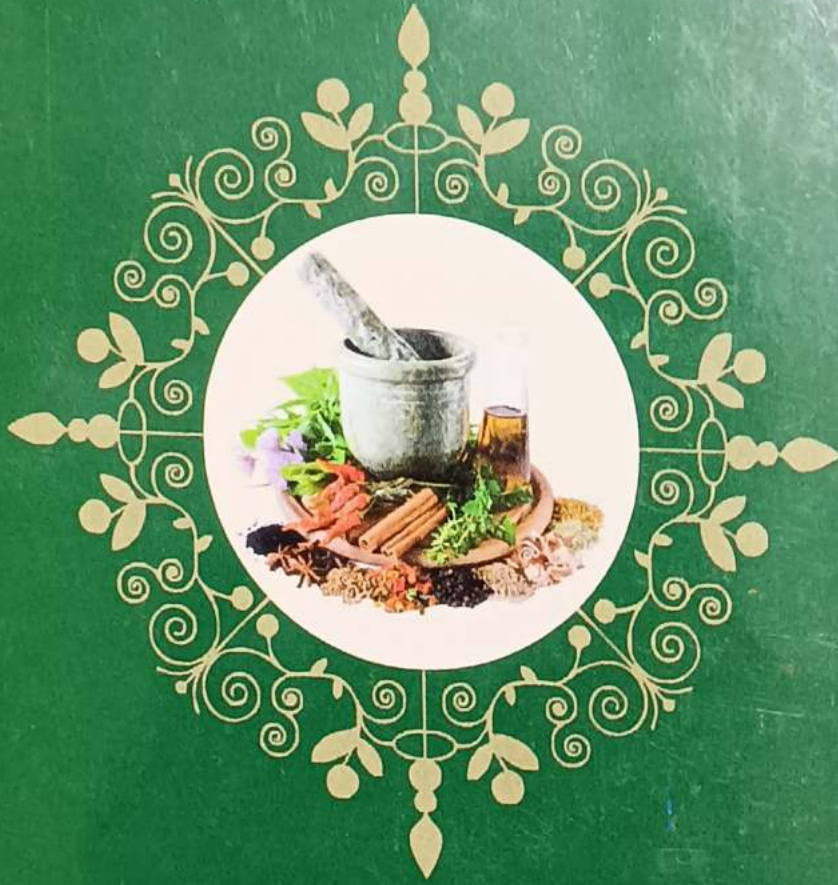


A compendium on
Aṣṭāṅga Hṛdayam

(with Maulika Siddantha)

Dr. Sapna S.



CHAUKHAMBHA PRAKASHAN

Brajratandas Prachyavidhya Granthmala

123

**A COMPENDIUM
ON
Ashtanga Hridaya**

(with Moulika Siddhanta)

**As Per CCIM - UG - Syllabus for 1st BAMS Students
[A READY RECKONER WITH TABLES/FLOW CHART/
POINTS]**

By

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A COMPENDIUM ON Ashtanga Hridaya

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**A COMPENDIUM ON ASHTANGA HRIDAYA
[HAND BOOK ON AYURVED]**

This Work is Dedicated

to

My Teacher & A Guru

who made me Realize

" Teaching is a Noble Profession "

Dr. M. Ramesh

MD (Prasooti Tantra & Stree Roga, Jamnagar)

Retired Professor

Government Ayurvedic Medical College, Bengaluru

&

My Co-Guide who inspired me in

Writing this text book

Dr. Ravindra Angadi

Professor, MD (RS & BK) Ph.D.

S.D.M. College of Ayurveda

Kuthpady, Udupi, Karnataka

प्लव नाम संवत्सर

श्रावण मास

सप्तमी तिथि

विशाख नक्षत्र

15th August 2021

Sunday

Independence Day

be
any
rise,

PREFACE

It is said- आयुर्वेदः अमृतानां श्रेष्ठः

Among Nectar, Ayurveda is the Best.

Ayurveda is not just medicines, remedies & therapies but is merely a 'Life Style' to lead on..... thus the quote स्वस्थस्य स्वास्थ्य रक्षणम् । Ayurveda aims first at maintaining the 'HEALTH' of healthy person, then comes आतुरस्य रोग प्रशमनम् । curing the diseased person Thus,

AHARA-(Food style)

VIHARA (Activity)

VICHARA (Mental status) are to be taken care of

Charaka School of thought gave importance to KAYA CHIKITSA (general Medicine) & Sushruta School of thought to SHALYA TANTRA (Surgery). Vagbhata, the author of 'ASTANGA HRUDAYA' pinning up information from both text books, made this book SIMPLER, for who cannot read in their life time, both the text books, can atleast learn 'ASTANGA HRUDAYA'. Thus all three combined is called as Bruhatrayee.

The book may be categorized into different segments.

- The 1st Chapter is the strong Basement of the Basic Concepts in Ayurveda.
- Chapter 2 to 9 - completely explains about daily regimen, seasonal regimen, foods & liquids used in daily basis, protection of food, their action in the body, good conduct & life style to be lead by all.
- Chapter 10 - about Dravyas (substances)
- Chapter 11, 12, 13 - in detail deals with tridoshas, saptadhatu and trimalas.
- Chapter 14 - Explains in short about simple treatments, Lavana and Brimhana.

- Chapter 15, 16 - Gives priority for the oushadha Dravyas.
- Chapter 17 to 19 - Starts the discription of Panchakarmas, Vamana, Virechana and Basti, its Purva Karma, Pradhana Karma and Pashchat Karma.
- Chapter 20th to 24th - all about other Panchakarmas like Nasya, Anjana, Tarpana, Murdha taila.
- Chapter 25th to 30th - about Yantras, Shastras, Sira vyadha, Agnikarma, Fractures and Bandages.

In this way, the strong PAVEMENT has been put up, throwing the light on all Ayurvedic veiws and points in Sutra Stana of Astanga Hrudaya by Vagbhatacharya.

This book is made easy for the 1st BAMS students to understand and memorise better, so that they easily get through in exam with full confidence and faith in themselves, step on the mat of Ayurveda.

The cream of Astanga Hrudaya has been highlighted in points wise, in flow chart and table form. Only very important shlokas are quoted, split and written, making it easy for students to read and byheart, re-produce them in exam with ease and happiness. Also once byhearted remains throughout student life and for future, building a castles of treasure of knowledge in Ayurveda.

The word "NOTE" used very often in the text gives the analysis of ancient concepts. I have tried to co-relate with modern life style for better understanding and students should never tease Ayurveda without knowing its depth knowledge.

Original sanskrit text book with commentary is recommended to obtain thorough knowledge.



ACKNOWLEDGMENT

With complete surrenderance, I bow down to Almighty for creating this precious opportunity to write this text book.

I remain in gratitude to one and all who have encouraged me by appreciating this work.

I would like to express my regards to Dr. H.R. Nagendra, Chancellor and Nagarathna Didi, S-Vyasa, who is an inspiration to set up a goal in my life.

I am extremely grateful and thankful to our S. Vyasa, Vice Chancellor, Sushrutha College Director, Dr. B.R. Ramakrishna who is one of the role model in my life and providing me an opportunity to serve in this institution, since 2005. Also I remember and convey my regards to our revered Principal Dr. Raghurama Bhatta for his warm hearted support in my work.

Equally, I am blessed to have the encouraging words of all senior staff and colleagues of our institution.

I respectfully remember to thank all my teachers who taught me this precious knowledge of Ayurveda in U.G. and P.G. studies.

I feel grateful to remember and submit my heartfelt thanks to Dr. Shrinivasa Acharya, Dr. Muralidhar Sharma and Dr. B.V. Prasanna of SDM College of Ayurveda, Udupi who were strong inspiration to me behind the screen with their extra-ordinary talent and skill in teaching, always reminds me to achieve something like them.

Its my immense pleasure to remember all my U.G. students in SKAMC, (Sri Kalabyraveswara Ayurvedic Medical College), Bengaluru where I taught Astanga Sangraha since 2000 to 2003, before my P.G. studies.

After P.G. studies, at present, since 2005 till 2010, a sweet memories, of teaching all U.G. Students of Sushrutha Ayurvedic Medical College and Hospital, Bangalore, was the mode to enrich my knowledge in Astanga Hrudaya and created interest in writing this text book. Its my duty to thank all my students.

I am thankful to Mr. Jagadish, the librarian of our college for his help in providing the needed referral books during this work.

I should definitely be ever grateful and thankful to my parents Sri T.S. Swamy, M.A., (Kannada) and Smt. Pushpa Kumari, M.A., (Kannada) who are retired professors and has imbibed a seed of teaching passion and skill inside me.

My love and respect to my sisters and their family for giving me unconditional love and support.

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My loving thanks to my childhood friend, C.N. Prasad, whose words made me stronger to setup a target to complete this work faster.

I am also thankful to Sanskriti University for providing me an opportunity to work and render my service in this esteemed deemed University.

Its an immense pleasure to remember and thank wholeheartedly, Sri. Sachin Guptaji, Chancellor, Dr. Rana Singhji, Vice Chancellor, Mrs. Meenakshi Sharma OSD madam Dean of academics, Dr. Javaid Aktherji, Dr Prasanna Savanur Sir for their support and encouragement.

I am always thankful with high regards, individually to thanking Mr. Arpit Guptaji of Chaukhamba Prakashana and his team for their skillful proficiency in editing this book.



Dr. Sapna S.
MD (Ayu)



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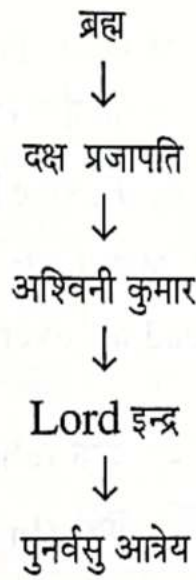
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आयुष्कामीय अध्याय Desire for Long Life

आयुर्वेद अवतरण (Origin of Ayurveda)



पुनर्वसु आत्रेय Taught to his 6 disciples -

अग्निवेश	पराशर
भेल	हारीत
जतुकर्ण	क्षारपाणि

अष्टांग आयुर्वेद (Eight branches of Ayurveda)

काय बाल ग्रह ऊर्ध्वाङ्ग शल्य दंष्ट्रा जरा वृषान्।
अष्टावङ्गानि तस्याहुः चिकित्सा येषु संश्रिताः ॥ 5 ॥

1. काय - General Medicine
2. बाल - Paediatrics
3. ग्रह - Planets & their effects
4. ऊर्ध्वाङ्ग - ENT and Ophthalmology

5. शल्य - Surgery
 6. दंष्ट्रा - Toxicology
 7. जरा - Geriatrics (related to old age)
 8. वृषान् - Aphrodisiacs

त्रिदोष (Three Dosas)

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः।
 विकृता अविकृता देहः ध्वन्ति ते वर्तयन्ति च॥6॥

वायु, पित्त and कफ are three dosas. If they become—
 विकृता (Abnormal) - देहं ध्वन्ति (Destroys Body)
 अविकृता (Normal) - देहं वर्तयन्ति (Sustain the Body)

Three dosas main site in Shareera

ते व्यापिनो अपि हृत् नाभ्योः अधः मध्यः ऊर्ध्वं संश्रयाः।

Tridos as they are spread all over the body, but present pre-dominantly-

- ऊर्ध्वं (Upper portion) - कफ (above heart region)
 मध्यः (middle portion) - पित्त (In between heart & Nabhi)
 अधः (downward portion) - वात (Below Nabhi region)

Relationship of Three Dosas with Age, Food, Day and night

वयोः अहोरात्रि भुक्तानां ते अन्त मध्य आदिगाः क्रमात् ॥ 7 ॥

	वयः	अहोरात्रि	भुक्त
वात	Old age	Late evening	After digestion
पित्त	Middle age	Mid day	During digestion
कफ	Young age	Early morning	Early night beginning of digestion hours

4 types of अग्नि (Digestive Fire)

तैः भवेत् विषमः तीक्ष्णः मन्दः अग्निः समैः समः ॥ 8 ॥

1. विषमाग्नि - Irregular appetite - due to वात

2. तीक्ष्णाग्नि - Increased appetite - due to पित्त
3. मन्दाग्नि - Less appetite - due to कफ
4. समाग्नि - Normal appetite & digestion - due to सम त्रिदोष

4 types of कोष्ठ (Digestive Fire)

कोष्ठः क्रूरो मृदुः मध्यो मध्यः स्यात्तैः समैरपि।

1. क्रूर कोष्ठ - Hard bowels - due to वात
2. मृदु कोष्ठ - Soft bowels - due to पित्त
3. मध्य कोष्ठ - Medium bowels - due to कफ
4. मध्यम कोष्ठ - Moderate bowels (Normal) - due to समदोष

7 प्रकृति of Shareera (Body Constitution)

1. वातज प्रकृति - हीन (Poor)
 2. पित्तज प्रकृति - मध्यम (Moderate)
 3. कफज प्रकृति - उत्तम (Good)
 4. समाधातु प्रकृति - श्रेष्ठ प्रकृति (Best)
 5. वात पित्तज
 6. पित्त कफज
 7. कफ वातज
- } द्विदोष प्रकृति निन्ध्या (Not Good)

वातदोष गुण

तत्र रूक्षः लघुः शीतः खरः सूक्ष्मः चलः अनिलः।
Dry Light Cold Rough Minute Mobility

पित्तदोष गुण

पित्तं सस्नेह तीक्ष्ण उष्णं लघु विस्रं सरं द्रवम्।
Unctous Sharp Hot Light Foul Moving Liquid

कफदोष गुण

स्निग्धः शीतो गुरुः मन्दः श्लक्ष्णः मृत्स्नः स्थिरः कफः।
Unctousness/ Cold/ Heavy/ Slow Smooth Shining Stable

संसर्ग सन्निपातश्च तत् द्वि त्रि क्षय कोपतः ॥ 12 ॥

In the combination of two (संसर्ग) or three (सन्निपात) one दोष may be क्षय (less) and one दोष कोपतः (will be increased).

सप्त धातु (Seven Dhatus)

रस	असृक्	मांस	मेद	अस्थि	मज्जा	शुक्राणि	धातवः
Plasma	Blood	Muscle	Fatty	Bone	Bone	Sperm	
		Tissue	Tissue	Tissue	marrow	or ovum	

सप्त दूष्याः ...

Tissues are called धातु as they protect शरीर...

धातु are also called दूष्या as they get दूषण (vitiated) by त्रिदोष।

त्रिमल (Malas of Body)

मला	मूत्र	शकृत्	स्वेद	आदयः अपि च ॥13॥
↓	↓	↓	↓	↓
Waste	Urine/	Excreta/	Sweat/	Others
products				केश (Hair)
of body				नख (Nail)
				रोम (Small Hairs)
				खमल (Nose and Ear मल)

सामान्य विशेष सिद्धान्त

वृद्धिः समानैः सर्वेषां विपरीतैः विपर्ययः।

Increase of दोष, धातु, मल happen when समान गुण (similar nature) आहार, विहार is done and they decrease by विपरीत (opposite) गुण Usage of not only आहार, विहार, विचार but औषध द्रव्य also act on सामान्य विशेष सिद्धान्त।

Example

आहार	विहार
वृद्धि (increases) दोष by	क्षय (decreases) दोष
वात Millets	वात By good sleep
पित्त Chillies	पित्त By cool breeze
कफ Sweets	कफ By exercise

षड् रस (Six tastes)

रसाः स्वादु अम्ल लवण तिक्त ऊषण कषायकाः।
षड् ब्रह्म्यं आश्रिताः ते तु यथा पूर्वं बलावहाः॥१४॥

Six rasas are-

स्वादु	-	Sweet Eg. घृत, गुड़
अम्ल	-	Sour Eg. अम्लीक, निम्बुक
लवण	-	Salt Eg. सैन्धव लवण
तिक्त	-	Bitter Eg. भूनिम्ब, निम्ब
ऊषण (कटु)	-	Spicy Eg. मरीच, शुण्ठी
कषाय	-	Astringent Eg. Arecanut, (पूग), जम्बु

In respect of giving strength, मधुर रस takes the first role & gives maximum बल, कषाय रस provides minimal strength.

Note - Understanding सामान्य विशेष सिद्धान्त with examples of आहर, विहार, विचार and औषध plays a vital role in knowing and analyzing Ayurvedic basic concepts. A detailed description given in a table form as below-

सामान्य विशेष सिद्धान्त is also very important 5 marks questions in theory and in viva too...

आहर (Food)		विहार (Activities)	
	वृद्धि	क्षय	
वात	Millets (Ragi)	Wheat (Sweets)	by Exercise by Body Massage sleep
पित्त	Garlic, Chillies	Ghee, Milk	by Excess (Sun light) by cool breeze
कफ	Sweets, Oily Food	Barley	Excess by sleep Laziness by night out exercise

विचार (मानसिक)

औषध द्रव्य

	वृद्धि	क्षय	वृद्धि	क्षय
वात	चिन्ता शोक Worries, Sorrow	शान्त चित्त Calm mind	*	रास्ना, अश्वगन्धा

पित्त	क्रोध, मोह Angry, Attachment	ध्यान Meditation	*	चन्दन, उशीर
कफ	तमोगुण Ignorance	अरिषट् वर्ग 6 Mental Enemies	*	शुण्ठी, मरीच

Increase & Decrease of Dosas related to six rasas

तत्राद्या मारुतं घ्नन्ति त्रयः तिक्त आदयः कफम्।
कषाय तिक्त मधुराः पित्तं अन्येतु कुर्वते ॥ 15 ॥

मधुर	] मारुतं घ्नन्ति — वात शामक	मधुर	] पित्तं घ्नन्ति — पित्त शामक	तिक्त	] कफं घ्नन्ति — (कफ शामक)
अम्ल		तिक्त		कटु	
लवण		कषाय		कषाय	
The Ist Three reducess वात		Reduces पित्त		Last three rasas reducess कफ	

Author tells here अन्येतु कुर्वते ... the other 3 रस equally does प्रकोप of दोष
i.e.

मधुर	] Increases कफ — (कफ प्रकोप)	अम्ल	] Increases पित्त — (पित्त प्रकोप)
अम्ल		लवण	
लवण		कटु	
तिक्त	] Increases वात — (वात प्रकोप)	कटु	
कटु			
कषाय			

3 types of द्रव्य (Substance)

शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा ॥ 16 ॥

Dravyas are of three types-

शमनं	Pacifies त्रिदोष (Decreases)	Eg- तैल - वात शमन घृत - पित्त शमन माक्षिक - कफ शमन
कोपनं	Increases त्रिदोष (Aggravates)	Eg- यव - वात प्रकोप माष - पित्त प्रकोप दधि - कफ प्रकोप

स्वस्थ हित	Maintains त्रिदोष and restores health.	Eg- रक्तशाली, गोधूम, क्षीर
------------	--	----------------------------

2 types of वीर्य (Potency)

उष्ण शीत गुणोत्कर्षात् तत्र वीर्यं द्विधा स्मृतम्।

In Dravyas - There are 2 types of गुण (Nature) which are very predominant among 20 (twenty gunas). They are-

उष्ण - Hot in Potency. Eg. मरीच, मत्स्य

शीत - Cold in Potency. Eg. घृत, क्षीर

2 types of विपाक (रस Formed after Digestion)

त्रिधा विपाको द्रव्यस्य स्वादु अम्ल कटुकात्मकः ॥ 17 ॥

विपाक is विशेषेण पाक. Six रस after digestion process is completed, 3 रस will be formed at the end. That is called विपाक।

It also increases or decreases त्रिदोष।

1. स्वादु (मधुर) विपाक - is formed by मधुर रस & लवण
2. अम्ल विपाक - is formed by अम्ल रस only
3. कटु विपाक - is formed by तिक्त, कटु, कषाय रस

विंशति गुण (20 gunas)

गुरुर्मन्द हिमस्निग्ध श्लक्ष्ण सान्द्र मृदु स्थिराः।

गुणाः ससूक्ष्म विशदा विंशतिः सविपर्ययाः ॥ 18 ॥

Here 10 are mentioned, its opposite ones make it 20 गुण।

- | | |
|-----------------------|-----------------|
| 1. गुरु (Heavy) | लघु (Light) |
| 2. मन्द (Slow) | तीक्ष्ण (Sharp) |
| 3. हिम (Cold) | उष्ण (Hot) |
| 4. स्निग्ध (Oiliness) | रूक्ष (Dry) |
| 5. श्लक्ष्ण (Smooth) | खर (Rough) |
| 6. सान्द्र (Solid) | द्रव (Liquid) |
| 7. मृदु (Soft) | कठिण (Hard) |
| 8. स्थिरा (Stable) | चल (Moving) |
| 9. सूक्ष्म (Small) | स्थूल (big) |
| 10. विशद (Non Slimy) | पिच्छिल (Slimy) |

रोग - आरोग्य कारण

(Causes for a disease to occur and to restore the health)

काल अर्थ कर्मणां योगः हीन मिथ्य अतिमात्रकः।

सम्यक् योगश्च विज्ञेयो रोग आरोग्यैक कारणम् ॥ 19 ॥

When the योग or संयोग Combination or association is abnormal either हीन (less usage) मिथ्या (Improper usage) or अति (Excess usage of) काल (season) अर्थ-इन्द्रियार्थ (objects of sense organs) & कर्म (activities) occurs; a disease can occur where as सम्यक् योग. Proper Union of काल अर्थ and कर्म restores the health of a person.

इन्द्रियार्थ	हीन	मिथ्या	अति
काल	No rain in वर्षा ऋतु	Rains in ग्रीष्म	Excess Heat in ग्रीष्म
1. शब्द	(Rainy season) Avoiding any Sound	(Summer) Hearing bad words	Hearing high volume songs
2. स्पर्श	Not touching any thing	Touching dirty things	Excess touch of body parts
3. रूप	Not viewing at all like गान्धारी	Seeing worst like torture tragedy	Excess usage of TV / Mobile
4. रस	Not tasting all 6 रस	Eating unhealthy food	Eating Excess spicy/ sweets like pani puri etc.
5. गन्ध	Not appreciating any smell	Inhaling focol smell or chemicals	Smelling same chemicals for longer duration

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कर्म	हीन	मिथ्या	अति
कायिक	Desk work (not getting up for long hours)	Riding vehicle very fast	Doing over exercise, gym etc.
वाचिक	Not at all speaking	Speaking harsh words, untruth	Talking in Excess
मानसिक	Not thinking/ hot giving any work mind	Thinking ill of others	Excess worries anxiety, tension

Any of these can afflict त्रिदोष causing a disease in mind or body. So, हीन, मिथ्या, अतियोग of काल, अर्थ, कर्म Causes दोष वैषम्य (Imbalance in दोष) thus causes a रोग, साम्यता of त्रिदोष brings health (आरोग्य)

2 type of Roga

निजागन्तु विभागेन तत्र रोगा द्विधा स्मृताः।

निज (Original)– Arising from the दोष वैषम्य within the body due to विरुद्ध आहार, विहार, विचार।

आगन्तुज (Traumatic)– Arising from External factors like fall, injury cuts etc.

2 Type of site

तेषां काय मनो भेदात् अधिष्ठानं अपि द्विधा॥ 20॥

शारीरिक - रोग due to त्रिदोष प्रकोप in शरीर (body)

मानसिक - रोग can occur in मनस् (mind)

मानसिक दोष (Dosas causing मनोरोग)

रजस्तमश्च मनसो द्वौ च दोष उदाहृतौ ॥ 21 ॥

रजस् (Greed, Anxiety, Anger, etc.)

तमस् (Ignorance, Arrogance etc.)

are the two मनो दोष causing a मनो रोग।

But among 3 गुण of Mind, सत्व is the best, it understand, analyses, makes all emotions under control, so it won't causes a disease of mind.

Rogi - Roga Pareeksha

(Examination of a Patient - Disease)

Note— In Ayurveda Rogi परीक्षा is given first priority, patient plays an importance role than investigations or a disease name, they come as secondary need.

रोगी परीक्षा (Examination of patient)

दर्शनं स्पर्शनं प्रश्नैः परीक्षेत च रोगिणम्।

Inspection	Palpation	Interrogation
Seeing a patient Walking style Facial expression etc.	Touch of a hot, cold or swelling, its hardness etc.	Then ask from when, how, where the problem started.

Roga (रोग परीक्षा)

रोगं निदानं प्राग्रूप रूप लक्षण उपशय आप्तिभिः ॥ 2.2 ॥

Examination of a disease is by 5 methods**1. निदान (Causes of a disease)**

Knowing by which reason the 'दोष प्रकोप' has occurred, so that it should be avoided.

Eg: If by eating excess pani puri has caused increase in पित्त दोष and that has caused पित्तज अम्ल पित्त (acidity), so intake of pani puri should be avoided or stopped for some time.

2. प्राग्रूप (Prior/pre monitory symptoms)

Before any रोग occurs it will show pre-symptoms like in ज्वर (Fever), body pains, headache, tiredness will occur before temperature increases. So that if observed or asked by a वैद्य, treating a patient becomes easier.

3. रूप (Specific signs & Symptoms)

For any रोग this must be learned & noted well to give correct medicine.

Eg: In अतिसार (Diarrhoea) - Loose Motions,

if pain is there, it may be पक्वातिसार (or Gastro enteritis or loose motion due to food infection).

If no pain & only loose motions, then it is आम्रातिसार (due to indigestion) so just giving शुण्ठि स्वरस & improving digestion will help the patient.

4. उपशय (Diagnosis through tests or any methods)

Now a days, Lab investigations can be considered as उपशय।

In ancient time other methods were used

(a) On urine - (पिपीलिका sites on मूत्र, (if ants are seen he is diabetic).

(b) In knee joint pain - After applying oil - if pain subsides it is सन्धि वात (Osteo-arthritis).

If pain & swelling increases - it is आम वात (Rheumatoid arthritis)

So the line of treatment can be changed and we can give the best remedy for the suffering patients.

5. आप्ति (संप्राप्ति - Pathogenesis)

Note — its not आप्तिभिः- The word भिः is given here as a plural form of all 5)।

रोगी and रोग परीक्षा a detailed analysis to be made by a वैद्य from सनिदान (causes) till the occurrence of symptoms is संप्राप्ति and रूप (symptoms) रोगी परीक्षा is to be done so that, correct line of treatment, whether पंचकर्म is needed or just शमन चिकित्सा is enough can be decided by

Eg: In skin problems (कुष्ठ), in piles (अर्षस)।

देश भेदः (Kinds of place habitat)

भूमि देह प्रभेदेन देशं आहुरिह द्विधा।

देश (place) are of 2 types -

(1) भूमि देश (Land or region)

(2) देह देश (Body)

Note— It is explained to understand relationship between त्रिदोष, Body & Land he is staying in.

3 types of भूमि देश

जाङ्गलं वातभूयिष्ठं आनूपं तु कफोल्बणम्।
साधारणं सममलं त्रिधा भूदेशमादिशेत् ॥ 13 ॥

भूमि देश are -

(1) जाङ्गल - वात प्रधान देश, (more arid desert like, dryness, less greenery, less water, more dry breeze. eg. Gujrat)

(2) आनूप - कफ प्रधान देश, Eg. Kerala (more marshy wet) more water resource, vegetation, less heat.

(3) साधारण - Mixture of all the three दोष, moderate climate. Eg. Banglore.

Note— Depending of दोष और देश, treatment becomes tough or easy. Eg. in आनूप देश as it is कफ उल्बण देश, कफज रोग will take long time to get cured. Similarly in the शरीर, कफज प्रकृति if gets कफज रोग or स्थौल्य it takes more time to slim down कफ दोष's come to normalcy.

काल भेद (Kinds of Kaala or Time factor)

क्षणादिः व्याधि अवस्था च कालां भेषजयोगत् ॥ 24 ॥

काल is 2 types - क्षण आदि (Units of Time, Hour, Day, Month etc.)

व्याधि अवस्था (Stages of Disease)

Based on these timings Stages of disease भेषज (Medicine) to be given.

क्षण आदि (Units of Time Measurement)

1 क्षण/मात्रा -	Winking of an eyelid once/or uttering an alphabet.
1 काष्ठ	- 15 मात्रा काल
1 कला	- 30 काष्ठ
1 नाडिका	- 60 कला
1 मुहूर्त	- 48 minutes
1 याम	- 3 hours
1 अहोरात्र	- 8 याम (8×3) = 24 hours = 1 day
1 पक्ष	- 15 days (Fortnight)

1 मास	-	2 पक्ष (2×15) = 30 days = 1 month (शुक्ल पक्ष, कृष्ण पक्ष)
1 ऋतु	-	2 मास is one ऋतु (2 months) (चैत्र, वैशाख w बसन्त ऋतु)
1 आयन	-	6 मास or 3 ऋतु (6 months)
1 संवत्सर	-	12 months = 2 आयन

Similarly this time factors to be taken not only in व्याधि अवस्था but also to

- Collect the drug (herbs)
- To prepare medicines (योग)
- Stages of disease (व्याधि अवस्था)
- Administration of therapies or medicine (भेषज)

In which season which month, for how many days, for how many hours, (a formulation to prepare, to administer in which stage) has to be known & understood well.

औषध भेदः (Main kinds of therapies)

शोधनं शमनं चेति समासात् औषधं द्विधा।

1. शोधनं

Purifactory therapies (Pancha Karmas) (which removes दोष out from the body)

बस्ति	-	Enema
विरेचन	-	Purgation
वमन	-	Vomiting
नस्यकर्म	-	Nasal therapy
रक्त मोक्षण	-	Blood letting

2. शमन (Palliative) - (which subsides दोष in the body)

Example —

शरीरजानां दोषाणां क्रमेण परमौषधम्।
बस्तिः विरेकः वमनं तथा तैलेन घृतं मधु॥

To pacify त्रिदोष— which Panchakarma is best, which substance are best to be noted.

त्रिदोष	पंचकर्म	द्रव्य
वात	बस्ति	तैलं (Oil)
पित्त	विरेक (विरेचन)	घृत (Ghee)
कफ	वमन	मधु (Honey)

Treatment for मनोदोष

धी धैर्य आत्मविज्ञानं मनोदोष औषधं परम् ॥ 26 ॥

1. धी - Discrimination power between Good & Bad
2. धैर्य - Courage, Bravery
3. आत्मविज्ञान - Knowing one self (or Aatma Gnana)

चिकित्सा पाद चतुष्टय (Four limbs or necessary things for treatment)

भिषग् द्रव्याणि उपस्थाता रोगी पाद चतुष्टयम्।

चिकित्सितस्य निर्दिष्टं प्रत्येकं तत् चतुर्गुणम् ॥ 27 ॥

- | | | | | |
|--------------|---|---------|---|--------------------------|
| 1. भिषग् | - | वैद्य | - | Doctor (Physician) |
| 2. द्रव्याणि | - | औषध | - | Drugs (Herbs & Minerals) |
| 3. उपस्थाता | - | परिचारक | - | Nurse (Attendant) |
| 4. रोगी | - | Patient | | |

are 4 limbs - each has 4 qualities.

भिषक् गुण (Qualities of a Physician)

दक्षः तीर्थात्तशास्त्रार्थः दृष्टकर्मा शुचिः भिषक्।

1. दक्षः - Efficient - Skillful
2. तीर्थात्तशास्त्रार्थ - Well learned in Shastra
3. दृष्टकर्मा - Gained practical experience by seeing & learning all therapies (पंचकर्म और औषध)
4. शुचि - Cleanliness in body, pure in mind & speech

औषध गुण (Qualities of a Medicine)

बहुकल्पं बहुगुणं सम्पन्नं योग्यं औषधम्।

1. बहुकल्पः - It should be suitable to prepare many form of medicine like वटी, अवलेह्य, आसवारिष्ट etc.
2. बहुगुणं - Should possess many good qualities like शीत, स्निग्ध etc. for the better action of a drug.
3. सम्पन्नं - Genuine, non defective, from good place-----
4. योग्यम् - Medicine should be potent and suitable to all ages & all diseases and all patients as per the need.

3. उपस्थाता (परिचारक) (Attendant's Nature)

अनुरक्तः शुचिः दक्षः बुद्धिमान् परिचारकः।

1. अनुरक्तः - Attendant should be affectionate & kindful towards patient.
2. शुचि - Helper should be clean & pure in body, mind & speech
3. दक्ष - Skillful and efficient to perform all पंचकर्म
4. बुद्धिमान - One should be intelligent to manage the patient during therapies and to give the correct medicines advised by वैद्य

रोगी (Qualities of a Patient)

आढयो रोगी भिषग्वश्यः ज्ञापकः सत्त्ववान् अधि।

1. आढयः - A patient should be wealthy to buy medicines and to pay for Pancha Karma therapies.

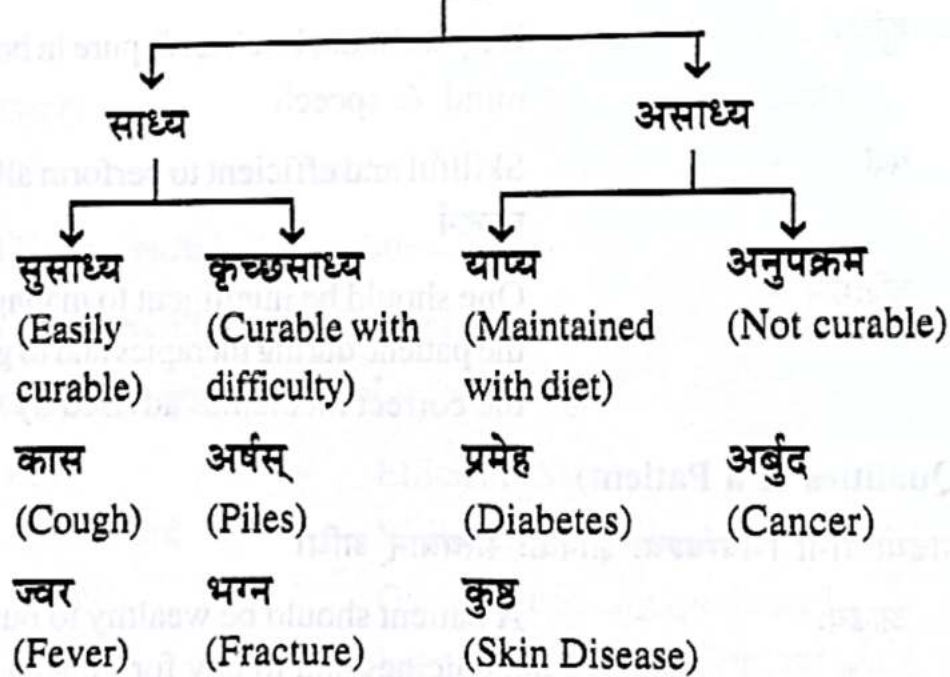
2. भिषक् वश्य - He must be obedient to भिषक to follow instructions, take medicines, to do पथ्यापथ्या as mentioned by a वैद्य।
3. ज्ञापकः - Should have good memory about how the signs & symptoms came, what was the causes for दोष प्रकोप and also later to take medicines in time as per the advice.
4. सत्त्वान् - Must have strong will power to get cured of his रोग and good mind (सत्त्व) to withstand therapies, to take औषध and to follow diet आहार और विहार

Note—Thus it is said Ayurveda is a life style or art of living and not merely treating a disease.

साध्य असाध्य रोग लक्षण

साध्यो असाध्य इति व्याधिः द्विधा। तौ तु पुनः द्विधा
सुसाध्यः कृच्छसाध्यश्च व्याप्यः च अनुपक्रमः ॥ 29 ॥

Main types of रोग



सुसाध्य / सुख साध्य रोग लक्षण

सर्व औषध क्षमे देहे यूनः पुंसः जितात्मनः।

अ मर्मगः अल्पहेतुः अग्ररूपः रूपः अनुषद्रवः॥ 30 ॥

अतुल्य दूष्य देश ऋतु प्रकृतिः पादसम्पदि।

ग्रहेषु अनुगुणेषु एकदोषः मार्गः नवः सुखः॥ 31 ॥

Easily curable disease will have following features its good for a वैद्य to know the disease prognosis before treating.

1. सर्व औषध क्षमे देहे - Body should accept all therapies & medicines.
2. यून - If young in age (middle age)
3. पुंसः - Men will have more बल
4. जितात्मनः - Self control over sense organs
5. अमर्मग - If not afflicted with मर्म vital patients
6. अल्प हेतु - Less causes
7. अल्प अग्ररूप - Less pre-symptoms
8. अल्प रूप - Less symptoms
9. अनुषद्रव - No complications
10. अतुल्य - दूष्य (Dhatus) देश (Place) ऋतु (Season) & प्रकृतिः (Body constitution), if all these are opposite to that of a present it becomes easily curable.
11. पादसम्पदि - Four limbs of treatment, भिषक्, द्रव्य, परिचारक & even रोगी place a vital role for easily curable रोग.
12. ग्रहेषु अनुगुणेषु - If सूर्य आदि 9 ग्रह are supportive placed in a good राशि & in good placement then its easy curable roga.
13. एकदोषः - If only वातज, पित्तज or कफज रोग then disease easily gets cured.

14. एक मार्ग - If दोष are in one मार्ग like only बाह्य (शाखागत) external or कोष्ठगत (internal) then gets cured easily.
15. नव - If रोग is of new or recent origin it is easily curable. If chronic (after 1 year) it takes more duration to get cured, so becomes कष्ट साध्य।

कष्ट साध्य रोग लक्षण
(Difficult to get cured if they are)

शस्त्रादि साधनः कृच्छ्रः संकरे च ततो गदः

1. शस्त्रादि साधन Surgical cases आदि means if

2. क्षार वर्ग } are to be used.

3. अग्नि वर्ग } to treat a roga

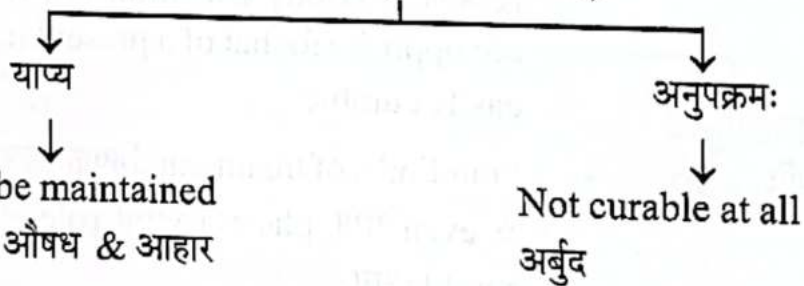
4. सङ्कर गद- व्याधिः (disease) with two or three in combination.

Eg.

