराव्यध विधिं अध्यायं व्याख्यास्यामः - athātaḥ sirāvyadha vidhiṃ  
adhyāyaṃ vyākhyāsyāmaḥ - After having offered prayers to the God,  
henceforth we are going to explain the chapter pertaining to the  
explanation of venesection procedure and its utilization in various  
conditions.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyaḍayo maharṣayaḥ -  
thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Shastra Vidhim Adhyayam i.e., chapter explaining the use of sharp instruments wherein sharp instruments are used in surgical procedures and various other conditions, they would henceforth be explaining in detail about the Siravyadha Vidhi i.e. description of bloodletting procedure through venesection, various sites of doing the procedure and their benefits in detail.

### **Shuddharakta Laksana- Features of pure blood:-**

मधुरं लवणं किञ्चिदशीतोष्णमसंहतम् ।

पद्मेन्द्रगोपहेमाविशशलोहितलोहितम् ॥ १ ॥

लोहितं प्रभवः शुद्धं तनोस्तेनैव च स्थितः ।

madhuram lavaṇam kiñcidaśītoṣṇamasamhatam |

padmendragopahemāviśaśalohitalohitam || 1 ||

lohitaṁ prabhavaḥ śuddhaṁ tanostenaiva ca sthitaḥ |

Slightly sweet and salt in taste

neither cold nor hot,

resembling the colour of lotus, Indragopa insect, gold, blood of sheep and rabbit

- are the characteristic properties of pure blood;

It is the cause of origin of the body, by it, is determined the condition of body as healthy or unhealthy. 1-1 1/2

### **Effect of vitiated blood – Dushtaraka Karma-**

#### **Vitiation of blood by doshas**

तत्पित्तक्षेष्मलैः प्रायो दूष्यते

tatpittaśleṣmalaiḥ prāyo dūṣyate

Blood usually gets vitiated by pitta and kapha

### Effects of vitiated blood

कुरुते ततः ॥ २ ॥

विसर्पविद्रधिप्लीहगुल्माग्निसदनज्वरान् ।

मुखनेत्रशिरोरोगमदतृड्लवणास्यताः ॥ ३ ॥

कुष्ठवातास्रपित्तास्रकट्वम्लोद्गिरणभ्रमान् ।

शीतोष्णस्निग्धरूक्षाद्यैरुपक्रान्ताश्च ये गदाः ॥ ४ ॥

सम्यक् साध्या न सिध्यन्ति ते च रक्तप्रकोपजाः ।

kurute tataḥ || 2 ||

visarpavidradhipliḥagulmāgnisadanajvarān |

mukhanetraśīrorogamadatrḍlavanāsyatāḥ || 3 ||

kuṣṭhavātāsrāpittāsrakāṭvamlodgiraṇabhramān |

śītoṣṇasniḡdharūkṣādyairupakrāntāśca ye gadāḥ || 4 ||

samyak sādhyā na sidhyanti te ca raktaprapkopajāḥ |

It produces diseases such as

Visarpa- Herpes,

Vidradhi – Abscesses,

Pleeha – Disease of the spleen, Splenomegaly

Gulma – Tumors of the abdomen -

Agnisadana – Dyspepsia,

Jvara – fever

Mukha, Netra Shiroroga – diseases of the mouth, eyes and the head;

Mada – intoxication- toxicity,

Trut – excessive thirst

Lavanasyata – salty taste in the mouth,

Vatasra- Gout, Pittasra- bleeding disease,

belching with pungent and sour tastes and dizziness.

Those curable diseases, not getting cured even after appropriate cold or hot, unctuous or dry treatment should be understood as being born from aggravated blood. 1 ½- 4 ½

### **Purpose of venesection**

तेषु स्रावयितुं रक्तमुद्रिकं व्यधयेत्सिराम् ॥ ५ ॥

teṣu srāvayituṃ raktamudriktaṃ vyadhayetsirām || 5 ||

In order to drain out the vitiated blood in these diseases veins should be cut. 5

### **Persons unsuitable for venesection – Siravyadha Anarha -**

न तूनषोडशातीतससत्यब्दस्रुतासृजाम् ।

अस्निग्धास्वेदितात्यर्थस्वेदितानिलरोगिणाम् ॥ ६ ॥

गर्भिणीसूतिकाजीर्णपित्तास्रश्वासकासिनाम् ।

अतीसारोदरच्छर्दिपाण्डुसर्वाङ्गशोफिनाम् ॥ ७ ॥

स्नेहपीते प्रयुक्तेषु तथा पञ्चसु कर्मसु ।

नायन्त्रितां सिरां विध्येन्न तिर्यङ्नाप्यनुत्थिताम् ॥ ८ ॥

नातिशीतोष्णवाताभ्रेष्वन्यत्रात्ययिकाद्गदात् ।

na tūnaṣoḍaśātītasaptatyabdasrutāsṛjām |  
asnigdhāsveditātyarthasveditānilarogiṇām || 6 ||

garbhiṇīsūtikājīrṇapittāsraśvāsakāsinām |  
atīsārodaracchardipāṇḍusarvāṅgaśophinām || 7 ||

snehapīte prayukteṣu tathā pañcasu karmasu |  
nāyantritām sirām vidhyenna tiryāñnāpyanutthitām || 8 ||

nātiśītoṣṇavātābhreṣvanyatrātyayikādgadāt |

Who are less than sixteen and more than 70 years of age,  
who have had no bleeding previously – any time due to any cause,  
who have undergone excess gone Snehakarma and sweating therapies,  
those suffering from diseases of Vata origin,

the pregnant woman,

the woman in parturition,

those suffering from indigestion, bleeding diseases, Shwasa  
(dyspnoea),

Kasa – cough, cold

Atisara – diarrhoea, dysentery

Udara – ascites, intestinal obstruction / enlargement of the abdomen,

Chardi – Vomiting

Pandu – anemia

Chardi – Vomiting,

dropsy;

for those who have been given fat – ghee or oil to drink – as part of  
oleation therapy, and who are undergoing the Panchakarma treatment.

The vein should not be cut without enforcing control on the body – as described further,

that vein which is horizontal, that which has not been raised up; not on day which are very cold, very hot, very windy, or cloudy days, venesection should not be done. 6-8 ½

## **Selection of site of venesection- Vyadhana sthana nirdesha-**

### **Sites for venesection in diseases of the head and eyes**

शिरोनेत्रविकारेषु ललाट्यां मोक्षयेत् सिराम् ॥ ९ ॥

अपाङ्ग्यामुपनास्यां वा

śironetravikāreṣu lalāṭyāṃ mokṣayet sirām || 9 ||

apāṅgyāmupanāsyāṃ vā

In diseases of the head and eyes veins situated on the forehead, outer angle of the eyes or the area around the nose should be cut;

### **Sites for venesection in diseases of the ears**

कर्णरोगेषु कर्णजाम् ।

karṇarogeṣu karṇajām |

In diseases of the ear, the veins near the ear;

### **Sites for venesection in diseases of the nose**

नासारोगेषु नासाग्रे स्थितां

nāsārogeṣu nāsāgre sthitāṃ

In diseases of the nose, vein located at the tip of the nose;

### **Sites for venesection in rhinitis**

नासाललाटयोः ॥ १० ॥

पीनसे

nāsālālāṭayoh || 10 ||

pīnase

In Rhinitis, vein located in the nose and forehead, in Jaw or palate;

### **Sites for venesection in oral diseases**

मुखरोगेषु जिह्वौष्ठहनुतालुगाः ।

mukharogeṣu jihvauṣṭhahanutālugaḥ |

In diseases of the mouth (oral cavity), veins located in the tongue, lips, jaws and palate (should be cut);

### **Sites for venesection in cysts / tumors located above the shoulders**

जत्रूर्ध्वग्रन्थिषु ग्रीवाकर्णशङ्खशिरःश्रिताः ॥ ११ ॥

jatrūrdhvagranthiṣu grīvākarnaśaṅkhaśiraḥśritāḥ || 11 ||

In cysts and tumors located above the level of the shoulders, the veins located in the neck, temples or head (should be cut);

### **Sites for venesection in insanity / lunacy / madness**

उरोऽपाङ्गललाटस्था उन्मादे

uro'pāṅgalalāṭasthā unmāde

In insanity, the veins in the region of chest, angle of the eye and forehead (should be cut)

### **Sites for venesection in epilepsy / memory disorders**

ऽपस्मृतौ पुनः ।



हनुसन्धौ समस्ते वा शिरां भ्रूमध्यगामिनीम् ॥ १२ ॥

'pasmṛtau punaḥ |

hanusandhau samaste vā śirāṃ bhrūmadhyagāminīm || 12 ||

Again in epilepsy (loss of memory, memory disorders) and diseases located all over the body, the veins located in the jaw should be cut, also the veins located in between the eyebrows shall be cut in epilepsy

In all diseases of the head usually vein situated in between the eyebrows;

### **Sites for venesection in abscess and pain in the flanks**

विद्रधौ पार्श्वशूले च पार्श्वकक्षास्तनान्तरे ।

vidradhau pārśvaśūle ca pārśvakakṣāstanāntare |

In Vidradhi (abscesses) and pain in the flanks, vein situated between the flanks, Axilla and breast;

### **Sites for venesection in fevers occurring on every third day**

तृतीयकेऽसयोर्मध्ये

tr̥tīyakem'sayormadhye

In fever of every third day (Truteeyaka), vein in the centre of the shoulders;

### **Sites for venesection in fevers occurring on every fourth day**

स्कन्धस्याधश्चतुर्थके ॥ १३ ॥

skandhasyādhaścaturthake || 13 ||

In fever of every fourth day (chaturthaka) – that below the shoulder;

### **Sites for venesection in dysentery associated with pain**

प्रवाहिकायां शूलिन्यां श्रोणितो द्व्यङ्गुले स्थिताम् ।

pravāhikāyāṃ śūlinyāṃ śroṇito dvyaṅgule sthitām |

In dysentery accompanied with pain vein situated two Angula away from the pelvis,

### **Sites for venesection in diseases of semen and penis**

शुक्रमेढ्रामये मेढ्रे

śukrameḍhrāmaye meḍhre

In diseases of the semen and penis, vein situated in the penis;

### **Sites for venesection in goiter / swelling of the neck**

ऊरुगां गलगण्डयोः ॥ १४ ॥

ūrugāṃ galagaṇḍayoḥ || 14 ||

In glandular enlargement of the neck, that situated in the thigh;

### **Sites for venesection in sciatica**

गृध्रस्यां जानुनोऽधस्तादूर्ध्वं वा चतुरङ्गुले ।

gr̥dhryāṃ jānuno'dhastādūrdhvaṃ vā caturaṅgule |

In Gridhrasi- sciatica vein situated at four Angula below or above the knee joints;

### **Sites for venesection in glandular enlargement of the neck**

इन्द्रवस्तेरधोऽपच्यां द्व्यङ्गुले

indravasteradho'pacyāṃ dvyaṅgule

In Apachi (goiter) vein situated about two Angula below the indrabasti- a vital spot in the centre of calf muscle;

**Sites for venesection in pain in thigh, swelling of the knee joints, burning sole, gout, tingling feet, fissures of feet, ankle sprain and diseases of toe nails**

चतुरङ्गुले ॥ १५ ॥

ऊर्ध्वं गुल्फस्य सक्थ्यर्तौ तथा क्रोष्टुकशीर्षके ।

पाददाहे खुडे हर्षे विपाद्यां वातकण्टके ॥ १६ ॥

चिप्पे च द्व्यङ्गुले विध्येदुपरि क्षिप्रमर्मणः ।

caturaṅgule || 15 ||

ūrdhvaṃ gulphasya sakthyartau tathā kroṣṭukaśīrṣake |

pādadahe khuḍe harṣe vipādyāṃ vātaṅṭake || 16 ||

cippe ca dvyaṅgule vidhyedupari kṣipramarmaṇaḥ |

In pain of thighs and Krostukasira (inflammatory swelling of the knee joint), Daha of the soleas, Khuda (gout) Padaharsa- (tingling sensation in feet), Vipadika – fissures of the feet, Vatakantaka (sprain of the foot/ Ankle) and Chippa (A diseases of the nails of the toes), vein situated two Angula above the Kshipramarma- vital Spot in between the big toe and the next toe;

**Sites for venesection in vishwachi i.e. pain in the arm / upper limb**

गृध्रस्यामिव विश्वाच्यां

gr̥dhraśyāmiva viśvācyāṃ

In Vishvachi- pain in the arms in the same way as that of Gridhrasi- sciatica should be cut.

**Sites for venesection in invisible veins**

यथोक्तानामदर्शने ॥ १७ ॥

मर्महीने यथासन्ने देशेऽन्यां व्यधयेत् सिराम् ।

yathoktānāmadarśane || 17 ||

If the veins are not visible, another vein situated at nearby place, which is devoid of vital spots should be cut. 9-17

### **Siravyadha vidhi- blood letting rituals and procedure –**

अथ स्निग्धतनुः सज्जसर्वोपकरणो बली ॥ १८ ॥

कृतस्वस्त्ययनः स्निग्धरसान्नप्रतिभोजितः ।

अग्नितापातपस्विन्नो जानूच्चासनसंस्थितः ॥ १९ ॥

मृदुपट्टातकेशान्तो जानुस्थापितकूर्परः ।

मुष्टिभ्यां वस्त्रगर्भाभ्यां मन्ये गाढं निपीडयेत् ॥ २० ॥

दन्तप्रपीडनोत्कासगण्डाध्मानानि चाचरेत् ।

पृष्ठतो यन्त्रयेच्चैनं वस्त्रमावेष्टयन् नरः ॥ २१ ॥

कन्धरायां परिक्षिप्य न्यस्यान्तर्वातमर्जनीम् ।

एषोऽन्तर्मुखवर्ज्यानां सिराणां यन्त्रणे विधिः ॥ २२ ॥

atha snigdhatanuḥ sajjasarvopakaraṇo balī || 18 ||

kṛtasvastyayanaḥ snigdharasānnapratibhojitaḥ |

agnitāpātapasvinno jānūccāsanasaṁsthitaḥ || 19 ||

mṛdupaṭṭāttakeśānto jānusthāpitakūrparaḥ |

muṣṭibhyāṁ vastragarbhābhyāṁ manye gāḍhaṁ nipīḍayet || 20 ||

dantaprapīḍanotkāsaṅgaṇḍādhmānāni cācaret |

pr̥ṣṭhato yantrayeccainam vastramāveṣṭayan naraḥ || 21 ||

kandharāyām parikṣipya nyasyāntarvāmatarjanīm |

eṣo'ntarmukhavarjyānām sirāṇām yantraṇe vidhiḥ || 22 ||

The patient who should undergo Snehana procedure.

All the necessary equipments should be kept ready.

The person should be strong, should perform Auspicious rites and consume meat-juice and boiled rice mixed with ghee,

The person should be exposed to sunlight or fire for sweating.

He is asked to sit on a stool of the height of the knee.

A band of soft cloth should be tied around his head at the lower border of the hairs;

He should keep elbows on his knees,

His neck massaged briskly with fists in which pad of cloth is heated;

Grinding the teeth, coughing, inflating the mouth to enlarge the cheeks, should also be done his body

Trunk should be wound with a band of cloth, controlled – by knots at the back;

His neck should also be tied with a band of cloth and tightened

This is the mode of raising the deep-seated veins.18-22

ततो मध्यमयाङ्गुल्या वैद्योऽङ्गुष्ठविमुक्तया ।

ताडयेत् उत्थितां ज्ञात्वा स्पर्शाद्वाङ्गुष्ठपीडनैः ॥ २३ ॥

कुठार्या लक्षयेन्मध्ये वामहस्तगृहीतया ।

फलोद्देशे सुनिष्कम्पं सिरां तद्वच्च मोक्षयेत् ॥ २४ ॥

ताडयन् पीडयंश्चैनां

tato madhyamayāṅgulyā vaidyo'ṅguṣṭhavimuktayā |  
tāḍayet utthitāṃ jñātvā sparsādvāṅguṣṭhapīḍanaiḥ || 23 ||  
kuṭhāryā lakṣayenmadhye vāmahastagr̥hītayā |  
phaloddeśe suniṣkampam̐ sirām̐ tadvacca mokṣayet || 24 ||  
tāḍayan pīḍayam̐scainām̐

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 with his left hand, place its edge on the middle portion of the vein and give up in the Axe without Shaking.

Axe should be lifted up in the same way, tapping and kneading the vein for making more blood to come out. 23-24

### **Venesection of veins of nose and surrounding areas**

विध्येद्व्रीहिमुखेन तु ।

अङ्गुष्ठेनोन्नमय्याग्रे नासिकामुपनासिकाम् ॥ २५ ॥

vidhyedvrihimukhena tu |

aṅguṣṭhenonnamayyāgre nāsikāmupanāsikām || 25 ||

The vein- of the nose should be cut with the Vrihimukha Sastra- the Lancet with its face shaped like a grain of rice after raising the tip and the surrounding areas of the near with the thumb. 25

### **Venesection of veins underneath the tongue**

अभ्युन्नतविदष्टाग्रजिह्वस्याधस्तदाश्रयाम् ।

abhyunnatavidaṣṭāgrajihvasyādhastadāśrayām |

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 upper row of teeth. 25 ½

### **Venesection of veins of the neck**

यन्त्रयेत्स्तनयोरूर्ध्वं ग्रीवाश्रितसिराव्यधे ॥ २६ ॥

पाषाणगर्भहस्तस्य जानुस्थे प्रसृते भुजे ।

कुक्षेरारभ्य मृदिते विध्येद्वद्धोर्ध्वपट्टके ॥ २७ ॥

yantrayetstanayorūrdhvaṃ grīvāśritasirāvyadhe || 26 ||

pāṣāṇagarbhahastasya jānusthe prasṛte bhuje |

kukṣerārabhya mṛdite vidhyedbaddhordhvapaṭṭake || 27 ||

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 is massaged commencing with the pit of the stomach in the upward direction and then the vein is cut. 25 ½- 27

### **Venesection of veins of the hand**

विध्येद्वस्तशिरां बाहावनाकुञ्चितकूर्परे ।

बद्ध्वा सुखोपविष्टस्य मुष्टिमङ्गुष्ठगर्भिणम् ॥ २८ ॥

ऊर्ध्वं वेध्यप्रदेशाच्च पट्टिकां चतुरङ्गुले ।

vidhyed dhastāśirāṃ bāhāvanākuñcitakūrpāre |

baddhvā sukhopaviṣṭasya muṣṭimaṅguṣṭhagarbhiṇam || 28 ||

ūrdhvaṃ vedhyapradeśācca paṭṭikāṃ caturaṅgule |

The veins of the hand be cut, when the patient is sitting comfortably, keeping his arm straight without bending at all elbow, clenching the first

with the fingers folded inside, a band of cloth tied, four Angula above the site of cutting. 28-28 ½

The veins of the flanks be cut, by keeping the arms hanging loose;

### **Venesection of veins of the flanks**

विध्येदालम्बमानस्य बाहुभ्यां पार्श्वयोः सिराम् ॥ २९ ॥

vidhyedālabamānasya bāhubhyāṃ pārśvayoḥ sirām || 29 ||

Those of the pains when it is flaccid; those of the calves when the leg, four Angula above the site of cutting. 29-29 ½

### **Venesection of veins of the feet**

पादे तु सुस्थितेऽधस्ताज्जानुसन्धेर्निपीडिते ॥ ३० ॥

गाढं कराभ्यामागुल्फं चरणे तस्य चोपरि ।

द्वितीये कुञ्चिते किञ्चिदारूढे हस्तवत्ततः ॥ ३१ ॥

बद्ध्वा विध्येत् सिराम्

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, tying a band similar to the method described for hand, the other leg is kept slightly bent. 30-31

### **Skills of the physician (surgeon) in conducting Venesection**

इत्थमनुक्तेष्वपि कल्पयेत् ।

तेषु तेषु प्रदेशेषु तत्तद्यन्त्रमुपायवित् ॥ ३२ ॥

itthamanukteṣvapi kalpayet |

teṣu teṣu pradeśeṣu tattadyantramupāyavit || 32 ||



Thus the clever physician should adopt such methods of raising the veins appropriate to the places, by the techniques that are not mentioned here. 32

### **Venesection in veins over fleshy and bony parts**

मांसले निक्षिपेद्देशे व्रीह्यास्यं व्रीहिमात्रकम् ।

यवार्धमस्थनामुपरि सिरां विध्यन् कुठारिकाम् ॥ ३३ ॥

māṃsale nikṣipeddeśe vṛihyāsyam vṛihimātrakam |

yavārdhamasthnāmupari sirāṃ vidhyan kuṭhārikām || 33 ||

On fleshy parts, the Vrihimukha Sastra (Lancet) should be used and the vein cut to the size of a rice grain only; the veins on the bones should be cut the size of half a (Yava) barley by using the axe. 33

### **Signs of properly done Venesection**

सम्यग्विद्धा स्रवेद्वारां यन्त्रे मुक्ते तु न स्रवेत् ।

samyagviddhā sraveddhārāṃ yantre mukte tu na sravet |

When the cutting is proper, the blood flows out in a steady stream and stops when the control (tourniquet) is released.

