
Astanga Hridaya Sutra Sthan

Vagbhat

Chapter 1: Ayushkameeya आयुष्कामीयं Adhyaya

“Desire for long life”

1. Salutations

रागादि रोगान् सततानुषक्तान् शेषकायप्रसृतानशेषान् औत्सुक्यमोहारतिदाञ्जघान
यो अपूर्ववैध्याय नमो अस्तु तस्मै

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

This salutation is done to Lord Dhanwantari.

2. Purpose of life: Essential quality to learn Ayurveda

आयुः कामायमानेन धर्मार्थं सुखसाधनम् । आयुर्वेदोपदेशेषु विधेयः परमादरः ॥
āyu: kāmāyamānena dharmārtha sukhasādhanam | āyurvedopadeśeṣu vidheya: paramādara: ||

To achieve the purpose of life, that is

1. **Dharma** – following the path of righteousness
2. **Artha** – earning money in a legal way
3. **Kama** – fulfilling our desire
4. **Moksha** – achieving Salvation,

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

3. Origin of Ayurveda

ब्रह्मा स्मृत्वा आयुषो वेदं प्रजापतिमजिग्रहेत्सो अश्विनौ तौ सहस्राक्षं सो अत्रिपुत्रादिकान्मुनीन्ते
अग्निवेशादिकांस्ते ढु पृथक् तन्त्राणि तेनिरे

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

4 – 4.5. Funda of Ashtanga Hrudayam:

तेभ्यो अतिविप्रकीर्ण्यभ्यः प्रायः सारतरोच्चयःक्रियते अष्टाङ्गहृदयं नातिसंक्षेपविस्तरम्

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

4.5-5.5 – Branches of Ayurveda

कायबालग्रहोर्ध्वाङ्ग शल्यदंष्ट्रा जरावृषान् ॥ अष्टावङ्गानि तस्याहुः चिकित्सा येषु संश्रिता |
kāyabālagrahordhvāṅga śalyadamṣṭrā jarāvṛṣān ॥ aṣṭāvaṅgāni tasyāhuḥ cikitsā yeṣu saṁśritā |

1. **Kaya Chikitsa** – General medicine
2. **Bala Chikitsa** – Paediatrics
3. **Graha Chikitsa** – Psychiatry
4. **Urdhvanga Chikitsa** – Diseases and treatment of Ear, Nose, Throat, Eyes and Head (neck and above region)
5. **Shalya Chikitsa** – Surgery
6. **Damshrta Chikitsa** – Toxicology
7. **Jara Chikitsa** – Geriatrics
8. **Vrushya Chikitsa** – Aphrodisiac therapy

These are the eight branches of Ayurveda.

5.5 – 6.5 Tridosha

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः ॥ विकृताऽविकृता देहं घ्नन्ति ते वर्तयन्ति च ।
vāyuḥ pittam kaphaśceti trayo doṣāḥ samāsataḥ ॥ vikṛtāḥ vikṛtā dehaṁ ghnanti te varttayanti ca |

Vayu – Vata, Pitta and kapha are the three Doshas of the body. Perfect balance of three Doshas leads to health, imbalance in Tridosha leads to diseases.

6.5-7.5 How Thridosha are spread in body and in a day?

ते व्यापिनोऽपि हृन्नाभ्योरधोमध्योर्ध्व संश्रयाः ॥
वयोऽहोरात्रिभुक्तानां तेऽन्तमध्यादिगाः क्रमात् ।
te vyāpino'pi hṛnnābhyoradhomadhyordhva saṁśrayāḥ ॥
vayo'horātribhuktānām te'ntamadhyādīgāḥ kramāt |

The Tridosha are present all over the body, but their presence is especially seen in particular parts. If you divide the body into three parts, the top part upto chest is dominated by Kapha Dosh, between chest and umbilicus is dominated by Pitta, below umbilicus part is dominated by Vata.

Similarly, in a person's life, day and in night (separately), the first part is dominated by Kapha, second part is dominated by Pitta and third part is dominated by Vata. While eating and during digestion, the first, second and third part are dominated by Kapha, Pitta and Vata respectively.

7.5 Types of digestive fires

तैर्भवेद्विषमः तीक्ष्णो मन्दश्चाग्निः समैः समः ॥

tairbhavedviṣamaḥ: tīkṣṇo mandaścāgniḥ: samaiḥ: samaḥ: ॥

There are four types of Digestive fires (Agni)

1. **Vishama Agni** – Influenced by Vata. A person with Vishama Agni will sometimes have high appetite, and sometimes, low appetite.
2. **Teekshna Agni** - Influenced by Pitta. A person with Teekshna Agni will have high digestion power and appetite.
3. **Manda Agni** - Influenced by Kapha. A person with Manda Agni will have low digestion power and appetite.
4. **Sama Agni** - Influenced by perfect balance of Tridosha – Where person will have proper appetite and digestion power. Digestion occurs at appropriate time.

8.5 Types of digestive tracts / nature of bowels

कोष्ठः क्रूरो मृदुर्मध्यो मध्यः स्यात्तैः समैरपि ।

koṣṭhaḥ: krūro mṛdurmadhyo madhyaḥ: syāttaiḥ: samairapi |

There are three types of digestive tracts (Koshta):

1. **Kroora Koshta** – wherein the person will take long time for digestion. The bowel evacuation will be irregular. It is influenced by Vata.
2. **Mrudu Koshta** – Sensitive stomach, has a very short digestion period. Even administration of milk will cause bowel evacuation.
3. **Madhya Koshta** – Proper digestive tract, bowel evacuation at appropriate times. It is influenced by Tridosha balance.

9-10 Types of Prakruti – Body Types

शुक्रार्तवस्थैः जन्मादौ विषेणैव विषकृमेः ॥ तैश्च तिस्रः प्रकृतयो हीनमध्योत्तमाः पृथक् ।

समधातुः समस्तासु श्रेष्ठा निन्द्या द्विदोषजा ॥

śukrārtavasthaiḥ: janmādau viṣeṇaiva viṣakṛmeḥ: ॥ taiśca tisraḥ: prakṛtayō hīnamadhyottamāḥ: pṛthak |
samadhātuḥ: samastāsu śreṣṭhā nindyā dvidōṣajā ॥

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

Vata prakruti – Vata body type is considered as low quality

Pitta Prakruti – Pitta body type is considered as moderate quality

Kapha Prakruti – Kapha body type is considered good quality.

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

Dual body types, Like **Vata-Pitta**, **Pitta-Kapha**, **Vata-Kapha** body types are considered as not good.

10.5 Qualities of Vata

तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः ॥
tatra rūkṣo laghuḥ śītaḥ kharaḥ sūkṣmaścalo'nilaḥ ॥

Rooksha – dryness, Laghu – Lightness, Sheeta – coldness, Khara – roughness, Sookshma – minuteness, Chala – movement These are the qualities of Vata.

11. Qualities of Pitta

पित्तं सस्नेह तीक्ष्णोष्णं लघु विस्रं सरं द्रवम् ।
pittam sasneha tīkṣṇoṣṇaṃ laghu visraṃ saraṃ dravam |

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

12. Qualities of Kapha

स्निग्धः शीतो गुरुर्मन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः ॥
snigdhaḥ śīto gururmandaḥ ślakṣṇo mrtsnaḥ sthiraḥ kaphaḥ ॥

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

संसर्गः सन्निपातश्च तद्विविक्तिक्रयकोपतः

The increase, decrease of individual Doshas, or imbalance of couple of these Doshas is called as **Samsarga**. And imbalance of all the three Doshas together is called as **Sannipata**.

13. Body tissues and waste products

रस असृक् मांस मेदो अस्थि मज्ज शुक्राणि धातवः ।
सप्त दूष्याः मलाः मूत्र शकृत् स्वेदादयोऽपि च ॥
rasa asrk māṃsa medo asthi majja śukrāṇi dhātavaḥ |
sapta dūṣyāḥ malāḥ mūtra śakṛt svedādayo'pi ca ॥

Body tissues and waste products are called as Dushyas. Means, there are influenced, and affected by Doshas. Body tissues are -

1. **Rasa** - the first product of digestion, Soon after digestion of food, the digested food turns into Rasa. It is grossly compared to lymph or plasma. But it is not a complete comparison.
2. **Rakta** – Also called as Asruk. – Blood
3. **Mamsa** – Muscle
4. **Meda** - Fat tissue
5. **Asthi** - Bones and cartilages
6. **Majja** - Bone marrow
7. **Shukra** – Semen / Ovum or entire male and female genital tract and its secretions are grossly covered under this heading.

Mala – waste products

Shakrut / Pureesha – (faeces), Sweda (sweat) and Mootra (urine) are the three waste products of the body.

13.5 Nature of increase and decrease

वृद्धिः समानैः सर्वेषां विपरीतैः विपर्ययः ।
vṛddhiḥ samānaiḥ sarveṣāṃ viparītaiḥ viparyayaḥ ।

Equal qualities lead to increase, and opposing qualities lead to decrease. For example, dryness is the quality of Vata. If a Vata body type person exposes himself to dry cold weather, his dryness and in turn Vata will increase, leading to dry skin. In the same way, oiliness is opposite quality of dryness. If he applies oil to the skin, then the dryness and related Vata is decreased.

13.5 Six tastes

रसाः स्वाद्वम्ललवणतिक्तोषणकषायकाः षड् द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः
Svadu – Madhura – sweet, Amla – Sour, Lavana – Salt, Tikta – Bitter, Ushna – Katu – Pungent, Kashaya – Astringent are the six types of Rasa.

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

14. Effect of tastes on Tridosha

तत्राद्या मारुतं घ्नन्ति त्रयः तिक्तादयः कफम् ।
कषाय तिक्त मधुराः पित्तमन्ये तु कुर्वते ॥
tatrādyā mārutaṃ ghnanti trayaḥ tiktādayaḥ kapham ।
kaṣāya tikta madhurāḥ pittamanye tu kurvate ॥

In the list of tastes, the first three, i.e. Sweet, sour and salt mitigates Vata and increases Kapha. The last three, i.e. bitter, pungent and astringent tastes mitigates Kapha and increases Vata. Astringent, bitter and sweet taste mitigates Pitta. Sour, salt and pungent tastes increase Pitta.

Types of food substances:

Shamana – Food that brings down the increased Dosha to normalcy

Kopana – Food that increases the lowered Dosha to normalcy

Swasthahita - Food that maintains the normalcy of Tridosha and health.

Types of Potency (Veerya)

Ushna veerya (Hot potency) -Some food items are hot in nature. For example pepper

Sheeta veerya (cold potency) - Some food items are cold in nature. For example milk.

These are the two types of potencies. Generally, substances that have Astringent, bitter and sweet tastes are coolant in nature and Sour, salt and pungent tastes are hot in nature.

Three types of Vipaka

Vipaka refers to conversion of taste after initial phase of digestion.

- **Madhura Vipaka (sweet)** – Generally, Sweet, and salt tastes undergo this Vipaka.
- **Amla Vipaka (Sour)** – Sour taste undergoes this Vipaka
- **Katu Vipaka** – rest of the tastes – Bitter, astringent and pungent tastes undergo this Vipaka.

18. – Twenty types of qualities

गुरु मन्द हिम स्निग्ध श्लक्ष्ण सान्द्र मृदु स्थिराः । गुणाः ससूक्ष्म विशदाः विंशतिः स विपर्ययाः ॥
guru manda hima snigdha ślakṣṇa sāndra mṛdu sthirāḥ | guṇāḥ sasūkṣma viśadāḥ viṃśatiḥ sa
viparyayāḥ ॥

Guru(heavy) X **laghu** (light in weight)

Manda(slow) X **tiksna**(quick,fast)

Hima (cold) X **ushna** (hot)

Snigdha (unctuous) X **ruksha** (dry)

Slaksna (smooth) X **khara** (rough)

Sandra (solid) X **drava** (liquid)

Mrdu (soft) X **kathina** (hard)

Sthira (stable) X **cala** (moving, unstable)

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

Vishada (non slimy) X **picchila** (slimy)

19. Cause for health and disease:

कालार्थकर्मणां योगो हीनमित्यातिमात्रकः । सम्यग्योगश्च विज्ञेयो रोगारोग्यैक कारणम् ॥
kālarthakarmanām yogo hīnamithyātimātrakaḥ | samyagyogaśca vijñeyo rogārogyaika kāraṇam ॥

Less, more or wrong unison of time, senses and functions is the reason for disease and the right unison of these three factors is the reason for health. (Explained detail in further chapters).

20. Definition of health and disease

रोगस्तु दोषवैषम्यं दोष साम्यं अरोगता । rogastu doṣavaiṣamyam doṣa sām्यam arogaṭā |
Imbalance in Tridosha is disease. Perfect balance is health.

21. Types of disease:

निजागन्तु विभागेन तत्र रोगा द्विधा स्मृताः

Nija roga – Disease caused due to imbalance in internal factors. For example, eating excessive hot substances, leading to gastritis.

Agantu Roga - Disease caused due to external factors. Such as injuries. Both these types of disease can occur to body and mind.

21. Types of mental Doshas –

तेषां कायमनोमेदादधिष्ठानामपि द्विधारजस्तमश्च मनसो द्वौ च दोषावुदाहृतौ

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

Tamas – that leads to inaction and lethargy

22. How to test patient?

दर्शनस्पर्शनप्रश्नैः परीक्षेत च रोगिणम्

Darshana – by means of inspection, observation.

Sparshana - by means of touching

Prashna – by means of asking

23. Examination of disease:

रोगं निदानप्राग्रूपलक्षणोपशयाप्तिभिः

Disease should be examined by its

Nidana -causes, aetiology,

Pragrupa – Purvarupa – prodromal symptoms, premonitory symptoms

Lakshana – Specific signs and symptoms, clinical features

Upashayaa – diagnostic tests

Apti – Samprapti – Pathogenesis.

Types of Habitat (Desha)

भूमिदेहप्रभेदेन देशमाहुरिह द्विधाजाङ्गलं वातभूयिष्ठमनूपं तु कफोल्बणम्साधारणं सममलं त्रिधा भूदेशमादिशेत्

In this science, is said to be of two kinds - **Bhumi desha** – region of land and **Dehadasha** – the body. Bhumi desa - land region is of three kinds of viz,

Jangala -which is predominant of vata – arid or desert-like land with no mountains or hills, has less vegetation, poor water resources and is more breezy.

Anupa - which is predominant of kapha - marshy land with more of water, more vegetation , very less of sunlight and heat.

Sadharana which has all Tridosha in balance - moderate type with few mountains , hills, moderate water, vegetation and sunlight.

Kinds of time:

क्षणादिव्याध्यवस्था च कालो भेषजयोगकृत्

Two kinds are considered- one is normal time, another – stages of diseases.

25-26 Types of medicines:

शोधनं शमनं चेति समासात् औषधं द्विधा ॥ शरीरजानां दोषाणां क्रमेण परमौषधम् ।
बस्तिः विरेको वमनं तथा तैल घृतं मधुः ॥

śodhanam śamanam ceti samāsāt auśadham dvidhā ॥ śarīrajānāṃ doṣāṇāṃ krameṇa
paramauśadham | basti: vireko vamanam tathā taila gṛtaṃ madhu: ॥

There are two types of medicines.

- 1. Shamana** - Palliative treatment – which brings the Dosha to normalcy, useful in initial stages of diseases
- 2. Shodhana** – Purification treatment – which expels imbalanced Dosha out of body. – Useful in aggravated stages of diseases.

Examples:

For Vata – Basti (suppositories) is the Shodhana treatment, and oil is Shamana treatment.

For pitta – Virechana (Purgation) is Shodhana and Ghee is Shamana.

For Kapha – Vamana (emesis) is Shodhana and Honey is Shamana.

26. Treatment for mental imbalance:

धीर्धैर्यात्मादिविज्ञानं मनोदोषौषधं परम्

Dhee – improving intelligence

Dhairya – improving courage

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

27-29. 16 factors of treatment. -

Chikitsa Chatushpada

भिषग् द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् चिकित्सतस्य निर्दिष्टं, प्रत्येकं तच्चतुर्गुणम्

- **Bhishag (Doctor)**, **Dravya (medicine)**, **Upastha (Nurse)** and **Rogi (patient)** are the four factors in treatment. Each of these four have further four qualities.

Qualities of doctor:

दक्षः तीर्थात्तशास्त्रार्थो दृष्टकर्मा शुचिर्भिषक

Daksha – Alert, disciplined

Shastra – Having detailed knowledge about diseases and treatment.

Drushtakarman – Having practical experience

Shuchi – Cleanliness

Qualities of medicine:

बहुकल्पं बहुगुणं संपन्नं योग्यमौषधम्

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

Bahuguna – Having enormous qualities

Sampanna – Endowed with virtues

Yogya - suitable and appropriate for specific diseases.

Qualities of nurse:

अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिचारकः

Anurakta – Compassion towards patients

Shuchi – Cleanliness

Daksha – Alert, active

Buddhiman – Intelligence

Qualities of patient

आढ्यो रोगी भिषग्वश्यो जापकः सत्त्वानपि

Adya - Rich

Bhishagvashya – 100 % obedience towards doctor

Jnapaka – Good memory

Satvavaan – Having good strength to tolerate disease and treatment.

Types of diseases:

साध्यो असाध्य इति व्याधिर्द्विधा तौ तु पुनर्द्विधासुसाध्यः कृच्छ्रसाध्यश्च, याप्यो यश्चानुपक्रमः

Two main types, which are further divided into two types.

Sadhya - Which can be cured. It is of two types – Easy to cure (Sukha Sadhya), Difficult to cure (Krichra Sadhya)

Asadhya - Which can not be cured. It is of two types – Yasya (medicine is required for as long as patient is alive), Anupakrama (nothing can be done.)

Qualities of diseases which can be cured easily:

सर्वोषधक्षमे देहे यूनः पुंसो जितात्मनःअमर्मगो अल्पहेत्वग्र रूपरूपो

अनुपद्रवःअतुल्यदूष्यदेशर्तुप्रकृतिः पादसम्पदिग्रहेष्वनुगुनेष्वेकदोषमार्गो नवः सुखः

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

Yunaha – Young patient

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

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

Alpahetu – If the cause for disease is mild

Alparooa – Mild symptoms

Anupadrava – no complications

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

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

Graha anuguna - If astrology is in favour of the patient

Eka Doshaja - Disease due to only one Dosha

Eka Marga - If only one body channel is affected

Nava - Disease of recent origin / onset.

32. qualities of difficult-to-treat diseases

शस्त्रादिसाधनः कृच्छ्रः सङ्करे च ततो गदःशेषत्वादायुषो याप्यः पथ्याभ्यासाद्विपर्यये

अनुपक्रम एव स्यात्स्थितो अत्यन्तविपर्ययेऔत्सुक्यमोहारतिकृद् दुष्टरिष्टो अक्षनाशनः

Disease which require the use of sharp instruments etc. in treatment . and also those which have mixture of factors enumerated in previous verses are krcchra sadhya (curable with difficulty) . Diseases which have features entirely opposite of curable diseases, which have stayed for long period of time, involving all the important tissues and vital organs, which have produced anxiety (fear of death), delusion and restlessness; which are presenting fatal signs and which causes loss of sense organs are impossible to cure. (Anupakrama) , which require no therapy, fit to be rejected, sure to cause death.

33. Patient worth rejection:

त्यजेदार्तं भिषग्भूषेर्दविष्टं तेषां द्विषं द्विषम्हीनोपकरणं व्यग्रमविधेयं गतायुषमचण्डं शोकातुरं भीरुं कृतघ्नं वैद्यमानिनम्

The physician should reject the patient, who is hated by physician and the king and who hates them; who hates himself (dejected in life), who is not having the equipments and other facilities required for treatment, who is busy with other activities, not having the required attention, leisure etc. towards the treatment, who is disobedient (to the physician), whose life is coming to an end, who is of evil mind (violent, destructive), who is afflicted with great grief, who is full of fear, who is ungrateful and who thinks himself to be a physician (in respect of deciding drug, therapies, food, activities etc) .

List of other chapters.

तत्रास्यास्य परम् चातो वक्ष्यते अध्यायसङ्ग्रहः

I. SUTRASTHANA

आयुष्कामदिनत्वर्हीहारोगानुत्पादनद्रयाःअन्नजानान्नसंरक्षामात्राद्रव्यरसाश्रयाःदोषादिज्ञानतद्भवेदतच्चि
कित्त्यादयुपक्रमाःशुद्ध्यादिस्नेहस्वेदरेकास्थापननावनमधूमगण्डूषट्कसेकतृप्तियन्त्रकशस्त्रकमिशरावि
धिः शल्यविधिः शस्त्रक्षाराग्निकर्मिकौसूत्रस्तानमिमे अध्यायास्त्रिंशत्

1. Ayuskamiya adhyaya (desire for long life).
2. Dinacarya adhyaya (daily regimen).
3. Rtuacarya adhyaya (seasonal regimen).
4. Roganutpadaniya adhyaya (prevention of diseases).
5. Dravadvarya vijnaniya adhyaya (knowledge of liquid materials).
6. Annasvarupa vijnaniya adhyaya (nature of food materials).
7. Annaraksadhyaya (Protection of foods).
8. Matrasitiyadhyaya (Proper quantity of food).
9. Dravyadi vijnaniya adhyaya (Knowledge of substances etc.).
10. Rasabhedhiya adhyaya (classification of tastes).
11. Dosadi vijnaniya adhyaya (Knowledge of dosas etc.).
12. Dosabhedhiya adhyaya (classification of dosas).
13. Dosopakramaniya adhyaya (treatment of the dosas).
14. Dvidihopakramaniya adhyaya (two kinds of treatments).
15. Sodhanadigana sangraha adhyaya (groups of drugs for purificatory therapies etc.).
16. Sneha vidhi adhyaya (oleation therapy).
17. Svedavidhi adhyaya (sudation therapy).
18. Vamana virecana vidhi adhyaya (emesis and purgation therapies).
19. Basti vidhi adhyaya (enema therapy).
20. Nasya vidhi adhyaya (nasal medication).
21. Dhumapana vidhi adhyaya (inhalation of smoke therapy).
22. Gandusadi vidhi adhyaya (mouth gargles and other therapies).
23. Ascyotana-anjana vidhi adhyaya (eye drops, collyrium therapies).
24. Tarpana-putapaka vidhi adhyaya (satiating the eye and other therapies).
25. Yantra vidhi adhyaya (use of blunt instruments).
26. Sastra vidhi adhyaya (use of sharp instruments).
27. Siravyadha vidhi adhyaya (venesection).
28. Salyaharana vidhi adhyaya (removal of foreign bodies).
29. Sastrakarma vidhi adhyaya (surgical operation).
30. Ksaragnikarma vidhi adhyaya (alkaline and thermal cautery).

II. SARIRA STHANA (SECTION ON ANATOMY, PHYSIOLOGY ETC).

शारीरमुच्यते गर्भावक्रान्ति तद्द्वयापदङ्गमर्माविभागिकम्बिकृतिर्दूतजं षष्ठम्

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

III. NIDANA STHANA (DIAGNOSIS OF DISEASES):

निदानं सार्वरोगिकमज्वरासृक्श्वसायक्ष्मादिमदाद्यर्शातिसारिणाम्मूत्राघातप्रमेहाणां विद्रद्याद्युदरस्य चपाण्डुकुष्ठानिलार्तानां वातास्रस्य च षोडशा

1. Sarvroga nidanam (diagnosis of diseases in general).
2. Jvara nidanam (diagnosis of fever).
3. Raktapitta, Kasa nidanam (disease and cough).
4. Svasa-Hidhma nidanam (diagnosis of bleeding disease and cough).
5. Rajayaksmadi nidanam (diagnosis of pulmonary tuberculosis etc.).
6. Madatyaya nidanam (diagnosis of alcoholic intoxication).
7. Arsas nidanam (diagnosis of haemorrhoids).
8. Atisara-Grahani nidanam (diagnosis of diarrhoea and duodenal disorders).
9. Mutraghata nidanam (diagnosis of retention of urine).
10. Prameha nidanam (diagnosis of diabetes).
11. Vidradhi-Vrddhi-Gulma nidanam (diagnosis of abscess, enlargement of the scrotum and abdominal tumour).
12. Udara nidanam (diagnosis of enlargement of the abdomen).
13. Panduroga-sopha-visarpa nidanam (diagnosis of anaemia, dropsy and herpes).
14. Kustha-svitra-krimi nidanam (diagnosis of leprosy, leucoderma and parasites).
15. Vata vyadhi nidanam (diagnosis of diseases of the nervous system).
16. Vatasonita nidanam (diagnosis of gout).

IV. CIKITSITA STHANA (THERAPEUTICS):

चिकित्सितं ज्वरे रक्ते श्वासे कासे च यक्ष्मणिवामौ मदात्यये अर्शःसु, विशि दवौ, दवौ च मूत्रिते विद्रधौ गुल्मजठरपाण्डुशोफविसर्पिषुकुष्ठशिवत्रानिलव्याधिवातास्रेषु चिकित्सितमद्वाविंशतिरिमे अध्यायाः

1. Jvara cikitsita (treatment of fevers).
2. Raktapitta cikitsita (treatment of bleeding disease).
3. Kasa cikitsita (treatment of cough).
4. Svasa-Hidhma cikitsita (treatment of dyspnoea and hiccup).
5. Rajayaksmadi cikitsita (treatment of pul. tuberculosis, etc.).
6. Chardi-Hrdroga-Trsna cikitsita (treatment of vomiting, heart disease and thirst).
7. Madatyaya cikitsita (treatment of alcoholic intoxication).

8. Arsas cikitsita (treatment of haemorrhoids).
9. Atisara cikitsita (treatment of diarrhoea).
10. Grahani dosa cikitsita (treatment of duodenal disorder).
11. Mutraghata cikitsita (treatment of retention of urine).
12. Prameha cikitsita (treatment of diabetes).
13. Vidradhi-vrdhhi cikitsita (treatment of abscess, enlargement of the scrotum).
14. Gulma cikitsita (treatment of abdominal tumour).
15. Udara cikitsita (treatment of enlargement of the abdomen).
16. Pandu roga cikitsita (treatment of anaemia).
17. Svayathu (sopha) cikitsita (treatment of dropsy).
18. Visarpa cikitsita (treatment of herpes).
19. Kustha cikitsita (treatment of leprosy).
20. Svitra-krimi cikitsita (treatment of leucoderma and parasites).
21. Vata vyadhi cikitsita (treatment of diseases of the nervous system).
22. Vatasonita cikitsita (treatment of gout).

V. KALPASIDDHI STHANA (PURIFICATORY RECIPES, PHARMACEUTICS):

कल्पसिद्धिरतः परम्कल्पो वमोविरेकस्य तत्सिद्धिर्बस्तिकल्पनासिद्धिर्बस्त्यापदां षष्ठो द्रव्यकल्पः

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

VI. UTTARASTHANA:

अत उत्तरम्बालोपचारे तद्रव्याधौ तद्ग्रहे, द्वौ च भूतगेउन्मादे अथ स्मृतिभ्रंशो, द्वौ द्वौ वर्त्मसु संधिषुदृक्तमोलिङ्गनाशेषु त्रयो, द्वौ द्वौ च सर्वगेकर्णनासामुखशिरोत्रणे, भङ्गे भगन्दरेगन्ध्यादौ क्षुद्ररोगेषु गुह्यरोगे पृथक्द्वयम्बिषे भुजङ्गे कीटेषु मुष्केषु रसायनेचत्वारिंशो अनपत्यानामध्यायो बीजपोषणः

1. Balopacaraniya adhyaya (care of the new born baby).
2. Balamaya pratisedha (treatment of diseases of children).
3. Balagraha pratisedha (treatment of evil spirits).
4. Bhuta vijnaniya (knowledge of demons).
5. Bhuta pratisedha (treatment of demons).
6. Unmada pratisedha (treatment of insanity).
7. Apasmara pratisedha (treatment of epilepsy).
8. Vartma roga vijnaniya (knowledge of diseases of eyelids).
9. Vartma roga pratisedha (treatment of diseases of eyelids).
10. Sandhisitasita roga vijnaniya (knowledge of diseases of fornices, sclera and cornea).
11. Sandhisitasita roga pratisedha (treatment of diseases of fornices, sclera and cornea).

12. Drsti roga vijnaniya (knowledge of diseases of vision).
13. Timira pratisedha (treatment of blindness).
14. Linganasa pratisedha (treatment of blindness).
15. Sarvakshi roga vijnaniya (knowledge of diseases of the whole eye).
16. Sarvakshi roga pratisedha (treatment of diseases of the whole eye).
17. Karna roga vijnaniya (knowledge of diseases of the ear).
18. Karna roga pratisedha (treatment of diseases of the ear).
19. Nasa roga vijnaniya (knowledge of the diseases of the nose).
20. Nasa roga pratisedha (treatment of diseases of the nose).
21. Mukha roga vijnaniya (knowledge of the diseases of the mouth).
22. Mukha roga pratisedha (treatment of diseases of the mouth).
23. Siro roga vijnaniya (knowledge of the diseases of head).
24. Siro roga pratisedha (treatment of diseases of the head).
25. Vrana pratisedha (treatment of ulcers).
26. Sadyo vrana pratisedha (treatment of traumatic wounds).
27. Bhanga pratisedha (treatment of fractures).
28. Bhagandara pratisedha (treatment of rectal fistula).
29. Granthi-*arbuda-slipada-apaci-nadi* vijnaniya (knowledge of tumours, cancers, filariasis, scrofula and sinus ulcer).
30. Granthyadi pratisedha (treatment of tumours etc.).
31. Ksudra roga vijnaniya (knowledge of minor diseases).
32. Ksudra roga pratisedha (treatment of minor diseases).
33. Guhya roga vijnaniya (knowledge of diseases of genital organs).
34. Guhya roga pratisedha (treatment of diseases of genital organs).
35. Visa pratisedha (treatment of poisoning).
36. Sarpa visa pratisedha (treatment of snake bite poison).
37. Kitalutadi visa pratisedha (treatment of poison of insects, spiders etc.).
38. Musika-alarka visa pratisedha (treatment of poison of mouse, rabid, dog etc.).
39. Rasayana vidhi (rejuvenation therapy).
40. Vajikarana vidhi (virilification therapy).

इत्यध्यायशतं विशं षड्भिः स्थानैरुदीरितम्

End of first chapter of Sutrasthan of Ashtanga Hridayam.

Chapter 2: Dinacharya दिनचर्या Daily Routine

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

1. PRATARUTHANA / GETTING UP IN THE MORNING

ब्राह्मे मुहूर्त उतिष्ठेत्स्वस्थो रक्षार्थमायुषः

Healthy person should get up from bed at Brahmi Muhurtha. That is, before dawn, or around 45 minutes before Sun rise, around 5 – 6 am. *Last three hours of the night – from 3 am to 6 am – is known as brahma muhurta.*

2-3 – DANTADHAVANA / CLEANING OF TEETH

शरीरचिन्तां निर्वर्त्य कृतशौचविधिस्ततः
अर्कन्यग्रोधखदिरकरञ्जककुभादिजम्
प्रातर्भुक्त्वा च मृद्वग्रं कषायकटुतिक्तकम्
कनीन्यग्रसमस्थौल्यं प्रगुणं द्वादशाङ्गुलम्
भक्षयेद्दन्तपवनं दन्तमांसान्यबाधयन्

Keeping in view, the condition of his body, the individual should pass urine and faeces, clean teeth with any of the twigs of following herbs –

Arka (*Calotropis procera*),
Vata (*Ficus benghalensis*),
Khadira (*Acacia catechu*),
Karanja (*Pongamia pinnata*),
Kakubha (*Terminalia arjuna*).

To use the twig as tooth brush, the thickness of the twig should be approximately equal to the tip of one's little finger. It should be 12 Angula length. The tip of the twig should be chewed a little to make it as brush. The twig should be of astringent, pungent and bitter in taste.

4. Danta Dhawana Nishedha – Who should not brush teeth -

नाध्यादजीर्णवमथुश्वासकासज्वरादिती
तृष्णास्यपाकहन्नेत्रशिरः कर्णमयी च तत्

The following individuals should not do teeth brushing. – people suffering from indigestion, vomiting, dyspnoea, cough, fever, facial paralysis, excessive thirst, ulceration of mouth, heart disease, diseases of eyes, head and ears.

5. Anjana – Collyrium

सौवीरमञ्जनं नित्यं हितमक्ष्णोस्ततो भजेत् । चक्षुस्तेजोमयं तस्य विशेषात् श्लेष्मतो भयम् ॥
योजयेत्सप्तरात्रेऽस्मात् स्रावणार्थं रसाञ्जनम् ।
sauvīramañjanam nityam hitamakṣṇostato bhajet | cakṣustejomayam tasya viśeṣāt śleṣmato
bhayam || yojayetsaptarātre'smāt srāvaṇārtham rasāñjanam |

It is good to apply a special type of collyrium called Sauveera Anjana to the eyes. It should be applied daily. Rasanjana (aqueous extract of *Berberis aristata*), should be applied once in a week, to drain out Kapha (secretions) from the eyes.

6 - Navana and Gandusha

ततो नावनगण्डूषधूमताम्बूलभाग्भवेत्

- After collyrium application, healthy person should do Navana (Nasya – Nasal instillation of drops.). For this purpose, milk, herbal decoctions, herbal oils are usually used. After that, Gandusha – gargling with warm water, milk, or herbal decoction or herbal oil should be done. Then Dhuma – inhalation of smoke from herbs and spices should be done, and then betel leaves should be chewed.

7 – Contra indication for Tambula – betel leaf chewing –

ताम्बूलं क्षतपितासरूक्षोत्कृपितचक्षुषाम्
विषमूर्च्छामदार्तानामपथ्यं शोषिणामपि

Those suffering from wounds, bleeding diseases, dryness, redness of eye, poisoning, repeated unconsciousness, intoxication and from tuberculosis should avoid betel leaf chewing.

8-9. Abhyanga – oil massage

अभ्यङ्गं आचरेत् नित्यं, स जरा श्रमवातहा । दृष्टि प्रसाद पुष्टि आयुः सुस्वप्न सुत्वक् दार्ढ्यकृत्
॥ शिरः श्रवणपादेषु तं विशेषेण शीलयेत् । वर्ज्योऽभ्यङ्गः कफग्रस्थकृत संशुद्धि अजीर्णिभिः ॥
abhyāṅgam ācaret nityam, sa jarā śramavātahā | dṛṣṭi prasāda puṣṭi āyuḥ susvapna sutvak
dārdhyakṛt || śiraḥ śraṇapādeṣu taṁ viśeṣeṇa śīlayet | varjyo'bhyaṅgaḥ kaphagrasthakṛta
saṁśuddhi ajīrṇibhiḥ ||

Abhyanga means massage. It should be done daily, morning. It delays ageing, relieves tiredness and excess of Vata (aches and pains). It improves vision, nourishes body tissues, prolongs age, induces good sleep and improves skin tone and complexion. Massage should be specially done on ears, head and legs. Massage should be avoided when there is increase of Kapha in the body, soon after Shodhana (Panchakarma procedure) and during indigestion.

10. Vyayama – exercise

लाघवं कर्मसामर्थ्यं दीप्तोऽग्निः मेदसः क्षयः । विभक्तघनगात्रत्वं व्यायामात् उपजायते ॥
वातपित्तामयो बालो वृद्धोऽजीर्णो च तं त्यजेत् । अर्धशक्त्या निषेव्यस्तु बलिभिः स्निग्धभोजिभिः
॥ शीतकाले वसन्ते च, मन्दमेव ततो अन्यथा । तं कृत्वाऽनुसुखं देहं मर्दयेत् च समन्ततः ॥
lāghavaṃ karmasāmarthyam dīpto’gniḥ medasaḥ kṣayaḥ | vibhaktaghanagātratvaṃ vyāyāmāt
upajāyate || vātapittāmayo bālo vṛddho’jīrṇī ca taṃ tyajet | ardhaśaktyā niṣevyastu balibhiḥ
snigdhabhojibhiḥ || śītakāle vasante ca, mandameva tato anyathā | taṃ kṛtvā’anusukhaṃ dehaṃ
mardayet ca samantataḥ ||

Exercise brings about lightness, it improves work capacity, increases digestion power, burns fat. It brings body into good shape. People with diseases originating from Vata and Pitta, children, elders, people with indigestion problem should not do exercise. Exercise should be done till one’s half strength. Exercise should be done compulsorily by those having full strength and who take oily food stuff, From December to May. At the end of the exercise, one should undergo mild massage (pressing the body parts with mild to moderate pressure.)

11-14 Adverse effects of over-exercise:

तृष्णा क्षयः प्रतमको रक्तपित्तं श्रमः क्लमः
अतिव्यवायामतः कासो ज्वरश्छर्दिश्च जायते

Excessive thirst, emaciation, severe dyspnoea (difficulty in breathing), bleeding disorders, exhaustion, feeling of debility (even without any work), cough, fever and vomiting are caused by excess of exercise.

व्यायामजागराध्वस्त्रीहास्यभाष्यादि साहसम्
गजं सिंहं इवाकर्षन् भजन्नातिविनश्यति

Those who indulge in too much of exercise daily, who keep themselves awake till late nights, regularly, who walk long distances regularly, who indulge in excessive sexual activities, too much of laughing, speaking, and such other strenuous activities, will perish, just as a lion perishes after vanquishing an elephant.

15. Udvartana –(powder – massage)

उद्वर्तनं कफहरं मेदसः प्रविलायनम् । स्थिरीकरणं अङ्गानां त्वक् प्रसादकरं परम् ॥
udvartanaṃ kaphaharam medasaḥ pravilāyanam | sthīrīkaraṇam aṅgānāṃ tvak prasādakaram
param ||

Udvartana is using powder for massage. It helps to calm down aggravated Kapha, helps to burn fat. Hence it is one of the therapies that many Ayurvedic centers offer for anti-obesity treatment. Udvartana also brings in stability to body organs, improves strength and skin complexion.

16-18 – Snana – Bathing

दीपनं वृष्यमायुष्यं स्नानं ऊर्जा बलप्रदम् । कण्डु मल श्रम स्वेद तन्द्रा तृट् दाह पाप्मजित् ॥
dīpanaṃ vṛṣyamāyūṣyaṃ snānaṃ ūrjā balapradam | kaṇḍu mala śrama sveda tandrā tṛṭṭ dāha
pāpmajit ||

Bathing improves digestion, acts as aphrodisiac, prolongs life, increases enthusiasm and strength. It helps to get rid of dirt, waste products, sweat, tiredness, excessive thirst, burning sensation and microbes.

उष्णाम्बुना अधकायस्य परिषेको बलावहः
तेनैव तूत्तमाङ्गस्य बलहृत्केशचक्षुषाम्

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

स्नानमर्दितनेत्रास्य कर्णरोगात्सिरिषु
आध्मानपीनसाजीर्णभुक्तवत्सु च गाहितम्

Bath is contra- indicated for those suffering from facial paralysis, diseases of the eyes, mouth and ears, diarrhoea, flatulence, rhinitis, indigestion and who have just taken food.

19. Sad Vritta – Good/healthy conduct:

जीर्णे हितं मितं चाद्यात् न वेगानीरयेत् बलात् । न वेगितो अन्यकार्यः स्यात् न अजित्वा साध्यं
आमयम् ॥ jīrṇe hitam mitam cādyāt na vegānīrayet balāt | na vegito anyakārya: syāt na ajitvā
sādhyam āmayam || Jeeṇe hitam mitam chaadyat – One should always eat, only after digestion of
previous food, in limited quantity.

Na vegan neerayet – one should not induce natural urges forcefully. Example: urinating, when there is no urge to pass urine.

Na Vegito anya kaaryaha – one should immediately attend to natural urges, whenever they come, without being busy in other activities.

One should undergo treatment to diseases as soon as possible.

20-21 Words of wisdom: Path of righteousness:

सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः । सुखं च न विना धर्मात् तस्मात् धर्मपरो भवेत् ॥
sukhārthā: sarvabhūtānām matā: sarvā: pravṛttaya: | sukhaṃ ca na vinā dharmāt tasmāt
dharmaparo bhavet ||

All the creatures are behind happiness. There is no happiness, without righteousness. Hence all should follow the path of righteousness.

भक्त्या कल्याणमित्राणि सेवेत्तेतरदूरगः

Friends should be served with affection and good deeds, whereas the others (wicked) should be kept at a distance.

22. 10 types of bad deeds

हिंसा स्तेय अन्यथा कामं पैशुन्यं परुष अनृते । सम्भिन्न आलाप व्यापाद अभिद्या दृक् विपर्ययम्
॥ पापं कर्मेति दशधा काया वाङ् मनसैः त्यजेत् ।

himsā steya anyathā kāmam paisūnyam paraṣa anṛte | sambhinna ālāpa vyāpāda abhidya dṛk
viparyayam || pāpam karmeti daśadhā kāyā vān manasai: tyajet |

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

Himsa (causing injury, torture etc.)

steya (stealing, robbing),

anyathakama (unlawful sexual activity, desiring for others),

paśunya (abusive or harsh speech),

parusha vachana (harsh speech)

Anruta vacana (speaking untruth),

sambhinna alapa (speech causing separation, breaking of company),

vyapada (quarrel, intention of harming),

abhidya (jealousy, not tolerating good of others) and

drgviparyaya (finding fault, misunderstanding, faithlessness etc. with scriptures, elders etc)

Of these ten, the first three are related to body, next four- related to speech and last three – related with mind.

22-47 अवृत्तिव्याधिशोकार्ताननुवर्तेत शक्तितः

Those who have no means of livelihood, who are suffering from diseases and who are afflicted with grief should be helped.

आत्मवत्सततं पश्येदपि कीटपिपीलिकम् अर्चयेद्देवगोविप्रवृद्धवैध्यनृपातिथीन्

Even the insects and ants should be seen with respect, similar to a physician, king and guests.

विमुखान्नार्थिनः कुर्यान्नावमन्येत नाक्षिपेत्

Beggars should not be disappointed, abused or objected.

उपकारप्रधानः स्यादपकारपरे अप्यरौ सम्पद्विपत्स्वेकमना,हेतावीर्ष्येत्फले न तु

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

Sampat Vipatsu Eka manaaha: One should maintain a balanced mind both during calamity and prosperity.

One should not be envious towards wealth and happiness of others.

काले हितं मितं ब्रूयाद्विसंवादि पेशलम्

Kale bryuat – speak only on the right occasion.

Hitam bryuat – speak good words, be pleasant.

Mitam bryuat – speak little, as per necessity.

Do not argue, do not say untrue things.

पूर्वाभिभाषी, सुमुखः सुशीलः करुणामृदुः

नैकः सुखी, न सर्वत्र विश्रब्धो न शङ्कितः

न कञ्चिदात्मन शत्रुं नात्मानं कस्यचिद्विपुम्

प्रकाशयेन्नापमानं न च निःस्नेहतां प्रभोः

Purva abhibhashi _ be the first to greet, to start conversation

sumukhaha – have a smiling face

susheelaha – have good character

karuna, mrudu: – be courteous, be soft in speech and activity.

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

Na sarvata: vishrabdo – do not believe everything around you

Na shankhitaha – do not suspect everything around

Do not instantly think someone as your foe or that he is a foe of someone else.

Do not publicly talk about insults that you underwent,

Do not publicly talk about disaffection towards your king (boss/ master / senior, in today's context)

जनस्याशयमालक्ष्य यो यथा परितुष्यति

तं तथैवानुवर्तेत पराराधनपण्डितः

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

न पीडयेदिन्द्रियाणि न चैतान्यतिलालयेत्

The sense organs should neither be strained very much nor should they be fondled or very much.

त्रिवर्गशून्यं नारम्भं भजेत्तं चाविरोधयन्

Do not engage yourself in things that are devoid of three pursuits (dharma (righteousness), arha, (wealth) and kama (pleasure)): should carry on the occupation without going contrary to them (dharma and karma).

अनुयायात्प्रतिपदं सर्वधर्मेषु मध्यमाम्

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

Personal hygiene:

नीचरोमनखशमश्रुनिर्मलाङ्घ्रिमलायनः

स्नानशीलः सुसुरभिः सुवेषो अनुल्बणोज्ज्वलः

One should cut his hair, nails, and moustaches regularly.

Keep feet, ears, nose, eyes, urethra and anus clean

Take bath daily, put on scents and good dress which is not superfluous but is pleasant to look at.

धारयेत्सततं रत्नसिद्धमन्त्रमहौषधीः

सातपत्रपदत्राणो विचरेद्युगमात्रदृक्

निशि चात्ययिके कार्ये दण्डी मौली सहायवान्

Wear precious stones, potent hymns and herbs (kept inside amulets) on the body.

Walk holding an umbrella, putting on foot wear and looking straight to a distance of four arms length in front of you.

In case of urgent work at nights, one should go equipped with a baton, head- dress and an assistant.

चैत्यपूजध्वजाशस्तच्छायाभस्मतुषाशुचीन्

नाक्रामेच्छर्करालोष्टबलिस्नानभुवो न च

One should not invade on the shade of a holy tree on which deities reside (or a Buddhist shrine), materials (or men) of worship, banner and unholy thing, heap of ash, husk and dirt, sand dunes, boulders, places of bali (offering sacrifices to Gods, demons etc.) and bathing.

नदीं तरेन्न बाहुभ्यां, नाग्निस्कन्धमभिव्रजेत्

सन्दिग्धनावं वृक्षं च नारोहेददुष्टयानवत्

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

नासंवृतमुखः कुर्यात्क्षुतिहास्यविज्रुम्भणम्

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

नासिकां न विकुष्णीयान्नाकस्माद्विलिखेद्भ्रुवम्

नाङ्गैश्चेष्टेत विगुणं, नासीतोत्कटकश्चिरम्

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

देहवाक्चेतसां चेष्टाःप्राक् श्रमाद्विनिवर्तयेत् नोर्ध्वजानुशिचरं तिष्ठेत्

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

नक्तं सेवेत न द्रवम्
तथा चत्वरचैत्यान्तश्चतुष्पथसुरालयान्
सुनाटवीशून्यगृहशमशानानि दिवा अपि न

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

सर्वथेक्षेत नादित्यं, न भारं शिरसा वहेत्
नेक्षेत प्रततं सूक्ष्मं दीप्तामेध्याप्रियाणि च

No one should gaze at the sun for a long time, should not carry heavy weight on his head, not see continuously objects which are minute, shining, dirty and unpleasant.

मध्यविक्रयसन्धानदानादानानि नाचरेत्

One should not engage in selling, brewing, free distributing, or receiving of wine .

पुरोवातातपपरजस्तुषारपरूषानिलान्
अनूजुः क्षवथुदगारकासस्वप्नान्नमैथुनम्
कूलछायां नृपद्विष्टं व्यालदंष्ट्रिविपाणिनः
हीनानार्यातिनिपुणसेवां विग्रहमुत्तमैः
सन्ध्यास्वभयवहारस्त्रीस्वप्नाध्ययनचिन्तनम्
शत्रुसत्रगणाकीर्णगणिकापणिकाशनम्
गाक्त्रवक्रनखैर्वाध्यं हस्तकेशावधूननम्
तोयाग्निपूज्यमध्येन यानं धूमं शवाश्रयम्
मध्यातिसक्तिं विश्रम्भस्वातन्व्ये स्त्रीषु च त्यजेत्

The person should avoid the direct breeze, sunlight, dust, snow(dew), hard breeze (whirlwind etc); should not sneeze belch, cough, sleep, dine or copulate in improper postures, should avoid the shade of a scaffold, places hated by the king (or government), company of wild animals, biting animals and those with horns; of mean, wicked (uncivilised and very intelligent persons); avoid quarrel with good men; avoid taking foods, sex, sleeping, study and recapitulation at the time of meeting of the night and

sunrise,

Avoid the food given by enemies, given during sacrificial ceremony, (that offered by large group of donors of different castes), that given by prostitutes and merchants; one should not make sound with the body parts, mouth and nails, nor shake the hand and hairs; should not move in between two (receptacles of) water, fire and the worshipful; should avoid the smoke of a cadaver; too much indulgence, in wine (drinking), believing and independence for (wicked) women.

आचार्यः सर्वचेष्टासु लोक एव हि धीमतः
अनुकुर्यात्तमेवातो लौकिकेअर्थ परीक्षकः

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

आर्द्रसन्तानता त्यागः कायवाक्चेतसां दमः
स्वार्थबुद्धिः परार्थेषु पर्याप्तमिति सद्व्रतम्

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

नक्तंदिनानि मे यान्ति कथम्भूतस्य सम्प्रति
दुःखभाङ्ग भवत्येवं नित्यं सन्निहितस्मृतिः

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

इत्याचारः समासेन, यं प्राप्नोति समाचरन्
आयुरारोग्यमैश्वर्यं यशो लोकांश्च शाश्वतान्

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

Thus ends the chapter called Dinacharya, the second in sutrasthana of Astanga hrudaya composed by Srimad Vaghata, son of Sri Vaidyapati Simhagupta.

Chapter 3: Ritucharya adhyaya ऋतुचर्या Seasonal Regimen

Ritucharya – Ayurvedic Seasonal Regimen

Ritucharya is the 3rd chapter of Ashtanga Hrudayam. The word Ritucharya is made of two words – **Ritu** means **seasons** **Charya** means do's and don'ts (**regimen**). This important chapter discusses in detail regarding different seasons and the regimen to be followed.

Six Seasons – in the Ancient Ayurvedic Calendar -

मासैर्द्विसंख्यैर्माघाद्यैः क्रमात् षट् ऋतवः स्मृताः
शिशिरो अथ वसन्तश्च ग्रीष्मो वर्षशरदहिमाः
शिशिराद्यास्त्रिभिस्तैस्तु विध्यादयनमुत्तरम्
आदानं च, तदादत्ते नृणां प्रतिदिनं बलम्

A season (Ritu) is comprised of two months (two Masa).

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

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

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

The above three Ritus form **Uttarayana** – Northern solstice. Here, fire is dominant. It is also called as Adana Kala, wherein the human strength is relatively low.

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

Sharath Ritu (Autumn season) – Ashvayuja and Karthika – Mid September to Mid November

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

These three seasons form **Dakshinayana** – Southern solstice. It is also called as Visarga Kala, wherein the human strength will be relatively high.

Uttarayana – Adana kala – Northern Solstice – mid January – mid July

तस्मिन्हयत्यर्थतीक्ष्णोष्णरूक्षा मार्गस्वभावतः
आदित्यपवनाः सौम्यान् क्षपयन्ति गुणान् भुवः
तिक्तः कषायः कटुको बलिनो अत्र रसा क्रमात्
तस्मादादानमाग्नेयम्

Because of the nature of the path, both the Sun and wind become very strong, powerful and dry during this half of the year. It takes away all the cooling qualities of the earth. Bitter, Astringent and Pungent tastes (Tikta, kashaya and Katu Rasas) will be more powerful, respectively, in the successive Ritus. Hence Adana Kala is dominated by fire.

Dakshinayana – Visarga Kala – Southern Solstice – mid July – mid January

ऋतवो दक्षिणायनम्
वर्षादयो विसर्गश्च यद्बलं विसृजात्ययम्
सौम्यत्वादत्र सोमो हि बलवान् हीयते रविः
मेघवृष्ट्यनिलैः शीतैः शान्ततापे महीतले
स्निग्धाश्चेहाम्ललवणमधुरा बलिनो रसाः

During this period, the Sun releases strength of the people. Here moon is more powerful, earth is cooled down due to clouds, rain and cold wind. Sour, Salt and sweet (Amla, Lavana and Madhura) tastes are dominant respectively during the three seasons of this period.

Variation in strength as per season -

शीते अग्र्यं, वृष्टि घर्मे अल्पं बलं, मध्यं तु शेषयोः ।
śīte agryam, vṛṣṭi gharṁe alpam balaṁ, madhyam tu śeṣayoḥ |

Winter – Hemantha and Shishira – mid November – mid March – Highest strength
Summer and rainy seasons – mid May – mid September – Lowest strength
Spring and Autumn – Medium strength.

1. Hemanta Ritucharya – Ayurveda Winter regimen: Mid November – Mid January

बलिनः शीतसंरोधाद्धेमन्ते प्रबलो अनलः
भवत्यल्पेन्धनो धातून् स पचेत्वायुनेरितः
अतो हिमे अस्मिन्सेवेत स्वाद्वम्ललवणात्रसान्

During Hemantha, the people are strong, digestive fire becomes powerful, because it gets obstructed from flowing outward due to external winter. Like fuel consumes the things that it comes into contact, digestive fire may cause emaciation of body tissues. Hence, in this period, one should consume food predominant with sweet sour and salt tastes.

दैर्घ्यानिशानामेतर्हि प्रातरेव बुभुक्षितः
अवश्यकार्यं सम्भाव्य यथोक्तं शीलयेदनु
वातघ्नतैलैरभ्यङ्गं मूर्ध्नि तैलं विमर्दनम्
नियुद्धं कुशलैः सार्धं पादाघातं च युक्तितः

As the nights are longer, person feels hungry early in the morning. So, after attending to oblations, one should resort to Abhaynga (oil massage) with oils that have Vata balancing properties. Massage should be done especially to scalp and forehead. Mild massaging, wrestling till one's half strength and trampling of the body is recommended.

कषायपहतस्नेहस्ततः स्नातो यथाविधि
कुङ्कुमेन सदर्पण प्रदिग्धो अगुरुधूपितः
रसान् स्निग्धं पलं पुष्टं गौडमच्छसुरां सुराम्
गोधूमपिष्टमाषेक्षुक्षीरोत्थविकृतीः शुभाः
नवमन्त्रं वसां तैलं, शौचकार्यं सुखोदकम्
प्रावराजिनकौशेयप्रवेणीकौचवास्तृतम्
उष्णस्वभावैर्लघुभिः प्रावृतः शयनं भजेत्
युक्त्या अर्ककिरणान् स्वेदं पादत्राणं च सर्वदा

After this, oil is washed off with astringent powders and bathing. Then fine powder of Saffron and kasthuri (musk) is applied. The body is exposed to the fumes of aguru (Aquilaria agallocha) Since the digestion power is high, heavy-to-digest food such as meat soup mixed with fats, meat of well nourished animals, wine prepared with jaggery, supernatant part of wine (Sura) should be had more.

Food prepared with wheat flour, black gram products of sugarcane and of milk, food prepared from freshly harvested corn, muscles, fat and edible oils should be partaken as food. Warm water should be used for oblations, thick sheet made of cotton, leather, silk, wool or bark of trees that are light in weight should be used during sleep. Exposure to sunlight and fire should be resorted to, judiciously. Foot wear should be worn always.

पीवरोरुस्तानश्रोण्यः समदाः प्रमदाः प्रियाः
हरन्ति शीतमुष्णाङ्गयो धूपकुङ्कुमयौवनैः

Women who have - well developed thighs, breasts, buttocks, who are enchanting, and exhilarated by the use of - fragrant fumes, scents, youthfulness, and thus made warm in their body, who are liked, drive away the cold by their embrace. One may have sex as per his liking.

अङ्गारतापसन्तप्तगर्भभूवेश्मचारिणः
शीतपारुष्यजनितो न दोषो जातु जायते

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

Overall, in Hemantha Ritu, the strength and digestion power are more. Hence one can exercise, undergo oil massage, eat heavy foods and may have sex.

2. Sisira Rutu charya – Ayurveda winter regimen – Mid January – Mid March:

अयमेव विधिः कार्यः शिशरेऽपि विशेषतः । तदा हि शीतमधिकं रौक्ष्यं चादानकालजम् ॥
ayameva vidhi: kārya: śśire’pi viśeṣata: | tadā hi śītamadhikaṃ raukṣyaṃ cādānakālam ॥

Even in shishira Ritu, the same regimen, as described above should be adopted with more intensity. During this period cold is severe and dryness more.

3. Vasanta Rutucharya (Ayurveda Spring regimen) – Mid March – Mid May

कफश्चितो हि शिशिरे वसन्ते अर्काशुतापितः
हत्वा अग्निं कुरुते रोगानतस्तं त्वरया जयेत्
तीक्ष्णैर्वमननस्याद्यैर्लघुरूक्षैश्च भोजनैः
व्यायामोद्वर्तनाघातैर्जित्वा श्लेशमाणमुल्बणम्
स्नातो अनुलिप्तः कर्पूरचन्दनागुरुकुङ्कुमैः
पुराणयवगोधूमक्षौद्रजाङ्गलशूल्यभुक्
सहकाररसोन्मिश्रानास्वादय प्रियया अर्पितान्
प्रियास्यसङ्गसुरभीन् प्रियनेत्रोत्पलाङ्कितान्
सौमनस्यकृतो हृद्यान्त्रयस्यैः सहितः पिबेत्
निर्गदानासवारिष्टसीधुमार्दवीकमाधवान्
शृङ्गबेराम्बु साराम्बु मध्वम्बु जलदाम्बु च

Kapha which has undergone increase in Shishira (cold season) becomes liquefied by the heat of the Sun in Vasanta (spring). It diminishes the digestive fire (Agni) and gives rise to many diseases. Hence Kapha should be controlled quickly, by resorting to strong emesis therapy (Vamana Panchakarma procedure), Nasya (nasal medication) and other therapies. Food should also be chosen to mitigate Kapha, that are easily digestible and dry (moisture-free, fat-free).

Physical exercises, dry massage and mild trampling should be done.

Having thus mitigated the kapha, the person should take bath, anoint the body with the paste of karpura (camphor), candana (sandalwood), aguru (Aquilaria agallocha), and kumkuma (saffron). Have one year old barley, wheat and honey, meat of animals of desert-like land, and meat roasted in fire as food;

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

Beverages such as asava (fermented infusion), arista (fermented decoction), sidhu (fermented infusion), mardvika (fermented grape juice), or sarambu (extract of trees such as asana, candana etc.) or water mixed with honey, or water boiled with jalada (musta – Nut grass). 18-22

दक्षिणानिलशीतेषु परितो जलवाहिषु
अद्भुष्टनष्टसूर्येषु मणिकुट्टिमकान्तिषु
परपुष्टविघुष्टेषु कामकर्मान्तभूमिषु
विचित्रपुष्पवृक्षेषु काननेषु सुगन्धिषु
गोष्ठीकथाभिश्चत्राभिर्मध्यहनं गमयेत्सुखी

The person should spend his midday in the company of friends engaged in pleasant games, pastimes, story telling etc., in forests (or gardens). The gardens should have cool breeze from south direction, with plenty of reservoirs of water all around, invisible or poor sunlight, the

land covered with shining crystals, with the cuckoo everywhere making pleasant sounds and engaged in love-play, with trees and different kinds of beautiful and sweet smelling flowers.

गुरुशीतदिवास्वप्नस्निग्धाम्लमधुरांस्त्यजेत्

Avoid foods that are hard to-digest and cold, sleeping at day time, foods which are fatty, sour and sweet. Because, all these will increase Kapha.

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

तीक्ष्णांशुरतितीक्ष्णांशुर्ग्रीष्मे संक्षिपतीव यत्
प्रत्यहं क्षीयते श्लेष्मा तेन वायुश्च वर्धते
अतो अस्मिन्पटुकट्वम्लव्यायामार्करांस्त्यजेत्

In Greeshma (summer) the sun rays become powerful and appear to be destructive. Kapha decreases day by day and Vata increases consequently, hence avoid use of salt, pungent and sour foods, heavy physical exercises and exposure to sunlight, during this season. **26-27**

भजेन्मधुरसेवान्नं लघु स्निग्धं हिमं द्रवम्
सुशीततोयसिक्ताङ्गो लिह्यात्सक्तून् सशर्करान्

Food which are sweet, light (easy to digest), fatty, cold and liquid should be taken, take cornflour mixed with cold water and sugar after taking bath in cold water.

Indication for limited use of wine during summer:

मद्यं न पेयं, पेयं वा स्वल्पं, सुबहुवारि वा । अन्यथा शोफ शैथिल्य दाह मोहान् करोति तत् ॥ २९
madyam na peyam, peyam vā svalpam, subahuvāri vā | anyathā śoṣha śaithilya dāha mohān
karoti tat ॥ 29

Madya (wine) should not be taken; if very necessary, taken in very little quantity or diluted with more quantity of water; if wine is taken in large doses, it will cause inflammatory conditions, and it will make the body fragile and weak, increases burning sensation and causes delusion.

कुन्देन्दुधवलं शालीमशनीयाज्जाङ्गलैः पलैः
पिबेद्रसं नातिघनं रसालां रागखाण्डवौ
पानकं पञ्चसारं वा नवमृद्भाजने स्थितम्
मोचचोचदलैर्युक्तं साम्लं मृन्मयशुक्तिभिः
पाटलावासितं चाम्भः सकर्पूरं सुशीतलम्

During summer, boiled rice, which is white in colour, (like full moon) should be eaten along with meat of animals of desert.
Meat juice (Mamsarasa) which is not very thick,

Rasala (curds churned and mixed with pepper powder and sugar),
Raga (syrup which is sweet, sour and salty) and
Khandava (syrup which has all the tastes, prepared with many substances),
Panaka panchasara, (syrup prepared with raisins (draksha), madhuka, dates (karjura), kasmarya,
and parushaka fruits all in equal quantities, cooled and added with powder of cinnamon leaves,
cinnamon and cardamom etc) and kept inside a fresh mud pot, along with leaves of plantain and
coconut trees, and made sour (fermented) should be drunk in mugs of mud or shell;
Very cool water kept in mud pot along with flowers of patala and karpura (camphor) should be
used for drinking.

शशाङ्ककिरणान् भक्ष्यान् रजन्यां भक्षयन् पिबेत्
ससितं माहिषं क्षीरं चन्द्रनक्षत्रशीतलम्

Food articles like sasanka kirana (hollow, finger-like, fried pastry made of corn flour) should be
taken at night;
Buffalo milk mixed with sugar and cooled by moonlight and the stars should be used for
drinking. 33-36

अभङ्कषमहाशालतालरुद्धोष्णरश्मिषु
वनेषु माधवीश्लिष्टद्राक्षास्तवकशालिषु
सुगन्धिहिमपानीयसिच्यमानपटालिके
कायमाने चित्ते चूतप्रवालफललुम्बिभिः
कदलीदलकहलारमृणालकमालोत्पलैः
कोमलैः कल्पिते तल्पे हसत्कुसुमपल्लवे
मध्यंदिने अर्कतापार्तः स्वप्याद्द्वारागृहे अथवा
पुस्तस्त्रीस्तनहस्तास्यप्रवृत्तोशीरवारिणि

Day time should be spent in forests having tall trees reaching the sky such as shala (*Shorea robusta*, Tala – *Borassus flabellifera* etc, which obstruct the hot rays of the sun, or in houses around which bunches of flowers and grapes are hanging from their creepers.
Sheets of cloth spreading sweet scented water, are arranged (to fan the air) , all around.
Sleep on soft bed prepared with flowers of banana, kalbara, lotus etc. with fully blossomed flowers place all over.

Spend the day remaining inside the house cooled by water fountains, water being scented with usheera (Cus Cus grass), and thereby relieve yourself from the heat of the sun.

निशाकरकराकीर्णं सौधपृष्ठे निरासु च
आसना स्वस्थचित्तस्य चन्दनार्द्रस्य मालिनः
निवृत्तकामतन्त्रस्य सुसूक्ष्मतनुवाससः
जलाद्रतालवृन्तानि विस्तृताः पद्मिनीपुटाः
उत्क्षेपाश्च मृदूक्षेपा जलवर्षिहिमानिलाः
कर्पूरमल्लिकामाला हाराः सहरिचन्दनाः

मनोहरकलालापाः शिशवः सारिकाः शुकाः
मृणालवलयाः कान्ताः प्रोत्फुल्लकमलोज्ज्वलाः
जङ्गमा इव पद्मिन्यो हरन्ति दयिताः क्लमम्

Night regimen: At nights, one should sleep on the terrace, facing moonlight. Exhaustion due to heat of the day is relieved by, anointing the body with paste of sandalwood, wearing garlands, avoidance of sexual activities, wearing of very light and thin dress, by fanning with fans made of leaves of Tala or large leaves of padmini (lily) made wet; syringes sprinkling cool water softly, garlands of flowers of camphor, jasmine and of pearls and beads of white sandal paste, children, sarika (mynah bird) and shuka (parrot) talking pleasantly; beautiful woman wearing bangles of soft lotus stalk, blossoms of lotus in their hair, moving about nearby.

5. Varsha Ritu carya- (Ayurveda seasonal regimen for rainy season) – Mid July – Mid September:

आदानग्लानवपुषामग्नि सन्नो अपि सीदति
वर्षासु दोषैर्दुष्यन्ति ते अम्बुलम्बाम्बुदे अम्बरे
सतुषारेण मरुता सहसा शीतलेन च
भूबाष्पेणअम्लपाकेन मलिनेन च वारिणा
वह्निनैव च मन्देन, तेष्वित्यन्यो अन्यदूषिषु
भजेत्साधारणं सर्वमूष्मणस्तेजनं च यत्

In rainy season, the agni (digestive activity) is weak. It is already debilitated by summer, it undergoes further decrease and gets vitiated by the Doshas. The Doshas get aggravated by the effect of thick clouds full of water, cold wind having snow, dirty water because of rain, warmth of the earth and sourness.

The poor strength of digestive activity the Doshas start vitiating one another and cause many diseases.

Hence all general measures to mitigate imbalanced Doshas and to improve digestive activity should be adopted. 42-44

आस्थापनं शुद्धतनुर्जीर्णं धान्यं रसान् कृतान्
जाङ्गलं पिशितं यूषान् मध्वरिष्टं चिरन्तनम्
मस्तु सौवर्चलाद्यं वा पञ्चकोलावचूर्णितम्
दिव्यं कौषं शृतं चाम्भो भोजनं त्वतिदुर्दिने
व्यक्ताम्ललवणास्नेहं संशुष्कं क्षौद्रवल्लघु

One should undergo Panchakarma therapies.

After that the person should also be administered asthapana basti (decoction enema therapy).

He should use old grains for food, meat juice processed with spices etc.

Meat of animals of desert-like lands, soup of pulses, wine prepared from grapes and fermented decoctions, which are old or mastu (whey, thin water or curds) processed with more of Sochal

salt and powder of panchakola, should be used. Rain water or water from deep wells, well boiled should be used for drinking. On days of no sunlight at all, the food should predominantly sour, salty and unctuous, dry, mixed with honey and easily digestible. 45-46 ½

अपादचारी सुरभिः सततं धूपिताम्बरः
हर्म्यपृष्ठे वसेद्बाष्पशीतशीकरवर्जिते

Person should not move about on foot (move only on vehicles) should use perfumes, expose his clothes to fragrant fumes, dwell in upper stories of the house, devoid of heat, cold and snow.

नदीजलोदमन्थाहःस्वप्नायासातपांस्त्यजेत्

Avoid - River water, udamantha (beverage prepared with flour of corns mixed with ghee), sleeping at daytime, exertion and exposure to Sun. 48

6. Sharath Ritucharya – (Ayurveda autumn regimen) – Mid September – Mid November:

वर्षाशीतोचिताङ्गानां सहसैवार्करश्मिभिः
तप्तानां सञ्चितं वृष्टौ पित्तं शरदि कुप्यति
तज्जयाय घृतं तिक्तं विरेको रक्तमीक्षणम्

The person becomes accustomed to the cold of rainy season. When he gets suddenly exposed to the warm rays of Sun, the Pitta, which has undergone increase in Varsha (rainy season) becomes greatly aggravated during sharath (autumn). In order to get over it, Tikta ghrita (medicated ghee recipe described in the treatment of kustha chapter 19 of Chikitsa sthana), purgation therapy and blood letting should be resorted to. 49 ½

तिक्तं स्वादु कषायं च क्षुधितो अन्नं भजेत्त्वधु
शालिमुद्गं सिताधात्रीपटोलमधुजाङ्गलम्

When hungry, the person should take foods which are of bitter, sweet and astringent tastes, and easily digestible such as Rice, green gram, sugar, Amla, Patola, honey and meat of animals of desert-like lands. 50 ½

Hamsodaka -

तप्तं तप्तांशुकिरणैः शीतं शीतांशु रश्मिभिः ॥ समन्तात् अप्यहोरात्रं अगस्त्योदय निर्विषम् ।
शुचि हंसोदकं नाम निर्मलं मलजिज्जलम् ॥ नाभिष्यन्दि न वा रूक्षं पानादिषु अमृतोपमम् ।
taptam taptāṃśukiraṇaiḥ śītām śītāṃśu raśmibhiḥ ॥ samantāt apyāhorātraṃ agastyodaya nirviṣam |
śuci haṃsodakaṃ nāma nirmalam malajijalam ॥ nābhiṣyandi na vā rūkṣaṃ pānādiṣu
amrūtopamam |

The water which gets heated by the hot rays of the sun during day cooled by the cool rays of the moon during night, for many days continuously, which has been de-poisoned (detoxicated) by

the rise of the star Agatya, which is pure, uncontaminated and capable of mitigating the malas (dosas) is known as Hamsodaka. It is neither abhisyandi (producing more secretion or moisture inside the minute channels so as to block them) nor dry, such water is like Amrita (nectar) for drinking and other purpose. 51-52

चन्दनोशीरकर्पूरमुक्तास्रग्वसनोज्ज्वलः
सौधेषु सौधधवलां चन्द्रिकां रजनीमुखे

Evening should be spent on the terraces of houses which are white (by painting), anointing the body with the paste of Sandalwood, Cus Cus grass, Camphor, wearing garlands of pearls and shining dress and enjoying the moonlight.

तुषारक्षारसौहित्यदधितैलवसातपान्
तीक्ष्णमद्यदिवास्वप्नपुरोवातान् परित्यजेत्

Avoid exposure to snow (mist), indulgence in alkaline substances, satiation with hearty meal, use of curds, oil, muscle fat, exposure to sunlight, strong liquors, sleeping at day time and the eastern breeze. 54 ½

Use of taste as per season:

शीते वर्षासु चाध्यांस्त्रीन् वसन्ते अन्त्यान् रसान्भजेत्
स्वादुं निदाघे, शरदि स्वादुतिक्तकषायकान्
शरद्वसन्तयो रूक्षं शीतं घर्मघनान्तयोः
अन्नपानं समासेन विपरीतमतो अन्यथा

During winters, (Hemanta and Shishira) and varsa (rainy season), Sweet, Sour and salt tastes should be especially used.

Bitter, pungent and astringent tastes should be used more during vasanta (spring season), Sweet taste should be used more during Nidagha (summer); and Sweet, bitter and astringent tastes should be used during Sharath (autumn).

Qualities of food as per season:

The food and drink should be dry (moisture less, fat-less) during Sharat and Vasanta (autumn and spring) and food should be cold during gharma (summer) and ghnanta (end of rainy season) and should be hot in other seasons. 55-56.

नित्यं सर्वरसाभ्यासः स्वस्वाधिक्यमृतावृतौ ॥
nityam sarvarasābhyāsaḥ svasvādhikyamṛtāvṛtau ॥

The habit of using all the six tastes every day is ideal for maintenance of health. However, during particular seasons, the particular tastes should be given special emphasis. 57.

Ritusandhi- (inter-seasonal period) :-

ऋत्वोः अन्त्यादि सप्ताहौ ऋतुसन्धिरिति स्मृतः । तत्र पूर्वं विधिस्त्याज्यः सेवनीयो अपरञ्च क्रमात्
॥ असात्म्यजा हि रोगाः स्युः सहसा त्यागशीलनात् ॥
ṛtvoḥ antyādi saptāhau ṛtusandhiriti smṛtaḥ | tatra pūrvo vidhistyājyaḥ sevaniyo aparāṅ kramāt ||
asātmyajā hi rogāḥ syuḥ sahasā tyāgaśīlanāt ||

The seven days at the end and commencement of a season is known as Rtusandhi (inter seasonal period). During this period, the regimen of the preceding season should be discontinued gradually and that of the succeeding season should be gradually adopted; sudden discontinuance or sudden adoption gives rise to diseases caused by asatmya (non-habituatation). 58-59 ½

Thus ends the chapter- named Ritucahya, the third of Sutrasthan of Astanga Hridaya samhita composed by Srimad Vagbhata, Son of Sri Vaidyapati Simhagupta.

Chapter 4: Roganutpadaniya रोगानुत्पादनीय Preventive Healthcare

The fourth chapter of Astanga Hridaya is called as Roganutpadaniya Adhyaya – Preventive healthcare tips. It explains the method of adjusting the body to the natural signs so as to avoid toxic material accumulation and onset of disease process.

Meaning of the chapter name:

Roganutpadaneeya = Roga + Anutpadaneeya

Roga means disease

Utpadana means production. Anutpadana means prevention of production.

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

अधारणीय वेग

Adharaneeya Vega – Natural urges that should not be suppressed

वेगान्न धारयेत्वातविण्मुत्रक्षवतूटक्षुधाम्

निद्राकासश्रम श्वासजृम्भाश्रुच्छर्दिरेतसाम् 1

One should not suppress these natural urges -

1. Adhovata – flatus (fart)
2. Vit – faeces
3. Mutra – urine
4. Kshavatu – sneeze
5. Trut – thirst
6. Kshudha – hunger
7. Nidra – sleep
8. Kasa – cough
9. Shramashvasa – breathing on exertion
10. Jrumbha – Yawning
11. Ashru – tears, weeping
12. Chardi – vomiting
13. Retas – semen

All these natural urges should not be suppressed by force.

अधोवातरोध Adhovata abrodha – adverse effects of suppressing flatus –

अधोवातस्य रोधेन गुल्मोदावर्त रुक्कलमाः

वातमूत्रशक्रुत्सङ्गदृष्ट्यग्निवधहृद्गदाः 2

By suppression of the urge of flatus (farting), on a continuous basis, one becomes prone to abdominal bloating, tumor,

Udavarta – bloating, gaseous distension of abdomen

Ruk – abdominal pain

Klama – tiredness, exhaustion without doing anything

blockage of flatus, constipation and difficulty in urination

loss of vision and

loss of digestive power

diseases related to upper part of stomach and heart

This is because – the Vata gets obstructed in intestine by avoiding farting. At intestines and rectum, natural movement of Vata is downward. But because of suppression of flatus, Vata moves in upward direction and causes all these problems. Most of the problems explained are due to Vata imbalance.

पुरीष रोध Bad effects of suppressing urge to defecate – Shakrut Nirodhaja Roga –

शकृतः पिण्डीकोद्वेष्ट प्रतिश्याय शिरोरुजः

ऊर्ध्ववायुः परीकर्तो हृदयस्योपरोधनम्

मुखेन विट्प्रवृत्तिश्च पूर्वोक्ताश्च आमयाः स्मृताः 3-4

Pindikodveshta – twisting pain of calf muscles

Pratishyaya – running nose

Shiroruja – headache

Urdhvavayu – upward movement of Vata,

Parikarta – anal itching sensation

Hrudayasya Uparodhana – stiffening feeling in chest region

Mukhena Vit pravrutti – foul breath, feces vomiting.

Bad Effects due to Suppression of urination:

अङ्गभङ्गाश्मरीबस्तिमेद्वंक्षणवेदनाः

मूत्रस्य रोधात्पूर्वे च प्रायो रोगाः

Angabhanga – body pain,

Ashmari – Urinary calculi

Pain in penis and bladder region.

Diseases that are mentioned in flatus and faeces may also occur in this condition.

Treatment for suppression of flatus, feces and urine –

तदौषधं वर्ति अभ्यङ्ग अवगाहस्य स्वेदनं बस्तिकर्म च
अन्नपानं च विड् भेदि विड् रोधोत्थेषु यक्ष्मसु

To treat the diseases arising from suppression of flatus, feces and urine, the following should be given.

Varti – Rectal and urethral suppositories

Abhyanga – Oil massage

Avagaha – tub bath, sitz bath

Svedana – sweating therapy, sudation therapy

Bastikarma – rectal enema

Annapaanam ca vidbhedhi – all food that help to induce purgation should be administered.

Treatment of diseases due to suppression of urination urge –

मूत्रजेषु तु पाने च प्राग्भक्तं शस्यते घृतम् ६
जीर्णान्तिकं चोत्तमया मात्रया योजनाद्वयम्
अवपीडकमेतच्च संजितम् धारणात्पुनः ७

In diseases caused by suppression of urine, drinking of ghee before lunch is idea. Drinking ghee in the maximum dose at the end of digestion of meal of both the midday and the night is also advised.

Such a process of drinking high doses of ghee is called as **Avapidaka Sneha**.

Suppression of belching:

उद्गारस्यारुचिः कम्पो विबन्धो हृदयोरसोः
आध्मानकास हिध्माश्च हिध्मावत्तत्र भेषजम् ८

Suppression of belching may cause

Aruchi – Anorexia, lack of interest in taking food

Kampa – tremors

Vibandha – constipation

Hrudayo Raso – stiffening sensation in chest region

Adhmana – bloating, gaseous distension of abdomen

Kasa – cough, cold

Hidhma – hiccup

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

Suppression of sneezing:

शिरोर्तीन्द्रियदौर्बल्यमन्यास्तंभार्दितं क्षुतेः

Suppression of sneezing may cause –

Shiro Arti – headache

Indriya Daurbalya – weakness of sense organs

Manyasthamba – Neck stiffness

Ardita – Facial palsy

Treatment:

तीक्ष्णधूमान्जनाघ्राणनावनार्कविलोकनैः

प्रवर्तयत्क्षुतिं सक्तां स्नेहस्वेदौ च शीलयेत्

Teekshna Dhooma – powerful herbal smoking,

Anjana – Collyrium

Navana – Snuffing

Arkavilokana – seeing Sun directly for a few seconds

Massage, Oleation and sudation therapies are also mentioned as treatment.

All these are done to induce sneezing and to regularize Vata movement.

Suppression of thirst –

शोषाङ्ग साद बाधिर्यं सम्मोहं भ्रमं हृद्गदाः

तृष्णाया निग्रहात् तत्र शीतः सर्वो विधिर्हितः १०

Suppression of thirst causes

Shosha – Emaciation

Angasada – debility, weakness

Badhirya – deafness

Sammoha – loss of consciousness, delusion

Bhrama – delusion

Hrut Gada – cardiac disorder

Treatment:

तत्र शीतः सर्वो विधिर्हितः १०

All procedures that are cooling in nature – like cold water drinking, cold water bath etc is recommended.

Suppression of hunger:

अङ्गभङ्ग अरुचि ग्लानि कार्श्य शूल भ्रमाः क्षुधः ११

Angabhanga – bodyache, myalgia
Aruchi – Anorexia, lack of interest in taking food
Glani – debility
Karshya – emaciation, weight loss
Shoola – abdominal colic pain
Bhrama – delusion

Treatment:

तत्रयोज्यं लघु स्निग्धं उष्णं अल्पं च भोजनम्

Light meals, with oily substance (such as ghee), which is hot/warm in nature.

Note: Fasting causes decrease in digestion power and increase in Vata. If you take a large meal after fasting for long, then it will further decrease digestion power. Hence a light meal is advised.

Oily substance such as ghee soothes gastric mucosa.
Hot/warm food helps to maintain Agni (digestion power).

Suppression of sleep:

निद्राया मोह मूर्धाक्षि गौरवालस्य जृम्भिकाः
अङ्गमर्दश्च तत्र इष्टः स्वप्नः संवाहनानि च १२

Suppression of sleep causes

Moha – delusion
Murdha Akshi Gourava – heaviness of head and eyes
Alasya – laziness, lassitude
Jrumbhika – yawning
Angabhanga – bodyache, myalgia

Treatment: तत्र इष्टः स्वप्नः संवाहनानि च Sleep and massage.

Suppression of cough:

कासस्य रोधात् तत्वृद्धिः श्वासारुचि हृदामयाः १३
शोषो हिध्मा च, कार्य अत्र कासहासुतरां विधिः

By suppressing cough, it further increases. It further may lead to
Shvasa – Asthma, COPD, wheezing, breathing difficulty
Aruchi – Anorexia, lack of interest in taking food
Hrudamaya – cardiac disorder
Shosha – Emaciation
Hidhma – hiccup

Treatment – कार्य अत्र कासहासुतरां विधिः All treatment which relieves cough (Regular treatment to cough) should be given.

Suppression of breathing on exertion:

गुल्म हृद्रोग सम्मोहाः श्रमश्वासाद्विधारितात् १४

Avoiding heavy breathing after heavy work may lead to
Gulma – Abdominal tumor, bloating
Hrudroga- Cardiac disorder
Sammoha – loss of consciousness, delusion

Treatment:

हितं विश्रमणं तत्र वातघ्नश्च क्रियाक्रमः

Vishrama – rest
Vata balancing treatment.

Suppression of yawning:

जृम्भायाः क्षवद्रोगाः सर्वश्चानिलजिद्विधिः १५

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

Suppression of tears

पीनसाक्षिशिरोहृदरुक्मन्यास्तंभारुचिभ्रमाः

सगुल्मा बाष्पतः तत्र स्वप्नो मध्यं प्रियाः कथाः १६

Suppression of tears causes
Peenasa – running nose, rhinitis
Akshi Roga – eye disorders
Hridrik – heart diseases associated with pain
Manyasthamba – Neck stiffness

Aruchi – Anorexia, lack of interest in taking food
Bhrama – delusion
Gulma – Abdominal tumor, bloating

Treatment: sleep, alcohol and sweet talk with friends and family.

Suppression of vomiting:

विसर्पकोठकुष्ठ अक्षिकण्डूपाण्ड्वामयज्वराः
सकासस्वासहृल्लासव्यङ्गश्वयथवो वमेः १७

Suppression of vomiting causes

Visarpa – Herpes, spreading skin disease
Kotha – allergic skin rashes
Kushta – skin diseases
Akshi Roga – eye disorders
Kandu – itching sensation
Pandu – Anemia, initial stages of liver diseases
Jvara – fever
Kasa – cough, cold
Shwasa – Asthma, COPD, wheezing, breathing difficulty
Hrullasa – nausea – vomiting sensation
Vyanga – Pigmented patches on face
Shvayathu – oedema, inflammation

Treatment:

गण्डूषधुमानाहारा रूक्षं भुक्त्वा तदुद्वमः
व्यायामः सुतिरस्रस्य शस्तं चात्र विरेचनम् १८
सक्षारलवणं तैलमभ्यङ्गार्थं च शस्यते

Gandusha – gargling
Dhumapana – herbal smoke
Rooksha aahara Vamana – eating dry food and inducing vomiting
Vyayama – exercise
Asra Sruti – Blood letting (in case of skin diseases)
Virechana – purgation type of Panchakarma treatment.

Note: Suppression of vomiting causes Pitta imbalance. Hence most of the treatment above is targeted to balance or eliminate Pitta.

Suppression of Semen ejaculation:

शुक्रात्तत्स्रवणं गुह्यवेदनाश्वयथुज्वराः १९
हृदयथामूत्रसङ्गाङ्गभङ्गवृद्धयश्मषण्डताः

Suppression of ejaculation causes
Sraavana – oozing of semen
Guhya Vedana – pain in groin
Shvayathu – oedema, inflammation
Jvara – fever
Hrid Vyatha – cardiac pain, distress
Mutrasanga – Obstruction to the flow of urine and difficulty
Angabhanga – bodyache, myalgia
Vruddhi – Hernia
Ashma – stone formation
Shandata – Impotency

Treatment:

ताम्रचूडसुराशालिबस्त्यभ्यङ्ग अवगाहनम् २०
बस्तिशुद्धिकरैः सिद्धं भजेत्क्षीरं प्रियाः स्त्रियः

Tamrachuda – chicken,
Sura – beer, alcohol
Shali – rice
Basti abhyanga – massage to the lower abdomen
Avagaha – immersion bath with oil
Bastishuddhi – cleansing of urinary bladder with enema
Ksheera – treatment with milk processed with herbs
Priya Striyaha – copulation

Whom should not be given treatment?

तृट्शूलार्तं त्यजेत् क्षीणं विड्वमं वेगरोधिनाम्

Who have intense pain and thirst, those who are habituated to suppression of urges – because the Vata and other Doshas will frequently get vitiated due to undesired activity and treatment will not be successful.

Ksheena – who are severely emaciated, Those who vomit faeces – condition has gone out of control

Root cause for all diseases

रोगाः सर्वे अपि जायन्ते वेगोदीरणधारणैः
निर्दिष्टं साधनं तत्र भूयिष्ठं ये तु तान् प्रति २२
ततश्चानेकधा प्रायः पवना यत्प्रकुप्यति
अन्नपानौषधं तस्य युञ्जीतातो अनुलोमनम् २३

All diseases are caused due to

Vegodeerana – initiation of urges forcefully

Vegadhaarana – Suppression of naturally initiated urges.

For those common diseases arising from these acts, specific treatments have been counted so far.

By disturbing the nature, it is Vata that is mainly vitiated. Hence the symptoms arising from suppression of natural urges could be treatment with food and treatment which clear the passages of Vata and help in restoring Vata's natural movement direction.

धारणीय वेगाः – Urges that should be suppressed –

धारयेत्तु सदा वेगान् हितैषी प्रत्य चेह च
लोभ ईर्ष्याद्वेषमात्सर्यरागादीनां जितेन्द्रियः २४

The urges that should be suppressed forcefully are –

Lobha – greed

Irshya – envy

Dvesha – hatredness

Matsarya – jealous

Raga – unlawful, excessive attraction

Shodhana –Panchakarma – purification procedure – timing

यतेत् च यथा कालं मलानां शोधनं प्रति अत्यर्थं सञ्चितास्ते हि क्रुद्धाः स्युर्जीवितच्छिदः

One must exercise precaution to clear out Doshas and waste products at suitable times.

Accumulation of such toxins could lead to their aggravation and subsequently even death may occur due to this.

Effectiveness of Shodhana – (Panchakarma treatment)

दोषाः कदाचित्कुप्यन्ति जिता लङ्घन पाचनैः ये तु संशोधनैः शुद्धा न तेषां पुनरुद्भवः २६

The Doshas that are balanced out by Langhana (fasting etc) and Pachana (digestion promoting) therapies may sometime get re-aggravated soon. However, Doshas that have been eliminated out with Shodhana (Panchakarma) therapy will never get re-aggravated.

यथाक्रमं यथायोगमत ऊर्ध्वं प्रयोजयेत्

रसायनानि सिद्धानि वृष्ययोगांश्च कालवित्

After proper Panchakarma procedure at suitable times, rejuvenation treatment (Rasayana therapy) should be taken up, with suitable tonics and aphrodisiacs.

Treatment for those who undergo Panchakarma treatment and who feel tired:

भेषजक्षपिते पथ्यमाहारैर्बृहणं क्रमात्

शालिषष्टिकगोधूममुद्गमांसघृतादिभिः

हृद्यदीपनभेषज्य संयोगाद्दुचिपक्तदैः

साभ्यङ्गोद्वर्तनस्नाननिरुहस्नेहनस्तिभिः

Bruhmana Ahara – nourishing eatables such as

Shashtika Shali – rice that mature in 60 days

Godhuma – wheat

Mudga – green gram

Mamsa – meat

Ghrita – ghee

Medicine with Hrudyā (cardiac tonic) and Deepāna (digestive, carminative) qualities should be mixed with food and taken.

