

Scheme of transliteration

अ=a	आ=ā	इ=i	ई=ī	उ=u	ऊ=ū	ऋ=ṛ
ए=e	ऐ=ai	ओ=o	औ=au	अं=am	अः=h	
क=ka	ख=kha	ग=ga	घ=gha	ङ=ṅa		
च=ca	छ=cha	ज=ja	झ=jha	ञ=ña		
ट=ṭa	ठ=ṭha	ड=ḍa	ढ=ḍha	ण=ṇa		
त=ta	थ=tha	द=da	ध=dha	न=na		
प=pa	फ=pha	ब=ba	भ=bha	म=ma		
य=ya	र=ra	ल=la	व=va	श=ś		
ष=ṣa	स=sa	ह=ha	ळ=ḷa	क्ष=kṣa		
	त्र=tra		ज्ञ=jña			

CONTENTS

I. Introduction	vii-xxiv
II. Chapters of the text :	
<i>Section. 1.</i>	
<i>Sutrasthana</i> (section on general principles)	Page. no.
1. Ayuṣkāmiya adhyāya (desire for long life)	3
2. Dinacaryā adhyāya (daily regimen)	22
3. Ṛtucaryā adhyāya (seasonal regimen)	33
4. Rogānutpādaniya adhyāya (prevention of diseases)	45
5. Dravadravya vijñāniya adhyāya (knowledge of liquid materials)	53
6. Annasvarūpa vijñāniya adhyāya (nature of food materials)	74
7. Annarakṣādhyāya (protection of foods)	109
8. Mātraśītiyādhyāya (proper quantity of food)	124
9. Dravyādi vijñāniya adhyāya (knowledge of substances etc.)	135
10. Raśabhediya adhyāya (classification of tastes)	143
11. Doṣādi vijñāniya adhyāya (knowledge of doṣas etc.)	154
12. Doṣabhediya adhyāya (classification of doṣas)	166
13. Doṣopakramaṇiya adhyāya (treatment of the doṣas)	182
14. Dvividhopakramaṇiya adhyāya (two kinds of treatments)	191
15. Śodhanādigaṇa sangraha adhyāya (groups of drugs for purificatory therapies etc.)	199
16. Sneha vidhi adhyāya (oleation therapy)	208
17. Svedavidhi adhyāya (sudation therapy)	219
18. Vamana virecana vidhi adhyāya (emesis and purgation therapies)	225
19. Basti vidhi adhyāya (enema therapy)	238
20. Nasya vidhi adhyāya (nasal medication)	255

21. Dhūmapāna vidhi adhyāya (inhalation of smoke therapy)	264
22. Gaṇḍūśādi vidhi adhyāya (mouth gargles and other therapies)	269
23. Āścyotana-añjana vidhi adhyāya (eye drops, collyrium therapies)	276
24. Tarpaṇa-putapāka vidhi adhyāya (satiating the eye and other therapies)	283
25. Yañtra vidhi adhyāya (use of blunt instruments)	288
26. Śastra vidhi adhyāya (use of sharp instruments)	297
27. Sirāvyaḍha vidhi adhyāya (venesection)	308
28. Śalyāharaṇa vidhi adhyāya (removal of foreign bodies)	318
29. Śastrakarma vidhi adhyāya (surgical operation)	328
30. Kṣārāgnikarma vidhi adhyāya (alkaline and thermal cautery)	343

Section 2.

Śarīra sthāna (section on anatomy, physiology etc.) Page no.

1. Garbhāvakrānti śarīra (embryology)	357
2. Garbhavyāpad śarīra (disorders of pregnancy)	380
3. Aṅga vibhāga śarīra (different parts of the body)	391
4. Marma vibhāga śarīra (classification of vital spots)	422
5. Vikṛti vijñāniya śarīra (knowledge of bad prognosis)	433
6. Dūtādi vijñāniya śarīra (knowledge of messenger etc.)	457

III. Appendix-1

Index of diet articles and drugs-	469
-----------------------------------	-----

IV. Index of Sanskrit headings-	503
---------------------------------	-----

V. General Index	515
------------------	-----

VI. Corrigenda	522
----------------	-----

INTRODUCTION

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

Nature and contents of the treatise :

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

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

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

प्रथमोऽध्यायः ।

Chapter-1.

AYUṢKĀMIYA ADHYĀYA (desire for long life).

Namaskāra-(Obeisances.)

रगादिरोगान् सततानुषक्तानशेषकायप्रसृतानशेषान् ।

औत्सुक्यमोहारतिदाज्ञघान योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥ १ ॥

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

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

अथात् आयुष्कामीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

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

आयुः कामयमानेन धर्मार्थसुखसाधनम् ।

आयुर्वैदोपदेशेषु विधेयः परमादरः ॥ २ ॥

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

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

Ayurvedāvataranā-(origin of Ayurveda)-

ब्रह्मा स्मृत्वाऽऽयुषो वेदं प्रजापतिमजिग्रहत् ।
सोऽश्विनौ तौ सहस्राक्षं सोऽत्रिपुत्रादिकान्मुनीन् ॥ ३ ॥
तेऽग्निवेशादिकांस्ते तु पृथक् तन्त्राणि तेनिरे ।

Brahman, remembering Ayurveda (the science of life) taught it to Prajāpati, he (Prajāpati) in turn taught it to Aśvin twins, they taught it to Sahasrākṣa (Indra), he taught it to Atri's son (Ātreya Punarvasu or Kṛṣṇa Ātreya) and other sages, they taught it to Agniveśa and others and they (agniveśa and other disciples) composed treatises, each one separately. 2-3.

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

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

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

तेभ्योऽतिविप्रकीर्णभ्यः प्रायः सारतरोच्यः ॥ ४ ॥
क्रियतेऽष्टाङ्गहृदयं नानिसंक्षेपविस्तरम् ।

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

AṢṬĀṄGA ĀYURVEDA (eight branches of Ayurveda)-

कायबालग्रहोर्ध्वशल्यदंष्ट्राजरावृषान् ॥ ५ ॥
अष्टावङ्गानि तस्याहुश्चिकित्सा येषु संभिता ।

Kāya, Bāla, Graha, Ūrdhvāṅga, Saiya, Daṁṣṭrā, Jarā and Vṛṣa—are the eight branches (of Ayurveda) in which treatment (of diseases) is embodied (described)—(5)

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

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

Tridoṣāḥ-(the three doṣas)-

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

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

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

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

ते व्यापिनोऽपि हृन्नाभ्योरधोमध्योर्ध्वसंश्रयाः ॥ ७ ॥

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

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

वयोहोराभिमुक्तानां तेऽन्तमभ्यादिगाः क्रमात् ।

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

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

Agnibhedāḥ (Kinds of digestive activity) :-

तैर्मवेद्विषमस्तीक्ष्णो मन्दश्चाग्निः समैः समः ॥ ८ ॥

By them (the doṣās) are produced the viṣamāgni, the tikṣṇāgni and the maṇḍāgni respectively; while samāgni is produced by their equilibrium.

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

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

Koṣṭhabhedāḥ—(kinds of alimentary tract)—

कोष्ठः क्रूरो मृदुमंथ्यो मध्यः स्यात्सैः समैरपि ।

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

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

Dehaprakṛti (body constitution)—

शुक्रार्तवस्थैर्जम्मादौ विषेणैव विषक्रिमेः ॥ ९ ॥

तैश्च तिस्रः प्रकृतयो हीनमभ्योत्तमाः पृथक् ।

समधातुः समस्तासु श्रेष्ठा, निन्द्या द्विदोषजाः ॥ १० ॥

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

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

Tridosalakṣaṇa—(properties of the three doṣās)—

तत्र रुक्षो लघुः शीतः खरः सूक्ष्ममलोऽनिलः ।

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

पित्तं सन्नेहतीक्ष्णोष्णं लघुं विस्त्रं सरं द्रवम् ॥११॥

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

स्निग्धः शीतो गुहमन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः ।

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

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

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

संसर्गः सन्निपातश्च तद्विद्विषयकोपतः ॥१२॥

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

Dhātu and mala—(basic tissues and wastes)—

रसासृङ्मांसमेदोस्थिमज्जशुक्राणि धातवः ।

सप्त दूष्याः

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

मला मूत्रशकृत्स्वेदादयोऽपि च ॥१३॥

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

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

वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः ।

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

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

रसाः स्वादुम्ललवणतिकोषणकषायकाः ॥१४॥

षड् द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः ।

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

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

Alleviation of doṣas by tastes—

तत्राद्या मारुतं घ्नन्ति त्रयस्तिकादयः कफम् ॥१५॥

कषायतिकमधुराः पित्तमन्ये तु कुर्वते ।

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

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

Dravyabhedah—(kinds of substances) :—

शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा ॥१६॥

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

Virya (potency) :—

उष्णशीतगुणोत्कर्षात्तत्र वीर्यं द्विधा स्मृतम् ।

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

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

Vipāka (end product of digestion) :—

त्रिधा विपाको द्रव्यस्य स्वादुम्लकटुकात्मकः ॥१७॥

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

Notes :—More details in chapter 9.

Gurvādi guṇāḥ (qualities) :—

गुरुमन्दहिमन्निग्धश्लक्ष्णसान्द्रमृदुस्थिराः ।

शुणाः सूक्ष्मविशदा विशतिः सविपर्ययाः ॥१८॥

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

Notes :—The above statement can be elaborated as follows :—

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

Roga—arogya karaṇa (cause of disease and health) :—

कालार्थकर्मणां योगो हीनमिथ्यातिमात्रकः ।

सम्यग्योगश्च विज्ञेयो रोगारोग्यैककारणम् ॥१९॥

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

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

Roga—(disease)—

रोगस्तु दोषवैषम्यं, दोषसाम्यमरोगता ।

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

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

निजागन्तुविभागेन तत्र रोगा द्विधा स्मृताः ॥२०॥

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

तेषां कायमनोमेवादधिष्ठानमपि द्विधा ।

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

Mānasika doṣah—(doṣās of the mind) :—

रजस्तमस्य मनसो द्वौ च दोषावुदाहृतौ ॥२१॥

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

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

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

दर्शनस्पर्शनप्रश्नैः परीक्षेत च रोगिणम् ।

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

रोगं निदानप्राप्त्युपलक्षणोपशयात्तिमिः ॥२२॥

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

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

Deśabhedāh—(kinds of habitat) :—

भूमिदेहप्रभेदेन देशमाहुरिह द्विधा ।

जाङ्गलं वातभूयिष्ठमनूपं तु कफोत्त्वणम् ॥२३॥

साधारणं सममलं त्रिधा भूदेशमादिशेत् ।

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

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

Kalabhedāh—(kinds of time) :—

क्षणदिव्याज्यवस्था च कालो भेषजयोगकृत् ॥२४॥

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

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

Auśadha bhedaḥ—(kinds of therapies) :-

शोधनं शमनं चेति समासादौषधं द्विधा ।

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

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

शरीरजानां दोषाणां क्रमेण परमौषधम् ॥२५॥

वस्तिविरेको घमनं तथा तैलं घृतं मधु ।

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

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

धीर्धैर्यात्मादिविज्ञानं मनोदोषौषधं परम् ॥२६॥

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

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

Cikitsā padāḥ—(four limbs of treatment) :-

मिषग् द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् ।

चिकित्सितस्य निर्दिष्टं, प्रत्येकं तच्चतुर्गुणम् ॥२७॥

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

दक्षस्तीर्थात्तशास्त्रार्थो दृष्टकर्मा शुचिमिषक् ।

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

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

बहुकल्पं बहुगुणं सम्पन्नं योग्यमौषधम् ॥२८॥

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

अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिचारकः ।

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

आढ्यो रोगी मिषग्वश्यो ज्ञापकः सत्त्वधानपि ॥२९॥

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

Rogabhedaḥ—(kinds of diseases) :-

(साध्योऽसाध्य इति व्याधिर्द्विधा, तौ तु पुनर्द्विधा ।

सुसाध्यः कृच्छ्रसाध्यश्चि, याप्यो यश्चानुपक्रमः ॥३०॥

सर्वौषधक्षमे देहे यूनः पुंसो जितात्मनः ।

अमर्मगोऽल्पहेत्वग्रूपरूपोऽनुपद्रवः ॥३०॥

अतुल्यदूष्यदेशर्तुप्रकृतिः पादसम्पदि ।

ग्रहेष्वनुगुणेष्वेकदोषमार्गो नवः सुखः ॥३१॥

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

Sādhyāsādhyā lakṣaṇa—(features of curability and incurability) -

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

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

शस्त्रादिसाधनः कुच्छुः सङ्करे च ततो गदः ।

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

शेषत्वादायुषो याप्यः पथ्याभ्यासाद्विपर्यये ॥३२॥

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

अनुपक्रम एव स्यात्स्थितोऽत्यन्तविपर्यये ।

औत्सुक्यमोहारतिक्कद् दुष्टरिष्टोऽक्षनाशनः ॥३३॥

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

त्यजेदार्तं भिषग्भूपैर्द्विष्टं तेषां द्विषं द्विषम् ।

हीनोपकरणं व्यग्रमन्दिधेयं गतायुषम् ॥३४॥

चण्डं शोकातुरं भीरुं कृतघ्नं वैद्यमानिनम् ।

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

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

Adhyāya saṅgraha—(chapters of the treatise) :—

तन्त्रस्यास्य परं चातो वक्ष्यतेऽध्यायसङ्ग्रहः ॥३५॥

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

आयुष्कामदिनर्त्वीहारोगानुत्पादनद्रवाः ।

अन्नज्ञानान्नसंरक्षामात्राद्रव्यरसाभ्याः ॥३६॥

दोषादिज्ञानतद्भेदतच्चिकित्साद्युपक्रमाः ।

शुद्ध्यादिस्नेहनस्वेदरेकास्थापननावनम् ॥३७॥

धूमगण्डूषट्कसेकृतृप्तियन्त्रकशस्त्रकम् ।

शिराविधिः शल्यविधिः शस्त्रक्षाराग्निर्कर्मिकौ ॥३८॥

सूत्रस्थानमिमेषुऽध्यायस्त्रिंशत्

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

ances), 26. śastravidhi (use of sharp instruments etc.), 27. sirāv-yadha vidhi (venesection), 28. śalyāharaṇavidhi (removal of foreign bodies), 29. śastrakarma vidhi (surgical procedures) and 30. kṣārāgnikarma vidhi (caustic alkali and fire cautery therapies these thirty chapters form the Sūtrasthāna.). 36-38½

शारीरमुच्यते ।

गर्भावक्रान्तिरथपदङ्गमर्मेविभागिकम् ॥३९॥

विकृतिर्दूतजं षष्ठम्

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

निदानं सार्वरोगिकम् ।

ज्वरासृक्श्वासयक्ष्मादिमदाद्यशोतिसारिणाम् ॥४०॥

मूत्रघातप्रमेहाणां विद्रव्याद्युदरस्य च ।

पाण्डुकुष्ठानिळार्तानां घातारुस्य च षोडश ॥४१॥

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

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

चिकित्सितं ज्वरे रक्ते कासे श्वासे च यक्ष्मणि ।

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

विद्रघौ गुल्मजठरपाण्डुशोफविसर्पिषु ।

कुष्ठश्विन्नानिलव्याधिघातास्त्रेषु चिकित्सितम् ॥४३॥

द्वाविंशतिरिमेऽध्यायाः

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

कल्पसिद्धिरतः परम् ।

कल्पो घमेधिरेकस्य तत्सिद्धिर्घस्ति कल्पना ॥४४॥

सिद्धिर्घस्त्यापदां षष्ठो द्रव्यकल्पः

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

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

अत उत्तरम् ।

बालोपचारे तद्व्याधौ तद्ग्रहे द्वौ च भूतगे ॥४५॥

उन्मादेऽथ स्मृतिभ्रंशे, द्वौ द्वौ वर्त्मसु सन्धिषु ।

हृत्कमोलिङ्गनाशेषु त्रयो, द्वौ द्वौ च सर्वगे ॥४६॥

कर्णनासामुखशिरोघ्ने, भङ्गे भगन्दरे ।

प्रस्थ्यादौ क्षुद्ररोगेषु गुह्यरोगे पृथग्द्वयम् ॥४७॥

विषे भुजङ्गे कीटेषु मूषकेषु रसायने ।

चत्वारिंशोऽनपत्यानामध्यायो बीजपोषणः ॥४८॥

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

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

इत्यध्यायशतं विंशं षड्भिः स्थानैरुदीरितम् ॥४९॥

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

इति श्रीवैद्यपतिसिंहगुप्तसूनुवाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने आयुष्कामीयो नाम प्रथमोऽध्यायः ॥ १ ॥

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

द्वितीयोऽध्यायः ।

Chapter—2

DINACARYĀ ADHYĀYA—(Daily regimen)

अथातो दिनचर्याध्यायं व्याख्यास्यामः इति ह स्माहुरात्रेयादयो महर्षयः ।

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

Prātaruthāna—(getting up in the morning) :-

ब्राह्मे मुहूर्ते उत्तिष्ठेत्स्वस्थो रक्षार्थमायुषः ।

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

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

Dantadhavana—(cleaning of the teeth) :-

शरीरचिन्तां निर्वर्त्य कृतशौचविधिस्ततः ॥ १ ॥

अर्कन्यग्रोधखदिरकरञ्जककुमादिजम् ।

प्रातर्भुक्त्वा च मृद्वग्रं कषायकडुतिककम् ॥ २ ॥

कनीन्यग्रसमस्थौल्यं प्रगुणं द्वादशाङ्गुलम् ।

मस्येदन्तपवनं दन्तमांसान्यबाधयन् ॥ ३ ॥

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

नाद्यादजीर्णवमथुश्वासकासज्वरार्दिती ।

तृष्णास्यपाकहृत्त्रिशिरः कर्णामयी च तत् ॥ ४ ॥

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

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

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

Añjana (collyrium to the eyes) :-

सौवीरमञ्जनं नित्यं हितमक्ष्णोस्ततो भजेत् ।

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

चक्षुस्तेजोमयं तस्य विशेषात् श्लेष्मतो भयम् ॥ ५ ॥

योजयेत्सप्तरात्रेऽस्मात्स्त्रावणार्थं रसाञ्जनम् ।

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

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

ततो नावनगरद्वेषधूमताम्बूलभाग्भवेत् ॥ ६ ॥

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

Tāmbūla sevana—(betel-chewing) :-

ताम्बूलं क्षतपित्तान्नक्षोत्कुपितचक्षुषाम् ।

विषमूर्च्छामदार्तानामपथ्यं शोषिणामपि ॥ ७ ॥

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

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

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

Abhyaṅga—(oil-massage) :—

अभ्यङ्गमाचरेन्नित्यं, स जराभ्रमवातहा ।
दृष्टिप्रसादपुष्ट्यायुःस्वप्नसुत्वक्त्वदार्यकृत् ॥ ८ ॥
शिरःश्रवणपादेषु तं विशेषेण शीलयेत् ।
वज्र्योऽभ्यङ्गः कफप्रस्तकृतसंशुद्धयजीर्णमिः ॥ ९ ॥

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

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

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

Vyāyāma (exercise) :—

लाघवं कर्मसामर्थ्यं दीप्तोऽग्निर्मदसः क्षयः ।
विमक्तघनगात्रत्वं व्यायामादुपजायते ॥ १० ॥

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

वातपित्तामयी वाको वृद्धोऽजीर्णो च तं त्यजेत् ।

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

अर्घशक्त्या निषेव्यस्तु बलिभिः स्निग्धमोजिभिः ॥ ११ ॥
शीतकाले वसन्ते च, मन्दमेव ततोऽन्यदा ।

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

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

तं कृत्वाऽनुसुखं देहं मर्दयेच्च समन्ततः ॥ १२ ॥

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

तृष्णा क्षयः प्रतमको रक्तपित्तं भ्रमः क्रमः ।

अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ॥ १३ ॥

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

व्यायामजागराध्वस्त्रीहास्यभाष्यादि साहसम् ।

गजं सिंह इवाकर्षन् भजन्नतिविनश्यति ॥ १४ ॥

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

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

Udvartana—(massage) :—

उद्वर्तनं कफहरं मेदसः प्रविलायनम् ।

स्थिरीकरणमङ्गानां त्वक्प्रसादकरं परम् ॥ १५ ॥

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

Snana—(bath) :—

दीपनं वृष्यमायुष्यं ज्ञानमूर्जावजप्रदम् ।

कण्डूमलममस्वेदतद्ग्राह्यात्स्नाहपाप्मजित् ॥ १६ ॥

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

उष्णाम्बुनाऽधःकायस्य परिवेको बलावहः ।
तेनैव तूत्तमाङ्गस्य बलहृत्केशचक्षुषाम् ॥१७॥

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

ज्ञानमर्दितनेत्रास्यकर्णरोगातिसारिषु ।
आभ्रानपीनसाजीर्णभुक्तवत्सु च गर्हितम् ॥१८॥

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

Sadvṛtta (good conduct) :-

जीर्णे हितं मितं चाद्यान्न वेगानीरयेद्बलात् ।
न वेगितोऽन्यकार्यः स्यान्नाजित्वा साध्यमामयम् ॥१९॥

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

सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः ।
सुखं च न विना धर्मात्समाद्धर्मपरो भवेत् ॥२०॥

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

भक्त्या कल्याणमित्राणि सेवेतेतरदूराः ।

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

हिसास्तेयाम्यथाकामं पैशुन्यं परुषानृते ॥२१॥
सम्भिन्नालापं व्यापादमभिध्यां हन्विपर्ययम् ।
वापं कर्मति दशाया कायवाञ्छानस्यजेत् ॥२२॥

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

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

अवृत्तिव्याधिशोकार्ताननुवर्तेत शक्तिः ।

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

धात्मवत्सततं पश्येदपि कीटपिपीलिकम् ॥२३॥

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

अर्चयेद्देवगोविप्रवृद्धवैद्यनृपातिथीन् ।

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

विमुखाभ्यार्थिनः कुर्यान्नावमभ्येत नाक्षिपेत् ॥२४॥

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

उपकारप्रधानः स्यादुपकारपरेऽप्यरौ ।

सम्पद्विपत्स्वेकमना, हेतावीष्यत्फले न तु ॥२५॥

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

काले हितं मितं ब्रूयाद्विसंवादि पेशलम् ।

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

पूर्वाभिभाषी, सुमुखः सुशीलः करुणाश्रुदुः ॥२६॥
 नैकः सुखी, न सर्वत्र विश्रब्धो, न च शङ्कितः ।
 न कश्चिदात्मनः शत्रुं नात्मानं कस्यचिद्विपुम् ॥२७॥
 प्रकाशयेन्नापमानं न च निःस्नेहतां प्रभोः ।

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

जनस्वाशयमालक्ष्य यो यथा परितुष्यति ॥२८॥
 तं तथैवानुवर्तत पराराधनपण्डितः ।

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

न पीडयेदिन्द्रियाणि न चैतान्यतिलालयेत् ॥२९॥

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

त्रिवर्गशून्यं नारम्भं भजेत्तं चाधिरोधयन् ।

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

अनुयायात्प्रतिपदं सर्वधर्मेषु मध्यमाम् ॥३०॥

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

नीचरोमनकश्मभ्रुर्निर्मलाङ्घ्रिमलायनः

ज्ञानशीलः सुसुरमिः सुवेषोऽनुल्बणोज्ज्वलः ॥३१॥

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

धारयेत्सततं रत्नसिद्धमन्त्रमहौषधीः ।
 सातपत्रपद्मत्राणो विचरेद्युगमात्रदक् ॥३२॥
 निशि चात्ययिके कार्ये वण्डी मौली सहायवान् ।

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

चैत्यपूज्यध्वजाशस्तच्छायाभस्मतुषाशुचीन् ॥३३॥
 नाक्रामेच्छर्करालोष्टबलिज्ञानभुवो न च ।

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

नदीं तरेन्न बाहुभ्यां, नाग्निस्कन्धमभिजजेत् ॥३४॥
 सन्दिग्धनावं वृक्षं च नारोहेद्दुष्टयानघत् ।

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

नासंवृतमुखः कुर्यात्क्षुतिहास्यविजृम्भणम् ॥३५॥

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

नासिकां न विकुष्णीयात्प्राकस्माद्भिलिखेद्बुधम् ।
 नाङ्गैश्चेष्टेत विगुणं, नासीतोत्कटकश्चिरम् ॥३६॥

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

देहवाक्चेतसां चेष्टाः प्राक् भ्रमाद्भिनिवर्तयेत् ।
 नोर्ध्वजाशुचिरं तिष्ठेत्

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

नक्तं सेवेत न द्रुमम् ॥३७॥

तथा चत्वरचैत्यान्तश्चतुष्पथसुरालयान् ।

सुनाटवीशून्यगृहश्मशानानि दिवाऽपि न ॥३८॥

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

सर्वथेक्षेत नादित्यं, न मारं शिरसा वहेत् ।

नेक्षेत प्रतप्तं सूक्ष्मं क्षीप्तमेव्याप्रियाणि च ॥३९॥

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

मद्यविक्रयसन्धानदानादानानि नाचरेत् ।

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

पुरोधातातपरजस्तुषारपरुषामिलान् ॥४०॥

अनृजुः क्षवथुद्गारकासस्वप्नाभ्रमैथुनम् ।

कूलछायां नृपद्विष्टं व्यालदंष्ट्रिविषाणिनः ॥४१॥

हीनानार्यातिनिपुणसेवां विग्रहमुत्तमैः ।

सन्ध्यास्वभ्यवहारस्त्रीस्वप्राध्ययनचिन्तनम् ॥४२॥

शत्रुसन्नगणाकीर्णगणिकापणिकाशनम् ।

गात्रवक्रनखैर्वाद्यं हस्तकेशावधूननम् ॥४३॥

तोयाग्निपूज्यमध्येन यानं धूमं शवाभयम् ।

मद्यातिसर्कितं विभ्रम्भस्वातन्त्र्ये स्त्रीषु च त्यजत् ॥४४॥

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

should avoid the shade of a scaffold, places hated by the king (or government), company of wild animals, biting animals and those with horns; of mean, wicked (uncivilised), and very intelligent persons; avoid quarrel with good men; avoid taking foods, copulation, sleeping, study and recaptulation in the two sañdhya's (the time of meeting of the night and sunrise, of the sunset and the night); avoid the food given by enemies, given during sacrificial ceremony, (that offered by large group of donors of different castes), that given by prostitutes and merchants; one 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 women. 40-44.

आचार्यः सर्वेषु लोकेषु पृथुः हि भीमतः ।

अनुकुर्यात्तमेवातो लौकिकेऽर्थे परीक्षकः ॥४५॥

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

भार्द्रसन्तानता त्यागः कायवाक्चेतसां वमः ।

स्वार्थबुद्धिः परार्थेषु पर्याप्तमिति सद्ब्रतम् ॥४६॥

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

नक्तंदिनानि मे यान्ति कथम्भूतस्य सम्प्रति ।

दुःखभाङ्गं भवत्येवं नित्यं सन्निहितस्मृतिः ॥४७॥

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

इत्याचारः समासेन, यं प्राप्नोति समाचरन् ।

आयुरारोग्यमैश्वर्यं यशो लोकांश्च शाश्वतान् ॥४८॥

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

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

इति श्रीवैद्यपतिरिसिद्धगुप्तसुब्रह्मिण्डविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने दिनचर्या नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the chapter called Dinacaryā, the second in sūtrasthāna of Aṣṭāṅga hṛdaya saṁhita composed by srimad Vagbhata, son of sri vaidyapati Simhagupta.

तृतीयोऽध्यायः ।

Chapter-3

ṚTU CARYĀ ADHYĀYA (Seasonal regimen)

अथात क्रतुचर्याध्यायं व्याख्यास्यामः ।

इति ह स्मादुरात्रेयादयो महर्षयः ।

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

Ṣaḍṛtus-(six seasons) :-

मासैद्विसंख्यैर्माघाद्यैः क्रमात् षडृतवः स्मृताः ।

शिशिरोऽथ वसन्तश्च प्रोष्णो वर्षाशरद्धिमाः ॥ १ ॥

शिशिराद्यास्त्रिभिस्तैस्तु विद्याद्यनमुत्तरम् ।

आदानं च, तदादत्ते नृणां प्रतिदिनं बलम् ॥ २ ॥

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

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

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

The above three ṛtus (seasons) form uttarāyaṇa (northern solastice) or Ādānkāla (debilitating period).

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

These three ṛtus form Dakṣiṇāyaṇa (southern solastice) or visarga kāla (strengthening period).

Uttarāyana (northern solastice) :-

तस्मिन् ह्यत्यर्थसीष्णोष्णरूक्षा मार्गस्वभावतः ।

आदित्यपचनाः सौम्यान् क्षपयन्ति गुणान् भुवः ॥ ३ ॥

तिक्तः कषायः कटुको बलिनोऽत्र रसाः क्रमात् ।

तस्मादादानमाग्नेयम्

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

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

Dakṣiṇāyana-(southern solastice) :-

ऋतवो दक्षिणायनम् ॥ ४ ॥

वर्षादयो विसर्गश्च यद्वलं विसृजत्ययम् ।

सौम्यत्वाच्च सोमो हि बलवान् हीयते रविः ॥ ५ ॥

मेघवृष्ट्यनिलैः शीतैः शान्ततापे महीतले ।

स्निग्धाश्चेहाम्ललवणमधुरा बलिनो रसाः ॥ ६ ॥

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

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

शीतेऽप्यं वृष्टिर्मेऽल्पं बलं मध्यं तु शेषयोः ।

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

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

Hemanta ṛtucarya-(regimen during winter) :-

बलिनः शीतसंरोधाद्धेमन्ते प्रबलोऽनलः ॥ ७ ॥

भवत्यल्पेन्धनो घातून् स पचेद्वायुनेरितः ।

अतो हिमेऽस्मिन्सेवेत स्वाद्वस्त्रलवणाघसान् ॥ ८ ॥

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

दैर्घ्याञ्छिशानामेतर्हि प्रातरेव बुभुक्षितः ।

अवश्यकार्यं सम्भाष्य यथोक्तं शीलयेदनु ॥ ९ ॥

वातघ्नतैलैरभ्यङ्गं मूर्ध्नि तैलं त्रिमर्दनम् ।

नियुञ्जं कुशलैः सार्धं पादाघातं च युक्तितः ॥ १० ॥

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

कषायापहतकोहस्ततः स्नातो यथाविधि ।

कुङ्कुमेन सदपेण प्रदिग्धोऽगुरुधूपितः ॥ ११ ॥

रसान् स्निग्धान् पलं पुष्टं गौडमञ्जुसुरां सुराम् ।

गोधूमपिष्टमापेक्षुक्षीरोत्थचिकृतीः शुभाः ॥ १२ ॥

नवमशं वसां तैलं, शौचकार्यं सुखोदकम् ।

प्रावागजिनकौशेयप्रवेणीकौशवास्तुतम् ॥ १३ ॥

उष्णस्वमादौर्लघुभिः प्रावृत्तः शयनं भजेत् ।

युक्त्याऽर्ककिरणान् स्वेदं पादघ्राणं च सर्वदा ॥ १४ ॥

After these, the oil (covering the head and body) should be removed by washing with astrigent (decoctions, powders etc.) and bathing; then fine paste/powder of kumkuma (keśara) and darpa (kastūri) should be applied, the body exposed to the fumes of aguru; meat soup mixed with fats, meat of fattened (well nourished) animals, wine prepared with jaggery (mola-ssess) supernatant portion of surā and surā as such, should be made use of; food prepared from the flour of wheat, 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 which are light in weight should be used during sleep; exposure to sunlight, and fire should be resorted to judiciously; foot-wear should be worn always. 11-14.

पीवरोरुस्तनश्रोण्यः समदाः प्रमदाः प्रियाः ।

हरन्ति शीतमुष्णाङ्गयो धूपकुङ्कुमयौदनैः ॥१५॥

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

अङ्गारतापसन्तप्तगर्भभूवेश्मचारिणः ।

शीतपाशुष्यजनितो न दोषो जातु जायते ॥१६॥

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

Śiśira ṛtu-carya—(regimen during dewy season) :-

अयमेव विधिः कार्यः शिशिरेऽपि विशेषतः ।

तदा हि शीतमधिकं रौक्ष्यं चादानकालजम् ॥१७॥

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

Vasanta ṛtu carya—(regimen during spring) :-

कफश्चितो हि शिशिरे वसन्तेऽर्काशुतापितः ।

हत्वाऽग्निं कुरुते रोगानतस्तं त्वरया जयेत् ॥१८॥

तीक्ष्णैर्वमननस्याद्यैर्लघुखैश्च भोजनैः ।

व्यायामोद्धर्तनाघातैर्जित्वा श्लेष्माणमुल्बणम् ॥१९॥

स्नातोऽनुलिप्तः कर्पूरचन्दनागुरुकुङ्कुमैः ।

पुराणयवगोधूमश्रीद्रजाङ्गलशूल्यभुक् ॥२०॥

सहकाररसोन्मिश्रानास्वाद्य प्रिययाऽपितान् ।

प्रियास्यसङ्गसुरभीन् प्रियानेत्रोत्पलाङ्कितान् ॥२१॥

सौमनस्यकृतो हृद्यान्वयस्यैः सहितः पिबेत् ।

निर्गदानासवारिष्टसोधुमार्द्राक्रमाधवान् ॥२२॥

शृङ्गेराम्बु साराम्बु मध्वम्बु जलदाम्बु च ।

Kapha which has undergone increase in śiśira (cold seasons) becomes liquified by the heat of the sun in vasanta (spring), diminishes the agni (digestive activity in the alimentary tract), and gives rise to many diseases; hence it (kapha) should be controlled quickly, by resorting to strong emesis, nasal medication and other therapies, and also by foods which are easily digestible and dry (moisture-free, fat-free), physical exercises, (dry) massage and mild trampling. Having thus vanquished (mitigated) the kapha, the person should take bath, anoint the body with the paste of karpūra, caṇḍana, aguru, and kumkuma, make use of old yava (barley) godhūma (wheat), kṣaudra (honey), meat of animals of desert-like land, and meat roasted in fire as food; drink the juice of mango-fruit mixed with fragrant substances, in the company of friends, getting it served by the beloved (women) which has been made more pleasant by the sweet scent of their body and the grace of their lily-like eyes; the drink, thereby producing satisfaction to the mind and heart. He should also make use of unspoiled beverages such as āsava (fermented infusion), ariṣṭa (fermented decoction), sīdhu (fermented sugarcane juice), mārḍvika (fermented grape juice), mādḥava (honey water) or water boiled with śṛṅgavera or sārāmbu (extract of trees such as asana, candana etc.) or water mixed with honey, or water boiled with jalada (mustā). 18-22.

दक्षिणानिलशीतेषु परितो जलवाहिषु ॥२३॥
 महघ्नघ्नसूर्येषु मणिकुण्डिमकार्णिकेषु ।
 परपुष्पविद्युषु कामकर्मान्तभूमिषु ॥२४॥
 विचित्रपुष्पवृक्षेषु काननेषु सुगन्धिषु ।
 गोष्ठीकथामिच्छिन्नाभिर्मध्याह्नं गमयेत्सुखी ॥२५॥

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

गुरुशीतदिवास्वप्रसिन्ध्याम्लमधुरांस्त्यजेत् ।

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

Grīṣma ṣṭucaryā—(regimen during summer) :-

तीक्ष्णांशुरतितीक्ष्णांशुर्ग्रीष्मे संक्षिपतीष यत् ॥२६॥
 प्रत्यहं क्षीयते श्लेष्मा तेन वायुश्च वर्धते ।
 अतोऽस्मिन्पटुकट्वम्लव्यायामार्ककरांस्त्यजेत् ॥२७॥

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

मजेन्मधुरमेवाद्यं लघु खिद्यं हिमं द्रवम् ।
 सुशीततोयविकारो लिह्यात्सकून् सशर्करान् ॥२८॥

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

मद्यं न पेयं, पेयं वा स्वल्पं, सुबहुवारि वा ।
 अन्यथा शोषशैथिल्यदाहमोहान् करोति तत् ॥२९॥

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

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

कुन्देन्दुघवलं शाकमश्रीयाज्जाहलैः पलैः ।
 पिबेद्रसं नातिघ्नं रसालां रागखाण्डवौ ॥३०॥
 पानकं पञ्चसारं वा नवमृद्गाजने स्थितम् ।
 मोचत्रोचदलैर्युक्तं साम्लं मृन्मयशुक्तिभिः ॥३१॥
 पाटलावासितं चाम्मः सकपूरं सुशीतलम् ।

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

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

शशाङ्ककिरणान् भक्ष्यान् रजन्यां मस्यन् पिबेत् ॥३२॥
 सखितं माहिषं क्षीरं चन्द्रनक्षत्रशीतलम् ।

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

अन्नकृषमहाशालतालरुद्रोष्णरश्मिषु ॥३३॥
 घनेषु माधवीन्निष्ठद्राक्षास्तवकशालिषु ।
 सुगन्धिहिमपानीयसिष्यमानपटालिके ॥३४॥
 कायमाने चित्ते चूतप्रवालफललुम्बिभिः ।
 कदलीदलकङ्कारमृणालकमलोत्पलैः ॥३५॥
 कोमलैः कल्पिते तरुणे हस्तकुसुमपल्लवेषु ।
 मध्यंदिनेऽर्कतापार्तः स्वप्याद्वारागृहेऽथवा ॥३६॥
 पुस्तलीस्तनहस्तास्यप्रवृत्तोशोरवारिणि ।

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

निशाकरकराकीर्णं सौधपृष्ठे निशासु च ॥३७॥
 आसना स्वस्थचित्तस्य चन्दनार्द्रस्य मालिनः ।
 निवृत्तकामतन्त्रस्य सुसुप्ततनुवाससः ॥३८॥
 जलार्द्रास्तालवृन्तानि विस्तृताः पद्मिनीपुटाः ।
 उत्क्षेपाश्च मृदूक्षेपा जलवर्षिहिमानलाः ॥३९॥
 कर्पूरमल्लिकामाला द्वाराः साहरिचन्दनाः ।
 मनोहरकलालापाः शिशवः सारिकाः शुकाः ॥४०॥
 मृणालवलयः कान्ताः प्रोत्कुलकमलोज्ज्वलाः ।
 जङ्गमा इव पद्मिन्यो हरन्ति दयिताः क्लमम् ॥४१॥

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

Varṣa ṣtu-carya—(regimen during rainy season) :-

आदानम्लानवपुषामग्निं सन्नोऽपि सोदति ।
 वर्षासु दोषैर्दुष्यन्ति तेऽम्बुलम्बाम्बुदेऽम्बरे ॥४२॥

सतुषारेण मरुता सहसा शीतलेन च ।
 भूवाष्पेणाम्लपाकेन मलिनेन च वारिणा ॥४३॥
 वह्निर्नैव च मन्देन, तेष्वित्यन्योऽन्यदृषिषु ।
 भजेत्साधारणं सर्वमूष्मणस्तेजनं च यत् ॥४४॥

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

आस्थापनं शुद्धतनुर्जीर्णं धान्यं रसान् कृतान् ।
 जाङ्गलं पिशितं यूपान् मध्वरिष्टं चिरन्तनम् ॥४५॥
 मस्तु सौषर्चलाढ्यं वा पञ्चकोलावचूर्णितम् ।
 दिव्यं कौपं शृतं चाम्भो भोजनं त्वतिदुदिने ॥४६॥
 व्यक्ताम्ललघणस्त्रेहं संशुष्कं क्षौद्रवज्जघु ।

After undergoing purifactory therapies (vamana, virecana) the person should also be administered āsthāpana (decoction enema therapy). He should use old grains for food, meat-juice processed with spices etc., meat of animals of desert-like lands, soup of pulses, wine prepared from grapes and fermented decoctions, which are old or mastu (whey, thin water of curds) processed with more of souvarcala and powder of pañcakola, should be used. Rain water or water from deep wells, well boiled should be used for drinking. On days of no sunlight at all, the food should be predominantly sour, salty and fatty, dry, mixed with honey and easily digestible. 45-46½

अपादचारी सुरभिः सततं धूपिताम्बरः ॥४७॥
 हर्म्यपृष्ठे वसेद्वाष्पशीतशीकरवर्जिते ।

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

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

नदीजलोदमन्थाहःस्वप्नायासातपांस्यजेत् ॥४८॥

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

Śarat ʃtu caryā--(regimen during autumn) :-

वर्षाशीतोष्णिताङ्गानां सहसैवाकरश्मिभिः ।

तप्तानां सञ्चिनं वृष्टौ पित्तं शरदि कुप्यति ॥४९॥

तज्जयाय घृतं तिक्तं विरेको रक्तमोक्षणम् ।

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

तिक्तं स्वादु कषायं च क्षुधितोऽन्नं भजेत्तद्यु ॥५०॥

शालिमुद्गं सिताधात्रीपटोलमधुजाङ्गलम् ।

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

तप्तं तप्तांशुकिरणैः शीतं शीतांशुरश्मिभिः ॥५१॥

समन्तादप्यहोरात्रमगस्त्योदयनिषिषम् ।

शुचिं हंसोदकं नाम निर्मलं मलज्जलम् ॥५२॥

नाभिष्यन्दि न वा रुक्षं पानादिष्वमृतोपमम् ।

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

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

चन्द्रनोशीरकर्पूरमुक्तास्रग्धसनोज्ज्वलः ॥५३॥

सौधेषु सौधधवलां चन्द्रिकां रजनोमुखे ।

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

तुषारक्षारसौहित्यदधितैलवसातपान् ॥५४॥

तीक्ष्णमद्यदिवास्वप्नपुरोवातान् परित्यजेत् ।

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

शीते वर्षासु चाद्यांस्त्रीन् वसन्तेऽन्यान् रसान्भजेत्

स्वादुं निदाघे, शरदि स्वादुतिक्तकषायकान् ।

शरद्वसन्तयो रुक्षं शीतं घर्मघनान्तयोः ॥५५॥

अन्नपानं समासेन विपरीतमतोऽन्यदा ।

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

नित्यं सर्वरसाभ्यासः स्वस्वाधिक्यमृतावृतौ ॥५७॥

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

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

Rtusaṅdhi—(interseasonal period) :—

ऋत्वोरन्त्यादिसप्ताहावृतुसन्धिरिति स्मृतः ।
तत्र पूर्वं विधिस्त्याज्यः सेवनीयोऽपरः क्रमात् ॥५८॥
असात्म्यजा हि रोगाः स्युः सहसा त्यागशीलनात् ॥५९॥

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

इति श्रीवैद्यपतिसिंहगुप्तसुनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने ऋतुचर्या नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the chapter-named *Rtucayrā*, the third of *sūtrasthāna* of *Aṣṭāṅga hṛdaya saṁhitā* composed by *śrīmad Vāgbhaṭa* son of *sri vaidyapati Simhagupta*.

चतुर्थोऽध्यायः ।

Chapter-4.

ROGĀNUTPĀDANĪYA—(Prevention of diseases)

अथातो रोगानुत्पादनीयाध्यायं व्याख्यास्यामः ।
इति ह स्माद्गुरात्रेयादयो महर्षयः ।

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

Adharaṅīya vega (urges not to be suppressed) :—

वेगान्न वारयेद्वातविण्मूत्रक्षवत्क्षुधाम् ।
निद्राकासभ्रमश्वासजृम्भाभ्रुच्छर्दिरेतसाम् ॥ १ ॥

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

Adhovāta rodha—(suppression of flatus) :—

अधोवातस्य रोधेन गुह्यमोदावर्तकक्रमाः ।
वातमूत्रशक्तसङ्घट्टयन्निवधहृद्गदाः ॥ २ ॥

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

Purīsa rodha—(suppression of faeces) :—

शक्तः पिण्डकोद्वेषप्रतिश्यायशिरोरुजः ।
ऊर्ध्ववायुः परोक्तो हृदयस्योपरोधनम् ॥ ३ ॥
मुखेन विट्प्रवृत्तिश्च पूर्वोक्ताश्चामयाः स्मृताः ।

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

Mutrarodha-(suppression of urine) :-

अङ्गमङ्गलश्रीवस्तिमेदुधंक्षणवेदनाः ॥ ४ ॥
मूत्रस्य रोधात्पूर्वं च प्रायो रोगाः

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

तदौषधम् ।

वर्त्यभ्यङ्गावगाहाश्च स्वेदनं वस्तिकर्म च ॥ ५ ॥
अन्नपानं च विडम्बेदि विड्रोधोत्थेषु यक्ष्मसु ।
मूत्रजेषु तु पाने च प्राग्भक्तं शस्यते घृतम् ॥ ६ ॥
जीर्णान्तिकं चोत्तमया मात्रया योजनाद्वयम् ।
अवपीडकमेतच्च संज्ञितं,

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

Udgārarodha-(suppression of belching) :-

धारणात्पुनः ॥ ७ ॥
उद्गारस्यारुचिः कम्पो विबन्धो हृदयोरसोः ।
आध्मानकासहिष्माश्च हिष्मावत्तत्र भेषजम् ॥ ८ ॥

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

Kṣavathurodha-(suppression of sneezing) :-

शिरोर्तीन्द्रियदौर्बल्यमन्यास्तम्भादितं क्षुतेः ।
तीक्ष्णधूमाञ्जनाघ्राणनावनावनार्कविलोकनैः ॥ ९ ॥
प्रवर्तयत्क्षुतिं सक्तां ज्वेहस्वेदौ च शीलयेत् ।

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

Tṛṣṇarodha-(suppression of thirst) :-

शोषाङ्गसादवाधिर्यसम्मोहभ्रमहृद्गदाः ॥ १० ॥
तृष्णाया निग्रहात्तत्र शीतः सर्वो विधिर्हितः ।

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

Kṣudrodha-(suppression of hunger) :-

अङ्गमङ्गलरुचिग्लानिकाश्यंशूलभ्रमाः क्षुधः ॥ ११ ॥
तत्र योज्यं लघुं क्षिग्धमुष्णमल्पं च भोजनम् ।

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

Nidrārodha-(suppression of sleep) :-

निद्राया मोहमूर्धाक्षिणोरवालस्यजृम्भिकाः ॥ १२ ॥
अङ्गमर्दश्च, तत्रेष्टः स्वप्नः संवाहनानि च ।

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

Kāsarodha-(suppression of cough) :-

कासस्य रोधात्तद्वृद्धिः श्वासारुचिहृद्गामयाः ॥ १३ ॥
शोषोहिष्मा च, कार्योऽत्र कासहा सुतरां विधिः ।

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

Śramaśvāsa rodha—(suppression of heavy respiration) :—

गुल्महृद्रोगसम्भोहाः श्रमश्वासद्विधारितात् ॥१४॥

हितं विश्रमणं तत्र वातघ्नश्च क्रियाक्रमः ।

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

Jymbhārodha—(suppression of yawning) :—

जुम्भायाः श्ववद्रोगाः सर्वश्चानिलजिद्विधिः ॥१५॥

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

Aśrurodha—(suppression of tears) :—

पीनसाक्षिशिरोहृद्रुद्धान्यास्तम्भारुचिभ्रमाः ।

सगुल्मा वाप्यतस्तत्र स्वप्नो मद्यं प्रियाः कथाः ॥१६॥

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

Vamathurodha—(suppression of vomiting) :—

विसर्पकोठकुष्ठाक्षिकण्डूपाण्ड्वामयज्वराः ।

सकाशश्वासहृत्सासव्यङ्गश्वयथवो वमेः ॥१७॥

गण्डूषधूमानाहारा रुक्षं भुक्त्वा तदुद्धमः ।

व्यायामः स्मृतिरस्त्रस्य शस्तं चात्र विरेचनम् ॥१८॥

सक्षारलघणं तैलमभ्यङ्गार्थं च शस्यते ।

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

Sukrarodha (suppression of semen) :—

शुक्रात्तत्त्रयणं गुह्यवेदनाश्वयथुज्वराः ॥१९॥

हृदयथामूत्रसक्ताङ्गभङ्गवृद्धयश्मषण्डताः ।

ताम्रचूडसुराशालिवस्त्यभ्यङ्गावगाहनम् ॥२०॥

वस्तिशुद्धिकरैः सिद्धं भजेत्क्षीरं प्रियाः स्त्रियः ।

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

वृट्शूलार्ते त्यजेत् क्षीणं विद्ध्यमं वेगरोधिनम् ॥२१॥

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

रोगाः सर्वेऽपि जायन्ते वेगोदीरणधारणैः ।

निर्दिष्टं साधनं तत्र भूयिष्ठं ये तु तान् प्रति ॥२२॥

ततश्चानेकधा प्रायः पवनो यत्प्रकुप्यति ।

अन्नपानौषधं तस्य युञ्जीतातोऽनुलोमनम् ॥२३॥

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

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

Dhāraṇtya vega—(urges to be controlled) :—

धारेषु सदा वेगान् हितैषी प्रेत्य चेह च ।

लोभेर्ष्याद्वेषमात्सर्यरागादीनां जितेन्द्रियः ॥२४॥

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

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

Śodhana cikitsā prafamsā—(importance of purifactory therapies):—

यत्नेन च यथाकालं मलानां शोधनं प्रति ।
मत्पर्यसञ्चितास्ते हि क्रुद्धाः स्युर्जीवितच्छिवः ॥२५॥

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

दोषाः कदाचित्कुप्यन्ति जिता लङ्घनपाचनेः ।
ये तु संशोधनैः शुद्धा न तेषां पुनरुद्भवः ॥२६॥

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

यथाक्रमं यथायोगमत ऊर्ध्वं प्रयोजयेत् ।
रसायनानि सिद्धानि धृष्ययोगांश्च कालचित् ॥२७॥

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

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

भेषजक्षपिते पथ्यमाहारैर्बृहणं क्रमात् ।
शालिषष्टिकगोधूममुद्गमांसघृतादिभिः ॥२८॥
हृद्यदीपनभैषज्यसंयोगाद्रुचिपक्तिद्वैः ।
साभ्यङ्गोद्धर्तनस्नाननिरुहक्रेहवस्तिभिः ॥२९॥

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

तथा स लभते शर्म सर्वपावकपाटवम् ।
धोवर्णेन्द्रियवैमल्यं वृषतां वैर्ष्यमायुषः ॥३०॥

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

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

Āganturoga—(traumatic diseases) :—

ये भूतविषवाय्वग्निक्षतमङ्गादिसम्भवाः ।
रागद्वेषमयाद्याश्च ते स्युरागन्तवो गदाः ॥३१॥

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

Sarvāroga samānya cikitsā—(general treatment for all diseases) :—

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः ।
देशकालात्मविज्ञानं सद्बृत्तस्यानुवर्तनम् ॥३२॥
अथर्वविहिताः शान्तिः प्रतिकूलग्रहार्चनम् ।
भूताद्यस्पर्शनोपायो निर्दिष्टश्च पृथक् पृथक् ॥३३॥
अनुत्पत्तये समासेन विधिरेषः प्रदर्शितः ।
निजागन्तुविकाराणामुत्पन्नानां च शान्तये ॥३४॥

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

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

शीतोद्भवं दोषव्यं वसन्ते विशोधयन् श्रीष्मजमभ्रकाले ।
घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगानृतुजात्र जातु ॥३२॥

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

नित्यं हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः ।
दाता समः सत्यपरः क्षमादानाप्तोपसेवी च भवत्यरोगः ॥३६॥

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

इति श्रीवैद्यपतिसहस्रं चतुर्थीमहाभटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने रोगानुत्पादनीयो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the chapter called Rogānutpādānīya, the fourth in Sūtrasthāna of Aṣṭāṅgahṛdaya saṁhitā of śrīmad Vāgbhaṭa son of śrī vaidyapati Simhagupta.

पञ्चमोऽध्यायः

Chapter-5.

DRAVADRAVYA VIJNANIYA (Knowledge of liquid materials)

अथातो द्रवद्रव्यविज्ञानीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

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

अथ तोयवर्गः

Toya varga—(group of waters)

Gaṅgāmbu—(rain water) :-

जीवनं तर्पणं हृद्यं ह्लादि बुद्धिप्रबोधनम् ।
तन्मध्यकरसं स्पृष्टं शीतं लघ्वमृतोपमम् ॥ १ ॥
गङ्गाम्बु नमसो भ्रष्टं स्पृष्टं त्वर्कन्दुमादतैः ।
हिताहितत्वे तद्भूयो देशकालावपेक्षते ॥ २ ॥

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

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

येनाभिवृष्टममलं शाल्यञ्च राजते स्थितम् ।
अङ्गिमविवर्णं च तत्पेयं गङ्गम्

Only that rain water which makes the boiled rice kept in a clean silver plate neither too moist nor change its colour is to be considered as good for drinking. 2½.

Sāmudrāmbu—(seawater) :—

अन्यथा ॥ ३ ॥

सामुद्रं, तत्र पातव्यं मासादाश्वयुजादिना ।

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

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

ऐन्द्रमम्बु सुपात्रस्थमधिपन्नं सदा पिबेत् ॥ ४ ॥

तदभावे च भूमिष्ठमान्तरिक्षानुकारि यत् ।

शुचिपृथ्वसितश्वेते देशेऽर्कपवनाहतम् ॥ ५ ॥

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

Duṣṭajala—(contaminated water) :—

न पिबेत्पङ्कशैवालतृणपर्णाविलास्तुतम् ।

सूर्येन्दुपवनादृष्टमभिवृष्टं घनं गुरु ॥ ६ ॥

फेनिलं जन्तुमत्तमं दन्तप्राण्णतिशैत्यतः ।

अनार्तवं च यहिव्यमार्तवं प्रथमं च यत् ॥ ७ ॥

लूताविसन्तुविष्णुमूत्रविषसंश्लेषदूषितम् ।

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

water which is unseasonal or though seasonal that of the first rain, (before the appearance of Agastya nakṣatra), that contaminated with the webs, saliva, urine, faeces of spider etc., and such other poisonous materials, should not be used for drinking. 6-7½.

Nadyjala—(river water) :—

पश्चिमोदधिगाः शीघ्रवहा याश्चामलोदकाः ॥ ८ ॥

पश्चाः समासात्तानद्यो विपरीतास्त्वतोऽन्यथा ।

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

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

उपलास्फालनाश्लेषविच्छेदैः खेदितोदकाः ॥ ९ ॥

हिमवन्मलयोद्भूताः पश्चास्ता एव च स्थिराः ।

कृमिर्क्षीपदहृत्कण्ठशिरोरोगान् प्रकुर्वते ॥ १० ॥

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

प्राच्यान्त्यपरान्तोत्था दुर्नामानि, महेन्द्रजाः ।

उदरश्लोपदातङ्गान्, सहाविन्ध्योद्भवाः पुनः ॥ ११ ॥

कुष्ठपाण्डुशिरोरोगान्, दोषघ्न्यः पारियात्रजाः ।

बल बौरुषकारिण्यः, सागराम्भस्त्रिदोषकृत् ॥ १२ ॥

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

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

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

विद्यात्कूपतडागादीन् जाङ्गलानूपरीलतः ।

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

Jalapāna varja-(avoiding of drinking water) :-

नाम्बु पेयमशक्त्या वा स्वल्पमल्पाग्निगुल्मिभिः ॥१३॥
पाण्डुरातिसाराशोमहणीशोषशोथिभिः ।
ऋते शरन्निदाघाभ्यां पिबेत्स्वस्थोऽपि चारुपशः ॥१४॥

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

Jalapāna phala-(effects of drinking water) :-

समस्थूलकृशा भुक्तमध्यान्तप्रथमम्बुपाः ।

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

Śitajala (cold water) :-

शीतं मदात्ययग्लानिमूर्च्छाच्छर्दिभ्रमभ्रमान् ॥१५॥
तृष्णोष्णदाहपित्तास्रविषाप्यम्बु नियच्छति ।

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

Uṣṇajala-(warm water) :-

दीपनं पाचनं कण्ठ्यं लघूष्णं बस्तिशोधनम् ॥१६॥
हिष्माध्मानानिलश्लेष्मसद्यःशुद्धिनवज्वरे ।
कासामपीनसश्वासपार्श्वरुधु च शस्यते ॥१७॥

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

अनमिष्यन्दि लघु च तोयं कथितशीतलम् ।
पित्तयुक्ते हितं दोषे, व्युषितं तन्निदोषकम् ॥१८॥

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

Nārikelodaka-(coconut water) :-

नारिकेलोदकं क्षिग्धं स्वादु वृष्यं हिमं लघु ।
तृष्णापित्तानिलहरं दीपनं बस्तिशोधनम् ॥१९॥

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

वषासु दिव्यनादेये परं तोये वरावरे ।
इति तोयघणः ।

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

Kṣīra varga—(group of milk and milk products) :—

अथ क्षीरवर्गः ।

स्वादुपाकरसं क्षिग्धमोजस्यं धातुघर्षनम् ॥२०॥

वातपित्तहरं वृष्यं श्लेष्मलं गुरु शीतलम् ।

प्रायः पयः

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

Gokṣīra—(cow's milk) :—

अत्र गव्यं तु जीवनीयं रसायनम् ॥२१॥

क्षतक्षीणहितं मेघ्यं बल्यं स्तन्यकरं सरम् ।

भ्रमभ्रममदालक्ष्मीश्वासकासात्तृट्क्षुधः ॥२२॥

जीर्णश्वरं मूत्रकृच्छ्रं रक्तपित्तं च नाशयेत् ।

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

Māhiṣa kṣīra—(buffalo's milk) :—

हितमत्यभ्यनिद्रेभ्यो गरीयो माहिषं हिमम् । २३॥

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

Aja kṣīra—(goat's milk) :—

अल्पाभ्युपानश्यायः मकटुतिकाशनेर्लघु ।

आजं शोषश्वरश्वासरक्तपित्तानिस्वार्जिन ॥२४॥

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

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

Uṣṭra kṣīra (camel's milk) :—

ईषद्रूक्षोष्णलघणमौष्कं दीपनं लघु ।

शस्तं वातकफानाहकृमिशोफोदरार्शसाम् ॥२५॥

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

Mānuṣa kṣīra—(human milk) :—

मानुषं वातपित्तासृगमिघाताक्षिरोगजित् ।

तर्पणाञ्चोतनेर्नस्येः

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

Avika kṣīra—(ewe's milk) :—

अहृद्यं तूष्णमाविकम् ॥२६॥

वातव्याधिहरं हिष्माश्वासपित्तकफप्रदम् ।

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

Hastikṣīra—(elephant's milk) :—

हस्तिभ्याः स्थैर्यकृत्

Hastinī kṣīra (elephant's milk) is strengthening.

26

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

वाहमुष्णं त्वैकशफं लघु ॥२७॥

शाखावातहरं साम्ललघणं जडताकरम् ।

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

पयोऽभिष्यन्दि गुर्धामं, युक्तया शतमतोऽन्यथा ॥२८॥
भवेद्दरीयोऽतिशृतं, धारोष्णममृतोपमम् ।

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

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

अम्लपाकरसं ग्राहि गुरुष्णं दधि वातजित् ॥२९॥
मेदःशुक्रबलस्त्रेभ्योपित्तरक्ताग्निशोफकृत् ।
रोचिष्णु शस्तमरुधौ शीतके विषमज्वरे ॥३०॥
पीनसे मूत्रकृच्छ्रे च, रुक्षं तु ग्रहणीगदे ।
नेवापाक्षिशि नैधोष्णं वसन्तोष्णशरत्सु न ॥३१॥
नामुद्रस्यं नाक्षौद्रं तन्नाघृतसितोपलम् ।
न चानामलकं नापि नित्यं नो मन्दमन्यथा ॥३२॥
ज्वरासृक्पित्तवीसर्पकुष्ठपाण्डुधमप्रदम् ।

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

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

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

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

तक्रं लघु कषायाम्लं दीपनं कफवातजित् ॥३३॥
शौफोदराशौग्रहणोदोषमूत्रग्रहादुचीः ।
श्रीहगुल्मघृतव्यापहरपाण्डुधामयान् जयेत् ॥३४॥

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

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

Mastu (whey/watery part of curds) :-

तद्वन्मस्तु सरं शीतःशोधि विष्टम्भजिह्वु ।

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

Navanīta (butter) :-

नवनीतं नवं वृष्यं शीतं वर्णबलाग्निकृत ॥३५॥
सङ्ग्राहि वातपित्तासृक्क्षयाशौदितकासजित् ।
क्षीरोद्भवं तु सङ्ग्राहि रक्तपित्ताक्षिरोगजित् ॥ ३६॥

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

Ghr̥ta—(ghee/butter fat) :-

शस्तं धीस्मृतिमेधाग्निवलायुः शुक्रबक्षुषाम् ।
बालवृद्धप्रजाकान्तिसोकुमार्यस्वराधिनाम् ॥३७॥

क्षतक्षीणपरीसर्पशस्त्राग्निग्लपितात्मनाम् ।
 घातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ॥३८॥
 ज्ञेयानामुत्तमं शीतं वयसः स्थापनं परम् ।
 सहस्रवीर्यं विधिभिर्घृतं कर्मसहस्रकृत् ॥३९॥

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

37-39.

मदापस्मारमूर्च्छायशिरःकर्णक्षियोनिजान् ।
 पुराणं जयति व्याधीन् व्रणशोधनरोपणम् ॥४०॥

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

बल्याः किलाटपियूषकूर्चिकामोरणादयः ।
 शुक्रनिद्राकफकरा विष्टम्भिगुरुदोषलाः ॥४१॥

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

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

गव्ये क्षीरघृते श्रेष्ठे निन्दिते चाधिसम्भवे ।
 इति क्षीरवर्गः ।

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

V] Iḵṣu varga—(group of sugarcane juice and its products)

Iḵṣurasa guṇah—(properties of sugarcane juice) :—

अथेक्षुवर्गः ।

इक्षोः सरो गुरुः स्निग्धो बृंहणः कफमूत्रकृत् ॥४२॥

वृष्यः शीतोऽस्रपित्तघ्नः स्वादुपाकरसो रसः ।

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

सोऽग्रे सलवणो, दन्तपीडितः शर्करासमः ॥४३॥

मूलाग्रजन्तुः स्याद्विपीडनान्मलसङ्करात् ।

किञ्चित्कालं विधृत्या च विकृतिं याति याञ्चिकः ॥४४॥

विदाही गुरुविष्टम्भी तेनासौ

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

तत्र पौण्ड्रकः ।

शैत्यप्रसादमाधुर्यैर्वरस्तमनु

वांशिकः ॥४५॥

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

शतपर्वककान्तारनैपालाघास्ततः क्रमात् ।

सक्षाराः सकषायाश्च सोष्णाः किञ्चिद्विषाहिनः ॥४६॥

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

Phāṇita—(half-cooked molasses, unrefined triacle) :—

फाणितं गुर्धभिष्यन्दि चयकृन्मूत्रशोधनम् ।

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

64 ASIANGA NIDANAM
blocking them), causes mild increase (of the doṣās) and cleanses the urine (by increasing its quantity).

Guḍa—(jaggery/molasses/treacle) :-

नातिश्लेष्मकरो घृतः सृष्टमूत्रशकृद्गुडः ॥४७॥
प्रभूतकृमिमज्जासृक्मेदोमांसकफोऽपरः ।

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

वृष्यः पुराणः पथ्यन्न, नवः श्लेष्माग्निसादकृत् ॥४८॥

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

Matsyañḍikādi—(brown sugar etc.) :-

वृष्याः क्षीणक्षतहिता रक्तपित्तानिहापहाः ।
मत्स्यण्डिकाखण्डसिताः क्रमेण गुणवत्तमाः ॥४९॥

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

Yasa śarkarā :-

तद्गुणा तिकमधुरा कषाया यासशर्करा ।

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

दाहवृद्धिर्दिमूर्च्छासृक्पित्तघ्न्यः सर्वशर्कराः ॥५०॥

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

शर्करेश्चुविकाराणां फापितं च वरावरे ।

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

Madhu—(honey) :-

चक्षुष्यं छेदि वृद्धश्लेष्मविषहिष्माक्षपित्तनुत् ॥५१॥
मेहकुष्ठकृमिच्छर्दिश्वासकासातिसारजित् ।
व्रणशोधनसन्धानरोपणं वातलं मधु ॥५२॥
रुक्षं कषायमधुरं, तत्तुल्या मधुशर्करा ।

Madhu (honey) is good for the eyes (vision), breaks up hard masses, relieves thirst, śleṣma (increases kapha), poison, hiccup, bleeding diseases, diabetes, leprosy (and other skin diseases), worms, vomiting, dyspnoea, cough, diarrhoea; cleanses, unites and heals wounds, aggravates vāta, is non-unctous and slightly astringent and sweet in taste; madhu śarkarā (solidified honey) is similar to it (honey) in properties and actions. 51-52½.

उष्णमुष्णार्तमुष्णे च युक्तं चोष्णैर्निहन्ति तत् ॥५३॥

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

प्रच्छर्दने निरुद्धे च मधूष्णं न निवार्यते ।
अलब्धपाकमाश्वेव तयोर्यस्मान्निवर्तते ॥५४॥

इतीधुवर्गः ।

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

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

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

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

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

अथ तैलवर्गः ।

तैलं स्वयोनिदत्तत्र मुख्यं तीक्ष्णं व्यवायि च ।
त्वग्दोषकृदक्षुष्यं सूक्ष्मोष्णं कफकृद्भ्रं च ॥५५॥
कृशानां बृंहणाशालं स्थूलानां कर्शनाय च ।
बद्धविट्कं कृमिघ्नं च संस्कारात्सर्वरोगजित् ॥५६॥

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

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

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

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

Oil of Eranda—(castor oil) :-

सप्तिकोषणमैरण्डं तैलं स्वादु सरं गुरु ।
वर्ध्मगुल्मानिलकफानुदरं विषमज्वरम् ॥५७॥
रुक्षोष्णं च कटीगुल्मकोष्ठपृष्ठाभयौ जयेत् ।
तीक्ष्णोष्णं पिच्छिलं विघ्नं, रक्तैरण्डोद्भवं त्वति ॥५८॥

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

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

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

Sarṣapa taila—(mustard oil) :

कटूष्णं सार्षपं तीक्ष्णं कफशुक्रानिलापहम् ।
लघु पित्तास्रकृत् कोष्ठकुष्ठाशौण्ड्यजन्तुजित् ॥५९॥

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

Akṣa taila (oil of vibhitaka) :-

आसं स्वादु हिमं केश्यं गुरु पित्तानिलापहम् ।

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

Nimba taila—(neem oil) :—

नात्युष्णं निम्बजं तिक्तं कृमिकुष्ठकफप्रणुत् ॥६०॥

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

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

उमाकुसुम्भजं चोष्णं त्वग्दोषकफपित्तकृत् ।

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

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

वसा मज्जा च वातघ्नौ बलपित्तकफप्रदौ ॥६१॥

मांसानुगस्वरूपौ च, विद्यान्मेदोऽपि ताविव ।

इति तैलवर्गः ।

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

Madya varga—(group of wines) :—

अथ मद्यवर्गः ।

दीपनं रोचनं मद्यं तीक्ष्णोष्णं तुष्टिपुष्टिदम् ॥६२॥

सस्वादुतिक्तकटुकमम्लपाकरसं सरम् ।

सकषायं स्वरारोग्यप्रतिभावर्यकृत् ॥६३॥

नष्टनिद्राऽतिनिद्रेभ्यो हितं पित्तास्रदूषणम् ।

कृशस्थूलहितं रुक्षं सूक्ष्मं स्रोतोविशोधनम् ॥६४॥

घातश्लेष्महरं युक्त्या पीतं विषवदन्यथा ।

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

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

गुरु तद्दोषजननं नवं, जीर्णमतोऽन्यथा ॥६५॥

पेयं क्षोष्णोपचारेण न विरिक्तशुधातुरैः ।

नात्यर्थतीक्ष्णमृद्वल्पसम्भारं कलुषं न च ॥६६॥

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

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

Sura (beer) :—

गुरुमोदराशौग्रहणीशोषहृत् स्रेहनी गुरुः ।

सुराऽनिलघ्नी मेदोऽसृक्स्तन्यमूत्रकफावहा ॥६७॥

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

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

Vibhītaka surā—

तद्गुणा वारुणी हृद्या लघुस्तीक्ष्णा निहन्ति च ।
शूलकासघमिश्वासविबन्धाध्मानपीनसान् ॥६८॥
नातितीव्रमदा लघ्वी पथ्या वैमीतकी सुरा ।
व्रणे पाण्डुवामये कुष्ठे न चात्यर्थं विरुध्यते ॥६९॥

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

(yava surā) :—

विष्टम्भिनी यवसुरा गुर्धी रुक्षा त्रिदोषला ।

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

Ariṣṭa—(fermented decoctions) :—

यथाद्रव्यगुणोऽरिष्टः सर्वमद्यगुणाधिकः ॥७०॥
महणीपाण्डुकुष्ठार्शः शोफशोषोदरज्वरान् ।
हन्ति गुल्मकुमिण्डीहः कषायकटुवातलः ॥७१॥

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

Mārdvika—(wine prepared from grapes) :—

माद्रीकं लेखनं हृद्यं नात्युष्णं मधुरं सरम् ।
अल्पपित्तानिलं पाण्डुमेहार्शः कुमिनाशनम् ॥७२॥

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

Khārjūra—(wine prepared from dates) :—

अस्मादल्पान्तरगुणं खार्जूरं वातलं शुभ ।

Khārjūra—(wine prepared from dates)—is inferior in properties (than of grapes), aggravates vāta, and hard for digestion. 73.

शार्करः सुरभिः स्वादुहृद्यो नातिमद्यो लघुः ॥७३॥

Śarkara—(wine prepared by using sugar) :—

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

सृष्टमूत्रशकृद्वातो गौडस्तर्पणदीपनः ।

Gouḍa (prepared by using molasses/treacle) produces elimination of urine, faeces and flatus, is nourishing and increasing hunger. 73½.

Sidhu—(wine of sugarcane juice) :—

घातपित्तकरः सीधुः स्नेहश्लेष्मविकारहा ॥७४॥
मेदःशोफोदराशोऽग्नस्तत्र पकरसो वरः ।

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

Madhwāsava—(wine prepared from honey) :—

छेदी मध्वासवस्तीक्ष्णो मेहपीनसकासजित् ॥७५॥

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

Śukta—(wine prepared from tubers) :—

रक्तपित्तकफोत्क्लेषि शुक्तं वातानुलोमनम् ।
भृशोष्णतीक्ष्णरुक्षाम्लं हृद्यं रुचिकरं सरम् ॥७६॥
दीपनं शिशिरस्पर्शं पाण्डुदककुमिनाशनम् ।

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

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

गुडेक्षमद्यमाद्धीकशुक्तं लघु यथोत्तरम् ॥७७॥

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

Asava (fermented infusion) :-

कन्दमूलफलार्थं च तद्विद्यात्तदासुतम् ।

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

शाण्डाकी चासुतं चान्यत्कालाम्लं रोचनं लघु ॥७८॥

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

Dhānyāmla :-

धान्याम्लं भेदि तीक्ष्णोष्णं पित्तकरस्पर्शशीतलम् ।

श्रमक्लमहरं रुच्यं क्षीपनं बस्तिशूलनुत् ॥७९॥

शस्तमास्थापने हृद्यं लघु घातकफापहम् ।

एभिरेव गुणैर्युक्ते सौवीरकतुषोदके ॥८०॥

कृमिहृद्रोगगुल्मार्शः पाण्डुरोगनिवर्हणे ।

ते क्रमाद्वितुषैर्विद्यात्सुतुषैश्च यवैः कृते ॥८१॥

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

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

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

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

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

Mūtra varga-(group of urine) :-

मूत्रं गोऽजाविमहिषोगजाश्वोष्ट्रसरोद्धवम् ।

पित्तलं रुक्षतीक्ष्णोष्णं लवणानुरसं कटु ॥८२॥

कृमिशोफोदरानाहशूलपाण्डुकफानिलान् ।

गुल्मामरुचिविषश्विप्रकुष्ठशोसि जयेत्तद्यु ॥८३॥

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

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

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

तोयक्षोरेक्षुतैलानां वर्गैर्मद्यस्य च क्रमात् ।

इति द्रवैकदेशोऽयं यथास्थूलमुदाहृतः ॥८४॥

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

इति श्रीवैद्यपतिसिंहगुप्तसूत्रधीमद्वाग्भटविरचितायामष्टाङ्गद्वयसंहितायां
सूत्रस्थाने द्रवद्रव्यविज्ञानीयो नाम पञ्चमोऽध्यायः ॥ ५ ॥

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

ANNASVARŪPA VIJÑANIYA (Nature of food materials) :-

अथातोऽन्नस्वरूपविज्ञानीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

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

Śūkadhānya varga (group of corns with spike) :-

अथ शुकधान्यवर्गः ।

रक्तो महान् सकलमस्तूर्णकः शकुनाहतः ।
सारामुखो दीर्घशूको रोध्रशूकः सुगन्धिकः ॥ १ ॥
पुण्ड्रः पाण्डुः पुण्डरीकः प्रमोदो गौरसारिवौ ।
काञ्चनो महिषः शूको दूषकः कुसुमाण्डकः ॥ २ ॥
लाङ्गला लोहवालाख्याः कर्दमाः शीतमीरकाः ।
पतङ्गास्तपनीयाश्च ये चान्धे शालयः शुभाः ॥ ३ ॥

Rakta, mahān, kalama, tūrṇaka, śakunāhṛta, sārāmukha, dīrghaśūka, rodhraśūka, sugandhika, puṇḍra, pāṇḍu, puṇḍarīka, pramoda, gaurasārivā, kāñcana, mahiṣa, śūka, dūṣaka, kusumaṇḍaka, lāṅgala, lohavāla, kardama, śitabhīru, pataṅga, tapanīya,—these and other varieties of śālī (rice) are suitable (as food). 1-3.

स्वादुपाकरसाः स्निग्धा वृष्या बद्धाल्पवर्चसः ।
कषायानुरसाः पथ्या लघवो मूत्रला हिमाः ॥ ४ ॥

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

शुकजेषु वरस्तत्र रक्तस्तृष्णात्रिदोषहा ।
महांस्तमनु कलमस्तं चाप्यनु ततः परे ॥ ५ ॥

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

यवका हायनाः पांसुवाप्यनैषधकादयः ।
स्वादूष्णा गुरवः स्निग्धाः पाकेऽम्लाः श्लेष्मपित्तलाः ॥ ६ ॥
सृष्टमूत्रपुरीषाश्च पूर्वं पूर्वं च निन्दिताः ।

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

स्निग्धो ग्राही लघुः स्वादुस्त्रिदोषघ्नः स्थिरो हिमः ॥ ७ ॥
षष्टिको व्रीहिषु श्रेष्ठो गौरश्चासितगौरतः ।
ततः क्रमाम्महामीहकृष्णव्रीहिजत्सुखाः ॥ ८ ॥
कुक्कुटाण्डकलावाख्यपारावतकशूकराः ।
वरकोहालकोज्ज्वालवीनशारददुर्दुराः ॥ ९ ॥
गन्धनाः कुरुविन्दाश्च गुणैरल्पान्तराः स्मृताः ।

Ṣaṣṭika (the paddy which matures in sixty days) is best among vṛihī (paddy); is unctous, constipating, easily digestible, sweet, mitigates the three doṣās, stays long inside the body (alimentary tract), cold in potency; it is of two kinds—goura (white) and asita-goura (blackish-white). Next inferior (to ṣaṣṭika) is mahāvṛihī, next to that is kṛṣṇavṛihī and the others such as jatūnukhā, kukkuṭāṇḍaka, lāvāka, pārāvataka, śūkara, varaka, uddālaka, ujvala, cīṇa, śārada, dardura, gaṇḍhanā and kuruviṇḍa. 7 b-10 a.

स्वादुरम्लविपाकोऽन्यो व्रीहिः पित्तकरो गुरुः ॥ १० ॥
सृष्टमूत्रपुरीषोष्मा, त्रिदोषस्त्वेव पाटलाः ।

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

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

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

कङ्कुकोद्रवनीचारश्यामाकादि हिमं लघु ॥११॥
तृणधान्यं पवनकुक्षेत्रं कफपित्तहृत् ।

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

ममसन्धानकृत्तत्र प्रियकुर्वहणी गुरुः ॥१२॥
कोरदूषः परं ग्राही स्पर्शं शीतो विषापहः ।

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

रुक्षः शीतो गुरुः स्वादुः सरो विड्वातकृच्चवः ॥१३॥
वृष्यः स्थैर्यकरो मूत्रमदःपित्तकफान् जयेत् ।
पीनसम्बासकासोरुस्तस्मकण्ठत्वगामयान् ॥१४॥

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

न्यूनो यथादनुयवः रुक्षोष्णो घंशजो यवः ।

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

वृष्यः शीतो गुरुः क्षिग्धो जीवनो वातपित्तहा ॥१५॥
सन्धानकारी मधुरो गोधूमः स्थैर्यकृत्सरः ।
पथ्या नन्दीमुखी शीता कषायमधुरा लघुः ॥१६॥

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

Naṅdimukha (veriety of wheat) is good for health, cold in potency, astringent sweet in taste and easily digestible. 16.

इति शुकधान्यवर्गः ।

Thus ends the group of grains which have spike.

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

Śimbidhānya varga—(group of legumes or pulses) :—

अथ शिम्बीधान्यवर्गः ।

मुद्गाडकीमसूरादि शिम्बीधान्यं विषम्वहृत् ।
कषायं स्वादु सङ्ग्राहि कटुपाकं हिमं लघु ॥१७॥
मेदःश्लेष्मासपित्तेषु हितं श्लेपोपश्लेकयोः ।

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

वरोऽत्र मुद्गोऽल्पबलः, कलायस्त्वतिघातलः ॥१८॥

राजमाषोऽनिलकरो रुक्षो बहुशकृद्गुरुः ।

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

उष्णाः कुलत्थाः पाकेऽम्लाः शुक्राश्मश्वसपीनसान् ॥१९॥

कासारशःकफवातांश्च घ्नन्ति पित्तासदाः परम् ।

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

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

निष्पावो घातपित्ताक्षस्तन्यमूत्रकरो गुरुः ॥२०॥
सरो विदाही दृक्शुक्रकफशोफविषापहः ।

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

माषः क्षिग्धो बलश्लेष्मलपित्तकरः सरः ॥२१॥
गुरुष्णोऽनिलहा स्वादुः शुक्रवृद्धिविरेककृत् ।

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

फलानि माषद्विघात्काकाण्डोलात्मशुक्तयोः ॥२२॥

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

उष्णस्वच्यो हिमः स्पर्शं केच्यो बल्यस्तिलो गुरुः ।
अल्पमूत्रः कटुः पाके मेघाऽन्निकफपित्तकृत् ॥२३॥

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

क्षिग्धोमा स्वादुतिकोष्णा कफपित्तकरी गुरुः ।
दृक्शुक्रहृत्कटुः पाके, तद्वद्वीजं कुसुम्भम् ॥२४॥

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

माषोऽत्र सर्वश्वरो, यवकः शूकजेषु च ।

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

नवं धान्यमभिष्यन्दि, लघु संवत्सरोषितम् ॥२५॥
शीघ्रजन्म तथा सूप्यं निस्तुषं युक्तिमर्जितम् ।

Fresh grains (just harvested) are abhiṣyañdi (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 easily digestible. 25.

इति शिम्बीधान्यवर्गः ।

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

Kṛtanna varga—(group of prepared foods) :—

अथ कृतान्न (पकाण) वर्गः ।

मण्डपेयाविलेपीनामोदनस्य च लाघवम् ॥२६॥
यथापूर्वं शिवस्तत्र मण्डो वातानुलोमनः ।
तृड्ग्लनिदोषशेषघ्नः पाचनो धातुसाम्यकृत् ॥२७॥
स्रोतोमार्द्वकृत्स्वैवी सन्धुक्षयति घानलम् ।

Maṇḍa, peyā, vilepī and odana are more easily digestible in their preceding order of enumeration. out of them, maṇḍa is the best for its causing easy movement of faeces and flatus, relieving thirst and exhaustion, residues of doṣās (which might have remained over even after purificatory therapies); it helps digestion, restores the normalcy of the tissues, causes softness of the channels (and tissue pores), perspiration and kindles the digestive activity. 26–27.

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

क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा ॥२८॥
मलानुलोमनी पथ्या पेया दीपनपाचनी ।

Peyā relieves hunger, thirst, exhaustion, debility, diseases

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

विलेपी ग्राहिणी हृद्या तृष्णाघ्नी दीपनी हिता ॥२९॥
व्रणाक्षिरोगसंशुद्धुर्बलक्षोहपायिनाम् ।

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

सुधौतः प्रसृतः स्वन्नोऽत्यक्तोष्मा चौदनो लघुः ॥३०॥
यश्चान्नेवौषधकाथसाधितो वृष्टतण्डुलः ।
विपरीतो गुरुः क्षीरमांसाद्यैर्यश्च साधितः ॥३१॥

Odana prepared with grains which have been washed well, in which the entire water has evaporated and which is devoid of hot fumes is easily digestible; 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, mutton etc., are not easily digestible.

इति द्रव्यक्रियायोगमानाद्यैः सर्वमादिशेत् ।

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

बृंहणः प्रीणनो वृष्यश्चक्षुष्यो व्रणहो रसः ॥३२॥

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

मौद्गस्तु पथ्यः संशुद्धव्रणकण्ठाक्षिरोगिणाम्

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

घातानुलोमी कौलत्थो गुल्मतूनीप्रतूनिजित ॥३३॥

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

तिक्तपिण्याकविकृतिः शुष्कशाकं विरुढकम् ।
शाण्डाकीवटकं हृद्यं दोषलं ग्लपनं गुरु ॥३४॥

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

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा ।

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

अमक्षुत्तृङ्गमहरं पानकं प्रीणनं गुरु ॥३५॥
विष्टम्भि मूत्रलं हृद्यं यथाद्रव्यगुणं च तत् ।

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

लाजास्तृङ्घर्षतीसारमेहमेदःकफच्छिदः ॥३६॥
कासपित्तोपशमना दीपना लघवो हिमाः ।

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

पृथुका गुरवो बल्याः कफविष्टम्भकारिणः ॥३७॥

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

घाना विष्टम्भिनी रुक्षा तर्पणी लेखनी गुरुः ।

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

सक्तु लघवः क्षुत्सुद्धमनेत्रामयत्रणान् ॥३८॥
 घ्नन्ति सन्तर्पणाः पानात्सद्य एव बलप्रदाः ।
 नोदकान्तरिताश्च द्विर्न निशायां न केवलान् ॥३९॥
 न भुक्त्वा न द्विजैश्छिन्त्वा सकूनद्यान्न वा बहून् ।

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

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

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

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

पिण्याको ग्लपनो रक्षो विष्टम्भी दृष्टिदूषणः ॥४०॥
 वेसवारो गुहः स्निग्धो बलोपचयवर्धनः ।
 मुद्गाविजास्तु गुरवो यथाद्रव्यगुणानुगाः ॥४१॥

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

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

कुक्कुलकर्परभाष्टकन्दङ्गारविपाचितान् ।
 एकयोर्नीलघृन्विद्यादपानुत्तरोत्तरम् ॥४२॥

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

इति कृतान्न (पकाश्च) वर्गः ।

Thus ends the group of prepared foods.

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

अथ मांसवर्गः ।

Mamsa varga--(group of meats) :-

हरिणैर्जकुरङ्गर्क्षगोर्कर्णमृगमातृकाः ।
 शशशम्बरचारुष्करमाद्या मृगाः स्मृताः ॥४३॥

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

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

Viṣkīra varga :-

लाघवार्तिकवर्ताररक्तवर्त्मकुकुबुभाः ।
 कपिललोपचक्रास्यबकोरकुरुबाहवः ॥४४॥
 वर्तको वर्तिका चैव तिस्रिः क्रकरः-शिकी ।
 ताम्रचूडास्यबकरगोर्दार्गिरिवर्तिकाः ॥४५॥
 तथा शारपदेन्द्रामधरटाद्याश्च विष्किराः ।

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

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

जीवजीवकदात्युहभृङ्गाह्युकसारिकाः ॥४६॥

लट्वाकोकिलहारीतकपोतचटकादयः ।

प्रतुदाः भेकगोघाहिश्वाविदाया बिलेशयाः ॥४७॥

Jivañjivaka (greek partridge), dātyūha (gallinule), bhṛṅga (shrike), śuka (parakeet), sārīkā (mynah), laṭvā (wild sparrow), kokila (cuckoo), hārīta (grey peigon), kapota (wood peigon), caṭaka (house sparrow) etc. belong to the group of *pratuda* (birds which peck the food and eat). 46.

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

Prasaha varga :-

गोखराश्वतरोष्ट्राश्वहीपिसिहर्क्षवानराः ।

मार्जारमूषकव्याघ्रवृकचञ्चरक्षयः ॥४८॥

लोपाकजम्बुकश्येनवाषवान्तादवायसाः ।

शशमीभासकुररगृध्रोत्ककुलिङ्गकाः ॥४९॥

धूमिका मधुहा चेति प्रसहा मृगपक्षिणः ।

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

वराहमहिषन्यकुबरोहितवारणाः ॥५०॥

सृमरश्चमरः खड्गो गवयश्च महामृगाः ।

Varāha (boar), mahiṣa (buffalo), nyaṅku (dog deer), rohita (big deer), ruru (swamp deer), vāraṇa (elephant), sṛmara (indian wild bear), camara (yak), khadga (rhinoceros) and gavaya (goyal ox) are known as *mahāmṛga* (animals of huge body). 50.

Apcara varga-(aquatic birds) :-

हंससारसकादम्बवककारण्डवप्लवाः ॥५१॥

बलाकोकोशचक्राहमद्गुक्रौञ्चदयोऽप्वराः ।

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

Matsya varga :- (Fishes)

मत्स्या रोहितपाठीनकूर्मकुम्भीरकर्कटाः ॥५२॥

शुक्तिशङ्खोद्रशम्बुकशफरीवर्मिसन्द्रिकाः ।

चुलूकीनक्रमकरशिशुमारतिमिङ्गिलाः ॥५३॥

राजीचिलिदिमाद्याश्च मांसमित्याहुरष्टधा ।

Rohita (red fish), paṭhīna (boa), kūrma (tortoise), kumbhira (gavial, alligator), karkata (crab), śukti (pearl mussel), śaṅkha (conch shell), udru (otter), śambuka (common snail), safari (large glistening fish), varmi caṅdrika (a kind of cat fish), culuki (porpoise, seahog), nakra (crocodile), makara (crocodile), śiśumara (dolphin), timingala (whale, shark), raji (snake fish), cilicima (red striped fish) and others belong to the group of *matsya* (fishes). Thus eight kinds of (source of) māṁsa (meat) are enumerated. 52-53.

(मृग्यं वैष्णविकं किञ्च प्रातुदं च बिलेशयम् ।

प्रासहं च महामृग्यमप्वरं मात्स्यमष्टधा ॥ १ ॥)

योनिष्वजावी व्यामिश्रगोवत्त्वादिनिश्चिते ॥५४॥

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

आद्यान्त्यां जाङ्गलानूपा मध्यौ साधारणौ स्मृतौ ।

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

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

तत्र बद्धमलाः शीता लघ्वो जाङ्गला हिताः ॥५५॥

पित्तोत्तरे वातमध्ये सन्निपाते कफानुगे ।

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

दीपनः कटुकः पाके ग्राही रुक्षो हिमः शशः ॥५६॥

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

ईषदुष्णगुरुस्निग्धा वृंहणा वर्तकादयः ।

तिच्चिरिस्तेष्वपि वरो मेधाग्निबलशुक्रकृत् ॥५७॥

ग्राही वर्ण्योऽनिलोद्रिक्तसन्निपातहरः परम् ।

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

नातिपथ्यः शिकी पथ्यः श्रोत्रस्वरवयोदशाम् ॥५८॥

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

तद्वच्च कुकुटो वृष्यः ग्राम्यस्तु श्लेष्मलो गुरुः ।

मेधाऽनलकरा हृद्याः क्रकराः सोपवक्रकाः ॥५९॥

गुरुः सलक्षणः काणकपोतः सर्वदोषकृत् ।

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

वटकाः श्लेष्मलाः स्निग्धा वातघ्नाः शुक्रलाः परम् ॥६०॥

Meat of caṭaka increases kapha, is unctous, mitigates vāta and best to increase semen. 60.

गुरुष्णस्निग्धमधुरा वर्गाश्चातो यथोत्तरम् ।

मूत्रशुक्रकृतो बल्या वातघ्नाः कफपित्तलाः ॥६१॥

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

शीता महामृगास्तेषु, क्रव्यादप्रसहाः पुनः ।

लवणानुरसाः पाके कटुका मांसवर्धनाः ॥६२॥

जीर्णाशोऽग्रहणीदोषशोषार्तानां परं हिताः ।

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

नातिशीतगुरुस्निग्धं मांसमाजमदोषलम् ॥६३॥

शरीरघातुसामान्यादनमिष्यन्दि वृंहणम् ।

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

विपरीतमतो ज्ञेयमाविकं बृंहणं तु तत् ॥६४॥

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

शुष्ककासभ्रमात्यग्निविषमञ्चरपीनसान् ।

कास्यै केवलवातांश्च गोमांसं सन्नियच्छति ॥६५॥

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

उष्णो गरयेयान्महिषः स्वप्रदोर्ध्ववृहस्वकृत् ।

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

तद्वराहः भ्रमहा रुचिशुक्रबलप्रदः ॥६६॥

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

मत्स्याः परं कफकराः चिलिचीमल्लिदोषकृत् ।

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

लावरोहितगोधैणाः स्वे स्वे वर्गे वराः परम् ॥६७॥

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

मांसं सद्योहतं शुद्धं वयःस्थं च भजेत् त्यजेत् ।

मृतं कृशं मृशं मेघं व्याधिवारिविषैर्हतम् ॥६८॥

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

पुंस्रियोः पूर्वपश्चार्धे गुरुणी, गर्भिणी गुरुः ।

लघुर्योषिषतुष्पात्सु, विहङ्गेषु पुनः पुमान् ॥६९॥

शिरःस्कन्धोरुपृष्ठस्य कट्याः सक्थनोश्च गौरवम् ।

तथाऽऽमपकाशयथोर्यथापूर्वं विनिर्दिशेत् ॥७०॥

शोणितप्रभृतीनां च धातूनामुत्तरोत्तरम् ।

मांसाद्गरीयो वृषणमेद्वृक्यकृद्गुदम् ॥७१॥

इति मांसवर्गः ।

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

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

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

Thus ends the group of meat.

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

अथ शाकवर्गः ।

शाकं पाठाशठीसूषासुनिषण्णसतीनजम् ।

त्रिदोषघ्नं लघुं ग्राहि सराजक्षववास्तुकम् ॥७२॥

सुनिषण्णोऽग्निक्वद्वृष्यस्तेषु राजक्षवः परम् ।

ग्रहण्यशौविकारघ्नः वचोभेदि तु वास्तुकम् ॥७३॥

Śaka varga :—(group of leafy vegetables)

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

हन्ति दोषत्रयं कुष्ठं वृष्या सोष्णा रसायनी ।

काकमाची सरा स्वर्या चाङ्गेर्यम्लाऽग्निदीपनी ॥७४॥

ग्रहण्यशौऽनिकश्लेष्महितोष्णा ग्राहिणी लघुः ।

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

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

पटोलसप्तलारिष्टशाङ्गष्टावल्गुजाऽमृताः ॥७५॥
 वेत्राप्रबृहतीवासाकुतिलीतिलपर्णिकाः ।
 मण्डूकपर्णीककोटकारवेल्लकपर्पटाः ॥७६॥
 नाडीकलायगोजिह्वावार्ताकं वनतिक्तकम् ।
 करीरं कुलकं नन्दी कुचैला शकुलादनी ॥७७॥
 कटिञ्जं केम्बुकं शीतं सकोशातककर्कशम् ।
 तिक्तं पाके कटुं प्राहि घातलं कफपित्तजित् ॥७८॥

Paṭola, saptalā, ariṣṭa, śārṅgeṣṭā (angaravalli/bharangi), avalguja, amṛtā, vetrāgra (shoot of vetra), bṛhatī, vāsa, kutilī, tilaparnikā (badraka), maṇḍūkaparnī, karkoṭa, kāravella, parpaṭa, nāḍikalāya, gojihwā (godhumī); vārtāka (bṛhatī), vanatiktaka (vatsaka/kutaja), karīra, kulaka (kuplu), naḍī (jaya), kucaila, śakulādani (meṣaśṛṅgi), kaṭilla (raktapunarnavā), kebuka (kembuka), kośātaka, and karkaśa (kampilla),—all these are cold in potency, bitter in taste, pungent at the end of digestion, with hold the movement of fluids, increase vāta and mitigate kapha and pitta. 75-78.