1. Diabetes with ulcer.

2. अम्ल पित्त with स्थौल्य and कुष्ठ रोग, So, औषध, पंचकर्म & पथ्या are needed. thus they becomes कृच्छ्र साध्य।

असाध्य (not curable)



कष्ट साध्य रोग लक्षण

शेषत्वात् आयुषः याप्य पथ्या अभ्यास विपर्यये ॥ 32 ॥

Life long it remains, but can be controlled with पथ्या अभ्यास (diet restrictions), Eg. श्वास (Brochial Asthma)

It can aggravate in cold season and with cold आहार and विहार।

मधुमेह (Type II diabetes)

It can increase with the increase in sugar level if sugar is taken विपर्यये means - if पथ्या not done, disease can re-occur.

अनुपक्रम

अनुपक्रम एव स्यात् स्थितः अत्यन्त विपर्ययं।

औत्सुक्य मोह अरतिकृत् दुष्ट अरिष्ट अक्षनाशनः॥ 33 ॥

It is totally असाध्य to cure if रोग is मर्मगत (in vital point), associated with औत्सुक्य (anxiety), मोह (delusion-wrong thoughts & perception) अरति (lot of stress or restlessness) अरिष्ट लक्षण are seen (some, vague symptoms suddenly occurs and अक्षनाशन - if vision is lost.

Note—Reading, learning and getting perfect in Sutra Sthana 30 chapters, helps the students to easily clear Astanga Hrudaya and this knowledge is very important for the rest of the upcoming exams, in years ahead and through out life to be healthy.

- (1) 30 Chapter names of Ashtanga Hridaya (Sutrasthana)
- (2) 6 Chapter names of Shareera Sthana
- (3) 16 Chapter names of Nidana Sthana
- (4) 22 Chapter names of Chikitsa Sthana
- (5) 6 Chapter names of Kalpa Siddhi Sthana
- (6) 40 Chapter names of Uttara Sthana

In total, Ashtanga Hridaya has 120 Chapters; with 6 Sthana included in it.

दिनचर्या अध्याय (Daily Regimen)

1. ब्राह्मी मुहूर्त

ब्राह्मी मुहूर्ते उत्तिष्ठेत स्वस्थो रक्षार्थं आयुषः।

Brahma Muhurta is actually last quarter part of night. It is roughly between 4 to 6 am (depending on sunrise).

It is good to get up & study at this time 4 am or 6 am because ब्रह्म means Buddhi/intelligence. So gaining knowledge at this period will be beneficial in the utmost way.

Note— Early to bed, early to rise makes man Healthy and Wise—
A modern saying had already been said in our science many many years ago.

Early Morning

-

Mind will be fresh

Body Relaxed

No disturbances

More oxygen in nature

Filled with positive energy

दन्त धावन (Brushing the Teeth)

After मल मूत्र विसर्जन attending the natural urges - (urine & motions)
Brushing teeth is the next चर्या

- Twigs of खदिर, न्यग्रोध, अर्क, करञ्ज are to be used.
- रस should be तिक्त, कषाय (Better & astringent taste)
- Tip should be round and crushed.
- Length - 12 अंगुल, uniform diameter.

Procedure

- (1) In Early morning
- (2) After meals— brushing to be done
- (3) Teeth is brushed softly without harming the gums

दन्त धावन— Contra - indicated for persons with—

1. वमथु - with vomiting
2. कास, श्वास - cough, difficulty in breathing
3. ज्वर - Fever.
4. आस्यपाक - Mouth ulcers.
5. अर्दित - Facial Palsy
6. ENT - diseases of Ear, Nose, Throat

They can use herbal powder or चूर्ण for brushing.

After दन्त धावन

नावन - नस्य कर्म - Nasal Medication.

गण्डूष / कवल - Gargling oil or hot water.

धूम - Medicated smoke to be inhaled.

अञ्जन (Collyrium to the eyes)

It is said in shlokas before नावन, गण्डूष, धूम and ताम्बूल, the order to be followed is not specifically mentioned.

Note— Anyway we apply अञ्जन in the present day is mainly as a cosmetic purpose. Still the benefits of applying अञ्जन will be seen in individual.

"Sauviranjana" (Black antimony sulphide)

सौवीरं अञ्जनं नित्यं हितं अक्षणः ततो भजेत्।

Applying सौवीराञ्जन daily is good for eyes.

Rasanjana (Daruharidra Rasakriya)

चक्षुः तेजोमयं तस्य विशेषात् श्लेष्मतो भयम्।

योजयेत् सप्तरात्रे अस्मात् स्रावणार्थं रसाञ्जनम्॥

- a. Eyes are full of तेजस्
- b. If श्लेष्म increases; vision gets hampered.
- c. So weekly once (7 days once), रसाञ्जन must be applied to drain out दूषित कफ।

Note— Rasanjana is a rasakriya (fine thick paste) prepared from boiling दारुहरिद्र क्वाथ (Decoction of herb- Berberis aristata).

Tambula Sevana (Betel Chewing)

Tambula consists of two betel leaves, one small पूगफल (arecanut-supari) little slaked lime and extract of खदिर, लवङ्ग, एला, पच्च कर्पूर and other fragrant substances.

Note— Pan-chewing is an ancient custom & we generally use it now after a heavy meals only in functions. But it was said in Ayurveda to cleanse the mouth, to reduce कफ & foul smell from the mouth.

As Tambula is उष्ण and तीक्ष्ण, our आचार्य's mentioned contra-indications for—

- | | | |
|--------------------|---|--|
| 1. क्षत | - | Wounded people |
| 2. पित्तास्र | - | In Bleeding diseases |
| 3. रूक्षता | - | Who has extreme dryness in body |
| 4. कुपितचक्षु | - | Redness of eyes |
| 5. विष/मद/मूर्च्छा | - | Who are intoxicated, poisoned or fainting disease. |
| 6. शोषित | - | Who are very thin built. |

Note— 1. Benefits of Tambula 1 कफहर (reduces kapha) 2. पाचक (helps in digesting food) 3. हृद्य (pleasing to mind).

But with tobacco chewing is injurious to health which can cause cancer and our आचार्य never said about tobacco chewing.

Abhyanga (Oil massage to head and body)

Applying oil with gentle massage either daily or 2-3 days once or weekly once atleast will have following benefits—

अभ्यङ्गं आचरेत् नित्यं, स जरा श्रम वातहा।

दृष्टिप्रसाद पुष्टि आयुः स्वप्न सुत्वक्दाढ्यकृत् ॥ 8 ॥

1. It reduces श्रम (tiredness) by decreasing वात as वात is रूक्ष, oil is स्निग्ध so thus pacifies वात।
2. It postpones जरा (old age) degenerative changes like सन्धिवात (osteo arthritis) etc.
3. It is दृष्टिप्रसाद (improves vision) by toning up nerves especially शिरो अभ्यङ्ग।
4. पुष्टि - Does nourishment to धातु

5. आयु -Improves health & life span.
6. स्वप्न-Induces good sleep.
7. सुत्वक्-Skin tonicity increases
8. दाढ्यकृत्-मांस & मेदस् gets strengthened & inturn all अङ्ग (organs) gets strengthened.
9. ----- - शिरः श्रवण पादेषु तं विशेषेण शीलयेत्
Specially oil massage must be to head & feet.
कर्ण पूरण - Oil drops to be put into कर्ण (ears)

व्यायाम (Vyayama) Exercises

लाघवं कर्मसामर्थ्यं दीप्तोअग्निः मेदसः क्षयः।

विभक्तघन गात्रत्वं व्यायामात् उपजायेते॥

Exercises include walking, jogging, running, free hand exercise, yoga asanas, gymnastics, aerobics or playing any games.

Overall - व्यायाम is defined as -

शरीर आयास जननं व्यायाम उच्यते।

That which causes body tiredness is व्यायाम।

Benefits of व्यायाम

- | | | |
|------------------------|---|---------------------------------|
| 1. लघुत्व | - | व्यायाम Makes body lighter |
| 2. कर्म सामर्थ्य | - | Ability to work hard increases. |
| 3. दीप्ति अग्नि | - | Increases appetite |
| 4. मेदसः क्षयः | - | Reduces fat |
| 5. विभक्त घन गात्रत्वं | - | Body parts become distinct |

Contra indications of व्यायाम

- | | | |
|------------------|---|--|
| 1. वातपित्त आमयी | - | People suffering from वात & पित्तज diseases. |
| 2. नाल | - | Infants |
| 3. वृद्धः | - | Old age people |
| 4. अजीर्णः | - | Those suffering from indigestion. |

Half Capacity Exercise

Only others should do exercise mildly except—

- | | | |
|-------------------|---|----------------------------|
| 1. बलिभि | - | who are strong |
| 2. स्निग्ध भोजिभि | - | who take fatty foods more. |
| 3. शीत काले | - | in cold season |
| 4. वसन्त ऋतु | - | in spring season |

After व्यायाम gentle मर्दन or pressing of body parts is to be done to relax to muscles.

Bad effects of अति व्यायाम (By doing exercises in excess)-

- | | | |
|---|---|---------------------------------------|
| 1. तृष्णा, श्रम, क्लम | - | Thirsty, tiredness & debility occurs. |
| 2. कास (cough) श्वास (प्रतमक) (dysopnoea) ज्वर (fever) क्षय (emaciation will be seen) | | |
| 3. रक्तपित्त | - | Bleeding diseases can occur |
| 4. च्छर्दि | - | Vomiting can happen |

Even अति व्यायाम, रात्रि जागरण night walk, long walking, laughing too much, talking too much, adventure - All these will kill a person just like a lion dies after hard fight wih elephant.

उद्वर्तन (Herbal Powder Massage)

Herbal powder mixture like यव, कोल, कुलत्थ, त्रिफला, हरिद्रा are mixed and used for Body Massage, in opposite direction of hair root.

Benefits—

उद्वर्तनं कफहर मेदसः प्रविलायनम्।
स्थिरीकरणं अङ्गानां त्वक् प्रसादकरं परम्॥ 15॥

1. कफहर - Reduces कफ
2. मेदसः - प्रविलायन - Scrape sout fat
3. स्थिरीकरणं अङ्गानां - Brings compactness to body parts.
4. त्वक् प्रसादकरं परम् - Provides excellency of skin.

स्नान (Bathing)

स्नान (Bath) is of two-types—

Hot water- Bath

Cold water - Bath

Body - Bath

Head - Bath

By hot (warm) water body bath -

1. दीपनं - Increases appetite
2. आयुष्यं, वृष्यं - improves life span by giving good health & improves sexual vigour.
3. ऊर्जा बलप्रदम् - Gives strength & induces enthusiasm.
4. कण्डु, मलजित् - Removes dirt & itching
5. श्रम, स्वेदजित् - Reduces sweat and tiredness.

Hot water - To body gives बल; but on शिरस् not good - affects hair & eyes.

स्नान is contraindicated in-

1. ऊर्ध्वं जन्तुमत रोग- ENT problems & eye problems
2. पीनस Running nose
3. In अजीर्ण, आघ्नान- indigestion, bloating of abdomen
4. In अर्दित- facial paralysis

सद्वृत्त (Sadvrta) - (सत् is Good Conduct)

1. All ultimately want happiness.
2. There is no happiness without Dharma.
3. Dharma is virtue; good conduct or behaviour.
4. So one should follow it and abandon the Bad ones that is been mentioned.

1. देवचर्या (Worshipping)

1. One should respect/worship God, Cow, Brahmanas, Old age people & Elders
2. One should respect भिषक् (physicians) & राज (govt.)

2. वर्जनीय (One should avoid)

These mentioned below—

1. दश विध पाप कर्म

2. Too much strain to sense organs.
3. Job against Dharma.
4. Cross the shadow, heaps of husk, impure things, sand, stone etc.
5. Looking at Sun directly.
6. Yawning, laughing without mouth covered.
7. Night stay during where 4 roads meet, near temple, slaughter house, forest.
8. Disputes with elders and wise people.
9. Talking to people who are enemy of king or Govt.
10. One should avoid excess indulgence in मद्यपान (alcoholic drinks)

दश विध पाप कर्म (10 types of Sin)

हिंसा स्तेया अन्यथाकामं पैशुन्यं परुष अनृतं।
सम्भिन्नलापं व्यापदं अभिघ्यां दृक्विपर्ययम्॥ 21॥

- | | | |
|------------------|---|------------------------------------|
| 1. हिंसा | - | Torturing others |
| 2. स्तेया | - | Stealing कायिक पापकर्म (Body) |
| 3. अन्यथाकामं | - | Unlawful sex activity |
| 4. पैशुन्यं | - | Abusive speech |
| 5. परुष | - | Hard words वाचिक पापकर्म (Speech) |
| 6. अनृत | - | Untruth talking |
| 7. सम्भिन्नलाप | - | Speech causing separation |
| 8. व्यापदं | - | Quarelling |
| 9. अभिघ्यां | - | Jealousy मानसिक पापकर्म (Thoughts) |
| 10. दृक्विपर्ययं | - | Finding fault or misunderstanding |

These are कायिक, वाचिक, मानसिक पापकर्म to be avoided totally.

Note— Dasha Vidha Paapa Karma is important ---- questions & also to be asked in viva. [Also adopt in our daily life to happy & healthy.]

3. भाषण विधि (Speech must be)

- a. Soft, sweet & truthful speech.
- b. Timely, suitable & beneficial talk is must.

4. Behavioural method

- One should always help others.
- Mind should be stable & balanced in all situations.

4. वर्तन प्रकार: (One's own behavior)

काले हितं मितं ब्रूयात् अविस्वादि पेशलम्
न सर्वत्र विश्रब्धो (शत्रुः) न च शङ्कितः।

- Don't behave as somebody is your enemy nor doubt everybody.
- Intelligent people will learn good from great people and adopt that in society.

5. निषेधा: (to be banned not to be done)

- In evenings (संध्याकाल) — Taking excess food, sleeping, contact with women, even studies to be avoided, (rather at this time one should do pooja and japa during sunset).
- Shaking of legs while sitting or talking is bad.
- मद्यपान should have a limitation. Taking excess is totally bad in all ways.

Note— In a way आचार्य tell us clearly—

- काय वाक् मनो निग्रह plays a vital role.
- Have करुणा (pity) & त्याग (sacrificing) nature.
- Leave स्वार्थ बुद्धि (Selfishness) & be good.

6. लोकानुसरणं (Wordly Wisdom)- All should follow

- Don't tease poor people and beggars.
- त्रिवर्गं शून्यं अविरोधयन् Being Neutral is best one should overcome. (सत्त्व, रजस्, तमस्)
- नीच रोम नख श्मश्रु निर्मल अङ्गुलिमलायनः। (Neatly cut hair, nails, beard and maintaining cleanliness) is must for all.
- धारयेत् सततं रत्नं सिद्ध मंत्र महौषधीः। Wear jems and मन्त्र सिद्ध औषध Roots i.e. root pieces as amulets (taayatha).
- Take sticks in night if going out.

- f. Try to avoid direct sunlight, dry air, breeze.
- g. In ill health - avoid work, मैथुन, rather give rest to body.
- h. Going to lonely places alone is not good.
- i. See आत्म even in birds, animals & insects.

7. आचार फलं (Result of positive deeds)

Benefits of these सदाचार—

आयुः आरोग्यं ऐश्वर्यं यशः लोकांश्च शाश्वतान् ॥ 48 ॥

धर्म, अर्थ, काम, मोक्ष are the one what is wanted by every individual. They are the चतुर्थ पुरुषार्थ of human beings.

b. Shaking of legs while sitting or talking is bad.

c. मद्यपान should have a limitation. Taking excess is totally bad in all ways.

So, by following these advised सद्वृत्त one will get good life span with good health, wealth, name & fame in this temporary world. Later, one can think of मोक्ष (salvation) knowing the truth of life. i.e. self realisation.

Note— Many more explained are as per the life style of ancient system. So we can adopt what is relavent for the present scenario.



ऋतुचर्या अध्याय (Ritu Charya) (Seasonal Regimen) Sad rtus (Six season)

आयन/वल	मास	Month	RTU	Season
उत्तरायण Northern Solstice	माघ-फाल्गुण चैत्र-वैशाख	Mid Jan - Feb Mid Mar Mid Mar-Apr Mid May	S- शिशिर V- वसन्त	Late winter Spring
वल of person gradually reduces	जेष्ठ - आषाढ	Mid May-Jun Mid Jul	G- ग्रीष्म	Summer
दक्षिणायन Southern Solstice	श्रावण-भाद्रपद	Mid Jul-Aug Mid Sep	V- वर्षा	Rainy
वल of person gradually reducess	अश्विन-कार्तिक मार्गशीष-पुष	Mid Sep-Oct Mid Nov Mid Nov-Dec Mid Jan	S- शरद H- हेमन्त	Autman Early winter

Note— In each ऋतु what the Regimen to be followed, as per the changes in atmosphere is important because हित भुक् (Conducive Food), मित भुक् (Limited Food) and ऋतु भुक् (Seasonal Food), should be the aim of everybody. Food taken which is healthy, in limit and as per the season keeps the person healthy & happy.

उत्तरायण (Northern Solstice)

उत्तरायण is आग्नेय - आदान काल

Sun starts moving towards North direction.

Sun	-	Becomes strong, तीक्ष्ण rays increases.
Moon	-	Gets weaker side
Earth	-	Coolness reduces, so कटु, तिक्त, कषाय रस in plants becomes predominant.

Wind - Becomes dry as heat increases.
 Water - Resources gets dried up.

दान is giving; आदान is - taking i.e. Sun takes away gradually the energy and बल of people making them weaker.

उत्तरायण	S -	शिशिर - Late winter	बल of
	V -	वसन्त - Spring	person
	G -	ग्रीष्म - Summer	reduces

But in मास & month; it starts from Mid Jan.

(i.e. Pongal festival where Sun enters Makara Rashi)

Month	मास	ऋतु
from 15th Jan - Feb full - till 15th March	माघ, फाल्गुण	शिशिर
from 16th Mar - Apr full till 15th May	चैत्र, वैशाख	वसन्त
from 16th May- Jun full till 15th July	जेष्ठ, आषाढ	ग्रीष्म

Note— Present days seasonal changes vary due to Globalisation.

दक्षिणायन (Southern Solstice)

दक्षिणायन is सौम्य - विसर्ग काल

Sun starts moving towards South direction.

Sun - Sun loses strength, his power reduces.

Moon - becomes powerful.

Earth - thus coolness increases मधुर, अम्ल, लवण रस becomes predominant.

Wind - Wind, clouds, rain, cold increases in atmosphere.

Water - Reservoir fills up due to rains.

बल of a person - slowly increases - as Sun becomes weaker.

दक्षिणायन	V -	Varsha -	Rainy -	बल of Person increases
	S -	Sharad -	Autumn	
	H -	Hemantha -	Early Winter	

But in मास & month; it starts from Mid Jan.

(i.e. Pongal festival where Sun enters Makara Rashi)

Month	मास	ऋतु
Mid Jul - Aug - Mid Sep	श्रावण-भाद्रपद	वर्षा
Mid Sep - Oct- Mid Nov	अश्विन-कार्तिक	शरद
Mid Nov - Dec - Mid Jan till 15th July	मार्गशिर-पूस	हेमन्त

Note—As per the ऋतु - आहार, विहार, औषध, पंचकर्म if done correctly one can maintain स्वास्थ्य (health) of a स्वस्थ (healthy person).

ऋतु

Shishira	S	} आदान काल	UTTARAYANA
Vasanta	V		
Greeshma	G		

ऋतु

Varsha	V	} विसर्ग काल	DAKSHINAYANA
Sharad	S		
Hemantha	H		

Note— Byheart repeatedly and remember the names of आयन, ऋतु, मास and काल For exams ऋतु चर्या will be a five marks question and this chapter is also important for viva.

शिशिर ऋतु चर्या (Regimen during late Winter)

It is same regimen as that of हेमन्त ऋतु - but it should be adopted more intensely because,

- Cold will be severe than hemantha ritu
- रूक्षता (dryness) will be more than hemantha ritu.

शिशिर ऋतु आयन- उत्तरायण (आदान काल)

मास- माघ-फाल्गुण

Months- Jan-Feb-March

Mid Jan - Feb - Mid March

Note— शिशिर ऋतु is late winter and हेमन्त ऋतु is early winter. So the regimen, i.e. आहार and विहार will be same in both ritus. In shishira ritu as cold is more, the regimen said in hemantha ritu should be followed more in shishira ritu.

Important— Read all the regimen from Hemantha ritu (which is explained at the end) and write the same for shishira ritu.

वसन्त ऋतु चर्या (Regimen during spring)

वसन्त ऋतु	-	आयन- उत्तरायण (आदान काल)
मास	-	चैत्र-वैशाख Yugadi festival day
Months	-	Mar 16th - April - May 15th

Changes in nature - Cold reduces

- Sun rays increases

Effect on people - Due to heat of Sun, Kapha संचय happened in शिशिर ऋतु gets liquified, कफ प्रकोप occurs and inturn leads to आम and can cause diseases.

Thus -

पंचकर्म to be done - वमन (Emesis)

- नस्य कर्म (Nasal Medication)

आहार - लघु (easily digestible); oil free foods; (रूक्ष आहार)

- गोधूम, यव (Barley) are to be taken.

Liquids - जाङ्गल मांस (मांस रस of animals living in dry land)

Advised— मधु (Honey), Mango Juice,

मध्वम्बु (Honey + warm water)

आसव, अरिष्ठ, सीधु

Water Boiled with शृङ्गवेर (Ginger)

Note— Care to be taken कफ प्रकोप should not occur in वसन्त ऋतु विहार (Regimen)— application of अगरु, चन्दन and कर्पूर।

- Day sleep to be avoided.

- So one can play games, spend time in stories, in garden with cool breeze from south.

- Avoid— a. गुरु, स्निग्ध आहार
b. दिवा स्वप्न

ग्रीष्म ऋतु चर्या (Regimen during Summer)

- आयन - उत्तरायण - आदान काल
मास - ज्येष्ठ, आषाढ़
Months - May 16th - June-July 15th

(Changes in Nature)—

So excess heat in the earth & in atmosphere.

Water resources gets dried up.

(Effect on people)—

People also become weak due to excess heat of Sun rays & dehydration. They get more tired. So व्यायाम is to avoided or little can be done in ग्रीष्म ऋतु।

- आहार - कटु अम्ल लवण रस to be avoided.
- मधुर रस, लघु स्निग्ध, आहार to be taken
- सुशीतल जल to be used
- द्रव सेवन (Liquids) intake should be increased
- सक्तु (Roasted यव, शालि, गोधूम) atta with milk and sugar is advisable.
- Mix एला, कर्पूर & drink सुगन्ध जल।
- रसं रसालं (curds + sugar), राग (fruits squash), षाडव (Ketchup), पानक are to be taken.
- Banana & Mangoes to be taken.
- नारियल (coconut water) is good.
मध्याह्न - One should avoid sun rays especially from 12 noon to 4 p.m. as sun rays are अत्यन्त उष्ण।

Note— In modern era, travelling in car is being in shade accepted but excess travelling in bikes, scooters, walking in excess heat can cause पित्तज विकार।

- Water mixed with उत्पल, कमल पत्र, are to be used for drinking.
- रात्रिचर्या - Have food under moon rays. (in terrace)
- Drink महिष (Buffalo's) milk with sugar.
- Application of body with सुगन्ध, शीतल, द्रव्य like चन्दन, कर्पूर reduces body heat.
- One should sleep in terrace exposing to cool breeze is good.

वर्षा ऋतु चर्या (Regimen during rainy season)

S	-	शिशिर	} आदान काल/उत्तरायण
V	-	वसन्त	
G	-	ग्रीष्म	
V	-	वर्षा	} विसर्ग काल/दक्षिणायन
S	-	शरद्	
H	-	हेमन्त	

वर्षा ऋतु - विसर्ग काल starts

दक्षिणायन - Sun starts moving towards southern direction.

मास - श्रावण, भाद्रपद (July 16th - Aug - Sep 15th)

Changes in atmosphere:

Sun rays reduces.

Clouds formation increases.

शीतत्व slowly increases, moon starts getting strength & thus the people also gets strength.

Rains all over, and rivers, lakes, well, will start getting filled up.

In plants, food - अम्ल पाक occurs.

Effect on people :

पित्त संचय in ग्रीष्म ऋतु now causes अम्ल विपाक

Sudden शीतत्व reduces अग्नि in people.

वात प्रकोप - occurs due to extreme heat in summer & sudden cold in Rainy season.

आहार (One should start taking)

- पुराण धान्य कृत (processed with शुण्ठी घृत), मांस रस, पुराण मधु, मस्तु।
- पंचकोल (पिप्पली, पिप्पलीमूल, चव्य, चित्रक नागर) फाण्ट to enhance अग्नि।
- अम्ल, लवण, स्नेहयुक्त आहार to reduce वात।
- लघु (light for digestion) आहार

To avoid :

- नदी जल (River water)
- दिवा स्वप्न (Day sleep)
- Walking or travelling in rain
- Getting wet in rain
- शीतल जल (Cold water)

There is पित्त संचय and वात प्रकोप in वर्षा ऋतु। Due to extreme heat in ग्रीष्म (summer) & then sudden cold in वर्षा (Rainy), Earth gets altered in पंचमहाभूत; त्रिदोष and thus affect the people's health, so;

- a. वमन (if required)
- b. मृदु विरेचन (if पित्त संचय is there)
- c. आस्थापन (कषाय बस्ति)/अनुवासन बस्ति (तैल बस्ति) in वात प्रकोप people can be advised.

Note— ऋतु are meant to take care and not to neglect it. Following आहार, विहार as per the advice can keep one fit & healthy. Due to some season if diseases occur शोधन is be performed.

शरद् ऋतु चर्या (Regimen in Autumn)

शरद् ऋतु - विसर्ग काल - दक्षिणायन

मास - अश्विज, कार्तिक

Month - (Sept. 16th - Oct. Nov. 15th)

After extreme heat in ग्रीष्म ऋतु and sudden cold there is वात प्रकोप and पित्त संचय, so in शरद् ऋतु, again the sun rays becomes तीक्ष्ण causing पित्त प्रकोप।

So, one should adopt आहार, विहार, औषध & पंचकर्म which mitigates पित्त दोष। So,

रस	-	स्वादु, तिक्त, कषाय रस
गुण	-	लघु, द्रव to be used
वीर्य	-	शीत वीर्य
विपाक	-	मधुर विपाक

आहार (One is advised to take)

- क्षीर, घृत, मधु, जाङ्गल, मांस, सिता
- लघु, अन्न foods which are easily digestible
- मुद्ग Green gram पटोला (Snake guard)

पंचकर्मा - विरेचन which is best पित्त शोधक using मधुर or तिक्त कषाय द्रव्य।

विहार

रात्रि one should apply in 1st प्रहर (7 to 10 pm.) चन्दन, कर्पूर etc. सुगन्ध द्रव्य।

One should get pearls which are coolant.

Wearing white colour or light colour clothes emits heat from body; helps keeping body cool.

Sleeping under the moon rays is equally good.

हेमन्त ऋतु चर्या (winter)

हेमन्त ऋतु	-	आयन	-	दक्षिणायन
		मास	-	मार्गशिरष - पुष्य
		Months	-	Nov 15 - Dec-Jan-14th

Effect on people :

Due to cold season; the अग्नि is obstructed from कोष्ठ to spread outside, so appetite increases.

अग्नि in people– In हेमन्त ऋतु will be maximum due to less sunrays.

आहार to be taken

1. As अग्नि is good - मधुर, अम्ल, लवण रस प्रधान to be taken
2. गुरु स्निग्ध द्रव्य like - गोधूम (wheat) = (गेहूँ)
माष (Black gram) = (उड़द)
पिष्ट (Atta & more starch)
नवान्न (freshly harvested grains)
3. Liquids (द्रव) - इक्षुरस (Sugarcane)
मांस रस (Meat soup)
क्षीर (Milk), गुड़ (Jaggery)
तैल (Oil & Fried food)
सुरा (Fermented drinks) like
(आसव, अरिष्ट)

विहार (Regimen to be followed)

- Warm water for all
- (शौच विधि) (to be followed at home)
- अभ्यङ्ग स्नान (at least weekly once, body massage with cold & hot water bath to can bath cold).
- कुङ्कुम, केसर लेपन to body
- अगरु धूपto keep warm
- Exposure to fire, Sun, doing exercise
- Thick cotton, leather, silk or wool blankets for sleeping
- Being with good built women.

All these will reduce vata and thus no रोग can occur.

हंसोदक (Hamsodaka) (pure water)

This is explained in Sharad ritu

तप्तं तप्तांशु किरणैः शीतं शीतांशु रश्मिभिः।
समन्तादापि अहोरात्रं अगस्त्य उदय निर्विषम्॥

During udaya of अगस्त्य नक्षत्र in शरद् ऋतु, if water is heated by sun rays and cooled by moon rays keeping full dry & night, that water becomes pure and it is known as हंसोदक।

Note- We all know sun has abundant source of energy & has vitamin D in its rays & thus doctors ask to keep the neo-natal babies under sun, and now a days it is kept in ICU under UV rays what natural sun rays gives us.

Definitely moon rays are also benefitted getting its light from sun, so, this concept of हंसोदक has a strong scientific background especially on अगस्त्य नक्षत्र day, the rays & electromagnetic waves may be are more powerful giving maximum benefits.

Benefits :

शुचि हंसोदकं नाम निर्मल मलजित् जलम्।
न अभिष्यन्दि न वा रूक्षं पानादिषु अमृतोपमम्॥

It is neither dry not causes stickiness in ख्रोतस्, it is pure devoid of all मल (impurities) & thus drinking HAMSODAKA is equal to NECTAR.

आहार सूत्र

नित्यं सर्वं रसाभ्यासः स्व स्वाधिक्यं ऋताऋतौ।

One should have the habit of taking all षड् रस daily; but in their specific ऋतु as per the दोष प्रकोप that रस आहार सेवन is always beneficial.

दोष प्रकोप	ऋतु	शोधन	रसs to be take
वात	वर्षा (Rain)	बस्ति	(मधुर, अम्ल, लवण)
पित्त	शरद (Autumn)	विरेचन	(मधुर, तिक्त, कषाय)
कफ	वसन्त (spring)	वमन	तिक्त, कटु, कषाय

ऋतु सन्धि (Ritu Sandhi)

ऋतु- season सन्धि- joining

When the two season joins that is ending 7 days of previous ऋतु and starting 7 days of present (upcoming) ऋतु is called ऋतु सन्धि।

ऋत्वोः अन्त्य आदि सप्ताहावृत् ऋतुसन्धिः इति स्मृतः।

What should be done in this 14 days.

The regimen or आहार/विहार of previous ऋतु should be left and of next ऋतु to be started.

असात्म्यजा हि रोगाः स्युः त्यागंशीलनात्।

Why this pattern of slowly leaving the old regimen and gradually adopting new regimen is said because, suddenly if we leave the previous one and adopt new one असात्म्यजा रोग can occur.

Note— Body would have got adjusted to one type of आहार/विहार that will be हित or comfortable for a person. It is सात्म्यज,

Suddenly changing is called असात्म्यजः and it causes imbalance in त्रिवेष's.

Eg. In ग्रीष्म ऋतु शीत जल/विहार is good.

In वर्षा ऋतु, Naturally वात प्रकोप is there; sudden changing from शीतल to उष्ण आहार due to cold of rainy season can immediately aggravate दोष causing रोग. So, one should slowly leave शीतल पान, शीतल विहार and keep themselves warm, avoid breeze, and लघु, स्निग्ध, उष्ण आहार helps person to be healthy, fit and fine.



रोग अनुत्पादनीय अध्याय (Prevention of Diseases)

Importance of this Chapter, natural urges or वेग are explained and it is said, by controlling these, रोग occurs Eg. when a person wants to use toilet will control the urges for

And if this is continued for long time, they are prone to get diseases are certain वेग, मानसिक like काम, क्रोध where in they ought to be controlled for the betterment of health, happiness and to have a peaceful life.

So, अधारणीय वेग (not to be controlled) are 13.

धारणीय वेग (to be controlled) are 6 (अरिषट् वर्ग)

अधारणीय वेग (Urges not to be suppressed)

वेगान् न धारयेत् वात विण् मूत्र क्षव तृट् क्षुधाम्।
निद्रा कास श्रमश्वास जृम्भ अश्रु च्छर्दि रेतसाम्॥

Note— By hearing this shloka can make you to remember all 13 vegas mentioned in the order.

These below natural 13 urges should not be suppressed

- | | |
|----------------------|--------------------------|
| 1. अधोवात (Flatus) | 8. कास (Cough) |
| 2. विण (Faeces) | 9. श्रमश्वास (Excertion) |
| 3. मूत्र (Urination) | 10. जृम्भ (Yawning) |
| 4. क्षवथु (Sneezing) | 11. अश्रु (Tears) |
| 5. तृट् (Thirsty) | 12. च्छर्दि (Vomiting) |
| 6. क्षुधा (Hunger) | 13. रेतस् (Semen) |
| 7. निद्रा (Sleep) | |

Note— In the Modern era, due to changed life style we may not suppress these urges. But our Ancient culture was of very shy nature and due to high respect regarding society, it was normal. So our आचार्यः explain this in detail.

1. अधोवात अवरोध (Suppression of Flatus)

Leads to

- | | | |
|------------|---|---|
| गुल्म | - | gas filled abdomen (like tumour) |
| उदावर्त | - | upward movement of वायु in उदर |
| वातसङ्ग | - | obstruction of अपान वायु |
| मूत्रसङ्ग | - | disturbance in passing urine. |
| शकृत् सङ्ग | - | bowels not clear |
| अग्नि वध | - | (due to motions not cleared) loss of appetite |

Treatment

1. वर्ति - Rectal suppository to be inserted into anus.
2. अभ्यङ्ग - Oil massage to lower abdomen & back.
3. अवगाह - Tub bath.
4. स्वेदन - Hot fomentation.
5. बस्तिकर्म - Enema

2. पुरीष अवरोध (Suppression of Faeces)

Causes - above diseases as mentioned in अधोवात अवरोध also

- | | | |
|----------------|---|-----------------------------------|
| पिण्डकोद्वेष्ट | - | Pain in Calf Muscles |
| शिरोरुजा | - | Head ache |
| उर्ध्व वायुः | - | Upward movement of vayu |
| परीकर्ता | - | Cutting pain in rectum |
| हृदयस्य उपरोध | - | Oppression in the region of heart |

Same as वात अवरोध चिकित्सा

1. अभ्यङ्ग - Oil massage
2. स्वेदन - Hot fomentation
3. अवगाह - Tub bath
4. बस्तिकर्म - Enema

3. मूत्र अवरोध (Suppression of Urine for long duration causes)

- | | | |
|-----------------------------|---|-----------------------------------|
| अङ्गभङ्ग | - | pain all over body (discomfort) |
| अष्मरी | - | stone formation in kidney/bladder |
| बस्ति, मेद्रे, वंक्षण वेदना | - | pain in bladder, penis & groins. |

Treatment

- | | | |
|-------------------------|---|---|
| 1. प्राक्, भक्तम् घृतम् | - | Before food, ghee intake |
| 2. जीर्ण अन्तिकं घृतम् | - | Ghee after digestion of food |
| 3. अवपीडक | - | Nasal medication of स्वरस (herbal juice) or स्नेह (oil or ghee) |

When ऊर्ध्ववात is obstructed or controlled it can be

उद्वार अवरोध	}	Both come under वात निग्रह only
क्षवथु अवरोध		

उद्वार अवरोध (Suppression of Belching) (डकार)

Induces

- | | | |
|----------------------|---|--------------------------------------|
| 1. अरिच/अजीर्ण | - | Indigestion/Tastelessness |
| 2. हृदयो रसः | - | Obstruction in chest |
| 3. विबन्धः | - | Constipation |
| 4. आध्मान/कास/हिक्का | - | Bloating of abdomen
cough/hiccup. |

Treatment as that of हिक्का (to subside vata)

1. स्नेहन-Intake of Ghee
2. स्वेदन- Hot fermentation
3. मधुर रस द्रव्य- which reduces वात

4. क्षवथु (क्षुत्) अवरोध (Sneezing if suppressed)

For longer period - it causes—

- | | | |
|-------------------|---|--------------------------|
| शिरो अर्ति | - | Headache |
| मन्यास्तम्भ | - | Catch & pain in neck |
| इन्द्रिय दौर्बल्य | - | Weakness of sense organs |
| अर्दितं | - | Facial palsy |

Therapies

- स्नेह, स्वेद
तीक्ष्ण, धूम
अभ्यङ्ग / नस्य
अर्क विलोकन (Exposure to sun)

5. तृट् (तृष्णा) अवरोध (Suppression of thirst)

Though feeling thirsty and if one neglects drinking water for a longer period of time due to less water content in the body-metabolism gets altered & whole body दोषs get afflicted leading to diseases.

- | | | |
|------------|---|-----------------------|
| 1. शोष | - | Emaciation |
| 2. अङ्गसाद | - | Debility |
| 3. वाधिर्य | - | Deafness |
| 4. सम्मोह | - | Loss of consciousness |
| 5. हृद्गदा | - | Diseases of heart |

Chikitsa

शीतः विधिः हितः (Cold therapy to be done)

शीत वीर्य आहार like cucumber, water melon

Drinks like चन्दन जल, गुलाब जल

Cold water bath

शीत वीर्य औषध like उशीर, सारीव

6. क्षुत् (क्षुधा) अवरोध

If hunger when controlled, or kept stomach empty or food not taken in time 3 to 4 hours once or neglecting food even when hungry will land up in these diseases occurred by वात पित्त प्रकोप

- | | | |
|-------------|---|---------------------------------|
| 1. अङ्गभङ्ग | - | Cutting pain in body |
| 2. अरुचि | - | Loss of taste (or not appetite) |
| 3. ग्लानि | - | Weakness |
| 4. काश्य | - | Emaciation |
| 5. शूल | - | Pain in abdomen |
| 6. भ्रमः | - | Giddiness |

Remedy

1. लघु आहार - Food light for digestion
2. स्निग्ध, उष्ण आहार - Warm food & with ghee to be taken
3. अल्प मात्र आहार - Little in quantity is advisable.