Abhyanga – oil massage

Udvartana – powder massage

Snana – herbal bath

Niruha Basti – enema treatment

Snehabasti – oil / ghee enema treatment

All these help to restore health of the debilitated.

तथा स लभते शर्म सर्वपावक पाटवम् धीवर्णेन्द्रिय वैमल्यं वृषतां दैर्घ्यमायुषः

By these measures, one could gain health, happiness, good intelligence, clarity of vision, strong sense organs, intelligence, sexual vigour and longevity.

आगन्तुज रोगाः – Traumatic diseases / caused by external factors

ये भूतविषवाय्वग्निक्षतभङ्गादिसंभवाः

रागद्वेषमयाध्याश्च ते स्युरागन्तवो गदाः

Those disease produced by

bhuta (evil spirits, bacteria, parasites, insects and such microbes),

visha (poisons)

air (hurricane, cyclone), agni (fire, electricity, radiation etc) kshata (injury, wounds etc),

bhanga (fracture of bones) etc., as also those due to

raga (desire, lust), dvesa (hatred), bhaya (fear) etc. are all know as Agantu diseases arising from external causes)

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

त्यागः प्रजापराधानामिन्द्रियोपशमः स्मृतिः

देशकालात्मविज्ञानं सदब्रुतस्यानुवर्तनम् ३२

अथर्वविहिता शान्तिः प्रतिकूलग्रहार्चनम्

भूताध्यस्पर्श निर्दिष्टश्च पृथक् पृथक् ३३

अनुत्पत्तयै समासेन विधिरेषः प्रदर्शितः

निजागन्तुविकाराणा मुत्पन्नानां च शान्तये ३४

Avoidance of improper activities of body, mind and speech by willful transgression of rules,

Control of the senses, remembering previous experiences and acting rightly,

good knowledge of the habitat, season and the self,

adherence to rules of good conduct and rituals

Peaceful procedures as mentioned in Atharva Veda,

Worship of celestial powers – Grahashanti (astronomical palliative procedures)

Staying away from Bhuta (evil spirits, microbes)

Respective treatment followed as per the principles explained above, are the general guidelines to treat all types of diseases.

शोधन समय – Time for Panchakarma treatment

शीतोद्भवं दोषचयं वसन्ते विशोधयन् ग्रीष्मजं अभ्रकाले

घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगान् ऋतुजान् जातु ३५

The accumulated Doshas arising from winter should be expelled during Vasanta (spring)

That arising from Summer (Greeshma) should be expelled during Abhtrakala – Varsha Ritu – rainy season.

That arising from rainy season should be expelled during Ghnatyaya (Sharad – Autumn season)

By this, people will not become victims of diseases born by the effect of the seasons.

अरोग्य हेतवः – Secret of good health

नित्यं हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः

दाता समः सत्यपरः क्षमावानापुत्रोपसेवी च भवत्यरोगः

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

Thus ends the chapter called Roganutpadaniya, the fourth in Sutrasthana of Astangahridaya samhita of srinad Vagdhata son of Sri Vaidyapati Simhagupta.

Chapter 5 Drava Vigyaniya द्रव विज्ञानीय Drinkables

The 5th chapter of Sutrasthan is known as Dravadravya Vijnaneeya Adhyaya. It deals with types and health benefits of all the liquid foods. It details types and benefits of water, milks, dairy products, sugarcane juices, honey, oils, wines and urine.

Toya varga –(group of waters)

Gangambu – benefits of drinking rain water

जीवनं तर्पणं हृदयं हलादी बुद्धि प्रबोधनम्
तनु अव्यक्तरसं मृष्टं शीतं लघु अमृतोपमम् १
गङ्गाम्बु नभसो भ्रष्टं स्पृष्टं तु अर्कन्दुमारुतैः
हिताहितत्वे तद्भूयो देशकालावपेक्षते २

Rain water is which has come into contact with Sunlight, Moon light and wind is Jeevaneeya – Enlivening, improves quality of life

Tarpana – satiating

Hrudya – good for heart

Hladi – calming and soothing to the mind and stomach

Buddhi prabodhanam – Stimulates intellect

Tanu – thin

Avyaktarasa – imperceptible taste

Sheeta – cold

Laghu (light to digest)

Amrutopama – similar to nectar

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

Notes – The properties described above are of rain water collected in a clean vessel directly, a little while after the commencement of rain. It should be consumed within a few hours as it loses its properties. With the increasing industrialization and pollution, the rain water has lost its qualities nowadays. Hence, may not be good to consume.

Test for quality:

येनाभिवृष्टममलं शाल्यन्नं राजते स्थितम्
अक्लिन्नमविवर्णं च तत्पेयं गाङ्गम्

Only that rain water which makes the boiled rice kept in a clean silver plate neither too moist nor change its color is to be considered as good for drinking. 2 ½

Samudramdu (seawater qualities) :-

अन्यथा सामुद्रं, तन्न पातव्यं मासादाश्वयुजाद्विना

Seawater should not be used for drinking expect during Ashvayuja month. (September. October/autumn season). 3

Notes:- During Ashvayuja month there will be the appearance of Agastya nakshatra (the star Canopus) which is said to remove the poisonous properties of water and other things of the earth, hence permission to use other kinds of water for drinking during this month.

एन्द्रमम्बु सुपात्रस्थमविपन्नं सदा पिबेत्
तदभावे च भूमिष्ठमान्तरिक्षानुकारि यत्
शुचिपृथ्वसितश्वेते देशे अर्कपवनाहतम्

Rain water, collected in clean vessel and which has not changed in color taste and odor, should be used for drinking always. In its absence, the water of the earth, which resembles rainwater in all its qualities, collected from clean vast place that has black or white soil, which is exposed to sunlight and breeze.

Dushtajala – (contaminated water)

न पिबेत्पङ्कशैवालतृणपर्णाविलास्तृतम्
सुर्येन्दुपवनादृष्टमभिवृष्टं घनं गुरु
फेनिलं जन्तुमत्तप्तं दन्तग्राहयतिशैत्यतः
अनार्तवं च यद्विच्यमार्तवं प्रथमं च यत्
लूतादितन्तुविण्मूत्रविषसं श्लेषदूषितम्

Water which is dirty, mixed with mud, algae, weeds and leaves, which is not exposed to sunlight and wind, which is a mixture of old and fresh, which is thick, not easily digestible, frothy, containing worms, hot (by nature), causes tingling of teeth by being very cold, that rain water which is un-seasonal or though seasonal that of the first rain (before the appearance of Agastya Nakshatra, that contaminated with the webs, saliva, urine, faeces of spider etc., and such other poisonous materials, should not be used for drinking. 6-7 ½

Nadijala –(river water benefits)

पश्चिमोदधिगाः शीघ्रवहा याश्चामलोदकाः
पथ्याः समासात्ता नद्या विपरीतास्त्वतो अन्यथा

Water of the rivers which flow into the western ocean (Arabian sea), which are sweet and which have pure water (uncontaminated) is good for health, where as that flowing into eastern ocean is not ideal for consumption. 8

उपलास्फालनाक्षेपविच्छेदैः खेदितोदकाः
हिमवन्मलयोद्भूताः पथ्यास्ता एव च स्थिराः
कृमिश्लीपदहृत्कण्ठशिरोरोगान् प्रकुर्वते

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

प्राच्यान्त्यपरान्तोत्था दुर्नामानि, महेन्द्रजाः
उदरश्लीपदातङ्कान्, सह्याविन्ध्योद्भवाः पुनः
कुष्ठपाण्डुशिरोरोगान्, दोषघ्न्यः पारियात्रजा
बल पौरुष्यकारिण्यः, सागराम्भस्त्रिदोषकृत्

Water of rivers of the Prachya (gauda), Avanti (malwa) Aparanta (konkana) countries causes hemorrhoids. Water of rivers arising from Mahendra mountains cause enlargement of the abdomen and filariasis; those arising from Sahya and Vindhya mountains causes leprosy (and other skin disease) anaemia and diseases of the head; of those arising from Pariyatra, mitigate the (aggravated) dosas, bestow strength and sexual vigour, the water of the sea causes vitiation of all the three dosas. 11-12.

Notes:- Pracya or Gauda desa comprises of central Bengal and parts of Orissa Avanti or Malwa country was round about the modern city of Ujjain. Aparanta or konkana comprises of Goa, karwar and north kanara districts of Karnataka. Mahendra mountain is the northern part of the eastern gaths, (the whole range of hills extending from Orissa to the district of Madura was known by the western Ghats. Vindhya are mountain ranges of central India. Priyatra is the western part of the Vindhya mountains.

विद्यात्कूपतडाकादीन् जाङ्गलानूपशैलतः

The water of kupa (deep well), tadaga (artificial pond) etc., should be considered to be similar (in qualities and properties) to those of the desert, marshy and mountains (respectively). 12 ½

Jalapana varja- (avoiding of drinking water)

नाम्बु पेयमशक्त्या वा स्वल्पमल्पाग्निगुल्मिभिः
पाण्डूदरातिसारार्शोग्रहणीशोषशोथिभिः
ऋते शरन्निदाघाभ्यां पिबेत्स्वस्थो अपि चाल्पशः

Water should not be consumed or consumed in very little quantity, by those suffering from poor digestive function, tumors of the abdomen, anaemia, enlargement of the abdomen, diarrhoea, haemorrhoids, diseases of the duodenum, dropsy.

Excepting for Sharad (autumn) and Nidagha (summer) even healthy persons should drink less quantity of water in all other seasons 13-14

Jalapana phala- (effects of drinking water with respect to meals)

समस्थूलकृशा भुक्तमध्यान्तप्रथमाम्बुपाः

Drinking water in between meals – healthy habit

Drinking water after meals – causes obesity

Drinking water before meals – causes emaciation, weakness

Sheetajala (cold water)

शीतं मदात्ययग्लानिमुर्च्छाच्छर्दिश्रमभ्रमान्
तृष्णोष्णदाहपित्तास्रविषाण्यम्बु नियच्छति १५

Cold water relieves

Madatyaya – alcoholic intoxication,

Glani – exhaustion,

Murcha – fainting,

Chardi – vomiting,

Shrama – debility (fatigue),

Bhrama – dizziness, giddiness,

Trushna – thirst,

Ushna – heat (of the sun) burning sensation,

Pittasra – bleeding conditions and Pitta dominant conditions
and Visha – poison.15

Ushnajala-hot water drinking benefits

दीपनं पाचनं कण्ठ्यं लघूष्णं बस्तिशोधनम् १६

हिध्माध्मानानिलश्लेष्मसद्यः शुद्धिनवज्वरे

कासामपीनसश्वासपार्श्वरुक्षु च शस्यते १७

Hot water

Deepana – stimulates hunger,

Pachana – helps digestion,

Kantya – good for the throat,

Laghu – easily to digest,

Basti shodhana – cleanses the urinary bladder,

Relieves

Hidhma – relieves hiccup,

Adhmana – flatulence,

Anila – aggravation of Vata

Shleshma – aggravation of Kapha

It is ideal on the days of Panchakarma therapy

Navajvara – fever of recent origin

Kasa – cold, cough

Ama – accumulation of undigested materials,
Peenasa – rhinitis (running nose),
Shwasa – dyspnoea and
Parshvaruja – pain in the flanks. 16-17

अनभिष्यन्दि लघु च तोयं क्वाथेतशीतलम्
पित्तयुक्ते हितं दोषे, व्युषितं तत्रिदोषकृत् १८

Water which is boiled and then cooled

Anabhishtyandi – does not increase moisture or stickiness in the body
Laghu – light to digest

Useful in Pitta conditions.

Water which is kept overnight, is not ideal for consumption. It increases Tridosha. 18.

Narikelodaka- (coconut water benefits):-

नारिकेलोदकं स्निग्धं स्वादु वृष्यं हिमं लघु
तृष्णापित्तानिलहरं दीपनं बस्तिशोधनम् १९

Tender coconut water is

Snigdha – unctuous, oily
Swadu – sweet,
Vrushya – aphrodisiac,
Hima – coolant,
Laghu – easy to digest

Relieves

Trushna – thirst,
Pittanila hara – balances Pitta and Vata.
Deepana – increases hunger and
Bastishodhana – cleanses urinary bladder. 19

वर्षासु दिव्यनादेये परं तोये वरावरे
इति तोय वर्गः

During varsa (rainy season) rain water is best and river water least suitable for consumption. 19
½

Ksheera varga –(group of milk and milk products)

अथ क्षीरवर्गः

स्वादुपाकरसं स्निग्धमोजस्यं धातुवर्धनम् २०

वातपित्तहरं वृष्यं श्लेष्मलं गुरु शीतलम्

प्रायः पयः

Generally milk is

Svadupakarasa – sweet in taste and also at the end of digestion,

Snigdha – unctuous,

Ojovardhana – increases Ojus,

Dhatuvardhana – nourishes and increases body tissues,

Vata Pittahara – mitigates Vata and Pitta,

Vrushya – aphrodisiac,

Shleshmala – increases kapha

Guru – heavy to digest

Sheetala – coolant. 20-21

Goksheera –(cow milk benefits):-

अत्र गव्यं तु जीवनीयं रसायनम्

क्षतक्षीणहितं मेध्यं बल्यं स्तन्यकरं सरम्

श्रमभ्रममदालक्ष्मीश्वासकासादितृक्षुधः

जीर्णज्वरं मूत्रकृच्छ्रं रक्तपित्तं च नाशयेत्

Cow's milk

Jeevaneeya – promotes long life,

Rasayana – anti aging, rejuvenating

Kshataksheena hita – good for those emaciated after chest injury

Medhya – increases intelligence,

Balya – strengthening

Stanyakara – promotes breast milk production

Sara – helps easy movement of the bowels

Relieves

Shramahara – exhaustion,

Bhramahara – dizziness

Mada – toxicity,

Alakshmi - in-auspiciousness

Shwasa – dyspnoea,

Kasa – cough,

Atitrut Kshudha – severe thirst and hunger,

Jeernajvara – chronic fevers,

Mutrakrichra – dysurea

Raktapitta - bleeding diseases 21 1/2

Mahisha ksheera – (buffalo milk benefits)

हितं अत्यग्नि अनिद्रेभ्यो गरीयो माहिषं हिमम् ॥ २३ ॥

Buffalo milk is good for people with very good digestion power, who suffer from Anidra – insomnia. It is a coolant. 23

Aja ksheera-(Goat milk benefits):-

अल्पाम्बुपानव्यायाम कटुतिक्ताशनैः लघु
आजं शोषज्वरश्वासरक्तपित्तातिसारजित् २४

Goat drinks less water and does a lot of walking. It eats pungent and bitter grass and vegetables that are light to digest. Hence goat milk also carries these qualities.

Goat milk is useful in

Shosha – emaciation

Jvara – fever

Shwasa – dyspnoea, asthma, chronic bronchial disorders

Raktapitta – bleeding disorders of Pitta origin such as haemorrhoids, nasal bleeding

Atisara – diarrhoea, dysentery. 24

Ustra ksheera (camel milk benefits) –

इषदूक्षोष्णलवणमौष्टकं दीपनं लघु
शस्तं वातकफानाहकृमिशोफोदरार्शसाम् २५

Ushtra ksheera (milk of camel)- is

Ishat ruksha – slightly dry

ushna – hot

Lavana – salty taste

Deepana – increases digestion strength

Laghu – easy to digest

Vatakaphaan shastam – useful in Vata and Kapha

Krumi – relieves worm infestation

Shopha – anti inflammatory

Udara – useful in ascites

Arshas – haemorrhoids. 25

Manusha ksheera – (breast milk benefits):-

मानुषं वातपित्तसृग्भिघाताक्षिरोगजित्
तर्पणाश्चोतनैर्नस्यैः

Breast milk is useful in
Vata and Pitta imbalance disorders
Asruk – blood vitiation disorder
Abhigghata – useful in injuries
Akshirooga – it is used as eye drops to relieve eye infections and to relieve redness.
It is used in Tarpana and Ashchottana types of eye treatments. It is also used as nasal drops. 26.

Avika ksheera – (ewe's milk):-

अहृद्यं तृष्णमाविकम् २६
वातव्याधिहरं हिध्माश्वासपित्तकफप्रदम्

Ewe's milk is not good for heart, hot in nature, useful in Vata disorders, gives rise to hiccup, respiratory conditions. It increases Pitta and Kapha. 26 ½

Hastiksheera (Elephant milk benefits) - हस्तिन्याः स्थैर्यकृत् It is strengthening in nature.

Ekashapha ksheera- (milk of single hoofed animals):-

वाढमुष्णं त्वैकशफं लघु
शाखावातहरं साम्ललवणं जडताकरम्

Milk of single hoofed animals (like horse, donkey, etc) is very hot (in potency), useful in vata disorders, is slightly sour and salt and causes lassitude (laziness).

Uncooked milk is

पयो अभिष्यन्दि गुर्वांमं, युक्त्या शृतमतो अन्यथा २८
भवेद्गरीयो अतिशृतं, धारोष्णममृतोपमम्

Abhisyanidi (causes excess secretion in the tissue pores, causing their blockage)
Guru – heavy to digest
Amakara – causes Ama and indigestion
Yuktya shrutam amrutopamam – if it is properly boiled, it is similar to nectar. Otherwise, it is poison.
Dharoshna – Milk drawn from udder (nipple) direct in to mouth is similar to nectar. (Provided cow is perfectly healthy without any infection)

Dadhi (curds benefits/soured milk/coagulated milk)

अम्लपाकरसं ग्राहि गुरुष्णं दधि वातजित् २९
मेदः शुक्रबलश्लेश्मपित्तरक्ताग्निशोफकृत्
रोचिष्णु शस्तमरुचौ शीतके विषमज्वरे ३०
पीनसे मूत्रकृच्छ्रे च, रूक्षं तु ग्रहणीगदे
नैवाद्यान्निशि नैवोष्णं वसन्तोष्ण शरत्सु न ३१
नामुद्गसूपं नाक्षौद्रं तन्नाघृतसितोपलम्
न चानामलकं नापि नित्यं णो मन्थमन्यथा ३२
ज्वरासृक्पित्तवीसर्पकुष्ठपाण्डुभ्रमप्रदम्

Curd has

Amla rasa – sour taste
Amla paka – undergoes sour taste conversion after digestion
Grahi - absorbent, useful in diarrhoea,
Guru – heavy to digest
Ushna – hot in nature
Vatajit – balances Vata
Increases Meda (fat), Shukra (semen), Bala (strength), Kapha, Raktapitta (bleeding disorders),
Agni (digestion strength) and shotha (inflammation).
Rochishnu – increases taste

Curd Useful in

aruchau – useful in anorexia
Vishamajwara – chronic, recurrent fever
Peenasa – rhinitis
Mutrakruhra – dysuria
Grahani – malabsorption syndrome

Rules for curds consumption:

Curd should not be eaten at nights, not made hot,
Curd should not be taken along with green gram soup
It should not be taken along with honey, ghee, sugar and Amla.
It should not be taken daily. If used daily, it may cause / worsen fever, bleeding disorders, skin diseases, anemia and dizziness. 29-32

Takra –(Fat-less buttermilk):-

तक्रं लघु कषायाम्लं दीपनं कफवातजित् ३३
शोफोदरार्शाग्रहणीदोषमूत्रग्रहारुचिः
प्लीहगुल्मघृतव्यापद्गरपाण्ड्वामयान् जयेत् ३४

Takra (butter milk) - churned curds

Laghu – easy to digest
Kashaya, amla – sour, astringent,
Deepana – improves digestion strength
Kaphavatjit – balances Kapha and Vata

Useful in

Shopha – inflammatory conditions
Udara – ascites
Arsha – hemorrhoids
Grahani – malabsorption syndrome
Mutradosha, Mutragraha – urine infection, dysuria
Aruchi – anorexia
Plecha – splenomegaly
Gulma – abdominal distention
Ghritavyapat – in indigestion caused by excess consumption of ghee
Gara visha – chronic intoxication and
Pandu – anemia

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

तद्वन्मस्तु सरं स्रोतः शोधि विष्टम्भजित् लघु ।

Mastu is similar to buttermilk. It is
Sara – promotes movement of fluids inside body channels
Srotashodhi – cleanses body channels
Vishtambhajit – relieves constipation
Laghu – easy to digest.

Navanita (Butter):-

नवनीतं नवं वृष्यं शीतं वर्णबलाग्निकृत् ३५
सङ्ग्राहि वातापितासृक्क्षयाशोदितकासजित्
क्षीरोद्भवं तु सङ्ग्राहि रक्तपित्ताक्षिरोगजित् ३६

Fresh Navanita (butter) is

Vrushya – aphrodisiac,
Sheeta – coolant
Varna, bala, agnikrut – improves skin complexion, strength and digestion strength.
Sangrahi – absorbent, useful in diarrhoea
Vatapittasruk jit – balances Vata, Pitta and detoxifies blood

Useful in

Kshaya – chronic respiratory disorders leading to emaciation
Arsha – hemorrhoids
Ardita vata – paralysis
Kasa – cough

The butter made directly from milk is
Sangrahi – absorbent, useful in diarrhoea
Raktapittajit – useful in bleeding disorders
Akshirogajit – useful in eye diseases. 35-36.

Ghrita – (ghee/clarified butter):-

शस्तं धीस्मृतिमेधाग्निबलायुः शुक्रचक्षुषाम्
बालवृद्धप्रजाकान्तिसौकुमार्यस्वारार्थिनाम् ३७
क्षतक्षीणपरीसर्पशस्त्राग्निम्लपित्तात्मनाम्
वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ३८
स्नेहानामुत्तमं शीतं वयसः स्थापनं परम्
सहस्रवीर्यं विधिभिर्घृतं कर्मसहस्रकृत् ३९

Ghee is ideal for improving intelligence; memory, ingenuity, digestion strength, long life, semen (sexual vigour), and eye sight. Ghee is good for children, the aged, those who desire more children, tenderness of the body, and pleasant voice, for those suffering from emaciation as a result of injury to chest (lungs), Parisarpa (herpes), injury from weapons, and fire, disorders of Vata and Pitta origin, poison, insanity, inauspicious activity (witchcraft, etc.) and fevers;

Of all the fatty materials, ghee is the best.

It is coolant, best for retaining of youth; capable of giving a thousand good effects by a thousand kinds of processing. 37-39.

Purana ghrita – Old ghee

मदापस्मारमूर्च्छायशिरः कर्णाक्षियोनिजान्
पुराणं जयति व्याधीन् व्रनशोधनरोपणम् ४०

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

Mada – intoxication,

Apasmara – epilepsy,

Murcha – fainting,

Shira, karna, akshi yoni roga – diseases of the head, ear, eye and vagina;

Old ghee cleanses and heals wounds. 40.

Milk preparations, fatty dairy products:

बल्याः किलाटपीयूषकूर्चिकामोरणादयः

शुक्रनिद्राकफकरा विष्टम्भिगुरुदोषलाः ४१

Kilata, Piyusa, Kurcika, Morana, etc. are strengthening, increase the semen, sleep and Kapha, cause constipation, heavy to digest, and aggravate the Doshas. 41.

Notes - Kilata is the solid portion obtained after heating curds or buttermilk, Piyusa is the milk of cow which has just given birth to a calf, upto a period of about three days or till the milk becomes thin; Kurcika is the solid portion obtained after heating buttermilk while Morana (or Morata) is the sour, thin liquid portion.

गव्ये क्षीरघृते श्रेष्ठे निन्दिते तु आविसम्भवे ॥

Milk and ghee obtained from cows milk are best and those obtained from ewe's milk, the least. 41½.

Iksu Varga – (group of sugarcane juice and its products)

Iksurasa Guna – (properties of sugarcane juice) :-

अथेक्षु वर्गः

इक्षौः सरो गुरुः स्निग्धो बृंहणः कफमूत्रकृत् ४२

वृष्यः शीतो अस्रपित्तघ्नः स्वादुपाकरसो रसः

Juice of sugar cane is

Sara (laxative),

Guru – heavy to digestion

Snigdha – unctuous

Brihmana – nutritive, improves weight

Kaphakrut – increases Kapha

Mutrakrut – increases urine volume

Vrushya – aphrodisiac

Sheeta – coolant

Asrapittaghna – useful in bleeding disorders

Swadupaka rasa – sweet. 42.

सो अग्रे सलवणो, दन्तपीडितः शर्करासमः

मूलग्रजन्तुदग्धादिपीडनान्मलसङ्करात्

किञ्चित्कालं विधुत्या च विकृतिं याति यान्त्रिकः

विदाहि गुरुविष्टम्भी तेनासौ

The tip of shoots of sugarcane has salt taste. If the roots, shoots and worm infested parts of the cane is crushed together, the juice gets mixed with dirty material. It leads to burning sensation, indigestion and constipation. 43-44.

तत्र पौण्ड्रकः

शैत्यप्रसादमाधुर्यैर्वैरस्तमनु वांशिकः

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

शतपर्वककान्तारनैपालाद्यास्ततः क्रमात्

सक्षाराः सकषायाश्च सोष्णाः किञ्चिद्विदाहिनः

Next are the Sataparvaka, Kantara, Naipala etc., in respective order, are slightly Alkaline and astringent in taste, hot in potency and cause burning sensation slightly. 46.

Phanita – (half – cooked molasses, unrefined treacle) :-

फाणितं गुर्वभिष्यन्दि चयकृत् मूत्रशोधनम् ।

Phanita (half – cooked molasses) is heavy (hard to digest), Abhisyanidi (increasing the secretions in the tissues pores and blocking them), causes mild increase of Tridosha and cleanses the urine (by increasing its quantity).

Guda – (jaggery/molasses/treacle) :-

नातिश्लेष्मकरो धौतः सृष्ट मूत्रशकृद्गुडः ४७

प्रभूतकृमिमज्जासृङ्मेदोमांसकफो अपरः

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

Natishleshma kara – does not increase Kapha to a large extent

Srushtamutrashakrut – increases volume of urine and faeces

If it is not prepared properly, it causes intestinal worms, increases chances of Kapha disorder in marrow, blood, fat tissue and muscles.

हृद्यः पुराणः पथ्यश्च , नवः श्लेष्माग्निसादकृत् ४८

Old jaggery is good for heart, and should be consumed.

Freshly prepared jaggery increases Kapha and causes indigestion. 47-48.

Matsyandikadi – (brown sugar etc.):-

वृष्याः क्षीणक्षतहिता रक्तपित्तानिलापहाः

मत्स्यण्डिकाखण्डसिताः क्रमेण गुणवत्तमाः ४९

Matsyandika (brown sugar), Khanda (sugar candy) and Sita (white crystalline sugar) in their succeeding order are better. They are aphrodisiac, good for the emaciated and the wounded, useful in bleeding diseases and aggravation of Vata. 49.

Yasa Sarkara :-

तद्गुणा तिक्तमधुरा कषाया यासशर्करा

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

दाहतृट्छर्दिर्मूर्च्छासुक्पित्तघ्न्यः सर्वशर्कराः

All types of sugars are useful in burning sensation, thirst, vomiting, fainting and bleeding diseases. 50.

शर्करेक्षुविकाराणां फाणितं च वरावरे ।

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

Madhu – (honey) :-

चक्षुष्यं छेदि तृट्श्लेष्मविषहिध्मास्रपित्तनुत् ५१
मेहकुष्ठकृमिच्छर्दिश्वासकासातिसारजित्
व्रणशोधनसन्धानारोपणं वातलं मधु ५२
रूक्षं कषाय मधुरं, तत्तुल्या मधुशर्करा

Madhu (honey) is

Chakshushya – good for the eyes (vision),
Chedi – breaks up hard masses,
Trut – relieves thirst,
Shelshmahara – balances Kapha

Useful in

Visha – toxicity
Hidhma – hiccup
Asrapitta – bleeding conditions
Meha – diabetes, urinary tract diseases
Kushta – skin diseases
Krumi – worm infestation
Chardi – vomiting
Shwasa – dyspnoea, chronic respiratory diseases
Kasa – cough, cold
Atisara – diarrhoea
Vrana shodhana – cleanses wounds
Vrana sandhana, ropana – heals wound quickly
Vatala – increases Vata
Ruksha – dry
Kashaya, Madhura – astringent and sweet

Crystallized honey – Madhu Sarkara is similar to honey in properties. 51-52½.

उष्णमुष्णारमुष्णे स युक्तं चोष्णैर्निहन्ति तत् ॥ ५३ ॥

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

प्रच्छर्दने निरुहे च मधुष्णं न निवार्यते
अलब्धपाकमाश्वेव तयोर्यस्मान्निवर्तते ५४
इतीक्षुवर्गः

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

Taila Varga – (group of oils and other fats) :-

तैलं स्वयोनित् तत्र मुख्यं तीक्ष्णं व्यवायि च
त्वग्दोषहत् अजचक्षुष्यं सूक्ष्मोष्णं कफकृन्न च ५५
कृशानां बृहणायालं स्थूलानां कर्शनाय च
बद्धविट्कं कृमिघ्नं च संस्कारात् सर्वरोगजित् ५६

Oils are generally similar to their source (oil seed). Sesame oil is the most important among all oils.

Sesame oil is

Tvak doshanut – cleanses and detoxifies skin

Chakshushya – good for eyes

Sukshma – pierces into deep tissues

Ushna – hot, balances Kapha

useful for both obese and emaciated people.

Useful to relieve constipation and worm infestation.

When it is processed with other herbs, it is very beneficial in various diseases.

Oil of Eranda – (Castor oil benefits) :-

सतिक्तोष्णमैरण्डं तैलं स्वादु सरं गुरु
वर्ध्मगुल्मानिलकफानुदरं विषमज्वरम् ५७
रूक्शोफौ च कटीगुह्यकोष्ठपृष्ठास्रयौ जयेत्
तीक्ष्णोष्णं पिच्छिलं विसं, रक्तैरण्डोद्भवं त्वति ५८

Castor oil is bitter, pungent and sweet in taste,
Sara – promotes natural movement of body fluids (laxative),
Guru – hard to digest,

Useful in

Vardhma - enlargement of the scrotum (hernia),
Gulma – abdominal tumors,
Anila kaphahara – diseases caused by Vata and Kapha,
Udara – ascites
Vishama jwara – intermittent fevers,
pain and swellings of the waist, genitals, abdomen and back, is capable of penetrating deep, hot in potency and bad in smell.
Oil of red variety of castor seeds is still more penetrating, hot in potency and sticky and has a bad smell. 57 - 58.

Notes :- Castor oil is used for medicinal purpose to produce purgation to relieve pains and reduce swelling etc. it is an efficient Vatahara drug (mitigates the increased Vata) and so very useful in many diseases.

Sarshapa Taila – (mustard oil benefits) :

कटूष्णं सार्षपं तीक्ष्णं कफशुक्रानिलापहम्
लघु पित्तास्रकृत् कोठकुष्ठार्शात्रणजन्तुजित् ५९

Sarsapa Taila – (mustard oil) is pungent, hot in potency, penetrating deep, mitigates (reduces) Kapha, semen and Anila (Vata), easy to digest, causes bleeding diseases, rashes on the skin, skin diseases, haemorrhoids, ulcers, and worms (bacteria etc).

Aksha Taila – (oil of Vibhitaka) :-

आक्षं स्वादु हिमं केश्यं गुरु पित्तानिलापहम् ।

Aksha Taila – oil obtained from seeds of Vibhitaka is sweet, cold in potency good for the hair, hard to digest, mitigates Pitta and Vata.

Nimbi Taila – (Neem oil) :-

नात्युष्णं निम्बजं तिक्तं कृमिकुष्ठकफप्रणुत् ॥ ६० ॥

Neem oil – is not very hot (slightly hot) in potency, bitter, anti microbial, useful in skin diseases and mitigates Kapha. 60.

Uma-Kusumbha Taila – (linseed oil and safflower oil) :-

उमा कुसुम्भजं चोष्णं त्वग्दोषकफपित्तकृत् ।

Taila of Uma (linseed) and Kusumbha are hot in potency, produce diseases of the skin, aggravate Kapha and Pitta.

Vasa-Majja-Medas-(muscle-fat, marrow and fat) :-

वसा मज्जा च वातघ्नौ बलपित्तकफप्रदौ ६१
मांसानुगस्वरूपौ च विद्यान्मेदो अपि ताविव

Vasa (muscle-fat) and Majja (bone-marrow) and fat mitigate Vata, cause increase of strength, Pitta and Kapha and similar in properties with the meat of animals from which they are obtained.

Madya Varga – (group of wines) :-

दीपनं रोचनं मद्यं तीक्ष्णोष्णं तुष्टिपुष्टिदम् ६२
सस्वादुतिक्तकटुकमम्लपाकरसं सरम्
सकषायं स्वरारोग्यप्रतिभावर्णकृल्लघु ६३
नष्टनिद्रा अतिनिद्रेभ्यो हितं पित्तास्रदूषणम्
कृशस्थूलहितं रूक्षं सूक्ष्मं स्रोतोविशोधनम् ६४
वातश्लेष्महरं युक्त्या पीतं विषवत् अन्यथा

Madya (wines, all alcoholic beverages generally) in general,

Deepana – stimulate digestion,

Rochana – help taste,

Teekshna – penetrate deep, Ushna – hot in potency,

Tushti pushtida – give satisfaction and nourishment

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

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

Sara – laxative,

Sakashaya – slightly astringent,

Svara – confer good voice,

Arogya – improves health, Pratibha – talent, Varna – colour and complexion;

Laghu – easy to digest,

Beneficial to those having loss of sleep or excess sleep for both lean and stout persons; is non-viscid, capable of entering through minute pores and cleansing them, mitigate Vata and Kapha, all these if used judiciously; but used otherwise, they act like poison. 62-64½.

गुरु तद्दोषजननं नवं, जीर्णमतो अन्यथा ६५

पेयं नोष्णोपचारेण न विरिक्तक्षुधातुरैः

नात्यर्थतीक्ष्णमृदु अल्पसंभारं कलुषं न च ६६

Fresh wine is hard to digest; increases of all the Doshas, whereas old ones decrease;

Contra indication for wines: Wine should not be consumed hot.

It should not be consumed by person undergoing Virechana (purgation) panchakarma therapy
It should be avoided by hungry person

Wines which are very strong or very weak, which are very clear (like water) or very turbid and those which are spoilt, should not be used for drinking. 65-66.

Sura (beer) :-

गुल्मोदरार्शोग्रहणीशोषहृत् स्नेहनी गुरुः

सुरा अनिलघ्नी मेदो असृक्स्तन्यमूत्रकफावहा ६७

Sura is useful in abdominal tumors, enlargement of the abdomen, haemorrhoids, duodenal diseases, is lubricating, hard to digest, mitigates Vata, causes increase of fat, blood, milk, urine and Kapha. 67.

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

Vibhitaka Sura –

तद्गुणा वारुणी हृदया लघुस्तीक्ष्णा निहन्ति च

शूलकासवमिश्रवासविबन्धाध्मानपीनसान् ६८

नातितीव्रमदा लघ्वी पथ्या वैभीतकी सुरा

त्रणे पाण्ड्वामये कुष्ठे न चात्यर्थं विरुद्ध्यते ६९

Sura prepared from Vibhitaka is not very intoxicating, is easy to digest, good for health; not so harmful, (as other wines) in wounds, anaemia, and leprosy and other skin diseases. 69.

Yava Sura :-

विष्टम्भिनी यवसुरा गुर्वी रूक्षा त्रिदोषला ।

Sura prepared from Yava – Barley – *Hordeum vulgare* (barley) causes constipation, is difficult to digest, non-unctuous and aggravates all the three Doshas. 61½.

Arista – (fermented decoctions) :-

यथोद्वयगुणो अरिष्टः सर्वमध्यगुणाधिकः ७०
ग्रहणीपाण्डुकुष्ठार्शः शोफशोषोदरज्वरान्
हन्ति गुल्मकृमिप्लीहः कषायकटुवातलः ७१

Arista (fermented decoctions) possess properties of the materials from which it is prepared, and is more intoxicating of all alcoholic beverages; it is useful in disease of the duodenum, anaemia, skin diseases, haemorrhoids, dropsy, enlargement of the abdomen, fever, abdominal tumors, worms (intestinal parasites) and disorders of the spleen; is astringent, pungent and aggravates Vata. 70-71.

Mardvika – (wine prepared from grapes) :-

मार्दवीकं लेखनं हृदयं नात्युष्णं मधुरं सरम्
अल्पपित्तानिलं पाण्डु महार्शः कृमिनाशनम्

Mardvika (wine prepared from grapes) is scraping, good to the heart, not very hot in potency, sweet, Sara – promotes natural movement of body fluids (laxative), causes slight increase of Pitta and Anila (Vata), useful in anaemia, diabetes, hemorrhoids and worms (intestinal parasites). 72.

Kharjura – (wine prepared from dates) :-

अस्मादल्पान्तरगुणं खार्जूरं वातलं गुरु

is inferior in properties than grapes, aggravates Vata, and hard for digestion. 73.

Sarkara – (wine prepared by using sugar) :-

शार्करः सुरभिः स्वादु हृदयो नातिमदो लघुः ॥ ७३ ॥

Is sweet smelling, sweet in taste, good for the heart, not very intoxicating and easy to digest.

सृष्टमूत्रशकृत् वातो गौडः तर्पणदीपनः ।

Gouda (prepared by using molasses/treacle) increases volume of urine, faeces and flatus, is nourishing and increasing hunger. 73½.

Sidhu – (wine of sugarcane juice) :-

वातपित्तकरः सीधुः स्नेहश्लेष्मविकाराहा

मेदः शोफोदरार्शोऽघ्नस्तत्र पक्वरसो वरः

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

Madhvasva – (wine prepared from honey) :-

छेदीमध्वासवस्तीक्ष्णो मेहपीनसकासजित् ॥ ७५ ॥

Madhwasava (wine prepared from honey) breaks up hard masses (of Kapha etc), penetrates deep, useful in diabetes, chronic nasal catarrh and cough. 75.

Sukta – (wine prepared from tubers) :-

रक्तपित्तकफोत्क्लेदी शुक्तं वातनुलोमनम्

भृशोष्णतीक्ष्णरूक्षाम्लं हृद्यं रुचिकरं सरम् ७६

दीपनं शिशिरस्पर्शं पाण्डुदृक्कृमिनाशनम्

Sukta (wine prepared from roots and tubers) increases the moisture of blood, Pitta and Kapha, expels Vata in downward directions, very hot in potency, is penetrating, causes dryness, sour, good to the heart, increases taste (appetite), is Sara – promotes bowel movements (laxative), enhances hunger, is cold to touch, useful in anaemia, diseases of the eye and worms. 76. Sukta prepared by using jaggery, sugarcane, honey and grapes are easy to digest in their successive order.

Asava (fermented infusion) :-

गुडेक्षु मद्य मार्दवीक शुक्तं लघु यथोत्तरम् ॥ ७७ ॥

Asava prepared by using tubers, roots, fruits etc, is similar to shukta.

शाण्डाकी चासुतं चान्यत् कालाम्लं रोचनं लघु ॥ ७८ ॥

Asava prepared by using Sandaki (balls of fried paddy mixed with spices, dried in sun and then deep fried in oil) and by other material (such as oil-cakes etc) which have turned sour by lapse of time are appetizers and easy to digest.

Dhanyamla (prepared rice and such other grains) :-

धान्याम्लं भेदि तीक्ष्णोष्णं पित्तकृत्स्पर्शशीतलम्
श्रमकलमहरं रुच्यं दीपनं बस्तिशूलनुत् ७९
शस्तमास्थापने हृद्यं लघु वातकफापहम्
एभिरेव गुणैर्युक्ते सौवीरकतुषोदके ८०
कृमिहृद्रोगगुल्मार्शः पाण्डुरोगनिबर्हणे
ते क्रमात्त्वितुषैर्विद्यात्सतुषैश्च यवैः कृते ८१

Dhanyamla (liquor prepared by fermenting the water in which rice and such other grains, pulses etc. have been slightly cooked or merely washed) is purgative, penetrating, hot in potency, aggravates Pitta, cold to touch, relieves fatigue and exhaustion, increases appetite and hunger, useful in pain of the urinary bladder, ideal for use as Asthapana (decoction enema), good to the heart, easy to digest, balances Vata and Kapha.

Sauviraka and Tushodaka also possess similar properties, useful in worms, heart disease, abdominal tumor, haemorrhoids and anemia. These are prepared from dehusked barley and and barley-with-husk. 79-81.

Notes :- Shukta – Fermented gruel, Dhanyamla, Sauviraka, Tushodaka etc. were in use since ancient times. But now a days beer, brandy etc. alcoholic beverages have replaced them.

Mutra Varga (group of urine) :-

मूत्रंगो अजाविमहिषीगजाश्वोष्ट्रखरोद्भवम्
पित्तलं रूक्षतीक्ष्णोष्णं लवणानुरसं कटु ८२
कृमिशोफोदरानाह शूलपाण्डुकफानिलान्
गुल्मारुचिविषशिवत्रकुष्ठाशीसि जयेल्लघु ८३

Urine of cow, goat, sheep, buffalo, elephant, horse, camel and donkey – these aggravate Pitta, are non-unctuous, penetrating deep, hot in potency, pungent with salt as its secondary taste and useful in worms, dropsy, abdominal enlargement, flatulence, colic, anemia, aggravation of Kapha and Vata, abdominal tumors, loss of taste, poisoning, leucoderma, skin diseases and piles, and are easy to digest.

Thus ends the chapter – Dravadravya Vijnaniya, the fifth of Sutrasthan of Ashtanga Hridaya.

Chapter 6 Annaswaroopa अन्नस्वरूप विज्ञानीय Food Stuff

The sixth chapter of Astanga Hridaya is called as Annaswaroopa Vijnaneeya Adhyaya. It deals with details of different food materials. The chapter covers corns, grains, legumes, pulses, prepared foods, non veg food, leafy vegetables, fruits, salts and medicinal herbs.

Shuka Dhanya Varga – Group of corns with spikes –

अथ शूकधान्य वर्गः

रक्तो महान् सकलमस्तूर्णकः शकुनाहतः

सारामुखो दीर्घशुको रोधशूकः सुगन्धिकः १

पुण्ड्रः पाण्डुः पुण्डरीकः प्रमोदो गौरसारिवौ

काञ्चनो महिषः शूको दूषकः कुसुमाण्डकः २

लाङ्गला लोहवालाख्याः कर्दमाः शीतभीरुकाः

पतङ्गास्तपनीयाश्च ये चान्ये शालयः शुभाः ३

Types of rice – Rakta (red), mahan (big sized rice), kalama, turnaka, shakunahruta, saaramukha, deerghashuka (having long sharp spike at the ends), sugandhika (having good smell), rodrhashuka, pundra, pandu, pundarika, Pramoda, Gaura (white rice), Sariva, Kanchana (golden colored rice), mahisha, Shuka, Dushaka, Kusumandaka, Langala Lohavala, Kardama, Sheetabheeruka, Patanga, stapaneeya (bright red) – these varieties of rice are good for consumption. - 1-3

Qualities and health benefits of rice – which one is best?

स्वादुपाकरसाः स्निग्धा वृष्या बद्धाल्पवर्चसः

कषायानुरसाः पथ्या लघवो मूत्रला हिमाः ४

Svadu rasa – sweet taste

Swadu paka – sweet taste conversion after digestion

Snigdha – unctuous

Vrushya – natural aphrodisiac

Baddhalpavarchasaha – causes mild constipation, causes lesser volume of faeces

Kashaya anurasa – mild astringent taste

Pathya – suitable for daily consumption

Laghu – light to digest

Mutrala – diuretic, increases urine volume

Hima – coolant

शूकजेषु वरस्तत्र रक्तस्तृष्णात्रिदोषहा
महास्तमनु कलमस्तं चाप्यनु ततः परे ५

Red variety of rice is the best quality (Raktashali). It relieves thirst and balances all the three Doshas.

Next best to it is Mahan (big sized rice) variety. Next to it is Kalama variety, and the chronology continues, as in Verse 1 – 3.

यवका हायनाः पांसुबाष्पनैषधकादयः
स्वदृष्णा गुरवः स्निग्धाः पाके अमलाः श्लेष्मपित्तलाः ६
सृष्टमूत्रपुरीषाश्च पूर्व पूर्व च निन्दिताः

Yavaka, Haayana, Paamshu, Vashpa, Naishadha varieties of rice are
Svadu – sweet,
Ushna – hot in potency,
Guru – hard to digest,
Shleshmapittala – increases Kapha and Pitta
Snigdha (unctuous, oily)
Amlapaka – undergoes sour taste conversion after digestion
Srushnamutrapureesha – increases bulk and volume of faeces and urine
They are bad in their reverse order.

Shashtika Shali – Paddy which matures in 60 days -

स्निग्धो ग्राहि लघुः स्वादुस्त्रिदोषघ्नः स्थिरो हिमः ७
षष्टिको व्रीहिषु श्रेष्ठो गौरश्चासितगौरतः

Shashtika shali – the paddy which matures in 60 days is best among all paddy. It is
Snigdha - unctuous, oily
Grahi – absorbent, useful in mal-absorption syndrome and diarrhea
Laghu (light to digest)
Svadu – sweet
Tridoshaghna – balances all the three Doshas
Sthira – brings in stability
Hima –coolant

It is of two types – Gaura – white and Asita-gaura (blackish white).

ततः क्रमान्महाव्रीहिकृष्णव्रीहिजतूमुखाः ८
कुक्कुटाण्डकलावाख्यपारावतकशूकराः
वरकोद्दालकोज्ज्वालनीनशारददुर्दुराः ९
गन्धनाः कुरुविन्दाश्च गुणैरल्पान्तराः स्मृताः

Next inferior to shashtika is mahavrihi, next to that is krishnavrihi and the others such as jatu mukha, kukkutandaka, lavaka, paravataka, sukara, varaka, uddalaka, ujvala, china, sarada, dardura, gandhana and kuruvinda. 7 b- 10 a

स्वादुरम्लविपाको अन्यो व्रीहिः पित्तकरो गुरुः १०

बहुमूत्रपुरीषोष्मा, त्रिदोषस्त्वेव पाटलः

The other types of rice are – sweet in taste, sour at the end of digestion, increases Pitta and are hard to digest. It increases volume of urine and faeces, increases body heat and causes imbalance of Tridosha. – 10 – 11

Truna dhanya Varga – group of grains produced by grass like plants –

कङ्गुकोद्रवनीवारश्यामाकादि हिमं लघु ११

तृणधान्यं पवनकृल्लेखनं कफपित्तहृत्

Kangu, Kodrava, Neevara, Shyamaka and other grains are cold in potency, easily digestible, increases Vata, Lekhana (scraping, scarificient) and balance Kapha and Pitta. – 11

भग्नसन्धानकृत्तत्र प्रियङ्गुर्बृहणी गुरुः १२

कोरदूषः परं ग्राही स्पर्शं शीतो विषापहः

Of them, Priyangu helps in fracture healing, nutritive, nourishing and is hard to digest. Koradusha is grahi (absorbent), coolant and anti-poisonous.

(Yava) Barley benefits

रूक्षः शीतो गुरुः स्वादुः सरो विट्वातकृत् यवः १३

वृष्यः स्थैर्यकरो मूत्रमेदः पित्तकफान् जयेत्

पीनसश्वासकासोरुस्तम्भकण्ठत्वगामयान् १४

Yava (Barley) is

Rooksha (dry)

Sheeta – cold

Guru (Heavy to digest)

Svadu – Madhura (sweet)

Sara – promotes bowel movements

Vit-vata krut – it increases the bulk of faeces and causes flatus

Vrushya – natural aphrodisiac

Stairyakrut – increases body stability

Useful in

Mutrameda – urinary disorder

Pitta – Kapha imbalance disorders

Peenasa – running nose, rhinitis
Shwasa – Asthma, COPD, wheezing, breathing difficulty
Kasa – cough, cold
Urusthamba – thigh stiffness
Kantaroga – diseases of throat
Twakroga – skin diseases – 13 – 14

न्यूनो यवादन्यवः रूक्षोष्णो वंशजो यवः

Anuyava (a small sized barley) is inferior in qualities to that of Yava. Venuyava (seeds of bamboo) is non- unctuous and hot in potency. 15

Godhuma – Wheat benefits –

वृष्यः शीतो गुरुः स्निग्धो जीवनो वातपित्तहा १५
सन्धानकारी मधुरो गोधूमः स्थैर्यकृत् सरः
पथ्या नन्दीमुखी शीता कषायमधुरा लघुः १६

Wheat is

Vrushya – natural aphrodisiac
Sheeta – cold
Guru (Heavy to digest)
Snigdha – unctuous, oily
Jivaniya – enlivening
Vatapittaha – balances Vata and Pitta
Sandhanakari – heals fractures and wounds
Madhura (sweet)
Sthairyakrut – increases body stability
Sara – promotes bowel movements
Pathya – can be had on daily basis

Nandimukhi variety of wheat is good for health. It is

Sheeta – cold
Kashaya (astringent)
Madhura (sweet)
And Laghu (light to digest) 16

इति शूकधान्यवर्गः

Shimbidhanya varga – (group of legumes and pulses):-

अथ शिम्बीधान्यवर्गः

मुद्गाढकी मसूरादि शिम्बीधान्यं विबन्धकृत्
कषायं स्वादु सङ्ग्राही कटुपाकं हिमं लघु १७
मेदः श्लेष्मासपित्तेषु हितं लेपोपसेकयोः

Mudga (green gram), adhaki (toor dal), masura(lentil) and other varieties belong to the group called shimbidhanya (those having pods/legumes).
Vibandhakrut – They cause constipation,
Kashaya, Swadu – astringent sweet in taste,
Grahi – absorbent,
Katu vipaka – pungent after digestion,
Sheeta – cold in potency,
Laghu – easily digestible,
mitigate fat, kapha, asra (blood) and pitta, suited for use as external application and bathing the body parts etc. 17-18 a

वरो अत्र मुद्गो अल्पचलः, कलायस्त्वतिवातलः १८
राजमाषो अनिलकरो रूक्षो बहुशकृद्गुरुः

Among them, mudga (green gram) is best, it causes mild increase of chala (vata):
kalaya (round pea) causes vata and dryness, produces more faeces and is hard to digest 18
Rajamasha (big sized black gram) increases Vata, it is dry, heavy to digest and increases bulk of faeces.

Horse gram benefits –

उष्णाः कुलत्थाः पाके अम्लाः शुक्राश्मशवासपीनसान् १९
कासार्षः कफवातांश्च घ्नन्ति पित्तस्रदाः परम्

Kulttha (horse gram) is
Ushna – hot in potency,
Amlapaka – sour at the end of digestion,
cleanses semen, useful in
urinary stones,
Shwasa – Asthma, COPD, wheezing, breathing difficulty
Peenasa – running nose, rhinitis
Kasa – cough, cold
Kapha – Vata diseases
But it increases bleeding disorders and is not recommended in such conditions, like menorrhagia.
19

Nishpava (flat bean)

निष्पावो वातपित्तास्र स्तन्यमूत्रकरो गुरुः २०

सरो विदाही दृक्शुक्रकफशोषविषापहः

Nishpava (flat bean) aggravates vata, pitta, bleeding disorders, it increases breast milk production and promotes urine formation. It is Guru (Heavy to digest)
Sara – promotes bowel movements
Vidahi – increases burning sensation
It is not good for eyes and semen quality.
It decreases Kapha, inflammation and is useful in poisoning. 20

Masha – Black gram benefits:

माषः स्निग्धो बलश्लेश्म मलपित्तकरः सरः २१

गुरुष्णो अनिलहा स्वादुः शुक्रवृद्धि विरेककृत्

Black gram is
Snigdha – unctuous,
Balya – increases strength,
increases kapha and Pitta
Malakara – increases bulk of faeces,
Sara – laxative,
Guru – not easily digestible,
Ushna – hot in potency,
Vatahara – mitigate Vata,
Madhura – sweet in taste,
shukra vrudhdikara, Virekakrut – increases semen and promotes ejaculation strength. 21

फलानि माषवद्विध्यात्काकाण्डोलात्मगुप्तयोः

Fruits of kakandola and atmagupta (*Mucuna pruriens*) are similar to black gram in qualities. 22

Sesame seed benefits:

उष्णस्त्वच्यो हिमः स्पर्श केश्यो बल्यस्तिलो गुरुः

अल्पमूत्रः कटुः पाके मेधा अग्निकफपित्तकृत् २३

Tila (sesamum) is

Ushna – hot in potency ,
Tvachya – good for the skin,
Sheetasparsha – cold on touch,
Keshya – good for hairs,

Balya – strengthening,
Guru – hard to digest,
Alpamutra – produces little quantity of urine,
Katu paka – pungent at the end of digestion
Medhakrut – increases intelligence,
Agnikrut – increases digestive function,
and increases kapha and pitta. 23

Seeds of uma (linseed)

स्निग्धोमा स्वादुतिक्तोष्णा कफपित्तकरी गुरुः
दृक्शुक्रहृत्कटुः पाके, तद्वत् बीजं कुसुमभजम् २४

Seeds of uma (linseed) is

Snigdha unctuous,
Madhura Tikta – sweet – bitter in taste,
Ushna – hot in potency,
increases kapha and pitta, hard to digest, not good for vision and semen,
pungent at the end of digestion.
Similar are the seeds of kusumbha. 24

माषो अत्र सर्वेष्ववरो, यवकः शूकजेषु च

Masa (black gram) in the group of simbija (legumes) and yavaka (small barley) in the group of sukaja (cereals) are inferior.

नवं धान्यमभिष्यन्दि, लघु संवत्सरोषितम्
शीघ्रजन्म तथा सूप्यं निस्तुषं युक्तिर्भजितम्

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

इति शिम्बीधान्यवर्गः

Thus ends the group of shimbi dhanyas (legumes).

Kritannna varga- (group of prepared foods)

अथ कृतान्न / पक्वान्न वर्गः

मण्डपेयाविलेपीनां ओदानस्य च लाघवम् २६

यथापूर्वं शिवस्तत्र मण्डो वातानुलोमनः

तृड्ग्लानिदोषशेषघ्नः पाचनो धातुसाम्यकृत् २७

स्रोतोमार्दवकृत्स्वेदी सन्धुक्षयति चानलम्

Manda, peya, vilepi and odana are preparations of rice or other grains cooked in water.

Manda - The thin fluid resembling water, drained out immediately after boiling is known as manda;

Peya – slightly thicker to manda but still only liquid is peya;

Vilepi – the next stage with more of solid grain and less of fluid is called vilepi and

Odana – the last stage which is solid without fluid portion is known as odana.

Manda, peya, vilepi and odana are more easily digestible in their preceding order of enumeration. Manda – easiest to digest. Odana – is comparatively harder to digest.

Manda – (thin fluid drained out) Manda is the best. It causes easy movement of faeces and flatus, relieves thirst and exhaustion, It nullifies residual doshas. Hence it is used as diet after Panchakarma, wherein all the Doshas are eliminated.

Manda helps digestion, restores the normalcy of the tissues, causes softness of the channels, perspiration and kindles the digestive activity. 26-27 ½

क्षुत्तृष्णाग्लानिदोर्बल्यकुक्षिरोगज्वरापहा २८

मलानुलोमनी पथ्या पेया दीपनपाचनी

Peya (more liquid, less solid) relieves hunger, thirst, exhaustion, debility, diseases of the abdomen and fevers, if it causes easy elimination of faeces, good for all, kindles appetite and helps digestion. 28

विलेपी ग्राहिणी हृद्या तृष्णाघ्नी दीपनी हिता २९

त्रणाक्षिरोगसंशुद्धदुर्बलस्नेहपायिनम्

Vilepi (less liquid more solid) withholds discharge of fluids from the body, good for the heart, relieves thirst, kindles appetite, ideal for all, especially for those suffering from ulcers, eye diseases, those who have been administered Panchakarma purification therapies, who are weak and who have been given fats for drinking as part of Snehana therapy (before Panchakarma). 29

सुधौतः प्रसृतः स्विन्नो अत्यक्तोष्मा चौदनो लघुः

यश्चाग्नेयोषधक्वाथसाधितो भृष्टतण्डुलः

विपरीतो गुरुः क्षीरमांसाध्यैर्यश्च साधितः

Odana (solid) prepared with grains which have been washed well, in which the entire water has evaporated and which is devoid of hot fumes is easy to digest; likewise that prepared along with addition of decoction of medicinal substances of hot potency or that prepared with fried grains are also easily digestible; the opposite of these that prepared with addition of milk, muttom etc., are hard to digest.

इति द्रव्यक्रियायोगमानाद्यैः सर्वमादिशेत्

In this manner, the effects of the grain, kind of processing, admixtures, quantity and other aspects should all be determined. 30-31 ½

Mamsa rasa (meat soup)

बृंहणः प्रीणनो वृष्यश्चक्षुष्यो व्रणहो रसः

Mamsa rasa (meat soup) is

Brihmana – nourishing

Preenana – gives satisfaction,

Vrushya – aphrodisiac,

Chakshushya – good for the eye (vision) and

Vranaha – heals ulcers and wounds. 32

Mudgasupa (soup of green gram)

मौद्गस्तु पथ्यः संशुद्धव्रणकण्ठाक्षिरोगिणाम्

Mudgasupa (soup of green gram) is good for health, for those who have undergone Panchakarma purification therapies and for those suffering from ulcers, diseases of the throat and eyes. 32 ½

Kulattha Supa (horse gram soup)

वातानुलोमी कौलत्थो गुल्मतूनीप्रतूनिजित्

Kulattha Supa (horse gram soup) is

Vatanulomi – initiates normal movement of Vata

Useful in

Gulma (abdominal tumor), tuni and pratituni (pains of the groin region) 33

Eatables prepared from Tila (sesamum)

तिलपिण्याकविकृतिः शुष्कशाकं विरूढकम्
शाण्डाकोवटकं दृग्घ्नं दोषलं ग्लपनं गुरु

Eatables prepared from Tila (sesamum), Pinyaka (residue of sesamum after the oil is taken out), dried leafy vegetables, germinated grains, shandaki vataka (balls of fried rice dried in sun and then fried in oil) are not good for eyes, increase the doshas, cause debility and are hard to digest. 34

Hence, Ayurveda does not recommend germinated grains.

Rasala –

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा ।

Rasala – curds churned and added with pepper powder and sugar- it causes body weight increase, it is aphrodisiac, unctuous, improves strength and improves taste.

Panaka (vegetable / fruit juice)

भ्रमक्षुत् तृट् क्लमहरं पानकं प्रीणनं गुरु ॥३५॥
विष्टम्भि मूत्रलं हृद्यं यथाद्रव्यगुणं च तत् ।

Relieves exhaustion, hunger, thirst and fatigue, gives satisfaction. It is generally hard to digest, stays long in the stomach, is diuretic and good to the heart. Its properties depends on material from which it is prepared. 35

Laja (fried paddy)

लाजास्तृट् छर्द्यतीसार मेहमेदः कफच्छिदः ॥३६॥
कासपित्तोपशमना दीपना लघवो हिमाः ।

Laja is prepared by frying paddy. Relieves thirst, vomiting, diarrhea, diabetes, obesity, mitigates kapha, cough and pitta, increases appetite, easy to digest and cold in potency. 36

पृथुका गुरवो बल्याः कफ विष्टम्भकारिणः ॥३७॥

Prithuka (parboiled and flaked paddy) is hard to digest, strengthening increases kapha and causes constipation. Prithuka is prepared by boiling paddy for short while and pounding it with pestle and mortar. 37

धाना विष्टम्भिनी रुक्षा तर्पणी लेखनी गुरुः ।

Dhana (fried barely and other grains) stays long in the stomach causing indigestion, is dry, satisfying, scarifying, and hard to digest. Dhana is made by frying barely which is soaked in water and saktu is flour either raw or fried.

Saktu (corn flour)

सक्तवो लघवः क्षुत्तृष्ट्रमनेत्रामयव्रणान् 38

घ्नन्ति सन्तर्पणाः पानत्सद्य एव बलप्रदाः

नोदकान्तरितान्नं द्विर्न निशायां न केवलान् 39

न भुक्त्वा न द्विजैश्छित्वा सक्तूनद्यान्नं वा बहून्

Corn flour is easy to digest, relieves hunger, thirst, fatigue, eye diseases and wounds, is nutritious and taken as a drink gives strength immediately.

Corn flour should not be eaten without drinking water in between, should not be consumed twice in a day

Should not be had at night

Should not be taken solely, without other kinds of foods.

Should not be had after meals

It should not be hard to chew and it should not had in excess quantity. 38-39

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

पिण्याको ग्लपनो रुक्षो विष्टम्भी दृष्टिदूषणः ॥४०॥

Pinyaka produces giddiness, dryness indigestion and vitiates vision. Pinyaka is the residue of sesamum, groundnut and other oil seeds, after extracting the oil from it.

वेसवारो गुरुः स्निग्धो बलोपचयवर्धनः ।

मुद्गादिजास्तु गुरवो व्यथाद्रव्यगुणानुगाः ॥ ४१ ॥

Vesavara is meat, cut into minute bits, added with spices like pepper, ginger etc, and roasted or fried.

Vegetable vesavara is prepared with flour or pulses of various kinds, added with spices etc.

Vesavara is hard to digest, is unctuous, increases strength and builds the body.

Vesavara prepared from green gram and others is hard to digest and possess properties similar to the material from which it is prepared. 41

कुक्कलकर्परभाष्ट्रकन्द्वङ्गारविपाचितान्

एकयोर्नील्लघुन्विद्यादपूनुत्तरोत्तरम्

Eatables cooked by steaming, baked on hot mud or iron pan, in a vessel kept over a stove, inside a hearth and baked by placing on burning coal directly are easy to digest in the successive order of their enumeration.

This means, eatables prepared directly over coal is easier to digest than eatables cooked by steaming. 42

इति कृतान्न /पक्वान्न वर्गः

Thus ends the groups of prepared foods.

Mamsa varga – (group of meats)

हरिणैकुरङ्गक्षीगोकर्ण मृगमातृकाः

शशशम्बरचारुष्कशरभाध्या मृगाः स्मृताः

Mriga varga (deer etc) :-

Harina (antelope, fawn) Kuranga (type of deer), Arksa (white footed antelope) Gokarna (Deer antelope), Mrigamatrika (Red coloured hare like deer), Shasha (rabbit), Shambara (deer with branched horns), Charushka (gazelle) sarabha (eight footed animal) Etc. are known as Mriga 43. These are different kinds of deer, antelope and bucks. Some of them are having horns, some are hornless, all of them are herbivorous and live in dry regions especially shrubby forests. In olden days they were being hunted mainly for food.

Viskira varga – group of birds which scratch ground with legs to pick food :-

लाववार्तिकवर्तीररक्तवर्त्मककुक्कुभाः

कपिञ्जलोपचक्राख्यचकोरकुरुबाहवः

वर्तको वर्तिका चैव तित्तिरिः क्रकरः शिखी

ताम्राचूडाख्यबकरगोनर्दगिरिवर्तिकाः

तथा शारपरेन्द्राभवरटाद्याश्च विष्किराः

Lava (bustard quail), Vartika (bush quail), Vartira (rain quail), Raktavartma (red eyed owl), Kukubha (wild cock), Kapinjala (black partridge), Upachakra (small greek pheasant), Chakora (greek pheasant), Kurubahava, Vartaka (button quail), Vartika(bush quail), Tittiri (grey partridge), krakara (black partridge), sikhi (peacock), tamracuda (domestic cock), bakara (small creane), gonarda (siberian crane), girivartika (mountain quail), Sharapada (a kind of sparrow), indrabha (hedge sparrow), varata (goose) etc. belong to the group known as viskira (birds which scratch the ground with their legs and picks up their food.) 44-45

Pratuda- group of birds which peck the food and eat –

जीवञ्जीवकदात्यूहभृङ्गाहवशुकसारिकाः

लट्वाकोकिलहरीतकपोतचटकादयः

Jivanijivaka (greek partridge), datyuha (gallinule), bhrunagahwa (shrike), suka (parakeet), sarika (mynah), latva (wild sparrow), kokila (cuckoo), harita (grey peigon), kapota (wood peigon), Chataka (house sparrow) etc. belong to the group of pratuda (birds which peck the food and eat). 46

Bileshaya - group of creatures that live in burrows -

प्रतुदाः भेकगोधाहिश्वाविदाद्या बिलेशयाः

Bheka (frog), godha (iguana lizard), Ahi, (snake), swavid (hedgehog) etc. are bileshaya (living in burrows). 47

Prasaha varga – living beings which catch food by teeth, tear and eat :-

गोखराश्वतरोषट्राश्विद्वीपिसिंहर्क्षवानराः

मार्जारमूषकव्याघ्रवृकबभ्रुतरक्षवः

लोपाकजम्बुकश्येनचाषवान्तादवायसाः

शशघ्नीभासकुररगृध्रोलूककुलिङ्गकाः

धूमिका मधुहा चेति प्रसहा मृगपक्षिणः

Go (cow), khara (ass, donkey), aswatara (mule), ustra (camel), ashwa (horse), dwipi (leopard), Simha (lion), Aruksha (deer), Vanara (monkey), marjala (cat), musaka (rat, mice), Vyaghra (tiger), Vrka (jackal), babhru (large brown mongoose), tarksu (hyena), lopaka (fox, jambuka (jackal), syena (hawk), casa (blue joy), vantada (dog), vayasa (crow), sasaghni (golden eagle), bhasa (bread vulture), kurara (osprey), grdhra (vulture), uluka (owl), kulingaka (sparrow hawk), dhumika (owlet), madhuha (honey buzzard), these and other animals and birds belong to the group known as prasaha (which catch their food by the teeth, tear it and eat.) 48-49 ½

Mahamriga – big animals –

वराहमहिषन्यङ्करुरोहितवारणाः

सूमरश्चमरः खड्गो गवयश्च महामृगाः

Varaha (boar), mahisa (buffalo), nyanku (dog deer), rohita (big deer), ruru (swamp deer), varana (elephant), srmara (Indian wild boar), chamara (yak), khadga (rhinoceros) and Gavaya (goyal ox) are known as mahamriga (animals of huge body). 50

Apchara varga –(aquatic birds) :-

हंससारसकादम्बबककारण्डवप्लवाः

बलाकोत्क्रोषचक्राहवमद्गुक्रौञ्चादयो अपचराः

Hamsa (swan), sarasa (Indian crane), kadamba (grey legged goose), baka (heron), karandava (white breasted goose), palva (pelican), balaka (crane), utkrosa (mattard), chakrahva (ruddy Sheldrake), madgu (small cormorant), krouncha (pound heron) etc. are know as apcara (aquatic birds).51

Matsya varga – group of fish -

मत्स्या रोहितापाठीनकूर्मकुम्भीरकर्कटाः

शुक्तिशङ्खोद्गशम्बूकशफरीवर्मि चन्द्रिकाः

चुलूकीनक्रमकर शिशुमारतिमिङ्गिलाः

राजीचिलिचिमाध्याश्च मांसमित्याहुरष्टधा

मृग्यं वैष्करिकं किञ्च प्रातुदं च बिलेशयम्

प्रासहं च महामृग्यमपचरं मात्स्यमष्टधा

Rohita (red fish), pathina (boal), kurma (tortoise), kumbhira (gavial, alligator), karkata (crab), sukti (pearl mussel), sankha (conch shell), urdu (otter), sambuka (comman snail), safari (large glistening fish), varmi candrika 9a kind of cat fish) culuki 9propoise, seahog) pakra (crocodile), makara (crocodile), sisumara (dolphin), timingala (whale , shark), raji (snake fish), cilicima (red striped fish) and others belongs to group of matsya (fishes). Thus eight kinds of (source of) mamsa (meat) are enumerated. 52-53 ½

योनिष्वजावी व्यामिश्रगोचरत्वादनिश्चिते

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

आध्यान्त्या जाङ्गलान्पा मध्यौ साधारणौ स्मृतौ

Out of the eight groups mentioned above, the first three (Mriga, viskriya and pratuda) are also know as **Jangala (Vata dominant)**; the last three (mahamriga, Jalacara and Matsya), are also called **anupa (Kapha dominant)**;

The middle two (bilesaya and prasaha) are known as **sadharana (tridosha balancing)** 54 ½
The region of land which has dry forests (shrubby) with less rainfall is Jangala, the region. This region is Vata dominant.

Area with plenty of rainfall and water-logged is anupa (Kapha dominant),

The region which has neither too much of dryness nor too much of moisture is Sadharana (temperature).

The nature and qualities of the land are also seen in all the flora and fauna of the region.

तत्र बद्धमलाः शीता लघवो जाङ्गला हिताः ॥५५॥

पित्तोत्तरे वातमध्ये सन्निपाते कफानुगे ।

Meat of the Jangala group are the best , they cause constipation, are cold (in potency), easily digestible, and good in sannipata with great increase of pitta and moderate increase of vata, mild increase of kapha following them. 55

दीपनः कटुकः पाके ग्राही रूक्षो हिमः शशः ॥५६॥

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

ईषदुष्णगुरुस्निग्धा बृंहण वर्तकादयः

तित्तिरिस्तेष्वपि वरो मेधाग्निबलशुक्रकृत्

ग्राही वण्यो अनिलोद्विक्तसन्निपातहरः परम्

The flesh of the vartaka (button quail) and others are slightly hot in potency, hard to digest, unctuous and make the body stout. Tittiri (sparrow) is still better, makes for increase of intelligence, power of digestion, strength and semen, with-holds discharges of fluids from the body, improves the skin complexion, effectively mitigates sannipata with increase of vata. 57 ½

नातिपथ्यः शिखी पथ्यः श्रोत्रस्वरवयोदृशाम्

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

तद्वच्च कुक्कुटो वृष्यः ग्राम्यस्तु श्लेष्मलो गुरुः

मेधो अनिलकराः हृद्याः क्रकराः सोपचक्रकाः

गुरुः सलवणः काणकपोतः सर्वदोषकृत्

Flesh of cock (wild fowl), is similar (to that of peacock), and is aphrodisiac; that of the domesticated fowl increase kapha and is hard to digest; flesh of krakara (black partridge) increases intelligence and digestion, is good for the heart (or the mind); similar is the flesh of upachakra; that of kana kapota is hard to digest, slightly saity and increases all the doshas. 59 ½

चटकाः श्लेष्मलाः स्निग्धा वातघ्नाः शुक्रलाः परम्

Meat of cataka increases kapha, is unctuous, mitigates vata and best to increase semen. 60

गुरुष्णस्निग्धमधुरा वर्गाश्चातो यथोत्तरम्

मूत्रशुक्रकृतोव बल्या वातघ्नाः कफपित्तलाः

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

शीता महामृगास्तेषु क्रव्यादप्रसहाः पुनः

Flesh of the mahamrigas (big animals) is cold in potency generally; of them the flesh of carnivorous and prasaha animals have salt as secondary taste, pungent the end of digestion, increases the muscles of body, ideally suited for persons suffering from long standing haemorrhoids, duodenal diseases and consumption 62-62 ½

Aja (goat's meat)

नातिशीत गुरुस्निग्धं मांसम् आजं अदोषलम् ॥६३॥

शरीरधातुसामान्यात् अनभिष्यन्दि बृंहणम् ।

Goat meat is not very cold in potency, hard to digest, fatty, does not aggravate the doshas, being identical with the doshas of the human body, it is anabhisyanidi (does not cause increases of secretions in the tissue channels). It is nourishing, causes weight gain. 63.

विपरीतमतो ज्ञेयमाविकं बृंहणं तु तत्

Avi (meat of sheep) is opposite in nature with that of goat and causes weight gain. 64

शुष्ककासश्रमात्यग्नि विषमज्वरपीनसान्

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

उष्णो गरीयान्महिषः स्वप्नदार्ढ्यबृहत्वकृत्

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

तद्वद्वराहः श्रमहा रुचिशुक्रबलप्रदः

Flesh of varaha (pig) is similar to that of the buffalo, relieves fatigue, increases taste, semen and strength 66

मत्स्याः परं कफकराःचिलिचोमस्त्रिदोषकृत्

Fish is general tends to increase kapha greatly chilichima fish tends to increase all the three dosas.

लावारोहितगोधैरणः स्वे स्वे वर्गे वराः परम्

Lava, rohita, godha and ena-are best in their respective groups. 67

मांसं सदयोहतं शुद्धं वयःस्थं च भजेत् त्यजेत् ।

मृतं कृशं भृशं मेदयं व्याधिवारि विषैर्हतम् ॥६८॥

Meat of animals which have been just killed, which are pure (uncontaminated) and of adult animals only should be used food;

Meat of dead animals, of those which very emaciated, which are very fatty, and of those animals which are dead due to diseases, water (drowning) and poison should be rejected. 68

पुंस्त्रियोः पूर्वपश्चार्धं गुरुणी, गर्भिणी गुरुः

लघुर्योषिच्चतुष्पात्सु, विहङ्गेषु पुनः पुमान्

शिरः स्कन्धोरुपृष्ठस्य कट्याः सक्थनोश्च गौरवम्

तथा आमपक्वाशयोर्यथापूर्वं विनिर्दिशेत्

शोणोत्प्रभृतीनां च धातूनामुत्तरोत्तरम्

मांसाद्गरीयो वृषणमेद्रवृक्कयकृद्गुदम्

इति मांसवर्गः

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

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

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

Thus ends the group of meat.

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

Shaka varga :- (group of leafy vegetables)

अथ शाकवर्गः

शाकं पाठाशठीसूषासुनिषण्णसतीनजम्
त्रिदोषघ्नं लघु ग्राहि सराजक्षववास्तुकम्
सुनिषण्णो अग्निकृद्वृष्यस्तेषु राजक्षवः परम्
ग्रहण्यशीविकारघ्नः वर्चोभेदि तु वास्तुकम्

Patha (Cissampelos pareira), shati (Hedychium spicatum), susha, sunishanna, satinaja in general, mitigates all the three doshas, are easily digestible and grahi (absorbent); Sunishanna increases hunger and is aphrodisiac; Rajakshava is still better and cures duodenal diseases, haemorrhoids; vastuka breaks up the hard faeces. 72-73

हन्ति दोषत्रयं कुष्ठ वृष्या सोष्णा रसायनी
काकमाची सरा स्वर्या चार्द्यैर्मला अग्निदीपनी
ग्रहण्यशी अनिलश्लेष्महितोष्णा ग्राहिणी लघुः

Kakamachi (Solanum nigrum) mitigates the three doshas, useful in skin diseases, is aphrodisiac, hot in potency, rejuvenator, causes easy movement of faeces, and is good for voice. Changeri (Oxalis corniculata) is sour taste, kindles digestion, good for duodenal diseases, haemorrhoids and for increased vata and kapha; hot in potency, withholds elimination of fluids and is easily digestible. 74

पटोलसप्तलारिष्टशार्ङ्गोष्ठावल्गुजा अमृताः
वेत्राग्रबृहतीवासाकुतिलीतिलपर्णिकाः
मण्डूकपर्णीकर्कोटकारवेल्लकपर्पटाः
नाडीकलायगोजिहवावार्ताकं वनतिक्तकम्
करीरं कुल्कं नन्दी कुचैला शुक्लादनी
कटिल्लं केम्बुकं शीतं सकोशातककर्कशम्
तिक्तं पाके कटु ग्राहि वातलं कफपित्तजित्

Patola, saptala, arista (neem leaves), sharngheshta (angaravalli/bharangi), Avalguja (Bakuchi), amruta (Tinospora), Vetra (shoot of vetra), Brhati (Solanum indicum), vasa (Adhatoda vasica), kutill, tilaparnika (badraka), mandukaparni (Gotu kola), Karkota, karavella (bitter gourd). Parpata, nadikalaya, gojihwa (godhumi); vartaka (brhati), vanatiktaka (vatsaka/kutaja), karira, kulaka (kupila), nandi (jaya),kucaila, sakuladani (mesasrangi), katilla (raktapunarnava), kebuka (kembuka),kosataka, and karkasa (kampilla) all these are cold in potency, bitter in taste, pungent at the end of digestion, with hold the movement of fluids, increase vatta and mitigate kapha and pitta. 75-78

हृद्यं पटोलं कृमिनुत् सवादुपाकं रुचिप्रदम् ।

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

पित्तलं दीपनं भेदि वातघ्नं बृहतीद्वयम्

The two Brihatis (Brihati and Kantakari) increases pitta, promote hunger, breaks the hard faeces.

वृषं तु वमिकासघ्नं रक्तपित्तहरं परम्

Vrusha (Vasa) cures vomiting, cough and especially so the haemorrhagic disease.

कारवेल्लं सकटुकं दीपनं कफजित्परम्

Karavella (bitter gourd) is bitter in taste, kindles digestion and mitigates kapha and pitta especially.

Brinjal benefits:

वार्ताकं कटु तिक्तोष्णं मधुरं कफवातजित् ।
सक्षारं अग्निजननं हृद्यं रुच्यं अपित्तलम् ॥८१॥

Brinjal is pungent, bitter, hot in potency, sweet, mitigates kapha and vata, is slightly alkaline, kindles digestion improves taste and does not aggravate pitta 81

करीरमाध्मानकरं कषायं स्वादु तिक्तकम्

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

कोशाताकावल्गुजकौभेदिनावग्निदीपनौ

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

तण्डुलीयो हिमो रूक्षः स्वादुपाकरसो लघुः
मदपित्तविषासघ्नः मुञ्जातं वातपित्तजित्
स्निग्धं शीतं गुरु स्वादु बृंहणं शुक्रकृत्परं

Tanduliya is cold in potency, dry, sweet in taste and also at the end of digestion and easily digestible, cures intoxication, pitta, poison and discovers of bold;
Munjata mitigates vata and pitta, is unctuous, cold in potency, hard to digest, sweet, makes the body stout and increases semen. 83

गुर्वी सारा तु पालङ्क्या मदघ्नी चाप्युपोदका
पालङ्क्यावत्स्मृतश्चञ्चुः स तु सङ्ग्रहणात्मकः

Palankya is hard to digest, and laxative.

Upodika (spinach) relieves intoxication; chanchu is similar to palankya and withholds elimination of fluids. 84

विदारी वातपित्तघ्नी मूत्रला स्वादुशीतला
जीवनी बृंहणी कण्ठ्या गुर्वी वृष्या रसायनम्
चक्षुष्या सर्वदोषघ्नी जीवन्ती मधुरा हिमा

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

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

कूष्माण्डतुम्बकालिङ्गकर्कार्वरुतिण्डिशम्
तथा त्रपुसचीनाकचिर्भटं कफवातकृत्
भेदि विष्टम्भ्यभिष्यन्दि स्वादुपाकरसं गुरु

Kusmanda (ash gourd), Tumba (alabu), Kalinga, karkaru, evaru, tindisa, trapusa, cinaka, cirbhata—all cause increase of kapha and vata, breaks the hard faeces, stays long without digestion inside the stomach, causes more secretion in the tissues, sweet in taste and at the end of digestion and not easily digestible. 87

Ash Gourd Benefits

वल्लीफलानां प्रवरं कूष्माण्डं वातपित्तजित् ॥८८॥
बस्तिशुद्धिकरं वृष्यं त्रपुसं त्वतिमूत्रलम् ।

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

तुम्बं रूक्षतरं ग्राहि कालिङ्गैर्गौरुचिर्भटम्
बालं पित्तहरं शीतं विद्यात्पक्वमतो अन्यथा
शीर्णवृन्तं तु सक्षारं पित्तलं कफवातजित्
रोचनं दीपनं हृद्यमष्ठीला आनाहनुल्लघु

Tumba (alabu) is very dry (causes dryness), absorbent; kalinga, ervaru and cirbhita when tender mitigate pitta and are cold in potency, but when ripe are opposite in qualities, these which are overripe and separated from its attachment, will be alkaline in taste, increase pitta, mitigate kapha, and vata, improves taste and appetite, good for the heart, cures enlargement of the prostate, distention of abdomen and easily digestible. 89-90

मृणालबिसशालूककुमुदोत्पलकन्दुकम्
नन्दीमाषककेलूटशृङ्गाटककसेरुकम्
क्रौञ्जादनं कलोड्यं च रूक्षं ग्राहि हिमं गुरु

Mrinala (lotus stalk), bias (lotus root), saluki (lotus tuber), kumuda (utpala kanda), nandi, mashaka, keluta, srngataka, kaseruka, kranucadana and kalodya are dry (cause dryness). Water absorbent, cold in potency and hot easily digestible. 91-92

कलम्बनालिकामार्षकुटिञ्जरकुतुम्बकम्
चिल्लीलट्वाकलोणीकाकुरुटकवेधुकम्
जीवन्तद्भुञ्ज्वेडकजयवशाकसुर्वचलाः
आलुकानि च सर्वाणि तथा सूप्यानि लक्षणम्
स्वादु रूक्षं सलवणं वातश्लेष्मकरं गुरु
शीतलम् सृष्टविण्मूत्रं प्रायो विष्टभ्य जीर्यति
स्विन्नं निष्पीडितरसं स्नेहादयं नातिदोषलम्

Kalamba, Nalika – (kapotacarana), marsa, kutinjara, kutumbaka, cilli (vastuka), latvaka, lonika, karutaka, gavedhuka, jivanta, jhun jhu, edagaja, yavasaka (yavanisaka), suvarchala and aluka of different kinds, leaves of legumes used for soup and of laksmana are all sweet, slightly dry, salty, increases vata and kapha, not easily digestible cold in potency, help elimination of urine and faeces, stay long in the stomach for digestion; if cooked in steam, juice taken out and mixed with oils, they will not cause much aggravation of the dosas 93-95

लघु पत्रा तु या चिल्लीसा वास्तुकसमा मता

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

तर्कारीवरुणं स्वादु सतिक्तं कफवातजित्
वर्षाभवौ कालशाकं च सक्षारं कटुतिक्तकम्
दीपनं भेदनं हन्ति गरशोफकफानिलान्

Tarkari and varuna are sweet and slightly better and mitigate kapha and vata. The two kinds of varsabhu and kalasaka are slightly alkaline, pungent and bitter, improve digestion, break the hard faeces and cure artificial poisoning, drowsy, kapha and vata. 97

दीपनाः कफवातघ्नाश्चिरिविल्वाङ्कुराः सराः
शतावर्यङ्कुरस्तिक्ता वृष्या दोषत्रयापहाः

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

रूक्षो वंशकरीरस्तु विदाही वातपित्तलः

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

पत्तूरो दीपनस्तिक्तः प्लीहार्शः कफवातजित्

Pattura kindles digestion, is bitter, cures enlargement of spleen, haemorrhoids and mitigates kapha and vata. 99 ½

कृमिकासकफोत्क्लेदान् कासमर्दो जयेत्सरः

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

रूक्षोष्णमम्लं कौसुम्भं गुरु पित्तकरं सरम्

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

गुरूष्णं सार्षपं बद्धविण्मूत्रं सर्वदोषकृत्

Sarsapa (mustard) is not easily digestible, hot in potency, binds the faeces and urine and causes increase of all the dosas.

Mulaka (radish), when tender and not having definite taste, is slightly alkaline and better, mitigates the dosas, easily digestible hot in potency, and cures abdominal tumours, cough, asthma, ulcers, disease of the eye and throat, hoarseness of voice, asthma, upward movement inside the abdomen (reverse peristalsis) and chronic nasal catarrh. 102-103.

Radish benefits:

यद्बालं अव्यक्तरसं किञ्जित् क्षारं सतिक्तकम्

तन्मूलकं दोषहरं लघु सौष्णं नियच्छति

गुल्मकासक्षयश्वासव्रणनेत्रगलामयान्

स्वराग्निसादोदावर्तपीनसांशच

महत्पुनः

रसे पाके च कटुकमुष्णवीर्यं त्रिदोषकृत्

गुर्वभिष्यन्दि च स्निग्धसिद्धं तदपि वातजित्

वातश्लेष्महरं शुष्कं सर्वम् आमं तु दोषलम्

Radish that is tender, and not having definite taste, is slightly alkaline and bitter, balances Doshas, easy to digest, hot in potency and cures abdominal tumors, cough, respiratory conditions, ulcers, diseases of eye and throat, hoarseness of voice, bloating, and rhinitis. Radish, big in size is hard to digest, pungent in taste and at the end of digestion, not in potency, increases all the three doshas, hard to digest and is abhishynadi (indigestion plus sticky to the gut).

When cooked with fats it mitigates vata; the dried one causes increase of the dosha. 104.

कटूष्णो वातकफहा पिण्डालुः पित्तवर्धनः

Pindalu is pungent, hot in potency, mitigates vata and kapha but increase pitta. 105

कुठेरशिगुसुरससुमुखासुरिभूस्तृणम्
फणिजाज्जकजम्भीरप्रभृति ग्राहि शालनम्
विदाहि कटु रूक्षोष्णं हृदयं दीपनरोचनम्
दृक्शुक्रकृमिहृत्तीक्ष्णं दोषोत्कलेशकरं लघु

Kuthera, sigru (drum stick), surasa, sumuka, asuri, bhutma, phanijia, arjaka, jambira, etc. when green are water absorbent, cause burning sensation during digestion, pungent, cause dryness, hot in potency, good for the heart (or the mind), kindles hunger and taste, destroy vision, semen and worms (intestinal parasites), penetrates deep, cause slight increase of the dosas and are easily digestible 106-107.

Holy basil benefits

हिध्मा कास विष श्वास पार्श्वरूक् पूतिगन्धहा ।
सुरसः सुमुखो नातिविदाही गरशोफहा ॥१०८॥

Surasa (Tulasi – Holy Basil) cures hiccup, cough, poison, asthma, pain in the flanks and bad breath.

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

आद्रिका तिक्तमधुरा मूत्रला न च पित्तकृत्

Ardrika (coriander) is bitter and sweet in taste, diuretic and does not increase pitta.

Garlic benefits:

लशुनो भृशतीक्ष्णोष्णः कटुपाकरसः सरः १०९
हृदयः केशयो गुरुर्वृष्यः स्निग्धो रोचनदीपनः
भग्नासन्धानकृद्बल्यो रक्तपित्तप्रदूषणः ११०
किलासकुष्ठगुल्मार्शोमहक्रिमिकफानिलान्
सहिध्मापीनसश्वासकासान् हन्ति रसायनम् १११

Lashuna (garlic) is highly penetrating (deep into the tissues), hot in potency, pungent in taste, and at the end of digestion, makes the bowels to move, good for the heart (or the mind), and hairs; hard to digest, aphrodisiac, unctuous, improves taste and digestion, helps union of features, gives strength, greatly vitiates the blood and pitta, cures leucoderma, skin diseases, abdominal

tumours, haemorrhoids, diabetes, worms, diseases caused by kapha and vata, hiccup, chronic nasal catarrh, asthma and cough. It is a rejuvenator of the body. 109-111

पलाण्डुस्ताद्गुणन्यूनः श्लेष्मलो नातिपित्तलः

Palandu (onion) is inferior in the above qualities, increases of pitta. 111 ½

कफवातार्शसां पथ्यः स्वेदे अभ्यवहतौ तथा

तीक्ष्णो गुञ्जनको ग्राहि पित्तिनां हितकृन्न सः

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

दीपनः सूरणो रुचयः कफघ्नो विशदो लघुः विशेषादर्शसां पथ्यः भूकन्दस्त्वतिदोषलः

Surana (Yam) kindles digestion, improves taste, mitigates kapha is non-unctuous, easily digestible and especially good for haemorrhoids; bhukanda causes increase of all the dosas to a great extent. 113

पत्रे पुष्पे फले नाले कन्दे च गुरुता क्रमात्

बस शाकेषु जीवन्ती सार्शपं त्ववरं परम्

इति शाकवर्गः

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

Thus ends the group of vegetables.