इष्टं पटोलं कृमिनुत्स्वादुपाकं रुचिप्रदम् ।

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

पित्तलं दीपनं भेदि घातनं बृहतीद्वयम् ॥७९॥

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

इष्टं तु वमिकासघ्नं रक्तपित्तहरं परम् ।

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

कारवेल्लं सकटुकं दीपनं कफजित्परम् ॥८०॥

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

वार्ताकं कटुं तिक्तोष्णं मधुरं कफघातजित् ।
 सक्षारमाम्रजननं हृद्यं रुच्यमपित्तलम् ॥८१॥

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

करीरमाध्मानकरं कषायं स्वादु तिक्तकम् ।

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

कोशातकावल्गुजको भेदिनावम्रदीपनौ ॥८२॥

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

तण्डुलीयो हिमो रुक्षः स्वादुपाकरसो रुच्यः ।
 मधुपित्तविषाह्नः मुख्रातं वातपित्तजित् ॥८३॥
 स्निग्धं शीतं गुरु स्वादु बृंहणं शुक्रकृत्परम् ।

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

गुर्वी सरा तु पालङ्क्या मद्यो चान्युपोदका ॥८४॥
 पालङ्क्यावत्स्मृतमध्वुः स तु सकृद्ग्रहणात्मकः ।

Pālaṅkyā is hard to digest, and laxative.

Upodikā also relieves intoxication; Cañcu is similar to pālaṅkyā and withholds elimination of fluids. 84.

विदारी वातपित्तघ्नी मूत्रला स्वादुशीतला ॥८५॥
 जोषनी बृंहणी कण्ठ्या गुर्वी वृष्या रसायनम् ।
 चक्षुष्या सर्वदोषघ्नी जीवन्ती मधुरा हिमा ॥८६॥

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

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

कूष्माण्डतुम्बकालिककर्कशैर्वास्तिण्डिशम् ।
तथा त्रपुसचीनाकचिर्मटं कफवातकृत् ॥८७॥
मेदि विष्टभ्यभिष्यन्दि स्वादुपाकरसं गुरु ।

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

वल्लीफलानां प्रवरं कूष्माण्डं वातपित्तजित् ॥८८॥
वस्तिशुद्धिकरं वृष्यम् त्रपुसं त्वतिमूत्रलम् ।

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

तुम्बं रुक्षतरं प्राहि कालिकैर्वास्तिर्मटम् ॥८९॥
वालं पिसाहरं शीतं विद्यात्पकमतोऽन्यथा ।
शीर्णवृन्तं तु सक्षारं पित्तलं कफवातजित् ॥९०॥
रोचनं दीपनं हृद्यमहीलाऽऽजाहनुल्लघु ।

Tumba (alābu) is very dry (causes dryness), withholds elimination of fluids from the body; kāliṅga, ervāru and cirbhāṭa 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 vāta, improves taste and appetite, good for the heart, cures enlargement of the prostate, distention of abdomen and are easily digestable. 89-90.

मृणालविलशाखकुमुदोत्पलकन्दकम् ॥९१॥
नन्दीमाषककेलुटशूक्राटककसेरुकम् ।
कौञ्जादनं कलोद्यां च रुक्षं प्राहि हिमं गुरु ॥९२॥

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

91-92.

कलम्बनालिकामार्षकुटिञ्जरकुतुम्बकम् ।
बिल्लीलटाकलोणीकाकुरुटकगवेधुकम् ॥९३॥
जीवन्तमुष्मवेडगजयवशाकसुवर्चलाः ।
वालुकानि च सर्वाणि तथा सुप्यानि लक्ष्मणम् ॥९४॥
स्वादु रुक्षं सलवणं घातस्त्रेष्यकरं गुरु ।
शीतलं सृष्टविण्मूत्रं प्रायो विष्टभ्य जीर्यति ॥९५॥
स्त्रिंशं निष्पीडितरसं स्नेहाख्यं नातिदोषलम् ।

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

लघुपत्रा तु या बिल्ली सा वास्तुकसमा मता ॥९६॥

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

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

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

दीपनाः कफवातघ्नाभिरिविस्वाङ्कुराः सराः ॥९८॥
शतावर्यङ्कुरास्तिका वृष्या दोषत्रयापहाः ।

The tender sprouts of cirabilva increase appetite, mitigate kapha and vāta and cause movement of bowels; sprouts of śatā-
vari are bitter, aphrodisiac and mitigate the three doṣas 98.

रुक्षो वंशकरीरस्तु चिवाही वातपित्तकः ॥९९॥

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

पत्तूरो दीपनस्तिक्तः प्लीहार्शःकफघातजित् ।

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

कमिकासकफोत्क्रेदान् कासमर्दो जयेत्सरः ॥१००॥

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

कौसुम्भं शुभ्रं पित्तकरं सरम् ।

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

गुरुणं सार्षपं बद्धविण्मूत्रं सर्वदोषकृत् ॥१०१॥

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

यद्वालमय्यकरसं किञ्चित्क्षारं सतिक्तकम् ।

तन्मूलकं दोषहरं लघुं सोष्णं नित्यच्छति ॥१०२॥

गुल्मकासक्षयश्वासघ्ननेत्रगलामयान् ।

स्वराग्निसाक्षोदावर्तपोनसांश्च

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

महत्पुनः ॥१०३॥

रसे पाके च कटुकमुष्णघोर्यं त्रिदोषकृत् ।

गुर्धभिष्यन्दि च क्षिग्धसिद्धं तदपि घातजित् ॥१०४॥

घातश्लेष्महरं शुष्कं सर्वम् आमं तु दोषकृत् ।

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

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

कटूष्णी घातकफहा पिण्डालुः पित्तवर्धनः ॥१०५॥

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

कुठेरशिग्रुसुरससुमुक्कासुरिभूस्तृणम् ।

फणिज्जार्जकजम्बीरप्रभृति ग्राहि शाकनम् ॥१०६॥

विदाहि कटु रूक्षोष्णं हृद्यं दीपनरोचनम् ।

इकशुककृमिहृत्तीक्ष्णं दोषोत्क्रेशकरं लघु ॥१०७॥

Kuṭhēra, śigru, surasā, sumukha, āsuri, bhūṭṛṇa, phaṇijja, ārjaka, jāmbīra, 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 doṣās and are easily digestible. 106-107.

हिष्माकासविषश्वासपाश्वरूपपूतिगन्धहा ।

सुरसः सुमुखो नातिविदाही गरशोफहा ॥१०८॥

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

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

आर्द्रिका तिक्तमधुरा मूत्रला न च पित्तकृत् ।

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

लशुनो भृशतीक्ष्णोष्णः कटुपाकरसः सरः ॥१०९॥

हृद्यः केश्यो गुरुवृष्यः स्निग्धो रोचनदीपनः ।

भग्नसन्धानकृद्द्रव्यो रक्तपित्तप्रदूषणः ॥११०॥

किलासकुष्ठगुल्माशोमेहक्रिमिकफानिलान् ।

सहिष्मापीनसश्वासकासान् हन्ति रसायनम् ॥१११॥

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

पलाण्डुस्तद्गुणान्यूनः स्वेच्छलो नातिपित्तलः ।

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

कफघातार्शसां पण्यः स्वेदेऽभ्यवहृतौ तथा ॥११२॥

तीक्ष्णो गुञ्जनको प्राही पित्तिनां हितकृञ्च सः ।

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

दीपनः सूरणो रुच्यः कफघ्नो विशदो लघुः ॥११३॥

विशेषादर्शसां पण्यः भूकन्दस्त्वतिदोषलः ।

Sūrāṇa kindles digestion, improves taste, mitigates kapha, is non-unctuous, easily digestible and especially good for haemorrhoids; bhūkaṇḍa causes increase of all the doṣās to a great extent. 113.

पत्रे पुष्पे फले मात्रे कन्दे च गुस्ता क्रमात् ॥११४॥

वस ज्ञानेऽनु जीवन्ती सार्षपं त्ववरं परम् ।

इति शाकवर्गः ।

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

Thus ends the group of vegetables.

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

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

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

अथ फलवर्गः ।

द्राक्षा फलोत्तमा वृष्या चक्षुष्या सृष्टमूत्रविट् ॥११५॥

स्वादुपाकरसा स्निग्धा सकषाया हिमा गुहः ।

निहन्त्यनिरुपित्तात्प्रसिकास्यत्वमदात्ययान् ॥११६॥

तृष्णाकासश्रमश्वासस्वरभेदक्षतक्षयान् ।

Phala varga—(group of fruits) :—

Drākṣā (grapes) is best among fruits, is aphrodisiac, good for the eyes, helps elimination of urine and faeces, sweet in taste and at the end of digestion, unctuous, slightly astringent, cold in potency, hard to digest, cures diseases of vāta, pitta and rakta; bitter taste in the mouth, intoxication, thirst, cough, fever, dyspnoea, hoarseness, injury to the lungs and tuberculosis. 115-116½.

उद्विक्तपित्ताक्षयति त्रीन्दोषान्स्वादु दाडिमम् ॥११७॥

पित्ताक्षिरोधि नात्युष्णमम्लं वातकफापहम् ।

सर्वे इयं लघु स्निग्धं प्राहि रोचनदीपनम् ॥११८॥

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

मोचसर्जूरपनसनारिकेलपरुषकम् ।
 आन्नाततालकाश्मर्यराजादनमधूकजम् ॥११९॥
 सौवीरबदराङ्गोक्षफलगुण्डेष्मातक्रोञ्चम् ।
 घातामामिषुकाक्षोडमुकूलकनिकोचकम् ॥१२०॥
 उरुमाणं प्रियालं च बृंहणं गुरु शीतलम् ।
 दाहक्षतक्षयहरं रक्तपित्तप्रसादनम् ॥१२१॥
 स्वादुपाकरसं स्निग्धं विष्टम्भि कफशुक्रकृत् ।

Moca (plantain), kharjūra (dates), panasa (jack fruit) nari-
 kela (cocoanut) pariṣaka āmrātaka, tāla, kaśmārya, rājādāna,
 madhūka, badara, añkola, phalgu, śleṣmātaka, vātāma, abhi-
 ṣuka, akṣoda, mukūlaka, nikocaka, urūmaṇam, and priyāla-
 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.

फलं तु पित्तलं तालं सरं काश्मर्यजं हिमम् ॥१२२॥
 शकृन्मूत्रविबन्धनं केदयं मेथ्यं रसायनम् ।

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

घातामाद्युष्णवीर्यं तु कफपित्तकरं सरम् ॥१२३॥

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

परं घातहरं स्निग्धमनुष्णं तु प्रियालजम् ।
 प्रियालमञ्जा मधुरो वृष्यः पित्तानिलापहः ॥१२४॥

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

कोलमञ्जा गुणैस्तद्वत्तुर्द्धिःकासजिह्व च ।

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

124.

पकं सुदुर्जरं बिल्वं दोषलं पूतिमास्तम् ॥१२५॥
 वीपनं कफघातघ्नं बालं, प्राणुमयं च तत् ।

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

कपित्थमामं कण्ठघ्नं दोषलं, दोषघाति तु ॥१२६॥
 पकं हिष्माचमथुजित्, सर्वं प्राहि विषापहम् ।

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

जाम्बवं गुरु विष्टम्भि शीतलं भृशघातकम् ॥१२७॥
 सङ्प्राहि मूत्रशक्तोरकण्ठ्यं कफपित्तजित् ।

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

घातपित्ताक्षकृद्बालं, बद्धस्थि कफपित्तकृत् ॥१२८॥
 गुर्वाञ्च घातजित्पक्वं स्वादुम्लं कफशुक्रकृत् ।

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

वृक्षाम्लं प्राहि रुक्षोष्णं घातश्लेष्महरं लघु ॥१२९॥

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

शम्या गुरुष्णं केशघ्नं रुक्षम् पीलु तु पित्तलम् ।

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

कफवातहरं भेदि प्लीहार्शःकुमिगुल्मनुत् ॥१३०॥
सतिकं स्वादु यत्पीलु नात्युष्णं तन्निदोषजित् ।

Pilu increases pitta, mitigates kapha and vāta, 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 doṣās. 130.

त्वक्तिककटुका खिग्धा मातुलुङ्गस्य वातजित् ॥१३१॥
बृंहणं मधुरं मांसं वातपित्तहरं गुरु ।
लघु तत्केसरं कासश्वासहिष्मामदात्ययान् ॥१३२॥
आस्यशोषानिलश्लेष्मघ्नघ्नच्छर्द्यरोचकान् ।
गुल्मोदरार्शःशूलानि मन्दाग्नित्वं च नाशयेत् ॥१३३॥

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

भङ्गातकस्य त्वच्छांसं बृंहणं स्वादु शीतलम् ।
तदस्थ्यग्निहमं मेघ्यं कफवातहरं परम् ॥१३४॥

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

स्वादुम्लं शीतमुष्णं च द्विधा पालेवतं गुरु ।
रुच्यमत्यग्निशमनम्

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

रुच्यं मधुरमारुहम् ॥१३५॥
पक्मांशु जरां पाति नात्युष्णगुरुदोषलम् ।

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

द्राक्षापरुषकं चार्द्रमम्लं पित्तकफप्रदम् ॥१३६॥
गुरुष्णवीर्यं वातघ्नं सरं सकरमर्दकम् ।

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

तथाऽम्लं कोलकर्कन्धुलकुचाभ्रातकारुहम् ॥१३७॥
पेरावतं दन्तशङ्खं सतूदं मृगलिण्डिकम् ।
नातिपित्तकरं पक्वं शुष्कं च करमर्दकम् ॥१३८॥

Kola, karkaṅdhu, lakuca, āmrātaka, āruka, airāvata, dañṭaśaṅha, satūda, mrigāliṅḍika,—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 ।
तृष्णाभ्रमङ्गमच्छेदि लब्धिष्टं कफवातयोः ॥१३९॥

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

फलानामवरं तत्र लकुचं सर्वदोषकृत् ।
इति फलवर्गः ।

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

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

Varjya (rejectables) :—

हिमानलोष्णदुर्वातम्याललादिदूषितम् ॥१४०॥
जन्तुशुष्टं जले मग्नमभूमि त्रमनार्तवम् ।
अन्यधान्ययुतं हीनवीर्यं जीर्णतयाऽति च ॥१४१॥

धान्यं त्यजेत्तथा शाकं रुक्षसिद्धमकोमलम् ।
 असञ्जातरसं तद्वज्जुष्कं चान्यत्र मूलकात् ॥१४२॥
 प्रायेण फलमन्येवं तथाऽऽमं चित्त्वर्जितम् ।

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

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

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

अथौषधवर्गः ।

विष्यन्दि लघुणं सर्वं सूक्ष्मं सृष्टमलं मृदु ॥१४३॥
 वातघ्नं पाकि तीक्ष्णोष्णं रोचनं कफपित्तकृत् ।

Auśādha varga (group of drugs) :-

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

सैन्धवं तत्र सस्वादु वृष्यं हृद्यं त्रिदोषनुत् ॥१४४॥
 लघुनुष्णं हृद्यः पथ्यमविदाह्यभिदीपनम् ।

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

लघु सौवर्चलं हृद्यं सुगन्ध्युद्गारशोधनम् ॥१४५॥
 कटुपाकं विषन्धानं दीपनीयं रुचिप्रदम् ।

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

ऊर्ष्वार्धःकफवातानुलोमनं दीपनं चिद्धम् ॥१४६॥
 विषन्धानाहविष्टमशूलगौरवनाशनम् ।

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

विपाके स्वादु सामुद्रं गुद रुष्मविघर्धनम् ॥१४७॥

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

सतिककटुकसारं तीक्ष्णमुत्क्रोदि बीद्भिद्धम् ।

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

कृष्णे सौवर्चलगुणा लवणे गन्धवर्जिताः ॥१४८॥

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

रोमकं लघु, पांसूथं सखारं रुष्मकं गुद ।

Romaka is easily digestible; pāmsūthha is slightly alkaline, aggravates kapha and not easily digestible.

लवणानां प्रयोगे तु सैन्धवादि प्रयोजयेत् ॥१४९॥

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

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

गुल्महृद्गृहीपाण्डुप्लीहामाहगलामयान् ।
 श्वासारोःकफकासांश्च शमयेद्यवशुकजः ॥१५०॥

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

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

क्षारः सर्वत्र परमं तीक्ष्णोष्णः कृमिजिह्वुः ।
पित्तासृग्दूषणः पाकी छेद्यहृद्यो विदारणः ॥१५१॥
अपथ्यः कटुलावण्याच्छुक्रौजःकेशचक्षुषाम् ।

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

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

हिङ्गु घातकफानाहशूलघ्नं पित्तकोपनम् ॥१५२॥
कटुपाकरसं रुच्यं दीपनं पाचनं लघु ।

Hiṅgu mitigates vāta, kapha, cures distension of the abdomen and colic, aggravates pitta, pungent in taste and at the end of digestion, enhances taste, hunger, digestion and is easily digestible. 152.

कषाया मधुरा पाके रुक्षा विलवणा लघुः ॥१५३॥
दीपनी राचनी मेथ्या वयसः स्थपनी पत्म् ।

उष्णवीर्या सराऽऽयुष्या बुद्धीन्द्रियबलदा ॥१५४॥
कुष्ठवैवर्ण्यवैस्वर्यपुराणविषमज्वरान् ।
शिरोऽक्षिपाण्डुहृद्रोगकामलाग्रहणीगदान् ॥१५५॥
सशोषशोफातीसारमेदमोहवमिक्रिमीन् ।
श्वासकासप्रसेकाशःश्रीहानाहगरोदरम् ॥१५६॥
विबन्धं श्लोत्सां गुल्ममूर्खस्तम्भमरोचकम् ।
हरीतकी जयेद्याधीस्तांस्तांश्च कफघातजान् ॥१५७॥

Haritakī is astringent, sweet at the end of digestion, dry (causes dryness), devoid of lavaṇa (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 intermittant fevers, disease of the head, and eyes, anaemia, heart disease, jaundice, disease of the duodenum, consumption, dropsy, diarrhoea, obesity, fainting, vomiting, worms (intestinal parasites), dyspnoea, cough, excess salivation, haemorrhoids, disease of the spleen, distension of the abdomen, enlargement of the abdomen, obstruction of channels, abdominal tumors, stiffness of the thigh, loss of taste (anorexia) and many other disease arising from (aggravation of) kapha and vāta. 153-157.

तद्वदामलकं शीतमम्लं पित्तकफापहम् ।

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

कटु पाके हिमं केश्यमक्षमीषण तद्गुणम् ॥१५८॥

Akṣa (vibhītaka) is pungent at the end of digestion, cold in potency, good for hairs and possesses properties similar (to haritakī and āmalaka) but slightly less (in degree). 158.

इयं रसायनवरा त्रिकलाऽश्वासनापहा ।

रोपणी स्वग्नाद्वेदमेदोमेहकफास्रजित् ॥१५९॥

Thus, the triphalā (haritakī, āmalakī and vibhītakī), 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 aśra (blood). 159.

सकेसरं चतुर्जातं त्वक्पत्रैलं त्रिजातकम् ।
पित्तप्रकोपि तीक्ष्णोष्णं रुक्षं रोचनदीपनम् ॥१६०॥

Twak, patra and elā together are known as trijātaka and these along with keśara form the caturjāta (ka). They cause aggravation of pitta, are penetrating, hot in potency, dry (cause dryness), improve taste and hunger. 160.

रसे पाके च कटुकं कफघ्नं मरिचं लघु ।

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

श्लेष्मला स्वादुशीताऽऽर्द्रा गुर्वी क्षिग्धा च पिप्पली ॥१६१॥
सा शुष्का विपरीताऽतः क्षिग्धा वृष्या रसे कटुः ।
स्वादुपाकाऽनिलश्लेष्मश्वासकासापहा सरा ॥१६२॥
न तामस्युपयुञ्जीव रसायनविधिं विना ।

Pippalī in its green state aggravates kapha, is sweet in taste and cold in potency, not easily digestable and is unctous. The same, when dry, becomes opposite (of the properties of the green state), and so is unctous, aphrodisiac, pungent in taste, sweet at the end of digestion, mitigates anila (vāta), ślesma (kapha), dyspnoea and cough; is laxative, it should not be used in excess (for long period), without following the regimen of rejuvenation therapy. 161-162.

नागरं दीपनं वृष्यं प्राहि हृद्यं विबन्धनुत् ॥१६३॥
रुष्यं लघु स्वादुपाकं क्षिग्धोष्णं कफघातजित् ।

Nāgara, (śuñṭhī), increases hunger, is aphrodisiac, water absorbant, good for the heart (or the mind), relieves constipation, bestows, taste, easily digestable, sweet at the end of digestion, unctous, hot in potency and mitigates kapha and vāta. 163.

तद्वदार्द्रकमेतच्च त्रयं त्रिकटुकं जयेत् ॥१६४॥
स्थौल्याग्निस्वनश्वासकासश्लेष्मदीपनसान् ।

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

चविकापिप्पलीमूलं मरिचास्यान्तरं गुणैः ॥१६५॥

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

चित्रकोऽग्निसमः पाके शोफार्शःकुमिकुष्ठहा ।

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

पञ्चकोलकमेतच्च मरिचेन विना स्मृतम् ॥१६६॥

गुल्मश्लीहोदरानाहशूलघ्नं दीपनं परम् ।

The above, excluding marica, (pippalī, pippalīmūla, cavya, citraka and nāgara) is known as pañcakolaka, it cures abdominal tumors, disease of the spleen, enlargement of the abdomen, distension and colic, and is best to improve hunger and digestion.

बिल्वकाश्मर्यतर्कारीपाटलाटिण्डुकैर्महत ॥१६७॥

जयेत्कषायतिकोष्णं पञ्चमूलं कफानिली ।

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

ह्रस्वं बृहत्पुंशुमतीद्वयगोक्षुरकैः स्मृतम् ॥१६८॥

स्वादुपाकरसं नातिशीतोष्णं सर्वदोषजित् ।

Bṛhatīdwāya (bṛhati and kaṅṭakārī), amśumatīdwāya (śāliparṇī and pṛṣniparṇī) and gokṣuraka—together are known as hrasva pañcamūla. It is sweet in taste and at the end of digestion, neither very hot nor very cold in potency and mitigates all the doṣas. 168.

बलापुनर्नवैरण्डशूर्पपर्णीद्वयेन तु ॥१६९॥

मध्यमं कफघातघ्नं नातिपित्तकरं खरम् ।

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

अमीरवीराजीवन्तीजीवकर्षकैः स्मृतम् ॥१७०॥

जीवनाख्यं तु चक्षुष्यं वृष्यं पित्तानिलापहम् ।

Abhīru, virā, jīvaṅtī, jīvaka and ṛṣabhaka together from the jīvana pañcamūla. It is good for the eye, aphrodisiac and mitigates pitta and anila (vāta)-

तृणाख्यं पित्तजिह्वर्मकासेक्षुशरशक्तिभिः ॥१७१॥

इत्यौषधवर्गः ।

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

शुकशिम्बीजपक्वान्मांसशाकफलोषधैः ।

वर्गितैरन्नलेशोऽपमुक्तो नित्योपयोगिकः ॥१७२॥

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

इति श्रीवैद्यपतिरसिहगुप्तसुबुधोमद्वाग्भटाद्य (चितायामष्टाङ्गहृदयसंहितायां

सूत्रस्थानेऽन्नस्वरूपविज्ञानीयो नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the chapter known as Annaswarūpa vijñāniya, the sixth in Sūtrasthāna of Aṣṭāṅga hṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati simhagupta.

सप्तमोऽध्यायः

Chapter-7.

ANNARAKṢĀDHYĀYA-(Protection of foods)

अथातोऽन्नरक्षाध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

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

Prānacārya (Royal physician) :-

राजा राजगृहासन्ने प्राणाचार्यं निवेशयेत् ।

सर्वदा स भवत्येवं सर्वत्र प्रतिजागृविः ॥ १ ॥

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

अन्नपानं विषाद्रक्षेद्विशेषेण महीपतेः ।

योगक्षेमौ तदायत्तौ धर्माद्या यन्निरन्धनाः ॥ २ ॥

The foods and drinks of the king should be protected from poison, because his welfare and health depend upon them (food and drink) and righteousness etc. are conditioned by them (welfare and health). 2.

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

ओदनो विषवान् सान्द्रो यात्यविस्राव्यतामिव ।

चिरेण पच्यते पक्वो भवेत्पर्युषितोपमः ॥ ३ ॥

मयूरकण्ठतुल्योष्मा मोहमूर्च्छाप्रसेककृत् ।

हीयते वर्णगन्धाद्यैः क्लिद्यते चन्द्रिकाचितः ॥ ४ ॥

Boiled rice which is mixed with poison becomes thick, and unable to flow out (of the vessel), takes long time to cook, cooked ones becomes moist (stale) very soon, emits flames (when thrown on fire) resembling the colour of the peacock's neck (blue), produces delusion, fainting and (excess)

salivation (when consumed), loses (quickly) its colour, taste etc., becomes watery and full of glistening particles. 3-4.

व्यञ्जनान्याश्च शुष्यन्ति श्यामकाथानि तत्र च ।
हीनाऽतिरिक्ता विकृता छाया दृश्येत नैव वा ॥ ५ ॥
फेनोर्ध्वराजीसीमन्ततन्तुबुद्बुदसम्भवः ।
विच्छिन्नधिरसा रागाः क्षण्डवाः शाकमामिषम् ॥ ६ ॥

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

नीला राजी रसे, ताम्रा क्षीरे, दधनि दृश्यते ।
श्यावा, ऽऽपीतासिता तत्रे, घृते पानीयसन्निभा ॥ ७ ॥
मस्तुनि श्यात्कपोताभा, राजी कृष्णा तुषोदके ।
काली मद्याम्मसोः, क्षौद्रे हरितैलेऽरुणोपमा ॥ ८ ॥
पाकः फलानामामानां पकानां परिकोथनम् ।
द्रव्याणामार्द्रशुष्काणां स्यातां ग्लानिविवर्णते ॥ ९ ॥
सूदूनां कठिनानां च भवेत्स्पर्शविपर्ययः ।
माल्यस्य स्फुटिताग्रत्वं ग्लानिर्गन्धान्तरोद्भवः ॥ १० ॥
श्याममण्डलता घृते, शदनं तन्तुपक्ष्मणाम् ।
धातुमौक्तिकाद्वाह्मरजादिषु मलाकता ॥ ११ ॥
लोहस्पर्शप्रमादानीः, सप्रभत्वं तु सृष्टमये ।

Blue lines appear in meat juice, coppery lines in milk and black ones in dadhi (yoghurt, curds), yellowish white lines in buttermilk, lines resembling water appear on ghṛta (ghee, butterfat), that resembling peginon appear on mastu (whey), blue black lines on tuṣoḍaka (sour drink prepared from barley husk), black lines on wines and water, green lines in honey and crimson lines on oils. Unripe fruits, ripen (fast) and ripe ones become overripe and decomposed, substances which are green and dry become dull in appearance and discoloured respectively, soft and hard substances undergo change to their opposite qualities.

The flowers of the garland become split at their edges, fade and assume others smell (other than their own).

Dirty patches appear on cloth (dress and other apparels), its threads and hems fall out.

(Vessels etc. prepared from) metals, pearls, wood, stone, precious stones etc. become dirty, and lose their smooth touch and lustre those prepared from mud assume lustre. 5-11.

Viṣāda lakṣaṇa (feature of the person who puts poison) :-

विषदः श्यावशुष्कास्यो विलक्षो वीक्षते विशः ॥ १२ ॥
स्वेदेषुपथुमांसस्तो भीतः स्फळति जृम्भते ।

The person who puts poison (administers poison in any form) will have his face black (discoloured) and dry (devoid of complexion), is shy, looks around (in fear), sweats, trembles, loses strength, is fearful, slips (in acts such as talking, walking etc.) and yawns too much. 12.

Viṣāna parikṣā-(testing of poisoned foods) :-

प्राप्यान्नं सविषं त्वग्निरेकावर्तः स्फुटत्यति ॥ १३ ॥
शिखिकण्ठाभधूमाचिरनर्धिवोऽग्रगन्धवान् ।

The fire on which poisoned food is thrown, emits flame in a single pile (without its whirls), makes too much crackling noise, flame and smoke resembling the neck of the peacock (blue colour) emerge or no flame comes up at all, and very strong smell issues forth. 13.

त्रियन्ते मक्षिकाः प्राश्य काकः क्षामस्वरो भवेत् ॥ १४ ॥
उत्क्रोशन्ति च दृष्ट्वैतच्छुक्रदात्यूहसारिकाः ।
हंसः प्रस्फळति, ग्लानिर्जीवञ्जीवस्य जायते ॥ १५ ॥
चक्रोरस्याऽक्षिवैरान्धं, क्रौञ्चस्य स्यान्मदोदयः ।
कपोतपरभृहक्षचक्रवाका जहत्यसून् ॥ १६ ॥
उद्वेगं याति मार्जारः, शकृन्मुञ्चति धानरः ।
दृष्येन्मयूरस्तदृष्ट्या मन्दतेजो भवेद्विषम् ॥ १७ ॥
इत्यन्नं विषवज्ज्ञात्वा त्यजेदेवं प्रयत्नतः ।
यथा तेन विषधेरन्नपि न क्षुद्रजन्तवः ॥ १८ ॥

Eating (poisoned) food, flies die, the crow loses its voice, the śuka (parrot), dātyūha (gallinule bird) and sārīkā (common mynah) begins to hoot at the very sight (of poisoned food), the hamsa (swan) loses its gait, jivañjīva (chukar), becomes exhausted the eyes of the cakora (greek pheasant) become red, krouñca (pond heron) becomes intoxicated (exhilarated), the kapota (pigeon), parabhrīta (cuckoo) and cakravāka (ruddyshel drake), lose their life, the mārjāra (cat) becomes irritable, the vānara (monkey), eliminates faeces, the mayūra (peacock) becomes exhilarated by seeing it (poisoned food) and by its sight the poison loses its strength; knowing (by these tests) that the food is poisoned, it should be rejected and disposed off in such a way that even small animals will not get troubled by it. 14-18.

Viṣṇanaja vikārah—(diseases produced by poisoned food) :—

स्पृष्टे तु कण्डूदाहोषाश्वरार्तिस्फोटसुप्तयः ।
नक्षरोमच्युतिः शोफः, सेकाद्या विषनाशनाः ॥१९॥
शस्तास्तत्र प्रलेपाश्च सेव्यचन्दनपत्रकैः ।
ससोमबलकतालीसपत्रकुष्ठामृतानतैः ॥२०॥

The touch (of poisoned foods) produces itching (irritation), burning sensation all over the body, burning sensation at the site of touch, fever, pain, eruptions, loss of tactile sensation, falling of the nails and hairs and swelling. The treatment shall be bathing (washing), pouring with water processed with anti-poisonous drugs, application of paste of sevyā (uśīra), cañdana, padmaka, somavalka, tālisa patra, kuṣṭha, amṛta and nata. 19-20.

लाला जिह्वोष्ठयोर्जाश्वमूषा विमिचिमायनम् ।
दन्तहर्षो रसाश्रुत्वं हनुस्तम्भश्च चक्रणं ॥२१॥
सेव्यापेस्तत्र गण्डूषाः सर्वे च विषजिद्धितम् ।

Poisoned food inside the mouth produces excess of salivation, inactivity of the tongue and lips, burning sensation, tingling of the teeth, inability to perceive taste and stiffness of the lower jaw.

The treatment shall be mouth gargling with water processed with sevyā and others (drugs mentioned

earlier) and all other therapies (for the mouth) which are antipoisonous. 21-21½.

आमाशयगते स्वेदमूर्च्छाध्मानमदध्मनाः ॥२२॥
रोमहर्षो वमिर्दाहश्चक्षुर्हृदयरोधनम् ।
बिन्दुभिश्चाचयोऽङ्गानां, पकाशयगते पुनः ॥२३॥
अनेकवर्णं वमति मूत्रयत्यतिसार्यते ।
तन्द्रा कुशत्वं पाण्डुत्वमुदरं बलसङ्कथः ॥२४॥
तयोर्वान्तविरिक्तस्य हरिद्रे कटभी गुडम् ।
सिन्दुवारितनिष्पाववाष्पिकाशतपर्विकाः ॥२५॥
तण्डुलीयकमूलानि कुक्कुटाण्डमवस्त्रुजम् ।
नावनाञ्जनपानेषु योजयेद्विषशान्तये ॥२६॥

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

Reaching of the intestines it produces vomiting of many colours, excess of urination, purgations, drowsyness, emaciation, pallor, enlargement of the abdomen and loss of strength.

For both (these conditions) the patient should be administered emesis and purgation therapies, followed by nasal medication, collyriums and drinking of decoction prepared from the two haridrā, kaṭabhī, guḍa (molasses, jaggery) siṅduvārīta, niṣpāva, bāṣpikā, śataparvikā, roots of tañḍulīyaka, kukkutāṇḍa (hen's egg) and avalgujā to relieve the effect of poison. 22-26.

Hydvisodhana—(purifying the heart) :—

विषमुक्ताय दद्याच्च शुद्धायोर्ध्वमधस्तथा ।
सूक्ष्मं ताम्ररजः काले सक्षौद्रं हृदिशोधनम् ॥२७॥
शुद्धे हृदि ततः शाणं हेमचूर्णस्य दापयेत् ।
न सज्जते हेमपाङ्के पद्मपत्रेऽम्बुवद्विषम् ॥२८॥
जायते विपुलं चायुर्गरेऽश्वेष विधिः स्मृतः ।

The person who has consumed poisoned food should be administered purifactory therapies of upward and downward routes (emesis and purgation respectively) and then made to

lick fine powder of copper mixed with honey, at the proper time, in order to purify the heart; after thus purifying the heart fine powder of gold one śāṇa in quantity should be administered to him. In the body which has partaken gold in this way the poison does not adhere just like water in a lotus leaf. By this, the life of the person becomes long; the same treatment is suitable even for gara (artificial poison, homicidal poisoning). 27-28½.

Viruddhahāra—(incomptable foods) :-

विरुद्धमपि चाहारं विद्याद्विषगरोपमम् ॥२९॥

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

मानूपमामिषं माषक्षौद्रक्षीरविरुद्धकैः ।
विरुध्यते सह विसैर्मूलकेन गुडेन वा ॥३०॥
विशेषात्पयसा मत्स्या मत्स्येष्वपि चिलीचिमः ।

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

विरुद्धमम्लं पयसा सह सर्वं फलं तथा ॥३१॥
तद्वत्कुलत्थवरककङ्कुवल्बमकुष्ठकाः ।

All sour substances are incomptable with milk, so also all the fruits (which are sour), so also kulattha, varaka, kaṅgu, valla and makuṣṭaka. 31½.

मक्षयित्वा हरितकं मूलकादि पयस्त्यजेत् ॥३२॥

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

घाराहं भ्वाविधा नाद्याद्भ्रा पृषतकुकुटौ ।
आममांसानि पित्तेन, माषसूपेन मूलकम् ॥३३॥
अर्षि कुसुम्भशाकेन, विसैः सह विरुद्धकम् ।
माषसूपगुडक्षीरदध्याज्यैर्लाकुचं फलम् ॥३४॥
फलं कदल्यास्तक्रेण दध्ना तालफलेन वा ।
कषोषणाभ्यां मधुना काकमाषीं गुडेन वा ॥३५॥

सिद्धां वा मत्स्यपचने पचने नागरस्य वा ।

सिद्धामन्यत्र वा पात्रे कामात्तामुषितां निशाम् ॥३६॥

Meat of (varāha) boar, should not be consumed along with the meat of śvāvidh (porcupine), meat of pṛṣata (spotted deer) and kukkuṭa (cock) should not be partaken with dadhi (curds, yoghurt); uncooked meat along with bile, mūlaka with soup of māṣa, meat of āvi (sheep) with leaves of kusumbha; germinated grains with bisa, fruits of lukuca along with soup of māṣa; guḍa (jaggery), milk, dadhi (curds, yoghurt) and ājya (butter-fat) fruit of tāla along with dadhi (curds, yoghurt), kaṇa and ūṣaṇa alongwith madhu (honey) or kākamācī with guḍa (jaggery, molasses), kākamācī prepared in the vessel meant for cooking fish or for cooking nāgara or prepared in any other vessel to make it likeable or that kept overnight. 33-36.

मत्स्यनिस्तेलनक्षेत्रे साधिताः पिप्पलीस्त्यजेत् ।

कांस्ये दशाहमुषितं सर्पिदण्डं त्वदृक्करे ॥३७॥

Pippalī processed with the oil in which fish is fried should be rejected.

Sarpi (ghee, butterfat) kept for more than ten days in a bronze vessel, heat (hot materials, hot comforts etc.) along with aruṣkara (should be avoided). 37.

मासो विरुध्यते शूल्यः कम्पिलस्तक्रसाधितः ।

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

देकस्यं पायससुराकुशराः परिवर्जयेत् ॥३८॥

Mixing together (and then consuming) of pāyasa (milk pudding), surā (beer) and kṛṣara (rice mess prepared with green gram) should be avoided. 38.

मधुसर्पिर्वसातैलपानीयानि द्विशक्तिशः ।

एकत्र वा समांशानि विरुध्यन्ते परस्परम् ॥३९॥

Mixture of equal quantities of honey, ghee, muscle-fat, oil and water in their combination of (any) two, three or all of them together is incomptable with each other. 39.

मिन्नांशे अपि मध्वाज्ये विन्यवार्यनुपानतः ।
मधुपुष्करबीजं च, मधुमैरेयशार्करम् ॥४०॥
मन्थानुपानः क्षैरेयो, हारिद्रः कटुतैलवान् ।

Mixture of honey and ghee though in unequal proportion consumed followed with rain water as an after-drink is incompatible; so also with madhu (honey) and seeds of puṣkara; madhu (wine prepared from honey) maireya (wine prepared from dates) śārkarā (wine prepared from sugar), drinks made from milk followed by mañtha (solution of corn flour), as an after-drink; hāridrā and kaṭu taila (mustard oil) are all incompatibles. 40-40½.

उपोदकाऽतिसाराय तिलकल्केन साधिता ॥४१॥

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

बलाका वारुणीयुक्ता कुल्माषश्च विरुध्यते ।
भृष्टा वराहवसया सैव सद्यो निहन्त्यसून् ॥४२॥

Meat of balākā (demoiselle crane) bird along with vāruṇi (supernatant fluid of wine) and kulmāṣa (green gram and other pulses cooked over steam) is incompatible; the same (meat of balākā) frind in fat of boar soon takes away the life. 42.

तद्वृत्तिरिपत्राल्यगोधालावकपिञ्जलाः ।
पेरण्डेनाग्निना सिद्धास्तत्तैलेन विमूर्च्छिताः ॥४३॥

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

हारीतमांसं हारिद्रशूलकप्रोतपाचितम् ।
हारिद्राघदिना सद्यो व्यापादयति जीवितम् ॥४४॥

Meat of hāridra (a kind of yellow bird) peirced with wood of haridrā (dāruharidrā-Berberis aristata) and cooked with the flame of haridrā (dāruharidrā) takes away life quickly.

भस्मपांशुपरिध्वस्तं तदेव च समाक्षिकम् ।

The same (meat of haridrā bird) smeared with ash and sand (as a method of cooking) and consumed along with honey) (also kills the person quickly). 44.

Viruddha vyakhyā—(definition of viruddha) :-

यत्किञ्चिदोषमुत्केश्य न हरेत्तस्मात्ततः ॥४५॥
विरुद्धम्

Said in brief, any thing that causes aggravation (increase) of the doṣās but does not expel them out of the body is (called) viruddha (incompatible). 45½.

शुद्धिरश्रेष्ठा शमो वा तद्विरोधिभिः ।

The treatment desirable for it (troubles arising from consuming of incompatible foods) is either purifactory therapies (emesis, purgation etc.) or palliative therapies, opposite of their nature (specific for the diseases).

इव्यैस्तैरेव वा पूर्वं शरीरस्याभिसंस्कृतिः ॥४६॥

The body should be reconditioned as earlier, by use of substances (foods, drugs etc.) of the same nature (in other words substances possessing properties opposite of the aggravated doṣās). 46.

व्यायामस्त्रिगन्धदीप्ताग्निवयःस्थबलशालिनाम् ।
विरोध्यपि न पीडायै सात्त्व्यमल्पं च भोजनम् ॥४७॥

Foods though incompatible do not produce diseases, in those who are habituated to exercise (physical activity) and fatty foods, who have strong digestive power, who are of age (adult age) and who are strong; so also those foods (though incompatible) which have become accustomed (by long use) and which have been consumed in very little quantity. 47.

Sātmikaraṇa krama—(method of accustomisation) :-

पादेनापथ्यमभ्यस्तं पादपादेन वा त्यजेत् ।
निषेवेत हितं तद्वदेकद्विज्यस्तरीकृतम् ॥४८॥

Unhealthy things (foods, drinks, activities) which have become accustomed (by long use) should be discontinued by quarter and quarter (gradually), similarly healthy things (foods

etc.) should be made use of (gradually) with intervals of one, two or three days. 48.

अपथ्यमपि हि त्यक्तं शीलितं पथ्यमेव वा ।
सात्म्यासात्म्यधिकाराय जायते सहसाऽन्यथा ॥४९॥

Discontinuance of unhealthy things (foods, drinks etc.) and indulgence in healthy things, done suddenly and (also) other wise (improperly) give rise to (become causes of) diseases of sātmya (habituation) and asātmya (non-habituation). 49.

Notes :—The above statement can be explained as follows :—a person who has been drinking wine which is unsuitable to health will have become accustomed to it due to long use. If he discontinues drinking suddenly, he will become a victim of diseases caused by discontinuance (withdrawal) of sātmya (accustomed); similarly, a person who is not accustomed to milk which is suitable for health, starts drinking it suddenly, becomes a victim of diseases of indulgence in asātmya (unaccustomed material).

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः ।
सन्तो यान्त्यपुनर्भावमप्रकम्प्या भवन्ति च ॥५०॥

The bad effects diminished gradually and the good effects increased gradually, attain (the state of) non-recurrence and become stable. 50.

Notes :—Bad effects get diminished by gradual discontinuance of unhealthy food, drinks, etc., and good effects increase by indulgence of unhealthy things. In course of time, both become stable and do not revert back to their earlier condition again.

अत्यन्तसन्निधानानां दोषाणां दुषणात्मनाम् ।
अहितैर्दुषणं भूयो न विद्वान् कर्तुमर्हति ॥५१॥

A wise man, by indulging in unhealthy things, should not help the vitiating factors which have become very intimate and (thereby) vitiate the body greatly. 51.

Notes :—Unhealthy things though accustomed to the body by long use and though very intimately associated are still harmful, as long as they are continued. They cause greater harm when combined with other unhealthy things. So a wise man, desirous of health should not only discontinue the already accustomed unhealthy things but also avoid indulgence in other unhealthy things.

Traya upasthambah—(three supports of life) :—

आहारशयनाब्रह्मचर्यैर्युक्त्या प्रयोजितैः ।
शरीरं धायते नित्यमागारमिव धारणैः ॥५२॥

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

आहारो वर्णितस्तत्र तत्र तत्र च वक्ष्यते ।

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

Nidra—(sleep) :—

निद्रायत्तं सुखं दुःखं पुष्टिः कर्ष्यं बलाबलम् ॥५३॥
वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च ।

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

अकालेऽतिप्रसङ्गाच्च न च निद्रा निषेविता ॥५४॥
सुखायुषी पराकुर्यात् कालरात्रिरिवापरा ।

Sleep indulged at improper time, in excess or not at all—destroys happiness (health) and life like another kālarātri (goddess of death). 54.

रात्रौ जागरणं रुक्षं, क्षिण्वं प्रस्वपनं दिवा ॥५५॥
अरुक्षमनमिष्यन्दि त्वासीनप्रबलायितम् ।

Keeping awake at nights (avoiding sleep) is dry (causes dryness inside the body), sleeping during daytime is unctous (causes moistness inside) and taking a nap sitting comfortably (during day) is neither dry nor unctous (increase of moisture). 55.

ग्रीष्मे वायुचयादानरौक्ष्यराश्रयह्यभावतः ॥५६॥
दिवाश्मो हितोऽन्यस्मिन् कफपित्तकरो हि सः ।
मुक्त्वा तु माष्ययानाश्चमद्यलोभारकर्मभिः ॥५७॥
क्रोधशोकभयैः क्लान्तान् श्वासहिष्मातिसारिणः ।
वृद्धबालाबलक्षीणतृशूलपीडितान् ॥५८॥

अजीर्णमिहतोन्मत्तान् दिवास्वप्नोचितानपि ।
घातुसाम्यं तथा ह्येषां श्लेष्मा चाङ्गानि पुष्यति ॥५९॥

Sleeping during day time is beneficial during summer, because in that season, vāta undergoes mild increase, dryness is more because the season is ādāna (withdrawal of moisture by the sun) and the nights are short; the same (day sleep) at other seasons, causes aggravations of kapha and pitta, it is good for those who are exhausted by (too much of) speaking, riding, walking, wine, woman (sexual intercourses), carrying heavy load, physical activities, tired by anger, grief and fear, for those suffering from dyspnoea, hiccup, diarrhoea, for the aged, the children, the debilitated, the emaciated, those having injury (to the chest); thirst pain (in the abdomen), indigestion; those assaulted, those intoxicated, and those who are habituated to day sleep. In them it maintains the normalcy of the tissues and the ślesma (kapha) nourishes the body. 56-59.

बहुमेदः कफाः स्वप्युः छेहनित्याश्च नाहनि ।
विषातः कण्ठरोगी च नैव जातु निशास्वपि ॥६०॥

Persons who are having more of medas (fat) and kapha, who take fatty materials (food) daily, should not sleep during day; those suffering from diseases of poison and of the throat should not sleep even at night. 60.

अकालशयनान्मोहज्वरस्तैमित्यपीनसाः ।
शिरोरुक्शोफहृत्सासन्नोतोरुधाग्निमन्दताः ॥६१॥
तत्रोपवासवमनस्वेदनावनमौषधम् ।

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, medictions are the treatment. 61-61½.

योजयेदतिनिद्रायां तीक्ष्णं प्रच्छर्दनाञ्जनम् ॥६२॥
नाशनं लङ्घनं चिन्तां व्यवायं शोकभीकृचः ।
पमिरेष च निद्राया नाशः श्लेष्मातिसङ्घात् ॥६३॥

In case of excess of sleep, strong emetics, collyrium, nasal drops, fasting (or thinning therapy) worry, sexual intercourse,

grief, fear and anger are advocated. By these the ślesma (kapha) gets decreased leading to loss of sleep. 62-63.

निद्रानाशादङ्गमर्दशिरोरुग्जुम्भिकाः ।
जाड्यग्लानिभ्रमापकितन्द्रा रोगाश्च वातजाः ॥६४॥

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

यथाकालमतो निद्रां रात्रौ सेवेत सात्म्यतः ।
असात्म्याञ्जागरार्थं प्रातः स्वप्यादमुकवान् ॥६५॥

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

शीतयेन्मन्दनिद्रस्तु क्षीरमधरसान् दधि ।
अम्यङ्गोद्वर्तनञ्जानमूर्धकर्णाक्षितर्पणम् ॥६६॥
कान्ताबाहुकृताश्लेषो निर्वृतिः कृतकृत्यता ।
मनोऽनुकूला विषयाः कामं निद्रासुखप्रदाः ॥६७॥
प्रसन्नव्यरतेर्प्राग्म्यसुखनिःस्पृहचेतसः ।
निद्रा सन्तोषदृप्तस्य स्वं कालं नातिवर्तते ॥६८॥

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

Abrahmacarya-(non celibacy/sexual activity) :-

10

प्राग्म्यघर्मे स्वजेभारीमनुत्तानां रजस्वकाम् ।
अप्रियामप्रियाचारां दुष्टसङ्गीर्णमेहनाम् ॥६९॥

अतिस्थूलकृशां सूतां गर्भिणीमन्ययोषितम् ।
 वर्णिनीमन्ययोनिं च गुरुदेवनृपालयम् ॥७०॥
 चैत्यश्मशानाऽऽप्यतनचत्वराम्बुचतुष्पथम् ।
 पर्वाण्यनङ्गं दिवसं शिरोहृदयताडनम् ॥७१॥
 अत्याशितोऽधृतिः क्षुद्धान् दुःस्थिताङ्गः पिपासितः ।
 बालो वृद्धोऽन्यवेगार्त्तस्त्यजेद्रोगी च मैथुनम् ॥७२॥

In respect of copulation (sexual intercourse) the person should avoid the woman who is not lying with her face upward, who is in her menstrual period, who is not liked, whose activities are displeasing, whose vagina (genitals) is dirty and troublesome; who is very obese or very emaciated, who has (recently) delivered and who is pregnant; the other woman (other than his wife), and the nun, the other vagina (of animals like the goat, buffalo etc.), should avoid copulation in the abode of the teacher, gods and kings in monasteries, burial ground, places of torture and of sacrifice and meeting of four roads,

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

avoid organs which are non-sexual, (such as the mouth, axilla, knees, anus etc.) and also the days forbidden for copulations,

avoid beating (causing injury) the head and region of the heart (during sexual play),

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

सेवेत कामतः कामं तप्तो वाजीकृतां हिमे ।

ज्यहादसन्तशरदोः पक्षाद्वर्षानिदाघयोः ॥७३॥

During hemanta (and śiśira) (snowy & cold seasons) the person can indulge in copulation (daily) as much as he likes after making use of aphrodisiacs (and obtaining strength); once in three days in vasanta (spring) and śarat (autumn) and once a fortnight in varṣā (rainy) and nidāgha (summer). 73.

भ्रमङ्गमोरुदौर्बल्यबलघात्त्रिन्द्रियक्षयाः ।

अपर्वमरणं च स्यादम्यथा गच्छतः स्त्रियम् ॥७४॥

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

स्मृतिमेवायु रारोम्यपुष्टीन्द्रियशोषलैः ।

अधिका मन्दजरसो भवन्ति स्त्रीषु संयताः ॥७५॥

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

ज्ञानानुत्प्रेषणहिमानिलकण्डखाद्यशीताम्बुदुग्धरसयूपसुरामसन्नाः ।

सेवेत बानु शयनं विरतौ रतस्य तस्यैवमाशु वपुषः पुनरेति धाम ॥७६॥

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

भ्रमन्वरितसमुद्धे कर्मदक्षे दयालौ

मिषजि निरनुबन्धं देहरक्षां निवेश्य ।

भवति त्रिपुल्लतेजास्वास्थ्यकीर्तिप्रभावः

स्वकुशलफलभोगी भूमिपालश्चिरायुः ॥७७॥

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.

इति श्रीवैद्यपतिसिंहगुप्तसुश्रीमद्भाग्यविरचितायामष्टाङ्गहृदयसंहितायां

सूत्रस्थानेऽष्टरक्षा नाम सप्तमोऽध्यायः ॥ ७ ॥

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

अष्टमोऽध्यायः ।

Chapter-8.

MĀTRĀŚĪTIYĀ ADHYĀYA (partaking proper quantity of food)

अथातो मात्राशितीयमध्यायं व्याख्यास्यामः ।

इति ह स्मादुरात्रेयादयो महर्षयः ।

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

Āharamātra apakṣā—(proper quantity essential in respect of food) :-

मात्राशी सर्वकालं स्यान्मात्रा ह्यग्नेः प्रवर्तिका ।

मात्रां ब्रह्म्याप्यपेक्षन्ते गुरुष्वपि लघून्वपि ॥ १ ॥

गुरुणामर्घसौहित्यं लघूनां नातिरुसता ।

मात्राप्रमाणं निर्दिष्टं सुखं यावद्विजोयति ॥ २ ॥

Man should always consume proper quantity of food, proper quantity is the activator of agni (digestive functions), foods whether laghu (easily digestible) or guru (non easily digestible) both require a specified quantity for (proper) digestion. 2.

Hinatimātra doṣah—(bad effects of insufficient and excess food) :-

भोजनं हीनमात्रं तु न बलोपचयौजसे ।

सर्वेषां वातरोगाणां हेतुतां च प्रपद्यते ॥ ३ ॥

अतिमात्रं पुनः सर्वानाशु दोषान् प्रकोपयेत् ।

Consuming of insufficient quantity of food does not help improvement of strength, growth and vigour, it becomes a cause for all diseases of vāta origin. Excess quantity on the other hand produces quick increase of all the doṣas. 3-3½.

पीड्यमाना हि वाताद्या युगपत्तेन कोपिताः ॥ ४ ॥

नामेनाशेन दुष्टेन तदेवाविश्य कुर्वते ।

विष्टम्भयन्तोऽलसकं व्याधयन्तो विशुचिकाम् ॥ ५ ॥

अधरोत्तरमार्गाभ्यां सहसैवाजितात्मनः ।

Vāta and other doṣas thus getting increased (aggravated) together suddenly and associating with the undigested and vitiated food, produce diseases such as Alasaka, by blocking the movement (of food inside the alimentary tract) and viśū-cikā by expelling out (the indigested food) in both downward and upward directions (purgations and vomittings) simultaneously in persons who are not self controlled (who can not control their craze for eating). 4-5.

प्रयाति नोर्ध्वं नाधस्तादाहारो न च पच्यते ॥ ६ ॥

आमाशयेऽक्षीभूतस्तेन सोऽलसकः स्युतः ।

Food neither comes out in the upper direction (vomitting) nor in the downward directions (purgations) does not even undergo digestion but stays lazily inside the stomach; hence this disease is known as Alasaka. 6.

धिविधैर्वदनोद्भेदैर्वाग्वादिशुशकोपतः ॥ ७ ॥

सूचीभिरिव गात्राणि धिष्यतीति विशुचिका ।

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

तत्र शूलभ्रमानाहकम्पस्तम्भादयोऽनिलात् ॥ ८ ॥

पित्ताज्ज्वरातिसारान्तर्दाहदृष्टप्रलयादयः ।

कफाच्छर्घ्यगुरुतावाक्सङ्घटीवनादयः ॥ ९ ॥

Abdominal pain, giddiness, distension of the abdomen, tremors, rigidity etc. are caused by vāta; fever, diarrhoea, burning sensation, inside, thirst, loss of consciousness etc. are caused by pitta; vomitting, feeling of heavyness of the body, loss of speech, excess expectoration etc. are caused by kapha. 7-9.

विशेषाद्दुर्बलस्याल्पवह्ने वैगविधारिणः ।

पीडितं मारुतेनाशं श्लेष्मणा रुद्धमन्तरा ॥ १० ॥

अलस क्षोभितं दोषः शल्यत्वेनैव संस्थितम् ।

शूलादीन् कुरुते तीव्रांश्छर्घतीसारवर्जितान् ॥ ११ ॥

सोऽलसः

Alasaka occurs especially in those who are poor in strength and digestive capacity, who suppress the urges of the body (habitually) in them, vāta getting increased (aggravated) associates with śleṣma (kapha) obstructs the movement of undigested food inside, causes it to stay like a foreign body, producing severe pain in the abdomen etc. but without vomiting and diarrhoea, this is Alasaka. 10-11.

अत्यर्थदुष्टास्तु दोषा दुष्टामवद्वेषाः ।
यास्तस्तिर्यक्तनुं सर्वा दण्डवत्स्तम्भयन्ति चेत् ॥ १२ ॥
दण्डकालसकं नाम तं त्यजेदाशुकारिणम् ।

Doṣās which are greatly increased getting into the vitiated and obstructed channels (by accumulation of undigested food), being unable to move inside them begin to move in other channels (unnatural) occupy the whole body making it stiff like a log of wood. This disease is called Daṇḍakālasaka, which should be rejected as it is quick in effect (causes death). 12.

विद्वद्वाच्यशनाजीर्णशीलिनो विषलक्षणम् ॥ १३ ॥
आमदोषं महाघोरं व्रजेद्विषसंज्ञकम् ।
विषरूपाशुकारित्वाद्द्विद्वोपक्रमत्वतः ॥ १४ ॥

Persons who indulge in partaking incompatible foods, overeating and eating of uncooked food develop the dreaded Āmadoṣa which is similar to poison and so known as āmaviṣa (food poison) which also should be refused treatment because of its similarity with poison, quickness of action (causing death) and requiring treatments of opposite nature (to one another). 13-14.

Alasaka cikitsā—(treatment of alasaka) :-

अथाममलसोभृतं साध्यं त्वरितमुञ्जिष्वेत् ।
पीत्वा सोम्रापदुफलं वार्युष्णं योजयेत्ततः ॥ १५ ॥
स्वेदनं फलवति च मलवातानुलोमनीम् ।
नाम्यमानानि चाङ्गानि सूशं स्वन्नानि वेष्टयेत् ॥ १६ ॥

Āma (undigested food) stagnating inside should be removed quickly after deciding the conditions of easy management, by making the person drink warm water mixed with (powder of)

ugrā (vacā), paṭu (saindhava) and phala (madanāphala); this will produce vomiting; next sudation therapy, rectal suppositories prepared from fruits which help downward movement of faeces and flatus should be administered, the parts of the body which are rigid should be well fomented and then wrapped (with cloth). 15-16.

Viśucikā cikitsā—(treatment of viśucikā) :-

विस्व्यामतिवृद्धायां पाण्योर्दाहः प्रशस्यते ।
तद्दह्योपवास्येन विरिक्तवदुपाचरेत् ॥ १७ ॥

In advanced stage of viśucikā, branding by fire over the heel, is highly beneficial, the patient should be made to fast on that day and taken care of as the one who has undergone purgation therapy. 17.

Āma doṣa cikitsā—(management of āmadoṣa) :-

तीव्रतिरपि नाजीर्णी पिबेच्छूलप्रमौषधम् ।
आमसन्नोऽनलो नालं पक्तुं दोषौषघाशनम् ॥ १८ ॥
निहन्यादपि चैतेषां विभ्रमः सहसाऽऽतुरम् ।

The patient of indigestion though having severe abdominal pain should not take pain-killing drugs; the agni (digestive fire) which is associated with āma (undigested food, improperly processed metabolites) will not be able to digest the doṣas, drugs and food; the severe troubles arising from these (three) will soon kill the patient. 18.

जीर्णाशने तु भैषज्यं युज्यात् स्तब्धगुरुदरे ॥ १९ ॥
दोषशेषस्य पाकार्यमग्नेः सन्धुक्षणाय च ।

After the food is found digested, if stiffness and heavyness of the abdomen persisting, then the medicines should be administered to cook the residue of the doṣās and to stimulate the agni (digestive activity). 19.

शान्तिरामधिकाराणां भवति त्वपतर्पणात् ॥ २० ॥
त्रिविधं त्रिविधे दोषे तत्समीक्ष्य प्रयोजयेत् ।

Diseases produced by āma (undigested food) become relieved by apatarpaṇa (non-nourishment); three kinds of it (non-nourishment) appropriate to the three doṣās should be adopted after careful consideration (of all aspects). 20.

तत्राप्ये लङ्घनं पथ्यं, मध्ये लङ्घनपाचनम् ॥ २१ ॥
प्रभूते शोधनं, तद्धि मूलादुन्मूलयेन्मलान् ।

If it (āma) is little, only lañghana (fasting) will be suitable, if it is moderate lañghana (fasting) and pācana (digestive drugs) are needed; if it is great (more), then śodhana (purificatory therapies) is necessary; for these will expel out the malās (doṣās, āma etc.) from their very roots. 21.

एवमन्यापि व्याधीन् स्वनिदानविपर्ययात् ॥ २२ ॥
चिकित्सेदनुबन्धे तु सति हेतुविपर्ययम् ।
त्यक्त्वा यथायथं वैद्यो युज्याद्याधिविपर्ययम् ॥ २३ ॥

Even the other diseases should be treated by adopting treatments which are opposite of their causative factors (hetu viparyaya). If, however, the diseases reoccur (or persist for long time) then the hetu viparyaya (therapies which are opposite of the cause) should be given up and vyādhi viparyaya cikitsā (treatments which are opposite of the specific disease should be adopted suitably.

तदर्थकारि वा, पके दोषे त्विद्रे च पावके ।
हितमभ्यसन्नो ह्यपानवस्त्यादि युक्तिः ॥ २४ ॥

Or Tadarthakāri cikitsā (therapies which, though not actually opposite of either the cause or the diseases still produce the desired result) should be adopted; when the doṣās have become ripe (return to normal and devoid of āma) and the digestive activity augmented, then oil-bath, drinking of oil (oleation therapies) and enema therapy, etc. should be administered appropriately. 22-24.

Ajirna bhedaḥ—(different kinds of indigestion) :—

अजीर्णं च कफादामं तत्र शोफोऽसिगण्डयोः ।
सद्योभुक्त इवोद्गारः प्रसेकोत्क्रेशगौरवम् ॥ २५ ॥

From kapha (increased) arises āmajirṇa (a kind of indigestion) characterised with swelling of the eyes (socket) and cheeks, belchings similar to those which come up immediately after meals, excess salivation, nausea and feeling of heaviness of the body. 25.

विदग्धमनिच्छाच्छुद्धविदग्धाध्मानसावकृत ।

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

पित्ताद्विदग्धं तृप्सोहभ्रमाग्लोद्गारदाहवत् ॥ २६ ॥

Vidagbhājirṇa (another kind of indigestion) arises from (increased) pitta and has thirst, fainting, giddiness, sour belchings and burning sensation inside as its symptoms. 26.

Ajirna cikitsa—(treatment of indigestion) :—

लङ्घनं कार्यमामे तु, विदग्धे स्वेदनं शुभम् ।
विदग्धे वमनं, यद्वा यथावस्थं हितं भवेत् ॥ २७ ॥

For āmajirṇa, lañghana (fasting) should be done; for viṣṭabdha, swedana (sudation therapy) should be done in greater measure; for vidagdhā, vamaṇa (emesis therapy) should be done, or any therapy appropriate to the stage of the disease can be done. 27.

गरीयसो भवेत्प्लीनादामादेव विलम्बिका ।
कफवातानुबद्धाऽऽमलिङ्गा तत्समसाधना ॥ २८ ॥

Vilambikā (another kind of indigestion) occurs due to profound accumulation of āma inside the channels, it is produced jointly by kapha and vāta and has all the symptoms of āma; its treatment also is similar to it (that of āma). 28.

अभ्रदा हृद्यथा शुद्धेऽप्युद्गारे रसशेषतः ।
शयीत किञ्चिदेवात्र सर्वभ्रानाशितो विद्या ॥ २९ ॥
स्वप्यावजीर्णा, सञ्जातबुभुक्षोऽद्यान्मितं लघु ।

Lack of enthusiasm (in all activities), discomfort in the region of the heart inspite of pure belchings are the features of rasaśesājirṇa (another kind of indigestion). Such a person should sleep for some time during day without eating anything.

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

Ajirna samānya lakṣaṇa—(general symptoms of indigestion) :—

विदग्धोऽतिप्रवृत्तिर्वा ग्लानिर्मास्तमूढता ॥ ३० ॥
अजीर्णलिङ्गं सामान्यं विदग्धो गौरवं भ्रमः ।

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

Ajirṇa anyakāraṇāni—(other causes of indigestion) :-

न चातिमात्रमेवाह्नमामदोषाय केवलम् ॥ ३१ ॥
द्विष्टविष्टस्मिदग्धामगुरुरुक्षहिमाशुचि ।
विदाहि शुष्कमत्यम्बुप्लुतं चान्नं न जीर्यति ॥ ३२ ॥
उपतप्तेन मुक्तं च शोकक्रोधभ्रुदादिभिः ।

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

Duṣṭa āhāna—(bad kinds of diet) :-

मिश्रं पथ्यमपथ्यं च भुक्तं समशनं मतम् ॥ ३३ ॥
विद्यादध्यशनं भूयो भुक्तस्योपरि भोजनम् ।
अकाले बहु चाल्यं वा भुक्तं तु विषमाशनम् ॥ ३४ ॥
शोण्यप्येतानि मृत्युं वा घोरान् व्याधीन्सृजन्ति वा ।

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

Aharavidhi—(regimen of diet) :-

काले सास्त्र्यं शुचि हितं स्निग्धोष्णं लघु तन्मनाः ॥ ३५ ॥
पङ्कसं मधुरमायं नातिद्रुतविलम्बितम् ।
स्नातः क्षुद्रान् विधिकस्थो धौतपादकराननः ॥ ३६ ॥
तर्पयित्वा पितृन् देवानतिथीन् बालकान् गुरुन् ।
प्रत्यवेक्ष्य तिरश्चोऽपि प्रतिपन्नपरिग्रहान् ॥ ३७ ॥

समीक्ष्य सम्यगात्मानमनिन्दन्नबुधन् इवम् ।
इष्टमिष्टैः सहाश्रीयाच्छुचिमकजनाहतम् ॥ ३८ ॥

Food should be consumed at the proper time, it should be the accustomed, clean, suited to health, unctous, hot and easily digestible; partaken with due attention, should contain all the six tastes with predominance of sweet taste, partaken neither very quick nor very slow; after taking bath, after having good hunger, sitting in solitude, after washing the feet, hands and face, after satisfying the pitṛs (manes), gods, guests, children, preceptors and even the dependents maintained in the house (such as servants, horses and other animals for receiving service, parrots and other pets etc.), after carefully considering one's own (constitution, likes and dislikes, itinerary etc.), without scolding abusing the food, without too much of talk; should partake more of liquid food, that which is liked, in the company of the liked persons, and served by those who are clean and faithful to him. 35-38.

भोजनं तृणकेशादिजुष्टमुष्णीकृतं पुनः ।
शाकावराहभूयिष्ठमत्युष्णलवणं त्यजेत् ॥ ३९ ॥

Food which is contaminated with grass, hairs etc; warmed again, which consists more of vegetables and undesirable grains, which is very hot and very salty should be rejected. 39.

किलाटदधिकृञ्चीकाक्षारशुक्ताममूलकम् ।
कुशशुष्कधराहाविगोमस्यमहिषामिषम् ॥ ४० ॥
माषनिष्पावशालूकविसपिष्टविरुढकम् ।
शुष्कशाकानि यवकान् फणितं च न शीलयेत् ॥ ४१ ॥

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

शीलयेच्छालिगोधूमयवपष्टिकजाकलम् ।
सुनिषण्णकजीवन्तीवालमूलकवास्तुकम् ॥ ४२ ॥

पश्यामन्नकमृद्धीकापटोलीमुद्गरशर्कराः ।
घृतदिव्योदकक्षीरक्षौद्रवाडिमसैन्धवम् ॥ ४३ ॥

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

त्रिफलां मधुसर्पिभ्यां निशि नेत्रबलाय च ।
स्वास्थ्यानुवृत्तिकृष्य रोगोच्छेदकरं च यत् ॥ ४४ ॥

Triphalā along with honey and ghee (butter-fat) should be consumed at nights daily for strengthening of eye sight. Any other things which is good for promoting/maintaining health and dispelling/ cure of diseases can also be consumed habitually. 43½.

विसेधुमोषचोषाम्नमोदकोत्कारिकादिकम् ।
अथाद्ध्यं गुरु स्निग्धं स्वादु मन्दं स्थिरं पुरः ॥ ४५ ॥
विपरीतमतस्मान्ते मध्येऽल्ललवणोत्कटम् ।

Foods which are not easily digestible, which are unctous (fatty), sweet, slow and hard such as bisa, ikṣu, moca, coca, āmra, modaka (sweet meat ball), uṭkārika (sweet dish) etc., should be consumed at the commencement of the meal; foods of opposite qualities, at the end of the meal, and those which are predominantly sour and salt, in the middle of the meal. 45-45½.

अग्नेन कुक्षेर्वायंशौ पानेनैकं प्रपुरयेत् ॥ ४६ ॥
आभयं पवनादीनां चतुर्थमवशेषयेत् ।

Two parts of the stomach (half of its capacity) should be filled with solid foods, one part by liquids and the remaining one part should be kept vacant for accomodating air etc. 46.

Anupāna-(after-drink) :-

अनुपानं हिमं वारि यवगोधूमयोर्हितम् ॥ ४७ ॥
वद्भि मये विचे क्षौद्रे, कोष्णं पिष्टमयेषु तु ।
शाकमुद्गादिधिकृतौ मस्तुतकाम्लकाञ्जिकम् ॥ ४८ ॥

सुरा कुशानां पुष्ट्यर्थं, स्थूलानां तु मधूदकम् ।
शोषे मांसरसो, मद्यं मांसे स्वल्पे च पावके ॥ ४९ ॥
व्याध्यौषधाध्वमाप्यलोलङ्घनातपकर्मभिः ।
क्षीणे वृद्धे च बाले च पयः पथ्यं यथाऽमृतम् ॥ ५० ॥

As Anupāna (after-drink) cold water is ideal after meals containing / prepared from yava (barley) and godhūma (wheat), so also after consuming dadhi (yoghurt/ curds), wine, poison and honey. Warm water is ideal after foods which are starchy, mastu (whey), takra (diluted buttermilk) and amlakā-ñjika (fermented gruel) are ideal; after dishes prepared from vegetables and mudga and other legumes): Surā (beer) is good to make lean persons shout, and honey water to make stout persons lean; juice of meat is good for the emaciated, wines are ideal after a meal of meat and to those who have poor digestive capacity; milk is best suited just as nector for those who are debilitated by diseases, medicines (and therapies), walking long distances, speaking, sexual intercoures, fasting, exposure to sun and such other (tiresome) activities; for the emaciated, the aged, and children. 47-50.

विपरोतं यदन्नस्य गुणैः स्यादविरोधि च ।
अनुपानं समासेन, सर्वदा तत्प्रशस्यते ॥ ५१ ॥

An ideal anupāna (after-drink) is that which has properties opposite of those of the foods but not incompatable with them; such an after-drink is always valuable. 51.

अनुपानं करोत्यूर्जां वृत्तिं व्याप्तिं दृढाङ्गताम् ।
अन्नसङ्घातशैथिल्यविकृष्टिजरणानि च ॥ ५२ ॥

Anupāna (after-drink) invigorates, gives contentment, helps proper movement of food inside, stability of the body parts; loosening of hard masses of food, their proper liquification (moistening) and digestion. 52.

नोर्ध्वजगुग्दध्वासकासोरः क्षतपीनसे ।
गीतमाप्यप्रसङ्गे च स्वरभेदे च तद्धितम् ॥ ५३ ॥

It is not good in diseases of the organs above the shoulders, dyspnoea, cough, injury to chest (lungs), rhinitis, for those engaged in singing and speaking and in hoarseness of voice. 53.

प्रक्लिन्नदेहमेहाक्षिणलरोगव्रणानुराः

पानं त्यजेयुः

Drinking liquids (water etc.) should be avoided by those who are overhydrated, who are suffering from polyuria (diabetes), diseases of the eyes and throat, and wounds (ulcers.) 54.

सर्वम्भ भाष्याभ्यशयनं त्यजेत् ॥ ५४ ॥

पोत्वा, भुक्त्वाऽऽतपं वर्द्धि यानं सवनधाहनम् ।

All persons (both healthy and sick) should avoid speaking (oration), walking long distances and sleeping immediately after consuming liquids; exposure to sun and fire, travel in vehicles, swimming and riding on animals soon after consuming food. 54½.

Ahārakāla—(proper time of meals) :—

प्रसृष्टे विण्मूत्रे हृदि सुविमले दोषे स्वपथगे
विशुद्धे चोदारे क्षुद्रुपगमने वातेऽनुसरति ।
तथाऽग्नाद्युदिके विशदकरणे देहे च सुलघौ
प्रयुञ्जीताहारं विधिनियमितं, कालः स हि मतः ॥ ५५ ॥

The ideal time for taking meals is after the elimination of faeces and urine, when the mind is clean (devoid of emotions), when the doṣās are moving in their natural paths (functioning normally), when belchings are pure (without any foul smell or taste), when hunger is well manifest, when the flatus is moving downward easily, when the digestive activity is keen, when the sense organs are clear (functioning), when the body is light. Food should be consumed observing the rules and procedures of taking food. That is the ideal time. 54-55.

इति भीषेयपतिर्सिंहगुप्तसुश्रुतीमद्राग्भटधिरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने मात्राश्रितो नाम अष्टमोऽध्यायः ॥ ८ ॥

Thus ends the chapter called Mātrāśrītiya, the eighth in the sūtrasthāna of Aṣṭāṅgahr̥daya samhita composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

नवमोऽध्यायः ।

Chapter-9.

DRAVYĀDI VIJÑĀNIYA (Knowledge of substances etc.)

अथातो द्रव्यादिविज्ञानीयमध्यायं व्याख्यास्यामः ।

इति ह न्याहुरात्रेयादयो महर्षयः ।

We will now expound the chapter-Dravyādi vijñaniya, knowledge of substances etc; thus said Ātreya and other great sages. 1.

Dravya pradhānya—(Importance of the substance) :—

द्रव्यमेव रसादीनां श्रेष्ठं, ते हि तदाभ्याः ।
पञ्चभूतात्मकं तस्य इमामधिष्ठाय जायते ॥ १ ॥
अम्बुयोन्यग्निपवननभसां समवायतः ।
तन्निवृत्तिर्विशेषश्च व्यपदेशस्तु भूयसा ॥ २ ॥

Dravya (substance), (mass of the substance to be more precise) is the chief (most important) among rasa (tastes) and others (qualities); because all of them (qualities) are residing in it (substance).

It (substance) is pañcabhūtātmake (composed of, born from the five elements), it has kṣmā (pṛthvī bhūta) as its substratum (mass, support), it takes origin from ambu (ap bhūta), agni (tejas bhūta), pavana (vāyu bhūta) and nabhas (ākāśa (bhūta), with their intimate (inseparable) combination making for its formation and specificity (of each substance). Its identification/designation is by preponderance (predominance of the bhūta present in it). 1-2.

Notes :—The above verses point out the pañcabhūta doctrine of the Sāmkhya philosophy, which has been adopted by Ayurveda. It envisages the existence of pañca bhūtas (five primary elements) viz. pṛthvī (earth), ap (water), tejas (fire), vāyu (air) and ākāśa (space) which are sūkṣma (minute, subtle); each one has many guṇās (qualities)—one viśiṣṭa (special) and others sāmānya (general); even these general qualities also being somewhat specific. Gaṇḍha (smell) is the viśiṣṭa guṇa (special quality) of pṛthvī bhūta (earth element), while guru (heavyness), khara (roughness), kaṭhina (hardness) etc. are its other guṇās (qualities); rasa (taste), rūpa (appearance,

form), sparśa (touch) and śabda (sound) are the specific qualities of the other four bhūtas respectively in addition to many other general qualities which will be enumerated in further verses.

These bhūtas (elements) do not remain separate in their sūkṣma (minute) form but soon combine together in an inseparable combination (samavāya), become sthūla (gross) and give rise to the formation of all the substances of this universe. Hence the entire universe is pāñcabhautik (composed of five elements, hence designated as prapañca). The proportion/quantity of each bhūta in this combination varies and hence the existence of myriads of substances in this universe, each one different from the other. With this variation in the quantity of the five bhūtās (elements), whichever the one that is predominant/preponderant in any substance bestows its name to that substance. If pṛthvī bhūta (earth element) is more than the other four in a certain combination, then the substance that gets formed is called pāṛthiva; if ap bhūta (water element) is more the resulting substance is known as āpya; if tejas bhūta (fire element) is more it will be taijasa (āgnēya), if vāyu bhūta (air element) it will be vāyaviya, and if ākāśabhūta (space element) is more, it will be ākāśīya (nābhasa). Thus all the substances of the universe are classified into five kinds. The qualities (properties) and functions of each kind will be described in further verses.

Hence, there is no substance having only one rasa (taste) because of the combination of the bhūtas (element), because of that (presence of many tastes in every substance) diseases also are not produced by any one doṣā only (as every substance consumed by a person may increase more than one doṣā at the same time).

Rasa-Anurasa—(Primary and secondary tastes) :—

तस्मात्प्रैकरसं द्रव्यं भूतसङ्घातसम्भवात् ।
नैकदोषास्ततो रोगास्तत्र व्यक्तो रसः स्मृतः ॥ ३ ॥
अव्यक्तोऽनुरसः किञ्चिदन्ते व्यक्तोऽपि खेष्यते ।

Among them (tastes present in a substance) that which is (clearly) manifest (perceived, recognised) is designated as rasa (chief/primary taste) and others which are not clearly manifest or which are understood (recognised) at the end are anurasa (secondary tastes). 3.

Notes :—Rasa (taste) is an important guṇa (quality) of every substance, and is given importance in Āyurveda, tastes are present in every substance and among them which ever taste is predominant that is considered as primary taste and others are secondary, on the basis of the rule "designation by predominance", all the substances of the universe are classified into six kinds on the basis of the tastes; this has been described in the next chapter.

गुर्वादयो गुणा द्रव्ये पृथिव्यादौ रसाश्चये ॥ ४ ॥

रसेषु व्यपदिश्यन्ते साहचर्योपचारतः ।

Guru (heavyness) and other guṇās (qualities) present in the pṛthvivyādi dravyās (substances of pṛthvī and other bhūta predominance) are residing in the rasās (tastes of those substances); they (guṇās) are ascribed to (attributed to) the tastes, because of intimate co-existence.

Notes :—Guru and other guṇās (qualities) have already been explained in the first chapter (verse 18). In the texts of Āyurveda, these qualities are ascribed to the taste, this attribution is only categorical; strictly speaking the guṇās (qualities) actually pertain to the bhūtas (elements) present in the substance; as both the qualities and also the tastes are present in the same substance intimately and tastes being recognised easily the qualities are categorically attributed to the tastes.

Pārthiva dravya lakṣaṇa—(qualities of pārthiva substances) :—

तत्र द्रव्यं गुरुस्थूलस्थिरगन्धगुणोल्बणम् ॥ ५ ॥
पार्थिवं गौरवस्थैर्यसङ्घातोपचयावहम् ।

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

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

द्रवशीतगुरुस्निग्धमन्दासन्दरसोल्बणम् ॥ ६ ॥
आप्यं क्षौद्रनिविध्यन्दक्लृदप्रहादबन्धकृत् ।

The substance which possesses qualities such as drava (liquidity), śīta (cold), guru (heavyness), snigdha (unctousness, moisture, oiliness), maṇḍa (dull), sāṇḍra (thickness, dense) and predominant in rasa (taste) is āpya (watery); it confers lubrication (moistness), secretion (moisture, production), kleda (keeping wet), satiation (contentment, satisfaction) and cohesion (binding, holding together). 6.

Āgneya dravya lakṣaṇa—(qualities of āgneya substances) :—

रूक्षतीक्ष्णोष्णविशदसूक्ष्मरूपगुणोल्बणम् ॥ ७ ॥
आग्नेयं दाहभाघर्षप्रकाशपचनारमकम् ।

The substance which possesses qualities such as rūkṣa (dry), tīkṣṇa (penetrating, sharp), uṣṇa (hot), viśada (non-

slimy), sūkṣma (minute) and predominant in rūpa (appearance, showing, from) is āgneya (firy); it causes burning sensation, lustre, expression of colour and digestion (process of transformation, putrefaction etc. 7.

Vāyaviya dravya lakṣaṇa—(qualities of vāyaviya substances) :-

वायव्यं रुक्षविशदलघुस्पर्शगुणोल्बणम् ॥ ८ ॥
रौक्ष्यलाघववैशद्यविचारग्लानिकारकम् ।

Vāyaviya substance possesses qualities such as rūkṣa (dry), viśada (non-slimy), laghu (lightness) and predominant in sparsa (touch tactile sensation), it produces dryness, lightness, transparency, movements (different kinds of activities) and exhaustion. 8.

Nābhasa dravya lakṣaṇa—(qualities of nābhasa substances) :-

नामसं सूक्ष्मविशदलघुशब्दगुणोल्बणम् ॥ ९ ॥
सौषिर्यलाघवकरम्

Nābhasa (ākāśīya) substance possesses qualities such as sūkṣma (minuteness), viśada (transperance, clearness), laghu (lightness) and predominant in śabda (sound, hearing); it produces cavitation (hollowness) and lightness (weightlessness). 9.

No-thing is non-medicinal :-

जगत्त्रयेवमनौषधम् ।
न किञ्चिद्विद्यते द्रव्यं वशात्तानार्थयोग्योः ॥ १० ॥

There is no-thing in this universe, which is non-medicinal, which can not be made use of for many purpose and by many modes. 10.

द्रव्यमूर्ध्वगमं तत्र प्रायोऽग्निपवनोत्कटम् ।
अधोगामि च भूमिष्ठं भूमितोयगुणाधिकम् ॥ ११ ॥

Substances which have predominance of agni and pavana (vāyu), bhūtas generally, have the property of moving upwards (causing movements in upward direction) and those which have predominance of bhūmi (pṛthvī) and toya (ap) bhūtās generally have the property of moving downwards (causing movement in downward direction). 11.

इति द्रव्यम् रसान् भेदोत्तरत्रोच्यते ।

Thus was the description of dravya (substance), the different classification of rasās (tastes) will be described later on (in the next chapter). 11½.

Vīrya (potency) :-

वीर्यं पुनर्वदन्त्येके गुरु स्निग्धं हिमं मृदु ॥ १२ ॥
लघु रुक्षोष्णतीक्ष्णं च तदेवं मतमहधा ।

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

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

Caraka says that Vīrya is that (property) through which action is made possible, no action is possible without vīrya and all actions are effected by the vīrya only. 13.

गुर्वादिष्वेव वीर्याख्या तेनान्वर्थेति वर्ण्यते ॥ १४ ॥
समग्रगुणसारेषु शक्युत्कर्षविधर्तृषु ।
व्यवहाणाय मुख्यत्वाद्ब्रह्मप्रहणादपि ॥ १५ ॥

Those who designate guru etc. (eight qualities mentioned above) as vīryās, do so by direct implication (after actually noting/observing the effect of these qualities), because out of all the qualities, these (eight) are the chief, their effect very string, important in day-to-day routine (widely used), and applicable to majority of substances being considered first (in the scientific procedures). 14-15.

अतश्च विपरीतत्वात्सम्भवत्यपि नैव सा ।

विवक्ष्यते रसाद्येषु, वीर्यं गुर्वादयो ह्यतः ॥ १६ ॥

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

उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षते अपि च ।
नानात्मकमपि द्रव्यमग्नीषोमौ महाबलौ ॥ १७ ॥
व्यक्ताव्यक्तं जगदिवं नातिक्रामति जानुचित् ।

Some others (authorities) consider uṣṇa (hot) and śīta (cold) only the two (guṇās) as vīryās, because even though, substances are of many kinds and qualities, only agni (tejas) and soma (ap) are very strong (powerful) just as Vyakta (manifest) and Avyakta (unmanifest) are for this universe and these cannot be surpassed (vanquished, belittled). 17-18.

Notes :—The simili of vyakta and avyakta and the universe in this verse also points to another doctrine of the Sāmkhya philosophy, which states that in the very beginning (before the evolution of the universe) there existed only one principle and it was Avyakta (unmanifest). From this were evolved many principles which became Vyakta (manifest in from). So it is categorically said that Avyakta (unmanifest) and vyakta (manifest, evolutes forming all the different substances) are the two important principles which cannot be surpassed.

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

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

Vipāka—(taste after digestion) :—

जाठरेणाग्निना योगाद्यदुदेति रसान्तरम् ।
रसानां परिणामान्ते स विपाक इति स्मृतः ॥ २० ॥

The change in the tastes (of substances) that occurs at the end of digestion by the association of (coming in contact with and being acted upon) the jaṭharāgni (fire in the stomach vis-a-vis-digestive juice of the alimentary tract) is called as vipāka. 20.

स्वादुः पटुश्च मधुरमम्लोऽम्लं पच्यते रसः ।

तिकोषणकषायाणां विपाकः प्रायशः कटुः ॥ २१ ॥

Swādu (sweet) and paṭu (salt) tastes become madhura (sweet) after digestion; sour remains as sour (itself), the vipāka of tikta (bitter), ūṣaṇa (pungent) and kaṣāya (astringent) tastes will generally be kaṭu (pungent). 21.

रसैरसौ तुल्यबलस्तत्र द्रव्यं शुभाशुभम् ।

The effects (actions) of the tastes (which are felt in the mouth) and of the vipāka rasa (tastes at the end of digestion will be the same/similar. 21½.

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

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

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

यद्यद्द्रव्ये रसादीनां बलवस्त्वेन वर्तते ॥ २३ ॥
अभिभूयेतरांस्तत्तत्कारणत्वं प्रपद्यते ।
विरुद्धगुणसंयोगे भूयसाऽल्पं हि जीयते ॥ २४ ॥

Which ever the one that is powerful among them (rasa, vipāka, guṇa, vīrya and prabhāva) present in a substance, covers up (reduces, inactivates, lessens or even negates) the others and becomes the cause of action (of that substance). In case of combination of two opposite qualities, the strong one vanquishes the weak. 23½-24.

रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति ।

बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥ २५ ॥

When these are of equal strength, vipāka wins over rasa; they (rasa and vipāka) win over the vīrya, prabhāva wins over them (rasa, vipāka and vīrya); this is the (pattern of) natural strength. 25.

Prabhāva—(special effect) :—

रसादिसाम्ये यत् कर्म विशिष्टं तत् प्रभाषजम् ।
इन्ती रसाद्यैस्तुल्याऽपि चित्रकस्य विरेचनी ॥ २६ ॥

मधुकस्य च मृद्वीका, घृतं क्षीरस्य क्षीपनम् ।

The special action (of a substances) soon, when the rasa and others (present in it) are of equal strength, that action is said to be arisen from prabhāva (for example); though dañti (Croton tiglium) is identical with citraka (plumbago zeylanica) in (respect of) rasa (taste) etc., it (dañti) is a purgative, (while citraka is not so); similarly so, are madhuka (Glycerrhiza glabra) and mṛdvika (Vitis vinifera), mṛdvika is a purgative but madhuka is not so); ghrita (ghee, butter-fat) and kṣīra (milk) in respect of kindling digestion (ghṛta kindles digestion where as kṣīra does not). 26.

Vicitra pratya-yarabha dravya—(extraordinary substances) :—

इति सामान्यतः कर्म द्रव्यादीनां, पुनश्च तत् ॥ २७ ॥
विचित्रप्रत्ययारब्धद्रव्यभेदेन भिद्यते ।
स्वादुर्गुरुश्च गोधूमो घानजिह्वातकृद्यवः । २८ ॥
उष्णो मत्स्याः पयः शीतं कटुः सिंहो न शूकरः ॥ २८ ॥

Thus was described the general (usual) mode of actions of the substances and others (its qualities). Then again, there is the special category (of substances) known as vicitra pratya-yarabha, (born out of peculiar combination of causative factors, i.e. the pancabhūtas), for example—both godhūma (wheat) and yava (barley) possess swādu and guru (sweet and heavy qualities) yet godhūma (wheat) mitigates vāta whereas yava (barley) aggravates (increases) vāta; fish is hot (in potency) while milk is cold (in potency) (though both are sweet and heavy), meat of lion though of sweet taste becomes kaṭu (in vipāka) whereas the meat of the pig is not so (does not become pungent after digestion). 28-28½.

इति श्रीवैद्यपतिरसिहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने द्रव्यादिविज्ञानीयो नाम नवमोऽध्यायः ॥ ९ ॥

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

दशमोऽध्यायः ।

Chapter—10

RASABHEDIYA—(Classification of tastes)

अथातो रसभेदीयमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

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

Rasotpatti—(formation of tastes) :—

इमाभ्योऽग्निश्चाम्बुतेजःस्वधाश्चान्यनिलगोमिहैः ।
द्वयोल्बणैः क्रमाद्भूतैर्मधुरादिरसोद्भवः ॥ १ ॥

Madhura and other rasas (tastes) get formed from the preponderance of two bhūtas (primary elements) respectively, in the following manner :

kṣmā (pṛthvi)	+ ambu (ap)	- madhura (sweet)
agni (tejas)	+ kṣmā (ap)	- amla (sour)
ambu (ap)	+ tejas	- lavaṇa (salt)
kha (ākāśa)	+ vāyu	- tikta (bitter)
agni (tejas)	+ anila (vāyu)	- kaṭu (pungent)
go (pṛthvi)	+ anila (vāyu)	- kaṣāya (astringent)

Rasa lakṣaṇa—(characteristics of tastes) :—

तेषां विद्याद्रसं स्वादुं यो वक्त्रमनुलिम्पति ।
आस्वाद्यमानो वेहस्य ह्लादनोऽक्षप्रसादनः ॥ २ ॥
प्रियः शिपीलिकादीनाम्

Among them (rasas) swādu (madhura-sweet) is understood by its adhering to the inside of the mouth when put into it, providing a feeling of contentment (pleasure) to the body and comfort to the sense organs. It is, liked even by ants etc. 2.

अम्लः क्षालयते मुखम् ।

हर्षणो रोमवस्तानामक्षिभ्रुवनिक्षोषणः ॥ ३ ॥

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

लवणः स्यन्दयत्यास्यं कपोलगलदाहकृत् ।

Lavaṇa (salt) causes more moisture in the mouth (increase salivation) and burning sensation in the cheeks and throat. 3½

तिक्तो विशदयत्यास्यं रसनं प्रतिहन्ति च ॥ ४ ॥

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

उद्वेजयति जिह्वां कुर्वन्निमिचिमां कटुः ।

आवयत्यक्षिणासार्यं कपोलौ दहतीव च ॥ ५ ॥

Kaṭu (pungent) stimulates (excites) the tip of the tongue, causes irritation, brings out secretions from the eyes, nose and mouth, and causes burning sensation of the cheeks. 5.

काषायो जडयेज्जिह्वां कण्ठस्रोतोविबन्धकृत् ।

Kaṣāya (astringent) inactivates the tongue (diminishes capacity of taste perception) and causes obstructions of the passage in the throat. 5½.

रसानामिति रूपाणि कर्माणि ॥ ६ ॥

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

Rasa karma—(actions of tastes)—

मधुरो रसः

आजन्मसात्म्यात्कुरुते धातूनां प्रबलं बलम् ।

बालवृद्धक्षतक्षीणवर्णकेशेन्द्रियौजसाम् ॥ ७ ॥

प्रशस्तो बृंहणः कण्ठ्यः स्तन्यसन्धानकृद्गुरु ।

आयुष्यो जीवनः स्निग्धः पित्तानिलविषापहः ॥ ८ ॥

कुरुतेऽत्युपयोगेन स मेदः श्लेष्मजान् गदान् ।

स्थौल्याग्निसाहसन्ध्यासमेहगण्डार्बुदादिकान् ॥ ९ ॥

Madhura rasa karma—Madhura (sweet), being accustomed since birth, produces greater strength in the dhātus (tissues), is very valuable for children, the aged, the wounded, the

emaciated, is good for the colour (complexion), hairs, sense organs, and ojas (essence of the tissues), causes stoutness of the body, good for the throat, increases breastmilk, unites broken things (fracture of bones etc.), not easily digestible, prolongs life, helps life activities; is unctous, mitigates pitta, vāta and viṣa (poison). By excess use it produces diseases arising from fat and śleṣman (kapha), obesity, dyspepsia, unconsciousness, diabetes, enlargements of glands of the neck etc., malignant tumour (cancer) and such others. 7-9.

Amla rasa karma—(actions of sour taste) :—

अम्लोऽग्निदीप्तिकृत्स्निग्धो दृघः पाचनरोचनः ।

उष्णवीर्यो हिमस्पर्शः प्रीणनः क्लेदनो लघुः ॥१०॥

करोति कफपित्तान् मूढघातानुलोमनः ।

सोऽत्यभ्यस्तस्तनोः कुर्याच्छैथिल्यं तिमिरं भ्रमम् ॥११॥

कण्डुपाण्डुत्ववीसर्पशोफविस्फोटतृड्ज्वरान् ।

Amla (sour) stimulates the agni (digestive activity), is unctous, good for the heart, digestive, appetiser, hot in potency, cold on touch (coolent on external applications, relieves burning sensation), satiates (comforting), causes moistening, is easy for digestion, causes aggravation (increases) of kapha, pitta and aṣa (blood) and makes the inactive vāta move downwards. Used in excess, it causes looseness (flabyness) of the body, loss of strength, blindness, giddiness, itching (irritation), pallor (whitish yellow discolouration as in anaemia), visarpa (herpes), swellings, visphoṭa (small pox), thirst and fevers. 10-11½.

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

लवणः स्तम्भसङ्घातबन्धविभ्मापनोऽग्निकृत् ॥१२॥

स्नेहनः स्वेदनस्तोक्षणो रोचनश्छेदभेदकृत् ।

सोऽतियुक्तोऽन्नपचनं बलति पलितं बलिम् ॥१३॥

तृट्कुष्ठविषवोसर्पान् जनयेत्क्षपयेद्बलम् ।

Lavaṇa (salt) removes the rigidity, clears the obstructions (of the channels and pores) increases digestive activity, lubricates, causes sweating, penetrates (into the tissues), improves taste, causes lacerations and bursting (of tissues, new growth, abscess etc.).

Used in excess, it causes increase of asra (blood) and pavana (vāta), causes baldness, greying of hair, wrinkles of the skin, thirst, leprosy (and other skin diseases), poison (effect of poison), visarpa (herpes) and diminision of strength (of the body). 12-13.

