Charaka Samhita - Volume 1

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Ayurveda

This document contains Ayurvedic knowledge from Charaka Samhita. Charaka Samhita is Ayurveda's Core Text.

This is Volume 1 from the total of 7 Volumes.

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What is Charak Samhita?

The Charak Samhita /Caraka Samhita(CS, Devanagari :चरक संहिता) is the most referred text of Ayurvedic students, teachers, physicians, scholars, and researchers. The genesis of this text lies in the Agnivesha Tantra, a seminal work of antiquity written by Acharya Agnivesh approximately 3000 years ago following the Guru-Shishya tradition of knowledge transfer and mentorship. Acharya Charak redacted this information about 2000 years ago, giving the treatise its present name.

In the 4th century of the Common Era (CE), Dridhabala added 41 chapters: 17 chapters of Chikitsa sthana, a complete Kalpa sthana of 12 chapters, and the Siddhi sthana of 12 chapters as well, to produce the present preferred version of the text. In the subsequent years, the treatise has not incorporated any changes in its format, though it was enriched from time to time with new interpretations and infusions of new knowledge through redactions and commentaries.

As a text, the Charak Samhita epitomizes one of the finest examples of teacher-student interactions ever recorded and written, either in ancient or modern times. The Charak Samhita is considered the best compendium among all available Ayurvedic classic texts as a resource for the medical practitioner. It is not merely a text for the management of diseases - rather it is one of the only texts available worldwide on restorative science, emphasizing the promotion of health and prevention of disease as the actual solution for controlling diseases, which is especially relevant in modern times. Further, it also seriously dwells upon the concept of longevity and healthy aging, as described in its chapters on Swasthavritta Chatushka and four parts of Rasayanadhyaya.

Charak integrates the science of Yoga with body-mind connections described in Sankhya philosophy and the world view of ecosystems. The treatise was a living document for 1500 years before it went through a “dark age” of relative stagnation. The darkest period for the Samhita in particular, and Ayurveda in general, was the advent of western allopathy through British imperial rule of India. This somewhat long disruption in the process of inquiry and revision of Ayurvedic texts explains why any modern-day reviewer or commentator does not find any evidence of any interaction between Ayurveda and modern medical science.

Chapters -

- **I. Section on fundamental principles (Sutra Sthana)**
- **II. Section on diagnostic principles (Nidana Sthana)**
- **III. Section on specific medical principles (Vimana Sthana)**
- **IV. Section on human being and genesis (Sharira Sthana)**
- **V. Section on sensorial prognosis (Indriya Sthana)**
- **VI. Section on therapeutic principles (Chikitsa Sthana)**
- **VII. Section on pharmaceutical preparations (Kalpa Sthana)**

- VIII. Section on therapeutic procedures (Siddhi Sthana)

Sutra Sthana

Preamble of Sutra Sthana (Section on Fundamental Principles)

Sutra Sthana is the first section dealing with fundamental principles of Ayurveda.The Sutra Sthana (Section on fundamental principles) deserves the same place as the head deserves in the human body.[Cha.Sa.Chikitsa Sthana 30/45] This important section lays the foundation for the whole Samhita by describing the basic principles. The word *Sutra* literally means a short sentence which has deep meaning. The name of the section suggests that it is a chain of important principles in concise form. Besides the fundamental principles, this section also establishes various technical terms that are used in subsequent sections of the samhita. This helps in providing a base to not just Ayurveda practitioners, but also to teachers, researchers, and scholars. From the standpoint of its structure, the Sutra Sthana consists of thirty chapters, grouped into eight logical contexts. The first seven *Chatushkas* (or tetrads, i.e., groups of four), while the last one is a group of two chapters (sangrahadvaya).

Bheshaja Chatushka (four chapters on medicines)

The first tetrad is also known as *Bheshaja* or the *Aushadha*(medicine) *Chatushka*. This tetrad deals with various medicines to be used in various forms either externally or internally.

- The first chapter Deerghanjiviteeya Adhyaya, explains important concepts such as Tridosha (Vata, Pitta and Kapha), Rasa(taste), Shad padartha siddhanta (six basic principles), etc. which are integral to Ayurveda and used extensively throughout Charak Samhita. Besides these technical terms, the first chapter describes various medicines, like *Phalini Dravya* (therapeutically useful fruits as drugs), *Moolini Dravya*(therapeutically useful roots as drugs), *Mahasneha* (four kinds of fats), *Lavana*(salts), various types of *mutra*(urine) and *ksheera*(milk). The chapter emphasizes on the rational use of medications, since indiscriminate use of even good medicines can cause more harm than good. The chapter then goes on to explain the important concept of *Trisutra* (three principles of Ayurveda) i.e. hetu (causes), *linga*(signs and symptoms) and *aushadha* (medicine).
- The second chapter (Apamarga Tanduliya Adhyaya) deals specifically with herbs and medicines to be used during and after Panchakarma (five methods of bio-purification). Thus, the first two chapters of this tetrad describe various medicines to be used internally.
- The third chapter (Aragvadhiya Adhyaya) advocates the use of topical medications, or medicines to be applied externally, i.e.,*lepa* etc.
- The fourth chapter (Shadvirechanashatashritiya Adhyaya) provides details of fifty *Mahakashaya*(or five classes of groups of ten medicines, and six hundred

evacuatives) to be used in various diseases. Overall, this *Chatushka* provides a list of drugs to be used in various forms in a variety of diseases.

Swastha Chatushka (four chapters on preservation of health)

The second tetrad is the *Swastha Chatushka* that deals with important guidelines to be followed by healthy individuals to maintain their health.

- The first chapter of this tetrad, Matrashiteeya, deals with the daily regimen to be followed by healthy individuals to maintain their health.
- The second chapter, Tasyashiteeya, recommends changes one should make in his/her daily habits and lifestyle i.e. clothing, food habits, exercise etc., depending upon the season, to stay healthy.
- The third chapter, Naveganadharaniya, explains the importance of suppressible and non-suppressible urges in the human body, diseases due to non-suppressible urges and their treatment.
- Indriyopakramaniya, the last chapter, deals with *sadvritta* (general code of conduct). Besides maintaining his own health, *sadvritta* also helps the individual in maintaining healthy relations with other individuals, thus helping maintain harmony in the society at large.

Nirdesha Chatushka (four chapters on guidelines for healthcare management)

The third tetrad, *Nirdesha Chatushka*, is about instructions to health care providers.

- The first chapter Khuddakachatushpada, deals with four aspects of therapeutics) - vaidya (physician), dravya (medicine), upasthata (caretaker) and rogi(patient). Four qualities of each of these aspects and prime importance of the physician among all of them.
- The next chapter, Mahachatushpada, explains the classification of diseases on the basis of prognosis. It is recommended in this chapter that the treatment should only be initiated after thorough diagnosis and identification of the disease, and the physician should refrain himself from treating the incurable diseases.
- The third chapter, Tistraishaniya, deals with topics such as the three types of desires, strength, causes of diseases, their types, pathways, physicians, and therapies.
- The last chapter, Vatakalakaliya deals with the good and bad qualities/functions of vata, pitta, and kapha. A physician should have a thorough knowledge of the guidelines provided in this tetrad to succeed in his field.

Kalpana Chatushka (four chapters on therapeutic purification procedures)

The next tetrad, *Kalpanachatushka*, deals with the application of medicines in the form of various therapeutic purification procedures either in healthy or in diseased individuals. *Shodhana* (bio-purification procedures) is an important concept of Ayurveda prescribed for removal of toxic wastes from the body. To prepare the patient for bio-purification, he has to go through specific pre-shodhana procedures, such as snehana(internal application of *sneha* (fat)) and swedana(sweating), to mobilize toxic wastes within the body and excrete them out of the body.

- The first chapter, Snehadhyaya, provides the guidelines for proper use of *sneha*(lipids) either for *shodhana* or for *shamana* (to appease/palliation) purposes. A patient who has successfully completed the *snehana* procedure is now subjected to *swedana* procedure.
- The next chapter, Swedadhyaya, explains the various types of swedana(fomentation) recommended for various diseases. Snehana and swedana help the toxins to move towards the gut from where they will be expelled out of the body either through vamana(therapeutic emesis) or virechana(therapeutic purgation).
- The next chapter, Upakalpaniya, emphasizes on how a physician should be well equipped before administering any *shodhana* procedure to any of the patients. This chapter provides the outline for a fully equipped hospital and standard vamana and virechana procedures.
- The last chapter of this tetrad, Chikitsaprabhritiya, depicts the importance of *shodhana* over *shamana* therapy. The details of properly / improperly administered *shodhana* procedures are discussed here. Important concepts like *shuddha chikitsa* (pure form of treatment)and *svabhavoparamavada*(theory of natural destruction) etc. have also been described in this chapter.

Roga Chatushka (four chapters on classification of diseases)

The fifth *Chatushka* is about *roga* (disease). As the name suggests, this tetrad provides a (brief) list of diseases that are extensively mentioned throughout Charak Samhita.

- The first chapter Kiyanta Shiraseeya, provides the details of diseases like *shiroroga*(diseases of the head), *hridroga*(cardiac diseases), eighteen types of *kshaya*(loss of body tissues), *vidradhi*(abscess) and *madhumeha*(a clinical condition similar to diabetes mellitus).
- The next chapter, Trishothiya, elucidates various types of edema.
- The third chapter, Ashtodariya, reveals the types of about 48 diseases that are caused by a combination of *doshas*.
- The last chapter, Maharoga, is exclusively dedicated to the diseases caused by single dosha*(*vata*,*pitta*, or*kapha").

Yojana Chatushka (four chapters on guidelines for management of diseases)

The sixth *Chatushka*, *Yojanachatushka*, deals with aspects of treatment of various diseases.

- The first chapter of this tetrad, Ashtauninditiya, describes eight types of people who are marginalized (or ridiculed) in the society due to their physical features. Out of these eight, only two i.e. *atisthoola* (morbidly obese) and *atikrisha* (emaciated) are described in detail because of their clinical significance along with their symptomatology and treatment.
- The next chapter, Langhanabrimhaniya, describes six types of treatment i.e. langhana(fasting), brimhana(nourishing therapy), snehana, swedana, rukshana(medical treatment for reducing fat) and stambhana(astringent therapy) – primarily for managing *atisthoola* or *atikrisha* conditions, but also indicated for various other conditions described later in the Samhita. Out of these six, mainly two therapies i.e. langhana and brimhana have been described in greater detail.
- The third chapter, Santarpaniya, deals with diseases caused due to over-nourishment or under-nourishment along with their treatment.
- The last chapter of this *Chatushka*, Vidhishonitiya, deals with diseases that are not cured by any of the above-mentioned therapies and termed as diseases due to vitiation of rakta (blood). Such diseases, along with their etiology, symptomatology and treatment have been described in this chapter. Overall this tetrad deals with all types of treatment modalities that find extensive reference across the Samhita.

Annapana Chatushka (four chapters on food and beverages)

The last *Chatushka* is *Annapana Chatushka*.

- The first chapter, Yajjah Purushiya, brings forth the important perspective of the origin of human beings and the origin of diseases. This chapter also describes 155 entities (*Agrya*,or entities considered best in their category of drugs, food articles, bio-purification procedures, etc.)that are important for healthy as well as diseased individuals.
- The next chapter Atreyabhadrakapyiya, describes in detail the concept of Ayurvedic pharmacology in the form of *rasa* (taste), *veerya*(drug potency), and *vipaka*(final conversion of food/drug after the action of *jatharagni*(digestive power) and *prabhava*(specific action of a drug). This chapter also throws light on the important concept of *viruddha ahara*(incompatible diet) which seems to be the primary cause of many diseases even today.
- The third chapter, Annapanavidhi Adhyaya, provides details of Ayurvedic dietetics. This chapter details a wide variety of food and beverages, along with their medicinal values.

- The last chapter, Vividhashitapitiya, deals with important concepts such as formation of body tissues from the diet consumed, immunity and immune-compromised individuals, diseases originated from various body tissues, and migration of dosha from *shakha*(periphery or the tissue elements) to *koshtha*(central part of the body or alimentary tract)and vice versa.

Sangraha Adhyaya(two chapters on brief summary)

The last two chapters are termed as *Sangrahadvaya*.

- The first of these two chapters, Dashapranayataneeya, deals with the ten locations in the human body where *Prana*(life) resides. Besides this important concept, the chapter also details the attributes of a *pranabhisaravaidya*(a physician who protects life) and a *rogabhisaravaidya* (a physician who aggravates the disease and takes away the life of the patient).
- The last chapter, Arthedashmahamooliya, deals with a variety of subjects such as the importance of *Arth* (hridaya-heart), ten major blood vessels or channels from the heart, the definition of *ayu* (combination of four entities i.e. body, mind, soul and senses) and its four types, Ayurveda, the aim of Ayurvedic science,and its method of study etc.

Logical format of section

The name of each chapter of Sutra Sthana has its own significance. It either describes the main content of the chapter, the first topic described in that chapter, or the first word of that chapter. All the chapters are written in the same prose and poetry format. Each chapter ends with a summarizing verse or *Tatrashloka*(chapter summary). In some places, the prose is followed by poetry describing the same topic, such as *Bhavati Cha Atra*(the topic first described in prose is then described in poetry format). Various parameters have been used while constructing the *shlokas*, denoting the command of the author over Sanskrit. The chapters are written in various styles, including as a dialogue (or a question-answer session) between the sage Atreya and his disciple, Agnivesha, or discussions among an assembly of sages. In fact, on reading the Charak Samhita, one can find four type of *sutras* - *Guru sutras* (by the sage Atreya), *Shishyasutras* (by Agnivesha, the disciple or *shishya* of Atreya), *Pratisankartu sutras* (by Charak), and *Ekiyasutras*(anonymous).

Like in most sections, the Sutra Sthana also reads as a free-flow text, with each chapter linked logically with the preceding and succeeding chapters in some way.

Researches

Following research theses are conducted on Sutra Sthana in general and other topics in particular.

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All abstracts

The new learners of Sutra sthana can read all abstracts of chapters of this section on Abstracts – Sutra Sthana page.

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Deerghanjiviteeya Adhyaya

Sutra Sthana Chapter 1. Longevity

Abstract

The title of Charak Samhita, the very first chapter, Deerghanjiviteeya Adhyaya, literally means the chapter on longevity. This is symbolic, because it implies that Ayurveda is not merely the science of life, but also a science of longevity. This chapter deliberates on the purpose of long life and health as the means of achieving the four primary instincts of human beings (purushartha chatustaya). These are virtue (dharma), wealth (artha), gratification (kama) and emancipation (moksha). Some of the basic tenets of Ayurveda and its scope are explained. The chapter introduces fundamental principles of Ayurveda, including its definition, objective, concept of three sharira(bodily) dosha and their qualities, and two manasa (mental) dosha and their treatment. The theory of similarity (samanya) and dissimilarity (vishesha), pharmaco-therapeutic aspects, classification of drugs, list of herbs and other animal products useful in purification and pacification therapies are highlighted. Through these deliberations, this chapter essentially lays the foundation for building the body of knowledge on life sciences and healthcare that Charak Samhita is known for.

Keywords: Longevity, Ayurveda, science of life, dravya, material, Mahabhuta, Samanya(similarity), Vishesha(dissimilarity), dravya, panchamahabhuta, Guna, Karma, Rasa, Dosha, Vata, Pitta, Kapha, Rajas, Tamas, Sattva, qualities of good and bad physicians, medical ethics.

Introduction

The Charak Samhita begins with a chapter detailing the means to attaining a long, healthy and happy life, explaining certain basic tenets of Ayurveda and the consequent foundational concepts necessary to build a body of knowledge. This chapter provides a description of the origin, definition, and scope of Ayurveda. It further deliberates on the critical concepts of Ayu (or the life-span of a human being) and its qualitative dimensions, and arogya (or health) as a means of achieving the four fundamental instincts (virtue, wealth, gratification and emancipation) of life on this earth.

In Ayurveda, the process of scientific inquiry and creation of knowledge involves the community of people or societies at large (loka). Within the community, it is believed that scientific knowledge is created by the interchange of information between patients,

practitioners and researchers through various modes of interaction. The knowledge created in this process is theorized, supported with applicable evidence and logic, and then documented systematically in the scientific scriptures (shaastra). This explains the mode of Ayurvedic knowledge creation (which corresponds with the current method of scientific inquiry and knowledge creation). Once documented, the “higher levels” of scientific knowledge – or inferences - of the shaastra are delivered again to the loka for public use. Thus, knowledge creation is a dynamic, iterative process involving the loka and the shaastra. When this dynamic interaction stops, knowledge becomes static and is dropped back in history and the search for new alternative knowledge continues.

The process of origin/emergence of Ayurveda (ayurvedavatarana) as described in this chapter should be viewed from this perspective, symbolic of this iterative process of creation of knowledge. It touches upon certain basic tenets of Ayurveda such as the four dimensional concept of ayu or life and its qualitative categorization into sukhayu (happy life), duhkhayu (unhappy life), hitayu (positive life in harmony with self and the surroundings), and ahitayu(negative life, with negative state of mind and in disharmony with the surroundings), reflecting on the individual as well as the social aspects of one’s life. The chapter also deals with the doctrine of samanya (similar) and vishesha (dissimilar), dravya samgraha (knowledge of physical material), attributes of physical and mental dosha, the basic causes of ill-health, the origin of rasa (taste) and its significance, the attributes of six tastes, the nature of the material world, and the whole range of ayurvedic materia medica. Overall, as one can expect from the very first chapter of any treatise, this chapter gives guidelines about important fundamental concepts of Ayurveda that are necessary to understand the whole text.

It is very important for a physician to have the full knowledge of materials used in formulating *Ayurvedic* drugs. For this purpose, the chapter provides a detailed taxonomy of groups of medications (or recipes), including properties and actions of each ingredient within a group. To zero in from the generic to the specific, the entire “universe” of ingredients are classified into three groups: those that are useful for maintaining good health, those that are useful for treating disorders, and finally, those that are harmful to health. The first two categories, i.e., ingredients useful for health and for treating the diseases have been described by further dividing them into various ways with categorization by three general sources viz. animal-based, plant-based, and earth/mineral-based. Plant-based ingredients are further sub-classified according to their parts used viz. fruits, roots, latex and bark, with relevant examples that are further subdivided according to their applicability in therapeutics e.g. useful for vamana (therapeutic emesis), virechana (therapeutic purgation) or basti (therapeutic enema). The specific actions of the individual ingredients of such groups which may not find place in later chapters have been described herein e.g. five types of salts and eight types of urine.

The chapter suggests that Ayurveda beginners may take the help of local people or communities living in or around forests and herders in identifying herbs. Charak denounces quackery or ayurvedic practitioners with little or limited knowledge of plants and considers that the best physician is the one who has full knowledge of ayurvedic

drugs, their pharmacology, mode of administration and their use according to the condition of the patient. Exploitation of a helpless patient by a physician is considered a sin in Ayurveda.

In summary, this first chapter of Ayurveda provides, for someone aspiring to become an *Ayurvedic* practitioner, a foundational course that teaches not only the basic tenets of Ayurveda, but also the foundational principles and practices for leading a long and healthy life.

Sanskrit text, transliteration, and English translation

सूत्रस्थानम् - १. दीर्घञ्जीवितीयोऽध्यायः

अथातो दीर्घञ्जीवितीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

Athātō dīrghañjīvitīyamadhyāyamvyākhyāsyāmaḥ||1||

Iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter “Deerghanjiviteeya” (longevity). Thus said Lord Atreya https://en.wikipedia.org/wiki/Atreya

Note: The whole Charak Samhita is documented as the conversation between preceptor Aterya and his disciple Agnivesha. It is a part of knowledge transfer through oral tradition from Guru to his Shishya. Hence the first two introductory verses of each chapter are about the name of the chapter told by Atreya to Agnivesha.

Origin of Ayurveda

Hierarchy of transfer of knowledge of Ayurveda

दीर्घं जीवितमन्विच्छन्भरद्वाज उपागमत्|

इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम्||३||

dīrghaṁ jīvitamanvicchanbharadvāja upāgamat|

indramugratapā buddhvā śaraṇyama marēśvaram||3||

Bharadwaja https://en.wikipedia.org/wiki/Bharadwaja, a great scholar, went to the King of Gods and the saviour Indra https://en.wikipedia.org/wiki/Indra , in quest of longevity. [3]

ब्रह्मणा हि यथाप्रोक्तमायुर्वेदं प्रजापतिः|

जग्राह निखिलेनादावश्विनौ तु पुनस्ततः||४||

अश्विभ्यां भगवाञ्छक्रः प्रतिपेदे ह केवलम्|

ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत्||५||

brahmaṇā hi yathāprōktamāyurvēdaṁ prajāpatiḥ|

jagrāha nikhilēnādāvaśvinau tu punastataḥ||4||

aśvibhyāṁ bhagavāñchakraḥ pratipēdē ha kēvalam|

ṛṣiprōktō bharadvājastasmācchakramupāgamat||5||

Ayurveda in its entirety as recited by Brahma https://en.wikipedia.org/wiki/ Brahma was received by Prajapati https://en.wikipedia.org/wiki/ Prajapati at first. Then the Ashwins (received) the knowledge. From Ashwins, lord Indra received it fully. That is why Bharadwaja, as beseeched by the sages, came to Indra.[4-5]

Problem of health and conference for its solution

विघ्नभूता यदा रोगाः प्रादुर्भूताः शरीरिणाम्|

तपोपवासाध्ययनब्रह्मचर्यव्रतायुषाम् ||६||

तदा भूतेष्वनुक्रोशं पुरस्कृत्य महर्षयः|

समेताः पुण्यकर्माणः पार्श्वे हिमवतः शुभे||७||

vighnabhūtā yadā rōgāḥ prādurbhūtāḥ śarīriṇām|

tapōpavāsādhyayanabrahmacaryavratāyuṣām ||6||

tadā bhūtēṣvanukrōśaṁ puraskṛtya maharṣayaḥ|

samētāḥ puṇyakarmāṇaḥ pārśvē himavataḥ śubhē||7||

When diseases started blighting life, creating impediments in penance(tapa), abstinence (upavasa), study(adhyayana), celibacy (bramhacharya), religious observance (vrata) and life span (ayusha) of mankind, the holy sages, out of their compassion for creatures, assembled at an auspicious place near the Himalayas. [6-7]

List of scholars participated in the conference

अङ्गिरा जमदग्निश्च वसिष्ठः कश्यपो भृगुः|

आत्रेयो गौतमः साङ्ख्यः पुलस्त्यो नारदोऽसितः||८||

अगस्त्यो वामदेवश्च मार्कण्डेयाश्वलायनौ|

पारिक्षिर्भिक्षुरात्रेयो भरद्वाजः कपिञ्ज(ष्ठ)लः||९||

विश्वामित्राश्मरथ्यौ च भार्गवश्च्यवनोऽभिजित्|

गार्ग्यः शाण्डिल्यकौण्डिल्यौ(न्यौ)वार्क्षिर्देवलगालवौ||१०||

साङ्कृत्यो बैजवापिश्च कुशिको बादरायणः|

बडिशः शरलोमा च काप्यकात्यायनावुभौ||११||

काङ्कायनः कैकशेयो धौम्यो मारीचकाश्यपौ|

शर्कराक्षो हिरण्याक्षो लोकाक्षः पैङ्गिरेव च||१२||

शौनकः शाकुनेयश्च मैत्रेयो मैमतायनिः|

वैखानसा वालखिल्यास्तथा चान्ये महर्षयः||१३||

ब्रह्मज्ञानस्य निधयो द(य)मस्य नियमस्य च|

तपसस्तेजसा दीप्ता हूयमाना इवाग्नयः||१४||

सुखोपविष्टास्ते तत्र पुण्यां चक्रुः कथामिमाम्|

aṅgirā jamadagniśca vasiṣṭhaḥ kaśyapō bhṛguḥ|

ātrēyō gautamaḥ sāṅkhyaḥ pulastyō nāradō’sitaḥ||8||

agastyō vāmadēvaśca mārkaṇḍēyāśvalāyanau|

pārikṣirbhikṣurātrēyō bharadvājaḥ kapiñja(ṣṭha)laḥ||9||

viśvāmitrāśmarathyau ca bhārgavaścyavanō’bhijit|

gārgyaḥ śāṇḍilyakauṇḍilyau(nyau)vārkṣirdēvalagālavau||10||

sāṅkṛtyō baijavāpiśca kuśikō bādarāyaṇaḥ|

baḍiśaḥ śaralōmā ca kāpyakātyāyanāvubhau||11||

kāṅkāyanaḥ kaikaśēyō dhaumyō mārīcakāśyapau|

śarkarākṣō hiraṇyākṣō lōkākṣaḥ paiṅgirēva ca||12||

śaunakaḥ śākunēyaśca maitrēyō maimatāyaniḥ|

vaikhānasā vālakhilyāstathā cānyē maharṣayaḥ||13||

brahmajñānasya nidhayō da(ya)masya niyamasya ca|

tapasastējasā dīptā hūyamānā ivāgnayaḥ||14||

sukhōpaviṣṭāstē tatra puṇyāṁ cakruḥ kathāmimām||15||

Among them were Angira1, Jamadagni 2, Vashishtha 3, Kashyapa 4, Bhrigu 5, Atreya 6, [Gautam], Samkhya 7, Pulastya 8, Narada 9, Asita 10, Agastya 11, Vamadeva 12, Markandeya https://en.wikipedia.org/wiki/

Markandeya, Ashvalayana, Parikshi, Bhikshu Atreya, [Bharadwaja], Kapinjala, Vishwamitra https://en.wikipedia.org/wiki/

Vishvamitra, Ashmarathya, Bhargava https://en.wikipedia.org/wiki/

Bhargava, Chyavana https://en.wikipedia.org/wiki/

Chyavana, Abhijit Gargya https://en.wikipedia.org/wiki/

Gargya, Shandilya https://en.wikipedia.org/wiki/

Sandilya, Kaundinya (Iya), Varkshi, Devala https://en.wikipedia.org/wiki/

Devala, Galava, Sankrutya, Baijavapi, Kushika, Badarayana https://en.wikipedia.org/wiki/

Badarayana, Badisha, Sharaloma, Kapya, Katyayana https://en.wikipedia.org/wiki/K%C4%81ty%C4%81

yana, Kankayana, Kaikasheya, Dhaumya, Maricha, Kashyapa, Sharkaraksha, Hiranyaksha, Lokaksha, Paingi, Shaunaka https://en.wikipedia.org/wiki/

Shaunaka, Shakunteya, Maitreya, and Maimatayani, along with the sages of *Vaikhanasa* https://en.wikipedia.org/wiki/

Vaikhanasas and *Valakhilya* orders and other great sages. They all, sources of spiritual knowledge, (self control) and restraint of mind, illumined with brilliance of penance like fire, having oblations took their seats comfortably and held auspicious deliberations. [11-15]

Four objectives of Life

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्||१५||

रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च|

प्रादुर्भूतो मनुष्याणामन्तरायो महानयम्||१६||

कः स्यात्तेषां शमोपाय इत्युक्त्वा ध्यानमास्थिताः|

अथ ते शरणं शक्रं ददृशुर्ध्यानचक्षुषा||१७||

स वक्ष्यति शमोपायं यथावदमरप्रभुः|

dharmārthakāmamōkṣāṇāmārōgyaṁ mūlamuttamam||15||

rōgāstasyāpahartāraḥ śrēyasō jīvitasya ca|

prādurbhūtō manuṣyāṇāmantarāyō mahānayam||16||

kaḥ syāttēṣāṁ śamōpāya ityuktvā dhyānamāsthitāḥ|

atha tē śaraṇaṁ śakraṁ dadṛśurdhyānacakṣuṣā||17||

sa vakṣyati śamōpāyaṁ yathāvadamaraprabhuḥ|

Health is the best source of virtue, wealth, gratification and emancipation; while diseases are destroyers of this (source), welfare and life itself. Now this (disease) has appeared as a great obstacle for human beings and what could be the means for their amelioration. Saying this, they concentrated on finding the solution. Then in that state of meditation they realized Indra as savior. That only the King of the Gods will be able to tell the correct means of amelioration (of disease).[15-17]

Knowledge transfer from Indra to Bharadwaja

कः सहस्राक्षभवनं गच्छेत् प्रष्टुं शचीपतिम्||१८||

अहमर्थे नियुज्येयमत्रेति प्रथमं वचः|

भरद्वाजोऽब्रवीत्तस्मादृषिभिः स नियोजितः||१९||

स शक्रभवनं गत्वा सुरर्षिगणमध्यगम् |

ददर्श बलहन्तारं दीप्यमानमिवानलम्||२०||

सोऽभिगम्य जयाशीर्भिरभिनन्द्य सुरेश्वरम्|

प्रोवाच विनयाद्धीमानृषीणां वाक्यमुत्तमम्||२१||

व्याधयो हि समुत्पन्नाः सर्वप्राणिभयङ्कराः|

तद्ब्रूहि मे शमोपायं यथावदमरप्रभो||२२||

तस्मै प्रोवाच भगवानायुर्वेदं शतक्रतुः|

पदैरल्पैर्मतिं बुद्ध्वा विपुलां परमर्षये||२३||

kaḥ sahasrākṣabhavanaṁ gacchēt praṣṭuṁ śacīpatim||18||

ahamarthē niyujyēyamatrēti prathamaṁ vacaḥ|

bharadvājō'bravīttasmādṛṣibhiḥ sa niyōjitaḥ||19||

sa śakrabhavanaṁ gatvā surarṣigaṇamadhyagam [1] |

dadarśa balahantāraṁ dīpyamānamivānalam||20||

sō'bhigamya jayāśīrbhirabhinandya surēśvaram|

prōvāca vinayāddhīmānṛṣīṇāṁ vākyamuttamam||21||

vyādhayō hi samutpannāḥ sarvaprāṇibhayaṅkarāḥ|

tadbrūhi mē śamōpāyaṁ yathāvadamaraprabhō||22||

tasmai prōvāca bhagavānāyurvēdaṁ śatakratuḥ|

padairalpairmatiṁ buddhvā vipulāṁ paramarṣayē||23||

Who should go to the abode of Indra to inquire about the correct means of amelioration of disease? On this, volunteered Bharadwaja, “I may be deputed for this work” and so he was deputed by the sages. Having gone to Indra’s abode, he saw Indra- the slayer of *Bala* (a demon), sitting in the midst of the groups of godly sages and glittering like fire. He approached him with felicitating words of praises and blessings and the intelligent one submitted to him the message of the sages humbly and in the best possible way- “Diseases causing fear in all living beings have appeared so, O Lord of the Gods! Tell

me the proper measure for their amelioration!”. Then Lord Indra, having sensed the wide intelligence of the great sage, delivered to him Ayurveda in a few words. [18-23]

Three principles for knowledge of Health and Disease

हेतुलिङ्गौषधज्ञानं स्वस्थातुरपरायणम्|

त्रिसूत्रं शाश्वतं पुण्यं बुबुधे यं पितामहः||२४||

hētuliṅgauṣadhajñānaṁ svasthāturaparāyaṇam|

trisūtraṁ śāśvataṁ puṇyaṁ bubudhē yaṁ pitāmahaḥ||24||

hetuliggaushadhajanam svasthaturaparayanam|

trisutram shashvatam punyam bubudhe yam pitamahah||24||

Ayurveda provides the knowledge of Hetu (etiology), Linga (symptomatology) and Aushadha (therapeutics), best ways for both the healthy and the sick this tri-aphoristic, continuing for the time immemorial and virtuous knowledge which was known to Brahma first. [24]

सोऽनन्तपारं त्रिस्कन्धमायुर्वेदं महामतिः|

यथावदचिरात् सर्वं बुबुधे तन्मना मुनिः||२५||

तेनायुरमितं लेभे भरद्वाजः सुखान्वितम्|

ऋषिभ्योऽनधिकं तच्च शशंसानवशेषयन्||२६||

sō’nantapāraṁ triskandhamāyurvēdaṁ mahāmatiḥ|

yathāvadacirāt sarvaṁ bubudhē tanmanā muniḥ||25||

tēnāyuramitaṁ lēbhē bharadvājaḥ sukhānvitam|

ṛṣibhyō'nadhikaṁ tacca śaśaṁsānavaśēṣayan||26||

He (Bharadwaja), the intelligent and focused sage, acquired the endless and three-pronged Ayurveda properly and entirely in a short time. With this, Bharadwaja attained immeasurably blissful long-life. Thereafter, he transmitted that knowledge as it is neither more or less to the sages.[25-26]

Six Basic Principles of Knowledge

ऋषयश्च भरद्वाजाज्जगृहुस्तं प्रजाहितम्|

दीर्घमायुश्चिकीर्षन्तो वेदं वर्धनमायुषः||२७||

महर्षयस्ते ददृशुर्यथावज्ज्ञानचक्षुषा|

सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च||२८||

समवायं च तज्ज्ञात्वा तन्त्रोक्तं विधिमास्थिताः|

लेभिरे परमं शर्म जीवितं चाप्यनित्वरम् ||२९||

ṛṣayaśca bharadvājājjagṛhustaṁ prajāhitam|

dīrghamāyuścikīrṣantō vēdaṁ vardhanamāyuṣaḥ||27||

maharṣayastē dadṛśuryathāvajjñānacakṣuṣā|

sāmānyaṁ ca viśēṣaṁ ca guṇān dravyāṇi karma ca||28||

samavāyaṁ ca tajjñātvā tantrōktaṁ vidhimāsthitāḥ|

lēbhirē paramaṁ śarma jīvitaṁ cāpyanitvaram ||29||

The sages, desirous of long life, also received that benevolent veda (compendium of knowledge) of enhancing life from Bharadwaja. The great sages further grasped properly the knowledge of samanya (similarity), vishesha (dissimilarity), guna (properties), dravya (substances), karma (action) and samvaya (inherence) by which they followed the tenets of the compendium and attained highest well-being and non-perishable life span. [27-29]

Six disciples of Punarvasu Atreya

अथ मैत्रीपरः पुण्यमायुर्वेदं पुनर्वसुः|

शिष्येभ्यो दत्तवान् षड्भ्यः सर्वभूतानुकम्पया||३०||

अग्निवेशश्च भेल(ड)श्च जतूकर्णः पराशरः|

हारीतः क्षारपाणिश्च जगृहुस्तन्मुनेर्वचः||३१||

atha maitrīparaḥ puṇyamāyurvēdaṁ punarvasuḥ|

śiṣyēbhyō dattavān ṣaḍbhyaḥ sarvabhūtānukampayā||30||

agnivēśaśca bhēla(ḍa)śca jatūkarṇaḥ parāśaraḥ|

hārītaḥ kṣārapāṇiśca jagṛhustanmunērvacaḥ||31|

Now, Punarvasu (Lord Atreya), the friend of humanity, out of his benevolence, bestowed the virtuous Ayurveda upon his six disciples. (The disciples) Agnivesha, Bhela, Jatukarna, Parashara, Harita and Ksharapani received the word of instruction from the sage Punarvasu. [30-31]

Inception of Agnivesha Tantra

बुद्धेर्विशेषस्तत्रासीन्नोपदेशान्तरं मुनेः|

तन्त्रस्य कर्ता प्रथममग्निवेशो यतोऽभवत्||३२||

अथ भेलादयश्चक्रुः स्वं स्वं तन्त्रं कृतानि च|

श्रावयामासुरात्रेयं सर्षिसङ्घं सुमेधसः||३३||

श्रुत्वा सूत्रणमर्थानामृषयः पुण्यकर्मणाम्|

यथावत्सूत्रितमिति प्रहृष्टास्तेऽनुमेनिरे||३४||

सर्व एवास्तुवंस्तांश्च सर्वभूतहितैषिणः|

साधु [१] भूतेष्वनुक्रोश इत्युच्चैरब्रुवन् सममम्||३५||

तं पुण्यं शुश्रुवुः शब्दं दिवि देवर्षयः स्थिताः|

सामराः परमर्षीणां श्रुत्वा मुमुदिरे परम्||३६||

अहो साध्विति निर्घोषो लोकांस्त्रीनन्ववा(ना)दयत्|

नभसि स्निग्धगम्भीरो हर्षाद्भूतैरुदीरितः||३७||

शिवो वायुर्ववौ सर्वा भाभिरुन्मीलिता दिशः|

निपेतुः सजलाश्चैव दिव्याः कुसुमवृष्टयः||३८||

अथाग्निवेशप्रमुखान् विविशुर्ज्ञानदेवताः|

बुद्धिः सिद्धिः स्मृतिर्मेधा धृतिः कीर्तिः क्षमा दया||३९||

तानि चानुमतान्येषां तन्त्राणि परमर्षिभिः|

भ(भा)वाय भूतसङ्घानां प्रतिष्ठां भुवि लेभिरे||४०||

buddhērviśēṣastatrāsīnnōpadēśāntaraṁ munēḥ|

tantrasya kartā prathamamagnivēśō yatō'bhavat||32||

atha bhēlādayaścakruḥ svaṁ svaṁ tantraṁ kr̥tāni ca|

śrāvayāmāsurātrēyaṁ sarṣisaṅghaṁ sumēdhasaḥ||33||

śrutvā sūtraṇamarthānāmr̥ṣayaḥ puṇyakarmaṇām|

yathāvatsūtritamiti prahr̥ṣṭāstē'numēnirē||34||

sarva ēvāstuvaṁstāṁśca sarvabhūtahitaiṣiṇaḥ|

sādhu [1] bhūtēṣvanukrōśa ityuccairabruvan samam||35||

taṁ puṇyaṁ śuśruvuḥ śabdaṁ divi dēvarṣayaḥ sthitāḥ|

sāmarāḥ paramarṣīṇāṁ śrutvā mumudirē param||36||

ahō sādhviti nirghōṣō lōkāṁstrīnanvavā(nā)dayat|

nabhasi snigdhagambhīrō harṣādbhūtairudīritaḥ||37||

śivō vāyurvavau sarvā bhābhirunmīlitā diśaḥ|

nipētuḥ sajalāścaiva divyāḥ kusumavr̥ṣṭayaḥ||38||

athāgnivēśapramukhān viviśurjñānadēvatāḥ|

buddhiḥ siddhiḥ smr̥tirmēdhā dhr̥tiḥ kīrtiḥ kṣamā dayā||39||

tāni cānumatānyēṣāṁ tantrāṇi paramarṣibhiḥ|

bha(bhā)vāya bhūtasaṅghānāṁ pratiṣṭhāṁ bhuvi lēbhirē||40||

It was only the extraordinary merit and not the instructions of the sage that made Agnivesha the author of the first compendium. Subsequently, Bhela etc. also authored their own compendiums and all of them, the intelligent ones, presented their work before Atreya. The sages, on hearing the composition of the various branches of Ayurveda, were extremely pleased and approved it unanimously as a well-composed body of work. All praised the sages, the benefactors of all creatures, for their compassion towards fellow beings. These emphatic, wise words of the sages were heard by the deities and gods in heaven, who became extremely pleased. Their collective appreciation, in the form of a unanimous "well done!" resonated throughout the Three Worlds. Pleasant winds began to blow, there was luster all around, and there were divine showers of buddhi(Intellect), siddhi(success), smriti (memory), medha (grasping power of intellect to learn sciences), dhriti (restraint), kirti (fame), kshama (forbearance) and daya (kindness) on those sages (Agnivesha, etc). Thus,

compendiums approved by the great sages were established on (strong) footing for the welfare of the living. [32-40]

Definition and Scope of Ayurveda

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम्|

मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते||४१||

hitāhitaṁ sukhaṁ duḥkhamāyustasya hitāhitam|

mānaṁ ca tacca yatrōktamāyurvēdaḥ sa ucyatē||41||

Ayurveda is that which deals with good, bad, blissful and sorrowful life, and with what is wholesome and unwholesome for it, longevity, and about what Ayu (life) is in itself. [41]

Definition of Ayu (life) and its synonyms

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्|

नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते||४२||

śarīrēndriyasattvātmasaṁyōgō dhāri jīvitam|

nityagaścānubandhaśca paryāyairāyurucyatē||42||

Ayu (life) implies the conjunction of physical body, senses, mind and soul and is known by the synonym dhari (that which preserves vitality), jivita (that which is live), nityaga (that which is in continuum), and anubandha (that which is interdependent, or a link between past life and the future life). [42]

Superiority of Ayurveda (over other Veda)

तस्यायुषः पुण्यतमो वेदो वेदविदां मतः|

वक्ष्यते यन्मनुष्याणां लोकयोरुभयोर्हितम् ||४३||

tasyāyuṣaḥ puṇyatamō vēdō vēdavidāṁ mataḥ|

vakṣyatē yanmanuṣyāṇāṁ lōkayōrubhayōrhitam ||43||

Vedic scholars regard Ayurveda as the most exalted of veda, and that which is said to be good for both the worlds for the human beings – the present and the after-life. [43]

Samanya Vishesha Theory (similarity and dissimilarity)

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम्|

ह्रासहेतुर्विशेषश्च, प्रवृत्तिरुभयस्य तु||४४||

sarvadā sarvabhāvānāṁ sāmānyaṁ vr̥ddhikāraṇam|

hrāsahēturviśēṣaśca, pravr̥ttirubhayasya tu||44||

The principle samanya causes increase and the principle vishesha causes decrease of all the existing elements at all times, both these effects are produced by their application in the body.[44]

सामान्यमेकत्वकरं, विशेषस्तु पृथक्त्वकृत्|

तुल्यार्थता हि सामान्यं, विशेषस्तु विपर्ययः||४५||

sāmānyamēkatvakaraṁ, viśēṣastu pr̥thaktvakr̥t|

tulyārthatā hi sāmānyaṁ, viśēṣastu viparyayaḥ||45||

Samanya (is the principle which) enables us to understand similarity (between objects), and vishesha (is the principle which) enables us to understand distinction(between objects). Again similarity proposes similar purpose (or action) while dissimilarity has opposite one.[45]

The Tripods of Living World and subject of Ayurveda

सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत्|

लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम्||४६||

स पुमांश्चेतनं तच्च तच्चाधिकरणं स्मृतम्|

वेदस्यास्य, तदर्थं हि वेदोऽयं सम्प्रकाशितः||४७||

sattvamātmā śarīraṁ ca trayamētattridaṇḍavat|

lōkastiṣṭhati saṁyōgāttatra sarvaṁ pratiṣṭhitam||46||

sa pumāṁścētanaṁ tacca taccādhikaraṇaṁ smr̥tam|

vēdasyāsya, tadarthaṁ hi vēdō'yaṁ samprakāśitaḥ||47||

Mind, soul and body- these three are like a tripod. By their conjunction, the existence of the living world is sustained. It is the substratum for everything which presently exists. This conjugation is termed as Purusha (holistic human being) and Chetana (sentient). It

is the adhikarana (topic of discourse) for Ayurveda. Knowledge of Ayurveda is promulgated for the sake of this conjugation only. [46-47]

Dravya, Guna and Karma

Sentient and Insentient dravya (elements)

खादीन्यात्मा मनः कालो दिशश्च द्रव्यसङ्ग्रहः|

सेन्द्रियं चेतनं द्रव्यं, निरिन्द्रियमचेतनम्||४८||

khādīnyātmā manaḥ kālō diśaśca dravyasaṅgrahaḥ|

sēndriyaṁ cētanaṁ dravyaṁ, nirindriyamacētanam||48||

Panchamahabhuta (the five fundamental elements, akasha, vayu, tejas, aap and prithvi), atma(soul), manas(mind), kala(time) and dik (orientation in space) are collectively called dravya (elements). Dravya, when supplemented with sense organs, form the sentient being, while without them would be insentient. [48]

Guna (basic properties/ qualities) and Karma (actions)

सार्था गुर्वादयो बुद्धिः प्रयत्नान्ताः परादयः|

गुणाः प्रोक्ताः . प्रयत्नादि कर्म चेष्टितमुच्यते||४९||

sārthā gurvādayō buddhiḥ prayatnāntāḥ parādayaḥ|

guṇāḥ prōktāḥ prayatnādi karma cēṣṭitamucyatē||49||

Sense objects shabda, sparsha, rupa, rasa, gandha (sound, touch, sight, taste and smell respectively), properties beginning with guru (twenty properties like guru, laghu, etc), buddhi (intelligence) and ending with prayatna (effort),properties beginning with “para” are called guna. The movement initiated by (the attribute of atma) prayatna (effort) is called karma (action).[49]

Inseparable concomitance of element and properties

समवायोऽपृथग्भावो भूम्यादीनां गुणैर्मतः|

स नित्यो यत्र हि द्रव्यं न तत्रानियतो गुणः||५०||

samavāyō’pr̥thagbhāvō bhūmyādīnāṁ guṇairmataḥ|

sa nityō yatra hi dravyaṁ na tatrāniyatō guṇaḥ||50||

Samavaya (inseparable concomitance) is the inseparable relationship of dravya with their guna (properties). This is eternal because whenever a dravya exists, it is not devoid of guna. [50]

Definition of Dravya

यत्राश्रिताः कर्मगुणाः कारणं समवायि यत्|

तद्द्रव्यं

yatrāśritāḥ karmaguṇāḥ kāraṇaṁ samavāyi yat|

taddravyaṁ ||51||

Dravya (element including drugs) is the substratum for karma (actions) and guna (properties) and that which is the intrinsic or material cause of its effect (*samavayi* karana). [51]

Definition of Guna

समवायी तु निश्चेष्टः कारणं गुणः||५१||

samavāyī tu niścēṣṭaḥ kāraṇaṁ guṇaḥ||51||

Guna (property) is related with samavaya (inseparable concomitance to dravya), is devoid of action and is , i.e., non-inherent cause of its effect(*asamavayi*). [51]

Karma (action)

संयोगे च विभागे च कारणं द्रव्यमाश्रितम्|

कर्तव्यस्य क्रिया कर्म कर्म नान्यदपेक्षते||५२||

saṁyōgē ca vibhāgē ca kāraṇaṁ dravyamāśritam|

kartavyasya kriyā karma karma nānyadapēkṣatē||52||

The causative factor in conjunction and disjunction is located in dravya and performance of the activities to be done (as intended by the doer) is karma (action). Karma does not depend on any other factor (to produce the activities). [52]

Principles of equilibrium and dis-equilibrium

The Objective of this Compendium

इत्युक्तं कारणं कार्यं धातुसाम्यमिहोच्यते|

धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम्||५३||

ityuktaṁ kāraṇaṁ kāryaṁ dhātusāmyamihōcyatē|

dhātusāmyakriyā cōktā tantrasyāsya prayōjanam||53||

Thus has been described as the cause. Now the effect dhatu samya is discussed here, because the objective of this compendium is achievement of dhatu samya (equilibrium of sustaining and nourishing factors i.e. body constituents). [53]

Three Types of Causes of Diseases

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च|

द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसङ्ग्रहः||५४||

kālabuddhīndriyārthānāṁ yōgō mithyā na cāti ca|

dvayāśrayāṇāṁ vyādhīnāṁ trividhō hētusaṅgrahaḥ||54||

Erroneous use, avoidance and excessive use of time factor, intellect and sense objects is the threefold cause of both psychic and somatic disorders. [54]

Two Sites of Pleasure and Disease

शरीरं सत्त्वसञ्ज्ञं च व्याधीनामाश्रयो मतः|

तथा सुखानां, योगस्तु सुखानां कारणं समः||५५||

śarīraṁ sattvasañjñaṁ ca vyādhīnāmāśrayō mataḥ|

tathā sukhānāṁ, yōgastu sukhānāṁ kāraṇaṁ samaḥ||55||

Both body and mind are the locations of disorders as well as pleasures. The balanced use (of the factors mentioned in previous verse) is the cause of pleasures. [55]

The Nature of Atma

निर्विकारः परस्त्वात्मा सत्त्वभूतगुणेन्द्रियैः|

चैतन्ये कारणं नित्यो द्रष्टा पश्यति हि क्रियाः||५६||

nirvikāraḥ parastvātmā sattvabhūtaguṇēndriyaiḥ|

caitanyē kāraṇaṁ nityō draṣṭā paśyati hi kriyāḥ||56||

The soul is free from all diseases and supreme. It is the cause of consciousness when in conjunction with the mind, objects of senses (bhuta guna) and sense organs. It is eternal and the observer who witnesses all (psychic and somatic) activities. [56]

Dosha

Three Sharira dosha and two Manas dosha

वायुः पित्तं कफश्चोक्तः शारीरो दोषसङ्ग्रहः|

मानसः पुनरुद्दिष्टो रजश्च तम एव च||५७||

vāyuḥ pittaṁ kaphaścōktaḥ śārīrō dōṣasaṅgrahaḥ|

mānasaḥ punaruddiṣṭō rajaśca tama ēva ca||57||

Vayu, pitta and kapha are described as bodily dosha, rajas and tamas are the mental ones. [57]

Treatment of these dosha

प्रशाम्यत्यौषधैः पूर्वो दैवयुक्तिव्यपाश्रयैः|

मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः||५८||

praśāmyatyauṣadhaiḥ pūrvō daivayuktivyapāśrayaiḥ|

mānasō jñānavijñānadhairyasmr̥tisamādhibhiḥ||58||

The former ones (sharira dosha) are pacified by remedial measures of divine and rational qualities while the latter ones (manas dosha) can be treated with knowledge of self (jnana), scientific knowledge (vijnana), restraint/temperance (dhairya), memory (smriti) and salvation/concentration (samadhi). [58]

Properties of dosha

रूक्षः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खरः|

विपरीतगुणैर्द्रव्यैर्मारुतः सम्प्रशाम्यति||५९||

सस्नेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु|

विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति||६०||

गुरुशीतमृदुस्निग्धमधुरस्थिरपिच्छिलाः|

श्लेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणाः||६१||

rūkṣaḥ śītō laghuḥ sūkṣmaścalō'tha viśadaḥ kharaḥ|

viparītaguṇairdravyairmārutaḥ sampraśāmyati||59||

sasnēhamuṣṇaṁ [1] tīkṣṇaṁ ca dravamamlaṁ saraṁ kaṭu|

viparītaguṇaiḥ pittaṁ dravyairāśu praśāmyati||60||

guruśītamr̥dusnigdhamadhurasthirapicchilāḥ|

ślēṣmaṇaḥ praśamaṁ yānti viparītaguṇairguṇāḥ||61||

Vayu is dry, cold, light, subtle, mobile, non-slimy and rough in its characteristics and can be pacified by drugs that have opposite properties (i.e., creamy or oily, heavy and thick in their properties).

Pitta is mildly unctuous, hot, sharp, viscous, sour, mobile and pungent, and can readily be pacified by drugs and food articles having opposite properties.

Kapha is heavy and dense, cold, soft, unctuous, sweet, immobile and slimy, and can be subsided by drugs and food articles possessing opposite properties. [59-61]

Fundamental principle of disease management and prognosis

विपरीतगुणैर्देशमात्राकालोपपादितैः|

भेषजैर्विनिवर्तन्ते विकाराः साध्यसम्मताः||६२||

साधनं न त्वसाध्यानां व्याधीनामुपदिश्यते|

भूयश्चातो यथाद्रव्यं गुणकर्माणि वक्ष्यते||६३||

viparītaguṇairdēśamātrākālōpapāditaiḥ|

bhēṣajairvinivartantē vikārāḥ sādhyasammatāḥ||62||

sādhanaṁ na tvasādhyānāṁ vyādhīnāmupadiśyatē|

bhūyaścātō yathādravyaṁ guṇakarmāṇi vakṣyatē||63||

Curable disorders can be treated using drugs having opposite properties and administered with due consideration to place or location, dosage and time. Treatment of incurable diseases is not advised (in Ayurveda). Now described, in detail, are the properties and actions of drugs. [62-63]

Concept and applications of rasa(taste sensations)

Origin of rasa (taste sensations)

रसनार्थो रसस्तस्य द्रव्यमापः क्षितिस्तथा|

निर्वृत्तौ च विशेषे च प्रत्ययाः खादयस्त्रयः||६४||

rasanārthō rasastasya dravyamāpaḥ kṣitistathā|

nirvṛttau ca viśēṣē ca pratyayāḥ khādayastrayaḥ||64||

Rasa (taste) is the object of the gustatory sense organ or tongue . Source elements for its manifestation are jala mahabhuta and prithvi mahabhuta. The variation in taste are caused due to other three mahabhuta like akasha, vayu and agni. [64]

Six rasa

स्वादुरम्लोऽथ लवणः कटुकस्तिक्त एव च|

कषायश्चेति षट्कोऽयं रसानां सङ्ग्रहः स्मृतः||६५||

svāduramlō'tha lavaṇaḥ kaṭukastikta ēva ca|

kaṣāyaścēti ṣaṭkō'yaṁ rasānāṁ saṅgrahaḥ smṛtaḥ||65||

Sweet, sour, salty, pungent, bitter and astringent – this is the group of six rasa (tastes). [65]

Effect of rasa on dosha

स्वाद्वम्ललवणा वायुं, कषायस्वादुतिक्तकाः|

जयन्ति पित्तं, श्लेष्माणं कषायकटुतिक्तकाः||६६||

(कट्वम्ललवणाः पित्तं, स्वाद्वम्ललवणाः कफम्|

कटुतिक्तकषायाश्च कोपयन्ति समीरणम् ||१||)

svādvamlalavaṇā vāyuṁ, kaṣāyasvādutiktakāḥ|

jayanti pittaṁ, ślēṣmāṇaṁ kaṣāyakaṭutiktakāḥ||66||

(kaṭvamlalavaṇāḥ pittaṁ, svādvamlalavaṇāḥ kapham|

kaṭutiktakaṣāyāśca kōpayanti samīraṇam ||1||)|

(Among these tastes) sweet, sour and salty overcome vayu, astringent, sweet and bitter subdue pitta and astringent, pungent and bitter win over kapha. [66]

Classification of dravya based on their biological effects

किञ्चिद्दोषप्रशमनं किञ्चिद्धातुप्रदूषणम्|

स्वस्थवृत्तौ मतं किञ्चित्त्रिविधं द्रव्यमुच्यते||६७||

kiñciddōṣapraśamanaṁ kiñciddhātupradūṣaṇam|

svasthavr̥ttau mataṁ kiñcittrividhaṁ dravyamucyatē||67|

Drugs are of three types- (based on prabhava) (1) some (drugs) are pacifiers of dosha, (2) some vitiate dhatu and (3) some are taken as (responsible for) maintaining normal health. [67]

Classification of matter according to Source

तत् पुनस्त्रिविधं प्रोक्तं जङ्गमौद्भिदपार्थिवम् |६८|

tat punastrividhaṁ prōktaṁ jaṅgamaudbhidapārthivam |68|

According to the source of origin, the drugs are of three types viz. animal origin, plant origin and earth origin.[68]

1. Animal origin drugs

मधूनि गोरसाः पित्तं वसा मज्जाऽसृगामिषम्||६८||

विण्मूत्रचर्मरेतोऽस्थिस्नायुशृङ्गनखाः खुराः|

जङ्गमेभ्यः प्रयुज्यन्ते केशा लोमानि रोचनाः||६९||

madhūni gōrasāḥ pittaṁ vasā majjā'sṛgāmiṣam||68||

viṇmūtracarmarētō'sthisnāyuśṛṅganakhāḥ khurāḥ|

jaṅgamēbhyaḥ prayujyantē kēśā lōmāni rōcanāḥ||69||

Animal origin drugs - Honey, milk, bile, animal-fat, bone-marrow, blood, flesh, excrements, urine, skin, semen, bone, ligaments, horns, nails, hoof, hair, down (fine soft dense hair) and inspissated bile - are substances obtained from animals. [68-69]

2. Earth origin and 3. Plant origin drugs

सुवर्णं समलाः पञ्च लोहाः ससिकताः सुधा|

मनःशिलाले मणयो लवणं गैरिकाञ्जने||७०||

भौममौषधमुद्दिष्टमौद्भिदं तु चतुर्विधम्|

वनस्पतिस्तथा वीरुद्वानस्पत्यस्तथौषधिः||७१||

suvarṇaṁ samalāḥ pañca lōhāḥ sasikatāḥ sudhā|

manaḥśilālē maṇayō lavaṇaṁ gairikāñjanē||70||

bhaumamauṣadhamuddiṣṭamaudbhidaṁ tu caturvidham|

vanaspatistathā vīrudvānaspatyastathauṣadhiḥ||71||

Drugs obtained from earth are gold, five metals (silver, copper, tin, lead and iron) along with their by-products such as shilajatu (bitumen), sand, lime, red and yellow arsenic (manahshila and hartala), gems, salt, red ochre and antimony.

Plant origin drugs:

Plant origin drugs are of four types viz. direct fruiters, creepers, flower based fruiters and herbs. [70-71]

फलैर्वनस्पतिः पुष्पैर्वानस्पत्यः फलैरपि|

ओषध्यः फलपाकान्ताः प्रतानैर्वीरुधः स्मृताः||७२||

phalairvanaspatiḥ puṣpairvānaspatyaḥ phalairapi|

ōṣadhyaḥ phalapākāntāḥ pratānairvīrudhaḥ smṛtāḥ||72||

The plants which bear fruit without visible flowers are known as vanaspati (Gymno-spermia). The plants bearing both flowers and fruits are known as vanaspatya (angio-spermia). The plants which die out after flowering are known as aushadhi (annuals). The plants which creep or twine are known as virudha (creepers). [72]

Plant's parts used as drugs

मूलत्वक्सारनिर्यासनाल(ड)स्वरसपल्लवाः|

क्षाराः क्षीरं फलं पुष्पं भस्म तैलानि कण्टकाः||७३||

पत्राणि शुङ्गाः कन्दाश्च प्ररोहाश्चौद्भिदो गणः|७४|

mūlatvaksāraniryāsanāla(ḍa)svarasapallavāḥ|

kṣārāḥ kṣīraṁ phalaṁ puṣpaṁ bhasma tailāni kaṇṭakāḥ||73||

patrāṇi śuṁgāḥ kandāśca prarōhāścaudbhidō gaṇaḥ|74|

The roots bark, pith, exudation, stalk, juice, sprouts, alkalis, latex, fruits, flowers, ash, oil, thorns, leaves, buds, bulbs and off-shoots of the plants are used as drugs. [73-73.5]

Classifications of drugs based on their various forms and applications

मूलिन्यः षोडशैकोना फलिन्यो विंशतिः स्मृताः||७४||

महास्नेहाश्च चत्वारः पञ्चैव लवणानि च|

अष्टौ मूत्राणि सङ्ख्यातान्यष्टावेव पयांसि च||७५||

शोधनार्थाश्च षड् वृक्षाः पुनर्वसुनिदर्शिताः|

य एतान् वेत्ति संयोक्तुं विकारेषु स वेदवित्||७६||

mūlinyaḥ ṣōḍaśaikōnā phalinyō viṁśatiḥ smr̥tāḥ||74||

mahāsnēhāśca catvāraḥ pañcaiva lavaṇāni ca|

aṣṭau mūtrāṇi saṅkhyātānyaṣṭāvēva payāṁsi ca||75||

śōdhanārthāśca ṣaḍ vr̥kṣāḥ punarvasunidarśitāḥ|

ya ētān vētti saṁyōktuṁ vikārēṣu sa vēdavit||76||

Per the school of Punarvasu (Lord Atreya), roots of 16 plants and fruits of 19 plants are used as drugs. Similarly, principal unctuous (mahasneha) substances are of four types and main salts are of five types. Urine and milk for medicinal purposes are obtained from 8 different animals and six plants are used for purification (shodhana). The physician who knows how to use all these materials for curing the disease is the expert physician. [74-76]

Sixteen roots used for shodhana (purification):

हस्तिदन्ती हैमवती श्यामा त्रिवृदधोगुडा|

सप्तला श्वेतनामा च प्रत्यक्श्रेणी गवाक्ष्यपि||७७||

ज्योतिष्मती च बिम्बी च शणपुष्पी विषाणिका|

अजगन्धा द्रवन्ती च क्षीरिणी चात्र षोडशी||७८||

शणपुष्पी च बिम्बी च च्छर्दने हैमवत्यपि|

श्वेता ज्योतिष्मती चैव योज्या शीर्षविरेचने||७९||

एकादशावशिष्टा याः प्रयोज्यास्ता विरेचने|

इत्युक्ता नामकर्मभ्यां मूलिन्यः…|८०|

hastidantī haimavatī śyāmā trivr̥dadhōguḍā|

saptalā śvētanāmā ca pratyakśrēṇī gavākṣyapi||77||

jyōtiṣmatī ca bimbī ca śaṇapuṣpī viṣāṇikā|

ajagandhā dravantī ca kṣīriṇī cātra ṣōḍaśī||78||

śaṇapuṣpī ca bimbī ca cchardanē haimavatyapi|

śvētā jyōtiṣmatī caiva yōjyā śīrṣavirēcanē||79||

ēkādaśāvaśiṣṭā yāḥ prayōjyāstā virēcanē|

ityuktā nāmakarmabhyāṁ mūlinyaḥ…|80|

dashi||78||

The roots of 16 plants whose roots are used for shodhana are Hastidanti (Brihatphala,Godumba- Croton oblongifolius), Haimavati (Vacha-Acorus calamus), Shyama Trivrit (Operculina turpenthum Linn.) , Adhoguda (Vriddhadaru - Argyreia speciosa Sweet.), Saptala (Charmakasha-Euphorbia pilosa), Shweta (Shweta aparajita -Clitoria ternatea), Pratyakshreni (Danti -Baliospermum montanum Muell.-Arg),

Gavakshi (Indravaruni- Cirrullus colocynthis Schrad), Jyotishmati (Celastrus panniculatus Willd.), Bimbi (Coccinia indica W. & A.), Shanapushpi (Crotalaria verrucosa Linn.), Vishanika (Avartani - Helicteres isora Linn.), Ajagandha , Dravanti (Croton tiglium Linn.) and Kshirini (dugdhika- Euphorbia thymifolia Linn.).

Out of these Shanapushpi (Crotalaria verrucosa Linn.), Bimbi (Coccinia indica W. & A.) and Haimavati (Vacha-Acorus calamus) are used for therapeutic emesis (vamana).

Shweta(Clitoria ternatea) and Jyotishmati (Celastrus panniculatus Willd.) are used for intra nasal administration (nasya).

The remaining 11 drugs are used for therapeutic purgation (virechana).[77-80]

Fruits used for shodhana (purification therapy)

…फलिनीः शृणु||८०||

शङ्खिन्यथ विडङ्गानि त्रपुषं मदनानि च|

धामार्गवमथेक्ष्वाकु जीमूतं कृतवेधनम्|

आनूपं स्थलजं चैव क्लीतकं द्विविधं स्मृतम्||८१||

प्रकीर्या चोदकीर्या च प्रत्यक्पुष्पा तथाऽभया|

अन्तःकोटरपुष्पी च हस्तिपर्ण्याश्च शारदम्||८२||

कम्पिल्लकारग्वधयोः फलं यत् कुटजस्य च|

धामार्गवमथेक्ष्वाकु जीमूतं कृतवेधनम्||८३||

मदनं कुटजं चैव त्रपुषं हस्तिपर्णिनी|

एतानि वमने चैव योज्यान्यास्थापनेषु च||८४||

नस्तः प्रच्छर्दने चैव प्रत्यक्पुष्पा विधीयते|

दश यान्यवशिष्टानि तान्युक्तानि विरेचने||८५||

नामकर्मभिरुक्तानि फलान्येकोनविंशतिः|८६|

…phalinīḥ śṛṇu||80||

śaṅkhinyatha viḍaṅgāni trapuṣaṁ madanāni ca|

dhāmārgavamathēkṣvāku jīmūtaṁ kr̥tavēdhanam|

ānūpaṁ sthalajaṁ caiva klītakaṁ dvividhaṁ smr̥tam||81||

prakīryā cōdakīryā ca pratyakpuṣpā tathābhayā|

antaḥkōṭarapuṣpī ca hastiparṇyāśca śāradam||82||

kampillakāragvadhayōḥ phalaṁ yat kuṭajasya ca|

dhāmārgavamathēkṣvāku jīmūtaṁ kr̥tavēdhanam||83||

madanaṁ kuṭajaṁ caiva trapuṣaṁ hastiparṇinī|

ētāni vamanē caiva yōjyānyāsthāpanēṣu ca||84||

nastaḥ pracchardanē caiva pratyakpuṣpā vidhīyatē|

daśa yānyavaśiṣṭāni tānyuktāni virēcanē||85||

nāmakarmabhiruktāni phalānyēkōnaviṁśatiḥ|86|

hastiparnini|

Fruits of the following 19 plants are used as drugs- Shankhini, Vidanga, Trapusha, Madanaphala, Dhamargava, Ikshvaku, Jimutam, Kritavedhana, two types of Klitakam occurring in marshy and dry land (anupam, sthalaja), Prakirya, Udakirya, Pratyakpushpa, Abhaya, Antahkotarapushpi, Hastiparni, Sharada, Kampillaka, Aragvadhaphala and Kutaja. Out of the above Dhamargava, Ikshvaku, Jimutam, Krutavedhana, Madanaphala, Kutaja, Trapusham and Hastiparnini are used for vamana and asthapana basti. Pratyakpushpa is used for nasya karma. The remaining 10 drugs are useful for virechana karma. Thus the names and main actions of 19 fruiters have been described [81-85.5].

Four major unctuous substances (mahasneha)

सर्पिस्तैलं वसा मज्जा स्नेहो दिष्टश्चतुर्विधः ||८६||

पानाभ्यञ्जनबस्त्यर्थं नस्यार्थं चैव योगतः|

sarpistailaṁ vasā majjā snēhō diṣṭaścaturvidhaḥ ||86||

pānābhyañjanabastyarthaṁ nasyārthaṁ caiva yōgataḥ|

Ghee, oil, animal-fat and bone-marrow are the four major unctuous substances(mahasneha). These are used after preparing with other drugs for potion, inunction, medicated enema and errhine (nasya) therapy [86].

General actions of unctuous substances

स्नेहना जीवना वर्ण्या बलोपचयवर्धनाः||८७||

स्नेहा ह्येते च विहिता वातपित्तकफापहाः|८८|

snēhanā jīvanā varṇyā balōpacayavardhanāḥ||87||

snēhā hyētē ca vihitā vātapittakaphāpahāḥ|88|

The unctuous substances produce oiliness, vitality, complexion, strength and growth in the body and provide relief in vata, pitta and kapha. [87-87.5]

Five salt

सौवर्चलं सैन्धवं च विडमौद्भिदमेव च||८८||

सामुद्रेण सहैतानि पञ्च स्युर्लवणानि च|

स्निग्धान्युष्णानि तीक्ष्णानि दीपनीयतमानि च||८९||

sauvarcalaṁ saindhavaṁ ca viḍamaudbhidamēva ca||88||

sāmudrēṇa sahaitāni pañca syurlavaṇāni ca|

snigdhānyuṣṇāni tīkṣṇāni dīpanīyatamāni ca||89||

Five principal salts are black/sochal salt (sauvarchala), rock salt (saindhava), ammonium chloride (vida), earth/efflorescence salt (audbhida) and sea salt (samudra). They are unctuous, hot, sharp/acute and foremost in digestive-stimulants. [88-89]

Utility of salt

आलेपनार्थे युज्यन्ते स्नेहस्वेदविधौ तथा|

अधोभागोर्ध्वभागेषु निरूहेष्वनुवासने||९०||

अभ्यञ्जने भोजनार्थे शिरसश्च विरेचने|

शस्त्रकर्मणि वर्त्यर्थमञ्जनोत्सादनेषु च||९१||

अजीर्णानाहयोर्वाते गुल्मे शूले तथोदरे|

उक्तानि लवणा(नि)…|९२|

ālēpanārthē yujyantē snēhasvēdavidhau tathā|

adhōbhāgōrdhvabhāgēṣu nirūhēṣvanuvāsanē||90||

abhyañjanē bhōjanārthē śirasaśca virēcanē|

śastrakarmaṇi vartyarthamañjanōtsādanēṣu ca||91||

ajīrṇānāhayōrvātē gulmē śūlē tathōdarē|

uktāni lavaṇā(ni)…|92|

Salts are used for external applications (alepa), oleation, sudation, in emesis and purgation preparations, in evacuation and unctuous types of enemata preparations, inunction and errhine therapy; in surgical operations, suppository, collyrium, friction massage and as a food. It is indicated in indigestion, constipation, disorders of vata, gulma, colic and abdominal diseases. Thus, salts have been described. [90-91.5]

Eight important varieties of urine

… न्यू(ऊ)र्ध्वं मूत्राण्यष्टौ निबोध मे||९२||

मुख्यानि यानि दिष्टानि सर्वाण्यात्रेयशासने|

अविमूत्रमजामूत्रं गोमूत्रं माहिषं च यत् ||९३||

हस्तिमूत्रमथोष्ट्रस्य हयस्य च खरस्य च|

… nyū(ū)rdhvaṁ mūtrāṇyaṣṭau nibōdha mē||92||

mukhyāni yāni diṣṭāni sarvāṇyātrēyaśāsanē|

avimūtramajāmūtraṁ gōmūtraṁ māhiṣaṁ ca yat ||93||

hastimūtramathōṣṭrasya hayasya ca kharasya ca|

Eight principal urines described by the Atreya School for medicinal use are urine of ewe, she-goat, cow, she-buffalo, elephant, she-camel, mare and she-donkey. [92-93]

General properties and external uses of urine

उष्णं तीक्ष्णमथोऽरूक्षं कटुकं लवणान्वितम्||९४||

मूत्रमुत्सादने युक्तं युक्तमालेपनेषु च|

uṣṇaṁ tīkṣṇamathō'rūkṣaṁ kaṭukaṁ lavaṇānvitam||94||

mūtramutsādanē yuktaṁ yuktamālēpanēṣu ca|

Generally, urines have hot, acute and non-dry actions, are pungent and salty in taste and are used for frictional massage and external applications (alepa). [94]

Internal uses of urine

युक्तमास्थापने मूत्रं युक्तं चापि विरेचने||९५||

स्वेदेष्वपि च तद्युक्तमानाहेष्वगदेषु च|

उदरेष्वथ चार्शःसु गुल्मिकुष्ठिकिलासिषु [४] ||९६||

तद्युक्तमुपनाहेषु परिषेके तथैव च|

yuktamāsthāpanē mūtraṁ yuktaṁ cāpi virēcanē||95||

svēdēṣvapi ca tadyuktamānāhēṣvagadēṣu ca|

udarēṣvatha cārśaḥsu gulmikuṣṭhikilāsiṣu ||96||

tadyuktamupanāhēṣu pariṣēkē tathaiva ca|

Urines are also used in the preparations of evacuator enema, purgatives, poultice (upanaha) and affusion (parisheka) as well as in antidote (agada) preparations. It is indicated in afflictions such as retention of feces, urine and flatulence (anaha), generalized enlargement of abdomen (udara), gulma, piles, dermatosis (kushtha) and leukoderma. [95-96.5]

दीपनीयं विषघ्नं च क्रिमिघ्नं चोपदिश्यते||९७||

पाण्डुरोगोपसृष्टानामुत्तमं शर्म चोच्यते|

dīpanīyaṁ viṣaghnaṁ ca krimighnaṁ cōpadiśyatē||97||

pāṇḍurōgōpasr̥ṣṭānāmuttamaṁ śarma cōcyatē|

Urines have been prescribed as digestive stimulants, antidotes to poison and as vermicides. They are excellent for the treatment of persons suffering from pandu (anemia). [97.5]

श्लेष्माणं शमयेत् पीतं मारुतं चानुलोमयेत्॥९८॥

कर्षेत् पित्तमधोभागमित्यस्मिन् गुणसङ्ग्रहः|

सामान्येन मयोक्तस्तु पृथक्त्वेन प्रवक्ष्यते॥९९॥

ślēṣmāṇaṁ śamayēt pītaṁ mārutaṁ cānulōmayēt||98||

karṣēt pittamadhōbhāgamityasmin guṇasaṅgrahaḥ|

sāmānyēna mayōktastu pr̥thaktvēna pravakṣyatē||99||

Oral intake of urine pacifies kapha, regulates peristaltic movement of vata and evacuates morbid pitta through lower channels. General properties and actions of urine thus have been described. Now they will be described individually. [98-99]

Properties of urine of ewe and goat

अविमूत्रं सतिक्तं स्यात् स्निग्धं पित्ताविरोधि च|

आजं कषायमधुरं पथ्यं दोषान्निहन्ति च॥१००॥

avimūtraṁ satiktaṁ syāt snigdhaṁ pittāvirōdhi ca|

ājaṁ kaṣāyamadhuraṁ pathyaṁ dōṣānnihanti ca||100||

The urine of ewe is slightly bitter, unctuous and not antagonistic to pitta.

The urine of she-goat is astringent, sweet and wholesome and dispels the morbid dosha. [100]

Properties of cow’s urine

गव्यं समधुरं किञ्चिद्दोषघ्नं क्रिमिकुष्ठनुत्|

कण्डूं च शमयेत् पीतं सम्यग्दोषोदरे हितम्॥१०१॥

gavyaṁ samadhuraṁ kiñciddōṣaghnaṁ krimikuṣṭhanut|

kaṇḍūṁ ca śamayēt pītaṁ samyagdōṣōdarē hitam||101||

The urine of cows is slightly sweet, alleviates discordance of dosha. It cures worms, skin diseases (kushtha) and relieves itching. Its proper intake cures disorders of the abdomen. [101]

Properties of urine of buffalo and elephant

अर्शःशोफोदरघ्नं तु सक्षारं माहिषं सरम्।

हास्तिकं लवणं मूत्रं हितं तु क्रिमिकुष्ठिनाम्॥१०२॥

प्रशस्तं बद्धविण्मूत्रविषश्लेष्मामयार्शसाम्।

arśaḥśōphōdaraghnaṁ tu sakṣāraṁ māhiṣaṁ saram|

hāstikaṁ lavaṇaṁ mūtraṁ hitaṁ tu krimikuṣṭhinām||102||

praśastaṁ baddhaviṇmūtraviṣaślēṣmāmayārśasām|

The urine of buffalo provides relief in piles, edema and disorders leading to general enlargement of the abdomen (udara). The urine of she-elephants is salty and provides relief in worms and dermatoses (kushtha). It is also useful in the treatment of retention of feces and urine, poisoning, kapha disorders and piles. [102.5]

Properties of urine of she-camel

सतिक्तं श्वासकासघ्नमर्शोघ्नं चौष्ट्रमुच्यते॥१०३॥

satiktaṁ śvāsakāsaghnamarśōghnaṁ causṭramucyatē||103||

The urine of she-camel is slightly bitter and provides relief in breathlessness, cough and piles. [103]

Properties of urine of mare and she-donkey

वाजिनां तिक्तकटुकं कुष्ठव्रणविषापहम्।

खरमूत्रमपस्मारोन्मादग्रहविनाशनम्॥१०४॥

इतीहोक्तानि मूत्राणि यथासामर्थ्ययोगतः।१०५।

vājināṁ tiktakaṭukaṁ kuṣṭhavraṇaviṣāpaham|

kharamūtramapasmārōnmādagrahavināśanam||104||

itīhōktāni mūtrāṇi yathāsāmarthyayōgataḥ|105|

Urine of mare is bitter and pungent in taste and provides relief in dermatoses (kushtha), wounds and poisoning. Urine of she-donkey provides relief in epilepsy, major psychosis and severe chronic psychosomatic diseases (graha) of children. Thus described were the medicinal properties and action of eight types of urine. [104].

Eight important varieties of milk

अतः क्षीराणि वक्ष्यन्ते कर्म चैषां गुणाश्च ये||१०५||

अविक्षीरमजाक्षीरं गोक्षीरं माहिषं च यत्|

उष्ट्रीणामथ नागीनां वडवायाः स्त्रियास्तथा||१०६||

ataḥ kṣīrāṇi vakṣyantē karma caiṣāṁ guṇāśca yē||105||

avikṣīramajākṣīraṁ gōkṣīraṁ māhiṣaṁ ca yat|

uṣṭrīṇāmatha nāgīnāṁ vaḍavāyāḥ striyāstathā||106||

Henceforth properties and actions of (eight types) milk are being described.

The milks of sheep, goat, cow, buffalo, camel, elephant, mare and woman are used for medicinal purposes. [105-106]

General properties and actions of milk

प्रायशो मधुरं स्निग्धं शीतं स्तन्यं पयो मतम्|

प्रीणनं बृंहणं वृष्यं मेध्यं बल्यं मनस्करम्||१०७||

जीवनीयं श्रमहरं श्वासकासनिबर्हणम्|

हन्ति शोणितपित्तं च सन्धानं विहतस्य च||१०८||

सर्वप्राणभृतां सात्म्यं शमनं शोधनं तथा|

तृष्णाघ्नं दीपनीयं च श्रेष्ठं क्षीणक्षतेषु च||१०९||

prāyaśō madhuraṁ snigdhaṁ śītaṁ stanyaṁ payō matam|

prīṇanaṁ bṛṁhaṇaṁ vṛṣyaṁ mēdhyaṁ balyaṁ manaskaram||107||

jīvanīyaṁ śramaharaṁ śvāsakāsanibarhaṇam|

hanti śōṇitapittaṁ ca sandhānaṁ vihatasya ca||108||

sarvaprāṇabhṛtāṁ sātmyaṁ śamanaṁ śōdhanaṁ tathā|

tṛṣṇāghnaṁ dīpanīyaṁ ca śrēṣṭhaṁ kṣīṇakṣatēṣu ca||109||

Generally, milk is sweet, unctuous, cooling, galactagogue, pleasing, aphrodisiac, brain tonic (medhya, which increases intelligence), strengthening, exhilarating, vitalizing, refreshing; curative to dyspnea, cough, bleeding, synthesizer in injuries/fracture; wholesome to all living creatures, pacifies and evacuates the dosha, quenches the thirst, stimulates the digestion and very useful in emaciation due to lung ulcer. [107-109]

General indications of milk

पाण्डुरोगेऽम्लपित्ते च शोषे गुल्मे तथोदरे|

अतीसारे ज्वरे दाहे श्वयथौ च विशेषतः ||११०||

योनिशुक्रप्रदोषेषु मूत्रेष्वप्रचुरेषु च|

पुरीषे ग्रथिते पथ्यं वातपित्तविकारिणाम्||१११||

pāṇḍurōgē'mlapittē ca śōṣē gulmē tathōdarē|

atīsārē jvarē dāhē śvayathau ca viśēṣataḥ ||110||

yōniśukrapradōṣēṣu mūtrēṣvapracurēṣu ca|

purīṣē grathitē pathyaṁ vātapittavikāriṇām||111||

Milk is indicated in anemia(pandu), acid dyspepsia (amlapitta), consumption, gulma and generalized enlargement of abdomen(udara), diarrhea, fever, burning sensation, particularly in edema, vaginal and seminal disorders, oliguria and hard stools. It is wholesome to disorders of vata and pitta. [110-111]

Pharmaceutical uses of milk

नस्यालेपावगाहेषु वमनास्थापनेषु च|

विरेचने स्नेहने च पयः सर्वत्र युज्यते||११२||

nasyālēpāvagāhēṣu vamanāsthāpanēṣu ca|

virēcanē snēhanē ca payaḥ sarvatra yujyatē||112||

Milk is used in many types of preparation including for nasal medication, external applications, tub baths, emesis, enema, purgation and unctuous therapies. [112]

यथाक्रमं क्षीरगुणानेकैकस्य पृथक् पृथक्|

अन्नपानादिकेऽध्याये भूयो वक्ष्याम्यशेषतः||११३||

yathākramaṁ kṣīraguṇānēkaikasya pṛthak pṛthak|

annapānādikē'dhyāyē bhūyō vakṣyāmyaśēṣataḥ||113||

Further exhaustive description of uses and action of the individual milk will be explained in due order in the chapter entitled Annapanavidhi Adhyaya. [113]

Plants with latex

अथापरे त्रयो वृक्षाः पृथग्ये फलमूलिभिः|

स्नुह्यर्काश्मन्तकास्तेषामिदं कर्म पृथक् पृथक्||११४||

वमनेऽश्मन्तकं विद्यात् स्नुहीक्षीरं विरेचने|

क्षीरमर्कस्य विज्ञेयं वमने सविरेचने||११५||

athāparē trayō vṛkṣāḥ pṛthagyē phalamūlibhiḥ|

snuhyarkāśmantakāstēṣāmidaṁ karma pṛthak pṛthak||114||

vamanē'śmantakaṁ vidyāt snuhīkṣīraṁ virēcanē|

kṣīramarkasya vijñēyaṁ vamanē savirēcanē||115||

Now other than fruiters and rooter, three plants whose latex is used will be described. These three plants are Snuhi, Arka and Ashmantaka. Ashmantaka is used for therapeutic emesis ; latex of Snuhi is used for purgation and latex of Arka is used both for emesis and purgation therapies. [114-115]

Three bark of plants used as drug

इमांस्त्रीनपरान् वृक्षानाहुर्येषां हितास्त्वचः|

पूतीकः कृष्णगन्धा च तिल्वकश्च तथा तरुः||११६||

imāṁstrīnaparān vṛkṣānāhuryēṣāṁ hitāstvacaḥ|

pūtīkaḥ kṛṣṇagandhā ca tilvakaśca tathā taruḥ||116||

There are three more trees whose bark is used as a drug. These are Putika, Krishnagandha and Tilvaka. [116]

विरेचने प्रयोक्तव्यः पूतीकस्तिल्वकस्तथा|

कृष्णगन्धा परीसर्पे शोथेष्वर्शःसु चोच्यते||११७||

दद्रुविद्रधिगण्डेषु कुष्ठेष्वप्यलजीषु च|

षड्वृक्षाञ्छोधनानेतानपि विद्याद्विचक्षणः||११८||

virēcanē prayōktavyaḥ pūtīkastilvakastathā|

kṛṣṇagandhā parīsarpē śōthēṣvarśaḥsu cōcyatē||117||

dadruvidradhigaṇḍēṣu kuṣṭhēṣvapyalajīṣu ca|

ṣaḍvṛkṣāñchōdhanānētānapi vidyādvicakṣaṇaḥ||118||

The barks of Putika and Tilvaka are used for purgation therapy. Indications of bark of Krishnagandha are erysipelas, inflammation, piles, ringworm, abscess, nodules, dermatosis and gangrene (*alaji*). The wise physician should also acquire the knowledge of the above-mentioned six plants (three with latex and three with bark) of their pacification actions. [117-118]

Summary of descriptions of the plants

इत्युक्ताः फलमूलिन्यः स्नेहाश्च लवणानि च|

मूत्रं क्षीराणि वृक्षाश्च षड् ये दिष्टपयस्त्वचः||११९||

ityuktāḥ phalamūlinyaḥ snēhāśca lavaṇāni ca|

mūtraṁ kṣīrāṇi vṛkṣāśca ṣaḍ yē diṣṭapayastvacaḥ||119||

Thus have been described the fruiters, rooters, sources of unctuous substances, salt, urine, milk and the six plants whose latex and barks are used. [119]

Sources of identification of plants

ओषधीर्नामरूपाभ्यां जानते ह्यजपा वने|

अविपाश्चैव गोपाश्च ये चान्ये वनवासिनः||१२०||

ōṣadhīrnāmarūpābhyāṁ jānatē hyajapā vanē|

avipāścaiva gōpāśca yē cānyē vanavāsinaḥ||120||

Goat-herds, shepherds, cowherds and forest-dwellers are acquainted with names and forms/identification of various medicinal herbs and the plants. [120]

Limitation of knowledge of names of plants only

न नामज्ञानमात्रेण रूपज्ञानेन वा पुनः|

ओषधीनां परां प्राप्तिं कश्चिद्वेदितुमर्हति||१२१||

na nāmajñānamātrēṇa rūpajñānēna vā punaḥ|

ōṣadhīnāṁ parāṁ prāptiṁ kaścidvēditumarhati||121||

Just by knowing the names and forms of herbs, though, no one can claim to have a perfect knowledge of the medicinal uses of the plants. [121]

Importance of complete knowledge of therapeutic actions of plants

योगवित्त्वप्यरूपज्ञस्तासां तत्त्वविदुच्यते|

किं पुनर्यो विजानीयादोषधीः सर्वथा भिषक्||१२२||

yōgavittvapyarūpajñastāsāṁ tattvaviducyatē|

kiṁ punaryō vijānīyādōṣadhīḥ sarvathā bhiṣak||122||

If one who knows the uses and actions of the herbs, though not acquainted with their forms, is called a pharmacologist, then what needs to be said of the physician who knows the herbs from all aspects![122]

Ethics in clinical practice

Qualities of best physician

योगमासां तु यो विद्याद्देशकालोपपादितम्|

पुरुषं पुरुषं वीक्ष्य स ज्ञेयो भिषगुत्तमः||१२३||

yōgamāsāṁ tu yō vidyāddēśakālōpapāditam|

puruṣaṁ puruṣaṁ vīkṣya sa jñēyō bhiṣaguttamaḥ||123||

He is the best of physicians who knows the science of administration of drugs with due reference to country and season and who uses it only after examining each and every patient individually. [123]

Importance of judicious use of medicine

यथा विषं यथा शस्त्रं यथाऽग्निरशनिर्यथा|

तथौषधमविज्ञातं विज्ञातममृतं यथा||१२४||

yathā viṣaṁ yathā śastraṁ yathā'gniraśaniryathā|

tathauṣadhamavijñātaṁ vijñātamamr̥taṁ yathā||124||

A drug that is understood perfectly can be used as an ambrosia. But the use of a drug that is not understood perfectly may work as poison, weapon, fire or a “bolt of thunder”. [124]

औषधं ह्यनभिज्ञातं नामरूपगुणैस्त्रिभिः|

विज्ञातं चापि दुर्युक्तमनर्थायोपपद्यते||१२५||

auṣadhaṁ hyanabhijñātaṁ nāmarūpaguṇaistribhiḥ|

vijñātaṁ cāpi duryuktamanarthāyōpapadyatē||125||

A drug whose name, form and properties are not known or a drug ,though known but not administered properly, spells disaster. [125]

योगादपि विषं तीक्ष्णमुत्तमं भेषजं भवेत्|

भेषजं चापि दुर्युक्तं तीक्ष्णं सम्पद्यते विषम्||१२६||

yōgādapi viṣaṁ tīkṣṇamuttamaṁ bhēṣajaṁ bhavēt|

bhēṣajaṁ cāpi duryuktaṁ tīkṣṇaṁ sampadyatē viṣam||126||

Even a virulent poison can be converted into an excellent medicine when prepared and administered using the right methods. Conversely, even a good medicine may act as a potent poison if improperly administered. [126]

तस्मान्न भिषजा युक्तं युक्तिबाह्येन भेषजम्|

धीमता किञ्चिदादेयं जीवितारोग्यकाङ्क्षिणा||१२७||

tasmānna bhiṣajā yuktaṁ yuktibāhyēna bhēṣajam|

dhīmatā kiñcidādēyaṁ jīvitārōgyakāṅkṣiṇā||127||

Therefore an intelligent man who desires health and long life should not take any medicine prescribed by a physician who is a complete stranger to the application of medicines. [127]

कुर्यान्निपतितो मूर्ध्नि सशेषं वासवाशनिः|

सशेषमातुरं कुर्यान्नत्वज्ञमतमौषधम्||१२८||

kuryānnipatitō mūrdhni saśēṣaṁ vāsavāśaniḥ|

saśēṣamāturaṁ kuryānnatvajñamatamauṣadham||128||

One may survive a bolt of lightning on one's head, but one cannot expect to escape the fatal effects of medicines prescribed by an ignorant physician. [128]

Denouncing of quacks

दुःखिताय शयानाय श्रद्दधानाय रोगिणे|

यो भेषजमविज्ञाय प्राज्ञमानी प्रयच्छति||१२९||

त्यक्तधर्मस्य पापस्य मृत्युभूतस्य दुर्मतेः|

नरो नरकपाती स्यात्तस्य सम्भाषणादपि||१३०||

duḥkhitāya śayānāya śraddadhānāya rōgiṇē|

yō bhēṣajamavijñāya prājñamānī prayacchati||129||

tyaktadharmasya pāpasya mr̥tyubhūtasya durmatēḥ|

narō narakapātī syāttasya sambhāṣaṇādapi||130||

The vainglorious and charlatan person, the quack, if administers medicines to the ailing bed-ridden patient who has implicit faith in him, such a quack is considered one who totally evades his duty, sinful, wicked and death incarnate. Even just conversing with such a quack may lead a person to hell. [130]

Sinful deeds about exploitation of patient

वरमाशीविषविषं क्वथितं ताम्रमेव वा|

पीतमत्यग्निसन्तप्ता भक्षिता वाऽप्ययोगुडाः||१३१||

नतु श्रुतवतां वेशं बिभ्रता शरणागतात्|

गृहीतमन्नं पानं वा वित्तं वा रोगपीडितात्||१३२||

varamāśīviṣaviṣaṁ kvathitaṁ tāmramēva vā|

pītamatyagnisantaptā bhakṣitā vā'pyayōguḍāḥ||131||

natu śrutavatāṁ vēśaṁ bibhratā śaraṇāgatāt|

gr̥hītamannaṁ pānaṁ vā vittaṁ vā rōgapīḍitāt||132||

It is better for a person who has put on the garb of the physician to take the venom of the cobra or melted copper or to swallow heated iron balls than to extort food, drink or money from a man who is afflicted with disease and has sought his aid. [131-132]

Quest to become good physician

भिषग्बुभूषुर्मतिमानतः स्वगुणसम्पदि|

परं प्रयत्नमातिष्ठेत् प्राणदः स्याद्यथा नृणाम्||१३३||

bhiṣagbubhūṣurmatimānataḥ svaguṇasampadi|

paraṁ prayatnamātiṣṭhēt prāṇadaḥ syādyathā nr̥ṇām||133||

Therefore, the intelligent person, who is aspiring to be a good physician, should always persevere to his best of abilities in acquiring the best qualities of a physician so that he may be a real giver of life to the people. [133]

Qualities of best drug and physician

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते|

स चैव भिषजां श्रेष्ठो रोगेभ्यो यः प्रमोचयेत्||१३४||

tadēva yuktaṁ bhaiṣajyaṁ yadārōgyāya kalpatē|

sa caiva bhiṣajāṁ śrēṣṭhō rōgēbhyō yaḥ pramōcayēt||134||

The right medicine is that which restores the health and the best physician is that who relieves patients from their diseases. [134]

सम्यक्प्रयोगं सर्वेषां सिद्धिराख्याति कर्मणाम्।

सिद्धिराख्याति सर्वैश्च गुणैर्युक्तं भिषक्तमम्॥१३५॥

samyakprayōgaṁ sarvēṣāṁ siddhirākhyāti karmaṇām|

siddhirākhyāti sarvaiśca guṇairyuktaṁ bhiṣaktamam||135||

Correct application of all therapeutic measures is reflected in success in treatment (siddhi) and the success in turn reflects that physician is endowed with all the qualities of a best physician. [135]

Summary

तत्र श्लोकाः-

आयुर्वेदागमो हेतुरागमस्य प्रवर्तनम्।

सूत्रणस्याभ्यनुज्ञानमायुर्वेदस्य निर्णयः॥१३६॥

सम्पूर्णं कारणं कार्यमायुर्वेदप्रयोजनम्।

हेतवश्चैव दोषाश्च भेषजं सङ्ग्रहेण च॥१३७॥

रसाः सप्रत्ययद्रव्यास्त्रिविधो द्रव्यसङ्ग्रहः।

मूलिन्यश्च फलिन्यश्च स्नेहाश्च लवणानि च॥१३८॥

मूत्रं क्षीराणि वृक्षाश्च षड् ये क्षीरत्वगाश्रयाः।

कर्माणि चैषां सर्वेषां योगायोगगुणागुणाः॥१३९॥

वैद्यापवादो यत्रस्थाः सर्वे च भिषजां गुणाः।

सर्वमेतत् समाख्यातं पूर्वाध्याये महर्षिणा॥१४०॥

tatra ślōkāḥ-

āyurvēdāgamō hēturāgamasya pravartanam|

sūtraṇasyābhyanujñānamāyurvēdasya nirṇayaḥ||136||

sampūrṇaṁ kāraṇaṁ kāryamāyurvēdaprayōjanam|

hētavaścaiva dōṣāśca bhēṣajaṁ saṅgrahēṇa ca||137||

rasāḥ sapratyayadravyāstrividhō dravyasaṅgrahaḥ|

mūlinyaśca phalinyaśca snēhāśca lavaṇāni ca||138||

mūtraṁ kṣīrāṇi vṛkṣāśca ṣaḍ yē kṣīratvagāśrayāḥ|

karmāṇi caiṣāṁ sarvēṣāṁ yōgāyōgaguṇāguṇāḥ||139||

vaidyāpavādō yatrasthāḥ sarvē ca bhiṣajāṁ guṇāḥ|

sarvamētat samākhyātaṁ pūrvādhyāyē maharṣiṇā||140||

Here are the recapitulatory verses-

The origin of Ayurveda, circumstances of its advent onto the world of the living, its promulgation, the approbation of the aphoristic compilation, the definition of Ayurveda are described. [136]

A complete definition of the causes, the effects and objects of Ayurveda; and in brief causes and treatment of the dosha have been described. [137]

Causes, dravya, the tastes, three-fold classification of the drugs or thedravya, rooters, fruiters, unctuous substances and salts are described in brief. [138]

Urine, milk, six plants whose latex and barks are used as drugs; actions of all of these; merits and demerits of the right and wrong administration of them have been described. [139]

The denunciation of quacks, points indicating the qualities of best physician; all these have been described in brief in the first chapter by the great sages. [140]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते सूत्रस्थाने दीर्घञ्जीवितीयो नाम प्रथमोऽध्यायः||१||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē sūtrasthānē dīrghañjīvitīyō nāma prathamō’dhyāyaḥ||1||

Thus the first chapter entitled ‘The Quest for Longevity’ of the section of Sutra Sthana (general principles) of the treatise compiled by Agnivesha and revised by Charak is completed (1).

Tattva Vimarsha (Fundamental Principles)

- The quest for longevity is the basic purpose of any medical science and the desire to live long is the important desire of every mankind. [verse 3]
- An interactive conversation between patients, practitioners, researchers and community (Loka) members through symposiums, discussions continuously added and enriched the Shaastra, or the Scientific body of knowledge, to help find the most effective formulations to alleviate diseases.
- The patient seeks treatment when the disease becomes an obstacle in the daily routine of one's life. [verse 6]
- Four objectives of life: Health is the root to attain all four basic objectives of life i.e. Dharma(guidelines for life or virtues), Artha (Wealth). Kama (desires or enjoyments) and Moksha(emancipation). The diseases are destroyers of all this as well as harmony within an environment. [verse 15]
- Three principles for knowledge of health and disease: The best ways of knowledge about health and disease are knowing hetu(causes), linga (symptomatology) and aushadha (therapeutics). [Verse 24]
- Six categories of everything : Samanya (principle of similarity), vishesha (principle of distinction), guna (property), dravya (~substance), karma (action) and samavaya (inherence/ inseparable concomitance) are six basic categories of everything existing in the world.By knowing this, the tenets of the compendium can be followed and highest well-being and non-perishable lifespan can be attained. [verse 27-29]
- Two ways for attainment of knowledge: Ayurveda knowledge can be attained through jnana chakshu (literally, eyes of knowledge/wisdom, or an ability to discern through the use of intellect) and dhyana chakshu(through meditation on the subject). [Verse 17,28]
- Eight divine powers after knowledge: After acquiring knowledge of Ayurveda, one gets empowered with buddhi (knowledge/intellect/wisdom), siddhi (success), smriti (memory), medha (grasping power of intellect), dhriti (restraint), kirti (fame), kshama (forbearance) and daya (kindness). [verse 39]
- Definition of Ayurveda: Ayurveda deals with all aspects of life (good, bad, happy and unhappy life) and its extent.
- Definition of Ayu (life) and its synonyms: Ayu means the conjunction of physical body, senses(indriya), mind(manas) and soul(atma). It shall be sustainable, in continuum and live at all times. Moreover, it shall be synchronized with other forms like sukshma sharira (subtle body). These four components function together in harmony over a range of spectrum of matter and energy. Each of these components has its own attributes merged on the two ends of the spectrum. The integrative entity of Ayu denotes life process with the atman, also referred to as jiva-atman(or the fundamental self) at the higher end and the

physical body at the lowest end. The atma (or atman, as it is written sometimes) is integral to and a part of paramatma i.e. the cosmic consciousness or the supreme soul. Thus the whole creation is a unified field of consciousness (a super nonphysical energy yet to be decoded in the light of modern science). Any attempt to successfully decode this field of consciousness or energy may warrant re-coding of modern science itself.

- Ayurveda is the most holistic body of knowledge of all bodies of knowledge, because it is good for present life as well as life after death of human beings. [verse 43]
- Theory of samanya and vishesha: Samanya is the principle which enables us to understand similarity between objects, while vishesha is the principle which enables us to understand distinction between objects. [Verse 44-45]
- The three fundamental pillars of the sentient human being are mind(manas), soul(atma) and body constituting its foundation. The objective of Ayurveda is to understand and explain all aspects of purusha. [Verse 46-47]
- Basic elements: Panchamahabhuta (or the Five Elements), such as akasha (space),vayu (air), tejas (fire), apa (water), and prithvi (earth), and spiritual, spatial and temporal elements (soul, mind, time and space) are collectively considered basic elements (of this universe). All the entities in the universe can be categorized into chetana (sentient/animate) and achetana (insentient/inanimate). The basis for this classification is not the presence or absence of atma (soul), but the presence or absence of sense organs. Guna (basic properties/qualities) and karma (actions): Sense objects (shabda(sound), sparsha(touch), rupa(appearance), rasa(taste) and gandha(smell)) are five vaisheshika(specific) properties.
- Guru (heavy), laghu(light), sheeta(cool), ushna (hot), snigdha (unctuous), ruksha (dry), manda (mild/slow acting), tikshna (strong/fast acting), sthira (stable/immobile), sara (unstable), mridu (soft), kathina (hard), vishada (non-slimy), pichchila (sticky), shlakshna (smooth), khara(rough), sthoola (gross), sukshma (subtle), sandra (solid), drava (liquid/fluid) are twenty samanya (general) properties.
- Buddhi (knowledge) with smriti (memory), chetana (consciousness), dhriti (restraint), ahankara (ego), ichcha (inclination/desire), dwesha (aversion), sukha (comfort) , dukkha (discomfort), prayatna (effort) are properties of the atman or the Self.
- Para(superior), aparatva (other than the superior/best), yukti (rationale), samkhya(numeration), samyoga(combination), vibhaga (division), prithkatva (difference), parimana(measurement), samskar (processing/transformation), and abhyasa (continuous practice) are ten paradi(literally,para and adi, i.e., general properties . [verse 49]
- The movement initiated by prayatna(effort) is called karma (action). [verse 49]

- **Samavaya(Inseparability)**
  Samavaya is the inherent property of blending of dravya (i.e., substances/elements e.g., prithvi or earth etc.) with their guna (properties) and karma (actions).This is universal because no dravya (substance) is devoid of guna (property). Every substance has some or the other property. [verse 50]
- Dravya: dravya is that in which the karma (action) and guna (properties) reside inherently and which is the samavayi karana (material cause) for any karya(effect). [verse 51] Any entity which fulfils this criteria can be called as a dravya. Matter, energy and force all have certain guna (properties) and karma (actions) and they are samavayi karana for the effects, so all such entities can be called as dravya.
- Guna: Guna (properties) are inherent in a dravya.[verse 51] Karma (action) is also inherent in dravya. But unlike karma, guna cannot initiate any movement on their own. The movements have to be initiated by karma.
- Karma(action/effect): Action is inherent in the very phenomenon of combination/conjunction and division/disjunction , and thus, inherent in dravya as well. The act of combining or dividing is karma (action). Karma does not require anything else for showing its effect. [verse 52]
- Karana (cause) and a definition of health: The factor responsible for action is karana (or cause), which results in a desired [[/karya*_(effect_or_outcome),*which_is_the_end_product_of*[[karma|karya* (effect or outcome), which is the end product of karma. In this verse, samanya, vishesha etc. are termed as karana (cause), and the karya (desired effect) is dhatusamya i.e. homeostasis. Dhatusamya leads to health. Therefore, such a balanced state of the body constituents itself can be a definition of good health. [verse 53]
- Karya (Results to be achieved): The objective of Ayurveda is to maintain and restore equilibrium among dhatu (the factors responsible for various physiological actions). [verse 53]
- Three causes of all disease: Misuse/abuse, avoidance and excessive use of time, intellect and sense objects constitute the threefold cause of both psychic and somatic disorders. [verse 54]
- Locations for disease and pleasures: Body and mind are the locations of disorders as well as pleasures. The balanced use of time, intellect and sense objects is the cause of pleasure. Equilibrium leads to pleasures. [verse 55]
- The soul: The soul is free from all diseases and is supreme. It is the cause of consciousness in conjunction with the mind, objects of senses and sense organs. It is eternal and the seer who witnesses all the psychic and somatic activities. The soul doesn't get affected by any abnormalities. [verse 56]
- Dosha: Vata, pitta and kapha are dosha associated with the body. Rajas and tamas are mental dosha. These dosha can vitiate the body and mind respectively and are responsible for disease. [verse 57]

    - Treatment of these dosha: Body-related dosha are pacified by the remedial measures of divine and rational therapeutics. The treatment for vitiated mental dosha includes knowledge of self, specific scientific knowledge, encouragement of mind, remembrance/memory of experiences and meditation/concentration. These are the principles of psychotherapy in Ayurveda. [verse 58]
    - Properties of vata dosha & treatment: Vata dosha is ruksha(dry), sheeta(cool), laghu(light), sukshma(subtle), chala(mobile), vishada (non-slimy) and khara (rough) in properties and is pacified by the drugs (and substances) having opposite properties. [verse 59]
    - Properties of pitta dosha and treatment: Pitta dosha is sasneha (or, with unctuousness), ushna(hot), tikshna(strong/fast acting), drava(liquid), amla(sour), sara (unstable) and katu (pungent) and is pacified immediately by the drugs (and substances) having opposite properties. [verse 60]
    - Properties of kapha dosha and treatment: The properties of kapha dosha are guru (heavy), sheeta(cool), mrudu (soft), snigdha (unctuous), madhura (sweet), sthira(stable/immobile) and pichchila(slimy). This is subsided by (the drugs and substances having) opposite properties. [verse 61]
    - Curability and incurability of diseases: Curable disorders are treated by drugs having opposite properties as mentioned above. The drugs should be administered after due considerations of three factors like desha, matra and kala. Desha means the place of birth and residence of a person. Matra (suitable dose) should be decided as per the strength of patient, stage of disease, severity of disease and agni. In kala, the season of precipitation of disease and time of administration of drugs should be considered. These factors should be considered to achieve maximum efficacy of the treatments. Treatment of incurable diseases is not advised. [verse 62]
- Rasa (taste sensations): It is the object of the gustatory sense organ or tongue (rasana). Its source material constituents are apa and prithvi. The variation in manifestation of six tastes like sweet, sour, salty, pungent, bitter and astringent is due to combination of other three mahabhuta like akasha, vayu and tejas. [verse 64]
- In vata disorders, the food and drugs with sweet, sour and salty tastes should be used. Remaining three tastes- pungent, bitter and astringent vitiate vata dosha.
- In pitta disorders, the food and drugs with astringent, sweet and bitter tastes should be used. Remaining three tastes- sour, salty and pungent vitiate pitta dosha.
- In kapha disorders, those with astringent, pungent and bitter, should be used. Remaining three tastes- sweet, sour and salty vitiate kapha dosha.
- These tastes are useful in specific diseases because their basic constituents are opposite to the basic constituents of respective dosha. [verse 65-66]

Shad rasa(six tastes)	Panchabhautika composition	Biological impact		
Kapha	Pitta	Vata		
Madhura(Sweet)	Jala + Prithvi	↑↑	↓↓	↓↓
Amla (Sour)	Prithvi + Agni	↑↑	↑↑	↓↓
Lavana (Salt)	Agni + Jala	↑↑	↑↑	↓↓
Katu (Pungent)	Vayu + Agni	↓↓	↑↑	↑↑
Tikta (Bitter)	Akasha + Vayu	↓↓	↓↓	↑↑
Kashaya (Astringent)	Vayu + Prithvi	↓↓	↓↓	↑↑

Table 1: Effect of rasa on dosha

- All the material substances are classified into three categories: (1) Pacifiers of dosha, (2) those which vitiate dhatu and (3) those maintaining health.[Verse 67]

Vidhi Vimarsha (Applied Inferences)

Threefold method of learning Ayurveda

Ayurveda can be understood completely and effectively by gaining the threefold knowledge of hetu (cause), linga (symptoms) and aushadha(remedies). Charak Samhita explains the causes, symptoms and remedies pertaining to health and disease, and therefore should be used as the definitive source of knowledge of Ayurveda. Three encyclopedias named “Hetu kosha”, “Linga kosha” and “aushadha kosha” are prepared by Ayurveda scholars at Tilak Maharashtra University, Pune.[1] The current medical system follows this methodology of understanding causes, observing clinical features and managing the abnormal conditions through various therapeutic modalities.

Six basic principles

A group of entities can be classified in diverse ways, based on the purpose and the criteria of classification. Enlightened with the knowledge of Ayurveda, when the sages observed the world, they realized that from the perspective of Ayurveda (for maintenance and promotion of health, and for curing disease) all the entities in the world can be classified into six categories. These six categories are described as padartha by *vaisheshika darshana*. But Ayurveda terms them as karana(cause), with *dhatu samya*(state of equilibrium of all body constituents, i.e. health) as their desired effect. In other words, these six categories can be used to maintain or restore health. As per Sushruta Samhita, the duty of a vaidya(physician) is to maintain or restore health, can be executed in three ways:

1. By augmenting the body constituents which are depleted, to normal level.
2. By depleting the body constituents which are abnormally increased, to normal level.
3. By maintaining the body constituents which are proportionate, in their normal proportions.

For executing all these three duties, the vaidya (Ayurvedic practitioner or physician) requires samanya which leads to increase and vishesha, which leads to decrease of existent imbalances/impurities. Therefore, they are mentioned first. Samanya and vishesha reside in dravya, guna and karma, so a vaidya needs to study them. Relationship of guna and karma with dravya is samavaya. Samavaya is responsible for the existence of all the three - dravya, guna and karma. Their relationship is indicated

[1] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba Sanskrit series office;2012.

by placing all three in continuation in that verse. Ayurveda gives more importance to guna (properties and also qualities). So guna is mentioned first. E.g. Vacha is described as *ugragandha* (having strong smell).If the drug is not possessing these desired qualities, vaidya may not select that drug, instead he may select an alternative. It may appear that the concepts of samanya etc. are philosophical. But Ayurveda applies these concepts in practice. Out of these six categories, dravya, guna and karma truly exist. Samanya, Vishesha and Samavaya do not exist in the physical world. They exist in a metaphysical sense.

Definition of Ayurveda

Here four types of ayu are mentioned. Happy and unhappy life are more related to personal happiness or unhappiness. But there is good or righteous life and bad or sinful life also, where the person affects the harmony between himself and his surroundings. His/her acts do not impact just him or her, as an individual, but the society at large as well. There is a *karmic* consideration of one's actions that could impact one's life after death as well. Details of these are described in Sutra Sthana, Chapter 30. Ayurveda describes factors beneficial and non beneficial for all these four types of life. Ayurveda also describes ayu pramana (the span of life). This is described in two ways. In the 8th chapter of Sharira Sthana, guidelines to understand signs to predict longevity in new born babies are described. Methods like dashavidha pareeksha (ten point examination) also help in understanding the life span of a person. On the other hand, the section Indriya Sthana helps to predict or understand the circumstances leading to the death of a person in near future, i.e. when the life span comes to an end. Ayurveda also describes ayu itself i.e. definition and understanding about Ayu.

Definition of Ayu and its synonyms

Ayurveda discusses Ayu which is a conjugation of four factors, and life is not just about the body or like a machine. Besides sharira (body) it also consists of indriya (sense organs), mana(mind) and atma(soul). Not just mechanical functions, but the living body consists of dynamic processes with sensations, feelings and intelligence, memory etc. in each of its functional units termed as *paramanu* (cell). The knowledge of ayu is explained by keeping such a living body in view.

Indriya (sense organs)

Ayurveda accepts the separate existence of indriya (sense organs). indriya are made up of the five mahabhuta. Each indriya is composed of portions of all five mahabhuta, with predominance of one of them. Accepting the separate existence of indriya and understanding their composition as made up of mahabhuta is a significant concept philosophically, and also having important practical applications. Each indriya operates with the help of certain organs and structures called as *adhishthana* (substratum). E.g. eyes, specially retina, optic nerve and the centre for vision in the brain, all can be termed as *adhishthana*. There is a separate existence of indriya, which is very subtle

and therefore invisible. Since all these are made up of mahabhuta, with specific diet and specific medicines they can be treated. This is because food and medicines(drugs) are also made up of mahabhuta.

Subtle portions from food nourishes indriya, and medicines can influence and regularize their functions. One can realise, that even the conditions pertaining to *adhishthana* like optic nerve degeneration are very much difficult to treat, so one can imagine about the conditions related to indriya. But with acceptance of indriya and understanding their composition by mahabhuta provides scope to treat conditions not only pertaining to *adhishthana*, but also indriya. Similarly accepting the separate existence of mana (mind) is also significant. Because not only by correcting the higher functions of the brain which are attributed to mind, but by directly acting on mind, Ayurveda provides better scope for its treatment. Accepting the existence of atma (soul) is again very much significant. Buddhi (intelligence), smriti (memory) etc. are attributes of atma. By accepting the separate existence of atma, they can be better understood and treated to improve.

Atma along with the subtle indriya and mana when enters in the union of sperm and ovum, ayu(life) starts. Even after in vivo fertilization of ovum with advanced procedures like ICSI, sometimes new life may not be started. As per Ayurveda, it can be understood that atma has not entered into that union. The conjugation of four factors i.e. the body and atma which enters in it with indriya and mana, continues till death. At the time of death, atma along with indriya and mana leaves the body. When atma realizes that it is distinct from the body, indriya and mana, it gets *moksha* (emancipation).

Synonyms of Ayu (life)

Ayu is described with various synonyms. Each one of them is significant and they provide understanding about different aspects about Ayu. Its synonym, *dhari* (the support or that which preserves and prevents decay), indicates that as long as the conjugation of these four factors continues, the living body is protected. Any threat to existence is counteracted by protective mechanisms like the healing of wounds. As soon as there is a disjunction of these factors, death occurs and the decomposition of the body starts. *Jeevitam* (animation) suggests that only as long as the conjugation of these factors continues, there is liveliness, responsiveness and sentient nature. This is lost as soon as there is disjunction. *Nityaga* (the flux) suggests that this conjugation of four factors is a dynamic process, a continuum. The living body keeps on undergoing changes, at every moment. *Anubandha* (the link) suggests that this conjugation is continued as a link every moment. It also forms a link at its beginning point with the previous life, and at the end point, with the next life.

Certain branches of veda like *Dhanurveda* (pertaining to knowledge of archery and war technology) are beneficial for the present life. Whereas certain portions like *Upanishada* and A*aranyaka* are beneficial for life after death. But Ayurveda is beneficial not only for this life, but for the other life also. By providing sound health, it is beneficial for present life. With sound health only it’s possible to perform specific rituals and good acts, which

may lead to better life after death. Also with sound health only it is possible to make efforts to acquire the supreme knowledge which will lead to emancipation.

Samanya & Vishesha Theory

Samanya and Vishesha are pertaining to dravya, guna and karma. E.g. When a person observes a white pen, there is a process involved in this understanding. The light emitted by that pen reaches the eyes. This sensation is conducted to the centre in the brain through indriya (sense organ). This happens in the presence of mind. We know that an absent minded person may not pay attention to this pen. The mind processes the information and analyses it, based on which the buddhi (intelligence), which is an attribute of the atma (soul), makes a decision about the nature of the object and on whether it is beneficial or not. This process is called *Jnanotpatti* (manifestation of knowledge). When we see another white pen, the same procedure is repeated and we understand that it is also a white pen. We observe two white pens, and understand that they are similar. This is referred to in verse 45 as *Ekatva* (similarity). How do we understand this similarity? It is said that both these white pens have an inherent principle called samanya which helps us to understand similarity (*samanyam ekatvakaram*). When we observe a black pen, we understand the distinction between it and the white pen. It is said that both of them contained a principle vishesha due to which we understood the dissimilarity, distinction (*prithaktvakrita*). This is the brief essence of the principle of Samanya-vishesha. This concept is also found in *vaisheshika darshana* (a school of Indian philosophy). Many other schools of philosophy have discussed it, but Ayurveda has applied this concept in practice.

Continuous use of dravya, guna or karma which are similar to the body constituents, results in the increase of them. Whereas, continuous use of dissimilar dravya, guna and karma, result in the decrease of them/ e.g. eating the meat of animals causes an increase in the content of muscle tissue in the human body (dravya samanya). But not only this, eating of other food articles like masha (black gram) also results in an increase of muscle tissue. This happens because the properties present in *masha* like *guru*, *picchila*, *sthira* etc. are similar to that of muscle tissue, although muscle tissue and black gram are different materials (guna samanya). Also, activities like rest and proper sleep induce similar properties like sthira, guru etc. which help in increase in muscle tissue (karma samanya).

These effects on the body of dravya, guna and karma having samanya and vishesha can be exerted only when they are applied directly to the body (*pravrittih ubhayasya*). Also when we use any dravya, guna or karma, samanya and vishesha both come to action, with respect to different body constituents. E.g. Maricha (black pepper) decreases kapha and vata, but at the same time increases pitta. While using food or medicines, we must understand that it will be favorable to certain body constituents, but at the same time it will be unfavorable to other constituents (*ubhayasya pravrittih*). The effects are like a double edged sword. By keeping this in mind one should make appropriate use of food or medicines.

Contemporary view

It has been referred from Vaisheshika 13 school of thought. The principle is also translated in various texts as the principle of generality and specificity, sameness and antagonism, homologous and heterologous, and similar or dissimilar. The generality (i.e.sameness, homology, similarity) unifies similar substances having similar properties and action, and specificity (i.e. particularity, antagonism, heterology, dissimilarity) denotes dissimilarity of substances. The principle is applicable in every aspect of life including human biology as well as in nature. It is also important in preservation of health and treatment of diseases.

The universal significance of the principle of Samanya and Vishesha beyond Ayurveda is proved through three case studies viz. Case of family, case of climate change-induced biodiversity depletion and case of poverty reduction and access to health care by Pandey DN and Pandey NP.[2]

Basic elements

All the objects can be classified as animate and inanimate. The basis for this classification is non presence or absence of atma (soul) in specific objects. Because atma is described as *vibhu* (ubiquitous, i.e. present everywhere). But the presence of atma is manifested through sense organs. Therefore, presence or absence of indriya (sense organs) is taken as the base for classification of animate and inanimate objects. Sense organs here do not refer to only externally known organs like eyes, ears etc. Indriya are subtle and therefore imperceptible entities. Externally known organs like eyes, ears etc. are just their tools. E.g. plants do not exhibit external sensory organs like eyes etc., but they have all the sensations which are realized by subtle indriya present internally. It is significant to note that it was known to ancient Indians, and also to *Ayurvedic* physicians specially, that plants do possess sensations like photosensitivity, auditory, taste, olfactory and tactile sensation i.e. all five sensations [verse 48]

- To acquire knowledge, a person interacts with the external world. For this purpose, he mainly makes use of his five senses. In other words, the vehicles of interaction between the internal and external world are the five senses. With this view point, the external world is composed of objects of our senses. In the words of Nobel laureate Sir James Jeans (in his book 'The New Background of Science')[3]matter is that which is capable of originating objective sensations. Since there are five objects of senses, the worldly objects can be categorized

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[2] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

[3] Dr. P.S. Byadgi, Dr.Ajai Pandey. Textbook of Kayachikitsa, Volume 1, 1st edition; Chaukambha Sankrit Sansthan, Varanasi, 2013; 149-155.

into five groups. From where do these five categories originate? There must be five sources of origin of these fundamental elements, the five mahabhuta. *Bhuta* (or *bhoota*) means anything which exists or anything which has evolved. Since everything evolved from these five (*pancha*), they are referred as *maha* (great) *bhuta*(element). mahabhuta exist in purest unconjugated, further indivisible forms termed as *tanmatra* in the beginning of the evolution of the universe. But eventually, they combine with each other by means of specific phenomena to form mahabhuta and then several conjugations result in formation of worldly objects. Everything in the present universe is composed of all five mahabhuta. Even the so- called elementary particles are composed of them. Being so subtle they cannot be perceived physically. But their existence can be inferred by observing their functions. The theory of five mahabhuta is immensely important to understand Ayurveda. This theory is being studied presently worldwide. This would be evident from the fact that during the 1990s, five international seminars were held on this concept of five mahabhuta by Indira Gandhi National Centre for Arts in India, in which eminent scientists from the international arena participated and presented their papers. E.g. the ex-chief of Atomic Commission of India, Dr. Raja Ramanna, presented a paper on '*Chit-Achit* and *Ishwar*'.[4]

- The composition of the human body is studied in terms of mahabhuta.
  Dosha- dhatu and mala, which are the most important body constituents, are also composed of mahabhuta. Every object in the present universe is composed of mahabhuta, therefore can be used as medicine, if properly studied.
  The medicines therefore are administered considering their *panchabhautika* composition. In manufacturing of drugs also one has to understand the changes in terms of mahabhuta. Thus the concept of five mahabhuta is a core fundamental concept applicable in every field of Ayurveda.
- All the activities in the living body are possible only in the presence of atma (soul). Also they are always in relation to dik (Orientation in space) and kala (time and season). The concept of space-time resembles the concept of dik-kala. Therefore atma- dik and kala are considered as *nimitta karana* (incidental cause) for every activity.

Guna and karma

Guna in Ayurveda are not studied in terms of physical or chemical properties of various objects, but in terms of their effects on the living body. E.g. A food article or a drug is called as *guru*(heavy) not as per its mass or weight. But by its property to augment body tissues. *Ruksha* (dry) is that which desiccates.

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[4] Bhavamishra, Bhava Prakasha, Madhyama Khanda, Edited by Pandit Brahma Shankra Mishra, Editor. Bhava Prakasha. Varanasi: Chaukhamba Sanskrit Bhawan; 2010.

- Out of the 41 guna mentioned here, *shabda* (sound), *sparsha* (touch), *rupa* (appearance- shape, colour, etc.), *rasa* (taste), *gandha* (smell) are termed as *artha*, because they are the objects of senses. They are specialised characteristics of particular mahabhuta. *Guru* etc.

  Guna are in the form of 10 pairs of opposite characteristics. These are the guna present in the tissues of the living body, therefore they are called as sharira (pertaining to body) guna. They are also present in the food articles and drugs. They manifest in an object, because of the specific composition of mahabhuta. Therefore, they are termed as *bhautika* (pertaining to *bhutas*).

  Ichcha (desire), buddhi (including intellect, power of resolution, memory, awareness, sense of ego), *dvesha* (hatred), *sukha* (pleasure), *dukkha* (pain), and *prayatna* (effort) are six guna that are termed as *atma guna* (attributes of soul). *Para* and ten other properties are very much important in formulating treatment, hence termed as *chikitsya guna*.
- Atma (soul) is ubiquitous. *Prayatna* (effort) is described as an attribute of atma. An action is initiated in the presence of atma. It is said that the attribute *prayatna* (effort) provides initiation for the action. The term karma is also used in different other senses elsewhere. E.g. It refers to Panchakarma (five specific therapies for purification of the body) and *purva karma* (previous deeds of a person). To differentiate the term karma here, the word *cheshtitam* is used. By using the word, it is clarified that here this word is used in the sense of movements.

Samavaya (Inseparable concomitance)

Samavaya is the inherent inseparable concomitance of prithvi etc. (dravya) with their guṇa (properties) and karma (actions). This relationship is inseparable, because dravya and guna-karma evolve together. If a dravya is destroyed, guna-karma cannot exist and vice versa. Dravya, guna-karma evolve and get destroyed, and are replaced by newer ones, but their relationship never changes. Whenever a dravya exists, it is never devoid of guna-karma. In this sense, it is said that samavaya is eternal. Out of the six categories of existents, dravya, guna and karma actually exist. But if their mutual relationship is not there, none of them can exist. Therefore, samavaya is the base of existence for everything. [verse 50]

Mahabhuta and dosha

The present universe is composed of five mahabhuta. When we observe various activities and functions in the human body and the external world, it is understood that functionally, five mahabhuta form three groups. Functions of prithvi and apa are complementary to each other and they work together. Same way akasha and vayu form a group. Agni keeps balance in these two groups. In the external world and in the living body, we can classify all the activities and functions grossly in three groups. On one hand we find functions like evolution of the universe and various objects, new creations,

birth in case of living beings, growth and development, augmentation of existing structures and tissues, conjunction- conglomeration and unions required for this, synthesis, anabolism, impletion, nourishment. On the other hand we observe depletion of existing structures and tissues, dissociation or disjunction, division, catabolism, desiccation, reduction, destruction and annihilation of existing structures, death in case of living beings and dissolution of the universe. For all these functions various movements are required which form the third group. These three kinds of functions are termed visarga(producing/creating), adana(reducing/taking away) and vikshepa(moving). These activities are performed by the group of prithvi- apa, agni and akasha-vayu respectively. In the external world and in the living body we find these activities are going on in a controlled and guided manner, systematically. Therefore, there must be some principles of the universe which control them. These are *Soma* (*Chandra* or Moon)- *Surya* (Agni, fire or Sun) and Anila (Vayu or Air). In the living body also such activities are going on in a coordinated, systematic, controlled and guided manner. The body constituents which govern them are representatives of *Soma-Surya-Anila*. They are called kapha, pitta and vata respectively. They are called the three dosha. Ayurveda studies and understands all the normal and abnormal activities in the human body in terms of the three dosha. This system of three dosha, is very important practically for each physician. A physician having average knowledge also can make use of this system for successful treatment. While a physician having in-depth knowledge can use the same system to understand minute details, due to which his treatment will become precise and therefore providing quicker and better success. The theory of three dosha i.e. Tridosha is very important to understand Ayurveda.

Rasa (taste sensations)

Every dravya in the present universe is composed of a specific mode of conjugation of all five mahabhuta. Rasa (taste) is a specialized property of apa mahabhuta. When apa mahabhuta is in *tanmatra* (purest unconjugated form) state, it does not possess taste. When it comes in contact with prithvi, the taste is formed. The variation in manifestation of six tastes like sweet, sour, salty, pungent, bitter and astringent is due to a combination of other three Mahabhuta like akasha, vayu and tejas. [verse 64]

Although the term rasa apparently refers to six tastes like sweet, sour etc., here the effects of the drugs with those tastes on the living body are given more importance. E.g. By saying that a particular drug is having madhura rasa, it is expected that not only that the drug will have sweet taste, but more than that it will have specific effects like nourishing body tissues, wholesome for hair etc. Any drug having such effects on the body is said to possess madhura rasa.

Four objectives of life

What is the purpose of life? What goals is one expected to achieve by living? These questions come to the mind of any wise person. The same is discussed by various Indian and world philosophies. As per Vedic traditions, *dharma* (righteousness or rules to lead a virtuous life), *artha* (wealth), *kama* (desires or enjoyments), and *moksha* (emancipation) are the four goals of life. Fulfillment of various desires and enjoyment is a fundamental goal of any human being and comes instinctively. For this, one requires wealth. *Dharma* is a set of rules or guidelines for good personal life and also for the whole society. The absence of *dharma* would only result in anarchy and violence. Therefore, *dharma* is essential. All the enjoyments are momentary. Every pleasure is followed by sorrow and vice versa. So one thinks of a state of permanent bliss, totally devoid of any sorrow or pain. Therefore, the concept of *moksha* (emancipation) is relevant. Here it is emphasized that without sound health one cannot achieve these goals. It is further emphasized that one has to maintain a perfect balance between *dharma, artha* and *kama* in order to attain *moksha*.

Classification of drugs

Rasa, guna, veerya and vipaka are important properties present in a dravya. They can be identified by specific methods. But due to specific arrangements of mahabhuta, which causes specific transformations, a dravya is possessing a unique property termed as prabhava. Mahabhuta being very subtle and unobservable with our senses, their conjugations or transformations can't be readily understood. So prabhava is inexplicable. But it is understood based on the effects produced by it. Drugs can be classified on various parameters, based on prabhava also various classifications are possible. Here a gross classification based on three most important effects of prabhava is mentioned.

Dosha Prashamana (pacification)

Dosha prashamana are the drugs which bring back the equilibrium of dosha. Amalaki and duralabha pacify all the three dosha as well as correct the function of dhatu. Amalaki pacifies vata due to madhura amla rasa and madhura vipaka, pitta due to madhura tikta kashaya rasa and sheeta veerya, kapha due to katu-tikta –kashaya rasa and guna like ruksha, laghu. This explanation of the mode of action of amalaki on three dosha is true. But the question arises why with the same set of properties, different actions are not possible like vitiation of kapha with madhura-amla rasa, madhura vipaka and sheeta veerya. So there must be some other factor also influencing the actions. This factor is prabhava. The drugs with dosha prashamana prabhava always only pacify the dosha and never vitiate them, whereas the drugs with dhatu pradushana prabhava always vitiate, never pacify.

Dhatu pradushana (vitiating dhatu)

There are some substances which by their very nature harm the body e.g. *mandaka dadhi* (immature curd/yogurt), slow and acute poisons etc.

Swasthavritta hita (maintaining health)

The substances which help in maintaining, promoting and preserving the health of the healthy persons are swasthavritta hitakara. Rasayana and vajikarana as well as daily and seasonal regimens etc. belong to this group.

Red rice, old rice, wheat, barley, green gram etc. are good for daily use to maintain and promote health. The primary function of the substances under this category is to maintain the equilibrium of the dosha so that they are neither increased/aggravated nor decreased. Thus they help normal functioning of the body. [verse 67]

Use of herbal medicines

Ayurveda in general and Charak in particular commonly use plant origin drugs. Animal origin drugs such as milk and its products are mainly used as diet articles and often as drugs also. As per present trend only cow's urine is used that is also mixed with herbal preparations as *bhavana* (fortification) or to make enema preparation strong particularly to combat ama conditions such as rheumatoid arthritis. Classical Ayurveda does not advise the use of human urine. Other substances of animal origin are rarely used except shells of aquatic animals.

Use of minerals

Samalah indicates byproducts such as bitumen. Salt, minerals and alkaline products obtained from earth are also included in this group. Minerals and metals obtained from earth are first subjected to purification and then converted to nano particles (*bhasma*) by the various methods described separately for each product. The metals are subjected to anaerobic incinerating processes to convert it into *bhasma* which is a nano form of the metal. Thus the earth-products become free from side effects of the gross metal and very potent and cures many diseases when administered with specific decoctions. It also reduces the bulk of doses of the herbal substances when mixed with these *bhasma*. [Verse 70]

Classification of plant origin drugs

Plant origin drugs are classified in four groups viz. *vanaspati* (direct fruiters), *virudha* (creepers), *vanaspatya* (flower-based fruiters) and aushadhi (herbs).

- *Vanaspati* (direct fruiters): There are some plants which bear fruits without visible flowers.
- *Virudha* (creepers): The plants which spread with branches are *virudha* e.g. Guduchi
- *Vanaspatya* (flower-based or flowering fruiters): The plants of this group bear first visible flowers and then fruits.
- *Aushadhi* (herbs): The plants which die out after bearing the fruits are *aushadha* e.g. wheat, paddy, barley, lentils etc. (Verse 71-72).
- Fruits of both the types of *klitaka* (Glycyrrhiza glabra Linn.) are most useful for purgation, though Sushruta mentions use of its root generally. Only autumnal fruits of *hastiparini* are most useful. Sushruta advises use of leaves of aragvadha (Cassia fistula Linn.) for purgation but in the present context, its fruits are mentioned because they are useful [Verses 80-86].

Mahasneha

Ghee is the most important unctuous substance among various types of unctuous substances, because it possesses an unique quality of absorbing the properties of processed drugs without losing its own properties. Therefore ghee is the best media for processing drugs. Edible oil (taila), muscle fat (vasa) and marrow (majja) are other substances used in snehana (unction) therapy. [Verses 87-88]

Salts

Saindhava (rock salt) is very useful among all salts, but here *sauvarchala* (sochal salt) is listed first because of its most palatable taste. Otherwise sochal salt comes only after saindhava in order of priority. [Verses 89-92]

Animal urine

Urine from the female species of various animals have generally been advised for therapeutic purposes because they are considered light. [Cha.Sa.Sutra Sthana 27/238] Some commentators ascribe heaviness to males with *shukra* and lightness of urine due to dissociation of females with *shukra* but it is not acceptable as females are not completely devoid of shukra dhatu. So in a nutshell, urine of female animals serves as efficacious in treating many diseases. Next in order comes urine of male species. The urine of an impotent animal is considered inauspicious and thus not mentioned. [Verses 93-105]

Milk

Sweetness, nourishment, unctuousness, and coolness are the general properties of the milk, but milk of some animals may differ in this regard. For instance, she-camel milk is slightly saline in taste while she-goat is astringent. Similarly, milk of a she-camel also differs in properties as it is rough and hot. Hence the specific properties mentioned of

the individual milk should also be considered in this regard. [Cha.Sa.Sutra Sthana 27/217-224]

Milk is beneficial for mental faculties due to its specific action and also due to its general nourishing property which includes the proper growth of the mental faculties also and not the mind itself which is eternal. Milk is beneficial for certain states or conditions of raktapitta (bleeding disorders) as it is mentioned that even after administration of the various decoctions, stimulation of digestive power and pacification of kapha. Raktapitta not cured indicates vata predominance and in such conditions the milk of a she-goat or of a cow, boiled with five times its volume of water is advised. [Cha.Sa.Chikitsa Sthana 4/82-83]

Thus, it is not correct to say that milk is harmful for *adhoga* and *urdhvaga raktapitta* due to laxative and kapha vitiating properties respectively. Milk is, of course, useful in raktapitta only at a certain stage. [Verses 105-113]

Plants for purification therapy

Krishnagandha is included in the list of shodhana drugs though it has no elimination action. It seems this drug is included in the list owing to its external purification action and application as paste. [Verses 116-119]

Local sources of identification of plants

Local people such as goat-herders, sheep-herders, cow-herders and other forest dwellers are generally well versed with identification of the local herbs. Therefore, the beginner may take the help of these people for identification of the plants available in their areas. However, mere knowing the name and form of the plant is not sufficient and one must know their pharmacological properties, therapeutic actions and underlying principle of its application. Hence the best physician is the one who is well acquainted with drugs. [Verses 120-123]

Importance of complete knowledge of medicines

To become a successful physician, it is very necessary to acquaint yourself with identification of the drug material as well as to know in detail pharmacological and therapeutic properties and actions of the drug. Physicians should use only those drugs which are well known from every aspect (pharmacological effect). The unknown drug may act as poison and kill the patient. Therefore, if a physician knows all the three aspects viz., names, forms and properties of drugs can treat the patients successfully. Hence the patient should not take medicine from pseudo-physicians and similarly a physician should not prescribe a drug which is not well known. [Verses 124-133]

Quality assurance in healthcare

Correct drugs and knowledgeable physicians are the two important pillars of successful treatment. Therefore, it is necessary to know the qualities of correct medicine and a good physician. The drugs having all the requisite properties and actions required for cure a particular disease is considered as the proper drug. For a good physician, it is necessary to have all the knowledge of the principles underlying the correct application of medicines. Sometimes a randomly prescribed medicine by a pseudo physician also succeeds in alleviating disease and in that case the credit is not his but it is just accidental. Thus, only that physician is best who has proficiency in the principle governing the use of a drug, knows all the aspects of the medicine to select and thus has the capability of curing the diseases. [Verse 134]

Kaarya Kaarana Siddhanta

Ayurveda has a very scientific principle of *kaarya-karana vada* which says every action (*kaarya*) has its specific cause (*kaarana*). Therefore, on the basis of this principle, if the disease is cured, it can be said that a proper medicine having all the requisite curative properties and action has been administered. Similarly, if there is a success in curing a disease, it also implies that the physician is proficient in Ayurveda and is endowed with all the good qualities as envisaged in *Khuddaka chatushpada*. [Cha.Sa.Sutra Sthana l0/6] [Verse 135]

More reading for vidhi vimarsha

Ayurveda, Purusha, Kaarya Kaarana Siddhanta, Samanya Vishesha Theory,Dravya, Guna, Karma, Panchamahabhuta,Disha, Samavaya, Abhava, Dosha, Aatma, Indriya, Manas

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Apamarga Tanduliya Adhyaya

’‘’Sutra Sthana Chapter 2. Dehusked Seeds of Apamarga and other medicines’’’

’‘’Abstract’’’

The second chapter within Bheshaja Chatushka (tetrad constituting four chapters on medicinal treatment) deals with a list of herbs used in Panchakarma (bio-purification processes). The liberty to execute this treatment based upon dose and time of administration is given through logical reasoning (Yukti pramana). Specific diet preparations like gruels (Yavagu) are enlisted with their benefits and indications to be used in preservation of health and treatment of diseases. The chapter denotes the importance of body purification and diet in the healthcare system.

’‘’Keywords’’‘:’‘Apamarga tandula’‘, dehusked seeds,’‘shirovirechana’‘,nasal errhines,’‘vamana’‘,therapeutic emesis,’‘virechana’‘,therapeutic purgation,’‘yavagu kalpana’’ (medicated gruel), purification therapies.

Introduction

The aim of Ayurveda is to maintain the health of a healthy individual and cure diseases of an unhealthy one. Purificatory procedures (such as Panchakarma, or five purificatory

procedures) play a pivotal role to protect and promote the health of the individual. In the previous chapter of Deerghanjiviteeya Adhyaya, plants with therapeutic qualities (in their roots and fruits particularly) have been described for use in purification therapies. The present chapter is written with a view to enumerate the remaining drugs that are useful for various bio-purificatory procedures, along with an explanation of their properties and the objectives of those procedures. It has been named as ‘’Apamarga tanduliya’’ to stress that the dehusked seeds of ‘’Apamarga’’ (Achyranthes aspera), rather than husked ones, are to be prescribed for therapeutic purposes. In addition to the bio-purification procedures, this chapter also explains the need for post-purification dietary regimen (samsarjana krama) to be followed in order to re-kindle ‘’agni’’ (digestive powers). It includes importance of gruels to eradicate specific diseases and re-kindle ‘’jatharagni’’ (digestive powers) and provides detailed descriptions and procedures for ‘’yavagukalpana’’ (preparation of ‘’yavagu‘‘, or a special form of gruel). Among this’’ yavagu‘‘, some are’‘ahara pradhana’’ (or diet-centric), while others are ‘’aushadha pradhana’’ (medication-centric). The chapter also emphasizes the importance of dosage (‘’matra’‘), timing and frequency (’‘kala’‘), and rational judgement (’‘yukti‘‘) required for effective administration of the purificatory procedures. The chapter begins with an explanation of medicines for’‘shirovirechana’’ (catharsis of cephalic region) and then explains purificatory procedures for ‘’vamana’’ (therapeutic emesis), ‘’virechana’’ (therapeutic purgation), ‘’anuvasana basti’’ (oil enemata), and ‘’niruha basti’’ (decoction enemata). The reason for such a beginning is the importance or superiority of the head among all body parts. [Cha.Sa.Sutra Sthana 17/2] It further lists down ‘’Panchakarma dravya’’ (drugs useful for purification procedures), description of ‘’yavagu’’ (food preparation) and characteristics of an ideal physician eligible to administer these procedures and preparations.

Sanskrit Text, Transliteration and English Translation

अथातोऽपामार्गतण्डुलीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō’pāmārgataṇḍulīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter “Apamarga Tanduliya” (Dehusked Seeds of Apamarga and other medicines).Thus said Lord Atreya. [1-2]

Herbs used for Shirovirechana (Catharsis of Cephalic Region) and indications

अपामार्गस्य बीजानि पिप्पलीर्मरिचानि च| विडङ्गान्यथ शिग्रूणि सर्षपांस्तुम्बुरूणि च||३||

अजाजीं चाजगन्धां च पीलून्येलां हरेणुकाम्| पृथ्वीकां सुरसां श्वेतां कुठेरकफणिज्झकौ||४||

शिरीषबीजं लशुनं हरिद्रे लवणद्वयम्| ज्योतिष्मतीं नागरं च दद्याच्छीर्षविरेचने||५||

गौरवे शिरसः शूले पीनसेऽर्धावभेदके| क्रिमिव्याधावपस्मारे घ्राणनाशे प्रमोहके||६||

apāmārgasya bījāni pippalīrmaricāni ca| viḍaṅgānyatha śigrūṇi sarṣapāṁstumburūṇi ca||3||

ajājīṁ cājagandhāṁ ca pīlūnyēlāṁ harēṇukām| pṛthvīkāṁ surasāṁ śvētāṁ kuṭhērakaphaṇijjhakau||4||

śirīṣabījaṁ laśunaṁ haridrē lavaṇadvayam| jyōtiṣmatīṁ nāgaraṁ ca dadyācchīrṣavirēcanē||5||

gauravē śirasaḥ śūlē pīnasē'rdhāvabhēdakē| krimivyādhāvapasmārē ghrāṇanāśē pramōhakē||6||

In order to eliminate vitiating factors from the head along with ‘’gourava’’ (heaviness of the head), ‘’shirahshoola’’ (headache), ‘’pinasa’’ (rhinitis), ‘’ardhavabhedaka’’ (hemicrania), ‘’krimi’’ (infections), ‘’apasmara’’ (epilepsy), ‘’ghrananasha’’ (anosmia), ‘’pramoha’’ (fainting), one should prescribe, seeds of ‘’Apamarga’’ (Achyranthes aspera Linn.), ‘’Pippali’’ (Piper longum Linn.), ‘’Maricha’’ (Piper nigrum Linn.), ‘’Vidanga’’ (Embelia ribes Burm.f.), ‘’Shigru’’ (Moringa oleiferaLam.), ‘’Sarshapa’’ (Brassica juncea Czern.& Coss), ‘’Tumburu’‘(Zanthoxylum alatum (Roxb.) DC),’‘Ajaji’’ (Cuminum cyminum Linn.), ‘’Ajagandha’’ (Gynandropsis gynandra (L.) Briquet), ‘’Pilu’’ (Salvadora persica Linn.), ‘’Ela’‘(Elettaria cardamomum Maton),’‘Harenu’’ (Vitex negundo Linn.), ‘’Prithvika’’ (Gardenia lucida Roxb.), ‘’Surasa’’ (Ocimum sanctum Linn.), ‘’Shweta’’ (Ocimum sanctum Linn), ‘’Kutheraka’’ (Orthosiphon pallidus), ‘’Phanijjaka’’ (Ocimum canum Sims), seeds of ‘’Shireesha’’ (Albizzia lebbeck (L.) Benth), ‘’Lashuna’’ (Allium sativum Linn.), ‘’Haridra dwaya’‘(Haridra (Curcuma longa Linn.),’‘Daruharidra’‘(Berberis aristata),’‘Lavana dwaya’’ (Saindhava, Souvarchala), ‘’Jyotishmati’’ (Celastrus panniculatus), ‘’Nagara’’ (Zingiber officinale Rosc.). [3-6]

Herbs used for Therapeutic Emesis

मदनं मधुकं निम्बं जीमूतं कृतवेधनम्| पिप्पलीकुटजेक्ष्वाकूण्येलां धामार्गवाणि च||७||

उपस्थिते श्लेष्मपित्ते व्याधावामाशयाश्रये| वमनार्थं प्रयुञ्जीत भिषग्देहमदूषयन्||८||

madanaṁ madhukaṁ nimbaṁ jīmūtaṁ kr̥tavēdhanam| pippalīkuṭajēkṣvākūṇyēlāṁ dhāmārgavāṇi ca||7||

upasthitē ślēṣmapittē vyādhāvāmāśayāśrayē| vamanārthaṁ prayuñjīta bhiṣagdēhamadūṣayan||8||

‘’Madana’’ (Catunaregam spinosa (Thunb.) Tirvengadum), ‘’Madhuka’’ (Glycyrrhiza glabra Linn.), ‘’Nimba’’ (Azadirachta indica A. Juss.), ‘’Jimuta’‘(Luffa echinata Roxb.),’‘Kritavedhana’’ (Luffa acutangula Roxb.), ‘’Pippali’‘(Piper longum Linn.),’‘Kutaja’’ (Holarrhena pubescens (Buch.-Ham.) Wallich ex Don), ‘’Ikshvaku’’ (Lagenaria siceraria (Mol.) Standley), ‘’Ela’’ (Elettaria cardamomum Maton), ‘’Dhamargava’’ (Luffa aegyptiaca Mill.), are the drugs to be used by the physician in the conditions caused by vitiation of ‘’kapha’’ and ‘’pitta’’ in upper gastrointestinal tract for emesis without causing strain to the body. [7-8]

Herbs used for Therapeutic Purgation

त्रिवृतां त्रिफलां दन्तीं नीलिनीं सप्तलां वचाम्| कम्पिल्लकं गवाक्षीं च क्षीरिणीमुदकीर्यकाम्||९||

पीलून्यारग्वधं द्राक्षां द्रवन्तीं निचुलानि च| पक्वाशयगते दोषे विरेकार्थं प्रयोजयेत्||१०||

trivr̥tāṁ triphalāṁ dantīṁ nīlinīṁ saptalāṁ vacām| kampillakaṁ gavākṣīṁ ca kṣīriṇīmudakīryakām||9||

pīlūnyāragvadhaṁ drākṣāṁ dravantīṁ niculāni ca| pakvāśayagatē dōṣē virēkārthaṁ prayōjayēt||10||

‘’Trivrit’’ (Operculina turpethum (Linn.) Silva Manso), ‘’Triphala’’ (Three myrobalans), ‘’Danti’’ (Baliospermum montanum (Wild.) Muell-Arg.), ‘’Nilini’’ (Indigofera tinctoria Linn.), ‘’Saptala’’ (Acacia concinna DC.), ‘’Vacha’’ (Acorus calamus Linn.), ‘’Kampillaka’‘(Mallotus philippensis (Lam.) Muell.- Arg.),’‘Gavakshi’’ (Citrullus colocynthis (Linn.) Schrader), ‘’Kshirini’’ (Mimusops hexandra Roxb.), ‘’Udakeerya’‘(Pongamia pinnata (Linn.) Pierre),’‘Pilu’’ (Salvadora persica Linn.), ‘’Aragwadha’’ (Cassia fistula Linn.), ‘’Draksha’’ (Vitis vinifera Linn.), ‘’Dravanti’’ (Croton tinglium Linn.), ‘’Nichula’’ (Barringtonia acutangula (Linn.) Gaertn.) are the drugs used for purgation when vitiating factors are located in ‘’Pakwashaya’’ (colon).[9-10]

Herbs used in Therapeutic Enema

पाटलां चाग्निमन्थं च बिल्वं श्योनाकमेव च| काश्मर्यं शालपर्णीं च पृश्निपर्णीं निदिग्धिकाम्||११||

बलां श्वदंष्ट्रां बृहतीमेरण्डं सपुनर्नवम्| यवान् कुलत्थान् कोलानि गुडूचीं मदनानि च||१२||

पलाशं कत्तृणं चैव स्नेहांश्च लवणानि च| उदावर्ते विबन्धेषु युञ्ज्यादास्थापनेषु च||१३||

अत एवौषधगणात् सङ्कल्प्यमनुवासनम्| मारुतघ्नमिति प्रोक्तः सङ्ग्रहः पाञ्चकर्मिकः||१४||

pāṭalāṁ cāgnimanthaṁ ca bilvaṁ śyōnākamēva ca| kāśmaryaṁ śālaparṇīṁ ca pr̥śniparṇīṁ nidigdhikām||11||

balāṁ śvadaṁṣṭrāṁ br̥hatīmēraṇḍaṁ sapunarnavam| yavān kulatthān kōlāni guḍūcīṁ madanāni ca||12||

palāśaṁ kattr̥ṇaṁ caiva snēhāṁśca lavaṇāni ca| udāvartē vibandhēṣu yuñjyādāsthāpanēṣu ca||13||

ata ēvauṣadhagaṇāt saṅkalpyamanuvāsanam| mārutaghnamiti prōktaḥ saṅgrahaḥ pāñcakarmikaḥ||14||

‘’Patala’’ (Stereospermum colais (Buch.-Ham.ex Dillw), ‘’Agnimantha’’ (Premna corymbosa Rottl.), ‘’Bilwa’’ (Aegle marmelos (Linn.) Corr.), ‘’Shyonaka’’ (Oroxylumindicum (Linn.)Benth. ex Kurz) ‘’Kashmarya’’ (Gmelina arborea Roxb.), ‘’Shalaparni’‘(Desmodium gangeticum (Linn.) DC.),’‘Prishnaparni’’ (Uraria picta Desv.), ‘’Nidigdhika’’ (Solanum xanthocarpum Schrad. & Wendl.), ‘’Bala’’ (Sida cordifolia Linn.), ‘’Shwadamshtra’’ (Tribulus terrestris Linn.), ‘’Brahati’’ (Solanum indicum auct.non Linn.), ‘’Eranda’’ (Ricinus communis Linn.), ‘’Punarnava’’ (Boerrhavia diffusa Linn.), ‘’Yava’’ (Hordeum vulgare Linn.), ‘’Kulattha’’ (Dolichos lablab Linn.), ‘’Kola’’ (Ziziphus mauritiana Lam.), ‘’Guduchi’’ (Tinospora cordifolia), ‘’Madana’’ (Catunaregam spinose (Thunb.) Tirvengadum), ‘’Palasha’’ (Butea monosperma (Lam.) Taub.), ‘’Kuttrana’’ (Cymbopogon citratus (DC) Stapf), ‘’Sneha’’ (fat), and ‘’Lavana’’ (salt) are the drugs to be selected for ‘’Asthapana’‘(a variety of enema with decoction) in the event of’‘udavarta’’ (conditions caused by the inhibition of natural urges) and ‘’vibandha’’ (constipation). These drugs are to be used for ‘’anuvasana’’ (another variety of enema with oil /unctuous substances) for the pacification of vitiated ‘’vata’’. Thus the bio-purificatory therapies are mentioned here in brief. [11-14]

Pre-requisites of Panchakarma Procedure

तान्युपस्थितदोषाणां स्नेहस्वेदोपपादनैः| पञ्चकर्माणि कुर्वीत मात्राकालौ विचारयन्||१५||

tānyupasthitadōṣāṇāṁ snēhasvēdōpapādanaiḥ| pañcakarmāṇi kurvīta mātrākālau vicārayan||15||

In the event of vitiated ‘dosha’’ (vitiated factors) brought to ‘’koshtha’’ (gut) by oleation and sudation therapies, a physician should administer five bio-purificatory therapies by duly considering the ‘’matra’’ (dose) and ‘’kala’’ (time). [15]

Yukti (rational therapeutics)

मात्राकालाश्रया युक्तिः, सिद्धिर्युक्तौ प्रतिष्ठिता| तिष्ठत्युपरि युक्तिज्ञो द्रव्यज्ञानवतां सदा||१६||

mātrākālāśrayā yuktiḥ, siddhiryuktau pratiṣṭhitā| tiṣṭhatyupari yuktijñō dravyajñānavatāṁ sadā||16||

Therapeutic aptness or rational therapy depends on the ‘’matra’’ (dose) and ‘’kala’‘(time). Success of the treatment depends on’‘yukti’’ (rational therapeutics). But prior to the application of ‘’yukti’’ (rational therapeutics) the physician should always possess complete knowledge about drugs. [16]

Description of various medicated ‘’yavagu’’ (gruels)

अत ऊर्ध्वं प्रवक्ष्यामि यवागूर्विविधौषधाः| विविधानां विकाराणां तत्साध्यानां निवृत्तये||१७||

ata ūrdhvaṁ pravakṣyāmi yavāgūrvividhauṣadhāḥ| vividhānāṁ vikārāṇāṁ tatsādhyānāṁ nivṛttayē||17||

Here after I will explain different gruels prepared with various medicinal herbs to eradicate curable diseases. [17]

Ingredients and benefits of various medicated ‘’yavagu’’ (gruels)

Gruel for enhancing digestion and colic pain

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः| यवागूर्दीपनीया स्याच्छूलघ्नी चोपसाधिता||१८||

pippalīpippalīmūlacavyacitrakanāgaraiḥ| yavāgūrdīpanīyā syācchūlaghnī cōpasādhitā||18||

Gruel prepared with Pippali (Piper longum L.), Pippalimoola (Piper longum L.), Chavya (Piper retrofractum Vahl), Chitraka (Plumbago zeylanica L.) and Nagara (Zingiber officinale Roscoe) stimulates agni (digestion power) and cures colic pain. [18]

Gruels for digestion, styptic action and vata dominant diarrhoea

दधित्थबिल्वचाङ्गेरीतक्रदाडिमसाधिता| पाचनी ग्राहिणी, पेया सवाते पाञ्चमूलिकी||१९||

dadhitthabilvacāṅgērītakradāḍimasādhitā| pācanī grāhiṇī,pēyā savātē pāñcamūlikī||19||

Gruel prepared with Dadhittha (Limonia acidissima Groff), Bilwa [Aegle marmelos (L.) Corrêa], Changeri (Oxalis corniculata L.), Takra (buttermilk), Dadima (Punica granatum L.) are ‘’pachana’’ (digestive) and ‘’grahi’’ (styptic and promoting absorption of liquid).

Whereas thin gruel prepared with ‘’Panchamoola’’ (roots of five herbs- Sthiradi Panchamoola) are beneficial in disorders of vata (dominant diarrhea).[19]

Gruel used in diarrhoea with dominance of ‘’pitta’’ and ‘’kapha’’

शालपर्णीबलाबिल्वैः पृश्निपर्ण्या च साधिता| दाडिमाम्ला हिता पेया पित्तश्लेष्मातिसारिणाम्||२०||

śālaparṇībalābilvaiḥ pṛśniparṇyā ca sādhitā| dāḍimāmlā hitā pēyā pittaślēṣmātisāriṇām||20||

Gruel prepared with Shalaparni (Desmodium gangeticum (L.) DC.), Bala (Sida cordifolia L.), Bilwa (Aegle marmelos (L.) Correa), Prishnaparni (Uraria picta (Jacq.) DC.), Amla dadima (sour pomegranate)/Punica granatum L.) is beneficial in pitta and ‘’shleshmaja atisara’’ (diarrhoea with dominant pitta and kapha).[20]

Gruel used in diarrhoea with blood

पयस्यर्धोदके च्छागे ह्रीवेरोत्पलनागरैः| पेया रक्तातिसारघ्नी पृश्निपर्ण्या च साधिता||२१||

payasyardhōdakē cchāgē hrīvērōtpalanāgaraiḥ| pēyā raktātisāraghnī pṛśniparṇyā ca sādhitā||21||

Gruel prepared with half part of water, half part of goat milk (chaga dugdha), Hribera (Pavonia odorata Willd.), Utpala (Nymphaea alba L.), Nagara (Zingiber officinale Roscoe) and Prishniparni (Uraria picta (Jacq.) DC.) is beneficial in ‘’raktatisaara’’ (blood tinged diarrhea/dysentry). [21]

Gruels for diarrhoea with indigestion and dysuria

दद्यात् सातिविषां पेयां सामे साम्लां सनागराम्| श्वदंष्ट्राकण्टकारीभ्यां मूत्रकृच्छ्रे सफाणिताम्||२२||

dadyāt sātiviṣāṁ pēyāṁ sāmē sāmlāṁ sanāgarām| śvadaṁṣṭrākaṇṭakārībhyāṁ mūtrakṛcchrē saphāṇitām||22||

Whereas in the case of diarrhea associated with ‘’Ama’’, gruel prepared with Ativisha (Aconitum heterophyllum Wall. ex Royle), Amla dadima (Sour pomegranate)/Punica granatum L.) and Nagara (Zingiber officinale Roscoe) are beneficial.

In the case of mutra krich chro (dysuria) one should use the gruel prepared with Shwadamshtra (Tribulus terrestris L.), Kantakari (Solanum virginianum L.), and Phanita (a preparation of sugarcane).[22]

Gruel for ‘’krimi’’ (worm infestation)

विडङ्गपिप्पलीमूलशिग्रुभिर्मरिचेन च| तक्रसिद्धा यवागूः स्यात् क्रिमिघ्नी ससुवर्चिका||२३||

viḍaṅgapippalīmūlaśigrubhirmaricēna ca| takrasiddhā yavāgūḥ syāt krimighnī sasuvarcikā||23||

Gruel prepared with ‘’Vidanga’’ (Embelia ribes), ‘’Pippalimoola’’ (Piper longum), ‘’Shigru’’ (Moringa oleifera Lam.), ‘’Maricha’’ (Piper nigrum) and ‘’Souvarchala lavana’’ (black salt) along with buttermilk is beneficial in treating ‘’krimi’’ (worm infestations). [23]

Gruels for excess thirst and toxicity

मृद्वीकासारिवालाजपिप्पलीमधुनागरैः| पिपासाघ्नी, विषघ्नी च सोमराजीविपाचिता||२४||

mṛdvīkāsārivālājapippalīmadhunāgaraiḥ| pipāsāghnī, viṣaghnī ca sōmarājīvipācitā||24||

Gruel prepared using ‘’Mridvika’’ (Vitis vinifera Linn.), ‘’Sariva’’ (Hemidesmus indicus R. Br.), ‘’Laja’’ (popped sorghum), ‘’Pippali’’ (Piper longum), ‘’madhu’’ (honey), ‘’Nagara’’ (Zingiber officinale Rosc.) relieves thirst. When it is cooked with ‘’Somaraji’’ (Psoralea corylifolia Linn.) it acts as anti-toxic particularly in skin diseases. [24]

Gruels for nourishment/weight gain and weight loss

सिद्धा वराहनिर्यूहे यवागूर्बृंहणी मता| गवेधुकानां भृष्टानां कर्शनीया समाक्षिका||२५||

siddhā varāhaniryūhē yavāgūrbṛṁhaṇī matā| gavēdhukānāṁ bhṛṣṭānāṁ karśanīyā samākṣikā||25||

Gruel prepared with pork flesh juice extract is nourishing. The one which is prepared with fried ‘’Gavedhuka’’ (Coix lacryma.) along with honey is an effective medication for weight loss.[25]

Gruels for unction and drying therapy

सर्पिष्मती बहुतिला स्नेहनी लवणान्विता| कुशामलकनिर्यूहे श्यामाकानां विरूक्षणी||२६||

sarpiṣmatī bahutilā snēhanī lavaṇānvitā| kuśāmalakaniryūhē śyāmākānāṁ virūkṣaṇī||26||

For the ‘’snehana’’ (unctuousness) one should use the gruel prepared using ‘’tila’’ (Sesamum indicum Linn.) and ‘’lavana’’ (salt). Whereas for ‘’rukshana’’ (dryness/un-oiliness) one can prepare the gruel using ‘’kusha’’ (Desmostachya bipinnata Staff.), ‘’Amalaki’’ (Emblica officinalis Gaertn.) and ‘’Shyamaka’’ (Punicum italicum Linn.)[26]

Gruels for respiratory diseases and colic pain

दशमूलीशृता कासहिक्काश्वासकफापहा| यमके मदिरासिद्धा पक्वाशयरुजापहा||२७||

daśamūlīśṛtā kāsahikkāśvāsakaphāpahā| yamakē madirāsiddhā pakvāśayarujāpahā||27||

Gruel prepared with ‘’Dashamoola’’ (ten root drugs) is beneficial in ‘’hikka’’ (hiccough), ‘’shwasa’’ (dyspnea), ‘’kasa’’ (cough) and is considered as ‘’kapha hara’’ (reduces kapha). The one prepared using ghee, oil and ‘’madira’’ (alcoholic beverage) alleviates pain in the colon [27]

Gruels for constipation and diarrhoea

शाकैर्मांसैस्तिलैर्माषैः सिद्धा वर्चो निरस्यति| जम्ब्वाम्रास्थिदधित्थाम्लबिल्वैः साङ्ग्राहिकी मता||२८||

śākairmāṁsaistilairmāṣaiḥ siddhā varcō nirasyati| jambvāmrāsthidadhitthāmlabilvaiḥ sāṅgrāhikī matā||28||

For the easy evacuation of stool one can use gruel prepared out of vegetables, meat, ‘’tila’’ (Sesamum indicum) and ‘’masha’’ (Phaseolus mungo Linn.) Gruel prepared using ‘’jambu’’ (Syzygium cumini Skeels), seeds of ‘’amra’’ (Mangifera indica Linn.), ‘’Amla Dadhitha’’ (Limonia acidissima Linn.) and ‘’bilwa’’ (Aegle marmelos Corr.) is ‘’grahi’’ (promoting absorption of liquid). [28]

Gruels for catharsis and flatulence

क्षारचित्रकहिङ्ग्वम्लवेतसैर्भेदिनी मता| अभयापिप्पलीमूलविश्वैर्वातानुलोमनी ||२९||

kṣāracitrakahiṅgvamlavētasairbhēdinī matā| abhayāpippalīmūlaviśvairvātānulōmanī ||29||

For the ‘’bhedana karma’’ (cathartic) gruel prepared using ‘’kshara’’ (alkali), ‘’chitraka’’ (Plumbago zeylanica Linn.), ‘’hingu’’ (Ferula narthex Boiss) and ‘’amlavetasa’’ (Garcinia pedunculata Roxb.) is beneficial.

Gruel prepared out of ‘’Abhaya’’ (Terminalia chebula Retz.), ‘’Pippalimoola’’ (Piper longum Linn.) and ‘’Vishwa’’ (Zingiber officinale Rosc.) is ‘’vatanulomana’’ (eliminates flatus).[29]

Gruel for adverse effects due to improper administration of ghee and oil

तक्रसिद्धा यवागूः स्याद्धृतव्यापत्तिनाशिनी| तैलव्यापदि शस्ता स्यात्तक्रपिण्याकसाधिता||३०||

takrasiddhā yavāgūḥ syāddhṛtavyāpattināśinī| tailavyāpadi śastā syāttakrapiṇyākasādhitā||30||

Gruel prepared with buttermilk eradicates untoward effects caused by ‘’ghritavyapada’’ (improper administration of ghee). Intake of gruel with buttermilk and ‘’pinyaka’’ (oil cake) alleviates untoward effects caused by the improper administration of oil.[30]

Gruel for pyrexia of irregular pattern and throat disorders

गव्यमांसरसैः साम्ला विषमज्वरनाशिनी| कण्ठ्या यवानां यमके पिप्पल्यामलकैः शृता||३१||

gavyamāṁsarasaiḥ sāmlā viṣamajvaranāśinī| kaṇṭhyā yavānāṁ yamakē pippalyāmalakaiḥ śṛtā||31||

Gruel prepared using cow meat and sour ‘’Dadima’’ (Punica granatum) is beneficial in ‘’vishama jwara’’ (type of fever with irregular pattern).

Gruel prepared with ‘’Yava’’ (Hordeum vulgare),ghee, oil, ‘’Pippali’’ (Piper longum Linn.) and ‘’Amalaki’’(Phyllanthus emblica Linn.) is useful for throat.[31]Gruels for disorders of male genital tract and aphrodisiac action

ताम्रचूडरसे सिद्धा रेतोमार्गरुजापहा| समाषविदला वृष्या घृतक्षीरोपसाधिता||३२||

tāmracūḍarasē siddhā rētōmārgarujāpahā| samāṣavidalā vṛṣyā ghṛtakṣīrōpasādhitā||32||

Gruel prepared using ‘’Tamrachuda’’ (chicken) is said to be beneficial in seminal disorders.

Gruel prepared using ‘’Masha’’ (Phaseolus mungo Linn.) along with ghee and milk is aphrodisiac. [32]

Gruel for intoxication and polyphagia

उपोदिकादधिभ्यां तु सिद्धा मदविनाशिनी| क्षुधं हन्यादपामार्गक्षीरगोधारसैः शृता||३३||

upōdikādadhibhyāṁ tu siddhā madavināśinī| kṣudhaṁ hanyādapāmārgakṣīragōdhārasaiḥ śr̥tā||33||

One prepared with ‘’Upodika’’ (Basella rubra Linn.) and curd cures mada (intoxication). Gruel prepared with ‘’Apamarga’’ (Achyranthes aspera Linn.), milk and extract of iguana flesh is beneficial in polyphagia. [33]

Summary

तत्र श्लोकः- अष्टाविंशतिरित्येता यवाग्वः परिकीर्तिताः| पञ्चकर्माणि चाश्रित्य प्रोक्तो भैषज्यसङ्ग्रहः||३४||

tatra ślōkaḥ- aṣṭāviṁśatirityētā yavāgvaḥ parikīrtitāḥ| pañcakarmāṇi cāśritya prōktō bhaiṣajyasaṅgrahaḥ||34||

Thus after summarizing,

All the twenty eight varieties of gruel have been described and the drugs administered in five bio-purificatory therapies have been enumerated in brief. [34]

पूर्वं मूलफलज्ञानहेतोरुक्तं यदौषधम्| पञ्चकर्माश्रयज्ञानहेतोस्तत् कीर्तितं पुनः||३५||

pūrvaṁ mūlaphalajñānahētōruktaṁ yadauṣadham| pañcakarmāśrayajñānahētōstat kīrtitaṁ punaḥ||35||

Though in the previous chapter description about fruits, roots and other medicinal plants have been mentioned, still from the view of bio-purificatory therapies description of drugs are included. [35]

Qualities of a Practicing Physician

स्मृतिमान् हेतुयुक्तिज्ञो जितात्मा प्रतिपत्तिमान्| भिषगौषधसंयोगैश्चिकित्सां कर्तुमर्हति||३६||

smr̥timān hētuyuktijñō jitātmā pratipattimān| bhiṣagauṣadhasaṁyōgaiścikitsāṁ kartumarhati||36||

A physician endowed with good memory (smriti), knowledge of cause and effect of disease (hetu-yuktijna), self restraint (jitatma), and presence of mind (pratipattiman), is entitled to practice Ayurveda through the combination of various drugs. [36]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽपामार्गतण्डुलीयो नाम द्वितीयोऽध्यायः||२||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē ślōkasthānē'pāmārgataṇḍulīyō nāma dvitīyō'dhyāyaḥ||2||

Thus ends the second chapter named Apamarga Tanduliya of Sutra Sthana of Agnivesha's work as redacted by Charak.[end of chapter 2]

Tattva Vimarsha(Fundamental Principles)

- Body purification is an important method for disease management. ''Shirovirechana'' (catharsis of the cephalic region) is indicated for disease in the head region. ''Vamana'' (therapeutic emesis) is indicated for vitiated ''kapha'' disorders. ''Virechana'' (therapeutic purgation) is indicated for vitiated ''pitta'' disorders. ''Aasthapana'' (enema with decoction) and ''Anuvasana'' (enema with oil/unctuous substances) are indicated in vitiation of disorders of ''vata''.
- Specific ''yavagu'' (gruel) processed with various herbs are indicated for treatment of specific curable diseases as well as re-kindling ''jatharagni'' (digestive powers).
- Physicians require good memory, knowledge of etiology of diseases, self-restraint, and good presence of mind to be able to formulate Ayurvedic preparations and administer them to the patients.

Vidhi Vimarsha (Applied Inferences)

In the previous chapter (Deerghanjiviteeya Adhyaya (Quest for longevity), plants and their different useful parts have been explained. There are however some other plants like ''Pippali'' (Piper longum Linn.), ''Maricha'' (Piper nigrum Linn.) which are also useful for panchakarma (five purificatory procedures), but not described in that chapter. Hence in this chapter remaining drugs which are useful for various bio-purificatory therapies and the objectives of applications are enumerated. The drugs mentioned in each group can be used either individually or in a combination of as many as are available. [Su.Sa.Sutra Sthana 36/33]

Herbs used for Shirovirechana (catharsis of cephalic region)

The drug ‘’Apamarga’’ (Achyranthes aspera Linn.) is considered to be the potential drug to eliminate vitiating factors from head. [Cha.Sa.Sutra Sthana 25/40] ‘’Surasa’’ (Ocimum sanctum Linn.), ‘’Shweta Surasa’’ (Ocimum sanctum Linn.), ‘’Phanijjaka’’ (Origanum majorana), ‘’Kutheraka’’ (Ocimum canum) are the drugs of ‘’Surasadi gana’‘. [Su.Sa.Sutra Sthana 38], and are said to be’‘krimighna’’ (antimicrobial) and ‘’kaphaghna’’ (which alleviate phlegm). Chakrapanidatta terms ‘’Ajagandha’’ as ‘’Ajamoda’’ (Apium graveolens Linn.). The reference of ‘’krimi’’(microbe) in the context of those invading the head and not the body. [verse 1-6]

Herbs used in vamana (therapeutic emesis)

These refer to the plants used for emesis for a disease that originates from the site of ‘’kapha’‘; the upper portion of’‘amashaya’’ (stomach). ‘’Pitta’’ vitiation may not require emesis, but when this aggravated ‘’pitta’’ reaches the site of ‘’kapha’‘, then it is to be eliminated through emesis. Different sites or parts of the body are associated with different’‘dosha’‘. So when a vitiated’‘dosha’’ leaves its own “site” and occupies the site of another ‘’dosha’‘, then it is to be treated on the lines of treatment for the latter. [Cha.Sa.Chikitsa Sthana 3/142]

Among all plants enumerated for emesis’‘Madnaphala’’ (Catunaregam spinosa) is considered important owing to its lesser side effects[Cha.Sa.Kalpa Sthana1/13] and its strong effect. [Cha.Sa.Sutra Sthana 25/40]

Therefore, it is widely used in clinical practice. Apart from ‘’Madanaphala’‘, five other drugs, and in total 355 formulations are described; One of these formulations is’‘Kritavedhana’’ (Luffa acutangula) ‘’kalpa’’ (formulations). It is specially indicated to be effective for treating cases of ‘’kushtha’’ (skin diseases), ‘’garavisha’’ (slow poison) etc for therapeutic emesis.

Available from www.ncbi.nlm.nih.gov [verse 7-8]

Herbs for ‘’virechana’’ [therapeutic purgation]

Evacuation of the fecal matter and other accumulated ‘’dosha’‘(vitiated factors) in the lower gastrointestinal tract through the anal route is known as’‘virechana karma’‘.[Cha.Sa.Kalpa Sthana1/4)

Among the three’‘dosha’’ the morbid accumulation of ‘’pitta dosha’’ is best eliminated by this procedure. Abnormal accumulation of ‘’kapha dosha’’ in the lower gastro-intestinal tract or ‘’pitta sthana’’ (place) is also treated by the ‘’virechana karma’‘. This also includes treatment of vitiated’‘dosha’’ of the stomach, small intestine, liver and

gallbladder, as well as a method of bringing them to the gastro-intestinal tract for their eventual expulsion from the body through rectum. This process not only eradicates the diseases of ‘’pitta’’ and blood, but also it helps in rejuvenating all the tissues and organs in the abdomen, improving skin complexion, imparting longevity and increasing immunity.[Cha.Sa.Sutra. Sthana 15/23]; [Su.Sa.Chikitsa Sthana 33/18] [Cha.Sa.Sutra Sthana 15/23]; [Su.Sa.Chikitsa Sthana 33/18]

The selection of medicines for purgation depends upon, softness or hardness of bowel movements and constitution of the patient. Among the plants for purgation, ‘’Trivrit’’ (Operculina turpethum) is considered the best because it causes comfortable evacuation. [Cha.Sa.Sutra Sthana 25/40] www.ijpbs.net/issue-4/Ph-53.pdf

Operculina turpethum has anthraquinone glycoside also known as emodin. Unabsorbed in the small intestine, they are passed to the colon where bacteria liberates the active form, which either acts locally or is absorbed into circulation and gets excreted in bile to act on the small intestine. The active principle is believed to work on myenteric plexus to increase peristalsis and decrease segmentation. Cassia fistula’s laxative action comes from a group of well documented compounds called anthraquinones that are found in all cassia and senna plants in varying degrees.

‘’Eranda’’ (Ricinus communis) is used widely as purgative. It mainly contains triglyceride of ricinoleic acid which is a polar long chain fatty acid. It is hydrolysed in the ileum by lipase to ricinoleic acid and glycerol. It is believed to irritate the mucosa and stimulate intestinal contractions. florajournal.com/vol1issue3/aug2013/21.1.pdf [verse 9-10]

Herbs used in enema

Administration of liquid medicine through the rectal, urethral or vaginal route is collectively known by the term ‘’basti’’ (enema) (Sha. Ut. 5/1). In general ‘’basti’’ (enema) refers to the administration of medicine through any of the above said routes, but more particularly it refers to the therapeutic enema using the decoction through the rectal route. Administration of medicine done through the urethral or vaginal route is specifically known by the name ‘’uttara basti‘‘. Moreover the procedure is also practiced to administer the medicine into a sinus wound, where it is referred to by the name’‘vrana basti’’(wound enema).

‘’Basti’‘(enema) is a prime procedure among purificatory procedures. It is described as the best line of treatment to cure the imbalances of’‘vata’‘. Simultaneously it is also true that this procedure is equally effective in rectifying the abnormal accumulation of’‘pitta’’ as well as ‘’kapha dosha’’.

Depending upon the composition of medicines used in the administration of enema, it is said to be of two types: ‘’asthapana’’ or ‘’niruha’’ (with decoction) and ‘’anuvasana’’(with oil).

The decoction of herbs used for ‘’niruha’’ or ‘’asthapana’’ helps in keeping the body healthy as well as prolongs the life span. The enema administered using such herbs is referred to as ‘’asthapana basti’‘. [Su.Sa.Chikitsa Sthana 35/17-18] Likewise, the enema administered predominantly containing’‘sneha’’ (oil) is known as ‘’anuvasana basti’‘. Among these two types of enema,’‘niruha’’ (decoction enema) is considered superior to ‘’anuvasana’’ (oil enema) because it is more effective in the elimination of vitiated factors. Details about these drugs have been mentioned in Vimana Sthana. [Cha.Sa.Vimana Sthana 8/138-144]

The pharmacodynamics of systemic effects of ‘’basti’’ (enema) may be understood through the absorption mechanism, concept of systems biology, neural stimulation mechanism, and excretory mechanism. As it is a homogeneous emulsion mixture of honey, ‘’saindhava’’ (salt), ‘’sneha dravya’’ (oil/unctuous material), ‘’kalka’’ (paste of drugs), and decoction of crude drugs which is given through rectum. Through the rectal route large quantities of drugs can be delivered for systemic circulation. The concept of systems biology is that a change at cellular level can bring changes in tissues, organs and consequently in the whole body. As per recent advancements in medicine, the intestine not only is a highly vascular organ, but is also a highly innervated organ that forms an “enteric nervous system” (ENS). ENS may work synergistically with the central nervous system of the body. The cleansing action of ‘’basti’’ (enema) is related to the facilitation of excretion of morbid substances responsible for the disease process into the colon, from where it is evacuated. [verse 11-14]
www.ijpba.info/ijpba/index.php/ijpba/article/viewFile/758/519

Panchakarma therapy

The Sanskrit term Panchakarma denotes five therapeutic procedures. ‘’Pancha’‘(five), and’‘karma’’ (work) refer to the therapy that brings about homeostasis. ‘’Vamana’’ (emesis), ‘’virechana’’ (purgation), ‘’asthapana basti’’ (enema), ‘’anuvasana basti’’ (purgation) and ‘’nasya’’ (nasal therapy) are the five procedures comprising Panchakarma. Sushruta enumerates ‘’vamana’’ (emesis), ‘’virechana’’ (purgation), ‘’basti’’ (enema), ‘’nasya’’ (nasal therapy) and ‘’raktamokshana’’ (blood-letting) under five purificatory procedure.

Besides these five purificatory procedures, there are several other therapies like ‘’ashchotana’‘, a method of administering medicine into the eye that is capable of bringing about evacuation of the morbid vitiated factors from the body. However, only five major procedures are referred to as Panchakarma procedures. Ability of evacuation, superiority of efficacy, and enormity of the procedure, target’‘dosha’’ (vitiated factor) eradication and various other actions are characteristics of Panchakarma. Though specific procedures like ‘’anjana’’ and ‘’ashchotana’’ (application of medicine to the eye) are capable of evacuating morbid vitiated factors, their efficacy is minimal and restricted to one organ. That is why these procedures are not enlisted in the class of Panchakarma treatment.

Elimination of vitiated factors from the body is the main aim of Panchakarma. Pre-therapeutic procedures, ‘’snehana’’ (oleation) and ‘’swedana’’ (sudation) are done to shift ‘’dosha’’ from peripheral tissues to gut for removal by Panchakarma. There are certain situations in which ‘’snehana’’ (oleation) and ‘’swedana’’ (sudation) ‘’karma’’ may not be necessary before administering bio-purificatory measures. In suitable cases and at appropriate times, a physician is required to eliminate vitiated factors from gastro-intestinal tract, dominated by ‘’kapha’’, responsible for causing fever by using emetic therapy. In this case emesis is administered even without oleation and sudation therapy.