Notes:- different kinds of vegetables have been described in these verses, some of them are recognizable now while some others are not, some of them were in use in olden days but not so now-a-days, many are available only in forests and fields while some others are cultivated.

Phala vrga- (group of fruits):-

Grapes benefits:

अथ फलवर्गः

द्राक्षा फलोत्तमा वृष्या चक्षुष्या सृष्टमूत्रविट् ११५

स्वादुपाकरसा स्निग्धा सकषाया हिमा गुरुः

निहन्यनिलपित्तास्रतिकास्यत्वमदात्ययान् ११६

तृष्णकासश्रमश्वासस्वरभेदक्षतक्षयान्

Draksa (grapes) is best among fruits, is aphrodisiac, good for the eyes, helps elimination of urine and faeces, sweet in taste and the end of digestion, unctous, slightly astringent, cold potency, hard to digest, cures diseases of vata, pitta and rakta; better taste in the mouth, intoxication, thirst, cough, fever, respiratory conditions, hoarseness, injury to the lungs and chronic respiratory diseases. 115-116 ½

Dadima – (Pomegranate)

उद्विक्तपित्ताज्जयति त्रीन्दोषान् स्वादु दाडिमम् ११७

पित्ताविरोधि नात्युष्णमम्लं वातकफापहम्

सर्वं हृदयं लघु स्निग्धं ग्राहि रोचन दीपनम् ११८

It mitigates the greatly increased pitta in particular and the other dosas also and is sweet; the sour variety is also not going to increase pitta, not very hot in potency and mitigates vata and kapha. All varieties of Pomegranate are good to the hear, easily digestible unctuous, without elimination of fluids, stimulate appetite and digestion. 117-118

मोचखर्जूरपनसनारिकेलपरुषकम्

आम्रातालकाशर्मर्याजादनमधुकजम्

सौवीरबदराङ्कोलफल्गुश्लेष्मातकोद्भवम्

वातामाभिश्चाक्षौडमुकूलकनिकोचकम्

उरुमाणं प्रियालं च बृंहणं गुरु शीतलम्

दाहक्षतक्षयहरं रक्तपित्तप्रसादनम्

स्वादुपाकरसं स्निग्धं विष्टम्भि कफशुक्रकृत्

Mocha (plantain), kharjura (dates) panasa (jack fruits) narikela (cocoanut) parusaka amrataka, tala, kasmarya, rajadana, madhuka, badara, ankola, phalgu, slesmataka, vatama, abhisuka, aksoda, mukulaka, nikocaka, urumanam, and priyala make the body stout, not easily digestible cold in potency, relieve burning sensation, injury to the lungs, consumption, bleeding conditions, sweet in taste and also at the end of digestion, unctous, stay long in the stomach without digestion, increase kapha and semen. 119-121 ½

फलं तु पित्तलं तालं सरं काश्मर्यजं हिमम्
शकृन्मूत्रविबन्धघ्नं केश्यं मेध्यं रसायनम्

Fruit of Tala – *Borassus flabellifera* increases pitta, moves the bowels. Fruits of kasmarya is cold in potency, relieves the obstruction of faeces and urine, good for the hairs, increases intelligence and is a rejuvenator. 122

वातामाद्युष्णवीर्यं तु कफपित्तकरं सरम्

Vaataama etc. are hot in potency increase kapha and pitta, are axative. 123.

परम् वातहरं स्निग्धमनुष्णं तु प्रियालजम्
प्रियालमज्जा मधुरो वृष्यः पित्तानिलापहः

Priyala (*Buchanania lanzan*) mitigates vata effectively, is unctous, cold in potency; its marrow is sweet, aphrodisiac, mitigates pitta and vata,

कोलमज्जा गुणैस्तद्वत्तृच्छर्दिः कासजिच्च सः

Kola majja (fleshy part of the kola) is similar (in properties with priyala majja) relieves thirst, vomiting and cough. 124.

पक्वं सुदुर्जरं विल्वं दोषलं पूतिमारुतम्
दीपनं कफवातघ्नं बालं, ग्राह्युमयं च तत्

Bilva phala (bael fruit) when ripe is hard to digest, aggravates the doshas and causes flatus; unripe fruit kindles digestion, mitigates vata and kapha; both are water absorbant. 125

कपित्थमामं कण्ठघ्नं दोषलं, दोषघाति तु
पक्वं हिधमावमथुजित्, सर्वग्राहि विषापहम्

Amakapittha (unripe Kapittha) is bad to the throat, and increases the three doshas. Ripe fruit mitigates the dosas, relives hiccup ad vomiting, both are water absorbent and antipoisonous .126

जाम्भवं गुरु विष्टम्भि शीतलं भृशवातलम्
सङ्ग्राहि मूत्रशक्तोरकण्ठ्यं कफपित्तजित्

Jambava (Jamun fruit) is not easily digestible, stays long inside the stomach, cold in potency, causes aggravation of vata especially, absorbs moisture from urine and faeces, bad for throat and mitigates kapha and pitta 127

वातपित्तास्रकृद्बालं, बद्धास्थिकफपित्तकृत्
गुर्वाभं वातजित्पक्वं स्वाद्वम्लं कफशुक्रकृत्

Bala amra (tender unripe mango) increases Vata, Rakta (blood) and pitta; when its seed is fully formed, it increases Kapha and Pitta; when it is ripe it is not easily digestible, mitigates vata, increases kapha and semen. 128

वृक्षाम्लं ग्राहि रूक्षोष्णं वातश्लेष्महरं लघु

Vrksamla (Garcinia fruits) is absorbent, dry, hot in potency, mitigates vata and kapha and easily digestible 129.

शम्या गुरुष्णं केशघ्नं रूक्षं

Samya (fruit of sami) is not easily digestible, hot in potency, destroys the hairs and causes dryness.

पीलु तु पित्तलम्

कफवातहरं भेदि प्लीहार्षः कृमिगुल्मनुत्

सतिक्तं स्वादु यत्पीलु नात्युष्णं तन्निदोषजित्

Pilu increases pitta, mitigates kapha and vata, is purgative, cures diseases of the spleen, haemorrhoids, worms, abdominal tumors; that variety of pilu which has bitter- sweet taste is not very hot in potency and mitigates all three dosas 130

त्वक्वित्तकटुका स्निग्धा मातुलुङ्गस्य वातजित्

बृंहणं मधुरं मांसं वातपित्तहरं गुरु

लघु तत्केसरं कासश्वासहिध्मामदात्ययान्

आस्यशोषानिलश्लेष्मविबन्धच्छर्दयरोचकान्

गुल्मोदरार्शः शूलानि मन्दाग्नित्वं च नाशयेत्

The skin of matulunga (bigger variety of lemon) fruit is better, pungent and unctous, mitigates vata; its fleshy part makes the body stout, is sweet in taste, mitigates vata and pitta and not easily digestible its tendril is easily digestible cures cough, asthma, hiccup, alcoholic intoxication dryness of the mouth, disorders of vata and kapha, constipation, vomiting, loss of taste, abdominal tumor, enlargement of the abdomen, haemorrhoids, colic and dyspepsia 131-133

भल्लातकस्य तवङ्मांसंबृंहणं स्वादु शीतलम्

तदस्थ्यग्निसमं मेध्यं कफवातहरं परम्

Bhallataka (marking nut) The outer rind and fleshy part of bhallataka fruit makes the body stout, sweet in taste, cold in potency; its seed is just like fire in properties, increases intelligence and effectively mitigates kapha and vata. 134

स्वाद्वम्ल शीतमुष्णं च द्विधा पालेवतं गुरु

रुच्यमत्यग्नि शमनम्

Palevata fruit of sweet taste is cold in potency, while that of sour taste is hot, both are hard to digest, improve taste and cure diseases due to excess digestive activity. 134 ½

रुच्यं मधुरमारुकम्

पक्वमाशु जरां याति नात्युष्णगुरुदोषलम्

Aruka fruit improve taste and is sweet; ripe under goes digestion quickly, not very hot in potency, sometimes hard to digest and increases the dosas 135.

द्राक्षापरूषकं चार्द्रमम्लं पित्तकफप्रदम्

गुरूष्णवीर्यं वातघ्नं सरं सकरमर्दकम्

Draksa (grapes) and parusaka and karamardaka, in their green state are sour, increase pitta and kapha, hard to digest, hot in potency, mitigate vata and laxative. 136

तथा अम्लं कोलकर्कन्धुलकुचाम्रातकारुकम्

ऐरावतं दन्तशडं सतूदं मृगलिण्डिकम्

नातिपित्तकरं पक्वं शुष्कं च करमर्दकम्

Kola, karkandhu, lakuca, amrataka, aruka, airavata, dantasatha, satuda, mrigalindika- all are sour and do not aggravate pitta greatly; so also, karamardaka fruit ripened and dried does not cause great increase of pitta (causes mild increase). 137- 138

दीपनं भेदनं शुष्कमम्लीकाकोलयोः फलम्

तृष्णाश्रमक्लमच्छेदि लघ्विष्टं कफवातयोः

Fruits of amlika and kola improve digestion, cause purgation, cures thirst, fatigue, exhaustion; are easily digestible and mitigates kapha and vata. 139

फलानामवरं तत्र लकुचं सर्वदोषकृत्

इति फलवर्गः

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

Varjya (qualities of food articles that are worth rejecting):-

हिमानलोष्णदुर्वाताव्याललादिदूषितम्
जन्तुजुष्टं जले मग्नमभूमिजमनार्तवम्
अन्यधान्ययुतं हीनवीर्यं जीर्णतया अति च
धान्यं त्यजेत्तथा शाकं रूक्षसिद्धमकोमलम्
असञ्जातरसं तद्वच्छुष्कं चान्यत्र मूलकात्
प्रायेण फलमप्येवं तथा आमं बिल्ववर्जितम्

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

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

Tender vegetables which have not developed their normal taste and which have become dry should not be used except amabilwa (unripe bael fruit)

Ausadha varga (group of medicinal substances/herbs)

Salts:

अथौषध वर्गः

विष्यन्दि लवणं सर्वं सूक्ष्मं सुष्टमलं मृदु १४३

वातघ्नं पाकी तीक्ष्णोष्णं रोचनं कफपित्तकृत्

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

Among them,

सैधवं तत्र सस्वादु वृष्यं हृदयं त्रिदोषनुत् १४४

लघ्वनुष्णं दशः पथ्यमविदाहयग्निदीपनम्

saindhava salt (rock salt) is slightly sweet, aphrodisiac, good for the heart (or mind), mitigates all the three doshas, easily digestible not hot in potency, good for health, does not cause burning digestion and kindles digestion 144

लघु सौवर्चलं हृदयं सुगन्ध्युद्गारशोधनम् १४५
कटुपाकं विबन्धघ्नं दीपनीयं रुचिप्रदम्

Sauvarcala (sochal salt) is easily digestible good for the heart (or mind) , possesses good smell, purifies belching, pungent at the end of digestion , relives constipation, kindles digestion and gives taste. 145

ऊर्ध्वार्धः कफवातानुलोमनं दीपनं बिडम् १४६
विबन्धानाहविष्टम्भशूलगौरवनाशनम्

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

विपाके स्वादु सामुद्रं गुरु श्लेष्म विवर्धनम्

Samudra (common salt) is sweet at the end of digestion, not easily digestible and aggravates kapha. 147.

सतिक्तकटुकक्षारं तीक्ष्णमुत्केदि चौद्धिदम्

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

कृष्णे सौवर्चलगुणा लवणे गन्धवर्जिताः

Krisna lavana (black salt) has properties similar to souvarcala except the smell. 148

रोमकं लघु

Romaka is easily digestible;

पांसूत्थं सक्षारं श्लेष्मलं गुरु

Pamsuttha is slightly alkaline, aggravates kapha and not easilt digestible.

लवणानां प्रयोगे तु सैन्धवादि प्रयोजयेत्

Whenever lavanas (salt) are to be used (for medicinal recipes) they should be prepared commencing with saindhava.

गुल्महृग्रहणीपाण्डुप्लीहानाहगलामयान्
श्वासार्षः कफकासांश्च शमयेद्यवशूकजाः

Yavakshara - (Kshara prepared from barley) mitigates abdominal tumors, diseases of the heart, duodenal disease, anaemia, splenic disorders, distension of the abdomen, diseases of the throat, asthma, haemorrhoids and cough arising from kapha. 150

Kshara -

क्षारः सर्वश्च परमं तीक्ष्णोष्णः कृमिजिल्लघुः ।
पित्तासृग् दूषणः पाकी छेद्यो हृद्यो विदारणः ॥१५१॥
अपथ्यः कटुलावण्यात् शुक्रोजः केशचक्षुषाम् ।

All ksharas are very

Teekshna – penetrating ;

ushna – very hot in potency,

krumijit – destroy worms

Laghu – easily digestible

Pitta Asruk dushana – vitiate pitta and blood

Paki – helps in digestion, causes healing of wounds

Chedya - help break up hard masses,

ahrudya not good for the heart, punctures the tissues;

being pungent and salty in taste are not good to semen, ojas (essence of the tissues), hairs and eye (vision) 151

हिङ्गु वातकफानाह शूलघ्नं पित्त कोपनम् ॥१५२॥
कटुपाकरसं रुच्यं दीपनं पाचनं लघु ।

Hingu (asa foetida) mitigates vata, kapha, cues distension of the abdomen and colic, aggravates pitta, pungent in taste and at the end of digestion, enhances taste, hunger, digestion and is easily digestible. 152.

Haritaki -

कषाया मधुरा पाके रूक्षा विलवणा लघुः १५३

दीपनी पाचनी मेध्या वयसः स्थापनी परम्

उष्णवीर्या सरा आयुष्या बुद्धीन्द्रियबलप्रदा १५४

कुष्ठवैवर्ण्यवैस्वर्यपुराणविषमज्वरान्

शिरो अक्षिपाण्डुहृद्द्रोगकामलाग्रहणीगदान् १५५

सशोषशोफातीसारमेदमोहवमिक्रिमीन्

श्वासकासप्रसेकार्शः प्लीहानाहगरोदरम् १५६

विबन्धं स्रोतसां गुल्ममूरुस्तम्भमरोचकम्

हरीतकी जयेत् व्याधिस्तांस्तांश्च कफवातजान् १५७

Haritaki is astringent, sweet at the end of digestion, dry (causes dryness) devoid of lavana (possesses the remaining five tastes) easily digestible, kindles hunger, helps digestion, improves intelligence, best to maintain youth, hot in potency, laxative, bestows long life, strengthens the mind and the sense organs, cures leprosy (and other skin diseases) discolouration, disorders of voice, chronic intermittent fevers, diseases of the head, and eyes, anaemia, heart disease, jaundice, disease of the duodenum, consumption, dropsy, diarrhoea, obesity, fainting, vomiting, worms (intestinal parasites), dyspnoea, cough, excess salivation, haemorrhoids, disease of the spleen, distention of the abdomen, enlargement of the abdomen, obstruction of channels, abdominal tumors, stiffness of the thing, loss of taste (anorexia) and many other disease arising from (aggravation of) kapha and vata. 153-157.

तद्वदामलकं शीतमम्लं पित्तकफापहम्

Similarly so is amalaka in all other properties it is cold I potency, and mitigates pitta and kapha.

कटु पाके हिमं केश्यमक्षमीषश्च तद्गुणम्

Aksha (vibhitaka) is pungent at the end of digestion, cold in potency, good for hairs and possesses properties similar (to haritaki and amalaka) but slightly less (in degree). 158

Triphala benefits:

इयं रसायनवरा त्रिफला अक्ष्यामयापहा ।

रोपणी त्वग्गद क्लेदमेदोमेहकफास्रजित् ॥१५९॥

Thus, the Triphala (haritaki, amalaki and vibhitaki), together is a best rejuvenator of the body, cures diseases of the eyes, heals wounds and cures skin diseases, excess moisture of the tissues, obesity, diabetes, aggravation of kapha and Asra (blood) 159.

Trijata and Chaturjata

सकेसरं चतुर्जातं त्वक्पत्रैलं त्रिजतकम् ।

पित्तप्रकोपि तीक्ष्णोष्णं रूक्षं रोचनदीपनम् ॥१६०॥

Twak – (Cinnamon), patra (Cinnamon leaf) and Ela – (Cardamom) together are known as Trijataka and these along with kesara from the chaturjata.

They cause aggravation of pitta, are penetrating, hot in potency, cause dryness, improve taste and hunger. 160

Maricha (pepper)

रण पाके च कटुकं कफघ्नं मरिचं लघु ।

Black pepper is pungent both in taste and at the end of digestion, mitigates kapha and is easily digestible.

Pippali (long pepper)

श्लेष्मला स्वीदुशीत आर्द्रा गुर्वी स्निग्धना च पिप्पली १६१

सा शुष्का विपरीता अतः स्निग्धा वृष्या रसे कटुः

स्वादुपाका अनिलश्लेष्मश्वासकासापहा सरा १६२

न तामत्युपयुञ्जीत रसायनविधिं विना

Long pepper, in its green state aggravates kapha, is sweet in taste and cold in potency, not easily digestible and is unctous.

The same, when dry, becomes opposite - aphrodisiac, pungent in taste, sweet at the end of digestion, mitigates Vata and Kapha, usefin in asthma, cough; is laxative.

Long pepper should not be used in excess, for long period, without following the regimen of rejuvenation therapy. 161-162

Ginger benefits:

नागरं दीपनं वृष्यं ग्राहि हृद्यं विबन्धनुत् 163

रुच्यं लघु स्वादुपाकं स्निग्धोष्णं कफवातजित्

Nagara – (ginger), increases hunger, is aphrodisiac, water absorbent, good for the heart (or the mind), relives constipation, bestows, taste, easily digestible, sweet at the end of digestion, unctuous, hot in potency and mitigates kapha and vata. 163

तद्वदार्द्रकमेतच्च त्रयं त्रिकटुकं जयेत् १६४

स्थौल्याग्निसदनश्वासकासश्लीपदपीनसान्

Similar is **ardraka** (fresh ginger, green);

Trikatu - Pepper, long pepper and ginger – together known as trikatu, useful in obesity, Asthma, dyspepsia, cough, filariasis and chronic nasal catarrh. 164

चविकापिप्पलीमूलं मरिचाल्पान्तरं गुणैः

Chavaika (Piper chaba) and pippalimula (long pepper root) possess qualities and properties similar to Marica (black pepper) but in lesser degree. 165.

चित्रको अग्नि समः पाके शोफार्शः कृमिकुष्ठहा

Chitraka (leadwort) is similar to fire in digesting thing and cures dropsy, haemorrhoids, worms and leprosy (and othe skin diseases).

पञ्चकोलकमेतच्च मरिचेन विना स्मृतम्
गुल्मप्लीहोदरानाहशूलघ्नं दीपनं परम्

The above, excluding marica, (pippali, pippalimula, cavya, citraka and nagara) is known as **panchakolaka**. It cures abdominal tumors, disease of the spleen, enlargement of the abdomen, distension and colic, and is best to improve hunger and digestion.

बिल्वकाशमर्यतर्कारीपाटलाटिण्डुकैर्महत्
जयेत्कषायतिक्तोष्णं पञ्चमूलं कफानिलौ

Bilwa, kasarya, tarari, patala and tintuka are together known as **Mahat panchamula**. It is astringent and bitter in taste, not in potency and mitigate kapha and anila (vata) 167

ह्रस्वं बृहत्त्यंशुमतीद्वयगोक्षुरकैः स्मृतम्
स्वादुपाकरसं नातिशीतोष्णं सर्वदोशजित्

Brihatidwaya (brihati and kantakari), amsumatidwaya (saliparni and prsniparni) and goksuraka-together are known as **hrasva panchamula (Laghu panchamoola)**. It is sweet in taste and at the end of digestion, neither very hot nor very cold in potency and mitigates all the dosas. 168.

The above two – laghu and mahat panchamoola constitute **Dashamoola**

बलापुनर्नवैरण्डशूपपर्णीद्वयेन तु
मध्यमं कफवातघ्नं नातिपित्तकरं सरम्

Bala, punarnava, eranda, surpaparni dvaya (masaparni and mundgaparni) together from the **madhyama pancamula**. It mitigates kapha and vata, does not greatly aggravate pitta and is laxative. 169.

Jivan Pancamula

अभीरुवीराजीवन्तीजीवकर्षभकैः स्मृतम्
जीवनाख्यं तु चक्षुष्यं वृष्यं पित्तानिलापहम्

Abhiru – Asparagus racemosus, vira, jivanti, jivaka and rsabhaka together from the jivana pancamula. It is good for the eye, aphroditd mitigates pitta and anila (vata)

Trina Mancmula

तृणाख्यं पित्तजिद्वर्भकासेक्षुशरशालिभिः
इत्यौषधवर्गः

Trnakhya (trna pancamula) consisting of darbha, kasa, iksu, sara sali, mitigates pitta. 171
Thus, were described, in brief, the substances used daily as food, in groups such as suka, simbi, pakvanna, mamsa, saka, phala and ausadha. 182

Thus ends the chapter known as annaswarupa vijnaniya.

Chapter 7 Anna Raksha Vidhi अन्नरक्ष विधि

Protection of Food

The 7th chapter of Sutrasthan of Asthanga Hrudayam text book is called as Anna Raksha Vidhi Adhyaya. Anna raksha refers to protection of food. This chapter deals with royal physician, features of poisoned foods and drinks, incompatible food combinations, effects and treatment, healthy sleep rules and celibacy.

Pranacharya (Royal physician) :-

राजा राजगृहासन्ने प्राणाचार्यं निवेशयेत्
सर्वदा स भवत्येवं सर्वत्र प्रतिजागृविः

The king should arrange for the residence of the royal physician near to the palace so that the physician can be vigilant about all things at all times. – 1

अन्नपानं विषाद्रक्षद्विशेषेण महीपतेः
योगक्षेमौ तदायत्तौ धर्माध्या यन्निबन्धनाः

The foods and drinks of the king should be protected from poison, because, the King's health and welfare depends on his food and drink and the health and welfare of the country is dependant on the King. – 2

Features of poisoned foods and drinks -

ओदनो विषवान् सान्द्रो यात्यविस्राव्यतामिव
चिरेण पच्यते पक्वो भवेत्पर्युषितोपमः ३
मयूरकण्ठतुल्योष्मा मोहमूर्च्छाप्रसेककृत्
हीयते वर्णगन्धाद्यैः क्लिद्यते चन्द्रिकाचितः ४

Boiled rice mixed with poison

Sandra – becomes thick,
Even when it is boiling, the contents do not overflow from the vessel.
Chirena Pachyate – takes a long time to cook,
Pakvo bhavati paryushitopama – after cooking it becomes moist and stale, very soon
Mayura Kantha Tulyoshma – emits steam with the colour of the peacock's neck (blue),
Moha moorcha prasekakrut – the steams and fumes from the container causes delusion, fainting and excessive salivation.
Heeyate varna gandhadyaihi – quickly loses its original colour, odour, taste, texture,
Klidyate chandrikachitaha – becomes watery and full of glistening particles. 3-4

व्यञ्जनान्याशु शुष्यन्ति श्यामकवाथानि तत्र च
हीन अतिरिक्ता विकृता छाया दृश्येत नैव वा ५
फेनोर्ध्वराजी सीमन्त तन्तु बुदबुद सम्भवः
विच्छिन्नविरसा रागः खण्ड्वाः शाकमामिषम् ६

The side-dishes dry up quick and become dirty
reflective images seen in them appear deficient, malformed, abnormal or not seen at all;
froth and lines appear on their surface and edges, threads and bubbles are likely to appear.
Raga (sweet syrups), Khandava (sweet puddings), vegetables and meat become broken (liquid
and solid portions get separated) and acquire bad taste. 5-6.

नीला राजी रसे, ताम्रा क्षीरे, दधनि दृश्यते
शयावा, आपीतासिता तत्रे, घृते पानीयसन्निभा
मस्तुनि स्यात्कपोताभा, राजी कृष्णा तुषोदके
काली मध्याम्भसोः, क्षौद्रे हरित्तैले अरुणोपमः
पाकः फलानामामानां पक्वानां परिकोथनम्
द्रव्याणामार्द्रशुष्काणां स्यातां म्लानिविवर्णते
मृदूनां कठिनानां च भवेत्स्पर्शविपर्ययः
माल्यस्य स्फुटितग्रित्वं म्लानिर्गन्धान्तरोद्भवः
ध्याममण्डलता वस्त्रे, शदनं तन्तुपक्ष्मणाम्
धातुमौक्तिककाष्ठाश्मरत्नादिषु मलाक्तता
स्नेहस्पर्शप्रभाहानिः, सप्रभत्वं तु मृण्मये

Neela Raji Rase – Blue lines appear in meat soup,
Tamra ksheere - coppery red lines in milk and
Shyava dadhani – black ones in curds
Peeta Sita takre – yellowish white lines in buttermilk,
Ghrute paaneeya sannibha – watery lines on ghee,
Mastuni syat kapotabha – pegin like streaks appear on Mastu – Supernatent liquid of curds
(whey),
Raji krishna tushodake – blue black lines on Tusodaka (sour drink prepared from barley husk),
Kaali madya ambhasoho – black lines on wines and water,
Harit taile arunopama – green lines in honey and crimson lines on oils.
Unripe fruits ripen (fast) and ripe ones become overripe and decomposed.
Substances which are green and dry become dull in appearance and discolored.,
Soft food substances become hard and vice versa.
The flowers of the garland become split at their edges, fade and assume unnatural smell.
Dirty patches appear on cloth (dress and other apparels), its threads and hems fall out.
Vessels prepared from metals, pearls, wood, stone, precious stones etc. become dirty, and lose
their smooth touch and luster.
Mud vessels gain smooth touch and luster. 5-11.

Vishada Laksana (features of the person who puts poison) :-

विषदः श्यावशुष्कास्यो विलक्षो वीक्षते दिशः १२
स्वेदवेपथुमांस्त्रस्तो भीतः स्खलति जृम्भते

The person who is about to poison someone will have
Shyava shushka Asya – dry and discoloured ace
Vilaksho Veekshate dishaha – eccentrically looks in all directions
Sveda vepathuman – sweating and tremors
Trasta – tired,
Bheeta – frightened
Skhalati – slips while talking and walking
Jrumbhate – yawns frequently. 12

Testing of poisoned foods – Vishanna Pareeksha

प्राप्यान्नं सविषं त्वग्निरेकावर्तः स्फुटत्यति
शिखीकण्ठाभ धूमार्चिरनर्चिर्वोग्रगन्धवान्

Upon throwing the poisoned food on fire, it emits crackling sound, the flame emits as a single pile, without whirls, the colour of smoke resembles to that of peacock's neck (glistening blue), sometimes the flame may not come up at all. It will cause emitting of very foul and strong smell.

म्रियन्ते मक्षिकाः प्राश्य काकः क्षामस्वरो भवेत्
उत्क्रोशन्ति च दृष्टैव तच्छुक्कदात्यूहसारिकाः
हंसः प्रस्खलति, ग्लानिर्जीवञ्जीवस्य जायते
चकोरस्य अक्षिवैराग्यं, क्रौञ्चस्य स्यान्मदोदयः
कपोतपरभृदक्षचक्रवाका जहत्यसून्
उद्वेगं याति मार्जारः, शकृन्मुञ्चति वानरः
हृष्येन्मयूरस्तदृष्ट्या मन्दतेजो भवेद्विषम्
इत्यन्नं विषवज्जात्वा त्यजेदेवं प्रयत्नतः
यथा तेन विपद्येरन्नपि न क्षुद्रजन्तवः

Mriyate Makshikaaha – upon eating such food, bees die
Kaakaha kshaamasvaro bhavet – Crow voice becomes depleted
Parot, Dathyuha (gallinule bird) and Sarika (Mynah) start hooting at the poisoned food just by seeing it.

Hamsaha praskhalati – Swan changes its gait
Glaanih: jeevenjeevasya jaayate – Chukar gets exhausted
Chakorasya akshivairagya – Greeh pheasant's eyes turn red
Kraunchasya madodaya: – Pond heron becomes intoxicated
Pigeon, Parabhrit (Cuckoo) and Chaktravaaka lose their life
UdvegaM yaati maarjaara: – cat becomes irritated, excited

Shakrun munchati vanara – monkey defecates

After confirming the poisoned food by above methods, it should be disposed away carefully- 14-18

Diseases caused by poisoned food – (Visha annaja Vikara) –

स्पृष्टे तु कण्डूदाहोषाज्वरार्तिस्फोटमुप्तयः

नखारोमच्युतिः शोफः, सेकाध्या विषनाशनाः

शस्त्रास्तत्र प्रलेपाश्च सेव्यचन्दनपद्मकैः

ससोमवल्कतालीसपत्रकुष्ठामृतानतैः

External effects: The touch of poisoned foods produces itching and irritation, burning sensation all over the body, burning sensation at the site of touch, fever, pain, eruptions, loss of tactile sensation, falling of the nails and hairs and swelling.

The treatment shall be bathing (washing), pouring with water processed with anti-poisonous drugs, application of paste of Sevyā (Ushira), Candana (sandalwood), Padmaka – Wild Himalayan Cherry (heart wood) – Prunus pudum / cerasoides;, Somavalka, Talisa Patra – Cinnamomum tamala, Kushta (Saussurea lappa), Amrita (Tinospora) and Nata – Valeriana wallichi. 19-20.

लालाजिह्वोष्ठयोर्जाड्यमूषा चिमिचिमायनम्

दन्तहर्षो रसाज्जत्वं हनुस्तम्भश्च वक्रगे

सेव्याध्यैस्तत्र गण्डूषाः सर्वं च विशजिद्धितम्

Local effect in oral cavity: Poisoned food inside mouth causes excess of salivation, inactivity of the tongue and lips, burning sensation, tingling of the teeth, inability to perceive taste and stiffness of the lower jaw.

The treatment shall be mouth gargling with water processed with Sevyā – Khus Khus – Vetiveria zizanioides and other drugs mentioned earlier and all other therapies for the mouth which are anti-poisonous. 21-21½.

आमाशयगते स्वेदमूर्च्छाध्मानमदभ्रमाः

रोमहर्षो वमिर्दाहश्चक्षुर्हृदयरोधनम्

बिन्दुभिश्चाचयो अङ्गानां, पक्वाशयगते पुनः

अनेकवर्णं वमति मूत्रयत्यतिसार्यते

तन्द्रा कृशत्वं पाण्डुतवमुदरं बलसङ्क्षयः

तयोर्वान्तविरिक्तस्य हरिद्रे कटर्भौ गुडम्

सिन्दुवारितनिष्पावबाष्पिकाशतपर्विकाः

तण्डुलीयकमूलानि कुक्कुटाण्डमवल्गुजम्

नावनाञ्जनपानेषु योजयेद्विषशान्तये

Reaching stomach it produces sweating, fainting, flatulence, toxicity, giddiness, horripilations, vomiting, burning sensation, loss of movement of the eyes and heart, and appearance of black dots all over the body.

Reaching of the intestines it produces vomiting of many colours, excess of urination, purgation, drowsiness, emaciation, pallor, enlargement of the abdomen and loss of strength. For both these conditions the patient should be administered Vamana (emesis) and Virechana (purgation therapies), followed by Nasya (nasal medication), Anjana (collyriums) and drinking of decoction prepared from Haridra – Turmeric Rhizome – Curcuma Longa, and Daruharidra (Berberis aristata), Katabhi – Celastrus paniculata, Guda- jaggery, Sinduvarita, Nispava, Baspika, Sataparvika, roots of Tanduliyaka, Kukkutanda – hen’s egg and Avalguja – Psoralea corylifolia to relieve the effect of poison. 22-26.

Hrid Vishodhana – Gara Visha Chikitsa - Treatment to detoxify heart and to treat chronic poisoning:

विषभुक्ताय दद्याच्च शुद्धयोर्ध्वमधस्तथा
सूक्ष्मं ताम्रजः काले सक्षौद्रं हृद्विशोधनम् २७
शुद्धे हृदि ततः शाणं हेमचूर्णस्य दापयेत्
न सज्जते हेमपाङ्गे पद्मपत्रेअम्बुवद्विषम् २८
जायते विपुलं चायुर्गरे अप्येष विधिः स्मृतः

When there is poisoning, first vomiting and purgation therapy is conducted to remove remnant poison in the gut. Then, to cleanse and detoxify heart, Tamra bhasma is administered to the patient. After that, Swarna bhasma is administered for a long period of time. By such Swarna administration for long time, the body becomes as pure as Gold. The term used for this is ‘Hemapanga’.

Na Sajjate Hemapange padmapatre ambuvat visham ||

In a person who has been given Gold bhasma for a long time, the poison can not do any harm, similar to a water drop that can not touch the leaf of the lotus. The person gains long life. The same treatment is followed in Gara Visha (chronic poisoning) also.

Incompatible foods (Viruddha Ahara):-

विरुद्धमपि च आहारं विध्याद्विषगरोपमम्

On many occasions, consuming two food items together or a particular type of food processing may render the food toxic. It is called as incompatible food. Even incompatible foods should be considered similar to poison / artificial poisoning. 29.

Examples:

अनूपमामिषं माषक्षौद्रक्षीरविरुढकैः
विरुद्ध्यते सह बिसैर्मूलकेन गुडेन वा
विशेषात्पयसा मत्स्या मत्स्येष्वपि चिलीचिमः

Anupa mamsa with Masha, Kshaudra, Ksheera and Virudaka – Meat of animals of marshy regions is incompatible with black gram, honey, milk and germinated grains.
Bisa, Mulaka (Radish – Raphanus sativus) or Guda jaggery is incompatible with fish.
Fish with milk, especially Chilichima variety of fist with milk is incompatible. 30.

विरुद्धमम्लं पयसा सह सर्वं फलं तथा
तद्वत्कुलत्थवरककडुगुवल्लमकुष्टकाः

All sour substances are incompatible with milk.
Sour fruits with milk is not recommended.
Horse gram (Kulattha), Varaka, Kangu, Valla and Makustaka. - these are not recommended along with cow milk. 31½.
After consuming green leafy vegetables and radish, drinking milk should be avoided. 32.

वाराहं श्वाविधा नाध्याद्दध्ना पृषतकुक्कुटौ
आममांसानि पित्तेन, माषसूपेन मूलकम्
अविं कुसुम्भशाकेन, बिसैः सह विरुढकम्
माषसूपगुडक्षीरदध्याज्यैर्लाकुचं फलम्
फलं कदल्यास्तक्रेण दध्ना तालफलेन वा
कणोषणाभ्यां मधुना काकमाचीं गुडेन वा
सिद्धां वा मत्स्यपचने पचने नागरस्य वा
सिद्धामन्यत्र वा पात्रे कामात्तमुषितां निशाम्

Pork should not be taken along with porcupine meet.
(Kukkuta) Chicken and Spotted deer should not be taken along with curds
Uncooked meat along with bile
radish along with black gram
Sheep meat along with leaves of Kusumba herb
Germinated grains along with Bisa
Lakucha Phala along with black gram soup (masha supa)
Banana along with butter milk is not recommended
Curds along with Tala phala (Palm date)
Pippali, Maricha and honey
Kakamachi along with jaggery
Black pepper along with fish or during digestion of fish - 33-36.

मत्स्यनिस्तेलनस्नेहे साधिताः पिप्पलीस्त्यजेत्
कांस्ये दशाहमुषितं सर्पिरुष्णं त्वरुष्करे

Pippali (long pepper) processed with the oil in which fish is fried should be rejected.
Ghee kept in bronze vessel for more than 10 days should not be taken.
Hot substances or hot procedures (like sun bath) is not recommended along with Bhallataka. 37.

भासो विरुध्यते शूल्यः कम्पिल्लस्तक्रसाधितः

Meat of Bhasa bird – white headed vulture should not be roasted.
Kampilla (a dish) prepared with buttermilk – 37½.

एकध्यं पायससुराकृशराः परिवर्जयेत्

Mixing of milk, beer and Krishara (rice – green gram dish) - 38

मधुसर्पिर्वसातैलपानियानि द्विशास्त्रिंशः

एकत्र वा समांशानि विरुध्यन्ते परस्परम् ३९

Mixing of equal quantities of any 2, 3 or all of the following is not recommended – honey, ghee, meat fat, sesame oil and beverages.

भिन्नांशे अपि मध्याज्ये दिव्यवार्यनुपानतः

मधुपुष्करबीजं च, मधुमैरेयशार्करम्

मन्थानुपानः क्षैरेयो, हरिद्रः कटुतैलवान्

Honey along with ghee, even in unequal proportions, should not be consumed along with water.
Honey along with seeds of Pushkara,
Honey, along with wine of dates (Maireya) and sugar
Milk drinks along with Mantha (solution of corn flour)
Turmeric with mustard oil is incompatible.

उपोदक अतिसाराय तिलकल्केन साधिता

Upodika (Indian spinach) processed along with sesame seed paste causes diarrhoea. - 41

बलाका वारुणीयुक्ता कुलमाषैश्च विरुध्यते

भृष्टा वराहवसया सैव सदयो निहन्त्यसून्

Meat of Balaka bird along with Varuni (date wine) and Kulmasha (green gram and other pulses cooked together)
Meat of Balaka along with pork fat is lethal.

तद्वत्तित्तिरपत्राद्यगोधालवकपिञ्जलाः

एरण्डेनाग्निना सिद्धास्तत्तैलेन विमूर्च्छिताः

Meat of Tittiri, peacock, Godha (Iguana lizard), Lava (common quail), Kapinjala, cooked by the fire of wood of castor and processed with, fried in castor oil is lethal.

हारीतमांसं हरिद्रशूलकप्रोतपाचितम्
हरिद्रावह्निना सद्व्यो व्यापादयति जीवितम्

Meat of Haridra (yellow bird) pierced with wood of Haridra and cooked with the flame of Haridra is lethal.

भस्मपांशुपरिध्वस्तं तदेव च समाक्षिकम्

Meat of Haridra, cooked by smearing ash and sand, consumed along with honey kills the person quickly.

Definition of Viruddha – incompatible -

यत् किञ्चित् दोषं उत्क्लेश्य न हरेत् तत् समासतः । ४५ ।
विरुद्धम् ।

In brief, whichever food or activity that causes increase of Doshas but does not expel the Dosha out of the body is termed as Viruddha.

Note: In Panchakarma treatment also, Dosha is increased and then expelled out of body. But in Panchakarma, though there is increase of Dosha, because they are expelled out, there is no harm. But in Viruddha Ahara, the food causes only increase of Dosha, leading to toxic symptoms.

The treatment for incompatible food consumption is

शुद्धिरत्रेष्टा शमो वा तद्विरोधिभिः

Shodhana – purification procedure – Panchakarma
Shamana – palliative treatment

Virodha chikitsa – symptom based treatment.

द्रव्यैस्तैरेव वा पूर्वं शरीरस्याभिसंस्कृतिः

Health should be restored quickly by using food that have opposite qualities to that of incompatible foods.

व्यायामस्निग्धदीप्ताग्निवयः स्थबलशालिनाम्
विरोध्यपि न पीडायै सात्म्यमल्पं च भोजनम् ४७

In those who exercise regularly, who are habituated to oily fatty food, who have good digestion power, in young, and strengthful, the incompatible food will not cause any ill effects. In those, who are habituated (sathmya) to incompatible food and in those who take low quantities of incompatible food for a long period of time, the ill effects will not be seen. 47

Satmikarana Krama – (method of accustomization) :-

पादेनापथ्यमभ्यस्तं पादपादेन वा त्यजेत्
निषेवेत हितं तद्वदेकद्वित्र्यन्तरीकृतम् ४८

Unhealthy things – foods, drinks, activities which have become accustomed by long use should be discontinued by quarter and quarter gradually. Similarly healthy things (foods etc.) should be gradually made use with intervals of 1, 2 and 3 days. 48.

अपथ्यमपि हि त्यक्तं शीलितं पथ्यमेव वा
सात्म्यासात्म्यविकाराय जायते सहसा अन्यथा ४९

Sudden discontinuance of unhealthy things, foods, drinks etc. and indulgence in healthy things, done suddenly and improperly give rise to diseases 49

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः
सन्तो यान्त्यपुनर्भावमप्रकम्प्या भवन्ति च

The ill effects of incompatible foods that eliminated gradually and good habits developed gradually leads to robust health.

अत्यन्तसन्निधानानां दोषाणां दूषणात्मनाम्
अहितैर्दूषणं भूयो न विद्वान् कर्तुर्महति

Wise men should not help the intimate vitiating factors by indulging in unhealthy things.

Trayopastambha - Three pillars of life -

आहारशयनाब्रह्मचर्यैर्युक्त्या प्रयोजितैः । शरीरं धार्यते नित्यमागारमिव धारणैः ॥ ५२ ॥

Ahara – food, Shayana – Sleep and Abrahmacharya (non-celibecy) – properly indulged, support the body constantly just like the house is supported by the pillars.

Sleep – Nidra -

निद्रायत्तं सुखं दुखं पुष्टिः कार्श्यं बलाबलम्
वृषता क्लीबता ज्ञानंज्ञानं जीवितं न च ५३

Happiness and unhappiness, proper nourishment or emaciation, strength and debility, sexual powers and impotence, knowledge and ignorance, life and its absence (death) – all are dependent on sleep. 53.

अकाले अप्रसङ्गाच्च न च निद्रा निषेविता
सुखायुषी पराकुर्यात् कालरात्रिरिवापरा ५४

Akaala nidra – sleep at improper time,
Atiprasanga – excess sleep
Na nidra – lack of sleep – these three destroys health. 54.

रात्रौ जागरणं रूक्षं, स्निग्धं प्रस्वपनं दिवा
अरूक्षमनभिष्यन्दि त्वासीनप्रचलायितम् ५५

Ratri jagarana – Keeping awake at nights (avoiding sleep) is dry (causes dryness inside the body),
Divasvapna – sleeping during daytime is unctuous (causes moistness inside) and
Taking a nap sitting comfortably (during day) is neither dry nor unctuous 55.

ग्रीष्मे वायुचयादानरौक्ष्यरात्र्यल्पभावतः

दिवास्वप्नो हितो अन्यस्मिन् कफपित्तकरो हि सः
मुक्त्वा तु भाष्ययानाध्वमद्यस्त्रीभारकर्मभिः
क्रोधशोकभयैः कलान्तान् श्वासहिध्मातिसारिणः
वृद्धबालाबलक्षीणतृट्शूलापीडितान्

Sleeping during day time is beneficial during summer, because in that season, Vata undergoes mild increase, dryness is more, nights are short;
Day sleeping during other seasons causes Kapha and Pitta increase.

Who can have day sleep?

बहुमेदः कफः स्वप्युः स्ने हनित्याश्च नाहनि
विषार्तः कण्ठरोगी च नैव जातु निशास्वपि

Day sleeping is good for those who are exhausted by excessive speaking, riding, walking, wine, woman (sexual intercourse), carrying heavy load, physical activities, tired by anger, grief and fear, for those suffering from asthma, hiccup, diarrhea, for the aged, the children, the debilitated, the emaciated, those having injury, thirst, abdominal pain, indigestion; those assaulted, those

intoxicated, and those who are habituated to day sleep. In them it maintains the normalcy of the tissues and the Kapha nourishes the body. 56-59.

Who should not have day sleep?

Obese, in whom Kapha is aggravated, who take regular oily food, Those who are suffering from poisoning and throat disease patients should not sleep even at night.

अकालशयनान्मोहज्वरस्तैमित्यपीनसाः

शिरोरुक्शोफहृत्लासस्रोतरोधाग्निमन्दताः ६१

तत्र उपवासवमनस्वेदनावनमौषधम्

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

योजयेदतिनिद्रायां तीक्ष्णं प्रच्छर्दनाञ्जनम्

नावनं लङ्घनं चिन्तां व्यवायं शोकभीक्रुधः

एभिरेव च निद्राया नाशः श्लेष्मातिसङ्ख्यात्

In case of excess of sleep, strong emetics, collyrium, nasal drops, fasting, worry, sexual intercourse, grief, fear and anger are advocated. By these the Kapha gets decreased leading to loss of sleep. 62-63.

निद्रानाशादङ्गमर्दशिरोगौरवजृम्भिकाः

जाड्यग्लानिभ्रमापकित्तन्द्वा रोगाश्च वातजाः

Loss of sleep leads to squeezing pain in the body parts, heaviness of the head, too much of yawning, lassitude, exhaustion (even without strain), giddiness, indigestion, stupor and diseases of Vata origin. 64.

यथाकालमतो निद्रां रात्रौ सेवेत सात्म्यतः

असात्म्याज्जागरादर्धं प्रातः स्वप्यादभुक्तवान्

Hence, the person should sleep at the proper time at nights daily as much as desirable and become habituated to it. If he has kept awake at night due to non-habituation (not accustomed to), he should sleep for half that period, the next morning without taking any food. 65.

शीलयेन्मन्दनिद्रस्तु क्षीरमदयरसान् दधि

अभ्यङ्गोदवर्तनस्नानमूर्धकर्णाक्षितर्पणम्

कान्ताबाहुलताश्लेषो निर्वृतिः कृतकृत्यता

मनो अनुकूला विषयाः कामं निद्रासुखप्रदाः

ब्रह्मचार्यरतेग्राम्यसुखनिःस्पृहचेतसः
निद्रा सन्तोषतृप्तस्य स्वं कालं नातिवर्तते

Those suffering from very little sleep (or no sleep at all), should indulge in the use of milk, wine, meat soup and curds (as food), oil massage and mild squeezing (of the body), bath, anointing the head, ears and eyes with nourishing oils, comforting embrace by the arms of the wife, harbouring the feeling of satisfaction of having done good deeds and resorting to things which are comforting to the mind as much as desired; these bring about the pleasure of good sleep. For those who follow the regimen of celibacy, who are not very crazy of sexual intercourse and who are contented with happiness, sleep will not be very late than its regular time. 66 – 68.

Abrahmacharya – non celibacy -

ग्राम्यधर्मं त्यजेन्नारीमनुत्तानां रजस्वलाम्
अप्रियामप्रियाचारां दुष्टसङ्कीर्णमेहनाम्
अतिस्थूलकृशां सुतां गर्भिणीयन्ययोषितम्
वर्णिनीमन्ययोनिं च गुरुदेवनृपालयम्
चैत्यश्मशाना आयतनचत्वाराम्बुचतुष्पथम्
पर्वण्यनङ्गं दिवसं शिरोहृदयताडनम्
अत्याशितो अधृतिः क्षुद्वान् दुःस्थिताङ्गः पिपासितः
बालो वृद्धो अन्यवेगार्तस्त्यजेद्रोगी च मैथुनम्

Sex – the person should avoid the woman who is not lying with her face upward, who is in her menstrual period, who is not liked, whose activities are displeasing, whose private parts are dirty and who is troublesome; who is very obese or very emaciated, who has recently delivered and who is pregnant; The other woman (other than his wife), and the nun, the other animals like the goat, buffalo etc., should be avoided.

Avoid sex in the abode of the teacher, gods and kings in monasteries, burial ground, places of torture and of sacrifice and meeting of four roads.

Should avoid days of special significance (new-moon, full-moon, eclipse, festivals, mourning days and others),

Avoid organs which are non-sexual, (oral etc) and also the days forbidden for sex, avoid violence during sex.

Should not indulge in sex after a heavy meal, without keen intention, when hungry, when his body is in uncomfortable postures, when thirsty; with children, with the aged (old women), when troubled by other urges (such as of urine, faeces etc.) and when he is himself a patient. 69-72.

सेवेत कामतः कामं तृप्तो वाजीकृतां हिमे
त्रयहाद्वसन्तशरदोः पक्षाद्वर्षानिदाघयोः

During Hemanta and shishira (winter) the person can indulge in copulation (daily) as much as he likes after making use of aphrodisiacs (and obtaining strength);

Once in three days in Vasanta (spring) and Sarat (autumn) and
Once a fortnight in Varsha (rainy) and Nidagha (summer). 73.

अमक्लमोरुदौर्बल्यबलधात्विन्द्रियक्षयाः

अपर्वमरणं च स्यादन्यथा गच्छतः स्त्रियम्

Giddiness, exhaustion, weakness of the thighs, loss of strength, depletion of tissues, loss of acuity of senses and premature death occur from improper indulgence in the woman (sexual intercourse). 74.

स्मृतिमेघायुरारोग्यपुष्टीन्द्रियशोबलैः ।अधिका मन्दजरसो भवन्त स्त्रीषु संयताः ॥ ७५ ॥

Good memory, intelligence, long life, health, nourishment, acuity of sense organs, reputation, strength and slow ageing accrue from disciplined (controlled) indulgence in the women. 75.

स्नानानुलेपनहिमानिलखण्डखादयशीताम्बुदुग्धरसयूषसुराप्रसन्नाः

सेवेत चानु शयनं विरतौ रतस्य तस्यैवमाशु वपुषः पुनरेति धाम

After the act, the man should indulge himself in bath, applying scented paste, exposure to cool breeze, drinking of syrup prepared from sugar candy, cold water, milk, meat juice, soup, Sura – fermented liquor prepared from grains, Prasanna – clear supernatant fluid of Sura and then go to sleep; by these, the vigour of the body returns quickly to its abode again. 76.

श्रुतचरित समृद्धे कर्मदक्षे दयालौ

भिषजि निरनुबन्धं देहारक्षां निवेश्य

भवति विपुलतेजः स्वास्थ्यकीर्तिप्रभावः

स्वकुशलफलभोगी भूमिपालश्चिरायुः

The king who has implicitly reposed the protection of his body with his physician, who is well conversant with the scriptures and its practices efficient in work and kind, attains great valour, health, fame, influence, capacity to enjoy the fruits of all his actions and a long life. 77.

Thus ends the 7th chapter of Ashtanga Hrudaya Sutrasthan.

Chapter 8 मात्राशित्तीय अध्याय Food habits & Indigestion

The 8th chapter is called as Matrashiteeya Adhyaya. It includes – right quantity of food to take, right time to take food, types of indigestion and their treatment, qualities and types of after drinks, right method of food intake etc.

Right Amount of Food – Aharamatra Apeksha:

मात्राशी सर्वकालं स्यान्मात्रा हि अग्नेः प्रवर्तिका
मात्रां द्रव्याण्यपेक्षन्ते गुरुण्यापि लघून्यापि १
गुरुणामर्धसौहित्यं लघूनां नातितृप्तता
मात्राप्रमाणं निर्दिष्टं सुखं यावत् विजीर्यति २

One should always consume proper quantity of food. Right amount of food activates Agni – digestion power (which is compared to fire, in Ayurveda).

Food that are light to digest (laghu) and those that are hard to digest (Guru) both require a specified quantity for proper digestion.

As a general rule, if the food is heavy to digest (such as oily food, non veg, sweets etc), it should be consumed till half of the satiation level is achieved. (Ardha Sauhitya).

If the food is light to digest, it should be consumed till one is not overly satiated. (Na Ati Truptata).

The right amount of food is that, which undergoes digestion easily.

Effect of taking more or less amount of quantity of food –

भोजनं हीनमात्रं तु न बलोपचयौजसे
सर्वेषां वातरोगाणां हेतुतां प्रपद्यते ३
अतिमात्रं पुनः सर्वानाशु दोषान् प्रकोपयेत्

Consuming less quantity of food does not increase strength, ojus (immunity). The body will not be nourished properly. Over a period of time, it leads to Vata imbalance disorders. Excess quantity of food is again not desirable. It causes quick increase of Doshas. 3 – 3½.

Effects of over eating:

पीड्यमानो हि वाताद्या युगपत्तेन कोपिताः ४
आमेनान्नेन दुष्टेन तदेवाविश्य कुर्वते
विष्टम्भयन्तो अलसकं च्यावयन्तो विसूचिकाम् ५
अधरोत्तरमार्गाभ्यां सहसैवाजितात्मनः

Due to eating excess quantity of food, Vata and other Doshas suddenly get increased together and associating with the undigested and vitiated food (Ama) , produce diseases.

It causes Alasaka disease by blocking the movement of food inside the alimentary tract and Visuchika (gastro enteritis) by expelling out the undigested food in both downward and upward directions (diarrhoea and vomiting) simultaneously.

This is seen in persons who are not self controlled and who can not control their craze for eating. 4-5.

Alasaka – indigestion + constipation:

प्रयाति नोर्ध्वं नाधस्तादाहारो न च पच्यते ६
आमाशये अलसीभूतस्तेन सो अलसकः स्मृतः

Food neither comes out in the upper route by vomiting nor from the downward route by purgation. Nor does it undergo digestion in the stomach. It stays in the stomach lazily (=Alasya). Such a disease condition is called as Alasaka. 6.

Visuchika ~ Gastro enteritis

विविधैः वेदनोद्भेदैर्वाय्वादि भृशकोपतः ७
सूचिभिरिव गात्राणि विध्यतीति विसूचिका

Due to sudden and profound aggravation Vata, along with other Doshas, the person experiences pain in entire body, as though being pricked by needles, hence this disease is called Visuchika. (Suchi means needle).

Influence of different Doshas in Alasaka and Visuchika -

तत्र शूलभ्रमानाहकम्पस्तम्भादयो अनिलात् ८
पित्तात् ज्वरातिसारान्तर्दाहत्प्रलयादयः
कफाच्छर्दयङ्गुरुतावाक्सङ्गष्ठीवनादयः ९

In Alasaka and Visuchika,
If Vata is aggravated, it causes
Shoola – adominal pain
Bhrama – Delusion
Anaha – bloating, fullness
Kampa – tremors
Stambha – stiffness etc symptoms.
If Pitta is aggravated, it causes
Jvara – fever
Atisara – diarrhoea, dysentery
Antardaha – internal burning sensation

Trut – excessive thirst
Pralaya – panic, unconsciousness
If Kapha is aggravated, it causes
Chardi – Vomiting
Angaguruta - heaviness of the body
Vak Sangha – Difficulty to speak
Shteevana – excessive salivation, expectoration and spitting

Manifestation of Alasaka symptoms:

विशेषात्दुर्बलस्याल्पवहनेर्वेगविधारिणः
पीडितं मारुतेनान्नं श्लेष्मणा रुद्धमन्तरा १०
अलसं क्षोभितं दोषैः शल्यत्वेनैव संस्थितम्
शूलादीन् कुरुते तीव्रांश्छर्दिअतीसारवर्जितान् ११
सो अलसः

Alasaka occurs especially in those who are weak, who have low digestion strength and who suppress urges of the body, habitually. In them, Vata gets increased, gets associated with Kapha to obstruct the movement of undigested food in the digestive tract. It causes the food to stay inside the stomach, as a foreign body. It leads to abdominal colic and such other symptoms, but without vomiting and diarrhea. 10 – 11.

Dandalasaka –

अत्यर्थदुष्टास्तु दोषा दुष्टाभिबद्धाः
यान्तः तिर्यक्तनुं सर्वा दण्डवत् स्तम्भयन्ति चेत् १२
दण्डकालसकं नाम तं त्यजेदाषुकारिणम्

Highly vitiated Doshas, move into vitiated and obstructed channels by accumulation of undigested food. Thus Doshas get obstructed in the GI tract, and begin to move in other unnatural channels. Thus Doshas spread throughout the body and make it stiff like a log of wood. This disease is called Dandakalasaka, which should be rejected for treatment as it is quick in causing death. 12.

Ama Dosha

विरुद्ध अध्यशनाजीर्णशीलिनो विषलक्षणम् १३
आमदोषं महाघोरं वजयेद्विषसंज्ञकम्
विषरूपाशुकारित्वात् विरुद्धोपक्रमत्वतः १४

Persons who indulges in
Viruddha Ashana – taking incompatible foods,

Adhyashana – taking excess food

Ajeerna Ashana – Eating over undigested food,

develops the dreaded Amadosa which is similar to poison. Hence it is also called as Amavisha (undigested food poison).

Such a person should be refused for treatment because of its similarity with poison, quickness in causing death and requiring treatments of opposite nature to one another Doshas and qualities. 13 – 14.

Treatment of Alasak

अथ आमं अलसीभूतं साध्यं तवरितमुल्लिखेत्

पीत्वा सोग्रापटुफलं वार्युष्णं योजयेत्ततः १५

स्वेदनं फलवर्ति च मलवातानुलोमनीम्

नाम्यमानानि चाङ्गानि भृशं स्विन्नानि १६ वेष्टयेत्

Ama – undigested food stagnating inside the Gastro intestinal tract should be removed quickly after deciding the conditions of easy management.

The person is made to drink warm water mixed with powder of Ugra (Vacha – Acorus calamus), Patu (Saindhava – Black Salt) and Phala (Madanaphala); This will cause vomiting;

This therapy is followed up with Swedana (sudation therapy)

Next, Phalavarti (rectal suppositories) prepared from fruits which help downward movement of faeces and flatus should be administered,

The parts of the body which are rigid should be well fomented and then wrapped with cloth. 15 – 16.

Treatment of Vishucika

विसूच्यां अतिवृद्धायां पाष्ण्योः दाहः प्रशस्यते

तदहश्चोपवास्यैनं विरिक्तवत् उपाचरेत् १७

In advanced stage of Visucika, branding by fire over the heel, is recommended. The patient should be made to fast on that day and taken care of as the one who has undergone purgation therapy. All the post Virechana procedure and treatment should be given to the patient. 17.

Aama Dosha Chikitsa

तीव्रार्तिरपि नाजीर्णी पिबेत् शूलघ्नं औषधम्

आमसन्नो अनलो नालं पक्तुं दोषौषधाशनम् 18

निहन्यादपि चेतषां विभ्रमः सहसाआतुरम्

The patient of indigestion though having severe abdominal pain should not take pain killing drugs; the Agni – digestive fire which is associated with Ama – improperly processed metabolites

will not be able to digest the Doshas, drugs and food; the severe troubles arising from these three will soon kill the patient. 18.

जीर्णाशने तु भेषज्यं युञ्ज्यात् स्तब्धगुरुदरे
दोषशेषस्य पाकार्थमग्नः सन्धुक्षणाय च

After the food is found digested, if stiffness and heaviness of the abdomen persisting, then the medicines should be given to digest the residue Doshas and to stimulate the Agni – digestive power. 19.

शान्तिरामविकाराणां भवति तु अपतर्पणात्
त्रिविधं त्रिविधे दोषे तत्समीक्ष्य प्रयोजयेत्

Diseases produced by Ama – undigested food, become relieved by Apatarpana (non-nourishment); three kinds of Apatarpana, appropriate to the three Doshas should be adopted after careful consideration of all aspects. 20.

तत्राल्पे लङ्घनं पथ्यं, मध्ये लङ्घन पाचनम्
प्रभूते शोधनं, तद्धि मूलादुन्मूलयेन्मलान्

If Ama is little, only Langhana (fasting) will be suitable,
If it is moderate Langhana (fasting) and Pachana – digestive drugs are needed;
if it is severe, then Shodhana (purification Panchakarma therapy) is necessary; for these will expel out the Dosha and Ama from the very root. 21.

Treatment principle for diseases

Even the other diseases should be treated by adopting treatments which are opposite of their causative factors. It is called as Hetu Viparyaya Chikitsa. Hetu means causative factors. If, however, the diseases reoccur or persist for long time then the Hetu Viparyaya should be given up and disease specific treatment should be adopted. It is called as Vyadhi Viparyaya Chikitsa.

तदर्थकारी वा, पक्वे दोषे त्विद्धे च पावके
हितमभ्यञ्जनस्नेहपानबस्त्यादि युक्तितः

Or Tadarthakari Chikitsa (therapies which, though not actually opposite of either the cause or the diseases still produce the desired result) should be adopted;
When the Doshas have returned to normal, when the Ama is completely relieved, when digestion activity is completely restored to normalcy, then oil-bath, drinking of oil (oleation therapies) and enema therapy, etc. should be administered appropriately. To gain the lost strength in the patient. 22-24.

Ajirna Bheda – different kinds of indigestion –

अजीर्णं च कफादाम तत्र शोफो अक्षिगण्डयोः
सद्योभुक्त इवोद्गारः प्रसेकोत्क्लेशगौरवम् 25

Vitiation of Kapha causes "Ama Ajeerna" It is characterized with swelling of the eyes socket and cheeks, belching similar to those which come up immediately after meals, excess salivation, nausea and heaviness of the body. 25

विष्टब्धं अनिलात् शूल विबन्ध आध्मानसादकृत्

Vishthabdha ajirna - this type of indigestion is caused due to vitiated Vata and is characterized by pain in the abdomen, constipation, flatulence and debility.

पित्तात् विदग्धं तृणमोहभ्रमाम्लोद्गारदाहवत्

Vidagdha ajirna - this type of indigestion is due to vitiated Pitta and has thirst, fainting, dizziness, giddiness, sour belching and burning sensation as its symptoms. 26

Ajirna Chikitsa - Treatment of Indigestion

लङ्घनं कार्यमामे तु, विष्टब्धे स्वेदनं भृशम्
विदग्धे वमनं, यद्वा यथावस्थं हितं भवेत् २७

For Ama ajirna, Langhana – fasting should be done;
For Vishthabdha Ajirna, Swedana (sudation therapy) should be done;
For Vidagdha ajirna, Vamana (emesis therapy) should be done, or any therapy appropriate to the stage of the disease can be done. 27

Vilambika disease:

गरीयसो भवेल्लीनादामादेव विलम्बिका
कफवातानुबद्धा आमलिङ्गा तत्समसाधना 28

Vilambika – another kind of indigestion occurs due to profound accumulation of Ama inside the channels. It is caused due to vitiation of Kapha and Vata, and has all the symptoms of Ama; its treatment also is similar to that of Ama. 28

Rasashesha Ajeerna -another type of indigestion

अश्रद्धा हृदयव्यथा शुद्धेऽपि उदगारे रसशेषतः
शयीत किञ्चिदेवात्र सर्वश्चानाशितो दिवा २९
स्वप्यादजीर्णा, सञ्जातबुभुक्षो अद्यान्मितं लघु

Rasashesha ajeerna - Lack of enthusiasm, discomfort in the region of the heart in spite of pure belching are the features of Rasashesha ajirna – another kind of indigestion. Such a person should sleep for some time during day without eating anything.

Patient of indigestion of any type should sleep during day without taking any food, later, when he develops hunger he should eat little quantity of easily digestible food. 28½ – 29

Ajirna Samanya Laksana – general symptoms of indigestion:-

विबन्धोऽतिप्रवृत्तिर्वा ग्लानिर्मारुतमूढता ३०
अजीर्णलिङ्गं सामान्यं विष्टम्भो गौरवं भ्रमः

Diarrhea or constipation, exhaustion, inactivity of Vata, distension of the abdomen, feeling of heaviness and dizziness are the general symptoms of Ajirna (indigestion). 30

Ajirna Anyakaranani – other causes of indigestion

न चातिमात्रमेवान्नमामदोषाय केवलम्
द्विष्टविष्टिभ्रमदग्धामगुरुक्षहिमाशुचि
विदाहि शुष्कमत्यम्बुप्लुतं चान्नं न जीर्यति
उपतप्तेन भुक्तं च शोकक्रोधक्षुदादिभिः

Consuming large quantity of food is not the only cause for production of Ama Dosha; foods which are disliked, which cause flatulence, which are over-cooked or uncooked, which are not easily digestible, which are dry, very cold, dirty (contaminated), which cause burning sensation during digestion, which are dried up or soaked in more water, do not undergo proper digestion; so also the food consumed by persons afflicted with grief, anger, excess hunger etc. 31- 32½

Dushta Ashana – bad food habits:

मिश्रं पथ्यमपथ्यं च भुक्तं समशनं मतम्
विध्यादध्यशनं भूयोभुक्तस्योपरि भोजनम्
अकाले बहु चाल्पं वा भुक्तं तु विषमाशनम्
त्रीण्यप्येतानि मृत्युं वा घोरान् व्याधीन्सृजन्ति वा

Consuming suitable and unsuitable foods mixed together is known as **Samashana**,

Consuming large quantity of food even before the previous meal is digested constitutes **Adhyasana**,

Consuming less or more quantity at improper time is **Vishamashana**,

- all these three either cause death or dreaded diseases. 33 – 34

Ahara vidhi – regimen of diet –

काले सात्म्यं शुचि हितं स्निग्धोष्णं लघु तन्मनाः
षड्रसं मधुरप्रायं नातिद्रुतविलम्बितम्
स्नातः क्षुद्धान् विविक्तस्थो धौतपादकराननः
तर्पयित्वा पितृन् देवानतिथीन् बालकान् गुरुन्
प्रत्यवेक्ष्य तिरश्च अपि प्रतिपन्नपरिग्रहान्
समीक्ष्य सम्यगात्मनिभनिन्दन्नभुवन् द्रवम्
इष्टमिष्टैः सहाश्रीयाच्छुचिभक्तजनाहृतम्

Kale Satmyam - Food should be consumed at the proper time,
Shuchi Hitam – it should be the accustomed, clean, suited to health,
Snigdha, Ushna, Laghu – unctuous, hot and easily digestible;
Tanmanaa – consuming food with due attention
Shadrassa, Madhuraprayam – should contain all the six tastes with predominance of sweet taste,
Na Atidruta, Vilambitam – partaken neither very quickly nor very slowly;
Snataha – after taking bath,
Kshut vaan – after having good hunger,
Viviktastha -sitting in solitude,
Dhauta Pada kara aananaha – after washing the feet, hands and face,
Tarpayitva pitrun, Devan, Atitheen, Balakaan, Guroon – after satisfying the Pitrus (manes), gods,
guests, children and Guru.
After satisfying even the dependents maintained in the house (such as servants, horses and other animals for receiving service, parrots and other pets etc.), after carefully considering one's own constitution, likes and dislikes,
without scolding / abusing the food, without too much of talk;
should partake more of liquid food, that which is liked,
in the company of the liked persons, and served by those who are clean and faithful to him. 35 – 38

भोजनं तृणकेषादिजुष्टमुष्णीकृतं पुनः
शाकावरान्नभूयिष्ठमत्युष्णलवणं त्यजेत्

Food which is contaminated with grass, hairs etc; re-heated, which consists more of vegetables and undesirable grains, which is very hot and very salty should be rejected. 39

Food that should not be consumed habitually -

किलाटदधिकूचीकाक्षारशुक्ताममूलकम्
कृशशुष्कवराहाविगोमत्स्यभहिषामिषम्
माषनिष्पावशालूकविसपिष्टवीरूढकम्
शुष्कशाकानि यवकान् फणितं च न शीलयेत्

Kilata (dairy product – sweet in taste),
Dadhi – Curds,
Kuchika (solid part of curds),
Kshara (alkalies),
Sukta (fermented gruel),
Ama Mulaka – Uncooked radish,
Meat of animals which are emaciated,
dry meat,
meat of the boar, sheep, cow, fish and buffalo,
Masha (black gram), Nishpava; Saluka, Bisa, Pista (powdery, starchy),
germinated grains, dried vegetables, Yavaka (small barley),
Phanita (half cooked molasses) – those should not be consumed habitually. 40 – 41.

Pathya – food that can be consumed habitually (on daily basis, for a long time) –

शीलयेच्छालिगोधूमयवषष्टिकजाङ्गलम्
सुनिषण्णकजीवन्तीबालमूलवास्तुकम्
पथ्यामलकमृद्वीकापटोलीमुद्गशर्कराः
घृतदिव्योदकक्षीरक्षौद्रदाडिमसैन्धवम्

Shali (rice),
Godhuma (wheat),
Yava – Barley – Hordeum vulgare,
Shashtika (rice maturing in sixty days),
Jangala (meat of animals of desert like lands),
sunisannaka, Jivanti – Leptadenia reticulata,
Balamulaka (young radish),
Pathya (Haritaki)
Amalaka (Amla – Indian gooseberry),
Mridwika – dry grapes,
Mudga – green gram,
Sarkara (sugar),
Ghrita (ghee),
Divyodaka (rain water or pure water),
Ksheera (milk),
Kshoudra (honey),
Dadima – Pomegranate - Punica granatum
and Saindhava – Rock Salt (salt) can be consumed habitually. 42 – 43.

त्रिफलां मधुसर्पिर्भ्यां निशि नेत्रबलाय च
स्वास्थ्यानुवृत्तिकृद्यच्च रोगोच्छेदकरं च यत्

Triphala along with honey and ghee should be consumed at nights daily for strengthening of eye sight.

Any other thing which is good for promoting/maintaining health and dispelling diseases can also be consumed habitually. 43½.

Food that should be consumed at the beginning of meal –

बिसेक्षुमोचचोचाम्रमोदकोत्कारिकादिकम्
अद्याद्रव्यं गुरु स्निग्धं स्वादु मन्दं स्थिरं पुरः
विपरीतमतश्चान्ते मध्ये अम्ललवणोत्कटम्

Foods which are not easily digestible, which are unctuous – fatty, sweet, slow and hard such as Bisa, Ikshu (sugarcane), Mocha, Coca, Amra (mango), Modaka (sweet meat ball), Utkarika (sweet dish) etc., should be consumed at the commencement of the meal. foods of opposite qualities, at the end of the meal, and those which are predominantly sour and salt, in the middle of the meal. 45 – 45½.

अन्नेन कुक्षार्धशौ पानेनैकं प्रपूरयेत्
आश्रयं पवनादीनां चतुर्थमवशेषयेत्

Two parts of the stomach (half of its capacity) should be filled with solid foods, one part by liquids and the remaining one part should be kept vacant for accommodating air etc. 46

Anupana – (after – drink) :-

अनुपानं हिमं वारि यवगोधूमयोर्हितम्
दध्नि मद्ये विषे क्षौद्रे कोष्णं पिष्टमयेषु तु
शाकमुद्गादिविकृतौ मस्तुतक्राम्लकाञ्जिकम्
सुरा कृशानां पुष्ट्यार्थं,स्थूलानां तु मधूदकम्
शोषे मांसरसो, मद्यं मांसे स्वल्पे च पावके
व्याध्यौषधाध्वभाष्य स्त्रीलङ्घनातपकर्मभिः
क्षीणे वृद्धे च बाले च पयः पथ्यं यथा अमृतम्

Cold water is the ideal after-drink (Anupana) – after meals containing/ prepared from Yava – (Barley) and Godhuma – wheat, after consuming Dadhi – Curds / yoghurt, wine, poison and honey.

Warm water is ideal after-drink for foods which are starchy,
Mastu – Supernatant liquid of curds (whey),
Takra (diluted buttermilk)
Amla kanjika (fermented gruel);
dishes prepared from vegetables and Mudga (green gram) and other legumes :

Sura (beer) is the ideal after drink for lean person.
Honey mixed water is the ideal after drink for obese person.
Meat soup is good after drink for the emaciated,
Wines are ideal after a meal of meat and to those who have poor digestive capacity;
Milk is best suited just as nectar for those who are debilitated by diseases, medicines (and therapies), walking long distances, speaking, sexual intercourse, fasting, exposure to sun and such other tiresome activities; for the emaciated, the aged, and children. 47 – 50.

An ideal Anupana

विपरीतं यदन्नस्य गुणैः स्यादविरोधि च
अनुपानं समासेन, सर्वदा तत्प्रशस्यते

An ideal Anupana (after-drink) is that which has properties opposite of those of the foods but not incompatible with them; such an after- drink is always valuable. 51.

Benefits of Anupana:

अनुपानं करोत्यूर्जां तृप्तिं व्याप्तिं दृढाङ्गताम्
अन्नसङ्घातशैथिल्यविक्लित्तिजरणानि च

Anupana – after – drink invigorates, gives contentment, helps proper movement of food inside, stability of the body parts; loosening of hard masses of food, their proper liquification (moistening) and digestion. 52.

Contra indication for Anupana –

नोर्ध्वजत्रुगदश्वासकासोरः क्षतपीनसे
गीतभाष्यप्रसङ्गे च स्वरभेदे च तद्धितम्

It is not good in diseases of the organs above the shoulders (ear, nose, throat, eyes and brain related diseases), dyspnoea (COPD, Asthma), cough, injury to chest (lungs), rhinitis, for those engaged in singing and speaking and in hoarseness of voice. 53.

प्रक्लिन्नदेहमेहाक्षिगलरोगव्रणातुराः
पानं त्यजेयुः

Drinking liquids should be avoided by those who are over-hydrated, who are suffering from polyuria, diseases of the eyes and throat, and wounds (ulcers). 54.

All persons – both healthy and sick should avoid speaking, walking long distances and sleeping immediately after consuming liquids; exposure to sun and fire, travel in vehicles, swimming and riding on animals soon after consuming food. 54½.

Ahara kala – proper time of meals:-

The ideal time for taking meals is after the elimination of feaces and urine, when the mind is clean (devoid of emotions), when the Doshas are moving in their natural paths (functioning normally), when belching are pure without and foul smell or taste, when hunger is well manifest, when the flatus is moving downward easily, when the digestive activity is keen, when the sense organs are clear functioning, when the body is light. Food should be consumed observing the rules and procedures of taking food. That is the ideal time. 54 – 55.

Thus ends the chapter called Matrashitiya, the eighth in the Sutrasthan of Astangahrdya Samhita.

Chapter 9 Dravyadi Vigyaniya द्रव्यादिविज्ञानीय

The 9th chapter of Ashtanga Hrudaya Sutrasthan is called as Dravyadi Vijnaneeya Adhayaya. It explains about substances and its qualities, how a medicinal substance brings about action etc.

Importance of the substance - Dravya Pradhanya

द्रव्यमेवरसादीनांश्रेष्ठं, तेहितदाश्रयाः

Dravya – (substance / mass of the substance) is the most important factor among Rasa (tastes) and other qualities; because all of these qualities are residing in the substance only.

पञ्चभूतात्मकं तत्

Dravya/Mass is composed of five basic elements.

तत्तुक्ष्मामधिष्ठाय जायते

अम्भुयोन्यग्निपवननभसां समवायतः

तन्निर्वृत्तिर्विशेषश्च व्यपदेशस्तु भूयसा

It has Kshma – solidity as its substratum, it takes origin from Ambu (Ap Bhuta – water element), Agni (Tejas Bhuta – Fire element), Pavana (Vayu Bhuta – air element) and Nabhas (Akasha Bhuta – ether element), with their intimate and inseparable combination. Its identification/designation is decided by the predominance of particular element in the Dravya (mass / substance). 1-2.

Notes :- Panchabhuta refers to five basic elements – Earth (solid), Water, Fire, Air and Ether. As per a philosophy, called as Sankhya philosophy, every substance on earth is composed of these five basic elements, in different proportions. The dominant part of the basic element decides the nature of the substance.

Five Basic elements –

Prithvi – Earth – Gandha (smell) is the special quality, Guru (heaviness), Khara (roughness), Kathina (hard) etc are its general qualities.

Ap – Water – Rasa (taste) is its special quality,

Tejas – Fire – Rupa (appearance) is its special quality

Vayu – Air – Sparsha (touch) is its special quality

Akasha – Ether – Shabda (sound) is its special quality

These elements combine together in an inseparable combination (Samavaya) to become gross objects and give rise to the formation of all the substances of this universe. Hence the entire universe is Panchabhautik (composed of five elements, hence designated as Prapancha).

The proportion/quantity of each Bhuta (element) varies and hence the existence of variety of substances in this universe, each one very different and unique.

Whichever element is predominant in any substance bestows its name to that substance. If Prithvi Bhuta (earth element) is more than the other four in a certain combination, then the substance the gets formed is called Parthiva – solid; If Ap Bhuta (water element) is dominant – then Apya – liquid; If Tejas Bhuta (fire element) is more, it will be Taijasa (Agneya), if Vayu Bhuta (air element) it will be Vayavya, and if Akasabhuta (space element) is more, it will be Akasheeya (Nabhasa). Thus all the substances of the universe are classified into five kinds.

Rasa – Anurasa – (Primary and secondary tastes) :-

तस्मान्नैकरसं द्रव्यं भूतासङ्घातसंभवात्
नैकदोषास्ततो रोगास्तत्र व्यक्तो रसः स्मृतः 3

Taste in a substance also arises out of Pancha mahabhuta (5 element) combination. Hence, because of the combination of the elements, there is no substance having only one taste. Similarly, there is no disease arising out of a single Dosha. Any disease will have involvement of more than one Dosha.

Taste (rasa) is of two types.

Primary taste (Rasa) – the taste that is perceived clearly. The one that manifests clearly in a substance.

अव्यक्तोअनुरसः किञ्चिदन्ते व्यक्तोअपि चेप्यते

Secondary taste (Anurasa) – which are not clearly manifest or which are recognized at the end.
3.

गुर्वादयोगुणा द्रव्ये पृथिव्यादौ रसाश्रये ४
रसेषु व्यपदिश्यन्ते साहचर्योपचारतः

Guru (heaviness) etc qualities present in the Prithvi (earth) etc substances of are residing in the taste of the substance); Qualities of a substance are ascribed to the taste because of their intimate co-existence.

Qualities of substances based on the predominance of elements –

Qualities of solid substances – (Parthiva Dravya Laksana)-

तत्र द्रव्यं गुरु स्थूल स्थिर गन्ध गुणोल्बणम् ५
पार्थिवं गौरव स्थैर्य सङ्घात उपचयावहम्

Earth has – Guru (heaviness, heavy to digest), Sthula (bulky), Sthira (stable) and Gandha (smell) qualities.

Hence, substances that have Earth as the predominant element (Parthiva Dravya) have Gaurava (heaviness), Sthairya (stability), Samghata (compactness) and well nourished qualities – 5

Qualities of liquid substances (Apya Dravya Laksana) –

द्रव शीत गुरु स्निग्ध मन्द सान्द्र रसोल्बणम् ६
आप्यं स्नेहन विष्यन्द क्लेद प्रह्लाद बन्धकृत्

Liquid element has Drava (liquidity), Sheeta (cold), Guru (Heavy to digest), Snigdha (unctuous, oily, moisture), Manda (dull), Sandra (thickness, dense) and rasa (taste) qualities.

Substances containing liquid as predominant element (Apya Dravya) have Snehana (lubrication, moistness), Avishyanda (secretion, moisture, production), Kleda (wetness), Prahlada (satiation, contentment, satisfaction) and Bandhakrut (cohesion, binding, holding together) qualities. 6.

Agneya Dravya Laksana – (qualities of Agneya substances) :-

रूक्ष तीक्ष्णोष्ण विशदसूक्ष्म रूपगुणोल्बणम्
आग्नेयं दाह भा वर्ण प्रकाश पचनात्मकम्

Agni has qualities such as Ruksa (dry), Teekshna (penetrating, sharp), Ushna (hot), Vishada (non-slimy), Sookshma (minute) and Rupa (appearance, showing, from)

Substances that have fire as the main element causes Daha (burning sensation), Bha (luster), Varna (expression of colour) and Pachana (digestion, process of transformation, putrefaction etc.) 7.

Qualities of airy substances – Vayaviya Dravya Laksana –

वायव्यं रूक्षविशद लघु स्पर्शगुणोल्बणम्
रौक्ष्य लाघव वैशद्य विचार ग्लानिकारकम्

Air has Rooksha (dry), Visada (non-slimy, clear), Laghu (lightness) and Sparsha (touch tactile sensation) qualities

Airy substances possess qualities such as Ruksa (dry), it produces dryness, Laghava (lightness), Vaishadya (transparency, clarity), Vichara (movements, different kinds of activities) and exhaustion 8.

Qualities of ether dominant substances – Nabhasa Dravya Laksana:-

नाभसं सूक्ष्म विशद लघु शब्दगुणोत्बणम्
सौषिर्यं लाघवकरम्

Ether has Sukshma (minuteness), Vishada (transparence, clarity), Laghu (lightness) and Shabda (sound, hearing) qualities.
Substances with ether dominance produce cavitation (hollowness) and lightness (weightlessness)
9

Nothing is non-medicinal:-

जगत्येवमनौषधं
न किञ्चित् विद्यते द्रव्यं वशात् नानार्थं योगयोः १०

There is nothing in this universe, which cannot be used as medicine. Knowledge and purpose of each substance is required to use any substance as medicine. 10.

Properties of Dravyas

द्रव्यमूर्ध्वगमं तत्र प्रायो अग्नि पवनोत्कटम्

Fire (Agni) and Pavana (air) predominant substances generally have the property of moving upwards

अधोगामि च भूयिष्ठं भूमि तोयगुणाधिकम् ११

Bhumi (earth) and Toya (water) dominant substances generally have the property of moving downwards – 11

Veerya (potency) :-

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

Master Charaka says that Virya is that property, through which drug action is made possible. No drug action is possible without Veerya and all actions are possible only by the Virya 13.
Some authors opine that there are 8 types of Veerya (potency of an herb/medicinal substance).

वीर्यं पुनर्वदन्त्येके गुरु स्निग्धं हिमं मृदु
लघु रूक्षोष्ण तीक्ष्णं च तदेवं मतमष्टधा

Guru (Heaviness) and Laghu (light to digest)
Snigdha (unctuous, oily) and Rooksha (dryness)
Hima (cold) and Ushna (hot)
Mrdu (soft) and Teekshna (piercing, strong) 12.

गुर्वादिष्येव वीर्याख्या तेन अन्वर्थेति वर्ण्यते
समग्र गुणसारेषु शक्त्युत्कर्षे विवर्तिषु
व्यवहाराय मुख्यत्वाद्ब्रह्मग्रहणादापि

Those who designated Guru (Heaviness) etc. eight qualities as Veerya, do so by direct implication.

Out of 20 qualities, these 8 qualities are predominantly seen in any substance, these 8 qualities are stronger than the rest qualities, are important in day - to - day routine, applicable to majority of substances being considered first in scientific procedures. Hence, these 8 have been given importance. 14-15.

Why Rasa and Others are not called as Viryas?

अतश्च विपरीतत्वात् संभवत्यापि नैव सा
विवक्ष्यते रसाद्येषु, वीर्यं गुर्वादयो ह्यतः

- because these are opposite to the 4 reasons mentioned above, hence gurvadi 8 qualities are the viryas.

Dividha Viryas

उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षते अपि च
नानात्मकमपि द्रव्यं अग्नीषोमौ महाबलौ
व्यक्ताव्यक्तं जगदिव नातिक्रामति जातुचित्

Some other authors consider Ushna (hot) and Sheeta (cold) – only these 2 qualities as Veerya (potency). Because, though substances are of many kinds and qualities, only fire and water (Agni and Soma) are the powerful ones. 17-18.

Action of Hot Potency (Ushna Veerya) -

तत्रोष्णं भ्रम तृट ग्लानि स्वेद दाह आशुपाकिताः
शमं च वातकफयोः करोति,

Hot potency causes

Bhrama – Delusion, Dizziness
Trut – excessive thirst
Glani – exhaustion,
Sveda – perspiration,
Daha – burning sensation,
Ashupakita – quick cooking (transformation) and
mitigation of Vata and Kapha;

Action of cold potency (Sheeta Veerya) –

शिशिरं पुनः
ह्लादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः

Sheeta Virya causes

Hladana satiation, happiness,
Jivana – livings, activities of life, enlivening
Sthambha – stoppage, withholding, restraining and
Rakta Pitta Prasada – purification of blood and calming of Pitta. 18-19.

Vipaka – taste after digestion:-

जाठरेणाग्निना योगाद्यदुदेति रसान्तरम्
रसानां परिणामान्ते स विपाक इति स्मृतः 20

The change in the tastes that a substance undergoes at the end of digestion by the association of Jatharagni (fire in the stomach – digestion power, digestive juice in stomach), is called as Vipaka (taste conversion after digestion). 20.

Types of Vipaka

स्वादुःपटुश्च मधुरं, अम्लो अमलं पच्यते रसः
तिक्तोषणकषायाणां विपाकः प्रायशः कटुः 21

There are three types of Vipaka (taste conversion after digestion).
Swadu (sweet) and Patu (salt) tastes undergo Madhura Vipaka (sweet).
Sour remains as sour itself – Amla – Amla Vipaka (taste conversion after digestion)
Tikta (bitter), Ushna (pungent) and Kasaya (astringent) tastes will generally be Katu Vipaka (pungent). 21.

So, generally, sweet and Salt tastes get converted into sweet taste
Sour remains as sour and
Bitter, pungent and astringent convert into pungent.

रसेरसौ तुल्यफलस्तत्र द्रव्यं शुभाशुभम्

The effects of the tastes, which are felt in the mouth and of the Vipaka (taste conversion after digestion) are similar. That means the effect of sweet taste and sweet Vipaka are similar. 21½.

Mechanism of action of substances – Karma Vidhana –

किञ्चित् रसेन कुरुते कर्म पाकेन चापरम् 22
गुणान्तरेण वीर्येण प्रभावेणैव किञ्चन

Substances act by the action of taste or by Vipaka (taste conversion after digestion) or by the qualities that they possess (Guna (qualities)) or by Veerya (potency) or by special effects. 22

यद्यत् द्रव्ये रसादीनां बलवत्त्वेन वर्तते 23
अभिभूय इतरांस्तत् कारणत्वं प्रपद्यते

Which ever the one that is powerful among them (Rasa, Guna, Vipaka, Virya and Prabhava) it suppresses all the other qualities to exhibit special influence and action.

विरुद्ध गुण संयोगे भुयसाल्प हि जीयते

In case of combination of two opposite qualities, the strong one vanquishes the weak. 23½ – 24.

रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति
बलसाम्ये रसादीनामिति नैसर्गिकं बलम्

When two opposing qualities are present in equal strength, in that situation, Vipaka (taste conversion after digestion) wins over Rasa (taste);
Veerya (potency) wins over (Rasa (taste) and Vipaka and
Prabhava (special effect) wins over all of them (Rasa, Vipaka and Veerya)

This is the pattern of natural strength. 25.

Prabhava – special effect:-

रसादिसाम्ये यत् कर्म विशिष्टं तत् प्रभावजम्

Special action exhibited by a substance over-ruling Rasa (taste), Guna (qualities), Vipaka (taste conversion after digestion) and Veerya (potency) is Prabhava.

Though Rasa, Guna, Vipaka, and Veerya in a drug may be similar, sometimes the herb may exhibit entirely different action opposite to these qualities. That special effect of the drug overruling inherent qualities is called as Prabhava.

Example –

दन्ती रसाद्यैस्तुल्यापि चित्रकस्य विरेचनी
मधुकस्य च मृद्वीका, घृतं क्षीरस्य दीपनम्

Danti and Chitraka – Though Danti – *Baliospermum montanum* is identical with Chitraka (*plumbago zeylanica*) in respect of Rasa (taste) etc, Danti is a purgative while Chitraka is not. Hence, purgation is the Prabhava of Danti.