### **Signs of inadequately and excessively done Venesection**

अल्पकालं वहत्यल्पं दुर्विद्धा तैलचूर्णनैः ॥ ३४ ॥

सशब्दमतिविद्धा तु स्रवेद्दुःखेन धार्यते ।

alpakālam vahatyalpaṃ durviddhā tailacūrṇanaiḥ || 34 ||

saśabdamatividhā tu sravedduḥkhena dhāryate |

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 lime powder to promote more bleeding;

When the cut is more, the blood flows out with a sound and stops with great difficulty. 34

### **Causes for absence of blood flow**

भीमूर्छायन्त्रशैथिल्यकुण्ठशस्त्रातितृप्तयः ॥ ३५ ॥

क्षामत्ववेगितास्वेदा रक्तस्यास्रुतिहेतवः ।

bhīmūrchāyantraśaithilyakuṇṭhaśastrātitṛptayah ॥ 35 ॥

kṣāmatvavegitāsvedā raktasyāsrutihetavaḥ ।

Fear, fainting, loose tourniquet, blunt instruments, over- satiation (excess eating), debility, patent urges- of urine, faeces etc, absence of sweating therapy- are the causes of absence of blood flow. 35

### **Measures to be taken when there is inadequate blood flow**

असम्यगस्रे स्रवति वेल्लव्योषनिशानतैः ॥ ३६ ॥

सागारधूमलवणतैलैर्दिह्यात् सिरामुखम् ।

सम्यक्प्रवृत्ते कोष्णेन तैलेन लवणेन च ॥ ३७ ॥

asamyagasre sravati vellavyoṣanīśānataiḥ ॥ 36 ॥

sāgāradhūmalavaṇatailairdihyāt sirāmukham ।

samyakpravṛtte koṣṇena tailena lavaṇena ca ॥ 37 ॥

When the blood is not flowing out in sufficient quantity, the cut end of the vein should be smeared with oil processed with Vella (Vidanga), Vyosha (Trikatu), Haridra, Nata, Agaradhuma or Lavana, when the blood

is flowing out properly, the site should be smeared with warm oil and salt. 36-37

Vitiated blood flows out first, just like the yellow- juice from the second seeds of Kusumbha- before its oil flows out.

### **Observations to be made in the blood flowing following venesection**

अग्रे स्रवति दुष्टास्रं कुसुम्भादिव पीतिका ।

सम्यक् स्रुत्वा स्वयं तिष्ठेच्छुद्धं तदिति नाहरेत् ॥ ३८ ॥

agre sravati duṣṭāśraṃ kusumbhādiva pītikā |

samyak srutvā svayaṃ tiṣṭhecchuddhaṃ taditi nāharet || 38 ||

After sufficient bleeding, the flow stops by itself; it should be considered as pure, unvitiated blood and further flow should not be attended. 38

### **Measures to be taken when the person faints following venesection**

यन्त्रं विमुच्य मूर्छायां वीजिते व्यजनैः पुनः ।

स्रावयेन् मूर्छति पुनस्त्वपरेद्युस्त्यहेऽपि वा ॥ ३९ ॥

yantraṃ vimucya mūrchāyāṃ vījite vyajanaiḥ punaḥ |

srāvayen mūrchatī punastvaparedyustyahe'pi vā || 39 ||

If during the time of bleeding, the patient faints, then the tourniquet should be released, he should be fanned with fans to make him conscious and bleeding continued. If he faints again, blood letting should be postponed to the next day or third day. 39

### **Dushtarakta Lakshana- characteristics of impure blood -**

वाताच्छयावारुणं रूक्षं वेगसाव्यच्छफेनिलं ।

पित्तात् पीतासितं विस्रमस्कन्धौष्ण्यात् सचन्द्रिकम् ॥ ४० ॥

कफात् स्निग्धमसृक् पाण्डु तन्तुमत् पिच्छिलं घनम् ।

संसृष्टलिङ्गं संसर्गात् त्रिदोषं मलिनाविलम् ॥ ४१ ॥

vātācchyāvāruṇaṃ rūkṣaṃ vegasrāvyacchaphenilaṃ |

pittāt pītāsitaṃ visramaskandyausṇyāt sacandrikam || 40 ||

kaphāt snigdham asṛkpāṇḍu tantumat picchilaṃ ghanam |

saṃsṛṣṭalingaṃ saṃsargāt tridoṣaṃ malināvilam || 41 ||

Blood vitiated by Vata, will be blue or crimson in color, dry- nonslimy, flows with force, clear and frothy;

Blood vitiated by pitta will be yellow or black, has foul smell, not thick because of increase of heat and mixed with glistening particles,

Blood vitiated by Kapha will be unctuous, pale -yellowish- white in color, has small threads, is slimy and thick;

By combination of 2 Doshas, there will be mixed features.

Blood vitiated by all the Doshas will be dirty and thick. 40-41

### **Srava pramana- Quantity of flow:-**

अशुद्धौ बलिनोऽप्यस्रं न प्रस्थात् स्रावयेत् परम् ।

अतिस्रुतौ हि मृत्युः स्याद्दारुणा वा चलामयाः ॥ ४२ ॥

तत्राभ्यङ्गरसक्षीररक्तपानानि भेषजम् ।

aśuddhau balino'pyasraṃ na prasthāt srāvayet param |

atisrutau hi mṛtyuḥ syāddāruṇā vā calāmayāḥ || 42 ||

tatrābhyaṅgarasakṣīrarakṭapānāni bheṣajam |

Vitiated blood more than one Prastha- (768 ml) should not be allowed to flow out, even in strong persons;

Excess bleeding will lead to either death or dreadful diseases of vata origin.

In such condition, oil massage and drinking of milk mixed with blood are the treatment. 42

Post-operative procedures to be done after venesection

स्रुते रक्ते शनैर्यन्त्रमपनीय हिमाम्बुना ॥ ४३ ॥

प्रक्षाल्य तैलप्लोताक्तं बन्धनीयं सिरामुखम् ।

अशुद्धं स्रावयेद्भूयः सायमहन्यपरेऽपि वा ॥ ४४ ॥

स्नेहोपस्कृतदेहस्य पक्षाद्वा भृशदूषितम् ।

srute rakte śanairyantramapanīya himāmbunā || 43 ||

prakṣālya tailaplotāktaṃ bandhaniyaṃ sirāmukham |

aśuddhaṃ srāvayedbhūyaḥ sāyamahnyapare'pi vā || 44 ||

snehopaskṛtadehasya pakṣādvā bhṛśadūṣitam |

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

Vitiated blood should be removed again either in the same evening or next day; if the blood is found greatly vitiated with more quantity of Doshas.

It should be removed again after a fortnight, after administering Snehana therapy. 44

### **Residual vitiated blood in the body post venesection**

किञ्चिद्धि शेषे दुष्टास्रे नैव रोगोऽतिवर्तते ॥ ४५ ॥

सशेषमप्यतो धार्यं न चातिस्रुतिमाचरेत् ।

kiñcid dhi śeṣe duṣṭāsre naiva rogo'tivartate || 45 ||

saśeṣamapyato dhāryaṃ na cātisrutimācaret |

If a small residue of vitiated blood inside, diseases do not get aggravated and so it can be allowed to stay, but excess flow of blood should not be attempted. 45

### **Management of residual vitiated blood in the body post venesection**

हरेच्छृङ्गादिभिः शेषं प्रसादमथवा नयेत् ॥ ४६ ॥

शीतोपचारपित्तास्रक्रियाशुद्धिविशोषणैः ।

दुष्टं रक्तमनुद्रिक्तमेवमेव प्रसादयेत् ॥ ४७ ॥

harecchrṅgādibhiḥ śeṣaṃ prasādamathavā nayet || 46 ||

śītopacārapittāsrakriyāśuddhiviśoṣaṇaiḥ |

duṣṭaṃ raktamanudriktamevameva prasādayet || 47 ||

Such residual blood may be removed by making use of the sucking horn (Shrunga)etc. or it can be purified of doshas by administering cold comforts, therapies prescribed for Raktapitta (bleeding diseases), purification therapies (Panchakarma) etc. and by methods of making the body thin.

Even the blood which is mildly vitiated by the Doshas but not increased in quantity should be treated by these methods. 46-47

### **Management of excessive bleeding**

रक्ते त्वतिष्ठति क्षिप्रं स्तम्भनीमाचरेत् क्रियाम् ।

लोध्रप्रियङ्गुपत्तङ्गमाषयष्ट्याह्वगैरिकैः ॥ ४८ ॥

मृत्कपालाञ्जनक्षौममषीक्षीरित्वगङ्कुरैः ।

विचूर्णयेद्व्रणमुखं पद्मकादिहिमं पिबेत् ॥ ४९ ॥

तामेव वा सिरां विध्येद्व्यधात् तस्मादनन्तरम् ।

सिरामुखं वा त्वरितं दहेत् तप्तशलाकया ॥ ५० ॥

rakte tvatiṣṭhati kṣipraṃ stambhanīmācaret kriyām |

lodhrapriyaṅgupattāṅgamāṣayaṣṭyāhvagairikaiḥ || 48 ||

mṛtkapālāñjanakṣaumamaṣīkṣīritvagaṅkuraiḥ |

vicūrṇayedvraṇamukhaṃ padmakādihimaṃ pibet || 49 ||

tāmeva vā sirāṃ vidhyedvyadhāt tasmādanantaram |

sirāmukhaṃ vā tvaritaṃ dahet taptasālākayā ||50 ||

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, Priyangu, Pattanga, Masha (black gram), Yashti (licorice), Gairika, Mritkapala (pot shred), Kshana Masha, ash of flax or of the bark and sprouts of trees with milky Sap by cold infusion prepared from drugs of Padmakadi Gana – vide chapter 15 should be taken as a drink;

the same vein should be cut again and the ends of the vein should be touched with a red-hot rod. (cautery) with a red-hot rod. 48-50

### **Displacement of doshas due to binding by tourniquet, its management**

उन्मार्गगा यन्त्रनिपीडनेन स्वस्थानमायान्ति पुनर्न यावत् ।

दोषाः प्रदुष्टा रुधिरं प्रपन्नास्तावद्धिताहारविहारभाक् स्यात् ॥ ५१ ॥

unmārgagā yantranipīḍanena svasthānamāyānti punarna yāvat |

doṣāḥ praduṣṭā rudhiraṃ prapannāstāvaddhitāhāravihārabhāk syāt || 51 ||

Because of tourniquet application, the Doshas temporarily get aggravated and may move to the other parts of the body.

After the tourniquet is removed, they will come back to their normal places. But till such time, one should adhere to only healthy foods and activities. 51

### **Suitable foods to be given after venesection**

नात्युष्णशीतं लघु दीपनीयं रक्तेऽपनीते हितं अन्नपानम् ।

तदा शरीरं ह्यनवस्थितासृगग्निर्विशेषादिति रक्षितव्यः ॥ ५२ ॥

nātyuṣṇāśītaṃ laghu dīpanīyaṃ rakte'panīte hitaṃ annapānam |

tadā śarīraṃ hyanavasthitāsr̥gagnirviśeṣāditi rakṣitavyaḥ || 52 ||

Foods which are neither very hot, very cold, which are light (easy to digest) and stimulating hunger are suitable after the removal of blood.

This is because, after blood letting procedure, the body will be unstable with low digestion activity. 52

### **Features of persons with healthy blood (pure, non-vitiated blood)**

प्रसन्नवर्णेन्द्रियमिन्द्रियार्थान् इच्छन्तमव्याहतपक्त्वैगम् ।

सुखान्वितं पुष्टिबलोपपन्नं विशुद्धरक्तं पुरुषं वदन्ति ॥ ५३ ॥

prasannavarṇendriyamindriyārthān icchantamavyāhatapakṭv̥vegam |

sukhānviṭaṃ puṣṭibalopapannaṃ viśuddharaktaṃ puruṣaṃ vadanti || 53 ||

Excellence of color and complexion, improved power of the sense organs, good perception of objects by sense organs, good digestive activity, enjoyment of comforts endowed with good nutrition and



immunity- are the characteristics of the person having non vitiated blood. 53

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां सूत्रस्थाने  
शिराव्यधविधिर्नाम सप्तविंशोऽध्यायः ॥२७॥

iti śrīvaidyapati siṃhaguptasūnu  
śrīmadvāgbhaṭaviracitāyāmaṣṭāṅgahr̥dayasaṃhitāyāṃ sūtrasthāne  
śirāvyadhavidhirnāma saptaviṃśo'dhyāyaḥ||27||

Thus ends the 27th chapter of Ashtangahridaya Samhita Sutrasthana, named Siravyadha Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

**Ashtanga Hridayam**  
**Sutrasthanam – Chapter – 28**

शल्यलहरणवलधलमधुयलयं

**(Removal of Foreign Body)**

CHAPTER 28: FOREIGN BODY REMOVAL – SHALYA AHARANA VIDHI  
ADHYAYA

This chapter deals with different techniques that were used in ancient times for foreign body removal. During ancient times, during war, arrows, and other sharp instruments were used. Hence, this topic had special significance. This is the 28th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name is Shalya aharana Vidhi. Shalya means a foreign body. Aharana means extraction, pulling out etc.

Pledge by the author(s)

अथलतः शल्यलहरणवलधलमधुयलयं वुयलखुयलसुयलमः।

इतल ह सुमलहुः आतुरेयलदयु महरुषयः। गदुसुतुरे ॥२॥

athātaḥ śalyāharaṇavidhimadhyāyaṃ vyākhyāsyāmaḥ|

iti ha smāhuḥ ātreyaḍayo maharṣayaḥ|gadyasūtre||2||

अथलतः शल्यलहरणवलधलं अधुयलयं वुयलखुयलसुयलमः - athātaḥ śalyāharaṇavidhiṃ  
adhyāyaṃ vyākhyāsyāmaḥ - After having offered prayers to the God,  
henceforth we are going to explain the chapter pertaining to the  
removal of foreign bodies.

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayaḥ -  
thus pledge Atreya and other sages.

Atreya and other sages pledge that after the Siravyadha Vidhim Adhyayam i.e. chapter describing bloodletting procedure through venesection, they would henceforth be explaining in detail about the Shalyaharana Vidhi i.e. description of removal of foreign bodies from the body in detail.

### **Directions of entry of foreign bodies - Shalya Gati**

वक्रर्जुतिर्यगूर्ध्वधः शल्यानां पञ्चधा गतिः ।

vakrarjutiryagūrdhvādhāḥ śalyānāṃ pañcadhā gatiḥ ।

Shalya gati - direction of entry of foreign bodies-

Vakra – Irregular – curved,

Ruju – straight,

Tiryak – horizontal,

Urdhwa – upward and

Adha – downward are the five Shalyagati (directions of movement of the foreign bodies)

### **Shalya Vrana - ulcer with a foreign body inside:-**

ध्यामं शोफरुजावन्तं स्रवन्तं शोणितं मुहुः ॥ १ ॥

अभ्युद्रतं बुद्बुदवत् पिटिकोपचितं व्रणम् ।

मृदुमांसं च जानीयादन्तःशल्यं समासतः ॥ २ ॥

dhyāmaṃ śopharujāvantaṃ sravantaṃ śoṇitaṃ muhuḥ || 1 ||

abhyudgataṃ budbudavat piṭikopacitaṃ vraṇam |

mṛdumāṃsaṃ ca jānīyādantaḥśalyaṃ samāsataḥ || 2 ||

Blue discolouration, swelling, pain, frequent bleeding, elevated like a bubble, studded with eruptions and softening of muscles are the features from which a wound having a foreign body should be recognized. 1-2

### **Signs of foreign bodies in the skin – Twak gata shalya lakshana**

विशेषात् त्वग्गते शल्ये विवर्णः कठिनायतः ।

शोफो भवति

viśeṣāt tvaggate śalye vivarṇaḥ kaṭhināyataḥ |

śopho bhavati

Twak gata – When the foreign body is in the skin, there is discoloration, hard and large swelling;

### **Signs of foreign body in the flesh – mamsa gata shalya lakshana**

मांसस्थे चोष शोफो विवर्द्धते ॥ ३ ॥

पीडनाक्षमता पाकः शल्यमार्गो न रोहति ।

māṃsasthe coṣa śopho vivarddhate || 3 ||

pīdanākṣamatā pākaḥ śalyamārgo na rohati

Mamsagata (when it is in the muscle), there will be sucking pain, steady progress of the swelling, tenderness, suppuration and non- healing of the wounds of entry of the foreign body;

### **Signs of foreign body in between the muscles – peshyantara gata shalya lakshana**

पेश्यन्तरगते मांसप्राप्तवच्छ्वयथुं विना ॥ ४ ॥

peśyantaragate māṃsaprāptavacchvayathuṃ vinā || 4 ||

When it is in between two muscles (Peshi) the signs will be similar that residing inside the muscle except the swelling 3-4

### **Signs of foreign body in the tendons – snayu gata shalya lakshana**

आक्षेपः स्नायुजालस्य संरम्भस्तम्भवेदनाः ।

स्नायुगे दुर्हरं चैतत्

ākṣepaḥ snāyujālasya saṃrambhastambhavedanāḥ |

snāyuge durharaṃ caitat

Snayugata shalya (tendons) – Convulsions, shock, stiffness, loss of movements and severe pain are the symptoms when the foreign body is in tendons. when foreign body is in the tendons and is difficult to remove;

### **Signs of foreign body in the veins – sira gata shalya lakshana**

सिराध्मानं सिराश्रिते ॥ ५ ॥

sirādhmānaṃ sirāśrite || 5 ||

Siragata shalya (veins) – there is distention of the vein; when lodged in the veins, there is distention of the vein;

### **Signs of foreign body in the body channels – sroto gata shalya lakshana**

स्वकर्मगुणहानिः स्यात्स्रोतसां स्रोतसि स्थिते ।

svakarmaguṇahāniḥ syātsrotasāṃ srotasi sthite |

Srotogata Shalya (body channels) – there will be loss of their respective functions and qualities, Dhamanigata shalya (arteries) – bleeding with frothing, chest discomfort, nausea and body ache;

## **Signs of foreign body in the arteries – dhamani gata shalya lakshana**

धमनीस्थेऽनिलो रक्तं फेनयुक्तमुदीरयेत् ॥ ६ ॥

निर्याति शब्दवान् स्याच्च हृल्लासः साङ्गवेदनः ।

dhamanīsthe'nīlo raktam phenayuktamudīrayet || 6 ||

niryāti śabdavān syācca hṛllāsaḥ sāṅgavedanaḥ |

When the foreign body is located in the arteries, the vitiated vata / air (in the arteries) will cause bleeding with froth (air mixed with blood causing frothing of blood) and the blood to flow with sounds presence of nausea and body pains.