Administration of fatty substances either through the internal route or external route is referred to as ‘’snehana chikitsa’’ (oleation). Before evacuation, oleation helps in the mobilization of vitiated factors from the site of morbidity to the site of elimination. The procedure of inducing perspiration by different methods of applying heat to the body is known as ‘’swedana’’ (sudation). This procedure helps in the mobilization of vitiated factors into the gastro-intestinal tract from where they are eliminated out of the body. These two preliminary procedures are termed as ‘’purvakarma’’ and help in easy and effective administration of the five eliminatory procedures of Panchakarma. These preliminary procedures do not eliminate vitiated factors out of the body, whereas Panchakarma (five eliminatory) therapies have a direct role in expelling out vitiated factors. Hence these two preliminary procedures cannot be enumerated under Panchakarma. [15]

Medicated gruels

‘’Shodhana’’ (purificatory) procedures are likely to cause debility in recipients by decreasing the functions of ‘’agni’‘. There are specific dietetic regimens prescribed such as’‘samsarjana karma’’ that could restore normal functions of ‘’agni’’. Just as a small particle of fire kindled with the help of grass, cow dung etc. starts fire, similarly appetite is enhanced and stabilized with the help of medicated gruel. [Cha.Sa.Siddhi Sthana 1/12-13] [17]

In total, 28 gruels are explained which are to be used after the administration of Panchakarma to help rekindle the digestive fire, simultaneously providing nutrition to the

body. Gruels are made of two types of ingredients- cereals and herbs. Rice, barley and other cereals are major food staples, whereas herbs having medicinal properties are second type of ingredients known as ‘’veerya pradhana’’ (potency). These herbs are typically classified by their potency - ‘’mridu’‘(mild),’‘madhyama’’ (medium) and ‘’teekshna’’ (strong). ‘’Amalaki’’ (Emblica officinalis), ‘’Bilwa’’ (Aegle marmelose), ‘’Shunthi’’ (Zingiber officinalis) are respective examples for these three potencies. The detailed methods of preparation of gruel, quantity of water, proportion of medicaments etc. are to be referred from ‘’Sudashastra’’ (text book on cookery). [17]

A proper diet is considered more effective than a hundred medicines and no medication will help a patient who does not observe a strict regimen of diet. In modern science, food articles are primarily classified by their chemical composition such as carbohydrates, proteins, fats, vitamins, minerals etc. But in Ayurveda, such classification is based on the biological action of the food articles and their ‘’rasa’’ (taste). For example, while modern science may treat all varieties of rice as one group on the basis of their carbohydrate content, Ayurveda considers that freshly harvested rice, heavy for digestion and aggravates ‘’kapha’‘, while old rice stored over six months is considered to be light and easier to digest for an average person. According to modern science,’‘yavagu’’ (gruel) are considered sources of carbohydrates, but according to Ayurveda, these gruel not only have nutritive value but also help in curing diseases. Thus, ‘’yavagu kalpana’’ (gruel preparation process), a recommended post purificatory formulation for helping in kindling digestive fire, also tones the intestine besides giving the nutrition. [18-33]

Contemporary researches

A case study by Kambale et.al. showed that rukshana upakrama therapy in the form of Takra Siddha Yavagu (Gruel for adverse effects due to improper administration of ghee)and Udvartana helped in normalizing lipid profile, reduction of weight; BMI, body circumference and skinfold thickness in case of dyslipidemia.Patel B, Kamble SB, Vyas HA, Vyas MK, Chinthala R. Hypolipidemic effect of Rukshana Upakrama in the management of dyslipidemia – A case study. AYU [serial online] 2018 [cited 2019 Feb 19];39:72-5. Available from: http://www.ayujournal.org/text.asp?2018/39/2/72/250781

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Category:Sutra Sthana

Category:Panchakarma

Aragvadhiya Adhyaya

Sutra Sthana Chapter 3. Aragvadha(cassia) and other medicines

Abstract

While the preceding chapter (Apamarga Tanduliya) dealt with internal application of therapies in the form of Panchakarma, this chapter deals with the external application of

medications. Thirty two types of external applications are enlisted in this chapter. The important indication is Kushtha (Skin diseases). These are systemic disorders considered as major diseases (maharoga). They require internal cleansing and purification treatments prior to external treatments – and hence, the sequence of the chapters. Without prior internal treatment, local treatments have limited efficacy.

Keywords: *Aragvadha, churnapradeha, pradeha, lepa, pralepa, kushtha*, skin diseases, external applications, external cleansing.

Introduction

This chapter includes thirty-two types of formulations in the form of powder or paste (*churna/pradeha*). The paste is prepared by mixing the powder with oil, *ghrita* (ghee, or clarified butter), milk, butter milk or cow urine etc. Occasionally, oil smearing in the affected part is a pre-requisite for such application of powder (*avachurnana* and *udvartana*), so that the drug used gets in contact with the oily surface and enhances the rate of penetration. Different kinds of skin diseases and conditions like *shopha* (swelling), pain in the abdomen, head and flanks, *vatarakta* (painful inflammation of joints), etc. are discussed here for external cleansing treatments.

The three types of external applications viz. *pralepa, pradeha* and *alepa* are mentioned in this chapter. *Pralepa* is a form which is applied cold, in a thin layer irrespective of its absorbability. It is indicated in vitiation of *pitta* and *rakta dosha*.*Pradeha* is thick and it is generally applied in the form of bolus. It is applied in cold in case of *pitta-rakta* vitiation and hot in cases of *vata-kapha* vitiation. *Alepa* is the medium form which is neither too thin nor too thick. Thus the thickness or thinness of paste application determines its specific effect. Temperature of paste also plays a role in determining the effect of application. The underlying mechanism may be due to absorption through sweat pores.

Sanskrit text, Transliteration and English translation

अथात आरग्वधीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athāta āragvadhīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter “Aragvadhiya” (Cassia and other medicines). Thus said Lord Atreya. [1-2]

Six formulations used for local application

आरग्वधः सैडगजः करञ्जो वासा गुडूची मदनं हरिद्रे| श्र्याह्वः सुराह्वः खदिरो धवश्च निम्बो विडङ्गं करवीरकत्वक्||३|| ग्रन्थिश्च भौर्जो लशुनः शिरीषः सलोमशो गुग्गुलुकृष्णगन्धे| फणिज्झको वत्सकसप्तपर्णौ पीलूनि कुष्ठं सुमनःप्रवालाः||४|| वचा हरेणुस्त्रिवृता निकुम्भो भल्लातकं गैरिकमञ्जनं च| मनःशिलाले गृहधूम एला काशीसलोध्रार्जुनमुस्तसर्जाः||५|| इत्यर्धरूपैर्विहिताः षडेते गोपित्तपीताः पुनरेव पिष्टाः| सिद्धाः परं सर्षपतैलयुक्ताश्चूर्णप्रदेहा भिषजा प्रयोज्याः||६|| कुष्ठानि कृच्छ्राणि नवं किलासं सुरेशलुप्तं किटिभं सदद्रु| भगन्दरार्शांस्यपचीं सपामां हन्युः प्रयुक्तास्त्वचिरान्नराणाम्||७||

āragvadhaḥ saiḍagajaḥ karañjō vāsā guḍūcī madanaṁ haridrē| śryāhvaḥ surāhvaḥ khadirō dhavaśca nimbō viḍaṅgaṁ karavīrakatvak||3||

granthiśca bhaurjō laśunaḥ śirīṣaḥ salōmaśō guggulukṛṣṇagandhē| phaṇijjhakō vatsakasaptaparṇau pīlūni kuṣṭhaṁ sumanaḥpravālāḥ||4||

vacā harēṇustrivṛtā nikumbhō bhallātakaṁ gairikamañjanaṁ ca| manaḥśilālē gṛhadhūma ēlā kāśīsalōdhrārjunamustasarjāḥ||5||

ityardharūpairvihitāḥ ṣaḍētē gōpittapītāḥ punarēva piṣṭāḥ| siddhāḥ paraṁ sarṣapatailayuktāścūrṇapradēhā bhiṣajā prayōjyāḥ||6||

kuṣṭhāni kṛcchrāṇi navaṁ kilāsaṁ surēśaluptaṁ kiṭibhaṁ sadadru| bhagandarārśāṁsyapacīṁ sapāmāṁ hanyuḥ prayuktāstvacirānnarāṇām||7||

1. *Aragvadha, aidagaja (chakramarda), karanja, vasa, guduchi, madana, haridra* and *daruharidra*;
2. *Shryahvah(sarala), surahvah (devadaru), khadira, dhava, nimba, vidanga*, bark of *karaviraka;*
3. *Granthi* (nodes) of *bhorja, lashuna, shirisha, lomasha (kasisa), guggulu,* and *krishnagandha (shigru);*
4. *Phanizzaka, vatsaka (kutaja), saptaparna, pilu, kushtha,* and *sumana pravala* (tender leaves of *Jati*);
5. *Vacha, harenu, trivruta, nikumbha (danti), bhallataka, gairika* and *anjana;*
6. *Manashila, gṛuhadhuma, ela kasisa, lodhra, arjuna, musta,* and *sarja;*

These six formulations, when mixed with *pita-gopitta* (ox-bile) and ground, and then mixed again with *sarshapa-taila* (mustard oil) before their administration by a wise physician in the form of a *churnapradeha* (paste), cure *kushtha* diseases (which are difficult to treat otherwise), *kilasa* (leucoderma) in the early stages, *sureshalupta* (alopecia), *kitibha* (resembling psoriasis), *dadru* (ringworm), *bhagandara* (fistula), *arsha* (piles), *apachi* (cervical and axillary lymphadenitis), and *pama* (papular eruptions) quickly.[3-7]

Kushthadi formulation-I

कुष्ठं हरिद्रे सुरसं पटोलं निम्बाश्वगन्धे सुरदारुशिग्रू| ससर्षपं तुम्बुरुधान्यवन्यं चण्डां च चूर्णानि समानि कुर्यात्||८|| तैस्तक्रपिष्टैः प्रथमं शरीरं तैलाक्तमुद्वर्तयितुं यतेत| तेनास्यकण्डूः पिडकाः सकोठाः कुष्ठानि शोफाश्च शमं व्रजन्ति||९||

kuṣṭhaṁ haridrē surasaṁ paṭōlaṁ nimbāśvagandhē suradāruśigrū| sasarṣapaṁ tumburudhānyavanyaṁ caṇḍāṁ ca cūrṇāni samāni kuryāt||8||

taistakrapiṣṭaiḥ prathamaṁ śarīraṁ tailāktamudvartayituṁ yatēta| tēnāsyakaṇḍūḥ piḍakāḥ sakōṭhāḥ kuṣṭhāni śōphāśca śamaṁ vrajanti||9||

Kushtha, (both types of) *haridra, surasa (tulasi), patola, nimba, ashvagandha, suradaru, shigru, sarshapa, tumburudhanya* (seeds of *tumburu*), *vanya (kaivarta mustaka),* and *chanda*- powdered in equal quantities, admixed with *takra* (buttermilk) and grounded well - make for an effective formulation that alleviates diseases like *kandu, pidaka, kotha,* all types of *kushtha* and *shopha*. Before anointing this formulation, the body or an affected part of the body is smeared with oil. [8-9]

Kushthadi formulation-II

कुष्ठामृतासङ्गकटङ्कटेरीकासीसकम्पिल्लकमुस्तलोध्राः| सौगन्धिकं सर्जरसो विडङ्गं मनःशिलाले करवीरकत्वक्||१०|| तैलाक्तगात्रस्य कृतानि चूर्णान्येतानि दद्यादवचूर्णनार्थम्| दद्रूः सकण्डूः किटिभानि पामा विचर्चिका चैव तथैति शान्तिम्||११||

kuṣṭhāmṛtāsaṅgakaṭaṅkaṭērīkāsīsakampillakamustalōdhrāḥ| saugandhikaṁ sarjarasō viḍaṅgaṁ manaḥśilālē karavīrakatvak||10||

tailāktagātrasya kṛtāni cūrṇānyētāni dadyādavacūrṇanārtham| dadrūḥ sakaṇḍūḥ kiṭibhāni pāmā vicarcikā caiva tathaiti śāntim||11||

Kushtha, amritasanga (tuttha), katankateri (daruharidra), kasisa, kampillaka, mustaka, lodhra, saugandhika (*gandhatruna* or sulphur), *sarjarasa (rala), vidanga, manahshila, ala (haratala),* and the bark of *karaviraka* - mixed and ground into a powder - is used for the purpose of dusting (*avachurnana*) on the body already smeared with oil. This medication helps cure *dadru*(ring worms), *kandu* (itching), as well as all kinds of *kiṭibha* (resembling psoriasis), *pama*(papular eruptions) and *vicharchika* (eczema). [10-11]

Manahshiladi formulation-I

मनःशिलाले मरिचानि तैलमार्कं पयः कुष्ठहरः प्रदेहः| तुत्थं विडङ्गं मरिचानि कुष्ठं लोध्रं च तद्वत् समनःशिलं स्यात्||१२||

manaḥśilālē maricāni tailamārkaṁ payaḥ kuṣṭhaharaḥ pradēhaḥ| tutthaṁ viḍaṅgaṁ maricāni kuṣṭhaṁ lōdhraṁ ca tadvat samanaḥśilaṁ syāt||12||

Manahshila, ala, maricha (seeds of maricha), *taila* (mustard oil), and *arka-paya* (latex of *arka*) , ground and made into a paste (*pradeha*) , alleviates *kushtha* . *Tuttha, vidanga, maricha, kushtha,* and *lodhra*, along with *manahshila* can also be used in the preparation. [12]

Rasanjanadi formulation

रसाञ्जनं सप्रपुन्नाडबीजं युक्तं कपित्थस्य रसेन लेपः| करञ्जबीजैडगजं सकुष्ठं गोमूत्रपिष्टं च परः प्रदेहः||१३||

rasāñjanaṁ saprapunnāḍabījaṁ yuktaṁ kapitthasya rasēna lēpaḥ| karañjabījaiḍagajaṁ sakuṣṭhaṁ gōmūtrapiṣṭaṁ ca paraḥ pradēhaḥ||13||

Rasanjana and *prapunnadabija,* mixed with the juice of *kapittha* makes a good *lepa* for *kushtha*. Similarly, *karanjabija, aidagaja,* and *kushtha* -ground with *gomutra* - makes an effective *pradeha* (for *kushtha*). [13]

Haridradi formulation

उभे हरिद्रे कुटजस्य बीजं करञ्जबीजं सुमनःप्रवालान्| त्वचं समध्यां हयमारकस्य लेपं तिलक्षारयुतं विदध्यात्||१४||

ubhē haridrē kuṭajasya bījaṁ karañjabījaṁ sumanaḥpravālān| tvacaṁ samadhyāṁ hayamārakasya lēpaṁ tilakṣārayutaṁ vidadhyāt||14||

Both types of *haridra*, seeds of *kutaja*, seeds of *karanja*, tender leaves of *sumana (jati),* bark and pith of *hayamaraka (karaviraka)* - mixed with *kshara* of *tila* (alkali preparation of sesame) - make a good *lepa* (for *kushtha*). [14]

Manahshiladi formulation-II

मनःशिला त्वक् कुटजात् सकुष्ठात् सलोमशः सैडगजः करञ्जः| ग्रन्थिश्च भौर्जः करवीरमूलं चूर्णानि साध्यानि तुषोदकेन||१५|| पलाशनिर्दाहरसेन चापि कर्षोद्धृतान्याढकसम्मितेन| दर्वीप्रलेपं प्रवदन्ति लेपमेतं परं कुष्ठनिसूदनाय||१६||

manaḥśilā tvak kuṭajāt sakuṣṭhāt salōmaśaḥ saiḍagajaḥ karañjaḥ| granthiśca bhaurjaḥ karavīramūlaṁ cūrṇāni sādhyāni tuṣōdakēna||15||

palāśanirdāharasēna cāpi karṣōddhṛtānyāḍhakasammitēna| darvīpralēpaṁ pravadanti lēpamētaṁ paraṁ kuṣṭhanisūdanāya||16||

Powder of *manashila*, bark of *kuṭaja, kushtha, lomasha, aidagaja, karanja, bhurja granthi,* and roots of *karavira*, - each of these taken one *karsha* (10 g) and cooked with *adhaka* (2.56 liters) quantity of *tushodaka* and *palashanirdaharasa* (juice of *palasha* that

is obtained from burning the roots), when reduced to a semi-solid state (*darvipralepa*), makes the best *lepa* for *kushtha*. [15-16]

Chaturanguladi formulation

पर्णानि पिष्ट्वा चतुरङ्गुलस्य तक्रेण पर्णान्यथ काकमाच्याः| तैलाक्तगात्रस्य नरस्य कुष्ठान्युद्वर्तयेदश्वहनच्छदैश्च||१७||

parṇāni piṣṭvā caturaṅgulasya takrēṇa parṇānyatha kākamācyāḥ| tailāktagātrasya narasya kuṣṭhānyudvartayēdaśvahanacchadaiśca||17||

A *lepa* prepared by grinding the leaves of *chaturangula (aragvadha),* the leaves of *kakamachi,* and the leaves of *ashvahana (karaviraka)* with *takra*, should be anointed on the (oil-smeared) body of a person affected with *kushtha.* [17]

Kola-kulatthadi formulation in *Vata* disorders

कोलं कुलत्थाः सुरदारुरास्नामाषातसीतैलफलानि कुष्ठम्| वचा शताह्वा यवचूर्णमम्लमुष्णानि वातामयिनां प्रदेहः||१८||

kōlaṁ kulatthāḥ suradārurāsnāmāṣātasītailaphalāni kuṣṭham| vacā śatāhvā yavacūrṇamamlamuṣṇāni vātāmayināṁ pradēhaḥ||18||

Kola, kulattha, suradaru, rasna, masha, atasi, tailaphalani, kushtha, vachaa, shatahva, yavachurna (all in equal quantity), ground with *amla (kanji or a fermented sour beverage),* is used as a hot *(ushna) pradeha* for patients suffering from *vatika* disorders. [18]

Anup matsyadi *pradeha* formulation

आनूपमत्स्यामिषवेसवारैरुष्णैः प्रदेहः पवनापहः स्यात्| स्नेहैश्चतुर्भिर्दशमूलमिश्रैर्गन्धौषधैश्चानिलहः प्रदेहः||१९||

ānūpamatsyāmiṣavēsavārairuṣṇaiḥ pradēhaḥ pavanāpahaḥ syāt| snēhaiścaturbhirdaśamūlamiśrairgandhauṣadhaiścānilahaḥ pradēhaḥ||19||

Pradeha made of hot *veshavara* (a preparation of meat) prepared with *anupamatsyamisha* (meat of marshy fish) subsides *vata*. Similarly, four types of *sneha, dashamula* and *gandhaushadha,* when mixed together, make a *vata* alleviating *pradeha*. [19]

Yavadi formulation

तक्रेण युक्तं यवचूर्णमुष्णं सक्षारमर्तिं जठरे निहन्यात्| कुष्ठं शताह्वां सवचां यवानां चूर्णं सतैलाम्लमुशन्ति वाते||२०||

takrēṇa yuktaṁ yavacūrṇamuṣṇaṁ sakṣāramartiṁ jaṭharē nihanyāt| kuṣṭhaṁ śatāhvāṁ savacāṁ yavānāṁ cūrṇaṁ satailāmlamuśanti vātē||20||

Yavachurṇa mixed with *takra,* heated and added with *kshara* serves as an abdominal pain relieving drug. *Kushtha, shatahva, vacha,* and *yavachurna* - mixed with *taila* and *amla* - is indicated in *vata* related disorders. [20]

Shatavhadi formulation

उभे शताह्वे मधुकं मधूकं बलां प्रियालं च कशेरुकं च| घृतं विदारीं च सितोपलां च कुर्यात् प्रदेहं पवने सरक्ते||२१||

ubhē śatāhvē madhukaṁ madhūkaṁ balāṁ priyālaṁ ca kaśērukaṁ ca| ghṛtaṁ vidārīṁ ca sitōpalāṁ ca kuryāt pradēhaṁ pavanē saraktē||21||

Both types of *shatahva, madhuka, bala, priyala, kasheruka,* and *vidari* - ground and mixed with *ghrita* and *sitopala* - make a *pradeha* in *vatarakta* disorders. [21]

Rasnadi formulation

रास्ना गुडूची मधुकं बले द्वे सजीवकं सर्षभकं पयश्च| घृतं च सिद्धं मधुशेषयुक्तं रक्तानिलार्तिं प्रणुदेत् प्रदेहः||२२||

rāsnā guḍūcī madhukaṁ balē dvē sajīvakaṁ sarṣabhakaṁ payaśca| ghṛtaṁ ca siddhaṁ madhuśēṣayuktaṁ raktānilārtiṁ praṇudēt pradēhaḥ||22||

Ghrita prepared with *rasna, guduchi, madhuka*, two types of *bala* (*bala* and *atibala*), *jivaka, rishabhaka*, mixed with milk and added with honey-wax (*madhushesha*) is used to prepare a *pradeha* for alleviating discomfort due to *vatarakta.* [22]

Godhumadi formulation

वाते सरक्ते सघृतं प्रदेहो गोधूमचूर्णं छगलीपयश्च| नतोत्पलं चन्दनकुष्ठयुक्तं शिरोरुजायां सघृतं प्रदेहः||२३||

vātē saraktē saghṛtaṁ pradēhō gōdhūmacūrṇaṁ chagalīpayaśca| natōtpalaṁ candanakuṣṭhayuktaṁ śirōrujāyāṁ saghṛtaṁ pradēhaḥ||23||

In *vatarakta,* the *pradeha* is prepared using *godhumachurna* mixed with *ghrita* and *chagalipaya* (goat's milk). In the case of *shiroruja,* the *pradeha* is prepared by mixing *nata, utpala, chandana, kushtha* with *ghrita.* [23]

Prapaudarikadi formulation

प्रपौण्डरीकं सुरदारु कुष्ठं यष्ट्याह्वमेला कमलोत्पले च| शिरोरुजायां सघृतः प्रदेहो लोहैरकापद्मकचोरकैश्च||२४||

prapauṇḍarīkaṁ suradāru kuṣṭhaṁ yaṣṭyāhvamēlā kamalōtpalē ca| śirōrujāyāṁ saghṛtaḥ pradēhō lōhairakāpadmakacōrakaiśca||24||

A *pradeha* prepared by mixing *prapaundarika, suradaru, kushtha, yashtyahva, ela, kamala, utpala, loha (agaru), eraka, padmaka* and *choraka* with *ghrita* is useful in treating headache (*shiroruja*) . [24]

Rasna-Haridradi formulation

रास्ना हरिद्रे नलदं शताह्वे द्वे देवदारूणि सितोपला च| जीवन्तिमूलं सघृतं सतैलमालेपनं पार्श्वरुजासु कोष्णम्||२५||

rāsnā haridrē naladaṁ śatāhvē dvē dēvadārūṇi sitōpalā ca| jīvantimūlaṁ saghṛtaṁ satailamālēpanaṁ pārśvarujāsu kōṣṇam||25||

Rasna, two types of *haridra, nalada (jatamamsi),* two types of *shatavha, devadaru* (seeds of *devadaru*), *sitopala* and roots of *jivanti*, mixed with *ghrita* and *taila*, is used to prepare a lukewarm alepana that serves as an effective medication to treat *parshvaruja* (pain in flanks). [25]

Shaivaladi formulation

शैवालपद्मोत्पलवेत्रतुङ्गप्रपौण्डरीकाण्यमृणाललोध्रम्| प्रियङ्गुकालेयकचन्दनानि निर्वापणः स्यात् सघृतः प्रदेहः||२६||

śaivālapadmōtpalavētratuṅgaprapauṇḍarīkāṇyamṛṇālalōdhram| priyaṅgukālēyakacandanāni nirvāpaṇaḥ syāt saghṛtaḥ pradēhaḥ||26||

Shaivala, padma, utpala, vetra, tunga (punnaga), prapaunḍarika, amranala (uhira), lodhra, priyangu, kaleyaka, and *chandana* mixed with *ghrita* makes an effective *nirvapaṇa* (heat alleviating) *pradeha*. [26]

Sita-latadi formulation

सितालतावेतसपद्मकानि यष्ट्याह्वमैन्द्री नलिनानि दूर्वा| यवासमूलं कुशकाशयोश्च निर्वापणः स्याज्जलमेरका च||२७||

sitālatāvētasapadmakāni yaṣṭyāhvamaindrī nalināni dūrvā| yavāsamūlaṁ kuśakāśayōśca nirvāpaṇaḥ syājjalamērakā ca||27||

Sita (shweta durva), lata (manjishtha), vetasa, padmaka, yashtyavha, aindri (gorakshakarkati), nalina (kamala), durva, roots of *yavasa*, *kusha* and *kasha, jala (hribera)* and *eraka* are used to make a *nirvapana (pradeha)* for alleviating heat. [27]

Shaileyadi formulation

शैलेयमेलागुरुणी सकुष्ठे चण्डा नतं त्वक् सुरदारु रास्ना| शीतं निहन्यादचिरात् प्रदेहो विषं शिरीषस्तु ससिन्धुवारः||२८||

śailēyamēlāguruṇī sakuṣṭhē caṇḍā nataṁ tvak suradāru rāsnā| śītaṁ nihanyādacirāt pradēhō viṣaṁ śirīṣastu sasindhuvāraḥ||28||

Shaileya, ela, aguru, kushtha, chanda, nata (tagara), tvak (dalachini), suradaru and *rasna* are key ingredients needed for preparing a quick, cold alleviating *pradeha*. A *pradeha* made of *shirisha* mixed with *sindhuvara* neutralizes poisons quickly. [28]

Shirishadi formulation

शिरीषलामज्जकहेमलोध्रैस्त्वग्दोषसंस्वेदहरः प्रघर्षः| पत्राम्बुलोध्राभयचन्दनानि शरीरदौर्गन्ध्यहरः प्रदेहः||२९||

śirīṣalāmajjakahēmalōdhraistvagdōṣasaṁsvēdaharaḥ pragharṣaḥ| patrāmbulōdhrābhayacandanāni śarīradaurgandhyaharaḥ pradēhaḥ||29||

Shirisha, lamajjaka (ushira), hema (nagakeshara) and *lodhra* help prepare balms for *pragharsha* (rubbing) that help alleviate skin diseases and excessive perspiration. A *pradeha* made of *patra (tejapatra), ambu (hribera), lodhra, abhaya (ushira)* and *chandana* alleviates foul smell of the body. [29]

Summary

तत्र श्लोकः- इहात्रिजः सिद्धतमानुवाच द्वात्रिंशतं सिद्धमहर्षिपूज्यः| चूर्णप्रदेहान् विविधामयघ्नानारग्वधीये जगतो हितार्थम्||३०||

tatra ślōkaḥ- ihātrijaḥ siddhatamānuvāca dvātriṁśataṁ siddhamaharṣipūjyaḥ| cūrṇapradēhān vividhāmayaghnānāragvadhīyē jagatō hitārtham||30||

Now (the concluding) verses:

Here, Atri's son (i.e., Lord Atreya), worshipped by accomplished and great sages, mentioned 32 successful (disease alleviating) *churnapradeha*, destroyers of various disorders (described in the chapter of *aragvadhiya*) for the welfare of the world. [30]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने आरग्वधीयो नाम तृतीयोऽध्यायः||३||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē ślōkasthānē āragvadhīyō nāma tṛtīyō'dhyāyaḥ||3||

Thus ends the third chapter titled Aragvadhiya in Sutra Sthana in the treaties composed by Agnivesha and redacted by Charak. [3]

Tattva Vimarsha (Fundamental Principles)

- The skin diseases have multiple pathologies based upon etiological factors like microbial infection, allergy, injury, poisons, chemical contacts etc. and require multipronged treatment. They can be managed with internal administration and external applications of medicines. The Ayurvedic drugs are known to have multiple effects. Their combination with other herbs and processing method of preparation increases their spectrum of action. *Argavadha* is a medicinal herb considered one of the best for making such preparations.
- Drugs mentioned in the chapter have antibacterial, anti-parasitic, anti-inflammatory, antihistaminic, deodorant, analgesic, poison neutralizing, cauterizing, cleansing, moisturizing, normalizing pigmentation, hair regrowth and wound healing properties.
- Various solvents are used to extract a specific active component for the desired effect.

Vidhi Vimarsha (Applied Inferences)

The drugs mentioned in verse 3-7 are found effective as *kushthaghna* (effective in skin diseases), *kandughna* (effective in pruritus) and *arshoghna* (effective in hemorrhoids) *mahakashaya*. *Kuṭaja* is indicated in bleeding hemorrhoids while *bhallataka* is indicated in non-bleeding ones. By adding these two drugs of opposing action, their spectrum of action is enhanced considerably. Their ability to penetrate the affected areas is enhanced further when admixed with *gopitta* and mustard oil. This combination is particularly effective in treating rectal fistula and hemorrhoids. Sulfur is effective in treating most of the skin diseases and *neem* is a rich source of sulfur. Minerals like *manahshila, kasisa* and *praval* are used commonly for treating skin diseases because of their richness in sulfur. In psoriasis there is a deficiency of fatty acids, sulfur and immunoglobulins in the skin. Oil, ghrita, milk, *neem* (Azadirachta Indica) and *amrita* (Tinospora cordifolia) preparations help in correcting those deficiencies. The use of *atasi* (flax) poultice has anti-inflammatory and analgesic effects in *vatavyadhi*. *Amrita* (Tinospora cordifolia) and *yashtimadhu* (liquorice) have anti-inflammatory and analgesic properties and are used for *vatarakta*. *Vesavara* and *dashamoola* are used as analgesics. *Dashamoola* has analgesic, anti-inflammatory and anti-platelet properties. *Shirisha* (Albizia lebbeck) is indicated as the best drug for treating dermal toxicity.

Powdered drugs are used most effectively in the form of *udvartana* (smearing or massaging powdered drugs) on body parts smeared in oil. [8-9] The utility of applying oil before administering powdered medication is to provide passage for lipid-soluble substances. [10-11] There are various forms of external therapies (*churnapradeha,*

pradeha, lepa, pralepa, udvartana, avachurnana, alepana and *pragharsha*). Apart from *kushtha*, other conditions covered under the 32 types of *churnapradeha* are as follows:

Table 1: Showing indications of 32 types of churnapradeha

Indication/Actions	*Translation*	*Numbers*
Kushtha hara	Alleviates skin diseases	15
Vatahara	Pacifies vitiated *vata*	05
Vataraktahara	Alleviates gout	03
Shirorujahara	Subsides headache	02
Parshwarujahara	Subsides pain in the sides of the chest	01
Nirvapana	Relieves burning and heat	02
Shitahara	Relieves cold	01
Vishahara	Counteracts poisons	01
Twagdosasamswedahara	Cures skin diseases and perspiration	01
Shariradaurgandhyahara	Destroys foul smell in the body	01
Total:		32

Alepa has been given due importance as an initial treatment for all types of *shopha* (swelling). Among the remedies applied internally and externally, it is superior to others because it alleviates pain instantaneously. [Dalhana on Su.Sa.Sutra Sthana 18/3][5]
Types of *lepa* (external application):[Su.Sa.Sutra Sthana 18/6][6]

According to character and therapeutic use, *alepa* can be divided into three types viz., *pralepa, pradeha* and *alepa*. It could be shown as tabulated below-

Table 2: Showing character and indications of different types of alepa

Type	Pralepa	Pradeha	Alepa
Characteristics	Cold, thin, non-drying or drying	Hot or cold, thick, little or non-drying	Medium character

[5] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba Sanskrit series office;2012.

[6] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

Type	Pralepa	Pradeha	Alepa
Indications	–	Pacifies *vata-kapha*, cleanses, heals and alleviates inflammatory swelling and pain''	Normalizes *rakta* and *pitta*

Lepa is of four types, viz. *avachurnana* (dusting), *udvartana* (anointing), *jalapishtalepana* (paste made by mixing with water), and *rasakriyalepana* (by mixing with semisolids). [Chakrapanidatta Chikitsa Sthana 7/84-96][7]

Method of application

The method of use, quantity, time of application and other pharmaco-therapeutic aspects are not in scope of this chapter. However, it is to be noted that an *alepa* is generally advised for application against the direction of the hair growth (pratiloma) to enhance its penetration (*swedavahi shira*). [Su.Sa.Sutra Sthana 18/4][8]

Quantity and thickness of application

The quantity, or dosage, of medication in the case of topical medicines is measured by the thickness of the layer of paste. Typically, it should be equivalent to the thickness of moist skin of a buffalo. [Su.Sa.Sutra Sthana 18/11] In current times, the thickness measures around 4-5 millimetre. [9]

Thickness of a layer of *pralepa* should be equivalent to the thickness of a typical *chandana* (sandal paste) application. *Pradeha* is typically applied as a thick paste or

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[7] Dr. P.S. Byadgi, Dr.Ajai Pandey. Textbook of Kayachikitsa, Volume 1, 1st edition; Chaukambha Sankrit Sansthan, Varanasi, 2013; 149-155.

[8] Bhavamishra, Bhava Prakasha, Madhyama Khanda, Edited by Pandit Brahma Shankra Mishra, Editor. Bhava Prakasha. Varanasi: Chaukhamba Sanskrit Bhawan; 2010.

[9] Sushruta. Nidana Sthana, Cha.1 Vatavyadinidana Adhyaya. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 9th ed. Varanasi: Chaukhambha Orientalia;2007.p.255-276.

bolus (*pinda*).[Dalhana on Su.Sa.Sutra Sthana 18/6][10] Thus, it is thin and thick pastes for application of *pralepa/anulepana* and *pradeha* respectively. [Dalhana on Su.Sa.Sutra Sthana 18/6]

It can be stated that the thickness of applications as pradeha(thick paste) is more than or equal to 4 to 5 mm. Pralepa (thin paste) applications include thickness less than 4 to 5 mm.

Indication and contraindications

Hot *pradeha* is indicated in *vata* and *kapha* ailments while cold *pradeha* in conditions due to *pittaja* and *raktaja* disorders. [Dalhana on Su.Sa.Sutra Sthana 18/6]. It is also stated that *alepa* is indicated in non-suppurative, inflammatory swellings (*avidagdha sopha*) whereas *pradeha/upnah* (poultice) is used for suppurative swellings. [Dalhana on Su.Sa.Sutra Sthana 18/6-9] *Pradeha* could also be applied at night in case of swellings caused by *vata* and *kapha*.[Dalhana on Su.Sa.Sutra Sthana 18/12-14] Pastes should not be used at night. Stale paste, pastes applied on top of an existing layer, or repeating of used pastes are prohibited. [Su.Sa.Sutra Sthana 18/12-14]

Cross references of external medications in Kushtha Chikitsa

Forms	References	Remarks
Avachurṇana	CS.Ci.7/99, 104	
Alepa	CS.Ci.7/95, 104	
Alepana	CS.Ci.7/95, 104	
Ghrishṭa	CS.Ci.7/57	
Lepa	CS.Ci.7/53, 87, 93, 94, 96, 118, 127, 158, 167, 169 and 171	
Pragharshana	CS.Ci.7/99, 104	
Pralepa	CS.Ci.7/128	
Pralepana	CS.Ci.7/90, 130	
Pradeha	CS.Ci.7/55, 57, 134, 157, 159	
Udvartana	CS.Ci.7/104, 127, 128	
Unmardana	CS.Ci.7/95	*Udvartana, Chakrapani*
Udgharsha	CS.Ci.7/92	*Avachurṇana, Chakrapani*

[10] Vagbhata. Nidana Sthana, Cha.15 Vatavyadinidana Adhyaya. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 9th ed. Varanasi: Chaukhamba Orientalia;2005. p.530-535.

Forms	References	Remarks

Regarding *taila, sarshapa taila* (mustard oil) is most commonly used in *kushtha*. A specific procedure for obtaining pharmacologically active extract from *palasha* (Butea monosperma), an anti-parasitic, has been mentioned in the text as *palashanirdaharasa*. It is obtained by uprooting and then cutting the tree off the main root, burning off the segment above the root and collecting the resulting juices in an earthen pot [Chakrapanidatta Sutra Sthana 3/3-17] [15-16] *Vesavara* is defined as mashed boneless flesh cooked with *jaggery* and *ghrita*, mixed with black pepper [Chakrapanidatta Sutra Sthana 3/19]

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Shadvirechanashatashritiya Adhyaya

Sutra Sthana Chapter 4. The Resources of Six Hundred Evacuatives Abstract

This chapter provides comprehensive information about herbs and their classification by their specific activity and utility, medicinal preparations for evacuation (or evacuatives), and specific therapeutic regimen such as cleansing regimen (samshodhana) and pacification regimen (samshamana). Ayurveda emphasizes upon removing body impurities, like metabolic waste products, toxins, and undigested foods from various tissues and organs before treating any disease or applying measures for preservation, protection, and rejuvenation of health. There are six hundred preparations used for cleansing the body by therapeutic emesis (vamana) and therapeutic purgation (virechana), five hundred herbs, and fifty groups of herbs with similar activity profile (mahakashaya) used in their preparations. A physician should have complete knowledge of special/selective actions of various preparations meant for removal of impurities from the body. Each of the fifty mahakashaya comprises ten herbs. This chapter also describes six types of plant-based evacuatives (virechana ashraya), their basic sources as per taste (five kashaya yoni), and five medicinal forms like juice, paste, decoction, cold effusion and hot effusion.

Keywords: a catalogue of herbs, selective activity profile, pharmaceutical forms of drugs, medicinal juice, paste, decoction, cold infusion, hot infusion.

Introduction

This chapter is the last one among *Bheshaja Chatushka* (group of chapters on therapeutics). Previous second and third chapters dealt with the internal and external

cleansing procedures respectively. Present chapter is in continuation of those topics and describes therapeutic emesis (*vamana*) and therapeutic purgation (*virechana*) based treatment procedures. These preparations - six hundred of them - are also described in the section of Kalpa Sthana that deals with specific preparations for body cleansing procedures. However, considering the importance of cleansing procedures, they are referred to briefly in the present chapter. The main content of this chapter includes fifty classes of five hundred herbs, based upon their selective action on various diseases and biological systems. These classes are called *mahakashaya* (classes of drugs with similar activity profile) comprising ten herbs each. These fifty classes are again sub-divided into ten sub-classes starting with vitalizers (*jeevaniya*) and ending with anti-aging herbs (*vayasthapana*). These fifty *mahakashaya* refer to fifty therapeutic indications, for example, anti-emetic (*chhardi nigrahana*), diuretic (*mutra virechaniya*), antitussive and expectorant (*kasahara*), analgesic(*shoola prashamana*), etc. The potency of a single drug may vary per the preparation and the indication of preparation depends on the patient's strength.

Thus, this chapter provides comprehensive information about medicinal preparations, their original plant resources, and selective actions of each preparation with targeted activity profile.

Sanskrit text, transliteration, and English translation

अथातःषड्विरेचनशताश्रितीयमध्यायं व्याख्यास्यामः||१||

इतिहस्माहभगवानात्रेयः||२||

athātaḥ ṣaḍvirēcanaśatāśritīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter "Shadvirechanashatashritiya" (Resources of six hundred evacuatives). Thus said Lord Atreya. [1-2]

Brief numerical categories of medicine

इह खलु षड् विरेचनशतानि भवन्ति, षड् विरेचनाश्रयाः, पञ्च कषाययोनयः, पञ्चविधं कषायकल्पनं, पञ्चाशन्महाकषायाः, पञ्च कषायशतानि, इति सङ्ग्रहः||३||

iha khalu ṣaḍ virēcanaśatāni bhavanti, ṣaḍ virēcanāśrayāḥ, pañca kaṣāyayōnayaḥ, pañcavidhaṁkaṣāyakalpanaṁ, pañcāśanmahākaṣāyāḥ, pañca kaṣāyaśatāni, iti saṅgrahaḥ||3||

Here are six hundred evacuatives, six classes of plant origin, five sources of medicines, five forms of medicine preparation, fifty classes of medicines and a list of five hundred medicinal herbs, in brief. [3]

Six hundred formulations of medicinal plants

षड् विरेचनशतानि, इति यदुक्तं तदिह सङ्ग्रहेणोदाहृत्य विस्तरेण कल्पोपनिषदि व्याख्यास्यामः; (तत्र) त्रयस्त्रिंशद्योगशतं प्रणीतं फलेषु, एकोनचत्वारिंशज्जीमूतकेषु योगाः, पञ्चचत्वारिंशदिक्ष्वाकुषु, धामार्गवः षष्टिधा भवति योगयुक्तः, कुटजस्त्वष्टादशधा योगमेति, कृतवेधनं षष्टिधा भवति योगयुक्तं, श्यामात्रिवृद्योगशतं प्रणीतं दशापरे चात्र भवन्ति योगाः, चतुरङ्गुलो द्वादशधा योगमेति, लोध्रं विधौ षोडशयोगयुक्तं, महावृक्षो भवति विंशतियोगयुक्तः, एकोनचत्वारिंशत्सप्तलाशङ्खिन्योर्योगाः,अष्टचत्वारिंशद्दन्तीद्रवन्त्योः, इति षड्विरेचनशतानि||४||

ṣaḍ virēcanaśatāni, iti yaduktaṁ tadiha saṅgrahēṇōdāhṛtya vistarēṇa kalpōpaniṣadi vyākhyāsyāmaḥ; (tatra) trayastriṁśadyōgaśataṁ praṇītaṁ phalēṣu,ēkōnacatvāriṁśajjīmūtakēṣu yōgāḥ, pañcacatvāriṁśadikṣvākuṣu, dhāmārgavaḥ ṣaṣṭidhā bhavati yōgayuktaḥ,kuṭajastvaṣṭādaśadhā yōgamēti, kṛtavēdhanaṁ ṣaṣṭidhā bhavati yōgayuktaṁ, śyāmātrivṛdyōgaśataṁ praṇītaṁ daśāparē cātra bhavanti yōgāḥ, caturaṅgulō dvādaśadhā yōgamēti, lōdhraṁ vidhau ṣōḍaśayōgayuktaṁ, mahāvṛkṣō bhavati viṁśatiyōgayuktaḥ, ēkōnacatvāriṁśat saptalāśaṅkhinyōryōgāḥ, aṣṭacatvāriṁśaddantīdravantyōḥ, iti ṣaḍvirēcanaśatāni||4||

Six hundred evacuatives, as said above, will be mentioned here in brief and will be described in detail in Kalpa Sthana. There are 133 formulations of *madana phala*, 39 of *devadali*, 45 of *katutumbi*, 60 of *dhamargava*, 18 of *kutaja,* 60 of *koshataki*, 110 of *shyama* and *trivrut*, 12 *aragvadha*, 16 of *lodhra*, 20 of *sunhí*, 39 of *saptalá* and *shankhini*, and 48 of *dantí* and *dravantí.* These are six hundred evacuatives. [4]

Six parts of plants used in formulation

षड् विरेचनाश्रया इति क्षीरमूलत्वक्पत्रपुष्पफलानीति||५||

ṣaḍ virēcanāśrayā iti kṣīramūlatvakpatrapuṣpaphalānīti||5||

The six parts of plants that serve as sources of evacuatives are: latex, root, bark, leaf, flower and fruit. [5]

Basic tastes for medicinal preparations

पञ्चकषाययोनयइतिमधुरकषायोऽम्लकषायःकटुकषायस्तिक्तकषायः कषायकषायश्चेति तन्त्रे सञ्ज्ञा||६|

pañca kaṣāyayōnaya iti madhurakaṣāyō’mlakaṣāyaḥ kaṭukaṣāyastiktakaṣāyaḥ kaṣāyakaṣāyaścēti tantrē sañjñā||6||

The five basic tastes associated with medicinal preparations mentioned in this compendium are: sweet, sour, pungent, bitter and astringent. [6]

Five types of medicinal forms

पञ्चविधंकषायकल्पनमिति तद्यथा- स्वरसः, कल्कः, शृतः, शीतः,फाण्टः, कषाय इति| (यन्त्रनिष्पीडिताद्द्रव्याद्रसः स्वरस उच्यते | यः पिण्डो रसपिष्टानां स कल्कः परिकीर्तितः || वह्नौ तु क्वथितं द्रव्यं शृतमाहुश्चिकित्सकाः | द्रव्यादापोत्थितात्तोये प्रतप्ते निशि संस्थितात् || कषायो योऽभिनिर्याति स शीतः समुदाहृतः | क्षिप्त्वोष्णतोये मृदितं तत् फाण्टं परिकीर्तितम् ||) तेषां यथापूर्वं बलाधिक्यम्; अतः कषायकल्पना व्याध्यातुरबलापेक्षिणी; न त्वेवं खलु सर्वाणि सर्वत्रोपयोगीनि भवन्ति||७||

pañcavidhaṁ kaṣāyakalpanamiti tadyathā- svarasaḥ, kalkaḥ, śr̥taḥ, śītaḥ, phāṇṭaḥ, kaṣāya iti| (yantraniṣpīḍitāddravyādrasaḥ svarasa ucyatē | yaḥ piṇḍō rasapiṣṭānāṁ sa kalkaḥ parikīrtitaḥ || vahnau tu kvathitaṁ dravyaṁ śr̥tamāhuścikitsakāḥ | dravyādāpōtthitāttōyē prataptē niśi saṁsthitāt || kaṣāyō yō'bhiniryāti sa śītaḥ samudāhr̥taḥ | kṣiptvōṣṇatōyē mr̥ditaṁ tat phāṇṭaṁ parikīrtitam ||) tēṣāṁ yathāpūrvaṁ balādhikyam; ataḥ kaṣāyakalpanā vyādhyāturabalāpēkṣiṇī; na tvēvaṁ khalu sarvāṇi sarvatrōpayōgīni bhavanti||7||

The five forms of medicinal preparations are: juices, pastes, decoctions (i.e., herbs boiled with water), cold infusions (herbs soaked overnight in hot water), and hot infusions (herbs mixed with hot water). A drug, in the juice form, extracted out of a preparation by applying mechanical pressure, is called *swarasa*. *Kalka* is a drug grinded with some liquid into a lump or paste form. Physicians say that *shruta (kwatha)* is a decoction prepared by boiling a drug on fire. When a drug is kept in hot water for the whole night, the cold infusion thus obtained is known as *sheeta*. Finally, *phanta* (hot infusion) is a preparation in which a drug is put in hot water for a while, gently mixed and administered.

The potency of these drugs is (increasing) in preceding order (hot infusion to juice), but the administration of medicine forms depend on severity of disease and strength of the patient and, therefore, are not all useful everywhere (indiscriminately). [7]

Fifty classes of medicines per their activity profile

पञ्चाशन्महाकषाया' इति यदुक्तं तदनुव्याख्यास्यामः;तद्यथा- जीवनीयो बृंहणीयो लेखनीयो भेदनीयः सन्धानीयो दीपनीय इति षट्कः कषायवर्गः; बल्यो वर्ण्यः कण्ठ्यो हृद्य इति चतुष्कः कषायवर्गः; तृप्तिघ्नोऽर्शोघ्नः कुष्ठघ्नः कण्डूघ्नः क्रिमिघ्नो विषघ्न इति षट्कः कषायवर्गः; स्तन्यजननः स्तन्यशोधनः शुक्रजननः शुक्रशोधन इति चतुष्कः कषायवर्गः; स्नेहोपगः स्वेदोपगो वमनोपगो विरेचनोपग आस्थापनोपगोऽनुवासनोपगः शिरोविरेचनोपग इति सप्तकः कषायवर्गः; छर्दिनिग्रहणस्तृष्णानिग्रहणो हिक्कानिग्रहण इति त्रिकः कषायवर्गः; पुरीषसङ्ग्रहणीयः पुरीषविरजनीयो मूत्रसङ्ग्रहणीयो मूत्रविरजनीयो मूत्रविरेचनीय इति पञ्चकः कषायवर्गः; कासहरः श्वासहरः शोथहरो ज्वरहरः श्रमहर इति पञ्चकः कषायवर्गः; दाहप्रशमनः शीतप्रशमन उदर्दप्रशमनोऽङ्गमर्दप्रशमनः शूलप्रशमन इति पञ्चकः कषायवर्गः; शोणितस्थापनो वेदनास्थापनः सञ्ज्ञास्थापनः प्रजास्थापनो वयःस्थापन इति पञ्चकः कषायवर्गः; इति पञ्चाशन्महाकषाया महतां च कषायाणां लक्षणोदाहरणार्थं व्याख्याता भवन्ति| तेषामेकैकस्मिन् महाकषाये दश दशावयविकान् कषायाननुव्याख्यास्यामः; तान्येव पञ्च कषायशतानि भवन्ति||८||

pañcāśanmahākaṣāyā' iti yaduktaṁ tadanuvyākhyāsyāmaḥ; tadyathā- jīvanīyō bṛṁhaṇīyō lēkhanīyō bhēdanīyaḥ sandhānīyō dīpanīya iti ṣaṭkaḥ kaṣāyavargaḥ; balyō varṇyaḥ kaṇṭhyō hṛdya iti catuṣkaḥ kaṣāyavargaḥ; tṛptighnō'rśōghnaḥ kuṣṭhaghnaḥ kaṇḍūghnaḥ krimighnō viṣaghna iti ṣaṭkaḥ kaṣāyavargaḥ; stanyajananaḥ stanyaśōdhanaḥ śukrajananaḥ śukraśōdhana iti catuṣkaḥ kaṣāyavargaḥ; snēhōpagaḥ svēdōpagō vamanōpagō virēcanōpaga āsthāpanōpagō'nuvāsanōpagaḥ śirōvirēcanōpaga iti saptakaḥ kaṣāyavargaḥ; chardinigrahaṇastṛṣṇānigrahaṇō hikkānigrahaṇa iti trikaḥ kaṣāyavargaḥ; purīṣasaṅgrahaṇīyaḥ purīṣavirajanīyō mūtrasaṅgrahaṇīyō mūtravirajanīyō mūtravirēcanīya iti pañcakaḥ kaṣāyavargaḥ; kāsaharaḥ śvāsaharaḥ śōthaharō jvaraharaḥ śramahara iti pañcakaḥ kaṣāyavargaḥ; dāhapraśamanaḥ śītapraśamana udardapraśamanō'ṅgamardapraśamanaḥ śūlapraśamana iti pañcakaḥ kaṣāyavargaḥ; śōṇitasthāpanō vēdanāsthāpanaḥ sañjñāsthāpanaḥ prajāsthāpanō vayaḥsthāpana iti pañcakaḥ kaṣāyavargaḥ; iti pañcāśanmahākaṣāyā mahatāṁ ca kaṣāyāṇāṁ lakṣaṇōdāharaṇārthaṁ vyākhyātā bhavanti| tēṣāmēkaikasmin mahākaṣāyē daśa daśāvayavikān kaṣāyānanuvyākhyāsyāmaḥ; tānyēva pañca kaṣāyaśatāni bhavanti||8||

Group I	Consisting of six subgroups of medicines:*jeevaniya*(vitaliser), *brimhaniya*(bulk-promoting), *lekhaniya* (emaciating),*bhedaniya*(mass-breaking), *sandhaniya*(union-promoting), and *deepaniya*(appetizer).
Group II	Consisting of four subgroups of medicines:*balya* (tonic), *varnya* (complexion-promoting),kanthya (beneficial for the throat), and *hridya* (cordial).
Group III	Comprising of six subgroups of medicines:*truptighna* (anti-satiety), *arshoghna* (anti-haemorrhoidal), *kushthghna*(anti-dermatosis), *kandughna* (anti-pruritic), *krumighna* (anthelmintic), and *vishaghna* (anti-toxic).
Group IV	Having four subgroups of medicines: *stanyajanana*(galactogogue), *stanyashodhana* (galactodepurant), *shukrajanana* (semen-promoting), and *shukrashodhana* (semen-depurant).
Group V	Consisting of seven subgroups of medicines: *snehopaga* (sub-oleative), *swedopaga* (sub-diaphoretic), *vamanopaga*(sub-emetic), *virechanopaga* (sub-purgative),

	aasthapanopaga(sub-corrective enemata), *anuvasanopaga* (sub-unctuous enema), and shirovirechanopaga (sub-errhines).
Group VI	Comprising three subgroups of medicines: *chhardi nigrahana*(anti-emetic), *trushna nigrahana*(thirst-quenching or thirst-alleviating), and *hikka nigrahana*(reducing hiccups).
Group VII	Consisting of five subgroups of medicines: *purisha samgrahaniya*faecal astringent), *purisha virajaniya* (faecal de-pigmenter), *mutra samgrahaniya*(anti-diuretic), *mutra virajaniya*(urinary depigmenter), and *mutra virechaniya*(diuretic).
Group VIII	Consisting of five subgroups of medicines: *kasahara* (anti-cough), *shwasahara* (anti-dyspneic), *shothahara*(anti-oedema), *jwarahara*(antipyretic), and *shramahara*(anti-fatigue).
Group IX	Consisting of five subgroups of medicines: *dahaprashamana* (pacifying burning sensation), *sheetaprashamana*(pacifying cold sensation), *udardaprashamana*(pacifyingallergies), *angamardhaprashamana*(pacifying bodyache), and *shulaprashamana*(pacifying pain).
Group X	Comprising of five subgroups of medicines:*shonitasthapana* (haemostatic),*vedana sthapana*(stopping sensation of pain), *sanjnasthapana*(regaining consciousness), *prajasthapana*(promoting conception and implantation of embryo), and *vayasthapana*(anti-ageing)

Thus, fifty classes of medicines have been mentioned for definition and example. Among them, in every class, the ten constituent medicinal herbs will be described further, which will complete the list of five hundred medicinal herbs. [8]

Group I: Six subgroups of medicines

तद्यथा- जीवकर्षभकौमेदामहामेदाकाकोलीक्षीरकाकोलीमुद्गपर्णीमाषपर्ण्यौ जीवन्ती मधुकमिति दशेमानि जीवनीयानि भवन्ति (१),

क्षीरिणीराजक्षवकाश्वगन्धाकाकोलीक्षीरकाकोलीवाट्यायनीभद्रौदनीभारद्वाजीपयस्यर्ष्यगन्धा इति दशेमानि बृंहणीयानि भवन्ति (२),

मुस्तकुष्ठहरिद्रादारुहरिद्रावचातिविषाकटुरोहिणीचित्रकचिरबिल्वहैमवत्य इति दशेमानि लेखनीयानि भवन्ति (३),

सुवहार्कोरुबुकाग्निमुखीचित्राचित्रकचिरबिल्वशङ्खिनीशकुलादनीस्वर्णक्षीरिण्य इति दशेमानि भेदनीयानि भवन्ति (४),

मधुकमधुपर्णीपृश्निपर्ण्यम्बष्ठकीसमङ्गामोचरसधातकीलोध्रप्रियङ्गुकट्फलानीति दशेमानि सन्धानीयानि भवन्ति (५),

पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेराम्लवेतसमरिचाजमोदाभल्लातकास्थिहिङ्गुनिर्यासा इति दशेमानि दीपनीयानि भवन्ति (६),

इति षट्कः कषायवर्गः||९||

tadyathā- jīvakarṣabhakau mēdā mahāmēdā kākōlī kṣīrakākōlī mudgaparṇīmāṣaparṇyaujīvantī madhukamiti daśēmāni jīvanīyāni bhavanti (1),

kṣīriṇīrājakṣavakāśvagandhākākōlīkṣīrakākōlīvāṭyāyanībhadraudanībhāradvājīpayasyarṣyagandhā iti daśēmāni bṛṁhaṇīyānibhavanti (2),

mustakuṣṭhaharidrādāruharidrāvacātiviṣākaṭurōhiṇīcitrakacirabilvahaimavatya iti daśēmāni lēkhanīyāni bhavanti (3),

suvahārkōrubukāgnimukhīcitrācitrakacirabilvaśaṅkhinīśakulādanīsvarṇakṣīriṇya iti daśēmāni bhēdanīyāni bhavanti (4),

madhukamadhuparṇīpṛśniparṇyambaṣṭhakīsamaṅgāmōcarasadhātakīlōdhrapriyaṅgukaṭphalānīti daśēmāni sandhānīyāni bhavanti (5),

pippalīpippalīmūlacavyacitrakaśṛṅgavērāmlavētasamaricājamōdābhallātakāsthihiṅguniryāsā iti daśēmāni dīpanīyāni bhavanti (6),

iti ṣaṭkaḥ kaṣāyavargaḥ||9||

Name of Subgroup	Medicines (herbs)
Jeevaniya(Vitalisers)	*jívaka, rishabhaka, meda, mahameda, kakoli, kshirakakoli, mudgaparni, mashaparni, jivanti* and *madhuka*
Brimhaniya(Strength/bulk promoting)	*kshirini, rajakshavaka, ashwagandha, kakoli, kshirakakoli, vatyayani,bhadraudani, bhardwaji, payasya* and *rishyagandha*
Lekhaniya(emaciating)	*musta, kushtha, haridra, daruharidra, vacha, ativisha, katurohini, chitraka, chirabilwa*, and*haimavati*
Bhedaniya(breaking mass/solid lesions)	*suvaha, arka, urubuka, agnimukhi, chitra, chitraka, chirabilwa, shankhini, shakuladani* and *swarnakshirini*
Sandhaniya(promoting union/binding)	*madhuka, madhuparni, prushniparni, ambashthaki, samanga, mocharasa, dhataki, lodhra, priyangu* and *katphala*
Deepaniya(Appetisers)	*pippali, pippalimula, chavya, chitraka, shringavera, amlavetasa, maricha, ajamoda, bhallatakasthi* and *higuniryasa*

Group II: Four subgroups of medicines

ऐन्द्र्यृषभ्यतिरसर्ष्यप्रोक्तापयस्याश्वगन्धास्थिरारोहिणीबलातिबला इति दशेमानि बल्यानि भवन्ति (७),

चन्दनतुङ्गपद्मकोशीरमधुकमञ्जिष्ठासारिवापयस्यासितालता इति दशेमानि वर्ण्यानि भवन्ति (८),

सारिवेक्षुमूलमधुकपिप्पलीद्राक्षाविदारीकैटर्यहंसपादीबृहतीकण्टकारिका इति दशेमानि कण्ठ्यानि भवन्ति (९),

आम्राम्रातकलिकुचकरमर्दवृक्षाम्लाम्लवेतसकुवलबदरदाडिममातुलुङ्गानीति दशेमानि हृद्यानि भवन्ति (१०),

इति चतुष्कः कषायवर्गः||१०||

aindryṛṣabhyatirasarṣyaprōktāpayasyāśvagandhāsthirārōhiṇībalātibalā iti daśēmāni balyāni bhavanti (7),

candanatuṅgapadmakōśīramadhukamañjiṣṭhāsārivāpayasyāsitālatā iti daśēmāni varṇyāni bhavanti (8),

sārivēkṣumūlamadhukapippalīdrākṣāvidārīkaiṭaryahaṁsapādībṛhatīkaṇṭakārikā iti daśēmāni kaṇṭhyāni bhavanti (9),

āmrāmrātakalikucakaramardavṛkṣāmlāmlavētasakuvalabadaradāḍimamātuluṅgānīti daśēmāni hṛdyāni bhavanti (10),

iti catuṣkaḥ kaṣāyavargaḥ||10||

aindryRuShabhyatirasarShyaproktApayasyAshvagandhAsthirArohiNIbalAtibalA iti dashemAni balyAni bhavanti (7),

Name of Subgroup	Medicines (herbs)
Balya (tonics)	*aindri, rishabhi, atirasa, rishyaprokta, payasya, ashwagandha, sthira, rohini, bala* and *aatibala*
Varnya (promoting complexion)	*chandana, tunga, padmaka, ushira, madhuka, manjishtha, sariva, payasya, sita, lata*
Kanthya (beneficial for throat & voice)	*sariva, ikshu* (root), *madhuka, pippala, Draksha, vidari, kaidarya, hansapadi, bruhati* and *kantakarika*
Hridya (liked by mind)	*amra, Aamrataka, likucha, karamarda, vrukshamla, amlavetasa, kuvala, badara, dadima*, and *matulunga*

Group III: Six subgroups of medicines

नागरचव्यचित्रकविडङ्गमूर्वागुडूचीवचामुस्तपिप्पलीपटोलानीति दशेमानि तृप्तिघ्नानि भवन्ति (११),

कुटजबिल्वचित्रकनागरातिविषाभयाधन्वयासकदारुहरिद्रावचाचव्यानीति दशेमान्यशोंघ्नानि भवन्ति (१२),

खदिराभयामलकहरिद्रारुष्करसप्तपर्णारग्वधकरवीरविडङ्गजातीप्रवाला इति दशेमानि कुष्ठघ्नानि भवन्ति (१३),

चन्दननलदकृतमालनक्तमालनिम्बकुटजसर्षपमधुकदारुहरिद्रामुस्तानीति दशेमानि कण्डूघ्नानि भवन्ति (१४),

अक्षीवमरिचगण्डीरकेबुकविडङ्गनिर्गुण्डीकिणिहीश्वदंष्ट्रावृषपर्णिकाखुपर्णिका इति दशेमानि क्रिमिघ्नानि भवन्ति (१५),

हरिद्रामञ्जिष्ठासुवहासूक्ष्मैलापालिन्दीचन्दनकतकशिरीषसिन्धुवारश्लेष्मातका इति दशेमानि विषघ्नानि भवन्ति (१६),

इति षट्कः कषायवर्गः||११||

nāgaracavyacitrakaviḍaṅgamūrvāguḍūcīvacāmustapippalīpaṭōlānīti daśēmāni tr̥ptighnāni bhavanti (11),

kuṭajabilvacitrakanāgarātiviṣābhayādhanvayāsakadāruharidrāvacācavyānītidaśēmānyar śōghnāni bhavanti (12),

khadirābhayāmalakaharidrāruṣkarasaptaparṇāragvadhakaravīraviḍaṅgajātīpravālā iti daśēmāni kuṣṭhaghnāni bhavanti (13),

candananaladakr̥tamālanaktamālanimbakuṭajasarṣapamadhukadāruharidrāmustānīti daśēmāni kaṇḍūghnāni bhavanti (14),

akṣīvamaricagaṇḍīrakēbukaviḍaṅganirguṇḍīkiṇihīśvadaṁṣṭrāvr̥ṣaparṇikākhuparṇikā iti daśēmāni krimighnāni bhavanti (15),

haridrāmañjiṣṭhāsuvahāsūkṣmailāpālindīcandanakatakaśirīṣasindhuvāraślēṣmātakā iti daśēmāni viṣaghnāni bhavanti (16),

iti ṣaṭkaḥ kaṣāyavargaḥ||11||

nAgaracavyacitrakaviDa~ggamUrvAguDUcIvacAmustapippalIpaTolAnIti dashemAni tRuptighnAni bhavanti (11),

Name of Subgroup	Medicines (herbs)
Truptighna (anti-satiety)	*nagara, chavya, chitraka, vidanga, murva, guduchi, musta, pippali patola*
Arshoghna (anti-hemorrhoids)	*kutaja, bilva, chitraka, nagara, ativisha, abhaya, dhanvayasa, daruharidra, vacha* and *chavya*
Kushthaghna (anti-dermatosis)	*khadira, abhaya, amalaka, haridra, arushkara, saptaparna, aragvadha, karavira, vidanga,* tender leaves of *jati*
Kandughna (anti-pruritic/itching)	*chandana, nalada, kritamala, naktamala, nimba, kutaja, sarshapa, madhuka, daruharidra* and *musta*
Krumighna (anti-helmintics)	*akshiva, maricha, gandira, kebuka, vidanga, nirgundi, kinihi, shwadanshtra, vrishaparnika* and *akhuparnika*
Vishaghna (anti-poisons/anti-dotes)	*haridra, manjishtha, suvaha, sukshma ela, palindi, chandana, kataka, shirisha, sindhuvara* and *shleshmantaka*

Group IV: Four subgroups of medicines

वीरणशालिषष्टिकेक्षुवालिकादर्भकुशकाशगुन्द्रेत्कटकतृणमूलानीति दशेमानि स्तन्यजननानि भवन्ति (१७),

पाठामहौषधसुरदारुमुस्तमूर्वागुडूचीवत्सकफलकिराततिक्तककटुरोहिणीसारिवा इति दशेमानि स्तन्यशोधनानि भवन्ति (१८),

जीवकर्षभककाकोलीक्षीरकाकोलीमुद्गपर्णीमाषपर्णीमेदावृद्धरुहाजटिलाकुलिङ्गा इति दशेमानि शुक्रजननानि भवन्ति (१९),

कुष्ठैलवालुककट्फलसमुद्रफेनकदम्बनिर्यासेक्षुकाण्डेक्ष्विक्षुरकवसुकोशीराणीति दशेमानि शुक्रशोधनानि भवन्ति (२०),

इति चतुष्कः कषायवर्गः||१२||

vīraṇaśāliṣaṣṭikēkṣuvālikādarbhakuśakāśagundrētkaṭakattṛṇamūlānīti daśēmāni stanyajananāni bhavanti (17),

pāṭhāmahauṣadhasuradārumustamūrvāguḍūcīvatsakaphalakirātatiktakakaṭurōhiṇīsārivā iti daśēmāni stanyaśōdhanāni bhavanti (18),

jīvakarṣabhakakākōlīkṣīrakākōlīmudgaparṇīmāṣaparṇīmēdāvṛddharuhājaṭilākuliṅgā iti daśēmāni śukrajananāni bhavanti (19),

kuṣṭhailavālukakaṭphalasamudraphēnakadambaniryāsēkṣukāṇḍēkṣvikṣurakavasukōśīrāṇīti daśēmāni śukraśōdhanāni bhavanti (20),

iti catuṣkaḥ kaṣāyavargaḥ||12||

Name of Subgroup	Medicines (herbs)
Stanyajanana(galactogogues)	Roots of the following: *virana, shali, shashtik shali, ikshuvalika, darbha, kusha, kash, gundra itkata, katruna*
Stanyashodhana(galacto-purifiers)	*patha, mahaushadha, suradaru, musta, murva, guduchi, vatsaka phala, kiratatikta, katukrohini* and *sariva*
Shukra janana(semen promoting)	*jívaka, rishabhaka, kakoií, kshirakakoli, mudgaparni, mashaparni, meda, vriddharuha, jatila, kulinga*
Shukra shodhana(semen purifiers)	*kushtha, elavaluka, katphala, samudraphena, kadambaniryasa, ikshu, kandekshu, ikshuraka,vasuka* and *ushira*

Group V: Seven subgroups of medicines

मृद्वीकामधुकमधुपर्णीमेदाविदारीकाकोलीक्षीरकालोलीजीवकजीवन्तीशालपर्ण्य इति दशेमानि स्नेहोपगानि भवन्ति (२१),

शोभाञ्जनकैरण्डार्कवृश्चीरपुनर्नवायवतिलकुलत्थमाषबदराणीति दशेमानि स्वेदोपगानि भवन्ति (२२),

मधुमधुककोविदारकर्बुदारनीपविदुलबिम्बीशणपुष्पीसदापुष्पाप्रत्यक्पुष्पा इति दशेमानि वमनोपगानि भवन्ति (२३),

द्राक्षाकाश्मर्यपरूषकाभयामलकबिभीतककुवलबदरकर्कन्धुपीलूनीति दशेमानि विरेचनोपगानि भवन्ति (२४),

त्रिवृद्बिल्वपिप्पलीकुष्ठसर्षपवचावत्सकफलशतपुष्पामधुकमदनफलानीति दशेमान्यास्थापनोपगानि भवन्ति (२५),

रास्नासुरदारुबिल्वमदनशतपुष्पावृश्चीरपुनर्नवाश्वदंष्ट्राग्निमन्थश्योनाका इति दशेमान्यनुवासनोपगानि भवन्ति (२६),

ज्योतिष्मतीक्षवकमरिचपिप्पलीविडङ्गशिग्रुसर्षपापामार्गतण्डुलश्वेतामहाश्वेता इति दशेमानि शिरोविरेचनोपगानि भवन्ति (२७),

इति सप्तकः कषायवर्गः||१३||

mṛdvīkāmadhukamadhuparṇīmēdāvidārīkākōlīkṣīrakālōlījīvakajīvantīśālaparṇya iti daśēmāni snēhōpagāni bhavanti (21),

śōbhāñjanakairaṇḍārkavṛścīrapunarnavāyavatilakulatthamāṣabadarāṇīti daśēmāni svēdōpagāni bhavanti (22),

madhumadhukakōvidārakarbudāranīpavidulabimbīśaṇapuṣpīsadāpuṣpāpratyakpuṣpā iti daśēmāni vamanōpagāni bhavanti (23),

drākṣākāśmaryaparūṣakābhayāmalakabibhītakakuvalabadarakarkandhupīlūnīti daśēmāni virēcanōpagāni bhavanti (24),

trivṛdbilvapippalīkuṣṭhasarṣapavacāvatsakaphalaśatapuṣpāmadhukamadanaphalānīti daśēmānyāsthāpanōpagāni bhavanti (25),

rāsnāsuradārubilvamadanaśatapuṣpāvṛścīrapunarnavāśvadaṁṣṭrāgnimanthaśyōnākā iti daśēmānyanuvāsanōpagāni bhavanti (26),

jyōtiṣmatīkṣavakamaricapippalīviḍaṅgaśigrusarṣapāpāmārgataṇḍulaśvētāmahāśvētā iti daśēmāni śirōvirēcanōpagāni bhavanti (27),

iti saptakaḥ kaṣāyavargaḥ||13||

Name of Subgroup	Medicines (herbs)
Snehopaga(helping oleation)	*mrudwika, madhuka, madhuparni, meda, vidari, kakoli, kshirakakoli, jivaka, jivanti* and *shalparni*
Swedopaga(helping dia-phoresis/sudation)	*shobhanjana, eranda, arka, vruschira, punaranva, yava, tila, kulattha, masha* and *badara*
Vamanopaga(helping emesis)	*madhu, madhuka, kovidara, karbudara, nipa, vidula, bimbi, shanapushpi, sadapushpi,* and *apamarga*
Virechanopaga(helping purgation)	*draksha, kashmarya, parushaka, abhaya, amalaka, bibhitaka, kuvala, badara, karkandhu* and *pilu*
Asthapanopaga(helping corrective enema)	*trivrut, bilwa, pippali, kushtha, sarshapa, vacha, vatsakaphala, shatapushpa, madhuka, madanaphala*
Anuvasanopaga(unctuous enema)	*rasna, surdaru, bilwa, madana, shatapushpa, vrishchira, punarnava, gokshura, agnimantha,* and *shyonaka*
Shirovirechanopaga(helping nasal errhine therapy)	*jyotishmatí, kshavaka, maricha, pippali, vidanga, shigru, sarshapa, apamarga (seeds), shweta*and *mahashweta*

Group VI: Three subgroups of medicines

जम्ब्वाम्रपल्लवमातुलुङ्गाम्लबदरदाडिमयवयष्टिकोशीरमृल्लाजा इति दशेमानि छर्दिनिग्रहणानि भवन्ति (२८),

नागरधन्वयवासकमुस्तपर्पटकचन्दनकिराततिक्तकगुडूचीह्रीवेरधान्यकपटोलानीति दशेमानि तृष्णानिग्रहणानि भवन्ति (२९),

शटीपुष्करमूलबदरबीजकण्टकारिकाबृहतीवृक्षरुहाभयापिप्पलीदुरालभाकुलीरशृङ्ग्य इति दशेमानि हिक्कानिग्रहणानि भवन्ति (३०), इति त्रिकः कषायवर्गः||१४||

jambvāmrapallavamātuluṅgāmlabadaradāḍimayavayaṣṭikōśīramṛllājā iti daśēmāni chardinigrahaṇāni bhavanti (28),

nāgaradhanvayavāsakamustaparpaṭakacandanakirātatiktakaguḍūcīhrīvēradhānyakapaṭōlānīti daśēmāni tṛṣṇānigrahaṇāni bhavanti(29),

śaṭīpuṣkaramūlabadarabījakaṇṭakārikābṛhatīvṛkṣaruhābhayāpippalīdurālabhākulīraśṛṅgya iti daśēmāni hikkānigrahaṇāni bhavanti (30),

iti trikaḥ kaṣāyavargaḥ||14||

Name of Subgroup	Medicines (herbs)
Chhardi nigrahana(reducing vomiting)	*jambu, amra pallava* (tender leaves), *matulunaga, amla badara, dadima, yava, yashtika, ushira, mrut* (earth) and *laja* (fired paddy)
Trishna nigrahana(reducing thirst)	*nagara, dhanvayavasaka, musta, parpataka, chandana, kiratatiktaka, guduchi, hribera, dhanyaka* and *patola*
Hikka nigrahana (reducing hiccups)	*shati, pushkaramula, badara beeja* (seeds), *kantakarika, bruhati, vruksharuha, abhaya, pippali, duralabha* and *kulira-shrunga*

Group VII: Five subgroups

प्रियङ्ग्वनन्ताम्रास्थिकट्वङ्गलोध्रमोचरससमङ्गाधातकीपुष्पपद्मापद्मकेशराणीति दशेमानि पुरीषसङ्ग्रहणीयानि भवन्ति (३१),

जम्बुशल्लकीत्वक्कच्छुरामधूकशाल्मलीश्रीवेष्टकभृष्टमृत्पयस्योत्पलतिलकणा इति दशेमानि पुरीषविरजनीयानि भवन्ति (३२),

जम्ब्वाम्रप्लक्षवटकपीतनोडुम्बराश्वत्थभल्लातकाश्मन्तकसोमवल्का इति दशेमानि मूत्रसङ्ग्रहणीयानि भवन्ति (३३),

पद्मोत्पलनलिनकुमुदसौगन्धिकपुण्डरीकशतपत्रमधुकप्रियङ्गुधातकीपुष्पाणीति दशेमानि मूत्रविरजनीयानि भवन्ति (३४),

वृक्षादनीश्वदंष्ट्रावसुकवशिरपाषाणभेददर्भकुशकाशगुन्द्रेत्कटमूलानीति दशेमानि मूत्रविरेचनीयानि भवन्ति (३५),

इति पञ्चकः कषायवर्गः||१५||

priyaṅgvanantāmrāsthikaṭvaṅgalōdhramōcarasasamaṅgādhātakīpuṣpapadmāpadmakēśarāṇīti daśēmāni purīṣasaṅgrahaṇīyānibhavanti (31),

jambuśallakītvakkacchurāmadhūkaśālmalīśrīvēṣṭakabhṛṣṭamṛtpayasyōtpalatilakaṇā iti daśēmāni purīṣavirajanīyāni bhavanti (32),

jambvāmraplakṣavaṭakapītanōḍumbarāśvatthabhallātakāśmantakasōmavalkā iti daśēmāni mūtrasaṅgrahaṇīyāni bhavanti (33),

padmōtpalanalinakumudasaugandhikapuṇḍarīkaśatapatramadhukapriyaṅgudhātakīpuṣpāṇīti daśēmāni mūtravirajanīyāni bhavanti (34),

vṛkṣādanīśvadaṁṣṭrāvasukavaśirapāṣāṇabhēdadarbhakuśakāśagundrētkaṭamūlānīti daśēmāni mūtravirēcanīyāni bhavanti (35),

iti pañcakaḥ kaṣāyavargaḥ||15||

Name of Subgroup	Medicines (herbs)
Purisha samgrahaniya(faecal stringents)	*priyangu, ananta, amrasthi, katvanga, lodhra, mocharasa, samanga, dhatakipushpa* (flowers), *padma* and *padmakeshara*
Purisha virajaniya(faecal depigmentors)	*jambu, shallakítwak (bark), kacchura, madhooka, shalmali, shriveshtaka, bhrist mruda* (fried earth), *payasya, utpala* and *tila kana grains*
Mutra samgrahaniya(anti-diuretics)	*jambu, amra, plaksha, vata, kapitana, udumbara, ashwattha, bhallataka, ashmantaka, somavalka*
Mutra virajaniya(urinary depigmenters)	*padma, utpala, nalina, kumuda, saugandhika, pundaríka, shatapatra, madhuka, priyangu* and *dhataki* (flowers)
Mutrala(diuretics)	*vrukshadani, shwadanshtra, vasuka, vashira, pashanabheda, darbha, kusha, kasha, gundra, itkatamoola* (roots)

Group VIII: Five subgroups of medicines

द्राक्षाभयामलकपिप्पलीदुरालभाशृङ्गीकण्टकारिकावृश्चीरपुनर्नवातामलक्य इति दशेमानि कासहराणि भवन्ति (३६),

शटीपुष्करमूलाम्लवेतसैलाहिङ्ग्वगुरुसुरसातामलकीजीवन्तीचण्डा इति दशेमानि श्वासहराणि भवन्ति (३७),

पाटलाग्निमन्थश्योनाकबिल्वकाश्मर्यकण्टकारिकाबृहतीशालपर्णीपृश्निपर्णीगोक्षुरका इति दशेमानि श्वयथुहराणि भवन्ति (३८),

सारिवाशर्करापाठामञ्जिष्ठाद्राक्षापीलुपरूषकाभयामलकबिभीतकानीति दशेमानि ज्वरहराणि भवन्ति (३९),

द्राक्षाखर्जूरप्रियालबदरदाडिमफल्गुपरूषकेक्षुयवषष्टिका इति दशेमानि श्रमहराणि भवन्ति (४०),

इति पञ्चकः कषायवर्गः||१६||

drākṣābhayāmalakapippalīdurālabhāśṛṅgīkaṇṭakārikāvṛścīrapunarnavātāmalakya iti daśēmāni kāsaharāṇi bhavanti (36),

śaṭīpuṣkaramūlāmlavētasailāhiṅgvagurusurasātāmalakījīvantīcaṇḍā iti daśēmāni śvāsaharāṇi bhavanti (37),

pāṭalāgnimanthaśyōnākabilvakāśmaryakaṇṭakārikābṛhatīśālaparṇīpṛśniparṇīgōkṣurakā iti daśēmāni śvayathuharāṇi bhavanti (38),

sārivāśarkarāpāṭhāmañjiṣṭhādrākṣāpīluparūṣakābhayāmalakabibhītakānīti daśēmāni jvaraharāṇi bhavanti (39),

drākṣākharjūrapriyālabadaradāḍimaphalguparūṣakēkṣuyavaṣaṣṭikā iti daśēmāni śramaharāṇi bhavanti (40),

iti pañcakaḥ kaṣāyavargaḥ||16||

Name of Subgroup	Medicines (herbs)
Kasahara(relieving cough)	*draksha, abhaya , amalaka , pippali , duralabha , shringi , kantakari, vrushchir , punarnava , tamalaki*
Shwasahara(relieving respiratory distress)	*shati, pushkaramula, amlavetasa, ela, hingu, aguru, surasa, Tamalaki, jivanti, chanda*
Shothahara(relieving oedema)	*patala, angimantha, shyonaka, bilwa, kashamarya, kantakarika, bruhatí, shalaparní, prushniparni and gokshura*
Jwarahara(relieving fever)	*sariva, sharkara, patha, manjishtha, draksha, pilu, parushaka, abhaya, amalaka* and *bibhitaka*
Shramahara(relieving fatigue)	*draksha, kharjura, priyala, badara, dadima, phalgu, parushaka, ikshu, yava* and *shashtika*

Group IX: Five subgroups of medicines

लाजाचन्दनकाश्मर्यफलमधूकशर्करानीलोत्पलोशीरसारिवागुडूचीह्रीबेराणीति दशेमानि दाहप्रशमनानि भवन्ति (४१),

तगरागुरुधान्यकशृङ्गवेरभूतीकवचाकण्टकार्यग्निमन्थश्योनाकपिप्पल्य इति दशेमानि शीतप्रशमनानि भवन्ति (४२),

तिन्दुकप्रियालबदरखदिरकदरसप्तपर्णाश्वकर्णार्जुनासनारिमेदा इति दशेमान्युदर्दप्रशमनानि भवन्ति (४३),

विदारीगन्धापृश्निपर्णीबृहतीकण्टकारिकैरण्डकाकोलीचन्दनोशीरैलामधुकानीति दशेमान्यङ्गमर्दप्रशमनानि भवन्ति (४४),

पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरमरिचाजमोदाजगन्धाजाजीगण्डीराणीति दशेमानि शूलप्रशमनानि भवन्ति (४५), इति पञ्चकः कषायवर्गः||१७||

lājācandanakāśmaryaphalamadhūkaśarkarānīlōtpalōśīrasārivāguḍūcīhrībērāṇīti daśēmāni dāhapraśamanāni bhavanti (41),

tagarāgurudhānyakaśr̥ṅgavērabhūtīkavacākaṇṭakāryagnimanthaśyōnākapippalya iti daśēmāni śītapraśamanāni bhavanti (42),

tindukapriyālabadarakhadirakadarasaptaparṇāśvakarṇārjunāsanārimēdā iti daśēmānyudardapraśamanāni bhavanti (43),

vidārīgandhāpr̥śniparṇībr̥hatīkaṇṭakārikairaṇḍakākōlīcandanōśīrailāmadhukānīti daśēmānyaṅgamardapraśamanāni bhavanti (44),

pippalīpippalīmūlacavyacitrakaśr̥ṅgavēramaricājamōdājagandhājājīgaṇḍīrāṇīti daśēmāni śūlapraśamanāni bhavanti (45),

iti pañcakaḥ kaṣāyavargaḥ||17||

Name of Subgroup	Medicines (herbs)
Dahaprashamana(pacifying burning sensation)	*laja, chandana, kashmarya phala* (fruits), *madhuka, sharkara, nílotpala, ushira, sariva, guduchi* and *hribera*
Sheeta prashamana(pacifying cold)	*tagara, aguru, dhanyaka, shringabera, bhutíka, vacha, kantakari, agnimantha, syonaka* and *pippali*
Udardaprashamana(pacifying allergies)	*tinduka, priyala, badara, khadira, kadara, saptaparna, ashwakarna, arjuna, asana* and *arimeda*
Angamrdaprashamana(relieving body-ache)	*vidarigandha, prushniparni, bruhati, kantakarika, eranda, kakoli, chandana, ushira, ela* and *madhuka*
Shula prashamana(anti-spasmodics)	*pippali, pippalimula, chavya, chitraka, shringavera, maricha, ajamoda, ajagandha, ajaji* and *gandira*

Group X: Five subgroups of medicines

मधुमधुकरुधिरमोचरसमृत्कपाललोध्रगैरिकप्रियङ्गुशर्करालाजा इति दशेमानि शोणितस्थापनानि भवन्ति (४६),

शालकट्फलकदम्बपद्मकतुम्बमोचरसशिरीषवञ्जुलैलवालुकाशोका इति दशेमानि वेदनास्थापनानि भवन्ति (४७),

हिङ्गुकैटर्यारिमेदावचाचोरकवयस्थागोलोमीजटिलापलङ्कषाशोकरोहिण्य इति दशेमानि सञ्ज्ञास्थापनानि भवन्ति (४८),

ऐन्द्रीब्राह्मीशतवीर्यासहस्रवीर्याऽमोघाऽव्यथाशिवाऽरिष्टावाट्यपुष्पीविष्वक्सेनकान्ता इति दशेमानि प्रजास्थापनानि भवन्ति (४९),

अमृताऽभयाधात्रीमुक्ताश्वेताजीवन्त्यतिरसामण्डूकपर्णीस्थिरापुनर्नवा इति दशेमानि वयःस्थापनानि भवन्ति (५०),

इति पञ्चकः कषायवर्गः||१८||

madhumadhukarudhiramōcarasamṛtkapālalōdhragairikapriyaṅguśarkarālājā iti daśēmāni śōṇitasthāpanāni bhavanti (46),

śālakaṭphalakadambapadmakatumbamōcarasaśirīṣavañjulailavālukāśōkā iti daśēmāni vēdanāsthāpanāni bhavanti (47),

hiṅgukaiṭaryārimēdāvacācōrakavayasthāgōlōmījaṭilāpalaṅkaṣāśōkarōhiṇya iti daśēmāni sañjñāsthāpanāni bhavanti (48),

aindrībrāhmīśatavīryāsahasravīryā'mōghā'vyathāśivā'riṣṭāvāṭyapuṣpīviṣvaksēnakāntā iti daśēmāni prajāsthāpanāni bhavanti (49),

amṛtā'bhayādhātrīmuktāśvētājīvantyatirasāmaṇḍūkaparṇīsthirāpunarnavā iti daśēmāni vayaḥsthāpanāni bhavanti (50),

iti pañcakaḥ kaṣāyavargaḥ||18||

Name of Subgroup	Medicines (herbs)
Shonita sthapana(hemostatics)	*madhu, madhuka, rudhira, mocharasa, mrut-kapala (pieces of earthen pot), lodhra, gairika, priyangu, sharkara* and *laja*
Vedana sthapana(stopping sensation of pain)	*shala, katphala, kadamba, padmaka, tumba, mocharasa, shirisha, vanjula, elavaluka,* and *ashoka*
Sanjna sthapana(restoring consciousness)	*hingu, katarya, arimeda, vacha, choraka, vayastha, golomí, jatila, palankasha, ashokarohinya*
Praja sthapana(promoting conception & foetus growth)	*aindri, brahmi, shatavirya, sahasaravirya, amogha, avyatha, shiva, arishta, vatyapushpi, viswakasenakranta*
Vaya sthapana(anti-ageing)	*amruta (guduchi), abhaya, dhatri, yukta, shweta, jivanti, atirasa, mandookaparni, sthira* and *punarnava*

इति पञ्चकषायशतान्यभिसमस्य पञ्चाशन्महाकषाया महतां च कषायाणां लक्षणोदाहरणार्थं व्याख्याता भवन्ति||१९||

iti pañcakaṣāyaśatānyabhisamasya pañcāśanmahākaṣāyā mahatāṁ ca kaṣāyāṇāṁ lakṣaṇōdāharaṇārthaṁ vyākhyātā bhavanti||19||

Limitations and guidelines for description in *Samhita*

नहि विस्तरस्य प्रमाणमस्ति, न चाप्यतिसङ्क्षेपोऽल्पबुद्धीनां सामर्थ्यायोपकल्पते, तस्मादनतिसङ्क्षेपेणानतिविस्तरेण चोपदिष्टाः| एतावन्तो ह्यलमल्पबुद्धीनां व्यवहाराय, बुद्धिमतां च स्वालक्षण्यानुमानयुक्तिकुशलानामनुक्तार्थज्ञानायेति||२०||

nahi vistarasya pramāṇamasti, na cāpyatisaṅkṣēpō'lpabuddhīnāṁ sāmarthyāyōpakalpatē, tasmādanatisaṅkṣēpēṇānativistarēṇa cōpadiṣṭāḥ| ētāvantō hyalamalpabuddhīnāṁ vyavahārāya, buddhimatāṁcasvālakṣaṇyānumānayuktikuśalānāmanuktārthajñānāyēti||20||

There is no limit of expansion, nor too much briefness can be sufficient for comprehending to those having low intelligence, hence (these) have been mentioned in neither too exhaustive nor too concise (style). These as such are enough for practice to the less intelligent and for the knowledge of hidden ideas to the intelligent and proficient in inference and rationale on the basis of self-definition. [20]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- नैतानि भगवन्! पञ्च कषायशतानि पूर्यन्ते, तानि तानि ह्येवाङ्गान्युपप्लवन्ते तेषु तेषु महाकषायेष्विति||२१||

ēvaṁvādinaṁ bhagavantamātrēyamagnivēśa uvāca- naitāni bhagavan! pañca kaṣāyaśatāni pūryantē, tāni tāni hyēvāṅgānyupaplavantē tēṣu tēṣu mahākaṣāyēṣviti||21||

While Lord Atreya was saying thus, Agnivesha inquired, “Sir, the number five hundred does not match with regards to medicines (or medicinal herbs) because the same constituents are repeated in these classes of medicines.” [21]

Importance of knowing synonyms

तमुवाच भगवानात्रेयः- नैतदेवं बुद्धिमता द्रष्टव्यमग्निवेश| एकोऽपि ह्यनेकां सञ्ज्ञां लभते कार्यान्तराणि कुर्वन्, तद्यथा- पुरुषो बहूनां कर्मणां करणे समर्थो भवति, स यद्यत् कर्म करोति तस्य तस्य कर्मणः

कर्तृ-करण-कार्यसम्प्रयुक्तं तत्तद्गौणं नामविशेषं प्राप्नोति, तद्वदौषधद्रव्यमपिद्रष्टव्यम्|यदिचैकमेवकिञ्चिदद्रव्यमासादयामस्तथागुणयुक्तं यत् सर्वकर्मणां करणे समर्थं स्यात्, कस्ततोऽन्यदिच्छेदुपधारयितुमुपदेष्टुं वा शिष्येभ्य इति||२२||

tamuvāca bhagavānātrēyaḥ- naitadēvaṁ buddhimatā draṣṭavyamagnivēśa| ēkō'pi hyanēkāṁ sañjñāṁ labhatē kāryāntarāṇi kurvan, tadyathā- puruṣō bahūnāṁ karmaṇāṁ karaṇē samarthō bhavati, sa yadyat karma karōti tasya tasya karmaṇaḥ kartṛ-karaṇa-kāryasamprayuktaṁ tattadgauṇaṁ nāmaviśēṣaṁ prāpnōti, tadvadauṣadhadravyamapi draṣṭavyam| yadi caikamēva kiñciddravyamāsādayāmastathāguṇayuktaṁ yat sarvakarmaṇāṁ karaṇē samarthaṁ syāt, kastatō'nyadicchēdupadhārayitumupadēṣṭuṁ vā śiṣyēbhya iti||22||

Lord Atreya replied to him, "Agnivesha! These should not be looked at in this way by the intelligent. If a person acquires multiple skills, then he is identified by different names as per his skills based on instruments and his profession. Likewise, a single medicine can work in different ways depending upon the properties and interaction with biological systems and performance of multiple functions. If we could find such a certain single drug that is able to exert all the actions, who would intend to know or teach the students about the other drugs?" [22]

Summary

तत्र श्लोकाः- यतो यावन्ति यैर्द्रव्यैर्विरेचनशतानि षट्| उक्तानि सङ्ग्रहेणेह तथैवैषां षडाश्रयाः||२३|| रसा लवणवर्ज्याश्च कषाय इति सञ्ज्ञिताः| तस्मात् पञ्चविधा योनिः कषायाणामुदाहृता||२४|| तथा कल्पनमप्येषामुक्तं पञ्चविधं पुनः| महतां च कषायाणां पञ्चाशत् परिकीर्तिता||२५|| पञ्च चापि कषायाणां शतान्युक्तानि भागशः| लक्षणार्थं, प्रमाणं हि विस्तरस्य न विद्यते||२६|| न चालमतिसङ्क्षेपः सामर्थ्यायोपकल्पते| अल्पबुद्धेरयं तस्मान्नातिसङ्क्षेपविस्तरः||२७|| मन्दानां व्यवहाराय, बुधानां बुद्धिवृद्धये| पञ्चाशत्को ह्ययं वर्गः कषायाणामुदाहृतः||२८|| तेषां कर्मसु बाह्येषु योगमाभ्यन्तरेषु च| सयोगं च प्रयोगं च यो वेद स भिषग्वरः||२९||

tatra ślōkāḥ- yatō yāvanti yairdravyairvirēcanaśatāni ṣaṭ| uktāni saṅgrahēṇēha tathaivaiṣāṁ ṣaḍāśrayāḥ||23||

rasā lavaṇavarjyāśca kaṣāya iti sañjñitāḥ| tasmāt pañcavidhā yōniḥ kaṣāyāṇāmudāhṛtā||24||

tathā kalpanamapyēṣāmuktaṁ pañcavidhaṁ punaḥ| mahatāṁ ca kaṣāyāṇāṁ pañcāśat parikīrtitā||25||

pañca cāpi kaṣāyāṇāṁ śatānyuktāni bhāgaśaḥ| lakṣaṇārthaṁ, pramāṇaṁ hi vistarasya na vidyatē||26||

na cālamatisaṅkṣēpaḥ sāmarthyāyōpakalpatē| alpabuddhērayaṁ tasmānnātisaṅkṣēpavistaraḥ||27||

mandānāṁ vyavahārāya, budhānāṁ buddhivṛddhayē| pañcāśatkō hyayaṁ vargaḥ kaṣāyāṇāmudāhṛtaḥ||28||

tēṣāṁ karmasu bāhyēṣu yōgamābhyantarēṣu ca| saṁyōgaṁ ca prayōgaṁ ca yō vēda sa bhiṣagvaraḥ||29||

Now, to summarize all this body of knowledge:

Six hundred evacuatives with their number of formulations and ingredients have been mentioned in this chapter in brief along with their six resources. *Rasas*, except *lavana*, are known as *kashaya* and as such five sources of medicines have been mentioned. Their five forms of preparations have also been mentioned. Further, fifty subgroups of medicines have also been mentioned along with the five hundred medicines as ingredients for the sake of definition. While there is no limit to elaboration, too much brevity would make things incomprehensible for the less intelligent. This description about fifty groups of medicines is neither too exhaustive nor too concise, which should be enough for the practice to be dull and for (further) advancement of knowledge to the scholars.

He is the best among physicians who knows the application for external as well as internal actions, as well as combination and rational administration of these drugs. [23-29]

Tattva vimarsha (Fundamental Principles)

- Six sources of evacuatives (sourced from plant parts) are latex, root, bark, leaf, flower and fruit. Classification of medicinal herbs has been done on the basis of their specific action. [verse 5]
- Five origins of medicines in this compendium are based on their tastes: sweet, sour, pungent, bitter and astringent. These basic tastes can produce various medicine forms. However, the salty taste cannot produce any other medicinal form as it is soluble in water. [verse 6]
- A drug can be prepared in five forms viz. juices, pastes, decoctions, cold infusions and hot infusions. Fresh juice is more potent/effective than paste; the paste is more potent than decoction; the decoction is more potent than cold infusion; and, cold infusion is more potent than hot infusion. Here, potency refers to active potential of the drug as well as expected bio-availability of the drug inside the body. The dosage of medication is decided depending upon the strength of the patient and the severity of disease. The digestive power of the patient is also an important consideration when deciding the form or mode of administration. If the digestive power of the patient is weak, then *swarasa* (juice) should be avoided because it is strong and heavy to digest. In that case, one should recommend *phanta* (hot infusion). There are many new forms of medicine available these days. However, the basic forms will remain five as described above. [verse 7]

- A single medicine can work in different ways and depending upon the properties and modes of interaction with biological systems, may lead to different pharmacological effects. Similarly, different drugs could result in similar patterns to produce a common cumulative pharmacological effect. Therefore, these drugs have been grouped into specific *mahakashaya*. [verse 22]

Vidhi vimarsha (Applied Inferences)

The chapter describes fifty classes of medicines per their selective action on biological systems and their expected pharmacological effects. These medicines are clinically used in various disease conditions and for indicated benefit:

1. *Jivaniya* (vitaliser): Drugs which promote vitality are called *jivaniya*. They promote formation of good quality body tissues and are used in the management of ojas disorders. These drugs are predominant in *prithvi* + *jala mahabhuta* and are mostly *madhura* (sweet in taste) and *sheeta veerya* (cool in potency). These drugs are used in immunocompromised and chronic debilitating diseases.
2. *Brimhaniya* (strength promoting): Drugs that increase body strength and bulk of muscles (weight), and anabolic activities by nourishing the *dhatus* are termed *brimhaniya*. Thus, *brimhaniya* drugs make the body strong and firm. *Prithvi* and *jala mahabhutas* are predominant in *brimhaniya* drugs. These drugs are indicated in degenerative diseases like neuromuscular diseases.
3. *Lekhaniya* (lightness producing): Drugs that reduce excessively increased *dhatus* and make a person lean and thin along with feeling of lightness are said to be lekhaniya. *Vayu* and *agni mahabhutas* are predominant in such types of drugs. These drugs are indicated in diseases like obesity that are caused due to overnutrition.
4. *Bhedaniya* (useful for probing and depressurizing): Those drugs that break the accumulation of *dosha*, fecal material, *gulma* (abdominal lump) or any type of growth are called *bhedaniya*. *Bhedana* action of these drugs is due to their *tikshna* property (sharp, piercing properties). These are indicated in diseases with obstructive pathology.
5. *Sandhaniya* (union promoter): The drugs that are helpful for uniting tissues, wound healing and treatment of fractures are called *sandhaniya*. Mostly *kashaya rasa dravyas* are included in this group.
6. *Dipaniya* (appetiser): The drugs which increase appetite are called *dipaniya*. These drugs stimulate appetite as they possess predominantly *agni mahabhuta*. These drugs are pungent, sour and salty in taste, hot in potency, and with light and strong properties.
7. *Balya* (tonic): *Balya* has been defined as a class of drugs that have *upachaya* (firm) and *shakti* (strength) as their key properties. So *balya* means that which enhances strength by promoting *ojas*. [Dalhana on Su.Sa.Sutra Sthana 45/26]

[11] *Bala* has been considered as an action of ojas. In absence of *ojas* body becomes unable to perform its own natural function. *Balya dravyas* are considered as of two types:

1. *Samanya* (general) – These drugs promote general bodily strength, such as *shatavari* etc. Being *dhatu* promoting they potentiate the formation of *ojas*.
2. *Vishishta* (specific) – Some drugs provide strength to specific organs, such as
    1. *Tiktarasa dravyas*, effective for *amashaya* (stomach)
    2. *Arjuna*, effective for *hridaya* (heart)

2. *Varnya* (complexion promoting): Drugs that are useful in the maintenance and improvement of natural body complexion are called *varnya*. *Bhrajaka pitta* situated in the skin is responsible for the complexion of the skin. These drugs (e.g., *chandana, ushira, manjishtha, sariva* etc.) pacify *bhrajaka pitta* and improve the complexion, and therefore are used in cosmetics .
3. *Kanthya* (beneficial for throat and voice): Drugs which alleviate defects in the vocal cord and restore the normalcy of voice are called *kanthya* or *svarya*. Disorders of the throat are considered *tridoshaja* (since all the *doshas* are vitiated in these disorders), however *vata* and *kapha* are predominant. Therefore, *vata-kapha* pacifying drugs are beneficial in alleviating throat disorders and improving voice.
4. *Hridya* (cardiac tonic): The ten *hridya* drugs are generally mildly sour tasting and liked by most people. The word *hridya* denotes that which is beneficial to the heart (cardiac tonic) i.e. *arjuna*, gold. etc.
5. *Truptighna* (anti-satiety): *Trupti* (satiety) is a specific disorder of *kapha* in which feeling of fullness or bloatedness is experienced. The drugs of this group are mostly pungent and bitter tasting.
6. *Arshodhna* (anti-hemorrhoids): These drugs alleviate the cause of *doshas* of *arsha* (haemorrhoids) are called *arshoghna*.
7. *Kushthaghna* (anti-dermatosis): These drugs mainly pacify the vitiation of blood and alleviate skin disorders and are called *kushthaghna*. Most of the drugs of this group act as *vyadhipratyanika* (anti-disease) but this property is also gauged by the *prabhava* (specific potency) of a drug. *Khadira* is an example of a *kushthaghna* (alleviating skin diseases).
8. *Kandughna* (anti-pruritic): These drugs alleviate itching and therefore are called *kandughna*. Aggravated *kapha* localized to skin or membrane produces itching (*kandu*). Thus, the drug is effective in pacifying *kapha* and is very effective in keeping the skin healthy.

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[11] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba Sanskrit series office;2012.

9. *Krimighna* (anthelmintic or vermicidal): The drugs that destroy external and internal worms and expel them out of the body are termed *krimighna*. These have been classified into two groups by their mode of action:
    1. *Antahkrimighna* (wormicidal) –Drugs that destroy worms (especially those residing in the intestines) - either by killing them or rendering them immobile.
    2. *Bahyakrimighna* (affecting external microbes)
2. *Vishaghna* (antidote for poison): Drugs eliminating the toxic effects of *visha* (poison) are called *vishaghna*.
3. *Stanyajanana* (galactogogue): The sweet essence of *rasa dhatu* that reaches the breast from the entire body is *stanya* (breast milk). In the process of breast milk formation and secretion, emotions and affection of the mother for the baby play an important role. Drugs that enhance the production and secretion of breast milk are called *stanyajanana*.
4. *Stanyashodhana* (galacto-purifiers): Vitiated *doshas* reaching the breast vitiate the breast milk by affecting the *rasa, rakta, mamsa dhatus*. The drugs that alleviate these disorders are known as *stanyashodhana*.
5. *Shukrajanana* (semen promoting): The drugs that promote or enhance production of *shukra* (semen) are called *shukrajanana*, or *shukrala*. *Shukra* is liquid, unctuous, sweet, smelling like honey, cold, and slimy by nature. These drugs also possess properties similar to those of *shukra*, thus aiding and enhancing the formation of *shukra*. This group includes seven medicines of the *jivaniya* class.
6. *Shukrashodhana* (semen purifiers): These drugs eliminate the disorders of semen and purify it.

Drugs that assist or aid in evacuative therapies are called *upaga*. Besides the medications described above, there are *snehopaga* (*sneha* + *upaga*) and *swedopaga* (*sweda* + *upaga*) medicines used for *purvakarma* (precleansing procedure) while the rest find use in Panchakarma procedures.

1. *Snehopaga* (aiding in oleation): This group of drugs help to promote unctuousness are called *snehopaga*. These are useful for internal oleation in cases of dryness produced in channels.
2. *Swedopaga* (aiding in diaphoresis/sudation): These drugs are helpful in diaphoresis/sudations and are termed as *swedopaga*. These are indicated to remove impurities through sweat.
3. *Vamanopaga* (aiding in emesis): These drugs help in the process of therapeutic emesis and avoid complications and are called *vamanopaga*.
4. *Virechanopaga* (aiding in purgation): These drugs are useful during therapeutic purgation and are effective in dealing with complications and mucosal irritation produced by purgatives.
5. *Asthapanopaga* (aiding in ununctuous enema): Ununctuous enema is generally administered with medicated decoctions for purification of channels and

removing obstructions. Due to their “churning” properties, these drugs aid in eliminating the accumulated *doshas* of channels.

6. *Anuvasanopaga* (aiding in unctuous enema): Unctuous enema is generally administered with oil for oleation of channels and improving strength of body.
7. *Shirovirechanopaga* (supporting in nasal drug delivery): These drugs are useful in removing impurities from organs and channels in the head, neck and supraclavicular regions. These are generally indicated in congestive and suppurative diseases of nose, ear, eyes and head regions.
8. *Chhardi nigrahna* (reduce/check vomiting): Drugs that check emesis and pacify its root cause.
9. *Trushnánigrahana* (reduce thirst/polydypsia): Drugs that pacify excessive thirst.
10. *Hikkanigrahana* (reduce/check hiccups): These drugs check hiccups. Hiccups are caused by vitiated *vata* and *kapha doshas*.
11. *Purishasarugrahaniya* (reducing frequency and liquidity of stool): These drugs reduce the frequency of defecation and excessively watery stool.
12. *Purishavirajaniya* (eliminating the abnormal colour of faces): These drugs eliminate the abnormal colour of faces and convert it into normal state. Mainly *ranjaka pitta* is responsible for colouring the stool. Therefore, for *purishavirajana* action mostly *pitta* pacifying drugs are useful.
13. *Mutrasarugrahaniya* (anti-diuretic): These drugs reduce the frequency of urination in diabetes-like conditions. In this group *bhallataka* has *ushna virya* (or is hot in potency), which decreases the quantity of urine produced in the bladder. *Panchaavalkala* reduces the urine output by increasing *vata* by virtue of *sheeta, kashaya* and *ruksha* properties.
14. *Mutravirajaniya* (reducing abnormal colour of urine): These drugs correct abnormality in the colour of urine. Drugs of this group are *sheetavirya* and pacify *pitta*.
15. *Mutravirechaniya* (diuretic): These drugs increase the flow and formation of urine. In *panchabhautika* composition *jala* and *agni mahabhutas* are predominant, so both *sheeta* and *ushna vírya* drugs increase urination.

In relation to *chardi* etc., word *nigrahana* and *sangrahana* with *purisha* etc. are used. *Nigrahana* means to check, control or stop, while *sangrahana* means to increase absorption of water, restrain and/or collect. This is the difference between the above two words.

1. *Kasahara* (antitussive and mucolytic): These drugs reduce the impulse to cough. Vitiated *pranavayu* associated with *udanavayu* comes out from the mouth with force in an abnormal manner, producing a sound like that of “a cracked utensil of bell metal”. As such *vata* pacifying *madhura, snigdha* and *ushna* drugs pacify *vata* and alleviate *kasa*.
2. *Shwasahara* (relieving dyspnea/bronchodilator): *Pranavayu* excessively moves upward resulting in *bhastrikadhmana* (distended leather bag) like movement of chest. Clinically, it is dyspnea due to airway obstruction commonly caused by

histamine and other inflammatory peptides. *Shatti* contains antihistamine properties and *pushkarmoola* has bronchodilator properties.

3. *Shothahara* (relieve swelling): Aggravated *kapha, rakta* and *pitta* obstruct *vayu* resulting in accumulation of fluid in interstitial space resulting in *shotha* (swelling).

All the ten drugs in this group are called *dashamoola* and they all pacify all the three *doshas*.

1. *Jwarahara* (relieving fever): Increase in heat in the body and the mind are cardinal signs of fever. According to Ayurveda , *amadosha* entering the *amashaya* causes *jwara*. The drugs for *jwara* have been grouped as follows:
    1. *Santapahara* (anti-pyretic)
    2. *Amapachana* (digesting ama)
    3. *Vishamajvaraghna* (relieving fever of periodic pattern)
2. Drugs of this group may also be classified as:
    1. Drugs pacifying *pitta*
    2. Drugs that digest *ama* and cleanse the channels.
2. *Shramahara* (relieving fatigue): These drugs help in overcoming fatigue. Fatigue is caused due to increased *vata*. *Shramahara* drugs, by virtue of *madhura* and *snigdha* properties, pacify *vata* and help in treating hypoglycemia, generalized debility etc.
3. *Dahaprashamana* (pacifying burning sensation): These drugs pacify *daha* (internal and external burning sensations). *Daha* is a cardinal sign of *pitta*. In this group, the drugs are mostly *sheetavirya* and of *madhura* and *tikta* rasa, thus *pitta*-pacifying. This combination can also be used in hyperpyrexia.
4. *Sheetaprashamana* (pacifying cold): These drugs pacify coldness in the body. Feeling cold is caused by vitiated *vata* and *kapha*. *Ushnavirya* drugs pacify *vata* and *kapha* while removing coldness. As such they are useful in curing fever with rigour and in *vata-kapha* disorders.
5. *Udaradaprashamana* (alleviating allergic rashes): Allergic rashes on skin that look like insect bites are called *udarda*. Drugs that cure *udarda* are known as *udaradaprashamana*. In this disease, vitiated *vata* and *kapha* are predominant and have partial involvement of *pitta*. So *udaradaprashamana* drugs pacify all the three *doshas*.
6. *Angamardaprashamana* (alleviating malaise/bodyache): *Angamarda* is a cardinal sign of *vatika* disorders that manifest specially in the stage of *dhatukshaya* or general debility. Most of the drugs of this group possess *madhura-snigdha* properties that are opposite to the properties of *vata*. So, they promote strength and increase the nutrition of *dhatus*. As such these drugs restore the natural functions of the body and are therefore called *angamardaprashamana*.
7. *Shoolaprashamana* (anti-spasmodic, anticolic, analgesic): The root-cause of *shoola* is *vata*. Natural movement of the intestines is altered by vitiated *vata* and it moves in the *pratiloma-gati* (i.e., in the reverse manner). Drugs that pacify *vata* in the abdomen and promote the passing out of flatus and stool while removing

colic are called *shoolaprashamana*. This group of drugs includes *shadushana* type of medicines/herbs.

8. *Shonitasthapana* (hemostatics and blood purifiers): Drugs that promote the quality of blood by enhancing its formation, alleviating abnormalities and checking bleeding are called *shonitasthapana*. *Shonitasthapana* drugs could be categorized as follows:
    1. *Raktaposhan* (haematinic)
    2. *Raktastambhaka* (haemostatic)
    3. *Raktaprosadana* (blood purification)
2. *Vedanasthapana* (relieving pain sensations): In Ayurveda , the word *vedana* is said to provide a general feeling of sensation. It is of two types – *sukhatmaka* (pleasant) and *dukhatmaka* (unpleasant). [Cha.Sa.Sharira Sthana 1/133] As such *vedanasthapana* means drugs that stabilize sensory sensations in the body. They are useful in conditions where a sensation is lost or damaged due to various reasons. These drugs also relieve pain and bring the body back to normalcy.
3. *Sanjnasthapana* (re-establishing consciousness): Drugs that resuscitate or revive the sense of consciousness are called *sanjnasthapana*. Such drugs overcome the effect of losing consciousness or fainting and help the patient in regaining consciousness.
4. *Prajasthapana* (conception promoting, foetus stabilizing): These drugs promote conception by enhancing the health of the reproductive organs before pregnancy and providing adequate nourishment to the fetus to help nurture it and keep it healthy.
5. *Vayasthapana* (stabilize age or anti-ageing): These drugs delay the aging process and prevent senility. Most drugs in this group contain natural antioxidants and free radical inhibitors.

An important inference from the description of these classes is that while several drugs may perform one action (and therefore be grouped together by a specific function or property), a single drug can also perform many actions depending upon its properties, interactions with the biological systems, and other circumstances. *Samyoga* stands for an optimum combination of drugs that helps achieve maximum efficacy. *Prayoga* is the application of drugs that takes into consideration time, constitution (of the patient), and disease to achieve maximum efficacy.

The comprehensive information of herbs in this chapter with synonyms, botanical names and activity profile can be found in the List of herbs in Charak Samhita.

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Matrashiteeya Adhyaya

Sutra Sthana Chapter 5. The proper quantity of food and daily regimen for preserving health Abstract

Swastha chatushka, the tetrad of chapters on health, deals with the preservation of health and prevention of disease. The first chapter of this tetrad, entitled Matrashiteeya Adhyaya, covers two topics viz. various aspects of the proper quantity and quality of diet and various daily regimens that should be followed by a person for healthy living. The tenets of personal hygiene, oral hygiene and hygiene of sense organs are described in this chapter. The routine procedures to preserve health like abhyanga (massage), dhumapana (inhalation of smoke/vapors), nasya (nasal errhines), kavala and gandusha (methods of gargling), karnapurana (applying oil in ears), anjana (collyrium) etc. are described in this chapter with their methods of administration and positive health benefits.

Keywords: Quantity of diet, Dinacharya, Abhyanga, Nasya, Kavala , Gandusha, Anu taila, Anjana, karnapurana, personal hygiene, oral health, gargling, nasal errhines, massage, collyrium, mouth wash, health of sense organs.

Introduction

A wholesome diet is essential for good health and prevention of disease. Considering the importance of quantity of diet, this tetrad dealing with health commences with this chapter. Two topics are explained here: - the concept of proper quantity of diet and the details of daily regimen. Charak dedicated an entire tetrad (*Annapana chatushkam*) for explaining qualities and effects of dietetics later in this section of Sutra Sthana. Important aspects of food have also been dealt with in the first and the second chapters of Vimana Sthana. Diet is the only factor which is responsible for normal health as well as disease. How and what food should be taken is assessed by eight factors. These factors are collectively designated as ahara visheshayatana.

In relation to food, the present chapter explains the ideal quantity of food articles and determination of measurement of food articles with reference to their heaviness and lightness. Such food articles whose habitual use is recommended and/or prohibited include eye-salves, herbal cigar smoking, and three varieties of medicated cigars. The chapter also enumerates the advantages of herbal smoking, frequency and time of smoking, dosage, proper method, details about preparation of smoking pipe, complications, its remedies and contra-indications. The benefits of *nasya* (nasal drug administration), their procedures, types, time of administration, and methods are explained. The details of tooth-cleaning, the list of mouthwash liquids and their benefits, and advantages of oil gargling are mentioned for oral health. The benefits of applying oil

on the head, applying oil into the ears, anointing the feet, body-massage, bath, wearing clean clothes, perfumes and jewel-ornaments, ablutions, clipping and trimming of hair, wearing footwear, and to carry umbrella and staff are described in this chapter.

Sanskrit text, Transliteration and English Translation

अथातो मात्राशितीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

Athātō mātrāśitīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter “Matrashiteeya” (The proper quantity of food and daily regimen for preserving health). Thus said Lord Atreya. [1-2]

Diet for preservation of health and prevention of diseases

Quantity of diet and criteria

मात्राशी स्यात्|

आहारमात्रा पुनरग्निबलापेक्षिणी||३||

Mātrāśī syāt|

āhāramātrā punaragnibalāpēkṣiṇī||3||

One must take food in proper quantity, which depends on the strength of agni (digestive power). [3]

यावद्ध्यस्याशनमशितमनुपहत्य प्रकृतिं यथाकालं जरां गच्छति तावदस्य मात्राप्रमाणं वेदितव्यं भवति||४||

Yāvaddhyasyāśanamaśitamanupahatya prakr̥tiṁ yathākālaṁ jarāṁ gacchati tāvadasya mātrāpramāṇaṁvēditavyaṁ bhavati||4||

That shall be known as the proper quantity of food which is digested in due time without disturbing the normalcy. [4]

Inherently heavy and light to digest foods

तत्र शालिषष्टिकमुद्गलावकपिञ्जलैणशशशरभशम्बरादीन्याहारद्रव्याणि प्रकृतिलघून्यपि मात्रापेक्षीणि भवन्ति|

तथा पिष्टेक्षुक्षीरविकृतितिलमाषानूपौदकपिशितादीन्याहारद्रव्याणि प्रकृतिगुरूण्यपि मात्रामेवापेक्षन्ते||५||

Tatra śāliṣaṣṭikamudgalāvakapiñjalaiṇaśaśaśarabhaśambarādīnyāhāradravyāṇi prakṛtilaghūnyapimātrāpēkṣīṇi bhavanti|

tathā piṣṭēkṣukṣīravikṛtitilamāṣānūpaudakapiśitādīnyāhāradravyāṇi prakṛtigurūṇyapimātrāmēvāpēkṣantē||5||

Thus, *shali* rice (Oryza sativum), *shashtika* rice (variety of Oryza sativum), mudga (Vigna radiata green gram), common quail, gray partridge, antelope, rabbit, wapiti, Indian *sambar* deer, and such other food-articles, though light to digest by their inherent properties, depends on the proper quantity. Similarly, preparations of flour (pastry), sugar-cane juice and sugar preparations, milk and milk preparations, til (Sesamum indicum-sesame), masha (Vigna mungo-black gram), flesh of aquatic animals, marshy land animals are inherently heavy to digest foods. [5]

Basic composition of food

न चैवमुक्ते द्रव्ये गुरुलाघवमकारणं मन्येत, लघूनि हि द्रव्याणि वाय्वग्निगुणबहुलानि भवन्ति; पृथ्वीसोमगुणबहुलानीतराणि,तस्मात् स्वगुणादपि लघून्यग्निसन्धुक्षणस्वभावान्यल्पदोषाणि चोच्यन्तेऽपि सौहित्योपयुक्तानि, गुरूणिपुनर्नाग्निसन्धुक्षणस्वभावान्यसामान्यात्, अतश्चातिमात्रं दोषवन्ति सौहित्योपयुक्तान्यन्यत्र व्यायामाग्निबलात्; सैषाभवत्यग्निबलापेक्षिणी मात्रा||६||

Na caivamuktē dravyē gurulāghavamakāraṇaṁ manyēta, laghūni hi dravyāṇi vāyvagniguṇabahulānibhavanti; pṛthvīsōmaguṇabahulānītarāṇi, tasmāt svaguṇādapilaghūnyagnisandhukṣaṇasvabhāvānyalpadōṣāṇi cōcyantē'pi sauhityōpayuktāni, gurūṇipunarnāgnisandhukṣaṇasvabhāvānyasāmānyāt, ataścātimātraṁ dōṣavanti sauhityōpayuktānyanyatravyāyāmāgnibalāt; saiṣā bhavatyagnibalāpēkṣiṇī mātrā||6||

From this, one should not conclude that heaviness or lightness in a food-article is mentioned without a reason. The light to digest substances have a predominance of the qualities of vayu and agni. The others have a predominance of the qualities of prithvi and jala. Therefore, the light food-articles are stimulants of agni owing to their innate quality, and are said to be less harmful even if they are eaten to a surfeit. On the other hand, heavy articles are non-stimulant of agni by nature, due to their dissimilarity of qualities. Thus, they cause harm if taken in excess quantity, unless there is strong agni achieved by physical exercise. Thus the right quantity of diet is determined by the strength of agni. [6]

Proportion of heavy and light to digest food

न च नापेक्षते द्रव्यं; द्रव्यापेक्षया च त्रिभागसौहित्यमर्धसौहित्यं वा गुरूणामुपदिश्यते, लघूनामपि चनातिसौहित्यमग्नेर्युक्त्यर्थम्||७||

Na ca nāpēkṣatē dravyaṁ; dravyāpēkṣayā ca tribhāgasauhityamardhasauhityaṁ vā gurūṇāmupadiśyatē,laghūnāmapi ca nātisauhityamagnēryuktyartham||7||

The right quantity always depends upon the substance itself. Based on the food-article itself, it is advised that heavy articles should be taken upto one third or one half of the saturation point (of capacity of stomach); even light ones should not be taken in surfeit in order to maintain the strength of agni.[7]

Benefits of proper quantity diet

मात्रावद्ध्यशनमशितमनुपहत्य प्रकृतिं बलवर्णसुखायुषा योजयत्युपयोक्तारमवश्यमिति||८||

Mātrāvaddhyaśanamaśitamanupahatya prakṛtiṁ balavarṇasukhāyuṣāyōjayatyupayōktāramavaśyamiti||8||

The food taken in the right quantity certainly provides strength, complexion, happiness and longevity to the person; without disturbing the normalcy. [8]

भवन्ति चात्र- गुरु पिष्टमयं तस्मात्तण्डुलान् पृथुकानपि| न जातु भुक्तवान् खादेन्मात्रां खादेदबुभुक्षितः||९||

Bhavanti cātra- Guru piṣṭamayaṁ tasmāttaṇḍulān pṛthukānapi| Na jātu bhuktavān khādēnmātrāṁ khādēdbubhukṣitaḥ||9||

Here are verses again-

Accordingly, one should never eat such heavy to digest articles as preparations of flour, rice, flattened rice etc., on top of a meal. Even while hungry one should take them in the right quantity. [9]

Forbidden food articles for habitual consumption

वल्लूरं शुष्कशाकानि शालूकानि बिसानि च| नाभ्यसेद्गौरवान्मांसं कृशं नैवोपयोजयेत्||१०||

Vallūraṁ śuṣkaśākāni śālūkāni bisāni ca| nābhyasēdgauravānmāṁsaṁ kṛśaṁ naivōpayōjayēt||10||

One should not be habitual to take dried meat, dried vegetables, shaluka (tuber of lotus-Nymphaea alba Linn.) and bisa (stalk of lotus-Nymphaea alba Linn.) as these are heavy to digest. One should never eat meat of emaciated animals. [10]

कूर्चिकांश्च किलाटांश्च शौकरं गव्यमाहिषे| मत्स्यान् दधि च माषांश्च यवकांश्च न शीलयेत्||११||

Kūrcikāṁśca kilāṭāṁśca śaukaraṁ gavyamāhiṣē| matsyān dadhi ca māṣāṁśca yavakāṁśca Na śīlayēt||11||

One should not be habitual to take coagulated milk, cream-cheese, pork, meat of cow and buffalo, fish, curd, black-gram and wild-barley. [11]

Food articles for regular consumption and preservation of health

षष्टिकाञ्छालिमुद्गांश्च सैन्धवामलके यवान्| आन्तरीक्षं पयः सर्पिर्जाङ्गलं मधु चाभ्यसेत्||१२||

Ṣaṣṭikāñchālimudgāṁśca saindhavāmalakē yavān| āntarīkṣaṁ payaḥ sarpirjāṅgalaṁ madhu cābhyasēt||12||

One should regularly consume shashtika rice (Oryza sativum), shali rice(varieties of Oryza sativum rice), mudga (Vigna radiata green gram), rock-salt, aamalaka (Phyllanthus emblica -Indian-gooseberry), yava (Hordeum vulgare-barley), rain-water, milk, ghee, flesh of *jangala* animals(arid habitat) and honey. [12]

तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्तते| अजातानां विकाराणामनुत्पत्तिकरं च यत्||१३||

Tacca nityaṁ prayuñjīta svāsthyaṁ yēnānuvartatē| ajātānāṁ vikārāṇāmanutpattikaraṁ ca yat||13||

One should follow those in the daily regimen, which maintain health as well as prevent onset of diseases. [13]

Daily procedures for preservation of health

अत ऊर्ध्वं शरीरस्य कार्यमक्ष्यञ्जनादिकम्|

स्वस्थवृत्तिमभिप्रेत्य गुणतः सम्प्रवक्ष्यते||१४||

Ata ūrdhvaṁ śarīrasya kāryamakṣyañjanādikam|

svasthavr̥ttimabhiprētya guṇataḥ sampravakṣyatē||14||

From here onwards we shall explain the body regimen like collyrium etc. with reference to their role of maintaining health. [14]

Anjana(Collyrium)

Frequency of application and types of collyrium

सौवीरमञ्जनं नित्यं हितमक्ष्णोः प्रयोजयेत्|

पञ्चरात्रेऽष्टरात्रे वा स्रावणार्थे रसाञ्जनम्||१५||

Sauvīramañjanaṁ nityaṁ hitamakṣṇōḥ prayōjayēt|

pañcarātrē'ṣṭarātrē vā srāvaṇārthē rasāñjanam||15||

One should daily apply the collyrium of sauviranjana (a type of collyrium), which is beneficial to the eyes.; one should use rasanjana (aqueous extract of Berberis aristata) once in every fifth or eighth night for cleansing drainage of the eyes. [15]

Direction of use

चक्षुस्तेजोमयं तस्य विशेषाच्छ्लेष्मतो भयम्|

ततः श्लेष्महरं कर्म हितं दृष्टेः प्रसादनम्||१६||

दिवा तन्न प्रयोक्तव्यं नेत्रयोस्तीक्ष्णमञ्जनम्|

विरेकदुर्बला दृष्टिरादित्यं प्राप्य सीदति||१७||

तस्मात् स्राव्यं निशायां तु ध्रुवमञ्जनमिष्यते|१८|

Cakṣustējōmayaṁ tasya viśēṣācchlēṣmatō bhayam|

tataḥ ślēṣmaharaṁ karma hitaṁ dṛṣṭēḥ prasādanam||16||

divā tanna prayōktavyaṁ nētrayōstīkṣṇamañjanam|

virēkadurbalā dṛṣṭirādityaṁ prāpya sīdati||17||

tasmāt srāvyaṁ niśāyāṁ tu dhruvamañjanamiṣyatē|18|

The eye is the element of *agni*. So, it is susceptible to vitiated *kapha*. Therefore, measures that pacify *kapha* are beneficial for keeping the vision clear. Strong collyrium shall not be applied to the eyes during daytime as the eyes already weakened by drainage will get impaired further on exposure to sunshine. Therefore, the collyrium meant for cleansing drainage is indicated exclusively at night. [16-17]

Importance and benefits of collyrium application

यथा हि कनकादीनां मलिनां विविधात्मनाम्||१८||

धौतानां निर्मला शुद्धिस्तैलचेलकचादिभिः| एवं नेत्रेषु मर्त्यानामञ्जनाश्च्योतनादिभिः||१९||

दृष्टिर्निराकुला भाति निर्मले नभसीन्दुवत्|२०|

Pathā hi kanakādīnāṁ malināṁ vividhātmanām||18||

dhautānāṁ nirmalā śuddhistailacēlakacādibhiḥ| ēvaṁ nētrēṣu martyānāmañjanāścyōtanādibhiḥ||19||

dṛṣṭirnirākulā bhāti nirmalē nabhasīnduvat|20|

Just as various kinds of tarnished gold-ornaments get cleansed by washing with oil, cloth and hair also, by the use of salve, aspersions in the eyes, the vision of a person shines brightly like the moon in the clear sky. [18-19]

Dhumapana (Inhalation of smoke/vapors), its types, directions of use and indications

1. Prayogika dhumapana (therapeutic inhalation for prevention of disease)

हरेणुकां प्रियङ्गुं च पृथ्वीकां केशरं नखम्||२०|

ह्रीवेरं चन्दनं पत्रं त्वगेलोशीरपद्मकम्| ध्यामकं मधुकं मांसी गुग्गुल्वगुरुशर्करम्||२१||

न्यग्रोधोदुम्बराश्वत्थप्लक्षलोध्रत्वचः शुभाः| वन्यं सर्जरसं मुस्तं शैलेयं कमलोत्पले||२२||

श्रीवेष्टकं शल्लकीं च शुकबर्हमथापि च| पिष्ट्वा लिम्पेच्छरेषीकां तां वर्तिं यवसन्निभाम्||२३||

अङ्गुष्ठसम्मितां कुर्यादष्टाङ्गुलसमां भिषक्| शुष्कां निगर्भां तां वर्तिं धूमनेत्रार्पितां नरः||२४||

स्नेहाक्तामग्निसम्प्लुष्टां पिबेत् प्रायोगिकीं सुखाम्|२५|

Harēṇukāṁ priyaṅguṁ ca pṛthvīkāṁ kēśaraṁ nakham||20||

hrīvēraṁ candanaṁ patraṁ tvagēlōśīrapadmakam| dhyāmakaṁ madhukaṁ māṁsī guggulvaguruśarkaram||21||

nyagrōdhōdumbarāśvatthaplakṣalōdhratvacaḥ śubhāḥ| vanyaṁ sarjarasaṁ mustaṁ śailēyaṁ kamalōtpalē||22||

śrīvēṣṭakaṁ śallakīṁ ca śukabarhamathāpi ca| piṣṭvā limpēccharēṣīkāṁ tāṁ vartiṁ yavasannibhām||23||

aṅguṣṭhasammitāṁ kuryādaṣṭāṅgulasamāṁ bhiṣak| śuṣkāṁ nigarbhāṁ tāṁ vartiṁ dhūmanētrārpitāṁ naraḥ||24||

snēhāktāmagnisampluṣṭāṁ pibēt prāyōgikīṁ sukhām|25|

Harenuka (Pisum sativum L.), priyangu (Callicarpa macrophylla Vahl),prithvika (Amomum subulatum Roxb.), kesara(Crocus Sativus L.),nakha(Ipomoea Pes-tigridis L.), hribera (Plectranthus vettiveroides(Jacob)),chandana (Santaum albus L.),patra (Cinnamomum tamala (Buch.-Ham)),tvak (Cinnamomum verum J.Presl),ela (Ellatoria cardamomum(L.) Maton), ushira (Chrysopogon zizanioides (L.) Roberty),padmaka (Prunus cerasoides Buch.-Ham.),dhyamaka (Cymbopogon schoenanthus (L.) Spreng.), madhuka (Glycyrrhiza glabra L.), mansi (Nardostachys jatamansi (D.Don.) DC.),guggulu (Commiphora mukul(Hook.ex Stocks), aguru(Aquilaria malaccensis

Lam.), sharkara(Dodecacarbon monodecahydrate), good bark of nyagrodha(Ficus benghalensis L.), ashvattha (Ficus religiosa L.),plaksha (Ficus virens Aiton),lodhra (Symplocos racemose Roxb.),vanya (Boswellia serrata Roxb.ex Colebr), sarjarasa (Vateria indica L.),musta (Cyperus rotundus L.),shaileya (Parmotrema perlatum (Huds.)M.Choisy),kamala (Mallotus philippensis (Lam.)),utpala(Nymphaea nouchali Burm.f.),sriveshtaka (Pinus roxburghii Sarg.),shallaki (Boswellia serrata Roxb.ex Colebr),Sukabarha – all these are macerated, made as paste and applied on a hollow reed of *sara* plant, to the thickness of *yava*, on the reed of the size of the thumb and of eight *angula* (approximate 16 cm) in length.

After the paste dries, the physician should remove the reed of *sara* plant, smear the wick with *ghee* and introduce it into the nozzle of the smoking apparatus, and light its front tip with fire and ask the person to inhale its smoke. This is *prayogiki dhuma* (daily inhalation for the healthy person) and it bestows comfort. [20-24]

2. Snaihika dhumapana (inhalation of smoke with unctuous substances for reducing dryness)

वसाघृतमधूच्छिष्टैर्युक्तियुक्तैर्वरौषधैः||२५||

वर्तिं मधुरकैः कृत्वा स्नैहिकीं धूममाचरेत्|२६|

Vasāghṛtamadhūcchiṣṭairyuktiyuktairvarauṣadhaiḥ||25||

vartiṁ madhurakaiḥ kṛtvā snaihikīṁ dhūmamācarēt|26|

One should use a herbal cigar, prepared from animal fat, ghee and bee wax and should combine skillfully with the best of drugs belonging to the category of sweet taste, for unctuous smoke. [25-26]

3. Vairechanika dhumapana (inhalation of smoke with purgative substances for cleansing)

श्वेता ज्योतिष्मती चैव हरितालं मनःशिला||२६||

गन्धाश्चागुरुपत्राद्या धूमं मूर्धविरेचने |२७|

Śvētā jyōtiṣmatī caiva haritālaṁ manaḥśilā||26||

gandhāścāgurupatrādyā dhūmaṁ mūrdhavirēcanē |27|

One should smoke a cigar made of Shweta (Clitoria ternatea Linn.-white mussel shell creeper), Jyotishmati (Celastrus paniculatus Willd-staff plant), Haritala (orpiment-yellow arsenic), Manashila (realger) and other aromatic ones like Aguru (Aquilaria agallocha Roxb.), Patra (Cinnamomum tamala Ness & Eberum.-cinnamom-leaf) etc. for elimination of dosha from head region.[26-27]

Indications of dhumapana

गौरवं शिरसः शूलं पीनसार्धावभेदकौ||२७||

कर्णाक्षिशूलं कासश्च हिक्काश्वासौ गलग्रहः| दन्तदौर्बल्यमास्रावः श्रोत्रघ्राणाक्षिदोषजः||२८||

पूतिघ्राणास्यगन्धश्च दन्तशूलमरोचकः| हनुमन्याग्रहः कण्डूः क्रिमयः पाण्डुता मुखे||२९||

श्लेष्मप्रसेको वैस्वर्यं गलशुण्ड्युपजिह्विका| खालित्यं पिञ्जरत्वं च केशानां पतनं तथा||३०||

क्षवथुश्चातितन्द्रा च बुद्धेर्मोहोऽतिनिद्रता| धूमपानात् प्रशाम्यन्ति बलं भवति चाधिकम्||३१||

शिरोरुहकपालानामिन्द्रियाणां स्वरस्य च| न च वातकफात्मानो बलिनोऽप्यूर्ध्वजत्रुजाः||३२||

धूमवक्त्रकपानस्य व्याधयः स्युः शिरोगताः|३३|

Gauravaṁ śirasaḥ śūlaṁ pīnasārdhāvabhēdakau||27||

karṇākṣiśūlaṁ kāsaśca hikkāśvāsau galagrahaḥ| dantadaurbalyamāsrāvaḥ śrōtraghrāṇākṣidōṣajaḥ||28||

pūtirghrāṇāsyagandhaśca dantaśūlamarōcakaḥ| hanumanyāgrahaḥ kaṇḍūḥ krimayaḥ pāṇḍutā mukhē||29||

ślēṣmaprasēkō vaisvaryaṁ galaśuṇḍyupajihvikā| khālityaṁ piñjaratvaṁ ca kēśānāṁ patanaṁ tathā||30|| Kṣavathuścātitandrā ca buddhērmōhō’tinidratā| dhūmapānāt praśāmyanti balaṁ bhavati cādhikam||31||

śirōruhakapālānāmindriyāṇāṁ svarasya ca| na ca vātakaphātmānō balinō’pyūrdhvajatrujāḥ||32||

dhūmavaktrakapānasya vyādhayaḥ syuḥ śirōgatāḥ|33|

It is indicated in complaints of heaviness in the head, headache, rhinitis, migraine, ear-ache, pain in eyes, cough, hiccup, dyspnea, obstruction of the throat, weakness of the teeth, discharge from the ear, nose and eyes due to morbid condition, nasal fetor, halitosis, odontalgia, anorexia, lock-jaw, torticollis, pruritis, worms, pallor of the face, mucoid discharge from the mouth, impaired voice, *galashundi* (uvulitis), *upajihvika* (ranula), alopecia, graying of hair, and falling of hair.

Medicated smoke inhalation alleviates sneezing, excessive drowsiness, loss of consciousness and hypersomnia. It augments the strength of the scalp hair roots, the senses and voice. Moreover, those who resort to smoke inhalation by oral route are not afflicted by vata and kapha dosha affecting the upper part of the body or head, howsoever strong the disease may be.[27-33]

Proper times of administration of dhumapana

प्रयोगपाने तस्याष्टौ कालाः सम्परिकीर्तिताः||३३|| वातश्लेष्मसमुत्क्लेशः कालेष्वेषु हि लक्ष्यते|

स्नात्वा भुक्त्वा समुल्लिख्य क्षुत्वा दन्तान्निघृष्य च| नावनाञ्जननिद्रान्ते चात्मवान् धूमपो भवेत्|

तथा वातकफात्मानो न भवन्त्यूर्ध्वजत्रुजाः||३५|| रोगास्तस्य तु पेयाः स्युरापानास्त्रिस्त्रयस्त्रयः|३६|

परं द्विकाल पायी स्यादहनः कालेषु बुद्धिमान्||३६|| प्रयोगे, स्नैहिके त्वेकं, वैरेच्यं त्रिचतुः पिबेत्|

Prayōgapānē tasyāṣṭau kālāḥ samparikīrtitāḥ||33||

vātaślēṣmasamutklēśaḥ kālēṣvēṣu hi lakṣyatē| snātvā bhuktvā samullikhya kṣutvā dantānnighṛṣya ca|

nāvanāñjananidrāntē cātmavān dhūmapō bhavēt| tathā vātakaphātmānō na bhavantyūrdhvajatrujāḥ||35||

rōgāstasya tu pēyāḥ syurāpānāstristrayastrayaḥ|36|

Paraṁ dvikālapāyī syādahnaḥ kālēṣu buddhimān||36|| prayōgē, snaihikē tvēkaṁ, vairēcyaṁ tricatuḥ pibēt|

Considering the time of aggravation of Vata and Kapha dosha in the body, eight specific times of administration of medicated smoke have been prescribed for daily use. The self controlled man should resort to inhalation of smoke after taking bath, after scraping the tongue, after sneezing, after brushing the teeth, after nasya, after the use of eye-salve/collyrium and at the end of sleep.

Thereby, vata and kapha borne diseases affecting the body parts above the clavicle do not afflict him. In these conditions, inhalation should be done thrice, in three puffs each time. A wise man should practice habitual smoking twice a day only, unctuous smoking once a day and purgative smoking three or four times a day. [33-36]

Signs of proper dhumapana

हृत्कण्ठेन्द्रियसंशुद्धिर्लघुत्वं शिरसः शमः||३७||

यथेरितानां दोषाणां सम्यक्पीतस्य लक्षणम्|३८|

hṛtkaṇṭhēndriyasaṁśuddhirlaghutvaṁ śirasaḥ śamaḥ||37||

yathēritānāṁ dōṣāṇāṁ samyakpītasya lakṣaṇam|38|

Feeling of well-being and clarity in hridaya (cardiac region), throat and senses, lightness of the head and pacification of the vitiated dosha are the signs of proper dhumapana. [36-38]

Complications due to excess dhumapana and their management

बाधिर्यमान्ध्यमूकत्वं रक्तपित्तं शिरोभ्रमम्॥३८॥

अकाले चातिपीतश्च धूमः कुर्यादुपद्रवान्। तत्रेष्टं सर्पिषः पानं नावनाञ्जनतर्पणम्॥३९॥

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

Bādhiryamāndhyamūkatvaṁ raktapittaṁ śirōbhramam||38||

akālē cātipītaśca dhūmaḥ kuryādupadravān| tatrēṣṭaṁ sarpiṣaḥ pānaṁ nāvanāñjanatarpaṇam||39||

snaihikaṁ dhūmajē dōṣē vāyuḥ pittānugō yadi| śītaṁ tu raktapittē syācchlēṣmapittē virūkṣaṇam||40||

Untimely or excessive smoking causes complications like deafness, blindness, dumbness, raktapitta (hemorrhagic disorder – bleeding from nose), and giddiness. In such conditions intake of ghee is desirable. In the event of complications arising due to vata following pitta, one shall apply nasal drops, collyrium and tarpana (keeping medicated ghee in the eye) prepared using unctuous articles. In case of raktapitta, these shall be prepared with cooling drugs and in the case of complications arising out of an aggravated kapha, they shall be prepared with ruksha drugs (causing dryness).[38-40]

Contraindications of dhumapana

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

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

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

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

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

रोगास्तस्य प्रवर्धन्ते दारुणा धूमविभ्रमात्॥४६॥

Paraṁ tvataḥ pravakṣyāmi dhūmō yēṣāṁ vigarhitaḥ| na viriktaḥ pibēddhūmaṁ na kr̥tē bastikarmaṇi||41||

na raktī na viṣēṇārtō na śōcanna ca garbhiṇī| na śramē na madē nāmē na pittē na prajāgarē||42||

na mūrcchābhramatr̥ṣṇāsu na kṣīṇē nāpi ca kṣatē| na madyadugdhē pītvā ca na snēhaṁ na ca mākṣikam||43||

dhūmaṁ na bhuktvā dadhnā ca na rūkṣaḥ kruddha ēva ca| na tāluśōṣē timirē śirasyabhihitē na ca||44||

na śaṅkhakē na rōhiṇyāṁ na mēhē na madātyayē| ēṣu dhūmamakālēṣu mōhāt pibati yō naraḥ||45||

rōgāstasya pravardhantē dāruṇā dhūmavibhramāt|46|

Now I will explain the persons in whom smoking is contra-indicated: One who has followed virechana (therapeutic purgation), basti (therapeutic enema), a person who has disorders of rakta, who is afflicted with poison, one who is in grief, during pregnancy, one who is fatigued, one who is intoxicated, one suffering from disorders of ama or pitta, one who has had a sleepless night, one suffering from fainting, giddiness, thirst, emaciation or trauma, one who has just taken wine, milk, unctuous beverage or honey, one who has taken food along with curd, one who is afflicted with dryness, anger, dryness of the palate, timira, head-injury, shankhaka, rohini, meha(obstinate urinary disorders) or alcoholism.

If a person, out of ignorance, smokes in these instances or in an untimely condition, his disorders will aggravate dreadfully due to complications of dhumapana. [41-46]

Method of dhumapana (smoke inhalation)

धूमयोग्यः पिबेद्दोषे शिरोघ्राणाक्षिसंश्रये||४६||

घ्राणेनास्येन कण्ठस्थे मुखेन घ्राणपो वमेत्| आस्येन धूमकवलान् पिबन् घ्राणेन नोद्वमेत्||४७||

प्रतिलोमं गतो ह्याशु धूमो हिंस्याद्धि चक्षुषी|४८|

ऋज्वङ्गचक्षुस्तच्चेताः सूपविष्टस्त्रिपर्ययम्||४८||

पिबेच्छिद्रं पिधायैकं नासया धूममात्मवान्|४९|

Dhūmayōgyaḥ pibēddōṣē śirōghrāṇākṣisaṁśrayē||46||

ghrāṇēnāsyēna kaṇṭhasthē mukhēna ghrāṇapō vamēt| āsyēna dhūmakavalān piban ghrāṇēna nōdvamēt||47||

pratilōmaṁ gatō hyāśu dhūmō hiṁsyāddhi cakṣuṣī|48|

ṛjvaṅgacakṣustaccētāḥ sūpaviṣṭastriparyayam||48||

Pibēcchidraṁ pidhāyaikaṁ nāsayā dhūmamātmavān|49|

The person eligible for dhumapana should inhale the smoke through the nose in case of diseases of the head, nose and eye. Dhumapana is advised through the mouth in case of throat diseases. The person who has inhaled smoke through the nose shall exhale it by the mouth, but should not exhale it through the nose, because the smoke traversing in the reverse direction injures the eyes quickly.

One should cautiously inhale smoke through one nostril after closing the other nostril, thrice in each round, thus for three rounds, in a comfortable sitting position with a straight body and eyes with concentration of mind. [46-49]

Dhuma netra (nozzle of smoking pipe)

चतुर्विंशतिकं नेत्रं स्वाङ्गुलीभिर्विरेचने||४९||

द्वात्रिंशदङ्गुलं स्नेहे प्रयोगेऽध्यर्धमिष्यते| ऋजु त्रिकोषाफलितं कोलास्थ्यग्रप्रमाणितम्||५०||

बस्तिनेत्रसमद्रव्यं धूमनेत्रं प्रशस्यते|५१|

Caturviṁśatikaṁ nētraṁ svāṅgulībhirvirēcanē||49||

dvātriṁśadaṅgulaṁ snēhē prayōgē'dhyardhamiṣyatē| ṛju trikōṣāphalitaṁ kōlāsthyagrapramāṇitam||50||

bastinētrasamadravyaṁ dhūmanētraṁ praśasyatē|51|

For the smoke inhalation for errhine purpose, the smoking pipe should be of the length twenty-four fingers breadth, measuring with one's own finger; For unctuous smoke, it should be of thirty-two fingers; and for daily smoke it should be longer by a half than the first.

The smoking pipe recommended the most is a straight one having three knots/bulges, having the proximal caliber of the size of a ziziphus-stone and is made of the same materials as those of the basti nozzle. [49-51]

दूराद्विनिर्गतः पर्वच्छिन्नो नाडीतनूकृतः||५१||

नेन्द्रियं बाधते धूमो मात्राकालनिषेवितः|५२|

Dūrādvinirgataḥ parvacchinnō nāḍītanūkṛtaḥ||51||

nēndriyaṁ bādhatē dhūmō mātrākālaniṣēvitaḥ|52|

The smoke which comes from a distance, intercepted by the knots/bulges and attenuated by passing through the tapering pipe, taken with due consideration of dose and time does not impair the senses. [51-52]

Effects of less, proper & excess dhumapana (smoke inhalation)

यदा चोरश्च कण्ठश्च शिरश्च लघुतां व्रजेत्||५२|| कफश्च तनुतां प्राप्तः सुपीतं धूममादिशेत्|

अविशुद्धः स्वरो यस्य कण्ठश्च सकफो भवेत्||५३|| स्तिमितो मस्तकश्चैवमपीतं धूममादिशेत्|

तालु मूर्धा च कण्ठश्च शुष्यते परितप्यते||५४|| तृष्यते मुह्यते जन्तू रक्तं च स्रवतेऽधिकम्| शिरश्च भ्रमतेऽत्यर्थं मूर्च्छा चास्योपजायते||५५|| इन्द्रियाण्युपतप्यन्ते धूमेऽत्यर्थं निषेविते|५६|

Yadā cōraśca kaṇṭhaśca śiraśca laghutāṁ vrajēt||52|| kaphaśca tanutāṁ prāptaḥ supītaṁ dhūmamādiśēt|

aviśuddhaḥ svarō yasya kaṇṭhaśca sakaphō bhavēt||53|| stimitō mastakaścaivamapītaṁ dhūmamādiśēt|

tālu mūrdhā ca kaṇṭhaśca śuṣyatē paritapyatē||54|| tr̥ṣyatē muhyatē jantū raktaṁ ca sravatē'dhikam|

śiraśca bhramatē'tyarthaṁ mūrcchā cāsyōpajāyatē||55|| indriyāṇyupatapyantē dhūmē'tyarthaṁ niṣēvitē|56|

When the chest, throat and head feel light and the kapha is liquefied, it is said to be a correct smoking. If the voice is not clear, the throat is filled with kapha and the head feels heavy, it is said to be insufficient smoking. If the palate, head and throat feel parched and become hot and the person feels thirsty, stupefied and unconscious, or if the person bleeds profusely and the head feels light and dizzy or if the person becomes unconscious or his senses feel agitated, it should be known that the smoking has been done in excess. [52-56]

Nasya therapy (nasal errhines), indications and benefits

वर्षे वर्षेऽणुतैलं च कालेषु त्रिषु ना चरेत्||५६||

प्रावृट्शरद्वसन्तेषु गतमेघे नभस्तले| नस्यकर्म यथाकालं यो यथोक्तं निषेवते||५७||

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

न च केशाः प्रमुच्यन्ते वर्धन्ते च विशेषतः| मन्यास्तम्भः शिरःशूलमर्दितं हनुसङ्ग्रहः||५९||

पीनसार्धावभेदौ च शिरःकम्पश्च शाम्यति| सिराः शिरःकपालानां सन्धयः स्नायुकण्डराः||६०||

नावनप्रीणिताश्चास्य लभन्तेऽभ्यधिकं बलम्| मुखं प्रसन्नोपचितं स्वरः स्निग्धः स्थिरो महान्||६१||

सर्वेन्द्रियाणां वैमल्यं बलं भवति चाधिकम्| न चास्य रोगाः सहसा प्रभवन्त्यूर्ध्वजत्रुजाः||६२||

जीर्यतश्चोत्तमाङ्गेषु जरा न लभते बलम्|६३|

Varṣē varṣē'ṇutailaṁ ca kālēṣu triṣu nā carēt||56||

prāvr̥ṭśaradvasantēṣu gatamēghē nabhastalē| nasyakarma yathākālaṁ yō yathōktaṁ niṣēvatē||57||

na tasya cakṣurna ghrāṇaṁ na śrōtramupahanyatē| na syuḥ śvētā na kapilāḥ kēśāḥ śmaśrūṇi vā punaḥ||58||

na ca kēśāḥ pramucyantē vardhantē ca viśēṣataḥ| manyāstambhaḥ śiraḥśūlamarditaṁ hanusaṅgrahaḥ||59||

pīnasārdhāvabhēdau ca śiraḥkampaśca śāmyati| sirāḥ śiraḥkapālānāṁ sandhayaḥ snāyukaṇḍarāḥ||60||

nāvanaprīṇitāścāsya labhantē'bhyadhikaṁ balam| mukhaṁ prasannōpacitaṁ svaraḥ snigdhaḥ sthirō mahān||61||

sarvēndriyāṇāṁ vaimalyaṁ balaṁ bhavati cādhikam| na cāsya rōgāḥ sahasā prabhavantyūrdhvajatrujāḥ||62||

jīryataścōttamāṅgēṣu jarā na labhatē balam|63|

One should take a course of anu taila every year, during three seasons, of the pre-rainy season, the autumn and the spring, when the sky is free from clouds. One, who practices nasya, per the prescribed method, at the proper time, will keep his sight, smell and hearing unimpaired. His hair and beard will never become white or grey; his hair will not fall off, rather will grow in abundance.

Torticollis, head-ache, facial paralysis, lock-jaw, rhinitis, hemicrania and tremors of the head will be alleviated thereby. The nasya will nourish the blood vessels, joints, ligaments and tendons of cranium, giving them greater strength. The face will become cheerful and plump, the voice will become mellow, firm and stentorian, and all the senses will become clearer and strengthened considerably. Diseases related to head and neck would not attack him all of a sudden even though he might be aging. The effects of senility would not affect the head. [56-63]

Anu taila (Preparation of Anu oil), its dose and method of administration

चन्दनागुरुणी पत्रं दार्वीत्वङ्मधुकं बलाम्||६३||

प्रपौण्डरीकं सूक्ष्मैलां विडङ्गं बिल्वमुत्पलम्| ह्रीबेरमभयं वन्यं त्वङ्मुस्तं सारिवां स्थिराम्||६४||

जीवन्तीं पृश्निपर्णीं च सुरदारु शतावरीम्| हरेणुं बृहतीं व्याघ्रीं सुरभीं पद्मकेशरम्||६५||

विपाचयेच्छतगुणे माहेन्द्रे विमलेऽम्भसि| तैलाद्दशगुणं शेषं कषायमवतारयेत्||६६||

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

दद्यादेषोऽणुतैलस्य नावनीयस्य संविधिः| अस्य मात्रां प्रयुञ्जीत तैलस्यार्धपलोन्मिताम्||६८||

स्निग्धस्विन्नोत्तमाङ्गस्य पिचुना नावनैस्त्रिभिः| त्र्यहात्त्र्यहाच्च सप्ताहमेतत् कर्म समाचरेत्||६९||

निवातोष्णसमाचारी हिताशी नियतेन्द्रियः| तैलमेतत्त्रिदोषघ्नमिन्द्रियाणां बलप्रदम्||७०||

प्रयुञ्जानो यथाकालं यथोक्तानश्नुते गुणान्||७१|

Candanāguruṇī patraṁ dārvītvaṅmadhukaṁ balām||63||

prapauṇḍarīkaṁ sūkṣmailāṁ viḍaṅgaṁ bilvamutpalam| hrībēramabhayaṁ vanyaṁ tvaṅmustaṁ sārivāṁ sthirām||64||

jīvantīṁ pṛśniparṇīṁ ca suradāru śatāvarīm| harēṇuṁ bṛhatīṁ vyāghrīṁ surabhīṁ padmakēśaram||65||

vipācayēcchataguṇē māhēndrē vimalē'mbhasi| tailāddaśaguṇaṁ śēṣaṁ kaṣāyamavatārayēt||66||

tēna tailaṁ kaṣāyēṇa daśakṛtvō vipācayēt| athāsya daśamē pākē samāṁśaṁ chāgalaṁ payaḥ||67||

dadyādēṣō'ṇutailasya nāvanīyasya saṁvidhiḥ| asya mātrāṁ prayuñjīta tailasyārdhapalōnmitām||68||

snigdhasvinnōttamāṅgasya picunā nāvanaistribhiḥ| tryahāttryahācca saptāhamētat karma samācarēt||69||

nivātōṣṇasamācārī hitāśī niyatēndriyaḥ| tailamētattridōṣaghnamindriyāṇāṁ balapradam||70||

prayuñjānō yathākālaṁ yathōktānaśnutē guṇān|71|

Ingredients of Anu taila: Chanadana (Santalum album Linn.-Indian sandal wood), aguru (Aquilaria agalocha Rox.-eagle wood), patra (Cinnamomum tamala Nees.-cinnamom leaf), darvi(Berberis aristata DC-Indian barberry), madhuka (Glycyrrhiza glabra Linn.-liquorice), bala (Sida cordifolia Linn.-country mallow), prapaundarika (Nymphaea lotus Linn.-lotus rhizomes), sukshma ela (Elattaria cardamomum Maton -small cardamom), vidanga (Embelia ribes Burm.f.-false black pepper), bilva (Aegle marmelos Corr.-wood apple), utpala (Nymphaea caerulea Sav.-sacred blue lily), hribera(Coleus zeylanicus Benth.), abhayam(Vetiveria zizanioides), vanya(Cyperus tenniflorus-rush nut), twak (Cinnamomum tamala Nees.-cinnamom bark),musta (Cyperus rotendus Linn.- nut grass), sariva (Hemidesmus indicus R.B.-Indian sarsaparilla), sthira (Desmodium gangeticum DC-ticktrefoil), jivanti(Leptadenia reticulate W& A-cork swallow wart), prushniparni (Uraria picta Desv.-painted leaved uraria), deodar (cedrus deodara Loud.), shatavari (Asparagus racemosus Willd.-climbing asparagus), harenu (Pisum sativaum Linn.-fragrant piper), bruhati (Solanum indicum Linn.-Indian night shade), vyaghri (Solanum xanthocarpum Schrad-yellow berried night shade), surabhi (Pluchea lancolata Oliver & Hiern-Indian groundsel), padmakeshara (Nelumbo nucifera Gaertn.-lotus filaments)

Process of preparation: All the above herbs should be boiled with a hundred times in volume of pure rain water. When the decoction is boiled down to ten-times the quantity of oil to be prepared, take it off from the fire. Take one-tenth of this decoction and mix it with equal quantity of oil, boil till only the oil remains. Repeat this process for ten times. At the tenth boiling add an equal quantity of goat's milk. This is the prescribed method of preparing anu taila for the purpose of nasya.

Dose: Half pala (approximate 20 ml) of this oil should be administered.

Method of administration: After oleation and sudation of the head and face parts, one should drop the oil into the nostrils with a cotton swab, thrice every alternate day and for seven such days.

Precautions: The person shall reside in a place which is warm and free from draughts, taking wholesome food and observing self control. [63-71]

Oral hygiene: Method of cleaning teeth, tongue and directions for tooth brush use

आपोथिताग्रं द्वौ कालौ कषायकटुतिक्तकम्॥७१॥

भक्षयेद्दन्तपवनं दन्तमांसान्यबाधयन्| निहन्ति गन्धं वैरस्यं जिह्वादन्तास्यजं मलम्॥७२॥

निष्कृष्य रुचिमाधत्ते सद्यो दन्तविशोधनम्| करञ्जकरवीरार्कमालतीककुभासनाः॥७३॥

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

जिह्वानिर्लेखनानि स्युरतीक्ष्णान्यनृजूनि च| जिह्वामूलगतं यच्च मलमुच्छ्वासरोधि च॥७५॥

दौर्गन्ध्यं भजते तेन तस्माज्जिह्वां विनिर्लिखेत्|७६|

Āpōthitāgraṁ dvau kālau kaṣāyakaṭutiktakam||71||

bhakṣayēddantapavanaṁ dantamāṁsānyabādhayan| nihanti gandhaṁ vairasyaṁ jihvādantāsyajaṁ malam||72||

niṣkṛṣya rucimādhattē sadyō dantaviśōdhanam|
karañjakaravīrārkamālatīkakubhāsanāḥ||73||

śasyantē dantapavanē yē cāpyēvaṁvidhā drumāḥ| suvarṇarūpyatāmrāṇi trapurītimayāni ca||74||

jihvānirlēkhanāni syuratīkṣṇānyanṛjūni ca| jihvāmūlagataṁ yacca malamucchvāsarōdhi ca||75||

daurgandhyaṁ bhajatē tēna tasmājjihvāṁ vinirlikhēt|76|

One should clean the teeth with a green twig having a crushed end and of astringent, pungent or bitter taste, twice a day without injuring the gums. This removes halitosis, dysgeusia, induces taste for food by removing the impurities from the tongue, the mouth and the teeth, and cleans the teeth instantaneously.

Karanja (Pongamia pinnata Pierre-Indian beech), karavira (Nerium indicum Mill-Indian oleander), arka (Calotropis gigantea Linn -madar), malati (Aganosma dichotoma Roth-Arabian jasmine), arjuna (Terminalia arjuna Roxb), asana (Terminalia tomentosa W&A-spinout kini-tree) and such other trees are recommended for use in

teeth-cleansing. Currently, for dental hygiene toothbrushes, flossing and dental brushing are being used effectively.

The tongue-scraper should be curved without a sharp edge and be made of gold, silver, copper, tin or brass. The impurities, deposited at the root of the tongue obstruct inhalation, causing halitosis. The tongue, therefore, should be scraped properly. [71-76]

Mouth fresheners

धार्याण्यास्येन वैशद्यरुचिसौगन्ध्यमिच्छता||७६||

जातीकटुकपूगानां लवङ्गस्य फलानि च| कक्कोलस्य फलं पत्रं ताम्बूलस्य शुभं तथा| तथा कर्पूरनिर्यासः सूक्ष्मैलायाः फलानि च||७७||

Dhāryāṇyāsyēna vaiśadyarucisaugandhyamicchatā||76||

jātīkaṭukapūgānāṁ lavaṅgasya phalāni ca| kakkōlasya phalaṁ patraṁ tāmbūlasya śubhaṁ tathā| tathā karpūraniryāsaḥ sūkṣmailāyāḥ phalāni ca||77||

One, desirous of securing cleanliness, taste and fragrance should keep jati (Myristica fragrans Hoult.-nutmeg), katuka (Hibiscuss abelmoschus Linn.-musk-mellow), puga (Areca catechu Linn.-betel-nut), lavanga (Syzygium aromaticum Merrill & Perry-cloves), kankola (Piper cubeba Linn.-cubeb-pepper seed), tambula (betel-leaves), karpura (Cinnamomum camphora Nees & Eberm.-camphor), and sukshma ela (small cardamom) in the mouth. [76-77]

Directions of Gandusha (Oil gargling) and its benefits

हन्वोर्बलं स्वरबलं वदनोपचयः परः| स्यात् परं च रसज्ञानमन्ने च रुचिरुत्तमा||७८||

न चास्य कण्ठशोषः स्यान्नौष्ठयोः स्फुटनाद्भयम्| न च दन्ताः क्षयं यान्ति दृढमूला भवन्ति च||७९||

न शूल्यन्ते न चाम्लेन हृष्यन्ते भक्षयन्ति च| परानपि खरान् भक्ष्यांस्तैलगण्डूषधारणात्||८०||

Hanvōrbalaṁ svarabalaṁ vadanōpacayaḥ paraḥ| syāt paraṁ ca rasajñānamannē ca ruciruttamā||78||

na cāsya kaṇṭhaśōṣaḥ syānnauṣṭhayōḥ sphuṭanādbhayam| na ca dantāḥ kṣayaṁ yānti dṛḍhamūlā bhavanti ca||79||

na śūlyantē na cāmlēna hṛṣyantē bhakṣayanti ca| parānapi kharān bhakṣyāṁstailagaṇḍūṣadhāraṇāt||80||

Oil-gargling imparts strength to the jaws, strength to the voice and excellent plumpness/flabbiness to the face, excellent gustatory sensation and good taste for food. One does not suffer from the dryness of the throat, or from the fear of the lips getting chafed. One’s teeth do not become carious, instead become firmly rooted and do not

ache nor are they set on edge by sour intake but become strong enough to chew even the hardest eatables. [78-80]

Abhyanga (therapeutic massage)

Directions, indications and benefits of abhyanga (head massage and body massage)

नित्यं स्नेहार्द्रशिरसः शिरःशूलं न जायते| न खालित्यं न पालित्यं न केशाः प्रपतन्ति च||८१||

बलं शिरःकपालानां विशेषेणाभिवर्धते| दृढमूलाश्च दीर्घाश्च कृष्णाः केशा भवन्ति च||८२||

इन्द्रियाणि प्रसीदन्ति सुत्वग्भवति चाननम् | निद्रालाभः सुखं च स्यान्मूर्ध्नि तैलनिषेवणात्||८३||

न कर्णरोगा वातोत्था न मन्याहनुसङ्ग्रहः| नोच्चैः श्रुतिर्न बाधिर्यं स्यान्नित्यं कर्णतर्पणात्||८४||

स्नेहाभ्यङ्गाद्यथा कुम्भश्चर्म स्नेहविमर्दनात्| भवत्युपाङ्गादक्षश्च दृढः क्लेशसहो यथा||८५||

तथा शरीरमभ्यङ्गाद्दृढं सुत्वक् च जायते| प्रशान्तमारुताबाधं क्लेशव्यायामसंसहम्||८६||

स्पर्शनेऽभ्यधिको वायुः स्पर्शनं च त्वगाश्रितम्| त्वच्यश्च परमभ्यङ्गस्तस्मात्तं शीलयेन्नरः||८७||

न चाभिघाताभिहतं गात्रमभ्यङ्गसेविनः| विकारं भजतेऽत्यर्थं बलकर्मणि वा क्वचित्||८८||

सुस्पर्शोपचिताङ्गश्च बलवान् प्रियदर्शनः| भवत्यभ्यङ्गनित्यत्वान्नरोऽल्पजर एव च||८९||

Nityaṁ snēhārdraśirasaḥ śiraḥśūlaṁ na jāyatē| na khālityaṁ na pālityaṁ na kēśāḥ prapatanti ca||81||

balaṁ śiraḥkapālānāṁ viśēṣēṇābhivardhatē| dṛḍhamūlāśca dīrghāśca kṛṣṇāḥ kēśā bhavanti ca||82||

indriyāṇi prasīdanti sutvagbhavati cānanam | nidrālābhaḥ sukhaṁ ca syānmūrdhni tailaniṣēvaṇāt||83||

na karṇarōgā vātōtthā na manyāhanusaṅgrahaḥ| nōccaiḥ śrutirna bādhiryaṁ syānnityaṁ karṇatarpaṇāt||84||

snēhābhyaṅgādyathā kumbhaścarma snēhavimardanāt| bhavatyupāṅgādakṣaśca dṛḍhaḥ klēśasahō yathā||85||

tathā śarīramabhyaṅgāddṛḍhaṁ sutvak ca jāyatē| praśāntamārutābādhaṁ klēśavyāyāmasaṁsaham||86||

sparśanē'bhyadhikō vāyuḥ sparśanaṁ ca tvagāśritam| tvacyaśca paramabhyaṅgastasmāttaṁ śīlayēnnaraḥ||87||

na cābhighātābhihataṁ gātramabhyaṅgasēvinaḥ| vikāraṁ bhajatē'tyarthaṁ balakarmaṇi vā kvacit||88||

susparśōpacitāṅgaśca balavān priyadarśanaḥ| bhavatyabhyaṅganityatvānnarō'lpajara ēva ca||89||

One who has got his head daily well oleated alleviates head-ache, premature graying, and alopecia, while strengthening the cranial bones significantly. Hair roots become stronger, senses become clearer, the facial skin becomes smoother and the person gets sound sleep and happiness.

By filling the ears with oil daily, there will be no ear diseases of the vata type, no stiffness of the neck or jaws, no difficulty in hearing and reduced chances of deafness.

Just as a pitcher by smearing with oil, a hide by soaking in oil or an axle by lubricating with oil become firm, so does the human body when oleated with oil. The skin becomes beautiful, vata disorders are relieved, and tolerance to hardship and physical strain is enhanced. vayu predominates in the tactile sense faculty and the tactile sense faculty resides in the skin. Massage is exceedingly beneficial to the skin. Therefore, a person should practice it regularly.

A person's body accustomed to oil massage is not liable to be afflicted with injury due to external trauma or strenuous physical exertion. A person, by applying daily oil massage,

becomes smooth and plump, strong and good looking, while slowing his aging process. [81-89]

Directions and benefits of foot massage

खरत्वं स्तब्धता रौक्ष्यं श्रमः सुप्तिश्च पादयोः| सद्य एवोपशाम्यन्ति पादाभ्यङ्गनिषेवणात्||९०||

जायते सौकुमार्यं च बलं स्थैर्यं च पादयोः| दृष्टिः प्रसादं लभते मारुतश्चोपशाम्यति||९१||

न च स्याद्गृध्रसीवातः पादयोः स्फुटनं न च| न सिरास्नायुसङ्कोचः पादाभ्यङ्गेन पादयोः||९२||

Kharatvaṁ stabdhatā raukṣyaṁ śramaḥ suptiśca pādayōḥ| sadya ēvōpaśāmyanti pādābhyaṅganiṣēvaṇāt||90||

jāyatē saukumāryaṁ ca balaṁ sthairyaṁ ca pādayōḥ| dr̥ṣṭiḥ prasādaṁ labhatē mārutaścōpaśāmyati||91||

Na ca syādgr̥dhrasīvātaḥ pādayōḥ sphuṭanaṁ na ca| na sirāsnāyusaṅkōcaḥ pādābhyaṅgēna pādayōḥ||92||

The roughness, stiffness, dryness, fatigue and numbness of feet are alleviated by massaging the legs. The legs attain gentleness, strength, firmness, the eyes attain brightness, and the vata is pacified. Foot massage also prevents grudhrasi (sciatica), fissures in the feet, contraction of the muscles, and blood vessels of legs. [90-92]

Snana (bath) and its benefits

दौर्गन्ध्यं गौरवं तन्द्रां कण्डूं मलमरोचकम्| स्वेदबीभत्सतां हन्ति शरीरपरिमार्जनम्||९३||

पवित्रं वृष्यमायुष्यं श्रमस्वेदमलापहम् | शरीरबलसन्धानं स्नानमोजस्करं परम्||९४||

Daurgandhyaṁ gauravaṁ tandrāṁ kaṇḍūṁ malamarōcakam| svēdabībhatsatāṁ hanti śarīraparimārjanam||93||

pavitraṁ vr̥ṣyamāyuṣyaṁ śramasvēdamalāpaham | śarīrabalasandhānaṁ snānamōjaskaraṁ param||94||

Wiping of the body removes body fetor, heaviness, fatigue, itching, dirt, anorexia and loathsomeness due to sweating. Bathing is purifying, promotes virility and longevity, removes fatigue, sweat and dirt, brings about physical strength and enhances ojas to the highest degree. [93-94]

Virtues of proper attire

काम्यं यशस्यमायुष्यमलक्ष्मीघ्नं प्रहर्षणम्| श्रीमत् पारिषदं शस्तं निर्मलाम्बरधारणम्||९५||

वृष्यं सौगन्ध्यमायुष्यं काम्यं पुष्टिबलप्रदम्। सौमनस्यमलक्ष्मीघ्नं गन्धमाल्यनिषेवणम्॥९६॥

धन्यं मङ्गल्यमायुष्यं श्रीमद्व्यसनसूदनम्। हर्षणं काम्यमोजस्यं रत्नाभरणधारणम्॥९७॥

मेध्यं पवित्रमायुष्यमलक्ष्मीकलिनाशनम्। पादयोर्मलमार्गाणां शौचाधानमभीक्ष्णशः॥९८॥

पौष्टिकं वृष्यमायुष्यं शुचि रूपविराजनम्। केशश्मश्रुनखादीनां कल्पनं सम्प्रसाधनम्॥९९॥

चक्षुष्यं स्पर्शनहितं पादयोर्व्यसनापहम्। बल्यं पराक्रमसुखं वृष्यं पादत्रधारणम्॥१००॥

ईतेः प्रशमनं बल्यं गुप्त्यावरणशङ्करम्। घर्मानिलरजोम्बुघ्नं छत्रधारणमुच्यते॥१०१॥

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

Kāmyaṁ yaśasyamāyuṣyamalakṣmīghnaṁ praharṣaṇam| śrīmat pāriṣadaṁ śastaṁ nirmalāmbaradhāraṇam||95||

vṛṣyaṁ saugandhyamāyuṣyaṁ kāmyaṁ puṣṭibalapradam| saumanasyamalakṣmīghnaṁ gandhamālyaniṣēvaṇam||96||

dhanyaṁ maṅgalyamāyuṣyaṁ śrīmadvyasanasūdanam| harṣaṇaṁ kāmyamōjasyaṁ ratnābharaṇadhāraṇam||97||

mēdhyaṁ pavitramāyuṣyamalakṣmīkalināśanam| pādayōrmalamārgāṇāṁ śaucādhānamabhīkṣṇaśaḥ||98||

pauṣṭikaṁ vṛṣyamāyuṣyaṁ śuci rūpavirājanam| kēśaśmaśrunakhādīnāṁ kalpanaṁ samprasādhanam||99||

cakṣuṣyaṁ sparśanahitaṁ pādayōrvyasanāpaham| balyaṁ parākramasukhaṁ vṛṣyaṁ pādatradhāraṇam||100||

ītēḥ praśamanaṁ balyaṁ guptyāvaraṇaśaṅkaram| gharmānilarajōmbughnaṁ chatradhāraṇamucyatē||101||

skhalataḥ sampratiṣṭhānaṁ śatrūṇāṁ ca niṣūdanam| avaṣṭambhanamāyuṣyaṁ bhayaghnaṁ daṇḍadhāraṇam||102|

The wearing of clean apparel enhances the charm and personality of an individual, promotes longevity, prevents bad-luck/inauspiciousness, brings about pleasure, is decorative, makes it competent to participate in conferences and is commendable. The use of fragrant articles and garlands enhances virility, promotes longevity, charm, plumpness and strength, is pleasing to the mind, and averts poverty.

The wearing of jewel-ornaments brings prosperity, is auspicious, promotes longevity, is decorative, is dispersive of worries, is exhilarating, is attractive and is enhancing of ojas.

The frequent ablution of feet and excretory orifices is promotive of intelligence, is purifying, promotes longevity, and dispels misfortunes and sin.

The trimming and grooming of body hair and nails (manicure and pedicure) promotes plumpness, virility, longevity, cleanliness and beauty.

The donning of footwear is pleasing to the eyes, conducive to the skin of the sole, mitigative of foot-discomfort, promotive of strength, facilitative of easy gait and promotive of virility.

The carrying of an umbrella averts calamities, promotes strength, affords protection, cover and comfort, and serves as a shield against sun, wind, dust and rain. The carrying of the staff serves as a prop against stumbling, is dispersive of enemies, serves as a support, promotes longevity, and dispels fear. [95-102]

Importance of vigilance in self care

नगरी नगरस्येव रथस्येव रथी यथा| स्वशरीरस्य मेधावी कृत्येष्ववहितो भवेत्||१०३||

Nagarī nagarasyēva rathasyēva rathī yathā| svaśarīrasya mēdhāvī kr̥tyēṣvavahitō bhavēt||103||

Like the lord of a city in the affairs of his city, and a charioteer in the management of his chariot, so should a wise man be ever vigilant in the caring of his own body. [103]

Summary

भवति चात्र- वृत्त्युपायान्निषेवेत ये स्युर्धर्माविरोधिनः| शममध्ययनं चैव सुखमेवं समश्नुते||१०४||

Bhavati cātra- vr̥ttyupāyānniṣēvēta yē syurdharmāvirōdhinaḥ| śamamadhyayanaṁ caiva sukhamēvaṁ samaśnutē||104||

Here is a verse again- One should have recourse to such means of livelihood as are not contrary to the dictates of religion, and should be devoted to peace and studies. Living thus, one attains happiness. [104]

तत्र श्लोकाः- मात्रा द्रव्याणि मात्रां च संश्रित्य गुरुलाघवम्| द्रव्याणां गर्हितोऽभ्यासो येषां, येषां च शस्यते||१०५||

अञ्जनं धूमवर्तिश्च त्रिविधा वर्तिकल्पना| धूमपानगुणाः कालाः पानमानं च यस्य यत्||१०६||

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

नस्यकर्मगुणा नस्तःकार्यं यच्च यथा यदा| भक्षयेद्दन्तपवनं यथा यद्यद्गुणं च यत्||१०८||

यदर्थं यानि चास्येन धार्याणि कवलग्रहे| तैलस्य ये गुणा दिष्टाः शिरस्तैलगुणाश्च ये||१०९||

कर्णतैले तथाऽभ्यङ्गे पादाभ्यङ्गेऽङ्गमार्जने| स्नाने वाससि शुद्धे च सौगन्ध्ये रत्नधारणे||११०||

शौचे संहरणे लोम्नां पादत्रच्छत्रधारणे| गुणा मात्राशितीयेऽस्मिंस्तथोक्ता दण्डधारणे||१११||

Tatra ślōkāḥ- mātrā dravyāṇi mātrāṁ ca saṁśritya gurulāghavam| dravyāṇāṁ garhitō’bhyāsō yēṣāṁ, yēṣāṁ ca śasyatē||105||

añjanaṁ dhūmavartiśca trividhā vartikalpanā| dhūmapānaguṇāḥ kālāḥ pānamānaṁ ca yasya yat||106||

vyāpatticihnaṁ bhaiṣajyaṁ dhūmō yēṣāṁ vigarhitaḥ| pēyō yathā yanmayaṁ ca nētraṁ yasya ca yadvidham||107||

nasyakarmaguṇā nastaḥkāryaṁ yacca yathā yadā| bhakṣayēddantapavanaṁ yathā yadyadguṇaṁ ca yat||108||

yadarthaṁ yāni cāsyēna dhāryāṇi kavalagrahē| tailasya yē guṇā diṣṭāḥ śirastailaguṇāśca yē||109||

karṇatailē tathā’bhyaṅgē pādābhyaṅgē’ṅgamārjanē| snānē vāsasi śuddhē ca saugandhyē ratnadhāraṇē||110||

śaucē saṁharaṇē lōmnāṁ pādatracchatradhāraṇē| guṇā mātrāśitīyē’smiṁstathōktā daṇḍadhāraṇē||111||

Here are the verses:

The ideal quantity of food, the articles of food, determination of quantity with reference to their heaviness and lightness; such of the food articles whose habitual use is recommended and is prohibited; eye-salves; cigars; the three varieties of cigar; the advantages of dhumapana (inhalation of smoke), its times, its dose, frequency; manifestation of complications, and its remedies; contraindications; the method of administration; the material for making the smoking pipe; its size and shape in different categories; the benefits of nasya, their procedures, which type of nasya should be done, how and when; how the tooth-cleaning twig should be used; the different virtues of various kinds of twigs; which articles should be kept in the mouth and why; what are the advantages of oil-gargling; and what are the advantages of applying oil on the head, dropping oil into the ears, anointing the feet, body-massage, bath, wearing clean clothes, perfumes and jewel-ornaments; of ablutions, clipping and trimming of hair,

wearing footwear, and to carrying umbrella and staff. All these are described in this chapter on Matrashiteeya. [105-111]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने मात्राशितीयो नाम पञ्चमोऽध्यायः समाप्तः||५||

Ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē ślōkasthānē mātrāśitīyō nāma pañcamō'dhyāyaḥsamāptaḥ||5||

Thus ends the fifth chapter named 'Matrashitiya' of the Shloka Sthana in the treatise composed by Agnivesha and revised by Charaka.

Tattva vimarsha (Fundamental Principles)

- One should eat a proper quantity of food according to the strength of agni. [verse 3]
- The ideal quantity of food is which gets digested in due time without disturbing the normalcy. [verse 4]
- The food items that are predominant in vayu and agni mahabhuta are naturally light for digestion and can be taken regularly to maintain health. Those predominantly of prithvi and jala mahabhuta are naturally heavy to digest and shall be taken in smaller quantities. If the heavy to digest items are taken, then

strong physical exercise shall be followed to help agni to digest this heavy food. [Verse 6]

- There should be a right combination of light and heavy food articles in one's diet regimen. The heavy-to-digest food articles can be one third or one half of total food consumed, while the remaining should be light-to-digest food. In every composition, the digestive capacity of agni is to be followed. [verse 7]
- If the food is taken in proper quantity, it provides strength, complexion, happiness and longevity to the person. [verse 8]
- The food articles like shashtika rice, shali rice, green-gram, rock-salt, Indian-gooseberry, barley, rain-water, milk, ghee, meat of animals living in arid areas and honey can be regularly consumed for preservation of health. One should take those food articles daily, which maintain good health as well as prevent the onset of diseases. [Verse 13]
- The health of all supraclavicular body parts and sense organs can be maintained by following procedures given in daily regimen. [Verse 14]
- The eyes should be protected from kapha. Therefore the kapha-pacifying measures should always be followed for maintaining the eyesight. The measures like collyrium should be followed regularly for drainage of eyes. [Verse 15-17]
- Among the three types of dhumapana (inhalation of smoke), prayogika can be followed daily, vairechanika (purgative) is to cleanse the channels in diseases with obstructive pathology and snehika (unctuous) to provide unctuousness to air passages in diseases with degenerative pathology. This is indicated mainly in supraclavicular diseases including diseases of ear, nose and throat, head, scalp and hair. [verse 20-55]
- The nasya (nasal errhines) is advantageous to prevent above diseases as well as disease of head and neck region. [verse 56-70]
- The oral health should be preserved by following appropriate tooth twigs, using herbal mouth wash liquids, oil gargles. [verse 71-80]
- Oil should be applied on the head regularly to prevent diseases like graying of hairs, alopecia, headaches and improve strength of scalp and head region. It also improves the quality of sleep. [verse 81-83]
- Applying oil in ears regularly prevents ear diseases, stiffness of neck and jaw, improves hearing and prevents deafness. [verse 84]
- Abhyanga (therapeutic massage) should be regularly followed to improve physical strength, prevent vata disorders and delay the aging process. It also improves skin texture and prevents indirect physical injuries due to exertion and strains.[verse 85-89]
- Padabhyanga (foot massage) should be regularly followed to prevent disease of lumbo-sacral regions like sciatica, leg, foot, heel, plantar fascia, improve strength of legs and eyesight. [verse 90-92]
- Good bath should be regularly followed to prevent skin diseases, improve strength and immunity through improving ojas. [verse 93-94]

- One should follow certain practices to maintain personal hygiene and look good in the society. This is required for a positive and productive image building in the society. [verse 95-102]
- One should follow all the daily regimens to attain a happy and healthy life and ultimately fulfill the purpose of life. [verse 104]

Vidhi vimarsha (Applied Inferences)

Diet and its quantity

The proper quantity and quality of diet is not uniform for all the individuals. It varies from person to person, because it depends primarily on the digestive power of an individual which in turn is influenced by the strength of agni. The strength of agni varies according to age, sex, season etc. In the same person diurnal and seasonal variations occur. The diurnal variations are minimal, but seasonal variations are significant. So, it is described as seasonal diets and regimen in the next chapter Tasyashiteeya Adhyaya). One can

prevent diseases due to seasonal variations by adhering to the instructions given in this chapter.