6. निद्रा अवरोध

- Late sleeping
- Lack of sleep
- Reduction in sleep

Can lead to

1. मोह - Delusion
2. मूर्ध अक्षि गौरव - Heaviness of in head/eyes
3. आलस्य अङ्गमर्द - Lethargy/body pain
4. जृम्भ - Repeated yawning

Remedy

- स्वप्न - Good sleep
- संवहन - Mild body parts & legs pressing or massage

8. कास अवरोध (Suppression of Cough)

Generally, nobody can control cough; still if by chance they try to do it - it can cause health hazards like—

- | | | |
|--------------|---|--|
| 1. तद्वृद्धि | - | It increases more |
| 2. श्वास | - | Difficulty in Breathing |
| 3. अरुचि | - | Increase in वात hampers the appetite, leads to tastelessness |
| 4. हिध्मा | - | Obstruction to उर्ध्वगति of वायु can induce |
| 5. हिक्का | - | Hiccough |

Remedy

- Same as हिक्का i.e वातहर
- स्नेहन - मधुर रस द्रव्य if वातज कास
- स्वेदन - कटु, कषाय if कफज कास

9. श्रमश्वास अवरोध Breath after श्रम (tiredness) if controlled

Causes

- गुल्म - Fullness of abdomen (feels like tumor)
- हृद्रोग - Heart disease
- सम्मोह - Delusion

Remedy to this

1. विश्रमण - Taking rest
2. वातहर आहार, विहार, औषध

Generally in ancient time after a long, heavy walk or running or even today after a brisk walk or jog one should take a heavy breath, deep breathing & relax oneself.

10. जृम्भारोध अवरोध (Suppression of Yawning)

If sleep is less, or if oxygen is less to sense organ or if they are tired, then yawning will occur, if controlled it also occurs due to वात अवरोध So, disorder & therapies are some as that of क्षवथु।

11. अश्रु अवरोध (Suppression of Tears)

will induce

- अक्षिरुक - Pain in Eyes
- शिरोरुक - Pain in Head
- मन्यास्तम्भ - Stiffness of Neck
- पीनस - Running nose

(Feelings & Emotions can be controlled; but tears due to suffering is tough to control).

So Remedies are -

- स्वप्न - Good sleep
- मद्य, आसव, अरिष्ट - As medicine, fermented drink
- प्रियाः कथाः - Listening to pleasant stories

12. वमथु (छर्दि) रोध (Suppression vomiting)

It can cause of

विसर्प (Herpes) कोठ (Rashes) कुष्ठ (Skin diseases) अक्षिकण्डु (Eye irritation) पाण्डु आमय (Pallor) ज्वरा (Fever)

कास (Cough) श्वास (Dysnoea) हल्लास (Nausea) व्यङ्ग (Hyper Pigment Patches) श्वयथु (Swelling) वमे छर्दि

Vomitus is one thing which is thrown out when toxins are there in stomach or when there is indigestion. So if we suppress them, toxins

remaining in body gets absorbed and causes skin diseases. Even 3-4 times vomiting is good, until the patient is healthy. One should not stop it by giving antiemetic drugs.

Chikitsa

Induce vomiting

गण्डूष - Mouth Gargles or holding

धूम - Inhalation of धूप

स्रुति: अस्त्र - Blood letting

विरेचन - Vomiting

व्यायाम - Exercises

In some or the other means, toxins must be removed out of the body.

13. शुक्र अवरोध (By suppression of semen)

After coitus (sexual intercourse) it is a natural process that, शुक्र धातु in a form of semen flows out automatically. So one should not control it from free flow else वात flowing downward is obstructed and cause few diseases -

1. गुह्या - Pain in genitals
2. श्वयथु - Swelling in genitals
3. मूत्रसङ्ग - Obstruction in Micturition
4. अङ्ग भङ्ग Cutting pain in the body
5. वृद्धि - Inguinal or scrotal hernia.
6. अप्प - Stone (crystal) formation.

Therapies are—

बस्ति / अभ्यङ्ग - Massage & enema

अवगाह - Tub bath

बस्ति शुद्धि - Cleansing bladder with milk

सुरा/शालि - Sura/Rice

प्रिया: स्त्रिया: - Then contact with loving women

Note — People who are very क्षीण (emaciated) after वेग अवरोध should be rejected, else वातानुलोमन, अन्नपान, औषध can cure a patient.

धारणीय वेग Urges to be controlled

धारयेत् सदा वेगान् हितैषी प्रेत्य चे इह च।

लोभ, ईर्ष्या द्वेष मात्सर्य रागादीनां जितेन्द्रियतः ॥ 24 ॥

For the happiness of one self and others one should control these मानसिक वेग or अरिषट् वर्ग/अरि is शत्रु or enemy which are षट् (6) in number.

लोभ - Greediness

ईर्ष्या - Jealousy

द्वेष - Hatred

मात्सर्य - Envy

रागा - Passion/ over attachment

आदि - Others like क्रोध anger

If सत्त्व is प्रधान one will have control over the sense organs.

If रजो गुण & तमो गुण are प्रधान, then they land up in मानसिक रोग

Thus said the Chikitsa in Ist Chapter -

धी धैर्य आत्मविज्ञानं मनोदोष औषधं परम्।

Also following सद्वृत्त avoiding दशविध पापकर्म doing योग, ध्यान one can control धारणीय वेग and can stay happily & peacefully.

आगन्तुज रोग - diseases due to external factors

ये भूत विष वाय्वग्नि क्षत भङ्ग आदि सम्भवाः।

राग द्वेष भयाद्याश्च ते स्युः आगन्तवो गदाः ॥ 3 ॥

Those diseases which can occur due to external factors : like

भूत - by insects, bacteria, evil spirits.

विष - poisoned drinks/foods

वायु - Cyclone etc.

अग्नि - Fire disaster, electricity circuit etc.

क्षत - Injury, wounds due to fall, accident

भङ्ग - Fracture of Bone.

आदि - Others..... any outside factors & even disturbances like

राग - Desire or lust

द्वेष - Hatredness

भय - Fear of living alone, future life etc.

can also induce दोष प्रकोप & causes रोग

So, one should take utmost care to stay healthy, physically, mentally and स्वस्थस्य स्वास्थ्य रक्षणम् (maintain the health of a healthy person) should be the motto in life.

सर्वरोग सामान्य चिकित्सा (General treatment for all diseases)

त्यागः प्रज्ञापराधानां इन्द्रिय उपशमः स्मृतिः।

देश काल आत्मविज्ञानं सद्वृत्तस्य अनुवर्तनम्॥

अथर्वविहिता शान्तिः प्रतिकूलग्रह अर्चनम् ॥ 32 ॥

Note — निधान, परिवर्जनम् एवं चिकित्सा।

If we avoid the causes, that itself is a चिकित्सा।

So, त्यागः प्रज्ञापराधानां Knowingly making a mistake like दिवास्वप्न, विरुद्ध आहार must be strictly avoided.

इन्द्रिय उपशम - Control of senses by correct knowledge & will powers.

स्मृति - With previous remembrance we must avoid प्रज्ञापराध

देश, काल ज्ञान - Good knowledge of place, time, season & regimen to be followed.

आत्म ज्ञान - To overcome मानसिक व्याधि knowledge of self is must.

शान्ति - Puja, homa etc., as said in अथर्ववेद to be performed.

प्रतिकूलग्रह अर्चनं - Worshipping the planets which are not beneficial.



द्रव-द्रव्य विज्ञानीयं अध्याय (Knowledge of Liquid Substances)

In this chapter, we learn about all liquids which are useful in day today life—

जल - Water	घृत - Ghee
क्षीर - Milk	इक्षु रस - Sugarcane juice
दधि - Curds	फाणित - Half-cooked इक्षुरस
तक्र - Buttermilk	गुड - Jaggery
मस्तु - Whey	क्षार - Alkali
नवनीत - Butter	मधु - Honey
तैल - Tailas (oils)	मूत्र वर्ग - Urine and its types
सुरा, आसव, अरिष्ट - Fermented drinks	
सीधु, शुक्त, धान्याम्ल - Fermented liquids	

गंगाम्बु (Pure Rain Water)

रस - अव्यक्त रसं

गुण - लघु

वीर्य - शीत

कर्म

जीवनं - Gives life

तर्पणं - Nourishing

हृद्यं - Pleasing

अमृतोपमम् - Equal to nector

गंगाम्बु is pure rain water which is in contact with sunlight, moonlight and clean wind.

So if rice is boiled in this pure water and kept in silver vessel, will not change its color.

Other type

समुद्र जल - Sea water - not good for use.

नदी जल - River water - Flowing water good.

दुष्ट जल - Contaminated water

Dirty, algae, weeds mixed water.

Frothy, worms mixed water.

Thick, foul smelling water.

Water with chemicals can causes diseases.

जलपान (Rules in Drinking water)

1. Water in little quantity in the middle of meal will balance the दोष and person remains normal.

2. If taken more at the beginning of meal अग्निमांद्य, कफ प्रकोप occurs

3. If taken more at the end of meal कफ प्रकोप occurs he becomes स्थौल्य (obese)

जल वर्ज्य (Unfit to drink water)**People suffering from :**

अग्निमांद्य - Loss of appetite

गुल्म - Tumour like bloating

पाण्डु - Anaemia

शोष - Thin

शोथ - Swelling

शीत जल (Cold water)

Action - Reduces पित्त, thus reduces

दाह - Burning

तृष्णा - Thirsty

भ्रम - Giddiness

Thus indicated in

मूर्च्छा - Fainting

श्रम - Tiredness

ग्लानि - Lethargy

रक्त पित्त - Bleeding disease

विष - Poisonous condition

उष्ण जल (Hot water)

Action

- दीपनं - Increases appetite
- पाचनं - Improves digestion
- कण्ठयं - Good for throat
- लघु - Light for digestion
- उष्णं - Hot in potency
- बस्तिशोधन - Cleanses bladder

Indication

- पीनस - Running nose
- कास - Cough
- श्वास - Difficulty in breathing
- हिक्का - Hiccough
- आध्मान - Bloating of abdomen
- अजीर्ण - Indigestion
- नव ज्वर - Fever

Boiled & Cooled water - always good.

Water kept overnight त्रिदोषकर

नारिकेल उदक (Coconut water)

Gunas - मधुरस, स्निग्ध, शीत, लघु

Actions - वातहर, पित्तहर

Indication

तृष्णा - Thirsty

बस्ति शोधन - Cleanses Bladder

क्षीरवर्ग (Milk & its types)

In ancient times, apart from cow, even other animals milk was easily available, so they were used in vast - due to their medicinal properties. In modern era, though practically not seen, in cities, village people are using the other milk too...

1. गो क्षीर (Cow's Milk)

रस - मधुर
गुण - गुरु, स्निग्ध
वीर्य - शीत

कर्म

ओजस्य - Improves Ojus	जीवनीयं - Life giving
धातु वर्धनम् - Nourishes Dhatu	रसायनं - Rejuvenator
बल्यं - Gives Strength	वृष्यं - Improves virility
वातपित्तहरं - Reduces Vata & Pitta	मेध्यं - Improves memory power

Indication

श्रम - Tiredness	तृष्णा - Thirsty
भ्रम - Giddiness	क्षुधा - Hunger
कास - Cough	रक्तपित्त - Bleeding Diseases
श्वास - Dysnoea	

Note— General properties of all क्षीर is same. 2-3 properties are little different, special ones and indications alone are mentioned here.

When the other types of Ksheera is asked in exam, write the general properties, general indications and specific indications also.

2. महिष क्षीर (Buffalo's Milk)

Others गुण are same as goksheera
अत्यन्त गुरु—very heavy for digestion
Indication अनिद्रा Insomnia (Loss of sleep)

3. अजा क्षीर (Goat Milk)

Other indications as that of गोक्षीर
अत्यन्त लघु— very light for digestion
Indication— अतिसार (diarrhoea)

4. उष्ट्र क्षीर (Cow's Milk)

उष्ण वीर्य, लवण रस, वातकफहर

Indication

कृमि - Worm infestations

शोफ - Inflammation

उदर - Ascitis

अर्शस् - Piles

5. मानुष क्षीर (Human Milk)

Specially cures - Eyes diseases

Healing wounds.

Good in अक्षि तर्पण (Eye Therapy)

नस्य Nasal drops (Medication)

6. आवि क्षीर (Ewe's/Sheep's Milk)

अत्यन्त उष्ण due to more wool on its body.

It increases पित्त; it is निन्दित (not to be used)

So, अहृद्य - not good for heart

causes हिक्का- Hiccough श्वास- dysnoea

7. हस्ति क्षीर (Elephant's Milk)

स्थैर्यकृत् - It brings stability for organs & धातु।

8. एकशफ क्षीर (Single hoofed animal Donkey and Horse)

उष्ण, Mild लवण रस with अम्ल अनुरस

Causes जड़ता rigidity

वातहर reduces vata

Uncooked milk अत्यन्त गुरु, अभिष्यन्दि (It is heavy for digestion and causes obstruction in channels of body)

Heated normally - Equal to अमृत (Nectar)

अतिश्रुत over boiled is गरीय (very heavy)

धारोष्णं अमृतोपमम् Milk drawn from udders (nipples) of cow is lukewarm & similar to nectar.

दधि (Curds)

रस - अम्ल, मधुर

गुण - गुरु

वीर्य - उष्ण

विपाक - अम्ल

दोषहर - वातजित्, कफकृत, पित्तकर

कर्म (Action)

ग्राही - Helps binding loose stools

रुचिकर - Tasty

बलकर - Increases strength

मेदोकर - Increases fat

शुक्रल - Increases shukra dhatu

Indication

पीनस - Running nose

मूत्रकृच्छ - Difficulty in urination

रूक्ष - Dry if butter removed good in ग्रहणी

Rules & Regulations in taking curds

(a) It should not be taken in night.

(b) Not good in वसन्त, ग्रीष्म और शरद् ऋतु।

(c) Curds should not be heated.

(d) It taken with green gram soup, honey, sugar candy or Ghee it is good.

If taken in excess or अम्ल दधि causes

रक्तपित्त - Bleeding disorder

कुष्ठ - Skin disease

भ्रम - Giddiness

विसर्प - Herpes

Note— 1. क्षीर, दधि, घृत, तक्र, मधु are important 5 marks question in theory.

तक्र (Butter Milk)

रस - कषाय, अम्लरस

गुण - लघु

वीर्य - शीत if अम्ल प्रधान - उष्ण

विपाक - कटु

दोषहर - वात कफ हर

Curd is churned with water; butter removed and that is तक्र not just churning & adding water as we do it in day today life.

Action - दीपनं (Increases of appetite)

Indication

शोफ - Swelling

उदर - Ascitis

प्लीहा - Spleen disorder

गुल्म - Tumour like

अर्शस - Piles

मूत्रग्रह - Dysuria

घृत व्यापद् Complications if occurs after स्नेहन therapy, thin buttermilk drinking often in little quantity will heal the patient.

Mastu (Whey - Watery Part of Curds)

मस्तु सरं शोधि स्रोतः विष्टम्भजित् लघु।

सरं - Laxative (Helps in free motions)

स्रोतः शोधि - Cleanses channels of body

विष्टम्भजित् - Cures constipation

लघु - Light for digestion

नवनीत (Butter)

शीतवीर्य - Cold in potency वातपित्तहर - Reduces vata, pitta

दीपन - Increases appetite बल्य - Strengthening

वृष्य - Improves vigour संग्राही - Binds watery stools

(Indication)

क्षय - Tuberculosis

अर्शस् - Piles

अर्दित - Facial palsy

कास - Dry Cough

रक्तपित्त - Bleeding disorders

अक्षिरोग - Eye Diseases

घृत (Ghee)

रस - मधुर रस (Based on action it is said)

गुण - स्निग्ध, लघु

वीर्य - शीत

विपाक - मधुर

दोषघ्न - वात, पित्त शामक

कर्म

धी - Improves intelligence

स्मृति - Improves memory power

धृति - Improves discrimination

अग्निवर्धक - Increases appetite

बलवर्धक - Increases strength

शुक्र वर्धक - Increases shukra dhatu

Good for

बाल - Children

प्रजा - Fertility

कान्ति - Complexion

वयसः स्थापनं परम् - It plays a very important role in maintaining youth

वृद्ध - Oldage

चक्षु - Eyes

स्वर - Voice

Indication

क्षतक्षीण - Emaciation

उन्माद - Insanity

रक्तपित्त - Bleeding disorders

संस्कारात् गुण वर्धनं:

Gives thousands benefits by processing.

विष - Toxic effects

विसर्प - Herps

पुराण (Ghrita) (1 yr. old, 10 yrs old, 100 years old)

Cures ENT diseases.

Cures Eye diseases.

Cures अपस्मार (Epilepsy) मूर्च्छा (Fainting)

Cures योनि रोग (Vaginal diseases)

व्रण शोधक, रोपक Cleanses & heals the wound

इक्षुरस (Sugarcane Juice)

रस - मधुर रस

गुण - गुरु स्निग्ध, सर (Iaxative)

वीर्य - उष्ण

विपाक - मधुर विपाक

दोषहर - वातपित्तहर, कफकृत्

कर्म

मूत्रल - Increases Urination

वृष्य - Increases Virility

बृझण - It causes stoutening

Indications

मूत्राष्मरी - Renal calculi

रक्तपित्त - Bleeding disorders

Types of Sugarcane

प्रौड्रक - Variety is good

वंशक - Variety is better.

फाणित (Phanita - Half boiled) इक्षुरस

गुरु, अभिष्यन्दि - Heavy for digestion & blocks the स्रोतस

बस्तिशोधक - Cleanses bladder

गुड (Guda - Jaggery)

गुड - is obtained after boiling इक्षुरस

Half boiled is फाणित

Washed well & purified is - गुड

कर्म

ना अति श्लेष्मकरः - It will not increase Kapha too much

सृष्टमूत्र शकृत गुडः - Helps in free evacuation of urine and faeces

If impure it increases worms and thus causes मज्जा, असृक्, मेद, मांस, रोग।

पुराण गुड - Increases strength

हृद्य - is good for heart

पथ्या - conducive to body

नव गुड - new jaggery

श्लेष्मकर - Increases Kapha
अग्निमांघ - Reduces appetite

मत्स्यण्डिका/खण्डसिता: (Brownish Sugar / Sugar Candy)

It is गुड not made fully white by washing.

It is much healthier than गुड

कर्म

वृष्या - It improves virility वातहर - Mitigates vata

Good for क्षतक्षीण emaciation

रक्तपित्त रोग - Bleeding disorder & Haemoptysis

शर्करा (Sugar)

Best पित्तहर, वातहर

Good in पित्तज विकार like

दाह - Burning

च्छर्दि - Vomiting

तृष्णा - Thirsty

मूर्च्छा - Fainting

मधु (Honey)

रस - कषाय, मधुर

गुण - लघु, रूक्ष

वीर्य - उष्ण

विपाक - कटु

दोषघ्न - कफघ्न

कर्म

चक्षुष्यं - Good for eye disorder

व्रणशोधन, रोपण - Cleanses and heals wounds & ulcers

Indication

मेह - Urinary disorder

कृमि - Worms

श्वास - Dyspnoea

च्छर्दि - Vomiting

कुष्ठ - Skin problems

कास - Cough

अतिसार - Dysentery

योगवाही Retaining its own properties, enhances the action of other द्रव्य or Medicine mixed with it (as अनुमान)

Note— Present day Honey may not have same properties as it may be a syrup of गुड & शर्करा mixed in it. So pure form is important. मधु should not be heated nor mixed with hot water or to be taken in उष्ण काल & with उष्ण आहार with luke warm water is ok.

मधु in therapies

with warm water in वमन और कषाय (निरूह) बस्ति

is not harmful as they come out before getting digested.

तैल वर्ग (Oils)

स्नेहानां चतुर्विधं - घृत, तैल, वसा, मज्जा

Fatty substances are of four types :

Ghee, oil, muscle fat, bone marrow

स्नेहानां श्रेष्ठं घृतम्।

Ghee is the best among fatty substances.

तैलानां श्रेष्ठं तिल तैलम्।

Gingely oil is the best among oils.

1. तिल तैल (Sesamum Oil)

1. उष्णं, तीक्ष्ण, सूक्ष्म hot, sharp and minute व्याधि - it has penetrating property and spreads very fast in the body)
2. त्वक्दोष- Causes skin problem
3. अचक्षुष्यं- Not good to eyes
4. Though स्निग्ध गुण, कफ कृत् न च it won't increase कफ due to उष्ण, तीक्ष्ण गुण
5. कृमिघ्न but बद्धविट्कं It kills worms still causes constipation on intake.
6. कृशानां बृहणायालं स्थूलानां कर्शनाय च- It makes lean persons fatty; & fat persons lean.
7. संस्कारत् सर्वरोगजित् - By processing cures all diseases

Use of तिल तैल externally is vastly used in Ayurveda. It the main

base for almost all योग (formulations of oil preparation) because it is said by संस्कारस्य गुण वर्धनम् (different & appropriate processing with specific herbs, it cures all diseases). It is सर्वरोग हर।

2. एरण्ड तैल (Castor Seed Oil)

तिक्त, कषाय, मधुर
गुरु, स्निग्ध, सर गुण
उष्ण, तीक्ष्ण, पिच्छिल (more slimy)
वातहर, कफहर

It cures

गुल्म - Distension of abdomen as (tumor)
वर्ध्म, शोफ - Pain & swelling in Scrotum
उदर, पृष्ठ, गुह्य, शूलहर - Cures pain in abdomen back & Genitals
रक्त एरण्ड - is more उष्ण, तीक्ष्ण, विस्त्र (four smell)

3. सर्षप तैल (Mustard Oil)

कटु, उष्ण, तीक्ष्ण, लघु
If taken in excess - it causes रक्तपित्त
and वात, कफ, शुक्र
cures कोठ (Rashes)
कुष्ठ (Skin Diseases)
अर्शस् (Haemorrhoids)

4. निम्ब तैल (Neem Oil)

तिक्त, नाति उष्ण
वातघ्न, कफप्रद, पित्तकर
Destroys कृमि, cures कुष्ठ (Skin diseases)
वसा, मज्जा, मेदो, रोगहर - It cures diseases of muscle fat, bone marrow and fatty tissue

बल्य, बृझण - It gives strength & nourishment

मद्य वर्ग (Group of Fermented Drinks)

General properties of मद्य

रस - सस्वादु, तिक्त, कटुकं, अम्ल सकषायं रस

गुण - लघु, रूक्ष, सरं, सूक्ष्म

वीर्य - उष्ण, तीक्ष्ण

विपाक - अम्ल

दोषघ्न - वातकफहर / पित्तकर

कर्म

दीपनं - Increases appetite रोचनं - improves taste

तुष्टिदम् - gives satisfaction पुष्टिदम् - provides nourishment

स्वर, आरोग्य, प्रतिभा वर्णकृत् - It improves voice, health, color and complexion.

स्रोतो शोधन - It cleanses minute channels in the body.

Indication

नष्ट निद्रा - insomnia

अतिनिद्रा - excessive sleep

युक्त्या पीतं अमृतं, अन्यथा विषम - If taken judiciously acts as nector else kills like a poison.

If taken in excess- it causes- रक्तपित्त (Bleeding disease)

Note— In Ayurveda, मद्य वर्ग means - a liquid drink prepared by grains, pulses, fruits & herbs added with medicinal churnas like triphala, trikatu to enhance the properties of मद्य either plain as it is or sugar or jaggery added to it and kept for fermentation, under the ground.

Now a days kept in high quality fibre or steel tank or in syntex for few months to year.

Though मद्य are alcoholic, it is self-generated alcohol & contains less percentage of alcohol, unlike the present other alcoholic beverages which are harmful as they contain high content of ethyl alcohol.

This is a basic knowledge to understand मद्य concept in Ayurveda.

Main types of मद्य

नव मद्य (freshly prepared) is गुरु, दोष जनन

पुराण / जीर्ण मद्य (1 yr. old) is लघु दोषघ्न

Generally; मद्य are prepared from—

शालि / त्रीहि धान्य - Rice

माशिक / द्राक्षा - Honey/Grapes (dry or fresh/both)

इक्षुरस - Sugarcane Juice

Unfit to use मद्य कल्पना

1. उष्ण (उपचार) काल
2. After थिरचन
3. If hungry
4. If मद्य is अति तीक्ष्ण or अति मृदु
5. कलुष - Spoiled मद्य

Different types of मद्य

1. सुरा

Prepared from rice boiled & then fermented for 30-45 days.

गुरु, स्निग्ध, अम्लरस, उष्ण वीर्य

Increases कफ, मेदस्, असृक्, स्तन्य, मूत्र

Indicated in

अर्शस् - Haemorrhoids

उदर रोग - Abdominal disorders

गुल्म - Tumor like

ग्रहणी - Irritable bowel syndromes

2. वारुणी

Prepared from Juices of ताल (Palm) & खर्जूर (Dates)

अम्ल, मधुर, लघु, तीक्ष्ण

It is pleasing

Decreases आध्मान, (Bloating of abdomen)

विवन्ध (Constipation) शूल (pain abdomen)

Indicated in

कास - Cough

श्वास - Dysnoea

पीनस - Rhinitis

3. आसव

If any स्वरस (Herbal Juice) is kept for fermentation, it is आसव।

अरिष्ट

If any क्वाथ (decoction) is kept for fermentation, it is अरिष्ट।

4. मर्द्विक (Meaning Madhya prepared from Grapes)

Mrudweekasava - Madhya prepared out of fresh grape juice

Mrudweekarista - Grapes kashaya is prepared first and then kept for fermentation.

मधुर रस, सरगुण, हृद्य, ना अति उष्ण

Cures

पाण्डु - Anaemia

अम्लपित्त - Acidity

मेह - Urinary disorders

अर्शस् - Piles

5. सीधु (Sidhu)

Prepared from इक्षुरस are of two types sugarcane juice kept for fermentation without boiling and other one after boiling.

वातपित्तकर

Used in

स्नेह व्यापद् - Complications after Sneha pana

कफ व्यापद् - Complications due to increased kapha

Indication

शोफ - Edema

मेदस् - Fat

अर्शस् - Piles

उदर रोग - Abdominal Disorders

6. मध्वासव

मधु kept for fermentation

उष्ण तीक्ष्ण

Indication

पीनस - Rhinitis

कास - Cough

स्थौल्य - Obesity

प्रमेह - Urinary disorders

7. शुक्त (Sukta)

Made of fermenting raw roots & tubers

अति अम्ल, उष्ण, तीक्ष्ण, रूक्ष, सर गुण

हृद्य, दीपन, रुचिकर, वातानुलोमक

Increases रक्तपित्त & कफोत्फ्लेदक

Indicated in

पाण्डु - Anaemia

कास - Cough

कृमि - Worm infestations

चक्षु - Eye disorders

8. आसव - (आसुतम)

Prepared from रस (Juices) of कन्द (tubers) मूल (root) & फल (fruits) and kept for fermentation.

गुण and indications same as शुक्त

9. शाण्डाकी - (Sandaki)

Like small chips

Methods of preparation

- माष (उड़द् दाल) (black gram) is soaked in दधि (Curds)

- spices like ginger and pepper and salt can be added

- kept closed for sometime to get fermented

- It is mixed with fried paddy (लाजा) made into small bolus

- It is dried in sun and fried in oil

- Properties - It is light for digestion and tasty.

10. धान्याम्ल - (Kanji)

सौवीरक - तुष रहित यव (Barley without husk)

तुषोदक - Barley with husk (तुष युक्त यव) this is baked and fermented

लघु, उष्ण, तीक्ष्ण

पित्तकर, वातकफहर

दीपन, रुचिकर, शूलहर

Useful in आस्थापन बस्ति Decoction Enema

Indication

कृमि - Worms

गुल्म - Tumor like

अर्शस् - Piles

पाण्डु - Anaemia

हृद्रोग - Heart disease

मूत्र वर्ग

Note — In Ayurveda, in ancient time, मूत्र though a मल रूपी द्रव it had some medicinal properties due to its गुण and स्वभाव even now गोमूत्र is considered as श्रेष्ठ औषध

General Properties of मूत्र

- रस - लवण, अनुरसं - कटु
 गुण - लघु, रूक्ष, तीक्ष्ण
 वीर्य - उष्ण
 विपाक - मधुर विपाक
 दोषघ्न - वातकफहर, पित्तकर
 कर्म (Action) शूलघ्न, विषघ्न

रोगघ्न (Indication)

- | | |
|---------------------|--------------------------|
| गुल्म - Tumor like | उदर - Abdominal Disorder |
| शोफ - Edema | आनाह - Sounds in Abdomen |
| कृमि - Worms | कुष्ठ - Skin diseases |
| शिवत्र - Leucoderma | |

Note— Bakuchi churna is asked to apply with गोमूत्र even now a days gives benefit, internally chitrakasava which contains गोमूत्र Kottakal company cures शिवत्र with other medicines and दैव व्यपाश्रय चिकित्सा adopted gives best results.

Types of मूत्र Urine of animals will generally have same properties.

- | | |
|-----------------------|---------------------|
| गोमूत्र - Cow's urine | गज - Elephant |
| अजा - Goat | अश्व - Horse |
| आवि - Sheep | उष्ट्र - Camel |
| महिष - Buffalo | खर - Donkey's urine |



अन्न स्वरूप विज्ञानीय अध्याय (There are main types of Food)

1. शूक वर्ग - Grains - Rice (शालि), Wheat (गोधूम) Jowar, Ragi, Barley (Monocots)
2. शिम्बी वर्ग - Pulses - Green Gram (मुद्र), Toor dal (आढ़की), Black gram (माष), Orange Mysore Dal (मसूर) Horse gram (कुलत्य) Sesamum (तिल)।
3. पक्व अन्न / कृतान्न वर्ग - Cooked food items मण्ड, पेय, यवागू, विलेपी, ओढन यूष, पानक, रसाल, लाजा, सक्तु
4. मांस वर्ग
मृग, विस्किर, प्रतुद, बिलेशय
प्रसह, महामृग, जलचर, मत्स्य
5. शाक वर्ग
पत्र, पुष्प (शाक Leafy vegetables) & vegetables, fruits.
6. Home remedies
Herbs— धनिया, जीरा, अदरक, लहसून, तुलसी।
7. औषध वर्ग
सैन्धव लवण, क्षार, त्रिफला, त्रिकटु।
त्रिफला - हरीतकी, विभीतकी, आमलकी
त्रिकटु - शुण्ठी, पिप्पली, मरीच
1. शूक धान्य (Grains)
रस - मधुर, कषाय, अनुरस
गुण - लघु, स्निग्ध
वीर्य - शीत
विपाक - मधुर
दोषघ्न - त्रिदोषहर

कर्म

तृष्णाहर - Reduce Thirst मूत्रल - Increases Micturition

बद्ध अल्पवर्चस् - It forms normal bowels

पथ्या - It is conducive diet for channels of body

Types : रक्त शालि, महान्, कलम, पुद्र, पुण्डरीक, कर्दम, etc. are other varieties of शालि।

रक्तशालि is श्रेष्ठ।

षष्टिक शालि (The paddy which matures in sixty days), गौर (White) असित (Dull White)

Properties - same as above

2. तृण धान्य

They are कङ्गु, कोद्रव, नीवार, श्यामक (Milets)

गुण - लघु, रूक्ष

वीर्य - शीत वीर्य

दोषघ्न - वातकर, कफपित्तहर

कर्म

लेश्वन - removes excess fat

Good in - स्थौल्य - Obesity

स्थूल प्रमेही - Type 2 diabetes

कोद्रव ग्राही - It absorbs water from bowels

विषघ्न - It is antitoxic

प्रियङ्गु बृझण - It is stoutening

भग्नसन्धानकृत् - It binds fractured bones

यव - Barley

रस - स्वादु

गुण - रूक्ष, but गुरू, सर

वीर्य - शीत

विपाक - स्वादु

दोषघ्न - वातकर, पित्तकफहर

कर्म

- विट्कर - It forms bulk in motion
 वृष्य - It improves virility
 स्थैर्यकर - It stabilises Dhatus
 मेदोहर - It reduces fat
 मूत्रल - It increases micturition

Indication

- पीनस - Rhinitis
 श्वास - Dysnoea
 ऊरुस्ताम्भ - Stiffness in Thighs
 कास - Cough
 कण्ठरोग - Throat problems
 त्वक् रोग - Skin problems

गोधूम - Wheat

- रस - मधुर रस
 गुण - गुरु, स्निग्ध, सर
 वीर्य - शीत
 विपाक - मधुर
 दोषघ्न - पित्तकफहर

कर्म

- जीवन - It gives life
 वृष्य - Increases virility
 पथ्या - It is good for channels of body
 स्थैर्यकर - It reduces fat
 सन्धानकारी - It binds fracture

शिमबी धान्य - Legumes / Pulses

- मुद्ग - Green gram
 माष - Black gram
 कुलत्थ - Horse gram
 आढकी - Toor Dal
 मसूर - Mysore (Orange) Dal
 शिमबी धान्य - (all are Dicotyledons)
 रस - कषाय, स्वादु
 गुण - लघु, ग्राही
 वीर्य - शीत
 विपाक - कटु

कर्म

मेदाहर - Reduces fat रक्तपित्त - bleeding disorder

Used for मुख लेप - मसूर Dal (improves complexion)

Used for सेक - (Bathing) मुद्ग Dal (improves skin texture)

Different Pulses

1. मुद्ग (Best Green gram)	Mild वातकर	ग्राही	good as पथ्या
2. कलाय (Round Pea)	वात more	रूक्ष	causes constipation
3. राजमा (Rajmaa)	वात more	अतिरूक्ष	not good/विबन्धकृत
4. कुलत्थ (Horse Gram)	अत्यन्त उष्ण अम्ल विपाक	cures अष्मरी kidney stones)	If taken in excess causes रक्तपित्त पीनस, कास
5. निष्पाव (Flat Bean)	वात पित्त रक्तदूषितकर	causes अम्लपित्त Ses शोफ, विष	Ses शुक्र, कक,
6. माष (Black gram)	गुरु, उष्ण, सर, स्निग्ध, स्वादु रस, विपाक, शुक्र वृद्धि, शुक्र विरेकः	पित्तकफहर वातहर	
7. तिल Sesamum	उष्ण, शीत, गुरु, स्निग्ध, कटु, विपाक	त्वच्य, बल्य, केश्य मेधाकृत, अग्निकृत, पित्तकृत, कफकृत	

कृतान्न वर्ग

पक्वान्न वर्ग Group of prepared foods

मण्ड, पेया, विलेपी, ओदन is a preparation of Rice and other Grains cooked in water.

मण्ड - असिक्तः स्यात् मण्डः - only thin liquid with no rice

पेया - पातुं योग्य पेया - thin ganji (liquid) with very few rice.

विलेपी - विरल द्रवः - liquid is very less but boiled Rice is more.

ओदन - Only rice baked or अन्न, with no liquid in it.

General properties

- दीपनं, पाचनं, वातानुलोमनं, लघु
 पथ्या - Good for स्रोतस् पथिषु हितं पथ्यम्
 स्वेदकृत् - It causes sweat
 धातु साम्यकृत् - Brings normalcy of tissues
 हृद्या - Good for heart
 तृष्णाहर - Relieves thirst
 हिता - Conducive to body and mind

Indication

पथ्य कल्पना - as a dietic regimen after pancha Karma

कृतान्न वर्ग - generally advised

1. during स्नेहपान

2. after संशोधन (विरेचन, वमन)- as संसर्जन क्रम.

क्षुत्, तृट्, ग्लानिहर - It reduces hunger, thirst and tiredness

बल्य (It strengthens the Dhatus and sense organs)

Good in

अक्षिरोग - eye diseases

पीनस - running nose

आम - indigestion

व्रण - wounds

अग्निमाद्य - reduced hunger

ज्वर - fever

For this liquid diet (Ganji) सैधव लवण and pepper/jeera/daniya powder added increases taste.

मांस रस

मधुर रस उष्ण वीर्य वातहर

गुरु स्निग्ध मधुर विपाक पित्तकफकर

बृझण - It is stoutening

वृष्य - It increases sexual power

चक्षुष्य - It is good for eyes

बृहण - It gives lifes

व्रणहा - It helps in healing wounds

रसाल (Curds + Sugar)

रुचिप्रदा, गुरु, स्निग्धा

बल्या (Strengthens) वृझणी (Nourishing) वृष्या (virility)

पानक (Juice/Syrup)- (with sugar)

It is generally मधुर रस, अम्ल depending on द्रव्य, गुरु, स्निग्ध

क्षुत्, तृट्हर - It relieves hunger & thirst

श्रम क्लम हर - It reduces tiredness and lethargy

प्रीणन - Nourishing हृद्यं - pleasing to heart

मूत्रलं - increases urination विष्टम्भि - Hard to digest

लाजा (Fried paddy)

लघु, शीत, दीपक, पित्तकफहर

Indicated in

च्छर्दि - vomiting

अतिसार - dysentery

तृष्णा - thirsty

मेह - urinary disorders

मेद - obesity

पृथुका (Parboiled & Flaked Paddy)

गुरु, स्निग्ध, कफहर, बल्य

विष्टम्भकारिणः - It is hard to digest and binds bowels.

धाना (Fried grains)

रूक्षा - dry by nature

तर्पणी - nutritious

लेश्वनी - reduces fat

गुरु - heavy for digestion

विष्टम्भि - causes binding of motions

सक्तु Saktu (Corn Flour) - (Atta)

लघु - light for digestion

क्षुत्, तृट्, नाशन - it relieves hunger & thirsty

बलप्रद - it gives strength for Dhatus

सन्तपर्ण - it nourishes tissues

पिण्याक (Pinyaka)

Residue of Sesamum/Groundnut) and other oil seeds)

रूक्ष - Dry in nature

विष्टम्भि - binds bowels

दृष्टिदूषण - causes eye defects

ग्लानिकर - causes lassitude

वेशवार (Vesavara)

Chyma made of mamsa pieces without bones, adding salt and ginger, pepper & oil.

गुरु स्निग्ध - It is heavy for digestion due to its oiliness

बल वर्धन - It increases strength

उपचय - It is nourishing

मांस वर्ग

Note— In ancient time, people were eating deer, antelops, fowl, wild cock as they used to hunt & that was their staple food.

Types

1. मृगमांस - Deer etc. Animals
2. विष्किर वर्ग - Birds like cock, peacock, crane, goose - which scratch the ground & pick up food.
3. बिलेशय - Snake, Frogs, etc.
4. प्रतुद - Cuckoo, sparrow, pigeon
5. प्रसहा - Carnivorous animals - like tiger, lion, leopard
6. महामृग - Boar, buffalo, elephant
7. अप्चर वर्ग (जल) - Heron, swan, goose, pelican.

मत्स्य वर्ग (Fishes)

ऐहित (Red fish), कूर्म (Tortoise), नक्र (Crocodile), कर्कट, (Crab)

1. मृग

मधुर

2. विष्किर belong to जाङ्गल देश मांस, लघु

3. प्रतुद	-	शीत बद्धमला
4. महानृग	-	मधुर लवण
5. जलचर	-	belong to आनूप देश मांस अनुरस शीत
6. मत्स्य	-	कटु विपाक मांस वर्धन
7. त्रिलेशय	-	मधुर, स्निग्ध गुरू, उष्ण बल्या मूत्रशकृत् कृत :
8. प्रसहा	-	belong to साधारण देश मांस मध
अजामांस is	-	गुरू स्निग्ध ना अति शीत
अदोषलम्	-	will not vitiate dosas
शरीर धातु सामान्यात्	-	does not block channels
अनभिष्यन्दि	-	

वृद्धिण - builds up tissues.