## **Signs of foreign body in the bony joints – asthi-sandhi gata shalya lakshana**

सङ्घर्षो बलवानस्थिसन्धिप्राप्तेऽस्थिपूर्णता ॥ ७ ॥

नैकरूपा रुजोऽस्थिस्थे शोफः तद्वच्च सन्धिगे ।

चेष्टानिवृत्तिश्च भवेत्

saṅgharṣo balavānasthisandhiprāpte'sthipūrṇatā || 7 ||

naikarūpā rujo 'sthisthe śophaḥ tadvacca sandhige |

ceṣṭānivr̥ttiśca bhavet

Signs of foreign body in the body joints – sandhi gata shalya lakshana

ceṣṭānivr̥ttiśca bhavet

Sandhiagata (joints) – severe shock, pain and filling up of different types of fluids and swelling Asthiagata (bones) – the signs are the same, with loss of movement also.

## **Signs of foreign body in the abdomen – koshta gata shalya lakshana**

आटोपः कोष्ठसंश्रिते ॥ ८ ॥

आनाहोऽन्नशकृन्मूत्रदर्शनं च व्रणानने ।

āṭopah koṣṭhasamśrite ॥ 8 ॥

ānāho 'nnaśakṛṇmūtradarśanaṃ ca vraṇānane ।

Koshtagata (abdomen) – there will be distention and appearance of food faecal matter and urine at the orifice of the wound.

### **Signs of foreign body in the abdomen – marma gata shalya lakshana**

विद्यान्मर्मगतं शल्यं मर्मविद्धोपलक्षणैः ॥ ९ ॥

vidyānmarmagataṃ śalyaṃ marmavidhdhopalakṣaṇaiḥ ॥ 9 ॥

In addition to the general signs, enumerated so far, even their discharges- fluids coming out from them such as Lasika (Lymph) from skin, Rakta (blood) from veins and Arteries, Majja – marrow bones etc. should be observed. 5-9 1/2

### **Discharge of related fluids from the body parts in which the foreign body is embedded**

**And**

### **Spontaneous healing of the wounds caused by foreign bodies in a person who had undergone purification therapies**

यथास्वं च परिस्रावैस्त्वगादिषु विभावयेत् ।

रुह्यते शुद्ध देहानामनुलोम स्थितं तु तत् ॥१०॥

दोषकोपाभिघातादिक्षोभाद्भूयोऽपि बाधते ।

yathāsvaṃ ca parisrāvaistvagādiṣu vibhāvayet ।

ruhyate śuddha dehānāmanuloma sthitaṃ tu tat ॥10॥

doṣakopābhighātādikṣobhādbhūyo'pi bādhate |

If foreign body is lodged in persons who have pure body – purified with therapies such as Panchakarma and if the foreign body enters in the same line of the organ, the chances of healing are good. If the body is not purified, it produces serves distress due to aggravation of Doshas.  
10

### **Recognizing the site of foreign body beneath the skin –**

Recognizing the site of foreign body disappeared / vanished beneath the skin

त्वङ्नष्टे यत्र तत्र स्युरभ्यङ्गस्वेदमर्दनैः ॥ ११ ॥

रागरुग्दाहसंरम्भा यत्र चाज्यं विलीयते ।

आशु शुष्यति लेपो वा तत्स्थानं शल्यवद्वदेत् ॥ १२ ॥

tvañnaṣṭe yatra tatra syurabhyaṅgasvedamardanaḥ || 11 ||

rāgarugdāhasaṃrambhā yatra cājyaṃ vilīyate |

āśu śuṣyati lepo vā tatsthānaṃ śalyavadvadet || 12 ||

The exact site of foreign bodies concealed in the skin, is recognized 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,

by quick drying of the paste of sandal wood etc.

### **Site of foreign body concealed in the muscle, joint and abdomen –**

#### **Recognizing the site of foreign body concealed in the flesh (larger muscle mass)**



मांसप्रणष्टं संशुद्ध्या कर्शनाच्छलथतां गतम् ।

क्षोभाद्रागादिभिः शल्यं लक्षयेत्

māṃsapraṇaṣṭaṃ saṃśuddhyā karśanāc chlathatāṃ gatam |

kṣobhād rāgādibhiḥ śalyaṃ lakṣayet

The foreign body concealed in the flesh can be recognized by seeing the looseness / flaccidity of the muscles following the administration of cleansing treatments (panchakarma treatments) or by other treatments / methods for thinning the body and by seeing the redness etc symptoms due to irritation (at the place where the foreign body is concealed).

### **Recognizing the site of foreign body concealed in the muscles, bony joints and abdomen**

तद्वदेव च ॥ १३ ॥

पेश्यस्थिसन्धिकोष्ठेषु नष्टम्

tadvadeva ca || 13 ||

peśyasthisandhikoṣṭheṣu naṣṭam

The foreign bodies concealed in the muscles, bony joints and abdomen will present with similar signs (as explained in the foreign body concealed in flesh)

### **Recognizing the site of foreign body concealed in the bones**

अस्थिषु लक्षयेत् ।

अस्थनामभ्यञ्जनस्वेदबन्धपीडनमर्दनैः ॥ १४ ॥

asthiṣu lakṣayet |

asthnām abhyañjanasvedabandhapīḍanamardanaiḥ || 14 ||

The site of the foreign body concealed in the bones is recognized by anointing / massaging with oil, sudation, tying a rope or bandage, squeezing and pressing on the afflicted bones (these methods will worsen pain and other symptoms and help in identifying the underlying foreign body)

### **Recognizing the site of foreign body concealed in the joints**

प्रसारणाकुञ्चनतः सन्धिनष्टं तथास्थिवत् ।

prasāraṇākūñcanataḥ sandhinaṣṭaṃ tathāsthivat |

The site of foreign body concealed in the joints are recognized by extending or flexion of joints and also by signs similar to those explained in case of foreign body concealed in the bones

### **Recognizing the site of foreign body concealed in the tendons / ligaments, veins, channels of the body and arteries**

नष्टे स्नायुसिरास्रोतोधमनीष्वसमे पथि ॥ १५ ॥

अश्वयुक्तं रथं खण्डचक्रमारोप्य रोगिणम् ।

शीघ्रं नयेत् ततस्तस्य संरम्भाच्छल्यमादिशेत् ॥ १६ ॥

naṣṭe snāyusirāsrotodhamaniṣvasame pathi || 15 ||

aśvayuktaṃ rathaṃ khaṇḍacakramāropya rogiṇam |

śīghraṃ nayet tatastasya saṃrambhācchalyamādiśet || 16 ||

The sites of the foreign body concealed in the ligaments / tendons, veins, channels of the body and arteries are recognized when irritation, pain occurs (at the site of impaction of foreign body) due to the speed of the horse wagon, when a chariot pulled by a horse (horse wagon) having broken wheels on which the patient (having the foreign body concealed in one or more of the above said structures) is seated is driven with great speed on uneven roads.

### **Recognizing the site of foreign body concealed in the vital spots**

मर्मनष्टं पृथङ् नोक्तं तेषां मांसादिसंश्रयात् ।

marmanaṣṭaṃ pṛthaṅ noktaṃ teṣāṃ māṃsādisaṃśrayāt |

The features of foreign body concealed in the vital / vulnerable spots of the body are not described separately because these spots are composed of muscles and other tissues (and the features of foreign body located in muscles and other tissues have already been enumerated above)

**Note** – Marmas are the vital spots or areas of the body formed by coexistence of muscles, veins, ligaments, bones and bony joints. These spots are delicate. Injury to these spots may take away the life immediately or in due course of time, may cripple the organ or related structure, cause pain or cause death when foreign body embedded in them is forcibly removed.

## **General principle of recognizing the site of foreign body concealed in any part of the body**

सामान्येन सशल्यं तु क्षोभिण्या क्रियया सरुक् ॥ १७ ॥

sāmānyena saśalyaṃ tu kṣobhiṇyā kriyayā saruk || 17 ||

Generally the site of the foreign body (wherein the foreign body is concealed) is recognized by the appearance of distressing symptoms (irritation caused by the foreign body), after doing some activity (including some abnormal movements of the body parts wherein the foreign body is concealed) and the presence of pain (in the place where foreign body is located)

## **Recognizing the shape of the foreign body concealed in the body**

वृत्तं पृथु चतुष्कोणं त्रिपुटं च समासतः ।

अदृश्यशल्यसंस्थानं व्रणाकृत्या विभावयेत् ॥ १८ ॥

vṛttaṃ pṛthu catuskoṇaṃ triputaṃ ca samāsataḥ |

adrśyaśalyasaṃsthānaṃ vraṇākṛtyā vibhāvayet || 18 ||

The shape of the invisible foreign body is determined by the shape of the wound, such as round – circular wide, with four Angula, with 3 edges. Etc.18

## **Shalyaharana- removal of foreign bodies:-**

तेषामाहरणोपायौ प्रतिलोमानुलोमकौ ।

अर्वाचीनपराचीने निर्हरेत् तद्विपर्ययात् ॥ १९ ॥

teṣāmāharaṇopāyau pratilomānulomakau |

arvācīnaparācīne nirharet tadviparyayāt || 19 ||

Method of their removal are though upward and downward directions;

those entering into the body from above and below should be taken out in the opposite directions respectively. 19

### **Method of removing the foreign bodies which have entered the body from sideward**

सुखाहार्यं यत्शिच्छत्वा ततस्तिर्यग्गतं हरेत् ।

sukhāhāryaṃ yataśchittvā tatastiryaggataṃ haret |

Those which have entered from sideward – horizontally should be removed by cutting it conveniently. 19 ½

### **Conditions wherein the foreign bodies should not be removed**

शल्यं न निर्घात्यमुरःकक्षावङ्क्षणपार्श्वगम् ॥ २० ॥

प्रतिलोममनुत्तुण्डं छेद्यं पृथुमुखं च यत् ।

नैवाहरेद्विशल्यघ्नं नष्टं वा निरुपद्रवम् ॥ २१ ॥

śalyaṃ na nirghātyamurāḥkākṣāvāṅkṣaṇapārśvagam || 20 ||

pratilomam anuttuṇḍaṃ chedyāṃ pṛthumukhaṃ ca yat |

naivāharedviśalyaghnaṃ naṣṭaṃ vā nirupadravam || 21 ||

Foreign bodies, arrowheads which are lodged in the chest, axillae, groins and Flanks, which can be cut and which have board blades should be pulled out.

Shalyas that should not be removed -

Those which lead to death soon after their removal, which are lost / invisible, which are absorbed by the body and those which do not produce complications- should not be removed. 20-21

### **Aharana Vidhi- means and methods of removal**

अथाहरेत् करप्राप्यं करेणैवेतरत् पुनः ।

दृश्यं सिंहाहिमकरवर्मिकर्कटकाननैः ॥ २२ ॥

अदृश्यं व्रणसंस्थानाद्ग्रहीतुं शक्यते यतः ।

कङ्कभृङ्गाह्रकुररशरारिवायसाननैः ॥ २३ ॥

athāharet karaprāpyaṃ kareṇaivetarat punaḥ |

dr̥śyaṃ siṃhāhimakaravarmikarkaṭakānanaiḥ || 22 ||

adr̥śyaṃ vraṇasaṃsthānādgrahītuṃ śakyate yataḥ |

kaṅkabhr̥ṅgāhvakuraraśārārivāyasānanaiḥ || 23 ||

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- lion faced Varmimukha- fish faced, karkata mukha –crab faced etc. 22

Those which are invisible but can be grasped by instruments, through the wound, should be pulled out by instruments having faces like the Kankha – heron, Bhringa- Shrike, Kurara- osprey, Sharari- a kind of heron and Vayasa –crow. 23

### **Removal of foreign bodies lodged in the skin and other tissues**

सन्दंशाभ्यां त्वगादिस्थम्

sandaṃśābhyāṃ tvagādīstham

Those which are lodged in the skin should be removed with the help of Sandamhsa- Yantra (forceps);

### **Removal of hollow foreign bodies**

तालाभ्यां सुषिरं हरेत् ।

tālābhyāṃ suṣiraṃ haret |

Those which are hollow, with the help of Tala Yantra- instruments with flat discs,

### **Removal of foreign bodies lodged in hollow spaces**

सुषिरस्थं तु नलकैः शेषं शेषैर्यथायथम् ॥ २४ ॥

suṣirasthaṃ tu nalakaiḥ śeṣaṃ śeṣairyathāyatham || 24 ||

Those which are lodged in hollow spaces, by using Naraka Yantra- tubular instruments and the rest by other convenient instruments. 24

### **Removal of foreign bodies which cannot be held by instruments**

शस्त्रेण वा विशस्यादौ ततो निर्लोहितं व्रणम् ।

kṛtvā ghṛtena saṃsvedya baddhācārikamādiśet || २५ ॥

śastreṇa vā viśasyādau tato nirlohitam vṛṇam |

kṛtvā ghṛtena saṃsvedya baddhācārikamādiśet || 25 ||

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, fomented and then bandaged;

The patient is advised to follow the prescribed regime – described in verses. 30-42 of the next chapter. 25

## Removal of foreign bodies which cannot be held by instruments

सिरास्नायुविलग्नं तु चालयित्वा शलाकया ।

sirāsnāyuvilagnaṃ tu cālayitvā śalākayā |

Those lodged in the veins and tendons – including nerves, should be pulled out after loosening them with the help of Salaka – rod like instruments.

## Removal of foreign bodies embedded in the chest / heart

हृदये संस्थितं शल्यं त्रासितस्य हिमाम्बुना ॥ २६ ॥

ततः स्थानान्तरं प्राप्तं आहरेत् तद्यथायथम् ।

यथामार्गं दुराकर्षम्

hṛdaye samsthitam śalyam trāsitasya himāmbunā || 26 ||

tataḥ sthānāntaram prāptam āharet tadyathāyatham |

yathāmārgam durākarsam

If foreign body is in the chest (Hrudaya), patient should be sprinkled with ice water (himambu).

## Removal of un-removable foreign bodies embedded in other sites of the body

अन्यतोऽप्येवमाहरेत् ॥ २७ ॥

## Removal of foreign bodies embedded in the bones

अस्थिदष्टे नरं पद्भ्यां पीडयित्वा विनिर्हरेत् ।

इत्यशक्ये सुबलिभिः सुगृहीतस्य किङ्करैः ॥ २८ ॥

asthidaṣṭe naram padbhyāṃ pīdayitvā vinirharet |



ityaśakye subalibhiḥ sugr̥hītasya kiṅkaraiḥ || 28 ||

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 attendants who are strong. 28

### **Measures taken to remove the foreign bodies when they cannot be pulled out**

तथाप्यशक्ये वारङ्गं वक्रीकृत्य धनुर्ज्यया ।

सुबद्धं वक्त्रकटके बध्नीयात्सुसमाहितः ॥ २९ ॥

सुसंयतस्य पञ्चाङ्ग्या वाजिनः कशयाऽथ तम् ।

ताडयेदिति मूर्धानं वेगेनोन्नमयन् यथा ॥ ३० ॥

उद्धरेच्छल्यमेवं वा शाखायां कल्पयेत् तरोः ।

बद्ध्वा दुर्बलवारङ्गं कुशाभिः शल्यमाहरेत् ॥ ३१ ॥

tathāpyaśakye vāraṅgaṃ vakrīkr̥tya dhanurjyayā |

subaddhaṃ vaktrakāṭake badhnīyātsusamāhitaḥ || 29 ||

susaṃyatasya pañcāṅgyā vājinaḥ kaśayātha tam |

tāḍayediti mūrdhānaṃ vegenonnamayan yathā || 30 ||

uddharecchalyamevaṃ vā śākhāyāṃ kalpayet taroḥ |

baddhvā durbalavāraṅgaṃ kuśābhiḥ śalyamāharet || 31 ||

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 should then be whipped so that it raises its head suddenly and with force by this method the arrow is removed. 29-30

Likewise, 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. 31

## Other measures to remove the stubborn foreign bodies / arrows

श्वयथुग्रस्तवारङ्गं शोफमुत्पीड्य युक्तिः ।

मुद्गराहतया नाड्या निर्घात्योत्तुण्डितं हरेत् ॥ ३२ ॥

तैरेव चानयेन्मार्गममार्गोत्तुण्डितं तु यत् ।

मृदित्वा कर्णिनां कर्णं नाड्यास्येन निगृह्य वा ॥ ३३

śvayathugrastavāraṅgaṃ śophamutpīḍya yuktitaḥ |

mudgarāhatayā nāḍyā nirghātyottuṇḍitaṃ haret || 32 ||

taireva cānayanmārgamamārgottuṇḍitaṃ tu yat |

mṛditvā karṇināṃ karṇaṃ nāḍyāsyena nigṛhya vā || 33 ||

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 Nadiyantra (tubular instrument) after shaking / hitting the bulging with a hammer.<sup>32</sup>

By the hammer, the arrow which has no clear passage of exit, should be brought into a passage, suitable for pulling out;

Those which have earlike projection should be pulled out after cutting off their ears or by fixing them inside tubular instruments. 33

The arrow heads without earlike projections, which have created a wide opening in the body and lodged straight, can be removed by making use of a magnet.

## Use of magnets to remove foreign bodies

अयस्कान्तेन निष्कर्णं विवृतास्यमृजुस्थितम् ।

ayaskāntena niṣkarṇaṃ vivṛtāsyamrjusthitam |

Foreign bodies which have entered the large intestine can be removed by inducing purgations. 34

### **Removal of foreign bodies which have entered the colon with purgation**

Removal of foreign bodies which have entered the colon with purgation

पक्वाशयगतं शल्यं विरेकेण विनिर्हरेत् ॥ ३४ ॥

pakvāśayagataṃ śalyaṃ virekeṇa vinirharet || 34 ||

The foreign bodies which have entered the large intestine can be removed by giving purgation.