Daily Regimen

In the morning, after evacuation of the bowels and cleaning, start with eye salve, nasya(oil or medicated drops instillation in nose), teeth cleaning, tongue scraping, mouth fresheners such as clove, betel, jaiphala, cardamom etc., keeping oil in mouth for few minutes, shaving, massaging head, body and feet with oil, oil in ears, rubbing medicated powder on body before bathing, wearing clean clothes and ornaments (jewelry, etc.), shoes and using cane or umbrella before going out are recommended.

It is concluded by saying that *sukhayu* (happy and healthy life) is achieved by taking care of the body just as a competent town administrator would take care of his city.

Oral hygiene

Tooth brushing (Danta dhavana)

Comparative analysis between patients using branded tooth paste and UDM herbal tooth powder showed equal efficacy with respect to scores of plaque index and gingival index (recorded on day 1 and day 15 of treatment). [12]

Tongue cleaning (Jihva nirlekhana)

Reduction in the amount of bacteria in tongue coating was observed in subjects cleaning Tongue regularly. But there was no effect on dental plaque formation. Hence both tooth brushing and tongue cleaning should be performed for oral health promotion.[13]

Mouth wash (Kavala)

Mouth wash (kavala) with various medicated liquids is advised for strengthening of various sturctures in oral cavity. Practicing of mouthwash (Kavala) with cold affusion of latex of plants (Kshiri Vriksha Hima) as a daily regimen measure for oral hygiene. Because it was effective strength to the gingiva, teeth and other structures in the oral

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[12] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba Sanskrit series office;2012.

[13] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

cavity.[14] Mouth wash also provides relief from bad breath. In a study on patients of dental caries, it was observed that Triphaladi gandusha provided better results in discharge, bad breath, pH of saliva and buffering capacity of salivary sample. There was no improvement in cavity formation, discoloration and mobility . [15]

Pratimarsha nasya (daily nasal errhine)

Daily nasal administration (Pratimarsha nasya) of Anu taila, Yogic practices and Diet as daily regimen are effective in prevention of frequent attacks of Pratishyaya. [16]

Abhyanga (therapeutic massage)

Abhyanga (therapeutic massage) provides reduction of pain, increased sense of relaxation, emotional well-being, and better sleep. A study was conducted on use of massage therapy on pain levels of patients admitted in medical, surgical, and obstetrics units at an acute care setting. Massage therapy sessions averaging 30 minutes improved pain scores and reduced the dose of pain medication and increased relaxation, emotional well-being, ability to sleep among patients.[17] Massage therapy also provides benefits in depression, pains, asthma, multiple sclerosis, dementia. A review study on effect of massage therapy showed beneficial effects in variety of conditions like prenatal depression, autism, skin diseases, painful conditions like arthritis and fibromyalgia, autoimmune disorders like asthma and multiple sclerosis, along with diseases like AIDS, HIV and breast cancer and age related issues like Parkinson's disease and dementia

Head massage

Head massage increases scalp hair thickness. In a study, standardized scalp massage for 24 weeks increased hair thickness (0.085 ± 0.003 mm vs 0.092 ± 0.001 mm).

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[14] Dr. P.S. Byadgi, Dr.Ajai Pandey. Textbook of Kayachikitsa, Volume 1, 1st edition; Chaukambha Sankrit Sansthan, Varanasi, 2013; 149-155.

[15] Bhavamishra, Bhava Prakasha, Madhyama Khanda, Edited by Pandit Brahma Shankra Mishra, Editor. Bhava Prakasha. Varanasi: Chaukhamba Sanskrit Bhawan; 2010.

[16] Sushruta. Nidana Sthana, Cha.1 Vatavyadinidana Adhyaya. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 9th ed. Varanasi: Chaukhambha Orientalia;2007.p.255-276.

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Increased expression of hair cycle–related genes such as NOGGIN, BMP4, SMAD4, and IL6ST and decrease in hair loss–related genes such as IL6 was observed in real-time RTPCR (reverse transcription-polymerase chain reaction). Stretching forces result in changes in gene expression in human dermal papilla cells. Standardized scalp massage produces mechanical stress to human dermal papilla cells present in subcutaneous tissue. Hence, increase in hair thickness was observed when subjected to standardized scalp massage.

Head massage treatment activates parasympathetic nerve activity. This leads to a feeling of freshness and relief from anxiety. The results show that head massage treatment has a relaxing and refreshing effect. It can be used to provide comfort in patients.

The head massage also promotes hair growth and prevents hair loss. Self-Assessments of standardized scalp massages were done among subjects suffering from androgenic alopecia. The results showed that the massages by actions of pressing, pinching and stretching with the help of hands resulted in hair loss stabilization or regrowth among the subjects. But the improvements were less in condition of diffuse versus frontal/temporal or vertex thinning.

Foot massage

Foot massage provides improvement in fatigue, sleep and pain and quality of life. The improvement in quality of life scale and psychiatric symptoms were observed (with $p<0.05$) among subjects after foot bath and massage. A meta-analysis based review study indicates that foot reflexology is a useful nursing intervention to relieve fatigue and to promote sleep. Further studies are needed to evaluate the effects of foot reflexology on outcome variables other than fatigue, sleep and pain. Using foot massage, by both nurses and family members can reduce the pain of patients in intensive care units. This intervention may improve the nursing care quality with the least cost and complications. Foot and hand massage proved useful as an effective nursing intervention in controlling postoperative pain.

Powder massage (Udvartana)

A comparative study between usage of tummy trimmer and Kolakulatthadi churna Udvartana for 30 days, showed better results in Udvartana group. A case study showed intake of gruel preparation made from buttermilk (Takra-Siddha Yavagu) and powder massage (Udvartana) is effective in the management of dyslipidemia for normalization of blood lipids. The effect is observed due to drying (shoshana) and alleviation of vitiated Kapha and Meda dhatu properties.

Bath (snana)

Bath provides cleanliness of body and mind, relief from fatigue. In a study, significant improvement in SCORAD score, itching, and insomnia was observed (with $p < 0.001$) in children using weakly acidic syndets for daily bath during the summer season. [18] Mist sauna bathing in the morning results in improvement of work efficiency when compared to other bathing methods. [19]

Important Cross references about diet and daily regimen (Dinacharya)

- Regarding quantity of food: The classification of amount of food in bolus irrespective of food article (Sarvagraha) and amount of each food item like rice, soup, meat soup etc. (Parigraha) is mentioned. [Cha.Sa. Vimana Sthana 1/21 (4)]
- The features of intake of food in proper quantity are mentioned. [Cha.Sa. Vimana Sthana 2/6]
- Improper quantity of food is classified into less (heena) and excessive (adhika), along with symptoms and diseases of depletion and aggravation of concerned dosha and dhatu [Cha.Sa. Vimana Sthana 2/7].
- The eight factors to be considered during the food intake (AshtaVidha Ahara Ayatana) [Cha.Sa. Vimana Sthana 1/21-26] and four types of food based on consistency are mentioned. [Cha.Sa. Vimana Sthana 2/15]
- The best and inferior quality food articles based on property in different food groups are mentioned. [Cha.Sa. Sutra Sthana25/37-38]
- Properties of different food articles have been elaborated. [Cha.Sa. Sutra Sthana25/37-38] 27].

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10.

Ayurvedic lifestyle package

1. The Ayurvedic lifestyle package for prevention of diseases was designed by an expert committee of All India Institute of Ayurveda, New Delhi in 2017. The guidelines can be found on the link of the institute.

Related chapters

Tasyashiteeya Adhyaya, Annapanavidhi Adhyaya, Rasa Vimana Adhyaya, Trividhakukshiya Vimana Adhyaya

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Tasyashiteeya Adhyaya

Sutra Sthana Chapter 6. Seasonal regimen of diet and lifestyle Abstract

This chapter describes the seasonal regimen of diet and lifestyle for preservation of health. The year is divided into seasons based upon the changes in environmental conditions, temperature, day-night cycle and circadian rhythm. Being an integral unit of nature, these seasonal changes in nature affect human physiology too. Therefore, one must follow the specific regimen for maintaining the equilibrium of body components in harmony with nature. The seasonal regimen is designed on the basis of changes in the dosha, bala (strength), and agni (digestive power). This chapter continues the study of dietary regimen from the preceding chapters by adding the dimension of time and seasonal variations to it.

Keywords: Adana kala, seasonal diet and lifestyle, regimen, ritu(season), satmya(adaptability), seasonal regimen, bala, strength in seasons, immunity, visarga kala,ecology,bio-physical environment.

Introduction

The primary objective of Ayurveda is to maintain good health. Ahara (diet) is the main basis of life, which should be taken in proper quantity and quality to maintain equilibrium and to promote strength, lustre and healthy long life. It has been observed that a person taking food even in proper quantity may suffer from diseases in different seasons. This implies that apart from the quantity of ahara (diet), the knowledge of regimen for different seasons also plays a significant role in the maintenance of health and prevention of diseases.

A person who has the knowledge of appropriate food articles and activities applicable to specific seasons and also the discipline and inclination to practice them (in accordance with those seasons) stays healthy. Whereas a person without knowledge (or with limited knowledge) of wholesome regimen for different seasons or without the discipline or temperament of following these seasonal practices is likely to suffer from various diseases.

Seeking this objective, the chapter describes ahara (diet) and vihara (lifestyle) to be followed in different seasons. The way we eat, exercise, rest, sleep, think, plan, carry out our routine work, and behave with others - are collectively termed ‘Lifestyle’.

In the Indian subcontinent, there are six seasons in the year on the basis of the position of the Sun with respect to the Earth. The qualities of different seasons need to be understood in three aspects viz. masa (month), rashi (stellar constellations) and characteristic features pertaining to the season. While prescribing regimen for different seasons, importance should be given first to the appearance of characteristic features in the prevailing season, then to the rashi and finally to the masa.

Health is a state of dynamic equilibrium between man and his environment (Loka-Purusha Samya). The moment this equilibrium gets disturbed, dosha gets imbalanced to cause diseases. The basic concept of prevention and cure of diseases is based on the tridosha (collective term for vata, pitta, and kapha dosha) theory.

A particular rhythmic pattern of the three dosha i.e. accumulation (sanchaya), aggravation (prakopa) and alleviation (prashama) occur in relation to six seasons, when the Sun changes from one rashi to the other. Six different tasterasa present in our food have a direct effect on three dosha.

Seasonal adaptation (Ritusatmya) is described under seasonal regimen (ritucharya), which is the variation in diet (ahara) and lifestyle (vihara) to balance rhythmic seasonal variations of dosha, bala, agni, and rasa etc. through the concept of samanya and vishesha. Knowledge and regular observance of suitable ritucharya (ahara and vihara for different seasons) is mainly for the maintenance of health and prevention of diseases. For diseased persons ritucharya need to be modified accordingly.

Northward movement of the Sun (Adana kala or uttarayana) includes, late winter (shishira), spring (vasanta) and summer (grishma) seasons . Southward movement of the Sun (visarga kala or dakshinayana) includes rainy (varsha), autumn (sharad) and early winter (hemanta) seasons. In these seasons, there are specific changes in atmospheric conditions which influence changes in dosha, bala (strength) and agni (digestive power). These atmospheric changes affect all living beings in the universe.

Due to changes in the external environment, the tridosha passes through three different phases i.e. sanchaya (accumulation), prakopa (aggravation) and prashama (alleviation). The period of change in season is termed as ritusandhi. In this period, gradual decrease in diet and lifestyle of earlier season and gradual adaptation of the diet and lifestyle regimen of next season is advised to prevent the disorders due to change in season.

The concepts of satmya and okasatmya have been explained with respect to the adaptability. Any naturally suitable food or behavior beneficial to the self is considered as satmya. Okasatmya is anything unnatural, unacceptable and acquired habituation to food and lifestyle. Even though it has become a habit, it should be stopped gradually.

In this fast moving era of science and technology, lifestyle change in the form of non-observance of ritucharya (seasonal regimen) is a major risk factor for increasing prevalence of various diseases. The concept of ritucharya (seasonal regimen), in terms of self-management of lifestyle should be promoted universally for health and prevention of diseases in all individuals.

Sanskrit text, Transliteration and English Translation

अथातस्तस्याशितीयमध्यायं व्याख्यास्यामः||१|| इति ह स्माह भगवानात्रेयः||२||

Athātastasyāśitīyamadhyāyaṁ vyākhyāsyāmaḥ||1|| Iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter “Tasyashiteeya” (Seasonal regimen of diet and lifestyle). Thus said Lord Atreya. [1-2]

Benefits of following seasonal regimen

तस्याशिताद्यादाहाराद्बलं वर्णश्च वर्धते| यस्यर्तुसात्म्यं विदितं चेष्टाहारव्यपाश्रयम्||३||

Tasyāśitādyādāhārādbalaṁ varṇaśca vardhatē| yasyartusātmyaṁ viditaṁ cēṣṭāhāravyapāśrayam||3||

The vigor and complexion is promoted in a man who knows and follows seasonal dietary and lifestyle regimen. The dietary includes various types of food articles which are edible(ashita), chewable (khadita), drinkable (pita) and lickable (lidha).[3]

Six seasons according to (the position of the) Sun

इह खलु संवत्सरं षडङ्गमृतुविभागेन विद्यात्| तत्रादित्यस्योदगयनमादानं च त्रीनृतून्शिशिरादीन् ग्रीष्मान्तान् व्यवस्येत्, वर्षादीन् पुनर्हेमन्तान्तान् दक्षिणायनं विसर्गं च||४||

Iha khalu saṁvatsaraṁ ṣaḍaṅgamṛtuvibhāgēna vidyāt|
tatrādityasyōdagayanamādānaṁ ca trīṇṛtūñchiśirādīn grīṣmāntān vyavasyēt, varṣādīn punarhēmantāntāndakṣiṇāyanaṁ visargaṁ ca||4||

A year (samvatsara) is divided into six parts by seasons. Among them, when the Sun is in a northward position to the Earth, that part of the year is called adana kala and includes three ritu starting from shishira, vasanta and grishma. When the Sun is in a position southwards of the Earth, the period is called visarga kala and includes three ritu starting from varsha, sharad and hemanta. This segmentation of the year (by seasons) is for the purpose of swasthavritta (healthy regimen) in different seasons.[4]

Adana kala (the period with lesser strength) and visarga

Kala (the period with good strength)

विसर्गे पुनर्वायवो नातिरूक्षाः प्रवान्ति, इतरे पुनरादाने; सोमश्चाव्याहतबलः शिशिराभिर्भाभिरापूरयञ्जगदाप्याययति शश्वत्, अतो विसर्गः सौम्यः| आदानं पुनराग्नेयं; तावेतावर्कवायू सोमश्च कालस्वभावमार्गपरिगृहीताः कालर्तुरसदोषदेहबलनिर्वृत्तिप्रत्ययभूताःसमुपदिश्यन्ते||५||

Visargē punarvāyavō nātirūkṣāḥ pravānti, itarē punarādānē; sōmaścāvyāhatabalaḥśiśirābhirbhābhirāpūrayañjagadāpyāyayati śaśvat, atō visargaḥ saumyaḥ| Adānaṁ punarāgnēyaṁ; tāvētāvarkavāyū sōmaśca kālasvabhāvamārgaparigṛhītāḥkālarturasadōṣadēhabalanirvṛttipratyayabhūtāḥ samupadiśyantē||5||

In visarga kala (period of emission) the wind is not as dry as it is in adana kala. In this visarga kala the power of the moon is dominant (as it is nearer to the earth), and it continuously replenishes/delights the world with its cooling rays. Hence, visarga kala is inherently soothing (saumya).

Contrary to this, adana kala is inherently hot (agneya). The Sun, wind and the Moon all are governed by time, and the path they follow in a year is responsible for different variations of kala (time), ritu (seasons), rasa (tastes), dosha and deha bala (body strength).[5]

Effect of adana kala

तत्र रविर्भाभिराददानो जगतः स्नेहं वायवस्तीव्ररूक्षाश्चोपशोषयन्तः शिशिरवसन्तग्रीष्मेषु यथाक्रमं रौक्ष्यमुत्पादयन्तो रूक्षान् रसांस्तिक्तकषायकटुकांश्चाभिवर्धयन्तो नृणां दौर्बल्यमावहन्ति||६||

Tatra ravirbhābhirādadānō jagataḥ snēhaṁ vāyavastīvrarūkṣāścōpaśōṣayantaḥ śiśiravasantagrīṣmēṣuyathākramaṁ raukṣyamutpādayantō rūkṣān rasāṁstiktakaṣāyakaṭukāṁścābhivardhayantō nṛṇāṁdaurbalyamāvahanti||6||

In adana kala the Sun with its hot rays absorbs moisture from the environment. The excessively dry wind by virtue of its absorbing quality further causes dryness in shishira, vasanta, and grishma seasons progressively, leading to the predominance of tikta, kashaya, and katu rasa respectively and gradual increase of weakness in human beings during these three seasons. [6]

Effect of visarga

kala

वर्षाशरद्धेमन्तेषु तु दक्षिणाभिमुखेऽर्के कालमार्गमेघवातवर्षाभिहतप्रतापे, शशिनि चाव्याहतबले, माहेन्द्रसलिलप्रशान्तसन्तापे जगति, अरूक्षा रसाः प्रवर्धन्तेऽम्ललवणमधुरा यथाक्रमं तत्र बलमुपचीयते नृणामिति||७||

Varṣāśaraddhēmantēṣu tu dakṣiṇābhimukhē'rkē kālamārgamēghavātavarṣābhihatapratāpē, śaśinicāvyāhatabalē, māhēndrasalilapraśāntasantāpē jagati, arūkṣā rasāḥ pravardhantē'mlalavaṇamadhurāyathākramaṁ tatra balamupacīyatē nṛṇāmiti||7||

In varsha, sharad and hemanta ritu, the Sun is situated in southwards position and its heat slackens due to the effect of time, its position with respect to the Earth, clouds, wind and rain. The power of the Moon is predominant. Rainwater diminishes the heating effect of nature. All of these lead to the predominance of non-dry, amla (sour), lavana (salty), and madhura (sweet) rasa respectively and gradual increase of body strength in human beings during these three seasons. [7]

Seasonal variation in strength

भवन्ति चात्र- आदावन्ते च दौर्बल्यं विसर्गादानयोर्नृणाम्| मध्ये मध्यबलं, त्वन्ते श्रेष्ठमग्रे च निर्दिशेत्||८||

Bhavanti cātra- ādāvantē ca daurbalyaṁ visargādānayōrnṛṇām| madhyē madhyabalaṁ, tvantē śrēṣṭhamagrē ca nirdiśēt||8||

In the beginning of visarga kala and at the end of adana kala, human beings on the Earth experience weakness. In the middle of these two periods, humans possess medium strength. At the end of the visarga kala and at the beginning of adana kala the strength in human beings is maximum. [8]

Diet and lifestyle guidelines in Hemanta ritu (Winter season)

Status of agni

शीते शीतानिलस्पर्शसंरुद्धो बलिनां बली| पक्ता भवति हेमन्ते मात्राद्रव्यगुरुक्षमः||९||

śītē śītānilasparśasaṁruddhō balināṁ balī| paktā bhavati hēmantē mātrādravyagurukṣamaḥ||9||

During sheeta kala (hemanta) due to the contact of cold wind, the agni (digestive power) of strong/healthy individuals gets trapped in the body (like in a closed chamber) and becomes strong or powerful enough to digest food that is inherently heavy and excess in quantity. [9]

स यदा नेन्धनं युक्तं लभते देहजं तदा| रसं हिनस्त्यतो वायुः शीतः शीते प्रकुप्यति||१०||

sa yadā nēndhanaṁ yuktaṁ labhatē dēhajaṁ tadā| rasaṁ hinastyatō vāyuḥ śītaḥ śītē prakupyati||10||

If adequate food is not made available to the body, then this increased agni consumes/absorbs the rasa(the intrinsic fluids of the body). Vata having sheeta (cold) property gets vitiated in this cold season.[10]

Diet and beverages in winter season

तस्मात्तुषारसमये स्निग्धाम्ललवणान् रसान्| औदकानूपमांसानां मेद्यानामुपयोजयेत्||११||

बिलेशयानां मांसानि प्रसहानां भृतानि च| भक्षयेन्मदिरां शीधुं मधु चानुपिबेन्नरः||१२||

Tasmāttuṣārasamayē snigdhāmlalavaṇān rasān| audakānūpamāṁsānāṁ mēdyānāmupayōjayēt||11||

bilēśayānāṁ māṁsāni prasahānāṁ bhṛtāni ca| bhakṣayēnmadirāṁ śīdhuṁ madhu cānupibēnnaraḥ||12||

In the period of snowfall, unctuous, sour and salty food items should be consumed predominantly. Meat of fatty, aquatic and marshy animals should be taken. Meat of burrowing animals and roasted meat of animals that eat by snatching the prey should be consumed and after that drinking of madira and sidhu type of wines and honey is advised. [11-12]

गोरसानिक्षुविकृतीर्वसां तैलं नवौदनम्| हेमन्तेऽभ्यस्यतस्तोयमुष्णं चायुर्न हीयते||१३||

gōrasānikṣuvikṛtīrvasāṁ tailaṁ navaudanam| hēmantē'bhyasyatastōyamuṣṇaṁ cāyurna hīyatē||13||

A person who is habituated to consuming milk products, cane sugar products, fats and oils, new rice and warm water during hemanta ritu, never sees his lifespan decrease (i.e. these help in prevention from early aging and diseases). [13]

Lifestyle in winter season

अभ्यङ्गोत्सादनं मूर्ध्नि तैलं जेन्ताकमातपम्| भजेद्भूमिगृहं चोष्णमुष्णं गर्भगृहं तथा||१४||

abhyaṅgōtsādanaṁ mūrdhni tailaṁ jēntākamātapam| bhajēdbhūmigṛhaṁ cōṣṇamuṣṇaṁ garbhagṛhaṁ tathā||14||

In hemanta ritu,abhyanga (massage), utsadana (anointing), murdhni taila (applying oil on the head), fomentation by jentaka (a type of fomentation/sudation) method, sunbath, spending time in hot underground houses and warmer, inner rooms of the house is indicated. [14]

शीतेषु संवृतं सेव्यं यानं शयनमासनम्| प्रावाराजिनकौषेयप्रवेणीकुथकास्तृतम्||१५||

śītēṣu saṁvṛtaṁ sēvyaṁ yānaṁ śayanamāsanam|
prāvārājinakauṣēyapravēṇīkuthakāstṛtam||15||

In the winter season, vehicles, beds and seats should be well covered and spread over with thick quilts, deer or tiger skins, silken sheets, gunny-cloth sheets or blankets. [15]

Guidelines for sexual health

गुरूष्णवासा दिग्धाङ्गो गुरुणाऽगुरुणा सदा| शयने प्रमदां पीनां विशालोपचितस्तनीम्||१६||

आलिङ्ग्यागुरुदिग्धाङ्गीं सुप्यात् समदमन्मथः| प्रकामं च निषेवेत मैथुनं शिशिरागमे||१७||

gurūṣṇavāsā digdhāṅgō guruṇā'guruṇā sadā| śayanē pramadāṁ pīnāṁ viśālōpacitastanīm||16||

āliṅgyāgurudigdhāṅgīṁ supyāt samadamanmathaḥ| prakāmaṁ ca niṣēvēta maithunaṁ śiśirāgamē||17||

In the winter season, one should always wear thick and warm clothes and the body should be anointed with a thick paste of aguru (Aquilaria agallocha Roxb) (eagle-wood). A man who has strong passion should sleep in the bed at night embracing a healthy woman having well developed, plump breasts and herself anointed with the paste of aguru. One may indeed indulge in sexual intercourse up to full satisfaction. [16-17]

Contra-indications in winter season

वर्जयेदन्नपानानि वातलानि लघूनि च| प्रवातं प्रमिताहारमुदमन्थं हिमागमे||१८||

varjayēdannapānāni vātalāni laghūni ca| pravātaṁ pramitāhāramudamanthaṁ himāgamē||18||

At the advent of winter season intake of food and drinks that cause vata vitiation and inherently light to digest in property, (getting exposed to) strong winds, inadequate quantities of food, and intake of diluted gruel are contraindicated. [18]

Diet and lifestyle guidelines in shishira ritu (late winter)

Characteristics of shishira ritu

हेमन्तशिशिरौ तुल्यौ शिशिरेऽल्पं विशेषणम्| रौक्ष्यमादानजं शीतं मेघमारुतवर्षजम्||१९||

hēmantaśiśirau tulyau śiśirē'lpaṁ viśēṣaṇam| raukṣyamādānajaṁ śītaṁ mēghamārutavarṣajam||19||

Hemanta and shishira seasons are almost similar in characteristics with some specific features in shishira ritu. In this season, due to the onset of adana kala, dryness increases and due to clouds, winds and rain, cold prevails. [19]

Additional care in late winter season

तस्माद्धैमन्तिकः सर्वः शिशिरे विधिरिष्यते| निवातमुष्णं त्वधिकं शिशिरे गृहमाश्रयेत्||२०||

tasmāddhaimantikaḥ sarvaḥ śiśirē vidhiriṣyatē| nivātamuṣṇaṁ tvadhikaṁ śiśirē gr̥hamāśrayēt||20||

Therefore, the whole regimen advised for hemanta should also be followed in shishira ritu. In addition to that, one should specially stay in less windy and warm shelters (homes). [20]

Contra-indication in late winter

कटुतिक्तकषायाणि वातलानि लघूनि च| वर्जयेदन्नपानानि शिशिरे शीतलानि च||२१||]

kaṭutiktakaṣāyāṇi vātalāni laghūni ca| varjayēdannapānāni śiśirē śītalāni ca||21||

In the shishira season, food and drinks that are predominantly pungent, bitter and astringent in taste, vata vitiating, and inherently light to digest and cold in properties should be avoided. [21]

Diet and lifestyle guidelines in vasanta ritu (spring season)

Status of agni in spring

वसन्ते निचितः श्लेष्मा दिनकृद्भाभिरीरितः| कायाग्निं बाधते रोगांस्ततः प्रकुरुते बहून्||२२||

vasantē nicitaḥ ślēṣmā dinakr̥dbhābhirīritaḥ| kāyāgniṁ bādhatē rōgāṁstataḥ prakurutē bahūn||22||

Shleshma accumulated in hemanta ritu gets liquefied by hot rays of the Sun in vasanta ritu, which in turn disturbs/decreases the digestive power and ultimately causes many diseases. [22]

Indications and contra-indications in spring

तस्माद्वसन्ते कर्माणि वमनादीनि कारयेत्| गुर्वम्लस्निग्धमधुरं दिवास्वप्नं च वर्जयेत्||२३||

tasmādvasantē karmāṇi vamanādīni kārayēt| gurvamlasnigdhamadhuraṁ divāsvapnaṁ ca varjayēt||23||

Therefore in the vasanta season the purification procedures like vamana (therapeutic emesis) and others should be done. One should avoid heavy to digest, sour, unctuous and sweet food items and should not sleep during the daytime. [23]

व्यायामोद्वर्तनं धूमं कवलग्रहमञ्जनम्| सुखाम्बुना शौचविधिं शीलयेत् कुसुमागमे||२४||

vyāyāmōdvartanaṁ dhūmaṁ kavalagrahamañjanam| sukhāmbunā śaucavidhiṁ śīlayēt kusumāgamē||24||

In kusumagama kala (at the advent of spring) when flowers blossom (vasanta) one should regularly resort to physical exercise, dry massage, medicated smoking, gargling, and collyrium. Bathing and cleaning of excretory orifices should be done with lukewarm water. [24]

चन्दनागुरुदिग्धाङ्गो यवगोधूमभोजनः| शारभं शाशमैणेयं मांसं लावकपिञ्जलम्||२५||

candanāgurudigdhāṅgō yavagōdhūmabhōjanaḥ| śārabhaṁ śāśamaiṇēyaṁ māṁsaṁ lāvakapiñjalam||25||

A person should apply the paste of chandana (Santalum album Linn) and aguru (Aquilaria agallocha Roxb) (eagle-wood) on the body. One should take food made up of barley and wheat, meat of sharabha (wapiti), shasha (rabbit), ena (antelope), lava (common quail) and kapinjala (grey partridge). [25]

भक्षयेन्निर्गदं सीधुं पिबेन्माध्वीकमेव वा| वसन्तेऽनुभवेत् स्त्रीणां काननानां च यौवनम्||२६||

bhakṣayēnnirgadaṁ sīdhuṁ pibēnmādhvīkamēva vā| vasantē’nubhavēt strīṇāṁ kānanānāṁ ca yauvanam||26||

One should drink clean alcoholic drinks like sidhu and madhvika (types of wine preparations) in vasanta and enjoy the youthfulness of women and of gardens. [26]

Diet and lifestyle guidelines in grishma ritu (summer season)

Effect of excess Sun-heat in summer

मयूखैर्जगतः स्नेहं ग्रीष्मे पेपीयते रविः| स्वादु शीतं द्रवं स्निग्धमन्नपानं तदा हितम्||२७||

mayūkhairjagataḥ snēhaṁ grīṣmē pēpīyatē raviḥ| svādu śītaṁ dravaṁ snigdhamannapānaṁ tadā hitam||27||

In grishma ritu (summer season), the Sun , by its rays, excessively dries up the environment. So, in this season, food and drinks having sweet, cold, liquid and unctuous qualities are considered wholesome. [27]

Diet and beverages in summer

शीतं सशर्करं मन्थं जाङ्गलान्मृगपक्षिणः| घृतं पयः सशाल्यन्नं भजन् ग्रीष्मे न सीदति||२८||

śītaṁ saśarkaraṁ manthaṁ jāṅgalānmṛgapakṣiṇaḥ| ghṛtaṁ payaḥ saśālyannaṁ bhajan grīṣmē na sīdati||28||

In the summer season, any individual taking cold and sweet mantha (a type of liquid diet), meat of wild animals and birds, ghee and milk with shali rice (Oryza sativa Linn) does not become weak (i.e., does not suffer from diseases). [28]

Contra-indications in summer

मद्यमल्पं न वा पेयमथवा सुबहूदकम्| लवणाम्लकटूष्णानि व्यायामं च विवर्जयेत् ||२९||

Madyamalpaṁ na vā pēyamathavā subahūdakam| lavaṇāmlakaṭūṣṇāni vyāyāmaṁ ca vivarjayēt ||29||

Alcoholic beverages should be consumed in little quantities or should not be consumed at all, or if taken, should be diluted with plenty of water. One should not consume salty, sour, pungent and hot food, and physical exercise should be avoided. [29]

Lifestyle in summer

दिवा शीतगृहे निद्रां निशि चन्द्रांशुशीतले| भजेच्चन्दनदिग्धाङ्गः प्रवाते हर्म्यमस्तके||३०||

Divā śītagṛhē nidrāṁ niśi candrāṁśuśītalē| bhajēccandanadigdhāṅgaḥ pravātē harmyamastakē||30||

During daytime, one should sleep in a cool shelter and during night after applying the paste of chandana (Santalum album Linn) on the body sleep in the airy roof/terrace of the house which is cooled by the Moon-rays. [30]

व्यजनैः पाणिसंस्पर्शैश्चन्दनोदकशीतलैः| सेव्यमानो भजेदास्यां मुक्तामणिविभूषितः||३१||

Vyajanaiḥ pāṇisaṁsparśaiścandanōdakaśītalaiḥ| sēvyamānō bhajēdāsyāṁ muktāmaṇivibhūṣitaḥ||31||

One should be seated on a surface decorated with pearls and gems and make use of a fan and touch by soft hands, both cooled with sandal water. [31]

काननानि च शीतानि जलानि कुसुमानि च| ग्रीष्मकाले निषेवेत मैथुनाद्विरतो नरः||३२||

Kānanāni ca śītāni jalāni kusumāni ca| grīṣmakālē niṣēvēta maithunādviratō naraḥ||32||

In Summer, one should enjoy the coolness of gardens, cold water and flowers, and should abstain from sexual intercourse. [32]

Diet and lifestyle guidelines in Varsha ritu (rainy season)

Status of agni in rainy season

आदानदुर्बले देहे पक्ता भवति दुर्बलः| स वर्षास्वनिलादीनां दूषणैर्बाध्यते पुनः||३३||

ādānadurbalē dēhē paktā bhavati durbalaḥ| sa varṣāsvanilādīnāṁ dūṣaṇairbādhyatē punaḥ||33||

In a weak body, during the period of dehydration, agni is also weak, and deteriorates further due to vitiated vata and other dosha during the rainy season. [33]

भूबाष्पान्मेघनिस्यन्दात् पाकादम्लाज्जलस्य च| वर्षास्वग्निबले क्षीणे कुप्यन्ति पवनादयः||३४||

bhūbāṣpānmēghanisyandāt pākādamlājjalasya ca| varṣāsvagnibalē kṣīṇē kupyanti pavanādayaḥ||34||

In this season, due to evaporating vapors from the Earth, rainfall and acidic transformation of water, the agni is weakened, thus leading to the further vitiation of vata and other dosha. [34]

Indications and contra-indications in rainy season

तस्मात् साधारणः सर्वो विधिर्वर्षासु शस्यते| उदमन्थं दिवास्वप्नमवश्यायं नदीजलम्||३५||

व्यायाममातपं चैव व्यवायं चात्र वर्जयेत्| पानभोजनसंस्कारान् प्रायः क्षौद्रान्वितान् भजेत्||३६||

tasmāt sādhāraṇaḥ sarvō vidhirvarṣāsu śasyatē| udamanthaṁ divāsvapnamavaśyāyaṁ nadījalam||35||

vyāyāmamātapaṁ caiva vyavāyaṁ cātra varjayēt| pānabhōjanasaṁskārān prāyaḥ kṣaudrānvitān bhajēt||36||

Hence, in the rainy season all basic rules regarding diet and lifestyle are advised to balance all three dosha. One should avoid diluted mantha(excess liquid diet) , sleeping during the day, exposure to dew, river water, physical exercise, sun rays and sexual

intercourse in this season. One should use food and drinks mostly added with honey in small quantities to pacify the kleda (moisture) of the rainy season. [35-36]

Specific diet in rainy season

व्यक्ताम्ललवणस्नेहं वातवर्षाकुलेऽहनि| विशेषशीते भोक्तव्यं वर्षास्वनिलशान्तये||३७||

vyaktāmlalavaṇasnēhaṁ vātavarṣākulē'hani| viśēṣaśītē bhōktavyaṁ varṣāsvanilaśāntayē||37||

In the rainy season when the days are cooler due to wind and rain, one should predominantly take sour, salty and unctuous food to alleviate vata. [37]

अग्निसंरक्षणवता यवगोधूमशालयः| पुराणा जाङ्गलैर्मांसैर्भोज्या यूषैश्च संस्कृतैः||३८||

agnisaṁrakṣaṇavatā yavagōdhūmaśālayaḥ| purāṇā jāṅgalairmāṁsairbhōjyā yūṣaiśca saṁskr̥taiḥ||38||

A person taking care of his agni should consume old barley; wheat and shali rice (Oryza sativa Linn) along with meat of wild animals and processed soup. [38]

पिबेत् क्षौद्रान्वितं चाल्पं माध्वीकारिष्टमम्बु वा| माहेन्द्रं तप्तशीतं वा कौपं सारसमेव वा||३९||

pibēt kṣaudrānvitaṁ cālpaṁ mādhvīkāriṣṭamambu vā| māhēndraṁ taptaśītaṁ vā kaupaṁ sārasamēva vā||39||

Whenever madhvika or other fermented liquors and water are consumed, they should be mixed with a little amount of honey. Rain water or water from wells or ponds should be properly boiled and cooled. [39]

Lifestyle in rainy season

प्रघर्षोद्वर्तनस्नानगन्धमाल्यपरो भवेत्| लघुशुद्धाम्बरः स्थानं भजेदक्लेदि वार्षिकम्||४०||

pragharṣōdvartanasnānagandhamālyaparō bhavēt| laghuśuddhāmbaraḥ sthānaṁ bhajēdaklēdi vārṣikam||40||

In the rainy season, one should practice pragharsha (friction massage), udwartana (dry massage), snana (bath), use of fragrance, garlands, wearing light and clean clothes and should reside in the place which is free from humidity. [40]

Diet and lifestyle guidelines in sharada ritu (autumn season)

Status of pitta dosha in autumn season

वर्षाशीतोचिताङ्गानां सहसैवार्करश्मिभिः| तप्तानामाचितं पित्तं प्रायः शरदि कुप्यति||४१||

varṣāśītōcitāṅgānāṁ sahasaivārkaraśmibhiḥ| taptānāmācitaṁ pittaṁ prāyaḥ śaradi kupyati||41||

When a body habituated to cold and rain is suddenly subjected to the heat of sun-rays in the sharada (autumn) season, the accumulated pitta dosha in the body often gets aggravated. [41]

Specific diet for pacification of pitta dosha

तत्रान्नपानं मधुरं लघु शीतं सतिक्तकम्| पित्तप्रशमनं सेव्यं मात्रया सुप्रकाङ्क्षितैः||४२||

tatrānnapānaṁ madhuraṁ laghu śītaṁ satiktakam| pittapraśamanaṁ sēvyaṁ mātrayā suprakāṅkṣitaiḥ||42||

In this season food and drinks predominantly of sweet, light, cold and slightly bitter qualities and having pitta alleviating properties should be taken in proper quantity, only when there is good appetite. [42]

लावान् कपिञ्जलानेणानुरभ्राञ्छरभान् शशान्| शालीन् सयवगोधूमान् सेव्यानाहुर्घनात्यये||४३||

lāvān kapiñjalānēṇānurabhrāñcharabhān śaśān| śālīn sayavagōdhūmān sēvyānāhurghanātyayē||43||

In ghanatyaya (sharada ritu), the meat of lava (common quail), kapinjala (grey partridge), ena (antelope), urabhra (sheep), sharabha (wapiti) and shasha (rabbit), shali rice (Oryza sativa Linn), barley and wheat should be taken. [43]

तिक्तस्य सर्पिषः पानं विरेको रक्तमोक्षणम्| धाराधरात्यये कार्यमातपस्य च वर्जनम्||४४||

tiktasya sarpiṣaḥ pānaṁ virēkō raktamōkṣaṇam| dhārādharātyayē kāryamātapasya ca varjanam||44||

In sharada, whenever the rain clouds disappear, the intake of tikta ghee (ghee medicated with bitter items), use of purgatives, and blood-letting are indicated. [44]

Contra-indications in autumn season

वसां तैलमवश्यायमौदकानूपमामिषम्| क्षारं दधि दिवास्वप्नं प्राग्वातं चात्र वर्जयेत्||४५||

vasāṁ tailamavaśyāyamaudakānūpamāmiṣam| kṣāraṁ dadhi divāsvapnaṁ prāgvātaṁ cātra varjayēt||45||

In this season exposure to Sun, intake of muscle fats and oils, exposure to dew, meat of aquatic and marshy animals, alkaline preparations, and curd are contraindicated. One should not sleep during daytime and restrict exposure to easterly wind. [45]

Hamsodaka (pure water)

दिवा सूर्यांशुसन्तप्तं निशि चन्द्रांशुशीतलम्| कालेन पक्वं निर्दोषमगस्त्येनाविषीकृतम्||४६||

हंसोदकमिति ख्यातं शारदं विमलं शुचि| स्नानपानावगाहेषु हितमम्बु यथाऽमृतम् ||४७|

Divā sūryāṁśusantaptaṁ niśi candrāṁśuśītalam| kālēna pakvaṁ nirdōṣamagastyēnāviṣīkr̥tam||46||

haṁsōdakamiti khyātaṁ śāradaṁ vimalaṁ śuci| snānapānāvagāhēṣu hitamambu yathā'mr̥tam ||47||

Water naturally heated with sun rays during daytime and cooled with moon rays during night, well purified by the course of time and detoxified by the effects of Agastya (the star Canopus) is called Hamsodaka.This is available during sharada and is clean and clear. This water is beneficial as nectar when used for the purpose of bathing and drinking. [46-47]

Lifestyle during autumn season

शारदानि च माल्यानि वासांसि विमलानि च| शरत्काले प्रशस्यन्ते प्रदोषे चेन्दुरश्मयः||४८||

śāradāni ca mālyāni vāsāṁsi vimalāni ca| śaratkālē praśasyantē pradōṣē cēnduraśmayaḥ||48||

In sharada ritu, garlands of seasonal flowers, clean clothes (apparels), and exposure to moon-rays in early nights are very beneficial. [48]

Okasatmya(acquired adaptation or habituation)

इत्युक्तमृतुसात्म्यं यच्चेष्टाहारव्यपाश्रयम्| उपशेते यदौचित्यादोकःसात्म्यं तदुच्यते||४९||

ityuktamr̥tusātmyaṁ yaccēṣṭāhāravyapāśrayam| upaśētē yadaucityādōkaḥsātmyaṁtaducyatē||49||

In this way, we discussed seasonal adaptations with respect to activities and diet.

If any diet and lifestyle become suitable to the body by its regular/habitual use then it is called okasatmya (acquired adaptation or habituation). [49]

देशानामामयानां च विपरीतगुणं गुणैः| सात्म्यमिच्छन्ति सात्म्यज्ञाश्चेष्टितं चाद्यमेव च||५०||

dēśānāmāmayānāṁ ca viparītaguṇaṁ guṇaiḥ| sātmyamicchanti sātmyajñāścēṣṭitaṁ cādyamēva ca||50||

Experts of the principles of satmya (adaptation) consider that diet and lifestyle opposite to the qualities of the habitat of the individual and of the causative factors of the diseases prevalent in the location, can be adapted to (preserve health). [50]

Summary

तत्र श्लोकः-

ऋतावृतौ नृभिः सेव्यमसेव्यं यच्च किञ्चन| तस्याशितीये निर्दिष्टं हेतुमत् सात्म्यमेव च||५१||

tatra ślōkaḥ- Rtāvr̥tau nr̥bhiḥ sēvyamasēvyaṁ yacca kiñcana| tasyāśitīyē nirdiṣṭaṁ hētumat sātmyamēva ca||51||

There is the verse: In this chapter of seasonal regimen of diet and lifestyle, general principles with respect to dietary habits and activities suitable to specific seasons, along with the principles of satmya (adaptation) have been described. [51]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने तस्याशितीयो नाम षष्ठोऽध्यायः||६||

Ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē ślōkasthānē tasyāśitīyō nāma ṣaṣṭhō’dhyāyaḥ||6||

Thus the sixth chapter entitled Tasyashiteeya (Seasonal regimen of diet and lifestyle) of Sutra Sthana is completed, in the treatise compiled by Agnivesha and revised by Charak.

Tattva Vimarsha (Fundamental Principles)

- The strength of a person varies according to seasonal changes. The dosha undergoes physiological variations as per change in season and surroundings. In order to maintain equilibrium and sustain health, a person should change his diet and lifestyle according to the season.
- Human beings function like a microcosm of the universe and the physiological changes are predominantly affected by the changes in macrocosm e.g, geothermal changes due to the Sun or the effects of the Moon and other celestial bodies. The rotation of the Earth around the Sun and rotation of the Moon around the Earth result in changes in season. The Sun is responsible for temperature variations on Earth and this leads to changes in the physical and mental strength of microcosm.

The effect of seasonal variations on an individual's physiological strength are as follows:

	Ayana	Ritu	Indian Months	English Months	Strength
Samvatsara	Uttarayana	Shishira (Late Winter)	Magha(Tapa) and Phalguna(Tapasya)	Mid-January to Mid-March	Good
		Vasanta (Spring)	Chaitra(Madhu) and Vaishakha(Madhava)	Mid-March to Mid-May	Medium
		Grishma (Summer)	Jaishtha(Shuchi) and Ashadha(Shukra)	Mid-May to Mid-July	Weak
	Dakshinayana	Varsha (Rainy Season)	Shravana(Nabha) and Bhadrapada (Nabhasya)	Mid-July to Mid-September	Weak
		Sharada (Autumn)	Ashvina(Isha) and Kartika(Urja)	Mid-September to	Medium

Ayana	Ritu	Indian Months	English Months	Strength
			Mid-November	
	Hemanta (Early Winter)	Margashirsha(Saha) and Pausha(Sahasya)	Mid-November to Mid-January	Good

These effects of seasonal variations on bala should be factored in while planning any dietary or preventive healthcare program for any individual.

- The states of dosha as per seasonal changes are as follows:

Dosha	Sanchaya(Accumulation)	Prakopa(Aggravation)	Prashamana(Pacification to Normalcy)
Vata	Grishma (Summer)	Varsha (Monsoon/Rainy)	Sharada (Autumn)
Pitta	Varsha (Monsoon/Rainy)	Sharada (Autumn)	Hemanta (Early Winter)
Kapha	Shishira (Late Winter)	Vasanta (Spring)	Grishma (Summer)

- One should follow the diet and lifestyle with opposite properties of the place of residence and seasons in order to preserve health and prevent diseases.

Vidhi vimarsha (Applied Inferences)

Division of samvatsara (year) and ritu

The Samvatsara is divided into two ayana or solstices, depending upon the position of the Sun with respect to the Earth i.e. Uttarayana or adana kala and dakshinayana or visarga kala. Each ayana includes three ritu. This is known as rituchakra (cyclic rhythm) of six seasons. Six ritu are divided on the basis of the predominant effect of Sun and Moon. Air motivates the Sun and the Moon. Vata is responsible for differentiation of ritu(Cha.Su.12).The uttarayana or northward position of the Sun and its act of dehydration/undernourishment brings about three seasons, including shishira, vasanta and grishma. The dakshinayana or southward position of the Sun and its act of hydration/nourishment gives rise to other three seasons, including varsha, sharada and hemanta.

Per Ayurvedic literature, taking the river Ganga as a baseline, the whole region (Indian subcontinent) is divided on the basis of intensity of cold and rain into two parts. In regions south of Ganga, rain being more, tworitu i.e. pravrita (early rains) and varsha (late heavy rainy season) have been mentioned separately by the sages. In the regions

north of Ganga, with a prevalence of snowfall factored in, two ritu namely hemanta and shishira (dewy season and cold season) have been mentioned separately. In the Gangetic plains (Eastern U.P. and Bihar), all the seasons can be found since it is the belt of Sadharana desha.

Thus in Ayurveda, a year is divided in two ways on the basis of the following:

Division of year, ayana, months, rashi

	Ayana & Bala	Ritu	Indian Months	Influential Rashi	English Months
Samvatsara	Uttarayana Adana kala Bala-Less	Shishira (Late Winter)	Magha(Tapa) and Phalguna(Tapasya)	Makara and Kumbha	Mid-January to Mid-March
		Vasanta (Spring)	Chaitra(Madhu) and Vaishakha(Madhava)	Meena and Mesha	Mid-March to Mid-May
		Grishma (Summer)	Jaishtha(Shuchi) and Ashadha(Shukra)	Vrishabha and Mithuna	Mid-May to Mid-July
	Dakshinayana Visarga kala Bala-Good	Varsha (Rainy Season)	Shravana(Nabha) and Bhadrapada (Nabhasya)	Karka and Simha	Mid-July to Mid-September
		Sharada (Autumn)	Ashvina(Isha) and Kartika(Urja)	Kanya and Tula	Mid-September to Mid-November
		Hemanta (Early Winter)	Margasirsha (Saha) and Pausha(Sahasya)	Vrishchika and Dhanu	Mid-November to Mid-January

Formation of Seasons

The Earth and all other celestial bodies in the Solar System are constantly moving. Rotation, precession and revolution of Earth are directly responsible for seasonal variations in a year. The term ‘Earth Rotation’ refers to the spinning of our planet on its axis, with an equatorial speed of 1040 miles per hour (about 465 meter per second or slightly over 1675 km per hour). One rotation takes twenty-four hours (23.93 hours) and is called a mean solar day. The Earth’s rotation is responsible for the daily cycles of day and night. At any moment in time, one half of the Earth is in sunlight, while the other half is in darkness. The Earth’s rotation axis is not fixed in space. The direction of the rotation axis executes a slow ‘Precession’, caused by the gravitational pull of the Sun and the Moon on the Earth. Through each 26000-year cycle, the direction in the sky to which the axis points goes around a big circle, the radius of which covers an angle of about 23.50. This precession also has an effect on the seasons. The orbit of the Earth around the Sun is called an ‘Earth Revolution’. This celestial motion takes 365.26 days to complete one cycle. Further, the Earth’s orbit around the Sun is not circular, but oval or elliptical. An elliptical orbit causes the Earth’s distance from the Sun to vary over a year.

The solstices, together with the equinox, are connected with the seasons. They are considered to start or separate the seasons, or fall nearer the middle. A solstice is an astronomical event that happens twice each year when the Sun’s apparent position in the sky, as viewed from Earth, reaches its northernmost or southernmost extremes. This usually happens around June 21st and December 21st. An equinox occurs twice a year, when the tilt of the Earth’s axis is inclined neither away from nor towards the Sun, the center of the Sun being in the same plane as the Earth’s equator. Around the equinox, the night and day have approximately equal length and the rays of the Sun shine directly on the equator. This happens on approximately March 20th and September 22nd. The Indian Meteorological Department (IMD) designates four different seasons – winter, summer or pre-monsoon, monsoon or rainy season, and post-monsoon season.

Qualities of seasons

The qualities of different seasons are to be understood in three aspects viz. masa (month), rashi (stellar constellations) and svarupa (characteristic features). The regimen prescribed for each season should be followed in mild, moderate or full degree in the succeeding order of strength of seasons. Importance is given first to the appearance of svarupa in the reckoning season, then to the rashi and last to the masa. The regimen prescribed for the season should be mild or part, if only masa has commenced without commencement of rashi or svarupa; it should be moderate, if rashi has commenced, but svarupa has not yet; and regimen should in full measure if svarupa has commenced ever without rashi.

The characteristics of normal seasons have been described in terms of various environmental factors. Knowledge of these characteristics is important to differentiate between deranged (abnormal) and normal seasons so that precautions can be taken to prevent the adverse effects of abnormal seasons. [Su.Sa.Sutra Sthana Chapter 6][20]

Importance of ritucharya(seasonal regimen)

One's various type of diet leads to promotion of strength and luster only when he knows the wholesomeness according to different seasons dependent on behavior and diet.[Cha.Sa.Sutra Sthana 6/3]

If one follows the regimen as described for different seasons, he never suffers from diseases due to the aggravated dosha under the seasonal impact. [Su.Sa.Uttara Sthana 64/55][21] [B.P Purvakhanda 5/356][22]

A man always becomes healthy only when he properly follows dinacharya (daily regimen), nishacharya (night regimen) and ritucharya (seasonal regimen), otherwise he will have disease. [B.P Purvakhanda 5/13][23]

Basic principles of ritucharya

1. While passing through six seasons our body is bound to face different variations and accordingly it is likely to get affected if the same regimen is followed in all seasons.
2. The basic principle of ritucharya is to preserve the equilibrium of dosha through the concept of samanya and vishesha.
3. Knowledge and regular observance of suitable ritucharya (ahara and vihara for different seasons) is mainly for the maintenance of health and prevention of diseases. For diseased persons ritucharya has to be modified accordingly.
4. The seasons are differentiated according to month, rashi and characteristics. More importance has been given to the appearance of characteristics.

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[20] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba Sanskrit series office;2012.

[21] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

[22] Dr. P.S. Byadgi, Dr.Ajai Pandey. Textbook of Kayachikitsa, Volume 1, 1st edition; Chaukambha Sankrit Sansthan, Varanasi, 2013; 149-155.

[23] Bhavamishra, Bhava Prakasha, Madhyama Khanda, Edited by Pandit Brahma Shankra Mishra, Editor. Bhava Prakasha. Varanasi: Chaukhamba Sanskrit Bhawan; 2010.

5. Every person should take a diet including all the six rasa (tastes), in each and every season; however, the indicated rasa should be taken in predominant quantities in a particular season. Regular intake of all rasa is the best strength promoter and regular use of any one rasa debilitates strength.
6. Follow the regimen carefully during ritusandhi and yamadamshtra period to live healthy.

Concept of ritusandhi

The last seven days of preceding ritu and first seven days of following ritu are together known as ritusandhi (meeting of two seasons). During this period the regimen of the previous season should be discontinued gradually and those of the succeeding season adopted slowly. Particular padamshika krama (sequential regimen) has to be adopted i.e. Unhealthy things which one has become accustomed to, should be discontinued gradually. Similarly healthy things (food etc.) should be made use of (gradually) with intervals of one, two or three days.[Cha.Sa.Sutra Sthana 7/36-37]

On the other hand, if they are discontinued or adopted suddenly, diseases due to unaccustomed foods and activities develop.[24] It is significant advice, as the changeover of the external environment from one season to another is very rapid, but our endogenous system needs some time for smooth changeover.

Yamadamshtra (period of increased mortality)

The duration of the last eight days of Kartika month and first eight days of Margashirsha month is termed as yamadamshtra. It is advised to take little food during this period for healthy living otherwise it may be fatal.[25]

Concept of satmya and okasatmya

Satmya means any substance or behavior which is suitable and beneficial to the self. Satmya being used constantly has a wholesome effect. It is divided into two types:

1. *Prakritisatmya*
2. *Abhyasasatmya*

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[24] Sushruta. Nidana Sthana, Cha.1 Vatavyadinidana Adhyaya. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 9th ed. Varanasi: Chaukhambha Orientalia;2007.p.255-276.

[25] Vagbhata. Nidana Sthana, Cha.15 Vatavyadinidana Adhyaya. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 9th ed. Varanasi: Chaukhamba Orientalia;2005. p.530-535.

1. *Prakritisatmya* is also called as *ajanmasatmya* i.e. the satmya since birth, like madhura rasa.
2. *Abhyasasatmya* includes four types of satmya, i.e. vyadhisatmya, deshasatmya, okasatmya *and* ritusatmya''.
    1. *Vyadhisatmya*: Adaptation to a disease. There are things which cannot be taken in normal health but have to be tolerated during the period when a person falls sick. It is also called *amayasatmya* or *rogasatmya*.
    2. *Deshasatmya*: Adaptation to locality or country. There are many things which may be used constantly at a particular place at a particular time but may not be in practice at a different place at the same time.
    3. Okasatmya (Acquired adaptation): Anything such as a poisonous or an intoxicating thing or habit which if resorted to is capable of producing deleterious or injurious effects upon one's health. If taken bit by bit, by an individual continuously it loses its grip to produce deleterious or injurious effects and keeps the individual in normal health, it then becomes okasatmya to the user. This is not only true for poisonous things. Sometimes a particular way of living is injurious to one's health in a particular season but if that habit continues it will lose its power to produce harmful effects. This is one of the reasons why all the individuals are not affected by seasonal diseases in spite of not following seasonal regimen.
    4. *Ritusatmya*: Seasonal adaptation has been described in the ritucharya (seasonal regimen), which is dependent upon ahara (food articles) and vihara (lifestyle).

Seasonal Regimens

Hemanta ritucharya (Regimen for Early winter)

	Ahara (diet)	Vihara (lifestyle)
Indicated	Amla(sour), Lavana(salty), Madhura(sweet), Guru (heavy in digestion) and Snigdha dravya(unctuous food), new rice and wheat, fats and oils, black gram and its products, milk and its products, sugarcane products, warm water, honey, anupa (meat of animals of marshy land) and audaka mamsa (meat of aquatic animals), liquor	protection from cold by warm clothes and beddings, Living in warm house, regular use of shoes, bathing with warm water, abhyanga (therapeutic massage), utsadana (powder massage), vyayama (physical exercise), atapa

	Ahara (diet)	Vihara (lifestyle)
sevana(exposing body to sunlight), intercourse		
Contraindicated	Laghu (light in digestion) and vata provoking dravya, pramitahara(food in proper quantity), udamantha(groat)	Divasvapna (sleeping in day time), direct air

Shishira ritucharya (Regimen for Late winter)

Hemanta and shishira are similar with the slight difference in that the latter has more roughness due to the beginning of Adana and cold due to clouds, winds and rains. Hence the entire routine of living prescribed for Hemanta is to be followed in Shishira also. During Shishira, one should specially live in warmer settings and protect oneself from direct air. Avoid katu(pungent), tikta (bitter), kashaya(astringent), laghu(light to digest), sheeta (cold) and vata provoking food and drinks.

Vasanta ritucharya (Regimen for Spring)

	Ahara (diet)	Vihara (lifestyle)
Indicated	food articles having taste like katu(pungent), tikta(bitter) and kasaya(astringent), ruksha(ununctous), laghu (light in digestion) and ushna dravya(hot substances) , old wheat, rice and barley, water medicated with ginger, khadira(acacia catechu,Linn), *Musta*(cyperus rotundus Linn) and Honey; Jangala	
Mamsa(meat of terrestrial animals), Liquor	kavala (medicated gargling), anjana(application of collyrium), dhumapana(medicated smoking), vyayama, udvartana, application of chandana and aguru , sexual intercourse,	

	Ahara (diet)	Vihara (lifestyle)
	vamana(therapeutic emesis) and nasya(nasal errhines)	
Contra-indicated	Madhura(sweet), amla(sour), guru(heavy in digestion), snigdha and sheeta(cold) dravya, curd	direct sunlight, divasvapna(day sleep), sleeping under dew

Grishma ritucharya (Regimen for Summer)

	Ahara (diet)	Vihara (regimen)
Indicated	madhura, drava, sheeta, laghu and snigdha [[/dravya,_[[mantha|dravya, mantha with sugar, rice, ghee, milk, shali rice, Jangala	
Mamsa (meat of terrestrial animals)	divasvapna, living and sleeping in cold place, protection from heat, bathing with cold water, local application of chandana , wearing of light clothes	
Contra-indicated	lavana, amla, katu and ushna dravya, curd, liquor	vyayama, atapa
sevana, sexual intercourse		

Varsha ritucharya (Regimen for Rainy season)

	Ahara (diet)	Vihara (regimen)
Indicated	madhura, amla, lavana, snigdha and ushna dravya, old wheat, rice and barley, gruel prepared with pulses, Food and drinks with honey, boiled and cold water, jangala mamsa, liquor	living in dry place, wearing of light clothes, pragharshana, udvartana, basti, virechana, vamana, Use of flowers and perfume
Contra-indicated	ruksha and ati-drava dravya (excessive water),	divasvapna (day sleep), vyayama (physical exercise) living under dew,

	Ahara (diet)	Vihara (regimen)
	udamantha (groat), river water	eastern wind, excessive sunlight exposure, intercourse

Sharada ritucharya (Regimen for Autumn)

	Ahara (diet)	Vihara (regimen)
Indicated	madhura(sweet), tikta(pungent) and kashaya(astringent) dravya, laghu (light for digestion), ruksha(rough) and sheeta(cold) dravya, wheat, rice, barley and mudga (green gram), milk, sugar and sugarcane, tikta sarpi (ghee prepared out of bitter drugs), river water, Hamsodaka, Jangala mamsa(meat of arid animals) | virechana(therapeutic purgation), raktamokshana (bloodletting), living under moonlight, wearing of flowers, pearls, clean clothes | | Contra-indicated | amla(sour), katu (pungent), tikshana(sharp) and ushna(hot dry) dravya, kshara(alkaline preparations), oils and fat, curd, ginger, anupa (animals of marshy land) and audaka mamsa (aquatic animals), liquor | divasvapna (day sleep), vyayama (physical exercise), eastern wind, living in dew, atapa sevana(exposing body to sunlight) | | | |

Common diseases due to non-observance of ritucharya

Many diseases described in Ayurveda have their own peculiar causes to develop in particular season, like jwara, tamaka shvasa, pratishyaya, amlapitta, shirahshula, sandhi-shula, atisara, sheetapitta, kushtha etc.

1. Jwara (fever) is of two types, viz., prakrita (natural) and vaikrita (unnatural) based on prognosis. On the basis of prakriti (basic constitution) of time the fever is termed as prakrita (natural). Kaphaja jwara occurs in vasanta and pitta dominant in sharada (autumn), are known as prakrita'' (normal) and are easily curable, while vata dominant jwara in prakrita season (pravrita) is not easily curable. Fever occurs in seasons other than that responsible for vitiation of the concerned dosha is known as Vaikrita (unnatural) which is troublesome. [Cha.Sa.Chikitsa Sthana 3/42]

2. Tamaka shvasa (bronchial asthma) is aggravated by cloudy, cold, rainy weather and easterly wind and kapha increasing factors. On the other hand, warmth relieves the symptoms.
3. Pratishyaya (rhinitis): Seasonal irregularity is one of the causative factors of pratishyaya.[Cha.Sa.Chikitsa Sthana 26/104] Thus pratishyaya can occur in any season if we do not follow seasonal regimen and especially in exposure to too much of cold.
4. Amlapitta (acid peptic disorder) is prevalent in the rainy season because of natural accumulation of pitta in the rainy season. Indulgence in foods which are incompatible, spoiled, very sour, causing burning sensation in the epigastrium cause increase of pitta to produce amlapitta, in persons in whom pitta has already increased. [M.N 51/1]
5. Shirahshula (headache) is a common feature of all types of shiroroga and is of three types:
    1. Vata dominant shiroroga:
        1. Aggravating factors: Cold season; Rainy season and cloudy days
        2. Relieving factors: Hot season, clear and shiny sky i.e. cloud free days
    2. Pitta dominant shiroroga:
        1. Aggravating factors: Hot season, Intake of hot food
        2. Relieving factors: Cold season
    2. Kapha dominant shiroroga:
        1. Aggravating factors: Vasanta season, cold season
        2. Relieving factors: Hot season
2. Shula (pain)
    1. Vata dominant shula: Vata dominant shula especially gets exacerbated after digestion of food, in the evening time, at the end of night, during cloudy and rainy days, in cold climate, and due to direct and eastern wind exposure.[M.N 26/4] [Su.Sa.Sutra Sthana 21/20] It gets relieved by swedana(sudation), abhyanga(oil massage), mardana(massage), unctuous, and hot food items. On the basis of the site of the vata, the different sites are affected.
    2. Pitta dominant shula: It gets exacerbated during mid day, mid night, at the time of digestion of food, and during sharada ritu. It gets relieved by cold season, cold and madhura food. [M.N 26/8]
    3. Kapha dominant shula: This type of pain gets exacerbated just after intake of food, during early morning, at the beginning of night, and during shishira and vasanta seasons. [M.N 26/10]
2. Atisara (diarrhea): Rituviparyaya (any deviation from seasonal regimen) is an important cause of atisara .[Su.Sa.Uttara Sthana 40/4]

3. Sheetapitta (urticaria): Exposure to cold air aggravates kapha and vata dosha, and along with pitta causes sheetapitta. It increases during rainy and winter seasons and especially in shishira ritu. [M.N 50/1]
4. Kushtha (skin diseases): The first important cause of kushtha is viruddha anna-pana (intake of antagonistic food), which includes kala viruddha also for e.g. during hot season intake of katu and hot variety of foods and during cold season ruksha (rough) and sheeta (cold) foods are kala viruddha. [Cha.Sa.Chikitsa Sthana 7/4-8]

Effect of seasonal changes on health

Various researches have proved the direct relation of seasonal variation on physiological and pathological changes in body:

- Climate change has a profound effect on human health and well-being. The impact of climate change on human well-being goes beyond mortality; even birth rates and sperm counts appear to be affected by meteorological phenomena.
- Morbidity attributed to pneumonia, influenza, bronchitis, and probably many other illnesses are also weather-related.
- Medical disorders such as bronchitis, peptic ulcer, adrenal ulcer, glaucoma, goiter, eczema, and herpes zoster are related to seasonal variations in temperature.
- A Canadian Climate Center study (1981) found that migraines were most likely to occur on days with falling pressure, rising humidity, high winds, and rapid temperature fluctuations.
- Weather has an important influence on morbidity in the winter because cold, dry air leads to excessive dehydration of nasal passages and upper respiratory tract, and increased chance of microbial and viral infection. In general, total mortality is about 15% higher on an average winter day than on an average summer day, according to National Center for Health Statistics, 1978.
- Mortality rate during heat waves increases with age.[26] [27] The elderly seem to suffer from impaired physiological responses and often are unable to increase their cardiac output sufficiently during extremely hot weather.[28]
- It was noted that men who had taken bath in 15 degree Celcius water for one-half hour over nine consecutive days before a trip to the Arctic showed less

[26] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 616

[27] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 257

[28] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 324

signs of cold-induced stress than non-treated men. It indicates that adaptation to cold temperatures can occur through repeated exposures. [29]

- To a great extent, the seasonal changes in the immune system are controlled by changes in the levels of various hormones, particularly melatonin. Serum levels of melatonin were found to be highest in the winter months in both normal individuals and SLE patients.[30] There is natural increase in *bala* (strength/immunity) of individuals during winter i.e. hemanta and shishira ritu.
- Striking seasonal variations have been demonstrated in the plasma and saliva levels of the glucocorticoid, cortisol, which promotes carbohydrate metabolism. The lowest levels of cortisol were found in healthy individuals during spring and summer, while the highest levels were found during autumn and winter seasons.[31]
- *Agni* (digestive power) of individuals is strong during winter i.e. hemanta and shishira ritu, and weakest during grishma and varsha ritu.
- Rheumatic diseases vary in severity by season. The incidence of acute gouty attacks (an inflammatory arthritis) is highest in the spring season.[32] Schlesinger N.et al. (2009) explained in his paper “Seasonal Variation of Rheumatic Diseases” that seasonal variation has been shown in a number of rheumatic diseases.[33]
- Coronary artery disease shows a winter peak and summer trough in incidence and mortality. Leo Sher also proposed that seasonal mood changes may contribute to the increased incidence and mortality of coronary artery disease in winter. Depression is associated with increased incidence, morbidity, and mortality of coronary artery disease.
- “Seasonal affective disorder” is a condition where depression in the winter and fall alternate with non-depressive periods in the spring and summer. The degree to which seasonal changes affect mood, energy, sleep, appetite, food preference, or the wish to socialize with other people has been called “seasonality.” Recent

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[29] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 1091

[30] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 861

[31] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 428

[32] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 858

[33] Patrick schrauwen, wouter D vanMarken Lichtenbelt, Wim HM Saris, Klaas R Westerterp, “Changes in fat oxidation in response to a high fat diet”, American journal of clinical nutrituion, 1997; 66-276-82

studies have demonstrated that seasonal mood changes are related to the genetic factors. It means that people may have genetically-determined sensitivity to seasons.

- Jaiswal et al, 2011, in a clinical survey[34] found a significant relation between seasonal variation and prevalence of some diseases viz. jwara (viral fever), amlapitta (acid peptic disorders), tamaka shvasa (bronchial asthma), pratishyaya (rhinitis) and shirashula (pitta dominant shirashula and ardhavabhedaka, migraine). They also observed that there is seasonal variation in the state of agni and bala (strength) of the person, as stated by our ancient seers.
- Nathani et al, 2013, in a clinical research[35] found that maximum number of patients of tamaka shvasa (bronchial asthma) were registered in winter seasons (hemanta and shishira), vasanta and varsha. These seasons were the predominant period of asthma attack in majority of cases. In maximum number of cases the attack of tamaka shvasa gets precipitated by intake of kapha and vata vitiating sheeta, guru, madhura and amla rasa predominant ahara like ice-cream, cold drink, cold water, fruit juices, curd, sweets, rice, pickle, salad with lemon etc. in all seasons.

Research on Hamsoadaka

A research was conducted with the objective of revalidating the principle of checking the purity of hansodaka. Physico-chemical and microbiological analysis of water during the rise of the Canopus star in the autumn season in different water reservoirs was carried out. In 2015, two litres of water was collected in sterilized glass bottles from water reservoirs, Rakkaskoppa and Fort Lake. In 2016, water samples were collected from Jamboti water. Physico-chemical and microbiological analyses were done at three different periods, like before 15 days of rise of Canopus star, during rise of Canopus star and after 15 days of rise of Canopus star.The physico chemical analysis of water during Canopus star showed that the values of pH, total alkalinity, CaCO3, sulphates, chlorides, biological oxygen demand level were decreased. A reduction in microbiological bacterial count was observed but no changes were noted with fungal count. From these results, it can be interpreted that there was a positive effect of Canopus star on the purification of water, physico chemical and microbiological parameters.However,the results may vary on the level of contamination and environmental conditions.[36]

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[34] United Kingdom The Food Labelling Regulations 1996 – Schedule 7: Nutrition labelling

[35] Retrived from http://www.fao.org/docrep/006/y5022e/y5022e04 cited on 2-01-2014

[36] Retrived from http://en.wikipedia.org/wiki/Protein_(nutrient) cited on 2-01-2014

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Naveganadharaniya Adhyaya

Sutra Sthana Chapter 7. Non-suppressible and suppressible natural urges and other factors for health Abstract

This chapter describes preventive measures for endogenous and exogenous diseases. The auto-regulated system cleanses out metabolic waste products through various channels and maintains equilibrium in the body. This systematic natural mechanism is termed as Vega (Natural urges) and should not be suppressed to maintain health. This chapter includes thirteen types of natural urges, disorders due to their long term suppression and their treatment. It also emphasizes on observation of proper dietary regimen and timely exercise as per the individual's unique body constitution. Means for maintaining psychological and social well-being for prevention of psycho-spiritual disorders are described in detail. The methods of prevention of diseases by improving strength, by knowing one's own body constitution, maintaining psycho-spiritual balance and following an ideal dietary and lifestyle regimen suited to one's unique constitution have been provided here.

Keywords: Vega(Natural urge), cleansing, Prakriti(Body constitution), Vyayama (exercise), Pragyaparadha(intellectual defects), Agantu roga (exogenous diseases), psychological diseases, seasonal body purification, prevention of exogenous diseases, curd.

Introduction

This third chapter within the group of four chapters on health (swastha chatushka) describes guidelines of promotion of health and prevention of diseases. After describing daily and seasonal regimen in the preceding chapters, the natural urges to excrete toxins and maintain internal homeostasis have been described here. Body excretes metabolic waste through external orifices by various regulatory mechanisms. These mechanisms are termed as 'Vega' (natural urges or processes to excrete toxins i.e. urges). There are thirteen types of physical urges that can be voluntarily controlled up to a certain extent. When these urges are voluntarily suppressed for a prolonged period, metabolic toxins are accumulated in the body systems leading to various diseases and local obstructed pathologies. A description of such urges (to suppress excretion), the consequences of suppression, and its management have been detailed here.

Further explanations have been provided to enumerate the basic principles of prevention of disorders and promotion of physical and psychological well being , by emphasizing upon optimum physical exercises (vyayama) and control of emotions respectively. The correct diet, according to body constitution, lifestyle, behavior therapy in the form of code of conduct, mental factors, characteristics of good companions and

bad companions have been listed. Comprehensive information about the prevention and management of endogenous (nija) and exogenous (agantu) diseases is provided.

Sanskrit text, transliteration and English translation

अथातो नवेगान्धारणीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

Athātō navēgāndhāraṇīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter “Naveganadharaniya” (Non-suppressible and suppressible natural urges and other factors for health). Thus said Lord Atreya.[1-2]

Adharaniya vega (Non-suppressible urges), consequences of suppression and their management

न वेगान् धारयेद्धीमाञ्जातान् मूत्रपुरीषयोः| न रेतसो न वातस्य न छर्द्याः क्षवथोर्न च||३||

नोद्गारस्य न जृम्भाया न वेगान् क्षुत्पिपासयोः| न बाष्पस्य न निद्राया निःश्वासस्य श्रमेण च||४||

Nvēgān dhārayēddhīmāñjātān mūtrapurīṣayōḥ| na rētasō na vātasya na chardyāḥ kṣavathōrna ca||3||

nōdgārasya na jṛmbhāyā na vēgān kṣutpipāsayōḥ| na bāṣpasypa na nidrāyā niḥśvāsasya śramēṇa ca||4||

The intelligent person should not suppress the natural urges initiated by sensations of urine, defecation, sexual desires, flatus, vomiting, sneezing, belching (eructation), yawning, hunger, thirst, tears, sleep and exertion induced dyspnea.[3-4]

एतान् धारयतो जातान् वेगान् रोगा भवन्ति ये| पृथक्पृथक्चिकित्सार्थं तान्मे निगदतः शृणु||५||

ētān dhārayatō jātān vēgān rōgā bhavanti yē| pṛthakpṛthakcikitsārthaṁ tānmē nigadataḥ śṛṇu||5||

Separate treatment for diseases arising due to suppression of these natural urges is told henceforth. [5]

1. Diseases due to suppression of urge of micturition and its treatment

बस्तिमेहनयोः शूलं मूत्रकृच्छ्रं शिरोरुजा | विनामो वङ्क्षणानाहः स्याल्लिङ्गं मूत्रनिग्रहे||६||

स्वेदावगाहनाभ्यङ्गान् सर्पिषश्चावपीडकम् | मूत्रे प्रतिहते कुर्यात्त्रिविधं बस्तिकर्म च||७||

Bastimēhanayōḥ śūlaṁ mūtrakr̥cchraṁ śirōrujā | vināmō vaṅkṣaṇānāhaḥ syālliṅgaṁ mūtranigrahē||6||

svēdāvagāhanābhyaṅgān sarpiṣaścāvapīḍakam | mūtrē pratihatē kuryāttrividhaṁ bastikarma ca||7||

Suppression of the urge to pass urine causes pain in the bladder and phallus, dysuria, headache, bending of the body and distension of the lower abdomen. [6]

In this case, the treatment includes fomentation, sitz bath, massage, avapeedaka ghee (consumption of ghee in large doses before and after meals) and all the three types of basti (therapeutic enema with oil, decoction and medicine through urinary orifice) is prescribed. [7]

2. Diseases due to suppression of urge to defecate and its treatment

पक्वाशयशिरःशूलं वातवर्चोऽप्रवर्तनम् | पिण्डिकोद्वेष्टनाध्मानं पुरीषे स्याद्विधारिते||८||

स्वेदाभ्यङ्गावगाहाश्च वर्तयो बस्तिकर्म च| हितं प्रतिहते वर्चस्यन्नपानं प्रमाथि च||९||

Pakvāśayaśiraḥśūlaṁ vātavarcō'pravartanam | piṇḍikōdvēṣṭanādhmānaṁ purīṣē syādvidhāritē||8||

svēdābhyaṅgāvagāhāśca vartayō bastikarma ca| hitaṁ pratihatē varcasyannapānaṁ pramāthi ca||9||

Suppression of the urge to defecate causes colic pain, headache, retention of fecal matter and flatus, cramps in the calf muscles and distension of abdomen.[8]

In such cases, fomentation, massage, sitz bath, per rectal suppositories, and basti (therapeutic enema) are prescribed and one should take food and drinks that facilitate bowel evacuation to remove obstruction. [9]

3. Diseases due to suppression of sexual energy and its treatment

मेढ्रे वृषणयोः शूलमङ्गमर्दो हृदि व्यथा| भवेत् प्रतिहते शुक्रे विबद्धं मूत्रमेव च||१०||

तत्राभ्यङ्गोऽवगाहश्च मदिरा चरणायुधाः| शालिः पयो निरूहश्च शस्तं मैथुनमेव च||११||

Mēḍhrē vr̥ṣaṇayōḥ śūlamaṅgamardō hr̥di vyathā| bhavēt pratihatē śukrē vibaddhaṁ mūtramēva ca||10||

tatrābhyaṅgō'vagāhaśca madirā caraṇāyudhāḥ| śāliḥ payō nirūhaśca śastaṁ maithunamēva ca||11||

When the urge to ejaculate is suppressed, symptoms like pain in the sex organ, body ache, pain in the cardiac region, and retention of urine are observed. [10]

In that case massage, sitz bath, *madira* (alcoholic drinks), chicken, *shali* rice (Oryza sativa Linn.), milk, enema with decoction, and proper sexual intercourse are prescribed. [11]

4. Diseases due to suppression of urge to pass flatulence and its treatment

सङ्गो विण्मूत्रवातानामाध्मानं वेदना क्लमः| जठरे वातजाश्चान्ये रोगाः स्युर्वातनिग्रहात्||१२||

स्नेहस्वेदविधिस्तत्र वर्तयो भोजनानि च| पानानि बस्तयश्चैव शस्तं वातानुलोमनम्||१३||

Saṅgō viṇmūtravātānāmādhmānaṁ vēdanā klamaḥ| jaṭharē vātajāścānyē rōgāḥ syurvātanigrahāt||12||

snēhasvēdavidhistatra vartayō bhōjanāni ca| pānāni bastayaścaiva śastaṁ vātānulōmanam||13||

Retention of feces, urine and flatus, distension of abdomen, pain, fatigue and other abdominal diseases are caused due to suppression of urge to pass flatus. [12]

In such cases, external and internal administration of unctuous substance, fomentation, per rectal suppositories, intake of foods and drinks having carminative action and therapeutic enema are prescribed. [13]

5. Diseases due to suppression of urge of vomiting and its treatment

कण्डूकोठारुचिव्यङ्गशोथपाण्ड्वामयज्वराः| कुष्ठहृल्लासवीसर्पाश्छर्दिनिग्रहजा गदाः||१४||

भुक्त्वा प्रच्छर्दनं धूमो लङ्घनं रक्तमोक्षणम्| रूक्षान्नपानं व्यायामो विरेकश्चात्र शस्यते||१५||

Kaṇḍūkōṭhārucivyaṅgaśōthapāṇḍvāmayajvarāḥ| kuṣṭhahṛllāsavīsarpāśchardinigrahajā gadāḥ||14||

bhuktvā pracchardanaṁ dhūmō laṅghanaṁ raktamōkṣaṇam| rūkṣānnapānaṁ vyāyāmō virēkaścātra śasyatē||15||

Pruritus, urticaria, aversion (to food), vyanga (discoloration of face), shotha (edema), pandu (pallor/anaemia), jwara (fever), kushtha (skin diseases), nausea and visarpa (erysipelas) are caused by the suppression of the urges of vomiting. [14]

In such cases, Prachchardana(therapeutic induction of vomiting), dhumapana (therapeutic inhalation of smoke) , langhana (therapeutic fasting), rakta mokshana (bloodletting), foods that are dry in properties, drinks, vyayama (physical exercise) and virechana (therapeutic purgation) are prescribed. [15]

6. Diseases due to suppression of urge of sneezing and its treatment

मन्यास्तम्भः शिरःशूलमर्दितार्धावभेदकौ| इन्द्रियाणां च दौर्बल्यं क्षवथोः स्याद्विधारणात्||१६||

तत्रोर्ध्वजत्रुकेऽभ्यङ्गः स्वेदो धूमः सनावनः| हितं वातघ्नमाद्यं च घृतं चौत्तरभक्तिकम्||१७||

Manyāstambhaḥ śiraḥśūlamarditārdhāvabhēdakau| indriyāṇāṁ ca daurbalyaṁ kṣavathōḥ syādvidhāraṇāt||16||

tatrōrdhvajatrukē'bhyaṅgaḥ svēdō dhūmaḥ sanāvanaḥ| hitaṁ vātaghnamādyaṁ ca ghr̥taṁ cauttarabhaktikam||17||

Neck stiffness, headache, facial paralysis, pain in half side of face and head, weakness of sense organs and locomotor organs are caused by the suppression of the urge to sneeze. [16]

In such cases, the treatment includes abhyanga (therapeutic massage) and swedana (fomentation) on the supra-clavicular region, dhooma (use of medicated smoke) along with administering navana (nasal drops), foods prescribed for alleviation of vata and consumption of ghee after meals. [17]

7. Diseases due to suppression of urge of belching and its treatment

हिक्का श्वासोऽरुचिः कम्पो विबन्धो हृदयोरसोः| उद्गारनिग्रहात्तत्र हिक्कायास्तुल्यमौषधम्||१८||

Hikkā śvāsō'ruciḥ kampō vibandhō hr̥dayōrasōḥ| udgāranigrahāttatra hikkāyāstulyamauṣadham||18||

Hiccups, dyspnea, aversion (to food), tremors, and feeling of congestion in the cardiac and chest region are caused due to suppression of belching or eructation. It should be treated on similar lines of hikka (hiccups). [18]

8. Diseases due to suppression of urge of yawning and its treatment

विनामाक्षेपसङ्कोचाः सुप्तिः कम्पः प्रवेपनम्| जृम्भाया निग्रहात्तत्र सर्वं वातघ्नमौषधम्||१९||

Vināmākṣēpasaṅkōcāḥ suptiḥ kampaḥ pravēpanam| jr̥mbhāyā nigrahāttatra sarvaṁ vātaghnamauṣadham||19||

Crookedness of the body, convulsions, contractions (of muscles), numbness, tremors and trembling are caused by the suppression of yawning. Treatment for this includes all vata pacifying measures. [19]

9. Diseases due to suppression of urge of hunger and its treatment

कार्श्यदौर्बल्यवैवर्ण्यमङ्गमर्दोऽरुचिर्भ्रमः| क्षुद्वेगनिग्रहात्तत्र स्निग्धोष्णं लघु भोजनम्||२०||

Vārśyadaurbalyavaivarṇyamaṅgamardō'rucirbhramaḥ| kṣudvēganigrahāttatra snigdhōṣṇaṁ laghu bhōjanam||20||

Emaciation, weakness, change in body complexion, generalized body ache, aversion (to food) and dizziness are caused by suppressing hunger. In such cases, unctuous, hot and light (easily digestible) food is advised. [20]

10. Diseases due to suppression of urge of thirst and its treatment

कण्ठास्यशोषो बाधिर्यं श्रमः सादो हृदि व्यथा| पिपासानिग्रहात्तत्र शीतं तर्पणमिष्यते||२१||

Kaṇṭhāsyaśōṣō bādhiryaṁ śramaḥ sādō hṛdi vyathā| pipāsānigrahāttatra śītaṁ tarpaṇamiṣyatē||21||

Dryness of throat and mouth, deafness, feeling of exhaustion, weakness and cardiac pain are caused by the suppression of thirst (or the urge to drink). In that case, cold refreshing and satiating drinks are advised. [21]

11. Diseases due to suppression of urge of tears and its treatment

प्रतिश्यायोऽक्षिरोगश्च हृद्रोगश्चारुचिर्भ्रमः| बाष्पनिग्रहणात्तत्र स्वप्नो मद्यं प्रियाः कथाः||२२||

Pratiśyāyō'kṣirōgaśca hṛdrōgaścārucirbhramaḥ| bāṣpanigrahaṇāttatra svapnō madyaṁ priyāḥ kathāḥ||22||

Rhinitis, eye diseases, cardiac diseases, aversion (to food) and dizziness are caused by suppressing the urge to cry (due to grief). The treatment includes sleep (rest), intake of wine and pleasing stories or positive conversations. [22]

12. Diseases due to suppression of urge of sleep and its treatment

जृम्भाऽङ्गमर्दस्तन्द्रा च शिरोरोगोऽक्षिगौरवम्| निद्राविधारणात्तत्र स्वप्नः संवाहनानि च||२३||

Jṛmbhā'ṅgamardastandrā ca śirōrōgō'kṣigauravam| nidrāvidhāraṇāttatra svapnaḥ saṁvāhanāni ca||23||

Yawning, body ache, drowsiness, diseases of the head and heaviness in the eyes are caused by suppression of the urge to sleep. Resorting to sound sleep and samvahana (gentle massage) is advised in such cases. [23]

13. Diseases due to suppression of urge of exertion induced dyspnea and its treatment

गुल्महृद्रोगसम्मोहाः श्रमनिःश्वासधारणात्| जायन्ते तत्र विश्रामो वातघ्न्यश्च क्रिया हिताः||२४||

Gulma (lump in abdomen), cardiac diseases and confused state of mind are caused by suppression of dyspnea (due to exertion). In that case, proper rest and regimen for the alleviation of vata are advised. [24]

वेगनिग्रहजा रोगा य एते परिकीर्तिताः| इच्छंस्तेषामनुत्पत्तिं वेगानेतान्न धारयेत्||२५||

Vēganigrahajā rōgā ya ētē parikīrtitāḥ| icchaṁstēṣāmanutpattiṁ vēgānētānna dhārayēt||25||

Diseases caused by the suppression of various natural urges have been described in this chapter. The person desirous of preventing these diseases should not suppress any of these natural urges. [25]

Dharaniya vega- Restraint of psychological urges (suppressible urges)

इमांस्तु धारयेद्वेगान् हितार्थी प्रेत्य चेह च| साहसानामशस्तानां मनोवाक्कायकर्मणाम्||२६||

Imāṁstu dhārayēdvēgān hitārthī prētya cēha ca| sāhasānāmaśastānāṁ manōvākkāyakarmaṇām||26||

A person willing for his own well-being, in this life and after (death), should suppress the urges to engage in adventures, and extreme activities of psyche, speech and body. [26]

Manasika vega (Psychological urges)

लोभशोकभयक्रोधमानवेगान् विधारयेत्| नैर्लज्ज्येर्ष्यातिरागाणामभिध्यायाश्च बुद्धिमान्||२७||

Lōbhaśōkabhayakrōdhamānavēgān vidhārayēt| nairlajjyērṣyātirāgāṇāmabhidhyāyāśca buddhimān||27||

An intelligent person should control greed, grief, fear, anger, egoism, shamelessness (impudence), jealousy, excessive affliction (in anything), and desire to acquire someone else's wealth. [27]

Vachika vega (Verbal urges)

परुषस्यातिमात्रस्य सूचकस्यानृतस्य च| वाक्यस्याकालयुक्तस्य धारयेद्वेगमुत्थितम्||२८||

Paruṣasyātimātrasya sūcakasyānr̥tasya ca| vākyasyākālayuktasya dhārayēdvēgamutthitam||28||

Harsh talks, excessive talking, that which intends to harm others or backbiting, lying and untimely speech (improper words at improper time) are to be restrained during speaking. [28]

Kayika vega (Physical urges)

देहप्रवृत्तिर्या काचिद्विद्यते परपीडया| स्त्रीभोगस्तेयहिंसाद्या तस्यावेगान्विधारयेत्||२९||

Dēhapravṛttiryā kācidvidyatē parapīḍayā| strībhōgastēyahiṁsādyā tasyāvēgānvidhārayēt||29||

Physical actions intended to trouble others, excessive indulgence in sex, stealing, violence (persecution), etc. should be restrained. [29]

Importance of this restraint

पुण्यशब्दो विपापत्वान्मनोवाक्कायकर्मणाम्| धर्मार्थकामान् पुरुषः सुखी भुङ्क्ते चिनोति च||३०||

Puṇyaśabdō vipāpatvānmanōvākkāyakarmaṇām| dharmārthakāmān puruṣaḥ sukhī bhuṅktē cinōti ca||30||

The virtuous one, who is free from all evil deeds of mind, speech and body, is indeed happy and enjoys the fruits of dharma (virtue), artha(wealth), and kama (desires).[30]

Vyayama (exercise)

Definition

शरीरचेष्टा या चेष्टा स्थैर्यार्था बलवर्धिनी| देहव्यायामसङ्ख्याता मात्रया तां समाचरेत्||३१||

Sarīracēṣṭā yā cēṣṭā sthairyārthā balavardhinī| dēhavyāyāmasaṅkhyātā mātrayā tāṁ samācarēt||31||

Such suitable physical movement intended towards bringing stability (in the body) and increase in strength is known as vyayama (physical exercise). This has to be practiced in moderation (with apt control and for proper duration). [31]

Benefits of vyayama (exercise) and harmful effects of excess exercise

लाघवं कर्मसामर्थ्यं स्थैर्यं दुःखसहिष्णुता | दोषक्षयोऽग्निवृद्धिश्च व्यायामादुपजायते||३२||

श्रमः क्लमः क्षयस्तृष्णा रक्तपित्तं प्रतामकः| अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते||३३||

Lāghavaṁ karmasāmarthyaṁ sthairyaṁ duḥkhasahiṣṇutā | dōṣakṣayō’gnivṛddhiśca vyāyāmādupajāyatē||32||

Lightness, strength to work, stability, endurance towards distress and mitigation of dosha (especially kapha), and stimulation of agni (digestive power) is engendered by physical exercise. [32]

Exhaustion, fatigue, wasting (of body tissues), thirst, bleeding from different parts of the body (raktapitta), pratamaka (dyspnea with fainting), cough, fever and vomiting are caused by excessive physical exercise. [33]

Indications to stop vyayama (exercise)

(स्वेदागमः श्वासवृद्धिर्गात्राणां लाघवं तथा| हृदयाद्युपरोधश्च इति व्यायामलक्षणम्||१||)

(svēdāgamaḥ śvāsavr̥ddhirgātrāṇāṁ lāghavaṁ tathā| hr̥dayādyuparōdhaśca iti vyāyāmalakṣaṇam||1||)

Perspiration, increase in respiratory rate, feeling of lightness of body, and congestion in cardiac (heart) region and such other organs of the body are signs of reaching threshold of exercise and one should stop the exercise.(1)

(Note: This verse seems to be added later and was not a part of the original text.)

Activities to be done in appropriate measures only

व्यायामहास्यभाष्याध्वग्राम्यधर्मप्रजागरान्| नोचितानपि सेवेत बुद्धिमानतिमात्रया||३४||

Vyāyāmahāsyabhāṣyādhvagrāmyadharmaprajāgarān| nōcitānapi sēvēta buddhimānatimātrayā||34||

Exercise, laughing, speaking, walking, sexual activities and staying awake at night should not be practiced in excess by an intelligent person even if they are accustomed (or habituated) to doing such activities. [34]

Consequences of improper vyayama (exercise) and contra-indications

एतानेवंविधांश्चान्यान् योऽतिमात्रं निषेवते| गजं सिंह इवाकर्षन् सहसा स विनश्यति||३५||

(अतिव्यवायभाराध्वकर्मभिश्चातिकर्शिताः | क्रोधशोकभयायासैः क्रान्ता ये चापि मानवाः||१||

बालवृद्धप्रवाताश्च ये चोच्चैर्बहुभाषकाः| ते वर्जयेयुर्व्यायामं क्षुधितास्तृषिताश्च ये||२||)

ētānēvaṁvidhāṁścānyān yō'timātraṁ niṣēvatē| gajaṁ siṁha ivākarṣan sahasā sa vinaśyati||35||

(ativyavāyabhārādhvakarmabhiścātikarśitāḥ | krōdhaśōkabhayāyāsaiḥ krāntā yē cāpi mānavāḥ||1||

bālavr̥ddhapravātāśca yē cōccairbahubhāṣakāḥ| tē varjayēyurvyāyāmaṁ kṣudhitāstr̥ṣitāśca yē||2||)

One who indulges in these and such other activities in excess, suddenly perishes like a lion trying to drag an (huge) elephant. [35]

(The person emaciated due to excess sexual intercourse, weight bearing, walking, those afflicted by anger, grief, fear, exertion; those who are children, elderly, prone to vata, who need to talk loudly and excessively, and those who are hungry and thirsty shall avoid physical exercise).

(Note: This verse seems to be added later and was not a part of the original text.)

Padamshika krama (Sequence to adopt good habits and discard bad habits)

उचितादहिताद्धीमान् क्रमशो विरमेन्नरः| हितं क्रमेण सेवेत क्रमश्चात्रोपदिश्यते||३६||

Ucitādahitāddhīmān kramaśō viramēnnaraḥ| hitaṁ kramēṇa sēvēta kramaścātrōpadiśyatē||36||

An intelligent person should gradually wean himself away from unwholesome/unhealthy practices (to which he is addicted) and adopt wholesome ones in the proper sequence. The schedule for the same is given below. [36]

प्रक्षेपापचये ताभ्यां क्रमः पादांशिको भवेत्| एकान्तरं ततश्चोर्ध्वं द्व्यन्तरं त्र्यन्तरं तथा||३७||

Prakṣēpāpacayē tābhyāṁ kramaḥ pādāṁśikō bhavēt| ēkāntaraṁ tataścōrdhvaṁ dvyantaraṁ tryantaraṁ tathā||37||

On the first day one should give up a quarter of the unwholesome practice (still maintaining three-fourth of it) and correspondingly adopt a quarter of wholesome. On the second day, half of the unwholesome practice should be given up and half of the wholesome one should be adopted; this is to be continued for the third day also. On the fourth day, three-fourth of the unwholesome practice should be given up and three-fourth of the wholesome one should be adopted. This process should be continued on the fifth and sixth day also. The process of giving up of the unwholesome practice and adoption of the wholesome practice is completed fully on the seventh day. [37]

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः| सन्तो यान्त्यपुनर्भावमप्रकम्प्या भवन्ति च||३८||

Kramēṇāpacitā dōṣāḥ kramēṇōpacitā guṇāḥ| santō yāntyapunarbhāvamaprakampyā bhavanti ca||38||

By slowly and gradually giving up unwholesome practices and by increasing the wholesome practices in proper sequence, the unwholesome practices do not reoccur and the wholesome practices are fully adopted. [38]

Details of doshanushayi deha prakriti (dosha dominant body constitution)

समपित्तानिलकफाः केचिद्गर्भादि मानवाः| दृश्यन्ते वातलाः केचित्पित्तलाः श्लेष्मलास्तथा||३९||

तेषामनातुराः पूर्वे वातलाद्याः सदातुराः| दोषानुशयिता ह्येषां देहप्रकृतिरुच्यते||४०||

Samapittānilakaphāḥ kēcidgarbhādi mānavāḥ| dr̥śyantē vātalāḥ kēcitpittalāḥ ślēṣmalāstathā||39||

tēṣāmanāturāḥ pūrvē vātalādyāḥ sadāturāḥ| dōṣānuśayitā hyēṣāṁ dēhaprakr̥tirucyatē||40||

Some individuals have the equal proportions of pitta-kapha-vata prakriti (equilibrium state of all dosha) at the time of conception, while some are dominated by vata, some by pitta and some by kapha. [39]

Those of the first category (balanced dosha) do not suffer from diseases. Others (dominated by single dosha), are always likely to suffer. These are called doshanushayi (depending upon dominance of *dosha*) deha prakriti'' (body constitution). [40]

Preservation of health and equilibrium

विपरीतगुणस्तेषां स्वस्थवृत्तेर्विधिर्हितः| समसर्वरसं सात्म्यं समधातोः प्रशस्यते||४१||

Viparītaguṇastēṣāṁ svasthavr̥ttērvidhirhitaḥ| samasarvarasaṁ sātmyaṁ samadhātōḥ praśasyatē||41||

Diet and exercise regimen with opposite/neutralizing dosha properties are prescribed for maintaining health. Habitual intake of balanced diet with all rasa in proportionate quantity is recommended for equilibrium state of dosha. [41]

Malayana (channels of excretion)

द्वे अधः सप्त शिरसि खानि स्वेदमुखानि च| मलायनानि बाध्यन्ते दुष्टैर्मात्राधिकैर्मलैः||४२||

मलवृद्धिं गुरुतया लाघवान्मलसङ्क्षयम्| मलायनानां बुध्येत सङ्गोत्सर्गादतीव च||४३||

Dvē adhaḥ sapta śirasi khāni svēdamukhāni ca| malāyanāni bādhyantē duṣṭairmātrādhikairmalaiḥ||42||

malavr̥ddhiṁ gurutayā lāghavānmalasaṅkṣayam| malāyanānāṁ budhyēta saṅgōtsargādatīva ca||43||

Two external orifices in the lower part of the body (viz. the anus and urethra), seven orifices in the head region (viz., two eyes, two ears, two nostrils and mouth) and numerous openings of sweat glands are channels meant for excretion (of waste products). These are affected by vitiated dosha and increased waste products. [42]

If there is heaviness in these excretory orifices, it is indicative of increase in waste products due to excess accumulation (inside the body). If there is lightness in the excretory orifices, it indicates decrease in quantity of waste products due to excess excretion (from the body). [43]

तान् दोषलिङ्गैरादिश्य व्याधीन् साध्यानुपाचरेत्| व्याधिहेतुप्रतिद्वन्द्वैर्मात्राकालौ विचारयन्||४४||

Tān dōṣaliṅgairādiśya vyādhīn sādhyānupācarēt| vyādhihētupratidvandvairmātrākālau vicārayan||44||

By ascertaining signs and symptoms of dosha indicated above, one shall treat curable diseases by (therapies having) qualities opposite to disease and causative factors after proper consideration of the dose and time of administration. [44]

Importance of

Swasthavritta (Regimen for prevention of diseases)

विषमस्वस्थवृत्तानामेते रोगास्तथाऽपरे | जायन्तेऽनातुरस्तस्मात् स्वस्थवृत्तपरो भवेत् ||४५||

Viṣamasvasthavr̥ttānāmētē rōgāstathā'parē| jāyantē'nāturastasmāt svasthavr̥ttaparō bhavēt||45||

Lifestyle contrary to that mentioned in Swasthavritta leads to above-mentioned and similar diseases. Therefore, the course of life conducive to the maintenance of good health should be followed. [45]

Anutpattikar chikitsa (Preventive measures)

Suitable month for panchakarma treatments and benefits

माधवप्रथमे मासि नभस्यप्रथमे पुनः| सहस्यप्रथमे चैव हारयेद्दोषसञ्चयम्||४६||

स्निग्धस्विन्नशरीराणामूर्ध्वं चाधश्च नित्यशः| बस्तिकर्म ततः कुर्यान्नस्यकर्म च बुद्धिमान्||४७||

यथाक्रमं यथायोग्यमत ऊर्ध्वं प्रयोजयेत्| रसायनानि सिद्धानि वृष्ययोगांश्च कालवित्||४८||

रोगास्तथा न जायन्ते प्रकृतिस्थेषु धातुषु| धातवश्चाभिवर्धन्ते जरा मान्द्यमुपैति च||४९||

विधिरेष विकाराणामनुत्पत्तौ निदर्शितः| निजानामितरेषां तु पृथगेवोपदेक्ष्यते||५०||

Mādhavaprathamē māsi nabhasyaprathamē punaḥ| sahasyaprathamē caiva hārayēddōṣasañcayam||46||

snigdhasvinnaśarīrāṇāmūrdhvaṁ cādhaśca nityaśaḥ| bastikarma tataḥ kuryānnasyakarmaca buddhimān||47||

yathākramaṁ yathāyōgyamata ūrdhvaṁ prayōjayēt| rasāyanāni siddhāni vr̥ṣyayōgāṁśca kālavit||48||

rōgāstathā na jāyantē prakr̥tisthēṣu dhātuṣu| dhātavaścābhivardhantē jarā māndyamupaiti ca||49||

vidhirēṣa vikārāṇāmanutpattau nidarśitaḥ| nijānāmitarēṣāṁ tu pr̥thagēvōpadēkṣyatē||50||

In the months of Chaitra (the month coming before Madhava/Vaishakha i.e. approximately during Mid March- Mid April), Shravana (the month coming before Nabhasya/Bhadrapada, i.e. approximately during Mid July- Mid August) and Margashirsha (the month coming before Sahasya/Pausha, approximately during Mid October- Mid November), the accumulated dosha should be eliminated (by means of purification therapies). [46]

After the oleation and fomentation therapies, emetics (for elimination of dosha from upper part of body) and purgatives (for elimination of dosha from lower part of body) should be administered. Subsequently, the intelligent person should be treated with medicated enema and nasal instillation/errhines therapies regularly. [47]

The above mentioned treatments shall be followed in proper sequence and appropriately. And thereafter, medicines processed with rejuvenation and aphrodisiac preparations should be prescribed. [48]

(By administering the above treatments, as applicable) In a state of equilibrium of dhatu, diseases are prevented, tissue elements develop properly and the aging process slows down. [49]

The procedures for preventing endogenous diseases have been described above. Those for preventing exogenous ones have been described in the next verse. [50]

Causes and management of Agantu

roga (exogenous diseases)

Prajnaparadha (intellectual defect) and its sequelae

ये भूतविषवाय्वग्निसम्प्रहारादिसम्भवाः| नृणामागन्तवो रोगाः प्रज्ञा तेष्वपराध्यति||५१||

Yē bhūtaviṣavāyvagnisamprahārādisambhavāḥ| nr̥ṇāmāgantavō rōgāḥ prajñā tēṣvaparādhyati||51||

Exogenous diseases are produced by evil spirits, toxins, air, fire, and assault on human beings. Intellect is affected in such diseases. [51]

Mano

vikara (Psychological disorders)

ईर्ष्याशोकभयक्रोधमानद्वेषादयश्च ये| मनोविकारास्तेऽप्युक्ताः सर्वे प्रज्ञापराधजाः||५२||

īrṣyāśōkabhayakrōdhamānadvēṣādayaśca yē| manōvikārāstē'pyuktāḥ sarvē prajñāparādhajāḥ||52||

Jealousy, grief, fear, anger, egoism and hatred, etc. and all other mentioned mental disorders result from defects in one's intellect. [52]

Management of Agantu

roga (Prevention and management of exogenous diseases)

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः| देशकालात्मविज्ञानं सद्वृत्तस्यानुवर्तनम्||५३||

आगन्तूनामनुत्पत्तावेष मार्गो निदर्शितः| प्राज्ञः प्रागेव तत् कुर्याद्धितं विद्याद्यदात्मनः||५४||

Tyāgaḥ prajñāparādhānāmindriyōpaśamaḥ smr̥tiḥ| dēśakālātmavijñānaṁ sadvr̥ttasyānuvartanam||53||

āgantūnāmanutpattāvēṣa mārgō nidarśitaḥ| prājñaḥ prāgēva tat kuryāddhitaṁ vidyādyadātmanaḥ||54||

Avoidance of such emotions, control over sense and motor organs, memorizing (regimens), specific knowledge (orientation) of place, time and one's own self, and following regimen of good conduct are some of the ways to prevent exogenous diseases. Therefore, an intelligent person desirous of his own well-being shall follow these suitable measures well in advance. [53-54]

Importance of aptopadesha (authoritative statements) and pratipatti (proper understanding of scientific texts)

आप्तोपदेशप्रज्ञानं प्रतिपत्तिश्च कारणम्| विकाराणामनुत्पत्तावुत्पन्नानां च शान्तये||५५||

āptōpadēśaprajñānaṁ pratipattiśca kāraṇam| vikārāṇāmanutpattāvutpannānāṁ ca śāntayē||55||

Knowledge of the prescription of authoritative sages and its proper application with correct understanding (taking proper decisions at the right time and need) are necessary (recommended) for prevention of impending diseases and treatment of existing diseases. [55]

Characters of bad companions (varjya purusha) to be avoided

पापवृत्तवचःसत्त्वाः सूचकाः कलहप्रियाः| मर्मोपहासिनो लुब्धाः परवृद्धिद्विषः शठाः||५६||

परापवादरतयश्चपला रिपुसेविनः| निर्घृणास्त्यक्तधर्माणः परिवर्ज्या नराधमाः||५७||

Pāpavr̥ttavacaḥsattvāḥ sūcakāḥ kalahapriyāḥ| marmōpahāsinō lubdhāḥ paravr̥ddhidviṣaḥ śaṭhāḥ||56||

parāpavādaratayaścapalā ripusēvinaḥ| nirghr̥ṇāstyaktadharmāṇaḥ parivarjyā narādhamāḥ||57||

Such wretched human beings, who are of sinful conduct, speech and mind, backbiters, those who are quarrelsome by nature, those who indulge in sarcastic remarks about others, the greedy, those who envy the prosperity of others, the cruel, those who indulge in defaming others, the fickle-minded, those who serve the enemy, those devoid of compassion and those who do not follow the virtuous course of life should be avoided. [56-57]

Characters of good companions (to be followed)

बुद्धिविद्यावयःशीलधैर्यस्मृतिसमाधिभिः| वृद्धोपसेविनो वृद्धाः स्वभावज्ञा गतव्यथाः||५८||

सुमुखाः सर्वभूतानां प्रशान्ताः शंसितव्रताः| सेव्याः सन्मार्गवक्तारः पुण्यश्रवणदर्शनाः||५९||

Buddhividyāvayaḥśīladhairyasmr̥tisamādhibhiḥ| vr̥ddhōpasēvinō vr̥ddhāḥ svabhāvajñā gatavyathāḥ||58||

sumukhāḥ sarvabhūtānāṁ praśāntāḥ śaṁsitavratāḥ| sēvyāḥ sanmārgavaktāraḥ puṇyaśravaṇadarśanāḥ||59||

Those who have attained maturity by virtue of intellectual wisdom, knowledge, age, character, courage, memory and contemplation, who serve senior (by age and rank) persons, who are mature and learned ones, who are well acquainted with human nature, those who are devoid of all anxieties, who are well behaved with everybody, who are in serenity, who follow righteous course of action, who advocate good conduct and whose very name and sight are auspicious should be accompanied. [58-59]

Important measures to be followed for complete wellness

आहाराचारचेष्टासु सुखार्थी प्रेत्य चेह च| परं प्रयत्नमातिष्ठेद्बुद्धिमान् हितसेवने||६०||

āhārācāracēṣṭāsu sukhārthī prētya cēha ca| paraṁ prayatnamātiṣṭhēdbuddhimān hitasēvanē||60||

Intelligent person desirous of well-being in the present world (birth) and the world after death should strive his level best to follow the correct regimen of diet, code of conduct and deeds (prescribed in above verses). [60]

Guidelines for consumption of dahi (curd) and hazards of improper consumption

न नक्तं दधि भुञ्जीत न चाप्यघृतशर्करम्| नामुद्गयूषं नाक्षौद्रं नोष्णं नामलकैर्विना ||६१||

ज्वरासृक्पित्तवीसर्पकुष्ठपाण्ड्वामयभ्रमान्| प्राप्नुयात्कामलां चोग्रां विधिं हित्वा दधिप्रियः||६२||

Na naktaṁ dadhi bhuñjīta na cāpyaghṛtaśarkaram| nāmudgayūṣaṁ nākṣaudraṁ nōṣṇaṁ nāmalakairvinā ||61||

jvarāsṛkpittavīsarpakuṣṭhapāṇḍvāmayabhramān| prāpnuyātkāmalāṁ cōgrāṁ vidhiṁ hitvā dadhipriyaḥ||62||

Curd should not be consumed at night. Otherwise, if curd is to be taken, it should be mixed with ghee, sugar, green gram soup, honey or amalaka (Emblica officinalis Gaertn.). It should not be heated also. [61]

Jwara (fever), Raktapitta (bleeding from different parts of the body), visarpa (erysipelas), kushtha (obstinate skin diseases), pandu (anemia like disorders), bhrama (giddiness, vertigo) and severe kamala (jaundice and other hepato-biliary disorders) occur if the prescribed rules for consumption of curd are not followed by one who is fond of curd. [62]

Summary

तत्र श्लोकाः- वेगा वेगसमुत्थाश्च रोगास्तेषां च भेषजम्| येषां वेगा विधार्याश्च यदर्थं यद्धिताहितम्||६३||

उचिते चाहिते वर्ज्ये सेव्ये चानुचिते क्रमः| यथाप्रकृति चाहारो मलायनगदौषधम्||६४||

भविष्यतामनुत्पत्तौ रोगाणामौषधं च यत्| वर्ज्याः सेव्याश्च पुरुषा धीमताऽऽत्मसुखार्थिना||६५||

विधिना दधि सेव्यं च येन यस्मात्तदत्रिजः| नवेगान्धारणेऽध्याये सर्वमेवावदन्मुनिः||६६||

Tatra ślōkāḥ- vēgā vēgasamutthāśca rōgāstēṣāṁ ca bhēṣajam| yēṣāṁ vēgā vidhāryāśca yadarthaṁ yaddhitāhitam||63||

ucitē cāhitē varjyē sēvyē cānucitē kramaḥ| yathāprakṛti cāhārō malāyanagadauṣadham||64||

bhaviṣyatāmanutpattau rōgāṇāmauṣadhaṁ ca yat| varjyāḥ sēvyāśca puruṣā dhīmatā’’tmasukhārthinā||65||

vidhinā dadhi sēvyaṁ ca yēna yasmāttadatrijaḥ| navēgāndhāraṇē’dhyāyē sarvamēvāvadanmuniḥ||66||

To summarize : All natural urges, diseases arising due to their suppression and their management, urges that are to be suppressed, appropriate and inappropriate diet and lifestyles, the sequence for adoption of healthy practices and discarding unhealthy ones, proper diet according to the natural body constitution, the diseases relating to the excretory orifices and their treatment, preventive measures of impending diseases and management , characteristics of good persons whose company should be kept by intelligent people desirous of his wellbeing, and those of bad persons whose company intelligent persons should avoid, and rules regarding consumption of curd - as told by Atreya have been described in this chapter on ‘non suppression of natural urges.’ [63-66].

Tattva Vimarsha (Fundamental Principles)

1. The human body produces natural urges at regular intervals to cleanse the body systems and remove metabolic toxins. Thus, the normal mechanism of natural urge is important for preservation of health.
2. Natural urges should not be suppressed in order to preserve overall health.
3. Negative physical, verbal and psychic activities should be restrained.
4. The persons with equal proportion of vata, pitta and kapha in their prakriti (basic body constitution) i.e. equilibrium of dosha are always healthy. The persons with dis-equilibrium of dosha always suffer from diseases.
5. Body purification therapies, rejuvenation and aphrodisiac therapies should be followed at proper time to prevent diseases and aging.
6. Optimum amount of physical exercise is important for maintenance of physical strength.
7. One shall follow daily routine and lifestyle as per his own psychic and somatic constitution.

Vidhi

Vimarsha (Applied Inferences)

This chapter describes prevention of disorders through maintenance of internal somatic hygiene and promotion of somato-psychological strength. As explained earlier in the introductory part, building up the internal strength through physical exercise, restraint of negative psyche, follow up of proper dietary regimen as per body constitution plays an important role in prevention of impending disorders, and management of psychological disorders. The chapter covers a comprehensive knowledge about ways to achieve positive physical, psychological and spiritual health in a holistic manner emphasizing the true essence of Ayurveda.

Natural somatic urges, disorders due to their suppression and their management

Thirteen natural urges are categorized according to their functions. The first seven urges, micturition, defecation, ejaculation of semen, passing flatus, vomiting, sneezing, belching (eructation) are intended to expel the waste products outside the body from external orifices. Next six urges, yawning, hunger, thirst, tears, sleep and exertion-induced dyspnea are based upon physiological requirements of the body to maintain homeostasis.

Normally, physical and mental faculties of an individual function through the interaction of dosha with dhatu and in this process, mala are formed and excreted out of the body. Health is a delicate balance between these three factors. The imbalance results in diseases. Mala is the end product of digestion and metabolism and must be excreted out at regular intervals through specific orifices. The elimination process is controlled by voluntary reflex mechanisms to a certain extent. These are known as vega or movement. The word vega is defined by Chakrapani as *pravritti* meaning action and *unmukhatvam* meaning those which are intended to get expelled. When there is long term voluntary suppression, specific waste products get accumulated leading to specific diseases. All urges are initiated predominantly by vata and the treatments include alleviation of vata.

Restraint of negative psychological factors for psycho-spiritual well-being

The character of an individual is assessed by his psyche, speech, activities and his overall behavior. The negative activities, which are harmful for one's own character as well as social well-being, are explained. The rules for execution of mental actions, speech and physical activities have been prescribed. The basic emotions that express positive attitude need to be maintained, while those with negative origin are to be controlled and given up. These prescribed activities help towards a better development of one's personality in this life as well as in the afterlife. The objective of this course is to achieve complete health in aspects of physical, mental and spiritual wellbeing in order to attain four purushartha viz. dharma (eternal virtuous duties), artha (wealth), kama (passion) and moksha (salvation).

Benefits of physical exercise and harmful effects of excessive exercise

There are benefits of physical exercise in the proper amount as well as harmful effects of excessive exercise. The measure of exercise always depends upon physiological mechanisms of the body, seasonal variation and time of performing exercise. Stopping signals and subjective feelings of physical exercise are perspiration, increase in respiratory rate, feeling of lightness of body, and congestion in cardiac (heart) region and such other organs of the body are signs of reaching threshold of exercise. Emphasis has been given on the proper amount of exercise to be followed. This is again a subjective prescription and not a one-size-fits-all situation, which is the uniqueness of Ayurveda. It first describes the harmful effects of excess exercise and prohibits other routine activities like excessive laughing, speaking, walking, sexual intercourse, and staying awake late at night.

Sequence to develop good habits and stop bad habits

It is important to know the good things to be followed and avoid bad things by one for longevity. It is advised to gradually give up addictions and adopt wholesome habits increasingly. The protocol advised is, on the first day one should give up a quarter of the unwholesome practice (still maintaining three-fourths of it,) and correspondingly adopt a quarter of wholesome. On the second day, half of the unwholesome practice should be given up and half of the wholesome one should be adopted; this is to be continued for the third day also. On the fourth day, three-fourths of the unwholesome practice should be given up and three-fourths of the wholesome one should be adopted. This process should be continued on the fifth and sixth day also. The process of giving up of the unwholesome practice and adoption of the wholesome practice is completed fully on the seventh day.

Dosha dominant prakriti, susceptibility to disease and specific diet for prevention of diseases

Importance

The crux of prevention of diseases is maintaining a balance of dosha from time of conception. If the dosha is in equilibrium within the body of an individual, the person does not suffer from diseases. The imbalance including predominance of a single dosha in prakriti makes him/her susceptible to diseases. The balance of dosha can be maintained through habitual intake of diet of all rasas and following those regimens with opposite properties of dominant dosha in prakriti. Therefore, to know the predominant dosha in one's constitution is very important for prescribing a suitable diet and lifestyle regimen in prevention and management of diseases. The suitable dietary regimen for each dosha prakriti is described in detail in the eighth chapter of Vimana Sthana.

Phenotypic co-relation of prakriti

Every individual is different from another and hence should be considered as a separate entity.[37] The three broad classes of 'prakriti' are based on certain physical, physiological and psychological characters.[38] The scientists suggest phenotypic classification of India's traditional medicine has a genetic basis; and its Prakriti-based practice in vogue for many centuries resonates with personalized medicine. [39].

Thus prakriti concept is independent of racial, ethnic or geographical considerations and may provide appropriate means of classifying phenotypes to be considered collectively for genotyping. In a study, the researchers postulated that human phonemes based on prakriti, namely kapha, pitta and vata have the genetic connotation that could help classify the human population based on broad phenotypic clusters. Accordingly, HLA DR alleles among various prakriti classes and demonstrated significant associations were analysed. [40] The concept of constitutional uniqueness of human individuals and personalized prescription of diet and drugs is a special feature of Ayurveda. This has

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[37] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba Sanskrit series office;2012.

[38] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

[39] Dr. P.S. Byadgi, Dr.Ajai Pandey. Textbook of Kayachikitsa, Volume 1, 1st edition; Chaukambha Sankrit Sansthan, Varanasi, 2013; 149-155.

[40] Bhavamishra, Bhava Prakasha, Madhyama Khanda, Edited by Pandit Brahma Shankra Mishra, Editor. Bhava Prakasha. Varanasi: Chaukhamba Sanskrit Bhawan; 2010.

similarities with pharmacogenomics and customized medicine.[41] In a study on genome-wide SNP (single nucleotide polymorphism) analysis of 262 well-classified male individuals (after screening 3416 subjects) belonging to three Prakriti (Vata, Pitta, Kapha), it is observed that PGM1 correlates with phenotype of Pitta as described in the ancient text of Charaka Samhita.[42]

Signs of derangement of internal metabolism and excretion

Proper and timely excretion of waste products of metabolism is important for maintenance of health and prevention of disease. This aspect is not well addressed by the current society and mainstream medical system. The clinical examination of functions of seven external orifices in the head and two in the lower part (urethra and anus) can reveal important clues related to internal tissue metabolism. Diseases can be managed through the right combination of dose, duration as well as time of administration of drugs and occurrence of diseases. Regular and seasonal purification described below are important to follow.

Principles of seasonal body purification for prevention of impending diseases and longevity

Ayurveda advises to follow the course prescribed for promotion of positive health in order to avoid diseases. Oleation and fomentation therapies are administered first to be followed by, emetics (for elimination of dosha from upper part of body) and purgatives (for elimination of dosha from lower part of body). Subsequently, the person should get medicated enema and nasal instillation/errhines therapies administered regularly. The time of purification to detoxify the body from accumulated toxins is prescribed viz. vamana in the months of Chaitra (approximately during March-April), basti in Shravana (approximately during July-August) and virechana in Margashirsha (approximately during November-December). It is important to follow rasayana (rejuvenation) and vrishya (aphrodisiac) medications after this course to prevent all endogenous diseases. This also maintains proper growth and development of body tissues and delays the aging process.

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[41] Sushruta. Nidana Sthana, Cha.1 Vatavyadinidana Adhyaya. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 9th ed. Varanasi: Chaukhambha Orientalia;2007.p.255-276.

[42] Vagbhata. Nidana Sthana, Cha.15 Vatavyadinidana Adhyaya. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 9th ed. Varanasi: Chaukhamba Orientalia;2005. p.530-535.

Causes and management of exogenous diseases

Toxins, polluted air, excessive heat, assault trauma, bacterial and viral infections etc. are external etio-pathological factors for exogenous diseases. The negative psychological factors and also other mental disorders are caused by defects in the intellect. Intellect discriminates between right and wrong things to be followed. When this faculty is impaired, the person is not able to make proper decisions and this leads to consumption of improper things in diet and lifestyle. This is called Pragyaparadha (intellectual error/defect) and is the important cause for diseases.

The management approach includes maintaining proper restraint over senses and locomotor organs through correcting intellectual defects, memorizing proper dietary and lifestyle regimens, proper orientation of place, time and self-consciousness about modulating as per prescribed regimens. In the present era, this is important to prevent infectious diseases, their spread, and management of existing infections and their recurrence.

Importance of good companions and bad companions

Social well-being can be maintained by keeping good company and avoiding bad association. This is important for preventing stress due to social factors and to maintain one's psychological balance intact. The impact of the company of good persons leads to development of good moral character. On the contrary, company of bad ones leads to degradation of one's psychological balance and character.

Curd and its prescriptions

The possible reasons behind incorporating curd in this chapter might be excess consumption of curd as a specific dietary factor. The properties of curd are enlisted further in 27th chapter of Sutra Sthana (Annapanavidhi Adhyaya) [verses 225-228].

The curd should not be taken at night. Curd is abhishyandi (increasing secretions and causing obstruction). At night, there is obstruction of channels in the body and digestion is weak. Ghee, sugar, green gram soup, and honey and Embelica officinalis should be added to curd in order to prevent its untoward effects. Curd should not be heated as it makes it incompatible to the body. If the above instructions are not followed by a "curd foodie", the person will suffer from fever, bleeding disorder, skin diseases anemia, jaundice and vertigo.

To conclude, Chakrapani further reinforces which foods should be used and which should not be used, regimen of physical exercise etc. Treatment of diseases, which have not yet manifested is by elimination of dosha at appropriate time. Treatments of manifested diseases are purificatory and rejuvenation therapies, and use of aphrodisiacs. (63-66)

List of Research works done

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Place: Shri Ayurveda college, Nagpur:

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2. Malgudkar SM : 2002: Effect of dharaneeya vegas of samhita and their clinical evaluation in modern era –A study w.s.r. to krodha

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1. Awaradi C.M. : 2004: *Dharaneeya vegas* on the effect of psychosomatic disorders

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1. Rupali Purkar : 2003: To study *dharaneeya manasika vegas* and its role in etio-pathology of *Hridroga*

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1. Jayshree M.N.: 1999: A conceptual analysis of sharirika vega in the content of Ayurvedic system of medicine

Place: Pune University:

1. Sathye B.V. [1986] PhD thesis: Vihara chikitsa through Yoga procedures

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1. Tejinder : 2006: A clinical study on the effect of vyayama in medo vriddhi persons of deha prakriti

Place: SDM College of Ayurveda, Hassan:

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Place: Sri Ayurveda college, Nagpur:

1. Andhare RV:2003: Vibhinna deha prakriti ke vyaktiyon mein Dehoshma [body temperature] par kala tatha vayanusar vyayama [exercise] ka prabhava : Ek adhyayana

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Indriyopakramaniya Adhyaya

Sutra Sthana Chapter 8.The Disciplinary Protocol for Sense and Motor Organs Abstract

This chapter describes how humans perceive the world surroundings by means of five senses (Hear, see, smell, taste, and touch), how a system of five senses called Indriya Pancha-Panchaka works and communicates with mind to perceive the surroundings and how a person can maintain health by using his/her senses properly (and therefore leading a tempered, ethical life) or suffer from disease by not using their senses properly. It also explains the role of mind, intellect and soul in the entire process of perception. This chapter describes the qualities of the mind based on the predominance of the three fundamental qualities, the triguna (sattva, rajas and tamas), including the illusions created by the mind that makes a common observer perceive through his/her senses, say, multiple minds instead of one. It further describes the spiritual elements (Adhyatma dravya guna samgraha) & their action.

The principles of psycho-pathogenesis based on the excessive, deficient and perverted association of five senses with their objects along with the principles of preventing psychic disturbances and preserving the physical, mental and socio-spiritual health in the form of the principles of sadvritta are elaborately described. This involves a broad range of ethical observances & moral practices for preventing psychosomatic disturbances.

Broadly, the practices regarding code of general ethics, diet, natural urges, relationship with women, study, regarding self-control & related to worship are elaborately described. General ethical practices related to individual, inter- personal & about maintenance of social relations have been included, which are extremely valuable for personal & social health.

Keywords: Pancha-panchaka, indriya, manas, sadvritta, Adhyatma dravya guna samgraha, mind, senses, soul, psychology, behaviour therapy, psycho pathology, psycho spiritual aspect, super sense, psychological trait.

Introduction

In earlier chapters dealing with preventive & promotive aspects of health, the principles related to diet , regimens of daily and seasonal routine, have been described. The mind transcends all the sensory faculties that are merely responsible for receiving and transmitting information about their respective external objects. Without the mind, senses cannot perceive their respective objects. In the present chapter, through a study of the mind and the senses, ethical & moral principles of behaviour & conduct have been explained. The senses act as instruments for the mind to express itself as well as for the soul to acquire knowledge. Senses are controlled by the mind, which is further controlled by buddhi (intellect) and ultimately by atma (soul). Thus, this chapter deals with indriya, sattva (mind) and atma (soul).

The fundamental system of pancha- panchaka in reference to the perception of sensory objects is also elucidated. This comprises five sense faculties, five material constituents corresponding to the five sense faculties, five sense organs, five sense objects and five sense perceptions. All the five components of a particular indriya (sense organs) are inter-related. All the senses work under the coordination of the mind. The mind possesses quality of being atindriya i.e. it transcends all the five sense faculties and at the same time and yet is different from those faculties.

The mind does not have constituent elements like senses. Further, the function of the indriya (sense organs) is limited only to its specific sense but the mind has generalised action to every sense. An object can only be perceived by the mind. The ethical and moral principles of life described under sadvritta are the essence of preventive and promotive aspects of health. They train and guide the senses and mind towards better and healthy living, thus promoting sensorial and mental health. They also promote peaceful, happy, prosperous and a more fulfilling life, thereby promoting spiritual health. Some of these principles and directions are intended to protect one's astral body from getting affected by extra-sensorial evil elements or negative energies like *pishacha* (evil sprites), *rakshasa* (demons) etc. These principles may not seem applicable in today's society due to the changes in contemporary thinking, civilization and social culture since the time of writing of this text, though researchers can provide more evidence about their applications.

The sadvritta or ethical observances consist of self-control and proper activities. It includes self-reliance, auto suggestions and physical, mental, verbal and all sorts of activities in daily life along with an ability to discern and exercise control over suppressible and non- suppressible urges. So, the principles of good conduct (sadvritta) aim to preserve all dimensions of health. It also provides unique insights into the correct

way of managing life and health. It considers man as a social organism. His relationship with society is very important from the standpoint of life and health. Therefore, practice of virtues and behaviour in accordance with prevalent social traditions is imperative for the prevention of diseases and promotion of good health. Diseases have their origin in mind. All diseases are due to prajnaparadha (pragyaparadha, or Intellectual defect) as the direct cause, but it is also influenced by excessive, deficient and improper association of senses with their objects (asatmyendriyartha), which is described in this chapter. In a nutshell, this chapter describes unique ways and means of preventing diseases, preserving personal and social health, and leading a productive and useful social life.

Sanskrit text, Transliteration and English translation

अथात इन्द्रियोपक्रमणीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||2||

Ahāta indriyōpakramaṇīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Indriyopakramaniya” (Disciplinary protocol for sense organs). Thus said Lord Atreya. [1-2]

Systematic presentation of Indriya

Indriya pancha-panchaka (Five pentads of sense organs)

इह खलु पञ्चेन्द्रियाणि, पञ्चेन्द्रियद्रव्याणि, पञ्चेन्द्रियाधिष्ठानानि, पञ्चेन्द्रियार्थाः, पञ्चेन्द्रियबुद्धयो भवन्ति,इत्युक्तमिन्द्रियाधिकारे||३||

Iha khalu pañcēndriyāṇi, pañcēndriyadravyāṇi, pañcēndriyādhiṣṭhānāni, pañcēndriyārthāḥ,pañcēndriyabuddhayō bhavanti, ityuktamindriyādhikārē||3||

There are five sense organs, five (types of) matters of sense organs, five (different) sites of sense organs, five sense objects and five (types of) sensory perceptions, thus said in the context of sense organs. [3]

Functions of Sattva and Mana as indriya

Super-sensuality of mind

अतीन्द्रियं पुनर्मनः सत्त्वसञ्ज्ञकं, 'चेतः' इत्याहुरेके, तदर्थात्मसम्पदायत्तचेष्टं चेष्टाप्रत्ययभूतमिन्द्रियाणाम्||४||

Atīndriyaṁ punarmanaḥ sattvasañjñakaṁ, 'cētaḥ' ityāhurēkē, tadarthātmasampadāyattacēṣṭaṁcēṣṭāpratyayabhūtamindriyāṇām||4||

Mind transcends the sense organs. It is termed as sattva, while some others call it as chetas. Its action is dependent on its objects and accomplishments of the Self i.e. atman or atma. It is responsible for the actions of the sense organs. [4]

Cause of diverse manifestations of one and same mind

स्वार्थेन्द्रियार्थसङ्कल्पव्यभिचरणाच्चानेकमेकस्मिन् पुरुषे सत्त्वं, रजस्तमःसत्त्वगुणयोगाच्च; न चानेकत्वं, नह्येकं ह्येककालमनेकेषु प्रवर्तते ; तस्मान्नैककाला सर्वेन्द्रियप्रवृत्तिः||५||

Svārthēndriyārthasaṅkalpavyabhicaraṇāccānēkamēkasmin puruṣē sattvaṁ,rajastamaḥsattvaguṇayōgācca; na cānēkatvaṁ, nahyēkaṁ hyēkakālamanēkēṣu pravartatē ;tasmānnaikakālā sarvēndriyapravr̥ttiḥ||5||

In a single person, mind seems to be numerous because of variations in its own objects, objects of sense organs, its analytical activity related to quickly moving and making its contact with different sensory organs and also due to its inherent connection with the qualities of rajas, tamas and sattva, but in reality it is one. Mind being one, there is no contact with more than one sense organ at a time and therefore there is no simultaneous activity of all the sense organs. [5]

Determination of Psychological Trait

यद्गुणं चाभीक्ष्णं पुरुषमनुवर्तते सत्त्वं तत्सत्त्वमेवोपदिशन्ति मुनयो बाहुल्यानुशयात्||६||

Yadguṇaṁ cābhīkṣṇaṁ puruṣamanuvartatē sattvaṁ tatsattvamēvōpadiśanti munayō bāhulyānuśayāt||6||

The sages describe the mind according to the predominance of the guna (quality or predisposition), which is predominantly and repeatedly represented in the mind of a person. [6]

Perception by Association of Mind and Sense Organs

मनःपुरःसराणीन्द्रियाण्यर्थग्रहणसमर्थानि भवन्ति||७||

Manaḥpuraḥsarāṇīndriyāṇyarthagrahaṇasamarthāni bhavanti||7||

The sense organs are capable of perceiving objects only when they are associated with the mind. [7]

Detail description of Indriya pancha-panchaka (Five pentads of sense organs)

Five sense organs

तत्र चक्षुः श्रोत्रं घ्राणं रसनं स्पर्शनमिति पञ्चेन्द्रियाणि||८||

Tatra cakṣuḥ śrōtraṁ ghrāṇaṁ rasanaṁ sparśanamiti pañcēndriyāṇi||8||

The five sense organs are-visual, auditory, olfactory, gustatory and the tactile.[8]

Origin of five sense matters

पञ्चेन्द्रियद्रव्याणि- खं वायुर्ज्योतिरापो भूरिति||९||

pañcēndriyadravyāṇi- khaṁ vāyurjyōtirāpō bhūriti||9||

The five (types of) matter of sense organs are- akasha, vayu, tejas, apa and prithvi . [9]

Five sites of sensations

पञ्चेन्द्रियाधिष्ठानानि- अक्षिणी कर्णौ नासिके जिह्वा त्वक् चेति||१०||

Pañcēndriyādhiṣṭhānāni- akṣiṇī karṇau nāsikē jihvā tvak cēti||10||

The five (different) sites of sense organs are- eyes, ears, nose, tongue and skin. [10]

Five sense objects

पञ्चेन्द्रियार्थाः- शब्दस्पर्शरूपरसगन्धाः||११||

Pañcēndriyārthāḥ- śabdasparśarūparasagandhāḥ||11||

The five sense objects are – shabda (sound), sparsha (touch), rupa (vision), rasa (taste) and gandha (smell). [11]

Five sensory perceptions

पञ्चेन्द्रियबुद्धयः- चक्षुर्बुद्ध्यादिकाः; ताः पुनरिन्द्रियेन्द्रियार्थसत्त्वात्मसन्निकर्षजाः, क्षणिका, निश्चयात्मिकाश्च, इत्येतत्पञ्चपञ्चकम्||१२||

Cakṣurbuddhyādikāḥ; tāḥ punarindriyēndriyārthasattvātmasannikarṣajāḥ,kṣaṇikā, niścayātmikāśca, ityētat pañcapañcakam||12||

The five (types of) sensory perceptions are- visual perception etc. They are produced in conjunction with the senses, sense objects, mind and the self (atman). They are momentary and determinative. The five pentads are thus described. [12]

Adhyatma dravya guna samgraha (substances and qualities pertaining to soul)

मनो मनोर्थो बुद्धिरात्मा चेत्यध्यात्मद्रव्यगुणसङ्ग्रहः शुभाशुभप्रवृत्तिनिवृत्तिहेतुश्च, द्रव्याश्रितं चकर्म; यदुच्यते क्रियेति||१३||

Manō manōrthō buddhirātmā cētyadhyātmadravyaguṇasaṅgrahaḥ śubhāśubhapravr̥ttinivr̥ttihētuśca, dravyāśritaṁ ca karma; yaducyatē kriyēti||13||

In brief, the substances and qualities pertaining to self (atman) comprise of – the mind, objects of the mind, intellect and the self. This entire set is responsible for an individual's proclivity towards and abstinence from auspicious and inauspicious acts respectively. Actions also known as therapeutic measures are dependent on substance.[13]

Specific constituents and subjects of sense organs

तत्रानुमानगम्यानां पञ्चमहाभूतविकारसमुदायात्मकानामपि सतामिन्द्रियाणां तेजश्चक्षुषि, खं श्रोत्रे, घ्राणे क्षितिः, आपो रसने,स्पर्शनेऽनिलो विशेषेणोपपद्यते| तत्र यद्यदात्मकमिन्द्रियं विशेषात्तत्तदात्मकमेवार्थमनुगृह्णाति, तत्स्वभावाद्विभुत्वाच्च||१४||

Tatrānumānagamyānāṁ pañcamahābhūtavikārasamudāyātmakānāmapi satāmindriyāṇāṁ tējaścakṣuṣi,khaṁ śrōtrē, ghrāṇē kṣitiḥ, āpō rasanē, sparśanē'nilō viśēṣēṇōpapadyatē| tatra yadyadātmakamindriyaṁ viśēṣāttattadātmakamēvārthamanugr̥hṇāti, tatsvabhāvādvibhutvācca||14||

The extant sense organs, which are comprehensible by inference, are composed of the (various) combinations of the five mahabhuta (or basic elements). There is a predominance of tejas in the eyes, akasha in ears, prithvi in nose, apa in tongue and vayu in skin sense organs. Thus, the sense organs perceive their objects according to the predominance of their constituent mahabhuta because of the similarity of their inherent nature (svabhava) and specific capability of sense perception (vibhu) . [14]

Causes of abnormal and normal sensations

तदर्थातियोगायोगमिथ्यायोगात् समनस्कमिन्द्रियं विकृतिमापद्यमानं यथास्वं बुद्ध्युपघाताय सम्पद्यते, सामर्थ्ययोगात् पुनः प्रकृतिमापद्यमानं यथास्वं बुद्धिमाप्याययति||१५||

Tadarthātiyōgāyōgamithyāyōgāt samanaskamindriyaṁ vikr̥timāpadyamānaṁ yathāsvaṁbuddhyupaghātāya sampadyatē, sāmarthyayōgāt punaḥ prakr̥timāpadyamānaṁ yathāsvaṁbuddhimāpyāyayati||15||

Skewed (excessive, deficient and improper) association of senses with their objects of focus, together with the mind, leads to abnormal sensations and emotions, while proper association returns such sensations to normalcy. [15]

Functions of mind and preservation of mental health

Object of mind

मनसस्तु चिन्त्यमर्थः| तत्र मनसो मनोबुद्धेश्च त एव समानातिहीनमिथ्यायोगाः प्रकृतिविकृतिहेतवो भवन्ति||१६||

Manasastu cintyamarthaḥ| tatra manasō manōbuddhēśca ta ēva samānātihīnamithyāyōgāḥ prakr̥tivikr̥tihētavō bhavanti||16||

The object of the mind is to think. Proper and improper (excessive, deficient and deviant) association of mind and its ultimate perception (mano-buddhi) causes normal and abnormal perceptions respectively. [16]

Preservation of normal mind

तत्रेन्द्रियाणां समनस्कानामनुपतप्तानामनुपतापाय प्रकृतिभावे प्रयतितव्यमेभिर्हेतुभिः; तद्यथा सात्म्येन्द्रियार्थसंयोगेनबुद्ध्या सम्यगवेक्ष्यावेक्ष्य कर्मणां सम्यक् प्रतिपादनेन, देशकालात्मगुणविपरीतोपासनेन चेति| तस्मादात्महितं चिकीर्षता सर्वेण सर्वं सर्वदा स्मृतिमास्थाय सद्वृत्तमनुष्ठेयम्||१७||

Tatrēndriyāṇāṁ samanaskānāmanupataptānāmanupatāpāya prakr̥tibhāvē prayatitavyamēbhirhētubhiḥ;tadyathā- sātmyēndriyārthasaṁyōgēna buddhyā samyagavēkṣyāvēkṣya karmaṇāṁ samyakpratipādanēna, dēśakālātmaguṇaviparītōpāsanēna cēti| tasmādātmahitaṁ cikīrṣatā sarvēṇa sarvaṁ sarvadā smr̥timāsthāya sadvr̥ttamanuṣṭhēyam||17||

One should always make efforts to maintain normalcy of sense organs with mind and protect them from any kind of trauma. This can be achieved by proper association of sense organs and their objects, performance of duties after duly considering their pros and cons with the help of the intellect together with the sense faculties and by following (preventive) measures opposite to the qualities of place, season and one’s own constitution. So all, who are desirous of their own well-being, should always remember and abide by all the codes of conduct (described in the following verse).[17]

Sadvritta (Code of conduct)

Sadvritta for positive health and control of senses

तद्ध्यनुतिष्ठन् युगपत् सम्पादयत्यर्थद्वयमारोग्यमिन्द्रियविजयं चेति; तत् सद्वृत्तमखिलेनोपदेक्ष्यामोऽग्निवेश !तद्यथा-

देवगोब्राह्मणगुरुवृद्धसिद्धाचार्यानर्चयेत्,

अग्निमुपचरेत्,

ओषधीः प्रशस्ता धारयेत्,

द्वौ कालावुपस्पृशेत्,

मलायनेष्वभीक्ष्णं पादयोश्च वैमल्यमादध्यात्,

त्रिःपक्षस्य केशश्मश्रुलोमनखान् संहारयेत्,

नित्यमनुपहतवासाः सुमनाः सुगन्धिः स्यात्,

साधुवेशः, प्रसिद्धकेशः ,

मूर्धश्रोत्रघ्राणपादतैलनित्यः, धूमपः, पूर्वाभिभाषी, सुमुखः,

दुर्गेष्वभ्युपपत्ता, होता,यष्टा, दाता,

चतुष्पथानां नमस्कर्ता, बलीनामुपहर्ता,

अतिथीनां पूजकः, पितृभ्यः पिण्डदः,

काले हितमितमधुरार्थवादी,वश्यात्मा, धर्मात्मा,

हेतावीर्ष्युः, फले नेर्ष्युः,

निश्चिन्तः, निर्भीकः, ह्रीमान्, धीमान्, महोत्साहः, दक्षः, क्षमावान्,

धार्मिकः,आस्तिकः, विनयबुद्धिविद्याभिजनवयोवृद्धसिद्धाचार्याणामुपासिता ,

छत्री दण्डी मौली सोपानत्को युगमात्रदृग्विचरेत् ,

मङ्गलाचारशीलः,

कुचेलास्थिकण्टकामेध्यकेशतुषोत्करभस्मकपालस्नानबलिभूमीनां परिहर्ता,

प्राक् श्रमाद् व्यायामवर्जीस्यात्,

सर्वप्राणिषु बन्धुभूतः स्यात्,

क्रुद्धानामनुनेता, भीतानामाश्वासयिता, दीनानामभ्युपपत्ता,

सत्यसन्धः, सामप्रधानः ,

परपरुषवचनसहिष्णुः, अमर्षघ्नः,

प्रशमगुणदर्शी, रागद्वेषहेतूनां हन्ता च||१८||

Taddhyanutiṣṭhan yugapat sampādayatyarthadvayamārōgyamindriyavijayaṁ cēti; tatsadvṛttamakhilēnōpadēkṣyāmō'gnivēśa ! tadyathā-dēvagōbrāhmaṇaguruvṛddhasiddhācāryānarcayēt,agnimupacarēt, ōṣadhīḥ praśastā dhārayēt, dvau kālāvupaspṛśēt, malāyanēṣvabhīkṣṇaṁ pādayōścavaimalyamādadhyāt, triḥpakṣasya kēśaśmaśrulōmanakhān saṁhārayēt, nityamanupahatavāsāḥ sumanāḥ sugandhiḥ syāt, sādhuvēśaḥ, prasiddhakēśaḥ , mūrdhaśrōtraghrāṇapādatailanityaḥ,dhūmapaḥ, pūrvābhibhāṣī, sumukhaḥ, durgēṣvabhyupapattā, hōtā, yaṣṭā, dātā, catuṣpathānāṁnamaskartā, balīnāmupahartā, atithīnāṁ pūjakaḥ, pitṛbhyaḥ piṇḍadaḥ, kālē hitamitamadhurārthavādī,vaśyātmā, dharmātmā, hētāvīrṣyuḥ, phalē nērṣyuḥ, niścintaḥ, nirbhīkaḥ, hrīmān, dhīmān, mahōtsāhaḥ,dakṣaḥ, kṣamāvān, dhārmikaḥ, āstikaḥ, vinayabuddhividyābhijanavayōvṛddhasiddhācāryāṇāmupāsitā ,chatrī daṇḍī maulī sōpānatkō yugamātradṛgvicarēt , maṅgalācāraśīlaḥ,kucēlāsthikaṇṭakāmēdhyakēśatuṣōtkarabhasmakapālasnānabalibhūmīnāṁ parihartā, prāk śramādvyāyāmavarjī syāt, sarvaprāṇiṣu bandhubhūtaḥ syāt, kruddhānāmanunētā, bhītānāmāśvāsayitā,dīnānāmabhyupapattā, satyasandhaḥ, sāmapradhānaḥ , paraparuṣavacanasahiṣṇuḥ, amarṣaghnaḥ,praśamaguṇadarśī, rāgadvēṣahētūnāṁ hantā ca||18||

That (sadvritta), if practiced simultaneously fulfills two objectives – maintenance of positive health and control over sense organs. Agnivesha! I shall entirely explain the codes of conduct , such as:

- One should worship God, cows, Brahmins, preceptors, elderly persons, highly accomplished persons and teachers
- One should honor fire with oblation, should put on auspicious herbs
- One should bathe twice a day, and one should clean his excretory passages and feet frequently
- Cutting of hair, shaving & nail cutting should be done thrice a fortnight
- One should always wear untorn clothes, should be cheerful, use flowers and fragrance. The attire should be gentle and style of hair should be as commonly in practice
- One should apply oil to head, ear, nose, and feet daily and should resort to (healthy) smoking
- One should take initiative during discourses and remain pleasant faced.
- One should save persons in dire situations or distress
- Should offer oblation, perform religious sacrifices, donations, pay respect to road crossings, offer *bali* (religious offerings or ritualistic sacrifices)
- Should offer hospitality to guests, offer *pindas* (rice balls) to forefathers
- One should timely speak useful, measured, sweet & meaningful words
- Should be self controlled & virtuous
- One should be zealous to the cause but not be anxious about the result/outcome

- One should be free from anxiety, fearless, shy (from committing bad deeds), wise, highly enthusiastic, skillful, fore bearing, religious, with positive attitude
- One should be devoted to the teachers, accomplished persons and to those who are superior in modesty, intellect, learning, clan and age.
- One should walk with an umbrella, stick, turban & foot wear, and look six feet ahead
- One should adopt auspicious conduct, should avoid places with dirty clothes, bones, thorns, impure articles, hairs, chaff, garbage, ash, and skull and one should bathe & sacrifice
- Should discontinue exercise before feeling fatigue.
- Should behave like brother to all living beings (i.e., should be compassionate), should pacify the angry and the discontent, and console the frightened
- Should help the poor, be truthful & peaceful.
- Should be tolerant of harsh words, and should curb the practice of intolerance
- Should always concentrate on the qualities of peaceful life and should be the remover of the causes of attachment and aversion. [18]

The forbidden codes of conduct

नानृतं ब्रूयात्, नान्यस्वमाददीत,

नान्यस्त्रियमभिलषेन्नान्यश्रियं,

न वैरं रोचयेत्, न कुर्यात् पापं, न पापेऽपि पापी स्यात्,नान्यदोषान् ब्रूयात्, नान्यरहस्यमागमयेन्, नाधार्मिकैर्न नरेन्द्रद्विष्टैः सहासीत नोन्मत्तैर्न पतितैर्न भ्रूणहन्तृभिर्न क्षुद्रैर्नदुष्टैः, न दुष्टयानान्यारोहेत, न जानुसमं कठिनमासनमध्यासीत, नानास्तीर्णमनुपहितमविशालमसमं वा शयनं प्रपद्येत,न गिरिविषममस्तकेष्वनुचरेत्, न द्रुममारोहेत्, न जलौघवेगमवगाहेत, न कुलच्छायामुपासीत , नाग्न्युत्पातमभितश्चरेत्,नोच्चैर्हसेत्, न शब्दवन्तं मारुतं मुञ्चेत्, नानावृतमुखो जृम्भां क्षवथुं हास्यं वा प्रवर्तयेत्, न नासिकां कुष्णीयात्, न दन्तान्विघट्टयेत्, न नखान् वादयेत्, नास्थीन्यभिहन्यात्, न भूमिं विलिखेत्, न छिन्द्यात्तृणं, न लोष्टं मृद्नीयात्, नविगुणमङ्गैश्चेष्टेत, ज्योतींष्यनिष्टममेध्यमशस्तं च नाभिवीक्षेत, न हुङ्कुर्याच्छवं , नचैत्यध्वजगुरुपूज्याशस्तच्छायामाक्रामेत्, न क्षपास्वमरसदनचैत्यचत्वरचतुष्पथोपवनश्मशानाघातनान्यासेवेत , नैकःशून्यगृहं न चाटवीमनुप्रविशेत्, न पापवृत्तान् स्त्रीमित्रभृत्यान् भजेत, नोत्तमैर्विरुध्येत, नावरानुपासीत, न जिह्मं रोचयेत,नानार्यमाश्रयेत्, न भयमुत्पादयेत्, न साहसातिस्वप्नप्रजागरस्नानपानाशनान्यासेवेत, नोर्ध्वजानुश्चिरं तिष्ठेत्, नव्यालानुपसर्पेन्न दंष्ट्रिणो न विषाणिनः, पुरोवातातपावश्यायातिप्रवाताञ्जहयात्, कलिं नारभेत, नासुनिभृतोऽग्निमुपासीत नोच्छिष्टः, नाधः कृत्वा प्रतापयेत्, नाविगतक्लमो नानाप्लुतवदनो न नग्न उपस्पृशेत्, न स्नानशाट्या स्पृशेदुत्तमाङ्गं, नकेशाग्राण्यभिहन्यात्, नोपस्पृश्य ते एव वाससी बिभृयात्, नास्पृष्ट्वा रत्नाज्यपूज्यमङ्गलसुमनसोऽभिनिष्क्रामेत्, नपूज्यमङ्गलान्यपसव्यं गच्छेन्नेतराण्यनुदक्षिणम्||१९||

Nānr̥taṁ brūyāt, nānyasvamādadīta, nānyastriyamabhilaṣēnnānyaśriyaṁ, na vairaṁ rōcayēt, na kuryātpāpaṁ, na pāpē'pi pāpī syāt, nānyadōṣān brūyāt, nānyarahasyamāgamayēn, nādhārmikairnanarēndradviṣṭaiḥ sahāsīta nōnmattairna

patitairna bhrūṇahantṛbhirna kṣudrairna duṣṭaiḥ, naduṣṭayānānyārōhēta, na jānusamaṁ kaṭhinamāsanamadhyāsīta,nānāstīrṇamanupahitamaviśālamasamaṁ vā śayanaṁ prapadyēta, na giriviṣamamastakēṣvanucarēt, nadrumamārōhēt, na jalōgravēgamavagāhēta, na kulacchāyāmupāsīta , nāgnyutpātamabhitaścarēt,nōccairhasēt, na śabdavantaṁ mārutaṁ muñcēt, nānāvṛtamukhō jṛmbhāṁ kṣavathuṁ hāsyaṁ vāpravartayēt, na nāsikāṁ kuṣṇīyāt, na dantān vighaṭṭayēt, na nakhān vādayēt, nāsthīnyabhihanyāt, nabhūmiṁ vilikhēt, na chindyāttṛṇaṁ, na lōṣṭaṁ mṛdnīyāt, na viguṇamaṅgaiścēṣṭēta,jyōtīṁṣyaniṣṭamamēdhyamaśastaṁ ca nābhivīkṣēta, na huṅkuryācchavaṁ , nacaityadhvajagurupūjyāśastacchāyāmākrāmēt, nakṣapāsvamarasadanacaityacatvaracatuṣpathōpavanaśmaśānāghātanānyāsēvēta , naikaḥ śūnyagṛhaṁna cāṭavīmanupraviśēt, na pāpavṛttān strīmitrabhṛtyān bhajēta, nōttamairvirudhyēta, nāvarānupāsīta, najihmaṁ rōcayēt, nānāryamāśrayēt, na bhayamutpādayēt, nasāhasātisvapnaprajāgarasnānapānāśanānyāsēvēta, nōrdhvajānuściraṁ tiṣṭhēt, na vyālānupasarpēnnadaṁṣṭriṇō na viṣāṇinaḥ, purōvātātapāvaśyāyātipravātāñjahyāt, kaliṁ nārabhēta, nāsunibhṛtō’gnimupāsīta nōcchiṣṭaḥ, nādhaḥ kṛtvā pratāpayēt, nāvigataklamō nānāplutavadanō na nagna upaspṛśēt, nasnānaśāṭyā spṛśēduttamāṅgaṁ, na kēśāgrāṇyabhihanyāt, nōpaspṛśya tē ēva vāsasī bibhṛyāt, nāspṛṣṭvāratnājyapūjyamaṅgalasumanasō’bhiniṣkrāmēt, na pūjyamaṅgalānyapasavyaṁgacchēnnētarāṇyanudakṣiṇam||19||

- One should not tell lies and should not take others possessions
- Should not covet other’s women or property
- Should not indulge in enmity, sinful acts, or be vicious (even to a sinner)
- Should not point out defects of others and should not try to know other’s secrets
- One should not keep company of the unvirtuous, those hated by the king, insane persons, those not following social ethics, foetus killers, wretched and wicked ones
- One should not ride on defective vehicles, sit on hard place of knee height, sleep on uncovered hard bed or having no pillow, not having sufficient dimensions or uneven
- One should not move on uneven tops of the mountains, climb trees, and take dip in water with strong currents
- One should not tread on the shade of a bank, or move around the place that are prone to fire hazards, should not laugh loudly, release flatus with sound, should not yawn, sneeze, or laugh with uncovered mouth, should not contort the nose, grind teeth, make scratching sounds using nails, strike the bones, scrape the earth, cut the grass, press the earthen lamp, perform any improper actions of body parts .
- One should not see light, undesirable, impure and inauspicious objects, should not produce any abnormally loud sound at the sight of corpses and tread on the shadow of sacred persons, teachers, revered ones or any such persons.

- One should not stay for long in the temples, sacred places, raised platforms, crossroads, gardens, cremation grounds & places of execution during nights, and should not enter a deserted house or forests alone.
- One should not be attached to women, friends and servants with sinful conduct, should not oppose or antagonize superior persons and be attached to inferior persons.
- One should not take interest in crooked things, take refuge of wicked persons and indulge in frightening/ terrorising acts.
- One should not indulge in undue courage or excessive sleep, night awakening, bath, drinks and food. One should not stay for long with knees up and approach fierce animals and those having prominent teeth and horns.
- One should not be exposed to easterly winds, the sun, dews and the strong currents of wind.
- One should not initiate quarrels.
- One should not do *yajna* (worship fire) in a secluded place, should not keep feet close to fire, and should not wear spotted clothes. One should not take a bath when tired and exhausted, and should rest and wash the face before taking a bath. Should not touch the head with dirty clothes nor should strike at hair tips and should wear fresh clothes after bathing .
- One should not leave without touching the gems, ghee, the respectable, the auspicious and flowers.
- One should not pass the respectable and the auspicious on the left and others on the right side. [19]

Codes/Etiquette for eating

नारत्नपाणिर्नास्नातो नोपहतवासा नाजपित्वा नाहुत्वा देवताभ्यो नानिरूप्य पितृभ्यो नादत्त्वा गुरुभ्यो नातिथिभ्योनोपाश्रितेभ्यो नापुण्यगन्धो नामाली नाप्रक्षालितपाणिपादवदनो नाशुद्धमुखो नोदङ्मुखो न विमनानाभक्ताशिष्टाशुचिक्षुधितपरिचरो न पात्रीष्वमेध्यासु नादेशे नाकाले नाकीर्णे नादत्त्वाऽग्रमग्नये नाप्रोक्षितं प्रोक्षणोदकैर्नमन्त्रैरनभिमन्त्रितं न कुत्सयन्न कुत्सितं न प्रतिकूलोपहितमन्नमाददीत, न पर्युषितमन्यत्रमांसहरितकशुष्कशाकफलभक्ष्येभ्यः, नाशेषभुक् स्यादन्यत्र दधिमधुलवणसक्तुसर्पिभ्यः, न नक्तं दधि भुञ्जीत, नसक्तूनेकानश्नीयान्न निशि न भुक्त्वा न बहून्न द्विर्नोदकान्तरितात्, न छित्त्वा द्विजैर्भक्षयेत्||२०||

Nāratnapāṇirnāsnātō nōpahatavāsā nājapitvā nāhutvā dēvatābhyō nānirūpya pitṛbhyō nādattvā gurubhyōnātithibhyō nōpāśritēbhyō nāpuṇyagandhō nāmālī nāprakṣālitapāṇipādavadanō nāśuddhamukhōnōdaṅmukhō na vimanā nābhaktāśiṣṭāśucikṣudhitaparicarō na pātrīṣvamēdhyāsu nādēśē nākālē nākīrṇēnādattvā'gramagnayē nāprōkṣitaṁ prōkṣaṇōdakairna mantrairanabhimantritaṁ na kutsayanna kutsitaṁna pratikūlōpahitamannamādadīta, na paryuṣitamanyatra māṁsaharitakaśuṣkaśākaphalabhakṣyēbhyaḥ,nāśēṣabhuk syādanyatra dadhimadhulavaṇasaktusarpibhyaḥ, na naktaṁ dadhi bhuñjīta, nasaktūnēkānaśnīyānna niśi na bhuktvā na bahūnna dvirnōdakāntaritāt, na chittvā dvijairbhakṣayēt||20||

- One should not eat without wearing precious stones in the hand or without taking bath or while wearing torn clothes, without reciting mantras, without offering oblations to God, without offerings to the departed forefathers, teachers, guests and dependants.
- One should not eat without applying purifying fragrance and garland, without washing hands, feet and face, without cleaning the mouth, facing towards the north, with depressed /stressed mind, surrounded by the disloyal, undisciplined, unclean and hungry attendants, in unclean utensils or at improper place and time, in crowded surroundings, without first offering to the fire, without sprinkling with sacred water, without sanctifying it with mantras, with contemptuous disposition towards the food.
- One should not take contaminated meals or food which has been served by enemies or opponents.
- One should not take stale food (meat, salad, dry vegetables, fruit and hard eatables).
- One should not finish all food (served in the plate) except the curd, honey, salt, roasted grain flour and ghee (these should be finished).
- One should not take curd at night. One should not consume roasted grain flour without mixing it with ghee and sugar, in the night, after meals, in large quantities, twice daily or interrupted with water intake or tearing with teeth. [20]

Codes for following natural urges

नानृजुः क्षुयान्नाद्यान्न शयीत, न वेगितोऽन्यकार्यः स्यात्, न वाय्वग्निसलिलसोमार्कद्विजगुरुप्रतिमुखंनिष्ठीविका(वात)वर्चोमूत्राण्युत्सृजेत्, न पन्थानमवमूत्रयेन्न जनवति नान्नकाले, न जपहोमाध्ययनबलिमङ्गलक्रियासुश्लेष्मसिङ्घाणकं मुञ्चेत्||२१||

Nānr̥juḥ kṣuyānnādyānna śayīta, na vēgitō'nyakāryaḥ syāt, navāyvagnisalilasōmārkadvijagurupratimukhaṁ niṣṭhīvikā(vāta)varcōmūtrāṇyutsr̥jēt, napanthānamavamūtrayēnna janavati nānnakālē, na japahōmādhyayanabalimaṅgalakriyāsuślēṣmasiṅghāṇakaṁ muñcēt||21||

- One should not sneeze, eat and sleep in a curved position.
- One should not be engaged in other works while having the natural urges.(One should pass natural urges first and then do other work).
- One should not spit out sputum, pass feces and urine in front of the winds, fire, water, the moon, the sun, Brahmins and the preceptors.
- One should not urinate on the road, in crowded (public) places and while taking food.
- One should not let out oral or nasal excreta at the time of recitation of mantras, oblation, studies, and sacrifice, religious and auspicious acts. [21]

Codes for behaviour with women

न स्त्रियमवजानीत, नातिविश्रम्भयेत्, न गुह्यमनुश्रावयेत्, नाधिकुर्यात्| न रजस्वलां नातुरां नामेध्यां नाशस्तां नानिष्टरूपाचारोपचारां नादक्षां नादक्षिणां नाकामां नान्यकामां नान्यस्त्रियं नान्ययोनिंनायोनौ न चैत्यचत्वरचतुष्पथोपवनश्मशानाघातनसलिलौषधिद्विजगुरुसुरालयेषु न सन्ध्ययोर्नातिथिषु नाशुचिर्नाजग्धभेषजो नाप्रणीतसङ्कल्पो नानुपस्थितप्रहर्षो नाभुक्तवान्नात्यशितो न विषमस्थो न मूत्रोच्चारपीडितो नश्रमव्यायामोपवासक्लमाभिहतो नारहसि व्यवायं गच्छेत्||२२||

Na striyamavajānīta, nātiviśrambhayēt, na guhyamanuśrāvayēt, nādhikuryāt| na rajasvalāṁ nāturāṁ nāmēdhyāṁ nāśastāṁ nāniṣṭarūpācārōpacārāṁ nādakṣāṁ nādakṣiṇāṁ nākāmāṁnānyakāmāṁ nānyastriyaṁ nānyayōniṁ nāyōnau nacaityacatvaracatuṣpathōpavanaśmaśānāghātanasalilauṣadhidvijagurusurālayēṣu na sandhyayōrnātithiṣu nāśucirnājagdhabhēṣajō nāpraṇītasaṅkalpō nānupasthitapraharṣō nābhuktavānnātyaśitō na viṣamasthōna mūtrōccārapīḍitō na śramavyāyāmōpavāsaklamābhihatō nārahasi vyavāyaṁ gacchēt||22||

- One should not insult women, and should not place too much faith in them. One should not disclose secrets to them nor should they give authority indiscriminately.
- One should not perform sexual intercourse with a woman during her menstrual period, with a woman suffering from a disease, or one who is impure, inauspicious, with undesirable appearance, with bad behaviour/conducts and manners or with one devoid of skills.
- One should not perform sexual intercourse with women who are not friendly, or one who is not having passionate desire or has passionate desire for some other person or is married to some other person.
- One should not perform sexual intercourse with other animal species except human beings, and with other body parts except genitals.
- One should not perform sexual intercourse under holy trees, at sacred places, public courtyard, on a crossroad, in a garden, at cremation ground, execution place/ slaughterhouse, near water reservoir, in the medicine stores. Sexual intercourse is also prohibited in the houses of brahmins, teachers and in temples.
- One should not perform sexual intercourse during the dawn and dusk and on inauspicious days i.e. on full moon days and *pratipadas*(first day of lunar month), etc. One should not perform sexual intercourse if unclean, if not taken aphrodisiacs, without prior determination and desire, without having proper erection, without food or after excessive food intake, on uneven place, while under the urge of micturition or defecation, after exertion, physical exercise, during fasting, after exhaustion or in a place having no privacy .[22]

Behavioural code with preceptors

न सतो न गुरून् परिवदेत्, नाशुचिरभिचारकर्मचैत्यपूज्यपूजाध्ययनमभिनिर्वर्तयेत्||२३||

Na satō na gurūn parivadēt,
nāśucirabhicārakarmacaityapūjyapūjādhyayanamabhinirvartayēt||23||

- One should not speak ill of noble persons and preceptors.
- One should not perform spells, worship of sacred trees and superiors, and studies while remaining impure. [23]

Code for learning and studying

न विद्युत्स्वनार्तवीषु नाभ्युदितासु दिक्षु नाग्निसम्प्लवे न भूमिकम्पे न महोत्सवे नोल्कापाते न महाग्रहोपगमने ननष्टचन्द्रायां तिथौ न सन्ध्ययोर्नामुखाद्गुरोर्नावपतितं नातिमात्रं न तान्तं न विस्वरं नानवस्थितपदं नातिद्रुतं न विलम्बितंनातिक्लीबं नात्युच्चैर्नातिनीचैः स्वरैरध्ययनमभ्यस्येत्||२४||

Na vidyutsvanārtavīṣu nābhyuditāsu dikṣu nāgnisamplavē na bhūmikampē na mahōtsavē nōlkāpātē namahāgrahōpagamanē na naṣṭacandrāyāṁ tithau na sandhyayōrnāmukhādgurōrnāvapatitaṁ nātimātraṁna tāntaṁ na visvaraṁ nānavasthitapadaṁ nātidrutaṁ na vilambitaṁ nātiklībaṁ nātyuccairnātinīcaiḥsvarairadhyayanamabhyasyēt||24||

- One should not study when there is unseasonal lightning, houses appear as if they are burnt, during outbreak of fire, earthquake, grand festivals, fall of meteors, eclipses (solar or lunar). One should not study on a new moon day, during dawn or dusk.
- One should not study without being instructed by the preceptor. One should not pronounce words in low, high, weak or deranged voice, without proper accents and morphological symmetry, neither too fast nor too slow, nor with excessive delay and nor with too high or too low pitch of sound. [24]

Codes for social behavior

नातिसमयं जहयात्, न नियमं भिन्द्यात्, न नक्तं नादेशे चरेत्, न सन्ध्यास्वभ्यवहाराध्ययनस्त्रीस्वप्नसेवी स्यात्, नबालवृद्धलुब्धमूर्खक्लिष्टक्लीबैः सह सख्यं कुर्यात्, न मद्यदयूतवेश्याप्रसङ्गरुचिः स्यात्, न गुह्यं विवृणुयात्, नकञ्चिदवजानीयात्, नाहम्मानी स्यान्नादक्षो नादक्षिणो नासूयकः, न ब्राह्मणान् परिवदेत्, न गवां दण्डमुद्यच्छेत्, नवृद्धान्न गुरून्न गणान्न नृपान् वाऽधिक्षिपेत्, न चातिब्रूयात्, न बान्धवानुरक्तकृच्छ्रद्वितीयगुह्ययज्ञान् बहिष्कुर्यात्||२५||

Nātisamayaṁ jahyāt, na niyamaṁ bhindyāt, na naktaṁ nādēśē carēt, nasandhyāsvabhyavahārādhyayanastrīsvapnasēvī syāt, na bālavr̥ddhalubdhamūrkhakliṣṭaklībaiḥ sahasakhyaṁ kuryāt, na madyadyūtavēśyāprasaṅgarucih̥ syāt, na guhyaṁ vivr̥ṇuyāt, na kañcidavajānīyāt,nāhammānī syānnādakṣō nādakṣiṇō nāsūyakaḥ, na brāhmaṇān parivadēt, na gavāṁ daṇḍamudyacchēt,na vr̥ddhānna gurūnna gaṇānna nr̥pān

vā’dhikṣipēt, na cātibrūyāt, nabāndhavānuraktakṛcchradvitīyaguhyajñān bahiṣkuryāt||25||

- One should not deviate from generally approved social practices and should not break any code of conduct.
- One should not move in the night or in an inappropriate place. One should not indulge in taking food, studies, sexual relations or sleep during the dawn or dusk.
- One should not make friendship with children, the old, the greedy, the fools, the persons under affliction and the eunuchs.
- One should not have interest in taking wine, gambling and making physical relationships with prostitutes.
- One should not disclose secrets and should not insult anybody. One should not be self conceited, unskilled, inexperienced and envious.
- One should not insult the Brahmins nor beat the cow with sticks. One should not abuse the old, the preceptors, the administrative class and the king.
- One should not speak too much nor treat kins, persons attached, that stood along in difficult times and the persons who know the secrets disparagingly. [25]

Codes for maintaining good psyche in society

नाधीरो नात्युच्छ्रितसत्त्वः स्यात्, नाभृतभृत्यः, नाविश्रब्धस्वजनः, नैकः सुखी, न दुःखशीलाचारोपचारः, न सर्वविश्रम्भी, नसर्वाभिशङ्की, न सर्वकालविचारी||२६||

Nādhīrō nātyucchritasattvaḥ syāt, nābhṛtabhṛtyaḥ, nāviśrabdhasvajanaḥ, naikaḥ sukhī, naduḥkhaśīlācārōpacāraḥ, na sarvaviśrambhī, na sarvābhiśaṅkī, na sarvakālavicārī||26||

- One should not be impatient, or over excited/ over exhilarated.
- One should not be the person who does not support his attendants, confide in his kins, be happy alone and has unpleasant conduct, behaviour and attendance.
- One should not rely on everybody nor suspect all and should not be critical (too meticulous) at all times. [26]

Code of conduct at work-place

न कार्यकालमतिपातयेत्, नापरीक्षितमभिनिविशेत्, नेन्द्रियवशगः स्यात्, न चञ्चलं मनोऽनुभ्रामयेत्, नबुद्धीन्द्रियाणामतिभारमादध्यात्, न चातिदीर्घसूत्री स्यात्, न क्रोधहर्षावनुविदध्यात्, न शोकमनुवसेत्, न सिद्धावुत्सेकं यच्छेन्नासिद्धौ दैन्यं, प्रकृतिमभीक्ष्णं स्मरेत्, हेतुप्रभावनिश्चितः स्याद्धैत्वारम्भनित्यश्च, न कृतमित्याश्वसेत्, न वीर्यंजहयात्, नापवादमनुस्मरेत्||२७||

Na kāryakālamatipātayēt, nāparīkṣitamabhiniviśēt, nēndriyavaśagaḥ syāt, na cañcalaṁmanō’nubhrāmayēt, na buddhīndriyāṇāmatibhāramādadhyāt, na cātidīrghasūtrī syāt, nakrōdhaharṣāvanuvidadhyāt, na śōkamanuvasēt, na

siddhāvutsēkaṁ yacchēnnāsiddhau dainyaṁ,prakṛtimabhīkṣṇaṁ smarēt, hētuprabhāvaniścitaḥ syāddhētvārambhanityaśca, na kṛtamityāśvasēt, navīryaṁ jahyāt, nāpavādamanusmarēt||27||

- One should not be in a habit of postponing things at the time of action.
- One should not indulge in any activity without properly examining it.
- One should not be submissive to his senses nor should let his fickle mind move around.
- One should not overburden his/her intellect or senses.
- One should avoid procrastinating.
- One should not do things in a fit of anger or rejoicing.
- One should not be under continuous grief.
- One should not be conceited over achievements or desperate in loss.
- One should always remember his own constitution of mind (nature).
- One should have faith in the correlation of the cause and effect that is good and bad deeds and their corresponding results and should always act on it.
- One should not be despondent and assume that now nothing can be done.
- One should not lose spirit (give up courage) nor should remember his insults. [27]

Codes of conduct for blissful well-being

नाशुचिरुत्तमाज्याक्षततिलकुशसर्षपैरग्निं जुहुयादात्मानमाशीर्भिराशासानः, अग्निर्मे नापगच्छेच्छरीराद्वायुर्मे प्राणानादधातु विष्णुर्मे बलमादधातु इन्द्रो मे वीर्यं शिवा मां प्रविशन्त्वाप आपोहिष्ठेत्यपः स्पृशेत्, द्विः परिमृज्योष्ठौ पादौचाभ्युक्ष्य मूर्धनि खानि चोपस्पृशेदद्भिरात्मानं हृदयं शिरश्च||२८||

Nnāśuciruttamājyākṣatatilakuśasarṣapairagniṁ juhuyādātmānamāśīrbhirāśāsānaḥ, agnirmēnāpagacchēccharīrādvāyurmē prāṇānādadhātu viṣṇurmē balamādadhātu indrō mē vīryaṁ śivā māṁpraviśantvāpa āpōhiṣṭhētyapaḥ spṛśēt, dviḥ parimṛjyōṣṭhau pādau cābhyukṣya mūrdhani khānicōpaspṛśēdadbhirātmānaṁ hṛdayaṁ śiraśca||28||

One who is desirous of well-being should not offer oblation to the fire with cow ghee, whole rice grains, *tila* (Sesamum indicum Linn.), *kusha* grass (Desmostachya bipinnata Staff.) and mustard seeds while in impure condition. One should touch water, reciting mantra- *Agnirme na apagachhet sharirad, vayurme pranan aadadahatu, vishnurme balam aadadhatu, indro me viryam shiva mam pravishantva apa apohishthetyapah sprushet*. After touching the lips and feet, one should dab water on all the orifices of the head (two nasal, one buccal, two auditory, and two ocular orifices), the seats of his soul (mentally), heart and head. [28]

ब्रह्मचर्यज्ञानदानमैत्रीकारुण्यहर्षोपेक्षाप्रशमपरश्च स्यादिति||२९||

Brahmacaryajñānadānamaitrīkāruṇyaharṣōpēkṣāpraśamaparaśca syāditi||29||

One should follow the path of brahmacharya (chastity/celibacy), knowledge, charity, friendship, compassion, cheerfulness, detachment and peace. [29]

Summary

तत्र श्लोकाः-

पञ्चपञ्चकमुद्दिष्टं मनो हेतुचतुष्टयम्| इन्द्रियोपक्रमेऽध्याये सद्वृत्तमखिलेन च||३०||

स्वस्थवृत्तं यथोद्दिष्टं यः सम्यगनुतिष्ठति| स समाः शतमव्याधिरायुषा न वियुज्यते||३१||

नृलोकमापूरयते यशसा साधुसम्मतः| धर्मार्थावेति भूतानां बन्धुतामुपगच्छति||३२||

परान् सुकृतिनो लोकान् पुण्यकर्मा प्रपद्यते| तस्माद्वृत्तमनुष्ठेयमिदं सर्वेण सर्वदा||३३||

यच्चान्यदपि किञ्चित् स्यादनुक्तमिह पूजितम्| वृत्तं तदपि चात्रेयः सदैवाभ्यनुमन्यते||३४||

Tatra ślōkāḥ- pañcapañcakamuddiṣṭaṁ manō hētucatuṣṭayam| indriyōpakramē'dhyāyē sadvr̥ttamakhilēna ca||30||

svasthavr̥ttaṁ yathōddiṣṭaṁ yaḥ samyaganutiṣṭhati| sa samāḥ śatamavyādhirāyuṣā na viyujyatē||31||

nr̥lōkamāpūrayatē yaśasā sādhusammataḥ| dharmārthāvēti bhūtānāṁ bandhutāmupagacchati||32||

parān sukr̥tinō lōkān puṇyakarmā prapadyatē| tasmādvr̥ttamanuṣṭhēyamidaṁ sarvēṇa sarvadā||33||

yaccānyadapi kiñcit syādanuktamiha pūjitam| vr̥ttaṁ tadapi cātrēyaḥ sadaivābhyanumanyatē||34||

Now, summing up the contents of the chapter, In this chapter , “the description of the sense organs”, the five pentads and four etiological factors and the code of good conduct have been fully described. One who follows the code of good conduct for the maintenance of positive health lives for a hundred years without any abnormality. Such persons, praised by the noble ones, earn fame all over the world, attain virtue and wealth, friendship of all living beings and at the end, with holy acts, attain the excellent abode (virtuous world) of good souls after death. Hence this code of conduct should be followed by everybody. Even if something has not been stated here, but prescribed elsewhere as a virtuous act, is also acceptable to Lord Atreya. [30-34]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने इन्द्रियोपक्रमणीयो नामाष्टमोऽध्यायः||८||

Ityagnivēśakṛtē tantrē carakapratisaṁskṛtē ślōkasthānē indriyōpakramaṇīyō nāmāṣṭamō'dhyāyaḥ||8||

Thus ends the eighth chapter on "the description of the Sense organs" of the Sutra section of Agnivesha's work as redacted by Charak. ||8||

इति स्वस्थचतुष्को द्वितीयः||२||

Iti svasthacatuṣkō dvitīyaḥ||2||

Here ends the second quadruplet on the maintenance of positive Health. ||2||

Tattva Vimarsha (Fundamental Principles)

- The five pentads of sense organs (indriya pancha-panchaka) include sense organs, source material constituent, site, object, and specific perception. These five components are involved in every knowledge process.[verse 3]
- Mind is super-sensual, having extraordinary capacity to transcend any sense organ. Mind is only one, though it can behave in different ways depending upon specific self constraint, object, and goal oriented activities. Only one object can be perceived at a time by association of mind. Mind has complete control over all senses. The sense organs cannot perceive knowledge without association of mind. The psychological trait is decided by predominance of sattva, rajas and tamas. [verse 4-6]
- The momentary contact of sense organs with their objects in the system of pancha-panchaka leads to specific and definite perception and knowledge of that object. [verse 7-12]
- The group of qualities pertaining to atman (self) including mind, its object [i.e. what it conceives], and intellect decide the good and bad, auspicious and inauspicious acts. Therefore the activity or behavior of a person is defined by this group. [verse 13]
- The deficient, excess or improper indulgence of senses in their objects and their association with mind is hazardous for mental health and leads to various disorders.[verse 15]
- The object of mind is to think and to conceive. The proper conception leads to proper activity and improper conception leads to diseases.[verse 16]
- Mental health can be preserved and protected by proper association of sense organs and their objects, performance of duties after duly considering their pros and cons with the help of the intellect together with the sense faculties and by following (preventive) measures opposite to the qualities of place, season and one's own constitution. So all, who are desirous of their own well being should always remember and follow all principles of code of conduct.[verse 17]

- These do's and don'ts for positive mental health include codes for eating behavior, personal hygiene, sexual hygiene, behavior with women and with preceptors. It also describes methods and time for learning and studying, codes for normal productive psyche, auspicious deeds, principles for time management in society. [verse 18-28]
- Positive health can be achieved by following keys: Brahmacharya (celebacy), jnana (knowledge), dana (charity), maitri (friendship), karunya (compassion), harsha (happiness), upeksha (detachment) and prashama (peace). One who assiduously follows these prescriptions is devoid of all diseases, lives for a hundred years and does not suffer from untimely death. [verse 29-33]

Impact of thought/behaviour/ conduct with immunity and health

The behavioural and ethical components of life have a direct impact on the health of an individual. It is now known that our thoughts cannot only create or change our mood, but they can actually change our bio- chemistry. We also know that they affect how we see ourselves and the world around us. We also know that our thoughts can affect our physiology.

The development of neuro-psycho-immunology has already contributed important understandings to this fundamental idea of Ayurveda. It is also known that when we have positive thoughts we create positive neurochemical messages that are released not only into local brain tissues but to the entire body. Therefore the code of conduct has a direct effect on our psyche and in turn can affect mental health.

Guidelines for sattvavajaya chikitsa and avoidance of pragyaparadha

Mind is the link between atman (soul), indriya and sharira (senses and body). It is responsible for the pravritti (indulgence) and nivritti (non -indulgence) in health promoting and health-degrading activities (*shubha* or *ashubha karmas*) because thinking is the object of manas. Samayoga (proper association) of these leads to fruitful results and atiyoga (excessive correlation), hinayoga (deficient/no correlation) and mithyayoga (perverted correlation) leads to dreadful consequences. The sattvavajaya treatments (restraining senses from harmful objects by controlling mind) form an important component for psychiatric and psycho-somatic disorders.

Sadvritta (conduct, behavior and moral principles): Key to positive health

Sadvritta trains the mind towards peaceful, prosperous and healthy living. The code of conduct can be broadly divided into two categories by objectives viz.,

1. Personal hygiene with personality development

2. Social hygiene with healthy social interactions and public victory

Thus the entire chapter focuses on and represents one of the fundamental principles of Ayurvedic science that qualitative and quantitative aspects of the thoughts, attitudes, conduct, behaviour and morality in life are directly related to preventive and promotive aspects of health also with cure of diseases.