मत्स्याः- all fishes are कफकर/चिलचिम fish is bad -त्रिदोषकर
-लाव, ऐहित, शोध, एण varieties are good.

अथ शाकवर्गः

Leafy vegetables - Generally

1. त्रिदोषघ्न
2. लघु, दीपन, वृष्य
3. Heals duodenal diseases, अर्षस् (piles)
4. Break up hard stools.

पटोल (Snake Guard)

कृमिघ्न, हृद्यं, रूच्य
स्वादु रस, स्वादु विपाक, शीत,
वात, पित्तकफहर

कारवेल्लक (Bitter Gourd)

- तिक्त रस, मन्द कटु, दीपनं
- पित्तकफहरम्

कूष्माण्ड/अलाबु (Pumpkin)/Bottle Guard)

- मधुर रस, मधुर विपाक, गुरू, स्निग्ध, शीत वीर्य
- भेदी -breaks hard stools
- विष्टम्भि - stays more time in abdomen
- अभिष्यादि - causes more secretion in tissues
- कफकृत, वातपित्तहर, पित्तहर

सर्षप (Mustard)

- गुरू, उष्ण, कटु विपाक
- सर्वदोषकृत्. ses all दोषs)
- बद्धविण्मूत्रं (binds Urine & faeces)

मूलक (Radish)

- रस - अम्ल अव्यक्तरसं, किञ्चित् क्षारं, सतिक्तकम्
- लघु, उष्णं, दोषहरं
- Cures गुल्म, कास, श्वास, नेत्र रोग, क्षय, गलामय, पीनस
- Improves - अग्नि & स्वर

सूरण (Amorphophallus)

- लघु, रूच्य, दीपन, विशद (Not unctuous)
- कफघ्न
- विशेषात् अर्शासां पथ्यः - Especially it is very good in अर्शास्
- As it is भुकन्द (Underground tuber) it is अतिदोषल (increases all दोषs if taken in excess).

Note: Very important : Among all these—

पत्रs, पुष्प, फल, नाल, कन्द

(पत्रs अत्यन्त लघु for पचन

(कन्द - अत्यन्त गुरू for पचन)

Among शाकवर्ग - जीवन्ती is best

- सर्षप is worst

जीवन्ती (Herb)

- मधुररस, मधुर विपाक, शीत वीर्य
- सर्वदोषघ्नी - subsides all doshas,
- चक्षुष्या - good for eyes

लशून (Garlic)

- कटु रस, कटु विपाक
- उष्ण, भृशतीक्ष्ण, सर, गुरू, स्निग्ध
- हृद्य, केशव, रोचन, दीपन, वृष्य, बल्य, रसायन
- Cures बिलास कुष्ठ - Type of Skin problem
- गुल्म - Tumor like अर्शस् - Piles
- कृमि - worm infestations.
- Heals cold, Cough, Dysponoea.
- वातकफहर
- Causes दूषण of पित्त & रक्त (If taken in excess)

अथ फलवर्ग :

Note : In ancient time many fruits were eaten, now which are common ones, easily available and used, are described here. For more knowledge, kindly refer original text to book of Astanga Hrudaya.

द्राक्षा (Grapes)

- स्वादुपाक रस, सकषाया
- गुरू, स्निग्ध
- शीत वीर्य
- चक्षुष्या, वृष्या
- सृष्टमूत्रविट - helps in free movement in urination & faeces
- Cures तिक्तास्यता bitterness in mouth
- रक्तपित्त - Bleeding disorders
- मदात्यय - Alcohol addiction disorders
- तृष्णा - Thirst in excess
- स्वरभेद - Voice defect
- क्षय - being very weak and thin

दाडिमा (Pomogranate)

- स्वादुपाक रस, मधुर विपाक
- लघु, स्निग्ध, ग्राहि, रोचन, दीपन, हृद्य
- ना अति उष्ण (It is उष्ण neither nor शीत)
- वातकफहर
- though, it is अम्ल रस (it won't increase पित्त)

Other Fruits

मोच (Plantain) खर्जूर (Dates)

पनसा (Jack fruit) नारिकेल (Coconut)

All have same properties

- स्वादुपाक रसं - गुरु, स्निग्ध
- शीत वीर्यं - बृझण, विष्टम्भि

Increases कफ, शुक्र

बिल्व फल (Bilva - Bael fruit)

- Ripened fruit is not good - गुरु, दोषलं, पूतिमारूतं
- Unripe fruit kindles fire - दीपक, कफवातशामक
- ग्राही - absorbs excess water from motion
- It is good in (Diarrhoea)

कपित्थ (Wood Apple)

अपक्व कपित्थ (Unripe) - दोषघाति - Bad to throat

Ripe (पक्व कपित्थ) — हिध्मा वमथुजित्

- It Cures - hiccough & Vomiting
- त्रिदोषघ्नं - Mitigates त्रिदोष
- विषापहम् - Antipoisonous
- ग्राही - Absorbent

जम्बु फल (Jamun Fruit)

- गुरु, शीतलं
- विष्टम्भि Stays longer in abdomen

Among पंच लवण - सैन्धव, सौवर्चल, बिड, सामुद्र, रोमक

सैन्धव लवण considered as -

- सस्वादु लवण रस, लघु, अनुष्णं
- हृद्य, वृष्यं, नेत्र्यं, पथ्यं
- अविदाहि - It will not cause burning sensation
- अग्निदीपनं - improves appetite
- त्रिदोषहरं - mitigates tridoshas

क्षार (Alkali)

- लवण, क्षारीय रस, कटु
- परम उष्ण, तीक्ष्ण, लघु
- कृमिहर - kills worms
- छेद्य - helps in excision
- अहृद्य - bad to heart
- विदारण - liquifies & removes waste tissues
- It is bad for ओजस्, केश, चक्षु
- अपथ्य - it is not good for intake on daily basis

हिङ्गु (Hingu) (Asafoetida)

- कटु पाक रस, उष्णं, लघु
- दीपनं, पाचनं, रुच्यं
- वातकफघ्नं, पित्तकोपनं
- शूलघ्नं (उदर) - relieves abdomen pain
- आनाह - reduces sound in abdomen
- आध्मान नाशक - removes flatulence (gas in abdomen)

त्रिफला (Triphala) - हरीतकी, विभीतकी, आमलकी

- श्रेष्ठ रसायन - The best rejuvenator
- नेत्र्य, केश्य, व्रणहर, त्वच्य
- Indicated
- in मेदस् - obesity
- मेह - urinary disorders

- अस्रजित् - disorders of blood
- कफज रोगs

त्रिकटु (Trikatu) - (पिप्पली, मरीच, शुण्ठी)

- कटु रस, कटुविपाक, उष्ण वीर्य
- लघु, दीपनं, हृद्य, ग्राही
- Relieves विबन्ध
- Cures कास, श्वास, पीनस, स्थौल्य, अग्निमांद्य

त्रिजातक (Trijataka) - (त्वक्, पत्र, एला)

with नागकेसर it is चतुर्जातकु

- कटु रस, कटुविपाक
- उष्ण, तीक्ष्ण, लघु, रूक्ष
- रोचन, दीपनं

Chitraka

- कटु, उष्ण, तीक्ष्ण
- Best दीपक, पाचक
- Cures शोफ, अर्शः, कृमि, कुष्ठ

Note:

Here, very few aushadhas are put up, most important, 1st year students got to know.

For more examples, kindly refer any original Astanga Hrudaya text boo.

अन्नरक्षा विधि अध्याय (Protection of Foods)

Points covered in this chapter -

- 1) Pranacharya (Royal Physician).
- 2) Savisha Anna Pariksha / Lakshanas (features of poisoned food).
- 3) Vishada lakshana (who puts poison)
- 4) Viruddha Ahara (incompatible food)
- 5) Traya Upastambas (आहार, निद्रा, अब्रह्मचर्या)

Pranacharya

One who is appointed to save life of a King is Royal Physician.

He should be

- 1) Near to palace.
- 2) Faithful to King.
- 3) He protects king's food from poison by testing them.
- 4) Kings health and welfare depends on प्राणाचार्य.
- 5) He should be in धर्म मार्ग.

सविष अन्नपान लक्षण

Features of poisoned food

- 1) Raw items - Takes long time to cook.
- 2) Cooked food - Becomes moist, stale, emits flame if thrown on fire.
- 3) **Colour** - Turns into peacock's neck (greenish blue)
Such poisoned food Produces - मोह, मूर्च्छा, प्रसेक.
- 4) **Side dishes** - Dries up totally.
- 5) **On Liquids** - Froth & lines appear.
- 6) **मांसरस/ vegetable soups** - becomes broken.
- 7) **On milk** - Coppery lines appear.
- 8) **On curds** - Black lines appear.

- 9) On water/wines - Black lines appear.
- 10) On Oils - Crimson colour appear.
- 11) On Honey - Green lines appear.
- 12) Ripened fruits - Get over ripe & decompose.
- 13) Vegetables - Dry & dull - Hard & Soft substances get changed to opposite qualities.
- 14) Flowers - split at the edges & fades.
- 15) Gems/Vessels - Become dirty, lustre is lost.

विषद लक्षण (Who puts poison)

Note: when any person makes a mistake or goes against धर्म his conscious will warn him and thus leads to these changes in face and in his behavior.

The person who puts poison -

- a) Face - turns discoloured, dull.
- b) Eyes - looks around in fear.
- c) Sweating on forehead.
- d) Hands - tremble.
- e) Legs - steps down while walking.
- f) Loses बल & yawns too much.
- g) He loses strength due to fear.

विष अन्न परीक्षा (Testing of poisoned food)

- 1) on Fire - Emits flames, crackling sound & colour - as that of peacock's neck, with strong smell & froth.
- 2) Eating such food -
 - Flies - Die
 - Crows - Loses voice
 - Parrot - Makes noise
 - Hamsa - Loses gait
 - Cats - Becomes irritable
 - Monkeys - Eliminates faeces.
 - Peacock - Becomes Exhilarated.

विष अन्नज विकाराः

- Touching - Causes दाह, कण्डु, विस्फोट.
- Falling of nails, hairs.
- Swelling.

Treatments : 1) विषहर द्रव्यs like शिरीष.
2) चन्दन, उशीर, पद्मक, अमृता, लेपन.

विष- if (touches) mouth दाह of tongue, lips, occur
Tingling sensation in teeth.
Stiffness of jaw.

Treatment : Mouth Gargling with water of above said द्रव्यs.

If reaches stomach - It causes

- | | |
|---------------------------|--------------------|
| स्वेद - sweating | मद - intoxication |
| मूर्च्छा - fainting | भ्रम - giddiness |
| पाण्डुता - paleness | च्छर्दि - vomiting |
| अतिसार - dysentery | कृशत्व - leanness |
| बलक्षय - loss of strength | |

Treatment

1) कषाय of हरिद्रा, दारुहरिद्रा, गुड़, अवल्गुज etc. are given to relieve effect of poison.

2) हृत् विशोधन - to cleanse the gut.

वमन - Vomiting therapy

विरेचन - Purgation Therapy

Medicine

ताम्र भस्म with मधु

स्वर्ण भस्म with घृत

विरुद्ध आहार (Incompatible Foods)**Definition**

यत् किञ्चित् दोषं उत्क्लेश्य न हरेत् तत् समासत :।
विरुद्धं, शुद्धिः अत्रेष्टा शमः वा तत् विरोधिभिः॥४६॥

Doshas after aggravating if not expelled out of the body it is called विरुद्ध (incompatible).

The treatment being (1) शोधन (2) शमन

Sometime food though incompatible do not produce in रोगs in those who-

व्यायाम	- does exercise
स्निग्ध आहार	- takes food with स्निग्धांश or mild fatty food.
दीप्ताग्नि	- have strong digestive power.
वयःस्थ	- are of adult age.
बलशालि	- are strong.
सात्व्यं	- are used to incompatible food for long.
अल्पं	- consume विरुद्ध आहार in very little quantity.

व्यायामस्निग्धदीप्ताग्निः वयःस्थ बलशालिनाम्।
विरोध्यपि न पीडयै सात्व्यं अल्पं च भोजनम्॥४७॥

* विरुद्धं अपि च आहारं विद्यात् विष गरोपमम्।

विरुद्ध आहार should be विष (poison) considered as गरविष (Artificial Poisoning)

* Examples of विरुद्ध आहार

- 1) अम्लरस with milk (पयः)
- 2) Sour fruits with milk (क्षीरः)
- 3) कुलत्थ (उष्णवीर्य द्रव्यs with milk (पयसा सह)
- 4) हरितकं (Green leafy vegetables) then drinking milk.
- 5) Mixing milk (पयसा) with कृशरा (Kichidi/Pongal).
- 6) Mixing equal quantity of मधु & घृत or तैल/घृत with water.
- 7) Fish with milk.

Note: There are many more examples where in many birds मांस are not eaten, so they are not specifically mentioned here.

सात्पीकरण क्रम (method of accustomisation)

पादेन अपथ्यं अभ्यस्तं पादपदेन वा त्यजेत्॥४८॥

अपथ्यमपि हि त्यक्तं शालितं पथ्यमेव वा॥४९॥

Unhealthy things (अपच्य आहार, विहार or पानीय) which have accustomed by long use should be discontinued (पादेन पादेन) by quarter & quarter gradually, & should adopt healthy ones in a span of 2-3 days or a week.

Note: वाग्भटाचार्य has used the word, अपच्य, पथिषु अहितं अपच्यं - which is not conducive for स्रोतस् or minutes channels of body.

Note: Even if any wants to adopt, which was not used to him, like a Keralite where in their staple food is Rice, and if he gets settled in north & should eat only Chapati (wheat), then gradually he should adopt himself, as Rice is accustomed to him for many years, a sudden change in food can cause diseases.

आचार्य tells सात्म्य असात्म्य विकाराय जायते।

* Similarly; if one wants to start a walking or jogging or gym; he should not do it suddenly for 30 minutes to 1 hour, slowly should start with 10 minutes & can gradually increase the timings.

* Also an alcohol addiction person, if stops suddenly can face its re-bounce effects, or its withdrawal symptoms. So, slow & gradual reduction should help him.

त्रयोपस्तम्भs (Traya - 3 उपस्तम्भs - Pillars of life)

आहार शयन अब्रह्मचर्यैः युक्तया प्रयोजितैः।

शरीरं धार्यते नित्यं आगारमिव धारणैः॥52॥

Food, sleep, non-celibacy if properly utilized they support the body & life, just like the house supported by pillars.

आहार - in detail will be explained in next chapter - मात्राशितीय अध्याय.

Note: For any creature in universe, आहार, निद्रा and अब्रह्मचर्या (intimate contact with partners) are प्रकृति नियम. For livelihood after a birth till death, these three are instinct & one within the body. So it is said how to maintain them to lead a healthy & happy life till the end especially after born as a humans.

I Nidra (sleep) - Benefits of sleep -

निद्रायत्तं सुखं दुखं पुष्टिः काश्यं बल अबलम्।

वृषता क्लीबता ज्ञानं अज्ञानं जीवितं न च॥53/54॥

They are just like opposite words in English grammar.

By good Sleep we get

- 1) सुखं (Happiness)
- 2) पुष्टिः (Nourishment)
- 3) बल (Strength)
- 4) वृषता (Virility)
- 5) ज्ञानं (Knowledge)

By bad sleep we become

- दुखं (Unhappy)
- काश्यं (Emaciation)
- अबल (Weakness)
- क्लीबता (Impotency)
- अज्ञानं (Ignorance)

At the end even जीवितं (life) or न च (Death) can occur.

Note: ज्ञानं & अज्ञान because; when sense organs, mind & Manas gets relaxed by sleep, they can function better. But if one sleeps late at night either by work or TV or using Mobile, gradually he becomes weak & his IQ, thinking capacity gets reduced.

II What causes रोग -

We learnt in 1st Chapter; हीन, मिथ्या & अति of any कर्म or even आहार leads to रोग.

अकाल - मिथ्या योग

अतिप्रसङ्ग - अति योग

न च निद्रा - हीन योग

All the three destroys सुख, आयु & kills like कालरात्रि (goddess of death)

III Why रोग occurs - Due to रूक्षत्व & अतिस्निग्धता

रात्रौ जागरणं रूक्षं - Keeping awake at nights causes dryness in body thus वातप्रकोप can lead to वातज disorders.

स्निग्धं प्रस्वपनं दिवा - Sleeping in day time (till 9 am, or 10 am) sleeps in afternoon after food) increases स्निग्धता, thus कफप्रकोपज रोगs like obesity, diabetes can occur.

अरूक्षं अनभिष्यन्दि तु आसीन प्रचलायितम्।

Taking a nap sitting comfortably during day is neither रूक्ष nor स्निग्ध. Just giving little rest to sense organs & mind is a healthy sign to gain health.

दिवास्वप्न (Day sleep)

It is indicated in

- a) During ग्रीष्म ऋतु - as days are hot, वातचय is there, आदान काल, nights are short, so body need rest.
- b) For those who does more of भाष्य (talking), यात्रा (travelling), अध्व (Walks more), भारा (carries heavy weights like coolies).
- c) For those who are mentally disturbed by angry & worries.
- d) For वृद्ध - Oldage बाल - Children अबल - Weak क्षीण - Thin तृष्ण, क्षुत् पीडित - suffering from thirst and hunger
- e) For रोगीs suffering from शूल - pains / श्वास- dysnoea / हिध्मा - Hicccough / अतिसार - dysentry
- f) For who have injured / assaulted,

धातुपुष्टि and maintains normally of दोषs & धातुs.

Benefit of day sleep in above on details is it does -

Contra-indicated sleep is in -

- 1) बहुमेदः- who have more fat.
- 2) कफाः- कफज प्रधान प्रकृति people.
- 3) स्नेह नित्या- who eats fatty food daily.
- 4) विषार्तः- Who is poisoned - (should not sleep even in night as विष spreads faster).
- 5) कण्ठ रोगी- Who has sore throat.

Diseased due to अकाल शयन Improper sleep pattern day sleep can cause-

मोह (Delusion),

जाडयता lassitude (general)

पीनस - Rhinitis

शिरोभारा - Heaviness of head

शिरोरुक् - Headache

ज्वर - Fever

हल्लास - Nausea

अग्निमन्दता- Loss of Appetite

स्रोतो अवरोध - Blockage in minute channels

शोफ - swelling in different parts of body

Therapy

1. उपवास- Fasting, वमन- Vomiting, अन्जन- Colyrium.
2. स्वेदन- Sweating औषध- Medicine
3. व्यायाम- Exercise नस्य कर्म- Nasya

More mental work

Loss of sleep also causes

- अङ्गमर्द - (body pains)
- शिरोगौरव - (heaaviness in Head)
- जृम्भिका - (repeated yawning)
- जाड्यता - (lassitude)
- ग्लानि - (exhaustion)
- भ्रम - (giddiness)
- अपक्ति - (indigestion)
- वातज रोग - (diseases of vata)

If he had not slept in night due to (habit) or some other reason - he should sleep for half of that period in a day and without taking food.

Treatment.

For people suffering from less sleep (वात रोगs)

1. Should take क्षीर, मांस रस, दधि
2. अभ्यङ्ग (body massage), mild pressing of body parts and hot water bath.
3. Oil massage to मूर्ध (Head) Oil drops to कर्ण (Ear) अक्षितर्पण (Eye treatment)
4. मनोअनुकूलता विषय Resorting that satisfies mind.
5. कान्त बाहुलता Embrace by the arms of wife.
6. कृतकृत्यता Thinking of good deeds done so that forgetting the bad ones.
7. ब्रह्मचर्या / सन्तोषतृप्तस्य who follow celibacy and are contented with happiness will get good sleep.

ब्रह्मचर्य (Non-celibacy/Sexual activity)

Note : Ayurveda considers even the sex act if done judiciously can bring good health & that couples can beget good children.

It is called ग्राम्य धर्म

One should avoid sex act -

- During menstrual cycle.
- Infections of vagina (योनि)
- With pregnant.
- With other women/men than his/her spouse.
- Who is too obese or too thin.
- One should also avoid on new moon day, (अमावास्या); Full moon day (पौर्णमी) or even in any festivals.

Even Ayurveda gives importance towards food, age & urges for sex act.

- One should avoid sexual activity when hungry & thirsty,
- Not with children & aged people.
- Only after passing natural urges like मल & मूत्र he can.
- If he/she himself is a patient, then no act again till health is re-gained.

Sex Act as per season

During हेमन्त & शिशिर (cold season) more act after वाजीकर औषध.

In वसन्त & शरद् ऋतु - 3 days once

In वर्ष & ग्रीष्म ऋतु - 15 days once is better; due to वात प्रकोप in वर्षा ऋतु & extreme hot in ग्रीष्म (summer).

मिथ्या or अतियोग of sex act can definitely lead to

- भ्रम (giddiness)
- दौर्बल्य (Loss of strength in the body)
- इन्द्रिय क्षय (Weakness in sense organs)

सम्यक् योग / अब्रह्मचर्य (proper use of sex act)

Can lead to तुष्टि (It gives satisfaction)

मात्राशितीयं अध्याय (Partaking Proper Quantity of Foods)

This Chapter Explains About

- 1) आहार मात्र
- 2) आहार विधि
- 3) आहार काल
- 4) Types of अशन
- 5) Types of अजीर्ण
- 6) आम, आमदोष, आमविष
- 7) अलसक, विसूचिक
- 8) चिकित्सा

आहार मात्र अपेक्षा (Proper quantity of food)

आहार must cause अग्नि दीपन by food.

- * लघु (light for digestion) like शालि (rice); or if गुरु (heavy & takes more time for पचन) like गोधूम-
- * Both should be taken in required quantity for proper digestion.

आहार विधि (Regimen of diet)

काले सात्म्यं शुचि हितं स्निग्धं उष्णं तन्मनाः।
पङ्कसं मधुर प्रायं ... ॥

Such should be the type of food in our diet.

- Timely food
- Accustomed food
- Clean food
- Suitable to health
- Unctous food
- Hot food
- Light food
- 6 tastes mixed
- More of मधुर रस like
- (शालि, क्षीर, घृत etc.)

Rules to be followed while taking food

- Neither too fast or too slow.
- After bath.
- Sitting silent.
- After legs & hands washed.
- After giving food to animals, birds.
- After offering to God, Elders.
- Knowing one's own प्रकृति.
- Without too much talking or abusing food.

One should maintain these to have good health.

Food to reject -

- Grass, dirt, mixed food
- Re-heated food
- Undesired grains
- Very hot food
- Food with excess salt

अपथ्या

- 1) किलाट (inspissated milk)
- 2) दधि कूर्चिका (Solid portion of curds when split by boiling with milk)
- 3) क्षारs (Alkalies)
- 4) शुक्त (fermented drinks)
- 5) शुष्क मांस
- 6) माष (उड़दू दाल) (Black Gram)
- 7) निष्पाव
- 8) विरुढ (Germinated grains)
- 9) शुष्क शाक
- 10) यवक (small Barley)
- 11) मुद्ग (Green gram)

सदा पथ्या

- 1) शालि, गोधूम, यव
- 2) जाङ्गल मांस
- 3) आमलकी, हरीतकी
- 4) मृद्रीक (dry grapes)
- 5) शर्कर, घृत, क्षीर
- 6) दिव्योदक (Rain water) (or Boiled & cooled water)
- 7) क्षौद्र (Honey)
- 8) दाडिम (Pomogranate)
- 9) सैन्धव लवण (Salt)
- 10) पटोल (Snake Guard)

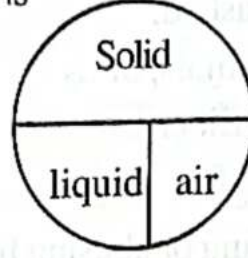
Triphala with मधु & सर्पि is good for eyes, if taken every night.

Quantity of food to be taken

2 parts of stomach (half) is - Solid food

1 part - filled with liquids

1 part - left vacant for त्रिदोष



आहार काल - Proper time of meals

Ideal time is —

- 1) प्रसृष्टे विण्मूत्र - after मल, मूत्र विसर्जन
- 2) सुविमले - mind is pleasant
- 3) दोष स्वपथगे - Natural movement of दोष
- 4) विशुद्ध उद्गार - belching is clear
- 5) क्षुत् उपगमने - when hunger is felt.
- 6) वात अनुसरति - वाता अनुलोमन (Downward movement is there)
- 7) When sense organs are clear & body is light.

Types of अशन (Taking diet)

- 1) समशनं 2) अध्यशनं 3) विषमाशनम्
- 1) समशनं - मिश्रं पथ्यं अपथ्यं च भुक्तं समशनं मतम्।

Mixing — suitable & unsuitable diet is समशनं

- 2) अध्यशनं - भुक्तस्य उपरि भुक्तं अध्यशनं भूयः।
(Eating before the previous meals is digested is अध्यशनं.)

- 3) विषमाशनम् - अकाले, बहु च अल्पं वा भुक्तं विषमाशनम्।

Consuming untimely food, in excess or less quantity is called विषमाशनम्.

All these 3 causes dreadful diseases & death.

हीनमात्र/अतिमात्र अशन दोषाः

हीनमात्र भोजन causes-

- 1) बल क्षय - low strength
- 2) उपचय क्षय - low nourishment & growth
- 3) ओजो क्षय - loss of ओजस् (vigour)
- 4) All वातरोगs occurs.

अतिमात्र भोजन - पुनः सर्वान् दोषान् प्रकोपयेत्

It increases all दोषs & causes आम, विसूचिक, अलसक.

Any type of indigestion causes आम (undigested matter in stomach), आमदोष & आमविष and dreadful diseases like विसूचिक, अलसक.

विसूचिक (Visucika)

Definition :

विविधैः वेदन उद्भेदैः वायु आदि भृश कोपतः।

सूचिभिरिव गात्राणि विध्यति इति विसूचिका॥7॥

Due to profound increase of वायु & other दोषs different types of pain a person will experience and it will be as though pricked by सूचि (needles), thus it is called विसूचिका.

Symptoms caused —

By

1) वात -

शूल - pain भ्रम - giddiness

आध्मान - bloating of abdomen कम्प - shivering

आनाह - sound in abdomen स्तम्भ - rigidity

By

2) पित्त -

ज्वर - fever अतिसार - loose motion

तृट् - thirsty मूर्च्छा - fainting

अन्तर्दाह - burning chest and abdomen

By

3) कफ -

अङ्गौरव - heaviness in body

वाक् सङ्ग - difficulty in speech

षीवन - salivation

हृल्लास - nausea

Chikitsa

In advanced stage- अग्निकर्म is done

care to be given just like in विरेचन patient

If दोषs - are mild- then - लङ्घन - fasting

- are moderate - लङ्घन, पाचन औषध

(digestives are given)

- are severe - दोष अवसेचन (पंचकर्म)

(purifactory therapies)

अलसक (Alasaka)

प्रयाति न ऊर्ध्वं न अधस्तात् आहारः न च पच्यते।

आमाशये अलसीभूतः तेन सः अलसकः स्मृतः ॥7॥

Undigested food neither (goes up by vomiting). nor अधः (goes down by loose stools), neither gets digested. But says as it is in आमाशय & that is called अलसक.

अलसक can happen in
 { अल्प अग्नि person
 { अल्प बल person

Symptoms of alasaka

वात getting increased mixes with कफ and obstructs the undigested food in आमाशय causing pain.

Neither food nor दोषs moving upward or in downward direction, stays like दण्ड; (wooden log) fully body becomes still. Thus, it has to be rejected s it causes death.

Similarly, आम, आमदोष can be treated and आमविष condition should not be treated as it is equal to poison and kills a person.

Chikitsa

Though दण्डालसक has no treatment, but after deciding the condition; one can do —

- वमन - with उष्णजल + सैन्धव + वचा + मदनफल
- स्वेदन - Hot fomentation
- गुद वर्ति (फल) - Rectal suppository

these therapies are done for वातानुलोमन and मल प्रवृत्ति ... so that stiffness reduces & then body should be wrapped in cloth after स्वेदन.

Ajirna & its types (Indigestion & Different kinds)

1) आमाजीर्ण (due to कफ)

- शोफ : अक्षिगण्डयो - Swelling of eye socket & cheeks.
- सद्योभुक्त इव उद्धार - Belchings similar to that which come immediately after meals.
- प्रसेक - Excessive salivation
- उत्क्लेश - Nausea
- गौरवम् - Feeling of heaviness of the body.

2) विष्टब्ध अजीर्ण (due to वात)

- आध्मान - Flatulence
- शूल - Abdomen pain
- विवन्ध - Constipation
- सादकृत - Debility

3) विदग्धा अजीर्ण (due to पित्त)

- तृष्णा - Thirsty
- मोह - Giddiness
- भ्रम - Fainting
- अम्लोद्धार - Flatulence
- दाह - Burning sensation.

Main Chikitsa

In आमाजीर्ण - लङ्घनं - fasting is good

विष्टब्धाजीर्ण - स्वेदन - hot water intake (fomentation)

विदग्धाजीर्ण - वमनं - Vomiting is done

विलम्बिका

It is also type of अजीर्ण, due to profound accumulation of आमः
स्रोतसु it's a combination of वात & कफ.

रसशेष अजीर्ण - (4th type of अजीर्ण)

- 1) अश्रद्धा (Laziness);
- 2) हृत् व्यथा Discomfort in heart)

Though there is clear belching, the left over रस remaining cause
अजीर्ण.

Such a person

- 1) Should do दिवास्वप्न without food.
- 2) Later little light food to be taken.

अजीर्ण सामान्य लक्षण (Common symptoms of अजीर्ण)

विबन्ध अतिप्रवृत्तिः वा ग्लानि मारुतमूढता।

अजीर्णं लिङ्गं सामान्यं विष्टम्भः गौरवं भ्रमः॥३०॥

- 1) Either constipation or excess elimination of मल & मूत्र.
- 2) Exhaustion.
- 3) वात inactive in intestine.
- 4) Heaviness in Body.
- 5) Giddiness.

Reasons for अजीर्ण

- 1) अतिमात्र आहार - आम - आमदोष
- 2) द्विष्ट - Disliking food.
- 3) विष्टम्भिं / दग्ध - Constipating & burnt food.
- 4) गुरु, रूक्ष, हिम - Heavy, dry, cold food.
- 5) अशुचि, विदाहि - Unclean, food causing दाह.
- 6) Even mental status like in शोक, क्रोध etc. if food is taken, it cause
indigestion.

आमदोष चिकित्सा

If उदर शूल is there - Medicine should not be taken in first.

Only after food is digested, medicine to be given to digest other दोषs and for अग्निदीपन.

अपतर्पण (non nourishment) is the line of treatment.

In अल्प दोषs - लङ्घनं, पथ्यं।

In मध्यम दोषs - लङ्घनं, पाचनम्।

In प्रभूत दोषs - शोधनं।

तद्धि मूलान् उन्मूलयेत् दोषान्। (Remove दोषs from the root)

In अल्प दोषs - fasting or पथ्या is better.

In मध्यम दोषs - fasting with पाचक औषधs (digestives)

In प्रभूत दोषs - शोधन or पंचकर्म to be done.

Other types of Chikitsa

हेतु विपर्यय चिकित्सा- Treatment given which are opposite to their causative factors; Eg:- पीत वीर्यं, द्रव्य like चन्दन in दाह.

व्याधि विपर्यय चिकित्सा- Treatment which are opposite to vyadhi should be given if diseases are re-occurring repeatedly. Eg:- कुटुज as स्तम्भ to stop loose motions.

तदार्यकारि चिकित्सा- Therapies, actually though not opposite to either the cause or the disease, still it will work in giving desired result. When the dosas have become पक्व or if no आम is there, then अभ्यङ्ग, स्नेहन, स्वेदन, वस्ति can be given.

अनुपान (After drink)

Definition- अनुपश्चात् या सह पश्चात् पीयते इति अनुपानम्।

After drink is called अनुपान

A drink taken with food or along with medicine is also known as अनुपान.

There are few drinks — used as Anupana

- 1) शीत जल - after taking यव, गोधूम, मद्य, दधि

- 2) उष्ण जल - after taking starch, तक्र, मुद्ग & vegetables.
- 3) सुरा - is good to thin people- it makes him stout.
- 4) मधु - to make fat person lean.
- 5) मांस रस - in शोष people.
- 6) क्षीर is best अनुपान - for, व्याधित, who walks more (अध्व), भाष्य (speaks more), after लङ्गन. Also for बाल, वृद्ध and क्षीण.

So, अनुपान should be opposite (गुण) to those of the food but not विरुद्ध (or incompatible) with food.

Benefits of अनुपान

अनुपानं करोति ऊर्जा तृप्तिं व्याप्तिं दृढाङ्गनाम् ।
अन्नसङ्घात शैथिल्य विक्लिनन्न जरणानि च ॥52॥

ऊर्जा - Brings enthusiasm

तृप्ति - Gives satisfaction

व्याप्ति - helps for proper movement of food.

दृढ अङ्गनाम् - Stability of the body.

अन्नसङ्घात - Softens the food.

शैथिल्य - Moistens the food.

जरणानि - Helps in better digestion.

Contra-indication of अनुपान

- 1) In ऊर्ध्वजत्रगत विकारs
- 2) In कास, श्वास, पीनस
- 3) क्षत (injury to chest)
- 4) गीत, भाष्य - for those who is engaged in singing / speaking.

liquid / अनुपान is also avoided in —

मेह रोग - urinary problems

गल रोग - throat diseases

नेत्र रोग - eye disorders

Soon after consuming food & water - Healthy or Sick people should avoid —

- Too much talking,
- Walking, sleeping.
- Swimming or riding.

द्रव्यादि विज्ञानीय अध्याय (Knowledge of Substances, tastes, etc.....)

I. द्रव्य (Substance)

- * द्रव्यमेव रसादीनां श्रेष्ठं

Among रस आदि ... द्रव्य is श्रेष्ठ।

- * (Definition) - पंचभूतात्मकं द्रव्यं।

द्रव्य is that which is made of पंचमहाभूताs (.. of teja, vayu, akasha).

It has रस, गुण, वीर्य, विपाक प्रभाव in it)

- * तत् तु क्ष्मां अधिष्ठाय जायते।

क्ष्मां (पृथ्वी महाभूत) is the substratum (support) of द्रव्य.

- * अम्बुयोः अग्नि पवन नभसां समवायतः।

It takes origin from — अप् (अम्बु - water) — अग्नि (तेजस् - fire), पवन (वायु - air) and नभस् (आकाश - space). It has intimate combination with all these, making a specific substance with the predominance of each महाभूत.

So, every द्रव्य is made up of all 5 भूतs; but any 1 or 2 महाभूत will be predominant. If पृथ्वी is predominant, its called पार्थिव द्रव्य; Similarly, आप्य, आग्नेय, वायव्य, नाभ्य द्रव्यs as per its predominance.

Rasa (रस) — Anu Rasa (Taste)

Primary Taste (रस) is व्यक्त रस :- clearly manifested as per the predominance of पंचमहाभूत.

For eg : - कटु रस will be more आग्नेय, उष्ण

- मधुर रस - पृथ्वी

- कषाय रस - आकाश महाभूत predominant

eg : in chillies - कटुरस is व्यक्त

in sugar - मधुररस is व्यक्त predominant

in arecanut (supari) - कषाय रस is व्यक्त

अनुरस (Secondary Taste)

अव्यक्त अनुरसः किञ्चित् अन्ते व्यक्तः अपि।

That रस in a द्रव्य which is not clearly manifested but perceived at the end is अनुरस.

Eg:- आमलकी - Gooseberry — though अम्लरस (Sour) taste is प्रधान रस, later - मधुर, तिक्त, कषाय रसs are felt at the end are अनुरस.

गुण - Among गुरु आदि 20 गुणs (refer Chapter 1), they are present in a द्रव्य and are residing in रस, in समवाय सम्बन्ध (intimate co-existence)

So it can be understand, also have the predominance of पंचमहाभूत.

Eg:- गुरु - Heavy (पृथ्वी महाभूत)

लघु - Light (वायु महाभूत) Predominant

उष्ण - Heat (अग्नि महाभूत)

पंचमहाभूत द्रव्य लक्षणस -

Note : Better by heart the shlokas, easy to remember the points, its a 5 marks important question for Theory Exam.

Qualities of Parthiva Dravya - (गन्ध Predominant)

तत्र द्रव्यं गुरुस्थूलस्थिरगन्धगुणोल्बणम् ।

पार्थिवं गौरव स्थैर्यं सङ्घात उपचयावहम् ॥5॥

First line tells the qualities & second line represents the action.

गुरु गुण bestows गौरव (heaviness)

स्थूल bestows सङ्घात (compactness)

स्थिर bestows स्थैर्य (stability)

पार्थिव bestows उपचय (Growth)

Qualities of Apya Dravya (रस Predominant)

द्रव शीत गुरुस्निग्ध मन्दसान्द्र रसोल्बणम् ।

आप्यं स्नेहन विष्यन्द क्लेद प्रह्लाद बन्धकृत् ॥6॥

द्रव confers आप्य (watery)

शीत confers क्लेद (Keeping net)

स्निग्ध confers स्नेहन (Moistness)

मन्द/सान्द्र confers प्रह्लाद (Contentment)

बन्धकृत् Confers (Binding)

Qualities of Agneya द्रव्य (रूप Predominance)

रूक्ष तीक्ष्ण उष्ण विशदसूक्ष्म रूप गुणोल्बणम् ।

आग्नेयं दाह प्रभावर्ण प्रकाश उपचनात्मकम् ॥7॥

अग्नेय

रूक्ष, उष्ण, तीक्ष्ण causes आग्नेय (Firy)

दाह (Burning)

पचन (Digestion)

विषद सूक्ष्म causes प्रभा (Lustre)

वर्ण (Complexion)

प्रकाश (Expression of color)

वायवीय

Qualities of Vayaviya Dravyas (स्पर्श Predominance)

त्रायव्यं रूक्षविशद लघुस्पर्शगुणोल्बणम् ।

रौक्ष्य लाघव वैशद्य विचार ग्लानिकारकम् ॥8॥

रूक्ष produces रोक्ष्य (dryness)

लघु produces लाघव (lightness)

विशद produces वैशद्य (non-slimy) (clarity)

Qualities of Akasa Dravya (नाभस - space) is शब्द predominant)

नाभसं सूक्ष्म विशद लघु शब्द गुणोल्बणम् ।

सौषिर्य लाघवकरम् ॥9॥

आकाशीय

सूक्ष्म, विशद induces सौषिर्य (Hollowness) (in द्रव्य)

लघु induces लाघवता (lightness)

विचार (different movements or activities) & ग्लानि (exhaustion)
(if वायवीय गुणs increases)

Nothing is non-medicinal / or / All द्रव्यs are औषध

..... जगत्त्वेवं अनौषधम् ।

न किञ्चित् विद्यते द्रव्यं वशात् नानार्थयोगयोः ॥१०॥

This is nothing in this universe, which is non-medicinal & which cannot be made use of for many..