Tikta rasa karma—(actions of bitter taste) :—

तिकः स्वयमरोधिष्णुररुचि कुमित्द्विषम् ॥१४॥
कुष्ठमूर्च्छाञ्चरोत्केशदाहपित्तकफान् जयेत् ।
क्लेशमेदोवसामज्जशकृन्मूत्रोपशोषणः ॥१५॥
लघुमैष्यो हिमो रुक्षः स्तन्यकण्ठविशोधनः ।
घातुक्षयानिलव्याधीनतियोगात्करोति सः ॥१६॥

Tikta (bitter) by itself is not liked, it cures anorexia, worms (bacteria, parasites etc.), thirst, poison, leprosy (and other skin diseases), loss of consciousness, fever, nausea, burning sensations; mitigates pitta and kapha, dries up moisture (water), fat, muscle-fat marrow, faeces and urine; is easily digestible, increases intelligence, cold (in potency), dry (causes dryness), cleanses the breastmilk, and throat. Used in excess, it causes depletion of dhātus (tissues) and diseases of vāta origin. 14-16.

Katu rasa karma—(actions of pungent taste) :—

कटुर्गलामयोर्दकुष्ठालसकशोफजित् ।
प्रणायसादनः स्नेहमेदः क्लेदोपशोषणः ॥१७॥
दीपनः पाचनो रुच्यः शोधनोऽन्नस्य शोषणः ।
छिनत्ति बन्धान् स्रोतांसि विवृणोति कफापहः ॥१८॥
कुरुते सोऽतियोगेन तृष्णां शुक्रबलक्षयम् ।
मूर्च्छामाकुञ्चनं कम्पं कटिपृष्ठादिषु व्यथाम् ॥१९॥

Katu (pungent) cures diseases of the throat, allergic rashes, leprosy and other skin diseases, alasaka (a kind of indigestion), swelling (odema); reduces the swelling of the ulcers, dries up the unctousness (greasiness), fat, and moisture (water); increases hunger, is digestive, improves taste, śodhana (eliminates the doṣās), dries up the (moisture of the) food, breaks up hard masses, dilates (expands) the channels and mitigates (increased) kapha.

By over use, it causes thirst, depletion of śukra (reproductive element, sperm) and strength, fainting (loss of consciousness) contractures, tremors and pain in the waist, back etc. 17-19.

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

कषायः पित्तकफहा गुरुरसविशोधनः ।
पीडनो रोपणः शीतः क्लेशमेदोविशोषणः ॥२०॥
आमसंस्तम्भनो ग्राही रुक्षोऽति त्वक्प्रसादनः ।
करोति शीलितः सोऽति विष्टम्भाभ्यामद्भुजः ॥२१॥
तृट्कार्श्यपौरुषभ्रंशस्रोतोरोधमलप्रहान् ।

Kaṣāya (astringent) mitigates (the increased) pitta and kapha, is not easily digestible; cleanses the blood, causes squeezing and healing of ulcers (wounds), cold (in potency), dries up the moisture and fat, hinders the cooking (digestion) of undigested food, is water absorbant (thereby causing constipation), dry (causes dryness) and cleanses the skin too much.

Used in excess, it causes stasis of food without digestion, flatulence, pain in the (region of) heart, thirst, emaciation, loss of virility, obstruction of the channels and constipation. 20-21½.

Madhura gaṇa—(group of sweet substances) :—

घृतहेमगुडाक्षोडमोक्षचोषपरुषकम् ॥२२॥
अमीरवीरापनसराज्जादनबलात्रयम् ।
मेदे चतस्रः पर्णिव्यो जीवन्ती जीवकर्मभौ ॥२३॥
मधुकं मधुकं विम्बी विवारी भावणीयुगम् ।
क्षीरशुक्रा तुगाक्षीरी क्षीरिण्यौ काश्मरी सहै ॥२४॥
क्षीरेक्षुगोक्षुरक्षौद्रद्राक्षादिर्मधुरो गणः ।

Ghṛta (ghee, butter fat), hema (gold), guḍa (molasses), akṣoḍa, moca, coca, parūṣaka, abbīru, virā, panasa, rājādana, the three balā, the two medās, the four parṇies, jīvañtī, jīvaka, ṛṣabhaka, madhuka, madhūka, bimbī, vidāri, the two śrāvaṇī, kṣīraśuklā, tugākṣīri, the two kṣīriṇī, kāṣmarī, the two saḥā, kṣīra, ikṣu, gokṣura, kṣaudra, drākṣā etc. form the group of sweet substances. 22-24.

Amla gana—(*group of sour substances*) :—

अम्लो धात्रीफलाग्लीकामातुलुङ्गाम्लवेतसम् ॥२५॥
दाडिमं रजतं तक्रं चुक्रं पालेवतं दधि ।
आम्रमात्रातकं भव्यं कपित्थं करमर्दकम् ॥२६॥

Dhātriphala, amlikā, mātuluṅga, amlavetasa, dāḍima, rajata (silver), takra, cukra, pālevata, dadhi, āmra, āmrātaka, bhavyā, kapittha, karamardaka etc. form the sour group.

25-26.

Lavaṇa gana—(*group of salts*) :—

वरं सौवर्चलं कृष्णं विडं सामुद्रमौद्गिदम् ।
रोमकं पांसुजं शीसं क्षारश्च लवणो गणः ॥२७॥

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

Tikta gana—(*group of bitters*) :—

तिक्तः पटोली त्रायन्ती वालकोशीरचन्दनम् ।
भूनिम्बनिम्बकटुकातगरागुरुवत्सकम् ॥२८॥
नक्तमालद्विरजनीमुस्तमूर्धाटरुषकम् ।
पाठापामार्गकांस्यायोगुडूचीधन्वयासकम् ॥२९॥
पञ्चमूलं महद्वाध्यौ विशालाऽतिविषा वचा ।

Paṭolī, trāyaṅtī, vālaka, uśīra, caṅdana, bhūnimba, nimba, kaṭukā, tagara, aguru, vatska, naktamāla, the two rajanī, mustā, mūrvā, āṭarūṣaka, pāṭhā, apāmārga, kāmsya (bronze), ayas (iron), guḍūci, dhañvayāsaka, mahat pañcamūla, the two vyāghrī, viśālā, ativiṣā, vacā etc. form the group of bitters. 28-29.

Kaṭu gana—(*group of pungents*) :—

कटुको हिङ्गुमरिचकृमिजित्पञ्चकोलकम् ॥३०॥
कुठेराद्या हरितकाः पित्तं मूत्रमरुष्करम् ।

Hiṅgu, marica, kṛmijit, pañcakola, leafy vegetables such as kuṭheraka and others (mentioned in verse 103 of chapter 6 earlier), pitta (bile), mūtra (urines), āruṣkara etc. form the pungent group. 30-30.

Kaṣāya varga (gaṇa)—(*group of astringents*) :—

वर्गः कषायः पथ्याऽक्षं शिरीषः खद्विरो मधु ॥३१॥
कदम्बोदुम्बरं मुक्ताप्रवालाञ्जनगैरिकम् ।
बालं कपित्थं खर्जूरं विसपञ्चोत्पलादि च ॥३२॥

Group of astringents consists of pathyā, akṣa, śīriṣa, khadīra, madhu (honey), kadamba, udumbara, muktā (pearls), pravāla (coral), añjana (antimony), gairika (red ochre), bālakapittha, kharjūra, bisa, padma, utpala etc. 31-32.

General properties of tastes and exceptions :—

मधुरं श्लेष्मलं प्रायो जीर्णाच्छालियवाहते ।
मुद्गाद्गोधूमतः क्षोद्रात्सिताया जाङ्गलामिषात् ॥३३॥
प्रायोऽम्लं पित्तजननं दाडिमामलकाहते ।
अपथ्यं लवणं प्रायश्चक्षुषोऽन्यत्र सैन्धवात् ॥३४॥
तिक्तं कटु च भूयिष्ठमवृष्यं वातकोपनम् ।
ऋतेऽमृतापटोलीभ्यां शुण्ठीकृष्णारसोनतः ॥३५॥
कषायं प्रायशः शीतं स्तम्भनं चाभयां विना ।

Generally, substances of sweet taste cause increase of kapha except old śāli (more than one year old) and yava, mudga, godhūma, kṣaudra (honey), sitā (sugar) and meat of animals of desert-like lands.

Generally substances of sour taste cause aggravation (increase) of pitta, except dāḍima and āmalaka.

Generally salts are bad for the eyes (vision) except saindhava.

Generally bitters and pungents are non-aphrodisiacs and aggravate (increase) vāta except for amṛta, paṭolī, śuñṭhi, kṛṣṇā and rasona.

Astringents are usually cold (in potency) and obstructive-except abhayā. 33-35.

रसाः कटुवम्ललवणा वीर्येणोष्णा यथोत्तरम् ॥३६॥
तिक्तः कषायो मधुरस्तद्वदेव च शीतलाः ।
तिक्तः कटुः कषायश्च रुक्षा बद्धमलास्तथा ॥३७॥
पटुवम्लमधुराः क्षिग्धाः सृष्टविण्मूत्रमाहताः ।
पटोः कषायस्तस्माच्च मधुरः परमं गुरुः ॥३८॥
लघुरम्लः कटुस्तस्मात्तस्मादपि च तिक्तकः ।

Kaṭu (pungent), amla (sour), lavaṇa (salt) are of uṣṇa vīrya (hot potency), each one, more so in their succeeding order; similarly tikta (bitter), kaṣāya (astringent) and madhura (sweet) are śīta (cold in potency) each one, more in their succeeding order.

Similarly, tikta (bitter), kaṭu (pungent) and kaṣāya (astringent) are dry and cause constipation (each one more so in their succeeding order) while paṭu (salt), amla (sour), madhura (sweet) are unctous and help elimination of faeces, urine and flatus (each one more so in their succeeding order).

Paṭu (salt), kaṣāya (astringent) and madhura (sweet) are heavy (not easily digestable) (each one more so in their succeeding order) while amla (sour), kaṭu (pungent) and tikta (bitter) are light (easily digestable) each one more so in their succeeding order). 36-38½.

Rasa saṁyoga saṁkhyā—(number of combinations of tastes) :—

संयोगः सप्तपञ्चाशत्कल्पना तु त्रिषष्टिधा ॥३९॥
रसानां यौगिकत्वेन यथास्थूलं विभज्यते ।

The combinations of tastes will be fifty seven, but their actual counting will be sixty three, on the basis of their usage (in daily routine of selection of drugs, planning of therapies etc.) which are explained broadly as follows— 39.

एकैकहीनास्तान् पञ्चदश यान्ति रसा द्विके ॥४०॥
त्रिके स्वादुर्वशास्त्रः षट् त्रीन् पदुस्तिक एककम् ।
चतुष्केषु दश स्वादुश्चतुरोऽस्त्रः पदुः सकृत् ॥४१॥
पञ्चकेष्वेकमेवास्त्रो मधुरः पञ्च सेवते ।
द्रव्यमेकं षडास्वात्मसंयुक्ताश्च षड्रसाः ॥४२॥

Eliminating one (rasa at each combination), the number of combination of two rasas each will be 15; in the combination of three rasas each, it will be 10 with swādu (sweet), 6 with amla (sour), 3 with lavaṇa and 1 with tikta (bitter)—total 20; in the combination of 4 rasas it will be 10 with swādu (sweet), 4 with amla (sour) and 1 with lavaṇa (salt) total 15; in the combinations of 5 rasas, it will be 1 with

amla (sour) and 5 with swādu (sweet) total 6; in the combination of all the 6 rasas it will be one; each rasa individually will be 6, thus forming 63 combinations in total. 40-42.

षट् पञ्चका, षट् ल पृथग्गताः स्युश्चतुर्विकौ पञ्चदशप्रकारौ ।

मेदास्त्रिका विशतिरेकमेव द्रव्यं षडास्वात्मिति त्रिषष्टिः ॥४३॥

(To sum up) the combination of fives (rasas) it is 6, those of six rasa individually; it is 6 of twos and fours it is 15 each; of threes it is 20, of all six tastes together it is 1; thus making a total of 63. 43.

Notes :—For the sake of clear understanding the combinations have been explained by Arunadatta, in his commentary as follows, which is reproduced here :—

I. Combination of two tastes :—

1. madhura (sweet)	+	amla (sour)
2. madhura (sweet)	+	tikta (bitter)
3. madhura (sweet)	+	kaṣāya (astringent)
4. madhura (sweet)	+	lavaṇa (salt)
5. madhura (sweet)	+	kaṭu (pungent)
6. amla (sour)	+	lavaṇa (salt)
7. amla (sour)	+	tikta (bitter)
8. amla (sour)	+	kaṭu (pungent)
9. amla (sour)	+	kaṣāya (astringent)
10. lavaṇa (salt)	+	tikta (bitter)
11. lavaṇa (salt)	+	kaṭu (pungent)
12. lavaṇa (salt)	+	kaṣāya (astringent)
13. tikta (bitter)	+	kaṭu (pungent)
14. tikta (bitter)	+	kaṣāya (astringent)
15. kaṭu (pungent)	+	kaṣāya (astringent)

II. combination of three tastes :—

1. madhura	+	amla	+	lavaṇa
2. madhura	+	amla	+	tikta
3. madhura	+	amla	+	kaṭu
4. madhura	+	amla	+	kaṣāya
5. madhura	+	lavaṇa	+	tikta
6. madhura	+	lavaṇa	+	kaṭu

7. madhura + lavaṇa + kaṣāya
8. madhura + tikta + kaṣu
9. madhura + tikta + kaṣāya
10. madhura + kaṣu + kaṣāya
11. amla + lavaṇa + tikta
12. amla + lavaṇa + kaṣu
13. amla + lavaṇa + kaṣāya
14. amla + tikta + kaṣu
15. amla + tikta + kaṣāya
16. amla + kaṣu + kaṣāya
17. lavaṇa + tikta + kaṣu
18. lavaṇa + tikta + kaṣāya
19. lavaṇa + kaṣu + kaṣāya
20. tikta + kaṣu + kaṣāya

III. combination of *four* tastes :—

1. madhura + amla + lavaṇa + tikta
2. madhura + amla + lavaṇa + kaṣu
3. madhura + amla + lavaṇa + kaṣāya
4. madhura + amla + tikta + kaṣu
5. madhura + amla + tikta + kaṣāya
6. madhura + amla + kaṣu + kaṣāya
7. madhura + lavaṇa + tikta + kaṣu
8. madhura + lavaṇa + tikta + kaṣāya
9. madhura + lavaṇa + kaṣu + kaṣāya
10. madhura + tikta + kaṣu + kaṣāya
11. amla + lavaṇa + tikta + kaṣu
12. amla + lavaṇa + tikta + kaṣāya
13. amla + lavaṇa + kaṣu + kaṣāya
14. amla + tikta + kaṣu + kaṣāya
15. lavaṇa + tikta + kaṣu + kaṣāya.

IV. combination of *five* tastes :—

1. amla + lavaṇa + tikta + kaṣu + kaṣāya
2. madhura + lavaṇa + tikta + kaṣu + kaṣāya
3. madhura + amla + tikta + kaṣu + kaṣāya
4. madhura + amla + lavaṇa + kaṣu + kaṣāya
5. madhura + amla + lavaṇa + tikta + kaṣāya
6. madhura + amla + lavaṇa + tikta + kaṣu

V. combination of *six* tastes :—

1. Madhura + amla + lavaṇa + kaṣu + tikta + kaṣāya

VI. Each taste seperately :—

- | | |
|------------|------------|
| 1. madhura | 2. amla |
| 3. lavaṇa | 4. kaṣu |
| 5. tikta | 6. kaṣāya. |

Total — I group—15 III group—15 V group—1
 II group—20 IV group—6 VI group—6 = 63.

ते रसानुरसतो रसभेदास्तारतम्यपरिकल्पनया च ।
 सम्भवन्ति गणनां समतीता दोषमेषजवशादुपयोऽप्याः ॥४४॥

These rasa (primary tastes) and anurasas (secondary tastes) in their proportional (more, moderate and less) combinations become innumerable. These are to be selected and used after considering the conditions of the doṣās and drugs (and therapies). 44.

इति श्रीवैद्यपतिरसिहगुप्तसुबुध्नीमहाभट्टविरचितायामष्टाङ्गद्वयसंहितायां
 सूत्रस्थाने रसभेदीयो नाम दशमोऽध्यायः ॥१०॥

Thus ends the chapter entitled Rasabhedīya, the tenth in sūtrasthāna of Aṣṭāṅgahṛdaya Samhita of srimad Vāg-
 bhata son of sri vaidyapati Simhagupta.

एकादशोऽध्यायः ।

Chapter—11

DOṢĀDI VIJÑĀNIYA ADHYĀYA (Knowledge of doṣās etc.)

अथातो दोषादिविज्ञानीयमध्यायं न्यास्यास्यामः ।

इति ह स्माहुरात्रेयाद्यो महर्षयः ।

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

Dehasya mālam—(chief constituents of the body) :—

दोषधातुमला मूलं सदा देहस्य

Doṣās, Dhātūs (tissues) and malas (waste products) are the roots (causes, chief constituents, supports), of the body always (throughout the span of life.) 1.

Notes :—Doṣās are of two kinds, (a). Śārīra (somatic) viz, vāta, pitta and kapha, (b). mānasa (psychic) viz, rajas and tamas. Dhātūs (tissues) are seven viz, rasa (plasma), rakta (blood), mamsa (muscle), medas (fat), asthi (bone), majja (bone marrow) and śukra (semen—the reproductive tissue in the males and its counter part ārtava (ovum) in females). Ojas the essence of the dhātūs is counted as the eighth dhātu. In addition, there are some upadhātūs (secondary tissues) such as lasikā (lymph), stanya (breast milk), kaṇḍarā (tendons) sirā dhamanī (veins and arteries), vasā (muscle fat), twak (skin), snāyu (nerves), taruṇāsthi (cartillages) etc; malās (waste products) are puriṣa (faeces), mūtra (urine), sweda (sweat), khamala (dhātu mala-waste products of tissues), excretions of the eyes, nose, ears, of the small and big channels, etc. keśa-roma (hair on the head and body), nakha (nails) etc.

All these are present in the human body always throughout life. So long as they are normal (in their quantity, qualities and function) they maintain the health of the person and when they become abnormal, they become causes of diseases. This will be described in this chapter and also the next.

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

तं चकः ।

उत्साहोष्णसनिग्धासथेष्टावेगप्रवर्तनैः

॥ १ ॥

सम्यग्गत्या च धातूनामक्षाणां पाटवेन च ।

अनुगृह्णात्यविकृतः, पित्तं पत्त्युष्मदर्शनैः ॥ २ ॥

क्षुत्तद्भ्रुचिप्रभामेधाधीशौर्यतनुमार्दवैः ।

श्लेष्मा स्थिरत्वस्निग्धत्वसन्धिबन्धनमादिभिः ॥ ३ ॥

Out of them cala (vāta), in its normal state, protects the body bestowing enthusiasm (eagerness, desire), expiration and inspiration, all activities (of the body, mind and speech), initiation (and also execution) of the urges (of faeces, urine etc.), maintainence of the dhātūs (tissues) in their normalcy and proper functioning of the sense organs.

Pitta, in its normal state attends to digestion, maintainence of body temperature, vision, production of hunger, thirst, appetite, complexion, intellegence, courage, valour, and softness (suppleness) of the body.

Śleṣman (kapha) confers stability, lubrication, compactness (firmness) of the joints, forbearance (capacity to withstand or withhold emotions, strain etc.) and such others. 1½-3.

Notes :—The above are only the chief functions, they also attend to many others also.

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

प्रीणनं जीवनं लेपः स्नेहो धारणपूरणे ।

गर्भोत्पादश्च धातूनां श्रेष्ठं कर्म क्रमात्स्मृतम् ॥ ४ ॥

Nourishing (supplying nutrition), maintainence of life activities, enveloping (covering), lubrication, supporting, filling (the inside of the bones) and production of the embryo—are the important functions of the dhātūs respectively. 4.

अवष्टम्भः पुरीषस्य, मूत्रस्य क्लेदवाहनम् ।

स्वेदस्य क्लेदविघ्नितः

Maintainence (of strength of the body) is the chief function of faeces; elimination of moisture (water) is of urine, and retention of moisture is of the sweat. 5.

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

पुंससु कुर्वतेऽनिकः ॥ ५ ॥

कार्श्यकाण्योष्णकामत्वकम्पानाहरकृद्ब्रह्मन् ५ ।

बलनिद्रेन्द्रियभ्रंशप्रलापभ्रमदीनताः ॥ ६ ॥

Vāta, when increased (more than its normal) produces emaciation, black dis-colouration, desire for hot things, tremors, distention of the abdomen, constipation, loss of strength, sleep and of sensory functions, irrelevant speech, giddiness and timidity (peevishness). 5½-6.

पीतविण्मूत्रनेत्रत्वक्क्षुत्तुद्धाहाल्पनिद्रताः ।

पित्तम्

Pitta (when increased) produces yellow colouration of the faeces, urine, eyes, and skin; excess of hunger and thirst, feeling of burning sensation and very little sleep. 6½.

श्लेष्माऽग्निसदनप्रसेकालस्यगौरवम् ॥ ७ ॥

श्वेत्यशैत्यश्लथक्त्वं श्वासकासातिनिद्रताः ।

Śleṣman (kapha) (when increased) produces debility of digestive activity, excess salivation, lassitude, feeling of heaviness, white colouration (of faeces etc.), coldness, looseness of the body parts, dyspnoea, cough and excess of sleep. 7-7½.

Vṛddha dhātu karma—(functions of increased dhātus) :—

रसोऽपि श्लेष्मवत् रक्तं विसर्पप्लीहविद्रधीन् ॥ ८ ॥

कुष्ठवातास्रपित्तास्रगुल्मोपकुशकामलाः ।

व्यक्ताग्निनाशसम्मोहरक्तत्वङ्नेत्रमूत्रताः ॥ ९ ॥

Rasa (when increased) is similar to kapha, (produces the same symptoms of increased kapha); rakta (blood) when increased produces visarpa (herpes), diseases of the spleen, abscesses, leprosy (and other skin diseases), vātāsra (gout), pittāsra (bleeding disease), abdominal tumors, upakuṣa (a disease of the teeth), kāmālā (jaundice), vyañga (discoloured patch on the face), loss of agni (digestive activity), sammoha (coma), red colouration of the skin, eyes, and urine. 8-9.

मांसं गण्डार्बुदप्रमथिगण्डोरुद्वरवृद्धिताः ।

कण्ठादिष्वधिमांसं च

Māmsa (muscle tissue when increased) produces enlargement of (lymph) glands, malignant tumors (cancer), increase in size of the cheeks, thighs, and abdomen, over growth of muscles of the neck and other places. 9-9½.

तद्वग्नेदस्तथा भ्रमम् ॥१०॥

अल्पेऽपि चेष्टिते श्वासं स्फिक्स्तनोदरलम्बनम् ।

Medas (fat tissue when increased) is also similar (produces the same symptoms) and in addition, it causes fatigue, increased breathing even after little work, drooping of the buttocks, breasts and abdomen. 9½-10.

अस्थ्यध्यस्थ्यधिदन्तांश्च

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

मज्जा नेत्राङ्गगौरवम् ॥११॥

पर्वसु स्थूलमूलानि कुर्यात्कृच्छ्राण्यरूषि च ।

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

अतिस्त्रीकामतां वृद्धं शुक्रं शुक्रास्मरीमपि ॥१२॥

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

Vṛddha mala karma—(functions of increased malas) :—

कुक्षावाष्मानमाटोपं गौरवं वेदनां शकृत् ।

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

मूत्रं तु वस्तिनिस्तोदं कृतेऽप्यकृतसंज्ञताम् ॥१३॥

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

स्वेदोऽतिस्वेददोर्गन्ध्यकण्डूः

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

एवं च लक्षयेत् ।

दृषिकादीनपि मलान् बाहुल्यगुस्तादिभिः ॥१४॥

The increase of dūṣikā (excretion of the eyes) and other waste products are to be understood by noting their increased quantity, heavyness (of their sites) and such other symptoms. 14.

Kṣīṇa doṣādi karma--(functions decreased doṣās etc.) :—

लिङ्गं क्षीणेऽनिलोऽङ्गस्य सादोऽल्पं भाषितेहितम् ।

संज्ञामोहस्तथा स्वेप्सवृद्धयुक्तामयसम्भवः ॥१५॥

The symptoms of vāta when decreased are—debility of the body, the person speaks very little and does very little activity (physical), loss of sensation (awareness) and of consciousness and occurrence of all the symptoms of increased kapha. 15.

पित्ते मन्दोऽनलः शीतं प्रमाहानिः

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

कफे भ्रमः ।

स्वेप्साशयानां शून्यत्वं हृद्भवः श्लथसन्धिता ॥१६॥

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

रसे रौक्ष्यं भ्रमः शोथो म्लानिः शब्दासहिष्णुता ।

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

रक्तेऽम्लशिशिरप्रोतिशिराशैथिल्यरूक्षताः ॥१७॥

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

मांसेऽक्षम्लानिगण्डस्फिकशुष्कतासन्धिषेदनाः ।

Decrease of māṁsa causes debility of the sense organs, emaciation of cheeks, buttocks (etc.) and pain in the joints. 17½.

मेदसि स्वपनं कट्याः मीहो वृद्धिः कुशाकृता ॥१८॥

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

अस्थ्यस्थितोदः शदनं हन्तकेशनखादिषु ।

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

अस्थनां मज्जनि सौषिर्यं भ्रमस्तिमिरदर्शनम् ॥१९॥

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

शुक्रे चिरात् प्रसिच्येत शुक्रं शोणितमेव वा ।

तोदोऽत्यर्थं वृषणयोर्मदुं धूमायतीव च ॥२०॥

Decrease of śukra gives rise to delay in ejaculation, ejaculation accompanied with bleeding, severe pain in the testicles and a feeling of hot fumes coming out of the urethra. 20.

पुरीषे वायुरन्त्राणि सशब्दो वेष्टयन्निव ।

कुक्षौ भ्रमति यात्यूर्ध्वं हृत्पाश्वे पीडयन् सृशम् ॥२१॥

Decrease of puriṣa gives rise to movement of air inside the intestines, accompanied by gurgling noise coming upwards and causing severe discomfort in the region of the heart and the flanks. 21.

मूत्रेऽल्पं मूत्रयेत्कृच्छ्राद्विवर्णं सास्त्रमेव वा ।

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

स्वेदे रोमच्युतिः स्तब्धरोमता स्फुटनं त्वचः ॥२२॥

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

मलानामति सूक्ष्माणां दुर्लक्ष्यं लक्षयेत् क्षयम् ।

स्वमलायनसंशोषतोदशून्यत्वलाघवैः ॥२३॥

Decrease of malas which are of little quantity is difficult to perceive, it should be inferred from the dryness, pricking pain, emptiness and tightness of their sites (of production and elimination). 23.

दोषादोनां यथास्वं च विद्याद्वृद्धिक्षयौ भिषक् ।
क्षयेण विपरीतानां गुणानां वर्धनेन च ॥२४॥
वृद्धिं मलानां सङ्गाच्च क्षयं चाति विसर्गतः ।

The increase and decrease of the doṣās and others can be understood by decrease of their opposite qualities and increase of similar qualities respectively; the increase of the malas by their non-elimination (out of the body) and their decrease by too much of elimination. 23½-24½.

मलोचितत्वाद्देहस्य क्षयो वृद्धेस्तु पीडनः ॥२५॥

Body being accustomed to accumulation of waste products, their decrease is more troublesome to it, than their increase. 25.

Notes :—So far, were described the troublesome signs and symptoms caused by increase and decrease of the doṣās, dhātus and malās. Both increase and decrease are abnormal (vaiṣamya), hence the two terms—vṛddhi and kṣaya are used to denote abnormalcy only, in majority of the contexts. But while describing the properties of certain medicinal formula, the term “vṛddhi” is used to denote even the normal growth of the doṣa, dhātus and malas, which is wrong, strictly speaking. The appropriate terms to describe normal increase and decrease are upacaya and apacaya respectively.

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

तत्रास्थनि स्थितो वायुः, पित्तं तु स्वेदरक्तयोः ।
श्लेष्मा शोषेषु, तेनैषामाश्रयाश्रयिणां मिथः ॥२६॥
यदेकस्य तदन्यस्य वर्धनक्षपणौषधम् ।
अस्थिमारुतयोर्नैवं,

In the asthi (bones) resides vāyu (vāta), in the sweda (sweat) and rakta (blood) resides pitta and in the remaining (dhātus and malās—tissues and wastes) resides ślesman (kapha), in intimate relation as the āśraya (residence, container) and āśrayī (resident, content) respectively; the medicines/therapies which cause the increase and decrease of the one, also cause increase and decrease of the other respectively, except in the case of asthi and vāta. 26-27.

प्रायो वृद्धिर्हि तर्पणात् ॥२७॥
श्लेष्मणाऽनुगता तस्मात् सकृद्यस्तद्विपर्ययात् ।
वायुनाऽनुगतोऽस्माच्च वृद्धिक्षयसमुद्भवान् ॥२८॥
विकारान् साधयेच्छीघ्रं क्रमालङ्घनवृंहणैः ।
वायोरन्यत्र, तज्जांस्तु तैरेवोत्क्रमयोजितैः ॥२९॥

The increase (of doṣās, dhātus and malās) is usually due to tarpaṇa (more of nutrition) which is followed later on with (increase of) ślesman (kapha) whereas, the decrease (of doṣās, dhātus and malās) is due to loss of nutrition which is followed, later with (increase of) vāyu (vāta).

Hence, the diseases arising from increase and decrease of the residence (container) and resident (content) should be treated quick by adopting laṅghana (therapy causing thinning of the body, reducing the quantity) and bṛmhana (therapy causing stoutening the body, increasing the quantity etc.) methods respectively.

In case of vāyu (vāta) by the other way; its diseases treated with the same therapies but in the opposite order (increase of vāta by adopting bṛmhana therapy and its decrease by adopting laṅghana therapy). 28-29.

Notes :—The relationship between vāta and asthi has not been properly understood, each of the modern scholars has his own interpretation but no view is found satisfactory so far.

विशेषाद्रक्तवृद्धयुत्थान् रक्तवृत्तिविरेचनैः ।
मांसवृद्धिमवान् रोगान् शस्त्रक्षारान्निकर्मभिः ॥३०॥
स्थौल्यकाश्यापचारेण मेवोजानस्थिसङ्ख्यात् ।
जातान् क्षीरघृतैस्तिक्तसंयुतैर्बिस्तभिस्तथा ॥३१॥
विट्शुद्धिजानतीसारक्रियया, विट्क्षयोद्भवान् ।
मेवाजमभ्यकुल्माषयवमाषड्यादिभिः ॥३२॥
मूत्रवृद्धिक्षयोत्थांश्च मेदकृच्छ्रचिकित्साया ।
व्यायामाभ्यञ्जनस्वेदमद्यैः स्वेदक्षयोद्भवान् ॥३३॥

In particular (especially) the diseases arising from the increase of rakta should be treated with blood letting and purgations; the diseases of increase of māṁsa by use of sharp instruments (surgery), caustic alkalies and fire cautery; those of the increase of medas (fat) by therapies indicated for obesity, and its decrease by therapies indicated for ema-

ciation; decrease of asthi by enema therapy using milk, ghee (butter fat) and bitters (drugs). Those arising from increase of vit (faeces) by therapies indicated in diarrhoea, those from decrease of faeces by the use of abdominal viscera of ram or goat, half steamed pulses, barley and the two varieties of māṣa etc. (as food). Those arising from increase and decrease of mūtra (urine) by adopting treatments indicated for diabetes and dysuria respectively; those arising from decrease of sweda (sweat) by adopting physical exercises oil-bath, sudation therapy (diaphoresis) and the use of wine. 30-33.

Kāyāgni :—

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

Kāyāgni (digestive fire, digestive activity) present in its own place, has portions of itself, present in the dhātus (tissues) also. Their decrease (in quantity, qualities or functions) and increase (in quantity, qualities or functions) give rise to increase and decrease of the dhātus (respectively). The preceding dhātu which is either increased or decreased gives rise to the succeeding dhātu of the same condition. 33½-34.

Notes :—Kāyāgni means the fire-like agency present in the body, its site being koṣṭha (alimentary tract) it is called koṣṭhāgni; jāṭhara (stomach) being its chief seat it is known as jāṭharāgni. As it attends to the important function of āhāra pāka-digestion of food-it is also called pācā-kāgni. It cooks the food and prepares nutrient materials required for all the dhātus; each one of the dhātu has within it, an agni-fire-like agency-which is described as the portion of the jāṭharāgni, because of identical function; this agni present in the dhātu (dhātvāgni) cooks the nutrient material prepared by the jāṭharāgni and transforms it so as to become suitable to the dhātu. In this function, the dhātvāgni receives strength from the jāṭharāgni and both work in unison; if the jāṭharāgni is very strong or very weak, the dhātvāgnis also will be similar respectively; very strong agni overcooks the food materials (chars them), thereby making available, very little amount of nutrients or no nutrients at all, which in turn leads to dhātukṣaya (decrease or loss of the tissues). Very weak agni, on the hand, fails to cook the food materials properly and allows āma (uncooked nutrients) to accumulate in the dhātu leading on to dhātuvṛddhi (abnormal increase of the tissues) as explained earlier; both vṛddhi and kṣaya (of the dhātus) are abnormal which give rise to many diseases.

Rasa dhātu, the first dhātu which gets formed from the food after its digestion, contributes some portion of itself to the succeeding dhātu-the rakta; rakta contributes some portion of itself to the next succeeding dhātu-the mamsa. In this manner, each preceding dhātu helps the succeeding dhātu, when the preceding dhātu undergoes either vṛddhi or kṣaya by the effect of very weak or very strong agni, the succeeding dhātu will also undergo similar changes respectively.

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

दोषा दुष्टा रसैर्धातून् दूषयन्त्युभये मलान् ॥३५॥
अधो द्वे, सप्त शिरसि, खानि स्वेदघहानि च ।
मला मलायनानि स्युर्यथास्वं तेष्वतो गदाः ॥३६॥

The doṣās which are vitiated [become abnormal undergoing either vṛddhi (increase) or kṣaya (decrease)] cause vitiation of the rasa and other dhātūs (tissues) next; both of them (doṣās and dhātūs) together vitiate the malas (waste products) which in turn, vitiate the malāyanās (channels of their elimination) which are two below, seven in the head, and the channels of sweat; from these vitiated channels develop their connected diseases. 34½-36.

Notes :—The two channels below are that of urine (urethra) and faeces (the anus), the seven in the head are the two of the eyes, two of the ears, two of the nose and one of the mouth; the channels of the sweat are in the skin spread all over the body.

Ojas—(the essence of dhātus) :—

ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम् ।
हृदयस्थमपि व्यापि देहस्थितिनिबन्धनम् ॥३७॥
स्निग्धं सोमात्मकं शुद्धमीषल्लोहितपीतकम् ।
यन्नाशे नियतं नाशो यस्मिंस्तिष्ठति तिष्ठति ॥३८॥
निष्पद्यन्ते यतो भावा विविधा देहसंश्रयाः ।

Ojas is the sāra (essence) of the dhātūs ending with śukra (reproductive tissue); though located in the hṛdaya (heart), it pervades all over (the body) and controls (regulates) the working of the body; it is viscus (unctous, greasy), somātmaka (preponderant in ap bhūta or watery principle), clear (transparent), slight reddish yellow in colour; by its loss (destruction, absence) the loss of body (even of life)

is sure to happen and by its presence the body (and life) are sure to survive; from it are brought about the different states (conditions, activities etc.) concerned with (related to, residing in) the body.

ओजः क्षीयेत कोपक्षुब्ध्यानशोकश्रमादिभिः ॥३९॥

विभेति दुर्बलोऽभोक्षणं ध्यायति व्यथितेन्द्रियः ।

दुःच्छायो दुर्मना रुक्षो भवेत्क्षामश्च तत्क्षये ॥४०॥

जीवनीयौषधक्षीररसाद्यास्तत्र भेषजम् ।

Ojas undergoes decrease (in quantity) by anger, hunger (starvation), worry, grief, exertion etc., with such a decrease, the person becomes fretful, debilitated, worries much again and again (without apparent reason), feels discomfort in the sense organs, develops bad complexion, bad mentation and dryness; the treatment for it, is the use of drugs of jīva-nīya gaṇa (vide chapter 15) milk, meat juice etc. 39-40.

*Notes ;—*Many more causes of decrease of ojas have been mentioned in other texts of Ayurveda, they are ativyāyāma (too much of physical activity), anaśana (absence of food), alpāśana (very little food), rukṣa-pāna (intake of alcoholic beverages which cause dryness), pramitāśana (ingestion or mixture of good and bad foods), bhaya (fear), prajāgara (loss of sleep), abhigāta (injury), abhisaṅga (assault by evil spirits; micro organisms like bacteria, virus etc.), dhātukṣaya (depletion of tissues such as by haemorrhage etc.), ativisarga (too much of elimination) of kapha, śoṇita (blood), śukra (semen) and mala (waste products); viṣa (ingestion of poison or poisonous substances like tobacco, gānja, bhāng, opium, coffee, tea etc.).

ओजोवृद्धौ हि देहस्य तुष्टिपुष्टिबलोदयः ॥४१॥

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

यदन्नं द्वेष्टि यदपि प्रार्थयेताविरोधि तु ।

तत्सत्यजन् समश्नन् तौ तौ वृद्धिक्षयौ जयेत् ॥४२॥

The increase and decrease (of the doṣās) should be controlled by avoidance and indulgence of foods which are disliked and desired respectively, if such foods are not unsuitable. 42.

कुर्वते हि क्वचिद्दोषा विपरीतसमानयोः ।

वृद्धाः क्षीणाश्च मूर्च्छिन् लक्षयन्त्यवुधास्तु न ॥४३॥

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

यथाबलं यथास्वं च दोषा वृद्धा वितन्वते ।

रूपाणि, जहति क्षीणाः, समाः स्वं कर्म कुर्वते ॥४४॥

The doṣās, when increased produce their respective features (signs and symptoms) depending upon their strength; when decreased (they) cast off (do not produce signs and symptoms) and when normal, they attend to their normal functions. 44.

य एव देहस्य समा विवृद्धये त एव दोषा विषमा वधाय ।

यस्मात्तस्ते हितचर्ययेव क्षयाद्विवृद्धेरिव रक्षणीयाः ॥४५॥

The very same doṣās, which when normal, are the causes for the (healthy) growth of the body, become the causes for its destruction when abnormal. Hence by adopting suitable measures (foods, activities etc.) the body should be protected from their decrease (also) just as from their increase. 45.

इति श्रीवैद्यपतिसिंहगुप्तसूनुभूमिभ्राह्मण्डविरचिता-

यामघातहृदयसंहितायां सूत्रस्थाने दोषादि-

विज्ञानीयो नामैकादशोऽध्यायः ॥११॥

Thus ends the chapter called Doṣādi Vijñāniya, the eleventh in sūtrasthāna of Aṣṭāṅgahṛdaya samhitā of śrīmad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

DOṢABHEDIYA—(*Classification of doṣās*)

अथातो दोषभेदीयाध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter called Doṣabhedīya-divisions/classification of doṣās; thus said Ātreya and other great sages.

Doṣasthāna—(*seats of doṣās*) :—

पक्वाशयकटीसक्थिश्रोत्रास्थिस्पर्शनेन्द्रियम् ।

स्थानं वातस्थ, तत्रापि पक्वाधानं विशेषतः ॥ १ ॥

Pakvāśaya (large intestine), waist, thigh, ear, bone and the organ of touch (skin) are the seats of vāta, especially, so the pakvādhāna (large intestine). 1.

नाभिरामाशयः स्वेदो लसीका रुधिरं रसः ।

इह स्पर्शनं च पित्तस्य, नाभिरत्र विशेषतः ॥ २ ॥

Nābhi (umbilicus), āmāśaya (stomach and small intestine), sweat, lasīka (lymph), blood, rasa (plasma), eye, and the organ of touch (skin), are the seats of pitta, especially so the nābhi (region around the umbilicus). 2.

उरः कण्ठशिरः क्लोमपर्वाण्यामाशयो रसः ।

मेदो घ्राणं च जिह्वा च कफस्य, सुतरामुरः ॥ ३ ॥

Chest, throat, head, kloma (pancreas ?), bony joints, āmāśaya (stomach and small intestine), rasa (plasma), fat, nose and tongue are the seats of kapha, especially so the chest. 3.

Pañcavāta—(*five divisions of vāta*) :—

प्राणादिभेदात्पञ्चात्मा वायुः

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

उरः कण्ठगरो बुद्धिहृदयेन्द्रियचित्तधृक् ॥ ४ ॥

श्रीव्रनक्षथुद्गारनिःश्वासान्नप्रवेशकृत् ।

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

उरः स्थानमुदानस्य नासानाभिगलांश्चरेत् ॥ ५ ॥

वाक्प्रवृत्तिप्रयत्नोर्जाबलघर्णस्मृतिप्रियः ।

The chest is the seat of udāna, it moves in the nose, umbilicus and throat; its functions are initiation of speech, effort, enthusiasm, strength (capacity of work), colour (complexion) and memory (awareness), 5.

व्यानो हृदि स्थितः कृत्स्नदेहचारी महाजवः ॥ ६ ॥

गत्यपश्चेपणोत्क्षेपनिमेषोन्मेषणादिकाः ।

प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शरीरिणाम् ॥ ७ ॥

Vyāna is located in the heart, moves all over the body in great speed, attends to functions such as walking, bringing the body parts downwards, lifting the body parts upward, opening and closing of the eyes etc. generally all the activities concerned with the body. 6-7.

समानोऽग्निसमीपस्थः कोष्ठे चरति सर्वतः ।

अन्नं गृह्णाति पचति विवेचयति मुञ्चति ॥ ८ ॥

Samāna is located near the fire (digestive activity), moves in the koṣṭha (alimentary tract and other abdomen viscera), withholds the food in the (alimentary tract for some time), cooks (helps cooking/digestion) separates the essence and wastes (from the food) and eliminates (the waste). 8.

अपानोऽपानगः शोणिघृस्तिमेढोरुगोचरः ।

शुक्रार्तवशकृन्मूत्रगर्भनिष्क्रमणक्रियः ॥ ९ ॥

Apāna is located in the apāna (large intestine), moves in the waist, bladder, penis (genitals) and thighs and attends to the functions such as elimination of semen, menstrual fluid, faeces, urine and foetuses. 9.

Pañcapitta—(five divisions of pitta) :—

पित्तं पञ्चात्मकन्तत्र पक्वामाशयमध्यगम् ।
 पञ्चभूतात्मकत्वेऽपि यत्तेजसगुणोद्भवात् ॥१०॥
 त्यक्तद्रवत्वं पाकादिकमणाऽनलशब्दितम् ।
 पचत्यन्नं विभजते सारकिद्वौ पृथक् तथा ॥११॥
 तत्रस्थमेव पित्तानां शेषाणामप्यनुग्रहम् ।
 करोति बलदानेन पाचकं नाम तत्स्मृतम् ॥१२॥

Pitta is of five divisions; that which is located in the interior of the pakvāśaya (large intestines) and āmāśaya (stomach and small intestine) though it is composed of pañcabhūtas because of increase of (predominance qualities of) tejas bhūta, it is devoid of liquidity (though it is a liquid it does not possess snigdha (viscosity), śīta (coolant) and such other properties of ap bhūta), it is called by the term anala (fire) because of its function of pāka (digestion and transformation of food materials). It cooks the food, divides it into essence and waste separately; being localised there, it bestows grace (help) to the other pitta present there (rañjaka pitta) also the others (dhātvagni present in the dhātus) by giving them strength (power of functioning); this is known as pācaka pitta. 10-12.

मामाशयाभयं पित्तं रञ्जकं रसरञ्जनात् ।

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

बुद्धिमेधाभिमानाद्यैरभिप्रेतार्थसाधनात् ॥१३॥
 साधकं हृदयं पित्तं

The pitta located in the hṛdaya (heart) is known as sādḥaka, because it attends to (mental) functions such as knowledge, intellegence, self-consciousness, etc., thereby helping the purposes (aims) of life. 13½.

Notes :—Ancient Indians held the view that heart is the seat of the mind, hence the mention of the heart here; all these functions are now ascribed to the cerebral part of the brain, which is the site of higher mental activities.

रूपालोचनतः स्मृतम् ।

हृदस्थमालोचकं त्वक्स्थं भ्राजकं भ्राजनात्त्वन्नः ॥१४॥

That (pitta) located in the eyes is known as ālocaka (pitta) because it helps seeing the form (of all things). That (pitta) located in the skin is bhrājaka, because it helps exhibition of colour (and complexion). 14.

Pañcakapha—(five divisions of kapha) :—

श्लेष्मा तु पञ्चधा उरः स्थः स त्रिकस्य स्ववीर्यतः ।
 हृदयस्यान्नवीर्याच्च तत्स्थ एवाम्बुकर्मणा ॥१५॥
 कफघात्रां च शेषाणां यत्करोत्यवलम्बनम् ।
 अतोऽवलम्बकः श्लेष्मा

Sleşman (kapha) also is of five divisions; that which is located in the chest and trika (the meeting place of shoulder, neck and back); by its own power and by the power of the essence of food (rasa) present in the hṛdaya (heart), it supports (the body) by functions of ap bhūta (such as cohesion, softness, moistness, liquidity etc.) and bestows strength to the seats of the other kapha, hence called avalambaka śleşman (kapha) 15.

यस्त्वामाशयसंस्थितः ॥१६॥

क्लेदकः सोऽन्नसङ्घातक्लेदनात्

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

रसबोधनात् ।

बोधको रसनास्थायी

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

शिरःसंस्थोऽक्षतर्पणात् ॥१७॥

तर्पकः सन्धिसंश्लेषाच्छ्लेषकः सन्धिषु स्थितः ।

That located in the head is known as tarpaka, since it nourishes the sense organs.

That located in the joints (of bones) is known as śleşaka because it lubricates the joints.

इति प्रायेण दोषाणां स्थानान्यविकृतात्मनाम् ॥१८॥

व्यापिनामपि जानीयात्कर्माणि च पृथक्पृथक् ।

Even though they (doṣās) are present all over the body, these are to be understood as the (special) seats and functions of each of them (doṣās) generally when (they are) normal.

Doṣagati—(condition/state of doṣās) :—

उष्णेन युक्ता रुक्षाद्या वायोः कुर्वन्ति सञ्चयम् ॥१९॥

शीतेन कोपमुष्णेन शमं स्निग्धाद्यो गुणाः ।

Rūkṣa and others qualities (laghu, cala, viśada, khara, etc.) associated with uṣṇa (heat), cause caya (mild increase) of vāta, associated with śīta they cause its kopa (profound increase). Snigdha and other qualities (guru, uṣṇa, picchila, sthira etc.) associated with uṣṇa bring about its śama (reduction to normal level). 19.

शीतेन युक्तास्तीक्ष्णाद्याश्चयं पित्तस्य कुर्वन्ते ॥२०॥

उष्णेन कोपं, मन्दाद्याः शमं शीतोपसंहिताः ।

Tikṣṇa and other qualities (rūkṣa, laghu, sara, drava etc.) associated with śīta (cold) cause caya (mild increase) of pitta, associated with uṣṇa, they cause kopa (profound increase); maṇḍa and others (śīta, guru, snigdha, picchila, sthira etc.) associated with śīta bring about its śama (reduction back to normal). 20.

शीतेन युक्ताः स्निग्धाद्याः कुर्वन्ते श्लेष्मणश्चयम् ॥२१॥

उष्णेन कोपं, तेनैव गुणा रुक्षादयः शमम् ।

Snigdha and others (guru, picchila, maṇḍa, śīta, ślakṣṇa, sāndra, mṛdu) associated with śīta (cold) cause cāya (mild increase) of śleṣma (kapha); associated with uṣṇa (hot) they cause kopa (profound increase); maṇḍa (dull) and others (khara, rūkṣa, laghu, viśada, cala, sara, laghu) associated with śīta (cold) bring about its śama (reduction to normal). 21.

Caya (mild increase) :—

चयो वृद्धिः स्वघाम्नेय प्रवेषो वृद्धिहेतुषु ॥२२॥

विपरीतगुणेषु च

Caya is increase in its own sites (seats) and produces dislike for things which are the causes of increase and liking for things of opposite qualities. 22.

Kopa (great increase) :—

कोपस्तुन्मार्गगामिता ।

लिङ्गानां दर्शनं स्वेषामस्वास्थ्यं रोगसम्भवः ॥२३॥

Kopa is spreading of the increased doṣās to different places, it causes appearance of their own features (symptoms and signs of the increased doṣās), feeling of ill-health, occurrence of premonitory symptoms and manifestation of diseases.

Śama (normalcy) :—

स्वस्थानस्थस्य समता विकारासम्भवः शमः ।

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

Doṣavṛddhi kārṇa—(causes for increase of doṣās) :—

चयप्रकोपप्रशमा वायोर्मीमादिषु त्रिषु ॥२४॥

वर्षादिषु तु पित्तस्य, श्लेष्मणः शिशिरादिषु ।

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

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

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

चीयते लघुरुक्षाभिरोषधीभिः समीरणः ॥२५॥

तद्विषस्तद्विधे देहे कालस्यौष्ण्यात् प्रकुप्यति ।

अद्भिरम्लविपाकाभिरोषधीभिश्च तादृशम् ॥२६॥

पित्तं याति चयं कोपं न तु कालस्य शैत्यतः ।

चीयते स्निग्धशीताभिरुदकौषधीभिः कफः ॥२७॥

तुल्येऽपि काले देहे च स्वकमत्वात् प्रकुप्यति ।

Samīraṇa (vāta) undergoes caya (mild increase) in grīṣma by the use of plants possessing qualities such as laghu, rūkṣa etc. in the bodies of persons possessing such qualities, but it (vāta) does not undergo prakopa (profound increase) because of the heat of the season (which acts as a hinderance).

Similarly, pitta undergoes caya (mild increase) in varṣā because of production of amla vipāka (sour taste at the end of digestion) of water and foods but does not undergo prakopa (profound increase) because of the cold of the season (which acts as a hinderance).

Kapha undergoes caya by the use of water and plants (foods) which possess qualities such as snigdha and śīta in the season (śīśira) and body of persons of similar nature, but does not undergo prakopa because it (kapha) becomes solidified (due to severe cold of the season). 25-27.

इति कालस्वभावोऽयमाहारदिवशात्पुनः ॥२८॥
चयादीन् यान्ति सद्योऽपि दोषाः कालेऽपि वा न तु ।

These are the normal/natural effect of the seasons (on the doṣās); the doṣās may attain caya etc., because of foods etc. immediately, or they may not attain (these states) even during those particular seasons. 28.

Kupita doṣa kārya (action of increased doṣās) :—

व्याप्नोति सहसा देहमापादतलमस्तकम् ॥२९॥
निवर्तते तु कुपितो मलोऽल्पाल्पं जलौघवत् ।

The increased malas (doṣās) spread throughout body from foot to head (entire body) suddenly (and produce diseases) but gets out of it slowly just like the floods (in the rivers). 29.

नामारूपैरसङ्गथेयैर्विकारैः कुपिता मलाः ॥३०॥
तापयन्ति तनुं तस्मात्तद्देत्वाकृतिसाधनम् ।
शक्यं नैकैकशो वक्तुमतः सामान्यमुच्यते ॥३१॥

The increased malās (doṣās) produce diseases of various kinds, of features of innumerable number and torment the body. As it is not possible to describe the causes; symptoms and treatment of every one of them, seperately, they will only be described generally. 30-31.

दोषा एव हि सर्वेषां रोगाणामेककारणम् ।
यथा पक्षी परिपतन् सर्वतः सर्वमप्यहः ॥३२॥
छायामत्येति नात्मीयां यथा वा कृत्स्नमप्यहः ।
विकारजातं विविधं त्रीन् गुणात्जातिवर्तते ॥३३॥

तथा स्वधातुवैषम्यनिमित्तमपि सर्वदा ।
विकारजातं त्रीन्दोषान्

Doṣās only are the chief causes for all diseases. Just as the bird flying for the whole day throughout the sky, will not be able to transgress its own shade, just as all the things of the universe can not exist apart from (devoid of) the three guṇās (satva, rajas, tamas), similarly, all the different kinds of diseases, can not be apart from (devoid of) the doṣās. Even so, those caused by (arising from) the abnormalities of the dhātus, cannot be without the (involvement) of the doṣās. 32-34.

Trividha kāraṇa—(three kinds of causes) :—

तेषां कोपे तु कारणम् ॥३४॥
अर्थैरसात्स्यैः संयोगः कालः कर्म च दुष्कृतम् ।
हीनातिमिथ्यायोगेन भिद्यते तत्पुनस्त्रिधा ॥३५॥

The causes for their (doṣās) increase are—Artha improper correlation of the sensory objects with the respective sense organs; kāla (time, seasons) and karma (actions) improperly done; each of these, are again of three kinds viz. hīna (inadequate insufficient, poor, devoid of), ati (too much excess, over and above, great) and mithyā (improper, irregular, incorrect, opposite). 34-35.

Artha—(senses and their correlation) :—

हीनोऽर्थेनेन्द्रियस्याल्पः संयोगः स्वेन नैव वा ।
अतियोगोऽतिसंसर्गः, सूक्ष्ममासुरभैरवम् ॥३६॥
अत्यासन्नतिदूरस्थं विप्रियं विकृतादि च ।
यदक्षणा वीक्ष्यते रूपं मिथ्यायोगः स दारुणः ॥३७॥
एवमत्युच्चपृत्यादीनिन्द्रियार्थान् यथायथम् ।
विद्यात्

Hinayoga association of artha is poor (inadequate, insufficient) contact or non-contact with the objects of senses (sound, touch, sight, taste and smell) with their respective sense organs (ears, skin, eye, tongue and nose). Atiyoga is too much contact (excess, great, hyper). Seeing objects which are very minute, bright, frightening, very close (near), very

far, disliked, and abnormal etc. are the dreadful mithyāyoga (improper association) for the organ of sight; similarly, hearing of very loud sound, decomposed smell etc. of the other sense organs are to be understood (as improper association). 36-38½.

Kāla (seasons) :—

कालस्तु शीतोष्णवर्षामेवात्रिधा मतः ॥३८॥

स हीनो हीनशीतादिरतियोगोऽतिलक्षणः ।

मिथ्यायोगस्तु निर्दिष्टो विपरीतस्वरक्षणः ॥३९॥

Kāla is of three kinds; cold, hot and rainy. Hinayoga of the kāla is appearance (manifestation) of cold etc. (heat and rain) in poor degree, atiyoga is appearance (manifestation) in great degree, and mithyāyoga is manifestation of qualities opposites of the natural ones of the season. 38½-39.

Karma-- (activities) :—

कायवाक्चित्तभेदेन कर्मापि विभजेत्रिधा ।

कायादिकर्मणो हीना प्रवृत्तिर्हीनसंज्ञकः ॥४०॥

अतियोगोऽतिवृत्तिस्तु, वेगोदीरणधारणम् ।

विषमाङ्गक्रियारम्भपतनस्वरक्षणादिकम् ॥४१॥

भाषणं सामिभुक्तस्य रागद्वेषभयादि च ।

कर्म प्राणातिपातादि दशधा यच्च निन्दितम् ॥४२॥

मिथ्यायोगः समस्तोऽसाविह वाऽमुत्र वा कृतम् ।

Even the karma (actions) are of three kinds viz., those pertaining to the body, the speech and the mind; poor, deficient or absence of activity of each of these three constitute hinayoga; (inadequate conduct); excess activity of each constitutes atiyoga (excess conduct); untimely initiation of urges of the body voluntarily, suppression of the urges when patent, improper postures, (way of keeping the body), improper manner of actions (concerned with this life and of the future), improper way of falling, jumping etc., speaking (too much) immediately after meals; harbouring of desires (attachment, passion, hatredness, fear etc.), activities which endanger life, the ten sinful acts (enumerated in chapter 2) actions performed in this life or in earlier lives—all constitute mithyāyoga (improper conduct). 40-42½.

निदानमेतद्दोषाणां, कुपितास्तेन नैकधा ॥४३॥

कुर्वन्ति विविधान् व्याधीन् शाखाकोष्ठास्थिसन्धिषु ।

These are the causes for the (increase of) doṣās, thus increased they produce many kinds of diseases, involving the tissues, viscera, bones, and joints. 43-44.

Rogamārgas—(pathways of diseases) :—

शाखा रक्तावयस्त्वक् च बाह्यरोगायनं हि तत् ॥४४॥

तदाभया मषव्यङ्गगण्डालज्यर्बुदादयः ।

बहिर्भागाश्च दुर्नामगुल्मशोफादयो गदाः ॥४५॥

Rakta (blood) and others (dhātus/tissues) and skin constitute the bāhya rogāyana (external pathway of diseases); from it arise diseases such as moles, discoloured patches, gaṇḍalajī (glandular ulcer on the face) malignant tumours, haemorrhoids, abdominal tumours, swellings and other external diseases. 44½-45.

अन्तः कोष्ठो महाकोत आमपक्वाशयाभयः ।

तत्स्थानाः च्छर्चतीसारकासश्वासोदरज्वराः ॥४६॥

अन्तर्भागं च शोफाशौगुल्मधीसर्पविद्रधि ।

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

शिरोहृदयवस्त्यादिमर्माण्यस्थानां च सन्धयः ॥४७॥

तन्निबद्धाः शिरास्त्रायुकण्डराद्याश्च मध्यमः ।

रोगमार्गः स्थितास्तत्र यक्ष्मपक्षवघादिताः ॥४८॥

मूर्धादिरोगाः सन्ध्यस्थित्रिकशूलग्रहादयः ।

The head, heart, urinary bladder and such other vital spots, joints of bones, the veins, snāyūs (sheaths, aponeurosis), (nerves, etc.) big tendons constitute the madhyama rogamārga—middle pathway. From it arise, consumption, hemiplegia, facial paralysis, diseases of the head and other organs,

pain, stiffness (loss of movement) of the joints, bones, waist etc. 47-48.

Vṛddha doṣa karma—(actions (effects) of increased doṣas) :—

संस्रव्यासव्यधस्वापसादरुकोदभेदनम्	॥४९॥
सङ्काङ्गभङ्गसङ्कोचवर्तहर्षणतर्षणम्	।
कम्पपारुष्यसौषिर्यशोषस्पन्दनवेष्टनम्	॥५०॥
स्तम्भः कषायरसता वर्णः श्यावोऽरुणोऽपि वा ।	
कर्माणि वायोः	

Ptosis (drooping down), dilation, cutting pain, loss of sensation, weakness, continuous pain, pricking pain, splitting pain, obstruction (stoppage), crushing pain, contraction (constriction), twisting, tingling, thirst, tremors, roughness, cavitation, dryness, pulsations (throbbings), curvatures, winding around, stiffness, (rigidity, withholding loss of movement), feeling of astringent taste in this mouth, appearance of blue or crimson discolouration,—these are the functions (abnormal signs and symptoms) of increased vāyu (vāta). 49-50.

पित्तस्य दाहरागोष्मपाकिताः ॥५१॥

स्वेदः क्लेदः स्रुतिः कोथः सदनं मूर्च्छनं मधः ।
कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जितः ॥५२॥

Those of pitta are—burning sensation, reddish dis-colouration, heat, cooking (increased digestion), formation of pus, ulcers, etc., perspiration, moistness, exudation, putrefaction (decomposition), debility, fainting, toxicity, bitter and sour taste in the mouth, appearance of colour other than yellowish white and crimson. 51-52½.

श्लेष्मणः श्लेष्काठिन्यकण्डूशीतत्वगौरवम् ।
बन्धोपश्लेषस्तैमित्यशोफापक्वतिनिद्रताः ॥५३॥
वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता ।

Those of śleṣma (kapha) are—unctousness, hardness, itching (irritation), coldness, heavyness, obstruction and coating inside the channels, loss of movement, swelling, indigestion (of food, non-formation of pus, ulcers etc.) excess

sleep, white colouration, experience of sweet and salt tastes, and delay in all activities. 52½-53.

इत्यशेषामयव्यापि यदुक्तं दोषलक्षणम् ॥५४॥
दर्शनाद्यैरवहितस्तत्सम्यगुपलक्षयेत् ।
व्याध्यवस्थाधिभागज्ञः पश्यन्नातान् प्रतिक्षणम् ॥५५॥

Thus are enumerated, the features (signs and symptoms) which appear in all diseases, these are to be recognised by the physician through inspection and others (methods of examination of the patient). 54.

In order to gain the knowledge of the different stages of disease the physician should observe the patient every minute. 55.

अभ्यासात्प्राप्यते दृष्टिः कर्मसिद्धिप्रकाशिनी ।
रत्नादिसदसज्ज्ञानं न शास्त्रादेव जायते ॥५६॥

Knowledge of successful treatment is obtained from constant practice just as knowledge of (determining) good or bad gems etc. is not obtained only from (knowing) the science. 56.

Trividha roga—(three kinds of diseases) :—

दृष्टापवारजः कश्चित्कश्चित्पूर्वापराधजः ।
तत्सङ्कराङ्गवत्यन्यो व्याधिरेवं त्रिधा स्मृतः ॥५७॥

Diseases are of three kinds viz, those born from bad acts which are seen (committed in the present life), those born from bad acts committed previously (in earlier lives) and those born from the combination of both. 57.

यथानिदानं दोषोत्थः कर्मजो हेतुमिर्विना ।
महारम्भोऽल्पके हेतावातङ्गो दोषकर्मजः ॥५८॥

Diseases which arise from the specific (which bring about increase of doṣās) are known as doṣoṭtha rogas (born from doṣās), those which arise without any (apparent) cause are known as karmaja (born from the effects of bad acts of previous lives); those which have terrible/profound/severe onset (and manifestation) are known doṣakarmaja (born from combination of doṣās and bad acts of previous lives). 58.

विपक्षशीलनात्पूर्वः कर्मजः कर्मसङ्ख्यात् ।
गच्छत्युभयजन्मा तु दोषकर्मक्षयात्क्षयम् ॥५९॥

The former (diseases arising from doṣās) get cured from indulgence in the opposite (foods, drugs, or activities which possess qualities opposite of the increased doṣās); karmaja (diseases born from acts of previous lives) get cured after the end/termination/diminution of the effects of such acts), those born from the combination of both get cured after the mitigation of the doṣās and end of effect of acts of previous lives). 59.

Dvividha roga—(two kinds of diseases) :—

द्विधा स्वपरतन्त्रत्वाद्वाघयोऽन्त्याः पुनर्द्विधा ।
पूर्वजाः पूर्वरूपास्या, जाताः पश्चादुपद्रवाः ॥६०॥

Diseases are of two kinds—svatantra (independent/primary) and paratantra—(dependent/secondary), the latter is again of two kinds—pūrvaja—which are born earlier and known as pūrvā rūpa (prodromata/premonitory symptoms and signs) and those which are born later, known as upadrava (secondary disease/complications and sequelae). 60.

यथास्वजन्मोपशयाः स्वतन्त्राः स्पष्टलक्षणाः ।
विपरीतास्ततोऽन्ये तु

Svatantra (independent/primary) diseases have their own specific causes, comforting methods and clearly manifest features; the other one (paratantra-secondary, associated) is opposite of this. 61.

विद्यादेवं मलानपि ॥६१॥
तांलक्षयेद्वहितो विकुर्षाणान् प्रतिश्वरम् ।
तेषां प्रधानप्रशमे प्रशमोऽशास्यतस्तथा ॥६२॥
पश्चाच्चिकित्सेत्तूर्णं वा बलघन्तमुपद्रवम् ।
व्याधिक्लिष्टशरीरस्य पीडाकरतरो हि सः ॥६३॥

Even the malās (doṣās) are also to be known (recognised) likewise, (as svatantra and paratantra) by the physician carefully in every disease. The secondary ones (diseases or doṣās) subside when the primary ones become subsided (cured). If they do not get subsided then, treatment has to be given (for the complications, secondary affections); if

powerful, they (secondary affections) should be treated soon because these (complication) cause more troubles to the body which is already debilitated by the diseases. 62–63.

विकारनामाकुशलो न जिहीयात् कदाचन ।
न हि सर्वं विकाराणां नामतोऽस्ति भ्रुवा स्थितिः ॥६४॥

The physician should never feel shy for not knowing the nomenclature of the disease, for there is no rule/custom/state, that every disease has a name. 64.

स एव कुपितो दोषः समुत्थानविशेषतः ।
स्थानान्तराणि च प्राप्य विकारान् कुरुते बहून् ॥६५॥
तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च ।
बुद्ध्वा हेतुविशेषांश्च शीघ्रं कुर्यादुपक्रमम् ॥६६॥

The very same doṣa, depending upon the nature of the causative factors, travels to many parts of the body and produces many diseases, hence treatment should be started soon after determining the nature of the disease, its abode (site), its causes etc. 65–66.

Parikṣyābhāvas—(factors to be examined) :—

दृश्यं देशं बलं कालमनलं प्रकृतिं वयः ।
सत्त्वं सात्त्वं तथाऽऽहारमवस्थाञ्च पृथग्विधाः ॥६७॥
सूक्ष्मसूक्ष्माः समीक्ष्यैषां दोषोपघनिरूपणे ।
यो वर्तते विकिरसायां न स स्थलति जातुचित् ॥६८॥

He (the physician) who minutely examines and determines, the condition of the doṣyās (vitiated tissues and waste products), deśa (habitat of the patient), bala (strength), kāla (season), anala (digestive power), prakṛti (constitution), vayas (age), satva (mind), sātmya (accustoms), āhāra (food and food habits) and avasthā (stages of the diseases) and then decides the aggravated doṣa and its appropriate treatment, does not falter (go wrong) in treatment. 67–68.

गुर्वल्पव्याधिसंस्थानं सखदेहवसायकात् ।
दृश्यतेऽप्यन्यथाकारं तस्मिन्नवहितो भवेत् ॥६९॥

The features (signs and symptoms) of mild and grievous diseases might appear differently due to the strength and

weakness of the mind and the body, hence the physician should be very attentive. 69.

Notes :—In a person who has a strong body or a strong mind the symptoms of greivous diseases might manifest mildly, whereas in a person who has a weak body or a weak mind the symptoms of even a mild disease might appear powerfully.

गुरुं लघुमिति व्याधि कल्पयन्तु मिषम्बुधः ।
अल्पदोषाकलनया पश्ये विप्रतिपद्यते ॥७०॥

The unintellegent physician, who determines a greivous disease as a mild one, goes wrong in treatment because of under estimating the condition of the doṣa. 70.

ततोऽल्पमल्पवीर्यं वा गुरुन्याधौ प्रयोजितम् ।
उदीरयेत्तरां रोगान् संशोधनमयोगतः ॥७१॥
शोधनं स्वतियोगेन विपरोतं विपर्यये ।
क्षिणुयात्त मलानेव केवलं वपुरस्यति ॥७२॥

He administeres drugs/therapies in small doses and of mild potency in the treatment of previous diseases, such mild treatment makes for a exacerbation of the diseases, because of poor response to śodhana (purifactory therapy). In case of the opposite, excess response to śodhana (purifactory therapy) expels not only the malās (doṣās) in greater measure but even troubles the body greatly. 71-72.

अतोऽभियुक्तः सततं सर्वमालोच्य सर्वथा ।
तथा शुद्धीत भैषज्यमारोग्याय यथा ध्रुवम् ॥७३॥

Hence the physician should constantly study the science, determine the exact condition of all factors, all the time and then administer appropriate drugs (therapies) to restore the health successfully. 73.

Doṣa samyoga saṅkhyā—(number of combination of doṣās) :—

वक्ष्यन्तेऽतः परं दोषा वृद्धिक्षयविभेदतः ।
पृथक् त्रीन् विद्धि संसर्गस्त्रिधा, तत्र तु तान्नव ॥७४॥
त्रीनेव समया वृद्ध्या, षडेकस्यातिशयने ।
त्रयोदश समस्तेषु षड् द्वयशेकातिशयेन तु ॥७५॥
एकं तुल्याधिकैः षट् च तारतम्यविकल्पनात् ।
पञ्चविंशतिमित्येवं वृद्धैः क्षीणैश्च तावतः ॥७६॥

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

In their vṛddhi (increased state) they are three individually (seperately), in the combination of two doṣās they are three and nine in total; three in equal proportion of increase and six, with preponderance of one doṣa.

They are thirteen, in combination of all three together, six with preponderance of any one doṣa, one with equal preponderance of all the three and six by disproportionate subdivisions.

Thus, in respect of vṛddhi—(increase) they are twenty five; similarly so in respect of kṣīṇa (decrease) they are twenty five. 74-76.

एकैकवृद्धिसमताक्षयैः षट् ते पुनश्च षट् ।
एकक्षयद्वन्द्ववृद्ध्या सविपर्ययाऽपि ते ॥७७॥

In the combination of increase, normal and decrease of one doṣa each will make up for six numbers, again they are six in the combination of decrease of one doṣa and increase of two doṣās. 77.

मेदा द्विषष्टिर्निर्दिष्टाः त्रिषष्टः स्वास्थ्यकारणम् ।

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

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

With the association of rasa, rakta etc. the categories of increase, normalcy and decrease of the doṣās, in their greater and lesser proportions become innumerable and the physician should understand them by their features (signs and symptoms) with a attentive mind. 79.

इति श्रीवैद्यपतिसिंहगुप्तसुधीमद्भाग्यदत्तविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने दोषभेदीयो नाम द्वादशोऽध्यायः ॥१२॥

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

तयोदशोऽध्यायः ।

Chapter—13.

DOṢOPAKRAMAṆĪYA ADHYĀYA—(treatment of the doṣās)

अथातो दोषोपक्रमणीयमध्यायं व्याख्यास्यामः ।

इति ह स्मादुरात्रेयादयो महर्षयः ।

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

Vṛddha vāta cikitsā—(treatment for increased vāta) :—

घातस्योपक्रमः ज्ञेहः स्वेदः संशोधनं मृदु ।

स्वाद्वस्त्रलघणोष्णानि भोज्यान्वभ्यङ्गमर्दनम् ॥ १ ॥

वेष्टनं त्रासनं सेको मद्यं पैष्टिकगौडिकम् ।

स्निग्धोष्णा घस्तयो वस्तिनियमः सुखशीलता ॥ २ ॥

दीपनैः पाचनैः सिद्धाः स्नेहाश्चानेकयोनयः ।

विशेषान्मेघपिशितरसतैलानुवासनम् ॥ ३ ॥

The treatment of (increased) vāta are—oleation (inter-
nal and external), sudation (diaphoreses), mild purifactory
therapies (emesis and purgation), ingestion of foods which
are of sweet, sour and salt taste; warm oil-bath, massage of
the body, wrapping the body with cloth, threatening (frigh-
tening), bath (pouring of medicinal decoctions, water etc.,
on the body), wine prepared from cornflour and jaggery
(molasses), enema therapy with fat (oil), and drugs of hot
potency, adherence to regimen of enema therapy, comfort-
able activities, medicated fats of different kinds (sources)
prepared with drugs causing increase of hunger and improv-
ing digestion; especially, anuvāsana basti (oleation enema)
prepared from juice of fatty meat and oil. 1-3.

Vṛddhapitta cikitsā—(treatment for increased pitta) :—

पित्तस्य सर्पिषः पानं स्वादुशीतैर्विरेचनम् ।

स्वादुतिक्तकषायाणि भोजनान्यौषधानि च ॥ ४ ॥

सुगन्धिशीतदृघानां गन्धानामुपसेवनम् ।

कण्ठेगुणानां हाराणां मणीनामुरसा धृतिः ॥ ५ ॥

कर्पूरचन्दनोशीरैरनुलेपः क्षणे क्षणे ।

प्रदोषश्चन्द्रमाः सौधं हारि गीतं हिमोऽनिलः ॥ ६ ॥

अयन्त्रणसुखं मित्रं पुत्रः सन्दिग्धमुग्धवाक् ।

छन्दानुवर्तिनो दाराः प्रियाः शीलविभूषिताः ॥ ७ ॥

शीताम्बुधारागर्भाणि गृहाण्युद्यानदीर्घिकाः ।

सुतीर्थं विपुलं स्वच्छसलिलाशयसैकते ॥ ८ ॥

साम्भोजजलतीरान्ते क्रोयमाने द्रुमाकुले ।

सौम्या भावाः पयः सर्पिर्विरेकश्च विशेषतः ॥ ९ ॥

Those of (increased) pitta are drinking of ghr̥ta (butter-
fat) (plain or medicated), purgation therapy with drugs of
sweet taste and cold potency, intake of foods and drugs which
possess sweet, bitter and astringent taste, indulgence in per-
fumes which are pleasing, coolant and cordial, wearing
garlands of similar nature in the neck and of gems on the
chest, anointing paste of karpūra, candana and uśīra over the
body minute after minute, residing on terraces lit by moon-
light in the evenings, enjoying pleasant music and soft cold
breeze, company of friends who do not restrain him, of sons
who speak heartily and innocently, of the wife who is obedi-
ent, pleasing and virtuous; residing in houses equipped with
fountains emitting cooled water, parks and ponds, spending
time (in houses) near water reservoirs having clean water,
sand, lotus, flowers, and trees, with a calm mind; especially
so are the ingestion of milk, ghee and purgation therapy. 4-9.

Vṛddha kapha cikitsā—(treatments for increased kapha) :—

स्नेहोष्णो विधिना युक्तं तीक्ष्णं वमनरेचनम् ।

अन्नं रुक्षाल्पतीक्ष्णोष्णं कटुतिक्तकषायकम् ॥ १० ॥

दोर्घकालस्थितं मद्यं रतिप्रीतिः प्रजागरः ।

अनेकरूपो व्यायामश्चिन्ता रुक्षं विमर्दनम् ॥ ११ ॥

विशेषाद्गमनं यूषः क्षौद्रं मेदोऽन्नमौषधम् ।

धूमोपवासगण्डूषा निःसुखत्वं सुखाय च ॥ १२ ॥

Those of kapha are—strong emesis and purgations in acco-
rdance with prescribed procedure, ingestion of foods which

are dry (non-fatty), little in quantity, penetrating and hot, possessing pungent, bitter and astringent tastes; wines which are very old, sexy desires, keeping awake without sleep, exercises of different kinds, worry, dry massage of the body; especially so the emesis therapy, drinking of soups (of grains) use of honey, drugs which reduce fat, inhalation of medicinal smoke, fasting, mouth gargles and experiencing difficulties are all beneficial. 10-12.

उपक्रमः पृथग्दोषान् योऽयमुद्दिश्य कीर्तितः ।
संसर्गसन्निपातेषु त यथास्वं विकल्पयेत् ॥१३॥

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

श्रेष्ठः प्रायो मरुत्पित्ते वासन्तः कफमारुते ।
मरुतो योगवाहित्वात्, कफपित्ते तु शारदः ॥१४॥

Generally the treatment for the combination of māruta (vāta) and pitta shall be similar to the regimen of grīṣma (summer) (described in chapter 3) and for that of kapha and māruta (vāta) it shall be similar to the regimen of vasaṅtā (spring) because māruta (vāta) is yogavāhi; for the combination of kapha and pitta the treatment shall be similar to the regimen of śarad (autumn). 14.

Notes :—Yogavāhi is defined as the “property of augmenting the qualities of the associate material”—vāta when associated with heat (materials possessing hot nature/potency) augments heat and actions of heat, whereas when associated with cold (materials of cold nature/potency) it augments cold and actions of cold, hence the treatment differs in accordance with the nature of the substance with which it combines.

अथ एव जयेद्दोषं कुपितं त्वविरोधयन् ।
सर्वकोपे बलीयांसं शेषदोषाविरोधतः ॥१५॥

The doṣās should be vanquished (by effective treatment) in their stage of caya (mild increase) itself; in their stage of kopa (great increase) they should be vanquished without opposing (interfering with) one another, in case of prakopa (great increase) of all the three simultaneously that (doṣa) which is powerful (more than others) should be controlled without opposing (interfering) with the remaining (doṣās). 15.

प्रयोगः शमयेद्वाचिमैकं योऽन्यमुदीरयेत् ।
नाऽसौ विशुद्धः शुद्धस्तु शमयेद्यो न कोपयेत् ॥१६॥

That treatment which alleviates (cures) one disease and gives rise to another disease (sooner or later) is not śuddha (pure/good/appropriate); a pure one is that which cures one (diseases) and does not give rise to another. 16.

Doṣasaṅcāra—(movement of doṣās) :—

व्यायामादूष्णणस्तैक्ष्ण्यादहिताचरणादपि ।
कोष्ठाच्छास्त्रस्थिमर्माणि द्रुतत्वान्मारुतस्य च ॥१७॥
दोषा यान्ति तथा तेभ्यः स्रोतोमुखाविशोधनात् ।
वृद्ध्याऽभिभ्यन्दनात्पाकात्कोष्ठं वायोऽत्र निप्रहात् ॥१८॥
तत्रस्थाश्च विलम्बेरन् भूयो हेतुप्रतीक्षिणः ।
ते कालादिबलं लब्ध्वा कुप्यन्त्यस्याश्रयेष्वपि ॥१९॥

By the effect of exercise (physical activity), increase of heat (atmospheric temperature), unsuitable/unhealthy activities and quick movement of vāta, the (increased) doṣās move out of the koṣṭha (gastrointestinal tract) to the śākhās (tissues), asthi (bones) and marmās (vital organs, vulnerable points).

By the effect of clearance (widening) of the channels (minute pores of tissues), great increase in quantity, liquification, cooking (transformation) and mitigation of vāta, the doṣās come into koṣṭha (gastrointestinal tract), from the śākhās (tissues, etc.), they will remain there for some time waiting for some powerful (exciting) cause.

After deriving strength from kāla (season time) etc., they (doṣās) get aggravated (increased) even in other places. 17-19.

Sthāni-and āgantu doṣās :—(native and foreign doṣās) :—

तत्रान्य स्थानसंस्थेषु तदीयामण्डलेषु तु ।
कुर्याच्चिकित्साम् स्वामेव बलेनाभ्यामिमाषिणु ॥२०॥

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

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

आगन्तुं शमयेदोषं स्थानिनं प्रतिकृत्य वा ।

Āgañtu (foreign, not belonging to a particular seat normally), doṣa should be treated either after treating the sthānin, (native, belonging to a particular seat normally), doṣa or even otherwise (before treating the sthāni doṣa). 20.

Notes :—The statement of the above verses can be explained as follows:—Pekvāsaya is the sthāna (seat) of vāta normally, in that place it is called sthāni doṣa (doṣa belonging normally to that place) Āmāsaya is the native sthāna (seat) of pitta; if vāta gets localised in āmāsaya, then it becomes āgañtu doṣa (foreign, not belonging to that place); in such a condition there are two doṣās to be treated, the āgañtu (external) and sthāni (native belonging to that place)

Āgañtu (foreign) doṣa if weak, can be treated after treating the sthāni (native) doṣa but if strong, it should be treated first ignoring for the time being, the sthāni doṣa, because most of the time āgañtu doṣa is stronger than the sthāni doṣa. If however, the sthāni doṣa is found to be stronger (which is very rare) than āgañtu doṣa then it should be treated first, ignoring the āgañtu doṣa for the time being.

Vāta localised in āmāsaya and if found to be strong, should be treated first and pitta next, but vāta, if found to be weak and pitta found to be strong, then pitta is to be treated first and vāta next.

Tiryaggata doṣa :—

प्रायस्तिर्यग्गता दोषाः क्लेशयन्त्यातुराञ्छिरम् ॥२१॥
कुर्यान्न तेषु त्वरया देहाग्निबलवित् क्रियाम् ।
शमयेत्तान् प्रयोगेण सुखं वा कोष्ठमानयेत् ॥२२॥
ज्ञात्वा कोष्ठप्रपञ्चांश्च यथासन्नं विनिर्हरेत् ।

Usually, the tiryaggata doṣās (which are not localised in the gastrointestinal tract but localised in the tissues) cause troubles to the patient for a long time; they should not be treated in haste, but only after determining the strength of the body and digestive activity.

They should be mitigated with stipulated treatments/or brought into the koṣṭhā (alimentary tract) by easy methods; after knowing that they have reached the koṣṭha, they should be expelled out by the nearby route. 21-22.

XIII] SŪTRASTHĀNA 167
Samadoṣa lakṣaṇa—(effects of doṣās associated with āma) :—

ओतोरोधबलभ्रंशगौरवानिलमूढताः ॥२३॥
आलस्यापक्तिनिष्ठोवमलसङ्गारुचिक्रमाः ।
क्लिङ्गं मलानां सामानां, निरामाणां विपर्ययः ॥२४॥

Obstruction of the channels (pores etc.), loss of strength, feeling of heaviness of the body, inactivity of anila (vāta), lassitude, loss of digestive power, more of expectoration, accumulation of wastes, (inside their respective places), anorexia, exhaustion—are the symptoms of malās (doṣās) associated with (mixed with) āma (undigested materials). The opposites (of the above symptoms) are of the nirāma doṣās (not mixed with undigested materials). 23-24.

Amolpatti—(production of āma) :—

ऊष्मणोऽल्पबलत्वेन धातुमाद्यमपाचितम् ।
दुष्टमाशाशयगतं रसमामं प्रचक्षते ॥२५॥

The first dhātu (rasa) which by the weakness of the fire (digestive activity) remaining uncooked (not digested, not properly processed) and becoming vitiated (bad, abnormal), accumulates in the āmāsaya (stomach and small intestine), is known as āma. 25.

अन्ये दोषेभ्य एवाति दुष्टेभ्योऽन्योन्य मूर्च्छनात् ।
कोद्रवेभ्यो विषस्येव वदन्त्यामस्य सम्भवम् ॥२६॥

Others (authorities) opine, that āma gets formed from intimate mixing with one another of greatly increased doṣās just as poison (gets formed) from mixing of different kinds of kodrava. 26.

आमेन तेन सम्पृक्ता दोषा दृष्याश्च दूषिताः ।
सामा इत्युपदिश्यन्ते ये च रोगास्तदुद्भवाः ॥२७॥

The doṣās and dūṣyās (the dhātus and malās) which get mixed with this āma are designated as sāmā (mixed with āma); so also the diseases arising from them (doṣās and dūṣyās mixed with āma). 27.

Samadoṣa cikitsā—(treatment of sāmā doṣās) :—

सर्वदेह प्रविशुतान् सामान् दोषान् न निर्हरेत् ।

कीनान् घातुष्वनुत्क्रियान् फलादामाद्रसानिव ॥२८॥
माध्यस्य हि नाशाय ते स्युर्दुर्निर्हरत्वतः ।

The sāma doṣās which are spread all over the body, which are lurking in the dhātūs and which are not moving out of their places (of accumulation) should not be forced out (by purifactory therapies like emesis, purgations etc.). Just as attempts at taking out the juice from an unripe fruit leads to the destruction of the dwelling place itself, so also it will be very difficult to expel them out. 28.

पाचनैर्दीपनैः कोहेस्तान् स्वेदेषु परिष्कृतान् ॥२९॥
शोधयेच्छोधनैः काले यथासं यथाबलम् ।

They (sāma doṣās) should be treated (first) with drugs which are digestive and which increase hunger; next with oleation and sudation therapies and finally they should be expelled out with purifactory therapies (emesis, purgation) at the proper time, and in accordance with the strength (of the patient). 29.

हन्त्याशु युक्तं चक्रेण द्रव्यमामाशयान्मलान् ॥३०॥
घ्राणेन चोर्ध्वजत्रूथान् पक्वाधानाद्गुदेन च ।

Drugs administered through the mouth, bring out the malās (doṣās) from the āmāśaya (stomach and small intestines); those administered through the nose bring out the doṣās from the parts above the shoulders and those administered through the rectum bring out the doṣās from the pakvāśaya (large intestine). 30.

उत्क्रियानघ ऊर्ध्वे वा न चामान् वहतः स्वयम् ॥३१॥
घारयेदौषधैर्दोषान् विधृतास्ते हि रोगदाः ।

Sāma doṣās 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 हितशिनः ॥३२॥
विषदान् पाचनैस्तेस्तैः पाचयेच्चिहरेत् वा ।

Such doṣās which are going out should be ignored in the beginning (early stage) and the patient should be given suitable foods (light food); next (in the second stage) they should be cooked with digestive drugs or removed out by purifactory therapies. 32.

श्रावणे कर्तिके चैत्रे मासि साधारणे क्रमात् ॥३३॥
ग्रीष्मवर्षाहिमन्वितान् वाय्वाधीनाशु निर्हरेत् ।

Vāyu (vāta) and other two doṣās—which have undergone caya (mild increase) in grīṣma, varṣā and hemañta should be removed out in the three sādharāṇa months, śrāvaṇa, kārtika and caitra respectively. 33.

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

Vāta undergoes mild increase in grīṣma (summer, mid-may to mid-july) and should be treated in śrāvaṇa (mid-july to mid-aug.) month; pitta undergoes caya (mild increase) in varṣā (mid-july to mid-sep.) (rainy season) and should be expelled in kārtika (mid-sep. to mid-nov.); kapha undergoes caya (mild increase) in hemañta (mid-sep. to mid-nov.) (dewy/cold season) and should be expelled in caitra (mid-dec. to mid-jan.).

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

Grīṣma, varṣā and hemañta—have too much of heat, rain and cold respectively; in the period in between these, known as sādharāṇa kāla, the doṣās should be cleared out. 34.

स्वस्थवृत्तमभिप्रेत्य, व्याधौ व्याधिवशेन तु ॥३५॥

This is in respect of regimen of maintainance of health (for healthy persons), in respect of diseases, at such time based on the disease (as needed for effective treatment). 35.

कृत्वा शीतोष्णवृष्टीनां प्रतीकारं रथायथम् ।
प्रयोजयेत्क्रियां प्राप्तां क्रियाकालं न हापयेत् ॥३६॥

After having overcome the effects of cold, hot and rainy seasons suitably (by adopting appropriate protective methods) necessary treatment (therapies) should be administered; the kriyākāla (period of abnormal activity, stages of disease evolution) should not be allowed to progress (further). 36.

Auśadhakāla—(time of administration of medicines) :—

युज्यादनन्मन्नादौ मध्येऽन्ते कचलान्तरे ।
प्रासे प्रासे मुहुः सात्रं सामुद्रं निशि वीषधम् ॥३७॥

Medicines should be administered, 1). when there is no food (in the stomach), 2), at the commencement, 3). middle and 4). end of the meal, 5), in between morsels, 6). with each marse, 7). often (again and again). 8) mixed with food, 9). both before and after food and 10). at night (bed time). 37.

कफोद्रेके गदेऽन्नं बलिनो रोगरोगिणोः ।
अन्नादौ त्रिगुणेऽपाने, समाने मध्य इष्यते ॥३८॥
व्यानेऽन्ते प्रातराशस्य, सायमाशस्य तूत्तरे ।
प्रासप्रासान्तयोः प्राणे प्रदुष्टे मातरिश्वनि ॥३९॥
मुहुर्मुहुर्विषच्छर्दिहिष्मात्स्वासासिषु ।
बोज्यं समोज्यं भैषज्यं भोज्यैश्चिरेररोचके ॥४०॥
कम्पाक्षेपकहिष्मासु सामुद्रं लघुभोजनाम् ।
ऊर्ध्वजन्तुविकारेषु स्वप्नकाले प्रशस्यते ॥४१॥

For diseases arising from increase of kapha, which are severe and for persons who are strong, the time of administration of medicine shall be when there is no food (in the stomach); in disorders of apānavāta, it shall be at the commencement of meal, in disorders of samāna vāta at the middle of the meal, in disorders of vyāna vāta at the end of the morning meal, in disorders of uttara (udāna vāta) at the end of evening meal; in disorders of prāṇa (vāta) it shall be at the end of each morsel; in diseases produced by poison, vomiting, hiccup, thirst, dyspnoea and cough, it shall be frequently (every minute); in anorexia, (loss of taste) it shall be mixed with different kinds of tasty foods; in diseases like tremors, convulsions, hiccup it shall be both before and after taking light foods; in diseases of organs above the head, administration at bed time is ideal. 38-41.

इति श्रीवैद्यपतिरसिहगुप्तसूनुश्रीमद्भाग्यमठधिरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने दोषोपक्रमणीयो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Thus ends the chapter called Doṣopakramanīya—the thirteenth in Sūtrasthāna of Aṣṭāṅga hṛdaya saṁhitā, composed by srimad Vāgbhaṭa, son of vaidyapati Simhagupta.

चतुर्दशोऽध्यायः ।

Chapter—14.

DVIVIDHOPAKRAMANĪYA—(Two kinds of treatments)

अथातो द्विविधोपक्रमणीयमध्यायं व्याख्यास्यामः ।
इति ह स्मादुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-Dvividhopakramanīya—two kinds of treatments; thus said Ātreya and the other great sages.

Dvividha upakrama—(two kinds of therapy) :—

उपक्रम्यस्य हि द्वित्वाद्द्विविधोपक्रमो मतः ।
एकः सन्तर्पणस्तत्र द्वितीयश्चापतर्पणः ॥ १ ॥
बृंहणो लङ्घनश्चेति तत्पर्यायास्तुदाहृतौ ।
बृंहणं यद्बृंहणं लङ्घनं लाघवाय यत् ॥ २ ॥
देहस्य

Because, that to be treated (the human body) is of two kinds, the treatment is also of two kinds. The first one, santarpana—(nourishing) and the second apartarpana; (depleting); bṛmhaṇa (stoutening) and laṅghana (thinning, slimming), are their synonyms respectively; bṛmhaṇa is for stoutening the body, while laṅghana is for making the body light (thin). 1-2.

Notes :—The human body is of two kinds viz. kṛśa. (lean/emaciated) and sthūla—(stout/obese) Both these are abnormal and require treatment to make them normal. Body is lean or emaciated mainly due to deficiency of food (in quantity and qualities) and stoutness or obesity is mainly due to over feeding (both in quantity and qualities of food). Bṛmhaṇa and laṅghana are the treatment for these conditions respectively.

भवतः प्रायो भौमापमितरश्च ते ।

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

Notes :—Materials (foods, drugs etc.) employed for bṛmhaṇa or santarpana therapy should be predominantly of pāṛthiva and āpya kinds,

while those for lañghana or apatarpaṇa therapy should be of tejasa, vāyaviya and nābhasa kinds; the properties of these kinds of materials have been described earlier in chapter 9.

शोचनं शमनं चेति द्विधा तत्रापि लङ्घनम् ॥ ३ ॥
भूतानां तदपि द्वैध्यादित्यं नातिवर्तते ।

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

3-3½.

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

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

शोचनं शमनं चेति द्विधा तत्रापि लङ्घनम् ॥ ४ ॥

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

यदीरवेदहृदोषान् पञ्चधा शोचनं च तत् ।
निरुहो वमनं कायशिरोरेकोऽन्नविस्तृतिः ॥ ५ ॥

Śodhana is that which expels the doṣās out of the body forcibly, it is of five kinds, viz nirūha, (decoction enema), vamana (emesis), kāya reka (purgation for the body) śiroreka (purgation for the head) and asra-visruti (blood letting). 5.

Notes :—Nirūha is one kind of bastīcikitsa (enema therapy), the other kind being anuvāsana; kaya reka and śiroreka are more commonly called as virecana; and nasya is nasal medication. Vamana (emesis), virecana (purgation), the two kinds of basti (enema) and nasya—these five, are popularly known as pañca (śodhana) karma (five purifactory therapies) or pañcakarma of kāyacikitsa (inner medicine) in short; asrasruti (rakta mokṣaṇa blood letting) is more relevant with śastra cikitsā (surgery).

न शोचयति यद्देषान् समाशोदीरयत्यपि ।
समीकरोति विषमान् शमनं तच्च सप्तधा ॥ ६ ॥
पाचनं दीपनं क्षुत्तद्व्यापामातपमास्ताः ।

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

बृंहणं शमनं त्वेव वायोः पित्तानिलस्य च ॥ ७ ॥

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

Bṛmhaṇīyā (persons requiring stoutening therapy) :—

बृंहयेद्वाधिमैषज्यमद्यलीशोककर्शितान् ।
भाराध्वोरक्षतक्षीणकक्षदुर्बलवातलान् ॥ ८ ॥
गर्मिणीसूतिकाबालवृद्धान् ग्रीष्मेऽपरानपि ।
मांसक्षीरसितासर्पिर्मधुरस्निग्धवस्तिभिः ॥ ९ ॥
स्वप्नशय्यासुखाभ्यङ्गाननिर्वृतिहर्षणैः ।

Bṛhmaṇa (stoutening therapy) should be given to persons who are emaciated by diseases, medicines (therapies), wine (drinking) women (sexual intercourse), grief, carrying heavy loads, long distance walk, and injury to chest (lungs); who are dry (with loss of moisture), debilitated and who are of vāta predominant constitution, the pregnant woman, the woman who has delevered, children, the aged and even others in summer; by the use of meat, milk, sugar, ghce, honey, enema prepared sweet substances and fats, sleep, comfortable bed, oil-massage, bath, comforts and happiness of the mind. 8-9½.