### **Removal of foreign bodies by sucking apparatus**

दुष्टवातविषस्तन्यरक्ततोयादि चूषणैः ।

duṣṭavātaṣastanyarakatoyādi cūṣaṇaiḥ |

Bad air (flatus), poison, breast milk, blood, fluids etc (which have become foreign bodies due to stagnation) are removed by sucking (with the help of animal horns etc equipments)

### **Removal of foreign bodies impacted in the throat**

कण्ठस्रोतोगते शल्ये सूत्रं कण्ठे प्रवेशयेत् ॥ ३५ ॥

बिसेनात्ते ततः शल्ये बिसं सूत्रं समं हरेत् ।

kaṇṭhasrotogate śalye sūtram kaṇṭhe praveśayet || 35 ||

bisenātte tataḥ śalye bisam sūtram samam haret |

When the foreign body has gone into the passage of the throat (and has impacted therein), a lotus stalk 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

### **Removal of foreign bodies made up of lac impacted in the throat**

नाड्याग्नितापितां क्षिप्त्वा शलाकामप्स्थिरीकृताम् ॥ ३६ ॥

आनयेज्जातुषं कण्ठात् जतुदिग्धामजातुषम् ।

nāḍyāgnitāpitāṃ kṣiptvā śalākāmapsthīrīkṛtām || 36 ||

ānayejjātuṣam kaṇṭhāt jatudigdhām ajātuṣam |

If the foreign body in the throat is made up of lac, a heated iron rod should be passed through a tubular instrument (into the throat) and made to touch the foreign body and then the foreign body is removed from the throat those (foreign body) not made out of lac should be removed by making use of rods smeared with lac at its tip.

## Removal of thorny foreign bodies impacted in the throat

केशोन्दुकेन पीतेन द्रवैः कण्टकमाक्षिपेत् ॥ ३७ ॥

सहसा सूत्रबद्धेन वमतस्तेन चेतारत् ।

keśondukena pītena dravaiḥ kaṅṭakamākṣipet || 37 ||

sahasā sūtrabaddhena vamatastena cetarat |

Thorny (hook like) foreign bodies impacted in the throat should be removed by inserting a ball of hair fastened with a thread (into the throat), consumed along with water (or before insertion of the ball)

the foreign body stuck to the ball of hair is removed by pulling the thread quickly when the person vomits the consumed fluid

similarly the hair and other foreign bodies should be removed by making use of a hook

## Removal of foreign bodies stuck in the mouth and nose and food stuck in the throat

अशक्यं मुखनासाभ्यां आहर्तुं परतो नुदेत् ॥ ३८ ॥

अप्पानस्कन्धघाताभ्यां ग्रासशल्यं प्रवेशयेत् ।

aśakyaṃ mukhanāsābhyāṃ āhartuṃ parato nudet || 38 ||

appānaskandhaghātābhyāṃ grāsaśalyaṃ praveśayet |

If the foreign bodies lodged / impacted in the mouth and nose, if not possible to be removed out through their respective orifices, should be pushed back, making them enter into the wider tract (so that they can be removed from a wider tract) if the consumed bolus of food is stuck in the form of foreign body in the throat, it should be pushed back into the stomach, by making the person to drink water or by tapping over the shoulder with fists (gently).

### **Removal of small foreign bodies stuck in the eyes and wounds**

सूक्ष्माक्षिव्रणशल्यानि क्षौमवालजलैर्हरेत् ॥ ३९ ॥

sūkṣmākṣivraṇaśalyāni kṣaumavājalairharet || 39 ||

Small sized foreign bodies located in eyes or wounds should be removed with the help of linen, hairs or water

### **Removal of water swallowed during drowning**

अपां पूर्णं विधुनुयादवाक्शिरसमायतम् ।

वामयेच्चामुखं भस्मराशौ वा निखनेन्नरम् ॥ ४० ॥

apāṃ pūrṇaṃ vidhunuyādavākśirasamāyatam |

vāmayeccāmukhaṃ bhasmarāśau vā nikhanennaram || 40 ||

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, on laid on the round with the face bent down and then made to vomit all the water; he should then be immersed in heap of ash. 40

### **Removal of water which has entered the ears**

कर्णेऽम्बुपूर्णं हस्तेन मथित्वा तैलवारिणी ।

क्षिपेदधोमुखं कर्णं हन्याद्वाऽऽचूषयेत् वा ॥ ४१ ॥

karṇe'mbupūrṇe hastena mathitvā tailavāriṇī |

kṣipedadhomukhaṃ karṇaṃ hanyādvā" cūṣayeta vā || 41 ||

If the ears are full with water, it should be removed inserting the finger and oil removers put into the ears or the ears should be kept facing downwards and the head given the blow from the side. Or the water can be sucked out with the help of tubular instruments 41

### **Removal of insects which have entered the ears**

कीटे स्रोतोगते कर्णं पूरयेद्लवणाम्बुना ।

शुक्तेन वा सुखोष्णेन मृते क्लेदहरो विधिः ॥ ४२ ॥

kīṭe srotogate karṇaṃ pūrayedlavaṇāmbunā |

śuktena vā sukhoṣṇena mṛte kledaharo vidhiḥ || 42 ||

If any insect has entered into ears, the ears should be filled with warm salt water or sour gruel (Sukta), when the insect is dead, dehydration measures should be adopted or the ears should be filled with water. 42

## Melting of certain foreign bodies by the body heat

जातुषं हेमरूप्यादिधातुजं च चिरस्थितम् ।

ऊष्मणा प्रायशः शल्यं देहजेन विलीयते ॥ ४३ ॥

jātuṣaṃ hemarūpyādihātujaṃ ca cirasthitam |

ūṣmaṇā prāyaśaḥ śalyaṃ dehajena vilīyate || 43 ||

Foreign bodies of Lac, and other metals remaining for long time inside the body get dissolved the heat of the body. 43

## Foreign bodies which do not melt in the body and its effect

मृद्वेणुदारुशृङ्गास्थिदन्तवालोपलानि न ।

विषाणवेण्वयस्तालदारुशल्यं चिरादपि ॥ ४४ ॥

प्रायो निर्भुज्यते तद्धि पचत्याशु पलासृजी ।

mṛdveṇudāruśṛṅgāsthidantavālopalāni na |

viṣāṇaveṇvayastāladāruśalyaṃ cirādapi || 44 ||

prāyo nirbhujyate taddhi pacatyāśu palāsṛjī |

Foreign body composed of Mud, Bamboo, wood, horn bone, tooth and hair of animals or man; stone do not get dissolved by body heat;

Those composed of horn, Bamboo Iron, wood of palm tree or remaining for long periods inside the body generally get distorted, remain undissolved and produce putrefaction in the muscles and blood. 44- 44 1/2

Measures taken to remove deep concealed foreign bodies



शल्ये मांसावगाढे चेत्स देशो न विदह्यते ॥ ४५ ॥

ततस्तं मर्दनस्वेदशुद्धिकर्षणबृंहणैः ।

तीक्ष्णोपनाहपानान्नघनशस्त्रपदाङ्कनैः ॥ ४६ ॥

पाचयित्वा हरेच्छल्यं पाटनैषणभेदनैः ।

śalye māṃsāvagāḍhe cetsa deśo na vidahyate || 45 ||

tatastaṃ mardanasvedaśuddhikarṣaṇabr̥mhaṇaiḥ |

tīkṣṇopānāhapānānnaghanaśāstrapadāṅkanaiḥ || 46 ||

pācayitvā harecchalyaṃ pāṭanaīṣaṇabhedanaiḥ |

If the foreign body is concealed deep inside the fleshy parts, and if the site having the foreign body has not undergone suppuration (the foreign body being in place, not causing suppuration), purification / suppuration (ripening of the part of the body consisting of the foreign body) of such parts should be done by the measures like squeezing, fomentation, cleansing / purifying therapies, thinning measures, nourishing therapies, application of strong poultices, strong drinks and foods, by application of incising etc methods of sharp instrumentation, trampling by feet etc and then the foreign bodies be removed by excision, probing or splitting / cutting methods.

### **Wisdom of physician in removing different types of foreign bodies**

शल्यप्रदेशयन्त्राणामवेक्ष्य बहुरूपताम् ॥ ४७ ॥

तैस्तैरुपायैर्मतिमान् शल्यं विद्यात्तथाहरेत् ॥ ४७ऊअब् ॥

śalyapradeśayantrāṇāmavekṣya bahurūpatām || 47 ||

taistairupāyairmatimān śalyaṃ vidyāttathāharet || 47ūab ||

Keeping in mind the different and peculiar features of the foreign bodies, their place of lodgment and instruments which should be preferred to remove them. The brilliant physician should recognize them and remove the foreign bodied by adopting appropriate methods (of removal)

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भट विरचितायां अष्टाङ्गहृदयसंहितायां सूत्रस्थाने  
शल्यहरणविधिर्नाम अष्टाविंशोऽध्यायः ॥२८॥

iti śrīvaidyapati siṃhaguptasūnu śrīmadvāgbhaṭa viracitāyāṃ  
aṣṭāṅgaḥṛdayasaṃhitāyāṃ sūtrasthāne śalyāharaṇavidhiraṇāma  
aṣṭāvimaṣo'dhyāyaḥ||28||

Thus ends the 28th chapter of Ashtangahridaya Samhita Sutrasthana, named Shalyaharana Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

**Ashtanga Hridayam**  
**Sutrasthanam – Chapter – 29**

शस्त्रकर्मविधिमध्यायं

**(Surgical Procedures)**

CHAPTER 29: PROCEDURE OF SURGICAL OPERATION –  
SHASTRAKARMA VIDHI

This chapter explains about different surgical methods and operations of ancient times. This is the 29th chapter of Ashtanga Hrudaya Sutrasthana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name is Shastrakarma Vidhi.

Pledge by the author(s)

अथातः शस्त्रकर्मविधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः।गद्यसूत्रे ॥२॥

athātaḥ śastrakarmavidhimadhyāyaṃ vyākhyāsyāmaḥ।

iti ha smāhuḥ ātreyādayo maharṣayaḥ।gadyasūtre||2||

अथातः शस्त्रकर्मविधिमध्यायं व्याख्यास्यामः - athātaḥ

śastrakarmavidhimadhyāyaṃ vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth we are going to explain the chapter pertaining to the surgical procedures

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyādayo maharṣayaḥ।-  
thus say (pledge) Atreya and other sages.

Atreya and other sages pledge that after the Shalyaharana Vidhim Adhyayam i.e. chapter describing the detailed procedure of removal of foreign bodies from the body, they would henceforth be explaining in detail about the Shastrakarma Vidhi i.e. description of surgical procedures in detail.

(correction – 3rd line from last, first word – pakve (not pakke))

### **Need and urgency to treat swellings**

व्रणः सञ्जायते प्रायः पाकाच्छ्वयथुपूर्वकात् ।

तमेवोपचरेत्स्माद्रक्षन् पाकं प्रयत्नतः ॥ १ ॥

सुशीतलेपसेकास्रमोक्षसंशोधनादिभिः ।

vraṇaḥ sañjāyate prāyaḥ pākācchvayathupūrvakāt |

tamevopacarettasmādrakṣan pākaṃ prayatnataḥ || 1 ||

suśītalepasekāśramokṣasaṃśodhanādibhiḥ |

Due to Paka (suppuration) of inflammation, Vranashotha (inflammatory ulcer) develops. Hence, swelling should be treated first, preventing the formation of pus, by all efforts, such as

Susheeta lepa – application of cold poultices,

Seka – bathing the part with cold decoction of drugs,

Asramoksha – blood letting,

Samshodhana – Purifying Panchakarma therapies. 1.

### **Trividha Sopha – three stages of swelling :-**

Shopha – Swelling is of three types.

### **Unripe swelling – Ama Shopha**

शोफोऽल्पोऽल्पोष्मरुक् सामः सवर्णः कठिनः स्थिरः ॥ २ ॥

śopho'lpo'lpoṣmaruk sāmahaḥ savarṇaḥ kaṭhinaḥ sthiraḥ || 2 ||

The unripe swelling is mild (less swollen) with mild heat and pain, has the same color of the skin, hard in consistency and immovable.

### **Swelling which is in the process of ripening – Pachyamana Shopha**

पच्यमानो विवर्णस्तु रागी बस्तिरिवाततः ।

स्फुटतीव सनिस्तोदः साङ्गमर्दविजृम्भिकः ॥ ३ ॥

संरम्भारुचिदाहोषातृड्ज्वरानिद्रतान्वितः ।

स्त्यानं विष्यन्दयत्याज्यं व्रणवत् स्पर्शनासहः ॥ ४ ॥

pacyamāno vivarṇas tu rāgī bastirivātataḥ |

sphuṭatīva sanistodaḥ sāṅgamardavijṛmbhikaḥ || 3 ||

saṃrambhārucidāhoṣātrḍjvarānidratānvitaḥ |

styānaṃ viṣyandayatyājyaṃ vraṇavat sparśanāsahaḥ || 4 ||

The swelling which is in the process of ripening is discolored usually red colored distended like a urinary bladder feels as if the swelling is going to burst open has pricking pain aches all over the body, excessive yawning, agitation or irritation in the swelling tastelessness / anorexia burning sensation increased temperature thirst fever loss of sleep quick melting of solid ghee placed on the swelling (due to high temperature) tenderness (intolerance on touching) just as in an ulcer. **Swelling which has ripened – Pakwa Shopha**

पक्वेऽल्पवेगता म्लानिः पाण्डुता वलिसम्भवः ।

नामोऽन्तेषून्नतिर्मध्ये कण्डूशोफादिमार्दवम् ॥ ५ ॥

स्पृष्टे पूयस्य सञ्चारो भवेद्वस्ताविवाम्भसः ।

pakve'lpavegatā mlāniḥ pāṇḍutā valisambhavaḥ |

nāmo'nteṣūnnatirmadhye kaṇḍūsophādimārdavam || 5 ||

spr̥ṣṭe pūyasya sañcāro bhavedbastāvivāmbhasaḥ |

in the fully ripe swelling

The symptoms are less severe swelling is reduced in size with pale color appearance of wrinkles on it (swelling) the swelling is depressed all around the periphery and is elevated at the center itching, swelling etc symptoms are mild in nature on touch of the swelling, the movement of pus can be known, resembling the movement of water within the bladder.

### **Doshawise symptoms in Shopha -**

शूलं नर्तेऽनिलाद्दाहः पित्ताच्छोफः कफोदयात् ॥ ६ ॥

रागो रक्ताच्च पाकः स्यादतो दोषैः सशोणितैः ।

śūlaṃ narte'nilāddāhaḥ pittācchophaḥ kaphodayāt || 6 ||

rāgo raktācca pākaḥ syādato doṣaiḥ saśoṇitaiḥ |

Shula – pain due to Vata

Daha – burning sensation due to Pitta imbalance

Shopha – inflammation due to Kapha imbalance

Raga – redness and Paka – suppuration due to Rakta vitiation. 6.

### **Symptoms of excessive suppuration in the swelling**

पाकेऽतिवृत्तेऽतिसुषिरस्तनुत्वग्दोषभक्षितः ॥ ७ ॥

वलीभिराचितः श्यावः शीर्यमाणतनूरुहः ।

pāke'tivṛtte'tisuṣiras tanutvagdōṣabhakṣitaḥ || 7 ||

valībhirācitaḥ śyāvaḥ śīryamāṇatanūruhaḥ |

When pus formation further increases with lapse of time there is cavity formation inside the swelling, the skin becomes thin and destroyed by the Doshas, it is covered with wrinkles, black in colour and body hairs fall off. 7.

### **Suppuration of blood in swelling caused by kapha – Raktapaka**

कफजेषु तु शोफेषु गम्भीरं पाकमेत्यसृक् ॥ ८ ॥

पक्वलिङ्गं ततोऽस्पष्टं यत्र स्याच्छीतशोफता ।

त्वक्सावर्ण्यं रुजोऽल्पत्वं घनस्पर्शत्वमश्मवत् ॥ ९ ॥

रक्तपाकमिति ब्रूयात्तं प्राज्ञो मुक्तसंशयः ।

kaphajēṣu tu śopheṣu gambhīraṃ pākametyasṛk || 8 ||

pakvaliṅgaṃ tato'spaṣṭaṃ yatra syācchītaśophatā |

tvaksāvarṇyaṃ rujo'lpatvaṃ ghanasparśatvamaśmavat || 9 ||

raktapākamiti brūyāttaṃ prājñō muktasaṃśayaḥ |

In the swelling caused by predominance of kapha dosha, the blood gets suppuration / ripened deep inside the swelling, in a concealed way, therefore the signs of ripening / suppuration are not clearly seen such condition can be made out by the presence of cold swelling (swelling which is cold on touch), is of the same color as that of surrounding skin has mild pain, is hard to touch, just like a stone (stony hardness) the wise without any doubt, call this condition as rakta paka i.e. suppuration of blood.

### **Darana - Tearing (bursting, splitting) and**

### **Patana - Cutting (incise) of swelling**

अल्पसत्त्वेऽबले बाले पाकाद्वात्यर्थमुद्धते ॥ १० ॥

दारणं मर्मसन्ध्यादिस्थिते चान्यत्र पाटनम् ।

alpasattve'bale bāle pākādvātyarthamuddhate || 10 ||

dāraṇaṃ marmasandhyādīsthite cānyatra pāṭanam |

Bursting / tearing the swelling (abscess – pus filled swelling) should be done (by application of alkalis etc.) in persons having weak mind, who are debilitated in children or when the swelling is elevated due to excessive accumulation of pus and when the swelling is located in the vital spots of the body and on the joints of the body in other cases (apart from the above said conditions), the swelling should be cut open by using sharp instruments.

### **Contraindication of bursting and cutting the swelling in unripe swelling**

आमच्छेदे सिरास्नायुव्यापदोऽसृगतिस्स्रुतिः ॥ ११ ॥

रुजोऽतिवृद्धिर्दारणं विसर्पो वा क्षतोद्भवः ।

āmacchede sirāsnāyuvyāpado 'sṛgatisrutih || 11 ||

rujo'tivṛddhirdāraṇaṃ visarpo vā kṣatodbhavaḥ |

Cutting (bursting) an unripe swelling lead to diseases and complications of veins and ligaments (tendons), profuse bleeding, severe increase in pain, or herpes / spreading skin ulcers due to tearing of skin or injury

### **Effect of not opening and discharging the pus in mature swelling / suppurated swelling**

तिष्ठन्नन्तः पुनः पूयः सिरास्नाय्वसृगामिषम् ॥ १२ ॥



विवृद्धो दहति क्षिप्रं तृणोल्पमिवानलः ।

tiṣṭhannantaḥ punaḥ pūyaḥ sirāsnāyvasṛgāmiṣam || 12 ||

vivr̥ddho dahati kṣipraṃ tr̥ṇolpamivānalaḥ |

The pus remaining inside (the swelling) and getting increased in quantity, once again quickly burns the veins, ligaments, tendons, blood and muscles, just as a spark of fire burns away a hay stack

### **Effect of early / delayed opening and discharging the pus**

यश्छिनत्त्याममज्ञानाद्यश्च पक्वमुपेक्षते ॥ १३ ॥

श्वपचाविव विज्ञेयौ तावनिश्चितकारिणौ ।

yaśchinattyāmamajñānādyaśca pakvamupekṣate || 13 ||

śvapacāviva vijñeyau tāvaniścitakāriṇau |

Due to ignorance, the one (physician) who breaks open an unripe swelling and the one who neglects a ripe swelling (and doesn't open it) is considered to be equivalent to a dog keeper / feeder (mean / unwise surgeon) both being considered doing indiscriminate acts (doing things without reasoning).