Similarly so, are Madhuka – Licorice – *Glycyrrhiza glabra*) and Mrdvika (grapes) Madhuka and dry grapes – both have similar qualities. But dry grape has mild purgative action, but Madhuka does not.

Milk and ghee – both possess similar qualities. But ghee increases digestion strength but milk does not. Hence increasing digestion strength is the special effect of ghee. 26.

Vichitra Pratyayardha Dravya – extraordinary substances:-

इति सामान्यतः कर्म द्रव्यादीनां, पुनश्च तत्
विचित्र प्रत्ययारब्ध गोधूमो वातजित् वातकृत् यवः
उष्णा मत्स्याः पयः शीतं कटुः सिंहो न शूकरः

A special category, known as Vichitra Pratyarabda exists. It means – born out of peculiar combination of peculiar factors.

For example: both wheat and barley possess sweat and heaviness qualities yet wheat mitigates Vata but barley aggravates it.

Fish and milk are sweet and heavy but still milk is cool and fish is hot.

Meat of lion and meat of pig both are sweet in taste but still lion meat has Katu Vipaka (pungent taste conversion after digestion) and pig meat has sweet Vipaka (taste conversion after digestion).

Thus ends Dravyadi Vijnaniya chapter of Astanga Hrudaya Sutrastana.

Chapter 10 Rasabhediyam रसभेदीयं Tastes, Their Qualities and Effects

The 10th chapter of Ashtanga Hrudaya Sutrasthan is called as Rasabhediya adhyaya. Rasa means taste and bheda means types. This chapter discusses in detail regarding the types of tastes and their properties.

Tastes – Types and introduction

Origin of taste – Rasa utpatti –

क्षाम्भो अग्नि क्षमा अम्बुतेजः ख वायु अग्न्यनिलगोनिलैः
द्वयोल्बणैः क्रमात् भूतैः मधुरादि रसोद्भवः १

The tastes are formed due to the combination of two Bhutas (primary elements).
Madhura (sweet) – Prithvi + Ap (earth + water)
Amla (sour) – Tejas + Ap (fire + water)
Lavana (salt) – Ap + Tejas (water + fire)
Tikta (bitter) – Akasa + Vayu (ether + air)
Katu (pungent) – Tejas + Vayu (Fire and air)
Kashaya (astringent) – Prithvi + Vayu (earth + air) - 1.

Characteristics of tastes - Rasa Lakshana –

Swadu / Madhura (sweet)

तेषां विद्यात्द्रसं स्वादुं यो वक्त्रमनुलिम्पति
आस्वादयमानो देहस्य हलादनो अक्षप्रसादनः
प्रियः पिपीलिकादीनम्

Swadu / Madhura (sweet) is understood by its sticking in the oral cavity, providing a feeling of contentment and pleasure to the body and comfort to the sense organs. It is liked even by ants 2.

Amla (sour)

अम्लःक्षालयते मुखम्
हर्षणो रोमदन्तानां अक्षिभुवनिकोचनः

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

Lavana (salt)

लवणः स्यन्दयत्यास्यं कपोलगलदाहकृत्

Lavana (salt) causes more moisture in the mouth (increase salivation) and burning sensation in the cheeks and throat. 3½.

Tikta (bitter)

तिक्तो विशदयत्यास्यं रसनं प्रतिहन्ति च

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

Katu (pungent)

उद्वेजयति जिह्वाग्रं कुर्वीश्चिमिचिमां कटुः
सावयति अक्षिनासास्यं कपोलौ दहतीव च

Katu (pungent) stimulates the tip of the tongue, causes irritation, brings out secretions from the eyes, nose and mouth and causes burning sensation of the cheeks. 5

Kashaya (astringent)

कषायो जडयेत् जिह्वां कण्ठस्रोतो विबन्धकृत्

Kashaya (astringent) inactivates the tongue (diminishes capacity of taste perception) and causes obstructions of the passage in the throat. 5½.

Action of tastes - Rasa Karma

Sweet taste – Madhura Rasa (taste)

मधुरो रसः

आजन्मसात्म्यात् कुरुते धातूनां प्रबलं बलम्
बालवृद्ध क्षत क्षीण वर्ण केश इन्द्रिय ओजसाम्
प्रशस्तो बृंहणः कण्ठ्यः स्तन्य संधानकृत् गुरुः
आयुष्यो जीवनः स्निग्धः पित्तानिल विषापहः

Sweet taste being accustomed since birth, produces greater strength in the body tissues. It is very good for children, the aged, the wounded, the emaciated, improves skin complexion, hairs, strength of sense organs and Ojas (essence of the tissues, immunity).

Sweet taste causes stoutness of the body, good for the throat, increases breast milk, unites fractured bones.

Sweet taste is not easily digestible, prolongs life, helps life activities;

It is unctuous, mitigates Pitta, Vata and Visha (poison).

By excess use it produces diseases arising from fat and Kapha, obesity, Asthma, unconsciousness, diabetes, enlargements of glands of the neck, malignant tumour (cancer) and such others. 7-9

Sour and Salt tastes –

अम्लोअग्निदीप्तकृत् स्निग्धो हृदयः पाचनरोचनः

उष्ण वीर्यं हिम स्पर्शः प्रीणनः क्लेदनो लघुः

करोति कफपित्तास्रमूढवातानुलोमनः

Amla (sour) stimulates the Agni – (digestive activity), is unctuous, good for the heart, digestive, appetizer, hot in potency, cold on touch (coolant on external applications, relieves burning sensation), Sour taste satiates, causes moistening, it is easy for digestion, causes aggravation of Kapha, Pitta and Asra (blood) and makes the inactive Vata move downwards.

सो अत्यभ्यस्तस्तनोः कुर्यात्शैथिल्यं तिमिरं भ्रमम्

कण्डु पाण्डुत्व विसर्प शोफ विस्फोट तृट ज्वरान्

Sour taste if used in excess, causes looseness of the body, loss of strength, blindness, giddiness, itching (irritation), pallor (whitish yellow discoloration as in anaemia), Visarpa – Herpes, spreading skin disease, swellings, Visphota (small pox), thirst and fevers. 10 – 11½.

Salt taste – Lavana rasa :

लवणः स्तंभ संङ्घात बन्ध विध्मापनो अग्निकृत्

स्नेहनः स्वेदनः तीक्ष्णो रोचनश्छेदभेदकृत्

सो अतियुक्तो अस्रपवनं खलितं पलितं वलिम्

तृट कुष्ठ विष विसर्पान् जनयेत्क्षपयेद् बलम्

Lavana (salt) relieves rigidity, clears the obstructions of the channels and pores, increases digestive activity, lubricates, causes sweating, penetrates deep into the tissues, improves taste, new growth, abscess etc.).

Used in excess, it causes vitiation of Asra (blood) and Vata, causes baldness, graying of hair, wrinkles of the skin, thirst, skin diseases, effect of poison, Visarpa – Herpes, spreading skin disease and decrease of strength of the body. 12 – 13.

Bitter, Pungent and Astringent tastes -

तिक्तः स्वयं अरोचिष्णुः अरुचिं कृमि तृट विषम्

कुष्ठ मूर्छा ज्वरोत्क्लेशदाह पित्त कफान् जयेत्

क्लेद मेदो वसा मज्जा शक्रन्मूत्रोपशोषणः

लघुर्मध्यो हिमो रूक्षः स्तन्यककण्ठविशोधनः
धातुक्षय अनिलव्याधीन् अतियोगात्करोति सः

Bitter taste: Tikta by itself is not tasty, but it cures anorexia, worms, thirst, poison, skin diseases, loss of consciousness, fever, nausea, burning sensations;
Bitter mitigates Pitta and Kapha, dries up moisture, fat, muscle-fat marrow, faeces and urine;

Tikta Rasa is easily digestible, increases intelligence, cold in potency, dry (causes dryness), cleanses breast milk, and throat.

Used in excess, it causes depletion of Dhatus (tissues) and diseases of Vata origin. 14 – 16.

Actions of pungent taste – Katu Rasa Karma –

कटुः गलामय उदरं कुष्ठ अलसक शोफजित्
व्रण अवसादनः स्नेहमेदः क्लेदोपशोषणः
दीपनः पाचनो रुचयः शोधनो अन्नस्य शोषणः
छिन्नाति बन्धान् स्रोतांसि विवृणोति कफापहः
कुरुते सो अतियोगेन तृष्णां शुक्रबलक्षयम्
मूर्च्छां आकुञ्चनं कम्पं कटिपृष्ठादिषु व्यथाम्

Pungent cures diseases of throat, allergic rashes, leprosy and other skin diseases, Alasaka (a kind of indigestion), swelling (odema); reduces the swelling of the ulcers, dries up the unctuousness (greasiness), fat, and moisture (water); Pungent taste increases hunger, it is digestive, improves taste, Shodhana (cleansing, eliminates the Dosas), dries up moisture of the food, breaks up hard masses, dilates (expands) the channels and balances Kapha.

By over use, it causes thirst, depletion of Sukra (reproductive element, sperm) and strength, fainting (loss of consciousness) contractures, tremors and pain in the waist, back etc. 17 – 19.

Actions of astringent taste – Kashaya Rasa Karma –

कषायः पित्तकफहा गुरुरस्र विशोधनः
पीडनो रोपणः शीतः क्लेद मेदोविशोषणः
आमसंस्तम्भनो ग्राहि रूक्षोअति त्वक्प्रसादनः

Kashaya (astringent) balances Pitta and Kapha, it is not easily digestible; cleanses the blood, causes squeezing and healing of ulcers (wounds), has cold potency, dries up the moisture and fat, hinders the digestion of undigested food.

Astringent taste is water absorbent, thereby causing constipation, dryness and cleanses the skin too much.

करोति शीलितः स अति विष्टंभाध्मान हृद्रुजः
तृट् कार्श्य पौरुष भ्रंश स्रोतोरोध मलग्रहान्

Used in excess, it causes stasis of food without digestion, flatulence, pain in the heart region, thirst, emaciation, loss of virility, obstruction of the channels and constipation. 20 – 21½.

Madhura Gana – group of sweet substances:

घृत हेम गुडाक्षोडमोचचोचपरुषकम्
अभीरुवीरा पनस राजादनबलात्रयम्
मेदे चतस्रः पर्णिन्योजीवन्ती जीवक ऋषभौ
मधूकं मधुकं बिम्बी विदारी श्रावणीयुगम्
क्षीर शुक्ला तुगाक्षीरी क्षीरिण्यौ काश्मरी सहे
क्षीरेक्षुगोक्षुरक्षौद्रद्राक्षादिर्मधुरो गणः

Ghrita (ghee, butter fat), Hema (gold), Guda (molasses),
Akshoda, Mocha, Chocha, Parushaka,
Abhiru, Vira, Panasa, Rajadana,
the three Bala (Bala, Atibala and Nagabala),
The two Medas – Meda and Mahameda,
The four Parni – Shalaparni, Prishnaparni, Mudgaparni, Mashaparni,
Jivanti – Leptadenia reticulata,
Jivaka – Malaxis acuminata D.Don / Microstylis wallichii Lindl. ,
Rishabhaka,
Madhuka – Licorice – Glycyrrhiza glabra,
Madhuka – Madhuka longifolia,
Bimbi – Coccinia grandis / indica,
Vidari – Pueraria tuberosa,
the two Sravani – Mundi and Sravani,
Ksheerasukla, Tugaksiri,
the two Ksheerini, Gambhari,
the two Saha, milk, sugarcane,
Gokshura, Ksaudra, Draksa etc. form the group of sweet substances. 22 – 24.

Amla Gana – group of sour substances:

अम्लो धात्रीफलाम्लीकामातुलुङ्गाम्लवेतसम्
दाडिमं रजतं तक्रं चुक्रं पालेवतं दधि
आम्रमाम्रातकं भव्यं कपित्थं करमर्दकम्

Dhatriphala – Amla,
Amlika – tamarind,
Matulunga,

Amlavetasa – *Garcinia pedunculata* Roxb. / *Rheum emodi* Wall.,
Dadima – Pomegranate – *Punica granatum*,
Rajata (Siver), Buttermilk, Chukra, Palevata, Dadhi – Curds, Mango,
Amrataka,
Bhavya – *Dillenia indica*,
Kapittha – *Feronia limonia* / *Limonia acidissima*, Karamardaka etc. form the sour group. 25 – 26.

Lavana Gana – group of salts:-

वरं सौवर्चलं कृष्णं बिडं सामुद्रमौद्गिदम्
रोमकं पांसुजं शीसं क्षारश्च लवणो गणः

Varam (*Saindhava* – Rock Salt), Sauvarcala (*sochal salt*), Krishna (*black salt*) Bida salt, Samudra (*table salt*), Audbhida, Romaka, Pamshuja, Seesa (*lead*) and Kshara (*Alkalies*) form the salt group. 27.

Tikta Gana – group of bitters :-

तिक्तः पदोली त्रायन्ती वालकोशीर चन्दनम्
भूनिम्बनिम्ब कटुका तगरा गुरुवत्सकम्
नक्तमाला द्विरजनी मुस्त मूर्वाटरूपकम्
पाठापामार्गकांस्यायोगुडूचिधन्वयासकम्
पञ्चमूलं महाद्व्याघ्र्यौ विशाल अतिविषावचा

Patoli,
Trayanti – *Gentiana kurroa*,
Valaka,
Usira – *Vetiveria zizanioides*,
Chandana – Sandalwood,
Bhunimba – The creat (whole plant) – *Andrographis paniculata*,
Nimba – Neem – *Azadirachta indica*,
Katuka – *Picrorhiza kurroa*,
Tagara – Indian Valerian (root) – *Valeriana wallichii*,
Aguru,
Vatsaka – *Holarrhena antidysenterica*,
Naktamala,
Turmeric and tree turmeric,
Musta – Nut grass (root) – *Cyperus rotundus*,
Murva,
Atarushaka – *Adhatoda vasica*,
Patha – *Cyclea peltata*,
Apamarga - Prickly Chaff Flower – *Achyranthes aspera*,
Kamsya (bronze), Ayas (iron),
Guduchi – *Tinospora cordifolia*

Dhanvayasaka,
Mahat Pancamula – Bilva, Agnimantha, Shyonaka, Gambhari, Patala
the two Vyaghri – Brihati and Kantakari,
Visala, Ativisha, Vacha etc. form the group of bitters. 28 – 29½.

Katu Gana – group of pungents:-

कटुको हिङ्गु मरिचकृमिजित पञ्चकोलकम्
कुठेराध्या हरितकाः पित्तं मूत्रमरुष्करम्

Hingu- Asa foetida
Maricha – Black pepper,
Krimijit – Vidanga,
Panchakola – Chitraka, Pippalmoola, Pippali, Chitraka and ginger,
leafy vegetables such as Kutheraka and others (mentioned in verse 103 of chapter 6 earlier), Pitta
(bile of animals), Mutra (urines), Arushkara etc. form the pungent group. 30 -30½.

Kashaya Varga (Gana) – group of astringents:

वर्गःकषायः पथ्याक्षं शिरीषः खदिरो मधु
कदम्बोदुम्बरं मुक्ताप्रवालाञ्जनगैरिकम्
बालं कपित्थं खर्जूरं विसपद्मोत्पलादि च

Group of astringents consists of
Pathya – Chebuic Myrobalan (fruit rind) – Terminalia chebula,
Aksha – Terminalia bellirica,
Shireesa,
Khadira – Black catechu (heart wood extract) – Acacia catechu,
Madhu (honey), Kadamba, Udumbara,
Mukta (Pearls), Pravala (Coral),
Anjana – Aqueous extract of Berberis aristata (antimony),
Gairika – Purified Red Ochre,
Bala kapittha,
Kharjura – dates,
Bisa – lotus stalk,
Padma – Nelumbium speciosum,
Utpala – Nymphaea stellata etc 31½ – 32.

General properties of tastes and exceptions:-

Madhura

मधुरं श्लेष्मलं प्रायो जीर्णाच्छालियवाहते
मुद्गात् गोधूमतः क्षौद्रात् सिताया जाङ्गलामिषात्

Generally, substances of **sweet** taste increase Kapha except old Shali (more than one year old rice) and Yava – Barley – *Hordeum vulgare*, Mudga (green gram), Godhuma (wheat), Kshaudra (honey), Sita (sugar) and meat of animals of desert – like lands.

Amla

प्रायो अम्लं पित्तजननं दाडिमामलकाहते

Generally substances of sour taste aggravate Pitta, except Dadima – Pomegranate – *Punica granatum* and Amalaka (Indian gooseberry).

Lavana

अपथ्यं लवणं प्रायः चक्षुषःअन्यत्र सैन्धवात्

Generally salts are bad for the eyes (vision) except Saindhava – Rock Salt.

Tikta and Katu

तिक्तं कटु च भूयिष्ठं अवुष्यं वातकोपनम्
ऋते अमृतापटोलीभ्यां शुण्ठीकृष्णा रसोनतः

Generally bitters and pungents are non-aphrodisiacs and aggravate (increase) Vata except for Amrita (Indian tinospora), Patoli, Shunthi (ginger), Krishna (long pepper) and Rasona – Garlic – *Alium sativum*.

Kashaya

कषायं प्रायशः शीतं स्तम्भनं चाभ्यां विना

Astringents are usually cold (in potency) and obstructive – except Abhaya – Chebulic Myrobalan (fruit rind) – *Terminalia chebula*. 33 – 35½.

Tastes and potency

Hot Potency

रसाः कट्वम्ललवणा विर्योष्णा यथोत्तरम्

Katu (pungent), Amla (sour), Lavana (salt) are of hot potency (Ushna Veerya (potency), each one, more so in their succeeding order;

Cold Potency

तिक्तः कषायो मधुरस्तद्वदेव च शीतलाः

Similarly Tikta (bitter), Kashaya (astringent) and Madhura (sweet) are cold in potency, each one more in their succeeding order.

Ruksha

तिक्तः कटुः कषायश्च रूक्षा बद्धमलास्तथा

Tikta (bitter), Katu (pungent) and Kashaya (astringent) are dry and cause constipation (each one more so in their succeeding order)

Snigdha

पटु अम्लमधुराः स्निग्धाः सृष्टविण्मूत्रमारुताः

while Patu (salt), Amla (sour), Madhura (sweet) are unctuous and help elimination of faeces, urine and flatus, each one more so in their succeeding order.

Guru

पटोः कषायस्तस्माच्च मधुरः परमं गुरुः

Patu (salt), Kashaya (astringent) and Madhura (sweet) are heavy to digest, each one more so in their succeeding order

Amla

लघुरम्लः कटुस्तस्मात् तस्मादपि च तिक्तकः

While Amla (sour), Katu (pungent) and Tikta (bitter) are easy to digest, each one more so in their succeeding order 36 – 38½.

Rasa Samyoga Samkhya – number of combination of tastes:-

संयोगाः सप्तपञ्चाशत्कल्पना तु त्रिषष्टिधा
रसानां यौगिकत्वेन यथास्थूलं विभज्यते

The combination of tastes will be fifty seven, but their actual counting will be sixty three, on the basis of their usage (in daily routine of selection of drugs, planning of therapies etc.)

एकैकहीनास्तान् पञ्चदश यान्ति रस द्विके
त्रिके स्वादुर्दशाम्लः पटु त्रीन् पटुस्तिकतं एककम्
चतुष्केषु दश स्वादुश्चतुरो अम्लः पटुः सकृत्
पञ्चकेष्वेकमेवाम्लो मधुरः पञ्च सेवते
द्रव्यमेकं षडास्वादामसंयुक्ताश्च षड्रसाः

Eliminating 1 rasa at each combination , the number of combination of 2 rasas each will be 15

In the combination of 3 rasas each , it will be
10 with svadu, 6 with amla, 3 with lavana, 1 with tikta
total 20

In the combination of 4 rasas
it will be 10 with svadu, 4 with amla, 1 with lavana
total 15

In the combination of 5 rasas
it will be 1 with amla, 5 with svadu
total 6

In the combination of all the 6 rasas
it will be one

Each rasa individually will be 6

Thus forming 63 combinations in total

षट् पञ्चका, षट् च प्रुथग्रसाः स्युश्चतुर्द्विकौ पञ्चदशप्रकारौ
मेदास्त्रिका विंशतिरेकमेव द्रव्यं षडास्वादमिति त्रिषष्टि

TO SUM UP

The combination of 5 rasas it is 6

1 of six rasa individually

- It is 15 of twos
- It is 15 of fours
- 20 of threes
- 1 of all tastes together
- Total = 63

Each taste separately = 6

1. Madhura
2. Amla
3. Lavana
4. Katu
5. Tikta
6. Kashaya

Combination of 2 tastes = 15

1. Madhura + amla
2. Madhura + tikta
3. Madhura + lavana
4. Madhura + kashaya
5. Madhura + katu
6. Amla + lavana
7. Amla+ tikta
8. Amla + katu
9. Amla +kashaya
10. Lavana + tikta
11. Lavana + katu
12. Lavana +kashaya
13. Tikta + katu
14. Tikta+ kashaya
15. Katu + kashaya

Combination of 3 tastes =20

1. Madhura + amla + lavana
2. Madhura+ amla + tikta
3. Madhura+ amla + katu
4. Madhura + amla + kashaya
5. Madhura+ lavana + tikta
6. Madhura + lavana + katu
7. Madhura+ lavana + kashaya
8. Madhura + tikta + katu
9. Madhura+ tikta + kashaya
10. Madhura + katu + kashaya
11. Amla+ lavana + tikta
12. Amla+ lavana + katu
13. Amla+ lavana +kashaya

14. Amla+ tikta + katu
15. Amla+ tikta + kashaya
16. Amla+ katu + kashaya
17. Lavana+ tikta + katu
18. Lavana+ tikta + kashaya
19. Lavana+ katu + kashaya
20. Tikta+ katu + kashaya

Combination of 4 tastes = 15

1. Madhura + amla + lavana + tikta
2. Madhura+ amla + lavana +katu
3. Madhura+ amla + lavana +kashaya
4. Madhura + amla + tikta+ katu
5. Madhura+ amla + tikta+ kashaya
6. Madhura+ amla + katu + kashaya
7. Madhura+ lavana + tikta + katu
8. Madhura+ lavana + tikta + kashaya
9. Madhura+ lavana+ katu + kashaya
10. Madhura + tikta + katu + kashaya
11. Amla+ lavana + tikta+katu
12. Amla+ lavana + tikta + kashaya
13. Amla+ lavana + katu + kashaya
14. Amla+ tikta + katu + kashaya
15. Lavana + tikta + katu + kashaya

Combination of 5 tastes

1. Madhura + amla + lavana + tikta+ katu
2. Madhura + amla + lavana + tikta+kashaya
3. Madhura + amla + lavana +katu + kashaya
4. Madhura + lavana + tikta+ katu + kashaya
5. Madhura + amla + tikta+ katu + kashaya
6. Amla + lavana + tikta + katu + kashaya

Combination of 6 tastes =1

1. Madhura + Amla + lavana + tikta + katu + kashaya

ते रसानुरसतो रसभेदास्तारतम्यपरिकल्पनया च
संभवन्ति गणनां समतीता दोषमेषजवशादुपयोज्याः

These Rasa (primary tastes) and Anurasas (secondary tastes) in their proportional (more, moderate and less) combinations become innumerable. These are to be selected and used after considering the conditions of the Dosas and drugs (and therapies). 44.

Thus ends the chapter entitled Rasabhedhiya, the tenth in Sutrasthan of Ashtangahridayam.

Chapter 11 Tridosha - दोषादि विज्ञानीयं - Knowledge of doshas

11th chapter of Sutrasthan of Ashtanga Hridayam explains in detail regarding Tridosha in Ayurveda. Tridosha are – Vata, Pitta and Kapha. Understanding Tridosha concept is your first step towards learning Ayurveda. The chapter is called as Doshadi Vijnaneeya Adhyaya.

Chief constituents of the body :- Dehasya Mulam –

दोषधातुमला मूलं सदा देहस्य |

Dosha – Vata, Pitta and Kapha

Dhatu – Body tissues – Rasa (lymph / product of digestion), Rakta (blood), Mamsa (muscle), Meda (fat), Asthi (bone), Majja (bone marrow) and Shukra (male and female reproductive secretions)

Mala – waste products – sweat, urine and faeces Doshas, are the roots of the body. 1.

Functions of normal Doshas – Prakruta Dosa Karma –

Functions of Vata Dosha -

तं चलः

उत्साहोच्छ्वास निश्वास चेष्टावेगप्रवर्तनैः

सम्यग्गत्या च धातूनां अक्षाणां पाटवेन च

अनुगृह्णाति अविकृतः

Vata is responsible for all movements. (Movement of blood in blood vessels, movement of nutrients, movement of air in lungs, locomotion movements of hands and legs etc.)

In its normal state Vata causes enthusiasm,

Vata Dosha regulates respiration process,

Regulates all locomotor movements,

Regulates all activities of mind,

speech,

initiation of natural urges (tears, faeces, urination, sneezing, coughing, vomiting yawning etc)

maintenance of the Dhatus (tissues) in their normalcy and

proper functioning of the sense organs.

Functions of Pitta Dosh –

पित्तं पक्त्यूष्मदर्शनैः

क्षुत्तृङ् रुचिप्रभामेधाधीशौर्यतनुमार्दवैः

In its normal state Pitta causes digestion and metabolism

Maintenance of body temperature,
vision,

Causes hunger, thirst, appetite,

Maintains skin complexion, intelligence, courage, valour, and softness (suppleness) of the body.

Functions of Kapha Dosh -

श्लेष्मा स्थिरत्वस्निग्धत्वसन्धिबन्धक्षमादिभिः

Kapha confers stability, lubrication, compactness (firmness) of the joints,

Kshama – It is the cause for mental capacity to withstand or withhold emotions, strains etc. It is also cause for forgiveness 1½ – 3.

Functions of body tissues and waste products – Prakrita Dhatu Mala Karma –

Functions of body tissues –

प्रीणनं जीवनं लेपः स्नेहो धारणपूरणे

गर्भोत्पादश्च धातूनां श्रेष्ठं कर्म क्रमात् स्मृतम् ४

Rasa Dhatu (product of digestion and metabolism) – provides nourishment

Rakta (blood) maintenance of life activities,

Mamsa (muscle) – enveloping (covering) – it covers around bones and enables voluntary and involuntary actions

Meda (fat) – lubrication,

Asthi (bones) – support, forms the framework of the body

Majja (bone marrow) – filling the inside of the bones and

Shukra (male and female reproduction system)- conception and pregnancy 4.

Functions of waste products –

अवष्टम्भः पुरीषस्य, मूत्रस्य क्लेदवाहनम्
स्वेदस्य क्लेदविधृतिः

Maintenance of strength of the body is the chief function of faeces;
Elimination of moisture (water) is of urine, and
Slow elimination of moisture is of the sweat. 5.

Effects of increased Doshas – Vriddha Dasha Karma:-

Effects of increased Vata –

वृद्धस्तु कुरुते अनिलः
कार्श्यकार्ण्यउष्णकामित्वकम्पानाहशकृत्ग्रहान्
बलनिद्रेन्द्रियभ्रंशप्रलापभ्रमदीनताः

Vata, when increased produces
Karshya – emaciation,
Karshnya – black discoloration,
Ushnakamitva – desire for hot things,
Kampa – tremors
Anaha – bloating, fullness, distention of the abdomen,
Shakrut Graha – constipation,
Bala bhramsha – loss of strength,
Nidra bhramsha – loss of sleep
Indriya bhramsha – loss of sensory functions,
Pralapa – irrelevant speech,
Bhrama – Delusion, Dizziness giddiness
Deenata – timidity (peevishness). 5½ – 6.

Effects of increase of Pitta

पीतविष्णमूत्रनेत्रत्वक्क्षुत्तृडाहाल्पनिद्रताः
पित्तम्

Pitta when increased produces yellow discoloration of the faeces, urine, eyes, and skin;
excess of hunger and thirst,
feeling of burning sensation and
very little sleep. 6 ½.

Effects of increased of Kapha

श्लेष्मा अग्निसदनप्रसेकालस्यगौरवम्
श्वैत्यशैत्यशलथाङ्गत्वं श्वासकासातिनिद्रताः

Kapha, when increased produces
Agnisadana – weak digestive activity,
Praseka – excess salivation,
Alasya – lassitude, laziness
Gaurava – feeling of heaviness,
Shvaihya – white discoloration,
Shaithya – coldness,
Shlathangatva – looseness of the body parts,
Shwasa – dyspnoea, asthma, COPD
Kasa – cough, cold
Atinidrata – excess of sleep. 7 – 7½.

Effects of increased body tissues – Vriddha Dhatu Karma:-

रसो अपि श्लेष्मवत्
रक्तं विसर्पप्लीहविद्रधीन्
कुष्ठवातास्रपित्तास्रगुल्मोपकुशकामलाः
व्यङ्गाग्निनाशसम्मोहरक्तत्वङ्नेत्रमूत्रताः
मांसं गण्डार्बुदग्रन्थिगण्डोरुदरवृद्धिताः
कण्ठादिषु अधिमांसं च
तद्वन्मेदस्तथा श्रमम्
अल्पे अपि चेष्टिते श्वासं स्फिकस्तनोदरलम्बनम्
अस्थ्यध्यसथ्यधिदन्तांश्च
मज्जा नेत्राङ्गगौरवम्
पर्वसु स्थूलमूलानि कुर्यात्कृच्छ्राणि अरूषि च
अतिस्त्रीकामतां वृद्धं शुक्रं शुक्रमशरी अपि

Rasa when increased in similar to Kapha, produces the same symptoms of increased Kapha;

Rakta (blood) when increased produces
Visarpa – Herpes, spreading skin disease,
Pleeha – diseases of the spleen,
Vidradhi – abscesses,
Kushta – skin diseases
Vatasra – gout
Pittasra - bleeding disease,
Gulma – abdominal tumors,

Upakusa – a disease of the teeth,
Kamala – jaundice,
Vyanga – discoloured patch on the face,
Agninasha – loss of digestion strength
Sammoha – Coma, unconsciousness,
Red discoloration of the skin, eyes, and urine. 8 – 9.

Mamsa (muscle tissue), when increased produces
Ganda – cervical lymphadenitis
Granthi – tumor,
Increase in size of the cheeks, thighs, and abdomen,
over growth of muscles of the neck and other places 9 – 9½.

Medas (fat tissue), when produces similar symptoms and in addition, it causes fatigue, difficulty
in breathing even after little work,
drooping of the buttocks, breasts and abdomen. 9½ – 10.

Asthi (bone tissues), when increased causes overgrowth of bones and extra teeth. 10½.

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

Shukra (semen) when increased produces great desire for the woman (sexual desire) and seminal
calculi (spermolith). 12.

Effects of increased waste products – Vriddha Mala Karma –

कुक्षावाध्मानं आटोपं गौरवं वेदनां शकृत्
मूत्रं तु बस्तिनिस्तोदं कृते अप्यकृतसंज्ञताम्
स्वेदो अतिस्वेद दौर्गन्ध्य कण्डूः

Shakrit (feaces), when increased causes distension of abdomen, gurgling noise and feeling of
heaviness. 12½

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

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

एवं च लक्षयेत्

दूषिकादीनपि मलान् बाहुल्यगुरुतादिभिः

The increase of Dushika (excretion of the eyes) and other waste products are to be understood by
nothing their increased quantity, heaviness (of their sites) and such other symptoms. 14.

Functions decreased Doshas – Ksheena Doshakarma -

Decreased Vata produces symptoms like –

लिङ्गं क्षीणे अनिले अङ्गस्य सदो अल्प भाषिते हितम्
संज्ञामोहस्तथा श्लेष्मवृद्ध्युक्तामाशयसम्भवः

Angasada – debility of the body,
Alpa bhashite hitam – the person speaks very little
Sanjna moha – loss of sensation (awareness) and of consciousness and
occurrence of all the symptoms of increased Kapha. 15.

Decreased Pitta causes

पित्ते मन्दो अनलः शीतं प्रभाहानिः

Mande anala – weakness of digestive activity,
Shaitya – coldness and
Prabha hani – loss of luster (complexion). 15½.

Decrease of Kapha causes

कफे भ्रमः

श्लेष्माशयानां शून्यत्वं हृद्द्रवः शलथसन्धिता

Bhrama – Delusion, Dizziness,
Shunyatva – emptiness of the organs of Kapha,
hrudrava – tremors of the heart (palpitation) and
Shlatha sandhita – looseness of the joints. 16.

Symptoms of decrease of Dhatu (body tissues) –

रसे रौक्ष्यं भ्रमः शोषो ग्लानिः शब्दासहिष्णुता
रक्तेअम्लशिशिरप्रीतिशिराशैथिल्यरूक्षताः
मांसे अक्षग्लानिगण्डस्फिक्शुष्कतासंधिवेदनाः
मेदसि स्वप्नं कट्याःप्लीहो वृद्धिः कृशाङ्गता
अथन्यस्थितोदः सदनं दन्तकेशनखादिषु
अस्थनां मज्जनि सौषिर्यं भ्रमः तिमिरदर्शनम्
शुक्रे चिरात् प्रसिच्येत शुक्रं शोणितमेव वा
तोदो अत्यर्थं वृषणयोर्मेढ्रम् धूमायतीव च

Decrease of Rasa dhatu produces dryness, fatigue, emaciation, exhaustion without any work and noise intolerance.

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

Decrease of Mamsa causes debility of the sense organs, emaciation of cheeks, buttocks and pain in the joints. 17½.

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

Decrease of Asthi causes pain in the joints, falling off of the teeth, hairs, nails etc. 18½.

Decrease of Majja causes hollowness (of the bones inside) giddiness and seeing of darkness 19.

Decrease of Shukra results in delay in ejaculation, ejaculation accompanied with bleeding, severe pain in the testicles and a feeling of hot fumes coming out of the urethra. 20.

Symptoms of decreased waste products –

पुरीषे वायुरन्त्राणि सशब्दो वेष्टयन्निव
कुक्षौ भ्रमति यात्यूर्ध्वं हृत्पाशर्वं पीडयन् भृशम्
मूत्रे अल्पं मूत्रयेत्कृच्छ्रात् विवर्णं साम्रमेव वा
स्वेदे रोमच्युतिः स्तब्धरोमता स्फुटनं त्वचः
मलानामति सूक्ष्माणां दुर्लक्ष्यं लक्षयेत् क्षयम्
स्वमलायनसंशोषतोदशन्यत्वलाघवैः

Decrease of faeces gives rise to gurgling noise in the intestines and bloating, vata moves in upward direction in the intestine causing discomfort and pain in the region of the heart and flanks. 21.

Decrease of urine causes scanty urination, dysuria, urine discoloration or hematuria. 21½.

Decrease of sweat leads to falling of hair, stiffness of hair and cracking of the skin. 22.
Decrease of Malas which are of little quantity is difficult to perceive, it should be inferred from the dryness, pricking pain, emptiness and tightness of their sites of production and elimination. 23.

दोषादीनां यथास्वं च विद्याद् वृद्धिक्षयौ भिषक्
क्षयेण विपरीतानां गुणानां वर्धनेन च
वृद्धिं मलानां सङ्गाच्च क्षयं चाति विसर्गतः

The decrease of Dosha Dhatu etc can be observed by the increase of opposite qualities.
The increase of Dosha Dhatu etc can be observed by the increase of similar qualities.
The increase of Malas is observed by their non-elimination (too much of waste product accumulation leading to obstruction) and their decrease by too much of elimination in little quantities. 23½ – 24½.

मलोचितत्वात् देहस्य क्षयो वृद्धिस्तु पीडनः

Body being accustomed to accumulation of waste products (in intestines and bladder) , the decrease of waste product formation is more troublesome than their increase. 25.

Relationship between Dosha and Dhatu

तत्रास्थानि स्थितो वायुः, पित्तं तु स्वेदरक्तयोः
श्लेष्मा शेषेषु, तेनैषां आश्रया आश्रयिणां मिथः
येदकस्य तदन्यस्य वर्धनक्षपणौषधम्
अस्थि मारुतयोः नैवं

Vata resides in Asthi (bones)

Pitta resides in Sweda (sweat) and Rakta (blood)

Kapha resides in rest of the Dhatu and Mala.

In case of Pitta and Kapha, when there is an increase of Pitta or Kapha, there is also respective increase of tissues and waste products associated with them.

For example, if Pitta increases, then sweat and blood vitiation also increases. The same rule applies to decrease as well.

But in case of Vata, if Vata decreases, then Asthi increases. They are inverse proportionately related with each other. 26 – 27.

Cause for increase or decrease of Dosha

प्रायो वृद्धिर्हि तर्पणात्
श्लेष्मणा अनुगता तस्मात् सङ्क्षयः तद्विपर्ययात्
वायुना अनुगतो तस्माच्च वृद्धिक्षय समुद्भवान्
विकारान् साधयेत् शीघ्रं क्रमात् लङ्घनबृंहणैः
वायोन्यत्र, तज्जांस्तु तैरेव उत्क्रमयोजितैः

The increase of Doshas, Dhatus and Mala is usually due to excess nutrition (Tarpana), which is followed later on with increase of Kapha.

Whereas the decrease of Doshas, Dhatus and Malas is due to loss of nutrition which is followed, later with increase of Vayu (Vata).

Hence, the diseases arising from increase of Dosha and Dhātu should be usually treated quick by adopting Langhana (therapy causing thinning of the body, reducing the quantity)

The diseases arising from the decrease of Dosha and Dhātu should be treated with Brimhana therapy (causing stoutening the body, increasing the quantity etc.)

But in case of Vata, the order is reverse. If Vata is increased, then Brihmana therapy (nourishing therapy) should be adopted and if Vata decreases then Langhana therapy should be adopted. 28 – 29.

विशेषाद्रक्तवृद्धयुथान् रक्तसुतिविरेचनैः
मांसवृद्धिभवान् रोगान् शस्त्रक्षाराग्निकर्मभिः
स्थौल्यकार्शर्योपचारेण मेदोजानस्थिसङ्घ्यात्
जातान्क्षीरघृतैस्तिक्तसंयुतैर्बास्तिभिस्तथा
विड्वृद्धिजानतीसारक्रियया, विट्क्षयोद्भवान्
मेषाजमध्यकुल्माषयवमाषद्वयादिभिः
मूत्रवृद्धिक्षयोत्थांश्च मेहकृच्छ्रचिकित्सया
व्यायामाभ्यञ्जनस्वेदमध्यैः स्वेदक्षयोद्भवान्

In particular the disease arising from - increase of rakta should be treated with- a. blood letting and b. Purgations.

Increase of mamsa by use of - a. sharp instruments (surgery), b. caustic alkalies and, c. fire cautery.

Increase of medas by therapies indicated for obesity, and decrease by therapies indicated for emaciation.

Decrease of asthi by enema therapy using - a. milk, b. ghee and, c. bitter drugs.

Increase of vit / feces by the use of - a. abdominal viscera of ram or goat, b. half steamed pulses, c. barley and, d. the two varieties of masha etc. as food.

Increase and decrease of mutra / urine - By adopting treatments indicated for diabetes and dysuria respectively.

Decrease of sveda / sweat by adopting - a. physical exercises, b. oil bath, c. sudation therapies and d. use of wine.

Kayagni

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

Kayagni present in its own place, has portions of itself, present in the dhatus also. Their decrease in qualities, quantities or functions give rise to increase and decrease of dhatu respectively. The proceeding dhatu which is either increased or decreased gives rise to the succeeding dhatu of the same condition.

Effects of vitiated Doshas – Dusta Dosha Karma –

दोषा दुष्टा रसैर्धातूनन् दूषयन्ति उभये मलान्
अधो द्वे , सप्त शिरसि, खानि स्वेदवहानि च
मला मलायनानि स्युर्यथास्वं तेष्वतो गदाः

The Doshas which are vitiated [become abnormal undergoing either increase or decrease] cause vitiation of the Rasa and other Dhatus (tissues) next;

Both Doshas and Dhatus together vitiate the Malas (waste products) which in turn, vitiate the Malayanas (channels of their elimination).

Malayana – routes of elimination of waste products are –

two below – anus and urethra,

seven in the head, and

the channels of sweat; from these vitiated channels develop their connected diseases. 34½ – 36.

Ojas – the essence of Dhatus :-

ओजस्तु तेजोधातूनां शुक्रान्तानां परं स्मृतम्
हृदयस्थमपि व्यापि देहस्थिति निबन्धनम्
स्निग्धं सोमात्मकं शुद्धं ईषत् लोहितपीतकम्
यन्नाशे नियतं नाशो यस्मिंस्तिष्ठति तिष्ठति
निष्पद्यन्ते यतो भावा विविधा देहसंश्रयाः

Ojas is the essence of the Dhatus;

It is mainly located in the heart. It is present all over the body and regulates health.

Qualities of Oja –

Snigdha – unctuous, oily

Somatmaka – watery

Shuddha – clear (transparent),

Ishat Lohita Peetakam – slight reddish yellow in colour;

Loss of Ojus leads to loss of life.

All aspects of health are related to Ojas.

Cause for decrease of Ojas

ओजः क्षीयेत कोप क्षुत्थ्यानशोक श्रमादिभिः

विभोति दुर्बलो अभीक्ष्णं ध्यायति व्यथितेन्द्रियः

दुःच्छायो दुर्मना रूक्षो भवेत्क्षामश्च तत्क्षये

जीवनीयौषधक्षीररसाद्यास्तत्र भेषजम्

Ojas undergoes decrease in quantity by anger, hunger (starvation), worry, grief, exertion etc.,

Symptoms of Ojas decrease –

The person becomes fretful, debilitated, repeatedly worries without any reason, feels discomfort in sense organs, develops bad complexion, negative thoughts and dryness;

Treatment – Use of drugs of Jivaniya group (Enlivening) (mentioned in chapter 15) milk, meat juice etc. 39 – 40.

Notes :- Many more causes of decrease of Ojas have been mentioned in other texts of Ayurveda, they are

Ativyayama - too much exercise

Anashana – fasting for long periods of time

Alpasana - eating less quantities of food

Rooksapana (intake of alcoholic beverages which cause dryness),

Pramitasana (intake of mixture of good and bad foods),

Bhaya (fear),

Prajagara (waking up at night),

Abhigghata (injury),

Abhishanga (assault by evil spirits; micro organisms like bacteria, virus etc.), Dhatukshaya

(depletion of tissues such as by haemorrhage etc.),

Ativisarga (too much of elimination) of Kapha, Sonita (blood), Sukra (semen) and Mala (waste products);

Visha (ingestion of poison)

Increase of Ojas

ओजोवृद्धौ हि देहस्य तुष्टिपुष्टिबलोदयः

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

यदन्नं द्वेष्यं यदपि प्रार्थयेताविरोधि तु
तत्त्येजन् समश्नश्च तौ तौ वृद्धिक्षयौ जयेत्

The increase of Doshas should be controlled by avoidance of foods which are disliked. The decrease of Doshas should be managed by foods indulgence of food that are desired. 42.

कुर्वते हि रुचिं दोषा विपरीतसमानयोः
वृद्धाः क्षीणाश्च भूयिष्ठं लक्षयन्त्यबुधास्तु न

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

यथाबलं यथास्वं च दोषा वृद्धा वितन्वते
रूपाणि, जहाति क्षीणाः, समाः स्वं कर्म कुर्वते

The Doshas, when increased produce their respective features (signs and symptoms) depending upon their strength; when decreased they do not produce signs and symptoms and when normal, they attend to their normal functions. 44.

य एव देहस्य समा विवृद्धये त पव दोषा विषमा वधाय ।
यस्मादतस्ते हितचर्ययेवं क्षयाद्विवृद्धेरिव रक्षणीयाः ॥ ४५ ॥

The very same Doshas, which when normal, are the causes for growth of the body, become the causes for its destruction when abnormal.

Hence by adopting suitable measures, the body should be protected from their decrease and increase 45.

Thus ends the chapter called Doshadi Vijnaneeya Adhyaya.

Chapter 12 Doshabhedhiya दोषभेदीयं - Dosha Types, Imbalance Symptoms

12th chapter of Ashtanga Hrudaya Sutrasthan describes about location of Tridosha in the body, classification and functions of each type of Tridosha, causes for its increase or decrease etc. It is called as Doshabhedhiya Adhyaya.

Place of Tridosha – Doshasthan

Place of Vata Dosha -

पक्वाशयकटीसक्थिश्रोत्रास्थिस्पर्शनेन्द्रियम्
स्थानं वातस्य तत्रापि पक्वाधानं विशेषतः

Pakvasaya – large intestine,
Kati – waist
Sakthi – hip
Shrotra – ear
Asthi – bones
Sparshanendriya – skin
Special space – large intestine 1

Place of Pitta Dosha -

नाभिरामाशयःस्वेदो लसीका रुधिरं रसः
दृक्स्पर्शनं च पित्तस्य नाभिरत्र विशेषतः

Nadhi – Umbilicus,
Amashaya- stomach and small intestine,
Sweda – sweat,
Lasika- lymph,
Rudhira – blood,
Rasa- plasma,
Druk – eye, and
Sparshanam – skin,
Special seat – Nabhi- region around the Umbilicus. 2

Place of Kapha -

उरः कण्ठशिरः क्लोमपर्वाणि आमशयो रसः
मेदोघ्राणं च जिह्वा च कफस्य, सुतरामुरः

Ura – Chest ,
Kantha – throat ,

Shira – head,
Kloma – Pancreas?,
Parvani – bone joints,
Amashaya,- Stomach and small intestine,
Rasa –plasma,
Meda – fat
Ghrana – nose and
Jihva – tongue are the seats of Kapha,
Special seat – Ura – chest. 3

5 types of Vata -

प्राणादिभेदात्पञ्चात्मा वायुः

Vata is of 5 types.
Prana Vata,
Udana Vata,
Vyana Vata,
Samana Vata and
Apana Vata,

Prana Vata –

प्राणो अत्र मूर्धगः

उरः कण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक्
ष्ठीवनक्षवथूद्गारनिः श्वासान्नप्रवेशकृत्

Prana is located in the head and moves in the chest, throat. It regulates will, heart, sense organs, intellect and vision.
It is the cause for expectoration, sneezing, belching, inspiration and swallowing of food. 4

Udana Vata –

उरः स्थानमुदानस्य नासानाभिगलांश्चरेत्
वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णस्मृतिक्रियः

The chest is the seat of Udana, it moves in the nose, umbilicus and throat; its functions are initiation of speech (vak), effort (Prayatna), enthusiasm (Urja), strength (bala) , color, complexion (varna) and memory (smruti) 5

Vyana Vata –

व्यानो हृदिस्थितः कृत्स्नदेहचारी महाजवः

गत्यपक्षेपणोत्क्षेपनिमेषोन्मेषणादिकाः

प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शरीरिणाम्

Vyana is located in the heart, moves all over the body in great speed,

It attends to functions such as flexion and extension (locomotor action) opening and closing of the eyelids etc.

Generally all the body activities are regulated by Vyana Vata. 6-7

Samana Vata –

समानो अग्निसमीपस्थः कोष्ठे चरति सर्वतः

अन्नं गृह्णाति पचति विवेचयति मुञ्चति

Samana Vata is located near the digestive fire.

It moves in the Kosta – alimentary tract,

It receives the food into stomach, aids in digestion, helps in dividing the food into useful part and waste part, and moves these parts in their normal paths. 8

Apana Vata –

अपानो अपानगः श्रोणिवस्तिमेद्गोरुगोचरः

शुक्रार्तवशकृन्मूत्रगर्भनिष्क्रमणक्रियः

Apana Vata is located in the Apana – large intestine, moves in the waist, bladder, genitals. It

attends to the functions such as ejaculation, menstruation, defecation, urination and child birth. 9

Five types of Pitta-

पित्तं पञ्चात्मकं

Pitta is of 5 types.

Pachaka Pitta

Ranjaka Pitta

Sadhaka Pitta

Alochaka Pitta

Bhrajaka Pitta

Pachaka Pitta –

तत्र पक्वमाशयमध्यगम्
पञ्चभूतात्मकत्वे अपि यत्तैजसगुनोदयात्
त्यक्त द्रवत्वं पाकादिकर्मणा अनलशाब्दितम्
पचत्यन्नं विभजते सारकिट्टौ पृथक् तथा
तत्रस्थमेव पित्तानां शेषाणामप्यनुग्रहम्
करोति बलदानेन पाचकं नाम तत्स्मृतम्

It is located between large intestine and stomach. (between Amashaya and pakvashaya)

It is composed of all the five basic elements (Panchamaha Bhuta), it is predominant with fire element and devoid of water element.

It is called by the term Anala- fire because of its function of Paka – digestion and transformation of food materials.

It cooks the food, divides it into essence and waste,

It bestows grace and influence on other types of Pitta.

Hence, among all the types of Pitta, Pachaka pitta is the dominant one.

Ranjaka Pitta –

आमाशयाश्रयं पित्तं रञ्जकं रसरञ्जनात्

The pitta located in the Amasaya- stomach is known as Ranjaka. It converts the useful part of the digestion into blood. Hence it converts Rasa Dhatu into Rakta Dhatu. 12 ½

Sadhaka Pitta –

बुद्धिमेधाभिमानदयैः अभिप्रेतार्थसाधनात्
साधकं हृद्गतं पित्तं

The pitta located in the Hrudaya –heart is known as Sadhaka.

It attends to mental functions such as knowledge, intelligence, self- consciousness, etc, thereby helping the purpose – aims of life. 13 1/3

Alochaka Pitta –

रूपालोचनतः स्मृतम्
दृक्स्थमालोचकं

It is located in the eyes. It helps in vision.

Bhrajaka Pitta –

त्वक्स्थं

भ्राजकं भ्राजनात्त्वचः

It resides in skin and helps exhibition of color and complexions. 14

Types of Kapha -

श्लेष्मा तु पञ्चधा

Kapha also is of five types;

Avalambaka Kapha –

उरः स्थः स त्रिकस्य स्ववीर्यतः

हृदयस्यान्नवीर्याच्च तत्स्थ एवाम्बुकर्मणा
कफधाम्नां च शेषाणां यत्करोत्यवलम्बनम्

अतो अवलम्बकः श्लेष्मा

It is located in the chest and Trika pradesha – the meeting place of shoulder, neck and back;. By its innate strength and by the power of essence of food, it does lubrication, nourishing etc functions that are attributed to water element. It also influences the functioning of other types of Kapha. 15

Kledaka Kapha -

यस्त्वामाशय संस्थितः

क्लेदकः सो अन्नसङ्घातक्लेदकात्

Located in the Amasaya – stomach. It moistens the hard food mass and helps in digestion.

Bodhaka Kapha –

रसबोधनात्

बोधको रसनास्थायी

It is located in the tongue. It helps in taste perception.

Tarpaka Kapha -

शिरः संस्थो अक्षतर्पणात्

तर्पकः

It is located in the head. It nourishes sense organs.

Shleshaka Kapha –

संधिसंश्लेषाच्छ्लेषकः सन्धिषु स्थितः

It is located in the bone joints. It lubricates and strengthens the joint.

इति प्रायेण दोषाणां स्थानान्यविकृतात्मनाम्
व्यापिनामपि जानीयात्कर्माणि च पृथक्पृथक्

Though Tridosha is present all over the body, they are more dominant in specific areas of the body, as explained above.

Qualities that influence increase and decrease of Tridosha –

Note: In the description given below,

Chaya means – first level increase of Dosha in their own place.

Kopa / Prakopa - means increase and overflow of Doshas from its own place to other place. It has the potential to cause the disease.

Shama / Prashama - means decrease of increased Dosha and restoration of health.

Qualities that cause Chaya, Kopa and Shama of Vata –

उष्णेन युक्ता रूक्षाद्या वायोः कुर्वन्ति सञ्चयम्

शीतेन कोपमुष्णेन शमं स्निग्धाद्यो गुणाः

Hot along with dryness, movement, etc causes Vata Chaya.

Coldness along with dryness causes Kopa.

Snigdha (oiliness, unctuousness) and other qualities- Guru (heavy), Usna (hot) , pichila (stickiness), sthira (stability) etc. associated with hotness bring about its Shamana of Vata. 19

Qualities that cause Chaya, Kopa and Shama of Pitta -

शीतेन युक्ताः तीक्ष्णाद्याः चयं पित्तस्य कुर्वते

उष्णेन कोपं, मन्दद्याः शमं शीतोपसंहिताः

Teekshna (piercing, strong) and other qualities- dryness, lightness, etc associated with cold cause Chaya- mild increase of Pitta,

The above qualities associated with hot, cause Kopa – profound increase of Pitta.

Manda (viscous, mild) and other qualities like stickyness, stability etc, associated with cold bring about Pitta Shama- reduction back to normal. 20

Qualities that cause Chaya, Kopa and Shama of Pitta -

शीतेन युक्ताः स्निग्धदयाः कुर्वन्ते श्लेष्मणश्चयम्

उष्णेन कोपं, तेनैव गुणा रूक्षादयः शमम्

Snigdha –(unctuous, oily) and others –heaviness, stickiness, mild, etc along with cold quality causes Kapha chaya. (mild increase)

Same Snigdha – unctuous, oily etc qualities associated with Usna – hot cause Kapha Kopa

Manda- dull and others- rough, dry, clarity, movement, lightness associated with cold quality bring about Kapha Shama- reduction to normal. 21

Overall,

Vata Dosha -

Ushna (hot) + Ruksha (dryness) and associated qualities cause Vata Chaya

Sheeta (cold) + Ruksha (dryness) and associated qualities cause Vata Kopa

Ushna (hot) + Snigdha (unctuous, oily) and associated qualities cause Vata shama.

Pitta Dosha

Sheeta (cold) + Teekshna (piercing, strong) etc qualities cause Pitta Chaya

Ushna (hot) + Teekshna (piercing, strong) etc qualities cause Pitta Kopa

Sheeta (cold) + Manda (mild, dull) cause Pitta Shama.

Kapha Dosha -

Sheeta (Cold) + Snigdha (unctuous, oily) cause Kapha Chaya

Ushna (hot) + Snigdha (unctuous, oily) cause Kapha Kopa

Ushna (hot) + Rooksha (dryness) cause Kapha Shama

Levels of Dosha Increase and Decrease

Chaya

चयो वृद्धिः स्वधाम्न्येव प्रद्वेषो वृद्धिहेतुषु २२

विपरीत गुणेच्छा च

Chaya means slight increase of Dosha in its own place. It produces dislike against the things that would cause further increase of particular Dosha. It is a self defense mechanism of the body to avoid further increase of Dosha, which may lead to disease. 22

Kopa

कोपस्तु उन्मार्गगामिता

लिङ्गानां दर्शनं स्वेषामस्वास्थ्यं रोगसम्भवः

Kopa – suggests further increase of Dosha and overflow of increased Dosha into other body channels. It causes appearance of symptoms of increased Dosha, leading to onset of disease process. The premonitory symptoms of the disease can be observed at this stage.

Sama

स्वस्थानस्थस्य समता विकारासम्भवः शमः

Sama means normalcy. Restoration / decrease of increased Dosha to its normal levels.

Fluctuation of Dosha in different seasons –

चयप्रकोपप्रशमा वायोर्ग्रीष्मादिषु त्रिषु
वर्षादिषु तु पित्तस्य, श्लेष्मणः शिशिरादिषु

Dosha	Chaya	Prakopa	Prasama
Vata	Grisma (summer)	Varsha (rainy)	Sharat (Autumn)
Pitta	Varsha (rainy)	Sharat (Autumn)	Hemanta (early winter)
Kapha	Shishira (winter)	Vasanta (spring)	Grishma (summer)

चीयते लघुरूक्षाभिरौषधीभिः समीरणः

तद्विधस्तद्विधं देहे कालस्यौष्ण्यान्न कुप्यति

अद्भिरम्लविपाकाभिरौषधीभिश्च तादृशम्

पित्तं याति चयं कोपं न तु कालस्य शैत्यतः

चीयतेस्निग्धशीताभिरुदकौषधीभिः कफः

तुल्ये अपि काले देहे च स्कन्नत्वान्न प्रकुप्यति

Vata undergoes chaya (mild increase) during summer by the use of Plants possessing such as lightness, dryness etc. It is especially so, in the bodies of persons possessing such qualities. But during summer, Vata does not undergo profound increase due to the heat of the summer. (Remember, cold is a quality of vata). Hot is opposite to Vata, hence there is no increase by a large extent.

Similarly, Pitta undergoes chaya in rainy season, because of production of Amla viplaka (sour taste at the end of digestion) of water and foods. But it does not undergo further increase in rainy season, because of coldness. (Remember, hot is the quality of Pitta) Coldness checks further increase of Pitta in rainy season.

Kapha undergoes Chaya in winter by the use of foods with cold and oily qualities. But it does not undergo prakopa because Kapha becomes solidified due to severe cold of the winter 25-27

इति कालस्वभावो अयमाहारदिवशात्पुनः

चयादीन् यान्ति सदयो अपि दोषाः काले अपि वा न तु

So, activities and food habits can cause increase or decrease of Dosha. At the same time, seasonal effect also may cause Dosha increase or decrease. 28

Action of increased Dhosha –

व्याप्नोति सहसा देहमापादतलमस्तकम्

निवर्तिते तु कुपितो मलो अल्पाल्पं जलौधवत्

When there is a flood, the water gushes into the cities very fast, but the reversal process is very slow. Similarly, the increased Doshas spread throughout body from foot to head to produce diseases but the decrease of Dosha and restoration of normalcy takes a very long time. 29

Dosha is the main cause for disease –

दोषा एव हि सर्वेषां रोगाणामेककारणम्

यथा पक्षि परिपतन् सर्वतः सर्वमप्यहः

छायामत्येति नात्मीयां यथा वा कृत्स्नमप्यदः

विकारजातं विविधं त्रीन् गुणान्नातिवर्तते

तथा स्वधातुर्वेषम्यनिमित्तमपि सर्वदा

विकारजातं त्रीन्दोषान्

Like a bird flying high in the sky cannot escape from its shadow, the root cause for disease lies in Tridosha. Even the mental qualities such as Satva, Raja and Tama are influenced by Tridosha. Dosha get vitiated, then cause vitiation of body tissues (Dhatu) and waste products (Mala) to cause disease. 32-34 ¼

Three kinds of causes for Dosha increase -

तेषां कोपे तु कारणम्

अर्थैः असात्म्यैः संयोगः कालः कर्मः च दुष्कृतम्

हीनातिमिथ्यायोगेन भिद्यते तत्पुनस्त्रिधा

The causes of Dosha increase can be categorized as

- Less involvement (heena yoga),
- Wrong involvement (Mithya yoga)
- Over involvement (Atiyoga)

Of

Artha – sense organs

Kala – season

Karma – action .

So, less, wrongful or more involvement of sense organs / seasons / action leads to Dosha imbalance. It is explained further.

Artha – Senses and their correlation:-

हीनो अर्थेन इन्द्रियस्य अल्पः संयोगः स्वेन नैव वा
अतियोगो अतिसंसर्गः सूक्ष्म भासुरभैरवम्
अत्यासन्न अतिदूरस्थं विप्रियं विकृतादि च
यदक्षणावीक्ष्यते रूपं मिथ्यायोगः स दारुणः
एवामत्युच्च पत्यादीनिन्द्रियार्थान् यथायथम्
विद्यात्

Hinayoga – Poor association of sense organs – insufficient, inadequate, contact or non- contact with the objects of senses- sound, touch, sight, taste and smell with their respective sense organs. For example, not at all hearing to sounds, or living in a low lit area etc

Atiyoga is over indulgence. Seeing objects which are very minute, bright etc, gazing for a very long time, hearing to loud music etc.

Mithya Yoga – wrong indulgence with sense organs – seeing / hearing frightening, very close, very far, disliked and abnormal objects etc. 36-38 ½

Kala – seasons:-

कालस्तु शीतोष्णवर्षाभेदस्त्रिधा मतः
स हीनो हीनशीतादिः अतियोगो अतिलक्षणः
मिथ्यायोगस्तु निर्दिष्टो विपरीतस्वलक्षणः

Kala is of three kinds, cold, hot and rainy.

Hinayoga of the Kala is – less cold in winter, less temperature in summer and less rain in rainy season.

Atiyoga is – more rain in rainy season, more temperature in summer etc.

Mithyayoga is manifestation of qualities opposites of the natural ones of the season. Example – rain during summer, cold weather during summer etc. 38 ½ 39

Karma: Activities:-

कायवाक्चित्तभेदेन कर्मापि विभजेत्त्रिधा
कायादिकर्मणां हीना प्रवृत्तिर्हीनसंज्ञकः
अतियोगो अतिवृत्तिस्तु वेगोदीरणधारणम्
विषमाङ्गक्रियारम्भपतनस्खलनादिकम्
भाषणं सामिभुक्तस्य रागद्वेषभयादि च
कर्म प्राणदिपातादि दशधा यच्च निन्दितम्
मिथ्यायोगः समस्तो असाविह वा अमुत्र वा कृतम्

Three types of actions pertaining to mind, body and speech lead to Dosha imbalance.

Heenayoga – very less speaking, very little physical activity, very less thought process.

Atiyoga – excessive speaking, excess physical activity and excessive thinking.

Mithyayoga – wrong speaking, wrong physical activities and wrong, evil thinking, suppression of natural urges, improper postures, abrupt jumping and falling, speaking – too much immediately after meals , harboring of desires- attachment, passion, hatred, fear etc. 40-42 ½

निदानमेतद्दोषाणां, कुपितास्तेन नैकधा
कुर्वन्ति विविधान् व्याधीन् शाखा
कोष्ठास्थिसन्धिषु

These are the causes for increase of Doshas, thus increased they produce many kinds of diseases, involving the mind, tissues, viscera, bones and joints. 43-44

Pathways of diseases - Rogamargas:-

The body is divided into three sections to explain different diseases.

Antarogamarga – internal path – refers to gastro intestinal tract.

Bahi roga marga – external path – refers to Rakta, Mamsa etc Dhatu (tissues) and skin.

Madhyama rogamarga – it includes vital organs such as brain, heart, blood vessels, joints, nerves etc.

This concept is explained below in detail.

Bahi Koshta / Bahi roga marga – External pathway -

शाखा रक्तादयः त्वक् च बाह्यरोगायनं हि तत् ४४

तदाश्रया मषव्यङ्गगण्डालज्यर्बुदादयः

बहिर्भागाश्च दुर्नामगुल्मशोफादयो गदाः ४५

Raktha- blood and others tissues (Blood, muscles, bone, fat, bone marrow and sex related secretions) and skin continue the Bahya Rogamarga – external pathway of disease. It is related with diseases such as moles, discolored patches on face, Gandalaji- goiter, glandular ulcer on the face, malignant tumors, hemorrhoids, abdominal tumor, swelling and other external diseases. 44 ½ -45

Anta Koshta / Anta Rogamarga – Internal path –

अन्तः कोष्ठो महास्रोत आमपक्वशयाश्रयः
तत् स्थानाः च्छर्द्दयतीसारकासशवासोदरज्वराः
अन्तर्भागं च शोफार्शोगुल्मवीसर्पविद्रधि

Amashaya – stomach and small intestine,
Pakwashaya – large intestine

The above two, along with the entire gastro intestinal tract is called as Mahasrota. (The big channel). This constitutes the Anta Koshta.

Diseases which affect this path are – vomiting, diarrhea, cough, dyspnoea, enlargement of the abdomen, fever, dropsy, hemorrhoids, abdominal tumors, Visarpa (herpes), abscess etc. 46

Madhyama Koshta / Madhyama Rogamarga – The middle path

शिरोहृदयबस्त्यादिमर्माण्यस्थानां च सन्ध्यः
तन्निबद्धाः शिरास्नायुकण्डराद्याश्च मध्यमः
रोगमार्गः स्थितास्तत्र यक्ष्मपक्षवधादिताः
मूर्धादिरोगाः सन्ध्यस्थित्रिकशूलग्रहादयः

The head, heart, urinary bladder and such other vital organs, joints of bones, blood vessels, tendons, ligaments, nerves constitute the madhyama rogamarga. From it arise, consumption, hemiplegia, facial paralysis, diseases of the head and other organs, pain, stiffness- loss of movement of the joints, bones, waist etc. 47-48

Different symptoms produced by increased Dosha -

Symptoms of Vata increase:

संस्रव्यासव्यधस्वापसादरुक्तोदभेदनम् ४९
सङ्गाङ्गभङ्गसङ्कोचवर्तहर्षणतर्षणम्
कम्पपारुष्यसौषिर्यशोषस्पन्दनवेष्टनम् ५०
स्तम्भः कषायरसता वर्णः श्यावो अरुणो अपि वा
कर्माणि वायोः

Sramsas – Ptosis- drooping down
Vyasa – dilation
Vyadha – cutting pain
Swapa – loss of sensation
Sada – weakness, loss of function
Ruk – pain
Toda – continuous pain
Bhedanam – splitting pain
Sanga – Constriction,
Angabhanga – bodyache,
Sankocha – shrinking of the organ, reduction in size
Varta – twisting,
Harshana – tingling sensation
Tarshana – thirst
Kampa – tremors
Parushya – roughness
Saushirya – feeling of empty
Shosha – dryness
Spandana – pulsating
Veshtana – rigidity, as if tied
Sthambha – stiffness
Kashaya rasata – astringent taste in mouth
Aruna, Shyava Varna - appearance of blue or crimson discoloration
- these are the abnormal signs and symptoms of increased Vayu –Vata. 49-50

Symptoms of Pitta increase –

पित्तस्य दाहरागोष्मपाकिताः

स्वेदः क्लेदः सृतिः कोथः सदनं मूर्च्छनं मदः

कटुकाम्लौ रसौ वर्णः पाण्डुररुणवर्जितः

Daha – burning sensation
Raga – reddish discoloration
Ushmapakita – heat, increase in temperature, formation of pus, ulcers
Sveda – sweating
Kleda – inflammation with wetness, moistness
Sruti – inflammation with pus / oozing / secretions, exudation
Kotha – putrefaction- decomposition
Sadana – debility
Murchana – fainting
Mada – toxicity
Katuka Amla Rasa - bitter and sour taste in the mouth
Pandu Aruna Varjitaha - appearance of color other than yellowish white and crimson. 51- 52 ½

Symptoms of Kapha increase –

श्लेष्मणः स्नेहकाठिन्यकण्डूशीतत्वगौरवम्
बन्धोपलेपस्तेमित्यशोफापक्त्यतिनिद्रताः
वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता

Sneha – unctuousness, oiliness
Kathinya – hardness
Kandu – itching
Sheetatva – coldness
Gaurava – heavyness
Bandha – obstruction,
Upalepa – coating, as if tied with a wet cloth
Staimitya – stiffness, loss of movement
Shopha – inflammation
Apakti – indigestion,
Atinidrata – excessive sleep
Shveta varna – white discolouration
Svadu lavana rasa – sweet, salt taste in mouth
Chirakarita – delay in all activities. 52 ½ -53.

इत्यशेषामयव्यापि यदुक्तं दोषलक्षणम्
दर्शनाध्यैरवहितस्तत्सम्यगुपलक्षयेत्
व्याध्यवस्थाविभागज्ञः पश्यन्नार्तान् प्रतिक्षणम्

Thus are enumerated, the features, which appear in diseases, are to be recognized by the physician through inspection and others – methods of examination of patient. 54

Importance of patient observation: To gain the knowledge of the different stages of disease the physician should observe the patient every minute.55

अभ्यासात्प्राप्यते दृष्टिः कर्मसिद्धिप्रकाशिनी
रत्नादिसदसज्ज्ञानं न शास्त्रादेव जायते

Knowledge of successful treatment is obtained from constant practice just as knowledge of determining the quality of gems is obtained only from- knowing the science. 56

Three kinds of diseases based on cause – Trividha roga-

दृष्टापचारजः कश्चित्कश्चित्पूर्वापराधजः
तत्सङ्कराद्गत्यन्यो व्याधिरेवं त्रिधा स्मृतः

Diseases are of three kinds viz,

Karmaja Vyadhi – Includes Diseases that originate due to bad deeds of the past lives, or of present life or of both past and present lives. Usually the cause for such disease is not clearly known. 57

Doshaja Vyadhi –

यथानिदानं दोषोत्थः कर्मजो हेतुर्भविना
महारम्भो अल्पके हेतावातङ्को दोषकर्मजः

Diseases which arise from the specific causes, which lead to Dosha increase and then to disease manifestation.

Doshakarmaja – combination of bad deeds and indulgence in causes of disease result in disease. Usually the symptoms are profound in this case. 58

Treatment for such diseases:

विपक्षशीलनात्पूर्वः कर्मजः कर्मसङ्ख्यात्
गच्छत्युभयजन्मा तु दोषकर्मक्षयात्क्षयम्

The **Doshaja** diseases get cured from indulgence in food, activities and medicine that have opposite qualities to the cause.

Karmaja diseases get cured after the termination of the effects of such acts of previous / current lives.

Dosha-Karmaja diseases get cured after the mitigation of Dosha and nullifying of effects of past deeds. 59

Two kinds of diseases – based on cause – Dvididha roga—

द्विधा स्वपरतन्त्रत्वाद्याधयोअन्त्याः पुनर्द्विधा
पूर्वजाः पूर्वरूपाख्या, जाताः पश्चादुपद्रवाः

1. Svatantra Roga

यथास्वजन्मोपशयाः स्वतन्त्राः स्पष्टलक्षणाः
विपरीतास्ततो अन्ये तु

Svatantra Roga – independent/ primary – have their own specific causes, comforting methods and clearly manifest features.

2. Paratantra Roga – secondary diseases, associated diseases. Those which do not have their own specific cause.
It is further of two types.

Purvaja – premonitory symptoms – the symptoms that are seen at the initial stage of a disease

Upadrava – complications of diseases. 60- 61

विद्यादेवं मलानपि
तांल्लक्षयेदवहितो विकुर्वाणान् प्रतिज्वरम्
तेषां प्रधानप्रशमे प्रशमो अशाम्यतस्तथा
पश्चाच्चिकित्सत्पूर्णं वा बलवन्तमुपद्रवम्
व्याधिक्लिष्टशरीरस्य पीडाकरतरो हि सः

The secondary disease (Paratantra Roga) usually subsides when the primary diseases is treated.

If they do not get subsided then, treatment has to be given- for the secondary diseases as well.
If powerful, secondary affections should be treated soon because these- complication cause more troublers to the body which is already debilitated by the primary disease. 62-63

विकार नाम अकुशलो न हि जिहीयात् कदाचन ।
नहि सर्वविकाराणां नामतो अस्ति ध्रुवा स्थितिः ॥६४॥

The physician should never feel shy for not knowing the nomenclature of the disease, for there is no rule/ custom/ state, that every disease has a name. 64

स एव कुपितो दोषः समुत्थानविशेषतः
स्थानान्तराणि च प्राप्य विकारान् कुरुते बहून्
तस्माद्विकारप्रकृतिरधिष्ठानान्तराणि च
बुद्ध्वा हेतुविशेषांश्च शीघ्रं कुर्यादुपक्रमम्

The very same Doshas, depending upon the nature of the causative factors, travels to many parts of the body and produces many disease, hence treatment of the disease, its abode- site should be judged very quickly with the help of knowledge of the disease. 65-66

Factors to observe in patient -

दृष्यं देशं बलं कालं अनलं प्रकृतिं वयः
सत्त्वं सात्म्यं तथा आहारं अवस्थाश्च पृथग्विधाः ६७
सूक्ष्म सूक्ष्माः समीक्ष्येषां दोष औषध निरूपणे
यो वर्तते चिकित्सायां न स स्खलति जातुचित् ६८

The physician should minutely examine and determine,
Dushya – the Dhatus and Malas involved in a diseases
Desha – the area of the body where disease is manifested, the living place of the patient
Bala – strength of the patient
Kala- season, how old is the disease, age of the person etc.
Anala- digestive power of the patient
Prakriti- Body constitution,
Vayas- age of the patient and disease,
Satva- mind, tolerance capacity of the patient
Satmya- The food and activities to which the patient is accustomed to.
Ahara- food habits and
Avastha- stages of the diseases
The physician should watch for above factors to decide and then only, the physician should decide on the aggravated Dosha and its appropriate treatment. Such a doctor will never commit mistakes in treatment. 67-68

गुर्वल्पव्याधिसंस्थानं सत्त्वदेहबलाबलात्
दृश्यते अप्यन्यथाकारं तस्मिन्नवहितो भवेत्

The symptoms may be affected by the disease and also by the mental status of the patient. The strength of the disease varies based on strength and weakness of the mind and body of the patient. Hence the physician should be very attentive. 69.

गुरुं लघुमिति व्याधिं कल्पयेस्तु भिषग्ब्रुवः
अल्पदोषाकलनया पथ्ये विप्रतिपद्यते

The unintelligent physician, who determines a grievous disease as a mild one, goes wrong in treatment because of under estimating the condition the Dosha. 70

ततो अल्पमल्पवीर्यं वा गुरुव्याधौ प्रयोजितम्
उदीरयेत्तरां रोगान् संशोधनमयोगतः
शोधनं त्वतियोगेन विपरीतं विपर्यये
क्षिणुयान्न मलानेव केवलं वपुरस्यति

He will administer drugs/ therapies in small doses. Such mild treatment causes worsening of the disease because of ineffective treatment.

On the other hand, if the person over estimates the strength of the disease and over treats with Panchakarma and oral medicines, it will also trouble the health of the patient to a very great extent. 71- 72

अतो अभियुक्तः सततं सर्वमालोच्य सर्वथा
तथा युञ्जीत भेषज्यमारोग्याय यथा ध्रुवम्

Hence the physician should constantly study the science, determine the exact condition of all factors, all the time and then administer appropriate medicines and treatments. 73

Number of combination of Dosha – Dosha Samyoga samkhya –

वक्ष्यन्ते अतः परं दोषा वृद्धिक्षयविभेदतः
पृथक् त्रीन् वृद्धि संसर्गस्त्रिधा, तत्र तु तान्मव
त्रीनेव संया वृद्ध्या, षडेकस्यातिशयाने
त्रयोदश समस्तेषु षड् द्वयेकातिशयेन तु
एकं तुल्याधिकैः षट् च तारतम्यविकल्पनात्
पञ्चविंशतिमित्येवं वृद्धैः क्षीणैश्च तावतः

The number of combinations of Dosha increase and decrease are 62.

In their vriddhi they are - 3 individually, in the combination of two doshas they are 3, and 9 in total- 3 in equal proportion of increase, 6 with preponderance of one dosha; they are 13 in combination of all three together - 6 with preponderance of any one dosha, 1 with equal preponderance of all the three, 6 by disproportionate subdivisions; Thus in respect of vriddhi they are 25; Similarly in respect of kshaya they are 25.

एकैकवृद्धिसमताक्षयैः षट् ते पुनश्च षट्
एकक्षयद्वन्द्ववृद्ध्या सविपर्यया अपि ते

In the combination of increase, normal and decrease of one dosha each will make up for 6 numbers

Again they are 6 in the combination of decrease of 1 dosha and increase of 2 doshas

भेदा द्विषष्टिनिर्दिष्टाः त्रिषष्टः स्वास्थ्यकारणम्

The number of combinations of Dosha increase and decrease are 62.

The 63rd is the condition, where all the Doshas are in equilibrium, which is called as the state of health. 78

संसर्गाद्रसरुधिरादिभिस्तथैषां दोषास्तु क्षयसमताविवृद्धिभेदैः

आनन्त्यं तरतभयोगतश्च यातान् जानीयादवहितमानसो यथास्वम्

With the association of Rasa, Rakta etc and the level of increase or decrease of Doshas, there can be innumerable permutations and combinations. The physician should understand them by their features – signs and symptoms with an attentive mind.79

Thus ends the chapter known as Dosabhedhiya Adhyaya. 12th of Sutrasthan of Ashtanga Hridayam.

Chapter 13 Doshopakramaniyam दोषोपक्रमणीयं - Treatment of Dosha Imbalance and AAmā

In this chapter we are learning the treatment options for Dosha imbalance, how Tridosha reach with Ama and produce symptoms, what is the line of treatment for this condition. We also learn about time of administration of medicines based on disease. It is the 13th chapter of Sutrasthan of Ashtanga Hrudaya, called as Doshopakramaneeya Adhyaya.

Treatment for Vata imbalance (increase) – Vriddha Vata chikitsa—

वातस्तोपक्रमः स्नेहःस्वेदः संशोधनं मृदु
स्वादम्ललवणोष्णानि भोज्यानि अभ्यङ्ग मर्दनम् १
वेष्टनं त्रासनं सेको मद्यं षैष्टिकगौडिकम्
स्निग्धोष्णबस्तयो बस्तिनियमः सुखशीलिता २
दीपनैः पाचनैः सिद्धाः स्नेहाश्चः अनेकयोनयः
विशेषात्मेद्य पिशितरस तैलानुवासनम् ३

Treatment options for increased Vata Dosha are-

Sneha – oleation-oral administration of oil / ghee / fat and external oil massage
Sveda – Sudation – diaphoresis, sweating therapy
Mrudu Samshodhana – Mild purification procedure, Mild Panchakarma (Vamana and Virechana). Excess of Panchakarma might lead to Vata increase.
Svadu Amla Lavana Ushna Bhojya – foods which are of sweet, sour and salt taste;
Abhyanga – Oil massage
Mardana – simple massage
Veshtana – wrapping / covering the body/ organ with cloth
Trasana – Threatening, frightening
Seka – pouring of herbal decoctions / oils on the affected part
Paishtika Goudika Madya – wine prepared from corn flour and jaggery- molasses
Snigdha Ushna Basti – enema therapy with fat-oil, enema with drugs of hot potency
Sukhasheelata – comforting the patient
Deepana Pachana Siddha Sneha – medicated fats of different kinds- sources prepared with drugs causing increase of hunger and improving digestion;
Medya Pishita Taila Anuvasana – oleation enema prepared from juice of fatty meat and oil- 1-3

Treatment for Pitta imbalance (increase) – Vriddha Pitta Chikitsa

पित्तस्य सर्पिषः पानं स्वादुशीतैः विरेचनम्
स्वादुतिक्तकशायाणि भोजनानि औषदानि च ४
सुगन्धिशीतहृद्यानां गन्धानामुपसेवनम् ५

कर्पूरचन्दनौशीरैःअनुलेपः क्षणे क्षणे
प्रदोषश्चन्द्रमाः सौधं हारि गीतं हिमो अनिलः ६
अयन्त्रणसुखं मित्रं पुत्रः सन्दिग्धमुग्धवाक्
छन्दानुवर्तिनो दाराः प्रियाः शील विभूषिताः ७
शीताम्बुधारागर्भाणि गृहाणि उद्यान दीर्घिकाः
सुतीर्थ विपुल स्वच्छसलिलाशय सैकते ८
साम्भोजजल तीरान्ते कायमाने द्रुमाकुले
सोम्या भावाः पयः सर्पिविरेकश्च विशेषतः ९

Treatment options for increased Pitta Dosha are –

Sarpi paana – drinking of Ghrita (clarified Butter). It can be plain or medicated, based on physician’s advice.

Svadu, sheeta Virechana – purgation therapy with drugs of sweet taste and cold potency, Intake of foods and drugs having sweet, bitter and astringent tastes.

Inhaling of fumes from herbs that are coolant, pleasant and cordial

Anointing the body with camphor, sandalwood paste, Vetiver paste, very frequently.

Residing on terraces lit by moonlight in the evenings, enjoying pleasant music and soft cold breeze, company of friends who do not restrain him, of sons who speak cordially and with innocence.

Spending time with wife, who is obedient, pleasing and virtuous;

Residing in houses equipped with fountains emitting cooled water, parks and ponds,

Spending time in houses near water reservoirs having clean water, sand, lotus, flowers, and trees, with a calm mind;

Consuming milk, ghee and Purgation therapy (Virechana)

Treatment for Kapha imbalance (increase) – Vriddha Kapha Chikitsa

श्लेष्मणा विधिना युक्त तीक्ष्णं वमनरेचनम्

अन्नं रुक्षाल्पतीक्ष्णोष्णं कटुतिक्तकषायकम् १०

दीर्घकालस्थितं मद्यं रतिप्रीतिः प्रजागरः

अनेकरूपो व्यायामः चिन्ता रूक्षं विमर्दनम् ११

विशेषात् वमनं यूषः क्षौद्रं मेदोघ्नमौषधम्

धूमोपवासगण्डूषा निःसुखत्वं सुखाय च १२

Treatment options for increased Kapha Dosha are-

Vidhiyukta Teekshna Vamana Virechana – Strong emesis and purgation in accordance with prescribed procedure,

Consuming food which are dry,

Consuming food in limited quantity

Consuming food that have Teekshna (strong, piercive), Ushna (hot), pungent, bitter and astringent taste,

Old wine

Sexual activity

keeping awake at night,
Exercises of different kinds,
Worry,
Dry massage of the body;
Vamana – emesis therapy,
drinking of soups- of grains
Use of honey,
Therapies and medicines that reduce fat,
Inhalation of medicinal smoke,
Fasting,
Gargling
Facing difficulties 10-12

उपक्रमः पृथक्दोषान् यो अयमुद्दिश्य कीर्तितः
संसर्गसन्निपातेषु त यथास्वं विकल्पयेत्

The different treatment prescribed for each Dosha individually, may be combined appropriately in conditions of combinations of two or three Doshas. 13

ग्रेष्मः प्रायो मरुत्पित्ते वासन्त कफमारुते ।
मरुतो योगवाहित्वात, कफपित्ते तु शारदः ॥१४॥

Generally the treatment for the combination of Vata and Pitta is similar to the regimen of summer- described in Chapter 3.

For Kapha and Vata combination treatment, it is similar to the regimen of Vasanta- spring because Maruta- Vata is Yogavahi; Yogavahi means, Vata, when associated with Pitta, boosts Pitta Dosha, when it is associated with Kapha, it boosts Kapha Dosha.
For the combination of Kapha and Pitta the treatment shall be similar to the regimen of Sarad- Autum .14

चय एव जयेद्दोषं कुपितं तु अविरोधयन् ।
सर्वकोपे बलीयांसं शेषदोष अविरोधतः ॥१५॥

The Doshas should be treated properly when there are in Chaya stage (mild increase) only. In their stage of Kopa (Dosha enhanced imbalance), they should be vanquished without opposing / interfering with one another Dosha.
When there is simultaneous enhanced increase (Kopa) of all the three Doshas, the most powerful / most aggravated Dosha should controlled first, without opposing the remaining Doshas. 15

प्रयोगः शमयेद्याधिमिकं यो अन्यमुदीरयेत्
ना असौ विशुद्धः शुद्धस्तु शमयेद्यो न कोपयेत्

That treatment which cures one disease and gives rise to Another disease- sooner or later, is not Shuddha- pure/ good/appropriate;
A pure treatment is that which cures one – diseases and does not give rise to another. 16

Movement of Dosha from Digestive Tract to Body Tissues and vice versa –

व्यायामात् ऊष्मणः तैक्ष्ण्यात् अहिताचरणादपि
कोष्ठाच्छाखास्थिमर्माणि द्रुतत्वान्मारुतस्य च

Movement from Koshta to Shakha - By the effect of exercise, increase of heat, unsuitable/unhealthy activities and due to quick movement of Vata, the increased Doshas move out of the Koshta (gastrointestinal tract) to the Shakhas- tissues, Asthi – bones and Marmas- vital organs and vulnerable points.

दोषा यान्ति तथा तेभ्यः स्रोतोमुखविशोधनात्
वृद्ध्यात् अभिष्यन्दनात्पाकात्कोष्ठं वायोश्च निग्रहात्
तत्रस्थाश्च विलम्बेरन् भूयो हेतुप्रतीक्षणः
ते कालादिबलं लब्ध्वा कुप्यन्ति अन्याश्रयेष्वपि

Movement from Shakha to Koshta - Doshas move from body channels and tissues to the gastro intestinal tract,

by the effect of purification, clearing and widening of the minute body channels.

By further increase of Doshas,

By liquefaction,

By maturity,

By Balancing and controlling Vata.

When Doshas move from one place to other, they remain there for some time, waiting for an exciting factor. After deriving strength by season, time etc, they get further aggravated and move to other places as well. 17-19

Native and foreign Doshas:- Sthayi- and Agantu Doshas:-

तत्रान्य स्थानसंस्थेषु तदीयामबलेषु तु
कुर्याच्चिकित्साम् स्वामेव बलेनान्यामिमाविदु

Treatment should be done- especially on priority to that Dosha which has travelled into the seats of other Doshas and which is weak,

Priority should also be given to that Dosha which, by its own strength overcomes other Doshas.

Agantu Dosha –

आगन्तुं शमयेदोषं स्थानिनं प्रतिकृत्य वा

Foreign Dosha, should be treated either after treating the Sthanika (native Dosha) or even otherwise. The choice of Dosha, to be treated first depends on the level of aggravation and strength of Doshas. 20

Triyak gata Dosha -

प्रायस्तिर्यग्गता दोषाः क्लेशयन्त्यातुरांश्चिरम्
कुर्यान्न तेषु त्वरया देहाग्निबलवित् क्रियाम्
शमयेत्तान् प्रयोगेण सुखं वा कोष्ठमानयेत्
जात्वा कोष्ठप्रपन्नांश्च यथासन्नं विनिर्हरेत्

Usually, the Triyaggata Doshas – which are not localized in the gastrointestinal tract but localized in the tissues, cause troubles to the patient for a long time; they should not be treated in haste. They should be carefully treated only after determining the strength of the body and digestive activity.

They should be mitigated with stipulated palliative treatment or they should be brought into the alimentary tract and then they should be expelled out by the nearby route (either by mouth – by emesis – Vamana or by anal route, by purgation – Virechana). 21-22

Effects of Doshas associated with Ama - SamaDosha Lakshana -

स्रोतरोध बलभ्रंश गौरव अनिल मूढताः
आलस्यापक्तिनिष्ठीवमलसङ्गारुचिक्लमाः
लिङ्गं मलानां सामानां, निरामाणां विपर्ययः

When imbalanced Doshas get associated with Ama (a factor of indigestion / false metabolism), it is called as Saama Dosha. (Sa aama Dosha, Sa means 'with'). The features that are seen due to Sama Dosha are -

Srotorodha - Obstruction of the channels, pores
Balabhramsha – loss of strength,
Gaurava – feeling of heaviness of the body,
Anila Moodata – inactivity of Anila-vata,
Alasya – laziness, lassitude,
Apakti – loss of digestive power,
Nishteeva – Person spits saliva frequently, more of expectoration,
Malasanga – constipation or low frequency of urination leading to accumulation of wastes
Aruchi – anorexia,
Klama – exhaustion

The opposites of the above symptoms are of the Nirama Doshas –Doshas not mixed up with the Ama. (undigested materials) 23-24

Origin of Ama – Amotpatti-

ऊष्मणो अल्पबलत्वेन धातुमाद्यं अपाचितम्
दुष्टं आमाशयगतं रसमामं प्रचक्षते

Soon after digestion process, the useful part gets separated from the waste. The useful, nutrition rich part is called as Rasa dhatu.