Langhaniyah—(persons requiring thinning therapy) :—

मेहामदोषातिस्निग्धज्वरोरुस्तम्भकुष्ठिनः ॥ १० ॥
विसर्पविद्राघम्रीहशिरःकण्ठाक्षिरोगिनः ।
स्पृष्टांश्च लङ्घयेन्नित्यं शिशिरे स्वपरानपि ॥ ११ ॥

Lañghana (thinning, slimming therapy) should be done daily to persons suffering from diabetes, āmadoṣa, disorders of poor digestive activity; more of moistness (lubrication), fever, stiffness of the thighs, leprosy and other skin diseases, visarpa, (herpes), abscess, diseases of spleen, head, throat, and eyes; those who are obese (accumulation of fat) and even to others during śiśira (cold season). 10-11.

तत्र संशोधनैः स्थौल्यबलपित्तकफाधिकान् ।
 आमदोषश्चरच्छर्दिरतीसारहृदामयैः ॥१२॥
 विबन्धगौरवोद्गारहृत्सासादिभिरातुरान् ।
 मध्यस्थौल्यादिकान् प्रायः पूर्वं पाचनदीपनैः ॥१३॥
 एभिरेवामयैरातान् हीनस्थौल्यबलादिकान् ।
 क्षुत्क्षान्निप्रहेर्षोषैस्त्वान् मध्यबलैर्द्वान् ॥१४॥
 समीरणातपायासैः किमुताल्पबलैर्नरान् ।

Those who are very obese, strong and having predominance of pitta and kapha, those suffering from āmadoṣa, fever, vomiting, diarrhoea, heart disease, constipation, feeling of heavyness, excess of belching, nausea, etc. by the administration of śodhana (purifactory therapies such as emesis, purgation etc.); those who are moderately obese etc. (medium in strength of the body and also of the diseases mentioned), first by administration of digestives and hunger producing substances generally, (later with other purifactory therapies); those who slightly obese etc. (poor in strength of the body and of the diseases) by control of hunger, and the thirst, those are troubled by (increased) doṣās, who are of medium strength (of the body and diseases) and who are dṛḍha (capable of withstanding strain) by the control of hunger and thirst; those again of poor strength (of the body and of disease) by exposing them to breeze, sunlight and exercise. 12-14

न बृंहयेज्जनीयान् बृंह्यास्तु मृदु लङ्घयेत् ॥१५॥
 युक्त्या वा देशकालादिबलतस्तानुपाचरेत् ।

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

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

Chikitsaphala (benefits of these treatments) :-

बृंहिते स्याद्बलं पुष्टिस्तत्साध्यामयसङ्घन्यः ॥१६॥

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

विमलेन्द्रियता सर्गो मलानां लाघवं रुचिः ।
 क्षुत्क्षट्सहोदयः शुद्धहृदयोद्गारकण्ठता ॥१७॥
 व्याधिमार्षधमुत्साहस्तन्द्रानाशञ्च रुचिरे ।

Keeness of the sense organs, expulsion of malās (doṣās and wastes), feeling of lightness of the body, good taste perception, appearance of hunger and thirst together, purity of the (region of the) heart, belchings and throat, softening of the diseases (decrease of their severity), increase of enthusiasm and loss of stupor (lazyness) accure from lañghana therapy. 16 $\frac{1}{2}$ -17 $\frac{1}{2}$.

अनपेक्षितमात्रादिलेचिते कुस्तस्तु ते ॥१८॥
 अतिस्थौल्यातिफार्ष्यादीन्, वश्यन्ते 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 हेयमतिबृंहितकृत्स्ने ॥१९॥

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

Atibṛmhāṇa (excess of stoutening therapy) :-

अतिस्थौल्यापचीमेहज्वरोदरमग्नरान् ।
 काससन्ध्यासकुच्छ्रामकुष्ठादीनतिदारुणान् ॥२०॥

Excess of bṛmhāṇa therapy produces profound obesity scrofula, diabetes, fever, enlargement of abdomen, fistula-in-ano, cough, loss of consciousness, dysuria, āma (disorders of poor digestive activities), leprosy (and other skin disease) which are very dreadful. 20.

तत्र सेवेनिलश्लेष्मनाशनं सर्वमिच्छते ।
 कुलत्थजूर्णश्यामाकयवमुद्गमधूदकम् ॥२१॥
 मस्तुदण्डाहतारिष्टचिन्ताशोधनजागरम् ।
 मधुना त्रिफलां लिहाद्गुडूचीमभयां घनम् ॥२२॥
 रसाञ्जतस्य महतः पञ्चमूलस्य गुग्गुलोः ।
 शिलाजतुप्रयोगश्च साग्निमन्थरसो हितः ॥२३॥
 विडङ्गं नागरं क्षारः काललोहरजो मधु ।
 यवामलक चूर्णं च योगोऽतिस्थौल्यदोषजित् ॥२४॥

For these (diseases), treatments which reduce medas (fat), anila (vāta) and śleṣman (kapha) are desirable (required); use of kulattha, jūrṇa, śyāmāka, yava, mudga, and honeywater; indulgence in worry, purification therapies, avoidance of sleep, either triphalā, gudūci, abhayā and ghana, should be liked with honey daily; either rasāñjana, mahat pañcamūla, guggulu or śilājatu, along with the fresh juice of agnimūtha is suitable; powder of viḍaṅga, nāgara, kṣāra (yavakṣāra) and iron filings or powder of yava and āmalaka along with honey (should be lickd daily). 21-24.

व्योषकटीवराशिग्रुविडङ्गातिविषास्थिराः ।
 द्विह्रसौवर्षलाजाजीयवानीधान्यचित्रकाः ॥२५॥
 निशो बृहत्यो हपुषा पाठा मूलं च केम्बुकात् ।
 एषां चूर्णं मधु घृतं तैलं च सदृशांशकम् ॥२६॥
 सक्तुभिः षोडशगुणैयुक्तं पीतं निहन्ति तत् ।
 अतिस्थौल्यादिकान् सर्वान् रोगानन्यांश्च तद्विधान्
 हृद्रोगकामलाश्वित्रश्वासकासगलग्रहान् ।
 बुद्धिमेधास्मृतिकरं सप्तस्याग्नेश्च दीपनम् ॥२८॥

Powder of vyosā (trikaṭu) kaṭvī, varā, śigru, vīḍaṅga, ativiṣā, sthirā, hiṅgu, sauvarcala, ajāji, yavāni, dhānya, citraka, the two niśā, the two bṛhati, hapuṣā, roots of pāthā and of kembuka, should be mixed with honey, ghee (butter-fat) and oil in equal proportion and sixteen parts of saktu (corn flour), this mixture taken as a drink (daily) cures severe obesity and all other diseases (mentioned earlier) and even others of similar nature; heart diseases, jaundice, leucoderma, dyspnoea, cough, obstruction in the throat (hoarseness of

voice etc.), improves power of thinking, intelligence, memory and kindles the weakened fire (digestive activity). 25-28.

Atilaṅghana (excess of thinning therapy) :—

अतिकार्यं भ्रमः कासस्तृष्णाधिक्यमरोचकः ।
 ज्वरः श्लेष्मनिद्रादक्धोत्रशुक्रौजःश्रुत्स्वरक्षयः ॥२९॥
 वस्तिहृन्मूर्धजङ्घोरत्रिकपाश्वरुजा ज्वरः ।
 प्रलापोर्ध्वानिलग्लानिच्छदिपर्वस्थिभेदनम् ॥३०॥
 वर्चोमूत्रग्रहाद्याश्च जायन्तेऽतिविलङ्घनात् ।

Profound emaciation, giddiness, cough, severe thirst, anorexia, loss (decrease) of moistness, and digestive power, of sleep, vision, hearing, semen, ojas, hunger and voice; pain in the urinary bladder, heart, head, calves, thighs, upper shoulders and flanks; fever, delerium (excess of talk), belching, exhaustion, vomiting, cutting pain in the joints and bones; non-elimination of faeces, urine etc., arise from excess of laṅghana. 29-30.

कार्यमेव वरं स्थौल्यात् न हि स्थूलस्य भेषजम् ॥३१॥
 बृंहणं लङ्घनं वाऽऽकमतिमेदोभिवातजित् ।

Emaciation is better than corpulence (obesity), there is no treatment for the obese, for, neither bṛmhana nor laṅghana are enough to (capable) of vanquish excess of fat, digestive activity and vāta. 31.

मधुरस्निग्धसाहित्यैर्यत्सौख्येन च नश्यति ॥३२॥
 अशिमा स्थविमाऽत्यस्तविपरीत निषेवणैः ।
 योजयेद्बृंहणं तत्र सर्वं पालाशभेषजम् ॥३३॥

Emaciation gets cured by the 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 measure.

Therein, drinks, foods and drugs which are bṛmhana should be adopted. 32-33.

अचिन्तया हर्षणेन भ्रवं समर्पणेन च ।
 स्वप्नप्रसङ्गाच्च कुशो वराह इव पुष्यति ॥३४॥

The emaciated person becomes stout like a boar by absence of worry, by happiness, more use of nutritious food and more of sleep. 34.

न हि मांससमं किञ्चिदस्य देहवृहत्त्वकृत् ।
मांसाद्यमांसं मांसेन सम्भृतत्वाद्विशेषतः ॥३५॥

There is nothing other than meat to stouten the body, especially so the meat of carnivorous animals, for they feed on meat itself. 35.

शुक्र चातर्पणं स्थूले विपरीतं हितं कुरुते ।
यवगोधूमसुभयोस्तद्योग्याहितकल्पनम् ॥३६॥

Foods which are heavy (not easily digestable) and non-nutritious are ideal for the obese whereas the opposites (are ideal) for the emaciated; yava (barley) and godhūma (wheat) are good for both (when) prepared in a way as suitable to either. 36.

दोषगत्याऽतिरिच्यन्ते ग्राहिमेधाविभेदतः ।
उपक्रमा न ते द्वित्वाङ्गिणा अपि नदा इव ॥३७॥

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

इति श्रीवैद्यपतिरसिहगुप्तसुभ्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने द्विविधोपक्रमणीयो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

Thus ends the chapter named Dwividhopakramaṇiya-the fourteenth of Sūtrasthāna of Aṣṭāṅga hṛdaya-samhita of srimad Vāgbhaṭa, son of the sri vaidyapati Simhagupta.

पञ्चदशोऽध्यायः ।

Chapter—15.

ŚODHANĀDIGAṆA SAMGRAHA

(Groups of drugs for purifactory therapies etc.)

अथातः शोधनादिगणसङ्ग्रहमध्यायं व्याख्यास्यामः ।
इति ह स्मादुरात्रेयाद्यो महर्षयः ॥

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

Charḍana gaṇa—(group of emetics) :—

मदनमधुकलम्बानिम्बविम्बीविशालात्रपुसकुटजमूर्वादेवदालीकृमिघ्नम् ।
विदुलदहनचित्राः कोशवत्यौ करञ्जः कणलवणवचैलासर्षपाश्छर्दनानि ॥१॥

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

Virecana gaṇa—(group of purgatives) :—

निकुम्भकुम्भत्रिफलागवाक्षीकुशङ्गिनीनीलिनितिलवकानि ।
शम्याककम्पिल्लकहेमदुग्धा दुग्धं च मूत्रं च विरेचनानि ॥ २ ॥

Nikuṁbha, kumbha, triphalā, gavākṣī, snuk, śaṅkhinī, nilini, tilvaka, śamyāka, kampilaka, hemadugdhā, dugdha, and mūtra—are purgatives. 2.

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

मदनकुटजकुष्ठदेवदालीमधुकवचादशमूलदारुस्राः ।
यवमिशिकृतवेधनं कुलत्था मधु लवणं त्रिवृता निरुहणानि ॥ ३ ॥

Madana, kuṭaja, kuṣṭhā, devadālī, madhuka, vacā, daśa-mūla, dāru, rāsnā, yava, miṣi, kṛtavedhanam, kulatthā, madhu, lavaṇa and trivṛt—are drugs for decoction enema. 3.

Nāvana gaṇa—(group of drugs for nasal medication) :—

वेङ्गामार्गव्योषधार्वासुरालाबीजं शैरीषं बार्हतं शैग्रवं च ।
सारो माधुकः सैन्धवं तार्क्ष्यशैलं तुष्यौ पृथ्वीका शोधयन्त्युत्तमाङ्गम् ॥४॥

Vellā, apāmārga, vyoṣa, dārvī, surālā, bīja of śīriṣa, brhatī and śigru; mādḥūkasāra, saiṅdhava, tārkṣyaśaila, the two truṣṭi and prthvikā-purify the head. 4.

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

भद्रदारु नतं कुष्ठं दशमूलं बलाद्वयम् ।
घायुं वीरतरादिश्च विदार्यादिश्च नाशयेत् ॥ ५ ॥

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

Pittaghna gaṇa—(group which mitigates pitta) :—

दूर्वाऽनन्ता निम्बवासाऽऽत्मगुप्ता गुन्द्राऽभीरुः शीतपाकी प्रियङ्गुः ।
न्यग्रोधादिः पद्मकादिः स्थिरे द्वे पद्मं वन्यं सारिवादिश्च पित्तम् ॥६॥

Durvā, anaṅtā, nīm̄ba, vāsā, ātmaguptā, guṅdrā, abhīru, śītapāki, priyaṅgu, drugs of nyagrodhādi, and padmakādi gaṇa, the two sthīrā, padmaka, vanya and drugs of sārivādi gaṇa—bring about decrease of pitta. 6.

Kaphaghna gaṇa—(group which mitigate kapha) :—

आरग्वधादिरर्कादिर्मुष्ककाषोऽसनदिकः ।
सुरसादिः समुस्तादिर्वत्सकादिर्वलासजित् ॥ ७ ॥

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

Jivaniya gaṇa—(group of restoratives) :—

जीवन्ती काकोल्यो मेदे द्वे मुद्गमाषपण्यौ च ।
श्लेषमकजीवकमधुकं चेति गणो जीवनीयस्यः ॥ ८ ॥

Jivāntī, the two kākoli, the two medā, mudgaparṇī, māṣa-parṇī, ṛsabhaka, jīvaka, and madhuka—is known as jivaniya gaṇa—group of restoratives. 8.

Vidaryādi gaṇa :—

विदारिपञ्चाकुलवृश्चिकालीवृश्चिवदेवाह्वयशूर्पपर्ण्यः ।

कण्डूकरी जीवनह्रस्वसंज्ञे द्वे पञ्चके गोपसुता त्रिपादी ॥ ९ ॥

विदार्यादिरयं हृद्यो बृंहणो घातपित्तहा ।

शोषगुल्माङ्गमर्दोर्ध्वश्वासकासहरो गणः ॥१०॥

Vidāri, pancaṅgula, vṛścikāli, vṛścivā, devāhvaya, the two śūrpararṇī, kaṅḍūkari, drugs of jivana pañcamūla and hrasva pañcamūla, gopasuta and tripādī—this vidāryādi groups of drugs are good to the heart (cordials), stoutening the body, mitigate vāta and pitta, cure consumption, tumors of the abdomen, body-ache, upward dyspnoea, and cough. 9-10.

Sārivādi gaṇa :—

सारिवोशीरकाश्मर्यमधुकशिशिरद्वयम् ।

यष्टौ परुषकं हन्ति दाहपित्तास्रतृज्वरान् ॥११॥

Sārivā, uśīra, kāśmārya, madhūka, the two śīśira, yaṣṭi, and parūṣaka—cure burning sensation, bleeding disease, thirst and fevers. 11.

Padmakādi gaṇa :—

पद्मकपुण्ड्रौ वृद्धितुगद्वयः शङ्खमृता दश जीवनसंज्ञाः ।

स्तन्यकरा मन्तीरणपित्तं प्रीणनजीवनबृंहणवृष्याः ॥१२॥

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

Parūṣakādi gaṇa :—

परुषकं वरा द्राक्षा कटफलं कतकात् फलम् ।

राजाहं दाडिमं शाकं तृणमूत्रामयवातजित् ॥१३॥

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

Añjanādi gaṇa :—

अञ्जनं फलिनी मांसी पद्मोत्पलरसाञ्जनम् ।
सैलामधुकनागाहं विषान्तर्दाहपित्तनुत् ॥१४॥

Añjana, phalinī, māmsī, padma, utpala, rasāñjana, eḷā, madhuka, and nāgāhvā,—cure diseases due to poison, burping sensation inside the body, and subjugate pitta. 14.

Paṭolādi gaṇa :—

पटोलकटुरोहिणीचन्दनं मधुस्रवगुडूचिपाठान्वितम् ।
निहन्ति कफपित्तकुष्ठज्वरान् विषं वमिमरोचकं कामलाम् ॥१५॥

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

Gudūcyādi gaṇa :—

गुडूचीपद्मकारिष्ठधानकारकचन्दनम् ।
पित्तश्लेष्मज्वरच्छर्दिदाहदृष्णाग्नमभिकृत् ॥१६॥

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

Āragvadhādi gaṇa :—

आरग्वधेन्द्रयवपाटलिकाकतिकानिम्बामृतामधुरसास्रुववृक्षपाठाः ।
भूनिम्बसैर्यकपटोलकरञ्जयुग्मसप्तच्छाग्निसुषवीफलवाणघोण्टाः ॥१७॥
आरग्वधादिर्जयति छर्दिकुष्ठविषज्वरान् ।
कफं कण्डूं प्रमेहं च दुष्टजनविशोधनः ॥१८॥

Āragvadhā, iṅdrayava, pāṭali, kākatiktā, nimba, amṛtā, madhurasā, sruvavṛkṣa, pāṭhā, bhūnimba, sairyaka, paṭola, the two karañja, saptachadā, agni, suṣavi, phala, bāṇa and ghoṅṭā—this āragvadhādi group cures vomiting, leprosy (and other skin diseases) poison, fevers, mitigate kapha, itching, diabetes, and cleanses bad wounds. 17-18.

Asanādi gaṇa :—

असनतिनिशमूर्जश्वेतघाहप्रकीर्याः अदिरकदरभण्डीशिशिपामेषशङ्खयः ।
त्रिहिमलजपडाशा त्रोज्जकः शकशाळीकमुकववकलिङ्गच्छागकर्णाश्वकर्णाः ॥१९॥

असनादिविजयते श्वित्रकुष्ठकफक्रिमीन् ।
पाण्डुरोगं प्रमेहं च मेदोदोषनिवर्हणः ॥२०॥

Asana, tiniṣa, bhūrja, śwetavāha, prakīryā, khadira, kadara, bhaṅḍī, śimsipā, meṣaśrūgi, the three hima, tala, palāśā, joṅgaka, śāka, śāla, kramuka, dhava, kaliṅga, chāga-karṇā, and asvakarṇā,—this asanādi group cures leucoderma, leprosy and other skin diseases, mitigates kapha, cures diseases of worms, anaemia, diabetes, and diseases of fat accumulation. 19-20.

Varuṇādi gaṇa :—

वरुणसैर्यकयुग्मशतावरीदहनमोरटबिल्वविषाणिकाः ।
द्विवृहतीद्विकरञ्जयाद्वयं बहलपल्लवदर्भरुजाकराः ॥२१॥
वरुणादिः कफं मेदो मन्दाग्नित्वं नियच्छति ।
आक्यवार्तं शिरःशूलं गुल्मं चान्तः सविद्रधिम् ॥२२॥

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

Uṣakādi gaṇa :—

ऊषकस्तुथकं हिङ्गु कासीसद्वयसैन्धवम् ।
सशिलाजतु कुच्छ्राशमगुल्ममेदः कफापहम् ॥२३॥

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

Vīratarādi gaṇa :—

वैल्लस्ताररजिकवृक्षवृषाश्वमेदगोकण्टकेत्कटसहाशरबाणकाशाः ।
वृक्षादनीनलकुशाद्वयगुण्डगुन्द्रामल्लकमोरटकुरण्टकरम्भपार्थाः ॥२४॥
वर्गो वीरतराद्योऽयं हन्ति घातकृतान् गदान् ।
अश्मरीशर्करामूत्रकुच्छ्राघातकजाहरः ॥२५॥

Vellaṅṭara, āraṇika, būka, vṛṣā, aśmabheda, gokaṅṭaka, itkata, sahadara, bāṇa, kāśā, vṛkṣādani, nala, the two kuśa, guṅṭha, guṅḍrā, bhaliūka, moraṭa, kuraṅṭā, karāmbha and

pārtha—this vīratarādi group cures diseases produced by vāta, urinary stones and gravel, dysuria, suppression of urine and pain. 24-25.

Rodhrādi gaṇa :—

रोध्रशाबरकरोध्रपलाशा जिङ्गिणीसरलकट्फलयुक्ताः ।
कुत्सिताम्बकदलीगतशोकाः सैलवालुपरिपेलवमोक्षाः ॥२६॥
एष रोध्रादिको नाम मेदः कफहरो गणः ।
योनिदोषहरः स्तम्भी वर्ण्यो विषविनाशनः ॥२७॥

Rodhra, śābarakarodhra, palāśā, jīṅgīnī, saralā, kaṭphala, yuktā, kutsitāmba, kadaḷī, gataśokā, clavālu, paripelava, and mocā—this group known as rodhrādika, cures diseases of fat and kapha, disorders of vagina, produces obstruction (to movement of doṣās and malās), good for colour and destroys poison. 26-27.

Arkādi gaṇa :—

अर्कालर्कौ नागदन्ती विशल्या भार्ङ्गी राक्षा वृश्चिकाली प्रकीर्वा ।
प्रत्यक्पुष्पी पीततैलोदकीर्या श्वेतायुग्मं तापसानां च वृक्षः ॥२८॥
अयमर्कादिको वर्णः कफमेदोविषापहः ।
कुमिकुष्ठप्रशमनो विशेषाङ्गशोधनः ॥२९॥

Arkā, alarka, nāgadañtī, viśalyā, bhārṅgī, rāsnā, vṛścīkāḷī, prakīryā, pratyakpuṣpī, pītataila, udakīryā, the two śvetā and tāpasa vṛksa,—this arkādi gaṇa, mitigates kapha, fat, poison, worms, leprosy, (and other skin diseases) and especially cleanses the ulcers. 28-29.

Surasādi gaṇa :—

सुरसयुगफणिज्जं कालमाला विडङ्गं खरवुसवृषकर्णीकट्फलं कासमर्दः ।
खवकसरसिभार्ङ्गीकार्मुकाः काकमाची कुलहलविषमुष्टीभूस्त्रुणो भूतकेशी ॥३०॥
सुरसादिर्गणः श्लेष्ममेदः कुमिनिवृद्धनः ।
प्रतिश्यायारुचिश्वासकासघ्नो व्रणशोधनः ॥३१॥

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

Muṣkakādi gaṇa :—

मुष्ककज्जुवरादीपिपलाशवर्षाशशिपाः ।
गुल्ममेहाश्मरीपाण्डुमेदोर्शः कफशुकजित् ॥३२॥

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

Vatsakādi gaṇa :—

वत्सकमूर्वाभार्ङ्गीकटुका मरीचं घुणप्रिया च गण्डीरम् ।
पला पाठाऽजाजीकटुङ्गफलाजमोदसिद्धार्थवचाः ॥३३॥
जीरकहिङ्गुविडङ्गं पशुगन्धा पञ्चकोलकं हन्ति ।
बलकफमेदः पीनसगुल्मज्वरशूलदुर्नाम्नः ॥३४॥

Vatsaka, mūrvā, bhārṅgī, kaṭuka, maricā, ghuṇapriyā, gaṇḍīra, elā, pāṭhā, ajājī, kaṭvaṅga phala, ajamodā, siddhārtha, vacā, jīraka, hīṅgu, vīḍaṅgā, paśugañdhā and pañca-kola—drugs of this group cures disorders of vāta, kapha and medas, rhinitis, abdominal tumor, fever, colic, and haemorrhoids. 33-34.

Vacāharidrādi gaṇa :—

वचाजलदेवाहनागरातिविषामयाः ।
हरिद्राद्वययष्ट्याहकलशीकुटजोद्गुषाः ॥३५॥
वचाहरिद्रादिगणावामातीसारनाशनौ ।
मेदः कफाल्पवनस्तन्यदोषनिवर्हणौ ॥३६॥

Vacā, jalada, devāhva, nāgarā, ativiṣā, and abhayā; the two haridrā, yaṣṭī, kalaśī, kuṭajodbhavā,—these vacā and haridrādi gaṇa cure acute diarrhoea (or that caused by accumulations of āma) diseases of fat, kapha, āḍhyapavana (stiffness of the thighs) and disorders caused by breast milk. 35-36.

Priyaṅgu-ambāṣṭhādi gaṇa :—

प्रियङ्गुपुष्पाङ्गनयुग्मपद्माः पश्चाद्रजो योजनवृद्धयनन्ता ।
मानद्रुमो मोचरसः समङ्गा पुन्नागशीतं मदनोयद्देतुः ॥३७॥
अम्बुष्ठा मधुकं नमस्करो नन्दीवृक्षपलाशकच्छुराः ।
रोध्रं धातक्यावल्बपेशिके कटुङ्गः कमलोद्भवं रजः ॥३८॥
गणौ प्रियङ्गुवम्बुष्ठादीपकातीसारनाशनौ ।
सन्धानीयौ हितौ पित्ते व्रणानामपि रोपणौ ॥३९॥

Priyaṅgu puṣpā, the two añjana, padma, padmaraja, yojanavallī, anañtā, mānadruma, mocarasā, samaṅgā, punnāga, śīta, and madaniya hetu; aṁbaṣṭhā, madhuka, namaskarī, nañdivṛkṣa, palāśa, kacchurā, rodhra, dhātakī, bilvapeśikā, kaṭvaṅga and kamalaraja—these priyaṅgu and aṁbaṣṭhādi groups cure chronic diarrhoea, heal fractures, good for pitta and are even healers of ulcers. 37-39.

Mustādi gaṇa :—

मुस्तावचाग्निनिशादितिकामङ्गातपाठात्रिफलाविषाख्याः ।

कुष्ठं त्रुटी हेमवती च योनिस्तन्यामयाना मलपाचनान् ॥४०॥

Mustā, vacā, agni, the two niśā, the two tiktā, bhallāta, pāṭhā, triphalā, viśakhya, kuṣṭha, truṭī and haimavati—cures diseases of vagina, breastmilk, and cooks the malās (doṣās). 40.

Nyagrodhādi gaṇa :—

न्यग्रोधपिप्पलसदाफलरोधयुग्मं जम्बूयार्जुनकपीतनसोमधत्काः ।

प्रक्षालनबलुपिवालपलाशनन्दीकोलीकदम्बविरलामधुकं मधुकम् ॥४१॥

न्यग्रोधादिर्गणो व्रण्यः सङ्ग्राही भग्नसाधनः ।

मेदः पित्तान्नुद्वाहयोनिरोगनिवर्हणः ॥४२॥

Nyagrodha, pippala, sādaphala, the two rodhrā, the two jāmbu, arjuna, kapītana, somavalka, plakṣa, āmra, vañjula, piyāla, palāśa, nañdī, kolī, kadāmba, viralā, madhuka and madhūka—this nyagrodhādi group is good for wounds/ulcers, cause constipation, unites fractures, cures fat accumulation, bleeding disease, thirst, burning sensation, and diseases of vagina. 41-42.

Etādi gaṇa :—

एलायुग्मतुरुष्ककुष्ठफलिनीमांसीजलध्यामकं

स्पृक्षाघोरकचोचपत्रतगरस्थौणेयजातीरसाः ।

शुक्तिर्व्याघ्रनखोऽमराहमगुरुः श्रीवासकः कुङ्कुमं

चण्डागुग्गुलुदेवधूपक्षपुराः पुष्पाननागाह्वयम् ॥४३॥

एलादिको घातकफौ विषं च विनियच्छति ।

वर्णप्रसादनः कण्डूपिटिकाकोठनाशनः ॥४४॥

The two elā, turuṣka, kuṣṭha, phalini, māmsī, jala, dhya-maka, sphṛkkā, coraka, coca, patra, tagara, sthaṇṇeya, jāti-rasā, śukti, vyāghranakhā, amarāhva, aguru, śrīvāsaka, kum-

kuma, cañḍā, guggulu, devadhūpa, khapurā, punnāga and nāgahvayā—this elādigāṇa cures disorders of vāta, kapha and poison, improves colour/complexion, cures itching, pustules and skin rashes. 43-44.

Śyāmādi gaṇa :—

श्यामादन्तीद्रवन्तीक्रमुककुटरणाशङ्खिनीचर्मसाहा-

स्वर्णक्षीरीगवाक्षीशिखरिरजनकच्छिन्नरोहाकरखाः ।

वस्तान्त्रो व्याधिघातो बहुलबहुरसस्तीक्ष्णवृक्षात् फलानि ।

श्यामाद्यो हन्ति गुल्मं विषमरुचिकफौ हृद्रुजं मूत्रकुञ्चम् ॥४५॥

Syāma, dañtī, dravañtī, kramuka, kutaraṇā, śankhinī, carmasāhvā, svarṇakṣīrī, gavakṣī, śikhari, rajanaka, chinna-rohā, karañjā, bastāñtri, vyādhighātī, bahala, bahurasā and tikṣṇavṛkṣaphala—this śyāmādi group cures abdominal tumor, poison, anorexia, diseases of kapha, heart ache (diseases) and dysuria. 45.

त्रयस्त्रिंशदिति प्रोक्ता वर्गस्तेषु त्वलाभतः ।

गुञ्ज्यात्तद्विधमन्यच्च द्रव्यं जहादयौगिकम् ॥४६॥

Thus, were described thirtythree groups (of drugs); such of the drugs not available may be substituted with others of identical properties and such drugs not appropriate (to the group) may be rejected. 46.

एते वर्गा दोषदृष्याद्यपेक्ष्य कल्ककाथकोहलेहादियुकाः ।

पाने नस्येऽम्बासनेऽन्तर्बहिर्वा लेपाभ्यङ्गेऽर्घ्नि रोगान् सुकृच्छान् ॥४७॥

The drugs of these groups made into medicinal formula-tions such as kalka (wet bolus), quātha (decoction), sneha (medicated fats), leha (confections) etc., to be used for drinking, nasal drops, oil enema, topical application, anointing etc., either internally or externally, cure diseases which are obstinate. 47.

इति श्रीवैद्यपतिसिंहगुप्तसुतुश्रीमद्भाग्यविरचितायामष्टाङ्गहृदयसंहितायां

सूत्रस्थाने शोधनादिगणसङ्ग्रहो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

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

षोडशोऽध्यायः ।

Chapter—16.

SNEHAVIDHI—(Oleation therapy)

अथातः स्नेहविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the Snehavidhi adhyāya—chapter on oleation therapy; thus said Ātreya and other great sages.

Snehana dravya guṇa—(qualities of oleating substances)—

गुरुशीतसरसिग्धमन्दसूक्ष्ममृदुद्रवम् ।

औषधं स्नेहनं प्रायो, विपरीतं विरुक्षणम् ॥ १ ॥

Medicinal substances which are heavy (not easily digestible), cold (in potency) mobile, (causing movement) unctous, dull, thin (capable of entering into minute pores) soft, and liquid are generally snehana (oleating, producing oiliness, lubrication), those possessing opposite properties are rūkṣaṇa (producing dryness). 1.

Sneha dravyah—(oleating substances)—

सर्पिमज्जा वसा तैलं स्नेहेषु प्रथमं मतम् ।

तत्रापि चोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥ २ ॥

माधुर्याद्विदाहिस्वाज्जन्माद्येव च शीलनात् ।

Sarpi (ghee, butterfat), majjā (bone marrow), vasā (muscle fat) and taila (oil)—are considered best among oleating substances; even among these, sarpi (ghee, butterfat) is very best, because it follows (augments) the properties of substances with which it is processed, of its sweet taste, not producing burning sensation during digestion, and of being partaken (consumed) from the beginning of life (infancy). 2-3a.

पित्तघ्नास्ते यथापूर्वमितरघ्ना यथोत्तरम् ॥ ३ ॥

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

घृतात्तैलं गुरु वसा तैलान्मज्जा ततोऽपि च ।

Oil is heavier (hard to digest) than ghee (butter-fat), muscle-fat is heavier than oil, marrow is heavier than all.

द्वाभ्यां त्रिभिश्चतुर्भिस्तेर्यमकस्त्रिवृतो महान् ॥ ४ ॥

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

Snehyaḥ—(persons suitable for oleation) :—

स्वेद्यसंशोध्यमद्यस्त्रीव्यायामासक्तचिन्तकाः ।

घृद्धबाला बलकृशा रुक्षाः क्षीणास्त्रेतसः ॥ ५ ॥

वातार्तस्यन्दतिमिरदारुणप्रतिबोधिनाः ।

स्नेह्याः

Those who are to be administered, sudation and purifactory therapies, who indulge more in wine, women and exercise; who think too much, the aged, the children, the debilitated, the emaciated; who are dry, poor in blood and semen, who are suffering from diseases of vāta, ophthalmia, blindness, and who have difficulty in quick awakening—require oleation therapy. 5-6a-

Asnehyaḥ—(persons unsuitable for oleation) :—

न त्वत्तिमन्दाग्नितीक्ष्णाग्निस्थूलदुर्बलाः ॥ ६ ॥

ऊरुस्तम्भातिसाराऽऽमगलरोगगरोदरैः ।

मूर्च्छाच्छर्शरुचिश्लेष्मत्तृष्णामद्यैश्च पीडिताः ॥ ७ ॥

अपप्रसूता युक्ते च नस्ये वस्तौ विरेचने ।

Those who have very weak or very strong digestive activity, who are very obese and very debilitated, who are suffering from stiffness of the thighs, diarrhoea, āma, diseases of the throat, artificial poisoning, enlargement of the abdomen, fainting, vomiting, anorexia, increase of śleṣma, (kapha), thirst and alcoholic intoxication; who have had abnormal delivery, who are to be administered nasal medication, enema and purgative therapies. 6-8a.

तत्र घीस्मृतिमेघादिकाङ्क्षिणां शस्यते घृतम् ॥ ८ ॥

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

ग्रन्थिनाडीकुमिश्लेष्ममेदोमास्ररोगिषु ।
तैलं लाघवदाढ्याथिक्कूरकोष्ठेषु देहिषु ॥ ९ ॥

Tailā (oil) is suited in diseases like tumors, sinus ulcers, worms, diseases produced by (increased) kapha, fat and vāta, for those who desire thinning and sturdyness of the body, and who have hard bowel movements. 9.

वातातपाप्यभारस्त्रीन्यायामक्षीणघातुषु ।
रुक्मश्लेष्ममास्रिवाताघृतपथेषु च ॥१०॥
शेषौ, वसा तु सन्ध्यस्थिमर्मकोष्ठरजासु च ।
तथा दग्धाहतभ्रष्टयोनिकर्णशिरोरुजि ॥११॥

The remaining (muscle-fat and marrow) are suited for persons who are depleted of their tissues from (exposure to) breeze, sunlight, long distance walk, carrying heavy load, women (sexual intercourse) and physical activities; who are dry, who withstand strain, who have very strong digestive activity, and in whom vāta is obstructed in its normal pathways.

Muscle-fat is suited for pain of the joints, bones, vital organs and abdominal viscera; so also for pain of burns, assault by weapons, displacement of vagina, earache, and headache. 10-11.

तैलं प्रावृषि, वर्षान्ते सर्पिरन्यौ तु माधवे ।

Oil is ideal for use during prāvṛt (first rainy season), ghee during end of varṣa (i.e., śarat-autumn), the others during mādharma (i.e. vasaṅta-spring). 12a.

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

श्रुतौ साधारणे स्नेहः शस्तोऽहि विमले रवौ ॥१२॥

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

तैलं त्वरायां शीतेऽपि घर्मऽपि 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 ॥१३॥

In diseases produced by increased pitta and pavana (vāta) and in their combination with predominance of pitta (ghee) should be used only at nights (during summer). 13.

निश्येव च तत्कफाद्रोगाः स्युः पित्ततो दिवा ।

Otherwise, diseases due to (increase of) vāta and kapha arise if (fats are) used at nights and (diseases) of pitta if used during day. 13-14a.

Notes :—Drinking of fats has been specified either at day time or at night depending on the season and this rule should not be violated except in emergency; use of fats at nights in seasons not indicated to, will lead to increase of vāta and kapha and consequent diseases; use of fats at daytime in seasons not indicated to, will lead to increase of pitta and consequent diseases.

Sneha samkhyā— (number of fat recipes) :—

युक्त्याऽवचारयेत्स्नेहं मक्ष्याद्यन्नेन वस्तिमिः ॥१४॥

नस्याभ्यङ्गनगण्डूषमूर्द्धकर्णाक्षितर्पणैः ।

Fats should be used appropriately either mixed with chewable and other kinds of foods or in the form of (different kinds of) enemas, nasal drops, anointing over the body, holding in the mouth, putting over the head, into the ears and eyes. 14b-15a.

रसभेदेककत्वाभ्यां चतुःषष्टिविचारणाः ॥१५॥

स्नेहस्यान्याभिमूतत्वाद्दल्पत्वाच्च क्रमात्स्मृताः ।

By its use with (substances of) different tastes and (separately, without admixture), it will be sixty four (number of recipes). Vicāraṇā (use of fat mixed with foods) is poor (mild in effect) because of its mingling with other materials and of its little quantity. 15b-16a.

यथोक्तहेत्वभावाच्च नाच्छपेयो विचारणा ॥१६॥

स्नेहस्य कल्पः स श्रेष्ठः स्नेहकर्माशुसाधनात् ।

Because of the absence of above said reasons, Acchapeya is not (like) vicāraṇā, this method of administering fats is considered best as it serves the function of fats (lubrication) quickly. 16b-17a.

Notes :—Administration of fats for oleation therapy is done in two ways viz a) small amounts of fats are mixed with foods of different kinds of

tastes, as has been explained in chapter 10 that the total number of combinations of the six tastes will be sixty three, any one or more of such food materials, become the medium with which fat may be mixed and given to the patient. This kind of administration of fat is known as vicāraṇā sneha. It is poor in action (effect); b) moderately large amount of fats, not mixed with any other substances, is given to the patient to drink—this kind is known as Acchapeyā sneha (or Acchapāna to be more precise). It is strong in action (effect) because its quantity is more and not diluted with other substances; both these kinds together, make up the number of recipes to sixtyfour. The vicāraṇa method is indicated for those who are weak, and who do not require great lubrication it can be continued for many days without much risk. The acchapāna method is indicated for the strong, who require great and quick lubrication as preliminary to one or more purifactory therapies like emesis, purgation etc., as fat materials is given to drink in large quantity, it can be continued only for seven days at the most, this method is considered as best as it produces good lubrication quickly.

Acchapānamātra—(dose of fats for drinking) :—

द्राभ्यां चतुर्भिरष्टाभिर्यमैर्जीर्यन्ति याः क्रमात् ॥१७॥
ह्रस्वमध्योत्तमा मात्रास्तास्ताभ्यश्च हसीयसीम् ।
कल्पयेद्दीक्ष्य दोषादीन् प्रागेव तु हसीयसीम् ॥१८॥

The quantity of fat which gets digested in two, four and eight yāma, is the mild, medium and high doses respectively; even among them, the minimum quantity should be administered in the beginning, after considering the (condition of) doṣa etc. 17b-18.

*Notes :—*Yāma is the period of three hours, the quantity of fat which gets digested in 6, 12 and 24 hours is mild, medium and high doses respectively for Acchapāna (drinking of fat without admixture with food), respectively. On the first day of oleation therapy, minimum quantity should be given because the nature of the alimentary tract of the patient might not be well understood and the risk of bad effect of fat will be less or not at all.

Snehapānavidhi—(procedure of drinking fat) :—

ह्यस्तने जीर्ण एवाग्ने स्नेहोऽच्छः शुद्धये बहुः ।

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

शमनः क्षुद्रतोऽन्नो मध्यमात्रञ्च शस्यते ॥१९॥

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

बृंहणो रसमद्यैः समक्तोऽल्पः

For bṛmhaṇa (stoutening the body) it should be given mixed with juice of meat, wine etc., and consumed along with food, in small quantity (minimum dose). 20a.

हितः स च ।

बाळवृद्धपिपासार्तस्नेहद्विण्मद्यशीलिषु ॥२०॥
स्त्रीस्नेहनित्यमन्दाग्निस्त्रितक्लेशभीरुषु ।
मृदुकोष्ठाल्पदोषेषु काले चोष्णे कुशेषु च ॥२१॥

It (oleation) is suitable to children, the aged, those suffering from thirst, those who have aversion to fat, who indulge in wine, women and fatty foods daily, who have poor digestive ability, who lead happy life, who are afraid of troubles, who are of soft bowel, who have little quantity of (increase of) doṣās; during hot season and for the emaciated. 20-21.

प्राग्वाभ्योत्तरमक्तोऽसाधधोमध्योर्बद्धेहजान् ।
व्याधीञ्जयेद्वलं कुर्यादङ्गानां च यथा क्रमम् ॥२२॥

Used before, during and after food, it (fat) cures the diseases of the lower, middle and upper parts of the body respectively and also strengthens those parts in the same order. 22.

Snehopācāra—(care after drinking fats) :—

वार्युष्णमच्छेऽनुपिबेत् स्नेहे तत्सुखपकथे ।
आस्योपक्षेपशुद्धये च, तौवरारुक्करे न तु ॥२३॥
जीर्णाजीर्णविशङ्कायां पुनरुष्णोदकं पिबेत् ।
तेनोद्गारविशुद्धिः स्यात्तत्र लघुता रुचिः ॥२४॥

After acchapāna (drinking of fat) warm water should be consumed, for its easy digestion and clearing the mouth of its coating, but not so when oil of tuvaraka and āruṣkara (are consumed). In case of doubt, either of digestion or indigestion, warm water should be consumed again; by that there

will be purity of belchings, feeling of lightness and desire for food. 23-24.

भोज्योऽन्नं मात्रया पास्यन् श्वः पिबन् पीतवानपि ।
द्रवोष्णमनमिष्यन्दि नातिस्निग्धमसङ्करम् ॥२५॥

Foods which are liquid, warm, not producing excess moisture inside, not very fatty and not a mixture of many food materials, should be consumed by the patient in limited quantity on the earlier day (prior to the day of drinking fat); on that day (day of drinking fat) and the day after (days after stoppage of drinking). 25.

उष्णोदकोपचारो स्याद्ब्रह्मचारी क्षपाशयः ।
न वेगरोधी स्यात्प्रामक्रोधशोकहिमातपान् ॥२६॥
प्रवातयानयानाश्वमाप्यात्यासनसंस्थितोः ।
नीचात्युच्चोपधानाहःस्वप्नधूमरजांसि च ॥२७॥
यान्यहानि पिबेत्तानि तावन्त्यन्यान्यपि त्यजेत् ।

He should use warm water only for all his activities (washing, ablutions, bath, drinking etc.), maintain celibacy (avoid sexual activities) avoid desires, not suppress the urges of the body, not indulge in exercise, anger, grief, exposure to cold, sunlight, breeze, riding on animals, travelling in vehicles, walking long distance, (too much of) speaking, remaining in troublesome postures for long time, keeping very low or very high pillow (under the head), sleeping during day, contact with smoke and dust; on the days of drinking fats and for same number of days afterwards also. 26-28a.

सर्वकर्मस्वयं प्रायो व्याधिहीनेषु च क्रमः ॥२८॥

This procedure (regimen) is the same generally for all therapies (purifactory therapies such as emesis, purgation, enema etc.) and also for those debilitated by diseases. 28b.

उपचारस्तु शमने कार्यः स्नेहे विरिक्तवत् ।

In case of śamana (sneha) (palliative oleation therapy) the regimen as suggested for the person who has undergone purgation therapy (vide chapter 18) should be adopted. 29a.

Acchapāna kala—(duration of fat drinking) :—

ज्यहमच्छं मृदौ कोष्ठे क्रूरे सप्तदिनं पिबेत् ॥२९॥
सम्यक्स्निग्धोऽथवा यावदतः सात्स्यी भवेत्परम् ।

Acchapāna (drinking fat alone) should be done for three days for (persons of) soft bowels, for seven days for (persons of) hard bowels or till the symptoms of good oleation appear. After that period it (fat) becomes accustomed (to the patient and does not give the desired effect). 29b-30a.

Snigdha lakṣaṇa—(signs of oleation) :—

घातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम् ॥३०॥
स्नेहोद्वेगः क्रमः सम्यक्स्निग्धे, रुक्षे विपर्ययः ।
अतिस्निग्धे तु पाण्डुत्वं घ्राणवक्त्रगुदक्षवाः ॥३१॥

Downward movement of vāta, keen digestive activity, faeces becoming fatty and non formed (not solid), aversion to fat, and exhaustion—are the signs of proper lubrication; opposite of these are (the sign) of dryness (inside the body). Appearance of pallor (yellowish white colour) and secretions from the nose, mouth and rectum are the signs of excess lubrication. 30b-31.

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

अमात्रयाऽहिते काले मिथ्याहारविहारतः ।
स्नेहः करोति शोफार्शस्तन्द्रास्तम्भसिंघताः ॥३२॥
कण्डूकुष्ठज्वरोत्क्रेशशूलानाहभ्रमादिकान् ।

Fat drinking in improper dose, unsuitable kind, improper time, indulging in improper foods and activities produces dropsy, haemorrhoids, stupor, rigidity, (loss of movement), loss of sensation/consciousness, itching, leprosy (and other skin diseases), fever, nausea, pain in the abdomen, flatulence, giddiness etc. 32-33a.

Snehavyāpat cikitsā—(treatment of bad effects) :—

धुसृणोक्षेखनस्वेदकक्षपानासभेषजम् ॥३३॥
तकारिष्टसलोहालयश्यामाफकोद्रवम् ।
पिप्पलीत्रिफलाक्षौद्रपथ्यागोमूत्रगुग्गुलु ॥३४॥
यथास्वं प्रतिरोगं च स्नेहव्यापदि साधनम् ।

(Producing) hunger, thirst, vomiting and perspiration, administering foods, drinks and medicines which are dry (cause dryness), use of takrāriṣṭa, (fermented butter milk), khala (menu prepared from curds), uddāla, yava, śyamāka, kodrava, pippalī, triphalā, kṣaudra (honey), pathyā, gomūtra (cows urine), guggulu and such others (foods, drugs etc.) prescribed for each disease—are the methods of managing (treating) the diseases due to improper lubrication therapy. 33b-35a.

Virūkṣaṇa (therapy to cause dryness) :—

विरूक्षणे लङ्घनवत्कृतातिकृतलक्षणम् ॥३५॥

The features of proper and excess *Virūkṣaṇa* (dryness) are the same as those of proper and excess of *laṅghana* (methods of making the body thin). 35b.

स्निग्धद्रव्योष्णधम्वोत्थरसमुक्त्वा स्वेदमाचरेत् ।

स्निग्धस्त्वहं स्थितः कुर्याद्विरेकं, वमनं पुनः ॥३६॥

एकाहं दिनमन्यच्च कफमुत्क्रेश्य 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 भूरिक्षेप्माणो विषभाग्रयः ॥३७॥

स्नेहोचिताश्च ये स्नेहास्तान् पूर्वं रुक्षयेत्ततः ।

संस्नेहा शोषयेद्यं स्नेहव्यापन्नं जायते ॥३८॥

अलं मलानीरयितुं स्नेहव्यासात्म्यतां गतः ।

Persons who are muscular, fatty, having great increase of kapha and erratic type of digestive activity, who are accustomed to fats and who need oleation therapy, should be made to become dry first (by use of foods, drugs etc.) and then (administered) oleation therapy followed with purificatory therapies; by this (procedure) complications of olea-

tion do not arise. This (method) is enough to excite the malas (dosas to be eliminated easily) and the fat (consumed) which has become unaccustomed. 37b-39a.

Sadyassneha yoga (recipes for immediate oleation) :—

बालवृद्धादिषु स्नेहपरिहारासहिष्णुषु ॥३९॥

योगानिमाननुद्देशान् सद्यः स्नेहान् प्रयोजयेत् ।

For children, the aged etc., for those who cannot withstand (the discomforts or) avoidance of things (prohibited during) of oleation therapy, can be administered the following recipes which are *sadyassneha* (immediate oleation/ lubrication) and which are non-harming. 39.

प्राण्यमांसरसास्तेषु, पेया वा स्नेहमर्जिता ॥४०॥

तिलचूर्णञ्च सस्नेहफणितः, कुशरा तथा ।

क्षीरपेया घृताख्योष्णा, दध्नी वा सगुडः सरः ॥४१॥

पेया च पञ्चप्रसृता स्नेहैस्तण्डुलपञ्चमैः ।

सप्तैते स्नेहनाः सद्यः,

Juice of meat prepared from more quantity of meat, *peyā* (gruels) fried with (more quantity of) fats, powder of tila mixed with fat and half boiled molasses, *kṣārā* (rice cooked along with green gram) mixed with the same things as above, *kṣīrapeyā* (gruel prepared from milk) mixed with more quantity of ghee (butter fat) and made warm; *dadhi sara* (yoghurt water, whey from curds) mixed with *guḍa* (molasses treacle, jaggery), *pañcaprasṛta peyā* (thin gruel prepared from one prasta each of *ghrita* (ghee), *taila* (oil), *vasā* (muscle fat), *majja* (marrow) and *taṇḍula* (rice). These seven recipes are *sadyassneha* (fat recipes which produce oleation/lubrication immediately). 40-42.

स्नेहाश्च लघणोल्बणाः ॥४२॥

तद्व्यभिच्यन्धरुक्षं च सूक्ष्ममुष्णं व्यवायि च ।

And also fats mixed with more amount of salt (are *sadyassneha*) because it (salt) is *abhiṣyandi* (causes exudation in the tissues), *arūkṣa* (does not cause dryness), *sūksma* (capable of entering into minute pores), *uṣṇa* (hot in potency) and

vyavāyī (spreads all over the body first and later undergoes transformation). 43a.

गुडानूपामिषक्षीरतिलमाषसुरादधि ॥४३॥
कुष्ठशोफप्रमेहेषु स्नेहार्थं न प्रकल्पयेत् ।

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

त्रिफलापिप्पलीपथ्यागुग्गुल्वादिविपाचितान् ॥४४॥
स्नेहान् यथास्वमेतेषां योजयेद्विकारिणः ।

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

क्षीणानां त्वामयैरग्निदेहसन्धुक्षणक्षमान् ॥४५॥

For those who are debilitated by diseases, fats which are capable of increasing the strength of the body and of the digestive activity should be made use of (for oleation therapy) 45b.

Snehapāna phala (benefits of drinking fats) :--

क्षीणान्तराग्निः परिशुद्धकोष्ठः प्रत्यग्रघातुर्बलवर्णयुक्तः ।
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.

इति श्रीवैद्यपतिर्षिहगुप्तसुश्रुमीमहात्मविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने स्नेहविधिर्नाम षोडशोऽध्यायः ॥ १६ ॥

Thus ends the chapter named Snehavidhi, the sixteenth in sūtrasthāna of Aṣṭāṅgaḥṛdaya Saṁhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

सप्तदशोऽध्यायः ।

Chapter—17

SVEDAVIDHI (Sudation Therapy)

अथातः स्वेदविधिर्मध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ॥

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

Svedaprakaraṇa (kinds of sudation) :--

स्वेदुक्तापोपनाहोष्मद्रवभेदाच्चतुर्विधः ।

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

तापोऽग्निस्तप्तवसनफालहस्ततलादिभिः ॥ १ ॥

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

उपनाहो वचाकिण्वशताह्लादेवदारुभिः ।

धान्यैः समस्तैर्गन्धैश्च रास्नैरण्डजटामिषैः ॥ २ ॥

उद्विकलवर्णेः स्नेहसुकृतकपयः प्लुतेः ।

केवले पथने, श्लेष्मसंसृष्टे सुरसादिभिः ॥ ३ ॥

पित्तेन पद्मकाद्यैस्तु सास्वपाक्यैः पुनः पुनः ।

Upāñaha is application of poultice prepared from vacā, kiṇva (yeast), śatāhvā, devadāru etc., any kind of grains, all substances having pleasant smell, roots of rāsnā and cranḍa; or meat; each one added with more of salt, fats (oil, ghee etc.), cukra (vinegar), takra (buttermilk) and paya (milk) in (increase of) vāta individually; that (poultice) prepared with drugs of surasādigana (vide chapter 15) in increase of vāta associated with śleṣma (kapha), with drugs of padmakādigana (vide chapter 15) in increase of vāta associated with pitta. These poultices are known as Sālvaṇa upanāha and should be applied often. 2-3

स्निग्धोष्णवीर्यैर्मृदुमिश्रमपट्टैरपूतिभिः ॥ ४ ॥

अलामे वातजित्पत्रकौशेयाविकशाटकैः ।

बद्धं रात्रौ दिवा मुञ्चेन्मुञ्चेद्रात्रौ दिवाकृतम् ॥ ५ ॥

After applying the poultice, the part of the body should be bandaged with soft piece of leather which has no bad smell, which has been oiled; it should be slightly warmed and tied; if leather is not available leaves of plants which mitigate vāta, silk cloth, or woollen cloth may be used; poultice tied during night should be removed during day and that tied during day should be removed during night. 4-5.

ऊष्मा तूत्कारिकालोष्टकपालोपलपांसुभिः ।

पत्रमङ्गेन धान्येन करीषसिकतातुषैः ॥ ६ ॥

अनेकोपायसन्तप्तैः प्रयोज्यो देशकालतः ।

Uṣmā (steam) may be obtained by utkārikā (boiling rains, pulses, seeds etc., and allowing that steam over the part of the body) and stone potsherd, pebbles, mud, cuttings of leaves, grains, dried dung of animals (like cow, sheep, goat etc.), sand, husk etc. heated well in different ways and administered (warm) as appropriate to the region and season. 6-7a.

शिग्रुवारणकैरण्डकरञ्जसुरसार्जकात् ॥ ७ ॥

शिरीषवासावंशार्कमालतीदीर्घवृन्ततः ।

पत्रमङ्गैर्वचाद्यैश्च मांसैश्चानूपवारिजैः ॥ ८ ॥

दशमूलेन च पृथक् सहितैर्वा यथामलम् ।

स्नेहवद्भिः सुराशुकवारिक्षीरादिसाधितैः ॥ ९ ॥

कुम्भीर्गलन्तीर्नाडीर्वा पूरयित्वा रुजादितम् ।

वाससाऽऽच्छादितं गात्रं स्निग्धं सिञ्चेद्यथासुखम् ॥ १० ॥

Drava (warm liquid) is prepared by boiling bits of leaves of śigru, vāraṇaka, eraṇḍa, karañja, surasā, arjaka, śiriṣa, vasā, vaṁśā, arka, mālatī or dīrghavṛṇta, with drugs of vacādigāṇa (vide chapter 15), meat of animals of marshy land and of those living in water, drugs of daśamūla, each one separately or all together, mixed with fats (oil, ghee etc.), appropriate to the mala (doṣa); surā (beer), śukta (fermented gruel), water and milk. This medicated water should be filled into either a pot, jug with spout, or a tube and poured comfortably (slowly and steadily) over the painful part covered with cloth. 7b-10.

तैरेव वा द्रवैः पूर्णं कुण्डं सर्वाङ्गोऽनिले ।

अवगाह्यातुरस्तिष्ठेदर्शः कृच्छ्रादिरक्षु च ॥ ११ ॥

In case of vāta affecting the entire body, the same (medicated water) may be filled into a tub and the patient made to sit in it, this method can be adopted in piles, dysuria, and such other painful diseases. 11.

Soedavidhi (procedure of sudation therapy) :—

निवातेऽन्तर्बहिः स्निग्धो जीर्णान्नः स्वेदमाचरेत् ।

Sudation should be administered to him who has been lubricated both internally (by drinking fats) and externally (anointing fats over the body), who is staying in a room devoid of breeze and after his meal has been digested. 12a.

व्याधिन्याधितदेशर्तुवशांन्मध्यधरावरम् ॥ १२ ॥

It (sudation) may be mild, moderate (medium) or strong depending upon the condition of the disease, patient, habitat and season. 12b.

कफार्तो रुक्षणं रुक्षो, रुक्षः स्निग्धं कफानिले ।

Person suffering from diseases of kapha should be given sudation in dry condition (without the use of fat internally and externally) and with dry liquid (without addition of fats); in case of kapha and vāta (increased together) the patient should be in dry condition and liquid mixed with fats (should be used). 13a.

आमाशयगते वायौ कफे पक्वाशयाधिते ॥ १३ ॥

रुक्षपूर्वं तथा स्नेहपूर्वं स्थानानुरोधतः ।

When vāyu (vāta) is localised in the āmāśaya (stomach) and kapha in pakvāśaya (colon) sudation should be preceded by dry therapy and lubrication therapy respectively; based on the seat (in relation to the doṣa which is āgañtu (foreign) in these organs respectively). 13b-14a.

अल्पं वङ्गणयोः, स्वल्पं हृद्मुष्कहृदये न वा ॥ १४ ॥

Sudation should be very mild in the groins and also on the eye, scrotum and heart or not at all (on these places) 14b.

Soedanaphala and upacāra (benefits of and care after sudation) :—

शीतशूलक्षये स्विन्नो जातेऽङ्गानां च मार्दवे ।

स्याच्छनैर्मृदितः स्नातस्ततः स्नेहविधिं भजेत् ॥ १५ ॥

Diminution of cold and pain and softness of the organs accrue from sudation. Afterwards the body should be massaged slowly, given bath (in warm water) and allowed comforts as prescribed in lubrication therapy. 15.

Atisvedanaphala (effects of excess sudation) :—

पित्तास्रकोपतृणमूर्च्छास्वराङ्गसदनभ्रमाः ।
सन्धिपीडा उच्चरः श्यावरक्तमण्डलदर्शनम् ॥१६॥
स्वेदातियोगाच्छर्दिश्च, तत्र स्तम्भनमौषधम् ।
विषक्षारान्यतीसारच्छर्दिमोहातुरेषु च ॥१७॥

Aggravation (increase) of pitta and asra (blood), thirst, loss of consciousness, weakness of voice and body, giddiness, pain in the joints, fever, appearance of black (blue), red patches on the skin, and vomiting are produced by excess of sudation therapy; for that, stambhana (withholding, stopping, hindering of elimination) is the treatment, so also for patients suffering from poison, caustic alkali and branding by fire; diarrhoea, vomiting and unconsciousness. 16-17.

स्वेदनं गुरु तीक्ष्णोष्णं प्रायः, स्तम्भनमन्यथा ।
द्रवस्थिरसरस्निग्धरुक्षसूक्ष्मं च भेषजम् ॥१८॥
स्वेदनं, स्तम्भनं रुक्षं रुक्षसूक्ष्मसरद्रवम् ।
प्रायस्त्रिकं कषायं च मधुरं च समासतः ॥१९॥

Generally substances which are heavy, penetrating and hot (in potency) are svedana (sudatory) while substances of opposite quantities are stambhana (cause withholding, hinderance to elimination); drugs which are liquid, sthira (static), mobile, unctous, dry and penetrating are svedana (sudatory) and those which are smooth, dry, thin, mobile and liquid, bitter, astringent and sweet in taste are generally stambhana (withholding elimination). 18-19.

स्तम्भितः स्याद्बले लघ्वे यथोक्तमयसङ्घातः ।

After stambhana therapy, the person gains strength and diseases mentioned above (due to excess sudation) disappear. 20a.

स्तम्भत्वक्स्नायुसङ्कोचकम्पद्वाग्धनुग्रहैः ॥२०॥
पादोष्ठत्वक्करैः श्यावरतिस्तम्भितमादिशेत् ।

Contraction of skin and tendons, tremors, stiffness of (region of) the heart, choking of voice, lockjaw, black discoloration of the feet, lips, skin and hands—are the signs and symptoms of excess stambhana therapy. 20-21a.

Asvedyāḥ (persons unsuitable for sudation) :—

न स्वेदयेदतिस्थूलरुक्षदुर्बलमूर्च्छितान् ॥२१॥
स्तम्भनीयक्षतक्षीणक्षाममद्यविकारिणः ।
तिमिरोदरवीसर्पकुष्ठशोषाक्षरोगिणः ॥२२॥
पीतदुग्धदधिस्नेहमधून् कृतविरेचनान् ।
अष्टदग्धगुदग्लानिक्रोधशोकभयार्दितान् ॥२३॥
क्षुत्तृष्णाकामलापाण्डुमेहिनः पित्तपीडितान् ।
गर्भिणीं पुष्पितां सूतां, सृष्टु चात्ययिके गदे ॥२४॥

Sudation should not be done to persons who are very obese, dry and weak, unconscious, who are to be given stambhana (withholding therapy), debilitated by injury to chest, emaciation and diseases of drinking wine, those suffering from blindness, enlargement of abdomen, visarpa (herpes), leprosy (and other skin diseases), consumption, and gout, who have just consumed milk, curds, fats and honey, who have undergone purgation therapy, who are suffering from prolapse and burns of the rectum, exhaustion, anger, grief and fear, excess of hunger and thirst, jaundice, anaemia, diabetes and diseases of pitta origin; women who are pregnant, menstruating (during periods) and delivered (recently). In case of emergency diseases, it should be done mildly (for the above). 21-24.

Svedyāḥ (persons suitable for sudation) :—

श्वासकासप्रतिश्यायहिष्माभ्रान्विबन्धिषु ।
स्वरभेदानिलव्याधिरुष्णामस्तम्भगौरवे ॥२५॥
अङ्गमर्दकटीपार्श्वपृष्ठकुक्षिहनुग्रहे ।
महत्त्वे मुष्कयोः खल्यामायामे वातकण्ठके ॥२६॥
मूत्रकृच्छ्रासुदप्रन्थिषुकाघाताद्यमारुते ।
स्वेदं यथायथं कुर्यात्तदौषधविभागतः ॥२७॥

For persons suffering from dyspnoea, cough, running in the nose, hiccup, constipation, hoarseness, diseases of vāta,

śleṣma (kapha), and āma; stiffness, feeling of heavyness, and aches of the body (parts or whole), catching pain of the waist, flanks, back, abdomen and lower jaw; enlargement of the scrotum, contractions of toes and fingers, tetanus, sprains, dysuria, malignant tumor (cancer), benign tumor, obstruction to the flow of semen and urine, and ādhyamāruta (rigidity of the thighs) sudation should be done judiciously with appropriate drugs. 25-27.

Anāgneya sveda (sudation without the agency of fire) :—

स्वेदो हितस्त्वनाग्नेयो घाते मेदःकफावृते ।

निघातं गृहमायासो गुरुप्रावरणं भयम् ॥२८॥

उपनाहाह्वक्रोधा भूरिपानं क्षुधाऽऽतपः ॥२८॥

Sudation without the agency of fire is suitable in diseases of vāta enveloped/inactivated by medas and kapha. Staying in air tight room, fatigue (from physical activity), covering oneself with thick apperal (blankets etc.), fear, bandaging (wrapping with cloth, leather, etc.), fighting (boxing, wrestling, etc.), anger, heavy drinking (of wine), hunger and sunlight (these are some such methods devoid of the agency of fire). 28-29a.

Sveda phala (effects of sudation) :—

स्नेहक्लिबाः कोष्ठगा घातुगा वा स्रोतोलीना ये च शास्त्रास्थिसंस्थाः ।

दोषाः स्वेदैस्ते द्रवीकृत्य कोष्ठं नीताः सम्यक् शुद्धिमिर्निर्हिन्ते ॥२९॥

Doṣās which have been lubricated by oleation therapy, residing either in the alimentary tract, tissues, or lurking in the channels of the extremities, bones etc., are liquified by sudation therapy, brought into the alimentary canal, to be eliminated out of the body completely, by appropriate purificatory therapies, 30.

इति श्रीवैद्यपतिरिहगुप्तसुनुश्रीमद्राभट्टचिरचितायामष्टाङ्गहृदयसंहितायां

सूत्रस्थाने स्वेदविधिर्नाम सप्तदशोऽध्यायः ॥ १७ ॥

Thus ends the chapter-Svedavidhi-the seventeenth of sūtra-sthāna of Aṣṭāṅgaḥṛdaya saṁhitā, written by srimad Vāgbhaṭa, son of śri vaidyapati Simhagupta.

अष्टादशोऽध्यायः ।

Chapter—18

VAMANA-VIRECANA VIDHI (Emesis and purgation therapies)

अथातो वमनविरेचनविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ॥

We shall now expound the chapter Vamana virecana vidhi-procedure of emesis and purgation therapies; thus said Ātreya and other great sages.

कफे विदध्याद्वमनं संयोगे वा कफोल्बणे ।

तद्विरेचनं पित्ते

Emesis should be administered for (increases of) kapha either alone or in combination (with other doṣās) where kapha is predominant. Similarly purgation should be administered for (increase of) pitta (alone or in combination with other doṣās where pitta is predominant). 1.

Vāmyah (persons suitable for emesis) :—

विशेषेण तु वामयेत् ॥ १ ॥

नवज्वरातिसाराधःपित्तासृग्प्राजयक्ष्मणः ।

कुष्ठमेहापचीप्रन्थिन्शोषदोन्मादकालिनः ॥ २ ॥

श्वासहृत्सासवीसर्पस्तन्यदोषोर्ध्वरोगिनः ।

Emesis should be specially administered to persons suffering from recent fever, diarrhoea, bleeding disease of downward trend, pulmonary tuberculosis, leprosy (and other skin diseases), diabetes, goitre, tumors, filariasis, insanity, cough, dyspnoea, oppression in the chest (nausea), visarpa (herpes), diseases born from bad breast milk and diseases of the head. 1b-2b.

Avāmyah (persons unsuitable for emesis) :—

अवाम्या गर्भिणी रुक्षः क्षुधितो नित्यदुःखितः ॥ ३ ॥

बालवृद्धकृशस्थूलहृद्दोगिष्ठतदुर्बलाः ।

प्रसक्तवमथुषोहतिमिरक्रिमिकोष्ठिनः ॥ ४ ॥

ऊर्ध्वप्रवृत्तवाय्वक्षत्तवस्तिहतस्वराः ।
 मूत्राघात्युदरी गुल्मी दुर्वमोऽत्यग्निर्हसः ॥ ५ ॥
 उदावर्तभ्रमाष्ठीलापार्श्वरुन्वातरोगिणः ।
 ऋते विषगराजीर्णविरुद्धाभ्यवहारतः ॥ ६ ॥

The pregnant woman, persons who are dry (not undergone oleation therapy), hungry, grief-stricken constantly, children, old persons, the emaciated, the obese, patient of heart disease, the wounded, the weak, who are having bouts of vomiting, enlargement of spleen, blindness, intestinal parasites, upward movement of vāta and asra (blood), who have been administered enema just then, who have loss of speech, dysuria, enlargement of the abdomen, tumor of the abdomen, who respond to emesis therapy with difficulty, who have strong digestive activity, who are suffering from haemorrhoids, upward movement of air (reverse peristalsis), giddiness, enlargement of the prostate, pain in the flanks and diseases caused by vāta; excluding (among the above) those suffering from poison, gara (homicidal poison), indigestion and who have consumed incompatible foods. 3b-6.

प्रसक्तवमथोः पूर्वं प्रायेणामज्वरोऽपि च ।
 धूमान्तैः कर्मभिर्वर्ज्याः, सर्वैरेव त्वजीर्णिनः ॥ ७ ॥

Those persons enumerated (in the previous verses) earlier to "prasakta vamathu" (having bouts of vomiting) and persons who are suffering from recent fevers, are generally to be rejected (excluded) for therapies ending with dhūma (inhalation of smoke) and those suffering from indigestion, from all therapies. 7.

Notes :—The therapies to be reckoned here are—anehana (oleation), swedana (sudation), vamana (emesis), virecana (purgation), basti (enema), nasya (nasal medication), dhūma (inhalation of smoke) and gapdūṣa (mouth gargles).

Virecyāḥ (persons suitable for purgation therapy) :—

विरेकसाध्या गुरुमाशौचिरफोटव्यङ्गकामलाः ।
 जीर्णज्वरोद्वरगरच्छर्दिशोहहलीमकाः ॥ ८ ॥
 विद्रधिस्तिमिरं काशः स्यन्दः एकाशयव्यथा ।
 योनिशुक्लाश्रया रोगाः कोष्ठगाः कुमयो व्रणाः ॥ ९ ॥

घातान्नमूर्ध्वगं रक्तं मूत्राघातः शकृद्ग्रहः ।
 वाम्याश्च कुष्ठमेहाघाः

Diseases treatable with (requiring) purgation therapy are—tumors of the abdomen, piles, visphota (small pox), discoloured patch on the face, jaundice, chronic fevers, enlargement of the abdomen, homicidal poisoning, vomiting, splenic disorders, advanced jaundice, abscesses, blindness, cataract, ophthalmia, pain in the large intestines, diseases of the vagina and semen, intestinal parasites, wounds/ulcers, gout, bleeding diseases of upward bout, diseases of the blood, suppression of urine, obstruction of faeces; those persons who are suitable for emesis therapy (enumerated in earlier verses) commencing with "those suffering from kuṣṭha"—are curable (to be treated) with purgation therapy. 8-10a.

Avirecyāḥ (persons not suited for purgation) :—

न तु रेख्या नवज्वरी ॥१०॥
 अल्पान्धभोगपित्ताक्षक्षतपाव्वतिसारिणः ।
 सशल्यास्थापितकूरकोष्ठतिक्षिग्धशोषिणः ॥११॥

Persons suffering from recent fever, poor digestive activity, bleeding disease of downward bout, wounds, ulcers of the rectum; diarrhoea, and foreign bodies; who have been administered decoction enema, those of hard bowel movement, who are greatly lubricated and those suffering from consumption should not be given purgation therapy. 10b-11.

Vamana-vidhi (procedure of emesis therapy) :—

अथ साधारणे काले क्षिग्धस्त्रिभं यथाविधि ।
 भ्रुवम्यमुत्क्रिष्टकफं मत्स्यमाषतिलादिभिः ॥१२॥
 निशां सुप्तं सुजीर्णां पूर्वाह्ने कृतमङ्गलम् ।
 निरन्नमीषत्स्त्रिग्धं वा पेयया पीतसर्पिषम् ॥१३॥
 वृद्धवालाबलक्षीणमीरुन् रोगानुरोधतः ।
 आकण्ठं पायिताम्भयं क्षीरमिधुरसं रसम् ॥१४॥
 यथाधिकारविहितां मधुसैन्धवसंयुताम् ।
 कोष्ठं विमज्य भैषज्यमात्रां मन्त्रामिमन्त्रिताम् ॥१५॥
 "अथ दक्षाभिरुद्रेन्द्रमूचन्द्रार्कानिलानलाः ।
 ऋषयः सौषधिप्रामा भूतसङ्घात् पान्तु वः ॥१६॥

रसायनमिषवीणासमराणामिषामृतम् ।
 सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥१७॥
 ॐ नमो भगवते भैषज्यगुरवे वैदूर्यप्रभराजाय ।
 तथागतायाहते सम्यक्सम्बुद्धाय । तथा ।
 ॐ भैषज्ये भैषज्ये महाभैषज्ये समुद्रते स्वाहा ॥”
 प्राङ्मुखं पाययेत्

Next, during temperate seasons, after administering oleation and sudation therapies properly, on the day previous to the day of emesis, in order to excite (increase) kapha, the patient—who has slept well in the night, who has had his food well digested; should be made to drink peyā (thin gruel) prepared from fish, māṣa (black gram), tila (sesamum seeds) etc. added with little quantity of fats, in the morning, after performing auspicious rites, either on empty stomach or after drinking little quantity of ghee. The aged, children, the debilitated, the impotent and the coward, should be made to drink wine, milk, sugarcane juice or meat juice added with honey and saīndhava salt, appropriate to the disease, to their maximum capacity. Afterwards, determining the nature of his bowels the emetic drug is administered sanctifying it with the following hymn—“let Brahma, Dakṣa, Aśvins, Rudra, Indra, the earth, moon, sun, air, fire, sages; comity of herbs, and of living beings protect you; let this medicine be to you like rasāyana for the sages, nector for gods and sudhā for the good serpents; Om, salutations to the worshipful Bhaiṣajyaguru, the vaidūrya prabharāja, the Tathāgata, the Arhat, the Samyak sambuddha; Om, bhaiṣajye, bhaiṣajye, mahā bhaiṣajye, samudgate (salutation to you the medicine).” Uttering these hymns, he should drink the medicine, facing east. 12-18a.

पीतो मुहूर्तमनुपालयेत् ।

तन्मनाः जातइह्लासप्रसेकश्छर्दयेत्ततः ॥१८॥
 अकुलिभ्यामनायस्तो नास्तेन मृदुनाऽथवा ।
 गलताल्वरुजन् वेगानप्रवृत्तान् प्रवर्तयन् ॥१९॥
 प्रवर्तयन् प्रवृत्तांश्च जानुतुल्यासने स्थितः ।
 उभे पाश्वे ललाटं च वमतश्चास्य धारयेत् ॥२०॥
 प्रपीडयेत्तथा नाभिं पृष्ठं च प्रतिलोमतः ।

After consuming the medicine he should await for a muhūrta (48 minutes) 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's knee, the bouts of vomiting should be induced, the two flanks and forehead of the patient should be held (supported by another person), his umbilical region and back being massaged in upward direction. 18b-21a.

कफे तीक्ष्णोष्णकटुकैः पित्ते स्वादुहिमैरिति ॥२१॥
 वमेत् क्षिग्धाः लवणैः संसृष्टे मरुता कफे ।

In case of increase of kapha, vomiting should be induced with drugs having properties like penetrating, hot and pungent; in case of pitta with drugs of sweet and cold properties and in case of association of marut (vāta) with kapha, with drugs of unctous, sour and salt properties. 21b-22a.

पित्तस्य दर्शनं यावच्छेदो वा श्लेष्मणो भवेत् ॥२२॥

Vomiting should be allowed till the appearance (coming out) of pitta or complete expelling of kapha. 22b.

हीनवेगः कणाधारीसिद्धार्थलवणोदकैः ।
 वमेत्पुनः पुनः

If bouts are insufficient, they should be induced again and again by drinking water boiled with kaṇā, dhātrī, siddhārtha and salt.

Viṣama yogaḥ (abnormal bouts) :—

तत्र वेगानामप्रवर्तनम् ॥२३॥

प्रवृत्तिः सविषग्धा वा केवलस्यौषधस्य वा ।
 अयोगस्तेन निष्ठीषकण्डूकोठज्वराद्यः ॥२४॥

Non-commencement of bouts, bouts coming on with hinderance or elimination of the medicine only-are the features of ayoga (inadequate bouts); from it arise, excess of expectoration, itching, appearance of skin rashes, fever etc. 23b-24.

निर्विबन्धं प्रवर्तन्ते कफपित्तानिलाः क्रमात् ।
 (मनः प्रसादः स्वास्थ्यं चावस्थानं च स्वयं भवेत् ।
 वैपरीत्यमयोगानां न चातिमहती व्यथा ॥ १ ॥)
 सम्यग्योगे

Kapha, pitta and vāta coming out in successive order, without any hinderance, calmness of the mind and feeling of ease appearing on their own accord, absence of features of inadequate bout and feeling of not too much of discomfort are the features of samyagyoga (proper bout). 25a.

अतियोगे तु फेनचन्द्रकरकवत् ॥२५॥

धमितं क्षामता दाहः कण्ठशोषस्तमो भ्रमः ।

घोरा घाट्टवामया मृत्युर्जीवशोणितनिर्गमात् ॥२६॥

In atiyoga (excess bouts) the vomitted materials will be frothy, with glistening particles and blood; the patient will experience weakness, burning sensation, dryness of the throat, giddiness, powerful diseases of vāta origin and even death due to discharge of life supporting blood. 25b-26.

Vamanottara upacāra (care after emesis) :—

सम्यग्योगेन धमितं क्षाममाश्वस्य पाययेत् ।

धूमत्रयस्याभ्यतमं स्नेहाचारमथादिशेत् ॥२७॥

After the patient had proper bouts of vomiting, he should be comforted with encouraging words, made to inhale any one of the three kinds of smoke (mild, medium, or strong), and then allowed to follow the regimen of after-care of oleation therapy. 27.

ततः सायं प्रभाते वा क्षुद्धान् स्नातः सुखाम्बुना ।

भुञ्जानो रक्तशाल्यर्षं भजेत्पेयादिकं क्रमम् ॥२८॥

Then, either in the same evening or next morning, after feeling hungry, after taking bath with warm water, he can eat mess prepared with red rice or (if he is not feeling hungry) he should adhere to the following regimen of peyā (thin gruel) etc. 28.

Peyādi ahāra krama (regimen of liquid diet) :—

पेयां विलेपीमकृतं कृतं च यूषं रसं त्रीनुभयं तथैकम् ।

क्रमेण सेवेत नरोऽन्नकालान् प्रधानमध्यावरणशुद्धिदुःखः ॥२९॥

Persons who have had the maximum, medium and minimum purificatory therapies, should consume peyā (thin gruel), vilepī (thick gruel), akṛta yūṣa (soup not processed with fat, salt, sours etc.), kṛtayūṣa (soup processed with fat, salt and sours) and rasa (meat juice)—in successive order, for three, two and one annakāla (time of meal) respectively. 29.

Notes :—Aruṇadatta explains the regimen as follows—each day has two annakāla, (time of meals) one at midday and the other at night; three annakāla will be one and half days, two will be one day and one will be half day. The person who has undergone maximum purificatory therapy should drink peyā (thin gruel) for three times. (i.e. two meals time on first day and one meals time on the second day, (midday); then he should drink vilepī in the night of second day and for both times on the third day. Then akṛtayūṣa and kṛtayūṣa at both times (midday and night) on the fourth day and once (midday) on fifth day; thenafter, rasa once on sixth day (night) and at both times on seventh day; thus by the close of seven days the regimen will be completed and from the eight day onwards he will be able to take his regular meal. Persons who have had medium and minimum bouts of purificatory therapies may restrict to two and one annakāla (time of meals) for each liquid menu respectively. This regimen of liquid diet is known as Samsarjana krama.

यथाऽणुरग्निस्तृणगोमयाद्यैः सन्धुष्यमाणो भवति क्रमेण ।

महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिरस्तरग्निः ॥३०॥

Just as a spark of fire, after being fed by grass, powder of dry cowdung etc., gets augmented gradually and becomes great, steady, and capable of burning/consuming everything, similarly also, the internal fire (digestive activity) by the regimen of peyā etc., in him who has undergone purificatory therapies. 30.

Vega saṅkhyā-māna—number of bouts and quantity :—

जघन्यमन्यप्रचरे तु वेगाच्चत्वार इष्टा धमने षडष्टौ ।

दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा स्याद्विचतुर्गुणञ्च ॥३१॥

Four, six and eight are the desirable number of vomittings for minimum, medium and maximum bouts; they are ten, two times ten (20) and three times ten (30) respectively for purgations; in terms of quantity they are one, two and four praśthās respectively (in respect of purgations only). 31.

Notes :—In the context of therapies, one praśtha is 13½ palās and not 32 palas as said in the context of aśadikalpa (pharmaceuticals); one pala is equal to 768 gms.

पित्तावसानं वमनं विरेकादर्थं, कफान्तं च विरेकमाहुः ।
द्विजान् सघट्टकानपनीयवेगान् मेयं विरेके, वमने तु पीतम् ॥३२॥

Vomittings are (can be allowed) till the expulsions of pitta or half (in number and quantity) of purgations; purgations are (can be allowed) till kapha comes out; measurement to be done after rejecting two or three bouts, containing faeces in case of purgation and (after rejecting) the medicine (emetic drug) in case of emesis therapies. 32.

Virecana vidhi (purgation therapy) :—

अथैनं वामितं भूयः स्नेहस्वेदोपपादितम् ।
स्नेहकाले गते ज्ञात्वा कोष्ठं सम्यग्विरेचयेत् ॥३३॥

Next, the person who has been administered emesis therapy properly and after doing oleation and sudation therapies, should be given the purgation therapy after the expiry of kapha predominant time (6 a.m. to 9 a.m.) and after determining the nature of his koṣṭha (alimentary tract, bowels). 33.

बहुपित्तो मृदुः कोष्ठः क्षीरेणापि विरिच्यते ।
प्रभूतमारुतः क्रूरः कृच्छ्राच्छथामादिकैरपि ॥३४॥

Nature of koṣṭha (alimentary tract) will be mṛdu (soft) with the predominance of pitta and even milk causes purgations; it will be krūra (hard) with the predominance of māruta (vāta) and even with (drugs like) śyāmā etc. purgations occur with difficulty. 34.

कषायमधुरैः पित्ते विरेकः, कटुकैः कफे ।
स्निग्धोष्णलवणैर्घायौ

For (increase of) pitta, purgation should be done with drugs of astringent and sweet tastes; for (increase of) kapha with those of pungent taste and for vāta with drugs possessing unctuous, hot and salt (qualities). 35.

अप्रवृत्तौ तु पाययेत् ॥३५॥

उष्णाम्बु, स्वेदयेदस्य पाणितापेन चोदरम् ।

If bouts of purgations do not commence, he should drink hot water and his abdomen should be fomented with warmed palms of the hand. 36a.

उत्थानेऽल्पे दिने तस्मिन्मुक्त्वाऽन्येद्युः पुनः पिबेत् ॥
अदृढस्नेहकोष्ठस्तु पिबेदूर्ध्वं दशाहृतः ।
भूयोऽप्युपस्कृततनुः स्नेहस्वेदैर्विरेचनम् ॥३७॥
यौगिकं सम्यगालोच्य स्मरन्पूर्वमतिक्रमम् ।

If, on the day of consuming the purgative drug, the patient responds poorly, he should be allowed to take his food on that day and the purgative drugs administered again on the next day; persons who have unstable and unlubricated alimentary tract, should consume the purgative drugs after ten days (during which oleation and sudation therapies should be done) because the body which has been well prepared with oleation, and sudation therapies, will be able to have purgations properly; then it (the purgative drug) should be administered, after considering all aspects and remembering the procedures described earlier. 36b-38a.

Viṣama yogāḥ (abnormal bouts) :—

हृत्कुक्ष्यशुद्धिररुचिकरङ्गेशः स्नेहपित्तयोः ॥३८॥
कण्डूविदाहः पिटिकाः पीनसो घातविदग्ग्रहः ।
अयोगलक्षणम् योगो वैपरीत्ये यथोदितात् ॥३९॥
घट्टपित्तकफवातेषु निःसृतेषु क्रमात्स्त्रवेत् ।
निःस्नेहपित्तमुदकं श्वेतं कृष्णं सलोहितम् ॥४०॥
मांसघावनतुल्यं वा मेदः खण्डाभमेघ वा ।
शुब्धनिःसरणं तृष्णा भ्रमो नेत्रप्रवेशनम् ॥४१॥
अवस्थितिविरिक्तस्य तथाऽतिवमनामयाः ।

Discomfort in the (region of) the heart and abdomen, anorexia, too much of kapha and pitta coming out (through the mouth), itching, burning sensation, eruption on the skin, rhinitis, non-elimination of flatus and faeces, are the features of ayoga (inadequate bout of purgation therapy); opposite of these are the features of proper bouts; in case of atiyoga (excess bouts) after the elimination of faeces, pitta, kapha and vāta in succeeding order, there will be elimination of watery material which does not contain kapha or pitta, which is white, black or slightly red in colour, resembling the water in which meat has been washed or resembling a piece of fat; prolapse of the rectum, thirst, giddiness,

sunken eyes and diseases caused by excess of vomiting-will appear. 40-42a.

Virecanottara upacāra (care after purgation) :—

सम्यग्चिरिक्रमेण च वमनोक्तेन योजयेत् ॥४२॥
शुभबर्ज्येन विधिना ततो वमितवानिव ।
क्रमेणाग्नानि भुञ्जानो भजेत्प्रकृतिमोजनम् ॥४३॥

The person who has undergone proper purgation therapy, should be administered all other therapies, except inhalation of smoke, which are described under emesis therapy; afterwards he should adhere to the regimen of diet, in the same way as of emesis therapy and then resume his normal food. 42-43.

मन्दबद्धिमसंशुद्धमक्षामं दोषदुर्बलम् ।
अहृद्यजीर्णलिङ्गं च लङ्घ्येत्पीतमेवजम् ॥४४॥
स्नेहस्वेदोषधोत्क्लेशसङ्घैरिति न बाध्यते ।

On the day of consuming the purgative drug, the patient should be made to fast (abstain from food) if he has weak digestive activity, poor response to purifactory therapy, if he is not emaciated, not weak by (increase of) doṣās and has not shown symptoms of proper digestion, By this (fasting) he will not be harmed by the discomfort caused by the obstruction of doṣās aggravated by oleation, sudation therapies. 44-45a.

संशोधनाच्चविस्त्रावस्नेहयोजनलङ्घनैः ॥४५॥
यास्यग्निर्मन्तां तस्मात् क्रमं पेयादिमाचरेत् ।

The digestive activity becomes dull (weak) by purifactory therapies, blood letting, oleation and fasting; hence the regimen of peyā (thin gruel) etc. should be adhered to.

45b-46a.

क्षुताल्पपित्तश्लेष्माणं मद्यं घातपैत्तिकम् ॥४६॥
पेयां न पाययेत्तेषां तर्पणादिक्रमो हितः ।

Peyā should not be given when only little quantities of pitta and kapha are expelled out, to the person who is addicted to wine, and in whom vāta and pitta are predominant; for them regimen of tarpaṇa etc. (nourishing menu) are suitable. 46b-47a.

अपकं वमनं दोषान् पच्यमानं विरेचनम् ॥४७॥
निर्हरेद्दमनस्यतः पाकं न प्रतिपालयेत् ।

Emesis brings out the doṣās which are not cooked (processed by heat) whereas purgations brings out the doṣās which have undergoing cooking (process by heat); hence in case of emesis (the physician) need not await cooking of the doṣās. 47.

दुर्बलो बहुदोषश्च दोषपाकेन यः स्वयम् ॥४८॥
विरिच्यते भेदनीयैर्भोज्यैस्तमुपपादयेत् ।

Person who is weak, who has great amount of (increased) doṣās develops purgations on his own (without consuming purgative drug); he should be treated with foods which are purgative. 48.

दुर्बलः शोचितः पूर्वमल्पदोषः कुशो नरः ॥४९॥
अपरिज्ञातकोष्ठश्च पिबेन्मृद्वल्पमौषधम् ।
धरं तदसकृत्पीतमन्यथा संशयावहम् ॥५०॥
हरेद्दुर्बलान् दोषानल्पानल्पान् पुनः पुनः ।
दुर्बलस्य मृदुद्रव्यैरल्पान् संशमयेत्तु तान् ॥५१॥

Persons who are weak, who have undergone purifactory therapy previously, who have little amount of (increased) doṣās, who are emaciated, and whose nature of the alimentary tract is not known should be given mild purgative drug in a small dose; it is better given in small doses often; the opposite of it (large dose given once) creates doubt (of death); the drug in small and repeated doses will eliminate the circulating doṣās little by little; in a weak person, little quantity of doṣās should only be mitigated by mild drugs, (they need not be expelled out by purifactory therapies). 49b-51.

क्लेशयन्ति चिरं ते हि हन्युर्वेनमनिर्हृताः ।

They (doṣās which are more in quantity) trouble the person greatly and even kill him, if not expelled out (by purifactory therapies).

मन्दार्तिं क्रूरकोष्ठं च सक्षारं चणैर्घृतैः ॥५२॥
सन्धुक्षितार्तिं विजितकफघातं च शोधयेत् ।

Persons who have weak digestive activity and hard natured alimentary tract, should be administered ghee (butter fat) processed with alkalies and salts, to augment his digestive capacity and vanquish kapha and vāta; afterwards he should be given purifactory therapies. 52.

कृत्वा बद्धनितकूरकोष्ठव्यायामशीकृत्वा ॥५३॥
 क्षीताग्नीनां च भेषज्यमविरेच्यैव जीर्यति ।
 येभ्यो वर्जितपुरा दद्यात्ततः स्निग्धं विरेचनम् ॥५४॥
 शकृच्चिह्नैश्च वा किञ्चिन्नीक्ष्यामिः फलवर्तमिः ।
 प्रवृत्तं हि मलं स्निग्धो विरेको निर्हरेत्सुखम् ॥५५॥

In persons who are dry, who have great increase of vāta, who have hard natured alimentary tract, who do exercises (physical activities) habitually and who have strong digestive activity, the (purgative) drug gets digested without producing purgations; for them, an enema should be given first and then purgative drug which is unctous (should be given); or the faeces should be removed first by using a strong rectal suppository made from fruits; the doṣās thus initiated in their movement, the purgative drug expels them easily. 53-55.

विषामिषातपिडिकाकुष्ठशोफविसर्पिणः ।
 कामलापाण्डुमेहार्ताघातिस्निग्धान् विशोधयेत् ॥५६॥
 सर्वान् स्नेहविरेकैश्च, कसैस्तु स्नेहमावितान् ।

Persons who are suffering from poison, trauma, skin eruptions, leprosy (and other skin diseases), dropsy, visarpa (herpes), jaundice, anaemia and diabetes, should be given the purgative therapy without too much of oleation (slight oleation itself is sufficient for them). All of them should be given fatty purgatives; those who have had oleation earlier should be given dry (non-fatty) purgatives. 56.

कर्मणां वमनादीनां पुनरप्यन्तरेऽन्तरे ॥५७॥
 स्नेहस्वेदौ प्रयुजीत, स्नेहमन्ते बलाय च ।

In between emesis and other purifactory therapies, oleation and sudation therapies should be done; (again) at the end of purifactory therapies) oleation should be done to impart strength. 57.

मलो हि वेहाकुम्भेऽप्य ह्रियते वाससो यथा ॥५८॥
 स्नेहस्वेदैस्तयोरिक्लृष्टः शोभ्यते शोधनैर्मलः ।

Malās (doṣās) getting loosened from the body by oleation and sudation therapies are expelled out by purifactory therapies just like the dirt from the cloth (by washing). 58.

स्नेहस्वेदावनम्यस्य कुर्यात्संशोधनं तु यः ॥५९॥
 दाहशुष्कमिधानामे शरीरं तस्य दीर्यते ॥६०॥

The body of the person who resorts to purifactory therapies without undergoing oleation and sudations habitually, gets broken just like a log of dry wood while being bent.

Śodhana phala (benefits of purifactory therapies) :—

बुद्धिमसाहं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनस्य दीप्तिम् ।
 चिराच्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम् ॥६०॥

Clarity of the mind, strength of the sense organs, stability of the tissues, keenness of digestive power and slow ageing accrue from purifactory therapies, properly undertaken. 60.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
 सूत्रस्थाने वमनविरेचनविधिर्नामाष्टादशोऽध्यायः ॥ १८ ॥

Thus ends the chapter—Vamana virecana vidhi—the eighteenth in sūtrasthāna of Astāṅga hrdaya saṁhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

एकोनविंशोऽध्यायः ।

Chapter—19

BASTIVIDHI (Enema therapy)

अथातो बस्तिविधिमाध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter called Bastividhi--
procedure of enema therapy; thus said Ātreya and other great
sages.

घातोल्बणेषु दोषेषु घाते वा बस्तिरिष्यते ।

उपक्रमाणां सर्वेषां सोऽग्रणीस्त्रिविधस्तु सः ॥ १ ॥

निरूहोऽन्वासनं बस्तिरुत्तरः

Basti, (enema therapy) is desirable for increase of doṣās
having predominance of vāta or for (increase of) vāta alone,
it is the foremost among all treatments, it is of three kinds--viz
nirūha, anuvāsana and uttarabasti. 1.

Notes :—Basti is the name for the urinary bladder. In ancient times
urinary bladder of animals like buffalo, goat, etc. was being used as a bag
to hold the enema materials like decoctions, oil etc. As basti (bladder) is
used for this therapy, the therapy itself came to be known as basti cikitsā
(enema therapy). The term 'Nirūha' literally means that whose effect/bene-
fit cannot be guessed, in other words, highly beneficial. It is administered
through the rectum making use of decoction of drugs mainly. It is also
known as āsthāpana basti. Anuvāsana literally means 'that which remains
inside the body for some time without causing any harm'. It is also
administered through the rectum making use of medicated fat (oil). It
is also known as snehabasti- (fat enema) Uttarabasti is "enema of the
upper tract"--the urethral and vaginal passages and not of the rectal
passage, decoction of drugs and medicated fats (oil) both are made use
of for this.