Development of modern science in view of psychosomatic aspect of health

It took approximately four centuries for modern science to understand the real science behind the psychosomatic interaction and to incorporate the principles of psychosomatic approach in understanding of life, health and disease, which is the most fundamental consideration in the Ayurvedic system of medicine. Perhaps, a basic mistake occurred during the early phases of development of modern science because of overemphasis on analytical method of reasoning as the scientific process by renowned French philosopher and brilliant mathematician, Rene Descartes (1614 AD). His metaphysical journey resulted in his most famous assertion that the body and mind are separated into two entirely different branches of worldly existence. This Cartesian division between body and mind exerted a profound effect on western thought and it was this approach which has been held-up by protagonists of conventional science till recently in an assiduous manner. In contrast, Ayurveda has strongly proclaimed that the body and mind intimately exist, interact, mutually - influence at each and every level of their worldly existence. In fact, it went on propounding that there is no physical reality in a living being which can be thought of as being devoid of this reciprocal influence. The recent advancements in modern science in the 20th century especially in the areas of Neurosciences, molecular biology, biochemistry, bio-technology, immunology have proved beyond doubt that thoughts, emotions, feelings and perception exert direct influence on the bodily functions and the immune response. The vast volume of data from research findings is so convincing that it has led to a new branch of modern Science- ‘Psychoneuroimmunology’ . It has led to substantiation of age-old Ayurvedic principles and proved beyond doubt that fundamentals of Ayurveda are eternal and are based on strong scientific footings.

Psychoneuroimmunology – Evidence based support to Ayurvedic fundamentals and psychosomatic interaction

Psychoneuroimmunology, often referred to as PNI, is the study of interactions between one's perception of the world around him, his behaviour, the way his brain and immune system functions. The field of PNI studies the measurable interaction between psychological and physiological processes. The psychological portion is the psycho aspect, the central nervous system aspect is the neuro aspect, there is an endocrine system aspect, and the body’s defense against external infection and aberrant cell division is the immunology aspect.

A group of scientists from many disciplines working on psycho-neuro immuno-biology, have transcended the past linear approach of Western medicine, but not with the intention of destroying it. They are adding new and much needed dimensions to the practice of medicine, they are integrating mind and body and in many cases mind, body and spirit. Fridjof Capra, in his books the Tao of Physics and the Turning Point, refers to this movement as a “new paradigm.” He suggests that it is acting on all of Western society. Capra includes not only physics and medicine, but also psychology, economics, politics, and even reality itself.

Changing paradigms of disease & health

This new study of the body, mind and spirit connection is demonstrating that there are some dramatic new ways of looking at wellness and illness. One of the areas which is becoming very meaningful is the role of thought and stress on the immune system and the physiology of the body. The role of specific events on blood pressure and other body physiology can be better understood now. The effect of prayer and visual imagery on the course of an illness has been studied well. Through this it can be said that multiple internal factors are involved in the creation of illness, healing and maintenance of wellness. Illness is no longer simply an extension of the germ theory–our present concept of infection being the end result of exposure to a germ, but is expanded to include the ability of the body and its immune system to resist and destroy invading organisms, the stress mechanism, the environment, nutrition and all those factors that are involved with defending and protecting our self from illness.

It is rapidly becoming clearer that most illnesses have a mental or thought component aspect to them. A conflict exists which is not only associated with the illness itself, but frequently is part of the cause of the illness. Psychoneuroimmunology(PNI) appears to go beyond the present narrow biological perspectives of illness to consider behavioural components as an integral part of health and disease. The conceptualization of the role of human behaviour and how it interacts with the central nervous system and the immune system are central issues. Psychoneuroimmunology is thus an arena in which questions about the mind, body and person in context of each other come into the consideration. Thus the principles narrated in the chapter can have a great impact on health and course, severity of illness. This can be researched on the axis of PNI.

Mind-Body-Immune system interaction

Today the immune system is no longer regarded as autonomous and separate from the mind and external events. With the emergence of Psychoneuroimmunology (PNI), the rise of a new paradigm relating to the practice of medicine can be seen. This new paradigm for the first time integrates the previously dualistic concepts of mind and body. It introduces a new concept where mind and body interact as one, each affecting the other. To date, evidence regarding this mind-body-immune system interaction has been collected with regard to the role of nerve fibers in lymphatic tissues, the sympathetic and

parasympathetic nervous systems, the effects of brain lesions on the immune system, the interplay of neurotransmitters, hormones and immune-transmitters. It is being used in research and treatment of AIDS, cancer and bacterial and viral infectious processes. Other researchers are looking at its effects in classic learning and conditioning, the development of the immune system, the impact of experimental and naturally occurring stressors on the immune system, the immune modulating effects of personality characteristics, lifestyle and psychodynamic processes. In the future, research will likely be extended into many new areas including psychotherapy, illness prevention and healing etc. The mind body interaction through the means of indriya has been emphasized in the present chapter.

Tridosha concept and mind– The findings that the messenger chemicals producing desired changes in the biological system can be seen clearly in the tridosha (humoral) concept. Man was seen as responding to interaction of various humors. They accounted for changes in emotion, anger, rage, love, caring, melancholia, depression, humour and for illness. Almost anything could happen when the humors were out of balance. While these humors did not entirely answer what we needed to know, they were an attempt to understand how and why we acted the way we did. The research findings especially in the area of PNI have proved that blending of the interaction of many chemical, electric and other processes that ultimately make the sum total of who and what we are is done. We have come a long way since belief in the humoral concepts of healing, yet as things often have a tendency to make complete circles, we are now once again recognizing that we are not linear but rather more integrated or holistic. The psycho-neuro-endocrine axis can be focused to study the link between thoughts, behaviours, attitudes, emotions on three dosha.

Scope for further research

1. There is much scope to study the effect of sadvritta in improving the health of a diseased person in terms of reduction in severity, duration of treatment, and dose of medicines as well as prevention of various diseases.

Related chapters

- Sharira Sthana Chapter 1 Katidhapurusha Sharira

Further reading

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2. Physiology of sense perception
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Khuddakachatushpada Adhyaya

Sutra Sthana Chapter 9.The four fundamental components of Healthcare Abstract

After completing the Swastha chatushka(tetrad on health), the components of Healthcare Management are described in Nirdesh Chatushka (tetrad on guidelines of healthcare management). The present chapter deals with four components necessary for providing optimum quality healthcare. These components are: Physician, Medicine, Attendant and the Patient. Further, standard qualities of these components are described. Definitions of disorder, health, treatment etc, along with different types of physicians are also elaborated in relation with the healthcare management.

Keywords: Healthcare management, qualities of physician, patient, medicine, caretaker/nurse, royal physician, *vaidya*, quacks, attitude towards patient, good clinical practice.

Introduction

As the name suggests, the chapter deals with the four minor but equally important components of healthcare management.(*Khud*, or minor/short, *Chatu* , or four, and *Pada*, or components/parts].By using the term *Chatushpada* i.e. four equivalent components, it is indicated that contribution from all four factors is equally important for successful management of health and disease, although the physician plays the most important role. Incorporating the best qualities of each component (i.e., Physician, patient, medicine and care-taking attendant) assures success in treatment. If any of these components does not play its role properly, then it may lead to inadequate management of diseases. This chapter describes the qualities expected in an ideal physician, as well as his/her roles and responsibilities required to fulfill the job as a medical practitioner. Ayurveda provides for a holistic healthcare management framework, addressing all key aspects of management. This is evident in the fact that the role of patients is also factored in medical management and a patient is also

expected to have certain qualities for a good outcome of treatment. It is observed that happiness, optimism and satisfaction of patients enhances the chances of cure in any hospital. There is a synergistic relationship between the healthcare provider and the beneficiary. But the role of the physician and the attendant in providing compassionate service to the patient is critical to the treatment process.

The physician is the keystone in the healthcare ecosystem because of his specific knowledge, alertness to attend patients, and administrative capabilities. For example, a potter's role in making pots is critical, and not that of soil, stick, wheel, thread etc.The qualities of a royal physician, a life saviour, and a quack are also described in the chapter. The ideal attitude of a good physician in treating a patient and important aspects about good clinical practice are described.

Sanskrit text, Transliteration and English Translation

अथातः खुड्डाकचतुष्पादमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ khuḍḍākacatuṣpādamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter "Khuddakachatushpada" (Four fundamental components of healthcare). Thus said Lord Atreya.[1-2]

Four components of Healthcare

भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम्| गुणवत् कारणं ज्ञेयं विकारव्युपशान्तये||३||

bhiṣagdravyāṇyupasthātā rōgī pādacatuṣṭayam| guṇavat kāraṇaṁ jñēyaṁ vikāravyupaśāntayē||3||

Physician, medicine, attendant (nursing staff) and the patient, these are four components which, all in their best of qualities, are responsible for the complete cure of disease. [3]

Definitions of disease, health, happiness and unhappiness

विकारो धातुवैषम्यं, साम्यं प्रकृतिरुच्यते| सुखसञ्ज्ञकमारोग्यं, विकारो दुःखमेव च||४||

vikārō dhātuvaiṣamyaṁ, sāmyaṁ prakṛtirucyatē| sukhasañjñakamārōgyaṁ, vikārō duḥkhamēva ca||4||

Disequilibrium of *dhatus* is disease and their equilibrium is health. Health is termed as happiness, while disorder as unhappiness. [4]

Definition of chikitsa (therapeutics/management of disease)

चतुर्णां भिषगादीनां शस्तानां धातुवैकृते| प्रवृत्तिर्धातुसाम्यार्था चिकित्सेत्यभिधीयते||५||

caturṇāṁ bhiṣagādīnāṁ śastānāṁ dhātuvaikr̥tē| pravr̥ttirdhātusāmyārthā cikitsētyabhidhīyatē||5||

Employment of all the excellent four – physician etc. – in case of disorder of *dhatu* with the objective of (re-establishing) their equilibrium is called “Therapeutics”. [5]

Qualities of the best vaidya (knowledgeable physician)

श्रुते पर्यवदातत्वं बहुशो दृष्टकर्मता| दाक्ष्यं शौचमिति ज्ञेयं वैद्ये गुणचतुष्टयम्||६||

śrutē paryavadātatvaṁ bahuśō dr̥ṣṭakarmatā| dākṣyaṁ śaucamiti jñēyaṁ vaidyē guṇacatuṣṭayam||6||

A vaidya should possess the qualities such as proficiency in theoretical knowledge (that is learnt), extensive practical experience, dexterity and purity (of body and mind). [6]

Qualities of dravya (medicine)

बहुता तत्रयोग्यत्वमनेकविधकल्पना| सम्पच्चेति चतुष्कोऽयं द्रव्याणां गुण उच्यते||७||

bahutā tatrayōgyatvamanēkavidhakalpanā| sampaccēti catuṣkō’yaṁ dravyāṇāṁ guṇa ucyatē||7||

Abundance (in availability), efficacy (with good pharmacological properties), various pharmaceutical forms and intact qualities of drugs – these are four qualities of the ideal medicine. [7]

Qualities of best attendant (caretaker/nursing staff)

उपचारज्ञता दाक्ष्यमनुरागश्च भर्तरि| शौचं चेति चतुष्कोऽयं गुणः परिचरे जने||८||

upacārajñatā dākṣyamanurāgaśca bhartari| śaucaṁ cēti catuṣkō’yaṁ guṇaḥ paricarē janē||8||

Knowledge of taking care of patients (nursing) as well as preparation, dispensing and administration of medicines and healthy recipes, dexterity, affectionate towards patient and purity of body and mind – these are four qualities of attendant. [8]

Qualities of best patient

स्मृतिर्निर्देशकारित्वमभीरुत्वमथापि च| ज्ञापकत्वं च रोगाणामातुरस्य गुणाः स्मृताः||९||

smr̥tirnirdēśakāritvamabhīrutvamathāpi ca| jñāpakatvaṁ ca rōgāṇāmāturasya guṇāḥ smr̥tāḥ||9||

Good memory (to remember treatment guidelines), obedience (to follow given instructions), fearlessness (courage to face adversities of disease) and ability to provide all information about the disease – these are the qualities of a patient. [9]

Importance and role of physician

कारणं षोडशगुणं सिद्धौ पादचतुष्टयम्| विज्ञाता शासिता योक्ता प्रधानं भिषगत्र तु||१०||

kāraṇaṁ ṣōḍaśaguṇaṁ siddhau pādacatuṣṭayam| vijñātā śāsitā yōktā pradhānaṁ bhiṣagatra tu||10||

These four components consist of sixteen qualities, if ideally administered, lead to a successful outcome. But here the physician is most important because of his specific knowledge, administrative capacity and managerial skills. [10]

पक्तौ हि कारणं पक्तुर्यथा पात्रेन्धनानलाः| विजेतुर्विजये भूमिश्चमूः प्रहरणानि च||११||

आतुराद्यास्तथा सिद्धौ पादाः कारणसञ्ज्ञिताः| वैद्यस्यातश्चिकित्सायां प्रधानं कारणं भिषक्||१२||

paktau hi kāraṇaṁ pakturyathā pātrēndhanānalāḥ| vijēturvijayē bhūmiścamūḥ praharaṇāni ca||11||

āturādyāstathā siddhau pādāḥ kāraṇasañjñitāḥ| vaidyasyātaścikitsāyāṁ pradhānaṁ kāraṇaṁ bhiṣak||12||

As in cooking utensils, fuel and fire are complementary for the cook, the battlefield, soldiers and weapons are supporters to the conqueror, similarly for the healing capabilities of the physician, drugs, attendants and patients are the supporters. [11-12]

मृद्दण्डचक्रसूत्राद्याः कुम्भकारादृते यथा| नावहन्ति गुणं वैद्यादृते पादत्रयं तथा||१३||

mr̥ddaṇḍacakrasūtrādyāḥ kumbhakārādr̥tē yathā| nāvahanti guṇaṁ vaidyādr̥tē pādatrayaṁ tathā||13||

As the soil, stick, wheel, thread etc. do not serve the purpose (of making pot) without the potter, the other three components are in the same position without the physician. [13]

गन्धर्वपुरवन्नाशं यद्विकाराः सुदारुणाः| यान्ति यच्चेतरे वृद्धिमाशूपायप्रतीक्षिणः||१४||

सति पादत्रये ज्ञाज्ञौ भिषजावत्र कारणम्|१५|

gandharvapuravannāśaṁ yadvikārāḥ sudāruṇāḥ| yānti yaccētarē vr̥ddhimāśūpāyapratīkṣiṇaḥ||14||

sati pādatrayē jñājñau bhiṣajāvatra kāraṇam|15|

Very severe disorders vanish like the (imaginary) city of *gandharvas* (magician) while even the simplest of disorders aggravated, in spite of the other three components of treatment i.e. drugs, nurse, patient (with all their qualities). Learned and ignorant physicians are responsible for the above two consequences respectively. [14-14½]

वरमात्मा हुतोऽज्ञेन न चिकित्सा प्रवर्तिता||१५||

पाणिचाराद्यथाऽचक्षुरज्ञानाद्भीतभीतवत्| नौर्मारुतवशेवाज्ञो भिषक् चरति कर्मसु||१६||

varamātmā hutō'jñēna na cikitsā pravartitā||15||

pāṇicārādyathā'cakṣurajñānādbhītabhītavat| naurmārutavaśēvājñō bhiṣak carati karmasu||16||

It is better to self-immolate than be treated by a quack, as a blind man moves groping with the help of the movement of his hand with fear, as a boat without sailors comes under the storm. The physician who has no knowledge of his area of medicine or science proceeds in the realm of therapeutic management with too much fear and lack of confidence.

Therefore never take treatment from an unknowledgeable physician. [15-16]

यदृच्छया समापन्नमुत्तार्य नियतायुषम्| भिषङ्मानी निहन्त्याशु शतान्यनियतायुषाम्||१७||

yadr̥cchayā samāpannamuttārya niyatāyuṣam| bhiṣaṅmānī nihantyāśu śatānyaniyatāyuṣām||17||

Such a person regarding himself as a physician cures by chance a patient whose lifespan is certain (who was destined to survive) but kills hundreds having uncertain lifespan. [17]

Qualities of *pranabhisara* (life saviour) physician

तस्माच्छास्त्रेऽर्थविज्ञाने प्रवृत्तौ कर्मदर्शने| भिषक् चतुष्टये युक्तः प्राणाभिसर उच्यते||१८||

tasmācchāstrē'rthavijñānē pravr̥ttau karmadarśanē| bhiṣak catuṣṭayē yuktaḥ prāṇābhisara ucyatē||18||

Hence, a physician possessing four qualities - indulgence in scientific knowledge, clear understanding, right application, and practical experience - is known as the one who promotes life i.e. *pranabhisara*. [18]

Qualities of a royal physician

हेतौ लिङ्गे प्रशमने रोगाणामपुनर्भवे| ज्ञानं चतुर्विधं यस्य स राजार्हो भिषक्तमः||१९||

hētau liṅgē praśamanē rōgāṇāmapunarbhavē| jñānaṁ caturvidhaṁ yasya sa rājārhō bhiṣaktamaḥ||19||

The physician, who possesses knowledge of etiology, symptomatology, therapeutics and prevention of diseases, is the best among physicians and is fit for becoming a royal physician. [19]

Qualities of ideal *vaidya*

शस्त्रं शास्त्राणि सलिलं गुणदोषप्रवृत्तये| पात्रापेक्षीण्यतः प्रज्ञां चिकित्सार्थं विशोधयेत्||२०||

विद्या वितर्को विज्ञानं स्मृतिस्तत्परता क्रिया| यस्यैते षड्गुणास्तस्य न साध्यमतिवर्तते||२१||

विद्या मतिः कर्मदृष्टिरभ्यासः सिद्धिराश्रयः| वैद्यशब्दाभिनिष्पत्तावलमेकैकमप्यतः||२२||

यस्य त्वेते गुणाः सर्वे सन्ति विद्यादयः शुभाः| स वैद्यशब्दं सद्भूतमर्हन् प्राणिसुखप्रदः||२३||

śastraṁ śāstrāṇi salilaṁ guṇadōṣapravr̥ttayē| pātrāpēkṣīṇyataḥ prajñāṁ cikitsārthaṁ viśōdhayēt||20||

vidyā vitarkō vijñānaṁ smr̥tistatparatā kriyā| yasyaitē ṣaḍguṇāstasya na sādhyamativartatē||21||

vidyā matiḥ karmadr̥ṣṭirabhyāsaḥ siddhirāśrayaḥ|
vaidyaśabdābhiniṣpattāvalamēkaikamapyataḥ||22||

yasya tvētē guṇāḥ sarvē santi vidyādayaḥ śubhāḥ| sa vaidyaśabdaṁ sadbhūtamarhan prāṇisukhapradaḥ||23||

The merits (good effect) and demerits (bad effects) of weapons, scriptures and water depend on their user. So, the physician should purify his intellect (to remove the lacunae) before treating.

Learning, rationality or capacity for innovative thinking, specific scientific knowledge, memory, devotion to performing timely duties and action (clinical practice) – one who possesses these six qualities, nothing remains unachievable for him. Learning, wisdom, practical knowledge, experience, accomplishments, and continual guidance from eminent mentors – of these, even one quality is sufficient to add significance to the degree of *vaidya*. The one, who possesses all the auspicious qualities like learning etc., deserves to hold the honourable degree of *vaidya* who showers happiness on all living beings. [20-23]

Importance of scientific studies

शास्त्रं ज्योतिः प्रकाशार्थं दर्शनं बुद्धिरात्मनः| ताभ्यां भिषक् सुयुक्ताभ्यां चिकित्सन्नापराध्यति||२४||

चिकित्सिते त्रयः पादा यस्माद्वैद्यव्यपाश्रयः| तस्मात् प्रयत्नमातिष्ठेद्भिषक् स्वगुणसम्पदि||२५||

śāstraṁ jyōtiḥ prakāśārthaṁ darśanaṁ buddhirātmanaḥ| tābhyāṁ bhiṣak suyuktābhyāṁ cikitsannāparādhyati||24||

cikitsitē trayaḥ pādā yasmādvaidyavyapāśrayaḥ| tasmāt prayatnamātiṣṭhēdbhiṣak svaguṇasampadi||25||

Scientific scriptures provide light for illumination (to remove darkness of ignorance or to know things) and one's own intellect is like eyes. The physician who uses both (scientific knowledge and own intellect) properly, does not commit mistakes during treatment because in treatment, the other three components are dependent on the physician. Hence the physician should make all efforts to enrich his qualities. [24-25]

Ideal attitude of physician towards patients

मैत्री कारुण्यमार्तेषु शक्ये प्रीतिरुपेक्षणम्| प्रकृतिस्थेषु भूतेषु वैद्यवृत्तिश्चतुर्विधेति||२६||

maitrī kāruṇyamārtēṣu śakyē prītirupēkṣaṇam| prakṛtisthēṣu bhūtēṣu vaidyavṛttiścaturvidhēti||26||

Friendliness, compassion towards the diseased, attachment to the remediable and indifference to those who are moving towards the end (death) – this is the fourfold attitude of an ideal physician.[26]

Summary

तत्र श्लोकौ-

भिषग्जितं चतुष्पादं पादः पादश्चतुर्गुणः| भिषक् प्रधानं पादेभ्यो यस्माद्वैद्यस्तु यद्गुणः||२७||

ज्ञानानि बुद्धिर्ब्राह्मी च भिषजां या चतुर्विधा| सर्वमेतच्चतुष्पादे खुड्डाके सम्प्रकाशितमिति||२८||

tatra ślōkau-

bhiṣagjitaṁ catuṣpādaṁ pādaḥ pādaścaturguṇaḥ| bhiṣak pradhānaṁ pādēbhyō yasmādvaidyastu yadguṇaḥ||27||

jñānāni buddhirbrāhmī ca bhiṣajāṁ yā caturvidhā| sarvamētaccatuṣpādē khuḍḍākē samprakāśitamiti||28||

Four components of therapeutics, four essential qualities of each component, the reason why the physician is the chief “component”, the qualities of physician, the aspects of knowledge and fourfold attitude of the ideal physician – all this has been described in this chapter of four components of healthcare management. [27-28]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने खुड्डाकचतुष्पादो नाम नवमोऽध्यायः||९||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē ślōkasthānē khuḍḍākacatuṣpādō nāma navamō’dhyāyaḥ||9||

Thus ends the ninth chapter on small quadruple in *Shlokasthana* (i.e., Sutra Sthana) in the treatise composed by Agnivesha and redacted by Charak.

Tattva Vimarsha (Fundamental Principles)

- Four components i.e. Physician, Medicine, Caretaker/nursing staff and patient are essential pillars for any healthcare system.[3]
- Disease is a state of unhappiness due to disequilibrium of body elements. Health is a state of happiness due to equilibrium of these elements. [4]
- The management by all four components leading to equilibrium of body elements is called “chikitsa”.[5]
- There are four qualities of an ideal *vaidya* (learned knowledgeable physician): *Shrute paryavadatatvam* (good listener, clear understanding and knowledge of science), *bahusha drishtakarmata* (maximum practical experience), *dakshya* ((dexterity, alertness and devotion towards duties), and *shaucham* (purity of body and mind, hygiene). [6]
- The four qualities of ideal medicine include *bahuta* (easy and abundant in availability), *yogyatwam* (efficacy with good pharmacological properties), *anekavidha kalpana* (preparations in various pharmaceutical forms) and *sampat* (intact properties without getting affected by insects, moisture etc.) [7]
- The four qualities of a nursing staff/caretaker of patients includes *upacharadnyata* (knowledge of taking care of patient (nursing) as well as preparation, dispensing, administration of medicines and healthy recipes), *dakshyam* (dexterity, alert to perform duties quickly), *bhartari anuraga*

(affectionate towards patient like he/she is treating his/her brother) and *shaucham* (purity of body and mind and hygiene). [8]

- The four qualities of a patient include *smriti* (good memory to remember treatment guidelines), *nirdeshakaritwam* (obedience to follow given instructions), *abhirutwam* (fearlessness or courage to handle complex procedures or face adversities of disease), and *dnyapakatwam* (ability to provide all information about the disease, giving proper history). [9]
- The Ayurvedic physician should know the processing methods in pharmaceutics as the cook knows the recipes. He/she should be brave like a warrior to face adversities in disease management. As like a potter, the physician should think creatively and be innovative to manage disease with advances skills, newer techniques and new formulations. [11-12]
- A physician without proper knowledge (quack) can destroy a patient's life. Therefore quacks should be strictly prohibited from clinical practice. [14-17]
- The *pranabhisara vaidya* (life savior physician) should be updating his/her scientific knowledge continuously, possess clear understanding of Ayurvedic principles and practices (including the correct and timely application of drugs and procedures), and continuous practical experience. [18]
- The aptitude for being royal physician includes knowledge of etiology, symptomatology, therapeutics and prevention of diseases. [19]
- The physician should always try to remove lacunae and update his knowledge and wisdom to improve clinical practice. [20]
- Continuous learning, rationality or capacity for innovative thinking, specific scientific knowledge, good memory, devotion to perform timely duties and action (clinical practice) are the attributes of a successful *vaidya* (knowledgeable, learned physician). [21]
- For attaining the qualification of a *vaidya*, one of the following quality or skill is sufficient: *Vidya* (the desire to learn continuously), *mati* (pure prodigious intellect or wisdom acquired by scientific studies), *karma drishti* (practical knowledge), *abhyasa* (repeated practice or clinical experience), *siddhi* (ability to successfully manage most of diseases), and *ashraya* (residence with or continual guidance from eminent mentors). One who possesses all these six qualities gives immense happiness (freedom from disease) to all living beings.[22-23]
- The behavior of a physician towards patients should be friendly and compassionate to share the unhappiness of disease. The wise physician should affectionately manage the curable disease and be neutral towards the patients tending towards natural death. One should know the limitation that he/she cannot extend the life of a patient in case of natural death. These are the four attitudes while dealing with the patients.[26]

Vidhi Vimarsha (Applied Inferences)

There are four components of the healthcare system. (Chart 1: Four components of healthcare) 400px|thumb|Components of Healthcare

Of the four components of healthcare management, the role of the physician is of utmost importance because he/she is the person who is responsible for the planning of medicine, management of disease and the patient, and for all the instructions to the nursing staff. To establish a new healthcare facility, physicians should be appointed first. Then all necessary medicines (or ingredients required to formulate Ayurvedic preparations), including emergency medicines should be made available. Finally, able nursing staff should be appointed. If all these prerequisites are planned and provided for, then patients will come. Instead if one believes that physicians, medicines and nursing staff could be acquired once patients start coming, it would be wrong thinking.[3]

Disease and health

Dhatu is a collective term signifying all the constituents of a body that sustain its existence. Seven *dhatu* (*rasa, rakta, mamsa, meda, asthi, majja* and *shukra*), *upadhatu* like *raja* etc , three *doshas* (*vata, pitta* and *kapha*) and *mala* like *pureesha* etc. Perfect health is achieved when all the seven *dhatu* , three *doshas, upadhatu*, and *mala* function properly (i.e. are in equilibrium or harmony). Health is not mere the absence of disease. Certain diseases like *tilakalaka* (moles) do not cause any physical discomfort or pain, but they hurt the mind of that person. Therefore here it is specifically mentioned that *vikara* (disease) is termed as *dukkha* (unhappiness or source of unhappiness). Any disequilibrium of *dhatu* and *dosha* (according to the time of the day, stage of digestion etc.) that does not affect the happiness of a person cannot be considered a disorder. Establishment of equilibrium of *dhatu* is the objective of *chikitsa*. [4]

Therapeutics

The process of re-establishing the equilibrium of *dhatu* and *dosha* by a qualified physician is known as *chikitsa* (therapeutics). Thus a physician and his team work together towards curing the pathology and bringing back homeostasis of the *dhatu* and *dosha*. For example for treating *kamala roga* (jaundice), if *virechana* therapy is advised by the physician, if the potency of prescribed drugs is correct, if the nursing staff is trained to do the procedure, and if the patient is not afraid of the course of treatment prescribed, then an equilibrium of *dosha* and *dhatu* could be realized. [5]

Physician

Shruta (listening or being a listener) has been mentioned as the first and foremost quality of a physician, implying that it is critical for an aspiring practitioner to listen attentively to the teacher, and understand the exact meaning of the topic being taught. In ancient India, knowledge passed down from generation to generation by oral tradition. Therefore this quality is specifically termed as *shruta* (knowledge acquired by listening).

Paryavadatatvam means divine knowledge acquired from authentic *guru* (mentors) and passed down from generation to generation in the purest form, without a shade of misunderstanding.

Dakshyam means skillfulness or dexterity, ever-alertness and also sincerity. *Shaucham* indicates clarity and cleanliness of thoughts, mind and body to get or receive the maximum understanding of a subject. Today, the qualities of an ideal physician include possession of relevant knowledge, professionalism, strong credentials, good reputation, sincerity, empathy, responsiveness, humility, strong communication skills, timeliness/punctuality, and thoroughness. All these qualities are addressed in *Shrute paryavadatatvam, bahusho drrushtakarmata, dakshyam* and *Shaucham.* [6]

Medicines

Bahuta means that the drug should be available in abundance or wherever the patient needs it.

Yogyatvam means drugs should have adequate potency to cure diseases. Also it should be appropriate for the patient.

Anekavidhakalpana means a single drug could be prepared in different forms, such as decoctions, tablets, medically fermented preparations, etc. This is necessary because certain formulations of a good drug may not be suitable for certain diseases or conditions of diseases or for certain patients. If a drug can be used in multiple formulations, then it has wide applicability. Various available forms might be palatable to the patients as per their need in today's era.

Sampat means intact qualities of drugs i.e. drugs should not lose the potency due to time factor or contamination, adulteration or affected by insects or moisture etc. [7]

Nursing staff/ attendant/caretaker

Among the qualities of nursing staff, *Upacharajnata* means knowledge of preparing different forms of medicine, healthy recipes, dispensing, administration of various purification procedures etc. The staff should be skilled to handle a situation,

compassionate towards the patient, possess hygiene, and should be able to understand the prescription of the physician. In the modern era, an ideal attendant (nurse) should possess the relevant knowledge , skills and credentials required for nursing, with excellent communication skills, empathy for patients and their families, flexible working, attentiveness, responsiveness, and problem-solving skills. These characteristics have been examined further in the fifteenth chapter of the Sutra Sthana, titled Upakalpaniya Adhyaya. [8]

Patient

The patient should follow the instructions of the doctor, be intelligent enough to understand his disease, and should be able to express his condition openly with the physician. *Smriti* (memory) is an important character of the patient for him/her to explain the course of disease.

Nirdeshakaritvam (ability to follow instructions) is also an important characteristic, because some drugs must be taken at specific times. If the patient does not follow the physician's instructions, adverse reactions may occur and desired effects cannot be obtained.

Rogaṇam jnapakatvam (information about the disease) is important. If a patient is unable to pinpoint the location of pain or other symptoms properly, then diagnosis of disease would be difficult or not accurate. He should openly convey all the details about his ailment to the physician. If he does not do this, the physician may not be able to properly decide the line of treatment. He should not have fear. He should trust his physician and be ready to undergo any treatment prescribed. If he is scared and not ready for surgery or Panchakarma, for instance, it will be difficult for the physician to manage as there may not always be a suitable alternative always. Depression and anxiety in patients are the foremost factors that worsen disease conditions. [Cha.Sa.Sutra Sthana 25/40] [9]

Good clinical practice

Research has shown that patients who feel that their physician has made a genuine empathetic connection - an attempt to understand how they feel and how their condition is affecting their everyday life - will actually experience a reduction in pain.

A *vaidya* should be a friend of the whole society. The society can be divided into apparently healthy persons and the ailing community and the *vaidya* should have compassion towards the ailing. The patients can be divided into curable and incurable. The *vaidya* should devote himself to the curable. For the patients who are incurable, he/she should have the approach of *upeksha* which means to observe or monitor closely. Many of these patients may not respond to the treatment and approach death (terminal patients). He/she should have a sense of detachment towards such patients. If

the *vaidya* is too attached to the patient, he is likely not going to pay proper attention to the patients who are curable , and may neglect them as a result.

Similar four-fold approach can be found in various other Indic philosophies as well. For instance, the *Vedanta Darshana, Baudha Darshana* and *Patanjal Yoga Sutra* also describe such a four-fold approach. It is the uniqueness and strength of Ayurveda, however, that this philosophical aspect has been presented and supported with practical applications. [26]

Further reading

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Mahachatushpada Adhyaya

Sutra Sthana Chapter 10. The four important components of Therapeutics Abstract

In the preceding chapter, four important aspects of healthcare including the standard qualities of physician, nursing staff, medicine and the patient were described. This chapter deals with guidelines for therapeutic management based on four types of prognosis of diseases. It is important to determine the prognosis of a disease before starting the treatment to decide the quality of life of the patient, and whether it will be diseased or disease free. Therefore, as the title suggests, the chapter is about four important components of therapeutic management of diseases.

Keywords: Prognosis of diseases, types of prognosis, importance of prognosis in therapeutics, curable, incurable, palliable diseases

Introduction

This chapter describes four types of diseases on the basis of prognosis and emphasizes the importance of knowledge of prognosis for successful management of disease. It is important to assess the prognosis of a patient before initiating treatment. Lord Atreya responds to the queries of Maitreya regarding the role of therapeutics in the eradication of disease and prescribes the four components of Healthcare Management. He suggests that even the most wise physician and the most efficient therapeutic measure cannot prevent or cure an ailment without knowing its prognosis. The chapter gives details of all the factors that are helpful in deciding the prognosis of a disease including *Prakriti* (body type). Some fundamental principles of management like nourishment therapy, fasting therapy, treating the root cause of disease, hot therapy and cold therapy are mentioned to exemplify the principle of *dhatu samyata* (maintenance of stable equilibrium or concept of homeostasis).

Sanskrit text, Transliteration and English Translation

अथातो महाचतुष्पादमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athato mahacatushpadamadhiti ha smahabhagavanatreyah||1||

itihah smaha bhagvantreyah||1||

Now we shall expound chapter “Mahachatushpada” (Four important components of therapeutics). Thus said Lord Atreya.[1-2]

Four components of therapeutics

चतुष्पादं षोडशकलं भेषजमिति भिषजो भाषन्ते, यदुक्तं पूर्वाध्याये षोडशगुणमिति, तद्भेषजं युक्तियुक्तमलमारोग्यायेति भगवान्पुनर्वसुरात्रेयः||३||

Catushpadam shodashakalam bheshajamiti bhishajo bhashante,
yaduktam purvadhyaye shodashagunamiti,
tadbheshaja myuktiyuktamalamarogyayeti bhagavanpunarvasuratreyah||3||

According to physicians, therapeutics has four components which have sixteen qualities. The same has been stated in the preceding chapter, therapeutics with these sixteen qualities have the capacity to eliminate diseases, so said Lord Punarvasu Atreya.[3]

Maitreya's Observation and Query

नेति मैत्रेयः, किं कारणं? दृश्यन्तेह्यातुराः केचिदुपकरणवन्तश्च परिचारकसम्पन्नाश्चात्मवन्तश्च कुशलैश्चभिषग्भिरनुष्ठिताः समुत्तिष्ठमानाः, तथायुक्ताश्चापरे म्रियमाणाः; तस्माद्भेषजमकिञ्चित्करं भवति, तद्यथा- श्वभ्रेसरसि च प्रसिक्तमल्पमुदकं, नद्यां वा स्यन्दमानायांपांसूधाने वा पांसुमुष्टिः प्रकीर्ण इति; तथाऽपरे दृश्यन्तेऽनुपकरणाश्चापरिचारकाश्चानात्मवन्तश्चाकुशलैश्च भिषग्भिरनुष्ठिताः समुत्तिष्ठमानाः, तथायुक्ता म्रियमाणाश्चापरे| यतश्च प्रतिकुर्वन्सिध्यति, प्रतिकुर्वन्म्रियते; अप्रतिकुर्वन्सिध्यति, अप्रतिकुर्वन्म्रियते; ततश्चिन्त्यते भेषजमभेषजेनाविशिष्टमिति ||४||

Netimaitreyah, kimkaranam? drushyantehyaturahkecidupakaranavantashca paricarakasampannashcatmavantashcakushalaishcabhishagbhiranushthitah samuttishthamanah, tathayuktashcaparemriyamanah;
tasmadbheshajamakijcitkarambhavati, tadyatha- shvabhresarasi ca prasiktamalpamudakam,
nadyamvasyandamanayampamsudhanevapamsumushtihprakirnaiti;

tathaaparedrushyanteanupakaranashcaparicarakashcanatmavantashckushalaishca bhishagbhiranushthitahsamuttishthamanah, tathayuktamriyanashcpare|
yatashcapratikurvansidhyati, pratikurvanmriyate; apratikurvansidhyati, apratikurvanmriyate; tatashcintyatebheshajamabheshajenavishishtamiti ||4||

Maitreya contradicts and puts a query – "What is the reason that some patients managed by proper medicaments, attendants, and well qualified physicians, who are also having self control, soon recover from the diseases? On the other hand, in spite of all these, some die? So therapeutics are of no value (in the eradication of diseases). This is just like a drop of water thrown into a ditch or pond or a handful of dust thrown into a flowing river or on a heap of dust. On the contrary, even without proper medications, attendants, good physicians, patients having no self control, recover from the diseases, however others in the similar situation also die. To sum up: It may be said that therapeutic measures or no therapeutic measures, results are the same. For one who is taking recourse to therapeutic measures may sometimes succeed in recovering

from the diseases and may sometimes die as well. Similar is the case with one who does not pay any heed to therapeutic measures". [4]

Reply by Atreya

मैत्रेय !मिथ्या चिन्त्यत इत्यात्रेयः; किंकारणं, येऽत्यातुराः षोडशगुणसमुदितेनानेन भेषजेनोपपद्यमानाम्रियन्त इत्युक्तं तदनुपपन्नं, न हि भेषजसाध्यानां व्याधीनां भेषजमकारणं भवति; ये पुनरातुराः केवलाद्भेषजादृते समुत्तिष्ठन्ते, न तेषां सम्पूर्णभेषजोपपादनाय समुत्थानविशेषो नास्ति; यथा हि पतितं पुरुषं समर्थमुत्थानायोत्थापयन् पुरुषो बलमस्योपादध्यात्, स क्षिप्रतरमपरिक्लिष्ट एवोत्तिष्ठेत्, तद्वत्सम्पूर्णभेषजोपलम्भादातुराः; ये चातुराः केवलाद्भेषजादपि म्रियन्ते, न च सर्व एव ते भेषजोपपन्नाः समुत्तिष्ठेरन्, नहि सर्वेव्याधयो भवन्त्युपायसाध्याः, न चोपायसाध्यानां व्याधीनामनुपायेन सिद्धिरस्ति, न चासाध्यानां व्याधीनां भेषजसमुदायोऽयमस्ति, न ह्यलं ज्ञानवान्भिषङ्मुमूर्षुमातुरमुत्थापयितुं; परीक्ष्यकारिणो हि कुशला भवन्ति, यथा हि योगज्ञोऽभ्यासनित्य इष्वासो धनुरादायेषुमस्यन्नातिविप्रकृष्टे महति काये नापराधवान्भवति, सम्पादयति चेष्टकार्यं, तथा भिषक्स्वगुणसम्पन्न उपकरणवान्वीक्ष्यकर्मारभमाणः साध्यरोगमनपराधः सम्पादयत्येवातुरमारोग्येण; तस्मान्नभेषजमभेषजेनाविशिष्टं भवति||५||

Maitreya! mithya cintyataityatreyah; kimkaranam, ye hyaturahshodashagunasamuditenanenabheshajenopapadyamanamriyantaityuktamtadanupapannam, na hi bheshajasadhyanmvyadhinambheshajamakranambhavati; ye punaraturahkevaladbheshajadrutesamuttishthante, nateshamsampurnabheshajopapadansyasamutthanavisheshonasti; yatha hi patitampurushamsamarthamutthanayotthapayanpurushobalamasyopadadhyat, sakshipratarampariklishta evottishthet, tadvatsampurnabheshajopalambhadaturah; ye caturahkevaladbheshajadapimriyante,na ca sarvaevatebheshajopapannahsamuttishtheran, nahisarvevyadhayobhavantyupayasadhyah, nacopayasadhyanamvyadhinamanupayenasiddhirasti, nacasadhyanamvyadhinambheshajasamudayo~ayamasti, nahyalamjjanavanbhishagmumurshumaturamutthapayitum; parikshyakarino hi kushalabhavanti, yatha hi yogajjoabhyasanityaishvasodhanuradayeshumasyannativiprakrushtemahatikaynaparadhavanbhavati, sampadayaticeshtakaryam, tathabhishaksvagunasampannaupakaranavanvikshyakarmarabhamanahsadhyarogamanaparadhahsampadayatyevaturamarogyena; tasmannabheshajamabheshajenavishishtambhavati||5||

To this Lord Atreya remarks, "Oh Maitreya! The conclusion derived by you is not correct. Because, to say that the patients adopting the therapeutic measures having the sixteen qualities die is not borne out of facts. Therapeutic measures can never be ineffective in curable diseases. Similarly, even in such cases where patients are cured without proper medication, it should be understood that had there been proper administration of therapeutic measures the process of cure would have been quicker and better. This can be likened to the lifting of a healthy person who has fallen. He can no doubt get up himself but if he is helped and lifted by another person, he would get up sooner and without much difficulty. Similar is the case with patients stated to have been cured

without adequate therapeutic measures. Then there is the case where patients die even by taking recourse to adequate therapeutic measures. It is not that all patients taking recourse to therapeutic measures are necessarily cured because all diseases are not curable. Diseases that are curable can be cured only by taking recourse to therapeutic measures. Those that are not curable will certainly not respond to the treatment and not even the ablest physician is capable of curing the moribund patient. An able physician always proceeds with their treatment after proper examination. As an archer having the knowledge and practice (of archery) shoots arrows with the help of his bow and does not commit mistakes in hitting a massive body nearby and thus accomplishes his object, so a physician endowed with his own qualities and other accessories proceeding with the act (of treatment) after proper examination will certainly cure a curable patient without fail. So it is not correct to say that there is no difference between the application and non-application of therapeutic measures". [5]

General Principles of Management

इदं च नः प्रत्यक्षं- यदनातुरेण भेषजेनातुरं चिकित्सामः , क्षाममक्षामेण, कृशं च दुर्बलमाप्याययामः, स्थूलं मेदस्विनमपतर्पयामः, शीतेनोष्णाभिभूतमुपचरामः, शीताभिभूतमुष्णेन, न्यूनान्धातून्पूरयामः, व्यतिरिक्तान्ह्रासयामः, व्याधीन्मूलविपर्ययेणोपचरन्तः सम्यक्प्रकृतौ स्थापयामः; तेषां नस्तथाकुर्वतामयं भेषजसमुदायः कान्ततमो भवति||६||

idam ca nahpratyaksham- yadanaturenabheshajenaturamcikitsamah, kshamamakshamena, krusham ca durbalamapyayayamah, sthulammedasvinamapatarpayamah, shitenoshnabhibhutamupacaramah, shitabhibhutamushnena, nyunandhatunpurayamah, vyatiriktanhrasayamah, vyadhinmulaviparyayenopacarantahsamyakprakrutausthapayamah; teshamnastathakurvatamayambheshajasamudayah kantatamobhavati||6||

And we see with our own eyes that we cure a patient by taking a recourse to curative therapeutic measures- the depleted body elements by increasing them. We give nourishment to those who are weak and emaciated. We administer reducing therapy to the one who is obese. We treat patients afflicted by heat with cooling measures and the one afflicted by cold with heating measures. We adopt proper measures to replenish the deficient *dhatus* (tissue elements, *doshas* and *malas*) and deplete those that are in excess. We thus bring back the physiological state by treating the diseases with those having opposite properties of causative factors. Thus the group of therapeutic measures gives us the best result in the management of diseases. [6]

Knowledge of prognosis

Consequences of treatment after knowing prognosis

भवन्तिचात्र- साध्यासाध्यविभागज्ञो ज्ञानपूर्वं चिकित्सकः| काले चारभते कर्म यत्तत्साधयति ध्रुवम्||७||

अर्थविद्यायशोहानिमुपक्रोशमसङ्ग्रहम्| प्राप्नुयान्नियतं वैद्यो योऽसाध्यं समुपाचरेत्||८||

bhavanticatra- sadhyasadhyavibhaghiyo janapurvam cikitsakah|
kalecarabhate karma yattatsadhayati dhruvam||7||

arthavidyayashohanimupakroshamasaggraham|
prapnuyanniyatam vaidyo yoasadhyam samupacaret||8||

A physician who can distinguish between curable and incurable diseases and initiates treatment in time with the full knowledge (about the various aspects of therapeutics) can certainly accomplish his objective (of curing the disease). On the other hand, a physician who undertakes the treatment of an incurable disease would undoubtedly subject himself to the loss of wealth, knowledge and fame and will also earn bad reputation and other royal sanctions or punishments. [7-8]

Types of Prognosis

सुखसाध्यं मतं साध्यं कृच्छ्रसाध्यमथापि च| द्विविधं चाप्यसाध्यं स्याद्याप्यं यच्चानुपक्रमम् ||९||

साध्यानां त्रिविधश्चाल्पमध्यमोत्कृष्टतां प्रति| विकल्पो, न त्वसाध्यानां नियतानां विकल्पना||१०||

sukhasadhyam matam sadhyamkrucchrasadhyamathapi ca|
dvividham capyasadhyam syadyapyam yaccanupakramam||9||
sadhyanam trividhashcalpamadhyamotkrushtatam prati|
vikalpo, na tvasadhyanam niyatanam vikalpana||10||

Curable diseases are of two types- one that can be cured easily and the other with some difficulty. Similarly, incurable diseases are of two types, viz., one which is palatable and the other which is absolutely irreversible. Again, the curable diseases have three alternants depending upon the moderate and excellent methods required to cure them. This alternative is, however, not possible with regard to diseases which are absolutely incurable. [9-10]

Prognostic criteria for easily curable diseases

हेतवः पूर्वरूपाणि रूपाण्यल्पानि यस्य च| न च तुल्यगुणो दूष्यो न दोषःप्रकृतिर्भवेत्||११||

न च कालगुणस्तुल्यो न देशो दुरुपक्रमः| गतिरेका नवत्वं च रोगस्योपद्रवो न च||१२||

दोषश्चैकः समुत्पत्तौ देहः सर्वौषधक्षमः| चतुष्पादोपपत्तिश्च सुखसाध्यस्य लक्षणम्||१३||

hetavah purvarupani rupanyalpaniyasya ca|
na ca tulyaguno dushyonadoshah prakrutirbhavet||11||

na ca kalagunastulyo na deshodurupakramah|
gatirekanavatvam ca rogasyopadravona ca ||12||

doshashcaikah samutpattau dehah sarvaushadhakshamah|
catushpadopapattishca sukhasadhyasya lakshanam||13||

The following are the factors that determine the nature of the diseases which are easily curable:

1. Causes, premonitory symptoms, and other signs and symptoms that are mild,
2. Qualities of *dhatus* involved are not in common with those of the *doshas*,
3. *Doshas* constituting the *prakriti* (physical and mental constitution) of the patient are not similar
4. The season is not conducive to the growth of the disease
5. The geographical and bodily positions are not conducive to the growth of the disease
6. Location of the disease is confined to only one system
7. Recently originated (not chronic)
8. Having no complications
9. Only one *dosha* is involved in the pathogenesis of the disease
10. The body is amenable to all kinds of the medicaments and
11. Fourfold therapeutic measures are available. [11-13]

Prognostic criteria for curable diseases with difficulty

निमित्तपूर्वरूपाणां रूपाणां मध्यमे बले| कालप्रकृतिदूष्याणां सामान्येऽन्यतमस्य च||१४||

गर्भिणीवृद्धबालानां नात्युपद्रवपीडितम्| शस्त्रक्षाराग्निकृत्यानामनवं कृच्छ्रदेशजम्||१५||

विद्यादेकपथं रोगं नातिपूर्णचतुष्पदम्| द्विपथं नातिकालं वा कृच्छ्रसाध्यं द्विदोषजम्||१६||

nimittapurvarupanam rupanammadhyame bale| kalaprakrutidushyanam samanyeanyatamasya ca||14||

garbhinivruddhabala namnatyupadravapiditam| shastraksharagnikrutyanamanavam krucchradeshajam||15||

vidyadekapatham rogam natipurnacatushpadam| dvipatham natikalam va krucchrasadhyam dvidoshajam||16||

Following are the factors that determine the nature of the diseases which are difficult to get cured:

1. Causes, premonitory symptoms and other signs and symptoms are of slightly serious nature
2. The qualities of any one of the *kala* (season), *prakriti* (physical including mental constitution) and *dhatus* (tissue elements) are favorable to the disease (*doshas*)
3. The person suffering from the disease is a pregnant woman, old, or child

4. There are moderate types of complications
5. The diseases in which treatment, surgery, application of alkalis and cauterization are involved
6. The diseases that are not new could we say chronic disease or diseases not of recent onset?
7. The diseases occurring in vital parts and joints
8. Diseases involving only one system but not fully supported by the four fold therapeutic measures.
9. Diseases extending to two systems but not very chronic, and
10. Diseases that are caused by the vitiation of two *doshas*. [14-16]

Prognostic criteria for palliable diseases

शेषत्वादायुषो याप्यमसाध्यं पथ्यसेवया| लब्धाल्पसुखमल्पेन हेतुनाऽऽशुप्रवर्तकम्||१७||

गम्भीरं बहुधातुस्थं मर्मसन्धिसमाश्रितम्| नित्यानुशायिनं रोगं दीर्घकालमवस्थितम्||१८||

विद्याद्द्विदोषजं,…|१९|

sheshatvadayusho yapyamasadhyam pathyasevaya| labdhalpasukhamalpena hetunaaa shupravartakam||17||

gambhiram bahudhatustha mmarmasandhisamashritam| nityanushayinam rogam dirghakalamavasthitam||18||

vidyaddvidoshajam,…|19|

The palliable group of diseases are characterized as follows:

1. As preordained, the patient has survived for a certain period by following a wholesome regimen and as such has enjoyed a little relief, but even a slightest carelessness might quickly aggravate the condition
2. The disease has affected deep seated *dhatus*
3. The disease involves a number of *dhatus*
4. It affects the vital organs and joints
5. It affects the patient continuously for a long time (chronic), and
6. The disease is caused by the vitiation of the two *doshas*. [17-18]

Prognostic criteria for incurable diseases

…तद्वत्प्रत्याख्येयं त्रिदोषजम्| क्रियापथमतिक्रान्तं सर्वमार्गानुसारिणम्||१९||

औत्सुक्यारतिसम्मोहकरमिन्द्रियनाशनम्| दुर्बलस्य सुसंवृद्धं व्याधिं सारिष्टमेव च||२०||

…tadvatpratyakhyeyam tridoshajam| kriyapathamatikrantam sarvamarganusarinam||19||

autsukyaratisammohakaramindriyanashanam| durbalasya susamvruddham vyadhimsarishtameva ca||20||

Likewise, the following factors would determine the absolute incurability of the disease:

1. Disease caused by the vitiation of all the three *doshas*
2. Disease that transcends all therapeutic measures
3. Diseases that involves all the systems
4. Disease causing excitement, restlessness and confusion
5. Disease which affects the sense organs
6. The affected person is usually weak and the disease is sufficiently advanced, and
7. The disease has bad prognostic signs. [19-20]

Importance of prognosis

भिषजा प्राक्परीक्ष्यैवं विकाराणां स्वलक्षणम्| पश्चात्कर्मसमारम्भः कार्यः साध्येषु धीमता||२१||

साध्यासाध्यविभागज्ञो यः सम्यक्प्रतिपत्तिमान्| न स मैत्रेयतुल्यानां मिथ्याबुद्धिं प्रकल्पयेत्||२२||

bhishaja prakparikshyaivam vikaranam svalakshanam| pashcatkarmasamarambhah karyah sadhyeshu dhimata||21||

sadhyasadhyavibhagajjo yah samyakpratipattiman| na sa maitreyatulyanam mithyabuddhim prakalpayet||22||

A wise physician should examine the distinctive features of the diseases first and then start his treatment (only) of the curable diseases. So a physician who can distinguish between curable and incurable diseases, and who possesses the right applications, will not subscribe to the wrong notions prevailing among pseudo- physicians like Maitreya, and say that he will certainly succeed in curing diseases. [21-22]

Summary

तत्रश्लोकौ-

इहौषधं पादगुणाः प्रभवो भेषजाश्रयः| आत्रेयमैत्रेयमती मतिद्वैविध्यनिश्चयः||२३||

चतुर्विधविकल्पाश्च व्याधयःस्वस्वलक्षणाः| उक्ता महाचतुष्पादे येष्वायत्तं भिषग्जितम्||२४||

tatrashlokau-

ihaushadham padagunah prabhavo bheshajashrayah| atreyamaitreyamati matidvaividhyanishcayah||23||

caturvidhavikalpash cavyadhayahsvasvalakshanah| ukta mahacatushpade yeshvayattam bhishagjitam||24||

In brief, therapies, prognostic criteria of the disease and its importance in therapeutics, two different views (in this connection) of Atreya and Maitreya, the conclusion, four types of prognosis of diseases and its characteristics are described in this “Detailed chapter on Therapeutics”. Treatment of diseases depends upon these considerations. [23-24]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने महाचतुष्पादो नाम दशमोऽध्यायः||१०||

ityagniveshakrute tantre carakapratisamskrute shlokasthane mahacatushpado nama dashamoadhyayah||10||

Thus ends the tenth “Detailed chapter on four important components of the Therapeutics” chapter of Sutra section of Agnivesha’s work as redacted by Charak.[10]

Tattva Vimarsha (Fundamental Principles)

1. Proper administration of therapeutic measures hastens the process of cure in case of curable diseases. Therefore, correct diagnosis and prognosis at the earliest by the physician is important for getting better results with treatment. [5]
2. The treatment should be aimed at restoring physiological equilibrium. The various ways to bring this equilibrium are to increase the depleted nutrients, nourish those who are weak and emaciated, and reduce the ones who are obese, those afflicted by heat with cooling measures and those afflicted by cold with heating measures. Proper measures to replenish the deficient dhatus (tissue elements, doshas and malas) and deplete those that are in excess should be adopted. Thus these therapeutic measures give us the best result in the management of diseases. [6]
3. The diseases can be categorized under four types on the basis of their prognosis viz.
4. Easily curable,
5. Curable with some difficulty,
6. Palliable and
7. Absolutely irreversible or incurable. [9-10]
8. The following factors should be considered to determine prognosis of disease [11-20]

Table 1: Factors affecting prognosis of disease

Factors/criteria	Curable		Incurable	
	Easily curable	Curable with difficulty	Palliable	Absolutely incurable
Causative factors	Less	More	More	All
Premonitory signs	Less	More	More	All
Severity of signs/ symptoms	Mild	Moderate	Severe	Severe and advanced stages
Dosha involved in disease	Opposite to one's *Prakriti* [constitution]	Same as of *Prakriti* /favorable to disease	Same as of *Prakriti* /favorable to disease	Same as of *Prakriti* /favorable to disease
Dushya [body tissues affected]	Opposite to one's *Prakriti* [constitution]	Same as of *Prakriti* /favorable to disease	Same as of *Prakriti* /favorable to disease	Many tissues, deep seated and Favorable to disease
Place of living of patient	Opposite to one's *Prakriti* [constitution]	Same as of *Prakriti* /favorable to disease	Same as of *Prakriti* /favorable to disease	Same as of *Prakriti* /favorable to disease
Season/ time of affection /Age	Opposite to one's *Prakriti* [constitution]	Same as of *Prakriti* /favorable to disease	Same as of *Prakriti* /favorable to disease	Same as of *Prakriti* /favorable to disease
Movement of *dosha*	One sided	Two sided	Many ways for movements	All ways for movements/all systems involved
Duration of onset	New onset	Chronic, but still recent	Very chronic and continuously affecting the patient	Very chronic and continuously affecting the patient
Complications	No	Minor/less complications	Many complications	Many complications with bad

Factors/criteria	Curable		Incurable	
				prognostic signs
Number of involved Dosha	One	Two	Two	Three
Body	Can tolerate all medicines	Occurred in pregnancy, children, old age	Affecting vital organs, major joints	Weak body, Affecting vital organs, major joints
Nature of treatment	Medicines	Surgical/ *agni/ kshara*	Continuous treatment needed	transcend all therapeutic measures
Four pillars of management /patients nature	With all qualities of physician, patient, nurse and medicines available	Not with all qualities	The patient lives, get relief for some time after following wholesome regimen and the disease gets triggered after a little exposure to causative factors also	All senses of patients are affected, signs like undue excitement, restlessness, confused state of mind with bad prognostic signs

A wise physician should always consider the above factors to determine prognosis of a disease and then start treatment. [21]

Vidhi Vimarsha (Applied Inferences)

Contemporary approach

In the contemporary medical system, the curable and incurable signs and symptoms of diseases are well understood but the criteria for deciding the prognosis are different than Ayurveda. There is availability of advanced technology in the form of imaging, biochemical, immunological, molecular and genetic studies etc. for diagnosis and assessment of prognostic factors of diseases. Inspite of such sophisticated tools, prognostic criteria are limited to diseases only. Overdependence on these studies has caused enormous increase in the cost of medical care. On the other hand, assessment of prognostic criteria of Ayurveda based on understanding *Prakriti* (body type) with *dosha, dhatu, mala, agni,* and *indriya* are for both health and disease. These are

entirely clinical and fairly accurate depending upon the clinical acumen of Ayurvedic physician. The concept of personalized medicine known to modern medicine is very limited at this time and is helpful in certain cancers and genetic diseases only. In future, it will be helpful to use a combination of prognostic criteria of both systems to provide better care at less expense.

Medical model and healthcare system

In 1971, the famous psychiatrist R.D. Laing coined a term 'Medical model' in his book "The Politics of the Family and Other Essays", for the set of procedures in which all doctors are trained. This set includes complaint, history, physical examination, ancillary tests if needed for making diagnosis, treatment, and prognosis. [43] The medical model has proven highly successful, and even indispensable, in many contexts. The concepts of "disease" and "injury" are central to this model. An important aspect of the medical model is its focus on the identification of pathology of disease and an attempt to remove or control it (offense strategy). There is less attention paid to the capability of the human body to heal itself or understanding what health is and ways to preserve, protect and rejuvenate health. That is why there is no defense strategy in the modern medical system to prevent disease. There are vaccinations to prevent certain known infectious diseases and address mitigating factors causing chronic diseases, such as ischemic heart disease. That appears to be the reason for increasing incidences of autoimmune and degenerative diseases.[44]

The rules and ethics that governed the medical system in ancient times remain the same even today. A step ahead of the contemporary classification of diseases, Ayurveda advocates the classification of diseases on the basis of prognosis before applying therapeutic measures as the basis of treatment for restoration of health. There are many diseases that are still incurable and according to medical ethics, it is essential to give proper information to the patient regarding diagnosis, management, and prognosis. Withholding the truth or giving wrong assurance is unethical and punishable. Thus, one should ascertain the prognosis of disease before proceeding with any course of treatment and then share the outcome with the patient.

Changes in prognosis with advanced medical care

Ayurveda holds the view that some diseases are incurable right from the beginning and also provides the details of the factors that cause such diseases. Therefore, it is

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[43] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba sanskrit series office;2012.

[44] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

irrational to apply therapeutic measures for such diseases. However, research shows that incurable diseases such as type-1 Diabetes mellitus (resembling with Vataja prameha) can become less severe with treatment factoring in all prognosis outcomes.

Type-1 diabetes meets all the criteria described above for incurability, like vitiation of all three *doshas*, affliction of ten *dushyas* with the nature of involved *dosha* and *dushya* are same (*kapha dosha* and *meda dushya*) along with *Prakriti* compatibility of patient (predominance in *kaphaja prakriti*, like in an obese patient). Again due to genetic predisposition, *[[/kapha]*_loses_its_natural_characteristics,_becoming_liquefied_and__losing_its_usual_properties._There_is_vitiation_of_*[[vata_dosha|kapha]* loses its natural characteristics, becoming liquefied and losing its usual properties. There is vitiation of *vata dosha* due to depletion of all *dhatus*, especially *oja* (the ultimate resultant of all seven *dhatu* metabolism). The pathogenesis of the disease starts with the admixture of vitiated *kapha* and *meda* and progression successively to involve other *dhatus* like *mamsa, kleda* etc. The *dhatus* are depleted so quickly that the body is unable to replenish it, ultimately leading to death. Thus, Diabetes Mellitus, is not merely a disease but a syndrome, proves to be fatal due to many complications like diabetic neuropathy, nephropathy, microangiopathy, cardiomyopathy, retinopathy, skin complications, as well as emergency crises such as hypoglycemic shock and diabetic ketoacidosis. There is successive involvement of all body tissues involving connective tissues, nerve tissues, muscle tissue etc, leading to severe depletion of insulin due to autoimmune degeneration of beta pancreatic cells. Genetic abnormalities cause impaired glucose, lipid and protein metabolism. Type-1 diabetes mellitus is an autoimmune disorder and destruction of body tissues by autoantibody is very fast causing loss of immune-intolerance and immune-component (*oja*) thus impairing body defense mechanism. There is disturbance in production and clearance of lipoprotein causing hampered functioning of insulin resulting in hyperglycemia and producing microvascular complications like retinopathy and nephropathy. However, for macrovascular complications, including neuropathy, pathogenesis starts before the onset of diabetes i.e. at the stage of lipid abnormalities. These factors make Type 1 Diabetes mellitus difficult to treat. The treatment consists of life-long insulin replacement by exogenous insulin. This is an example of an incurable disease although there is a lot of research work going on to find an effective remedy for this ailment.

Recent research has shown some herbs have an effect on beta pancreatic cells to induce endogenous insulin production. *Meshashringi* (Gymnema Sylvester (Retz.) R.Br.; Gurmar) *Kutaki* (Picrorrhiza kurroa)[45],*Kiratatikta* (Swertia chirata (Roxb.) Buch.-Hum [46]

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[45] Dr. P.S. Byadgi, Dr.Ajai Pandey. Textbook of Kayachikitsa, Volume 1, 1st edition; Chaukambha Sankrit Sansthan, Varanasi, 2013; 149-155.

[46] Bhavamishra, Bhava Prakasha, Madhyama Khanda, Edited by Pandit Brahma Shankra Mishra, Editor. Bhava Prakasha. Varanasi: Chaukhamba Sanskrit Bhawan; 2010.

[47], *Mamejjaka* (Enicostema littorale Blume)[48] and Pterocarpus marsupium have proven to reduce blood glucose levels by modifying the prognostic factors of type 1 diabetes in experimental animals. Thus yearly detection and treatment of an incurable disorder like diabetes mellitus, by means of addressing prognostic factors at an early stage of disease, may prevent the progression of the ailment further into becoming incurable.

This chapter has emphasized the importance of understanding the prognosis of diseases and the factors causing them. Recent research in the field of Ayurveda has shown that incurable diseases can be controlled by addressing the prognostic factors and there is a need for both Ayurveda and contemporary medicine researchers to work together.

Future scope for research

1. Research studies should be conducted to assess the impact of modern medical facilities , geared with sophisticated medical infrastructure, skilled nursing staff, and features to handle emergency services, in controlling the mortality and morbidity of a disease.
2. Data can be collected to estimate the usefulness as well as limitations of therapeutics in the management of curable and incurable diseases.

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[47] Sushruta. Nidana Sthana, Cha.1 Vatavyadinidana Adhyaya. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 9th ed. Varanasi: Chaukhambha Orientalia;2007.p.255-276.

[48] Vagbhata. Nidana Sthana, Cha.15 Vatavyadinidana Adhyaya. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 9th ed. Varanasi: Chaukhamba Orientalia;2005. p.530-535.

Tistraishaniya Adhyaya

Sutra Sthana Chapter 11.The Three Desires of Life and important triads Abstract

Having or expressing desires is a human trait, and only human beings aspire to fulfil them. This chapter explains three basic desires in human beings- longevity, wealth (or materialistic comforts), and a blissful afterlife. The guidelines to fulfil them during one's life leading to a healthy and righteous life are also given in this chapter, hence it comes under the tetrad of guidelines of healthcare management. It also guides how to treat a patient with physical and/or mental disease and describes eight triads. The theories of reincarnation and creation of the universe are discussed and explained. Four means for getting absolute knowledge (pariksha viz.examination, pratyaksha (clearly perceivable), anumana (Inference based on evidence) and yukti (logical management) and their role in establishing the theory of reincarnation are described in detail. A physician can use these methods to know about disease (roga) and patient (rogi) completely and can choose appropriate courses of treatment, with suitable drugs.

Keywords: *Eshanas*, desires, *pramanas*, means of knowledge, *pariksha, trayo upastambhas, trividha bala, triyo roga ayatana,* trividha rogas, trayo rogamargas, trividha bhisahaja, trividha aushadha,'' triads of pillars of life, disease pathways, types of diseases, physician types, therapeutics, modalities.

Introduction

Longevity is the desire of most human beings - to lead a healthy and long life. There is also a desire for wealth - to enjoy all the worldly pleasures and also spend on spiritual rituals. The process of birth and rebirth is a *karmic* cycle and the quality of an individual's afterlife and the remaining part of his present life depends upon the good and bad deeds done in the life. As a result of good deeds, we can enjoy material (or heavenly) pleasures and lead healthy lives.

Prior chapters dealt with maintenance of health and cure for diseases. The aim of a healthy life is for attainment of happiness/ bliss in this world and the world after death. The chapter begins with a description about three basic desires of human life, which should be fulfilled during one's lifetime - longevity, material comforts, and a blissful after-life. Charak has stated about the methods and means to fulfill these *eshanas*, or desires:

The desire for longevity *Pranaeshana*can be achieved by following a healthy lifestyle. The desire for earning *Dhanaeshana* may be fulfilled by adopting appropriate and ethical means of livelihood. A wealthy person is respected by the society, therefore earning is essential for maintaining health as well as to perform various spiritual rituals to fulfill the third desire, i.e. *Parlokeshaeshana*, to get happiness in the next world after

death. The third desire is vague, since there are no means to perceive life after death for an individual. On this subject, there are two schools of thoughts - *astik*, or theism (belief in a supernatural power responsible for creation of the world), and atheism (belief that there is no God or believing only objects or experiences that can be perceived). Different opinions about creation are explained according to different schools of thought. It is concluded that there is existence of many things in this universe even though they are not directly perceptible, so their existence cannot be denied, and therefore the theory of reincarnation cannot be denied unless proven otherwise.

The four *pariksha* or fourfold methods for getting correct knowledge are explained viz. *aptopadesha* (authoritative/scriptural testimony), *pratyaksha*(direct observation by senses), *anumana*(inference) by guessing, and *yukti*(reasoning) by applying intelligence.

These four methods are defined vividly and their importance in establishing the theory of reincarnation is explained. Afterwards, the factors in maintenance of good health are described. Three supporting pillars of life or *upastambhas* are food (*ahara*), sleep (*swapna*) and celibacy (bramhacharya). By following these well regulated lifestyle factors, the body is bestowed with strength, increasing the three forms of strength, immunity (*bala*) – constitutional strength, immunity (*sahaja*), seasonal strength, immunity (*kalaja*) and acquired immunity (*yuktikrita*). Various diseases may arise if there is stress, unhealthy lifestyle, or through the effects of unhealthy seasons over the mind and the body. Further this chapter briefly describes three basic causes of diseases, three disease pathways, three types of treatments and therapies, and three categories of physicians based on their qualities.

Sanskrit text, Transliteration and English Translation

अथातस्त्रिऽैषणीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātastisraiṣaṇīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter “Tistraishaniya” (Three Desires of Life and important triads). Thus said Lord Atreya. [1-2]

Three Desires

इह खलु पुरुषेणानुपहतसत्त्वबुद्धिपौरुषपराक्रमेण हितमिह चामुष्मिंश्च लोके समनुपश्यता तिस्र एषणाः पर्येष्टव्या भवन्ति| तद्यथा- प्राणैषणा, धनैषणा, परलोकैषणेति||३||

iha khalu puruṣēṇānupahatasattvabuddhipauruṣaparākramēṇa hitamiha cāmuṣmiṁśca lōkēsamanupaśyatā tisra ēṣaṇāḥ paryēṣṭavyā bhavanti| tadyathā- prāṇaiṣaṇā, dhanaiṣaṇā, paralōkaiṣaṇēti||3||

A person having sound mind, intellect, physical strength, energy and psychological strength, one who is desirous of obtaining benefits in this world and the other world (after death), should try to fulfill three desires. These desires are- desire for (long and healthy) life, desire for wealth (livelihood), and desire for a blissful life in the other world (after death). [3]

Desire for Life

आसां तु खल्वेषणानां प्राणैषणां तावत् पूर्वतरमापद्येत| कस्मात्? प्राणपरित्यागे हि सर्वत्यागः| तस्यानुपालनं- स्वस्थस्य स्वस्थवृत्तानुवृत्तिः, आतुरस्य विकारप्रशमनेऽप्रमादः,तदुभयमेतदुक्तं वक्ष्यते च;तद्यथोक्तमनुवर्तमानः प्राणानुपालनाद्दीर्घमायुरवाप्नोतीति प्रथमैषणा व्याख्याता भवति||४||

āsāṁ tu khalvēṣaṇānāṁ prāṇaiṣaṇāṁ tāvat pūrvataramāpadyēta| kasmāt? prāṇaparityāgē hi sarvatyāgaḥ| tasyānupālanaṁ- svasthasya svasthavr̥ttānuvr̥ttiḥ, āturasya vikārapraśamanē'pramādaḥ,tadubhayamētaduktaṁ vakṣyatē ca; tadyathōktamanuvartamānaḥ prāṇānupālanāddīrghamāyuravāpnōtītiprathamaiṣaṇā vyākhyātā bhavati||4||

Of these three desires, the most important one is the desire for life. Why? Because with the end of life, everything comes to an end. To fulfill this desire, a healthy person should follow a healthy regimen or lifestyle and a diseased person should try to get relief from the diseased state. The methods of health management and modes of treatment of diseases have been described in the preceding chapters and will be discussed further in the coming chapters. Thus, the first desire for life is explained. [4]

Desire for Wealth

अथ द्वितीयां धनैषणामापद्येत, प्राणेभ्यो ह्यनन्तरं धनमेव पर्येष्टव्यं भवति ; न ह्यतः पापात् पापीयोऽस्तियदनुपकरणस्य दीर्घमायुः, तस्मादुपकरणानि पर्येष्टुं यतेत| तत्रोपकरणोपायाननुव्याख्यास्यामः; तद्यथा कृषिपाशुपाल्यवाणिज्यराजोपसेवादीनि, यानि चान्यान्यपि सतामविगर्हितानि कर्माणि वृत्तिपुष्टिकराणि विद्यात्तान्यारभेत कर्तुं; तथा कुर्वन् दीर्घजीवितं जीवत्यनवमतः पुरुषो भवति | इति द्वितीया धनैषणा व्याख्याता भवति||५||

atha dvitīyāṁ dhanaiṣaṇamāpadyēta, prāṇēbhyō hyanantaraṁ dhanamēva paryēṣṭavyaṁ bhavati ; nahyataḥ pāpāt pāpīyō'sti yadanupakaraṇasya dīrghamāyuḥ, tasmādupakaraṇāni paryēṣṭuṁ yatēta| tatrōpakaraṇōpāyānanuvyākhyāsyāmaḥ; tadyathā- kr̥ṣipāśupālyavāṇijyarājōpasēvādīni, yāni cānyānyapisatāmavigarhitāni karmāṇi vr̥ttipuṣṭikarāṇi vidyāttānyārabhēta kartuṁ; tathā kurvan dīrghajīvitaṁjīvatyanavamataḥ puruṣō bhavati | iti dvitīyā dhanaiṣaṇā vyākhyātā bhavati||5||

The second desire is for wealth because during life one has to try to earn wealth or seek a livelihood. There is no sin greater than a person living life without (ethically or using fair means) seeking a livelihood. That is why one should try to earn a livelihood by fair methods. The means for earning a virtuous livelihood are agriculture, dairy farming, business or trade, and services (government jobs), etc. Besides these, any other mode that is not sinful should be employed to earn a livelihood. By choosing such (respectable) occupations one can live a long life and earn respect and goodwill in the society. Thus, the second desire for wealth is explained. [5]

Desire of other world after death

अथ तृतीयां परलोकैषणामापद्येत| संशयश्चात्र, कथं? भविष्याम इतश्च्युता न वेति; कुतः पुनः संशय इति, उच्यते- सन्ति ह्येके प्रत्यक्षपराः परोक्षत्वात् पुनर्भवस्यनास्तिक्यमाश्रिताः, सन्ति चागमप्रत्ययादेव पुनर्भवमिच्छन्ति; श्रुतिभेदाच्च- 'मातरं पितरं चैके मन्यन्ते जन्मकारणम् | स्वभावं परनिर्माणं यदृच्छां चापरे जनाः' || इति | अतः संशयः- किं नु खल्वस्ति पुनर्भवो न वेति||६||

atha tr̥tīyāṁ paralōkaiṣaṇāmāpadyēta| saṁśayaścātra, kathaṁ? bhaviṣyāma itaścyutā navēti; kutaḥ punaḥ saṁśaya iti, ucyatē- santi hyēkēpratyakṣaparāḥ parōkṣatvāt punarbhavasya nāstikyamāśritāḥ, santi cāgamapratyayādēvapunarbhavamicchanti; śrutibhēdācca- 'mātaraṁ pitaraṁ caikē manyantē janmakāraṇam | svabhāvaṁ paranirmāṇaṁ yadr̥cchāṁ cāparē janāḥ' || iti | ataḥ saṁśayaḥ- kiṁ nu khalvasti punarbhavō na vēti||6||

The third desire is the aspiration for a virtuous life in the other world (life after death. There is some skepticism regarding this desire). What happens after death? Does rebirth occur? Why are there doubts regarding reincarnation? Lord Atreya says that there are people who believe in perceptible things and do not believe in imperceptible things. *Acharyas* (teachers) who have faith in the *shastras* believe in the theory of reincarnation even when they have not perceived or experienced it. But there is skepticism because of differences in opinion. Among the "believing" *acharyas*, some attribute the role of 'parents or ancestors', some on *swabhava*(personality or nature of the individual), some on the role of the *paranirman* (impersonal soul), while some on *yadruchha* (free will or external powers responsible for sudden occurrences of events in the universe) in the process of reincarnation. Because of so many opinions and schools of thought, there is skepticism with regards to the theory of reincarnation, whether it exists or not. [6]

Pratyaksha (Direct perception) and *Apratyaksha*(Unknown)

तत्र बुद्धिमान्नास्तिक्यबुद्धिं जह्याद्विचिकित्सां च| कस्मात्? प्रत्यक्षं ह्यल्पम्; अनल्पमप्रत्यक्षमस्ति, यदागमानुमानयुक्तिभिरुपलभ्यते; यैरेव तावदिन्द्रियैः प्रत्यक्षमुपलभ्यते,तान्येव सन्ति चाप्रत्यक्षाणि||७||

tatra buddhimānnāstikyabuddhiṁ jahyādvicikitsāṁ ca| kasmāt? pratyakṣaṁ hyalpam; analpamapratyakṣamasti, yadāgamānumānayuktibhirupalabhyatē; yairēvatāvadindriyaiḥ pratyakṣamupalabhyatē, tānyēva santi cāpratyakṣāṇi||7||

It is for intellectuals to discard the heterodox view pertaining to reincarnation, and quell any doubts associated with it. Knowledge regarding this theory can only be acquired through the scriptures, inference and reasoning, because the scope of perception is very limited (and our sense organs have limited powers to perceive) and there is a vast, uncharted area of knowledge. [7]

Hindrances in direct perception

सतां च रूपाणामतिसन्निकर्षादतिविप्रकर्षादावरणात् करणदौर्बल्यान्मनो| नवस्थानात् समानाभिहारादभिभवादतिसौक्ष्म्याच्चप्रत्यक्षानुपलब्धिः; तस्मादपरीक्षितमेतदुच्यते- प्रत्यक्षमेवास्ति, नान्यदस्तीति||८||

satāṁ ca rūpāṇāmatisannikarṣādativiprakarṣādāvaraṇāt karaṇadaurbalyānmanōnavasthānātsamānābhihārādabhibhavādatisaukṣmyācca pratyakṣānupalabdhiḥ; tasmādaparīkṣitamētaducyatē-pratyakṣamēvāsti, nānyadastīti||8||

Various types of objects are not visible to the naked eye if they are too close or too far, or there is any hindrance, or the sense organs are not functioning properly, or there is a lack of concentration of mind, or similar objects are placed near it, or if it has been overshadowed, or if the items are microscopic. In all these cases, direct knowledge cannot be obtained by the sense organs. That is why it is not fair to assume that an object does not exist just because our sense organs are unable to perceive it. [8]

श्रुतयश्चैता न कारणं, युक्तिविरोधात्| आत्मा मातुः पितुर्वा यः सोऽपत्यं यदि सञ्चरेत्| द्विविधं सञ्चरेदात्मा सर्वोवाऽवयवेन वा||९||

सर्वश्चेत् सञ्चरेन्मातुः पितुर्वा मरणं भवेत्| निरन्तरं, नावयवः कश्चित्सूक्ष्मस्य चात्मनः||१०||

śrutayaścaitā na kāraṇaṁ, yuktivirōdhāt| ātmā mātuḥ piturvā yaḥ sō'patyaṁ yadi sañcarēt| dvividhaṁ sañcarēdātmā sarvōvā'vayavēna vā||9||

sarvaścēt sañcarēnmātuḥ piturvā maraṇaṁ bhavēt| nirantaraṁ, nāvayavaḥ kaścitsūkṣmasya cātmanaḥ||10||

Shrutis (scriptures) are not very clear about the idea of reincarnation since there are various differences in opinion regarding it. For instance, there is a view that if the soul of either the mother or the father is transferred into the child, then does the child embody the soul of the parent completely or is it only part of the parent's soul? If the soul of the mother or the father is present in the body of the child then if either of them should die, partial transformation of the soul is not possible. Because the soul does not have any structure and it is very subtle. [9-10]

बुद्धिर्मनश्च निर्णीते यथैवात्मा तथैव ते| येषां चैषा मतिस्तेषां योनिर्नास्ति चतुर्विधा||११||

buddhirmanaśca nirṇītē yathaivātmā tathaiva tē| yēṣāṁ caiṣā matistēṣāṁ yōnirnāsti caturvidhā||11||

In the same manner, if it is proven that mind and intellect are like the soul, these cannot be the sole cause of birth. Those who accept the theory of mind and intellect of parents as sole factor of birth then the four categories of species (*yonis-jarayuja* (born out of amnion), *andaja* (born out of egg), *swedaja* (born out of sweat) and *udabhija* (born by breaking open the earth)) will not be possible. [11]

विद्यात् स्वाभाविकं षण्णां धातूनां यत् स्वलक्षणम्| संयोगे च वियोगे च तेषां कर्मैव कारणम्||१२||

vidyāt svābhāvikaṁ ṣaṇṇāṁ dhātūnāṁ yat svalakṣaṇam| saṁyōgē ca viyōgē ca tēṣāṁ karmaiva kāraṇam||12||

The natural theory of birth is that the six dhatus (five basic elements- *prithvi, apa, tejas, vayu, akasha* and the *atman* (soul)) possess specific qualities, and that the combination and separation of these basic elements, conditioned by the actions of the *atman*, determines the qualities of the individual at birth. [12]

Views regarding *Paranirmana* (soul as the Creator of the Universe)

अनादेश्चेतनाधातोर्नेष्यते परनिर्मितिः| पर आत्मा स चेद्धेतुरिष्टोऽस्तु परनिर्मितिः||१३||

anādēścētanādhātōrnēṣyatē paranirmitiḥ| para ātmā sa cēddhēturiṣṭō'stu paranirmitiḥ||13||

Consciousness is without any beginning or end, and being eternal it cannot be created by any other thing. Creation by something else refers to the creation of the body by the absolute *atman* (the supreme consciousness or the supreme soul), and is an acceptable view for the proponents of the theory of reincarnation. [13]

Yadrichha or free will (power which is responsible for sudden occurrence of events in universe)

न परीक्षा न परीक्ष्यं न कर्ता कारणं न च| न देवा नर्षयः सिद्धाः कर्म कर्मफलं न च||१४||

नास्तिकस्यास्ति नैवात्मा यदृच्छोपहतात्मनः| पातकेभ्यः परं चैतत् पातकं नास्तिकग्रहः||१५||

na parīkṣā na parīkṣyaṁ na kartā kāraṇaṁ na ca| na dēvā narṣayaḥ siddhāḥ karma karmaphalaṁ na ca||14||

nāstikasyāsti naivātmā yadṛcchōpahatātmanaḥ| pātakēbhyaḥ paraṁ caitat pātakaṁ nāstikagrahaḥ||15||

Those who are atheists or nihilists do not believe in the theory of creation. As per this view, there is no existence of soul and no examination is warranted to prove its existence. They do not believe that there is any doer or divine cause for the existence of anything. For these people, there is no existence of God, sages, *siddhas*, and therefore, they do not believe in concepts such as *karma* (action) and *karmaphala* (results of the action). Thus, nihilism constitutes the worst sin in this world. [14-15]

तस्मान्मतिं विमुच्यैताममार्गप्रसृतां बुधः| सतां बुद्धिप्रदीपेन पश्येत्सर्वं यथातथम्||१६||

tasmānmatiṁ vimucyaitāmamārgaprasṛtāṁ budhaḥ| satāṁ buddhipradīpēna paśyētsarvaṁ yathātatham||16||

An intelligent person should get rid of such nihilistic thoughts and should see the world through the light of the lamp of wisdom shown by wise men. [16]

Four-fold examination

द्विविधमेव खलु सर्वं सच्चासच्च; तस्य चतुर्विधा परीक्षा- आप्तोपदेशः, प्रत्यक्षम्, अनुमानं, युक्तिश्चेति||१७||

dvividhamēva khalu sarvaṁ saccāsacca; tasya caturvidhā parīkṣā- āptōpadēśaḥ, pratyakṣam, anumānaṁ,yuktiścēti||17||

All the worldly objects can be divided into two categories, truth (or existence) and false (or non-existence). There are four methods of examination- scriptures or texts (words of persons with superior intellect, or sages), direct perception (direct observance), inference and reasoning. [17]

Authoritative sages

आप्तास्तावत्- रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये| येषां त्रिकाल्ममलं ज्ञानमव्याहतं सदा||१८||

आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम्| सत्यं, वक्ष्यन्ति ते कस्मादसत्यं नीरजस्तमाः ||१९||

āptāstāvat- rajastamōbhyāṁ nirmuktāstapōjñānabalēna yē| yēṣāṁ trikālamamalaṁ jñānamavyāhataṁ sadā||18||

āptāḥ śiṣṭā vibuddhāstē tēṣāṁ vākyamasaṁśayam| satyaṁ, vakṣyanti tē kasmādasatyaṁ nīrajastamāḥ ||19|

Those who are enlightened and knowledgeable are absolutely free from rajas and tamas (psychological *doshas*). By virtue of this, they possess knowledge of *trikala* (past, present and future) and are known as authorities (*aptas*). They are also known as the wise and the enlightened (*vibuddha*) persons. Their words are considered absolute truth without any doubt. As they are free from rajas and tamas, how could they tell lies? [18-19]

Knowledge by Direct Perception

आत्मेन्द्रियमनोर्थानां सन्निकर्षात् प्रवर्तते| व्यक्ता तदात्वे या बुद्धिः प्रत्यक्षं स निरुच्यते||२०||

ātmēndriyamanōrthānāṁ sannikarṣāt pravartatē| vyaktā tadātvē yā buddhiḥ pratyakṣaṁ sa nirucyatē||20||

Knowledge gained by the proximity of soul, sense faculties(Indriya), mind with the object of study or observation is known as perception or direct observation (pratyaksha). [20]

Anumana (inference)

प्रत्यक्षपूर्वं त्रिविधं त्रिकालं चानुमीयते| वह्निर्निगूढो धूमेन मैथुनं गर्भदर्शनात्||२१||

एवं व्यवस्यन्त्यतीतं बीजात् फलमनागतम्| दृष्ट्वा बीजात् फलं जातमिहैव सदृशं बुधाः||२२||

pratyakṣapūrvaṁ trividhaṁ trikālaṁ cānumīyatē| vahnirnigūḍhō dhūmēna maithunaṁ garbhadarśanāt||21||

ēvaṁ vyavasyantyatītaṁ bījāt phalamanāgatam| dṛṣṭvā bījāt phalaṁ jātamihaiva sadṛśaṁ budhāḥ||22||

Inference is preceded by perception and is of three types- past, present and future. For example, fire is inferred from the smoke, sexual intercourse is inferred from pregnancy - these are inferences drawn from the present and the past respectively. By looking at a seed, one can infer about the species or genus of the plant or tree and the kind of fruits it would bear. This inference is drawn on the basis of repeated, empirical observation of the plant's (or tree's) lifecycle and is an example of inferring (or predicting) the future. [21-22]

Yukti

pramana (reasoning)

जलकर्षणबीजर्तुसंयोगात् सस्यसम्भवः| युक्तिः षड्धातुसंयोगाद्गर्भाणां सम्भवस्तथा||२३||

मथ्यमन्थन(क)मन्थानसंयोगादग्निसम्भवः| युक्तियुक्ता चतुष्पादसम्पद्व्याधिनिबर्हणी||२४||

jalakarṣaṇabījartusaṁyōgāt sasyasambhavaḥ| yuktiḥ ṣaḍdhātusaṁyōgādgarbhāṇāṁ sambhavastathā||23||

mathyamanthana(ka)manthānasaṁyōgādagnisambhavaḥ| yuktiyuktā catuṣpādasampadvyādhinibarhaṇī||24||

Water, ploughed piece of land, seeds and the season in which particular seeds are sown, when combined together, result in a crop. Similarly, combination of six factors (*pancha mahabhuta* and *atman*) is responsible for formation of a fetus in the uterus. Fire is produced by lower-fire-drill, upper-fire drill and the act of drilling or churning done by a person. In a similar manner, the treatment of disease is possible by applying the fourfold therapeutics measures (The *vaidya*, medicines, paramedical staff, and the patient). [23-24]

बुद्धिः पश्यति या भावान् बहुकारणयोगजान्| युक्तिस्त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यया||२५||

buddhiḥ paśyati yā bhāvān bahukāraṇayōgajān| yuktistrikālā sā jñēyā trivargaḥ sādhyatē yayā||25||

The intellect perceives things by combination of multiple factors, valid for past, present and future is termed as yukti (reasoning). This is helpful in fulfilling three basic objects of human life (dharma, i.e. duties, wealth, desire). [25]

Importance and applications of four-fold Examination

एषा परीक्षा नास्त्यन्या यया सर्वं परीक्ष्यते| परीक्ष्यं सदसच्चैवं तया चास्ति पुनर्भवः||२६||

ēṣā parīkṣā nāstyanyā yayā sarvaṁ parīkṣyatē| parīkṣyaṁ sadasaccaivaṁ tayā cāsti punarbhavaḥ||26||

This is how the four fold examination helps in establishing the existence and non-existence of things. This examination can prove the theory of rebirth. [26]

तत्राप्तागमस्तावद्वेदः, यश्चान्योऽपि कश्चिद्वेदार्थादविपरीतः परीक्षकैः प्रणीतः शिष्टानुमतो लोकानुग्रहप्रवृत्तःशास्त्रवादः, स चाऽऽप्तागमः;
आप्तागमादुपलभ्यतेदानतपोयज्ञसत्याहिंसाब्रह्मचर्याण्यभ्युदयनिःश्रेयसकराणीति||२७||

tatrāptāgamastāvadvēdaḥ [1] , yaścānyō’pi kaścidvēdārthādaviparītaḥ parīkṣakaiḥ praṇītaḥ śiṣṭānumatōlōkānugrahapravṛttaḥ śāstravādaḥ, sa cā’’ptāgamaḥ;āptāgamādupalabhyatēdānatapōyajñasatyāhiṁsābrahmacaryāṇyabhyudayaniḥśrēyasakarāṇīti||27||

Scriptural testimony are the *Vedas* or other scripts which agree with the *Vedas*, other scripts do not oppose the theories of *Vedas* rather support them. They are composed by the help of four fold examinations, enunciated by the experts, approved by the trustworthy persons and having the capability of bringing happiness to the world. These scriptural sources of knowledge are the words of the authorities. This goal of scriptures can be fulfilled by donation, penance, performing rituals (offerings to sacred fire), truthfulness, nonviolence and brahmacharya (control of senses/ celibacy) by doing these one's upliftment and liberation is possible. [27]

न चानतिवृत्तसत्त्वदोषाणामदोषैरपुनर्भवो धर्मद्वारेषूपदिश्यते||२८||

na cānativṛttasattvadōṣāṇāmadōṣairapunarbhavō dharmadvārēṣūpadiśyatē||28||

Persons who have not been able to free themselves from rajas and tamas (psychological dosha), for them advice given by the learned sages in religious literature is that they cannot attain salvation. [28]

धर्मद्वारावहितैश्च व्यपगतभयरागद्वेषलोभमोहमानैर्ब्रह्मपरैराप्तैः कर्मविद्भिरनुपहतसत्त्वबुद्धिप्रचारैः पूर्वैःपूर्वतरैर्महर्षिभिर्दिव्यचक्षुभिर्दृष्ट्वोपदिष्टः पुनर्भव इति व्यवस्येदेवम् ||२९||

dharmadvārāvahitaiśca
vyapagatabhayarāgadvēṣalōbhamōhamānairbrahmaparairāptaiḥkarmavidbhiranupahat asattvabuddhipracāraiḥ pūrvaiḥpūrvatarairmaharṣibhirdivyacakṣubhirdṛṣṭvōpadiṣṭaḥ punarbhava iti vyavasyēdēvam ||29||

The people who follow the path of dharma (eternal duty), they are devoid of fear, attachment, hatred, greed, confusion, vanity and all their mental defects vanish, they have great knowledge. Their mind and intellect are functioning forever, such ancient and most ancient sages with their divine sight after careful observation has enunciated the theory of rebirth. Everyone should think over this and there should be no doubt. [29]

प्रत्यक्षमपि चोपलभ्यते- मातापित्रोर्विसदृशान्यपत्यानि, तुल्यसम्भवानां वर्णस्वराकृतिसत्त्वबुद्धिभाग्यविशेषाः,प्रवरावरकुलजन्म, दास्यैश्वर्यं, सुखासुखमायुः, आयुषो वैषम्यम्, इह कृतस्यावाप्तिः, अशिक्षितानां चरुदितस्तनपानहासत्रासादीनां प्रवृत्तिः, लक्षणोत्पत्तिः, कर्मसादृश्ये फलविशेषः, मेधा क्वचित् क्वचित् कर्मण्यमेधा,जातिस्मरणम्- इहागमनमितश्च्युतानामिति , समदर्शने प्रियाप्रियत्वम्||३०||

pratyakṣamapi cōpalabhyatē- mātāpitrōrvisadṛśānyapatyāni, tulyasambhavānāṁvarṇasvarākṛtisattvabuddhibhāgyaviśēṣāḥ, pravarāvarakulajanma, dāsyaiśvaryaṁ, sukhāsukhamāyuḥ,āyuṣō vaiṣamyam, iha kṛtasyāvāptiḥ, aśikṣitānāṁ ca ruditastanapānahāsatrāsādīnāṁ pravṛttiḥ,lakṣaṇōtpattiḥ, karmasādṛśyē phalaviśēṣaḥ, mēdhā kvacit kvacit karmaṇyamēdhā, jātismaraṇam-ihāgamanamitaścyutānāmiti , samadarśanē priyāpriyatvam||30||

Observation proves the theory of rebirth: To establish the theory of rebirth observation may be helpful, for example dissimilar children born to their parents, parents may be the same but their children differ in various manners like complexion, voice, structure, mind, intellect and fate. Birth in high class or lower class, slavery or lordship, happy or miserable life, difference in lifespan, getting different result of the deeds done in this life, without any training actions like crying, sucking breast, laughing, fear etc. (in newborn), appearance of signs over body indicating good or bad fortune, actions being the same results are different, preservation of memory sometimes memory loss, memory of previous life in some persons, appearance being the same but some have liking some have disliking for the same things, all these prove the theory of rebirth. [30]

अत एवानुमीयते- यत्- स्वकृतमपरिहार्यमविनाशि पौर्वदेहिकं दैवसञ्ज्ञकमानुबन्धिकं कर्म, तस्यैतत् फलम्;इतश्चान्यद्भविष्यतीति; फलद्बीजमनुमीयते, फलं च बीजात्||३१||

ata ēvānumīyatē- yat- svakṛtamaparihāryamavināśi paurvadēhikaṁ daivasañjñakamānubandhikaṁkarma, tasyaitat phalam; itaścānyadbhaviṣyatīti; phaladbījamanumīyatē, phalaṁ ca bījāt||31||

Inference supporting rebirth theory: Inference can be drawn that the action done in previous life is unavoidable, eternal and has continuity is known as fate. The results of which are enjoyable in this life and the actions done in this life will bring its results in the next life. As seed comes from fruit and fruit from seed, this process is going on forever. [31]

युक्तिश्चैषा- षड्धातुसमुदयाद्गर्भजन्म, कर्तृकरणसंयोगात् क्रिया; कृतस्य कर्मणः फलं नाकृतस्य, नाङ्कुरोत्पत्तिरबीजात्;कर्मसदृशं फलं, नान्यस्माद्बीजादन्यस्योत्पत्तिः; इति युक्तिः||३२||

yuktiścaiṣā- ṣaḍdhātusamudayādgarbhajanma, kartṛkaraṇasaṁyōgāt kriyā; kṛtasya karmaṇaḥ phalaṁnākṛtasya, nāṅkurōtpattirabījāt; karmasadṛśaṁ phalaṁ, nānyasmādbījādanyasyōtpattiḥ; iti yuktiḥ||32||

Reasoning supporting rebirth: the *garbha* (embryo) is formed by the combination of six *dhatus* (*pancha mahabhutas* and *atman*). Doer and the instrument when they come together results in manifestation of action. The results which we get are because of the actions done, no results if no action is done. The germination occurs because of seed, the result always corresponds to the action, and seed cannot bring out heterogeneous products. This is reasoning. [32]

एवं प्रमाणैश्चतुर्भिरुपदिष्टे पुनर्भवे धर्मद्वारेष्ववधीयेत; तद्यथा- गुरुशुश्रूषायामध्ययने व्रतचर्यायां दारक्रियायामपत्योत्पादनेभृत्यभरणेऽतिथिपूजायां दानेऽनभिध्यायां तपस्यनसूयायां देहवाङ्मानसे कर्मण्यक्लिष्टे देहेन्द्रियमनोर्थबुद्ध्यात्मपरीक्षायांमनःसमाधाविति; यानि चान्यान्यप्येवंविधानि कर्माणि

सतामविगर्हितानि स्वर्ग्याणि वृत्तिपुष्टिकराणि विद्यात्तान्यारभेतकर्तुं; तथा कुर्वन्निह चैव यशो लभते प्रेत्य च स्वर्गम्| इति तृतीया परलोकैषणा व्याख्याता भवति||३३||

ēvaṁ pramāṇaiścaturbhirupadiṣṭē punarbhavē dharmadvārēṣvavadhīyēta; tadyathā-guruśuśrūṣāyāmadhyayanē vratacaryāyāṁ dārakriyāyāmapatyōtpādanē bhr̥tyabharaṇē'tithipūjāyāṁdānē'nabhidhyāyāṁ tapasyanasūyāyāṁ dēhavāṅmānasē karmaṇyakliṣṭēdēhēndriyamanōrthabuddhyātmaparīkṣāyāṁ manaḥsamādhāviti; yāni cānyānyapyēvaṁvidhāni karmāṇisatāmavigarhitāni svargyāṇi vr̥ttipuṣṭikarāṇi vidyāttānyārabhēta kartuṁ; tathā kurvanniha caiva yaśōlabhatē prētya ca svargam| iti tr̥tīyā paralōkaiṣaṇā vyākhyātā bhavati||33||

All the four means of knowledge (scriptures, observation, inference & reasoning) help in establishing the rebirth theory, one should concentrate mind on the path of eternal duty. Paths are to give service to the preachers/teachers/elders, studies, performing spiritual acts, marriage, producing children, maintenance of servants, giving respect to the guests, giving donations, no greed for others money, penance, avoid jealousy, performing acts which do not affect physical, verbally and mind, introspection of body, sensual faculties, mind, intellect and self and meditation are included. Similar acts recommended by virtuous persons which are conducive for doing well in life, and attainment of heaven after death, means of livelihood should be done. By doing such acts one gains fame and attains heaven after death. Thus, the third basic desire is explained. [33]

Important Triads

अथ खलु त्रय उपस्तम्भाः, त्रिविधं बलं, त्रीण्यायतनानि, त्रयो रोगाः, त्रयो रोगमार्गाः, त्रिविधा भिषजः, त्रिविधमौषधमिति||३४||

atha khalu traya upastambhāḥ, trividhaṁ balaṁ, trīṇyāyatanāni, trayō rōgāḥ, trayō rōgamārgāḥ, trividhābhiṣajaḥ, trividhamauṣadhamiti||34||

There are three supporting pillars of life, three types of strength, three types of causes of diseases, three types of diseases, three systems for disease manifestation, three types of physicians, three types of therapies. [34]

Three Supporting Pillars of Life

त्रय उपस्तम्भा इति- आहारः, स्वप्नो, ब्रह्मचर्यमिति; एभिस्त्रिभिर्युक्तियुक्तैरुपस्तब्धमुपस्तम्भैः शरीरंबलवर्णोपचयोपचितमनुवर्तते यावदायुःसंस्कारात् संस्कारमहितमनुपसेवमानस्य , य इहैवोपदेक्ष्यते||३५||

traya upastambhā iti- āhāraḥ, svapnō, brahmacaryamiti;ēbhistribhiryuktiyuktairupastabdhamupastambhaiḥ śarīraṁ balavarṇōpacayōpacitamanuvartatēyāvadāyuḥsaṁskārāt saṁskāramahitamanupasēvamānasya , ya ihaivōpadēkṣyatē||35||

Three supporting pillars of life: Ahara (food), nidra (sleep) and observance of bramhacharya (celibacy/control of senses). By the wisdom of well regulated support of these three pillars one can get a body with strength, good complexion and proper growth and this continues throughout life, provided a person does not get involved in regimens which are detrimental for health, these are discussed in this chapter. [35]

Three Types of Bala (strength)

त्रिविधं बलमिति- सहजं, कालजं, युक्तिकृतं च| सहजं यच्छरीरसत्त्वयोः प्राकृतं, कालकृतमृतुविभागजं वयःकृतं च, युक्तिकृतं पुनस्तद्यदाहारचेष्टायोगजम्||३६||

trividhaṁ balamiti- sahajaṁ, kālajaṁ, yuktikṛtaṁ ca| sahajaṁ yaccharīrasattvayōḥ prākṛtaṁ, kālakṛtamṛtuvibhāgajaṁ vayaḥkṛtaṁ ca, yuktikṛtaṁpunastadyadāhāracēṣṭāyōgajam||36||

Sahaja (hereditary, since birth), *kalaja* (seasonal or periodic), and *yuktikrita* (acquired).

Sahaja bala is present in body and mind since birth or naturally.

Kalakrita bala is according to the seasonal variations and age of the person.

Yukti krita bala or acquired strength is based on the combination of the dietetic and the other regimens followed by the person. [36]

Three Ayatana (causes of diseases)

त्रीण्यायतनानीति- अर्थानां कर्मणः कालस्य चातियोगायोगमिथ्यायोगाः| तत्रातिप्रभावतां दृश्यानामतिमात्रं दर्शनमतियोगः, सर्वशोऽदर्शनमयोगः,अतिश्लिष्टातिविप्रकृष्टरौद्रभैरवाद्भुतद्विष्टबीभत्सनविकृतवित्रासनादिरूपदर्शनं मिथ्यायोगः;तथाऽतिमात्रस्तनितपटहोत्क्रुष्टादीनां शब्दानामतिमात्रं श्रवणमतियोगः, सर्वशोऽश्रवणमयोगः,परुषेष्टविनाशोपघातप्रधर्षणभीषणादिशब्दश्रवणं मिथ्यायोगः; तथाऽतितीक्ष्णोग्राभिष्यन्दिनां गन्धानामतिमात्रंघ्राणमतियोगः, सर्वशोऽघ्राणमयोगः, पूतिद्विष्टामेध्यक्लिन्नविषपवनकुणपगन्धादिघ्राणं मिथ्यायोगः; तथारसानामत्यादानमतियोगः, सर्वशोऽनादानमयोगः, मिथ्यायोगौ राशिवर्ज्येष्वाहारविधिविशेषायतनेषूपदेक्ष्यते;तथाऽतिशीतोष्णानां स्पृश्यानां स्नानाभ्यङ्गोत्सादनादीनां चात्युपसेवनमतियोगः, सर्वशोऽनुपसेवनमयोगः, स्नानादीनांशीतोष्णादीनां च स्पृश्यानामनानुपूर्व्योपसेवनं विषमस्थानाभिघाताशुचिभूतसंस्पर्शादयश्चेति मिथ्यायोगः||३७||

trīṇyāyatanānīti- arthānāṁ karmaṇaḥ kālasya cātiyōgāyōgamithyāyōgāḥ| tatrātiprabhāvatāṁ dṛśyānāmatimātraṁ darśanamatiyōgaḥ, sarvaśō’darśanamayōgaḥ,atiśliṣṭātiviprakṛṣṭaraudrabhairavādbhutadviṣṭabībhatsanavikṛtavitrāsanādirūpadarśanaṁ mithyāyōgaḥ; tathā’timātrastanitapaṭahōtkruṣṭādīnāṁ śabdānāmatimātraṁ śravaṇamatiyōgaḥ,sarvaśō’śravaṇamayōgaḥ, paruṣēṣṭavināśōpaghātapradharṣaṇabhīṣaṇādiśabdaśravaṇaṁ mithyāyōgaḥ;tathā’titīkṣṇōgrābhiṣyandināṁ gandhānāmatimātraṁ ghrāṇamatiyōgaḥ, sarvaśō’ghrāṇamayōgaḥ,pūtidviṣṭāmēdhyaklinnaviṣapavanakuṇapagandhādighrāṇaṁ mithyāyōgaḥ; tathārasānāmatyādānamatiyōgaḥ, sarvaśō’nādānamayōgaḥ,

mithyāyōgōrāśivarjyēṣvāhāravidhiviśēṣāyatanēṣūpadēkṣyatē; tathā'tiśītōṣṇānāṁ spṛśyānāṁsnānābhyaṅgōtsādanādīnāṁ cātyupasēvanamatiyōgaḥ, sarvaśō'nupasēvanamayōgaḥ, snānādīnāṁśītōṣṇādīnāṁ ca spṛśyānāmanānupūrvyōpasēvanaṁ viṣamasthānābhighātāśucibhūtasaṁsparśādayaścētimithyāyōgaḥ||37||

Atiyoga (excessive utilisation), *ayoga* (non-utilisation) and *mithyayoga* (wrong utilisation) of *artha* (objects of senses), *karma* (actions) and *kala* (time) are three causes of diseases. Examples are

- *Atiyoga* of sense of vision is excessive gazing at highly luminous things,
- *Ayoga* of sense of vision is to not look at anything
- *Mithyayoga* of the sense of vision would be looking at things which are too close or too far, looking at awful, terrifying or surprising, contemptuous, frightful or deformed and alarming things is wrong utilization.

  Likewise, to hear loud noise coming out of thunderbolt, kettle drum, loud cries etc. are the examples of excessive utilization of sense of hearing, not hearing anything at all is non-utilization, hearing harsh words, news about death of near and dear or about loss of wealth, assaulting, insulting and terrifying sounds is wrong utilization of sense of hearing.

  Smelling of sharp, acute and intoxicating odors is excessive utilization of sense of olfaction, not to smell is non-utilization. Smelling of putrid, unpleasant, dirty, putrefied and cadaverous smell and poisonous gas is wrong utilization of sense of smell.

Similarly, excessive intake of various substances with different tastes is over utilization of gustatory sense, not to use the sense is its non-utilization, and intake of things not considering the factors for utility of food mentioned in Vimana Sthana except *rashi* is the wrong utilization of gustatory senses.

Excessive cold or hot water bath, excessive massage, unction etc. constitutes overuse of tactile senses, not to use at all is non-utilization, touch of uneven places, trauma, dirty objects, *bhuta-sansparsha* (microscopic organisms causing diseases) is the wrong utilization of tactile senses. [37]

Three Causes of Diseases

Asatmyendriyarthasamyoga

तत्रैकं स्पर्शनमिन्द्रियाणामिन्द्रियव्यापकं , चेतः- समवायि, स्पर्शनव्याप्तेर्व्यापकमपि च चेतः; तस्मात् सर्वेन्द्रियाणांव्यापकस्पर्शकृतो यो भावविशेषः, सोऽयमनुपशयात् पञ्चविधस्त्रिविधविकल्पो भवत्यसात्म्येन्द्रियार्थसंयोगः; सात्म्यार्थोहयुपशयार्थः||३८||

tatraikaṁ sparśanamindriyāṇāmindriyavyāpakaṁ , cētaḥ- samavāyi, sparśanavyāptērvyāpakamapi cacētaḥ; tasmāt sarvēndriyāṇāṁ vyāpakasparśakṛtō yō

bhāvaviśēṣaḥ, sō'yamanupaśayātpañcavidhastrividhavikalpō bhavatyasātmyēndriyārthasaṁyōgaḥ; sātmyārthō hyupaśayārthaḥ||38||

The sense of touch is present/pervades in all the senses, it is associated with the mind. The mind is pervaded in the sense of touch, the latter in turn in all senses (indriya). The *anupashaya* (unwholesome objects) of sensual faculties are divided into five types further subdivided into three each (non-utilization, over utilization, wrong utilization). This is known as *asatmyendriyatha samyoga*. The favorable reaction of the senses is satmya (adaptation/wholesome conjunction of senses with their object). ||38||

Prajnaparadha (intellectual defects)

कर्म वाङ्मनःशरीरप्रवृत्तिः| तत्र वाङ्मनःशरीरातिप्रवृत्तिरतियोगः;
सर्वशोऽप्रवृत्तिरयोगः;वेगधारणोदीरणविषमस्खलनपतनाङ्गप्रणिधानाङ्गप्रदूषणप्रहारमर्दनप्राणोपरोधस
ङ्क्लेशनादिः शारीरो मिथ्यायोगः,सूचकानृताकालकलहाप्रियाबद्धानुपचारपरुषवचनादिर्वाङ्मिथ्यायोगः,
भयशोकक्रोधलोभमोहमानेर्ष्यामिथ्यादर्शनादिर्मानसोमिथ्यायोगः||३९||

karma vāṅmanaḥśarīrapravṛttiḥ| tatra vāṅmanaḥśarīrātipravṛttiratiyōgaḥ;
sarvaśō'pravṛttirayōgaḥ;vēgadhāraṇōdīraṇaviṣamaskhalanapatanāṅgapraṇidhānāṅgapr
adūṣaṇaprahāramardanaprāṇōparōdhasaṅklēśanādiḥśārīrō mithyāyōgaḥ,
sūcakānṛtākālakalahāpriyābaddhānupacāraparuṣavacanādirvāṅmithyāyōgaḥ,bhayaśōk
akrōdhalōbhamōhamānērṣyāmithyādarśanādirmānasō mithyāyōgaḥ||39||

Action includes verbal, mental and body (physical) activities. The *atiyoga* (excess action) includes speech, mind and body activities in excessive manner and their complete inactivity is *ayoga* (non-utilisation). Suppression of natural urges, their forceful manifestation, slipping from uneven places, excessive walking, falling, keeping body parts in improper posture, keeping body parts unhygienic, body assault, excessive massage, excess holding of breath and giving all kind of torture to body are the examples of wrong utilization of body activities. Backbiting, lying, unnecessary quarrels, unpleasant talks, irrelevant and unpleasant and harsh talks are the examples of wrong utilization of speech. Fear, grief, anger, greed, confusion, pride, envy and misconceptions are wrong utilization of mind. [39]

सङ्ग्रहेण चातियोगायोगवर्जं कर्म वाङ्मनःशरीरजमहितमनुपदिष्टं यत्तच्च मिथ्यायोगं विद्यात्||४०||

saṅgrahēṇa cātiyōgāyōgavarjaṁ karma vāṅmanaḥśarīrajamahitamanupadiṣṭaṁ yattacca mithyāyōgaṁvidyāt||40||

In brief, actions which are not included in over utilization and non-utilization related to actions of speech, mind and body and which are harmful even though not mentioned comes under wrong utilization of acts of speech, mind and body. [40]

इति त्रिविधविकल्पं त्रिविधमेव कर्म प्रज्ञापराध इति व्यवस्येत्॥४१।

iti trividhavikalpaṁ trividhamēva karma prajñāparādha iti vyavasyēt||41||

Three types of *vikalpa* (*atiyoga, ayoga* and *mithyayoga*) and three actions (speech, mind and body) come under the category of deeds done of *prajnaparadha* (intellectual defects). ||41||

Kala or Parinama (time)

शीतोष्णवर्षलक्षणाः पुनर्हेमन्तग्रीष्मवर्षाः संवत्सरः, स कालः| तत्रातिमात्रस्वलक्षणः कालः कालातियोगः, हीनस्वलक्षणः (कालः) कालायोगः, यथास्वलक्षणविपरीतलक्षणस्तु (कालः)कालमिथ्यायोगः| कालः पुनः परिणाम उच्यते||४२||

śītōṣṇavarṣalakṣaṇāḥ punarhēmantagrīṣmavarṣāḥ saṁvatsaraḥ, sa kālaḥ| tatrātimātrasvalakṣaṇaḥ kālaḥ kālātiyōgaḥ, hīnasvalakṣaṇaḥ (kālaḥ) kālāyōgaḥ,yathāsvalakṣaṇaviparītalakṣaṇastu (kālaḥ) kālamithyāyōgaḥ| kālaḥ punaḥ pariṇāma ucyatē||42||

Time span of a year is divided into *sheeta* (winter season), *ushna* (summer season) and rainy season. Which is further divided into six seasons namely *hemanta- shishira* (winter), *vasanta- grishma* (summer), *varsha-sharada* (rains).

The manifestation of a particular season in excess can be regarded as *kala atiyoga* (excessive utilization), if the season manifests in lesser measure, termed as *ayoga* (non-utilization). On the other hand, if manifestation of the season is contrary to normal, this is *mithyayoga* (wrong utilization) of the *kala* (season). [42]

इत्यसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति त्रयस्त्रिविधविकल्पा हेतवो विकाराणां; समयोगयुक्तास्तु प्रकृतिहेतवोभवन्ति||४३||

ityasātmyēndriyārthasaṁyōgaḥ, prajñāparādhaḥ, pariṇāmaścēti trayastrividhavikalpā hētavō vikārāṇāṁ;samayōgayuktāstu prakṛtihētavō bhavanti||43||

The *asatmyaindriyarthsamyoga* (unwholesome union) of the sense organs with their objects, prajnaparadha (intellectual defect) and *parinama* (seasonal effects) along with three types (*atiyoga*, *ayoga* and *mithyayoga*) are the three causes of diseases.

Samayoga (proper utilization) of sense organs, actions and time are beneficial for maintenance of health. [43]

सर्वेषामेव भावानां भावाभावौ नान्तरेण योगायोगातियोगमिथ्यायोगान् समुपलभ्येते; यथास्वयुक्त्यपेक्षिणौ हि भावाभावौ||४४||

sarvēṣāmēva bhāvānāṁ bhāvābhāvau nāntarēṇa yōgāyōgātiyōgamithyāyōgān samupalabhyētē;yathāsvayuktyapēkṣiṇau hi bhāvābhāvau||44||

All the objects in this universe have *bhava* (presence) and *abhava* (absence) which can be recognized by their *yoga* (proper maintenance), *ayoga* (non utilization), *atiyoga* (excessive utilization) and *mithyayoga* (improper utilization). Because *bhava* needs *yukti* (reasoning) for recognition but *abhava* does not depend on *yukti*. [44]

Three Types of Diseases

त्रयो रोगा इति- निजागन्तुमानसाः| तत्र निजः शारीरदोषसमुत्थः,
आगन्तुर्भूतविषवाय्वग्निसम्प्रहारादिसमुत्थः, मानसः
पुनरिष्टस्यलाभाल्लाभाच्चानिष्टस्योपजायते||४५||

trayō rōgā iti- nijāgantumānasāḥ| tatra nijaḥ śārīradōṣasamutthaḥ, āganturbhūtaviṣavāyvagnisamprahārādisamutthaḥ, mānasaḥpunariṣṭasya lābhāllābhāccāniṣṭasyōpajāyatē||45||

There are three types of diseases – *Nija* (endogenous), *agantuja* (exogenous) and manasa (psychological).

Nija vyadhi (endogenous diseases) are caused by vitiation of body *doshas* (*vata, pitta* and *kapha*).

Agantuja (exogenous diseases) are caused by bhuta (invisible organisms), poisonous substances, wind, fire and trauma.

Manasa (psychological diseases) are caused by conflict between not getting the desired things and getting non desired things. [45]

Preventive measures

तत्र बुद्धिमता मानसव्याधिपरीतेनापि सता बुद्ध्या हिताहितमवेक्ष्यावेक्ष्य धर्मार्थैकामानामहितानामनुपसेवने हितानांचोपसेवने प्रयतितव्यं, न ह्यन्तरेण लोके त्रयमेतन्मानसं किञ्चिन्निष्पद्यते सुखं वा दुःखं वा; तस्मादेतच्चानुष्ठेयं-तद्विद्यानां चोपसेवने प्रयतितव्यम्, आत्मदेशकुलकालबलशक्तिज्ञाने यथावच्चेति||४६||

tatra buddhimatā mānasavyādhiparītēnāpi satā buddhyā hitāhitamavēkṣyāvēkṣyadharmārthakāmānāmahitānāmanupasēvanē hitānāṁ cōpasēvanē prayatitavyaṁ, na hyantarēṇa lōkētrayamētanmānasaṁ kiñcinniṣpadyatē sukhaṁ vā duḥkhaṁ vā; tasmādētaccānuṣṭhēyaṁ- tadvidyānāṁ cōpasēvanē prayatitavyam, ātmadēśakulakālabalaśaktijñānē yathāvaccēti||46||

A wise person even if suffering from psychological disease should consider carefully what is beneficial and what is harmful for health. One should discard the harmful or

unwholesome regimens and do the beneficial work regarding the *dharma* (virtue), *artha* (wealth) and *kama* (desire).

In this world happiness or sorrow cannot occur without these three. That is why one should try to indulge in doing beneficial work and discard the harmful one. One should serve the intellect. Also, try to acquire knowledge about *atman*(self), *desha* (place), *kala*(time), *bala*(strength), *shakti*(potential/capacity). [46]

भवति चात्र-

मानसं प्रति भैषज्यं त्रिवर्गस्यान्ववेक्षणम्|

तद्विद्यसेवा विज्ञानमात्मादीनां च सर्वशः||४७||

bhavati cātra- mānasaṁ prati bhaiṣajyaṁ trivargasyānvavēkṣaṇam| tadvidyasēvā vijñānamātmādīnāṁ ca sarvaśaḥ||47||

Thus, it is said that the treatment of psychological diseases is- to follow the conduct related to *dharma* (virtue), *artha* (wealth) and *kama* (desire). To do service to persons who have knowledge of psychological diseases and follow their instructions. To obtain the knowledge about self etc. [47]

Three disease Pathways

त्रयो रोगमार्गा इति- शाखा, मर्मास्थिसन्धयः, कोष्ठश्च| तत्र शाखा रक्तादयो धातवस्त्वक् च, स बाह्यो रोगमार्गः; मर्माणि पुनर्बस्तिहृदयमूर्धादीनि,अस्थिसन्धयोऽस्थिसंयोगास्तत्रोपनिबद्धाश्च स्नायुकण्डराः , स मध्यमो रोगमार्गः; कोष्ठः पुनरुच्यते महास्रोतः शरीरमध्यंमहानिम्नमामपक्वाशयश्चेति पर्यायशब्दैस्तन्त्रे, स रोगमार्ग आभ्यन्तरः||४८||

trayō rōgamārgā iti- śākhā, marmāsthisandhayaḥ, kōṣṭhaśca| tatra śākhā raktādayō dhātavastvak ca, sa bāhyō rōgamārgaḥ; marmāṇi punarbastihṛdayamūrdhādīni,asthisandhayō’sthisaṁyōgāstatrōpanibaddhāśca snāyukaṇḍarāḥ , sa madhyamō rōgamārgaḥ; kōṣṭhaḥpunarucyatē mahāsrōtaḥ śarīramadhyaṁ mahānimnamāmapakvāśayaścēti paryāyaśabdaistantrē, sarōgamārga ābhyantaraḥ||48||

There are three pathways of disease manifestation- *shakha* (peripheral path), *marmasthisandhi* (vital organs & bone joints) and koshtha (digestive system).

The *shakha* includes tissue elements like blood and skin etc.; this is considered as *bahya rogamarga* (external path for disease manifestation).

Marmas (vital organs) are basti (urinary bladder), hridaya(heart), murdha (head) etc. bones, joints, ligaments and tendons, is considered as *madhyama rogamarga* (middle pathway for manifestation of disease).

Koshtha (digestive system) is known as Mahastrotas (great channel) it is *sharira madhya* (central body part), *mahanimna* (greater lower part), *ama-pakwashaya* (stomach and intestines), this is *abhyantara rogamarga* (internal pathway for disease manifestation). [48]

तत्र, गण्डपिडकालज्यपचीचर्मकीलाधिमांसमषककुष्ठव्यङ्गादयो विकारा बहिर्मार्गजाश्च विसर्पश्वयथुगुल्मार्शोविद्रध्यादयःशाखानुसारिणो भवन्ति रोगाः;
पक्षवधग्रहापतानकार्दितशोषराजयक्ष्मास्थिसन्धिशूलगुदभ्रंशादयः शिरोहृद्बस्तिरोगादयश्चमध्यममार्गानुसारिणो भवन्ति रोगाः;
ज्वरातीसारच्छर्द्यलसकविसूचिकाकासश्वासहिक्कानाहोदरप्लीहादयोऽन्तर्मार्गजाश्चविसर्पश्वयथुगुल्मार्शोविद्रध्यादयः कोष्ठानुसारिणो भवन्ति रोगाः||४९||

tatra, gaṇḍapiḍakālajyapacīcarmakīlādhimāṁsamaṣakakuṣṭhavyaṅgādayō vikārā bahirmārgajāścavisarpaśvayathugulmārśōvidradhyādayaḥ śākhānusāriṇō bhavanti rōgāḥ;pakṣavadhagrahāpatānakārditaśōṣarājayakṣmāsthisandhiśūlagudabhraṁśādaya ḥśirōhṛdbastirōgādayaśca madhyamamārgānusāriṇō bhavanti rōgāḥ;jvarātīsāracchardyalasakavisūcikākāsaśvāsahikkānāhōdaraplīhādayō'ntarmārgaj āścavisarpaśvayathugulmārśōvidradhyādayaḥ kōṣṭhānusāriṇō bhavanti rōgāḥ||49||

Diseases like *ganda* (goiter), *pidaka* (pustule), *alaji* (boil), *apache* (scrofula), *charmakeela* (skin warts), *adhimamsa* (muscular new growth), *mashak* (moles), *kushtha* (skin disorders), *vyanga* (blemishes), also the external variety of *visarpa* (skin disease/ swelling quickly spreads), *shvayathu* (edema), *gulma* (abdominal lumps), *arsha* (piles), and *vidradhi* (abscess) are the diseases of *shakha* (external route).

Pakshavadha (hemiplegia), *graha* (stiffness), *apatanaka* (convulsion disorder), *ardita* (facial palsy), *shosha* (cachexia), *rajayakshma* (tuberculosis), *asthisandhishula* (pain in bone joints), *gudabhramsha* (prolapsed rectum), and diseases of head, heart and urinary bladder are the diseases of middle pathway for disease manifestation.

Jwara (fever), atisara (diarrhea), chhardi (vomiting), alasaka (sluggish intestines/ paralytic ileus), *visuchika* (cholera), *kasa* (cough), *shwasa* (dyspnoea), *hikka* (hiccups), *anaha* (obstructed flatulence), *udara* (abdominal disorders), *pliha roga* (diseases of spleen), internal *visarpa* (skin disease/ swelling which quickly spreads), *shvayathu* (internal swelling), *gulma* (abdominal lumps), *arsha* (internal piles), and *vidradhi* (internal abscess) are the diseases of internal pathway for disease manifestation. [49]

Three Types of Physicians

त्रिविधा भिषज इति- भिषक्छद्मचराः सन्ति सन्त्येके सिद्धसाधिताः| सन्ति वैद्यगुणैर्युक्तास्त्रिविधा भिषजो भुवि||५०||

वैद्यभाण्डौषधैः पुस्तैः पल्लवैरवलोकनैः| लभन्ते ये भिषक्शब्दमज्ञास्ते प्रतिरूपकाः||५१||

श्रीयशोज्ञानसिद्धानां व्यपदेशादतद्विधाः| वैद्यशब्दं लभन्ते ये ज्ञेयास्ते सिद्धसाधिताः||५२||

प्रयोगज्ञानविज्ञानसिद्धिसिद्धाः सुखप्रदाः| जीविताभिसरास्ते स्युर्वैद्यत्वं तेष्ववस्थितमिति||५३||

trividhā bhiṣaja iti- bhiṣakchadmacarāḥ santi santyēkē siddhasādhitāḥ| santi vaidyaguṇairyuktāstrividhā bhiṣajō bhuvi||50||

vaidyabhāṇḍauṣadhaiḥ pustaiḥ pallavairavalōkanaiḥ| labhantē yē bhiṣakśabdamajñāstē pratirūpakāḥ||51||

śrīyaśōjñānasiddhānāṁ vyapadēśādatadvidhāḥ| vaidyaśabdaṁ labhantē yē jñēyāstē siddhasādhitāḥ||52||

prayōgajñānavijñānasiddhisiddhāḥ sukhapradāḥ| jīvitābhisarāstē syurvaidyatvaṁ tēṣvavasthitamiti||53||

There are three types of *bhishag* (physicians):

- *bhishag chhadmachara* (pseudo physicians/impostor),
- *siddhasadhit* (feigned/pretender physicians), and
- *vaidya guna yukta* / *jivitabhisara* (true/genuine physicians with essential qualities) found in this world.

Pseudo physicians/impostor:

Those who are ignorant of medical science, but carry equipment, medicines, books, green herbs and dress up like vaidyas, and fool others, they are just fake vaidya or quacks.

Feigned/pretender physicians:

A person who poses like a wealthy, famous, knowledgeable and *siddha* (expert) person, but in reality is not like so, belongs to the category of feigned physicians.

Genuine physicians/life saviours:

A physician who knows practical use of various therapies, has deep knowledge of Ayurveda science, has insight, is famous, successful, capable of giving happiness to the patients is *Jivitabhisara* (saviour of life). These are qualities of a genuine physician. [50-53]

Three Kinds of Treatment Modalities

त्रिविधमौषधमिति- दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च| तत्र दैवव्यपाश्रयं- मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि,युक्तिव्यपाश्रयं - पुनराहारौषधद्रव्याणां योजना, सत्त्वावजयः- पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः||५४||

trividhamauṣadhamiti- daivavyapāśrayaṁ, yuktivyapāśrayaṁ, sattvāvajayaśca| tatra daivavyapāśrayaṁ-mantrauṣadhimaṇimaṅgalabalyupahārahōmaniyamaprāyaścittōpavāsasvastyayanapraṇipātagamanādi,yuktivyapāśrayaṁ- punarā hārauṣadhadravyāṇāṁ yōjanā, sattvāvajayaḥ- punarahitēbhyō’rthēbhyōmanōnigrahaḥ||54||

There are three kinds of treatment modalities- *Daivavyapashraya* (divine or spiritual therapy), *yuktivyapashraya* (therapy based on reasoning) and *satwavajaya* (psychotherapy).

Daivavyapashraya includes *mantra* chanting, medicine, wearing gems, auspicious offerings, oblations, gifts, offerings to sacred fire, following spiritual rules, atonement, fasting, chanting of auspicious hymns, obeisance to gods, visit to holy places, etc.

Yuktivyapashyraya includes proper dietetic regimen, medicine planning.

Sattvavajaya is the withdrawal of the mind from harmful objects. [54]

Three Types of Therapies

शरीरदोषप्रकोपे खलु शरीरमेवाश्रित्य प्रायशस्त्रिविधमौषधमिच्छन्ति- अन्तःपरिमार्जनं, बहिःपरिमार्जनं, शस्त्रप्रणिधानं चेति| तत्रान्तःपरिमार्जनं यदन्तःशरीरमनुप्रविश्यौषधमाहारजातव्याधीन् प्रमार्ष्टि,यत्पुनर्बहिःस्पर्शमाश्रित्याभ्यङ्गस्वेदप्रदेहपरिषेकोन्मर्दनाद्यैरामयान् प्रमार्ष्टि तद्बहिःपरिमार्जनं,
शस्त्रप्रणिधानंपुनश्छेदनभेदनव्यधनदारणलेखनोत्पाटनप्रच्छनसीवनैषणक्षारजलौकसश्चेति||५५||

śarīradōṣaprakōpē khalu śarīramēvāśritya prāyaśastrividhamauṣadhamicchanti- antaḥparimārjanaṁ,bahiḥparimārjanaṁ, śastrapraṇidhānaṁ cēti| tatrāntaḥparimārjanaṁ yadantaḥśarīramanupraviśyauṣadhamāhārajātavyādhīn pramārṣṭi,yatpunarbahiḥsparśamāśrityābhyaṅgasvēdapradēhapariṣēkōnmardanādyairāmayān pramārṣṭitadbahiḥparimārjanaṁ,
śastrapraṇidhānaṁpunaśchēdanabhēdanavyadhanadāraṇalēkhanōtpāṭanapracchanasīvanaiṣaṇakṣārajalaukasaścēti||55||

Bodily *doshas* (*vata, pitta, kapha*) vitiation leads to manifestation of disease, three types of therapies are necessary to be applied to the body:

- *Antahaparimarjana* (internal cleansing),
- *Bahiparimarjana* (external cleansing), and
- *Shastrapranidhana* (surgical procedures).

Antahaparimarjana (internal cleansing) treatment mode introduces drugs inside the body for the treatment of diseases caused by improper diet etc.

Bahiparimarjana (external cleansing) is done over the skin by the application of massage, sudation, unction, affusion, applying external pressure and kneading over affected body parts externally.

Shastrapranidhana (surgical procedures) includes excision, incision, puncturing, rupturing, scraping, uprooting, rubbing superficially with rough surface, suturing, probing, application of alkalis and leeches. [55]

Process of identification of diseased state

भवन्ति चात्र-

प्राज्ञो रोगे समुत्पन्ने बाह्येनाभ्यन्तरेण वा| कर्मणा लभते शर्म शस्त्रोपक्रमणेन वा||५६||

बालस्तु खलु मोहाद्वा प्रमादाद्वा न बुध्यते| उत्पद्यमानं प्रथमं रोगं शत्रुमिवाबुधः||५७||

अणुर्हि प्रथमं भूत्वा रोगः पश्चाद्विवर्धते| स जातमूलो मुष्णाति बलमायुश्च दुर्मतेः||५८||

न मूढो लभते सञ्ज्ञां तावद्यावन्न पीड्यते| पीडितस्तु मतिं पश्चात् कुरुते व्याधिनिग्रहे||५९||

अथ पुत्रांश्च दारांश्च ज्ञातींश्चाहूय भाषते| सर्वस्वेनापि मे कश्चिद्भिषगानीयतामिति||६०||

तथाविधं च कः शक्तो दुर्बलं व्याधिपीडितम्| कृशं क्षीणेन्द्रियं दीनं परित्रातुं गतायुषम्||६१||

स त्रातारमनासाद्य बालस्त्यजति जीवितम्| गोधा लाङ्गूलबद्धेवाकृष्यमाणा बलीयसा||६२||

तस्मात् प्रागेव रोगेभ्यो रोगेषु तरुणेषु वा| भेषजैः प्रतिकुर्वीत य इच्छेत् सुखमात्मनः||६३||

bhavanti cātra-

prājñō rōgē samutpannē bāhyēnābhyantarēṇa vā| karmaṇā labhatē śarma śastrōpakramaṇēna vā||56||

bālastu khalu mōhādvā pramādādvā na budhyatē| utpadyamānaṁ prathamaṁ rōgaṁ śatrumivābudhaḥ||57||

aṇurhi prathamaṁ bhūtvā rōgaḥ paścādvivardhatē| sa jātamūlō muṣṇāti balamāyuśca durmatēḥ||58||

na mūḍhō labhatē sañjñāṁ tāvadyāvanna pīḍyatē| pīḍitastu matiṁ paścāt kurutē vyādhinigrahē||59||

atha putrāṁśca dārāṁśca jñātīṁścāhūya bhāṣatē| sarvasvēnāpi mē kaścidbhiṣagānīyatāmiti||60||

tathāvidhaṁ ca kaḥ śaktō durbalaṁ vyādhipīḍitam| kr̥śaṁ kṣīṇēndriyaṁ dīnaṁ paritrātuṁ gatāyuṣam||61||

sa trātāramanāsādya bālastyajati jīvitam| gōdhā lāṅgūlabaddhēvākr̥ṣyamāṇā balīyasā||62|| tasmāt prāgēva rōgēbhyō rōgēṣu taruṇēṣu vā| bhēṣajaiḥ pratikurvīta ya icchēt sukhamātmanaḥ||63||

A wise person when affected by disease, regains health by the administration of external and internal cleansing or surgical therapy. Whereas fools neglect the disease, because of ignorance or lack of awareness, just like they are not aware of the enemy. In the early stage, disease is in insignificant stages, but as time passes it grows. Thereafter, it becomes deep rooted and takes away the strength and life of the affected person. The fools are never aware about any abnormality till it affects them seriously and when they become seriously ill then only think about eradication of disease. After

this, they call children, wife and relatives and request them to call a physician and say, “I am ready to give all my earnings”. But who can save a person with lack of strength, weak, sick, emaciated, wretched, about to die and has developed organ failure. Failing to find a saviour (good physician), a fool loses life just like an iguana dies when its tail is tied with rope pulled by a strong person. That is the reason a person, who is desirous of his well being, should try to get rid of disease in early stage (before complete manifestation) by getting treated with appropriate therapies. [56-63]

Summary

तत्र श्लोकौ-

एषणाः समुपस्तम्भा बलं कारणमामयाः| तिस्रैषणीये मार्गाश्च भिषजो भेषजानि च||६४||

त्रित्वेनाष्टौ समुद्दिष्टाः कृष्णात्रेयेण धीमता| भावा, भावेष्वसक्तेन येषु सर्वं प्रतिष्ठितम्||६५||

tatra ślōkau- ēṣaṇāḥ samupastambhā balaṁ kāraṇamāmayāḥ| tisraiṣaṇīyē mārgāśca bhiṣajō bhēṣajāni ca||64|| tritvēnāṣṭau samuddiṣṭāḥ kr̥ṣṇātrēyēṇa dhīmatā| bhāvā, bhāvēṣvasaktēna yēṣu sarvaṁ pratiṣṭhitam||65||

Basic desires/pursuits (*pranaeshana, dhanaeshana* and *paralokaeshana*),

Supporting pillars (ahara, swapna and brahmacharya),

Three folds strength (bala) (*sahaja, kalaja* and *yuktikrita*),

Causes of disease (*asatmya indriyartha samyoga*, *prajnaparadha* and parinama),

Diseases (*nija, agantu* and *manasa*),

Pathways for manifestation of disease (*shakha*, *marma asthi sandhi* and koshtha),

Physicians (pseudo physician, feigned physician and genuine physician),

Therapies (*daivavyapashraya*, *yuktivyapasharaya* and *sattvavjaya*) or *antahparimarjana* (internal cleansing), *bahiparimarjana* (external cleansing), *shastrapranidhana* (surgical procedures),

Triads of eight factors described in this chapter by wise sage Krishna Atreya. Everything is (virtue, wealth and desire) all dependent on these eight factors. [64-65]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने तिस्रैषणीयो नामैकादशोऽध्यायः||११||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē ślōkasthānē tisraiṣaṇīyō nāmaikādaśō’dhyāyaḥ||11||

Thus ends the work by Agnivesha, redacted by Charak of Sutra Sthana eleventh chapter on “Three desires of life”. [11]

Tattva Vimarsha (Fundamental Principles)

- Three basic desires to be fulfilled are: Desire for life (*Praneshana*), desire for wealth or livelihood (*Dhaneshana*)), desire for the other world or after death (*Paralokeshana*). [3]
- There is very limited scope for direct perception of everything. The scope of indirect knowledge is very vast. [7]
- Consciousness is without any beginning. Being eternal, it cannot be created by any other thing. Creation of the body by the absolute atman (supreme soul) is an acceptable view. [13]
- All the worldly objects can be divided into two categories, truth/existence and false/non-existence. There are four methods of examination- scripts or texts (words of persons with high intellect or sages), direct perception (direct observance), inference and reasoning. [17]
- *Apta* (authority), who are enlightened and knowledgeable are absolutely free from the *rajas* and *tamas* (psychological *doshas*). [18-19]
- The interconnection of soul, sense objects, mind and intellect is very important for knowledge by direct perception. [20]
- Reasoning shall be based on decisions made by intellect based upon a combination of multiple factors, valid for past, present and future. [25]
- Rebirth theory can be proved based on the scriptural evidence, perception, inference and reasoning.
- Treatment of psychological diseases includes, following the conduct related to *dharma* (virtue/eternal duty), *artha* (wealth) and *kama* (desire), by receiving guidance from experts with knowledge of psychological diseases and following their instructions, and obtaining the knowledge about self. [47]
- Three important types of treatment modalities are, divine or spiritual therapy (*daivavyapashraya*), therapy based on reasoning (*yuktivyapashraya*) and psychotherapy (*sattvavajaya*). *Daivavyapasharaya* includes *mantra* chanting, medicine, wearing gems, auspicious offerings, oblations, gifts, offerings to sacred fire, following spiritual rules, atonement, fasting, chanting of auspicious hymns, obeisance to gods, visit to holy places, etc. *Yuktivyapashyraya* includes proper dietetic regimen, medicine planning. *Sattvavajaya* is the withdrawal of the mind from harmful objects. [54]

The gist of the various important topics discussed in this chapter is as follows.

Table 1: Three types of various factors:

Three Aeshanas (desires)

1. Pranaeshana (desire for life)
2. Dhanaeshana(desire for wealth)
3. Paralokeshana (desire for other world after death)

Four parikshas (methods to get knowledge)

1.Aptopdesha (authorative testimony)

2.Pratkysha (direct observation)

3.Anuman(inference)

4.Yukti (reasoning)

Three upasthambha (supporting pillars of life)

1.Ahara(diet)

2.Swapna(sleep)

3.Bramhacharya(celibacy)

Three types of bala (strength)

1.Sahaja (natural)

2.Kalaja (seasonal)

3.Yuktikrit (acquired)

Three ayatanas (causes of diseases)"

1.Asatmyaindriyarthasamyoga(atiyoga, ayoga, mithyayoga)

2.Prajnaparadha (intellectual defects)

3.Parinam (time)

Three rogas(diseases)

1. Nija (endogenous)

2.Agantuja (exogenous)

3.Manas (psychological)

Three rogamargas (routes for disease manifestation)"

1.Shakha (bahya-periphery)

2.MarmaAsthisandhi (madhyam-vital organs & bones joints & ligaments-tendons)

3.Koshtha (abhyantara- gastrointestinal tract & central part)

Three bhishaja (physicians)

1.Chhadmachara (pseudophysician or quack)

2.Siddhasadhit (feigned physician)

3.Jivitabhisara (genuine physician)

Three aushadha (therapies)

1.Daivayapshraya (spiritual therapy)

2.Yuktivyapasharaya (therapy based on reasoning)

3.Satvavajaya (psychotherapy)

Therapies

1.Anta parimarjana (internal purification)

2.Bahirparimarjan (external purification)

3.Shastrapranidhan (surgical procedures)"

Vidhi Vimarsha (Applied Inferences)

Human beings are the most intelligent of all the living beings on this earth. After satisfying the basic needs for living i.e. food, clothing, shelter etc. humans tried to find out the reason behind their birth and what are the goals to be achieved in this life. The results of the search lead to the origin of 'Philosophy' to find the answer and to find solutions to the worldly sorrows. Animals eat, drink, reproduce and die, but humans are not like animals, they live in society, they have various duties to perform. To set the moral, social duties and also code of conduct to live in society, religion was developed, all the things that exist in this world are respected, energies were worshiped and given extreme importance, many ancient scriptures were written which taught the way of leading life.

The desires in human life were recognized and the modes to fulfillment were determined. The present chapter describes three basic pursuits of life; these are to live long, to earn wealth and attain happiness in the next world. Longevity can be achieved by following a healthy lifestyle, desire for earning may be fulfilled by adopting appropriate and rightful means of livelihood, various spiritual acts and good deeds for the society are to be performed to fulfill the third desire to get happiness in after life. The main *tattva* of this chapter are the three desires and rest of the *tattvas* are mentioned to support the achievement of these desires.

To maintain health, triad of "supporting pillars (*upasthambha*) are advised. If the *upasthambhas* are properly followed then one is bestowed with good physical strength, the triad of *balas* (strength) is mentioned. If someone is exposed to etiolgical factors of disease (*nidana sevana*, disease is likely to occur. These factors are again of three types. Diseases manifest by three routes, to treat a disease competent physician is necessary. Three types of physicians are described. A good physician treats the disease by various therapies, which are of three types. When the body *doshas* get vitiated and cause diseases, then, three types of therapies can be done to cure those diseases. In this manner every factor described in this chapter is interrelated with each other.

Importance of Three

The concept of the Triad or Trinity can be found throughout the world in all dimensions of life and has been in use across civilizations and cultures since time immemorial. It can be understood as a key to the integrity and interdependence of all existence. The ideas of concepts of three can be found in philosophy, mathematics, physics, etc. in ancient as well as modern times.

In Hinduism, the number three has great importance in religious studies as well as in rituals and various vedic texts since the number symbolizes the Holy Trinity of *Brahma, Vishnu,* and *Shiva* (or *Mahesh*) and their associated powers (also considered the universal order) of creation, preservation, and destruction respectively. From the

viewpoint of creation, one is God, the second is *Prakriti*, and together they manifest the rest of the creation. The Triad or Trinity also symbolizes the unity of body, mind and spirit. The concept of “three” or “triad” is referenced very frequently across cultures and traditions , and the various triads described in vedic texts include:

- Three qualities or *guna* of mind: *Sattva, rajas* and *tamas*
- Three layers of nature: Light, fire, and darkness
- Three states of being: Inherent, transcendent, and the absolute
- Three divisions of time: Past, present, and future
- Three periods of day: Morning, noon, and evening
- Three worlds: *Bhuh* (earth), *bhuvah* (atmosphere), and *swahah* (heaven)
- Three phases of life: Childhood, adulthood, and old age
- Three paths of self-realization: *Jnana* (path of knowledge), *bhakti* (path of love or devotion), and *karma* (path of action)
- Types of breath: *Puraka* (inhalation), *kumbhaka* (retention), and *rechaka* (exhalation)
- Three steps of Vishnu in *Vamanavatar* (or in his *Vamana* incarnation)
- Three syllables of AUM, the sacred *vedic* symbol representing three states of consciousness, possessing three hidden sounds that represent the primordial sound waves that predated the creation of the universe. A detailed study of Aum( ) is available in the *Mandukya Upanishad*
- Three duties of the *Brahmin*: Worship of the deity, study of the *vedas*, and the giving of charity
- Triple control: thoughts, words, and deed
- Three lines of sacred ash worn by *shaivites* (or the followers of Shiva) on their foreheads

Categories of three mentioned in *Vedanta*[49]

- Three types of *Shariras* or bodies: *Sthula-sharira* (gross physical body), *sukshma* or *linga-sharira* (subtle body), *karana-sharira* (causal body).
- The threefold nature of *atman* or *brahman*: *Sat* (Truth/Existence), *chit* (Consciousness), *ananda* (bliss).
- Three *granthis* or knots of the heart: *Avidya* (ignorance), *kama* (desire), and *karma* (action).
- Three defects of the *jiva* are: *Mala* (impurities), *vikshepa* (distraction), *avarana* (veil of ignorance).
- Three *gunas* or qualities of *Prakriti*: *Sattva* (purity), *rajas* (activity), *tamas* (darkness).

[49] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba Sanskrit series office;2012.

- Three types of *karmas*: *Sanchita* (accumulated), *prarabdha* (originated), *agami* (future).
- *Bhedas* or differences are three: *Svagata* (individual), *svajatiya* (in own society), *dvijatiya* (different society).
- Three *Tapas*: *Adhidaivika*, *adhibhautika*, *adhyatmika*
- Three *prasthanas* or the regulated texts of *vedanta*: *Upanishads* (*shruti*), *Brahmasutras* (*nyaya*), Bhagavad-Gita (*smriti*).
- Three *eshanas* or desires: *Daraishana* (desire for wife), *putraishana* (desire for son), *vittaishana* (desire for wealth).
- Three fold *vikshepa-shakti*: *Kriyashakti* (will to act), *ichhashakti* (will power), *jnanashakti* (power of knowledge)
- Three *satta* or existence is of varieties: *Paramarthika* (absolutely real), *vyavaharika* (phenomenal), *pratibhasika* (apparent or illusory).
- Three fold nature of the cosmic (*samashti*) person (*ishvara*): *Virat*, *hiranyagarbha, ishvara*.
- Three fold nature of the individual (*Vyasmi*) person (*jiva*): *Vishva, taijasa, prajna*.

In geometry, two straight lines cannot possibly enclose any space or form a plane figure. Neither can two plane surfaces form a solid. Three lines are necessary to form a plain figure, and three dimensions of length, breadth, and height, are necessary to form a solid (a cube, for instance). Three, therefore, stands for that which is solid, real, substantial, complete, and entire. [50]

Brihadaranyaka Upanishad (B. U. 4/4/22) states three *eshanas* or desires of a person from a social context: *Putraeshana* (desire to have son), *vittaeshana* (to earn) and *lokaeshana*(recognition by society).[51]

Vedic traditions are patriarchal, where the first desire of a married person is to have a son. The son gets the family name and the tradition passes down through all future generations. The son is also supposed to do all the religious rituals after the death of a person. Ancient societies were primarily agrarian and relied on physical strength, which necessitated the presence of male children in a family. Thus, the desire for a son could be justified.

The second desire is to earn, since wealth is required to maintain a healthy lifestyle, perform spiritual rituals, as well as give alms – an important aspect of vedic traditions. A wealthy person is respected in society.

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[50] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

[51] Dr. P.S. Byadgi, Dr.Ajai Pandey. Textbook of Kayachikitsa, Volume 1, 1st edition; Chaukambha Sankrit Sansthan, Varanasi, 2013; 149-155.

The third desire is *lokaeshana*, or the desire for recognition in society. To get respect and happiness in this world, one should follow societal traditions and rules laid down for the self and for one's conduct within the community, maintaining harmony with others, including with animals and the environment. One has to follow the path of eternal duty to keep pace with the rest of the world.

In Vedanta, *eshanas* or desires are three: *Daraishana* (desire for wife), *putraishana* (desire for son), and *vittaishana* (desire for wealth).[5]

As societies evolved, the institution of marriage was created, with the primary purpose of formalizing the union of man and woman. To further the growth of societies, a desire to get an ideal wife who could manage homes and give birth to healthy and able children became an important objective of any household. After the development of religious consciousness, marriage not only became a social need but also an eternal duty of every individual. In Hinduism, marriage is regarded as a religious sacrament in which a man and a woman are bound with permanent relationship for physical, social, and spiritual purposes of *dharma*, procreation and sexual pleasure. When the theory regarding "three debts" evolved- first to god, second to sages and saints, and third to ancestors – the institution of marriage gained even greater importance and sanctity, since it was through marriage, through the process of jointly raising the family in accordance with moral and ethical principles, that one could repay the "debt to ancestors".

Marriage is regarded as a sacrifice, per vedic traditions, and a person who does not marry is said to be "one without sacrifice." *Taittiriya Brahmana* says, "Person who does not have a wife is without sacrifice." A married life is considered essential for the growth of an individual's personality. *Upanishad* had established the *ashram* theory that institutionalized four *ashrams* or phases in an individual's life, to be followed in a sequential manner:

- *Brahmacharya* (life as a celibate student),
- *Grihastha* (life as a married person and fulfilling all social and moral responsibilities expected of a householder),
- *Vanaprastha* (transitory phase to a life of spirituality, involving renunciation of material comfort (*artha*) and physical desires (*kama*)) and finally,
- *Sanyasa* (phase of pursuing spiritual goals through abandonment of social connections to family and other institutions. During the *Smriti* phase of Vedic history, the ashram system was believed to have been divinely ordained, and it was thought to have been a sacred duty of every person to respect it. *Smritis* highly praise the life of a *grihastha*, regarding it as central to the whole social structure. In this phase, the society, in general, supported the three *ashrams* by means of knowledge, food and money.

The institution of marriage is integral to the *grihastha ashram*, since progeny helped grow the society and also further traditions and moral values (e.g., sharing one's resources with the family (or families) and contributing to social rituals within one's

community). Marriages were also a means to forge relationships between families, towns, and kingdoms – and therefore did not mean relationships for mere fulfilment of sexual desires. [52]

As mentioned, since the growth of a family represents the growth of a community, a society, and a way of life, most scriptures and spiritual texts have emphasized upon the critical role of family, and therefore, the desire for a wife.

The second desire is for a son and the third desire is to earn a livelihood.

As per the *Bhela Samhita* [53] (Sutra 15), the three objectives are *pranaeshana*, *dhanaeshana* and *dharmaeshana* (performing religious acts).

The first two desires are the same as mentioned by Charak, while the third *dharmeshana* is to follow the duties of an individual towards one's self, family, society, and realm, etc. abide by the moral and ethical traditions laid down in the scriptures, and maintain harmony between self and the society and environment, in general.

Why is *kamaeshana* not included as a desire to be pursued?

Chakrapani raised a question, "Why is *kamaeshana* not mentioned?". However, he goes on to give an explanation to this exclusion himself, writing that *kamaeshana* can be considered as an implicit activity in one's pursuit of *pranaeshana* and *dhanaeshana*. Since a person instinctively indulges in *kama*, there is no need to explain it separately. [Chakrapani on Cha.Sa.Sutra Sthana 11/3]

After knowing the goals for fulfillment of *eshanas*, the question of reincarnation arises which is discussed after a detailed description of *eshanas*.

The Cause of Birth

Charak asks whether life exists after death or not. Some support the idea of rebirth or reincarnation on the basis of scriptures but others do not. If the cause of birth is only attributed to parents, it is acceptable only that which is perceptible. If only *swabhava* (natural trait or instinct) is considered as a reason (which does not sound to be a compelling reason), it is denying the existence of God.

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[52] Bhavamishra, Bhava Prakasha, Madhyama Khanda, Edited by Pandit Brahma Shankra Mishra, Editor. Bhava Prakasha. Varanasi: Chaukhamba Sanskrit Bhawan; 2010.

[53] Sushruta. Nidana Sthana, Cha.1 Vatavyadinidana Adhyaya. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 9th ed. Varanasi: Chaukhambha Orientalia;2007.p.255-276.

Paranirmana is accepted as the cause for birth, since it considers the existence of God, and if *yadrichcha* (supernatural power) is the only reason attributed to birth, then it supports the theory of supernatural power but does not support the existence of God.

Four *Pariksha* and their clinical significance

The theory of reincarnation is explained by means of fourfold *parikshas* (examinations)- *aptopadesha, pratkysha, anumana* and *yukti*. These are considered to be the correct means of getting information regarding an individual's birth and therefore, play a significant role in the diagnosis of diseases and deciding the course of treatment to be employed.

In Vimana Sthana, Charak considers the first three types of *pariksha*, i.e., *aptopdesha, pratyaksha* and *anumana* as acceptable means of examination. One should first examine the patient with the help of all the *parikshas* and then diagnose the disease. One should acquire knowledge systematically through "aptopadesha" followed by *pratyakhsha* and *anumana*. Use of all the three types of examination is recommended, and not any one of them alone. [Cha.Sa.Vimana Sthana 4/5-1][13]

Aptopdesha: Clinical Significance [Chase.Vimana Sthana 4/6]

Every disease should be studied carefully, with the help of the texts, from the standpoint of:

1. *Prakopana-hetu* (etiological factors of the disease)
2. *Yoni-doshas* involved
3. *Utthana*- mode of manifestation
4. *Atman*-nature of disease (seriousness or acuteness)
5. *Adhisthana*-Location in organs of body & mind
6. *Vedana*-Type of pain
7. *Sansthana*-Symptoms
8. *Shabda, sparsha, rupa, rasa, gandha*- Association with specific sounds, touch, colour, taste or smell
9. *Upadrava*-Complications
10. *Vriddhi, sthana* and *kshaya*-Symptoms of aggravation, normalcy and alleviations
11. *Udarka*-prognosis
12. *Nama*- Names of diseases
13. *Yoga*-Concomitants / prescribed medicines
14. *Pratikara, pravritti* and *nivritti*- Prescriptions and prohibitions in the treatment.

Pratyaksha

Pratyaksha or direct perception / observation is the knowledge gained by the union of (coming together) of *atman*, *indriya* (sense organs), *manas* (mind) and the *indri arthas* (objects). [Cha.Sa.Sutra Sthana 11/20]

Clinical application

A Clinician desirous to gain knowledge about the disease by this examination should use his own sense organs, except his gustatory organ. [Cha.Sa.Vimana Sthana 4/7]

Shrota Pratyaksha (auscultation / percussion)

Modern technological advancements like stethoscope, ultrasound etc.have significantly improved the methods of clinical diagnosis. Following methods are still helpful in certain situations:

1. *Antrakujana*- gurgling sound from intestines.
2. *Sandhisphutana anguliparvana*- cracking sounds in joints, including small joints.
3. *Swaravishesha*-voice of the patient
4. *Shariropagata shabda*-specific sounds of the patient, like coughing, hiccup etc.

For percussion of the body parts one must use both the palms. On the basis of the sound created by percussion, conclusions can be drawn. For example, on percussion of the abdomen, if a tympanic note is heard, then it could be attributed to gas in the intestines and if a dull note is heard, it may be due to collection of fluid in the abdominal cavity.

Similarly, auscultation of thorax could be employed to examine pulmonary sounds and cardiac sounds, auscultation of abdomen for peristalsis, bruits, etc.

Darshan pratyaksha (visual inspection)

Visual inspection can be employed to draw some inference on the nature of various elements, such as edema, cyanosis, petechiae, skin lesions, abnormal movements, deformities, using the following cues:

1. *Varna* (colour, complexion, or lustre), *sansthana* (shape), and *pramana* (measurements),

2. Normal and abnormal appearance of body and organs,
3. Whatever else not mentioned here but could be visually observed.

Rasapariksha (gustation-by inference)

"Tastes" of various factors in the body be ascertained by inference and not by direct observation:

1. "Taste" of the mouth of a patient: By interrogation
2. Impairment of "taste" of an individual: could be inferred by the behavior of parasites like lice (if instead of getting drawn to a person, they get repelled by it), or if someone attracts flies or ants (implying "sweet taste" emanated by the patient)
3. Bleeding from the body: doubts about the nature of blood can be resolved by giving it to dogs and crows. Its intake indicates its purity and rejection indicates that the blood is vitiated by *pitta dosha* and the patient is suffering from *raktapitta*.
4. Similarly other tastes can be inferred.

Nowadays various laboratory tests are available to diagnose this, such as blood glucose etc.

Gandha Pariksha

The physician should be able to smell normal and abnormal smells of the entire body of the patient by olfactory sense.

Various types of odor are recognizable from the breath. The odor of alcohol, and odor of diabetic ketoacidosis have been described as 'sweet and sickly'. The odor in the condition of uraemia is 'ammonical or fishy,' and hepatic failure is 'mousy'. Halitosis is common in patients with poor dental hygiene and associated with chronic gingivitis. In suppurative conditions of the lungs, breath may have putrid odor.

Sparshana Pariksha (palpation)

The physician has to touch the patient by his hand and do examinations of normal and abnormal areas. Care should be taken, however, to ensure that the physician's hand should not be too warm or cold. Also, palpation should be performed very gently. The examination done by this method helps in assessing rise of body temperature, palpation of pulse, any tenderness, guarding, rigidity, swelling, lump or growth, lymphadenopathy, palpation of organs to reveal organomegaly, size of organ palpable, surface, borders, consistency, bruits etc.

Anumana (estimation, or analysis)

The scope of perception has limitations and there are many ailments that cannot be perceived using sensory organs. Such imperceptible ailments can be diagnosed using *agama* (texts), *anumana* (inference) and *yukti* (reasoning). [Cha.Sa.Sutra Sthana 11/7]

Anumana depends on prior knowledge acquired through *pratyaksha* (direct observation) and *yukti* (logical reasoning) and is applicable when the patient is aware of ailments suffered in the past (medical history) that can aid in drawing inferences about his current afflictions. It can also be defined as new information or inference drawn on the basis of applying one's intelligence on information drawn through *pratyaksha*. It can be of three types:

1. Inferring the effect from cause (future knowledge): For example, by observing the seed one can have knowledge of the fruit it will bear.
2. Inferring the cause from effect (past knowledge): For example, by looking at pregnancy one can have the past knowledge of sexual intercourse.
3. General inference (present knowledge): For example, by seeing smoke one can have knowledge of fire.

Clinical Application

Since there are many things that cannot be perceived using sensory organs alone, *anumana* or the power to deduce or infer is an important and effective tool that a physician may employ. Charak has enumerated the following factors to be observed by inference:

1. *Agni* (digestive fire), from the power of digestion
2. *Bala* (strength), from capacity for exercise.
3. Condition of senses- from their capacity to perceive the respective objects
4. Existence of mind- from the perception of specific objects even in the presence of all other senses along with their respective objects.
5. Knowledge of things from proper reaction to it.
6. *Rajoguna*, from attachment to women
7. *Moha*, from lack of understanding
8. Anger, from revengeful disposition
9. Grief, by sorrowful disposition
10. Joy, by happiness
11. Pleasure, from satisfaction (reflected by the appearance of face and eyes)
12. Fear, from apprehension
13. Courage, from strength of mind even when one is in dangerous situation
14. Energy of an individual, from initiative in such actions which are normally difficult to perform.

15. Stability of mind from the avoidance of any mistake.
16. Desire from request.
17. Intelligence from power of comprehension of scriptures etc.
18. Recognition from recollection of the name
19. Memory from the power of remembrance.
20. Modesty from bashfulness
21. Liking from habitual intake
22. Disliking from no inclination for something
23. Deception from subsequent manifestations –individual pertaining to be well wisher but actually having evil intentions
24. Courage from firmness
25. Obedience from compliance with orders
26. Age, liking, adaptation, disease, cause of disease from stage of life, habitat, conduciveness, symptoms, pain respectively.
27. Disease in the latent phase can be diagnosed by therapies which would alleviate or aggravate the symptoms of disease.
28. Vitiation of *doshas* from the quantity of provoking factors
29. Approaching death from prognostic signs
30. Prosperity from initiation of useful work
31. *Sattavika* mind from absence of impairment
32. Similarly, the condition of *grahani* (intestines), dreams, desires, likes- dislikes, happiness (or unhappiness), etc can be known by interrogation of the patient.

Yukti

Yukti, or reasoning [Cha.Sa.Sutra Sthana 11/25], is the fourth *pariksha*. The intellect perceives things as an outcome of a combination of various factors by employing *yukti*. *Trivarga* or *dharma, artha* and *kama* can be achieved by *yukti*.

Example:

1. Harvest–due to a combination of water, tilling operation, seeds and season.
2. By combining panchamahabhuta and *chetana, garbha* is formed (or conceived).
3. Treatment is possible by the combination of *chatushpada*.

Yukti is especially important in the process of planning the course of treatment of a disease. The knowledge of *hetu, doshas* vitiated, *strotas* involved, type of *strotas dushti*, stage of disease manifestation etc. will help the physician to decide the treatment modalities.

The maintenance of healthy life is dependent on the lifestyle followed, hence the factors which are mandatory for sustenance of life are mentioned next.

Three *Upasthambhas*

The three *upasthambhas* or supporting pillars of the body mentioned in this chapter are *ahara* (diet), *swapna* (sleep) and *brahmacharya* (celibacy). As diet is critical for the sustenance of life, it is the first of the three, followed by sleep and *brahmacharya*. Importance of a healthy and wholesome diet (in Sutra Sthana , Chapter 27), various classification of dietary items (in Sutra Sthana, Chapter 25), wholesome and unwholesome diets (in Sutra Sthana, Chapter 25), the quantity of diet to be taken and the significance of a balanced diet (in Sutra Sthana, Chapter 5,) eight factors responsible for digestion of food and *ahara vidhi vidhana* (rules for diet described in Vimana Sthana Chapter 1), *ahara parinamkara bhavas* (factors affecting diet digestion mentioned in Sharira Sthana chapter 6), the dietary regimen according to different seasons (in Sutra Sthana Chapter 6) and the description of incompatible foods (in Sutra Sthana chapter 26).

The physiology of sleep, effects, and indications – contraindications of day sleep, effects of night awakening, methods and measures to induce good sleep, causes of insomnia, classification of sleep etc. are discussed in detail in Sutra Sthana Chapter 21.

Semen is considered as one of the factors useful in promoting strength and self- control, increasing pleasure, as well as increasing awareness in celibates of the importance of abstinence (from sex), leading to salvation. [Cha.Sa.Sutra Sthana 30/15] *Shukra kshaya* (depletion of *shukra*) is considered as a causative factor for *pratiloma kshaya*(emaciation), which in turn may cause *rajayakshama*, hence it has to be preserved. [Cha. Sa.Nidana Sthana 6/8]

When the appropriate use of these *upasthambhas* is practiced by an individual, he will be bestowed with excellence of strength. Hence, the next topic discussed is about *bala* or strength.

Three types of *bala* (strength, immunity)

Strength is of three types i.e. *sahaja* (constitutional), *kalaja* (temporal) and *yuktikrita* (acquired):

1. ***Sahaja bala***: It is an inherent characteristic property of an individual and is present since birth. It can be attributed to an equilibrium state of *doshas* and does not require any extraneous factor for its improvement.
2. ***Kalaja bala***: It is dependent on seasonal variations and age of the person. Weakness prevails in *adanakala* (depleting strength-summer season), gaining of strength progressively is observed in *visarga kala* (increasing strength-winter season) and in the middle of these two seasons, strength is moderate and this form of *bala* peaks during one's middle age.

3. ***Yuktikrita***: Acquired strength or immunity is attained by healthy practices related to diet like ghee, meat, milk etc. and activities such as proper rest, exercise etc. It can also be improved by the use of rejuvenation therapies.

In Ayurvedic texts word *bala* is used as a synonym of *ojas* and also for immunity (*vyadhikshamatava*). Charak has considered normal *kapha* as *bala*. *Sahaja bala* can be considered as innate immunity while *yuktikrita bala* can be considered as acquired immunity that can be achieved by various methods like good quality diet, exercise, vaccination etc.

The assessment of *sharirik bala* (physical strength) is done by *anumana* (inference) by analyzing the capacity of an individual to do physical exercise (or his endurance). [Cha.Sa.Vimana Sthana 4/8]

With the knowledge of strength and the factors useful in maintaining it, one can achieve better strength for leading a healthy and long life. But if strength is not good and one indulges in activities or dietary practices that weaken one's strength or immunity, then the individual may get afflicted with diseases.

Three *ayatanas* (causes of diseases)

Three causes of *nija* (bodily) diseases are- *asatmya indriyartha samyoga* (*atiyoga, ayoga, mithyayoga*) (unwholesome contact of sense organs with objects), *prajnaparadha* (intellectual blasphemy) and *parinama* (consequence). The three causes of all the somatic and psychological diseases are *mithyayoga, ayoga* and *atiyoga* of *kala* (time), *buddhi* (intellect) and *indriyartha* (objects of senses). [Cha.Sa.Sutra Sthana 1/54]

Desires are the root cause of all the miseries of life, and therefore, elimination of desires leads to eradication of all miseries. Just as a silkworm spins its thread around itself causing its own death, similarly, an ignorant person, bound to worldly miseries of his own creation, remains unhappy all his life. (Cha.Sa.Sharira Sthana 1/95] Impairment of intellect (*dhi"), patience ("dhruti*), memory (*smriti*) and variations of natural seasons, advent of actions and unwholesome contact with the objects of senses are the causative factors of miseries (diseases). [Cha.Sa.Sharira Sthana 1/98] The details may be referred to in Sharira Sthana chapter 1.

Pragnaparadha (intellectual defects)

This includes forcible stimulation of natural urges. For example, excessive straining at passing stool may cause prolapsed rectum or rectal bleeding. Delay in treatment will aggravate the disease and complications may arise which may even cause death of the patient. Malice, vanity, fear, anger, greed, and ignorance may lead to psychological disorders.

Kalaja Vyadhi

Ailment caused by the variations of time or season. For example: diseases caused by the vitiation of *vata dosha* manifest during the final stage of digestion of food (afternoon and post midnight), and diseases caused by vitiated *kapha dosha* manifest during time of intake of food, forenoon and pre-mid night and those caused by the vitiation of *pitta dosha* manifest during initial stage of digestion, noon and midnight. The vitiation of three *doshas* during the three different stages of life are responsible for manifestation of diseases- *kaphaja* diseases during young age, *pittaja* diseases during the middle age and *vataja* diseases during old age. [Cha.Sa.Sharira Sthana 1/111-112]

Atiyoga or mithyayoga

Diseases are caused due to unwholesome contact with senses. For example: *atiyoga* of the hearing, caused by exposure to excessively loud sounds, rough noise, terrifying noise, etc. may lead to hearing impairment. *Atiyoga* or *mithyayoga* of the eyes could be caused due to excessive exposure to bright light, or working for long hours in front of computers, etc., could lead to blindness. *Atiyoga* of sense of touch may result in diseases ranging from mild burns due to touching excessively hot objects, to amputation of limbs or death due to frostbite (when exposed to extreme cold), etc. Specific examples of *mithyayoga* of touch mentioned in the text include *vishyukta vayu sparsha*, or exposure to toxic, poisonous vapors or air that could cause burns.

Three classes of *roga* (diseases)

Classification of diseases helps in the process of diagnosis and the subsequent courses of treatment selected. In this particular chapter, diseases are classified by its underlying cause: *nija* (endogenous cause), *agantuja* (exogenous cause), and *manas* (psychological). *Sharira* (body) and *manas* (mind) are the *ashraya* (refuge, or home) of the diseases. [Cha.Sa.Sutra Sthana 1/55] Apart from this classification, diseases are classified in various other ways. For instance, in the preceding chapter, diseases have been classified broadly as *sadhya* (curable) and *asadhya* (incurable). The sadhya diseases have been further classified into *sukha sadhya* (easily curable) and *kriccha sadhya* (curable with difficulty), while the *asadhya* have been classified into *yapya* (palliable) and *anupakrama* (non-treatable). *Sadhya vyadhis* have also been classified into *alpa upaya sadhya* (curable with mild treatment), *madhya upaya sadhya* (curable with moderate treatment) and *utkristta upaya sadhya* (curable with aggressive treatment modalities).

The Charak Samhita also provides classifications and counts of diseases by the organs afflicted or their causative factors. For example, in Sutra Sthana Chapter 19 (*Astodariyadhyaya*), a count of all disease systems has been provided (that were known

at that time), grouped by organs afflicted. These 48 diseases have been grouped into 8 types of *udara rogas*, 8 types of *mutraghata*, 7 *kushthas*, 7 *pidikas*, 6 *atisara*, 5 *gulma*, 5 *kasa*, 5 *swasa*, etc. Similarly, in Sutra Sthana Chapter 20, 4 types of diseases are mentioned according to the causative factor- *agantuja* (exogenous), *vataja, pittaja* and *kaphaja*. *Nanatmaja vikaras* of *vata* are of 80 types; those of *pitta* are of 40 types; and *kapha* are of 20 types.

In Vimana Sthana Chapter 6, *Dasharoganikadhyaya*, diseases are classified by their *prabhava* (effect) into 10 types, by curability into two types (*sadhya* (curable) and *asadhya* (incurable)), by their *bala* (strength) of *vyadhi* (disease) into two types (*mridu* (mild) and *daruna* (severe)), by their *adhisthana* (location) into two types (*manasika* (psychic) and *sharirik* (somatic)), according to cause into *nija* (endogenous) and *agantuja* (exogenous), according to *ashaya bheda* (organ of origin) into *amashaya samuttha* (originating from stomach) and *pakwasaya samuttha* (originating from large intestines).

WHO [54] has done the classification of diseases in a systematic manner, it is defined as a system of categories to which morbid entities are assigned according to established criteria- International Classification of diseases (ICD). The purpose of this is to permit the systematic recording analysis, interpretation and comparison of mortality and morbidity data collection in different countries or areas and at different times. It is used to translate diagnosis of disease and other health problems from words into alphanumeric code, which permits easy storage, easy retrieval and analysis of data. The details can be obtained from: The International Classification of Diseases–ICD-10 (WHO Publications).[55]

After gaining the knowledge about the classification of diseases, the routes of manifestation and the nomenclature of diseases must be known, hence the routes of disease manifestation are described.

Three rogamarga (pathways of disease manifestation)

In the process of *sthana samshraya doshas* after circulating all over the body, get accumulated in *dushyas* in particular *strotas*, next step is *dosha- dushya sammurchhana*, *doshas* vitiate the *dushyas* and first produce premonitory symptoms.

The manifestation of symptoms of disease follows a route depending upon the movement of vitiated *doshas* inside the body and the involvement of *strotas*.

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[54] Vagbhata. Nidana Sthana, Cha.15 Vatavyadinidana Adhyaya. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 9th ed. Varanasi: Chaukhamba Orientalia;2005. p.530-535.

[55]

Ayurveda considers three *rogamargas* or *rogayatanal* routes for manifestation of diseases - *shakha* (*bahya rogamarga*: *twachha* and *raktadi dhatus* - periphery), *marma asthisandhi* (*madhyam rogamarga*: Vital organs, bones, joints & ligaments-tendons), *kostha* (*abhyantara rogamarga*: Gastrointestinal tract and central part of body). The diseases manifesting in particular *rogamarga* are also described.

Charkapani has commented that three *rogamarga* include *marma asthi sandhi* as one route, *shakha* nomenculature is given for the practical purpose, as the *dhatus* here are like the branches of a tree.

Twachha denotes here the *rasa dhatu* which is present in *twachha*(skin), directly it is not stated as *rasa*, as it is different from the *rasa dhatu* present in *hridaya* (heart). The vitiation of *rasa* residing in *hridaya* is considered in *kostha*, also the vitiated *rakta dhatu* which is present in *yakrita* (liver) and *pleeha* (spleen).

Ama sthana – amashaya (stomach), *agni sthana* (site of *agni*- pancreas), site of digested food –*pakwashaya* (terminal ileum and large intestine), *mutrashaya* (urinary bladder), *rudhir sthana* (*yakrita*-liver, *pleeha*- spleen), *hridaya* (heart), *unduka* (caecum), *phuphhupus* (lungs) are considered as part of *kostha* (Su.Chi.2).

Asthi sandhi stands for the joints and the tendons and ligaments. The description of *rogamarga* helps in knowing the prognosis of diseases. [Chakrapani on Cha.Sa.Sutra Sthana 11/48]

Sutra Sthana Chapter 28 has explained the causes responsible for the movement of *doshas* from *kostha* to *shakha*. Due to strenuous exercise, hyperfunctioning of *agni* (digestive power), non-observance of wholesome regimen and the pressure of vitiated *vata dosha* causes movement of *doshas* from *kostha* to *shakhas*, they remain there till further aggravation. If already in the stage of aggravation, then only they produce disease. [Cha.Sa.Sutra Sthana 28/31-32]

The factors responsible for the movement of *doshas* from *shakha* to *kostha* are also mentioned, aggravation of *doshas*, increase in their fluidity, *paka* (suppuration), by the removal of the obstruction at the entrance of the channels and reduced pressure of *vata dosha*. This knowledge helps in planning the treatment for the vitiated *doshas* accumulated in particular *rogamarga*.

In contemporary medical science the symptoms of the diseases are mentioned according to involvement of the systems. For eg: diseases produced in the respiratory tract are bronchitis, pneumonia, bronchiectasis, bronchial asthma etc. the presenting features of which are cough, expectoration, chest pain, dyspnoea etc.

When an individual gets ill, there is a need for a physician therefore the qualities of physician are described to choose a good knowledgeable physician for better treatment.

Three bhishaga (physicians)

Three types of physicians are mentioned- *Chhadmachara* (Pseudophysician or Quack), *siddhasadhit* (feigned physician) and *jivitabhisara* (genuine physician). In the ancient times, there were people practicing medicine without appropriate knowledge about the science, Charak has mentioned the qualities of a physician to whom we should rely upon for treatment and to keep away from the quacks and the dangers of getting treated from them, even losing a life.

Sutra Sthana Chapter 1 (Deerghanjiviteeya Adhyaya), verse 124 states the qualities of a good physician as, 'one who examines the patient and in consonance with habitat, time, individual variations, applies appropriate medicine is best physician'. The medicine which can cure disease is the best medicine and the physician who can give relief to the patients of their ailments is the best physician. The wise person who aspires to be a physician should acquire the qualities of a physician, knowledge of science and also the practical knowledge of diseases and medicine, to become a life saver.

A physician with good memory, having adequate knowledge of *hetu* (causes of disease), proper reasoning, self control and presence of mind by combination of various drugs can practice medicine. In Sutra Sthana Chapter 9, Khuddakachatushpada Adhyaya, four aspects of therapeutics- physician, medicament, attendant and the patient are described. The physician occupies the most important place; the qualities of a physician are excellence in medical knowledge, having extensive practical experience, expertise and purity.

The physician engaged in acquiring the knowledge of medical science, understanding its practical interpretation, implementation in clinical practice and the appropriate knowledge of therapies is often termed Pranabhisara *Vaidya* or a life saviour physician.

The physician who possesses six qualities – knowledge, critical approach, insight to other sciences, good memory, promptness and perseverance can never become unsuccessful in treatment. The one with knowledge, intellect, concentration, practical experience, constant practice of treatment modalities, success in treatment and has practiced with experienced teachers deserves to be called as 'good physician'. The physician should be friendly, sympathetic towards patients, show concern towards patients who can be cured and should have detachment towards those who are heading for death.

Dasha pranayatana or the ten important resorts of life are two temples, three vital organs (head, heart and bladder), throat, blood, semen, *ojas* and rectum. The physician who has knowledge of these resorts, senses, knowledge of science similar to Ayurveda (all medical fields), reason of consciousness- soul, causes of diseases and recovery from diseases is known as "Saviour of life".

Those who are born in noble families, who have deep knowledge of science, who are skillful in preparing medicines, who have vast practical experience of treating patients medically and surgically, who are hygienic, self controlled, well equipped, sense organs

functioning normally, well acquainted with the symptoms of disease and the *Prakriti* of patient and having the knowledge of the etiological factors of diseases are the saviors of life of patients.

Two types of physicians are described by Charak in Sutra Sthana Chapter 29 - *pranabhisara vaidya* (savior of life) and *rogabhisara vaidya* (bad physician/votaries of diseases), the qualities of these may be referred to Sutra Sthana chapter 30, “pallava grahita vidya” the physicians with superficial knowledge and their qualities are described (verse 72- 77).

In the present context the utility of this is for selecting a doctor for treatment, the qualification of the physician, validity of his medical degree and medical registration, clinical and surgical skills of the physician and the surgeon to whom approaching for treatment. If these things are not checked and the person who is doing treatment is not well qualified, then there is fear of losing money without getting cured and also of losing life.

After describing the treating physician, three types of therapies are described.

Three aushadha (therapies)

Three types of therapies are mentioned: *daivavyapashraya* (spiritual therapy), *yuktivyapasharaya* (therapy based on reasoning) and *satvavajaya* (psychotherapy). In Sutra Sthana Chapter 1, verse 58, the treatment modalities for somatic diseases is *daivavyapasharaya* and for psychological diseases is *satvavajaya*:

Daivavyapasharaya [56]

This is the treatment for diseases arising due to *purva janmakruta papam karma* (sins of past life) or *karmaja vyadhis* (karmic ailments). This type of treatment was done in the *Rigvedic* period in majority and *yuktivyapasharaya* was neglected. The observance of *yama* (*ahimsa*(non violence), *satya* (truth), *astaya*(not to steal), *brahmacharya*(control over sexual desire),and *aparigraha* (accumulation of prosperities)) and *niyama* (*shaucha* (cleanliness), *santosha* (satisfaction), *tapas* (conquest of all desires), *swadhyaya* (self-study), *ishwara pranidhana* (surrender to God)) is also part of this treatment.

This form of treatment includes chanting mantras, wearing amulets on body, wearing gems, precious stones etc. performing auspicious rituals, offerings to God, oblations, *homa*, following *niyama, prayachhitta, upavasa, svastyayana, pranipata* and going to holy places.

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The effects of various modalities mentioned above also have scientific validation. The religious traditions all over the world believe in healing through prayer. The healing powers of prayer have been examined in triple-blind, randomized controlled trials, Cha et al. studied 219 consecutive womens with infertility, aged between 26-46 years, who underwent in vitro fertilization embryo transfer in Seoul, South Korea. These women were randomized into distant prayer and control groups. Distant prayers were conducted by prayer groups in the USA, Canada and Australia. It was found that the women who had been prayed for had nearly twice as high a pregnancy rate as those who had not been prayed for (50 vs. 26%; P <0.005).

Furthermore, the women who had been prayed for showed a higher implantation rate than those who had not been prayed for (16.3 vs. 8%; P <0.001). Finally, the benefits of prayer were independent of clinical or laboratory providers and clinical variables. The study showed that distant prayer facilitates implantation and pregnancy rate in women undergoing IVF-ET.

Study done on the effect of chanting Gayatri mantra, aim was to evaluate the effects of *Gayatri Mantra* (GM) chanting on attention as measured by digit-letter substitution task (DLST). Subjects consisted of 60 school students included (boys = 30 and girls = 30) in the age between the range of 12-14 years, who were trained for chanting *Gayatri Mantra* for 5 days The present study, showed that recitation of *Gayatri Mantra* improves attention.