Due to lack of digestion strength, The Rasa Dhatu does not form well, it remains in raw, weak form. It gets vitiated, it stays in the Amashaya (stomach and intestines) itself, and becomes 'Ama'. 25

अन्ये दोषेभ्य एवतिदुष्टेभ्यो अन्योन्य मूर्च्छनात्
कोद्रवेभ्यो विषस्येव वदन्त्यामस्य सम्भवम्

Other authors opine that Ama gets formed from intimate mixing with one another of greatly increased Doshas. 26

साम निरुक्ति

आमेन तेन सम्पृक्ता दोषा दूष्याश्च दूषिताः
सामा इत्युपदिश्यन्ते ये च रोगास्तदुद्भवाः

The Doshas and Dusyas (the Dhatus and Malas) which get mixed with this Ama are designated as Sama – mixed with Ama;

The diseases originating from this Saama dosha are called as Saama Vyadhi. 27

Saama Dosha chikitsa—treatment of Sama Doshas :-

सर्वदेह प्रविस्तान् सामान् दोषान् न निर्हरेत्
लीनान् धातुषु अनुत्क्लिष्टान् फलादामाद्रसानिव
आश्रयस्य हि नाशाय ते स्युः दुर्निर्हर्त्वतः

The Sama Doshas which are spread all over the body, which are lurking in the Dhatus and which are not moving out of their places of accumulation, should not be forced out by purification Panchakarma therapies like emesis, purgations etc.

Just as attempts of extracting juice from an unripe fruit leads to destruction, the dwelling place itself will get destroyed if Doshas are tried to expel out along with Ama. 28

Right approach in Sama Dosha treatment - Sama Doshas should be treated

पाचनैर्दीपनैः स्नेहैस्तान् स्वेदैश्च परिष्कृतान्
शोधयेत् शोधनैः काले यथासन्नं यथाबलम्

- first with drugs which are digestive and which increase hunger;
- next with oleation and sudation therapies (Snehana, Svedana) and
- finally they should be expelled out with Shodhana therapies- emesis, purgation at the proper time, and in accordance with the strength of the patient. 29

हत्याशु युक्तं वक्त्रेण द्रव्यमामाशयान्मलान्
घ्राणेन चोर्ध्वजत्रूथान् पक्वाधानाद्गुदेन च

Drugs administered through the mouth, bring out the Malas- Doshas from the Amasaya- stomach and small intestines;
Drugs administered through the nose bring out the Doshas from the parts above the shoulders and Drugs administered through the rectum bring out the Doshas from the Pakvasaya – large intestine. 30

उत्क्लिष्टानध ऊर्ध्वं वा न चामान्वहतः स्वयम्
धारयेदौषधैर्दोषान् विधृतास्ते हि रोगदाः

Saama Doshas which are greatly increased and going out of the body on their own accord, either in the upward or downward routes- vomiting and purging respectively should not be stopped by medicines, for they produce diseases, if they are stopped. 31

प्रवृत्तान् प्रागतो दोषानुपेक्षेत हिताशिनः
विबद्धान् पाचनैस्तैस्तैः पाचयेन्निर्हरेत वा

Such Doshas which are going out should be ignored in the early stage and the patient should be given suitable foods- light food;
Next in the second stage they should be cooked with digestive drugs or removed out by purification (Panchakarma) therapies. 32

Time for eliminating Doshas out of the body -

श्रावणे कार्तिके चैत्रे मासि साधारणे क्रमात् ३३
ग्रीष्मवर्षाहिमाचितान् वाय्वादीन् आशु निर्हरेत्

Vata which undergoes mild increase (Chaya) in Greeshma (summer) should be removed from the body (by basti- enema) in Shravana masa (August)
Pitta which undergoes mild increase in Varsha (rainy season), should be expelled out of the body in kartika Month (by Virechana – purgation)
Kapha which undergoes mild increase in Shishira (winter) should be expelled out in Chaitra month (April) by Vamana. 33

अत्युष्णवर्षशीता हि ग्रीष्मवर्षाहिमागमाः
सन्धौ साधारणे तेषां दुष्टान् दोषान् विशोधयेत्

Greeshma, Varsa and Hemanta [summer, rainy season and winter]- have too much of heat, rain and cold respectively; in the period in between these, known as Sadharana Kala; the Doshas should be cleared out. 34

कृत्वा शीतोष्णवृष्टीनां प्रतीकारं यथायथम्
प्रयोजयेत्क्रियां प्राप्तं क्रियाकालं न हापयेत्

After having overcome the effects of cold, hot and rainy seasons suitably- by adopting appropriate protective methods necessary treatment – therapies should be administered;

The Kriyakala- period of abnormal activity, stages of disease evolution should not be allowed to progress- further. 36

Aushadha Sevana Kala – time of administration of medicines:-

युञ्ज्यादनन्नमन्नादौ मध्ये अन्ते कवलान्तरे
ग्रासे ग्रासे मुहुः सान्नं सामुद्रं निशि चौषधम् ३७

Medicines should be administered,

1. ananna – on empty / when there is no food- in the stomach ;
2. annadau – just before food or at the beginning of food intake,
3. anna madhye – during / in between food intake
4. anna ante – at the end of food intake.
5. kavalantare – in between morsels
6. grase grase – with each morsel
7. muhu: – repeatedly, many a times a day
8. sa annam – mixed with food
9. samudgam – before and after food
- 10 nishi – at night, bed time

कफोद्रेके गदे अनन्नं बलिनो रोगरोगिणोः

अन्नादौ विगुणे अपाने, समाने मध्य ईष्यते
व्याने अन्ते प्रातराशस्य, सायमाशस्य तूत्रे
ग्रासग्रासान्तयोः प्राणे प्रदुष्टे मातरिश्वनि
मुहुर्मुहुर्विषच्छर्दिहिध्मातृट्श्वासकासिषु
योज्यं संभोज्यं भेषज्यं भोज्यैश्वित्रैरोचके
कम्पाक्षोपहिध्मासु सामुद्रं लघुभोजनाम
ऊर्ध्वजत्रुविकारेषु स्वप्नकाले प्रशस्यते

Medicines should be administered,

1. **Ananna** – on empty stomach – For diseases arising from increase of Kapha, which are severe and for persons who are strong, the time of administration of medicine shall be when there is no food- in the stomach ;
2. **Annadau** – just before food or at the beginning of food intake – in disorders of Apanavata,
3. **Anna Madhye** – During / in between food intake – in disorders of Samana vata
4. **Anna ante** – at the end of food intake – in disorders of Vyana vata at the end of the morning meal, in disorders of Udana vata at the end of evening meal.
5. **Kavalantare** – in between morsels – in disorders of Prana- vata
6. **Grase Grase** – With each morsel – in anorexia, loss of taste it shall be mixed with different kinds of tasty foods
7. **Muhu:** – Repeatedly, many a times a day – in diseases produced by poison, vomiting, hiccup, thirst, dyspnea and cough
8. **Sa annam** – Mixed with food – in anorexia
9. **Samudgam** – before and after food – in tremors, Akshepaka (convulsions), Hiccup,
- 10 **Nishi** – at night, bed time – for diseases affecting head and neck. 37

Thus ends 13th chapter.

Chapter 14 Dvididha Upakramaneeya

द्विविधोपक्रमणीय - Two Kinds of Treatment

We are discussing two main kinds of Ayurveda treatments. Any treatment can be broadly classified either as stoutening / nourishing OR as emaciating. The 14th chapter of Ashtanga Hrudaya Sutrasthan is called as Dvididha Upakramaneeya Adhyaya. Dvididha means 2 types. Upakrama means treatment. Let us explore further.

Dvididha Upakarma- two kinds of therapy :-

उपक्रम्यस्य हि द्वित्वाद् द्विधैषोपक्रमो मतः

एकः संतर्पणस्तत्र द्वितीयाश्चापतर्पणाः १

बृंहणो लङ्घनश्चेति तत्पर्यायावुदाहृतौ

बृंहणं यद्बृहत्वाय लङ्घनं लाघवाय यत् २

देहस्य

Because, that to be treated, the human body is of two types – Obese and lean, the treatment is also of two kinds.

1. **Santarpana**- nourishing, enriching. It is also called as Brihmana (Stoutening, increasing weight, imparting heaviness)

2. **Apartarpana** –depleting, cleansing. It is also called as Langhana (fasting, losing weight, imparting lightness etc). 1-2

भवतः प्रायो भौमापमितरञ्च ते

Generally, Brihmana treatment is dominant with Prithvi (Earth element) and ap (water element). Langhana is dominant with the rest three elements (Fire, air and ether).

स्नेहनं रूक्षणं कर्म स्वेदनं स्तम्भनं च यत्

भूतानां तदपि द्वैध्याद्द्वितयं नातिवर्तते

Functions such as **Snehana** (oleation/ lubrication) and **Rukshana** – (imparting dryness), **Swedana**- (sweating therapy, sudation, diaphoresis), **Sthambhana**- (withholding, obstructing) are also of these two kinds- Brihmana and Langhana.

Snehana and Sthambhana can be categorized as Brihmana and

Rukshana and Swedana can be categorized as Langhana

Thus all functions are not apart from two .3-3 ½

Langhana therapy imparts lightness to the body. It makes the body thin and light. It is of two types.

शोधनं शमनं चेति द्विधा तत्रापि लङ्घनं

Shodhana – Purification procedures (**Panchakarma**) and
Shamana- palliative treatment. 4

यदीरयेद्बहिर्दोषान् पञ्चधा शोधनं च यत्
निरूहो वमनं कायशिरोरेको अस्रविस्तृतिः

Shodhana treatment expels imbalanced Doshas out of the body forcibly.

It is of five kinds, viz

Niruha- decoction enema,

Vamana- emesis, vomiting therapy

Kaya reka- Virechana – purgation for the body

Shiro reka – Shiro Virechana – nasya – purgation for the head, nasal instillation of medicines.

Asra-visruti – Raktamokshana – blood letting .5

न शोधयति यद्देषान् समानोदीरयत्यापि
समीकरोति विषमान् शमनं तच्च सप्तधा
पाचनं दीपनं क्षुत्तृड्व्यायामातपमारुताः

Shamana – palliative treatment is that which does not expel the increased Doshas out of the body, it does not increase the normal Dosha, but makes the abnormal- Doshas normal.
In short, Shamana treatment brings imbalanced Dosha to normalcy.

Shamana 7 types –

Pachana – digestive, carminatives,

Deepana – hunger producing, stomachic,

Kshut – withstanding hunger, avoidance of food, fasting

Trut – withstanding thirst/avoidance of water drinking, avoiding liquid food intake

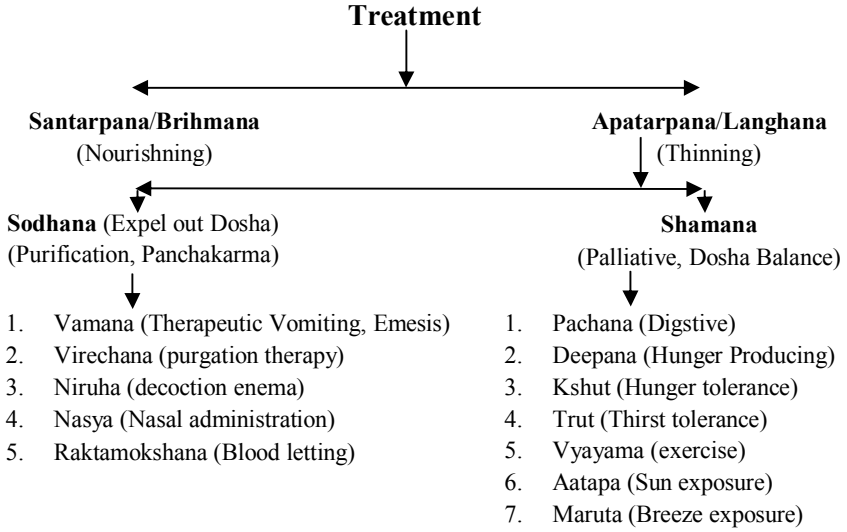
Vyayama- physical activity,

Aatapa- exposure to sunlight and

Maruta- exposure of breeze. 6-6 ½

बृंहणं शमनं त्वेव वायोः पित्तानिलस्य च

Brimhana- stoutening therapy also is Shamana only because it alleviates/ mitigates both Vata and Vata Pitta- combination. 7



Persons requiring stoutening therapy - Brimhaneeya -

बृहयेद्व्याधिभैषज्यमध्यस्त्रीशोककर्शितान्
भारोध्वारः क्षतक्षीणरूक्षदुर्बलवातलान्
गर्भिणीसूतिकाबालवृद्धान्ग्रीष्मेअपरानपि
मांसक्षीरसितासर्पिमधुरस्निग्धबस्तिभिः
स्वप्नशय्यासुखाभ्यङ्गस्नाननिर्वृतिहर्षणैः

Brimhana- stoutening therapy should be given to persons who are
Vyadhi karshita – emaciated by diseases,
Bhaishajya Karshita – emaciated by medicines- therapies,
Madya Karshita – emaciated by alcohol
Stri Karshita – Emaciated by excess sexual activity
Shoka karshita – Emaciated by grief,
Bhara – who carries heavy loads frequently
Adhva – who has walked / travelled a long distance
Uraکشata – person with chest injury
KShatakseena – who is debilitated due to injury
Ruksha – who has excess dryness
Durbala – debilitated

Vatala – Person with Vata body type.

Garbhini – pregnant

Sutika –the women who has delivered,

Bala – children,

Vruddha – the aged and

Greeshme – in the month of summer, even the other people, who are not indicated above should be given Nourishing therapy.

Method of Brihmana - ; by the use of meat, milk, sugar, ghee, enema prepared sweet substances and fats(oil, ghee), sleep, comfortable bed, oil- massage, bath, comforts, rest and happiness of the mind.

8-9 ½

Persons requiring thinning therapy – Langhaneeya –

मेहामदोषअतिस्निग्धज्वर उरुस्तम्भकुष्ठिनः १०

विसर्पविद्रधिप्लीहशिरकण्ठाक्षिरोगिणः

स्थूलाश्च लङ्घयेन्नित्यं शिशिरे तु अपरानपि ११

Langana- thinning, slimming therapy should be done to

Meha – diabetics

Amadosha – persons suffering from Ama

Atisnigdha –who has undergone excess oleation treatment

Jvara – fever

Urustambha – stiffness of the thighs,

Kushta – skin diseases

Visarpa – herpes,

Vidhradi - abscess,

Pleecha – diseases of spleen,

Shira, Kanta Akshi roga – head, throat, and eyes;

Sthula – Those are obese

Even to others during Shishira – winter, Langhana treatment should be done. 10-11

Indication for Langhana therapy by means of Shodhana (Panchakarma) –

तत्र संशोधनैः स्थौल्यबलपित्तकफाधिकान्

आमदोषज्वरच्छर्दिरतीसारहृदामयैः

विबन्धगौरवोद्गारहृल्लासादिभिरातुरान्

मध्यस्थौल्यादिकान् प्रायः पूर्वं पाचनदीपनैः

एभिरेवामयैरार्तान् हीनस्थौल्यबलादिकान्

क्षुत्तृष्णानिग्रहैर्दोषैस्त्वार्तान् मध्यबलैर्दृढान्

समीरणात्पायासैः किमुताल्पबलैर्नरान्

Patients with these diseases should be given Panchakarma treatment as the means for Langhana therapy. - Those who are very obese, strong and having predominance of Pitta and Kapha, those suffering from Amadosha, fever, vomiting, Diarrhoea, hearts diseases, constipation, feeling of heaviness, excess of belching, nausea, etc.

Indication for Deepana, Pachana and then Shodhana (Panchakarma) -

Those who are moderately obese, medium in strength of the body and also of the diseases mentioned, first by administration of digestives and hunger producing substances generally, later with other purification therapies;

Indication for Shamana type of Langhana –

Those who are troubled by increased Doshas, who are of medium strength, with medium strength disease, who are capable of withstanding strain by the control of hunger and thirst; those again of poor strength- of the body and of disease by exposing them to breeze, sunlight and exercise. 12-14 ½

न बृहयेत् लङ्घनीयान् बृहयांस्तु मृदु लङ्घयेत् १५
युक्त्या वा देशकालादिबलतस्तान् उपाचरेत्

Those who are to be given Langhana- thinning therapy, should not be given Brimhana- stoutening; those who are to be given Brimhana should be given mild Langhana, or both Langhana and Brimhana together, simultaneously may be given depending upon the nature of habitat, season, strength etc. 15

Benefits of Bruhmana therapy –

बृहिते स्याद्बलं पुष्टिस्तत् साध्यामयसक्षयः

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

Benefits of Langhana Therapy -

विमलेन्द्रियता सर्गोमलानां लाघवं रुचिः
क्षुत्तृप्तसहोदयः शुद्धहृदयोद्गारकण्ठता
व्याधिमार्वमुत्साहस्तन्द्रानाशश्च लङ्घिते

Keeness and clarity of sense organs,
Expulsion of Malas- Doshas and wastes,
Feeling of lightness of the body,
Good taste perception,
Appearance of hunger and thirst together,

Feeling of purity in the chest region (heart),
Clear belching and clear throat,
softening of the diseases- decreased severity,
increase of enthusiasm and
loss of stupor- laziness 16-17

अनपेक्षितमात्रादिसेविते कुरुतस्तु ते
अतिस्थौल्यादिकार्ष्यादीन्, वक्ष्यन्ते ते च सौषधाः

These- therapies indulged into in great measure than required, lead on to profound obesity and emaciation etc, which will be enumerated now, along with their treatment.18

रूपं तैरेव च ज्ञेयमातिबृंहितलङ्घिते

Ati Brimhana- excess of stoutening therapy :-

अतिस्थौल्यापचीमेहज्वरोदरभगन्दरान्
काससन्न्यासकृच्छ्रामकुष्ठादीनतिदारुणान्

Excess of Brimhana therapy produces
Atisthaulya – profound obesity
Apachi – scrofula,
Meha – Diabetes, UTI
Jvara – fever
Udara – enlargement of abdomen,
Bhagandara – fistula-in-ano,
Kasa – cough,
Sanyasa – loss of consciousness,
Mutrakruhra – Dysuria,
Ama- disorders of poor digestive activities,
Kushta -skin diseases which are very dreadful. 20

Treatment for over nourishing -

तत्र मेदोनिलश्लेष्मनाशनं सर्वमिष्यते
कुलात्थजूर्णश्यामाकयवमुद्गमधूदकम्
मस्तुदण्डाहतारिष्टचिन्ताशोधनजागरम्
मधुना त्रिफलां लिह्याद्गुडूचीमभ्यां घनम्
रसाञ्जनस्य महतः पञ्चमूलस्य गुग्गुलोः
शिलाजतुप्रयोगश्च साग्निमन्थरसो हितः
विडङ्गं नागरं क्षारः काललोहरजो मधु
यवामलक चूर्णं च योगो अतिस्थौल्यदोशजित्

Treatments which reduce Medas- fat, Anila- Vata and Kapha are desirable;
Use of Kulattha – horse gram – Dolichos Biflorus,
Jurna, Shyamaka,
Yava – Barley – Hordeum Vulgare,
Mudga – green gram – Averrhoa Carambola, and Honey water;
Indulgence in worry, stressful activities
Purification therapies, avoidance of sleep,
either Triphala, Guduci, Abhaya –(Chebulic Myrobalan fruit rind – Terminalia chebula) and
Musta (Cyperus rotundus), should be licked with honey daily;
Either Rasanjana (Aqueous extract of Berberis aristata), Brihat Pancamula (Agnimantha,
Shyonaka, Gambhari, Patala, Bilva), Guggulu – along with the fresh juice of Agnimmatha is
suitable;

Powder of Vidanga (False black pepper – Embelia ribes), Nagara – (Ginger), Kshara-
Yavakshara and iron filing or powder of Yava (Barley – Hordeum vulgare) and Amla along with
honey – should be licked daily. 21-24

व्योषकटवीवराशिगुविडङ्गातिविषास्थिराः

हिङ्गुसौवर्चलाजाजीयवानीधान्यचित्रकाः

निशी बृहत्यौ हपुषा पाठामूलं च केम्बुकात्

एषां चूर्णं मधु घृतं तैलं च सदशांशकम्

सक्तुभिः षोडशगुणैर्युक्तं पीतं निहन्ति तत्

अतिस्थौल्यादिकान् सर्वान्नोगानन्यांश्च तद्विधान्

हृद्रोगकामलाश्वित्रश्वासकासगलग्रहान्

बुद्धिमेधास्मृतिकरं सन्नस्याग्नेश्च दीपनम्

Powder of Vyosha- (Trikatu – pepper, long pepper and ginger), Katvi, Vara (Triphala), Shigru (drum stick), Vidanga (False black pepper – Embelia ribes), Ativisha, Sthira (Desmodium gangeticum), Hingu – (Asa foetida), Sauvarcala, Ajaji – (Cuminum cyminum), Yavani – (Trachyspermum ammi), Dhanya, Chitraka, the two Nisa (turmeric and tree turmeric), the two Brihati(brihati and kantakari), Hapusa, root of Patha (Cyclea peltata) and of Kebuka, should be mixed with honey, ghee and oil in equal proportion and sixteen parts of saktu (corn flour), this mixture diseases- mentioned earlier and even others of similar nature such as heart diseases, Jaundice, Leucoderma, Dyspnoea, cough, obstruction in the throat- hoarseness of voice etc. improves powder of thinking, intelligence, memory and kindles the weakened fire- digestive activity. 25-28

Atilanghana- excess of thinning therapy:-

अतिकार्षे भ्रमः कासस्तृष्णाधिक्यमरोचकः

स्नेहाग्निनिद्राहृक्श्रोत्रशुक्रौजः क्षुत्स्वरक्षयः

बस्तिहन्मूर्धजङ्घोरुत्रिकपाशर्वरुजा ज्वरः

प्रलापोर्ध्वानिलग्लानिच्छर्दिपर्वास्थिभेदनम्
वर्चोमूत्रग्रहाध्याश्च जायन्ते अतिविलङ्घनात्

Profound emaciation,
Bhrama – Delusion, Dizziness,
Kasa – cough,
Trushna – severe thirst,
Aruchi – anorexia,
loss- decrease of moistness, and digestive power, of sleep, vision, hearing, semen, Ojas, hunger
and voice;
Pain in the urinary bladder, heart, head, calves, thighs, upper shoulders and flanks;
fever, delirium- excess of talk, belching, exhaustion, vomiting, cutting pain in the joints and
bones;
non-elimination of faeces, urine etc., arise from excess of Langhana 29-30

कार्शमेव वरं स्थौल्यात् न हि स्थूलस्य भेषजम् ॥३१॥ बृंहणं लङ्घनं वाऽलम्बितमेदोग्निवातजित् ।

Emaciation is better than obesity, there is no treatment for the obese, for, neither Brimhana nor
Langhana are capable of vanquishing excess of fat, digestive activity and vata. 31

मधुर स्निग्ध साहित्यैर्यत्सौख्येन च नश्यति
क्रशिमा स्थविमाअत्यन्त विपरीत निषेवणैः
योजयेत्बृंहणं तत्र सर्वं पानान्नभेषजम्

Emaciation gets cured by use of sweet and unctous- fatty foods and comfortable living, whereas
obesity gets cured by the use of the foods etc, of the opposites- qualities to the above that too
when used in maximum quantity. There, liquids, foods and drugs which are Brimhana should be
adopted 32-33

अचिन्त्या हर्षणेन ध्रुवं संतर्पणेन च
स्वप्नप्रसङ्गाच्च कृशोवराह इव पुष्यति

The emaciated person becomes stout like a boar by absence of worry, by happiness, more use of
nutritious food and more of sleep. 34

नहि मांससमं किञ्चिदन्यदेहबृहत्त्वकृत्
मांसादमांसं मांसेन सम्भृतत्वात् विशेषतः ३५

There is nothing other than meat to stouten the body, especially so the meat of carnivorous
animals, for they feed on meat itself. 35

गुरु चातर्पणं स्थूले विपरीतं हितं कृशो
यवगोधूममुभयोस्तद्योग्याहितकल्पनम्

Foods which are heavy and non- nutrition are ideal for the obese whereas the opposites- are ideal for the emaciated;

Yava – Barley – Hordeum vulgare- barley is heavy and non nutritious, ideal for obese and Godhuma- wheat is light to digest and nutritious, Hence good for emaciated. 36

दोषगत्या अतिरिच्यन्ते ग्राहिमेध्यादिभेदतः

उपक्रमा न ते द्वित्वाद्भिन्ना अपि गदा इव

Though the states of Doshas are innumerable and innumerable are the kinds of treatments such as Grahi – withholding etc, still they do not surpass these two kinds- Brimhana and Langhana, just as the diseases- though innumerable fall into two kinds only, viz Sama and Nirama. (with and without Ama)

Thus ends the chapter named Dvidividhopakrmaniya- the fourteenth of Sutrasthana of Astanga Hrudaya

Chapter 15 शोधनादि गण Group Of Herbs Used In Panchakarma

This chapter deals with various groups of herbs that are used in Panchakarma treatment. The chapter name is Shodhanadi Gana Sangraha Adhyaya. Apart from purificatory herbs, it also explains about other groups used in preparing Ayurvedic medicine.

Chardana Gana—group of Emetics :-

मदनमधुकुलम्बानिम्बाबिम्बीविशालात्रपुसकुटजमूर्वादेवदालीकृमिघ्नम्
विदुलदहनचित्राः कोशवत्यौ करञ्जःकणलवणवचैलासर्षपाश्चच्छर्दनानपि

Madana (Randia spinosa), Madhuka (Licorice), Lamba, Nimba (neem), Bimbi (Coccinia grandis) Vishala, Trapusha, Kutaja (Holarrhena antidyenterica), Murva, Devadali, Krimighna (Embelia ribes), Vidula, Dahana, Chitra (lead wort), the two Kosavati, Karanja, Kana (long pepper), Vacha (Acorus calamus), Ela (cardamom) and Sarhsapa (mustard) form the group of emetics.

Virechana Gana – group of purgatives:-

निकुम्भकुम्भत्रिफलागवाक्षीस्नुक्शङ्खिनीनीलिनितिल्वकानि
शम्याककम्पिल्लकहेमदुग्धा दुग्धं च मूत्रं च विरेचनानि

Nikumbha, Kumbha, Triphala (Haritaki, Vibhitaki, Amalaki), Gavakshi, Snuk (Snuhi), Shankhini, Nilini (Indigofera tinctoria), Tilvaka, Samyaka, Kampillaka (Mallotus philippinensis), Hemadugdha, Dugdha (milk), and Mutra (urine) – are Purgatives. 2

Niruhana Gana- group of Drugs for decoction enema:-

मदनकुटजकुष्ठदेवदालीमधुकवचादशमूल्दारुरास्नाः
यवमिशिकृतवेदनं कुलथामधु लवणं त्रिवृतानिरूहणानि

Madana (Randia spinosa), Kutaja (Holarrhena antidyenterica), Kustha (Saussurea lappa), Devadali, Madhuka, Vacha, Dashamoola, Daru (Devadaru), Rasna, Yana, Mishi, Kritavedhanam, Kulaththa (Horse gram), Madhu (Honey), Lavana (salt) and Trivrit- are Drugs for decoction enema. 3

Naavana Gana- group of Drugs for nasal medication:-

वेल्लापामार्गव्योषदावीसुराला बीजं शैरीषं बाहृतं शैग्रवं च
सारोमाधूकः सैन्धवं ताक्षर्यशैलं त्रुटयौ पृथ्वीका शोधयन्त्युत्तमाङ्गम्

Vella, Apamarga (Achyranthes aspera), Vyosa (Trikatu – Pepper, long pepper and ginger), Darvi (Tree turmeric), Surala, Bija of Shirisha, Bhrihati and Shigru, Madhukasara, Saindhava (Black salt), Tarksyasaila, the two Truti and Prithvika- Purify the head. 4

Vataghna Gana—group of Drugs which balance vata:-

भद्रधारुनतं कुष्ठं दशमूलं बलाद्वयम्
वायुं वीरतरादिश्च विदार्यादिश्च नाशयेत्

Bhadradaru (Cedrus deodara), Nata, Kustha (Saussurea lappa), Dashamula, the two Bala (Bala and atibala), the drugs of Virataradigana, and of Vidaryadi Gana balance vata. 5

Pittaghna Gana – group which balance Pitta:-

दुर्वा अनन्तानिम्बवासाआत्मगुप्ता गुन्द्र अभीरुः शीतपाकी प्रियङ्गुः
न्यग्रोधादिः पद्मकादिः स्थिरे द्वे पद्मं वमयं शारिवादिश्च पित्तम्

Durva, Ananta, Nimba (neem), Vasa, Atmagupta (Kapikacchu), Gundra, Abhiru, Sitapaki, Priyangu, drugs of Nyagrodhadi, and Padmakadi Gana, the two Sthira, Padmaka, Vanya and drugs of Sarivadi Gana bring about decrease of pitta. 6

Kaphaghna Gana- group which balance Kapha:-

कफघ्न गण
आरग्वधादिरर्कादिर्मुष्ककाध्योअसनादिकः
सुरसादिः समुस्तादिर्वात्सकादिर्वालासजित्

Drugs of Aragvadhadi, Arkadi, Muskakadi, Asanadi, Surasadi, Mustadi, and Vatskadi Ganas-brings about decrease of Balasa- Kapha .7

Jeevaniya Gana:- group of restoratives :-

जीवन्ति काकोल्यौ मेदे द्वे मुद्गमाषपर्ण्यौ च
ऋषभकजीवकमधुकं चेति गणो जीवनीयास्य

Jeevanti, the two Kakoli (Kakoli and Ksheerakakoli), the two Meda (Meda and Mahameda), Mudagaparni, Masaparni, Rishabhaka, Jeevaka, and Madhuka – is known as Jivaniya Gana-group of restoratives. 8

Vidaryadi Gana :-

विदारिपञ्चाङ्गुलवृश्चिकालीवृश्चीवदेवाहवयशूर्पपर्ण्यः
कण्डूकरी जीवनहवस्वसंज्ञे द्वे पञ्चके गोपसुता त्रिपादी

Vidari, Panchangula, Vrischikali, Vrischiva, Devahvaya, the two Surpaparni, Kantakari, Drugs of Jivana Pancamula and Hrasva Pancamula, Gopasuta Tripadi-

विदार्यदिरयं हृद्यो बृंहणो वातपित्तहा
शोषगुल्माङ्गमर्दोर्ध्वश्वासकासहरो गणः

this Vidaryadi groups of Drugs are
Hrudya – good to the heart |
Bruhmana – stoutening,
Vatapittaha – Mitigate Vata and Pitta,
Useful in the treatment of
Shosha – emaciation
Gulma – abdominal tumor
Angamarda – bodyache,
Urdhwashwasa – wheezing
Kasa – cough 9-10

Sarivadi Gana :-

सारिवोशीरकाश्मर्यमधूकशिशिरद्वयं
यष्टी परूषकं

Sariva (Hemidesmus indicus), Ushira, Kasmarya, Madhuka the two Sisira, Yashti and Parusaka-

हन्ति दाहपित्तास्रतृड्ज्वरान्

cure burning sensation, bleeding disease, thirst and fevers.11

Padmakadi Gana –

पद्मपुण्ड्रौ वृद्धितुर्गर्द्वयः शृङ्ग्यमृता दश जीवनसंज्ञाः

Padmaka, Pundra, Vriddhi, Tuga, Riddhi, Shringi, Amrita and the ten drugs of Jeevaniya, gana.

Benefits:

स्तन्यकरा घ्नन्तीरणपित्तं प्रीणनजीवनबृंहणवृष्याः

Stanyakara – cause production of breast milk,
Balance Vata and Pitta,
are nourishing, enlivening, stoutening and aphrodisiac. 12

Parushakadi Gana:-

परूषकं वरा द्राक्षा कट्फलं कतकात् फलम्
राजाहवं दाडिमं शाकं

Parushaka, Vara (Triphala), Draksha (Raisins), Katphala; Katakaphala, Rajahva, Dadima (Pomegranate) and Shaka

Benefits –

तृणमूत्रामयवाताजित्

cure thirst, urinary disorders and mitigate vata. 13.

Anjanadi Gana:-

अञ्जनं फलिनी मांसी पद्मोत्पलरसाञ्जनम्
सैलामधुकनागहवं

Anjana (Collyrium), Phalini, Mamsi (Jatamansi), Padma (Lotus), Utpala, Rasanjana (Aqueous extract of Berberis aristata), ela (Cardamom), Madhuka (Licorice), and Nagahva

Benefits –

विषान्तर्दाहपित्तनूत्

cure diseases due to poison, burning sensation inside the body, and balance pitta. 14

Patoladi Gana:-

पटोलकटुरोहिणिचन्दनं मधुस्रवगुडूचिपाठान्वितम्

Patola, Katurohini, Chandana (Sandalwood), Madhusrava, Guduci (Tinospora), and Patha,

निहन्ति कफपित्तकुष्ठज्वरान् विषं वमिमरोचकं कामलाम्

balance Kapha and Pitta and cure skin diseases, fevers, poison, vomiting, anorexia and Jaundice.

15

Guduchyadi Guna :-

गुडूचीपद्मकारिष्टधानकारक्तचन्दनम्

Guduchi (Indian tinospora), Padmaka, Arista, Dhanyaka and Raktachandana—

पित्तश्लेष्मज्वरच्छर्दिदाहतृष्णाघ्नमग्निं कृत्

Mitigate Pita and Kapha, cure fever, vomiting, burning sensation, thirst and improves digestion.
16

Aragvadhadi Gana:-

आरग्वधेन्द्रयवपाटलिकाकतिकतनिम्बामृतामधुरसासुववृक्षपाठाः
भूमिम्बसैर्यकपटोलकरञ्जयुग्मसप्तच्छदाग्निमुषवीफलबाणघोण्टाः

Aragvadhya, Indrayava, Patali, Kakatikta, Nimba (neem), Amrita, Madhuras, Sruvavrka, Patha, Bhunimba, Sairyaka, Patola, the two Karanja (Karanja and Latakaranja), Saptachada, Agni (Chitraka), Susavi, Phala, Bana, and Ghonta-

आरग्वधादिर्जयति छर्दिकुष्ठविषज्वरान्
कफं कण्डूं प्रमेहं च दुष्टव्रणविशोधनः

this Aragvadhadi group cures vomiting, skin diseases poison, fevers, Mitigate kapha, itching, diabetes, and cleanses bad wounds. 17-18

Asanadi Gana-

असनतिनिशमूर्जश्वेतवाहप्रकीर्याः खदिरकदरभण्डीशिंशिपामेषशृङ्गयः
त्रिहिमतलपलाशाजोङ्गकः शाकशालक्रमुकधवकलिङ्गच्छागकर्णाश्वकर्णाः

Asana, Tinisa, Bhurja, Swetavaha, Prakiya, khadria, Kadara, Bhandi, Simsipa, Mesasrangi, the three Hima, tala Palasa, Jongaka Saka, Sala , Kramuka, Dhava, Kalinga, Chagakarna, and Asvakarna-

असनादिर्विजयते शिवत्रकुष्ठकफक्रिमीन्
पाण्डुरोगं प्रमेहं च मेदोदोषनिर्बहणः

this asanadi group cures leucoderma, skin diseases, mitigates kapha ,cures diseases and other skin diseases, mitigates kapha, cures diseases of worms, Anaemia, diabetes and diseases of fat accumulation 19-20

Varunadi Gana –

वरुणसैर्यकयुग्मशतावरीदहनमोरटबिल्वविषाणिकाः
द्विवृहतीद्विकरञ्जजयाद्वयं बहलपल्लवदर्भरुजाकराः

Varuna, the two Sairyaka, Satavari, Dahana, Morata, Bilva, Visanika, the two Brhati thw two Karanji, the two jaya, Bahalapallava, Dardha and Rujakara-

वरुणादिः कफं मेदो मन्दाग्नित्वं नियच्छति
आद्यवातं शिरः शूलं गुल्मं चान्तः सविद्रधिम्

this Varunadi groupsubjugates kapha, fat and dyspepsia, cures Adhyavata- rigidity of the thighs, headaches, tumors and abscess inside the abdomen. 21-22

Usakadi Gana-

ऊषकस्तुत्थकं हिङ्गु कासीसद्वयसैन्धवम्
सशिलाजतु

Usaka, tutthaka, Hingu, the two Kasisa, saindhava and Silajitu-

कृच्छ्राशमगुल्ममेदः कफापहम्

cure Dysuria, Urinary calu;us, abdominal Tumors, obesity and subjugates Kapha.23

Virataradi Gana-

वेल्लान्तरारणिकबूकवृषाशमभेदगोकण्टकेत्कटसहाचरबाणकाशाः
वृक्षादनीलकुशद्वयगुण्ठगुन्द्राबल्लूकमोरटकुरण्टकरमभपार्थाः

Guntha,Gundra, Bhalluka, Morata, Kuranta, Karambha and Partha-

वर्गो वीरतरादयो अयं हन्ति वातकृतान् गदान्
अश्मरीशर्करामूत्रकृच्छ्राघातरुजाहरः

this Virataradi group cures diseases produced by Vata, urinary stones and Gravel, Dysuria, Suppression of Urine and pain 24-25

Rodhradi Gana-

रोधशाबरकरोधपलाशा जिङ्गिणीसरलकट्फलयुक्ताः
कुत्सिताम्बकदलीगतशोकाः सैलवालुपरिपेलवमोचाः

Rodhra, Sabarakarodhra, Palasa, Katphala, Yukta, Kutsitamba, Kadali, Gatasoka, Elavalu, Paripelava, and Moca-

एष रोधादिको नाम मेदः कफहरो गणः
योनिदोषहरः स्तम्भी वर्ण्यो विषविनाशनः

this group known as Rodhradika, cures diseases of fat and Kapha, disordered of Vagina, produces obstruction- to movements of dosas and Malas, good for color and destroys poison. 26-27

Arkadi Gana –

अर्कालर्को नागदन्ती विशल्या भाईगी रास्ना वृश्चिकाली प्रकीर्या
प्रत्यक्पुष्पी पीततैलोदकीर्या शेवतायुग्मं तापसानां च वृक्षः

Arka , Alarka, Nagadanti, Visalya, Bharngi, Rasa, Vrscikali, Prakriya, Pratyapuspi, Pitaitala, Udakirya, the two Sveta and Tapasa Vrksa-

अयमर्कादिको वर्गः कफमेदोविषापहः
कृमिकुष्ठप्रशमनो विशेषाद्व्रणशोधनः

this Arkadi Gana, Mitigates Kapha, fat, poison, worms, other skin diseases and especially cleanses the Ulcers. 28-29

Surasadi Gana-

सुरसयुगफणिज्जं कालमाला विडङ्गं खरतुसवृषकर्णिकट्फलं कासमर्दः
क्षवकसरसिभाईगीकार्मुकाः काकमाची कुलहलविषमुष्टीभूस्तृणोभूतकेशी

The two Surasa, Phaniija, Kalamala, Vidanga, Kharabusa, Vrsakarni, Katphala, Kasamarda, Ksavaka, Sarasi, Bharngi, Karmuka, Kakamaci, Kulahala, Visamusti, Bhutrna, Bhutakesi

सुरसादिर्गणः श्लेष्ममेदः कृमिनिषूदनः
प्रतिश्यायारुचिश्वासकासघ्नो व्रणशोधनः

this surasadi Gana mitigates Kapha, fat, worms, common cold, Anorexia, Dyspoea, cough and cleanses the wounds. 30-31

Muskakadi Gana –

मुष्ककस्रुग्वराद्वीपिपलाशधवर्शिशिपाः

Muskaka, Srug, Vara, Dvipi, Dhava and Simsipa

गुल्ममेहाशमरीपाण्डुमेदोर्शः कफशुक्रजित्

this group cure abdominal tumor, Diabetes , Real calculus, Anaemia, obesity, Haemorrhoids, Disorders of Kapha and semen. 32

Vatsakadi Gana-

वत्सकमुर्वाभाईगीकटुका मरीचं घुनप्रिया च गण्डीरम्

एला पाठा अजाजीकट्वङ्गफलाजमोदसिद्धर्थवचाः

जीरकहिङ्गुविडङ्गं पशुगन्धा पञ्चकोलकं

Vatsaka, Murva, Dharngi, Katuka, Marica, Ghunapriya, Gandira, Ela, Patha, Ajaji, Katvanga phala, Ajamoda, Siddhartha, Vaca, Jiraka, Hingu, Vidanga, Pasugandja and Pancakola-

हन्ति

चलकफमेदः पीनसगुल्मज्वरशूलदुर्नाम्नः

drugs of this group cures disorders of vata, Kapha and medas, Rhinitis, Abdominal Tumor, Fever, Colic, and Haemorrhoids . 33-34

Vachaharidradi Gana-

वचाजलदेवाहवनागरातिविषाभयाः

हारिद्राद्वययष्ट्याहवकलशीकुटजोद्भवाः

Vaca, Jalada, Devahva, Nagara, Ativisa, and Abhya; the two Haridra, Yasti, Kalasi, Kuta Jodbhava-

वचाहरिद्रादिगणावामातीसारनाशनौ

मेदः कफाढ्यपवनस्तन्यदोषनिर्बहणौ

these Vaca Haridadi Gana Cure Acte Diarrhoea- or that caused by accumulations of Ama diseases of fat, kapha Adhyapavana- stiffness of the things and Disorders caused by breast milk. 35-36

Priyangu- Ambasthadi Gana –

प्रियङ्गुपुष्पाञ्जनयुग्मपद्माः पद्माद्रजो योजनवल्ल्यनन्ता
मानद्गुमो मोचरसः समङ्गा पुन्नागशीतं मदनीयहेतुः
अम्बष्ठा मधुकं नमस्करि नन्दीवृक्षपलाशकच्छुराः
रोधं धातकीविल्पेशिके कट्वङ्गः कमलोद्भवं रजः

Priyangu Puspa,, two Anjana, Padma, Padmaraja, Yojana valli, Ananta, Manadruma, Mocarasa, Samanga, Pannaga, Sita and Madniya hetu; Ambasatha, Madhuka, Namaskari, Nandivrkasa, Palasa, Kacchura, Rodhra, Dhataki, Bilvapesika, Katvanga and Kamalaraja-

गणौ प्रियङ्गवम्बष्ठादीपक्वातीसारनाशनौ
सन्धानीयौ हितौ पित्ते व्रणानामपि रोपणौ

these Priyangu and Ambasthadi groups cure chronic Diarrhoea, heal fractures, good for pitta and are even healers of ulcers. 37-39

Mustadi Gana –

मुस्तावचाग्निद्विनिशाद्वितिक्ताबल्लातपाठात्रिफलाविषाख्याः
कुष्ठं त्रुटी हैमवती च

Musta, Vaca, Agni, the two Nisa, the two Tikta, Bhallata, Patha, Triphala, Visakhya, Kustha, Truit and Haimavati-

योनिस्तन्यामयघ्ना मलपाचनाश्च

cures diseases of Vagina, Breastmilk, and cooks the Malas –Dosas. 40

Nyagrodhadi Gana-

न्यग्रोधपिप्पलसदाफलरोधयुग्मं जम्बूद्वयार्जुनकपीतनसोमवल्काः
प्लाक्षाम्रवञ्जुलप्रियालपलाशनन्दीकोलीकदम्बविरलामधुकं मधूकम्

Nyagrodha, Pippala, Sadaphala, the two Rohra, the two Jambu, Arjuna, Kapitana, Somavalka, Plaksa, Amra, Vanjula, Piyata, Patasa, Nanon, kon, Kadamba, Virala, Madhuka and Madhuka-

नयग्रोधादिर्गणो व्रणयः सङ्ग्राही भग्नसाधनः

मेदः पित्तास्रतृडाहयोनिरोगनिर्बहणः

this nyarodhadi group is good for wounds/ ulcers, cause constipation, unites fractures, cures fat accumulation, bleeding disease, thirst, burning sensation, and diseases of Vagina. 41-42

Eladi Gana –

एलायुग्मत्तुरुष्ककुष्ठफलनीमांसीजलध्यामकं

स्पृक्काचोरकचोचपत्रतगरस्थौण्यजातीरसाः

शुक्तिर्व्याघ्रनखो अमराहवमगुरुःश्रीवासकः कुङ्कुमं

चण्डागुग्गुलुदेवधूपखपुराः पुन्नागनागाहव्यम्

The two ela (Big and small variety), Turuska, Kustha, Phalini, Mamsi, Jala, Dhyamaka, Sphrkka, Coraka, Coca, Patra, Tagara, Sthauneya, Jatirasa, Sukti, Vyaghranaka, Amarahva, Aguru ,Srivasaka, Kumkuma, Canda, Guggulu, Devadhupa, Khapura, Punnaga and Nagahvaya-

एलादिको वातकफौ विषं च विनिपच्छति

वर्णप्रसादनः कण्डूपिटिकाकोठनाशनः

this Eladigana cures disorders of vata, Kapha and poison, improves color/ complexion, cures itching, Pustules and skin Rashes.43-44

Shyamadi Gana -

श्यामादन्तीद्रवन्तीक्रमुककुटरणाशङ्खिनीचर्मसाहवा

स्वर्णक्षीरीगवाक्षीशिखिररजनकच्छिन्नरोहाकरञ्जाः

बस्तान्त्री व्याधिधातो बहलबहरसस्तीक्ष्णवृक्षात् फलानि

Shyama, danti, Dravanti, Kramuka, Kutarana, Sankhini, Carmasahva, Svarnaksiri, Gavaksi, Sikhari, Rajanaka, Chinnaroha, Karanja, Bastantri, Vyadhighati, Bahala, Bahurasa and Tiksnavrksaphala-

श्यामाद्यो हन्ति गुल्मं विषवमरुचिकफौ हृद्भुजं मूत्रकृच्छ्रम्

this Syamdi group cures abdominal Tumor, poison, Anorexia, diseases of kapha, heart ache-diseases and Dysuria. 45

त्रयस्त्रिंशदिति प्रोक्ता वर्गास्तेषु त्वलाभतः

युञ्ज्यात्तद्विधिमन्यच्च द्रव्यं जहयादयोगिकम्

Thus, were described thirty three groups- of drugs; such of the drugs not available may be substituted with others of identical properties and such drugs not appropriate- to the group may be rejected.46

एते वर्गा दोषदूषाद्यपेक्ष्य कल्कक्वाथस्नेहलेहादियुक्ताः

पानेनस्ये अन्वासने अन्तर्बहिर्वा लेपाभ्यङ्गैर्घ्नन्ति रोगान् सकृच्छ्रान्

The drugs of these groups made into medical formulations such as Kalka- wet bolus, Quatha-decoction, Snejha- medicated fats, Leha- confections etc. to be used for drinking, nasal drops, oil enema, topical, topical application, anointing etc, either internally or externally , cure diseases which are obstinate. 47

Thus ends the chapter Sodhanadi Gana Sangraha, the fifteenth in Sutrasthanana of Astangahridayam

Chapter 16 Snehavidhi स्नेहविधि - oleation therapy

Here we are explaining in detail about the procedure of Snehana, treatment by drinking fat, that is administered just before performing emesis (Vamana) Panchakarma therapy. It is the 16th chapter of Ashtanga Hrudaya Sutrasthan, called as Snehavidhi Adhyaya.

Qualities of oil and fats - Snehana Dravya Guna –

गुरु शीत सर स्निग्ध मन्द सूक्ष्म मृदु द्रवम्
औषधं स्नेहनं प्रायो , विपरीतं विरूक्षणम्

The Snehana substances – used for oleation therapy have the following qualities -

Guru – heaviness

Sheeta – cold

Sara – easily moving, mobility, spreading

Snigdha – unctuous, oily

Manda – mild,

Sookshma – minute

Mrudu – soft

Dravam – liquid

The substances used for imparting dryness to the body (Rookshana) are of opposite qualities to the above-mentioned.

Oleating substances – Sneha Dravyah –

सर्पिर्मज्जा वसा तैलं स्नेहेषु प्रवरं मतम्
तत्रापि चोत्तमं सर्पिः संस्कारस्यानुवर्तनात्
माधुर्यात् अविदाहित्वात् जन्माद्येव च शीलनात्

Sarpi (ghee, clarified butter),

Majja (bone marrow),

Vasa – muscle fat and

Taila (oil) – are considered best among oleating substances;

Among these, Ghee is the best. Because,

Madhura – sweet in taste

Avidahi – it does not cause burning sensation

Janmadyeva sheelanat – it is congenial to the body since birth. 2 – 3a.

पित्तघ्नास्ते यथापूर्वमितरघ्ना यथोत्तरम्

Among them, Ghee is the most efficient for Pitta balance and Taila is the least efficient for the same. 3b.

घृतात् तैलं गुरु वसा तैलात् मज्ज ततो अपि च

When compared between the four, ghee is very light to digest. Oil is heavier (hard to digest) than ghee, muscle-fat is heavier than oil, marrow is heavier than all.

द्वाभ्यां त्रिभिः चतुर्भिः तैः यमकः त्रिवृतौ महान्

Mixture of two oleating substances is called as Yamaka.
Mixture of three is called as Trivrit and
All four combined is called as Mahasneha. 4b.

Snehayah – persons suitable for oleation :-

स्वेद्य संशोध्यमद्यस्त्रीव्यायामासक्तचिन्तकाः

वृद्धबाला बलकृशा रूक्षाः क्षीणास्रेतसः ५

वातार्तस्यन्दतिमिरदारुणप्रतिबोधिनाः

स्नेह्याः

People who require Snehana therapy are -
Svedya, Samshodhya – Those who are to be administered sudation and purification therapies,
Madya Stree, Vyayama asakta – who indulge more in wine, women and exercise;
Chintaka – who think too much,
Vruddha – the aged,
Bala – the children,
Abala – the debilitated,
Krusha – the emaciated, fatigue;
Ruksha – who are dry,
Ksheena asra retas – Depleted blood and semen,
Vatarta – who are suffering from diseases of Vata,
Timira – ophthalmia, blindness,
who suffer from chronic disorder 5 – 6a.

Asnehya – persons unsuitable for oleation :-

न तु अतिमन्दाग्नि तीक्ष्णाग्नि स्थूल दुर्बलाः

उरुस्तम्भ अतिसार आमगलरोगगरोदरैः

मूर्च्छाच्छेद्यरुचिश्लेष्मत्तृष्णामद्यैश्च पीडिताः

अपप्रसूता युक्ते च नास्ये बस्तौ विरेचने

Patients who should not be given Snehana therapy are -
Atimandagni – Those who have very weak digestion power
Teekshnagni -or very strong digestive power
Sthula – obese
Durbala – very weak

Urustambha – stiffness of thighs
Atisara – diarrhoea, dysentery
Amaroga – indigestion, Ama condition, altered metabolism
Galaroga – diseases of throat
Gararoga – chronic poisoning
Murcha – fainting, loss of consciousness
Chardi – Vomiting
Aruchi – anorexia
Shleshmaroga – diseases of Kapha imbalance
Trushnaroga – excessive thirst
Madyapeedita – chronic alcoholic
Apaprasuta – lady who has undergone abortion
Nasya, Basti Virechana – people who re to be nasal medication, enema and purgative therapies.
6-8a.

Ghrita Yogya:

तत्र धीस्मृतिमेधादिकाङ्क्षिणाम् शस्यते घृतम् **Ghrita (ghee)** is best suited for those who desire improvement of intelligent, memory, intelligence etc. 8b.

Taila Yogya:

ग्रन्थिनाडीकृमिश्लेष्ममेदोमारुतरोगिषु
तैलं लाघवदार्यार्थिक्रूरकोष्ठेषु देहिषु

Taila (oil) is suited in diseases like

Granthi – tumour,
Nadi roga – sinus ulcer
Krumiroga – worm infestation
Shleshmaroga – diseases of Kapha imbalance
Medoroga – obesity
Marutaroga – Diseases due to imbalance of Vata
for those who desire thinning and sturdyness of the body, and who have hard bowel movements.
9.

Vasa Majja Yogya:

वातातपाध्वभारस्त्रीव्यायामक्षीणधातुषु
रूक्षक्लेशक्षमात्यग्निवातावृतपथेषु
शेषौ, वसा तु संध्यस्थिमर्मकोष्ठरूजासु च
तथा दग्धाहतभ्रष्टयोनिकर्णशिरोरुजि

Vasa and Majja - Muscle-fat and marrow are suited for persons

Vatatapa – who are depleted of their tissues from exposure to breeze, sunlight, long distance

walk, carrying heavy load, women (sexual activity) and physical activities;
Ruksha – who are dry, who withstand strain, who have very strong digestive activity, and in whom Vata is obstructed in its normal pathways.

Vasa – Muscle-fat is suited for pain of the joints, bones, vital organs and abdominal viscera; so also for pain of burns, assault by weapons, displacement of vagina (prolapsed), earache, and headache. 10 – 11.

तैलं प्रावृषि, वर्षान्ते सर्पिरन्यौ तु माधवे ।

Oil is ideal for use during Pravrit – first rainy season, ghee during end of Varsa i.e., Sharat-autumn.

The others during Madhava i.e. Vasantha – spring. 12a.

Snehayogya Kala – proper time for oleation therapy :-

ऋतौ साधारणे स्नेहः शस्तो अह्नि विमले रवौ

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

तैलं त्वरायां शीते अपि घर्मे अपि च घृतं निशि

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

निश्येव पित्ते पवने संसर्गे पित्तवत्यपि

In diseases produced by increased Pitta and Vata and in their combination with predominance of Pitta – ghee should be used only at nights – during summer. 13.

निश्यन्यथा वातकफाद्रोगाः स्युः पित्ततो दिवा

Otherwise, diseases due to Vata and Kapha arise if fats are used at nights and diseases of Pitta if used during day. 13 – 14a.

Number of Oleation recipes – Sneha Samkhya :-

युक्त्यावचारयेत्स्नेहं भक्ष्यादि अन्नेन बस्तिभिः

नस्याभ्यञ्जनगण्डूषमूर्धःकर्णाक्षितर्पणैः

Fats should be used properly either mixed with chewable and other kinds of foods or in the form of enemas, nasal drops, anointing over the body, holding in the mouth, putting over the head, into the ears and eyes. 14b – 15a.

रसभेदैककत्वाभ्यां चतुः षष्टिर्विचारणाः
स्नेहस्यान्याभिभूतत्वादल्पत्वाच्च क्रमात्स्मृताः

By its use with substances of different tastes and separately, without admixture, it will be sixty four number of recipes.

Sneha Vicharana – use of fat mixed with foods is poor – mild in effect because of its mingling with other materials and also because of lesser quantity. 15b – 16a.

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

Acchapeya of Sneha – means consuming the oils / fats without mixing with food.

Sneha Vicharana means – consuming after mixing with food items.

Acchapeya method of administering fats is considered best as it serves the function of fats and lubrication quickly. 16b – 17a.

Acchapanamatra – dose of fats for drinking :-

द्वाभ्यां चतुर्भिरष्टाभिर्यामैर्जीर्यन्ति यः क्रमात्
ह्रस्वमध्योत्तमा मात्रास्तास्ताभ्यश्च हसीयसीम्
कल्पयेद्वीक्ष्य दोषादीन् प्रागेव तु हसीयसीम्

The dose of fats depends upon the digestive activity of the patient.

The heena matra (least dose) is the one, which digests in 2 yaama (1 yaama = 3 hours)

The medium dose (Madhyama matra) is the one, which undergoes digestion in 3 yama (9 hours)

The high dose (Uttama matra) is the one, which undergoes digestion in 4 yama (12 hours).

Hraseeyasi matra – the minimum quantity should be administered in the beginning after considering the condition of Dosha etc. 17b – 18.

The Hraseeyasi matra is the very little quantity of sneha, that is given to the patient, just to judge the digestive strength. After judging the digestion power, the right dose of the fat is decided.

Snehapanavidhi – procedure of drinking fat :-

ह्यस्तने जीर्ण एवान्ने स्नेहो अच्छः शुद्धये बहुः

For Shodhana – As a preparation procedure to Panchakarma therapy, Acchasneha – drinking of fat alone should be soon after digestion of previous food and in maximum dose.

शमनः क्षुद्वतो अनन्नो मध्यमात्रश्च शस्यते

For Shamana – For mitigation of Doshas, for palliating a disease, fats should be consumed when the person is hungry and without food – fasting and in medium dose. 19.

बृंहणो रसमद्याद्यैः सभक्तो अल्पः

For Brimhana – For weight gain treatment, it should be given mixed with meat soup, wine etc. and consumed along with food, in small quantity – minimum dose. 20a.

हितः स च

बालवृद्धपिपासार्तस्नेहद्विण्मद्यशीलिषु
स्त्रीस्नेहनित्यमन्दाग्निमुखितक्लेशभीरुषु
मृदुकोष्ठाल्पदोषेषु काले चोष्णे कृशेषु च

This kind of mild oleation is suitable to children, the aged, those suffering from thirst, those who have aversion to fat, who indulge in wine, women and fatty foods daily, who have poor digestive ability, who lead happy life, who are afraid of troubles, who are of soft bowel, who have little quantity of – increase of Doshas; during hot season and for the emaciated. 20 – 21.

प्राङ्मध्योत्तरभक्तो असावधोमध्योर्ध्वादेहजान्
व्याधीञ्जयेद्बलं कुर्यादङ्गानां च यथा क्रमम्

If fats are used before food, it is useful in the treatment of diseases affecting the lower part of the body. It strengthens the upper part of the body.
If fats are used during the food intake, it is useful in the treatment of diseases affecting the middle part of the body. It strengthens the middle part of the body.
If fats are used after the food intake, it is useful in treating the diseases of the upper part of the body. It strengthens the lower part of the body.22.

Care after drinking fats – Sneha upachara –

वायुर्ष्णमच्छे अनुपिबेत् स्नेहे तत्सुखपक्तये
आस्योपलेपशुद्ध्यै च, तौवरारुष्करे न तु
जीर्णाजीर्णविशङ्कायां पुनरुष्णोदकं पिबेत्
तेनोद्गारविशुद्धिः स्यात्ततश्च लघुता रुचिः

After Acchapana – (drinking of fat alone), warm water should be consumed.

It helps in digestion and clears the mouth coating.

But while taking Tuvataka taila or Arushkara taila (very hot in nature), cold water is preferred.

In case of doubts regarding digestion of the fat, warm water should be consumed again;

Purification, clear belching, feeling of lightness in the body and desire for food – these 3

symptoms suggest that the fat has been completely digested. 23 – 24.

Diet for the of fat consumption –

भोज्ये अन्नं मात्रया पास्यन् श्वः पीतवानपि
द्रवोष्णमनेभिष्यन्दि नातिस्निग्धमसङ्करम्

Foods which are liquid (drava), warm (Ushna), not producing excess moisture inside (anabhishtyandi), not very oily (na atisnigdha) and not a mixture of many food materials, should be consumed by the patient in limited quantity. 25

उष्णोदकोपचारी स्यात् ब्रह्मचारी क्षपाशयः
न वेगरोधी व्यायामक्रोधशोकहिमातपान् २६
प्रवातयानयानाध्वभाष्यात्यासन संस्थितोः
नीचात्युच्चोपधानाहः स्वप्नधूमरजांसि च २७
यान्यहानि पिबेत्तानि तावन्त्यन्यान्यपि त्यजेत्

Regimen after oleation -

Ushnodakopachari – The person should use warm water only for all his activities.
Brahmachari – Should maintain celibacy. He should eat only when hunger.
Na vegarodhi – should not suppress natural urges, not indulge in exercise, anger, grief, exposure to cold, sunlight, breeze, riding on animals, travelling in vehicles, walking long distance, too much of speaking, remaining in uncomfortable postures for long time, keeping very low or very high pillow under the head, sleeping during day, contact with smoke and dust; on the days of drinking fats and for same number of days afterwards also. 26-28a.

स्वकर्मस्वयं प्रायो व्याधिक्षीणेषु च क्रमः

This regimen is the same generally for all purification therapies such as emesis, purgation, enema etc. and also for those debilitated by diseases. 28b.

उपचारस्तु शमने कार्यः स्नेहे विरिक्तवत्

In case of Shamana Sneha – palliative oleation therapy the regimen as suggested for the person who has undergone purgation therapy – vide chapter 18 should be adopted. 29a.

Acchapanana Kala – duration of fat drinking :-

त्रयहमच्छं मृदौ कोष्ठे क्रूरे सप्तदिनं पिबेत्
सम्यक्स्निग्धो अथवा यावदतः सात्स्यी भवेत्परम्

Acchapanana – drinking fat alone should be done for three days for – persons of soft bowels (Mrudu koshta), for seven days for persons of hard bowels (Krura koshta) or till the symptoms of good oleation

appear.

After that period it – fat becomes accustomed to the patient and does not give the desired effect.
29b – 30a.

वातानुलोम्यं दीप्तो अग्निर्वर्चः स्निग्धमसंहतम् ३०
स्नेहोदवेगः क्लमः सम्यक्स्निग्धे, रूक्षे विपर्ययः
अतिस्निग्धे तु पण्डुत्वं घ्राणवक्त्रगुदस्रवाः ३१

Snigdha Lakshana – signs of oleation :-

Vatanulomana – Downward movement of Vata,

Deepto agni – keen digestive activity,

Vachaha snigdham asamhatam – faeces becoming fatty and non formed not solid, Snehodvega – aversion to fat,

Klama – exhaustion

– are the signs of proper lubrication;

opposite of these are the sign of dryness.

Appearance of pallor – yellowish white discoloration and secretions from the nose, mouth and rectum are the signs of excess lubrication. 30b – 31.

Snehavyapat Laksana – bad effects of improper oleation :-

अमात्रया अहिते काले मिथ्याहारविहारतः

स्नेहः करोति शोफार्शस्तन्द्रास्तम्भविसंज्ञताः

कण्डूकुष्ठज्वरोत्कलेशशूलानाहभ्रमादिकान्

Fat drinking in improper dose, unsuitable kind, improper time, indulging in improper foods and activities produces dropsy, haemorrhoids, stupor, rigidity – loss of movement, loss of sensation / unconsciousness, itching, skin diseases, fever, nausea, pain in the abdomen, flatulence, dizziness etc. 32 – 33a.

Snehavyapat Cikitsa – treatment of bad effects :-

क्षुत्तृष्णोल्लेखनस्वेदरूक्षापानान्नभेषजम्

तक्रारिष्टखलोद्दालयवश्यामाककोद्रवम्

पिप्पलीत्रिफलाक्षौद्रपथ्यागोमूत्रगुग्गुलु

यथास्वं प्रतिरोगं च स्नेहव्यापदि साधनम्

Kshut, Trushna – Producing hunger, thirst,

Ulleka, sveda – vomiting and perspiration,

administering foods, drinks and medicines which are dry (cause dryness),

use of Takrarista (fermented medicine from buttermilk), Khala – menu prepared from curds,

Uddala, Yava (barley), Shyamaka, Kodrava, Pippali (long pepper), Triphala, Ksaudra (honey),

Pathya (haritaki), Gomutra – cow urine, Guggulu and such others – foods, drugs etc. prescribed

for each disease are the methods of treating the diseases due to improper Snehana therapy. 33b – 35a.

Virukshana – therapy to cause dryness :-

विरूक्षणे लङ्घनवत्कृतातिकृतलक्षणम्

The features of proper and excess Viruksana – dryness are the same as those of proper and excess of Langhana – methods of making the body thin. 35b.

Regimen of Panchakarma followed after Snehana –

स्निग्धद्रवोष्णधन्वोत्थरसभुक् स्वेदमाचरेत्

स्निग्धस्त्र्यहं स्थितः कुर्याद्विरेकं, वमनं पुनः

एकाहं दिनमन्यच्च कफमुत्कलेश्य तत्करैः

The patient should drink juice of meat of animals of desert – like regions, mixed with fats, made liquid – thin and warm, then undergo sudation therapy; after three days of such regimen, he should be administered purgation therapy, after a lapse of one day, Kapha should be increased by using things – food, drugs etc. which cause its increase and then emesis – therapy should be administered. 36 – 37a.

मांसला मेदुरा भृशश्लेष्माणो विशभाग्नयः

स्नेहोचिताश्च ये स्नेहयास्तान् पूर्वं रूक्षयेत्ततः

संस्नेह्य शोधयेदेवं स्नेहव्यापन्नं जायते

अलं मलानीरयितुं स्नेहाश्चासात्म्यतां गतः

Persons who are muscular, fatty, having Kapha imbalance, and erratic type of digestive activity, who are accustomed to fats and who need oleation therapy, should be made to become dry first – by use of foods, drugs etc. and then administered oleation therapy followed with purification therapies; by this procedure complications of oleation will not arise. This method is enough to excite the vitiated Doshas to be eliminated 37b – 39a.

Sadya sneha Yoga – recipes for immediate oleation :-

बालवृद्धादिषु स्नेहपरिहारसहिष्णुषु

योगानिमाननुद्धेगान् सद्यः स्नेहान् प्रयोजयेत्

For children, the aged etc., for those who cannot withstand the discomforts or avoidance of things prohibited during of oleation therapy, can be administered the following recipes which are Sadya sneha – immediate oleation/ lubrication and which are non-harming. 39.

प्राज्यमांसरसास्तेषु, पेया वा स्नेहभर्जिता ४०
तिलचूर्णश्च सस्नेहफणितः, कृशरा तथा
क्षीरपेया घृतादयोष्णा, दध्नो वा सगुडः सरः ४१
पेया च पञ्चप्रसृताः स्नेहैः तण्डुलपञ्चमैः
सप्तैते स्नेहनाः सदयः

Juice of meat prepared from more quantity of meat,
Peaya – gruels, fried with more quantity of fats,
powder of Tila mixed with fat and half boiled molasses (Phanita),
Krisara – rice cooked along with green gram, mixed with the same things as above,
Ksheerapeya – gruel prepared from milk, mixed with more quantity of ghee – butter fat and made warm;
Dadhi Sara – yoghurt water, whey from curds mixed with Guda (jaggery),
Panchaprasruta Peaya – thin gruel prepared from one Prasruta each of ghee, sesame oil, muscle fat, marrow and rice (tandula).
These seven recipes are Sadyassneha – fat recipes which produce immediate oleation. 40 – 42.

स्नेहाश्च तवणोल्बणाः

तद्ध्यभिष्यन्द्यरूक्षं च सूक्ष्ममुष्णं व्यवायी च

And also fats mixed with more amount of salt are Sadya sneha because salt is

Abhisyandhi (causes exudation in the tissues),

Arooksha – does not cause dryness,

Suksma – capable of entering into minute pores,

Ushna – hot in potency and

Vyavayi spreads all over the body first and later undergoes transformation. 43a.

Contra indication for certain substances in certain diseases –

गुडानूपामिषक्षीरतिलमाषसुरादधि

कुष्ठशोफप्रमेहेषु स्नेहार्थं न प्रकल्पयेत्

For the purpose of Sadya snehana, Jaggery, meat of birds of marshy lands, milk, sesame seed, black gram, Sura – beer and Dadhi – curds, yogurt should not be used for purposes of oleation in skin diseases (kushta), inflammatory conditions (Shopha) and diabetes (Prameha). Because these substances may worsen the disease. 43b – 44a.

त्रिफलापिप्पलीपथ्यागुग्गुन्वादिविपाचितान्

स्नेहान् यथास्वमेतेषां योजयेदविकारिणः

In these conditions, fats boiled with Triphala, Pippali, Pathya, Guggulu, etc., should be used as found suitable, which will not produce abnormalities. 44 – 45a.

क्षीणानां त्वामयैरग्निदेहसन्धुक्षणक्षमान्

For those who are debilitated by diseases, fats which are capable of increasing the strength of the body and of the digestive activity should be made use of for oleation therapy. 45b.

Snehapana Phala – benefits of drinking fats :-

दीप्तान्तराग्निः परिशुद्धकोष्ठः प्रत्यग्र धातुर्बलवर्णयुक्तः ।दृढेन्द्रियो मन्दजरः शतायुः स्नेहोपसेवी
पुरुषः प्रदिष्टः ॥ ४६ ॥

He, who has very keen digestive activity, clean alimentary tract, well developed/strong tissues, physical strength, colour – complexion and powerful sense faculties, who is slow in getting old and who lives for a hundred years is the person who is habituated to oleation in otherwords these are the benefits of oleation therapy if adopted often. 46.

Thus ends the chapter named Snehavidhi, the sixteenth in Sutrasthan of Astangahridayam.

Chapter 17 Swedana Vidhi Sudatuin Therapy / Sweating

We are explaining Swedana procedure in this chapter. Swedana refers to sweating or sweating therapy. The term sweda means sweat. The patient is made to sweat on purpose. Usually this procedure is done after doing the oleation therapy (Snehakarma), that we studied in the last chapter.

Kinds of sweating treatments – Swedana Prakara

स्वेदस्तापोपनोहोष्मद्रवभेदाच्चतुर्विधः

1. Tapa- fermentation,
2. Upanaha- warm poultice,
3. Ushma- warm steam and
4. Drava – pouring of warm liquid.

Tapa Sweda

तापोअग्नितप्त वसनफालहस्ततलादिभिः

Tapa Sweda is done by touching the affected part of the body with heated cloth, metal plate, forehead, Palm of the hand etc. 1

Upanaha Sweda

उपनाहो वचा किण्वशताहवादेवदारुभिः

धान्यैः समस्तैः गन्धैश्च रास्ना एरण्ड जटामिषैः

Upanaha Sweda is application of poultice prepared from Vacha (Acorus calamus), Kinva-yeast, Shatahva (Dill), Devadaru – (Himalayan cedar (bark) – Cedrus deodara) etc. any kind of grains, all substances having pleasant smell, roots of Rasna (Pluchea lanceolata) and Castor (Eranda); or meat;

उद्विक्तलवणैः स्नेहचुक्रतक्रपयः प्लुतैः

केवले पवने, श्लेष्मसंस्रुष्टे सुरसादिभिः

पित्तेन पद्मकाध्यैस्तु साल्वणाख्यैः पुनः पुनः

each one added with more of salt, fats-oil ghee etc. Chukra- Vinegar, Takra-Buttermilk and milk. in increase of vata associated with sleshma / kapha drugs of सुरसादि / surasaadi gana, in increase of vata associated with pitta drugs of padmakadi / पद्मकादि gana

It is preferred in people with Vata imbalance–poultice are known as **Salvana** upanaha and should be applied often. 2-3

स्निग्धोष्ण वीर्यं मृदुभिश्चर्म पट्टैरपूतिभिः

अलाभे वतजित्पत्रकौशेयाविकशाटकैः

After applying the poultice, the part of the body should be bandaged with soft piece of leather which does not have bad smell, which has been oiled; it should be slightly warmed and tied; If leather is not available, leaves of plants which balance Vata, silk cloth, or woolen cloth may be used;

बन्धं रात्रौ दिवा मुञ्चेन्मुञ्चेद्रात्रौ दिवाकृतम्

poultice tied during night should be removed during day and that tied during day should be removed during night.4-5

Ushma Sweda-

ऊष्मा तूत्कारिकालोष्ट कपालोपलपांसुभिः

पत्रभङ्गणेन धान्येन करीषसिकतातृषैः

अनेकोपायसन्तप्तैः प्रयोज्यो देशकालतः

Here the steam of the hot substance is directed towards the body part. Steam may be obtained by Utkarika- (boiling grains, pulses, seeds etc).

Stones, pebbles, mud, leaves pieces, grains, dried dung of animals like cow, Sheep, Goat etc, Sand, Husk etc are also used for this purpose. 6-7 a

Drava Sweda –

शिगुवारणकैरण्डकरञ्जसुरसार्जकात्

शिरीषवासांशार्क मालती दीर्घवृन्ततः

पत्रमङ्गैर्वचाध्यैश्च मांसैश्चानूपवारिजैः

दशमूलेन च पृथक् सहितैर्वा यथामलम्

स्नेहवद्धिः सुराशुक्तवारिक्षीरादिसाधितैः

कुम्भीर्गलन्तीर्नाडीर्वा पूरयित्वा रुजादितं

वाससा अच्छादितं गात्रं स्निग्धं सिञ्चेत्यथासुखम्

Warm liquid is prepared by boiling bits of leaves of drumstick, Varanaka ,Eranda – (Castor – Ricinus communis), Karanja, Surasa, Arjaka, Shireesa, Vasa , Vamsha, Arka, Malati (Jasmine) or Dirghvrinta, with drugs of vachadigana – vide chapter 15, meat of animals of Marshy land and of those living in water, drugs of Dashamula, each one separately or all together, mixed with fats –

oil, ghee etc. appropriate to the Dosha;

Sura- beer, Sukta- fermented gruel, water and milk.

This medicated liquid should be filled into pot, jug with spout, or a tube and poured slowly and steadily over the painful part covered with cloth. 7b-10

तैरेव वा द्रवैः पूर्णं कुण्डं सर्वाङ्गे अनिले
अवगाहय आतुरस्तिष्ठेदशः कृच्छ्रादिरूक्ष च

In case of Vata affecting the entire body, the same- medicated water may be filled into tub and the patient made to sit in it, this method can be adopted in piles, Dysuria etc.11

Swedavidhi – procedure of Sweating therapy:-

निवाते अन्तर्बहि स्निग्धो जीर्णान्नः स्वेदमाचरेत्
स्वेदमाचरेत्

Sweating should be administered to him who has been given Snehana- both internally- by drinking fats and externally- anointing oil over the body, who is staying in a room devoid of breeze and after his meal has been completely digested. 12 a

व्याधि व्याधितदेस ऋतु वशान् मध्यवरावरम्

Sweating may be mild, moderate or strong depending upon the condition of the disease, Patient, habitat and season. 12b

कफार्तो रूक्षणं रूक्षो,

Person suffering from diseases of Kapha should be given sweating treatment in dry condition- without the use of fat internally and externally and with dry liquid – without addition of fats;

रूक्षः स्निग्धं कफानिले

In case of Kapha and Vata- increased together the patient should be in dry condition and liquid mixed fats – should be used for sweating. 13 a

आमाशयगते वायौ कफे पक्वाशयाश्रिते

रूक्षपूर्वं तथा स्नेहपूर्वं स्थानानुरोधितः

When vata is localized in the Amashaya- stomach dry sweating should be given.

When Kapha is localized in Pakvasaya- (intestines), oil-sweating should be given. 13b-14 a

अल्पं वङ्क्षणायोः स्वल्पं दृक् मुष्क हृदये न वा

Sweating should be very mild / nil over the groins and also on the eye, scrotum and heart. 14b

Benefits of sweating treatment – care to be taken – Swedana phala and Upacana –:-

शीत शूल क्षये स्विन्नो जाते अङ्गानां च मार्दवे
स्यात् शनैः मृदितः स्नातस्ततः स्नेहविधिं भजेत् १५

Diminution of cold and pain and softness of the organ accrue from Sweating. After wards the body should be massaged slowly, given bath –in warm water and allowed comfort s as prescribed in lubrication therapy.15

Ati Swedana phala – effects of excess Sweating :-

पित्तास्रकोप तृणमूर्च्छा स्वराङ्ग सदन भ्रमाः
संधिपीडा ज्वरः श्यावरक्त मण्डल दर्शनम् १६

Aggravation of Pitta and vitiation of blood,
thirst, loss of consciousness, weakness of voice and body,
Bhrama – Delusion, Dizziness
Sandhipeeda – pain in the joints ,
Jvara – fever, appearance of black- blue, red patches on the skin, and vomiting are produced by excess of Sweating therapy;
For that , Stambhana treatment should be done. It is the same procedure, useful in diarrhoea and bleeding disorders.

Treatment of AtiSwedana :

स्वेदातियोगात् छर्दिश्च, तत्र स्तम्भनमौषधम्विष क्षाराग्नि अतिसार छर्दि मोहातुरेषु च
तत्र स्तम्भनमौषधम्

Withholding, stopping, hindering of elimination is the treatment, so also for patients suffering from poison, caustic Alkali and Barding by free; Diarroea, vomiting and unconsciousness 16-17

Qualities of Svedana and Stambhana Dravyas:

स्वेदनं गुरु तीक्ष्णोष्णं प्रायः, स्तम्भनमन्यथा
द्रवस्थिरसरस्निग्धरूक्षसूक्ष्मं च भेषजम्
स्वेदनं, स्तम्भनं श्लक्ष्णं रूक्ष सूक्ष्म सरद्रवंम्
प्रायस्तिक्तं कषायं च मधुरं च समासतः

Generally substances which are heavy, penetrating and hot in potency are used Swedana therapy. Substances of opposite are used in Sthambhana (withholding ,hindrances to elimination) Drugs which are liquid, sthira – static, mobile, unctous, dry and penetrating bring about sweating. Those which are smooth, dry, thin, mobile and liquid, bitter, Astringent and sweet in taste are generally Stambhana 18-19

स्तम्भितः स्याद्बले लब्धे यथोक्तामयसङ्ख्यात्

Sthambhana is useful in diarrhoea and bleeding disorders therapy, With this treatment, the person gains Strength and gets relieved of symptoms of excess sweating disappear. 20a

Symptoms of excess Sthambhana –

स्तम्भत्वक् स्नायुसङ्कोच कम्पहत् वाक्हनुग्रहैः

पदौष्टत्वक्करैः श्यावैः अतिस्तम्भितमादिशेत्

Contraction of skin and tendons, tremors, stiffness of region of heart, choking of voice, locked jaw, black discoloration of the feet, lips, skin and hands. 20-21a

ASwedayah – persons Unsuitable for Sweating:-

न स्वेदयेत् अतिस्थूलरूक्षदुर्बलमूर्च्छितान्

स्तम्भनीयक्षतक्षीणक्षाममध्यविकारिणः

तिमिरोदरवीसर्पकुष्ठशोषाढयरोगिणः

पीतदुग्धदधिस्नेहमधून् कृतविरेचनान्

भ्रष्टदग्धगुदग्लानिक्रोधशोकभयार्दितान्

क्षुत्तृष्णाकामलापाण्डुमेहिनः पित्तपीडितान्

गर्भिणी पुष्पितां सूतां , मृदु च अत्ययिके गदे

Atishoola

Atirooksha – highly dry

Durbala – weak, debilitated

Murchita – fainted, unconscious

Those who are fit for Sthambhana treatment,

Kshatakshheena – wounded, injured

Patients with Ama condition,

Madyavikari – chronic alcoholics

Night blindness,

Visarpa – herpes

Kushta

Shosha – emaciated

who have recently consumed milk, curds, fat,

Who have just undergone Virechana treatment

Who are burnt,

Who are tired, suffering from anger, grief, fear, excess thirst, hunger,

Kamala – liver diseases

Pandu – anemia

Meha – urinary disorders

People with Pitta imbalance.

women who are pregnant, menstruating – during periods and delivered – recently . in case of emergency diseases , it should be done mildly – for the above. 21-24

Persons who deserve Swedana – Svedyah-

श्वासकासप्रतिश्यायहिध्माध्मानविबन्धिषु
स्वरभेदानिलव्याधि श्लेष्मामस्तम्भगौरवे
अङ्गमर्दकटीपार्श्वपृष्ठकुक्षिहनुग्रहे
महत्वे मुष्कयोः खल्यामायामे वातकण्टके
मूत्राकृच्छ्रावुदग्रन्थिशुक्राघाताढयमारुते
स्वेदं यथायथं कुर्यात् तदौषधविभागतः

Shwasa – dysnoea, COPD, Asthma

Kasa – cough,

Pratishyaya – running nose, allergic rhinitis

Hidhma – hiccup,

Adhmana – bloating

Vibandha – constipation

Svarabheda – altered voice, hoarseness

Vatavyadi – diseases of Vata imbalance

Angamarda – bodyache

stiffness in lower back, flanks, back, abdomen and jaws

enlargement of the scrotum, contractions of toes and fingers, tetanus sprains, dysuria, Malignant tumor- cancer, benign tumor, obstruction to the flow of semen and urine, and Adhyamaruta-

Thigh stiffness. 25-27

Anagni Sweda – Sweating without fire source –

स्वेदो हितः तु अनाग्नेयो वाते मेदः कफावृत्ते

निवातं गृहमायासो गुरुप्रावरणं भयम्

उपनाहहवक्रोधो भूरिपानं क्षुधा आतपः

Sweating without source of fire is suitable in diseases of vata enveloped by Medas and Kapha.

Nivata sadana – Staying in air tight room,

Ayasa – stressful physical activity,

Gurupravarana – covering oneself with thick blankets

Bhaya – fear,

Upanaha – bandaging wrapping with cloth etc.

Fighting, wrestling

Krodha – anger

Bhuripana – excess drinking of water

Kshudha – withholding hunger

Atapa – Sun exposure – 28-29a

Sweda phala – Effects of Sweating :-

स्नेहक्लिन्नाः कोष्ठगा धातुगा वा स्रोतोलीना ये च शाखास्थिसंस्था
दोषाः स्वेदैस्ते द्रवीकृत्य कोष्ठं नीताः सम्यक् शुद्धिभिः निहिनयन्ते

Doshas which have been lubricated by oleation therapy, residing either in the alimentary tract, tissues, or lurking in the channels of the extremities bones etc are liquefied by Sweating therapy, brought into the alimenantray canal to be eliminated out of the body completely, by appropriate purification therapies.

So, sweating is done after oleation, but before elimination of Doshas by Panchakarma. 30

Thus ends the chapter Swedavidhi- the Seventeenth of Sutrasthanana of Astangahrdaya Samhita.

Chapter 18 Vamana Virechana Vidhi वमन विरेचन विधि

- Emesis and Purgation Therapies

This chapter explains in detail regarding Vamana and Virechana Panchakarma procedures. Who are best suited for these therapies, who are not, what are the signs to observe during the procedure, complications and treatments for such complications. It is the 18th Chapter of Ashtang Hridaya Sutrasthana. It is called as Vamana Virechana Vidhi Adhyaya.

कफे विध्यात् वमनं संयोगे वा कफोलबणे
तद्वद् विरेचनं पित्ते

Vamana – Emesis should be administered for increase of Kapha either alone or in combination with other Doshas where Kapha is predominant.
Virechana – purgation should be administered to treat increase of Pitta – alone or in combination with other Doshas where Pitta is predominant. 1

Persons suitable for Vamana procedure – Vamana Arha

विशेषेण तु वामयेत्
नवज्वरातिसाराधः पित्तासृक्राजयक्ष्मिणः
कुष्ठमेहापचिग्रन्थिश्लीपद उन्मादकासिनः
श्वासहृल्लासवीसर्पस्तन्यदोषोर्ध्वरोगिणः

Emesis should be administered to persons suffering from
Navajwara – fever of recent origin
Atisara – diarrhoea, dysentery
Adha:pitta – Pitta imbalance in lower part of abdomen
Pittasruk – Bleeding disorder due to Pitta imbalance
Rajayakshma – Chronic Respiratory disorder
Kushta – skin diseases
Meha – diabetes, urinary tract disorders
Apachi, Granthi – Goitre, tumour, fibroid
Shleepada – Elephantiasis, Filariasis
Unmada – Schizophrenia
Kasa – cough, cold
Shwasa – Chronic Respiratory tract disease, Asthma
Hrullasa – nausea
Visarpa – herpes
Stanyadosha – vitiated breast milk
Urdhvaroga – diseases affected neck and above region 1b-2b

Persons not suitable for Vamana Panchakarma – Vamana Anarha – Avamya

अवाम्या गर्भिणी रूक्षः क्षुधितो नित्यदुःखितः

बालवृद्धकृशस्थूलहृद्रोगिक्षतदुर्बलाः

प्रसक्तवमथुप्लीहातिमिरक्रिमिकोष्ठिनः उर्ध्वप्रवृत्तवाय्वस्रदत्तबस्तिहतस्वराः

मूत्राघात्युदरी गुल्मी दुर्बमो अत्यग्निरर्शसः

उदावर्तभ्रमाष्ठीलापाश्वरुग्वातरोगिणः

ऋते विषगराजीर्णविरुद्धाभ्यवहारतः

Garbhini – The pregnant woman,

Rooskha – persons who are dry –not undergone oleation therapy,

Kshudhita – hungry,

Nitya Dukhita – constantly grief-stricken,
children, old persons,

Krusha – the emaciated,

Sthula – the obese,

Hrudrogi – patient of heart disease,

Kshata – the wounded,

Durbala – weak, debilitated,

who are having bouts of vomiting,

Pleeha – enlargement of spleen,

Timira – blindness,

Krimikoshta – intestinal parasites,

upward movement of vata and Asra- blood,

Soon after administration of Vamana,

who have loss of speech, dysuria,

Udara – ascites, interstinal obstruction,

tumor of the abdomen,

who faced difficulties during Vamana therapy,

who have strong digestive activity,

Arsha – hemorrhoids

Urdhva Vata – upward movement of air – reverse peristalsis,

Giddiness / Dizziness – enlargement of the prostate,

Parshva vata – pain in the flanks and diseases caused by vata;

Person suffering from poisoning,

indigestion and who have consumed incompatible foods. 3b-6

प्रसक्तवमथोः पूर्वं प्रायेणामज्वरो अपि च

धूम्रान्तैः कर्मभिर्वर्ज्याः, सर्वैरेव त्वजीर्णिनः

Those persons enumerated earlier to praskta vamathu and persons who are suffering from recent fevers are generally to be rejected for therapies ending with dhuma, and those suffering from indigestion from all therapies.