Asthāpyāḥ (persons suitable for decoction enema)—

तेन साधयेत् ।

शुल्मानाहखुडसीहशुद्धातीसारशूलिनः ॥ २ ॥

जीर्णज्वरप्रतिश्यायशुक्रानिलमलप्रहान् ।

वर्ष्मास्मरीरजोनाशान् दारुणांश्चानिलामयान् ॥ ३ ॥

By this (decoction enema) should be treated, the persons
(who are suffering from) abdominal tumor, distention of
the abdomen, khuda (gout), diseases of the spleen, diarrhoea
unassociated with other diseases, pain in the abdomen,
chronic fever, running in the nose; obstruction of semen,
flatus and faeces, enlargement of the scrotum, urinary stone,
amenorrhoea and greivous diseases of vāta origin. 2-3.

Anāsthāpyāḥ (persons unsuitable for decoction enema) :—

अनास्थाप्यास्त्वतिजिग्घः क्षतोरस्को भृशं कृषाः ।

आमातिसारी वमिमान् संशुद्धो दत्तनाशनः ॥ ४ ॥

श्वासकासप्रसेकाशोहिष्माध्मानास्पवह्वयः ।

शूनपायुः कृताहारो घृच्छिद्रोदकोदरी ॥ ५ ॥

कुष्ठी च मधुमेही च मासान् सप्त च गर्भिणी ।

Those who have had excess of oleation therapy; injury
to the chest, highly emaciated, diarrhoea due to āma (or
diarrhoea of recent onset); vomiting, who have undergone
purifactory therapies, who have been administered nasal
medication, who are suffering from dyspnoea, cough,
salivation, piles, flatulence, weak digestion, swelling of the
rectum, who have taken food just then, who are suffering from
enlargement of the abdomen due to obstruction (of the intes-
tines) perforation (of alimentary tract) and water (ascitis),
leprosy (and other skin diseases), diabetes mellitus and the
pregnant woman in the seventh month. 4-5.

Anuvāsyaḥ (persons suitable for oil enema) :—

आस्थाप्या एव चान्वास्या विशेषादतिघह्वयः ॥ ६ ॥

रूक्षाः केवलवातार्ताः

All those suitable for decoction enema are suitable for oil
enema especially those who have strong digestive power,
who are dry (not undergone oleation therapy) and those
suffering from diseases of vāta solely increased (not associated
with other doṣās). 6.

Nānuvāsyaḥ (persons unsuitable for oil enema) :—

नानुवास्यास्त एव च ।

चेऽनास्थाप्यास्तथा पाण्डुकामलामेहपीनसाः ॥ ७ ॥

निरञ्जलीहृदिभेदिगुरुकोष्ठकफोदराः

अभिष्यन्दिभृशस्थूलकृमिकोष्ठाख्यमास्ताः ॥ ८ ॥

पीते विषे गरेऽपेच्यं स्त्रीपदी गलगण्डवान् ।

Persons unsuitable for oil enema are—all those unsuitable for decoction enema, those suffering from anaemia, jaundice, diabetes, rhinitis, lack of food, diseases of spleen, diarrhoea, hard bowels (constipated), enlargement of the abdomen due to kapha, ophthalmia, profound obesity, intestinal parasites, gout; who have consumed poison, those suffering from artificial poison, goitre, filariasis and scrofula. 7-8.

Bastinetra (enema nozzle) :—

तयोस्तु नेत्रं हेमादिधातुदार्ढ्यस्थिवेणुजम् ॥ ९ ॥

गोपुच्छाकारमच्छिद्रं सुक्षणजं गुलिकामुखम् ।

Netra (enema nozzle) should be made from either metals like gold etc., wood, bone or bamboo; resembling the tail of the cow in shape, without holes, smooth, straight and with tip shaped like a pill. 9.

ऊनेऽब्दे पञ्च, पूर्णेऽस्मिन्नासप्तभ्योऽङ्गुलानि षट् ॥ १० ॥

सप्तमे सप्त, तान्यष्टौ द्वादशे, षोडशे नव ।

द्वादशैव परं विशाद्रीक्ष्य वर्षान्तरेषु च ॥ ११ ॥

वयोबलशरीराणि प्रमाणमभिवर्द्धयेत् ।

For children less than one year of age, it (nozzle) should be five aṅgula (fingers breadth of patient's own finger) in length; over one year and upto seven years of age, it should be six aṅgula; for seventh year it should be seven aṅgula, for twelve, it should be eight aṅgula, for sixteen it should be nine aṅgula, from the age of twenty years and onwards it should be twelve aṅgulas only. These measurements may be increased (slightly) for those of other age groups based on age, strength and body build. 10-11.

स्वाङ्गुष्ठेन समं मूले स्थौल्येनाग्रे कनिष्ठया ॥ १२ ॥

पूर्णेऽब्देऽङ्गुलमादाय तदर्द्धार्द्धप्रवर्द्धितम् ।

अङ्गुलं परमं छिद्रं मूलेऽग्रे वहते तु यत् ॥ १३ ॥

मुद्गं माषं ककायं च क्लिप्तं कर्कन्धुकं क्रमात् ।

Its mouth (orifice) at its root should be one aṅgula (in diameter) for children of one year of age, it (diameter of the orifice) should be increased by half aṅgula (for different age groups) and its maximum should be three aṅgula (in diameter). At its tip, the orifice should be such so as to allow free movement (into it) of soaked mudga (green gram), māṣa (black gram), kalāya (round pea) and seed of karka-ndhu (jube) respectively. 12-13.

मूच्छिद्रप्रमाणेन प्राप्ते घटितकर्णिकम् ॥ १४ ॥

वर्त्याऽग्रे पिहितं, मूले यथास्वं चकुलान्तरम् ।

कर्णिकाद्वितीयं नेत्रे कुर्यात्

Near the orifice at its root, a karnikā (ear-like ridge) of this same size of the orifice should be constructed (at the time of preparing the nozzle), another second karnika (ridge) should be made at a distance of two aṅgula (towards its tip), the orifice at the tip should be kept closed (with a plug of cloth). 14-15.

Bastipuṭaka (enema bag) :—

तत्र च योजयेत् ॥ १५ ॥

अजाचिमहिषादीनां बस्ति सुमृदितं दृढम् ।

कषायरक्तं निश्छिद्रप्रन्थिगन्धसिरं तनुम् ॥ १६ ॥

प्रथितं साधु सूत्रेण सुखसंस्थाप्यमेषजम् ।

वस्त्यभावेऽङ्गुपादं वा न्यसेद्वासोऽथवा घनम् ॥ १७ ॥

To it (nozzle) should be adjusted (tied), the urinary bladder of a goat, sheep, buffalo, or other animals, well beaten, but kept sturdy, made red by tanning it with astringent substances, devoid of holes or tears, glands (hard spots), bad smell and veins; and made thin, should be filled with drugs (enema liquids) and fastened tight with threads (to the big end of the nozzle). If the bladder is not available, skin of thighs or legs (of animals) or thick cloth may be utilised (for making the bag). 15-17.

Nirūha matrā (quantity of medicine for decoction enema) :—

निरूहमात्रा प्रथमे प्रकुञ्चो वत्सरे परम् ।

प्रकुञ्चवृद्धिः प्रत्यब्धं यावत्षट्प्रसृतास्ततः ॥ १८ ॥

प्रसृतं वर्षयेदूर्ध्वं द्वादशाष्टादशस्य तु ।
आसत्तेरिदं मानं, दशैव प्रसृताः परम् ॥१९॥

In the first year of age the quantity of enema materials (liquid) for nirūha (decoction enema) should be one prakūca (pala=48 gms.); for each succeeding year it should be increased by one prakūca (pala) till it becomes six prasṛta (12 pala = 576 gms.); further on it should be increased by one prasṛta (2 palas=96 gms.) each year till it becomes twelve prasṛta (24 palas=1152 gms.) at the eighteenth year of age; this should be the quantity till the age of seventy years, and after that age the quantity should be ten prasṛta (20 palas=960 gms.) only. 18-19.

Anuvāsana mātra (quantity for oil enema) :—

यथायथं निरूहस्य पादो मात्राऽनुवासने ।

The quantity for oil enema should be one fourth of the quantity of that of decoction enema, as prescribed for each age group. 20.

Anuvāsana vidhi (procedure of fat enema) :—

आस्थायं ह्येहितं स्थिरं शुद्धं लब्धबलं पुनः ॥२०॥
अन्वासनार्हं विज्ञाय पूर्वमेवानुवासयेत् ।
शीते वसन्ते च दिवा रात्रौ केचित्ततोऽप्यदा ॥२१॥
अभ्यङ्गात्तमुचितात्पादहीनं हितं लघु ।
अस्निग्धरूक्षमशितं सानुपानं द्रवादि च ॥२२॥
कृतचङ्क्रमणं मुक्तविण्मूत्रं शयने सुखे ।
नात्युच्छ्रिते न चोच्छीर्षे संघिष्टं वामपार्श्वतः ॥२३॥
सङ्कोच्य दक्षिणं सक्थि प्रसार्य च ततोऽपरम् ।

The person suitable for decoction enema should be administered oleation and sudation therapies followed by purificatory therapy (emesis or purgation). After he regains strength, determining that he is fit for oil-enema he should be given an oil-enema first (adopting the following procedure). During cold season (hemaṅta and śīśira ṛtus) and vasanta (spring) it should be given during day and in other seasons during night. He should be given abhyaṅga (oil massage) and bath, then his accustomed food, less by one fourth of the

usual quantity; suitable, 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 other (left thigh). 20-23.

अथास्य नेत्रं प्रणयेत्स्निग्धे स्निग्धमुखं शुद्धे ॥२४॥
उच्छ्वासस्य वस्तेर्वदने वदे हस्तमकम्पयन् ।
पृष्ठवंशं प्रति ततो नातिद्रुतविलम्बितम् ॥२५॥
नातिवेगं न वा मन्दं सकृदेव प्रपीडयेत् ।
सावशेषं च कुर्वीत वायुः शेषे हि तिष्ठति ॥२६॥

Next, the enema nozzle which is lubricated (smeared with fat) should be pushed into the rectum which is also lubricated, after the air inside the bag is expelled out, confirming that it is well fastened (to the nozzle) it should be pressed without shaking the hands, in the direction of the vertebral column, neither too fast nor too slow, neither with great force (pressure) nor with low force (pressure) but in one attempt, a little quantity (of liquid material) be allowed to remain in the bag, for, with it resides the air. 24-26.

इत्ते तूत्तानदेहस्य पाणिना ताडयेत्स्निग्धौ ।
तत्पाणिभ्यां तथा शय्यां पादतत्र त्रिरुत्क्षिपेत् ॥२७॥
ततः प्रसारिताङ्गस्य सोपधानस्य पार्श्विके ।
आहन्यान्मुष्टिनाऽङ्गं च ह्येहेनाभ्यज्य मर्दयेत् ॥२८॥
वेदनार्तमिति स्नेहो न हि शीघ्रं निवर्तते ।
योज्यः शीघ्रं निवृत्तेऽप्यः स्नेहोऽतिष्ठन्नकार्यकृत् ॥२९॥
दीप्तान्नि त्वागतस्नेहं सायाह्ने भोजयेत्तनु ।

After the administration (pushing the liquid inside and removing the nozzle) the person should be placed with his face upwards, his buttocks beaten (hit) by the hands (of the physician), then by his (patients) own heels; the foot of the cot should be lifted up thrice; next he must lie extending the entire body, with a pillow under his heels, oil should be smeared all over the body and all the parts of it beaten with fist or massaged especially the painful ones; so that the fat (enema liquid inside the rectum) does not come out soon.

If it comes out soon, another oil enema should be administered immediately because fat which does not remain inside does not serve the purpose. If the person has keen digestive activity, and if the fat comes out (after the stipulated time) he can be given light food in the evening. 27-29½.

निवृत्तिकालः परमस्यो यामास्ततः परम् ॥३०॥
अहोरात्रमुपेक्षेत, परतः फलवर्तिमिः ।
तीक्ष्णैर्वा वस्तिमिः कुर्याद्यत् स्नेहनिवृत्तये ॥३१॥

The maximum time for the fat to come out is three yāma (nine hours); after that, it can be awaited for one day and night; later on (after twenty four hours after administration) attempt should be made to remove it by force, with the help of rectal suppositories made from fruits or strong decoction enema. 30-31.

अतिरौक्ष्यादनागच्छन्न वेजाख्यादिदोषकृत् ।
उपेक्षेतैव हि ततोऽप्युषितस्य मिशां पिबेत् ॥३२॥
प्रातर्नागरघान्याम्भः कौष्णं, केवलमेव वा ।

If it does not come out due to severe dryness inside and does not produce any troubles like lassitude etc., it should be neglected (allowed to remain inside) for the night; next morning he is made to drink warm water either processed with nāgara and dhānya or plain. 32.

अम्बासयेसृतीयेऽहि पञ्चमे वा पुनश्च तम् ॥३३॥
यथा वा स्नेहपक्तिः स्यादतोऽत्युत्तममास्तान् ।
व्यायामनित्यान् दीप्ताग्नीन् रुक्षांश्च प्रतिवासरम् ॥३४॥

Again he should be given fat enema on the third or fifth day, or till the fat gets well digested; those who have profound increase of vāta, who do exercises (physical activities) daily, who have keen digestive power and those who are very dry can be given fat enema daily. 33-34.

इति स्नेहैस्त्रिचतुरैः स्निग्धे स्रोतोविशुद्धये ।
निरुहं शोधनं युञ्ज्यादस्निग्धे स्नेहनं तनोः ॥३५॥

After three or four such fat enemias, if the body is found to be well lubricated, purifactory decoction enema should be administered next, to clear the channels, if not well lubricated, fat enema only should be continued. 35.

Nirāha basti vidhi (procedure of decoction enema) :—

पञ्चमेऽथ तृतीये वा विचसे साधके शुभे ।
मध्याह्ने किञ्चिदावृत्ते प्रयुक्ते बलिमङ्गले ॥३६॥
अभ्यक्तस्वेदितोत्सृष्टमलं नातिबुभुक्षितम् ।
अवेक्ष्य पुरुषं दोषभेदजादीनि चादरात् ॥३७॥
वस्तिं प्रकल्पयेद्देवस्तद्विधैर्बहुभिः सह ।

On the fifth or third day (after fat enema), at an auspicious time, some time after midday, after performing auspicious rites, after oleation and sudation, after elimination of wastes (urine, faeces) after not taking a heavy meal (after a light meal), after carefully considering the nature of the person (patient), the doṣas, drugs etc., the physician, accompanied by many experts of the enema therapy, should administer (decoction) enema to the patient. 36-37½.

Nirāhadraṅya kalpanā (preparation of enema decoction) :—

काथयेद्द्विंशतिपलं द्रव्यस्याष्टौ फलानि च ॥३८॥
ततः काथाचतुर्थीशं स्नेहं वाते प्रकल्पयेत् ।
पित्ते स्वस्ये च बह्नांशमष्टमांशं कफेऽधिके ॥३९॥
सर्वत्र बाह्यं भागं कल्काद्भवति वा यथा ।
नात्यच्छसान्द्रता वस्तेः पलमात्रं शुद्धस्य च ॥४०॥
अमुपद्रादिशेषं च युक्त्या

Twenty pala (960 gms.) of drugs (enumerated in the prescription) and (madana) phala eight in number should be made into a decoction (with the usual sixteen parts of water and boiled down to one fourth quantity); to the decoction, is added a fat (oil, ghee, etc.) one fourth of the quantity; for (treatment of) vāta, one sixth quantity for (treatment of) pitta and the healthy person and one eighth quantity for (treatment of) kapha. The quantity of kalka (paste of some drugs to be added to the decoction) for all doṣas and the healthy person) shall be one eighth part (of the decoction) or such quantity which will make the decoction neither too thin nor too thick (after mixing), next one pala of guḍa (molasses/ jaggery) and appropriate quantity of honey and salt are also

सर्वं तदेकतः ।

उष्णाम्बुकुम्भीवाप्येण तप्तं स्रजसमाहृतम् ॥४१॥
प्रक्षिप्य वस्तौ प्रणयेत्पायौ नात्युष्णशीतकम् ।
नातिस्निग्धं न वा रुक्षं नातितीक्ष्णं न वा मृदु ॥४२॥
नात्यच्छसान्द्रं नोनातिमात्रं नापदु 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 too less, similarly with sour (neither too much nor too less), it is then pushed into the rectum. 41-43.

पठन्त्यन्ये तु तद्विदः ॥४३॥

मात्रां त्रिपलिकां कुर्यात्स्नेहमाक्षिकयोः पृथक् ।
कर्षार्द्धं माणिमन्थस्य स्वस्थे कल्कपलद्वयम् ॥४४॥
सर्वद्रवाणां शेषाणां पलानि दश कल्पयेत् ।

Some other experts (in enema therapy) say, that the quantity of fats (oil, ghee) and honey should be three pala individually; that of māṇimañtha (saindhava salt) for healthy, will be half a karṣa ($\frac{1}{2}$ pala = 12 gms), the kalka (paste of drugs) be two pala (96 gms) and of all the other liquids put together shall be ten pala (480 gms). 44-44½.

माक्षिकं लवणं स्नेहं कल्कं काथमिति क्रमात् ॥४५॥
भावपेत निरुहणामेष संयोजने विधिः ।

Honey, salt, fat, paste and decoction are to be mixed in successive order respectively (one after the other), this shall be the method of mixing the materials for decoction enema. 45½.

उत्तानो वसमाने तु निरुहे तन्मना भवेत् ॥४६॥
कृतोपधानः सखातवेगश्चोत्कटकः 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 मृत्यवे परम् ॥४७॥
तत्रानुलोमिकं स्नेहक्षारमूत्राम्लकल्पितम् ।
स्वरितं स्निग्धतीक्ष्णोष्णं वस्तिमन्यं प्रपीडयेत् ॥४८॥
विदद्यात्फलवतिं वा स्वेदनोत्रासनादि च ।

The maximum time for the enema material to come out is one muhūrta (48 minutes), after that period it is for causing death; hence another purgative enema prepared with fats, alkalies, urine (of animals like the cow) and sour substances and possessing unctous, penetrating and hot properties should be administered immediately; or a rectal suppository prepared from fruits should be made use of; sudation therapy and frightening should also be resorted to. 47-48½.

स्वयमेव निवृत्ते तु द्वितीयो वस्तिरिष्यते ॥४९॥
तृतीयोऽपि चतुर्थोऽपि यावद्वा सुनिरुहता ।

If the materials comes out of its own accord, then second, third or fourth enema can be given or as many as required till he develops symptoms of proper decoction enema therapy. 49.

विरिकवच्च योगादीन्विद्यात्

The symptoms of bouts are similar to those of purgation therapy. 49½.

योगे तु मोक्षयेत् ॥५०॥

कोष्णेन वारिणा स्नातं तनुधम्बरसौदनम् ।
विकारा ये निरुहस्य भवन्ति प्रचलैर्मलैः ॥५१॥
ते सुसोष्णाम्बुसिकस्य यान्ति मुक्तवतः शमम् ।

After the appearance of the desired symptoms, the patient should take a bath with warm water, and eat rice mess along with juice of meat of animals of desert-like land. The complications of decoction enema caused by the circulating malās (dosās) will subside by warm water bath and food.

अथ वातार्दितं मूयः सद्य एवानुवासयेत् ॥५२॥

If the patient becomes troubled by (increased) vāta he should be given a fat enema immediately (on the same-day). 50-52.

सम्यग्धीनातियोगाच्च तस्य स्युः स्नेहपीतघत् ।
किञ्चिदकालं स्थितो यच्च सपुरीषो निवर्तते ॥५३॥
सानुलोमानिलः स्नेहस्तत्सिद्धमनुवासनम् ।

The symptoms of proper, inadequate and excess (decoction enema) therapy are the same as those of "drinking of fat" therapy.

Enema material (fat) coming out along with faeces after staying inside for a short time, followed by flatus moving down are the symptoms of proper fat enema therapy. 53.

एकं त्रीन् वा बलासे तु स्नेहवस्तीन् प्रकल्पयेत् ॥५४॥
पञ्च वा सप्त वा पित्ते, नवैकादश वाऽनिले ।
पुनस्ततोऽप्ययुग्मांस्तु पुनरास्थापनं ततः ॥५५॥

One to three fat enema should be administered for (the treatment of increased) balāsa (kapha), five to seven for pitta, nine or eleven for anila (vāta). Again on uneven days (third, fifth, seventh etc.) decoction enema should be given. 54-55.

कफपित्तानिलेष्वन्नं यूषक्षीरसैः क्रमात् ।

Food (rice mess) should be consumed along with soup (of grains), milk, and meat-juice in disorders of kapha, pitta and anila (vāta) respectively. 55½.

घातप्रौषधनिष्कायत्रिवृतासैन्धवैर्युतः ॥५६॥
वस्तिरेकोऽनिले स्निग्धः स्वादुःस्लोष्णो रसान्वितः ।

In case of (increase of) vāta, one enema consisting of decoction of drugs which mitigate vāta, trivṛt, saiṅdhava mixed with fats, liquids of sweet and sour taste, made warm and administered (will be ideal). 56.

न्यग्रोधादिगणकायपद्मकादिसितायुतौ ॥५७॥
पित्ते स्वादुहिमौ साज्यक्षीरेश्वरसमाक्षिकौ ।

In case of (increase of) pitta, two enemas consisting of decoction of drugs of nyagrodhādigaṇa and padmakādigaṇa (vide chapter 15) made sweet and cold, and mixed with ghee, milk, sugarcane juice and honey (will be ideal). 57

भारग्वघादिनिष्कायवत्सकादियुताख्यः ॥५८॥
रुक्षाः सक्षौद्रगोमूत्रास्तीक्ष्णोष्णकटुकाः कफे ।

In case of (increase of) kapha, three enemas consisting of decoction of drugs of aragvadhādigaṇa and vatsakādigaṇa (vide chapter 15) made dry (not mixed with any fat) and mixed with honey, cow's urine, possessing penetrating, hot and pungent properties (will be ideal). 58.

त्रयस्ते सञ्जिपातेऽपि दोषान् हन्ति यतः क्रमात् ॥५९॥

In case of (increase of) all the doṣas together, these three kinds of enema will bring down the doṣas respectively one after the other. 59.

त्रिम्यः परं वस्तिमतो नेच्छन्त्यम्ये चिकित्सकाः ।
न हि दोषत्रयतुर्योऽस्ति पुनर्दीयेत यं प्रति ॥६०॥

Other physicians, do not desire any enema other than these three, because there is no fourth doṣa for which another enema need to be given. 60.

उत्प्लेरासं शुद्धिकरं दोषाणां शमनं क्रमात् ।
त्रिवैव कल्पयेद्बस्तिमित्यन्येऽपि प्रचक्षते ॥६१॥

Yet others say, that only three kinds of enema are to be prepared, that causing increase of the doṣas, that causing purification (by expelling the doṣas) and that causing mitigation (subsiding them inside the body). 61.

दोषोषधादिवहतः सर्वमेतत्प्रमाणयेत् ।

All these are to be justified on the basis of strength of the doṣas, drugs etc.

सम्यङ्निरुद्धकिञ्च तु नासम्भाव्य निवर्तयेत् ॥६२॥

Administration of enemas should not be discontinued till symptoms of proper enema therapy are obtained.

Karma basti :—

प्राक्स्नेह एकः पञ्चान्ते द्वावशास्थापनानि च ।
सान्वासनानि क्रमैव वस्तयन्निशदीरिताः ॥६३॥

A course of thirty enemas with one fat enema at the beginning and five at the end, with twelve decoction enema and

twelve fat enema alternately in the middle-is called as karma basti. 63.

Kala basti :—

कालः पञ्चदशैकोऽत्र प्राक् स्नेहोऽन्ते त्रयस्तथा ।

षट् पञ्चवस्त्यन्तरिताः

A course of fifteen enemas, with one fat enema at the beginning and three at the end, with six decoction enemas and five fat enema alternately in the middle-is known as kâla basti. 64.

Yogabasti :—

योगोऽष्टौ वस्तयोऽत्र तु ॥६५॥

त्रयो निरुहाः स्नेहाश्च स्नेहावाचन्तयोरुभौ ।

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.

स्नेहवस्तिं निरुहं वा नैकमेवातिशीलयेत् ॥६५॥

उत्कलेशामिषधौ स्नेहाशिरुहान्मस्तौ भयम् ।

तस्माशिरुहः स्नेहाः स्याशिरुहान्नुवासितः ॥६६॥

स्नेहशोधनयुक्त्यैवं वस्तिकर्म त्रिदोषजित् ।

Either fat enema or decoction enema alone should not be administered in more number; nausea and loss of digestive power will result from more of fat enema and fear of (increase of) vâta arises from (more of) decoction enema; hence those who are given decoction enema should also be given fat enema and those who are given fat enema should also be given decoction enema; enema therapy will vanquish the three doṣās only when it is both lubricating and purifactory. 65-66½.

Mātra basti :—

ह्रस्वया स्नेहपानस्य मात्रया योजितः समः ॥६७॥

मात्रावस्तिः स्मृतः स्नेहः

Fat enema consisting of enema material (liquid) equavalent to the minimum quantity of oil used for "drinking of fat therapy" is known as mātrâ basti.

शौलमीयः सदा च सः ।

बालवृद्धाश्वमारुखीव्यायामासक्तचिन्तकैः ॥६८॥

वातमग्नाबलाल्पाग्निनृपेश्वरसुखात्मभिः ।

दोषघ्नो निष्परीहारो बल्यःसृष्टमलःसुखः ॥६९॥

It should be used always for children, the aged, who are habituated to long walking, carrying load, women and exercises (physical activities), who think too much, who are suffering from (diseases of) vâta, fractures, debility, poor digestive activity; for kings, wealthy persons and persons who live happily. It conquers the doṣās, does not need strict regimen, gives strength, eliminates the wastes (faeces, urine etc.) easily and is comfortable. 67-69.

Uttarabasti —(urethral and vaginal enema/douche) :—

वस्तौ रोगेषु नारीणां योनिगर्भाशयेषु च ।

द्वित्रास्थापनशुद्धेभ्यो विदध्याद्वस्तिमुत्तरम् ॥७०॥

In diseases of the urinary bladder and of vagina and uterus in women, uttarabasti (urethral or vaginal enema) should be administered, to those who have purified by two or three decoction enemas (per rectum). 70.

भातुराकुलमानेन तन्नेत्रं द्वादशाकुलम् ।

वृत्त गोपुच्छवन्मूलमभ्ययोः कृतकर्णिकम् ॥७१॥

सिद्धार्थकमवेशाग्रं रुद्धं हेमादिसम्भवम् ।

कुन्दाश्वमारसुमनः पुष्पवृन्तोपमं दृढम् ॥७२॥

The nozzle should be twelve aṅgula in length, in terms of patient's own fingers, round (tubular) resembling a cow's tail at its root (upper part) and endowed with a ridge in its middle (centre); its mouth (at the lower part or tip) capable of permitting a grain of mustard; smooth, made from gold and other metals, resembling the stalk of flowers such as kuñḍa, aśvamāra and sumanas and strong. 71-72.

तस्य वस्तिर्मृदुलघुर्मात्रा शुक्तिर्विकल्प्य वा ।

The enema material (liquid) shall be mild (in strength), light (easily acting), its quantity one śukti (two karsa or half pala = 24 gms.) or parts of it.

अथ स्नाताशितस्यास्य स्नेहवस्तिविधानतः ॥७३॥
 ऋजोः सुलोपविहस्य पीठे जानुसमे मृदौ ।
 इष्टे मेहे स्थिते चर्त्री शनैः स्रोतोविद्युदये ॥७४॥
 सूक्ष्मां शलाकां प्रणयेत्तया शुद्धेऽनुसेचनि ।
 आमेहनान्तं नेत्रं च निष्कम्पं शुद्धवत्ततः ॥७५॥
 पीडितेऽन्तर्गते स्नेहे स्नेहवस्तिक्रमो हितः ।

Next, the patient who has been given bath and food in accordance with the regimen prescribed for fat enema, should be asked to sit erect on a soft seat (stool), of the height of one's knees, his penis should be held straight (by the physician) and a thin probe should be slowly inserted (into the urethra) to clear the channel; after thus clearing the passage, the enema nozzle should be inserted along the line of the suture, to the entire length of the urethral passage (till the cavity of the urinary bladder is reached), without shaking and the enema bag pressed just as (described for) rectal enema, pushing the fat (oil, ghee etc.) into the urinary bladder; this is the ideal method (for a urethral enema). 73-75½.

वस्तीनेन विधिना दद्यात्त्रीचतुरोऽपि वा ॥७६॥
 अनुवाचनवच्छेषं सर्वमेवास्य चिन्तयेत् ।

In this manner three or four enemas should be given; all other procedures (after care, food etc.) are planned similar to that of fat enema therapy. 76-76½.

स्त्रीणामार्तवकाले तु योनिर्गृह्यात्यपावृतेः ॥७७॥
 विदधीत तदा तस्मादनुतावपि चात्यये ।
 योनिविभ्रंशशूलेषु योनिव्यापचसृन्दरे ॥७८॥

For women, vaginal / uterine enema (douche) should be administered during the menstrual period only for, it is only then that it (uterus) is without its closure (in other words it is open) and so can retain the enema material; it can be given even apart from the menstrual period, in emergency, in diseases such as prolapse and pain of the uterus or vagina, in other diseases of uterus and vagina and in menorrhagia. 77-78.

नेत्रं दशाङ्गुलं मुद्गप्रवेशं चतुरङ्गुलम् ।
 अपत्यमार्गे योज्यं स्याद् शङ्कुलं मूत्रवर्त्मनि ॥७९॥
 मूत्रकृच्छ्रविकारेषु, बालानां त्वेकमङ्गुलम् ।

The nozzle (for this enema) should be ten aṅgulas in length, permitting the entry of a grain of mudga (green gram), it should inserted to a length of four aṅgula in case of vaginal passage and to a length of two aṅgula in case of urethral passage in diseases like dysuria etc., and in case of children it shall be one aṅgula. 79.

प्रकुञ्चो मध्यमा मात्रा, बालानां शुक्तिरेवतु ॥८०॥

The medium quantity of enema liquid is one prakunca (pala=48 gms) and for children one śukti (half pala=24 gms) only. 80.

उत्तानायाः शयानायाः सम्यक् सङ्कोच्य सक्थिनी ।
 ऊर्ध्वजाम्बास्त्रिचतुरानहोरात्रेण योजयेत् ॥८१॥
 वस्तीस्त्रिरात्रमेवं च स्नेहमात्रां विवर्द्धयन् ।
 त्र्यहमेव च विभ्रम्य प्रणिदध्यात्पुनस्त्र्यहम् ॥८२॥

The woman, who is lying (on a cot) with her face upwards, and legs folded at the knees and kept erect, should be administered, the vaginal/urethral enema, three or four times in a day and night; it should be continued for three days only increasing the quantity of fat (enema liquid) daily; after a gap of three days it should be administered again for another three days. 81-82.

Samanya basti kala—(periods of administration of enemas generally) :—

पक्षाद्विरेको वसिते ततः पक्षाच्चिरुहणम् ।
 सद्यो निरुद्धाम्बास्यः सप्तरात्राद्विरेचितः ॥८३॥

Purgation therapy should be resorted to after a fortnight after emesis therapy and decoction enema after a fortnight (after purgation therapy), fat enema (therapy) should be administered immediately after decoction enema but after seven days after purgation therapy. 83.

यथा कुसुम्मादिशुतासोयाद्रागं हरेत्पटः ।
 तथा द्रव्योक्ताद्देहावस्तिनिर्हरते मलान् ॥८४॥

Just as the cloth absorbs the colour from the water mixed with (boiled with) kusumbha etc. (colouring materials) similarly, the enema, absorbs the malās (doṣās) from the moistened body. 84.

Basti cikitsa śreṣṭhata—(importance of enema therapy) :—

शाखागताः कोष्ठगताश्च रोगा मर्मोर्ध्वसर्वावयवाङ्गजाश्च ।
ये सन्ति तेषां न तु कश्चिदन्यो वायोः परं जन्मनि हेतुरस्ति ॥८५॥
विटस्त्रेष्मपित्तादिमलोच्छयानां विक्षेपसंहारकरः स यस्मात् ।
तस्यातिबृंहस्य शमाय नान्यद्वस्तेर्विना भेषजमस्ति किञ्चित् ॥८६॥
तस्माच्चिकित्साई इति प्रविष्टः कृत्स्ना चिकित्साऽपि च बस्तिरेकैः ।

For all the diseases which are localised in the extremities, alimentary tract, vital organs, all the organs above the shoulders, there is no other cause, more important than vāyu (vāta), it (vāta) is the one responsible for transportation and destruction of the increased faeces, ślesman (kapha), pitta and other malas (wastes); to mitigate (bring down to normal) the greatly increased vāta, there is no treatment (more efficient) other than enema therapy. Hence it is described as half of the treatment (of all diseases) while some others (authorities) say, that it is full treatment even.

तथा निजागन्तुविकारकारिरकौषधत्वेन शिराम्यधोऽपि ॥८७॥

Similarly so, is Sirā vyadha (venesection) the treatment (either half or full) for (the vitiated/increased) blood which is the cause for internal and external diseases. 87.

इति श्रीवैद्यपतिसिंहगुप्तसुबुद्धीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने बस्तिविधिर्नामैकोनविंशतितमोऽध्यायः ॥ १९ ॥

Thus ends the chapter Basti vidhi-the nineteenth in sūtra-
sthāna of Aṣṭāṅgahṛdaya saṁhitā, composed by śrīmad
Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

विंशोऽध्यायः ।

Chapter—20

NASYA VIDHI (nasal medication)

अथातो नस्यविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Nasyavidhi-procedure of nasal medication; thus said Ātreya and other great sages.

ऊर्ध्वजन्तुविकारेषु विशेषाद्यस्यमिच्छते ।
नासा हि शिरसो द्वारं तेन तद्व्याप्य हन्ति तान् ॥ १ ॥

Nasya (nasal medication) is especially desired for (treatment of) diseases of the parts above the shoulders; nose is the gateway for the head, spreading through this, it (nasal medication) cures them. 1.

Notes :—Nasya is also known as nastahkarma and nāvana.

Trividha nasya—(three kinds of nasal medication) :—

विरेचनं बृंहणं च शमनं च त्रिधाऽपि तत् ।

It (nasal medication) is of three kinds-Virecana (purgatory), Bṛmhāṇa (nourishing) and Śamana (palliative),

विरेचनं शिरः शूलजाड्यस्यन्दगलामये ॥ २ ॥
शोफगण्डकुमिग्रन्थिकुष्ठापस्मारपोनसे ।

Virecana nasya (purgatory nasal medication) is required in headache, loss of movement of the head, ophthalmia, disease of the throat, swelling, enlargement of glands, worms; tumors, leprosy (and other skin diseases) epilepsy and rhinitis.

बृंहणं वातजे शूले सर्वावर्ते स्वरक्षये ॥ ३ ॥
नासास्यशोषे वाक्सङ्गे कृच्छ्रबोधेऽववाहुके ।

Bṛmhāṇa (nourishing) is required for headache of vāta origin, n.igraine, loss of voice, dryness of the nose and mouth, difficulty in speaking, and opening of the eyes and apabāhuka (difficulty of movement of the arm). 3.

शमनं नीलिकाण्डकेशदोषाक्षिराजिषु ॥ ४ ॥

Samana (palliative) is required in blue patches (on the skin), discoloured patches on the face, diseases of the hair and of the eyes. 4.

यथास्वं योगिकैः स्नेहैर्यथास्वं च प्रसाधितैः ।

कल्काकाथादिमिथ्याद्यं मधुपट्टासवैरपि ॥ ५ ॥

The first kind (purgatory), is by the use of fats (oil) suitable to the disease and processed with appropriate drugs, in the form of paste, decoction etc., and mixed with honey, salt and āsava (fermented infusion). 5.

बृंहणं घन्धमांसोत्थरसासृक्खण्डपुरैरपि ।

शमनं योजयेत्पूर्वं क्षीरेण सङ्घलेन वा ॥ ६ ॥

Bṛmhaṇa (nourishing) is by the use of juice of meat or blood of animals of desert-like lands, mixed with khapura (plant extracts, resin, gums etc.).

Samana (palliatives) is by the use of the earlier one (juice of meat, blood) milk or even water. 6.

Anyā nasya prakārah—(Other kinds of nasal medication) :—

मर्शश्च प्रतिमर्शश्च द्विधा स्नेहोऽत्र मात्रया ।

कल्काद्यैरथपोडस्तु स तीक्ष्णैर्मूर्द्धरेचनः ॥ ७ ॥

Marśa and Pratimarśa are the two subdivisions of sneha nasya (nasal medication with fat material) based on the quantity (of fats used).

Avapīḍa is from kalka etc. (paste, fresh juice, decoction) and it is a strong purgative to the head. 7.

ध्मानं विरेचनघ्नो युञ्ज्यात्तं मुखवायुना ।

षडङ्गुलद्विमुखया नाड्या भेषजगर्भया ॥ ८ ॥

स हि भूरितरं दोषं चूर्णत्वात्पकर्षति ।

Dhmāna is in the form of powder (to be blown into the nose) and is a purgative. It is administered by blowing it inside with the help of air from the mouth, the powder held in a tube of six aṅgula in length, having opening at both its

end. It pulls out the greatly aggravated (increased) doṣas because it is in the form of powder. 8.

Nasya mātrā—(quantity of nasal drops) :—

प्रदेशिन्यङ्गुलीपर्वद्वयान्मग्नसमुद्धृतात् ॥ ९ ॥

यावत्पतत्यसौ बिन्दुर्दशाष्टौ षट् क्रमेण ते ।

मर्शस्योत्कृष्टमथ्योना मात्रास्ता एव च क्रमात् ॥ १० ॥

बिन्दुद्वयोनाः कल्कादेः

The amount of liquid that flows down after immersing two digits of the index finger in any liquid and taking the finger out is (forms) one bindu (drop).

Ten, eight and six, such drops are the maximum, medium (moderate) and minimum doses, respectively of marśa kind of nasal medication,

In respect of kalka etc. (paste, fresh juice, decoction) the doses are less by two bindu (drops), (in other words the maximum, medium (moderate) and minimum doses of avapīḍaka kind of nasya are eight, six and four drops respectively). 9-10.

Nasya anarhah—(persons unsuitable to nasal medication) :—

योजयेन्न तु नाशनम् ।

तोषमद्यगरस्नेहपीतामां पातुमिच्छताम् ॥ ११ ॥

युक्तभक्षशिरःस्नातन्नातुकामस्रुतासृजाम् ।

नवपीनसवेगार्तसूतिकाभ्वासकासिनाम् ॥ १२ ॥

शुश्रूषाणां दक्षवस्तीनां तथाऽजातवदुर्विने ।

अभ्यत्रात्यधिकान्वाधेः

Nasal medication should not be administered to persons who have just then consumed water, wine, artificial poison and fat (as part of oleation therapy) or who wish to consume them (soon), who have taken food just then, who have already taken bath or who desire to take bath (soon), who have had blood letting therapy (or severe bleeding due to other causes), who are having acute rhinitis, patent natural urges of the body; the woman who has recently delivered, patients of dyspnoea and cough, those who have undergone

purifactory therapies (emesis and purgation), who have been given enema (just then), at unsuitable seasons and on sunless days except in emergency during diseases. 11-12½.

Nasyakala—(time of nasal medication) :—

अथ नस्यं प्रयोञ्जयेत् ॥११॥

प्रातः श्लेष्मणि, मध्याह्ने पित्ते, सायंनिशोश्मले ।

स्वस्थवृत्ते तु पूर्वाह्ने शरत्कालवसन्तयोः ॥१४॥

शीते मध्यदिने, ग्रीष्मे सायं वर्षासु सातपे ।

वातामिभूते शिरसि हिष्मायामपतानके ॥१५॥

मन्यास्तम्भे स्वरभ्रंशे सायंप्रातर्दिनेदिने ।

Nasal medication should be administered in the morning for śleṣma (increase of kapha), during midday for pitta, in the evening or night for vāta; for the healthy (it should be) in the forenoons during śarat (autumn) and vasaṅta (spring) seasons, during midday in cold seasons, evenings in grīṣma (summer), when there is sunlight during varṣa (rainy). In diseases of the head caused by vāta, hiccup, tetanus, convulsive disorders, stiffness of the neck, and hoarseness of voice, it should be done both in evening and morning daily. 13-15.

एकाहान्तरमन्यत्र सप्ताहं च तदाचरेत् ॥१६॥

In other diseases, it should be with an interval of one day and for a period of seven days. 16.

Nasya vidhi—(procedure of nasal medication) :—

स्निग्धस्विन्नोत्तमाङ्गस्य प्राकृतावश्यकस्य च ।

निवातशयनस्थस्य जत्रूर्ध्वं स्वेदयेत् पुनः ॥१७॥

अथोत्तानजुदेहस्य पाणिपादे प्रसारिते ।

किञ्चिदुन्नतपादस्य किञ्चिन्मूर्धनि नामिते ॥१८॥

नासापुटं पिघायैकं पर्यायेण निषेचयेत् ।

उष्णाम्बुतप्तं भैषज्यं प्रणाड्या पिचुनाऽथवा ॥१९॥

दत्ते पादतलस्फग्धहस्तकर्णादि मर्दयेत् ।

शनैरुच्छिद्य निष्ठीवेत्पार्श्वयोरुभयोस्ततः ॥२०॥

आमेषजक्षयावेवं द्विस्त्रिवा नस्यमाचरेत् ।

The head of the person who has attended to his essential activities (elimination of urine and faeces, washing of the teeth and mouth etc.) earlier, should be anointed with oil and given fomentation. He should then be made to lie (on a cot) in a room devoid of breeze, the parts above his shoulders should be given fomentation once again, made to lie straight with his face upwards extending his arms and legs, the legs slightly raised and the head slightly lowered; then the medicine slightly warmed with the help of hot water, should be taken either in a tube or soaked in a piece of cloth, and instilled into each nostril alternately, keeping the other one closed.

After instilling, his soles, neck, palms, ears etc. should be massaged (mildly), he should then turn to his sides and spit out till the entire medicine comes out.

In this manner two or three nasal medications should be administered. 17-20½.

मूर्च्छायां शीतलोयेन सिञ्चेत्परिहरन् शिरः ॥२१॥

If he faints (loses consciousness) cold water should be sprinkled over him, avoiding the head, 21.

Sneha nasya—(nasal medication with fat materials) :—

खेहं विरेचनस्यान्ते दद्यादोषाद्यपेक्षया ।

Nasal medication with fat materials should be given at the end of purgative nasal medications, in consideration of the doṣas etc.

नस्यान्ते वाक्शतं तिष्ठेदुत्तानः धारयेत्ततः ॥२२॥

धूमं पीत्वा कषोष्णाम्बुकषलान् कण्ठशुद्धये ।

After nasal medication is completed, the patient should lie with face upwards, for a period of uttering one hundred syllables, then inhale smoke (of drugs) and gargle the mouth with lukewarm water many times to cleanse the throat. 21-22½.

सम्यक्स्निग्धे सुसोच्छ्वासस्वप्नबोधाक्षपाटवम् ॥२३॥

Expiration without difficulty, sleep and easy awakening from sleep and keenness of sense organs are the signs of lubricating nasal therapy properly done. 23.

Loss of movement of the eyes, dryness of the nose and mouth and feeling of emptiness inside the head are the signs of dryness (or inadequate lubrication).

खिण्णेऽति कण्डूगुस्ताप्रसेकारुचिपीनसाः ॥२४॥

Itching, feeling of heavyness of the head, excess salivation, anorexia and rhinitis are signs of excess of lubrication therapy. 24.

सुविरिक्तेऽक्षिलघुतावपमस्वरविशुद्धयः ।

दुर्विरिक्ते गदोद्रेकः, क्षामताऽतिविरेचिते ॥२५॥

Purgative nasal therapy properly done, bestows lightness of the eyes, clean mouth and clear voice; inaduated purgative therapy causes exacerbation of the diseases and excess therapy leads to emaciation. 25.

Pratimarśa nasya :—

प्रतिमर्शः क्षतक्षामबालवृद्धसुखात्मसु ।

प्रयोष्योऽकालघर्षेऽपि न त्विष्टो दुष्टपीनसे ॥२६॥

मद्यपीतेऽवलाभोत्रे कृमिवृषितमूर्धनि ।

उत्कृष्टोत्क्रिष्टदोषे च, हीनमात्रतया हि सः ॥२७॥

Pratimarśa can be administered to the wounded, the emaciated, the children, the aged and those who lead a happy life; it can be, even during unsuitable time (season, day etc.) and rainy season. It is not suitable, in bad (chronic) rhinitis, to those who have drunk wine, whose ears (hearing) are weak, head infested with worms, in whom the doṣas are greatly increased and moving from place to place; it is so (not suitable) because it is of less quantity. 26-27.

निशाहर्भुक्तवान्ताहःस्वप्नाध्वमरेतसाम् ।

शिरोभ्यञ्जनगण्डूषप्रक्षावाञ्जनवर्षसाम् ॥२८॥

दन्तकाष्ठस्य हासस्य योज्योऽन्तेऽसौ द्विबिन्दुकः ।

It is to be administered at the end of the night, day, meal, vomiting, daysleep, long distance walk, fatigue, copulation, oil-bath over the head, mouth gargle, micturition, application

of collyrium, defacement, use of tooth brush and (bouts of) laughing; its dose is two bindu (drops). 28.

पञ्चसु श्रोतसां शुद्धिः, कृमनाशस्त्रिषु क्रमात् ॥२९॥

दृग्बलं पञ्चसु, ततो दन्तदार्यं मरुच्छमः ।

In the first five conditions it cleanses (clears) the channels, in the next three it relieves fatigue; in the next five it improves eye sight and in the next one it bestows sturdiness to the teeth and in the last one, it mitigates the marut (vāta). 29.

Kriya niṣiddha vayas—(unsuitable age for therapies) :—

न नस्यमूनसप्ताब्दे नातीताशीतिवत्सरे ॥३०॥

न चोनाष्टादशे धूमः, कवलो नोनपञ्चमे ।

न शुद्धिरूनदशमे न चातिक्रान्तसप्तती ॥३१॥

Nasya (nasal medication) should not be administered to those who are less than seven years and more than eighty years of age; dhūma (inhalation of smoke of drugs) for those who are less than eighteen years; kavaḷa (mouth gargle) for those who are less than five years; śodhana (purifactory therapies like emesis, purgation etc.) for those less than ten years and more than seventy years of age. 30-31.

आजम्भमरणं शस्तः प्रतिमर्शस्तु बस्तिवत् ।

मर्शवच्च गुणान् कुर्यात्स हि नित्योपसेवनात् ॥३२॥

न चात्र यन्त्रणा नापि व्यापङ्गयो मर्शवङ्गयम् ।

Pratimarśa (kind of nasal medication) is good from birth to death just like enema therapy, it provides the benefits like marśa (another kind of nasal medication) if used daily, it does not need any control (regarding food and activities) nor it has any risks like marśa. 32.

तैलमेव च नस्यार्थं नित्याभ्यासेन शस्यते ॥३३॥

शिरसः श्लेष्मधामत्वात्कोहाः स्वस्थस्य नेतरे ।

Oil (medicated) only is ideal to be used daily for nasal medication, because the head is the dwelling place of kapha and no other fat can keep it healthy. 33.

आशुक्रुचिरकारित्वं गुणोत्कर्षापकृष्टता ॥३४॥

मर्शं च प्रतिमर्शं च विशेषो न भवेद्यदि ।

को मर्शं सपरीहारं सापदं च भजेत्ततः ॥३५॥
 अच्छपानविनाराख्यौ कुटीवातातपस्थितौ ।
 अन्वासमात्रावस्ती च तद्वदेव विनिर्दिशेत् ॥३६॥

Immediate action and delayed action, more benefits and less benefits are the results of marśa and pratimarśa respectively. If there is no difference between them, who will resort to marśa which is associated with controls (regarding food and activities) and risks (of complications)? In the same way, acchapāna (drinking of fat alone) and vicāraṇā (intake of fat mixed with foods etc.) kuṭī prāveśika (one kind of rejuvenation therapy) and vātātapika (another kind of rejuvenation therapy), anuvāsana (fat enema) and mātra basti (fat enema with very little oil) should be considered. 34-36.

Notes :—Immediate action (effect) and more benefit are obtainable from marśa kind of nasya, but it is difficult and gives rise to complications, pratimarśa kind of nasya is simple, does not give rise to complications but is slow in action (effect) and of poor benefit; still, many times, marśa kind itself is resorted to because of its quick effect and greater benefit. Similarly the therapies like acchapāna, kuṭīpraveśika and anuvāsana basti, though difficult and risky are resorted to many times as against vicāraṇā, vātākapika and mātra basti which are simple and not risky. It is ideal to select the quick and beneficial method and manage it carefully avoiding complications.

Aṇutaila—(medicated oil for nasal therapy) :—

जीवन्तीजलदेवदारुजलदत्वक्सेव्यगोपीहिमं
 दार्वीत्वक्मधुकपवागुरुवरीपुण्ड्राहिल्वोत्पलम् ।
 घावन्यौ सुरभि स्थिरे कृमिहरं पत्रं त्रुटि रेणुकां
 किञ्चकं कमलाहलां शतगुणे दिव्येऽम्भसि काथयेत् ॥३७॥

तैलाग्रसं दशगुणं परिशेष्य तेन तैलं पचेत् सलिलेन दशैव धारान् ।

पाके क्षिपेच्च दशमे सममाजदुग्धं नस्यं महागुणमुशन्त्यणुतैलमेतत् ॥३८॥

Jivanti, jala, devadāru, jalada, twak, sevyā, gopī, himā, dārvītwak, madhuka, plava, aguru, varī, puṇḍrāhva, bilva, utpala, the two dhāvani, surabhi, the two stbirā, kṛmihara, patram, truṭī, reṇuka, kiñjalka, kamala and balā—are to be boiled in one hundred parts of rain water (or pure water) and decoction reduced to one-tenth part; to it (decoction) is added equal quantity of taila (oil of sesamum) and cooked

for ten times. During the tenth cooking, equal quantity of goats milk (equal to the quantity of oil) is added (and cooking completed). This oil known as Aṇutaila, used as nasal drops, bestows great benefits. 37-38.

Notes :—There is difference in the method of preparation and proportion of ingredients in this formula as against the usual method of preparing medicated oils. The drugs for preparing the kalka (paste) are the same as of the decoction, in the absence of mention of separate drugs.

Nasya phala—(benefits of nasal medication) :—

घनोन्नतप्रसन्नत्वक्स्फुण्ड्रीवास्यवक्षसः ।

दृढेन्द्रियास्तपलिता मवेद्युर्नस्यशीलिनः ॥३९॥

The skin, shoulders, neck, face and chest become thick, well developed and bright; the body parts and the sense organs become strong and disappearance of grey hairs will be obtained by persons who become habituated to nasal medication. 39.

इति श्रीवैद्यपतिसिंहगुप्तसुभ्रीमद्भाग्यविरचितायामष्टाङ्गद्वयसंहितायां
 सूत्रस्थाने नस्यविधिर्नाम विंशोऽध्यायः ॥२०॥

Thus ends the chapter-Nasya vidhi-the twentieth in Sūtra-sthāna of Aṣṭāṅgahṛdaya Samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

एकविंशतितमोऽध्यायः ।

Chapter—21.

DHŪMAPĀNA VIDHI—(Inhalation of smoke)

अथातो धूमपानविधिमाध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Dhūmapana vidhi-procedure of inhalation of smoke (of drugs); thus said Ātreya and other great sages.

अर्धकफवातोत्थविकाराणामजन्मने ।

उच्छेदाय च जातानां पिबेदुमं सदाऽऽत्मवान् ॥ १ ॥

The person who wishes to take care of himself (his health) should always (daily) inhale the smoke (of drugs) to prevent the onset of diseases of the parts above the shoulders, arising from (increase of) kapha and vāta and for the cure of diseases which have already arisen. 1.

स्निग्धो मध्यः स तीक्ष्णश्च, घाते घातकफे कफे ।

योज्यः

Snigdha (lubricating), Madhya (medium) and Tikṣṇa (strong), smoke (of drugs) should be administered for (the increase of) vāta, vātakapha together and kapha respectively. 2.

Notes :—Snigdha dhūma is also known as mṛdu (mild) dhūma or prāyogika dhūma; madhya dhūma as samana (palliative) dhūma and tikṣṇa dhūma as śodhana (purificatory) or virecana (purgative) dhūma.

Dhūma anarhah—(Persons unsuitable for inhalation) :—

न रक्तपित्तार्तिविरिकोदरमेहिषु ॥ २ ॥

तिमिरोर्ध्वानिलाध्मानरोहिणीदक्षवस्तिषु ।

मत्स्यमद्यदधिस्त्रीरक्षौद्रकोहविषाशिशु ॥ ३ ॥

शिरस्थभिद्वते पाण्डुरोमे जागरिते निशि ।

Inhalation of smoke should not be done for persons who are suffering from raktapitta (bleeding disease), who have undergone purgation therapy, who are patients of enlarge-

ment of the abdomen, diabetes, blindness, upward movement of vāta, flatulence, rohiṇī (a dreadful disease of the throat, diphtheria ?), who have been administered enema, who have eaten (just then) fish, wine, curds (yoghurt), milk, honey, fats and poison; who are injured in the head, who are suffering from paṇḍu (anaemia) and those who have kept awake at night. 2½-3½.

रक्तपित्तान्यबाधिर्यत्तृणमूर्च्छामदमोहकृत् ॥ ४ ॥

धूमोऽकालेऽतिपीतो वा तत्र शीतो विचिहितः ।

Rakta pitta (bleeding disease), blindness, deafness, thirst, fainting, intoxication and delusion-are produced by inhaling smoke at improper time and in excess. For these, cold regimen is the ideal treatment. 5.

Dhūma yoga kāla—(proper time for inhalation) :—

श्रुतजृम्भितविष्णुमूत्रक्षीसेवाशक्नकर्मणाम् ॥ ५ ॥

हासस्य दन्तकाष्ठस्य धूममन्ते पिबेन्मृदुम् ।

कालेष्वेषु निशाहारनावनान्ते च मध्यमम् ॥ ६ ॥

निद्रानस्याखनज्ञानच्छदितान्ते विरेचनम् ।

Mṛdu dhūma (mild, lubricating smoke) should be inhaled at the end of sneezing, yawning, defaecation, micturition, copulation, surgical operation, bouts of laughing and use of tooth brush.

Madhyama (medium strength) smoke should be inhaled at the end of the night, of the meals and of nasal medication,

Virecana (purgative, strong) smoke should be inhaled at the end of sleep, nasal medication, application of collyrium, bath and vomiting. 5-6.

Dhūma yantra—(smoking apparatus) :—

वस्तिनेत्रसमग्रस्य त्रिकोशं कारयेदु ॥ ७ ॥

मूकामेऽङ्गुष्ठकोकास्थिप्रवेशं धूमनेत्रकम् ।

The smoke apparatus should be prepared from the same materials as of enema nozzle; having three chambers, straight (in shape), permitting the entry of the thumb and a kolāsthi (stone of jujube fruit) through orifices at its root and tip respectively. 7.

तीक्ष्णस्नेहमग्नेषु त्रीणि चत्वारि पञ्च च ॥ ८ ॥

अङ्गुलानां क्रमात्पातुः प्रमाणेनाष्टकानि तत् ।

The length of the tube should be three, four and five, multiplied by eight, (24, 32, and 40) aṅgulās respectively for the strong, lubricating (mild) and medium kind of smoke, respectively. 8.

Dhūmapāna vidhi—(mode of inhalation) :—

श्रुजूपविष्टस्तब्धता विष्टतास्यस्त्रिपर्ययम् ॥ ९ ॥

पिधाय च्छिद्रमेकैकं धूमं नासक्या पिबेत् ।

The patient should sit straight, attentive, with his mouth open and inhale the smoke through each nostril alternatively, closing one nostril while inhaling through the other. Inhalation should be done thrice (sucking the smoke and letting it out together form one bout); three such bouts should be done each time). 9.

प्राक् पिबेन्नासयोरिक्रष्टे दोषे प्राणशिरोगते ॥१०॥

उत्क्रष्टेनार्थं वक्त्रेण, विपरीतं तु कण्ठगे ।

मुक्तेनैवोद्गमेद्दूमं नासया हृग्निघातकृत् ॥११॥

Smoke should be inhaled through the nose first if the doṣas localised in the nose and head are moving from their sites; if they are not moving but (adhering), inhalation should be done first through the mouth to make them move; when the doṣas are localised in the throat (inhalation should be done) in reverse order (first by the nose and later by the mouth).

The smoke inhaled should be let out only through the mouth; if let out through the nose, it produces loss of vision. 10-11.

आक्षेपमोक्षैः पातव्यो धूमस्तु त्रिस्त्रिभिस्त्रिभिः ।

Smoking should be done thrice, with three suckings and three let outs alternately.

अहः पिबेत्सकृत् स्निग्धं, द्विर्मध्यं, शोधनं परम् ।

त्रिस्तुर्वा

Snigdha (lubricating, mild) kind of smoke should be taken during day time. once only; the madhya (medium) kind twice, and śodhana (purgative, strong) kind, three or four times.

Dhūma dravyāṇi—(drugs for smoke) :—

मृदौ तत्र द्रव्याण्यगुरुगुग्गुलु ।

मुस्तस्थौणेयशैलेयनलदोशीरवालकम् ॥१३॥

वराङ्गकौन्तीमधुकविल्वमज्जैलवालुकम् ।

श्रीवेष्टकं सर्जरसो घ्यामकं मदनं भवम् ॥१४॥

शल्लकी कुकुमं माषा यवाः कुन्दुरुकास्तलाः ।

स्नेहः फलानां साराणां मेदो मज्जा वसा घृतम् ॥१५॥

For mṛdu (mild) kind of smoke, useful drugs are-aguru, guggulu, mustā, sthaṇṇeya, śaileya, nalada, uśīra, vālaka, varāṅga, kountī, madhuka, bilvamajjā elavāluka, śriveṣṭaka, sarjarasa, dhyāmaka, madana, plava, śallakī, kuṅkuma, māṣa, yava, kuṅduruka, tila, oil obtained from fruits and pith of trees, fat, marrow, muscle-fat, and ghee (butter fat). 13-15.

शमने शल्लकी लाक्षा पृथ्वीका कमलोत्पलम् ।

म्यग्मोघोदुम्बराश्वत्थमक्षरोध्रत्वचः सिता ॥१६॥

यष्टीमधु सुवर्णत्वक् पद्मकं रक्तयष्टिका ।

गन्धाश्चाकुष्ठतगराः

For śamana (madhyama, medium) kind of smoke useful drugs are-śallakī, lākṣā, pṛthvikā, kamala, utpala, barks of nyagrodha, udumbara, aśvattha, plakṣa and rodhra; sitā, yaṣṭhimadhu, suvarṇatwak, padmaka, raktayaṣṭikā, kuṣṭha, tagara and other scents (perfumeries).

तीक्ष्णे ज्योतिष्मती निशा ॥१७॥

दशमूलमनोद्दालं लाक्षा श्वेता फलत्रयम् ।

गन्धद्रव्याणि तीक्ष्णानि गणो मूर्द्धाविरचनः ॥१८॥

For tīkṣṇa (strong, purgative) kind of smoke-useful drugs are jyotiṣmatī, niṣā, daśamūla, āla, lākṣā, śwetā, triphalā, substances which have strong smell and drugs of mūrdhavi-recana gaṇa (vide chapter 15). 13-18.

Dhūmaparti—(preparation of smoke wick) :—

जले स्थितामहोरात्रमिषीकां द्वादशाङ्गुलाम् ।

पिष्टैर्धूमौषधैरेवं पञ्चकृत्स्वः प्रलेपयेत् ॥१९॥

वर्तिरकुष्ठकस्थूला यवमज्जा यथा भवेत् ।

छायाशुष्कां विगर्मी तां स्नेहाभ्यक्तां यथायथम् ॥२०॥

धूमनेत्रार्पितां पातुमग्निन्दुष्टां प्रयोजयेत् ।

A reed of kāṣa, twelve aṅgula in length, soaked in water for a day and night, should be wrapped in five layers (one over the other) with a ribbon of cloth; smeared with (thin) paste of drugs, its thickness being that of the middle portion of the thumb. It should be dried in shade, removed of its reed, smeared with any suitable fat material; (next it) should be inserted into the smoking tube, lit with fire and used (smoke inhaled). 19-20½.

Kasaghna dhūma—(*anti-tussive smoke*) :—

शरावसम्पुटच्छिद्रे नाडी न्यस्य दशाकुलाम् ॥२१॥

अष्टाकुलां वा वक्त्रेण कासवान् धूममापिबेत् ॥२१½॥

A tube either ten or eight aṅgula in length should be fixed to a hole made in a capsule of earthen saucers and the person suffering from cough made to inhale smoke (through the tube). 21.

Notes :—Burning coal is placed in an earthen saucer and powder of drugs is sprinkled over it and covered with another saucer having a hole in its centre. A tube is connected to the hole, through which smoke can be inhaled at its other end.

Dhūmapāna phala—(*benefits of smoke therapy*)—

कासः श्वासः पीनसो विस्वरत्वं पूतिर्गन्धः पाण्डुता केशदोषः ।

कर्णास्याक्षिन्नावकण्डूर्तिजाख्यं तन्द्रा हिष्मा धूमपं न स्पृशन्ति ॥२२½॥

Cough, dyspnoea, rhinitis, disorders of voice, bad smell (of the nose and mouth), pallor (of the face), disorders of hairs; discharges, itching, pain and inactivities (diminution or loss of function) of the ears, mouth and eyes; stupor and hiccup do not affect the person who inhales smoke (habitually). 22.

इति श्रीवैद्यपतिसिंहगुप्तसुधीमद्वाग्भटविरचितायामष्टाङ्गद्वयसंहितायां

सूत्रस्थाने धूमपानविधिर्नामैकविंशतितमोऽध्यायः ॥२१॥

Thus ends the chapter-Dhūmapāna vidhi-the twenty first of Sūtrasthāna of Aṣṭāṅgaḥṛdaya saṁhitā, written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

द्वाविंशतितमोऽध्यायः ।

Chapter—22

GANDŪṢĀDI VIDHI (*Mouth gargles and other therapies*)

अथातो गण्डूषाद्विधिर्मध्यायं व्याख्यास्यामः ।

इति ह स्माङ्गरात्रेयादयो महर्षयः ।

We shall now expound the chapter Gaṇḍūṣādi vidhi-procedure of holding liquids in the mouth etc., thus said Ātreya and other great sages.

Gaṇḍūṣa prakārah—(*different kinds of holding liquids in the mouth*) :—

चतुष्पकारो गण्डूषः स्निग्धः समनशोधनौ ।

रोपणञ्च त्रयस्तत्र त्रिषु योज्याञ्चलादिषु ॥ १ ॥

अस्यो व्रणघ्नः

Gaṇḍūṣa is of four kinds, viz—Snigdha (lubricating), Samana, (palliative), Śodhana (purifactory) and Ropana (healing). The first three are meant for cala (vāta) and other doṣās (respectively) and the last is for healing of ulcers. 2.

स्निग्धोऽत्र स्वादुम्लपटुसाधितैः ।

जेहेः

Snigdha (lubricating) is by the use of oil processed with drugs of sweet, sour and salt tastes.

संशमनस्तिककषायमधुरौषधैः ॥ २ ॥

Samāna (palliative) by drugs of bitter, astringent and sweet tastes,

शोधनस्तिककटुम्लपटुणैः

Śodhana (purifactory) with those of bitter, pungent, sour, salt (tastes) and possessing uṣṇa (hot) property.

रोपणः पुनः ।

कषायतिककैः

Ropana (healing) with those of astringent and bitter. 3.

270
Gaṇḍūṣa drava—(liquids used) :—

तत्र ज्ञेहः क्षीरं मधुवकम् ॥ ३ ॥

शुक्तं मद्यं रसो मूत्रं धान्याम्लं च यथायथम् ।

कल्कैर्युक्तं विपकं वा यथास्पर्शं प्रयोजयेत् ॥ ४ ॥

Fats (oil, ghee etc.), milk, honey-water, śukta (fermented gruel), wine, juice of meat, urine (of animals) or dhānyāmla (wash of grains fermented by keeping overnight), mixed with a kalka (paste of drugs), either cooked or not cooked, and comfortable to touch (to be held in the mouth).

दन्तदुर्घे दन्तचाले मुखरोगे च वातिके ।

सुखोष्णमथवा शीतं तिलकल्कोदकं हितम् ॥ ५ ॥

गण्डूषधारणे

In conditions like tingling of the teeth, shaky teeth, and disease of the mouth caused by vāta, gaṇḍūṣa (holding in the mouth) of water mixed with paste of tila, either lukewarm or cold, is good. 5.

नित्यं तैलं मांसरसोऽथवा ।

ऊषादाहान्विते पाके क्षते चागन्तुसम्भवे ॥ ६ ॥

चिबे क्षाराग्निदग्धे च सर्पिर्घार्ये पयोऽथवा ।

For daily use, either oil or juice or meat (is good). When there is burning sensation—local or general, ulceration and wounds caused by foreign bodies, contact with poison, alkalies and burns by fire it is best to hold either ghee or milk. 3-6.

वैशद्यं जनयत्याशु सन्धाति मुखे घणान् ॥ ७ ॥

बाह्यदृष्ट्याप्रशमनं मधुगण्डूषधारणम् ।

Holding honey in the mouth, removes the sliminess of the mouth, heals the ulcers quickly, relieves burning sensation and thirst. 7.

धान्याम्लमास्पवैरस्यमलदोर्गन्धनाशनम् ॥ ८ ॥

Holding dhānyāmla (fermented grainwash) in the mouth removes distaste, dirt and bad smell from the mouth.

तदेवालयणं शीतं मुखशोषहरं परम् ।

The same (dhānyāmla) without salt, used cold, is best to remove dryness of the mouth.

आशु क्षाराम्बुगण्डूषो भिनत्ति श्लेष्मणश्चयम् ॥ ९ ॥

Holding kṣarāmbu (water containing alkalies) in the mouth quickly breaks up the accumulation of śleṣma (kapha).

सुखोष्णोदकगण्डूषैर्जायते वक्त्रलाघवम् ।

Holding comfortable warm water furnishes lightness (cleansing) of the mouth. 8-9.

Gaṇḍūṣa vidhi (procedure) :—

निवाते सातपे स्विसमृद्धितस्कन्धकन्धरः ॥ १० ॥

गण्डूषमपिबन् किञ्चिदुन्नतास्यो विधारयेत् ।

कफपूर्णास्यता यावत्स्त्रवद्घ्राणाक्षताऽथवा ॥ ११ ॥

The person should sit in a place devoid of breeze but in sunlight, his shoulders and neck should be massaged and fomented; keeping his face slightly lifted up, he should hold the liquid in his mouth till the mouth gets filled with kapha or till the nose and eyes become secretory. 10-11.

मसञ्चार्यो मुखे पूर्णं गण्डूषः, कवलोऽन्यथा ।

Filling the mouth (with liquids) fully not permitting any movement inside is gaṇḍūṣa whereas kavala is otherwise (allowing the movement of liquid inside (gargling).

Kavala—(mouth gargles) :—

मन्याशिरः कर्णमुखाक्षिरोमाः प्रसेककण्ठामयवक्त्रशोषाः ।

हृत्सासतन्द्राकषिपीनसाश्च साध्या विशेषात्कवलप्रहेण ॥ १२ ॥

Diseases of the neck, head, ears, mouth and eyes, excess salivation, diseases of the throat, dryness of the mouth, nausea, stupor, anorexia and rhinitis are curable especially by kavala (mouth gargles). 12.

Pratisāraṇa (coating the mouth with drugs) :—

कल्को रसक्रिया चूर्णस्त्रिविधं प्रतिसारणम् ।

युञ्ज्यास्तत् कफरोगेषु गण्डूषविहितौषधैः ॥ १३ ॥

Pratisāraṇa—applying drugs to the interior of the mouth with the finger—is of three kinds, viz. in the form of kalka (paste), rasakriyā (solidified decoction) and cūrṇa (powder). It should be done in diseases of kapha origin with the same drugs as are prescribed for gaṇḍūṣa. 13.

Mukhalepa—(application of paste of drugs over the face) :—

मुखात्पेक्षिधा दोषविषहा वर्णकृषा सः ॥ १४ ॥

Mukhalepa (application of paste of drugs over the face) is of three kinds-Doṣahā (removing the doṣās), Viṣahā (removing poison) and Varṇakara (producing normal colour). 14

उष्णो वातकफे शस्तः, शेषेष्वस्यर्षशीतलः ।

It should be applied warm for vāta and kapha and for the remaining it should be very cold.

त्रिप्रमाणमनुर्मागत्रिभागार्द्धकुलोन्नतिः ॥१५॥

Its three measurements (thickness) (minimim, medium, and maximum) are one-fourth, one-third and half-aṅgula (fingers breadth) in thickness. 15.

अशुष्कस्य स्थितिस्तस्य, शुष्को दूषयति च्छविम् ।

तमाद्र्यित्वाऽपनयेत्तन्नेऽभ्यङ्गमाचरेत् ॥१६॥

It should be allowed to remain till it becomes dry; when dry, it vitiates the skin colour, it should be removed after moistening, and then (the skin) anointed with oil. 16.

विवर्जयेद्दिवास्वप्नमाभ्याम्यातपशुक्रुधः ।

The person should avoid day sleep, speaking (for long hours), exposure to fire and sunlight, sorrow and anger.

न योष्यः पीनसेऽजीर्णे दत्तनस्ये हनुग्रहे ॥१७॥

अरोचके जागरिते

It should not be administered to persons suffering from rhinitis, indigestion, who have received nasal medication, and in lockjaw, anorexia and loss of sleep.

स तु हन्ति सुयोजितः ।

अकालपलितव्यङ्गवलीतिमिरनीलिकाः ॥१८॥

If properly done, it cures premature greying of hair, discoloured patches, wrinkles, blindness and bluish vision (a kind of blindness). 17-18.

कोलमज्जा वृषामूलं शावरं गौरसर्षपाः ।

सिंहोमूलं तिलाः कृष्णाक्षीत्वङ्निस्तुषा यवाः ॥१९॥

वर्ममूलं हिमोशोरशिरीषमिशितण्डुकाः ।

कुमुदोत्पलकङ्कहारवृषामधुकचन्दनम् ॥२०॥

कालीयकतिलोशीरमांसीतगरपत्रकम् ।

ताळीसगुन्द्रापुण्ड्राक्षयष्टीकाशनतागुरु ॥२१॥

इत्यर्द्धाङ्गिता ज्ञेया हेमन्तादिषु षट् स्मृताः ।

The following six recipes enumerated in each half-verse, is ideal for the six seasons commencing with hemanta (dewy season) respectively.

1. marrow of kola, root of vṛṣa, śābara, and gaurasarṣapa (for hemanta-dewy season).

2. root of simhī, kṣṣṇatila, bark of dārvī and dehusked yava (for śiśira-winter).

3. root of darbha, hima; uśīra, śirīṣa, miśī and taṇḍula (for vasafita-spring).

4. kumuda, utpala, kalhāra, dūrvā, madhuka and caṇḍana (for grīṣma-summer).

5. kaliyaka, tilā, uśīra, māmsī, tagara and padmaka (for varṣā-rainy).

6. tālīsa, guṇḍrā, puṇḍrāhva, yaṣṭī, kāśa, natā and aguru (for śarad-autumn). 19-21.

मुखाद्येनशीलाणां दृढं भवति दर्शनम् ॥२२॥

वदनं चापरिच्छन्नं रुद्धं तामरसोपमम् ।

For those who are habituated to application of paste of drugs on the face, the vision becomes keen, the face never dull, but smooth (soft) and brilliant resembling a lotus flower. 22.

Mūrdha taila — (anointing the head with oil) :—

अभ्यङ्गसेकपिचत्रो वस्तिमेति चतुर्विधम् ॥२३॥

मूर्धतैलम् बहुगुणं तद्विद्यादुत्तरोत्तरम् ।

तत्राभ्यङ्गः प्रयोक्तव्यो रौक्ष्यकण्डूमलादिषु ॥२४॥

अरुचिकाशिरस्तोदकाहपाकव्रणेषु तु ।

परिषेकः पित्तुः केचशातस्फुटनधूपने ॥२५॥

नेत्रस्तम्भे च वस्तिस्तु प्रसुप्त्यर्दितजागरे ।

नासास्यशोषे तिमिरे शिरोरोगे च दाहने ॥२६॥

Mūrdha taila (anointing the head with oil) is of four kinds- Abhyaṅga (smearing oil and mild massage), (pari) Seka (or pari seka-pouring oil in continuous stream), Picu (keeping cloth soaked in oil) and Basti (or sirobasti making the oil stand on the head). Each successive one being more effective.

Abhyanga (smearing oil and doing mild massage) should be used in cases of dryness, itching and dirtiness.

Pariśeka (pouring oil) in cases of ulcerations of the head (scalp) headache, burning sensation, wounds, and suppurations of the head (scalp).

Picu (oil soaked cloth) in case of falling of hairs, cracking of the skin and feeling of burning sensation.

Basti (making the oil to stand on the head) in cases of loss of sensation of the scalp, facial palsy, loss of sleep, dryness of the nose and mouth, blindness and dreadful diseases of the head. 23-26.

Śirobasti vidhi :—

विधिस्तस्य निषण्णस्य पीठे जानुसमे मृदौ ।
शुद्धाकस्विन्नदेहस्य दिनान्ते गन्धमाहिषम् ॥२७॥
द्वादशाङ्गुलविस्तीर्णं चर्मपट्टं शिरः समम् ।
आकर्णवन्धनस्थानं ललाटे वल्लवेष्टिते ॥२८॥
वैलवेणिकया बन्ध्ना माषकत्वेन लेपयेत् ।
ततो यथाव्याधि शृतं स्नेहं कोष्णं निषेचयेत् ॥२९॥
ऊर्ध्वं केशभुयो यावदङ्गुलम् धारयेच्च तम् ।
आवधन्ननासिको क्लेदाद्दशाष्टौ षट् चलादिषु ॥३०॥
मात्रासहस्राण्यरुजे त्वेकं स्कन्धादि मर्दयेत् ।
मुक्तस्नेहस्य परमं सप्ताहं तस्य सेवनम् ॥३१॥

Its procedure (of śirobasti) is as follows—the person who has been purified (with emesis, purgation etc., earlier) should be anointed with oil and given mild fomentation. Then at the closing of the day (evening) he should be made to sit on a stool of the height of the knee, a strap of leather made from the leather of either cow or buffalo, twelve aṅgula in width (about of 8-9 inches) and equal to that of the head (in circumference) should be wrapped around the head, just above the ears, covered by a piece of cloth over the forehead, and fastened tight with a thread. The joints and intervening spaces should be packed with paste of māṣa (black gram flour in order to prevent leakage of oil). Then, medicated oil prescribed for the disease, should be poured over the head, in luke warm condition, to a height of one aṅgula over the skin (of the scalp).

It should be held till secretion (fluid), appears in the mouth and nose, or for a period of ten, eight and six thousand mātra (kāla defined in verse no. 33 further) for vāta etc. (other doṣās) respectively. It shall be one thousand mātra (kāla) for the healthy person.

After this period, the shoulders etc. should be massaged, after removing the oil over the head.

Seven days shall be the maximum period for this therapy. 27-31.

Karṇa pūraṇa—(filling the ears with oil) :—

धारयेत्पूरणं कर्णे कर्णमूलं विमर्दयन् ।
रुजः स्यान्मार्दवं यावन्मात्राशतमवेदने ॥३२॥

The ears should be filled with medicated fat / oil, root of the ears massaged, till the pain (or the disease) subsides and for a period of one thousand mātra in case of healthy persons. 32.

Matra kala :—

यावत्पर्येति हस्ताग्रं दक्षिणं जानुमण्डलम् ।
निमेषोन्मेषकालेन समं मात्रा तु सा स्मृता ॥३३॥

The time required for the finger of the right hand to move around the right knee once or the time required for closing and opening of the eyelids once is defined as a mātrakāla. 33.

Mūrdhataila phala—(benefits of oiling of the head) :—

कषसद्नसितल्पपिञ्जरत्वं परिफुटनं शिरसः समीररोगान् ।
जयति, जनयतीन्द्रियप्रसादं स्वरहनुमूर्द्धबलं च मूर्द्धतैलम् ॥३४॥

Oiling of the head prevents/cures falling, greying and matting of the hair, cracking of skin of the scalp, diseases of the head of vāta origin, produces clarity (keenness) of sense organs, confers strength to the voice, lower jaw and head. 34.

इति श्रीवैद्यपतिरसिद्गुप्तसूनुश्रीमद्भाग्यदत्तविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने गण्डूषादिविधिर्नाम द्वाविंशोऽध्यायः ॥२२॥

Thus ends the chapter Gaṇḍūṣādi vidhi—the twenty second in Sūtrasthāna of Aṣṭāṅgahṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

त्रयोविंशोऽध्यायः ।

Chapter—23

ĀSCOTANA-AÑJANA VIDHI (eye-drops, eye-salves therapy)

अथात आञ्जोतनाञ्जनविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Āscotana and Añjana vidhi-procedure of eye-drops and eye-salves; thus said Ātreya and other great sages.

सर्वेषामक्षिरोगाणामावाञ्जोतनं हितम् ।

रक्तोदकण्डूधर्षाभ्रदाहरागनिवर्हणम् ॥ १ ॥

In all diseases of the eyes, āscotana (putting drops of medicinal liquids into the eyes) is beneficial, in the beginning itself (before the manifestation of the diseases) to prevent bleeding, excess of lacrimation, itching, friction, burning sensation during lacrimation and redness. 1.

उष्णं वाते, कफे कोष्णं, तच्छीतं रक्तपित्तयोः ।

It (drops) should be warm in (increase of) vāta, luke-warm in kapha and cold in rakta (blood) and pitta.

Āscotana vidhi—(procedure) :—

निवातस्थस्य घामेन पाणिनोन्मील्य लोचनम् ॥ २ ॥

शुक्लौ प्रलम्बयाञ्जयेन पित्तुवर्त्या कनीनिके ।

दश द्वादश वा विन्दुन् इत्यङ्गुलादधसेचयेत् ॥ ३ ॥

ततः प्रमृज्य मृदुना चैलेन, कफवातयोः ।

अग्नेन कोष्णपानीयप्लुतेन स्वेदयेन्मृदु ॥ ४ ॥

The person lying (on a cot) in a place devoid of breeze, his eyes, opened with the left hand (of the physician), the medicine dispenser, either a seashell or a wick-is held in the right hand (of the physician) just two aṅgulas above the inner angle of the eye, (inner canthus) and ten or twelve drops are put into the eye. Afterwards the eyes should be cleaned with soft cloth and mild fomentation given with a

piece of cloth wrinsed in warm water, in disorders of kapha and vāta and by other methods in other (doṣas). 2-4.

अत्युष्णतीक्ष्णं रुग्णागदङ्गनाशयाक्षिसेचनम् ।

अतिशीतं तु कुरुते निस्तोवस्तम्भवेदनाः ॥ ५ ॥

कषायवर्त्मतां घर्षे कृच्छ्रादुग्मेषणं बहु ।

विकारवृद्धिमत्यल्पं संरम्भमपरिच्युतम् ॥ ६ ॥

Very hot and strong medicinal drops lead on to pain, redness and loss of vision; very cold drops produce pricking pain, loss of movement and discomfort (pain); excess therapy produces roughness of the lids, friction and difficulty in opening of the lids; inadequate therapy leads to exacerbation of the diseases, increase of swelling etc. and absence of exudation. 5-6.

गत्वा सन्धिशिरोघ्राणमुखस्रोतांसि भेषजम् ।

ऊर्ध्वगात्रयने न्यस्तमपवर्तयते मलान् ॥ ७ ॥

The medicine dropped into the eye, entering into the channels of the joints (fornices of the eyes) head, nose and face, eliminates the malas (doṣas) which have localised in the upper parts of the body. 7.

Añjana vidhi—(procedure of applying collyrium to the eye) :—

अथाञ्जनं शुद्धतनोर्नैत्रमात्राभये मले ।

पक्वलिङ्गं ऽपशोफातिकण्डूपेच्छित्तवक्षिते ॥ ८ ॥

मन्धधर्षाभ्ररागेऽक्षिण प्रयोष्यं घनवृषिके ।

भाते पित्तकफासृग्निमार्कतेन विशेषतः ॥ ९ ॥

Application of collyrium (eye-salve) is suitable for the person who has his body purified (by emesis, purgation etc.), in whom the doṣas are localised in the eyes only, when signs of fully ripened state such as slight oedema, severe itching and sliminess are found, when the excretions of the eye are thick, in persons who are being troubled by pitta, kapha, aṣṭk (blood) and specially by māruta (vāta). 8-9.

लेखनं रोपणं हृष्टिप्रसादनमिति त्रिधा ।

अञ्जनम् लेखनं तत्र कषायाम्कपटूषणेः ॥ १० ॥

रोपणं तिककैर्द्रव्यैः स्वादुशीतैः प्रसादनम् ।

Añjana is of three kinds-Lekhāna (scarifying), Ropāna (healing) and Dṛṣṭiprasādāna (making the vision clear); lekhāna kind is prepared from drugs of astringent, sour, salt, and pungent tastes and hot potency; ropāna from drugs of bitter taste and prasādāna from drugs of sweet taste and cold potency.

तीक्ष्णाञ्जनामिसन्तसे नयने तत्प्रसादनम् ॥११॥
प्रयुज्यमानं लभते प्रत्यञ्जनसमाह्वयम् ।

Application of prasādāna kind of collyrium to the eyes which have become fatigued by application of strong collyriums, will derive the name Pratyañjana (counter collyrium).

दशाङ्गुला तनुर्मध्ये शलाका मुकुलानना ॥१२॥
प्रशस्ता, लेखने ताञ्ची, रोपणे काललोहजा ।
मकुली च, सुवर्णोत्था रूप्यजा च प्रसादने ॥१३॥

A metal rod, ten aṅgula in length, thin in the middle, with face (tips) resembling a flower bud is best suited; made of copper for lekhāna (scarifying recipe), of black metal (iron) for ropāna (healing recipe) or the finger itself (to be used for application), of gold and silver for prasādāna (vision improving recipe). 12-13.

Añjana bheda-kinds of:—

पिण्डो रसक्रिया चूर्णोत्थैवाञ्जनकल्पना ।
शुभौ मध्ये लघौ दोषे तां क्रमेण प्रयोजयेत् ॥१४॥

Piṇḍa (pill, dragee), rasakriyā (gel, confection) and cūrṇa (powder) are the three forms of añjanas (eye-salves) to be used for profound, moderate, and mild (increase of) doṣās respectively. 14.

हरेणुमात्रा पिण्डस्य वेत्तमात्रा रसक्रिया ।
तीक्ष्णस्य, द्विगुणं तस्य मृदुनः चूर्णितस्य च ॥१५॥
द्वे शलाके तु तीक्ष्णस्य, तिन्निस्तदितरस्य च ।

The quantity of eye-salve which is in the form of a hard pill and prepared from strong drugs, should be of one hareṇu; of that, in the form of a pill but prepared from mild drugs shall be of two hareṇu; the quantity of eye-salve which is in

the form of gel (confection) shall be that of vella (vidāṅga), the quantity of the eye-salve which is in the form of powder shall be of two rods full in case of strong drugs and three rods full in case of others (mild drugs). 15.

Añjana kala-(time for):—

निशि स्वप्ने न मध्याह्ने म्लाने नोष्णमभस्तिमिः ॥१६॥
अक्षिरोगाय दोषाः स्युर्बधितोत्पीडितद्रुताः ।
प्रातःसायं च तच्छान्त्यै व्यभ्रेऽर्कऽतोऽञ्जयेत्सदा ॥१७॥

Application of eye-salve should not be made at nights, during sleep, at midday, when the eyes are fatigued by strong rays of the sun. If done (during these) it will lead to diseases of the eyes because the doṣās get increased, spread to other sites and get liquified. So to mitigate the doṣās, eye-salve should be applied always either in the morning or the evening when the sun is not present. 16-17.

वदन्त्यन्ये तु न दिवा प्रयोज्यं तीक्ष्णमञ्जनम् ।
विरेकदुर्बलं चक्षुरादित्यं प्राप्य सोदति ॥१८॥

Others say, that strong eye-salves should not be applied during day, for, the eye which has become weak by purgations (from strong drugs) will be further debilitated by the presence of the sun. 18.

स्वप्नेन रात्रौ कालस्य सौम्यत्वेन च तर्पिता ।
शीतसात्म्या ङ्गाग्नेयी स्थिरतां लभते पुनः ॥१९॥

The eye is āgneyi-(predominant with the tejas bhūta-fire element), being habituated to cold (comforts) it regains its strength after good sleep and nourished by the coolant nature of the night. 19.

मत्सुद्रिके बलासे तु लेखनीयेऽथवा गदे ।
काममहयपि मत्सुष्ये तीक्ष्णमक्षिण प्रयोजयेत् ॥२०॥

In condition of great increase of balāsa (kapha) or in diseases which require lekhāñjana (scarifying eye-salve) tikṣṇa añjana (strong eye salve) can be put into the eyes even during day time, if desired, and if the day is not very hot. 20.

अहमनो जन्म लोहस्य तत एव च तीक्ष्णता ।

उपघातोऽपि तेनैव तथा नेत्रस्य तेजसा ॥२१॥

Metals are born from the stones (ores); from them (ores) only they (metals) derive their sharpness (by rubbing on it) and even their inactivity (bluntness etc.) is by them (stones) only (by hitting on stone etc.); so also is the eye with tejas (fire element).

Notes :—The above similitude is explained as follows : the eye is made up of (born from) tejas bhūta, so also the sun; with proper contact with sunlight the eye becomes sharp (gets keen vision), with improper contact it loses its sharpness (gets dull vision). In view of this close affinity, strong eye salves, should be used preferably when sunlight is mild.

न रात्रावपि शीतेऽपि नेत्रे तीक्ष्णाञ्जनं हितम् ।

दोषमन्नाचयेत्स्तब्धं कण्डूजाड्यादिकारि तत् ॥२२॥

When there is severe cold, application of strong eye-salve is not good even at nights, for it does not cause elimination of the doṣās (which are to be eliminated) but produces itching, inactivity etc., stagnating inside. 22.

Añjana anarhāḥ (persons unfit for application of eye-salve) :—

नाञ्जयेद्भीतवमितविरिकाशितवेगिते ।

क्रुद्धस्वरिततास्ताक्षिशिरोरुक्शोकजागरे ॥२३॥

महद्वेऽर्के शिरः क्षाते पीतयोर्धूममद्ययोः ।

अजीर्णेऽभ्यर्कसन्तप्ते दिवासुप्ते पिपासिते ॥२४॥

Application of eye-salve should not be done to persons who are in fear, who have been administered emesis and purgation, who are hungry, under the urges (of urine, faeces etc.), and anger; during fever, when the eyes are fatigued, during headache, bouts of grief and loss of sleep; when the sun is not present, soon after bath over the head, inhalation of smoke and drinking of wine, during indigestion, fatigued from excess exposure to fire and sun; soon after sleep during day and when thirsty. 23-24.

अतितोष्णमृदुस्तोकवह्णच्छयनकर्कशम् ।

अत्यर्थशीतलं तप्तमञ्जनं नावचारयेत् ॥२५॥

Eye-salve which is very strong or very mild, very little or very large (in quantity), very thin or very thick (in consistence), very rough, (coarse), very cold or very hot-should not be made use of. 25.

अथानुन्मीलयन् दृष्टिमस्तः सञ्चारयेच्छनैः ।

अञ्जिते वर्त्मनी किञ्चिच्चालयेच्चैवमञ्जनम् ॥२६॥

तीक्ष्णं व्याप्नोति सहसा, न चोष्मेषनिमेषणम् ।

निष्पीडनं च वर्त्मभ्यां क्षालनं वा समाचरेत् ॥२७॥

After applying the eye-salve, the eye balls should be moved up and rotated slowly, the eyelids should also be moved slight (by massaging over it); by these acts the strong eye salve spreads to all places. But opening and closing, squeezing or washing of the eyelids should not be done. 26-27.

अपेतौषधसंरम्भं निर्वृतं नयनं यदा ।

व्याधिदोषतुयोभ्यामिरन्निः प्रक्षालयेत्तदा ॥२८॥

After the cessation of the activity of the drug, when the eyes have regained strength, they should be washed with water suitable/appropriate to the disease, doṣās and season. 28.

दक्षिणाङ्गुलिकेनास्ति ततो वामं सवाससा ।

ऊर्ध्ववर्त्मनि सङ्घट्ट शोभ्यं वामेन चेतरेत् ॥२९॥

The physician should lift and hold the upper lid of the left eye with a piece of cloth held in his right thumb and fingers and wash the left eye; with his left hand, the other eye. 29.

वर्त्मप्राप्तोऽञ्जनादोषो रोगान् कुर्यादतोऽस्यथा ।

कण्डूजाड्येऽञ्जनं तीक्ष्णं घृमं वा योजयेत् पुनः ॥३०॥

Otherwise, (if not washed) the eye-salve remaining in the lids, excites the doṣas which give rise to diseases. In case of itching and inactivity either a strong eye-salve should be

applied again or an inhalation of strong smoke (of drugs) should be done. 30.

तीक्ष्णाञ्जनमित्ते तु चूर्णे प्रत्यञ्जनं हिमम् ॥३०॥

When the eyes are fatigued by strong eye-salve, applying a pratyañjana (counter eye-salve) which is in the form of powder and cold in effect should be done. 30½.

इति श्रीवैद्यपतिरिहगुप्तसुनुमीमहाभट्टविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने भास्कोतनाञ्जनविधिर्नाम त्रयोविंशोऽध्यायः ॥३३॥

Thus ends the chapter Āscotana-añjana vidhi-the twenty third of Sūtrasthāna in Aṣṭāṅga hṛdaya saṁhita written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

चतुर्विंशतितमोऽध्यायः ।

Chapter—24

TARPAṆA-PUṬAPĀKA VIDHI
(satiating the eye and other therapies)

अथातस्तर्पणपुटपाकविधिमध्यायं व्याख्यास्यामः ।

इति इ स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Tarpaṇa-putapāka vidhi-procedure of satiating the eye and other therapies (to the eye); thus said Ātreya and other great sages.

Tarpaṇa vidhi—(procedure of tarpaṇa therapy :—

नयने ताम्पति स्तम्भे शुष्के रुद्धेऽभिघातिते ।

वातपित्तातुरे जिह्वे शीर्षपद्माविलेक्षणे ॥ १ ॥

कुच्छोन्मीलशिराहर्षशिरोत्पाततमोर्जुनैः ।

स्यन्दमन्थान्यतोवातवातपर्यायशुक्रकैः ॥ २ ॥

मातुरे शान्तरागाशुशुकसंरम्भदूषिके ।

निघाते तर्पणं योज्यं शुद्धयोर्मूर्च्छकाययोः ॥ ३ ॥

काले साधारणे प्रातः सायं चोत्तानशाबिनः ।

When the eyes are fatigued, inactive, dry, rough or injured; in patients of (increase of) vāta and pitta; when there is irregularity (asymmetry) or loss of eye lashes, in clouded (not clear) vision; in patients of (diseases like) kṛchronmīla sirāharṣa, sirotpāta, tama, arjuna, syañda, mantha, anyato-vāta vātaparyāya, and śukraka; after relief from redness, laceration, pain, swelling and excretions, tarpaṇa therapy should be done, to the patients who have been purified both in their head (by nasal medication) and the body (by emesis, purgation and enema therapies), during temperate seasons, both in the morning and evenings, when the patient is lying with his face upwards, in a room devoid of breeze.

1-34.