### **Pre-operative procedures – Purvakarma**

प्राक् शस्त्रकर्मणश्चेष्टं भोजयेदन्नमातुरम् ॥ १४ ॥

पानपं पाययेन्मद्यं तीक्ष्णं यो वेदनाक्षमः ।

न मूर्च्छत्यन्नसंयोगान्मतः शस्त्रं न बुध्यते ॥ १५ ॥

अन्यत्र मूढगर्भाशममुखरोगोदरातुरात् ।

prāk śastrakarmanāśceṣṭaṃ bhojayedannamāturam || 14 ||

pānapaṃ pāyayenmadyaṃ tīkṣṇaṃ yo vedanākṣamaḥ |

na mūrchatyannasaṃyogānmattaḥ śastraṃ na budhyate || 15 ||

anyatra mūḍhagarbhāśmāmukharogodarāturāt |

Before conducting surgical process i.e. opening of an abscess, the patient should be given the food he likes the person who is accustomed to drinking alcohol may be given a drink of strong wine which should enable him to withstand the pain of surgical process due to intake of food, the person doesn't lose consciousness / faint (during the surgical procedure), being sedated by consumption of strong wine, he doesn't have sense of the sharp instrument being operated over him (on the swelling) with exception of those patients suffering from obstructed delivery (impacted fetus), renal stones, those suffering from diseases of mouth and abdominal disorders (these patients should not be given food or wine before surgery).

### **Operative procedure – Pradhana karma**

अथाहतोपकरणं वैद्यः प्राङ्मुखमातुरम् ॥ १६ ॥

संमुखो यन्त्रयित्वाशु न्यस्येन्मर्मादि वर्जयन् ।

अनुलोमं सुनिशितं शस्त्रमाप्यदर्शनात् ॥ १७ ॥

सकृदेवाहरेत्तच्च

athāhr̥topakaraṇaṃ vaidyaḥ prāṅmukhamāturam || 16 ||

saṃmukho yantrayitvāśu nyasyen marmādi varjayan |

anulomaṃ suniśitaṃ śāstramāpūyadarśanāt || 17 ||

sakṛdevāharetacca

Next, keeping ready all the surgical equipments required, the physician should make the patient to sit facing east sitting in front of the patient facing him, the physician should incise the swelling quickly with well sharpened instrument incision should be made in the direction of the hairs (from above downward), avoiding vulnerable parts, deep enough till the pus is seen, and then removing the instrument quickly

### **Method of incising, probing and evacuating the pus in a suppurated (mature) swelling**

पाके तु सुमहत्यपि ।

पाटयेद्व्यङ्गुलं सम्यग्द्व्यङ्गुलत्र्यङ्गुलान्तरम् ॥ १८ ॥

एषित्वा सम्यगेषिण्या परितः सुनिरूपितम् ।

अङ्गुलीनालवालैर्वा यथादेशं यथाशयम् ॥ १९ ॥

यतो गतं गतिं विद्यादुत्सङ्गो यत्र यत्र च ।

तत्र तत्र व्रणं कुर्यात् सुविभक्तं निराशयम् ॥ २० ॥

आयतं च विशालं च यथा दोषो न तिष्ठति ।

pāke tu sumahatyapi |

pāṭayeddvyaṅgulaṃ samyagdvyāṅgulatryaṅgulāntaram || 18 ||

eṣitvā samyageṣiṅyā paritaḥ sunirūpitam |

aṅgulīnālavālairvā yathādeśaṃ yathāśayam || 19 ||

yato gataṃ gatiṃ vidyādutsaṅgo yatra yatra ca |

tatra tatra vraṇaṃ kuryāt suvibhaktaṃ nirāśayam || 20 ||

āyataṃ ca viśālaṃ ca yathā doṣo na tiṣṭhati |

If the area of suppuration is large, the incisions of 2 angula dimension shall be made properly either two or three angulas (1 angula = 1 finger breadth) apart (the incisions should not be made too close to each other) after properly considering the entire interior of the swelling, suppurated area should then be thoroughly excavated / probed with either a probe, finger, tube or hairs of animals, as suitable to the site and area of the swelling the pus path is determined, wherever the bulge (of the suppurated swelling) is found, therein the cut is done (cutting through the bulge of the wounds), creating a well cut, well cleaned, long and deep, wide wound so that no vitiating material can remain inside the wound.

### **Characteristics of an ideal surgeon**

शौर्यमाशुक्रिया तीक्ष्णं शस्त्रमस्वेदवेपथू ॥ २१ ॥

असम्मोहश्च वैद्यस्य शस्त्रकर्मणि शस्यते ।

śauryamāśukriyā tīkṣṇaṃ śastramasvedavepathū || 21 ||

asammohaśca vaidyasya śastrakarmani śasyate |

Courage, quickness of action keeping the instruments very sharp, not sweating, not trembling, not getting confused Are the qualities best desired of a surgeon who is about to conduct surgical procedures

### **Oblique or horizontally curved incision**

तिर्यक्छिन्द्याल्ललाटभ्रूदन्तवेष्टकजत्रुणि ॥ २२ ॥

कुक्षिकक्षाक्षिकूटौष्ठकपोलगलवङ्क्षणे ।

अन्यत्र छेदनात् तिर्यक् सिरास्नायुविपाटनम् ॥ २३ ॥

tiryakchindyāllalāṭabhrūdantaveṣṭakajatrūṇi || 22 ||

kukṣikakṣākṣikūṭauṣṭhakapolagalavaṅkṣaṇe |

anyatra chedanāt tiryak sirāsnāyuvipāṭanam || 23 ||

The incision (cut through the swelling) should be made horizontally curved (obliquely) in places such as forehead, eyebrows, gums of teeth, shoulders, abdomen, axillae, eye sockets, lips, cheeks, throat and groins in other places, if horizontal cut is made, it might lead to cutting of the veins, ligaments (tendons) etc.

### **Sastrakarmottara Vidhi – Paschat Karma – post-operative procedures**

शस्त्रेऽवचारिते वाग्भिः शीताम्भोभिश्च रोगिणम् ।

आश्वास्य परितोऽङ्गुल्या परिपीड्य व्रणं ततः ॥ २४ ॥

क्षालयित्वा कषायेण प्लोतेनाम्भोऽपनीय च ।

गुग्गुल्वगुरुसिद्धार्थहिङ्गुसर्जरसान्वितैः ॥ २५ ॥

धूपयेत् पटुषङ्ग्रन्थानिम्बपत्रैर्घृतप्लुतैः ।

तिलकल्काज्यमधुभिर्यथास्वं भेषजेन च ॥ २६ ॥

दिग्धां वर्ति ततो दद्यात् तैरेवाच्छादयेच्च ताम् ।

घृताक्तैः सक्तुभिश्चोर्ध्वं घनां कवलिकां ततः ॥ २७ ॥

निधाय युक्त्या बध्नीयात् पट्टेन सुसमाहितम् ।

पार्श्वे सव्येऽपसव्ये वा नाधस्तान्नैव चोपरि ॥ २८ ॥

śastre'vacārite vāgbhiḥ śītāmbhobhiśca rogiṇam |

āśvāsya parito'ṅgulyā paripīḍya vraṇam tataḥ || 24 ||

kṣālayitvā kaṣāyeṇa plotenāmbho'panīya ca |

guggulvagurusiddhārthahiṅgusarjarasānvitaiḥ || 25 ||

dhūpayet paṭuṣaḍgranthānimbapattrairghṛtaplutaiḥ |

tilakalkājyamadhubhiryathāsvaṃ bheṣajena ca || 26 ||

digdhāṃ vartim tato dadyāt tairevācchādayecca tām |

ghṛtāktaiḥ saktubhiścordhvaṃ ghanāṃ kavalikāṃ tataḥ || 27 ||

nidhāya yuktyā badhniyāt paṭṭena susamāhitam |

pārśve savye'pasavye vā nādastānnaiva copari || 28 ||

After removing the sharp instruments, the patient should be comforted with encouraging words and cold water;

The area all around should be squeezed,

The wound is washed with decoction of drugs

Moisture is removed by wiping with cotton wool.

The wound should be fumigated with the smoke of Guggulu, Aguru, Siddhartha, Hingu (Asa foetida), Sarjarasa, Patu (Salt), Sadgrantha(Acorus calamus) or leaves of Nimba (neem), 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.

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.

### **Nature of bandage cloth used in dressing**

शुचिसूक्ष्मदृढाः पट्टाः कवल्यः सविकेशिकाः ।

धूपिता मृदवः श्लक्षणा निर्वलीका व्रणे हिताः ॥ २९ ॥

śucisūkṣmadṛḍhāḥ paṭṭāḥ kavalyaḥ savikeśikāḥ |

dhūpitā mṛdavaḥ ślakṣṇā nirvalikā vraṇe hitāḥ || 29 ||

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.

### **Oblations to protect the ulcers**

कुर्वीतानन्तरं तस्य रक्षां रक्षोनिषिद्धये ।

बलिं चोपहरेत् तेभ्यः

kurvītānantaraṃ tasya rakṣāṃ rakṣoniṣiddhaye |

balim copaharet tebhyah

Ulcer should be protected from the invasion of bad evils (microbes), insects, flies which feed on blood. They should be offered oblations. 30

### **Wearing protective herbs on the head**

सदा मूर्ध्ना च धारयेत् ॥ ३० ॥

लक्ष्मीं गुहामतिगुहां जटिलां ब्रह्मचारिणीम् ।

वचां छत्रामतिच्छत्रां दूर्वा सिद्धार्थकानपि ॥ ३१ ॥

ततः स्नेहदिनेहोक्तं तस्याचारं समादिशेत् ।

दिवास्वप्नो व्रणे कण्डूरागरुक्शोफपूयकृत् ॥ ३२ ॥

sadā mūrdhnā ca dhārayet ||30 ||

lakṣmīm guhāmatiguhām jaṭilām brahmacāriṇīm |

vacām chatrāmaticchatrām dūrvām siddhārthakānapi || 31 ||

tataḥ snehadinehoktaṁ tasyācāraṁ samādiśet |

divāsvapno vraṇe kaṇḍūrāgarukśophapūyakṛt || 32 ||

The patient should always wear on his head, potent herbs such as Lakshmi, Guha, Atiguha, Jatila, Brahmacharini, Vacha, Chatra, Atichatra, Durva or Siddharthaka.

He should be made to follow the regimen prescribed for the day of oil drinking as part of Snehana therapy;

sleeping during day leads to production of itching, redness, pain, swelling and pus in the ulcer. 31 – 32.

### **Contraindication of sexual intercourse and sexual thoughts**

स्त्रीणां तु स्मृतिसंस्पर्शदर्शनैश्चलितस्रुते ।

शुक्रे व्यवायजान् दोषानसंसर्गेऽप्यवाप्नुयात् ॥ ३३ ॥

strīṇāṁ tu smṛtisaṁsparśadarśanaishcalitasrute |

śukre vyavāyajān doṣānasaṁsarge'pyavāpnuyāt || 33 ||

Remembrance, touch and sight of women, which produce ejaculation of semen leads to other bad effects of intercourse, though not indulged into actually. 33.

### **Effects of doing the contraindicated things in the post operative care of ulcers**

व्रणे श्वयथुरायासात् स च रागश्च जागरात् ।

तौ च रुक् च दिवास्वापात्ताश्च मृत्युश्च मैथुनात् ॥ ३३+(१) ॥

vraṇe śvayathurāyāsāt sa ca rāgaśca jāgarāt |

tau ca ruk ca divāsvāpāttāśca mṛtyuśca maithunāt || 33+(1) ||



Swelling gets increased in an ulcer by strenuous activities,  
Redness increases by keeping awake at night,  
Pain by sleeping during day;  
death occurs by indulging in copulation.

### **Dietetic protocol after surgery**

भोजनं च यथासात्म्यं यवगोधूमषष्टिकाः ।

मसूरमुद्गतुवरीजीवन्तीसुनिषण्णकाः ॥ ३४ ॥

बालमूलकवार्ताकतण्डुलीयकवास्तुकम् ।

कारवेल्लककर्कोटपटोलकटुकाफलम् ॥ ३५ ॥

सैन्धवं दाडिमं धात्री घृतं तप्तहिमं जलम् ।

जीर्णशाल्योदनं स्निग्धमल्पमुष्णोदकोत्तरम् ॥ ३६ ॥

भुञ्जानो जाङ्गलैर्मांसैः शीघ्रं व्रणमपोहति ।

bhojanaṃ ca yathāsātmyaṃ yavagodhūmaṣṣṭikāḥ |

masūramudgatuvarījīvantīsuniṣaṇṇakāḥ || 34 ||

bālamūlakavārtākataṇḍulīyakavāstukam |

kāravellakakarkoṭapaṭolakaṭukāphalam || 35 ||

saindhavaṃ dāḍimaṃ dhātrī ghr̥taṃ taptahimaṃ jalam |

jīrṇaśālyodanaṃ snigdhamalpamuṣṇodakottaram || 36 ||

bhuñjāno jāṅgalairmāṃsaiḥ śīghraṃ vraṇamapohati |

The food of the patient should be that which is congenial such as (those given below) barley – *Hordeum vulgare*, wheat – *Triticum aestivum*, rice

ripened and harvested in 60 days, lentils – *Lens culinaris*, green gram – *Vigna radiata*, tur / tor dal – *Cajanus cajan*, *Leptadenia reticulata*, *Blepharis edulis*, tender radish, egg plant / brinjal, *Amaranthus viridis*, *Chenopodium album*, bitter gourd - *Momordica charantia*, *Momordica dioica*, *Trichosanthes dioica*, fruits of *Picrorhiza kurroa*, rock salt, pomegranate / *Punica granatum*, *Emblica officinalis*, ghee, boiled and cooled water, rice prepared from old rice, added with fats, consumed in little quantity along with meat of animals of desert regions followed by drinking of hot water helps in quick healing of ulcers.

### **Reasons to consume less quantity of food after surgery, during recovery**

अशितं मात्रया काले पथ्यं याति जरां सुखम् ॥ ३७ ॥

अजीर्णात् त्वनिलादीनां विभ्रमो बलवान् भवेत्

ततः शोफरुजापाकदाहानाहानवाप्नुयात् ॥ ३८ ॥

asītaṃ mātrayā kāle pathyaṃ yāti jarāṃ sukham || 37 ||

ajīrṇāt tvanilādīnāṃ vibhramo balavān bhavet |

tataḥ śopharujāpākadhāhāhānavāpnuyāt || 38 ||

The food which is to be consumed in limited quantity, at appropriate time meant for eating and that which is healthy and conducive undergoes digestion easily indigestion (caused due to excessive eating) leads to severe aggravation of vata and other doshas consequently swelling, pain, suppuration / putrefaction, burning sensation and distension of abdomen occurs.

## **Foods to be avoided post surgery**

नवं धान्यं तिलान् माषान् मद्यं मांसमजाङ्गलम् ।

क्षीरेक्षुविकृतीरम्लं लवणं कटुकं त्यजेत् ॥ ३९ ॥

यच्चान्यदपि विष्टम्भि विदाहि गुरु शीतलम् ।

वर्गोऽयं नवधान्यादिर्व्रणिनः सर्वदोषकृत् ॥ ४० ॥

navam dhānyam tilān māṣān madyam māṃsamajāṅgalam |

kṣīrekṣuvikṛtīramlam lavaṇam kaṭukam tyajet || 39 ||

yaccānyadapi viṣṭambhi vidāhi guru śītalam |

vargo'yaṃ navadhānyādirvraṇinaḥ sarvadoṣakṛt || 40 ||

Fresh grains, sesame - Sesamum indicum, black gram – Vigna mungo, wines, meat of animals other than those living in desert like regions, products of milk, products of sugarcane, food substances which are predominantly sour, salty and pungent should be avoided any other food substances which cause constipation, burning sensation, which are heavy to digest and cold in nature (should be avoided) this group of substances comprising of new grains etc (mentioned above) gives rise to aggravation of all the doshas in those suffering from ulcers.

## **Impact of strong wines / alcohol on ulcers**

मद्यं तीक्ष्णोष्णरूक्षाम्लमाशु व्यापादयेद्व्रणम् ।

madyam tīkṣṇoṣṇarūkṣāmlamāśu vyāpādayedvraṇam |

Strong penetrating wines / alcohol which is hot, dry (non unctuous) and sour in nature will quickly cause complications / death of the patient suffering from ulcers

## Dos and don'ts in ulcers

वालोशीरैश्च वीज्येत न चैनं परिघट्टयेत् ॥ ४१ ॥

न तुदेन्न च कण्डूयेच्चेष्टमानश्च पालयेत् ।

स्निग्धवृद्धद्विजातीनां कथाः शृण्वन्मनःप्रियाः ॥ ४२ ॥

आशावान् व्याधिमोक्षाय क्षिप्रं व्रणमपोहति ।

vālośiraiśca vijyeta na cainaṃ parighaṭṭayet || 41 ||

na tudenna ca kaṇḍūyecceṣṭamānaśca pālayet |

snigdhavṛddhadvijātīnāṃ kathāḥ śṛṇvanmanaḥpriyāḥ || 42 ||

āśāvān vyādhimokṣāya kṣipraṃ vraṇamapohati |

The site of ulcer should be fanned with either tuft of hairs of animals or with that of *Vetivaria zizanioides* (vetiver grass). It should not be beaten, poked or scratched with nails it should be protected from injury while doing other activities the person who engages himself in hearing pleasant stories, about (from) virtuous elders and Brahmins, he who is hopeful of getting cured from the disease gets cured of the ulcer quickly.