Dravyas (substances) with - Predominance of

- * अग्नि + वायु महाभूत { movement - द्रव्यs having upwards these महाभूतs induces वमन Causes So, विरेचन
- * पृथ्वी + जल महाभूत - { downward — द्रव्यs having downward movement these causes विरेचन

Eg:- त्रिवृत्; दन्ती does विरेचन

रस is explained in detail — In next chapter.

वीर्य (potency) (Definition)

..... वीर्यं तत् क्रियते येन या क्रिया।

Virya is that (property) through which action is made possible.

— ना वीर्यं कुरुते किञ्चित् सर्वा वीर्यकृता हि सा।

No action is possible without virya and all actions are affected by virya only.

Among 20 गुणs — 8 of them which have best action & maximum present in maximum quantity in द्रव्य, are also called वीर्य.

- | | | | |
|----------|------------|---------|------------|
| 1) गुरु | 2) लघु | 5) उष्ण | 6) शीत |
| 3) रूक्ष | 4) स्निग्ध | 7) मृदु | 8) तीक्ष्ण |

- These are the gunas.
- Their effect is very strong.
- It is important in day-today routine.
- It is widely used & applicable to majority of substances being considered.

- The six रसs cannot be considered as वीर्य because they don't have above reasons mentioned for those 8 गुर्वादि गुणs
- Later; Some authors considers only two as most important वीर्य - उष्ण and शीत.

Though all eight – are necessarily present in many द्रव्यs उष्ण and शीत - गुणs like अग्नि & अप् are very powerful & are like व्यक्त & अव्यक्त which are only two and cannot be surpassed. Thus, only two Veeryas Ushna and Sheet are considered.

उष्ण वीर्य (Hot in Potency)

Qualities & Action

तत्रोष्णं भ्रमत्तृड् ग्लानि स्वेद दाह आशुपाकिताः।
शमं च वात कफयोः।

- उष्ण वीर्य subsides वात & कफ (as both are शीत गुण)
- Causes दाह & तृष्णा
- Induces स्वेद & ग्लानि (Exhaustion)
- In Excess — causes भ्रम (Giddiness)
- आशुपाकिता It causes transformation (or पाक or early pus formation)

शीतवीर्य (Cold in Potency)

Qualities & Action

..... शिशिरं पुनः।
ह्लादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः।

- शीत (शिशिर) वीर्य produces ह्लादन (feeling pleasant).
- जीवनं (It brings activity in life).
- स्तम्भ stops (withholds) bleeding.
- प्रसादं रक्तपित्तयोः Cures / heals रक्तपित्त
Removes दोषs from रक्त and पित्त.

विपाक (Taste formed after digestion)

Definition :

जाठरेण अग्निना योगात् उदुदति रसान्तरम् ।
रसानां परिणामान्ते स विपाक इति स्मृतः॥२०॥

The change in the taste (of food/medicine) that occurs at the end of digestion after acted upon by जाठराग्नि is called विपाक.

There are 3 types of विपाक

मधुर - रस turn into मधुर विपाक

लवण - रस turn into मधुर विपाक

अम्ल-रस turn into अम्ल विपाक

तिक्त

कटु रस turn into कटु विपाक

कषाय

Mechanism of action of any द्रव्य

किञ्चित् रसेन कुरुते कर्म पाकेन च अपरम् ।

गुणान्तरेण वीर्येण प्रभावेणैव किञ्चन॥

All द्रव्यs are made of रस, गुण, वीर्य, विपाक and प्रभाव. So some act because of रस, some because of गुण, few more due to विपाक or वीर्य, but very few ones has special & specific action called as प्रभाव.

Whichever is बलवत् or powerful in a द्रव्य that will act in the body. In case of combination, the strong one vanquishes the weak one.

When all of them are of equal strength —

Then,

रसं विपाकः तौ वीर्यं प्रभावः तान्यपोहति।

बलसाम्ये रसादीनां इति नैसर्गिकं बलम् ॥२५॥

Vipaka wins over रस.

Virya wins over रस & विपाक.

प्रभाव wins over all the three.

प्रभाव (Special effect)

Definition:

रसादि साम्ये यत् कर्म विशिष्टं तत् प्रभावजम्।

Though in two द्रव्यस if रस आदि are same; विशिष्ट (विशेष), special action is called प्रभाव.

Eg: (1) दन्ती रसाद्ये: तुल्या अपि चित्रकस्य विरेचनी।

Though दन्ती & चित्रक has same रसादि properties, दन्ती is विरेचक (Purgative) but not चित्रक.

Eg: (2) मधुकस्य च मृद्वीका, घृतं क्षीरस्य दीपनम्।

Similarly - { मधुक (यष्टिमधु)
मृद्वीका is { and मृद्वीका (dry grapes) } has same properties
मृदु विरेचक not madhuka

Eg: (3) घृत and क्षीर - has same properties

घृत is अग्निदीपक but not क्षीर

विचित्र प्रत्याचारब्ध द्रव्य (Substances with different or extra ordinary action)

Definition:

सामान्यतः कर्म द्रव्यादीनां, पुनः च तत् ।

विचित्र प्रत्याचारब्ध द्रव्य भेदेन भिद्यते।

Though रसादि are same of two द्रव्यस, कर्मस will be totally different or opposite.

Eg: (1) गोधूम and यव

both are - स्वादु रस sand गुरुगुण - Still

गोधूम is वातहर & यव is वातकर

Eg: (2) मत्स्याः and पयः

both are - स्वादु रस and गुरुगुण - But

मत्स्य (fish) is उष्णवीर्य & पयः (milk) is शीतवीर्य

Eg: (3) सिंह मांस and शूकर (pig) मांस

both are - स्वादु रस and गुरुगुण

सिंह मांस is कटुविपाक & शूकर मांस is not so

रस भेदीय अध्याय (Classification of Taste)

Rasotpatti (formation of rasas)

क्षमाअम्बोः अग्निक्ष्मा अम्बुतेजः खवायुः अग्नि अनिलः।

गो (पृथ्वी) अनिलैः

द्वयोः उल्बणैः क्रमात् भूतैः मधुरादि रसोद्भवः॥

मधुर आदि rasas get formed by the preponderance of two महाभूतs respectively.

- | | | |
|----------|-------------------|---------------|
| 1) मधुर | - क्ष्मा (पृथ्वी) | + अम्बु (अप्) |
| 2) अम्ल | - अग्नि | + क्ष्मा |
| 3) लवण | - अम्बु (जल) | + तेजस् |
| 4) कटु | - ख (आकाश) | + वायु |
| 5) तिक्त | - अग्नि | + अनिल (वायु) |
| 6) कषाय | - गो (पृथ्वी) | + अनिल |

Note : Write in detail about any **One Rasa** is an important & a sure question for 5 marks in theory & knowledge of षड्रसs is must for successful practice.

I. मधुर रस (Sweet Taste)

1. लक्षणs

तेषां विद्यात् रसं स्वादुं यो वक्त्रं अनुलिम्पति।

आस्वाद्यमानो देहस्य ह्लादन अक्षप्रसादनः प्रियः पिपीलिकादिनाम् ॥2॥

1. वक्त्रं अनुलिम्पति — It adheres inside mouth.
2. ह्लादन - provides pleasure & happiness.
3. अक्षप्रसादन - Comfort to sense organs.
4. प्रियः पिपीलिका - liked by ants.

2. In general

गुण - स्निग्ध, गुरु

वीर्य - शीत

विपाक - मधुर

दोषघ्न - वातपित्तहर, कफहर

3. Action (कर्म)

बल्य - Strengthening बृह्ण - Nourishing

कण्ठ्य - good for throat आयुष्य - improves life span

जीवन - promotes life

4. Benefits

आजन्मसात्म्य - conducive from birth

धातूनां प्रबलं - strengthens धातूs

good for - बाल, वृद्ध, क्षतक्षीण, केश, इन्द्रिय, ओजस.

स्तन्यकृत् - increases breast milk

सन्धानकृत् - binds the fractured bones

5. If taken in excess - it causes

श्लेष्मजान् गदान् - induces कफज रोगs

मेदः, स्थैल्य, मेह - increases fat, obesity, diabetes.

अग्निसाद, गण्ड, अर्बुद - loss of appetite, tumors & enlargement of glands.

II. अम्ल रस (Sour Taste)

1. लक्षणs

..... अम्लः क्षालयते मुखम् ।

हर्षणो सोमदत्तानां अक्षिभुः निकोचनः॥

क्षालयते मुखं - Waters the mouth

हर्षणः रोमः - causes horripullation.

दन्तां हर्षणः - Tingling of teeth.

अक्षिभु निकोचन - Squeezing & closing of the eyes and eyebrows.

2. In general -

गुण	- लघु, स्निग्ध, क्लेदनः (causes moisturing)
वीर्य	- उष्ण
विपाक	- मधुर
दोषघ्न	- increases पित्तकफ, Reduces वात

3. Action (कर्म)

पाचन	- Helps in digestion	रोचन	- Improves taste
अग्निदीपन	- Increases appetite	हृद्य	- pleasing to heart
हिमस्पर्शः	- cold to touch	प्रीणन	- Satisfaction
वातानुलोमन	- helps downward movement of vata		

4. Benefits

अग्निमांद्य	- in low appetite
विबन्ध	- in constipation
अरुचि	- in tastelessness

5) In excess – it causes

भ्रम, कण्डु	- it increases पित्त thus causes giddiness & Itching.
तिमिर	- Slow or early blindness.
पाण्डु, विसर्प, विस्फोट	- Pallor, Herpes, Small Pox.
तृट्, ज्वरा	- Thirsty & feverishness.
शोफ	- due to कफ, it causes swelling & inflammation due to उष्णता.

III. लवण रस (Salt Taste)**1. लक्षणः**

लवणः स्यन्दयति आस्यं कपोल गल दाहकृत्।

1. स्यन्दयति Causes moisture (see Salivation)
2. कपोल गल दाहकृत Burns inside mouth & throat. (if taken repeatedly or more)

2. In General

गुण	- तीक्ष्ण
वीर्य	- उष्ण
विपाक	- लवण
दोषघ्न	- वातकफहर, पित्तकर

3) Action (कर्म)

रोचन	- improves taste
स्वेदन	- induces sweating
स्नेहन	- sweating due to its उष्ण गुण
छेदन	- excision.

4) Benefits

अग्नि दीपन	- improves appetite
स्तम्भ विध्मापन	- It relieves stiffness
सङ्घात विध्मापन	- clears the obstruction in स्रोतस
बन्ध विध्मापन	- It removes constipation
विध्मापन	-

5) In excess - it causes

1. Impurities of blood.
2. खलति - Hairfall.
3. पलित - Pre-mature greying.
4. वलिम् - Wrinkles of skin.
5. तृट् - increases thirst.
6. कुष्ठ, - causes skin disease effect in body.
7. विष - increases poison in body
8. विसर्प - Herpes.
9. क्षपयेत् बलम् - Reduces natural strength.

IV. तिक्त रस (Bitter Taste)

1. लक्षणः

तिक्तः विशदयति आस्यं रसनं प्रतिहन्ति च॥

1. विशदयति आस्यं - Cleanses the mouth.
2. रसनं प्रतिहन्ति - destroys the taste
3. तिक्तः स्वयं अरोचिष्णुः अरुचिं जयेत् - तिक्त रस (tastelessness in tongue) it itself is tasteless but it improves अरुचि.

2. In General

गुण	-	लघु, रूक्ष
वीर्य	-	शीत
विपाक	-	कटु
दोषघ्न	-	पित्तकफहर, वातकर

3. Action (कर्म)

कृमिहर, तृष्णाहर, विषहर.

4. Benefits -

It cures:

कुष्ठ	-	skin diseases
क्लेश	-	irritation
दाह	-	burning
मूर्च्छा	-	fainting
ज्वर	-	fever

2. It does शोषण of क्लेद - dries up moisture in मेद, वसा, मज्जा, शकृत् & मूत्र

3. स्तन्य विशोधन - Cleanses the breast milk

4. कण्ठ विशोधन - Clears the throat

5. In Excess -

1. It does धातुक्षय
2. Causes वातव्याधिs

V. कटु रस (Pungent/Spicy Taste)

1. लक्षणs

उद्वेजयति जिह्वाग्रं कुर्वः चिमचिमां कटुः।

स्त्रावयति अक्षिनासास्यं कपोली दहंतीव च ॥5॥

1. उद्वेजयति जिह्वाग्रं - stimulates tongue (taste buds)
2. चिमचिमां - causes irritation.
3. स्रावयति अक्षि, नासा, आस्य - brings out secretion in eyes, nose & mouth.
4. कपोलौ दहन्ति - causes burning sensation in cheeks.

2. In General

- | | | |
|--------|---|-------------------|
| गुण | - | लघु, रूक्ष |
| वीर्य | - | उष्ण |
| विपाक | - | कटु |
| दोषघ्न | - | कफ वातहर, पित्तकर |

3. Action (कर्म)

रुच्य, दीपन, पाचन, शोधन

4. Benefits -

1. शोषण of क्लेद - dries up moisture in स्नेह, व्रण अवसादन, मेद.

2. Cures :

- | | | |
|-------|---|-----------------------|
| उदरद | - | urticaria |
| गलामय | - | throat problem |
| अलसक | - | chronic indigestion |
| शोफ | - | inflammatory swelling |

3. Breaks up food, hard mass, dilates स्रोतसः.

5. If taken in excess -

1. Induces तृष्णा & बलक्षय.
2. Causes मूर्च्छा, भ्रम.

VI. कषाय रस (Astringent Taste)

1. लक्षणः

कषायः जडयेत् जिह्वां कण्ठस्रोतो विबन्धकृत्।

1. जिह्वा जडयेत् - inactivates or makes tongue numb.
2. कण्ठस्रोतो विबन्ध - causes obstruction in the throat passage (channel).

Note : Just as स्वरस (herbal juice) or any kwatha (Decoction) kashaya is not easily palatable. It causes obstruction in the throat by its intake.

जडता - Numbness or diminishing of taste perception happens when we eat पूग (arecanut).

In General -

गुण	-	लघु, रूक्ष
वीर्य	-	शीत
विपाक	-	कटु
दोषघ्न	-	Reduces पित्तकफ; Increases वात.

3. Action (कर्म)

अस्त्र (रक्त) विशोधन - Cleanses blood

रोपण - helps in healing wound

त्वक् प्रसादन - pleasing for skin

स्तम्भन - checks bleeding

ग्राही - absorbs water from motion stools

क्लेद, मेद विशोषण - dries up moisture and fat.

4. Benefits -

अत्यार्तव	-	Reduces excess bleeding
अतिसार	-	Stops loose stools
व्रण रोपण	-	Heals wound

5. In Excess -

1. अत्यार्तव	-	Causes constipation by absorbing water.
2. आध्मान, हृत्तुज	-	Abdomen distension & Pain.
3. तृट्	-	Causes thirst.
4. पौरुष भ्रंश	-	Causes virility.
5. स्रोतोरोध	-	Obstruction of channels
6. मलग्रहान्	-	Constipation (Binds bowels)

Group of substances

Examples of Shad Rasas —

1) मधुर रस द्रव्यस

(It is categorized based on कर्म s(Action) & not mere by on taste left)

- आहार - घृत, नवनीत, गुड़
 द्रव्य - क्षीर, इक्षुरस, क्षौद्र (मधु)
 Fruits - मोच (Banana), पनसा (Jack fruit), द्राक्षा (dry grapes)
 रसौषधोऽ - हेम (gold)
 Herbs - यष्टिमधु, बला, अतिबला, गोक्षुर, विदारी, जीवन्ती, काश्मरी.

2) अम्ल रस द्रव्यस

- आहार - दधि, अम्लीक (Tamarino)
 द्रव - तक्र
 Fruits - धात्री - (Gooseberry), आम्र - (Mango), दाडिमा (Pomogranate).
 रसौषधोऽ - रजत (Silver)
 Herbs - अम्लवेतस, मातुलुङ्ग, कपित्थ (Bael fruit).

3) लवण रस द्रव्यस

- पंचलवण - सैन्धव, सौवर्चल, बिड, सामुद्र, रोमक.
 रसौषधी - सीस (lead)
 क्षारऽ - Alkalies.

4) तिक्त रस द्रव्यस

- आहार - पटोली (Snake guard), हरिद्रा (Turmeric)
 रसौषधी - कांस्य (Bronze), अयस् (Iron)
 Herbs - उशीर, चन्दन (Sandalwood), भूनिम्ब, निम्ब (Neem), मुस्ता, अपामार्ग, पाठा, गुडूची, पंचमूल.

5) कटु रस द्रव्यस

- आहार - शुण्ठी (Ginger), मरीच (Pepper)
 Leafy vegetables — (through not spicy for tasting, if does action (कर्म) of कटुरस.
 औषधऽ - पंचकोल (पिप्पली, पिप्पलीमूल, चव्य, चित्रक, नागर)
 पित्त (bile), (गोमूत्र, अजामूत्र)

6) कषाय रस द्रव्यस

आहार - पूग (Arecanut), बालकपित्त (tender bael fruit)

रसौषधीs - (minerals) - मुक्ता (pearls), प्रवाल (corals), गैरिक (Red Ochre), अंजन (Antimony).

आहार Note: मधु (honey)— Though मधुर रस; Pure honey is मधुर कषाय रस, similarly खर्जूर (dry) मधुर, कषाय अनुरस.

Herbs - हरीतकी, विभीतकी, खदिर, उदुम्बर, उत्पल, पझक, शिरीष.

General properties of Rasa and Few Exceptions

Note : There are certain basic principles and also exceptions for few of the Principles.

This makes ayurveda unique and knowing, understanding and adopting this in one's life and also in practice, makes one successful.

रसज	General Action	Exceptional द्रव्यस	कर्म
1. मधुर रस	Increases कफ is a general principle.	जीर्णशालि (Old rice) यव (Barley) मुद्ग (Green Gram) गोधूम (Wheat) क्षौद्र (Honey) जाङ्गल मांस	These don't increase कफ
2. अम्ल रस	Increase पित्त	दाडिमा (Pomegranate) आमलका (Gooseberry)	Does not aggravate पित्त
3. लवणs (Salts)	are bad for eyes & vision	सैन्धव लवण is an exception	
4. तिक्त रस	Does वात प्रकोप अवृष्यं	But अमृता - रसायन शुण्ठी, पिप्पली, पटोल- not वातकर रसोन - is वृष्य.	
5. कषाय रस	शीतवीर्य & स्तम्भक	Though शीतवीर्य - हरीतकी (अभया) is not स्तम्भक.	

Action of Rasas in Successive Order

कटु अम्ल लवण are उष्ण वीर्य in their succeeding order ... i.e., लवण is अत्यन्त उष्ण compared to अम्ल & कटु.

तिक्त, कटु, कषाय are रूक्ष गुण & causes more so in succeeding order .. i.e., कषाय रस द्रव्यस causes constipation more than other two.

तिक्त, कषाय, मधुर are शीत in वीर्य ... so, तिक्त रस is अल्प शीत; कषाय is मध्यम शीत; and मधुर रस द्रव्यस are most शीत.

लवण, अम्ल, मधुर are स्निग्ध and it does सृष्टिविण्मूत्रमारुत (easy elimination of faeces, urine & अपानवायु) ... Among three मधुर रस is अत्यन्त श्रेष्ठ in doing so.

लवण, कषाय, मधुर are (heavy for digestion) so; मधुर रस takes longer time for digestion when compared to कषाय & लवण रस द्रव्यस.

अम्ल, कटु, तिक्त are लघु (easily digestible) in successive order. i.e., तिक्त रस द्रव्यस are अत्यन्त लघु for पचन.

Note : Practically, knowing these द्रव्यस and herbs it can be used in advicing पथ्य अपथ्य in health and disease.

रस संयोग संख्या

(Combination of tastes and their number)

Totally it will be sixty three (63).

Leaving single rasas — (as each one) — it will be 57 (fifty seven), in combination.

Based on daily usage / therapies / medicines / it is explained.

I Each taste – separately

मधुर / अम्ल / लवण / तिक्त / कटु / कषाय will be 6

II Combination of two tastes will be 15

1. मधुर + अम्ल

2. मधुर + लवण ... so on & so forth ...

कटु + कषाय.

III Combination of three tastes will be 20

1. मधुर + अम्ल + लवण
 2. मधुर + अम्ल + तिक्त
 3. मधुर + अम्ल + कटु
 4. मधुर + अम्ल + कषाय like this (20)
- तिक्त + कटु + कषाय

IV Combination of four tastes will be 15

1. मधुर + अम्ल + लवण

In this way... (15) लवण + तिक्त + कटु + कषाय

V Combination of five tastes will be 6

1. मधुर + अम्ल + लवण + तिक्त + कटु

So, it will be in all permutation & combination. Total will be 6.

VI Combination of all six will be 1

So; 6+15+20+15+6+1 will be 63 in No.

Note : If we consider the रस, अनुरस & their proportion in more, moderate & less — the combinations become innumerable.

These are to be selected based on the दोषs and their predominance for treatment.

Thus ends the रसभेदीय अध्याय.



दोषादि विज्ञानीय अध्याय (Knowledge of Dosas; Dhatus, Malas)

दोष धातु मला मूलं सदा देहस्य ...।

Dosas, Dhatus and Malas are the (chief constituents) roots of the body throughout the span of life.

Normal functions of Dosas : प्राकृत वात कर्मस

1. तं चलः।

उत्साहो उच्छ्वास निश्वास चेष्टा वेग प्रवर्तनैः॥१॥

चल - is Vata synonym.

उत्साह - Bestows enthusiasm

उच्छ्वास - Helps expiration

निश्वास - Inspiration

चेष्टा - All activities of काय, वाक् मनस् are promoted by Vata

वेग - वात helps in execution of वेगs or natural urges of मल, मूत्र &

रजस्

सम्यग्गत्या च धातूनां अक्षणां पाटवेन च।

अनुग्रहणाति विकृतः॥

सम्यग्गत्या च धातूनां - It does maintenance of dhatus.

अक्षणां पाटवेन च - अक्ष - is sense organs helps in functioning of sense organs.

अनुग्रहणाति विकृत :- does affects all functions if becomes विकृत (or imbalance due to विरुद्ध and आहार & विहार.

Note : By hearting all shlokas from Chapter 11 and Chapter 12, is like Big Bazaar, buy one & get one free; and ultimately benefit will be for the owner. So, learning shlokas in Astanga will help in Shareera Kriya & later in Kaya Chikitsa & also in your practice.

प्राकृत पित्त कर्म - (Normal functions of पित्त)

... पित्तं पक्ति ऊष्म दर्शनैः।

क्षुत् तृद् रुचि प्रभा मेधा धी शौर्यः तनुमार्दवैः॥२॥

पित्त in its normalcy; helps in these functioning as mentioned below-

- 1) पक्ति - in digestion.
- 2) ऊष्म - maintains body temperature.
- 3) दर्शन - in vision.
- 4) क्षुत्, तृद् - it causes hunger & thirst.
- 5) रुचि - improves appetite & taste.
- 6) प्रभा - complexion.
- 7) मेधा - intelligence.
- 8) धी - Discrimination between good & bad.
- 9) शौर्य - Courage & Valour.
- 10) तनुमार्दव - Softness of body.

प्राकृत कफ कर्म - (Normal functions of कफ)

श्लेष्मा स्थिरत्व स्निग्धत्व सन्धि बन्ध क्षमादिभिः ॥३॥

- 1) स्थिरत्व - श्लेष्म confers stability
- 2) स्निग्धत्व - it gives lubrication —
- 3) सन्धि बन्ध - to joints & maintains compactness (firmness) of joints.
- 4) क्षमादिभिः - क्षमा forbearance (tolerance capacity). आदिभिः- Capacity to withhold stress, strain, emotions, body immunity (व्याधि क्षमत्व - if कफ is in प्राकृत अवस्था, ओजस् having almost few similar properties of कफ will give physical strength, to fight diseases.)

Note : understanding वात, पित्त, कफ is very important to understand all concepts & principles of Ayurveda. Just like (1) Mother's care can be known by action, (2) Love can only be felt through heart, (3) Presence of God/Divinity/super natural power can be experienced. None of these can be seen in naked eyes.

They can not be seen in eyes

Similarly वात, पित्त, कफ (is just not Flatus (wind)) पित्त, (is not bile) कफ (is just not only phlegm), they are known, felt, experienced, understood by their actions in the body.

प्राकृत धातु कर्म - (Functions of normal Dhatus)

प्रीणनं जीवनं लेपः स्नेहो धारण पूरणे।

गर्भोत्पादश्च धातूनां श्रेष्ठं कर्म क्रमात्स्मृतम् ॥४॥

The functioning of सप्त धातुs when they are in normalcy is as below—

रस धातु does प्रीणनं - Nourishment

रक्त धातु does जीवनं - Life activities

मांस धातु does लेप - Covering Bones

मेद धातु does स्नेहः - Lubrication in Body

अस्थि धातु does धारण - Supports full Body

मज्जा धातु does पूरण - Filling up insides Bone.

शुक्रा धातु does गर्भोत्पादन - Progeny (bearing Children)

प्राकृत मल कर्म - (Functions of normal malas)

अवष्टम्भः पुरीषस्य मूत्रस्य क्लेदवहनम् ।

स्वेदस्य क्लेद विधृतिः ॥

पुरीष (Faeces) - does अवष्टम्भः - Maintains strength of the body.

मूत्र (Urine) - does क्लेद वहनम् - Elimination of Moisture (water) from the body.

स्वेद (Sweat) - does क्लेद विधृतिः - Retention of Moisture in the body.

Note : It is always beneficial to by-heart shlokas of Chapters 11 and 12, fully about त्रिदोषs, सप्त धातुs & त्रिमलs, will help from 1st year till 5th year for all exams, viva and later in practice also. It is like, once we learn a song & remember it for long & enjoy its humming when we hear it sometime later again. So, knowing and understanding the benefit, one should learn shloka for our ownself and for our own benefit.

वृद्ध दोष कर्मस - (Increase functions of Dosas)

वात वृद्धि लक्षणो

... वृद्धस्य कुरुते अनिलः ।

काश्यं काष्य उष्णकामित्व कम्प आनाह शकृत् ग्रहान्

बलइन्द्रिय भ्रंश प्रलाप भ्रम दीनताः॥5॥

Note : Think little here— and try to remmember the shloka— when वात increases it means its गुणs like रूक्ष, लघु, शीत, खर, चल all aggravates in Body, thus causing these symptoms.

- 1) काश्यं - Thinness of body.
- 2) काष्य - Blackish Discolouration
- 3) उष्णकामित्व - Desire for hot things, due to शीत
- 4) कम्प - Tremor (in later stages due to चल गुण)
- 5) आनाह - Distention & गुडगुड sound in abdomen
- 6) शकृत् ग्रह - Tightening of motion
- 7) बल भ्रंश - Loss of strength
- 8) निद्रा इन्द्रिय भ्रंश - Loss of sleep.
- 9) इन्द्रिय भ्रंश - Loss of sensory functions.
- 10) प्रलाप - Irrelevant speech (as in कम्पवात) (or Parkinson's disease)
- 11) भ्रम - Giddiness
- 12) दीनता - Timidity (or feeling dull & weak)

पित्त वृद्धि लक्षणस

पीत विण्मूत्रनेत्रत्वक् क्षुत् तृट् दाह अल्पनिद्रताः।

पित्तम् ... ॥6॥

- 1) पीत - increased yellowishness of विण् & मूत्र - Excess पित्त increases the urine colour, as पीत वर्ण of पित्त induces colour.
- 2) नेत्र and त्वक् पीतता - Yellowishness of eyes and skin will be seen in कामला (jaundice) and in mild way in strong पित्त प्रकृति people, or even in पाण्डु (anaemia), yellowish tinge in a palm can be seen.
3. क्षुत्, तृट् - Excess hunger and thirst.

4. दाह - Feeling of Burning sensation in eyes, palm, sole & head.
5. अल्पनिद्रता - Generaally, if पित्त ses, the sleep reduces in people.

वृद्ध कफ लक्षणस

श्लेष्म अग्निसदन प्रसेक आलस्य गौरवम् ।

श्वैत्य शैत्य श्लथाङ्गत्वं श्वास कास अतिनिद्रताः॥७॥

Analyze and understand - गुरु, स्निग्ध, शीत etc. कफज गुणस when increases — below symptoms in GIT and in body will occur -

1. अग्निसदन - Loss of appetite.
2. प्रसेक - Excessive salivation, thus nausea.
3. आलस्य - Lassitude.
4. गौरव - Heaviness of body.
5. श्वैत्य - Whitish discolouration.
6. शैत्य - Feeling of coldness.
7. श्लथ अङ्गता - Looseness of body parts.
8. श्वास - Difficulty in breathing.
9. कास - Cough.
10. अतिनिद्रता - Excess sleep.

रस धातु वृद्धि लक्षणे

.....रसो अपि श्लेष्मवत् ।

..... ॥८॥

रस धातु being 1st one, will be similar to श्लेष्म and its वृद्धि क्षय लक्षणस are also equal to कफ.

Note : In Ayurveda it can be quality wise and quantity wise of धातुस वृद्धि or क्षय लक्षणस, its गुणास or the volume can increase or decrease causing certain signs & symptoms.

Signs — What can be seen by Doctor.

Symptoms — What a patient feels.

रक्त वृद्धि लक्षणः

..... रक्तं विसर्पं प्लीहं विद्रधीन्।

कुष्ठं वातास्रं पित्तास्रं गुल्मं उपकुशं कामलाः

व्यङ्गं अग्निनाशं सम्मोहं रक्तत्वक्नेत्रं मूत्रता ॥११॥

रक्त दूषित can lead to

1. विसर्प - Herpes.
2. प्लीह - Diseases of spleen.
3. विद्रधी - Abscess.
4. कुष्ठ - Skin diseases.
5. वातास्र (वातरक्त) - Gout.
6. पित्तास्र (रक्तपित्त) - Bleeding diseases.
7. गुल्म - Tumor like in abdomen.
8. उपकुश - inflammation in gums (teeth).
9. कामला: - Jaundice.
10. व्यङ्ग - Dark colour patches on face.
11. अग्निनाश - Loss of Agni.
12. सम्मोह - Fainting & going into coma (? May be due to रक्त वृद्धि it can lead to blood clot in brain).
13. रक्त त्वक् नेत्रं मूत्रता: - Redness of skin, eyes & urine.

मांस वृद्धि लक्षणः

मांसं गण्डं अर्बुदं ग्रन्थिं ऊरु उदरं वृद्धिताः ।

कण्ठादि अधिमांसं च ... ॥१०॥

- मांस - when increased causes -
- गण्ड - enlarge-ment of lymph nodes.
- अर्बुद - Malignant tumors.
- ग्रन्थि - Benign tumors.
- ऊरु उदर वृद्धिता: - Increase in size of thighs & abdomen.
- कण्ठादि अधिमांस - Even growth of muscles around the neck & other parts of the body can be seen.

मेदस् वृद्धि लक्षणो

... तत् मेदःतथा मांसम् ।

अल्पेऽपि चेष्टिते श्वासं स्फिक् स्तन उदर लम्बनम्।

मेदस (fat) increased will also have similar symptoms as that of मांस वृद्धि - with that —

1. अल्पेऽपि चेष्टिते श्वासं - It causes difficulty in breathing even if little work is done.
2. स्फिक्, स्तन, उदर, लम्बनम् - Drooping of the buttocks, breasts and abdomen occurs.

Note : So, if मेदो वृद्धि लक्षणः are asked one should also write मांस वृद्धि लक्षणः as that is also seen first with मेदो वृद्धि.

अस्थि वृद्धि लक्षणः

अस्थि अध्यस्थि अधिदन्तांश्च ... ॥1 0॥

1. Bone tissue when increases causes over growth of bones (like extra calcium deposition on bones due to over dosage & longer duration of calcium supplement).

अधिदन्तां - Extra teeth.

... मज्जा नेत्र अङ्ग गौरवम् ।

पर्वसु स्थूलमूलानि कुर्यात् कृच्छ्राणि अरुंषि च ॥1 1॥

Note : As मज्जा (Bone marrow) is inside bones and it is स्निग्ध (greasy, oily) in nature; it fills up in bones and in sinuses above eyes in frontal bone & thus due to its गुरु गुण it causes गौरवम्.

1. नेत्र अङ्ग गौरवम् - Heaviness of Eyes & Body.
2. पर्वसु स्थूल मूलानि - Swelling of small joints.
3. अरुंषि - Ulcers occurs which are difficult to cure.

शुक्र वृद्धि लक्षणः

अतिस्त्रीकामतां वृद्धं शुक्रं शुक्राशमरीं अपि ॥1 2॥

शुक्र धातु is important for immunity & to bear children. But if it increases, then -

अतिस्त्रीकामता - Desire for women can make people to do wrong things.

शुक्राष्मरी - Seminal calculi (as thickness of semen will increase).

वृद्ध मल कर्मस (Functions of increased Malas)

शकृत् वृद्धि लक्षणस

कुक्षि आध्मान आटोपं गौरवं वेदनां शकृत्।

आध्मान - Bloating of abdomen.

आटोप - Gurgling sound in abdomen.

गौरव - Heaviness in abdomen.

वेदना - Pain in abdomen.

मूत्र वृद्धि लक्षणस

मूत्रं तु बस्तिः निस्तोदं कृते अपि अकृतसंज्ञताम्।

- बस्ति निस्तोदं - Severe pain in the bladder.

- कृते अपि अकृत संज्ञताम् - Feeling of Non-elimination even after elimination of urine.

स्वेद वृद्धि लक्षणस

स्वेदः अतिस्वेद दौर्गन्ध्य कण्डूः॥१३॥

अतिस्वेद - Excessive sweat.

दौर्गन्ध्य - Foul smell.

कण्डू - Irritation & foul smell.

Other मलस

दूषिकादीनपि मलान् बाहुल्य गुरुतादिभिः।

Excretion of eyes & other waste products are to be noted —

बाहुल्य - Increased quantity of खमल (ear, nose मल नेत्रमल (eyes मल)

गुरुता - Heaviness in their sites.

आश्रय आश्रयी भाव

तत्र अस्थिनी स्थितो वायुः।

पित्तं तु स्वेद रक्तयोः।

श्लेष्मा शेषेषु। तनेराषां आश्रय आश्रयीणा मतः।

- आश्रय is which gives shelter, residence. आश्रयी is which stays inside or resident/resides.

So, धातुs are आश्रयs and दोषs reside in धातुs thus they are आश्रयीs. वायु resides in bones, पित्त stays in रक्त and स्वेद; and कफ stays in other धातुs like रस, मांस, मेदस्, मन्जा and शुक्र.

Thus increase and decrease of any one दोष or धातु will also does the same in the other respectively, except in अस्थि & वात.

I. वृद्ध दोष चिकित्सा

The increase of धातुs, दोषs and मलs generally occurs by तर्पण, where as its क्षय (decrease) by the opposite. But in वात if धातु क्षीणता occurs - वात वृद्धि takes place.

- दोष वृद्धि/धातु वृद्धि/मल वृद्धि - by तर्पण (Nutrition) (all leads to कफ वृद्धि in general).

- क्षीणता of all three occurs by non-nutrition (& this leads to वात प्रकोप later).

- Thus - कफ वृद्धि - by बृह्मण (stoutening therapy)

वात वृद्धि - by लङ्घन (thinning therapy)

- To be treated based on आश्रय, आश्रयी भावs.

- But वातज रोगs are treated by same therapies but in opposite order.

II. वृद्ध/क्षीण धातु चिकित्सा

- रक्त वृद्धि - by विरेचन and रक्तमोक्षण.

- मांस रोगs - by शस्त्र, क्षार, अग्निकर्म.

- मेदो वृद्धि रोगs like स्थौल्य — by काश्य चिकित्सा (thinning or emaciating therapy)

- In case of अस्थि क्षय -

- क्षीर, घृत, तिक्त रस द्रव्यs

In मल वृद्धि/क्षय - चिकित्सा will be

1. विट् अतिप्रवृत्ति as in अतिसार -

Give मेषज मध्य - Abdominal viscera of Goat कुलमाष - Pulses यव - Barley माष - Black gram

2. In मूत्र वृद्धि/क्षय - मूत्रकृच्छ्र चिकित्सा to be adopted or मूत्र अवरोध रोग चिकित्सा (Ch.4)

3. In स्वेद क्षय - व्यायाम, अभ्यङ्ग, स्वेद, मध्यपान.

क्षीण दोषादि कर्म

क्षीण वात दोष कर्म

लिङ्गं क्षीणे अनिले अङ्गस्य सादोऽल्पं भाषितेहितम् ।

संज्ञा मोह तथा श्लेष्म वृद्धियुक्त आमय सम्भवाः ॥

Note : When वात कफ (as they both have opposite गुणाs) - वात is responsible for all movement due to चल गुण.

1. अङ्गस्य सादः - Debility of the body.
2. अल्प भाषित - Person speaks little.
3. संज्ञा - Loss of sensation.
4. मोह - Loss of consciousness.
5. श्लेष्म वृद्धि = आमय सम्भव - occurrence of all symptoms of कफ वृद्धि and कफज रोगs.

पित्त दोष क्षीण कर्म

पित्ते मन्दो अनलः शीतं प्रभाहानिः।

1. मन्द अनलः - As उष्णत्व also reduces; पाचकाग्नि reduces.
2. शीतं - शीतत्व (coldness) increases.
3. प्रभाहानिः - Loss of lustre.

कफ दोष क्षीण कर्म

... कफे भ्रमः ।

श्लेष्माशययानां शून्यत्वं हृद्रवः श्लथ सन्धिता ॥16॥

Once the कफ decreases, शरीर बल also reduces.

1. भ्रम - Giddiness.
2. श्लेष्माशययानां - In places of कफ
3. शून्यत्वं - feeling of emptiness.

4. हृद्रवः - Palpitation.
5. श्लथ सन्धिता - Looseness of joints.

सप्त धातु क्षीण लक्षणः

रस धातु क्षीण Causes

रसे रौक्ष्यं श्रमः शोषो ग्लानिः शब्द असहिष्णुता।

1. रौक्ष्यं - Dryness.
2. श्रमः - Fatigue.
3. शोषः - Emaciation.
4. ग्लानिः - Exhaustion.
5. शब्द असहिष्णुता - Inability to bear noise.