यद्यमायमयी पाली नेत्रकोशाद्विः समाप्त ॥ ७ ॥

अनुकोशां इडां कृत्वा यथास्वं सिद्धमावपेत् ।

सर्पिर्निमीलिते नेत्रे . तप्तान्बुध्रविलायितम् ॥ ५ ॥
 नक्तान्धवाततिमिरकृच्छ्रबोधादिके वसाम् ।
 आपश्माप्रात् अथोन्मेषं शनकैस्तस्य कुर्वतः ॥ ६ ॥
 मात्रा विगणयेत्तत्र वर्त्मसन्धिसितासिते ।
 हृष्टौ च क्रमशो व्याधौ शतं त्रीणि च पञ्च च ॥ ७ ॥
 शतानि सप्त चाष्टौ च, दश मन्ये, दशानिले ।
 पित्ते षट्, स्वस्थवृत्ते च बलासे पञ्च धारयेत् ॥ ८ ॥
 कृत्वाऽपात्रे ततो द्वारं कोहं पात्रे निगालयेत् ।
 पिबेच्च घृमं, नेत्रेत व्योम रूपं च भास्वरम् ॥ ९ ॥
 इत्थं प्रतिदिनं धायौ, पित्ते त्वेकान्तरं, कफे ।
 स्वस्थे च ह्यन्तरं दद्याद्वास्तैरिति योजयेत् ॥ १० ॥
 प्रकाशक्षमता स्वास्थं विशदं लघु लोचनम् ।
 वृत्ते, विपर्ययोऽवृत्तेऽतितृप्ते श्लेष्मजा रुजः ॥ ११ ॥

A wall is constructed with the paste prepared from yava (barley) and māṣa (black gram) around the eye socket (resembling a well), to a height of two aṅgula (finger's breadth). Keeping the eyelids closed, medicated ghee (butter fat) liquified by hot water, should be poured into the well upto the level of tips of the eye lashes. In diseases like naktāṅdhya, vātātīmira, krichrabodha etc., muscle-fat should be used (instead of ghee). The patient should then be asked to open his eyes slowly and retain the drug. Then mātrākāla (time required to utter a soft syllable) should be counted one, three, five, seven and eight hundreds—for diseases of vartma (eye lids), saṅdhi (fornices), sita (sclera), asita (cornea) and dṛṣṭi (pupil) respectively; ten hundred for (adhi) mañtha, ten hundred for diseases caused by vāta, six hundred for diseases caused by pitta, five hundred for healthy persons and for diseases caused by balāsa (kapha) (these are the time for retaining the drug).

Then (after the expiry of the stipulated time) the fat material should be removed through a hole done at the outer angle (canthus) of the eye. He should next be given an inhalation of smoke (of drugs) and directed not to look at the bright sky or bright objects. In this way it (tarpaṇa therapy) should be done daily in (diseases of) vāta, on alternative days in (diseases of) pitta, with an internal of

two days for the healthy persons and in (disease of) kapha, or till the eyes become fully satiated.

Ability to withstand bright light, normalcy (in size, shape, colour etc.), clearness (absence of sliminess), feeling of lightness are the symptoms of eyes which are satiated; opposite of these are the symptoms of inadequate or non-satiation, and appearance of disorders born from śleṣman (kapha) are the symptoms of over-satiation. 4-11.

Putapaka vidhi—(procedure of putapaka) :—

छेदपीता तनुरिव क्लान्ता वृद्धिर्हि सीदति ।
 तर्पणानन्तरं तस्माद्दृग्बलाधानकारिणम् ॥ १२ ॥
 पुटपाकं प्रयुञ्जीत पूर्वोक्तेष्वेव यस्मिन् ।

Just as the body becomes fatigued after "drinking of fats" therapy so also the eyes become fatigued after tarpaṇa therapy; so in order to restore the strength to the eyes, puṭa-pāka therapy should be done in diseases mentioned earlier.

12.

स वाते कोहनः, श्लेष्मसहिते लेखनो हितः ॥ १३ ॥
 दृग्दोर्बल्येऽनिले पित्तेरक्ते स्वस्थे प्रसादनः ।

In disorders of vāta, it should be of the Snehana (kind of puṭapāka), in those of vāta associated with śleṣma (kapha) the Lekhana kind; in weakness of the eyes (vision), in disorders of anila (vāta) pitta and rakta and for the healthy person, the Prasādana kind (should be administered). 13.

भृशयप्रसहानूपमेदोमज्जवसामिधैः ॥ १४ ॥
 कोहनं पयसा पिष्टेर्जीवनीयेभ्य कल्पयेत् ।

Snehana (kind of puṭapāka) is done by making use of fat, marrow, muscle-fat and juice of meat of animals which live in burrows, which bite (cut) their food (cow, horse, ass etc.) and those which live in marshy lands, or with drugs of jlvaniyagaṇa (vide chapter 15) macerated with milk. 14.

मृगपक्षियकृष्मांसमुक्तायस्ताम्रसैन्धवैः ॥ १५ ॥
 औत्तोजशङ्खफेनालैर्लेखनं मस्तुकद्वितैः ।

Lekhana (kind of puṭapāka) is by making use of mastu (whey, water of yoghurt) macerated with the paste of liver

of animals and birds, pearls, (ash of) iron and copper, saiñdhava (salt), srotoñjana (antimony-sulphide), sañkha (ash of conch shell), phena (seafoam, cuttlefish) and āla (orpiment). 15.

मृगपक्षियकृन्मज्जवसान्द्रहृदयामिवै ॥१६॥
मधुरैः सघृतैः स्तम्बक्षीरपिष्टैः प्रसादनम् ।

Prasādana (kind of puṭapāka) is by the use of milk or breastmilk macerated with the liver, marrow, muscle fat, muscle of intestines and heart of animals and birds and drugs of sweet taste, and mixed with ghee (butter fat). 16.

Puṭapāka kalpana—(preparing the recipe):—

विह्वमात्रं पृथक् पिण्डं मांसमेषजकल्कयोः ॥१७॥
उरुबूकवटाम्मोजपत्रैः क्षोहादिषु क्रमात् ।
वेष्टयित्वा मृदा क्लिप्तं घवघन्वनगोमयैः ॥१८॥
पथेत्प्रदोतैरभ्यासं पक्वं निष्पीड्य तद्रसम् ।
नेत्रे तर्पणवद्यज्यात्

The meat of animals and drugs should be made into balls, each of the size a bilva fruit or of one pala in quantity; and should be wrapped in leaves of urubūka, vaṭa or amboja, smeared with fats, and the ball given a coating of mud. After they become dry, they are placed inside the fire, of wood of dhava or dhañvana or of dried cowdung and cooked till they (balls) become firelike (red in appearance). After they cool off, the paste of drugs is taken out and juice extracted from it, should be put into the eyes in the same manner as that of tarpaṇa therapy.

शतं द्वे त्रीणि धारयेत् ॥१९॥

तेजानक्षेहनाम्येषु कोष्णौ पूर्वौ, हिमोऽपरः ।

The juice should be retained for a period of two and three hundred mātrās for lekhana, snehana and the last kind (prasādana), it (juice) should be luke-warm for the first two kinds (snehana and lekhana) and cold for the other one (prasādana).

धूमपोऽन्ते तयोरेव

At the end of the first two kinds, inhalation of smoke of drugs should be done. 19.

योगास्तत्र च रुतिवत् ॥२०॥

The signs and symptoms of proper, inadequate or excess therapy are similar to those mentioned under tarpaṇa therapy. 20.

तर्पणं पुटपाकं च नस्यानर्हं न योजयेत् ।

Both tarpaṇa and puṭapāka therapies should not be administered to those who are unfit for nasal medication.

यावन्त्यहानि शुशीत द्विस्ततो हितमाम्भवेत् ॥२१॥

मालतीमल्लिकापुष्पैर्बद्धाक्षो निबलेषिषाम् ॥२१॥

The patient (who has undergone tarpaṇa and puṭapāka therapies) should adhere to healthy foods and activities for double the number of days of these therapies. During nights he should bind the eyes with a pad of flowers like mālati, mallikā etc. 21.

सर्वोत्पन्ना नेत्रवलाय वक्त्रं कुर्वीत नस्याभ्यनतर्पणाद्यैः ।

दृष्टिश्च नष्टा विविचं जगत् तयोमयं जायत एकरूपम् ॥२२॥

All out efforts should be made to strengthen the eyes by resorting to nasya, añjana, tarpaṇa etc., for, once the vision is lost, the different kinds of things of the world will all become one kind only—that of darkness. 22.

इति धीवैद्यपतिसिंहगुप्तसुबुद्धीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां

सूत्रस्थाने तर्पणपुटपाकविधिर्नाम चतुर्विंशोऽध्यायः ॥२४॥

Thus ends the chapter Tarpaṇa puṭapāka vidhi—the twentyfourth of Sūtrasthāna in Aṣṭāṅgahṛdaya sañhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

पञ्चविंशतितमोऽध्यायः ।

Chapter—25

YANTRA VIDHI—(Usage of blunt instruments and appliances)

अथातो यन्त्रविधिप्रथमं व्याख्यास्यामः ।

इति च स्मृतुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-yañtravidhi (knowledge and) usage of blunt instruments and appliances; thus said Ātreya and other great sages.

Yantra nirūcane—(definition of yantra) :—

नालाविधानां शस्त्राणां नामादेशप्रवाचिकाम् ।

आहर्तुमभ्युपायो वस्तुयन्त्रं यच्च दर्शने ॥ १ ॥

अशोभनान्द्रादीनां शस्त्राकाराभियोगने ।

शेषाङ्गपरिरक्षायां तथा वस्त्यादिकर्मणि ॥ २ ॥

घटिकाकाकुशाङ्गं च जाम्बवौष्ठादिकानि च ।

Contrivances which are useful to extract the different kinds of foreign bodies causing pain in different parts of the body, to inspect (look into) haemorrhoids, rectal fistula etc., to apply sharp instruments, caustic alkalies and fire cautery; to protect the remaining parts (other than the diseased) in therapies like enema etc. and the pot, gourd, horn (of animals), jambavausṭha (cylindrical smooth stone) etc. are all known as yañtra. 1-2.

अनेकरूपकार्याणि यन्त्राणि विविधान्यतः ॥ ३ ॥

विकल्प्य कल्पयेद्गुण्या

Yañtras (blunt instruments) are of many shapes and functions, so are of different kinds, hence they are to be fabricated (got prepared) with intelligence. 3.

यथास्थूलं तु वक्ष्यते ।

तुस्यानि कङ्कलिहर्षकाकाविमृगपक्षिणाम् ॥ ४ ॥

मुकुमुंजानि यन्त्राणां कुर्यात्सत्सङ्गकानि च ।

अष्टादशाङ्गुलायामान्यायसानि च मूर्तिः ॥ ५ ॥

मसुराकारपर्यन्तैः कण्ठे बद्धानि कीलकैः ।

विद्यात्स्वस्तिकयन्त्राणि मूलेऽङ्गुलान्तानि च ॥ ६ ॥

तैर्दृढैरस्थिसंलग्नशल्याहरणमिष्यते ।

They are described, in brief, as follows; those which have their mouth resembling the mouth of kañka (heron), simha (lion), ṛkṣa (bear), kāka (crow) and other animals and birds should be prepared under the respective names (of animals and birds); eighteen aṅgula (fingers breadth) in length, made chiefly from iron; shaped like a masūra dala (cotylidon of a lentil) at its edges, held by a rivet (bolt) at their neck, (slightly) bent like an añkuṣa (goad of the elephant) at its root (handle)—are known as Swastika yañtra (cruciform instruments). These are useful to pull out foreign bodies stuck hard in the bones. 4-6.

कीलबद्धविमुक्तौ सन्धौ षोडशाङ्गुलौ ॥ ७ ॥

त्वक्शिरास्त्रायुपिशितलम्बशल्यापकर्षणौ ।

षडङ्गुलोऽन्यो हरणे सूक्ष्मशल्योपपद्मणाम् ॥ ८ ॥

Sandamśa (forceps) are of two kinds—one with a catch at its tip and the other without a catch. The former, sixteen aṅgula (finger breadth) in length is used for extracting foreign bodies stuck up on the skin, veins, tendons and muscles; the other, six aṅgula (fingers breadth) in length and useful for extracting small foreign bodies and eye lashes. 7-8.

मुचुण्डी सूक्ष्मदन्तर्मुले रुचकभूषणा ।

गम्भीरघणमांसानामर्मणः शेषितस्य च ॥ ९ ॥

Mucunḍi (forceps with teeth) has small teeth, straight, adorned with tooth (catch, hook) at its root (handle); useful for pulling out the fleshy parts from deep wounds and remnants of flesh from the arma (pterygium) which has been cut. 9.

द्वे द्वादशाङ्गुले मत्स्यतालवत् द्वयेकतालके ।

तालयन्त्रे स्मृते कर्णनाडीशल्यापहारिणी ॥ १० ॥

Tālayañtras (instruments with flat discs) are of two kinds—twelve aṅgulas (fingers breadth) in length, resembling the palate (fin) of the fish in shape, the first with one flat

disc at its mouth; the second with two flat discs; both useful for removing foreign bodies from the orifice of the ear. 10.

नाडीयन्त्राणि सुषिराण्येकानेकमुक्तानि च ।
 श्रोतोमत्तानां शल्यानामामयानां च दर्शने ॥११॥
 क्रियाणां सुकरत्वाय कुर्यादाधुषणाय च ।
 तद्विस्तारपरीणाहर्षैर्ध्वं श्रोतोनुरोधतः ॥१२॥

Nāḍīyañtra (tubular instruments) are hollow, with one or more openings, useful for looking into (body parts), recognising foreign bodies and diseases localised in the channels of the tissues, for facilitating treatments and for sucking. Their width, circumference and length depend upon the size, shape etc. of the channels. 11-12.

दशाकुलाऽर्धनाडाऽन्तःकरुशल्यावलोकिनी ।
 नाडी

The tubular instrument for seeing the foreign body in the throat shall be ten aṅgula (finger breadth) in length and half aṅgula in thickness (diameter).

पञ्चमुखच्छिद्रा चतुष्कर्णस्य सङ्ग्रहे ॥१३॥
 चारुस्य, द्विकर्णस्य त्रिच्छिद्रा तत्रमाणतः ।

The tubular instrument with five splits (mouths, orifices) to hold the arrow with four (feather like) ears; the other with three split mouths to hold the arrow with the ears (of the arrow), the size (length, thickness etc.) of these instruments suitable to the size of the arrow.

चारुस्यसंस्थानानाहर्षैर्ध्वानुरोधतः ॥१४॥
 नाडीरेवंविधाभ्यान्वा द्रष्टुं शल्यानि कारयेत् ।

Many other tubular instruments may be got prepared to observe the foreign bodies, depending on the shape, thickness and length of the feather like ears of the arrows. 14.

पद्मकर्णिकया मूर्ध्नि सदृशी द्वादशाकुला ॥१५॥
 चतुर्थसुषिरा नाडी शल्यनिर्घातिनी मता ।

The tubular instruments having the shape of padma karnika (the round, flat central part of the lotus flower studded with

small holes) at its top, twelve aṅgula (finger breadth) in length, with a hollow area of one fourth (its length) is useful for catching and removing the foreign body. 15.

अर्शासां गोस्तनाकारं यन्मकं चतुरकुलम् ॥१६॥
 नाद्ये पञ्चाकुलं पुंसां प्रमदानां षडकुलम् ।
 द्विच्छिद्रं दर्शने व्याधेरेकच्छिद्रं तु कर्मणि ॥१७॥
 मध्येऽस्य त्र्यकुलं छिद्रमकुष्ठोदरविस्तृतम् ।
 मर्घाकुलोच्छ्रितोद्धतकर्णिकं च तदूर्ध्वतः ॥१८॥

The Arśoyañtra—the instrument to view the haemorrhoid (pile masses inside the rectum) is shaped like the nipple of the cow, four aṅgula (fingers breadth) in length, five aṅgula in circumference for use in men and six aṅgula for women; with two orifices (one at each end) useful for seeing the disease (pile masses) and with one slit for treatment (use of surgical instruments etc.); The slit shall be at its centre, three aṅgula in length and of the size of the middle portion of the thumb in width, about half aṅgula above the slit there shall be a karnika (edge, rim). 16-18.

शम्याख्यं तादृगच्छिद्रं यन्मर्शः प्रपीडनम् ।

The instrument known as Śamiyañtra is similar (to the above) but without the orifices and useful for squeezing the pile masses.

सर्वथाऽपनयेदोष्ठं छिद्रादूर्ध्वं भगन्दरे ॥१९॥

In the instrument for use in rectal fistula, the lip (edge, rim) of the instrument above the slit should not be present at all. 19.

घ्राणार्धुदार्शासामेकच्छिद्रा नाड्यकुलद्वया ।
 प्रदेशिनीपरीणाहा स्याद्भगन्दरयन्मवत् ॥२०॥

The tubular instrument for use in (to see) the malignant tumor and piles (polyp) of the nose, shall be with one orifice, two aṅgula in length, of the size of the index finger in circumference (thickness) and resembling the instrument meant for rectal fistula. 20.

अकुलित्राणकं दान्तं चाक्षं वा चतुरकुलम् ।
 द्विच्छिद्रं गोस्तनाकारं तद्वक्त्रविधृतौ सुखम् ॥२१॥

Aṅguli trāṇaka-finger protector—is made from either ivory or wood, four aṅgula (in length), with two orifices (one at each end); shaped like the nipple of the cow and suitable to extend the finger (when in use). 21.

योनिप्रवेशणं मध्ये सुधिरं षोडशाङ्गुलम् ।
मुद्रावद्धं चतुर्भिस्तम्भोजमुकुलाननम् ॥२२॥
चतुःशलाकमाक्रान्तं मूले तद्विकसेन्मुखे ।

The instrument to look into the vagina and wounds shall be hollow in the middle, sixteen aṅgula (in length), with four flaps held tight by a ring, resembling the bud of a lotus in shape, fixed with four rods at its root (handling place) and its mouth-opening (like the opening of the bud). 22.

यन्त्रे नाडीमणाभ्यङ्गक्षालनाय षडङ्गुले ॥२३॥
वस्तियन्त्राकृती मूले मुखेऽङ्गुलकक्षायसे ।
अप्रतोऽकर्णिके मूले निबद्धमृदुवर्मणी ॥२४॥

Two instruments—one for oiling the sinus ulcer and the other for washing it—shall be six aṅgula in length, having the shape of a bastiyaṅtra (enema nozzle) with an orifice at its root permitting (the entry of) the thumb and the orifice at its tip permitting a round pea; without any karnika (edge, rim) at its tip and fixed with soft leather bag at its root. 23-24.

द्विद्वारा नलिका पिच्छनलिका वोदकोदरे ।
धूमवस्त्यादियन्त्राणि निर्दिष्टानि यथावथम् ॥२५॥

The tubular instrument for use in udakodara (ascitis) shall have two orifices (one at each end) or it can be even the tube of a peacocks feather. 25.

त्र्यङ्गुलास्यं भवेच्छुक्रं चूषणेऽष्टादशाङ्गुलम् ।
अप्र सिद्धार्थकच्छिद्रं सुनद्धं चुचुकाकृति ॥२६॥

The Śrāṅga (animal horn) useful for sucking shall have the orifice of three aṅgula at its root and that at its permitting entry of a siddhārtaka (mustard seed), eighteen aṅgula in length, well tied ? and resembling a nipple (of the womans breast). 26.

Notes :—Animal horn was used for sucking bad blood etc. from the patient's body, the end with the wider orifice is placed at the site of suction

and the physician placed his mouth at the other end with the small orifice and did the sucking. The word sunaddha well tied is not understandable as the horn is a single-piece instrument and has no loose part to be tied.

स्याद्दशङ्गुलोऽलाबुर्नाहे त्वष्टादशाङ्गुलः ।
चतुस्त्रयङ्गुलवृत्तास्यो दीप्तोऽन्तः स्लेष्मरक्तदृत् ॥२७॥

Alābu (the hollowed gourd) will be twelve aṅgula in length and eighteen aṅgula in circumference (diameter) with a round mouth (orifice) of four aṅgula (in width), with a burning wick placed in its interior, useful for extracting śleṣma (kapha) and rakta (blood). 27.

तद्वद्वटी हिता गुल्मविलययोगमने च सा ।

Ghaṭī (pot) is similar and useful for making the tumors of the abdomen soft and raise it (above its low level). 27½.

Notes :—Both the above instruments were being made use of for the act of suction known now-a-days as 'cupping'. A small burning oil wick used to be placed on the diseased part, and a hollowed gourd or a pot, placed inverted over it on the diseased part. The burning wick created a vaccum inside and the contents of the diseased part such as blood, pus, exudate etc. are sucked into the gourd or part, if the diseased part has an opening. If applied over tumors, it helps to make them soft and become superficial.

शलाकाख्यानि यन्त्राणि नानाकर्माकृतीनि च ॥२८॥
यथायोगप्रमाणानि तेषामेषणकर्मणी ।

Instruments known as Śalāka yantra (rod like instruments) are of many functions and shapes, their size suitable to the purpose for which they are used. 28.

उभे गण्डपदमुखे स्रोतोभ्यः शल्यहारिणी ॥२९॥
मसूरदलवक्त्रे द्वे स्यातामघ्नबाहुले ।

Of them, two are for probing, both having their mouth resembling that of an earth worm; two for removing foreign bodies from the channels having their mouths resembling a lentil, one of eight and the other of nine aṅgula in length. 29.

शङ्खः षट् उभौ तेषां षोडशाष्टादशाङ्गुलौ ॥३०॥
व्यूहनेऽहिफणावक्त्रौ द्वौ दशदशदशाङ्गुलौ ।
चालने शरपुञ्जास्यौ भाहार्ये षड्विंशाङ्गुली ॥३१॥

Śaṅku (hooks) are six, among them two,—one of sixteen and the other of twelve aṅgula in length, their mouth shaped like the hood of a serpent, are meant for bringing together (joining); two more—one of twelve and the other of ten aṅgula in length, having the mouth resembling a śarapuṅkha (pin to join two reeds of śara) and meant for shaking (loosening the hard objects) that meant for extraction shall be resembling a fish hook. 30-31.

नतोऽग्रे शङ्कुना तुल्यो गर्भशङ्कुरिति स्मृतः ।

अष्टाङ्गुलायतस्तेन मूढगर्भं हरेत् स्त्रियाः ॥३२॥

The hook known as garbhaśaṅku, is bent in its tip resembling a good, eighteen aṅgula in length and meant for pulling the impacted foetus in women. 32.

अश्मर्याहरणं सर्पफणावद्वक्रमग्रतः ।

That for extracting the stone from the urinary bladder, shall be shaped like the hood of a serpent and bent inwards at its tip.

शरपुङ्खमुखं दन्तपातनं चतुरङ्गुलम् ॥३३॥

That for extracting the tooth has its face like the śarapun-
kha (pin joining two reeds of śara) and is of four aṅgula (in length). 33.

कार्पासविहितोष्णीषाः शलाकाः षट् प्रमार्जने ।

The six rod-like instruments meant for cleaning (ulcers, sinuses etc.) shall have their tip covered with a cap of cotton wool.

पायावासाञ्जदूरार्थं द्वे दशद्वादशाङ्गुले ॥३४॥

Two others—one of ten and the other of twelve aṅgula (in length) meant for drawing the rectum near (by closing the thighs) and extending it farther (by extending the thighs) respectively. 34.

द्वे षट्सप्ताङ्गुले घ्राणे, द्वे कर्णेऽष्टनवाङ्गुले ।

Two others, of six and seven aṅgula respectively for use in the nose; two of eight and nine aṅgula for use in the ears.

कर्णशोधनमभ्यत्यपत्रप्रान्तं क्षुधाननम् ॥३५॥

That meant for cleaning the ear, with its edge like the leaf of the aśwattha tree and face resembling a laddle. 35.

शलाकाजाम्बवौष्ठानां क्षारेऽग्नौ च पृथक् त्रयम् ।
युज्यात् स्थूलाणुदीर्घाणां

Rods and jāmbauvoṣṭha (cylindrical smooth stones) each three in number, thick, thin and long in shape, shall be used for the application of caustic alkalies and branding by fire (therapies).

शलाकामन्त्रवर्धनि ॥३६॥

मध्योर्ध्ववृत्तदण्डां च मूले चार्धेन्दुसन्निभाम् ।

That meant for use in intestinal hernia (in the scrotum) shall have a round rod, bigger at its middle and upper portion and its root shaped like the half-moon. 36.

कोलास्थिदलतुल्यास्या नासार्शोर्बुवदादकृत् ॥३७॥

That meant for cauterising the polypii and tumors of the nose shall have its mouth similar to the cotylidon of the stone of kola (jujube fruit). 37.

अष्टाङ्गुला निम्नमुभास्तिस्रः क्षारीषधक्रमे ।

कनीनीमध्यमानामीनक्षमानसमैर्मुलेः ॥३८॥

The three meant for applying caustic alkali therapy shall be eight aṅgula (in length), their mouths (tips) resembling the nails of the index, middle and ring finger (in size) respectively. 38.

स्वस्वमुक्तानि यन्त्राणि मेद्गुदयज्जनादिषु ।

Those meant for clearing the penis (urethra) and applying eye-salve etc. have been described at relevant places. 38½.

Anu yantra—(accessory instruments) :—

अनुयन्त्राण्ययस्कान्तरञ्जुवत्सास्मसुहराः ॥३९॥

यन्त्राञ्जिह्वाबालाञ्च शाखानजमुञ्जिजाः ।

कालः पाकः करः पादो भयं हर्षञ्च, तत्क्रियाः ॥४०॥

उपायवित्प्रविमलेदालोच्य निपुणं धिया ॥४०½॥

Accessory instruments are—the magnet, rope/thread, cloth, stones, hammer, leather strap, intestine (of animals), tongue, hair, branches of trees, nails, mouth, teeth, time, digestion, hands, feet, fear and pleasure. Their actions / functions to be made use of, by the intellegent physician, judiciously, based on his assessment (of the condition). 39-40.

निर्घातनोन्मथनपूरणमार्गशुद्धिसंयूहनाहरणबन्धनपीडनानि ।

आचूषणोन्नमननाममचालमङ्गल्यावर्तनजुंकरणानि च यन्त्रकर्म ॥४१॥

Nirghātana (pulling out after crushing), unmathana (pulling out after twisting), pūraṇa (filling), mārgaśuddhi (clearing the passage), vyūhana (bringing together), āharaṇa (extracting), bandhana (binding), piḍana (rubbing), ācūṣaṇa (sucking), unnamana (lifting up), nāmana (pushing down), cālana (shaking), bhaṅga (breaking), vyāvartana (overturning), rjūkarana (straightening) etc. are the functions of the yañtras—(blunt instruments). 41.

विद्यते साध्वघनाहते च ग्राह्यं गृहीत्वोद्धरते च यस्मात् ।

यन्त्रेष्वतः कङ्कमुखां प्रधानं स्थानेषु सर्वेष्वधिकारि यच्च ॥४२॥

Among the blunt instruments kaṅkamukha yantra, is foremost as it can be twisted/turned easily, dipped deep, can be held firmly, catches the objects firmly and is the authority in all places (indispensable). 42.

इति श्रीवैद्यपतिसिंहगुप्तसूत्रोन्मथनपूरणमार्गशुद्धिसंयूहनाहरणबन्धनपीडनानि ।

सूत्रस्थाने यन्त्रविधिनाम पञ्चविंशतितमोऽध्यायः ॥२५॥

Thus ends the chapter yañtravidhi—the twenty fifth in Sūtrasthāna of Aṣṭāṅgahr̥daya Samhitā, composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

षड्विंशोऽध्यायः ।

Chapter—26

ŚĀSTRĀ VIDHI (usage of sharp instruments)

अथातः शस्त्रविधिमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Śastrā vidhi (knowledge and) usage of sharp instruments; thus said Ātreya and other great sages.

Śastralakṣaṇa—features of sharp instruments :—

षड्विंशतिः सुकर्मरिषदितानि यथाविधि ।
 शस्त्राणि रोमवाहीनि वास्तुस्येनाभुक्तानि च ॥ १ ॥
 सुकृपाणि सुधाराणि सुप्रहाणि च कारयेत् ।
 यकराकानि सुष्पातसुतीक्ष्णावर्तितेऽप्यसि ॥ २ ॥
 समाहितसुखाग्राणि मीकाभोजच्छवीनि च ।
 नामानुयतरूपाणि सदा सचिहितानि च ॥ ३ ॥
 स्वोन्मानार्धचतुर्थोऽंशफलान्केकेशोऽपि च ।
 प्रायो द्विग्राणि युञ्जीत तानि स्थानविशेषतः ॥ ४ ॥
 (मण्डलाग्रं बुद्धिपत्रमुत्पलाभ्यर्धधारके ।
 सर्वपथी वेतसाख्यं शरार्थास्यत्रिकुर्धके ॥ १ ॥
 कुलास्थं साटवदमस्तर्धकनार्धचन्द्रके (कम्) ।
 मीदिमुक्तं कुठापी च कृताकानुकिशकके ॥ २ ॥
 वाडरी करपत्राभ्यं कर्तरी नक्तलकम् ।
 वस्तुकेकनकं सूच्यः कृषी नाम वजाह्वयम् ॥ ३ ॥
 नाराचतुर्विधाकारा तथा स्वात्कर्णवेधनी (कम्) ॥ ४ ॥

Sastrās (sharp instruments) twenty six in number, should be got prepared from skilled metal smiths, in accordance with traditional method (of preparing surgical instruments). They should be generally six aṅgula (fingers breadth) long, capable of splitting the hair close/shaving, good to look at, with sharp edges, good to hold firmly, not of ugly shape, prepared from well blown (removed of impurities) strong steel like iron, the front of their mouth, i.e (the sharp edges) well hammered (to make them sharp), having the colour

of the blue lotus, with shape in accordance with their name, always ready at hand for use, their faces (cutting edges) being one-fourth of half (i. e., one-eighth) of their own size (total length), each (instrument) two or three in number, to be made use of as suitable to the place (site of operation).

1-4.

Maṇḍalāgra, vṛddhipatra, utpala (patra), adhyardhadhāra, sarpa (mukha), eṣaṇī, vetasa (patra), śarāri (mukha), trikūrcaka, kuśapatra, ātavadana (āṭimukhī), antarvaktra, ardhaçañdraka, vṛhimukha, kuṭhāri, śalākā (śastra), aṅguli śastra, baḍiśa, karapatra, kartari, nakhaśastra, dañṭalekhana, sūci, kūrca, khaja, the four kinds of ārā, and karṇavedhanaka—are the names of the twenty six sharp instruments.

मण्डलाग्रं फले तेषां तर्जन्यस्तर्नकाकृति ।

लेखने छेदने योज्यं पोथकीमुण्डिकादिषु ॥ ५ ॥

Maṇḍalāgra śastra (knife with round edge at its tip) has its edge in the shape of nail of the index finger, to be made use of for scraping and cutting (excision), in diseases like pothaki (cyst in the eyelid), suṇḍikā (tonsils) etc. 5.

वृद्धिपत्रं क्षुराकारं छेद मेदनपादने ।

ऋष्यप्रमुखते शोफे गम्भीरे च तद्व्यथा ॥ ६ ॥

नताग्रं पृष्ठतो दीर्घह्रस्ववक्त्रं यथाभयम् ।

Vṛddhipatra (scalpel) is shaped like a barber's knife (razor), useful for cutting (excision), splitting (incision) and tearing/seperating. It, with a straight edge, is for use in elevated (bulging) swellings, the same with its tip bent backwards, long or short edge for use in deep seated swellings. 6.

उत्पलाभ्यर्घ्वाराख्ये मेदने छेदने तथा ॥ ७ ॥

Utpalapatra and adhyardhadhāra (lancets) are for the purpose of splitting and cutting. 7.

सर्पास्यं घ्राणकर्णाशं छेदनेऽर्धाङ्गुलं फले ।

Sarpyāsya (sarpamukha-serpent faced scalpel) is meant for cutting (excision) of polyps in the nose and ears and has an edge of half aṅgula.

गतेरन्वेष्टणे मृदुणा गण्डपदमुखैषणी ॥ ८ ॥

Eṣaṇī (sharp probe) meant for exploring sinuses, is smooth and shaped like the mouth of an earthworm. 8.

मेदनार्थेऽपरा सूचीमुखा मूलनिविष्टका ।

Another kind of Eṣaṇī (probe) meant for splitting, has its face like a needle, with a slit (hole) at its root.

वेतसं व्यधने चाख्ये शरार्यास्यत्रिकूर्चके ॥ ९ ॥

Vetasapatra śastra is for puncturing; Śarārīmukhī (shaped like a heron's beak—a kind of scissors) and trikūrcaka (three spiked brush-like instrument) are meant for draining out fluids. 9.

कुशाटावदने चाख्ये द्यकुलं स्यात्तयोः फलम् ।

Kuśapatra (razor resembling blade of kuśa grass) and Āṭimukha (razor resembling the beak of a hawk, bistuary) are meant for draining and their edge is two aṅgula (in length).

तद्वन्तर्मुखं तस्य फलमध्यर्धमकुलम् ॥ १० ॥

अर्धचन्द्राननं चैतत्

Similarly the Aṅtarmukha (is meant for draining), its edge is one and half aṅgula (in length) and shaped like half-moon. 10.

तथाऽध्यर्धाङ्गुलं फले ।

व्रीहिचक्रं प्रयोज्यं च तच्छिरोद्धरयोर्व्यधे ॥ ११ ॥

Vṛhimukha (with face like a grain of rice, trocar) its edge being one and half aṅgula (in length) and meant for puncturing veins and the abdomen. 11.

पृथुः कुठारी गोदन्तसदृशार्धाङ्गुलानना ।

तयोर्ध्वदृष्ट्या विन्धेदुपर्यस्थां स्थितां सिगाम् ॥ १२ ॥

Kuṭhāri (axe) is thick, stout, resembling a cow's tooth, with edge of half aṅgula (in length) and having a wooden handle); from this the vein situated on bones should be cut, keeping the handle of this axe vertically over it. 12.

ताञ्जी शलाका त्रिसुखी मुखे कुरुवकाकृतिः ।

किङ्कणाशं तथा विन्धेत्

Salakā (rod) made of copper, with two faces (edges on either side) shaped like the bud of kurabaka, meant for peir-
cing the lens in liṅganāśa (cataract couching). 13.

शुक्रादिबुद्धिचक्रकम् ॥१३॥

मुद्रिकानिर्गतमुक्तं फले त्वर्धाकुलावतम् ।

योगतो बुद्धियत्रेण मण्डलात्रेण वा समम् ॥१४॥

तत्प्रदेशिन्यप्रपर्वप्रमाणार्पणमुद्रिकम् ।

सूत्रवत्तं गलस्रोतोरोगच्छेदनमेवने ॥१५॥

Aṅgulīśāstra (finger knife) should be prepared so as to have an orifice, the edges of which form the face (cutting edge), with its edge half aṅgula in width, resembling either vṛddhipatra or maṅḍalāgra, in shape, capable of permitting the entry of the first phallange of the index finger, is tied to the finger with thread and meant for excision and splitting (of the diseased portion) in diseases of the passage of the throat. 14-15.

ग्रहणे मुद्रिकामादिर्विदिशं सुनतात्मनम् ।

Baḍiśa (sharp hook) with a bent face is meant for holding enlarged uvula, arma (pterygium) etc.

छेदेऽङ्गुलीं करपत्रं तु करधारं दशाङ्गुलम् ॥१६॥

विस्तारे द्यङ्गुलं सूत्रमवन्तं सुत्सकवचनम् ।

Karapatra (saw) is meant for cutting of the bone, should have strong edge, of ten aṅgula (in length) and width of two aṅgula, with fine (sharp, small) teeth and with a handle to be held tight with the fist. 16.

कायुस्त्रकवच्छेदे कर्तरी कर्तरीनिमा ॥१७॥

Kartari (scissors) meant for cutting tendons, threads, hairs etc., is like scissors (which is commonly used by others).

नखशुभारं त्रिभुजं नखशस्त्रं नखशुभम् ।

सूत्रमश्लयोद्धृतिच्छेदमेवप्रच्छान्नेवने ॥१८॥

Nakhaśāstra (nail parer), has cured or straight edge, two faced (sharp edge on both sides), nine aṅgula in length,

to be made use of for removing minute foreign bodies, exci-
sion, splitting, scarifying and scraping. 18.

एकधारं चतुष्कोणं प्रवन्नाकृति वैकतः ।

दन्तलेखनकं तेन शोधयेदन्तशर्कराम् ॥१९॥

Daṅṭalekhanaka (dental lancet, scapper) has one edge, four angles, shaped like a knot on one side, is meant for scrapping the tartar on the teeth. 19.

दुत्ता गूढदृढाः पाशे तिस्रः सूच्योऽत्र सीवने ।

मांसलानां प्रदेशानां त्र्यस्रा त्र्यङ्गुलमायता ॥२०॥

मक्ष्यमांसास्थिसन्धिस्थवणानां द्वाङ्गुलायता ।

Sūci (needles) for suturing/sewing is of three kinds, round, strong and stout; having thread (passing in through a hole in their body near its root); that for use in fleshy parts will have three edges and length of three aṅgula, for use in less fleshy places, bony joints and wounds on joints, with a length of two aṅgula. 20.

व्रीहिमुक्ता धनुर्वक्त्रा पकामांसायमर्मसु ॥२१॥

सा सार्धद्व्यङ्गुला

Vrihimukha sūci (curved needle) is bent like a bow, meant for use (sewing/suturing) of intestines, stomach and vital spots and two and half aṅgula (in length). 21.

सर्ववृत्तास्ताश्चतुरङ्गुलाः ।

कूर्वा वृत्तैकपीठस्थाः सप्ताष्टौ वा सुवन्धनाः ॥२२॥

स योज्यो नीलिकाव्यङ्गुलैः सशास्त्रेषु कुट्टने ।

Kūrca (brush with sharp spikes) with round spikes fixed on one end, seven or eight in number and fastened well; it is used for scrapping in nilikā (blue patches), vyaṅga (dark patches on the face) and loss of hair etc. 22.

अर्धाङ्गुलमुल्लैर्दृष्टैरष्टभिः कण्टकैः खजः ॥२३॥

पाणिभ्यां मथ्यमानेन घ्राणात्तेन हरेदसृक् ।

Khaja (churner) has face of half aṅgula in length and is of round shape, with eight spikes (fixed in it) meant for removing the (vitiated) blood from the nose by churning with the hands. 23

अधमं कर्णपालीनां यथिकामुकुलानम् ॥२४॥

न चैनं त्वरमाणोऽन्तः सदोषमुपरोहयेत् ॥७७॥
सोऽल्पेनाप्यपचारेण भूयो विकुचते यतः ।

Hasty healing of the ulcer which has residue of the doṣās inside, should not be attempted; for, it will flare up greatly even with slight improper regimen. 77.

रूढेऽप्यजीर्णव्यायामन्यवायादीन् विवर्जयेत् ॥७८॥
हर्षं क्रोधं भयं चापि यावदास्थैर्यसम्भवात् ।
मादरेणानुवर्त्योऽयं मासान् षट् सप्त वा विधिः ॥७९॥

Even after the ulcer has healed the patient should avoid indigestion, physical activities, copulation etc; great rejoicing, anger, fear etc. till he attains his full strength, he should lead a disciplined life for at least six or seven months. 78-79.

उत्पद्यमानासु च तासु तासु कर्तासु दोषादिवलानुसारी ।
तैस्तेरुपायेः प्रयतन्निहितसेदालोचयन् विस्तरमुपारोक्तम् ॥८०॥

Such other conditions which manifest should be managed with methods appropriate to the strength of the doṣās etc., in the light of the details furnished on the Uttara tañtra-the last section of this treatise (vide chapter 25-27) 80.

इति श्रीवैद्यपतिसिंहगुप्तसुभ्रीमहाग्मटविरचिता-
यामहाकृद्दयसंहितायां सूत्रस्थाने शल्यकर्म-
विधिर्नामैकोनत्रिंशोऽध्यायः ॥२९॥

Thus ends the chapter named Sastrakarma vidhi—the twentyninth of Sūtrasthāna of Aṣṭāṅgahrdaya samhita composed by srimad Vāgbhaṭa son of sri vaidyapati simhagupta.

त्रिंशोऽध्यायः ।

Chapter—30

KṢĀRĀGNIKARMA VIDHI—(Procedure of cauterisation)

अथातः क्षाराग्निकर्मविधिं मध्यायं व्याख्यास्यामः ।

इति ह स्मादुरात्रेयादयो महर्षयः ।

Now, we shall expound the chapter kṣāra, agni karma vidhi-procedure of cauterisation by alkalies and fire; thus said Ātreya and other great sages.

Kṣāra bresthata—advantages of alkali (alkaline cautery) :—

सर्वशस्त्रानुशङ्काणां क्षारः श्रेष्ठो बहूनि यत् ।
छेद्यमेधादिकर्माणि कुचते विषमेष्वपि ॥ १ ॥
बुध्नाद्यचार्यशस्त्रेषु तेन सिद्धिमयात्सु च ।
अतिकृच्छ्रेषु रोगेषु यच्च पानेऽपि युज्यते ॥ २ ॥

Of all the sharp instruments and accessory instruments, caustic alkali is the best, for, it performs many functions such as incising, excising etc; even in inaccessible places it can be used, success can be obtained by its use even in diseases which are very difficult to cure and also because it can be used even in the form of a drink. 1-2.

स पेयोऽर्थोऽग्निसदाश्मगुल्मोदरगरादिषु ।

In a drinkable form it is used in haemorrhoids, dyspepsia, renal calculus, abdominal tumors, enlargement of the abdomen, homicidal poisoning etc.

योष्यः साक्षात्प्रवित्रवाहाराः कुष्ठसुप्तिषु ॥ ३ ॥

मगन्दरार्जुदमन्थिषु घृणादीमणादिषु ।

In the form direct application it can be used in moles (warts), leucoderma, external piles, leprosy and other skin diseases, anesthetic patches, rectal fistula, cancerous growth, tumors, foul and sinus ulcers etc.

Kṣāra niṣedha—(contra-indications) :—

न तूमयोऽपि योक्तव्यः पित्तो रक्ते चलेऽबले ॥ ४ ॥
ज्वरेऽतिसारे हन्मूर्धरोगे पाण्डुामयेऽरुचौ ।
तिमिरे कृतसंशुद्धौ श्वयथौ सर्वगात्रगे ॥ ५ ॥
मीरुगभिष्यतुमतीप्रोद्धृताफलयोनिषु ।
अजीर्णेऽन्ने शिशौ वृद्धे धमनीसन्धिमर्मसु ॥ ६ ॥
तरुणास्थिसिरास्त्रायुसेवनीगलनामिषु ।
देशेऽल्पमांसे वृषणमेदुस्रोतोन्खान्तरे ॥ ७ ॥
वर्त्मरोगादृतेऽक्ष्णोश्च शीतवर्षोष्णदुर्दिने ।

Neither of the two forms should be made use of during aggravation of pitta and rakta and diminishes of cala (vāta); in fevers, diarrhoea, diseases of the heart and head, anaemia, anorexia, blindness; in those who have been administered purificatory therapies, who have swelling of the entire body, who are fretful, the pregnant, the menstruating woman, woman who has difficult menstrual flow, (or woman who has displacement of either vagina or uterus); when the food remains undigested, for infants and old persons, on places of the body such as the arteries, joints, vulnerable spots, cartiliages, 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.

Kṣāra nirmāṇa—(preparation of caustic alkali) :—

कालमुष्ककशम्याककदलीपारिमद्रकान् ॥ ८ ॥
अश्वकर्णमहावृक्षपलाशास्फोटवृक्षकान् ।
इन्द्रवृक्षार्कपूतीकनकमालाश्वमारकान् ॥ ९ ॥
काकजङ्गामपामार्गमशिमन्थाशितिल्वकान् ।
साद्रान् समूलशाखादीन् स्रण्डशः परिकल्पितान् ॥ १० ॥
कोशातकोष्ठतल्लश्च शूकं नालं यवस्य च ।
निघाते निचयीकृत्य पृथक् तानि शिलातले ॥ ११ ॥
प्रक्षिप्य मुष्ककचये सुधाश्मानि च दीपयेत् ।
ततस्तिळानां कृतलैर्दग्ध्वाऽग्नौ विगते पृथक् ॥ १२ ॥
कृत्वा सुधाश्मनां भस्म द्रोणं त्वितरभस्मनः ।
मुष्ककोसरमादाय प्रत्येकं जलमूत्रयोः ॥ १३ ॥

मालयेदर्धमारणे महता वाससा च तत् ।
यावत्पिच्छिलरक्ताच्छस्तीक्ष्णो जातस्तदा च तम् ॥ १४ ॥
गृहीत्वा क्षारनिष्यन्दं पचेन्नौष्टां विघट्टयन् ।
पच्यमाने ततस्तस्मिस्ताः सुधामस्मशर्कराः ॥ १५ ॥
शुक्तीः क्षीरपकं शङ्खनामीश्वायसभाजने ।
कृत्वाऽग्निवणान्बहुशः क्षारोत्थे कुडवोन्मिते ॥ १६ ॥
निर्वाप्य पिष्ट्वा तेनैव प्रतीवापं विनिक्षिपेत् ।
रुद्धं शङ्खदक्षशिखिगन्धकङ्कपोतजम् ॥ १७ ॥
चतुष्पात्पक्षिपित्तालमनोद्वालवणानि च ।
परितः सुतरां चातो दग्धां तमवघट्टयेत् ॥ १८ ॥
सवाष्पैश्च यदोत्तिष्ठेद्दुर्दुर्लहवज्रनः ।
अवतार्य तदा शीतो यवराशावयोमये ॥ १९ ॥
स्थाप्योऽयं मध्यमः क्षारो

Moist roots, branches and other parts of trees such as kalamuskaka, śamyāka, kaḍalī, pāribhadra, aśvakarṇa, mahāvṛkṣa, palāśa, āsphoṭa, vṛkṣaka, iṅdravṛkṣa, arka, pūṭika, nak amāla, aśvamāraka, kākajañghā, apāmārga, agnimañtha, agni or tilvaka-are cut into small pieces and placed on clean stone slabs, seperately, in heaps; pieces of the four kinds of koṣṭāki plants, the spikes and reeds of yava plants are also similarly heaped. Into the heap of kalamuṣkaka, pieces of lime stone are put in. All the heaps are set on fire by making use of dried chaff of tila plant. After the heaps have been well burnt and fire has disappeared, one droṇa (12,288 gms.) in quantity of ash of lime stone together with ash of kalamuṣkaka and one and a quarter droṇa of ash of others are taken, mixed together, dissolved well in half bhāra (48000 gms.) of water and cows urine seperately, and filtered through a thick cloth till a slimy, reddish, clear and penetrating alkaline material is obtained. It is then transferred into an iron cauldron and cooked, stirring it constantly with a laddle; to this is added one kuḍava (192 gms.) of ash of limestone, shells of mother of pearls, kṣīrapaka (khaṭika or clay), spiral of conch shell—each made red hot over a pan, fine powder of excreta of cock, peacock, falcon, heron and piegon, bile of quadrupeds and birds, āla (haritala-realgar), manohvā (orpiment) and salts, all these are ground into a paste and mixed with the boiling

solution, stirring it all the while from all sides. When it begins to emit fumes, bubbles come up and attains a solid consistence like a confection, the cauldron should be taken out of fire. When it gets cool, it is transferred into an iron vessel which is kept concealed inside a heap of yava (barley) for some days. This is the mode of preparing madhyama kṣāra (alkali of medium potency). 8-19½.

न तु पिष्ट्वा क्षिपेन्मृदौ ।
निर्वाप्यापनयेत्तीक्ष्णे पूर्ववत् प्रतिघापनम् ॥२०॥
तथा लाङ्गलिकादन्तिचित्रकातिविषावचाः ।
स्वर्जिकाकनकक्षीरिहिङ्गुपूतीकपल्लवाः ॥२१॥
तालपत्री बिडं चैति, सप्तरात्रात्परं तु सः ।
योष्यः

For preparing mṛduksāra (alkali of mild potency) the admixture (ash of shells, powder of excreta, biles etc.) should not be made into a paste and added but put in powder form and taken out (filtered) and thrown away.

For preparing tikṣṇa kṣāra (alkali of strong potency) the admixture should be similar to that of previous (alkali of medium potency) and also the paste of lāṅgalikā, dañṭī, citraka, ativīṣā, vacā, svarjikā, kanakakṣīrī, hiṅgu, sprouts of pūṭika, tālapatrī and biḍa (and alkali prepared as usual) and used after a lapse of seven days. 20-21½.

Trividha kṣāra yojana—(indications of three kinds of alkali) :—

तीक्ष्णोऽनिकृन्तेष्वमेदोषेष्वर्बुदादिषु ॥२२॥
मध्योऽप्येव मध्योऽप्यः पित्तान्गुद्वन्मसु ।
वृक्षार्यं क्षीणपानीये क्षाराम्बु पुनरावपेत् ॥२३॥

Alkali of strong potency should be used in diseases arising from anila (vāta), śleṣma (kapha), medas (fat), arbuda (cancerous growth) and such others which are very difficult to cure, alkali of medium potency shall do in those diseases when they are of moderate strength (not very difficult to cure). In diseases arising from pitta and aśra (rakta) and haemorrhoids, the other kind of alkali (of mild potency) should be used, when the alkali loses its water content some quantity of alkali solution should be added to strengthen it. 22-23.

Kṣāraguṇa—(properties and actions of alkali) :—

नातितीक्ष्णमृदुः सूक्ष्णः पिच्छः शीघ्रः सितः ।
शिकरो सुखनिर्वाप्यो न विष्यन्दी न चातिरुक् ॥२३॥
क्षारो दशगुणः शक्यतेजसोरपि कर्मकृत ।
आचूषधिव संरम्भाद्वात्रमापीडयन्निव ॥२५॥
सर्वतोऽनुसरन् दोषानुन्मूलयति मूलतः ।
कर्म कृत्वा गतरुजः स्वयमेवोपशान्यति ॥२६॥

Neither too strong nor too mild, smooth, slimy, spreading quick, white in colour, remaining like a mountain peak (at the site of application), easily removable, producing neither too much of exudation nor severe pain—these are the ten (ideal) qualities of the caustic alkali. It does all the functions of the sharp instrument and also the fire. By actions such as sucking quickly, tormenting the whole body, spreading every where, it pulls out all the doṣās (vitiating materials) by their root; after such actions when the pain (diseases) disappears, it (alkali) also subsides of its own accord. 24-26.

Kṣāra prayoga—(procedure of cauterisation) :—

क्षारमात्रे गदे छिन्ने लिखिते स्रावितेऽथवा ।
क्षारं शलाकया दत्त्वा स्रोतप्रावृत्तदेहया ॥२७॥
मात्राशतमुपेक्षेत

The disease (leison) treatable by alkali should either be cut, scraped or made to exude fluid first and then the alkali taken in an iron rod is placed on the spot, the other parts (surrounding) of the body kept covered (protected) by cotton swabs and a time (period) of one hundred matra awaited. 27.

तत्रार्शः स्वावृत्ताननम् ।
हस्तेन यत्र कुर्वीत वर्त्मरोगेषु वर्त्मनी ॥२८॥
निर्मुञ्च्य पित्तुनाऽऽच्छाद्य कृष्णभागं विमिक्षिपेत् ।
पञ्चपत्रतनुः क्षारलेपो, प्राणार्बुदेषु च ॥२९॥
प्रत्यादित्यं निषण्णस्य समुच्चम्याप्रवासिकाम् ।
मात्रा विचार्यः पञ्चाद्यत् तद्वर्धसि कर्णजे ॥३०॥

In haemorrhoids if their mouth (face) is found covered (concealed) it should be manipulated by the hand (in such way as to place the alkali on them). In diseases of the eyelids, the lids are to be everted, the black area (cornea) kept

covered with cotton swab (as protection) and then alkali applied as thin as of a lotus petal (to the interior of the lids.)

In cancer of the nose, the patient is made to sit facing the sun, the tip of the nose is raised up and alkali applied into the nostril and a time of fifty mātra awaited; in case of piles (polyp) of the ears also it shall be similar. 28-30.

क्षारं प्रमार्जनेनानु परिमुञ्ज्यावगम्य च ।
सुग्धं घृतमध्वकं तत्पयोमस्तुकाजिकं ॥३१॥
निर्वापयेत्ततः साज्यैः स्वादुशीतैः प्रदेहयेत् ।
अमिष्यन्दीनि भोज्यानि भोज्यानि क्लेदनाय च ॥३२॥
यदि च स्थिरमूलत्वात्क्षारदग्धं न शीर्यते ।
धान्याम्लबीजयष्ट्याह्नितैरालेपयेत्ततः ॥३३॥
तिलकल्कः समधुको घृताको व्रणरीपणः ।

Afterwards (after the prescribed time) the alkali is wiped off with a wiper (cotton swab etc.) and perceiving that the site has been properly burnt by the alkali, a mixture of ghee and honey should be applied, made cool by pouring milk, whey or sour gruel, and then applying a paste of drugs of sweet taste and cold potency. The patient should partake foods which produce more secretions (in the tissue cells) in order to moisten (the site of burn). If the site of the burn does not get torn (form an ulcer) because of being deep rooted, then a paste of seed of dhāñyāmla (sediment of the sour gruel), yaṣṭī and tila should be applied; paste of tila, and madhuka mixed with ghee heals the ulcer. 31-33½.

पक्वसम्बलितं सद्यं सम्यग्दग्धम् विपर्यये ॥३४॥
ताम्रतातोदकण्डाद्यैर्दुर्दग्धम् तं पुनर्दहेत् ।

Attaining black colour similar to the ripe fruit of jambu, depression of the site-are the feature of a samyag dagdha (proper burning); the opposite of it, that is appearance of coppery red colour, pricking pain, itching etc. are the features of durdagdha improper (inadequate) burning, such an area should be burnt again. 34.

अतिदग्धे लवेद्रकं मूर्च्छादाहज्वरादयः ॥३५॥
गुदे विशेषाग्निमूत्रसरोधोऽतिप्रवर्तनम् ।
पुंस्त्वोपघातो मृत्युर्वा गुदस्य शातनाद्ब्रुवम् ॥३६॥
नासायां नासिकावंशदरणाकुञ्चनोद्भवः ।
भवेच्च विषयाज्ञानम् तद्विषयोऽपि ॥३७॥

Atidagdha (over-burning) produces bleeding, fainting, burning sensation, fever etc. Over burning of the anus (rectum) especially produces obstruction for passing of faeces and urine or their excess elimination, loss of muscular and sexual power (impotency) and death surely by the destruction of the rectum. In case of the nose, there will be severe burning sensation, contraction of the nasal bridge and loss of sense of smell; similarly so in case of ears etc. 35-37.

विशेषाद्द्रव्यं सेकोऽम्लैर्लेपो मधु घृत तिलाः ।
घातपित्तहरा चेद्वा सर्वेषु शिशिरा क्रिया ॥३८॥
मम्लो हि शीतः स्पर्शनं क्षारस्तेनोपसंहितः ।
यात्याशु स्वादुतां तस्मादम्लैर्निर्वापयेत्तराम् ॥३९॥

In such conditions, bathing the part with sour fluids, applications of paste of honey, ghee and tila, activities (foods other comforts) which mitigate vāta and pitta and all others which produce cold, should be adopted. As sour is cold to touch, combining with the alkali it quickly attains the properties of sweet taste, hence it (the burn caused by alkali) should be washed with sour substances quickly. 38-39.

(विषाग्निशस्त्राशनिमृत्युतुल्यः क्षारो भवेदल्पमतिप्रयुक्तः ।

स धीमता सम्यगनुप्रयुक्तो रोगाग्निह्न्यादचिरेण घोरान् ॥ १ ॥)

(Alkali (cautery by alkali) administered by the physician of poor intellect is like death caused by poison, fire, sharp weapon, or thunderbolt; whereas done properly by an intelligent physician it cures even dreaded diseases quickly.)

Agni karma—(thermal cautery-branding) :—

अग्निः क्षारादपि श्रेष्ठस्तद्दग्धानामसम्भवात् ।

भेषजक्षारशस्त्रैश्च न सद्दानां प्रसाधनात् ॥४०॥

Fire (thermal cautery) is better than even the alkali, for the diseases burnt by it (treated) do not reccur and it can be used even (in diseases) which have not been successful treated by drugs, alkalies and knife. 40.

Agnikarma yojana (indications and contraindications for thermal cautery) :—

त्वचि मांसे सिरास्नायुसन्ध्यस्थिषु स युज्यते ।

मषाङ्गलानिमूर्धार्तिमन्थकोलतिलादिषु ॥४१॥
त्वग्दाहो वर्तिगोदन्तसूर्यकान्तशरादिभिः ।

It is used on the skin, muscle, vein, tendon, joints and bones. In diseases like black moles, weakness of body parts, headache, adhimañtha (a disease of the eye), warts, cysts etc. burning of the skin should be done either with a lighted wick, tooth of a cow, rock crystal, arrowhead or others (such as pippali, excreta of goat, iron-rod, piece of bangles). 41.

अशोभगन्दरप्रस्थिनाडीदुष्टवणादिषु ॥४२॥
मांसदाहो मधुस्नेहजाम्बवौष्ठगुडादिभिः ।

Haemorrhoids, rectal fistula, tumors, sinus ulcers and bad (septic, longstanding, foul) ulcers etc. should be treated by burning of the muscles with (hot) honey, fats, jāmbavoṣṭha (an iron instrument with a spoon shaped tip), jaggery (treacle) etc. 42.

श्लिष्टवर्त्मन्यसूक्ष्मावनील्यसम्यग्न्यघादिषु ॥४३॥
सिरादिदाहस्त्रैरेव

Shiṣṭavartma (exudative disease of the eyelids), bleeding, blue mole, improper cutting (surgical wound) etc. burning of the veins should be done by (using) the same materials enumerated in the previous verse). 43.

न दहेत्क्षारवारितान् ।
अन्तः शल्यासृजो भिन्नकोष्ठान् भूरिव्रणानुरान् ॥४४॥

Burning should not be done for those (persons or diseases) unsuitable for caustic alkali, wounds which have foreign body or accumulation of blood inside, persons who have perforation of abdominal viscera and those who are suffering from severe wounds. 44.

सुदग्धं घृतमध्वत्तं स्निग्धशोतैः 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 unctous and cold in potency.

Daha lakṣaṇa—(features of proper and improper burning) :—

तस्य लिङ्गं स्थिते रक्ते शब्दवह्निस्त्रिकान्वितम् ॥४५॥
पक्वतालकपोतामं सुरोहं नातिवेदनम् ।

The signs of samyak dagdha (proper burning) are— stoppage of bleeding, emergence of crackling sound accompanied with lymph, the area having colour resembling a ripe tāla fruit or a pigeon (dark grey), (the wound) healing easily and not too much of pain. 45.

प्रमाददग्धवत्सर्वं दुर्दग्धात्यर्थदग्धयोः ॥४६॥
चतुर्धा तप्तु तुच्छेन सह तुच्छस्य लक्षणम् ।
त्वग्विषणोप्यतेऽत्यर्थं न च स्फोटसमुद्भवः ॥४७॥
सस्फोटदाहतीव्रोषं दुर्दग्धम् अतिदाहतः ।
मांसलम्बनसङ्कोचदाहधूपनवेदनाः ॥४८॥
सिरादिनाशस्तण्मूर्च्छाव्रणगाम्भीर्यमृत्यवः ।

The signs of inadequate burning and excess burning are similar to those of improper burning. It (improper burning) is of four kinds, together with tuccha dagdha—(bad / mean / undesirable / inadequate burning). The signs of tuccha dagdha are discolouration of the skin, severe burning sensation and non emergence of boils, signs of durdagdha (improper burning) are appearance of boils, and severe burning sensation, signs of atidagdha (over burning) are drooping down of the muscles, constriction, burning sensation feeling of hot fumes coming out, pain, destruction of veins etc., thirst, fainting, exacerbation of the wound and death. 46–48½.

तुच्छस्याग्निप्रतपनं कार्यमुष्णं च भेषजम् ॥४९॥
स्त्यानेऽस्त्रे वेदनाऽत्यर्थं विलीने मन्दता रुजः ।

A tuccha dagdha (bad / adequate burning) should be burnt once again and (paste of) drugs which are hot in potency, should be used; when the blood is coagulated there is severe pain and when it is dissolved pain is mild. 49.

दुर्दग्धे शीतमुष्णं च युज्यादादौ ततो हिमम् ॥५०॥

In case of durdagdha (improper burning) cold and hot should be used, the hot one first and the cold one next. 50.

सम्यग्दग्धे तवक्षारिप्लक्षचन्दनगैरिकैः ।
लिम्पेत्साज्यामृतैरुर्ध्वं पित्तविद्रधिचक्रिया ॥५१॥

In case of samyādagdha (proper burning) a paste of tavakṣirī, plakṣā, cañdana, gairika and amṛta mixed with

ghee should be applied (on the area of burn) and then therapies indicated for an abscess of pitta origin should be adopted. 51.

अतिदग्धे द्रुतं कुर्यात्सर्वं पित्तविसर्पवत् ।

In case of atidagdhā (over-burning) all the therapeutic measures prescribed for visarpa of pitta origin should be done quickly.

स्नेहदग्धे शृशतरं रुद्धं तत्र तु योजयेत् ॥५२॥

In case of burning by fats (hot oil, ghee etc.) measures which are very dry (cause severe dryness) should be adopted. 52.

(शस्त्रक्षाराम्नयो यस्मान्मृत्योः परममायुधम् ।

अग्रमसो भिषक् तस्मात्तान् सम्यगवधारयेत् ॥ १ ॥)

(The knife, alkali and fire are chief weapons of the lord of death; hence the physician should administer them with great care).

समाप्यते स्थानमिदं हृदयस्य रहस्यवत् ।

अत्रार्याः सूत्रिताः सूक्ष्माः प्रतम्यन्ते हि सर्वतः ॥५३॥

Thus will be concluded, this section of Aṣṭāṅga hṛdaya which is full of secrets, for in it are codified all the chief doctrines which are described in detail everywhere (in the entire treatise). 53.

*Notes :—*Sūtrasthāna—the first section is the most important part of the treatise, similar to the head to the human body. All the important precepts and practices of Āyurveda are mentioned here, in brief and so this section is considered as an epitome of Āyurveda; without a study of Sūtrasthāna in the beginning it will be very difficult to understand the contents of the other sections of the treatise, because the doctrines are mentioned in this first section and only their details are found in other sections, for e.g. the chief causes, different stages of evolution, and principles of treatment of diseases in general are explained in the sūtrasthāna, while specific causes, signs in different stages, appropriate drugs and therapies etc.; of each disease are described in the Nidāna and Cikitsā sthānās and mode of preparations of recipes in Kalpasthāna, without a prior knowledge of doctrines mentioned in the sūtrasthāna, it will be impossible to understand the relevance of therapies and drugs.

The Sūtrasthāna of Aṣṭāṅga hṛdaya is considered as the best among those of the other ancient treatises viz. Susruta samhitā and Araka samhitā. The verses composed by Vāgbhaṭa are in simple and easily understandable language, suitable to be learnt by heart and retained in memory for long, and combining both beauty and brevity, composed in many popular metres, arranged in a manner convenient to the study. Vāgbhaṭa has shown his erudition not only in poetical excellence but also in the technical knowledge in the selection of all essential information from other ancient texts, in clearing the doubts of the busy medical practitioner regarding the many doctrines and therapies etc. All these merits have made later authorities to acclaim that "Vāgbhaṭa is best in Sūtrasthāna"

इति श्रीवैद्यपतिःसिंहगुप्तसूनुर्भीमशङ्करात्मकविरचिता-
यामष्टाङ्गहृदयसंहितायां सत्रस्थाने क्षाराग्निकर्म-
विधिर्नाम त्रिंशत्तमोऽध्यायः ॥३०॥

Thus ends the chapter named Kṣārāgni karma vidhi—the thirtieth in Sūtrasthāna of Aṣṭāṅga hṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

(समाप्तं चेदं प्रथमं सूत्रस्थानम्)

Thus ends Sūtrasthāna—the first section.

प्रथमोऽध्यायः ।

Chapter—1

GARBHĀVAKRĀNTI ŚĀRĪRA (embryology)

अथातो गर्भावक्रान्तिं शारीरं व्याख्यास्यामः ।

इति ह स्मार्हुरात्रेयादयो महर्षयः ।

Further, we shall expound the Garbhāvakrānti śārīra-development of the embryo; thus said Ātreya and other great sages.

Garbhotpatti (formation of the embryo) :—

शुभ्रे युक्तार्तवे सत्वः स्वकर्मक्लेशोदितः ।

गर्मः सम्पद्यते युक्तिवशाद्भिरिवारणौ ॥ १ ॥

Satva (ātma or soul) impelled by the afflictions of his own past actions, entering into the (union of) pure (unvitiated by the doṣās) śukra (semen, the male seed) and ārtava (menstrual blood—the female seed) gives rise to the formation of the embryo; in an orderly (predetermined) manner, just like the fire from two pieces of wood (rubbing together). 1.

*Notes :—*Ātman (soul) undergoes a series of births and deaths depending upon his own good or bad actions. The effects of the actions of the previous life are carried by him to his next life, these are known as kleśas (afflictions, miseries), also called as vāsanās; rāga (desire), dveṣa (hatred), avidyā (ignorance), asmitā (egoism) and abhiniveśa (intentness, mingling, attachment) are the kleśas which are the results of good or bad actions. He has to get rid of these afflictions by doing only good actions which is not possible in any one life-time. So he goes into the cycle of births and deaths; movement from one life to the next is achieved instantaneously at the time of the union of the śukra (male reproductive element *vis a vis* the spermatozoon contained in the semen) and ārtava (female reproductive element, *vis a vis* the ovum produced by the ovary). The term 'ārtava' is commonly applied to the discharge of blood from the woman's body once in every twentyeight days known as menstruation. Ancients held the view that the menstrual blood is responsible for the production of the embryo, this view is erroneous. Menstrual blood is a waste material containing degraded ovum which has not been fertilised by the spermatozoon. The spermatazoa (śukrāṇu) produced by the testes (वृषणा) of the man and ovum (अपदानु) produced by the ovaries of the woman are actually the

male and female seed respectively, the union of the spermatozoon and the ovum gives rise to the formation of the embryo. Once the embryo gets formed its nature of growth, the qualities it has to acquire *etc.* manifest in a planned pre-determined manner by the effects of the vāsanās. Both the spermatazoa and ovum contain minute structures called 'genes' which are the carriers of hereditary features.

बीजात्मकैर्महामूतैः सूक्ष्मैः सत्त्वानुगैश्च सः ।

मातृभाहाररसजैः क्रमात्सूक्ष्मैः चिचर्द्धते ॥ २ ॥

The embryo formed from the causative and subtle mahā-bhūtas (pṛthvi, ap, tejas, vāyu and ākāśa), followed by (later associated with) satva (soul) grows gradually (slowly) in the abdomen (womb of the mother), nourished by the essence of the food of the mother. 2.

Notes :—Sāṅkhya philosophy postulates that every substance of the universe is composed of pañca mahābhūtas—the five primary elements—pṛthvi, ap, tejas, vāyu and ākāśa. Accordingly these five elements are present in the male seed (spermatozoon) and the female seed (ovum). In the presence of the pañca mahābhūtas, the presence of the tridoṣās (vāta, pitta and kapha) should also be inferred since these are the products of pañcabhūtas itself. Thus the embryo formed by the union of the spermatozoon and the ovum becomes pañcabhautika; with the entry of ātman (soul) it becomes cetanā (active, conscious, living) and grows steadily to become the future child.

तेजो यथाऽर्कस्मीनां स्फटिकेन तिरस्कृतम् ।

नेष्वनं दृश्यते गच्छत्सत्त्वो गर्भाशयं तथा ॥ ३ ॥

Just as the rays of the sun intercepted by the lens is not seen getting on to the fuel (blades of grass, pieces of wood or paper *etc.* on which it is focussed) similarly is the entry of satva (ātman-soul) into the womb. 3.

Notes :—The beam of sun's rays passing through a lens converging on a piece of paper is not visible, yet we notice the paper catching fire, similarly the entry of the soul into the embryo though invisible can be inferred by the commencement of life activity in it.

कारणानुविधान्यिस्वात्कार्याणां तत्स्वभावता ।

नानायोन्याकृतीः सत्त्वो धत्तेऽतो द्रुतलोहवत् ॥ ४ ॥

The effect being similar to the cause, by nature, the satva (ātman-soul) takes on different yoni (species, category of birth) and ākr̥ti (shapes) just like the molten metal. 4.

Notes :—Sāṅkhya philosophy describes the effect to be similar to the cause, in other words the qualities of the cause are discernable in the effect; good actions bring forth good effects while bad actions the bad effect. Good actions of the soul in his previous life grants him birth in good species (divine, human, *etc.*) whereas bad actions make for his birth in bad species (animal, vegetative, inanimate objects *etc.*) in his next life. The size, shape, qualities *etc.* differ from one species to the other and from one substance to the other even in the same species. This is explained by the example of the molten metal assuming different sizes and shapes, similar to the shape of the mould into which it is poured.

Garbha liṅgotpatti kārṇa (cause of determination of sex) :—

अत एव स शुक्रस्य बाहुल्याज्जायते पुमान् ।

रक्तस्य स्त्री, तयोः साम्ये ज्ञोवः ।

By the same doctrine (of the effect being similar to the cause), a male (child) will be produced when śukra (semen) is more, a female when rakta (menstrual blood) is more and a eunuch (child neither definitely male nor definitely female but having features of both sex, in other words a hermaphrodite) when both are equal. 5.

Notes :—Determination of the sex of the child is due to the union of sex chromosomes present in both the spermatozoon and ovum, and not on the quantity of semen and menstrual blood as thought by the ancients. As known now, each spermatozoon and ovum contains minute structures called chromosomes, 23 pairs in total, divided into two kinds, viz. 22 pairs of autosomes and one pair of sex chromosomes. The sex chromosomes are again of two kinds 'X' and 'Y'. The spermatozoon contains either an 'X' chromosome or an 'Y' chromosome whereas the ovum contains 'X' only. When a spermatozoon containing an 'X' chromosome unites with ovum, the combination of 'XX' chromosomes gives rise to a female; when a spermatozoon containing 'Y' chromosome unites with the ovum the combination of 'XY' chromosomes gives rise to a male; rarely abnormal combinations of sex chromosomes lead to two kinds of hermaphroditism—true and pseudo.

शुक्रार्तवे पुनः ॥ ५ ॥

वायुना बहुशो मिश्रे यथास्वं बहुपत्यता ।

वियोगिविह्वलाकारा आयन्ते विह्वलैर्मलेः ॥ ६ ॥

Śukra (semen) and ārtava (menstrual blood) getting divided into many parts (after their union) by vāyu (vāta) gives rise to multiple embryos. Embryo dissimilar to the yoni

(species, kind) or of abnormal shapes—are produced by the abnormal (vitiated) malas (doṣās). 5b-6b.

Notes :—Formation of more than one embryo is due to fertilisation of more than one ovum. The exact reason for birth of foetus of non-human kinds and of abnormal human shapes (monsters) is yet a subject of investigation.

Rājodarśana (menstruation) :—

मासि मासि रजः क्षीणां रसजं स्रवति त्र्यहम् ।
वत्सराद्द्वादशादूर्ध्वं याति पञ्चाशतः क्षयम् ॥ ७ ॥

In women, the rajas (menstrual blood) which is the product of rasa (the first dhātu), flows out of the body for three days, every month, after the age of twelve years and undergoes diminution by the age of fifty years. 7.

Notes :—Discharge of a small quantity of blood through the vagina is known as menstruation. It commences between 12 and 15 years of age in girls and heralds the onset of period of procreation. It occurs usually at intervals of 28 days regularly. It does not occur during pregnancy and period of lactation. It commences again and continues till the age of 45-48 years, then after it becomes irregular and stops finally by about the age of 50-52 years. The period of flow is usually three days but variations are common.

पूर्णषोडशवर्षा स्त्री पूर्णविशेन सङ्गता ।
शुद्धे गर्भाशये मार्गे रक्ते शुक्लेऽनिले हृदि ॥ ८ ॥
वीर्यवन्तं सुतं सृते

The woman, who has completed sixteen years of age, mating with a man who has completed twenty years, the uterus, the channels, the blood (menstrual), semen, anila (vāta) and hṛdaya (the mind, in this context) all being pure (unvitiated), gives birth to a valient son. 8-8½.

ततो न्यूनाब्दयोः पुनः ।

रोग्यत्वायुरधम्यो वा गर्भो भवति नैव वा ॥ ९ ॥

On the other hand, if the age is less, the offspring will be either sick, of short life, of inauspicious nature or there may be no formation of foetus at all. 9.

Notes :—Less of age, refers to both the woman and man, similarly sickness, short life and inauspicious nature applies both to the foetus and to the forthcoming child.

Vikṛta śukra-artava (abnormalities of semen and menstrual blood) :—

वातादिकुणपग्रन्थिपूयक्षीणमलाह्वयम् ।
बीजासमर्थं रेतोक्षम् स्वलिङ्गैर्दोषजं वदेत् ॥१०॥
रक्तेन कुणपं, श्लेष्मवाताभ्यां ग्रन्थिसन्निभम् ।
पूयाभं रक्तपित्ताभ्यां, क्षीणं मारुतपित्ततः ॥११॥
कृच्छ्राण्येतान्यसाध्यं तु त्रिदोषं मूत्रविट्प्रसम् ।

Retas (semen) and asra (menstrual blood) known by names such as that vitiated by vāta etc. (pitta and kapha), that having the smell of a dead body, that formed into balls (masses, pellets), that resembling pus, that decreased in quantity, that resembling the wastes (mūtra-urine) and puriṣa (faeces) (in smell)—are incapable of producing the embryo.

These are designated as doṣaja (vitiated by the doṣās) when specific features of each doṣa are found; as kuṇapa (having cadaveric smell) when vitiated by rakta (blood); as granthi (pellet like) when vitiated by ślesma (kapha) and vata together; as pūyābha (resembling pus) when vitiated by rakta (blood) and pitta together; as kṣīṇa (decreased) when vitiated by māruta (vāta) and pitta together. All these are difficult (to purify); that vitiated by all the three doṣās together, those having features of urine and faeces are impossible (to purify). 10-12a.

Śuddhikrama (methods of purification) :—

कुर्याद्वातादिमिदुष्टे स्वौषधम् कुणपे पुनः ॥१२॥
घातकीपुष्पस्रविरेहमिडिमार्जुनसाधितम् ।
पायश्रेत्सर्पिरथवा विपकमसनादिभिः ॥१३॥
पलाशमस्माश्मभिरा ग्रन्थ्याभे पूयरेतसि ।
परुषकवटादिभ्याम् क्षीणे शुक्रकरी क्रिया ॥१४॥
संशुद्धो विट्प्रमे सर्पिर्हिङ्गुसेव्यादिसाधितम् ।
पिबेत् ग्रन्थ्यार्तवे पाठाव्योषधृक्षकजं जलम् ॥१५॥
पेयं कुणपपूयास्ते चन्दनं वक्ष्यते तु यत् ।
गुह्यरोगे च तत्सर्वं कार्यं सोत्तरवस्तिकम् ॥१६॥

Those vitiated by vāta and others (two doṣās) should be treated with appropriate drugs; that having cadaveric smell, 25 by making the person drink medicated ghee processed with

dhātakipuṣpa, khadira, dāḍima and arjuna or with the drugs of asanādigaṇa (vide chapter 15 of sūtrasthāna); that pellet-like (with medicated ghee) processed with ash of palāśa and aṣmabheda; semen resembling pus with medicated ghee processed with parūṣaka and vaṭa; decrease of semen with therapies (and drugs) which produce more of semen; semen having the features of faeces, be given a drink of medicated ghee processed with hiṅgu, sevyā etc., after (administration of) purifactory therapies.

In case of pellet like menstrual blood, the woman should be administered the decoction of pāṭha, vyoṣa and vṛkṣaka; in case of menstrual blood having cadaveric smell or pus, the decoction of caṇḍana should be given to drink, and all the therapies including uttarabasti (vaginal douche) prescribed for venereal diseases to be described later (in chapter 34 of Uttarasthāna). 12b-16.

Suddha śukra-ārtava lakṣaṇa (features of normal semen and menstrual blood) :—

शुक्रं शुक्रं शुद्धं चिम्बं मधुरं बहलं बहु ।
घृतमाशिकृतैश्चामं सङ्गमाय आर्तवं पुनः ॥१७॥
कासारसशशास्त्रामं घृतं यच्च विरज्यते ।

Śukra (semen) which is white in colour, heavy, unctous, sweet, thick, more in quantity, resembling either ghee, honey or oil (of sesame) is suitable for producing the embryo. Ārtava (menstrual blood) which resembles the juice of lac or the blood of rabbit and which does not stain the cloth after washing (is suitable for producing the embryo). 17-18a.

Notes :—The quantity of semen per ejaculation is about 3 ml. The number of spermatozoa per cml, of semen ranges from 25,000,000 to 225,000,000 the average being 60,000,000. It is not the quantity of semen that is important for the formation of the embryo but it is the number and agility of the spermatozoa. Sperm count less than 25,000,00. is not conducive for conception. The quantity of menstrual blood varies from a few drops to about ten ml per day, is dark-red in colour and does not clot usually; cloth stained by it becomes clean after washing.

शुद्धशुक्रार्तवं स्वस्थं संरक्तं मिथुनं मिथः ॥१८॥
सोढैः पुंसवनेः चिम्बं शुद्धं शीघ्रितचस्तिष्ठम् ।

नरं विशेषात्क्षीराज्यैर्मधुरौषधसंस्कृतैः ॥१९॥
नारो तैलेन माषैश्च पित्तलैः समुपाचरेत् ।

The man and woman who are having pure śukra (semen) and ārtava (menstrual blood) respectively, who are healthy, who are in love with each other, who are indulging in pumsa-vana (things which are helpful for begetting a male child), oleation and purifactory therapies, who are administered enemas (should be nourished well); the man especially with the use of milk and ghee processed with drugs of sweet taste, the woman with the use of oil (of sesame), māṣa (black gram) and things (drugs etc.) which increase pitta. 18a-20a.

Rtumatī lakṣaṇa (features of the menstruating woman) :—

क्षामप्रसन्नवदनं स्फुरच्छ्रोणिपयोधराम् ॥२०॥
अस्तासिद्धिं पुंस्वामां विद्यादतुमती स्त्रियम् ।

The woman whose face is rundown (slightly emaciated) but pleasant (calm); pelvis and breasts having throbbings, eyes and abdomen slightly drooping down and who longs for a male (for company and copulation) should be understood as a menstruating woman. 20b-21a.

पद्मं सङ्कोचमायाति दिनेऽतीते यथा, तथा ॥२१॥
क्रतावतीते योनिः, सा शुक्रं नातः प्रतीच्छति ।

Just as the lotus closes at the end of the day, so also, the yoni (uterus, vaginal tract) after the ṛtu kāla (the period suitable for conception); thereafter she will not be receptive to śukra (semen). 21b-22a.

Notes :—A period of twelve days commencing with the first day of menstruation is known as ṛtu kāla-period suitable for conception or fertile period.

मासेनोपचितं रक्तं घमनीभ्यामृतौ पुनः ॥२२॥
इषस्कृष्णं विगन्धं च वायुर्योनिमुच्चासुदेत् ।

The blood accumulated (inside the uterus) during the month, which is slightly black and of unusual smell, brought into the dhamaṇis (arteries) during the ṛtu (menstrual period), is expelled out by vāyu (vāta), through the orifice of the yoni (uterus and vaginal tract). 22b-23a.

Rtumati carya (regimen of the menstruating woman) :—

ततः पुष्पेक्षणादेव कल्याणध्यायिनी ज्यहम् ॥२३॥
मृजालङ्काररहिता र्धसंस्तरशायिनी ।
क्षैरेयं यावकं स्तोकं कोष्ठशोधनकर्षणम् ॥२४॥
पूर्णं शरावे हस्ते वा भुञ्जीत ब्रह्मचारिणी ।

From the moment of appearance of the menstrual flow, for a period of three days, the woman should harbor only good thoughts, avoid bath and decorations, sleep on mattress of darbha grass, eat little quantity of food prepared from milk and small barley; holding it (food) either in a leaf, earthen plate or the hands, in order to purify the alimentary tract and to make herself thin (slightly emaciated). She should also observe celibacy (avoid sexual activities). 23b-25a.

चतुर्थेऽह्नि ततः ज्ञाता शुक्लमात्याम्बरा शुचिः ॥२५॥
इच्छन्ती भर्तृसदृशं पुत्रं पश्येत्पुरः पतिम् ।

On the fourth day, she should take bath, put on white dress and garlands, remain clean, and see her husband first, harboring the desire for a son resembling her husband. 25b-26a.

Rtukala (period suitable for conception, fertile period) :—

ऋतुस्तु द्वादश निशाः पूर्वास्तिस्रोऽत्र निन्दिताः ॥२६॥
एकादशी च, शुक्लास्तु स्यात्पुत्रोऽन्यास्तु कन्यका ।

Rtu (period suitable for conception) is twelve nights (day and night); the first three days of it are insuspicious, so also the eleventh day; copulation on even days leads to birth of a son and on other (odd) days to a daughter. (26b-27a)

Garbhādāna (ceremony concerned with conception) :—

उपाध्यायोऽथ पुत्रीयं कुर्वीत विधिवद्विधिम् ॥२७॥
नमस्कारपरायास्तु शूद्राया मन्त्रवर्जितम् ।
मन्त्रेण एव संयोगः स्यात्पुत्र्यं च कामतः ॥२८॥

The priest should perform the ritual of begetting a son, in accordance with the prescribed procedure (for persons of upper castes) and for śūdras (persons of lower castes) by making them bow to gods, without uttering sacred hymns;

by doing this rite, it (copulation) will not become futile and the couple will beget a son of their liking. 27b-28.

सप्तो ह्यहुरपत्यार्थं दम्पत्योः सकृत्ति रहः ।
दुरपत्यं कुलाङ्गारो गोत्रे जातं महत्यपि ॥२९॥

Wis men say, that in order to beget a (good) offspring, the couple should indulge in copulation in solitude (in a secluded place, free from embarrassment by others). A bad offspring, though of reputed pedigree, is like fire to the family. 29.

इच्छेतां यादृशं पुत्रं तद्रूपपरिताम्ब तौ ।
चिन्तयेतां जनपदांस्तिदाचारपरिच्छदौ ॥३०॥

Whichsoever, the kind of son (in colour, appearance, conduct etc.) the parents desire, they should always think of (harbor in their mind) the form and accomplishments (health, wealth, reputation etc.) of persons who possess these (qualities) and conduct themselves accordingly. 30.

कर्मान्ते च पुमान् सर्पिः क्षीरशाल्योदनाशितः ।
प्राणक्षिणेन पादेन शय्यां मौहूर्तिकामया ॥३१॥
आरोहेत् स्त्री तु वामेन तस्य दक्षिणपार्श्वतः ।
तैलमाषोत्तराहारा तत्र मन्त्रं प्रयोजयेत् ॥३२॥

After the end of the ceremony (ritual of begetting a male offspring) the man who has partaken food consisting of ghee, milk and boiled rice, should climb on the bed, keeping his right foot first, and at the auspicious moment; the woman should climb next, keeping her left foot first, from the right side (of her husband), after partaking food consisting chiefly, of oil (of sesame) and māṣa (black gram). Then after, the following holy hymn should be recited (by the husband).

31-32.

ऌआहिरसि आयुरसि सर्वतः प्रतिष्ठासि धाता त्वां
दधातु विधाता त्वां दधातु ब्रह्मवर्षसा भवेति ।
ब्रह्मा बृहस्पतिर्विष्णुः सोमः सूर्यस्तथाऽग्निवौ ।
मग्नोऽथ मित्रावरुणौ वीरं दधतु मे सुतम् ॥३३॥

"O Lord, you are the procurer, you are the life, you are present everywhere, may Dhātā bestow (me good), may

Vidhātā bestow the brahmavarcas (divine radiance), may Brahman, Bṛhaspati, Viṣṇu, Soma, Sūrya, Aśvin-twins, Bhaga, Mitra and Varuṇa-grant me a valiant son." 33.

Maithuna-(copulation):—

साम्प्रयित्वा ततोऽप्योन्व्यं संविशेतां मुदाश्वितौ ।
उत्ताना तन्मना योषित्तिष्ठेदकैः सुसंस्थितैः ॥३४॥
तथा हि बीजं गृह्णाति दोषैः स्वस्थानमास्थितैः ।

Next, the couple should engage themselves in copulation, appeasing each other with love-play and keeping themselves cheerful. The woman should lie with her face up, attentive (intent on receiving the male seed) and keeping the parts of her body (especially the genitals) poised well (convenient and suitable position). In such a state, when the doṣās are in their normal abodes, she can receive the male seed. 34-35b.

Gṛhita garbha lakṣaṇa-(signs of conception):—

छिद्रं तु सद्योगमाया बोन्त्या बीजस्य सकृद्ग्रहः ॥३५॥
वृत्तिर्गुरुत्वं स्फुरणं शुक्राक्षाननुबन्धनम् ।
हृदयसम्भ्रमं तन्द्रां वृद्ध्यानिर्लोमहर्षणम् ॥३६॥

The signs of conception are—implantation of the seed in the yoni (uterus and vaginal tract), a sense of contentment, heavyness and throbbings (in the lower abdomen and vaginal tract), cessation of flow of semen and blood (menstrual), throbbing in the heart, stupor, thirst, fatigue and horripilations. 35b-36.

Pumasavana vidhi-(methods for begetting a male child):—

अव्यक्तः प्रथमे मासि सप्ताहात्कललीभवेत् ।
गर्भः पुंसवनाभ्यत्र पूर्वं व्यक्तेः प्रयोजयेत् ॥३७॥
बली पुरुषकारो हि दैवमप्यतिवर्तते ।

In the first month, during the first seven days, the embryo becomes a kalala (jelly mass) and is unmanifest (undetermined in sex); hence pumasavana (methods to beget a male offspring) should be done before manifestation (differentiation of sex), because powerful (potent) puruṣakāra (actions of the present life) will even overcome daiva (effects of actions of previous lives). 37.

*Notes:—*According to Indian philosophy, the soul entering into the womb of a particular species to take birth, the determination of sex and other qualities of the embryo etc. are due to the effects of actions of his previous lives. No doubt they are powerful. But sometimes the effects of some activities of the present life, done properly and at appropriate time might become more powerful than the effects of actions of previous lives. Hence the advice in the above verse, to perform the pumasavana rites before the determination of sex of the embryo; once sex differentiation becomes patent (after seven days of conception) it is impossible to change it and pumasavana rites done later will be futile.

पुष्ये पुरुषकं ह्यमं राजत वाऽथवाऽऽयसम् ॥३८॥
कृत्वाऽग्निवर्षं निर्वाप्य क्षीरे तस्याजलिं पिबेत् ।

An icon of man prepared from either gold, silver, or even iron should be heated to red colour and immersed in milk; one anjali (about 75 ml.) of this milk should be consumed during puṣya constellation. 38.

गौरदाण्डमपामार्गे जीवकर्षमसैर्यकान् ॥३९॥
पिबेत्पुष्ये जले पिष्टानेकत्रिसप्ततशः ।

Gauradaṇḍa, apāmārga, jivaka, ṛṣabhaka and sairya, either individually or in combinations of two, three or all together should be made into a nice paste with water and consumed during puṣya constellation. 39.

क्षीरेण श्वेतवृद्धीमूलं नासापुटे स्वयम् ॥४०॥
पुत्रार्थे दक्षिणे सिञ्चेद्दामे दुहित्वाच्छया ।

The woman, herself should instill drops of juice of roots of bṛhati made with milk, into her right nostril if she desires a son and into the left nostril, if she desires a daughter. 40.

पयसा लक्ष्मणामूलं पुत्रोत्पादस्थितिप्रदम् ॥४१॥
नासयाऽऽस्येन वा पीतं वटशुक्राष्टकं तथा ।
ओषधीर्जीवनीयाश्च बाह्यान्तरुपयोजयेत् ॥४२॥

Juice of roots of lakṣmaṇā prepared with milk, instilled into the nose or consumed by mouth, bestows male progeny and its safety (retention). Sprouts of vaṭa, eight in number also act similarly. Drugs of jīvanīya group (vide chapter 15 of Sūtrasthāna) should be used both externally and internally. 41-42.

Garbhincarya—(care of the pregnant woman) :—

उपचारः प्रियद्वितैर्भर्त्रा भृत्यैश्च गर्भघृक् ।
नवनीतघृतक्षीरैः सदा चैनामुपाचरेत् ॥४३॥

The woman, who has conceived should be looked after affectionately by her husband and attendants, supplied with things she likes and which are good for health, nourished with more of butter, ghee and milk, always. 43.

अतिव्यवायमायासं भारं प्रावरणं गुरु ।
अकालजागरस्वप्नं कठिनोत्कटकासनम् ॥४४॥
शोकक्रोधभयोद्वेगवेगभ्रद्वाविधारणम् ।
उपवासाध्वतीक्ष्णोष्णगुरुविष्टम्भिभोजनम् ॥४५॥
रक्तं निवसनं श्वभ्रकूपेक्षां मद्यमामिषम् ।
उत्तानशयनं यच्च स्त्रियो नेच्छन्ति तत्त्यजेत् ॥४६॥
तथा रक्तस्रुतिं शुद्धिं बस्तिमामासतोऽष्टमात् ।
पभिर्गर्भः स्रवेदामः कुक्षौ शुष्येन्म्रियेत वा ॥४७॥

The pregnant woman should avoid excess of sexual activities, exertion carrying heavy loads, heavy coverings, sleeping or keeping awake at improper time, sitting on hard seats, and heels; grief, anger, fear, emotions, suppression of urges of the body and controlling of desires; fasting, long distance walk, eating foods which are strong (pungent, eroding the stomach) hot, heavy (hard for digestion) and constipating; wearing red cloth, peeping into deep pits or wells, alcoholic drinks, eating meat, lying with face upwards, and any such acts which elder women forbid; similarly, blood letting, purificatory therapies and enema therapies should be avoided till the eighth month. By these (activities), the embryo will be either expelled premature, dries up inside or even dies. 44-47.

वातलैश्च भवेद्गर्भः कुब्जान्वजडवामनः ।
पित्तलैः कलतिः पिङ्गः, श्वित्री पाण्डुः कफात्मभिः ॥४८॥

By indulgence in foods which increase vāta, the offspring becomes either a hunchback, blind, lazy (inactive) or dwarf; by foods which increase pitta, it will be either bald headed or brown eyed; by foods which increase kapha, it will be either of white skin or of pāṇḍu (yellowish-white). 48.

व्याधीश्चास्या मृदुसुखैरतीक्ष्णैरौषधैर्जयेत् ।

Her diseases should be treated with drugs (or therapies) which are soft, easy to consume and mild (in action). 49a.

द्वितीये मासि कलहादनः पेश्यथवाऽर्जुदम् ॥४९॥
पुंस्त्रोङ्गीषाः क्रमात्सेस्यः

During the second month, from the kalala state (jelly mass) are produced the ghana (hard mass), peśī (muscle) and arbuda (ant-hill) to be born as a male, female or eunuch (hermophrodite), respectively. 49b-50a.

Notes :—The commentators have given the common place or popular meanings of the terms referring to the shape of the foetus. It has been observed that the developing foetus resembles some common objects. The term, ghana also means a club or mace, peśī also means a bud and an egg, and arbuda means a serpent-like shape. Hence it is appropriate to take the term ghana to denote a club shaped, round mass with a handle; peśī to denote a oval shaped flat sheath and arbuda to denote serpent shaped, long, round mass.

Garbhīṅ lakṣaṇa—(features of the pregnant woman) :—

तत्र व्यक्तस्य लक्षणम् ।

क्षामता गरिमा कुक्षेर्मूर्च्छा च्छर्दिरोचकः ॥५०॥
जृम्भा प्रसेकः सदनं रोमराज्याः प्रकाशनम् ।
अम्लेष्टता स्तनौ पीनौ सस्तन्यौ कृष्णचूचुका ॥५१॥
पद्मशोफो विदाहोऽन्ये भ्रद्वाश्च विविधात्मिकाः ।

The features (of the pregnant woman) during this month are feeling of emaciation, heavyness of the abdomen, fainting, vomiting, loss of taste (or appetite), more of yawnings and salivation, debility, appearance of lines of hair (especially over the abdomen), desire for sour things, enlargement of the breasts with little amount of milk and black colour of the nipples; others (authorities) include swelling of the feet, heart-burn and desires (longings) of different kinds. 50-52a.

Dauḥṛda—(longings) :—

मातृजं ह्यस्य हृदयं मातुश्च हृदयेन तत् ॥५२॥
सम्बद्धं तेन गर्भिण्या नेष्टं भ्रद्वाविमाननम् ।
देयमप्यहितं तस्यै हितोपहितमल्पकम् ॥५३॥
भ्रद्वाविघाताद्गर्भस्य विकृतिश्च्युतिरेव वा ।

Since its (foetal) heart is maternal in origin and is connected with the heart of the mother, the desires (longing) of the pregnant woman should not be dishonoured (refused, denied); even unsuitable (unhealthy) things should be given to her, mixed with healthy ones and in small quantity; refusal of the longings may lead to abnormalities in the foetus or its premature expulsions. 52b-54a.

Garbha vṛddhi krama—(foetal development) :—

व्यक्तीभवति मासेऽस्य तृतीये गात्रपञ्चकम् ॥५४॥
मूर्धा द्वे सक्थिनी बाहू सर्वसूक्ष्माङ्गजन्म च ।
सममेघ हि मूर्धाद्यैर्दानं च सुखदुःखयोः ॥५५॥

During the third month, the five parts of the body become manifest, viz., the head, two legs, and two arms, and also all the minor parts. Simultaneously with the head etc., the knowledge of pleasure and pain also. 54b-55.