Old fire ritual conducted in a remote village in Kerala has shown a positive impact on the atmosphere, soil and other environmental effects, according to scientists monitoring the *yajna*. The *yajna* seems to have accelerated the process of germination of seeds and also the microbial presence in air, water and soil in and around the region of the fire ritual is vastly diminished. The fireball that was formed during the ritual had a particular wavelength with an unusually high intensity similar to what is observed in typical laser beams at about 3,870 degree centigrade. It may be possible to have stimulated emission at this wavelength (700 nm) and gain from plasma recombination.

In ancient times, every home had a sacred grove, for performing *yajna* concerning nature. In the current context – but preserving sacred groves, whether in one's home or outside in public spaces, will definitely benefit the environment that is getting degraded by global warming. Vedic knowledge, applied during current times in the right context, will benefit us not only personally but for the entire community.

Wearing gems is an age old practice and, per Vedic texts, can play a significant role in influencing human health, Dr. Robert Frost revealed that gems have remedial properties, by wearing appropriate gems reduces pain, helps in allergies, improves coordination and even improves muscle strength.

Yuktivyapasharaya

This is the therapy done by the planned use of drugs, foods and regimen for the treatment of diseases caused by vitiation of bodily *doshas*. This is widely practiced and is further classified into three types: *Antahaparimarjana* (internal purification), *Bahirparimarjana* (external purification) and *Shastrapranidhana* (surgical therapy).

Antahaparimarjana is administered for the diseases of *kostha* also for the diseases of *shakha* to losen the vitiated *doshas* from *shakha* and bring them into *kostha*, internal medications are prescribed oral drugs, *vamana, virechana, basti, uttara basti, shirovirechana* etc.

Bahirparimarjana is the treatment for the diseases of *shakha*, also *bahaya snehana-swedana* or *purvakarma* is done for loosening the vitiated *doshas* from the *shakhas* and bringing them into *kostha* for elimination. It is also done for skin disorders application of *snehana, swedana, lepa,* ointment, dusting powders and functions etc. details of various formulations for skin disorders are well discussed in Sutra Sthana, Chapter 3 (Aragvadhiya Adhyaya).

Shastrapranidhana, even though not mentioned in detail in Charak, is the treatment modality for various diseases not cured by medicinal treatment, for the diseases of exogenous factors like trauma, fractures also for diseases like *arsha, arbuda, granthi* etc. The various causes of the diseases are reasoned out and suitable means and methods are designed to cure, based on fundamental principles of Ayurveda viz. *Pancha mahabhuta, tridosha, samanya visesha* etc.

The path of pathogenesis is broken by the administration of appropriate medicines and by advising suitable diets and regimens. These methods include both internal and external application of medication.

In internal treatment category have two types of procedures viz., *samsodhana* and *samsamana*:

1. *Samsodhana*: This is mainly used in Panchakarma which received a very important place in the treatment of both psychological as well as physical diseases. “Purify, pacify and remove the cause” is the master formula for the treatment and the purifying procedures are collectively called Panchakarma.
2. *Samsamana*: These procedures include internal medication to pacify the diseases.

In Sutra Sthana Chapter 22, six types of therapies are mentioned viz *langhana* (to reduce), *brimhana* (to nourish), *rukshana* (to dry), *snehana* (to oleate), *swedana* (to fomentate) and *sthambhana* (astringent).

Sattvavajaya

Sattvavajaya, or Psychotherapy, is one of the three principal categories of the approach to the patient's care as described in Ayurvedic classics. In principle, *sattvavajaya* is applicable in varying forms in all kinds of diseases but it is essentially indicated in mental diseases.

Charak was the first scholar to give the name *sattvavajaya*, his definition gives a lot of scope for expansion of the Sanskrit phrase *sattvavajayah punah ahitebhyo manonigraha*. This definition gives emphasis on three words i.e. *ahita, artha* and *manonigraha*. [57]

The word *Ahita* conveys that something is unwholesome. *Artha* is a wide variety of objects that can be perceived by sense organs. Each *indriya* (sense apparatus) has its own *artha* or the object that it can perceive. Similarly, *sattva* which is considered as *ubhayendriya* anything that can be perceived by *sattva* can also be included in this category. In *sattvavajaya*, it is to consider *mano arthas* though it may not be objectionable to include, *panchendriarthas*, because ultimately *sattva* (mind) materializes the perception of the objects through *indriyas* (senses).

Asatmyendriyartha samyoga (unwholesome contact of *indriyarthas*) is regarded as one of the principal causes of diseases. The avoidance of over utilization, non utilization and wrong utilization, (*hina mithyatiyoga*) of *chintya, vicharya, uhaya, dhyeya* and *samkalpa* should help in the cure of psychiatric disorders. The word *mano nigraha* means control of mind; this can both be subjective and objective. ‘Self control of mind’ is a difficult task and needs a perfect combination of desire, determination and dedication.

Dimensions of Sattvavajaya [58]

1. ***Trivarga anveksana***: The therapy of mental disorders is done by following the *trivargas* i.e. the *dharma, artha* and *kama* (virtue, wealth and pleasure). The person with mental ailments should be made to remain in touch with the experts of treating mental illnesses and to know about *atma* (self), *desha* (place), *kala* (time), *shakti* (strength) and capacity properly.

2. Psycho-supportive Techniques: Charak has described several psychological supportive techniques, under the category of *sattvavajaya chikitsa*. He advocates *aswasana* (reassurance and explanation), *suhritvakya* (guidance and suggestion), *dharmartha vakya* (education of individual and family), *ishta*

[57] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 88

[58] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 1073

vinashana (verbal shock), *adbhuta darshana* (showing extraordinary things), *tadana* (physical shock), *trasana* (mental shock), *santwana* (rehabilitation,reassurance, or consolation), which are also known as psychological intervention.

3. Promotion of *jnayana* (cognition): The methods for improving *jnayana* (cognition) and its components like *dhi* (intellect), *dhrti* (controlling power) and *smrti* (recollection/ memory) are part of *sattavavajaya chikitsa*. Some important techniques / steps in promoting *jnana* are- recognizing and correcting negative automatic thoughts, teaching reattribution techniques, increasing objectivity in perspectives, keeping spiritual understanding of life, identifying and testing maladaptive assumption, and decentering and it may also include such behavioural techniques as activity scheduling, homework assignments, graded task assignment, behavioural rehearsal, role playing and diversion techniques and teaching problem solving skills

4. Promotion of *vijnayana*- It is mentioned in the scriptures and texts about the activities of the physical world, social and personal conducts, knowledge of the activities and interrelationship of body and mind, dietary rules, rules to be followed in disease state. The promotion of *vijnana* in context to *sattvavajya* includes the development and uses of behavioral techniques for treating psychosomatic and psychiatric disease. This relieves the patient's apprehensions and calms his disturbed mind.

5. Promotion of *samadhi* like state (yogic psychotherapy): *Samadhi* is the ultimate stage in the practice of *yoga*, which is a state of unwavering concentration. Promoting *samadhi* in a diseased state is trying to minimize the mental fluctuations, reduce the waverings ultimately leading to a focused and tranquilized mind. It is achieved through the application of various yogic techniques.

6. *Pratyatma chikitsa* (individual psychotherapy): Each and every individual is having different body constitution (*deha prakriti*), mental constitution (*manas prakriti*), *desha* (habitat), *kala* (time), *vaya* (age), *pratyatma jeevana vritta* (Individual life situations). Therefore, every individual patient should be dealt as a separate individual and treatment decisions should be taken after considering all the above factors. Term *purusampurusam viksaya* (Ch. Su. 1/124) is used to emphasize the individualistic therapy in treatment of diseases in general and psychological problems in particular.

7. *Pratidvanda chikitsa* (Replacement of Emotions): Replacement of emotions by opposite emotions (viz. *kama* for *krodha*) is one of the approaches of *sattvavajaya* in Ayurveda. In the case of mental disorders resulting from an

excess of desires, grief, delight, envy or greed, should be calmed down by bringing the influence of opposite emotions to bear on the prevailing one and neutralizing it. [Cha.Sa.Chikitsa Sthana 9/86]

8. *Aswasana* (reassurance): Reassurance relieves fears, it boosts self confidence and promotes hope in a patient. The nature of the disease should be explained to the patients freely and frankly, so that the patient develops insight into the disease.

IX. *Suhrit vakya* (friendly advice and guidance): The patient's relatives, well wishers, friends should give advice to the patient. The focus is given on fundamental matters such as budgeting, personal hygiene and nutrition. Efforts are made to persuade the person to give up the unhealthy habits and replace them with healthy ones. The physician should explain the fundamental nature of the disturbance, importance of changed attitudes and positive thinking based on an improved philosophy of life.

1. *Ishta Vinashana* (Changing the thought process): This is a method of verbal psychological shock therapy which includes changing the situation and environment of the patient. The information is given to the patient, which can change the internal thought process and activities which helps to bring back the normalcy in the patient's behaviour. They should also be rehabilitated at their level of intelligence and stamina.
2. Psychoshock therapy (*mano ksobha chikitsa*): Psychoshock therapy has been described elaborately in Ayurveda. This important method of treatment has also been considered under *Sattvavajaya chikitsa*[59]. For managing acute episodes of mental ailments, Ayurveda describes a number of methods of psychoshock therapy to restore the patient's psyche. Intimidation or threatening (*trasana*) terrorization, coaxing, exhilaration (*harsana*), gratification, frightening and astonishing (*vismapana*) are the causes of forgetfulness (*vismarana*) and are the main ways to change the ideas and bring back the mind to its original state from delusionary and psychotic state.

Thus the Chapter on "Three Desires" has been explained.

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[59] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 1302

Vatakalakaliya Adhyaya

Sutra Sthana Chapter 12.The merits and demerits of Vata Abstract

This last chapter of the Nirdesha Chatushka is based on the findings of an assembly of expert practitioners of Ayurveda, headed by Atreya, that analyzed the normal and abnormal functions of tridosha. Among the three doshas, the vata dosha is discussed in more detail, considering its supremacy as the initiator of all functions in the body. In the environment, Vata is also responsible for many weather conditions like extreme heat, extreme rain or extreme cold. The important normal and abnormal functions of Vata in the environment are also mentioned in this chapter. Consequently, brief descriptions of pitta and kapha dosha's normal and abnormal functions have been provided.

Keywords: *vata dosha*, qualities, normal functions, consequences of abnormal *vata dosha*, Ayurveda.

Introduction

Understanding of contemporary physiology has gone through several changes and through several stages of evolution, from the standpoint of health and its workings. At first, there used to be a static view of the individual and of specific functions of a body's constituent organs and tissues. Gradually, it was realized that there was an integrative control mechanism through the nervous system and psychic influences could not be regarded as functioning separately from the body.

A study of endocrine secretions led to discoveries of newer processes of physiologic and metabolic conditions having integrative chemical control on the body and subsequently, new light was thrown onto the cellular structure and function. And now it is known that the whole human physiology is an integrated process of interdependent components. The peculiar characteristic of the human body is its capability to modify its internal structure and function to cope up and adapt to changes in the external environment. This capability naturally involves a continuous maintenance of the body structure by means of periodic repair of an organ's wear and tear and provision of a continuous supply of energy for maintaining the optimal temperature and keeping the various interdependent systems running, so as to help the organism react appropriately to environmental changes within and without the body. The following three systems are integral to every organism, big or small:

1. The system of fluid-balance of the body (or, the water-balance system):- A specific fluid matrix is essential to fulfil the expression of life phenomena. This system maintains the specific consistency and structure of the fluid matrix under the stress of varying environmental factors.
2. The system of agni:- Specific heat (agni) is necessary to digest and assimilate material from the environment, providing for the necessary energy to maintain body heat and the functioning of various organs and systems.

3. The system (or concept) of vital force:- Vital force is essential for the purpose of evolution of organisms as well as their ability to do complex activities, which essentially characterize life and differentiate animate from inanimate entities.

This threefold system has been briefly described by Sushruta as *shabda, archi,* and *jala santanavata* meaning the “Organization of vital, thermal and fluid balance”. Within and outside the living body, we can classify all activities and functions grossly into three groups:

1. *Visarga* (To nourish) - Nourishment is required for the birth, growth and development of living beings, as well as for the evolution of the universe and various objects. It is required for new creations as well as augmentation of existing structures and tissues, union, conjunction, synthesis, anabolism, impletion and various other phenomena that drive evolution.
2. *Adana* (To consume)- Consumption implies depletion of existing structures and tissues, dissociation or disjunction, division, catabolism, desiccation, reduction, destruction and annihilation of existing structures. Finally, this also indicates death in case of living beings and dissolution of the universe.
3. *Vikshepa* (To circulate or move)- For all the above functions, various movements are required which form the third group.

In the external world, these activities are performed by the group of *pancha mahabhuta* i.e. *prithvi, apa, agni, vayu* and *akasha*. These activities in the external world are guided and controlled by:

1. *Soma* (The Moon - controls the activities of group 1 (*Visarga*))
2. *Surya* (The Sun or Agni – controls the activities of group 2 (*Adana*)) , and
3. *Anila* (Wind or Air – controls the activities of group 3 (*Vikshepa*)).

In the living body, these activities (nourishment, consumption, and circulation) are going on in a coordinated, systematic and controlled manner continuously. The body constituents that govern these activities are representatives of *soma, surya,* and *anila* respectively. These are also called *doshas*-

- *kapha*- represents the moon in the body, and is responsible for the activities of *Visarga*.
- *pitta* - represents sun in the body, and is responsible for the activities of *Adana*, and
- *vata* - represents air in the body, and is responsible for the activities of group *Vikshepa*.

Collectively, these are called *tridosha*. Ayurveda studies and understands all the normal and abnormal activities in the human body in terms of the workings of the *tridosha*. This chapter mainly deals with the detailed account of *vata*, while it also mentions the nature of *pitta* and *kapha*.

In Ayurveda, the whole concept of integration of all the above governing factors (the threefold system/organization, etc) and the concept of physical constitution of a human being has been known for thousands of years. The *tridosha* form the general outline of that constitutional pattern or scheme, and all constructive, integrative, assimilative, recuperative and eliminative processes are studied in terms of the nature and working of the *tridosha* as an integrated whole. These concepts are all inclusive and form the basis of gaining a complete comprehension of the body-mind processes as a whole. Balanced *tridosha* leads to good health while its imbalance either quantitatively or qualitatively leads to a diseased state.

The *tridosha*, when vitiated, are considered as the intrinsic cause of the disease, and they either confer a predisposition to or actually cause morbidities.

Doshas are susceptible to imbalance and vitiation and in turn they vitiate other structural and functional elements of the body. They are also known as *dhatus* as they support the body in their state of equilibrium, which represents normalcy. The state of equilibrium of *doshas* i.e. *samyata* or *arogata* is a disease free state. On the contrary, a diseased state is due to a deviation from the state of equilibrium.[60] The unbalanced *doshas* are also called *malas* when they start vitiating the body.

Further in this chapter, it becomes very evident that the functions of *vata dosha* correspond very much not only to the functions of the nervous system but also to functions of any system concerned with regulation, signaling, conduction and control of any information or any system in our body.

If we observe the following processes of physiology:

- Transportation of the digested nutrients to all the tissues of the body for their renewal and replenishment, transportation of oxygen and waste products.
- Transport into the cell (either passive or active by some energy pumps or co transport etc.).
- Contraction of all muscles in the body (striated, non-striated and cardiac).
- Movement of joints.
- Retention of various products within the body and their timely removal or excretion.
- Division of cells.
- Occurrence of one event after another in synchronisation.
- Control and integration of occurrence of events only to the desired limit.
- Regulation of all events occurring in the body, including the regulation of hormone secretion (by negative or positive feedback) by various mechanisms either through electrical signals or through neuro-hormonal mechanisms within

[60] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba Sanskrit series office;2012.

our body are all because of *vata dosha* as Ayurveda says that *vata* is the only *dosha* capable of causing movement (due to *rajas bahulya*) in our body.

Sanskrit text, Transliteration and English Translation

अथातो वातकलाकलीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō vātakalākalīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter “Vatakalakaliya” (Merits and demerits of vata dosha). Thus said Lord Atreya.[1]

Questions and debate in conference

वातकलाकलाज्ञानमधिकृत्य परस्परमतानि जिज्ञासमानाः समुपविश्य महर्षयः पप्रच्छुरन्योऽन्यं- किङ्गुणो वायुः, किमस्यप्रकोपणम्, उपशमनानि वाऽस्य कानि, कथं चैनमसङ्घातवन्तमनवस्थितमनासाद्य प्रकोपणप्रशमनानि प्रकोपयन्तिप्रशमयन्ति वा, कानि चास्य कुपिताकुपितस्य शरीराशरीरचरस्य शरीरेषु चरतः कर्माणि बहिःशरीरेभ्योवेति||३||

vātakalākalājñānamadhikr̥tya parasparamatāni jijñāsamānāḥ samupaviśya maharṣayaḥpapracchuranyō’nyaṁ- kiṅguṇō vāyuḥ, kimasya prakōpaṇam, upaśamanāni vā’sya kāni, kathaṁcainamasaṅghātavantamanavasthitamanāsādya prakōpaṇapraśamanāni prakōpayanti praśamayanti vā,kāni cāsya kupitākupitasya śarīrāśarīracarasya śarīrēṣu caratāḥ karmāṇi bahiḥśarīrēbhyōvēti||3||

The sages who were eager to know about the good and bad properties of *vata dosha* assembled at a place and framed the following questions for the purpose of discussion among themselves:

1. What are the properties of *vata* ?
2. What aggravates the *vata dosha*?
3. What are its alleviating factors?
4. How is the *vata dosha* ,which is unapproachable due to its ethereal and unsteady nature, aggravated and alleviated by its respective factors?
5. What are the functions of aggravated and non aggravated *vata dosha* which is situated within the body and outside in the loka (universe)?[3]

Properties of *vata dosha*

अत्रोवाच कुशः साङ्कृत्यायनः- रूक्षलघुशीतदारुणखरविशदाः षडिमे वातगुणा भवन्ति||४||

atrōvāca kuśaḥ sāṅkṛtyāyanaḥ- rūkṣalaghuśītadāruṇakharaviśadāḥ ṣaḍimē vātaguṇā bhavanti||4||

Kusha, the descendent of Sankruti, then spoke “roughness, lightness, coldness, instability, coarseness and non-sliminess are the six properties of *vata*.”[4]

Views of Kumarashira Bharadvaja

तच्छ्रुत्वा वाक्यं कुमारशिरा भरद्वाज उवाच- एवमेतद्यथा भगवानाह, एत एव वातगुणा भवन्ति, सत्वेवङ्गुणैरेवन्द्रव्यैरेवम्प्रभावैश्च कर्मभिरभ्यस्यमानैर्वायुः प्रकोपमापद्यते, समानगुणाभ्यासो हि धातूनां वृद्धिकारणमिति||५||

tacchrutvā vākyaṁ kumāraśirā bharadvāja uvāca- ēvamētadyathā bhagavānāha, ēta ēva vātaguṇābhavanti, sa tvēvaṅguṇairēvandravyairēvamprabhāvaiśca karmabhirabhyasyamānairvāyuḥprakōpamāpadyatē, samānaguṇābhyāsō hi dhātūnāṁ vṛddhikāraṇamiti||5||

Listening to this, Kumarashira Bhardvaja spoke, “It is, as you have described Sir, these that are the *gunas* of *vata*. The habitual usage of substances with the above stated identical properties or indulging in activities bringing identical experiential effects brings about the aggravation of *vata dosha* as the *dhatus* are enhanced by the habitual usage of similar properties. [5]

Aggravating and pacifying factors of *vata dosha*

तच्छ्रुत्वा वाक्यं काङ्कायनो बाह्लीकभिषगुवाच- एवमेतद्यथा भगवानाह, एतान्येव वातप्रकोपणानि भवन्ति; अतोविपरीतानि वातस्य प्रशमनानि भवन्ति, प्रकोपणविपर्ययो हि धातूनां प्रशमकारणमिति||६|| तच्छ्रुत्वा वाक्यं बडिशो धामार्गव उवाच-एवमेतद्यथा भगवानाह, एतान्येव वातप्रकोपप्रशमनानि भवन्ति|

यथा ह्येनमसङ्घातमनवस्थितप्रतमनासाद्य प्रकोपणप्रशमनानि प्रकोपयन्ति प्रशमयन्ति वा, तथाऽनुव्याख्यास्यामः-वातप्रकोपणानि खलु रूक्षलघुशीतदारुणखरविशदशुषिरकराणि शरीराणां, तथाविधेषु शरीरेषु वायुराश्रयं गत्वाऽऽप्यायमानःप्रकोपमापद्यते; वातप्रशमनानि पुनःस्निग्धगुरूष्णश्लक्ष्णमृदुपिच्छिलघनकराणि शरीराणां, तथाविधेषु शरीरेषुवायुरसज्यमानश्चरन् प्रशान्तिमापद्यते||७||

tacchrutvā vākyaṁ kāṅkāyanō bāhlīkabhiṣaguvāca- ēvamētadyathā bhagavānāha, ētānyēvavātaprakōpaṇāni bhavanti; atō viparītāni vātasya praśamanāni bhavanti, prakōpaṇaviparyayō hi dhātūnāṁpraśamakāraṇamiti||6|| tacchrutvā vākyaṁ baḍiśō dhāmārgava uvāca- ēvamētadyathā bhagavānāha, ētānyēvavātaprakōpapraśamanāni bhavanti|

yathā hyēnamasaṅghātamanavasthitamanāsādya prakōpaṇapraśamanāni prakōpayanti praśamayanti vā,tathā’nuvyākhyāsyāmaḥ- vātaprakōpaṇāni khalu rūkṣalaghuśītadāruṇakharaviśadaśuṣirakarāṇi śarīrāṇāṁ,tathāvidhēṣu śarīrēṣu vāyurāśrayaṁ gatvā’’pyāyamānaḥ prakōpamāpadyatē;

vātapraśamanānipunaḥsnigdhagurūṣṇaślakṣṇamṛdupicchilaghanakarāṇi śarīrāṇāṁ, tathāvidhēṣu śarīrēṣuvāyurasajyamānaścaran praśāntimāpadyatē||7||

Kankayana, a physician from Bahlika then spoke “what you have said is correct, Sir. These are truly the *vata* aggravating factors. Those opposite to it are its alleviating factors, as the alleviating factors are the opposites of the aggravating factors of the *dhatus*”

Listening to it, Badisha Dhamargava said “It is as you have said, Sir. These are the aggravating and alleviating factors of *vata*. We will now discuss how the non-material and unstable, and thus, the inaccessible *vata* is aggravated and alleviated. *Vata* aggravators are those which bring roughness, lightness, coldness, instability, coarseness, non–sliminess and hollowness within the body. The *vata dosha* gets shelter in such a state of the body or its part and gets augmented, resulting in an aggravating state. The alleviating factors are again those which bring about unctuousness, heaviness, heat, smoothness, softness, sliminess and compactness in the body. *Vata* does not get accommodation in such a kind of body and thus gets alleviated.[7]

Functions of *vata dosha*

तच्छ्रुत्वा बडिशवचनमवितथमृषिगणैरनुमतमुवाच वार्योविदो राजर्षिः- एवमेतत् सर्वमनपवादं यथा भगवानाह| यानि तु खलु वायोः कुपिताकुपितस्य शरीराशरीरचरस्य शरीरेषु चरतः कर्माणि बहिःशरीरेभ्यो वा भवन्ति, तेषामवयवान्प्रत्यक्षानुमानोपदेशैः साधयित्वा नमस्कृत्य वायवे यथाशक्ति प्रवक्ष्यामः- वायुस्तन्त्रयन्त्रधरः,प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां, नियन्ता प्रणेता च मनसः, सर्वेन्द्रियाणामुद्योजकः,सर्वेन्द्रियार्थानामभिवोढा, सर्वशरीरधातुव्यूहकरः, सन्धानकरः शरीरस्य, प्रवर्तको वाचः, प्रकृतिः स्पर्शशब्दयोः,श्रोत्रस्पर्शनयोर्मूलं, हर्षोत्साहयोर्योनिः, समीरणोऽग्नेः, दोषसंशोषणः , क्षेप्ता बहिर्मलानां, स्थूलाणुस्रोतसां भेत्ता, कर्तागर्भाकृतीनाम्, आयुषोऽनुवृत्तिप्रत्ययभूतो भवत्यकुपितः|

कुपितस्तु खलु शरीरे शरीरं नानाविधैर्विकारैरुपतपति बलवर्णसुखायुषामुपघाताय, मनो व्याहर्षयति, सर्वेन्द्रियाण्युपहन्ति, विनिहन्ति गर्भान् विकृतिमापादयत्यतिकालं वा धारयति, भयशोकमोहदैन्यातिप्रलापाञ्जनयति,प्राणांश्चोपरुणद्धि|

प्रकृतिभूतस्य खल्वस्य लोके चरतः कर्माणीमानि भवन्ति; तद्यथा- धरणीधारणं, ज्वलनोज्ज्वालनम्,आदित्यचन्द्रनक्षत्रग्रहगणानां सन्तानगतिविधानं, सृष्टिश्च मेघानाम्, अपां विसर्गः, प्रवर्तनं स्रोतसां, पुष्पफलानांचाभिनिर्वर्तनम्, उद्भेदनं चौद्भिदानाम्, ऋतूनां प्रविभागः, विभागो धातूनां, धातुमानसंस्थानव्यक्तिः, बीजाभिसंस्कारः,शस्याभिवर्धनमविक्लेदोपशोषणे , अवैकारिकविकारश्चेति|

प्रकुपितस्य खल्वस्य लोकेषु चरतः कर्माणीमानि भवन्ति; तद्यथा- शिखरिशिखरावमथनम्, उन्मथनमनोकहानाम्, उत्पीडनंसागराणाम्, उद्वर्तनं सरसां, प्रतिसरणमापगानाम्, आकम्पनं च भूमेः, आधमनमम्बुदानां ,नीहारनिर्ह्रादपांशुसिकतामत्स्यभेकोरगक्षाररुधिराश्माशनिविसर्गः, व्यापादनं च षण्णामृतूनां, शस्यानामसङ्घातः, भूतानांचोपसर्गः, भावानां चाभावकरणं, चतुर्युगान्तकराणां मेघसूर्यानलानिलानां विसर्गः; स हि भगवान् प्रभवश्चाव्ययश्च, भूतानांभावाभावकरः, सुखासुखयोर्विधाता, मृत्युः, यमः, नियन्ता, प्रजापतिः, अदितिः, विश्वकर्मा, विश्वरूपः, सर्वगः, सर्वतन्त्राणांविधाता, भावानामणुः, विभुः, विष्णुः, क्रान्ता लोकानां, वायुरेव भगवानिति||८||

tacchrutvā baḍiśavacanamavitathamṛṣigaṇairanumatamuvāca vāryōvidō rājarṣiḥ- ēvamētatsarvamanapavādaṁ yathā bhagavānāha| yāni tu khalu vāyōḥ kupitākupitasya śarīrāśarīracarasya śarīrēṣu carataḥ karmāṇi bahiḥśarīrēbhyō vābhavanti, tēṣāmavayavān pratyakṣānumānōpadēśaiḥ sādhayitvā namaskṛtya vāyavē yathāśaktipravakṣyāmaḥ- vāyustantrayantradharaḥ, prāṇōdānasamānavyānāpānātmā,pravartakaścēṣṭānāmuccāvacānāṁ, niyantā praṇētā ca manasaḥ, sarvēndriyāṇāmudyōjakaḥ,sarvēndriyārthānāmabhivōḍhā, sarvaśarīradhātuvyūhakaraḥ, sandhānakaraḥ śarīrasya, pravartakō vācaḥ,prakṛtiḥ sparśaśabdayōḥ, śrōtrasparśanayōrmūlaṁ, harṣōtsāhayōryōniḥ, samīraṇō'gnēḥ, dōṣasaṁśōṣaṇaḥ , kṣēptā bahirmalānāṁ, sthūlāṇusrōtasāṁ bhēttā, kartāgarbhākṛtīnām, āyuṣō'nuvṛttipratyayabhūtōbhavatyakupitaḥ|

kupitastu khalu śarīrē śarīraṁ nānāvidhairvikārairupatapati balavarṇasukhāyuṣāmupaghātāya , manōvyāharṣayati , sarvēndriyāṇyupahanti, vinihanti garbhān vikṛtimāpādayatyatikālaṁ vā dhārayati,bhayaśōkamōhadainyātipralāpāñjanayati, prāṇāṁścōparuṇaddhi|

prakṛtibhūtasya khalvasya lōkē carataḥ karmāṇīmāni bhavanti; tadyathā- dharaṇīdhāraṇaṁ,jvalanōjjvālanam, ādityacandranakṣatragrahagaṇānāṁ santānagatividhānaṁ, sṛṣṭiśca mēghānām, apāṁvisargaḥ, pravartanaṁ srōtasāṁ, puṣpaphalānāṁ cābhinirvartanam, udbhēdanaṁ caudbhidānām, ṛtūnāṁpravibhāgaḥ, vibhāgō dhātūnāṁ, dhātumānasaṁsthānavyaktiḥ, bījābhisaṁskāraḥ,śasyābhivardhanamaviklēdōpaśōṣaṇē , avaikārikavikāraścēti|

prakupitasya khalvasya lōkēṣu carataḥ karmāṇīmāni bhavanti; tadyathā- śikhariśikharāvamathanam,unmathanamanōkahānām, utpīḍanaṁ sāgarāṇām, udvartanaṁ sarasāṁ, pratisaraṇamāpagānām,ākampanaṁ ca bhūmēḥ, ādhamanamambudānāṁ ,nīhāranirhrādapāṁśusikatāmatsyabhēkōragakṣārarudhirāśmāśanivisargaḥ, vyāpādanaṁ caṣaṇṇāmṛtūnāṁ, śasyānāmasaṅghātaḥ, bhūtānāṁ cōpasargaḥ, bhāvānāṁ cābhāvakaraṇaṁ,caturyugāntakarāṇāṁ mēghasūryānalānilānāṁ visargaḥ; sa hi bhagavān prabhavaścāvyayaśca, bhūtānāṁbhāvābhāvakaraḥ, sukhāsukhayōrvidhātā, mṛtyuḥ, yamaḥ, niyantā, prajāpatiḥ, aditiḥ, viśvakarmā,viśvarūpaḥ, sarvagaḥ, sarvatantrāṇāṁ vidhātā, bhāvānāmaṇuḥ, vibhuḥ, viṣṇuḥ, krāntā lōkānāṁ, vāyurēvabhagavāniti||8||

Hearing the scientific explanation of Badisha which was approved by the sages, Varyovida, the royal sage said “Sir, all that you have told is very true and free from any exception and misleading notion. The functions of both the bodily and the external *vata*, either normal or aggravated, moving within or outside the body will now be described after paying obeisance to lord Vayu, as has been perceived by us through our direct observation, inference and textual knowledge.

Vata in its normalcy maintains the whole body and its systems, working as *prana, udana, samana,* and *apana*. It is the initiator of all kinds of activities within the body, the controller and impeller of all mental functions, and the employer of all sensory faculties

(helping in the enjoyment of their subjects). It joins the body tissues and brings compactness to the body, prompts speech, is the origin of touch and sound, is the root cause of auditory and tactile sense faculties, is the causative factor of joy and courage, stimulates the digestive fire, and helps in the absorption of the dosha and ejection of the excretory products. Vata traverses all gross and subtle channels, moulds the embryo shape and is the indicator of continuity of life.

The bodily *vata*, when aggravated, afflicts the body with various kinds of diseases and deteriorates or diminishes the strength, complexion, happiness, and the life span of an individual. It perturbs the mind, disturbs the senses, destroys, deforms or retains the embryo for longer periods, gives rise to fear, grief, attachment, humility, excessive delirium, and takes away life. The natural *vayu* moving in the universe conducts the following functions: it sustains the earth, kindles the fire, brings about compactness and the movement of the sun, moon, stars and planets, creates the clouds, brings the rain, flows the rivers, brings about the sprouting of plants and the maturity of flowers, plants and fruits, divides the seasons, defines and manifests the shape and size of the products of the panchamahabhuta, brings the growth and maturity of the grains, dries them, and brings about transformation everywhere.

The aggravated *vata* moving in the outside world performs the following functions: it breaks the peak of the mountains, uproots the trees, disturbs the oceans, generates earthquakes, causes thunderstorm in the clouds, generates dew, thunder, dust, sand, fish, frog, serpents, alkaline water, blood, stones, perturbs the properties of the six seasons, blights the plants (or renders them non- productive), spreads epidemics, can remove the substances in existence, and can destroy all the four *yugās* by altering the cloud, sun, fire and wind.

Vata is indivisible and is like an eternal god with no origin. The existence and destruction of all the creatures and their happiness and grief depends on *vata*. It is the God of death, is the controller, regulator, and the lord of all creatures, Aditi (the first one), Vishvakarma (creator of the universe), is *vishvarupa* (omniform, or with innumerable forms), *sarvaga* (omni-pervading), the regulator of all actions and thoughts in the universe, is subtle, and is omnipresent. It is lord Vishnu and permeates the whole universe. Lord Vayu alone is God. [8]

Views of Marichi

तच्छ्रुत्वा वार्योविदवचो मरीचिरुवाच- यद्यप्येवमेतत्, किमर्थस्यास्य वचने विज्ञाने वा सामर्थ्यमस्ति भिषग्विद्यायां;भिषग्विद्यामधिकृत्येयं कथा प्रवृत्तेति ||९||

वार्योविद उवाच- भिषक् पवनमतिबलमतिपरुषमतिशीघ्रकारिणमात्ययिकं चेन्नानुनिशम्येत्, सहसा प्रकुपितमतिप्रयतःकथमग्रेऽभिरक्षितुमभिधास्यति प्रागेवैनमत्ययभयात्; वायोर्यथार्था स्तुतिरपि भवत्यारोग्याय बलवर्णविवृद्धयेवर्चीस्वित्वायोपचयाय ज्ञानोपपत्तये परमायुःप्रकर्षाय चेति||१०||

tacchrutvā vāryōvidavacō marīciruvāca- yadyapyēvamētat, kimarthasyāsya vacanē vijñānē vāsāmarthyamasti bhiṣagvidyāyāṁ; bhiṣagvidyāmadhikr̥tyēyaṁ kathā pravr̥ttēti ||9||

vāryōvida uvāca- bhiṣak pavanamatibalamatiparuṣamatiśīghrakāriṇamātyayikaṁ cēnnānuniśamyēt,sahasā prakupitamatiprayataḥ kathamagrē'bhirakṣitumabhidhāsyati prāgēvainamatyayabhayāt;vāyōryathārthā stutirapi bhavatyārōgyāya balavarṇavivr̥ddhayē varcasvitvāyōpacayāya jñānōpapattayēparamāyuḥprakarṣāya cēti||10||

Listening to sage Varyovida, Marichi said- “Though what you have said is true, how is the above description about the qualities of *vata* applicable to the science of medicine, in the understanding and practical approach to medicine, since this symposium is related to the science of medicine?”.

The sage Varyovida replied, “If a physician doesn’t understand and realize the qualities of *vata* - which is so very powerful, rough, quick and possessing so much destructive power - how will he be able to forewarn a patient well in advance about its disastrous effects and how would he advise about the qualities of the normal *vata* which are beneficial for good health, improvement of strength and complexion, lustre, growth, attainment of knowledge and longevity? [10]

Views of Marichi about functions of agni and *pitta*

मरीचिरुवाच- अग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा- पक्तिमपक्तिं दर्शनमदर्शनंमात्रामात्रत्वमूष्मणः प्रकृतिविकृतिवर्णौ शौर्यं भयं क्रोधं हर्षं मोहं प्रसादमित्येवमादीनि चापराणि द्वन्द्वानीति||११||

marīciruvāca- agnirēva śarīrē pittāntargataḥ kupitākupitaḥ śubhāśubhāni karōti; tadyathā- paktimapaktiṁdarśanamadarśanaṁ mātrāmātratvamūṣmaṇaḥ prakr̥tivikr̥tivarṇau śauryaṁ bhayaṁ krōdhaṁ harṣaṁmōhaṁ prasādamityēvamādīni cāparāṇi dvandvānīti||11||

Marichi spoke, “Agni of our body is represented by *pitta*, which in its non-aggravated and aggravated form performs various good and bad functions including digestion or indigestion, vision or loss of vision, normality or abnormality of body heat and complexion, valour, fear, anger, joy, attachment, happiness and other such pairs of opposing qualities.”[11]

Views of Kapya about *kapha* and its functions

तच्छ्रुत्वा मरीचिवचः काप्य उवाच- सोम एव शरीरे श्लेष्मान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा- दार्ढ्यंशैथिल्यमुपचयं कार्श्यमुत्साहमालस्यं वृषतां क्लीबतां ज्ञानमज्ञानं बुद्धिं मोहमेवमादीनि चापराणि द्वन्द्वानीति||१२||

tacchrutvā marīcivacaḥ kāpya uvāca- sōma ēva śarīrē ślēṣmāntargataḥ kupitākupitaḥ śubhāśubhāni karōti;tadyathā- dārḍhyaṁ śaithilyamupacayaṁ kārśyamutsāhamālasyaṁ vr̥ṣatāṁ klībatāṁ jñānamajñānaṁbuddhiṁ mōhamēvamādīni cāparāṇi dvandvānīti||12||

After listening to Marichi, Kapya spoke, “Soma, the moon or the god of water, is represented by *kapha* in our body which in its normal and abnormal state performs good or bad activities or functions in our body, such as firmness or sturdiness of the body and looseness of the body, nourishment and leanness, enthusiasm and laziness, potency and impotency, wisdom and ignorance and similar other pair of qualities. [12]

Concluding remarks by Atreya

तच्छ्रुत्वा काप्यवचो भगवान् पुनर्वसुरात्रेय उवाच- सर्व एव भवन्तः सम्यगाहुरन्यत्रैकान्तिकवचनात्; सर्व एव खलुवातपित्तश्लेष्माणः प्रकृतिभूताः पुरुषमव्यापन्नेन्द्रियं बलवर्णसुखोपपन्नमायुषा महतोपपादयन्ति सम्यगेवाचरिताधर्मार्थकामा इव निःश्रेयसेन महता पुरुषमिह चामुष्मिंश्च लोके; विकृतास्त्वेनं महता विपर्ययेणोपपादयन्ति ऋतवस्त्रय इवविकृतिमापन्ना लोकमशुभेनोपघातकाल इति||१३||

तदृषयः सर्व एवानुमेनिरे वचनमात्रेयस्य भगवतोऽभिननन्दुश्चेति||१४||

भवति चात्र- तदात्रेयवचः श्रुत्वा सर्व एवानुमेनिरे| ऋषयोऽभिननन्दुश्च यथेन्द्रवचनं सुराः||१५||

tacchrutvā kāpyavacō bhagavān punarvasurātrēya uvāca- sarva ēva bhavantaḥsamyagāhuranyatraikāntikavacanāt; sarva ēva khalu vātapittaślēṣmāṇaḥ prakr̥tibhūtāḥpuruṣamavyāpannēndriyaṁ balavarṇasukhōpapannamāyuṣā mahatōpapādayanti samyagēvācaritādharmārthakāmā iva niḥśrēyasēna mahatā puruṣamiha cāmuṣmiṁśca lōkē; vikr̥tāstvēnaṁ mahatāviparyayēṇōpapādayanti r̥tavastraya iva vikr̥timāpannā lōkamaśubhēnōpaghātakāla iti||13||

tadr̥ṣayaḥ sarva ēvānumēnirē vacanamātrēyasya bhagavatō’bhinananduścēti||14||

bhavati cātra- tadātrēyavacaḥ śrutvā sarva ēvānumēnirē| r̥ṣayō’bhinananduśca yathēndravacanaṁ surāḥ||15||

After listening to Kapya, lord Punarvasu Atreya spoke, “All of you have dealt with the various aspects of the subject very well, only with the exception that any generalized statement on the topic has not been made. Actually, all the three *doshas* (i.e. *vata, pitta* and *kapha*) in their natural states help in keeping the individual’s sensory faculties normal while enhancing the strength, complexion, happiness and life span of an individual.

Just as the proper accomplishment of virtuous deeds (dharma), wealth (*artha*) and desires (*kama*) lead to freedom from the cycle of birth and death (*moksha*), similarly the proper regulation of all these three leads to immense happiness in this world and beyond. On the other hand their vitiation or aggravation leads to undesirable and disastrous effects in the lives of creatures just like the three vitiated seasons.”

All the sages agreed to and welcomed the explanation of lord Atreya.

Thus it is said – listening to the exposition of lord Ātreya, all the sages agreed to and lauded lord Atreya, just as the gods did on hearing lord Indra. [13-15]

Summary

तत्र श्लोकौ- गुणाः षड् द्विविधो हेतुर्विविधं कर्म यत् पुनः| वायोश्चतुर्विधं कर्म पृथक् च कफपित्तयोः||१६||

महर्षीणां मतिर्या या पुनर्वसुमतिश्च या| कलाकलीये वातस्य तत् सर्वं सम्प्रकाशितम्||१७||

tatra ślōkau- guṇāḥ ṣaḍ dvividhō hēturvividhaṁ karma yat punaḥ| vāyōścaturvidhaṁ karma pṛthak ca kaphapittayōḥ||16||

maharṣīṇāṁ matiryā yā punarvasumatiśca yā| kalākalīyē vātasya tat sarvaṁ samprakāśitam||17||

The six qualities of *vata*, two types of causes (aggravating and relieving factors), several functions, and four aspects (related to normalcy and aggravation within the body and outside), as well as the functions of *kapha* and *pitta*, views of the sages and conclusion by lord Atreya – all of these has been explained in this chapter on the merits and demerits of *vata*. [16-17]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने वातकलाकलीयो नाम द्वादशोऽध्यायः समाप्तः||१२|| इति निर्देशचतुष्कः||३||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē ślōkasthānē vātakalākalīyō nāma dvādaśō'dhyāyaḥsamāptaḥ||12|| iti nirdēśacatuṣkaḥ||3||

Thus ends the twelfth chapter of Sutra Sthana on the merits and demerits of *vata*, compounded by Agnivesha and redacted by Charak. Thus concludes the *Nirdesha Chatushka*.

Tattva Vimarsha (Fundamental Principles)

- Three *doshas*, *vata, pitta* and *kapha* in their natural state help in keeping the individual's sensory faculties normal, nourish the strength, complexion, happiness and a long life span.
- Out of the three *doshas*, *vata dosha* is considered supreme because it regulates all functions in the body including movement of the other two *doshas*, such as the functions of any system concerned with regulation, signalling, conduction and control of any information or any system in our body.
- Qualities of *vata guna* of *vata* are classified into three types, viz. *naisargika guna, prakrtika guna* and *bhautika guna*:

- Cardinal features (*Naisargika guna* or *pratyatma niyata guna*) of *vata dosha* are sparsha (touch sensation). Along with this quality, *vata* possesses the qualities of ether (or the *akasha mahabhuta*) e.g, *shabda* (sound). Therefore *vata* possesses *sparsha* as well as *shabda gunas* as the process of combination, interrelationship (*anyonyanu pravesha*).
    - The *prakritika guna* (constitutional property) of *vata* is *rajas guna* , as it is told to be *rajas bahulya*.
    - *Bhautika* means the quality derived from the *mahabhutas*. The *bhautika gunas* of *vata dosha* are *ruksha* (dryness), *sheeta* (coldness), *laghu* (lightness), *sukshma* (minuteness), *chala* (movement), *vishada* (clearness) and *khara* (roughness).
- *Vata* is non-material (*avayavasamghatarahita*) in nature which can also be termed as rarefied in nature and is *anavasthita* (unstable) too. These two properties are due to its *bhautik muhushchari* (constantly mobile) composition. *Vata* is composed of *akasha* and *vayu* predominantly.
- Agni is represented by *pitta*, which in its non-aggravated and aggravated form performs various good and bad functions including digestion or indigestion, vision or loss of vision, normality or abnormality of body heat and complexion, valour, fear, anger, joy, attachment, happiness and other such pairs of opposing qualities.
- *Soma*, the moon or the god of water, is represented by *kapha* in the body which in its normal and abnormal state performs good or bad activities or functions in our body, such as firmness or sturdiness of the body and looseness of the body, nourishment and leanness, enthusiasm and laziness, potency and impotency, wisdom and ignorance and similar other pair of qualities.

Vidhi Vimarsha (Applied Inferences)

Functions of normal vata

Vata possesses movement (gati) due to dominance of Vayu mahabhuta and Rajas guna in its basic composition. It causes division of body components due to its dividing function(vibhajati). Vata possesses the following 16 kala (functional properties) as described below.

Operational head of body systems and mechanisms (Vayu tantra yantra dhara)

Tantra (System) implies sharira here, meaning the whole of the body system. *Yantra* (organs) refer to parts of the *tantra*, such as joints. Vata is the basis of this *tantra* and *yantra* as it is the initiator and the regulator of the overall system as well as its constituent parts.

Vata is the one which monitors homeostasis between:

- Apparatus and operator,
- Cell and its constituents,
- Cell and tissue,
- Tissue and organ, and
- Organ and the system,

It maintains common homeostasis and regulation within the body.

Five functional types of vata (Prana-udana-samana-vyana-apan atma)

With the help of the five lieutenants of vata:

- *Prana* (predominance of *akasha*)– propensity to assimilate
- *Apana* (predominance of *prithvi*)- propensity to eliminate, aversion and ejection
- *Samana* (predominance of *agni*)- analyzing the ability to assimilate and get eliminated i.e. *sara* (nourishing part) and *kitta* (waste products)
- *Vyana* (predominance of *vayu*)- circulation in body
- *Udana* (predominance of water) -functional utilization

Ayurvedic scholars study each of these types of *vata* in depth. In the aforementioned section, we have given a few examples for ease of understanding.

Initiation of all movements (pravartaka cheshtanam)

Or, the initiator of different types of (higher and lower, visible and invisible, motor and sensory) functions of *vata*. Some aspects of modern medical science may be utilized for the purposes of developing an understanding of the above stated functions of *vata dosha* and also other functions, which have been described in further parts of the verses stated below.

Control and initiation of functions of mind, sense and locomotor organs

The function “Niyanta Praneta cha manasa Sarvendriayanamudyojaka Sarvendriyarthanam abhivodha” can be observed as below:

- Employs the sense organs
- Carries the extrinsic object from the nature
- For conversion to the intrinsic subjects
- Then to the knowledge

- Controller and conductor of the *manas* (mind) with the help of *Indriyartha – indriya – indriyaadhishthana – indriyadravya – indriyabuddhi*
- Conversion of *indriyartha* into *manoartha* and then into knowledge.

Vata is regarded as the carrier of objects to their sense faculties and is the direct cause of skin and tactile sensation, without which no other sense faculty can enjoy their recipient's perception. [Cha.Sa.Sutra Sthana 11/38]

All the sensory faculties are felt and respond only when they are conducted from the sensory point to the brain and are interpreted there. This whole process needs stimulation of one point after another which can occur through some connections which may be occurring through various mechanisms.

Vata integrates all of these eleven *indriyas* and derives specific work by coordination. The following are mentioned as the functions of the Nervous system:

1. Receiving the sensory information
2. Integration of the information to determine the needed response
3. Transmitting the motor impulses

Compactness of body by bringing them together (sandhanakara sharirasya)

Sandhana means bringing together. Similar to the *alingan karma* of *kapha*, (For example, laying bricks one after another) but *vayu* performs it differently through carrying the useful ingredients for building the structure of the body. Moving the particles closer or farther is the function of *vata*. It caused compactness in body components.

Creating and maintaining proper structure of body components (sarvasharira dhatu vyuhakara)

1. Cyclic circulation of nourishing constituents of the body - where exactly they are required and carried constantly through their respective channels .
2. *Vyuhan* is described as transportation of nutrients to the respective body constituents and specific arrangements of particles or molecules in that tissue.

Thus is creates and maintains proper structure of all body components.

Initiation of speech (pravartaka vachah)

Vata is the impeller of the speech. Speech has been considered as the distinctive feature of *akasha mahabhuta* but is included under the next *mahabhuta* of *vayu* [Cha.Sa.Sutra Sthana 1/28] and hence speech has also been considered due to *vata dosha*.

Presence of *vayu* is essential for the production of sound. Sound waves result from the alternate compression and decompression of air molecules. They originate from a vibrating object, much the same way as water waves travel over the surface of water.

Fundamental role in sound and touch perception(prakriti shabda sparshayoh-shrotra sparshanyormulam)

Vata being seated at *twak* (skin), originates and possesses all the senses simultaneously, specifically through touch and hearing (which can be attributed to *akasha* and *vayu*). Similarly *vata* has been held especially responsible for the formation of the structure of the ears, and hence *vata* has been held responsible as the root cause of auditory faculty. This could be so because sound always needs a medium to be conducted. The sound produced in our surroundings takes the help of air present in the atmosphere to get conducted.

Initiation of enthusiasm and exhilaration (Harsha-utsahayo yoni)

- *Vayu* is the origin of excitement and enthusiasm. Effortless performance is *utsaha*
- Attainment of the goal or objective is *harsha* or enthusiasm

Stimulation of digestion and metabolism (samirano agne)

- *Vayu* stimulates the conversion of metabolites in different parts of the body in the ductless or ductus glands delivered to digestive workshops when and where needed
- It controls various secretions required for digestion (*pitta*) and also makes available necessary amount of energy required for a conversion (*ushma*), *pittoshma* is described as the nature of *agni* in the living body.

Absorption of harmful products (Dosha samshoshanah)

Vayu dries up the excessive discharges and other watery compounds to formulate an integral organ, atom by atom and tissue by tissue.

Excretion (Kshepta bahirmalanam)

- The integral formation of needful atoms and organs require timely ejection of waste materials.
- This is also performed by *vata* at various places in the form of ahara mala, dosha mala, indriya mala and dhatu mala.

Division of gross and subtle channels of transportation and transformation (sthulanu strotasam bhetta)

Srotas are micro and macro channels in the body. Vayu carries and disintegrates the entrants according to the size of cell with requisite pressure through its property of *sanghatabhedha* (disintegration)

Normal shape and size in embryo-genesis (karta garbhakrutinam)

Initially unicellular microorganism called *beeja* grows into a full-grown multi-cellular organism by mitotic division of cells, attributed to *vata dosha* - *vayur vibhajati* means

vata controls formation of various body parts and organs. Therefore deranged functions of *vata* can lead to congenital abnormalities.

Representing vitality and liveliness (ayusho anuvrutti pratyayabhuto)

By all the above sixteen listed and detailed kala or properties, *vata* maintains and supports life when in non - aggravated state, i.e. balanced state.

- Rapid and Prompt nature of *vata dosha* and thus early initiation of treatment –

The nature of *vata dosha* is rapid, transient and prompt in its consequences in causing and maintaining the health (or disease) in individuals. Its swift nature and power should thus be very well known to the physician so that he may educate the patient well in advance for the diagnosis of *vatika* disorders and their treatment. Failure to do so may result in the disorders converting into untreatable form.

Related Chapter

Vatavyadhi Chikitsa, Vata dosha, Vatarakta Chikitsa Adhyaya,Dosha, Dhatu, Mala, Manas, Indriya, Mahabhuta, Srotas, Agni, Kapha dosha, Pitta dosha

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Snehadhyaya

Sutra Sthana Chapter 13. Oleation therapies

Abstract

Kalpana chatushka (tetrad on applications of medicine) starts with the chapter on oleation therapy. This chapter describes details of oleation therapy including the source of lipids, their types, properties, administration method, time, dose, alternative methods of administration in the form of recipe (vicharana). It also describes the indications, contraindications, symptoms of proper, inadequate and excess oleation. Adipose tissue in the form of fat is essential component of body. It provides lubrication to all viscera and other interstitial spaces due to its unctuous property. Lipids are integral part of cell membrane that allows entry of lipid soluble substances/drugs into the cells. The selection of lipids for oleation therapy depends upon the specific integrity of gut, severity of the disease, and specific indications of lipids. Lipids processed with medicines can be prescribed in diabetes or skin diseases where natural fat is contra-indicated. Apt oleation therapy results in normal functions of vata, increase in digestive power, softening of (hard) feces, and making the body supple and soft. Improper implementation of methods or violation of guidelines, results in complications such as skin diseases, itching, hemorrhoids, ascites, fainting, indigestion etc. Oleation and sudation (induced sweating) are pre-requisites or pre-treatment procedures for purification (shodhana) therapies to aid in moving vitiated dosha to gut (for an eventual expelling out of the body and achieve purification). The present chapter can be considered as a first step in purification therapies described.

Keywords: *Sneha*(lipids), *snehana* (oleation therapy), fat and lipid metabolism, *abhyanga* (therapeutic massage), ghee, oil, marrow, fat, alternative options for oleation therapy, indications, dose, clinical applications.

Introduction

The chapter Snehadhyaya is the first chapter of *Kalpana Chatushka* (tetrad describing planning of purification therapies). It follows the Vatakalakaliya Adhyaya, the last chapter of *Nirdesha Chatushka* (tetrad describing guidelines for clinical practice). This sequential order of the tetrad suggests the logical progression in the clinical training of Ayurveda learners – from a foundational course in therapeutics to more specialized procedures (including purification therapies). Oleation (*Snehana*) is the first step before purification therapies, like therapeutic emesis [*vamana*] and therapeutic purgation [*virechana*], and is also the best medicine suggested for vitiated vata - the key pathological factor responsible for many diseases.

History and broad outline of chapter

The earliest reference to *snehana* is found in the ancient text *Markandeya Purana* where *ghrita* (clarified butter), *taila* (oil), *vasa* (muscle fat) and *majja* (bone marrow) were quoted as *sneha* drugs (Mar. 165, 166, 244-245). However, a detailed description of *snehana- swedana* (sudation) with complications and their treatments is only found in Charak Samhita and related Ayurveda texts. The Snehadhyaya provides comprehensive information about *sneha* (lipids) and *snehana* (its therapeutic administration/oleation).

Sneha (lipids): *Sneha* is any substance that produces unctousness, softness, moisture, increased secretions etc. in the body. [Cha.Sa.Sutra Sthana 22/11] *Sneha* is predominantly composed of basic elements - *prithvi* (earth) and *jala* (water). [Su.Sa.Sutra Sthana 41/11][61] Hence it is responsible for moisture [Hemadri on A.H. Sutra Sthana 1/18][62], providing softness to the body while also playing a major role in producing strength. [Su.Sa.Sutra Sthana 46/516][63] *Sneha* qualities can be described using adjectives such as *guru* (heavy), *sheeta* (cold), *sara* (agility), *snigdha* (unctuous), *manda* (slow), *sukshma* (penetrating), *mridu* (soft), *drava* (fluid), and *pichchila* (slimy). [Cha.Sa.Sutra Sthana 22/15] and [A.H. Sutra Sthana 16/1][64] These qualities make oleation therapy a prerequisite for most of the Panchakarma (five purification) procedures since they help in ejecting impurities out through the gut. All *dhatu* (body tissues) require *sneha* for growth and maintenance. *Sneha* adds unctuousness to food preparations, necessary in the process of digestion. [Cha.Sa.Chikitsa Sthana 15/6] *Kapha* and *pitta* are two basic *doshas* that have *snigdha* i.e. unctuousness. [A.H. Sutra Sthana 1/11-12][65] *Sneha* therapy is mainly indicated for alleviation of *vata dosha*, which is the main etiological factor responsible for most diseases. Modern science also gives

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[61] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba sanskrit series office;2012.

[62] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

[63] Dr. P.S. Byadgi, Dr.Ajai Pandey. Text book of Kayachikitsa, Volume 1, 1st edition; Chaukambha Sankrit Sansthan, Varanasi, 2013; 149-155.

[64] Bhavamishra, Bhava Prakasha, Madhyama Khanda, Edited by Pandit Brahma Shankra Mishra, Editor. Bhava Prakasha. Varanasi: Chaukhamba Sanskrit Bhawan; 2010.

[65] Sushruta. Nidana Sthana, Cha.1 Vatavyadinidana Adhyaya. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 9th ed. Varanasi: Chaukhambha Orientalia;2007.p.255-276.

importance to fats. Vitamins A, D, E, and K are fat-soluble[66] , meaning they can only be digested, absorbed, and transported using fats. Fats are also sources of essential fatty acids, an important dietary requirement. Fats play a vital role in maintaining healthy skin and hair, insulating body organs against shock, maintaining body temperature, and promoting healthy cell function.[67]

The glycerol formed from catabolism of fats can be converted to glucose by the liver and thus used as a source of energy.[68] Fat also serves as a useful buffer against a host of diseases. When a particular substance - chemical or biotic—reaches unsafe levels in the bloodstream, the body can effectively dilute, or at least maintain, an equilibrium of the offending substances by storing them in a new fat tissue. This helps in protecting vital organs, until such time as the offending substances could be metabolized and/or removed from the body by such means as excretion, urination, accidental or intentional bloodletting, sebum excretion, and hair growth.[69] Beside pacifying vitiated *dosha*, enhancing nutritional value and aiding in metabolic functions, *sneha* can be utilized for body purification, as described earlier. *Sneha* i.e. fats like *ghrita*, oils etc. are used for Panchakarma and related purification processes since fats are essential component of cell membrane[70] and thus, have easy access to all parts of the body. Fats have multidimensional properties that can be utilized for therapeutic purpose. Thus, this chapter on *sneha* is important from the standpoint of therapeutics.

Sanskrit text, Transliteration and English Translation

अथातः स्नेहाध्यायं व्याख्यास्यामः||१|| इति ह स्माह भगवानात्रेयः||२||

athātaḥ snēhādhyāyaṁ vyākhyāsyāmaḥ||1|| iti ha smāha bhagavānātrēyaḥ||2||

athAtaH SnehadhyAyaM vyAkhyAsyAmaH||1|| iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Sneha” (Oleation therapies). Thus said Lord Atreya. [1-2]

Questions asked by Agnivesha

साङ्ख्यैः सङ्ख्यातसङ्ख्येयैः सहासीनं पुनर्वसुम्| जगद्धितार्थं पप्रच्छ वह्निवेशः स्वसंशयम्||३||

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[66] Vagbhata. Nidana Sthana, Cha.15 Vatavyadinidana Adhyaya. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 9th ed. Varanasi: Chaukhamba Orientalia;2005. p.530-535.

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sāṅkhyaiḥ saṅkhyātasaṅkhyēyaiḥ sahāsīnaṁ punarvasum| jagaddhitārthaṁ papraccha vahnivēśaḥ svasaṁśayam||3||

sA~gkhyaiH sa$_{gkhyAtasa}$gkhyeyaiH sahAsInaM punarvasum| jagaddhitArthaM papraccha vahniveshaH svasaMshayam||3||

Noticing Punarvasu sitting among learned sages, Agnivesha shared his doubts for the wellbeing of world by asking the following questions. [3]

किंयोनयः कति स्नेहाः के च स्नेहगुणाः पृथक्| कालानुपाने के कस्य कति काश्च विचारणाः||४||

कति मात्राः कथम्मानाः का च केषूपदिश्यते| कश्च केभ्यो हितः स्नेहः प्रकर्षः स्नेहने च कः||५||

स्नेह्याः के के न च स्निग्धास्निग्धातिस्निग्धलक्षणम्| किं पानात् प्रथमं पीते जीर्णे किञ्च हिताहितम्||६||

के मृदुक्रूरकोष्ठाः का व्यापदः सिद्धयश्च कार्| अच्छे संशोधने चैव स्नेहे का वृत्तिरिष्यते||७||

विचारणाः केषु योज्या विधिना केन तत् प्रभो!| स्नेहस्यामितविज्ञान ज्ञानमिच्छामि वेदितुम्||८||

kiṁyōnayaḥ kati snēhāḥ kē ca snēhaguṇāḥ pr̥thak| kālānupānē kē kasya kati kāśca vicāraṇāḥ||4||

kati mātrāḥ kathammānāḥ kā ca kēṣūpadiśyatē| kaśca kēbhyō hitaḥ snēhaḥ prakarṣaḥ snēhanē ca kaḥ||5||

snēhyāḥ kē kē na ca snigdhāsnigdhātiSnigdhalakṣaṇam| kiṁ pānāt prathamaṁ pītē jīrṇē kiñca hitāhitam||6||

kē mr̥dukrūrakōṣṭhāḥ kā vyāpadaḥ siddhayaśca kāḥ| acchē saṁśōdhanē caiva snēhē kā vr̥ttiriṣyatē||7||

vicāraṇāḥ kēṣu yōjyā vidhinā kēna tat prabhō!| snēhasyāmitavijñāna jñānamicchāmi vēditum||8||

kiMyonayaH kati SnehaH ke ca SnehaguNAH pRuthak| kAlAnupAne ke kasya kati kAshca vicAraNAH||4||

kati mAtrAH kathammAnAH kA ca keShUpadishyate| kashca kebhyo hitaH SnehaH prakarShaH Snehane ca kaH||5||

snehyAH ke ke na ca SnigdhaSnigdhatiSnigdhalakShaNam| kiM pAnAt prathamaM pIte jIrNe ki~jca hitAhitam||6||

ke mRudukrUrakoShThAH kA vyApadaH siddhayashca kAH| acche saMshodhane caiva snehe kA vRuttiriShyate||7||

vicAraNAH keShu yojyA vidhinA kena tat prabho!| SnehasyAmitavij~jAna j~jAnamicchAmi veditum||8||

- What are the sources of *sneha* (fats)?

- How many kinds are there?
- What are the qualities of each *sneha*?
- At what time should it be ingested?
- What are the *anupana* (food articles to consume after ingesting *sneha*)?
- How many and which preparations or alternative methods are for administration of *sneha*?
- What are the acceptable forms of consumption of *sneha*?
- What dose is recommended of *sneha*?
- Which are the *manam* (measurement) of *sneha* in preparations?
- Which *sneha* is better for whom?
- What is the end point of oleation therapy?
- Who are suitable for oleation?
- What is the *prakarsha* (duration) of therapy?
- In whom is oleation contraindicated?
- What are the visible signs of proper, inadequate and excessive oleation?
- What is the regimen to be followed prior to, during and after oleation therapy?
- What kind of people have *mridu* (soft) or *krura* (rough and/or hard) *koshtha* (bowel habit)?
- What are the complications of oleation therapy?
- What are the courses of treatment, if complications arise?
- What measures should be followed after *acchapana* (drinking fats), for *samshodhana* (purification) purposes or otherwise?
- To whom should *vicharana* (alternative forms or recipes of *sneha*) be given and in what manner?

Through these questions, I want to know all details of *snehana* (oleation therapy), revered Sir. [4-8]

Sources of lipids

अथ तत्संशयच्छेत्ता प्रत्युवाच पुनर्वसुः| स्नेहानां द्विविधा सौम्य योनिः स्थावरजङ्गमा||९||

तिलः प्रियालाभिषुकौ बिभीतकश्चित्राभयैरण्डमधूकसर्षपाः|
कुसुम्भबिल्वारुकमूलकातसीनिकोचकाक्षोडकरञ्जशिग्रुकाः||१०||

स्नेहाशयाः स्थावरसञ्ज्ञितास्तथा स्युर्जङ्गमा मत्स्यमृगाः सपक्षिणः| तेषां दधिक्षीरघृतामिषं वसा स्नेहेषु मज्जा च तथोपदिश्यते||११||

atha tatsaṁśayacchēttā pratyuvāca punarvasuḥ| snēhānāṁ dvividhā saumya yōniḥ sthāvarajaṅgamā||9||

tilaḥ priyālābhiṣukau bibhītakaścitrābhayairaṇḍamadhūkasarṣapāḥ|
kusumbhabilvārukamūlakātasīnikōcakākṣōḍakarañjaśigrukāḥ||10||

snēhāśayāḥ sthāvarasañjñitāstathā syurjaṅgamā matsyamr̥gāḥ sapakṣiṇaḥ| tēṣāṁ dadhikṣīraghr̥tāmiṣaṁ vasā snēhēṣu majjā ca tathōpadiśyatē||11||

atha tatsaMshayacchettA pratyuvAca punarvasuH| SnehanAM dvividhA saumya yoniH sthAvaraja~ggamA||9||

tilaH priyAlAbhiShukau bibhItakashcitrAbhayairaNDamadhUkasarShapAH| kusumbhabilvArukamUlakAtasInikocakAkShoDakara~jjashigrukAH||10||

SnehashayAH sthAvarasa$_{jj}$itAstathA syurja~ggamA matsyamRugAH sapakShiNaH| teShAM dadhikShIraghRutAmiShaM vasA sneheShu majjA ca tathopadishyate||11||

To remove all doubts (of Agnivesha), Punarvasu replied, “Dear (Agnivesha) *snehayoni* (sources of fats) are of two types: *Sthavara* (Vegetable origin) and *Jangama* (Animal origin).

Among *sthavara* (plant fats), *tila* (sesame), *priyala* (Buchanania lanzan), *abhishuka* (pistacia vera Linn), *vibhitaka* (belliric myrobalan), *chitra* (Baliospermum montanum, or red physic nut), *abhaya* (chebulic myrobalan), *eranda* (Ricinus communis), *madhuka* (madhuka indica), *sarshapa* (mustard), *kusumbha* (Brassica nigra Koch), *bilva* (Aegle marmelos Corr, or bael fruit), *aruka* (Prunus persica Linn), *mulaka* (Raphanus sativas Linn, or radish), *atasi*- Linseed (Linum usitatissimum Linn), *nikochaka*(pistachio), *akshoda* (Aleurites moluccana, or wild walnut), *karanja* (Indian beech-Pongamia pinnata Merr), *shigruka* (Moringa oleifera Lam, or drumstick) contains fat suitable for consumption. Among *jangama* (animal fats), *matsya* (fish), *mriga* (antelopes) and *pakshi* (birds), curd, milk, *ghee*, meat, muscle fat and bone marrow are the animal sources of fat. [9-11]

Oils

सर्वेषां तैलजातानां तिलतैलं विशिष्यते| बलार्थे स्नेहने चाग्र्यमैरण्डं तु विरेचने||१२||

(कटूष्णं तैलमैरण्डं वातश्लेष्महरं गुरु | कषायस्वादुतिक्तैश्च योजितं पित्तहन्त्रपि ||१||)|

sarvēṣāṁ tailajātānāṁ tilatailaṁ viśiṣyatē| balārthē snēhanē cāgryamairaṇḍaṁ tu virēcanē||12||

(kaṭūṣṇaṁ tailamairaṇḍaṁ vātaślēṣmaharaṁ guru | kaṣāyasvādutiktaiśca yōjitaṁ Pittahantrapi ||1||)|

sarveShAM tailajAtAnAM tilatailaM vishiShyate| balArthe Snehane cAgryamairaNDaM tu virecane||12||

(kaTUShNaM tailamairaNDaM vAtashleShmaharaM guru | kaShAyasvAdutiktaishca yojitaM Pittahantrapi ||1||)|

Among all varieties of oils, sesame oil is considered the best and is ideal for giving strength and unctuousness. Castor oil is the best for *virechana* (purgation). It is pungent, *ushna virya* (hot potency), alleviates vitiated *vata* and *kapha*, *guru* (dense,

viscous or heavy) in nature and when used with astringent, sweet, bitter drugs it also helps mitigate aggravated *pitta*. [12]

Four major lipids

सर्पिस्तैलं वसा मज्जा सर्वस्नेहोत्तमा मताः| एषु चैवोत्तमं सर्पिः संस्कारस्यानुवर्तनात्||१३||

sarpistailaṁ vasā majjā sarvasnēhōttamā matāḥ| ēṣu caivōttamaṁ sarpiḥ saṁskārasyānuvartanāt||13||

sarpistailaM vasA majjA sarvasnehottamA matAH| eShu caivottamaM sarpiH saMskArasyAnuvartanAt||13||

Ghrita (clarified butter), oil (of sesame), *vasa* (muscle fat) and *majja* (bone marrow) are considered the best *sneha*. Among these, *ghrita* is superior as it possesses the qualities of *samskara* i.e. blending with other substances having different properties without losing its own properties. [13]

Benefits of lipids

घृतं पित्तानिलहरं रसशुक्रौजसां हितम्| निर्वापणं मृदुकरं स्वरवर्णप्रसादनम्||१४||

मारुतघ्नं न च श्लेष्मवर्धनं बलवर्धनम्| त्वच्यमुष्णं स्थिरकरं तैलं योनिविशोधनम्||१५||

विद्धभग्नाहतभ्रष्टयोनिकर्णशिरोरुजि| पौरुषोपचये स्नेहे व्यायामे चेष्यते वसा||१६||

बलशुक्ररसश्लेष्ममेदोमज्जविवर्धनः| मज्जा विशेषतोऽस्थ्नां च बलकृत् स्नेहने हितः||१७||

ghr̥taṁ pittānilaharaṁ rasaśukraujasāṁ hitam| nirvāpaṇaṁ mr̥dukaraṁ svaravarṇaprasādanam||14||

mārutaghnaṁ na ca ślēṣmavardhanaṁ balavardhanam| tvacyamuṣṇaṁ sthirakaraṁ tailaṁ yōniviśōdhanam||15||

viddhabhagnāhatabhraṣṭayōnikarṇaśirōruji| pauruṣōpacayē snēhē vyāyāmē cēṣyatē vasā||16||

balaśukrarasaślēṣmamēdōMajjavivardhanaḥ| majjā viśēṣatō’sthnāṁ ca balakr̥t snēhanē hitaḥ||17||

ghRutaM PittanilaharaM rasashukraujasAM hitam| nirvApaNaM mRudukaraM svaravarNaprasAdanam||14||

mArutaghnaM na ca shleShmavardhanaM balavardhanam| tvacyamuShNaM sthirakaraM tailaM yonivishodhanam||15||

viddhabhagnAhatabhraShTayonikarNashiroruji| pauruShopacaye snehe vyAyAme ceShyate Vasa||16||

balashukrarasashleShmamedoMajjavivardhanaH| Majja visheShato~asthnAM ca balakRut Snehane hitaH||17||

- *Ghrita* alleviates *pitta* and *vata*, and is beneficial for *rasa*, *shukra* and *ojas*. Provides relief from burning sensation, softens the tissues, improves voice and complexion. [14]
- *Sesame* oil alleviates vitiated *vata,* does not aggravate *kapha* (rather, it improves strength). It is very beneficial for the skin, *ushna virya*, increases stability, and purifies or cleanses the vagina/ uterus. [15]
- *Vasa* (muscle fat) is useful in healing punctured wounds, fractures, accidental trauma, prolapsed vagina, pain in ear and head, enhancing virility, oleation and for those doing physical exertion. [16]
- *Majja* (bone marrow) improves strength, semen, *rasa*, *kapha, meda* and *majja*. It especially strengthens bones and useful for oleation. [17]

Time of administration

सर्पिः शरदि पातव्यं वसा मज्जा च माधवे| तैलं प्रावृषि नात्युष्णशीते स्नेहं पिबेन्नरः||१८||

sarpiḥ śaradi pātavyaṁ vasā majjā ca mādhavē| tailaṁ prāvṛṣi nātyuṣṇaśītē snēhaṁ pibēnnaraḥ||18||

sarpiH sharadi pAtavyaM Vasa Majja ca mAdhave| tailaM prAvRuShi nAtyuShNashIte SnehaM pibennaraH||18||

Ghrita (ghee) should be consumed in *sharada* (autumn) season, while *vasa* (muscle fat) and *majja* (bone marrow) in *madhava* (spring) season, and *taila* (oil) during *pravrita* (early monsoon). *Sneha* should be consumed at a time when it is neither very hot nor cold. [18]

वातपित्ताधिको रात्रावुष्णे चापि पिबेन्नरः| श्लेष्माधिको दिवा शीते पिबेच्चामलभास्करे||१९||

vAtaPittadhiko rAtrAvuShNe cApi pibennaraH| shleShmAdhiko divA shIte pibeccAmalabhAskare||19||

vātapittādhikō rātrāvuṣṇē cāpi pibēnnaraḥ| ślēṣmādhikō divā śītē pibēccāmalabhāskarē||19||

In case of aggravation of *vata - pitta dosha*, and in hot (summer) season, *sneha* should be consumed at night (evening time). In aggravation of *kapha* and in cold season, it should be consumed at day time. [19]

अत्युष्णे वा दिवा पीतो वातपित्ताधिकेन वा| मूर्च्छां पिपासामुन्मादं कामलां वा समीरयेत्||२०||

शीते रात्रौ पिबन् स्नेहं नरः श्लेष्माधिकोऽपि वा| आनाहमरुचिं शूलं पाण्डुतां वा समृच्छति||२१||

atyuṣṇē vā divā pītō vātapittādhikēna vā| mūrcchāṁ pipāsāmunmādaṁ kāmalāṁ vā samīrayēt||20||

śītē rātrau piban snēhaṁ naraḥ ślēṣmādhikō’pi vā| ānāhamaruciṁ śūlaṁ pāṇḍutāṁ vā samṛcchati||21||

atyuShNe vA divA pIto vAtaPittadhikena vA| mUrcchAM pipAsAmunmAdaM kAmalAM vA samIrayet||20||

shIte rAtrau piban SnehaM naraH shleShmAdhiko~api vA| AnAhamaruciM shUlaM pANDutAM vA samRucchati||21||

Sneha consumed at day time during hot season or by person who has great aggravation of *vata-pitta*, can lead to diseases such as fainting, severe thirst, insanity and jaundice.

Sneha consumed at night during cold season or by person who has great aggravation of *kapha*, can causes diseases such as flatulence, loss of taste, pain in abdomen, or anemia. [20-21]

Vehicle for lipids

जलमुष्णं घृते पेयं यूषस्तैलेऽनु शस्यते| वसामज्ज्ञोस्तु मण्डः स्यात् सर्वेषूष्णमथाम्बु वा||२२||

jalamuṣṇaṁ ghṛtē pēyaṁ yūṣastailē'nu śasyatē| vasāmajjñōstu maṇḍaḥ syāt sarvēṣūṣṇamathāmbu vā||22||

jalamuShNaM ghRute peyaM yUShastaile~anu shasyate| Vasamajj~jostu maNDaH syAt sarveShUShNamathAmbu vA||22||

After consuming *ghrita*, hot water should be taken as *anupana* (after drink), and after oil *yusha* (pulses soup), and after consuming *vasa* and *majja,* consumption of *manda* (scum of gruel) is advised.[22]

Various recipes of lipids

ओदनश्च विलेपी च रसो मांसं पयो दधि| यवागूः सूपशाकौ च यूषः काम्बलिकः खडः||२३||

सक्तवस्तिलपिष्टं च मद्यं लेहास्तथैव च| भक्ष्यमभ्यञ्जनं बस्तिस्तथा चोत्तरबस्तयः||२४||

गण्डूषः कर्णतैलं च नस्तःकर्णाक्षितर्पणम्| चतुर्विंशतिरित्येताः स्नेहस्य प्रविचारणाः ||२५||

ōdanaśca vilēpī ca rasō māṁsaṁ payō dadhi| yavāgūḥ sūpaśākau ca yūṣaḥ kāmbalikaḥ khaḍaḥ||23||

saktavastilapiṣṭaṁ ca madyaṁ lēhāstathaiva ca| bhakṣyamabhyañjanaṁ Bastistathā cōttarabastayaḥ||24||

gaṇḍūṣaḥ karṇatailaṁ ca nastaḥkarṇākṣitarpaṇam| caturviṁśatirityētāḥ snēhasya pravicāraṇāḥ ||25||

odanashca vilepI ca raso mAMsaM payo dadhi| yavAgUH sUpashAkau ca YushaH kAmbalikaH khaDaH||23||

saktavastilapiShTaM ca madyaM lehAstathaiva ca| bhakShyamabhya~jjanaM BastistathA cottarabastayaH||24||

gaNDUShaH karNatailaM ca nastaHkarNAkShitarpaNam| caturviMshatirityetAH Snehasya pravicAraNAH ||25||

Odana (boiled rice), *vilepi* (thick gruel), *mamsa rasa* (meat soup), *paya* (milk), *dadhi* (curd), *yavagu* (thick gruel), soup *shaka* (soup of green leafy vegetables), *yusha* (pulses soup), *kambalika* (Preparation of sesame with curd, oil, salt etc.), *khada* (cooked buttermilk), *saktu* (roasted flour of barli, horse gram etc.), *madya* (wine), leha (confections), *bhakshya* (snacks), *abhyanjana* (oil massage), *basti* (enema), *Uttara basti* (urethral and vaginal enema), *gandusha* (gargles), *karnataila* (filling ear with oil), *nastakarma* (nasal drops), *akshitarpana* (filling eye with *sneha*) are twenty four types of *pravicharana* (mode of administration of *sneha*). [23-25]

Preferred form of lipid

अच्छपेयस्तु यः स्नेहो न तामाहुर्विचारणाम्| स्नेहस्य स भिषग्दृष्टः कल्पः प्राथमकल्पिकः||२६||

acchapēyastu yaḥ snēhō na tāmāhurvicāraṇām| snēhasya sa bhiṣagdṛṣṭaḥ kalpaḥ prāthamakalpikaḥ||26||

acchapeyastu yaH sneho na tAmAhurvicAraNAm| Snehasya sa bhiShagdRuShTaH kalpaH prAthamakalpikaH||26||

Acchapeya(drinking *sneha* alone) is not considered as *vicharana* (alternate form or recipe of administration of *sneha*), since physicians recommend it as the first preferred method of *snehana* therapy. [26]

रसैश्चोपहितः स्नेहः समासव्यासयोगिभिः| षड्भिस्त्रिषष्टिधा सङ्ख्यां प्राप्नोत्येकश्च केवलः||२७||

एवमेताश्चतुःषष्टिः स्नेहानां प्रविचारणा | ओकर्तुव्याधिपुरुषान् प्रयोज्या जानता भवेत्||२८||

Rasaiścōpahitaḥ snēhaḥ samāsavyāsayōgibhiḥ| ṣaḍbhistriṣaṣṭidhā saṅkhyāṁ prāpnōtyēkaśca kēvalaḥ||27||

ēvamētāścatuḥṣaṣṭiḥ snēhānāṁ pravicāraṇā | ōkartuvyādhipuruṣān prayōjyā jānatā bhavēt||28||

RasaishcopahitaH snehaH samAsavyAsayogibhiH| ShaDbhistriShaShTidhA sa~gkhyAM prApnotyekashca kevalaH||27||

evametAshcatuHShaShTiH snehanAM pravicAraNA | okartuvyAdhipuruShAn prayojyA jAnatA bhavet||28||

Sneha though is only one, depending upon permutations and combinations based on six tastes, could be of sixty three types. Thus, *vicharana* could be of sixty four kinds. These should be administered according to the habits, season, diseases and the constitution of the person. [27-28]

Doses of lipids and their indications

अहोरात्रमहः कृत्स्नमर्धाहं च प्रतीक्षते| प्रधाना मध्यमा ह्रस्वा स्नेहमात्रा जरां प्रति||२९||

इति तिस्रः समुद्दिष्टा मात्राः स्नेहस्य मानतः| तासां प्रयोगान् वक्ष्यामि पुरुषं पुरुषं प्रति||३०||

प्रभूतस्नेहनित्या ये क्षुत्पिपासासहा नराः| पावकश्चोत्तमबलो येषां ये चोत्तमा बले||३१||

गुल्मिनः सर्पदष्टाश्च विसर्पोपहताश्च ये| उन्मत्ताः कृच्छ्रमूत्राश्च गाढवर्चस एव च||३२||

पिबेयुरुत्तमां मात्रां तस्याः पाने गुणाञ्छृणु| विकाराञ्छमयत्येषां शीघ्रं सम्यक्प्रयोजिता||३३||

दोषानुकर्षिणी मात्रा सर्वमार्गानुसारिणी| बल्या पुनर्नवकरी शरीरेन्द्रियचेतसाम्||३४||

अरुष्कस्फोटपिडकाकण्डूपामाभिरर्दिताः| कुष्ठिनश्च प्रमीढाश्च वातशोणितिकाश्च ये||३५||

नातिबहवाशिनश्चैव मृदुकोष्ठास्तथैव च| पिबेयुर्मध्यमां मात्रां मध्यमाश्चापि ये बले||३६||

मात्रैषा मन्दविभ्रंशा न चातिबलहारिणी| सुखेन च स्नेहयति शोधनार्थे च युज्यते||३७||

ये तु वृद्धाश्च बालाश्च सुकुमाराः सुखोचिताः| रिक्तकोष्ठत्वमहितं येषां मन्दाग्नयश्च ये||३८||

ज्वरातीसारकासाश्च येषां चिरसमुत्थिताः| स्नेहमात्रां पिबेयुस्ते ह्रस्वां ये चावरा बले||३९||

परिहारे सुखा चैषा मात्रा स्नेहनबृंहणी| वृष्या बल्या निराबाधा चिरं चाप्यनुवर्तते||४०||

ahōrātramahaḥ kr̥tsnamardhāhaṁ ca pratīkṣatē| pradhānā madhyamā hrasvā snēhamātrā jarāṁ prati||29||

iti tisraḥ samuddiṣṭā mātrāḥ snēhasya mānataḥ| tāsāṁ prayōgān vakṣyāmi puruṣaṁ puruṣaṁ prati||30||

prabhūtasnēhanityā yē kṣutpipāsāsahā narāḥ| pāvakaścōttamabalō yēṣāṁ yē cōttamā balē||31||

gulminaḥ sarpadaṣṭāśca visarpōpahatāśca yē| unmattāḥ kr̥cchramūtrāśca gāḍhavarcasa ēva ca||32||

pibēyuruttamāṁ mātrāṁ tasyāḥ pānē guṇāñchr̥ṇu| vikārāñchamayatyēṣāṁ śīghraṁ samyakprayōjitā||33||

dōṣānukarṣiṇī mātrā sarvamārgānusāriṇī| balyā punarnavakarī śarīrēndriyacētasām||34||

aruṣkasphōṭapiḍakākaṇḍūpāmābhirarditāḥ| kuṣṭhinaśca pramīḍhāśca vātaśōṇitikāśca yē||35||

nātibahvāśinaścaiva mr̥dukōṣṭhāstathaiva ca| pibēyurmadhyamāṁ mātrāṁ madhyamāścāpi yē balē||36||

mātraiṣā Mandavibhraṁśā na cātibalahāriṇī| sukhēna ca snēhayati śōdhanārthē ca yujyatē||37||

yē tu vr̥ddhāśca bālāśca sukumārāḥ sukhōcitāḥ| riktakōṣṭhatvamahitaṁ yēṣāṁ mandāgnayaśca yē||38||

jvarātīsārakāsāśca yēṣāṁ ciRasamutthitāḥ| snēhamātrāṁ pibēyustē hrasvāṁ yē cāvarā balē||39||

parihārē sukhā caiṣā mātrā snēhanabṛṁhaṇī| vṛṣyā balyā nirābādhā ciraṁ cāpyanuvartatē||40||

ahorAtramahaH kRutsnamardhAhaM ca pratIkShate| pradhAnA madhyamA hrasvA SnehamAtrA jarAM prati||29||

iti tisraH samuddiShTA mAtrAH Snehasya mAnataH| tAsAM prayogAn vakShyAmi puruShaM puruShaM prati||30||

prabhUtaSnehanityA ye kShutpipAsAsahA narAH| pAvakashcottamabalo yeShAM ye cottamA bale||31||

gulminaH sarpadaShTAshca visarpopahatAshca ye| unmattAH kRucchramUtrAshca gADhavarcasa eva ca||32||

pibeyuruttamAM mAtrAM tasyAH pAne guNA~jchRuNu| vikArA~jchamayatyeShAM shIghraM samyakprayojitA||33||

DoshanukarShiNI mAtrA sarvamArgAnusAriNI| balyA punarnavakarI sharIrendriyacetasAm||34||

aruShkasphoTapiDakAkaNDUpAmAbhirarditAH| kuShThinashca pramIDhAshca vAtashoNitikAshca ye||35||

nAtibahvAshinashcaiva mRudukoShThAstathaiva ca| pibeyurmadhyamAM mAtrAM madhyamAshcApi ye bale||36||

mAtraiShA MandavibhraMshA na cAtibalAhAriNI| sukhena ca Snehayati shodhanArthe ca yujyate||37||

ye tu vRuddhAshca bAlAshca sukumArAH sukhocitAH| riktakoShThatvamahitaM yeShAM Mandagnayashca ye||38||

jvarAtIsArakAsAshca yeShAM ciRasamutthitAH| SnehamAtrAM pibeyuste hrasvAM ye cAvarA bale||39||

parihAre sukhA caiShA mAtrA SnehanabRuMhaNI| vRuShyA balyA nirAbAdhA ciraM cApyanuvartate||40||

Dose of *sneha*: Dose is divided into maximum, moderate and minimum based upon the time taken for it to get digested as follows:

1. *Pradhana* (maximum): Dose that digests in one day and night (24 hours).
2. *Madhyama* (moderate): Dose that digests in one day (12 hours).
3. *Hrasva* (minimum): Dose that digests in half day (6 hours).

Thus, these three doses of *sneha* are administered by size (or quantity) of the dose, keeping in mind their ability to get digested. Further I will explain to you their usage depending upon individual patient. [29-30]

Persons suitable for maximum dose and its benefits

Those persons who consumes large quantity of *sneha* daily, those who can tolerate hunger and thirst, whose digestive and bodily strength is strong, who suffer from *gulma* (inflammation in digestive tract), snakebite cases, patients of *visarpa* (erysipelas), *unmada* (insanity), *mutrakrichchra* (dysuria) and constipation are advised to consume maximum dose of *sneha*. Maximum dose when used correctly quickly cures diseases. It removes excess of vitiated *dosha* out of the body, reaches all body channels, improves strength and rejuvenates the body, sense organs, and the mind. [31-34]

Persons suitable for moderate dose and its benefits

Patients of *arushka* (eruptions on scalp), *sphota* (vesicles), *pidaka* (big eruptions), itching, *pama* (scabies), *kushtha* (skin disorders), *prameha* (diabetics), *vatashonita* (gout), those who never consume large quantities of food, those with *mridukoshtha* (soft bowel habit) ,and those having moderate strength are advised to consume moderate dose of *sneha*.

A moderate dose never causes any serious complication. It never reduces strength, provides oleation with ease, and can be used for *shodhana* (body purification). [35-37]

Persons suitable for lowest dose and its benefits

Those who are old, young (children), those with tender physique, living luxurious life, those who cannot tolerate hunger or have difficulty with empty stomach, those suffering from poor digestion, patients suffering from fever, diarrhea and cough, those having poor body strength are advised to consume the smallest dose of *sneha*.

The lowest dose of *sneha* has minimal restrictions for its consumption. It does oleation and produces stoutness in the body, acts as an aphrodisiac, gives strength to the body, never causes any complication and can be used for longer duration. [38-40]

Persons suitable for consumption of *ghee*

वातपित्तप्रकृत यो वातपित्तविकारिणः| चक्षुःकामाः क्षताः क्षीणा वृद्धा बालास्तथाऽबलाः||४१||

आयुःप्रकर्षकामाश्च बलवर्णस्वरार्थिनः| पुष्टिकामाः प्रजाकामाः सौकुमार्यार्थिनश्च ये||४२||

दीप्त्योजःस्मृतिमेधाग्निबुद्धीन्द्रियबलार्थिनः| पिबेयुः सर्पिरार्ताश्च दाहशस्त्रविषाग्निभिः||४३||

vātaPittaprakṛtayō vātaPittavikāriṇaḥ| cakṣuḥkāmāḥ kṣatāḥ kṣīṇā vṛddhā bālāstathā'balāḥ||41||

āyuḥprakarṣakāmāśca balavarṇasvarārthinaḥ| puṣṭikāmāḥ prajākāmāḥ saukumāryārthinaśca yē||42||

dīptyōjaḥsmr̥timēdhāgnibuddhīndriyabalārthinaḥ| pibēyuḥ sarpirārtāśca dāhaśastraviṣāgnibhiḥ||43||

vAtaPittaprakRutayo vAtaPittavikAriNaH| cakShuHkAmAH kShatAH kShINA vRuddhA bAlAstathA~abalAH||41||

AyuHprakarShakAmAshca balavarNasvarArthinaH| puShTikAmAH prajAkAmAH saukumAryArthinashca ye||42||

dIptyOjaHsmRutimedhAgnibuddhIndriyabalArthinaH| pibeyuH sarpirArtAshca dAhashastraviShAgnibhiH||43||

Persons having *vata-pitta prakriti*, those suffering from *vata- pitta* disorders, those desiring good eyesight, those who are wounded, emaciated, old and infirm, children and women, those willing to live long, those willing to have good strength, complexion, voice, nourishment, healthy progeny, luxurious lifestyle, good vitality, memory, intelligence, digestive strength, strength of sense organs, and those suffering from burning sensation, injury by weapon, poison and fire should drink *ghrita*. [41-43]

Persons suitable for consuming oil

प्रवृद्धश्लेष्ममेदस्काश्चलस्थूलगलोदराः| वातव्याधिभिराविष्टा वातप्रकृतयश्च ये||४४||

बलं तनुत्वं लघुतां दृढतां स्थिरगात्रताम् | स्निग्धश्लक्ष्णतनुत्वक्तां ये च काङ्क्षन्ति देहिनः||४५||

कृमिकोष्ठाः क्रूरकोष्ठास्तथा नाडीभिरर्दिताः| पिबेयुः शीतले काले तैलं तैलोचिताश्च ये||४६||

pravr̥ddhaślēṣmamēdaskāścalasthūlagalōdarāḥ| vātavyādhibhirāviṣṭā vātaprakr̥tayaśca yē||44||

balaṁ tanutvaṁ laghutāṁ dr̥ḍhatāṁ sthiragātratām | Snigdhaślakṣṇatanutvaktāṁ yē ca kāṅkṣanti dēhinaḥ||45||

kr̥mikōṣṭhāḥ krūrakōṣṭhāstathā nāḍībhirarditāḥ| pibēyuḥ śītalē kālē tailaṁ tailōcitāśca yē||46||

pravRuddhashleShmamedaskAshcalasthUlagalodarAH| vAtavyAdhibhirAviShTA vAtaprakRutayashca ye||44||

balaM tanutvaM laghutAM dRuDhatAM sthiragAtratAm | SnigdhashlakShNatanutvaktAM ye ca kA~gkShanti dehinaH||45||

kRumikoShThAH krUrakoShThAstathA nADIbhirarditAH| pibeyuH shItale kAle tailaM tailocitAshca ye||46||

Those having aggravated *kapha dosha,* excess *meda dhatu* (fat tissue), those having thick neck and abdomen (excess flabbiness with deposition of fat in the neck and abdominal region), those suffering from *vata* disorders, individuals with *vata prakriti* (predisposition), those who desire strength, slim and lean physique, dexterity and agility, sturdiness and stability of body, unctuous, smooth and silky skin, those who have

worms in their abdomen, have hard bowel, those suffering sinus ulcers, and those used to consuming oils, should drink oils especially during cold season. [44-46]

Persons suitable for consumption of muscle fat

वातातपसहा ये च रूक्षा भाराध्वकर्शिताः| संशुष्करेतोरुधिरा निष्पीतकफमेदसः||४७||

अस्थिसन्धिसिरास्नायुमर्मकोष्ठमहारुजः| बलवान्मारुतो येषां खानि चावृत्य तिष्ठति||४८||

महच्चाग्निबलं येषां वसासात्म्याश्च ये नराः| तेषां स्नेहयितव्यानां वसापानं विधीयते||४९||

vātātapasahā yē ca rūkṣā bhārādhvakarśitāḥ| saṁśuṣkarētōrudhirā niṣpītaKaphamēdasaḥ||47||

asthisandhisirāsnāyumarmakōṣṭhamahārujaḥ| balavānmārutō yēṣāṁ khāni cāvṛtya tiṣṭhati||48||

mahaccāgnibalaṁ yēṣāṁ vasāsātmyāśca yē narāḥ| tēṣāṁ snēhayitavyānāṁ vasāpānaṁ vidhīyatē||49||

vAtAtapasahA ye ca rUkShA bhArAdhvakarshitAH| saMshuShkaretorudhirA niShpItaKaphaMedasaH||47||

asthisandhisirAsnAyumarmakoShThamahArujaH| balavAnmAruto yeShAM khAni cAvRutya tiShThati||48||

mahaccAgnibalaM yeShAM VasasAtmyAshca ye narAH| teShAM SnehayitavyAnAM VasapAnaM vidhIyate||49||

Those who can tolerate breeze and sunlight, who have dryness in body, those who are emaciated due to excessive weightlifting and walking, those who have depleted semen and blood, decreased levels of *kapha* and *meda*, those who suffer from severe pain in bones, joints, veins, ligaments, vital spots and alimentary tract, those in whom highly aggravated *vata* remains covered in blocked channels of the body, those who have strong digestive power and are used to drinking or consuming muscle fat should drink *vasa* (muscle fat). [47-49]

Persons suitable for consumption of bone marrow

यःदीप्ताग्न क्लेशसहा घस्मराः स्नेहसेविनः| वातार्ताः क्रूरकोष्ठाश्च स्नेह्या मज्जानमाप्नुयुः||५०||

येभ्यो येभ्यो हितो यो यः स्नेहः स परिकीर्तितः|५१|

dīptāgnayaḥ klēśasahā ghasmarāḥ snēhasēvinaḥ| vātārtāḥ krūrakōṣṭhāśca snēhyā majjānamāpnuyuḥ||50||

yēbhyō yēbhyō hitō yō yaḥ snēhaḥ sa parikīrtitaḥ|51|

dIptAgnayaH kleshasahA ghasmarAH SnehasevinaH| vAtArtAH krUrakoShThAshca snehyA MajjanamApnuyuH||50||

yebhyo yebhyo hito yo yaH SnehaH sa parikIrtitaH|51|

Those having strong digestive power, are capable of tolerating excessive physical exertion, who eat large quantities of food often, who consume *sneha* often, those suffering from *vata* disorders, and those suffering from hard bowel movement are advised to consume bone marrow. [50-51]

Duration of oleation

स्नेहनस्य प्रकर्षौ तु सप्तरात्रत्रिरात्रकौ||५१||

snēhanasya prakarṣau tu saptarātratrirātrakau||51||

Snehanasya prakarShau tu saptarAtratrirAtrakau||51||

The recommended maximum duration for *snehapana* is either seven nights or three nights. [51]

Persons suitable for *snehana* (oleation)

स्वेद्याः शोधयितव्याश्च रूक्षा वातविकारिणः| व्यायाममद्यस्त्रीनित्याः स्नेह्याः स्युर्ये च चिन्तकाः||५२||

svēdyāḥ śōdhayitavyāśca rūkṣā vātavikāriṇaḥ| vyāyāmamadyastrīnityāḥ snēhyāḥ syuryē ca cintakāḥ||52||

svedyAH shodhayitavyAshca rUkShA vAtavikAriNaH| vyAyAmamadyastrInityAH snehyAH syurye ca cintakAH||52||

Those who are scheduled for sudation or purification therapies, those having dryness in body, those suffering for vata disorders, those doing exercise regularly, those drinking alcohol often, those indulged in sexual activities often and those suffering from mental stress are advised to undergo oleation therapy. [52]

Contraindications of oleation

संशोधनादृते येषां रूक्षणं सम्प्रवक्ष्यते| न तेषां स्नेहनं शस्तमुत्सन्नकफमेदसाम्||५३||

अभिष्यण्णाननगुदा नित्यमन्दाग्नयश्च ये| तृष्णामूर्च्छापरीताश्च गर्भिण्यस्तालुशोषिणः||५४||

अन्नद्विषश्छर्दयन्तो जठरामगरार्दिताः| दुर्बलाश्च प्रतान्ताश्च स्नेहग्लाना मदातुराः||५५||

न स्नेह्या वर्तमानेषु न नस्तो बस्तिकर्मसु| स्नेहपानात् प्रजायन्ते तेषां रोगाः सुदारुणाः||५६||

saṁśōdhanādṛtē yēṣāṁ rūkṣaṇaṁ sampravakṣyatē| na tēṣāṁ snēhanaṁ śastamutsannaKaphamēdasām||53||

abhiṣyaṇṇānanagudā nityamandāgnayaśca yē| tṛṣṇāmūrcchāparītāśca garbhiṇyastāluśōṣiṇaḥ||54||

annadviṣaśchardayantō jaṭharāmagarārditāḥ| durbalāśca pratāntāśca snēhaglānā madāturāḥ||55||

na snēhyā vartamānēṣu na nastō Bastikarmasu| snēhapānāt prajāyantē tēṣāṁ rōgāḥ sudāruṇāḥ||56||

SamshodhanadRute yeShAM rUkShaNaM sampravakShyate| na teShAM SnehanaM shastamutsannaKaphaMedasAm||53||

abhiShyaNNAnanagudA nityaMandagnayashca ye| tRuShNAmUrcchAparItAshca garbhiNyastAlushoShiNaH||54||

annadviShashchardayanto jaTharAmagarArditAH| durbalAshca pratAntAshca SnehaglAnA madAturAH||55||

na snehyA vartamAneShu na nasto Bastikarmasu| SnehapAnAt prajAyante teShAM rogAH sudAruNAH||56||

Those advised for therapy without undergoing body purifications and those having excessively increased *kapha* and *meda* are not advised to undergo oleation. Those having excessive secretions from their mouth and rectum, suffering from frequent bouts of indigestion, those suffering from thirst and fainting, pregnant women, those having dryness of throat, who have aversion to food, who are sick or suffer from vomiting sensation, accumulation of *ama* in *jathara* (stomach), those who have been exposed to artificial poisons, those who are weak, those in whom body tissues have depleted, those who are exhausted by the use of *sneha*, those having alcohol intoxication, those undergoing *nasya* therapy (nasal administration of drugs) or *basti* (medicated enema) should not consume *sneha*. Oleation in such patients may cause serious ailments. [53-56]

Signs of inadequate, proper and excess oleation

पुरीषं ग्रथितं रूक्षं वायुरप्रगुणो मृदुः| पक्ता खरत्वं रौक्ष्यं च गात्रस्यास्निग्धलक्षणम्||५७||

वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम्| मार्दवं स्निग्धता चाङ्गे स्निग्धानामुपजायते||५८||

पाण्डुता गौरवं जाड्यं पुरीषस्याविपक्वता| तन्द्रीररुचिरुत्क्लेशः स्यादतिस्निग्धलक्षणम्||५९||

purīṣaṁ grathitaṁ rūkṣaṁ vāyurapraguṇō mr̥duḥ| paktā kharatvaṁ raukṣyaṁ ca gātrasyāSnigdhalakṣaṇam||57||

vātānulōmyaṁ dīptō'gnirvarcaḥ Snigdhamasaṁhatam| mārdavaṁ Snigdhatā cāṅgē snigdhānāmupajāyatē||58||

pāṇḍutā gauravaṁ jāḍyaṁ purīṣasyāvipakvatā| tandrīrarucirutkēśaḥ syādatiSnigdhalakṣaṇam||59||

purIShaM grathitaM rUkShaM vAyurapraguNo mRuduH| paktA kharatvaM raukShyaM ca gAtrasyASnigdhalakShaNam||57||

vAtAnulomyaM dIpto~AgnirvarcaH SnigdhamasaMhatam| mArdavaM SnigdhatA cA~gge SnigdhanAmupajAyate||58||

pANDutA gauravaM jADyaM purIShasyAvipakvatA| tandrIrarucirutkeshaH syAdatiSnigdhalakShaNam||59||

Table 1: Signs of Inadequate, proper and excess oleation are as follows:

Indication oleation	Proper oleation	Excess oleation
Hard faeces	Proper movement of *vata* downwards	Pallor
Dry faeces	Increased digestive power	Heaviness in body
Flatus not moving easily and softly	Lubricated faeces which are soft and not well formed	Lassitude
Reduced digestive power	Softness and oleation of body	Improperly formed faeces
Roughness and dryness in the body		Stupor, Tastelessness, Nausea

Regimen before sneha consumption

द्रवोष्णमनभिष्यन्दि भोज्यमन्नं प्रमाणतः| नातिस्निग्धमसङ्कीर्णं श्वः स्नेहं पातुमिच्छता||६०||

पिबेत् संशमनं स्नेहमन्नकाले प्रकाङ्क्षितः| शुद्ध्यर्थं पुनराहारे नैशे जीर्णे पिबेन्नरः||६१||

dravōṣṇamanabhiṣyandi bhōjyamannaṁ pramāṇataḥ| nātiSnigdhamasaṅkīrṇaṁ śvaḥ snēhaṁ pātumicchatā||60||

pibēt saṁśamanaṁ snēhamannakālē prakāṅkṣitaḥ| śuddhyarthaṁ punarāhārē naiśē jīrṇē pibēnnaraḥ||61||

dravoShNamanabhiShyandi bhojyamannaM pramANataH| nAtiSnigdhamasa~gkIrNaM shvaH SnehaM pAtumicchatA||60||

pibet saMshamanaM SnehamannakAle prakA~gkShitaH| shuddhyarthaM punarAhAre naishe jIrNe pibennaraH||61||

On the day before administration of *sneha*, one should take warm, liquid diet in proper quantity. The food should not increase secretions, possess unctuousness or material with opposing properties.

If *sneha* is for the purpose of *samshamana* (pacification of *dosha* internally), it should be taken at the time of meals and if meant for *shuddhi* (purification) it should be given when food consumed in the previous night has been digested. [60-61]

Regimen during *sneha* consumption

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः | शकृन्मूत्रानिलोद्गारानुदीर्णांश्च न धारयेत्||६२||

व्यायाममुच्चैर्वचनं क्रोधशोकौ हिमातपौ| वर्जयेदप्रवातं च सेवेत शयनासनम्||६३||

स्नेहं पीत्वा नरः स्नेहं प्रतिभुञ्जान एव च| स्नेहमिथ्योपचाराद्धि जायन्ते दारुणा गदाः||६४||

uṣṇōdakōpacārī syādbrahmacārī kṣapāśayaḥ | śakṛnmūtrānilōdgārānudīrṇāṁśca na dhārayēt||62||

vyāyāmamuccairvacanaṁ krōdhaśōkau himātapau| varjayēdapravātaṁ ca sēvēta śayanāsanam||63||

snēhaṁ pītvā naraḥ snēhaṁ pratibhuñjāna ēva ca| snēhamithyōpacārāddhi jāyantē dāruṇā gadāḥ||64||

uShNodakopacArI syAdbrahmacArI kShapAshayaH| shakRunmUtrAnilodgArAnudIrNAMshca na dhArayet||62||

vyAyAmamuccairvacanaM krodhashokau himAtapau| varjayedapravAtaM ca seveta shayanAsanam||63||

SnehaM pItvA naraH SnehaM pratibhu~jjAna eva ca| SnehamithyopacArAddhi jAyante dAruNA gadAH||64||

Do’s and don’ts after *sneha* consumption

1. Use warm water for all purposes
2. Observe abstinence
3. Sleep only at night
4. Do not suppress the urge to pass feces, urine, flatus and belching
5. Do not engage in physical exercises and rein in emotions, talking loudly, getting angry, or becoming upset, etc
6. Do not get sleep or sit while exposed to snow, sunlight and breeze

One who after consuming *sneha* takes oily food and does not follow the aforementioned guidelines gets affected by severe diseases. [62-64]

Features according to bowel habits

मृदुकोष्ठस्त्रिरात्रेण स्निह्यत्यच्छोपसेवया| स्निह्यति क्रूरक्रोष्ठस्तु सप्तरात्रेण मानवः||६५||

गुडमिक्षुरसं मस्तु क्षीरमुल्लोडितं दधि| पायसं कृशरां सर्पिः काश्मर्यत्रिफलारसम्||६६||

द्राक्षारसं पीलुरसं जलमुष्णमथापि वा| मद्यं वा तरुणं पीत्वा मृदुकोष्ठो विरिच्यते||६७||

विरेचयन्ति नैतानि क्रूरकोष्ठं कदाचन| भवति क्रूरकोष्ठस्य ग्रहण्यत्युल्बणानिला||६८||

उदीर्णपित्ताऽल्पकफा ग्रहणी मन्दमारुता| मृदुकोष्ठस्य तस्मात् स सुविरेच्यो नरः स्मृतः||६९||

mṛdukōṣṭhastrirātrēṇa snihyatyacchōpasēvayā| snihyati krūrakrōṣṭhastu saptarātrēṇa mānavaḥ||65||

guḍamikṣuRasaṁ mastu kṣīramullōḍitaṁ dadhi| pāyasaṁ kṛśarāṁ sarpiḥ kāśmaryatriphalāRasam||66||

drākṣāRasaṁ pīluRasaṁ jalamuṣṇamathāpi vā| madyaṁ vā taruṇaṁ pītvā mṛdukōṣṭhō viricyatē||67||

virēcayanti naitāni krūrakōṣṭhaṁ kadācana| bhavati krūrakōṣṭhasya grahaṇyatyulbaṇānilā||68||

udīrṇapittā'lpakaphā grahaṇī Mandamārutā| mṛdukōṣṭhasya tasmāt sa suvirēcyō naraḥ smṛtaḥ||69||

mRudukoShThastrirAtreNa snihyatyacchopasevayA| snihyati krUrakroShThastu saptarAtreNa mAnavaH||65||

guDamikShuRasaM mastu kShIramulloDitaM dadhi| pAyasaM kRusharAM sarpiH kAshmaryatriphalARasam||66||

drAkShARasaM pIluRasaM jalamuShNamathApi vA| madyaM vA taruNaM pItvA mRudukoShTho viricyate||67||

virecayanti naitAni krUrakoShThaM kadAcana| bhavati krUrakoShThasya grahaNyatyulbaNAnilA||68||

udIrNaPitta~alpaKapha grahaNI MandamArutA| mRudukoShThasya tasmAt sa suvirecyo naraH smRutaH||69||

Individuals with soft bowel movement require a maximum dose of three days of *acchapana* (*sneha* alone) while those suffering from *krura koshtha* (hard bowel) require the seven-day long (maximum) dose regimen.

Individuals with soft bowel movement require the following as purgatives: jaggery, sugarcane juice, whey of curd, milk, water of curd, milk pudding, *krishara* (rice cooked with black gram), *ghee*, juice (decoction) of *kashmari* (Gmelina arborea), *triphala* (combination of Terminalia chebula, Terminalia bellirica and Emblica officinalis), *pilu* (Salvadora persica Linn.), *draksha* (Vitis vinifera Linn), warm water or fresh wine.

These do not help an individual suffering from hard bowel movement because of the prominence of *vata* in their *grahani* (duodenum). “Soft bowel individuals” have predominance of *pitta* and less *kapha* and *vata* in their duodenum, and hence gets purgation easily. [65-69]

Complications of improper *sneha* consumption and its treatment

उदीर्णपित्ता ग्रहणी यस्य चाग्निबलं महत्| भस्मीभवति तस्याशु स्नेहः पीतोऽग्नितेजसा||७०||

स जग्ध्वा स्नेहमात्रां तामोजः प्रक्षारयन् बली| स्नेहाग्निरुत्तमां तृष्णां सोपसर्गामुदीरयेत्||७१||

नालं स्नेहसमृद्धस्य शमायान्नं सुगुर्वपि| स चेत् सुशीतं सलिलं नासादयति दह्यते| यथैवाशीविषः कक्षमध्यगः स्वविषाग्निना||७२||

अजीर्णे यदि तु स्नेहे तृष्णा स्याच्छर्दयेद्भिषक्| शीतोदकं पुनः पीत्वा भुक्त्वा रूक्षान्नमुल्लिखेत्||७३||

न सर्पिः केवलं पित्ते पेयं सामे विशेषतः| सर्वं ह्यनुरजेद्देहं [१] हत्वा सञ्ज्ञां च मारयेत्||७४||

तन्द्रा [२] सोत्क्लेश आनाहो ज्वरः स्तम्भो विसञ्ज्ञता| कुष्ठानि कण्डूः पाण्डुत्वं शोफार्शांस्यरुचिस्तृषा||७५||

जठरं ग्रहणीदोषाः स्तैमित्यं वाक्यनिग्रहः| शूलमामप्रदोषाश्च जायन्ते स्नेहविभ्रमात्||७६||

तत्राप्युल्लेखनं शस्तं स्वेदः कालप्रतीक्षणम्| प्रति प्रति व्याधिबलं बुद्ध्वा स्रंसनमेव च||७७||

तक्रारिष्टप्रयोगश्च रूक्षपानान्नसेवनम्| मूत्राणां त्रिफलायाश्च स्नेहव्यापत्तिभेषजम्||७८||

udīrṇapittā grahaṇī yasya cāgnibalaṁ mahat| bhasmībhavati tasyāśu snēhaḥ pītō'gnitējasā||70||

sa jagdhvā snēhamātrāṁ tāmōjaḥ prakṣārayan balī| snēhāgniruttamāṁ tṛṣṇāṁ sōpasargāmudīrayēt||71||

nālaṁ snēhasamṛddhasya śamāyānnaṁ sugurvapi| sa cēt suśītaṁ salilaṁ nāsādayati dahyatē| yathaivāśīviṣaḥ kakṣamadhyagaḥ svaviṣāgninā||72||

ajīrṇē yadi tu snēhē tṛṣṇā syācchardayēdbhiṣak| śītōdakaṁ punaḥ pītvā bhuktvā rūkṣānnamullikhēt||73||

na sarpiḥ kēvalaṁ pittē pēyaṁ sāmē viśēṣataḥ| sarvaṁ hyanurajēddēhaṁ hatvā sañjñāṁ ca mārayēt||74||

tandrā sōtklēśa ānāhō jvaraḥ stambhō visañjñatā| kuṣṭhāni kaṇḍūḥ pāṇḍutvaṁ śōphārśāṁsyarucistṛṣā||75||

jaṭharaṁ grahaṇīdōṣāḥ staimityaṁ vākyanigrahaḥ| śūlamāmapradōṣāśca jāyantē snēhavibhramāt||76||

tatrāpyullēkhanaṁ śastaṁ svēdaḥ kālapratīkṣaṇam| prati prati vyādhibalaṁ buddhvā sraṁsanamēva ca||77||

takrāriṣṭaprayōgaśca rūkṣapānānnasēvanam| mūtrāṇāṁ triphalāyāśca snēhavyāpattibhēṣajam||78||

udIrNaPitta grahaNI yasya cAgnibalaM mahat| bhasmIbhavati tasyAshu SnehaH pIto~AgnitejasA||70||

sa jagdhvA SnehamAtrAM tAmOjaH prakShArayan balI| SnehAgniruttamAM tRuShNAM sopasargAmudIrayet||71||

nAlaM SnehasamRuddhasya shamAyAnnaM sugurvapi| sa cet sushItaM salilaM nAsAdayati dahyate| yathaivAshIviShaH kakShamadhyagaH svaviShAgninA||72||

ajIrNe yadi tu snehe tRuShNA syAcchardayedbhiShak| shItodakaM punaH pItvA bhuktvA rUkShAnnamullikhet||73||

na sarpiH kevalaM pitte peyaM sAme visheShataH| sarvaM hyanurajeddehaM hatvA sajjAM ca mArayet||74||

tandrA sotklesha AnAho jvaraH stambho visajjatA| kuShThAni kaNDUH pANDutvaM shophArshAMsyarucistRuShA||75||

jaTharaM grahaNIDoshaH staimityaM vAkyanigrahaH| shUlamAmapraDoshashca jAyante SnehavibhramAt||76||

tatrApyullekhanaM shastaM svedaH kAlapratIkShaNam| prati prati vyAdhibalaM buddhvA sraMsanameva ca||77||

takrAriShTaprayogashca rUkShapAnAnnasevanam| mUtrANAM triphalAyAshca SnehavyApattibheShajam||78||

Individuals with highly aggravated pitta in duodenum have excessive digestive strength, and therefore are able to digest or metabolize fat easily. Since their *ojas* gets displaced and their digestive power produces thirst, even great quantities of solid food consumption does not quench the fire stimulated by drinking fat, and therefore they do not find relief even with cold water. They suffer from the burning sensation of *agni* in them as if they have ingested snake venom.

When the *sneha* consumed does not undergo digestion and there is thirst then the physician should get it out through emesis, make the patient drink copious amounts of cold water, eat dry food items, and then make him vomit again.

Ghrita should not be taken when only *pitta* is increased and especially when there is *ama* in the body. Consuming *ghrita* in such cases could change the physical complexion of the person to that of *pitta*, lead to loss of consciousness or even death.

Stupor, nausea, flatulence, fever, rigidity of the body, skin diseases, itching, pallor, edema, hemorrhoids, tastelessness, diseases of stomach and duodenum, feeling of numbness, loss of speech, abdominal pain, and various diseases related with *ama* could be caused by improper administration of *sneha*. In these conditions, oleates should be ejected out of one's system using emesis or sudation. The physician should then give mild purgation, after an interval of time, and also factoring in the severity of the disease and the condition and predisposition of the patient. Administering *takrarishta*, using dry food items, drinking cow urine and consuming *triphala* are some of the medicines recommended for cure of complications caused by the consumption of *sneha*. [70-78]

अकाले चाहितश्चैव मात्रया न च योजितः| स्नेहो मिथ्योपचाराच्च व्यापद्येतातिसेवितः||७९||

akālē cāhitaścaiva mātrayā na ca yōjitaḥ| snēhō mithyōpacārācca vyāpadyētātisēvitaḥ||79||

akAle cAhitashcaiva mAtrayA na ca yojitaH| sneho mithyopacArAcca vyApadyetAtisevitaH||79||

Sneha given at improper time, to those it does not suit, without considering proper dose, not following guidelines, and for extended duration causes complications. [79]

Prescription for therapeutic purgation and emesis after oleation

स्नेहात् प्रस्कन्दनं जन्तुस्त्रिरात्रोपरतः पिबेत्| स्नेहवद्द्रवमुष्णं च त्र्यहं भुक्त्वा रसौदनम्||८०||

एकाहोपरतस्तद्वद्भुक्त्वा प्रच्छर्दनं पिबेत्| स्यात्त्वसंशोधनार्थीये वृत्तिः स्नेहे विरिक्तवत्||८१||

snēhāt praskandanaṁ jantustrirātrōparataḥ pibēt| snēhavaddravamuṣṇaṁ ca tryahaṁ bhuktvā Rasaudanam||80||

ēkāhōparatastadvadbhuktvā pracchardanaṁ pibēt| syāttVasaṁśōdhanārthīyē vr̥ttiḥ snēhē viriktavat||81||

Snehat praskandanaM jantustrirAtroparataH pibet| SnehavaddravamuShNaM ca tryahaM bhuktvA Rasaudanam||80||

ekAhoparatastadvadbhuktvA pracchardanaM pibet| syAttVasamshodhanarthIye vRuttiH snehe viriktavat||81||

Therapeutic purgatives should be given three days after *sneha* consumption and during these three days warm and creamy (unctuous) *mamsa rasa* (mutton soup) and rice should be consumed. Therapeutic emesis should be administered a day after stopping *sneha* , and guidelines for purgation should be followed.[80-81]

Alternative recipes for persons averse to lipids

स्नेहद्विषः स्नेहनित्या मृदुकोष्ठाश्च ये नराः| क्लेशासहा मद्यनित्यास्तेषामिष्टा विचारणा||८२||

लावतैत्तिरमायूरहांसवाराहकौक्कुटाः| गव्याजौरभ्रमात्स्याश्च रसाः स्युः स्नेहने हिताः||८३||

यवकोलकुलत्थाश्च स्नेहाः सगुडशर्कराः| दाडिमं दधि सव्योषं रससंयोगसङ्ग्रहः||८४||

स्नेहयन्ति तिलाः पूर्वं जग्धाः सस्नेहफाणिताः| कृशराश्च बहुस्नेहास्तिलकाम्बलिकास्तथा||८५||

फाणितं शृङ्गवेरं च तैलं च सुरया सह| पिबेद्रूक्षो भृतैर्मांसैर्जीर्णेऽश्नीयाच्च भोजनम्||८६||

तैलं सुराया मण्डेन वसां मज्जानमेव वा| पिबन् सफाणितं क्षीरं नरः स्निह्यति वातिकः||८७||

धारोष्णं स्नेहसंयुक्तं पीत्वा सशर्करं पयः| नरः स्निह्यति पीत्वा वा सरं दध्नः सफाणितम्||८८||

पाञ्चप्रसृतिकी पेया पायसो माषमिश्रकः| क्षीरसिद्धो बहुस्नेहः स्नेहयेदचिरान्नरम्||८९||

सर्पिस्तैलवसामज्जातण्डुलप्रसृतैः शृ(कृ)ता| पाञ्चप्रसृतिकी पेया पेया स्नेहनमिच्छता||९०||

(शौकरो वा रसः स्निग्धः सर्पिर्लवणसंयुतः | पीतो द्विर्वासरे यत्नात् स्नेहयेदचिरान्नरम् ||१||)|

snēhadviṣaḥ snēhanityā mr̥dukōṣṭhāśca yē narāḥ| klēśāsahā madyanityāstēṣāmiṣṭā vicāraṇā||82||

lāvataittiramāyūrahāṁsavārāhakaukkuṭāḥ| gavyājaurabhramātsyāśca rasāḥ syuḥ snēhanē hitāḥ||83||

yavakōlakulatthāśca snēhāḥ saguḍaśarkarāḥ| dāḍimaṁ dadhi savyōṣaṁ Rasasaṁyōgasaṅgrahaḥ||84||

snēhayanti tilāḥ pūrvaṁ jagdhāḥ sasnēhaphāṇitāḥ| kr̥śarāśca bahusnēhāstilakāmbalikāstathā||85||

phāṇitaṁ śr̥ṅgavēraṁ ca tailaṁ ca surayā saha| pibēdrūkṣō bhr̥tairmāṁsairjīrṇē'śnīyācca bhōjanam||86||

tailaṁ surāyā maṇḍēna vasāṁ majjānamēva vā| piban saphāṇitaṁ kṣīraṁ naraḥ snihyati vātikaḥ||87||

dhārōṣṇaṁ snēhasaṁyuktaṁ pītvā saśarkaraṁ payaḥ| naraḥ snihyati pītvā vā saraṁ dadhnaḥ saphāṇitam||88||

pāñcaprasr̥tikī pēyā pāyasō māṣamiśrakaḥ| kṣīrasiddhō bahusnēhaḥ snēhayēdacirānnaram||89||

sarpistailavasāmajjātaṇḍulaprasr̥taiḥ śr̥(kr̥)tā| pāñcaprasr̥tikī pēyā pēyā snēhanamicchatā||90||

(śaukarō vā Rasaḥ Snigdhaḥ sarpirlavaṇasaṁyutaḥ | pītō dvirvāsarē yatnāt snēhayēdacirānnaram ||1||)| SnehadviShaH SnehanityA mRudukoShThAshca ye narAH| kleshAsahA madyanityAsteShAmiShTA vicAraNA||82||

lAvataittiramAyUrahAMsavArAhakaukkuTAH| gavyAjaurabhramAtsyAshca RasaH syuH Snehane hitAH||83||

yavakolakulatthAshca SnehaH saguDasharkarAH| dADimaM dadhi savyoShaM RasasaMyogasa~ggrahaH||84||

Snehayanti tilAH pUrvaM jagdhAH saSnehaphANitAH| kRusharAshca bahuSnehastilakAmbalikAstathA||85||

phANitaM shRu~ggaveraM ca tailaM ca surayA saha| pibedrUkSho bhRutairmAMsairjIrNe~ashnIyAcca bhOjanam||86||

tailaM surAyA maNDena VasaM Majjanameva vA| piban saphANitaM kShIraM naraH snihyati vAtikaH||87||

dhAroShNaM SnehasaMyuktaM pItvA sasharkaraM payaH| naraH snihyati pItvA vA saraM dadhnaH saphANitam||88||

pA~jcaprasRutikI peyA pAyaso mAShamishrakaH| kShIrasiddho bahuSnehaH SnehayedacirAnnaram||89||

sarpistailaVasaMajjataNDulaprasRutaiH shRu(kRu)tA| pA~jcaprasRutikI peyA peyA SnehanamicchatA||90||

(shaukaro vA RasaH SnigdhaH sarpirlavaNasaMyutaH | pIto dvirVasare yatnAt SnehayedacirAnnaram ||1||)|

Persons who dislike *sneha*, use fats daily, have soft bowel, can withstand strain, and who consume alcohol often are suitable for *vicharana* (therapy involving administration of fats mixed with other food items or preparations). Soup of meat of *lava* (common quail), *taittira* (black partridge), peacock, swan, boar, fowl, cow, goat, *urabhra* (wild sheep) and fish help in oleation.

A person with excessive dryness in body should consume the following: *yava* (barley), *kola* (Bengal gram), *kulattha* (two flowered dolichos) mixed with fats, jaggery and sugar, juice of *dadima* (pomegranate), curd added with *vyosha* (combination of black pepper, ginger and long pepper), sesame consumed before food, *phanita* (molasses) added with fats, *krishara* (rice cooked along with sesame, mutton etc.) added with more fats, *tila kambalika* (buttermilk cooked with more of *tila)*, *phanita* (molasses) and *sringavera* (ginger) or oil of sesame added to *sura* (beer), roasted meat of animals . He should take meals after this is digested.

Sesame oil mixed with scum of *sura* (beer) or muscle fat or bone marrow or milk added with *phanita* (molasses) brings about oleation of the persons of *vata prakriti*.

Warm milk directly from the udder of the cow added with fat, or milk added with sugar, or *dadhisara* (precipitate of curd) mixed with *phanita* (molasses), or *panchaprasrita peya,* or *payasa* (milk pudding) mixed with powders of *masha* (black gram) or many fats cooked with milk acts as an effective preparation for oleation.

Peya (gruel) prepared with one *prasrita* (96 gram) each of *ghrita*, oil, muscle fat, bone marrow and rice is known as *panchaprasritiki peya*. This *peya*, or drink, may be consumed by the person desirous of oleation. [82-90]

Special precautions in skin disease, urinary diseases and swellings

ग्राम्यानूपौदकं मांसं गुडं दधि पयस्तिलान्| कुष्ठी शोथी प्रमेही च स्नेहने न प्रयोजयेत्||९१||

स्नेहैर्यथार्हं तान् सिद्धैः स्नेहयेदविकारिभिः| पिप्पलीभिर्हरीतक्या सिद्धैस्त्रिफलयाऽपि वा||९२||

द्राक्षामलकयूषाभ्यां दध्ना चाम्लेन साधयेत्| व्योषगर्भं भिषक् स्नेहं पीत्वा स्निह्यति तं नरः||९३||

यवकोलकुलत्थानां रसाः क्षारः सुरा दधि| क्षीरसर्पिश्च तत् सिद्धं स्नेहनीयं घृतोत्तमम्||९४||

grāmyānūpaudakaṁ māṁsaṁ guḍaṁ dadhi payastilān| kuṣṭhī śōthī pramēhī ca snēhanē na prayōjayēt||91||

snēhairyathārhaṁ tān siddhaiḥ snēhayēdavikāribhiḥ| pippalībhirharītakyā siddhaistriphalayā'pi vā||92||

drākṣāmalakayūṣābhyāṁ dadhnā cāmlēna sādhayēt| vyōṣagarbhaṁ bhiṣak snēhaṁ pītvā snihyati taṁ naraḥ||93||

yavakōlakulatthānāṁ rasāḥ kṣāraḥ surā dadhi| kṣīRasarpiśca tat siddhaṁ snēhanīyaṁ ghṛtōttamam||94||

grAmyAnUpaudakaM mAMsaM guDaM dadhi payastilAn| kuShThI shothI pramehI ca Snehane na prayOjayet||91||

SnehairyathArhaM tAn siddhaiH SnehayedavikAribhiH| pippalIbhirharItakyA siddhaistriphalayA~api vA||92||

drAkShAmalakaYushabhyAM dadhnA cAmlena sAdhayet| vyoShagarbhaM bhiShak SnehaM pItvA snihyati taM naraH||93||

yavakolakulatthAnAM RasaH kShAraH surA dadhi| kShIRasarpishca tat siddhaM SnehanIyaM ghRutottamam||94||

For oleation of patients suffering from skin diseases, edema and diabetes, one should not use meat of animals either domesticated, or of marshy regions or those living in water. Jaggery, curd, milk and sesame seeds are also to be avoided. They should be given suitable fat boiled with pippali, haritaki or triphala. The physician may prepare *sneha* by boiling it with draksha (grape), amalaki (emblica officinalis) or with sour curd added with *vyosha* (combination of black pepper, ginger and long pepper). The *sneha* processesd with decoction of *yava* (barley), *kola* (Bengal gram), *kulattha* (two flowered dolichos), *yava kshara* (*alakali* prepared from *yava*), *sura*(beer), curd, milk and *ghee* is best in these cases. [91-94]

Special precautions in diseases of reproductive system

तैलमज्जवसासर्पिर्बदरत्रिफलारसैः| योनिशुक्रप्रदोषेषु साधयित्वा प्रयोजयेत्||९५||

tailaMajjavasāsarpirbadaratriphalārasaiḥ| yōniśukrapradōṣēṣu sādhayitvā prayōjayēt||95||

tailaMajjaVasasarpirbadaratriphalARasaiH| yoniShukrapradoSheShu sAdhayitvA prayOjayet||95||

Oil, bone marrow, muscle fat, *ghrita* boiled with a decoction of *badara* and *triphala* (combination of terminalia chebula, terminalia bellirica and emblica officinalis) should be used in diseases of female and male reproductive system. [95]

Role of digestive power (agni) in oleation

गृह्णात्यम्बु यथा वस्त्रं प्रस्रवत्यधिकं यथा| यथाग्नि जीर्यति स्नेहस्तथा स्रवति चाधिकः||९६||

यथा वाऽऽक्लेद्य मृत्पिण्डमासिक्तं त्वरया जलम्| स्रवति स्रंसते स्नेहस्तथा त्वरितसेवितः||९७||

gṛhṇātyambu yathā vastraṁ prasravatyadhikaṁ yathā| yathāgni jīryati snēhastathā sravati cādhikaḥ||96||

yathā vā''klēdya mṛtpiṇḍamāsiktaṁ tvarayā jalam| sravati sraṁsatē snēhastathā tvaritasēvitaḥ||97||

gRuhNAtyambu yathA vastraM prasravatyadhikaM yathA| yathAgni jIryati SnehastathA sravati cAdhikaH||96||

yathA vA$_a$akledya mRutpiNDamAsiktaM tvarayA jalam| sravati sraMsate SnehastathA tvaritasevitaH||97||

Just as a piece of cloth only absorbs water as much as it can and leaves off the excess, similarly *agni* (digestive power) digests fat as much as it can and expels the excess from the body. Just as a mud ball expels excess water without getting over-moistened when water is poured over it quickly, similarly the body expels fat that has been consumed very quickly. [96-97]

Use of salt to expedite oleation

लवणोपहिताः स्नेहाः स्नेहयन्त्यचिरान्नरम्| तद्ध्यभिष्यन्द्यरूक्षं च सूक्ष्ममुष्णं व्यवायि च||९८||

lavaṇōpahitāḥ snēhāḥ snēhayantyacirānnaram| taddhyabhiṣyandyarūkṣaṁ ca sūkṣmamuṣṇaṁ vyavāyi ca||98||

lavaNopahitAH SnehaH SnehayantyacirAnnaram| taddhyabhiShyandyarUkShaM ca sUkShmamuShNaM vyavAyi ca||98||

Sneha added with salt produces oleation quickly since salt is *abhishyandi* (produces more moisture in the tissues), not dry, subtle (enters minute pores), hot in potency and *vyavayi* (spreads to all parts quickly and then undergoes digestion). [98]

Sequence for oleation and sudation

स्नेहमग्रे प्रयुञ्जीत ततः स्वेदमनन्तरम्| स्नेहस्वेदोपपन्नस्य संशोधनमथेतरत् [१] ||९९||

snēhamagrē prayuñjīta tataḥ svēdamanantaram| snēhasvēdōpapanNasya saṁśōdhanamathētarat [1] ||99||

Snehamagre prayu~jjIta tataH svedamanantaram| SnehasvedopapanNasya Samshodhanamathetarat [1] ||99||

Oleation should be used first, then sudation. Only after oleation and sudation should the person undergo purification and other therapies. [99]

Summary

तत्र श्लोकः- स्नेहाः स्नेहविधिः कृत्स्नव्यापत्सिद्धिः सभेषजा| यथाप्रश्नं भगवता व्याहृतं चान्द्रभागिना||१००||

tatra shlokaH- SnehaH SnehavidhiH kRutsnavyApatsiddhiH sabheShajA| yathAprashnaM bhagavatA vyAhRutaM cAndrabhAginA||100||

tatra ślōkaḥ- snēhāḥ snēhavidhiḥ kṛtsnavyāpatsiddhiḥ sabhēṣajā| yathāpraśnaṁ bhagavatā vyāhṛtaṁ cāndrabhāginā||100||

Sneha, procedures of oleation, complications, their treatments all have been described by Chandrabhagi (Atreya) as was questioned (by Agnivesha).[100]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने स्नेहाध्यायो नाम त्रयोदशोऽध्यायः समाप्तः||१३||

ityAgnivēśakṛtē tantrē carakapratisaṁskṛtē ślōkasthānē snēhādhyāyō nāma trayōdaśō'dhyāyaḥsamāptaḥ||13||

ityAgniveshakRute tantre carakapratisaMskRute shlokasthAne snehadhyAyo nAma trayodasho~adhyAyaHsamAptaH||13||

Thus ends the thirteenth chapter by name Snehadhyaya in the Sutra Sthana of Agniveshatantra redacted by Charak.[13]

Tattva Vimarsha (Fundamental Principles)

- There are two sources of lipids recommended for oleation: vegetable and animal origin. *Ghrita* (Clarified butter), oil (of sesame), *vasa* (muscle fat) and *majja* (bone marrow) are the best forms of lipids. [9-13]
- These lipids are essential for pacifying *dosha* and maintaining equilibrium. *Ghee* or *ghrita* is the best processing media as it adopts the properties of the processed drug without losing its own properties. *Ghee* pacifies *vata* and *pitta*. Oil pacifies *vata* without aggravating *kapha*. Muscle fat is best for improving virility and helpful in healing fractures and dislocations. Bone marrow is specifically beneficial for enhancing strength of bones, bone marrow and *shukra* (sperms). [13-17]
- The ideal season for administration of *ghee* is *sharada* (autumn), that for muscle fat and bone marrow is *vaishakha* (mid April to mid May), and the time for oil administration is *pravrit* (early rains). [18]
- Lipid shall be administered according to its indication, at specific time, with correct vehicle, and for a specific duration. Otherwise improper administration may lead to severe disorders. [19-22]
- The dose of lipids intended for purification treatment should be decided as per the digestive capacity of the recipient. The time taken for complete digestion of consumed lipid shall be considered. Thus, the dose is essentially personalized. [29]
- The effects of lipids are dose dependent. The larger dose, medium dose and small dose have different pharmaco-dynamic effects and different indications. [30-40]
- *Ghee*, oil, muscle fat and bone marrow have specific receptors that decide their indications, systemic effects and end results. [41-50]
- Oleation therapy shall be administered until the desirable signs of proper oleation are observed. Specific diet and lifestyle shall be followed during oleation therapy, otherwise it leads to severe diseases. [57-64]
- Duration for oleation therapy is three to seven days.

- Oleation leads to aggravation of *kapha dosha* in body. The status of *kapha* is key factor for deciding time of therapeutic emesis or purgation. Therapeutic emesis shall be prescribed immediately after one day of completion of oleation therapy when *kapha* is in aggravated state. Therapeutic purgation shall be prescribed when the *kapha* is less in body i.e. after three nights of completion of oleation therapy. [80-81]
- Oleation followed by sudation are essential procedures before body purification. These two are performed before purification in order to channelize *dosha* from *shakha* (periphery) to *koshtha* (gut). [99]

Vidhi Vimarsha(Applied Inferences)

Sources of *Sneha*

Sneha i.e. fats that are available today can be categorized in *sthavara* (vegetable origin) and *jangama* (animal origin) as a part of therapeutics or dietetics. E.g.

Sthavara Sneha (vegetable sources)

Mineral oil, olive oil, palm oil, soybean oil, rapeseed oil, sunflower oil, peanut oil, cottonseed oil, coconut oil, rice bran oil, grape seed oil, corn oil, hazelnut oil etc. Moreover, most of essential oils used in cosmetics and therapeutics are also *sthavara* type, as they are derived from sections of plants. For e.g. rose oil, clove oil, peppermint oil, cedarwood oil etc.

Jangama Sneha (Animal sources)

Cod liver oil, shark liver oil, all *ghee*, milk, milk products, curd, all types of meats, etc. are sources of animal fats.[verse 9-11]

Reasons for superiority of sesame oil

Sesame oil is considered the best among all oils because it provides strength and unctuousness in body. It is *ushna* (hot) in nature, possesses *kapha-vatahara* (pacifying *kapha* and *vata dosha*) properties, and is beneficial for voice and complexion. It also cures fractures and dislocations, purifies *dhatu* (body tissues) and *vrana* (wound). [Ka.Sa.Sutra Sthana. 22/7] Ongoing research also indicates that the rich presence of antioxidants and polyunsaturated fats in sesame oil could help control blood pressure.[71]

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Due to high Vitamine E content[72] , Sesame oil is an antioxidant and improves skin health and complexion[73] while also lowering cholesterol levels.[74] Sesame oil also contains magnesium, copper, calcium, iron, zinc, and vitamin B6. Copper provides relief for rheumatoid arthritis. magnesium supports vascular and respiratory health.[75] Calcium helps prevent colon cancer, osteoporosis and migraine. Zinc promotes bone health. Clinical studies have shown that a sesame oil massage of infants improved their weight and length, as well as their mid-arm and mid-leg circumferences.[76]

Properties of Castor oil

The United States Food and Drug Administration (FDA) has categorized castor oil as "generally recognized as safe and effective" (GRASE) for over-the-counter use as a laxative with its major site of action in the small intestine (where it is digested into Ricinoleic acid).[77] At low doses, castor oil is readily absorbed. As the oral dose increases, percent absorption decreases and laxation occurs.[78] Castor oil is widely used in treatment of musculo-skeletal and spine disorders. It is considered useful in *ama* dominant conditions like rheumatoid arthritis where less absorption of *sneha*, *vata* alleviation and body purification are expected simultaneously. Castor oil in large doses is administered for therapeutic purgation. [verse 12]

Best *Sneha* and their Therapeutic Applicabilities

Ghrita (clarified butter / ghee)

Ghee is the best oleate due to prominence in its unctuousness. This property of fats is indicated by saponification value which is highest in *ghee* (225-235)[79] as compared to

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[77] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 88

[78] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 1073

[79] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 1302

sesame oil (188-193)[80],and animal fat (190-205)[81] etc. *Samskara* (processing) leads to transformation of inherent attributes of a substance. But this change is due to changes in the basic composition of a drug. *Ghee* has a unique quality to adopt properties of herbs processed with it without losing its own. If *ghee* is processed with drugs with nourishment properties, then it is indicated in degenerative diseases. If it is processed with drugs having hot and strong properties, then it is indicated in obstructive diseases. Therefore, it is considered as the best media for processing. One or the other medicated *ghee* preparation is indicated in almost all diseases. It pacifies *vata* due to *snigdha guna* (unctuous properties) and *pitta* due to *madhura* (sweet) and *sheeta* (cold) properties. [Cha.Sa.Nidana Sthana 1/39] It increases *shukra* and *ojas* due to similar properties.

Vasa (muscle fat)

Vasa i.e. intramuscular fat is a normal content of human body and its function is to lubricate the muscles while also serving the role of a fat store to be used up by the body when subjected to energy-intensive activities, such as physical workouts where it may contribute up to 20% of total energy turnover.[82] This is a possible reason for it to be recommended for individuals engaged in intensive physical acitivities, as well as for oleation therapies.

Majja (bone marrow)

Bone marrow contains about 96 percent fat. It contributes to 50 to 175 g of protein required by body each day. It has all the amino acids needed for good health. Each serving of marrow provides 3% of the calcium required each day. Calcium is commonly understood to strengthen bones and decrease risk of developing brittle, easily-broken bones as one gets older.[83] All these factors explain why bone marrow is beneficial, especially for one's bone health. In Ayurvedic clinical practice, soup of bone marrow is prescribed for osteoporosis and degenerative disorders of the vertebrae.[verse 13-17]

Proper season and time for *sneha* consumption

The proper season for consumption of a *sneha* depends upon the physiological dominance of *dosha* in the body during that particular season, as well as the inherent

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[80] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 616

[81] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 257

[82] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 324

[83] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 1091

properties of the *sneha*. On the basis of its inherent properties, *ghee* is indicated in *sharada* (autumn) season, when *pitta dosha* is increased. Muscle fat and bone marrow do not possess much hot or cold potency, and hence are advised in *sadharana kala* (i.e. seasons that are not very hot or cold), except in *Chaitra* month (mid-March to mid-April) when it may vitiate *kapha dosha*. Oils are the best medicines for *vata*, hence they are recommended for consumption in the *pravritta* (early rainy) season. These rules are to be followed universally according to seasonal and temperature variations. If this is not followed, then complications in oleation therapy could be observed.[verse 18-21]

Anupana (after consumption)

Most of the *sneha* gets stuck in upper gastrointestinal tract due to stickiness. The vehicles or after-drinks assure proper transport of the *sneha* (oleate or lipid or fat) to its intended site of digestion and absorption, and help in proper metabolism to increase bio-availability. However, those after-drinks should not affect the actions of the *sneha*. Warm water liquefies *ghrita* and facilitates its transport and absorption. Similar facilitation is seen in the use of lentil soup and scum of gruel after consuming oil and *vasa-majja* respectively. However, warm water is usually accepted as an after-drink in all cases of *sneha* consumption (with an exception of *bhallatak* and *tuvaraka* oil.)[verse 22]

Pravicharana (medium of administration)

Pravicharana implies the medium of administration of *sneha* advisable for those who need to undergo oleation therapy but are unfit to consume *sneha* as such. In such cases, optional modes of administration of oleation are suggested based on palatability of the oleate and the tolerance (and the digestive power) of the person. Ideally, food and external applications are considered as *Pravicharana*. Cooked rice, gruel, meat juices etc. mixed with fats are administered and external massage, unctuous enema, oil through nose and ears etc. are considered optional modes of administration of oleation therapy.[verse 23-25]

Acchapana (drinking fat alone) as a preferred mode for oleation

There are number of factors that affect the absorption of any drug[84] ,

1. Total surface area available for absorption of fat
2. Contact duration at the absorption surface
3. Quantity of food in the gastro-intestinal Tract
4. Gastrointestinal pH changes
5. Gastric emptying time & rate
6. Pancreatic and intestinal enzymes

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[84] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 861

7. Bile acids & biliary function
8. Gastrointestinal flora
9. Drug/food interaction

Dose of *sneha*

The recommended dose of *sneha* would be different for every individual, depending upon the individual's *agni* (digestive capacity), *koshtha* (bowel habit) etc. However, for ease in therapeutic applicability, specific doses in *pala, karsha* etc. are advised by Arunadatta in his commentary on Ashtangahridaya (Sutra Sthana Chapter 16/17). Two *pala* (96 ml) as minimum, four *pala* (192ml) as medium, and six *pala* (288ml) as maximum dose have been suggested. Sharangadhara (Madhyama Khanda 1/7) and Bhavamishra (Bhavaprakash I-79 iv. 6) suggest the quantities of one *pala* (48ml), three *karsha* (36ml) and two *karsha* (24ml) as the best, medium and least doses respectively.[verse 29-30]

In a research on 29 individuals, it is observed that increasing dose of fat after considering status of agni and bowel habit of individuals gives better results in oleation therapy. The onset of various symptoms of adequate oleation occur in a sequential manner which is helpful in predicting the duration of oleation and signs of oleation in gastro intestinal tract and peripheral tissues.[85]

Deciding suitable dose

Ayurveda *acharyas* have advised three dosage forms - high, medium and low doses. The following points need to be considered to determine the applicable dose for an individual:

1. Severity of disease
2. Habitual use of sneha in diet
3. *Agni* (digestive power)
4. Body strength
5. Purpose of oleation
6. Age
7. Lifestyle

When a disease is severe or chronic in nature, it implies a "deep-seated" or a chronic case of (vitiated) *dosha,* blockages in microchannels, besides other imbalances and complications. In such conditions, the highest possible dose could be necessary to channelize and eject the *dosha* from its "seat" towards the gut. This quantity is beneficial for disorders of mind and sense organs. However, the patient needs to have strong digestive capacity and good strength of patient to be able to tolerate the highest

[85] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 428

dose. The body of the patient adapts to an increased fat intake (thereby increasing the rate of oxidation of fat) by two mechanisms:[86]

1. Expansion of the fat stores or
2. Maintenance of the glycogen stores in a lower range.

Thus, for those using *sneha* routinely in diet, oleation is possible only when natural habitual intake of fats is exceeded to overcome this adaptation. This is also the possible reason for daily increase in dose of *sneha,* so that body can not get adapted to the dose administered on day before. Seven days is maximum duration for *sneha* consumption because *sneha* is adapted by body easily after seven days (Cha. Si. 1/7). This is based on the fact that for purpose of energy balance body adapts to fat oxidation within seven days of increased fat intake.[87]

The medium dose is suitable when disease is of moderate severity, in person having soft bowel, moderate diet and strength. This dose is enough to reach all over body as there is less obstructions, no fat adaptation, hence produce least complications. This is the ideal dose for purification therapies.

Lowest dose of *sneha* consumption is fat substitute for diet. Thus, it holds more calorie contents, which strengthens body and is free from any complications. It can be used in old persons and children.[verse 31-51]

Formula for calculating strength of agni

A team of researcher postulated a formula for calculating strength of agni in oleation therapy for suitable dose [88] as below:

Bio-fire (Agni) Strength Index (BSI) = (Total Dose / Given Dose) × T.

T = Time taken for the digestion of Ghee.

Lesser the BSI, more will be the intensity of bio-fire.

Indications of oleation

Oleation and sudation are essential pre-purification therapies to channelize dosha from all body parts to the gut.

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[86] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint-1997, Page no 858

[87] Patrick schrauwen, wouter D vanMarken Lichtenbelt, Wim HM Saris, Klaas R Westerterp, “Changes in fat oxidation in response to a high fat diet”, American journal of clinical nutrituion, 1997; 66-276-82

[88]

Sneha in regular exercise

Those doing regular exercise require high calorific diet to maintain body weight and healthy fat deposits in the body. Hence *sneha* consumption is necessary for them. Fats also serve as energy stores for the body, containing about 37 kilojoules of energy per gram (8.8 Cal/g)[89] (the highest in comparison to those of proteins and carbohydrates which provides 4 Cal/g of energy).[90] [91] In case of starvation, fats are broken down in the body to release glycerol and free fatty acids.[92] Glycerol is further converted to glucose by the liver and thus used as a source of energy.

Sneha in chronic alcoholics

Alcoholics gain weight because of excess energy intake with food and inhibition of fat oxidation from alcohol.[93] But chronic alcoholics (*Madyanitya*) show a lower body weight due to fat mass reduction.[94] This alteration could be due to induction of the non-alcohol dehydrogenase pathway, likely the microsomal ethanol oxidizing system.[95] Moreover, ethanol might have direct effects on human adipocytes.[96] Therefore, *sneha* is indicated in chronic alcoholics.

Sneha in excessive sex

Those who are involved in excessive sexual activity lose their *ojass* (vitality) leading to *dhatukshaya* (depletion of *dhatu*), *vata* aggravation and loss of unctuousness as

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[89] United Kingdom The Food Labelling Regulations 1996 – Schedule 7: Nutrition labelling

[90] Retrived from http://www.fao.org/docrep/006/y5022e/y5022e04 cited on 2-01-2014

[91] Retrived from http://en.wikipedia.org/wiki/Protein_(nutrient) cited on 2-01-2014

[92] Retrived from http://en.wikipedia.org/wiki/Fat cited on 2-01-2014

[93] Suter PM, Schutz Y, Jequier E. The effect of ethanol on fat storage in healthy subjects. N Engl J Med. 1992 April 9;326(15):983–7

[94] Addolorato G, Capristo E, Greco AV, et al. Energy expenditure, substrate oxidation, and body composition in subjects with chronic alcoholism: new findings from metabolic assessment. Alcoholism: Clinical and Experimental Research. 1997 September; 21(6):962–7.

[95] Addolorato G, Capristo E, Marini M, et al. Body composition changes induced by chronic ethanol abuse: evaluation by dual energy X-ray absorptiometry. American Journal of Gastroenterology. 2000 September;95(9):2323–7.

[96] Suthat Liangpunsakul, David W. Crabb,Rong Qi, Relationship between alcohol intake, body fat and physical activity- a population based study, Annals of Epidemiol. 2010 September; 20(9): 670–675.

mentioned in the pathology of *rajayakshma*. [Cha.Sa.Chikitsa Sthana 8/24-25] Hence oleation is required in such debilitated persons.

Contraindications of Sneha

Sneha is mainly contraindicated in conditions where there are excessive body secretions especially from mouth and rectum, *ama* formation, poor digestion, excess aggravation of *dosha*, and in cases where other therapies such as *nasya* and *basti* are being administered. Oleation therapy worsens the condition in these cases. [verse 52-56]

Signs of inadequate, proper and excess *Sneha*

Inadequate oleation does not pacify *vata* and disturbs *agni* leading to poor digestion. Proper oleation due to proper *sneha* improves digestion. The skin acts as a water resisting barrier to prevent flow of essential nutrients out of the body. The nutrients and oils that help hydrate the skin are covered by the outer layer of skin, the epidermis.[97] Softness or tenderness of skin is a result of proper oleation since *snehana* adds to the functional improvement of fat deposits of the body. Excess oleation causes improperly formed faeces, which may be due to increase in colorectal transit time as a result of excess unctuousness in gastrointestinal lumen. Stools are formed in the colon in the last phase of digestion. Through peristalsis, the muscles of the colon and the abdomen advance the liquid feces through the colon and compress the fecal matter into stool. During this process the colon extracts water from liquid feces as it passes down. The water is absorbed by the lumen, leaving the larger waste particles to be further tumbled along and formed into stools.[98] Due to excess oleation, blockage of microchnnels and villi occurs and absorptive function may become hampered leading to improperly formed stool. All other symptoms of excess oleation are due to increase in *kleda* (moisture) in body leading to heaviness, loss of digestive strength etc.[verse 57-59]

Do's and Don'ts after *Sneha* Consumption

Guidelines to be followed after *sneha* consumption are intended:

- To maintain digestive power at optimum quality
- To avoid any physical exertion
- To keep mental balance intact
- To avoid any etiological factors for production of diseases.

Digestion and physical activities are associated with large and sometimes opposite changes in several physiological parameters. Gastric acid secretion during digestion

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[97] McCracken, Thomas (2000). New Atlas of Human Anatomy. China: Metro Books. pp. 1–240. ISBN 1-58663-097-0

[98] Retrieved from http://web.pdx.edu/~sujata/FruitEze/education/colon/stool.html cited on 2-01-2014

causes increased levels of plasma bicarbonate ([HCO-3] (pl)), whereas activity leads to a metabolic acidosis with increased lactate and decrease in plasma bicarbonate.[99] Thus naturally to keep digestion of *sneha* at optimum, person needs to avoid excess physical exertion.

Emotions affect physiological processes and actions which are responsible for nutrient malabsorption and digestive health. Saliva becomes more acidic under stress, depression and negative emotions due to alteration in salivary digestive enzyme, ptyaline. The negative emotions also affect the production of pepsin in the stomach, enzyme release from the pancreas and also liver bile flow.[100] Anxiety, is responsible for "fight or flight" response, that takes up a lot of brain's resources, so to compensate it slows down parts of brain that are not as necessary, such as the muscles involved in digestion.[101] Anxiety can also cause low serotonin, and that means that some of the messengers that are normally traveling into body are possibly being created at a lower rate, leading to digestive disorders. During the fight or flight response, body creates massive amounts of adrenaline to give extra energy. In order to create that energy, adrenaline needs to take it from "sugar storage" - While adrenaline does this, body starts processing nutrients at rates that aren't ideal. It changes how body processes nutrients as well and could conceivably affect digestive health.[102] All these factors collectively may cause adverse effects of *sneha* due to impaired digestive power. Therefore, avoiding negative emotions is important in oleation therapy. Avoiding breeze, snow, sunlight etc. are a must in order to avoid any environmental infections or altered immune responses.[verses 62-64]

Bowel habits and duration of oleation therapy

Koshtha i.e. bowel habits are the outcome of *dosha* dominance in bowel. *Vata, pitta* and *kapha* dominance causes *krura* (hard), *mridu* (soft) and *madhyam* (moderate) *koshtha* (bowel habit) respectively. *Vata* due to its *ruksha* (dry) [Indhu on A.S. Sutra Sthana 1/

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[99] Andersen JB, Wang T, Cardiorespiratory effects of forced activity and digestion in toads.Physiological and Biochemical Zoology. 2003 Jul-Aug;76(4):459-70.

[100] Retrieved from http://www.humphreybacchus.com/blog/how-do-our-emotions-affect-digestion cited on 3-01-2014

[101] Addolorato, Giovanni, et al. Anxiety and depression: a common feature of health care seeking patients with irritable bowel syndrome and food allergy. Hepato-gastroenterology 45.23 (1998): 1559.

[102] Retrieved from http://www.calmclinic.com/anxiety/symptoms/digestive-problems cited on 3-01-2014

11][103] properties causes fast absorption of *sneha* and also requires large doses and longer duration for complete oleation. *Pitta* has natural unctuousness associated with it due to its *ushna* (hot), *sara* (easy for dispertion), and *drava* (liquid) [A.H. Sutra Sthana 1/11][104] properties. These properties aid in the flow of *sneha* across all body parts and hence, an early push of *dosha* towards the bowel requires least dose and minimum duration. *Kapha* has similar properties as *sneha*. However, the bowel habit in a *kapha* person is moderate due to its *sthira* (stable) and sticky properties. [A.H. Sutra Sthana 1/12][105] Modern science also explains bowel habits, its effects and considers intestinal transit time responsible for it. 40-45 hours is the normal bowel or in Ayurvedic terminology *madhyama koshtha* person's intestinal transit time.[106] If it stays in the gut for longer than that, fluid is re-absorbed into the body and the stool becomes harder and dryer. Body secretes about eight liters of fluid during the course of a day[107] —from the stomach, salivary glands and pancreas—to decompose food and push it through the digestive system. But if food passes through too quickly, there isn't enough time for all of that liquid to get absorbed, and the stool emerges in a semi-solid or liquid state. Thus, it is the physiological differences based on intestinal transit time that decide the duration of oleation therapy. The nature of a food item or a drug ingested affects bowel movement and explains the differences mentioned above.[verses 65-69]

Complications of oleation therapy

Excessive thirst is a result of impaired digestion and absorption of lipids. Alpha-linolenic acid (an omega-3 fatty acid) and linoleic acid (an omega-6 fatty acid) are essential fatty acids supplied by almost all polyunsaturated fats.[108] But any defect in their absorption

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[103] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba sanskrit series office;2012.

[104]

[105]

[106] Retrived from http://healthyliving.msn.com/health-wellness/what-your-bowel-movements-are-telling-you-about-your-health-1 cited on 3-01-2014

[107] F. John Gennari, and Wolfgang J. Weise, Acid-Base Disturbances in Gastrointestinal Disease, Clinical Journal of the American Society of Nephrology, November 2008, (3)6: 1861-1868

[108] Reiffel JA, McDonald A (August 2006). "Antiarrhythmic effects of omega-3 fatty acids". The American Journal of Cardiology 98 (4A): 50i–60i.

may cause deficiency leading to excessive thirst and dry skin, brittle hair &nails, sleep and attention problems.[109]

Bile, to some extent acts as a surfactant, helping to emulsify the fats in food. Without bile salts, most of the lipids in food would be excreted in feces, undigested leading to steatorrhea and vitamin deficiency.[110] Thus *sama pitta* (*pitta* that is not formed well) can be due to improper functions of biliary system that can not digest fats properly and produce severe symptoms. Moreover, fats boiled with some medicines may cause correction in this metabolic defect thus advocated in *sama pitta* condition.

All the diseases produced as complications are basically of *kleda* (moisture) dominant and *ama* dominant in nature, hence dry, *amapachaka* drugs are indicated in therapy. Medicated buttermilk is indicated to counter the complications of oleation therapy. [Cha.Sa.Sutra Sthana 2/30] Therapeutic emesis, therapeutic purgation are prescribed to remove undigested *sneha* from gut preventing further complications.[verse 70-79]

Shodhana (purification) after oleation

Vamana (therapeutic emesis) is done in *utklishta kapha* (therapeutically aggravated *kapha* by oleation) condition. *Virechana* (therapeutic purgation) is done when *kapha* is reduced in body. [Cha.Sa.Siddhi Sthana 1/ 8-9], Hence, the rest period for performing *virechana* after oleation is more (three days) than that of *vamana*.[verse 80-81]

Vicharana (alternative methods of fat administration)

Sneha consumption alone is generally associated with considerable degree of nausea. Also, persons living luxurious lifestyles hate therapeutic fat consumption. Those habitual to fatty diets need larger doses of fats which in turn results in nausea. Soft bowel persons are naturally have rapid intestinal transit rate. Due to this, less fat absorption occurs and excreted without digestion. Those who cannot tolerate exertion also suffer from nausea due to *sneha* administration. Those having alcohol addiction can not suddenly discontinue their habit and thus they need fats to be given in some form of alcoholic preparation.

Benefits of *pravicharana* in palatability and taste perception

- *Pravicharana* can change the physical nature of sneha by addition of different substances.
- It may change chemical property to some extent by *samskara* (transformation)
- It can stimulate or inhibit cholecystokinin- pancreozymine secretions.
- Also, *sneha* can be made more palatable and pleasant to mind by considering taste.

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[109] Colquhoun I, Bunday S., A lack of essential fatty acids as a possible cause of hyperactivity in children., MedicalHypotheses. 1981 May; 7(5):673-9.

[110] Retrived from http://en.wikipedia.org/wiki/Bile cited on 3-01-2014

Some important properties of *vicharana* have been enumerated in the following table:

Table 2: Details of *Pravicharana*

Type of Pravicharana	*Properties*	*Reference*
Odana (boiled rice)	*laghu, balya, truptikara*	*Yogaratnakara Purvakhanda Siddhannadipakaguna chapter*
Vilepi (thick gruel)	*laghu, deepaniya, madhura, pathya, tarpana, hridya,vata pittahara*	*[Su.Sa. Sutra Sthana 46/342]*[111]
Mamsarasa (meat soup) and mamsa (meat)	*prinana, vata pittahara, hridya, swasa, kasa, shrama,kshya hara, shukrakara*	*[Su.Sa. Chikitsa Sthana 46/359-60]*[112]
Dugdha (milk)	*madhura, sheeta, snigdha, guru*	*[Cha.Sa.Sutra Sthana 1/112]*
Dadhi (curd)	*madhura, guru, vatahara, pitta kapha vardhaka, agnimandyakara, amla*	*Yogaratnakara Purvakhanda Siddhannadipakaguna chapter*
Yavagu (thick gruel)	*grahi, vatanashaka, balya, tarpana*	*[Ka.Sa. Khila Sthana 4/76]*
Supa (soup of green leafy vegetables)	*laghu, grahi, kapha pittahara*	*Yogaratnakara Purvakhanda Siddhannadipakaguna chapter*
Yusha (pulses soup)	*deepana, rochana, agnivardhaka, praswedajanana,tridoshashamaka*	*[Ka.Sa. Khila Sthana 4/15]*
Khada (cooked buttermilk)- Kambalika (Preparation of Sesame with curd, oil, salt etc.)	*ruchikara, ushna, laghupaki, vata kaphahara, hridya*	*[Su.Sa. Chikitsa Sthana 46/376]*[113]

111

112

113

Type of Pravicharana	*Properties*	*Reference*
Saktu (roasted flour of barli, horse gram etc.)	*saktu mantha - sadyobalakara, pipasa, shramanashana, mala-doshanulomana, ruksha*	*[Su.Sa. Chikitsa Sthana 46/386-87]*[114]
Madya (alcohol)	*amla, ushna, vatanulomana, kaphahara*	*[Cha.Sa. Sutra Sthana 27/178]*[115]
Leha (confections)	*madhura, guru*	*[A.S. Sutra Sthana 25/20]*[116]

In patients suffering from skin diseases, edema, diabetes, meat of domesticated animals and animals from marshy lands , or of aquatic animals is contraindicated. Moreover, jaggery, curd, milk and sesame are also not suitable for *vicharana*. All these articles increase moisture content in body causing aggravation of symptoms.

Mode of action of *sneha*

Sneha acts as a solvent and it increases *apyamsha* (liquid content) of the body which ultimately leads to *utklesha* (aggravation of *dosha* for removal).[verse 96-97]

I. Action as a solvent

Fats acts as good solvent for many metabolic wastes and it enters the cells easily because cell membrane is made up of phospholipids.[117] Compared to other non-unctous substances, fat materials stays in the body for a stipulated period without causing any harm and also possesses better permeability. The large quantity of fats administered before purification therapies do not undergo digestion and metabolism cycle because the sneha is intended to increase and channelize *dosha* towards *koshtha*.

According to Sushruta, the disease occurs due to dislodgement of vitiated *doshas* in the channels during their circulation in the body. [Su.Sa.Sutra Sthana 24/10][118] *Sneha* administered internally reaches microchannels and acts as a solvent to remove the obstruction by dissolving *doshas* in it, resulting in the removal of obstructions in microchannels, which is one of the important steps in the treatment.

114

115

116

[117] Retrived from http://en.wikipedia.org/wiki/Cell_membrane cited on 3-01-2014

118

II. Increase in the apyamsha (liquid content) of the body

This particular phenomenon should be understood regarding *vriddhi* i.e. increase in the *apyamsha* i.e. liquid content of the body. This leads to *utklesha* and can be called as transient increase in *rasa* (body fluids) and *kleda* (moisture). *Sneha* has the predominance of *apa mahabhuta*, which is corroborated by the specific qualities. [Cha.Sa.Sutra Sthana 22/15], [A.H.Sutra Sthana 1/11][119] and it is hydrophilic in nature. After proper *snehana*, all the cells of body become completely saturated with fats. Then the fat material comes out of the cell to extra-cellular fluid by osmosis. So, due to the aqueous properties of *sneha* and liquefied waste brought from the tissues, the levels of fatty acids etc. increase in the blood resulting in the high plasma volume. To keep up the equilibrium of the normal plasma, the extra amount of liquid from it, reaches the *koshtha* for excretion. This is called as *anu pravana bhava*. Later on when emetics or purgatives are administered, this increased amount of the body fluids are evacuated by which the vitiated *doshas* and in-excreted *malas* also expelled out resulting in the radical cure of the disease. By the combined effect of oleation and sudation, excessive increase of *dosha* liquification of *dosha*, digestion of *dosha*, opening of micro-channels and control of *vata* occurs so that, the *doshas* come to the *kostha* by Anupravana Bhava, then they are expelled out through nearest route by proper *shodhana karma*. [Cha.Sa.Sutra Sthana 28/33]

Sadya snehana (instant oleation) and salt with fats for early oleation

Instant oleation is required in some conditions requiring immediate purification therapy. In exacerbation of *asthma sadya snehana* is done and *vamana* is performed to remove *avarana* (obstruction) by *kapha*. Salt is having hygroscopic nature,[120] thus when consumed with fats it increases moisture content in the body, that eventually results in early oleation.[verse 89-98]

Common method followed for oleation purpose before purification therapies

Practically approximately 30 ml of *sneha* is administered on first day and based upon duration required for its digestion the dose of *sneha* to be administed is decided, which is the dose of *sneha* consumption on last day. For e.g. if a hard bowel person gets appetite after 2 hours of 30 ml sneha drinking and requires medium dose oleation (sneha dose which is digested in 12 hours) then the dose on last day will be approximately 180 ml, which is achieved by gradually increasing doses of *sneha* in seven days.

119

[120] Retrived from http://en.wikipedia.org/wiki/Hygroscopyhttp://en.wikipedia.org/wiki/Hygroscopy cited on 3-01-2014

Researches

The research works carried out on oleation therapies are as follows:

- Venkataramana B.S. (1967): Roga- Marga and Shodhana poorva Snehana, Department of Kayachikitsa, I.P.G.T. & R.A., Jamnagar.
- Goyel Shyamlal (1970): Acchapana Vimarsha, Department of Kayachikitsa, I.P.G.T. & R.A., Jamnagar.
- Badve Varsha (2000): A Clinical study on standardization of Shodhanartha Abhyantara Snehapanam, Department of Kayachikitsa, I.P.G.T. & R.A., Jamnagar.
- Vasant C. Patil (2006): Further clinical study on standardization of Shodhanartha Snehapana, Department of Kayachikitsa, I.P.G.T. & R.A., Jamnagar.
- Gauri Vaidya (2009): an observer blind clinical study on standardization of Shodhanartha Snehapana w.s.r. to Sneha PraVicharana, Department of Panchakarma, I.P.G.T. & R.A., Jamnagar.
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Scope for further research

- To improve palatability of fats, scientific research on the alternative methods of consumption i.e *vicharana* must be carried out and the number of *vicharana* should be increased based upon contemporaneous food preparations.
- There is a wide scope in research regarding changes in the properties of fats when boiled with other substances i.e *Samskara*.
- Therapeutic effects of oleation with fats used today should be ascertain clinically so that they can be accepted as medicinal *sneha*.
- Combination of fats is an area least evaluated and has scope for improvement in fat properties.
- Research is needed for standardization of dose and gradation of oleation or unctuousness.

- It is important to study effect of instant oleation (Sadyo snehana), in large dose (Avapeedaka Sneha), processed fats (Avartita Sneha) and administration after meals (Auttara bhaktika Sneha).

Related Chapters

Snehana (unction therapy), Langhanabrimhaniya Adhyaya, Kalpana Siddhi Adhyaya, Snehavyapat Siddhi Adhyaya,

Panchakarma, Meda dhatu, Shukra dhatu, Ojas

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Swedadhyaya

’‘’Sutra Sthana Chapter 14. Sudation Therapies’’’

’’’Abstract’’’

This chapter deals with sudation (Swedana, therapeutic sweating) therapy, essentially followed after oleation therapy. Swedana (sudation) is a process in which the individual is subjected to therapeutic sweating. It is considered an essential prerequisite to Panchakarma (purification therapy involving five procedures) in Ayurveda. Swedana is intended to remove excessive vata and kapha dosha and is contraindicated in pitta disorders. The extent and intensity of swedana depends upon various factors such as physical strength, severity of dosha, season, site, age etc. There are specific indications and contraindications for swedana karma and the optimal signs should be strictly followed for the procedure. There are many agents to induce sweating which can be broadly divided into sagni sweda (sweating induced with the help of fire) and niragni sweda (induced without using fire). Bolus fomentation, steam fomentation, tub fomentation and poultice fomentation are some of the very common types of swedana procedures. There are thirteen varieties of fomentations (prevalent in the olden days) that involve direct usage of heat derived from fire, and ten methods without fire. Swedana is an effective therapeutic method in Ayurveda and is the focus of study in this chapter.

’’’Keywords’’‘:’‘Avagaha sweda,’’ fomentation, ‘’jentaka sweda, nadi sweda, niragni sweda, ushma sweda, pottali sweda, ruksha sweda, sagni sweda, sankara sweda, samyak swinna lakshana, snigdha sweda, sudation swedana, swedatiyoga, swedayoga, trayodasha sweda, upanaha sweda,’’ fomentation, heat, sudation therapy, hydrosis.

Introduction

As per Ayurveda, the functioning of the universe depends upon ‘’agni’’ and ‘’soma’’ which symbolize sources of hot and cold energy. ‘’Uttarayana’’ (northward sojourn of sun) and ‘’dakshinayana’’ (southward sojourn of sun) are together responsible for maintaining homeostasis on this planet. This homeostasis is also mirrored in the individual through the concept of ‘’loka purusha samanya siddhantha’’ (that the individual is a microcosm of the universe, the macrocosm). The ‘’purusha’’ (individual human being) imbibes this energy and confines it in the ‘’sharira’’ (body) as ‘’pitta’‘. This’‘pitta’’ controls, or rather regulates, the ‘’ushmanattva’’ (core body temperature) of the body. [Cha.Sa.Sutra Sthana 12/11] It is responsible for all the metabolic processes at the cellular level and digestion at the level of the gut. ‘’Pitta’’ is the contributor of ‘’ushna guna’’ (warmth) to the body. The stimulator (‘’preraka’‘) of’‘pitta’’ is ‘’vata’’ (the accelator-‘’sameerano agnehe’‘. [Cha.Sa.Sutra Sthana 12]’‘Vata’‘, in association with’‘pitta’’ and ‘’kapha’‘, maintains the normal core body temperature by controlling the heat regulating system and balancing the’‘sheeta’’ and ‘’ushna guna’’.

‘’Swedana’’ uses the ‘’agni’’ principle in therapy. Practical applications of ‘’swedana’’ procedures, along with indications, contraindications and complications associated with their management have been described in this chapter. It is recommended after proper ‘’snehana’’ and is enlisted as one among six important therapies along with ‘’langhana’’ (fasting or reducing therapy), ‘’brimhana’’ (nourishing therapy), ‘’snehana’’ (oleation), ‘’stambhana’’ (styptic therapy) and ‘’rukshana’’ (drying therapy).‘’Swedana’’ has to be adopted based on the symptoms and conditions considering the ‘’samanya visesha sidhantha’’ (theory of similarity and dissimilarity). ‘’Swedana’’ procedures are indicated in ‘’vata, kapha’’ and ‘’vata-kapha dosha’’ dominant disorders, but are contraindicated in ‘’pittaja’’ disorders. There are three types of twin procedures (with opposing actions to each other) used for various conditions:

#Thirteen types of procedures of ‘’sagni sweda’’ (induced with help of fire) and ten types of ‘’niragni/anagniswedana’’ (induced without help of fire) described for various sudation procedures. #‘’Ekangtah-sarvangtah’’ (localized-generalized). An ‘’ekangtah‘‘, or localized’‘swedana,’’ is administered by means of ‘’sankara sweda’’ (bolus fomentation) and ‘’naadisweda’’ (using a tube for fomentation) etc. and ‘’sarvantah’’ or generalized ‘’swedana’’ is administered by means of ‘’prastar’’ (lying down on medicated hot mattress) and ‘’jentaaka‘‘, (sudation in a heated room) etc.‘’Snigdha’’ (unctuous) procedures for ‘’vata’’ dominant disorders and ‘’ruksha’’ (dry) procedures for ‘’kapha’’ dominant disorders are advised. In ‘’vata-kapha’’ dominant disorders, ‘’snigdha-ruksha’’ procedures are recommended.