रक्त क्षीण लक्षणः

रक्ते अम्ल शिशिर प्रीतिः सिराशैथिल्य रूक्षताः।

1. अम्ल प्रीतिः - Desire of sour taste.
2. शिशिर प्रीतिः - Desire for cold taste.
3. सिरा शैथिल्य - Loss of tensity in veins & arteries.
4. रूक्षताः - Dryness.

Note : Here one has to recall - आश्रय आश्रयी भावः - पित्त resides in रक्त, so रक्त reduces, पित्त can't do its functions properly, thus, coldness occurs. Similarly रक्त is formed by रस धातु. So रस क्षीण leads to रक्त क्षीणता.

मांस क्षय लक्षणः

मांसे अक्षग्लानिः गण्डस्फिकशुष्कता सन्धिवेदनाः।

1. अक्षग्लानि - Debility of sense organs.
2. गण्डस्फिकशुष्कता - Emaciation of cheeks & buttocks.
3. सन्धि वेदना - Pain in the joints.

Note : All these occurs as they loose the support given by muscles.

मेदो क्षय लक्षणः

मेदसि स्वपनं कट्याः प्लीहो वृद्धिः कृशाङ्गता ।

1. स्वपनं कट्याः - Loss of sensation in waist.
2. प्लीह वृद्धिः - Enlargement of spleen.
3. कृशाङ्गता - Emaciation of body.

अस्थि क्षय लक्षणऽ

अस्थिनि अस्थितोदः सदनं दन्तकेशनखादिषु।

1. अस्थितोदः - Pain in bones & joints.
2. सदनं दन्त, नख, केश - Loosening & falling of teeth, nails and hair.

मज्जा क्षय लक्षणऽ

अस्थनां मज्जानि सौषिर्यं भ्रमः तिमिर दर्शनम् ।

1. सौषिर्यं - Hollowness inside bones.
2. भ्रम - Giddiness.
3. तिमिर दर्शन - Seeing of darkness.

शुक्र क्षय लक्षणऽ

शुक्र when reduces -

1. Delay in ejaculation.
2. Bleeding during ejaculation.
3. वृषण तोद - Pain in testicles.
4. मेद्र धूमायति इव - Hot fumes in urethra.

पुरीष क्षय लक्षणऽ

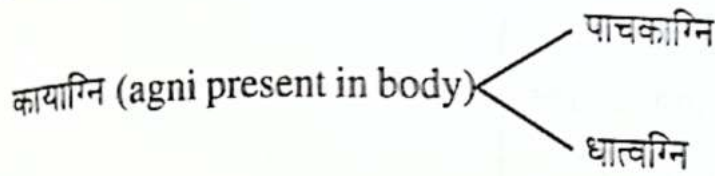
1. वायु अन्त्राणि - वायु in intestine.
2. सशब्द - Gurgling noise.
3. कुक्षौ भ्रमति - Discomfort movement in abdomen.
4. ऊर्ध्वं हृत्पार्श्व पीडयन् - Severe pain in heart & in flanks.

मूत्र क्षय लक्षणऽ

1. मूत्र अल्पता - Scanty urine.
2. मूत्र कृच्छ्र - Dysuria.
3. द्विवर्णं अस्रमेव च - Discoloured urine or mixed with blood.

स्वेद क्षय लक्षणऽ

1. रोमच्युति - Falling of hair
2. स्तब्ध रोमता - Stiffness of hair
3. स्फुतनं त्वचः - Cracking of skin



- Agni present as digestive fire in its own place (आमाशय-पक्वाशय) also has its portion in धातुs called धात्वग्नि.

- Even पाचकाग्नि increases or decreases is important — in afflicting धातुs.

- Also वृद्धि or क्षय of धात्वग्नि also does वृद्धि or क्षय of particular धातुs and in turn it affects the proceeding धातुs.

Note : If जाठराग्नि (अग्नि in alimentary tract) becomes very weak, it fails to cook the food and allows आम (undigested matter later becomes toxins in body) to accumulate in धातुs.

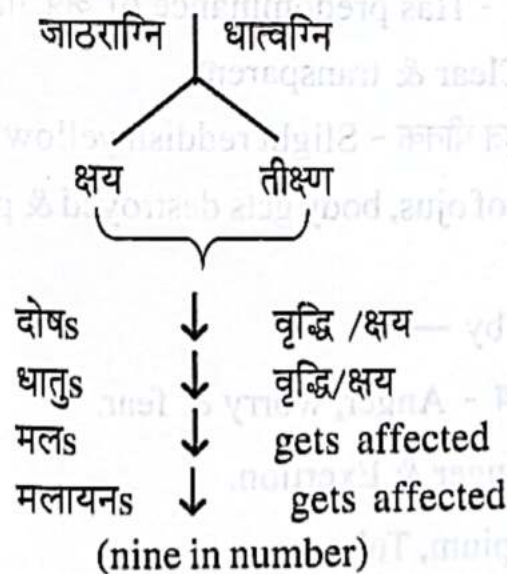
If the same अग्नि is तीक्ष्ण (very strong) & if no proper food is given, it digests the धातुs, thus धातु क्षय occurs.

The role of धात्वग्नि is, it transforms the रस शेष (left over nutrition) into suitable and specific धातु. If this is hampered, will also affect the individual धातु formation thus making a person muscle built or fatty body.

दुष्ट दोष कर्म

Functions of vitiated Dosas

The dosas which are vitiated, either वृद्धि or क्षय (by the vitiated अग्नि) causes vitiation of धातुs, in turn they affect मलs and मलायनs gets blocked. (Channels of the elimination), thus leading to connected diseases.



- अधः द्वे - 2 below Urethra, Anus	}	नव द्वारः (Total 9)
सप्त शिरसि - 7 in head		
- 2 eyes		
- 2 nostrils		
- 2 ears		
- 1 mouth		

स्वानि स्वेदवहानि - channels of sweat (स्वेद)
all over the skin

ओजस् (Ojus)

ओज तु तेजोधातूनां शुक्रान्तानां परं स्मृतम्।
हृदयस्थं अपि व्यापि देहस्थिति निबन्धनम् ॥३७॥

* Ojus is the सार (essence) of the धातुs ending with शुक्र (reproductive tissue).

- * Located in हृदय (हृदयस्थं)
- * Pervades all over the body (व्यापि)
- * Controls & helps in all activities of body (देहस्थिति निबन्धन).

Nature of ओजस्

स्निग्धं सोमात्मकं शुद्धं अल्पलोहितम् पीतकम् ।

- * स्निग्धं - It is unctuous/Greasy.
- * सोमात्मकं - Has predominance of अप् महाभूत.
- * शुद्धं - Clear & transparent.
- * अल्पलोहित पीतक - Slight reddish yellow in color.

By the loss of ojus, body gets destroyed & presence of ojus protects the body.

ओजस् decreases by —

1. कोप, शोक, भय - Anger, worry & fear.
2. क्षुत्, श्रम - Hunger & Exertion.
3. विष, भाङ्ग - Opium, Tobacco.

By ओजो क्षय Person becomes -

- * बिभेति - Fretful.
- * दुर्बलः - Debilitated.
- * भीक्ष्णं - Worries again & again.
- * व्यथित इन्द्रियः - Discomfort in sense organs.
- * दुच्छाय/दुर्मना - Bad complexion / Bad mental status.

ओजस् increases by -

- * जीवनीय औषधs like जीवक, ऋषवक, रुद्धि, वृद्धिs etc.
- * क्षीर - Milk
- * रस is मांस रस - Meat soup.
- * आज्य is घृत - ghee
- मधुर रस द्रव्यs - like कूष्माण्ड - pumpkin &
यष्टिमधु - Glycerrizha glabra.

ओजस् If increased - Does -

ओजो वृद्धौ हि देहस्य तुष्टिपुष्टि बलोदयः।

तुष्टि - contentment.

पुष्टि - Nourishment.

बलोदय - Increase of strength in body.

Thus; दोष वृद्धि or क्षय should be taken care of with proper diet, signs & symptoms are to be attended and दोषs when normal promotes health & growth of the body.

दोष भेदीय अध्याय (Classification of Dosas)

दोष स्थान (Seats of Doses)

वातदोष स्थान

पक्वाशय कटी सक्थि श्रोत्रास्थि स्पर्शनेन्द्रियम् ।
स्थानं वातस्य, तत्रापि पक्वाधानं विशेषतः ॥1॥

वायुं resides generally in lower parts, bones, & skin.

पक्वाशय - Large intestine.

कटी - Waist.

सक्थि - Thighs.

श्रोत्र - Ears.

अस्थि - Bones.

स्पर्शनेन्द्रिय - Organ of touchh (skin).

पक्वाधानं विशेषतः - वात predominantly recites in large intestine.

पित्त दोष स्थान

नाभिः आमाशयः स्वेदो लसीका रुधिरं रसः।

दृक् स्पर्शनं च पित्तस्य, नाभिः अत्र विशेषतः॥2॥

पित्त Resides mainly in middle part & blood

नाभिः Umbilicus

आमाशय - Stomach & 1st part of small intestine.

लसीका - Lymph.

स्वेद - Sweat.

रसः - Plasma.

रुधिरं - Blood.

स्पर्शनं - skin

दृक् - Eyes.

नाभिः अत्र विशेषतः - Umbilicus & around it, pitta resides predominantly.

कफ दोष स्थान

उरः कण्ठशिरः क्लोम पर्वणी आमाशयो रसः।
मेदो घ्राणं च जिह्वा च कफस्य सुतरामुरः ॥3॥

कफ resides generally in Head - Joints - Chest

उरः - Chest	कण्ठ - Throat
शिरः - Head.	क्लोम - (Pancreas)
पर्वणी - (Bony) joints	आमाशय - Stomach
रसः - Plasma	मेदः - Fat
घ्राणं - Nose	जिह्वा - Tongue
सुतरां उरः - More predominantly in chest region.	

पञ्चवात (5 sypes of वात)

1. प्राणवायु

... प्राणो अत्र मूर्धगः।

उरः कण्ठशिरः बुद्धि हृदय इन्द्रिय चित्तधृक् ।
ष्ठीवन क्षवथु उद्धार निश्वास अन्न प्रवेशकृत् ॥4॥

- प्राणवायु - mainly located in शिरस्

- Moves in उरः (chest); कण्ठ (throat) & Head.

Supports

बुद्धि - Mind

हृदय - Heart

इन्द्रिय - Sense organs

चित्त - Manas

दृक् - Vision

Helps in actions like

ष्ठीवन - Expectoration
(Spitting out)

क्षवथु - Sneezing

उद्धार - Belching

निःश्वास - Inspiration

अन्न प्रवेश - Swallowing of food

2. उदान वायु

उरः स्थानं उदानस्य नासा नाभि गलांश्चरेत् ।

वाक्प्रवृत्ति प्रयत्न ऊर्जा बल वर्ण स्मृति क्रियाः॥

- उरः (chest) is the seat of उदान वायु

- Moves - in नासा (nose), नाभि (umbilicus), गल (throat)

It helps in functioning -

वाक् प्रवृत्ति - Initiation of speech.

प्रयत्न - Putting efforts.

ऊर्जा - In giving enthusiasm.

बल/वर्ण - In improving strength & (colour complexion)

स्मृति क्रिया - In increasing memory power.

3. व्यान वायु

व्यानो हृदि स्थितः कृत्स्नदेहचारी महाजवः।

गत्यपक्षेपण उत्क्षेप निमेष उन्मेषण आदिकाः।

प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शरीरिणम् ॥6,7॥

- व्यान वायु is located in हृदि (Heart)

- Moves around in देह (all over the body)

- Attends to the functioning of

गति - Walking.

अपक्षेपण - Bringing body parts downwards.

उत्क्षेपण - Lifting body parts upwards.

निमेष/उन्मेषण - Opening & closing of eyes etc.

सर्वाः क्रिया - Generally all activities concerned with the body.

4. समान वायु

समानो अग्निसमीपस्थः कोष्ठे चरति सर्वतः।

अन्नं गृह्णाति पचति विवेचयति मुञ्चति॥8॥

- समान वायु - Stays near अग्नि (Digestive fire) i.e. (stomach)

- Moves in कोष्ठ (alimentary tract & other organs in abdomen)

- It helps in

- अन्नं -

गृह्णाति - Withholding food substances.

पचति - Digestion

विवेचयति - Separating the सार (essence) of food & किट्ट (Waste part)

मुञ्चति - Elimination of waste materials (excretion)

4. अपान वायु

अपानो अपानगः श्रोणिबस्ति मेढ्र उरुगोचरः।

शुक्रार्तवशकृन्मूत्र गर्भ निष्क्रमण क्रियाः॥१॥

- अपान वायु is located in अपान (large intestine)
- Moves in श्रेणि (waist region) बस्ति (bladder) मेढ्र (penis or genitals), ऋरु (thighs).
- Attends to the functions of eliminating - (निष्क्रमण क्रिया) of -
 - शुक्र - Semen / ovum
 - आर्तव - Menstrual blood
 - शकृत् - Faeces (defaecation)
 - मूत्र - Urine (micturition)
 - गर्भ - Foetus (in normal delivery or abortions)

Five types of Pitta (पञ्चपित्त)

1. पाचक पित्त

पित्तं पञ्चात्मकन्तत्र पक्वाशय मध्यगम् ।

पञ्चभूतात्मकत्वेऽपि यत् तैजस गुणोदयात् ॥

त्यक्त द्रवत्यं पाक्वादि कर्मणा अनलशब्दितम् ।

पचत्यन्नं विभजते सारकिट्टी पृथक् तथा॥

तत्रस्थमेव पित्तानां शेषाणां अप्यनुग्रहम् ।

करोति बलदानेन पाचकं नाम तत् स्मृतम् ॥ १०, ११, १२ ॥

- पाचक पित्त, 1st among 5 पित्तसु stays in between आमाशय (stomach) & पक्वाशय (intestine).

- It is composed of पंचमहाभूतसु; but has predominant quality in तेजस् (अग्नि) - devoid of द्रवत्व (or) (liquidity) and it called as अनल (fire) because of its function of पाक (digestion & transformation of food materials).

- अन्नम् पचति - Cooks the food
- विभजते सार किट्ट - separates it into essence & waste product.
- तत्रस्थं - Being there

शेषाणां अपि अनुग्रहम् - it bestows grace to other पित्त and to other धात्वग्निः - करोति बलं - & gives strength to all of them.

2. रञ्जक पित्त

आमाशयाश्रयं पित्तं रञ्जकं रसरञ्जनात् ॥

Pitta located in आमाशय (stomach), it imparts colour (रञ्जक) — to रस धातु - (the 1st one formed from सार भाग of आहार) thus called रञ्जक पित्त.

3. साधक पित्त

बुद्धिमेधाभिः मानाद्यैः अभिप्रेतार्थं साधनात् ।

साधकं हृद्गतं पित्तं...॥३॥

- साधक पित्त Located in हृदय.
- It helps in बुद्धि (functions of knowledge), मेधा (intelligence), etc. ... & thereby to have purpose & gain in life.

4. आलोचक पित्त

... रूप आलोचनतः स्मृतम्।

दृक्स्थं आलोचक

- आलोचक पित्तं helps in seeing the form (of all things) —
- Located in दृक् (eyes).

5. भ्राजक पित्त

... त्वक्स्थं भ्राजकं भ्राजनात् त्वचः ।

- भ्राजक पित्त - staying in skin.

- Helps in - भ्राजन क्रिया - Exhibiting the colour & complexion.

Five types of Kapha (पञ्च कफ)

1. अवलम्बक कफ

श्लेष्मा तु पञ्चधा उरस्थः स त्रिकस्य स्ववीर्यतः।

हृदयस्य अन्नवीर्यात् च तत्स्थ एव अम्बुकर्मणा।

कफधाम्नां च शोषाणां यत्करोति अवलम्बनम्।

अतः अवलम्बकः श्लेष्मा ... ॥१५, १६॥

It stays in उरः & त्रिक (meeting place of shoulder neck & back) -

स्वीर्यता - by its own power it mixes with हृदय सार & it supports the body by functions of अप् धातु and bestows strength to other Is — thus called as अवलम्बक कफ.

2. क्लेदक कफ

... यस्तु आमाशय संस्थितः।

क्लेदकः सः अन्नसङ्घात क्लेदनात्।-

- Located in आमाशय.
- It moistens (liquifies) the hard masses of food, so that helps पाचक पित्त to digest the food in a better way.

3. बोधक कफ

... रसबोधनात् ।

बोधको रसनास्थायी ... ॥16॥

- Helps in taste perception & speech.
- Located in tongue.

Note : If tongue is totally dry, we can't relish taste nor we can speak fluently. So बोधक कफ helps in this aspect.

4. तपर्क कफ

... शिरः संस्था अक्षतर्पणात्।

तपर्कः ... ॥ 17 ॥

- Located in शिरस (head).
- अक्ष तर्पण - It does nourishes the अक्ष (sense organs) (not only अक्षि (eyes) - इन्द्रियs require extra nutrition for their extraordinary work done.

5. श्लेषक कफ

सन्धि संश्लेषात् श्लेषकः सन्धिषु स्थितः॥18॥

- Located in joints.
- Lubricates all the joints — staying in between the bones — (where they become a सन्धि)

दोष गति (Movement of दोषs leading)

वात

1. चय occurs by रूक्ष, चल, लघु गुण with उष्ण.
2. प्रकोप occurs same गुणs when associated with शीत
3. शमन occurs by opposite गुणs like गुरु, स्निग्ध, पिच्छिल with उष्ण गुण.

Note : चय (accumulation of दोषs in their own site)

प्रकोप (It increases in their own site)

प्रशम (दोषs get pacified/reduced - by their गुणs may be आहार, विहार or औषध)

पित्त

1. चय - occurs तीक्ष्ण, लघु, सर, द्रव, गुण associated with शीत.
2. प्रकोप - occurs above गुणs when combined with उष्णात्व गुण.
3. प्रशम - occurs with शीत, गुरु, स्निग्ध, पिच्छिल.

कफ

1. कफ चय occurs with - गुरु, स्निग्ध, मन्द, मृदु etc. गुणs with शीत गुण.
2. कफ प्रकोप occurs - when these गुणs combined with उष्ण गुण (कफ liquifies)
3. कफ शमन occurs- when opposite qualities like उष्ण गुण, लघु, रूक्ष, खर, चल गुण food or by activities or these गुणs with औषध.

Note : चय, प्रकोप, प्रशम naturally happens in body even with seasonal changes. By hearting these next 4 shlokas are very important to get strong platform in Practice later.

दोष वृद्धि कारण - in natural way - due to ऋतुs

चय प्रकोप प्रशमा वाच्यो : ग्रीष्मादिषु त्रिषु।

वर्षादिषु तु पित्तस्थ, श्लेष्मणः शिशिरादिषु ॥24॥

The ऋतुs in an order is as below :

शिशिर - Late winter

वसन्त - Spring

ग्रीष्म - Summer

वर्षा - Rainy

शरद् - Autumn

हेमन्त - Early winter

- वात चय - in ग्रीष्म प्रकोप - in वर्षा प्रशम - in शरद् ऋतु
- पित्त संचय starts with वर्षा, प्रकोप in - शरद् प्रशम in - हेमन्त ऋतु
- कफ संचय शिशिर प्रकोप - in वसन्त प्रशम - in ग्रीष्म ऋतु

Note : In specific ऋतु changes in the above गुणस that is been explained gets co-ordinated with the seasonal changes and this also afflicts the human beings naturally.

So in दोष चयावस्था - shlokas 25, 26, 27 explains it can happen in plants and also in persons with same दोष गुणस.

So, in चयावस्था itself one should take care else in दोषप्रकोपावस्था, humans are prone to get a disease.

Though प्रशम takes place automatically in next ऋतु, still one should see प्रकृति of a person and care to be taken accordingly.

- In case of वात दोष -

In ग्रीष्म - vata चय is due to combining of all वात गुणस with उष्ण.

In वर्षा - vata प्रकोप is due to combination of all वात गुणस with शीतत्व due to rains.

- In case of पित्त दोष -

In वर्षा, pitta chaya is due to अम्लविपाक in water & foods and प्रकोप does not occur due to शीतत्व in वर्षा ऋतु.

In शरद्, pitta prakopa is due to sudden extreme heat of sun after rainy season.

In हेमन्त, pitta prashama occurs in early winter is due to changes in reduction of ushna गुण, पित्त gets reduced.

- In case of Kapha -

In शिशिर, चय - is due to other कफ गुणस with शीतत्व.

In वसन्त - kapha प्रकोप occurs because in Autumn due to heat कफ liquifies and increases in volume.

In ग्रीष्म, kapha प्रशम - occurs due to extreme heat & dryness in summer.

कुपित दोष कार्य (action of increased दोषs)

- Spreads fast from head to toe but goes out of body very slowly.
- Increased दोषs are called - कुपित मलs — afflicts body very badly.
- दोषा एव हि सर्वेषां रोगाणां एक कारणम् । Thus it is said दोष alone are chief causes for all diseases.
- It is just like flying bird can't avoid shadow.
- Universe is not there devoid of त्रिगुणs, similarly all रोगs are not apart from त्रिदोषs
- धातु वैषम्यता (Abnormality in धातुs) are also because of दोषs only.

त्रिविध कारण for उत्पत्ति (Three main causes)

अर्थैः रसात्मयैः संयोगः कालः कर्म च दुष्कृतम् ।

हीन अति मिथ्या योगेन भिद्यते तत्पुनः त्रिधा॥

1. अर्थ - इन्द्रियार्थs (Sense organs & their कर्मs)
2. काल - Time/Season.
3. कर्म - Actions.
4. All three are of three types again —
 1. हीन - Inadequate/not using.
 2. अति - In excess.
 3. मिथ्या - Improper/irregular.

Note : Here kindly recall the 1st chapter shloka

कालार्थ कर्मणां योगो हीन मिथ्या अति मात्रकाः।

संयक् योगश्च विज्ञेयो रोग आरोग्यैक कारणम्॥

1. इन्द्रियार्थs (Senses & its correlation)

इन्द्रियाs are ear skin/eye/tongue/nose.

-So either poor usage or excess usage or wrong usage of these sense organ functioning can lead to रोगs

2. काल (Season)

Same with the ऋतुs

- No rains in rainy season (हीन).

- Exterme heat in summer (अति)

- Rains in summer (मिथ्या)

Can afflict the दोषs in humans and causes रोगs in body.

3. कर्म (Activities)

It may be काय

वाचा

मनसा

Refer Ist chapter

दशविध पापकर्मs

of 2nd chapter (for details)

हीन मिथ्या or अति is bad for health.

रोग मार्गाs (Pathways of diseases)

There are three -

बाह्य

आभ्यन्तर

मध्यम

Note : Try to understand the deeper concept of Ayurveda, it is just like the advanced smart phones than the basic ones. So enjoy the knowledge. Here; It just not means - External, Internal & Middle - but Acharyas refer these pathways in the body based on organs & their functioning - i.e. on धातुs स्रोतसूs and दोषs; along with रोगs and also चिकित्सा what is adopted.

For exams it is 5 marks if any one is asked or 15 marks question if all three are asked ; so better to byheart the sholakas. It is very much useful untill final year exam and even lifelong.

1. बाह्य मार्ग

शाखा रक्तादयः त्वक् च बाह्य रोगायनं हि तत्।

तदाश्रया मषव्यङ् गण्डालजी अर्बुद आदयः।

बहिर्भागाश्च दुर्नाम गुल्म शोफ आदयः : गदाः ॥44, 45॥

◆ त्वक् (skin), रक्त & other धातुs मांस, मेदस् अस्थि, मज्जा शुक्र

◆ (त्वक् means - रस धातु is also included)

रोग s- are

मष - Moles

व्यङ्ग - Discoloured patches

गण्डालजी - Glandular ulcer on face

अर्बुद - Malignant tumors (cancer)

दुर्नाम (अर्षस) - Piles (Hemorrhoids)

गुल्म - Tumor like.

शोफ - Swellings

आदय : - Others

2. आभ्यन्तर रोग मार्ग अन्तः कोष्ठो महास्रोत आमपक्वाशयाश्रयः।

तत्स्थाना : च्छर्दि अतिसार कास श्वस उदर ज्वराः।

अन्तर्भागं च शोफ अर्शः गुल्म विसर्प विद्रधि ॥ 46 ॥

- ◆ आमाशय, पक्वाशय & महास्रोत (big channel) - i.e. full chest cage, lungs, gastro intestinal tract including large intestine till Anus.
- ◆ रोगs are-
 - च्छर्दि - Vomiting
 - अतिसार - Loose motions
 - कास - Cough
 - श्वस - Dyspnea
 - उदर - Enlargement of abdomen
 - ज्वर - Fever
 - शोफ - Dropsy (Swelling)
 - अर्शस् - Piles
 - गुल्म - Tumor like in abdomen
 - विसर्प - Herpes
 - विद्रधि - Abscess

3. आभ्यन्तर रोग मार्ग

शिरोहृदय बस्ति आदि मर्माणि अस्थनां च सन्धयः ॥

तन्निबुद्धः : सिरास्नायु कण्ठरा आशय मध्यमः ।

त्रिमर्म - शिरस हृदय बस्ति & other मर्म points

अस्थि (Bones), सन्धि (Joints)

सिरा (Veins), स्नायु (Ligaments),

कण्डरा (Tendones) & others.

रोगमार्गः : स्थिताः : तत्र यक्ष्मपक्षवध अर्दिताः ।

मूर्धादि रोगाः : सन्धि अस्थि त्रिक शूल ग्रह आदयः ॥

रोगs are -

यक्ष्म Tuberculosis like (body becomes full thin)

पक्षवध Paralysis/Hemiplegia

अर्दित Facial paralysis

मूर्धादि रोगाः : Diseases of head & other organs सन्धि (joints), अस्थि (bones), त्रिक (joint where 3 bony end joins), Pains & stiffness of all these.

वृद्ध दोष कर्म Action of increased dosas

Note : When दोषs are just increased in चय or - पकोप अवस्था they cause certain लक्षणs (sign & symptoms). When neglected दोषs causes many diseases like - वातज 80 रोगs, पित्तज 40, कफज 20 Few are given in shlokas.

वात वृद्ध कर्म

स्रंस व्यास व्यथ स्वाप साद रुक तोद भेदनम्॥

सगांगभङ्ग संकोच वर्त हर्षण तर्षणम्।

कम्प पारुष्य सौषिर्य शोष स्पन्दन वेष्टनम्।

स्तम्भः कषायरसता वर्णः श्याव अरुणोपि वा।

कर्माणि वायोः ॥49, 50॥

Note and Remember - Generally all related to वात will be different types of pains, different types of sensations, movements, stiffness & colour changes.

स्रंस - Drooping down

व्यास - Dilation

- व्यध - Cutting pain
 स्वाप - Numbness
 साद - Weakness
 रक् - Continuous pain
 तोद - Pricking pain
 भेदनं - Splitting pain
 सङ्ग - Obstruction (stoppage)
 अङ्गभङ्ग - Crushing pain
 संकोच - Contraction pain
 वर्त - Twisting pain
 हर्षण - Horripulation
 तर्षण - Thrill
 कम्प - Tremors
 पारुष्य - Roughness
 सौषिर्य - Cavitation (porosity of bones)
 शोष - Dryness
 स्पन्दन - Pulsating (throbbing)
 वेष्टनम् - Winding pain
 स्तम्भः - Stiffness
 कषायरसता - Feeling of astringent
 वर्णः - श्याव Dark discolouration
 अरुण Crimpon discolouration in skin are the abnormal functions of

वृद्ध वायु

पित्त दोष वृद्ध कर्मस

पित्तस्य दाह राग उष्म पाकिता॥

स्वेद कलदः त्रुति : क्रोध : सदनं मूच्छनं मदः।

कटुकाम्लौ रसौ वर्णः पाण्डु अरुणवर्जितः ॥51, 52॥

दाह - Burning sensation

रोग - Reddish discolouration

उष्म - Heat

पाकिता - Increased digestion

कटु अम्ल रसौ - More production of कटु & अम्ल रस & its feeling in

कण्ठ & मुख

पाण्डुः अरुण वर्जित :-

स्वेदः - Perspiration in excess

क्लेदः - Increased moistness

स्तुति - Exudation in स्वोतसू

कोशः - Pus formation & Putrefaction

सदनं - Debility

मूर्च्छनं - Fainting

मदः - Toxic effects in body

Note : When पित्त increases; its गुणs may be quality wise or in quantity wise - i.e. तीक्ष्ण, उष्ण, लघु, विस्त्र, सर & द्रव्य गुण will cause the above signs & symptoms or diseases.

कफ दोष वद्ध कर्मस

श्लेष्मणः स्नेह काठिन्य कण्डू शीत गौरवम्

बन्ध उपलेप स्तैमित्य शोफ अपक्ति अतिनिद्रताः ॥

वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता ॥ 53 ॥

स्नेह - More unctousness

काठिन्य - Hardness

कण्डू - Itching

शीत - Cold feeling

गौरवं - Heaviness

बन्ध - Obstruction

उपलेप - Coating in the channels

स्तैमित्य - Loss of movement

शोफ - Swelling

अपक्ति - Less digestion

अतिनिद्रताः - Excess sleep

श्वेत वर्ण - Whitish discolouration

स्वादु अम्ल रसौ - Sweet & sour taste in mouth

चिरकारिता - Dealy in all activities

Thus after knowing all दोष लक्षणस - a physician should examine a patient by -

- दर्शन स्पर्शन, प्रश्न
- Should observe the रोगी in different stages.
- Success in practice comes only by knowledge & constant practice in the field of Ayurveda.

त्रिविध रोग (Three kinds of diseases)

Occurs by

- दृष्ट अपराधज - Committed mistakes in present life.
- पूर्व अपराधज - Mistakes done in earlier (previous) life.
- तत् संकरं - By combination of both.

रोगस occurred by -

- दोषोत्थ - by specific निदानस (causes), दोषस get increased & रोग occurs.
- कर्मजो हेतुः भिना - that which occurs without causes are कर्मज (by bad acts of previous life.
- दोष कर्मजः - by combination of both - then रोग will be महा आरम्भ - terrible onset & manifestation of लक्षणस.

Regarding cure -

- 1st one gets cured by correcting आहार, विहार
- कर्मज only after that कर्म is resolved.
- In the combination of both - along with mitigation of दोषस, कर्म also should get resolved.

द्विविध रोगस

Diseases are - 1. स्वतन्त्र (Independent/primary)

2. परतन्त्र (Dependent)/secondary

परतन्त्र is again of two types -

- पूर्वज (born as पूर्वरूप /Pre monitory symptoms
- उपद्रव (born as उपद्रव/ complications)

Diseases are again of two kinds -

- स्वतन्त्र (Independent)/(Primary)
- परतन्त्र (Dependent)/(Secondary)

स्वतन्त्र व्याधि Rogas has

- Their own निदान (causes)
- स्पष्ट लक्षण - Clearly manifested features
- उपशय comforting methods

Eg:- वातप्रकोप सन्धिवात Pain in joints - in old age

Subsides by स्नेहन & स्वेदन - applying oil & hot fomentation.

परतन्त्र व्याधि

परतन्त्र are opposite of the above saved features निदानs are also indirect, लक्षणs and उपशय may also vary.

Eg :- आमवात (rheumatoid arthritis)

causes are vata kara and kapha kara, shula and shotha are seen. Treating vata and kapha together becomes difficult.

परतन्त्र is again of two types

- पूर्वरूप Premonitory signs & symptoms
- उपद्रव (Complications) - Which occur later

Eg :- Getting मधुमेह (Diabetes Mellitus) at young age & if neglected it causes मधुमेह पिडक (Diabetes Ulcers).

Also

- Even दोषs (which are relatively called as मलs) are to be recognized as स्वतन्त्र or परतन्त्र
- By treating स्वतन्त्र दोष; परतन्त्र gets cured.
- If परतन्त्र complications are powerful, then it should be treated soon because it can cause more harm in the body.

Eg :- Varicose Ulcer should be treated first - then, varicosity of veins or दूषित वात & पित्त later to be treated which has caused

varicosity in veins (obstruction of free blood flow due to blockage in स्रोतस् - known as वातरवत

(d) The very same दूषित दोषs - based on निदान (causative factors), they travel to different parts of the body and produces many diseases. So; treatment should be started soon -

(a) after determining प्रकृति (nature of रोग)

अधिष्ठान (site of रोग)

निदान (causes of रोग)

Note : shloka No. 64 - is very important, for our acharyas stresses on a point of lakshanas than naming a disease. Thus observing & determining its दोषs, लक्षणs & then treating the roga accordingly is very important, than merely the name of disease.

विशालनाम कुशलो न जिह्नयात् कदाचन् ।

न हि सर्वं विकाराणां नामतो अस्ति ध्रुवा स्थितिः ॥ 64 ॥

The physician should never feel shy for not knowing the nomenclature of the disease, for there is no rule that every disease has a name.

पीरक्ष्या भाव (Factors to be examined)

दूष्यं देशं बलं कालं अनलं प्रकृतिं वयः।

सत्त्वं सात्त्यं तथा आहारं अवसौथा च पृथग्विधाः ॥ ॥67, 68

Note : A important shloka to by-heart and keep it in our heart ever to become a famous Ayurveda Vaidya.

The physician who minutely examines & determines the below 10- & then decides the दोष & रोग & gives treatment will never go wrong.

- (1) दूष्यं - vitiated धातुs & मलs
- (2) देशं - Habitat of the patient.
- (3) बलं - Strength of रोगी & रोगी
- (4) कालं - Season & duration of लक्षणs
- (5) अनलं - Digestive fire.

- (6) प्रकृति - Body Constitution
- (7) वयः- Age of a patient
- (8) सत्व- Mind of a patient
- (9) सात्म्य - accustomed to lifestyle
- (10) आहार - Food & Food habits

By assessment of the above 10 factors, roga अवस्था or the stage of disease can be known easily.

गुरु (Chronic Diseases) & लघु (Mild Disease) व्याधि
(sh. 69-73)

- (1) गुरु अल्प व्याधि संस्थानं सत् वदेह बलाबलम् ।

The signs & symptoms of mild and severe disease might appear differently due to बलाबल (Strength) & (weakness) of सत्व (Mind) & देह (Body).

Eg. If any person's mind & body is very strong, he may take his रोग लक्षणस in a very mild way and will not explain the वैद्य property. So it's the prime duty of the भिषक् to judge correctly.

- (2) If गुरु व्याधि is determined as लघु, वैद्य will go wrong in the treatment aspect.
- (3) In गुरु व्याधि - If अल्प वीर्य (mild potency) & अल्प मात्र (mild dosage) drugs are added; it can increase the रोग
- (4) Opposite to above points - in लघु व्याधि - if शोधन is done in excess - it expels मलस in more quality & in turn troubles the body.
- (5) Hence - सततं अभियुक्तः Physician should constantly study the science, know the exact condition of all factors, all the time & then administer appropriate drugs to restore the health succesfull.

दोष संयोग संख्या

(Permutation & Combination of Dosas)

- (1) In their वृद्धि (increased stage) individually;

वात वृद्धि, पित्त वृद्धि, कफ वृद्धि क्षीण alone.

- (2) In combination of two dosas
 (3) 3 in equal proportion of increase.
 (4) 6 with preponderance of one dose.

So, totally there are -

- In combination of all three together.
 6- With preponderance of any one dose.
 1- with equal preponderance of all three dosas.
 6 - by disproportionate sub divisions.
 Thus, in respect of वृद्धि- there are 25.

In respect of क्षीण (decrease) there are 25.

- ◆ In the combination of increase, normal & decrease of one dosa - each will be 6.
- ◆ In combination of decrease of 1 dosa and increase of two dosas - will be 6.
- ◆ This the number of combinations will be $25+25+12=62$.
- ◆ Last (1) is the cause of Health (त्रिदोष समत्व) Making it - 63
- ◆ So, totally there are 63 combinations.
- ◆ Along with संसर्ग (Association) of रस, रक्तादि धातु, the categories of वृद्धि, सम & क्षय of दोष s in their greater & lesser proportions - become innumerable and the physician should understand them by their (signs & symptoms) with an attentive mind.

Note : In single (राज), in संसर्ग (two in combination), in सन्निपातज (three in combination) should be assessed & known correctly.

Note : I - Increase, D - Decrease, N - Normal

- * वात - (I) + पित्त - (N) + कफ - (D)
- * वात - (I) + पित्त - (D) + कफ - (N)
- * वात - (N) + पित्त - (I) + कफ - (D)
- * वात - (D) + पित्त - (I) + कफ - (N)
- * वात - (D) + पित्त - (N) + कफ - (I)
- * वात - (N) + पित्त - (D) + कफ - (I)

दोषोपक्रमणीय अध्याय (Treatment of Dosas)

वृद्ध वात चिकित्सा

Treatment can be explained on पंचकर्म औषधीs, आहार & विहार

- (1) पंचकर्म स्नेहन Oleation } Internal
 } External
 - स्वेदन Sudation
 - मृदु संशोधन- Mild वमन or विरेचन (due to वातपकोप after शोधन - mild should be done if s are more).
 - स्निग्ध उष्ण बस्ति enema with warm & vatahara substances.
 - अनुवासन बस्ति - Oleation Enema especially prepared from पिशितरस (Fresh Meat juice) and तैल (oil) is best for वातरोगs
- (2) औषधीs बल्य - (strengthening) - अश्वगन्ध
 बृमण (stoutening) - विदारि
 वातहर द्रव्य (mitigates) वात रास्ना, एरण्ड, बला, अतिबला
 दीपन पाचन द्रव्य सिद्ध घृत
- (3) आहार
 मधुर, अम्ल, लवण, रस द्रव्यs
 क्षीर घृत, तैल
 गुड preparations लेह (Lehya)
 पिष्ट मद्य - Fermented drink made out & of corn flour with jiggery like अश्वगन्धारिष्ट दशमुलारिष्ट
 गोधूम, शालि, दधि
- (4) विहार
 अभ्यङ्ग (oil massage to Head & Full Body)
 मर्दन Pressing of Body parts

वेष्टनं Wrapping with thick clothes.

त्रासनं Threatening (especially in mental disturb condition)

सेकः Pouring

(Pouring of warm medicinal decoction or warm water or warm oil on affected part of body or body parts.)

Note : Dear student, unlike only modern medicines taking in diseases, Ayurveda is not so. Along with therapies & medicines, it values the food & life style to be adopted for the betterment of a patient with Economy.