Virechyah – persons suitable for purgation therapy:-

विरेकसाध्या गुल्मार्शोविस्फोटव्यङ्गकामलाः
जीर्णज्वरोदरगरच्छर्दिप्लीहहलीमकाः
विद्रधिस्तिमिरं काचः स्यन्दः पक्वाशयव्यथाः
योनिशुक्राश्रयरोगाः कोष्ठगाः कृमयो व्रणाः
वातास्रमूर्ध्वगं रक्तं मूत्राघातः शकृन्ग्रहः
वाम्याश्च कुष्ठमेहाद्याः

Diseases requiring purgation therapy are-

Gulma – Tumors of the abdomen,

Arsha – Piles,

Visphota- blisters,

Vyanga – discolored patch on face,

Kamala – Jaundice, Liver disease

Jeernajwara - Chronic fever,

Udara – ascites, interstinal obstruction

Poisoning, Chronic poisoning

Chardi – Vomiting

Pleeha – Disease of the spleen, Splenomegaly,

Haleemaka – advanced jaundice,

Vidradhi – Abscess

Timira – blindness,

Kacha, Syanda – Cataract

pain in the large intestine,

Diseases of male and femal urogenital system

wounds/ Ulcers,

Vatasra – Gout,

Urdhwarakta – bleeding disorders of upper parts of the body (such as nasal bleeding)

Diseases of blood vitiation,

Mutraghata – Dysuria

Shakrut graham – constipation

Those persons who are Suitable for emesis therapy- enumerated in earlier verses commencing with “ those suffering from Kustha” are curable- to be treated with purgation therapy. 8-10a

Those diseases are -

Kushta – skin diseases

Meha – diabetes, urinary tract disorders

Apachi, Granthi – Goitre, tumour, fibroid

Shleepada – Elephantiasis, Filariasis

Unmada – Schizophrenia

Kasa – cough, cold

Shwasa – Chronic Respiratory tract disease, Asthma

Hrullasa – nausea

Visarpa – herpes

Stanyadosha – vitiated breast milk

Urdhvaroga – diseases affected neck and above region

Contra indication for Virechana – Avirechya – Virechana Anarha-

न तु रेच्या नवज्वरी

अल्पाग्न्यधोगपित्तास्रक्षतपायवतिसारिणः

सशल्यस्थापितक्रूरकोष्ठादिस्निग्धशोषिणः

Navajwara – fever of recent origin

Alpa Agni – poor digestive activity,

Adhoga Raktapitta – bleeding disease of lower part of the body (such as bleeding per rectum wounds, Ulcers of the rectum

Atisara – diarrhoea, dysentery

Sashalya – foreign bodies;

Who have been administered decoction enema,

Krurakoshta – Persons who naturally have hard bowel movement,

Atisnigdha – who have undergone excess of Oleation treatment

Shosha – emaciated 10b-11

Vamana Vidhi- Procedure of emesis therapy:-

अथ साधारणे काले स्निग्ध स्विन्नं यथाविधि

श्लोवम्यमुत्किलष्टकफं मत्स्यमाषतिलादिभिः

निशां सुप्तं सुजीर्णान्नं पूर्वाह्ने कृतमङ्गलम्

निरन्नमीषत्स्निग्धं वा पेयया पीतसर्पिषम्

वृद्धबालाबलक्लीबभीरून् रोगानुरोधतः

आकण्ठं पायितान्मदयं क्षीरमिक्षुरसं रसम्

यथाविकारविहितां मधुसैन्धवसंयुताम्

कोष्ठं विभज्य भेषज्यमात्रां मन्त्राभिमन्त्रिताम्

ब्रह्मदक्षाशिवरुद्रेन्द्रभूचन्द्रार्कानिलानलाः

ऋषयः सौषधिग्राम भूतसङ्घाश्च पान्तु वः १६

रसायनमिवर्षीणामामराणामिवामृतम्

सुधेवोत्तमनागानां भेषज्यमिदमस्तु ते १७

ॐ नमो भगवते भेषज्यगुरवे वैडूर्यप्रभराजाय

तथागतायार्हते सम्यक्सम्बुद्धाय तद्यथा

ॐ भेषज्ये भेषज्ये महाभेषज्ये समुद्गते स्वाहा

प्राङ्गमुखं पाययेत्

Next, during temperate seasons, after administering oleation and sweating therapy properly,

on the day previous to the day of emesis,

The patient is made sure that he has slept well the previous night.

Patient is made sure that his previous food is well digested

In the morning of the previous day to Vamana, at first, Auspicious rituals are carried out.

Next, Kapha Dosha is excited in the patient by administering peya (drink) / thin gruel prepared from fish, Masha (black gram), Tila (Sesame) etc. added with little quantity of fats, in morning.

On the day of Vamana, again, it is made sure that the patient's previous food has got digested and he had slept well.

He is either maintained on empty stomach or a little quantity of ghee is given.

The Aged, children, the debilitated, VIPs and cowards, should be made to drink wine, milk, sugarcane juice or meat juice added with honey and Saindhava salt, appropriate to the disease, to their maximum capacity.

Afterwards, determining the nature the nature of his bowels (Intestines – Koshta), the emetic drug is administered sanctifying it with the following hymn-

“Let Brahma, Daksa, Ashvinis, Rudra, Indra, the Earth, Moon, Sun, Air, Fire, Sages, comity of herbs, and of living beings protect you; let this medicine be to you like Rasayana for the Sages, Nector for gods and Sudha for the good serpents; Om, Salutations to the medicine.” Uttering these hymns, he should drink the medicine, facing east. 12-18a

Note: The medicine given for Vamana depends on the disease. It usually contains Madanaphala (Randia spinosa), Licorice etc. Various combinations of Vamana drugs are discussed in a later chapter.

Vamana Vidhi – Procedure of Vamana -

पीतो मुहूर्तमनुपालयेत्

तन्मनाः जातहृल्लासप्रसेकश्छर्दयेत्ततः

अङ्गुलिभ्यां अनायस्तो नालेन मृदुना अथवा

गालताल्वरुजन् वेगान् अप्रवृत्तान् प्रवर्तयन्

प्रवर्तयन् प्रवृत्तांश्च जानुतुल्यासने स्थितः

उभे पार्श्वे ललाटं च वमतश्चास्य धारयेत्

प्रपीडयेत्तथा नाभिं पुष्टं च प्रतिलोमतः

After consuming the medicine, he should await for one Muhurta – 48 minutes for the commencement of vomiting, with keen intent.

With the appearance of oppression in the chest and salivation he should try to vomit

If the bouts are not coming up easily, he should tickle his throat either with his fingers or a soft tube without injuring the throat,

Sitting on a seat of the height of one knee, the bouts of vomiting should be held supported by another person.

His umbilical region and back should be massaged in upward direction. 18-21a

कफे तीक्ष्णोष्णकटुकैः पित्ते स्वादुहिमैरिति

वमेत् स्निग्धाम्ललवणैः संसृष्टे मरुता कफे

In case of increase of Kapha, vomiting should be induced with drugs having properties like penetrating, hot and Pungent (Teekshna, Ushna, Katu);
In case of Pitta with drugs of sweet and cold properties and
In case of association of Vata with Kapha, with drugs of Unctuous, sour and salt properties. (Snigdha Amla Lavana) 21b-22a

पित्तस्य दर्शनं यात्रच्छेदो वा श्लेष्मणो भवेत् २२

Vomiting should be allowed till the appearance- coming out of Pitta or complete expelling of Kapha. 22b

हीनवेगः कणाधात्री सिद्धार्थः लवणोदकैः
वमेत्पुनः पुनः

If bouts are insufficient, they should be induced again and again by drinking water boiled with Kana, Dhatri, Siddhartha and salt. (long pepper, Amla, White mustard and black salt)

तत्र वेगानामप्रवर्तनम्
प्रवृत्तिः सविबन्धा वा केवलस्यौषधस्य वा
अयोगस्तेन निष्ठीवकण्डूकोठज्वरादयः

Less bouts – Ayoga - Non – commencement of bouts, bouts coming on with hindrance or elimination of the medicine only- are the features of **Ayoga**- inadequate bouts; from it arise, excess of expectoration, itching, appearance of skin rashes, fever etc. 23b-24

Proper bouts – Samyak Yoga -

निर्विबन्धं प्रवर्तन्ते कफपित्तानिलाः क्रमात्
मनः प्रसादः स्वास्थ्यं चावस्थानं च स्वयं भवेत्
वैपरीत्यमयोगानां न चातिमहती व्यथा
सम्यक् योगे

Kapha, Pitta and vata coming out in successive order, without any hindrance, calmness of the mind and cessation of vomit bouts on its own, absence of features of inadequate bouts and feeling of not too much of discomfort are the features of samyagyoga- proper bout.25a

अतियोगे तु फेनचन्द्ररक्तवत्
वमितं क्षामता दाहः कण्ठशोषस्तमो भ्रमः
घोरा वायु आमया मृत्यु जीवशोणित निर्गमनात्

In Atiyoga- excess bouts the vomited materials will be frothy, with glistening particles and blood;

The patient will experience weakness, burning sensation, dryness of the throat, giddiness, powerful disease of vata origin and even death due to discharge of life supporting blood. 25b-26

Care after vomiting therapy - Vamanottara Upachara-

सम्यग्योगेन वमितं क्षणात् आश्वास्य पाययेत्
धूमत्रयस्यान्यतमं स्नेहाचारमथादिशेत् २७

After the patient had proper bouts of vomiting, he should be comforted with encouraging words, made to inhale any one kinds of smoke (Dhuma)- mild, medium, or strong, and then allowed to follow the regimen of after-care of oleation therapy. 27

ततः सायः प्रभाते वा क्षुध्वान् स्नातः सुखाम्बुना
भुञ्जानो रक्तशाल्यन्नं भजेत्पेयादिकं क्रमम्

Then, either in the evening or next morning, after feeling hungry, after bath with warm water, he can eat mass prepared with red rice or if he not feeling hungry he should adhere to the following regimen of Peya (Thin gruel) etc. 28 This regimen is called as Samsarjana Karma.

Samsarjana – Peyadi Ahara Karma- Regimen of liquid Diet -

पेयां विलेपीमकृतं कृतं च यूषं रसं त्रीनुभयं तथैकम्
क्रमेण सेवेत नरो अन्नकालान् प्रधानमध्यावरशुद्धिशुद्धः

Persons who have had the maximum, medium and minimum purificatory therapies, should consume Peya- thin Gruel,
Vilepi- thick Gruel,
Akruta Yusa- soup not processed with fat, salt, sours etc.
Krutayusa- Soup processed with fat, salt and Sours and
Rasa- meat juice- in Successive order, for three, two and one Annakala- time of meal respectively. 29

Note:

Eating periods = Anna Kala.

Each day has two anna kala. – morning and evening.

If the maximum vomiting bouts were observed (Ati Yoga), Then, the patient should take Peya, Vilepi, Akruta Yusha, Kruta Yusha and Mamsarasa – three eating periods (Annakala) each. The patient will not have any food except these. Likewise, for the medium vomiting bouts, the number of eating periods Is two each and for lesser bouts (Heena Yoga), the number of eating periods (Anna kala) is one each.

Benefits of Samsarjana Karma –

यथा अणुरग्निः तृणगोमयाद्यैः सन्धुक्ष्यमाणो भवति क्रमेण
महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिरन्तरग्निः

Just as a spark of fire after being fed by grass, powder of dry cow dung etc, gets augmented gradually and becomes great, steady, and capable of burning everything, similarly, the internal digestion fire, by the Samsarjana regimen, in the patient who has undergone Vamana karma, gains strength. 30

Vega Samkhya- Mana- Number of Bouts and quantity:-

जघन्यमध्यप्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ
दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा स्यादद्विचतुर्गुणश्च ३१

For Vamana,

Heenayoga – Minimum bouts – 4 bouts

Madhyama vega – Moderate – 6 bouts

Atiyoga – Maximum bouts – 8 bouts

For Virechana –

Heenayoga – 10 bouts of purgation or half prastha of purgated material (384 grams)

Madhyamayoga – 20 bouts – 1 prastha of material (768 grams)

Atiyoga – 30 bouts. – 2 prastha (1,536 grams). 31

पित्तावसानं वमनं विरेकादूर्ध्वं, कफान्तं च विरेकमाहुः

द्वित्रान् साविट्कानपनीय वेगान् मेयं विरेके, वमने तु पीतम्

Vomiting therapy is allowed till the expulsions of pitta or half of purgations

Purgation therapy is allowed till Kapha comes out;

Measurement to be done after rejecting 2 – 3 bouts, containing faeces in case of Vamana and after rejecting the medicine- emetic Drug in case of Vamana. 32

Virechana Vidhi- Purgation therapy procedure -

अथैनं वामितं भूयः स्नेहस्वेदोपपादितम्

श्लेष्मकाले गते ज्ञात्वा कोष्ठं संयग्विरेचयेत् ३३

After Vamana therapy, patient is given Samsarjana regimen. After that, he is again given Snehana and Swedana treatment.

After that, in the morning, after Kapha time has lapsed (after around 9 – 10 am,) Virechana drug should be given. should be given the Purgation medicine. The kind and quantity of purgation medicine should be determining the nature of his Kostha (alimentary tract, bowels). 33

बहुपित्तो मृदुः कोष्ठः क्षीराणपि विरिच्यते
प्रभूत मारुतः क्रूरः कृच्छ्रात् श्यामादिकैरापि

A person with Mrudukoshta (soft intestines), even milk will induce purgation.
For a person with Krurakoshta, (hard bowels, intestines), even Trivrit (a purgative herb) might cause purgation with great difficulty. 34

कषायमधुरैः पित्ते विरेकः, कटुकैः कफे
स्निग्धोष्णलवणैर्वायौ

For Pitta disease, Kashaya – astringent and Madhura – sweet drugs should be used for purgation.
For Kapha disease, Katu (pungent) herbs should be given for purgation.
For Vata, drugs with Snigdha – unctuous, oily, Ushna (hot) and Lavana (salt) taste b given to induce purgation. 35

अप्रवृत्तौ तु पाययेत्
उष्णाम्बु, स्वेदयेदस्य पाणितापेन चोदरम्

If bouts of purgation do not commence, he should drink hot water and his abdomen should be fomented with warmed with palms of the hand. 36a

उत्थाने अल्पे दिने तस्मिन्भुक्त्वा अन्येध्युः पुनः पिबेत्
अदृढस्नेहकोष्ठस्तु पिबेद्दूर्ध्वं दशाहतः
भूयो अप्युपस्कृततनुः स्नेहस्वेदैर्विरेचनम्
योगिकं सम्यगालोच्य स्मरन्पूर्वमतिक्रमम्

If, on the day of consuming the purgative drug, the patient responds poorly, he should be allowed to take his food on that day and the purgative drugs administered again on the next day;
Persons who have unstable and unlubricated alimentary tract, should consume the purgative drugs after ten days – during which Snehana and sweating therapies should be done because the body which has been well prepared with Snehana and sweating therapies, will be able to have purgation properly;
then the purgative drug should be administered after considering all aspects and remembering the procedures described earlier . 36b-38a

Vishama Yogah – Abnormal bouts:-

हतकुक्षि अशुद्धिरुचिरुत्क्लेशः श्लेष्मपित्तयोः ३८
कण्डूविदाहः पिटिकाः पीनसो वातविड्ग्रहः
अयोगलक्षणम्
योगो वैपरीत्ये यथोदितान् ३९
विट्पित्तकफवातेषु निःसृतेषु क्रमात्स्रवेत्

निःश्लेष्मपित्तमुदकं श्वेतं कृष्णं सलोहितम् ४०
मांस धावनतुल्यं वा मेदः खन्दाभमेव वा
गुदनिःसरणं तृष्णाभ्रमो नेत्रप्रवेशनम् ४१
भवन्ति अतिविरिक्तस्य तथा अतिवमनामयाः

Ayoga – lesser quantity of purgation -

Discomfort in the region of the heart and abdomen,
Aruchi – anorexia,

Too much of Kapha and Pitta increase in the intestines (because they are not properly thrown out of the body) or expulsion of Doshas coming out through the mouth,

Kandu – itching,

Vidaha – burning sensation,

Pitika – eruption on the skin,

Peenasa – rhinitis,

Vata Vidgraha – blocking of flatus and constipation

are the features of Ayoga- inadequate bout of purgation therapy;

opposite of these are the features of proper bouts;

In case of Atiyoga – excess bouts

After the elimination of faeces, Pitta, Kapha and vata in Succeeding order, there will be elimination of watery material which does not contain Kapha or Pitta, which is white, black or slightly red in color, resembling the water in which meat has been washed or resembling a piece of fat;

prolapse of the rectum, thirst, giddiness Sunken eyes and diseases caused by excess of vomiting- will appear. 40-42

सम्यग्विरिक्तमेनं च वमनोक्तेन योजयेत्
धूमवर्ज्येन विधिना ततो वमितवानिव
क्रमेणान्नानि भुञ्जानो भजेत् प्रकृतिभोजनम्

The person who has undergone proper purgation therapy, should administered all other therapies, except inhalation of smoke, which are described under emesis therapy; afterwards he should stick to the regimen of diet, in the same way as of emesis therapy and then resume his normal food. 42-43

मन्दवह्निमसंशुद्धमक्षामं दोशदुर्बलम्
अष्टजिर्णलिङ्गं च लङ्घयेत्पीतभेषजम्
स्नेहस्वेदौषदोत्कलेशसङ्गैरिति च बाध्यते

On the day of consuming the purgation,
If the patient has weak digestion strength (Mandagni), coated feeling in the gut, and if the digestion symptoms of previous food are not seen, the he should be made to fast. By this fasting he will not be harmed by the discomfort caused by the obstruction of Doshas, aggravated by oleation, Sweating therapies. 44-45a

संशोधनास्रविस्त्रावस्नेहयोजनलङ्घनैः
यात्यग्निर्मन्दतां तस्माद् क्रमं पेयादिमाचरेत्

The digestive activity becomes weak by purification therapies, blood letting, oleation and fasting; hence the regimen of Peya- thin Gruel etc. should be followed. 45b-46a

सुतास्यपित्तश्लेष्माणं मद्यपं वातपैत्तिकम्
पेयां न् पाययेत्तेषां तर्पणादिक्रमो हितः

Peya should not be given when only little quantities of Pitta and Kapha are expelled out, to the person is Addicted to wine, and in whom Vata and Pitta are Predominant; for them regimen of Tarpana etc. – nourishing therapy are suitable. 46b-47a

अपक्वं वमनं दोषान् पच्यमानं विरेचनम्
निर्हरेत्वमनस्यातः पाकं न प्रतिपालयेत्

Vamana (Emesis) brings out Doshas which are not cooked (processed by heat) Whereas Virechana (purgation) brings out the Doshas which have undergone Paka (cooking-process by heat); hence in case of emesis – the physician need not await Doshapaka (cooking of the Doshas). 47

दुर्बलो बहुदोषश्च दोषपाकेन यः स्वयम्
विरिच्यते भेदनीयैर्भोज्यैस्तुमुपपादयेत्

Person who is weak, who has great amount of increased Doshas develops purgation on his own – without consuming purgative Drug; he should be treated with foods which are purgative. 48.

दुर्बलः शोधितः पूर्वमल्पदोषाः कृशो नरः
अपरिज्ञातकोष्ठश्च पिबेन्मृदुवल्पमषौधम्
वरं तदसकृत्पीतमन्यथा संशयावहम्
हरेद्बहूँश्चलान् दोषानल्पानल्पान् पुनः पुनः
दुर्बलस्य मृदुद्रवैरल्पान् संशयमेत्तुतान्

Persons who are weak, who have undergone purification therapy previously, who have little amount of imbalanced Doshas, who are emaciated and whose nature of the alimentary tract is not known should be given mild purgative drug in a small dose; It is better given in small doses often;

Large dose given once creates doubt of death;

The drug in small and repeated doses will eliminate the circulating Doshas little by little; in a weak person, little quantity of Doshas should only be mitigated by mild drugs, they need not be expelled out by purification therapies . 49b-51

क्लेशयन्ति चिरं ते हि हन्युर्वैनमनिर्हताः

Doshas which are more in quantity trouble the person greatly and even kill him, if not expelled out- by purification therapies.

मन्दाग्निं क्रूरकोष्ठं च साक्षारत्वणैर्घृतेः
संधुक्षिताग्निं विजितकफवातं च शोधयेत्

Person who have weak digestion strength, Krura koshta – hard bowels (hard natured alimentary tract), should be administered ghee processed with Kshara and Lavana (Alkalis and salts), to Augment his digestive capacity and Vanquish Kapha and Vata; afterwards he should be given purification therapies. 52

रूक्षबहूनिलक्रूरकोष्ठव्यायामशीलिनाम्
दीप्ताग्नीनां च भेषज्यमविरेचैव जीर्यति
येभ्यो बस्तिं पुरा दद्यात्ततः स्निग्धं विरेचनम्
शकृन्निर्हृत्त्य वा किञ्चित्क्षणाभिः फलवर्तिभिः
प्रवृत्तं हि मलं स्निग्धो विरेको निर्हरेत्सुखम्

In persons who are Rooksha (dry), who have great increase of Vata, who have hard natured Alimentary tract (Krura koshta), who do exercise regularly and who have strong digestion strength, the purgative drug gets digested without producing purgation; for them, an enema should be given first and then purgative drug which is Snigdha – (unctuous, oily) should be given ; or the faeces should be removed first by using a strong rectal suppository made from fruits; the Doshas thus initiated in their movement, the purgative drug expels them easily. 53-55

विषाभिघातपिटिकाकुष्ठशोफविसर्पिणः
कामलापाण्डुमेहार्तन्नातिस्निग्धान् विशोधयेत्
सर्वान् स्नेहविरेकेश्च, रूक्षैस्तु स्नेहभावितान्

Persons who are suffering from poison , Abhigata (Trauma), Pitika(skin eruption), Kushta – skin diseases, Shophā (inflammation), Visarpa- herpes, Kamala (Jaundice), Anaemia and Diabetes, should be given the purgative therapy without too much of Snehana (oleation. Mild oleation itself is sufficient for them. All of them should be given fatty purgatives; those who have had oleation earlier should be given dry- non- fatty purgatives. 56

कर्मणां वमनादीनां पुनरप्यन्तरेअन्तरे
स्नेहस्वेदौप्रयुञ्जीत, स्नेहमन्ते बलाय च

Note: Virechana is of two types. Snigdha Virechana and Rooksha Virechana.

Snigdha Virechana- done by fatty purgative, such as a castor oil. Or the fatty material is mixed with herbs. Such as Castor oil mixed with Haritaki.
Rooksha Virechana – wherein dry purgative herb alone is given. For example, Trivrit Lehyam.

मलो हि देहादुत्कलेष्य ह्यियते वाससो तथा
स्नेहस्वेदैत्तथोत्किलष्टः शोष्यते शोधनैर्मलः

Doshas getting loosened from the body by oleation and Sweating therapies are expelled out by purification therapies just like the dirt from the cloth – by washing. 58

स्नेहस्वेदावनभ्यस्य कुर्यात् संशोधनं तु यः
दारु शुष्कं इवानामे शरीरं तस्य दीर्यते

The body of the person who resorts to purification therapies without undergoing oleation and Sweating habitually, gets broken just like a log of dry wood while being bent.

Shodhana Phala- benefits of Purification therapies:-

बुद्धिप्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनस्य दीप्तिं
चिराच्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम्

Clarity of the mind, strength of the sense organs, stability of the tissues, keenness of digestive power and slow ageing occur from purification therapies, properly undertaken. 60

Thus ends the chapter- Vamana Virechana Vidhi- The eighteenth in Sutrasthan of Astangahridaya Samhita.

Chapter 19 Vasti Vidhi वस्ती वस्ति विधि – Enema Therapy

This chapter explains the procedure of Basti treatment. Basti in general means enema therapy. This is the 19th chapter of Ashtanga Hrudaya Sutrasthan, called as Basti Vidhi Adhyaya, written by Sri Vagbhata, son of Sri Vaidyapathi Simhagupta.

वातोल्लबणेषु दोषेषु वाते वा वस्तिरिष्यते
उपक्रमाणां सर्वेषां सो अग्रणीस्त्रिविधस्तु सः १
निरूहो अन्वासनं बस्तिरुत्तरः

Basti is described for diseases with imbalanced Doshas having predominance of Vata or for diseases with Vata imbalance alone, It is the best among all treatments.

It is of three kinds- viz

Niruha also known as Asthapana Basti Decoction enema decoction mixed with salt, honey, ghee etc is administered.

Anuvasana also known as snehabasti ghee, oil, fat etc are administered. Herbal oils such as Narayana Taila, Herbal ghrithas are more commonly used for this purpose.

Uttarabasti administered through urethral route. 1

Notes- Basti means urinary bladder. In ancient times urinary bladder of animals like buffalo etc were used as a bag to hold the enema material like decoctions, oil etc.

Persons suitable for decoction enema -Asthapya Asthapana Arha

तेन साधयेत्
गुल्मानाहखुड्प्लीहशुद्धातीसारशूलिनः
जीर्णज्वरप्रतिश्यायशुक्रानिलमलग्रहान्
वध्मार्शमरीरजोनाशान् दारुणांश्चानिलामयान्

Patients suffering from
Gulma – Tumors of the abdomen
Anaha – bloating, fullness
Khuda – gout,
Pleeha Disease of the spleen, Splenomegaly

Shuddha atisara – Diarrhoea unassociated with other diseases
Shula pain abdomen
Jeernajwara - Chronic fever
Pratishyaya rhinitis
Shukra, Anila, Mala Graha – obstruction of semen, flatus and constipation,
Vardhma – enlargement of the scrotum,
Ashmari Urinary calculi,
Rajonasha – Amenorrhoea and
grevious diseases of vata origin. 2-3

Unsuitable for Niruha – Asthapana Anarha – Anasthapyah

अनास्थाप्यास्त्वतिस्निग्धः क्षतोरस्को भृशं कृशः
आमातिसारी वमिमान् संशुद्धो दत्तनावनः
शवासकासप्रसेकार्शोहिध्माध्मानाल्पवहन्यः
शूनपायुः कृताहारो बद्धच्छिद्रोदकोदरी
कुष्ठी च मधुमेही च मासान् सप्त च गर्भिणी

Atisnigdha whu have had excess of oleation therapy;
Urakshata - Chest injury
Krusha – highly emaciated,
Ama Atisara – diarrhoea, dysentery due to Ama or diarrhea of recent onset,
Vami – vomiting,
Samshuddha – who have undergone purification therapies (Panchakarma),
Datta Navana – who have been administered nasal medication
Shvasa COPD, Asthma, Dyspnoea
Kasa – cough, cold
Praseka excessive salivation
Arsha – Hemorrhoids
Hidhma – Hiccups
Adhmana Adbominal bloating
Alpavahni- low digestion strength
Shunapayu Swelling in the rectum
Kruta Ahara Who have just taken food
Badhodara intestinal obstruction
Chidra Udara Intestinal rupture
Udakodara Ascites
Kushta – skin diseases
Madhumeha diabetes
Pregnant woman in the seventh month. 4-5

Patients suitable for Anuvasana Basti Anuvasana Arha – Anuvasya

आस्थाप्या एव च अनुवास्या विशेषादतिवहन्यः

रूक्षाः केवलवातार्ताः

Person suitable for Asthapana are suitable for oil enema (Anuvasana).

Especially those who have strong digestion power, who are dry not undergone Snehana therapy and those suffering from diseases of vata. 6

Patients not suitable for Anuvasana – Nanuvasyh Anuvasana Anarha

नानुवास्यास्त एव च

ये अनास्थाप्यास्तथा पाण्डुकामलामेहपीनसाः

निरन्नप्लीहविड्भेदिगुरुकोष्ठकफोदराः

अभिष्यन्दिभृशस्थूलकृमिकोष्ठाद्यमारुताः

पीते विषे गरे अपच्यां श्लीपदी गलगण्डवान्

Persons unsuitable for oil enema are all those unsuitable for decoction enema, those suffering from

Pandu – anemia,

Kamala – Jaundice,

Meha – diabetes, urinary tract disorders

Peenasa – rhinitis

Niranna on empty stomach

Pleeha Disease of the spleen, Splenomegaly

Vid bhedi – diarrhoea,

Guru koshta – hard bowels- constipated,

Kaphodara – Kapha type of Ascites

Abhishyandi a type of eye disorder

Bhrusha Sthula – profound obesity,

Krumi Koshta – Intestinal worm infestation

Adhyamaruta – gout;

Who have consumed poison, those suffering from artificial poison, goiter, filariasis and scrofula.

7-8

Bastinetra enema nozzle-

तथोस्तु नेत्रं हेमादिधातुदावास्थिवेणुजम्

गोपुच्छाकारमच्छिद्रंश्लक्ष्णर्जुं गुलिकामूखम्

Enema nozzle should be made from metals like gold, silver, wood, bone or bamboo;

Gopuchhakara – resembling the tail of the cow in shape,

Achidra – without holes (except at the ends), smooth, straight and with

Gulikamukha – tip shaped like a pill. 9

ऊने अब्दे पञ्च, पूर्णे अस्मिन्नासप्तभ्यो अङ्गुलानि षट्
सप्तमे सप्त, तान्यष्टौ द्वादशे, षोडशे नव
द्वादशैव परं विंशद्दीक्ष्य वर्षान्तरेषु च
वयोबलशरीराणि प्रमाणमभिवर्द्धयेत्

For children less than 1 year of age, nozzle should be five angula- fingers breadth of Patients own
finger in length;

1 – 7years of age, it should be 6 angula;

7 year it should be 7 Angula,

12 years 8 Angula

16 years 9 Angula

20 years and onwards it should be 12 Angulas only.

These measurements may be slightly increased for those of other age groups based on age,
strength and body build. 10-11

स्वाङ्गुष्ठेन समं मूले स्थौल्येनाग्रे कनिष्ठया
पूर्णे अब्दे अङ्गुलभादाय तदर्द्धाद्द्विप्रवर्द्धितम्
त्रयङ्गुलं परमं छिद्रं मूले अग्रे वहते तु यत्
मुद्गं माषं कलायं च क्लिन्नं कर्कन्धुकं क्रमात्

Its orifice at its root should be 1 Angula in diameter for children of one year of age.

Diameter of the orifice should be increased by ½ angula for different age groups and its
maximum is 3 Angula diameter.

At its tip, the orifice should allow free movement of soaked Mudga (green gram), Masha (black
gram), Kalaya (round pea) and seed of Karkandhu Jujube respectively. 12-13

मूलच्छिद्रप्रमाणेन प्रान्ते घटिककर्णिकम्
वर्त्या अग्रे पिहितं, मूले यथास्वं ह्यङ्गुलान्तरम्
कर्णिकाद्वितयं नेत्रे कुर्यात्

Near the office at its root, a Karnika- ear-like ridge of this same size of the orifice should be
constructed - at the time of preparing the nozzle, another second Karnika- ridge should be made
at a distance of two Angula- towards its tip, the orifice at the tip should be kept closed- with a
plug of cloth. 14-15.

Basti Putaka- Enema bag:-

तत्र च योजयेत्

अजाविमहिषादीनां बस्तिं सुमृदितं दृढम्

कषायरक्तं निश्छिद्रग्रन्थिगन्धसिरं तनुम्

ग्रथितं साधु सूत्रेण सुखसंस्थाप्यभेषजम्

बस्त्यभावे अङ्कपादं वा न्यसेद्वासो अथवा घनम्

Urinary bladder of goat, sheep, buffalo or other animals was used as enema bag. The bladder should be sturdy, well beaten, made red by tanning with astringent substances.

The bladder should be devoid of holes, hard spots.

It should not be torn.

To such a bladder, big end of the nozzle is adjusted and tied with threads.

If the bladder is not available, skin of thigh and legs of animals or thick cloth may be utilized for making the bag. 15-17

Niruha Matra (quantity of medicine for decoction enema):-

निरुहमात्रा प्रथमे प्रकुञ्चो वत्सरे परम्
प्रकुञ्चवृद्धिः प्रत्यब्धं यावत्षट्प्रसृतास्ततः
प्रसृतं वर्द्धयेद्दूर्ध्वं द्वादशाष्टादशस्य तु
आसप्ततेरिदं मानं, दशैव प्रसृताः परम्

For a child upto 1 year age, the decoction enema quantity is 1 prakuncha = 1 Pala = 48g.

For each succeeding year it should be increased by 1 pala till it becomes six Prasruta- 12 pala =576g;

So for a 12 year old, the quantity is 12 Pala.

Further on it should be increased by one Prasruta (2 Palas= 96 g). Each year till it becomes twelve Prasta- 24 Palas=1152g.

At the 18 years, it is 24 Pala.

18 – 70 years – 24 Pala.

After 70 years, 10 Prasruta = 20 Pala = 960 grams / ml18-19

Anuvasana Matra- quantity for oil enema:-

यथायथं निरुहस्य पादो मात्रा अनुवासने

The quantity for oil enema should be one fourth of the quantity of that of decoction enema, as prescribed for each age group. 20

Anuvasana Vidhi procedure of fat Enema:-

आस्थाप्यं स्नेहितं स्विन्नं शुद्धं लब्धबलं पुनः
अन्वासनार्हं विज्ञाय पूर्वमेवानुवासयेत्
शीते वसन्ते च दिवा रात्रौ केचित्ततो अन्यदा
अभ्यक्तस्नातमुचितात्पादहीनं हितं लघु
अस्निग्धरूक्षमशितं सानुपानं द्रवादि च
कृतचङ्क्रमणं मुक्तविण्मूत्रं शयने सुखे

नात्युच्छ्रिते न चोच्छीर्षे संविष्टं वामपार्श्वतः
सङ्कोच्य दक्षिणं सक्थि प्रसार्य च ततो अपरम्

The person suitable for decoction enema should be administered Snehana (oleation) and sweating therapy followed by purification therapy- emesis or purgation.

After he regains strength, determining that he is fit for oil enema, he should be given an oil enema first. The following procedure is adopted.

During cold season (Hemanta and Shishira Ritus) and Vasanta (spring) it should be given during day in other seasons during night.

He should be given oil massage and bath, then accustomed food, less by one fourth of the usual quantity; satiable, light- easily digestible neither with more of fats nor very dry, followed by an after-drink of appropriate liquid.

Next he should walk for some time, eliminate faeces and urine and lie on a comfortable cot, neither too high nor too low, on his left side, folding his right thigh, and extending the left thigh. 20-23

अथास्य नेत्रं प्रणयेत्स्निग्धे स्निग्धमुखं गुदे
उच्छ्वास्य बस्तेर्वदने बद्धे हस्तमकम्पयन्
पृष्ठवंशं प्रति ततो नातिद्रुतविलम्बितम्
नातिवेगं न वा मन्दं सकृदेव प्रपीडयेत्
सावशेषं च कुर्वीत वायुः शेषे हि तिष्ठति

Next, the enema nozzle which is Lubricated, after the air inside the bag is expelled out, confirming that it is well fastened to the nozzle, it should be pressed without shaking the hands, in the direction of the vertebral column, neither too fast nor too slow, neither with great force nor with low pressure but in one attempt, a little quantity of liquid material be allowed to remain in the bag. 24-26

दत्ते तूत्तानदेहस्य पाणिना ताडयेत्स्फिजौ
तत्पार्ष्णिभ्यां तथा शय्यां पादतश्च त्रिरुत्क्षिपेत्
ततः प्रसारिताङ्गस्य सोपधानस्य पार्ष्णिके
आहन्यान्मुष्टिना अङ्गं च स्नेहेनाभ्यज्य मर्दयेत्
वेदनार्तमिति स्नेहो न हि शीघ्रं निवर्तते
योज्यः शीघ्रं निवृत्ते अन्यः स्नेहो अतिष्ठन्नकार्यकृत्
दीप्ताग्निं त्वागतस्नेहं सायाहने भोजयेत्त्वल्घु

After the administration and removing the nozzle the person should be placed with his face upwards, his buttocks beaten gently by the hands of the physician, then by patients own heels; the foot of the cot should be lifted up thrice;

Next he must lie extending the entire body, with a pillow under his heels, oil should be smeared all over the body and all the parts of it beaten with fist or massaged, concentrating on the painful areas of the body, so that the fat enema liquid inside the rectum does not come out soon.

If it comes out soon, another oil enema should be administered immediately because fat which does not remain inside does not serve the purpose. If the person has good digestive activity, and if the fat comes out after the stipulated time he can be given light food in the evening. 27- 29 ½.

निवृत्तिकालः परमस्त्रयो यामास्ततः परम्
अहोरात्रमुपेक्षेत, परतः फलवर्तिभिः
तीक्ष्णैर्वा वस्तिभिः कुर्याध्यत्रं स्नेहनिवृत्तये

The maximum time for the fat to come out is three Yama- nine hours; after that, it can be awaited for one day and night; later on, after 24 hours after administration, attempt should be made to remove it by force, with the help of rectal suppositories made from fruits or strong decoction enema. 30-31

अतिरौक्ष्यादनागच्छन्न चेज्जाड्यादिदोषकृत्
उपेक्षेतैव हि ततोअध्युषितश्च निशां पिबेत्
प्रातर्नागधान्याम्भः कोष्णं, केवलमेव वा

If it does not come out due to severe dryness inside and does not produce any troubles like lassitude etc. it should be neglected and allowed to remain inside for the night; Next morning he is made to drink warm water either processed with ginger and coriander or plain. 32

अन्वासयेत्तृतीये अह्नि पञ्चमे वा पुनश्च तम्

Again he should be given fat enema on the third or fifth day, or till the fat gets well digested;

To whom fat enema can be given daily?

यथा वा स्नेहपक्तिः स्यादतो अत्युल्बणमारुतान्
व्यायामनित्यान् दीप्ताग्नीन् रूक्षांश्च प्रतिवासरम्

Those who have profound increased of vata, who do exercises- Physical activities daily, who have good digestive power and those who are very dry can be given fat enema daily. 33-34

इति स्नेहस्त्रिचतुरैः स्निग्धे स्रोतोविशुद्धये
निरूहं शोधनं युञ्ज्यादस्निग्धे स्नेहनं तनोः

After 3 – 4 such fat enemas if the body is found to be well lubricated, purification decoction enema should be administered next, to clear the channels, if not well lubricated, fat enema only should be continued. 35

Niruha Basti Vidhi- Procedure of decoction enema:-

पञ्चमे अथ तृतीये वा दिवसे साधके शुभे
मध्याहने किञ्चिदावृत्ते प्रयुक्ते बलिमङ्गले
अभ्यक्तस्वेदितोत्सृष्टमलं नातिबुभुक्षितम्
अवेक्ष्य पुरुषं दोषभेषजादीनि चादरात्
बस्तिं प्रकल्पयेद्वैद्यस्तद्विद्यैर्बहुभिः सह

On the fifth or third day- after fat enema, at an Auspicious time, some time after midday, after performing Auspicious rites, after oleation and Sweating, after elimination of wastes- urine, faeces after not taking a heavy meal after a light meal ., after carefully considering the nature of the person patient, the Doss, Drugs etc, the physician, accompanied by many experts of the enema therapy, should administer decoction enema to the patient. 36- 37 ½

Nirahadraya Kalpana preparation of enema decoction:-

क्वाथयेद्विंशतिपलं द्रव्यस्याष्टौ फलानि च
ततः क्वाथाच्चतुर्थांशं स्नेहं वाते प्रकल्पयेत्
पित्ते स्वस्थे च षष्ठांशमष्टमांशं कफे अधिके
सर्वत्र चाष्टमं भागं कल्काद्भवति वा यथा
नात्यच्छसान्द्रता बस्तेः पलमात्रं गुडस्य च
मधुपट्वादिशेषं च युक्त्या

20 Pala- (960 g) of Drugs- enumerated in the prescription and
8 Madana Phala fruits should be made into a decoction with the 16 parts of water (15.360 liters)
and boiled down to 1/4th quantity; Thus, 3.840 liters of decoction will be obtained.

To the decoction, is added a fat- oil, ghee etc in

1/4th quantity = 960 g, for treatment of Vata,

1/6th quantity = 640 g for the treatment of Pitta,

1/8th quantity = 480 g for healthy person and for the treatment of Kapha disorders.

The quantity of Kalka (Paste) of some Drugs to be added to the decoction for all Doshas and the healthy person shall be 1/8th part of the decoction (480 g) neither too thin nor too thick after mixing.

Next one pala (48 g) of Guda- Molasses/ jaggery and appropriate quantity of honey and salt also are also added.

सर्वं तदेकतः

उष्णाम्बुकुम्भीबाष्पेण तप्तं खजसमाहतम्
प्रक्षिप्य बस्तौ प्रणयेत्पायौ नात्युष्णशीतलम्
नातिस्निग्धं न वा रूक्षं नातितीक्ष्णं न वा मृदु
नातच्छसान्द्रं नोनातिमात्रं नापटु नाति च
लवणं तद्वदम्लं च

All these are then mixed together, churned well with a churner and made warm by keeping its container either in hot water or by steam from a pot.

It should then be filled into the enema bag in that condition, which is neither too hot nor too cold, neither too fatty nor too dry, neither too strong nor mild, neither too thick nor too thin, neither too much nor too less in quantity, neither with too much of salt nor with it is then pushed into the rectum. 41-43

पठन्त्यन्ये तु तद्विदः

मात्रां त्रिपलिकां कुर्यात्स्नेहमाक्षिकयोः पृथक्
कर्षाद्धं माणिमन्थस्य स्वस्थे कल्कपलद्वयम्
सर्वद्रवाणां शेषाणां पलानि दश कल्पयेत्

Some other experts of enema therapy say that the quantity of fats- oil, ghee and honey should be three pala (144 g) individually;

Quantity of Manimantha (Saindhava salt) for healthy will be half a Karsha – 6 grams, the Kalka-
paste of drugs be two Pala 96 g and of all the other liquids put together shall be 10Pala- 480 g.
44-44 ½

माक्षिकं लवणं स्नेहं कल्कं क्काथमिति क्रमात् ॥४५॥ यावपेत निरुहाणामेष संयोजने विधिः।

Honey, salt, fat, paste and decoction are to be mixed in successive order, one after the other;
This shall be the method of mixing the materials for decoction enema. 45 ½

उत्तानो दत्तमात्रे तु निरूहे तन्मना भवेत्
कृतोपधानः सञ्जातवेगश्चोत्कटकः सृजेत्

After receiving the enema, the patient should lie with his face upward with a pillow under his head, mentally intent of the enema; after getting the urge he should eliminate the faeces sitting on his heels. 46

आगतौ परमः कालो मुहूर्तो मृत्येव परम्
तत्रानुलोमिकं स्नेहक्षारमूत्राग्लकल्पितम्
त्वरितं स्निग्धतीक्ष्णोष्णं बस्तिमण्यं प्रपीडयेत्
विद्धात्फलवर्ति वा स्वेदनोत्रासनादि च

The maximum **time for decoction enema material to come out** is one Muhurta- 48 minutes, after that period it may be fatal;

Hence another purgative enema prepared with fats, Alkalies, Urine of animals like the cow and sour substances and possessing unctuous, Penetrating and hot properties should be administered immediately; or a rectal suppository prepared from fruits should be made use of;
Sweating therapy and frightening should also be resorted to, to induce defecation. 47-48 ½

स्वयमेव निवृत्ते तु द्वितीयो बस्तिरिष्यते
तृतीये अपि चतुर्थो अपि यावद्वा सुनिरूढता

If the materials comes out on its own accord, then second, third or fourth enema can be given or as many as required till he developed symptoms of proper enema therapy. 49

विरिक्तवच्च योगादीन्विदयात्

The symptoms of bouts of decoction enema therapy are similar to those of purgation therapy. 49
½

योगे तु भोजयेत्
कोष्णेन वारिणा स्नातं तनुधन्वरसौदनम्
विकारा ये निरूढस्य भवन्ति प्रचलैर्मलैः
ते सुखोष्णाम्बुसिक्तस्य यान्ति भुक्तवतः शमम्

After the appearance of the decided symptoms, the patient should take a bath with warm water, and eat rice mass along with juice of animals of desert- like land. The complications of decoction enema caused by the circulating Malas Doshas will subside by warm water bath and food.

अथ वातार्दितं भूयः सद्य एवानुवासयेत्

If the patient becomes troubled by increased Vata he should be given a fat enema immediately on the Same day. 50-52

सम्यग्घीनातियोगाश्च तस्य स्युः स्नेहपीतवत्

The symptoms of proper, inadequate and excess- decoction enema therapy are the same as those of Snehana (drinking of fat) therapy.

Signs of good Anuvasana basti Procedure –

किञ्चित् कालं स्थितो यश्च सपुरीषो निवर्तते ॥५३॥ स अनुलोम अनिलः स्नेहः तत् सिद्धं
अनुवासनम् ।

Enema material – fat coming out along with faeces after staying inside for a short time, followed by flatus moving down are the symptoms of proper fat enema therapy .53

एकं त्रीन् वा बलासे तु स्नेहबस्तीन् प्रकल्पयेत्
पञ्च वा सप्त वा पित्ते, नवैकादश वा अनिले
पुनस्ततो अप्ययुग्मांस्तु पुनरास्थापनं ततः

1 – 3 fat enema (Anuvasana) should be administered for the treatment of Kapha dominant diseases.

5 – 7 for Pitta,

9 – 11 for Vata.

Again on uneven alternative days- third, Fifth, seventh etc. decoction enema should be given. 54-55

Note – Always, Niruha Basti = decoction enema is given in empty stomach.

Anuvasana basti – fat enema is given soon after taking food, when the palms of the patient is still wet due to hand wash, after food intake. (Ardra Pani Avastha)

कफपित्तानिलेष्वन्नं यूषकीररसैः क्रमात्

Food should be given along with

Anna Yusha (Soup prepared with rice, grains) in case of Kapha disorder

Milk, in case of Pitta disorder and

Meat juice / Meat soup in case of Vata disorder. 55 ½

वातघ्नौषधनिष्क्वाथत्रिवृतासैन्धवैर्युतः

बस्तिरेको अनिले स्निग्धः स्वाद्वम्लोष्णो रसान्वितः

In case of increased of Vata, one enema consisting of decoction of drugs which mitigate Vata, Trivrt, Saindhava Mixed with fats, Liquids of sweet and sour taste, made warm and administered will be ideal. 56

न्यग्रोधादिगणक्वाथपद्मकादिसितायुतौ

पित्ते स्वादुहिमौ साज्यक्षीरेक्षुरसमाक्षिकौ

In case of increase of Pitta, one enema consisting of decoction of drugs of Nyagrodhadi gana and Padmakadi gana made sweet and cold and mixed with ghee, milk, sugarcane juice and honey will be ideal.

आरग्वधादिनिष्क्वाथवत्सकादियुतास्त्रयः

रूक्षाः सक्षौद्रगोमूत्रास्तीक्ष्णोष्णकटुकाः कफे

In case of increase of Kapha, three enemas consisting of decoction of drugs of Argwadhadi gana, and Vastakadi gana mixed with honey, cow urine, possessing penetrating, hot and pungent properties is ideal. 58

त्रयस्ते सन्निपाते अपि दोषान् घ्नन्ति यतः क्रमात्

In case of increase of all the Doshas together, these three kinds of enema will bring down the Doshas for which another enema need to be given with drugs of all the above mentioned qualities. 60

त्रिभ्यः परं बस्तिमतोनेच्छन्त्यन्ये चिकित्सकाः
न हि दोषश्चतुर्थो अस्ति पुनर्दीयेत यं प्रति

Other physicians do not desire any enema other than these three because there is no fourth dosha for which another enema need to be given.

उत्क्लेशनं शुद्धिकरं दोषाणां शमनं क्रमात्
त्रिधैव कल्पयेद्बस्तिमित्यन्ये अपि प्रचक्षते

Yet others say that only three kinds of enema are to be prepared,

Utkleshana - that causing of the Doshas,
Shodhana - that causing purification, by expelling the Doshas and
Shamana – that causing mitigation subsiding them inside the body. 61

दोषौषधादिबलतः सर्वमेतत्प्रमाणयेत्

All these are to be justified on the basis of strength of the Doshas, drugs etc.

सम्यङ्ग्निरूढलिङ्गं तु नासंभाव्य निवर्तयेत्

Administration of enemas should be continued till symptoms of proper enema are obtained.

Karma Basti – treatment with 30 enemas

प्राक्स्नेह एकः पञ्चान्ते द्वादशास्थापनानि च
सान्वासनानि कर्मैवं बस्तयस्त्रिंशदीरिताः

A course of 30 enemas with one fat enema at the beginning and five at the end, with twelve decoction enema and twelve fat enema alternately in the middle is called as Karma basti. 63
Here, each day, one enema is usually given. Some expert doctors may give two enemas per day. But one enema per day is the common standard

F = Fat enema = Anuvasana = Snehabasti

D = Decoction enema = Niruha = Asthapana

1=F	2 = F	3 = D	4 = F	5 = D	6 = F	7 = D	8 = F	9 = D	10 = F
11 = D	12 = F	13 = D	14 = F	15 = D	16 = F	17 = D	18 = F	19 = D	20 = F
21 = D	22 = F	23 = D	24 = F	25 = D	26 = F	27 = F	28 = F	29 = F	30 = F

Kala Basti – 15 enema regimen

कालः पञ्चदशैको अत्र प्राक् स्नेहो अन्ते त्रयस्तथा

षट् पञ्चबस्त्यन्तरिताः

A course of 15 enemas, with one fat enema at the beginning and three at the end, with six decoction enemas and five fat enema alternately in the middle- is known as Kala Basti. 64

1=F	2 = D	3 = F	4 = D	5 = F	6 = D	7 = F	8 = D	9 = F	10 = D
11 = F	12 = D	13 = F	14 = F	15 = F					

Yogabasti – 8 day enema regimen -

योगो अष्टौ बस्तयो अत्र तु

त्रयो निरूहाः स्नेहाश्च स्नेहावाद्यन्तयोरुभौ

A course of eight enemas, with one fat enema both at the beginning and at the end, with three decoction enema and three fat enema alternately in the middle is known as- yoga basti.

1=F	2 = D	3 = F	4 = D	5 = F	6 = D	7 = F	8 = F
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Sneha Basti - Niruha Basti

स्नेहवस्तिं निरूहं वा नैकमेवादिशीतयेत् ६५

उत्क्लेशाग्निवधौ स्नेहान्निरूहान्मरुतौ भयम्

तस्मान्निरूढः स्नेहयः स्यान्निरूहयश्चानुवासितः ६६

स्नेहशोधनयुक्त्यैवं बस्तिकर्म त्रिदोषजित्

Either fat enema or decoction enema alone should not be administered.

More of fat enema may cause nausea and loss of digestion strength.

More of decoction enema may cause fear of increase of Vata.

Hence those who are given decoction enema should also be given fat enema and those who are given fat enema should also be given decoction enema;

Enema therapy will balance the three Doshas only when it is both *lubricating* and *purifying*. 65-66/2

Matra Basti – Low dose fat enema –

ह्रस्वया स्नेहपानस्य मात्रया योजितः समः ॥६७॥ मात्राबस्तिः स्मृतः स्नेहः

Fat enema consisting of fat quantity equivalent to the minimum quantity of fat used for Snehakarma is known as Matra Basti.

In practice, a very low dose of medicated oil or ghee – 50 – 75 ml is administered as Matra Basti.

शीलनीयः सदा च सा

बालवृद्धाध्वभारस्त्रीव्यायामासक्तचिन्तकैः

वातभग्नाबालाल्पाग्निनृपेश्वरसुखात्मभिः

दोषघ्नो निष्परीहारो बल्यः सुष्टमलः सुखः

It should be used always for

Bala – children,

Vridha – the aged,

Adhva, Bhara, Stri, Vyayama – who are habituated to long walking, carrying heavy weight, sexual activity and exercise

Chinta – who think too much,

who are suffering from- diseases of vata, fractures, debility, poor who are digestive activity, for kings, wealthy persons and persons who live happily.

It conquers the Doshas, does not need strict regimen, gives strength, eliminates the wastes- faeces, urine etc. easily and is comfortable. 67-69

Uttarabasti- urethral and vaginal enema/ douche:-

बस्तौ रोगेषु नारीणां योनिगर्भाशयेषु च

द्वित्रास्थापनशुद्धेभ्यो विदध्याद्बस्तिमुत्तरम्

In diseases of the urinary bladder and of vagina and uterus in women, uttarabasti should be administered, to those who have purified by two or three decoction enemas, per rectum. 70

आतुराङ्गुलमानेन तन्नेत्रं द्वादशाङ्गुलम्

वृत्त गोपुच्छवन्मूलमध्ययोः कृतकर्णिकम्

सिद्धार्थकप्रवेशाग्रं श्लक्ष्णं हेमादिसम्भवम्

कुन्दाश्वमारसुमनः पुष्पवृन्तोपमं दृढम्

The nozzle should be **12 Angula** in length, in terms of patients own fingers, round- tubular resembling a cow's tail at its end should have an orifice of mustard size. It should be made of gold, silver etc metals, it should be smooth, resembling the stalk of flowers such as Kunda, Ashvamar and sumanas. It should be strong. 71-72

तस्य बस्तिर्मुदुलघुर्मात्रा शुक्तिर्विकल्प वा

The enema liquid should be mild in strength, light- easily acting, its quantity **one Sukti- 24 g** or lesser.

Uttarabasti Vidhi Procedure:-

अथ स्नाताशितस्यास्य स्नेहबस्तिविधानतः

ऋजोः सुखोपविष्टस्य पीठे जानुसमे मृदौ
दृष्टे मेद्रे स्थिते चर्ज्जो शनैः स्रोतोविशुद्धये
सूक्ष्मां शलाकां प्रणयेत्तया शुद्धे अनुसेवनि
आमेहनान्तं नेत्रं च निष्कम्पं गुदवत्ततः
पीडिते अन्तर्गते स्नेहे स्नेहबस्तिक्रमो हितः

Next the patient who has been given bath and food in accordance with the regimen prescribed for fat enema, should one's knees, this penis should be held straight- by the physician and a thin probe should be slowly inserted the by the physician and a thin probe should be slowly inserted into the urethra to clear the channel; after thus clearing the passage, the enema nozzle should be inserted along the line of the Suture, to the entire length of the Urethral passage- till the cavity of the urinary bladder is reached, without shaking and the enema bag pressed just as described for rectal enema, pushing the fat-0 oil, ghee etc. into the urinary bladder; this is the ideal method- for a urethral enema. 73-75 ½

बस्तिनमेन विधिना दद्यात्रीश्चतुरो अपि वा
अनुवासनवच्छेषं सर्वमेवास्य चिन्तयेत्

In this manner three or four enemas should be given; all other procedures- after care, food etc. are planned similar to that of fat enema therapy. 76-76 ½

स्त्रीणामार्तवकाले तु योनिर्गृह्यात्यपावृतेः
विदधीत तदा तस्मादनृतावपि चात्यये
योनिविभ्रंशशूलेषु योनिव्यापचसृन्दरे

For women, Vaginal/ Uterine enema- douche should be administered during the Menstrual period only for, it is only then that it- uterus is without its closure material; it can be given even apart from the menstrual period, in emergency. In diseases such as prolapsed and pain of the uterus or Vagina, in other diseases of uterus and vagina and in menorrhagia. 77-78

नेत्रं दशाङ्गुलं मुद्गप्रवेशं चतुरङ्गुलम्
अपत्यमार्गं योज्यं स्याद् ह्यङ्गुलं मूत्रवर्त्मनि
मूत्रकृच्छ्रविकारेषु, बालानां त्वेकमङ्गुलम्

The nozzle- for this enema should be ten Angulas in length, permitting the entry of a grain of Mudga- green gram, it should inspected to a length of four Angula in case of vaginal passage and to a length of two Angula in case of urethral passage in diseases like Dysuria etc. and in case of children it shall be one Angulas. 79

प्रकुञ्चो मध्यमा मात्रा, बालानां शक्तिरेवतु॥८०॥

The medium quantity of enema is one prakunca Pala=48 g and for children one Sukti- half Pala=24 g only 80

उत्तानायाः शयनायाः सम्यक् सङ्कोच्य सक्थिनी
उर्ध्वजान्वास्त्रिचतुरानहोरात्रेण योजयेत्
बस्तिस्त्रिरात्रमेवं च स्नेहमात्रां विवर्द्धयन्
त्रयहमेव च विश्रम्य प्रणिदध्यात्पुनस्त्रयहम्

The women, who is lying on a cot with her face upwards, and legs folded at the knees and kept erect, should be administered, the Vaginal/ Urethral enema, three or four times in a day and night; it should be continued for three days only increasing the quantity of fat enema liquid daily; After a gap three days it should be administered again for another three days. 81-82

Samanya Bastikala- periods of administration of enema generally :-

पक्षाद्विरेको वमिते ततः पक्षात् निरुहणम् । सद्व्यो निरुद्धश्च आन्वास्यः सत्परात्रात् विरेचितः
॥८३॥

Purgation therapy should be resorted to after a fortnight after emesis therapy and decoction enema after a fortnight after purgation therapy, Fat enema- therapy should be administered immediately after decoction enema but after seven days after purgation therapy. 83

यथा कुसुम्भादियुतात्तोयाद्रागं हरेत्पटः
तथा द्रवीकृताद्देहाद्बस्तिर्निर्हरते मलान् ८४

Just as the cloth adsorbs the color from the water,boiled with Kusumbha etc, colouring materials, similarly, the enema, absorbs the Doshas from the moistened body. 84

Basti Chikitsa Sresthata- importance of enema therapy :-

शाखागताः कोष्ठगताश्च रोगा मर्माध्वसर्वावयवाङ्गजाश्च
ये सन्ति तेषां न तु कश्चिदन्यो वायोः परं जन्मनि हेतुरस्ति
विट्श्लेष्मपित्तादिमलोचयानां विक्षेपसंहारकरः स यस्मात्
तस्यातिवृद्धस्य शमाय नान्यद्वस्तेर्विना भेषजमस्ति किञ्चित्
तस्माश्चिकित्सार्द्धं इति प्रदिष्टः कृत्स्ना चिकित्सा अपि च बस्तिरेकैः

For all the diseases which are localized in the Shakha (extremities), Koshta (alimentary tract), Marma (vital organs), all the organs above the shoulders, there is no other cause, more important than Vata.

Vata is the one responsible for transportation and destruction of the increased faeces, Kapha, Pitta and other Malas – wastes;

To balance the greatly increased Vata, there is no treatment more efficient other than enema therapy.

Hence it is described as half of the treatment (Ardha Chikitsa) – of all diseases while some others authorities say, that it is full treatment even.

तथा निजागन्तुविकारकारिरक्तौषधत्वेन शिरव्यधो अपि

Similarly, Sira Vyadha – venesection treatment is considered to be effective in vitiated blood conditions. 87

Siravyadha is the treatment either half or full for the vitiated / increased blood which is the cause for internal and external diseases.

Thus ends the chapter Basti Vidhi- the 19th in Sutrasthana of Astangahrdaya Samhita.

Chapter 20 Nasya Vidhi नस्य विधि – Nasal Medication

This chapter explains in detail about types, methods, indications and contra indication of nasal instillation of medicine – Nasya therapy. It is the 20th chapter of Ashtanga Hrudaya Sutrasthan, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta.

उर्ध्वजत्रुविकारेषु विशेषान्नस्यमिष्यते
नासा हि शिरसो द्वारं तेन तद्व्याप्य हन्ति तान् ?

Nasya- Nasal medication is especially described for the treatment of diseases of the parts above the shoulders;

Nose is the gateway for the head, spreading through this, the nasal medication reaches all the parts of the head and neck and cures the diseases. 1

Trividha Nasya – three kinds of Nasal medication:-

विरेचनं बृंहणं च शमनं च त्रिधा अपि तत्

Nasya treatment is of three kinds –

1. Virechana Nasya – purgatory
2. Brimhana Nasya – nourishing and
3. Shamana – Palliative,

Virechana Nasya –

विरेचनं शिरः शूलजाड्यस्यन्दगलामये
शोफगण्डकृमिग्रन्थिकुष्ठापस्मारपीनसे

It does purification. It expels the Doshas of head and neck out of the body. It is useful in

Shirashoola – headache,

Jadya – loss of movement of the head, heaviness, stiffness

Syanda – eye diseases

Galamaya – diseases of the throat,

Shopha – swelling,

Ganda – enlargement of glands,

Krumi – worm infestation

Granthi – tumour, fibroid

Kushta – skin diseases

Apasmara – Epilepsy and

Peenasa – rhinitis

Shodhana nasya

यथास्वं यौगिकैः स्नेहैर्यथास्वं च प्रसाधितैः
कल्कक्वाथादिभिश्चाद्यं मधुपट्वासवैरपि

Shodhana nasya is by the use of fats – (oils and ghee), suitable to the diseases and processed with appropriate drugs, in the form of Paste, decoction etc. and mixed with honey, salt and Asava (fermented infusion). 5

Brimhana Nasya –

बृंहणं वातजे शूले सुर्यावर्ते स्वरक्षये
नासास्यशोषे वाक्सङ्गे कृच्छ्रबोधे अवबाहुके

Nourishing type of Nasya treatment is required for
Vataja Shula – headache of Vata origin,
Suryavarta – Headache that increases by the day
Svarakshaya – loss of voice,
Nasa, Asya Shosha – emaciated – dryness of the nose and mouth,
Vak Sangha – Difficulty to speak
Krichra bodha – difficulty in opening of eyes and
Apabahuka- difficulty of movement of the Arm. 3

Brimhana Nasya

बृंहणं धन्वमांसोत्थरसामृक्खपुरैरपि

Brimhana Nasya is by the use of juice of meat or blood of animals of desert- like lands, mixed with Khapura –plant extracts, resin, Gums etc.

Shamana Nasya –

शमनं नीलिकाव्यङ्गकेशदोषाक्षिराजिषु

Palliative nasal medication is required in
Neelika – blue patches on the skin,
Vyanga – discolored patch on face
diseases of the hair and of the eyes. 4

शमनं योजयेत्पूर्वैः क्षीरेण सलिलेन वा

Shamana Nasya is by the use of juice of meat, blood milk or even water. 6

Anya Nasya Prakarah – other kinds of nasal medication :-

मर्शश्च प्रतिमर्शश्च द्विधा स्नेहो अत्र मात्रया
कल्कादयैः अवपीडस्तु स तीक्ष्णैः मूर्धविरेचनैः ७

Marsha and Pratimarsha are the two subdivisions of **sneha nasya**- nasal medication with fat material based on the quantity –of fats used.

Avapeeda is from paste (Kalka), fresh juice, decoction and it is a strong purgation to the head. 7

ध्मानं विरेचनश्चूर्णो युञ्ज्यात्तं मुखवायुना

Dhmana is in the form of powder- to be blown into the nose and is a purgative.

षडङ्गुलद्विमुखया नाड्या भेषजगर्भया
स हि भूरितरं दोषं चूर्णत्वादपकर्षति

It is administered by blowing it inside with the help of air from the mouth, the power held in a tube of **six Angula** in length, having opening at both its end. It pulls out the greatly imbalanced Doshas because it is in the form of powder. 8

Nasya Matra – quantity of nasal drops:-

प्रदेशिन्यङ्गुलीपर्वद्वयान्मग्नसमुद्धतात्
यावत्पतत्यसौ बिन्दुर्दशाष्टौ षट् क्रमेण ते
मर्शस्योत्कृष्टमध्योना मात्रास्ता एव च क्रमात्
बिन्दुद्वयोनाः कल्कादेः

The amount of liquid that drops after immersing two digits of the index finger in any liquid and taking the finger out forms one **bindu**- 1 drop.

10, 8 and 6 such drops are the maximum, moderate and minimum doses, respectively of **Marsha Nasya** (oil / fat medication).

In respect of Paste (Kalka), fresh juice, decoction the doses are less by two bindu. i.e. maximum, medium and minimum does of **Avapidaka** kind of nasya are 8,4 and 6 drops respectively. 9-10

Nasya Anarhah – persons unsuitable to nasal medication :-

योजयेन्न तु नावनम्
तोयमद्यगरस्नेहपीतानां पातुमिच्छताम्
भुक्तभक्तशिरःस्नातस्नातुकामसुतासृजाम्
नवपीनसवेगार्तसूतिकाश्वासकासिनाम्
शुद्धानां दत्तबस्तीनां तथा अनार्तवदुर्दिने
अन्यत्रात्ययिकाद्व्याधेः

Nasal medication should not be administered to persons who have just then consumed water, wine, artificial poison (Garavisha – chronic poisoning) and fat (as part of Snehana therapy or who wish to consume them, soon, who have taken food just then, who have already taken bath or who desire to take bath-soon, who have had blood letting therapy- or severe bleeding due to other causes, who are having acute rhinitis, Who are getting natural urges of the body; the woman who has recently delivered, patients of dyspnoea, COPD, Asthma and cough, those who have undergone purification (Panchakarma) therapies (Vamana and Virechana) who have been given Basti treatment – just then, at unsuitable seasons and on Sunless cloudy days except in emergency during diseases. 11-12 ½

अथ नस्यं प्रयोजयेत्

प्रातः श्लेष्मणि, मध्याह्ने पित्ते, सायंनिशोश्चले

स्वस्थवृत्ते तु पूर्वाह्ने शरत्कालवसन्तयोः १४

शीते मध्यं दिने ग्रीष्मे सायं वर्षासु सातपे

वाताभिभूते शिरसि हिष्म्यायामपतानके १५

मन्यास्तम्भे स्वरभ्रंशे सायं प्रातः दिने दिने

Nasal medication should be administered in

morning for Shleshma – increase of Kapha,

during midday for pitta,

in the evening or night for the healthy.

During Sharath (Autumn) and Vasantha (Spring), it should be given in forenoon.

During winter, it should be given in midday.

Evenings in Grisma –summer,

when there is sunlight during Varsha- rainy season.

It should be done both in evening and morning daily in the following diseases.

Vataja shiroroga – diseases of the head caused by Vata,

Hikka – Hiccup,

Ayama – tetanus,

Apatanaka - Convulsive disorders,

Manyasthambha – stiffness of the neck, and

Svarakshaya – hoarseness of voice, 13-15

एकाहान्तरं अन्यत्र सप्ताहं च तदाचरेत्

In other diseases, it should be done on every alternative days for a week. 16

Nasya Vidhi – procedure of medication :-

स्निग्धस्विन्नोत्तमाङ्गस्य प्रकृतावश्यकस्य च
निवातशयनस्थस्य जत्रूर्ध्वं स्वेदयेत् पुनः
अथोत्तानर्जुदेहस्य पाणिपादे प्रसारिते
किञ्चित्पुन्नतपादस्य किञ्चिन्मूर्द्धनि नामिते
नासापुटं पिधायैकं पर्यायेण निषेचयेत्
उष्णाम्बुतप्तं भैषज्यं प्रणाड्या पिचुना अथवा
दत्ते पादतलस्कन्धहस्तकर्णादि मर्दयेत्
शनैरुच्छिद्य निष्ठीवेत्पार्श्वयोरुभयोस्ततः
आभेषजक्षयादेवं द्विस्त्रिर्वा नस्यमाचरेत्

The head of the person who has attended to this essential activities – elimination of urine and faeces, washing of the teeth and mouth etc. earlier, should be massaged with oil and given fomentation (mild sweating).

He should then be made to lie – on a cot in a room devoid of breeze, the parts above his shoulders should be given fomentation (mild sweating) once again, He is made to lie straight with his face upwards, extending his arms and legs, the medicine slightly warmed with the help of hot water, should be taken either in a tube or soaked in a piece of cloth, and instilled into each nostril alternately, keeping the other one closed. After instilling, his soles, neck, palms, ears etc. should be massaged- mildly, he should then turn to his sides and spit out till the entire medicine comes out.

In this manner two or three nasal medications should be administered to him.

मूर्च्छायां शीततोयेन सिञ्चेत्परिहरन् शिरः

If he goes unconscious, cold water should be sprinkled over the face, avoiding head. 21

Sneha Nasya- Nasal medication with fat materials:-

स्नेहं विरेचनस्यान्ते दद्याद्दोषाद्यपेक्षया

Nasal medication with fat material should be given at the end of purgative Nasal medications, in consideration of the Doshas etc.

नस्यान्ते वाक्शतं तिष्ठेदुत्तानः धारयेत्ततः

धूमं पीत्वा कवोष्णाम्बुकवलान् कण्ठशुद्धये

After medication is completed, the patient should lie with face upwards, for a period of uttering one hundred syllables (for 100 seconds),

Then he should inhale smoke of medicated herbs and gargle the month with lukewarm water many times to cleanse the throat. 21-22 ½

Symptoms of good Sneha nasya (with oil or ghee) –

सम्यक्स्निग्धे सुखोच्छ्वास स्वप्नबोधाक्षपाटवम् २३

(remember that Marsha and Pratimarsha are the two types of Sneha nasya)

Sukha Uchvasa – Expiration without difficulty,

Sukha swapna – sleep

Sukha bodha – easy awakening from sleep and

Akshapatava – keenness of sense organs

are the signs of lubricating nasal therapy properly done. 23

Symptoms of inadequate Sneha nasya (with oil or ghee) –

रूक्षे अक्षिस्तब्धता शोषो नासास्ये मूर्धशून्यता

Akshi stabdhata – Loss of movement of the eyes,

Shosha Nasa asye – emaciation, dryness of the nose and mouth

Murdha shunyata – feeling of emptiness inside the head

are the signs of dryness- or inadequate Lubrication.

Symptoms of excess Sneha nasya -

स्निग्धे अति कण्डूगुरुताप्रसेकारुचिपीनसाः

Kandu – Itching

Guruta – feeling of heaviness of the head,

Praseka – excess salivation,

Aruchi – anorexia

Peenasa – rhinitis

are signs of excess of Lubrications therapy. 24

Symptoms of Good Virechana (Purgation) Nasya therapy -

सुविरिक्ता अक्षिलघुतावक्त्रस्वरविशुद्धयः

दुर्विरिक्ते गदोद्रेकः, क्षामता अतिविरिचिते

akshikaghuta – lightness of the eyes,

vaktra swara vishuddhi – clean mouth and clear voice;

Inadequate Virechana Nasya (purgative therapy) causes exacerbation of the diseases and excess therapy leads to emaciation. 25

Pratimarsha Nasya:-

प्रतिमर्शः क्षतक्षामबालवृद्धसुखात्मसु
प्रयोज्यो अकालवर्षे अपि न त्विष्टो दुष्टपीनसे
मद्यपीते अबलश्रोत्रे कृमिदूषितमूर्द्धनि
उत्किलष्टोत्किलष्टदोषे च, हीनमात्रतया हि सः

Pratimarsha Nasya is a type of oil / fat Nasya. Here the dose is very low. Hence, it is indicated in wide variety of diseases.

It can be administered to

Kshata – wounded,

Kshaama – the emaciated,

Baala – the children,

Vruddha – the aged and

Sukhaatma – those who lead a happy conservative life;

it can be administered even during unsuitable time, season, day etc. It can also be administered during rainy season.

Contra indication for Pratimarsha nasya –

It is not suitable in

Dushta Peenasa – infective Rhinitis,

Madyapeeta – those who has have drunk wine,

Abalashrota – People with low ears- low hearing capacity

Krumidushita Murdha – head infested with worms,

utklishta Doshā – in whom, in the Doshas are greatly imbalanced and moving from place to place;

In these conditions, it is not suitable because it is of less quantity. 26-27

Pratimarsha Kala – time to administered Pratimarsha Nasya –

निशाहर्भुक्त्वान्ताहः स्वप्नाध्वश्रमरेतसाम्

शिरो अभ्यञ्जन गण्डूष प्रसाव अञ्जन वर्चसाम् ॥२८॥ दन्तकाष्टस्य हासस्य योज्यो अन्ते असौ

द्विबिन्दुकः ।

After head massage

After Gandusha (gargling)

After Anjana – collyrium,

After defecation,

After tooth brushing,

After bouts of laughing ;

its dose is two Bindu- 2 drops. 28

पञ्चसु स्रोतसां शुद्धिः , क्लमनाशस्त्रिषु क्रमात्

दृग्बलं पञ्चसु, ततो दन्तदार्ढ्यं मरुच्छमः

Pratimarsha cleanses, clears the channels, relieves fatigue, improves eye sight, bestows sturdiness to the teeth and mitigates the Vata.29

Kriya Nisiddha Vayas – unsuitable age for therapies –

न नस्यमूनसप्ताब्दे नातीताशीतिवत्सरे
न चोनाष्टादशे धूमः, कवला नोनपञ्चमे
न शुद्धिरूनदशमे न चान्तिक्रान्तसप्ततौ

Nasya should not be administered to those who are less seven years and more than 80 years of age;

Dhuma- inhalation of smoke of drugs should not be administered for children below 18 years; Kavala- mouth gargling should not be administered for children below five years; Shodhana – purification (Panchakarma) therapies like Vamana, Virechana etc. should not be administered below 10 years and above 70 years of age. 30-31

आजन्ममरणं शस्तः प्रतिमर्शस्तु बस्तिवत्
मर्शावच्च गुणान् कुर्यात्स हि नित्योपसेवनात्
न चात्र यन्त्रणा नापि व्यापद्भयो मर्शवद्भयम्

Pratimarsha – kind of nasal medication is good from birth to death just like basti treatment. It provides the benefits like Marsha Nasya (oil, high dose if used daily, it does not need any control – regarding food and activities nor it has any risks like Marsha Nasya. 32

तैलमेव च नस्यार्थं नित्याभ्यासेन शस्यते ॥३३॥ शिरसः श्लेष्मधामत्वात् स्नेहाः स्वस्थस्य नेतरे ।

Medicated oil only is ideal for daily use of Nasya (Pratimarsha), because the head is the dwelling place of kapha and no fat other than oil, can keep it healthy. 33

आशुकृच्चिरकारित्वं गुणोत्कर्षापकृष्टता
मर्शं च प्रतिमर्शं च विशेषो न भवेद्यादि
को मर्शं सपरीहारं सापदं च भजेत्ततः
अच्छपानविचाराख्यौ कुटीवातातपस्थिती
अन्वासामात्राबस्ती च तद्वदेव विनिर्दिशेत्

Immediate and delayed action, more and less benefits are the results of Marsha and Pratimarsa respectively.

If there is no difference between then, who will resort to marsha which is associated with controls – regarding food and activities and risks?

In the same way,

Acchapana – drinking of pure fat alone and

Vicharana- intake of fat mixed with foods etc.

Similar is the case of

Kuti Pravesika – one kind of rejuvenation therapy where the person needs to stay in a house for

weeks together, taking Chyawanprash etc. and
Vatatapika- Rejuvenation treatment, wherein patient can do his routine work.
Similar is the case of
Anuvasana – fat enema and
Matra basti – fat enema with very little oil 34-36

Anu taila -

जीवन्तीजलदेवदारुजलदत्वक्सेव्यगोपीहिमं
दार्वीत्वङ्मधुकप्लवागुरुवरीपुण्ड्राह्वबिल्वोत्पलम्
धावन्यौ सुरभिं स्थिरे कृमिहरं पत्रं त्रुटि रेणुकां
किञ्जिज्जलकं कमलाद्वलां शतगुणे दिव्ये अम्भसि क्वाथयेत् ३७
तैलाद्रसं दशगुणं परिशोष्य तेन तैलं पचेत् सलिलेन दशैव वारान्
पाके क्षिपेच्चदशमे सममाजदुग्धं नस्यं महागुणमुशन्त्यणुतैलमेतत् ३८

Jivanti, Jala, Devadaru, Jalada, Twak, Sevya, Gopi (sariva), Hima, Darvi twak, Madhuka, Plava, Agar, Shatavari, Pundrahva, Bilva, Utpala, the two Dhavani, surabhi, the two Sthira, Krmihara (Vidanga), Patram (Cinnamon leaf), Truti (Cardamom), Renuka, Kinjalka, Kamala (lotus) and Bala- are to be boiled in one hundred parts of rain water / pure water and decoction reduced to one tenth part;

to this decoction, equal quantity of sesame oil is added and cooked for ten times.
(the decoction is added to the oil, boiled till water evaporation. Again, equal quantity of decoction is added, evaporated. This process is repeated for 10 times. During the tenth cooking, equal quantity of goats milk (equal to the quantity of oil) is added – and cooking is completed. This oil known as Anutaila, used as nasal drops, bestows great benefits. 37-38

Nasya Phala- Benefits of Nasya treatment –

घनोन्नतप्रसन्नत्वक्स्कन्धगीवास्यवक्षसः
दृढेन्द्रियास्तपलिता भवेर्युनस्यशीलिनः

The skin, shoulders, neck face and chest become thick, well developed and bright;
The body parts and the sense organs become strong
disappearance of grey hairs will be obtained by persons who becomes habituated to nasal medication. 39

Thus ends the chapter Nasya Vidhi- the twentieth in suthrasthana of Astangahridaya Samhita.

Chapter 21 Dhumpana धुमपान – Medicated Smoking

In this chapter, we are learning in detail about herbal smoking, its benefits, indications, timing, contra indication etc. This is the 21st chapter of Ashtangahridayam Sutrasthan, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta.

जत्रूर्ध्वं कफवतोत्थं विकाराणामजन्मने
उच्छेदाय च जातानां पिबेत्धूमं सदाआत्मवान् ?

The person who wishes to take care of his health should inhale herbal smoke daily to treat or to prevent the onset of diseases of the parts above the shoulders, arising from – increases of kapha and Vata. 1

Types of Dhumapana –

स्निग्धो मध्यः स तीक्ष्णस्य वाते वातकफे कफे
योज्यः
स्निग्धो वाते
मध्यःवातकफे
तीक्ष्णस्य कफे

Snigdha Dhuma – lubricating, also known as Mrudu (Soft) / Prayogika – useful in Vata imbalance.

Madhya Dhuma – medium – useful in Vata and Kapha imbalance. Also known as Shamana Dhuma

Teekshna Dhuma – strong, useful in Kapha imbalance. Also known as Virechana dhuma (Purifying). 2

Dhuma Anarhah- person unsuitable for inhalation -

न रक्तपित्तार्तिं विरिक्तोदरमेहिषु
तिमिरोर्ध्वानिलाध्मानरोहिणीदत्तबस्तिषु
मत्स्यमध्यदूधिक्षीरक्षोउद्रस्नेहविषाशिषु
शिरस्याभिहते पाण्डुरोगे जागरिते निशि

Inhalation of smoke should not be done for persons who are suffering from Raktapitta- bleeding disease,
Virikta – who has undergone Virechana therapy,

Udara – ascites, intestinal obstruction
Meha – diabetes, urinary tract disorders
Timira – blindness,
Urdhwa Anila – upward movement of Vata,
Adhmana – Flatulence, bloating
Rohini- a serious disease of the throat, diphtheria,
Datta Basti – who have been administered enema,
who have just eaten fish, wine, curds, milk, honey, fats and poison;
who are injured in the head,
Pandu- anemia and
Jagarita – those who have kept awake at night. 2a – 3a

Side effects of herbal smoking -

रक्तपित्तान्ध्य बाधिर्यं तृट् मूर्छा मद मोहकृत् ॥४॥ धूमो अकाले अतिपीतो वा तत्र शीत विधिर्हितः

|

Doing Dhumapana at improper time or in excess leads to
Rakta pitta- bleeding disease,
Andhya – blindness,
Badhirya – deafness,
Trut – excessive thirst
Murcha – fainting, loss of consciousness
Mada, Moha – delusion
For this cold regimen should be adopted. 5

Treatment

तत्र शीतो विधिर्हितः

cold regimen is the ideal treatment

Dhumapana Kala- proper time for inhalation -

Indication for Mridu Dhuma –

क्षुतजृम्भितविण्मूत्रस्त्रीसेवाशस्त्रकर्मणाम्
हासस्य दन्त काष्ठस्य धुममन्ते पिबेन्मृदुम्

Mild, lubricating smoke should be inhaled
Kshut – at the end of sneezing,
Jrumbhita – yawning,
Vit – defecation,
Mutra – urination
Striseva – copulation,
shastrakarma – surgical operation,

Hasya – bouts of laughing
Dantakashta – use of tooth brush.

Indication for Madhyama Dhuma –

कालेष्वेषु निशाहारनावनान्ते च मध्यमम्

Medium strength smoke should be inhaled
at the end of the night,
end of the meals and
end of Nasya therapy,

Virechana Dhuma –

निद्रानस्योन्जनस्नानच्छर्दितान्ते विरेचनम्

purgative, strong smoke should be inhaled
Nidra – at the end of sleep,
Nasya – at the end of Nasya treatment
Anjana – After applying collyrium
Snana – After bath and
Chardi – After vomiting. 5-6

Dhuma yantra- smoking apparatus -

बस्तिनेत्रसमद्रव्यं त्रिकोशं कारयेत् ऋजु
मूलाग्रेअन्गुष्ठकोलास्थिप्रवेशं धुमनेत्रकम्

The smoke apparatus should be prepared from the same material as of enema nozzle (from metals like gold, silver, iron etc);

It should have three chambers

It should be straight

It should permit the entry of the thumb and a Kolasthi- seed of jujube fruit through orifices at this root and tip respectively. 7

The length of the tube should be

24 Angula (width of one knuckle) for Mrudu (soft, Sneha) Dhuma

32 Angula for medium Dhuma and

40 Angula for strong Virechana Dhuma. 8

Pramanam प्रमाणं

तीक्ष्णस्नेहनमध्येषु त्रीणि चत्वारि पञ्च च
अङ्गुलानां क्रमात्पातुः प्रमाणे नाष्टकानि तत्
तीक्ष्णं - 3 x 8
स्नेहनं - 4 x 8
मध्यं - 5 x 8

Dhumapana Vidhi – made of inhalation -

ऋजूपविष्ट वित्तास्यस्त्रिपर्ययम्
पिधाय च्छिद्रमेकैकं धूमं नासिकया पिबेत्

The patient should sit straight, attentive, with his mouth open and inhale the smoke through each nostril alternatively,
While inhaling from one nostril, he should close the other.
Inhalation should be done thrice – inhaling the smoke and letting it out together from one bout; three such bouts should be done each time. 9

Dhuma according to movement of dosha

प्राक् पिबेन्नासयोत्क्लिष्टे दोषे घ्राणशिरोगते

Smoke should be inhaled through the nose first if the imbalanced Doshas are localized in the nose and head.

उत्क्लेशनार्थं वक्त्रेण,

If Doshas from nose and head are not coming out, but are adhering, inhalation should be done first through the mouth to make them move; and later through the nose.

विपरीतं तु कण्ठगे

when the Doshas are localized in the throat – inhalation should be done in reverse order- first by the nose and later by the mouth.

The smoke inhaled (either from mouth or from nose) should be let out only through the mouth;

नासया द्विग्विघातकृत्

if let out through the nose,

द्विग्विघातकृत्

it produces loss of vision -10-11

Time

आक्षेपमोक्षैः पातव्यो धूमस्तु त्रिभिस्त्रिभिस्त्रिभिः

Smoking should be done thrice, with three times inhaling and three exhaling alternately.

अहनः पिबेत्सकृत् स्निग्धं, द्विर्मध्यं , शोधनं परम्
त्रिश्चतुर्वा

Snigdha- lubricating, mild kind of smoke should be taken for only set of three inhalation and exhalations, during day time.

Madhya- medium kind – two sets of 3 inhales and exhales and

Shodhana- purgative, strong kind, 3 – 4 sets of 3 inhales and exhales.

Herbal smoking blends – Dhuma dravyani –

For Mridu- mild kind of smoke,

मृदौ तत्र द्रव्याण्यगुरुगुग्गुलु
मुस्तस्थौणेयशैलेयनलदोशीरवालकम्
वयङ्गकौन्तीमधुकबिल्वमज्जैलवालुकम्
श्रीवेष्टकं सर्जरसो ध्यामकं मदनं प्लवम्
शल्लकी कुंकुमं माषा यवाः कुन्दुरुकास्तिलाः
स्नेहः फलानां साराणां मेदो मज्जा वसा घृतम्

useful drugs are-Aguru, Guggulu, Musta, sthauneya, Shaileya, Nalada, Usheera, Valaka, Varanga, Kounti, Madhuka, Bilvamajja, elavaluka, Shrivestaka, Sarjarasa, Dhyamaka, Madana, Plava, Shallaki, Kumkuma, Masha, Yava, Kunduruka, Tila, oil obtained from fruits and pith of trees, fat, Marrow, muscle- fat and ghee. 13-15

For Shamana- Madyama, medium kind of smoke

शमने शल्लकी लाक्षा पृथ्वीका कमलोत्पलम्
न्ययोधोदुम्बराश्वत्थप्लक्षरोधत्वचः सिताः
यष्टिमधु सुवर्णत्वक् पद्मकं रक्तयष्टिका
गन्धाश्चाकुष्ठतगराः

useful drugs are - shallaki, Laksha, Prithvika, Kamala, Utpala, Barks of Nyagrodha, Udumbara, Asvattha, Plaksa and Rodhra; Sita, Yasthimadhu (licorice), Suvarnatwak, Padmaka, Raktayastika Kustha, tagara and other scents – perfumeries.

For **Teekshna – strong**, Purgative kind of smoke –

तीक्ष्णे ज्योतिष्मती निशा

दशमुलमानोहवालं लाक्षा श्वेता फलत्रयम्

गन्धद्रव्याणि तीक्ष्णानि गणो मुर्ध्व विरेचनः

useful drugs are Jyotismati, Nisha (turmeric), Dashamula, Ala, Laksa, Shweta, Triphala, Substances which have strong smell and drugs of Murdha Virechana Gana- vide chapter 15, -13-18

Dhumavarti- preparation of smoke wick-

जले स्थितामहोरात्रमीषिकां द्वादशाङ्गुलाम्

पिष्टैर्धुमऔषधैरेवम् पञ्चकृत्वः प्रलेपयेत्

वर्तिरङ्गुष्ठकस्थुलो यवमध्या यथा भवेत्

छाया शुष्कां विगर्भो तां स्नेहाभ्यक्तां यथायथम्

धुमनेत्रार्पितां पातुमग्निप्लुष्टां प्रयोजयेत्

A reed (tall, grass like plant), twelve Angula in length, soaked in water for a day and night, should be wrapped in five layers-one over the other with a ribbon of cloth; it is smeared with thin paste of drugs, its thickness being that of the middle portion of the thumb. It should be dried in shade, removed of its reed, smeared with any suitable fat material (oil / ghee)

It should be inserted into the smoking tube, lit with fire and the smoke is inhaled. 19-20 ½

Kasaghna Dhuma- Antitussive smoke for cough –

शरावसंपुटच्छिद्रे नाडीं न्यस्य दशाङ्गुलां

अष्टाङ्गुलां वा वक्त्रेण कासवान् धुममापिबेत्

A tube either 10 or 8 Angula in length should be fixed to a hole made in a capsule of earthen saucers and the person suffering from cough made to inhale smoke – through the tube. 21

Notes- A burning coal / charcoal is placed inside an earthen pot. Powder of herbs is sprinkled over it and covered with another vessel, having a hole at its center. A tube is connected to the hole, through which the smoke is inhaled.

Dhumapana Phala- benefits of smoke therapy-

कासः श्वासः पीनसो विस्वरत्वं पुतिर्गन्धः पाण्डुता केशदोषः
कर्णस्याक्षिस्रावकन्द्वर्तिजाड्यं तन्द्रा हिध्मा धुमपं न स्पृशन्ति २२

Cough, Dyspnoea, Rhinitis, Disorders of voice, bad smell – of the nose and mouth, pallor of the face, disorders of hairs; discharges, itching, pain and in activities – diminution or loss of function of the ears, mouth and eyes; stupor and hiccup do not affect the person who inhales smoke-habitually. 22

Thus ends chapter – Dhumapana Vidhi- the twenty first of sutrasthana of Astangahrdaya Samhita.

Chapter 22 Gandushadi Vidhi गण्डूषादि विधि- Gargles and other therapies

Let us learn about few oral, ear and head therapy, their benefits, procedure etc. It is the 22nd Chapter of Ashtanga Hrudaya Sutrasthan, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter is called as Gandushadi Vidhi Adhyaya, because it starts with explanation of Gandusha – mouth gargling.

Types of Full volume mouth gargling – Gandusha Prakara –

Note: Gandusha is treatment procedure wherein the patient holds the liquid medicine in his mouth, to its full, for specific time period.

चतुष्प्रकारो गण्डूषः स्निग्धः शमनशोधनौ
रोपणश्च त्रयस्तत्र त्रिषु योज्याश्चलादिषु १
अन्त्यो व्रणघ्नः

Gandusha is of four kinds, viz –
Snigdha – lubricating, with oils and fats – for Vata imbalance disorder
Shamana – palliative – for Pitta imbalance disorder
Shodhana – purifying – for Kapha imbalance disorder
Ropana – healing. 2.