Sanskrit text, Transliteration and English Translation

अथातः स्वेदाध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ svēdādhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH svedAdhyAyaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Sweda”(sudation). Thus said Lord Atreya. [1-2]

Importance of ‘’swedana’’

अतः स्वेदाः प्रवक्ष्यन्ते यैर्यथावत्प्रयोजितैः| स्वेदसाध्याः प्रशाम्यन्ति गदा वातकफात्मकाः||३||

स्नेहपूर्वं प्रयुक्तेन स्वेदेनावजितेऽनिले| पुरीषमूत्ररेतांसि न सज्जन्ति कथञ्चन||४||

शुष्काण्यपि हि काष्ठानि स्नेहस्वेदोपपादनैः| नमयन्ति यथान्यायं किं पुनर्जीवतो नरान्||५||

ataḥ svēdāḥ pravakṣyantē yairyathāvatprayōjitaiḥ| svēdasādhyāḥ praśāmyanti gadā vātakaphātmakāḥ||3||

snēhapūrvaṁ prayuktēna svēdēnāvajitē'nilē| purīṣamūtrarētāṁsi na sajjanti kathañcana||4||

śuṣkāṇyapi hi kāṣṭhāni snēhasvēdōpapādanaiḥ| namayanti yathānyāyaṁ kiṁ punarjīvatō narān||5||

ataH svedAH pravakShyante yairyathAvatprayojitaiH| svedasAdhyAH prashAmyanti gadA vAtakaphAtmakAH||3||

snehapUrvaM prayuktena svedenAvajite~anile| purIShamUtraretAMsi na sajjanti katha~jcana||4||

shuShkANyapi hi kAShThAni snehasvedopapAdanaiH| namayanti yathAnyAyaM kiM punarjIvato narAn||5||

Now the various techniques of sudation will be explained. A well administered sudation cures various disorders of ''vata'' and ''kapha'' origin, provided they have been identified among a set of diseases that are curable by inducing sweat. Administering sudation, especially after oleation, controls ''vata'' and prevents clogging of feces, urine as well as semen. If oleation and sudation could soften dried out timber, then why not a human being? [3-5]

''Scope of Swedana''

रोगर्तुव्याधितापेक्षो नात्युष्णोऽतिमृदुर्न च| द्रव्यवान् कल्पितो देशे स्वेदः कार्यकरो मतः||६||

rōgartuvyādhitāpēkṣō nātyuṣṇō'timṛdurna ca| dravyavān kalpitō dēśē svēdaḥ kāryakarō mataḥ||6||

rogartuvyAdhitApekSho nAtyuShNo~atimRudurna ca| dravyavAn kalpito deshe svedaH kAryakaro mataH||6||

Sudation that is neither too hot (and unbearable) nor too mild (and insufficient), administered with suitable drugs and applied as per the disease condition, season and the diseased person in specific, at the affected and the indicated body part, is indeed effective. [6]

व्याधौ शीते शरीरे च महान् स्वेदो महाबले| दुर्बले दुर्बलः स्वेदो मध्यमे मध्यमो हितः||७||

वातश्लेष्मणि वाते वा कफे वा स्वेद इष्यते| स्निग्धरूक्षस्तथा स्निग्धो रूक्षश्चाप्युपकल्पितः||८||

vyādhau śītē śarīrē ca mahān svēdō mahābalē| durbalē durbalaḥ svēdō madhyamē madhyamō hitaḥ||7||

vātaślēṣmaṇi vātē vā kaphē vā svēda iṣyatē| snigdharūkṣastathā snigdhō rūkṣaścāpyupakalpitaḥ||8||

vyAdhau shIte sharIre ca mahAn svedo mahAbale| durbale durbalaH svedo madhyame madhyamo hitaH||7||

vAtashleShmaNi vAte vA kaphe vA sveda iShyate| snigdharUkShastathA snigdho rUkShashcApyupakalpitaH||8||

Strong fomentation is indicated in a physically strong patient with severe illness in an extreme cold climate. In a weak person, mild fomentation and in a moderately strong patient, moderate fomentation is preferred. In ‘’vatakapha, vata’’ or ‘’kapha’’-dominant, sudation technique is to be applied with the help of unctuous and dry agents, only unctuous agents or only dry agents respectively. [7-8]

Mode of ‘’swedana’’ as per site of ‘’dosha’’

आमाशयगते वाते कफे पक्वाशयाश्रिते| रूक्षपूर्वो हितः स्वेदः स्नेहपूर्वस्तथैव च||९||

āmāśayagatē vātē kaphē pakvāśayāśritē| rūkṣapūrvō hitaḥ svēdaḥ snēhapūrvastathaiva ca||9||

AmAshayagate vAte kaphe pakvAshayAshrite| rUkShapUrvo hitaH svedaH snehapUrvastathaiva ca||9||

When ‘’vata’’ is located at the site of ‘’ama’’ (‘’amashaya’’ or stomach), sudation is administered with dry agents and when ‘’kapha’’ is located in the site of ‘’pakva’’ (‘’pakwashaya’’,or colon) , sudation is initiated with unctuous agents. [9]

Sensitive body parts for ‘’swedana’’

वृषणौ हृदयं दृष्टी स्वेदयेन्मृदु नैव वा| मध्यमं वङ्क्षणौ शेषमङ्गावयवमिष्टतः||१०||

vr̥ṣaṇau hr̥dayaṁ dr̥ṣṭī svēdayēnmr̥du naiva vā| madhyamaṁ vaṅkṣaṇau śēṣamaṅgāvayavamiṣṭataḥ||10||

vRuShaNau hRudayaM dRuShTI svedayenmRudu naiva vA| madhyamaM va~gkShaNau sheShama~ggAvayavamiShTataH||10||

In the sensitive areas of testicles, precordium and eyes, sudation is not done or done very gently. Moderate sudation may be applied in the area of groins. In other parts of the body, sudation is done as desired. [10]

Pre-sudation care

सुशुद्धैर्नक्तकैः पिण्ड्या गोधूमानामथापि वा| पद्मोत्पलपलाशैर्वा स्वेद्यः संवृत्य चक्षुषी||११||

Suśuddhairnaktakaiḥ piṇḍyā gōdhūmānāmathāpi vā| padmōtpalapalāśairvā svēdyaḥ saṁvr̥tya cakṣuṣī||11||

sushuddhairnaktakaiH piNDyA godhUmAnAmathApi vA| padmotpalapalAshairvA svedyaH saMvRutya cakShuShI||11||

Before starting sudation, eyes should be closed and covered with very clean cloth or bolus of wet wheat powder or petals of lotus (Nelumbo nucifera) or white lotus (Nymphaea alba). [11]

Care during sudation therapy

मुक्तावलीभिः शीताभिः शीतलैर्भाजनैरपि| जलार्द्रैर्जलजैर्हस्तैः स्विद्यतो हृदयं स्पृशेत्||१२||

muktāvalībhiḥ śītābhiḥ śītalairbhājanairapi| jalārdrairjalajairhastaiḥ svidyatō hr̥dayaṁ spr̥śēt||12||

muktAvalIbhiH shItAbhiH shItalairbhAjanairapi| jalArdrairjalajairhastaiH svidyato hRudayaM spRushet||12||

While sudation is being administered, the precordial region should be frequently touched with a string of cool pearls or cold vessels or wet lotuses or even with wet hands. [12]

Indications for stopping sudation

शीतशूलव्युपरमे स्तम्भगौरवनिग्रहे| सञ्जाते मार्दवे स्वेदे स्वेदनाद्विरतिर्मता||१३||

śītaśūlavyuparamē stambhagauravanigrahē| sañjātē mārdavē svēdē svēdanādviratirmatā||13||

shItashUlavyuparame stambhagauravanigrahe| sa~jjAte mArdave svede svedanAdviratirmatA||13||

It is indicated that sudation procedure should be stopped when the patient is relieved from feeling cold, pain, stiffness, heaviness and feels softness in the body. [13]

Signs of over-sudation and its treatment

पित्तप्रकोपो मूर्च्छा च शरीरसदनं तृषा| दाहः स्वराङ्गदौर्बल्यमतिस्विन्नस्य लक्षणम्||१४||

उक्तस्तस्याशितीये यो ग्रैष्मिकः सर्वशो विधिः| सोऽतिस्विन्नस्य कर्तव्यो मधुरः स्निग्धशीतलः||१५||

pittaprakōpō mūrcchā ca śarīrasadanaṁ tr̥ṣā| dāhaḥ svarāṅgadaurbalyamatisvinnasya lakṣaṇam||14||

uktastasyāśitīyē yō graiṣmikaḥ sarvaśō vidhiḥ| sō’tisvinnasya kartavyō madhuraḥ snigdhaśītalaḥ||15||

pittaprakopo mUrcchA ca sharIrasadanaM tRuShA| dAhaH svarA~ggadaurbalyamatisvinnasya lakShaNam||14||

uktastasyAshitIye yo graiShmikaH sarvasho vidhiH| so~atisvinnasya kartavyo madhuraH snigdhashItalaH||15||

kaShAyamadyanityAnAM garbhiNyA raktapittinAm|

The symptoms of oversudation include aggravation of ‘’pitta’’, fainting, generalized fatigue, thirst, burning sensation, low or weak voice, and weakness of limbs. In oversudation the entire regimen explained for summer season in Tasyashiteeya chapter, and consuming food articles that are sweet, unctuous and cool is to be followed. [14-15]

Contra-indications of ‘’swedana’’

कषायमद्यनित्यानां गर्भिण्या रक्तपित्तिनाम्| पित्तिनां सातिसाराणां रूक्षाणां मधुमेहिनाम्||१६||

विदग्धभ्रष्टब्रध्नानां विषमद्यविकारिणाम्|
श्रान्तानां नष्टसञ्ज्ञानां स्थूलानां पित्तमेहिनाम्||१७||

तृष्यतां क्षुधितानां च क्रुद्धानां शोचतामपि| कामल्युदरिणां चैव क्षतानामाढ्यरोगिणाम्||१८||

दुर्बलातिविशुष्काणामुपक्षीणौजसां तथा| भिषक् तैमिरिकाणां च न स्वेदमवतारयेत्||१९||

kaṣāyamadyanityānāṁ garbhiṇyā raktapittinām| pittināṁ sātisārāṇāṁ rūkṣāṇāṁ madhumēhinām||16||

vidagdhabhraṣṭabradhnānāṁ viṣamadyavikāriṇām| śrāntānāṁ naṣṭasañjñānāṁ sthūlānāṁ pittamēhinām||17||

tr̥ṣyatāṁ kṣudhitānāṁ ca kruddhānāṁ śōcatāmapi| kāmalyudariṇāṁ caiva kṣatānāmāḍhyarōgiṇām||18||

durbalātiviśuṣkāṇāmupakṣīṇaujasāṁ tathā| bhiṣak taimirikāṇāṁ ca na svēdamavatārayēt||19||

pittinAM sAtisArANAM rUkShANAM madhumehinAm||16||

vidagdhabhraShTabradhnAnAM viShamadyavikAriNAm| shrAntAnAM naShTasa$_{jj}$jAnAM sthUlAnAM pittamehinAm||17||

tRuShyatAM kShudhitAnAM ca kruddhAnAM shocatAmapi| kAmalyudariNAM caiva kShatAnAmADhyarogiNAm||18||

durbalAtivishuShkANAmupakShINaujasAM tathA| bhiShak taimirikANAM ca na svedamavatArayet||19||

The physician should be aware that sudation is contraindicated in those who regularly consume astringents and alcohol, in pregnant women, persons with bleeding disorders, individuals with ‘’pitta’’ predominance, those who are suffering from diarrhoea and sicca, patients with diabetes mellitus, inflamed colon, prolapsed rectum, in toxic conditions, fatigued, unconscious, obese, ‘’pitta’’-predominant diabetics, individuals having thirst, hunger, anger, depression, jaundice, ascitis, injured, rheumatoid diseases, weakness, extremely emaciated, highly immune compromised and those who often suffer from blackouts. [16-19]

Indications of ‘’swedana’’

प्रतिश्याये च कासे च हिक्काश्वासेष्वलाघवे| कर्णमन्याशिरःशूले स्वरभेदे गलग्रहे||२०||

अर्दितैकाङ्गसर्वाङ्गपक्षाघाते विनामके| कोष्ठानाहविबन्धेषु मूत्राघाते विजृम्भके||२१||

पार्श्वपृष्ठकटीकुक्षिसङ्ग्रहे गृध्रसीषु च| मूत्रकृच्छ्रे महत्त्वे च मुष्कयोरङ्गमर्दके||२२||

पादजानूरुजङ्घार्तिसङ्ग्रहे श्वयथावपि| खल्लीष्वामेषु शीते च वेपथौ वातकण्टके||२३||

सङ्कोचायामशूलेषु स्तम्भगौरवसुप्तिषु | सर्वाङ्गेषु विकारेषु स्वेदनं हितमुच्यते||२४||

pratiśyāyē ca kāsē ca hikkāśvāsēṣvalāghavē| karṇamanyāśiraḥśūlē svarabhēdē galagrahē||20||

arditaikāṅgasarvāṅgapakṣāghātē vināmakē| kōṣṭhānāhavibandhēṣu mūtrāghātē vijr̥mbhakē||21||

pārśvapr̥ṣṭhakaṭīkukṣisaṅgrahē gr̥dhrasīṣu ca| mūtrakr̥cchrē mahattvē ca muṣkayōraṅgamardakē||22||

pādajānūrujaṅghārtisaṅgrahē śvayathāvapi| khallīṣvāmēṣu śītē ca vēpathau vātakaṇṭakē||23||

saṅkōcāyāmaśūlēṣu stambhagauravasuptiṣu | sarvāṅgēṣu vikārēṣu svēdanaṁ hitamucyatē||24||

pratishyAye ca kAse ca hikkAshvAseShvalAghave| karNamanyAshiraHshUle svarabhede galagrahe||20||

arditaikA$_{ggasarvA}$ggapakShAghAte vinAmake| koShThAnAhavibandheShu mUtrAghAte vijRumbhake||21||

pArshvapRuShThakaTIkukShisa~ggrahe gRudhrasIShu ca| mUtrakRucchre mahattve ca muShkayora~ggamardake||22||

pAdajAnUruja$_{gghArtisa}$ggrahe shvayathAvapi| khallIShvAmeShu shIte ca vepathau vAtakaNTake||23||

sa~gkocAyAmashUleShu stambhagauravasuptiShu | sarvA~ggeShu vikAreShu svedanaM hitamucyate||24||

It is said that ‘’swedana’’ is useful in rhinitis, cough, hiccups, breathing difficulties, heaviness of body, earache, headache, cervical pain, hoarseness of voice, choking sensation of throat, facial palsy, monoplegia, quadriplegia, hemiplegia, prostrated postures, abdominal flatulence, constipation, urinary retention, excessive yawning, stiffness of flanks, dorsum, lumbar and abdomen, sciatica, dysuria, scrotal enlargement, body ache, pain and stiffness of dorsum of foot, knee, thigh and calf, edema, severely painful radiculopathy, indigestion, chills and shivering, subluxation of ankle, contractures, convulsions, colicky pains, stiffness, heaviness and numbness, and such disorders anywhere in the body. [20-24]

‘’Swedana dravya’’ (material for sudation)

तिलमाषकुलत्थाम्लघृततैलामिषौदनैः| पायसैः कृशरैर्मांसैः पिण्डस्वेदं प्रयोजयेत्||२५||

गोखरोष्ट्रवराहाश्वशकृद्भिः सतुषैर्यवैः| सिकतापांशुपाषाणकरीषायसपूटकैः||२६||

श्लैष्मिकान् स्वेदयेत् पूर्वैर्वातिकान् समुपाचरेत्| द्रव्याण्येतानि शस्यन्ते यथास्वं प्रस्तरेष्वपि||२७||

tilamāṣakulatthāmlaghṛtatailāmiṣaudanaiḥ| pāyasaiḥ kṛśarairmāṁsaiḥ piṇḍasvēdaṁ prayōjayēt||25||

gōkharōṣṭravarāhāśvaśakṛdbhiḥ satuṣairyavaiḥ|
sikatāpāṁśupāṣāṇakarīṣāyasapūṭakaiḥ||26||

ślaiṣmikān svēdayēt pūrvairvātikān samupācarēt| dravyāṇyētāni śasyantē yathāsvaṁ prastarēṣvapi||27||

tilamAShakulatthAmlaghRutatailAmiShaudanaiH| pAyasaiH kRusharairmAMsaiH piNDasvedaM prayojayet||25||

gokharoShTravarAhAshvashakRudbhiH satuShairyavaiH|
sikatApAMshupAShANakarIShAyasapUTakaiH||26||

shlaiShmikAn svedayet pUrvairvAtikAn samupAcaret| dravyANyetAni shasyante yathAsvaM prastareShvapi||27||

Fomentation bolus prepared with ‘’tila’’ (Sesamum indicum Linn.), ‘’masha’’ (Phaseolus radiates Linn.), ‘’kulatha’’ (Dolichos biflorus Linn.), sour preparations, ‘’ghee‘‘, oil, meat, boiled rice (’‘odana’‘), sweet porridge (’‘payasa)‘‘, boiled mixture of cereals and legumes (’‘krishara’‘) and flesh, feces of cow, ass, camel, pig and horse along with barley grains with chaff, sand, dust, stone, dried cow dung and iron powder is effective for fomentation in the cases of’‘kapha’’ and ‘’vata’’ related diseases. These articles may also be used for fomentation using a hot stone (‘’prastara sweda’’). [25- 27]

Preparation for comfortable sudation

भूगृहेषु च जेन्ताकेषूष्णगर्भगृहेषु च| विधूमाङ्गारतप्तेषु स्वभ्यक्तः स्विद्यते सुखम्||२८||

bhūgr̥hēṣu ca jēntākēṣūṣṇagarbhagr̥hēṣu ca| vidhūmāṅgārataptēṣu svabhyaktaḥ svidyatē sukham||28||

bhUgRuheShu ca jentAkeShUShNagarbhagRuheShu ca| vidhUmA~ggAratapteShu svabhyaktaH svidyate sukham||28||

To get a comfortable sudation experience, the patient should have oil applied to his body and then exposed to some heat in an underground cellar (‘’jentaka’’) type room, or a warm enclosed room that is heated with firebrands and is devoid of smoke. [28]

Decoctions for ‘’nadi sweda’’ (tubular fomentation)

ग्राम्यानूपौदकं मांसं पयो बस्तशिरस्तथा| वराहमध्यपित्तासृक् स्नेहवत्तिलतण्डुलाः||२९||

इत्येतानि समुत्क्वाथ्य नाडीस्वेदं प्रयोजयेत्| देशकालविभागज्ञो युक्त्यपेक्षो भिषक्तमः||३०||

वारुणामृतकैरण्डशिग्रुमूलकसर्षपैः| वासावंशकरञ्जार्कपत्रैरश्मन्तकस्य च||३१||

शोभाञ्जनकसैरेयमालतीसुरसार्जकैः | पत्रैरुत्क्वाथ्य सलिलं नाडीस्वेदं प्रयोजयेत्||३२||

भूतीकपञ्चमूलाभ्यां सुरया दधिमस्तुना| मूत्रैरम्लैश्च सस्नेहैर्नाडीस्वेदं प्रयोजयेत्||३३||

grāmyānūpaudakaṁ māṁsaṁ payō bastaśirastathā| varāhamadhyapittāsr̥k snēhavattilataṇḍulāḥ||29||

ityētāni samutkvāthya nāḍīsvēdaṁ prayōjayēt| dēśakālavibhāgajñō yuktyapēkṣō bhiṣaktamaḥ||30||

vāruṇāmr̥takairaṇḍaśigrumūlakasarṣapaiḥ| vāsāvaṁśakarañjārkapatrairaśmantakasya ca||31||

śōbhāñjanakasairēyamālatīsurasārjakaiḥ | patrairutkvāthya salilaṁ nāḍīsvēdaṁ prayōjayēt||32||

bhūtīkapañcamūlābhyāṁ surayā dadhimastunā| mūtrairamlaiśca sasnēhairnāḍīsvēdaṁ prayōjayēt||33||

grAmyAnUpaudakaM mAMsaM payo bastashirastathA| varAhamadhyapittAsRuk snehavattilataNDulAH||29||

ityetAni samutkvAthya nADIsvedaM prayojayet| deshakAlavibhAgaj~jo yuktyapekSho bhiShaktamaH||30||

vAruNAmRutakairaNDashigrumUlakasarShapaiH| vAsAvaMshakara~jjArkapatrairashmantakasya ca||31||

shobhA~jjanakasaireyamAlatIsurasArjakaiH | patrairutkvAthya salilaM nADIsvedaM prayojayet||32||

bhUtIkapa~jcamUlAbhyAM surayA dadhimastunA| mUtrairamlaishca sasnehairnADIsvedaM prayojayet||33||

Proper decoctions may be prepared out of flesh of domesticated, marshy or aquatic animals, milk, head of goat, blood, bile and flesh of pig, unctuous substances like sesame seeds and cereals, and tubular fomentation may be applied appropriately by an expert physician, considering variations in geography and season. Tubular fomentation can also be done with decoctions of leaves of ‘’varuna’’ (Crataeva religiosa Forst.), ‘’amritaka’’ (Tinospora cordifolia), ‘’eranda’’ (Ricinus communis), ‘’shigru’’ (Moringa oleifera), ‘’mulaka’’ (Raphanus sativus), ‘’sarshapa’’ (Brassica nigra), ‘’vasa’’ (Adathoda vasica), ‘’vamsha’’ (Bambusa arundinacea), ‘’karanja’’ (Pongamia pinnata), ‘’arka’’ (Calotropis gigantea), ‘’ashmantaka’’ (Bauhinia racemosa), ‘’sobhanjana’’ (variety of ‘’shigru‘‘),‘‘saireya’’ (Barleria prionitis), ‘’malati’’ (Jasminum grandiflorum), ‘’surasa’’ (Ocimum sanctum), and ‘’arjaka’’ (Ocimum gratissimum). [29-33]

Material for ‘’avagaha sweda’’ (tub fomentation)

एत एव च निर्यूहाः प्रयोज्या जलकोष्ठके| स्वेदनार्थं घृतक्षीरतैलकोष्ठांश्च कारयेत्||३४||

ēta ēva ca niryūhāḥ prayōjyā jalakōṣṭhakē| svēdanārthaṁ ghṛtakṣīratailakōṣṭhāṁśca kārayēt||34||

eta eva ca niryUhAH prayojyA jalakoShThake| svedanArthaM ghRutakShIratailakoShThAMshca kArayet||34||

These same decoctions can be used in a water tub for fomentation. In a similar manner, ‘’ghee’’, milk, and sesame oil may also be used in tub fomentation. [34]

Material for ‘’upanaha sweda’’ (poultice fomentation)

गोधूमशकलैश्चूर्णैर्यवानामम्लसंयुतैः| सस्नेहकिण्वलवणैरुपनाहः प्रशस्यते||३५||

गन्धैः सुरायाः किण्वेन जीवन्त्या शतपुष्पया| उमया कुष्ठतैलाभ्यां युक्तया चोपनाहयेत्||३६||

चर्मभिश्चोपनद्धव्यः सलोमभिरपूतिभिः| उष्णवीर्यैरलाभे तु कौशेयाविकशाटकैः||३७||

gōdhūmaśakalaiścūrṇairyavānāmamlasaṁyutaiḥ| sasnēhakiṇvalavaṇairupanāhaḥ praśasyatē||35||

gandhaiḥ surāyāḥ kiṇvēna jīvantyā śatapuṣpayā| umayā kuṣṭhatailābhyāṁ yuktayā cōpanāhayēt||36||

carmabhiścōpanaddhavyaḥ salōmabhirapūtibhiḥ| uṣṇavīryairalābhē tu kauśēyāvikaśāṭakaiḥ||37||

godhUmashakalaishcUrNairyavAnAmamlasaMyutaiH| sasnehakiNvalavaNairupanAhaH prashasyate||35||

gandhaiH surAyAH kiNvena jIvantyA shatapuShpayA| umayA kuShThatailAbhyAM yuktayA copanAhayet||36||

carmabhishcopanaddhavyaH salomabhirapUtibhiH| uShNavIryairalAbhe tu kausheyAvikashATakaiH||37||

Poultice for fomentation can be prepared with wheat powder and/or barley flour mixed with sour preparations, oily substances, yeast, and salt. Poultice can also be logically prepared with aromatic drugs, ‘’jivanti’’ (Leptandenia reticulata), ‘’shatapushpa’’ (Foeniculum vulgare), ‘’uma’’ (Linum usitatissimum), and ‘’kushta’’ (Saussurea lappa) mixed with oil.

Non-putrefied hairy leather of hot potency animals should be used as a bandage when using poultice. In case of non availability, silk or woolen blanket can also be used. [35-37]

रात्रौ बद्धं दिवा मुञ्चेन्मुञ्चेद्रात्रौ दिवा कृतम्| विदाहपरिहारार्थं, स्यात् प्रकर्षस्तु शीतले||३८||

rātrau baddhaṁ divā muñcēnmuñcēdrātrau divā kr̥tam| vidāhaparihārārthaṁ, syāt prakarṣastu śītalē||38||

rAtrau baddhaM divA mu$_{jcenmu}$jcedrAtrau divA kRutam| vidAhaparihArArthaM, syAt prakarShastu shItale||38||

To prevent burning sensations, the bandage applied at night should be removed in the morning and the one applied during the day should be removed at night. The duration of bandage application may be prolonged in cold weather. [38]

Thirteen types of ‘’sweda’’

सङ्करः प्रस्तरो नाडी परिषेकोऽवगाहनम्|
जेन्ताकोऽश्मघनः कर्षूः कुटी भूः कुम्भिकैव च||३९||

कूपो होलाक इत्येते स्वेदयन्ति त्रयोदश| तान् यथावत् प्रवक्ष्यामि सर्वानेवानुपूर्वशः||४०||

saṅkaraḥ prastarō nāḍī pariṣēkō’vagāhanam| jēntākō’śmaghanaḥ karṣūḥ kuṭī bhūḥ kumbhikaiva ca||39||

kūpō hōlāka ityētē svēdayanti trayōdaśa| tān yathāvat pravakṣyāmi sarvānēvānupūrvaśaḥ||40||

sa~gkaraH prastaro nADI pariSheko~avagAhanam| jentAko~ashmaghanaH karShUH kuTI bhUH kumbhikaiva ca||39||

kUpo holAka ityete svedayanti trayodasha| tAn yathAvat pravakShyAmi sarvAnevAnupUrvashaH||40||

Thirteen varieties of fomentation are ‘’sankara, prastara, nadi, parisheka, avagahana, jentaka, ashmaghna, karshu, kuti, bhu, kumbhika, kupa,’’ and ‘’holaka’’. They are further detailed accordingly in the same sequence. [39-40]

‘’Sankara sweda’’ (bolus fomentation)

तत्र वस्त्रान्तरितैरवस्त्रान्तरितैर्वा पिण्डैर्यथोक्तैरुपस्वेदनं सङ्करस्वेद इति विद्यात्॥४१॥

tatra vastrāntaritairavastrāntaritairvā piṇḍairyathōktairupasvēdanaṁ saṅkarasvēda iti vidyāt||41||

tatra vastrAntaritairavastrAntaritairvA piNDairyathoktairupasvedanaM sa~gkarasveda iti vidyAt||41||

Fomentation by means of bolus containing prescribed drugs with or without being wrapped with clothes is termed as ‘’sankarasweda’’. [41]

‘’Prastara sweda’’ (lying on a medicinal mattress)

शूकशमीधान्यपुलाकानां वेशवारपायसकृशरोत्कारिकादीनां वा प्रस्तरे कौशेयाविकोत्तरप्रच्छदेपञ्चाङ्गुलोरुबूकार्कपत्रप्रच्छदे वास्वभ्यक्तसर्वगात्रस्य शयानस्योपस्वेदनं प्रस्तरस्वेद इति विद्यात्॥४२॥

śūkaśamīdhānyapulākānāṁ vēśavārapāyasakṛśarōtkārikādīnāṁ vā prastarēkauśēyāvikōttarapracchadēpañcāṅgulōrubūkārkapatrapracchadē vā svabhyaktasarvagātrasyaśayānasyōpasvēdanaṁ prastarasvēda iti vidyāt||42||

shUkashamIdhAnyapulAkAnAM veshavArapAyasakRusharotkArikAdInAM vA prastarekausheyAvikottarapracchadepa$_{jcA}$ggulorubUkArkapatrapracchade vA svabhyaktasarvagAtrasyashayAnasyopasvedanaM prastarasveda iti vidyAt||42||

The fomentation technique involving an individual with oil properly applied all over his/her body, lying down on a mattress prepared with corn, pulse and ‘’pulaka’’ (type of grain), or steamed boneless meat (‘’vesavara’‘), sweet porridge, boiled mixture of pulses and cereals (’‘krishara’‘), and pudding cake (’‘utkarika’‘), covered with silk, woolen pieces or leaves of’‘panchangula’’ (Ricinus communis), ‘’urubuka’’ (variety of the same plant) and ‘’arka’’ (Calotropis gigantean, is termed as ‘’prastara sweda’’. [42]

‘’Nadi sweda’’ (tubular steam sudation)

स्वेदनद्रव्याणां पुनर्मूलफलपत्रशुङ्गादीनां मृगशकुनपिशितशिरस्पदादीनामुष्णस्वभावानां वायथार्हमम्ललवणस्नेहोपसंहितानां मूत्रक्षीरादीनां वा कुम्भ्यां बाष्पमनुद्वमन्त्यामुत्क्वथितानां नाड्याशरेषीकावंशदलकरञ्जार्कपत्रान्यतमकृतया गजाग्रहस्तसंस्थानया व्यामदीर्घया व्यामार्धदीर्घया

वाव्यामचतुर्भागाष्टभागमूलाग्रपरिणाहस्रोतसा सर्वतो वातहरपत्रसंवृतच्छिद्रया द्विस्त्रिर्वा विनामितयावातहरसिद्धस्नेहाभ्यक्तगात्रो बाष्पमुपहरेत्; बाष्पो ह्यनृजुगामी विहतचण्डवेगस्त्वचमविदहन् सुखं स्वेदयतीतिनाडीस्वेदः||४३||

svēdanadravyāṇāṁ
punarmūlaphalapatraśuṅgādīnāṁmṛgaśakunapiśitaśiraspadādīnāmuṣṇasvabhāvānāṁ vā yathārhamamlalavaṇasnēhōpasaṁhitānāṁmūtrakṣīrādīnāṁ vā kumbhyāṁ bāṣpamanudvamantyāmutkvathitānāṁ
nāḍyāśarēṣīkāvaṁśadalakarañjārkapatrānyatamakṛtayā gajāgrahastasaṁsthānayā vyāmadīrghayāvyāmārdhadīrghayā vā
vyāmacaturbhāgāṣṭabhāgamūlāgrapariṇāhasrōtasā
sarvatōvātaharapatrasaṁvṛtacchidrayā dvistrirvā vināmitayā
vātaharasiddhasnēhābhyaktagātrōbāṣpamupaharēt; bāṣpō hyanṛjugāmī
vihatacaṇḍavēgastvacamavidahan sukhaṁ svēdayatītināḍīsvēdaḥ||43||

svedanadravyANAM
punarmUlaphalapatrashu~ggAdInAMmRugashakunapishitashiraspadAdInAmuShNasvabhAvAnAM vAyathArhamamlalavaNasnehopasaMhitAnAM mUtrakShIrAdInAM vA kumbhyAMbAShpamanudvamantyAmutkvathitAnAM nADyA shareShIkAvaMshadalakara~jjArkapatrAnyatamakRutayAgajAgrahastasaMsthAnayA vyAmadIrghayA vyAmArdhadIrghayA
vAvyAmacaturbhAgAShTabhAgamUlAgrapariNAhasrotasA sarvato vAtaharapatrasaMvRutacchidrayAdvistrirvA vinAmitayA
vAtaharasiddhasnehAbhyaktagAtro bAShpamupaharet; bAShpo hyanRujugAmI vihataca NDavegastvacamavidahan sukhaM svedayatIti nADIsvedaH||43||

Drugs for fomentation like plant-based articles (roots, fruits, leaves, buds etc.) or animal-based articles (flesh and heads of animals and birds) are mixed up with sour, salt or unctuous substances and urine, milk, etc. and decocted in a pitcher in such a way that the vapor does not leak out. Then, a pipe made up of leaves of ‘’vamsha’’ (Bambusa arundinacea Retz.), ‘’karanja’’ (Pongamia pinnata Merr.) or ‘’arka’’ (Calotropis gigantea) with its fore part having the shape of the trunk of an elephant is inserted into the pitcher. The pipe required should be of one ‘’vyama’’ (91.44cm) or half a ‘’vyama’’ (45.72 cm) length, with its circumference being one-fourth of a ‘’vyama’’ (22.86 cm) in its proximal end, one-eighth of a ‘’vyama’’ in the distal end, and curved twice or thrice. All the clefts in the pipe should be well covered with leaves that alleviate ‘’vata’‘. The well-massaged patient should then get this steam through the curved pipe. Curvatures of the pipe help in lessening the intensity of steam and thus help in providing a comfortable fomentation experience. This fomentation technique is called’‘nadi sweda’’. [43]

‘’Parisheka sweda’’ (shower technique for fomentation)

वातिकोत्तरवातिकानां पुनर्मूलादीनामुत्क्वाथैः सुखोष्णैः कुम्भीर्वर्षणिकाः प्रनाडीर्वा पूरयित्वा यथार्हसिद्धस्नेहाभ्यक्तगात्रंवस्त्रावच्छन्नं परिषेचयेदिति परिषेकः||४४||

vātikōttaravātikānāṁ punarmūlādīnāmutkvāthaiḥ sukhōṣṇaiḥ kumbhīrvarṣaṇikāḥ pranāḍīrvā pūrayitvāyathārhasiddhasnēhābhyaktagātraṁ vastrāvacchannaṁ pariṣēcayēditi pariṣēkaḥ||44||

vAtikottaravAtikAnAM punarmUlAdInAmutkvAthaiH sukhoShNaiH kumbhIrvarShaNikAH pranADIrvApUrayitvA yathArhasiddhasnehAbhyaktagAtraM vastrAvacchannaM pariShecayediti pariShekaH||44||

A fomentation technique that involves taking shower, using pitchers or vessels with holes at the bottom (‘’varshanika’‘) or pipes, filled with lukewarm decoctions of roots of drugs that alleviate isolated’‘vata’’ or ‘’vata’‘-predominant disorders, after suitable application of oil over body parts covered with cloth, is termed as’‘parisheka’’. [44]

‘’Avagaha sweda’’ (tub fomentation)

वातहरोत्क्वाथक्षीरतैलघृतपिशितरसोष्णसलिलकोष्ठकावगाहस्तु यथोक्त एवावगाहः||४५||

vātaharōtkvāthakṣīratailaghṛtapiśitarasōṣṇasalilakōṣṭhakāvagāhastu yathōkta ēvāvagāhaḥ||45|

vAtaharotkvAthakShIratailaghRutapishitarasoShNasalilakoShThakAvagAhastu yathokta evAvagAhaH||45||

Fomentation by immersion in a tub filled up with ‘’vata’’ alleviating decoctions, milk, oil, ghee, meat juices or hot water is termed as ‘’avagaha’’. [45]

‘’Jentaka sweda’’ (sudation therapy in room)

अथ जेन्ताकं चिकीर्षुर्भूमिं परीक्षेत- तत्र पूर्वस्यां दिश्युत्तरस्यां वा गुणवति प्रशस्ते भूमिभागे कृष्णमधुरमृत्तिके सुवर्णमृत्तिकेवा परीवापपुष्करिण्यादीनां जलाशयानामन्यतमस्य कूले दक्षिणे पश्चिमे वा सूपतीर्थे समसुविभक्तभूमिभागे सप्ताष्टौवाऽरत्नीरुपक्रम्योदकात् प्राङ्मुखमुदङ्मुखं वाऽभिमुखतीर्थं कूटागारं कारयेत्, उत्सेधविस्तारतः परमरत्नीः षोडश, समन्तात्सुवृत्तं मृत्कर्मसम्पन्नमनेकवातायनम्; अस्य कूटागारस्यान्तः समन्ततो भित्तिमरत्निविस्तारोत्सेधां पिण्डिकांकारयेदाकपाटात्, मध्ये चास्य कूटागारस्य चतुष्किष्कुमात्रं पुरुषप्रमाणं मृन्मयं कन्दुसंस्थानंबहुसूक्ष्मच्छिद्रमङ्गारकोष्ठकस्तम्भं सपिधानं कारयेत्; तं च खादिराणामाश्वकर्णादीनां वा काष्ठानां पूरयित्वा प्रदीपयेत्; सयदा जानीयात् साधु दग्धानि काष्ठानि गतधूमान्यवतप्तं च केवलमग्निना तदग्निगृहं स्वेदयोग्येन चोष्मणा युक्तमिति,तत्रैनं पुरुषं वातहराभ्यक्तगात्रं वस्त्रावच्छन्नं प्रवेशयेत्, प्रवेशयंश्चैनमनुशिष्यात्- सौम्य! प्रविश कल्याणायारोग्याय चेति,प्रविश्य चैनां पिण्डिकामधिरुह्य पार्श्वापरपार्श्वाभ्यां यथासुखं शयीथाः, न च त्वया स्वेदमूर्च्छापरीतेनापि सता पिण्डिकैषाविमोक्तव्याऽऽप्राणोच्छ्वासात्, भ्रश्यमानो ह्यतः

पिण्डिवकावकाशाद्द्वारमनधिगच्छन् स्वेदमूर्च्छापरीततया सद्यःप्राणाञ्जहयाः, तस्मात् पिण्डिकामेनां न कथञ्चन मुञ्चेथाः; त्वं यदा जानीयाः- विगताभिष्यन्दमात्मानंसम्यक्प्रस्रुतस्वेदपिच्छं सर्वस्रोतोविमुक्तं लघूभूतमपगतविबन्धस्तम्भसुप्तिवेदनागौरवमिति, ततस्तां पिण्डिकामनुसरन्द्वारं प्रपद्येथाः, निष्क्रम्य च न सहसा चक्षुषोः परिपालनार्थं शीतोदकमुपस्पृशेथाः, अपगतसन्तापक्लमस्तु मुहूर्तात् सुखोष्णेनवारिणा यथान्यायं परिषिक्तोऽश्नीयाः; इति जेन्ताकस्वेदः||४६||

atha jēntākaṁ cikīrṣurbhūmiṁ parīkṣēta- tatra pūrvasyāṁ diśyuttarasyāṁ vā guṇavati praśastēbhūmibhāgē kṛṣṇamadhuramṛttikē suvarṇamṛttikē vā parīvāpapuṣkariṇyādīnāṁ jalāśayānāmanyatamasyakūlē dakṣiṇē paścimē vā sūpatīrthē samasuvibhaktabhūmibhāgē saptāṣṭau vā'ratnīrupakramyōdakātprāṅmukhamudaṅmukhaṁ vā'bhimukhatīrthaṁ kūṭāgāraṁ kārayēt, utsēdhavistārataḥ paramaratnīḥṣōḍaśa, samantāt suvṛttaṁ mṛtkarmasampannamanēkavātāyanam; asya kūṭāgārasyāntaḥ samantatōbhittimaratnivistārōtsēdhāṁ piṇḍikāṁ kārayēdākapāṭāt, madhyē cāsya kūṭāgārasya catuṣkiṣkumātraṁpuruṣapramāṇaṁ mṛnmayaṁ kandusaṁsthānaṁ bahusūkṣmacchidramaṅgārakōṣṭhakastambhaṁsapidhānaṁ kārayēt; taṁ ca khādirāṇāmāśvakarṇādīnāṁ vā kāṣṭhānāṁ pūrayitvā pradīpayēt; sa yadājānīyāt sādhu dagdhāni kāṣṭhāni gatadhūmānyavataptaṁ ca kēvalamagninā tadagnigṛhaṁ svēdayōgyēnacōṣmaṇā yuktamiti, tatrainaṁ puruṣaṁ vātaharābhyaktagātraṁ vastrāvacchannaṁ pravēśayēt,pravēśayaṁścainamanuśiṣyāt- saumya! praviśa kalyāṇāyārōgyāya cēti, praviśya caināṁpiṇḍikāmadhiruhya pārśvāparapārśvābhyāṁ yathāsukhaṁ śayīthāḥ, na ca tvayā svēdamūrcchāparītēnāpisatā piṇḍikaiṣā vimōktavyā''prāṇōcchvāsāt, bhraśyamānō hyataḥ piṇḍivakāvakāśāddvāramanadhigacchansvēdamūrcchāparītatayā sadyaḥ prāṇāñjahyāḥ, tasmāt piṇḍikāmēnāṁ na kathañcana muñcēthāḥ; tvaṁyadā jānīyāḥ- vigatābhiṣyandamātmānaṁ samyakprasrutasvēdapiccaṁ sarvasrōtōvimuktaṁlaghūbhūtamapagatavibandhastambhasuptivēdanāgauravamiti, tatastāṁ piṇḍikāmanusaran dvāraṁprapadyēthāḥ, niṣkramya ca na sahasā cakṣuṣōḥ paripālanārthaṁ śītōdakamupaspṛśēthāḥ,apagatasantāpaklamastu muhūrtāt sukhōṣṇēna vāriṇā yathānyāyaṁ pariṣiktō'śnīyāḥ; itijēntākasvēdaḥ||46||

atha jentAkaM cikIrShurbhUmiM parIkSheta- tatra pUrvasyAM dishyuttarasyAM vA guNavati prashastebhUmibhAge kRuShNamadhuramRuttike suvarNamRuttike vA parIvApapuShkariNyAdInAMjalAshayAnAmanyatamasya kUle dakShiNe pashcime vA sUpatIrthe samasuvibhaktabhUmibhAgesaptAShTau vA~aratnIrupakramyodakAt prA$_{gmukhamuda}$gmukhaM vA~abhimukhatIrthaMkUTAgAraM kArayet, utsedhavistArataH paramaratnIH ShoDasha, samantAt suvRuttaMmRutkarmasampannamanekavAtAyanam; asya kUTAgArasyAntaH samantato bhittimaratnivistArotsedhAMpiNDikAM kArayedAkapATAt, madhye cAsya kUTAgArasya catuShkiShkumAtraM puruShapramANaMmRunmayaM kandusaMsthAnaM bahusUkShmacchidrama~ggArakoShThakastambhaM sapidhAnaMkArayet; taM ca khAdirANAmAshvakarNAdInAM vA kAShThAnAM pUrayitvA pradIpayet; sa yadA jAnIyAtsAdhu dagdhAni kAShThAni gatadhUmAnyavataptaM ca kevalamagninA tadagnigRuhaM svedayogyenacoShmaNA yuktamiti, tatrainaM puruShaM vAtaharAbhyaktagAtraM vastrAvacchannaM

praveshayet,praveshayaMshcainamanushiShyAt- saumya! pravisha kalyANAyArogyAya ceti, pravishya cainAMpiNDikAmadhiruhya pArshvAparapArshvAbhyAM yathAsukhaM shaylthAH, na ca tvayAsvedamUrcchAparltenApi satA piNDikaiShA vimoktavyA$_a$aprANocchvAsAt, bhrashyamAno hyataHpiNDivakAvakAshAddvAramanadhigacchan svedamUrcchAparltatayA sadyaH prANA~jjahyAH, tasmAtpiNDikAmenAM na katha~jcana mu~jcethAH; tvaM yadA jAnIyAH- vigatAbhiShyandamAtmAnaMsamyakprasrutasvedapicchaM sarvasrotovimuktaMlaghUbhUtamapagatavibandhastambhasuptivedanAgauravamiti, tatastAM piNDikAmanusaran dvAraMprapadyethAH, niShkramya ca na sahasA cakShuShoH paripAlanArthaM shltodakamupaspRushethAH,apagatasantApaklamastu muhUrtAt sukhoShNena vAriNA yathAnyAyaM pariShikto~ashnIyAH; itijentAkasvedaH||46||

Examine the land thoroughly before resorting to the ‘’jentaka’’ type of fomentation. Construct a circular building facing east or north, with a pond in front and ensuring that the site is in the eastern or northern side of the village. The building should be situated at a distance of 7- 8 ‘’aratnis’’ (320-365 cm) from the pond. The land should be fertile, plain, and black or golden in colour. The height and diameter of the building should be 16 ‘’aratni’’ each. (731 cm) and should be circular (as mentioned earlier), well plastered with mud and with many windows. A bench having 1 ‘’aratni’’ (approximately 45 cm) width and height should be prepared all around the wall up to the door. An oven of clay, with a lid and with many holes, of four ‘’hasta’’ diameter, and of height equal to that of the individual should be prepared in the center of the room. This oven should be filled up with fuel of ‘’khadira’’ (acacia catechu) and ‘’aswakarna’’ (dipterocarpus alatus) and ignited. As the wooden fuel is properly burned and the room is wellheated with fire alone (i.e., devoid of any smoke), it should be understood as fit for sudation with heat. Then you request the patient,who is well massaged with oil prepared with vata alleviating drugs and covered with a cloth, to enter the room by saying “Oh gentleman! Enter the room for the sake of your auspicious health. Go to the bench and lie down thereon, alternately changing sides comfortably, you should not leave the bench even if you feel fainting by severe sweating until you feel suffocated, otherwise on leaving you may not be able to reach the door and it may be fatal, do not leave the bench. As you feel yourself free from all clogging, with sticky sweat drained and all channels open, light and devoid of obstructions, stiffness, numbness, pain, and heaviness, you should then leave the bench and exit through the door. After coming out of that room, do not immediately apply cold water for the sake of your eyes. After one ‘’muhurta’‘, as the heat and exertion subsides, you should bathe in lukewarm water and then eat a meal”. This is’‘jentaka sweda’’. [46]

‘’Ashmaghana sweda’’ (sudation on heated slab of stone)

शयानस्य प्रमाणेन घनामश्ममयीं शिलाम्| तापयित्वा मारुतघ्नैर्दारुभिः सम्प्रदीपितैः||४७||

व्यपोज्झ्य सर्वानङ्गारान् प्रोक्ष्य चैवोष्णवारिणा| तां शिलामथ कुर्वीत कौषेयाविकसंस्तराम्||४८||

तस्यां स्वभ्यक्तसर्वाङ्गः स्वपन् स्विद्यति ना सुखम्| कौरवाजिनकौषेयप्रावाराद्यैः सुसंवृतः ||४९||
इत्यक्तोऽश्मघनस्वेदः,…|५०|

śayānasya pramāṇēna ghanāmaśmamayīṁ śilām| tāpayitvā mārutaghnairdārubhiḥ sampradīpitaiḥ||47||

vyapōjjhya sarvānaṅgārān prōkṣya caivōṣṇavāriṇā| tāṁ śilāmatha kurvīta kauṣēyāvikasaṁstarām||48||

tasyāṁ svabhyaktasarvāṅgaḥ svapan svidyati nā sukham|
kauravājinakauṣēyaprāvārādyaiḥ susaṁvṛtaḥ ||49||

ityaktō'śmaghanasvēdaḥ,…|50| |

shayAnasya pramANena ghanAmashmamayIM shilAm| tApayitvA mArutaghnairdArubhiH sampradIpitaiH||47||

vyapojjhya sarvAna~ggArAn prokShya caivoShNavAriNA| tAM shilAmatha kurvIta kauSheyAvikasaMstarAm||48||

tasyAM svabhyaktasarvA~ggaH svapan svidyati nA sukham|
kauravAjinakauSheyaprAvArAdyaiH susaMvRutaH ||49||

ityakto~ashmaghanasvedaH,…|50|

A compact slab of stone, of the length of an average human body, is heated with ''vata'' alleviating wooden fuel. Then all the firebrands are removed and the slab sprinkled with hot water and covered with silk or woolen sheets. The person, well massaged with oil all over his body and covered with garments is made to lie down on the slab for sudation. This fomentation technique is called ''ashmaghna sweda''. [47-49]

''Karshu sweda'' (sudation by using heat in a trench under bed)

…कर्षूस्वेदः प्रवक्ष्यते| खानयेच्छयनस्याधः कर्षूं स्थानविभागवित्||५०||

दीप्तैरधूमैरङ्गारैस्तां कर्षूं पूरयेत्ततः| तस्यामुपरि शय्यायां स्वपन् स्विद्यति ना सुखम्||५१||

…karṣūsvēdaḥ pravakṣyatē|
khānayēcchayanasyādhaḥ karṣūṁ sthānavibhāgavit||50||

dīptairadhūmairaṅgāraistāṁ karṣūṁ pūrayēttataḥ| tasyāmupari śayyāyāṁ svapan svidyati nā sukham||51||

…karShUsvedaH pravakShyate| khAnayecchayanasyAdhaH karShUM sthAnavibhAgavit||50||

dIptairadhUmaira~ggAraistAM karShUM pUrayettataH| tasyAmupari shayyAyAM svapan svidyati nA sukham||51||

A physician well versed in location should get dug a flask-shaped trench right below the bed-stead (this technique assumes earthen/mud-thatched houses), fill it up with smokeless firebrands and lay the patient on the bed over this. This fomentation technique is termed as ‘’karshu sweda’’. [50-51]

‘’Kuti sweda’’ (sudation in a cottage) and ‘’bhu sweda’’ (sudation on floor)

अनत्युत्सेधविस्तारां वृत्ताकारामलोचनाम्| घनभित्तिं कुटीं कृत्वा कुष्ठाद्यैः सम्प्रलेपयेत्||५२||

कुटीमध्ये भिषक् शय्यां स्वास्तीर्णामुपकल्पयेत्| प्रावाराजिनकौशेयकुथकम्बलगोलकैः||५३||

हसन्तिकाभिरङ्गारपूर्णाभिस्तां च सर्वशः| परिवार्यान्तरारोहेदभ्यक्तः स्विद्यते सुखम्||५४||

य एवाश्मघनस्वेदविधिर्भूमौ स एव तु| प्रशस्तायां निवातायां समायामुपदिश्यते||५५||

anatyutsēdhavistārāṁ vr̥ttākārāmalōcanām| ghanabhittiṁ kuṭīṁ kr̥tvā kuṣṭhādyaiḥ sampralēpayēt||52||

kuṭīmadhyē bhiṣak śayyāṁ svāstīrṇāmupakalpayēt|
prāvārājinakauśēyakuthakambalagōlakaiḥ||53||

hasantikābhiraṅgārapūrṇābhistāṁ ca sarvaśaḥ| parivāryāntarārōhēdabhyaktaḥ svidyatē sukham||54||

ya ēvāśmaghanasvēdavidhirbhūmau sa ēva tu| praśastāyāṁ nivātāyāṁ samāyāmupadiśyatē||55||

anatyutsedhavistArAM vRuttAkArAmalocanAm| ghanabhittiM kuTIM kRutvA kuShThAdyaiH sampralepayet||52||

kuTImadhye bhiShak shayyAM svAstIrNAmupakalpayet|
prAvArAjinakausheyakuthakambalagolakaiH||53||

hasantikAbhira~ggArapUrNAbhistAM ca sarvashaH| parivAryAntarArohedabhyaktaH svidyate sukham||54||

ya evAshmaghanasvedavidhirbhUmau sa eva tu| prashastAyAM nivAtAyAM samAyAmupadishyate||55||

A thick – walled, round cottage that is neither too high, nor too wide, and without any windows should be constructed with its inner walls plastered with drugs like ‘’kushtha’’ (Saussurea lappa). There should be a bed at the center of this cottage covered with sheets prepared from cotton, silk, animal skin, a variety of grass (‘’kuttha‘‘), woolen blanket, or a variety of woolen cloth / wooden ball (‘‘golaka‘‘). The bed should be

surrounded with furnaces filled up with firebrands. The person, with oil applied all over his body, would lie on this bed for fomentation. This fomentation technique is termed as''kuti sweda''.

''Bhusweda'' is done on floor with the same methods as ''asmaghna sweda'' and is administered in well chosen, leveled sites free from excessive wind. [52-55]

''Kumbhi sweda'' (sudation with a pitcher)

कुम्भीं वातहरक्वाथपूर्णां भूमौ निखानयेत्| अर्धभागं त्रिभागं वा शयनं तत्र चोपरि||५६||

स्थापयेदासनं वाऽपि नातिसान्द्रपरिच्छदम्| अथ कुम्भ्यां सुसन्तप्तान् प्रक्षिपेदयसो गुडान्||५७||

पाषाणान् वोष्मणा तेन तत्स्थः स्विद्यति ना सुखम्| सुसंवृताङ्गः स्वभ्यक्तः स्नेहैरनिलनाशनैः||५८||

kumbhīṁ vātaharakvāthapūrṇāṁ bhūmau nikhānayēt| ardhabhāgaṁ tribhāgaṁ vā śayanaṁ tatra cōpari||56||

sthāpayēdāsanaṁ vā'pi nātisāndraparicchadam| atha kumbhyāṁ susantaptān prakṣipēdayasō guḍān||57||

pāṣāṇān vōṣmaṇā tēna tatsthaḥ svidyati nā sukham| susaṁvr̥tāṅgaḥ svabhyaktaḥ snēhairanilanāśanaiḥ||58||

kumbhIM vAtaharakvAthapUrNAM bhUmau nikhAnayet| ardhabhAgaM tribhAgaM vA shayanaM tatra copari||56||

sthApayedAsanaM vA~api nAtisAndraparicchadam| atha kumbhyAM susantaptAn prakShipedayaso guDAn||57||

pAShANAn voShmaNA tena tatsthaH svidyati nA sukham| susaMvRutA~ggaH svabhyaktaH snehairanilanAshanaiH||58||

A pitcher, filled up with decoction of vata alleviating drugs should be buried in earth upto one-fourth or one-fourth of it and a bed covered with a thin sheet kept over it. The patient, well massaged with oil alleviating ''vata'' and covered with a cloth, should either lie down or sit on the bed. Thereafter hot iron balls or stones should be put into the pitcher. The heat coming out of the pitcher helps in fomentation and this is termed as ''kumbhisweda''. [56-58]

''Kupa sweda'' (sudation in a pit)

कूपं शयनविस्तारं द्विगुणं चापि वेधतः| देशे निवाते शस्ते च कुर्यादन्तःसुमार्जितम्||५९||

हस्त्यश्वगोखरोष्ट्राणां करीषैर्दग्धपूरिते| स्ववच्छन्नः सुसंस्तीर्णेऽभ्यक्तः स्विद्यति ना सुखम्||६०||

kūpaṁ śayanavistāraṁ dviguṇaṁ cāpi vēdhataḥ| dēśē nivātē śastē ca kuryādantaḥsumārjitam||59||

hastyaśvagōkharōṣṭrāṇāṁ karīṣairdagdhapūritē| svavacchannaḥ susaṁstīrṇē'bhyaktaḥ svidyati nā sukham||60||

kUpaM shayanavistAraM dviguNaM cApi vedhataH| deshe nivAte shaste ca kuryAdantaHsumArjitam||59||

hastyashvagokharoShTrANAM karIShairdagdhapUrite| svavacchannaH susaMstIrNe~abhyaktaH svidyati nA sukham||60||

In a location free from excessive wind, a pit of the width of a bed and twice as deep as wide should be dug. Its inner portion should be well cleaned and filled with dried dung of elephant, horse, cows, ass, or camel and then ignited. A bed or sheet covered with a thin sheet should be kept over it. The patient, well massaged with oil and covered with cloth, should either lie down or sit over the bed till proper fomentation. This technique is called as ''kupasweda''. [59-60]

''Holaka sweda'' (sudation using a heap of dung)

धीतीकां तु करीषाणां यथोक्तानां प्रदीपयेत्| शयनान्तःप्रमाणेन शय्यामुपरि तत्र च||६१||

सुदग्धायां विधूमायां यथोक्तामुपकल्पयेत्| स्ववच्छन्नः स्वपंस्तत्राभ्यक्तः स्विद्यति ना सुखम्||६२||

होलाकस्वेद इत्येष सुखः प्रोक्तो महर्षिणा| इति त्रयोदशविधः स्वेदोऽग्निगुणसंश्रयः||६३||

dhītīkāṁ tu karīṣāṇāṁ yathōktānāṁ pradīpayēt| śayanāntaḥpramāṇēna śayyāmupari tatra ca||61||

sudagdhāyāṁ vidhūmāyāṁ yathōktāmupakalpayēt| svavacchannaḥ svapaṁstatrābhyaktaḥ svidyati nā sukham||62||

hōlākasvēda ityēṣa sukhaḥ prōktō maharṣiṇā| iti trayōdaśavidhaḥ svēdō'gniguṇasaṁśrayaḥ||63||

dhItIkAM tu karIShANAM yathoktAnAM pradIpayet| shayanAntaHpramANena shayyAmupari tatra ca||61||

sudagdhAyAM vidhUmAyAM yathoktAmupakalpayet| svavacchannaH svapaMstatrAbhyaktaH svidyati nA sukham||62||

holAkasveda ityeSha sukhaH prokto maharShiNA| iti trayodashavidhaH svedo~agniguNasaMshrayaH||63||

A heap of dung (of similar description as above) of the size of a bed is ignited. After it is completely burnt and becomes smokeless, a bed covered with a thin sheet is kept over it. The patient, well massaged with oil and covered with cloth, is made to lie down over the bed for comfortable fomentation. This is called ''holaka sweda'' and is considered healthy by sages.

Thus ends the description of the thirteen types of fire-induced sudation. [61-63]

Ten sudation methods without using fire

व्यायाम उष्णसदनं गुरुप्रावरणं क्षुधा| बहुपानं भयक्रोधावुपनाहाहवातपाः||६४||

स्वेदयन्ति दशैतानि नरमग्निगुणादृते|६५|

vyāyāma uṣṇasadanaṁ guruprāvaraṇaṁ kṣudhā| bahupānaṁ bhayakrōdhāvupanāhāhavātapāḥ||64||

svēdayanti daśaitāni naramagniguṇādṛtē|65|

vyAyAma uShNasadanaM guruprAvaraNaM kShudhA| bahupAnaM bhayakrodhAvupanAhAhavAtapAH||64||

svedayanti dashaitAni naramagniguNAdRute|65|

Ten methods of sudation without fire include exercises, residing in a warm chamber, wearing heavy clothing, restraining hunger, consuming excess liquid (specially alcoholic beverages) , fear, anger, poultice, wrestling and exposure to sunlight. [64-65]

इत्युक्तो द्विविधः स्वेदः संयुक्तोऽग्निगुणैर्न च||६५||

एकाङ्गसर्वाङ्गगतः स्निग्धो रूक्षस्तथैव च| इत्येतत्त्रिविधं द्वन्द्वं स्वेदमुद्दिश्य कीर्तितम्||६६||

ityuktō dvividhaḥ svēdaḥ saṁyuktō’gniguṇairna ca||65||

ēkāṅgasarvāṅgagataḥ snigdhō rūkṣastathaiva ca| ityētattrividhaṁ dvandvaṁ svēdamuddiśya kīrtitam||66||

ityukto dvividhaH svedaH saMyukto~agniguNairna ca||65||

ekA$_{ggasarvA}$ggagataH snigdho rUkShastathaiva ca| ityetattrividhaM dvandvaM svedamuddishya kIrtitam||66||

As described earlier, fomentation can be categorized into two types- using fire and not using fire. Again, there could be two types of fomentation based on whether the whole body is exposed or only parts of it. Another categorization is based on whether it is wet or dry fomentation. These three pairs of fomentation types are well known forms of sudation. [65-66]

स्निग्धः स्वेदैरुपक्रम्यः स्विन्नः पथ्याशनो भवेत्| तदहः स्विन्नगात्रस्तु व्यायामं वर्जयेन्नरः||६७||

snigdhaḥ svēdairupakramyaḥ svinnaḥ pathyāśanō bhavēt| tadahaḥ svinnagātrastu vyāyāmaṁ varjayēnnaraḥ||67||

snigdhaH svedairupakramyaH svinnaH pathyAshano bhavet| tadahaH svinnagAtrastu vyAyAmaM varjayennaraH||67||

A well oleated person should be subjected to sudation and on proper sweating, should take a wholesome diet. After fomentation, the patient should abstain from exercise that day. [67]

Summary

तत्र श्लोकाः-

स्वेदो यथा कार्यकरो हितो येभ्यश्च यद्विधः| यत्र देशे यथा योग्यो देशो रक्ष्यश्च यो यथा||६८||

स्विन्नातिस्विन्नरूपाणि तथाऽतिस्विन्नभेषजम्| अस्वेद्याः स्वेदयोग्याश्च स्वेदद्रव्याणि कल्पना||६९||

त्रयोदशविधः स्वेदो विना दशविधोऽग्निना| सङ्ग्रहेण च षट् स्वेदाः स्वेदाध्याये निदर्शिताः||७०||

स्वेदाधिकारे यद्वाच्यमुक्तमेतन्महर्षिणा | शिष्यैस्तु प्रतिपत्तव्यमुपदेष्टा पुनर्वसुः||७१||

tatra ślōkāḥ-

svēdō yathā kāryakarō hitō yēbhyaśca yadvidhaḥ| yatra dēśē yathā yōgyō dēśō rakṣyaśca yō yathā||68||

svinnātisvinnarūpāṇi tathā’tisvinnabhēṣajam| asvēdyāḥ svēdayōgyāśca svēdadravyāṇi kalpanā||69||

trayōdaśavidhaḥ svēdō vinā daśavidhō’gninā| saṅgrahēṇa ca ṣaṭ svēdāḥ svēdādhyāyē nidarśitāḥ||70||

svēdādhikārē yadvācyamuktamētanmaharṣiṇā | śiṣyaistu pratipattavyamupadēṣṭā punarvasuḥ||71||

tatra shlokAH-

svedo yathA kAryakaro hito yebhyashca yadvidhaH| yatra deshe yathA yogyo desho rakShyashca yo yathA||68||

svinnAtisvinnarUpANi tathA~atisvinnabheShajam| asvedyAH svedayogyAshca svedadravyANi kalpanA||69||

trayodashavidhaH svedo vinA dashavidho~agninA| sa~ggraheNa ca ShaT svedAH svedAdhyAye nidarshitAH||70||

svedAdhikAre yadvAcyamuktametanmaharShiNA | shiShyaistu pratipattavyamupadeShTA punarvasuH||71||

In summary, the mode of action of sudation, safety, types, suitability to various body parts, recommended protection measures for specific regions of the body, symptoms of optimum and oversudation, medicaments for oversudation, contraindications and indications of sudation, materials used for sudation, preparations, thirteen types of fire-induced fomentation, ten types of fomentation without fire, and six concise types of sudation have been explained in this chapter on sudation. [68-71]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने स्वेदाध्यायो नाम चतुर्दशोऽध्यायः||१४||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē ślōkasthānē svēdādhyāyō nāma caturdaśō’dhyāyaḥ||14||

ityagniveshakRute tantre carakapratisaMskRute shlokasthAne svedAdhyAyo nAmacaturdasho~adhyAyaH||14||

Thus ends the fourteenth chapter on sudation in the Sutra Sthana of treatise written by Agnivesha and redacted by Charak.[14]

Tattva Vimarsha (Fundamental Principles)

Sudation is a procedure applied to remove stiffness, heaviness and cold. It induces sweating by causing vasodilatation. It is indicated after oleation in most diseases. ''Vata'' and ''kapha'' dominant diseases are indications of sudation therapy. *Both unctuous and dry agents can be prescribed, depending on the condition of the patient and the disease. For example, ''snigdha" in ''vata vikara" and ''ruksha" in ''kapha vikara".* The choice of sudation (wet or dry) also depends upon the location of vitiated ''dosha'' e.g., if vata is in the stomach, initial ''swedana'' is ''ruksha'', and if''kapha'' is in the intestine then ''snigdha swedana'' is indicated. *Mild sudation, applied with caution, is advised for vital organs in case of absolute indication with specific agents.* ''Swedana'' is contraindicated in conditions where bleeding, circulatory failure, dehydration, hypotension and neuropathy are likely to occur. ''Swedana'' is absolutely contraindicated in patients with generalized debility and in comatosed patients.

Vidhi Vimarsha (Applied Inferences)

Clinical administration of swedana

''Swedana'' should only be administered following a proper ''snehana'' (unless indicated otherwise). On application of unctuous substances like oil (''taila'') on various body parts,''sweda'' forms an intervening viscous layer between the skin and the immediate environment prior to transdermal drug absorption. Thus the heat lost through sudation, along with large amounts of fluid and a marginal amount of Na+ and Cl- ions through radiation / conduction / convection / evaporation (which could potentially impair thermoregulation or cause hypothermia) does not happen too rapidly. Also, the procedure of ''swedana'' promotes the transdermal absorption of the ''sneha'' by inducing peripheral vasodilatation. However, environmental humidity and the duration of ''swedana'' procedure has to be strictly monitored, as exposure to small rise in temperature for a prolonged time can have a greater impact (more evaporation) than exposure to high temperature for a short time in a humid atmosphereCabanae, M., (2006), Journal of Applied Physiology, 100, Adjustable set point, 1338 – 1346.. Hence ''yathavath prayojithaihi'' has been written expressly to denote the optimal exposure to ''swedana''.

Proper application of ''snehana'' (''abhyanthara'' and ''bahya'') and''swedana'' enhances gastro-intestinal motility. A study enumerates the instantaneous as well as prolonged

benefits of continued ‘’swedana’‘, concluding that habitual use of’‘swedana’’ improves one’s heat tolerance capacity and physical endurance, while observing increased autonomic functions among patients due to intermittent purposeful heat stress.Sanjeev Rastogy & Francesco Chiappelli, (2013 April – June), AYU, 34(2): Heamodynamic effects of Sarvanga swedana (Ayurvedic passive heat therapy): a pilot observational study 154-159. There are numerous studies which claim that gastrointestinal motility disorders are caused due to decreased autonomic activity and its therapeutic increase, therefore helps cure motility disorders, thereby improving bowel-bladder functioning. [verse 3-5]

Environmental and age related factors also need to be considered for sudation. In extremely warm regions or during the peak of summer, there is remarkable body dehydration. And in an intensely humid climate or in an ill ventilated room where there is peripheral heat production from the body surface (and yet minimal evaporation), sudation has to be strictly monitored and precautionary procedures have to be well thought-out. Cold seasons are ideal for ‘’swedana’’ procedures because body homeostasis favors or demands heat (evident from the behavioral response mechanisms adopted by each one of us in cold seasons). Among specific fomentation techniques, ‘’sarvangasweda’’ is contraindicated in individuals at the extremes of age (i.e., infants and very elderly people) where there is ineffective thermoregulation, although ‘’ekanga’’ and ‘’mridu sweda’’ could be prescribed. [verse 6]

Health indicators such as serum electrolytes, blood urea, creatinine, mean acid base balance, serum and urine osmolarity, hemoglobin, hematocrit and vital signs should also be assessed before and after ‘’swedana’’.

‘’Bala’’ (physical fitness) of the individual has to be assessed through ‘’vyayama shakti’’ (exercise capacity), which corresponds to the time taken for spending one’s ‘’ardha shakti’’ (half strength). Based on the outcome of this assessment, ‘’pravara’’ (maximum), ‘’avara’’ (minimum) and ‘’madhyama’’ (medium) ‘’bala’’ have to be assessed. Based upon the results of these ‘’bala’’ assessments, ‘’maha sweda’’ (whole body sudation for an extended duration) and various minor/major ‘’sweda’’ measures could be prescribed.

Exercise intolerance has a significant impact on heat intolerance. People who exhibit exercise intolerance (like in the case of mitochondrial diseases, or in persons leading a sedentary lifestyle) may have autonomic dysfunction including vascular autonomia characterized by tachycardia, dizziness, changes in heart rate and blood pressure, heat intolerance and unusual sweating pattern. Also, deficiency in energy metabolism may cause exercise intolerance and reduced stamina. It is evident that exercise intolerance leads to heat intolerance and abnormal sweating pattern, making it difficult - and hazardous- to conduct ‘’swedana’’ in those individuals. An interesting observation is that if an individual is acclimatized to hot environment, he gradually attains exercise tolerance by an increase in plasma and thereby increase in blood volume, increased venous return, increased cardiac output, sub maximal heart rate, sustained sweat response, earlier onset of sweat and increased capacity for evaporative cooling, decreased osmolality of sweat and electrolyte conservation and decreased likelihood for

fatigue Kondo, N., et. al, (2009), Global Environmental research, Thermoregulatory adaptations in Humans and its modifying factors, 13 (1), 35 - 41.

Contemporary science believes that heat has a beneficial effect (through thermotherapy, for instance) on pain relief. Effect of heat on pain is mediated by heat-sensitive channels. These channels respond to heat by increasing intracellular calcium (Ca). An increase in intracellular Ca generates action potentials that increase the stimulation of sensory nerves. These channels are a part of a family of receptors called TRPV receptors. TRPV1 and TRPV2 channels are sensitive to noxious heat, while TRPV4 channels are sensitive to normal physiological heat. These channels have certain characteristics in common, such as sensitivity to menthol, etc. Multiple binding sites allow a number of factors to activate these channels. Once activated, they can also inhibit the purin pain receptors. These receptors, termed as P2X2 and P2Y2, are mediated pain receptors located in the peripheral small nerve endings. For peripheral pain, heat can directly inhibit pain. However when pain is originating from deeper tissues, heat stimulates peripheral pain receptors that can alter what can be termed as “gating” in the spinal cord and reduce the sensation of deep pain. Another effect of heat is its ability to increase circulation. These same TRPV1 and TRPV4 receptors, along with nociceptor, increase blood flow in response to heat. The initial response to heat is mediated through the sensory nerves that release substance P and calcitonin-related peptide to increase circulation. After approximately one minute, Nitric Oxide is produced in vasculature endothelial cells and is responsible for sustained response of circulation to heat. This increase in circulation is considered to be essential in tissue protection from heat and repair of damaged tissue. Thermotherapy is of two types: dry and moist. A study was conducted to assess the effect of moist and dry heat on delayed onset of muscle soreness. Moist heat not only had similar benefits as dry heat but in some cases was more beneficial, requiring only 25% of time for application as dry heat. This study was conducted on quadriceps muscles. The study also witnessed immediate (and maximum) reduction in pain on application of moist heat, since moist heat penetrates deeper tissues faster than dry heat. Also, dry heat draws out moisture from the areas of application leaving them dehydrated, unlike moist heat.

Heat therapy shows best results in increasing extensibility of collagen tissues, decreasing joint stiffness, relieving muscle spasm, reducing pain, inflammation, and edema. It also helps in post acute phase of healing and increasing blood flow. Examples of applications of dry heat in contemporary medicine include diathermy, ultra sound, and heat packs, while examples of moist heat include hydrocololator heat packs (1650F), heat regulated hydrotherapy (1050 F) (basically for 5-20 mins).Aroun Prasath, R., (2014), Journal of Science, Volume 4, Issue 1, A comparative study to assess the effectiveness of Infrared radiation and hot water fomentation on pain among patients with osteoarthritis of Knee, 1-3.

Practically, ‘’valuka sweda’’ may be considered to be an extreme form of ‘’ruksha sweda’’ and taila droni as an ultimate form of ‘’snigdha sweda’‘.’‘Patrapotala sweda, jambheera pinda sweda’’ etc are ‘’na atisnigdharuksha’’ (neither too unctuous nor too dry) in nature. From this, a spectrum of ‘’swedana’’ techniques could be formulated

starting from ‘’valuka sweda’’ (sudation using sand as driest form) and ending in ‘’taila droni’’ (dipping in warm oil as most unctuous form). The complete sequence of techniques would imply ‘’valuka sweda’’ at one end of the spectrum, followed by ‘’thusha sweda, kareesha sweda, pinyakasweda, dhanyamla dhara, churnapindasweda, jambheera panda sweda, patrapotala sweda, anda sweda, shashtika pinda sweda, sarvanga dhara’’ and eventually ending with ‘’taila droni’’. [verse 7-8]

In general practice, early degenerative conditions such as pre-senile dementia, demyelinating poly neuropathy of adolescence or adulthood such as CIDP, and post-infective (febrile) neurological disorders such as GBS present themselves as ‘’amashayagata vata samprapthi lakshanas’’ (signs of ‘’vata’’ vitiated in ‘’amashaya’‘) and therapeutic’‘swedana’’ measures such as ‘’rukshana’’ (dry fomentation techniques) are found to be very effective in the initial stages of these conditions. Metabolic disorders of the aged, such as vascular dementia, and various rheumatological disorders resemble ‘’pakwashayagata kapha lakshanas’’ and the treatment may be initiated with ‘’snigdha sweda’’. [verse 9]

For some of the disorders mentioned above that are ‘’sweda sadhya, mridu sweda’’ alone should be performed. If the disease is ‘’sweda asadhya’‘, it’s better to avoid administering’‘swedana’’ to these areas. This indicates that utmost care has to be taken when it comes to applying fomentation to vital areas as well as fomenting the whole body. Various ‘’acharyas’’ suggest using ‘’dravyas’‘, or medicated formulations, to shield or protect vital organs from any adverse affects of’‘swedana’‘.’‘Gangadhara’’ recommends the use of ‘’sheeta veerya dravyas’‘, in this context, while administering’‘mridu sweda’’ to these vital parts, and Chakrapani also advises the use of these ‘’dravyas’’ as protective measures of those parts while performing ‘’swedana’’. It is well established that hyperthermia in testicular region adversely affects spermatogenesis and virility of semen, in turn hampering fertility.

A sudden increase in body temperature produces a corresponding increase in cutaneous vascular conductance. This is followed by an increase in systemic conductance which produces alterations in cardiac output (decrease in central venous pressure and increase in cardiac output thereby increased left ventricular ejection fraction), oxygen consumption and water loss. Heart rate increases.

There is a significant hemodynamic change at the beginning of ‘’swedana’’ like significant cardiovascular stress which causes an increase in blood pressure (systolic and diastolic) and pulse rate. Whole body fomentation is therefore contraindicated in elderly and those with cardiomyopathy, congestive heart disease, bundle branch block, anemia, MI, hyperthyroidism etc. Extra caution needs to be exercised when it comes to administering ‘’swedana’’ procedure to patients with heart conditions .

Regarding eyes, the scientific community is interested in knowing more about the side effects of transpupillary thermotherapy (TTT). A study conducted on normal mouse retina reveals that retinas treated with a power of 70 mW exhibited progressive retinal damage that was almost exclusively restricted to the photo-receptors. In those cases,

early damage to the outer segments of the photo-receptors was seen one day after the thermotherapy and saw degeneration of outer nuclear layer after five days. At the same time, an accumulation of pigmented cells, presumably of macrophages, was seen in the sub-retinal space. No apparent damage was seen in the RPE or choroid. Today, researchers are considering the importance of using sub-threshold effects while applying TTT to patients with neurovascular age-related macular degeneration.A.P. Kvanta, P. Algvere Department of Ophthalmology, St Erik's Eye Hospital, Stockholm, Sweden, Effect of Transpupillary Thermotherapy (TTT). [verse 10] These practices are very common nowadays except for the usage of wheat balls. When lotus petals are unavailable, rose flower petals are substituted these days. Even cotton balls soaked in cold water, bandaged with cloth are commonly used to protect eyes while sudation. [verse 11]

The ‘’sarvanga abhyanga’’ (whole body) fomentation technique should be administered for approximately 8-10 mins, in suitable humid conditions, and until the patient sweats profusely. ‘’Ekanga sweda’’, when administered for 5-20 minutes, helps provide relief to patients showing symptoms of joint stiffness, restricted movements and acute pain.

‘’Swedana’’ procedures are recommended for a specific duration and not for prolonged periods of time. How do we know when to stop it? Repeated thermal stress elicits adaptations evident within the neural networks and integrating regulatory systems that appear as morphological changes (sweat gland hypertrophy) and may be expressed as adjustments within effector processes altered vasomotor or sudomotor sensitivities. The most common functional effect of heat acclimation is a change in the effector activation being shifted downwards. One can also observe effector adaptations evident from changes in the gain of the effector response. Thus, for a given thermal stimulus acclimatized individuals frequently display an increased effector sensitivity such as greater sweating response for an equivalent change in body temperature. Phenotypic adaptation evident after sufficient fomentation (continuum model, not with respect to time): #Reduced heart rate at a fixed work rate #Expanded plasma volume #lower core temperature at an equivalent workload, and #Superior Na and Cl reabsorption from sweat, and an elevated sweat secretion. [verse 13]

It is very essential to differentiate heat exhaustion from heatstroke. Both come under the concept of ‘’atiswinna’’ (over sudation). But from the treatment advised for ‘’atiswinna‘‘, we may infer it as heat exhaustion. Contemporary science advises fluid replacement therapy for heat exhaustion whereas rapid aggressive cooling techniques are prescribed for heat stroke. Charak Samhita advises treatment procedures that include‘‘greeshma ritucharya’’ along with ‘’madhura, snigdha, seethala prayogas’’ as ‘’ahara’’ & ‘’vihara’’. Symptoms of heat exhaustion include normal to slightly elevated core temperature (39 – 40°C), fatigue or malaise, orthostatic hypotension, tachycardia, clinical signs of dehydration, nausea, vomiting, and diarrhea (due to splanchnic and renal vasoconstriction). Similarly, Symptoms of heat stroke include elevated core temperature (usually greater than 40.5°C), vague symptom of weakness, nausea, vomiting, headache, CNS symptoms including confusion, ataxia, coma, seizures, delirium, hot, dry skin, hyperdynamic cardiovascular systems (high central venous

pressure [CVP], low systemic vascular resistance [SVR], tachycardia), elevated hepatic transaminases (usually in the tens of thousands range), coagulopathy, rhabdomyolysis, and renal failure [verse 14-15]

Type of patients at high risk of suffering from untoward reactions during fomentation include athletes exercising strenuously in hot climates, elderly patients (because of decreased efficacy of thermoregulation, comorbid illness or medications, lack of fans or air conditioning, inappropriate dress), infants and small children (because of high ratio of surface area to weight, inability to control fluid intake), patients with cardiac ailments or those taking beta-blockers (because of inability to increase cardiac output sufficiently for vasodilation) Patients who are dehydrated because of poor fluid intake, gastroenteritis, or diuretic use (dehydration increases demand on ATPase pumps, which contribute 25-45% of basal metabolic rate.), patients prone to higher endogenous heat production, patients taking medications that inhibit sweat production or increase heat production (eg, anticholinergics, antidepressants, antihistamines, neuroleptics, zonisamide, sympathomimetics, lithium, alpha- and beta-blockers), and patients taking medications that cause dehydration (eg, diuretics, alcohol). This coincides with most of the contraindications mentioned in Charak Samhita.

In demyelinating neuropathy or in other demyelinating as well as in diabetic neuropathy conditions or in severe DM without neuropathy, ‘’swedana’’ should not be practiced. Hypothermia in demyelinating disorders is a common manifestation. In some patients, core temperature drop to 33 – 34°C has been noted. If the temperature decreases to (or less than) 33°C, severe lethargy, muscle stiffness, rigid limbs, a confused state of mind or even mutism might develop. These patients show full symptomatic clinical recovery on passive “rewarming” at 35 – 36°C. As the temperature rises to more than 36.5°C the symptoms become adverse. Hence there is always a requirement to maintain the core temperature between 33 – 36°C. ‘’Swedana’’ thus always poses a risk to such patients. Sullivan, F., Hutchinson, M., Bahandeka, S., Moore, R. E.,(1987), Journal of neurology, neurosurgery and psychiatry, Chronic hypothermia in multiple sclerosis, 50: 813 – 815 & Online article, By Picture: Inside the Brain, A “reasonable lesion”: Causes and effects of demyelinating diseases.)

In diabetes mellitus & diabetic polyneuropathy, there is impaired distal thermoregulation, distal sudomotor & micro vascular dysfunction. The nerve fibres that play an important role in thermoregulation are the earliest nerve fibres affected in polyneuropathy. Neuronal activity is highly temperature sensitive and causes neuropathic pain. Many studies have pointed out that there is an increased peripheral insulin resistance associated with hyperthermia. Starved off glucose cells turn to lipids as a source of energy in a diabetic patient. Hyperthermia promotes further lipolysis which hampers the condition Seward, B. Rutkove et. al, (2009 April), PMC, Diabetis care, 32 (4), Impaired Distal Thermal regulations in Diabetes and diabetic polyneuropathy, 671 – 676. & Sullivan, F., Hutchinson, M., Bahandeka, S., Moore, R. E.,(1987), Journal of neurology, neurosurgery and psychiatry, Chronic hypothermia in multiple sclerosis, 50: 813 – 815.

In patients with hypothyroidism who are undergoing thyroxin supplementation, there is a chance of development of an increased basal metabolic rate that stimulates increased heat production. The same is the condition with persons suffering from hyperthyroidism.

Hence ‘’swedana’’ is contraindicated in both of these conditions. [verse 14-15]

Thermotherapy can be used to treat a number of painful conditions. A number of studies with thermotherapy conducted worldwide has shown significant results in a wide range of disease conditions. These include: *(Chronic) muscle spasms in the form of persistent and often painful tension and shortness in a muscle or group of muscles that cannot be released voluntarily.* Types of arthritis that may benefit from thermotherapy include: Subacute or chronic inflammatory conditions, osteoarthritis, rheumatoid arthritis, juvenile rheumatoid arthritis, ankylosing spondylitis, gout, psoriatic arthritis, reiter’s syndrome, and sources of back pain such as a herniated disc.
Whiplash and other musculoskeletal types of neck pain, shoulder pain, such as rotator cuff injuries. Decreased range-of-motion like in frozen shoulder, other types of joint pain, including many forms of arm pain (e.g., tennis elbow), leg pain (e.g., restless leg syndrome), knee pain (e.g., injured anterior cruciate ligament), foot pain (e.g., plantar fasciitis), tendonitis, bursitis, sprain, costochondritis, abdominal and pelvic pain, and fibromyalgia, *Other chronic pain disorders, including lupus and myofascial pain syndrome, asthma, reduction of joint contractures. Other conditions that may be treated with heat include back sprain, degenerative disc disease, sciatica and scoliosis, as these conditions are usually associated with muscle spasm. [verse 20-24]

‘’Swedana’’ accounts for a major part of Ayurvedic Panchakarma therapy. It is considered an essential preparatory procedure before bio-cleansing. It is normally done after internal or external oleation. ‘’Swedana’’ liquefies and separates the vitiated body humors adhered to the tissues and facilitates their flow to the elementary tract for easy evacuation from the body. In Ayurvedic practise majority of ‘’swedana’’ (sudation) procedures are done in the form of ‘’kizhi / pindasveda’’ (sudation using bolus). The commonly practiced few are detailed below with its preparation, application indication etc. Manoj Kumar (Editor) et.al, Practical Guide to Panchkarma, Published by Dept. of Kayachikitsa, VPSV Ayurveda College, Kottakkal. 2006

‘’Kizhi / Pinda / Pottali’’

These words mean bolus. Fresh herbs / powders / fruits / cereals etc are used to make bolus of different varieties. This bolus is heated and used to induce sweating. Before coming to the procedural details, the preparation of a ‘’kizhi’’ should be generally understood.

Preparation of ‘’Kizhi’’

Take cotton cloth of one square meter size and divide it into four equal square pieces. Place four square pieces of cloth (each four inch) at the center of each cloth. Put equal

portion of prepared drug into four pieces. Hold the cloth by the four corners and make the drug into a bolus. Hold tightly at the junction. Leave the larger end of the cloth and fold the other three corners by inserting into the center. Using the large flap of cloth surround the folded ones neatly and tightly so that it is sufficient to hold. Tie the twine at the junction of handle and bolus. Wind this tightly with the free end of the twine and fasten the knot.

‘’Kizhi’’ once prepared is used upto a maximum of three days.

Preparation of the patient

Medicated oil massage is done before ‘’pindasweda’‘. Oil is specially applied over the vertex, ears and the feet. The patient is comfortably placed on the’‘droni’’ (special wooden cot for administering treatment). Normally ‘’pindasweda’’ is done in seven positions. These are sitting, supine, left lateral, again supine, right lateral, again supine and lastly sitting.

Application of ‘’kizhi’’

‘’Kizhi’’ is heated on a metallic pot with or without using oil or any other liquid media (depends on clinical presentation). The heat is checked by the masseur himself and applied on the body of the patient. The pressure, direction of movement, rubbing etc are controlled by the experienced masseur while applying the ‘’kizhi’’ according to the clinical condition as well as the body part.

General Indications of ‘’swedana’’ by ‘’kizhi’’

As a part of seasonal rejuvenative therapy for healthy persons Different musculoskeletal problems including chronic, degenerative, traumatic, infective or autoimmune nature. *Neurological disorders including stiffness, tremor, palsy and convulsions.* General debility, fatigue and wasting

‘’Dosha’‘-specific indications of’‘kizhi’’

‘’Kizhi’’ is primarily administered in ‘’kapha-vata’’ or isolated ‘’vata’’ disorders. Specific types / modifications of ‘’kizhi’’ are administered in ‘’pitta / rakta’’ disorders

‘’Prakriti’’ & season specific indications of ‘’kizhi’’

‘’Kizhi’’ can be safely employed in ‘’kapha’’ and ‘’vata’’-predominant’‘prakriti’’ ‘’Pitta’’-predominant individuals should take specific precautions. *Ideal seasons for ‘’kizhi’’ are winter, spring and rainy seasons.* Special care should be taken in summer

and autumn seasons *Major types of ‘’pinda sweda’’ include ‘’patrapinda sweda, jambheera pinda sweda, choorna pindasweda’’ and ‘’shashtikapinda sweda’’

‘’Patrapottali sweda’’ (sudation using bolus made of herbal leaves)

‘’Patrapotala sweda’’ is a ‘’pindasweda’‘, which is a variety of’‘ushma sweda’’ (wet heat). It is one of the major sudation processes practiced in Ayurveda.

Materials required

Leaves of ‘’eranda’’ (Ricinus communis), ‘’arka’’ (Calotropis procera), ‘’sindhuvara’’ (Vitex negundo), ‘’vataghni, amleeka’’ (tamarindus indicus), ‘’shigru’’ (Moringa olifera), ‘’karanja’’ (Pongamia glabra), ‘’dhattura’’ (Datura metel) etc – total 500 gm.

{

Powders of ‘’satahva’’ and ‘’methika’’
100 gm each
-
‘’Saindhava’’ (rock salt)
50 gm
-
Grated coconut
50 gm
-
Lemon
Four
-
‘’Nimba taila’’ (Neem oil)/‘’Eranda taila’’ (Castor oil)
As required
-
colspan=“2”
-

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Preparation of ‘’pottali’’

Take some oil in a frying pan. Place it on mild fire. Then add slices of lemon into it. When it becomes slightly fried, add the ‘’churna’’ and stir it well. Then add grated coconut. When it turns into brown color add ‘’saindhava’’ and stir it well. Then add the leaves (large leaves should be cut into small pieces) one by one. Thicker leaves should be added first then add the thinner one (for example add ‘’arka’’ leaves first and tamarind leaves last) When it becomes well fried, take it out from fire, and divide it.

Procedure

Heat the ‘’pottali’’ by dipping in the liquid medium. Heat it on a gentle fire and apply it as mentioned earlier in seven postures; 5-10 minutes in each posture. The duration of the procedure depends on the condition of patient. Do gentle massage all over the body and advise the patient to take rest it bed, in a non-windy room, cover the body with a thick blanket. After taking rest for about one hour, take bath in hot water. Water boiled with ‘’dhatri’’ (Indian gooseberry) can be used for washing the head and that with ‘’vata’’ alleviating leaves for body. Then apply ‘’rasanadi churna’’ on vertex. Advice the patient to take hot ‘’peya’’ (rice soup).

Indications

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‘’Dosha’’
Alleviates ‘’vata’’ as well as ‘’vata-kapha’’
-
‘’Prakriti’’
Suitable to ‘’vata’‘,’‘kapha’‘,’‘vata-kapha’’ and ‘’tridosha’’ constitutions
-
Diseases
Joint diseases of inflammatory, degenerative, or autoimmune nature. Neurological disorders like paralysis, sciatica, cervical radiculopathy, lower back pain, etc.
-

}

‘’Jambeera pinda sweda’’ (sudation using bolus made of lemon)

‘’Jambeera pinda sweda’’ is a variety of ‘’ushma sweda’’ (moist heat). It is a procedure which is neither too ‘’ruksha’’ (dry) nor too ‘’snigdha’’ (oily).

Materials required

{

Lemon

24 nos.

-

‘’Methika’’

250 gm

-

‘’Shatahva’’ (Anethum sowa)

250 gm

-

‘’Tila’’ (Sesamum indicum)

250 gm

-

‘’Haridra’’ (Curcuma longa)

250 gm

-

‘’Kulattha’’ (Dolochos biphoros)

250 gm

-

‘’Lashuna’’ (Garlic)

250 gm

-

‘’Saindhava’’ (Rock salt)

50 gm

-

‘’Nimba taila’’ (Neem oil)

500 ml

-

colspan=“2”

-

}

Preparation of medicine

Take half of quantity of above-mentioned drugs. Cut the lemon into 8 small pieces. Crush the garlic. Powder the other drugs and keep apart. First fry lemon and ‘’saindhava’’ in a vessel containing very little oil, placed over mild fire. Add garlic when lemon turns brown color. Following this add powdered drugs and stir it well, till becomes well fried. Care should be taken not to burn the drug.

Remove from fire and make ‘’pottali’’ as mentioned before.

Preparation of the patient & Procedure

(As mentioned in the general ‘’sweda’’ procedure) After completion of the process apply ‘’rasnadi churna’’ on the vertex of patient. Ask the patient to take rest in a non-windy room with his body covered using a thick blanket for about one hour. After the rest period advise the patient to perform bath using warm water. Wash the head using cooled water medicated with ‘’amalaki’‘. Body can be washed with medicated water according to the disease of the patient.’‘Peya’’ is ideal diet during this process. This helps to replace the water content lost due to the process of ‘’sweda’’ (perspiration).

Indications

{

‘’Dosha’’

Alleviates ‘’vata-kapha’’

-

‘’Prakriti’’

Suitable to ‘’vata’‘,’‘kapha’‘,’‘vata-kapha’‘, &’‘tridosha’’ constitutions

-

Diseases

Joint diseases, specifically those that are traumatic in origin; lower back ache, ‘’kapha’’dominant sciatica, frozen shoulder, stiff neck, rheumatic arthritis

-

}

Specific care

Skin rash is a common complication observed in hairy individuals. Excess friction may be the reason. Castor oil may be used along with neem oil to reduce the friction.

‘’Churna pinda sweda’’ (Sudation using bolus made of herbal powders)

‘’Churna pinda sweda’’ is a ‘’rukshana’’ (de-oleation) procedure practiced in ‘’vata-kapha’’ conditions. Generally, it is done without adding oil. Internal oleation is not done as preparatory procedure of ‘’churna pinda sweda’’

Material required

Fine powders of the following herbs:

{

‘’Methika’’ (Foeniculam vulgare),‘’Satapushpa’’ (Anethum sowa),‘’Kulattha’’ (Dolochos biphoros), ‘’Devadaru’’ (Cidrusdeodara), ‘’Shveta eranda’’ (Ricinuscommunis), ‘’Kola’’ (Ziziphus jujuba), ‘’Haridra’’ (Curcuma longa), ‘’Raasna’’ (Alpinia galanga), ‘’Jataamansi’’ (Nordostachys jatamansi), ‘’Tila’’ (Sesame seed)
Each weighing 150 gm
-
‘’Saindhava’’ (rock salt)
50 gm
-
‘’Dravadravya’’ (liquids) , ‘’kashaya’’ (decoctions) or ‘’takra’’ (butter milk)
As required
-
colspan=“2”
-

}

Preparation of ‘’pottali’’

Fry the drugs in a frying pan placed over gentle fire. Care should be taken not to burn the drugs. When they become crispy, make four ‘’pottalis’’ as described in the introduction.

Procedure

Heat the ‘’pottali’’ by dipping in the ‘’dravadravya’‘. Heat it on a gentle fire and apply it as mentioned earlier in seven postures. After completion of the procedure do gentle massage all over the body for a few minutes and cover the patient with a blanket and

allow him to take rest for about one hour. After the rest instruct him to take bath with hot water for body and water medicated with dry Indian gooseberry for head. Apply''raasnadi churna'' on head and allow taking light food.

Indications

{

''Dosha''
Alleviates ''kapha'' as well as ''kapha'' dominant ''vata''. Contraindicated in isolated''vata'' vitiation
-
''Prakriti''
Suitable to ''kapha'',''vata-kapha'' and ''tridosha'' constitutions. Contraindicated in asthenic persons
-
Disease
Joint problems of ''kapha'' predominance, associated with ''ama'', acute lumbago & sciatica, neurological disorders suspected of association with''kapha'', early stages of demyelination, GBS, rheumatoid arthritis, etc.
-

}

Special care

Each time before the application of the ''kizhi'' temperature should be checked to avoid burning of skin. Cloth for making the ''pottali'' should be strong so that it may not tear during procedure.

''Shashtika pinda sweda'' (sudation using bolus made of ''shashtika'' rice)

It is a variety of ''pindasweda'' in which ''shashtika, shali'' (a special variety of rice with medicinal value which is cropped in just 60 days) processed in ''kwatha'' (decoction) and milk is used for ''swedana''. It is well known in Kerala as''nhavara kizhi''. As it provides''swedana'' (sudation), ''snehana'' (oleation) and ''brimhana'' (anabolic quality) simultaneously it is widely used in ''vata'' vitiated conditions. As it possesses inherent cool property and it is also advised moderately vitiated ''pitta''.

Materials required

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''Shashtika shali''

200 gms

-

''Balamoola'' (root of Sida retusa)

200 gms

-

Milk

1.5 liters

-

Medicated oil

50 ml

-

''Churna'' (powder) for ''talam'' (application on head)

5 gm

-

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Preparation of medicine

Preparation of ''kwatha'' (decoction):

Take 200 gm of crushed ''balamoola'' in an earthen pot. Add 3 liters of water to it. Put it in mild fire and reduce to half to get 1.5 liter decoction.

Preparation of ''shashtika''

Take 200g ''shashtika'' rice in a vessel. Add 750 ml ''bala'' decoction and 750 ml of milk to it. Keep the vessel mild fire until the rice gets cooked well to a semi-solid consistency.

Preparation of ''pottali''

Divide the cooked rice into four equal parts. Prepare four ''pottali'' as mentioned earlier.

Procedure

Ask the patient to sit in the ‘’droni’’ in leg stretched position. Apply oil on head and body. Do gentle massage for few minutes. Take the remaining 750 ml ‘’kwatha’’ in a wide mouthed vessel. Dip the ‘’pottali’’ in the mixture. Heat the vessel in mild fire. Take heated ‘’pottali’’ form the vessel. Check the temperature and apply it over the body as mentioned earlier. The process is done in seven postures. While doing the process apply pressure on the ‘’pottali’’ so that the contents will come out through the cloth. Soon after completing the procedure wipe-out the remaining ‘’shashtika’’ from the body using the coconut leaves. Warm medicated oil is applied on the body. Cover the patient with a thick blanket and advised rest for one hour.

Indications

{

‘’Dosha’’

Alleviates ‘’vata’’ as well as ‘’vata-pitta’‘, but contraindicated in isolated’‘kapha’’ and ‘’ama’’ associated conditions

-

‘’Prakriti’’

Suitable for ‘’vata’‘,’‘vata-pitta’’ and ‘’tridoshi’’ constitutions, but need to be avoided in obese persons

-

Diseases

Nourishes in the cases of muscle atrophy, later stages of demyelination, palsy, Perthe’s disease, cervical myelopathy, post-polio residual paralysis, conditions that result in muscle dystrophy and emaciation. In such cases, it is administered in the final stage of rejuvenative Panchakarma.

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Special care

As soon as the process is completed, the remnants of the rice are wiped out to prevent cooling and massage with hot oil is carried out. The patient is covered with a thick blanket so that temperature loss can be prevented.

‘’Ksheera dhuma’’ (fomentation by steam of medicated milk)

‘’Ksheera dhuma’’ is a popular ‘’nadisweda’’ that is therapeutically very effective in the case of facial palsy. ‘’Ksheera dhuma’’ is a modified ‘’swedana’’ procedure. It is found to be effective especially in diseases pertaining to ‘’udradhavanga’’ (upper part of body specifically head and neck region).

Materials required

{

‘’Balamoola’’

100 gm

-

Milk

500 ml

-

Lotus bud

2 nos.

-

Medicated oil

30 ml

-

colspan=“2”

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Preparation of medicine

Take 100 gm of ‘’balaamoola’’ and add 1.5 liter of water to it. Heat it in a mild fire and reduce to get half-litre ‘’kashaya’‘. Take the prepared’‘kashaya’’ along with half-liter milk in the pressure cooker. Place the cooker over stove and fit one end of the rubber tube to the nozzle of the cooker.

Preparation of the patient

After satisfying the natural urges bring the patient to treatment room. Heat the medicated oil and apply over vertex, face, neck and shoulder. Do massage in upward direction for a short while. Take 2-3 petals of lotus and place them over both eyes. Take

two cotton pads and dip them in cold water. Put them over the petals. Now tie the eyes using bandage cloth.

Procedure

Ask the patient to sit comfortably on a stool. Cover the body with blanket. After attaining the vapors, take the free end of rubber tube, direct the vapor toward the oleated areas. Continue till sweat appears on the nose, forehead etc. Care should be taken to prevent scalding. During the procedure ask the patient to open his mouth wide, protrude his tongue and inhale deeply. After process remove the blanket, towel, cotton, and lotus petals and wipe out the excessive ‘’sweda’’ with soft cloth. Apply ‘’rasnadi churna’’ over the vertex of the head. Allow the patient to got to bed and take rest.

Indications

{

Cervical disc diseases

-

Facial palsy

-

Trigeminal neuralgia

-

Mastoiditis

-

Osteoarthritis of jaw

-

Brachial plexes disorders

-

‘’Hanugraha’’(jaw lock)

-

‘’Manyaagraha’’ (neck stiffness)

-

‘’Apabahuka’’ (frozen shoulder)

-

‘’Vishvachi’’ (brachial neuropathy)

-

}

Avagaha (sitz bath)

‘’Avagaha’’ is a commonly used ‘’swedana’’ which is a variant of ‘’drava sweda’‘. Here the patient is made to sit in a tub filled with decoction,’‘dhaayaamla’‘, oil etc. It is found to be very effective in correcting vitiated’‘apana vayu’’.

Materials required

Water as required

Drugs: ‘’vatahara’’ leaves like ‘’eranda, karanja, tulasi, vasha, arka, vaataghni’‘, etc. Instead of these,’‘dashamoola’’ can be used as per the condition.

Preparation of medicated water:

Take required amount of water. Boil it after adding the above mentioned drugs. Filter it when it is well boiled.

Preparation of patient

Do whole body massage with moderately heated medicated oil.

Procedure

Ask the patient to sit in the tub containing medicated lukewarm water. The level of water should be up to the level of the navel of the patient. Cover the body of the patient with a blanket. Maintain the temperature by replacing the cold water with warm water frequently. The patient made to sit for about 45 minutes. After completion of the process apply ‘’raasnaadi churna’’ on the vertex.

Wipe the body using a dry towel. Allow the patient to take rest in a non windy room with his body covered, for about one hour. Then ask the patient to take bath in lukewarm water. In case of generalized diseases like motor neuron disease, Parkinson’s etc. whole body should be immersed in the medicated water or ‘’dhaanyaamla’’.

Indications

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‘’Katishula’’ (lumbago)

-

‘’Ashmari’’ (calculi)

-

‘’Mutrakrichhra’’ (dysuria)

{

-

‘’Arsha’’ (hemorrhoids)

-

Urinary incontinence

-

Rectal prolapse

-

Anal fissure

-

Fissure in ano

-

}

Poultice type of fomentation is useful in cases where both ‘’agneya’’ and ‘’niragneya’’ fomentation can be done. In ‘’agneya‘‘, articles are heated over fire and warm medicine is applied to the skin.’‘Niragneya’’ is more important since in this case self-generated heat is utilized for fomentation. When the medicines of ‘’upanaha’’ (which also contain sediments of toddy or ethanolic preparations, vinegar, buttermilk, grains etc.) are made into a paste and kept covered overnight, heat is generated within the preparation either due to acetic acid fermentation, or anerobic culture of microorganism. The temperature generated is stable and continuous. The inclusion of various oils, sour items, and salt items in the mixture ensures the exclusive vata alleviating property of ‘’upanaha sweda’’.

Thirteen types of ‘’agnisweda’’ mentioned in Charak Samhita are based on four principles of heat transfer, namely, conduction, convection, radiation, and evaporation. Conduction is the transfer of heat between two surfaces that are in direct contact with each other and depends on the temperature gradient between body & surface, the total body surface area, velocity of the cutaneous blood flow & thickness of subcutaneous insulating tissue. Examples of ‘’agnisweda’’ that leverage conduction include ‘’sankara, prastara, parisheka, avagaha,’’ and ‘’ashmaghna’’.

Convection is the transfer of heat between two surfaces without direct contact through the medium of air. Examples of ‘’swedana’’ techniques leveraging convection are ‘’naadi, jenthaka, karshu, kuti, bhu, kumbhi’’ and ‘’koopa’’.

Radiation is the difference in temperature between the body surface and objects in the environment. It decides the rate of cooling. Examples of ‘’swedana’’ techniques that use radiation for heat transfer include ‘’jenthaka, karshu, kuti, bhu, kumbhi, holaka’’ and ‘’koopa’’.

Finally, evaporation involves the transfer of heat as vapor from the surface. Adequate humidity minimizes evaporative loss.

Physical factors affecting the rate of evaporation include relative humidity, velocity of air flow and minute (time factor) ventilation. 20% of heat-loss happens on a daily basis through the medium of evaporation via lungs and skin. Examples of fomentation techniques leveraging evaporation include ‘’parisheka, jentaka, bhu, kumbhi’’ and ‘’koopa’’.

The thirteen ‘’agniswedas’’ mentioned in Charak Samhita either refer to any one of the above mentioned heat-transfer techniques or a combination of these. This classification can be made only when heat transfer is considered. But as the drugs used are completely different in many of the procedures, the effect of herbs has yet to be explored.

A study2 has been conducted regarding ‘’sarvanga sweda’‘. It mentioned the hemodynamic effects of’‘sarvanga sweda’‘. The remarkable points from this study are: #Significant rise in the blood pressure (systolic & diastolic) was observed immediately after’‘sarvanga swedana’’ (found to reach near base levels after five minutes rest). Hence five minutes is the minimal period for which the patient should be kept in a supine posture, preferably at the same place. A continued ‘’sarvanga swedana’’ therapy was noted to cause a significant decrease in pulse rate & systolic BP compared to the base levels observed at the beginning of the procedure. #The study recommended lying or supine posture during the procedure as opposed to sitting posture with head tilted downwards with cold draping over the head, since heat stress is supposed to cause a reduction in central venous pressure and a shift in blood volume from splanchnic to cutaneous area. Hence supine posture is considered ideal. Maximum time should be 8 – 10 minutes.

Another study reported that infrared radiation application was more effective than hot water fomentation in minimizing the level of pain among patients with osteoarthritis of the knee.

‘’Pizhicchil’’

‘’Pizhiccil’’ is a process that includes both ‘’snehana’’ and ‘’swedana’‘. In this warmed’‘taila dhaara’’ is done along with simple massage. It can be included under ‘’drava sweda’’.

Materials required (for 7 days)

{

Medicated taila
5 liters

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-

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}

Preparation of patient

After satisfying natural urges, make the patient sit in the ‘’droni‘‘. Apply little’‘taila’’ on the vertex. Do ‘’karna abhyanga’’ and ‘’pada abhyanga’’ with the same oil. Perform ‘’abhyanga’’ all over his body with medicated oil for a few minutes. A band of cloth is tied over forehead.

Preparation of medicine

Heat half the quantity of the ‘’taila’’ (2.5 litre) on gentle fire and pour this to another two vessels placed on either sides of the ‘’droni’’. Then check the temperature of oil. Divide the cloth into 4 pieces measuring 1.5 sq.feet each.

Procedure

Duration: 45 – 90 minutes for 7 – 14 days.

Soak the clothes in the oil and squeeze them by holding the fist in downward direction with stretched thumb, from a height of 20 – 24 cms, so that the ‘’taila’’ flows in a continuous single stream along the thumb. The ‘’dhara’’ is done in the ‘’anuloma’’ direction.

Temparature of ‘’taila’’ should be checked each time, to avoid burning of skin.

Meanwhile gently massage the part following the path of stream. The process is done in seven postures, about 5-10 minutes in each posture. Collect the ‘’taila’’ in the ‘’droni’’ and heat it again. (This ‘’taila’’ is used for three days and the rest half is used for another three days. On the final day supernatant ‘’taila’’ of both halves is taken and ‘’pizhiccil’’ is done with it. Everyday the ‘’taila’’ has to be boiled after the process, so as to evaporate the water content.)

After completing the procedure wipe off the ‘’taila’’ with a clean towel. Do gentle massage with fresh ‘’taila’‘. Give’‘gandharvhasthadi kwatha’‘. Take rest for about one hour covered with blanket. Then take bath with hot water. Water boiled with’‘vatahara’’

leaves can be used for body and that with ‘’amalaki’’ for head. Apply ‘’raasnadi churna’’ on vertex after bath and allow to take light food when hungry.

Usually, ‘’mridu shodhana’’ is done following the whole process to eliminate the ‘’utklishta dosha’’ (aggravated ‘’dosha’’).

Temperature of ‘’taila’’ should be checked each time, to avoid burning of skin.

Complications

If height of ‘’dhara’’ is increased or decreased or if done with more speed or for long time many complications can occur. They include burning sensation, rashes on body, giddiness, weakness of body, joint pain, vomiting, fever etc.

Indications

Neurological problems, ankylosing spondilitis, rheumatoid arthritis, chorea etc.

‘’Dhanyamla dhara’’

‘’Dhanyamla dhara’’ is another type of ‘’parisheka’‘. The word’‘dhanyamla’’ means that which is fermented from ‘’dhanya’‘. In this procedure’‘dhara’’ is performed using ‘’dhanyamla’‘. This procedure is a type of’‘rukshana karma’’ also it comes under ‘’dravasweda’’.

Materials required

{

‘’Dhanyamla’’
2-4 liters
-
colspan=“2”
-
colspan=“2”
-

}

Preparation of patient

As common procedure of ‘’dhara’’.

Procedure

As common procedure of ‘’dhara’’.

Indications

‘’Vatashonita, amavata, sarvangadaha’’.

Practical tips

Cover body with a thick blanket to maintain body temperature.

Rest in non windy rooms to prevent chills.

Normal thermoregulation in a human body consists of an important voluntary regulating mechanism termed as behavioral control wherein the person adopts various postures (fetal posture), food habits (like alcohol derivatives), exclusive clothings (woolen sweaters) or passively attains certain emotional states (like anger, fear which stimulates sympathetic nervous system with release of epinephrine & norepinephrine that increases BMR which in turn increases heat production) which significantly modulates the core temperature as a response to changing environmental conditions. Thus ‘’niragnisweda’’ corresponds to adaptive mechanisms of human beings.

After proper ‘’swedana’’ person is equally exhausted as after doing moderate to severe exercise (increased sweating, fatigue etc). Hence if a person indulges in ‘’vyayama’’ after ‘’swedana’’ it results in ‘’atiswedana’’ or ‘’ativyayama’’.

’‘’This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.’’’

Upakalpaniya Adhyaya

Sutra Sthana Chapter 15. Guidelines for Hospital Management and Purification Treatment Abstract :

This chapter focuses on the pre-requisites for construction of a well-equipped hospital facility suitable for administration of Panchakarma therapies in continuation with the discussion on purification procedures (samshodhana karmas) from the preceding chapters. Pre-procedure, main procedure and post-procedure guidelines have been described in detail in this chapter. The descriptions of dosages of drugs for vamana (therapeutic emesis) and virechana (therapeutic purgation) with assessment of inadequate, proper and excess purification are detailed. Afflictions of dosha, complications, dietetic regimen during the therapy and after the therapy (samsarjana karma or graduated diet) have also been clearly elaborated.

Keywords: Pre-requisites for Panchakarma hospital, *vamana, virechana*, therapeutic emesis, therapeutic purgation, hospital management.

Introduction

Upakalpaniya Adhyaya is a part of the *Kalpana Chatushka* tetrad and follows the chapters on pre-purification (*snehana* (oleation) and *swedana* (sudation)) procedures. The sequence of chapters suggests that after completing the pre-purification procedures, the vitiated *doshas* come into *koshtha* (gut) and should be expelled out by suitable procedures like therapeutic emesis or therapeutic purgation. Guidelines for managing the purification therapies as well as for setting up a good Panchakarma hospital with all infrastructure and equipment required for patient care have been described in this chapter. The rationale for providing guidelines for setting up a hospital is that, should complications arise, prompt medical care could be provided to the patient. Special emphasis has been given to the need for planning of relevant equipment and medicines required for Panchakarma and any medical care it may necessitate. It is incredible to think that 3000 years back when there were hardly any indoor hospital facilities available in other parts of the world, there were thinkers and practitioners who could conceive of such a hospital management system as described in this text. It is important to assess the *dosha*, potency of drugs, location, time, strength, body constitution, diet, mental status, and the age of a patient before initiating any purification procedure. The preparation of the patient, clinical observations during purification therapy and post-procedure management (with appropriate dietary regimen) are three important steps for successful completion of any purification therapy. Therapies, if administered properly, can cure diseases or reduce their recurrence, but if not done well, can cause complications and therefore require a sound understanding of the guidelines (or protocols) for Panchakarma.

Sanskrit text, Transliteration and English Translation

अथात उपकल्पनीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athāta upakalpanīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAta upakalpanIyamadhyAyaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “upakalpaneeya” (Guidelines for Hospital Management and Purification Treatment). Thus said Lord Atreya.[1-2]

Guidelines for physicians before commencing treatment

इह खलु राजानं राजमात्रमन्यं वा विपुलद्रव्यं वमनं विरेचनं वा पाययितुकामेन भिषजा प्रागेवौषधपानात् सम्भारा उपकल्पनीयाभवन्ति सम्यक्चैव हि गच्छत्यौषधे प्रतिभोगार्थाः, व्यापन्ने चौषधे व्यापदः परिसङ्ख्याय प्रतीकारार्थाः; न हि सन्निकृष्टे कालेप्रादुर्भूतायामापदि सत्यपि क्रयाक्रये सुकरमाशु सम्भरणमौषधानां यथावदिति||३||

iha khalu rājānaṁ rājamātramanyaṁ vā vipuladravyaṁ Vamanaṁ virēcanaṁ vā pāyayitukāmēna bhiṣajāprāgēvauṣadhapānāt sambhārā upakalpanīyā bhavanti samyakcaiva hi gacchatyauṣadhē pratibhōgārthāḥ,vyāpannē cauṣadhē vyāpadaḥ parisaṅkhyāya pratīkārārthāḥ; na hi sannikr̥ṣṭē kālē prādurbhūtāyāmāpadisatyapi krayākrayē sukaramāśu sambharaṇamauṣadhānāṁ yathāvaditi||3|| iha khalu rAjAnaM rAjamAtramanyaM vA vipuladravyaM VamanaM virecanaM vA pAyayitukAmena bhiShajAprAgevauShadhapAnAt sambhArA upakalpanIyA bhavanti samyakcaiva hi gacchatyauShadhepratibhogArthAH, vyApanne cauShadhe vyApadaH parisa~gkhyAya pratIkArArthAH; na hi sannikRuShTekAle prAdurbhUtAyAmApadi satyapi krayAkraye sukaramAshu sambharaNamauShadhAnAMyathAvaditi||3||

A physician willing to administer various purification therapies, especially to a king, royalty or a wealthy person, should arrange various necessary drugs and equipments well in advance of the procedures and know correct administration of counter-acting drugs in case of complications. Because, in case of emergency, if complications occur, it is not possible to easily and immediately arrange drugs through sale or import. [3]

Query by Agnivesha about success of treatment

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- ननु भगवन्! आदावेव ज्ञानवता तथा प्रतिविधातव्यं यथा प्रतिविहितेसिध्येदेवौषधमेकान्तेन, सम्यक्प्रयोगनिमित्ता हि सर्वकर्मणां सिद्धिरिष्टा, व्यापच्चासम्यक्प्रयोगनिमित्ता; अथसम्यगसम्यक् च समारब्धं कर्म सिद्ध्यति व्यापद्यते वाऽनियमेन, तुल्यं भवति ज्ञानमज्ञानेनेति||४||

ēvaṁvādinaṁ bhagavantamātrēyamagnivēśa uvāca- nanu bhagavan! ādāvēva jñānavatā tathāprativid̲hātavyaṁ yathā prativihitē sidhyēdēvauṣadhamēkāntēna, samyakprayōganimittā hisarvakarmaṇāṁ siddhiriṣṭā, vyāpaccāsamyakprayōganimittā; atha samyagasamyak ca samārabdhaṁkarma siddhyati vyāpadyatē vā'niyamēna, tulyaṁ bhavati jñānamajñānēnēti||4||

evaMvAdinaM bhagavantamAtreyamagnivesha uvAca- nanu bhagavan! AdAveva j~jAnavatA tathApratividhAtavyaM yathA prativihite sidhyedevauShadhamekAntena, samyakprayoganimittA hisarvakarmaNAM siddhiriShTA, vyApaccAsamyakprayoganimittA; atha samyagasamyak ca samArabdhaMkarma siddhyati vyApadyate vA~aniyamena, tulyaM bhavati j$_{jAnamaj}$jAneneti||4||

When Lord Atreya said this, Agnivesha said, "O Lord! A learned physician should prescribe a treatment in such a way that it should surely and invariably be successful. The success of all treatments depends upon proper administration and complications due to improper administration. However, sometimes, the success or failure of treatment doesn't follow the rules of proper or improper administration, hence knowledge and ignorance becomes equal." [4]

Reply by Atreya

तमुवाच भगवानात्रेयः- शक्यं तथा प्रतिविधातुमस्माभिरस्मद्विधैर्वाऽप्यग्निवे श! यथा प्रतिविहिते सिध्येदेवौषधमेकान्तेन,तच्च प्रयोगसौष्ठवमुपदेष्टुं यथावत्; नहि कश्चिदस्ति य एतदेवमुपदिष्टमुपधारयितुमुत्सहेत, उपधार्य वा तथा प्रतिपत्तुंप्रयोक्तुं वा; सूक्ष्माणि हि दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराणि, यान्यनुचिन्त्यमानानिविमलविपुलबुद्धेरपि बुद्धिमाकुलीकुर्युः किं पुनरल्पबुद्धेः; तस्मादुभयमेतद्यथावदुपदेक्ष्यामः- सम्यक्प्रयोगं चौषधानां,व्यापन्नानां च व्यापत्साधनानि सिद्धिषूत्तरकालम्||५||

tamuvāca bhagavānātrēyaḥ- śakyaṁ tathā prativid̲hātumasmābhirasmadvidhairvā'pyagnivēśa! yathāprativihitē sidhyēdēvauṣadhamēkāntēna, tacca prayōgasauṣṭhavamupadēṣṭuṁ yathāvat; nahi kaścidastiya ētadēvamupadiṣṭamupadhārayitumutsahēta, upadhārya vā tathā pratipattuṁ prayōktuṁ vā; sūkṣmāṇihi dōṣabhēṣajadēśakālabalaśarīrāhārasātmyasattvaprakr̥tivayasāmavasthāntarāṇi, yānyanucintyamānānivimalavipulabuddhērapi buddhimākulīkuryuḥ kiṁ punaralpabuddhēḥ;tasmādubhayamētadyathāvadupadēkṣyāmaḥ- samyakprayōgaṁ cauṣadhānāṁ, vyāpannānāṁ cavyāpatsādhanāni siddhiṣūttarakālam||5||

tamuvAca bhagavAnAtreyaH- shakyaM tathA prativid̲hAtumasmAbhirasmadvidhairvA~apyagnivesha!yathA prativihite sidhyedevauShadhamekAntena, tacca prayogasauShThavamupadeShTuM yathAvat; nahikashcidasti ya etadevamupadiShTamupadhArayitumutsaheta, upadhArya vA tathA pratipattuM prayoktuMvA; sUkShmANi hidoShabheShajadeshakAlabalasharIrAhArasAtmyasattvaprakRutivayasAmavasthAntarANi,yAnyanucintyamAnAni vimalavipulabuddherapi buddhimAkulIkuryuH kiM

punaralpabuddheH; tasmAdubhayametadyathAvadupadekShyAmaH- samyakprayogaM cauShadhAnAM, vyApannAnAM cavyApatsAdhanAni siddhiShUttarakAlam||5||

Lord Atreya replied, “Oh Agnivesha!, it is possible for us to treat the patients successfully and also impart instructions for correct administration. But there is none who is able to grasp such instructions or having grasped it, is able to apply it or put it into practice. The variations in conditions of dosha, drugs, place, time, strength, body, diet, suitability, mind pattern, constitution, and age are subtle to understand. While considering these factors, when even a person with great intellect and pure knowledge gets confused, then what will be the condition of a person with less intellect? [5]

Equipments and arrangements for purification therapy

इदानीं तावत् सम्भारान् विविधानपि समासेनोपदेक्ष्यामः; तद्यथा- दृढं निवातं प्रवातैकदेशं सुखप्रविचारमनुपत्यकंधूमातपजलरजसामनभिगमनीयमनिष्ठानां च शब्दस्पर्शरसरूपगन्धानां सोदपानोदूखलमुसलवर्चःस्थानस्नानभूमिमहानसंवास्तुविद्याकुशलः प्रशस्तं गृहमेव तावत् पूर्वमुपकल्पयेत्||६||

idānīṁ tāvat sambhārān vividhānapi samāsēnōpadēkṣyāmaḥ; tadyathā- dṛḍhaṁ nivātaṁ pravātaikadēśaṁsukhapravicāramanupatyakaṁ dhūmātapajalarajasāmanabhigamanīyamaniṣṭhānāṁ caśabdasparśarasarūpagandhānāṁ sōdapānōdūkhalamusalavarcaḥsthānasnānabhūmimahānasaṁvāstuvidyākuśalaḥ praśastaṁ gṛhamēva tāvat pūrvamupakalpayēt||6||

idAnIM tAvat sambhArAn vividhAnapi samAsenopadekShyAmaH; tadyathA- dRuDhaM nivAtaMpravAtaikadeshaM sukhapravicAramanupatyakaM dhUmAtapajalarajasAmanabhigamanIyamaniShThAnAMca shabdasparsharasarUpagandhAnAM sodapAnodUkhalamusalavarcaHsthAnasnAnabhUmimahAnasaMvAstuvidyAkushalaH prashastaM gRuhameva tAvat pUrvamupakalpayet||6||

Until then, we will briefly describe various pre-requisites recommended for administering purification therapies. First of all, an architect should search for a spacious building that is well-built, with good ventilation, comfortable moving space, located at a distance from other big buildings, free from harmful smoke, excessive light, dust, moisture, undesirable noise, scenes, touch, taste and smell. It should consist of basic amenities such as access to water, sanitation (lavatory and bathroom) and a kitchen with mortar-pestle[6]

Arrangements for hospital staff and accessories

ततः शीलशौचाचारानुरागदाक्ष्यप्रादक्षिण्योपपन्नानुपचारकुशलान् सर्वकर्मसु पर्यवदातान्सूपौदनपाचकस्नापकसंवाहकोत्थापकसंवेशकौषधपेषकांश्च परिचारकान् सर्वकर्मस्वप्रतिकूलान्,
तथागीतवादित्रोल्लापकश्लोकगाथाख्यायिकेतिहासपुराणकुशलानभिप्रायज्ञाननुमतांश्च देशकालविदः पारिषद्यांश्च, तथालावकपिञ्जिलशशहरिणैणकालपुच्छकमृगमातृकोरभ्रान्, गां दोग्ध्रीं शीलवतीमनातुरां

जीवद्वत्सांसुप्रतिविहिततृणशरणपानीयां,
पात्र्याचमनीयोदकोष्ठमणिकघटपिठरपर्योगकुम्भीकुम्भकुण्डशराव-दर्वीकटोदञ्चनपरिपचनमन्थानचर्मचेलसूत्रकार्पासोर्णादीनि च, शयनासनादीनि
चोपन्यस्तभृङ्गारप्रतिग्रहाणिसुप्रयुक्तास्तरणोत्तरप्रच्छदोपधानानि सोपाश्रयाणि
[१]संवेशनोपवेशनस्नेहस्वेदाभ्यङ्गप्रदेहपरिषेकानुलेपनवमनविरेचनास्थापनानुवासन-शिरोविरेचनमूत्रोच्चारकर्मणामुपचारसुखानि, सुप्रक्षालितोपधानाश्च सुश्लक्ष्णखरमध्यमा दृषदः, शस्त्राणि
चोपकरणार्थानि,धूमनेत्रं च, बस्तिनेत्रं चोत्तरबस्तिकं च, कुशहस्तकं च, तुलां च, मानभाण्डं
च,घृततैलवसामज्जक्षौद्रफाणितलवणेन्धनोदकमधुसीधुसुरासौवीरकतुषोदक-
मैरेयमेदकदधिदधिमण्डोदस्विद्धान्याम्लमूत्राणिच, तथा
शालिषष्टिकमुद्गमाषयवतिलकुलत्थबदरमृद्वीकाकाश्मर्यपरूषकाभयामलकबिभीतकानि, नानाविधानि चस्नेहस्वेदोपकरणानि द्रव्याणि,
तथैवोर्ध्वहरानुलोमिकोभयभाञ्जि,सङ्ग्रहणीयदीपनीयपाचनीयोपशमनीयवातहरादिसमाख्यातानि चौषधानि; यच्चान्यदपि किञ्चिद्यापदः परिसङ्ख्यायप्रतीकारार्थमुपकरणं विद्यात्, यच्च प्रतिभोगार्थं, तत्तदुपकल्पयेत्||७||

tataḥ śīlaśaucācārānurāgadākṣyaprādakṣiṇyōpapannānupacārakuśalān sarvakarmasu paryavadātānsūpaudanapācakasnāpakasaṁvāhakōtthāpakasaṁvēśakauṣadhapēṣakāṁśca paricārakānsarvakarmasvapratikūlān,
tathāgītavāditrōllāpakaślōkagāthākhyāyikētihāsapurāṇakuśalānabhiprāyajñānanumatāṁśca dēśakālavidaḥpāriṣadyāṁśca, tathā
lāvakapiñjilaśaśahariṇaiṇakālapucchakamṛgamātṛkōrabhrān, gāṁ
dōgdhrīṁśīlavatīmanāturāṁ jīvadvatsāṁ
suprativihitatṛṇaśaraṇapānīyāṁ,pātryācamanīyōdakōṣṭhamaṇikaghaṭapiṭharaparyōgakumbhīkumbhakuṇḍaśarāva-darvīkaṭōdañcanaparipacanamanthānacarmacēlasūtrakārpāsōrṇādīni ca, śayanāsanādīnicōpanyastabhṛṁgārapratigrahāṇi
suprayuktāstaraṇōttarapracchadōpadhānāni sōpāśrayāṇi [1]
saṁvēśanōpavēśanasnēhasvēdābhyaṅgapradēhapariṣēkānulēpanaVamanavirēcanāsthāpanānuvāsana-śirōvirēcanamūtrōccārakarmaṇāmupacārasukhāni,
suprakṣālitōpadhānāśca suślakṣṇakharamadhyamādṛṣadaḥ, śastrāṇi cōpakaraṇārthāni, dhūmanētraṁ ca, bastinētraṁ cōttarabastikaṁ ca, kuśahastakaṁ ca,tulāṁ ca, mānabhāṇḍaṁ
ca,ghṛtatailavasāmajjakṣaudraphāṇitalavaṇēndhanōdakamadhusīdhusurāsauvīrakatuṣōdaka-mairēyamēdakadadhidadhimaṇḍōdasviddhānyāmlamūtrāṇi ca,
tathāśāliṣaṣṭikamudgamāṣayavatilakulatthabadaramṛdvīkākāśmaryaparūṣakābhayāmalakabibhītakāni,nānāvidhāni ca snēhasvēdōpakaraṇāni dravyāṇi,
tathaivōrdhvaharānulōmikōbhayabhāñji,saṅgrahaṇīyadīpanīyapācanīyōpaśamanīyavātaharādisamākhyātāni cauṣadhāni; yaccānyadapikiñcihyāpadaḥ parisaṅkhyāya pratīkārārthamupakaraṇaṁ vidyāt, yacca pratibhōgārthaṁ,tattadupakalpayēt||7||

tataH shIlashaucAcArAnurAgadAkShyaprAdakShiNyopapannAnupacArakushalAn sarvakarmasu
paryavadAtAnsUpaudanapAcakasnApakasaMvAhakotthApakasaMveshakauShadhapeShakAMshca paricArakAnsarvakarmasvapratikUlAn,
tathAgItavAditrollApakashlokagAthAkhyAyiketihAsapurANakushalAnabhiprAyaj~jAnanumatAMshca deshakAlavidaHpAriShadyAMshca, tathA

lAvakapi~jjilashashahariNaiNakAlapucchakamRugamAtRukorabhrAn, gAM dogdhrIMshIlavatImanAturAM jIvadvatsAM suprativihitatRuNasharaNapAnIyAM,pAtryAcamanIyodakoShThamaNikaghaTapiTharaparyogakumbhIkumbhakuNDasharAva-darvIkaToda~jcanaparipacanamanthAnacarmacelasUtrakArpAsorNAdIni ca, shayanAsanAdInicopanyastabhRu~ggArapratigrahANi suprayuktAstaraNottarapracchadopadhAnAni sopAshrayANi [1]saMveshanopaveshanasnehasvedAbhya~ggapradehapariShekAnulepanaVamanavirecanAsthApanAnuvAsana-shirovirecanamUtroccArakarmaNAmupacArasukhAni, suprakShAlitopadhAnAshcasushlakShNakharamadhyamA dRuShadaH, shastrANi copakaraNArthAni, dhUmanetraM ca, bastinetraMcottarabastikaM ca, kushahastakaM ca, tulAM ca, mAnabhANDaM ca,ghRutatailavasAmajjakShaudraphANitalavaNendhanodakamadhusIdhusurAsauvIrakatuShodaka-maireyamedakadadhidadhimaNDodasviddhAnyAmlamUtrANi ca, tathAshAliShaShTikamudgamAShayavatilakulatthabadaramRudvIkAkAshmaryaparUShakAbhayAmalakabibhItakAni,nAnAvidhAni ca snehasvedopakaraNAni dravyANi, tathaivordhvaharAnulomikobhayabhA$_{jji,sa}$ggrahaNIyadIpanIyapAcanIyopashamanIyavAtaharAdisamAkhyAtAni cauShadhAni; yaccAnyadapiki~jcihyApadaH parisa~gkhyAya pratIkArArthamupakaraNaM vidyAt, yacca pratibhogArthaM,tattadupakalpayet||7||

After setting up the hospital building, the following accessories should be kept ready:

1. **Attending staff:** Staff with good conduct, hygiene, character, devotion, dexterity, compassion, and with proficiency in nursing and administering therapies should be appointed. They should be skilled in cooking soups, rice, giving baths, massage, in handling (bed-ridden) patients, and also in formulating (grinding, etc.) medicines. The staff should be willing to do all duties.
2. **Other staff:** People well-versed with singing, playing musical instruments, panegyrics, recitation of verses, ancient lores, short stories, *itihasa* (history), *purana* (ancient spiritual texts), who are quick learners, who are obedient, and who have good knowledge of time and place should be appointed.
3. **Animals in hospital campus:** Presence of *lava* (common quail), *kapinjala* (grey partridge), *shasha* (rabbit), *harina* (black buck), *ena* (antelope), *kalapucchaka* (black-tailed deer), *mrigamaika* (red/hog deer), and *urabhra* (wild sheep) is necessary. There should be a good, healthy, cow with her calf alive (i.e., milking cow) with adequate provision for her feed (fresh grass), shelter and water.
4. **Pots and vessels:** Provision should also be made of vessels and containers, such as beakers, water vessels (*patti*), sipping spoons (*aachmaniya*), tubs (*udakostha*), big and small earthen jars (*manika* and *ghata*), frying pan (*pithara*), jug (*paryoga*), small and big pitchers (*kumbhi kumbha*), bowl (*kunda*), saucer (*sardva*), ladle (*darvi*), mat (*kata*), coverplate (*udanchana*), cooking pan (*paripachana*), churning stick (*manthana)*, leather, cloth, thread, cotton, wool, etc.
5. **Bedding and sitting arrangements:** Arrangements should be made for beds and seats, etc. kettle and spittoon, well spread bed sheets, coverlets, cushion with pillows to facilitate resting, sitting for treatments like oleation, fomentation, massage, unction, shower, anointment, emesis, purgation, *asthapana* (type of

enema with decoction), *anuvasana* (type of enema with oil), elimination of *dosha* from head, and bed-pans for passing of stool and urine.

6. **Accesories for purification:** Well washed roller stone and grinding stones (mortars) that should be well polished, hard and of medium size, along with well cleaned pestles, sharp instruments, accessories, smoking pipe, tube for enema and douche, broom, scales and measuring vessels should be arranged.
7. **Food and medicines for patients:** The following food items and medicines should be arranged: *ghee,* oil, muscle fat, marrow, honey, *phanita* (a sugar cane preparation), salt, fuel, various types of wine like the one prepared of honey, *sidhu, sura, sauviraka, maireya, medaka, tushodaka,* curd, whey, *udasvit* (a mixture of water and butter milk in equal parts), *dhanyamla* (sour gruel), *shali* rice (Oryza sativa Linn.), *shashtika* rice (a variety of Oryza sativa Linn), *mudga* (green gram- phaseolus mungo Linn.), *masha* (black gram- Phaseolus radiatus Linn.), *yava* (Hordeum vulgara Linn.), *tila* (sesamum indicum Linn.), *kulattha* (Dolichos bifforus Linn.), *badara* (zizyphus jujube Lam.), *mridvika* (vitis vinifera Linn.), *kashmarya* (Gmelina arborea Linn.), *parushaka* (Grewia asiatica Linn.), *abhaya* (Terminalia chebula Linn.), *amalaki* (Emblica officinalis Garrin), *bibhittaka* (Termalia bellerica Roxb.) , and other drugs employed in oleation, fomentation, emesis, purgation, those having the combined action of emesis and purgation, those that are known to stop emesis and purgation, appetizers and *vata*-pacifying medicines, etc., carminatives, other medicines conducive to the treatment of complications, and also those which are useful in and after-treatment. [7]

Preparation of patient before therapeutic emesis

ततस्तं पुरुषं यथोक्ताभ्यां स्नेहस्वेदाभ्यां यथार्हमुपपादयेत्, तं चेदस्मिन्नन्तरे मानसः शारीरो वा व्याधिः कश्चित्तीव्रतरःसहसाऽभ्यागच्छेत्तमेव तावदस्योपावर्तयितुं [१] यतेत, ततस्तमुपावर्त्य तावन्तमेवैनं कालं तथाविधेनैव कर्मणोपाचरेत्॥८॥ ततस्तं पुरुषं स्नेहस्वेदोपपन्नमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं शिरःस्नातमनुलिप्तगात्रंस्रग्विणमनुपहतवस्त्रसंवीतं
देवताग्निद्विजगुरुवृद्धवैद्यानर्चितवन्तमिष्टे नक्षत्रतिथिकरणमुहूर्ते कारयित्वा ब्राह्मणान्स्वस्तिवाचनं प्रयुक्ताभिराशीर्भिरभिमन्त्रितां मधुमधुकसैन्धवफाणितोपहितां मदनफलकषायमात्रां पाययेत्॥९॥

tatastaṁ puruṣaṁ yathōktābhyāṁ snēhasvēdābhyāṁ yathārhamupapādayēt, taṁ cēdasminnantarēmānasaḥ śārīrō vā vyādhiḥ kaścittīvrataraḥ
sahasā’bhyāgacchēttamēva tāvadasyōpāvartayituṁ [1] yatēta,tatastamupāvartya tāvantamēvainaṁ kālaṁ tathāvidhēnaiva karmaṇōpācarēt||8|| tatastaṁ puruṣaṁ snēhasvēdōpapannamanupahatamanasamabhisamīkṣya sukhōṣitaṁ suprajīrṇabhaktaṁśiraḥsnātamanuliptagātraṁ
sragviṇamanupahatavastrasaṁvītaṁdēvatāgnidvijaguruvṛddhavaidyānarcitavantamiṣṭē nakṣatratithikaraṇamuhūrtē kārayitvā brāhmaṇānsvastivācanaṁ
prayuktābhirāśīrbhirabhimantritāṁ
madhumadhukasaindhavaphāṇitōpahitāṁmadanaphalakaṣāyamātrāṁ pāyayēt||9||

tatastaM puruShaM yathoktAbhyAM snehasvedAbhyAM yathArhamupapAdayet, taM cedasminnantaremAnasaH shArIro vA vyAdhiH kashcittIvrataraH
sahasA~abhyAgacchettameva tAvadasyopAvartayituM [1]yateta, tatastamupAvartya

tAvantamevainaM kAlaM tathAvidhenaiva karmaNopAcaret||8|| tatastaM puruShaM snehasvedopapannamanupahatamanasamabhisamIkShya sukhoShitaMsuprajIrNabhaktaM shiraHsnAtamanuliptagAtraM sragviNamanupahatavastrasaMvItaMdevatAgnidvijaguruvRuddhavaidyAnarcitavantamiShTe nakShatratithikaraNamuhUrte kArayitvAbrAhmaNAn svastivAcanaM prayuktAbhirAshIrbhirabhimantritAMmadhumadhukasaindhavaphANitopahitAM madanaphalakaShAyamAtrAM pAyayet||9||

Thereafter, patients are to be admitted to the hospital and treated by means of oleation and fomentation therapies as required. If an acute and serious psychological or somatic disease occurs during the course of this treatment, the physician should treat it first. Even after curing it, the same treatment should be continued for an equivalent duration.[8]

When the physician is assured of successful administration of oleation and fomentation therapies and on ensuring that the patient's mind is normal, that he has slept well, the food taken by him is well-digested, has taken full bath, his body well anointed, that he has worn a garland and untorn clean clothes, and that he has offered worship to the God, fire, Brahmin, mentors, elderly persons and the physician, Brahmins should be requested to recite auspicious chants and bestow their blessings on the patient on an auspicious day with favorable *nakshatra* (constellation), date, *karana* and *muhurta* (these terms are of astrological importance). Thereafter, the physician should administer a dose of the decoction of the fruit of *madanaphala* (Randia dumenorum Lam.) along with honey, rock-salt, *phanita* (a preparation of sugar cane juice) and the powder of *madhuka* (Glycyrrhiza glabra Linn.).[9]

Procedure of therapeutic emesis

मदनफलकषायमात्राप्रमाणं तु खलु सर्वसंशोधनमात्राप्रमाणानि च प्रतिपुरुषमपेक्षितव्यानि भवन्ति; यावद्धि यस्य संशोधनं पीतंवैकारिकदोषहरणायोपपद्यते न चातियोगायोगाय, तावदस्य मात्राप्रमाणं वेदितव्यं भवति||१०|| पीतवन्तं तु खल्वेनं मुहूर्तमनुकाङ्क्षेत, तस्य यदा जानीयात् स्वेदप्रादुर्भावेण दोषं प्रविलयनमापद्यमानं, लोमहर्षेण चस्थानेभ्यः प्रचलितं, कुक्षिसमाध्मापनेन च कुक्षिमनुगतं, हृल्लासास्यस्रवणाभ्यामपि चोर्ध्वमुखीभूतम्, अथास्मैजानुसममसम्बाधं सुप्रयुक्तास्तरणोत्तरप्रच्छदोपधानं सोपाश्रयमासनमुपवेष्टुं प्रयच्छेत्, प्रतिग्रहांश्चोपचारयेत्,ललाटप्रतिग्रहे पार्श्वोपग्रहणे नाभिप्रपीडने पृष्ठोन्मर्दने चानपत्रपणीयाः सुहृदोऽनुमताः प्रयतेरन्||११||

madanaphalakaṣāyamātrāpramāṇaṁ tu khalu sarvasaṁśōdhanamātrāpramāṇāni capratipuruṣamapēkṣitavyāni bhavanti; yāvaddhi yasya saṁśōdhanaṁ pītaṁvaikārikadōṣaharaṇāyōpapadyatē na cātiyōgāyōgāya, tāvadasya mātrāpramāṇaṁ vēditavyaṁbhavati||10||

pītavantaṁ tu khalvēnaṁ muhūrtamanukāṁkṣēta, tasya yadā jānīyāt svēdaprādurbhāvēṇa dōṣaṁpravilayanamāpadyamānaṁ, lōmaharṣēṇa ca sthānēbhyaḥ pracalitaṁ, kukṣisamādhmāpanēna cakukṣimanugataṁ, hṛllāsāsyasravaṇābhyāmapi cōrdhvamukhībhūtam, athāsmai jānusamamasambādhaṁsuprayuktāstaraṇōttarapracchadōpadhānaṁ sōpāśrayamāsanamupavēṣṭuṁ prayacchēt,pratigrahāṁścōpacārayēt, lālāṭapratigrahē

pārśvōpagrahaṇē nābhiprapīḍanē pr̥ṣṭhōnmardanēcānapatrapaṇīyāḥ suhr̥dō’numatāḥ prayatēran||11||

madanaphalakaShAyamAtrApramANaM tu khalu sarvasaMshodhanamAtrApramANAni capratipuruShamapekShitavyAni bhavanti; yAvaddhi yasya saMshodhanaM pItaMvaikArikadoShaharaNAyopapadyate na cAtiyogAyogAya, tAvadasya mAtrApramANaM veditavyaMbhavati||10||

pItavantaM tu khalvenaM muhUrtamanukA~gkSheta, tasya yadA jAnIyAt svedaprAdurbhAveNa doShaMpravilayanamApadyamAnaM, lomaharSheNa ca sthAnebhyaH pracalitaM, kukShisamAdhmApanena cakukShimanugataM, hRullAsAsyasravaNAbhyAmapi cordhvamukhIbhUtam, athAsmaijAnusamamasambAdhaM suprayuktAstaraNottarapracchadopadhAnaM sopAshrayamAsanamupaveShTuM prayacchet, pratigrahAMshcopacArayet, lAlATapratigrahe pArshvopagrahaNe nAbhiprapIDanepRuShThonmardane cAnapatrapaNIyAH suhRudo~anumatAH prayateran||11||

Dose of emetics

The dosage of the decoction of the fruit of *madanaphala* (Randia dumetorum Lam.) and also of all the other drugs used in purification therapy should be decided according to the needs of an individual. A dose that produces the desired effects of purification of the vitiated *dosha* and does not cause excess or inadequate purification is regarded as the ideal dose for the patient. [10]

Observation of patient after giving dose

After administration of the decoction, the patient should be observed for one muhurt (approximately 48 minutes). The first noticeable effect will be perspiration indicating liquification of dosha. Thereafter, the patient would exhibit horripilation showing movement of dosha from its own position. The third stage will produce distension of the abdomen indicative of the doshas having shifted to the gut. Nausea and salivation occur in the fourth stage, indicating the upward movement of dosha. At this stage, the patient should be asked to sit on a comfortable chair of knee height, which is well-covered with bed sheet and have towel, pillow and cushion at its side. Good friends, whose presence is not embarrassing to the patient, should attend him and support his head, press his navel, and massage his back in order to facilitate emesis. [11]

Instructions to patient during procedure

अथैनमनुशिष्यात्- विवृतोष्ठतालुकण्ठो नातिमहता व्यायामेन वेगानुदीर्णानुदीरयन् किञ्चिदवनम्यग्रीवामूर्ध्वशरीरमुपवेगमप्रवृत्तान् प्रवर्तयन् सुपरिलिखितनखाभ्यामङ्गुलिभ्यामुत्पलकुमुदसौगन्धिकनालैर्वा कण्ठमभिस्पृशन्सुखं प्रवर्तयस्वेति, स तथाविधं कुर्यात्; ततोऽस्य वेगान् प्रतिग्रहगतानवेक्षेतावहितः, वेगविशेषदर्शनाद्धि कुशलोयोगायोगातियोगविशेषानुपलभेत, वेगविशेषदर्शी पुनः कृत्यं यथार्हमवबुध्येत लक्षणेन; तस्माद्वेगानवेक्षेतावहितः||१२||

athainamanuśiṣyāt- vivr̥tōṣṭhatālukaṇṭhō nātimahatā vyāyāmēna vēgānudīrṇānudīrayan kiñcidavanamyagrīvāmūrdhvaśarīramupavēgamapravr̥ttān pravartayansuparilikhitanakhābhyāmaṅgulibhyāmutpalakumudasaugandhikanālairvā kaṇṭhamabhispr̥śan sukhaṁpravartayasvēti, sa tathāvidhaṁ kuryāt; tatō'sya vēgān pratigrahagatānavēkṣētāvahitaḥ,vēgaviśēṣadarśanāddhi kuśalō yōgāyōgātiyōgaviśēṣānupalabhēta, vēgaviśēṣadarśī punaḥ kr̥tyaṁyathārhamavabudhyēta lakṣaṇēna; tasmādvēgānavēkṣētāvahitaḥ||12||

athainamanushiShyAt- vivRutoShThatAlukaNTho nAtimahatA vyAyAmena vegAnudIrNAnudIrayanki~jcidavanamya grIvAmUrdhvasharIramupavegamapravRuttAn pravartayansuparilikhitanakhAbhyAma~ggulibhyAmutpalakumudasaugandhikanAlairvA kaNThamabhispRushansukhaM pravartayasveti, sa tathAvidhaM kuryAt; tato~asya vegAn pratigrahagatAnavekShetAvahitaH,vegavisheShadarshanAddhi kushalo yogAyogAtiyogavisheShAnupalabheta, vegavisheShadarshI punaHkRutyaM yathArhamavabudhyeta lakShaNena; tasmAdvegAnavekShetAvahitaH||12||

Thereafter, the treating physician should instruct the patient to vomit without straining himself excessively by aiding his urge to vomit, by opening mouth, palate and throat widely, by slightly bending the neck and upper part of body forward, by provoking the urge that is not well apparent, by inserting well manicured two fingers, or stalks of blue lily, night lotus or while water lily (Nymphaea alba Linn.) in the throat. The patient should follow this advice. The physician should carefully observe the patient and episodes of the vomiting, keep a count of those events, and monitor the nature of the vomitus in the container to understand the proper functioning of medicine. The physician should then assess the character of *vamana* and decide its proper, inadequate or excessive nature. It is from this observation that the physician can determine the subsequent line of treatment. [12]

The signs of proper and improper emesis procedure

तत्रामून्ययोगयोगातियोगविशेषज्ञानानि भवन्ति; तद्यथा- अप्रवृत्तिः कुतश्चित् केवलस्य वाऽप्यौषधस्य विभ्रंशो विबन्धोवेगानामयोगलक्षणानि भवन्ति; काले प्रवृत्तिरनतिमहती व्यथा यथाक्रमं दोषहरणं स्वयं चावस्थानमिति योगलक्षणानिभवन्ति, योगेन तु दोषप्रमाणविशेषेण तीक्ष्णमृदुमध्यविभागो ज्ञेयः; योगाधिक्येन तुफेनिलरक्तचन्द्रिकोपगमनमित्यतियोगलक्षणानि भवन्ति|
तत्रातियोगायोगनिमित्तानिमानुपद्रवान् विद्यात्- आध्मानं परिकर्तिका परिस्रावो हृदयोपसरणमङ्गग्रहो जीवादानं विभ्रंशःस्तम्भः क्लमश्चेत्युपद्रवाः||१३||

tatrāmūnyayōgayōgātiyōgaviśēṣajñānāni bhavanti; tadyathā- apravr̥ttiḥ kutaścit kēvalasyavā'pyauṣadhasya vibhraṁśō vibandhō vēgānāmayōgalakṣaṇāni bhavanti; kālē pravr̥ttiranatimahatī vyathāyathākramaṁ dōṣaharaṇaṁ svayaṁ cāvasthānamiti yōgalakṣaṇāni bhavanti, yōgēna tudōṣapramāṇaviśēṣēṇa tīkṣṇamr̥dumadhyavibhāgō jñēyaḥ; yōgādhikyēna tuphēnilaraktacandrikōpagamanamityatiyōgalakṣaṇāni bhavanti| tatrātiyōgāyōganimittānimānupadravān vidyāt- ādhmānaṁ parikartikā parisrāvōhr̥dayōpasaraṇamaṅgagrahō jīvādānaṁ vibhraṁśaḥ stambhaḥ klamaścētyupadravāḥ||13|

tatrAmUnyayogayogAtiyogavisheShaj~jAnAni bhavanti; tadyathA- apravRuttiH kutashcit kevalasyavA~apyauShadhasya vibhraMsho vibandho vegAnAmayogalakShaNAni bhavanti; kAlepravRuttiranatimahatI vyathA yathAkramaM doShaharaNaM svayaM cAvasthAnamiti yogalakShaNAnibhavanti, yogena tu doShapramANavisheSheNa tIkShNamRudumadhyavibhAgo j~jeyaH; yogAdhikyena tuphenilaraktacandrikopagamanamityatiyogalakShaNAni bhavanti| tatrAtiyogAyoganimittAnimAnupadravAn vidyAt- AdhmAnaM parikartikA parisrAvohRudayopasaraNama~ggagraho jIvAdAnaM vibhraMshaH stambhaH klamashcetyupadravAH||13||

Now the signs to decide the proper, inadequate and excessive administration of *vamana karma* are explained. Inadequate *vamana* (*ayoga*) has absence of emesis, emesis of drug only or obstruction during the episodes or may lead to purgation. If the medicine is administered properly, there will be proper emesis depending upon time of administration, quantity of medicine administered, and level of comfort of the patient. There may be three types of properly administered *vamana*, categorized by the amount of evacuated *dosha* as *mridu* (mild), *madhyama* (moderate) and *tikshna* (maximum). Over-administration of therapy may lead to frothy or blood stained vomitus. The following complications may arise due to over-administration or inadequate administration of the therapy: distension of abdomen, searing or cutting pain, excessive salivation, palpitation, rigidity, stiffness, displacement of the viscera of the body, hematemesis, and fatigue.[13]

Post procedure instructions

योगेन तु खल्वेनं छर्दितवन्तमभिसमीक्ष्य सुप्रक्षालितपाणिपादास्यं मुहूर्तमाश्वास्य, स्नैहिकवैरेचनिकोपशमनीयानांधूमानामन्यतमं सामर्थ्यतः पाययित्वा, पुनरेवोदकमुपस्पर्शयेत्||१४||
उपस्पृष्टोदकं चैनं निवातमागारमनुप्रवेश्य संवेश्य चानुशिष्यात्-
उच्चैर्भाष्यमत्याशनमतिस्थानमतिचङ्क्रमणंक्रोधशोकहिमातपावश्यायातिप्रवातान् यानयानं ग्राम्यधर्ममस्वपनं निशि दिवा
स्वप्नंविरुद्धाजीर्णासात्म्याकालप्रमितातिहीनगुरुविषमभोजनवेगसन्धारणोदीरणमिति भावानेतान्मनसाऽप्यसेवमानः सर्वमहोगमयस्वेति | स तथा कुर्यात्||१५||

yōgēna tu khalvēnaṁ charditavantamabhisamīkṣya suprakṣālitapāṇipādāsyaṁ muhūrtamāśvāsya,snaihikavairēcanikōpaśamanīyānāṁ dhūmānāmanyatamaṁ sāmarthyataḥ pāyayitvā,punarēvōdakamupasparśayēt||14||

upaspr̥ṣṭōdakaṁ cainaṁ nivātamāgāramanupravēśya saṁvēśya cānuśiṣyāt-uccairbhāṣyamatyāśanamatisthānamaticaṅkramaṇaṁ krōdhaśōkahimātapāvaśyāyātipravātān yānayānaṁgrāmyadharmamasvapanaṁ niśi divā
svapnaṁviruddhājīrṇāsātmyākālapramitātihīnaguruviṣamabhōjanavēgasandhāraṇōdīraṇamitibhāvānētānmanasā’pyasēvamānaḥ sarvamahō gamayasvēti | sa tathā kuryāt||15||

yogena tu khalvenaM charditavantamabhisamIkShya suprakShAlitapANipAdAsyaM muhUrtamAshvAsya,snaihikavairecanikopashamanIyAnAM dhUmAnAmanyatamaM sAmarthyataH pAyayitvA,punarevodakamupasparshayet||14||

upaspRuShTodakaM cainaM nivAtamAgAramanupraveshya saMveshya cAnushiShyAt-uccairbhAShyamatyAshanamatisthAnamatica~gkramaNaM krodhashokahimAtapAvashyAyAtipravAtAnyAnayAnaM grAmyadharmamasvapanaM nishi divA svapnaMviruddhAjIrNAsAtmyAkAlapramitAtihInaguruviShamabhojanavegasandhAraNodIraNamitibhAvAnetAnmanasA~apyaseVamanaH sarvamaho gamayasveti | sa tathA kuryAt||15||

After proper emesis (*vamana*), the patient is advised to wash his face, hands and feet, and then take rest for one *muhurta* (48 minutes). Thereafter, he is directed to inhale medicated smoke (*dhumapana*) made up of ingredients that are *snaihika* (unctuous), *vairechanika* (errhine) or *upashamaniya* (sedative) – whatever is suitable for him - and then made to wash again . [14]

Thereafter, the patient should enter a room that is not too aerated or ventilated and made to lie down there. He should avoid the following activities: speaking loudly, sitting in one position for a long time, standing in one position for long duration, going for long walks, getting subjected to extreme emotions such as anger or grief, excessive cold, sun, dew, flowing winds, traveling by any vehicle, sexual intercourse, staying awake for late hours at night, and sleeping during daytime. Intake of incompatible dietary items taken before complete digestion of previous food, unwholesome diet, eating meals at improper time, eating food articles consisting of only one taste, lacking good quality, heavy to digest, mixed with improper food, and suppression/provocation/excitation of natural urges should also be avoided. [15]

Rehabilitation diet after purification

अथैनं सायाह्ने परे वाऽह्नि सुखोदकपरिषिक्तं पुराणानां लोहितशालितण्डुलानां स्ववक्लिन्नां मण्डपूर्वां सुखोष्णां यवागूंपाययेदग्निबलमभिसमीक्ष्य, एवं द्वितीये तृतीये चान्नकाले, चतुर्थे त्वन्नकाले तथाविधानामेव शालितण्डुलानामुत्स्विन्नांविलेपीमुष्णोदकद्वितीयामस्नेहलवणामल्पस्नेहलवणां वा भोजयेत्, एवं पञ्चमे षष्ठे चान्नकाले, सप्तमे त्वन्नकालेतथाविधानामेव शालीनां द्विप्रसृतं सुस्विन्नमोदनमुष्णोदकानुपानं तनुना तनुस्नेहलवणोपपन्नेन मुद्गयूषेण भोजयेत्,एवमष्टमे नवमे चान्नकाले, दशमे त्वन्नकले लावकपिञ्जलादीनामन्यतमस्य मांसरसेनौदकलावणिकेन नातिसारवताभोजयेदुष्णोदकानुपानम्; एवमेकादशे द्वादशे चान्नकाले; अत ऊर्ध्वमन्नगुणान् क्रमेणोपभुञ्जानः सप्तरात्रेणप्रकृतिभोजनमागच्छेत्||१६||

athainaṁ sāyāhnē parē vā'hni sukhōdakapariṣiktaṁ purāṇānāṁ lōhitaśālitaṇḍulānāṁ svavaklinnāṁmaṇḍapūrvāṁ sukhōṣṇāṁ yavāgūṁ pāyayēdagnibalamabhisamīkṣya, ēvaṁ dvitīyē tr̥tīyē cānnakālē,caturthē tvannakālē tathāvidhānāmēva śālitaṇḍulānāmutsvinnāṁvilēpīmuṣṇōdakadvitīyāmasnēhalavaṇāmalpasnēhalavaṇāṁ vā bhōjayēt, ēvaṁ pañcamē ṣaṣṭhēcānnakālē, saptamē tvannakālē tathāvidhānāmēva śālīnāṁ dviprasr̥taṁsusvinnamōdanamuṣṇōdakānupānaṁ tanunā tanusnēhalavaṇōpapannēna mudgayūṣēṇa bhōjayēt,ēvamaṣṭamē navamē cānnakālē,

daśamē tvannakalē lāvakapiñjalādīnāmanyatamasyamāṁsarasēnaudakalāvaṇikēna nātisāravatā bhōjayēduṣṇōdakānupānam; ēvamēkādaśē dvādaśēcānnakālē; ata ūrdhVamananaguṇān kramēṇōpabhuñjānaḥ saptarātrēṇa prakr̥tibhōjanamāgacchēt||16||

athainaM sAyAhne pare vA~ahni sukhodakapariShiktaM purANAnAM lohitashAlitaNDulAnAM svavaklinnAMmaNDapUrvAM sukhoShNAM yavAgUM pAyayedagnibalamabhisamIkShya, evaM dvitIye tRutIyecAnnakAle, caturthe tvannakAle tathAvidhAnAmeva shAlitaNDulAnAmutsvinnAMvilepImuShNodakadvitIyAmasnehalavaNAmalpasnehalava NAM vA bhojayet, evaM pa~jcame ShaShThecAnnakAle, saptame tvannakAle tathAvidhAnAmeva shAlInAM dviprasRutaMsusvinnamodanamuShNodakAnupAnaM tanunA tanusnehalavaNopapannena mudgayUSheNa bhojayet,evamaShTame navame cAnnakAle, dashame tvannakale lAvakapi~jjalAdInAmanyatamasyamAMsarasenaudakalAvaNikena nAtisAravatA bhojayeduShNodakAnupAnam; evamekAdashe dvAdashecAnnakAle; ata UrdhVamananaguNAn krameNopabhu~jjAnaH saptarAtreNaprakRutibhojanamAgacchet||16||

Sansarjana karma (rehabilitation diet) should be initiated from the same evening or the next day after *vamana* (therapeutic emesis). The patient should take bath with lukewarm water.

First, Second and Third meal

His first meal should consist of a lukewarm gruel (*manda*) prepared with an old, red variety of *shali* rice (Oryza sativa Linn.), well cooked with fourteen times water by volume. The gruel should be very thin and liquid, taking into consideration the weakened digestive power of the patient. It should be repeated for the second and third meal.

Fourth, Fifth and Sixth meal

For the fourth meal, a gruel (*vilepi*) prepared with four times water by volume and with red *shali* rice, well cooked, warm and without unctuous substance or salt, or with a small quantity of unctuous substance and salt should be given. Warm water is to be taken after the intake of gruel. The same type of diet is to be continued for the fifth and sixth meal.

Seventh, Eighth and Ninth meal

For the seventh meal again, well cooked rice (*odana*) prepared with red *shali* rice of two *prasrita* (approximately 160 gram) along with a very thin soup of *mudga* (green gram, Phaseolus mungo Lines.) , added with a small quantity of unctuous substance and salt should be given. Warm water should be given to the patient after his consuming the porridge. The same diet is to be repeated for the eighth and the ninth meal.

Tenth, Eleventh and Twelth meal

For the tenth meal, a thin meat soup of common quail, grey partridge etc., prepared with water and salt should be given. Warm water is to be taken after this. This is again to be repeated for the eleventh and twelth meal. Thereafter, the patient should take food having different tastes and should start taking his normal diet from the seventh night. [16]

Procedure of *virechana* (therapeutic purgation)

अथैनं पुनरेव स्नेहस्वेदाभ्यामुपपाद्यानुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तंकृतहोमबलिमङ्गलजपप्रायश्चित्तमिष्टे तिथिनक्षत्रकरणमुहूर्ते ब्राह्मणान् स्वस्ति वाचयित्वा त्रिवृत्कल्कमक्षमात्रंयथार्हालोडनप्रतिविनीतं पाययेत् प्रसमीक्ष्य दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराणिविकारांश्च, सम्यक् विरिक्तं चैनं वमनोक्तेन धूमवर्जेन विधिनोपपादयेदाबलवर्णप्रकृतिलाभात्, बलवर्णोपपन्नंचैनमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं शिरःस्नातमनुलिप्तगात्रंस्रग्विणमनुपहतवस्त्रसंवीतमनुरूपालङ्कारालङ्कृतं सुहृदां दर्शयित्वा ज्ञातीनां दर्शयेत्, अथैनं कामेष्ववसृजेत्||१७||

भवन्ति चात्र- अनेन विधिना राजा राजमात्रोऽथवा पुनः| यस्य वा विपुलं द्रव्यं स संशोधनमर्हति||१८||

athainaṁ punarēva snēhasvēdābhyāmupapādyānupahatamanasamabhisamīkṣya sukhōṣitaṁsuprajīrṇabhaktaṁ kṛtahōmabalimaṅgalajapaprāyaścittamiṣṭē tithinakṣatrakaraṇamuhūrtē brāhmaṇānsvasti vācayitvā trivṛtkalkamakṣamātraṁ yathārhālōḍanaprativinītaṁ pāyayēt prasamīkṣyadōṣabhēṣajadēśakālabalaśarīrāhārasātmyasattvaprakṛtivayasāmavasthānt arāṇi vikārāṁśca, samyakviriktaṁ cainaṁ Vamanaōktēna dhūmavarjēna vidhinōpapādayēdābalavarṇaprakṛtilābhāt,balavarṇōpapannaṁ cainamanupahatamanasamabhisamīkṣya sukhōṣitaṁ suprajīrṇabhaktaṁśiraḥsnātamanuliptagātraṁ sragviṇamanupahatavastrasaṁvītamanurūpālaṅkārālaṅkṛtaṁ suhṛdāṁdarśayitvā jñātīnāṁ darśayēt, athainaṁ kāmēṣvavasṛjēt||17||

bhavanti cātra- anēna vidhinā rājā rājamātrō’thavā punaḥ| yasya vā vipulaṁ dravyaṁ sa saṁśōdhanamarhati||18||

athainaM punareva snehasvedAbhyAmupapAdyAnupahatamanasamabhisamIkShya sukhoShitaMsuprajIrNabhaktaM kRutahomabalima~ggalajapaprAyashcittamiShTe tithinakShatrakaraNamuhUrtebrAhmaNAn svasti vAcayitvA trivRutkalkamakShamAtraM yathArhAloDanaprativinItaM pAyayetprasamIkShya doShabheShajadeshakAlabalasharIrAhArasAtmyasattvaprakRutivayasAmavasthAntarA NivikArAMshca, samyak viriktaM cainaM Vamanaoktena dhUmavarjenavidhinopapAdayedAbalavarNaprakRutilAbhAt, balavarNopapannaMcainamanupahatamanasamabhisamIkShya sukhoShitaM suprajIrNabhaktaM shiraHsnAtamanuliptagAtraMsragviNamanupahatavastrasaMvItamanurUpAla$_{gkArAla}$gkRutaM suhRudAM darshayitvA j~jAtInAMdarshayet, athainaM kAmeShvavasRujet||17||

bhavanti cAtra- anena vidhinA rAjA rAjamAtro~athavA punaH| yasya vA vipulaM dravyaM sa saMshodhanamarhati||18||

On completion of the post-therapeutic, rehabilitative, dietetic program, oleation and fomentation therapies should be administered again. When the patient has come to normalcy, has slept well, and the food taken by him has been digested, he should be asked to offer homage to *agni* (fire) and the Gods, and perform auspicious chants. Brahmins should then be invited to recite the *svastivachanas* (auspicious chants) on an auspicious day with favorable *nakshatra* (star constellation), *karana* and *muhurta*. The patient should thereafter be given a drink made up of the paste of root of *trivrit* (Operculina turpethum R. B.) in one *karsha* (12 gm) dose after stirring and mixing up with suitable liquids. Variations in *dosha*, medicinal drugs, place of residence, time, strength, body, diet, suitability, mind, constitution, and age should be factored in while administering this therapy. After the patient has been administered purgation therapy properly, the complete regimen prescribed for *vamana* (therapeutic emesis), except herbal smoking, should be followed till he regains normal strength, complexion and health. After he feels physically and mentally normal, has slept well and the food taken by him is fully digested, he should take full bath, apply unction, wear garlands, untorn cloths and favorite ornaments, and appear before friends and relatives. Thereafter, he should be free to lead a normal life. [17]

The above mentioned ways of carrying out purification or cleansing procedures are prescribed for a king, royalty or for the people having immense wealth. [18]

दरिद्रस्त्वापदं प्राप्य प्राप्तकालं विशोधनम्| पिबेत् काममसम्भृत्य सम्भारानपि दुर्लभान्||१९||

न हि सर्वमनुष्याणां सन्ति सर्वे परिच्छदाः| न च रोगा न बाधन्ते दरिद्रानपि दारुणाः||२०||

यद्यच्छक्यं मनुष्येण कर्तुमौषधमापदि| तत्तत् सेव्यं यथाशक्ति वसनान्यशनानि च||२१||

daridrastvāpadaṁ prāpya prāptakālaṁ viśōdhanam| pibēt kāmamasambhṛtya sambhārānapi durlabhān||19||

na hi sarVamanauṣyāṇāṁ santi sarvē paricchadāḥ| na ca rōgā na bādhantē daridrānapi dāruṇāḥ||20||

yadyacchakyaṁ manuṣyēṇa kartumauṣadhamāpadi| tattat sēvyaṁ yathāśakti vasanānyaśanāni ca||21||

daridrastvApadaM prApya prAptakAlaM vishodhanam| pibet kAmamasambhRutya sambhArAnapi durlabhAn||19||

na hi sarVamanauShyANAM santi sarve paricchadAH| na ca rogA na bAdhante daridrAnapi dAruNAH||20||

yadyacchakyaM manuShyeNa kartumauShadhamApadi| tattat sevyaM yathAshakti vasanAnyashanAni ca||21||

In case of any disorder requiring purification therapy, poor people can be prescribed the medication without being made to collect all the rare equipment. Because common people cannot afford to have all the recommended resources arranged, but because they can also suffer from the severe nature of the disease, emergency provisions, including drugs, cloths, and food articles should be made easily available and accessible to the patients. [19-21]

Benefits of purification therapy

मलापहं रोगहरं बलवर्णप्रसादनम्| पीत्वा संशोधन सम्यगायुषा युज्यते चिरम्||२२||

malāpahaṁ rōgaharaṁ balavarṇaprasādanam| pītvā saṁśōdhana samyagāyuṣā yujyatē ciram||22||

malApahaM rogaharaM balavarNaprasAdanam| pItvA saMshodhana samyagAyuShA yujyate ciram||22||

The benefits of a properly administered purification therapy include elimination of vitiated *dosha*, alleviation of disease, improvement in strength, complexion and longevity. [22]

Summary

तत्र श्लोकाः- ईश्वराणां वसुमतां वमनं सविरेचनम्| सम्भारा ये यदर्थं च समानीय प्रयोजयेत्||२३||

यथा प्रयोज्या मात्रा या यदयोगस्य लक्षणम्| योगातियोगयोर्यच्च दोषा ये चाप्युपद्रवाः||२४||

यदसेव्यं विशुद्धेन यश्च संसर्जनक्रमः| तत् सर्वं कल्पनाध्याये व्याजहार पुनर्वसुः||२५||

tatra ślōkāḥ- īśvarāṇāṁ vasumatāṁ Vamanaṁ savirēcanam| sambhārā yē yadarthaṁ ca samānīya prayōjayēt||23||

yathā prayōjyā mātrā yā yadayōgasya lakṣaṇam| yōgātiyōgayōryacca dōṣā yē cāpyupadravāḥ||24||

yadasēvyaṁ viśuddhēna yaśca saṁsarjanakramaḥ| tat sarvaṁ kalpanādhyāyē vyājahāra punarvasuḥ||25||

tatra shlokAH- IshvarANAM vasumatAM VamanaM savirecanam| sambhArA ye yadarthaM ca samAnIya prayojayet||23||

yathA prayojyA mAtrA yA yadayogasya lakShaNam| yogAtiyogayoryacca doShA ye cApyupadravAH||24||

yadasevyaM vishuddhena yashca saMsarjanakramaH| tat sarvaM kalpanAdhyAye vyAjahAra punarvasuH||25||

In summary, all the prerequisites for the administration of therapeutic emesis and purgation to resourceful persons (i.e., kings and members of the royalty), including their utility, dose, signs and symptoms of inadequate administration, proper administration,

and over-administration, afflicted dosha, complications, regimen prescribed during the therapy and those prescribed in the course of the post-therapeutic rehabilitative dietetic program have been explained by the Lord Punarvasu in this Kalpana Chapter.[23-25]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने उपकल्पनीयो नाम पञ्चदशोऽध्यायः||१५||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē ślōkasthānē upakalpanīyō nāma pañcadaśō'dhyāyaḥ||15||

ityagniveshakRute tantre carakapratisaMskRute shlokasthAne upakalpanIyo nAmapa$_{jcadasho}$adhyAyaH||15||

Thus ends the fifteenth chapter on "Prerequisites for therapeutic (Panchakarma) treatment" of Sutra Sthana , of Agnivesha's work as redacted by Charak.

Tattva Vimarsha (Fundamental Principles)

- It is necessary to manage the Panchakarma hospital properly, equipping it with good quality medicines and skilled staff for assuring successful administration of purification therapies.
- All possibilities of complications and their management should be considered before initiating any treatment.
- Clinical observation of patients at each stage during purification therapy is necessary to assess movement of *dosha*.
- The dose of emetics should be decided according to individual needs considering all key variables such as *dosha,* potency of medicine, place of residence, time of administration, strength of patient, constitution, dietary pattern, suitability and age. A suitable post-therapeutic rehabilitative dietary regimen should be designed (taking into consideration the needs and predisposition of the patient) and administered, after therapeutic emesis and purgation, in order to restore the normal levels of *agni* and strength of the patient.
- Sometimes all enlisted pre-requisites cannot be made available, especially when treating poorer or less resourceful patients. In such cases, the procedures can be followed with the available and suitable medicines.
- Properly administered purification is beneficial for removal of morbid toxins, alleviation of disease while improving strength, complexion and longevity of a person.

Vidhi Vimarsha (Applied Inferences)

Construction of a hospital

1. A well equipped facility with the following recommended criteria is needed for various ayurvedic purification treatments:
    1. **Location**- An architect should design the building on a site not situated in a hilly terrain nor located near a bigger building but located on a clean, sunny, flat surface near a water reservoir.

2. **Facilities**- The building should have all the necessary facilities for indoor patients, with good source for light, water, ventilation, kitchen, and sanitation (toilet, bath, etc).
3. **Staff requirements**- For smooth running of the hospital, adequate staff support should be made available. The attendants should possess necessary nursing skills, good conduct, hygiene, character, devotion, and compassion and be conversant in the administration of therapies.
4. **Recreational measures**- The fact that various forms of recreation such as music, poetry, and drama were suggested, made available or arranged within hospices or healthcare facilities shows how elaborate and extensive the field of healthcare management was within [https://en.wikipedia.org/wiki/Ayurveda]. Today, hospices or healthcare services providers arrange for televisions and music system in the rooms of patients.
5. **Drugs, equipments and other resources**: Kitchen appliances and utensils of varied sizes should be available within the kitchen. Arrangements should be made for the availability of bedding with appropriate furnishings (bedsheet and pillow), towel, clean cloths, cotton, wool and various other equipments for smooth induction of oleation, massage, sudation, emesis, purgation, medicated enema, and *nasya* to the patients. There should also be grinding stones with pestle, knife, smoking pipes, weighing scale, enema tubes and measuring vessels. Food articles like *ghee*, oil, muscle fat, honey, salt, gruel, various types of wine and *dhanyamla* should be available in the hospital. Various drugs like *shali* (rice), *mudga* (pulses), *tila*, *kullattha*, *parushaka*, and *triphala* should be made available, along with drugs to treat complications arising during procedures. This is akin to having a pharmacy within the premises of a hospital.

2. **General plan of treatment**- The patient should be admitted in the hospital for administration of therapeutic emesis and purgation procedures. Before application of these cleansing procedures, the patient should undergo some pre-therapeutic procedures such as *langhana-pachana* (restricted diet and improving digestion), *snehana* (oleation) and *swedana* (sudation). Their importance and mode of action is enumerated below:
    1. *Langhana-pachana*:
        1. *Langhana* (light diet and exercise)-

File:Langhana.png

- In the modern world, there is increased food consumption, especially the consumption of junk food that cause increased stress on our metabolism. The normal human body has sufficient capabilities to remove most metabolic toxins if upawasa (fasts) are observed periodically. These fastings help “clear the backlog” of excess strain put on our bodily systems, quite like the way an office clerk clears his backlog of work on a specific day when there is no new work. An

upavasa (fasting) is a custom that helps make people abstain from heavy meals. While light aerobic exercises are very good in expelling toxins accumulated in the body by way of sweating and calorie consumption, fastings help provide relief to our digestive systems.

1.
    1. *Pachana* (Digestants):

File:Pachana- Digestants.png

- Digestants or digestives help in aiding the process of digestion and metabolism in our bodies.
- They aid in the digestion of ama[undigested intestinal products and intermediate metabolites] already present in the body.

1.
    1. *Snehana*:
        1. *Snehapana*- Unctuous agents or fats that make dosha slimy, moist, slippery and work as solvents:

File:Snehapana.png

- Use of fats as a solvent: There are two types of solvent in biochemistry - polar and non-polar. Among polar solvents, water is the best while among non-polar solvents, ketones (intermediate metabolic products of fats) are the best solvents. These solvents, during their course of internal administration, may react with cellular and metabolic debris and convert them into a soluble form that could be easily excreted out through urine, faeces or sweat by means of Panchakarma procedures.
- Use of fats as a high energy substance-Oils and fats yield 9 KCal energy in contrast to 4.5 Kcal from carbohydrates and proteins, which could be expended as a substitute or replacement source of energy during purification procedure.

1.
    1. *Swedana*- As discussed earlier, *swedana* helps liquefy sticky *dosha* within our bodies and opens the orifices of circulatory channels (*srotas*), while facilitating the process of dissolving of harmful doshas before they are ejected out through the gut by means of subsequence therapies.

- *Abhyanga* (massage) – The recommended method of massage involves employing pounding and thumping-like action similar to that employed in washing of cloths, for better removal of impurities.
- *Swedana* (heat) – it is the application of heat (either dry or wet) on the external body surface to remove *ama* and *mala* from the body. Just as cleaning is more effective with warm water, similarly removal of *ama, dosha* and *mala* is easier with fomentation or applying heat to the body.

File:Swedana.png

4.Vamana karma- After proper purvakarma (or pre-purification activities), key purification procedures such as therapeutic emesis are administered to the patient, using substances such as madanaphala along with honey, rock salt, phanita (jaggery) and the powder of madhuka. Benefits of vamana karma (therapeutic emesis): Vamana karma is a procedure indicated for the removal of toxins, especially kapha-pitta dosha situated in the upper part of gut. Vamana is done before virechana karma because if virechana is administered before vamana, the provoked kapha descends downwards to grahani [duodenum part and site of agni] and covers it, resulting in a feeling of heaviness and indigestion. The vamana procedure is initiated with a dose of decoction of madanphala mixed with honey, madhuka, rock salt and phanita. Madanphala is a widely used medicine for therapeutic emesis due to its potency. All other ingredients aid in the process of emesis and removal of toxins. Rock salt has the potential to carry drugs to microchannels and increase secretions to expel out toxins. [9-10] It is necessary to clinically assess movement of dosha from shakha (peripheral tissues) to the koshtha (gut) to expel the vitiated dosha from the body. Symptoms and signs of each stage are as follows: a. Appearance of sweating indicates liquification of dosha due to ushna (hot) and teekshna (strongly acting) properties of the drugs mentioned above. In this process, any morbid matter present in the system is fragmented and then expelled. b. Pilling of hair (horripilation) indicates the movement of dosha towards amashaya (stomach), again caused due to the ushna (hot) property of the medication. The dosha elements detach and move towards the koshtha, from where these morbid elements get ejected out of the body through channels in the periphery. c. Abdominal discomfort is a sign of dosha entering into the amashaya (stomach). d. Nausea, salivation and pain in the chest indicate that the doshas are on the verge of being expelled out through the mouth. [11] Signs of inadequate emesis: Inadequate emesis may be caused due to hard bowel (krura koshtha), excessive accumulation of toxins, inadequate quantity of medicine, or if the dosha are less excited (anutklishta) owing to improper pre-procedures of oleation and sudation, or if the patient has increased appetite (deeptagni). Signs of excess emesis: Excessive emesis (atiyoga) causes the appearance of blood-mixed, foamy vomitus. This might be due to tender status of gut (mridu koshtha), overdose of medicine, and/or decreased strength of the patient. 5. Dhumapana: After completion of emesis, the patient is advised to take rest and inhale one of three types of smoke: oleated, purgative or therapeutic, depending upon the condition of the patient. After smoking, the patient is advised to not indulge in speaking out loud, standing for prolonged periods of time, walking for long, or supression of natural urges.

F. Samsarjana karma [The rehabilitative post therapeutic diet]: It is necessary to restore the strength of agni and prana (vitality) after administering any therapeutic procedure. A sequential order of various dietary recipes prepared from rice and green gram should be followed. Vamana process mainly takes place in amashaya, which is the site for kledaka kapha, pachaka pitta and saman vayu. These are the prime factors that control all processes in this part of the gastro-intestinal tract. During the process of vamana, potent emetics stimulate the udan vayu and provoke expulsion of toxins through the mouth. At the end of emesis, the digestive power is weakened and so is the strength of

the patient. Therefore in order to provide nourishment and restore proper digestive capabilities in the patient, a regimen that is easy to digest and rich in nutritive value is prescribed - for seven days (in case of good strong emesis), for five days (in moderate emesis), and three days (in mild emesis). This differs according to the frequency of taking meals. [16] The diet can be started on same day of purification therapy after taking bath. At first, the patient should be given lukewarm gruel prepared with shali (rice). This gruel should be very thin (manda) in nature, no spices are added to it. The quantity is to be given according to the digestive power of the patient. This is repeated for 2nd and 3rd meal time. Now a days people eat usually 3 times a day inspite of 2 times as advocated in Ayurveda. Hence a regimen with two meal times is quite insufficient and people always feel hungry; so we should redesign our diet schedule and plan according to three meal times per day. Thereafter the diet became thick rice like vilepi with salt and little spices as per taste for next three meal times. Then yusha (very thin soup of green gram) added with unctuous substance like ghee/oil, salt and above mentioned rice should be given for next 3 consecutive meal times. From the 10th meal time, meat soup should be given with rice, but for a vegetarian person it should be replaced by khichari, thin and thick. Thereafter the patient should be advised to take his normal diet from 7th night onwards. The preparation of diet recipes is as below: a. Peya/ Yavagu: Rice in lesser quantity with more water (1 part rice :14 times water) b. Vilepi: 1/4th amount rice and water with pinch of rock salt and oil (1 part rice :4 times water) c. Akrita Yusha: Soup of green gram [mudga yusha] with odana [rice] without unctuous substance and salt (1 part rice : four times water) d. Krita yusha: Soup of green gram [mudga yusha] with odana [rice] with unctuous substance and salt (1 part rice : four times water) e. Mamsarasa: Meat juice of lava, kapinjala, ena, harina with rice.

Type of emesis	Episodes of vomiting	Meals per day	Total days for completion of diet regimen
Mild	4	2	3
Moderate	6	2	3
Strong	8	8	7

Five day diet schedule for post therapeutic regimen in case of moderate therapeutic emesis:

Day	Morning	Noon	Night
1	*vamana/ virechana*	No diet	Rice + 14 times water cook it, sieve it and drink the water part only
2	Rice + 14 times water cook it, sieve	Rice + 14 times water cook it, sieve	Rice + 4 times water cook it, add

Day	Morning	Noon	Night
	it and drink the water part only	it and drink the water part only	salt and *jeera* powder
3	Rice + 4 times water cook it, add salt and *jeera* powder	Rice + 4 times water cook it, add salt and *jeera* powder	*Mudga* pulse + 4 times water cook it and drink it with above mentioned rice.
4	*Mudga* pulse + 4 times water cook it and drink it with above mentioned rice.	*Mudga* pulse + 4 times water cook it and fry it with oil and drink it with above mentioned rice.	Meat soup and above mentioned rice or for a vegetarian person thin *Khichari*
5	Meat soup and above mentioned rice or thin *Khichari*	Meat soup and above mentioned rice or thick *Khichari*	Normal meal

Justification of diet:

S. No.	Recipe	Food composition
1	*Peya, Vilepi*	Carbohydrate
2	*Yusha*	Protein
3	*Mamsa rasa*	Fat

Virechana karma [therapeutic purgation]:

G. After completion of the post therapeutic dietetic program, the pre-therapeutic procedures like oleation and sudation should be administered again for therapeutic purgation. All the procedures should be similar to therapeutic emesis except medicated smoking. It is not done after purgation.

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Chikitsaprabhritiya Adhyaya

Sutra Sthana Chapter 16. Assessment and care in Panchakarma therapies

Abstract

This chapter describes the management of conditions arising during therapies. The assessment of correct and incorrect administration of therapeutic procedures, along with its treatment interventions are described. It also enlists indications for therapeutic intervention and their benefits with details of post therapeutic dietary management. The applicability of the theory of natural destruction of causative factors of disease (svabhavoparamvada) is discussed, that emphasizes need of therapeutic interventions for fast recovery to health.

Keywords: Chikitsaprabhrita(equipped physician), bahudosha (signs of aggravated dosha), samshodhana (purification therapy), vishuddha koshtha (purified bowel), svabhavoparamavada (theory of natural destruction),Panchakarma, patient care, assessment criteria of purification.

Introduction

In continuation of the preceding Upakalpaniya Adhyaya this chapter elaborates on the remaining aspects of purification processes and their prerequisites which were not fully dealt there.The word *prabhrita* is derived from the verbal root *bhr* which suggests the sense of supporting, nourishing and offering. The term, *chikitsaprabhrita* is applied to mean that physician who is well equipped in terms of qualities and instruments and who can play proper supporting role in the management of diseases. The chapter emphasizes upon the need for a proficient and well equipped physician to ensure flawless treatment. The patient is also expected to be intelligent enough to be able to identify a good physician. The word virechana is used often for vamana and *samshodhana* as well. Clinical features of *samyak yoga* (appropriate application of a procedure), *ayoga* (under application) and *atiyoga* (over application), and their management, have also been described. Diseases, their therapeutic response (so that they do not reoccur) and management of post-therapy cachexia have also been addressed in this chapter. *Svabhavaparamavada* is a phenomenon of natural destruction of health and disease. There is a continuous process of degeneration and regeneration of body tissues. The process of regeneration is known to great extent but the cause of degeneration and death is not known.