गर्भस्य नाभौ मातुश्च हृदि नाडी निबध्यते ।
यया स पुष्टिमाप्नोति केदार इव कुल्यथा ॥५६॥

A tube connects the umbilicus of the foetus and the heart of the mother; from which it (foetus) derives nourishment just like a cornfield from the aqueduct. 56.

सतुर्थे व्यक्ताऽङ्गानां, चेतनायाश्च पञ्चमे ।
षष्ठे ज्ञायुसिरारोमबलवर्णनखत्वचाम् ॥५७॥
सर्वे सर्वाङ्गसम्पूर्णो भावैः पुष्यति सप्तमे ।

In the fourth month, all the parts become manifest (clearly), and in the fifth month, the cetanā (consciousness, life activity).

In the sixth, the tendons, veins, hair, strength, colour, nails and skin (become manifest).

In the seventh, it (foetus) is developed in all its parts, and nourished well. 57-57f.

गर्भणोत्पीडिता दोषास्तस्मिन् हृदयमाभिताः ।
कण्ठं विदाहं कुर्वन्ति गर्भिण्याः किकिसानि च ॥५८॥

The doṣās, being pushed up by the foetus and getting localised in the heart (of the mother) produce itching, vidāha (burning sensation) and also kikkisa. 58.

*Notes :—*Vidāha is feeling of burning sensation in the palms, soles and shoulders, kikkisa is appearance of linear marks (straie) on the abdomen, thighs and breasts.

नवनीतं हितं तत्र कोलाम्बुमधुरौषधैः ।
सिद्धमल्पपदुञ्जेहं लघु स्वादु च भोजनम् ॥५९॥
चन्दनोशीरकल्केन लिम्पेदुस्तनोदरम् ।
श्रेष्ठया वैणहरिणशशशोणितयुक्तया ॥६०॥
अश्वघ्नपत्रसिद्धेन तैलेनाभ्यज्य मर्दयेत् ।
पटोलनिम्बमञ्जिष्ठासुरसैः सेचयेत्पुनः ॥६१॥
दार्वीमधुकतोयेन मृजां च परिशीलयेत् ।

In that condition, ingestion of butter processed with juice of kola and drugs of sweet taste is beneficial; the food prepared with little quantity of salt and fats, easy to digest and sweet in taste (is ideal). With the paste of candana and uśīra, her thighs, breasts and abdomen should be anointed, or with the paste of śreṣṭha (triphalā) prepared with the blood of black antelope, fawn or rabbit. The body should be anointed with the oil processed with leaves of aśvagha (karvīra) and then massaged, followed by pouring of decoction of paṭola, nimba, mañjiṣṭha and surasā; then after given a bath in water processed with dārvī and madhuka. 59-61f.

ओजोऽष्टमे सञ्चरति मातापुत्रौ मुहुः क्रमात् ॥६२॥
तेन तौ म्लानमुदितौ तत्र जातो न जीवति ।
शिष्टुरोजोनवस्थानाभारी संशयिता भवेत् ॥६३॥

During the eighth month, ojas travels between the mother and the child alternately; because of this, they become fatigued or contented respectively; the child born during this month, does not survive, and life of the woman is also doubtful, because of the absence of ojas. 62-63.

*Notes :—*Ojas, is the chief material (essence) of the body responsible for strength (natural resistance) and is considered essential for life; it is said to be present in the heart and its loss or absence leads to death. Its presence in the foetus and the mother produces strength and contentment and its absence leads to fatigue and anxiety of life; i.e. child born, when ojas is not present in its body; dies, because of total absence of natural resistance and the life of the mother also may become doubtful after such a delivery because of the same reason.

श्रीरपेया च पेयाऽत्र सघृताऽन्वासनं घृतम् ।
 मधुरैः साधितं शुद्धयै पुराणशकृतस्तथा ॥६४॥
 शुष्कमूलककोलाऽम्लकषायेण प्रशस्यते ।
 शताङ्गाकलिकतो वस्तिः सतैलघृतसैन्धवः ॥६५॥

During this month peyā (thin gruel) prepared with milk and added with ghee should be partaken by the mother, Anuvāsana (lubricating enema) with ghee processed with drugs of sweet taste is ideal; likewise enema with the decoction of dry mūlaka, kolāmla, mixed with paste of śatāhvā, oil, ghee and saiñdhava is ideal (to remove the old faeces). 64-65.

तस्मिन्नेकाहयातेऽपि कालः सूतेरतः परम् ।
 वर्षाद्विकारकारी स्यात्कुक्षी वातेन धारितः ॥६६॥

Anytime, after even one day after this month, is the time for the birth of the child; if it (foetus) is retained inside the abdomen for a year by vāta, leads to abnormalities (disorders for both the mother and the child). 66.

Notes :—Foetal development as known in the present day, is furnished below for comparison and correct knowledge.

End of first month of pregnancy—Embryo is about 1 cm. long and weighs about 1 gm. rudiments of the eyes, ears and nose are visible, buds corresponding to the limbs are distinct, umbilical cord is short and thick.

End of second month—Embryo is 2.5 to 3 cm. long and weighs about 4 gms. fingers and toes begin to appear, head portion is disproportionately large due to the development of the brain. External genitalia are seen but sex is not differentiated in them, face and external ear begin to develop.

End of third month—Foetus is about 8 cm. long, weighing about 30-45 gms. fingers and toes can be seen distinctly and are having nails, centres of ossification have appeared in most of the bones; there is beginning of sex differentiation. The foetus can be moved inside with a gentle tap on the sides of abdomen of the mother (ballotment): the face is well formed, lip movements typical of sucking appear.

End of fourth month—Foetus is about 16 cm. long and weighs about 100 gms. sex is now distinctly differentiated. Lanugo (soft hair) appear on the skin, umbilical cord is thin, long and exhibits twisting, placenta is well formed. Heart begins to beat.

End of fifth month—Foetus is about 25 cm. long and weighs about 300 gms. skin is covered with vernix caseosa (fatty material on the skin), a few hair appear on the head. Foetus makes movements, causing mild flutter

in the lower abdomen (quickening) of the mother, The child if born alive may live for 5 to 10 minutes only with strong heart beats.

End of sixth month—Foetus is about 30 cm. long and weighs about 680 gms., the nails are distinct, eyebrows and eyelashes are formed, foetal movements are apparent and even visible; the child if born alive, may live for some hours but cannot be reared by artificial means, since its respiratory, digestive and assimilatory organs are underdeveloped.

End of seventh month—Foetus is about 35 cm long and weighs about 1100 gms, the eyes are open, the heart rate varies between 120 to 140 and heart sounds can be distinctly heard, the child, if born alive, has a feeble cry, makes vigorous movements but seldom survives as the lungs are not developed adequately for respiration.

End of eighth month—Foetus is about 40 cm long and weighs about 1570 gms, bones of the head are soft and flexible, child, if born alive, can be reared with great care.

End of ninth month—Foetus is about 45 cm. long and weighs about 2.5 kg. respiratory, digestive and circulatory organs are well developed, skin is smoothened by deposition of fatty substances. The cartilage of the nose is distinct, the ears are soft, the child if born alive can survive without any difficulty.

End of tenth month—Foetus is about 50 cm. long and weighs about 3.5 kg hairs on the head are more, nails project out of the finger tips. There is urine in the bladder and excreta (meconium) in the lower bowel; skin is pink, body plump and covered with fat.

शस्तन्न नद्यमे मासि क्षिब्धो मांसरसौदनः ।
 बहुस्नेहा यवागूर्वा पूर्वोक्तं चानुवासनम् ॥६७॥

During the ninth month, food mixed with fat (ghee) along with juice of meat is ideal; or yavāgu (thick gruel) mixed with more of fat, and anuvāsana (lubricating enema) mentioned earlier. 67.

तत एव पित्तं वास्या योनौ नित्यं निधापयेत् ।
 घातघ्नपत्रमङ्गाम्मः शीतं स्नानेऽन्वहं हितम् ॥६८॥

Then onwards, a diaper (soaked in medicated ghee mentioned earlier) should be kept in her vagina daily. Water processed with leaves which mitigate vāta and then cooled is suited for bath, frequently. 68.

विःस्नेहाङ्गी न नवमास्यासात्प्रभृति वासयेत् ।

From the ninth month onwards she should never remain without fat (anointing the body with medicated oil). 68½.

प्राग्दक्षिणस्तनस्तन्या पूर्वं तत्पार्श्वेष्टिनी ॥६९॥
 पुत्रामदौर्हृदप्रश्नरता पुंस्वप्नदर्शिनी ।
 उन्नते दक्षिणे कुक्षौ गर्भे च परिमण्डले ॥७०॥
 पुत्रं सूतेऽन्यथा कन्यां या चेच्छति नृसङ्गतिम् ।
 नृत्यवादित्रगान्धर्वगन्धमाल्यप्रिया च या ॥७१॥

The woman who gets milk first in her right breast; prefers that side (right side) for all her activities, who develops longings of things of masculine name (and character), and greatly interested in enquiring about them always, who sees masculine objects in dreams, whose abdomen is more elevated on the right side and appears to be round, will give birth to a male child. She who exhibits opposite features, who desires the company of (or copulation) of males, who is fond of dance, instrumental music, vocal music, perfumes and garlands will delever a female child. 69-71.

क्लीबं तत्सङ्करे, तत्र मध्यं कुक्षेः समुन्नतम् ।
 यमौ पार्श्वद्वयोन्नामात्कुक्षौ द्रोण्यामिव स्थिते ॥७२॥

With the mixture of both the features she gives birth to a eunuch (hermophrodite) in that case her abdomen is found more elevated in its centre. In case of twin foetus, the abdomen appears bulged in both its sides and depressed in the middle, like a trough. 72.

Satikagṛha (maternity apartment) :—

प्राक् चैव नवमास्यात् सा सूतिगृहमाभयेत् ।
 देशे प्रशस्ते सम्भारैः संपन्नं साधकेऽहनि ॥७३॥
 तत्रोदीक्षेत सा सूतिं सूतिकापरिवारिता ।

Even earlier to the ninth month, the woman should reside in the *satikagṛha* (lying-in-chamber, maternity apartment) situated at an auspicious place, equipped with all necessary things, entering it on a day ensuring success; residing there she should anticipate delevary, accompanied with a retinue of women, skilled in delevary (midwives). 73-74a.

Āsanna prasava lakṣaṇa (signs of impending delevary) :—

अद्यश्वःप्रसवे भ्रूयानिः कुक्ष्यक्षिप्रुथता क्लमः ॥७४॥
 अधोगुरुत्वमरुचिः प्रसेको बहुसूत्रता ।
 वेदनोरुदरकटीपृष्ठहृद्वास्तवङ्गणे ॥७५॥
 योनिभेदरजातोदस्फुरणस्रवणानि च ।
 आधीनामनु जन्मातस्ततो गर्भोदकस्रुतिः ॥७६॥

Delevary taking place today or its next day, the woman develops fatigue, looseness of the abdomen and eyes, exhaustion (without physical activity), feeling of heaviness in the lower parts, loss of appetite (or a taste), more of salivation, increased urination (frequency), discomfort/pain in the thighs, abdomen, waist, back, (region of the) heart, bladder and groins, pain in the vaginal tract such as tearing, continuous, pricking and pulsating and discharge of fluid, followed by the onset of *ṛvā* (labour pains) and discharge of fluid from the womb (show). 74b-76.

Prasūti vidhi (management of labour) :—

अथोपस्थितगर्भो तां कृतकौतुकमङ्गलाम् ।
 हस्तस्थपुत्रामफलां स्वभ्यक्तोष्णाम्बुसेविताम् ॥७७॥
 पाययेत्सघृतां पेयां तनौ भूशयने स्थिताम् ।
 आभुग्नसक्थिमुत्तानामभ्यक्तार्त्नी पुनः पुनः ॥७८॥
 अधो नामेर्विमृद्नीयात्कारयेज्जम्भचङ्कमम् ।

Next, the woman-in-labour should be protected by performance of auspicious rites, made to hold a fruit bearing a masculine name in her hands, anointed with oil and given bath in warm water; should be given a drink of *peya* (thin gruel) mixed with ghee. Then, she is made to lie on a bed spread on the floor, with her legs folded (at the knee) and kept erect; her body should be anointed with oil again and again, parts below the umbilicus massaged and told to yawn and do brisk walking. 77-79a.

गर्भः प्रयास्यबागेवं, तस्मिन् हृदिमोक्षतः ॥७९॥
 आचिश्य जठरं गर्भो वस्तेरुपरि तिष्ठति ।

By these, the foetus makes an easy descent, its signs are; getting detached from the (region of) heart and occupying the abdomen just above the urinary bladder. 79b-80a.

आव्योऽमित्वरयन्त्येनां सट्टामारोपयेत्ततः ॥८०॥
 अथ सम्पीडिते गर्भे योनिमस्याः प्रसारयेत् ।
 मृदु पूर्वं प्रषाहेत वाढमाप्रसवाच्च सा ॥८१॥
 हर्षयेत्तां मुहुः पुत्रजन्मशब्दजलानिलैः ।
 प्रत्यायान्ति तथा प्राणाः सूतिक्लेशावसादिताः ॥८२॥

When the āvi (labour pain) starts manifesting in quick succession, the woman should be made to lie on a cot, when the foetus is being squeezed out, her vagina should be dilated (by application of oil). She should be asked to bear down mildly in the beginning and forcefully afterwards till delivery; she should be made happy often uttering words such as "son is born"; by water (drinking, sprinkling etc.) and air (fanning). By these her life (strength) returns and gets relieved of the exhaustion of delivery. 80b-82.

Garbhasaṅga (obstructed labour) :—

धूपयेद्गर्भसङ्गे तु योनिं कृष्णादिकञ्चकैः ।
 हिरण्यपुष्पीमूलं च पाणिपादेन धारयेत् ॥८३॥
 सुचर्चलां विशल्यां वा जराद्वपतनेऽपि च ।
 कार्यमेतत्तथोत्क्षिप्य बाह्वोरेनां विकम्पयेत् ॥८४॥
 कटीमाकोटयेत्पाण्यां स्फिजौ गढं निपीडयेत् ।
 तालुकण्ठं स्पृशेद्वेण्या मूर्ध्नि वचात्सुहीपयः ॥८५॥
 भूर्जकाकलिकीतुम्भीसर्पत्वक्कुष्ठसर्षपैः ।
 पृथग्द्राभ्यां समस्तैर्वा योनिलेपनघपनम् ॥८६॥
 कुष्ठतालीसकत्कं वा सुरामण्डेन पायेत् ।
 यूषेण वा कुलत्यानां वाद्वजेनासवेन वा ॥८७॥

In case of obstruction of delivery of the foetus, the vagina should be fumigated by using the peel of a black snake, the root of hiraṇyapuṣpī should be tied to the hands and feet or the roots of suvarcalā or viśalyā; this may be done even in non-delivery of the jarāyu (foetal covering). She should be lifted up by the arms and shaken, her waist hit hard by (her own) heels, buttocks squeezed hard (by others), palate and throat tickled with plait of hair, milky sap of snuhl applied over the scalp, paste of either anyone, two or all of bhūrja, lāṅgalikā turmbi, sarpatwak (snake peel), kuṣṭha and

sarṣapa should be applied to the vagina and fumigated; paste of kuṣṭha and tālisa, along with surāmaṇḍa (supernatant fluid of beer) or with yūṣa (soup) of kulattha or with āsava of bālvaja (fermented infusion of bālva) should be given to drink. 83-87.

शताह्वसर्षपाजाजीशिग्रुतीक्ष्णकचित्रकैः ।
 सहिङ्गुकुष्ठमदनैर्मूत्रे क्षीरे च सार्षपम् ॥८८॥
 तैलं सिद्धं हितं पायौ योन्यां वाऽप्यनुवासनम् ।

Medicated oil prepared with (decoction and paste of) śatāhvā, sarṣapa, ajāji, śigru, tīkṣṇaka, citraka, hiṅgu, kuṣṭha and madana, added with cow's urine, milk and oil of sarṣapa should be used for anuvāsana (fat enema) through the rectum or vagina (douche). 88-89a.

Aparā pātana (delivery of the placenta) :—

शतपुष्पावचाकुष्ठकणासर्षपकल्कितः ॥८९॥
 निरुहः पातयत्याशु सस्नेहलवणोऽपराम् ।
 तत्सङ्गे ह्यनिलो हेतुः सा निर्यात्याशु तज्जयात् ॥९०॥
 कुशला पाणिनाऽक्तेन हरेत्कल्मसस्नेन वा ।
 मुक्तगर्भापरां योनिं तैलेनाङ्गं च मर्दयेत् ॥९१॥

A decoction enema prepared from śatapuṣpā, vacā, kuṣṭha, kaṇā and sarṣapa (used for preparing decoction and paste) mixed with oil and salt (saiṇdhava) and administered (through the rectum) causes quick delivery of the aparā (placenta). Vāta is the cause for its obstruction and by winning it over (vāta) it (the placenta) comes out quickly.

Experts, can even remove it (placenta) by their hands (introduced into the vagina) smeared with oil and with the nails pared (cut close).

After the aparā (placenta) has come out, the vagina and the entire body, should be anointed with oil and massaged. 89b-91.

Makkalla (post-partum pain) :—

मकल्लारुये शिरोवस्तिकोष्ठशूले तु पायेत् ।
 सुचर्षितं यवक्षारं घृतेनोष्णजलेन वा ॥९२॥

घान्याम्बु वा गुडव्योषत्रिजातकरजोन्वितम् ।

In case, the disease known as makkalla (characterised by) pain in the head, region of the urinary bladder and the abdomen manifest, the woman should be administered yavakṣāra, nicely powdered, mixed with ghee or warm water or sour gruel prepared from corns and mixed with powder of guḍa, vyōṣa, and trijāta. 92-93a.

अथ बालोपचारेण बालं योषिदुपाचरेत् ॥९३॥

The new born child should then be nursed by women, by adopting regimen of baby care (described in chapter 1 of Uttarasthāna). 93b.

Satikopacāra (care of the woman just delevered) :—

सूतिका धुवती तैलाद्घृताद्वा महतीं पिबेत् ।
पञ्चकोलकिनीं मात्रामनु चोष्णं गुडोदकम् ॥९४॥
घातमौषधतोयं वा, तथा वायुर्न कुप्यति ।
विशुध्यति च दुष्टात् द्वित्रिरात्रमयं क्रमः ॥९५॥

If the woman who has delevered feels hungry, she should be given oil or ghee containing the (powder of) pañcakola, in the maximum dose (as prescribed in oleation therapy) followed by warm water in which molasses is dissolved or decoction of drugs which mitigate vāta; by these the vāta does not get aggravated and the bad blood becomes purified. This regimen should be continued for two or three days. 94-95.

स्नेहायोग्या तु किस्नेहममुमेव विधिं भजेत् ।
पीतवत्याश्च जठरं यमकार्कं विवेष्टयेत् ॥९६॥

If the woman is unfit for oleation therapy, the same regimen (as described above) should be adopted without the use of fats (oil or ghee) for drinking. After she has consumed the drink, her abdomen should be anointed with yamaka (mixture of two fats, oil and ghee) and tied with a band of cloth. 96.

जीर्णं स्नाता पिबेत्पेयां पूर्वोक्तौषधसाधिताम् ।
ज्यहादूर्ध्वं विदार्यादिवर्गकायेन साधिता ॥९७॥

हिता यवागूः स्नेहाख्या सात्म्यतः पयसाऽथवा ।
सप्तरात्रात्परं चास्यै क्रमशो बृंहणं हितम् ॥९८॥
द्वादशाहोऽनतिक्रान्ते पिशितं नोपयोजयेत् ।

After the digestion (of the oil consumed) she should take a bath and given a drink of peyā (thin gruel) processed with drugs mentioned earlier. From the third day onwards, yavāgū (thick gruel) processed with decoction of drugs of vidāryādi gaṇa (vide chapter 15 of sūtrasthāna) added with more of fat (ghee) should be given as found suitable; or yavāgū prepared from milk should be given. After seven days, the use of nourishing foods to be given gradually, is ideal. Meat should not be used earlier to the lapse of twelve days. 97-98.

यत्नेनोपचरेत्सूतां, दुःसाध्यो हि तदामयः ॥९९॥
गर्भबुद्धिप्रसववृद्धेदाक्षलुतिपोदनैः ।

The woman who has delevered should be nursed very carefully, for her diseases are difficult to treat because of the exhaustion caused by growth of the foetus, its birth, pain (of delevary), discharge of fluid and blood (in large quantities). 99.

एवं च मासाद्यर्धान्मुक्ताहारादियञ्जना ॥१००॥
गतसूताभिधानाः स्यात्पुनरातंघदर्शनात् ॥१००१॥

In this manner, the woman should remain under control, with the use of foods etc. described so far; for a period of one and half months, or till she gets over being called "the woman who has delevered" and till the appearance of (next) menstruation. 100-100.

इति श्रीवैद्यपतिसिंहगुप्तसनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
द्वितीये शारीरस्थाने गर्भावक्रान्तिर्नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends, the chapter called Garbhāvakrānti, the first in Sārīra sthāna of Aṣṭāṅga hrdaya saṁhitā composed by śrīmad Vāgbhāṭa son of sri vaidyapati Simhagupta.

During the eighth month, milk boiled with the roots of kapittha, bilw, bṛhati, paṭola, ikṣu and nidigdhikā should be administered; during the ninth month with sārivā, anaṅtā, payasyā and madhuyasṭi; during the tenth month with payasyā or with yasṭi madhuka, nāgara and amaradāru. 58b-60.

Garbhābhāsa—false pregnancy :—

अवस्थितं लोहितमङ्गनाया घातेन गर्भं ब्रुवतेऽनभिज्ञाः ।
गर्भाकृतित्वात्कटुकोष्णतीक्ष्णैः सृते पुनः केवल एव रक्ते ॥ ६१ ॥
गर्भं जडा भूतद्वतं वदन्ति मूर्तेर्न दृष्टं हरणं यतस्तैः ।
ओजोशक्तत्वाद्यथाऽव्यवस्थैर्भूतैरुपेक्ष्येत न गर्भमाता ॥ ६२ ॥

Finding the retention of (menstrual) blood inside, by vāta, in women and observing the signs of pregnancy, the unintelligent say that it is pregnancy. By noting the discharge of blood only after the administration of drugs which possess pungent, hot (in potency) and penetrating properties, the fools say that the foetus has been snatched away by bhūtās (evil spirits), because they feed on ojas (essence of the dhatus), or because they are beyond control. But at no time they (bhūtās) are seen eating solid bodies, and why do they forego the mother of the foetus (if they are really so)? 61-62.

*Notes :—*The above statements intimate, that mere cessation of menstrual flow temporarily is not actual pregnancy even though signs of pregnancy such as enlargement of the abdomen etc. are present. In such conditions administration of powerful drugs brings out discharge of blood but no mass from the uterus. So ignorant persons blame evil spirits for destroying the foetus. It is not true as evil spirits cannot destroy solid things, only blood coming out merely means that there is no formation of foetus at all and the condition is nothing but false pregnancy (pseudocyesis).

इति श्रीवैद्यपतिसिंहगुप्तसूनुधीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
द्वितीये शारीरस्थाने गर्भव्यापत्तम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the chapter called Garbhavyāpat—the second in Śārīra sthāna of Aṣṭāṅgaḥṛdaya saṁhitā composed by śrīmad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

तृतीयोऽध्यायः ।

Chapter—3

AṄGAVIBHĀGA ŚĀRĪRAM—(Different parts of the body)

अथातोऽङ्गविभागं शारीरं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter—Aṅgavibhāga śārīra—different parts of the body; thus revealed Ātreya and other great sages.

Aṅga-pratyāṅga—(major and minor parts) :—

शिरोऽन्तराङ्घ्रिद्वौ बाहू सक्थनीति समासतः ।
षडङ्गमङ्गं प्रत्यङ्गं तस्याङ्गिहृदयादिकम् ॥ १ ॥

Head, trunk, two arms and two legs—are in brief, the six aṅga (major parts) of the body; eyes, heart etc. are the pratyāṅga (minor parts) attached to them. 1.

शब्दः स्पर्शश्च रूपं च रसो गन्धः क्रमाद्गुणाः ।
ज्ञानिलाग्न्यम्बुधाम् एकगुणवृद्धयन्धयः परे ॥ २ ॥

Śabda (sound), sparśa (touch), rūpa (form), rasa (taste) and gaṅdha (smell) are the qualities of kha (ākāśa), anila (vāyu), agni (tejas), ambu (ap) and bhū (pṛthvi) respectively. Increase of one quality more is found in each succeeding (bhūta). 2.

*Notes :—*Śabda, sparśa, rūpa, rasa and gaṅdha are the natural characteristic guṇa (qualities/properties) of the five primary elements (pañca bhūta) when they are in their paramāṇu rūpa (atomic state). In the next stage of evolution, ākāśa bhūta gives origin to vāyu bhūta, which has two guṇa viz. śabda of ākāśa bhūta and sparśa (its own). From vāyu bhūta is born the agnibhūta which has three guṇa viz. śabda, sparśa and rūpa (its own). From agni bhūta is born the ap bhūta—which has four guṇa viz. śabda, sparśa, rūpa and rasa (its own). From ap bhūta is born the pṛthvī bhūta which has five guṇa—viz. śabda, sparśa, rūpa, rasa and gaṅdha (its own).

Bhautika śāstra—(Bhūta-body relation) :—

तत्र ज्ञात् ज्ञानि देहेऽस्मिन् भोजं शब्दो विचिकित्ता ।

वातात्स्पर्शत्वगुच्छ्रासा चहृद्दृष्ट्युपपत्तयः ॥ ३ ॥
आप्या जिह्वारसक्लेदा घ्राणगन्धास्थि पार्थिवम् ।

In this human body, from pṛthvī bhūta are (produced) the orifices (tubes, channels, pores), the ears (organs of sound perception), the sound (voice, sound of the heart, lungs, intestines etc.) and empty spaces. From vāyubhūta are (produced) the touch, the skin (organ of touch perception) and respiration. From agnibhūta are (produced) the eyes (organs of perception of light), vision, and digestion. From ap bhūta are (produced) the tongue (organ of taste perception), taste, fluids, and moisture. From pṛthvī bhūta, are (produced) the nose (organ of perception of smell), the smell and the bones. 3-3½.

Notes :—The above is a very brief description. There are many substances in the body belonging to each bhūta category which can be understood by their physical properties and functions; ear, skin, eyes, tongue and nose are the seats of sense organs (iṅdriya adhiṣṭhāna), the ear has śabdendriya (organ of sound perception), the skin has sparśaneṅdriya (organ of touch perception), the eye has rūpeṅdriya (organ of perception of light/form), the tongue has rasaneṅdriya (organ of taste perception) and the nose has ghrāṇeṅdriya (organ of smell perception).

Mātrpitṛ bhāva—(maternal and paternal derivations) :—

मृद्वन्न मातृजं रक्तमांसमज्जगुदादिकम् ॥ ४ ॥
पैतृकं तु स्थिरं शुक्रधमन्यस्थिकचादिकम् ।
चैतनं चित्तमक्षाणि नानायोनिषु जन्म च ॥ ५ ॥

Soft parts such as blood, muscle, marrow, the rectum etc. are mātrja (derived from the mother); those which are static (compact, hard) such as the semen, arteries, bones, hair etc. are pitṛja (derived from the father); from cetanā (ātma-soul) are derived the mind, the sense organs and birth (ordeal of being born) in various species of living beings. 4-5.

Notes—The doctrine of “cycle of births and deaths” is indicated in the last sentences. Ātman (soul) who is immortal, undergoes the ordeal of being born in different species of living beings depending upon the good or bad actions he performs, good actions lead to birth in good noble species while bad actions lead to birth in bad mean species. The effects of these actions do not end with death in any one life but are carried by

him to his next birth also. These are known as vāsanā. Because of this only same persons sometime exhibit extraordinary capacity of remembering and revealing incidents of their earlier lives.

Sātmyādi bhāva—(derivations from habituation etc.)—

सात्म्यजं त्वायुरारोग्यमनालस्यं प्रभा बलम् ।

From sātmya (habituation) are derived the life (duration of life), health, enthusiastic activity, radiance (brilliance in all activities, colour and complexion etc.) and strength (physical and mental). 6a.

Notes :—Sātmya is the effect of getting habituated to foods, drinks, activities, climate, place of living etc.

रसं वपुषो जन्म वृत्तिर्वृद्धिरलोलता ॥ ६ ॥

From rasa (nutrient portion of food) is derived the birth (origin) of the body (formation and development of foetus), its maintainance (continuance of life activity), growth and non-attachment (to sensual activities). 6b.

Notes :—Food is the cause for man's behaviour in respect of his sensory activities. Certain foods make for great involvement in sensual activities even neglecting one's routine imperative duties. Thus they drive the person away from persuing the path of righteousness.

Satvādiguṇa bhāva—(derivatives from primary qualities) :—

सार्विकं शौचमास्तिक्यं शुक्रधर्मरुचिर्मतिः ।
राजसं बहुमापित्वं मानक्रुद्धम्भमत्सरम् ॥ ७ ॥
तामसं भयमज्ञानं निद्राऽऽलस्यं विषादिता ।
इति भूतमयो देहः

Cleanliness, belief in gods, inclination to follow the path of pure virtue (righteousness) are sātāvika (derivations from satvaguṇa); talkativeness, pride, anger, vanity and jealousy are rājasa—(derivations from rajoguṇa); fear, ignorance, sleep, lazyness and grief are tāmasa—(derivations from tamoguṇa). Thus the body is composed of the bhūtas. 7-8a.

Notes :—Cleanliness is of three kinds—kāyika (of the body), vācika (of speech) and mānasika (of the mind); gratefulness, obligation, compassion, valour, nobility, ingenity, good memory and many such virtuous qualities are also from satvaguṇa. Bravery, ungratefulness, sensuality (pleasure seeking, especially in sexual activities) unsteadyness, and other

vices are from rajogūṇa. Committing errors, poor intellect, memory, courage and strength are some derivations from tamogūṇa. The human body like all the substances of the universe is made up of pañcabhūtas only.

Sapta tvaca—(the seven skins) :—

तत्र सप्त त्वचोऽसृजः ॥ ८ ॥

पञ्चमानात्मजायन्ते क्षीरात्सन्तानिका इव ।

In this (body), seven skins (layers of) are produced during the cooking (metabolic heat activity) of blood just as the layer of scum, during the cooking of milk. 8.

*Notes :—*The names and feature of these layers of the skin is furnished by Suśruta saṁhitā (chapter 4 of śārīrasthān) as follows—

Acobhāsini, the first layer is 1/18 in size (thickness) of a paddy grain, and exhibits colours and shades; *Lohitā*, the second is 1/16 in thickness, *śeṭā* the third is 1/12 in thickness; *Tāmrā*, the fourth is 1/8 in thickness; *vedini*, the fifth is 1/5 in thickness, *Rohiṇī* the sixth is of the size of a paddy, *Māmsadhārā* the seventh, is double the size of a paddy. Each layer is the seat for many diseases.

Sapta kalā—seven membranes :—

धातुधातुयास्तरङ्गो विपकः स्वस्वमूष्मणा ॥ ९ ॥

श्लेष्मन्नाश्वपराच्छन्नः कलास्यः काष्ठसारवत् ।

ताः सप्त

The moisture present inside the dhātu (tissues) and āśayās (organs) cooked (processsed) by their own heat (of each dhātu and āśaya) become transformed into structures called Kalā, just as essence gets formed in the trees. These are covered (coated, smeared) with śleṣman (kapha), snāyu (tendinous waxy material) or aparā (chorion); these are seven. 9-10.

*Notes :—*Identification of these structures known as kalā has still remained a problem. These are generally assumed to be thin membrane, responsible for certain specific functions. Their names and details as furnished in suśrut : saṁhitā (chapter 4 of śārīrasthāna) is as follows—

(1) *Māmsadhārā kalā*—present inside the muscles and allow the formation of net work of veins, arteries, tendons and other tubular structure. (2) *Raktadhārā kalā*— present inside the muscles and more so in the liver and spleen and holding the blood inside them. (3) *Medodharā kalā*—present in the abdomen and interior of the bones holding the bone marrow—(red marrow in small bones and yellow marrow in big bones). (4) *Śleṣmadharā kalā*—present inside the bony joints providing lubrication for easy

movement. (5) *Purīṣadhārā kalā*—present inside the pakvāśaya (intestines) and attends to the function of separation the waste (faecal matter) at the uṇḍuka (caecum). (6) *Pittadhārā kalā*—present inside the āmāśaya (stomach and duodenum) with holds the ingested food for sometime in the āmāśaya and attends to cooking of food (digestion). (8) *Śukradharā kalā*—present in the right side, two aṅguli (fingers breadth) below the opening of the orifice of the urinary bladder. Spoken in terms of modern anatomical knowledge, they may be identified as (1) *māmsadhārā kalā*—sheaths or seperating membranes of individual muscles. (2) *raktadhārā kalā*—heamopoitic membranes of liver and spleen. (3) *medodhara kalā*—membrane secreting bone marrow. (4) *śleṣmadharā kalā*—membrane secreting synovial fluid. (5) *purīṣadhārā kalā*—mucus membrane of the intestines attending to absorption. (6) *pittadhārā kalā*—mucus membrane of the stomach, duodenum and small intestine attending to digestion of food. (7) *śukradharā kalā*—membrane inside the testes and seminal ducts, producing and transporting semen.

Sapta āśaya (seven containers) :—

सप्त वाधारा रक्तस्याद्यः क्रमात् परे ॥ १० ॥

कफामपिप्तपकानां वायोर्मूत्रस्य च स्मृताः ।

गर्भाशयोऽष्टमः स्त्रीणां पित्तपकाशयान्तरे ॥ ११ ॥

*Ādhāra (āśaya)—containers/recepticles—*are seven; the first is of rakta (blood), followed by those of kapha, āma (undigested food), pitta, pakva (digested food), vāyu (vata), and mūtra (urine); in women garbhāśaya (uterus), the eighth situated in between pittāśaya and pakvāśaya.

10-11.

*Notes :—*Raktāśaya is the yakrit (liver) and plīhan (spleen); āmāśaya is the stomach and small intestine; pittāśaya is duodenum, liver and gall bladder; pakvāśaya is the large intestine inclusive of caecum; vātāśaya is large intestine inclusive of rectum; and mūtraśaya is the urinary bladder.

Koṣṭhāṅga (viscera) :—

कोष्ठानि स्थितान्येषु हृदयं क्लोम फुफ्फुसम् ।

यकृत्सीहोण्डकं वृक्को नाभिदिग्माश्वस्तयः ॥ १२ ॥

Koṣṭhāṅga (organs inside the chest and abdomen) are the hṛdaya (heart), kroma (?), phuphphusa (lungs), yakrit (liver), plīhan (spleen) uṇḍuka (caecum), two vrikka (kidneys), nābhi (umbilicus), dimbha (uterus ?), ānta (intestines) and basti (urinary bladder). 12.

Notes :—Kloma has been variously identified as trachea, right lung, gall bladder, or pancreas of these, pancreas is accepted by the majority of scholars. Similarly the identification of dimbha; generally it is identified as uterus.

Jvita dhāma (seats of life) :—

दश जीवितधामानि शिरोरसनबन्धनम् ।
कण्ठोऽहं हृदयं नाभिर्वस्तिः शुक्रौजसो गुदम् ॥ १३ ॥

The ten jivita dhāma are the śiras (head), rasana bañdhana (attachment of the tongue), kañṭha (throat), asra (blood), hṛdaya, (heart), nābhi (umbilicus), basti (urinary bladder), śukra (semen), ojas (essence of dhātūs) and guda (rectum and anus). 13.

Jāla-kaṇḍarāḍi (net-like structures, tendons etc.) :—

जालानि कण्ठराश्राङ्गे पृथक् षोडश निर्दिशेत् ।
षट् कूर्चाः सप्त सीविन्यो मेढ्रजिह्वाशिरोगताः ॥ १४ ॥
शस्त्रेण ताः परिहरेच्चतस्रो मांसरज्जवः ।
चतुर्दशस्थिसङ्घाताः, सीमन्ता द्विगुणा नव ॥ १५ ॥

There are in the body sixteen jāla (net like structures) and kaṇḍarā (big tendons) seperately; six kūrca (brush-like structures), seven sīvanī (sutures, raphae) located in the penis, tongue and head (skull), these should be spared from sharp instruments; (there are) four mānsa rajju (muscular ropes), fourteen asthisañghāta (confluence of bones), eighteen sīmañtā (border lines, dividing lines, demarcations). 14-15.

Asthī (bones)—snāyu (tendons)—peśī (muscles) :—

अस्थनां शतानि षष्टिञ्च त्रीणि दन्तनखैः सह ।
धन्वन्तरिस्तु त्रीण्याह, सन्धीनां च शतद्वयम् ॥ १६ ॥
दशोत्तरं सहस्रे द्वे निजगादाग्निनन्दनः ।
स्नाय्वनां नवशती पञ्च पुंसां पेशीशतानि तु ॥ १७ ॥
अधिका विंशतिः स्त्रीणां योनिस्तनसमाभिताः ।

Three hundred and sixty is the number of asthi (bones) inclusive of teeth and nails. Dhañvañtari (divodāsa) says they are three hundred only. The number of sañdhi (bony

joints) is two hundred and ten. Atri's son (Kṛṣṇa Ātreya) says they are two thousand; snāyu (tendons) are nine hundred, peśī (muscles) are five hundred, in men and twenty more in women located in the vaginal tract and breasts. 16-17.

Sirā (veins) :—

दश मूलसिरा हृत्स्थास्ताः सर्वसर्वतो वपुः ॥ १८ ॥
रसात्मकं वहन्त्योजस्तन्निबद्धं हि चेष्टितम् ।
स्थूलमूलाः सुसूक्ष्माग्राः पत्ररेखाप्रतानवत् ॥ १९ ॥
मिथन्ते तास्ततः सप्तशतान्यासां भवन्ति तु ।

Mūla sirā (root veins) are ten located in (attached to) the hṛdaya (heart), they transport the rasa (first fluid tissue) and ojas (essence of tissues) to the whole body; on them all the activities of the body depend. They are big at their roots and very small at their tips, and appear like the lines of a leaf (net like); thus divided they become seven hundred (in number). 18-19.

Avedhyā sirā (veins not to be cut for venesection) :—

तत्रैकैकं च शास्त्रायां शत, तस्मिन्ने वेधयेत् ॥ २० ॥
सिरां जालन्धरां नाम तिस्रश्चाभ्यन्तराभिताः ।
षोडशद्विगुणाः श्लेष्मणां, तासां द्वे द्वे तु वङ्कणे ॥ २१ ॥
द्वे द्वे कटिकतरुणं शस्त्रेणाष्टौ स्पृशेन्न ताः ।
पार्श्वयोः षोडशैकैकामूर्ध्वगां वर्जयेत्तयोः ॥ २२ ॥
द्वादशद्विगुणाः पृष्ठे पृष्ठवंशस्य पार्श्वयोः ।
द्वे द्वे तत्रोर्ध्वगामिन्यौ न शस्त्रेण परामृशेत् ॥ २३ ॥
पृष्ठवज्जठरे तासां मेहनस्योपरि स्थिते ।
रोमराज्जीमुभयतो द्वे द्वे शस्त्रेण न स्पृशेत् ॥ २४ ॥
चत्वारिंशदुरस्यासां चतुर्दश न वेधयेत् ।
स्तनरोहिततन्मूलहृदये तु पृथग्द्वयम् ॥ २५ ॥
अपस्तम्भाख्ययोरेकां तथाऽपालापयोरपि ।
श्रीवायां पृष्ठवत्तासां नीले मन्ये कृकाटिके ॥ २६ ॥
विधुरे मातृकाश्चाष्टौ षोडशेति परित्यजेत् ।
इन्द्रोः षोडश, तासां द्वे सन्धिबन्धनकर्मणी ॥ २७ ॥

In each extremity the (number of) sirās (veins) are one hundred; out of them, the four viz, one by name jālañdharā and three situated deep inside, should not be cut (for performing venesection).

In the śroni (pelvis) there are thirty two sirās; of them, two each in both vañkṣaṇa (groins), two each in both kaṭika taruṇa (crest of pelvic bone); these eight should not be touched by the sharp instrument (of venesection).

In the pārśva (flanks) there are sixteen; of them one on either side going upwards should be avoided.

In the pṛṣṭha (back) these are twentyfour on either side of the vertebral column; among them two each on either side going upwards should not be touched by the sharp instruments.

In the jaṭhara (abdomen) their number is same as in the back; out of them two on either side located above the penis on either side of the line of hair should not be touched by the sharp instrument.

In the uras (chest) there are forty; out of them the fourteen viz. two each situated at stanarohita (upper border of the breast), stanamūla (lower border of the breast), hṛdaya (region of the heart), one each at āpasthambha (left and right borders of the chest) and apalāpa (left and right borders of the back) should not be cut.

In the grīvā (neck) their number is same as in the back; among them, sixteen viz. two nīla, two manyā, two kṛkātika, two vidhura, and eight mātṛka-should be avoided.

In the hanu (lower jaw) there are sixteen; of them, the two which binds of joint (of the lower jaw with the skull) should not be cut). 20-27.

जिह्वायां हनुवत्तासामधो द्वे रसबोधने ।
 द्वे च वाचः प्रवर्तिन्यौ नासायां चतुस्तरा ॥ २८ ॥
 विशतिर्गन्धवेदिन्यौ तासामेकां च तालुगाम् ।
 षट्षष्टाशयनयोर्निमेषोन्मेषकर्मणी ॥ २९ ॥

द्वे द्वे, अपाङ्गयोर्द्वे च तासां षडिति वर्जयेत् ।
 नासानेत्राभिताः षष्टिललाटे, स्थपनीश्रिताम् ॥ ३० ॥
 तत्रैकां, द्वे तथाऽऽवर्तौ, चतस्रश्च कचान्तगाः ।
 सत्तैवं वर्जयेत्तासाम् कर्णयोः षोडशात्र तु ॥ ३१ ॥
 द्वे शब्दबोधने शङ्खौ सिरास्ता एव चाश्रिताः ।
 द्वे शङ्खसन्धिगे तासाम् मूर्ध्नि द्वादश तत्र तु ॥ ३२ ॥
 एकैकां पृथगुत्क्षेपसीमन्ताधिपतिस्थिताम् ।
 इत्यवेभ्यविभागार्थं प्रत्यङ्गं वर्णिताः सिराः ॥ ३३ ॥
 अवेभ्यस्तत्र कात्स्न्येन देहेऽष्टानवतिस्तथा ।
 सङ्कीर्णां प्रथिताः क्षुद्रा वक्राः सन्धिषु चाश्रिताः ॥ ३४ ॥

In the jihvā (tongue) their number is same as in lower jaw (sixteen); of them two lower ones which make for taste perception and two which make for speech (should not be cut). In the nose there are twenty four; of them, the two responsible for smell perception and one in the palate should not be cut.

In the eyes they are fifty six; of them, six viz, two each which do the closing and opening of the eyelids; the two situated at the apāṅga (the outer angle of the eye) (one in each eye) should be avoided.

In the forehead there are sixty; out of them, the one located at the sthapani, two at the āvarta, four at the border line of the hair—these seven should be avoided.

In the ears there are sixteen; of them two responsible for perception of sound should be avoided. In the śaṅkha (temples) also they are of the same number (sixteen); of them, two situated at the joints of the temples should not be cut.

In the head there are twelve; of them, one each located at the utkṣepa (at the border line of hairs), sīmaṅta (sutures in the skull) and adhipati (bregma in the centre of the skull) (total eight) should not be cut.

Thus was described the sirās (veins) in each part of the body, ninetyeight (in total) for the whole body which are not to be cut (for venesection); apart from these, those (sirās)

which are fused together, formed into lumps, very minute, curved and located inside joints also should not be cut (for blood letting). 28-34.

Sirā vibhāga (classification of veins) :—

सासां शतानां सप्तानां पादोऽत्रं वहते पृथक् ।
वातपित्तकफैर्जुष्टं शुद्धं चैवं स्थिता मलाः ॥ ३५ ॥
शरीरमनुगृह्णन्ति पीडयन्त्यन्यथा पुनः ।

Out of the seven hundred sirās (veins) one fourth of them (one hundred seventyfive) carry blood vitiated by vāta, pitta, kapha and pure (unvitiated) blood seperately. The mala (doṣa), remaining so (within their normal state) sustain the body, while, on the other hand (in their abnormal state) they cause troubles to the body. 35.

तत्र श्यावारुणाः सूक्ष्माः पूर्णरक्ताः क्षणात्स्विराः ॥ ३६ ॥
प्रस्पन्दिन्यश्च वातात्त्रं वहन्ते पित्तशोणितम् ।
स्पर्शोष्णाः शीघ्रवाहिन्यो नीलपीताः कफ पुनः ॥ ३७ ॥
गौर्यः स्निग्धाः स्थिराः शीताः संसृष्टं लिङ्गसङ्करे ।
गूढाः समस्थिताः स्निग्धा रोहित्यः शुद्धशोणितम् ॥ ३८ ॥

Those (veins) which are bluish-red in colour, small, (sometime) full and (some time) empty momentarily and having throbbing (pulsations) are carrying blood mixed with vāta; those which are warm to touch, of quick pace (rate), bluish-yellow in colour are carrying blood mixed with pitta; those which are white in colour, smooth, static (immovable, firm, hard) and cold to touch are carrying blood mixed with kapha; mixture of these signs indicate mixture of doṣās. Those which are deep seated, evenly placed, smooth and of slight red colour are carrying pure blood (unmixed with the doṣās). 36-38.

*Notes :—*The ancient view of the existence of separate veins and different kinds of blood is misleading, there is only one venous network covering the entire body and only one kind of blood. The blood is the medium for the doṣās (vāta, pitta and kapha) also to travel through the body. When the doṣās are in their normal quantity, the blood is said to be pure. When one or more of the doṣās undergo increase in their quantity which is abnormal, the blood is said to be vitiated/impure. When such vitiated

blood travel through the veins, they (doṣās) exhibit their characteristic signs in the vein also, which can be recognised in in the one and the same vein. It should also be remembered that the term 'sirā' stands for both veins and arteries. Recognition of increase of doṣās is attempted by nāḍiparīkṣā (examination of the pulse) which is actually noting the features of the radial artery at the wrist.

Dhamanī (arteries) :—

धमन्यो नाभिसम्बद्धा विशतिश्चतुस्तरा ।
ताभिः परिघृता नाभिश्चक्रनाभिरिवारकैः ॥ ३९ ॥
ताभिश्चोर्ध्वमधस्तिर्यग्देहोऽयमनुगृह्यते ।

Dhamanis, attached to the nābhi (umbilicus) are twenty-four; surrounded by them, the umbilicus resembles the axle hole of a wheel surrounded by spokes. By these (dhamanīs) spreading upwards, downwards and sideways-the entire body is maintained (with supply of nourishment). 30-39½.

*Notes :—*The term 'dhamanī' literally means 'that which throbs' 'having pulsation' hence denotes an artery; the above description of the umbilicus being the centre of the arterial system pertains to foetal life. After birth, the heart becomes the centre.

Bāhya srotas (external orifices, channels) :—

स्रोतांसि नासिके कर्णौ नेत्रे पाय्वास्यमेहनम् ॥ ४० ॥
स्तनौ रक्तपथश्चेति नारीणामधिकं त्रयम् ।

Srotas (orifices, channels, passages) are : the two in the nose, two in the ears, two in the eyes, one of the rectum, one of the mouth and one of the urethra; in women; there are three more, two in the breasts and one of the passage of blood (menstrual fluid). 40.

*Notes :—*These orifices are big (wide) in size, open to the exterior and nine in number, hence, these are also called as sthūla srotas, bāhya srotas, nava dvāra, nava chidra (nine cuts or doors of the body).

Abhyañtra srotas (internal channels) :—

जीवितायतनान्यन्तः स्रोतांस्याहुस्त्रयोदश ॥ ४१ ॥
प्राणधातुमलाग्मोत्रवाहीनि अहितसेवनात् ।
तानि दुष्टानि रोगाय, विशुद्धानि सुखाय च ॥ ४२ ॥

Srotas which are internal are said to be thirteen and are seats of life (activities essential for existence of life); they are, one each of prāṇa (respiration), the dhātus (the seven basic tissues), the malās (the three chief wastes), ambu (water) and anna (food).

These getting vitiated (becoming abnormal) by indulgence in unsuitables (foods and activities) give rise to diseases; when unvitiated (normal) these make for health. 41-42.

स्वधातुसमवर्णानि वृत्तस्थूलान्यणानि च ।
स्रोतांसि दीर्घाण्याकृत्या प्रतानसदृशानि च ॥ ४३ ॥

These possess the same colour as their dhātu (tissue in which they are present), are circular, big (wide) or small (minute), long and resemble the net-like lines of a leaf. 43.

आहारश्च विहारश्च यः स्याद्दोषगुणैः समः ।
धातुभिर्विगुणो यश्च स्रोतसां स प्रदूषकः ॥ ४४ ॥

Foods and activities which possess qualities similar with those of the doṣās and dissimilar with those of the dhātus are the vitiators of the srotas. 44.

Srota duṣṭi (abnormalities of the channels) :—

अतिप्रवृत्तिः सङ्को वा सिराणां ग्रन्थयोऽपि वा ।
विमार्गतो वा गमनं स्रोतसां दुष्टिलक्षणम् ॥ ४५ ॥

Atipravṛtti (increase of structure or function), Saṅga (decrease of structure or function), Sirā (srotas) graṅthi (formation of lumps, tumors, thickening, etc.) and Vimārga gamana (movement in unusual or wrong paths) are the Srota duṣṭi lakṣaṇa (signs of abnormality of srotas). 45.

बिसानामिव सूक्ष्माणि दूरं प्रविस्तृतानि च ।
द्वाराणि स्रोतसां देहे रसो यैरुपचीयते ॥ ४६ ॥

The orifices (openings/mouths) of the srotas are minute small, spread long and far, like those in the lotus stalk; through them rasa (fluid tissue carrying nutrition) nourishes (all the parts of the body). 46.

व्यथे तु स्रोतसां मोहकम्पाध्मानवमिज्वराः ।
प्रलापशूलविष्णुमूत्ररोघा मरणमेव वा ॥ ४७ ॥
स्रोतोविद्धमतो वैद्यः प्रत्याख्याय प्रसाधयेत् ।
उद्धृत्य शल्यं यत्नेन सद्यः क्षतविधानतः ॥ ४८ ॥

If the srotas are injured, delusion/loss of consciousness, tremors, flatulence, vomiting, fever, delerium, pain in the abdomen, suppression of feaces and urine and even death may occur. Hence the physician should first inform the relatives of the person who has injury to srotas, about the incurability and then do treatment, remove the foreign body with all out efforts and treat the wound in the same way as treating a recent/fresh wound. 47-48.

*Notes :—*In addition to the above, some more details about these internal srotas available in Aṣṭanga saṅgraha (chapter 6 of Śārīrasthāna) are furnished here : "Srotas are thirteen in number viz, 1. Prāṇavaha-srotas-its chief organs are the hṛdaya (heart) and the mahāsrotas (alimentary tract), it gets vitiated (becomes abnormal) by dryness and depletion (of tissues), suppression of thirst, hunger, and other urges of the body etc. Respiration-increased, decreased, difficult or interrupted, accompanied with pain and sound are the (chief) signs of vitiation; treatment for these is the same as that of śvāsa (dyspnoea). 2. Ambuvaha (udakavaha) srotas-its chief organs are tālu (palate) and kloma (pancreas), it gets vitiated by āma (uncooked food), fear, excess of alcoholic drinks, dry foods, suppression of thirst etc; severe thirst, dryness of the mouth, ringing in the ears and unconsciousness are signs of its vitiation, treatment for these is same as that of tṛṣṇā (thirst). 3. Annavaha srotas-its chief organs are the āmāśaya (stomach) and vāmapārśva (left flank/oesophages). 4. Rājavaha srotas its chief organs are the hṛdaya (heart) and the ten dhāmāni (blood vessels). 5. Raktavaha srotas-its chief organs are yakṣt (liver) and pīlhan (spleen). 6. Māmsavaha srotas-chief organs are the snāyu (tendons) and tvak (skin). 7. Medovaha srotas chief organs are the two vṛkka (kidneys) and māmsa (muscles). (vapāvahana or pancreas in Caraka). 8. Asthivaha srotas chief organs the jaghana (pelvis) and medas (fat). 9. Majjavaha srotas- chief organs are the pārśva (joints) and asthi (bones). 10. Śukravaha-srotas-chief organs are the two stana (breasts), the two muṣka (scrotum or the testes to be more precise), Caraka includes śephas (penis) also. 11. Mūtravaha srotas-chief organs are the basti (urinary bladder) and the two vankṣaṇa (groins). 12. Purīṣavaha srotas-chief organs are pakvāśaya (large intestine) and sthūlaśāntṛa (sthūla guda-rectum according to Caraka. 13. Svedavaha-srotas-chief organs are madas (fat) and romakūpa (hair follicles).

Srotas are so called because they have sraṇa (secretion, exude fluid materials).

From the foregoing description and other relevant information from other treatises, modern scholars are inclined to understand the internal srotas as minute pores in the wall of the cells of the primary tissues of the body and the thirteen kinds of srotas thus referring to the functional system of the body, viz.; prāṇavaha srotas—respiratory system, annavaha srotas—digestive system and so on.

Jāṭharāgni (fire-like agency in the stomach-duodenum) :—

अन्नस्य पक्ता पित्तं तु पाचकाख्यं पुरेरितम् ।
दोषधातुमलादीनामूष्मेत्यात्रेशशासनम् ॥ ४९ ॥

Pācaka pitta, as described earlier (in chapter 12 of sūtra-sthāna) is the one that cooks (digests) the food; Ātreya proclaims that there is ūsmā (heat, fire-like agency) in (each one of) the doṣa, dhātu and mala. 49.

*Notes :—*Pācaka pitta is present inside the jāṭhara and cooks the ingested food, hence it is variously called as jāṭharāgni, koṣṭhāgni, kāyāgni, audaryāgni and also as vaiśvānara.

तदधिष्ठानमन्नस्य ग्रहणाद्ग्रहणी मता ।
सैव घन्यन्तरिमते कला पित्तधराहया ॥ ५० ॥
आयुरारोम्यधीर्यौजोभूतधात्वग्निपुष्टये ।
स्थिता पकाशयद्वारि भुक्तमार्गार्गलेव सा ॥ ५१ ॥
भुक्तमामाशये रुष्वा सा विपाच्य नयत्यधः ।
बलवत्यबला त्वन्नमाममेव विमुञ्चति ॥ ५२ ॥
ग्रहण्या बलमग्निर्हि स चापि ग्रहणीबलः ।
दूषितेऽभावतो दुष्टा ग्रहणी रोगकारिणी ॥ ५३ ॥
यदन्नं देहघात्वौजोबलवर्णादिपोषणम् ।
तत्राग्निर्हेतुराहारान्नं ह्यपकाद्ग्रसादयः ॥ ५४ ॥

Its (pācaka pitta vis a vis jāṭharāgni) seat is grahaṇī duodenum) so called because it withholds the food (for a certain time inside the āmāśaya (stomach) to facilitate digestion). In the opinion of Dhañvaṅtari it is the kalā known as pittadharā. Situated at the entrance of the pakvāśaya (intestines) and acting as a bolt to the door of pathway /channel of food, it is responsible for duration of life, health,

valour, ojas (essence of the dhatu), strength of (all) the bhūtāgni and dhātvgni.

When it (grahaṇī) is strong, it with-holds the ingested food in the āmāśaya (stomach), cooks (digests) it well and then brings it down [into the pakvāśaya (intestines)] but when weak it allows even uncooked (undigested) food [into the pakvāśaya (intestines)].

The strength of the grahaṇī is from agni itself, and itself (strength of agni) is from grahaṇī; when the agni undergoes vitiation, it (grahaṇī) also gets vitiated and produces diseases.

That food which bestows nourishment to the dhātus of the body, ojas, strength, colour (and complexion) etc. is really made so by the agni, which is the cause for its cooking (digestion); rasa and others (dhātu) do not get (formed and nourished) by uncooked (undigested) food. 50-54.

Aharapaka (digestive processes) :—

अन्नं कालेऽभ्यवहतं कोष्ठं प्राणानिलाहृतम् ।
द्रवैर्विमिश्रसङ्घातं नीतं क्षेपेन मार्दवम् ॥ ५५ ॥
सन्भुक्षितः समानेन पचत्यामाशयस्थितम् ।
भौदर्योऽग्निर्यथा बाह्यः स्थालीस्थं तोयतण्डुलम् ॥ ५६ ॥

The food ingested at the proper time, is drawn into the alimentary tract by the prāṇavāta; its hard/big masses split and made soft by the liquid; then the audaryāgni (jāṭharāgni—fire-like agency) activated by samānavāta cooks the food present in the āmāśaya (stomach) just like the external fire cooks the rice and water kept in the pot. 55-56.

आदौ पद्मसमप्यन्नं मधुरीभूतमीरयेत् ।
फेनीभूतं कफं, यातं विदाहादम्लतां ततः ॥ ५७ ॥
पित्तमामाशयात्कुर्याच्छयवमानं, च्युतं पुनः ।
अग्निना शोषितं पक्वं पिरिडितं कटुं मारुतम् ॥ ५८ ॥

Although the food consists of all the six tastes, it first becomes madhura (sweet) and gives rise to the production of kapha, of frothy nature; next undergoing further cooking

it becomes amla (sour) and gives rise to the production of pitta; then getting expelled from the āmāśaya (stomach) it gets dried, becomes solid and kaṭu (pungent) and gives rise to the production of vāta. 57-58.

Notes :—The three successive stages of transformations—the madhura, amla and kaṭu—are known as Avasthāpāka, each one leading to the production of kapha, pitta and vāta respectively. All these three stages together form the first phase of digestion of food.

भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनाभसाः ।

पञ्चाहारगुणान्स्वान् स्वान् पार्थिवादीन् पचन्त्यनु ॥ ५९ ॥

The five ūṣmā (agni) (fire-like agency) viz, bhauma, āpya, āgneya, vāyavya and nābhasa, cook the pāṛthiva and other qualities of foods; each of its own kind, respectively. 59.

Notes :—Bhauma (pāṛthiva), āpya, āgneya, vāyavya and nābhasa-kinds of agni are known as bhūtāgnis. They are present in the jaṭharāgni itself and derive strength from it, and commence their actions after the three avasthāpāka are completed. Each bhūtāgni acts upon its own kind of materials the food, pāṛthivāgni acts on pāṛthiva materials, āpyāgni on āpya materials and so on. This activity of the bhūtāgni is known as Niṣṭhāpāka which is the second phase of digestion.

यथास्वं ते च पुष्णान्ति पक्वा भूतगुणान् पृथक् ।

पार्थिवाः पार्थिवानेव शेषाः शेषांश्च देहगान् ॥ ६० ॥

They (qualities of food) after undergoing cooking, nourish the qualities (materials of the body i.e, doṣās, dhātus and mala), pāṛthiva qualities (of the food) nourish pāṛthiva qualities (materials of the body) only, and the rest the others (respectively). 60.

Notes :—After Niṣṭhāpāka, the pāṛthiva qualities of the food become the nourishment of the pāṛthiva category of materials (such as bones, muscles etc); āpya qualities nourish only āpya materials (kapha, rasa lakṣa, medas, majja, mutra etc), vāyaviya qualities nourish vāyaviya materials (vāta skin, etc), nābhasa qualities nourish nābhasa materials (empty spaces, ears etc), In this manner the different qualities of food provide nourishment to the materials of the body.

किं सारं तत्पक्वमन्नं सम्भवति द्विधा ।

तत्राच्छं किंमन्नस्य मूत्रं विद्यादन्नं शक्यत् ॥ ६१ ॥

The digested food (after both phases of digestion) gets divided into two parts viz, kiṭṭa (waste) and sāra (essence). The fine (liquid) portion of waste product of food becomes mūtra (urine) and the solid portion becomes śakṛt (faeces).

सारस्तु सप्तभिर्भूयो यथास्वं पच्यतेऽग्निभिः ।

The sāra (essence) undergoes further cooking (transformation) by the seven agnis of their own, (dhatvagni present in each dhātu).

Dhatu parināma (tissue metabolism) :—

रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च ॥ ६२ ॥

अस्थौ मज्जा ततः शुक्रं शुक्राद्गर्भः प्रजायते ।

From rasa, rakta gets formed, then māmsa (from rakta), from māmsa, medas gets formed, then asthi from medas; from asthi, majja gets formed, then the śukra (from majja), from śukra the garbha (embryo) gets formed.

Notes :—The sāra (essence) of food also known as āhārārasa gets absorbed in the pakvāśaya (the small and large intestines) and undergoes further transformation and becomes rasa dhātu—the first dhātu. It contains nutritive materials (poṣaka amśa) required by all the other dhātus. It travels to all the tissues through the internal srotas present in the dhātus and supplies them their nutrition. These nutritive materials are acted upon by the dhātvgni, present in each dhātu. After this, two kinds of materials get formed viz, sāra (essence) and kiṭṭa (waste). The sāra (essence) is again of two kinds viz 1. sthūla (gross) which is more in quantity, is made use of by the same dhātu for its own growth. 2. sūkṣma (fine)—which is less in quantity, is the moiety required for the formation of the next succeeding dhātu. Thus rasadhātu contributes some materials to māmsa and so on. Hence it is said that one dhātu is the food for the other. The rasa dhātu, so called because it is constantly circulating, carries these materials also from one dhātu to the other. Hence the above description of “the proceeding dhātu giving birth to its succeeding dhatu”. The last dhātu the-sukra-leads to the formation of the embryo.

Rasa dhātu carrying nutrition to all the dhātus and the formation of the seven dhātus has been explained by commentators like Cakrapānidatta, with three Nyāyas (analogies) viz, kṣīra dadhi nyāya, kedārikulyā nyāya and khalekapota nyāya.

1. kṣīradadhi nyāya—just as the milk gets converted into curds, curds into butter and butter to ghee, the rasa dhātu becomes raktadhātu, rakta

becomes māmsa and so on. This explanation has been rejected as it cannot explain the formation of sāra and kiṭṭa.

2. khale kapota nyāya—just as pigeons from far and near come to the heap of corn kept at one place, pick up their requirement and go back to their dwellings, so also each dhātu picks up its requirement from the pool of rasa dhātu (in the pakvāsaya). This analogy has also been rejected as it does not provide for circulation of rasadhātu.

3. Kedarikulyā nyāya—just as a vast field of crops, divided into small plots, each one supplied with water by small channels, thus supplying nutrition to all the crops at their own places; the water of one plot flowing into its next in small quantities, rasa dhātu also flows through small channels (internal srotas), supplying nutrition to all the dhātus remaining in their own places. This analogy answering to all the provisions (chiefly the circulation of rasadhātu, existence of srotas contribution of moities from one dhātu to the other etc. has been accepted.

The presence of fire like agency in each tissue, the process of pāka (cooking, digestion, transformation) the production of essence and waste in each dhātu, formation and development of dhātu one after the other, ensuring the growth of the body all these are known as Dhātū pariṇāma (tissue metabolism).

कफः पित्तं मलाः खेषु प्रस्वेदो नखरोम च ॥ ६३ ॥
स्नेहोऽक्षित्वग्निशामोजो धातूनां क्रमशो मलाः ।

Kapha, pitta, kha mala (the waste products of the external srotas) sweda (sweat), nakha (nails) and roma (hair), fatty material of the eyes, skin and feaces; and the ojas (essence of dhatu) are the mala (wastes) of the dhātus respectively. 63.

Notes:—kapha is the waste product of rasadhātu, pitta is of rakta, excretions of the eyes, nose, mouth are the wastes of māmsa; sweat is of medas; nails and hair are of asthi; fatty material of feaces, eyes, skin etc. are of majja, and ojas is the waste product of śukra.

प्रसादकिट्टौ धातूनां पाकादेवं द्विघटितः ॥ ६४ ॥

The essence and wastes of dhātus are produced only after pāka (digestion/transformation in the dhātus). 64.

परस्परौपसंस्तम्भाद्वातुस्नेहपरस्परा
केचिदाहुरहोरात्रात्पडहादपरे, परे ॥ ६५ ॥
मासेन याति शुक्रत्वमन्नं पाकक्रमादिभिः ।
सन्तता भोज्यधातूनां परिवृत्तिस्तु चक्रवत् ॥ ६६ ॥

The continuity of evolution of dhātus is because of the intimate interrelationship (between the preceding and the succeeding dhātu).

Some (authorities) say, that the food gets converted to śukra (last dhātu) in one day; some say, after six days; and yet others, after one month, after undergoing series of pāka (digestion and transformation);

The transformation of bhojya dhātus (nutrient tissues, small quantities of essence of the preceding tissue) goes on uninturrted like the (movement of) wheel. 65-66.

वृष्यादीनि प्रभावेण सद्यः शुक्रादि कुर्वते ।
प्रायः करोत्यहोरात्रात्कर्मान्यदपि भेषजम् ॥ ६७ ॥

Aphrodisiacs (drugs etc.) by their special effects, produce śukra etc. immediately. Probably other medicines also produce their actions (effects) by a day and night. 67.

व्यानेन रसधातुर्हि विश्लेषोचितकर्मणा ।
युगपत्सर्वतोऽन्नत्वं देहे विश्लिष्यते सदा ॥ ६८ ॥

Rasa dhātu itself gets circulated by the proper (normal) activity of vyānavāta, throughout the body, continuously, at all times.

श्लिष्यमाणः सर्वैगुण्याद्भ्रसः सञ्जति यत्र सः ।
यस्मिन्विहारं कुर्वते स्नेहं वर्षमिव तोयदः ॥ ६९ ॥
दोषाणामपि चैवं स्यादेकदेशप्रकोपणम् ।

When the rasa dhātu accumulates/stagnates at any place due to the abnormality of the kha (srotas inside the dhātus) it gives rise to diseases in that place, just as clouds (stagnating at one place) bring about rain. Like wise the doṣās also undergo aggravation (increase) at any one place (due to stagnation). 69-70a.

Notes:—The chief seat of rasa is hṛdaya (heart) which is the seat of vyāna vāta also. Vyāna pushes the rasa through the sirās and dhāmanīs (blood vessels), and causes its circulation inside the sūkṣma srotas present in the dhātus. When these srotas become abnormal (the four kinds of sroto duṣṭi mentioned earlier) due to indulgence in unhealthy foods and

activities, the circulation of rāsa is obstructed (partially or completely) at the site of such abnormality. Obstruction leads to accumulation. Rāsa dhātu is the medium of transport of the doṣas (vāta, pitta and kapha) also. So when there is accumulation of rāsa at any place there is accumulation of doṣas also. Both the two together give rise to the onset of diseases at that place.

Jāṭharāgni pradhānāyam (importance of gastric fire) :—

अन्नभौतिकधात्वन्निकर्मति परिभाषितम् ॥ ७० ॥
 अन्नस्य पक्वा सर्वेषां पक्वणामधिको मतः ।
 तन्मूलास्ते हि तद्बुद्धिश्चतुर्द्विषयात्मकाः ॥ ७१ ॥
 तस्मात्तं विधिवद्युक्तैरन्नपानेन्धनैर्हितैः ।
 पालयेत्प्रयतस्तस्य स्थितौ ह्यायुर्वलस्थितिः ॥ ७२ ॥

Thus, was described the activities of the agni of anna, (fire-like agency responsible for digestion of food known as koṣṭhāgni, jāṭhrāgni, kāyāgni etc.), the bhūta (the five bhūtāgni) and the dhātu (the seven dhātvaṅni). Among all these digestive agencies, that which cooks the food (i. e. jāṭharāgni, koṣṭhāgni) is great (in strength), it is the root (chief cause) for them (bhūtāgni and dhātvaṅni); its increase and decrease make for their increase and decrease respectively; so it should be preserved (maintained normal) with great effort (care), by the proper use of suitable foods and drinks; on its normalcy depend the life span, and condition of strength (of the person). 71-72.

Jāṭharāgni bheda (kinds of gastric fire) :—

समः समाने स्थानस्थे विषमोऽग्निर्विमार्गणे ।
 पित्ताभिमूर्च्छिते तीक्ष्णो मन्दोऽस्मिन्कफपीडिते ॥ ७३ ॥

It (jāṭharāgni) is sama (normal) when samāna vāta is in its normal seat (or condition); it becomes viṣama (erratic) when samāna vāta is in the wrong path (or increased); it is tikṣṇa (very powerful) when (the samānavāta is) associated with pitta, and it is maṇḍa (weak) when (samāna vāta is) associated with kapha. 73.

समोऽग्निर्विषमस्तीक्ष्णो मन्दश्चैवं चतुर्विधः ।

Thus the agni is of four kinds-Sama (normal), Viṣama (erratic, unsteady), Tikṣṇa (strong) and Maṇḍa (weak),

यः पचेत्सम्यगेवान्नं भुक्तं सम्यक् समस्त्वसौ ॥ ७४ ॥
 विषमोऽसम्यगप्याशु सम्यग्वाऽपि चिरात्पचेत् ।
 तीक्ष्णो वह्निः पचेच्छीघ्रमसम्यगपि भोजनम् ॥ ७५ ॥
 मन्दस्तु सम्यगप्यन्नमुपयुक्तं चिरात्पचेत् ।
 कृत्वाऽऽस्यशोषादोपास्त्रकृजनाध्मानगौरवम् ॥ ७६ ॥

That which cooks (digests) the properly ingested food at the proper time is Samāgni (normal); that which cooks the food sometimes too quickly though it is improperly consumed (at improper time, more in quantity etc.) and some times too slow, though the food is properly consumed (at proper time and in usual quantity), is Viṣamāgni; Tikṣṇāgni is that which digests the food too quick even though the food is improper (or more in quantity); Mandāgni is that which digests the food even though proper, after a long time producing dryness of the mouth, noise in the abdomen, gurglings of the intestines, flatulence, and heavyness. 76.

*Notes :—*Āyurveda attaches great importance to the jāṭharāgni-digestive activity in the gastrointestinal tract. Health and ill-health depend on it. Almost all organic diseases (of both the body and mind) are said to arise from abnormal states of digestive activity. Hence the utmost need to preserve its normalcy.

Trividha bala (three kinds of strength) :—

सहजं कालजं युक्तिकृतं देहबलं त्रिधा ।
 तत्र सत्त्वशरीरोत्थं प्राकृतं सहजं बलम् ॥ ७७ ॥
 वयस्कृतमृत्युत्थं च कालजं, युक्तिजं पुनः ।
 विहाराहारजनितं तथोर्जस्करयोगजम् ॥ ७८ ॥

Sahaja, kālaja and yuktikṛta—are the three kinds of strength of the body. Among them, Sahaja is that which is due to satva guṇa etc. (body having excellence of all the tissues and of the mind) and which is natural (born with, innate to the body); Kālaja is that due to season and age of the person), Yuktija is that due to (accruing from) activities, foods and effect of rejuvenators (drugs etc.), 77-78.

Notes :—Bala or strength is of two kinds viz, (1) karmaśakti—capacity to do work and (2) vyādhikṣamitva—capacity to resist or withstand diseases. Both these, are included in the three fold classification mentioned in the above verse. *Sahaja* is the inborn or natural strength and is attributed to the predominance of satva guṇa. *Kāla* or seasonal strength during winter and youth man's strength is optimum while during summer, infancy, young age and old age it is minimum, due to the effect of climate and condition of tissues and organs of the body, *Yuktikṛta* means artificially created; by habitual use healthy foods and activities, avoidance of unhealthy or poison—like foods and drinks, and use of medicines (rejuvenators, tonics, aphrodisiacs, serums and vaccines etc.). Habitat, race, familial traits, planetary influences at the time of birth, condition of the seeds (spermatozoan and ovum), the womb, and also of the mind are the other factors influencing the strength of man.

Trividha deśa (three kinds of habitat) :—

देशोऽल्पवारिद्रुनगो जाङ्गलः स्वल्परोगदः ।
आनूपो विपरीतोऽस्मात्समः साधारणः स्मृतः ॥ ७९ ॥

The country (reigon of land) which has less of water (resources), vegetation and mountains is (known as) *Jāṅgala* (arid, dry, desert like), It produces few diseases (in man and animals). *Ānūpa* (marshy, wet, water logged) is its opposite. *Sādhāraṇa* (moderate) is that which is *sama* (moderate) neither too less nor too much of these features). 79.

Notes :—Number of diseases affecting man is great in *ānūpa* (marshy) region, less in *jāṅgala* (arid) and of moderate number in *sādhāraṇa* (moderate) regions; so also the longevity of life, people of *ānūpa* regions have short span of life, people of *jāṅgala* regions have long span and those of *sādhāraṇa* regions have moderate span. *Vāta* is predominant in *jāṅgala* and people suffer from more of *vāta* diseases; *kapha* is predominant in *ānūpa* and *kapha* diseases are more in the people of this region; in *sādhāraṇa* region, there is no such doṣas predominance, any doṣa may get aggravated by the effect of the foods and activities indulged.

Dhatu pramāṇa (quantity of tissues) :—

मज्जमेदोवसामूत्रपित्तश्लेष्मशकृत्स्यसुकृ ।
रसो जलं च देहेऽस्मिन्नेकैकाञ्जलिचरितम् ॥ ८० ॥
पृथक् स्वप्रसृतं प्रोकमोजोमस्तिष्करेतसाम् ।
द्वावञ्जली तु स्तम्भस्य चत्वारो रजसः स्त्रियाः ॥ ८१ ॥
समघातोर्दिदं मानं विद्याद्भृशसयावतः ॥ ८२ ॥

(The quantity of) *majja* (marrow), *medas* (fat), *vasā* (muscle fat), *mūtra* (urine), *pitta*, *śleṣman* (kapha), *śakṛt* (feces) *asṛk* (blood), *rasa* (plasma) and *jala* (water, body fluids like lymph) are in this body, one *añjali* more in their successive order (quantity of); *ojas* (essence of dhātu), *maṣṭiṣka* (brain matter) and *retas* (semen) are one *prasṛta* each; in women *stanya* (breast milk) is two *añjali* and *rajas* (menstrual fluid) four *añjali*; these are the measures when they are normal and on these (measure) the increase and decrease (of dhatu and others) have to be understood (determined).

Notes :—*Anjali* is 192 ml. and *prasṛta* 96 ml. approximately.

Deha prakṛti (human constitution/temperament) :—

शुक्रासृग्गर्भिणीभोज्यचेष्टामर्माशयतुषु ।
यः स्याद्दोषोऽधिकस्तेन प्रकृतिः सप्तधोदिता ॥ ८३ ॥

Depending on the doṣa that is predominant in the *śukra* (semen or the spermatozoan to be more specific), *asṛk* (menstrual blood or the ovum to be more specific) at the time of their union, in the *bhojya* (food), *ceṣṭā* (activities) of the *garbhiṇī* (pregnant woman), *garbhāśaya* (uterus) and *ṛtu* (season)—seven kinds of *prakṛti* (human constitution) are produced. 83.

Notes :—The seven kinds of *prakṛti* are counted as follows; three *ekadoṣaja*—one from each doṣa viz; *vātaja*, *pittaja* and *kaphaja*; three *dvidoṣaja/dvandva doṣaja* or *samsargaja*—from the combination of two doṣās viz *vata+pittaja*, *vata+kaphaja* and *kapha+pittaja*; one *tridoṣaja*, *sammiṣraja* or *sannipātaja*—from the combination of all the three doṣas. The features of these kinds are described further.

Vata prakṛti (Nervous temperament) :—

विभुत्वादाशुकारित्वाद्दलित्वाद्भ्यकोपनात् ।
स्वातन्त्र्याद्दुरोगत्वाद्दोषाणां प्रबलोऽनिकः ॥ ८४ ॥
प्रायोऽत एव पवनाध्युषिता मनुष्या दोषात्मकाः स्फुटितधूसरकेशगात्राः ।
शीतद्विषमलघृतिस्मृतिबुद्धिचेष्टासौहार्ददृष्टिगतयोऽतिबहुप्रलापाः ॥ ८५ ॥
अल्पचित्तबलजीवितनिद्राः सप्तसक्तचलजर्जरवाचः ।
नास्तिका बहुभुजः सविलासा गीतहासमृगयाकलिलोलाः ॥ ८६ ॥

मधुराम्लपट्टणसात्म्यकाङ्क्षाः कुशदीर्घाकृतयः सशब्दयाताः ।

न दृढान् जितेन्द्रिया न चार्या न च कान्तादयिता बहुप्रजा वा ॥ ८७ ॥

नेत्राणि चैषां खरघूसराणि वृत्तान्यघारुणि सृतोपमानि ।

उन्मीलितानोव भवन्ति सुप्ते शैलद्रुमांस्ते गगनं च यान्ति ॥ ८८ ॥

अधन्या मत्सराधमाताः स्तेनाः प्रोद्धपिण्डिकाः ।

श्वश्रुगालोष्ट्रगृध्राखुकाकानूकाश्च वातिकाः ॥ ८९ ॥

Because of (properties like)—all pervading (in all the parts of the body), quick acting, strong (powerful), tendency to aggravate others (doṣās, dhātus and malas etc.), acting independently, and producing many diseases vāta is powerful among the doṣās.

Hence persons born with the predominance of pavana (vāta) generally have, hair and body which are cracked and dusky (lustreless), they hate cold, are unsteady in respect of courage, memory, thinking, movement (walking and others), friendship, vision and gait; talk more and irrelevant, possess little of wealth, strength, span of life and sleep; their voice (speaking) is obstructed, interrupted, unsteady or harsh; they are atheists, gluttons, pleasure seeking; desirous of music, humor, hunting or gambling; desirous of habituation to sweet, sour, salty and hot foods; are lean and tall in shape, produce sound during walking (kunkles in joints of the leg); are not steadfast, cannot control their senses, not civilised (brutish, impolite), not liked by women, not have many children; their eyes are rough (dry), lustreless, round, unpleasant and resemble those of the dead; lids kept open while sleeping; they dream as though roaming on the mountains, dwelling on trees and moving in the sky; persons of vātaprakṛiti are non-magnanimous, bloated with jealousy, of stealing nature and having bulged calves; they resemble (in movements, mental behaviour etc.) animals such as the dog, jackal, camel, vulture, rat and crow. 84-89.

Pitta prakṛti (bilious temperament) :—

पित्तं वह्निर्वह्निजं वा यदस्मात्पित्तोद्विकस्तीक्ष्णतृष्णाबुभुक्षः ।

गौरोष्णाकृस्ताम्रहस्ताङ्घ्रिवक्रः शूरो मानी पित्तकेशोऽपरोमा ॥ ९० ॥

इयितमाल्यविलोपनमण्डनः सुचरितः शुचिराभितवत्सलः ।

विभवसाहसबुद्धिबलान्वितो भवति भीषु गतिद्विषतामपि ॥ ९१ ॥

मेधावी प्रशिथिलसन्धिवन्धमांसो नारोणामनभिमतोऽल्पशुक्रकामः ।

आवासः पलिततरङ्गनीलिकानां भुङ्क्तेऽन्नं मधुरकषायतिकशीतम् ॥ ९२ ॥

वर्मद्वेषो स्वेदनः पूतिगन्धिभूयुष्कारक्रोधपानाशनेर्ष्यः ।

सुप्तः पश्येत्कर्णिकारान्पलाशान् दिग्दाहोल्काविद्युत्कर्णिकांश्च ॥ ९३ ॥

तनूनि पिङ्गानि चलानि चैषां तन्वल्पपक्ष्माणि हिमप्रियाणि ।

क्रोधेन मद्येन रवेश्च भासा रागं व्रजन्त्याशु विलोचनानि ॥ ९४ ॥

मध्यायुषो मध्यवलाः पण्डिताः क्लेशभीरवः ।

न्याग्रक्षकपिमार्जारयक्षानूकाश्च पित्तिकाः ॥ ९५ ॥

Pitta is fire itself or born from fire; hence persons having predominance of pitta, have very keen (severe) thirst and hunger; are white (in the colour of the skin) and warm in body; possess coppery red palms, soles and face; are brave and proud; have brown and scanty hair; are fond of women, garlands, unguents (perfumeries); are of good behaviour, clean, affectionate to dependents, desirous of grandeur, adventure have mental power (ability) of facing fear and enmity; highly intellegent, possess very loose and lean joints and muscles; do not like women; possess less of semen and sexual desire; possess grey hair, wrinkles, and blue patches on the skin; consume food which is sweet, astringent, bitter and cold; hate sunlight (and heat); perspire heavily, emit bad smell from the body; expel faeces frequently, have more anger, eating, drinking (wine) and jealousy; while in sleep dream of (flowers of) karṇikāra and palāśa, forest fire, meteor, lightning/thunder bolt, bright sunrays and fire; their eyes are thin (small), brown, unsteady with thin and few eyelashes; eyes desirous of cold comfort, becoming red very quick by anger, drinking wine and exposure to sunlight. Persons of pitta prakṛti are of medium life—span, medium strength, highly learned, afraid of discomfort and resemble (in behaviour) animals like the tiger, bear, ape, cat and yakṣa. 90-95.

Kapha prakṛti (phlegmatic temperament) :—

श्लेष्मा सोमः श्लेष्मलस्तेन सौम्यो गूढस्निग्धस्त्रिष्टसन्ध्यस्थिमांसः ।

धृत्तुद्दुःखक्लेशधर्मैरतप्तो बुद्ध्या युक्तः सात्त्विकः सत्यसन्धः ॥ ९६ ॥

प्रियङ्गुर्वाशरकारुशरुगोरोचनापद्मसुवर्णवर्णः ।
 मलम्बबाहुः पृथुपीनवक्त्रा महाललाटो घननीलकेशः ॥१७॥
 मृदङ्गः समसुविभक्तचारुदेहो बद्धोजोरतिरसशुक्रपुत्रभृत्यः ।
 धर्मात्मा वदति न निष्ठुरं च जातु प्रच्छन्नं वहति दृढं चिरं च वैरम् ॥१८॥
 समद्विरदेन्द्रतुल्यथातो जलदाम्भोधिमुदङ्गसिंहघोषः ।
 स्मृतिमानमियोगवान् विनीतो न च चात्वेऽप्यतिरोदनो न लोलः ॥१९॥
 तिकं कषायं कटुकोष्णरूक्षमल्पं स मुङ्क्ते बलवांस्तथाऽपि ।
 रक्तान्तसुखिग्धविशालदीर्घसुव्यक्तशुक्लासितपक्ष्मलाक्षः ॥२०॥
 अल्पव्याहारक्रोधपानाशनेहः प्राज्यायुर्विचो दीर्घदर्शी वदान्यः ।
 भादो गम्भीरः स्थूललक्षः क्षमावानार्यो निद्रालुदीर्घसूत्रः कृतज्ञः ॥२१॥
 श्रुजुर्विपश्चित्सुभगः सुलज्जो मक्तो गुरुणां स्थिरसौहृदश्च ।
 स्वप्ने सपथान् सविहङ्गमालांस्तोयाशयान् पश्यति तोयदांश्च ॥२२॥
 प्रह्वरुद्रेन्द्रवरुणतार्क्ष्यहंसगजाधिपैः
 स्तेषामप्रकृतयस्तुल्यास्तथा सिंहाश्वगोवृषैः ॥२३॥

Slesman (kapha) is soma (moon-like, cool, mild); hence persons of kapha prakṛti are mild in nature, possess deep sea'ed (not prominently seen), unctous and well-knit joints and muscles; are not much troubled by hunger, thirst, unhappiness (troubles) strain and heat; endowed with intelligence, right attitude and truthfulness; possess colour like that of priyaṅgu, dūrvā śarakāṇḍa, śastra (iron, steal weapon), gorocanā, padma or suvarṇa; have long arms, big and elevated chest, big (wide) forehead, thick and blue hair; soft, even (symmetrical), well defined and good looking body, of great vigour, sexual prowess, desire in tastes; more of semen, children and attendants; are of righteous, benoalent nature, do not speak harsh and abusively; harbour enmity, concealed and deep for long time; their gait is like that of an elephant in rut; their voice like the roaring of clouds, ocean, mridanga, (drum) or lion; possess good memory, perseverance, humbleness, do not weep (cry) much even in childhood; are not greedy (clinging to pleasures) consume food which is bitter, astringent, pungent, hot, dry and less in quantity, and still remain strong; their eyes are red at the angles, unctous, wide, long, with well degined white and black spheres (sclera and cornea) and with more eye lashes; have less of speech, anger, desire for drink (wine), food and activities; endowed with more life (longi-

vity), wealth, foresight and munificence; have faith (in god, granting gifts, charity etc.); dignified, greatly charitable; of forgiving nature, civilised; very sleepy/drowsy, slow, grateful, straightforward, learned, pleasant to look at, bashful, obedient to teachers (and elders) and of fast friendship; see reservoirs of water full of lotus and rows of birds and clouds (in dream); persons of śleṣma prakṛti are similar (in nature) with Brahma, Rudra, Iṅdra, Varuṇa, Tārksya (garuḍa) haṁsa (swan) Gajādhipa (the elephant Airāvata), lion, horse, and bull.

96-103.

प्रकृतीर्द्वयसर्वोत्था इन्द्रसर्वगुणोदये ।
 शौचास्तिक्यादिभिश्चैवं गुणैर्गुणमयीर्वदेत् ॥२४॥

Persons born with predominance of two doṣās and all three doṣās possess features of two or all the doṣās together.

Likewise, by features such as cleanliness, belief in god etc. persons are to be understood as belonging to the (category of the) guṇās (the three mahāguṇa-satva, rajas and tamas). 104.

Notes :—Among the seven kinds of doṣa prakṛti, persons of sammisra prakṛiti (combination of all the three doṣa in equal proportion) are the best in health and other aspects but very few in number. Persons of samsarga prakṛiti (combination of any two doṣa) are moderate (in health etc.) and form highest percentage numerically, persons of ekadoṣaja prakṛiti (single doṣa origin) are poor in health and other aspects. Among these three, kapha prakṛiti is best, pitta prakṛiti moderate and vāta prakṛiti is least.

Caraka samhita describes seven kinds of sātvika prakṛti, six kinds of rājasa prakṛti and three kinds of tāmasa prakṛti, designating them as "kāya" such as brāhma kāya etc. (vide chapter 4 of śārira sthāna). These are known today as psychological temperaments.

Vayah (age) :—

वयस्त्वाषोडशाब्दालं तत्र घात्विन्द्रियोजसाम् ।
 वृद्धिराससतेर्मध्यं तत्रावृद्धिः परं क्षयः ॥२५॥

The period upto sixteen years of age is Balya (childhood) in which there occurs the increase of dhātu (tissues), indriya (sense perception) and ojas (essence of dhātus responsible for strength); the period upto seventy years is Madhya (middle age, youth) in which there is no increase of tissues

etc; then (after seventy years) it is kṣaya-decrease/depletion of tissues etc. or old age). 105.

Notes :—Suśruta, further sub-divides each of the above three periods as follows—

1. *Bālya* (*childhood*) :—

- kṣīrapa (drinks only milk) 1st day of birth upto 1 year.
- kṣīra-annāda (milk and solid food) 1-2 years.
- annāda (only solid food)—2 to 16 years.

Kapha is the predominant doṣa during bālya and so diseases of kapha are more common. The tissues are undergoing the process of growth and development, and so poor in strength (capacity to work and resist diseases).

2. *Madhya* (*middle age*) :—

- vṛddhi (adolescence) 16-20 years.
- yauvāna (youth) 20-30 years.
- sampūrṇatā (full grown) 30-40 years.
- parihāṇi (degeneration) 40-60-70 years.

All the tissues will have attained optimum growth and development, are capable of any hard work and resist diseases. Pitta is the predominant doṣa in this period and so diseases of pitta origin are more common.

3. *Jīrṇa* (*old age*) :—

- kṣīṇa—(from 70 till death).

All the tissues will slowly undergo decrease and degeneration, lose their strength and capacity to resist disease. Vāta is the predominant doṣa in this period and diseases of vāta origin are common.

Śarīra lakṣaṇa—physiognomy :—

स्वं स्वं हस्तप्रयं सार्द्धं वपुः पात्रं सुखायुषोः ।

न च यद्युक्तमुद्रिकैरष्टामिर्निन्दितैर्निजैः ॥१०६॥

अरोमशासितस्थूलदीर्घत्वैः

सविपर्ययैः ।

Three and a half hasta (arms length) in one's own arm is the height of the body suitable for a happy life. This measurement does not apply to those who belong to the eight kinds of Viñidita (unsatisfactory, abnormal, bad, physique) such as acoma (hairless), asita (black), sthūla (big, obese) and līrgha (tall), with their opposites. 106½.

Notes :—One hasta is 45 cms; three and half hasta (157 cms) is the average height of an adult male; height varies depending on many factors such as sex, habitat, race, heredity etc. The eight kinds of body configurations considered to be bad to health are : (1) acoma—no hair on the body, (2) atiloma—too much of hair on the body, (3) atikṣṣa—very black in skin color. (4) atigaura—very white in colour. (5) atisthūla—very stout/obese/corpulent. (6) atikṣā—very thin/emaciated. (7) atidīrgha—very tall and (8) ati-hraswa—very short/dwarf/pigmy; As known now, these are the effects of increased or decreased activity of the various endocrine glands (hormonal disorders). Some persons of these kinds lead a fairly healthy life while others suffer.

सुस्निग्धा मृदुवः सूक्ष्मा नैकमूलाः स्थिराः कचाः ॥१०७॥

ललाटमुन्नतं श्लिष्टशङ्खमर्धेन्दुसन्निभम् ।

कर्णौ नीचोन्नतौ पद्मान्महान्तौ श्लिष्टमांसलौ ॥१०८॥

नेत्रे व्यक्तसितसिते सुषडघनपद्मणी ।

उद्यताग्रा महोच्छ्वासा पीनर्जुनांसिका समा ॥१०९॥

ओष्ठौ रक्तावनुद्धृतौ, महत्पौ नोल्बणे हनु ।

महदास्यं, घना दन्ताः स्निग्धाः श्लक्ष्णाः सिताः समाः ॥११०॥

जिह्वा रक्ताऽऽप्यता तन्वी, मांसलं चिबुकं महत् ।

ग्रीवा ह्रस्वा घना वृत्ता, स्कन्धावुन्नतपीवरौ ॥१११॥

उदरं दक्षिणावर्तगूढनाभिसमुन्नतम् ।

तनुरक्तोन्नतनखं स्निग्धमाताम्रमांसलम् ॥११२॥

दीर्घाच्छिद्राकुलिमहत्पाणिपादं प्रतिष्ठितम् ।

गूढवंशं बृहत्पृष्ठं, निगूढाः सन्धयो वृढाः ॥११३॥

धीरः स्वरोऽनुनादी च, वर्णः स्निग्धः स्थिरप्रमः ।

स्वभाषजं स्थिरं सत्त्वमधिकारि विपत्स्वपि ॥११४॥

उत्तरोत्तरसुक्षेत्रं वपुर्गर्भादिनीरुजम् ।

आयामज्ञानविज्ञानैर्वर्द्धमानं शनैः शुभम् ॥११५॥

इति सर्वगुणोपेते शरीरे शरदां शतम् ।

आयुरैश्वर्यमिष्टाश्च सर्वे भाषाः प्रतिष्ठिताः ॥११६॥

Hair (on the head) should be smooth, soft, thin, with only one root and firm. The forehead should be high, with well joined temples and resemble the half moon (curved in front). The ears should be thin at the bottom and thick at the top, broad sideways, well joined and muscular. The eyes should have the white and black areas clearly visible, with well joined and thick eyelashes. The nose should have ele-

vated tip, capable of deep breathing, with straight bridge and even (neither depressed nor elevated). The lips should be red and not bulging out. The lower jaw should be big but not protruding. The mouth should be big, teeth should be thick (firm), unctous, smooth, white and evenly placed. The tongue be red, broad, and thin; the chin be muscular and big. The neck be short, thick and round; the shoulders bulged out and muscular. The abdomen should have the umbilicus with a right whirl, deep and bulged evenly (in all places). The nails should be thin, red, elevated, unctous (smooth), coppery-red all over and muscular. The fingers should be long and separate. The hands and feet should be big; the back should have the vertebral column concealed and big, the joints should be deep and firm. The voice should be courageous (loud, commanding attention) and vibrating. The colour (of the skin) should be unctous/greasy and with good lustre.

The mind (mental activities) should be natural, firm (steady) and not undergoing change even at times of danger (remaining steadfast even in trying situations).

The body which has better features in successive states, than those described so far, which has remained disease free since birth, which possesses the (normal) height, intelligence (common sense), scholarship and growing slow is auspicious (best for health and long life).

In such a body, endowed with all good features, the span of life is one hundred springs (years), full of wealth, desires and all other comforts clearly assured. 108-116.