Snigdha Gandusha –

स्निग्धो अत्र स्वाद्वम्ल पटुसाधितैः
स्नेहैः

lubricating full mouth gargle is by the use of oil processed with herbs of sweet, sour and salt tastes.

Shamana Gandusha –

संशमनः तिक्तकषायमधुरौषधैः

palliative full mouth gargle is by herbs of bitter, astringent and sweet tastes.

Shodhana –

शोधनः तिक्त कटु अमल पटुष्णैः

purifying full gargle is with herbs of bitter, pungent, sour, salt tastes and possessing Ushna – hot property.

Ropana –

रोपणः पुनः

कषाय तिक्तकैः

healing full gargle is with herbs of astringent and bitter. 3.

Gandusha Drava – liquids used –

तत्र स्नेहः क्षीरं मधूदकम्

शुक्तं मध्यं रसो मूत्रं धान्याम्लं च यथायथम्

कल्कैर्युक्तं विपक्वं वा यथास्पर्शं प्रयोजयेत् ४

Fats – oil, ghee etc., milk,

Honey with water

Shukta – fermented gruel,

Madya – wine,

Mamsarasa – juice of meat,

Mutra – urine of animals or

Dhanyamla – wash of grains fermented by keeping overnight,

These liquids are commonly used in Gandusha.

The liquids may be mixed with a kalka (herbal paste)

The liquids may be cooked or raw

The liquids should be comfortable to touch and to hold in the mouth.

Tilakalkodaka – Sesame seed paste with water –

In conditions like

Dantaharsha – tingling of the teeth,

Dantachala – shaky teeth, and

disease of the mouth caused by Vata, Gandusha with water mixed with sesame seed paste – either lukewarm or cold, is useful. 5

Taila (sesame oil), Mamsarasa (meat soup), Ghrita (ghee) Ksheera (cow milk)

नित्यं तैलं मंसरसोअथवा

For daily use, either sesame oil or meat soup is good.

ऊषादाहान्विते पाके क्षते चागन्तुसंभवे
विषे क्षाराग्निदग्धे च सर्पिर्धार्य पयोअथवा

When there is local or general burning sensation (Daha), ulceration and wounds caused by foreign bodies, poison wounds, alkalies (Kshara) and burns by fire, it is best to hold either ghee or milk. 3 – 6.

वैशद्यं जनयति आशु सन्दधाति मुखे व्रणान्
दाहत्पृष्णाप्रशमनं मधु गण्डूष धारणम्

Honey - Holding honey in the mouth removes the sliminess of the mouth, heals the ulcers quickly, relieves burning sensation and thirst. 7.

धान्याम्लंआस्यवैरस्य मलदौर्गन्ध्यनाशनम्

Holding **Dhanyamla** – fermented grain wash in the mouth removes distaste, dirt (of teeth and tongue) and bad smell from the mouth.

तदेवालवणं शीतं मुखशोषहरं परम्

The same – **Dhanyamla without salt**, used cold, is best to remove dryness of the mouth.

आशु क्षाराम्बु गण्डूषोभिनात्ति श्लेष्मणश्चयम्

Holding **Ksharambu** – water containing alkalies in the mouth quickly breaks up the accumulation of Kapha.

सुखोष्णोदकगण्डूषैर्जायते वक्त्रलाघवम्

Holding comfortable **warm water** brings about ightness and cleansing of the mouth. 8 – 9.

Gandusha Vidhi – procedure -

निवाते सातपे स्विन्न मृदित स्कन्धकन्धरः १०
गण्डूषमपिबन् किञ्चित् उन्नतास्यो विधारयेत्
गण्डूषमपिबन्विधारयेत्

The person should sit in a place devoid of breeze (Nivata) but in sunlight (Sa Aatapa). His shoulders and neck should be massaged and fomented; Keeping his face slightly lifted up,

कफपूर्णास्यता यावत्स्रवत्घ्राणाक्षताअथवा

he should hold the liquid in his mouth till the mouth gets filled with Kapha or till the nose and eyes start secreting liquid. 10 – 11.

Difference between Kavala and Gandusha –

असञ्जार्यो मुखे पूर्णे गण्डूषः, कवलो अन्यथा

Filling the mouth with liquids fully not permitting any movement inside is Gandusha.
Taking liquid into mouth and moving it around by gargling for specific time period is Kavala.

Kavala – mouth gargles –

मन्याशिरः कर्णमुखाक्षिरोगाः प्रसेक कण्ठामयवक्त्रशोषाः १२

हृल्लासतन्द्रारुचि पीनसाश्च साध्या विषेशात्कवलग्रहण

Diseases of the neck, head, ears, mouth and eyes,
Praseka – excess salivation, diseases of the throat,
dryness of the mouth, nausea,
Tandra – stupor,
Aruchi – anorexia and
Peenasa – rhinitis are curable by Kavala – mouth gargles. 12.

Pratisarana – coating the mouth with herbs -

कल्को रसक्रिया चूर्णः त्रिविधं प्रतिसारणम्

युञ्ज्यात् तत् कफरोगेषु गण्डूष विहितौषधैः १३

Pratisarana – applying herbs to the interior of the mouth with the finger – is of three kinds, viz.
Kalka – in the form of paste
Rasakriya – solidified decoction and
Curna – powder
It should be done in diseases of Kapha origin with the same herbs as suggested for Gandusha. 13.

Mukhalepa – application of paste of herbs over the face, Facial creams

मुखलेपः त्रिधा दोषविषहा वर्णकृच्च सः १४

Mukhalepa – application of paste of herbs over the face is of three types –
Doshaha – removing the Doshas,
Vishaha – removing poison and
Varnakara – improving complexion. 14.

उष्णा वातकफे शस्तः, शेषेषु अत्यर्थशीतलः

It should be applied warm for Vata and Kapha and
For Pitta imbalance, it should be cold
Its three thickness –

त्रिप्रमाणः चतुर्भाग त्रिभागाद्वाङ्गुलोन्नातिः

Minimum – 1/4th Angula (Finger breadth)

Medium – 1/3 Angula

Maximum – ½ Angula thickness 15.

अशुष्कस्य स्थितिस्तस्य, शुष्को दूष्यतिच्छविम्
तं आर्द्रयित्वा अपनयेत् तदन्ते अभ्यङ्ग आचरेत्

It should be allowed to remain till it becomes dry; when dry, it vitiates the skin colour, hence it should be removed soon after it becomes dry. While removing, it should be moistened for easy removal.

After removal, a gentle oil massage should be given. 16.

Things not to do –

विवर्जयेत्दिवास्वप्नाभाष्याग्न्यातप शुक् क्रुधः

The person should avoid day sleep, speaking for long hours, exposure to fire and sunlight, sorrow and anger during the procedure.

Contra indication - It should not be administered to persons suffering from

न योज्यः पीनसे अजीर्णदत्तनस्ये हनुग्रहे

अरोचके जागरिते

Peenasa – rhinitis,

Ajeerna – indigestion,

Nasya – who have received Nasya therapy,

Hanugraha – locked jaw,

Aruchi – anorexia

Jagarana – loss of sleep.

Benefits –

स तु हन्ति सुयोजितः

अकालपलित वयङ्ग वलीतिमिर नीलिकाः

If properly done, it cures

Akalapalita – premature graying of hair,

Vyanga – discolored patch on face

Vali – wrinkles,
Timira – blindness and
Neelika – bluish vision (a type of blindness) 17 – 18.

The following **six recipes** are ideal for the six seasons commencing with Hemanta –(early winter) respectively.

1. For Hemanta (early winter) – कोलमज्जा वृषान्मूलं शाबरं गौरसर्षपाः Marrow of Kola, root of Vrisha (Vasa – Adhatoda vasica) , Sabara and Gaurasarsapa (White mustard).
2. For Shishira (winter) – सिंहीमूलं तिलाः कृष्णा दावीत्वङ् निस्तुषा यवाः Root of Simhi, Krisna tila (black sesame), bark of Darvi and Dehusked Yava (barley).
3. For Vasantha (Spring) – दर्भमूलहिमोशीरशिरीषमिशितण्डुलाः Root of Darbha, Hima; Usheera, Shirisha, Mishi and Tandula (rice grains)
4. For Greeshma (summer) – कुमुदोत्पलकल्हारदुर्वामधुकचन्दनम् Kumuda, Utpala, Kalhara, Durva, Madhuka and Chandana (Sandalwood).
5. Varsha (Rainy season) – कालीयकतिलोशीरमांसीतगरपद्मकम् Kaliyaka, Tila, Usira, Mamsi, Tagara and Padmaka.
6. Sharath (Autumn) – तालीसगुन्द्रापुण्ड्राहवयष्टीकाशानतागुरु Talisa, Gundra, Pundrahva, Yasti, Kasa, Nata and Aguru. 19 – 21.

इत्यर्द्धाद्धीदिता लेपा हेमन्तादिषु षट् स्मृताः
मुखालेपनशीलानां दृढम् भवति दर्शनम्
वदनं चापरिम्लानं श्लक्ष्णं तामरसोपमम्

For those who are habituated to application of paste of herbs on the face, the vision becomes keen, the face never dull, but smooth and brilliant resembling a lotus flower. 22.

Murdha Taila – Oil treatment of the head –

अभ्यङ्ग सेक पिचवो बस्तिश्चेति चतुर्विधम् २३
मूर्धतैलम् बहुगुणं तद्विद्यात् उत्तरोत्तरम्

Murdha Taila – application of oil to the head is of 4 types.

Shiro Abhyanga – smearing oil and mild massage,

Shiro Pariseka– pouring oil in continuous stream,

Shiro Pichu – keeping cloth soaked in oil over the entire area of scalp

Shiro Basti – making the oil stand on the head with the help of a compound.

Each successive one being more effective. Means, Shirobasti is the most effective among the four.

Shiro Abhyanga –

तत्राभ्यङ्गः प्रयोक्तव्यो रौक्ष्य कण्डू मलादिषु

applying oil and doing mild massage should be used in cases of dryness, itching and dirtyness.

Pariseka –

अरुंषिका शिरस्तोद दाहपाकव्रणेषु तु
परिषेकः

pouring oil in a thin stream is useful in ulcerations of the scalp, headache, burning sensation, wounds, and suppurations in the scalp. It is also known as **Shirodhara**.

Shiro Pichu –

पिचुः केशशात स्फुटन धूपने

oil soaked cloth / cotton swabs, applied over the scalp – useful in case of falling of hairs, cracking of the skin and feeling of burning sensation.

Shirobasti –

नेत्रस्तम्भे च बस्तिस्तु प्रसुप्ति अर्दितजागरे
नासास्यशोषे तिमिरे शिरोरोगे च दारुणे

making the oil to stand on the head in cases of
Netrasthamba – lack of movement of eyeball
Prasupti – loss of sensation of the scalp,
Ardita – facial palsy,
Jagara – loss of sleep,
Nasa Asya Shosha – dryness of the nose and mouth,
Timira – blindness and
Daruna Shiroroga – dreadful diseases of the head. 23 – 26.

Shirobasti Vidhi -

विधिस्तस्य निषण्णस्यपीठे जानुसमे मृदौ
शुद्धाक्तस्विन्नदेहस्य दिनान्ते गव्यमाहिषम्
द्वादशाङ्गुलविस्तीर्णं चर्मपट्टं शिरः
आकर्णबन्धनस्थानं ललाटे वस्त्रवेष्टिते
चैलवेणिकया बद्धा माषकल्केन लेपयेत्
ततो यथाव्याधि श्रुतं स्नेहं कोष्णं निषेचयेत्
ऊर्ध्वं केशभ्रुवो यावदङ्गुलं धारयेच्च तम्
आवक्त्रनासिको क्लेदाद्दशाष्टौ षट् चलादिषु

मात्रासहस्राण्यरुजे त्वेकं स्कन्धादि मर्दयेत्
मुक्तस्नेहस्य परमं सप्ताहं तस्य सेवनम्

The person who has been purified – with Vamana, Virechana etc., should be gently massaged with oil and given mild fomentation.

Then at the closing of the day (evening) he should be made to sit on a stool of the height of the knee, a strap of leather made from the leather of either cow or buffalo, twelve Angula in width (8 – 9 inches) and equal to that of the head in circumference should be wrapped around the head, just above the ears, covered by a piece of cloth over the forehead, and fastened tight with a thread.

The joints and intervening spaces should be packed with paste of black gram flour in order to prevent leakage of oil. Then, medicated oil prescribed for the disease, should be poured over the head, in luke warm condition, to a height of one Angula over the skin of the scalp.

Maatrakala/ time for holding the medicine

आवक्त्रनासिको क्लेदाद्दशाष्टौ षट् चलादिषु
मात्रासहस्राण्यरुजे त्वेकं

It should be held till secretion of fluid appears in the mouth and nose, or for a period of
10,000 Matra Kala for Vata
8,000 Matra Kala for Pitta and
6,000 Matra Kala for Kapha
1 Matra Kala = time required to blink the eye once.
For a healthy person, it is 1,000 Matra Kala.

Anantara kriya

स्कन्धादि मर्दयेत्
मुक्तस्नेहस्य परमं सप्ताहं तस्य सेवनम्

After this period, the shoulders etc. should be massaged, after removing the oil over the head. Seven days shall be the maximum period for this therapy. 27-31 .

Karna Purana – filling the ears with oil –

धारयेत्पूर्णं कर्णे कर्णमूलं विमर्दयन्
रुजः स्यान्मार्दवं यावत्मात्राशतमवेदने ३२

The ears should be filled with medicated fat/oil, root of the ears massaged, till the pain or the disease subsides and for a period of one thousand Matra Kala in case of healthy persons. 32.

Matra Kala –

यावत्पर्येति हस्ताग्रं दक्षिणं जानुमण्डलम्
निमेषोन्मेषकालेन समं मात्रा तु सा स्मृता

The time required for the finger of the right hand to move around the right knee once or the time required for closing and opening of the eyelids once is defined as a Matrakala. 33.

Murdhataila Phala – benefits of oiling of the head –

कचसदनासिततवपिञ्जित्वं परिफुट शिरसः समीररोगान्
जयति जनयति इन्द्रियप्रसादं स्वरहनुमूर्द्धबलं च मूर्द्धतैलम्

Oiling of the head prevents/cures falling, graying and matting of the hair, cracking of skin of the scalp, diseases of the head of Vata imbalance, produces clarity of sense organs, imparts strength to the voice, jaw and head. 34.

Thus ends the chapter Gandushadi Vidhi – the 22nd in Sutrasthana of Astanga Hridaya

Chapter 23 Aschotana Anjana Vidhi अश्चोतन अञ्जन

विधि – Eye drops, Eye salve Therapy

Let us explore Ayurveda eye treatment methods and types. This is the 23rd chapter of Ashtanga Hrudaya Sutrasthan, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter is called as Aschotana Anjana Vidhi Adhyaya. Aschotana and Anjana refer to eye therapies.

Aschotana = application of liquid drug in the form of drops in the eyes.

Aschotana – Herbal eye drops

In all diseases of the eyes, Aschotana (eye drops) is very beneficial. It helps to prevent

Ruk – eye pain

Toda – pricking pain

Kandu – eye itching

Gharsha – feeling of friction in the eyes

Ashru – excessive lacrimation, tears

Daha – burning sensation

Raga – eye redness. 1.

Drops of medicated liquids should be warm in case of Vata imbalance.

Lukewarm in Kapha imbalance and cold in Rakta (blood) and Pitta imbalance.

Aschotana Vidhi – procedure :-

The person should lie on a cot in a place devoid of breeze.

His eyes should be opened with the left hand of the physician

The medicine dispenser, either a seashell or a wick is held in the right hand of the physician just two Angulas (finger width) above the inner angle of the eye (inner canthus)

10 – 12 drops of the medicated liquid are put into the eye.

Afterwards the eyes should be cleaned with soft cloth.

Mild fomentation is given with a piece of cloth rinsed in warm water in disorders of Kapha and Vata.

In disorders due to blood and Pitta vitiation, eyes are mopped with a cloth dipped in cold water. 2 – 4

Very hot and strong medicinal drops lead to pain, redness and loss of vision;

Very cold drops produce pricking pain, loss of movement of eye balls and discomfort;

Excess therapy produces roughness of the lids, friction and difficulty in opening of the lids;

Inadequate (less) therapy leads to worsening of the diseases, increase of swelling, redness and absence of lacrimation. 5 – 6.

The medicine dropped into the eye, entering into the channels of the joints (fornices of the eyes), head, nose and face, eliminates the imbalanced Doshas which have localized in the upper parts of the body. 7.

Anjana Vidhi – procedure of applying collyrium (eye salve) to the eye :-

अथाञ्जनं शुद्धतनोनेत्रमात्राश्रये मले
पक्वलिङ्ग अल्पशोफ अतिकण्डु पैच्छिल्यलक्षिते ८
मन्दघर्षाश्रुरागे अक्षिणः प्रयोज्यं घनदूषिके
आर्ते पित्तकफ अस्रिभिः मारुतेन विशेषतः ९

Application of collyrium is suitable for the person who has his body purified by Vamana, Virechana etc, in whom the Doshas are localized in the eyes only, when signs of fully ripened state such as slight oedema (Alpa shopha), severe itching (Ati kandu) and sliminess (Paichilya) are found, when the excretions of the eyes are thick, in persons who are being troubled by Pitta, Kapha and blood and especially in Vata imbalance. 8 – 9.

Anjana is of three kinds –

लेखनं रोपणं दृष्टिप्रसादनमिति त्रिधा

Lekhana – scarifying, scraping

Ropana – healing and

Drishti prasadana – making the vision clear, soothing to the eyes;

Lekhana Anjana

अञ्जनं लेखनं तत्र कषाय अम्लपदूषणैः

is prepared from herbs of astringent, sour, salt, and pungent tastes and hot potency;

Ropana Anjana

रोपणं तिक्तकैर्द्रव्यैः

is prepared from herbs of bitter taste and

Prasadana Anjana

स्वादुशीतैः प्रसादनम्

from herbs of sweet taste and cold potency.

तीक्ष्णाञ्जनाभिसन्तप्ते नयने तत्प्रसादनं
प्रयुज्यमानं लभते प्रत्यञ्जनसमाह्वयम्

To combat the side effects of strong collyrium, Prasadana Anjana is used. This kind of usage of one Anjana against the effects of the other is called as **Pratyanjana** – counter collyrium.

Anjana Shalaka – Collyrium apparatus -

दशाङ्गुला तनुर्मध्ये शलाका मुकुलानना
प्रशस्ता,

A metal rod, 10 Angula in length, thin in the middle, with tips resembling a flower bud is best suited for Anjana application.

लेखने ताम्री For Lekhana Anjana, the Shalaka should be made of copper

रोपणे काललोहजा अङ्गुली च For Ropana, it should be made of iron or finger itself can be used.

सुवर्णोत्था रूप्यजा च प्रसादने For Prasadana, Shalaka of gold and silver is used. 12 – 13.

Anjana Bheda – kinds of eye salve -

पिण्डो रसक्रिया चूर्णस्त्रिधैवाञ्जनकल्पना
गुरौ मध्ये लघौ दोषे तां क्रमेण प्रयोजयेत्

Pinda – pill – used in profound imbalance of Dosha

Rasakriya – gel, confection, semisolid got from boiling decoction till solidity - used in moderate imbalance of Dosha

Churna – powder are the three forms of Anjana – used in mild imbalance of Dosha. 14

हरेणुमात्रा पिण्डस्य

तीक्ष्णस्य, द्विगुणं तस्य मृदुनः

The quantity of Pinda anjana prepared from strong herbs is one Harenu.

The quantity of Pinda Collyrium prepared from mild herbs is two Harenu.

वेल्लमात्रा रसक्रिया

The quantity of eye-salve which is in the form of gel, confection (Rasakriya) shall be that of Vella (Vidanga),

चूर्णितस्य च

द्वे शालाके तु तीक्ष्णस्य, तिस्रस्तदितरस्य च

the quantity of the eye salve which is in the form of powder (Churna) is two rods full in case of strong herbs and three rods full in case of mild herbs. 15.

Anjana Kala – time for:-

निशि स्वप्ने न मध्याह्ने म्लाने नोष्णगर्भास्तभिः१६

अक्षिरोगयदोषाः स्युर्वर्धितोत्पीदितद्रुताः

प्रातः सायं च तच्छान्त्यै व्यभ्रेअर्केअतो अन्जयेत्सदा १७

Application of eye-salve (collyrium) should NOT be made at nights, during sleep, at midday, when the eyes are fatigued by strong rays of the sun. If done during these times, it will lead to diseases of the eyes because the Doshas get increased, spread to other sites and get liquefied. So to mitigate the Doshas, Anjana should be applied always either in the morning or in the evening when the sun is not present. 16 – 17.

वदन्तन्ये तु न दिवा प्रयोज्यं तीक्ष्णमनन्जनम्
विरेकदुर्बलं चक्षुरादित्यं प्राप्य सीदति

Others say, that strong Anjana should not be applied during day, because the eye which has become weak by purgation treatment from strong herbs will be further debilitated by the presence of the sun. 18.

Importance of Night and Sleep for Healthy Eyes

स्वप्नेन रात्रौ कालस्य सौम्यत्वेन च तर्पिता
शीत सत्व्या दृगाग्नेयी स्थिरतां लभते पुनः

The eye is Agneyi – predominant with the fire element, being habituated to cold comforts it regains its strength after good sleep and nourished by the coolant nature of the night. 19.

In condition of extreme increase of **Kapha** or in diseases which **require Lekhana Anjana** – scraping type,

अत्युद्रिक्ते बलासे तु लेखनिये अथवा गदे
काममःयापि नात्युष्णे तीक्ष्णमक्षिण प्रयोजयेत्

Teekshna Anjana – strong type, can be put into the eyes even during day time, if desired, only if the day is not very hot. 20.

Eyes are Aagneya

अश्विनो जन्म लोहस्य तत एव च तीक्ष्णता
उपगतोऽपि तेनैव तथा नेत्रस्य तेजसः

Metals are born from the ores;

From ores only they – metals derive their sharpness / bluntness. Similarly, the eyes derive their power and features by Agni – Fire element.

न रात्रावपि शीतेऽति नेत्रे तीक्ष्णान्जनं हितम्
दोषमस्रावयेत्स्तब्धं कण्डूजाड्यादिकारि तत्

When there is severe cold, application of strong eye-salve is not good even at nights, because it does not cause elimination of the Doshas from the eyes.

Instead, it produces itching, inactivity etc. Here Doshas get stagnated inside the eyes, even after Anjana therapy, due to cold effect. 22.

Persons unfit for application of Anjana -Anjana Anarha –

नान्जनेत्भीतवमितविरिक्ताशितवेगिते
कृद्भ्रज्वरिता ताप्ताक्षिशिरोरुक्शोकजागरे
अदृष्टेऽर्के शिरः स्नाते पीतयोर्धूममध्ययोः
अजीर्णेऽग्निर्ऋकसन्तप्ते दिवासुप्ते पिपासिते

Application of Anjana should not be done to persons who are
Bheeta – in fear,
Vamita, Virikta – who have been administered Vamana and Virechana
who are hungry,
Shitavegita – who have urges of urine, faeces etc.,
Kruddha – anger,
Jvarita – during fever,
when the eyes are fatigued,
Shirotuk – during headache,
Shoka – bouts of grief and
Jagara – loss of sleep;
Adurshte Arke – when the sun is fully covered with clouds,
Shira Snate – after head bath,
after inhalation of smoke and drinking of wine,
Ajirne – during indigestion,
fatigued from excess exposure to fire and sun;
Divasupte – soon after sleep during day and
Pipasite – when thirsty. 23 – 24.

Unsuitable Anjan

अतितीक्ष्णमृदुस्तोकबहुचलघनकर्कशम् । अत्यर्थशीतलं तप्तमन्जनं नावचारयेत्

Anjana, which is very strong or very mild, very little or very large in quantity, very thin or very thick in consistency, very rough, coarse, very cold or very hot – should not be used. 25

अथानुन्मीलयन् दृष्टिमन्तः सञ्चारयेच्छनैः

अन्जिते वर्त्मनी

तीक्ष्णं व्याप्तोति सहसा , न चोन्मेषनिमेषणम्

निष्पीडनं च वर्त्मभ्यां क्षालनं वा समाचरेत्

After applying the Anjana, the eye balls should be moved up and rotated slowly, the eyelids should also be moved slight by massaging over it; by these acts the strong eye salve spreads to all places. But opening and closing, squeezing or washing of the eyelids should not be done. 26-27.

अपेतौषधसंरम्भं निर्वृतं नयनं यदा

व्याधिदोषर्तुयोन्याभिर्द्भिः प्रक्षालयेत्तदा

After the cessation of the activity of the drug, when the eyes have regained strength, they should be washed with water – hot or cold, suitable to the disease, Doshas and season. 28.

दक्षिणाङ्गुष्टकेनाक्षि ततो वामं सवाससा

उर्ध्ववर्त्मनि सङ्गुच्य शोध्यं वामेन चेतरेत्

The physician should lift and hold the upper lid of the left eye with a piece of cloth held in his right thumb and fingers and wash the left eye; with his left hand, the other eye. 29.

Why to wash Eye after Anjana?

वर्त्मप्राप्तो अन्जात्दोषो रोगान् कुर्यादतो अन्यथा

Otherwise, if not washed the Anjana remaining in the lids, excites the Doshas which give rise to diseases.

कन्दूजाडयेअन्जनं तीक्ष्णं धूमं वा योजयेत् पुनः

In case of itching and inactivity either a strong Anjana should be applied again or an inhalation of strong smoke of herbs should be done. 30.

तीक्ष्णाञ्जनाभितप्ते तु चूर्णे प्रत्यन्जनं हिमम्

When the eyes are fatigued by strong Anjana, applying a Pratyjanjana – counter eye-salve which is in the form of powder and cold in effect should be done. 30½.

Thus ends the chapter Aschotana – Anjana Vidhi – the 23rd of Sutrasthan in Astanga Hrudaya Samhita written by Srimad Vagbhata, son of Sri Vaidyapati Simhagupta.

Chapter 24 Tarpana Putpaka Vidhi तर्पण -पुटपाक विधि

Let us learn about two main Ayurveda eye care treatments – Tarpana and Putapaka, their indication, uses etc. This is the 23rd chapter of Ashtanga Hrudaya Sutrasthan, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name is Tarpana Putapaka vidhi Adhyaya. Tarpana and Putapaka refers to two eye treatment methods.

Tarpana Vidhi- procedure of Tarpana therapy:-

नयने ताम्यति स्तब्धे शुष्के रुक्षे अभिघातिते
वातापित्तातुरे जिह्वमे शीर्णं पक्ष्माविलक्षणे १
कृच्छ्रोन्मील शिराहर्ष शिरोत्पात तमोर्जुनैः
स्यन्दमन्थान्यतोवात पर्यायशुक्रकैः २
आतुरे शान्तरागाश्रु शूल संरम्भ दूषिके

Indications for Tarpana eye care procedure:

When the eyes are fatigued, stiff, dry, rough or injured;
in patients of increase of Vata and Pitta;
when there is irregularity – Asymmetry or loss of eye Lashes,
in clouded unclear vision;
in patients of – diseases like
Krchronmilla –difficulty in opening eyes
Shiraharsha, Shirotpata – redness and hemorrhage
Tama – darkness in front of eyes
Arjuna, Syanda, Mantha, Anyato Vata, Vataparyaya, and Sukraka;
After relief from redness lacrimation, pain, swelling and exertions.

तर्पण योग्य / Those Fit for Tarpana Therapy

निवाते तर्पणं योज्यं शुद्धयोः मूर्द्धकाययोः
काले साधारणे प्रातः सायं वोत्तानशायिनः

शुद्धयोः मूर्द्धकाययोः. - who have purified both head by nasya and body by vamana, virecana and vasti

काले साधारणे. - temperate season

both in प्रातः / morning and सायं / evening

प्रायं वोत्तानशायिनः - lying with his face upwards

निवाते - in room devoid of breeze

Tarpana procedure -

The patient should undergo purification of head – Nasya treatment and also purification of body – Vamana and Virechana.

Time for Tarpana can be either morning or evening.

The patient is lying with his face upwards in a room devoid of breeze. 1-3 ½

Procedure

यवमाषमयीं पालीं नेत्रकोशात् बहिः समाम्
द्वयङ्गुलोच्चां दृढां कृत्वा यथास्वं सिद्धमावपेत्

A wall is constructed with the paste prepared from Yava (barley) and Masha (black gram) around eye socket –resembling a well to a height of two Angula –finger breadth.

सर्पिर्निमील्यते नेत्रे तप्ताम्भु प्रविलायितम्

Keeping the eyelids closed, medicated herbal ghee, which is liquefied by heating in hot water bed, should be poured into the well up to the level of tips of the eye lashes.

Condition for Using Vasa (Muscle Fat) instead of Ghee

नक्तान्ध्य वात तिमिर कृच्छ्रबोधदिके वसाम्

In diseases like Naktandhya (night blindness), Vatatimira, Krichradodha etc. muscle fat should be used instead of ghee.

अपक्षमाग्रात् अथोन्मेषं शनैकस्तस्य कुर्वतः

The patient should then be asked to open his eyes slowly and retain the drug .

Matrakala- time required to utter a soft syllable should be counted up to

मात्रा विगणयेत्तत्र वर्त्म सन्धिसितासिते
दृष्टौ च क्रमशो व्याधौ शतं त्रीणि च पञ्च च
शतानि सप्त चाष्टौ च , दश मन्थे , दशानिले
पित्ते षट्, स्वस्थवृत्ते च वलासे पञ्च चारयेत्

- 100 – for the diseases of **Vartma** – eye lids
- 300 – for the diseases of **Sandhi** – fornices
- 500 – for the diseases of **Sita** – sclera
- 700 – for the diseases of **Asita** – cornea
- 800 – for the diseases of **Drishti** – pupil, retina etc.
- 1000 – for the disease **Adhimanta**

1000 – for the disease caused by Vata imbalance
600 – for diseases caused by Pitta,
500 – for healthy person and for diseases of Kapha imbalance.
These are the time for retaining the drug.

कृत्वापाङ्गे ततो द्वारं स्नेहं पात्रे निगोलयेत्
पिबेतच्च धूमं , नेक्षेत व्योम रूपं च भास्वरम्

After the stipulated time, the ghee should be removed through a hole done at the outer canthus
The person should be given Dhumapana (herbal smoking)
The person is advised not to look at the bright sky or bright objects.

Tarpana days -

इत्थं प्रतिदिनं वायौ , पित्ते त्वेकान्तरं, कफे
स्वस्थे च ह्यन्तरं दद्ध्यादानुप्तिरेति योजयेत्

Tarpana therapy should be done daily in diseases of Vata,
On alternative days in diseases of Pitta,
with an interval of two days for the healthy persons and in diseases of kapha,

Symptoms of excess or less Tarpana – Tarpana Atiyoga, Ayoga Lakshana –

प्रकाशक्षमता स्वास्थ्यं विशदं लघु लोचनम्
तृप्ते,

Prakasha Kshamata – Ability to withstand bright light
Good eye health
Vishada – clarity in vision
Laghu lochana – lightness in eyes are the symptoms of good Tarpana procedure.

विपर्ययोअनुप्ते

Opposite of these are the **symptoms of inadequate Tarpana** and अनुप्ते श्लेष्मजा रुजः
appearance of disorders of Kapha imbalance is the **symptom of Excess Tarpana**. 4-11

Contraindication

तर्पणं पुटपाकं च नस्यानर्हं न योजयेत्

Tarpan and Putpaka should not be administered to those who are unfit for nasya.

Pathya - apathya

यावन्त्यहानि युञ्जीत द्विस्ततो हितमांभवेत्
मालतीमल्लिकापुष्पैर्बद्धाक्षो निबसेन्निशाम्

Those who have undergone **tarpana** and **putapaka** should adhere to - healthy foods and activities for double the number of days of these therapies; during nights, he should bind the eyes with a pad of flowers like malati, mallika etc.

Putapaka Vidhi- Procedure of Putapaka:-

स्नेहपीता तनुरिव क्लान्ता दृष्टिर्हि सीदति
तर्पणानन्तरं तस्मात् दृक् बलाधानकारिणम् १२
पुटपाकं प्रयुञ्जीत पूर्वोक्तेष्वेव यक्ष्मसु

Just as the body becomes fatigued after Snehana therapy (drinking fats), eyes become fatigued after Tarpana therapy; In order to restore the strength to the eyes, Putapaka therapy should be done in diseases mentioned earlier. 12

Types of Putapaka –

स वाते स्नेहनः, श्लेष्म सहिते लेखनो हितः
दृक् दौर्बल्य अनिले पित्तेरक्ते स्वस्थे प्रसादनः

Snehana putapaka (with fat) – for Vata imbalance disorder.

Lekhana Putapaka (scraping type) – for Vata – Kapha imbalance disorder.

Prasadana Putapaka (soothing) – in weakness of the eyes, vision, in disorders of Vata Pitta and Rakta and for the healthy person. 13

Putpaka Dravyas

भूशयप्रसहानूपमेदोमज्जवसामिषैः
स्नेहनं पयसा पिष्टैःजीवनीयैश्च कल्पयेत्

Snehana Putapaka is done by making use of fat, marrow, muscle fat and juice of meat of animals which live in burrows (Bhushaya), which bite (Prasaha) – cut their food, cow, horse, ass etc, and those which live in Marshy lands (Anupa), or with drugs of Jivaneeya gana- (**chapter 15**) macerated with milk- 14

मृगपक्षियकृत्मांसमुक्तायस्ताम्रसैन्धवैः
स्रोतोजराशङ्खफेन आलैर्लेखानं मस्तुकल्कितैः

Lekhana Putapaka is by making use of Mastu (whey), water of yoghurt macerated with the paste of liver of animal and birds, pearls, ash of iron and copper, Saindhava- salt, Srotonjana (Antimony sulphide), Shankha (ash of conch shell), Phena- (sea foam), cuttlefish and Ala (orpiment). 15

मृगपक्षियकृत्मज्जवसास्थुदयामिषैः
मधुरैःसघृतैः स्तन्यक्षीरपिष्टैः प्रसादनम्

Prasadana Putapaka is by the use of cow milk / breast milk macerated with the liver, marrow, Muscle fat, Muscle of intestines and heart of animals and birds and drugs of sweet taste, and mixed with ghee. 16

Putapaka Kalpana – preparing the recipe-

बिल्वमात्रं पृथक् पिण्डं मांसं भेषजकल्कयोः १७
उरुबूकवटाम्भोजपत्रैः स्नेहदिषु क्रमात्
वेष्टयित्वा मृदा लिप्तं धवधन्वनगोमयैः १८
पचेत्प्रदीप्तैः अग्न्याभं पक्वं निष्पीड्य तद्रसम्
नेत्रे तर्पणवत् युञ्ज्यात्

The meat of animals and drugs should be made into balls of size of Bael fruit or of 1 pala (48 grams).

The balls should be wrapped in leaves of Urubuka, Vata or Amboja, Smeared with fats, and given a coating of mud.

After they become dry, they are placed inside the fire, of wood of Dhava or Dhavana or of dried crow dung and cooked till the balls become fire like red in appearance.

After they cool off, the paste of drugs is taken out and juice extracted from it.

The juice should be used for Tarpana procedure, as explained above.

Maatra Kala

शतं द्वाे त्रीणि धारयेत्
लेखनस्नेहान्त्येषु

The juice should be retained for a period of 200 – 300 Matra Kala. 200 for Snehana and Lekhana. 300 for Prasadhana.

Temperature of Drug

कोष्णौ पूर्वो, हिम अपरः

Juice should be Lukewarm for the Snehana and Lekhana and cold for Prasadana.

धूमपः अन्ते तयोरेव

At the end of the Snehana and Lekhana types, Dhumpana (medicated smoking) is indicated. 19

योगास्तत्र च तृप्तिवत्

The signs and symptoms of proper, inadequate or excess of Putapaka therapy are similar to those mentioned under Tarpana therapy. 20

तर्पणं पुटपाकं च नस्यानर्हं न योजयेत्

Both Tarpana and Putapaka therapies should not be administered to those who are unfit for Nasya.

यावन्त्यहानि युञ्जीत द्विस्ततो हितमांभवेत्

मालतीमल्लिकापुष्पैर्बद्धाक्षो निबसेन्निशाम्

The patient who has undergone Tarpana and Putapaka therapies should adhere to healthy foods and activities for double the number of days of Nasya therapy. During nights he should bind the eyes with a pad of flowers like Malati, Mallika (Jasmine varieties).21

सर्वात्मनां नेत्रबलाय यत्नं कुर्वति नस्याञ्जनतर्पणाद्यैः

दृष्टिश्च नष्टा विविधं जगश्च तमोमयं जायत एकरूपम् २२

All out efforts should be made to strengthen the eyes by following Nasya, Anjana, Tarpana etc, for once the vision is lost the different types of things of the world will all become one types of thing – darkness. 22

Thus ends the chapter Tapan Putapaka Vidhi- the twenty-fourth of Sutrasthan in Astangahrudaya Samhita composed by Srimad Vagbhata, son of Sri Vaidhyapati Simhagupta.

Chapter 25 Yantra Vidhi यन्त्र विधि Uses of Blunt Instruments

Let us learn about different types of instruments that are used in Ayurveda. This is the 25th chapter of Ashtanga Hrudaya Sutrashtana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name Yantra Vidhi Adhyaya. Yantra means instrument.

Definition of Yantra – Yantra Nirvachana –

नानाविधानं शल्यानां नानादेश प्रबाधिनाम्
आहर्तुमभ्युपायो यस्तत् यन्त्रं यच्च दर्शने ः
अर्शो भगन्दरादीनां शस्त्रक्षाराग्नियोजने
शेषाङ्गपरिरक्षायां तथा बस्त्यादिकर्मणि- २
घटिकालाबुशृङ्गं च जाम्बवौष्टादिकानि

Equipments which are useful to extract the different types of foreign bodies causing pain in different parts of the body, to look into hemorrhoids, rectal fistula etc. to apply sharp instruments, Alkalies (Kshara) and fire (Agni Karma); to protect the remaining parts other than the diseased in therapies like enema etc, and the pot (Ghatika), ground horn (Alabu) of animal, Jambavaustha- cylindrical smooth stone etc. are all known as yantra (medical instruments). 1-2 ½

अनेकरूपकार्याणि यन्त्राणि विविधान्यतः

विकल्प्य कल्पयेदबुद्ध्या

Yantras (instruments) are of many shapes, functions, types, hence they are to be fabricated and to be prepared with intelligence. 3

यथास्थूलं तु वक्ष्यते

तुल्यानि कङ्कसिंहर्क्षकाकादिमृगपक्षिणाम्
मुखैर्मुखानि यन्त्राणां कुर्यात् तत्संज्ञकानि च

Yantras are described in brief, as follows;

Those which have their mouth resembling the mouth of Kanka (heron), Simha (lion), Ruksha (bear), Kaka (crow) and other animals and birds should be prepared under the respective names of animals and birds;

1, Swastika Yantra – Cruciform instruments –

अष्टादशाङ्गुलायामान्यायसानि च भूरिशः
मसूराकार-पर्यन्तैः कण्ठे बद्धानि कीलकैः
विद्यात्स्वस्तिकत्रयाणि मूले अङ्कुशनतानि च
तैर्दृढैरस्थिसंलग्नशल्याहरणमिष्यते

Swastika Yantras should be generally 18 Angula- fingers breadth –in length,
They are made chiefly from iron;
They are shaped like a Masura dala (cotyledon of a lentil) at its edges, held by a rivet bolt at their
neck, slightly bent like an Ankusha (goad of the elephant) at its handle are known as Swastika
yantra- Cruci form instruments.
These are useful to pull out foreign bodies stuck hard in the bones. 4-6

2, Samdamsha yantra – forceps are of two types –

कीलकद्धविमुक्ताग्रौ सन्दंशौ षोडश अङ्गुलौ
त्वक् शिरास्नायु पिशित लग्न शल्यापकर्षणौ
षडङ्गुलोअन्यो हरणे सूक्ष्मशल्योपपक्षमणाम्

one with a catch at its tip and the other without a catch.
The one with a catch is 16 Angula length, used for extracting foreign bodies stuck up in the skin,
veins, tendons and muscles.;
The one without a catch is 6 Angula in length and useful for extracting small foreign bodies and
eye lashes. 7-8

3, Muchundi Yantra – forceps with teeth

मुचुण्डी सूक्ष्मदन्तर्जुमूले रुचकभूषणा
गम्भीरव्रण मांसानां अर्मणःशोषितस्य च

Muchundi Yantra – forceps with teeth has small teeth, straight, with tooth catch , hook at its
root; useful for pulling out the fleshy parts from deep wounds and remnants of flesh from the
Arma (pterygium), which has been cut. 9

4, Talayantra- instruments with flat arms

द्वे दशाङ्गुले मत्स्यतालवत् द्वयेकतालके
तालयन्त्रे स्मृते कर्णनाडीशल्यापहारिणी

Talayantra- instruments with flat arms are of two types- 12 Angula length, resembling the palate
(fin) of the fish in shape,

- with one flat disc at its mouth;
- with two flat disc;

Both are useful for removing foreign bodies from the orifice of the ear. 10

5, Nadiyantra - Tubular instruments (probe)

नाडीयन्त्राणि सुषिराणि एकानेकमुखानि च
स्रोतोगतानां शल्यानां आमयानां च दर्शने
क्रियाणां सुकरत्वाय कुर्यात् आचूषणाय च
तद्धिस्तार परिणाह दैर्घ्यं स्रोतोनरोधतः

Nadiyantra - Tubular instruments (probe) are hollow, with one or more opening, useful for looking into body parts, recognizing foreign bodies and diseases localized in the channels of the tissues, for facilitating treatments and for sucking out. Their width, perimeter vary as per size, shape etc. of the channels. 11-12

दशाङ्गुला अर्धनाहा अन्तः कण्ठशल्यावलोकिनीनाडी

Nadi Yantra for seeing inside throat shall be 10 Angula in length and ½ Angula in thickness diameter.

पञ्चमुखच्छिद्रा चतुष्कर्णस्य सङ्ग्रहे
वारङ्गस्य, द्विकर्णस्य त्रिच्छिद्रा तत्प्रमाणतः

Nadi Yantra comes with many openings (4 – 5) with different size, length, thickness etc.

वारङ्गकर्णसंस्थानानाहदैर्घ्यानुरोधतः
नादिरेवंविधाश्चान्या दृष्टं शल्यानि कारयेत्

Many other tubular instruments may be prepared to observe the foreign bodies, depending on the shape, thickness and length of the part to be observed.14

Padma Karnika

पद्मकर्णिकया मूर्ध्नि सदृशी द्वादशाङ्गुला
चतुर्थसुषिरा नाडी शल्यनिर्घातिनी मता

The tubular instrument having the shape of **Padma Karnika** – the round, flat central part of the lotus studded with small holes- at its top, twelve Angula – finger breath in length , with a hollow area of one fourth – it length is useful for catching and removing the foreign body.15

6, Arsho Yantra

अर्शासां गोस्तनाकारं यन्त्रकं चतुरङ्गुलम्
नाहे पञ्चाङ्गुलं पुंसां प्रमदानां षडङ्गुलम्
द्विच्छिद्रं दर्शने व्याधेरेकच्छिद्रं तु कर्मणि
मध्येअस्य त्रयङ्गुलं छिद्रमङ्गुष्टोदरविस्तृतम्
अर्धाङ्गुलो च्छित्तोद्धत्तकर्णिकं च तदूर्ध्वतः

The **Arsho Yantra**- the instrument to view the hemorrhoid inside the rectum. It has cylindrical shape.

Its circumference is 5 Angula in men and 6 Angula for women;
with two orifices- one at each end, useful for seeing the pile masses and
with one slit shall be at its centre three Angula in length and of the size of the middle portion of
the thumb in widths, about half Angula above the slit three shall be a karnuka – edge, (rim) 16-18

7, Samiyantra

शम्याख्यं ताद्रुगच्छिद्रं यन्त्रमर्शः प्रपीडनम्

The instrument known as Samiyantra is similar- to the above but without the offices and useful
for squeezing the pile masses. 19

The Nadiyantra to see the malignant tumor and piles, polyp of the nose shall be with one orifice,
two Angula in length,

सर्वथा अपनयेदोष्ठं छिद्रादूर्ध्वं भगन्दरे

of the size of the index finger in thickness and resembling the instrument meant for rectal fistula.
20

Nadi Yantra to See Nasal Polyps, Piles etc

घ्राणार्बुदाशसामेकच्छिद्रा नाङ्गुलद्वया
प्रदेशिनीपरीणाहा स्याद्भगन्दरयन्त्रवत्

shall be with one orifice, two angula in length, of the size of the index finger in thickness, and
resembling the instrument meant for rectal fistula.

8, Anguli Tranaka- finger protector

अङ्गुलित्राणकं दान्तं वार्क्षं वा चतुरङ्गुलम्
द्विच्छिद्रं गोस्तनाकारं तद्वक्त्रविवृतौ सुखम्

Anguli Tranaka- finger protector – is made from ivory / wood, 4 Angula in length, with 2 orifices- one at each end; shaped like the nipple of the cow and suitable to extend the finger (when in use). 21

9, Instrument to look into Vagina and Wounds

योनिद्रोक्षणं मध्ये सुषिरं षोडशाङ्गुलम्
मुद्राभङ्गं चतुर्भित्तमम्भोजमुकुलाननम्
चतुः शलाकामाक्रान्तं मूले तद्विकसेन्मुखे

The instrument to look into the vagina and wounds shall be hollow in the middle, 16 Angula in length, with four flaps held tight by a ring, resembling the bud of a lotus in shape, fixed with four rods at its root – handling place and its mouth- opening like of the bud,. 22

Instruments to (10) oil sinus and (11) to wash it

यन्त्रे नाडीव्रणाभ्यङ्गक्षालनाय षडङ्गुले
बस्तियन्त्राकृती मूले मुखे अङ्गुष्ठकलायखे
अग्रतो अकर्णिके मूले निबद्धमृदुचर्मणी

Two instrument- one for oiling the sinus ulcer and the other for washing it shall be 6 Angula in length, having the shape of a Bastiyantra (enema nozzle) with an orifice at its root allowing the entry of the thumb and the orifice at its tip allowing round pea; without any edge, Rim at its tip and fixed with soft leather bag at its root. 23-24 ½

12, Nadi Yantra for Udakodar/Ascies

द्विद्वारा नलिका पिच्छनलिका वोदकोदरे
धूमबस्त्यादियन्त्राणि निर्दिष्टानि यथायथम्

Nadiyantra for use in Udakodara- ascites shall have two orifices- one at each end or it can be even the tube of a peacocks feather. 25

13, Shringa Yantra – Animal Horn

त्रयङ्गुलास्यं भवेच्छुङ्गं चूषणे अष्टादशाङ्गुलम्
अग्रं सिद्धार्थकच्छिद्रं सुनन्दं चुचुकाकृति

The Shringa- animal horn useful to suck shall have the orifice of three Angula at its root and that of mustard seed at the tip, eighteen Angula in length. The tip resembles the shape of nipple. 26

14, Alabu- the hollowed gourd

त्रयङ्गुलास्यं भवेच्छुङ्गं चूषणे अष्टादशाङ्गुलम्
अग्रं सिद्धार्थकच्छिद्रं सुनन्दं चुचुकाकृति

Alabu- the hollowed gourd will be twelve Angula in length and eighteen Angula in diameter with a round orifice of four Angula – in which, with a burning wick placed in its interior, useful for extracting Kapha and Raktha- blood. 27

Note – The procedure explained in Alabu yantra is called as cupping. Whenever vitiated blood or pus is to be extracted from a wound / ulcer, Alabu yantra is placed over the affected area and heated from outside. It expands, causing vacuum inside. This causes sucking action and the pus / vitiated blood gets sucked out.

15, Ghati – pot

तद्वद्घटी हिता गुल्मविलयोन्नमने च सा

Ghati- pot is similar and useful for making the tumors of the abdomen soft and raise it above from its low level. 27 ½

16, Shalaka Yantra - set of instruments with rod like shape

शलाकाख्यानि यन्त्राणि नानाकर्माकृतीनि च
यथायोगप्रमाणानि तेषामेषणकर्मणि

Shalaka yantra – set of instruments with rod like shape

Rod like instruments are of many functions and shapes and size suitable to be purpose for which they are used. 28

उभे गण्डूपदमुखे स्रोतोभ्यः शल्यहारिणी
मसूरदलवक्त्रे द्वे स्यात्तामष्टनवाङ्गुले

Of them, two are for probing, both having their mouth resembling that of an earth worm; two for removing foreign bodies from the channels having their mouths resembling a lentil, one of eight and the other of nine Angula in length. 29

17, Shanku Yantra – Hooks

शङ्कवः षट् उभौ तेषां षोडशद्वादशाङ्गुलौ
व्यूहने अहिफणावक्त्रौ द्वौ दशद्वादशाङ्गुलौ
चालने शरपुङ्खास्यौ आहार्ये बडिशकृती

Shanku Yantra – hooks are six, among them two, (16 and 12 Angula in length), their mouth shaped like the hood of a serpent, are meant for joining (the edges of wounds etc); Two more- one of twelve and the other of ten Angula in length, having the mouth resembling a Sharapunkha (bottom of arrow) meant for loosening the hard objects that are to be extracted. The size resembles a fish hook. 30-31

नतो अग्रे शङ्कुना तुल्यो गर्भशङ्कुरीति स्मृतः
अष्टाङ्गुलायतस्तेन मूदगर्भं हरेत्स्त्रियाः

The hook known as **Garbhashanku**, is bent in its tip resembling a conch, 18 Angula in length and meant for pulling the impacted foetus in women. 32

18, Instrument for extracting the stone from the urinary bladder

अश्मर्यहरणं सर्पफणाबद्धकमगतः

Instrument for extracting the stone from the urinary bladder, shall be shaped like the hood of a snake and bent inwards at its tip.

19, Instrument for extracting the tooth

शरपुङ्खमुखं दन्तपातनं चतुरङ्गुलम्

Instrument for extracting the tooth should have the shape of Sharapunkha (base of arrow) and is of four Angula – in length. 33

20, The rod- like instruments meant for clearing sinuses etc

कार्पासविहितोष्णीषाः शालाकाः षट् प्रमार्जने

The rod- like instruments meant for clearing sinuses etc. shall have their tip covered with a cap of cotton wool.

21,

पायावासन्नदुरार्थं दवे दशाद्वादशाङ्गुले

Two others Nadi yantra (rod like instruments)- one of 10 and other of 12 Angula- in length meant for drawing the rectum near – by closing the things and extending it farther. 34

दवे षट्सप्ताङ्गुले घ्राणे, दवे कर्णे अष्टनवाङ्गुले

Two other instruments, of six and seven Angula respectively for use in the nose; two of eight and nine Angula for use in the ears.

22, That meant for clearing the ear

कर्णशोधनमश्वत्थपत्रप्रान्तं सुवाननम्

That meant for clearing the ear, with its edge like the leaf of the Ashwattha tree and face resembling a ladle. 35

23, Jambauvoshta- Cylindrical smooth stones

शलाकाजाम्बवौष्ठानां क्षारे अग्नौ च प्रथक् त्रयम्
युञ्ज्यात् स्थूलाणुदीर्घाणां

Jambauvoshta- Cylindrical smooth stones- each three in number, thick, thin and long in shape be used for the application of caustic Alkalies and branding by fire – therapies.

24, That meant for use in international Hernia- in the scrotum

शलाकामन्त्रवर्ध्मनि
मध्योर्ध्ववृत्तदण्डं च मूले चार्धेन्दुसन्निभाम्

That meant for use in international Hernia- in the scrotum shall have a round rod, bigger at its middle and upper portion and its root shaped like the half moon- 36.

25, Instrument meant for cauterizing the polyp

कोलास्थिदलतुल्यास्या नासार्शुर्बुददाहकृत्

Instrument meant for cauterizing the polyp and tumors of the nose shall have its mouth similar to the cotyledon of the stone of Kola- Jujube fruit. 36

अष्टाङ्गुला निम्नमुभास्तिस्रः क्षारौषधक्रमे
कनीनीमध्यमानामीनखमानसमैर्मुखैः

The tree for applying caustic Alkali therapy shall be eight Angula- in length, their mouths –tips resembling the nails of the index, middle and ring finger- in size respectively. 38

स्वंस्वमुक्तानि यन्त्राणि मेद्दशुद्ध्यञ्जनादिषु

those meant for clearing the penis / urethra and applying eye salve has been described at relevant places to be continued

26, Anu yantra- Accessory instruments:-

अनुयन्त्राण्ययस्कान्तरज्जुवस्त्राश्ममुदगराः
वध्नाश्वजिह्वाबालाश्च शाखानखमुखद्विजाः
कालः पाकः करः पदो भयं हर्षश्च, तत्क्रियाः
उपायवित्प्रविभजेदालोच्य निपुणं धिया

Accessory instruments are – the magnet, rope/ thread , cloth, stone, hammer, leather strap, intensive- of animals, tongue, hair, branches of trees, nails mouth, teeth, time, digestion hands, feet, fear and pleasure.

They are used judiciously based on the assessment of disease and the patient. 39-40

Different functions of Yantra –

निर्घातनोन्मथनपूरणमार्गशुद्धिसंव्यूहनाहरणबन्धनपीडनानि
आचूषणोन्नमननाममचालमङ्गव्यावर्तनर्जुकरणानि च यन्त्रकर्म

Nirghatana- pulling out after crushing,
unmathana- pulling out after twisting,
Poorana- filling,
Marga shuddhi- clearing the passage,
Vyuhana- bringing together,
Aharana – extracting,
Bandhana- binding,
Peedana- Rubbing,
Achushana – sucking,
Unnamana- lifting up,
Namana- pushing down, bending down
Chalana- shaking,
Bhanga- breaking,
Vyavartana- overturning,
Rujukarana- straightening etc. are the functions of the Yantras- blunt instruments. 41

विवर्तते साध्ववगाहते च ग्राह्यं गृहीत्वोद्धरते च यस्मात् ।
यत्रेष्वतः कङ्कमुखं प्रधानं स्थानेषु सर्वेष्वधिकारि यच्च ॥४२ १/२॥

Among the blunt instruments **Kankamukha Yantra**, is the best as it can be twisted easily, dipped deep, can be held firmly, catches the objects firmly and is the authority in all places. It is indispensable. 42

Thus ends the chapter Yantravidhi- the 25th in Sutrasthana of Asthangahridaya Samhita.

Chapter 26 Shastra Vidhi शस्त्रविधि Uses of Sharp Instruments

Let us explore various sharp surgical instruments used in Ayurveda. This is the 26th chapter of Ashtanga Hridaya Sutrasthana, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name Shastra Vidhi Adhyaya. Shastra means sharp surgical instrument.

Shastra means sharp surgical instrument.

Features of Sharp Instruments

षड्विंशतिः सुकर्मारिर्घटितानि यथाविधि
शस्त्राणि रोमवाहिनि बाहुल्येन अङ्गुलानि षट् १
सुरूपाणि सुधाराणि सुग्रहाणि च कारयेत्
अकरालानि सुध्मात् सुतीक्ष्ण आवर्तिते अयसि २
समाहितमुखाग्राणि नीलाम्भोजच्छवीनि च
नामानुगतरूपाणि सदा सन्निहितानि च
स्वोन्मानार्थं चतुर्थांश फलानि एकैकशो अपि च
प्रायो द्वित्राणि, युञ्जीत तानि स्थानविशेषतः
मण्डलाग्रं वृद्धिपत्रमुत्पलाध्यर्धधारके
सर्पेषण्यौ वेतसाख्यं शर्यस्यत्रिकूर्चके
कुशास्यं साटवदनमन्दर्वक्त्रार्धं चन्द्रके किम्
व्रीहिमुखं कुठारी च शलाकाङ्गुलिशस्त्रके
बडिशं करपत्राख्यं कर्तारि नखशस्त्रकम्
दन्तलेखनकं सूच्यः कूर्चो नाम खजाह्वयम्
आरा चतुर्विधाकारा तथा स्यत्कर्णवेधनी

Shastras- sharp instruments are 26 in number.

Shastras should be prepared from skilled metal smiths, as per traditional method of preparing surgical instruments.

They should be generally six Angula (fingers breadth)- long, capable of splitting the hair/shaving, good to look at, with sharp edges, good to hold firmly;

The Yantras should not be of ugly shape. They should be prepared from well blown – removed of impurities strong steel like iron.

The front of their mouth. i.e – the shape edges well hammered – to make them sharp, having the color of the blue lotus, with shape in accordance with their name, always ready at hand for use, their blades- cutting edges being 1/4th, 1/2th or 1/8th of their own size (total length).

Each – instrument two or three in number should be made use as suitable to the place site of operation. 1-4

Names of Shastras -

Mandalagra, Vriddhipatra, Utpala Patra, Adhyardha Dhara, Sarpa Mukha, Eshani, Vetasa Patra, Sarari Mukha, Trikurchaka, Kushapatra, Atavadana Atimukhi, Antravaktra, Ardha chandraka, Vrihimukha, Kuthari, Shalaka, Anguli Shastra, Badisa, Karapatra, Kartari, Nakha Shastra, Danta lekhanaka, Suchi, Koorcha, Khaja, the four kinds of Ara, and Karna vedhanaka- are the names of the twenty six sharp instruments.

मण्डलाग्रं फले तेषां तर्जन्यन्तर्नखाकृति
लेखने छेदने योज्यं पोथकीशुण्डिकादिषु ५
वृद्धिपत्रं क्षुराकारं छेद भेद पाटने
ऋज्वग्रमुन्नते शोफे गम्भीरे च तदन्यथा
नताग्रं पृष्ठतो दीर्घह्रस्ववक्त्रं यथाश्रयम्
उत्पलाध्यर्धधाराख्ये भेदने छेदने तथा
सर्पस्यं घ्राणकर्णं अर्शः छेदने अर्धाङ्गुलं फलम्
गतेरन्वेषणे श्लक्ष्णा गण्डूपदमुखैषणी
भेदनार्थं अपरा सूचिमुखा मूलनिविष्टखा
वेतसं व्यधने स्राव्ये शर्यास्यत्रिकूर्चके
कुशाटावदने स्राव्ये द्वयङ्गुलं स्यात्तयोः फलम्

1, Mandalagra Shastra- knife with round edge at its tip has its edge in the shape of nail of the index finger, to be made use of for scraping and cutting-excision, in diseases like Pothaki- cyst in the eyelid, Shundika- Tonsils etc. 5

2, Vriddhipatra- Scalpel is shaped like a boarders knife- Razor, useful for cutting, excision, splitting, incision and tearing/ separating, it, with a straight edge, is for use in elevated – bulging swelling, the same with its tip bent backwards, long or short edge for use in deep seated swelling. 6

3, Utpalapatra and 4, Ardha dhara- lancets are for the purpose of splitting and cutting. 7

5, Sarpyasya- Sarpamukha- serpent bladed scalpel is meant for cutting – excision of polyps in the nose and ears and has an edge of half Angula.

6, Eshani- sharp probe meant for exploring sinuses, is smooth and shaped like the mouth of an earthworm. 8

Another kind of Eshani- probe meant for splitting, has its blade like a needle, with a slit- hole at its root.

7, Vetasapatra is for puncturing;

8, Shararimukhi- shaped like a heron's beak's kind of scissors and

9, Trikuracaka – three spiked Brush like instrument are meant for draining out liquids. 9

10, Kushapatra- Razor resembling Blade of Kusha grass and

11, Atimukha- razor resembling the beak of a hawk are meant for draining, edge is two Angula – in length.

तद्वदन्तर्मुखं तस्य फलमध्यर्धमङ्गुलम्
अर्धचन्द्राननं चैतत्

12, Antramukha – is meant for draining, its edges – 1.5 Angula in length and Shaped like half moon. 10

तथा अर्ध्याङ्गुलं फले
व्रीहिवक्त्रं प्रयोज्यं च तच्छिरोदरयोर्व्यधे

13, Vrihimukha- with blade like a grain of rice, its edge being one and half Angula- in length and meant for Puncturing veins and the Abdomen. 11

पृथुः कुठारी गोदन्तसदृशार्धाङ्गुलानना
तयोर्ध्वदण्डया विध्येदुपर्यस्थानां स्थितां सिराम्

14, Kuthari – **Axe** is thick, Stout, resembling a cow's tooth, with edge of half Angula- in length and having a wooden handle; from this the vein situated on bones should be cut keeping the handle of this Axe vertically over it. 12

तामी शलाका द्विमुखी मुखे कुरुबकाकृतिः
लिङ्गनाशं तथा विध्येत्

15, Shalaka – rod made of copper, with two edges on either side shaped like the bud of Kurabaka, meant for piercing the lens in Linganas-a- Cataract couching. 13

मुद्रिकानिर्गतमुखं फले त्वर्धाङ्गुलायतम्
तत्प्रदेशिन्यग्रपर्वप्रमाणार्पणमुद्रिकम्
सूत्रबद्धं गलस्रोतोरोगच्छेदनभेदने

16, Anguli Shastra- finger knife is prepared so as to have an orifice.

Its edges are sharp, with its half Angula in width, resembling either Vriddhipatra or Mandalagra, in shape, capable of permitting the entry of the first Phallange of the index finger, is tied to the finger with thread and meant for excision and splitting of the diseases portion in diseases of the passage of the throat. 14-15

ग्रहणे शुण्डिकार्मादेर्बडिशं सुनताननम्

17, Badisha- sharp hook with a bent blade is meant for holding enlarged Uvula, Arma- Pterygium etc.

छेदे अस्थना करपत्रं तु खरधारं दशाङ्गुलम्
विस्तारे सूक्ष्मदन्तं सुत्सरुबन्धनम्

18, Karapatra- saw is meant for cutting of the bone, should have strong edge, of ten Angula- in length and width of two Angula, with fine- sharp, small teeth and with a handle to be held tight with the fist. 16

स्नायुसूत्रकचच्छेदे कर्तरी कर्तरीनिमा

19, Kartari- scissors meant for cutting tendons, threads, hairs etc, is like scissors – which is commonly used by layman.

वक्रजुधारं द्विमुखं नखशस्त्रं नवाङ्गुलम्
सूक्ष्मशल्योद्धृतिच्छेदभेदप्रच्छानलेखने

20, Makhasa– Has cured or straight, edge, two bladed- shaped edge on both sides, nine Angula in length, to be made use for removing minute foreign bodies, excision, splitting and scraping. 18

एकधारं चतुष्कोणं प्रबद्धाकृति चैकतः
दन्तलेखनकं तेन शोधयेदन्तशर्कराम्

21, Danta lekhanaka- dental lancet, has one edge four Angulas, Shaped like a knot on one side, is meant for scrapping the tartar on the teeth. 19

वृत्ता गृहदढाः पाशे तिस्रः सूच्यो अत्र सीवने
मांसलानां प्रदेशानां त्र्यस्रा त्र्यमङ्गुलमायता
अल्पमांसास्थिसंधिस्थाव्रणानां द्व्यङ्गुलमायता

22, Soochi – needles for suturing/ swing is of three kinds; round, strong and sout; having – passing in through a hole in their body near its root; that for use in fleshy parts will have three edges and length of three Angula, for use in less flashy places, bony joints and wounds on joints, with a length of two Angula. 20

व्रीहिवक्त्रा धनुर्वक्रा पक्वामाशयमर्मसु
सा सार्धद्व्यङ्गुला

Vrihimukha Soochi- curved needle is bent like a bow, meant for use- sewing/ suturing of intestines, stomach and vital spots and two and half Angula in length. 21

सर्ववृत्तास्ताश्चतुरङ्गुलाः
कूर्चो वृत्तैकपीठस्थाः सप्ताष्टौ वा सुबन्धनाः
स योज्यो नीलिकाव्यङ्गकेशशातेषु कुट्टने

23, Koorcha - brush with sharp spikes with round spikes fixed on one end, for seven or eight number and fastened well; it is used for scrapping in Nilika- blue patches, Vyangga- dark patches on the blade and loss of hair etc.22

अर्धाङ्गुलमुखैवृत्तैरष्टाभिः कण्टकैः खजः
पाणिभ्यां मथ्यमानेन घ्राणातेन हरेदसृक्

24, Khaja- churner has blade of half Angula in length and is of round shape, with eight spikes- fixed in it meant for removing the – vitiated blood from the nose by Churning with the hands. 23

व्यधनं कर्णपालीनां यूथिकामुकुलाननम्

26, Karnapali Vyadhna- instrument for puncturing the ear lobe should have its blade in the shape of bud of Yuthika- Jasmine. 24

आरा अर्धाङ्गुलवृत्तस्या तत्प्रवेशा तथोर्ध्वतः
चतुरस्रा, तया विध्येच्छोफं पक्वामसंशये

कर्णपार्ली च बहलाम् बहलायाश्च शस्यते
सूची त्रिभागसुषिरः त्र्यङ्गुला कर्णवेधनी

25, Ara- Awl, saw cutting plate has a round blade of half Angula below and four blades- edges above, it should be used for puncturing swellings in case of doubt whether it is ripe or urine, as also – the earlobe which is thick. In case of thick earlobe a needle, hollow in three parts of it, three Angula in length is best for puncturing. 25-26

Anu Shatra – Accessory instruments:-

जलौकः क्षारदहन काचोपलनखादयः

अलौहानि अनुशस्त्राणि, तान्येवं च विकल्पयेत् २७

अपराण्यपि यन्त्रादीन्युपयोगं च यौगिकम्

Anushastras are -

Jalauka – Leeches,

Kshara – caustic Alkalies,

Dahana – fire,

Kacha – glass

upala –cow dung cake

nakha – nail

stone, nail etc, which are non-metallic.

Many other instruments may be designed as required for use in special operations and sites. 27

Shastra Karya – functions of sharp instruments-

उत्पाट्यपाट्यसीव्यैष्यलेख्यप्रच्छानकुट्टनम्

छेद्यं भेद्यं व्यधो मन्थो ग्रहो दाहश्च तत्क्रियाः

Utpatana- extracting,

Patana- tearing / splitting,

Seevana- Suturing,

Eshana- probing,

Lekhana- scraping,

Pracehmana- Scratching, incising, minute puncturing

Kuttana- beating, hitting, pounding

Chedana – excising, cutting,

Bhedana- breaking,

Vyadhana- Puncturing,

Manthana- Churning,

Grahana- holding, grasping and

Dahana- burning, cauterizing are the functions of sharp instruments.28

Shastra Dosha – defects of sharp instruments:-

कुण्ठा खण्ड तनु स्थूल ह्रस्व दीर्घत्व वक्रताः
शस्त्राणां खरधारत्वं अष्टौ दोषाः प्रकीर्तिताः

Kuntha – Bluntness,
Khanda – brokenness,
Tanu- thinness,
Sthula – stoutness,
Hrsava – smallness,
Deergha – lengthiness,
Vakrata – curvedness, irregular shape
Kharadaratva – rough edge – are defects of sharp instruments.29

Shastragahana Vidhi:- Method of holding sharp instruments:-

छेदभेद्य लेख्यार्थं शस्त्रं वृन्तफलान्तरे
तर्जनीय मध्यमाङ्गुष्ठैर्ग्रहणीयात्सुसमाहितः विस्रावणानि वृन्ताग्रे तर्जन्यङ्गुष्ठकेन च
तलप्रच्छन्न वृन्ताग्रे ग्राह्यं व्रीहिमुखं मुखे
मूलेषु आहरणार्थानि कृयासौकर्यतो अपरम्

For **Chedana** (cutting), Bhedana (breaking) and Lekhana (scraping), the instrument should be held in Vrunta phalantara- between round woods handle and the edge, with the help of index, middle fingers and the thumbs, carefully;
for Visravana (draining), it should be held at the tip of the round wooden handle with the help of the index finger and the thumb;

For **Pracchanna** (scorching, scratching), the tip of the handle should be held with the palm.
Vrihimukha Shastra should be held at its mouth tip;
for extracting, the instruments should be held at their root;
Others may be held in a convenient manner, as required in the operation. 30-32

Shastra Kosha- instrument wallet:-

स्यान्नवाङ्गुलविस्तारः सुघनो द्वादशाङ्गुलः
क्षौमपत्रोर्णकौशैयदुकूलमृदुचर्मजः
विन्यस्तपाशः सुस्यूतः सान्तरोर्यस्थशस्त्रकः
शलाकापिहितास्यश्च शस्त्रकोशः सुसञ्चयः

The instrument wallet should be 9 Angula width, 12 Angula in length.
It should be made from jute, leaves, wood, silk, inner bark of trees or soft leather.
It should be endowed with threads, well stitched with compartment for instruments, which should be kept wrapped in wool;
Its mouth closed and held tight with a rod- acting like a bolt and pleasing to look at. 33-34

Jalauka- leeches-

जलौकसस्तु सुखिनां रक्तसावाय योजयेत्

Leeches should be made used of for letting out blood from happy persons

Leeches are born in dirty water contaminated by putrifying dead bodies of fish, frog and snake or their excreta;

दुष्टाम्बुमत्स्य भेकाहिशवकोथमलोद्भवाः

रक्ताः श्वेत भृशं कृष्णाश्चपलाः स्थूलपिच्छिलाः

इन्द्रायुधविचित्रोर्ध्वराजयो रोमशाश्च ताः

सविषा वर्जयेत् ताभिः कण्डूपाकज्वरभ्रमाः

विशपित्तास्रान्तु कार्यं तत्र

Indrayudha type of leeches -

Red, white or very black in color;

Chapala – very active,
thick and slimy,

Poisonous Jalauka -

Those which have

Chitra – varied lines on their back, and

Urdhvaraji – which are very hairy are Savisha- poisonous and so should be rejected.

If used, they produce itching, ulceration, fever and giddiness, these- ailments are to be treated with drugs which mitigate poison, pitta and blood. 35-36 ½

Nirvisha Jalauka – safe leeches -

शुद्धाम्बुजाः पुनः

निर्विषाः शैवल श्यावा वृत्ता नील उर्ध्वराजयः

कषाय पृष्ठास्ताः तनु अङ्ग्यः किञ्चित् पीतोदराश्च याः

Those born in clean water, which are blue, round in shape, having blue lines in their back, rough/hard back, thin body, slightly yellowish belly are Nirvisha- non poisonous- so can be used. 37-38

ता अपि असम्यक् वमनात् प्रततं च निपातनात्

सीदन्तिः सलिलं प्राप्य रक्तमत्ता इति त्यजेत्

Even these, when they do not vomit the sucked blood fully, when they are applied frequently, and when they are inactive even after getting into water, should be considered as blood intoxicated and should be rejected. 39

Jalaukavacharana- procedure of applying leeches:-

अथेतरा निशाकल्कयुक्ते अम्बसि परिप्लुताः

अवन्तिसोमे तक्त्रे वा पुनश्चाश्चासिता जले

लागयेद्धृतमृत्स्तन्यरक्तशस्त्रनिपातनैः

पिबन्तीरुन्नत स्कन्धाश्छादयेन्मृदुवाससा

The leech that are kept for short time in water containing paste of turmeric / grain washed water (Avantisoma)/ buttermilk should be made comfortable by putting back in pure water. should be made to stick to the body of the patient.

The leeches are attracted to the desired part of the body, by rubbing the part with ghee, mud, breast milk / blood or by making a wound with a sharp instrument.

When it starts drinking blood by raising its shoulders, it should be covered with a soft cloth.

सम्पृक्त्वात् दुष्टशुद्धास्त्रात् जलौका दुष्टाशोणितम्

आदत्ते प्रथमं हंसः क्षीरं क्षीरोदकादिव ४३ गुल्मार्शोविद्रधीन् कुष्ठवातरक्तगलामयान्

नेत्ररुग्विषविसर्पान् शमयन्ति जलौकसः

Thus stuck up, the leech will suck only the vitiated blood first from the mixture of vitiated and un-vitiated blood, just like the swan sucks the milk from a mixture of milk and water. 40-42

Application of Leeches mitigates diseases such as,

Gulma – Tumors of the abdomen

Arsha – Haemorrhoids,

Vidradhi – Abscess,

Kushta – skin diseases

Vatarakta – gout,

Galamaya, Netraruk – diseases of the neck and eyes,

Visha – poison,

Visarpa- herpes. Etc

दंशस्य तोदे कण्ड्वां वा मोक्षयेत् वामयेच्च ताम्

पटुतैलाक्तवदनां शलक्षणकण्डनरुषिताम्

When pricking pain or itching develops at the site of the bite, the leech should be removed; they are then made to vomit the sucked blood by touching their mouth with salt and oil or by gentle rubbing in the direction of their mouth after smearing fine rice flour over them. 43

रक्षन् रक्तमदान्भूयः सप्ताहं ता न पातयेत्

After making them vomit they should be protected from blood intoxication and should not be used again for seven days.

पूर्ववत् पटुता दार्ढ्यं संयग्वान्ते जलौकसाम्
क्लमोअतियोगान्मृत्युर्वा दुर्वान्ते स्तब्धता मदः

After proper vomiting, the Leech regains its previous activity and becomes strong; by too much of vomiting it becomes very weak or may even die; If vomiting is improper, it becomes lazy, inactive and intoxicated. 44

अन्यत्रान्यत्रा ताः स्थाप्या घटे मृत्स्नाम्बुगर्भिणि
लालादिकोथनाशार्थं सविषाः स्युस्तदन्वयात्

They should be transferred from one pot to another, filled with good mud and water, in order to destroy- avoid putrefaction by saliva, excreta of leeches, because the Leeches become poisonous with such a contact. 45

अशुद्धौ स्रावयेत् दंशान् हरिद्रागुडमाक्षिकैः ॥४६॥
शतधौताज्यपिचवस्ततो लेपाश्च शीतलाः।

When in doubt of impurity, the site of the bite should be made to bleed by applying paste of Haridra (Turmeric), Guda (jaggery) and honey. Later a piece of cloth soaked in Shata Dhauta Ghrta or cooling pastes prepared from drugs of cold potency should be applied – over the site.

दुष्टरक्तापगमनात्सद्यो रागरुजां शमः

With the removal of vitiated blood, the redness and pain subside immediately. 47

अशुद्धं चलितं स्थानत्स्थितं रक्तं व्रणाशये
व्यम्लीभवेत्पर्युषितं तस्मात्तत्स्रावयेत्पुनः

The vitiated blood, displaced from its site and accumulating in the interior of the wound becomes greatly sour by stagnating overnight; hence it should be expelled out again. 48

युञ्ज्यालाबुघटिकां रक्ते पित्तेन दूषिते
तासामनलसंयोगात् युञ्ज्यात्तु कफवायुना

A gourd or pot (cupping method) should not be used to remove the vitiated blood when the blood is vitiated by pitta, for they are associated with fire. It would further aggravate Pitta. They should be used in case of vitiation by kapha and Vata imbalance. 49

कफेन दुष्टं रुधिरं न शृङ्गेण विनिर्हरेत्
सकन्नत्वात् वातपित्ताभ्यां दुष्टं शृङ्गेण निर्हरेत्

The blood vitiated by Kapha should not be extracted by using a sucking horn (Shrunga) because of thickness of the blood, whereas blood vitiated by Vata and pitta should be removed by the sucking horn. 50

Shrunga is good for Vata and Pitta imbalance and not indicated in Kapha.

Ghata is good for Vata and Kapha but not for Pitta.

Pracchana – incising to produce bleeding:-

गात्रं बद्ध्वोपरि दृढं रज्ज्वा पट्टेन वा समम्
स्नायुसन्ध्यस्थिमर्माणि त्यजन् प्रच्छानमाचरेत्
अधोदेशप्रविसृतेः पदैरुपरिगामिभिः
न गाढघनतिर्यग्भिर्न पदे पदमाचरेत्

The part of the body above the site, selected for bleeding should be tied tightly with a rope of leather scrap;

Tendons, joints, bones and vital spots are avoided and Pracchana karma (scratching, incision) by sharp scalpel done from below upwards.

It should not be done in horizontal direction.

प्रच्छानेनैकदेशस्थं ग्रथितं जलजन्मभिः

हरेच्छृङ्गादिभिः सुप्तमसृग्व्यापि शिराव्यधैः

Blood accumulated in any localized area- small area can be removed by Pracchana (scratching-incisions);

Blood accumulated in tumors, abscess can be removed by using leeches;

Blood that has produced loss of sensation- at the site of accumulation by using the sucking horn (shrunga) etc gourds or pot (Ghata) and that which is soared all over the body by venesection. 55

प्रच्छानं पिण्डिते वा स्यात् अवगाढेजलौकसः

त्वक्स्थे अलाबुघटीशृङ्गं शिरैव व्यापके असृजि

वातादिधाम वा शृङ्गजलौकोलाबुभिः क्रमात्

Or removal of blood by incisions is done when the blood is solidified; by Leeches when it is deep seated; by gourd, pot or horn when it is localized in the skin and by venesection when it is pervading the entire body; by using horn, Leeches, gourd for the seats of Vata and others- Doshas respectively. 54 ½

स्रतासृजः प्रदेहाध्यैः शीतैः स्याद्वायुकोपतः

सतोदकण्डूः शोफस्तं सर्पिषोष्णेन सेचयेत्

After the bleeding procedure, the site of bleeding should be covered with cooling paste.

This will reduce the pain, itching and oedema at the site.

The area should be bathed with warm ghee. 55

Thus ends the chapter- Shastra Vidhi- the 26th in Sutrathana in Astangahridaya.

Chapter 27 Siravyadha Vidhi सिराव्यध विधि Venesection (Blood Letting)

Let us learn about ancient blood letting therapy of Ayurveda, its indications, procedure, side effects and so on. This is the 27th chapter of Ashtanga Hrudaya Sutrasthan, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name is Siravyadha Vidhi Adhyaya. Sira means vein. Vyadha means puncturing.

Shuddharakta Laksana- Features of pure blood:-

मधुरं लवणं किञ्चित् अशीतोष्णमसंहतम्
पद्मेन्द्रगोपहेमाविशशलोहितलोहितम् ?
लोहितं प्रभवः शुद्धं तनोस्तेनैव च स्थितिः

Slightly sweet and salt in taste
neither cold nor hot,
resembling the colour of lotus, Indragopa insect, gold, blood of sheep and rabbit
- are the characteristic properties of pure blood;
It is the cause of origin of the body, by it, is determined the condition of body as healthy or unhealthy. 1-1 ½

Effect of vitiated blood – Dushtaraka Karma-

तत्पित्तश्लेष्मलैः प्राये दूष्यते कुरुते ततः
विसर्पविद्रधिप्लीहगुल्माग्निसदनज्वरान्
मुखनेत्रशिरोरोगमदतृड्लवणास्यताः
कुष्ठवातास्रपित्तास्रकट्वम्लोद्गिरभमान्
शीतोष्णस्निग्धरूक्षाद्यैरूपक्रान्ताश्च ये गदाः
सम्यक्साध्या न सिद्ध्यन्ति ते च रक्तकोपजाः

Blood usually gets vitiated by Pitta and Kapha.
It produces diseases such as
Visarpa- Herpes,
Vidradhi – Abscesses,
Pleeha – Disease of the spleen, Splenomegaly
Gulma – Tumors of the abdomen -
Agnisadana – Dyspepsia,
Jvara – fever
Mukha, Netra Shiroroga – diseases of the mouth, eyes and the head;
Mada – intoxication- toxicity,
Trut – excessive thirst

Lavanasyata – salty taste in the mouth,
Vatasra- Gout,
Pittasra- bleeding disease,
belching with pungent and sour tastes and dizziness.
Those curable diseases, not getting cured even after appropriate cold or hot, unctuous or dry
treatment should be understood as being born from aggravated blood. 1 ½- 4 ½

तेषु स्रावयितुं रक्तमुद्रिकतं व्यधयेत्सिराम्

In order to drain out the vitiated blood in these diseases veins should be cut. 5

Persons unsuitable for venesection – Siravyadha Anarha –

न तूनषोडशातीतसप्तत्यब्दसुतासृजाम्
अस्निग्धास्वेदितात्यर्थस्वेदितानिलरोगिणाम्
गर्भिणीसूतिकाजीर्णपित्तास्रश्वासकासिनाम्
अतीसारोदरच्छर्दिपाण्डुसर्वाङ्गशोफिनाम्
स्नेहपीते प्रयुक्तेषु तथा पञ्चसु कर्मसु
नायन्त्रितां सिरां विध्येन्न तिर्यङ्गाप्यनुत्थिताम्
नातिशीतोष्णवाताभ्रेष्वेन्यत्रात्ययिकाद्गदात्

Who are less than sixteen and more than 70 years of age,
who have had no bleeding previously – any time due to any cause,
who have undergone excess gone Snehakarma and sweating therapies,
those suffering from diseases of Vata origin,
the pregnant woman,
the woman in parturition,
those suffering from indigestion, bleeding diseases, Shwasa (dyspnoea),
Kasa – cough, cold
Atisara – diarrhoea, dysentery
Udara – ascites, intestinal obstruction / enlargement of the abdomen,
Chardi – Vomiting
Pandu – anemia
Chardi – Vomiting,
dropsy;

for those who have been given fat – ghee or oil to drink – as part of oleation therapy, and who are
undergoing the Panchakarma treatment.

The vein should not be cut without enforcing control on the body – as described further,
that vein which is horizontal, that which has not been raised up; not on day which are very cold,
very hot, very windy, or cloudy datys, venesection should not be done. 6-8 ½

Selection of site of venesection- Vyadhana sthana nirdesha-

शिरोनेत्रविकारेषु ललाट्यां मोक्षयेत्सिराम् ९
 अपाङ्ग्यामुपनास्यां वा कर्णरोगेषु कर्णजाम्
 नासारोगेषु नासाग्रे स्थिताम् नासाललाटयोः १०
 पीनसे मुखरोगेषु जिह्वौष्ठहनुतालुगाः
 जत्रूर्ध्वग्रन्थिषु ग्रीवाकर्णशङ्खशिरः श्रिताः ११
 उरोपाङ्गाललाटस्था उन्मादे अपस्मृतौ पुनः
 हनुसन्धौ समस्ते वा सिरां भ्रूमध्यगामिनीम् १२
 विद्वधौ पार्श्वशूलेच पार्श्वकक्षास्तनान्तरे
 तृतीयके असंयोर्मध्ये स्कन्धस्य अधश्चतुर्थके १३
 प्रवाहिकायां शूलिन्यां श्रीणितो द्वयङ्गुले स्थिताम्
 शुक्रमेढ्रामये मेढ्रे उरुगां गलगण्डयोः १४
 गृध्रस्यां जानुनो अधस्तादूर्ध्वं वा चतुरङ्गुले
 इन्द्रबस्तेरधो अपच्यां द्वयङ्गुले चतुरङ्गुले १५
 ऊर्ध्वं गुल्फस्य सक्थ्यर्तो, तथा क्रोष्टुकशीर्षके
 पाददाहे खुडे हर्षे विपादयां वातकण्टके
 चिप्पे च द्वयङ्गुले विध्येदुपरि क्षिप्रमर्मणः
 गृध्रस्यामिव विश्वाच्याम् यथोक्तानामदर्शने
 मर्महीने यथासन्ने देशे अन्यां व्यधयेत् सिराम्

In diseases of the head and eyes veins situated on the forehead, outer angle of the eyes or the area around the nose should be cut;
 In diseases of the ear, the veins near the ear;
 in diseases of the nose, vein located at the tip of the nose;
 in Rhinitis, vein located in the nose and forehead, in Jaw or palate;
 in tumors of parts above the shoulders, vein situated in the tongue, lips, lower Jaw or palate;
 in tumors parts above the shoulders, veins at neck, ears, temples, or the head, in Jaw;
 in all diseases of the head usually vein situated in between the eyebrows;
 In Vidradhi (abscesses) and pain in the flanks, vein situated between the flanks, Axilla and breast;
 in fever of every third day (Truteeyaka), vein in the centre of the shoulders;
 in fever of every fourth day (chaturthaka) – that below the shoulder;
 in dysentery accompanied with pain vein situated two Angula away from the pelvis,
 in diseases of the semen and penis, vein situated in the penis;
 in glandular enlargement of the neck (Apachi), that situated in the thigh;
 in Gridhrasi- sciatica vein situated at four Angula below or above the knee joints;
 in Apachi (goiter) vein situated about two Angula below the indrabasti- a vital spot in the centre of calf muscle;
 in pain of thighs and Krostukasira (inflammatory swelling of the knee joint), Daha of the soleas, Khuda (gout) Padaharsa- (tingling sensation in feet), Vipadika – fissures of the feet, Vatakantaka (sprain of the foot/ Ankle) and Chippa (A diseases of the nails of the toes), vein situated two

Angula above the Kshipramarma- vital Spot in between the big toe and the next toe;
in Vishvachi- pain in the arms in the same way as that of Gridhrasi- sciatica should be cut.
If the veins are hot visible, another vein situated at nearby place, which is devoid of vital spots
should be cut. 9-17

Siravyadha vidhi- Venesection/blood letting rituals and procedure -

अथ स्निग्धतनु सज्जसर्वोपकरणो बली
कृतस्वस्त्ययनः स्निग्धरसान्नप्रभोजितः
अग्नितापातपस्विन्नो जानूच्यासनसंस्थितः
मृदुपट्टात्तकेशान्तो जानुस्थापितकूर्परः
मृष्टिभ्यां वस्त्रगर्भाभ्यां मन्ये गाढं निपीडयेत्
दन्तप्रपीडनोत्कास गण्डाध्मानानि चाचरेत्
पृष्ठतो यन्त्रयेच्यैनं वस्त्रमावेष्टयन्नरः
कन्धरायां परिक्षिप्य न्यस्यान्तर्वामतर्जनीम्
एषो अन्तर्मुखवर्ज्यानां सिराणां यन्त्रणे विधिः

The patient who should undergo Snehana procedure.
All the necessary equipments should be kept ready.
The person should be strong, should perform Auspicious rites and consume meat-juice and boiled
rice mixed with ghee,
The person should be exposed to sunlight or fire for sweating.
He is asked to sit on a stool of the height of the knee.
A band of soft cloth should be tied around his head at the lower border of the hairs;
He should keep elbows on his knees,
His neck massaged briskly with fists in which pad of cloth is healed;
Grinding the teeth, coughing, inflating the mouth to enlarge the cheeks, should also be done his
body
Trunk should be wound with a band of cloth, controlled – by knots at the back;
His neck should also be tied with a band of cloth and tightened
This is the mode of raising the deep seated veins.18-22

ततो मध्यमया अङ्गुल्या वैद्यो अङ्गुष्ठविमुक्तया
ताडयेत् उत्थितां ज्ञात्वा स्पर्शाद्वा अङ्गुष्ठपीडनैः
कुठार्या लक्षयेन्मध्ये वामहस्तगृहीतया
फलोद्देशे सुनिष्कम्पं सिरां, तद्वच्च मोक्षयेत्
ताडयन् पीडयंश्चैन्नां

Then the physician should tap the raised vein with his middle finger tripped off by the thumb;
noticing the elevation, or raising it, once again by kneading it with the thumb;
then holding the axe with his left hand, place its edge on the middle portion of the vein and give
up in the Axe without Shaking.