## Care of ulcer on the third day, following surgery

तृतीयेऽहि पुनः कुर्याद्व्रणकर्म च पूर्ववत् ॥ ४३ ॥

प्रक्षालनादि दिवसे द्वितीये नाचरेत्तथा ।

तीव्रव्यथो विग्रथितश्चिरात्संरोहति व्रणः ॥ ४४ ॥

tṛtīye'hni punaḥ kuryādvraṇakarma ca pūrvavat || 43 ||

prakṣālanādi divase dviṭīye nācārettathā |

tīvavyatho vigrathitaścirātsamṛohati vranāḥ || 44 ||

On the third day (after surgery), the same treatment of the ulcers such as washing the ulcers etc should be done again as explained 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 ulcers

### **Nature and quality of wick and medicinal paste applied over the ulcer**

स्निग्धां रूक्षां क्षथां गाढां दुर्न्यस्तां च विकेशिकाम् ।

व्रणे न दद्यात् कल्कं वा स्नेहात् क्लेदो विवर्द्धते ॥ ४५ ॥

मांसच्छेदोऽतिरुगौक्ष्याद्दरणं शोणितागमः ।

क्षथातिगाढदुर्न्यासैर् व्रणवर्त्मावघर्षणम् ॥ ४६ ॥

snigdham rūkṣām ślathām gāḍhām durnyastām ca vikeśikām |

vraṇe na dadyāt kalkam vā snehāt kleḍo vivarddhate || 45 ||

māṃsacchedo'tirugraukṣyāddaraṇam śoṇitāgamah |

ślathātigāḍhadurnyāsair vranavartmāvagharṣaṇam || 46 ||

In the ulcers, the wick of cotton threads smeared with paste of herbs and also the paste of herbs should neither be too unctuous nor very dry, neither flabby (loose and thin) nor very thick (hard) and should not be improperly placed (over the ulcer) because unctuousness (excessively oily or fatty) increases moistness, dryness causes tears in the muscles,

severe pain, lacerations and bleeding, flabby, hard and improperly placed wick produces friction of the edges of the ulcers

### **Management of ulcer inside which the wick remains for long duration**

सपूतिमांसं सोत्सङ्गं सगति पूयगर्भिणम् ।

व्रणं विशोधयेच्छीघ्रं स्थिता ह्यन्तर्विकेशिका ॥ ४७ ॥

sapūtimāṃsaṃ sotsaṅgaṃ sagati pūyagarbhiṇam |

vraṇaṃ viśodhayecchīghraṃ sthitā hyantarvikeśikā || 47 ||

When the medicinal wick remains for long duration inside the ulcer, it produces putrefaction of the muscles, elevated surface, loss of tissues and accumulation of pus inside (the ulcer), then the ulcer should be cleared (cleaned) of its contents quickly

### **Management of ignorantly cut unripe swelling**

व्यम्लं तु पाटितं शोफं पाचनैः समुपाचरेत् ।

भोजनैरुपनाहैश्च नातिव्रणविरोधिभिः ॥ ४८ ॥

vyamlaṃ tu pāṭitaṃ śophaṃ pācanaiḥ samupācaret |

bhojanairupanāhaiśca nātivraṇavirodhibhiḥ || 48 ||

When an unripe swelling has been cut open by ignorance, it should be treated with foods and poultices which bring about ripening of swelling but which are, at the same time, not very much harmful to the ulcer

## Management of traumatic wounds – Sadyovrana Chikitsa

सद्यः सद्योव्रणान् सीव्येद्विवृतान् अभिघातजान् ।

मेदोजाल्लिखितान् ग्रन्थीन् ह्रस्वाः पालीश्व कर्णयोः ॥ ४९ ॥

शिरोऽक्षिकूटनासौष्ठगण्डकर्णोरुबाहुषु ।

ग्रीवाललाटमुष्कस्फिञ्जेद्रपायूदरादिषु ॥ ५० ॥

गम्भीरेषु प्रदेशेषु मांसलेष्वचलेषु च ।

sadyaḥ sadyovraṇān sīvyedvivṛtān abhighātajān |

medojāllikhitān granthīn hrasvāḥ pālīśca karṇayoḥ || 49 ||

śiro'kṣikūṭanāsauṣṭhagaṇḍakarṇorubāhuṣu |

grīvālalāṭamuṣkasphinmedhrapāyūdarādiṣu || 50 ||

gambhīreṣu pradeśeṣu māṃsaleṣvacaleṣu ca |

Traumatic wounds which are caused due to recent injury (recently occurred) and those which are wide, should be sutured immediately

so also the ulcers which are made by scraping fatty tumors, pinna of the ears which are very thin, ulcers located on the head, eye-sockets, nose, lips, cheeks, ears, thighs, arms, neck, forehead, scrotum, buttocks, penis, rectum, abdomen etc. which are situated on important and deep, fleshy and immovable parts should be sutured

## Wounds that should not be sutured immediately

न तु वङ्क्षणकक्षादावल्पमांसे चले व्रणान् ॥ ५१ ॥

वायुनिर्वाहिणः शल्यगर्भान् क्षारविषाग्निजान् ।

na tu vañṣaṇakakṣādāvalpamāṃse cale vraṇān || 51 ||

vāyunirvāhiṇaḥ śalyagarbhān kṣāraviṣāgnijān |

The ulcers / wounds which are located on groins, axilla etc. which are less muscular and movable, ulcers which emit air (gas), which have foreign body inside them, which are produced by alkalis, poisons and fire should not be sutured.

### **Method of proper suturing of wounds and materials used therein**

सीव्येच्चलास्थिशुष्कास्रतृणरोमापनीय तु ॥ ५२ ॥

प्रलम्बि मांसं विच्छिन्नं निवेश्य स्वनिवेशने ।

सन्ध्यस्थि च स्थिते रक्ते स्नाय्वा सूत्रेण वल्कलैः ॥ ५३ ॥

सीव्येन् न दूरे नासन्ने गृह्णन्नाल्पं न वा बहु ।

sīvyeccalāsthīśuṣkāsratrṇaromāpanīya tu || 52 ||

pralambi māṃsaṃ vicchinnaṃ niveśya svaniveśane |

sandhyasthi ca sthite rakte snāyvā sūtreṇa valkalaiḥ || 53 ||

sīvyen na dūre nāsanne gṛhṇannālpam na vā bahu |

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 and also by keeping the joints of the 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 fibers of bark of trees, suturing being done neither very far apart nor very close, holding neither very much of the tissues nor very little.

### Measures to be taken after suturing the wounds

सान्त्वयित्वा ततश्चार्त व्रणे मधुघृतद्रुतैः ॥ ५४ ॥

अञ्जनक्षौमजमषीफलिनीशल्लकीफलैः ।

सलोध्रमधुकैर्दिग्धे युञ्ज्याद्वन्धादि पूर्ववत् ॥ ५५ ॥

sāntvayitvā tataścārta vraṇe madhughṛtadrutaiḥ || 54 ||

añjanakṣaumajamaṣīphalinīśallakīphalaiḥ |

salodhramadhukairdigdhe yuñjyādbandhādi pūrvavat || 55 ||

After suturing, having comforted the patient (with encouraging words, cold water, fanning etc), the ulcer should be covered with cotton swab soaked in a mixture of honey, melted ghee, collyrium, ash of flax, Callicarpa macrophylla, fruits of Boswellia serrata, Symplocos racemosa, Madhuka longifolia, then bandaging and other measures should be done as described previously.

Suturing the non bleeding ulcers

व्रणो निःशोणितौष्ठो यः किञ्चिदेवावलिख्य तम् ।

सञ्जातरुधिरं सीव्येत् सन्धानं ह्यस्य शोणितम् ॥ ५६ ॥

vraṇo niḥśoṇitauṣṭho yaḥ kiñcidevāvalikhya tam |

sañjātarudhiram sīvyet sandhānaṃ hyasya śoṇitam || 56 ||

The edges of the ulcer which are not bleeding should be scraped a little to induce bleeding and it should be sutured when the blood is flowing because the blood is the cause (agent) for healing of ulcers.

## **Bandages – Bandhana**

बन्धनानि तु देशादीन् वीक्ष्य युञ्जीत तेषु च ।

आविकाजिनकौशेयमुष्णं क्षौमं तु शीतलम् ॥ ५७ ॥

शीतोष्णं तुलासन्तानकार्पासस्नायुवल्कजम् ।

ताम्रायस्त्रपुसीसानि व्रणे मेदःकफाधिके ॥ ५८ ॥

भङ्गे च युञ्ज्यात् फलकं चर्मवल्ककुशादि च ।

bandhanāni tu deśādīn vīkṣya yuñjīta teṣu ca |

āvīkājinakauśeyamuṣṇaṃ kṣaumaṃ tu śītalam || 57 ||

śītoṣṇaṃ tulāsantānakārpāsasnāyuvalkajam |

tāmrāyastrapusīsāni vraṇe medaḥkaphādhike || 58 ||

bhaṅge ca yuñjyāt phalakaṃ carmavalkakuśādi ca |

After having analyzed the site of the ulcer, bandages suitable to the site of the ulcer / organs of the body should be made use of therein among them, the bandages prepared from skin of sheep and silk are hot, bandages made out of flax is cold, the bandages made from silk-cotton, cotton, tendons of the animals, sheaths, thin layers of tendons etc and bark of trees is both hot and cold wounds which have more of fat and kapha (caused by predominance of fat and kapha) should be covered with sheets of copper, iron, zinc or lead (also in fractures) in case of

fractures, bandaging should be done by using leather, barks of trees and splints, hard and flat pieces of bamboo, wood, metal etc.

## Types of Bandages – Bandhana Prakara

स्वनामानुगताकारा बन्धास्तु दश पञ्च च ॥ ५९ ॥

कोशस्वस्तिकमुत्तलीचीनदामानुवेल्लितम् ।

खट्वाविबन्धस्थगिकावितानोत्सङ्गगोष्फणाः ॥ ६० ॥

यमकं मण्डलाख्यं च पञ्चाङ्गी चेति योजयेत् ।

यो यत्र सुनिविष्टः स्यात् तं तेषां तत्र बुद्धिमान् ॥ ६१ ॥

विदध्यात् तेषु तेष्वेव कोशमङ्गुलिपर्वसु ।

स्वस्तिकं कर्णकक्षादिस्तनेषूक्तं च सन्धिषु ॥ ६११+(१) ॥

खट्वां गण्डे हनौ शङ्खे विबन्धं पृष्ठकोदरे ।

अङ्गुष्ठाङ्गुलिमेद्वाग्रे स्थगिकामन्त्रवृद्धिषु ॥ ६११+(३) ॥

वितानं पृथुलाङ्गादौ तथा शिरसि चेरयेत् ।

विलम्बिनि तथोत्सङ्गं नासौष्ठचिबुकादिषु ॥ ६११+(४) ॥

गोष्फणं सन्धिषु तथा यमकं यमिके व्रणे ।

वृत्तेऽङ्गे मण्डलाख्यं च पञ्चाङ्गीं चोर्ध्वजत्रुषु ॥ ६११+(५) ॥

यो यत्र सुनिविष्टः स्यात् तं तेषां तत्र बुद्धिमान् ॥ ६१ ॥

svanāmānugatākārā bandhāstu daśa pañca ca || 59 ||

kośasvastikamuttolīcīnadāmānuvellitam |

khaṭvāvibandhasthagikāvitānotsaṅgagoṣphaṇāḥ || 60 ||  
yamakaṃ maṅḍalākhyam ca pañcāṅgī ceti yojayet |  
yo yatra suniviṣṭaḥ syāt taṃ teṣāṃ tatra buddhimān || 61 ||  
vidadhyāt teṣu teṣveva kośamaṅguliparvasu |  
svastikaṃ karṇakakṣādistanesūktam ca sandhiṣu || 611+(1) ||  
muttolīṃ meḍhragrīvādaḥ yuñjyāc cīnam apāṅgayoḥ | sambādhe 'ṅge  
tathā dāma śākhāsv evānuvellitam || 611+(2) ||  
khaṭvām gaṇḍe hanau śāṅkhe vibandham pṛṣṭhakodare |  
aṅguṣṭhāṅgulimedhrāgre sthagikāmantravṛddhiṣu || 611+(3) ||  
vitānam pṛthulāṅgādaḥ tathā śīrasi cerayet |  
vilambini tathotsaṅgam nāsaṣṭhacibukādiṣu || 611+(4) ||  
goṣphaṇam sandhiṣu tathā yamakaṃ yamike vraṇe |  
vṛtte'ṅge maṅḍalākhyam ca pañcāṅgīm cordhvajatruṣu || 611+(5) ||  
yo yatra suniviṣṭaḥ syāttam teṣāṃ tatra buddhimān || 61 ||

Bandages are of the same shapes implied in their very names and are fifteen in number (they are) sheath, cross shaped, winding, ribbon like, long roll shaped, spiral shape four tailed, noose like, betel box type, canopy shaped, loosely knotted, cow horn shaped two tailed, ring shaped, and five tailed bandages should be considered and administered in the relative sites of their usage (as mentioned below) – sheath bandage should be used for the joints of the fingers cross shaped bandage should be used for ears, axilla etc, for breasts and bony joints, winding type of bandages should be used for the penis, neck etc sites and ribbon like bandage should be used for the outer canthus of the eyes, long roll shaped bandage shall be used at the junction of body parts such as groins etc, and spiral shaped bandage for the extremities four tailed bandage should be used over the cheeks, lower jaws and

temples, noose like bandage is used for the back and abdomen, betel box shaped bandage should be used for the thumb, fingers, tip of penis, and in hernia canopy type of bandage should be used for organs which are thick and also for the head loosely knotted bandage is used for hanging parts of the body, cow horn shaped bandage should be used for the nose, lips, chin, joints etc. two tailed bandages are used for places having two adjacent ulcers ring shaped bandage should be used for parts of the body which are round, five tailed bandages are used for parts of the body above the shoulders, the brilliant physician should administer those types of bandages which are most suitable for particular parts of the body.

### **Tight, moderate and loose bandages**

बध्नीयाद्गाढमूरुस्फिकक्षावङ्क्षणमूर्धसु ।

शाखावदनकर्णोरःपृष्ठपार्श्वगलोदरे ॥ ६२ ॥

समं मेहनमुष्के च नेत्रे सन्धिषु च श्लथम् ।

बध्नीयाच्छिथिलस्थाने वातक्षेष्मोद्भवे समम् ॥ ६३ ॥

गाढमेव समस्थाने भृशं गाढं तदाशये ।

शीते वसन्तेऽपि च तौ मोक्षणीयौ त्र्यहात् त्र्यहात् ॥ ६४ ॥

पित्तरक्तोत्थयोर्बन्धो गाढस्थाने समो मतः ।

समस्थाने श्लथो नैव शिथिलस्याशये तथा ॥ ६५ ॥

सायं प्रातस्तयोर्मोक्षो ग्रीष्मे शरदि चेष्यते ।

badhniyādgāḍhamūrusphikkakṣāvaṅkṣaṇamūrdhasu |

śākhāvanakarnōraḥpṛṣṭhapārśvagalodare || 62 ||

samaṃ mehanamuṣke ca netre sandhiṣu ca ślatham |

badhnīyācchithilasthāne vātaśleṣmodbhavē samam || 63 ||

gāḍhameva samasthāne bhṛśam gāḍham tadāśaye |

śīte vasante'pi ca tau mokṣaṇīyau tryahāt tryahāt || 64 ||

pittaraktothayorbandho gāḍhasthāne samo mataḥ |

samasthāne ślatho naiva śithilasyāśaye tathā || 65 ||

sāyam prātastayormokṣo grīṣme śaradi ceṣyate |

Bandages should be tied tight over the thighs, buttocks, axillae, groins, and head, it should be moderately tight, over the extremities, face, ears, chest, back, flanks, neck, abdomen, penis and scrotum, over the eyes and joints, the bandage should be tied loose, so also on places which are flabby

on (flabby) places wherein the ulcers have been produced by vata and kapha, the bandage should be moderate on places which are even neither hard nor flabby, it should be tight, it should be very tight if the wound / ulcer is situated on the seats / organs belonging to vata and kapha bandage should be removed once in three days during cold and spring seasons, bandage should be tied moderately tight on hard parts, if the ulcers / wounds on them are produced by pitta and kapha, and on even parts, it should be loose on places where loose bandaging is prescribed, it should not be tied at all, during summer and autumn seasons, the bandage should be removed in the evening and morning.

### **Consequences of not bandaging the ulcers**

अबद्धो दंशमशकशीतवातादिपीडितः || ६६ ||

दुष्टीभवेच्चिरं चात्र न तिष्ठेत् स्नेहभेषजम् ।

कृच्छ्रेण शुद्धि रूढि वा याति रूढो विवर्णताम् || ६७ ||

abaddho daṁśamaśakaśītavātādīpīḍitaḥ || 66 ||

duṣṭībhavecciram cātra na tiṣṭhet snehabheṣajam |

kr̥cchreṇa śuddhi rūḍhi vā yāti rūḍho vivarṇatām || 67 ||

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 for long, the ulcer gets clean with difficulty (requires longer time to become clean, without pus etc contaminants) and also gets healed with difficulty and even after healing, it will be discolored (the skin over the area, around the wound / ulcer does not get back the normal color

### **Benefits of bandaging the ulcers / wounds**

बद्धस्तु चूर्णितो भग्नो विश्लिष्टः पाटितोऽपि वा ।

छिन्नस्नायुसिरोऽप्याशु सुखं संरोहति व्रणः ॥ ६८ ॥

उत्थानशयनाद्यासु सर्वेहासु न पीड्यते ।

उद्धृतौष्ठः समुत्सन्नो विषमः कठिनो ऽतिरुक् ॥ ६९ ॥

समो मृदुररुक् शीघ्रं व्रणः शुध्यति रोहति ।

baddhastu cūrṇito bhagno viśliṣṭaḥ pāṭito'pi vā |

chinnasnāyusiro'pyāśu sukhaṃ saṃrohati vraṇaḥ || 68 ||

utthānaśayanādyāsu sarvehāsu na pīḍyate |

uddhṛṭauṣṭhaḥ samutsanno viṣamaḥ kaṭhino 'tiruk || 69 ||

samo mṛduraruk śīghraṃ vraṇaḥ śudhyati rohati |

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 / ligaments and veins are severed, by

bandaging there will be no pain during getting up, lying down and such other acts, the ulcers which are uneven, elevated, having elevated edges, hard and very painful, even, soft, and painless, all become clean and also heal quickly.

### **Managing long standing and stubborn ulcers / wounds**

स्थिराणां अल्पमांसानां रौक्ष्यादनुपरोहताम् ॥ ७० ॥

प्रच्छाद्यमौषधं पत्रैर्यथादोषं यथर्तु च ।

अजीर्णतरुणाच्छिद्रैः समन्तात् सुनिवेशितैः ॥ ७१ ॥

धौतैरकर्कशैः क्षीरिभूर्जारुनकदम्बजैः ।

sthirāṇāṃ alpamāṃsānāṃ raukṣyādanuparohatām || 70 ||

pracchādyamauśadhaṃ patrairyathādoṣaṃ yathartu ca |

ajīrṇataruṇācchidraiḥ samantāt suniveśitaiḥ || 71 ||

dhautairakarkaśaiḥ kṣīribhūrjārjunakadambajaiḥ |

Ulcers which are persisting for long duration, which have very little of muscular tissue, which do not heal to dryness (due to absence of moisture) should be applied with medicines which are wrapped in leaves of trees, appropriate to the doshas involved and the seasons, the leaves should not be ripened, should be young (tender), should not have holes, should be good in all respects, those washed well and not rough, should belong to the trees which have milky sap (latex yielding), *Betula utilis*, *Terminalia arjuna* or *Neolamarckia cadamba*.

### **Contraindication of bandaging**

कुष्ठिनां अग्निदग्धानां पिटिका मधुमेहिनाम् ॥ ७२ ॥



कर्णिकाश्चोन्दुरुविषे क्षारदग्धा विषान्विताः ।

बन्धनीया न मांस्पाके गुदपाके च दारुणे ॥ ७३ ॥

शीर्यमाणाः सरुग्दाहाः शोफावस्थाविसर्पिणः ।

kuṣṭhināṃ agnidagdhānāṃ piṭikā madhumehinām ॥ 72 ॥

karnikāśconduruviṣe kṣāradagdhā viṣānvitāḥ ।

bandhaniyā na māṃspāke gudapāke ca dāruṇe ॥ 73 ॥

śīryamāṇāḥ sarugdāhāḥ śophāvasthāvisarpiṇaḥ ।

Bandaging should not be done for ulcers occurring in those suffering from leprosy / skin diseases, caused due to fire burns, in ulcers having eruptions, those occurring in patients of diabetes mellitus, swelling which has occurred due to the rat bite, ulcers caused by burns caused by alkalis, caused by poison, having putrefaction of muscles, severe ulcerations of rectum, which are degenerating with loss of tissues, which are associated with pain and burning sensation, which retains the swelling over long period and ulcers which spread to other parts of the body

### **Measures to manage infected ulcers**

अरक्षया व्रणे यस्मिन् मक्षिका निक्षिपेत् कृमीन् ॥ ७४ ॥

ते भक्षयन्तः कुर्वन्ति रुजाशोफास्रसंस्त्रवान् ।

सुरसादिं प्रयुञ्जीत तत्र धावनपूरणे ॥ ७५ ॥

सप्तपर्णकरञ्जार्कनिम्बराजादनत्वचः ।

गोमूत्रकल्कितो लेपः सेकः क्षाराम्बुना हितः ॥ ७६ ॥

प्रच्छाद्य मांसपेश्या वा व्रणं तानाशु निर्हरेत् ।

arakṣayā vraṇe yasmin makṣikā nikṣipet kṛmīn || 74 ||

te bhakṣayantaḥ kurvanti rujāśophāsrasaṃsraṇān |

surasādiṃ prayuñjīta tatra dhāvanapūraṇe || 75 ||

saptaparṇakarañjārkanimbarājādanatvacaḥ |

gomūtrakalkito lepaḥ sekaḥ kṣārāmbunā hitaḥ || 76 ||

pracchādya māṃsapeśyā vā vraṇaṃ tānāśu nirharet |

The flies deposit bacteria (worms) inside the ulcers which are not protected by bandaging, the bacteria by eating (destroying) the tissues cause pain, swelling and bleeding for washing and filling of such infected ulcers, the herbs of Surasadi Gana group of herbs should be used, the paste of barks of Alstonia scholaris, Pongamia pinnata, Calotropis gigantean, Azadirachta indica and Vigna unguiculata made in (ground and made paste in) urine of cow should be pasted, bathing the ulcer with the solution of alkalis (alkali water) is beneficial, or scarification of the muscle tissue, by these measures, the worms should be removed from the ulcers, quickly

### **Effects of Hasty healing of ulcers**

न चैनं त्वरमाणोऽन्तः सदोषमुपरोहयेत् ॥ ७७ ॥

सोऽल्पेनाप्यपचारेण भूयो विकुरुते यतः ।

na cainaṃ tvaramāṇo'ntaḥ sadoṣamuparohayet || 77 ||

so'lpenāpyapacāreṇa bhūyo vikurute yataḥ |

Hasty healing of the ulcers having residue doshas inside, should not be attempted, because it will flare up greatly even with slight improper regimen.