पित्त दोष चिकित्सा

Same concept can be followed here-

पंचकर्म, औषधी आहार विहार

- (1) पंचकर्म – घृतपान, विरेचन
- (2) आहार – मधुर तिक्त, कषाय, द्रव्य
 - शीत वीर्य द्रव्य
 - क्षीर घृता शर्करा
- (3) औषधी – चन्दन उशीर त्रिफला (पित्तहर, मृदुविरेचक)
 - धान्यक (coriander)
 - पटोल (snake guard)
- (4) विहार– Activities mentioned more as पित्त चिकित्सा
 - ◆ सुगन्धि हृद्य– Pleasing perfumes.
 - ◆ मणि धारण– Wearing flowers & gems
 - ◆ कर्पूर चन्दन उशीर– Paste application to face & body.
 - ◆ प्रदोष चन्द्रमा– Moon light enjoying.
 - ◆ गीतं, हिम अनिल– Hearing music, cool breeze.
 - ◆ प्रिय पत्नी, पुत्र, सख मित्रं शील विभूषिता– Nice & good hearted people around him.
 - ◆ Visiting gardens, parks, ponds & keeping mind calm.
 - ◆ वृद्ध कफ चिकित्सा
 - ◆ पंचकर्मा, removes all वृद्ध दोष form body.
 - ◆ औषधी mitigates increased दोष
 - ◆ आहार विहार helps in maintaining दोष

1. पंचकर्मा वमन Vomiting

विरेचन - Purgation

Though विरेचन is best for पित्त - at the end दूषित कफ also comes out; So when वमन cannot be done or contra indicated in some patients - विरेचन can adopted to remove दूषित कफ

(2) औषधी पिप्पली, मरीच, शुण्ठी (त्रिकटु)

आसव, अरिष्ट

मेदोघ्न औषधी नवक गुग्गुल

(3) आहार कटु, तिक्त, कषाय रस द्रव्य

रुक्ष लघु, उष्ण, तीक्ष्ण द्रव्य

लङ्घन (Fasting), अल्प भोजन

यूष - Grains soup - ganji, मधु (Honey)

(4) विहार - रात्रि जागरण Night outs

धूम्रपान - smoke inhalation.

व्यायाम - Excessive Exercise

गण्डूषा - Gargling (Holding liquid in mouth

रुक्ष विमर्दन - Herbal Powder Massage

(In treatment of दोष Combination)

- ◆ These therapies may be given individually or combined based on दोष combination in a रोग and रोगी
- ◆ for वात + पित्त - गीष्म ऋतु चर्या followed
- ◆ for कफ + वात - बसन्त ऋतु चर्या (Combination)
- ◆ (as वात is a योगवाही - meaning - increase the quality of others of others which it combines with, but will not lose its basic qualities).
- ◆ for कफ पित्त शरद् ऋतु चर्या to be adopted.
- ◆ In दोष चयावस्था - should be vanquished.
- ◆ In कुपित अवस्था - that दोष should be mitigated not interfering with another.
- ◆ In प्रकोपावस्था - which is powerful among 3 दोष that should be controlled without opposing the other two remaining दोष

- ◆ That treatment which alleviates one दोष and give rise to another रोग is not शुद्ध चिकित्सा. It should not cause any other side effects is चिकित्सा
- ◆ प्रयोग : शमयेत् व्याधिं एकं यो अन्यं उदीरयेत्।
- ◆ ना असौ विशुद्धः, शुद्धस्तु शमयेत् यो न कोपयेत्॥

Note : Generally, it is said the chemical medicines will cause side effects. When strong antibiotics are taken, it can cause acidity. It is not so in Ayurveda. Our Acharyas tell very clearly; they are not the medicine which pacifies one रोग & leads to another. Thus दोषs are to be learnt, assessed correctly and when administered, रोगs can be cured easily, without side effects.

दोष संचार Movement of Dosas fom कोष्ठ to शाखा or vice-versa.

शाखागत दोष (दोष move from कोष्ठ to शाखा)

व्यायामात् उष्मणः तैक्षण्यात् अहित चरणादपि।

कोष्ठात् शाखास्थि मर्माणि द्रुतत्वात् मारुतस्य च ॥ 17 ॥

From – व्यायामात् (Exercise)

उष्ण तीक्ष्ण (atmospheric pressure)

- अहित चरणादपि activities (unsuitable)

कोष्ठात् (from alimentary tract), दोष – quick movement of वात move to शाखा (other tissues) अस्थि (Bones) मर्म (Vital points). (Thus causes diseases in a Body)

कोष्ठगत दोष (दोष move from शाखा to कोष्ठ)

दोषा यान्ति तथा तेभ्यः स्रोतोमुख विशोधनात्।

वृद्धयात् अभिष्यन्दनात् पाकात् कोष्ठं वायोश्च निग्रहात् ॥ 18 ॥

By some means if –

स्रोतोमुख- विशोधन – Clearance of channels are done.

वृद्धयात्- by increaseing दोषs

अभिष्यन्दनात्- By liquifications of दोषs

पाकात्- by cooking or transforming दोषs.

वायो निग्रहात् - By controlling the वायु – the कुपित दोषs come into कोष्ठ (Gastro intestinal tract) from the शाखा (tissues), they remain there for sometime waiting - if they get बल, due to काल (season) or some निदान (exciting cause) – they get aggravated again in other places.

Note : This is just a basic concept of how रोग occurs and how चिकित्सा is done in Ayurveda. In upcoming chapters for better understanding.

स्थानिक
(Native Dosas)

and

आगन्तु दोषs
(Came from other स्थान)

Treatment should be done (first priority) to be given to that dosha-

- (1) Which has travelled from its native place to the seat of other दोषs.
- (2) Which is weak, दोषs.
- (3) Which by its own बल, overcomes other दोषs.
- (4) आगन्तु दोष should be treated after स्थानिक दोषs, or even otherwise depending on severity of that दोषs.

Eg:- In पक्वाशय - is स्थानिक दोष. If it comes to आमाशय - वात is आगन्तु दोष. In आमाशय - स्थानिक दोष is पित्त.

So if वात comes to आमाशय & if it is found to be strong causing signs to symptoms then वात should be treated first.

If पित्त is found strong & severe causing उदर दाह, अति पचन etc. than आध्मान, शूल (caused by वात), then पित्त should be treated first.

तिर्यक् गत दोषs

- ◆ They are दोषs which are not in कोष्ठ, but localized in tissues - causing रोग - for a long time.
- ◆ They should be subsided by सुख प्रयोग (easy method), brought into कोष्ठ and after confirming they reached कोष्ठ, they should be expelled out by the nearer route either by वमन or विरेचन.

आम उत्पत्ति (Production of आम)

(आम - is first रस - not digested - accumulated in आमाशय - i.e. undigested matter)

Definition of आम

ऊष्मणः अल्पबलत्वेन धातुं आध्य अपाचितम् ।

दुष्टं आमाशयगतं रसं आमं प्रचक्षते ॥25॥

By weakness of digestive fire (ऊष्मण)



आध्य धातु (1st one) i.e. रस धातु not digested completely.



Becomes vitiated and remains in आमाशय.

This अपक्व, दुष्ट रस is called आम.

Other authors opine -

(a) आम is formed from mixing of 2 or 3 greatly increased दोषs.

(b) Mixing of different kinds of कोद्व (low variety millets)

(c) आम is just as poison (विषस्य एव)

Thus -

दोषs, धातुs or मल mixed with आम is called

साम दोषs

साम धातुs

साम मलs

In turn causing साम रोगs.

साम दोष लक्षण (effects of दोषs— Associated with आम)

स्रोतरोध बलभ्रंश गौरव अनिलमूढताः॥

आलस्य अपक्ति निष्ठीव मलसङ्ग अरुचिक्लमाः।

लिङ्ग मलानां सामानां, निरामाणां विपर्ययः॥

Note : When this undigested रस (आम), mixes with दोषs, it blocks the minute channels (स्रोतसू) & thus causes hindrance in regular कर्म (activities) of प्राकृत दोषs.

Thus they cause;-

स्रोतरोध - Obstruction in स्रोतसू (channels).

बलभ्रंश - Loss of strength.

गौरव - Heaviness of body.

अनिलमूढताः - Inactivity of वात.

आलस्य - Lassitude (Lethargy)

अपक्ति - Loss of digestion.

निष्ठीव - More of expectoration (कफ spitting)

मलसङ्ग - Accumulation of मल (faeces)

अरुचि - Tastelessness.

कलम - Exhaustion (without any work).

निराम लक्षणस will be opposite to these.

i.e. once the channels are cleared – अग्नि improves – It helps in आम पाचन - improves digestion, taste — वात moves freely – no constipation — मलs are thrown out of the body – thus शरीर लघुता occurs — No excess कफ in – So, no गौरव — बल increases, thus no क्लम (lassitude) and आलस्य – आरोग्य वृद्धि will be seen.

साम दोषस चिकित्सा (Treatment of साम दोषस)

(1) The साम दोषस suddenly should not be expelled from the धातुs.

(Because just like trying to expel juice from अपक्व फल (unripened fruit) will spoil the fruit but not give the juice; so also after दोषस are brought into निरामावस्था, its only then they should be expelled out of the body).

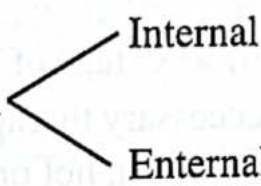
(2) पाचनैः दीपनैः स्नेहैः तान् स्वेदैश्च परिस्कृतान्।

शोधयेत् शोधनैः काले यथासन्नं यथाबलम् ॥

The दोषस should be treated with –

(a) पाचनैः - Digestive drugs to be given (आम पाचन)

(b) दीपनैः - Digestive fire should be increased (अग्नि दीपन)

(c) स्नेहन - By oleation 

(d) स्वेदन - By sudation therapy

(e) शोधन - Finally by वमन / विरेचन they should be expelled out – in accordance with यथा काल (proper time) & यथा बल (strength of a patient).

(3) Medicines given from– expels the दोषस

(a) from Mouth — आमाशय

(b) from Rectum — पक्वाशय

(c) from नासा (Nose) — ऊर्ध्वं जत्रुगत (shoulders & above)

- (4) सामदोषs — if उत्किल्ष्ट— greatly increased and going out either by च्छर्दि (vomiting) or अतिसार (loose diseases if they are stopped.
- (5) After साम दोषs are thrown out, then
 (a) हित अशन (suitable light food) is to be given,
 (b) पाचनैः (digestise are to be given)
 (c) निहरित् (then शोधन must be done).
- (6) साधारण ऋतुs (season neither too much heat, cold or rain)
 वातचय (mild increase) occurs in ग्रीष्म ऋतु (summer)
 पित्तचय - happens in वर्ष (rainy season)
 कफ चय - will be seen in हेमन्त (late winter)
 So, दोष निर्हरण or शोधन to be done in next seasons—i.e.-
 In ग्रीष्म - (श्रावण मास)
 (mid May- mid Jul) वात बस्ति in वर्ष ऋतु (mid Jul– mid Aug)
 In वर्ष (कार्तिक मास)
 (mid jul-mid Sep.) पित्त विरेचन in शरद् ऋतु (mid Sep – mid Nov.
 In हेमन्त - (चैत्र मास)
 (mid Sep. – mid Nov) कफ वमन in वसन्त ऋतु (mid Jan – mid Mar)
- (7) The क्रियाकाल - चय, प्रकोप, प्रसर stage of रोग should not be allowed to progress further. So necessary therapies should be administered when there is no extreme cold, hot or in rainy season.

औषध सेवन काल (Time of administration of Medicine)

युञ्ज्यात् अनन्नं अन्नादौ मध्ये अन्ते कवलान्तरे॥

ग्रासे ग्रासे मुहुः सअन्नं सामुद्रं निशि च औषधम॥३७॥

In Ayurveda, various timing in a day & relation food, medicines was advised to take for the better absorption and better action of the medicine. They are

- (1) In empty stomach.— अनन्न

- (2) Just before food. – अत्रादौ
- (3) At the middle of food. – अत्र मध्ये
- (4) After intake of food. – अत्र अन्ते
- (5) In between two morsel of food. – कवलान्तरे
- (6) With each morsel of food – ग्रासे ग्रासे
- (7) Often; (Repeatedly) – मुहु
- (8) Mixed with food. – सअन्नं
- (9) Both before & after food. – सामुद्रं
- (10) At night (bed time). – निशि

औषध काल based on दोष प्रकोप, 5 types of वायु in . रोगs

- (1) In प्राण वायु दुष्टि - ग्रासग्रास अन्तयोः (at the end of each morsel)
- (2) In अपानवायु दुष्टि - अत्र आदौ (evening after food)
- (3) In समानवायु दुष्टि - मध्य (in the middle)
- (4) In व्यान वायु दुष्टि - अन्ते (at the end of meal-morning)
- (5) In उदान वायु दुष्टि - अन्ते (evening after food)
- (1) In कफ प्रकोप & strong person - अनन्नं (empty stomach)
- (2) In विष (poison), च्छर्दि (vomiting),
हिष्मा (hiclough), तृष्ण (thirsty),
कासश्वास (cough & difficulty in breathing)-
it should be given } मुहुः (frequently)
- (3) In अरोचक (tastelessness) – with the food.
- (4) In कम्प (tremor), आक्षेप (epilepsy) - सामुद्र - Before & after food.
- (5) In ऊर्ध्वजत्रुगत रोगs (diseases above claincle) - निशि (at bed time)

द्विविधोपक्रमणीय अध्याय (Two kinds of Treatment)

Two kinds of Therapies are —

- (1) सन्तर्पण = बृह्मण = Nourishing Therapy
- (2) अपतर्पण = लघन = Thinning Therapy

Note : This point of making stout person thin and thin person stout and healthy is an excellent concept in Ayurveda. So, one should learn correctly to become a doctor with fame. For Exams both can be asked as a long answer and one if asked will be a 5 mark's. A very important topic ... so enjoy learning

I. बृह्मण (Stoutening Therapy) = (सन्तर्पण)

- (1) Generally the drugs are of पृथ्वी+अप् महाभूत are used to increase कफ & in turn मांस & मेदो धातु.
- (2) स्नेहन - Lubrication / oilness is बृह्मण.
- (3) स्तम्भन - with holding – either controlling of loose stools or excess bleeding is also बृह्मण (it nourishes the body by causing stoppage of water & blood thus strengthens धातुs).
- (4) शमन - Palliative therapy or if it is वातशमन or वातपित्तशमन it does बृह्मण effect only.

Persons fit for बृह्मण therapy

- (a) अतिभैषज्य - who takes excess medicines.
- (b) स्त्री (females) / गर्भिणी (Pregnants) / सूतिका (Lady after delivery) / बाल (children) / वृद्धा (oldage)
- (c) उरः क्षत क्षीण - injury to chest, रूक्ष - dry skin, दुर्बल - very weak, वातजान् - वात प्रकृति persons.

- (d) शोकार्ति - who is always in worries, in grief and suffering.
 (e) भारा/अध्व - who lifts heavy weight or who walks a long distance.

आहार -

- क्षीर - Milk,
- सिता - Sugar,
- सर्पि - Ghee,
- मांस - Meat
- मधुर रस - Food with sweet taste.
- स्निग्ध - Food which has oilness.
- स्निग्ध बस्ति - Oil enema.

विहार -

- स्वप्न - Good sleep
- शय्यासुख - Comfortable bed
- अभ्यङ्ग - Oil Massage
- स्नान - Bath
- निर्वृति - All comforts
- हर्षण - Happiness of the mind.

औषधः - अश्वगन्ध, कूष्माण्ड, शतावरी

बृंहिते स्यात् बलं पृष्टिः तत्साध्यामच सङ्क्षयः॥16॥

बृहण फल

- 1) It gives बल (strength)
- 2) It gives पृष्टि (Nutrition)
- 3) It cures certain रोग (वातज/वातपित्तज)

(Excess of stoutening therapy)

If more of oily food, sweets, मांस are taken taken—

- स्रथौल्य - Obesity
- मधुमेह - Diabetes
- आमज रोग - Diseases due to आम
- श्वास - Difficulty in breathing
- ज्वर - Fever
- कुष्ठ - Skin diseases etc. can occur.

लङ्घन = (Thinning Therapy) = अपतर्पण

1) Dravyas which are अग्नि, वायु, आकाश, महाभूत such are to be selected for लङ्घन.

2) रूक्षण - Therapies causing dryness (i.e. increases वात)
स्वेदन - Therapies which sweats the body (i.e increases पित्त & clears the obstruction in स्रोतस्)

These both are also of लङ्घन therapy.

3) लङ्घन therapy (to make body thin & lighter are mainly of two kinds)

(a) शोधन - Purifactory therapies

(b) शमन - Paliative therapies

(a) शोधन - यत् उदीरयेत् बर्हिदोषान् पञ्चधा च तत् ।

That which expels dosas out of the body -

(1) वमन - vomiting

(2) विरेचन - loose motions (Purgations)

(3) निरूह बस्ति - Decoction Enema

(4) शिरोविरेकः - नस्य कर्म (Nasal Medication).

(5) अस्त्रविसृति - रक्तमोक्षण - (Blood letting

Generally शोधन is given for those who are (1) Obese (2) very strong (3) Suffering from chronic diseases like आमदोष, विबन्ध, गौरव etc.

(4) शमन therapy for लङ्घन

शमन - It does दोष शमन of विषम दोषs - It will not expel the dosas out of the body.—

They are seven in No.-

(a) पाचनं - Digestive & carninative for obese with moderate bala.

(b) दीपनं - To improve digestive fire for obese with moderate bala.

(c) क्षुत् - Withstanding hunger (who have मध्यम बल)

- (d) तृद - Withstanding thirst
 (e) व्यायाम - Exercise / physical activities
 (f) आतप - Exposure to sunlight
 (g) मारुताः - Exposure to breeze/air (may be walking) } for those who
 are of अल्प बल
 (5) लङ्घनीयः (Persons fir for thinning therapy)
 (1) आमदोष - Toxins accumulated due to low अग्नि.
 (2) मेह - Diabetes.
 (3) मेदो/अतिस्निग्ध/स्थूल - Fatty people / obesity
 (4) कुष्ठ/विसर्प/विद्रधि - Skin disease / Herpes / Abscess
 (5) शिरः कण्ठ अक्षि रोगिणः Disease of head, throat and sense organs
 (6) To others during शिशिर ऋतु.

आहार - Avoid

मधुर रस - Sweets

स्निग्ध, गुरु द्रव्यस - Bakery & Junk food

स्नेहन द्रव्यस - Fried/Oily food.

Intake of more fibres like vegetables and fruits.

Rice/Barley (यव) Ganji (मण्ड) is good to reduce weight

विहार - The 5 लङ्घन therapies — activities to be changed in lifestyle of a patient.

— No दिवास्वप्न - Day sleep to be avoided.

— सुख जीवन - luxurious life should be avoided – like morning getting up to 5 am (atleast), walking wherever possible doing some household work like sweeping, mopping etc.

औषध -

1) त्रिफला / त्रिकटु

2) पुराण गुग्गुलु

3) शिलाजतु

4) चित्रक, विडङ्ग, हरिद्रा, दारुहरिद्रा

लङ्घन फल (Benefit of thinning Therapy)

Note : It's a beautiful shloka to by heart, remeber and quote in your personal dairies and use it as an when required in lectures, and very important for exam.

विमलेन्द्रियता सर्गो मलानां लाघवं रुचिः।

क्षुत्तृट् सहोदयः शुद्ध हृदय उद्गार कण्ठता॥17॥

व्याधिमारदवं उत्साहः तन्द्रानाशश्च लङ्घिते।

- 1) विमलेन्द्रियता - Keeness of sense organs.
- 2) सर्गः मलानां - Expulsion of all मलs.
- 3) लाघवः - Thus body becomes lighter.
- 4) रुचिः - Improves taste.
- 5) क्षुत्तृट् सहोदयः - Will have control & will have proper hunger & thirst.
- 6) शुद्ध हृदय/शुद्ध उद्गार/शुद्ध कण्ठ - Feeling of purity in heart & in belching & in the throat.
- 7) व्याधिमारदवं - Any severity of disease gets reduced.
- 8) उत्साह - Thus brings enthusiasm in body.
- 9) तन्द्रानाश - Loss of stupor (laziness).
- 10) अतिलङ्घन Excess of thinning therapy

If some one does too much of लङ्घन therapy and if body become too thin – then they face these problem.

- (a) भ्रम कास ज्वर - Giddiness cough fever.
- (b) तृष्ण क्षुत् अरोचक - Thirst hunger tastelessness.
- (c) अग्नि निद्रा नाश - Reduced digestive fire & sleep.
- (d) Sense organs becomes weak.
- (e) Pains all over the body & in joints.

Thus care should be taken while giving बृह्मण or लङ्घन therapies as per the प्रकृति/दोष बल /रोगिबल & रोगबल.

शोधनादि गण संग्रह अध्याय (Group of drugs for Purification therapy and other)

Thirty three (त्रयत्रिंशदि) गण s are mentioned.

Some are based on Panchakarma, usage.

Some are based on few group of drugs which are used in particular disease

Few are वातहर, पित्तहर, कफहर द्रव्यs

Generally, in each गण 10 to 25 drugs are present.

Note : Learning all द्रव्यs are important but for 1st year level, learning few and remembering them is very important. In 2nd year द्रव्यगुण in detail all गणs and द्रव्यs will be taught. Considering this, most important ones are mentioned here.

पंचकर्म गण द्रव्यs

1) चूर्दन गण (Group of emetics)

मदनफल लवण

याष्टिमधु वचा

निम्ब एला

2) विरेचन गण (Group of Purgatives)

त्रिफला हेमदुग्धा (स्वर्णक्षीरी रस)

त्रिवृत् दुग्धा

कंपिल्लक

Note: Dravyas in each Gana, many are mentioned, bu here for 1st year level, just 4-6 are mentioned, for them to learn these atleast and making easier way to remember them.

3) विरुह गण (Group of Decoction enema)

कुटज	मदन फल	लवण
कुष्ठ	याष्टिमधु	त्रिवृत्
दशमूल	वचा	रास्ना

4) नावन गण (Group of Nasal Medication)

अपामार्ग	सुराला
व्योष (त्रिकटु)	शिरीष
दावीं (दारुहरिद्रा शिशु)	

5) वातघ्न गण (Drugs of Mitigating Vata)

दशमूलs (10 roots)	
बला/अतिबला	वीरतरादि गण द्रव्यs
कुष्ठ	वीदार्यादि गण द्रव्यs

6) पित्तघ्न गण (Group of drug Mitigating Pitta)

दूर्वा	वासा	न्यगोदादि गण द्रव्यs
सारीव	प्रियङ्गु	पद्मकादि गण द्रव्यs
निम्ब	पद्मक	सारीवादि गण द्रव्यs

7) कफघ्न गण द्रव्यs (Drugs Mitigating Kapha)

सुरसादि (तुलसी) गण	असनादि गण
अर्कादि गण	असनादि गण
वत्सकादि गण	अश्वगन्धादि गण
	मुस्ककादि गण

8) जीवनीय गण द्रव्यs (Group of Restoratives)

जीवन्ती	जीवकं / ऋषभक
काकोली/क्षीरकाकोली	यष्टिमधु
मेदा/महा मेदा	

9) सारीवादि गण द्रव्यs

सारीव	यष्टिमधु	} शिशिरद्वय
उशीर	मधुक	
काश्मरी	परूषक	

10) सुरसादि गण द्रव्यस

सुरसा	तुलसी — कृष्ण तुलसी श्वेत तुलसी
कटफल	काकमाची
भारङ्गी	कासमर्द
विषमुष्ठी	कार्मुक
विडङ्ग	etc

These group of drugs are used in

— Formulations as स्वरस (Juice extract)

कल्क (Bolus)

क्वाथ (Decoction)

तैल/घृत (Snehas)

In Enema/Nasal drops/internal medication/medication Topical Application - cures even diseases which are obstinate

(11) Vidaryadi Gana

Drugs : विदारी, पंचाङ्गुल (एरण्ड), ह्रस्वपंचमूल etc.

Action : They हृद्य, are बृह्मण in action.

Indication : अङ्गमर्द, शोष, कास, श्वास.

(12) Padmakadi Gana

Drugs : फद्मक, पुण्डरीक, अमृता etc.

Action : स्तन्यकरा, प्रीणनं, जीवनं, बृह्मण, वृष्य.

Indication : Weakness, Less Breastmilk.

(13) Parushakadi Gana

Drugs : परूषक, द्राक्षा, कट्फला, दाडिमा etc.

Action : तृष्णाहर, मूत्रल, वातजित्

Indication : Excess thirst, Urinary Disorders.

(14) Anjanadi Gana

Drugs : अञ्जनं, जटामांसी, पद्मक, उत्पल, रसाञ्जन, एला, यष्टिमधु, नागाह्.etc.

Action : अन्तर्दाह, पित्तहर.

Indication : Cures diseases due to poison.

(15) Guduchyadi Gana

Drugs : गुडूची, पद्मक, धान्याक, रक्तचन्दन.

Action : पित्तश्लेष्महर, दाहशामक, तृष्णाहर

Indication : Fever, Thirsty, Burning sensation.

(16) Aragwadhadi Gana

Drugs : निम्ब, भूनिम्ब, आरग्वध, पटोल, इन्द्रयव, करञ्ज, किराततित्त etc.

Action : ज्वरहर, दुष्टव्रणशोधक, कफहर.

Indication : Itching, Skin Diseases, Diabetes.

(17) Asandi Gana

Drugs : असन, कदर, खदिर, शिंशिप, मेषशृंगी. etc.

Action : मेदोदोषहर, कृमिहर, कफहर.

Indication : Skin Diseases. Diabetes.

(18) Varundi Gana

Drugs : वरुण, शतावरी, सैरेयक द्वय, बृहति द्वय, करञ्ज द्वय, बिल्व, दर्भ etc.

Action : कफहर, मेदोहर.

Indication : आढ्यवात (Stiffness of thighs)

गुल्म (tumor like gas filled in abdomen)

अन्तर्विद्रधि (internal abscess)

(19) Ushakadi Gana

Drugs : ऊषक, तुत्य, हिङ्गु, कासीसद्वय, सैन्धवम् with शिलाजतु etc.

Action : कफहर, वातानुलोमन.

Indication : मूत्रकृच्छ्र, अष्मारी, गुल्म, भेद.

(20) Virataradi Gana

Drugs : वेलान्तर, वृषा, अष्मभेद, गोकण्ठक (गोक्षुर), शुण्ठी, सहचर, कुशद्वय etc.

Action : वातहर, शूलहर.

Indication : अष्मारी, शर्करा, मूत्रकृच्छ्र, मूत्राघात, रुजाहर.

(21) Lodra (Rodradi) Gana

Drugs : लोध्र, पलाश, कुत्सुम्बिका, कदली, मोच etc.

Action : कफहर, मेदोहर, स्तम्भी (causes obstruction in स्रोतस्)

Indication : योनिदोष (श्वेत प्रदर), विषविनाशन.

(22) Arkadi Gana

Drugs : अर्क, अलर्क, नागदन्ती, भारङ्गी, रास्ना etc.

Action : कफमेद विषापह.

Indication : कृमि, कुष्ठ, वृणशोधन.

(23) Muskakadi Gana

Drugs : मुष्कक, वरा, पलाश, शिंशिप etc.

Action : कफ, शुक्रजित्.

Indication : गुल्म, मेह, अष्मरी, मेदा, अर्शस्

(24) Vatsakadi Gana

Drugs : वत्सक, मूर्वा, भारङ्गी, कटुकी, मरीच, वचा, एला, पाठा, अजाजी, कट्वङ्ग, अजमोद, जीरक, हिङ्गु, विडङ्ग, पंचकोलकं etc.

Action : वातहर, कफहर, मेदोहर

Indication : पीनस, गुल्म, ज्व, शूल, दुर्नाम (अर्शस्)

(25) Vaca Haridradi Gana

Drugs : वचा, जलद (मुस्ता) नागर, अतिविष, अभया, हरिद्रा, द्वय, यष्टि मधु etc.

Action : मेदाहर, कफहर.

Indication : आमातिसार, आढ्यवात, स्तन्यदोष.

(26) Priyangu - Ambastadi Gana

Drugs : प्रियङ्गु, पुष्पाञ्जन, पद्म, पद्मरज, मोचरस, समङ्ग, पुत्राग, अम्बष्ठा, पलाश, कच्चूर, लोध्र, धातकी etc.

Action : पित्तहर, व्रणहर, सन्धानीय.

Indication : पक्वातिसार, भग्न (fractures) व्रण.

(27) Mustadi Gana

Drugs : मुस्ता, वचा, निशाद्वय (हरिद्र, दारुहरिद्र), तिक्ताद्वय, भल्लातक, कुष्ठ, पाठा, त्रिफला etc.

Action : मल पाचना (Digest आम & Removes रोगs)

Indication : Cures योनिदोष, स्तन्यदोष & its रोगs.

(28) Nyagrodhadi Gana

Drugs : न्यग्रोध, पिप्पल, लोध्रद्वय, जम्बुद्वय, मधूक अर्जुन, सोमवल्कल, प्लक्ष, पलाश, मधुक etc.

Action : पित्तहर, व्रणहर, मेदोहर.

Indication : भग्न (fractures), व्रण, तृष्णा, दाह, योनिरोगs

(29) Eladi Gana

Drugs: एलाद्वय, कुष्ठ, जटामांसी, पत्र, तगर, कुंकुम, चन्दन, गुग्गुलु, खरुं, पुत्राग, नागद्वय etc.

Action: वात, कफ, विषहर.

Indication: वर्ण्य, कण्डुहर, पिटिका, कोट नाशन.

(30) Syamadi Gana

Drugs: श्याम, दन्ती, द्रवन्ती, क्रमुक, शङ्खिनी, स्वर्णाक्षिरी, शिखरी, चित्रक (गुडूची), करञ्ज etc.

Action: कफहर, विषहर.

Indication: अरुचि, गुल्म, विष, मूत्रकृच्छ्र.

(31) Patoladi Gana

Drugs: पटोल, कटुकरोहिणी, चन्दन, पाठा, गुडूची etc.

Action: पित्त कफहर.

Indication: कुष्ठ, विष, ज्वर, कामला.



स्नेह विधि अध्याय (Oleation Therapy)

Note : It is from this chapter the पंचकर्म therapy starts. In दिनचर्या, ऋतुचर्या आहार and विहार is said systematically. Ayurveda is growing globally due to panchakarma therapies. Previous chapters had concentrated on 1st goal of Ayurveda- स्वस्थस्य स्वस्थ्य रक्षणम्। Next upcoming topics explains inspite of taking care due to natural reasons, seasonal changes or by hereditary, if a person gets a diseases, औषध गण द्रव्य s were mentioned.

Only if it becomes chronic, severe, in बहुदोष अवस्था: पंचकर्मs are to be adopted. Of course, in rutu charya, panchakarmas are said to be performed as per the rutu and dosha prakopa, also advised as remedial measures.

वमन	-	vomiting therapy
विरेचन	-	Purgation therapy
बस्ति	-	Enema therapy
नस्य	-	Nasal therapy
रक्तमोक्षण	-	Blood letting treatment

Before पंचकर्म s are done; पूर्वकर्म - Pre preparation of the body is must -

स्नेहन विधि	-	Oleation therapy
स्वेदन विधि	-	Sudation therapy

स्नेहन विधि अध्याय - Explains about -

Oleation - स्नेहन means dravyas having, oiliness in them and provides that lubrication needed to body.

1) The nature of स्नेहन द्रव्यs, their examples

- 2) People fit for स्नेहन, Unfit for स्नेहन
- 3) Right time for Oleation therapy & their types
- 4) Procedure to take fats (Ghee/oil)
- 5) Proper and Improper signs of स्नेहन therapy
- 6) Bad effects & benefits of स्नेहन therapy
- 7) Sadyo Sneha (immediate Oleation)

Note : If a question comes for 10 marks; the procedure of स्नेहन therapy & their effects will be asked

For 5 marks, any short answers like Sadyo Sneha, Sncha dravya, its gunas will be asked.

If 2 marks then, स्नेहन योग्य, सम्यक स्निग्ध लक्षणस, स्नेह फल will be asked, writing a shloka with meanings in points will fetch you full marks and this Apart from thorough knowledge of पंचकर्मस can help you a lot in practice in India & even in international level.

स्नेह द्रव्य गुणस (Qualities of a स्नेह द्रव्य)

गुरुशीतसर स्निग्धमन्दसूक्ष्म मृदुद्रव्यम् ।

औषधं स्नेहनं प्रायो विपरीतं विरुक्षगम् ॥1॥

गुरु	-	Heaviness	मन्द	-	Dull
शीत	-	Cold	सूक्ष्म	-	Minute (capable of entering into स्रोतस)
सर	-	Mobility	मृदु	-	Soft
स्निग्ध	-	Unctous	द्रव्य	-	Liquidity

Those द्रव्यस Possessing opposite qualities are रुक्षण (Producing dryness)

Note : Knowing & Understanding the गुणस of these द्रव्यस means - by the usage of स्नेह द्रव्यस it is to be understood that these qualities will increase these गुणस in the body.

- By excess usage, अति स्निग्ध लक्षणस will be seen in the body.
- If the body is too dry - then these द्रव्यस will echanche the required oilyness in the body and reduces the रुक्षता and even वात will come under control.

स्नेह द्रव्यस

सर्पिमज्जा वसा तैलं स्नेहेषु प्रवरं मतम् ।
तत्रापि च उत्तमं सर्पिः संस्कारस्यात् अनुवर्तनात् ॥2,3॥
माधुर्यात् अविदाहित्वात् जन्माद्येव च शीलनात् ।

- 1) सर्पि (Ghee)
- 2) मज्जा (Bone Marrow)
- 3) वसा (Muscle fat)
- 4) तैल (Oil)

Among them सर्पि (घृत) - Ghee is the best due to

- (a) माधुर्यात् - sweet taste (known by its action)
- (b) अविदाहितात् - not producing burning sensation during digestion.
- (c) जन्माद्येव शीलयेत् - From the beginning of life (infancy) Ghee is given as a food - for बृह्मण & तर्पण in action.
- (d) संस्कारस्य अनुवर्तनात् - It enhances the properties of substances with which it is processed.

It Mitigates or Reduces the दोषs in this succeeding order.

तैल is 1st in mitigating वात ---- then others -. i.e. तैल, वसा, मज्जा, सर्पि.

घृत is best in mitigating पित्त ----- then others - i.e. घृत, मज्जा, वसा, तैल.

तैल is heavier than सर्पि to digest.

वसा is heavier than तैल and

मज्जा is heavier than all.

द्वाभ्यां त्रिभिः चतुर्भिः तैः यमकः त्रिवृतो महान् ॥ 4 ॥

- Mixture of two स्नेहs is known as Yamaka
- Mixture of three स्नेहs is known as Trivrita
- Mixture of four स्नेहs is known as Mahan Sneha.

स्नेहय (People suitable/fit) for स्नेहन ॥ 5 ॥

Note : Ayurveda, for आहार, विहार, विचार or even for औषध सेवन, पंचकर्मs - it is not only for diseased persons has been said as unfit persons, even healthy people like बाल, वृद्ध, गर्भिणी (Pregnant lady), स्त्री, सुकुमार (Delicate people) are considered unfit for panchakarma.

So, we can divide fit people into different categories to remember better- to write in exam and also to keep this true knowledge always in our memory-

UNFIT FOR ALL PANCHAKARMA

- Generally - बाला, वृद्ध, Before स्वेदन & any पंचकर्मा.
 Dosas - वातज रोगs, बलहीन, कृश(thin), रुक्ष (dry skin)
 विहार - who does excess चिन्ता,
 रोगs - क्षीण शुक्र, क्षीण अस्त्र (रक्त) स्याद (opthalmia) तिमिर (blindness)

अस्नेहा - PERSONS UNFIT FOR स्नेहन

- 1) Generally - अतिमन्दाग्नि, अतितीक्ष्णाग्नि, अतिस्थूल, अतिकृश, अतिश्लेष्म
- 2) When condition of any person is extreme; through आहार, विहार & औषध, dosas should be brought into normalcy, then स्नेहन can be advised (if required).
- 3) रोगs - People suffering from आम, अतिसार, विष, गलरोग, च्छर्दि, मूर्च्छा, ऊरुस्तम्भ.
- 4) Immediately after नस्य, बस्ति, विरेचन - again administering स्नेहन is contraindicated.

Ghee is considered the Best

तत्र घी स्मृतिमेधादिका अक्षिणां शस्यते घृतम् ॥8॥

FOR स्नेहन GHEE IS BEST BECAUSE IT

घी - improves discrimination power

स्मृति - Memory

मेधा -Intellect

अक्षिणां - Good for eyes.

Taila is suited for those -

श्लेष्म मेदो मारुत रोगिषु - Diseases caused by कफ, Fat & Vayu

ग्रन्थि, नाडि, कृमि - Tumor, Sinus Ulcer, Worms.

लाघव, दाढर्य - who wish to have thin and sturdy body.

अतिक्रूरकोष्ठ - who have hard bowel movements.

Bone marrow is good for

who indulge in - वात (breeze), आतप (sunlight), अध्व (walking too much), भार (lifting heavy weights), व्यायाम (does physical activities) रुक्ष, क्लेश -who are dry & can withstand strain.
अत्यग्नि - has strong digestive fire.

Muscle fat is suited to those

सन्धि, अस्थि, मर्म, कोष्ठ रुजा - Pains in - Joint, Bones, Vital parts & in abdominal viscera.

दग्धा, हत भ्रष्ट - in pains of burns, assault by weapons.

योनिरोग (displacement of vagina)

कर्णाशिरोरुज - Pains in ear and head.

स्नेहs & Season

तैल प्रावृषि, वर्षान्ते सर्पिः अन्यौ तु माधवे।

Apart from using स्नेहs as per specific diseases -

In प्रावृट् (early rainy season) - तैल

In वर्षान्ते (late rainy or शरद् ऋतु) - घृत

In माधवे (वसन्त - spring) - वसा & मज्जा is better.

स्नेह योग्य काल (Proper Time for Oleation Therapy)

1. ऋता साधारणे स्नेहः शस्तः अहि विमले रवौ।

(a) In साधारण ऋतु - where extremes are not there in ऋतुs (i.e. in extreme summer, winter or rainy season, snehana is contra indicated).

(b) अहि - During day time.

(c) रवौ - When sun is clear - so that if temperature is hot it helps in better digestion.

2. तैल - may be used in cold season.

3. घृत - in summer & even at night.

4. घृत - in predominance of पित्त .

in combination of वात & पित्त .

Usage of स्नेहन Therapy

- (a) अत्रेन - By mixing with food.
- (b) बस्तिभिः - Through Enema
- (c) नस्य - Nasal drops
- (d) अभ्यञ्जन - Body Massage
- (e) गण्डूष - Oil holding in mouth
- (f) मूर्ध तैल - Head massage
- (g) कर्ण तैल - Oil drops to ears
- (h) अक्षि तर्पण - Ghee into eyes.