Aṣṭa vidha sara (eight excellences) :-

त्वग्रकादीनि सत्त्वान्तान्यद्र्याण्यष्टौ यथोत्तरम् ।
बलप्रमाणज्ञानार्थं साराण्युक्तानि देहिनाम् ॥११७॥
सारैरुपेतः सर्वैः स्यात्परं गौरवसंयुतः ।
सर्वारम्भेषु चाशावान्सहिष्णुः सन्मतिः स्थिरः ॥११८॥

Eight kinds of Sāra commencing with (that of) twak, and rakta and ending with (that of) satva, each succeeding one better than its preceding, have been enumerated for determining the quantity of strength of the body. The person endowed

with all the sāra is sure to earn great respect, hopeful of success in all his activities, capable of withstanding troubles, will be wise and steady.

Notes :- Sāra literally means essence, possessing all good qualities in excellent standard and no defects, the eight kinds of sāra are—(1) twak sāra or rasa sāra—excellence in skin, (2) raktasāra—excellence of blood, (3) māmsa sāra—excellence of muscles, (4) medas sāra—excellence of fat, (5) asthisāra—excellence in bones, (6) majja sāra—excellence of marrow (7) śukra sara—excellence of semen and (8) satva sāra—excellence of mind. Caraka saṁhitā (chapter 8 of vimānasthāna) enumerates the features of each of these eight sāra which may be referred. The dhātu (tissues) which has been such an excellence will have capacity to resist diseases and do all its normal functions efficiently.

अनुत्सेकमदैर्न्यं च सुखं दुःखं च सेवते ।
सत्त्वघांस्तप्यमानस्तु राजसो नैव तामसः ॥११६॥
दानशीलदयासत्यब्रह्मचर्यकृतव्रताः
रसायनानि मैत्री च पुण्यायुर्वृद्धिकरणः ॥१२०॥

The person with predominance of satva guṇa, experiences, (enjoys) happiness and misery without agitation (getting upset emotionally) and humility (depression, miserable mind) respectively; whereas persons of rajas and tamas (guṇās predominant) do not do so.

Habit of charity, compassion, truthfulness, celibacy, gratitude, rejuvenators (drugs, tonics), friendship (with all) and benovent activities form the group which enhances the span of life. 119-120.

इति श्रीवैद्यपतिसिंहगुप्तसुभूमिभद्राग्भटविरचिता-
यामहाङ्गहृदयसंहितायां द्वितीये शारीरस्था-
नेऽङ्गविभागो नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the chapter called Aṅgavibhāgaśārira; the third in Śārīra sthāna of Aṣṭaṅgahṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

चतुर्थोऽध्यायः ।

Chapter—4

MARMA VIBHĀGA ŚĀRĪRA (classification of vital spots)

अथातो मर्मविभागं शरीरं व्याख्यास्यामः ।
इति ह स्मादुरात्रेयादयो महर्षयः ।

We shall now, expound the chapter Marma vibhāga śārīra—classification of vital spots; thus said (revealed) Ātreya and other great sages.

सप्तोत्तरं मर्मशतम् तेषामेकादशादिशेत् ।
पृथक्सक्नोस्तथा बाहोस्त्रीणि कोष्ठे नवोरसि ॥ १ ॥
पृष्ठे चतुर्दशोर्ध्वं तु जत्रोस्त्रिशच्च सप्त च ।

Marmas (vital spots, vulnerable places) are one hundred and seven; of them, eleven are present in the thighs and arms separately in each (thus fortyfour in the four extremities); three in the abdomen, nine in the chest, fourteen in the back (thus twenty six in the trunk); and thirty seven in parts above the shoulders (neck and head). 1-1½.

Śakha marma (vital spots of the extremities) :—

मध्ये पादतलस्यादुरमितो मध्यमाकुलिम् ॥ २ ॥
तलद्वयाम रजया तत्र विद्वस्य पञ्चता ।
अकुष्टाकुलिमध्यस्थं क्षिप्रमाक्षेपमारणम् ॥ ३ ॥
तस्योर्ध्वं अकुले कूर्चः पादभ्रमणकम्पकृत् ।
गुल्फसन्धेरधः कूर्चशिरःशोफरुजाकरम् ॥ ४ ॥
जङ्गाचरणयोः सन्धौ गुल्फो रुक्स्तम्भमान्यकृत् ।
जङ्गान्तरे त्विन्द्रबस्तिर्मारयत्यसृजः क्षयात् ॥ ५ ॥
जङ्गोर्ध्वोः सक्रमे जानु सञ्जता तत्र जीवतः ।
जानुनस्यकुलादूर्ध्वमाण्यूरुस्तम्भशोफकृत् ॥ ६ ॥
उर्व्यूरुमध्ये तद्वेधात्सक्थिशोषोऽन्नसङ्ख्यात् ।
ऊरुमूले लोहिताक्षं हन्ति पक्षमसृक्क्षयात् ॥ ७ ॥

मुष्कवङ्गणयोर्मध्ये विटपं षण्डताकरम् ।
इति सक्नोस्तथा बाहोर्मणिबन्धोऽत्र गुल्फवत् ॥ ८ ॥
कूर्परं जानुवस्कौण्यं तयोर्विटपवत्पुनः ।
कक्षाक्षमध्ये कक्षाधृक् कुणित्वं तत्र जायते ॥ ९ ॥

In the centre of the sole, in the line of the middle toe is *Talahṛdaya*, injury to this will lead to death from (severe) pain. In between the big toe and the first toe, is a vital spot known as *Kṣipra*, injury to this leads to death from convulsions. Above the *kṣipra*, two *aṅgulās* on either side is *Kaṣca*, injury to this will produce inability to move and rotate the foot. Just below the ankle joint is *Kurca śirā*, its injury causes pain and swelling. At the junction of the foot and calves is *Gulpha*, its injury causes pain, stiffness (or loss of control) of the leg or impotence. In line with the heel, twelve *aṅgulās* above, in the centre of the calf muscle is *Indrabasti*, its injury leads to death by (severe) loss of blood. At the junction of calves and thighs is the *Jānu*, its injury produces lameness. Three *angulas* above on either side of the *jānu* are the *Āṅṅi*, its injury causes increase of swelling and stiffness (or less of control) of the leg, In the centre of the thighs is *Ūrvī*, its injury causes emeciation of the thigh from loss of blood. Above the *ūrvī*, below the angle of the groin and at the root of the thigh is *Lohitākṣa*, its injury causes hemiplegia from loss of blood. In between the groin and scrotum is *Viṭapa*, its injury causes impotence. Thus, are enumerated, the vital spots of the leg.

Marmas of the arms are similar to those of the thighs, especially *gulpha* is called as *Maṅgibāṅdha* and *jānu* as *Kūrpara*, injury to these causes distortion of the arm. In between the axilla and collar bone is *Kakṣadhara*, similar to *viṭapa*, its injury also causes distortion of arm. 2-9.

Madhayamaṅga marma (vital spots of the trunk) :—

स्थूलाश्रवद्भः सद्योऽग्रे विद्धातवमनो गुदः ।
मूत्राशयो घनुर्वको बस्तिरल्पाक्षमांसगः ॥ १० ॥
एकाधोवदनो मध्ये कट्याः सद्यो निहन्त्यसृत् ।
श्रुतेऽश्मरीव्रणाद्विद्वस्तत्राप्युभयतश्च सः ॥ ११ ॥

getting increased produces severe pain, causes increase of pitta which in turn produces thirst, emaciation, toxicity (unconsciousness), severe perspiration, weakness and looseness of the body, such a body gets carried away by death. 63-65.

वर्जयेत्सन्धितो गात्रं मर्मण्यभिहते द्रुतम् ॥ ६६ ॥
छेदनात्सन्धिशस्य सकुचन्ति सिरा ह्यतः ।
जीवितं प्राणिनां तत्र रक्ते तिष्ठति तिष्ठति ॥ ६७ ॥

The injured part (the vital spot) should be cut (incised) immediately near its place of joining; by cutting the sirā (veins) get contracted and the bleeding stops, by stoppage of blood, (the life) stays on. 67.

सुविक्षतोऽप्यतो जीवेदमर्मणि न मर्मणि ।
प्राणघातिनि जीवेत्तु कश्चिद्वैद्यगुणेन चेत् ॥ ६८ ॥
असमग्राभिघाताच्च सोऽपि वैकृत्यमश्नुते ।
तस्मात्क्षारविषान्यादीन् यत्नान्ममंसु वर्जयेत् ॥ ६९ ॥

Though wounded greatly in places other than marmas (vital spots), the person survives but not so when injured on the vital spots; for, these are destroyers of life, some may survive by the expertise of the physician and partial injury to them, even then they cause distortions (irregularity). Hence the use of kṣāra (application of caustic alkali) viṣa (poisonous drugs), agni (cautery by fire) etc. on the vital spots should be avoided as far as possible. 68-69.

मर्माभिघातः स्वल्पोऽपि प्रायशो बाधतेतराम् ।
रोगा मर्माभ्यास्तद्वत्प्रक्रान्ता यत्नतोऽपि च ॥ ७० ॥

Injury to vital spots, though slight (mild) usually produces severe pain (trouble); so also the diseases which are localised in the vital spots do not get cured inspite of great effort. 70.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचिता-
यामद्याहृदयसंहितायां द्वितीये शारीरस्थाने
मर्मविभागो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the chapter called Marmavibhāga the fourth in Śārīra sthāna of Astāṅgahr̥daya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

पञ्चमोऽध्यायः ।

Chapter—5

VIKṚTI VIJNĀNIYA (knowledge of bad prognostics)

अथातो विकृतिविज्ञानीयं शारीरं व्याख्यास्यामः ।
इति ह स्मादुरात्रेषाद्यो महर्षयः ।

We shall now, expound the chapter Vikṛti vijñāniya-knowledge of abnormalities vis a vis bad prognostics; thus said (revealed) Ātreya and other great sages. 1.

Riṣṭa nirukti (definition of fatal signs) :—

पुष्पं फलस्य धूमोऽग्नेर्वर्षस्य जलबोधयः ।
यथा भविष्यतो रिष्टं रिष्टं मृत्योस्तथा भ्रुषम् ॥ १ ॥

Just as the flower, smoke and appearance (and collection) of clouds are the signs of future occurrence of the fruit, fire and rain respectively. Riṣṭa are the definite signs of on coming death (fatal signs). 1.

(आयुष्मति क्रियाः सर्वाः सफलाः सम्प्रयोजिताः ।
भवन्ति मिषजां मृत्यै कृतम् इव मृषुजि ॥ १ ॥
क्षीणायुषि कृतं कर्म व्यर्थं कृतमिषाधमे ।
अयशो देहसन्देहं स्वार्थहानि च यच्छति ॥ २ ॥
तर्हीदानीं गतासूनां लक्षणं सम्प्रचक्षते ।
विकृतिः प्रकृतेः प्राणैः प्रदिष्टा रिष्टसंज्ञया ॥ ३ ॥)

All the treatments properly administered by the physician to the person who has long life become successful just like the grateful person (becomes faithful) to the king. Treatments administered to the person whose life is waning (short), become a waste, just as the help done to a mean person. By that, the physician gets bad reputation, doubt of life and loss of own desires. Hence, herein are described, the signs of the person who is losing his life. Abnormal changes of the prakṛti (normal features of the body and mind) are called, by the learned, as Riṣṭa (fatal signs). 1-3.

अरिष्टं नास्ति मरणं दृष्टरिष्टं च जीवितम् ।

अरिष्टे रिष्टविज्ञानं न च रिष्टेऽप्यनैपुणात् ॥ २ ॥

There is no death without *riṣṭa* (without the appearance of fatal signs) and no life when *riṣṭa* (fatal signs) are seen.

Understanding non-fatal signs as fatal signs and fatal signs as non-fatal, happen due to unexperience (of the physician). 2.

Riṣṭa bheda (kinds of fatal signs) :—

केचित् तद्विधेत्याहुः स्थाय्यस्थायिविभेदतः ।

दोषाणामपि बाहुल्याद्रिष्टाभासः समुद्भवेत् ॥ ३ ॥

स दोषाणां शाब्देत्स्थाय्यवश्यं तु मृत्यवे ।

Some opine that these (fatal signs) are of two kinds, viz, *sthāyi* (permanent, non-changing) and *asthāyi* (temporary, changing.).

Riṣṭābhāsa (signs resembling fatal signs), manifest even due to great increase of the *doṣās*; they subside (disappear) with mitigation of the *doṣās*, while the *sthāyi riṣṭa* (permanent fatal signs) are sure to cause death. 3-3½.

Riṣṭabhāṣā (factors under fatal signs) :—

रूपेन्द्रियस्वरच्छायाप्रतिच्छायाक्रियादिषु ॥ ४ ॥

अन्वेष्यपि च भावेषु प्राकृतेष्वनिमित्ततः ।

विकृतिर्वा समासेन रिष्टं तदिति लक्षयेत् ॥ ५ ॥

Rūpa (appearance, size, shape, colour etc.), *īndriya* (sense organs), *svara* (voice, speech); *chāyā* (shade, complexion), *praticchāyā* (image), *kriyā* (activities, functions) and many other factors undergoing change from their normalcy (becoming abnormal) without any cause (apparant reason)—are all to be considered as *Riṣṭa* (fatal signs). 4-5.

Rūpa riṣṭa (fatal signs connected with appearance) :—

केशरोमनिरम्यङ्गं यस्याभ्यर्त्तमवेक्ष्यते ।

यस्यात्यर्थं चले नेत्रे स्तब्धान्तर्गतनिर्गते ॥ ६ ॥

जिह्वे विस्तृतसङ्घिप्ते सङ्घिप्तचिन्तभ्रुषी ।

उन्नास्तदर्शने हीनदर्शने नकुलोपमे ॥ ७ ॥

कपोतामे अलातामे स्रुते लुलितपद्मणी ।

नासिकाऽत्यर्थविवृता संघृता पिच्छिकाचिता ॥ ८ ॥

उच्छ्रिता स्फुटिता म्लाना यस्यौष्ठो यात्यधोऽधरः ।

ऊर्ध्वं द्वितीयः स्यातां वा पक्वजम्बूनिभावुभौ ॥ ९ ॥

दन्ताः सशर्कराः श्यावास्ताम्राः पुष्पितपङ्किताः ।

सहसैव पतेयुर्वा जिह्वा जिह्वा विसर्पिणी ॥ १० ॥

शूना शुष्का गुदः श्यावा लिप्ता सुप्ता सकण्टका ।

शिरः शिरोधरा वोढुं पृष्ठं वा भारमात्मनः ॥ ११ ॥

हनु वा पिण्डमास्यस्थं शक्नुवन्ति न यस्य च ।

यस्यानिमित्तमङ्गानि गुरुण्यति लघूनि वा ॥ १२ ॥

विषदोषाद्विना यस्य खेभ्यो रक्तं प्रवर्तते ।

उत्सिक्तं मेहनं यस्य वृषणावतिनिःसृतौ ॥ १३ ॥

अतोऽन्यथा वा यस्य स्यात् सर्वं ते कालचोदिताः ।

He, whose hair on the head and on the body appearing as though smeared with oil, though not actually smeared.

Whose eyes are unsteady or having no movement at all; which have gone deep inside or protruding out, become irregular (asymmetrical) either expanded or contracted; eye brows are contracted or bent down; sight either increased, decreased or becomes like that of a mungoose, peginon and burning coal; tears flowing profusely, the eye lashes getting twisted.

Whose nose, is very greatly dilated or contracted; having eruptions, having severe swelling at the top, cracked and lustreless.

Whose upper lip, droops down (very greatly) and lower lip moves upwards greatly; both lips having colour of a ripe *jambūphala* (dark blue in colour)—

Whose teeth, are full of tarter, black or coppery, have flowers (spots of different shapes) coated with dirt, and which fall off suddenly.

Whose tongue, is irregular, having more of movement, swollen, dry, heavy (thick), blue in colour, coated, sleeping (having no sensation) and having thorn-like eruptions.

Whose head and neck, are unable to bear their own weight; whose lower jaw is unable to hold the bolus of food put into the mouth.

Whose body and body parts, become either very heavy or very light without any cause.

From whose orifices (eyes, ears, nose, mouth, urethra, and anus) blood flows out, without the effect of poison.

Whose penis, has moved upward greatly and testes (scrotum) moved downward greatly or both of them are in the opposite, (penis, moved downward and scrotum moved upward greatly).

All such persons are nearing death. 6-14a.

यस्यापूर्वाः सिरालेखा षालेन्द्राकृतयोऽपि वा ॥ १४ ॥
ललाटे वस्तिशीर्षं वा षण्मासान्न स जीवति ।

He, on whose forehead, urinary bladder or head, lines of veins or patches resembling the young moon appear afresh (which were not present before) does not live even for six months. 14 b-15 a.

पद्मिनीपत्रवत्तोयं शरीरे यस्य वेहिनः ॥ १५ ॥
श्वते श्वमानस्य षण्मासास्तस्य जीवितम् ।

He, on whose body, water floats like floating on the lotus leaf, (without moistening it), his life is for six months only. 15 b-16 a.

हरितामाः सिरा यस्य रोमकूपाश्च संवृताः १६ ॥
सोऽम्लाभिलाषी पुरुषः पित्ताम्बरणमश्नुते ।

He, whose veins are greenish (or yellowish), hair follicles are contracted, who desires sour (things of sour taste in food), attains death from (increase of) pitta. 16 b-17 a.

यस्य गोमयचूर्णमं चूर्णं मूर्ध्नि मुचेऽपि वा ॥ १७ ॥
सञ्जेहं, मूर्ध्नि धूमो वा, मासान्तं तस्य जीवितम् ।

He, whose head or face become covered with unctous (greasy) powder like the powder of cowdung, or whose head

becomes smoky (emitting the smell of smoke) his life ends within a month. 17 b-18 a.

मूर्ध्नि भ्रुवोर्वा कुर्वन्ति सोमन्तावर्तका नवाः ॥ १८ ॥
मृत्युं स्वस्थस्य षड्मात्रात्रिरात्रादातुरस्य तु ।

Bifurcating lines and patches appearing afresh on the head or the brows, produce death within six days in a healthy man and within three days in a sick man. 18 b-19 a.

जिह्वा श्यावा मुखं पूति सव्यमक्षि निमज्जति ॥ १९ ॥
स्रगा वा मूर्ध्नि लीयन्ते यस्य तं परिवर्जयेत् ।

He, whose tongue becomes blue; mouth becomes foul smelling; left eye goes deep inside; on whose head birds alight, should be rejected (as dead) 19 b-20 a.

यस्य छातानुच्छिन्नस्य पूर्वं शुष्यत्युरो मृशम् ॥ २० ॥
आर्द्रेषु सर्वगात्रेषु सोऽर्धमासं न जीवति ।

He, in whom the chest dries up very soon, after the person has bathed and smeared with unguents, while the other parts of the body remain moist does not live for even half of a month. 20 b-21 a.

Īndriya riṣṭa (fatal signs connected with sense organs) :—

अकस्माद्युगपद्गात्रे वर्णौ प्राकृतवैकृतौ ॥ २१ ॥
तथैवोपचयम्भानिरोक्ष्यञ्जेहादि मृत्यवे ।

Sudden appearance without any other reason, of normal and abnormal colours together, in the body causes death. Likewise, increase of strength or debility, dryness or moistness etc. appearing suddenly lead to death. 21 b-22 a.

यस्य स्फुटैर्युरकुल्यो नाकृष्टा न स जीवति ॥ २२ ॥
श्वकासादिषु तथा यस्यापूर्वो ध्वनिर्मवेत् ।
ह्रस्वो दीर्घोऽति वोच्छ्वासः पूतिः सुरभिरेव वा ॥ २३ ॥

He, whose fingers do not produce sound (knuckles) when pulled, does not live; unusual sound which were not present before, appearing in sneezing coughing etc. (belching, passing flatus), the respiration becoming either very short or very

long, and having either foul smell or sweet smell. (does not live). 22 b-23.

आयुतानामुते काये यस्य गन्धोऽतिमानुषः ।
मलघृक्ष्णणादौ वा वर्षान्तं तस्य जीवितम् ॥ २४ ॥

He who, emits non-human smell from his body with or without bathing, in the waste products (of his body), dress, wounds etc. his life is only till the end of one year. 24.

भक्षन्तेऽत्यङ्गसौरस्याद्यं यूकामक्षिकादयः ।
त्यजन्ति वाऽतिवैरस्यात्सोऽपि वर्षे न जीवति ॥ २५ ॥

He, whose body becomes very sweet attracting lice, flies etc. or becomes very unpleasant in taste, making the insects to depart from the body; even he does not live for one year. 25.

खततोष्णसु गात्रेषु शैत्यं यस्योपलक्ष्यते ।
शीतेषु वृशमौष्यं वा स्वेदः स्तम्भोऽप्यहेतुकः ॥ २६ ॥

He, who has the appearance of cold suddenly and without any cause, on the parts of the body which are warm always and appearance of warmth on the parts which are cold always; severe perspiration or rigidity (loss of movement) (does not live for one year), 26.

यो जातशीतपिटिकः शीतान्नो वा विदहते ।
उष्णद्वेषी च शीतार्तः स प्रेताधिपगोचरः ॥ २७ ॥

He, who has cold eruptions (eruptions caused by increase of kapha) and whose body is cold, but yet experiences severe burning sensation; he who is suffering from cold but yet hates warmth, are being seen by the lord of the dead.

उरस्यूष्मा मधेयस्य जठरे चातिशीतता ।
मिथं पुरीषं तुष्णा च यथा प्रेतस्तथैव सः ॥ २८ ॥

He, whose chest is very warm and abdomen (inside) very cold, who has severe diarrhoea and thirst is just like a cadaver. 28.

मूत्रं पुरीषं निष्ठयतं शुक्रं वाऽप्यु निमज्जति ।
निष्ठयतं बहुवर्षं वा यस्य मासात्स नश्यति ॥ २९ ॥

He, whose urine, faeces, sputum or semen, sink in water; the sputum being of many colours, dies within a month. 29.

घनीभूतमिवाकाशमाकाशमिव यो घनम् ।
अमूर्तमिव मूर्तं च मूर्तं चामूर्तवत्स्थितम् ॥ ३० ॥
तेजस्व्यतेजस्तद्वच्च शुक्रं कृष्णमसच्च सत् ।
अनेत्ररोगमन्द्रं च बहुरूपमलाञ्छनम् ॥ ३१ ॥
जाम्बूक्षान्ति गन्धर्वान् प्रेतानन्यांश्च तद्विधान् ।
रूपं व्याकृति तत्तच्च यः पश्यति स नश्यति ॥ ३२ ॥

He, who sees the sky (surrounding empty space) as a solid body and solid (bodies) as the sky (empty space); those (objects) which have form (size, shape etc.) as formless, and the formless ones as having form; similary the luminiscent and non-luminiscent, white and black. non-existing and existing; who even without diseases of the eyes, sees the moon having many shapes (and number) and covered with dust; who even when awake, sees rākṣāsa gaṇḍharva, preta and such others (non-human beings) and those which are terrifying to look at; is going to perish. 30-32.

सप्तर्षीणां समीपस्थां यो न पश्यत्यरुन्धतीम् ।
ध्रुवमाकाशगङ्गां वा स न पश्यति तां समाम् ॥ ३३ ॥

He, who does not see the star Arundhati, which is near the saptarṣi (group of seven stars), who does not see the dhruva (pole star) or ākāśa-gaṅga (river of the sky/stellar galaxy), does not live for a year. 33.

मेघतोयौघनिर्घोषघोणापणवघेणुजान् ।
शृणोत्यन्यांश्च यः शब्दानसतो न सतोऽपि वा ॥ ३४ ॥
निष्पीड्य कर्णौ शृणुयाच्च यो धुकधुकास्वनम् ।
तद्वद्वन्धरसस्पर्शान् मन्यते यो विपर्ययात् ॥ ३५ ॥
सर्वशो वा न यो, यश्च दीपगन्धं न जिघ्रति ।
विधिना यस्य दोषाय स्वास्थ्यायाविधिना रसाः ॥ ३६ ॥
यः पांसुनेव कीर्णाङ्गो योऽङ्गे घातं न वेत्ति वा ।
अन्तरेण तपस्तीव्रं योगं वा विधिपूर्वकम् ॥ ३७ ॥
जानात्यतीन्द्रियं यश्च तेषां मरणमाविशेत् ।

He, who hears the sound of the cloud, sea waves, the vīna, paṇava and veṇu (flute) all (musical instruments) or such others even though it (sound) is not present; or does not hear the sound which is actually present; who does not hear the *dhukdhuk* sound when he blocks his ears with his fingers. Similarly with regard to smell, taste and touch; he who understands these in the opposite manner either fully or partially; he who does not understand the smell of the lamp wick (which is extinguished just then), who does not recognise the particular tastes (of drugs) which have been administered in accordance to the doṣa (to mitigate them) and those tastes which are consumed during health without observing the rules; he whose body gets coated with sand (dirty powder), who does not understand injury (cut, blow and such others) of his body, who without doing severe penance or yoga as per proper procedure, begins to experience of extra-sensory knowledge—all of them are going to die. 34-37½.

Svara riṣṭa (fatal signs concerned with the voice) :—

हीनो वीनः स्वरोऽप्यक्तो यस्य स्याद्भ्रूदोऽपि वा ॥ ३८ ॥

सहसा यो विमुञ्चेद्वा विषधुर्न स जीवति ।

He, whose voice becomes low (feeble), peevish, inaudible, stammering or who is anxious to speak but loses his voice suddenly, does not survive. 38.

स्वरस्य दुर्बलीमावं हानिं च बलवर्णयोः ॥ ३९ ॥ ३९ ॥

रोगवृद्धिमयुक्त्या च दृष्ट्वा मरणमाविशेत् ।

Voice becoming feeble, along with loss of strength and colour (of the body), increase in the severity of the disease—these happening without any known cause—should be noted as (the signs) of the death.

अपस्वरं भाषमाणं प्राप्तं मरणमात्मनः ॥ ४० ॥

श्रोतारं चास्य शब्दस्य दूरतः परिवर्जयेत् ।

He, who in an unusual voice proclaims his own death repeatedly or he who hears such a sound (talk by others that he is going to die) should be avoided at a distance (the physician should refuse treatment to such persons since they are going to die.). 40.

Chāya pratichāya riṣṭa (fatal signs connected with shades and shadow) :—

संस्थावेन प्रमाणेन वर्णेन प्रमयाऽपि वा ॥ ४१ ॥

छाया विधर्तते यस्य स्वप्नेऽपि प्रेत एव सः ।

He, whose *chāyā* (shade) undergoes change (abnormal) in its features (shape), size, colour, or brilliance even in dreams (more so at other times) is a dead man. 41.

मातृपादर्शतोयादौ या संस्थानप्रमाणतः ॥ ४२ ॥

छायाऽङ्गात्सम्भवत्युक्ता प्रतिच्छायेति सा पुनः ।

वर्णप्रमाभया या तु सा छायेव शरीरगा ॥ ४३ ॥

The form emanating from the body (or its parts) having the (natural) features and size, through the medium of sunlight (rays), mirror, water etc. is called *pratichāya* (shadow, image); it is not connected with colour and radiance, these (colour and radiance) are connected/related to the body only. 42-43.

Notes :—*Pratichāyā* is the shadow of the body created by sun's rays on the ground, the image seen in the mirror and water. It is of the same characteristic features in shape, colour and radiance as of the body or its parts, when seen in the mirror or water. But the shadow created by sunlight varies in size in accordance with the time of the day. Some unusual changes occurring in the shadow and images also indicate the oncoming death, these are described further.

भवेद्यस्य प्रतिच्छाया छिन्ना भिन्नाऽधिकाऽऽकुला ।

विशिरा द्विशिरा जिह्वा विकृता यदि वाऽन्यथा ॥ ४४ ॥

तं समाप्तायुषं विद्यान्न वेद्विनिमित्तजा ।

प्रतिच्छायामयी यस्य न चाङ्गीक्षेत कन्यका ॥ ४५ ॥

He, whose shadow/image is found to be cut, torn, more in number, unsteady, headless, double headed, irregular, distorted or unnatural should be considered as completing his life, if these are not due to known causes (intentional creation).

He, whose image is not seen in the eyes of others (image on the cornea of another man's eye) should be taken as completing his life. 44-45.

खादीनां पञ्च पञ्चानां छाया विविधलक्षणाः ।
 नामसी निर्मलाऽऽनीला सखेहा सप्रमेव च ॥ ४६ ॥
 वाताद्रजोऽरुणा श्यावा मस्मरुक्षा इतप्रमा ।
 विशुद्धरक्ता त्वाग्नेयी दीप्ताभा दशनप्रिया ॥ ४७ ॥
 शुद्धवैदूर्यविमला सुस्निग्धा तोयजा सुखा ।
 स्थिरा स्निग्धा घना शुद्धा श्यामा श्वेता च पार्थिवी ॥ ४८ ॥
 वायवी रोगमरणकेशान्याः सुखोदयाः ।

The five chāyā (shade, complexion) related to the five mahābhūtas such as kha (ākāśa) etc. are each of different features; nābhas (related to ākāśa bhūta) is transparent blue, unctous and radiant; vātaja (related to vāyu bhūta) is dirty, crimson, blue, ash-like, dry and non-radiant; āgneyī (related to tejas bhūtas) is bright red, glistening and pleasing to look at; toyaja (related to ap bhūta) is like the pure vaiḍūrya, transparent, slightly unctous and good; pāṛthivī (related to pṛthvī bhūta) is stable, unctous, thick, transparent, black or white. Among these vāyaviya chāyā produces diseases, death or misery, while the others are for producing happiness (health). 46-48.

प्रमोक्ता तैजसी सर्वा, सा तु सप्तविधा स्मृता ॥ ४९ ॥
 रक्ता पीता सिता श्यावा हरिता पाण्डुराऽसिता ।
 तासां याः स्युर्विकासिन्यः स्निग्धाश्च विमलाश्चयाः ॥ ५० ॥
 ताः शुभा, मलिना रुक्षाः सङ्घिस्ताश्चाशुभोदया ।

Prabhā (complexion) is of seven kinds viz, red, yellow, white, blue, green, yellowish-white and black; all these are described as related to tejobhūta. Among them, those which are spreading, radiating, unctous, and transparent are benevolent (doing good) and those dirty, dry, and brief (constricted, non-radiating) are malevolent (doing harm). 49-50

वर्णमाक्रामति छाया प्रभा वर्णप्रकाशिनी ॥ ५१ ॥
 मासन्ने लक्ष्यते छाया विकृष्टे भा प्रकाशते ।
 नाच्छायो नाप्रभः कश्चिद्विशेषाश्चिह्नयन्ति तु ॥ ५२ ॥
 नृणां शुभाशुभोत्पत्तिं काले छायासमाभयाः ।

Chāyā (shade), engulfs (māsk), the varṇa (colour) while prabhā (complexion) brightens the colour; chāyā is

noticeable (understood) from nearness (close by) whereas prabhā is noticeable even from a distance.

Neither, chāyā nor prabhā indicate at any time the special features of man, that is, his attaining good or bad (health or illhealth). But at that time (of death) they do so, getting associated with chāyā. 51-52.

Kriya riṣṭa (fatal signs connected with activities) :—

निकषञ्चिव यः पादौ च्युतांसः परिसर्पति ॥ ५३ ॥
 हीयते बलतः शश्वद्योऽन्नमन्नं हितं बहु ।
 योऽल्पाशी बहुविष्मूत्रो बह्वाशी चारुमूत्रविट् ॥ ५४ ॥
 यो वाऽल्पाशी कफेनाती दीर्घं श्वसिति चेष्टते ।
 दीर्घमुच्छस्य यो ह्रस्वं निःश्वस्य परिताम्यति ॥ ५५ ॥
 ह्रस्वं च यः प्रश्वसिति व्याविद्धं स्पन्दते मृशम् ।
 शिरो विक्षिपते कृच्छ्राद्योऽञ्जयित्वा प्रपाणिकौ ॥ ५६ ॥
 यो ललाटात्स्नतस्वेदः श्लथसन्धानबन्धनः ।
 उत्थाप्यमानः सम्मुह्येद्यो बली दुर्बलोऽपि वा ॥ ५७ ॥
 उत्तान एव स्वपिति यः पादौ विकरोति च ।
 शयनासनकुड्यादेयोऽसदेव जिघृक्षति ॥ ५८ ॥
 महास्यहासी सम्मुह्यन् यो लेढि दशनच्छदौ ।
 उत्तरौष्ठं परिलिहन् फूत्कारांश्च करोति यः ॥ ५९ ॥
 यममिद्रवति च्छाया कृष्णा पीताऽरुणाऽपि वा ।
 मिषग्भेषजपानान्नगुरुमिषद्विषश्च ये ॥ ६० ॥
 वशगाः सर्वे पथेते विश्लेयाः समवर्तिनः ।

He who walks by dragging his feet on the ground (scratching the ground) as though his feet have dropped off; who suddenly loses his strength though consuming good food in large quantity; he who eats very less but excretes large quantities of faeces and urine; who eats more but excretes less quantities of faeces and urine; he who eats less but suffer from (increase of) kapha, breathes out deep (long expiration) and rolls on the bed; who takes long expiration but has very short inspiration and becomes unconcious; he whose; respirations are short (shallow), chest is throbbing,

and appears as though irregular; who rolls his head with difficulty, holds out his forehands contracting them; who has heavy perspiration on his forehead, looseness of joints, and tendons; he who becomes unconscious by standing up, whether he is strong or weak; he who sleeps with his face kept upward and moving his legs awkwardly; he who tries to hold the bed, chair, wall etc. which are actually not present; who laughs at things which do not evoke laughter or which are not to be laughed at; who faints and licks the lips, who licks the upper lip and produces whistling sound; he to whom either black, yellow or crimson shades run quick (manifest suddenly); who develops hatredness towards the physician, medicine, drinks, food, preceptors and friends—all these are to be considered as conquered by samavarti—the god of death. 53-60½.

(श्रीबाललाटहृदयं यस्य स्वघृति शीतलम् ॥ ६१ ॥
 उष्णोऽपरः प्रदेशश्च शरणं तस्य देवताः ।)
 [पूर्वरूपाणि सर्वाणि ज्वरादिस्वतिमात्रया ।
 यं विशन्ति विशत्येनं मृत्युर्धरपुरःसरः ॥ १ ॥]

He, whose neck, forehead and (region of) the heart are sweating and cold while the other parts are hot, is to be protected by the gods only. 61-61½.

He, who develops all the prodromal symptoms in diseases such as jvara (fever) etc. will succumb to death followed by fever. 1.

योऽणुज्योतिरनेकाग्रो दुःखायो दुर्मनाः सदा ॥ ६२ ॥
 बलिं बलिभृतो यस्य प्रणीतं नोपभुञ्जते ।
 निर्निमित्तं च यो मेघां शोभामुपचयं श्रियम् ॥ ६३ ॥
 प्राप्नोत्ययो वा विभ्रंशं स प्राप्नोति यमहायम् ।

He, who has an anu-jyoti (very little of consciousness), who has many points (subjects of worry), who has bad complexion and a bad mind always; he for whose sake (desiring good) offerings of eatables are prepared but is not partaken by those birds, animals etc. which are offered; he, who without any cause, attains great intelligence, radiance, deve-

topment of the body and wealth, suddenly or loses all these suddenly, goes to the residence of yama (lord of death). 62-63.

गुणदोषमयो यस्य स्वस्थस्य व्याधितस्य वा ॥ ६४ ॥
 यात्यन्यथात्वं प्रकृतिः षण्मासाश्च स जीवति ।

Prakṛti (natural features), related to the guṇa (satva, rajas and tamas) or to the doṣās (vāta, pitta and kapha), whether of a healthy person or a sick person, if becomes abnormal, such a person does not live for six months. 64b-65a.

भक्तिः शीलं स्मृतिस्त्यागो बुद्धिर्बलमहेतुकम् ॥ ६५ ॥
 षडेतानि निवर्तन्ते षड्भिर्मासैर्मरिष्यतः ।

Faith, good conduct, memory, charitable nature, intelligence and strength—these six qualities abandon the person who is going to die in six months. 65 b-66 a.

मत्सवप्रतिघाकम्पमोहा मासान्मरिष्यतः ॥ ६६ ॥

Gait, speech, tremors (movements of the body parts) and unconsciousness resembling those of an intoxicated person—are the features of the person going to die within a month. 66b.

नश्यत्यजानन् षड्हात्केशलुञ्चनवेदनाम् ।
 न याति यस्य चाहारः कण्ठं कण्ठामयादते ॥ ६७ ॥

He, who does not understand the pain when his hair are plucked; he in whom the food does not pass through the throat, though he is not suffering from any disease of the throat—is going to die within six days. 67.

प्रेष्याः प्रतीपतां यान्ति प्रेताकृतिरुदीर्यते ।
 यस्य निद्रा भवेन्नित्या नैव वा न स जीवति ॥ ६८ ॥

He, whose attendents turn against him, in whom features of a cadaver appear, who sleeps always or does not sleep at all (even for a moment) does not survive. 68.

वक्रमापूर्यतेऽश्रुणां स्वघृतभ्ररणो मृशम् ।
 चक्षुश्चाकुलतां याति यमराज्यं गमिष्यति ॥ ६९ ॥

Orifices of tears getting filled up (become obstructed leading to absence of tears), palms and soles sweating profu-

sely; eyes becoming unsteady—are the features of the person, going to the kingdom of yama (death). 69.

यैः पुरा रमते भावैरतिस्तेन जीवति ।

He, who does not relish things (food, activities etc) which he used to relish previously—does not survive. 69½.

Vyadhilakṣaṇa riṣṭa (fatal signs in symptoms of diseases) :—

सहसा जायते यस्य विकारः सर्वलक्षणः ॥ ७० ॥

निवर्तते वा सहसा, सहसा स विनश्यति ।

He, in whom all the signs and symptoms of the oncoming disease manifest suddenly or disappear suddenly—dies soon. 70.

ज्वरो निहन्ति बलवान् गम्भीरो दैर्घ्यरात्रिकः ॥ ७१ ॥

सप्रलापभ्रमश्वासः क्षीणं शूनं हतानलम् ।

अक्षामं सकवचनं रक्ताक्षं हृदि शूलिनम् ॥ ७२ ॥

सशुष्ककासः पूर्वाह्ने योऽपराह्नेऽपि वा भवेत् ।

बलमांसविहीनस्य श्लेष्मकाससमन्वितः ॥ ७३ ॥

Jvara (fever) which is powerful, deep seated (vitiating many tissues and organs), persistent, accompanied with delirium, giddiness and dyspnoea; fever in him who has emaciation or swelling (oedema) and loss of digestive capacity; in him who is not too emaciated but has obstruction of speech, redness of the eyes, pain in the heart; in him who has dry cough either in the morning or the evening and is deprived of strength, muscles and suffering from cough born of śleṣma (kapha) (cough with expectoration) kills the patient. 71–73.

रक्तपित्तं भृशं रक्तं कृष्णमिन्द्रधनुष्प्रभम् ।

ताम्रहारिद्रहरितं रूपं रक्तं प्रदर्शयेत् ॥ ७४ ॥

रोमकूपप्रविस्तृतं कण्ठास्यहृदये सज्जत् ।

वाससोऽरञ्जनं पति वेगवञ्चाति भूरि च ॥ ७५ ॥

वृद्धं पाण्डुज्वरच्छर्दिकासशोफातिसारिणम् ।

Raktapitta (bleeding diseases), in which the blood coming out has colour such as bright, red, black, like those of the rainbow, coppery, yellow, or green; blood coming out from hair follicles; blood accumulating in the throat, mouth and

(region of) the heart; blood not staining the cloth, emitting foul smell; coming out in bouts and in large quantity in old persons and in those having anaemia, fever, vomiting, cough, swelling (dropsy) and diarrhoea is going to kill. 74–75½.

कासश्वासौ श्वरच्छर्दिदृष्णातीसारशोफिनम् ॥ ७६ ॥

Kāsa (cough) and śvāsa (dyspnoea) are fatal in person having fever, vomiting, thirst, diarrhoea and swelling (dropsy). 76.

यक्ष्मा पार्श्वरुजानाहरकच्छर्द्यंसतापिनम् ।

Yakṣmā (pulmonary tuberculosis) is fatal, in persons who are having pain in the flanks, flatulence; vomiting of blood and burning sensation at the back of the shoulders. 77.

छर्दिर्गणवती मूत्रशकृद्गन्धिः सचन्द्रिका ॥ ७७ ॥

साक्षविट्पुयुरुकासश्वासवत्यनुषङ्गिणी ।

Chardi (vomiting) is fatal, which has powerful bouts, the vomitted material having the smell of urine and faeces; glistening particles, blood, faeces and pus; associated with pain, cough, dyspnoea, and which is persisting for long duration. 78.

दृष्णाऽन्यरोगक्षपितं बहिर्जिह्वं विचेतनम् ॥ ७८ ॥

Tṛṣṇā (thirst) is fatal, in persons who are debilitated by other diseases, in whom the tongue is protruding and who are unconscious. 79.

मदात्ययोऽतिशीतार्तं क्षीणं तैलप्रमाननम् ।

Madātyaya (alcoholic intoxication) is fatal, in persons who are suffering from severe cold feeling, emaciation and whose face appears to be smeared with oil. 79½.

अर्शोसि पाणिपद्माभिगुदमुष्कास्यशोफिनम् ॥ ७९ ॥

हृत्पार्श्वरुजच्छर्दिपायुपाकज्वरातुरम् ।

Aśās (haemorrhoids, piles) is fatal, in persons who have oedema in the hands, feet, umbilicus, rectum, scrotum and face; pain in the region of the heart, flanks and other parts of the body, vomiting, ulcerations of the rectum and fever. 80.

अतीसारो यकृत्पिण्डमांसघावनमेचकैः ॥ ८० ॥
 तुल्यस्तैलघृतक्षीरदधिमज्जवसासवैः ।
 मस्तुलुङ्गमषीपूयवेसवाराम्बुमाक्षिकैः ॥ ८१ ॥
 अतिरक्तासितस्निग्धपूत्यच्छन्नवेदनः ।
 कर्षुरः प्रसवन् धातून् निष्पुरीषोऽथवाऽतिविट् ॥ ८२ ॥
 तन्तुमान् मक्षिकाक्रान्तो राजीमांश्चन्द्रैर्युतः ।
 शीर्णपायुर्वलिं मुक्तनालं पर्वास्थिशूलिनम् ॥ ८३ ॥
 सस्तपायुं बलक्षीणमन्नमेवोपवेशयन् ।
 सत्सद्भ्वासत्त्वरच्छर्दिनाहानाहप्रवाहिकः ॥ ८४ ॥

Atisāra (diarrhoea) is fatal, when the fecal matter resembles (has colours like that of) piece of liver, mutton wash, peacocks feather, oil, ghee, curds, bone marrow, muscle-fat, fermented infusion, brain matter, soot, pus, fluid of vesavāra (a menu prepared from meat), māksika (iron pyrites); is either very red, very black, very unctous, with very foul smell, very thin/clear (like water); eliminated with severe pain, and with many colours; tissues expelled either without fecal matter or with large quantity of fecal matter; faeces containing thread (like bodies, invaded by flies, broken by dividing lines, containing glistening particles; who has protrusion of the rectal folds, anal orifice always remaining open, pain in the joints and bones; prolapse of the rectum, loss of strength, eliminating food (undigested) itself, accompanied with thirst, dyspnoea, fever, vomiting burning sensation, flatulence/distention of the abdomen and dysentery. 80-84.

अश्मरी शूनवृषणं बद्धमूत्रं रुजादितम् ।
 मेहस्तुद्दाहपिटिकामांसकोथातिसारिणम् ॥ ८५ ॥
 पिटिका मर्महृत्पृष्ठस्तनांसगुदमूर्द्धगाः ।
 पर्वपादकरस्था वा मन्दोत्साहं प्रमेणिहम् ॥ ८६ ॥
 सर्वं च मांससङ्कोथदाहत्णामदज्वरैः ।
 विसर्पमर्मसंरोधहिध्माभ्वासन्नमङ्गमैः ॥ ८७ ॥

Aśmari (urinary calculus) kills, the person who has swelling of the scrotum, obstruction of urine and pain.

Meha (diabetes, polyurea) is fatal, in him who has thirst, burning sensation, eruptions (corbuncles), putrefaction of

muscles (gangrene) and diarrhoea; pitaka (corbuncle) which are situated on vital spots, region of the heart, back, breasts, shoulders, rectum, head, joints, feet and hands. In him, who has no enthusiasm (for physical activities), and in all persons who have putrefaction of the muscles, burning sensation, thirst, toxicity, fever, visarpa (herpes), obstruction of vital organs, hiccup, dyspnoea, giddiness and exhaustion. 85-87.

गुल्मः पृथुपरीणाहो घनः कूर्म इवोन्नतः ।
 सिरानद्भो ज्वरच्छर्दिहिध्माभ्मानरुजांश्वितः ॥ ८८ ॥
 कासपीनसहस्रासश्वासातीसारशोफवान् ।

Gulma (abdominal tumor) is fatal; when it is of large size, hard (stony), elevated like the tortoise shell, studded with prominent veins, accompanied with fever, vomiting, hiccup, tympanitis, pain (in the abdomen), cough, nasal catarrh, oppression in the region of the heart, dyspnoea, diarrhoea and swelling (dropsy). 88-89a.

विण्मूत्रसङ्ग्रहश्वासशोफहिध्माज्वरध्रमैः ॥ ८९ ॥
 मूर्च्छाच्छर्दितिसारैश्च जठरं हन्ति दुर्बलम् ।
 शूनाक्षं कुटिलोपस्थमुपक्लिन्नतनुत्वचम् ॥ ९० ॥
 विरेचनहतानाहमानह्यन्तं पुनः पुनः ।

Jāthara (enlargement of the abdomen) kills a debilitated person when associated with suppression of urine and faeces, dyspnoea, oedema (dropsy), hiccup, fever, giddiness, vomiting and diarrhoea; whose eyes are swollen, penis is curved, body and skin are moist, abdomen getting enlarged again and again even after purgations. 89-91a.

पाण्डुरोगः श्वयथुमान् पीताक्षिनखदर्शनम् ॥ ९१ ॥

Pāṇḍuroga (anaemia) is fatal in the person who has oedema, yellow eyes, nails and vision. 91b.

तन्द्रादाहारुचिच्छर्दिमूर्च्छाभ्मानातिसारवान् ।
 अनेकोपद्रवयुतः पादाभ्यां प्रसृतो नरम् ॥ ९२ ॥
 नारी शोफो मुखान्ति कुक्षिगुह्यादुभावपि ।
 राजीवितः स्रवच्छर्दिज्वरश्वासातिसारिणम् ॥ ९३ ॥

Sopha (dropsy) is fatal, to the person who has drowsiness, burning sensation, anorexia, vomiting, fainting, flatulence, diarrhoea, and many complications; other secondary diseases; oedema spreading from the leg (upwards) in man and from the face (downwards) in woman, from the abdomen and genitals in both kills them; swelling having radial lines (striae), exudations, vomiting, fever, dyspnoea and diarrhoea (kills). 92-93.

उपरतिसारौ शोफान्ते श्वयथुर्वा तयोः क्षये ।
दुर्बलस्य विशेषेण जायन्तेऽन्ताय देहिनः ॥ ९४ ॥
श्वयथुर्यस्य पादस्थः परिस्रस्ते च पिण्डके ।
सीदतः सक्थिनी चैव तं मिषक् परिवर्जयेत् ॥ ९५ ॥
जाननं हस्तपादं च विशेषाद्यस्य शुष्यतः ।
शूयेते वा विना देहात्समासाद्याति पञ्चताम् ॥ ९६ ॥

Fever and diarrhoea at the end of dropsy and dropsy at their end, in a weak person is going to kill him. The physician should reject him who has swelling (dropsy) of the feet, drooping of the calves and thighs getting exhausted. He whose face, hands and feet especially getting dried, or these getting swollen without the other parts of the body-is going to die within a month. 94-96.

विसर्पः कासवैवर्ण्यश्चरमूर्च्छाङ्गमङ्गवान् ।
अमास्यशोफहृत्सासदेहसादातिसारवान् ॥ ९७ ॥

Visarpa (herpes) kills, the person who has cough, discolouration, fever, fainting, cutting pain in the body, giddiness, swelling of the face, oppression in the (region of the) heart, debility of the body and diarrhoea. 97.

कुष्ठं विशीर्यमाणं रक्तनेत्रं हतस्वरम् ।
मन्दाग्निं जम्बुमिर्बुधं हन्ति मृष्णातिसारिणम् ॥ ९८ ॥

Kuṣṭha (leprosy) kills, the person whose body parts are falling off, eyes are red; has loss of voice, loss of digestive power, wounds vitiated by worms, thirst and diarrhoea. 98.

वायुः सुप्तत्वचं मुग्धं कम्पशोफदजातुरम् ।

Vāyu (diseases caused by increase of vāta nervous disorders) kills the patient, whose skin has lost the sensation,

whose body is bent (curved/contracted) and having tremors, swelling and pain. 99a.

वातास्रं मोहमूर्च्छायमवास्वप्रज्वरान्वितम् ॥ ९९ ॥
शिरोप्रहारविश्वाससङ्कोचस्फोटकोथवत् ।

Vātāsra (gout) kills the person, who has delusion, fainting, toxicity, sleep (too much), fever, catching pain in the head, anorexia, dyspnoea, contractions, cracking noise and putrefaction (of the toes, fingers etc.). 99b-100a.

शिरोरोगारुचिश्वासमोहविद्वेदतृड्भ्रमैः ॥ १०० ॥
प्रन्ति सर्वामयाः क्षीणस्वरघातुबलानलम् ।

All diseases are going to kill the person, who has disease of the head (head-ache), anorexia, dyspnoea, delusion, diarrhoea, thirst, giddiness, feeble voice, depletion of tissues, loss of strength and digestive power. 100b-101a.

वातव्याधिरपस्मारी कुष्ठो रक्तयुदरी क्षयी ॥ १०१ ॥
गुल्मी मेही च तान् क्षीणान् विकारेऽल्पेऽपि वर्जयेत् ।

Persons suffering from vāta vyādhi (nervous diseases) apasmāra (epilepsy), kuṣṭha (leprosy), raktapitta (bleeding diseases), udara (enlargement of the abdomen), kṣaya (tuberculosis), gulma (abdominal tumor), meha (diabetes) and who are weak, even though they have very few, mild abnormal symptoms, should be rejected. 101b-102a.

बलमांसक्षयस्तीव्रो रोगवृद्धिररोचकः ॥ १०२ ॥
यस्यातुरस्य लक्ष्यन्ते त्रीन् पक्षाञ्च स जीवति ।

Profound loss of strength and depletion of tissues, exacerbation of the diseases and anorexia, seen in the patient, such a person will not survive for three fortnights. 102b-103a.

वाताङ्गीलाऽतिसंबुद्धा तिष्ठन्ती दारुणा हृदि ॥ १०३ ॥
मृष्णया तु परीतस्य सद्यो मृष्णाति जीवितम् ।

Vātāṅghila (enlargement of the prostate caused by increased vāta) which is very big and stands in the heart (abdomen to be more correct) causing severe pain and the patient troubled with severe thirst, takes away his life immediately. 103b-104a.

शैथिल्यं पिण्डिके वायुर्नीत्वा नासां च जिह्वताम् ॥ १०४ ॥
 क्षीणस्वायम्भ्य मन्ये वा सद्यो मुष्णाति जीवितम् ।
 नाभीगुदान्तरं गत्वा वङ्कणौ वा समाश्रयन् ॥ १०५ ॥
 गृहीत्वा पायुहृदये क्षीणदेहस्य वा बली ।
 मलान् वस्तिशिरोनाभिं विबद्धथ जनयन् रुजम् ॥ १०६ ॥
 कुर्वन् वङ्कणयोः शूलं तृष्णां भिन्नपुरोषताम् ।
 श्वासं वा जनयन् वायुर्गृहीत्वा गुदवङ्कणम् ॥ १०७ ॥

Vāta producing looseness of the calf muscles, irregularity of the nose, or bending of the head in an emaciated person-is going to kill him immediately. Bali (vāta) getting localised in between the umbilicus and the rectum or the groins, producing catching pain in the rectum and (region of) the heart, in a weak person (is going to kill him immediately). Vāta causing suppression of the waste products, obstructing the head of the urinary bladder and the umbilicus, produces pain in the groins, thirst and diarrhoea or produces dyspnoea, catching pain of the rectum and groins (is going to kill him immediately). 104b-107.

चित्तस्य पशुकाप्राणि गृहीत्वोरश्च मारुतः ।
 स्तिमितस्यातताक्षस्य सद्यो मुष्णाति जीवितम् ॥ १०८ ॥

Māruta (vāta) causing expansion of the tips of the ribs, catching pain in the chest, loss of movement of the chest and wide opened eyes-is going to kill him immediately. 108.

सहसा ज्वरसन्तापस्तृष्णा मूर्च्छा बलक्षयः ।
 विस्फेषणं च सन्धीनां मुमूर्षोरुपजायते ॥ १०९ ॥

Sudden increase of fever, thirst, fainting (loss of consciousness), loss of strength, and looseness of bony joints appear in the person who is going to die soon. 109.

गोसर्गे वदनाद्यस्य स्वेदः प्रच्यवते शृणाम् ।
 क्षेपज्वरोपतप्तस्य दुर्लभं तस्य जीवितम् ॥ ११० ॥

Severe perspiration of the face and other parts at the time of letting out the cows (in the morning) and the person suffering from fever, coating (enveloping) the body (mild

increase of the body temperature)-the life of such a man is definitely unobtainable. 110.

प्रवालगुलिकाभासा यस्य गात्रे मसूरिकाः ।
 उत्पद्यांश्च विनश्यन्ति न चिरात्स विनश्यति ॥ १११ ॥

He, on whose body, masūrīka (chicken-pox) appear resembling beads of pearls and disappear suddenly, dies soon. 111.

मसूरविदलप्रस्थास्तथा विद्रुमसभिमाः ।
 अन्तर्वक्राः किणाभाश्च विस्फोटा देहनाशनाः ॥ ११२ ॥

Visphoṭa (small-pox) erupting resembling the cotylidion of masūra (lentil) or bead of coral, having their mouth inwards and producing sound (on touch), is going to destroy the body. 112.

कामलाऽङ्गोर्भुवं पूर्णं शङ्खयोर्मुक्तमांसता ।
 सन्नासश्चोष्णताऽङ्गे च यस्य तं परिवर्जयेत् ॥ ११३ ॥

He, whose eyes have kāmala (jaundice, deep yellow colour) and face full (with that colour or face swollen), loss of muscles in the temples, severe debility and (great) warmth in the body should be rejected. 113.

अकस्मादनुधावच्च विघृष्टं त्वक्समाश्रयम् ।

So also the person, whom vighruṣṭa (abrasion, wound) invades the skin suddenly (without any cause).

[चन्दनोशीरमदिराकुणपध्वाङ्कगन्धयः ।
 शैवालकुकुटशिखाकुङ्कुमालमषीप्रभाः ॥ १ ॥
 अन्तर्दाहा निरुष्माणः प्राणनाशकरा व्रणाः ।]
 यो वातजो न शूलाय स्यान्न दाहाय पित्तजः ॥ ११४ ॥
 कफजो न च पूयाय मर्मजश्च रुजे न यः ।
 अचूर्णश्चूर्णकीर्णो यत्राकस्माच्च हृद्यते ॥ ११५ ॥
 रूपं शक्तिश्चजादीनां सर्वास्तान्वर्जयेद्दमणान् ।
 विष्मृष्टमास्तवहं कृमिणं च भगन्दरम् ॥ ११६ ॥

Vraṇa (ulcers) which emit odours like that of cañdana, uśīra, madira, (wine) kuṇapa (cadaver) and dhvāṅkṣa (crow); colours like śaivāla (algae), kukkutaśikha (cocks comb), kunkuma, āla, and masī (soot); producing burning sensation inside but not hot to touch, that which is caused

by vāta but not painful, that caused by pitta but not having burning sensation, that caused by kapha but not having pus, that situated on vital spots but not causing pain, that which is not fissured but appears as having fissures or filled with powdery material, that resembling a śakti (a kind of weapon), dhvaja (flag) etc., without any reason—all these should be rejected. Bhagandara (fistula-in-ano) through which faecal matter, urine and flatus is coming out and in which worms (bacteria) are present (should be rejected). 116.

घट्टयन् जानुना जानु पादावुद्यम्य पातयन् ।
योऽपास्यति मुहुर्घक्त्रमातुरो न स जीवति ॥ ११७ ॥

The patient who beats one knee joint with the other, raises the feet and drops it down, turns his face away (without any apparant reason) does not survive. 117.

दन्तैश्छिन्दन्नाग्राणि तैश्च केशांस्तृणानि च ।
भूमिं काष्ठेन विद्धिच्छन् लोष्टं लोष्टेन साहयन् ॥ ११८ ॥
दृष्टरोमा सान्द्रमूत्रः शुष्ककासी श्वरी च यः ।
मुहुर्हसन् मुहुः श्वेडन् शय्यां पादेन हन्ति यः ॥ ११९ ॥
मुहुश्छिद्राणि विमृशन्मातुरो न स जीवति ।

He, who bites the tips of his nails, hairs, grass etc. with his teeth, who scratches the ground with a stick; beating one stone with another one, who has horripilations, thick urine, dry cough and fever; who laughs for a while and weeps the next moment, who kicks the bed with his legs, who intently examines the orifices (such as ears, nose, anus, urethra, mouth etc.) does not survive. 118-120a.

मृत्यवे सहसाऽऽर्तस्य तिलकव्यङ्गपिप्लवः ॥ १२० ॥
मुखे, दन्तनखे पुष्पं, अठरे विविधाः सिराः ।

Sudden appearance of tila (black moles), vyañga (black patches), piplu (discoloured rashes) on the face, flower-like spots on the teeth and nails, raised veins of different kinds (colours) on the abdomen—are for causing death of the patient soon. 120b-121a.

ऊर्ध्वश्वासं गतोष्माणं शूलोपहतवङ्गणम् ॥ १२१ ॥
शर्म चानाधिगच्छन्तं बुद्धिमान् परिवर्जयेत् ।
विकारा यस्य वर्धन्ते प्रकृतिः परिहीयते ॥ १२२ ॥
सहसा सहसा तस्य मृत्युर्हरति जीवितम् ।

Profound expiration, loss of body temperature, and severe pain in the groins not subsiding (with any treatment) should be rejected by the wise physician.

He, in whom abnormalities undergo sudden increase; the normalcy (natural constitutional characteristics) become destroyed suddenly, his life will soon be taken away by death. 121-123a.

यमुद्दिश्यातुरं वैद्यः सम्पादयितुमौषधम् ॥ १२३ ॥
यतमानो न शक्नोति दुर्लभं तस्य जीवितम् ।

He, for whose sake, the physician tries to obtain the medicines but does not succeed in getting them—such a person's life is definitely hard to retain. 123b-124a.

विज्ञातं बहुशः सिद्धं विधिबन्धावचारितम् ॥ १२४ ॥
न लिभ्यत्यौषधं यस्य नास्ति तस्य चिकित्सितम् ।

He, in whom the medicine which is well known, found effective many times and administered according to proper procedure—still does not prove effective, there is no other treatment for him. 124b-125a.

भवेद्यस्यौषधेऽन्ने वा कल्प्यमाने विपर्ययः ॥ १२५ ॥
अकस्माद्द्वर्णगन्धादेः स्वस्थोऽपि न स जीवति ।

Either the medicine or food, prepared for a person, undergoing change into the opposite, in their colour, smell etc, without any (other) reason—such a person does not survive even if he is a healthy man. 125b-126a.

निवाते सेन्धनं यस्य ज्योतिश्चाप्युपशान्यति ॥ १२६ ॥
आतुरस्य गृहे यस्य मिघन्ते वा पतन्ति वा ।
अतिमात्रममत्राणि दुर्लभं तस्य जीवितम् ॥ १२७ ॥

If in the patients house, the fire gets extinguished even though there is no breeze, and presence of sufficient fuel; things (such as vessels, furniture etc.) break or fall down in great bouts, the life of such a patient is difficult to be retained. 126b-127.

यं नरं सहसा रोगो दुर्बलं परिमुञ्चति ।
संशयप्राप्तमात्रेयो जीवितं तस्य मन्यते ॥ १२८ ॥

He, who is very debilitated and whose diseases disappear suddenly, such a person's life is surely uncertain—considers Ātreya. 128.

कथयेन्न च पृष्टोऽपि दुःभवं मरणं मिषक् ।
गतासोर्बन्धुमित्राणां न वेच्छेत्तं चिकित्सितम् ॥ १२९ ॥

The physician, though questioned, should not inform the details of the death of the patient to the relatives and friends of the patient who are liable to become griefstricken (get shocked by the news). 129.

यमदुतपिशाचाद्यैर्यत्परासुररूपास्यते
मृद्धिरौषधवीर्याणि तस्मात्तं परिवर्जयेत् ॥ १३० ॥

In a patient who is going to die soon, the attendants of Yama (lord of death), the piśācās (goblins) etc. destroy the potency of the medicines; hence such a patient should be rejected. 130.

आयुर्वेदफलं कृत्स्नं यदायुर्ज्ञे प्रतिष्ठितम् ।
रिष्टज्ञानाद्दतस्तस्मात्सर्वदेव भवेद्भिषक् ॥ १३१ ॥

In the physician, who understands the knowledge of life, the entire effects of Āyurveda is treasured; without the knowledge of riṣṭa (fatal signs) it is incomplete, hence the physician should always be well conversant with it. 132.

मरणं प्राणिनां दृष्टमायुः पुण्योभयक्षयात् ।
तयोरप्यक्षयाद्दृष्टं विषमापरिहारिणाम् ॥ १३२ ॥

Death is sure to be seen in living beings at the expiry of the period of life and effects of benovalent deeds (good actions of previous and present lives) or of both; even without expiry of these two (period of life and effect of benovalent acts) death may ensue by unavoidable irregularities (incidents which occurs accidentally).

Notes :—Arunadatta enumerates the following as some unavoidable events : assault by wild animals, animals in heat and bouts of anger; bites by snakes, scorpions etc., eating poisonous roots, fruit etc., falling from a precipice, mountain peak, treetop, fast moving animals, vehicles, etc. To that list we may also add natural calamities such as lightning, thunderbolt etc., events which destroy communities such as wars, epidemics etc.

इति भीषेयपतिसिद्धगुप्तसुभ्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां द्वितीये
शारीरस्थाने विकृतिविज्ञानीयो नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the chapter named Vikṛti vijñāniya-knowledge of fatal signs—fifth in Śārīra sthāna of Aṣṭāṅga hṛdaya sambita, composed of srimad Vāgbhata, son of sri vaidyapati Simhagupta.

षष्ठोऽध्यायः ।

Chapter—6

DŪTĀDI VIJÑĀNIYA (knowledge about the messenger etc.)

अथातो वृतादिविज्ञानीयं शारीरं व्याख्यास्यामः ।
इति ह स्मादुरात्रेयादयो महर्षयः ।

We, shall now expound the chapter Dūtādi vijñāniya-knowledge about the messenger etc. (omens, dreams); thus said Ātreya and other great sages.

पाषण्डाश्रमवर्णानां सवर्णाः कर्मसिद्धये ।
त एव विपरीताः स्युर्दूताः कर्मविपत्तये ॥ १ ॥

The messenger (the person who comes to call the physician to visit the patient) if belonging to the same class as of the pākhaṇḍa (low caste), āśrama (stages of life) and varṇa (caste) portends success in treatment; but if he belongs to a different class, he portends failure in treatment. 1.

Notes :—Pākhaṇḍa is the name of people belonging to a low caste who were serving as slaves of the persons of higher castes. Āśrama means the four stages of life—brahmacarya (studentship), gṛhastha (householder), vānaprastha (forest dweller) and sanyāsa (ascetic). Varṇa refers to the four castes—brāhmaṇa, kṣatriya, vaiśya and śūdra.

Aśubha dūta—(inauspicious messenger)

दीनं भीतं द्रुतं त्रस्तं रुक्षामङ्गलघादिनम् ।
शस्त्रिणं दण्डिनं षण्डं मुण्डशमश्रुजटाधरम् ॥ २ ॥
अमङ्गलाह्वयं क्रूरकर्माणं मलिनं स्त्रियम् ।
अनेकं व्याधितं व्यङ्गं रक्तमाल्यानुलेपनम् ॥ ३ ॥
तैलपङ्काङ्कितं जीर्णविवर्णाद्रैकवाससम् ।
सरोष्महृषारूढं काष्ठलोष्टादिमर्दिनम् ॥ ४ ॥
तानुगच्छेद्भिषक्तुतमाह्वयन्तं च दूरतः ।

The physician should not follow the messenger, such as; he who is depressed, frightened, in hurry, exhausted, speaking harsh and inauspicious words, carrying weapons, or baton; who is impotent, of shaven head and mustache, or

having big locks of hairs; whose very name itself is inauspicious, who is committing cruel acts; is dirty, a woman messenger, more than one; a sick person, of mutilated body, putting on red coloured garlands and unguents; smeared with oil or mud on the body; wearing old (torn), discoloured, wet cloth and single cloth; who is seated on a donkey, camel, or buffalo; who is beating (hitting) wood, stone etc. and who is beckoning from a distance. 2-5a.

अशस्तचिन्तावचने नग्ने छिन्दति मिन्यति ॥ ५ ॥
जुह्वाने पावके पिण्डान् पितृभ्यो निर्वपत्यपि ।
सुप्ते मुक्तकचेऽभ्यक्ते रुदत्यप्रयते तथा ॥ ६ ॥
वेद्ये दूता मनुष्याणामागच्छन्ति मुमूर्षताम् ।

The messenger who comes when the physician is thinking or speaking inauspicious, when he is naked, tearing or cutting things, lighting the fire, offering oblations to the manes, sleeping, untied his hairs, taking oil bath, weeping and unclean; such a man is the messenger of a person who is going to die. 5b-7a.

विकारसामान्यगुणे देशे कालेऽथवा मिषक् ॥ ७ ॥
दूतमभ्यागतं दृष्ट्वा नातुरं तमुपाचरेत् ।

The physician should not treat the patient whose messenger is similar to the sick person (suffering from the diseases) who approaches in such place and time which are similar to the sickness (of the patient). 7b-8a.

Notes :—Similar to the sick person—means both the patient and his messenger suffering from the same or similar disease. Similar place and time means the patient suffering from a disease of kapha and his messenger meeting the physician near a reservoir of water, and in the morning, both these being similar in nature to kapha; patient suffering from disease of pitta origin and his messenger meeting the physician near fire, and in the midday both these being similar in nature to pitta.

स्युशन्तो नाभिनासास्यकेशरोमनखद्विजान् ॥ ८ ॥
गुह्यपृष्ठस्तनप्रीवाजठरानामिकाकुलीः ।
कार्पासबुससीसास्थिकपालमुशलोपलम् ॥ ९ ॥
मार्जनीशूर्पचैलान्तमस्माक्कारवशातुषान् ।
रज्जुपानसुलापाशमथ्यद्वा मग्नविच्युतम् ॥ १० ॥

तत्पूर्वदर्शने दूता व्याहरन्ति मरिष्यताम् ।
तथाऽर्धरात्रे मध्याह्ने सन्ध्ययोः पर्ववाचरे ॥ ११ ॥
षष्ठीचतुर्थीनवमीराहुकेतुदयादिषु ।
मरणीकृत्तिकाऽऽश्लेषापूर्वाऽऽर्द्रापैत्र्यनैः ॥ १२ ॥

The messenger who, at the very first appearance before the physician is seen touching (his own) umbilicus, nose, teeth, mouth, hairs of the head and of the body, nails, secret parts (genitals, anus), back, breasts, neck, abdomen, and the ring finger; cotton, lead, bone, skull, pestle, stone, broom, winnowing basket, old cloth, ash of cloth, burning coal, wick made of cloth, husk, rope, leather foot wear, ropes of the balance etc., which are broken or displaced; such persons are surely messengers of the dieing person.

So also he, who approaches (the physician) at midnight, midday, sunrise and sunset, on a crucial (bad) day; on the sixth, fourth, and ninth days (of the two fortnights), on days of rise of rāhu and ketu, on days of stars like bharani, kṛttikā, aśleṣā, pūrvā, ārdrā, paitra (maghā) and nairṛta (mūla). 8-12.

यस्मिन्मृत्युते ब्रुवति वाक्यमातुरसंशयम् ।
पश्येन्नमित्तिमशुभं तं च नानुव्रजेद्भिषक् ॥ १३ ॥
तद्यथा विकलः प्रेतः प्रेतालङ्कार एव वा ।
छिन्नं दग्धं विनष्टं वा तद्वादीनि वचांसि वा ॥ १४ ॥
रसो वा कटुकस्तीव्रो गन्धो वा कौणपो महान् ।
स्पर्शो वा विपुलः क्रूरो यद्वाऽऽन्यदपि तादृशम् ॥ १५ ॥
तत्सर्वममितो वाक्यं वाक्यकालेऽथवा पुनः ।
दूतमभ्यागतं दृष्ट्वा नातुरं तमुपाचरेत् ॥ १६ ॥

If, the physician finds the time to be inauspicious when the messenger tells details of the patient's condition or sees inauspicious omens at that time, then he should not go with such a messenger. Such (inauspicious omens) are : the messenger being one of mutilated body, appears like a cadaver, adorned like a dead man, speaking of torn, burnt or lost objects, of pungent taste, very strong smell or cadaveric smell; of touch such as, very hard or cruel or a similar one; either earlier to or along with and repeatedly with the intimation of details of the patient. 13-16.

Pathi aśubha nimitta—(inauspicious omens on the way)

हाहाकन्दितमुत्क्रुष्टमाकुष्टं स्वलनं श्रुतम् ।
 वस्त्रातपत्रपादत्रयस्य व्यसनीक्षणम् ॥ १७ ॥
 चैत्यध्वजानां पात्राणां पूर्णानां च निमज्जनम् ।
 हतानिष्टमवादाश्च दूषणं मस्मपांसुमिः ॥ १८ ॥
 पथःच्छेदोऽहिमार्जारगोधासरठवानरैः ।
 क्षीप्तां प्रति दिशं वाचः कूराणां मृगपक्षिणाम् ॥ १९ ॥
 कृष्णधान्यगुडोदश्विन्नवणासवचर्मणाम् ।
 सर्षपाणां वसातैलतृणपङ्केन्यनस्य च ॥ २० ॥
 क्लीबक्रूरश्वपाशानां जालवागुरयोरपि ।
 उर्ध्वतस्य पुरीषस्य पृथिदुर्दर्शनस्य च ॥ २१ ॥
 निःसारस्य व्यघ्रायस्य कार्पासादेररेरपि ।
 शयनासनयानामुत्तानानां तु दर्शनम् ॥ २२ ॥
 न्युञ्जानामितरेषां च पात्रादीनामशोभनम् ।

Hearing sounds like hā, hā (screams of torture etc.), of very high pitch (such as of explosion, splitting, thunderbolt), of great anger, of slipping or falling down, of sneezing; of loss of dress, umbrella, footwear etc.

Seeing persons in danger (being tortured, murdered), sinking of the holy tree, flags and filled vessels; person announcing in high pitch the death of some one or loss of something; the physician getting surrounded either by ash or sand (mud); snake, cat, lizard, ignumon or monkey crossing his path in front of him; voice of cruel animals and birds coming from the east, sight of black grains, jaggery (mollasses), butter milk, salt, alcoholic beverages, leather (hides and skin), black mustard, muscle-fat, oil, grass (or hey), slush (mud), fuel, a eunuch, cruel man, man of lowest class; a net, or cage, a person who is vomiting, defaecating, emitting foul smell; one who is unwitnessable (terrific, grotesque, frightening, etc.), who is devoid of vitality, engaged in copulation, vendor of cotton etc., enemy; bed, chair, vehicle etc. being seen with the legs up while others like the vessels, etc. seen with their legs (or mouths) bent down—all these are inauspicious. 17-23a.

पुंसंज्ञाः पक्षिणो वामाः स्त्रीसंज्ञा दक्षिणाः शुभाः ॥ २३ ॥
 प्रदक्षिणं लग्नायान्तो, नैवं श्वजम्बुकाः ।

Birds with masculine names (and of masculine gender) sitting on the left side (to the physician walking on the road) and those with feminine names (and of feminine gender) on the right side are auspicious; birds and animals going from the left to the right is auspicious, but not so with the dog and jackal; 23b-24a.

अयुग्माश्च मृगाः शस्ताः शस्ता नित्यं च दर्शने ॥ २४ ॥
 चाषभासभरद्वाजन कुलच्छागवर्हिणः ।
 अशुभं सर्वथोलूकविडालसरठेक्षणम् ॥ २५ ॥

Animals in group of even number are auspicious. Seeing cāṣa, (blue jay), bhāsa (vulture), bharadvāja (sky lark), nakula (mangoose), chāga (goat) and barhi (peacock) is always auspicious whereas seeing ulūka (owl), biḍāla (cat), saraṭha (heron) is always inauspicious. 24b-25.

प्रशस्ताः कीर्तने कोलगोधाहिशशजाहकाः ।
 न दर्शने न विरुते, वानरक्षावतोऽन्यथा ॥ २६ ॥

Hearing the voice of the boar, lizard, snake, rabbit and chameleon is auspicious, while their look and weeping is not so; whereas those of the monkey and bear is otherwise. 26.

घनुरेन्द्रं च लालाटमशुभं, शुभमन्यतः ।
 अग्निपूर्णानि पात्राणि मिश्रानि विशिखानि च ॥ २७ ॥

Seeing the rainbow in front is inauspicious whereas at other places (back or on the sides) is auspicious; seeing pots filled with fire, which are broken and which are empty is inauspicious. 27.

Gṛhapraveśa nimitta (omen at the house of the patient) :—

दृश्यक्षतादि निर्गच्छदृश्यमाणं च मङ्गलम् ।
 वेद्यो मरिष्यतां वेद्यम प्रविशन्नेव पश्यति ॥ २८ ॥

Curds, rice grains used for auspicious rites etc. (flowers, perfumes, turmeric, camphor) and such other auspicious things being brought out (of the patients house at the time when the physician enters the house) is seen only in the house of the patient who is going to die. 28.

दूताद्यसाधु दृष्ट्वैवं त्यजेदार्तमतोऽन्यथा ।
 करुणाशुद्धसन्तानो यत्नतस्तमुपाचरेत् ॥ २९ ॥

Having witnessed inauspicious omens such as the messenger etc. (described so far) the physician should reject such a patient, but on seeing auspicious ones he should treat him with compassion and good will. 29.

Subha nimitta (auspicious omens) :—

दध्यक्षतेक्षुनिष्पावप्रियकुमधुसर्पिषाम् ।
यावकाञ्जनसुक्कारघण्टादीपसरोरुहाम् ॥ ३० ॥
दूर्वाद्रिमत्स्यमांसानां लाजानां फलभक्षयोः ।
रत्नेमपूर्णकुम्भानां कन्यायाः स्यन्दनस्य च ॥ ३१ ॥
नरस्य वर्धमानस्य देवतानां नृपस्य च ।
शुक्रानां सुमनोवाचामराम्बरवाजिनाम् ॥ ३२ ॥
शङ्खसाधुद्विजोष्णीषतोरणस्वस्तिकस्य च ।
भूमेः समुद्रतायाश्च वहेः प्रज्वलितस्य च ॥ ३३ ॥
मनोहस्यान्नपानस्य पूर्णस्य शकटस्य च ।
नृभिर्घोषाः सवत्साया वडवायाः स्त्रिया भपि ॥ ३४ ॥
श्रीवश्रीवकसारङ्गसारसप्रियवादिनाम् ।
हंसानां शतपत्राणां वदस्यैकपशोस्तथा ॥ ३५ ॥
रुचकादर्शसिद्धार्थरोषनानां च दर्शनम् ।
गन्धः सुसुरमिर्वर्णः सुशुक्रो मधुरो रसः ॥ ३६ ॥
गोपतेरनुकूलस्य स्वनस्तद्भवामपि ।
मृगपक्षिनराणां च शोभिनां शोभना गिरः ॥ ३७ ॥
छत्रध्वजपताकानामुत्क्षेपणमभिष्टुतिः ।
भेरीमृदङ्गशङ्खानां शब्दाः पुण्याहनिःस्वनाः ॥ ३८ ॥
वेदाध्ययनशब्दाश्च सुखो वायुः प्रदक्षिणः ।
पथि वेश्मप्रवेशे च विद्यादारोग्यलक्षणम् ॥ ३९ ॥

Curds, rice grains used for auspicious rites, niṣpāva, priya-figu, madhu (honey), sarpi (ghee), yavaka, anjana, bell, lamp, lotus, dārva grass, fresh fish and meat, lāja (fried paddy), fruits, eatables, gems, elephant, vessels which are full, virgin, chariot, prosperous man, gods, kings, virtuous man, fly wick of white hairs, white cloth, white horse, and white conch, ascetics, the twice born, the head dress, garlands, svastika sign, fertile land, fire with flames, pleasing foods and drinks, carts full of men; cows, horses and women with their offsprings; birds which hoot melodiously such as jivañjiva

(partridge), sārāṅga (ring neck parakeet), sārāsa (crane), haṁsa (swan), śatapatra (peacock or parrot), a solitary animal kept fastened (to a peg), sight of the armlet (jewellery), mirror, siddhārtha (white mustard), gorocana (ox gall), pleasing perfumes, things of white colour, things of sweet taste, bellowing of the bull and the cow which are in pleasant mood; pleasing and melodious words of animals (pets), birds and men (friends etc.); umbrella, flags and banner being held high; words of praise and good wishes, sound of kettle drum, cymbal and conch, sacred incantations, uttering of vedic hymns, comforting breeze from the left moving towards the right—all these seen by the physician either on the way or at the time of entering the house of the patient are the signs of health (auspicious omen portending health of the patient). 30-39.

इत्युक्तं दूतशकुनं स्वप्नानूर्ध्वं प्रचक्षते ।

So far were described the good and bad of the messenger and omens; further the good and bad dreams. 40a.

Asubha svapna (inauspicious dreams) :—

स्वप्ने मद्यं सह प्रेतैर्यः पिबन् कृष्यते शुना ॥ ४० ॥
स मर्त्यो मृत्युना शीघ्रं ज्वररूपेण नीयते ।
रक्तमाल्यवपुर्वस्त्रो यो हसन् हियते स्त्रिया ॥ ४१ ॥
सोऽस्त्रापित्तेन महिषश्ववराहोष्णवर्धभैः ।
यः प्रयाति विशं याम्यां मरणं तस्य यक्ष्मणा ॥ ४२ ॥
लता कण्टकिनी वंशस्तालो वा हृदि जायते ।
यस्य तस्याशु गुल्मेन यस्य वह्निमन्त्रिषम् ॥ ४३ ॥
जुह्वतो घृतसिक्तस्य नग्नस्योरसि जायते ।
पद्मं स नश्येत्कुष्ठेन खण्डालैः सह यः पिबेत् ॥ ४४ ॥
ज्ञेहं बहुविधं स्वप्ने स प्रमेहेण नश्यति ।
उन्मादेन जले मज्जेद्यो नृत्यन् राक्षसैः सह ॥ ४५ ॥
अपस्मारेण यो मर्त्यो नृत्यन् प्रेतैः नीयते ।
यानं क्षरोष्णमार्जारकपिशार्दूलसूकरैः ॥ ४६ ॥
यस्य प्रेतैः शृगालैर्वा स मृत्योर्धर्तते मुखे ।
अपूपशकुलीर्जग्वा विबुद्धस्तद्विधं वमन् ॥ ४७ ॥
न जीवति अक्षिरोगाय सूर्येन्दुप्रहणेक्षणम् ।
सूर्याश्चन्द्रमसोः पातदर्शनं दृग्भिनाशनम् ॥ ४८ ॥

He, who dreams of drinking wine with the dead, being dragged by the dog will soon be dragged away by death in the guise of jvara (fever). He, who dreams of wearing red coloured garlands, his body is coloured red, wearing red cloth, is laughing and being overpowered by women will die from asrapitta (bleeding disease). He, who dreams of going towards the west riding on a buffalo, horse, boar, camel or donkey, is going to die from yakṣma (pulmonary tuberculosis). He, who dreams as though thorny creepers, bamboo or palm tree has grown from (the region of) his heart dies from gulma (abdominal tumu.) soon. He, who dreams of offering oblations to fire which is not burning, his body smeared with ghee, of being naked, and lotus growing from his chest, dies soon from kuṣṭha (leprosy and other skin diseases). He, who dreams of drinking different kinds of fats (oil, ghee, marrow etc.) in the company of men of lowest caste, is going to die from prameha (diabetes). He, who dreams of drowning in water and dancing in the company of rākṣasa, is going to die from unmāda (insanity). He, who dreams of dancing with and being carried away by the dead, dies from apasmāra (epilepsy). He, who dreams of riding on the donkey, camel, cat, monkey, śārdula (leopard), pig, spirit of the dead or jackal, is inside the mouth of the death. He, who dreams of eating sweet pudding, pastries and vomiting similar things after waking from sleep, does not survive. He, who dreams of seeing the eclipse of the sun and moon gets diseases of the eyes and seeing the sun and moon falling down destroys the eye (vision). 40b-48.

मूर्ध्नि वंशलतादीनां सम्भवो वयसां तथा ।
 निकयो मुण्डता काकगृध्राद्यैः परिवारणम् ॥ ४९ ॥
 तथा प्रेतपिशाचस्त्रीद्रविडान्ध्रगवाशनैः ।
 सङ्गो वेत्रलतावंशतृणकण्टकसङ्घटे ॥ ५० ॥
 श्वभ्रश्मशानशयनं पतनं पांसुभस्मनोः ।
 मज्जनं जलपङ्कादौ शौघ्रेण स्रोतसा हृत्तिः ॥ ५१ ॥
 नृत्यवादिप्रगीतानि रक्तस्रग्ध्वस्रधारणम् ।
 वयोक्त्वृद्धिरभ्यङ्गो विवाहः समभ्यर्कम् च ॥ ५२ ॥
 पकाश्रकरोहमयाशः प्रच्छर्दनविरेचने ।
 हिरण्यलोहयोर्दामः कलिर्बन्धपराजयौ ॥ ५३ ॥

उपानद्युगनाशश्च प्रपातः पादचर्मणोः ।
 हृषो भृशं प्रकुपितैः पितृभिश्चावमर्त्सनम् ॥ ५४ ॥
 प्रदीपग्रहनक्षत्रदन्तदैवतचक्षुषाम् ।
 पतनं वा विनाशो वा, भेदनं पर्वतस्य च ॥ ५५ ॥
 कानने रक्तकुसुमे पापकर्मनिवेशने ।
 क्षितान्धकारसम्बाधे जनन्यां च प्रवेशनम् ॥ ५६ ॥
 पातः प्रासादशैलादेर्मर्त्येन प्रसनं तथा ।
 काषायिणामसौम्यानां नग्नानां दण्डधारिणाम् ॥ ५७ ॥
 रक्ताक्षणां च कुष्णानां दर्शनं जातु नेष्यते ।

Bamboo, creepers etc. growing on the head, birds alighting on it, (head), head being shaven; surrounded by crows, vultures etc. or by the spirit of the dead, piśāca, women, drāviḍas, āndhrās, and those who eat cow's flesh; getting entangled among vetra (water reed/cane), creepers, bamboo, grass or thorns; sleeping on a ravine or burial ground, falling on a heap of sand or ash; drowning in water, slush etc; being carried away by swift current in rivers; getting engaged in dancing, playing musical instruments and singing; wearing red coloured, garlands and dress; increase of age and of body parts; getting anointed with oil and taking bath, getting married; engaged in shaving the mustache, eating cooked foods fats and wine, engaged in vomiting and purging; acquiring gold and iron, getting defeated in dice (gambling) and sports; destruction, loss of both the pillows, (one of the head and the other of the feet); falling off (loss of) the skin of feet; being in ecstasy of joy, getting rebuked by the angry manes (dead ancestors), falling or loss of bright lamp, planets, star, teeth, gods or the eyes; splitting of the mountains; entering into forests with red flowers, places of sinful acts, places concerned with the funeral, of darkness, of torture and that of the mother (probably the temple of mother goddess where animals are slaughtered); falling from the (terrace of) palace, mountain (peak) etc; getting held up by a fish, seeing persons who are ascetics, cruel, nude, holding baton, of reddish eyes and of black body-none of these should be seen in dreams. 49-58a.

कुष्णा पापाननावारा दीर्घकेशनसस्तनी ॥ ५८ ॥
 विरागमाल्यवसना स्वप्ने कालनिशा मता ।

Seeing a woman who is black, sinful, not performing traditional rites (indulging in misconduct); having long hairs, nails and hanging breasts, wearing discoloured garlands and dress—is like seeing kālanīśā (goddess of death). 58b-59a.

मनोवहानां पूर्णत्वात्स्रोतसां प्रबलैर्मलैः ॥५९॥

दृश्यन्ते दारुणाः स्वप्ना रोगी यैर्याति पञ्चताम् ।

अरोगः संशयं प्राप्य कश्चिदेव विमुच्यते ॥६०॥

Bad dreams occur due to the blockage of the manovahā srotas (channels of the mind) by the strong (aggravated, greatly increased), malās (doṣās); by these (dreams) the person if a patient is going to die and if not a patient, he becomes uncertain about his health or life; very few of such persons escape from death. 59b-60.

Swapna bheda and phala (kinds and effects of dreams) :—

दृष्टः श्रुतोऽनुभूतश्च प्रार्थितः कल्पितस्तथा ।

मायिको दोषज्जन्तेति स्वप्नः सप्तविधो मतः ॥६१॥

The seen (witnessed), the heard, the experienced, the desired, the imagined, the futuristic (going to happen in future) and that born from (aggravated) doṣa—thus the dream is of seven kinds. 61.

तेष्वप्या मिष्कलाः पञ्च यथास्वप्रकृतिर्विवा ।

विस्मृतो दीर्घह्रस्वोऽति पूर्वरात्रे चिरात्फलम् ॥६२॥

दृष्टः करोति तुच्छं च गोसर्गे तद्दहर्महत् ।

निद्रया वाऽनुपहतः प्रतीपैर्वचनैस्तथा ॥६३॥

Of them, the first five are fruitless (ineffective, do not produce good or bad effects). So also those which are similar (in nature) to ones own constitution (natural temperament), those which are forgotten soon and those which are either too long or too short. Those seen in the early part of the night yield their result after a long time and in small measure; those seen at the time of letting the cows out (that is in the early morning) gives the result on the same day and in great measure; so also those which are not carried away (destroyed) either by sleep (person getting sleep again after the dream) or by unhelpful words (awakened by harsh words of others).

62-63.

याति पापोऽल्पफलां दानहोमजपादिभिः ।

अकल्याणमपि स्वप्नं दृष्ट्वा तत्रैव यः पुनः ॥६४॥

पश्येत्सौम्यं शुभं तस्य शुभमेव फलं भवेत् ।

Bad dreams become less effective by indulging in charity, sacrifice, incantations etc.

He, who sees good (auspicious) dreams immediately after an inauspicious one, will derive the good effect only. 64-65a.

Subha svapna (auspicious dreams) :—

देवान् द्विजान् गोवृषभान् जीवतः सुहृदो नृपान् ॥६५॥

साधून् यशस्विनो बहिमिद्धं स्वच्छान् जलाशयान् ।

कन्याः कुमारकान् गौरान् शुक्रवह्निान्सुतेजसः ॥६६॥

नराशनं दीप्ततनुं समन्ताद्घिरोक्षितम् ।

यः पश्येत्प्रभते यो वा छत्रादर्शविषामिषम् ॥६७॥

शुक्राः सुमनसो वस्त्रमभ्याक्षेपनं फलम् ।

शैलप्रासादसफलवृक्षासिंहनरद्विपान् ॥६८॥

आरोहेद्रोश्वयानं च, तरेन्नदहृदोदधीन् ।

पूर्वोत्तरेण गमनमगम्यागमनं मृतम् ॥६९॥

सम्बाधाग्निः सृतिर्देवैः पितृभिश्चाग्निन्दनम् ।

रोदनं पतितोत्थानं द्विषतां चावमर्दनम् ॥७०॥

यस्य स्यादायुरारोम्यं चित्तं बहु च सोऽश्नुते ।

He, who sees (in dream) gods, the twice born, (brāhmaṇa), the living cow, or bull; friends, kings, persons of good nature and prosperous, fire with flame, reservoirs of water which are clean; the virgin, young boys, those who are white, wearing white dress and of radiant complexion; rākṣasas who are besmeared with blood; of bright complexion and devouring human beings; the umbrella, mirror, poison (roots such as aconite etc.), meat, white flowers, white cloth, body smeared with dirt, fruits; climbing on hills, palaces, fruit trees; riding on lion, man, elephant, bull or horse; swimming in a river, lake or sea; travelling either to the east or north, copulating with a forbidden women, death (of some one else), getting relieved from troubles, being praised by the gods and dead ancestors, weeping, uplifting the sinners and subduing those who hate—attains long life, health and great wealth. 65-71a.

मङ्गलाचारसम्बन्धः परिवारस्तथाऽऽतुरः ॥७१॥
 अहधानोऽनुकूलश्च प्रभूतद्रव्यसङ्ग्रहः ।
 सखलक्षणसंयोगो भक्तिर्वैद्यज्ञातिषु ॥७२॥
 चिकित्सायामनिर्वेदस्तदारोम्यस्य लक्षणम् ।

The patient endowed with auspicious conduct, having attendants of similar qualities, having faith (in the physician and treatment), helpful with plenty of money, combined with good qualities, obedience in the physician, and the twice born (brāhmaṇa), enthusiastic (optimistic) about the treatment—these are features of health (the sick person getting back his health). 71b-73a.

इत्यत्र जन्ममरणं यतः सम्यगुदाहृतम् ॥७३॥
 शरीरस्य ततः स्थानं शरीरमिदमुच्यते ॥७३॥

As birth and death of the human body have been described in this section, it is called as Śārīra sthāna. 73-73½.

इति श्रीवैद्यपतिसिंहगुप्तसुब्रीमहाग्मटविरचितायामष्टाङ्गहृदयसंहितायां
 द्वितीये शरीरस्थाने दूतादिविज्ञानीयो नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the chapter named Dūtādi vijñāniya, the sixth in Śārīra sthāna of Aṣṭāṅga hṛdaya saṁhita composed by srimad Vāgbhata, son of sri vaidyapati Śimhagupta.

समाप्तं चेद् द्वितीयं शरीरस्थानम् ।

Thus ends Śārīra sthāna—the second section.

APPENDIX-1

INDEX OF DIET ARTICLES AND DRUGS

(sū = sūtrasthāna, śā = śārīrasthāna, Aru = Aruṇadatta, Hem = Hemādri.)

(only one reference furnished)

-A-

- Abhayā-sū. 15/35—haritaki Terminalia chebula Retz.
 Abhīru-sū. 6/170—śatāvārī—Asparagus racemosus Willd.
 Abhiṣuka-sū. 6/120—fruit—Pistacia vera Linn.
 Accha surā. sū. 3/12—surāmaṇḍa—scum of beer.
 Ādhakī-sū, 6/17—Cajanus indicus Spreng.
 Agāradhūma-sū. 27/37—chimney soot.
 Agni-sū. 15/17—citraka—Plumbago zeylanica Linn.
 Agnimañtha-sū. 14/23—Premna integrifolia Linn.
 Aguru-sū. 15/43—Aquillaria agallocha—Roxb.
 Abi-sū. 6/47—snake.
 Ahikañcuka-śā. 1/83—snake peel.
 Aiñdrāmbu-śā. 5/4—rain water.
 Airavata-phala-sū. 6/138—nāranga—Citrus reticulata Blanch.
 Ajā kṣīra/payas-sū. 5/24—goat's milk.
 — māmsa sū. 6/63—goat's flesh.
 — mūtra-sū. 5/82—goat's urine.
 — puriṣa-sū; 30/17—goat's excreta.
 Ajāji-sū. 15/33—jīraka—Cuminum cyminum Linn.
 Ajamodā-sū, 15/33—Carium roxburghiana—Dc.
 Ājya-sū. 19/58—ghee/butterfat.
 Akṣa-sū. 6/158—vibhītaki—Terminalia belerica Roxb.
 — taila-sū. 5/60—oil of Vibhītaki.
 Akṣoḍa phala-sū. 6/120—Juglans regia Linn.
 Āla-sū. 21/18—haritāla—mineral-orpiment. Yellow sulphide of arsenic.
 Alābu-sū. 25/3—Lagenaria vulgaris Linn.
 Alarka-sū. 15/28—śvetārka—Calotropis gigantea R. Br.
 Āluka-sū. 6/94. yam/tuber of many Dioscorea species.
 Āma—raw, uncooked, unripe material.