Axe should be lifted up in the same way, tapping and kneading the vein for making more blood to come out. 23-24

विधयेद्व्रीहिमुखेन तु
अङ्गुष्ठेनोन्नमध्याग्रे नासिकामुपनासिकाम्

The vein- of the nose should be cut with the Vrihimukha Sastra- the Lancet with its face shaped like a grain of rice after raising the tip and the surrounding areas of the near with the thumb. 25

अभ्युन्नतविदष्टाग्रजिहवस्याधस्तदाश्रयाम्

The vein situated underneath the tongue, be cut by asking the patient to keep the tip of the tongue raised and biting it holding it firmly by the upper row of teeth. 25 ½

यन्त्रयेत्स्तनयोरूर्ध्वं ग्रीवश्रितेसिराव्यधे
पाषाणगर्भहस्तस्य जानुस्थे प्रसूते भुजेकुक्षोरारभ्य मृदिते विधयेद्बद्धोर्ध्वपट्टके

For cutting the veins of the neck, they should be raised by manipulating the area above the breasts, the patient is made to hold a stone in each of his fists and keep the shoulders on his knees and outstretched;
the body is massaged commencing with the pit of the stomach in the upward direction and then the vein is cut. 25 ½- 27

विधयेदहस्तसिरां बाहावनाकुञ्चितकूपरे
बद्ध्वा सुखोपविष्टस्य मुष्टिमङ्गुष्ठगर्भिणाम्
ऊर्ध्वं वेध्यप्रदेशाच्च पट्टिकां चतुरङ्गुले

The veins of the hand be cut, when the patient is sitting comfortably, keeping his arm straight without bending at all elbow, clenching the first with the fingers folded inside, a band of cloth tied, four Angula above the site of cutting. 28-28 ½

विधयेदाललम्बमानस्य बाहुभ्यां पार्श्वयोः सिराम्
प्रदृष्टे मेहने जङ्घासिरां जानुन्यकुञ्चिते

The veins of the flanks be cut, by keeping the arms hanging loose;
Those of the pangs when it is flaccid; those of the calves when the leg, four Angula above the site of cutting. 29-29 ½

पादे तु सुस्थिते अधस्ताज्जानुसन्धेर्निपीडिते
गाढं कराभ्यामागुल्फं चरणे तस्य चोपरि
द्वितीये कुञ्चिते किञ्चितारूढे हस्तवत्ततः
बद्ध्वा विधयेत्सिराम्

Those of the feet be cut, when the feet are kept steady, the foreleg is massaged briskly from the knee downwards towards the Ankle with the hands, tying a band similar to the method described for hand, the other leg is kept slightly bent. 30-31

इत्थमनुक्तेष्वपि कल्पयेत्
तेषु तेषु प्रदेशेषु तत्तद्यन्त्रमुपायवित्

Thus the clever physician should adopt such methods of raising the veins appropriate to the places, by the techniques that are not mentioned here. 32

मांसले निक्षिपेदेशे व्रीह्यास्यं व्रीहिमात्रकम्
यवार्धमस्थनामुपरि सिरां विध्यन् कुठारिकाम्

On fleshy parts, the Vrihimukha Sastra (Lancet) should be used and the vein cut to the size of a rice grain only; the veins on the bones should be cut the size of half a (Yava) barley by using the axe. 33

Samyak Viddha Lakshana

संयग्विद्धां स्रवेद्धारां यन्त्रे मुक्ते तु न स्रवेत्

When the cutting is proper, the blood flows out in a steady stream and stops when the control (tourniquet) is released.

Asamyak Biddha Lakshana

अल्पकालं बहत्त्यल्पं दुर्विद्धा तैलचूर्णनैः

When the cutting is inadequate; the flow is only for a short time and less in quantity; Then it should be rubbed with oil mixed with lime powder to promote more bleeding;

Ati Biddha Lakshana

सशब्दमतिविद्धा तु स्रवेत् दुःखेन धार्यते

When the cut is more, the blood flows out with a sound and stops with great difficulty. 34

Asruti Karana:- causes for non- flowing:-

भी मूर्च्छायन्त्रशैथिल्यकुण्ठशस्त्रातितृप्तयः
क्षामत्ववेगितास्वेदा रक्तस्य असृति हेतवः

Fear, fainting, loose tourniquet, blunt instruments, over- satiation (excess eating), debility, patent urges- of urine, faeces etc, absence of sweating therapy- are the causes of absence of blood flow.
35

असम्यगस्रे स्रवति वेत्त्वयोषनिशानतैः
सागारधूमलवणतैर्लेदिहयाच्छिरामुखम्
सम्यक्प्रवृत्ते कोष्णेन तैलेन लवणेन च

When the blood is not flowing out in sufficient quantity, the cut end of the vein should be smeared with oil processed with Vella (Vidanga), Vyosha (Trikatu), Haridra, Nata, Agaradhuma or Lavana, when the blood is flowing out properly, the site should be smeared with warm oil and salt. 36-37

अग्रे स्रवति दुष्टासं कुसुम्भादिव पीतिका

Vitiated blood flows out first, just like the yellow- juice form the second seeds of Kusumbha- before its oil flows out.

सम्यक्सत्वा स्वयं तिष्ठेच्छुद्धं तदिति नाहरेत्

After sufficient bleeding, the flow stops by itself; it should be considered as pure, unvitiated blood and further flow should not be attended. 38

यन्त्रं विमुच्य मूर्च्छायां वीजिते व्यजनैः पुनः
स्रावयेन्मूर्च्छति पुनस्त्वपरेद्युस्त्रयहे अपि वा

If during the time of bleeding, the patient faints, then the tourniquet should be released, he should be fanned with fans to make him conscious and bleeding continued. If he faints again, blood letting should be postponed to the next day or third day. 39

Dushtarakta Lakshana- characteristics of impure blood –

वातात् श्यावरुणं रूक्षं वेगसावि अच्छफेनिलम्

Blood vitiated by Vata, will be blue or crimson in color, dry- nonslimy, flows with force, clear and frothy;

पित्तात् पीतासितं विस्रमस्कन्धौष्ण्यात्सचन्द्रिकम् ४०

Blood vitiated by pitta will be yellow or black, has foul smell, not thick because of increase of heat and mixed with glistening particles,

कफात् स्निग्धं असृक्पाण्डु तन्तुमत्पिच्छिल घनम्

Blood vitiated by Kapha will be unctuous, pale -yellowish- white in color, has small threads, is slimy and thick;

सस्पृष्टलिङ्गं संसर्गात् त्रिदोषं मलिनाविलम्

By combination of 2 Doshas, there will be mixed features.
Blood vitiated by all the Doshas will be dirty and thick. 40-41

Srava pramana- Quantity of flow:-

अशुद्धो बलिनो अप्यसं न प्रस्थात्सावयेत्परम्
अतिसुतौ हि मृत्युः स्याद्धारुणा वा चलामयाः
तत्राभ्यङ्गसक्षीररक्तपानानि भेषजम्

Vitiated blood more than one Prastha- (768 ml) should not be allowed to flow out, even in strong persons;
Excess bleeding will lead to either death or dreadful diseases of vata origin.
In such condition, oil massage and drinking of milk mixed with blood are the treatment. 42

सुते रक्ते शनैर्यन्त्रमपनीय हिमाम्बुना
प्रक्षाल्य तैलप्लोताक्तं बन्धनीयं सिरामुखम्

After the flow of blood, the controls should be removed slowly, the site washed with cold water, the cut end of the vein covered with a cotton swab soaked in oil and bandaged. 43

अशुद्धं सावयेद्भुतः सायमहन्यपरे अपि वा
स्नेहोपस्कृतदेहस्य पक्षाद्वा भृशदूषितम्

Vitiated blood should be removed again either in the same evening or next day; if the blood is found greatly vitiated with more quantity of Doshas.

It should be removed again after a fortnight, after administering Snehana therapy. 44

किञ्चिद्धि शेषे दुष्टास्ते नैव रोगो अतिवर्तते
सशेषमप्यतो धार्यं न चातिसुतिमाचरेत्

If a small residue of vitiated blood inside, diseases do not get aggravated and so it can be allowed to stay, but excess flow of blood should not be attempted. 45

हरेच्छिङ्गादिभिः शेषं प्रसादमथवा नयेत्
शीतोपचारपित्तास्रक्रियाशुद्धिविशोषणैः
दुष्टं रक्तमनुद्विक्तमेवमेव प्रसादयेत्

Such residual blood may be removed by making use of the sucking horn (Shrunga)etc. or it can be purified of doshas by administering cold comforts, therapies prescribed for Raktapitta (bleeding diseases), purification therapies (Panchakarma) etc. and by methods of making the body thin.

Even the blood which is mildly vitiated by the Doshas but not increased in quantity should be treated by these methods. 46-47

रक्ते त्वतिष्ठति क्षिप्रं स्तम्भनीमाचरोत्क्रियाम् । रोधप्रियङ्गुपत्तङ्गमाषयष्ट्याहवगैरिकैः ॥
मृत्कपालाञ्जनक्षौममषीकषीरित्वगङ्कुरैः । विचूर्नयेद्द्रवणमुखं पद्मकादिहिमं पिबेत् ॥
तामेव वा सिरां विध्येद्व्यधात्तस्मादनन्तरम् । सिरामुखं वा त्वरितं देहत्तप्तशलाकया ॥

If the bleeding does not stop, methods to stop it should be adopted; the orifice of the wound should be smeared with the powder of either Rodhra, Priyangu, Pattanga, Masha (black gram), Yashti (licorice), Gairika, Mritkapala (pot shred), Kshana Masha, ash of flax or of the bark and sprouts of trees with milky Sap by cold infusion prepared from drugs of Padmakadi Gana – vide chapter 15 should be taken as a drink; the same vein should be cut again and the ends of the vein should be touched with a red hot rod. (cautery) with a red hot rod. 48-50

उन्मार्गगा यन्त्रनिपीडनेन स्वस्थानमायान्ति पुनर्न यावत्
दोषाः प्रदुष्टा रुधिरं प्रपन्नास्तावद्धिताहारविहारभाक् स्यात्

Because of tourniquet application, the Doshas temporarily get aggravated and may move to the other parts of the body.

After the tourniquet is removed, they will come back to their normal places. But till such time, one should adhere to only healthy foods and activities. 51

नात्युष्णशीतं लघु दीपनीयं रक्ते अपनीते हितमन्नपानम्
तदा शरीरं ह्यनवस्थितासृगाग्निर्विशेषादिति रक्षितव्यः

Foods which are neither very hot, very cold, which are light (easy to digest) and stimulating hunger are suitable after the removal of blood.

This is because, after blood letting procedure, the body will be unstable with low digestion activity. 52

Features of Persons with Non-vitiated (Pure/Healthy) Blood

प्रसन्न वर्णेन्द्रियं इन्द्रियार्था निच्छन्तमव्याहृत पक्तृवेगम् ।
सुखान्वितं पुष्टिबलोपपन्नं विशुद्धरक्तं पुरुषं वदन्ति ॥५३॥

Excellence of color and complexion, improved power of the sense organs, good perception of objects by sense organs, good digestive activity, enjoyment of comforts endowed with good nutrition and immunity- are the characteristics of the person having non vitiated blood. 53

Thus ends the chapter named Siravyadha Vidhi- the 27th chapter is Sutrasthana of Astanga Hrudaya.

Chapter 28 Shalya Aaharan Vidhi शल्यआहरण विधि Removal of Foreign Body

This chapter deals with different techniques that were used in ancient times for foreign body removal. During ancient times, during war, arrows, and other sharp instruments were used. Hence, this topic had special significance. This is the 28th chapter of Ashtanga Hrudaya Sutrasthan, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name is Shalya aharana Vidhi.

Shalya means a foreign body. Aharana means extraction, pulling out etc.

Shalya gati - direction of entry of foreign bodies-

वक्रर्जुतिर्यग्धर्वाधः शल्यानां पञ्चधा गतिः

Vakra – Irregular – curved,

Ruju – straight,

Tiryak – horizontal,

Urdhwa – upward and

Adha – downward are the five Shalyagati (directions of movement of the foreign bodies)

Shalya Vrana - ulcer with a foreign body inside:-

ध्यामं शोफरुजावन्तं शोणितं मुहुः

अभ्युदगतं बुद्बुदवत्पिटिकोपचितं व्रणम्

मृदुमांसं च जानीयदन्तः शल्यं समासतः

Blue discolouration, swelling, pain, frequent bleeding, elevated like a bubble, studded with eruptions and softening of muscles are the features from which a wound having a foreign body should be recognized. 1-2

विशेषात् त्वग्गते शल्ये विवर्णः कठिनायतः

शोफो भवति मांसस्थे चोषः शोफो विवर्द्धते

पीडनाक्षामता पाकः शल्यमार्गो न रोहति

पेश्यन्तरगते मांसप्राप्तवत् श्वयुथुं विना

Tvak gata – When the foreign body is in the skin, there is discoloration, hard and large swelling;

Mamsagata (when it is in the muscle), there will be sucking pain, steady progress of the swelling, tenderness, suppuration and non- healing of the wounds of entry of the foreign body;

when it is in between two muscles (Peshi) the signs will be similar that residing inside the muscle except the swelling 3-4

आक्षेपः स्नायुजालस्य संरम्भस्तम्भवेदना
स्नायुगे दुर्हरं चैतत्
सिराध्मानं सिराश्रिते
स्वकर्मगुणहानिः स्यात् स्रोतसां स्रोतसि स्थिते
धमनीस्थे अनिलो रक्तं फेनयुक्तमुदीरयेत् ६
निर्याति शब्दवान् स्याच्च ह्रल्लासः साङ्गवेदनः
सङ्घर्षो बलवानस्थिसन्धिप्राप्ते अस्थिपूर्णता ७
नैकरूपारुजो अस्थिस्थे शोफः तदवच्च सन्धिगे
चेष्टा निवृत्तिश्च भवेत् आटोपः कोष्ठसंश्रिते ८
आनाहो अन्नशकृन्मूत्रदर्शनं च व्रनानने
विद्यान्मर्मगतं शल्यं मर्मविद्धोपलक्षणैः ९
यथास्वं च परिस्रावैः त्वगादिषु विभावयेत्

Snayugata shalya (tendons) – Convulsions, shock, stiffness, loss of movements and severe pain are the symptoms when the foreign body is in tendons. when foreign body is in the tendons and is difficult to remove;

Siragata shalya (veins) – there is distention of the vein; when lodged in the veins, there is distention of the vein;

Srotogata Shalya (body channels) – there will be loss of their respective functions and qualities,

Dhamanigata shalya (arteries) – bleeding with frothing, chest discomfort, nausea and body ache;

Sandhiagata (joints) – severe shock, pain and filling up of different types of fluids and swelling

Asthigata (bones) – the signs are the same, with loss of movement also.

Koshtagata (abdomen) – there will be distention and appearance of food faecal matter and urine at the orifice of the wound.

Marmagata (vital spots) – appearance of signs of injury to such spots.

In addition to the general signs, enumerated so far, even their discharges- fluids coming out from them such as Lasika (Lymph) from skin, Rakta (blood) from veins and Arteries, Majja – marrow bones etc. should be observed. 5-9 ½

रुह्यते शुद्धदेहानामनुलोमस्थितं तु तत्
दोषकोपाभिघातादिकोभाद्भूयो अपि बाधते

If foreign body is lodged in persons who have pure body – purified with therapies such as Panchakarma and if the foreign body enters in the same line of the organ, the chances of healing are good. If the body is not purified, it produces serves distress due to aggravation of Doshas. 10

Recognizing the site of foreign body beneath the skin –

त्वङ्मण्डले यत्र तत्र स्युरभ्यङ्गस्वेदमर्दनैः
रागरुग्दाहसंरम्भा यत्र चाज्यं विलीयते
आशु शुष्यति लेपो वातस्थानं शल्यवद्वदेत्
मांसप्रणष्टं संशुध्या कर्शनाच्छल्यतां गतम्
क्षोभाद्रागादिभिः शल्यं लक्षयेत् तद्वदेव च
पेश्यस्थिसन्धिकोष्ठेषु नष्टमस्थिषु लक्षयेत्
अस्थनामभ्यञ्जनस्वेदबन्धपीडनमर्दनैः
प्रसारणाकुञ्चनतः सन्धिनष्टं तथा अस्थिवत्

The exact site of foreign bodies concealed in the skin, is recognized by
The appearance of redness,
pain, burning sensation and tenderness after anointing with oil, fomentation or massage;
by the melting of solid ghee, placed at the site,
by quick drying of the paste of sandal wood etc.

नष्टे स्नायुशिरास्रोतोधमनीष्वसमे पथि
अश्वयुक्तं रथं खण्डचक्रमारोप्य रोगिणम्
शीघ्रं नयेत्ततस्तस्य संरम्भाच्छल्यमादिशेत्

Site of foreign body concealed in the muscle, joint and abdomen – canbe recognized by clearing looseness, thinness of the muscles by Panchakarma therapies or by other methods of slimming the body and then observing for sites of pain, redness etc.

The site of those concealed in the bones is recognized by anointing with oil, fomentation, tying with rope or bandage squeezing and massaging;

The sites of those concealed in the joints by extending or folding of joint in addition to signs similar to lodged in bones.

Sites of those concealed in tendons, veins, channels and arteries are recognized by appearance of pain in such places, in a horse chariot, with broken wheels.

मर्मनष्टं पृथङ्नोक्तं तेषां मांसादिसंश्रयात्

Features of those concealed, in vulnerable spots are not described separately because such spots are composed of muscles and other tissues only- the features of which have been described already.

सामान्येन सशल्यं तु क्षोभिण्या क्रियया सरुक्

Generally the site of the foreign body is determined by the appearance of distressing symptoms, abnormal movements etc. during activity and by the presence of pain. 17

वृत्तं पृथु चतुष्कोणं त्रिपुटं च समासतः
अदृष्यशल्यसंस्थानं व्रणाकृत्या विभावयेत्

The shape of the invisible foreign body is determined by the shape of the wound, such as round – circular wide, with four Angula, with 3 edges. Etc.18

Shalyaharana- removal of foreign bodies:-

तेषामाहरणोपायौ प्रतिलोमानुलोमकौ
अर्वाचीनपराचीने निर्हरेत्तद्विपर्ययात्

Method of their removal are though upward and downward directions;
those entering into the body from above and below should be taken out in the opposite directions respectively. 19

सुखाहार्यं यतश्छित्त्वा ततस्तिर्यग्गतं हरेत्

Those which have entered from sideward – horizontally should be removed by cutting it conveniently. 19 ½

शल्यं न निर्घात्यमुरः कक्षावङ्क्षणपार्श्वगम्
प्रतिलोममनुत्तुण्डं छेद्यं पृथुमुखं च यत्
नैवाहरोदिशल्यघ्नं नष्टं वा निरुपद्रवम्

Foreign bodies, arrowheads which are lodged in the chest, axillae, groins and Flanks, which can be cut and which have board blades should be pulled out.

Shalyas that should not be removed -

Those which lead to death soon after their removal, which are lost / invisible, which are absorbed by the body and those which do not produce complications- should not be removed. 20-21

Aharana Vidhi- means and methods of removal

अथाहरेत्करप्राप्यं करेणेव इतरत्पुनः
दृश्यं सिंहाहिमकरवर्मिकर्कटकाननैः

Those which can be held with the hand should be removed by the hand itself.
While others which are visible should be held by instruments such Simha- lion faced
Varmimukha- fish faced, karkata mukha –crab faced etc. 22

अदृश्यं व्रणसंस्थानाद्गृहीतुं शक्यते यतः
कङ्कभृङ्गाहवकुररशरारीवायसाननैः

Those which are invisible but can be grasped by instruments, through the wound, should be pulled out by instruments having faces like the Kankha – heron, Bhringa- Shrike, Kurara- osprey, Sharari- a kind of heron and Vayasa –crow. 23

सन्दंशाभ्यां त्वगादिस्थम् तालाभ्यां सुषिरं हरेत्
सुषिरस्थं तु नलैकः शेषं शेषैर्यथायथम्

Those which are lodged in the skin should be removed with the help of Sandamhsa- Yantra (forceps);
Those which are hollow, with the help of Tala Yantra- instruments with flat discs,
Those which are lodged in hollow spaces, by using Naraka Yantra- tubular instruments and the rest by other convenient instruments. 24

शस्त्रेण वा विशस्यादौ ततो निर्लोहितं व्रणम्
कृत्वा घृतेन संस्वेद्य बद्ध्वा आचारिकमादिशेत्

Those which cannot be held by instruments should be removed by cutting open the site with sharp instruments, the wound is next cleared of the blood, soaked with ghee, fomented and then bandaged;
The patient is advised to follow the prescribed regime – described in verses. 30-42 of the next chapter. 25

सिरास्नायुविलग्नं तु चालयित्वा शलाकया

Those lodged in the veins and tendons – including nerves, should be pulled out after loosening them with the help of Salaka – rod like instruments.

हृदये संस्थितं शल्यं त्रासितस्य हिमाम्बुना
ततः स्थानान्तरं प्राप्तमाहरेत्तद्यथायथम्
यथामार्गं दुराकर्षम् अन्यतो अप्येवमाहरेत्

If foreign body is in the chest (Hrudaya), patient should be sprinkled with ice water (himambu).
26-27

अस्थिदष्टे नरं पद्भ्यां पीडयित्वा विनिर्हरेत्
इत्यशक्ये सुबलिभिः सुगृहीतस्य किङ्करैः

Foreign body, arrow head, lodged in the bones should be removed by holding the patient tight by the legs of the physician, if not possible by this method, it should be pulled out by attendants who are strong. 28

तथा अप्यशक्ये वारङ्गं वक्रीकृत्य धनुर्ज्यया
सुबद्धं वक्रकटके बध्नीयात्सुसमाहितः
सुसंयतस्य पन्चाङ्ग्या वाजिनः कशया अथ तम्
ताडयेदिति मूर्धानं वेगेनोन्नमयन् यथा
उद्धरेच्छल्यम्

If not possible even by that method, the tail end (feather tied end of the arrow) should be bent and fastened tight to the string of a bent bow, and the bow tied to the bridle bit of a horse should then be whipped so that it raises its head suddenly and with force by this method the arrow is removed. 29-30

एवं वा शाखायां कल्पयेत्तरो
बद्ध्वा दुर्बलवारङ्गं कुशाभिः शल्यमाहरेत्

Likewise, the branches of trees may be made use of; in case of arrows with thin or fragile tail ends, thin bamboo poles can be made use. 31

श्वयथुग्रस्तवारङ्गं शोफमुत्पीड्य युञ्जिततः
मुद्गराहतया नाड्या निर्घात्योत्तुण्डितं हरेत्

If the tail end of the arrow is surrounded by an elevation, it should be pulled out after cutting off the elevated part suitably; if the arrowhead has caused a bulging on the body, it should be removed with the help of a Nadiyantra (tubular instrument) after shaking / hitting the bulging with a hammer.32

तैरेव चानयेन्मार्गममार्गोत्तुण्डितं तु यत्
मृदित्वा कर्णिनां कर्णं नाड्यास्येन निगृह्य वा

By the hammer, the arrow which has no clear passage of exit, should be brought into a passage, suitable for pulling out;
Those which have earlike projection should be pulled out after cutting off their ears or by fixing them inside tubular instruments. 33

अयस्कान्तेन निष्कर्णं विवृतास्यमृजुस्थितम्

The arrow heads without earlike projections, which have created a wide opening in the body and lodged straight, can be removed by making use of a magnet.

पक्वाशयगतं शल्यं विरेकेण विनिर्हरेत्

Foreign bodies which have entered the large intestine can be removed by inducing purgations.
34

दुष्टवातविषस्तन्यरक्ततोयादि चूषणैः

Bad air- gas, poison, breast milk, blood, fluids etc. which are acting foreign bodies should be removed by sucking by using animal horn (Shrunga) etc. 34 ½

कण्ठस्रोतोगते शल्ये सूत्रं कण्ठे प्रवेशयेत्
बिसेनात्ते ततः शल्ये बिसं सूत्रं समं हरेत्

If the foreign body has gone into the passage of the throat, a lotus stalk / sponge like portion, tied with a thread should be passed into the throat, and when the foreign body gets stuck to the stalk, the thread should be pulled out slowly. 35

नाड्या अग्नितापितां क्षित्वाशलाकामप्स्थिरीकृताम्
आनयेज्जातुषं कण्ठात् जतुदिग्धामजातुषम्

If the foreign body in the throat is made up of Lac, a heated iron rod should be passed through a tubular instrument and made to touch the foreign body and then removed out; those which are not made of Lac should be removed by making use of food smeared with Lac, at its tip. 36

केशोन्दुकेन पीतेन द्रवैः कण्टकमाक्षिपेत्
सहसा सूत्रबद्धेन वमतः तेन चेतरेत्

Thorn like, hook like bodies – which are in the throat should be removed by inserting a ball of hair fastened with a thread, making the patient vomit the water which he has been made to drink earlier, the foreign body sticking to the ball of hair during vomiting is removed by pulling the thread quickly .
In the same way hair and other foreign bodies should be removed by making use of the hook. 37

अशक्यं मुखनासाभ्यामाहर्तुं परतो नुदेत्

Those foreign bodies which are lodged in the mouth and nose, if not possible to be removed out through respective orifices, should be pushed back, making them to enter into the wider tract. 38

अप्पानस्कन्धघाताभ्यां ग्रासशल्यं प्रवेशयेत्

If a bolus of food is stuck up in the throat, it should be removed by using thread, cloth of flax, silk, hair or water. 39

सूक्ष्माक्षित्रणशल्यानि क्षौमवालजलैर्हरेत्

The person who has swallowed water to his full stomach – by drowning should be held with his head down and legs up and shaken well, on laid on the round with the face bent down and then made to vomit all the water; he should then be immersed in heap of ash. 40

अपां पूर्णं विधुनुयादवाक्शिरसमायतम्
वामयेच्चामुखं भस्मराशौ वा निखनेन्नरम्

If the ears are full with water, it should be removed inserting the finger and oil removers put into the ears or the ears should be kept facing downwards and the head given the blow from the side. Or the water can be sucked out with the help of tubular instruments 41

कीटे स्रोतोगते कर्णपूरयेल्लवणाम्बुना
सूक्तेन वा सुखोष्णेन मृते क्लेदहरो विधिः

If any insect has entered into ears, the ears should be filled with warm salt water or sour gruel (Sukta), when the insect is dead, dehydration measures should be adopted or the ears should be filled with water. 42

जातुषं हेमरूप्यादिधातुजं च चिरस्थितम्
उष्मणा प्रायशः शल्यं देहजेन विलीयते

Foreign bodies of Lac, and other metals remaining for long time inside the body get dissolved the heat of the body. 43

मृदेवेणुदारुशृङ्गास्थिदन्तवालोपलानि च
विषाणवेण्वयस्तालदारुशल्यं चिरादपि
प्रायो निर्भुज्यते तद्धि पचत्याशु पलासृजी

Foreign body composed of Mud, Bamboo, wood, horn bone, tooth and hair of animals or man, stone do not get dissolved by body heat;

Those composed of horn, Bamboo Iron, wood of palm tree or remaining for long periods inside the body generally get distorted, remain un-dissolved and produce putrefaction in the muscles and blood . 44- 44 ½

शल्ये मांसावगाढे चेत्स देशो न विदह्यते
ततस्तं मर्दनस्वेदशुद्धिकर्षणबृंहणैः
तीक्ष्णोपनाहपानान्नघनशस्त्रपदाङ्गनैः
पाचयित्वा हरेच्छल्यं पाटनैषणभेदनैः

If the foreign body is concealed deep inside fleshy parts, purification should be created in such parts by squeezing, fomentation, thinning measures and smoothening therapies, use of strong, hot poultices warm foods and drinks, incising and other methods, of sharp instrumentation, trampling by feet etc. and then the foreign bodies removed by excision, probing or cutting. 45-46

शल्यप्रदेशयन्त्राणामवेक्ष्य बहुरूपताम्
तैस्तेरुपायैर्मतिमान् शल्यं विद्यात्तथा आहरेत्

Keeping in mind the different and peculiar features of the foreign bodies, their place of lodging and instruments of removal, the intelligent physician should recognized them and remove them by appropriate methods. 47- 47 ½

Thus ends the chapter named Salyaharana Vidhi- twenty eighth of Sutrasthana of Astanga Hrudaya.

Chapter 29 Shastrakarma Vidhi शास्त्रकर्म विधि Surgical Procedures

This chapter explains about different surgical methods and operations of ancient times. This is the 29th chapter of Ashtanga Hridaya Sutrasthan, written by Acharya Vagbhata, son of Vaidyapathi Simhagupta. The chapter name is Shastrakarma Vidhi.

व्रणः सञ्जायते प्रायः पाकात् श्वयथुपूर्वकात्
तमेवोपचरेत्तस्माद्रक्षन् पाकं प्रयत्नतः १
सुशीतलेपसेकास्रमोक्षसंशोधनादिभिः

Due to **Paka (suppuration)** of inflammation, Vranashotha (inflammatory ulcer) develops. Hence, swelling should be treated first, preventing the formation of pus, by all efforts, such as Susheeta lepa – application of cold poultices, Seka – bathing the part with cold decoction of drugs, Asramoksha – blood letting, Samshodhana – Purifying Panchakarma therapies. 1.

Trividha Shophā – three stages of swelling :-

Shophā – Swelling is of three types.

Ama shophā – unripe, raw, initial stage, without pus formation

Pachyamana shophā – with symptoms of inflammation, initial stage of pus formation

Pakva shophā – with full pus formation.

व्रणः सञ्जायते प्रायः पाकात् श्वयथुपूर्वकात्
तमेवोपचरेत्तस्माद्रक्षन् पाकं प्रयत्नतः
सुशीतलेपसेकास्रमोक्षसंशोधनादिभिः

Ama shophā – (unripe swelling) mild with slight heat and pain, The swelling will have the same colour as the skin. The swelling is immovable. 2.

पच्यमानो विवर्णस्तु रागी बस्तिरिवाततः
स्फुटतीव सनिस्तोदः साङ्गमर्दविजृम्भिकः
स्त्यानं विष्यन्दयत्याज्यं व्रणवत्स्पर्शनासहः

Pachyamana shophā -

Vivarna – The swelling gains a different color than that of the skin.

Ragi – it is usually red coloured.

Bastiriva – It enlarges like an animal bladder.

Nistoda – continuous bursting type of pain,

Angamarda – aches all over the body,

Vijrumbhika – excess of yawning,

Samrambha – different kinds of distressing symptoms,

Aruchi – anorexia
Daha – burning sensation all over the body
Usha – increased temperature
Trut – excessive thirst
Jvara – fever
Anidra – loss of sleep,
quick melting of solid ghee placed on the swelling and
intolerance to touch – tenderness just as in an ulcer 3 – 4.

Pakva Shotha – ripe swelling is

पक्वे अल्पवेगता म्लानिः पाण्डुता वलिसम्भवः
नामो अन्तेषून्नतिर्मध्ये कण्डूशोफादि मार्दवम्
स्पृष्टे पूयस्य सञ्चारो भवेद्वस्ताविवाम्भसः

Alpavegata – mild in nature,
Mlani – reduced in size,
Panduta – white colour,
Valisambhava – has wrinkles on it,
depressed all round but elevated at its centre
Kandu – itching
Shopha – mild swelling,
Mardava – softness,
movement of pus can be understood by touch just as movement of water in a bladder. 5.

Doshawise symptoms in Shopha -

शूलं नर्ते अनिलात्, दाहः पित्तात्, शोफः कफोदयात् ॥६॥
रागो रक्ताच्च पाकः स्यादतो दोषैः सशोणितैः ।

Shula – pain due to Vata
Daha – burning sensation due to Pitta imbalance
Shopha – inflammation due to Kapha imbalance
Raga – redness and Paka – suppuration due to Rakta vitiation. 6.

पाके अतिवृत्ते अतिसुषिरस्तनुत्वग्दोषभक्षितः
वलीभिराचितः श्यावः शीर्यमाणतनूरुहः

When pus formation further increases with lapse of time there is cavity formation inside the swelling, the skin becomes thin and destroyed by the Doshas, it is covered with wrinkles, black in colour and body hairs fall off. 7.

कफजेषु तु शोफेषु गम्भीरं पाकमेत्यसृक्
पक्वलिङ्गं ततो अस्पृष्टं यत्र स्याच्छीतशोफता

त्वक्सावर्ण्यं रुजो अल्पत्वं घनस्पर्शत्वमश्मवत्
रक्तपाकमिति ब्रूयात्तं प्राज्ञो मुक्तसंशयः

If the swelling produced by predominance of Kapha, ripening takes place slowly, hence signs of ripening do not manifest clearly, the swelling which is cold to touch, of the same colour as of the skin with milk pain, hard to touch, like a stone. IT is also known as Raktapaka. 8 – 9.

Shastra Karma Vidhi – Procedure of surgical operation:-

अल्पसत्वे अबले बाले पाकाद्वा अत्यर्थमुद्धते
दारुणं मर्मसन्ध्यादिस्थिते चान्यत्र पाटनम्

In persons with weak mind, who are debilitated, in children, or when the swelling is elevated by accumulation of pus, when it is located on vulnerable spots, joints etc., the treatment is

Darana – making the abscess burst by application of Alkalies (Kshara) whereas in other cases except the above, the treatment is –

Patana - cutting open by sharp instruments. 10.

आमच्छेदे सिरास्नायुव्यापदो असुगतिस्सुतिः
रुजो अतिवृद्धिर्दरणं विसर्पो वा क्षतोद्भवाः
तिष्ठन्न्तः पुनः पूयः सिरास्नायवसृगामिषम्
विवृद्धो दहति क्षिप्रं तृणोल्पमिवानिलः

Cutting an unripe swelling leads to diseases of the veins and tendons, profuse bleeding, immense pain, tearing of the skin or Visarpa (spreading ulcers).
The pus remaining inside and increasing in quantity, quickly burns away the veins, tendons blood and muscles just as – spark of fire burns away a hay stack. 11 – 12.

यच्छिन्नत्याममज्ञानाद्यश्च पक्वमुपेक्षते
श्वपचाविव विज्ञेयो तावनिश्चितकारिणौ

The surgeon who by ignorance cuts open an unripe swelling and he who neglects a ripe swelling – without cutting open – both should be considered as mean surgeons performing indiscriminate acts. 13.

Purvakarma – Pre-operative procedures:-

प्राक् शस्त्रकर्मणश्चेष्टं भोजयेदन्नमातुरम्
पानपं पाययेन्मदयं तीक्ष्णं यो वेदनाक्षमः

न मूर्च्छत्यन्नसंयोगान्मततः शस्त्रं न् बुध्यते

Before undertaking surgical opening of an abscess the patient should be given the food he likes; The person accustomed to alcoholic drinks may be given a drink of strong wine which makes him withstand the pain. 14 – 15.

अन्यत्र मूढगर्भाशममुखरोगोदरातुरात्

Except for those patients suffering from obstructed delivery, renal calculus, diseases of the mouth and the abdomen – such patients should be given neither food nor wine before the operation. 15½.

Pradhana Karma – operation proper:-

अथाहृतोपकरणं वैद्यः प्राङ्मुखामातुरम्
संमुखो यन्त्रयित्वा आशु न्यस्येन्मर्मादि वर्जयन्
अनुलोमं सुनिशितं शस्त्रमाप्यदर्शनात्
सकृदेवाहरेत्तच्च

Next, keeping all the equipments required, the physician should make the patient sit facing east. Sitting in front of him and facing him, the physician should incise the swelling with his well sharpened instrument, Incision being made in the direction of the hair – downward, avoiding vulnerable parts, deep enough till the pus is seen, and then removing the instrument quickly. 16 – 17

पाके तु सुमहत्यपि
पातयेत् द्वयङ्गुलं संयद्द्वयङ्गुलञ्चङ्गुलान्तरम्
एषित्वा सम्यगेषिण्या परितः सुनिरूपितम्
अङ्गुलीनालवालैर्वा यथादेशं यथाशयम्
यतो गतं गतिं विद्यादुत्सङ्गो यत्र यत्र च
तत्र तत्र व्रणं कुर्यात्सुविभक्तं निराशयम्
त्रायतं च विशालं च यथा दोषो न तिष्ठति

If the area of pus formation is great, the incisions may be either one, two or three Angula – (fingers breadth) apart; The interior is then thoroughly excavated with either a probe, finger, tube or hairs of animals, as appropriate to the site and area of the swelling, The pus path is determined, cutting through the bulge of the wounds, creating a well cleaned, wide and deep wound so that no vitiating material can remain inside. 18 – 20.

शस्त्रवेद्य गुण – Characters Desired in a Surgeon

शौर्य आशुक्रिया तीक्ष्णं शस्त्रं अस्वेद वेपथू ॥२१॥
असम्मोहश्च वैद्यस्य शस्त्रकर्मणि शस्यते ।

Shaurya – Courage,
Ashukriya – quickness of action,
Teekshna shastra – keeping his instruments very sharp,
Asveda – not sweating
A vepathu – not trembling,
Asammoha – not getting confused
these are the qualities best desired of the 21.

तिर्यक्छिन्द्याल्ललाटभ्रूदन्तवेश्तकजत्रुणि
कुक्षिकक्षाक्षिकूटौष्ठकपोलगलवङ्क्षणे
अन्यत्र छेदनात्तिर्यक् सिरास्नायुविपाटनम्

Tiryak Cheda – The incision should be made horizontally curved in places such as the forehead, brows, gums of teeth, shoulders, abdomen, axillae, eye sockets, lips, cheeks, throat and groins; horizontal incision, in other places might lead to cutting of the veins, tendons etc. 22 – 23.

Sastrakarmottara Vidhi – Paschat Karma – post-operative procedures

शास्त्रे अवचारिते वाग्भिः शीताम्भोभिश्च
रोगिणाम्
आश्वास्य परितो अङ्गुल्या परिपीड्य व्रणं ततः
क्षालयित्वा कषायेण प्लोतेनाम्भो अपनीय च
गुग्गुल्वगुरुसिद्धार्थहिङ्गुसर्जरसान्वितैः
धूपयेत्पटुषट्ग्रन्था निम्बपत्रैर्घृतप्लुतैः
तिलकल्काज्यमधुभिर्यथास्वं भेषजेन च
दिग्धां वर्ति ततो दध्यात्तैरेवाच्छादयेच्च ताम्
घृताक्तैः सक्तुभिश्चोर्ध्वं घनां कवतिकां ततः
निधाय युक्त्या बध्नीयत्पट्टेन सुसमाहितम्
पार्श्वं सव्ये अपसव्ये वा नाधस्तान्मैव चोपरि

After removing the sharp instruments, the patient should be comforted with encouraging words and cold water;
The area all around should be squeezed,
The wound is washed with decoction of drugs
Moisture is removed by wiping with cotton wool.
The wound should be fumigated with the smoke of Guggulu, Aguru, Siddhartha, Hingu (Asa foetida), Sarjarasa, Patu (Salt), Sadgrantha(Acorus calamus) or leaves of Nimba (neem), mixed with ghee;

Then a wick prepared from paste of Tila, ghee, honey and appropriate drugs should be placed inside the wound and also covered over.

A thick plaster prepared from corn flour and ghee is put on and bandaged with a thick sheet of cloth, winding it either from right to left or left to right but not from either top or bottom. 24 – 28.

शुचिसूक्ष्मदृढाः पट्टाः कवल्यः सविकेशिकाः

धूपिता मृदवः श्लक्षणा निर्वलीका व्रणे हिताः

The bandage cloth should be clean, thin and strong; the medicinal wick should consist of cotton threads which are fumigated, soft, smooth and devoid of folds, these are beneficial to the ulcers. 29.

कुर्वीतानन्तरं तस्य रक्षां रक्षोनिषिद्धये

बलिं चोपहरेत्तेभ्यः

Ulcer should be protected from the invasion of bad evils (microbes), insects, flies which feed on blood. They should be offered oblations. 30

सदा मूर्ध्ना च धारयेत्

लक्ष्मीं गुहामतिगुहां जटिलां ब्रह्मचारिणीम्

वचां छत्रामतिच्छत्रां दुर्वां सिद्धार्थकानापि

ततः स्नेहदिनेहोक्तं तस्याचारं समादिशेत्

दिवास्वप्ने व्रणे कण्डूरागरुक्शोफपूयकृत्

The patient should always wear on his head, potent herbs such as Lakshmi, Guha, Atiguha, Jatila, Brahmacharini, Vacha, Chatra, Atichatra, Durva or Siddharthaka.

He should be made to follow the regimen prescribed for the day of oil drinking as part of Snehana therapy;

sleeping during day leads to production of itching, redness, pain, swelling and pus in the ulcer. 31 – 32.

स्त्रीणां तु स्मृतिसंस्पर्शदर्शनैश्चलितस्रुते

शुक्रे व्यवायजान् दोषानसंसर्गे अप्यवाप्नुयात्

Remembrance, touch and sight of women, which produce ejaculation of semen leads to other bad effects of intercourse, though not indulged into actually. 33.

व्रणे श्वयथुरायासात् स च रागश्च जागरात्

तो च रुक् च दिवास्वापात्ताश्च मृत्युश्च मैथुनात्

Swelling gets increased in an ulcer by strenuous activities,

Redness increases by keeping awake at night,

Pain by sleeping during day;

death occurs by indulging in copulation.

Diet after surgery –

भोजनं च यथासात्म्यं यवगोधूमषष्टिकाः
मसूरमुदगतुवरीजीवन्तीसुनिषण्णकाः
बालमूलकवर्तकतण्डुलीयकावास्तुकम्
कारवेल्लककर्कोटपटोलकटुकाफलम्
सैन्धवं दाडिमं धात्री घृतं तप्त हिमं जलम्
जीर्णशाल्योदनं स्निग्धमल्पमुष्णोदकोत्तरम्
भुञ्जानो जाङ्गलैर्मांसैः शीघ्रं व्रणमपोहति

The food of the patient should be that which is accustomed such as barley, wheat, rice of sixty day ripening (shashtika shali), Masura – lentil, Mudga (green-gram), Tuvari – (tur dal), Jivanti, Sunisannaka, tender Mulaka (Radish), Vartaka, Tanduliyaka, Vastuka, Karavella (biiter gourd), Karkota, Patola (Pointed gourd) , Katukaphala – fruit of Katurhini, Saindhava (Black salt), Dadima (pomegranate), Dhatri (Amla), Ghrita (ghee), water boiled and cooled.
Mess prepared from old rice added with fats consumed in little quantity along with meat of animals of desert – like regions, followed by drinking of warm water helps for the quick healing of ulcers. 34 – 36.

अशितं मात्रया काले पथ्यं याति जरां सुखम्
अजीर्णत्त्वनिलादीनां विभ्रमो बलवान् भवेत्
ततः शोफरुजापाकदाहानाहानवाप्नुयात्

Food, to be consumed in limited quantity at the appropriate time and which is healthy, undergoes digestion properly, Indigestion by over eating etc. leads to disorders of Vata and other Doshas which might be powerful so as to cause increase of swelling, pain, putrefaction, burning sensation and distention of the abdomen. 37 – 38.

Food to be avoided –

नवं धान्यं तिलान् माषान् मद्यं मांसमजाङ्गलम्
क्षीरेक्षुविकृतीरम्लं लवणं कटुकं त्यजेत्
यच्चान्यदपि विष्टम्भि विदाहि गुरु शीतलम्
वर्गो अयं नवधान्यादिर्त्रिणिः सर्वदोषकृत्

Fresh grains, Tila (sesame), Masha (black gram), wines, meat other than of animals of desert like regions, products of milk and sugarcane, substances which are sour, salt and pungent should be avoided;

Any other substance which causes constipation, burning sensation during digestion, which are not easy to digest and which are cold in potency;

This group of substances gives rise to aggravation of all the Doshas in persons suffering from ulcers. 39 – 40.

मद्यं तीक्ष्णोष्णरूक्षाम्लमाशु व्यापदयेद्व्रणम्

Strong penetrating, hot wines, with high percentage of alcohol, dry – non-unctuous and sour, quickly cause death of the patient of ulcers. 40½.

वालोशीरैश्च वीज्येत न् चैनं परिघट्टयेत्
न तुदेन्न च कण्डूयेचेष्टमानश्च पालयेत्
स्निग्धवृद्धद्विजातीनां कथाः शृण्वन्मनः प्रियाः
आशावान् व्याधिमोक्षाय क्षिप्रं व्रणमपोहति

The ulcer site should be fanned either with tuft of hairs of animals or with that of Ushira (Vetiver) grass.

It should not be beaten, poked, or scratched with nails, it should be protected from injury while doing other activities;

The person who engages himself in hearing pleasant stories, meeting with virtuous elderly persons of the twice born castes (Brahmin), he who is hopeful of cure of the disease gets rid of the ulcer quickly. 41-42.

तृतीयेअह्नि पुनः कुर्याद्व्रणकर्म च पूर्ववत्
प्रक्षालनादि, दिवसे द्वितीये नाचारेत्तथा
तीव्रव्यथो विग्रथितश्चिरात्संरोहति व्रणः

On the third day, the same treatment such as washing the ulcer etc. are done, as explained earlier; These should not be done on the second day as that will give rise to severe pain, formation of tumors and delayed healing of the ulcer. 43 – 44.

स्निग्धां रूक्षां शलथां गाढां दुर्न्यस्तां च विकेशिकम्
व्रणे न दद्यात्कल्कं वा स्नेहात्क्लेदो विवर्द्धते
मांसच्छेदो अतिरुग्रौक्ष्याद्दरणं शोणितागमः
शलथातिगाढदुर्न्यासैर्व्रणवर्त्मावघर्षणम्

The wick of cotton threads smeared with paste of drugs and also the paste of drugs should neither be very unctuous (oily) nor very dry; neither flabby nor very thick – hard and should not be improperly placed;

Because unctuousness (oily, fatty) increases moistness, dryness causes tears in the muscles, severe pain, lacerations and bleeding.

Flabby, hard and improperly placed wick produces friction of the edges of the ulcer. 45 – 46.

सपूतिमांसं सोत्सङ्गं सगतिं पूयगर्भिणम्
व्रणं विशोधयेच्छीघ्रं स्थितः ह्यन्तर्विकेशिका

When the medicinal wick remaining long inside the ulcer produces putrefaction of the muscles, elevated surface, loss of tissues and accumulation of pus inside, then the ulcer should be cleaned – cleared of its contents quickly. 47.

व्यम्लं तु पाटितं शोफं पाचनैः समुपाचरेत्
भोजनैरुपनाहैश्च नातिव्रणविरोधिभिः

When an unripe swelling has been cut open by ignorance it should be treated with foods and poultices which bring about ripening but which are not very opposed / harmful to the ulcer. 48.

Sadyovrana Chikitsa – treatment of traumatic wounds -

सद्यः सद्योव्रणान् सीव्यद्विवृतानभिघातजान्
मेदोजाल्लिखितान् ग्रन्थीन् ह्रस्वाः पालीश्च कर्णयोः
शिरोक्षिकूटनासौष्टगण्डकर्णोरुबाहुषु
ग्रीवाललाटमुष्कस्फिड्मेढ्रपायूदरादिषु
गम्भीरेषुप्रदेशेषु मांसलेष्वचलेषु च

Traumatic wounds which are recent and wide should be sutured immediately;
So also the ulcers which are made by scraping fatty tumors, Pinna of the ears which are thin, ulcers located on the head, eye-sockets, nose, lips, cheeks, ears, arms neck, forehead, scrotum, buttocks, penis, rectum, abdomen etc which are situated on important fleshy and immovable parts should be sutured. 49 – 50.

Wounds that should not be sutured immediately -

न तु वङ्क्षणकक्षादावल्पमांसे चले व्रणान्
वायुनिर्वाहिणः शल्यगर्भान् क्षारविषाग्निजान्

That are on groins, axilla, etc, which are less muscular and movable, ulcers which emit air (gas), which have foreign body inside, which are produced by alkalis (kshara), poisons and fire should not be sutured. 51.

सीव्येच्चास्थिशुष्कास्रतृणरोमापनीय तु
प्रलम्बि मांस विच्छिन्नं निवेश्य स्वनिवेशने
सन्ध्यस्थि च स्थिते रक्ते स्नाय्वा सूत्रेण वल्कलैः
सीव्येन्न दूरे नासन्ने गृह्यन्नाल्पं न वा बहु

Suturing should be done only after removing loose pieces of bones, dried blood clots, grass, hairs etc; by placing the torn and hanging pieces of muscles in their proper places, keeping the joints of bones and bones fractured in their normal positions and after the stoppage of bleeding; by making use of tendons of animals, threads of cotton, silk, flax etc. or inner fibres of bark of trees; Suturing being done neither very far apart nor very close, holding neither very much of the tissues nor very little. 52 – 53½.

सान्त्वयित्वा ततश्चार्तं व्रणे मधुघृतद्रुतैः
अञ्जनक्षौमजमषीफलिनीशल्लकीफलैः
सरोध्रमधुकैर्दिग्धं युञ्ज्यात्बन्धनादि पूर्ववत्

After suturing, having comforted the patient with encouraging words, cold water drink, fanning etc. the ulcer should be covered with cotton swab soaked in a mixture of honey, melted ghee, Anjana – Srotonjana, ash of Ksyauma (flax), Phalini, fruit of Shallaki, Rodhra and Madhuka; then bandaging and other measures done as described previously. 54 – 55.

व्रणो निः शोणितौष्ठो यः किञ्चिदेवावलिख्य तम्
सञ्जातरुधिरं सीव्येत्सन्धानं ह्यस्य शोणितम्

The edges of the ulcer which are not bleeding should be scraped a little to induce bleeding and sutured when the blood is flowing; for the blood is the cause – agent for healing of the ulcers. 56.

Bandhana – bandages:-

बन्धनानि तु देशादीनन् वीक्ष्य युञ्जीत तेषु च
आविकाजिनकौशेयमुष्णं, क्षौमं तु शीतलम्
शीतोष्णं तूलसन्तानकार्पासस्नायुवल्कजम्
ताम्रायस्त्रपुसीसानि व्रणे मेधः कफाधिके
भङ्गे च युञ्ज्यात्फलकं चर्मवल्ककुशादि च

Bandages suitable to the site of the ulcer / organs of the body should be made use of. Among them, that prepared from sheeps skin, and silk is hot. Bandage from flax is cold, that from silk-cotton, cotton, tendons of animals – aponeuroses, sheaths, thin layers of tendons etc. and bark of trees is both hot and cold; wounds which have more of fat and Kapha, should be covered with thin sheets of copper, iron, zinc, or lead; so also the fractures; In case of fractures bandaging should be done by using leather, bark of trees and splints – hard and flat pieces of bamboo, wood, metal etc. 57 – 58.

स्वनामानुगताकारा बन्धास्तु दश पञ्च च
केशस्वस्तिकमुत्तलीचीनदामानुवेल्लितम्
खट्वाविबन्धस्थगिकावितानोत्सङ्गोष्फणाः
यमकं मण्डलाख्यं च पञ्चाङ्गी चेति योजयेत्
विदध्यात्तेषु तेष्वेव कोशमङ्गुलीपर्वासु
स्वस्तिकं कर्णकक्षादिस्तेनेषूक्तं च सन्धिषु
मुत्तलीं मेढूग्रीवादौयुञ्ज्याचीनमपाङ्गयोः
सम्बाधे अङ्गे तथा दाम, शाखास्वेवानुवेल्लितम्

खट्वां गण्डे हनौ शङ्खे, विबन्धं पृष्ठकोदरे
अङ्गुष्ठाङ्गुलिमेद्वाग्रे स्थागिकामन्त्रवृद्धिषु
वितानं पृथुलाङ्गादौ तथा शिरसि चेरयेत्
विलम्बिनि तथोत्सङ्गं, नासौष्ठचिबुकादिषु
गोष्फणं सन्धिषु तथा, यमकं यमिकं व्रणे
वृत्ते अङ्गं मण्डलाख्यं च , पञ्चाङ्गीं चोर्ध्वजत्रुषु
यो यत्र सुनिविष्टः स्यात्तं तेषां तत्र बुद्धिमान्

Bandages are of the same shapes implied in their very names and are fifteen in number; they are Kosha, Swasthika, Muttoli, China, Dama, Anuvellita, Khatva, Vibandha, Sthagika, Vitana, Utsanga, Gosphana, Yamaka, Sthagika, Mandala and Panchangi; Kosha kind should be used for the joints of fingers, Swastika for the ears, Axilla etc. for breasts and joints; Mittoli for the penis, neck etc.; China for the outer canthus of the eyes; Dama at places of junction of body parts such as groins etc.; Anuvellita for the extremities, Khatva for cheeks, lower jaw and temples; Vibandha for the back and abdomen; Sthagika for the thumb, fingers, tip of the penis, and in hernia in the groins; Vitana for organs which are thick and also for the head; Utsanga for hanging parts; Gosphana for the nose, lips, joints etc; Yamaka for places having two adjacent ulcers; Mandala for parts which are round; Pancangi for parts above the shoulders. An intelligent physician should apply, that type of bandage which is most suitable to the place of the body. 59 – 61.

Tight bandage –

बध्नीयाद्गाढमूर्स्फिकक्षावङ्क्षणमूर्धसु
शाखावदनकर्णोरः पृष्ठपार्श्वगलोदरे
समं मेहनमुष्के च, नेत्रे सन्धिषु च श्लथम्
बध्नीयाच्छिथिलस्थाने वातश्लेष्मोद्धवे समम्
गाढमेव समस्थाने, भृशं गाढं तदाशये
शीते वसन्ते अपि च तौ मोक्षणीयौ त्रयहात्रयहात्
पित्तरक्तोत्थयोर्बन्धो गाढस्थाने समो मतः
समस्थाने श्लथो, नैव शिथिलस्याशये तथा
सायंप्रातस्तयोर्मोक्षो ग्रीष्मे शरदपि चेष्यते

Bandage should be tied tight over the thighs, buttocks, axillae, groins, and head; it should be moderate over the extremities, face, ears, chest, back, flanks, neck, abdomen, penis and scrotum; On places which are even neither hard nor flabby it should be tight, it should be very tight if the ulcer is situated on the seats – organs of Vata and Kapha.

Moderate tight bandage - it should be moderate over the eyes, joints etc; so also on places which are flabby, on places where the ulcer has been produced by Vata and Kapha it should be moderate, bandage should be removed once in three days during Sita – cold and Vasanta (spring) seasons.

Loose bandage – Bandage should be tied moderately tight on hard parts if the ulcer on them are produced by Pitta and Rakta, and on even-parts, it should be loose; on places where loose bandaging is prescribed, it should not be tied at all; during Grisma – summer and Sarat – autumn bandage should be removed in the evening and morning. 62 – 65½.

अबद्धो दंशमशकशीतवातादिपीडितः
दुष्टीभवेच्चिरं चात्र न तिष्ठेत्स्नेहभेषजम्
कृच्छ्रेण शुद्धिं रूढिं वा याति रूढो विवर्णताम्

If the ulcer is not bandaged, it gets contaminated by the bite of mosquitoes, cold breeze etc., the fats and medicines applied to the ulcer do not stay on, the ulcer requires long time to become clean without pus etc. and get healed, and even after healing it will be discoloured the skin over the area does not get back the normal colour of the body. 66 – 67.

बद्धस्तु चूर्णितो भग्नो विश्लिष्टः पाटितो अपि वा
छिन्नस्नायुसिरो अप्याशु सुखं संरोहति व्रणः
उत्थानशयनाध्यासु सर्वहासु न पीड्यते
उद्वृत्तौष्ठः समुत्सन्नो विषमः कठिनो अतिरुक्
समो मृदुरुक् शीघ्रं व्रणः शुद्ध्यति रोहति

Bandaging helps easy and quick healing of wounds in which the bones are found crushed or fractured, joints are dislocated, which are cut up by the physician, in which tendons and veins are severed, by bandaging there will be no pain during getting up, lying down and such other acts; swelling of the part of the body which are either uneven, hard and very painful or even soft, and painless – all become clean and heal quick. 69.

स्थिराणामल्पमांसानां रौक्ष्यादनुपरोहताम्
प्रच्छाद्यमौषधं पत्रैर्यथादोषं यथर्तुं च
अजीर्णतरुणाच्छिद्रैः समन्तात्सुनिवेशितैः
धौतैरर्कशोः क्षीरिभुर्जार्जुनकदम्बजैः

Ulcers which are persisting long, which have very little of muscular tissue, which do not heal to dryness absence of moisture should be applied with medicines which are wrapped in leaves of trees, appropriate to the Doshas involved and the seasons; the leaves should not be ripened ones

but should be young – tender ones, not having holes, good in all respects, washed well and not rough, should belong to trees which have milky sap, Bhurja, Arjuna or Kadamba. 70 – 71.

Bandaging contra indication –

कुष्ठिनामग्निदग्धानां पिटिकामधुमेहिनाम्
कर्णिकाश्चोन्दुरुविषे क्षारदग्धा विषान्विताः
बन्धनीया न मांसपाके गुदपाके च दारुणे
शीर्यमाणाः सरुग्दाहाः शोफावस्थविसर्पिणः

Bandaging should not be done for ulcers which are of leprosy or burns by fire, of diabetes mellitus, of rat bite, burnt by alkalis, caused by poison, which have putrefaction of the muscles, severe ulcerations of the rectum, which are degenerating with loss of tissues which have pain and burning sensation, which retain the swelling over long period and which spread to other parts. 72 – 73.

अरक्षया व्रणे यस्मिन् मक्षिका निक्षिपेत्कृमीन्
ते भक्षयन्तः कुर्वन्ति रुजाशोफास्रसंश्रवान्
सुरसादिं प्रयुञ्जीत तत्र धावनपूरणे
सप्तपर्णकरञ्जार्कनिम्बराजादनत्वचः
गोमूत्रोक्तिकतो लेपः सेकः क्षारम्बुना हितः
प्रच्छाद्य मांसपेश्या वा व्रणं तानाशु निर्हरेत्

Flies deposit worms – bacteria etc. inside the ulcers which are not protected by bandaging, they – bacteria by devouring the tissues produce pain, swelling and bleeding; for washing and filling of such septic ulcers the drugs of Surasadigana – vide chapter 15 should be Rajadana prepared with cows urine should be applied, bathing the ulcer with solution of alkalis is beneficial or scarification of the muscle tissues, by these measures the worms – bacteria etc. should be removed out quick. 74 – 76.

न चैनं त्वरमाणो अन्तः सदोषमुपहारयेत्
सो अल्पेनाप्यपचारेण भूयो विकुरुते यतः

Hasty healing of the ulcer which has residue of the Doshas inside, should not be attempted; for it will flare up greatly even with slight improper regimen. 77.

रूढेअप्यजीर्णव्यायामव्यवायादीन् विवर्जयेत्
हर्षं क्रोधं भयं चापि यावदास्थैर्यसम्भवात्
आदारेणानुवर्त्यो अयं मासान् षट् सप्त वा विधिः

Even after the ulcer has healed the patient should avoid indigestion, physical activities, copulation etc; great rejoicing, anger, fear etc. till he attains his full strength, he should lead a disciplined life for at least six or seven months. 78 – 79.

उत्पद्यमानासु च तासु तासु वार्तासु दोषादिबलानुसारी
तैस्तेरूपायैः प्रयतश्चिकित्सेदालोचयन् विस्तरमुत्तरोक्तम्

Such other conditions which manifest should be managed with methods appropriate to the strength of the Doshas etc., in the light of the details furnished on the Uttara Tantra – the last section of this treatise (vide chapter 25 – 27) 80.

Thus ends the chapter named Shastrakarma Vidhi – 29th of Sutrasthana of Astangahridayam.

Chapter 30 Kshar-AgniKarma Vidhi क्षारग्निकर्म विधि

Kshara is an effective Ayurvedic medicine for healing wound. Agnikarma is also used as a surgical instrument in Ayurveda. This is the 30th chapter of Ashtanga Hridaya Sutrasthan, called Kshara Agnikarma Vidhi Adhyaya.

Kshara Sresthata – advantages of alkaline cautery:-

सर्वशस्त्रा अनुशस्त्राणां क्षारः श्रेष्ठो बहूनि यत्
छेद्यभेद्यादिकर्माणि कुरुते विषमेष्वपि
बुःखावचार्यशस्त्रेषु तेन सिद्धिमयात्सु च
अति कृच्छ्रेषु रोगेषु यच्च पाने अपि युज्यते

Of all the sharp instruments and accessory instruments, Kshara (caustic alkali) is the best.

It performs many functions such as incising, excising etc;

It can be used even in inaccessible places.

Success can be obtained by its use even in diseases which are very difficult to cure and also because it can be used even in the form of a drink. 1 – 2.

Panceya Kshara indication –

स पेयो अर्शोग्निसादाशमगुल्मोदरगरादिषु

In a drinkable form it is used in

Arsha – haemorrhoids,

Agnisada – dyspepsia,

Ashma – renal calculus,

Gulma – Tumors of the abdomen

Udara – ascites, enlargement of the abdomen

Garavisha – chronic poisoning etc.

Pratisarana Kshara Yogya -

योज्यः साक्षान्मषशिवत्रबाहयार्शः कुष्ठसुप्तिषु

भगन्दराबुदग्रन्थिदुष्टनाडीव्रणादिषु

In the form direct application, Kshara can be used in

Mashaka – moles – warts,

Shvitra – leucoderma,

Bahya Arsha – external piles,

Kushta – skin diseases
Supti – anesthetic patches,
Bhagandara – rectal fistula,
Arbuda – cancerous growth,
Granthi – tumour, fibroid
Dushta Nadi vrana – foul and sinus ulcers etc.

Kshara Nisedha – contra indication:-

न तूभयो अपि योक्तव्यः पित्ते रक्ते चले अबले
ज्वरे अतिसारे हन्मूर्धरोगे पाण्डुवामये अरुचौ
तिमिरे कृतसंशुद्धौ श्वयथौ सर्वगात्रगे
भीरुगभिण्यतुमतीप्रोदवृत्तफलयोनिषु
अजीर्णअन्ने शिशौ वृद्धे धमनीसन्धिर्मर्मसु
तरुणास्थिसिरास्नायुसेवनीगलनाभिषु
देशे अल्पमांसे वृषणमेद्वस्रोतोनखान्तरे
वर्त्मरोगादृते अक्ष्णोश्च शीतवर्षोष्णदुदिने

Neither externally, nor internally, Kshara should be used in
Aggravation of Pitta and Rakta
and diminished Vata;

Jvara – fever

Atisara – diarrhoea, dysentery

Hrut Murdha Roga – diseases of the heart and head,

Pandu – anemia

Aruchi – anorexia,

Timira – blindness;

Kruta samshuddha – in those who have been administered Panchakarma therapies (recently),

Sarvagatra shvayathu – who have swelling of the entire body,

Bheeru – who are fearful, coward,

the pregnant, the menstruating woman, woman who has difficult menstrual flow, or woman who has displacement of either vagina or uterus;

Ajirne Anne – when the food remains undigested,

for infants and old persons,

on places of the body such as the arteries, joints, vulnerable spots, cartilages, veins,

tendons/nerves, sutures, throat, umbilicus and places which are poor of muscles, the testes, penis, orifices, passages, interior of the nails;

In diseases of the eyes except those of the eyelids; during cold, rainy and hot seasons and on days when the sun is not seen. 4 – 7.

Kshara Nirmana – preparation of caustic alkali:-

कालमुष्ककशम्याककदलीपारिभद्रकान्
 अश्वकर्णमहावृक्षपलाशास्फोटवृक्षकान्
 इन्द्रवृक्षार्कपूतिकनक्तमालाश्वमारकान्
 काकजङ्घाममपामार्गमग्निमन्थाग्नितिल्वकान्
 सार्द्रान्समूलशाखादीन् खण्डशः परिकल्पितान्
 कोशातकीश्चतस्रश्च शूकं नालं यवस्य च
 निवाते निचयीकृत्य पृथक् तानि शिलातले
 प्रक्षिप्य मुष्ककचये सुधाश्मानि च दीपयेत्
 ततस्तिलानां कृतलैर्दग्ध्वाअग्नौ विगते पृथक्
 कृत्वा सुधाश्मनां भस्म द्रोणं द्वितरभस्मनः
 मुष्ककोत्तरमादाय प्रत्येकं जलमूत्रयोः
 गालयेदर्धभारेण महता वाससा च तत्
 यावत्पिच्छलरक्ताच्छस्तीक्ष्णोजातस्तदा च तम्
 गृहीत्वा क्षारनिष्यन्दं पचेल्लोह्यां विघट्टयन्
 पच्यमाने ततस्तस्मिस्ताः सुधामस्यशर्कराः
 शुक्तिः क्षीरपकं शङ्खनामीश्चायसभाजने
 कृत्वा अग्निवर्णान्बहुशः क्षारोत्थेकुडवोन्मिते
 निर्वाप्य पिष्ट्वा तेनैव प्रतीवापं विनिक्षिपेत्
 शलक्षणं शक्रुद्धक्षशिखिगृध्रकङ्ककपोतजम्
 चतुष्पात्पक्षिपित्तालमनोहवालवणानि च
 परितः सुतरां चातो दाव्यां तमवघट्टयेत्
 सबाष्पैश्च यदोत्तिष्ठेदबुदबुदैर्लेहवद्धनः
 अवतार्य तदा शीतो यवराशावयोमये
 स्थाप्यो अयं मध्यमः क्षारो

Moist roots, branches and other parts of trees such as Kalamushkaka, Shamyaka, Kadali (Banana), Paribhadraka, Ashvakarna, Mahavriksha, Palasha, Asphota, Vrikskha, Indravriksha, Arka, Putika, Naktamala, Ashvamaraka, Kakajangha, Apamarga, Agnimantha, Agni or Tilvaka – are cut into small pieces and placed on clean stone slabs, separately, in heaps; Pieces of the four kinds of Koshataki plants, the spikes and reeds of Yava (barley) plants are also similarly heaped.

Into the heap of Kalamushkaka, pieces of lime stone are put in.

All the heaps are set on fire by making use of dried chaff of Tila plant (Sesame plant).

After the heaps have been well burnt and fire has disappeared, one Drona (12,288 g) of ash of lime stone together with ash of Kalamushkaka and one and a quarter Drona (3072 g) of ash of others are taken, mixed together, dissolved well in half Bhara (48000 g) of water and cows urine separately, and filtered through a thick cloth till a slimy, reddish, clear and penetrating alkaline

material is obtained.

It is then transferred into an iron cauldron and cooked, stirring it constantly with a ladle; To this is added one Kudava (192 g) of ash of limestone, shells of mother of pearls, Kshirapaka (Khatika or clay), spiral of conch shell – each made red hot over a pan, fine powder of excreta of cock, peacock, falcon, heron and pigeon, bile of quadrupeds and birds, Ala (haritala-Orpiment), Manohva (Realgar) and salts, all these are ground into a paste and mixed with the boiling solution, stirring it all the while from all sides.

When it begins to emit fumes, bubbles come up and attains a solid consistence like a confection (Avaleha), the cauldron should be taken out of fire.

When it gets cool, it is transferred into an iron vessel which is kept concealed inside a heap of Yava (barley) for some days.

This is the mode of preparing **Madhyama Kshara** – alkali of **medium potency**. 8 – 19½.

For preparing Mrudu Kshara (Kshar of Mild Potency) –

न तु पिष्ट्वा क्षिपेन्मृदौ
निर्वाप्यापनयेत्तीक्ष्णे पूर्ववत् प्रतिवापनम्
तथा लाङ्गलिकादन्तिचित्रकातिविषावचाः
स्वर्जिकाकनकक्षीरिहिङ्गुपूतीकपल्लवाः
तालपत्री विडम् चेति, सप्तरात्रात्परं तु सः
योज्यः

alkali of mild potency, the admixture – ash of shells, powder of excreta, biles etc. should not be made into a paste and added but put in powder form and taken out – filtered and thrown away.

For preparing Teekshna Kshara – alkali of strong potency the admixture should be similar to that of previous – alkali of medium potency and also the paste of Langalika, Danti, Chitraka, Ativisha, Vacha, Svarjika, Kanakaksiri, Hingu, sprouts of Putika, Talapatri and Bida salt and alkali prepared as usual and used after a lapse of seven days. 20 – 21½.

Trividha Kshara Yojana – indications of three kinds of alkali:-

तीक्ष्णो अनिलश्लेष्ममेदोजेष्वर्बुदादिषु
मध्येष्वेष्वेव मध्योअन्यः पित्तास्रगुदजन्मसु
बलार्थं क्षीनपानीये क्षाराम्बु पुनरावपेत्

Teekshna Kshara – Alkali of strong potency should be used in diseases arising from Vata, Kapha, Medas – fat,

Arbuda – cancerous growth and such others which are very difficult to cure,

Madhyama Kshara – alkali of medium potency is useful in those diseases when they are of moderate strength, not very difficult to cure. Mrudu Kshara – Mild alkali is used In diseases arising from Pitta and Asra – Rakta and haemorrhoids,

When the alkali loses its water content some quantity of alkali solution should be added to strengthen it. 22 – 23.

Ksharaguna – properties and actions of alkali:-

नातितीक्ष्ण मृदुः श्लक्ष्णः पिच्छिलः शीघ्रगः सितः
शिखरी सुखनिर्वाप्यो न विष्यन्दी न च अतिरुक् २४
क्षारो दशगुणः शस्त्रतेजसोरापि कर्मकृत् आचूषन्निव संरम्भोद्गात्रमापीडयन्निव २५
सर्वतो अनुसरन् दोषानुन्मूलयति मूलतः
कर्म कृत्वा गतरुजः स्वयमेवोपशाम्यति २६

Na ati teekshna – Neither too strong
na ati mrudu – nor too mild,
Shlakshna – smooth,
Picchila – slimy,
Sheeghraga – quick in spreading
Sita – white in colour,
Shikhari – remaining like a mountain peak at the site of application, Sukha nirvavya – easily removable,
Na vishyandi – producing neither too much of exudation / moistness
Na ati ruk –does not cause much pain
These are the ten ideal qualities of the caustic alkali.
It does all the functions of the sharp surgical instrument and also the fire.
By actions such as sucking quickly, healing effect over the body, spreading everywhere, it pulls out all the Doshas (vitiating materials) by their root;
After such actions when the diseases disappears, Kshara also subsides on its own accord. 24 – 26.

Kshara Prayoga – procedure of Alkaline cauterization :-

क्षारसाध्ये गदे छिन्ने लिखिते स्राविते अथवा
क्षारं शलाकया दत्त्वा प्लोतप्रावृतदेहयो
मात्राशतमुपेक्षेत

The disease treatable by alkali should either be cut, scraped / made to exude fluid first.
Then the alkali taken in an iron rod, is placed on the spot, the other parts surrounding of the body kept covered and protected by cotton swabs and a time period of one hundred Matra awaited. 27.

तत्रार्शः स्वावृताननम्
हस्तेन यत्नं कुर्वीत वर्त्मरोगेषु वर्त्मनी
निर्भुज्य पिचुना आच्छाद्य कृष्णभागं विनिक्षिपेत्
पद्मपत्रतनुः क्षारलेपो, घ्राणाबुदेषु च
प्रत्यादित्यं निषखणस्य समुन्नम्याग्रनासिकाम्

मात्रा विधार्थः पञ्चाशत् तद्वद्दशसि कर्णजे

In haemorrhoids, if the tip of the pile mass is found concealed, it should be manipulated by the hand in such way as to place the alkali on them, inside the anal canal.

In diseases of the eyelids, the lids are to be everted, the black area – cornea kept covered with cotton swab as protection and then alkali applied as thin as of a lotus petal to the interior of the lids.

In cancer of the nose, the patient is made to sit facing the sun, the tip of the nose is raised up and alkali applied into the nostril and a time of fifty Matra Kala awaited;

In case of piles, polyp of the ears also it shall be similar. 28 – 30.

क्षारं प्रमार्जनेनानु परिमृज्यावगम्य च
सुदग्धं घृतमध्वक्तं तत्पयोमस्तुकाञ्जिकैः
निर्वापयेत्ततः साज्यैः स्वादुशीतैः प्रदेहयेत्
अभिष्यन्दीनि भोज्यानि भोज्यानि क्लेदनाय च
यदि च स्थिरमूलत्वात्क्षार दग्धं न शीर्यते
धान्याम्लबीजयष्ट्याःवतिलैरालेपयेत्ततः
तिलकल्कः समधुको घृताक्तो व्रणरोपणः

Afterwards the prescribed time the alkali is wiped off with a cotton swab etc. and perceiving that the site has been properly burnt by the alkali, a mixture of ghee and honey should be applied, made cool by pouring milk, whey or sour gruel, and then applying a paste of drugs of sweet taste and cold potency.

The patient should consume foods which produce more secretions in the tissue cells in order to moisten the site of burn. If the site of the burn does not get torn from an ulcer because of being deep rooted, then a paste of seed of Dhanyamala-(sour gruel), Yashti (licorice) and tila (sesame) should be applied;

तिलकल्कः समधुको घृताक्ता व्रणरोपणः ।

Paste of tila (sesame), and Madhuka mixed with ghee heals the ulcer. 31-33 ½

पक्वजम्ब्वसितं सन्नं सम्यग्दग्धम् विपर्यये ३४
ताम्रतातोदकण्ड्वादयैर्दुर्दग्धम् तु पुनर्दहेत्

Symptoms of good burning due to Kshara – Attaining black color, similar to the ripe fruit of Jambu (Jamun fruit),

depression of the site- are the feature of a samyag dagdha.

The opposite of it, that is appearance of

Tamravarna – coppery red color,

pricking pain, itching etc. are the features of Durdagdha improper- inadequate burning, such an area should be burnt again. 34

Atidagdha- over-burning

अतिदग्धे सवेद्रक्तं मूर्च्छादाहज्वरादयः
गुदे विषेशाद्विष्मूत्रसंरोधो अतिप्रवर्तनम्
पुंस्तोपघातो मृत्युर्वा गुदस्य शातनाद्ध्रुवम्
नासायां नासिकावंशधरणाकुञ्चनोद्भवः
भवेच्च विषयाज्ञानम् तद्वच्च श्रोत्रादिकेषु अपि

Atidagdha- over-burning produces bleeding, fainting, burning sensation, fever etc.
Over-burning of the Anus- rectum produces obstruction for passing of feces and urine or their excess elimination, loss of muscular and sexual power (impotency) and death.
In case of the nose, there will be severe burning sensation, contraction of the nasal bridge and loss of sense of smell; similarly so in case of ears etc other sense organs. 35-37

विशेषादत्र सेको अम्लैर्लेपो मधु घृत तिलाः
वातपित्तहरा चेष्टा सर्वैव शिशिरा क्रिया
अम्लो हि शीतः स्पर्शन क्षारस्तेनोपसंहितः
यात्याशु स्वादुतां तस्मादम्लैर्निर्वप्येत्तराम्

In such conditions, burning the part with sour fluids, applications of paste of honey, ghee and Tila (sesame), activities- foods other comforts which mitigate Vata and Pitta and all others which produce cold, should be adopted.
As sour is cold to touch, combining with the Alkali it quickly attains the properties of sweet taste, hence the burn caused by Alkali should be washed with sour substances quickly. 38-39.

विषाग्निशस्त्राशनिमृत्युतुल्यः क्षारो भवेदल्पमतिप्रयुक्तः
स धीमता सम्यगनुप्रयुक्तो रोगान्निहन्यादचिरेण घोरान्

Kshara administered by the physician of poor intellect is like death caused by poison, fire, sharp weapon, or thunderbolt;
Whereas done properly by an intelligent physician it cures even dreaded diseases quickly.

Agni karma- thermal cautery- branding:-

अग्निः क्षारदपि श्रेष्ठस्तद्गधानामसम्भवात्
भेषजक्षारशस्त्रैश्च न सिद्धानां प्रसाधनात् ४०

Fire- thermal cautery is better than even the Kshara, for the diseases that are treated by Agnikarma do not recur and it can be used even in diseases which have not been successful treated by Drugs, Kshara or Shastrakarma (surgery). 40

Agnikarma Yojana- indications and contraindications for thermal cautery :-

त्वचि मांसे सिरास्नायुसन्ध्यस्थिषु स युज्यते
मषाङ्गुलानिर्मूर्धातिमन्थकीलतिलादिषु
त्वग्दाहो वर्तिगोदन्तसूर्यकान्तशरादिभिः

It is used on the skin, muscle, vein, tendon, joints and bones.

In diseases like black moles, weakness of body parts, headache, Adhimantha- a disease of the eye, warts, cysts etc. burning of the skin should be done either with a lighted wick, tooth of a cow, rock crystal, arrow head or others – such as Pippali, excreta of goat, iron- rod, piece of bangles. 41

अर्शोभगन्दरग्रन्थिनाडीदुष्टव्रणादिषु
मांसदाहो मधुस्नेहजाम्बवौष्ठगुडादिभिः

Haemorrhoids, rectal fistula, tumors, sinus ulcers and bad- septic, longstanding, foul ulcers etc. should be treated by burning of the muscles with- hot honey, fats, Jambavostha- an iron instrument with a spoon shaped tip, jagger- treacle etc. 42

श्लिष्टवर्तमान्यसुकम्पावनील्यसम्यग्व्याधिषु
सिरादिदाहस्तैरेव

Slishtavartma-exudative disease of the eyelids, bleeding, blue mole, improper cutting- surgical wound etc. burning of the veins should be done by – using the same materials enumerated in the previous verse. 43

Contra indication for Agni karma –

न दहेत्क्षारवारितान्
अन्तःशल्यसृजो भिन्नकोष्ठान् भूरिप्रणातुरान्

Burning should not be done for those who are not suitable for Kshara karma, wounds which have foreign body or accumulation of blood inside, persons who have perforation of abdominal viscera and those who are suffering from severe wounds. 44

सुदग्धं घृतमध्वक्तं स्निग्धशीतैः प्रदेहयेत्

The site which has been burnt properly – by fire should be given a coating of ghee and honey and an application of paste of drugs which are unctuous and cold in potency. (snigdha, sheeta)

Daha laksana- features of proper and improper burning:-

तस्य लिङ्गं स्थिते रक्ते शब्दवल्लसिकान्वितम् ॥४५॥

पक्तालकपोताभं सुरोहं नातिवेदनम् ।

The signs of samyak dagdha- proper burning are stoppage of bleeding, emergence of crackling sound accompanied with lymph, the area having color resembling a ripe Tala fruit or pigeon dark grey. The wound healing easily and not much of pain .45

The signs of inadequate burning and excess burning

प्रसाददग्धवत्सर्वं दुर्दग्धात्यर्थदग्धयोः

चतुर्धा तत्तु तुच्छेन

The signs of inadequate burning and excess burning are similar to those of improper burning. Burning is of four kinds, together with

Tuccha Dagdha- bad/ mean/ undesirable/ inadequate burning.

तुच्छ दग्ध लक्षण – The signs of tuccha dagdha

सह तुच्छस्य लक्षणं । त्वक् विवर्ण उष्यते अत्यर्थं न च स्फोटसमुद्भवः ॥४७॥

सस्फोटदाहतीव्रोषं दुर्दग्धं अतिदाहतः

मांसलंबनसङ्कोचदाहधूपनवेदनाः

सिरादिनाशस्तृणमूर्च्छाव्रणगाम्भीर्यमृत्यवः

The signs of **tuccha dagdha** are discoloration of the skin, severe burning sensation,

Signs of atidagdha- over burning are

Mamsalambana – dropping down of the muscles,

sankocha – constriction,

Daha – burning sensation

Dhupana – feeling of hot fumes coming out,

vedana – pain

Siradi nasha – destruction of veins etc,

Trut – excessive thirst

Murcha – fainting, loss of consciousness

Gambhira Vrana –worsening of the wound and

Mrutyu – death. 46-48 ½

तुच्छस्याग्निप्रपतनं कार्यमुष्णं च भेषजम्
स्त्याने असे वेदना अत्यर्थं विलीने मन्दता रुजः

A Tuccha Dagdha- bad/ inadequate burning- should be burnt once again and paste of drugs which are hot in potency, should be used; when the blood is coagulated there is severe pain and when it is dissolved pain is mild. 49

दुर्दग्धे शीतमुष्णं च युञ्ज्यादादौ ततो हिमम्

In case of Durdagdha- improper burning clod and hot treatment should be used, the hot one first and the cold one next. 50

सम्यग्दग्धे त्वक्षीरिप्लक्षचन्दनगैरिकैः
लिम्पेत्साज्यामृतैरूर्ध्वं पित्तविद्राधिवत्क्रिया

In case of Samyagdadhha- proper burning, a paste of Tavaksiri, Plaksha, Chandana (Sandalwood), Gairika (Red ochre) and Amrita (Tinospora) mixed with ghee should be applied on the area of burn and then therapies indicated for an abscess of Pitta origin should be adopted. 51

अतिदग्धे द्रुतं कुर्यात्सर्वं पित्तविसर्पवत् ।
स्नेहदग्धे भृशतरं रुक्षं तत्र तु योजयेत् ॥५२॥

In case of Atidagdha- over burning all the therapeutic measures prescribed for Visarpa of Pitta origin should be done quickly.

In case of burning by fats- hot oil, ghee etc, measures which are very dry- cause severe dryness should be adopted. 52

शस्त्रक्षाराग्नेयो यस्मान्मृत्योः परममायुधम्
अप्रमत्तो भिषक् तस्मात्तान् सम्यगवचारयेत्

The knife, Alkali and fire are chief weapons of the lord of death; hence the physician should administer them with great care.

Thus will be concluded, this section of Astanga Hridaya which is full of secrets, for in it are codified all the chief doctrines which are described in detail everywhere – in the entire treatment. 53

Thus ends the chapter named Ksharagni Karma Vidhi- the thirtieth in Sutrasthan of Astangahrdaya Samhita.

Some Points to Note

About Ayurveda:

- *Ayurveda is the most ancient healing science, most ancient human effort for health and well-being ever recorded. It is sister science of Yoga. It is still a living and influencing science of prevention, treatment, and health promotion.*
- *Ayurveda has its own peculiarity. It has its own philosophy. All of which may not always exactly fit with other medical sciences.*
- *Ayurveda believes in cause-effect phenomenon. The therapies are broadly classified into – Yukti vyapasraya (use of rational therapies), Sattvavajaya (use of psychological therapies), and Daivyavyapasraya (use of Divine methods like faith healing).*
- *Today medical science has extensively studied many things, but still these ideas of Ayurveda help to a large extent. Both ancient and modern ideas should be encouraged to be studied and practiced in medical field for overall welfare of all.*
- *Practitioners and Institutions or organizations who deal with Ayurveda can have specific guidelines based on such classical texts and/or new studies or experiences.*

About Astanga Hridaya Sutrasthan

- *Astanga = 8 organs (eight branches of classical Ayurveda)*
- *Hridaya = Heart (gist)*
- *Astanga Hridayam was written by Vagbhat in about 7th century in Indian subcontinent. It is about health care. In Ayurveda there are eight (Astanga) classical specialties. The predominant two schools in Ayurveda are Charak (Medicine) and Sushruta / Dhanwantari (Surgery). This book is the summary of all the branches including Charak and Sushruta. And the Sutra-sthan, the first section, is the summary of the whole book. Hence, it can be said that this collection is the summary of whole of the classical Ayurveda.*
- *Ashtanga Hridayam is one of the important ancient Ayurvedic text books. It is one of the basic text books that are included in BAMS curriculum.*
- *This is one of the books that can make you feel you've got the book that you were looking for, if you are interested in Ayurveda, Yoga, or traditional and ancient medicine.*
- *This can be also an ample help to anyone who wishes to know ideas of people of the past, for appreciation, for critical reviews, research etc. (You may belong to general people, or doctor, or nurse, or anyone directly or indirectly involved in health care.)*
- *It was written in the time of influence of Buddhism, the author has shown respect to Hindu and Buddhist ideals.*
- *These ideas are similar to the ideas in different parts of the world in ancient times; these ideas represent a kind of summary of ancient human knowledge from all over the world.*
- *Most of these ideas are very much useful even today.*
- *Some of the ideas may sound uncomfortable or harmful to present day ideas.*
- *Some ideas are not found in practice these days, while some ideas are found practiced same as mentioned in the text, some are practiced with some modifications.*
- *In some cases it is seen that one idea of an Ayurveda scholar may vary from that of another. Such issues used to be resolved by sambhasa or logical discussions.*

While reading this collection, Keep in the mind that:

- *The number/s in the front or last of each paragraph indicates verse number.*
- *Reading this collection may be easier to those who already have got basic ideas of Ayurveda, or to those who want to know something of Ayurveda or ancient healing ideas.*
- *Some of the plants or animals explained in this ancient book may not be exactly translated in this translation, may be due to lack of exactly same species.*
- *Some of the terms explained in the ancient book may not have exact substitute in English.*
- *Some sorts of faults in translation can be traced, such as the translator may translate 'dravy' to be 'herb', but it can sometimes denote other substances to which either may be herb or metal or liquid or grain, that either may be used as medicine or as supplement or as food or as other sort of substance in the view of therapy.*
- *The word Vasti may also be written as Basti, Svedana as Swedana etc, Standard way of transliterating Sanskrit verses has not been strictly followed. (We shall try to do so in coming days)*
- *Almost all the translation has been included, excepts if any mistakenly unlisted lines exist; but not all the original slokas in 'devnagari' are listed.*
- *Most of the botanical/Latin/scientific names of species have not been italicized. (May be tried in next correction)*
- *A usual mistake during translation can be like use of general male tone like using 'he' to denote a person. It can be boring to a feminist. If s/he wants to make the reading comfortable s/he can replace those terms by proper feminist or neutral pronoun, in most of the times as long as the meaning does not get distorted. Some of the ideas may just be focused from the point of view of males, it should not be bothered, but there are some separate sections in Ayurveda which focuses on Female and child health called Kaumarbhrittya. (In ancient Ayurveda the word Purusha denotes anyone (male or female) who is the subject under consideration. However, Purusha in Nepali or Hindi general term denotes to male.)*
- *While using ideas in the book, it is good to take help from the Ayurveda scholar who has good level of knowledge and experience- so that we can prevent ourselves from wrong doing.*
- *While compiling this book, immense help from following webs and blogs were taken. We are thankful to them.*
 - *JV Hebbber's Website <http://www.learningayurveda.com/category/ashtanga-hridaya/>*
 - *Tania Anvar's Blog <http://ahsutrasthana.blogspot.com>*
- *Better authentic books are available in book stores or in internet.*
- *This is just to share ideas, not to replace anything including professional advises or therapies.*
- *If there is anything you could do to help us first would be sending your feedback/comment. It needs some correction, which will be possible by your guidance.*
- *This is just an attempt to share knowledge. There can be some flaws which will be corrected in days to come, but there are a lot of interesting ideas in a simple English in this collection.*

Live happily. Keep smiling. Be positive. Try your best. Keep loving yourself and others.