Sanskrit text, Transliteration and English Translation

अथातश्चिकित्साप्राभृतीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaścikitsāprābhr̥tīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtashcikitsAprAbhRutIyamadhyAyaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Chikitsaprabhritiya” (Assessment and care in Panchakarma therapies).” Thus said Lord Atreya.[1-2]

चिकित्साप्राभृतो धीमान् शास्त्रवान् कर्मतत्परः| नरं विरेचयति यं स योगात् सुखमश्नुते||३||

यं वैद्यमानी त्वबुधो विरेचयति मानवम्| सोऽतियोगादयोगाच्च मानवो दुःखमश्नुते||४||

cikitsāprābhr̥tō dhīmān śāstravān karmatatparaḥ| naraṁ virēcayati yaṁ sa yōgāt sukhamaśnutē||3||

yaṁ vaidyamānī tvabudhō virēcayati mānavam| sō’tiyōgādayōgācca mānavō duḥkhamaśnutē||4||

cikitsAprAbhRuto dhImAn shAstravAn karmatatparaH| naraM virecayati yaM sa yogAt sukhamashnute||3||

yaM vaidyamAnI tvabudho virecayati mAnavam| so~atiyogAdayogAcca mAnavo duHkhamashnute||4||

A qualified physician is the one who is well acquainted with the principles of treatment, is learned and skilled in the practice of Ayurveda, and is known for promptness of action. A patient obtaining treatment in the form of emesis or purgation from such a physician, becomes healthy and attains happiness. On the other hand, if the patient receives treatment from a pretentious & ignorant physician, he subjects himself to potential complications because of excessive or inadequate treatment. [3-4]

Signs of proper purification

दौर्बल्यं लाघवं ग्लानिर्व्याधीनामणुता रुचिः| हृद्वर्णशुद्धिः क्षुत्तृष्णा काले वेगप्रवर्तनम्||५||

बुद्धीन्द्रियमनःशुद्धिर्मारुतस्यानुलोमता| सम्यग्विरिक्तलिङ्गानि कायाग्नेश्चानुवर्तनम् ||६||

daurbalyaṁ lāghavaṁ glānirvyādhīnāmaṇutā ruciḥ| hr̥dvarṇaśuddhiḥ kṣuttr̥ṣṇā kālē vēgapravartanam||5||

buddhīndriyamanaḥśuddhirmārutasyānulōmatā| samyagviriktaliṅgāni kāyāgnēścānuvartanam ||6||

daurbalyaM lAghavaM glAnirvyAdhInAmaNutA ruciH| hRudvarNashuddhiH kShuttRuShNA kAle vegapravartanam||5||

buddhIndriyamanaHshuddhirmArutasyAnulomatA| samyagviriktali~ggAni kAyAgneshcAnuvartanam ||6||

Weakness, lightness, fatigue, attenuation of diseases, improved taste perception, restoration of the functioning of heart, improved complexion, proper appetite and thirst, timely passage of natural urges, feeling of cleanliness in intellect, sense organs and mind, proper movement of vata, and proper digestion (including metabolic activities) are the signs and symptoms of correctly administered purification therapy. [5-6]

Signs of inadequate purification

ष्ठीवनं हृदयाशुद्धिरुत्क्लेशः श्लेष्मपित्तयोः| आध्मानमरुचिश्छर्दिरदौर्बल्यमलाघवम्||७||

जङ्घोरुसदनं तन्द्रा स्तैमित्यं पीनसागमः| लक्षणान्यविरिक्तानां मारुतस्य च निग्रहः||८||

ṣṭhīvanaṁ hṛdayāśuddhirutklēśaḥ ślēṣmapittayōḥ|
ādhmānamaruciśchardiradaurbalyamalāghavam||7||

jaṅghōrusadanaṁ tandrā staimityaṁ pīnasāgamaḥ| lakṣaṇānyaviriktānāṁ mārutasya ca nigrahaḥ||8||

ShThIvanaM hRudayAshuddhirutkleshaH shleShmapittayoH|
AdhmAnamarucishchardiradaurbalyamalAghavam||7||

ja~gghorusadanaM tandrA staimityaM pInasAgamaH| lakShaNAnyaviriktAnAM mArutasya ca nigrahaH||8||

Spitting or drooling, abnormal functioning of heart, precipitation (*utklesha*) of *shleshma* and pitta, distension of abdomen , anorexia, vomiting, debility, absence of lightness (heaviness or sluggishness), laxity in calf muscles and thighs, drowsiness , feeling as if covered with a wet hide (*staimitya*), onset of rhinitis and impediment to the function of vata are the signs and symptoms of inadequate purification. [7-8]

Signs of excess purification therapy

विट्पित्तकफवातानामागतानां यथाक्रमम्| परं स्रवति यद्रक्तं मेदोमांसोदकोपमम्||९||

निःश्लेष्मपित्तमुदकं शोणितं कृष्णमेव वा| तृष्यतो मारुतार्तस्य सोऽतियोगः प्रमुह्यतः||१०||

viṭpittakaphavātānāmāgatānāṁ yathākramam| paraṁ sravati yadraktaṁ mēdōmāṁsōdakōpamam||9||

niḥślēṣmapittamudakaṁ śōṇitaṁ kṛṣṇamēva vā| tṛṣyatō mārutārtasya sō’tiyōgaḥ pramuhyataḥ||10||

viTpittakaphavAtAnAmAgatAnAM yathAkramam| paraM sravati yadraktaM medomAMsodakopamam||9||

niHshleShmapittamudakaM shoNitaM kRuShNameva vA| tRuShyato mArutArtasya so~atiyogaH pramuhyataH||10||

Elimination of feces, pitta, kapha, and vata in succession, excessive discharge of blood that looks like fat and flesh (washed), supernatant water or watery excretion of black

colored blood without kapha and pitta, excessive thirst affliction with vitiated vata and fainting are the signs and symptoms of overpurgation. [9-10]

वमनेऽतिकृते लिङ्गान्येतान्येव भवन्ति हि| ऊर्ध्वगा वातरोगाश्च वाग्ग्रहश्चाधिको भवेत्||११||

चिकित्साप्राभृतं तस्मादुपेयाच्छरणं नरः| युञ्ज्याद् य एनमत्यन्तमायुषा च सुखेन च||१२||

vamanē'tikṛtē liṅgānyētānyēva bhavanti hi| ūrdhvagā vātarōgāśca vāggrahaścādhikō bhavēt||11||

cikitsāprābhṛtaṁ tasmādupēyāccharaṇaṁ naraḥ| yuñjyād ya ēnamatyantamāyuṣā ca sukhēna ca||12||

vamane~atikRute li~ggAnyetAnyeva bhavanti hi| UrdhvagA vAtarogAshca vAggrahashcAdhiko bhavet||11||

cikitsAprAbhRutaM tasmAdupeyAccharaNaM naraH| yu~jjyAd ya enamatyantamAyuShA ca sukhena ca||12||

In case of excessive administration of emesis, the symptoms are identical to that observed in the case of purgation. In addition, overemesis may result in diseases of vata, affecting the upper part of the body and also causing impediment of speech. One should therefore approach such a qualified and well-versed physician for the administration of any purification therapy. [11-12]

Signs of excess aggravated dosha and indications of purification therapy

अविपाकोऽरुचिः स्थौल्यं पाण्डुता गौरवं क्लमः| पिडकाकोठकण्डूनां सम्भवोऽरतिरेव च||१३||

आलस्यश्रमदौर्बल्यं दौर्गन्ध्यमवसादकः| श्लेष्मपित्तसमुत्क्लेशो निद्रानाशोऽतिनिद्रता||१४||

तन्द्रा क्लैब्यमबुद्धित्वमशस्तस्वप्नदर्शनम्| बलवर्णप्रणाशश्च तृप्यतो बृंहणैरपि||१५||

बहुदोषस्य लिङ्गानि तस्मै संशोधनं हितम्| ऊर्ध्वं चैवानुलोमं च यथादोषं यथाबलम्||१६||

avipākō'ruciḥ sthaulyaṁ pāṇḍutā gauravaṁ klamaḥ| piḍakākōṭhakaṇḍūnāṁ sambhavō'ratirēva ca||13||

ālasyaśramadaurbalyaṁ daurgandhyamavasādakaḥ| ślēṣmapittasamutklēśō nidrānāśō'tinidratā||14||

tandrā klaibyamabuddhitvamaśastasvapnadarśanam| balavarṇapraṇāśaśca tṛpyatō bṛṁhaṇairapi||15||

bahudōṣasya liṅgāni tasmai saṁśōdhanaṁ hitam| ūrdhvaṁ caivānulōmaṁ ca yathādōṣaṁ yathābalam||16||

avipAko~aruciH sthaulyaM pANDutA gauravaM klamaH| piDakAkoThakaNDUnAM sambhavo~aratireva ca||13||

AlasyashramadaurbalyaM daurgandhyamavasAdakaH| shleShmapittasamutklesho nidrAnAsho~atinidratA||14||

tandrA klaibyamabuddhitvamashastasvapnadarshanam| balavarNapraNAshashca tRupyato bRuMhaNairapi||15||

bahudoShasya li~ggAni tasmai saMshodhanaM hitam| UrdhvaM caivAnulomaM ca yathAdoShaM yathAbalam||16||

Indigestion, anorexia, corpulence, anemia, heaviness, exhaustion, eruption of pimples and wheals (bumps or itchy sores), pruritis, sluggishness, indolence, weakness, foul smell of the body, lassitude, precipitation (*utklesha*) of kapha and pitta, sleeplessness or excessive drowsiness, impotency, impediment to intelligence, inauspicious dreams, and loss of strength and complexion in spite of taking nourishing diet and right therapy are the signs and symptoms of patients having excess of morbid dosha. An experienced, skilled physician would advise and administer purification therapy taking into consideration the dosha status and strength of the patient . [13-16]

Benefits of purification therapy

एवं विशुद्धकोष्ठस्य कायाग्निरभिवर्धते| व्याधयश्चोपशाम्यन्ति प्रकृतिश्चानुवर्तते||१७||

इन्द्रियाणि मनोबुद्धिर्वर्णश्चास्य प्रसीदति| बलं पुष्टिरपत्यं च वृषता चास्य जायते||१८||

जरां कृच्छ्रेण लभते चिरं जीवत्यनामयः| तस्मात् संशोधनं काले युक्तियुक्तं पिबेन्नरः||१९||

ēvaṁ viśuddhakōṣṭhasya kāyāgnirabhivardhatē| vyādhayaścōpaśāmyanti prakr̥tiścānuvartatē||17||

indriyāṇi manōbuddhirvarṇaścāsya prasīdati| balaṁ puṣṭirapatyaṁ ca vr̥ṣatā cāsya jāyatē||18||

jarāṁ kr̥cchrēṇa labhatē ciraṁ jīvatyanāmayaḥ| tasmāt saṁśōdhanaṁ kālē yuktiyuktaṁ pibēnnaraḥ||19||

evaM vishuddhakoShThasya kAyAgnirabhivardhate| vyAdhayashcopashAmyanti prakRutishcAnuvartate||17||

indriyANi manobuddhirvarNashcAsya prasIdati| balaM puShTirapatyaM ca vRuShatA cAsya jAyate||18||

jarAM kRucchreNa labhate ciraM jIvatyanAmayaH| tasmAt saMshodhanaM kAle yuktiyuktaM pibennaraH||19||

Administration of therapies, leading to elimination of vitiated dosha, results in the following effects: enhancement of digestion / metabolism, pacification of diseases, restoration of normal health, improvement in clarity of sense organs, mind, intellect and complexion, promotion of strength, plumpness, progeny and virility, delayed ageing, and longevity. Therefore, one should take recourse to a skillfully administered purificatory therapy at an appropriate time. [17-19]

Prevention of recurrence of disease

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः| जिताः संशोधनैर्ये तु न तेषां पुनरुद्भवः||२०||

दोषाणां च द्रुमाणां च मूलेऽनुपहते सति| रोगाणां प्रसवानां च गतानामागतिर्ध्रुवा||२१||

dōṣāḥ kadācit kupyanti jitā laṅghanapācanaiḥ| jitāḥ saṁśōdhanairyē tu na tēṣāṁ punarudbhavaḥ||20||

dōṣāṇāṁ ca drumāṇāṁ ca mūlē'nupahatē sati| rōgāṇāṁ prasavānāṁ ca gatānāmāgatirdhruvā||21||

doShAH kadAcit kupyanti jitA la~gghanapAcanaiH| jitAH saMshodhanairye tu na teShAM punarudbhavaH||20||

doShANAM ca drumANAM ca mUle~anupahate sati| rogANAM prasavAnAM ca gatAnAmAgatirdhruvA||21||

Morbid dosha relieved by fasting and digestive drugs may sometimes get aggravated again, but those that are evacuated by purification therapies do not recur. Dosha, like plants, if not uprooted completely, would recur or relapse almost certainly. [20-21]

Post purification measures

भेषजक्षपिते पथ्यमाहारैरेव बृंहणम्| घृतमांसरसक्षीरहृद्ययूषोपसंहितैः||२२||

अभ्यङ्गोत्सादनैः स्नानैर्निरूहैः सानुवासनैः| तथा स लभते शर्म युज्यते चायुषा चिरम्||२३||

bhēṣajakṣapitē pathyamāhārairēva bṛṁhaṇam|
ghṛtamāṁsarasakṣīrahṛdyayūṣōpasaṁhitaiḥ||22||

abhyaṅgōtsādanaiḥ snānairnirūhaiḥ sānuvāsanaiḥ| tathā sa labhatē śarma yujyatē cāyuṣā ciram||23||

bheShajakShapite pathyamAhAraireva bRuMhaNam|
ghRutamAMsarasakShIrahRudyayUShopasaMhitaiH||22||

abhya~ggotsAdanaiH snAnairnirUhaiH sAnuvAsanaiH| tathA sa labhate sharma yujyate cAyuShA ciram||23||

For those weakened by purification therapy, restoration of one's health could be done by prescribing a nourishing diet regimen that would include *ghee*, relishing soup (including preparations with meat), and milk. The patient should also be advised massage, bath, and evacuative and unctuous enema. This process of purification followed by rejuvenation or restoration of one's health bestows happiness and longevity to the patient. [22-23]

Treatment of excess and inadequate purification therapy

अतियोगानुबद्धानां सर्पिःपानं प्रशस्यते| तैलं मधुरकैः सिद्धमथवाऽप्यनुवासनम्||२४||

यस्य त्वयोगस्तं स्निग्धं पुनः संशोधयेन्नरम्| मात्राकालबलापेक्षी स्मरन् पूर्वमनुक्रमम्||२५||

स्नेहने स्वेदने शुद्धौ रोगाः संसर्जने च ये| जायन्तेऽमार्गविहिते तेषां सिद्धिषु साधनम्||२६||

atiyōgānubaddhānāṁ sarpiḥpānaṁ praśasyatē| tailaṁ madhurakaiḥ siddhamathavā'pyanuvāsanam||24||

yasya tvayōgastaṁ snigdhaṁ punaḥ saṁśōdhayēnnaram| mātrākālabalāpēkṣī smaran pūrvamanukramam||25||

snēhanē svēdanē śuddhau rōgāḥ saṁsarjanē ca yē| jāyantē'mārgavihitē tēṣāṁ siddhiṣu sādhanam||26||

atiyogAnubaddhAnAM sarpiHpAnaM prashasyate| tailaM madhurakaiH siddhamathavA~apyanuvAsanam||24||

yasya tvayogastaM snigdhaM punaH saMshodhayennaram| mAtrAkAlabalApekShI smaran pUrvamanukramam||25||

snehane svedane shuddhau rogAH saMsarjane ca ye| jAyante~amArgavihite teShAM siddhiShu sAdhanam||26||

For those suffering from symptoms of excessive administration or application of purification activities, ingestion of *ghee* and oil processed with sweet drugs or *anuvasana* type of enema is prescribed.

In cases of inadequate administration or application, one should be given oleation therapy followed by evacuative therapy again, considering the dose, time, strength of the patient and factors responsible for inadequate cleansing earlier. Management of disorders arising out of improper oleation, fomentation and purification therapies as well as post- purification dietetic regimen program is described subsequently in Siddhi Sthana (i.e., the Siddhi section of this treatise). [24-26]

Swabhavoparama vada (theory of natural destruction)

जायन्ते हेतुवैषम्याद्विषमा देहधातवः| हेतुसाम्यात् समास्तेषां स्वभावोपरमः सदा||२७||

jāyantē hētuvaiṣamyādviṣamā dēhadhātavaḥ| hētusāmyāt samāstēṣāṁ svabhāvōparamaḥ sadā||27||

jAyante hetuvaiShamyAdviShamA dehadhAtavaH| hetusAmyAt samAsteShAM svabhAvoparamaH sadA||27||

Discordance of the causative factors results in disequilibrium of the tissue elements (dhatu) of the body. Conversely, concordance of tissue elements is restored by means of restoring the concordance of causative factors. However, the resolution / destruction of the existing always happens naturally in the course of time. [27]

प्रवृत्तिहेतुर्भावानां न निरोधेऽस्ति कारणम्| केचित्तत्रापि मन्यन्ते हेतुं हेतोरवर्तनम्||२८||

pravṛttihēturbhāvānāṁ na nirōdhē'sti kāraṇam| kēcittatrāpi manyantē hētuṁ hētōravartanam||28||

pravRuttiheturbhAvAnAM na nirodhe~asti kAraNam| kecittatrApi manyante hetuM hetoravartanam||28||

There is always a cause for the manifestation of beings but none exists for their annihilation. However, some scholars are of the opinion that the noncontinuance of their causative factors is the very cause of their annihilation. [28]

Query by Agnivesha

एवमुक्तार्थमाचार्यमग्निवेशोऽभ्यभाषत| स्वभावोपरमे कर्म चिकित्साप्राभृतस्य किम्||२९||

भेषजैर्विषमान् धातून् कान् समीकुरुते भिषक्| का वा चिकित्सा भगवन्! किमर्थं वा प्रयुज्यते||३०||

ēvamuktārthamācāryamagnivēśō'bhyabhāṣata| svabhāvōparamē karma cikitsāprābhṛtasya kim||29||

bhēṣajairviṣamān dhātūn kān samīkurutē bhiṣak| kā vā cikitsā bhagavan! kimarthaṁ vā prayujyatē||30||

evamuktArthamAcAryamagnivesho~abhyabhAShata| svabhAvoparame karma cikitsAprAbhRutasya kim||29||

bheShajairviShamAn dhAtUn kAn samIkurute bhiShak| kA vA cikitsA bhagavan! kimarthaM vA prayujyate||30||

The master having thus given his version Agnivesha inquired- if the natural resolution (of disorders) be in the very nature of things then what is the necessity of a qualified physician? Which discordant body elements are harmonized by the physician by means of therapy? After all what does the treatment amount to? And what is its objective? [29-30]

Explanation by Punarvasu

तच्छिष्यवचनं श्रुत्वा व्याजहार पुनर्वसुः| श्रूयतामत्र या सोम्य! युक्तिर्दृष्टा महर्षिभिः||३१||

न नाशकारणाभावाद्भावानां नाशकारणम्| ज्ञायते नित्यगस्येव कालस्यात्ययकारणम्||३२||

tacchiṣyavacanaṁ śrutvā vyājahāra punarvasuḥ| śrūyatāmatra yā sōmya! yuktirdṛṣṭā maharṣibhiḥ||31||

na nāśakāraṇābhāvādbhāvānāṁ nāśakāraṇam| jñāyatē nityagasyēva kālasyātyayakāraṇam||32||

tacchiShyavacanaM shrutvA vyAjahAra punarvasuH| shrUyatAmatra yA somya! yuktirdRuShTA maharShibhiH||31||

na nAshakAraNAbhAvAdbhAvAnAM nAshakAraNam| j~jAyate nityagasyeva kAlasyAtyayakAraNam||32||

Hearing these words from his disciple, Punarvasu responded, “Hear, oh gentle one! The rationale the great sages have given in this respect is that the cause of destruction of entities cannot be comprehended, because no such cause exists, just as in case of time, which is always in the process of swift movement automatically gets destroyed. Being transitory by nature, things perish even as they are born. [31-32]

शीघ्रगत्वाद्यथा भूतस्तथा भावो विपद्यते|३३||

निरोधे कारणं तस्य नास्ति नैवान्यथाक्रिया||३३||

śīghragatvādyathā bhūtastathā bhāvō vipadyatē|33||

nirōdhē kāraṇaṁ tasya nāsti naivānyathākriyā||33||

shIghragatvAdyathA bhUtastathA bhAvo vipadyate|33|

nirodhe kAraNaM tasya nAsti naivAnyathAkriyA||33||

There is neither a cause for things to perish nor there is a possibility of bringing out a change in the innate tendency of destruction. [33]

Definition of *chikitsa* and the duty of a physician

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः| सा चिकित्सा विकाराणां कर्म तद्भिषजां स्मृतम्||३४||

कथं शरीरे धातूनां वैषम्यं न भवेदिति| समानां चानुबन्धः स्यादित्यर्थं क्रियते क्रिया||३५||

yābhiḥ kriyābhirjāyantē śarīrē dhātavaḥ samāḥ| sā cikitsā vikārāṇāṁ karma tadbhiṣajāṁ smṛtam||34||

kathaṁ śarīrē dhātūnāṁ vaiṣamyaṁ na bhavēditi| samānāṁ cānubandhaḥ syādityarthaṁ kriyatē kriyā||35||

yAbhiH kriyAbhirjAyante sharIre dhAtavaH samAH| sA cikitsA vikArANAM karma tadbhiShajAM smRutam||34||

kathaM sharIre dhAtUnAM vaiShamyaM na bhavediti| samAnAM cAnubandhaH syAdityarthaM kriyate kriyA||35||

Therapeutics therefore consists of measures or operations by way of which concordance of the tissue elements can be sustained and this (achieving concordance of tissue elements) constitutes the duty of the physician. Therapy is administered with the sole objective of ensuring that no discordance prevails in tissue elements and that there is sustenance of continued concordance. [34-35]

त्यागाद्विषमहेतूनां समानां चोपसेवनात्| विषमा नानुबध्नन्ति जायन्ते धातवः समाः||३६||

समैस्तु हेतुभिर्यस्माद्धातून् सञ्जनयेत् समान्| चिकित्साप्राभृतस्तस्माद्दाता देहसुखायुषाम्||३७||

धर्मस्यार्थस्य कामस्य नृलोकस्योभयस्य च| दाता सम्पद्यते वैद्यो दानाद्देहसुखायुषाम्||३८||

tyāgādviṣamahētūnāṁ samānāṁ cōpasēvanāt| viṣamā nānubadhnanti jāyantē dhātavaḥ samāḥ||36||

samaistu hētubhiryasmāddhātūn sañjanayēt samān| cikitsāprābhṛtastasmāddātā dēhasukhāyuṣām||37||

dharmasyārthasya kāmasya nṛlōkasyōbhayasya ca| dātā sampadyatē vaidyō dānāddēhasukhāyuṣām||38||

tyAgAdviShamahetUnAM samAnAM copasevanAt| viShamA nAnubadhnanti jAyante dhAtavaH samAH||36||

samaistu hetubhiryasmAddhAtUn sa~jjanayet samAn| cikitsAprAbhRutastasmAddAtA dehasukhAyuShAm||37||

dharmasyArthasya kAmasya nRulokasyobhayasya ca| dAtA sampadyate vaidyo dAnAddehasukhAyuShAm||38||

By abstaining from factors that give rise to discordance and practicing those that promote concordance, the discordant elements do not persist and concordance is maintained. As the well-equipped physician effects the production of balanced tissue elements by means of his expertise, he is regarded as the bestower of bodily health, happiness and longevity. By virtue of his aptitude to bestow physical happiness and longevity the physician is regarded as the donor of virtue, wealth and desires belonging to this mundane world and the world eternal. [36-38]

Summary

तत्र श्लोकाः- चिकित्साप्राभृतगुणो दोषो यश्चेतराश्रयः| योगायोगातियोगानां लक्षणं शुद्धिसंश्रयम्||३९||

बहुदोषस्य लिङ्गानि संशोधनगुणाश्च ये| चिकित्सासूत्रमात्रं च सिद्धिव्यापत्तिसंश्रयम्||४०||

या च युक्तिश्चिकित्सायां यं चार्थं कुरुते भिषक्| चिकित्साप्राभृतेऽध्याये तत् सर्वमवदन्मुनिः||४१||

tatra ślōkāḥ- cikitsāprābhṛtaguṇō dōṣō yaścētarāśrayaḥ| yōgāyōgātiyōgānāṁ lakṣaṇaṁ śuddhisaṁśrayam||39||

bahudōṣasya liṅgāni saṁśōdhanaguṇāśca yē| cikitsāsūtramātraṁ ca siddhivyāpattisaṁśrayam||40||

yā ca yuktiścikitsāyāṁ yaṁ cārthaṁ kurutē bhiṣak| cikitsāprābhṛtē'dhyāyē tat sarvamavadanmuniḥ||41||

tatra shlokAH- cikitsAprAbhRutaguNo doSho yashcetarAshrayaH| yogAyogAtiyogAnAM lakShaNaM shuddhisaMshrayam||39||

bahudoShasya li~ggAni saMshodhanaguNAshca ye| cikitsAsUtramAtraM ca siddhivyApattisaMshrayam||40||

yA ca yuktishcikitsAyAM yaM cArthaM kurute bhiShak| cikitsAprAbhRute~adhyAye tat sarvamavadanmuniH||41||

Benefits that accrue from the treatment received through a qualified physician as against that received through an unqualified one, the signs and symptoms of adequate, inadequate and excessive administration of evacuative therapies, the signs and symptoms of excessive morbidity, advantages of evacuative therapy, principles of treatment in successful and complicated conditions, the rationale of therapeutics and the intent with which the physician administers the therapy -all this has been described by the sage in this chapter on the “duties of a qualified physician.” [39-41]

Thus, ends the sixteenth chapter on the “duties of a qualified physician” of the Sutra Sthana of the treatise composed by Agnivesha and redacted by Charak.

Here also ends the fourth tetrad on the “Therapeutical Processes.”

Tattva Vimarsha (Fundamental Principles)

- A skillful physician is critical to the successful administration of a Panchakarma therapy and a patient who can identify such a physician is of equal importance.
- The proper administration of purification therapy is important to achieve positive health benefits, uprooting the disease and preventing recurrence.
- Discordance of the causative factors results in disequilibrium of the tissue elements (dhatu) of the body. Conversely, concordance of tissue elements is restored by means of restoring the concordance of causative factors.
- The resolution / destruction of the existing always happen naturally in the course of time.
- There is always a cause for the manifestation of beings, but there is no cause for their annihilation.
- Ayurvedic treatment is aimed towards creating balance in dosha and dhatu and sustaining it.
- The skilled physician should make all efforts to normalize the tissues of the body.

Vidhi Vimarsha (Applied Inferences)

- The physician should be especially skilled in therapeutic emesis vamana and therapeutic purgation virechana procedures.
- If the patient develops weight loss and debility after purification therapy, he should be given a rejuvenation treatment in the form of a nourishing dietary regimen that includes ghee, meat soup, milk, appetizing broth, massage and medicated enema.
- Treatment for condition of excess purification (atiyoga) involves a regimen of medicated ghee and an oleation enema with oil prepared from vitality enhancer drugs (jeevaniya dravya).
- Treatment for condition of insufficient/less purification (ayoga) considers analyzing mistakes made in the earlier procedure and repeating the procedure

with correct doses or measures of drugs, while factoring in seasonal effects, and the physical constitution of the patient.

- Details of the procedures are given in Siddhi Sthana.
- The purpose of understanding the theory of natural destruction of causative factors of disease (svabhaavaparamavada) is to understand the cause and effect relationship between health and disease. The factors that cause abnormality in tissues, when removed, lead to a healthy state. Diet (Ahara) with the same qualities as those of the tissues enhance or strengthen the qualities of the tissues, while diet with opposite qualities will decrease it. Regeneration and degeneration of body tissues is a continuous process. A healthy diet and other regimens help in maintaining longevity. However, the cause of death is unknown.
- A skilled physician helps in maintaining the normal tissues and provides a healthy life with longevity. This helps in attaining four objectives of life viz. virtue(dharma), wealth (artha), gratification(kama) and emancipation(moksha).

Further reading

1. Sushruta, Sushruta Samhita, Nibadha Samgraha commentary by Dalhana, Chaukhamba Orientelia, 6th edition, Varanasi, 1997 quotations from Sutra Sthana chapter 41/6, chapter 21, chapter 6/13
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Kiyanta Shiraseeya Adhyaya

Sutra Sthana Chapter 17. Diseases of three vital organs including Head and other conditions Abstract

This is the first chapter of Roga Chatushka (tetrad on classification of diseases) dealing with description of diseases of the vital organs, the head and the heart. Diseases are caused by disequilibrium of dosha in body. The signs and symptoms of various permutations and combinations of dosha imbalances are enlisted in this chapter. It also enlists and describes signs of depletion of dhatu and mala. The disorders of ojas are narrated, which continues with description of madhumeha (diabetes mellitus), and carbuncles produced as its complications. Various types of dosha gati (movements) are mentioned. The comprehensive information about principles of basic Ayurvedic pathology is included in the chapter.

Keywords: Shiroroga(diseases of head), hridaya roga(diseases of heart), imbalances in dosha, dhatu-kshaya, mala-kshaya, pidaka, madhumeha, dosha-gati, sannipata, samsarga, ojokshaya, ojas, signs of depletion of dosha, dhatu and mala, disorders of ojas, movement of dosha.

Introduction

After describing the guidelines for health care management in clinical Ayurveda practice in earlier four tetrads, information about principles of basic Ayurvedic pathology in causing disease is detailed in Roga Chatushka (tetrad on disease information).

The present chapter begins with an enumeration of diseases afflicting the head and describes the significance of head, followed by description of five varieties of diseases of head with headache as the main symptom and five types of heart diseases with different clinical presentations. Thereafter, sixty two permutations and combinations in the form of sannipata (involvement of three dosha) and samsarga(involvement of two dosha), based on variations in quantum of increased or decreased state of involved dosha, along with descriptions of symptoms of twelve varieties of sannipata have been described in this chapter. Also described are eighteen conditions caused by decrease of dosha, dhatu, mala and ojas, along with plausible reasons for all the decrease taking place in the body. Further, definition and characteristics of ojas have been discussed in brief with a specific variety of Avrita Madhumeha (diabetes due to obstructive vata) in which ojas is excreted in urine. The description of avrita madhumeha (resembles diabetes mellitus type II - NIDDM) and seems to represent the disease of third marma (vital organ) i.e. basti. Skin infection is a common complication of diabetes mellitus. Therefore it is described in detail under the heading of prameha pidika(carbuncles). Seven types of inflammatory swellings viz. sharavika, kacchapika, jalini, sarshapi, alaji, vinata and vidradhi are described in detail with a disclaimer stating that these can also occur independently due to vitiation of meda dhatu. The chapter ends with references to various gati (states) of dosha that are related to health as well as disease.

The diseases related to trimarma, or the three vital organs, have also been described in the 26th chapter of Chikitsa Sthana Trimarmiya Chikitsa and later in 9th chapter of Siddhi Sthana Trimarmiya Siddhi. While the Sutra Sthana helps provide the fundamental approaches to treating these diseases, the Chikitsa Sthana primarily addresses the management aspects and Siddhi Sthana describes the internal and external traumas of these organs. As per Ayurveda, there are 107 marmas that are considered to be points of prana (vital energy) and are located in various parts of the body. It is accepted that injuries to marma -external, internal or psychological - may either cause immediate death or permanent deformities (some of which may cause complications and death at a later stage). Among these 107 *marmas*, Charak has given utmost importance to the head, the heart and the urinary bladder. Among these three, the head is foremost as it is central to all senses and is the prime location of *prana*. This is the reason why other texts have compared human body with an inverted-tree model (with roots at the top and branches at the bottom).

The *shiroroga*, or the disease(s) of the head, have various clinical manifestations of headache and vary depending upon dosha-dominance and *krimi*-infestation. Though headache is a common form of five major types of *shiroroga*, different manifestations of headache can give an idea of the predominant dosha which may further decide the course of treatment. Similarly *hridroga* (heart diseases) and diseases associated with the urinary bladder mentioned in this chapter are also due to dosha predominance and *krimi* infestation.

Various permutations and combinations of dosha have been analyzed that help in understanding the pathogenesis of a disease. It is always a matter of debate as to why there are so many diseases and why does a disease have so many different manifestations or forms, depending upon an individual. One answer is that the dosha involved in pathogenesis varies in the forms of either vriddhi (increase) or kshaya(decrease), and that a typical permutation or combination of such doshas can manifest the disease in a different way. The verses 45, 46, and 47 deal with *ashayapkarsha* (pulling dosha from its location) in which a dominant or increased vata pulls the normal pitta and kapha away from their “seats” and manifests its own features there. Therefore, confusion can occur in the diagnosis and management of the disease. In addition, the concept of *vikalpa samprapti* (variable pathogenesis) can be a reason for such varied presentations of the disease, since per *vikalpa samprapti*, the involvement of various properties of dosha may differ depending upon the etiological factors. Eighteen types of *kshaya* (decreased state) of [[/dosha],_[[dhatu|dosha], dhatu, mala and ojas that may play a significant role in disease pathogenesis are also considered in this chapter. *Madhumeha* (Diabetes mellitus) which is also termed as *ojomeha* in other texts is one of the *prameha* where excessive *kshaya* of ojas takes place. One of its presentations (or forms) is caused due to *avaranajanya samprāpti* (obstructive pathogenesis), as explained in this chapter. *Madhumeha* is one among twenty types of *prameha* characterised by excessive frequency and quantity of urination. The primary dosha associated with *madhumeha* is vata and two types of pathogenesis of *madhumeha* have been discussed in Charak Samhita. In the first type,

dhatu kshaya(decreased state of body tissue) causes vata provocation and all the clinical features of a vitiated vata are present in the patient of *kshayaja madhumeha* (Diabetes mellitus type 1) [Cha.Sa. Nidana Sthana 4/36-44]. In the second type, there is an initial involvement of kapha, pitta, mamsa dhatu and meda dhatu, that in turn make *avarana* (to get covered or overlapped) of vata leading to manifestation of *madhumeha* (diabetes mellitus type 2) where features of kapha, pitta, meda dhatu and mamsa dushti are also observed. Here, therefore, the main line of treatment (i.e., for Type 2) involves pacifying kapha, pitta, meda dhatu and mamsa dhatu. Various gati of dosha that are responsible for healthy and diseased states are dealt at the end of the chapter. Charak has also stressed upon the significance of a regular healthy diet. It can be said that in the 17th chapter, a multi-faceted approach to understanding various presentations of diseases has been mentioned, aided with examples.

Sanskrit Text, Transliteration and English Translation

अथातः कियन्तःशिरसीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

Athātaḥ kiyantaḥśirasīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH kiyantaHshirasIyamadhyAyaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Kiyanta Shiraseeya” (Diseases of three vital organs including Head and other conditions). Thus said Lord Atreya. [1-2]

Questions by Agnivesha

कियन्तः शिरसि प्रोक्ता रोगा हृदि च देहिनाम्| कति चाप्यनिलादीनां रोगा मानविकल्पजाः||३||

क्षयाः कति समाख्याताः पिडकाः कति चानघ!| गतिः कतिविधा चोक्ता दोषाणां दोषसूदन!||४||

kiyantaḥ śirasi prōktā rōgā hr̥di ca dēhinām| kati cāpyanilādīnāṁ rōgā mānavikalpajāḥ||3||

kṣayāḥ kati samākhyātāḥ piḍakāḥ kati cānagha!| gatiḥ katividhā cōktā dōṣāṇāṁ dōṣasūdana!||4||

kiyantaH shirasi proktA rogA hRudi ca dehinAm| kati cApyanilAdInAM rogA mAnavikalpajAH||3||

kShayAH kati samAkhyAtAH piDakAH kati cAnagha!| gatiH katividhA coktA doShANAM doShasUdana!||4||

(Agnivesha asked the questions) “Oh God! How many are the diseases of head and heart of human beings? How many are the disorders caused by the varied combinations

of discordant vata and other dosha? How many are the disorders caused by kshaya? How many are the papules (pidika)? O Holy One and Dispeller of Dosha! How many types of gati of dosha are there? [3-4]

Explanation by Atreya

हुताशवेशस्य वचस्तच्छ्रुत्वा गुरुरब्रवीत्| पृष्टवानसि यत् सौम्य! तन्मे शृणु सविस्तरम्||५||

hutāśavēśasya vacastacchrutvā gururabravīt| pr̥ṣṭavānasi yat saumya! tanmē śr̥ṇu savistaram||5||

hutAshaveshasya vacastacchrutvA [1] gururabravIt| pRuShTavAnasi yat saumya! tanme shRuNu savistaram||5||

On hearing the above questions of Agnivesha, Guru Atreya said “O gentle one! Hear me for the detailed description” [5]

Number of diseases

दृष्टाः पञ्च शिरोरोगाः पञ्चैव हृदयामयाः| व्याधीनां हृयधिका षष्टिर्दोषमानविकल्पजा||६||

dr̥ṣṭāḥ pañca śirōrōgāḥ pañcaiva hr̥dayāmayāḥ| vyādhīnāṁ hyadhikā ṣaṣṭirdōṣamānavikalpajā||6||

dRuShTAH pa~jca shirorogAH pa~jcaiva hRudayAmayAH| vyAdhInAM hyadhikA ShaShTirdoShamAnavikalpajA||6||

“There are five *shiroroga* (diseases of head) and five *hridroga* (diseases of heart). On the basis of permutations and combinations of dosha, there are sixty-two disorders” [6]

दशाष्टौ च क्षयाः सप्त पिडका माधुमेहिकाः| दोषाणां त्रिविधा चोक्ता गतिर्विस्तरतः शृणु||७||

daśāṣṭau ca kṣayāḥ sapta piḍakā mādhumēhikāḥ| dōṣāṇāṁ trividhā cōktā gatirvistarataḥ śr̥ṇu||7||

dashAShTau ca kShayAH sapta piDakA mAdhumehikAH| doShANAM trividhA coktA gatirvistarataH [2] shRuNu||7||

“There are eighteen varieties of *kshaya*, seven varieties of *pidika* (pustule/carbuncles) caused due to *madhumeha* and three courses (*gati*) of dosha. These are being described in detail henceforth” [7]

Causes of diseases of head

सन्धारणाद्दिवास्वप्नाद्रात्रौ जागरणान्मदात्| उच्चैर्भाष्यादवश्यायात् प्राग्वातादतिमैथुनात्||८||

गन्धादसात्म्यादाघ्रातद्रजोधूमहिमातपात्| गुर्वम्लहरितादानादति शीताम्बुसेवनात्||९||

शिरोऽभिघाताद्दुष्टामाद्रोदनाद्बाष्पनिग्रहात् | मेघागमान्मनस्तापाद्देशकालविपर्ययात्||१०||

वातादयः प्रकुप्यन्ति शिरस्यस्रं च दुष्यति| ततः शिरसि जायन्ते रोगा विविधलक्षणाः||११||

sandhāraṇāddivāsvapnādrātrau jāgaraṇānmadāt| uccairbhāṣyādavaśyāyāt prāgvātādatimaithunāt||8||

gandhādasātmyādāghrātādrajōdhūmahimātapāt| gurvamlaharitādānādati śītāmbusēvanāt||9||

śirō'bhighātādduṣṭāmādrōdanādbāṣpanigrahāt | mēghāgamānmanastāpāddēśakālaviparyayāt||10||

vātādayaḥ prakupyanti śirasyasraṁ ca duṣyati| tataḥ śirasi jāyantē rōgā vividhalakṣaṇāḥ||11||

sandhAraNAddivAsvapnAdrAtrau jAgaraNAnmadAt| uccairbhAShyAdavashyAyAt prAgvAtAdatimaithunAt||8||

gandhAdasAtmyAdAghrAtAdrajodhUmahimAtapAt| gurvamlaharitAdAnAdati shItAmbusevanAt||9|| shiro~abhighAtAdduShTAmAdrodanAdbAShpanigrahAt [1] |

meghAgamAnmanastApAddeshakAlaviparyayAt||10|| vAtAdayaH prakupyanti shirasyasraM ca duShyati| tataH shirasi jAyante rogA vividhalakShaNAH||11||

Suppression of natural urges, day-sleep, insomnia, intoxication, talking too loudly, exposure to frost, exposure to wind from the front, excessive sex, inhalation of unwholesome (or toxic) smell, exposure to dust, smoke, cold and sun, over eating of heavy, sour and green food, use of very cold water, trauma to the head, formation of products of improper digestion and metabolism in the body (i.e., ama), excessive weeping or suppression of tears, cloudy weather, irritation of mind/anxiety (manastapa), and anomalous climate/season are the general causative factors of shiroroga. The above factors provoke or vitiate vata, affecting rakta (blood circulation) in the head leading to shiroroga with various symptoms [8-11]

Importance of the Head

प्राणाः प्राणभृतां यत्र श्रिताः सर्वेन्द्रियाणि च| यदुत्तमाङ्गमाङ्गानां शिरस्तदभिधीयते||१२||

prāṇāḥ prāṇabhr̥tāṁ yatra śritāḥ sarvēndriyāṇi ca| yaduttamāṅgamāṅgānāṁ śirastadabhidhīyatē||12||

prANAH prANabhRutAM yatra shritAH sarvendriyANi ca| yaduttamA$_{ggamA}$ggAnAM shirastadabhidhIyate||12||

Shira (head) is foremost among all organs as it is the region of the body where the vital centres and all the senses (*indriya*) of a living-being are located It is vital (*uttama*) amongst all the other organs of the body [12]

Diseases of the Head

अर्धावभेदको वा स्यात् सर्वं वा रुज्यते शिरः| प्रतिश्यामुखनासाक्षिकर्णरोगशिरोभ्रमाः||१३||

अर्दितं शिरसः कम्पो गलमन्याहनुग्रहः| विविधाश्चापरे रोगा वातादिक्रिमिसम्भवाः||१४||

ardhāvabhēdakō vā syāt sarvaṁ vā rujyatē śiraḥ|
pratiśyāmukhanāsākṣikarṇarōgaśirōbhramāḥ||13||

arditaṁ śirasaḥ kampō galamanyāhanugrahaḥ| vividhāścāparē rōgā
vātādikrimisambhavāḥ||14||

ardhAvabhedako vA syAt sarvaM vA rujyate shiraH|
pratishyAmukhanAsAkShikarNarogashirobhramAH||13||

arditaM shirasaH kampo galamanyAhanugrahaH| vividhAshcApare rogA
vAtAdikrimisambhavAH||14||

Hemicrania (*ardhavabhedaka*), headache (*sarvam va rujyate shiraḥ*) (i.e., that which may involve whole of head), coryza (*pratishyaya*), disorders of mouth, nose, eyes, and ears (*mukhanasakshikarṇaroga*), giddiness/vertigo (*shirobhramaḥ*), facial paralysis (*ardita*), tremors of the head (*shirasaḥ kampa*), stiffness of the neck, nape and jaw (*galamanyāhanugrahah*) and other such diseases of the head are caused by dosha and micro-organisms/worms (*krimi*). [13-14]

Types of Diseases of Head

पृथग्दिष्टास्तु ये पञ्च सङ्ग्रहे परमर्षिभिः| शिरोगदांस्ताञ्छृणु मे यथास्वैर्हेतुलक्षणैः||१५||

pṛthagdiṣṭāstu yē pañca saṅgrahē paramarṣibhiḥ| śirōgadāṁstāñchṛṇu mē
yathāsvairhētulakṣaṇaiḥ||15||

pRuthagdiShTAstu ye pa~jca sa~ggrahe paramarShibhiH| shirogadAMstA~jchRuNu me
yathAsvairhetulakShaNaiH||15||

As mentioned in Ashtodariya Adhyaya, there are five types of *shiroroga* that are described here with their etiological factors , signs and symptoms [15]

Vata - dominant diseases of the Head

उच्चैर्भाष्यातिभाष्याभ्यां तीक्ष्णपानात् प्रजागरात्| शीतमारुतसंस्पर्शाद्व्यवायाद्वेगनिग्रहात्||१६||

उपवासादभीघाताद्विरेकाद्वमनादति| बाष्पशोकभयत्रासाद्भारमार्गातिकर्शनात्||१७||

शिरोगताः सिरा वृद्धो वायुराविश्य कुप्यति| ततः शूलं महत्तस्य वातात् समुपजायते||१८||

uccairbhāṣyātibhāṣyābhyāṁ tīkṣṇapānāt prajāgarāt|
śītamārutasaṁsparśādvyavāyādvēganigrahāt||16||

upavāsādabhīghātādvirēkādvamanādati|
bāṣpaśōkabhayatrāsādbhāramārgātikarśanāt||17||

śirōgatāḥ sirā vṛddhō vāyurāviśya kupyati| tataḥ śūlaṁ mahattasya vātāt
samupajāyatē||18||

uccairbhAShyAtibhAShyAbhyAM tIkShNapAnAt [1] prajAgarAt|
shItamArutasaMsparshAdvyavAyAdveganigrahAt||16||

upavAsAdabhIghAtAdvirekAdvamanAdati|
bAShpashokabhayatrAsAdbhAramArgAtikarshanAt||17||

shirogatAH [2] sirA vRuddho vAyurAvishya kupyati| tataH shUlaM mahattasya vAtAt samupajAyate||18||

Indulgence in loud speech, excessive talk, strong drinks, awaking till late night, exposure to cold wind, excessive sexual act, suppression of natural physical urges, fasting, trauma, excessive/strong vamana or virechana, excessive weeping, grief, fear, terror, excessive-load carrying, way-faring, severe emaciation leads to provocation of vata which by affecting the vessels of the head gets further provoked and produces severe pain in head [16-18]

Symptoms of vata- dominant diseases of head

निस्तुद्येते भृशं शङ्कौ घाटा सम्भिद्यते तथा| सभ्रूमध्यं ललाटं च तपतीवातिवेदनम्||१९||

वध्येते स्वनतः श्रोत्रे निष्कृष्येते इवाक्षिणी| घूर्णतीव शिरः सर्वं सन्धिभ्य इव मुच्यते||२०||

स्फुरत्यति सिराजालं स्तभ्यते च शिरोधरा| स्निग्धोष्णमुपशेते च शिरोरोगेऽनिलात्मके||२१||

nistudyētē bhṛśaṁ śaṅkau ghāṭā sambhidyatē tathā| sabhrūmadhyaṁ lalāṭaṁ ca tapatīvātivēdanam||19||

vadhyētē svanataḥ śrōtrē niṣkṛṣyētē ivākṣiṇī| ghūrṇatīva śiraḥ sarvaṁ sandhibhya iva mucyatē||20||

sphuratyati sirājālaṁ stabhyatē ca śirōdharā| snigdhōṣṇamupaśētē ca śirōrōgē'nilātmakē||21||

nistudyete bhRushaM sha~gkau ghATA [3] sambhidyate tathA| sabhrUmadhyaM [4] lalATaM ca tapatIvAtivedanam||19||

vadhyete [5] svanataH shrotre niShkRuShyete ivAkShiNI| ghUrNatIva shiraH sarvaM sandhibhya iva mucyate||20||

sphuratyati sirAjAlaM stabhyate ca shirodharA| snigdhoShNamupashete ca shiroroge~anilAtmake||21||

Intense pain in both the temples, splitting sensation in the nape, excessive heat and pain in forehead and between the eyebrows region, severe cutting pain and dissonances in ear, feeling as if the eyes are being gouged out, dizziness, sense of separateness in all the joints, excessive throbs in blood vasculature, stiffness of neck are the symptoms of vataja shiroroga. Use of hot and unctuous things provides relief in vata type of headache [19-21]

Pitta- dominant diseases of the Head

कट्वम्ललवणक्षारमद्यक्रोधातपानलैः| पित्तं शिरसि सन्दुष्टं शिरोरोगाय कल्पते||२२||

kaṭvamlalavaṇakṣāramadyakrōdhātapānalaiḥ| pittaṁ śirasi sanduṣṭaṁ śirōrōgāya kalpatē||22||

kaTvamlalavaNakShAramadyakrodhAtapAnalaiH| pittaM shirasi sanduShTaM shirorogAya kalpate||22||

Excessive use of pungent, sour, salty and alkali substances and wine, exposure to sun (or heat) and anger leads to provocation of pitta, which by lodging in the head produces pitta dominant diseases of head [22]

Symptoms of pitta dominant diseases of head

दह्यते रुज्यते तेन शिरः शीतं सुषूयते | दह्येते चक्षुषी तृष्णा भ्रमः स्वेदश्च जायते||२३||

dahyatē rujyatē tēna śiraḥ śītaṁ suṣūyatē | dahyētē cakṣuṣī tṛṣṇā bhramaḥ svēdaśca jāyatē||23||

dahyate rujyate tena shiraH shItaM suShUyate [1] | dahyete cakShuShI tRuShNA bhramaH svedashca jAyate||23||

Burning sensation and pain in the head, desire for cold things, burning sensation in the eyes, thirst, giddiness and perspiration are the symptoms of pitta dominant diseases of head [23]

Kapha-dominant diseases of head

आस्यासुखैः स्वप्नसुखैर्गुरुस्निग्धातिभोजनैः| श्लेष्मा शिरसि सन्दुष्टः शिरोरोगाय कल्पते||२४||

āsyāsukhaiḥ svapnasukhairgurusnigdhātibhōjanaiḥ| ślēṣmā śirasi sanduṣṭaḥ śirōrōgāya kalpatē||24||

AsyAsukhaiH svapnasukhairgurusnigdhAtibhojanaiH| shleShmA shirasi sanduShTaH shirorogAya kalpate||24||

Due to sedentary life-style, excessive sleep, indulgence in intake of heavy and unctuous meals or excessive food intake, kapha gets provoked in the head and produces kapha dominant diseases of head. [24]

Symptoms of kapha dominant diseases of head

शिरो मन्दरुजं तेन सुप्तं स्तिमितभारिकम्| भवत्युत्पद्यते तन्द्रा तथाऽऽलस्यमरोचकः||२५||

śirō mandarujaṁ tēna suptaṁ stimitabhārikam| bhavatyutpadyatē tandrā tathā''lasyamarōcakaḥ||25||

shiro mandarujaM tena suptaM stimitabhArikam| bhavatyutpadyate tandrA tath$A_a$alasyamarocakaH||25||

Dull headache, numbness, stiffness and heaviness in head, drowsiness, laziness and anorexia are the symptoms of kapha doinant diseases of head [25]

Three dosha-dominant disease of head

वाताच्छूलं भ्रमः कम्पः पिताद्दाहो मदस्तृषा| कफाद्गुरुत्वं तन्द्रा च शिरोरोगे त्रिदोषजे||२६||

vātācchūlaṁ bhramaḥ kampaḥ pitāddāhō madastr̥ṣā| kaphādgurutvaṁ tandrā ca śirōrōgē tridōṣajē||26||

vAtAcchUlaM bhramaH kampaH pitAddAho madastRuShA| kaphAdgurutvaM tandrA ca shiroroge tridoShaje||26||

In *tridoshaja shiroroga* aching pain, giddiness and tremors occur due to vata, burning sensation, intoxication and thirst occur due to pitta', and heaviness and drowsiness occur due to kapha [26]

Etiological factors and pathogenesis of *krimija shiroroga* (disease of head due to parasites/micro-organisms)

तिलक्षीरगुडाजीर्णपूतिसङ्कीर्णभोजनात्| क्लेदोऽसृक्कफमांसानां दोषलस्योपजायते||२७||

ततः शिरसि सङ्क्लेदात् क्रिमयः पापकर्मणः| जनयन्ति शिरोरोगं जाता बीभत्सलक्षणम्||२८||

tilakṣīraguḍājīrṇapūtisaṅkīrṇabhōjanāt| klēdō'sr̥kkaphamāṁsānāṁ dōṣalasyōpajāyatē||27||

tataḥ śirasi saṅklēdāt krimayaḥ pāpakarmaṇaḥ| janayanti śirōrōgaṁ jātā bībhatsalakṣaṇam||28||

tilakShIraguDAjIrNapUtisa~gkIrNabhojanAt| kledo~asRukkaphamAMsAnAM doShalasyopajAyate||27||

tataH shirasi sa~gkledAt krimayaH pApakarmaNaH| janayanti shirorogaM jAtA bIbhatsalakShaNam||28||

When a person with provoked dosha indulges in excessive intake of sesame, milk, molasses,takes meals even when previous meal has not properly digested, eats putrefied or promiscuous food, and/or takes incompatible diet - it causes pathological discharges of rakta, kapha and mamsa, wherein parasites are produced, leading to *krimija shiroroga* with dreadful symptoms [27-28]

Symptoms of *krimija shiroroga*

व्यधच्छेदरुजाकण्डूशोफदौर्गत्यदुःखितम् | क्रिमिरोगातुरं विद्यात् क्रिमीणां दर्शनेन च||२९||

vyadhacchēdarujākaṇḍūśōphadaurgatyaduḥkhitam | krimirōgāturaṁ vidyāt krimīṇāṁ darśanēna ca||29||

vyadhacchedarujAkaNDUshophadaurgatyaduHkhitam [1] | krimirogAturaM vidyAt krimINAM darshanena [2] ca||29||

The patient of *krimija shiroroga* suffers from piercing, cutting or aching pains in the head with itching, swelling and foul smelling and detectable parasites [29]

Etiological factors and pathogenesis of vata-dominant disease of heart (vataja hridroga)

शोकोपवासव्यायामरूक्षशुष्काल्पभोजनैः | वायुराविश्य हृदयं जनयत्युत्तमां रुजम्||३०||

śōkōpavāsavyāyāmarūkṣaśuṣkālpabhōjanaiḥ | vāyurāviśya hṛdayaṁ janayatyuttamāṁ rujam||30||

shokopavAsavyAyAmarUkShashuShkAlpabhojanaiH [1] | vAyurAvishya hRudayaM janayatyuttamAM rujam||30||

Grief, fasting, over-exercise, intake of rough (non oily or ununctuous) or dry food articles, or food items of low nutritional value are the key etiological factors of vata dominant diseases of heart. Provoked vata , due to these causes, produces severe chest pain by affecting the heart. [30]

Symptoms of vata-dominant disease of heart

वेपथुर्वेष्टनं स्तम्भः प्रमोहः शून्यता दरः | हृदि वातातुरे रूपं जीर्णे चात्यर्थवेदना||३१||

vēpathurvēṣṭanaṁ stambhaḥ pramōhaḥ śūnyatā daraḥ | hṛdi vātāturē rūpaṁ jīrṇē cātyarthavēdanā||31||

vepathurveShTanaM stambhaH pramohaH shUnyatA daraH [2] | hRudi vAtAture rUpaM jIrNe cAtyarthavedanA||31||

The symptoms of vata-dominant disease of heart are extra systole/ fibrillation, cardiac cramps, pauses in cardiac beats, stupor, sensation of emptiness in the cardiac region, and murmur (*dara*). The patient suffers from severe chest pain at the time of completion of digestion of the meal [31]

Etiological factors and pathogenesis of pitta-dominant heart diseases (pittaja hridroga)

उष्णाम्ललवणक्षारकटुकाजीर्णभोजनैः| मद्यक्रोधातपैश्चाशु हृदि पित्तं प्रकुप्यति||३२||

uṣṇāmlalavaṇakṣārakaṭukājīrṇabhōjanaiḥ| madyakrōdhātapaiścāśu hṛdi pittṁ prakupyati||32||

uShNAmlalavaNakShArakaTukAjIrNabhojanaiH| madyakrodhAtapaishcAshu hRudi pittM prakupyati||32||

Excessive intake of hot, sour, pungent, salty and alkaline food articles, alcohol, exposure to sun, and anger are the etiological factors of pitta-dominant heart diseases [32]

Symptoms of pitta-dominant heart diseases

हृद्दाहस्तिक्तता वक्रे तिक्ताम्लोद्गिरणं क्लमः| तृष्णा मूर्च्छा भ्रमः स्वेदः पित्तहृद्रोगलक्षणम्||३३||

hṛddāhastiktatā vakrē tiktāmlōdgiraṇaṁ klamaḥ| tṛṣṇā mūrcchā bhramaḥ svēdaḥ pittahṛdrōgalakṣaṇam||33||

hRuddAhastiktatA vakre tiktAmlodgiraNaM klamaH| tRuShNA mUrcchA bhramaH svedaH pittahRudrogalakShaNam||33||

Burning sensation in the precordial region, bitter taste in mouth, sour eructation, exhaustion, thirst, fainting, giddiness and perspiration are the symptoms of pitta-dominant heart diseases [33]

Etiological factors and pathogenesis of kapha-dominant heart diseases (kaphaja hridroga)

अत्यादानं गुरुस्निग्धमचिन्तनमचेष्टनम्| निद्रासुखं चाभ्यधिकं कफहृद्रोगकारणम्||३४||

atyādānaṁ gurusnigdhamacintanamacēṣṭanam| nidrāsukhaṁ cābhyadhikaṁ kaphahṛdrōgakāraṇam||34||

atyAdAnaM gurusnigdhamacintanamaceShTanam| nidrAsukhaM cAbhyadhikaM kaphahRudrogakAraNam||34||

Over-eating, intake of heavy and fatty food substances, worry-free and sedentary lifestyle, excessive sleep are the etiological factors of kapha-dominant heart diseases[34]

Symptoms of kapha-dominant heart diseases

हृदयं कफहृद्रोगे सुप्तं स्तिमितभारिकम्| तन्द्रारुचिपरीतस्य भवत्यश्मावृतं यथा||३५||

hṛdayaṁ kaphahṛdrōgē suptaṁ stimitabhārikam| tandrārucipariītasya bhavatyaśmāvṛtaṁ yathā||35||

hRudayaM kaphahRudroge suptaM stimitabhArikam| tandrAruciparItasya bhavatyashmAvRutaM yathA||35||

Numbness, stiffness and heaviness in the precordial area, a stony sensation in the heart region, drowsiness and anorexia are the symptoms of 'kapha-dominant heart diseases [35]

Etiological factors and pathogenesis of three dosha-dominant heart diseases (*tridoshaja hridroga*)

हेतुलक्षणसंसर्गादुच्यते सान्निपातिकः| (हृद्रोगः कष्टदः कष्टसाध्य उक्तो महर्षिभिः)

hētulakṣaṇasaṁsargāducyatē sānnipātikaḥ| (hṛdrōgaḥ kaṣṭadaḥ kaṣṭasādhya uktō maharṣibhiḥ)

hetulakShaNasaMsargAducyate sAnnipAtikaH| (hRudrogaH kaShTadaH kaShTasAdhya ukto maharShibhiH)

In *tridoshaja hridroga*, the etiological factors and symptoms of all the three dosha dominant types of the heart diseases are present. (*tridoshaja hridroga* is considered a most troublesome disease by great sages)[35½]

Etiological factors and pathogenesis of *krimija hridroga*

त्रिदोषजे तु हृद्रोगे यो दुरात्मा निषेवते||३६||

तिलक्षीरगुडादीनि ग्रन्थिस्तस्योपजायते| मर्मैकदेशे सङ्क्लेदं रसश्चास्योपगच्छति||३७||

सङ्क्लेदात् क्रिमयश्चास्य भवन्त्युपहतात्मनः| मर्मैकदेशे ते जाताः सर्पन्तो भक्षयन्ति च||३८||

tridōṣajē tu hṛdrōgē yō durātmā niṣēvatē||36||

tilakṣīraguḍādīni granthistasyōpajāyatē| marmaikadēśē saṅklēdaṁ rasaścāsyōpagacchati||37||

saṅklēdāt krimayaścāsya bhavantyupahatātmanaḥ| marmaikadēśē tē jātāḥ sarpantō bhakṣayanti ca||38||

tridoShaje tu hRudroge yo durAtmA niShevate||36||

tilakShIraguDAdIni granthistasyopajAyate| marmaikadeshe sa~gkledaM rasashcAsyopagacchati||37||

sa~gkledAt krimayashcAsya bhavantyupahatAtmanaH| marmaikadeshe te jAtAH sarpanto bhakShayanti ca||38||

An unfortunate person already suffering from *tridoshaja hridroga*, if further indulges in excessive intake of sesame, milk, and molasses, then he develops swelling (*granthi*) in the channels carrying nutrient fluid (rasavaha srotas) of the heart, leading to softening of the affected area and making it vulnerable to worm infestations. This infestation then spreads and consumes (*bhakṣyanti*) the heart tissues. It is *krimija hridroga*. [36-38]

Symptoms of *krimija hridroga*

तुद्यमानं स हृदयं सूचीभिरिव मन्यते| छिद्यमानं यथा शस्त्रैर्जातकण्डूं महारुजम्||३९||

हृद्रोगं क्रिमिजं त्वेतैर्लिङ्गैर्बुद्ध्वा सुदारुणम्| त्वरेत जेतुं तं विद्वान् विकारं शीघ्रकारिणम्||४०||

tudyamānaṁ sa hṛdayaṁ sūcībhiriva manyatē| chidyamānaṁ yathā śastrairjātakaṇḍūṁ mahārujam||39||

hṛdrōgaṁ krimijaṁ tvētairliṅgairbuddhvā sudāruṇam| tvarēta jētuṁ taṁ vidvān vikāraṁ śīghrakāriṇam||40||

tudyamAnaM sa hRudayaM sUcIbhiriva manyate| chidyamAnaM yathA shastrairjAtakaNDUM mahArujam||39||

hRudrogaM krimijaM tvetairli~ggairbuddhvA sudAruNam| tvareta jetuM taM vidvAn vikAraM shIghrakAriNam||40||

The patient of *krimija hridroga* feels severe pain in the precordial region and complains of itching, as if the heart is being pricked and pierced with needles or cut open by weapons. *Krimija hridroga* is a very grave heart condition and may lead to immediate death. Therefore it should be promptly diagnosed and managed [39-40]

Sixty two permutations and combinations of *samsarga* and *tridosha*

(I). Thirteen types of sannipata

द्व्युल्बणैकोल्बणैः षट् स्युर्हीनमध्याधिकैश्च षट्| समैश्चैको विकारास्ते सन्निपातास्त्रयोदश||४१||

dvyulbaṇaikōlbaṇaiḥ ṣaṭ syurhīnamadhyādhikaiśca ṣaṭ| samaiścaikō vikārāstē sannipātāstrayōdaśa||41||

dvyulbaNaikolbaNaiH ShaT syurhInamadhyAdhikaishca ShaT| samaishcaiko vikArAste sannipAtAstrayodasha||41||

There are 13 conditions of *sannipata* of dosha (combination of all three dosha), out of these, three conditions are with a dominance of two dosha (other one dosha comparatively less increased), three conditions are with dominance of only one dosha (others two dosha comparatively less increased), six conditions with diminished, moderate and dominant dosha, and one condition with equal aggravation of all three dosha [41]

(II). Nine types of samsarga

संसर्गे नव षट् तेभ्य एकवृद्ध्या समैस्त्रयः| पृथक् त्रयश्च तैर्वृद्धैर्व्याधयः पञ्चविंशतिः||४२||

saṁsargē nava ṣaṭ tēbhya ēkavr̥ddhyā samaistrayaḥ| pr̥thak trayaśca tairvr̥ddhairvyādhayaḥ pañcaviṁśatiḥ||42||

saMsarge nava ShaT tebhya [1] ekavRuddhyA samaistrayaH| pRuthak trayashca tairvRuddhairvyAdhayaH pa~jcaviMshatiH||42||

Samsarga means a combination of two provoked dosha and there are nine such combinations or *samsargas*. Of these, six *samsargas* have one dosha more provoked than the other. In the remaining three cases, both dosha are equally increased [42]

(III). Twenty-five conditions of kshina dosha

यथा वृद्धैस्तथा क्षीणैर्दोषैः स्युः पञ्चविंशतिः|

yathā vr̥ddhaistathā kṣīṇairdōṣēḥ syuḥ pañcaviṁśatiḥ|

yathA vRuddhaistathA kShINairdoSheH syuH pa~jcaviMshatiH|

Similar to the combinations of increased dosha mentioned above, there are 25 conditions of kshina (decreased) dosha [42½]

(IV). Twelve sannipata of normal, increased and decreased dosha

वृद्धिक्षयकृतश्चान्यो विकल्प उपदेक्ष्यते||४३||

वृद्धिरेकस्य समता चैकस्यैकस्य सङ्क्षयः| द्वन्द्ववृद्धिः क्षयश्चैकस्यैकवृद्धिर्द्वयोः क्षयः ||४४||

vṛddhikṣayakṛtaścānyō vikalpa upadēkṣyatē||43||

vṛddhirēkasya samatā caikasyaikasya saṅkṣayaḥ| dvandvavṛddhiḥ kṣayaścaikasyaikavṛddhirdvayōḥ kṣayaḥ ||44||

vRuddhikShayakRutashcAnyo vikalpa upadekShyate||43||

vRuddhirekasya samatA caikasyaikasya sa~gkShayaH| dvandvavRuddhiH kShayashcaikasyaikavRuddhirdvayoH kShayaH [2] ||44||

There is another form of sannipata where the dosha are present in normal, decreased or increased combinations, and such cases are of 12 types there. Out of these, six conditions are where one dosha is increased, the second is normal and the third is decreased. In three types of combinations, two dosha are increased and the third decreased. Finally, there are three types of combinations where one dosha is increased and the other two are decreased. [43-44]

Twelve types of irregular (vishama) sannipata(combination of dosha)

1. Normal pitta, decreased kapha and increased vata sannipata

प्रकृतिस्थं यदा पित्तं मारुतः श्लेष्मणः क्षये| स्थानादादाय गात्रेषु यत्र यत्र विसर्पति||४५||

तदा भेदश्च दाहश्च तत्र तत्रानवस्थितः| गात्रदेशे भवत्यस्य श्रमो दौर्बल्यमेव च||४६||

prakṛtistham̐ yadā pittam̐ mārutaḥ ślēṣmaṇaḥ kṣayē| sthānādādāya gātrēṣu yatra yatra visarpati||45||

tadā bhēdaśca dāhaśca tatra tatrānavasthitaḥ| gātradēśē bhavatyasya śramō daurbalyamēva ca||46||

prakRutisthaM yadA pittaM mArutaH shleShmaNaH kShaye| sthAnAdAdAya gAtreShu yatra yatra visarpati||45||

tadA bhedashca dAhashca tatra tatrAnavasthitaH| gAtradeshe bhavatyasya shramo daurbalyameva ca||46||

In a condition where kapha is decreased, vata that takes out normal pitta from its site and spreads it within the body. Wherever this pitta is placed, there is intermittent breaking pain and burning sensation as well as fatigue and weakness [46]

2.Normal kapha, increased vata and decreased pitta sannipata

प्रकृतिस्थं कफं वायुः क्षीणे पित्ते यदा बली| कर्षेत् कुर्यात्तदा शूलं सशैत्यस्तम्भगौरवम्||४७||

prakṛtistham̐ kapham̐ vāyuḥ kṣīṇē pittē yadā balī| karṣēt kuryāttadā śūlam̐ saśaityastambhagauravam||47||

prakRutisthaM [1] kaphaM vAyuH kShINe pitte yadA balI| karShet kuryAttadA shUlaM sashaityastambhagauravam||47||

In a condition of decreased pitta, the increased vata that takes out normal kapha from its site and spreads it within the body. Wherever this kapha is placed, there is coliky pain, coldness, stiffness and heaviness [47]

3. Normal vata, decreased kapha, and increased pitta sannipata

यदाऽनिलं प्रकृतिगं पित्तं कफपरिक्षये| संरुणद्धि तदा दाहः शूलं चास्योपजायते||४८||

yadā'nilam̐ prakṛtigam̐ pittam̐ kaphaparikṣayē| sam̐ruṇaddhi tadā dāhaḥ śūlam̐ cāsyōpajāyatē||48||

yadA~anilaM [2] prakRutigaM pittaM kaphaparikShaye| saMruNaddhi tadA dAhaH shUlaM cAsyopajAyate||48||

In a condition of grossly decreased kapha, when increased pitta obstructs the pathway of normal vata, causing burning sensation and coliky pain (shula) [48]

4. Normal kapha, decreased vata, and increased pitta sannipata

श्लेष्माणं हि समं पित्तं यदा वातपरिक्षये| सन्निरुन्ध्यात्तदा कुर्यात् सतन्द्रागौरवं ज्वरम्||४९||

ślēṣmāṇam̐ hi samam̐ pittam̐ yadā vātaparikṣayē| sannirundhyāttadā kuryāt satandrāgauravam̐ jvaram||49||

shleShmANaM [3] hi samaM pittaM yadA vAtaparikShaye| sannirundhyAttadA kuryAt satandrAgauravaM jvaram||49||

In case of a grossly decreased vata, increased pitta obstructs the normal kapha, causing fever accompanied with a feeling of heaviness and drowsiness [49]

5. Normal vata, decreased pitta, and increased kapha sannipata

प्रवृद्धो हि यदा श्लेष्मा पित्ते क्षीणे समीरणम्| रुन्ध्यात्तदा प्रकुर्वीत शीतकं गौरवं रुजम् ||५०||

pravr̥ddhō hi yadā ślēṣmā pittē kṣīṇē samīraṇam| rundhyāttadā prakurvīta śītakam̐ gauravam̐ rujam ||50||

pravRuddho hi yadA shleShmA pitte kShINe samIraNam| rundhyAttadA prakurvIta shItakaM gauravaM rujam [4] ||50||

In the case of decreased pitta, if increased kapha obstructs the normal vata leading to a sensation of cold, heaviness and pain [50]

6. Increased kapha, normal pitta, and decreased vata sannipata

समीरणे परिक्षीणे कफः पित्तं समत्वगम्| कुर्वीत सन्निरुन्धानो मृद्वग्नित्वं शिरोग्रहम् ||५१||

निद्रां तन्द्रां प्रलापं च हृद्रोगं गात्रगौरवम्| नखादीनां च पीतत्वं ष्ठीवनं कफपित्तयोः||५२||

samīraṇē parikṣīṇē kaphaḥ pittaṁ samatvagam| kurvīta sannirundhānō mṛdvagnitvaṁ śirōgraham ||51||

nidrāṁ tandrāṁ pralāpaṁ ca hṛdrōgaṁ gātragauravam| nakhādīnāṁ ca pītatvaṁ ṣṭhīvanaṁ kaphapittayōḥ||52||

samIraNe parikShINe kaphaH pittaM samatvagam| kurvIta sannirundhAno mRudvagnitvaM shirograham [5] ||51||

nidrAM tandrAM pralApaM ca hRudrogaM gAtragauravam| nakhAdInAM ca pItatvaM ShThIvanaM kaphapittayoH||52||

In case of decreased vata, if increased kapha obstructs the normal pitta then it causes slow digestion,stiffness of head, excessive sleep, drowsiness, delirium, cardiac diseases, heaviness in the body, yellowness in nails etc and excess discharge of kapha-pitta[51-52]

7. Decreased vata,increased kapha, and pitta sannipata

हीनवातस्य तु श्लेष्मा पित्तेन सहितश्चरन्| करोत्यरोचकापाकौ सदनं गौरवं तथा||५३||

हृल्लासमास्यस्रवणं पाण्डुतां दूयनं मदम्| विरेकस्य च वैषम्यं वैषम्यमनलस्य च||५४||

hīnavātasya tu ślēṣmā pittēna sahitaścaran| karōtyarōcakāpākau sadanaṁ gauravaṁ tathā||53||

hṛllāsamāsyasravaṇaṁ pāṇḍutāṁ dūyanaṁ madam| virēkasya ca vaiṣamyaṁ vaiṣamyamanalasya ca||54||

hInavAtasya tu shleShmA pittena sahitashcaran| karotyarocakApAkau sadanaM gauravaM tathA||53||

hRullAsamAsyasravaNaM pANDutAM dUyanaM madam| virekasya ca vaiShamyaM vaiShamyamanalasya ca||54||

In case of decreased vata when increased kapha, pitta spreads in the body causing anorexia, indigestion, asthenia, heaviness, nausea, salivation, anaemia, fumes sensation of mouth, throat and palate (*dūyana*), intoxication and irregularity of bowels and digestion [53-54]

8. Decreased pitta, increased kapha, and vata sannipata

हीनपित्तस्य तु श्लेष्मा मारुतेनोपसंहितः| स्तम्भं शैत्यं च तोदं च जनयत्यनवस्थितम्||५५||

गौरवं मृदुतामग्नेर्भक्ताश्रद्धां प्रवेपनम्| नखादीनां च शुक्लत्वं गात्रपारुष्यमेव च||५६||

hīnapittasya tu ślēṣmā mārutēnōpasaṁhitaḥ| stambhaṁ śaityaṁ ca tōdaṁ ca janayatyanavasthitam||55||

gauravaṁ mṛdutāmagnērbhaktāśraddhāṁ pravēpanam| nakhādīnāṁ ca śuklatvaṁ gātrapāruṣyamēva ca||56||

hInapittasya tu shleShmA mArutenopasaMhitaH| stambhaM shaityaM ca todaM ca janayatyanavasthitam||55||

gauravaM mRudutAmagnerbhaktAshraddhAM pravepanam| nakhAdInAM ca shuklatvaM gAtrapAruShyameva ca||56||

In case of decreased pitta, the increased kapha and vata combine together , causing stiffness, coldness, unstable pricking pain, heaviness, diminution of digestion, disinclination for food, tremors, pallor of nails etc., and roughness of the body parts [53-56]

9. Decreased kapha, increased vata and pitta sannipata

मारुतस्तु कफे हीने पित्तं च कुपितं द्वयम्| करोति यानि लिङ्गानि शृणु तानि समासतः||५७||

भ्रममुद्वेष्टनं तोदं दाहं स्फुटनवेपने| अङ्गमर्दं परीशोषं दूयनं धूपनं तथा||५८||

mārutastu kaphē hīnē pittaṁ ca kupitaṁ dvayam| karōti yāni liṅgāni śṛṇu tāni samāsataḥ||57||

bhramamudvēṣṭanaṁ tōdaṁ dāhaṁ sphuṭanavēpanē| aṅgamardaṁ parīśōṣṁ dūyanaṁ dhūpanaṁ tathā||58||

mArutastu kaphe hIne pittaM ca kupitaM dvayam| karoti yAni li~ggAni shRuNu tAni samAsataH||57||

bhramamudveShTanaM todaM dAhaM sphuTanavepane| a~ggamardaM parIshoShM dUyanaM dhUpanaM tathA||58||

In case of decreased kapha and an increased vata and pitta combine together, causing giddiness, cramps, pricking pain, burning sensation, disruption, tremors, body-ache, dehydration, burning of mouth, throat and palate and smoke from mouth [57-58]

10. Decreased vata and pitta and increased kapha sannipata

वातपित्तक्षये श्लेष्मा स्रोतांस्यपिदधद्भृशम्| चेष्टाप्रणाशं मूर्च्छां च वाक्सङ्गं च करोति हि||५९||

vātapittakṣayē ślēṣmā srōtāṁsyapidadhadbhṛśam| cēṣṭāpraṇāśaṁ mūrcchāṁ ca vāksaṅgaṁ ca karōti hi||59||

vAtapittakShaye shleShmA srotAMsyapidadhadbhRusham| ceShTApraNAshaM mUrcchAM ca vAksa~ggaM ca karoti hi||59||

In case of decreased vata and pitta and an increased kapha, obstruction of srotas causes complete loss of movement, loss of speech and fainting (59).

11. Decreased vata and kapha and increased pitta sannipata

वातश्लेष्मक्षये पित्तं देहौजः स्रंसयच्चरेत्| ग्लानिमिन्द्रियदौर्बल्यं तृष्णां मूर्च्छां क्रियाक्षयम्||६०||

vātaślēṣmakṣayē pittaṁ dēhaujaḥ sraṁsayaccarēt| glānimindriyadaurbalyaṁ tṛṣṇāṁ mūrcchāṁ kriyākṣayam||60||

vAtashleShmakShaye pittaM dehaujaH sraMsayaccaret| glAnimindriyadaurbalyaM tRuShNAM mUrcchAM kriyAkShayam||60||

In case of decreased vata and kapha with an increased pitta, by affecting the ojas causes malaise (*glani*), asthenia of senses, thirst, fainting and decreased physiological functions (60).

12. Decreased pitta and kapha and increased vata sannipata

पित्तश्लेष्मक्षये वायुर्मर्माण्यतिनिपीडयन्| प्रणाशयति सञ्ज्ञां च वेपयत्यथवा नरम्||६१||

pittaślēṣmakṣayē vāyurmarmāṇyatinipīḍayan| praṇāśayati sañjñāṁ ca vēpayatyathavā naram||61||

pittashleShmakShaye vAyurmarmANyatinipIDayan| praNAshayati sa$_{jj}$jAM ca vepayatyathavA [6] naram||61||

In case of decreased pitta and kapha, an increased vata causes compression of the vital centres, adversely impacts consciousness, or leads to severe tremors throughout the whole body [61]

General principle of symptoms of increased and decreased dosha

दोषाः प्रवृद्धाः स्वं लिङ्गं दर्शयन्ति यथाबलम्| क्षीणा जहति लिङ्गं स्वं, समाः स्वं कर्म कुवेते||६२||

dōṣāḥ pravṛddhāḥ svaṁ liṅgaṁ darśayanti yathābalam| kṣīṇā jahati liṅgaṁ svaṁ, samāḥ svaṁ karma kuvētē||62||

doShAH pravRuddhAH svaM li~ggaM darshayanti yathAbalam| kShINA jahati li~ggaM svaM, samAH svaM karma kuvete||62||

An increase in dosha causes a consequent provocation, to the same extent as the increase, of a symptom of a disease. On the other hand a decrease of dosha leads to decreased or reduced functions. In normal conditions, dosha are in an equilibrium [62]

Types of *kshaya* (decrease)

वातादीनां रसादीनां मलानामोजसस्तथा| क्षयास्तत्रानिलादीनामुक्तं सङ्क्षीणलक्षणम् ||६३||

vātādīnāṁ rasādīnāṁ malānāmōjasastathā| kṣayāstatrānilādīnāmuktaṁ saṅkṣīṇalakṣaṇam ||63||

vAtAdInAM rasAdInAM malAnAmojasastathA| kShayAstatrAnilAdInAmuktaM sa~gkShINalakShaNam [1] ||63||

Now the symptoms of decrease of dosh,dhatu, mala(i.e., excreta such as urine, feces,and excreta of nose, ears, eyes and mouth, as well as body hair) and ojas will be described. The symptoms of decreased dosha have already been described. [63]

Decrease of rasa dhatu

घट्टते सहते शब्दं नोच्चैर्द्रवति शूल्यते| हृदयं ताम्यति स्वल्पचेष्टस्यापि रसक्षये||६४||

ghaṭṭatē sahatē śabdaṁ nōccairdravati śūlyatē| hṛdayaṁ tāmyati svalpacēṣṭasyāpi rasakṣayē||64||

ghaTTate sahate shabdaM noccairdravati [2] shUlyate| hRudayaM tAmyati svalpaceShTasyApi rasakShaye||64||

Symptoms of diminution of rasa dhatu include restlessness (or feeling as if the heart is being churned), intolerance to loud sounds, acceleration of flow (tachycardia), pain and distress even with the slightest exertion [64]

Decrease of rakta

dhatu

परुषा स्फुटिता म्लाना त्वग्रूक्षा रक्तसङ्क्षये|

paruṣā sphuṭitā mlānā tvagrūkṣā raktasaṅkṣayē|

paruShA sphuTitA mlAnA tvagrUkShA raktasa~gkShaye|

Symptoms of decrease of rakta dhatu include roughness, cracks, withering and dryness of skin.[65]

Decrease of mamsa

dhatu

मांसक्षये विशेषेण स्फिग्ग्रीवोदरशुष्कता||६५||

māṁsakṣayē viśēṣēṇa sphiggrīvōdaraśuṣkatā||65||

mAMsakShaye visheSheNa sphiggrIvodarashuShkatA||65||

Symptoms of decrease in mamsa dhatu include thinning specially of hips, neck and belly [65]

Decrease of meda dhatu

सन्धीनां स्फुटनं ग्लानिरक्ष्णोरायास एव च| लक्षणं मेदसि क्षीणे तनुत्वं चोदरस्य च||६६||

sandhīnāṁ sphuṭanaṁ glānirakṣṇōrāyāsa ēva ca| lakṣaṇaṁ mēdasi kṣīṇē tanutvaṁ cōdarasya ca||66||

sandhInAM sphuTanaM glAnirakShNorAyAsa eva ca| lakShaNaM medasi kShINe tanutvaM [3] codarasya ca||66||

Symptoms of decrease of meda dhatu include cracking of the joints, lassitude of eyes, exhaustion and thinning of the abdomen [66]

Decrease of asthi

dhatu

केशलोमनखश्मश्रुद्विजप्रपतनं श्रमः| ज्ञेयमस्थिक्षये लिङ्गं सन्धिशैथिल्यमेव च||६७||

kēśalōmanakhaśmaśrudvijaprapatanaṁ śramaḥ| jñēyamasthikṣayē liṅgaṁ sandhiśaithilyamēva ca||67||

keshalomanakhashmashrudvijaprapatanaM shramaH| j~jeyamasthikShaye li~ggaM sandhishaithilyameva ca||67||

Symptoms of decrease of asthi dhatu are loss of scalp and body-hair, beard, nails and teeth, fatigue and loose joints [67]

Decrease of majja

dhatu

शीर्यन्त इव चास्थीनि दुर्बलानि लघूनि च| प्रततं वातरोगीणि क्षीणे मज्जनि देहिनाम्||६८||

śīryanta iva cāsthīni durbalāni laghūni ca| pratataṁ vātarōgīṇi kṣīṇē majjani dēhinām||68||

shIryanta iva cAsthIni durbalAni laghUni ca| pratataM [4] vAtarogINi kShINe majjani dehinAm||68||

Symptoms of decrease of majja dhatu are atrophy of bone tissues, weakness and lightness of bones and the patients suffers frequently from vata disorders [68]

Decrease of shukra

dhatu

दौर्बल्यं मुखशोषश्च पाण्डुत्वं सदनं श्रमः| क्लैब्यं शुक्राविसर्गश्च क्षीणशुक्रस्य लक्षणम्||६९||

daurbalyaṁ mukhaśōṣaśca pāṇḍutvaṁ sadanaṁ śramaḥ| klaibyaṁ śukrāvisargaśca kṣīṇaśukrasya lakṣaṇam||69||

daurbalyaM mukhashoShashca pANDutvaM sadanaM shramaH| klaibyaM shukrAvisargashca kShINashukrasya lakShaNam||69||

Symptoms of decrease in shukra dhatu include debility, dryness of mouth, pallor, asthenia, fatigue, impotency and absence of ejaculation [69]

Decrease in purisha

क्षीणे शकृति चान्त्राणि पीडयन्निव मारुतः| रूक्षस्योन्नमयन् कुक्षिं तिर्यगूर्ध्वं च गच्छति||७०||

kṣīṇē śakr̥ti cāntrāṇi pīḍayanniva mārutaḥ| rūkṣasyōnnamayan kukṣiṁ tiryagūrdhvaṁ ca gacchati||70||

kShINe shakRuti cAntrANi pIDayanniva mArutaH| rUkShasyonnamayan kukShiM tiryagUrdhvaM ca gacchati||70||

In decrease of purisha, provoked vata causes painful peristalsis in the intestine which spreads upwards and oblique, causing distension of belly and dryness [70]

Decrease of mutra

मूत्रक्षये मूत्रकृच्छ्रं मूत्रवैवर्ण्यमेव च| पिपासा बाधते चास्य मुखं च परिशुष्यति||७१||

mūtrakṣayē mūtrakr̥cchraṁ mūtravaivarṇyamēva ca| pipāsā bādhatē cāsya mukhaṁ ca pariśuṣyati||71||

mUtrakShaye mUtrakRucchraM mUtravaivarNyameva ca| pipAsA bAdhate cAsya mukhaM ca parishuShyati||71||

Symptoms of decrease of mutra include dysuria, discoloration of urine, excessive thirst and dryness of mouth [71]

Decrease of malayana

मलायनानि चान्यानि शून्यानि च लघूनि च| विशुष्काणि च लक्ष्यन्ते यथास्वं मलसङ्क्षये||७२||

malāyanāni cānyāni śūnyāni ca laghūni ca| viśuṣkāṇi ca lakṣyantē yathāsvaṁ malasaṅkṣayē||72||

malAyanAni cAnyAni shUnyAni ca laghUni ca| vishuShkANi ca lakShyante yathAsvaM malasa~gkShaye||72||

There are five other minor mala(associated with minor orifices) viz. mala of nose, ears, eyes, mouth and skin. Their deficiencies lead to feeling of emptiness, lightness and dryness of the respective receptacle of that mala [72]

Decrease of ojas

बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः| दुश्छायो दुर्मना रूक्षः क्षामश्चैवौजसः क्षये||७३||

bibhēti durbalō'bhīkṣṇaṁ dhyāyati vyathitēndriyaḥ| duśchāyō durmanā rūkṣaḥ kṣāmaścaivaujasaḥ kṣayē||73||

bibheti durbalo~abhIkShNaM dhyAyati vyathitendriyaH| dushchAyo durmanA rUkShaH kShAmashcaivaujasaH kShaye||73||

The symptoms of decrease of ojas include timidity, debility, constant worry, discomfort of the senses, loss of lustre, neurasthenia, dryness and emaciation [73]

Description of ojas

हृदि तिष्ठति यच्छुद्धं रक्तमीषत्सपीतकम्| ओजः शरीरे सङ्ख्यातं तन्नाशान्ना विनश्यति||७४||

hṛdi tiṣṭhati yacchuddhaṁ raktamīṣatsapītakam| ōjaḥ śarīrē saṅkhyātaṁ tannāśānnā vinaśyati||74||

hRudi tiShThati yacchuddhaM raktamIShatsapItakam| ojaH sharIre sa~gkhyAtaM tannAshAnnA vinashyati||74||

The clear and slightly red-yellowish substance situated in the heart is known as ojas. Its destruction leads to death [74]

प्रथमं जायते ह्योजः शरीरेऽस्मिञ्छरीरिणाम्| सर्पिर्वर्णं मधुरसं लाजगन्धि प्रजायते||७५||

(भ्रमरैः फलपुष्पेभ्यो यथा सम्भ्रियते मधु| तद्वदोजः स्वकर्मभ्यो गुणैः सम्भ्रियते नृणाम्||१||)

prathamaṁ jāyatē hyōjaḥ śarīrē'smiñcharīriṇām| sarpirvarṇaṁ madhurasaṁ lājagandhi prajāyatē||75||

(bhramaraiḥ phalapuṣpēbhyō yathā sambhriyatē madhu| tadvadōjaḥ svakarmabhyō guṇaiḥ sambhriyatē nr̥ṇām||1||)

prathamaM jAyate hyojaH sharIre$_{asmi}$jcharIriNAm| sarpirvarNaM madhurasaM lAjagandhi prajAyate||75||

(bhramaraiH phalapuShpebhyo yathA sambhriyate madhu| tadvadojaH svakarmabhyo guNaiH sambhriyate nRuNAm||1||)

Ojas is the very first substance created in the body of all living beings. Its color resembles that of ghee, tastes like honey and smells like roasted paddy [75]

(As honey is collected by bees from various fruits and flowers, similarly ojas is collected by the inherent vital qualities of a man from the various physiological processes that take place in the body)(1).

General etiological factors of ojas kshaya(i.e., depletion of ojas)

व्यायामोऽनशनं चिन्ता रूक्षाल्पप्रमिताशनम्| वातातपौ भयं शोको रूक्षपानं प्रजागरः||७६||

कफशोणितशुक्राणां मलानां चातिवर्तनम्| कालो भूतोपघातश्च ज्ञातव्याः क्षयहेतवः||७७||

vyāyāmō'naśanaṁ cintā rūkṣālpapramitāśanam| vātātapau bhayaṁ śōkō rūkṣapānaṁ prajāgaraḥ||76||

kaphaśōṇitaśukrāṇāṁ malānāṁ cātivartanam| kālō bhūtōpaghātaśca jñātavyāḥ kṣayahētavaḥ||77||

vyAyAmo~anashanaM cintA rUkShAlpapramitAshanam| vAtAtapau bhayaM shoko rUkShapAnaM prajAgaraH||76||

kaphashoNitashukrANAM malAnAM cAtivartanam| kAlo bhUtopaghAtashca j~jAtavyAH kShayahetavaH||77||

Excessive exercising, fasting, worrying, fear, grief, taking dry, scanty and limited meals, dry beverages, exposure to wind and sun, insomnia, excessive excretion of mucus, blood, semen and excretions, adverse season or old age, major mental illness (*Bhuta-Upaghāta*) are the general causative factors for kshaya(depletion) of ojas [76-77]

Etiological factors and pathogenesis of avrita madhumeha (diabetes due to obstructive pathogenesis)

गुरुस्निग्धाम्ललवणान्यतिमात्रं समश्नताम्| नवमन्नं च पानं च निद्रामास्यासुखानि च||७८||

त्यक्तव्यायामचिन्तानां संशोधनमकुर्वताम्| श्लेष्मा पित्तं च मेदश्च मांसं चातिप्रवर्धते||७९||

तैरावृतगतिर्वायुरोज आदाय गच्छति| यदा बस्तिं तदा कृच्छ्रो मधुमेहः प्रवर्तते||८०||

gurusnigdhāmlalavaṇānyatimātraṁ samaśnatām| navamannaṁ ca pānaṁ ca nidrāmāsyāsukhāni ca||78||

tyaktavyāyāmacintānāṁ saṁśōdhanamakurvatām| ślēṣmā pittaṁ ca mēdaśca māṁsaṁ cātipravardhatē||79||

tairāvr̥tagatirvāyurōja ādāya gacchati| yadā bastiṁ tadā kr̥cchrō madhumēhaḥ pravartatē||80||

gurusnigdhAmlalavaNAnyatimAtraM samashnatAm| navamannaM ca pAnaM ca nidrAmAsyAsukhAni ca||78||

tyaktavyAyAmacintAnAM saMshodhanamakurvatAm| shleShmA pittaM ca medashca mAMsaM cAtipravardhate||79||

tairAvRutagatirvAyuroja [1] AdAya gacchati| yadA bastiM tadA kRucchro madhumehaH pravartate||80||

Excessive taking of heavy, unctuous, sour, and salty articles, eating of newly harvested cereals and newly prepared wines/drinks, excessive sleep, sedentary habits, avoidance of exercise or thinking/worry and not doing śhodhana(purification) lead to excessive increase in kapha, pitta, meda dhatu and mamsa dhatu. These obstruct the pathways of vata leading to aavrita vata condition. Thus, provoked vata takes out ojas from its sites and brings it to basti causing madhumeha which is difficult to treat [78-80]

Symptoms of *avrita madhumeha*

स मारुतस्य पित्तस्य कफस्य च मुहुर्मुहुः| दर्शयत्याकृतिं गत्वा क्षयमाप्यायते पुनः||८१||

sa mārutasya pittasya kaphasya ca muhurmuhuḥ| darśayatyākr̥tiṁ gatvā kṣayamāpyāyatē punaḥ||81||

sa mArutasya pittasya kaphasya ca muhurmuhuH| darshayatyAkRutiM gatvA kShayamApyAyate punaH||81||

In this condition of *madhumeha*, the symptoms of vata, pitta and kapha are frequently manifested. The symptoms subside for some time, but again reappear later [81]

Sapta pidika (seven papules/pustules/carbuncles)

उपेक्षयाऽस्य जायन्ते पिडकाः सप्त दारुणाः| मांसलेष्ववकाशेषु मर्मस्वपि च सन्धिषु||८२||

शराविका कच्छपिका जालिनी सर्षपी तथा| अलजी विनताख्या च विद्रधी चेति सप्तमी||८३||

upēkṣayā'sya jāyantē piḍakāḥ sapta dāruṇāḥ| māṁsalēṣvavakāśēṣu marmasvapi ca sandhiṣu||82||

śarāvikā kacchapikā jālinī sarṣapī tathā| alajī vinatākhyā ca vidradhī cēti saptamī||83||

upekShayA~asya jAyante [2] piDakAH sapta dAruNAH| mAMsaleShvavakAsheShu marmasvapi ca sandhiShu||82||

sharAvikA kacchapikA jAlinI sarShapI tathA| alajI vinatAkhyA ca vidradhI ceti saptamI||83||

If the diabetic condition is neglected, seven types of *pidika* (pustules) are produced. These *pidika* occur in fleshy spaces, vital parts (*marma*) and joints. The names of these seven *pidikā* are *sharavika, kacchapika, jalini, sarshapi, alaji, vinata* and *vidhradi* [82-83]

1. Sharavika

अन्तोन्नता मध्यनिम्ना श्यावा क्लेदरुगन्विता| शराविका स्यात् पिडका शरावाकृतिसंस्थिता||८४||

antōnnatā madhyanimnā śyāvā klēdaruganvitā| śarāvikā syāt piḍakā śarāvākṛtisaṁsthitā||84||

antonnatA madhyanimnA shyAvA kledaruganvitA| sharAvikA syAt piDakA sharAvAkRutisaMsthitA||84||

The edges of *sharavika pidika* are raised and middle part is depressed, and its colour is dusky-red. It is accompanied by slough (*kleda*) and pain. As its shape is like that of an earthen saucer (*sharavika*), hence its name [84]

2. Kacchapika

अवगाढार्तिनिस्तोदा महावास्तुपरिग्रहा| श्लक्ष्णा कच्छपपृष्ठाभा पिडका कच्छपी मता||८५||

avagāḍhārtinistōdā mahāvāstuparigrahā| ślakṣṇā kacchapapṛṣṭhābhā piḍakā kacchapī matā||85||

avagADhArtinistodA mahAvAstuparigrahA| shlakShNA kacchapapRuShThAbhA piDakA kacchapI matA||85||

Kacchapika (carbuncle) is deeply and extensively infiltrated, with distress and pricking pain. It has a smooth surface like that of tortoise (*Kacchapa*), therefore, its name [85]

3. Jalini

स्तब्धा सिराजालवती स्निग्धास्रावा महाशया| रुजानिस्तोदबहुला सूक्ष्मच्छिद्रा च जालिनी||८६||

stabdhā sirājālavatī snigdhāsrāvā mahāśayā| rujānistōdabahulā sūkṣmacchidrā ca jālinī||86||

stabdhA sirAjAlavatI snigdhAsrAvA mahAshayA| rujAnistodabahulA sUkShmacchidrA ca jAlinI||86||

Jalini pidika is extensive, hard, covered with a network of vessels with unctous discharge, having severe pricking type pain and having minute openings on the surface. It is called *jalini* because it resembles a net or a web [86]

4. Sarshapi

पिडका नातिमहती क्षिप्रपाका महारुजा| सर्षपी सर्षपाभाभिः पिडकाभिश्चिता भवेत्||८७||

piḍakā nātimahatī kṣiprapākā mahārujā| sarṣapī sarṣapābhābhiḥ piḍakābhiścitā bhavēt||87||

piDakA nAtimahatI kShiprapAkA mahArujA| sarShapI sarShapAbhAbhiH piDakAbhishcitA bhavet||87||

Sarshapi pidika is not very big but very painful and suppurates quickly and is surrounded by mustard seed-like boils [87]

5. Alaji

दहति त्वचमुत्थाने तृष्णामोहज्वरप्रदा| विसर्पत्यनिशं दुःखाद्दहत्यग्निरिवालजी||८८||

dahati tvacamutthānē tr̥ṣṇāmōhajvarapradā| visarpatyaniśaṁ duḥkhāddahatyagnirivālajī||88||

dahati tvacamutthAne tRuShNAmohajvarapradA| visarpatyanishaM duHkhAddahatyagnirivAlajI||88||

Alaji pidika commences with a burning sensation in the skin accompanied by fever and thirst. It steadily spreads all over the body and causes severe distress with a fire-like burning sensation [88]

6. Vinata

अवगाढरुजाक्लेदा पृष्ठे वाऽप्युदरेऽपि वा| महती विनता नीला पिडका विनता मता||८९||

avagāḍharujāklēdā pr̥ṣṭhē vā’pyudarē’pi vā| mahatī vinatā nīlā piḍakā vinatā matā||89||

avagADharujAkledA pRuShThe vA$_{apyudare}$api vA| mahatI vinatA nIlA piDakA vinatA matA||89||

Vinatā pidika is extremely painful form of pustule. It is soft, situated either on back or abdomen, very extensive and depressed in the middle and bluish in colour. It is known as *vinata* because it is depressed or deep [89]

7. Vidradhi-(1) bahya vidradhi

विद्रधिं द्विविधामाहुर्बाह्यामाभ्यन्तरीं तथा| बाह्या त्वक्स्नायुमांसोत्था कण्डराभा महारुजा||९०||

vidradhiṁ dvividhāmāhurbāhyāmābhyantarīṁ tathā| bāhyā tvaksnāyumāṁsōtthā kaṇḍarābhā mahārujā||90||

vidradhiM dvividhAmAhurbAhyAmAbhyantarIM tathA| bAhyA tvaksnAyumAMsotthA kaNDarAbhA mahArujA||90||

Vidradhi (abscess) is of two types viz. external and internal. External abscess occurs on skin and flesh. It looks like tendon and can cause severe pain [90]

Etiology and pathogenesis of internal abscess

शीतकान्नविदाह्युष्णरूक्षशुष्कातिभोजनात्| विरुद्धाजीर्णसङ्क्लिष्टविषमासात्म्यभोजनात्||९१||

व्यापन्नबहुमद्यत्वाद्वेगसन्धारणाच्छ्रमात्| जिह्मव्यायामशयनादतिभाराध्वमैथुनात्||९२||

अन्तःशरीरे मांसासृगाविशन्ति यदा मलाः| तदा सञ्जायते ग्रन्थिर्गम्भीरस्थः सुदारुणः||९३||

हृदये क्लोम्नि यकृति प्लीह्नि कुक्षौ च वृक्कयोः| नाभ्यां वङ्क्षणयोर्वाऽपि बस्तौ वा तीव्रवेदनः||९४||

śītakānnavidāhyuṣṇarūkṣaśuṣkātibhōjanāt|
viruddhājīrṇasaṅkliṣṭaviṣamāsātmyabhōjanāt||91||

vyāpannabahumadyatvādvēgasandhāraṇācchramāt|
jihmavyāyāmaśayanādatibhārādhvamaithunāt||92||

antaḥśarīrē māṁsāsṛgāviśanti yadā malāḥ| tadā sañjāyatē granthirgambhīrasthaḥ sudāruṇaḥ||93||

hṛdayē klōmni yakṛti plīhni kukṣau ca vṛkkayōḥ| nābhyāṁ vaṅkṣaṇayōrvā'pi bastau vā tīvravēdanaḥ||94||

vidradhiM dvividhAmAhurbAhyAmAbhyantarIM tathA| bAhyA tvaksnAyumAMsotthA kaNDarAbhA mahArujA||90||

shItakAnnavidAhyuShNarUkShashuShkAtibhojanAt|
viruddhAjIrNasa~gkliShTaviShamAsAtmyabhojanAt||91||

vyApannabahumadyatvAdvegasandhAraNAcchramAt|
jihmavyAyAmashayanAdatibhArAdhvamaithunAt||92||

antaHsharIre mAMsAsRugAvishanti [1] yadA malAH| tadA sa~jjAyate granthirgambhIrasthaH sudAruNaH||93||

hRudaye klomni yakRuti plIhni kukShau ca vRukkayoH| nAbhyAM va$_{gkShaNayorvA}$api bastau vA tIvravedanaH||94||

Excessive use of cold/stale, irritant, hot, un-unctuous and dry food articles, diet with incompatible or unwholesome articles, indigestion, spoiled foods, irregular eating, imbibing spoiled and excessive wines, suppression of natural urges, fatigue, exercise in distorted postures, excessive sleep, carrying heavy loads, excessive wayfaring and excessive sex-activity are the etiological factors of internal abscess.

The dosha provoked by the above-mentioned factors, when it enters the flesh and blood of the internal organs of the body, gives rise to deep-rooted nodule-like swellings with severe pain. It is a severe condition that occurs in the heart, pharynx (*kloma*), liver, spleen, stomach, kidney, navel, groin and bladder [91-94]

Etymology of vidradhi

दुष्टरक्तातिमात्रत्वात् स वै शीघ्रं विदह्यते| ततः शीघ्रविदाहित्वाद्विद्रधीत्यभिधीयते||९५||

duṣṭaraktātimātratvāt sa vai śīghraṁ vidahyatē| tataḥ śīghravidāhitvādvidradhītyabhidhīyatē||95||

duShTaraktAtimAtratvAt sa vai shIghraM vidahyate| tataH shIghravidAhitvAdvidradhItyabhidhIyate||95||

Excessively provoked rakta causes quick softening and formation of pus. Owing to its quickly suppurating (*vidahi*) characteristic, it is called *vidradhi* [95]

Three types of vidradhi

व्यधच्छेदभ्रमानाहशब्दस्फुरणसर्पणैः| वातिकीं, पैत्तिकीं तृष्णादाहमोहमदज्वरैः||९६||

जृम्भोत्क्लेशारुचिस्तम्भशीतकैः श्लैष्मिकीं विदुः| सर्वासु च महच्छूलं विद्रधीषूपजायते||९७||

vyadhacchēdabhramānāhaśabdasphuraṇasarpaṇaiḥ| vātikīṁ, paittikīṁ tṛṣṇādāhamōhamadajvaraiḥ||96||

jṛmbhōtklēśārucistambhaśītakaiḥ ślaiṣmikīṁ viduḥ| sarvāsu ca mahacchūlaṁ vidradhīṣūpajāyatē||97||

vyadhacchedabhramAnAhashabdasphuraNasarpaNaiH| vAtikIM, paittikIM tRuShNAdAhamohamadajvaraiH||96||

jRumbhotkleshArucistambhashItakaiH shlaiShmikIM viduH| sarvAsu ca [2] mahacchUlaM vidradhIShUpajAyate||97||

All types of abscesses are very painful. Besides pain, the following symptoms may occur depending upon the dosha.

1. Vataja vidradhi: A vata type of an abscess is marked by a sensation of piercing or cutting pain. It can spread all over the body and exhibits various other symptoms such as giddiness, distension of abdomen, gurgling sound and throbbing.

2. Pittaja vidradhi: Thirst, burning pain, stupefaction, intoxication and fever are the symptoms of pittaja vidradhi.
3. Kaphaja vidradhi: Yawning, retching, anorexia, rigidity and chills are the symptoms of kapha type of vidradhi [96-97]

Symptoms of ripened abscess

शस्त्रास्त्रैर्भिद्यत इव चोल्मुकैरिव दह्यते| विद्रधी व्यम्लता याता वृश्चिकैरिव दश्यते||९८||

śastrāstrairbhidyata iva cōlmukairiva dahyatē| vidradhī vyamlatā yātā vr̥ścikairiva daśyatē||98||

shastrAstrairbhidyata [3] iva colmukairiva dahyate| vidradhI vyamlatA yAtA vRushcikairiva dashyate||98||

On ripening of the abscess, the patient feels pain as if cut by a weapon or as if burnt by coal or as if stung by a scorpion [98]

Pus discharge according to type of abscess

तनु रूक्षारुणं श्यावं फेनिलं वातविद्रधी| तिलमाषकुलत्थोदसन्निभं पित्तविद्रधी||९९||

श्लैष्मिकी स्रवति श्वेतं पिच्छिलं बहलं बहु| लक्षणं सर्वमेवैतद्भजते सान्निपातिकी||१००||

tanu rūkṣāruṇaṁ śyāvaṁ phēnilaṁ vātavidradhī| tilamāṣakulatthōdasannibhaṁ pittavidradhī||99||

ślaiṣmikī sravati śvētaṁ picchilaṁ bahalaṁ bahu| lakṣaṇaṁ sarvamēvaitadbhajatē sānnipātikī||100||

tanu rUkShAruNaM shyAvaM phenilaM vAtavidradhI| tilamAShakulatthodasannibhaM pittavidradhI||99||

shlaiShmikI sravati shvetaM picchilaM bahalaM bahu| lakShaNaM sarvamevaitadbhajate sAnnipAtikI||100||

- In vata type of abscess, the discharge is thin, ununctuous, dusky-red and frothy.
- In pitta type of abscess, the discharge resembles decocted water of sesame, black-gram or horse-gram.
- In kapha type of abscess, the colour of the discharge is whitish, slimy, thick and profuse.
- In sannipata type of vidradhi , a mix of symptoms of all the three dosha type can be found in the abscess [99-100]

Symptoms of vidradhi according to organ involved

अथासां विद्रधीनां साध्यासाध्यत्वविशेषज्ञानार्थं स्थानकृतं लिङ्गविशेषमुपदेक्ष्यामः-तत्र प्रधानमर्मजायां विद्रध्यांहृद्धट्टनतमकप्रमोहकासश्वासाः, क्लोमजायां पिपासामुखशोषगलग्रहाः, यकृज्जायां श्वासः, प्लीहजायामुच्छ्वासोपरोधः,कुक्षिजायां कुक्षिपार्श्वान्तरांसशूलं, वृक्कजायां पृष्ठकटिग्रहः, नाभिजायां हिक्का, वङ्क्षणजायां सक्थिसादः, बस्तिजायांकृच्छ्रपूतिमूत्रवर्चसत्वं चेति||१०१||

athāsāṁ vidradhīnāṁ sādhyāsādhyatvaviśēṣajñānārthaṁ sthānakr̥taṁ liṅgaviśēṣamupadēkṣyāmaḥ- tatrapradhānamarmajāyāṁ vidradhyāṁ hr̥ddhaṭṭanatamakapramōhakāsaśvāsāḥ, klōmajāyāṁpipāsāmukhaśōṣagalagrahāḥ, yakr̥jjāyāṁ śvāsaḥ, plīhajāyāmucchvāsōparōdhaḥ, kukṣijāyāṁkukṣipārśvāntarāṁsaśūlaṁ, vr̥kkajāyāṁ pr̥ṣṭhakaṭigrahaḥ, nābhijāyāṁ hikkā, vaṅkṣaṇajāyāṁsakthisādaḥ, bastijāyāṁ kr̥cchrapūtimūtravarcasatvaṁ cēti||101||

athAsAM vidradhInAM sAdhyAsAdhyatvavisheShaj~jAnArthaM sthAnakRutaM li~ggavisheShamupadekShyAmaH- tatra pradhAnamarmajAyAM vidradhyAMhRuddhaTTanatamakapramohakAsashvAsAH, klomajAyAM pipAsAmukhashoShagalagrahAH, yakRujjAyAM shvAsaH, plIhajAyAmucchvAsoparodhaH, kukShijAyAMkukShipArshvAntarAMsashUlaM, vRukkajAyAM pRuShThakaTigrahaH, nAbhijAyAM hikkA, va~gkShaNajAyAM sakthisAdaH, bastijAyAMkRucchrapUtimUtravarcasatvaM [1] ceti||101||

Now the curability-incurability, and the symptoms of abscesses in specific bodily organs are described as follows:

1. Symptoms of *vidradhi* in the heart: Cardiac flutter, dyspnoea, stupefaction, cough and breathlessness are the symptoms of abscess in the heart.
2. Symptoms of *vidradhi* in the *kloma*: thirst, dryness of mouth and sore throat are the symptoms of abscess in the *kloma*.
3. Symptoms of *vidradhi* in the liver: Breathlessness is the symptom of abscess in the liver.
4. Symptoms of *vidradhi* in the spleen: Impediment of breathing is the symptom of abscess in the spleen.
5. Symptoms of *vidradhi* in the stomach (*kukshi*): Pain localized to the region between stomach and a side of the body (extending up to the shoulder) are the symptoms of abscess in in the stomach (*kukshi*).
6. Symptoms of *vidradhi* in the kidney: Rigidity of back and waist is the symptom of abscess in the kidney.
7. Symptoms of *vidradhi* in the navel (*nabhi*): Hiccups is the symptom of abscess in the umbilical region (*nabhi*).
8. Symptoms of *vidradhi* in the groin: Weakness of the thigh is the symptom of abscess in groin.
9. Symptoms of *vidradhi* in the urinary bladder: Painful micturition and defecation and putrid urine and faeces are the symptoms of abscess in the urinary bladder [101]

Route of discharge

पक्वप्रभिन्नासूर्ध्वजासु मुखात् स्रावः स्रवति, अधोजासु गुदात्, उभयतस्तु नाभिजासु||१०२||

pakvaprabhinnāsūrdhvajāsu mukhāt srāvaḥ sravati, adhōjāsu gudāt, ubhayatastu nābhijāsu||102||

pakvaprabhinnAsUrdhvajAsu mukhAt srAvaH sravati, adhojAsu gudAt, ubhayatastu nAbhijAsu||102||

Suppurated internal abscesses burst and the pus is discharged. The discharge of the abscesses situated in the organs above the navel comes out from mouth, of situated below the umbilicus comes out from anus and of around the navel may come from either of the routes [102]

Prognosis of abscesses

आसां हृन्नाभिबस्तिजाः परिपक्वाः सान्निपातिकी च मरणाय; शेषाः पुनः कुशलमाशुप्रतिकारिणंचिकित्सकमासाद्योपशाम्यन्ति| तस्मादचिरोत्थितां विद्रधीं शस्त्रसर्पविद्युदग्नितुल्यां स्नेहविरेचनैराश्वेवोपक्रमेत् सर्वशो गुल्मवच्चेति||१०३||

āsāṁ hṛnnābhibastijāḥ paripakvāḥ sānnipātikī ca maraṇāya; śēṣāḥ punaḥ kuśalamāśupratikāriṇaṁcikitsakamāsādyōpaśāmyanti| tasmādacirōtthitāṁ vidradhīṁ śastrasarpavidyudagnitulyāṁ snēhavirēcanairāśvēvōpakramēt sarvaśōgulmavaccēti||103||

AsAM hRunnAbhibastijAH paripakvAH sAnnipAtikI ca maraNAya; sheShAH punaH kushalamAshupratikAriNaM cikitsakamAsAdyopashAmyanti| tasmAdacirotthitAM vidradhIM shastrasarpavidyudagnitulyAM snehavirecanairAshvevopakramet sarvasho gulmavacceti||103||

The abscesses occurring in the heart, umbilicus and urinary bladder as well as of *sannipātika* type, if suppurated, have bad prognosis and may lead to death. The remaining types of abscess, if treated immediately by an expert physician, are curable.

Therefore immediately on appearance of the internal abscess, it should be managed promptly with effective measures that can act quickly, else it may harm just like an injury caused by a weapon, bite by a snake and burning by lightening or fire. These abscesses may be managed by oleation and purgation therapies as well as all the measures of *gulma* [103]

Possibility of *Pidika* without prameha

भवन्ति चात्र- विना प्रमेहमप्येता जायन्ते दुष्टमेदसः| तावच्चैता न लक्ष्यन्ते यावद्वास्तुपरिग्रहः||१०४||

bhavanti cātra- vinā pramēhamapyētā jāyantē duṣṭamēdasaḥ| tāvaccaitā na lakṣyantē yāvadvāstuparigrahaḥ||104||

bhavanti cAtra- vinA pramehamapyetA jAyante duShTamedasaH| tAvaccaitA na lakShyante yAvadvAstuparigrahaH||104||

Here are verses again-

Pustules (*pidika*) can also occur due to vitiation of meda dhatu in a person who is not suffering from *prameha*. Such pustules do not become visible till they become extensive in size [104]

Prognosis of *pidika*

शराविका कच्छपिका जालिनी चेति दुःसहाः| जायन्ते ता ह्यतिबलाः प्रभूतश्लेष्ममेदसः||१०५||

śarāvikā kacchapikā jālinī cēti duḥsahāḥ| jāyantē tā hyatibalāḥ prabhūtaślēṣmamēdasaḥ||105||

sharAvikA kacchapikA jAlinI ceti duHsahAH| jAyante tA hyatibalAH prabhUtashleShmamedasaH||105||

Sharavika, kacchapika and *jalini* types of *pidika* are formed due to excessive kapha and meda dhatu, and therefore can become very severe and cause unbearable pain [105]

सर्षपी चालजी चैव विनता विद्रधी च याः| साध्यः पित्तोल्बणास्तास्तु सम्भवन्त्यल्पमेदसः||१०६||

sarṣapī cālajī caiva vinatā vidradhī ca yāḥ| sādhyaḥ pittōlbaṇāstāstu sambhavantyalpamēdasaḥ||106||

sarShapI cAlajI caiva vinatA vidradhI ca yAH| sAdhyaH pittolbaNAstAstu sambhavantyalpamedasaH||106||

Sarshapi, alaji , vinata and *vidradhi* occur due to dominance of pitta in a person having less quantity of meda dhatu and are curable [106]

Bad prognostic *pidika*

मर्मस्वंसे गुदे पाण्योः स्तने सन्धिषु पादयोः| जायन्ते यस्य पिडिकाः स प्रमेही न जीवति||१०७||

marmasvaṁsē gudē pāṇyōḥ stanē sandhiṣu pādayōḥ| jāyantē yasya piḍikāḥ sa pramēhī na jīvati||107||

marmasvaMse gude pANyoH stane sandhiShu pAdayoH| jAyante yasya piDikAH sa pramehI na jIvati||107||

A diabetic person does not survive if he gets *pidika* in vital-parts, shoulder, anus, hands, breast, joints, and feet [107]

Miscellanous *pidika*

तथाऽन्याः पिडकाः सन्ति रक्तपीतासितारुणाः| पाण्डुराः पाण्डुवर्णाश्च भस्माभा मेचकप्रभाः||१०८||

मृद्व्यश्च कठिनाश्चान्याः स्थूलाः सूक्ष्मास्तथाऽपराः| मन्दवेगा महावेगाः स्वल्पशूला महारुजः||१०९||

tathā’nyāḥ piḍakāḥ santi raktapītāsitāruṇāḥ| pāṇḍurāḥ pāṇḍuvarṇāśca bhasmābhā mēcakaprabhāḥ||108||

mr̥dvyaśca kaṭhināścānyāḥ sthūlāḥ sūkṣmāstathā’parāḥ| mandavēgā mahāvēgāḥ svalpaśūlā mahārujaḥ||109||

tathA~anyAH piDakAH santi raktapItAsitAruNAH| pANDurAH pANDuvarNAshca bhasmAbhA mecakaprabhAH||108||

mRudvyashca kaThinAshcAnyAH sthUlAH sUkShmAstathA~aparAH| mandavegA mahAvegAH svalpashUlA mahArujaH||109||

There are some other types of papules or pustules (*pidika*) with the following characteristics:

Colour: There may be some types of *pidika* having red, yellow, dark, dusky-red, grey, yellowish, white, ash-colour and blackish appearance.

Texture: Some pustules are soft and others are hard

Size: Some pustules are big and others are minute

Time to grow: Some pustules are slow developing while others develop quickly

Associated pain: Some pustules are slightly painful while others are very painful. [108-109]

ता बुद्ध्वा मारुतादीनां यथास्वैर्हेतुलक्षणैः| ब्रूयादुपचरेच्चाशु प्रागुपद्रवदर्शनात्||११०||

tā buddhvā mārutādīnāṁ yathāsvairhētulakṣaṇaiḥ| brūyādupacarēccāśu prāgupadravadarśanāt||110||

tA buddhvA mArutAdInAM yathAsvairhetulakShaNaiH| brUyAdupacareccAshu prAgupadravadarshanAt||110||

The wise physician should diagnose the above pustules on the basis of the causative factors and characteristics of involved dosha and treat these appropriately (and quickly) before these advance into complications [110]

Complications of pustules (*pidika*)

तृट्श्वासमांससङ्कोथमोहहिक्कामदज्वराः| वीसर्पमर्मसंरोधाः पिडकानामुपद्रवाः||१११||

tr̥ṭśvāsamāṁsasaṅkōthamōhahikkāmadajvarāḥ| vīsarpamarmasaṁrōdhāḥ piḍakānāmupadravāḥ||111||

tRuTshvAsamAMsasa~gkothamohahikkAmadajvarAH| vIsarpamarmasaMrodhAH piDakAnAmupadravAH||111||

Thirst, dyspnoea, sloughing of flesh, stupor, hiccup, toxaemia, fever, spreading inflammatory swelling and obstruction in function of the vital organs are the complications of pustules [111]

States (gati) of dosha

क्षयः स्थानं च वृद्धिश्च दोषाणां त्रिविधा गतिः| ऊर्ध्वं चाधश्च तिर्यक्च विज्ञेया त्रिविधाऽपरा||११२||

त्रिविधा चापरा कोष्ठशाखामर्मास्थिसन्धिषु| इत्युक्ता विधिभेदेन दोषाणां त्रिविधा गतिः||११३||

kṣayaḥ sthānaṁ ca vṛddhiśca dōṣāṇāṁ trividhā gatiḥ| ūrdhvaṁ cādhaśca tiryakca vijñēyā trividhā'parā||112||

trividhā cāparā kōṣṭhaśākhāmarmāsthisandhiṣu| ityuktā vidhibhēdēna dōṣāṇāṁ trividhā gatiḥ||113||

kShayaH sthAnaM ca vRuddhishca doShANAM trividhA gatiH| UrdhvaM cAdhashca tiryakca vij~jeyA trividhA~aparA||112||

trividhA cAparA koShThashAkhAmarmAsthisandhiShu| ityuktA vidhibhedena doShANAM trividhA gatiH||113||

Decrease, normalcy and increase are the three states of dosha. Other three courses of dosha are upward, downward and oblique/transverse movement. Yet another set of three states of dosha are by their movement to *koshtha* (thoraco-abdominal cavity), *shakha* (*tvak* and dhatu except rasa dhatu) and vital-organs, bones and joints. Thus are described various states of dosha [112-113]

Seasonal course of dosha

चयप्रकोपप्रशमाः पित्तादीनां यथाक्रमम्| भवन्त्येकैकशः षट्सु कालेष्वभ्रागमादिषु||११४||

गतिः कालकृता चैषा चयाद्या पुनरुच्यते|११५|

cayaprakōpapraśamāḥ pittādīnāṁ yathākramam| bhavantyēkaikaśaḥ ṣaṭsu kālēṣvabhrāgamādiṣu||114||

gatiḥ kālakṛtā caiṣā cayādyā punarucyatē|115|

cayaprakopaprashamAH pittAdInAM yathAkramam| bhavantyekaikashaH ShaTsu kAleShvabhrAgamAdiShu||114||

gatiH kAlakRutA caiShA cayAdyA punarucyate|115|

Accumulation, provocation and pacification of pitta,vata and kapha respectively occur individually and sequentially in the six seasons beginning with the rainy season (e.g., pitta accumulation in rainy season, etc). These courses (of accumulation, provocation and/or pacification) of dosha are known as seasonal courses of dosha.[114]

Physiological and pathological course of dosha

गतिश्च द्विविधा दृष्टा प्राकृती वैकृती च या||११५||

पित्तादेवोष्मणः पक्तिर्नराणामुपजायते| तच्च पित्तं प्रकुपितं विकारान् कुरुते बहून्||११६||

प्राकृतस्तु बलं श्लेष्मा विकृतो मल उच्यते| स चैवौजः स्मृतः काये स च पाप्मोपदिश्यते||११७||

सर्वा हि चेष्टा वातेन स प्राणः प्राणीनां स्मृतः| तेनैव रोगा जायन्ते तेन चैवोपरुध्यते||११८||

gatiśca dvividhā dṛṣṭā prākṛtī vaikṛtī ca yā||115||

pittādēvōṣmaṇaḥ paktirnarāṇāmupajāyatē| tacca pittaṁ prakupitaṁ vikārān kurutē bahūn||116||

prākṛtastu balaṁ ślēṣmā vikṛtō mala ucyatē| sa caivaujaḥ smṛtaḥ kāyē sa ca pāpmōpadiśyatē||117||

sarvā hi cēṣṭā vātēna sa prāṇaḥ prāṇīnāṁ smṛtaḥ| tēnaiva rōgā jāyantē tēna caivōparudhyatē||118||

gatishca dvividhA dRuShTA prAkRutI vaikRutI ca yA||115||

pittAdevoShmaNaH paktirnarANAmupajAyate| tacca pittaM [1] prakupitaM vikArAn kurute bahUn||116||

prAkRutastu balaM shleShmA vikRuto mala ucyate| sa caivaujaH smRutaH kAye sa ca pApmopadishyate||117||

sarvA hi ceShTA vAtena sa prANaH prANInAM smRutaH| tenaiva rogA jAyante tena caivoparudhyate||118||

Another set of courses of dosha are physiological and pathological. Normally, heat generated by pitta digests the food but when the same pitta is in a provoked state, it causes various disorders. Similarly, normal kapha contributes to body-strength but when vitiated, it becomes waste material (mala). Normal kapha is also responsible for ojas, however on provocation, it could cause various ailments in the body.

Vata is responsible for all types of movements in living beings and represents life of living-beings, but vitiated vata causes many diseases and is even responsible for causing death [115-118]

नित्यं सन्निहितामित्रं समीक्ष्यात्मानमात्मवान्| नित्यं युक्तः परिचरेदिच्छन्नायुरनित्वरम्||११९||

nityaṁ sannihitāmitraṁ samīkṣyātmānamātmavān| nityaṁ yuktaḥ paricarēdicchannāyuranitvaram||119||

nityaM sannihitAmitraM samIkShyAtmAnamAtmavAn| nityaM yuktaH paricaredicchannAyuranitvaram||119||

A person desiring to live the full span of life should remain self controlled and live with great caution assuming that he is constantly surrounded by the foes to his health [119]

Summary

तत्र श्लोकौ-

शिरोरोगाः सहृद्रोगा रोगा मानविकल्पजाः| क्षयाः सपिडकाश्चोक्ता दोषाणां गतिरेव च||१२०||

कियन्तःशिरसीयेऽस्मिन्नध्याये तत्त्वदर्शिना| ज्ञानार्थं भिषजां चैव प्रजानां च हितैषिणा||१२१||

tatra ślōkau-

śirōrōgāḥ sahr̥drōgā rōgā mānavikalpajāḥ| kṣayāḥ sapiḍakāścōktā dōṣāṇāṁ gatirēva ca||120||

kiyantaḥśirasīyē'sminnadhyāyē tattvadarśinā| jñānārthaṁ bhiṣajāṁ caiva prajānāṁ ca hitaiṣiṇā||121||

tatra shlokau-

shirorogAH sahRudrogA rogA mAnavikalpajAH| kShayAH sapiDakAshcoktA doShANAM gatireva ca||120||

kiyantaHshirasIye~asminnadhyAye tattvadarshinA| j~jAnArthaM bhiShajAM caiva prajAnAM ca hitaiShiNA||121||

Here are two recapitulate verses:

The diagnosis of diseases of the head, diseases of the heart, diseases caused by minute pathological conditions of the dosha, conditions caused by decreased dosha, inflammatory swellings and various courses of dosha have been described in this chapter entitled 'how many are the diseases of the head', by the well-wisher of mankind, the great sage Atreya, for the enlightenment of the physicians [120-121]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने कियन्तःशिरसीयो नाम सप्तदशोऽध्यायः||१७||

Ityagniveśakr̥te Tantre Carakapratisamskr̥te ślokasthāne kiyantaḥśirasīyo Nāma saptadaśoadhyāyaḥ ||17||

Thus seventeenth chapter of Sutra Sthana compiled by Agnivesha and revised by Charak entitled Kiyanta Shiraseeya Adhyaya is completed (17).

Tattva Vimarsha (Fundamental Principles)

- There are 107 *marmas* which are points of *prana* (vital energy) and are located in various parts of body. Three of these *marmas* - the head, the heart and the urinary bladder - are the most important.
- All the control centers of sense and locomotion, along with that of *prana* (vital energy), are located in the head.
- Clinical pathology involving rakta (blood), along with analysis of dosha vitiation, is essential to the diagnosis of diseases of the head.
- Diseases of the head and the heart can be identified according to the dominance of a dosha (or multiple dosha) and diagnosed as per their etiology and symptomatology.
- Various permutation and combinations of increase and decrease of dosha can occur inside the body affecting the physiological functions.
- *Tridoshika* disequilibrium is a precursor to diseases and their pathogenesis varies with level of *vriddhi* (increase) or *kshaya* (decrease) and a typical permutation or combination of such dosha can lead to different manifestations of the disease.

- Increased and decreased states of dosha and vitiation of a particular dosha depends upon the exposure to causative factors in diet and lifestyle.
- The increased or decreased dosha state can be identified by clinical appearance of their increased or decreased functions. Thus clinical diagnosis based on observations is more important than pathological or radiological investigations.
- A normal dosha can also exhibit some signs. Increased vata can pull normal pitta and kapha away to places other than their normal location to manifest their own features there.
- Ojas is the first substance formed in a living being and the sustenance of life depends upon the quality and quantity of ojas. Death can occur due to destruction of ojas.
- Kapha, pitta, meda dhatu, mamsa dhatu, ojas and obstructed vata are important pathogenic factors in *madhumeha* (diabetes).
- Diseases can occur due to different states or movements of dosha like increased or decreased state, upward or downward movements, or movement from center of body to periphery or to vital centers. This also depends upon the environmental and seasonal changes.
- Digestion, temperature and heat in the body is mainly controlled by pitta. Strength of body depends upon kapha. Whereas vata is responsible for all movements and and vitality.

Vidhi Vimarsha (Applied Inferences)

Indriya buddhi (centres of senses in the brain)

While describing “pancha-panchaka” principle of perception by five jnanaindriya, [Cha.Sa.Sutra Sthana 8/3] Charak mentions five indriya (senses), five indriya adhisthana(sense organs), five indriya dravya (specific matter which enable the senses to perceive), five artha (specific objects to be perceived by sense) and five indriya-buddhi(final sensation). The five indriya are the five senses and the five indriya adhisthana are the five external sites of senses for example eyes for vision and ears for hearing, but site of the indriya-buddhi is not mentioned. In this regard, the following observations may be taken into consideration:

Charak mentions that *prānavāhi srotāmsi* of indriya are situated in the head and are connected with the body as sun is connected with its rays. Therefore, diseases such as ardita(facial paralysis), cheshta nasha(paralysis) and disorders of eye movement etc. are due to trauma to the head [Ca. Sa. Siddhi Sthana 9/4]. In this chapter, the physical location of all the indriya has been mentioned to be the head, hence on the basis of these observations, it can be concluded that the indriya-buddhi are also situated in head.Indriya [[/buddhi]*is_that_vital_part_of_a_sense_that_decides_the_final_knowledge_of_the_perceived_object._Hence_sense_centres_situated_in_the_cortex_region_of_the_brain_represent_the*[[indriya|buddhi] is that vital part of a sense that decides the final knowledge

of the perceived object. Hence sense centres situated in the cortex region of the brain represent the indriya buddhi[12]

Classification of shiroroga: Generally, *shiroroga* implies any type of disease afflicting the head. Therefore, Charak enlisted diseases such as hemicrania (*ardhavabhedaka*), headache (*sarvam va rujyati shirah*), coryza (*pratishyaya*), diseases of mouth, nose, eyes and ears which cause headache (*mukha-nasa-akshi-karna-roga*), giddiness/vertigo (*sirobhramah*), facial paralysis (*ardita*), tremors of the head (*shirasah kampa*) and stiffness of the neck, nape and jaw (*gala-manya-hanu-grahah*) as *shiroroga*. Hence, in general, shiroroga includes diseases occurring in the skull, its orifices and the structure related to it. As per this classification *shiroroga* includes *vatika, paittika, kaphaja, sannipataja* and *krimija shiroroga*.

In addition, in Siddhi Sthana, four more diseases occurring in the head have been described in detail viz. *shankhaka, ardhavabhedaka, suryavarta,* and *anantavata*. [Cha.Sa.Siddhi Sthana 9/71-87] In these *shiroroga*, nasya(nasal errhines) has been indicated. [Cha.Sa.Siddhi Sthana 9/88] In all nine *shiroroga* (five in this chapter, and four in Siddhi Sthana) that mention headache as a key symptom. Other varieties of *shiroroga* mentioned in other texts are *raktaja* and *kshayaja* [121] and *shirah-kampa*. [A.H.Uttara Sthana 23/9][122](Verse 6)

The five types of *hridroga* described in this chapter are also caused by vitiated dosha and *krimi*. In all these conditions pain in the chest is a common feature, the intensity of which varies according to the involved dosha. For example in vata, pain is accompanied by extra systole/ fibrillation (*vepathu*), sense of emptiness in the heart region (*shunyata*), and hyperkinetic heart and thrill (*dara*). A *pittaja* type *hridroga* is indicated by a burning sensation in the precordial region with fainting, giddiness and perspiration. In *kaphaja* type *hridroga*, there is heaviness in the precordial area, *suptam* (bradycardia or decreased diastolic stretching) and a stony sensation (pericardial calcification as in constrictive pericarditis) in heart region.

Description of *krimija hridroga* indicates a very serious condition. As mentioned earlier, infestation starts with one chamber of the heart and then spreads and consumes (*bhakshyanti*) tissues across the entire heart.The patient of *krimija hridroga* feels severe pain in the precordial region, as if heart is being pricked/pierced by needles or cut by weapons and is a very grave heart condition that may lead to immediate death. Therefore it is a severe condition and should be promptly diagnosed and managed. It may manifest as chest pain, arrhythmia, heart failure, acute myocardial infarction-like syndrome with normal coronary arteries, ventricular arrhythmia, and loss of right ventricular function leading to sudden death. (Verse 36-40).

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[121] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba sanskrit series office;2012.

[122] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

Samsarga and *Sannipata*

Combination of two provoked dosha leading to a disease is known as *samsarga* and when all the three provoked dosha combine then it is known as *sannipata*. In the combinations , some dosha may be in their normal state, while others may be slightly, moderately or excessively increased or in decrease state. Similarly they may be slightly, moderately or significantly decreased. In this way, on the basis of quantum of increase, decrease etc of the dosha, they can be classified into 62 types (verses from 41 to 62) as follows:

- Sixty-two conditions of increased and decreased dosha, including:
    - 25 conditions of increased dosha:
        - Three conditions of *sannipata* where one dosha is increased but the other two dosha are excessively increased in comparison.
        - Three conditions of *sannipata* where two dosha are increased and one excessively increased
        - Six conditions of *sannipata* where one dosha is excessively increased, the second moderately increased and third slightly increased
        - One condition of *sannipata* where all the dosha are equally increased
        - Six conditions of *samsarga* where one dosha is increased and the others excessively increased
        - Three conditions of *samsarga* where both the dosha are equally increased
        - Three conditions of *sannipata* where single dosha is increased and others are normal
    - 25 conditions of decreased dosha: Here the dosha may be slightly decreased, moderately decreased or significantly decreased. The combinations follow the same pattern as above.
    - 12 conditions of *sannipata* where one dosha is normal, second is increased and the third is decreased.

In this way, 62 conditions of various combinations of normal, increased and decreased dosha have been mentioned in this chapter(verses from 41 to 62), of which only 12 types are described in detail. Chakrapāni mentions that combinations of dosha may occur in two ways i.e. prakriti-sama-samveta and vikriti-vishama-samveta. *Prakriti-sama-samveta* akin to a sugar and salt solution in water where the tastes of sugar and salt remain intact and in such types of *samsarga* or *sannipata* of dosha, no specific description is given in the text but simply mentioned that mix features of involved dosha will present.

On the other hand, vikriti-vishama-samveta a combination of provoked dosha wherein new symptoms are produced that are neither of any of the dosha involved. For example, red colour appears on mixing of white lime and yellow turmeric, and in such a case the

specific symptoms produced by the combination are described. Here in 17th chapter, specific symptoms of 12 types of vikriti-vishama-samvetasannipata*are given in detail, but symptoms of*sama sannipata*are not given as it is prakriti-sama-samveta* (Verses 41-72).

Table 1: Clinical features of different states of dosha and sannipata:

Sr.No.	Vata	Pitta	Kapha	Signs
1	Increased	Normal	Decreased	*Bheda* (unstable breaking pain) and *Daha* (burning sensation),*Shrama*(fatigue) and *Daurbalya* (weakness)''
1	Increased	Decreased	Normal	*Shula* (Colicky pain), *Shaitya* (coldness), *Stambha* (stiffness) and *Gaurava* (heaviness)
3	Normal	Increased	Decreased	*Daha* (burning sensation) and colicky pain *(Shula)*
4	Decreased	Increased	Normal	Jwara(fever) accompanied with *Gaurava* (heaviness) and *Tandra* (drowsiness)
5	Normal	Decreased	Increased	*Sheetaka* (cold), *Gaurava* (heaviness) and *Ruja* (pain)
6	Decreased	Normal	Increased	*Mruduagni* (slow digestion), *Shirograha* (stiffness of head),

Sr.No.	Vata	Pitta	Kapha	Signs
				Nidra(excessive sleep), Tandra (drowsiness), Pralap (delirium), Hridroga (heart disorders), Gatragaurava (heaviness in the body), Nakhadi pitatva (yellowness in nails etc) and *kapha-pitta shthivana* (spitting of *kapha –pitta)*
7	Decreased	Increased	Increased	*Arochaka* (anorexia), *Avipaka* (indigestion), *Sadana* (asthenia), *Gaurava* (heaviness), *Rhallasa* (nausea), *Aasyastrava* (salivation), *pandu* (anaemia), *Duyata* (fumy sensation sensation of mouth, throat and palate *(Dūyana)), Mada* (intoxication) and *Virekavaishmya* (irregularity

Sr.No.	Vata	Pitta	Kapha	Signs
				of bowels) and *Anala vaishamya* (irregular digestion)”
8	Increased	Decreased	Increased	*Stambha* (stiffness), *Shaitya*(coldness), *Toda* (unstable pricking pain), *Gaurava* (heaviness), AgniMruduta (slow digestion), Ashraddha (disinclination for food), Pravepana (tremors), Nakha shuklata (pallor of nails etc), and *Gatraparushya* (roughness of the body parts)
9	Increased	Increased	Decreased	*Bhrama* (giddiness),*Udweshtana*(cramps), *Toda* (pricking pain), *Daha* (burning sensation), *Sphutana* (disruption/cracks),*Vepana* (tremors), *Angamarda* (body-ache), *Parishosha*(dehydration/wasting), fumes

Sr.No.	Vata	Pitta	Kapha	Signs
				sensation of mouth, throat and palate and smoke from mouth''
10	Decreased	Decreased	Increased	Obstruction of the *Srotas,* complete loss of movement, loss of speech and fainting
11	Decreased	Increased	Decreased	affecting the Ojas causes malaise *(Glāni), indriyadaurbalya* (asthenia of senses), *Trushna* (thirst), *Murchha* (fainting) and *Kriyakshayam* (decreased physiological functions).
12	Increased	Decreased	Decreased	Compression of the vital centres, destroys consciousness or excessively trembles the whole body

Ojas: Ojas is well known and defined in Ayurveda in terms of its functions, its importance, its types and its sites of functions within the body. It has been described in this text as a clear and slightly red-yellowish fluid situated in the heart is known as ojas, the destruction of which leads to death. Its colour resembles to that of ghee, taste is like honey and its smell is like that of roasted paddy (Verses 73-75). But its interpretation in modern physiological terms is confusing. In this chapter a hint has been given in this regard that ojas is a first thing created in the body of all living creatures. The symptoms

of diminished ojas include timidity, debility, constant worry, discomfort of the senses, loss of lustre, neurasthenia, dryness and emaciation.

Avarita madhumeha (type 2 Diabetes mellitus): Two scenarios that cause provocation of vata have been mentioned: decrease of dhatu(dhatu kshaya) and *avarana*(cover).[Cha.Sa.Chikitsa Sthana 28/59] The description of *madhumeha*, provided earlier in this chapter, provides a good example of *avarana*.That a provoked or vitiated vata causes *madhumeha* has also been reiterated in the Nidana Sthana. All the factors that cause decrease of body tissues lead to provocation of vata. But even though *madhumeha* is caused by a vitiated vata, its etiological factors also cause an increase in kapha and pitta. The comparison of *nidana* of *madhumeha* mentioned in these two different references is tabulated here:

Table 2: Difference between two contexts of *Madhumeha*:

Causative Factors	Causative factors of *Dhatu kshayaja Vataja Madhumeha(Nidana Sthana)*	Causative factors of *Aavaranjanya vataja Madhumeha (Sutra Sthana)*
Excessive use of Rasa(Taste)	Indulgence in intake of *katu, tikta, kashaya rasa* dominant food articles	Indulgence in intake of, *lavana* and *amla rasa* dominant food articles
Excessive use of Guna	*ruksha, laghu, shita,*	*guru, snigdha, navam-anna-pana*
Food habit	langhana	*samashana*
Life style	Excessive indulgence in sex, exercise, late night awakening,	Excessive sleep, or sedentary life style with no physical activities
Shodhana	Excessive *shodhana*	*ashodhana*
Mental factors	*udvega*	*tyakta-chintaa*
Increase of	vata	Increase of kapha, pitta, meda dhatu, mamsa
dhatu and aavirita Vata		

It is obvious from the above table that in case of *avarita*, *madhumeha* initially causes an increase in kapha, pitta, meda dhatu and mamsa dhatu leading to an obstruction of functional pathways of vata, furthering its provocation, thereby increasing the severity of *madhumeha*. In such a condition, the treatment is *apatarpana* and not of vata i.e. *santarpana* (Verses 78-81).

Prameha pidika mentioned in this chapter usually occurs as a complication of *avaranjanaya samprapti* of *madhumeha* as meda dhatu dushti occurs in this type of

madhumeha, the factor, a must for pathogenesis of *prameha pidika*. This resembles with presentation of metabolic syndrome which includes dys-lipidemia (Verse 82-111).

Charaka has mentioned seven varieties of *prameha pidika* whereas Sushruta and Vagbhata have added three more to this list that includes *masoorika, putrini* and *vidarika*.

The *shiroroga* described in this chapter are various clinical presentations of headache depending upon dosha dominance and *krimi* infestation. *Krimi* in Ayurveda is a generic term for a large number of pathological organisms ranging from microorganisms found in blood (*raktaja krimi*) to intestinal worms as well as external parasites such as lice. [Cha.Sa.Vimana Sthana 7/11-13]

As mentioned earlier in the document, the diseases of the head (verses 13-14) include hemicrania, coryza, headache (caused as a side-effect of diseases of the mouth, nose, eyes and ears), giddiness/vertigo, facial paralysis, tremors of the head, and stiffness of the neck, nape and jaw (there are additional varieties of *shiroroga* viz. frontal sinusitis, trigeminal neuralgia, and *shankhaka* are also described. [Cha.Sa.Siddhi Sthana 9/70-87]

In contemporary science, headache is not a disease and can be vascular, myogenic, cervicogenic, and inflammatory in origin. The drug choices also depend upon the causative factors of headache. Similarly in Ayurveda, though headache is a common manifestation of all five types of diseases of the head, different forms of headache can give an idea of dosha predominance which may further decide the preference of procedures or drug in its treatment.

The term headache implies pain in the region of cranial vault which is one of the most common and difficult clinical problems in medicine and can be due to serious intracranial conditions like raised intracranial pressure or space occupying lesion or various inflammatory changes of brain tissue or meninges. Further, any pain in the head may also be due to lesions in nearby structures such as the eyes and ear causing referred headache.

The forms or manifestations of headache (and referred headache) associated with a *shiroroga* may include migraine, stress induced headache, cluster headache, chronic paroxysmal hemicraina, and miscellaneous forms not associated with structural lesions or headache associated with vascular disorders.

Similarly the five presentations of heart diseases have also been mentioned in this chapter that resemble different manifestations of chest pain and could be in the form of angina, pain associated with myocardial infarction and dissecting aortic aneurysm, pericarditis, oesophageal spasm, or musculo-skeletal chest pain. The clinical picture of cardiac disorders is quite similar to the features of *hridroga* mentioned in Charak Samhita, such as choking or constriction, squeezing, crushing, burning or aching chest pain, or a feeling of sharp, tearing or stabbing chest pain that is usually felt retrosternally and may radiate to the left arm or more rarely to the right arm and then to the throat,

jaws and teeth, or through the back. In addition to the individual features of five types of *hridaroga*, in Chikitsa Sthana, the general sign and symptoms of *hridroga* such as discolouration, syncope, fever, cough, hiccups, dyspnoea, vomiting, water brash, chest discomfort, indigestion or distaste of mouth are also mentioned. [Cha.Sa.Chikitsa Sthana 26/78] These are mentioned as common symptoms of heart disease in medicine books.

Carbuncles are common complications occurring in uncontrolled diabetes patients where the infection spreads extensively in the dermal and underlying soft tissue. This presents itself as a complex localized abscess or as several separate abscesses with multiple discharge sinuses usually caused due to staphylococcus aureus infection.

Thus, this chapter is very important as it deals with the disorders of three vital parts of the body (*trimarma*). It also describes very important aspects of pathogenesis caused due to combinations of vitiated dosha viz. *samsarga* and *sannipata*. The description of ojas is a unique concept of Ayurveda. The detailed descriptions along with etiological factors of each *prameha pidika* are very helpful in planning their prevention and cure.

Table 3: Types of Pidika in different classics:

Sr. No.	Types of *Pidikā*	*Charak*	*Sushruta*	*Vagbhata*	*Bhoj*	*Kāshypa*
1	*Sharavika*	+	+	+	+	+
2	*Kacchapika*	+	+	+	*Kurmika*	+
3	*jalini*	+	+	+	+	+
4	*sarṣhapi*	+	+	*sarṣapikā*	*sarṣapikā*	*sarṣapikā*
5	*Alaji*	+	+	+	+	+
6	*Vinata*	+	+	+	-	+
7	*Vidradhi*	+	+	+	+	+
8	*Masurika*	-	+	+	*Kullathika*	*Arunshīka*
9	*Putrini*	-	+	+	*Putrika*	-
10	*Vidarīka*	-	+	+	+	-

(Verse 82-83)

Table 4:Types of Vidradhi :

Vidradhi sthana

Symptom

Pradhanamarma (hṛdaya)

hriddhaṭṭana (Palpitation)

Tamak (dyspnoea)

Pramoha

Kasa (cough)

Shvasa (breathlessness)

Kloma

Pipasa (dipsia)

mukhashosha (dryness of mouth)

Galagraha

yakrit

Shvasa (Breathlessness)

Pliha

Ucchvasoparodha (Impediment of breathing)

kukshi

kukṣhi parshvantaram sa shulam (Pain referred to the region between side of abdomen extending up to flanks)

vrukka

prishtha kaṭi graham (stiffness of back and waist)

Nabhi

Hikka (hiccups)

vankshana

Sakthisada (Weakness of the thigh)

Basti

kricchra puti mutra varchasatvam (Painful micturition and defecation and putrid urine and faeces)

(Verse 101) **Chart 1 : Different states of dosha** File:Dōṣāṇāṁ.png

Related Chapters

- Trimarmiya Chikitsa
- Trimarmiya Siddhi

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Trishothiya Adhyaya

Sutra Sthana Chapter 18.Three Types of Swellings and other conditions

Abstract

The preceding chapter enlisted swellings in the form of carbuncles. This chapter provides further details about causative factors for endogenous and exogenous swellings/distensions, signs of dosha dominant swellings, their locations in the body and principles of treatment. Further, the guidelines to diagnose a new disease and criteria for classification are narrated. Specific normal functions of dosha are described in this chapter. These functions, if disturbed, are aptly inferred as clinical signs of early changes in the body. These are used for diagnosis of a disease at an early stage or predictions for future disease.

Keywords: Swellings, endogenous causes, exogenous causes, *shotha, nija-agantuja,* generalized edema, localized edema

Introduction

In the previous chapter, diseases of vital organs like head, heart, and the urinary system, signs of dhatu kshaya (depletion of dhatu) and *pidika* (papules) with signs of swellings were described. This chapter deals with the etiology and symptomatology of endogenous and exogenous as well as local and generalized swellings and distensions. The name of the chapter denotes three types of swellings but later in the text, these swellings are classified into various types based upon several etiopathological factors and location. This chapter is important from the standpoint of diagnostics as it describes the main causes of all diseases that can be endogenous (innate origin) and exogenous (external agents). Some of the causative factors that can trigger non-infectious and infectious inflammations include traumatic injuries, contact with poisonous plants, animals, insect bites, animal bites, frost bite, and burns. The body's reaction to invading micro-organisms, in terms of vitiation of dosha, can be observed and appropriate course of action can be planned.

Inflammation is an important pathology that includes tumor (swelling) as a cardinal sign. Further, classifications of *shotha* (swelling/distension) based on cause, predominance of dosha, and prognosis as per site of swelling are explained. Principles of identification of new diseases are also elucidated. The normal functions of dosha and their importance in disease conditions is emphasized. Thus, the chapter is fundamental in knowing disease.

Sanskrit text, Transliteration and English Translation

अथातस्त्रिशोथीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātastriśōthīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtastrishothIyamadhyAyaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Trishothiya Adhyaya” (Three types of swellings and other conditions). Thus said Lord Atreya. [1-2]

Three types of *shotha*

त्रयः शोथा भवन्ति वातपित्तश्लेष्मनिमित्ताः, ते पुनर्द्विविधा निजागन्तुभेदेन||३||

trayaḥ śōthā bhavanti vātapittaślēṣmanimittāḥ, tē punardvividhā nijāgantubhēdēna||3||

trayaH shothA bhavanti vAtapittashleShmanimittAH, te punardvividhA nijAgantubhedena||3||

There are three types of *shothas* (swelling) i.e. vataja, pittaja and kaphaja. Further, they can be classified into two i.e. *nija* (endogenous) and *agantuja* (exogenous). [3]

Causes of exogenous swelling

तत्रागन्तवश्छेदनभेदनक्षणनभञ्जनपिच्छनोत्पेषण प्रहारवधबन्धनवेष्टनव्यधन
पीडनादिभिर्वाभल्लातकपुष्पफलरसात्मगुप्ताशूकक्रिमिशूकाहितपत्रलतागुल्मसंस्पर्शनैर्वा
स्वेदनपरिसर्पणावमूत्रणैर्वा विषिणांसविषप्राणिदंष्ट्रादन्तविषाणनखनिपातैर्वा
सागरविषवातहिमदहनसंस्पर्शनैर्वा शोथाः समुपजायन्ते||४||

tatrāgantavaśchēdanabhēdanakṣaṇanabhañjanapicchanōtpēṣaṇa
prahāravadhabandhanavēṣṭanavyadhana pīḍanādibhirvābhallātakapuṣpaphala
rasātmaguptāśūkakrimiśūkāhitapatralatāgulmasaṁsparśanairvā
svēdanaparisarpaṇāvamūtraṇairvāviṣiṇāṁ
saviṣaprāṇidaṁṣṭrādantaviṣāṇanakhanipātairvā
sāgaraviṣavātahimadahanasaṁsparśanairvā śōthāḥsamupajāyantē||4||

tatrAgantavashchedanabhedanakShaNanabha~jjanapicchanotpeShaNa
prahAravadhabandhanaveShTanavyadhana pIDanAdibhirvAbhallAtakapuShpaphala
rasAtmaguptAshUkakrimishUkAhitapatralatAgulmasaMsparshanairvA
svedanaparisarpaNAvamUtraNairvAviShiNAM
saviShaprANidaMShTrAdantaviShANanakhanipAtairvA
sAgaraviShavAtahimadahanasaMsparshanairvA shothAH samupajAyante||4||

Causes of *agantuja shotha* (exogenous swelling): Common etiological factors of *agantuja shotha* include *chhedana* (excision), *bhedana* (incision), *kshanana* (churning of bones), *bhanjana* (breaking), *pichhana* (excess squeezing), *utprashana* (grinding), *prahaara* (hitting), *vadha* (stroking), *bandhana* (binding), *veshtana* (twisting), *vyadhana* (piercing), *peedana* (pressing) etc. In addition to these traumas some other factors such as coming in contact with the juice of flowers or fruits of some plants such as *bhallātaka* (Semicarpus anacardium), *atmagupta* (Mucuna pruriens) or getting bitten or stung by

certain insects or touching irritant leaves, climbers, shrubs, sweat or urine of poisonous animals or even coming in physical contact with them, or getting injured by their teeth, horns and nails, or exposure to marine or poisonous air, or exposure to excess cold or burns may also result in *agantuja shotha*. [4]

Diagnosis and treatment of exogenous swelling

ते पुनर्यथास्वं हेतुव्यञ्जनैरादावुपलभ्यन्ते
निजव्यञ्जनैकदेशविपरीतैः;बन्धमन्त्रागदप्रलेपप्रतापनिर्वापणादिभिश्चोपक्रमैरुपक्रम्यमाणाः
प्रशान्तिमापद्यन्ते||५||

tē punaryathāsvaṁ hētuvyañjanairādāvupalabhyantē
nijavyañjanaikadēśaviparītaiḥ;bandhamantrāgadapralēpapratāpanirvāpaṇādibhiścōpakr
amairupakramyamāṇāḥpraśāntimāpadyantē||5||

te punaryathAsvaM hetuvya~jjanairAdAvupalabhyante
nijavya~jjanaikadeshaviparItaiH;bandhamantrAgadapralepapratApanirvApaNAdibhishco
pakramairupakramyamANAH prashAntimApadyante||5||

Exogenous swellings can be primarily identified by characteristic signs of injury and localization. After some time, they become similar to endogenous swellings (due to vitiation of dosha). They are treated by bandage, *mantra* (holy chants), antidotes, local application of medicines, fomentation, cooling measures etc. [5]

General causes of endogenous swellings

निजाः पुनः
स्नेहस्वेदवमनविरेचनास्थापनानुवासनशिरोविरेचनानामयथावत्प्रयोगान्मिथ्यासंसर्जनाद्वाछर्द्यलसक
विसूचिकाश्वासकासातिसारशोषपाण्डुरोगोदरज्वरप्रदरभगन्दरार्शोविकारातिकर्शनैर्वा
कुष्ठकण्डूपिडकादिभिर्वाछर्दिक्षवथूद्गारशुक्रवातमूत्रपुरीषवेगधारणैर्वा कर्मरोगोपवासाध्वकर्शितस्य
वासहसाऽतिगुर्वम्ललवणपिष्टान्नफलशाकरागदधिहरितकमद्यमन्दकविरूढनवशूकशमीधान्यानूपौदक-
पिशितोपयोगान्मृत्पङ्कलोष्टभक्षणाल्लवणातिभक्षणाद्गर्भसम्पीडनादामगर्भप्रपतनात् प्रजातानां
चमिथ्योपचारादुदीर्णदोषत्वाच्च शोफाः प्रादुर्भवन्ति; इत्युक्तः सामान्यो हेतुः||६||

nijāḥ punaḥ
snēhasvēdavamanavirēcanāsthāpanānuvāsanaśirōvirēcanānāmayathāvatprayōgānmith
yāsaṁsarjanādvāchardyalasakavisūcikāśvāsakāsātisāraśōṣapāṇḍurōgōdarajvarapr
adarabhagandarārśōvikārātikarśanairvā kuṣṭhakaṇḍūpiḍakādibhirvā
chardikṣavathūdgāraśukravātamūtrapurīṣavēgadhāraṇairvā
karmarōgōpavāsādhvakarśitasya
vāsahasā’tigurvamlalavaṇapiṣṭānnaphalaśākarāgadadhiharitakamadyamandakavirūḍha
navaśūkaśamīdhānyānūpaudaka-piśitōpayōgānmr̥tpaṅkalōṣṭabhakṣaṇāllavaṇātibhakṣa
ṇādgarbhasampīḍanādāmagarbhaprapatanāt prajātānāṁ
camithyōpacārādudīrṇadōṣatvācca śōphāḥ prādurbhavanti; ityuktaḥ sāmānyō hētuḥ||6||

nijAH punaH
snehasvedavamanavirecanAsthApanAnuvAsanashirovirecanAnAmayathAvatprayogAn
mithyAsaMsarjanAdvAchardyalasakavisUcikAshvAsakAsAtisArashoShapANDurogo

darajvarapradarabhagandarArshovikArAtikarshanairvA kuShThakaNDUpiDakAdibhirvAchardikShavathUdgArashukravAtamUtrapurIShavegadhAraNairvA karmarogopavAsAdhvakarshitasya vAsahasA_{atigurvamlalavaNapiShTAnnaphalashAkarAgadadhiharitakamadyamandakavirUDhanavashUkashamIdhAnyAnUpaudaka-pishitopayogAnmRutpa}gkaloShTabhakShaNAllavaNAtibhakShaNAdgarbhasampIDanAdAmagarbhaprapatanAt prajAtAnAM ca mithyopacArAdudIrNadoShatvAccashophAH prAdurbhavanti; ityuktaH sAmAnyo hetuH||6||

Nija shotha i.e. endogenous swelling could be caused due to any of the following factors:

1. **Iatrogenic factors**: Improper administration of snehana(oleation), swedana(sudation), vamana(therapeutic emesis), virechana(therapeutic purgation), asthapana basti (non-unctuous enema), anuvasana basti(unctuous enema), shirovirechana(nasal errhines) and/or samsarjana krama(dietetic regimen after purification therapy).
2. **Complication of other diseases**: It can also result as complication of *chhardi* (vomiting), *alasaka* (delayed and obstructive digestive process), *visuchika* (cholera), *shwasa* (dyspnoea), *kasa* (cough), *atisara* (diarrhea), *shosha* (tuberculosis or pthysis), *pandu roga* (anemia), *udara roga* (abdominal diseases including ascitis), *jwara* (pyrexia), *pradara* (excessive vaginal discharge), *bhagandara* (fistula-in-ano), *arsha* (piles) excessive emaciation, skin disorders, worm infestation, *pidika* (boils) etc.
3. **Lifestyle**: It may be due to suppression of natural urges like vomiting, sneezing, belching, ejaculation, flatus, micturition, defecation, excessive weakness caused by therapeutic purification procedures, chronic diseases, fasting, and excessive walking.
4. **Dietary factors**: Excess intake of too heavy diet, sour, salty, preparations of rice flour/maida/pastry, fruits, vegetables, *raga* preparations or pickles, curd, green salads, wine, unfermented curd, sprouted and new corn and cereals, consumption of meat of animals in marshy places or of acquatic animals such as certain types of fish, eating clay or pieces of earthen pots or bricks, or eating excessive salt (resulting in swelling).
5. **Ante-natal and post-natal factors**: Due to excessive pressure of gravid uterus, abortion, pre mature delivery and improper follow up of puerperal regimen, doshas get aggravated and produce *shotha*. [6]

Specific causes of swelling due to *dosha* dominance

Swelling due to vata dominance

अयं त्वत्र विशेषः- शीतरूक्षलघुविशदश्रमोपवासातिकर्शनक्षपणादिभिर्वायुः [१] प्रकुपितस्त्वङ्मांसशोणितादीन्यभिभूय शोफंजनयति; स क्षिप्रोत्थानप्रशमो भवति, तथा श्यामारुणवर्णः प्रकृतिवर्णो वा, चलः स्पन्दनः खरपरुषभिन्नत्वग्रोमा छिद्यत इवभिद्यत इव पीड्यत इव सूचीभिरिव तुद्यते पिपीलिकाभिरिव संसृप्यते सर्षपकल्कावलिप्त इव चिमिचिमायते सङ्कुच्यतआयम्यत इवेति वातशोथः (१);

ayaṁ tvatra viśēṣaḥ- śītarūkṣalaghuviśadaśramōpavāsātikarśanakṣapaṇādibhirvāyuḥ [1]prakupitastvaṅmāṁsaśōṇitādīnyabhibhūya śōphaṁ janayati; sa kṣiprōtthānapraśamō bhavati, tathāśyāmāruṇavarṇaḥ prakṛtivarṇō vā, calaḥ spandanaḥ kharaparuṣabhinnatvagrōmā chidyata iva bhidyata ivapīḍyata iva sūcībhiriva tudyatē pipīlikābhiriva saṁsṛpyatē sarṣapakalkāvalipta iva cimicimāyatē saṅkucyataāyamyata ivēti vātaśōthaḥ (1);

ayaM tvatra visheShaH-
shItarUkShalaghuvishadashramopavAsAtikarshanakShapaNAdibhirvAyuH [1] prakupitastva~gmAMsashoNitAdInyabhibhUya shophaMjanayati; sa kShiprotthAnaprashamo bhavati, tathA shyAmAruNavarNaH prakRutivarNo vA, calaH spandanaH kharaparuShabhinnatvagromA chidyata iva bhidyata ivapIDyata iva sUcIbhiriva tudyate pipIlikAbhiriva saMsRupyate sarShapakalkAvalipta iva cimicimAyate sa~gkucyata Ayamyata iveti vAtashothaH (1);

Vata gets vitiated due to excess intake of *sheeta* (cold things), *ruksha* (rough or low calorie), *laghu* (very light), *vishada* (non-slimy substance) diets, *shrama* (excessive exertion), *upavasa* (excessive fasting), *ati-karshan* (emaciation), and *kshapana* (wasting). This vitiated vata gets into and stays within *twak* (skin), mamsa dhatu(muscle tissue), along with rakta dhatu (blood) and produces shotha, i.e., swelling. This swelling increases as well as subsides quickly, black or reddish in color, fleeting, pulsating, with coarse skin, rough and broken hair. The person feels different types of pain sensation like *chhidyati* (excision), *bhidyati* (incision), *suchibhiriva* (piercing by needles/pricking), crawling of ants, irritation (as if pasted with mustard) and a feeling of contraction or expansion. These are some of the traits of swelling caused by vata. [1]

Swelling due to pitta dominance

उष्णतीक्ष्णकटुकक्षारलवणाम्लाजीर्णभोजनैरग्न्यातपप्रतापैश्च पित्तं प्रकुपितं त्वङ्मांसशोणितान्यभिभूय शोथं जनयति; सक्षिप्रोत्थानप्रशमो भवति, कृष्णपीतनीलताम्रावभास उष्णो मृदुः कपिलताम्ररोमा उष्यते दूयते धूप्यते ऊष्मायते स्विद्यतेक्लिद्यते न च स्पर्शमुष्णं च सुषूयत इति पित्तशोथः (२);

uṣṇatīkṣṇakaṭukakṣāralavaṇāmlājīrṇabhōjanairagnyātapapratāpaiśca pittaṁ prakupitaṁtvaṅmāṁsaśōṇitānyabhibhūya śōthaṁ janayati; sa kṣiprōtthānapraśamō bhavati,kṛṣṇapītanīlatāmrāvabhāsa uṣṇō mṛduḥ kapilatāmrarōmā uṣyatē dūyatē dhūpyatē ūṣmāyatē svidyatēklidyatē na ca sparśamuṣṇaṁ ca suṣūyata iti pittaśōthaḥ (2);

uShNatIkShNakaTukakShAralavaNAmlAjIrNabhojanairagnyAtapapratApaishca pittaM prakupitaM tva~gmAMsashoNitAnyabhibhUya shothaM janayati; sakShiprotthAnaprashamo bhavati, kRuShNapItanIlatAmrAvabhAsa uShNo mRuduH kapilatAmraromA [2] uShyate dUyate dhUpyate UShmAyate svidyate klidyate na casparshamuShNaM ca suShUyata [3] iti pittashothaH (2);

Pitta is vitiated due to excessive intake of hot, irritant, pungent, alkaline, salt, sour food, taking food when ailing from indigestion, or due to excessive exposure to heat and sunlight. This gets into the skin, muscle tissue, or blood and produces swelling. It also

increases and subsides quickly. The affected part becomes blackish, yellow, bluish, copper-tinged, hot, or soft with brown and coppery hair. It gives a burning sensation of various forms and could be hot, sweaty, and moist. The affected region could be tender to touch and very sensitive to heat. These are the traits of swelling due to pitta dosha. [2]

Swelling due to kapha dominance

गुरुमधुरशीतस्निग्धैरतिस्वप्नाव्यायामादिभिश्च श्लेष्मा प्रकुपितस्त्वङ्मांसशोणितादीन्यभिभूय शोथं जनयति; सकृच्छ्रोत्थानप्रशमो भवति, पाण्डुश्वेतावभासो गुरुः स्निग्धः श्लक्ष्णः स्थिरः स्त्यानः शुक्लाग्ररोमा स्पर्शोष्णसहश्चेतिश्लेष्मशोथः (३);

gurumadhuraśītasnigdhairatisvapnāvyāyāmādibhiśca ślēṣmā prakupitastvaṅmāṁsaśōṇitādīnyabhibhūyaśōthaṁ janayati; sa kr̥cchrōtthānapraśamō bhavati, pāṇḍuśvētāvabhāsō guruḥ snigdhaḥ ślakṣṇaḥ sthiraḥstyānaḥ śuklāgrarōmā sparśōṣṇasahaścēti ślēṣmaśōthaḥ (3);

gurumadhurashItasnigdhairatisvapnAvyAyAmAdibhishca shleShmA prakupitastva~gmAMsashoNitAdInyabhibhUya shothaM janayati; sa kRucchrotthAnaprashamobhavati, pANDushvetAvabhAso guruH snigdhaH shlakShNaH sthiraH styAnaH shuklAgraromA sparshoShNasahashceti shleShmashothaH (3);

Kapha is vitiated due to excessive use of heavy to digest, sweet, cold and unctuous food, excessive sleep, sedentary life, etc. Vitiated kapha inhabits the skin, muscle tissues, and blood, causing swelling. A kapha-induced swelling grows slowly and subsides with difficulty. Affected part becomes pale, whitish, heavy, unctuous, smooth, stable, thick, with white hair, tolerant of touch and heat This is the swelling caused due to kapha.