### **Restrictions to be followed even after healing of ulcers**

रूढेऽप्यजीर्णव्यायामव्यवायादीन् विवर्जयेत् ॥ ७८ ॥

हर्षं क्रोधं भयं चापि यावदास्थैर्यसम्भवात् ।

आदरेणानुवर्त्योऽयं मासान् षट् सप्त वा विधिः ॥ ७९ ॥

rūḍhe'pyajīrṇavyāyāmvavyavāyādīn vivarjayet || 78 ||

harṣaṃ krodhaṃ bhayaṃ cāpi yāvadāsthairyasambhavāt |

ādareṇānuvartyo'yaṃ māsān ṣaṭ sapta vā vidhiḥ || 79 ||

Even after the ulcer has healed, the patient should avoid indigestion (foods and activities which cause indigestion), physical activities, copulation etc., rejoicing, anger, fear etc, till he attains his full strength, he should follow these principles and regulations (lead a disciplined life) with sincere efforts, for at least six or seven months.

### **Management of similar conditions**

उत्पद्यमानासु च तासु तासु वार्तासु दोषादिबलानुसारी ।

तैस्तैरुपायैः प्रयतश्चिकित्सेदालोचयन् विस्तरमुत्तरोक्तम् ॥ ८० ॥

utpadyamānāsu ca tāsu tāsu vārtāsu doṣādibalānusārī |

taistairupāyaiḥ prayataścikitsedālocayan vistaramuttaroktam || 80 ||

Similar other conditions which manifest should be treated with great efforts, using methods appropriate to the strength of the doshas etc, in the light of details furnished in the uttara tantra, the last section of this treatise (chapters 25-27)

इति श्री वैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भटविरचितायां अष्टाङ्गहृदयसंहितायां सूत्रस्थाने  
शस्त्रकर्मविधिर्नाम एकोनत्रिंशोऽध्यायः ॥२९॥

iti śrī vaidyapati siṃhaguptasūnu śrīmadvāgbhaṭaviracitāyāṃ  
aṣṭāṅgahr̥dayasaṃhitāyāṃ sūtrasthāne śāstrakarmavidhīrnāma  
ekonatriṃśo'dhyāyaḥ||29||

Thus ends the 29th chapter of Ashtangahridaya Samhita Sutrasthana, named Shastrakarma Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

**Ashtanga Hridayam**  
**Sutrasthanam – Chapter – 30**

**क्षाराग्निकर्मविधिमध्यायं**

**(Alkali and Fire Cauterization)**

CHAPTER 30: CAUTERIZATION - KSHARA AGNIKARMA VIDHI

Kshara is an effective Ayurvedic medicine for healing wound. Agnikarma is also used as a surgical instrument in Ayurveda. This is the 30th chapter of Ashtanga Hridaya Sutrasthana, called Kshara Agnikarma Vidhi Adhyaya.

Pledge by the author(s)

अथातः क्षार अग्नि कर्म विधिमध्यायं व्याख्यास्यामः।

इति ह स्माहुः आत्रेयादयो महर्षयः।गद्यसूत्रे ॥२॥

athātaḥ kṣāra agni karma vidhim adhyāyaṃ vyākhyāsyāmaḥ|

iti ha smāhuḥ ātreyaḍayo maharṣayaḥ|gadyasūtre||2||

अथातः क्षार अग्नि कर्म विधिं अध्यायं व्याख्यास्यामः - athātaḥ kṣāra agni karma vidhiṃ adhyāyaṃ vyākhyāsyāmaḥ - after having offered prayers to the God, henceforth, we are going to explain the chapter pertaining to the use of alkali and fire cauterization

इति ह स्माहुः आत्रेयादयो महर्षयः - iti ha smāhuḥ ātreyaḍayo maharṣayaḥ - thus say (pledge) Atreya and other sages.

Atreya and other sages pledge that after the Shastrakarma Vidhim Adhyayam i.e. chapter describing surgical procedures, they would henceforth be explaining in detail about the Ksharagnikarma Vidhi i.e. description of alkali and fire cauterization procedures in detail.

### **Kshara Sresthata – advantages of alkaline cautery:-**

Advantages of alkaline cauterization

सर्वशस्त्रानुशस्त्राणां क्षारः श्रेष्ठो बहूनि यत् ।

छेद्यभेद्यादिकर्माणि कुरुते विषमेष्वपि ॥ १ ॥

दुःखावचार्यशास्त्रेषु तेन सिद्धिमयात्सु च ।

अतिकृच्छ्रेषु रोगेषु यच्च पानेऽपि युज्यते ॥ २ ॥

sarvaśastrānuśastrāṇāṃ kṣāraḥ śreṣṭho bahūni yat |

chedyabhedyādikarmāṇi kurute viṣameṣvapi || 1 ||

duḥkhāvacāryaśāstreṣu tena siddhimayātsu ca |

atikṛcchreṣu rogeṣu yacca pāne'pi yujyate || 2 ||

Of all the sharp instruments and accessory instruments, Kshara (caustic alkali) is the best.

It performs many functions such as incising, excising etc;

It can be used even in inaccessible places.

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.

### **Paneeya Kshara indication -**

स पेयोऽर्शोऽग्निसादाश्मगुल्मोदरगरादिषु ।

sa peyo'rśo'gnisādāśmagulmodaragarādiṣu |

Arsha – haemorrhoids,

Agnisada – dyspepsia,

Ashma – renal calculus,

Gulma – Tumors of the abdomen

Udara – ascites, enlargement of the abdomen

Garavisha – chronic poisoning etc.

### **Pratisarana Kshara Yogya -**

Indications for applicable alkali –

योज्यः साक्षान्मषश्चित्रबाह्यार्शःकुष्ठसुप्तिषु ॥ ३ ॥

भगन्दरार्बुदग्रन्थिदुष्टनाडीव्रणादिषु ।

yojyaḥ sākṣānmaṣāśvitrabāhyārśaḥkuṣṭhasuptiṣu || 3 ||

bhagandarārbudagranthiduşṭanādīvraṇādiṣu |

In the form direct application, Kshara can be used in

Mashaka – moles – warts,

Shvitra – leucoderma,

Bahya Arsha – external piles,

Kushta – skin diseases

Supti – anesthetic patches,

Bhagandara – rectal fistula,

Arbuda – cancerous growth,

Granthi – tumour, fibroid

Dushta Nadi vrana – foul and sinus ulcers etc.

### **Kshara Nisedha – contra indication:-**

न तूभयोऽपि योक्तव्यः पित्ते रक्ते चलेऽबले ॥ ४ ॥

ज्वरेऽतीसारे हृन्मूर्धरोगे पाण्ड्वामयेऽरुचौ ।

तिमिरे कृतसंशुद्धौ श्वयथौ सर्वगात्रगे ॥ ५ ॥

भीरुगर्भिण्यृतुमतीप्रोद्धृतफलयोनिषु ।

अजीर्णेऽन्ने शिशौ वृद्धे धमनीसन्धिर्मसु ॥ ६ ॥

तरुणास्थिसिरास्नायुसेवनीगलनाभिषु ।

देशेऽल्पमांसे वृषणमेढ्रस्रोतोनखान्तरे ॥ ७ ॥

वर्त्मरोगाद्ऋतेऽक्ष्णोश्च शीतवर्षोष्णदुर्दिने ।

na tūbhayo'pi yoktavyaḥ pitte rakte cale'bale || 4 ||

javare'tīsāre hr̥nmūrdharoge pāṇḍvāmaye'rucāu |

timire kṛtasam̐suddhau śvayathau sarvagātrage || 5 ||

bhīrugarbhīṇyṛtumatīproddhṛttaphalayoniṣu |

ajīrṇe'nne śīśāu vṛddhe dhamanīsandhimarmasu || 6 ||

taruṇāsthīsīrāsnāyusevanīgalanābhiṣu |

deśe'lpamāṃse vṛṣaṇamedhṛasrotonakhāntare || 7 ||

vartmarogādṛte'kṣṇośca śītavarṣoṣṇadurdine |

Neither externally, nor internally, Kshara should be used in

Aggravation of Pitta and Rakta

and diminished Vata;

Jvara – fever

Atisara – diarrhoea, dysentery

Hrut Murdha Roga – diseases of the heart and head,



Pandu – anemia

Aruchi – anorexia,

Timira – blindness;

Kruta samshuddha – in those who have been administered Panchakarma therapies (recently),

Sarvagatra shvayathu – who have swelling of the entire body,

Bheeru – who are fearful, coward,

the pregnant, the menstruating woman, woman who has difficult menstrual flow, or woman who has displacement of either vagina or uterus;

Ajirne Anne – when the food remains undigested,

for infants and old persons,

on places of the body such as the arteries, joints, vulnerable spots, cartilages, 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.

### **Kshara Nirmana – preparation of caustic alkali:-**

कालमुष्ककशम्याककदलीपारिभद्रकान् ॥ ८ ॥

अश्वकर्णमहावृक्षपलाशास्फोटवृक्षकान् ।

इन्द्रवृक्षार्कपूतीकनक्तमालाश्वमारकान् ॥ ९ ॥

काकजङ्घामपामार्गमग्निमन्थाग्नितिल्वकान् ।

सार्द्रान् समूलशाखादीन् खण्डशः परिकल्पितान् ॥ १० ॥

कोशातकीश्वतस्रश्च शूकं नालं यवस्य च ।  
 निवाते निचयीकृत्य पृथक् तानि शिलातले ॥ ११ ॥  
 प्रक्षिप्य मुष्ककचये सुधाशमानि च दीपयेत् ।  
 ततस्तिलानां कुतलैर्दग्ध्वाग्नौ विगते पृथक् ॥ १२ ॥  
 कृत्वा सुधाशमनां भस्म द्रोणं त्वितरभस्मनः ।  
 मुष्ककोत्तरमादाय प्रत्येकं जलमूत्रयोः ॥ १३ ॥  
 गालयेदर्धभारेण महता वाससा च तत् ।  
 यावत् पिच्छिलरक्ताच्छस्तीक्ष्णो जातस्तदा च तम् ॥ १४ ॥  
 गृहीत्वा क्षारनिष्यन्दं पचेल्लौह्यां विघट्टयन् ।  
 पच्यमाने ततस्तस्मिंस्ताः सुधाभस्मशर्कराः ॥ १५ ॥  
 शुक्तीः क्षीरपकं शङ्खनाभीश्वायसभाजने ।  
 कृत्वाग्निवर्णान् बहुशः क्षारोत्थे कुडवोन्मिते ॥ १६ ॥  
 निर्वाप्य पिष्ट्वा तेनैव प्रतीवापं विनिक्षिपेत् ।  
 श्लक्ष्णं शकृद्दक्षशिखिगृध्रकङ्ककपोतजम् ॥ १७ ॥  
 चतुष्पात्पक्षिपित्तालमनोह्वालवणानि च ।  
 परितः सुतरां चातो दर्व्या तमवघट्टयेत् ॥ १८ ॥  
 सबाष्पैश्च यदोत्तिष्ठेद्बुद्धैर्लेहवद्धनः ।  
 अवतार्य तदा शीतो यवराशावयोमये ॥ १९ ॥  
 स्थाप्योऽयं मध्यमः क्षारो

kālamuṣkakaśamyākakadalīpāribhadrakān || 8 ||  
aśvakarṇamahāvṛkṣapalāśāsphotavṛkṣakān |  
indravṛkṣārkapūtikanaktamālāśvamārakān || 9 ||  
kākajaṅghāmapāmārgamagnimanthāgnitilvakān |  
sārdrān samūlaśākhādīn khaṇḍaśaḥ parikalpitān || 10 ||  
kośātakīscatasraśca śūkaṃ nālaṃ yavasya ca |  
nivāte nicayīkr̥tya pṛthak tāni śīlātale || 11 ||  
prakṣīpya muṣkakacaye sudhāśmāni ca dīpayet |  
tatastilānāṃ kutalairdagdhvāgnau vigate pṛthak || 12 ||  
kr̥tvā sudhāśmanāṃ bhasma droṇaṃ tvitarabhasmanaḥ |  
muṣkakottaramādāya pratyekaṃ jalamūtrayoḥ || 13 ||  
gālayedardhabhāreṇa mahatā vāsasā ca tat |  
yāvat picchilaraktācchastīkṣṇo jātastadā ca tam || 14 ||  
gr̥hītvā kṣāraṇīṣyandaṃ pacellauhyāṃ vighaṭṭayan |  
pacyamāne tatastasmimṣtāḥ sudhābhasmaśarkarāḥ || 15 ||  
śukṭīḥ kṣīrapakaṃ śaṅkhanābhīścāyasabhājane |  
kr̥tvāgnivarṇān bahuśaḥ kṣārotthe kuḍavonmite || 16 ||  
nirvāpya piṣṭvā tenaiva pratīvāpaṃ vinikṣīpet |  
ślakṣṇaṃ śakṛddakṣaśikhigr̥dhrakaṅkakapotajam || 17 ||  
catuṣpātpakṣīpittālanohvālavaṇāni ca |  
paritaḥ sutarāṃ cāto darvyā tamavaghaṭṭayet || 18 ||  
sabāṣpaiśca yadottiṣṭhedbudbudairlehadghanāḥ |  
avatārya tadā śīto yavarāśāvayomaye || 19 ||  
sthāpyo'yaṃ madhyamaḥ kṣāro

Moist roots, branches and other parts of trees such as Kalamushkaka, Shamyaka, Kadali (Banana), Paribhadra, Ashvakarna, Mahavriksha, Palasha, Asphota, Vrikshaka, Indravriksha, Arka, Putika, Naktamala, Ashvamaraka, Kakajangha, Apamarga, Agnimantha, Agni or Tilvaka – are cut into small pieces and placed on clean stone slabs, separately, in heaps;

Pieces of the four kinds of Koshataki plants, the spikes and reeds of Yava (barley) plants are also similarly heaped.

Into the heap of Kalamushkaka, pieces of lime stone are put in.

All the heaps are set on fire by making use of dried chaff of Tila plant (Sesame plant).

After the heaps have been well burnt and fire has disappeared, one Drona (12,288 g) of ash of lime stone together with ash of Kalamushkaka and one and a quarter Drona (3072 g) of ash of others are taken, mixed together, dissolved well in half Bhara (48000 g) 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 ladle;

To this is added one Kudava (192 g) of ash of limestone, shells of mother of pearls, Kshirapaka (Khatika or clay), spiral of conch shell – each made red hot over a pan, fine powder of excreta of cock, peacock, falcon, heron and pigeon, bile of quadrupeds and birds, Ala (haritala-Orpiment), Manohva (Realgar) 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 (Avaleha), 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 Kshara – alkali of medium potency. 8 – 19½.

### **Preparation of caustic alkalis of mild and strong potency**

न तु पिष्ट्वा क्षिपेन्मृदौ ।

निर्वाप्यापनयेत्तीक्ष्णे पूर्ववत् प्रतिवापनम् ॥ २० ॥

तथा लाङ्गलिकादन्तीचित्रकातिविषावचाः ।

स्वर्जिकाकनकक्षीरीहिङ्गुपूतिकपल्लवाः ॥ २१ ॥

तालपत्री बिडं चेति सप्तरात्रात् परं तु सः ।

योज्यः

na tu piṣṭvā kṣipenmṛdau |

nirvāpyāpanayettīkṣṇe pūrvavat prativāpanam || 20 ||

tathā lāṅgalikādantīcitrakātiṣāvachāḥ |

svarjikākanakakṣīrīhiṅgupūtikapallavāḥ || 21 ||

tālapatrī biḍaṃ ceti sapṭarātrāt paraṃ tu saḥ |

yojyaḥ

For preparing Mrudu Kshara – 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 Teekshna Kshara – alkali of strong potency the admixture should be similar to that of previous – alkali of medium potency and also the paste of Langalika, Danti, Chitraka, Ativisha, Vacha, Svarjika, Kanakaksiri, Hingu, sprouts of Putika, Talapatri and Bida salt and alkali prepared as usual and used after a lapse of seven days. 20 – 21½.

## Trividha Kshara Yojana – indications of three kinds of alkali:-

तीक्ष्णोऽनिलक्ष्ममेदोजेष्वर्बुदादिषु ॥ २२ ॥

मध्येष्वेष्वेव मध्योऽन्यः पित्तास्रगुदजन्मसु ।

बलार्थं क्षीणपानीये क्षाराम्बु पुनरावपेत् ॥ २३ ॥

tīkṣṇo'nīlaśleşmamedoješvarbudādiṣu || 22 ||

madhyeṣveṣveva madhyo'nyaḥ pittāśragudajanmasu |

balārthaṃ kṣīṇapāniye kṣārāmbu punarāvapet || 23 ||

Teekshna Kshara – Alkali of strong potency should be used in diseases arising from Vata, Kapha, Medas – fat,

Arbuda – cancerous growth and such others which are very difficult to cure,

Madhyama Kshara – alkali of medium potency is useful in those diseases when they are of moderate strength, not very difficult to cure. Mrudu Kshara – Mild alkali is used In diseases arising from Pitta and Asra – Rakta and heamorrhoids,

When the alkali loses its water content some quantity of alkali solution should be added to strengthen it. 22 – 23.

## Ksharaguna – properties and actions of alkali:-

नातितीक्ष्णमृदुः क्षक्ष्णः पिच्छिलः शीघ्रगः सितः ।

शिखरी सुखनिर्वाप्यो न विष्यन्दी न चातिरुक् ॥ २४ ॥

क्षारो दशगुणः शस्त्रतेजसोरपि कर्मकृत् ।

आचूषन्निव संरम्भाद्गात्रमापीडयन्निव ॥ २५ ॥

सर्वतोऽनुसरन् दोषान् उन्मूलयति मूलतः ।

कर्म कृत्वा गतरुजः स्वयं एवोपशाम्यति ॥ २६ ॥

nātitikṣṇamṛduḥ ślakṣṇaḥ picchilaḥ śīghragaḥ sitaḥ |

śikharī sukhanirvāpyo na viṣyandī na cātiruk || 24 ||

kṣāro daśaguṇaḥ śastratejasorapi karmakṛt |

ācūṣanniva saṃrambhādgātramāpīḍayanniva || 25 ||

sarvato'nusaran doṣān unmūlayati mūlataḥ |

karma kṛtvā gatarujaḥ svayaṃ evopaśāmyati || 26 ||

Na ati teekshna – Neither too strong

na ati mrudu – nor too mild,

Shlakshna – smooth,

Picchila – slimy,

Sheeghraga – quick in spreading

Sita – white in colour,

Shikhari – remaining like a mountain peak at the site of application,

Sukha nirvapyā – easily removable,

Na vishyandi – producing neither too much of exudation / moistness

Na ati ruk –does not cause much pain

These are the ten ideal qualities of the caustic alkali.

It does all the functions of the sharp surgical instrument and also the fire.

By actions such as sucking quickly, healing effect over the body, spreading everywhere, it pulls out all the Doshas (vitiating materials) by their root;

After such actions when the diseases disappears, Kshara also subsides on its own accord. 24 – 26.

## Kshara Prayoga – procedure of cauterization :-

क्षारसाध्ये गदे छिन्ने लिखिते स्रावितेऽथवा ।

क्षारं शलाकया दत्त्वा प्लोतप्रावृतदेहया ॥ २७ ॥

मात्राशतमुपेक्षेत

kṣārasādhye gade chinne likhite srāvite'thavā |

kṣāraṃ śalākayā dattvā plotaprāvṛtadehayā || 27 ||

mātrāśatamupekṣeta

The disease treatable by alkali should either be cut, scraped / made to exude fluid first.

Then the alkali taken in an iron rod, is placed on the spot, the other parts surrounding of the body kept covered and protected by cotton swabs and a time period of one hundred Matra awaited. 27.

तत्रार्शःस्वावृताननम् ।

हस्तेन यन्त्रं कुर्वीत वर्त्मरोगेषु वर्त्मनी ॥ २८ ॥

निर्भुज्य पिचुनाच्छाद्य कृष्णभागं विनिक्षिपेत् ।

पद्मपत्रतनुः क्षारलेपो घ्राणार्बुदेषु च ॥ २९ ॥

प्रत्यादित्यं निषण्णस्य समुन्नम्याग्रनासिकाम् ।

मात्रा विधार्यः पञ्चाशत् तद्वदर्शसि कर्णजे ॥ ३० ॥

tatrārśaḥsvāvṛtānanam |

hastena yantraṃ kurvīta vartmarogeṣu vartmanī || 28 ||

nirbhujya picunācchādyā kṛṣṇabhāgaṃ vinikṣipet |

padmapatratanuḥ kṣāralepo ghrāṇārbudeṣu ca || 29 ||



pratyādityaṃ niṣaṅṅasya samunnamyāgranāsikām |

mātrā vidhāryaḥ pañcāśat tadvad arśasi karṇaje || 30 ||

In haemorrhoids, if the tip of the pile mass is found concealed, it should be manipulated by the hand in such way as to place the alkali on them, inside the anal canal.

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 Matra Kala awaited;

In case of piles, polyp of the ears also it shall be similar. 28 – 30.

### **Measures to be taken after application of alkali**

क्षारं प्रमार्जनेनानु परिमृज्यावगम्य च ।

सुदग्धं घृतमध्वक्तं तत् पयोमस्तुकाञ्जिकैः ॥ ३१ ॥

निर्वापयेत् ततः साज्यैः स्वादुशीतैः प्रदेहयेत् ।

अभिष्यन्दीनि भोज्यानि भोज्यानि क्लेदनाय च ॥ ३२ ॥

यदि च स्थिरमूलत्वात् क्षारदग्धं न शीर्यते ।

धान्याम्लबीजयष्ट्याहृतिरालेपयेत् ततः ॥ ३३ ॥

तिलकल्कः समधुको घृताक्तो व्रणरोपणः ।

kṣāraṃ pramārjanenānu parimrjyāvagamya ca |

sudagdham ghr̥tamadhvaktam tat payomastukāñjikaiḥ || 31 ||

nirvāpayet tataḥ sājyaiḥ svāduśitaiḥ pradehayet |

abhiṣyandīni bhojyāni bhojyāni kledanāya ca || 32 ||

yadi ca sthiramūlatvāt kṣāradagdham na śīryate |

dhānyāmlabījayaṣṭyāhvatilairālepayet tataḥ || 33 ||

tilakalkaḥ samadhuko ghṛtākto vranaropaṇaḥ |

Afterwards the prescribed time the alkali is wiped off with a 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 consume 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 from an ulcer because of being deep rooted, then a paste of seed of Dhanyamala-(sour gruel), Yashti (licorice) and tila (sesame) should be applied;

तिलकल्कः समधुको घृताक्ता व्रणरोपणः ।

Paste of tila (sesame), and Madhuka mixed with ghee heals the ulcer.  
31-33 ½

### **Symptoms of good burning due to Kshara –**

पक्वजम्ब्वसितं सन्नं सम्यग्दग्धं विपर्यये ॥ ३४ ॥

ताम्रतातोदकण्ड्वाद्यैर्दुर्दग्धं तं पुनर्दहेत् ।

pakvajambvasitaṃ sannaṃ samyagdagdham viparyaye || 34 ||

tāmratātodakaṇḍvādyairdurdagdham taṃ punardahet |

Attaining black color, similar to the ripe fruit of Jambu (Jamun fruit), depression of the site- are the feature of a samyag dagdha.

The opposite of it, that is appearance of

Tamravarna – coppery red color,

pricking pain, itching etc. are the features of Durdagdha improper- inadequate burning, such an area should be burnt again. 34

### **Atidagdha lakshana –**

अतिदग्धे स्रवेद्रक्तं मूर्छादाहज्वरादयः ॥ ३५ ॥

गुदे विशेषाद्विण्मूत्रसंरोधोऽतिप्रवर्तनम् ।

पुंस्त्वोपघातो मृत्युर्वा गुदस्य शातनाद्ध्रुवम् ॥ ३६ ॥

नासायां नासिकावंशदरणाकुञ्चनोद्भवः ।

भवेच्च विषयाज्ञानं तद्वच्छ्रोत्रादिकेष्वपि ॥ ३७ ॥

atidagdhe sravedraktam mūrchādāhajvarādayaḥ || 35 ||

gude viśeṣādviṇmūtrasamrodho'tipravartanam |

pumstvopaghāto mṛtyurvā gudasya śātanāddhruvam || 36 ||

nāsāyāṃ nāsikāvaṃśadaraṇākuñcanodbhavaḥ |

bhavecca viṣayājñānaṃ tadvacchrotrādikeṣvapi || 37 ||

Over-burning produces bleeding, fainting, burning sensation, fever etc.

Over-burning of the Anus- rectum produces obstruction for passing of feces and urine or their excess elimination, loss of muscular and sexual power (impotency) and death.

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 other sense organs. 35-37

### **Management of excessive burning by alkali**

विशेषादत्र सेकोऽम्लैर्लेपो मधु घृतं तिलाः ।

वातपित्तहरा चेष्टा सर्वैव शिशिरा क्रिया ॥ ३८ ॥

अम्लो हि शीतः स्पर्शन क्षारस्तेनोपसंहितः ।

यात्याशु स्वादुतां तस्मादम्लैर्निर्वापयेतराम् ॥ ३९ ॥

viśeṣādatra seko'mlairaipo madhu ghr̥taṃ tilāḥ |

vātapittaharā ceṣṭā sarvaiva śísirā kriyā || 38 ||

amlo hi śītaḥ sparśena kṣārastenopasaṃhitaḥ |

yātyāśu svādutāṃ tasmādamlairnirvāpayettarām || 39 ||

In such conditions, burning the part with sour fluids, applications of paste of honey, ghee and Tila (sesame),

activities- foods other comforts which mitigate Vata 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 the burn caused by Alkali should be washed with sour substances quickly. 38-39.

### **Effects of wrongly administered alkali**

विषाग्निशस्त्राशनिमृत्युतुल्यः क्षारो भवेदल्पमतिप्रयुक्तः ।

रोगान् निहन्यादचिरेण घोरान् स धीमता सम्यगनुप्रयुक्तो ॥ ३९+(१) ॥

viṣāgniśastrāśanimṛtyutulyaḥ kṣāro bhavedalpamatiprayuktaḥ |

rogān nihanyādacireṇa ghorān sa dhīmatā samyaganuprayukto || 39+(1) ||

Kshara 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:-

## Thermal / fire cauterization, Branding – Agnikarma

अग्निः क्षारादपि श्रेष्ठस्तद्गधानामसम्भवात् ।

भेषजक्षारशस्त्रैश्च न सिद्धानां प्रसाधनात् ॥ ४० ॥

agniḥ kṣārādapi śreṣṭhastaddagdhānāmasambhavāt |

bheṣajakṣāraśastraīśca na siddhānāṃ prasādhanāt || 40 ||

Fire- thermal cautery is better than even the Kshara, for the diseases that are treated by Agnikarma do not recur and it can be used even in diseases which have not been successful treated by Drugs, Kshara or Shastrakarma (surgery). 40

### **Agnikarma Yojana- indications and contraindications for thermal cautery :-**

त्वचि मांसे सिरास्नायुसन्ध्यस्थिषु स युज्यते ।

मषाङ्गग्लानिमूर्धातिमन्थकीलतिलादिषु ॥ ४१ ॥

त्वग्दाहो वर्तिगोदन्तसूर्यकान्तशरादिभिः ।

tvaci māṃse sirāsnāyusandhyasthiṣu sa yujyate |

maṣāṅgaglānimūrdhārtimanthakīlatilādiṣu || 41 ||

tvagdāho vartigodantasūryakāntaśarādibhiḥ |

It is used on the skin, muscle, vein, tendon, joints and bones.

In diseases like black moles, weakness of body parts, headache, Adhimantha- 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, arrow head or others – such as Pippali, excreta of goat, iron- rod, piece of bangles. 41

## Different materials used for cauterization in different conditions

अर्शोभगन्दरग्रन्थिनाडीदुष्टव्रणादिषु ॥ ४२ ॥

मांसदाहो मधुस्नेहजाम्बवौष्ठगुडादिभिः ।

श्लिष्टवर्त्मन्यसृक्सावनील्यसम्यग्व्यधादिषु ॥ ४३ ॥

सिरादिदाहस्तैरेव

arśobhagandaragranthināḍīduṣṭavraṇādiṣu || 42 ||

māṃsadāho madhusnehajāmbavauṣṭhaguḍādibhiḥ |

śliṣṭavartmanyasṛksrāvanīlyasamyagvyadhādiṣu || 43 ||

sirādidāhastaireva

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, Jambavostha- an iron instrument with a spoon shaped tip, jaggery- treacle etc. 42

Slishtavartma- 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

## Different materials used for cauterization in different conditions

न दहेत् क्षारवारितान् ।

अन्तःशल्यसृजो भिन्नकोष्ठान् भूरिव्रणातुरान् ॥ ४४ ॥

na dahet kṣāravāritān |

antaḥśalyāsṛjo bhinnakoṣṭhān bhūrivraṇāturān || 44 ||

Burning should not be done for those who are not suitable for alkali cauterization, wounds which have foreign body (in them) or accumulation of blood inside, persons who have perforation of abdominal viscera and those who are suffering from severe wounds.

### **Care of site properly burnt with fire**

सुदग्धं घृतमध्वक्तं स्निग्धशीतैः प्रदेहयेत् ।

sudagdham ghr̥tamadhvaktam snigdhas̥itaiḥ pradehayet |

The site which has been properly burnt by fire should be given a coating of ghee and honey and an application of paste of herbs which are unctuous and cold in potency.

### **Features of proper and improper burning (fire cauterization)**

तस्य लिङ्गं स्थिते रक्ते शब्दवल्लसिकान्वितम् ॥ ४५ ॥

पक्वतालकपोताभं सुरोहं नातिवेदनम् ।

tasya liṅgam sthite rakte śabdavallasikānvitam || 45 ||

pakvatālakapotābham suroham nātivedanam |

The signs of proper burning are stoppage of bleeding, emergence of crackling sound accompanied with plasma, the area having color resembling a ripe toddy palm fruit or pigeon dark grey, the wound healing easily and not much of pain.

### **Signs of inadequate burning and excessive burning**

प्रमाददग्धवत्सर्वं दुर्दग्धात्यर्थदग्धयोः ॥ ४६ ॥

चतुर्धा तत्तु तुच्छेन

pramādadagdhavatsarvaṃ durdagdhātyarthadagdhayoḥ || 46 ||

caturdhā tattu tucchena

All the signs of inadequate burning and excessive burning are similar to those of careless / negligent burning the burning is of four types together with poor / insignificant (tuchcha) burning.

### **Signs of insignificant / inadequate improper and excessive burning**

सह तुच्छस्य लक्षणम् ।

त्वग्विवर्णोऽप्यतेऽत्यर्थं न च स्फोटसमुद्भवः ॥ ४७ ॥

सस्फोटदाहतीव्रोषं दुर्दग्धमतिदाहतः ।

मांसलम्बनसङ्कोचदाहधूपनवेदनाः ॥ ४८ ॥

सिरादिनाशस्तृणमूर्च्छाव्रणगाम्भीर्यमृत्यवः ।

saha tucchasya lakṣaṇam |

tvagvivarṇoṣyate'tyartham na ca sphoṭasamudbhavaḥ || 47 ||

sasphoṭadāhatīvroṣaṃ durdagdhamatidāhataḥ |

māṃsalambanasaṅkocadāhadhūpanavedanāḥ || 48 ||

sirādināśastrṇmūrchāvraṇagāmbhīryamṛtyavaḥ |

The signs of inadequate burns are discoloration of the skin, severe burning sensation and absence of manifestation of boils / blisters in case of improper burning, there is appearance of blisters, burning sensation,



and severe burning pain in case of excessive burning there occurs (below mentioned signs).

- dropping down of the muscles
- constriction
- burning sensation
- feeling of hot fumes coming out,
- pain
- destruction of veins etc,
- excessive thirst
- fainting, loss of consciousness
- worsening of the wound
- and death.

### **Management of insignificant / inadequate burning**

तुच्छस्याग्निप्रतपनं कार्यमुष्णं च भेषजम् ॥ ४९ ॥

स्त्यानेऽस्रे वेदनात्यर्थं विलीने मन्दता रुजः ।

tucchasyāgnipratapanam kāryamuṣṇam ca bheṣajam || 49 ||

styāne'sre vedanātyarthaṃ vilīne mandatā rujaḥ |

In case of less / inadequate burning, the site should be burnt once again and paste of herbs which have hot potency should be used, when the blood is coagulated there is severe pain and when it is dissolved, pain is mild.

## Management of bad burning

दुर्दग्धे शीतमुष्णं च युञ्ज्यादादौ ततो हिमम् ॥ ५० ॥

durdagdhe śītamuşṇaṃ ca yuñjyādādu tato himam || 50 ||

In case of bad burning, cold and hot treatments should be administered, the cold therapy should be done first, the hot therapy next

## Care following proper burning

सम्यग्दग्धे तवक्षीरिप्लक्षचन्दनगैरिकैः ।

लिम्पेत् साज्यामृतैरूर्ध्वं पित्तविद्रधिवत् क्रिया ॥ ५१ ॥

samyagdagdhe tavakṣīriplakṣacandanagairikaiḥ |

limpet sājyāmṛtairūrdhvaṃ pittavidradhivat kriyā || 51 ||

In case of proper burning, a paste of Curcuma angustifolia, Ficus lacor, Santalum album, Red Ochre and Tinospora cordifolia, mixed with ghee should be applied on the area of burn and then therapies indicated for an abscess of pitta origin should be adopted.

## Management of excessive burning

अतिदग्धे द्रुतं कुर्यात्सर्वं पित्तविसर्पवत् ।

स्नेहदग्धे भृशतरं रूक्षं तत्र तु योजयेत् ॥ ५२ ॥

atidagdhe drutaṃ kuryātsarvaṃ pittavisarpavat |

snehadagdhe bhṛśataraṃ rūkṣaṃ tatra tu yojayet || 52 ||

In case of excessive burning, all the therapeutic measures prescribed for herpes caused by pitta origin should be done quickly, in case of burning by fats i.e. hot oil, ghee etc, measures which are very dry (causes severe dryness) should be adopted.

### **Advice of caution in surgical and cauterization procedures**

शस्त्रक्षाराग्नयो यस्मान्मृत्योः परममायुधम् ।

अप्रमत्तो भिषक् तस्मात्तान् सम्यगवचारयेत् ॥ ५२+(१) ॥

śastrakṣārāgnayo yasmānmṛtyoḥ paramamāyudham |

apramatto bhiṣak tasmāttān samyagavacārayet || 52+(1) ||

The sharp instrument (like knife), alkali and fire are the chief weapons of the lord of death, hence the vigilant physician should administer them with great care.

### **Advice of caution in surgical and cauterization procedures**

समाप्यते स्थानमिदं हृदयस्य रहस्यवत् ।

अत्रार्थाः सूत्रिताः सूक्ष्माः प्रतन्यन्ते हि सर्वतः ॥ ५३ ॥

samāpyate sthānamidaṃ hṛdayasya rahasyavat |

atrārthāḥ sūtritāḥ sūkṣmāḥ pratanyante hi sarvataḥ || 53 ||

Thus will be concluded, this section of Ashtanga Hridaya which is full of secrets, of it are codified all the chief doctrines which are described in detail everywhere (in the entire treatment).

इति श्रीवैद्यपति सिंहगुप्तसूनु श्रीमद्वाग्भट विरचितायां

अष्टाङ्गहृदयसंहितायां सूत्रस्थाने क्षाराग्निकर्मविधिर्नाम त्रिंशत्तमोऽध्यायः ॥३०॥

iti śrīvaidyapati siṃhaguptasūnu śrīmadvāgbhaṭa viracitāyāṃ  
aṣṭāṅgaḥṛdayasaṃhitāyāṃ sūtrasthāne kṣārāgnikarmavidhirnāma  
triṃśattamo'dhyāyaḥ||30||

Thus ends the 30th chapter of Ashtangahridaya Samhita Sutrasthana, named Ksharagnikarma Vidhim Adhyayam, written by Shrimad Vagbhata, son of Shri Vaidyapati Simhagupta.

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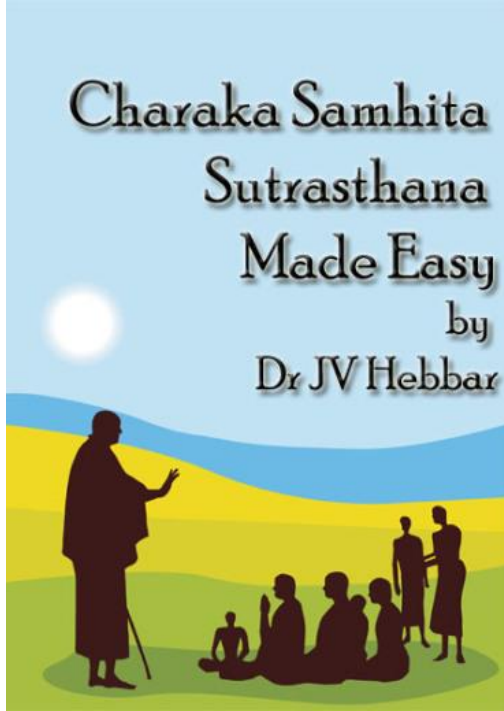
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