Different types due to involvement of more than one dosha

यथास्वकारणाकृतिसंसर्गाद्द्विदोषजास्त्रयः शोथा भवन्ति; यथास्वकारणाकृतिसन्निपातात् सान्निपातिक एकः; एवं [४]सप्तविधो भेदः||७||

yathāsvakāraṇākr̥tisaṁsargāddvidōṣajāstrayaḥ śōthā bhavanti; yathāsvakāraṇākr̥tisannipātāt sānnipātikaēkaḥ; ēvaṁ [4] saptavidhō bhēdaḥ||7||

yathAsvakAraNAkRutisaMsargAddvidoShajAstrayaH shothA bhavanti; yathAsvakAraNAkRutisannipAtAt sAnnipAtika ekaH; evaM saptavidho bhedaH||7||

Through the combination of the causes and symptoms of two dosha (*dwidoshaja*), three types of swelling occur. Similarly, a sannipatika shotha is caused by the combination of respective causes and symptoms of all three dosha. Thus swelling is of seven types. [7]

Various types of *shotha* and cardinal sign

प्रकृतिभिस्ताभिस्ताभिर्भिद्यमानो द्विविधस्त्रिविधश्चतुर्विधः सप्तविधोऽष्टविधश्च शोथ उपलभ्यते, पुनश्चैक एवोत्सेधसामान्यात्||८||

prakṛtibhistābhistābhirbhidyamānō dvividhastrividhaścaturvidhaḥ saptavidhō’ṣṭavidhaśca śōthaupalabhyatē, punaścaika ēvōtsēdhasāmānyāt||8||

prakRutibhistAbhistAbhirbhidyamAno [5] dvividhastrividhashcaturvidhaH saptavidho~aShTavidhashca shotha upalabhyate, punashcaika [6] evotsedhasAmAnyAt||8||

On the basis of causative factors and classifications from different views, swelling may be of two, three, four, seven or eight types Again, there is only one type with common sign of ‘swelling’. [8]

Brief description of specific features

भवन्ति चात्र- शूयन्ते यस्य गात्राणि स्वपन्तीव रुजन्ति च| पीडितान्युन्नमन्त्याशु वातशोथं तमादिशेत्||९||

यश्चाप्यरुणवर्णाभः शोथो नक्तं प्रणश्यति| स्नेहोष्णमर्दनाभ्यां च प्रणश्येत् स च वातिकः||१०||

यः पिपासाज्वरार्तस्य दूयतेऽथ विदह्यते| स्विद्यति क्लिद्यते गन्धी स पैत्तः श्वयथुः स्मृतः||११||

यः पीतनेत्रवक्त्रत्वक् पूर्वं मध्यात् प्रशूयते| तनुत्वक् चातिसारी च पित्तशोथः स उच्यते||१२||

शीतः सक्तगतिर्यस्तु कण्डूमान् पाण्डुरेव च| निपीडितो नोन्नमति श्वयथुः स कफात्मकः||१३||

यस्य शस्त्रकुशच्छिन्नाच्छोणितं न प्रवर्तते| कृच्छ्रेण पिच्छा स्रवति स चापि कफसम्भवः||१४||

निदानाकृतिसंसर्गाच्छ्वयथुः स्याद्द्विदोषजः| सर्वाकृतिः सन्निपाताच्छोथो व्यामिश्रहेतुजः||१५||

bhavanti cātra- śūyantē yasya gātrāṇi svapantīva rujanti ca| pīḍitānyunnamantyāśu vātaśōthaṁ tamādiśēt||9||

yaścāpyaruṇavarṇābhaḥ śōthō naktaṁ praṇaśyati| snēhōṣṇamardanābhyāṁ ca praṇaśyēt sa ca vātikaḥ||10||

yaḥ pipāsājvarārtasya dūyatē’tha vidahyatē| svidyati klidyatē gandhī sa paittaḥ svayathuḥ smṛtaḥ||11||

yaḥ pītanētravaktratvak pūrvaṁ madhyāt praśūyatē| tanutvak cātisārī ca pittaśōthaḥ sa ucyatē||12||

śītaḥ saktagatiryastu kaṇḍūmān pāṇḍurēva ca| nipīḍitō nōnnamati śvayathuḥ sa kaphātmakaḥ||13||

yasya śastrakuśacchinnācchōṇitaṁ na pravartatē| kṛcchrēṇa picchā sravati sa cāpi kaphasambhavaḥ||14||

nidānākṛtisaṁsargācchvayathuḥ syāddvidōṣajaḥ| sarvākṛtiḥ sannipātācchōthō vyāmiśrahētujaḥ||15||

bhavanti cAtra- shUyante yasya gAtrANi svapantIva [1] rujanti ca| pIDitAnyunnamantyAshu vAtashothaM tamAdishet||9||

yashcApyaruNavarNAbhaH shotho naktaM praNashyati| snehoShNamardanAbhyAM ca praNashyet sa ca vAtikaH||10||

yaH pipAsAjvarArtasya dUyate~atha vidahyate| svidyati klidyate gandhI sa paittaH svayathuH smRutaH||11||

yaH pItanetravaktratvak [2] pUrvaM madhyAt prashUyate| tanutvak cAtisArI ca pittashothaH sa ucyate||12||

shItaH [3] saktagatiryastu kaNDUmAn pANDureva ca| nipIDito nonnamati [4] shvayathuH sa kaphAtmakaH||13||

yasya shastrakushacchinnAcchoNitaM [5] na pravartate| kRucchreNa picchA sravati sa cApi kaphasambhavaH||14||

nidAnAkRutisaMsargAcchvayathuH syAddvidoShajaH| sarvAkRutiH sannipAtAcchotho vyAmishrahetujaH||15||

Specific features of vata dominant swellings

In the case of vataja swelling, affected body parts are swollen, and there is a feeling of numbness, pain, the swelling rebounds immediately after releasing pressure (pitting edema). It is reddish in color and subsides during night, by application of unctuous and hot massage. [9-10]

Specific features of pitta dominant swellings

In the case of paittika or pittaja swelling, the patient suffers from excessive thirst and fever, and in the affected parts there is a sensation of burning, sweating, moisture and foul smell. Patients have yellow eyes, face and skin, thin skin, diarrhea and the ailment emanates from the middle of the body (abdomen and trunk). [11-12]

Specific features of kapha dominant swellings

In kaphaja swelling, the patient has cold, immobile, itchy, and pale swelling that does not rebound after pressure (solid edema). These swellings do not bleed on cutting with a sharp weapon or *kusha* grass but instead ooze a slimy discharge. [13-14]

As mentioned earlier, there is a combination of causes and symptoms of two dosha, called *dwidoshaja*. A *sannipataja* swelling, on the other hand, combines the causes and symptoms of all the three dosha. [15]

Prognosis

यस्तु पादाभिनिर्वृत्तः शोथः सर्वाङ्गगो भवेत्| जन्तोः स च सुकष्टः स्यात् प्रसृतः स्त्रीमुखाच्च यः||१६||

यश्चापि गुह्यप्रभवः स्त्रिया वा पुरुषस्य वा| स च कष्टतमो ज्ञेयो यस्य च स्युरुपद्रवाः||१७||

yastu pādābhinirvṛttaḥ śōthaḥ sarvāṅgagō bhavēt| jantōḥ sa ca sukaṣṭaḥ syāt prasṛtaḥ strīmukhācca yaḥ||16||

yaścāpi guhyaprabhavaḥ striyā vā puruṣasya vā| sa ca kaṣṭatamō jñēyō yasya ca syurupadravāḥ||17||

yastu pAdAbhinirvRuttaH shothaH sarvA~ggago bhavet| jantoH sa ca sukaShTaH syAt prasRutaH strImukhAcca yaH||16||

yashcApi guhyaprabhavaH striyA vA puruShasya vA| sa ca kaShTatamo j~jeyo yasya ca syurupadravAH||17||

A swelling that starts from the feet and spreads all over the body and which starts from the face in women can only be cured with difficulty. In men or women, swellings that emanate from the genitalia, as well as all complicated variants of edema are mostly difficult to cure. [16-17]

Complications of *shotha*

छर्दिः श्वासोऽरुचिस्तृष्णा ज्वरोऽतीसार एव च| सप्तकोऽयं सदौर्बल्यः शोफोपद्रवसङ्ग्रहः||१८||

chardiḥ śvāsō'rucistr̥ṣṇā jvarō'tīsāra ēva ca| saptakō'yaṁ sadaurbalyaḥ śōphōpadravasaṅgrahaḥ||18||

chardiH shvAso~arucistRuShNA jvaro~atIsAra eva ca| saptako~ayaM sadaurbalyaH shophopadravasa~ggrahaH||18||

Vomiting, breathlessness, anorexia, excessive thirst, pyrexia, diarrhea and weakness - these are seven complications of *shotha*. [18]

Different types of swelling at specific sites

Upajivhika

यस्य श्लेष्मा प्रकुपितो जिह्वामूलेऽवतिष्ठते| आशु सञ्जनयेच्छोथं जायतेऽस्योपजिह्विका||१९||

yasya ślēṣmā prakupitō jihvāmūlē'vatiṣṭhatē| āśu sañjanayēcchōthaṁ jāyatē'syōpajihvikā||19||

yasya shleShmA prakupito jihvAmUle~avatiShThate| Ashu sa~jjanayecchothaM [1] jAyate~asyopajihvikA||19||

When the vitiated kapha emanates or begins from the root of the tongue and causes swelling suddenly, is called *upajivhika* (ranula or hypertrophied solitary lingual papilla). [19]

Galashundika

यस्य श्लेष्मा प्रकुपितः काकले व्यवतिष्ठते| आशु सञ्जनयेच्छोफं करोति गलशुण्डिकाम्||२०||

yasya ślēṣmā prakupitaḥ kākalē vyavatiṣṭhatē| āśu sañjanayēcchōphaṁ karōti galaśuṇḍikām||20||

yasya shleShmA prakupitaH kAkale vyavatiShThate| Ashu sa~jjanayecchophaM [2] karoti galashuNDikAm||20||

The vitiated kapha inhabits at uvula and produces swelling suddenly, that is called *Galashundika*(uvulitis). [20]

Galaganda

यस्य श्लेष्मा प्रकुपितो गलबाह्येऽवतिष्ठते| शनैः सञ्जनयेच्छोफं गलगण्डोऽस्य जायते||२१||

yasya ślēṣmā prakupitō galabāhyē'vatiṣṭhatē| śanaiḥ sañjanayēcchōphaṁ galagaṇḍō'sya jāyatē||21||

yasya shleShmA prakupito galabAhye~avatiShThate| shanaiH sa~jjanayecchophaM [3] galagaNDo~asya jAyate||21||

A swelling that is caused when a vitiated kapha affects the throat from the outside, and gradually produces swelling , is called *galaganda* (goitre). [21]

Galagraha

यस्य श्लेष्मा प्रकुपितस्तिष्ठत्यन्तर्गले स्थिरः| आशु सञ्जनयेच्छोफं जायतेऽस्य गलग्रहः||२२||

yasya ślēṣmā prakupitastiṣṭhatyantargalē sthiraḥ| āśu sañjanayēcchōphaṁ jāyatē'sya galagrahaḥ||22||

yasya shleShmA prakupitastiShThatyantargale sthiraH| Ashu sa~jjanayecchophaM [4] jAyate~asya galagrahaH||22||

When the vitiated kapha, firmly located inside the throat causes swelling suddenly, it causes *galagraha* (pharyingitis). [22]

Visarpa

यस्य पित्तं प्रकुपितं सरक्तं त्वचि सर्पति| शोफं सरागं जनयेद्विसर्पस्तस्य जायते||२३||

yasya pittaṁ prakupitaṁ saraktaṁ tvaci sarpati| śōphaṁ sarāgaṁ janayēdvisarpastasya jāyatē||23||

yasya pittaM prakupitaM saraktaM tvaci sarpati| shophaM sarAgaM janayedvisarpastasya [5] jAyate||23||

When a vitiated pitta (with rakta, or blood) spreads through the skin, it causes swelling with redness.Such a swelling is called *visarpa* i.e. erysipelas. [23]

Pidika

यस्य पित्तं प्रकुपितं त्वचि रक्तेऽवतिष्ठते| शोथं सरागं जनयेत् पिडका तस्य जायते||२४||

yasya pittaṁ prakupitaṁ tvaci raktē'vatiṣṭhatē| śōthaṁ sarāgaṁ janayēt piḍakā tasya jāyatē||24||

yasya pittaM prakupitaM tvaci rakte~avatiShThate| shothaM sarAgaM janayet [6] piDakA tasya jAyate||24||

When the vitiated pitta is located within the skin and rakta, swelling and redness appears causing *pidika* i.e. boils or pustules. [24]

Tilaka-pipplava-vyanga-neelika

यस्य प्रकुपितं पित्तं शोणितं प्राप्य शुष्यति| तिलका पिप्लवो व्यङ्गा नीलिका तस्य जायते||२५||

yasya prakupitaṁ pittaṁ śōṇitaṁ prāpya śuṣyati| tilakā piplavō vyaṅgā nīlikā tasya jāyatē||25||

yasya prakupitaM pittaM shoNitaM prApya shuShyati| tilakA piplavo vya~ggA nIlikA tasya jAyate||25||

When the vitiated pitta goes into rakta and gets absorbed in it (i.e., within the blood), it causes *tilaka* (moles), *piplu* (port-wine marks), *vyanga* (blemish/spots), or *nilika* (blue-black moles). [25]

Shankhaka

यस्य पित्तं प्रकुपितं शङ्खयोरवतिष्ठते| श्वयथुः शङ्खको नाम दारुणस्तस्य जायते||२६||

yasya pittaṁ prakupitaṁ śaṅkhayōravatiṣṭhatē| śvayathuḥ śaṅkhakō nāma dāruṇastasya jāyatē||26||

yasya pittaM prakupitaM sha~gkhayoravatiShThate| shvayathuH sha~gkhako nAma dAruNastasya jAyate||26||

When a vitiated pitta inhabits the temporal regions of the head, severe and fatal swellings known as shankhaka (saggital sinus thrombosis/ intracranial growth/ temporal arteritis) are caused. [26]

Karnamulika shotha (swelling at base of ears)

यस्य पित्तं प्रकुपितं कर्णमूलेऽवतिष्ठते| ज्वरान्ते दुर्जयोऽन्ताय शोथस्तस्योपजायते||२७||

yasya pittaṁ prakupitaṁ karṇamūlē’vatiṣṭhatē| jvarāntē durjayō’ntāya śōthastasyōpajāyatē||27||

yasya pittaM prakupitaM karNamUle~avatiShThate| jvarAnte durjayo~antAya shothastasyopajAyate||27||

When the vitiated pitta is located at the base of ears, a severe, incurable and fatal swelling arises at the terminal stage of the fever. [27]

Pliha (splenomegaly)

वातः प्लीहानमुद्धूय कुपितो यस्य तिष्ठति| शनैः परितुदन् पार्श्वं प्लीहा तस्याभिवर्धते||२८||

vātaḥ plīhānamuddhūya kupitō yasya tiṣṭhati| śanaiḥ paritudan pārśvaṁ plīhā tasyābhivardhatē||28||

vAtaH plIhAnamuddhUya kupito yasya tiShThati| shanaiH paritudan [7] pArshvaM plIhA tasyAbhivardhate||28||

When the vitiated vata inhabits and elevates the spleen, it causes a gradual prickly pain in the sides, causing *pliha vriddhi* i.e. splenomegaly. [28]

Gulma (abdominal lumps)

यस्य वायुः प्रकुपितो गुल्मस्थानेऽवतिष्ठते| शोफं सशूलं जनयन् गुल्मस्तस्योपजायते||२९||

yasya vāyuḥ prakupitō gulmasthānē'vatiṣṭhatē| śōphaṁ saśūlaṁ janayan gulmastasyōpajāyatē||29||

yasya vAyuH prakupito gulmasthAne~avatiShThate| shophaM sashUlaM janayan gulmastasyopajAyate||29||

When the vitiated vata inhabits in the abdominal region causing swelling and pain, it causes *gulma*. [29]

Vriddhi (scrotum enlargement)

यस्य वायुः प्रकुपितः शोफशूलकरश्चरन्| वङ्क्षणाद्वृषणौ याति वृद्धिस्तस्योपजायते||३०||

yasya vāyuḥ prakupitaḥ śōphaśūlakaraścaran| vaṅkṣaṇādvr̥ṣaṇau yāti vr̥ddhistasyōpajāyatē||30||

yasya vAyuH prakupitaH shophashUlakarashcaran| va~gkShaNAdvRuShaNau yAti vRuddhistasyopajAyate||30||

When the vitiated vata moves from the groins to testicles causing swelling and pain, it causes *vriddhi* i.e. testicular swellings. [30]

Udara (abdominal diseases)

यस्य वातः प्रकुपितस्त्वङ्मांसान्तरमाश्रितः| शोथं सञ्जनयेत् कुक्षावुदरं तस्य जायते||३१||

yasya vātaḥ prakupitastvaṅmāṁsāntaramāśritaḥ| śōthaṁ sañjanayēt kukṣāvudaraṁ tasya jāyatē||31||

yasya vAtaH prakupitastva~gmAMsAntaramAshritaH| shothaM sa~jjanayet kukShAvudaraM tasya jAyate||31||

When the vitiated vata located between the skin and muscles produces swelling in the abdomen, it is known as *udara roga* i.e. diseases of abdominal cavity. [31]

Anaha (obstruction in abdomen)

यस्य वातः प्रकुपितः कुक्षिमाश्रित्य तिष्ठति| नाधो व्रजति नाप्यूर्ध्वमानाहस्तस्य जायते||३२||

yasya vātaḥ prakupitaḥ kukṣimāśritya tiṣṭhati| nādhō vrajati nāpyūrdhvamānāhastasya jāyatē||32||

yasya vAtaH prakupitaH kukShimAshritya tiShThati| nAdho vrajati nApyUrdhvamAnAhastasya jAyate||32||

When the vitiated vata is stuck in the belly and moves neither upwards nor downwards (neither passed through flatus nor through belching), it causes *anaha* (obstruction in abdomen). [32]

Tumors

रोगाश्चोत्सेधसामान्यदधिमांसार्बुदादयः| विशिष्टा नामरूपाभ्यां निर्देश्याः शोथसङ्ग्रहे||३३||

rōgāścōtsēdhasāmānyadadhimāṁsārbudādayaḥ| viśiṣṭā nāmarūpābhyāṁ nirdēśyāḥ śōthasaṅgrahē||33||

rogAshcotsedhasAmAnyadadhimAMsArbudAdayaH| vishiShTA nAmarUpAbhyAM nirdeshyAH shothasa~ggrahe||33||

Various diseases with names and features such as *adhimamsa* (fleshy growth or extra growth of muscles), and *arbuda* (tumors) are included in the family of shotha due to the common appearance of swelling. [33]

Rohini (diphtheria)

वातपित्तकफा यस्य युगपत् कुपितास्त्रयः| जिह्वामूलेऽवतिष्ठन्ते विदहन्तः समुच्छ्रिताः||३४||

जनयन्ति भृशं शोथं वेदनाश्च पृथग्विधाः| तं शीघ्रकारिणं रोगं रोहिणीति विनिर्दिशेत्||३५||

त्रिरात्रं परमं तस्य जन्तोर्भवति जीवितम्| कुशलेन त्वनुक्रान्तः क्षिप्रं सम्पद्यते सुखी||३६||

vātapittakaphā yasya yugapat kupitāstrayaḥ| jihvāmūlē'vatiṣṭhantē vidahantaḥ samucchritāḥ||34||

janayanti bhṛśaṁ śōthaṁ vēdanāśca pṛthagvidhāḥ| taṁ śīghrakāriṇaṁ rōgaṁ rōhiṇīti vinirdiśēt||35||

trirātraṁ paramaṁ tasya jantōrbhavati jīvitam| kuśalēna tvanukrāntaḥ kṣipraṁ sampadyatē sukhī||36||

vAtapittakaphA yasya yugapat kupitAstrayaH| jihvAmUle~avatiShThante vidahantaH samucchritAH||34||

janayanti bhRushaM shothaM vedanAshca pRuthagvidhAH| taM shIghrakAriNaM rogaM rohiNIti vinirdishet||35||

trirAtraM paramaM tasya jantorbhavati jIvitam| kushalena tvanukrAntaH [8] kShipraM sampadyate sukhI||36||

When all the three *doshas* get aggravated simultaneously and inhabit the base of the tongue, they cause severe burning sensation, acute/intense swelling and various types of pain. This fatal disease is known as *rohini* (diphtheria). If afflicted with this ailment and left untreated, the patient could die in three days. But if treated by an expert physician quickly, one can recover almost immediately. [34-36]

Prognosis of diseases

सन्ति ह्येवंविधा रोगाः साध्या दारुणसम्मताः| ये हन्युरनुपक्रान्ता मिथ्याचारेण वा पुनः||३७||

साध्याश्चाप्यपरे सन्ति व्याधयो मृदुसम्मताः| यत्नायत्नकृतं येषु कर्म सिध्यत्यसंशयम्||३८||

असाध्याश्चापरे सन्ति व्याधयो याप्यसञ्ज्ञिताः| सुसाध्वपि कृतं येषु कर्म यात्राकरं भवेत्||३९||

सन्ति चाप्यपरे रोगा येषु कर्म न सिध्यति| अपि यत्नकृतं बालैर्न तान् विद्वानुपाचरेत्||४०||

साध्याश्चैवाप्यसाध्याश्च व्याधयो द्विविधाः स्मृताः| मृदुदारुणभेदेन ते भवन्ति चतुर्विधाः||४१||

santi hyēvaṁvidhā rōgāḥ sādhyā dāruṇasammatāḥ| yē hanyuranupakrāntā mithyācārēṇa vā punaḥ||37||

sādhyāścāpyaparē santi vyādhayō mr̥dusammatāḥ| yatnāyatnakr̥taṁ yēṣu karma sidhyatyasaṁśayam||38||

asādhyāścāparē santi vyādhayō yāpyasañjñitāḥ| susādhvapi kr̥taṁ yēṣu karma yātrākaraṁ bhavēt||39||

santi cāpyaparē rōgā yēṣu karma na sidhyati| api yatnakr̥taṁ bālairna tān vidvānupācarēt||40||

sādhyāścaivāpyasādhyāśca vyādhayō dvividhāḥ smr̥tāḥ| mr̥dudāruṇabhēdēna tē bhavanti caturvidhāḥ||41||

santi hyevaMvidhA rogAH sAdhyA dAruNasammatAH| ye hanyuranupakrAntA mithyAcAreNa [10] vA punaH||37||

sAdhyAshcApyapare [11] santi vyAdhayo mRudusammatAH| yatnAyatnakRutaM yeShu karma sidhyatyasaMshayam||38||

asAdhyAshcApare santi vyAdhayo yApyasa$_{jj}$itAH| susAdhvapi kRutaM yeShu karma yAtrAkaraM bhavet||39||

santi cApyapare rogA yeShu karma na sidhyati| api yatnakRutaM bAlairna tAn vidvAnupAcaret||40||

sAdhyAshcaivApyasAdhyAshca vyAdhayo dvividhAH smRutAH| mRududAruNabhedena te bhavanti caturvidhAH||41||

There are certain curable diseases that become fatal if improperly managed or not given adequate treatment. There are other curable diseases that are mild and get alleviated certainly with or without effort. There are incurable diseases, considered

“palliable”, in which appropriate treatment enables the patient to move along. And finally, there are other incurable diseases that do not respond to any treatment. At times, ignorant physicians treat these enthusiastically. However, the wise should not treat them. Thus, diseases are primarily of two types: curable and incurable, and depending upon their severity and responsiveness to drugs, are further categorized into two sub-categories within each of these types. [37-41]

Criteria for classification of diseases

त एवापरिसङ्ख्येया भिद्यमाना भवन्ति हि| रुजावर्णसमुत्थानस्थानसंस्थाननामभिः ||४२||

व्यवस्थाकरणं तेषां यथास्थूलेषु सङ्ग्रहः| तथा प्रकृतिसामान्यं विकारेषूपदिश्यते||४३||

ta ēvāparisaṅkhyēyā bhidyamānā bhavanti hi|
rujāvarṇasamutthānasthānasaṁsthānanāmabhiḥ ||42||

vyavasthākaraṇaṁ tēṣāṁ yathāsthūlēṣu saṅgrahaḥ| tathā prakṛtisāmānyaṁ vikārēṣūpadiśyatē||43||

ta evAparisa~gkhyeyA bhidyamAnA bhavanti hi|
rujAvarNasamutthAnasthAnasaMsthAnanAmabhiH [12] ||42||

vyavasthAkaraNaM [13] teShAM yathAsthUleShu sa~ggrahaH| tathA prakRutisAmAnyaM vikAreShUpadishyate||43||

There are several diseases classified on the basis of type of pain, appearance (color), etiology, site, symptoms and name. Their systematic classification has been attempted in the form of some gross disease families or classes. However, in other cases general principle may be followed. [42]

Identification of new diseases

विकारनामाकुशलो न जिह्रीयात् कदाचन| न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः||४४||

स एव कुपितो दोषः समुत्थानविशेषतः| स्थानान्तरगतश्चैव जनयत्यामयान् बहून् ||४५||

तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च| समुत्थानविशेषांश्च बुद्ध्वा कर्म समाचरेत्||४६||

यो ह्येतत्त्रितयं ज्ञात्वा कर्माण्यारभते भिषक्| ज्ञानपूर्वं यथान्यायं स कर्मसु न मुह्यति||४७||

vikāranāmākuśalō na jihrīyāt kadācana| na hi sarvavikārāṇāṁ nāmatō’sti dhruvā sthitiḥ||44||

sa ēva kupitō dōṣaḥ samutthānaviśēṣataḥ| sthānāntaragataścaiva janayatyāmayān bahūn ||45||

tasmādvikāraprakṛtīradhiṣṭhānāntarāṇi ca| samutthānaviśēṣāṁśca buddhvā karma samācarēt||46||

yō hyētattritayaṁ jñātvā karmāṇyārabhatē bhiṣak| jñānapūrvaṁ yathānyāyaṁ sa karmasu na muhyati||47||

vikAranAmAkushalo na jihrIyAt kadAcana| na hi sarvavikArANAM nAmato~asti dhruvA sthitiH||44||

sa eva kupito doShaH samutthAnavisheShataH| sthAnAntaragatashcaiva janayatyAmayAn bahUn [14] ||45||

tasmAdvikAraprakRutIradhiShThAnAntarANi ca| samutthAnavisheShAMshca buddhvA karma samAcaret||46||

yo hyetattritayaM j~jAtvA karmANyArabhate bhiShak| j~jAnapUrvaM yathAnyAyaM [15] sa karmasu na muhyati||47||

One should not be ashamed of one's inability to name a disease, since all disorders cannot be given standard names. There are innumerable diseases because the same vitiated *dosha* causes various disorders according to variations in etiology and location. Hence one should initiate any treatment after acquiring complete knowledge of the nature of the disease as well as its pathogenesis, location and etiological factors. The one who initiates the treatment after knowing all these things, rationally and according to prescribed procedure, does not get confused in actions. [44-47]

Discussion on *dosha*

नित्याः प्राणभृतां देहे वातपित्तकफास्त्रयः| विकृताः प्रकृतिस्था वा तान् बुभुत्सेत पण्डितः||४८||

nityāḥ prāṇabhṛtāṁ dēhē vātapittakaphāstrayaḥ| vikṛtāḥ prakṛtisthā vā tān bubhutsēta paṇḍitaḥ||48||

nityAH prANabhRutAM dehe vAtapittakaphAstrayaH| vikRutAH prakRutisthA vA tAn bubhutseta paNDitaH||48||

Vata, pitta and kapha- these three dosha are always present in the body of all living beings. The learned should know about their normal or abnormal states. [48]

Functions of normal vata dosha

उत्साहोच्छ्वासनिः श्वासचेष्टा धातुगतिः समा| समो मोक्षो गतिमतां वायोः कर्माविकारजम्||४९||

utsāhōcchvāsaniḥ śvāsacēṣṭā dhātugatiḥ samā| samō mōkṣō gatimatāṁ vāyōḥ karmāvikārajam||49||

utsAhocchvAsaniH shvAsaceShTA dhAtugatiH samA| samo mokSho gatimatAM vAyoH karmAvikArajam||49||

Enthusiasm, inspiration, expiration, movements, normal processing of dhatu (body tissues), and normal elimination of excreta are the normal functions of vayu(vata). [49]

Functions of normal pitta dosha

दर्शनं पक्तिरूष्मा च क्षुत्तृष्णा देहमार्दवम्| प्रभा प्रसादो मेधा च पित्तकर्माविकारजम्||५०||

darśanaṁ paktirūṣmā ca kṣuttṛṣṇā dēhamārdavam| prabhā prasādō mēdhā ca pittakarmāvikārajam||50||

darshanaM paktirUShmA ca kShuttRuShNA dehamArdavam| prabhA prasAdo medhA ca pittakarmAvikArajam||50||

Vision, digestion, (production of) heat, hunger, thirst, softness in body, luster, serenity and intelligence are the normal functions of pitta. [50]

Functions of normal kapha dosha

स्नेहो बन्धः स्थिरत्वं च गौरवं वृषता बलम्| क्षमा धृतिरलोभश्च कफकर्माविकारजम्||५१||

snēhō bandhaḥ sthiratvaṁ ca gauravaṁ vṛṣatā balam| kṣamā dhṛtiralōbhaśca kaphakarmāvikārajam||51||

sneho bandhaH sthiratvaM ca gauravaM vRuShatA balam| kShamA dhRutiralobhashca kaphakarmAvikArajam||51||

Unctuousness, binding, firmness/stability, heaviness, virility, strength, forbearance, restraint and absence of greed are the properties of kapha. [51]

Diagnosis of abnormal state of dosha

वाते पित्ते कफे चैव क्षीणे लक्षणमुच्यते| कर्मणः प्राकृताद्धानिर्वृद्धिर्वाऽपि विरोधिनाम्||५२||

vātē pittē kaphē caiva kṣīṇē lakṣaṇamucyatē| karmaṇaḥ prākṛtāddhānirvṛddhirvā’pi virōdhinām||52||

vAte pitte kaphe caiva kShINe lakShaNamucyate| karmaNaH prAkRutAddhAnirvRuddhirvA~api virodhinAm||52||

Any decrease in vata, pitta and kapha is thus indicated by a decrease in their natural functions or increase in functions of opposite dosha. (this is indicated by the properties associated with any of these dosha, for example, reduced unctuousness indicates a decrease in kapha, etc). [52]

दोषप्रकृतिवैशेष्यं नियतं वृद्धिलक्षणम्| दोषाणां प्रकृतिर्हानिर्वृद्धिश्चैवं परीक्ष्यते||५३||

dōṣaprakṛtivaiśēṣyaṁ niyataṁ vṛddhilakṣaṇam| dōṣāṇāṁ prakṛtirhānirvṛddhiścaivaṁ parīkṣyatē||53||

doShaprakRutivaisheShyaM niyataM vRuddhilakShaNam| doShANAM prakRutirhAnirvRuddhishcaivaM parIkShyate||53||

Conversely, any aggravation in dosha is indicated by an increase in their normal functions. Thus normalcy, decrease and aggravation of dosha are examined. [53]

Summary

तत्र श्लोकाः- सङ्ख्यां निमित्तं रूपाणि शोथानां साध्यतां न च| तेषां तेषां विकाराणां शोथांस्तांस्तांश्च पूर्वजान्||५४||

विधिभेदं विकाराणां त्रिविधं बोध्यसङ्ग्रहम्| प्राकृतं कर्म दोषाणां लक्षणं हानिवृद्धिषु||५५||

वीतमोहरजोदोषलोभमानमदस्पृहः| व्याख्यातवांस्त्रिशोथीये रोगाध्याये पुनर्वसुः||५६||

tatra ślōkāḥ- saṅkhyāṁ nimittaṁ rūpāṇi śōthānāṁ sādhyatāṁ na ca| tēṣāṁ tēṣāṁ vikārāṇāṁ śōthāṁstāṁstāṁśca pūrvajān||54||

vidhibhēdaṁ vikārāṇāṁ trividhaṁ bōdhyasaṅgraham| prākṛtaṁ karma dōṣāṇāṁ lakṣaṇaṁ hānivṛddhiṣu||55||

vītamōharajōdōṣalōbhamānamadaspṛhaḥ| vyākhyātavāṁstriśōthīyē rōgādhyāyē punarvasuḥ||56||

tatra shlokAH- sa~gkhyAM nimittaM rUpANi shothAnAM sAdhyatAM na ca| teShAM teShAM vikArANAM shothAMstAMstAMshca pUrvajAn||54||

vidhibhedaM vikArANAM trividhaM bodhyasa~ggraham| prAkRutaM karma doShANAM lakShaNaM hAnivRuddhiShu||55||

vItamoharajodoShalobhamAnamadaspRuhaH| vyAkhyAtavAMstrishothIye rogAdhyAye punarvasuH||56||

Types, causes, symptoms and prognoses of swelling, of various diseases, types of diseases, definitions of the three dosha, normal functions and symptoms of decrease and aggravation of dosha- all these have been explained in this chapter on three types of swellings by Punarvasu , who is free from tamas and rajas qualities, dosha, greed, conceit, pride and ambition.[54-56]

Tattva Vimarsha (Fundamental Principles)

- *Shotha* (swelling) is associated with tridosha and occurs due to endogenous and exogenous factors.
- The exogenous factors cause swelling first and then vitiate dosha. This leads to exogenous swellings getting transformed into endogenous swellings.
- Any treatment of swelling depends upon the causative factors and dosha associated with it. [5]
- Endogenous swelling can be caused by iatrogenic factors (e.g., poor administration of Panchakarma), complications arising from other diseases, consumption of improper food articles (e.g., allergic reactions to nuts or grains), not following proper ante-natal/post-natal regimen, etc. [6]
- Etiological factors specific to each dosha are involved in the pathogenesis of swelling.[7]

- The prognosis of swelling depends upon the involvement of dosha, the affected part and location of dosha accumulation. [16-41]
- There are innumerable diseases classified on the basis of type of pain, appearance (color), etiology, site, symptoms and name. [42]
- All the diseases cannot be named with standard nomenclature. [44]
- For knowing and treating a new disease that has not been described in the text, the underlying dosha, its location, etiological factors, and the movement of dosha should be well identified. Then pathogenesis should become evident and rational treatment can be started. [45-47]
- Three dosha - vata, pitta and kapha - are always present in the body of living beings. The learned should know about their normal and vitiated states. [48]
- Enthusiasm, inspiration, expiration, movements, processing of dhatu(body tissues) and elimination of excreta are natural functions of normal vata.[49]
- Vision, digestion, heat production, hunger, thirst, softness in body, luster, serenity and intelligence are the natural functions of normal pitta. [50]
- Unctuousness, binding, firmness/stability, heaviness (maintaining volume/mass), virility, strength, forbearance, restraint and absence of greed are the natural functions of normal kapha. [51]
- The decrease (or increase) of these dosha in a body can be best diagnosed by a decrease (or increase) in the functions mentioned above. The alternate method to examine the status is to check functions of other (opposite) dosha. Thus the status of dosha can be investigated based on their representative functions only.[52]

Vidhi Vimarsha (Applied Inferences)

Classification of *shotha* (swelling/ distension)

Depending on etiological factors diseases are grossly divided in to two categories:

- The first category is of *nija* (endogenous) diseases which are caused by endogenous factors i.e. the whole disease process starts within the body, although the provocation or aggravating factors may come from outside but the complete phenomenon of pathogenesis occurs inside body in a systematic way. According to Ayurvedic concepts, full-fledged involvement of vata, pitta and kapha dosha is present here.
- The second type of swelling is known as *agantuja* (exogenous) in which the etiological factors are extraneous, which could be physical or environmental. Many times they circumvent the routine disease courses and cause diseases in a very short course of time. Conventional involvement of dosha take place later on i.e. after manifestation of disease.

In addition to the types of swellings mentioned by Charak, Sushruta has added rakta based swellings as a separate type. [Su.Sa.Sutra Sthana 17/4][123] Sushruta has also emphasized on *vishaja* (caused due to poisons) as another type while mentioning treatment. [Su.Sa.Chikitsa Sthana 23/3][124] Vagbhata has differentiated types based on causes of injuries (*abhighataja*) and contact with poisons (*vishaja*). Further he has mentioned two types of *shotha* on the basis of distribution in body i.e. *sarvanga* (generalized) and *ekanga* (localized). According to its manifestation he has described three categories i.e. *prathu* (diffused spread), *unnata* (elevated) and *grathita* (nodular). [A.H. Nidana Sthana 13/22-23][125] On the basis of prognosis, Madhava has divided *shotha* into three i.e. *urdhvagata* (in upper part of body), *madhyagata* (in the middle part) and *adhogata* (in the lower part) [Ma.ni.-36/17]. These types are of clinical importance since they help understand the origin of the swelling and the pre-dominant dosha involved in it. [3]

Etiology of swelling

The exogenous factors produce sudden swellings most of the time while endogenous swellings mostly occur gradually. Any type of trauma, direct or indirect, will produce a swelling first. Some plants contain allergens which may cause allergic reactions such as severe itching. Scorpion, wasp, honey bee, spider stings or their touch can cause inflammatory reaction including edema. Excessive cold air or prolonged contact with ice may cause frostbite like symptoms and swelling causes weakness of the affected organ resembling a paralytic disorder. [4]

In Chikitsa Sthana, few other causes, such as the people who never do any physical activity, neither they adopt internal purification e.g. vamana, virechana etc., nor they take external purification by means of bath; may develop *shotha*. [Cha.Sa.Chikitsa Sthana 12/6] Some other etiological factors e.g. intake of *kata-sharkara* i.e. burned sugar and lime, practice of sexual intercourse during indigestion or travelling by vehicles with jerky movements may also produce *shotha*. [Su.Sa.Chikitsa Sthana 23/4][126] Few other causes of *nija shotha* described are sleeping during the day and working at night,

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[123] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba sanskrit series office;2012.

[124] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

[125] Dr. P.S. Byadgi, Dr.Ajai Pandey. Text book of Kayachikitsa, Volume 1, 1st edition; Chaukambha Sankrit Sansthan, Varanasi, 2013; 149-155.

[126] Bhavamishra, Bhava Prakasha, Madhyama Khanda, Edited by Pandit Brahma Shankra Mishra, Editor. Bhava Prakasha. Varanasi: Chaukhamba Sanskrit Bhawan; 2010.

and intake of dry and domestic animal meat in diet. [A.H. Nidana Sthana 13/26][127] During bio-purification procedures there is a loss of some body contents. When procedures are optimally performed then only unwanted materials are lost, but if the procedures are improperly administered, then certain amount of necessary body contents may also get removed which may result in many diseases. Besides, some nutrients may not get absorbed or metabolized properly. Due to these reasons deficiency of proteins, iron and other nutrients may occur causing edema in the long term. Similar pathology is found in many chronic disorders due to malnutrition, few of which are mentioned here. Violation of dietary rules is responsible for many *shotha* disorders. Eating of clay and pieces of earthen pots may cause worm infestations, thereby causing anemia or malnutrition, and in due course of time will result in edema. [Cha.Sa.Chikitsa Sthana 16/27-30] Excessive use of salt will result in sodium retention and edema[128]. Lastly, recurrent abortions, miscarriages, intra-uterine death, and ante-natal problems may cause anemia and hypo-proteinaemia resulting in edema.

In conventional medicine many mechanisms have been described to explain edema. Among these, increased capillary hydrostatic pressure, decreased plasma oncotic pressure, increased capillary permeability, sodium and water retention, and lymphatic obstruction[129] are important. Above mechanisms can be studied in context of vataja, pittaja and kaphaja types of shotha. [6]

Table 1:Differential diagnosis of types of swelling

Character/criterion’’’	Vata dominance	Pitta dominance	Kapha dominance
Duration	Quick onset and regression	Quick onset and regression	Slow onset and difficult regression
Appearance	black or reddish	blackish, yellow, bluish, coppery tinge	pallor, whitish
Nature	Fleeting/moving/pulsating, quickly regress when pressed	Hot,tender	Immobile, stable, doesn’t regress quickly when pressed

[127] Sushruta. Nidana Sthana, Cha.1 Vatavyadinidana Adhyaya. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 9th ed. Varanasi: Chaukhambha Orientalia;2007.p.255-276.

[128] Vagbhata. Nidana Sthana, Cha.15 Vatavyadinidana Adhyaya. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 9th ed. Varanasi: Chaukhamba Orientalia;2005. p.530-535.

Character/criterion”’	Vata dominance	Pitta dominance	Kapha dominance
Skin and hair on affected part	coarse, rough and broken	Soft, thin with brown and coppery hair, perspiring and moist	heavy, unctuous, smooth, stable, thick, with white hair
Sensation at affected part	Like excising, incising, piercing by needles/pricking], feeling of crawling ants, has irritating sensation as if pasted with mustard, contracts or expands	burning sensations of various types, hot, intolerant to heat and touch	tolerant of touch and heat
Time of increase & decrease	Increases in day, reduces at night	–	Increases at night, reduces in day
Pacifying	Hot and unctuous massage	–	–

Types of *shotha* and their location/site

The appearance of vataja shotha can be correlated with the increased hydrostatic pressure mechanism of edema. The features are similar to edema caused by cardiac diseases where congestion is a major cause of increased hydrostatic pressure in vessels[130]. Through the day, due to gravity, water goes down the body and gets retained in lower limbs causing edema in the evening hours. During night (i.e., at rest), the retained water redistributes and the edema subsides. Edema of cardiac origin is pitting in type, similar to vataja shotha. Kaphaja shotha, on the other hand, could be due to hypoproteinaemia in liver diseases or due to proteinuria in renal diseases[131]. In renal edema, swelling is typically facial and manifests early in the morning. Sometimes these swellings are too hard, as found in cases of malignancies or tumors. The swellings of paittika/pittaja type are mostly inflammatory in nature. [9-15]

Distribution of *shotha* and prognosis

Kapha dosha are typically found in upper body parts, pitta in middle body parts and vata in lower body parts. Dosha situated in amashaya (stomach) cause shotha in the upper body, those situated in pakwashaya (large bowel) cause shotha in the middle body and

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those situated in malashaya (rectum) cause shotha in the lower body parts, whereas more than one dosha leads to shotha in the whole body. [Su.Sa.Chikitsa Sthana 23/6][132] Shotha in the middle body parts and generalized edema are difficult to cure. A shotha that has spread across half of the body is invariably fatal and a shotha that spreads upward from the lower parts (or from the top towards lower body parts) is incurable. [Su.Sa.Chikitsa Sthana 23/7-8][133] Swellings of flanks, abdomen, throat and vital parts are incurable. Excessively bulky and rough swellings are also incurable. Swellings in children, old people and very weak patients are incurable [Ma.ni.-36/20]. [16-17]

Complications

Improper treatment or care of any existing edema-causing disease can lead to upadravas, or complications caused due to obstruction caused by accumulated fluid in the interstitial spaces leading to improper circulation. This hampers the normal movement of vata leading to various complications.

If we consider modern etiopathogenesis of edema, then it is clear that all the complications described here are consequences of either edema or its associated disease. For example, hypertension is an etiological factor for heart and renal failure which are common causes of edema. Sometimes, pulmonary edema develops due to many reasons resulting in dyspnea. Anorexia may be due to hepatic pathology itself or may be due to congestion (as in the case of congestive heart failure)[134]. Excessive thirst may be due to induced or spontaneous diuresis leading to dehydration. Pyrexia, diarrhea and weakness can develop because of associated infections or other systemic ailments. [18]

Various locations of *shotha*

Sushruta described *galashundi* as *kanthashundi*, a condition indicated by breathlessness, coughing and thirst. He mentioned the role of rakta along with kapha in causing the condition. (Su.ni.-16/41). *Visarpa* is a kind of inflammatory swelling mostly caused due to infection. In the context of *kshudra rogas* (curable diseases), *tilaka* (mole) is black in color, similar to size of sesame seed, painless and is flat. [Su.Sa.Nidana Sthana 13/43][135] Similarly *vyanga* (pigmentation) as painless, fine, black color circles. [Su.Sa.Nidana Sthana 13/45-46][136] Same manifestation over the face or

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other body parts is called *nilika*. [Su.Sa.Nidana Sthana 13/46][137] In addition to pitta, Sushruta has mentioned involvement of vata, kapha and rakta in the affliction of *shankhaka roga* (saggital sinus thrombosis/intracranial growth/temporal arteritis). [Su.Sa.Uttara Tantra 25/16-18][138] In Madhava Nidanam it is described as a very severe and fatal condition that, by causing blockages in the head and throat, can kill the patient in three days [Ma.Ni.60/15].*Karnamoola shotha* (swelling at base of ear/parotitis) has been described as a complication of *sannipataja jwara*. [Cha.Sa.Chikitsa Sthana 3/287] *Pliha vriddhi* (splenomegaly) has been described as *plihodara*. [Cha.Sa.Chikitsa Sthana 13/35-38] Sushruta has described *plihodara*, due to intake of irritant and slimy food items, as a cause for aggravation of rakta and kapha. *Gulma* is a very special disease class described in Ayurveda, because it is neither mentioned independently in modern medicine nor it can be correlated with any disease. The problems or symptoms described in reference to *gulma* are practically found in clinical practice therefore it should be considered exclusively.[Cha.Sa.Chikitsa Sthana 5] & [Cha.Sa.Nidana Sthana 3] In *Aanaha* (distension of abdomen), not only is the movement of vata hampered but the vitiated vata also dries the stool. Therefore, the patient of *aanaha* complains of constipation along with flatulence.

Two causes of *aanaha* are: impaired peristalsis of the stomach and that of the large bowel. [Su.Sa.Uttara Tantra 57/20-22][139] *Vriddhi roga* (hydrocele and hernia) has been described to be of seven types i.e. vataja, pittaja, kaphaja, raktaja, medoja, mutraja and antraja. [A.H.Nidana Sthana 11/21-31][140] The *antraja vriddhi* may be correlated with swelling of the hernia and is said to be incurable. Sushruta has described five types of *rohini* (diptheria) i.e. vataja, pittaja, kaphaja, raktaja*and*sannipataja''. [Su.Sa.Nidana Sthana 16/47-50][141]

Upajihvika, galashundika, galagraha, rohini are basically infectious disorders affecting the mouth and throat area. *Galaganda* closely resembles goitre which is caused due to thyroid disorders. *Visarpa* and *pidika* are caused due to skin infections, whereas *tilaka, piplu, vyanga* and *nilika* are the problems present in skin due melanin pigment disorders. *Pliha vridhi* or spleenomegaly is condition where spleen gets enlarged due to many reasons such as infections, hematological disorders, malignancies etc. *Gulma, udara roga, aanaha* are diseases mainly located and related to gastrointestinal tract,

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[139] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 88

[140] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 1073

[141] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 1302

having main features of fullness or protuberance. Eight *udara rogas* described in Ayurveda are actually diseases present as protuberances in abdomen. But all *udara rogas* are not directly related to the gastrointestinal tract e.g. *plihodara* (splenomegaly), *yakradaludara* (hepatomegaly), and *jalodara* (ascites). Still their manifestation is similar to *shotha* i.e. swellings. Swelling at the roots of ears, commonly known as *Karnamoola shotha* (Parotitis), is mostly due to viral infections. *Vriddhi roga* is a kind of hernia, i.e., inguinal, femoral, umbilical or incision hernia with visible swelling. *Adhimansa* (increased muscles bulk) and *arbuda*(tumor) are swellings associated with extra or new growth that could be benign or malignant. *Rohini* can be closely correlated with diphtheria which is caused by a bacterial infection i.e. Corynibacterium diphtheriae [142]. It can affect many sites in the body but most commonly the throat where if not treated properly may cause death due to suffocation or asphyxia. [19-36]

Dosha and disease

Over the years, as a result of changes in lifestyle, multiple etiological factors, and decreased body resistance, new diseases are appearing. Therefore, naming all the diseases is a problem that all branches of medical sciences face. In modern medicine where the cause of a disease is not very clear, symptom-based or descriptive diagnosis is given to various conditions, e.g., APD (Acid Peptic Diseases) is the term given to problems having symptoms of hyperacidity, pain in the abdomen, indigestion etc. Similarly, NUD (Non Ulcer Dyspepsia) term is applied to the symptoms of indigestion without pain. CAD (Coronary Artery Disease), CHD (Congenital Heart Disease), CVA (Cerebro- Vascular Accidents), COPD (Chronic Obstructive Pulmonary Disease), HE (Hepatic-encephalopaty), Renal parenchymal disease, Coagulopathies, Myopathies, Neuropathies, etc. are a few other examples of grouping various ailments by their symptoms. In a similar manner, certain Ayurvedic conditions have been grouped into *Twak vikara* (skin disorders), *Udara vikara*, *Mutra vikara*, *Mano vikara*, vata vikara, [pitta vikara, kapha vikara'' etc. and an appropriate course of treatment is administered after understanding the possible etiopathogenesis. [44-47]

If we analyze dosha, then we observe that all solid and watery contents of our body are made up of kapha. Most enzymes, digestive functions and all warmth in body can be attributed to pitta. And all types of micro or macro-movements in our bodies are performed by vata. Therefore, our body and the associated constituents and life-processes could be attributed to the three dosha, along with body tissues (dhatu), and secretions (mala). In all circumstances, dosha, dhatu and mala play an important role and are considered as roots of the body. [A.H.Nidana Sthana 11/1][143] [48]

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[142] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 616

[143] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 257

Vata, pitta and kapha are further sub-categorized into five types of each. They all have their specific sites in the body and specific functions applicable to those sites. (Sha.Pu.Kh. 5/27-35). Specific sites of these dosha are mentioned in [Cha.Sa.Sutra Sthana 20/8]. [49-51]

Many functions and guna of dosha are mostly interrelated (especially opposite to each other). For instance, vata and kapha properties are mostly opposite to pitta properties. Therefore, their functions increase or decrease in inverse relation to each other. [52]

Typical functions of aggravated dosha are described such as emaciation, blackening, willingness of warm things, tremors, flatulence, constipation, impaired body power, insomnia, incapability of grasping objects by sense organs, delirium, vertigo and lustlessness are functions or presentations of aggravated vata. Yellowish discoloration of stool, urine, nails and skin, reduction in appetite, thirst, burning and sleep are due to aggravated pitta, whereas anorexia, excessive salivation, laziness, heaviness, white discoloration of body, coldness and loss of muscle tone, increase in breathlessness, coughing and sleep are due to aggravated kapha. [A.H.Sutra Sthana 11/5-7][144] [53]

Related Chapter

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[144] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 324

Ashtodariya Adhyaya

Sutra Sthana Chapter 19. Numerical Classification of Diseases

Abstract

In continuation of the previous chapter, this chapter delves into classifications of diseases. Diseases have been broadly classified here into two groups – one comprising of diseases manifesting as a result of involvement of two or more dosha(Samanyaja Vyadhi), while the other focusing on diseases caused due to a single dosha (Nanatmaja Vyadhi). Forty-eight diseases have been enlisted with their types from diagnostic perspective in this chapter. The role of dosha in etiopathogenesis of the diseases, difference between the exogenous and endogenous diseases and their coexistence is also described. One to one correlation of these disease entities with those in conventional medicine has limited scope. Some diseases described in this chapter can be exactly correlated with diseases of conventional medicine whereas some cannot be.

Keywords: kapha, nija, pitta, sannipattika, vikara, vata, numerical classification, diseases.

Introduction

Important principles of diseases in this section of the *Roga Chatushka* (tetrad on diseases) have been described. The preceding chapter provided a broader explanation for the cause of innumerable diseases due to dosha vitiation as well as variations in characteristics like pain, sign, etiology, site of origin, site of manifestation, symptoms and nomenclature. However, only the most important diseases, probably prevalent at that time, have been classified in view of prescribing treatment. Classification of these known diseases, based on characteristics provided above, and coupled with a few more variables such as prognosis, chronicity, treatment etc. have been done at various places within the Charak Samhita. On critically analyzing, we find that the diseases have been classified into groups having as few as one to as many as eight diseases each.Three disease groups of twenty types each have been classified at the end. It has been observed that the listing of groups by diseases has been done in a descending order - from those having eight diseases to one - because there are no other groups that have greater than eight types of diseases within them, except for the three groups with twenty types. Hence, these outliers (with twenty types) have been enumerated at the end rather than in the beginning of the chapter. Even though there are eighteen types of obstinate skin diseases, only the seven most obstinate ones have been enumerated here.

As mentioned above, various modes of classification have been used to classify diseases in the Samhita - some diseases have been classified only according to dosha involved, such as *apasmara* (epilepsy), *akshi roga* (eye diseases), *mukha roga* (diseases of oral cavity), *pratishyaya* (rhinitis) etc. In some cases, apart from dosha,

certain etiological factors have also been considered and nomenclature has been done accordingly e.g. in case of *unmada, pandu roga, hridroga, chhardi, shosha, vrana* etc. Some diseases have been classified taking into consideration only prominent clinical features, such as in the case of *kushtha, kilasa, arsha, jwara,* and *aayama*. In some cases, nomenclature is based on the site involved in pathogenesis, as in *rakta pitta, kamala* etc, while in some cases, severity has been the basis for classification e.g. *vatarakta*. We also find groups containing sub-classes or sub-groups of diseases. This hierarchical basis has been used while classifying the three disease families mentioned that have twenty types of diseases. *Krimi* are first classified into *bahya, raktaja, shleshmaja* and *purishaja* which are sub-classified into other diseases. Similarly, twenty types of *pramehas* are broadly classified into three groups on the basis of dosha and then subtypes are mentioned. *Yoni vyapada* (gynecological disorders) are broadly classified into diseases caused by dosha and diseases caused by amalgamation of dosha and *dushyas*, with further sub-classifications. Thus, it can be said that classification has not been restricted to a single hierarchic pattern but a hierarchical system for disease classification as well. Still, the classification of all known diseases is not complete using the above mentioned system. Need-based or contextual re-classification of various disease groups can be found in many places within the Samhita.

This lack of standardization or disease classification or nomenclature does warrant a need to frame some standards that are unanimously acceptable across the world. In fact, the need for standardizing disease classifications has been strongly aired by experts and this body of classification has been given the name of Ayurvedic Classification of Diseases (ACD). Moreover, considering the importance of traditional medicine, the World Health Organization (WHO) is also incorporating Traditional Medicine (TM) in ICD-11. WHO recently completed a survey among member nations and discovered that 82% of the world's population uses some form of TM.[2] To bring all countries onto one platform for health management requires the inclusion of TM in ICD.

To make this happen, immense efforts are required to develop adequate nomenclature and classification for Ayurvedic diseases. However, there are practical challenges associated with correlating all these diseases mentioned in Ayurveda with modern disease families. For example, certain diseases or disorders such as *kushtha, pandu, prameha, gulma,* etc. may not have an equivalent in modern medicine. Some do have a direct correlation with those found or classified today, such as *bhagandara, kamala, baddhodara, chidrodara, tamaka shwasa* etc.

The relationship between the dosha and endogenous diseases can be explained using the following analogy mentioned in this text: just as no bird (under the Sun) can fly without casting a shadow, no endogenous disease (caused by the disturbance of the equilibrium of dhatu) can occur without the vitiation of vata, pitta and kapha. The exogenous diseases may or may not be caused due to a vitiated dosha but so far as their treatment is concerned, dosha need not be factored in. There is also a mention of exogenous and endogenous diseases coexisting together. Endogenous diseases are, at times, followed by the exogenous ones and vice-versa. While treating such conditions,

one should start treatment on the basis of the secondary development and our understanding of the primary nature of the disease.

Sanskrit text, Transliteration and English Translation

अथातोऽष्टोदरीयमध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō'ṣṭōdarīyamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto~aShTodarIyamadhyAyaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter "Ashtodariya" (Numerical Classification of Diseases starting from eight types of abdominal diseases). Thus said Lord Atreya [1-2]

Numerical classification of diseases

अष्टावुदराणीति, अष्टौ मूत्राघाता: अष्टौ क्षीरदोषाः, अष्टौ रेतोदोषा: ,सप्त कुष्ठानीति,सप्त पिडकाः, सप्त विसर्पाः,षडतीसाराः, षडुदावर्ताः, पञ्च गुल्माः, पञ्च प्लीहदोषाः, पञ्च कासाः, पञ्च श्वासाः, पञ्च हिक्काः, पञ्च तृष्णाः, पञ्च छर्दयः, पञ्च भक्तस्यानशनस्थानानि, पञ्च शिरोरोगाः, पञ्च हृद्रोगाः, पञ्च पाण्डुरोगाः, पञ्चोन्मादाः, चत्वारोऽपस्माराः, चत्वारोऽक्षिरोगाः, चत्वारः कर्णरोगाः, चत्वारः प्रतिश्यायाः, चत्वारो मुखरोगाः, चत्वारो ग्रहणीदोषाः, चत्वारो मदाः, चत्वारो मूर्च्छायाः, चत्वारः शोषाः, चत्वारि क्लैब्यानि:, त्रयः शोथाः, त्रीणि किलासानि, त्रिविधं लोहितपित्तम, द्वौ ज्वरO, द्वौ व्रण, द्वावायाम, द्वे गृध्रस्य, द्वे कामले, द्विविधमामम, द्विविधं वातरक्तम, द्विविधान्यर्शांसी, एक ऊरुस्तम्भः, एकः सन्न्यासः, एको महागदः, विंशतिः क्रिमिजातयः, विंशतिः प्रमेहाः, विंशतिर्योनिव्यापदः इति इति अष्ट्चत्वारिंशद्रोगधिकरणान्यस्मिन् संग्रहे समुद्दिष्टानि ||3||

There are eight types of *udara roga* (abdominal swellings), eight types of *mutraghata* (oliguria/anuria), eight types of *ksheera dosha* (disorders related to breast milk), eight types of *reto dosha* (disorders of semen), seven types of *kushtha* (skin disorders), seven types of *pidaka* (inflammatory swelling), seven types of *visarpa* (acute spreading inflammatory skin conditions like erysipelas), six types of *atisara* (diarrhoeal diseases), six types of *udavarta* (abdominal diseases due to suppression of natural urges), five types of *gulma* (abdominal lumps/tumour), five types of *pliha dosha* (disorders of spleen), five types of *kasa* (cough), five types of *shwasa* (dyspnoea), five types of *hikka* (hiccup), five types of *trishna* (thirst), five types of *chhardi* (vomiting), five types of *bhaktasyanashanasthanani* (anorexia), five types of *shiroroga* (diseases of head), five types of *hridroga* (diseases of heart), five types of *panduroga* (anaemia), five types of *unmada* (insanity), four types of *apasmara* (epilepsy), four types of *akshiroga* (disorders of eyes), four types of *karna roga* (disorders of ear), four types of *pratishyaya* (rhinitis), four types of *mukha roga* (oral diseases/buccal diseases), four types of *grahani roga* (assimilation disorders/malabsorption disorders), four types of *mada roga* (intoxication), four types of *murchcha* (fainting), four types of *shosha* (consumption/wasting disorders),

four types of *klaibya* (sterility), three types of *shopha* (swellings), three types of *kilasa* (vitiligo), three types of *rakta-pitta* (coagulopathies), two types of *jwara* (fever), two types of *vrana* (wound), two types of *aayama* (abnormal posture of body due to severe muscular spasm), two types of *gridhrasi* (sciatica), two types of *kamala* (jaundice), two types of *ama* (disorders due to indigestion and metabolism), two types of *vatarakta* (gout), two types of *arsha* (piles), one type of *urustambha* (spastic paraplegia), one type of *sanyasa* (coma), one type of *mahagada* (Pshyconeurosis), twenty types of *krimi roga* (parasitic infestations), twenty types of *prameha* (urinary disorders which are characterized by abnormal and increased frequency of urine), and twenty types of *yoni vyapad* (gynaecological disorders). Thus, classifications of forty-eight diseases have been briefly described in this chapter. [3]

Types of diseases

Diseases of Eight Types

एतानि यथोद्देशमभिनिर्देक्ष्यामः

अष्टावुदराणीति वातपित्तकफसन्निपातप्लीहबद्धच्छिद्रदकोदराणि, अष्टौ मूत्राघाता इतिवातपित्तकफसन्निपाताश्मरीशर्कराशुक्रशोणितजाः, अष्टौ क्षीरदोषा इति वैवर्ण्यं वैगन्ध्यं वैरस्यं पैच्छिल्यं फेनसङ्घातो रौक्ष्यंगौरवमतिस्नेहश्च, अष्टौ रेतोदोषा इति तनु शुष्कं फेनिलमश्वेतं पूत्यतिपिच्छलमन्यधातूपहितमवसादि च (१);

ētāni yathōddēśamabhinirdēkṣyāmaḥ

aṣṭāvudarāṇīti vātapittakaphasannipātaplīhabaddhacchidradakōdarāṇi, aṣṭau mūtrāghātā itivātapittakaphasannipātāśmarīśarkarāśukraśōṇitajāḥ, aṣṭau kṣīradōṣā iti vaivarṇyaṁ vaigandhyaṁvairasyaṁ paicchilyaṁ phēnasaṁghātō raukṣyaṁ gauravamatisnēhaśca, aṣṭau rētōdōṣā iti tanu śuṣkaṁphēnilamaśvētaṁ pūtyatipicchalamanyadhātūpahitamavasādi ca (1);

etAni yathoddeshamabhinirdekShyAmaH

aShTAvudarANIti vAtapittakaphasannipAtaplIhabaddhacchidradakodarANi, aShTau mUtrAghAtA iti vAtapittakaphasannipAtAshmarIsharkarAshukrashoNitajAH,aShTau kShIradoShA iti vaivarNyaM vaigandhyaM vairasyaM paicchilyaM phenasa~gghAto raukShyaM gauravamatisnehashca, aShTau retodoShA iti tanu shuShkaMphenilamashvetaM pUtyatipicchalamanyadhAtUpahitamavasAdi ca (1);

These diseases will be described in detail in the same order as enumerated earlier.

- Eight types of *udara roga* (abdominal swelling) are vataja, pittaja, kaphaja, sannipataja, plihodara(due to splenic disorder), *baddhodara* (due to intestinal obstruction), *chidrodara* (due to intestinal perforation) and *dakodara* (ascites).
- Eight types of *mutraghatas* (Oliguria/Anuria) are vataja, pittaja, kaphaja, sannipatika, ashmarija(due to stone in urinary tract), *sharkaraja* (due to gravels in urinary tract), *shukraja* (due to spermolith) and *shonitaja* (due to hematoma).

- Eight types of *ksheera-dosha* (disorders of breast milk) are *vaivarnya* (discoloration), *vaignadhyam* (altered smell), *vairasyam* (altered taste), *paichichhilyam* (sliminess), *phenasamghata* (excessive frothiness), *raukshyam* (absence of unctuousness), *gauravam* (heaviness in digestion/physical character) and *atisneha* (excessive unctuousness).
- Eight types of *reto dosha* (disorders of semen) are *tanu* (increased liquidity/decreased liquefaction time), *shuskam* (less viscous/dry), *phenilam* (excessive frothiness), *ashwetam* (discoloration), *puti* (foul smelling), *atipichichhilam* (excessive sliminess), *anyadhatupahitam* (presence of tissue constituents) and *avasadi* (increased specific gravity) (1)

Diseases of Seven Types

सप्त कुष्ठानीति कपालोदुम्बरमण्डलर्ष्यजिह्वपुण्डरीकसिध्मकाकणानि, सप्त पिडका इति शराविका कच्छपिका जालिनीसर्षप्यलजी विनता विद्रधी च, सप्त विसर्पा इति वातपित्तकफाग्निकर्दमकग्रन्थिसन्निपाताख्याः (२);

sapta kuṣṭhānīti kapālōdumbaramaṇḍalarṣyajihvapuṇḍarīkasidhmakākaṇāni, sapta piḍakā iti śarāvikākacchapikā jālinī sarṣapyalajī vinatā vidradhī ca, sapta visarpā itivātapittakaphāgnikardamakagranthisannipātākhyāḥ (2);

sapta kuShThAnIti kapAlodumbaramaNDalarShyajihvapuNDarIkasidhmakAkaNAni, sapta piDakA iti sharAvikA kacchapikA jAlinI sarShapyalajI vinatA vidradhI ca,sapta visarpA iti vAtapittakaphAgnikardamakagranthisannipAtAkhyAH (2);

- Seven varieties of *kushtha* (obstinate skin diseases) are *kapala, udumbara, mandala, rishyajihwa, pundarika, sidhma* and *kakanaka*.
- Seven types of *pidakas* (inflammatory swellings) are *sharavika, kachhapika, jalini, sarshapi, alaji, vinata* and *vidradhi*.
- Seven types of *visarpa* (acute spreading inflammatory skin conditions) are vataja, pittaja, [kapha]]ja, sannipatika, agni, kardama and granthi. (2)

Diseases of Six Types

षडतीसारा इति वातपित्तकफसन्निपातभयशोकजाः, षड्दुदावर्ता इति वातमूत्रपुरीषशुक्रच्छर्दिक्षवथुजाः (३);

ṣaḍatīsārā iti vātapittakaphasannipātabhayaśōkajāḥ, ṣaḍudāvartā itivātamūtrapurīṣaśukracchardikṣavathujāḥ (3);

ShaDatIsArA iti vAtapittakaphasannipAtabhayashokajAH, ShaDudAvartA iti vAtamUtrapurIShashukracchardikShavathujAH (3);

- Six types of *Atisara* (diarrhoeal disorders) are *vatika, paittika, kaphaja, sannipatika, bhayaja* (caused by fear) and *shokaja* (caused by grief.)
- Six types of *Udavartas* (abdominal diseases due to suppression of natural urges) are *vataja* (due to suppression of flatus), mutraja (due to suppression of urine), *purishaja* (due to suppression of feces), *shukraja* (Due to suppression of

ejaculation of semen), *chhardija* (due to suppression of vomiting) and *kshavathuja* (due to suppression of sneezing). (3)

Diseases of Five Types

पञ्च गुल्मा इति वातपित्तकफसन्निपातशोणितजाः, पञ्च प्लीहदोषा इति गुल्मैर्व्याख्याताः, पञ्च कासा इतिवातपित्तकफक्षतक्षयजाः, पञ्च श्वासा इति महोर्ध्वच्छिन्नतमकक्षुद्राः, पञ्च हिक्का इति महती गम्भीरा व्यपेता क्षुद्राऽन्नजाच, पञ्च तृष्णा इति वातपित्तामक्षयोपसर्गात्मिकाः, पञ्च छर्दय इति द्विष्टार्थसंयोगजा वातपित्तकफसन्निपातोद्रेकोत्थाश्च , पञ्च भक्तस्यानशनस्थानानीति वातपित्तकफसन्निपातद्वेषाः, पञ्च शिरोरोगा इति पूर्वोद्देशमभिसमस्यवातपित्तकफसन्निपातक्रिमिजाः, पञ्च हृद्रोगा इति शिरोरोगैर्व्याख्याताः, पञ्च पाण्डुरोगा इतिवातपित्तकफसन्निपातमृद्भक्षणजाः, पञ्चोन्मादा इति वातपित्तकफसन्निपातागन्तुनिमित्ताः (४)

pañca gulmā iti vātapittakaphasannipātaśōṇitajāḥ, pañca plīhadōṣā iti gulmairvyākhyātāḥ, pañca kāsā itivātapittakaphakṣatakṣayajāḥ, pañca śvāsā iti mahōrdhvacchinnatamakakṣudrāḥ, pañca hikkā iti mahatīgambhīrā vyapētā kṣudrā'nnajā ca, pañca tr̥ṣṇā iti vātapittāmakṣayōpasargātmikāḥ, pañca chardaya itidviṣṭārthasaṁyōgajā vātapittakaphasannipātōdrēkōtthāśca , pañca bhaktasyānaśanasthānānītivātapittakaphasannipātadvēṣāḥ, pañca śirōrōgā iti pūrvōddēśamabhisamasyavātapittakaphasannipātakrimijāḥ, pañca hr̥drōgā iti śirōrōgairvyākhyātāḥ, pañca pāṇḍurōgā itivātapittakaphasannipātamr̥dbhakṣaṇajāḥ, pañcōnmādā iti vātapittakaphasannipātāgantunimittāḥ (4)

pa~jca gulmA iti vAtapittakaphasannipAtashoNitajAH, pa~jca plIhadoShA iti gulmairvyAkhyAtAH, pa~jca kAsA iti vAtapittakaphakShatakShayajAH, pa~jca shvAsA itimahordhvacchinnatamakakShudrAH, pa~jca hikkA iti mahatI gambhIrA vyapetA kShudrA~annajA ca, pa~jca tRuShNA iti vAtapittAmakShayopasargAtmikAH, pa~jcachardaya iti dviShTArthasaMyogajA vAtapittakaphasannipAtodrekotthAshca [1] , pa~jca bhaktasyAnashanasthAnAnIti vAtapittakaphasannipAtadveShAH, pa~jcashirorogA iti pUrvoddeshamabhisamasya vAtapittakaphasannipAtakrimijAH, pa~jca hRudrogA iti shirorogairvyAkhyAtAH, pa~jca pANDurogA itivAtapittakaphasannipAtamRudbhakShaNajAH, pa~jconmAdA iti vAtapittakaphasannipAtAgantunimittAH (4)

- Five types of *gulmas* (abdominal lump/tumour) are vataja, pittaja, kaphaja, sannipataja and raktaj.
- Five types of *pliha doshas* (splenic disorders) are of the same type as those of *gulma*.
- Five types of *kasa* (cough) are *vataja, pittaja, kaphaja, kshataja* (caused by internal injuries in respiratory tract) and *kshayaja* (caused by wasting).
- Five types of *shwasa* (dyspnoea) are *mahashwasa, urdhwashwasa, chhinna shwasa, tamaka shwasa* and *kshudra shwasa* (dyspnoea due to exertion).
- Five types of *hikka* (hiccup) are *mahati, gambhira, vyapeta, kshudra* and *annaja*.
- Five types of *trishna* (thirst) are vataja,pittaja, amaja, kshayaja (due to wasting) and *upsargaja* (secondary to other diseases).

- Five types of *chhardi* (vomiting) are vataja, pittaja, kaphaja, sannipataja*and*dwistarthsangyogaja'' (by coming in contact with obnoxious articles).
- Five types of *bhaktasyanasana* (anorexia) are vataja, pittaja,kaphaja, sannipataja*and*dweshaja'' (repugnance)
- Five types of *shiroroga* (disorders of head) are vataja, pittaja, kaphaja, sannipataja and *krimija* (due to parasitic infection).
- Five varieties of *hridroga* (cardiac disorders) are same as disorders of head i.e. vataja,pittaja,kaphaja, sannipataja*and*krimija'' (due to parasitic infection).
- Five types of *pandu* (anaemia) are vataja, pittaja, kaphaja, sannipataja and *mridbhakshanaja* (due to intake of clay).
- Five types of *unmada* (insanity) are vataja,pittaja,kaphaja, sannipataja and *aagantuja* (due to exogenous causes). (4)

Diseases of Four Types

चत्वारोऽपस्मारा इति वातपित्तकफसन्निपातनिमित्ताः, चत्वारोऽक्षिरोगाश्चत्वारः कर्णरोगाश्चत्वारः प्रतिश्यायाश्चत्वारोमुखरोगाश्चत्वारो ग्रहणीदोषाश्चत्वारो मदाश्चत्वारो मूर्च्छाया इत्यपस्मारैर्व्याख्याताः, चत्वारः शोषा इतिसाहससन्धारणक्षयविषमाशनजाः, चत्वारि क्लैब्यानीति बीजोपघातादूध्वजभङ्गाज्जरायाः शुक्रक्षयाच्च (५)

catvārō'pasmārā iti vātapittakaphasannipātanimittāḥ, catvārō'kṣirōgāścatvāraḥ karṇarōgāścatvāraḥpratiśyāyāścatvārō mukharōgāścatvārō grahaṇīdōṣāścatvārō madāścatvārō mūrcchāyāityapasmārairvyākhyātāḥ, catvāraḥ śōṣā iti sāhasasandhāraṇakṣayaviṣamāśanajāḥ, catvāri klaibyānītibījōpaghātāddhvajabhaṅgājjarāyāḥ śukrakṣayācca (5)

catvAro~apasmArA iti vAtapittakaphasannipAtanimittAH, catvAro~akShirogAshcatvAraH karNarogAshcatvAraH pratishyAyAshcatvAro mukharogAshcatvArograhaNIdoShAshcatvAro madAshcatvAro mUrcchAyA ityapasmArairvyAkhyAtAH, catvAraH shoShA iti sAhasasandhAraNakShayaviShamAshanajAH, catvAriklaibyAnIti bIjopaghAtAddhvajabha~ggAjjarAyAH shukrakShayAcca (5)

- Four types of *apasmara* (epilepsy) are vataja, pittaja, kaphaja and sannipataja.
- Four types of *akshiroga* (diseases of the eye)
- Four types of *karna roga* (diseases of the ear)
- Four types of *pratishyaya* (rhinitis)
- Four types of *mukha roga* (oral disorders)
- Four types of *grahani roga* (mal-absorption disorders)
- Four types of *mada roga* (intoxication) and
- Four types of *murchcha* (fainting) are same as that of *apasmara* (epilepsy) i.e. vataja, pittaja, kaphaja and *sannipataja.*

- Four varieties of *shosha* (consumption/wasting) are *sahasaja* (over strain), *sandharanaja* (suppression of natural urges), *kshayaja* (wasting) and *vishamashanaja* (irregularities in diet).
- Four types of *klaibya* (sterility) are *beejopaghataja* (affliction of sperm), *dhwajabhangaja* (atonia of genital organs/erectile dysfunction), *jaraaja* (senility) and *shukrakshayaja* (decreased production of sperm) (5)

Diseases of Three Types

त्रयः शोथा इति वातपित्तश्लेष्मनिमित्ताः, त्रीणि किलासानीति रक्ततताम्रशुक्लानि, त्रिविधं लोहितपित्तमितिऊर्ध्वभागमधोभागमुभयभागं च (६)

trayaḥ śōthā iti vātapittaślēṣmanimittāḥ, trīṇi kilāsānīti raktatāmraśuklāni, trividhaṁ lōhitapittamitiūrdhvabhāgamadhōbhāgamubhayabhāgaṁ ca (6)

trayaH shothA iti vAtapittashleShmanimittAH, trINi kilAsAnIti raktatAmrashuklAni, trividhaM lohitapittamiti UrdhvabhAgamadhobhAgamubhayabhAgaM ca (6)

- Three types of *shothas* (swellings) are vataja, pittaja and kaphaja.
- Three types of *kilasas* (vitiligo) are “rakta” (red), *tamra* (coppery) and *shukla* (white) coloured.
- Three types of *lohitatapittas* (coagulopathies) are *urdhabhagam* (involving upper channels), *adhobhagam* (involving lower channels and *ubhayabhagam* (involving both channels). (6)

Diseases of Two Types

द्वौ ज्वराविति उष्णाभिप्रायः शीतसमुत्थश्च शीताभिप्रायश्चोष्णसमुत्थः, द्वौ व्रणाविति निजश्चागन्तुजश्च, द्वावायामाविति बाह्यश्चाभ्यन्तरश्च, द्वे गृध्रस्याविति वाताद्वातकफाच्च, द्वे कामले इति कोष्ठाश्रया शाखाश्रया च, द्विविधमाममितिअलसको विसूचिका च, द्विविधं वातरक्तमिति गम्भीरमुत्तानं च, द्विविधान्यर्शांसीति शुष्काण्यार्द्राणि च (७)

dvau jvarāviti uṣṇābhiprāyaḥ śītasamutthaśca śītābhiprāyaścōṣṇasamutthaḥ, dvau vraṇāvitinijaścāgantujaśca, dvāvāyāmāviti bāhyaścābhyantaraśca, dvē gr̥dhrasyāviti vātādvātakaphācca, dvēkāmalē iti kōṣṭhāśrayā śākhāśrayā ca, dvividhamāmamiti alasakō visūcikā ca, dvividhaṁ vātaraktamitigambhīramuttānaṁ ca, dvividhānyarśāṁsīti śuṣkāṇyārdrāṇi ca (7)

dvau jvarAviti uShNAbhiprAyaH shItasamutthashca shItAbhiprAyashcoShNasamutthaH, dvau vraNAviti nijashcAgantujashca, dvAvAyAmAvitibAhyashcAbhyantarashca, dve gRudhrasyAviti vAtAdvAtakaphAcca, dve kAmale iti koShThAshrayA shAkhAshrayA ca, dvividhamAmamiti alasako visUcikA ca,dvividhaM vAtaraktamiti gambhIramuttAnaM ca, dvividhAnyarshAMsIti shuShkANyArdrANi ca (7)

- Two types of *jwara* (fever) are *ushnabhipraya shitasamuttha* (fever arising from cold and patient has desire for hot substances) and *shitabhipraya ushnasamuttha* (fever arising from heat and patient has desire for cold substances).

- Two types of *vrana* (wound) are *nija* (endogenous causes) and *agantuja* (exogenous causes).
- Two types of *aayama* (abnormal posture of body due to severe muscular spasm) are *bahya* (opisthotonus) and *abhayantara* (emprosthotonus)
- Two types of *gridhrasi* (sciatica) are *vatika* and *vata-kaphaja*.
- Two types of *kamala* (jaundice) are *koshthashraya* (pre-hepatic & hepatic jaundice) and *shakhashraya* (Obstructive jaundice).
- Two types of *ama* (disorders due to improper digestion and metabolism) are *alasaka* (intestinal torper) and *visuchika* (cholera/food poisoning).
- Two types of *vatarakta* (gout) are *gambheera* (deep) and *uttana* (superficial).
- Two types of *arsha* (piles) are *shushka* (non bleeding masses) and *aardra* (bleeding masses). (7)

Diseases of One Type

एक ऊरुस्तम्भ इत्यामत्रिदोषसमुत्थः, एकः सन्न्यास इति त्रिदोषात्मको मनःशरीराधिष्ठानः, एको महागद इतिअतत्त्वाभिनिवेशः (८)

ēka ūrustambha ityāmatridōṣasamutthaḥ, ēkaḥ sannyāsa iti tridōṣātmakō manaḥśarīrādhiṣṭhānaḥ, ēkōmahāgada iti atattvābhinivēśaḥ (8)

eka Urustambha ityAmatridoShasamutthaH, ekaH sannyAsa iti tridoShAtmako manaHsharIrAdhiShThAnaH, eko mahAgada iti atattvAbhiniveshaH (8)

- There is one *urustambha* (spastic paraplegia) which is caused by *ama* and all three dosha.
- *Sanyasa* (coma) is also of one type that is caused by all three dosha and is psycho-somatic in nature.
- *Mahagada* (major disease) is one and is due to *atattvabhinivesha* (mental and moral perversion). (8)

Diseases of Twenty Types

विंशतिः क्रिमिजातय इति यूका पिपीलिकाश्चेति द्विविधा बहिर्मलजाः, केशादा लोमादा लोमद्वीपाः सौरसा औदुम्बराजन्तुमातरश्चेति षट् शोणितजाः, अन्त्रादा उदरावेष्टा हृदयादाश्चुरवो दर्भपुष्पाः सौगन्धिका महागुदाश्चेति सप्त कफजाः,ककेरुका मकेरुका लेलिहाः सशूलकाः सौसुरादाश्चेति पञ्च पुरीषजाः; विंशतिः प्रमेहा इत्युदकमेहश्चेक्षुबालिकारसमेहश्चसान्द्रमेहश्च सान्द्रप्रसादमेहश्च शुक्लमेहश्च शुक्रमेहश्च शीतमेहश्च शनैर्मेहश्च सिकतामेहश्च लालामेहश्चेति दशश्लेष्मनिमित्ताः, क्षारमेहश्च कालमेहश्च नीलमेहश्च लोहितमेहश्च मञ्जिष्ठामेहश्च हरिद्रामेहश्चेति षट् पित्तनिमित्ताः,वसामेहश्च मज्जामेहश्च हस्तिमेहश्च मधुमेहश्चेति चत्वारो वातनिमित्ताः, इति विंशतिः प्रमेहाः; विंशतिर्योनिव्यापद इतिवातिकी पैतिकी श्लेष्मिकी सान्निपातिकी चेति चतस्रो दोषजाः, दोषदूष्यसंसर्गप्रकृतिनिर्देशैरवशिष्टाः षोडश निर्दिश्यन्ते,तद्यथा-रक्तयोनिश्चारजस्का चाचरणा चातिचरणा च प्राक्चरणा चोपप्लुता च परिप्लुता चोदावर्तिनी च कर्णिनी च पुत्रघ्नीचान्तर्मुखी च सूचीमुखी च शुष्का च वामिनी च षण्ढयोनिश्च महायोनिश्चेति विंशतिर्योनिव्यापदो भवन्ति (९)

केवलश्चायमुद्देशो यथोद्देशमभिनिर्दिष्टो भवति||४||

viṁśatiḥ krimijātaya iti yūkā pipīlikāścēti dvividhā bahirmalajāḥ, kēśādā lōmādā lōmadvīpāḥ saurasāaudumbarā jantumātaraścēti ṣaṭ śōṇitajāḥ, antrādā udarāvēṣṭā hṛdayādāścuravō darbhapuṣpāḥsaugandhikā mahāgudāścēti sapta kaphajāḥ, kakērukā makērukā lēlihāḥ saśūlakāḥ sausurādāścēti pañcapurīṣajāḥ; viṁśatiḥ pramēhā ityudakamēhaścēkṣubālikārasamēhaśca sāndramēhaścasāndraprasādamēhaśca śuklamēhaśca śukramēhaśca śītamēhaśca śanairmēhaśca sikatāmēhaścalālāmēhaścēti daśa ślēṣmanimittāḥ, kṣāramēhaśca kālamēhaśca nīlamēhaśca lōhitamēhaścamañjiṣṭhāmēhaśca haridrāmēhaścēti ṣaṭ pittanimittāḥ, vasāmēhaśca majjāmēhaśca hastimēhaścamadhumēhaścēti catvārō vātanimittāḥ, iti viṁśatiḥ pramēhāḥ; viṁśatiryōnivyāpada iti vātikī paittikī ślēṣmikīsānnipātikī cēti catasrō dōṣajāḥ, dōṣadūṣyasaṁsargaprakṛtinirdēśairavaśiṣṭāḥ ṣōḍaśa nirdiśyantē,tadyathā- raktayōniścārajaskā cācaraṇā cāticaraṇā ca prākcaraṇā cōpaplutā ca pariplutā cōdāvartinī cakarṇinī ca putraghnī cāntarmukhī ca sūcīmukhī ca śuṣkā ca vāminī ca ṣaṇḍhayōniśca mahāyōniścētiviṁśatiryōnivyāpadō bhavanti (9)

kēvalaścāyamuddēśō yathōddēśamabhinirdiṣṭō bhavati||4||

viMshatiH krimijAtaya iti yUkA pipIlikAshceti dvividhA bahirmalajAH, keshAdA lomAdA lomadvIpAH saurasA audumbarA jantumAtarashceti ShaT shoNitajAH, antrAdAudarAveShTA hRudayAdAshcuravo darbhapuShpAH saugandhikA mahAgudAshceti sapta kaphajAH, kakerukA makerukA lelihAH sashUlakAH sausurAdAshcetipa~jca purIShajAH; viMshatiH pramehA ityudakamehashcekShubAlikArasamehashca sAndramehashca sAndraprasAdamehashca shuklamehashca shukramehashcashItamehashca shanairmehashca sikatAmehashca lAlAmehashceti dasha shleShmanimittAH, kShAramehashca kAlamehashca nIlamehashca lohitamehashcama~jjiShThAmehashca haridrAmehashceti ShaT pittanimittAH, vasAmehashca majjAmehashca hastimehashca madhumehashceti catvAro vAtanimittAH, itiviMshatiH pramehAH; viMshatiryonivyApada iti vAtikI paittikI shleShmikI sAnnipAtikI ceti catasro doShajAH, doShadUShyasaMsargaprakRutinirdeshairavashiShTAHShoDasha nirdishyante, tadyathA- raktayonishcArajaskA cAcaraNA cAticaraNA ca prAkcaraNA copaplutA ca pariplutA codAvartinI ca karNinI ca putraghnIcAntarmukhI ca sUcImukhI ca shuShkA ca vAminI ca ShaNDhayonishca mahAyonishceti viMshatiryonivyApado bhavanti (9)

kevalashcAyamuddesho yathoddeshamabhinirdiShTo bhavati||4||

- Twenty types of *krimis* (parasites) include *yuka* (lice) and *pipilika* (eggs of lice) on the body surface and produced from external impurities, six parasites in blood (*kesada, lomada, lomadwipa, saurasa, audumbara* and *jantumatara*). Seven parasites that live in *kapha*-specific body locations (*antrada, udaraveshta, hridayada, churu, darbhapushpa, saugandhika* and *mahaguda*), and five parasites originating from feces (*kakeruka, makeruka, leliha, sashulaka* and *sausurada*).
- Twenty types of *pramehas* (urinary disorders characterized by abnormal and increased frequency of urine) include *udakameha* (polyuria), *ikshuvalikarasameha* (glycosuria), *sandrameha, sandraprasadameha,*

shuklameha, shukrameha, shitameha, shanairmeha, sikatameha and *lalameha* (ten diseases caused by *kapha*). *Ksharameha, kalameha, nilameha, lohitameha, manjisthameha* and *haridrameha* are six types caused by *pitta*. Finally, *vasameha, majjameha, hastimeha* and *madhumeha* are four types caused by *vata*.

- There are twenty types of *yoni vyapadas* (gynaecological disorders). Of these, vatika, paittika and kaphaja and sannipataja are produced by vata, pitta, kapha and a combination of all the three dosha (*tridosha*) respectively. The remaining sixteen are caused through various permutations and combinations of dosha, dushya and other causative factors. These are *raktayoni* (menorrhagia), *arajaska* (amenorroea), *acharana* (colpitis mycotica), *aticharana* (chronic vaginitis), *prakcharana* (deflorative vaginitis), upapluta (secondary dysmenorrhoea), paripluta (acute vaginitis), udavartini (primary dysmenorrhoea), karinini (endo-cervitis), *putraghini* (abortive tendency), *antarmukhi* (inversion of uterus), *suchimukhi* (colpo stenosis), *sushka* (culpo xerosis), *vamini* (profluvium seminis), *sandhyayoni* (undeveloped female sex organs/pseudo-uterus) and *mahayoni* (prolapse of the uterus). These are twenty types of gynaecological disorders. (9)

Definite relation between *dosha* and disease

सर्व एव निजा विकारा नान्यत्र वातपित्तकफेभ्यो निर्वर्तन्ते, यथाहि- शकुनिः सर्वं दिवसमपि परिपतन् स्वां छायां नातिवर्तते,तथा स्वधातुवैषम्यनिमित्ताः सर्वे विकारा वातपित्तकफान्नातिवर्तन्ते| वातपित्तश्लेष्मणां पुनः स्थानसंस्थानप्रकृतिविशेषानभिसमीक्ष्य तदात्मकानपि च सर्वविकारां स्तानेवोपदिशन्तिबुद्धिमन्तः||५||

sarva ēva nijā vikārā nānyatra vātapittakaphēbhyō nirvartantē, yathāhi- śakuniḥ sarvaṁ divasamapiparipatan svāṁ chāyāṁ nātivartatē, tathā svadhātuvaiṣamyanimittāḥ sarvē vikārāvātapittakaphānnātivartantē| vātapittaślēṣmaṇāṁ punaḥ sthānasaṁsthānaprakr̥tiviśēṣānabhisamīkṣya tadātmakānapi casarvavikārāṁ stānēvōpadiśanti buddhimantaḥ||5||

sarva eva nijA vikArA nAnyatra vAtapittakaphebhyo nirvartante, yathAhi- shakuniH sarvaM divasamapi paripatan svAM chAyAM nAtivartate, tathAsvadhAtuvaiShamyanimittAH sarve vikArA vAtapittakaphAnnAtivartante| vAtapittashleShmaNAM punaH sthAnasaMsthAnaprakRutivisheShAnabhisamIkShya tadAtmakAnapi ca sarvavikArAM stAnevopadishanti buddhimantaH||5||

All the endogenous diseases occur invariably due to the vitiation of vata, pitta and kapha. As a bird cannot infringe upon its own shadow even by flying throughout the day, in the same way all the diseases are produced by disturbances in equilibrium in dhatu and cannot occur without vitiation of vata, pitta and kapha. By examining location, sign and symptoms, causes of vitiation of vata, pitta and kapha in any condition, the intelligent physician diagnose all diseases. (5)

Endogenous and exogenous diseases

भवतश्चात्र- स्वधातुवैषम्यनिमित्तजा ये विकारसङ्घा बहवः शरीरे| न ते पृथक् पित्तकफानिलेभ्य आगन्तवस्त्वेव ततो विशिष्टाः||६||

bhavataścātra- svadhātuvaiṣamyanimittajā yē vikārasaṅghā bahavaḥ śarīrē| na tē pr̥thak pittakaphānilēbhya āgantavastvēva tatō viśiṣṭāḥ||6||

bhavatashcAtra- svadhAtuvaiShamyanimittajA ye vikArasa~gghA bahavaH sharIre| na te pRuthak pittakaphAnilebhya Agantavastveva tato vishiShTAH||6||

Disturbance in equilibrium of dhatu results in number of diseases and these are only due to pitta, kapha and vata i.e. they cannot be produced without involvement of these three dosha. Exogenous diseases are exception to this. (6)

Progression of endogenous and exogenous diseases

आगन्तुरन्वेति निजं विकारं निजस्तथाऽऽगन्तुमपि प्रवृद्धः| तत्रानुबन्धं प्रकृतिं च सम्यग् ज्ञात्वा ततः कर्म समारभेत||७||

āganturanvēti nijaṁ vikāraṁ nijastathā''gantumapi pravr̥ddhaḥ| tatrānubandhaṁ prakr̥tiṁ ca samyag jñātvā tataḥ karma samārabhēta||7||

Aganturanveti nijaM vikAraM nijastathA$_a$agantumapi pravRuddhaH| tatrAnubandhaM prakRutiM ca samyag j~jAtvA tataH karma samArabheta||7||

Exogenous diseases may occur as secondary development after endogenous and similarly endogenous diseases may further progress as exogenous diseases. One should carefully analyze primary causes and secondary complications before starting treatment. (7)

Summary

तत्र श्लोकौ- विंशकाश्चैककाश्चैव त्रिकाश्चोक्तास्त्रयस्त्रयः| द्विकाश्चाष्टौ, चतुष्काश्च दश, द्वादश पञ्चकाः||८||

चत्वारश्चाष्टका वर्गाः, षट्कौ द्वौ, सप्तकास्त्रयः| अष्टोदरीये रोगाणां रोगाध्याये प्रकाशिताः||९||

tatra ślōkau- viṁśakāścaikakāścaiva trikāścōktāstrayastrayaḥ| dvikāścāṣṭau, catuṣkāśca daśa, dvādaśa pañcakāḥ||8||

catvāraścāṣṭakā vargāḥ, ṣaṭkau dvau, saptakāstrayaḥ| aṣṭōdarīyē rōgāṇāṁ rōgādhyāyē prakāśitāḥ||9||

tatra shlokau- viMshakAshcaikakAshcaiva trikAshcoktAstrayastrayaH| dvikAshcAShTau, catuShkAshca dasha, dvAdasha pa~jcakAH||8||

catvArashcAShTakA vargAH, ShaTkau dvau, saptakAstrayaH| aShTodarIye rogANAM rogAdhyAye prakAshitAH||9||

Summing up the contents- this chapter on “Numerical classification of diseases with eight types of abdominal diseases” lists down three diseases having twenty variants each, three diseases having one each, eight diseases having two each, ten diseases having four each, twelve diseases having five each, four diseases having eight each, two diseases having six each, and three diseases having seven variants each. (8-9)

Tattva Vimarsha (Fundamental Principles)

- Numerical classification of diseases is important in practice for differential diagnosis and planning treatment.
- The diseases can be classified by dosha dominance, cardinal signs, clinical presentation, or location of dosha.
- Dosha are inevitable factors associated with the pathogenesis of every disease. A disease cannot occur without disequilibrium in the dosha.
- In due course of time, endogenous diseases make the patient vulnerable to exogenous diseases and vice versa.

Vidhi Vimarsha (Applied Inferences)

- Classification of diseases, including abdominal ones, have been discussed in this chapter. Since diseases are innumerable, the classification is only restricted to diseases prevalent at that time. [Verse no. 1-2]
- In this chapter, diseases have been classified according to *sankhya samprapti* (by the number of variants of the disease), *vidhi samprapti* (i.e., by features or symptoms of the disease). [Verse 3, 4(1)]
- The common thing among these three diseases with seven varieties is that their manifestation site is skin but they vary in clinical features, severity, chronicity etc. Nomenclature of *kushtha* and *pidaka* is based mainly on clinical manifestation and *visarpa* subtypes have been mentioned according to dosha involved. [Verse no. 4(2)]
- Diseases are classified into six types on the basis of their etiological factors involved. During classifying *atisara* both physical and mental factors are considered while classification of *udavarta* is based on suppression of six important natural urges. [Verse no. 4(3)]
- In this verse 12 diseases have been mentioned which have 5 subtypes. If we analyze five subtypes of each disease we will find that in most of the cases four sub-types are vataja, pittaja,kaphaja and sannipataja. Fifth type varies in many of above mentioned diseases like in *gulma* and *pliha dosha - raktaja*, in *chhardi-dwistarthsangyogaja*, in *bhaktasyanasana - dweshaja,* in *shiroroga* and *hridroga - krimija*, in *pandu – mridbhakshanaja* and in *unmada – agantuja*. Any cause other than dosha remarkably changes pathogenesis of disease so keeping this fact in mind, last subtypes have been separately mentioned and named. For the same reason in *kasa*, in place of *sannipataja, kshataja* and *kshayaja kasa* and in *trishna* in place of *kaphaja - aamaja, trishna* have been mentioned. In *shvasa*

division has been done on the basis of prominent symptoms and in *hikka* it is based on both symptoms and causative factors. [Verse no. 4(4)]

- In eight out of set of ten diseases mentioned, classification into subtypes has been based on involvement of *soshas*. *Sosha and klaibya* pathogenesis and treatment varies with cause of the disease so they are classified on the basis of causative agent involved. [Verse no. 4(5)]
- The basis of classification is different in all the three above mentioned diseases. The *shotha* subtypes are classified on the basis of *dosha*, in *kilasa* it is based on clinical features and in *lohitapitta* it is classified on the basis of site of manifestation. [Verse no. 4(6)]
- Diseases are classified into two types based on etiology, clinical features, severity etc. mainly aimed to properly understand pathogenesis as well as to plan treatment. [Verse no. 4(7)]
- Diseases with no subtypes have been mentioned. The above set includes possible variation of physical and mental causes. *Urustambha* occurs due to three [dosha]] and *ama, sanyasa* is psycho-somatic in nature and in *mahagada* there is involvement of mental entities only. [Verse no. 4(8)]
- While describing diseases with large number of subtypes separate way of classification was used. All the mentioned diseases are first broadly classified in a group and then sub-types are mentioned. *Krimi* are first classified into *bahya, raktaja, shleshmaja* and *purishaja* and then among these four groups twenty types of *krimi* have been mentioned.[Cha.Sa.Vimana Sthana7] Twenty types of *prameha* are broadly classified in three groups on basis of dosha and then subtypes are mentioned, Similarly, *yoni vyapada* are broadly classified as diseases due to dosha and diseases due to amalgamation of dosha and *dushyas* and under second category 16 types of diseases have been mentioned. [Verse no. 4(9)]
- Importance of dosha in disease production has been mentioned. Equilibrium of dosha is important aspect of *swasthya* or health and if doshas are vitiated they will lead to disease formation. Three important factors by which one can diagnose disease have been mentioned in the above verse. [Verse no. 5]
- It has been emphasized that there is separate category of disease (*agantuja vyadhi*) in which involvement of doshas may not be necessary. [Verse no. 6]
- It has been clarified that exogenous and endogenous diseases can coexist and at times endogenous diseases are followed by the exogenous ones and even the exogenous ones are followed by the endogenous one. So, while treating such type of conditions secondary development and the primary nature of the disease should be properly analyzed. [Verse no.7]
- With the advancement of scientific knowledge and technology mode of disease classification has changed a lot but the basic principles remain the same. At present, disease classification is based upon etiology, pathogenesis, clinical features etc. So, basis remains the same but due to enhancement in knowledge nomenclature has changed. [Verse no.3]

Udara roga

Cardinal feature of *udara roga* is swelling in abdomen so all diseases having presentation with abdominal swelling/distension can be taken under common term *udara roga*. In general diseases of stomach and bowel can be included in it. [145][Madhukosh on M.Ni.35/1] [Cha.Sa.[[Sutra Sthana 18/31] So, *udara rogas* described in Ayurveda can be correlated with different intra-abdominal conditions in which abdominal swelling/distension is the prime feature eg. abdominal tumours, hepato/splenomegaly, intestinal obstruction, perforation, ascites etc. Subtypes of *udara roga* are named and described on the cause of swelling/distension. First four types are named after dosha involved. Description of *pleehodara* in Chikitsa Sthana closely resembles with spleen enlargement. *Pliha* refers to spleen so all conditions with predominant splenomegaly which cause visible abdominal swelling/distension can be taken by the term *pleehodara*. *Baddha* means obstruction, and so obstructive conditions leading to abdominal swelling/distension can be clubbed as *baddhodara*. Cause and symptoms closely resembles with that of intestinal obstruction so intestinal obstruction could be the possible modern correlate. *Chhidra* refers to cavity or hole. In description of *chhidrodara* it is clearly mentioned that intestine is injured which leads to exudation of material from intestine to abdominal cavity from the injured site. This condition closely resembles intestinal perforation. *Udaka* literally refers to water. *Udakodara* or *jalodara* is a condition in which fluid is accumulated in intestine. Based on resemblance in clinical features it can be correlated with ascites.

Mutraghata

In *mutraghata* main symptom is either oliguria or enuria due to suppression of urine formation and obstructive uropathy.*Vijayarakshita* has mentioned difference between *mutrakrichra* and *mutraghata*. In *mutrakrichra* there is painful and frequent micturition [146] so it can be correlated with dysuria as in urinary tract infection. All conditions in which urinary output is low or absent can be interpreted as *mutraghata*.[Ma.Ni.31/1] [Dalhana on Su.Sa.Uttara Tantra 58/1][147], [Chakrapani on Cha.Sa.Chikitsa Sthana 26/43-44]

Four types of *mutraghata* are classified according to dosha [148]:

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[145] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba sanskrit series office;2012.

[146] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

[147] Dr. P.S. Byadgi, Dr.Ajai Pandey. Text book of Kayachikitsa, Volume 1, 1st edition; Chaukambha Sankrit Sansthan, Varanasi, 2013; 149-155.

[148] Bhavamishra, Bhava Prakasha, Madhyama Khanda, Edited by Pandit Brahma Shankra Mishra, Editor. Bhava Prakasha. Varanasi: Chaukhamba Sanskrit Bhawan; 2010.

- *Ashmarija mutraghata* (*Ashmari* means stone) can be taken as obstruction of urine due to urolithiasis.
- In the same way based on the nomenclature *sharkaraja mutraghata* can be taken as condition with gravels in urinary tract,
- *shukraja mutraghata* as obstruction due to spermolith and
- *shonitaja* refers to blood clot and so it can be taken as hematuria due to tuberculosis, tumor, thrombosis, stone and trauma.

Ksheera dosha

Ksheera literally means milk, and *ksheera dosha* means disorders in which breast milk is vitiated. Eight types of *ksheera dosha* (pathological lactation) are mentioned according to change in physical characteristics of breast milk like color, smell, consistency etc.

Reto dosha

Retas refers to sperm [149] so various clinical conditions in which sperm is vitiated can be denoted as common term *reto dosha* (Sperm disorders) such as oligospermia, azoospermia and sperm dyskynesia. Sub classification of *reto dosha* has been done on any alteration in physical characteristic of *retas* with impaired spermatogenesis and impaired sperm emission. [Verse no. 4(1)]

Kushtha

The disease in which discoloration or disfigurement of skin occurs comes under *kushtha*. Various dermatological disorders including leprosy are included under *kushtha*.[A.H.Nidana Sthana 14/34][150]

Pidaka

Pidaka refers to conditions like boil and abscess. [151] These are the inflammatory swelling affecting diabetic or non diabetic immune compromised persons.

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[149] Sushruta. Nidana Sthana, Cha.1 Vatavyadinidana Adhyaya. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 9th ed. Varanasi: Chaukhambha Orientalia;2007.p.255-276.

[150] Vagbhata. Nidana Sthana, Cha.15 Vatavyadinidana Adhyaya. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 9th ed. Varanasi: Chaukhamba Orientalia;2005. p.530-535.

[151]

Visarpa

Visarpa word literally refers to spreading, moving or gliding property. [152] It is acute disease which spreads quickly, so all acute inflammatory conditions like erysipelas, herpes, erythema multiforme and acute lymphadenitis can be called *visarpa*.[Cha.Sa.Chikitsa Sthana 21/11], [Chakrapani on Cha.Sa.Chikitsa Sthana 21/11], [Dalhana on Su.Sa.Nidana Sthana 10/3][153], [Madhukosha Teeka on M.Ni.52/1]

It can be said that *kushtha* covers almost all dermatological disorders whereas *pidakas* are inflammatory swelling which occurs as complications of prameha but can occur in other conditions also. *Visarpa* is relatively serious condition and can be taken as acute spreading inflammatory skin conditions. [Verse no. 4(2)]

Atisara

All diarrheal diseases including acute, chronic, psychogenic, drug and diet induced, inflammatory and non-inflammatory diseases.

Udavarta

Udavarta word refers to excretion [154] and is caused by suppression of natural urges due to which path of vata is obstructed resulting in hampering of normal functioning and movement of vata. [Madhukosha Teeka on M.Ni. 27/1] Conditions characterized by retention of feces, urine and flatus, associated with pain and leading to or caused by anti-peristaltic movements in the body.

Gulma

Gulma is a condition in which there is palpable mobile or immobile lump in abdomen, in shape and constantly increasing and decreasing in size. So, *gulma* can be taken as any abdominal lump which can be palpated. [Cha.Sa.Nidana Sthana 3/7], [Cha.Sa.Chikitsa Sthana 5/7]

Kasa

Kasa refers to a condition in which air is expelled from the lungs with a sudden explosive sound of cough. [155] *Kasa* includes all pathological conditions in which

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coughing is cardinal feature. [Cha.Sa.Chikitsa Sthana 18/8], [Su.Sa.Uttara Tantra.52/5][156]

Shvasa

Shvasa word implies respiration. *Shvasa vyadhi* refers to pathological conditions in which there is difficulty in breathing. [157] *Shvasa* is a condition in which person breathes rapidly like a leather bag which inflates and deflates with speed. *Shvasa* refers to impaired cardiorespiratory function including systemic causes. [Madhukosha Teeka on M. Ni. 12.15]

Hikka

Hikka is a disease in which *hik hik* sound is produced. It can be correlated with hiccup [158] and its pathological variation mentioned in Ayurvedic texts ranges from mild to severe life threatening conditions. [Su.Sa.Uttara tantra 50/6][159], [Madhukosha on Ma.Ni. 12/3]

Trishna

Trishna literally means thirst, a clinical entity in which patient suffers from excessive thirst not satisfied even after excessive water intake. [A.H.Uttara Sthana 48/3][160]

Chhardi

In *chhardi* (vomiting), food and dosha are forcefully expelled out through mouth.

Arochaka

Arochaka refers to a clinical condition in which person has loss of taste, appetite and aversion to food. [161]

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[161] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 88

Shiroroga and *Hridroga*

Shira is head and *hridaya* is heart.Thus, *Shiroroga* are diseases of head and related structures [162] while *hridroga* are cardiovascular diseases [163]

Pandu

Pandu is pallor of skin[164] and mucosa and is consistent with anemia.

Unmada

Unmada is a syndrome with multiple manifestations and heterogeneous causes, including psychosis and mood disorders. It is characterized by perturbation / confusion (*vibhrama*) of mind (manas), intellect (buddhi), consciousness (*sangyaa*), knowledge (*jnana*), memory (smriti), desire (*bhakti*), manner (*sheela*), behaviour (*cheshta*), conduct (*aachaara*). This is cardinal sign of *unmada*.

Apasmara

Apasmara is a clinical condition with impaired memory, intellect and cognition, characterized by seizures and impaired consciousness, resembling epilepsy.

Akshi roga, karna roga and *mukha roga*

Akshi Roga refers to ophthalmic disorders, *karna roga* to diseases of ear [165] and *mukha roga* as disorders of mouth.

Grahani

Grahani is a group of diseases involving small intestine as in irritable bowel syndrome, inflammatory bowel diseases and all types of disorders of digestion and absorption.

Mada/Murchha

Mada is acute state of confusion and delirium and *murchcha* is deep loss of consciousness (syncope).

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[162] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 1073

[163] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 1302

[164] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 616

[165] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 257

Shosha

Shosha refers to phthisis, a progressive wasting or consumptive condition such as tuberculosis. It generally refers to depletion of *dhatu* and hence strength.

Klaibya

Klaibya denotes impotence.[166]

Shotha

Shotha is a condition with swelling/distension. [167]

Kilasa

Kilasa refers to depigmentation of skin as in leukoderma, vitiligo.

Raktapitta

Raktapitta stand for a group of disorders of bleeding[168]/coagulopathies.

Jwara

Jwara refers to fever.[169]

Vrana

Vrana (wound) is defined as any lesion in the body causing damage or destruction of the tissue which on healing may leave behind a scar permanently.

Aayama

Aayama refers to abnormal posture of body due to severe muscular spasm or dysotnia.

Gridhrasi

Gridhrasi refers to sciatica lumbosacral radiculopathy and lumbosacral plexopathy.

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[166] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 324

[167] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 1091

[168] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 861

[169] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 428

Miscellaneous diseases

Kamala: Jaundice

Vatarakta: Gout, vasculitis

Arsha: *Arsha* refers to hemorrhoids and benign and malignant growth in ano-rectal region.

Urustambha: *Urustambha*, pelvic girdle myopathy and flaccid paraplegia is seen.

Sanyasa: *Sanyasa* is a state of unconsciousness in which a person lies in vegetative state and correlates with coma. [Cha.Sa.Sutra Sthana 24/44-45]

Mahagada: *Atattvabhinivesha* is said to be *Mahagada*. It is a psychological disorder such as hypochondriasis and paranoia. [Cha.Sa.Chikitsa Sthana 10/60] [Verse no. 4(8)]

Krimi Roga: *Krimi* refers to various parasitic infestation.

Prameha: *Prameha* is passage of excessive and turbid urine from many causes.

Yoni Vyapada: *Yoni Vyapada* refers to different conditions afflicting female genitals. [170] Broadly it refers to various gynecological disorders. [Verse no. 4(9)]

Exogenous causes are important cause of morbidity and mortality and so they are included in international classification of diseases. In separate chapter injury, poisoning and certain other consequences of external causes & external causes of morbidity and mortality have been mentioned in ICD-10. Exogenous causes were given importance in ancient times also and so their role in disease diagnosis and treatment has been emphasized in above verse. [Verse no. 7] File:Diseases8types.png File:Diseases7types.png File:Diseases61types.png File:Diseases5types.png File:Diseases4types.png File:Diseases3types.png File:Diseases21types.png File:Diseases1types.png File:Diseases20types.png

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[170] Monier Williams , Sanskrit – English Dictionary, Motilal Varanasi Publications, Reprint- 1997, Page no 858

Maharoga Adhyaya

Sutra Sthana Chapter 20. Dosha specific classification of diseases

Abstract

This chapter further extends description of classification of diseases according to criteria viz. endogenous-exogenous causes, basic nature, site of origin, clinical presentations. The specific causes of endogenous and exogenous diseases are described. The chapter further enlists diseases caused due to only one dosha with their sites of origin. This elaborates the concept distinct one-dosha categories of diseases. There are as many as eighty variants due to a vitiated vata only, forty due to pitta, and twenty due to kapha. Any effective diagnosis or treatment of these diseases would need a detailed study of the dosha, their locations and characteristics. This knowledge is provided to substantiate the importance of knowing disease before initiating the treatment in clinical medicine. The chapter recapitulates principles of knowledge of disease described in the tetrad.

Keywords: dosha specific diseases, site of dosha, management principles of dosha.

Introduction

In this chapter, diseases are classified into four types - exogenous, vataja, pittaja and kaphaja. Because single-dosha endogenous disorders can be regarded as primary diseases, they have been treated as separate types here. Exogenous and endogenous diseases, and their places of origin within the body, have already been described earlier in the Sutra Sthana and have been reiterated again here. In the preceding chapters, it was mentioned that exogenous diseases follow endogenous ones, and vice-versa. Single-dosha endogenous diseases play a secondary role in the genesis of exogenous diseases.

As also mentioned earlier, there are innumerable diseases because of many etiopathological factors as well as variations in the involvement of dosha and dhatu. Since vitiated dosha are directly or indirectly responsible for all diseases, it is important to understand their normal, or expected, functions and then the pathological consequences of their vitiated forms. By factoring in these fundamental factors, this chapter deals with providing complete scenarios of afflictions, and their recommended line of treatment. Mind and body are the sites of manifestation of exogenous and endogenous diseases. Psychological disorders are considered to be exogenous in nature. An important point to note here (though this has been addressed in an earlier chapter) is that even if some of the vataja types of diseases are caused by other dosha besides vata, it is the vata which is actually responsible for the transmission of vitiated dosha to a specific organ of the body. Kapha, pittaand the dhatu, left to themselves, are immobile in nature. Wherever, they are carried by the vata, they cause diseases, just as

the wind causes rain in a particular area. Phases in the natural history, clinical course of a disease, and successive stages of prevention are described under Kriyakala.

Sanskrit text, Transliteration and English Translation

अथातो महारोगाध्यायं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō mahārōgādhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto mahArogAdhyAyaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Maharoga” (Dosha specific classification of diseases). Thus said Lord Atreya. [1-2]

Classification of diseases

चत्वारो रोगा भवन्ति- आगन्तुवातपित्तश्लेष्मनिमित्ताः; तेषां चतुर्णामपि रोगाणां रोगत्वमेकविधं भवति, रुक्सामान्यात्;द्विविधा पुनः प्रकृतिरेषाम्, आगन्तुनिजविभागात्; द्विविधं चैषामधिष्ठानं, मनःशरीरविशेषात्; विकाराःपुनरपरिसङ्ख्येयाः,
प्रकृत्यधिष्ठानलिङ्गायतनविकल्पविशेषापरिसङ्ख्येयत्वात् ||३||

catvārō rōgā bhavanti- āgantuvātapittaślēṣmanimittāḥ; tēṣāṁ caturṇāmapi rōgāṇāṁ rōgatvamēkavidhaṁbhavati, ruksāmānyāt; dvividhā punaḥ prakṛtirēṣām, āgantunijavibhāgāt; dvividhaṁ caiṣāmadhiṣṭhānaṁ,manaḥśarīraviśēṣāt; vikārāḥ punaraparisaṅkhyēyāḥ,prakṛtyadhiṣṭhānaliṅgāyatanavikalpaviśēṣāparisaṅkhyēyatvāt ||3||

catvAro rogA bhavanti- AgantuvAtapittashleShmanimittAH; teShAM caturNAmapi rogANAMrogatvamekavidhaM bhavati, ruksAmAnyAt; dvividhA punaH prakRutireShAm, AgantunijavibhAgAt;dvividhaM caiShAmadhiShThAnaM, manaHsharIravisheShAt; vikArAH
punaraparisa$_{gkhyeyAH,prakRutyadhiShThAnali}$ggAyatanavikalpavisheShAparisa~gkhyeyatvAt ||3||

There are four types of diseases viz. *agantuja* (exogenous), vataja, pittaja and *shleshmaja/kaphaja*. All varieties of diseases may be grouped under one classification because pain is common to all. They are again of two types depending on their nature- exogenous and endogenous. They are again of two types - somatic and psychic-depending on the sites of their manifestation i.e. body and mind. Diseases are in fact innumerable (dhatu affected, signs and symptoms), distant causes (like improper diet and regimen), and permutation and combination of various fractions of dosha are innumerable. [3]

Etiological factors of diseases

मुखानि तु
खल्वागन्तोर्नखदशनपतनाभिचाराभिशापाभिषङ्गाभिघातव्यध-बन्धनवेष्टनपीडनरज्जुदहनशस्त्राशनिभूतोपसर्गादीनि, निजस्य तु मुखं वातपित्तश्लेष्मणां वैषम्यम्||४||

mukhāni tu
khalvāgantōrnakhadaśanapatanābhicārābhiśāpābhiṣaṅgābhighātavyadha-bandhanavēṣṭanapīḍanarajjudahanaśastrāśanibhūtōpasargādīni, nijasya tu mukhaṁ vātapittaślēṣmaṇāṁvaiṣamyam||4||

mukhAni tu
khalvAgantornakhadashanapatanAbhicArAbhishApAbhiSha~ggAbhighAtavyadha-bandhanaveShTanapIDanarajjudahanashastrAshanibhUtopasargAdIni, nijasya tu mukhaMvAtapittashleShmaNAM vaiShamyam||4||

While exogenous diseases are caused by nails, teeth bites (of wild animals), fall, malevolent spells, curse, psychic afflictions including assault, piercing, bondage, wrapping, application of pressure, binding by rope, fire, weapon, thunderbolt, demoniac seizure, and natural calamities. Endogenous diseases are caused by the disturbance in the equilibrium of vata, pitta and kapha dosha.[4]

Three major causes of diseases

द्वयोस्तु खल्वागन्तुनिजयोः प्रेरणमसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति||५||

dvayōstu khalvāgantunijayōḥ prēraṇamasātmyēndriyārthasaṁyōgaḥ, prajñāparādhaḥ, pariṇāmaścēti||5||

dvayostu khalvAgantunijayoH preraNamasAtmyendriyArthasaMyogaH, praj~jAparAdhaH,pariNAmashceti||5||

Unwholesome contact between sense organs and their objects, intellectual defects and effects of time constitute the common causative factors for both the exogenous and endogenous types of diseases.[5]

सर्वेऽपि तु खल्वेतेऽभिप्रवृद्धाश्चत्वारो रोगाः परस्परमनुबध्नन्ति, न चान्योन्येन सह सन्देहमापद्यन्ते ||६||

sarvē'pi tu khalvētē'bhipravr̥ddhāścatvārō rōgāḥ parasparamanubadhnanti, na cānyōnyēna sahasandēhamāpadyantē ||6||

sarve~api tu khalvete~abhipravRuddhAshcatvAro rogAH parasparamanubadhnanti, na cAnyonyena sahasandehamApadyante ||6||

All these four types of diseases when aggravated get transform into each other to share common symptoms. Even then, the distinctive features of each one of these diseases are too clearly manifested to allow any confusion. [6]

Difference between endogenous and exogenous diseases

आगन्तुर्हि व्यथापूर्वं समुत्पन्नो जघन्यं वातपित्तश्लेष्मणां वैषम्यमापादयति; निजे तु वातपित्तश्लेष्माणः पूर्वं वैषम्यमापद्यन्तेजघन्यं व्यथामभिनिर्वर्तयन्ति||७||

āganturhi vyathāpūrvaṁ samutpannō jaghanyaṁ vātapittaślēṣmaṇāṁ vaiṣamyamāpādayati; nijē tuvātapittaślēṣmāṇaḥ pūrvaṁ vaiṣamyamāpadyantē jaghanyaṁ vyathāmabhinirvartayanti||7||

Aganturhi vyathApUrvaM samutpanno jaghanyaM vAtapittashleShmaNAM vaiShamyamApAdayati; nije tuvAtapittashleShmANaH pUrvaM vaiShamyamApadyante jaghanyaM vyathAmabhinirvartayanti||7||

Exogenous diseases begin with pain and then bring about disturbances in the equilibrium of dosha. Endogenous diseases, on the other hand, begin with disturbances in the equilibrium of dosha and then cause pain. [7]

Sites of three dosha

तेषां त्रयाणामपि दोषाणां शरीरे स्थानविभाग उपदेक्ष्यते; तद्यथा- बस्तिः पुरीषाधानं कटिः सक्थिनी पादावस्थीनिपक्वाशयश्च वातस्थानानि, तत्रापि पक्वाशयो विशेषेण वातस्थानं; स्वेदो रसो लसीका रुधिरमामाशयश्च पित्तस्थानानि,तत्राप्यामाशयो विशेषेण पित्तस्थानम्; उरः शिरो ग्रीवा पर्वाण्यामाशयो मेदश्च श्लेष्मस्थानानि, तत्राप्युरो विशेषेणश्लेष्मस्थानम्||८||

tēṣāṁ trayāṇāmapi dōṣāṇāṁ śarīrē sthānavibhāga upadēkṣyatē; tadyathā- bastiḥ purīṣādhānaṁ kaṭiḥsakthinī pādāvasthīni pakvāśayaśca vātasthānāni, tatrāpi pakvāśayō viśēṣēṇa vātasthānaṁ; svēdō rasōlasīkā rudhiramāmāśayaśca pittasthānāni, tatrāpyāmāśayō viśēṣēṇa pittasthānam; uraḥ śirō grīvāparvāṇyāmāśayō mēdaśca ślēṣmasthānāni, tatrāpyurō viśēṣēṇa ślēṣmasthānam||8||

teShAM trayANAmapi doShANAM sharIre sthAnavibhAga upadekShyate; tadyathA-bastiHpurIShAdhAnaM kaTiH sakthinI pAdAvasthIni pakvAshayashca vAtasthAnAni, tatrApi pakvAshayovisheSheNa vAtasthAnaM; svedo raso lasIkA rudhiramAmAshayashca pittasthAnAni, tatrApyAmAshayovisheSheNa pittasthAnam; uraH shiro grIvA parvANyAmAshayo medashca shleShmasthAnAni, tatrApyurovisheSheNa shleShmasthAnam||8||

The important sites of origin of these three dosha are as follows:

Urinary bladder, rectum, waist, thighs, legs, bones and colon are the sites of vata, with colon the most important of them.

Sweat, rasa, lasika, rakta and lower part of stomach and duodenum are the sites of pitta, with duodenum, the most important of them.

Chest, head, neck, joints, upper part of stomach and meda (fats) are the sites of shleshma or kapha, with chest the most important of them. [8]

Specific diseases caused by *dosha*

सर्वशरीरचरास्तु वातपित्तश्लेष्माणः सर्वस्मिञ्छरीरे कुपिताकुपिताः शुभाशुभानि कुर्वन्ति-प्रकृतिभूताःशुभान्युपचयबलवर्णप्रसादादीनि, अशुभानि पुनर्विकृतिमापन्ना विकारसञ्ज्ञकानि||९||

तत्र विकाराः सामान्यजा, नानात्मजाश्च| तत्र सामान्यजाः पूर्वमष्टोदरीये व्याख्याताः, नानात्मजांस्त्विहाध्यायेऽनुव्याख्यास्यामः| तद्यथा- अशीतिर्वातविकाराः, चत्वारिंशत् पित्तविकाराः, विंशतिः श्लेष्मविकाराः||१०||

sarvaśarīracarāstu vātapittaślēṣmāṇaḥ sarvasmiñcharīrē kupitākupitāḥ śubhāśubhāni kurvanti-prakr̥tibhūtāḥ śubhānyupacayabalavarṇaprasādādīni, aśubhāni punarvikr̥timāpannā vikārasañjñakāni||9||

tatra vikārāḥ sāmānyajā, nānātmajāśca| tatra sāmānyajāḥ pūrvamaṣṭōdarīyē vyākhyātāḥ, nānātmajāṁstvihādhyāyē'nuvyākhyāsyāmaḥ| tadyathā- aśītirvātavikārāḥ, catvāriṁśat pittavikārāḥ, viṁśatiḥ ślēṣmavikārāḥ||10||

sarvasharIracarAstu vAtapittashleShmANaH sarvasmi~jcharIre kupitAkupitAH shubhAshubhAni kurvanti-prakRutibhUtAH shubhAnyupacayabalavarNaprasAdAdIni, ashubhAni punarvikRutimApannAvikArasa$_{jj}$jakAni||9||

tatra vikArAH sAmAnyajA, nAnAtmajAshca| tatra sAmAnyajAH pUrvamaShTodarIye vyAkhyAtAH, nAnAtmajAMstvihAdhyAye~anuvyAkhyAsyAmaH| tadyathA-ashItirvAtavikArAH, catvAriMshat pittavikArAH, viMshatiH shleShmavikArAH||10||

The entire body is the abode of all the three dosha, the normal or abnormal states of which are responsible for good or bad outcomes respectively. Examples of good outcomes include growth, strength, complexion, happiness, etc, while the bad outcomes, manifested due to abnormal states of dosha, cause various types of diseases.

Endogenous diseases again are of two types - diseases caused due to vitiation of two or more dosha, and diseases that are caused by single-dosha. The previous chapter dealt with general diseases. This chapter focuses on the latter. There are 140 types of single-doshadiseases, including 80 types caused by vata, 40 by pitta, and 20 by kapha.[10]

Eighty disorders caused due to vata dosha

तत्रादौ वातविकाराननुव्याख्यास्यामः| तद्यथा- नखभेदश्च, विपादिका च, पादशूलं च, पादभ्रंशश्च, पादसुप्तता च, वातखुड्डता च, गुल्फग्रहश्च, पिण्डिकोद्वेष्टनं च,गृध्रसी च, जानुभेदश्च, जानुविश्लेषश्च, ऊरुस्तम्भश्च, ऊरुसादश्च, पाङ्गुल्यं च, गुदभ्रंशश्च, गुदार्तिश्च, वृषणाक्षेपश्च ,शेफस्तम्भश्च, वङ्क्षणानाहश्च, श्रोणिभेदश्च, विड्भेदश्च, उदावर्तश्च, खञ्जत्वं च, कुब्जत्वं च, वामनत्वं च, त्रिकग्रहश्च,पृष्ठग्रहश्च, पार्श्वावमर्दश्च, उदरावेष्टश्च, हृन्मोहश्च , हृद्द्रवश्च, वक्षोद्घर्षश्च , वक्षौपरोधश्च, वक्षस्तोदश्च, बाहुशोषश्च,ग्रीवास्तम्भश्च, मन्यास्तम्भश्च, कण्ठोद्ध्वंसश्च, हनुभेदश्च , ओष्ठभेदश्च, अक्षिभेदश्च , दन्तभेदश्च, दन्तशैथिल्यं च,मूकत्वं च , वाक्सङ्गश्च, कषायास्यता च, मुखशोषश्च, अरसज्ञता च, घ्राणनाशश्च, कर्णशूलं च, अशब्दश्रवणं च,उच्चैःश्रुतिश्च , बाधिर्यं च, वर्त्मस्तम्भश्च, वर्त्मसङ्कोचश्च, तिमिरं च, अक्षिशूलं च, अक्षिव्युदासश्च, भ्रूव्युदासश्च,शङ्खभेदश्च,

ललाटभेदश्च, शिरोरुक् च, केशभूमिस्फुटनं च, अर्दितं च, एकाङ्गरोगश्च, सर्वाङ्गरोगश्च, पक्षवधश्च ,आक्षेपकश्च, दण्डकश्च, तमश्च , भ्रमश्च, वेपथुश्च, जृम्भा च, हिक्का च, विषादश्च, अतिप्रलापश्च, रौक्ष्यं च, पारुष्यं च,श्यावारुणावभासता च, अस्वप्नश्च, अनवस्थितचित्तत्वं च; इत्यशीतिर्वातविकारावातविकाराणामपरिसङ्ख्येयानामाविष्कृततमा व्याख्यातः||११||

tatrādau vātavikārānanuvyākhyāsyāmaḥ| tadyathā- nakhabhēdaśca, vipādikā ca, pādaśūlaṁ ca, pādabhraṁśaśca, pādasuptatā ca, vātakhuḍḍatāca, gulphagrahaśca, piṇḍikōdvēṣṭanaṁ ca, gr̥dhrasī ca, jānubhēdaśca, jānuviślēṣaśca, ūrustambhaśca,ūrusādaśca, pāṅgulyaṁ ca, gudabhraṁśaśca, gudārtiśca, vr̥ṣaṇākṣēpaśca , śēphastambhaśca,vaṅkṣaṇānāhaśca, śrōṇibhēdaśca, viḍbhēdaśca, udāvartaśca, khañjatvaṁ ca, kubjatvaṁ ca,vāmanatvaṁ ca, trikagrahaśca, pr̥ṣṭhagrahaśca, pārśvāvamardaśca, udarāvēṣṭaśca, hr̥nmōhaśca ,hr̥ddravaśca, vakṣaudgharṣaśca , vakṣauparōdhaśca, vakṣastōdaśca, bāhuśōṣaśca, grīvāstambhaśca,manyāstambhaśca, kaṇṭhōddhvaṁsaśca, hanubhēdaśca , ōṣṭhabhēdaśca, akṣibhēdaśca ,dantabhēdaśca, dantaśaithilyaṁ ca, mūkatvaṁ ca , vāksaṅgaśca, kaṣāyāsyatā ca, mukhaśōṣaśca,arasajñatā ca, ghrāṇanāśaśca, karṇaśūlaṁ ca, aśabdaśravaṇaṁ ca, uccaiḥśrutiśca , bādhiryaṁ ca,vartmastambhaśca, vartmasaṅkōcaśca, timiraṁ ca, akṣiśūlaṁ ca, akṣivyudāsaśca, bhrūvyudāsaśca,śaṅkhabhēdaśca, lalāṭabhēdaśca, śirōruk ca, kēśabhūmisphuṭanaṁ ca, arditaṁ ca, ēkāṅgarōgaśca,sarvāṅgarōgaśca, pakṣavadhaśca, ākṣēpakaśca, daṇḍakaśca, tamaśca, bhramaśca, vēpathuśca,jr̥mbhā ca, hikkā ca, viṣādaśca, atipralāpaśca, raukṣyaṁ ca, pāruṣyaṁ ca, śyāvāruṇāvabhāsatā ca,asvapnaśca, anavasthitacittatvaṁ ca; ityaśītirvātavikārā vātavikārāṇāmaparisaṅkhyēyānāmāviṣkr̥tatamāvyākhyātāḥ||11||

tatrAdau vAtavikArAnanuvyAkhyAsyAmaH| tadyathA- nakhabhedashca, vipAdikA ca, pAdashUlaM ca, pAdabhraMshashca, pAdasuptatA ca,vAtakhuDDatA ca, gulphagrahashca, piNDikodveShTanaM ca, gRudhrasI ca, jAnubhedashca,jAnuvishleShashca, Urustambhashca, UrusAdashca, pA~ggulyaM ca, gudabhraMshashca, gudArtishca,vRuShaNAkShepashca, shephastambhashca, va~gkShaNAnAhashca, shroNibhedashca, viDbhedashca,udAvartashca, kha~jjatvaM ca, kubjatvaMca, vAmanatvaM ca, trikagrahashca, pRuShThagrahashca,pArshvAvamardashca, udarAveShTashca, hRunmohashca, hRuddravashca, vakShaudgharShashca ,vakShauparodhashca, vakShastodashca, bAhushoShashca, grIvAstambhashca, manyAstambhashca,kaNThoddhvaMsashca, hanubhedashca, oShThabhedashca, akShibhedashca , dantabhedashca,dantashaithilyaM ca, mUkatvaM ca, vAksa~ggashca, kaShAyAsyatA ca, mukhashoShashca, arasaj~jatAca, ghrANanAshashca, karNashUlaM ca, ashabdashravaNaM ca, uccaiHshrutishca, bAdhiryaM ca,vartmastambhashca, vartmasa~gkocashca, timiraM ca, akShishUlaM ca, akShivyudAsashca,bhrUvyudAsashca, sha~gkhabhedashca, lalATabhedashca, shiroruk ca, keshabhUmisphuTanaM ca,arditaM ca, ekA~ggarogashca, sarvA~ggarogashca, pakShavadhashca, AkShepakashca,daNDakashca, tamashca , bhramashca, vepathushca, jRumbhA ca, hikkA ca, viShAdashca,atipralApashca, raukShyaM ca, pAruShyaM ca, shyAvAruNAvabhAsatA ca, asvapnashca,anavasthitacittatvaM ca;

ityashItirvAtavikArA
vAtavikArANAmaparisa~gkhyeyAnAmAviShkRutatamAvyAkhyAtAH||11||

While there could be innumerable types of vataja nanatmaja vikaras (also known as vataja nanatmaja vyadhis'', the 80 known or prevalent types are as follows:

1. Nakhabheda (Cracking of nails)
2. Vipadika (Cracking of soles)
3. Pada shula (Pain in foot)
4. Pada bhramsha (Foot drop)
5. Pada suptata (Numbness in feet)
6. Vata khuddata (Pain in ankle region)
7. Gulphagraha (Stiffness in ankle region)
8. Pindikodveshtana (Cramps in calf muscles)
9. Gridhrasi (Sciatica)
10. Janubheda (Tearing pain in knee)
11. Janu Vishlesha (Dislocation in knee joint)
12. Urustambha (Stiffness in thigh)
13. Urusada (Loss of movement in thigh)
14. Pangulya (Paraplegia)
15. Guda bhramsha (Rectum prolapse)
16. Gudarti (Pain in anus)
17. Vrushana Kshepa (Pain in scroatum)
18. Shephastambha (stiffness in penis)
19. Vankshananaha (sprain in groin)
20. Shronibheda (Pain in pelvis girdle)
21. Vid bheda (Diarrhoea)
22. Udavarta (reverse direction of vata)
23. Khanjatva (Limping)
24. Kubjatva (Kyphosis)
25. Vamanatva (Dwarfism)
26. Trikgraha (Stiffness in sacral region)
27. Prusthagraha (Stiffness in back)
28. Parshvavamarda (Compression in sides)
29. Udaravesta (Twisting pain in abdomen)
30. Hrinmoha (Cardiac dysfunction)
31. Hriddrava (Tachycardia)
32. Vaksha uddharsa (Rubbing pain in chest)
33. Vaksha uparodha (Constriction in chest)
34. Vaksha toda (Pricking pain in chest)
35. Bahu shosha (Wasting of arm)

36. Grivastambha (Stiffness in neck)
37. Manyastambha (Torticollis)
38. Kanthoddhvamsa (Hoarseness of voice)
39. Hanubheda (Cracking pain in jaw)
40. Oshthabheda (Cracking pain in lips)
41. Aksibheda (Cracking pain in eyes)
42. Dantabheda (Cracking pain in teeth)
43. Danta Shaithilya (Loose teeth)
44. Mookatva (Aphasia)
45. Vaksanga (Stammering speech)
46. Kashayasyata (Astringent taste in mouth)
47. Mukhashosha (Dryness in mouth)
48. Arasajnata (Loss of taste sensation)
49. Ghrana-nasha (Loss of smell sensation)
50. Karnashoola (Ear ache)
51. Ashabdashravana (Tinnitus)
52. Ucchaishruti (Hard of hearing))
53. Badhirya (Deafness)
54. Vartmastambha (Stiffness in eyelids)
55. Vartma sankocha (Entropion)
56. Timira (Loss of vision)
57. Akshishula (Pain in eyes)
58. Akshivyudasa (Squint eye)
59. Bhruvyudasa (Twisting in eye brows)
60. Shankhabheda (Cracking pain in temporal region of head)
61. Lalata bheda (Cracking pain in frontal region of head)
62. Shiro ruk (Headache)
63. Keshabhoomisphutana (Cracking of scalp)
64. Ardita (Facial paralysis)
65. Ekanga roga (Monoplegia)
66. Sarvanga roga (Quadriplegia)
67. Pakshavadha (Hemiplegia)
68. Akshepaka (Clonic convulsions)
69. Dandaka (Tonic convulsions)
70. Tama (Feeling of darkness in front of eye or fainting)
71. Bhrama (Giddiness)
72. Vepathu (Tremor)
73. Jrumbha (Yawning)
74. Hikka (Hiccup)
75. Vishada (Depression or asthenia)

76. Atipralapa (Excessive delirium)
77. Raukshya (Roughness)
78. Parushya (Coarseness)
79. Syavarunavabhasata (Black reddish appearance)
80. Asvapna (Insomnia)

(Anavasthita chittatva (Unstable mind))

Properties and pathogenic effects of vata dosha

सर्वेष्वपि खल्वेतेषु वातविकारेषूक्तेष्वन्येषु चानुक्तेषु वायोरिदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं, यदुपलभ्य तदवयवंवा विमुक्तसन्देहा वातविकारमेवाध्यवस्यन्ति कुशलाः; तद्यथा- रौक्ष्यं शैत्यं लाघवं वैशद्यं गतिरमूर्तत्वमनवस्थितत्वं चेतिवायोरात्मरूपाणि; एवंविधत्वाच्च वायोः कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः ;
तद्यथा-स्रंसभ्रंसव्यासस्ङ्गभेदसादहर्षतर्षकम्पवर्तचालतोदव्यथाचेष्टादीनि ,
तथाखरपरुषविशदसुषिरारुणवर्णकषायविरसमुखत्वशोषशूलसुप्तिसङ्कोचनस्तम्भनखञ्जतादीनि च वायोः कर्माणि; तैरन्वितंवातविकारमेवाध्यवस्येत्||१२||

sarvēṣvapi khalvētēṣu vātavikārēṣūktēṣvanyēṣu cānuktēṣu vāyōridamātmarūpamapariṇāmi karmaṇaścasvalakṣaṇaṁ, yadupalabhya tadavayavaṁ vā vimuktasandēhā vātavikāramēvādhyavasyanti kuśalāḥ;tadyathā- raukṣyaṁ śaityaṁ lāghavaṁ vaiśadyaṁ gatiramūrtatvamanavasthitatvaṁ cēti vāyōrātmarūpāṇi;ēvaṁvidhatvācca vāyōḥ karmaṇaḥ svalakṣaṇamidamasya bhavati taṁ taṁ śarīrāvayavamāviśataḥ ;tadyathā-
sraṁsabhraṁsavyāsasaṅgabhēdasādaharṣatarṣakampavartacālatōdavyathācēṣṭādīni ,
tathākharaparuṣaviśadasuṣirāruṇavarṇakaṣāyavirasamukhatvaśōṣaśūlasuptisaṅkōcana stambhanakhañjatādīnica vāyōḥ karmāṇi; tairanvitaṁ vātavikāramēvādhyavasyēt||12||

sarveShvapi khalveteShu vAtavikAreShUkteShvanyeShu cAnukteShu vAyoridamAtmarUpamapariNAmi karmaNashcasvalakShaNaM, yadupalabhya tadavayavaM vA vimuktasandehA vAtavikAramevAdhyavasyanti kushalAH; tadyathA-raukShyaM shaityaM lAghavaM vaishadyaM gatiramUrtatvamanavasthitatvaM ceti vAyorAtmarUpANi; evaMvidhatvAcca vAyoH karmaNaH svalakShaNamidamasya bhavati taM taM sharIrAvayavamAvishataH ;
tadyathA-sraMsabhraMsavyAsasa~ggabhedasAdaharShatarShakampavartacAlatodavyathAceShTAdIni,
tathAkharaparuShavishadasuShirAruNavarNakaShAyavirasamukhatvashoShashUlasuptisa$_{gkocanastambhanakha}$jjatAdInica vAyoH karmANi; tairanvitaM vAtavikAramevAdhyavasyet||12||

In all the vataja variety of diseases enumerated, even when the inherent properties of vata are manifested partially, these are diagnosed and treated as the disorders of vata. For example, while roughness, coolness, lightness, non-sliminess, motion, shapelessness and instability are known to be the typical characteristics associated with vata, there are various other manifestations of the dosha depending upon the organ it afflicts:

1. Stramsa – Looseness
2. Bhramsha – Dislocation
3. Vyasa – Expansion/division
4. Sanga – Obstruction
5. Bheda – Separation
6. Sada – Depression/general malaise
7. Harsha – Excitation
8. Tarsha – Thirst/desire
9. Kampa – Tremors
10. Varta – Circumvention
11. Chala – Motion
12. Toda – Piercing pain
13. Vyatha – Aching pain
14. Cheshta – Actions
15. Khara – Coarseness
16. Parusha – Roughness
17. Vishada – Non-sliminess
18. Sushira – Porousness
19. Aruna Varna – Reddishness/red colour
20. Kashaya – Astringent taste
21. Virasa mukhatva – Tastelessness in mouth
22. Shosha – Wasting
23. Shoola – Colic type of pain
24. Supti – Numbness
25. Sankocha – Contraction
26. Stambha – Stiffness
27. Khanja – Lameness etc. [11]

Management principles of vata disorders

तं
मधुराम्ललवणस्निग्धोष्णैरुपक्रमैरुपक्रमेत,स्नेहस्वेदास्थापनानुवासननस्तःकर्मभोजनाभ्यङ्गोत्सादनप
रिषेकादिभिर्वातहरैर्मात्रां कालं च प्रमाणीकृत्य;तत्रास्थापनानुवासनं तु खलु सर्वत्रोपक्रमेभ्यो वाते प्रधानतमं
मन्यन्ते भिषजः, तद्ध्यादित एव पक्वाशयमनुप्रविश्य केवलंवैकारिकं वातमूलं छिनत्ति; तत्रावजितेऽपि
वाते शरीरान्तर्गता वातविकाराः प्रशान्तिमापद्यन्ते, यथा वनस्पतेर्मूले
छिन्नेस्कन्धशाखाप्ररोहकुसुमफलपलाशादीनां नियतो विनाशस्तद्वत्॥१३॥

taṁ madhurāmlalavaṇasnigdhōṣṇairupakramairupakramēta,
snēhasvēdāsthāpanānuvāsananastaḥkarmabhōjanābhyaṅgōtsādanapariṣēkādibhirvāta
harairmātrāṁkālaṁ ca pramāṇīkṛtya; tatrāsthāpanānuvāsanaṁ tu khalu
sarvatrōpakramēbhyō vātē pradhānatamaṁmanyantē bhiṣajaḥ, taddhyādita ēva
pakvāśayamanupraviśya kēvalaṁ vaikārikaṁ vātamūlaṁ chinatti;tatrāvajitē'pi vātē

śarīrāntargatā vātavikārāḥ praśāntimāpadyantē, yathā vanaspatērmūlē chinnēskandhaśākhāprarōhakusumaphalapalāśādīnāṁ niyatō vināśastadvat||13||

taM madhurAmlalavaNasnigdhoShNairupakramairupakrameta, snehasvedAsthApanAnuvAsananastaHkarmabhojanAbhya~ggotsAdanapariShekAdibhi rvAtaharairmAtrAMkAlaM ca pramANIkRutya; tatrAsthApanAnuvAsanaM tu khalu sarvatropakramebhyo vAte pradhAnatamaMmanyante bhiShajaH, taddhyAdita eva pakvAshayamanupravishya kevalaM vaikArikaM vAtamUlaMchinatti; tatrAvajite~api vAte sharIrAntargatA vAtavikArAH prashAntimApadyante, yathA vanaspatermUlechinne skandhashAkhAprarohakusumaphalapalAshAdInAM niyato vinAshastadvat||13||

The vitiated vata should be managed by drugs with a sweet, sour or saline taste, and various unctuous and hot therapeutics procedures such as oleation, fomentation, inhalation, diet, massage, unction, effusion, non-unctuous and unctuous enema, etc. The administered drugs or procedures should have anti-vataja properties and must be administered in appropriate dose and time. Amongst all the above mentioned procedures non-unctuous and unctuous enema are regarded as the most effective forms of treatment for the management of vataja vyadhi'' because enema enters the colon quickly and strikes at the very root of the vitiated vata. Thus, when vata is overcome in the colon, the disorders of vata in other parts of the body are automatically alleviated like the tree when cut at the root results in the automatic destruction of the trunk, branches, sprouts, flowers, fruits, leaves etc.[13]

Disorders of *pitta dosha*

पित्तविकारांश्चत्वारिंशतमत ऊर्ध्वमनुव्याख्यास्यामः- ओषश्च, प्लोषश्च, दाहश्च, दवथुश्च, धूमकश्च, अम्लकश्च, विदाहश्च,अन्तर्दाहश्च, असंदाहश्च , ऊष्माधिक्यं च, अतिस्वेदश्च (अङ्गस्वेदश्च), अङ्गगन्धश्च, अङ्गावदरणं च,शोणितक्लेदश्च, मांसक्लेदश्च, त्वग्दाहश्च, (मांसदाहश्च), त्वगवदरणं च, चर्मदलनं च, रक्तकोठश्च, रक्तविस्फोटश्च,रक्तपित्तं च, रक्तमण्डलानि च, हरितत्वं च, हारिद्रत्वं च, नीलिका च, कक्षा(क्ष्या)च, कामला च, तिक्तास्यता च,लोहितगन्धास्यता च, पूतिमुखता च, तृष्णाधिक्यं च, अतृप्तिश्च, आस्यविपाकश्च, गलपाकश्च, अक्षिपाकश्च, गुदपाकश्च,मेढ्रपाकश्च, जीवादानं च , तमःप्रवेशश्च, हरितहारिद्रनेत्रमूत्रवर्चस्त्वं च; इति चत्वारिंशत्पित्तविकाराःपित्तविकाराणामपरिसङ्ख्येयानामाविष्कृततमा व्याख्याताः||१४||

pittavikārāṁścatvāriṁśatamata ūrdhvamanuvyākhyāsyāmaḥ- ōṣaśca, plōṣaśca, dāhaśca, davathuśca,dhūmakaśca, amlakaśca, vidāhaśca, antardāhaśca, aṁsadāhaśca , ūṣmādhikyaṁ ca, atisvēdaśca(aṅgasvēdaśca), aṅgagandhaśca, aṅgāvadaraṇaṁ ca, śōṇitaklēdaśca, māṁsaklēdaśca, tvagdāhaśca,(māṁsadāhaśca), tvagavadaraṇaṁ ca, carmadalanaṁ ca, raktakōṭhaśca, raktavisphōṭaśca,raktapittaṁ ca, raktamaṇḍalāni ca, haritatvaṁ ca, hāridratvaṁ ca, nīlikā ca, kakṣā(kṣyā)ca, kāmalā ca,tiktāsyatā ca, lōhitagandhāsyatā ca, pūtimukhatā ca, tr̥ṣṇādhikyaṁ ca, atr̥ptiśca, āsyavipākaśca,galapākaśca, akṣipākaśca, gudapākaśca, mēḍhrapākaśca, jīvādānaṁ ca , tamaḥpravēśaśca,haritahāridranētramūtravarcastvaṁ ca; iti catvāriṁśatpittavikārāḥpittavikārāṇāmaparisaṅkhyēyānāmāviṣkr̥tatamā vyākhyātāḥ||14||

pittavikArAMshcatvAriMshatamata UrdhvamanuvyAkhyAsyAmaH- oShashca, ploShashca, dAhashca,davathushca, dhUmakashca, amlakashca, vidAhashca,

antardAhashca, aMsadAhashca , UShmAdhikyaMca, atisvedashca (a~ggasvedashca), a~ggagandhashca, a~ggAvadaraNaM ca, shoNitakledashca,mAMsakledashca, tvagdAhashca, (mAMsadAhashca), tvagavadaraNaM ca, carmadalanaM ca,raktakoThashca, raktavisphoTashca, raktapittaM ca, raktamaNDalAni ca, haritatvaM ca, hAridratvaM ca,nIlikA ca, kakShA(kShyA)ca, kAmalA ca, tiktAsyatA ca, lohitagandhAsyatA ca, pUtimukhatA ca,tRuShNAdhikyaM ca, atRuptishca, AsyavipAkashca, galapAkashca, akShipAkashca, gudapAkashca,meDhrapAkashca, jIvAdAnaM ca , tamaHpraveshashca, haritahAridranetramUtravarcastvaM ca; iticatvAriMshatpittavikArAH pittavikArANAmaparisa~gkhyeyAnAmAviShkRutatamA vyAkhyAtAH||14||

Quite like the vata family of diseases, there are innumerable pittaja nanatmaja vyadhis, but the 40 most prevalent ones are:

1. Osha (Heating)
2. Plosha (Scorching)
3. Daha (Burning)
4. Davathu (Intense heat)
5. Dhoomaka (Fuming)
6. Amlaka (Hyperacidity)
7. Vidaha (Burning sensation in Mahasrotas)
8. Antardaha (Internal burning)
9. Amsadaha (Burning sensation in arm)
10. Ushmadhikya (Hyperthermia)
11. Atisveda (Excessive sweating)
12. Angagandha (Foul smell from body)
13. Angavadarana (Tearing of body parts)
14. Shonita kleda (Retention of metabolites in blood)
15. Mamsa kleda (Retention of metabolites in muscles)
16. Tvagdaha (Burning sensation in skin)
17. Tvagavadarana (Cracking of skin)
18. Charmadalana (Thickness of skin)
19. Rakta kotha (Urticarial patches)
20. Rakta visphota (Pustules)
21. Raktapitta (Bleeding disorders)
22. Raktamandala (Haemorrhagic rounded patches/ echymosis)
23. Haritatva (Greenishness)
24. Haridratva (Yellowishness)
25. Neelika (Blue moles)
26. Kaksha (Furunculosis)
27. Kamala (Jaundice)
28. Tiktasyata (Bitter taste in mouth)

29. Lohita gandhasyata (Blood-like smell (lohita) from the oral cavity)
30. Pootimookhata (Foetid smell from oral cavity, or halitosis)
31. Trishnadhikya (Polydypsia)
32. Atripti (Loss of contentment)
33. Asyavipaka (Stomatitis)
34. Galapaka (Inflammation in throat)
35. Akshipaka (Inflammation in eyes)
36. Gudapaka (Inflammation in anus)
37. Medhrapaka (Inflammation in penis)
38. Jivadana (Discharge of pure blood)
39. Tamapravesha (Darkness in front of the eye)
40. Harita Haridra Netra Mootra Varcastva (Green-yellow discolouration of eyes, urine, stool)

Properties and pathogenic effects of pitta dosha

सर्वेष्वपि खल्वेतेषु पित्तविकारेषूक्तेष्वन्येषु चानुक्तेषु पित्तस्येदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं, यदुपलभ्य तदवयवंवा विमुक्तसन्देहाः पित्तविकारमेवाध्यवस्यन्ति कुशलाः; तद्यथा- औष्ण्यं तैक्ष्ण्यं द्रवत्वमनतिस्नेहो वर्णश्च शुक्लारुणवर्जोगन्धश्च विस्रो रसौ च कटुकाम्लौ सरत्वं च पित्तस्यात्मरूपाणि; एवंविधत्वाच्च पित्तस्य कर्मणः स्वलक्षणमिदमस्य भवति तंतं शरीरावयवमाविशतः; तद्यथा- दाहौष्ण्यपाकस्वेदक्लेदकोथकण्डूस्रावरागा यथास्वं च गन्धवर्णरसाभिनिर्वर्तनं पित्तस्यकर्माणि; तैरन्वितं पित्तविकारमेवाध्यवस्येत्||१५||

sarvēṣvapi khalvētēṣu pittavikārēṣūktēṣvanyēṣu cānuktēṣu pittasyēdamātmarūpamapariṇāmi karmaṇaścasvalakṣaṇaṁ, yadupalabhya tadavayavaṁ vā vimuktasandēhāḥ pittavikāramēvādhyavasyanti kuśalāḥ;tadyathā- auṣṇyaṁ taikṣṇyaṁ dravatvamanatisnēhō varṇaśca śuklāruṇavarjō gandhaśca visrō rasau cakaṭukāmlau saratvaṁ ca pittasyātmarūpāṇi; ēvaṁvidhatvācca pittasya karmaṇaḥ svalakṣaṇamidamasyabhavati taṁ taṁ śarīrāvayavamāviśataḥ; tadyathā- dāhauṣṇyapākasvēdaklēdakōthakaṇḍūsrāvarāgāyathāsvaṁ ca gandhavarṇarasābhinirvartanaṁ pittasya karmāṇi; tairanvitaṁpittavikāramēvādhyavasyēt||15||

sarveShvapi khalveteShu pittavikAreShUkteShvanyeShu cAnukteShu pittasyedamAtmarUpamapariNAmikarmaNashca svalakShaNaM, yadupalabhya tadavayavaM vA vimuktasandehAHpittavikAramevAdhyavasyanti kushalAH; tadyathA- auShNyaM taikShNyaM dravatvamanatisnehovarNashca shuklAruNavarjo gandhashca visro rasau ca kaTukAmlau saratvaM ca pittasyAtmarUpANi;evaMvidhatvAcca pittasya karmaNaH svalakShaNamidamasya bhavati taM taMsharIrAvayavamAvishataH; tadyathA- dAhauShNyapAkasvedakledakothakaNDUsrAvarAgA yathAsvaM cagandhavarNarasAbhinirvartanaM pittasya karmANi; tairanvitaM pittavikAramevAdhyavasyet||15||

In all the pittaja variety of diseases enumerated, even a partial manifestation of the vitiated pitta would still warrant them to be diagnosed and treated as a disorder of the

pitta. For example, heat, sharpness, liquidity, slight unctuousness, all colours except white and red, fishy smell, pungent and sour taste and fluidity are the specific characters of pitta, but the manifestations of pitta could be different depending upon the organs they afflict:

1. Daha-Burning sensation
2. Aushnya–Heat
3. Paka–Suppuration/Inflammation
4. Sweda–Perspiration
5. Kleda–Moisture
6. Kotha–Sloughing
7. Kandu–Itching
8. Srava–Discharge
9. Raga–Redness
10. Gandha (Visra ama gandha) - Foul smell
11. Rasa (katu, amla and tikta rasa) – Taste namely pungent, sour and bitter.
12. Varna (harita, haridra, peeta, neela, tamra) – Colours namely greenish, deep yellowish, yellowish, blue, coppery. [15]

Management principles of pitta disorders

तं मधुरतिक्तकषायशीतैरुपक्रमैरुपक्रमेत स्नेहविरेकप्रदेहपरिषेकाभ्यङ्गादिभिः पित्तहरैर्मात्रां कालं च प्रमाणीकृत्य; विरेचनं तुसर्वोपक्रमेभ्यः पित्ते प्रधानतमं मन्यन्ते भिषजः; तद्ध्यादित एवामाशयमनुप्रविश्य केवलं वैकारिकं पित्तमूलमपकर्षति,तत्रावजिते पित्तेऽपि शरीरान्तर्गताः पित्तविकाराः प्रशान्तिमापद्यन्ते, यथाऽग्नौ व्यपोढे केवलमग्निगृहं शीतीभवति तद्वत्॥१६॥

taṁ madhuratiktakaṣāyaśītairupakramairupakramēta snēhavirēkapradēhapariṣēkābhyaṅgādibhiḥpittaharairmātrāṁ kālaṁ ca pramāṇīkṛtya; virēcanaṁ tu sarvōpakramēbhyaḥ pittē pradhānatamaṁmanyantē bhiṣajaḥ; taddhyādita ēvāmāśayamanupraviśya kēvalaṁ vaikārikaṁ pittamūlamapakarṣati,tatrāvajitē pittē'pi śarīrāntargatāḥ pittavikārāḥ praśāntimāpadyantē, yathā'gnau vyapōḍhēkēvalamagnigṛhaṁ śītībhavati tadvat||16||

taM madhuratiktakaShAyashItairupakramairupakrameta snehavirekapradehapariShekAbhya~ggAdibhiHpittaharairmAtrAM kAlaM ca pramANIkRutya; virecanaM tu sarvopakramebhyaH pitte pradhAnatamaMmanyante bhiShajaH; taddhyAdita evAmAshayamanupravishya kevalaM vaikArikaMpittamUlamapakarShati, tatrAvajite pitte~api sharIrAntargatAH pittavikArAH prashAntimApadyante,yathA~agnau vyapoDhe kevalamagnigRuhaM shItIbhavati tadvat||16||

Abnormal pitta disorders should be managed by drugs having sweet, bitter, astringent, and cooling qualities. Any therapeutic modalities administered, such as oleation, purgation, fasting, affusion, massage, etc. should have anti-pittaja properties and must be administered in appropriate dose and time. Of all the above mentioned procedures, purgation is regarded as the most effective mode of treatment for the management of

pittaja vyadhi*. When pitta is overcome in the*amashaya" through administration of purgative substances, the disorders of pitta in other parts of the body are automatically pacified just like a fire chamber cools down when the fire is doused. [16]

Disorders of kapha dosha

श्लेष्मविकारांश्च विंशतिमत ऊर्ध्वं व्याख्यास्यामः; तद्यथा- तृप्तिश्च, तन्द्रा च, निद्राधिक्यं च, स्तैमित्यं च, गुरुगात्रता च,आलस्यं च, मुखमाधुर्यं च, मुखस्रावश्च, श्लेष्मोद्गिरणं च, मलस्याधिक्यं च, बलासकश्च , अपक्तिश्च, हृदयोपलेपश्च,कण्ठोपलेपश्च, धमनीप्रति(वि)चयश्च, गलगण्डश्च, अतिस्थौल्यं च, शीताग्निता च, उदर्दश्च, श्वेतावभासता च,श्वेतमूत्रनेत्रवर्चस्त्वं च; इति विंशतिः श्लेष्मविकाराः श्लेष्मविकाराणामपरिसङ्ख्येयानामाविष्कृततमा व्याख्याता भवन्ति||१७||

ślēṣmavikārāṁśca viṁśatimata ūrdhvaṁ vyākhyāsyāmaḥ; tadyathā- tr̥ptiśca, tandrā ca, nidrādhikyaṁ ca,staimityaṁ ca, gurugātratā ca, ālasyaṁ ca, mukhamādhuryaṁ ca, mukhasrāvaśca, ślēṣmōdgiraṇaṁ ca,malasyādhikyaṁ ca, balāsakaśca , apaktiśca, hr̥dayōpalēpaśca, kaṇṭhōpalēpaśca,dhamanīprati(vi)cayaśca, galaganḍaśca, atisthaulyaṁ ca, śītāgnitā ca, udardaśca, śvētāvabhāsatā ca,śvētamūtranētravarcastvaṁ ca; iti viṁśatiḥ ślēṣmavikārāḥślēṣmavikārāṇāmaparisaṅkhyēyānāmāviṣkr̥tatamā vyākhyātā bhavanti||17||

shleShmavikArAMshca viMshatimata UrdhvaM vyAkhyAsyAmaH; tadyathA- tRuptishca, tandrA ca,nidrAdhikyaM ca, staimityaM ca, gurugAtratA ca, AlasyaM ca, mukhamAdhuryaM ca, mukhasrAvashca,shleShmodgiraNaM ca, malasyAdhikyaM ca, balAsakashca, apaktishca, hRudayopalepashca,kaNThopalepashca, dhamanIprati(vi)cayashca, galagaNDashca, atisthaulyaM ca, shItAgnitA ca,udardashca, shvetAvabhAsatA ca, shvetamUtranetravarcastvaM ca; iti viMshatiH shleShmavikArAHshleShmavikArANAmaparisa~gkhyeyAnAmAviShkRutatamA vyAkhyAtA bhavanti||17||

The 20 prevalent kapha disorders or *Shleshma nanatmaja vyadhi* are:

1. Trupti (Contentment)
2. Tandra (Drowsiness)
3. Nidradhikya (Excess sleep)
4. Staimitya (Rigidity/Immobility)
5. Gurugatrata (Heaviness in body)
6. Alasya (Lassitude)
7. Mukha madhurya (Sweet taste in mouth)
8. Mukha strava (Salivation)
9. Shlesmodgirana (Expectoration of mucous)
10. Maladhikya (Excess accumulation of waste products)
11. Balasaka (Loss of strength)
12. Apakti (Indigestion)
13. Hridayopalepa (Adherence of waste surrounding heart)

14. Kanthopalepa (Adherence of waste surrounding throat)
15. Dhamanipratichaya (Adherence of waste in blood vessels/ atherosclerosis)
16. Galaganda (Goiter)
17. Atisthaulya (Morbid obesity)
18. Shitagnita (decreased agni)
19. Udarda (Urticarial rashes)
20. Shvetavabhashata (Pale look)

(Shveta Mootranetravarchastva (White discolouration of urine, eyes, stool)) [17]

Properties and pathogenic effects of kapha dosha

सर्वेष्वपि खल्वेतेषु श्लेष्मविकारेषूक्तेष्वन्येषु चानुक्तेषु श्लेष्मण इदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं यदुपलभ्येतदवयवं वा विमुक्तसन्देहाः श्लेष्मविकारमेवाध्यवस्यन्ति कुशलाः;
तद्यथा-स्नेहशैत्यशौक्ल्यगौरवमाधुर्यस्थैर्यपैच्छिल्यमात्स्न्र्यानि श्लेष्मण आत्मरूपाणि; एवंविधत्वाच्च श्लेष्मणः कर्मणःस्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः;
तद्यथा-श्वैत्यशैत्यकण्डूस्थैर्यगौरवस्नेहसुप्तिक्लेदोपदेहबन्धमाधुर्यचिरकारित्वानि श्लेष्मणः कर्माणि;
तैरन्वितंश्लेष्मविकारमेवाध्यवस्येत्||१८||

sarvēṣvapi khalvētēṣu ślēṣmavikārēṣūktēṣvanyēṣu cānuktēṣu ślēṣmaṇa idamātmarūpamapariṇāmikarmaṇaśca svalakṣaṇaṁ yadupalabhya tadavayavaṁ vā vimuktasandēhāḥślēṣmavikāramēvādhyavasyanti kuśalāḥ;
tadyathā-snēhaśaityaśauklyagauravamādhuryasthairyapaicchilyamārtsnyāni ślēṣmaṇa ātmarūpāṇi;ēvaṁvidhatvācca ślēṣmaṇaḥ karmaṇaḥ svalakṣaṇamidamasya bhavati taṁ taṁ śarīrāvayavamāviśataḥ;tadyathā-śvaityaśaityakaṇḍūsthairyagauravasnēhasuptiklēdōpadēhabandhamādhuryacirakāritvā niślēṣmaṇaḥ karmāṇi; tairanvitaṁ ślēṣmavikāramēvādhyavasyēt||18||

sarveShvapi khalveteShu shleShmavikAreShUkteShvanyeShu cAnukteShu shleShmaNaidamAtmarUpamapariNAmi karmaNashca svalakShaNaM yadupalabhya tadavayavaM vAvimuktasandehAH shleShmavikAramevAdhyavasyanti kushalAH;
tadyathA-snehashaityashauklyagauravamAdhuryasthairyapaicchilyamArtsnyAni shleShmaNa AtmarUpANi;evaMvidhatvAcca shleShmaNaH karmaNaH svalakShaNamidamasya bhavati taM taMsharIrAvayavamAvishataH;
tadyathA-shvaityashaityakaNDUsthairyagauravasnehasuptikledopadehabandhamAdhuryacirakAritvAnishleShmaNaH karmANi; tairanvitaM shleShmavikAramevAdhyavasyet||18||

In all, like in the case of vata and pitta disorders, all the kaphajavariety of diseases mentioned above would be diagnosed and treated as disorders of kapha even when exhibiting partial manifestations of the dosha. For example, unctuousness, coldness, whiteness, heaviness, sweetness, steadiness, sliminess and viscosity are the specific characters of kapha. Kapha, having such characteristic properties, produces the following actions in the organs it afflicts:

1. Shvaitya – Whiteness

2. Shaitya – Coldness
3. Kandu – Itching
4. Sthairya – Stability
5. Gaurava – Heaviness
6. Sneha – Unctuousness
7. Supti – Numbness
8. Kleda – Moistening/stickiness
9. Upadeha – Coating over body parts
10. Bandha – Binding
11. Madhurya – Sweetness
12. Chirakaritva – Chronic nature of disease

All the above are the actions of kapha dosha and the same may be diagnosed as kaphaja variety of diseases. [18]

Management of kapha disorders

तं कटुकतिक्तकषायतीक्ष्णोष्णरूक्षैरुपक्रमैरुपक्रमेत स्वेदवमनशिरोविरेचनव्यायामादिभिः श्लेष्महरैर्मात्रां कालं चप्रमाणीकृत्य; वमनं तु सर्वोपक्रमेभ्यः श्लेष्मणि प्रधानतमं मन्यन्ते भिषजः, तद्ध्यादित एवामाशयमनुप्रविश्योरोगतं केवलंवैकारिकं श्लेष्ममूलमूर्ध्वमुत्क्षिपति, तत्रावजिते श्लेष्मण्यपि शरीरान्तर्गताः श्लेष्मविकाराः प्रशान्तिमापद्यन्ते, यथा भिन्नेकेदारसेतौ शालियवषष्टिकादीन्यनभिष्यन्द्यमानान्यम्भसा प्रशोषमापद्यन्ते तद्वदिति|१९||

taṁ kaṭukatiktakaṣāyatīkṣṇōṣṇarūkṣairupakramairupakramēta svēdavamanaśirōvirēcanavyāyāmādibhiḥślēṣmaharairmātrāṁ kālaṁ ca pramāṇīkr̥tya; vamanaṁ tu sarvōpakramēbhyaḥ ślēṣmaṇi pradhānatamaṁmanyantē bhiṣajaḥ, taddhyādita ēvāmāśayamanupraviśyōrōgataṁ kēvalaṁ vaikārikaṁślēṣmamūlamūrdhvamutkṣipati, tatrāvajitē ślēṣmaṇyapi śarīrāntargatāḥ ślēṣmavikārāḥpraśāntimāpadyantē, yathā bhinnē kēdārasētau śāliyavaṣaṣṭikādīnyanabhiṣyandyamānānyambhasāpraśōṣamāpadyantē tadvaditi||19||

taM kaTukatiktakaShAyatIkShNoShNarUkShairupakramairupakrametasvedavamanashirovirecanavyAyAmAdibhiH shleShmaharairmAtrAM kAlaM ca pramANIkRutya; vamanaM tusarvopakramebhyaH shleShmaNi pradhAnatamaM manyante bhiShajaH, taddhyAditaevAmAshayamanupravishyorogataM kevalaM vaikArikaM shleShmamUlamUrdhvamutkShipati, tatrAvajiteshleShmaNyapi sharIrAntargatAH shleShmavikArAH prashAntimApadyante, yathA bhinne kedArasetaushAliyavaShaShTikAdInyanabhiShyandyamAnAnyambhasA prashoShamApadyante tadvaditi||19||

Abnormal kapha should be managed using drugs having pungent, bitter, astringent, sharp, hot and dry qualities, and by means of other therapeutic modalities such as fomentation, emesis, evacuation of dosha from head, exercise etc. that have anti-kaphaja*properties and these must be administered in appropriate dose and time. Amongst all the above mentioned procedures emesis is regarded the most effective*

form of treatment for the management of kaphaja diseases because immediately after entering the stomach, it strikes at the very root cause of the vitiation of kapha. Thus, when kapha is overcome in the stomach, any kapha-related affliction in any other part of the body gets pacified automatically quite like the drying up of crops of rice in the absence of moisture when the obstructing ridge of the field is broken.[19]

Importance of diagnosis before planning treatment

भवन्ति चात्र- रोगमादौ परीक्षेत ततोऽनन्तरमौषधम्| ततः कर्म भिषक् पश्चाज्ज्ञानपूर्वं समाचरेत्||२०||

यस्तु रोगमविज्ञाय कर्माण्यारभते भिषक्| अप्यौषधविधानज्ञस्तस्य सिद्धिर्यदृच्छया||२१||

यस्तु रोगविशेषज्ञः सर्वभैषज्यकोविदः| देशकालप्रमाणज्ञस्तस्य सिद्धिरसंशयम्||२२||

bhavanti cātra- rōgamādau parīkṣēta tatō'nantaramauṣadham| tataḥ karma bhiṣak paścājjñānapūrvaṁ samācarēt||20||

yastu rōgamavijñāya karmāṇyārabhatē bhiṣak| apyauṣadhavidhānajñastasya siddhiryadr̥cchayā||21||

yastu rōgaviśēṣajñaḥ sarvabhaiṣajyakōvidaḥ| dēśakālapramāṇajñastasya siddhirasaṁśayam||22||

bhavanti cAtra- rogamAdau parIkSheta tato~anantaramauShadham| tataH karma bhiShak pashcAjj~jAnapUrvaM samAcaret||20||

yastu rogamavij~jAya karmANyArabhate bhiShak| apyauShadhavidhAnaj~jastasya siddhiryadRucchayA||21||

yastu rogavisheShaj~jaH sarvabhaiShajyakovidaH| deshakAlapramANaj~jastasya siddhirasaMshayam||22||

A physician should first diagnose the disease and then select the proper medicine. Thereafter, he should administer the therapy applying the knowledge of the science of medicine (he had already gained). A physician who initiates treatment without proper diagnosis of the disease can accomplish the desired object only by chance (that is to say he cannot be sure of his success). The fact that he is well-acquainted with the knowledge of application of medicine does not necessarily guarantee his success. On the other hand, the physician who is well-versed in diagnosing disease, who is proficient in the administration of medicines and who knows about modalities to be used in a therapy (that varies from place to place and season to season) is sure to accomplish the desired outcome without any doubt.[20-22]

Summary

तत्र श्लोकाः- सङ्ग्रहः प्रकृतिर्देशो विकारमुखमीरणम् | असन्देहोऽनुबन्धश्च रोगाणां सम्प्रकाशितः||२३||

दोषस्थानानि रोगाणां गणा नानात्मजाश्च ये| रूपं पृथक् च दोषाणां कर्म चापरिणामि यत्||२४||

पृथक्त्वेन च दोषाणां निर्दिष्टाः समुपक्रमाः| सम्यङ्महति रोगाणामध्याये तत्त्वदर्शिना||२५||

tatra ślōkāḥ- saṅgrahaḥ prakṛtirdēśō vikāramukhamīraṇam | asandēhō'nubandhaśca rōgāṇāṁ samprakāśitaḥ||23||

dōṣasthānāni rōgāṇāṁ gaṇā nānātmajāśca yē| rūpaṁ pṛthak ca dōṣāṇāṁ karma cāpariṇāmi yat||24||

pṛthaktvēna ca dōṣāṇāṁ nirdiṣṭāḥ samupakramāḥ| samyaṅmahati rōgāṇāmadhyāyē tattvadarśinā||25||

tatra shlokAH- sa~ggrahaH prakRutirdesho vikAramukhamIraNam | asandeho~anubandhashca rogANAM samprakAshitaH||23||

DoshasthAnAni rogANAM gaNA nAnAtmajAshca ye| rUpaM pRuthak ca doShANAM karma cApariNAmi yat||24||

pRuthaktvena ca doShANAM nirdiShTAH samupakramAH| samya~gmahati rogANAmadhyAye tattvadarshinA||25||

In this chapter on major diseases, the enlightened sage has fully dealt with the following: classification of diseases, their nature, sites of manifestation, primary and secondary causative factors, interchangeability and specific identity of disease, sites of dosha, enumeration of specific diseases due to dosha, invariable signs and non changeable actions of dosha and specific treatment of each dosha. [23-25]

Tattva Vimarsha(Fundamental Principles)

1. Mind and body are the sites of manifestation of diseases and get afflicted with exogenous and endogenous diseases.
2. Mental diseases (as diseases related to passion, worries etc. psychological factors) are exogenous diseases.
3. By permutation and combination, the three dosha and seven dhatu may form innumerable varieties of diseases, but only those diseases which most commonly manifest have been described in the texts.
4. Endogenous diseases of the general type (samanyaja) are caused by the combination of two or more dosha.
5. Endogenous diseases of the specific type (Nanatmaja=Na+Anatmaja=Atmaja) are on the other hand, caused by only one of the dosha
6. Even if some of the vataja types of diseases are caused by other dosha besides vata, it is the vata which is actually responsible for the transmission of the vitiated dosha to a specific organ of the body as it has been said 'kapha, pitta and dhatu, left to themselves are immobile in nature. Wherever, they are carried by the vata, they cause disease just as the wind causes rain in a particular area.
7. Phases in the natural history and clinical course of a disease to successive stages of prevention are described under kriyakala.
8. Each dosha has its specific site of action. Various disorders are caused due to involvement of one or more qualities of dosha.

Vidhi Vimarsha (Applied Inferences)

Following tables compare dosha specific disorders enlisted in various texts.

Specific disorders of Vata dosha

S.N. | *Charak[Cha.Sa.Sutra

Sthana 20/11]* | *Chakrapani[Chakrapani on Cha.Sa.Sutra Sthana 20/11]* | *A.S [A.S Sutra Sthana 20/15]*[171] | *SH*[172] | *SudantaSen*[173] | *Vatavyadhi [Cha.Sa.Chikitsa Sthana 28]* | *Vata vyadhi[B.P Madhyama khanda 24/5-12]*[174] | |—-|—-|—-|—-|—-|—-|—-|—-|—-| | 1 | *Nakhabheda (Cracking of nails)* | - | *+* | - | | - | | | 2 | *Vipadika (Cracking of soles)* | *Panipada sphutnam (Cracking of palm and soles)* | *+* | - | | - | | | 3 | *Padashula (Pain in foot* | | *+* | - | | - | *Pada daha* | | 4 | *Pada bhransa (Foot drop)* | *Padasyaropavishayadesha anyatra patanam* | *+* | - | | - | *Pada harsha* | | 5 | *Pada suptata (Numbness in feet)* | *Nishkriyatva and sparshagyatva* | *+* | *Prasupti* | | *Gatra suptata (S/S)* | | | 6 | *Vata khudhata (Pain in ankle region)* | *Chaluka (Pain in joints of foot and lower limb)* | *+* | - | | | | | 7 | *Gulphagraha (Stiffness in ankle region)* | | *+* | - | | | | | 8 | *Pindikodvesthana (cramps in calf muscle)* | | *+* | - | | | | | 9 | *Gridhrasi (Sciatica)* | *Gridhrasi shulam* | *+* | - | | *+ (disease)* | *+* | | 10 | *Janubheda (Tearing pain in knee* | | *+* | - | | | | | 11 | *Januvishlesha (Dislocation in knee joint)* | | *+* | - | | | | | 12 | *Urustambha (Stiffness in thigh)* | *Urustambhanmatra vatajanya* | *+* | *+* | | | | | 13 | *Urusada (Loss of movement in thigh)* | | *+* | - | | | | | 14 | *Pangulya (Paraplegia)* | | *+* | *+* | | *+ (as S/S)* | *+* | | 15 | *Guda bhransha (Prolapsed of rectum)* | | *+* | - | *Bhransa* | | | | 16 | *Guda arti (Pain in anus)* | | *+* | - | | | | | 17 | *Vrashanakshepa (Pain in scrotum)* | | *+* | - | | | | | 18 | *Sephastambha (Stiffness in penis)* | | *+* | - | | | | | 19 | *Vankshananaha (Sprain in groin)* | | *+* | - | | | | | 20 | *Shronibheda (Pain in pelvic region)* | | *+* | - | | | | | 21 | *Vid bheda (Diarrhoea)* | | *+* | - | | | | | 22 | *Udavarta (Misperistalsis)* | | *+* | *Udgara* | | | | | 23 | *Khanjatva (Limping)* | *+* | *+* | | | *+ (as S/S)* | *+* | | 24 | *Vamantva (Dwarfism)* | | *+* | *+* | | *+* | | | 25 | *Trikgraha (Stiffness in sacral region)* | | *+* | *Kati graha* | | *Trik shula* | | | 26 | *Pristhagraha (Stiffness in back)* | | *+* | - | | *+ (S/S)* | | | 27 | *Parshvamarda (Compression in sides)* | | *+* | *Parshva shulam* | | *Parshva shulam* | | 28 | *Udaravestha (Twisting pain in abdomen)* | | *+* | - | | | | | 29 | *Hrinmoha (Cardiac disfunction)* | | *+* | - | | | | | 30 | *Hrid*

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[171] Vridha Vagbhata, Ashtanga Sangraha. Edited by Shivaprasad Sharma. 3rd ed. Varanasi: Chaukhamba sanskrit series office;2012.

[172] Sharangdhar Samhita, Purva Khanda, Rogagannadhyaya, 7/105-126, edited by Dr. SMT. Shelja Srivastava, Chaukhamba Orientalia, Varanasi,2007;100- 126 .

[173] Dr. P.S. Byadgi, Dr.Ajai Pandey. Text book of Kayachikitsa, Volume 1, 1st edition; Chaukambha Sankrit Sansthan, Varanasi, 2013; 149-155.

[174] Bhavamishra, Bhava Prakasha, Madhyama Khanda, Edited by Pandit Brahma Shankra Mishra, Editor. Bhava Prakasha. Varanasi: Chaukhamba Sanskrit Bhawan; 2010.

drava (Tachycardia) | | *+* | - | | | | | 31 | *Vaksha udharsha (Rubbing pain in chest)* | | *+* | - | | | | | 32 | *Vaksha uprodha (Constriction in chest)* | | *+* | - | | | | | 33 | *Vaksha toda (Pain in chest)* | | *+* | - | | | | | 34 | *Bahususha (Wasting of arm)* | | *+* | - | | | *+* | | 35 | *Grivastambha (Stiffness in neck)* | | *+* | - | | | | | 36 | *Manya stambha (Torticollis)* | | *+* | *+* | *Stambha* | *+* | *+* | | 37 | *Kanthoddhavansa (Hoarseness of voice)* | | *+* | - | *Kanthadvamsa* | | | | 38 | *Hanubheda (Pain in jaw)* | | *Hanu stambha* | *Hanu stambha* | | | *Hanugraha* | | 39 | *Osthabheda (Pain in lips)* | | *+* | | | | | | 40 | *Akshibheda (Tearing pain in eyes)* | | *No* | - | | | | | 41 | *Dantabheda (Pain in teeth)* | | *+* | - | | | | | 42 | *Danta saithilya (Loose teeth)* | | *+* | - | | | | | 43 | *Mukatva (Aphasia)* | | *+* | *+* | | | *+* | | 44 | *Vaksanga (Stemmering speech)* | | *+* | *Minminitvam /Gadagada* | | | *Minminitvam and Gadagada* | | 45 | *Kasayasyata (Astringent taste in mouth)* | | *+* | *Kasaya vaktrata* | *Rasa-Kasaya* | | | | 46 | *Mukhasosha(Dryness in mouth)* | | *+* | - | | | | | 47 | *Arasangyata (Loss of taste sensation)* | | *RasaAgyatva* | *Rasagyata* | | | *Rasagyana* | | 48 | *Grahananasha (Loss of smell sensation)* | | *+* | *Gandhagyatva* | | | | | 49 | *Karnashula(Earache)* | *Shulamatram* | *+* | - | | | | 50 | *Asabdashravana (Tinnitus)* | *Shabdabhave api shabda shravan* | *+* | - | *Karnanada* | | *Karnanada* | | 51 | *Ucchashruti (Hardness in hearing)* | *Tarswera matra shravan, alpa shabdasya tu sarvda ashravanam* | *+* | - | | | | 52 | *Badhriya (Deafness)* | *Shabdamatrayesva ashravanam* | *+* | *Shabdagyata* | | | *+* | | 53 | *Vartmastambha (Stiffness in eyelids)* | | *+* | - | | | | | 54 | *Vartma sankocha (Entropion)* | | *+* | - | | | | | 55 | *Timira (Loss of vision)* | *Vatajamev, doshantrasambandha tatra anubandha* | *+* | *Druk kshaya* | | | | 56 | *Akshishula (Pain in eyes)* | *Shulamatram* | *+* | - | | | | 57 | *Akshivyudasa (Squint eye)* | | *+* | - | | | | | 58 | *Bhruvyudasa (Twisting in eye brows)* | | *+* | - | | | | | 59 | *Shankhabheda (Pain in temporal region)* | | *+* | - | | | | | 60 | *Lalatabheda (Pain in temporal region)* | | *+* | - | | | | | 61 | *Shiroruk (Pain in head)* | *Jvaradishu ushnatvasheetatvadinam* | *+* | - | | *+* | | | 62 | *Sarvanga roga (Paraplegia)* | | *+* | - | | *+ (Disease)* | *Sarvanga vata* | | 63 | *Pakshavadha (Hemiplegia)* | | *+* | *Pakshaghata* | | *+ (Disease)* | *Pakshaghata* | | 64 | *Akshepak (Clonic convulsion)* | | *+* | *+* | *Akshepa* | *+ (Disease)* | | | 65 | *Dandaka (Tonic convulsion)* | | *+* | *Dandaptanaka* | | *+ (Disease)* | *Dandakashepa* | | 66 | *Tama (Feeling of darkness infront of eyes)* | | - | - | | | | | 67 | *Bhrama (Giddiness)* | *Vatika smritimoharupa* | *+* | - | *+* | | *Paribhrama* | | 68 | *Vepathu (Tremor)* | | *+* | *Kampa* | *Kampa* | | *Kampa* | | 69 | *Jrumbha (Yawing)* | | *+* | *+* | *+* | *+* | *+* | | 70 | *Hikka (Hicough)* | | - | - | | | | | 71 | *Vishada (Asthenia)* | | *+* | - | *+ and Avasada* | | | | 72 | *Atipralapa (Excessive delirium)* | | *+* | *+* | *+ and Avasada* | | | | 73 | *Atipralapa (Excessive delirium)* | | *+* | *+* | | *+(as S/S)* | *Pralapa* | | 74 | *Rukshaya (Roughness)* | | *+* | *+* | *+* | | *+* | | 75 | *Parushaya (Coarsness)* | | *+* | - | | | | | 76 | *Shayavarunabhasata (Blackreddish appearance)* | | *+(talu bheda, shrama, glani)* | *Shayavavta* | *+* | | *Karshanaya* | | 77 | *Asvapna (Insomia)* | | *+* | *Nidranasha* | *Mashayanam* | *+ (as S/S)* | *Nidranasha* | | 79 | *Anavasthita* | | *+* | *+* | | | *Chala* | | 80 | *cittatva (Unstable mind)* | | | | | | *chittata* | | | | | | | | | |

Sharangdhara – Bahirayama (vata vyadhi in Charak), Antrayama(vata vyadhi in Charak), Jivhastambha, Krostukashirsha, Khalli, Kalayakhanja, Tuni, Pratituni, Padaharsha, Vishvachi, Apabahuka, Aptano, Vranayamo, Vatakantaka, Aptantraka, Angabheda, Angasosha, Pratiyasthila, Asthila, Angapida, Angavibhransho, Vidahraha, Baddhavitakta, Antrakujanam, Vatapravritti, Sphurana, Shiranam purnam, Karshya,

Kshipramutrata, Swedanasho, Durbalatavam, Balakshaya, Atipravritti shukrasya, Karsya shukrasya, Nasho retasa, Kathinya, Virasasyata, Adhamanam, Pratyadhmanam, Sheetata, Romharsha, Bhirutvam, Toda, Kandu are different from Charak. Sudanta Sen- Romaharsha, Sransha, Shramaka, Glapana, Tadanam, Pidanam, Nama, Unnama, Paripatana, Vikshopa, Sosha, Grahanam, Sushirata,Chedanam, Vesthanam, Adhamana, Vimathana, Kshoba, Pratoda, Vilapanam, Shula, Vishma parinati, Dristhi pramoha, Vispanda, Uddhathana (Opening up as a lid), Mahati svapa (excessive sleep), Vislesha, obstruction, and Trit. vata Vyadhi in Charak- Antrayam, Bahirayama or Dhanustambha, Hanustambha, Khalli. vata Vyadhi (Bhava Prakasha)- Shirograha, Alpakrashata, Jivhastambha, Vachalta, Sparsha-agyatva, Apbahuka, Visvachi, Urdhavavata, Adhamana, Pratyadhmana, Tuni, Pratituni, Adhamana, Pratyadhmana, vata asthila, Pratya- asthila, Vahanivaishayama, Atopa, Muhumutratam, Mutranigraha, Malagarhata, Purishaprivritti, Kalaya khanja, Kroshtuka sirsha, Vatakantaka, Khalli, Vatapitta krita akshepa, Apatanaka, Dandapatanaka, Aptantraka, Abhighatakshepa, Dhanustambha, Antrayam, Bahirayama, Stambha, Vyatha, Toda, Bheda, Sphurana, Karshaya, Shaitaya, Lomaharsha, Angamarda, Angavibhransha, Shirasankocha, Angasosha, Bheerutva, Moha, Swedanasha, Bala hani, Shukraksheya, Rajonasha, and Garbhanasha are different from Charak. Susruta (vata Vyadhi)[175]- Kroshtuka sirsha, Vatakantaka, Pada daha, Apbahuka, Adhamana, Kalaya khanja, Manyastambha, Akshepaka, Apatanaka, Dandapatanaka, Aptantraka, Visvachi, Pada harsha, Hanugraha, Dhanustambha, Antrayam, Bhirayama, Pakshaghata, Ardita, Gradhrasi, Khanja-pangu, Badhirya, Karnashula, Mukminmin, Gadgad (Symptoms of jihvagata vata), Tuni, Pratuni, Adhamana, Pratyadhmana, vata asthila, Vatarakta. A.H[176]. – Akshepaka, Apatanaka, Aptantraka, Visvachi , Antrayam, Bhirayama , Ardita, Siragraha, Pakshavadha, Sarvangaroga, Dandaka, Apbahuka, Jihvastambha, Khanja-Pangu, Vranayama, Hanusransha, Kalaya khanja, Urustambha, Kroshtuka sirsha, Vatakantaka, Gradhrasi, Khalli, Pada daha, Pada harsha.

Specific disorders of Pitta dosha

S.N. | *Charak [Cha.Sa.Sutra

[175] Sushruta. Nidana Sthana, Cha.1 Vatavyadinidana Adhyaya. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 9th ed. Varanasi: Chaukhambha Orientalia;2007.p.255-276.

[176] Vagbhata. Nidana Sthana, Cha.15 Vatavyadinidana Adhyaya. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 9th ed. Varanasi: Chaukhamba Orientalia;2005. p.530-535.

Sthana 20/14]* | *Chakrapani [Chakrapani on Cha.Sa.Sutra Sthana 20/14]* | *A.S [A.S Sutra Sthana 20/16]*[177] | *Sh*[178] | *Pittaja Vyadhi [B.P Madhyama Khanda 27/2-9]*[179] | *SudantaSen*[180] | |—-|—-|—-|—-|—-|—-|—-|—-| | *1* | *Osha (Heating)* | *Parshve sthithaneva vahina pida (Pain like burn with fire in underarm)* | *+* | *-* | | *-* | | *2* | *Plosha (Scorching)* | *Kinchi dahanmiv (less feeling of burning)* | *+* | *-* | | *-* | | *3* | *Daha (Burning)* | *Sarvanga dahanmiv (feeling of burning in whole body)* | *Davo* | *-* | *Daho* | *Dahanam* | | *4* | *Davathu (Intense heat)* | *Davathu (Intense heat)* | *+* | *-* | | *-* | | *5* | *Dhumaka (Fuming)* | *Dhumod vamanamiva(vomiting of fumes)* | *+* | *Dhumodgara* | *Dhumodgara* | *+* | | *6* | *Amlaka (Hyperacidity)* | | *+* | *Amlavaktra* | *Vadana amalta* | *+* | | *7* | *Vidaha (Burning in mahasrotasa)* | | *+* | *+* | | *-* | | *8* | *Vidaha (Burning in mahasrotasa)* | *+* | *-* | | *-* | | | *9* | *Anshadaha (buning sensation in arm)* | | *+* | *-* | | *-* | | *10* | *Ushmadhikiya (increase body temp.)* | | *+* | *Ushna angatavam* | | *Ushma* | | *11* | *Atisveda (Excessive sweating)* | | *+* | *Swedasrava* | | *Sveda* | | *12* | *Angagandha (Foul smell in body)* | | *+* | | *Dourgandhaya* | *Daurgandham* | | *13* | *Anga avadarana (Tearing of body parts)* | | *Avayava sadan* | *+* | | *Daranam* | | *14* | *Sonata kleda (Increased moisture in blood)* | | *+* | *-* | | *-* | | *15* | *Mansa kleda(Increased moisture in muscles)* | | *+* | *-* | | *-* | | *16* | *Tvagadaha (Burning sensation in skin)* | | *+* | *-* | | *-* | | *17* | *Tvaga avdarana (Cracking of skin)* | *Bahya tvega matra avdarana* | *+* | *-* | | *-* | | *18* | *Charmadalana (Thickness in skin)* | *Sahasanam api tvacha daranam* | *+* | *-* | | *-* | | *19* | *Rakta kotha (Urticarial patches)* | | *+* | *-* | | *-* | | *20* | *Rakta visphota (Postules)* | | *+* | *-* | | *Visphotaka* | | *21* | *Rakta pitta (Bleeding disorders)* | *Doshantra samprektam rakta pittampaittikam gayem.* | *+* | *Raktasrava* | | *-* | | *22* | *Raktamandala (Haemorrhagic rounded patches)* | | *+* | *Pita mandala* | | *-* | | *23* | *Haritva (Greenishness)* | | *+* | *Harita varna* | | *-* | | *24* | *Haridratva (Yellowishness)* | | *+* | *Pita gatrata* | | *-* | | *25* | *Nilika (Blue moles)* | | *+* | *-* | | *-* | | *26* | *Kaksha (Herpes infections)* | *Kaksha desha gata mansavdarana* | *+* | *-* | | *-* | | *27* | *Kamala (Jaundice)* | | *+* | *-* | | *-* | | *28* | *Tiktasyata (Bitter taste in mouth)* | | *+* | *+* | *Mukhasya tiktata* | *Rasa katu, amla,and tikta rasa* | | *29* | *Lohita gandhasyata (blood smell from oral cavity)* | | *+* | *+* | *Mukha gandhe lohavat* | *-* | | *30* | *Putimukhata (Foetid smell from oral cavity)* | | *+* | *-* | | *-* | | *31* | *Trishnadhikya (Increased thirst)* | *Trishna matram* | *+* | *Kanthsosha* | *Sosha* | *Trit* | | *32* | *Atrapti (Loss of contentment)* | | *+* | *+* | *+* | *+* | | *33* | *Asyapaka (Stomatitis)* | | *+* | *-* | | *-* | | *34* | *Galapaka (Inflammation of throat)* | | *+* | *-* | | *-* | | *35* | *Gudapaka (Inflammation of anus)* | | *Puyapaka* | *-* | | *-* | | *36* | *Akshipaka (Inflammation of eyes)* | | *+* | *-* | | *-* | | *37* | *Medhrapaka (Inflammation of penis)* | | *+* | *-* | | *-* | | *38* | *Jivadanam (Discharge of pure blood* | | *+* | *-* | | *-* | | *39* | *Tamapravesha (Darkness infront eyes)* | | *+* | *Tamso darshan* | *Tamso darshanam, Pitadarshan* | *+* | | *40* | *Harita haridra netra mutra varcha (Green-yellow discolouration of eyes, urine and stool)* | | *+* | *Pita netrata, pita vitakta,pita*

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mutrata,pita nakha, pita danta | *Pita netrata, pita vitakta,pita mutrata,pita nakha, pita danta* | *Varna –pandu vivarjita* | | | | | | | |

Sharangdhara- Matibhrama, Kantihani, Mukhasosh, Alpashukrata, Angapaka, Klama, Arati, Pita avalokana, Sheetaksha, Tejodwesha, Alpa nidra, Kopa, Gatrasada, Bhinnavitak, Andhata, Ushneksha, Ucchvasa usnam, Ushna mutra, Ushna mala and Nishatavam are different from Charak. Sudanta sen- Bhrama, Arati, Paka, Visaranama, Mado, Murchanam,Pralapan and Sruti. Bhava prakasha (Pittaja Vyadhi)- Akalapalitam, Netra raktata, Mutra raktata, Nidra alpatata, Ucchvasa ushnata, Bhrama, Klama, Krodho, Bheda, Tejodvesha, Sheetaksha and Arati are different from Charak.

Specific disorders of Kapha dosha

S.N. | *Charak [Cha.Sa.Sutra

Sthana 20/17]* | *Chakrapani[Chakrapani on Cha.Sa.Sutra Sthana 20/17]* | *A.S [A.S Sutra Sthana 20/15]*[181] | *Sharangdhara3*[182] | *[B.P Madhyama khanda 28/2-5]*[183] | *SudantaSen*[184] | |—-|—-|—-|—-|—-|—-|—-| | *1* | *Trapti (Anorexia nervosa)* | *Traptmivatmana sarvda manyete* | *+* | *+* | *+* | *+* | | *2* | *Tandra (Drowsiness)* | | *+* | *+* | *Achetanam* | *+* | | *3* | *Nidradhikya (Excess sleep)* | | *+* | *+* | *+* | *+* | | *4* | *Staimitya (Rigidity/immobility)* | | *+* | *-* | *+ and Sheetayam* | *+* | | *5* | *Gurugatrata (Heaviness in body)* | | *+* | *Gauravam* | *Gauravam* | *Guruta* | | *6* | *Alasya (Lassitude)* | | *+* | *+* | *+* | *+* | | *7* | *Mukhamadhurya (Sweet taste in mouth)* | | *+* | *+* | *+* | *Rasa- Lavana and svadu* | | *8* | *Mukhasrava (Salivation)* | | *Praseka* | *Prasekata* | *Mukha praseka* | *Praseka* | | *9* | *Sleshma udgirana (Expectoration of mucous)* | | *+* | *-* | | *-* | | *10* | *Maladhikya (Excess waste product)* | | *+* | *+* | *Maladhikiyam, mutradhikiyam, shukradhikayam* | *+* | | *11* | *Balasaka (Loss of strength)* | *Balakshaya,* | *+* | *-* | | | | *12* | *Apakti (Indigestion)* | | *-* | *-* | | *+* | | *13* | *Hrdayopalepa (Adherence of waste product surrounding heart)* | | *+* | *-* | | *-* | | *14* | *Kanthopalepa (Adherence of waste product surrounding throat)* | | *+* | *Mukhalepa* | *Mukha liptata* | *-* | | *15* | *Dhamani pratichaya (Adherence of waste in dhamani)* | *Dhamanya uplepa* | *+* | *-* | | *-* | | *16* | *Galaganda (Goiter)* | | *+* | *-* | | *-* | | *17* | *Atisthaulya (Obesity)* | | *+* | *-* | | *-* | | *18* | *Sheetagni (Mildness in digestive power)* | *Mandagnita* | *+* | *-* | *Agnimandhyata* | *-* | | *19* | *Udarda (Urticarial rashes)* | | *+* | *-* | | *-* | | *20* | *Shwetavabhbhasta (Pale look)* | | *+* | *Shweta angavarnta* | | *Varna Sveta* | | *21* | *Shweta mutra netra varcha (white discolouration of eyes, urine ,stool)* | | *+* | *Shweta vitakta, Shweta mutrata,* | *Mala mutra shokalayam* | *-* | | | | | | | |

Sharangdhara- Mukhalepa, Shwetavalokana, Ushneksha,Tikta kamita, Shukrasya bahulayam, Bahumutrata, Mandabuddhi, Gharghar vakyata and Achetanya are different

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from Charak. Sudanta Sen- Kathinta, Sneha, Uplepa, Shaityam, Kandu, Sotha, cirakaritvam Bhava prakasha (Kaphaja Vyadhi)- Kanthe ghurghurta, Katu ushana kamita, Buddhimandhyata are different from Charak

S.N.	*Sharangdhara*[185]
1	*Rakta gaurava (Heavyness in body)*
2	*Rakta mandala (Red rashes on the skin)*
3	*Rakta netra (Reddish eyes)*
4	*Rakta mutrata (Haematuria)*
5	*Rakta nisthivan (Haemoptysis)*
6	*Rakta pitikanam (Reddish eruptions)*
7	*Ushnam (Increased body temperature)*
8	*Putigandhitavam (Bad smell in body)*
9	*Pida (Pain in body)*
10	*Paka (Ulceration)*

Further reading for information on diseases

- AFMC Primer on Health (http://phprimer.afmc.ca/Part1TheoryThinkingAboutHealth/Chapter1ConceptsOfHealthAndIllness/IllnessSicknessandDisease)
- International Classification of Diseases (ICD): http://www.who.int/classifications/icd/en/)

This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.

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