स्नेह संख्या - (number of Fat Recipes)

Mainly there are 2 types

- 1) अच्छेपेया - Plain Ghee/oil intake.
- 2) विचारण स्नेह - Mixed with any food stuff.

The total no. of combination of 6 tastes will be sixty three, any one or more of such food materials, become the medium with which स्नेह (fat) may be mixed & given to the patient. This is विचारण स्नेह. 64th recipe is giving only स्नेह (This will have less effect)

Moderately large amounts of Ghee, not mixed with any other substances, is known as अच्छेपेया - or अच्छेस्नेह. (It's effect will be more).

Difference between

अच्छेस्नेह / पेया	विचारण स्नेह
1) Only ghee/ oil is given	स्नेह Mixed with any food stuff.
2) Moderate to large in quantity	Less in quantity
3) Given to people who are Strong , who require more स्नेहन, & quick lubrication.	Given to people who are weak, with less अग्नि, बल & needs less स्नेहन.
4) Effect is strong in action as only स्नेह is given	Effect is less as it is diluted with other Substances.

अच्छपान मात्र

(Quantity to be given if only स्नेहन is advised)

मृदु (ह्रस्व) मात्र Gets digested in 2 याम (6 hrs.)

मध्यम मात्र Gets digested in 4 याम (12 hrs.)

उत्तम मात्र Gets digested in 8 याम (24 hrs.)

स्नेहपान विधि (TYPES OF स्नेह पान)

1. शोधन - In large dosage; soon after digestion of food.
2. शमन - In medium dose, in fasting (when Hungry)
3. बृह्मण - In low dosage, given with मांसस्य, मध्य etc.

Such बृह्मण and शमन स्नेह is given for -

- a) बाल, वृद्ध, सुकुमार, स्त्री,
- b) स्नेहद्वेषी, नित्य स्नेह सेविनः,
- c) मन्दाग्नि, मध्यसेविनः, अल्पदोष प्रकोप

Using स्नेह Before food - Cures अधोभाग रोगs.

Using स्नेह During food - cures मध्यमभाग रोगs.

Using स्नेह After food - Cures ऊर्ध्वदेहs.

स्नेह उपचार (Care after स्नेह पान)

After अच्छपान (Plain ghee/oil) in take - what care should be given in आहार, विहार and विचार plays an important role.

- 1) Warm/hot water should be consumed -
 - a. For clearing the coating in the mouth.
 - b. For easy digestion of fat.
- 2) But no warm water in case of तुवरक तैल or अरुष्कार as it is उष्ण वीर्य.
- 3) Warm water is good even if one has doubt about जीर्ण or अजीर्ण - for it helps in
 - a) शुद्ध उद्धार - clearness in belchings.
 - b) लघुता - lightness of body.
 - c) रुचि - desire for food.

आहार

- 1) द्रव, उष्ण - Liquid & warm diet like लाजा मण्डं (fried paddy), barley ganji (यव मण्ड).
- 2) अनभिष्यन्दि आहार - foods which doesn't produce moisture inside the body.
- 3) न अति स्निग्ध - not excess fatty food.
- 4) सङ्करम् - not mixture of many food.

Such Ahara should be consumed by patient previous day, during ghee intake & next day of sneha pana.

Note: It means light food like pongal, red rice ganji or wheat ganji (for सात्म्य people) should be taken.

विहार

- 1) उष्णोदक - He should use warm for all his activities like washing, bathing etc.
- 2) No वेग अवरोध (controlling urges)
- 3) No अति व्यायाम, व्यवाय, आतप, मारुत सेवन.
- 4) No अति अध्व (walking), भाष्य (talking)
- 5) No दिवास्वप्न (day sleep)

विचार

- 1) Mentally patient should be calm & relaxed.
- 2) No क्रोध, शोक & दुःख

Note: Sh. 28- Same is the regimen to be followed in all स्नेहन therapy i.e. before वमनए विरेचन or बस्ति.

Sh. 29 - Regimen for शमन स्नेह patients will be explained in विरेचन chapter.

अच्छपान काल (DURATION FOR स्नेहन)

॥SH.29॥

- 1) For मृदुकोष्ठ - 3 days (people)
- 2) For क्रूर कोष्ठ - 7 days (in वात predominance)
- 3) For मध्यम कोष्ठ - 3-5 days (in normall कोष्ठ or प्रकृति people)

- 4) Or till सम्यक स्निग्ध लक्षणऱ are seen - स्नेहन should be given.
- 5) It becomes सात्त्य (accustomed) if given for more days.

सम्यक् स्निग्ध लक्षणऱ (Signs of Proper Oleation)

वातानुलोम्यं दीप्तो अग्निः वर्चः स्निग्धं असंहतम् ।
स्नेहोद्वेषः क्लमः सम्यकस्निग्धे, .

- 1) वातानुलोम्यं - Downward movement of वात
- 2) दीप्तो अग्निः - Increase digestive fire
- 3) वर्चः स्निग्धं असंहतम् - Oiliness in faces & non formed faces.
- 4) स्नेहोद्वेषः - Aversion to fats.
- 5) क्लमः - Exhaustion.

हीन स्निग्ध लक्षणऱ

This will be opposite of above -----रुक्षे विपर्यये।

If oleation has been less, then no improvement in अग्नि, वात will not move down indicating अजीर्ण, स्निग्ध वर्चस् will not be there, indicating patient will be ready for more intake of घृत/तैल to get स्निग्ध लक्षणऱ.

अतिस्निग्ध लक्षणऱ (Excess intake of स्नेह)

अतिस्निग्धे तु पाण्डुत्वं घ्राणवक्त्रगुदस्त्रवाः।

- 1) Pallor (appearance of whitish / dull yellowish color)
- 2) Secretions from nose, mouth and rectum.

When स्नेह becomes excess in body they ooze out through external orifices due to mal absorption in धातुऱ.

स्नेह व्यापत् लक्षण

(Bad effects of improper oleation)

Due to अमात्र (improper dosage), अकाल (improper time) or मिथ्या आहार विहार (improper time) or मिथ्या आहार विहार (improper food & activities) produces - certain diseases on long run.

करोति शोफअर्शं तन्द्रा स्तम्भ विसंज्ञताः॥

कण्डूकुष्ठज्वर उत्क्लेश शूल आनाह भ्रमादिकान् ॥ 1 ॥

शोभ	-	Dropsy (swelling)	ज्वर	-	Fever
अर्श	-	Piles	उत्क्ले	-	Nausea
तन्द्रा	-	Stupor	शूल	-	Pain in abdomen
स्तम्भ	-	Rigidity	आनाह	-	Flatulence
विसंज्ञता	-	Loss of sensation	भ्रम	-	Giddiness
कण्डू	-	Itching	आदि	-	Others
कुष्ठ	-	Leprosy			

Note: All these symptoms need not occur

Depending on प्रकृति of a patient any 3-4 लक्षणs will be seen.

स्नेह व्यापत् चिकित्सा

- 1) लङ्घनं - Producing hunger or normal thirst (क्षुत् / तृष्ण) leaving stomach empty can help in digesting fats or if any आम is present (undigested matter)
- 2) वमन लेखन - Doing vomiting/ scarification therapy.
- 3) रुक्ष अन्नपान - foods & drinks which are dry in nature reduces excess स्नेहन like यव (Barley) श्यामक, कोद्रव (grains like ragi)
- 4) Medicines - तक्रारिष्ट, त्रिफला, पिप्पली, गोमूत्र, क्षौद्र (honey), गुग्गुलु (Gum resin of Commiphora Mukul)

विरुक्षण (Therapy to cause dryness)

लङ्घनवत् कृत अतिक्रम लक्षणम्

Fasting or just as excess fasting (making body thin) is also a remedy to make body more रुक्षण (dryness)

Certain rules & Regulations to be followed

- a) After स्निग्ध, उष्ण आहार, then.
- b) स्वेदन to be given (sudation)
- c) After 3 days of अभ्यङ्ग, स्वेद - वमन/विरेचन should be administered.
- d) For Fatty, Muscular, कफप्रकोप patients, विषम अग्नि people, Ama Nirhana (removal undigested matter) is to be administered. By this the दोषs will be eliminated easily.

सद्यस्नेह योग

(Recipes for immediate Oleation)

Indicated for बालस. - children

वृद्धस - Oldage

स्नेह परिहार असहिष्णुषु - who can't do restricted diet - For them नित्यस्नेह/सद्यस्नेह can be given.

- मांस रस
- पेया with more स्नेह
- तिल चूर्ण & काणित
- कृशरा with स्नेहs
- क्षीर with पेया (gruel with घृत
- दधि with गूड
- Thin gruel with one प्रस्थ of घृत or वसा/मज्जा with तण्डुल.

All these 7 recipes with more salt also can cause अभिष्यन्दि (excess स्नेहन & exudation in tissues), सूक्ष्म (enters minute pores), अरुक्ष (does not cause dryness) should be उष्ण (hot) & व्यवायी (spreads all over the body & then undergoes transformation).

Few Exceptions

- In कुष्ठ (skin diseases) - गुड, क्षीर, तिल, माष, दधि & आनूप मांस should not be used for स्नेहन.
- स्नेहs घृत/तैल processed with त्रिफला, पिप्पली, पथ्या, गुग्गुलु will not cause any abnormalities.
- Who are क्षीण due to रोगs should be given स्नेह which does अग्निदीपन & सन्धुक्षण (increases strength of the body).

स्नेहपान फल - (Benefits of Drinking Fats)

Note : Very important 2 marks question even in 1st year, final year and throughout your life; so by hearting Shloka is always beneficial.

दीप्तो अन्तराग्निः परिशुद्धकोष्ठः प्रत्यग्रधातु बलवर्ण युक्तः।
दक्षेन्द्रियः मन्दजरः शतायुः स्नेहोपसेवी पुरुषः प्रदिष्टः ॥ 46 ॥

- 1) दीप्तो अन्तराग्नि - Digestive fire get enhanced.
- 2) परिशुद्धकोष्ठः - Thus alimentary tract becomes cleansed.
- 3) धातु बलवर्ण युक्तः - Tissues gets strengthened & complexion improves.
- 4) वृढ इन्द्रियः - Powerful sense faculties occur.
- 5) मन्द जरः - Old age gets postponed.
- 6) शतायुः - They will live for 100 years or their life span improves with robust health.



स्वेद विधि अध्याय (Sudation Therapy)

Note : Here Sweda means giving hot fomentation to body in different means. It may be - 1. To relieve pains, 2. In any disease, 3. After sneहन therapy.

स्वेदुस्त तापो उपनाह ऊष्म द्रव भेदात् चतुर्विधः।

It can be in 4 different forms-

1. ताप - Hot solid substance.
2. उपनाह - Poultice
3. ऊष्म - Warm steam
4. द्रव - Warm liquid

1. ताप स्वेद

तापः अग्नितप्तः वसन फाल हस्त तलादिभिः

तापः (Hot Formentation) is done by heated i.e. अग्नितप्तः

- वसन (heated cloth)
- फाल (metal plate)
- हस्त तल (Palm of the hand) etc.

2. उपनाह स्वेद

It is a poultice put on a part of the body and tied with a cloth.

Certain ingredients are added depending on वातज or कफज problem.

Ingredients added to make poultice (साल्वण उपनाह)

1. Any grain atta (rice, wheat)
2. वचा, शताह्व - चूर्ण
3. Roots of रास्न चूर्ण (to have pleasant smell)

4. किण्व (yeast)
5. मांसरस/घृत or तैल/तक्र/क्षीर - little to make a paste.
6. लवण to be added.

वचा, शताह्व, देवदारु, रास्न (वातज)

सुरसादि गण द्रव्यस (वातकफज)

पद्मकादिगण द्रव्यस (वातपित्तज)

Methods of application of poultice

- 1) Poultice prepared will be taken in a thick leaf.
- 2) It is put on affected part & covered with latter or bandage cloth, even leaves or silk cloth or woolen cloth can be used.
- 3) Poultice should be warm while application.
- 4) Poultice tied during night should be removed during day or tied in a day must be removed in night.

ऊष्म स्वेद (Steam)

It is given through boiling (उत्कारिक) grains, pulses, seeds etc.

That steam is allowed over the part of the body affected or to the full body.

Even leaves, गोमय (dried dung of animals), sand, husk heated well in different ways & administered.

As per the देश and काल it can be decided.

द्रव स्वेद

(Warm Liquid poured over the Pain (or any part) of the body)

- 1) It is liquid prepared by boiling bits of leaves of टिशु, राउण्ड, करञ्ज, सुरसा (तुलसी), वासा, अर्क etc.
- 2) आनूपमांस, दशमूलस, स्नेहs each separately or all together.
- 3) Even सुरा, शुक्त (fermented drinks, gruel), water milk can be used.
- 4) Cloth is covered over a painful part and then hot liquid filled in pot or jug is poured on it.

अवगाह स्वेद (Tub bath)

The liquids can be filled in a tub and a वातिक person can be made to sit in it.

In piles. (अर्शस) dysuria (कृच्छ्रमूत्र) Sitz bath or tub bath only to pelvic region can be advised.

स्वेदन विधि - Procedure

- After internal & external स्नेहन, स्वेदन is administered.
- Room must be devoid of breeze.
- Food must be digested.
- This may be mild, moderate or strong depending on व्याधि, आतुर, देश ऋतु.
- कफज रोगis should be given रुक्ष स्वेद (without internal & external स्नेह) like स्वेदन from sand, salt.
- In case of कफवातज - the patient should be in dry condition & liquid mixed with स्नेह is used.
- If वायु is localized in आमाशय and कफ in पक्वाशय their own स्थानs are interchanged - then रुक्ष therapy is given 1st & then स्नेहन.
- स्वेदन should be very mild (अल्प) to - वङ्क्षण (groins), दृक (eyes), मुष्क (scrotum) & to हृदय (heart region) better avoided, to these sensitive parts.

Care after स्वेदन (उपचार)

After स्वेदन the body should be pressed gently & given bath in warm water.

By this - शीतक्षय (coldness reduces), शूलक्षय (pain subsides), अङ्ग मर्दव (softness of body parts) occurs.

अतिस्वेद फल (Effects of Excess Sudation)

- | | |
|--------------|---------------------------------|
| पित्तस्र कोप | - Aggravation of पित्त and रक्त |
| तृष्ण | - Thirst |
| मूर्च्छा | - Giddiness |
| स्वर सदन | - Weakness of voice |
| अङ्ग सदन | - Weakness of body |
| भ्रम | - Giddiness |
| ज्वर | - Fever |

श्यावरक्तमण्डल दर्शनं - Bluish black & red coloured patches.

Treatment for अतिस्वेद is स्तम्भन

Even for विष, क्षार, अग्नि, अतिसार, च्छर्दि, मोह treatment is स्तम्भन.

Generally गुरु, तीक्ष्ण, उष्ण -द्रव्यs does स्वेदन therapy.

Opposite to this लघु, शीत, स्निग्ध, श्लक्ष्ण, सर, रुक्ष, सूक्ष्म, द्रव -द्रव्यs having these गुणs does स्तम्भन.

स्तम्भन means withholding, hindrance to elimination

स्तम्भन द्रव्यs will have तिक्त, कषाय, मधुर रसs.

अतिस्तम्भन लक्षणs

If these द्रव्यs are given in excess, then -

स्नायु त्वक् - contraction of skin & tendons.

कम्प - tremors.

हृत् ग्रह-Stiffness felling in heart region.

पादओष्ठ त्वककरैः श्यावैः- blackish discolouration of feet, lips and skin.

स्वेद्य - Persons fit for sudation

Generally people suffering from - कफज, वातज रोगs need स्वेदन which is उष्ण by nature.

So, स्वेदन is indicated in -

- 1) कास, श्वास, पतिशयारा, हिध्मा (हिक्का), स्वरभेद
- 2) वातज लक्षणs like ग्रह (catch), स्तम्भ (stiffness)
- 3) कफज लक्षणs like गौरव, आम
- 4) वातज रोगs like अङ्गमर्द, कटीपार्श्वपृष्ठ ग्रह (heel pain), वातकण्टक (calca-neal spur)
- 5) कफज रोगs like मूत्रकृच्छ्र, अर्बुद, ग्रन्थि, आढ्यवात (difficulty in urination, tumors, like cancer benign tumor & rigidity of thighs)

अस्वेध्य (Persons Unfit for Sudation)

- 1) People who are weak, delicate, sensitive and naturally पित्तज रोगis are unfit for स्वेदन.
- 2) रुक्ष & दुर्बल - who are dry & weak.

- 3) After स्तम्भन withholding therapy.
- 4) After विरेचन - purgation.
- 5) क्षुत्, तृष्णा, कामला, पाण्डु - patients suffering from hunger, thirst, jaundice, anaemia.
- 6) अतिस्थूल, कुष्ठ, वीसर्प, तिमिर - who are obese, has skin problems, herpes and blindness.
- 7) पीत दुग्ध दधि स्नेह मधून् - Immediately after intake of milk, curds, fats or honey.
- 8) Mentally if they are disturbed like - क्रोध (anger), शोक (sadness), भय (fear).
- 9) गर्भिणी, पुष्पितां, सूतां - in pregnant ladies, lady in menstruation, immediately after delivery स्वेदन is contraindicated.
- 10) If required in case of emergency - मृदु स्वेद (mildly) can be given.

अनाग्नेय स्वेद (Sudation - without the Aid of Fire)

It means to make the body to sweat - not by using fire- but by other means like physical activities and getting the benefit of स्वेदन.

So, अनग्नि स्वेद is suitable in diseases, where in वात enveloped by कफ and मेदस् is seen.

निवातं गृहं आयसो गुरुप्रावरणं भयम् ।

उपनाह क्रोधः भूरिपानं क्षुधा आतपः ॥

- 1) निवातं गृहं - Staying in air tight room.
- 2) आयसः - Fatigue (from physical Activity)
- 3) गुरुप्रावरणं - Covering with thick blankets.
- 4) भयम् - Causing fear.
- 5) उपनाह - Putting poultice and Bandaging.
- 6) क्रोध - Getting angry.
- 7) भूरिपानं - Heavy drinking.
- 8) क्षुधा - Staying Hungry for a longtime & repeatedly.
- 9) आतप - Exposure to sunlight.

Note : Read & learn the benefits of स्वेदन ,like removing the dosas from धातुs and bringing it to कोष्ठ (alimentary tract) so that it can be easily eliminated from the body completely by पंचकर्मs.

स्वेद फल (Benefits/ Effects of Sudation)

स्नेहक्लित्राः कोष्ठगा धातुगा व स्रोतोलीन ये च शाखास्थिसंस्थाः।
दोषाः स्वेदैस्ते द्रवीकृत्य कोष्ठं नीताः सम्यक् शुद्धिभिः निर्हियन्ते॥

दोषs are lubricated or softened by स्नेहन,

Residing in a) कोष्ठ (Alimentary tract)

b) धातुs (Tissues)

c) स्रोतसूs (Tissues)

d) शाखास्थि (bones & other parts of body)

are liquified by स्वेदन therapy.

They will be brought easily to कोष्ठ (alimentary canal).

Finally it will be eliminated from the body completely by appropriate पंचकर्म methods.

वमन-विरेचन विधि (Emesis and Purgation Therapies)

कफे विदध्यात् वमनं संयोगे वा कफोलवणे।
तत् विरेचनं पित्तं ॥ 1 ॥

वमन is administered— In कफज रोगs alone.

विरेचन is advised— with other दोषs where कफ is predominant.
Combination with other दोषs, where in पित्त is predominant.

वाय्यः (Persons Fit for Emesis)

॥ 2 ॥

कफज रोगs like	पित्तज रोगs like	त्रिदोष रोगs like
कास (cough disease)	ज्वर (fever)	कुष्ठ (skin)
श्वास (dysnoea)	अतिसार (diarrhea)	मेह (diabetes)
हल्लास (nausea)	वीसर्प (herpes)	अपची (goitre)
ऊर्ध्वरोगिण (diseases of head)	अधोगत रक्तपित्त (downward bleeding disorder).	ग्रन्थि (tumours)
		श्लीपद (filariasis)

अवाय्य (Persons Unfit for Emesis)

I. Generally

- बाल - Children
- वृद्ध - Old age
- कृश - Very thin
- अतिस्थूल - Very obese
- हृद्रोग - Heart diseased person
- क्षत - Who are injured
- दुर्बला - Very weak

- गर्भिणी - Pregnant lady
 रुक्ष - Who are very dry
 नित्यदुःखितः - Who are always sad

II. People with these diseases are also unfit for Vamana

वातरोगिणः - Diseases of वात

ऊर्ध्ववात, उदावर्त - Upward movement of वायु

भ्रम - Giddiness

पार्श्वशूल - Pain in flanks

मूत्राघात - Dysuria

अष्टील - Prostate enlargement

अर्शास् - Haemorrhoids

विरेच्य (Persons suitable for Purgation) ॥ 8-9 ॥ पित्तज रोगs

- जीर्णज्वर (Chronic fevers)

- प्लीह (Spleen disorders)

- कामला (Jaundice)

- विद्रधि (Wounds/Ulcers)

Skin diseases

- विस्फोट (Small pox)

- व्यङ्ग (Coloured patches of face)

Eye diseases

- तिमिर (Blindness)

- काचः (Cataract)

- (अभि) स्यन्द (Conjunctivitis)

योनिशुक्राश्रय रोगs

- Diseases related to Vagina and Semen (शुक्रधातु)

Commonly Unfit for all Therapies

- People suffering from

(a) अजीर्ण (Indigestion)

(b) ज्वर (Recent fever)

are to be rejected for all पंचकर्म therapies like वमन, विरेचन, बस्ति, नस्य, धूम, रक्तमोक्षण etc.

अविरेच्य (Persons not suited for Purgation) || 10,11 ||

अधोगत रक्तपित्त	-	Downward bleeding Disorder
क्षत पायुः	-	Ulcers of Rectum
अतिसार	-	Acute diarrhoea
क्रूरकोष्ठ	-	Hard Bowel movement
शोषिणः	-	Very thin persons
आस्थापन बस्ति	-	After decoction enema

वमन विधि (Procedure of Emesis therapy) || 12-20 ||

1. पूर्वकर्म - स्नेहन (intake of Ghee) (3 to 7 days—depending on कोष्ठ and प्रकृति a person.)

स्वेदन (Hot fomentation)

(This includes अभ्यङ्ग(Full body massage and then steam bath)—
3 days

2. प्रधान कर्म - on the day of वमन Therapy
 1. अभ्यङ्ग, स्वेद, स्नान is done.
 2. After नित्य कर्म like मलमूत्र विसर्जन, आचमन and पूजा.
3. In ब्राह्मी मुहूर्त - Confirming that a patient had good sleep in night, and bowels are cleared.
4. A drink is given—either
 - a) पेय prepared with fish
 - b) पेय prepared with माष (blackgram) & तिल (sesame)
 - c) मांस रस with honey
 - d) Sugarcane juice.
 - e) Milk.

as per the disease and ones own capacity.
5. Mantra is recited - to enhance the potency of medicine.
6. Then मदनफलपिप्पली चूर्ण सैन्धव लवण वचा चूर्ण in prescribed quantity is mixed with honey and given.

7. 1 Muhurta (48 minutes) is awaited for the वेगs (Bouts) of vomiting to start.
8. If it is not coming up easily, then tickling the throat with finger or soft tube can enhance vomiting.
9. A support is given - on the forehead of a patient, his abdomens & back must be massaged in upward direction.
10. Repeated counseling is better for a patient to be relaxed.

1. वमन is done with

- 1) In increased कफ-कटु, उष्ण, तीक्ष्ण द्रव्यs
- 2) In पित्तज रोगs- मधुर शीतवीर्य द्रव्यs
- 3) In वातज अनुबन्धि (with कफ) - स्निग्ध, लवण रस drugs

2. वमन Should be done till

पित्त दर्शन (appearance of पित्त)

श्लेष्मण भवेत् (complete expulsion of कफ)

If bouts are insufficient, water boiled with पिप्पली, आमलकी, सिद्धार्थ and लवण should be given & again.

3. विषम योग (Non-commencement of Bouts)

- 1) is वेग अप्रवर्तन (no bouts of vomiting)
- 2) केवल औषध प्रवृत्ति

4. आयोग लक्षणs (No bouts)

- 1) निष्ठीव - Excess of expectoration
- 2) कण्डू - Itching
- 3) कोठ - Appearance of skin rashes
- 4) ज्वर - Fever

आदयः etc.

5. सम्यक योग (Normal Vomiting) Features

Proper bouts of vomiting when occurs—

- 1) कफ पित्त अनिल क्रमात् निर्विबन्ध प्रवर्तते - Kapha, Pitta & Vata coming out in successive order, without hinderance.

- 2) मनः प्रसादः - Calmness of the mind.
- 3) स्वस्थं स्वयं भवेत् - Feeling of ease automatically occurs.

6. अतियोग of वमन (excessive Bouts)

- 1) फेन चन्द्रिक स्वतवत् - Vomitus will be frothy, contains glistering particles & blood.
- 2) दाहः कण्ठशोषः - Burning & dryness in throat.
- 3) भ्रमः - Giddiness.
- 4) वायु आमया - Diseases of वात.
- 5) मृत्युः - Death (if vomiting is severe & if blood goes more).
- 6) पश्चात् कर्म (वमनोत्तर उपचार)
 - 1) Encouraging words
 - 2) मृदु, मध्यम or तीक्ष्ण धूम based on patients Prakruti.
 - 3) स्नान with warm water.
 - 4) Then पेया आदि आहार क्रम to be followed.

पेय आदि आहार क्रम (Regimen of Liquid Diet) || 29-32 ||

One should start taking food- starting from

- पेय (thin gruel) made of rice, barley
- विलेपी (thick gruel made of rice, barley)
- अकृत यूष (soup of grains like मुद्ग (greengram) without salt, oil & spices)
- कृत यूष (मुद्ग यूष with लवण, तैल, पिप्पली यूष)
- मांस रस (meat soup)
- Then shifting oneself to अन्न (rice) and other normal diet.
- This diet depends on उत्तम/मध्यम/अल्प शुद्धि and diet should be divided accordingly.
- This regimen of diet is called संसर्जन क्रम.
- This is followed for 5 to 7 days.

Benefits of संसर्जन क्रम (Liquid Diet)

- अग्नि प्रदीप्तः - digestive fire increases.
- धात्वग्नि प्रदीप्तः - Internal fire also increases so that metabolism increases.

- Just as a spark of fire, fed by grass & गोमय (cowdung powder) gets augmented, gradually & becomes more, अग्नि improves in body.

वेग संख्या मान (Number & Quantity of Bouts)

	Number	Quantity
हीन योग	10 times	1 प्रस्थ (768 gms) = 800 ml.
मध्यम योग	20 times	2 प्रस्थ = 1600 ml.
प्रवर योग	30 times	4 प्रस्थ = 3200 ml. (3.2 lts)

Note : In the present कलियुग, these readings exactly cannot be considered as the बल of the people is very less compared to ancient time. So, as per our classical text book, it should be assessed based on रोग, रोगि बल, काल, वयः, प्रकृति and सत्व of a person.

विरेचन विधि - (Purgation Therapy) ॥ 33-37 ॥

- This is the second one in पंचकर्म therapy.
- After a few days to 1 month gap, after वमन depending on the रोग & रोगि बल, विरेचन will be done.
- Again स्नेहन (Oleation therapy) both internally and externally (अभ्यङ्ग) is do be done.
- स्वेदन (hot fomentation) is also repeated.
- Depending on the Koshta, after कफकाल (5 to 8 am); विरेचन द्रव्य should be given.
- Type of Koshta
- In मृदु कोष्ठ-पित्त (predominant) is - even milk causes purgation.
- In क्रूर कोष्ठ- वात (predominant) is - even श्याम will cause purgation with difficulty.
- In वातज रोग - विरेचन drugs should be - स्निग्ध लवण रस & उष्ण वीर्य.
- In पित्तज रोग - मधुर कषाय द्रव्य s to be used.
- In कफज रोग - कटु रस द्रव्यs to be used
- उष्ण जल to be given for विरेचन to commence if there are no bouts of purgation.

अयोग

(Inadequate Bout of Purgation Therapy)

|| 38-41 ||

- a) हृत् कुक्षि अशुद्धि - Discomfort in heart & abdomen.
- b) अरुचि - Anorexia.
- c) उत्कलेश of कफ & पित्त - excess of कफ & पित्त.
- d) कण्डु, विदाह - Itching & Burning.
- e) पिठिका - Eruption on the skin.
- f) वातविडम्बः - Non-elimination of वात (flatus) and विट् (faeces).

अतियोग (excessive Purgation)

- मल, पित्त, कफ and वात are expelled in the succeeding order.
- In अतियोग only more watery material passes out and it neither contains कफ or पित्त.
- तृष्णा, भ्रम - Thirsty & Giddiness.
- नेत्र प्रवेशनम् - Sunken eyes.
- शुद्ध भ्रंश - if it is excess- then prolapse of rectum

Note : If a question is विषम योग it may be अयोग or अतियोग. Both should be written in exam.

सम्यक् विरिक्त लक्षणस (Proper Purgation Therapy)

- After विरेचन द्रव्य is given, मल (faeces) then पित्त, कफ and वात are expelled in the same order.
- Then कुक्षिलाघव, शरीर लाघव (lightness in abdomen of body)
- इन्द्रिय शुद्धि - (clearness of sense organs)
- तृट् क्षुत् - Appearance of natural thirst and hunger.

विरेचनोत्तर उपचार (care after virechana therapy) || 42 - 51 ||

- The same पेयादि क्रम are to be followed, after each पंचकर्म therapy.
- If little पित्त & कफ are expelled; तर्पण (nourishing food) should be given.

- One should be treated with foods which are विरेचक, if people are weak or there is बहुदोषावस्था.
- On the day of विरेचन; after it has stopped it is better for a patient to do लङ्गन, provided —if
 - a) Patient is not too weak.
 - b) Not emaciated
 - c) Has मन्दाग्नि or अजीर्ण लक्षणs.
 because अग्नि in the beginning becomes dull after any संशोधन.
- Thus; पेयादि are started in संसर्जन क्रम i.e. rice with Ganji, Pongal & then 5th day onwards slowly shifted to normal diet.

Few important points about वमन & विरेचन || 52-59 ||

अपक्वं वमनं दोषान् पच्यमानं विरेचनम्।

- 1) वमन brings out the अपक्व (uncooked) दोषs where as विरेचन brings out पक्व दोषs.
(पक्व is process of आम (undigested matter) with दोषs getting digested due to heat)
- 2) People who are weak (दुर्बल), ematiated (कृश), after शोधन or if कोष्ठ cannot be assessed; and in alpa dosha avastha विरेचन is given -
In small doses, given repeatedly is safe for patient.
- 3) दोषs if in प्रभूतावस्था (more) can kill a person - in such people - शोधन should be done carefully.
- 4) People with अग्निमांद्य and क्रूरकोष्ठ स्नेहन with क्षार and लवण is given to mitigate वात and कफ, & then शोधन can be done.
- 5) In people who are very - रुक्ष, क्रूरकोष्ठ स्नेहन, strong वात, strong अग्नि & does व्यायाम regularly बस्ति should be given first or फलवर्ति (suppositories) should be put into anus, मल (faeces) should be removed first and then विरेचन should be done.
- 6) People suffering from विष, अभिघात, कुष्ठ, पिटिक, शोफ, विसर्प, पाण्डु, कामला, प्रमेह - should be given mild स्नेहन and रुक्ष विरेचक . OR should be given स्निग्ध विरेचकs.

- 7) In between वमन and other शोधन therapies; स्नेह, स्वेदन should be done to impart बल (strength) to the body.

Benefits of स्नेह स्वेद

- 1) दोषs (मलs) becomes loosened शिथिलीकरण and gets expelled out easily by शोधन.
- 2) If not done - शरीर gets broken down, just like a log of dry wood while being bent.

शोधन फल (benefits of Purifactory therapy)

बुद्धिप्रसादं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनस्य दीप्तिम् ।

विराच्च पाकं वयसः करोति संशोधनं सम्यगुपास्यमानम् ॥ 60 ॥

If शोधन is done properly;

बुद्धिप्रसादं	-	Clarity of mind.
बलं इन्द्रियाणां	-	Strength of sense organs.
धातु स्थिरत्वं	-	Stability of the tissues.
ज्वलनस्य दीप्तिम्	-	Keeness of digestive power.
विरात् च पाकं वयसः	-	Slow aging process occurs in शोधित person.

Note :

1. Here by शोधन one should understand, purification means - cleansing of the body from मलs (दोषs) or toxins.
2. It will be blocking the स्रोतs or channels of the body, thus causing diseases as per the दोष बल and रोगि बल.
3. So, toxins (मलs) means which are not wanted by the body, it may be excess fat, accumulated in abdomens waist, or even in arteries, in any strotas in shareera.
4. It may be the toxins causing skin problem or altered metabolism due to hormonal changes.
5. So, all these unwanted matter will be removed from the body, thus causing the benefit to body, sense organs, and even to mind & helps in preventing oldage, and other diseases.

बस्ति विधि (Enema Therapy)

वातोल्बणेषु दोषेषु वातं वा बस्तिः इष्यते।
उपक्रमाणां सर्वेषां सः अग्रणी त्रिविधः तु सः।
निरुहः अनुवासनं बस्तिः उत्तरः ॥ १ ॥

- Basti is the best therapy in वात रोगs.
- Among treatments, Basti is the best.
- It is of 3 types -
 - निरुह - (कषाय) - Decoction Enema
 - अनुवासन - Oil Enema to upper tract i.e.
To - Urethral passage.
- Vaginal passage

(it can be निरुह/अनुवासन s)

Note : In anatomy, you have learnt 'बस्ति' means urinary bladder; here it is one of the Pancha Karma- 'Enema Therapy'. It is called 'बस्ति' as in ancient time, urinary bladder of animals were used to given enema. It is considered as the Best among therapies as it treats वात which is the leader among त्रिदोषs.

निरुह/आस्थापन कषाय बस्ति

Decoction Enema

Persons suitable for कषाय बस्ति

- 1) गुल्म, आनाह - Distention of abdomen & tumor like वात obstructed in abdomen.
- 2) उदरशूल & other शूल due to वात - Pain abdomen & other pains.
- 3) शुक्र अनिल मल ग्रह - obstruction of semen, flatus or faeces.

4) रजोनाश - Amenorrhoea.

5) दारुणां च अनिल आमयान् - Chronic diseases of वात origin.

Note : By बस्ति, basically दूषित वात is removed out of the body thus curing वातज रोगs

अनास्थाप्य (People unfit for कषाय बस्ति)

- 1) उरःक्षत, वमति - Who has injury to chest and vomiting.
- 2) कासश्वास प्रसेक - Suffering from cough, dyspnea & salivation.
- 3) जलोदर, कुष्ठ, मधुमेह - Ascitis, skin diseases and in diabetes.
- 4) गर्भिणी-सप्त मासान्- Pregnant in 7th month.

Preparation of Medicine: कषाय बस्ति द्रव्य

माक्षिकं लवणं स्नेहं कल्कं क्वाथं इति क्रमात्।
आवपेत निरुहाणां एष संयोजने विधिः॥

Big vessel is taken - one by one, these below ingredients are added, churned & mixed well everytime after each ingredient is added and at the end, कषाय is added, again mixed thoroughly.

- 1) माक्षिक (Honey),
- 2) लवण (Saindava salt)
- 3) स्नेह - here स्नेह means तैल or घृत is added as per the रोग & रोगि.
- 4) कल्क Paste of any churna mixed with water. (Generally शतपुष्प churna is taken or choice can vary as per the need).
- 5) क्वाथ - Again decoction varies-
 - Dashamula कषाय
 - Erandamuladi कषाय
 - Bala कषाय etc.

This prepared medicated liquid should be

- Neither too hot or too cold.
- Too thick or too thin in consistency.
- Too much स्नेह (oily) or no स्नेह at all.
- Too much salt or less.
- Too much in quantity or very less.

So depending on patient it should be decided. As per the textual reference - Quantities are

1. क्वाथ - 20पल - 960gms= 1000ml. (1 ltr)
2. तैल - 1/4 part of कषाय for वात = 250 ml.
1/6 part for पित्त
1/8 part for कफ
3. कल्क - 1/8 part of कषाय (125 gms.)
4. सैन्धव - 1पल = 48gms.
5. माक्षिक (Honey)/ गुड (jaggery)- 48 gms. (1पल) Other authors tell लवण can be (1कर्ष) 12gms.

प्रधान कर्म and पूर्वकर्म of कषाय बस्ति

Procedure of giving कषाय बस्ति

- After अनुवासन (oil enema)
- Next day, morning, in empty stomach, to be done
- अभ्यङ्ग (oil massage) and स्वेद (hot fomentation) done to abdomen, Back & Buttocks.
- Considering दोष of a रोग & रोगी, कषाय बस्ति द्रव्य should be kept ready.
- प्रधान कर्म of कषाय बस्ति
Patient is made to sleep in left lateral position left leg straight, right knee bent, left hand kept as support by folding below the head.
- Luke warm कषाय द्रव्य taken in enema can (in present day) (in ancient time, it was given using bladder of animal).
- After enema, patient should lie with his face upward with a pillow support & wait for the urge to come.
- Abdomen massage in done generally buttocks are beated with palm.

पश्चात् कर्म of कषाय बस्ति

- Maximum time for the enema to come out is 1 Muhurta (48 min).

Note : Within that time specified generally, patient will get the urge to pass motion. Now a days in, कलियुग bearing capacity of anybody

is reduced, so within 15-20 mins, enema द्रव्य will come out; it may not come at once. In 5-10 min. once; patient may feel like passing motion again & then he feels better (after 2-3 of bouts of purgation). So, for this to know better, with this theory knowledge, practical learning plays a major role.

- If it doesn't come even after 1 मुहूर्त, then enema द्रव्य again with स्नेह, क्षार, मूत्र & अम्ल द्रव्यs, उष्ण तीक्ष्ण द्रव्यs are prepared and enema given.
- फलवर्ति or Rectal suppository is inserted into anus, for softening of bowels & free passing of stools.
- Then the patient is asked to take warm water bath.
- Light food i.e. easily digestible food like hot rice with मुद्ग रस (Green gram soup) or pongal is advised.
- Milk can be advised in पित्त.
- जांगल मांस रस - in वातज रोग/रोगि.
- Light food for 5 to 7 days, then patient can shift to normal diet.

Alternate days - निरुह बस्ति will be given

निरुह बस्ति- त्रिवृत् सैन्धव पद्यकादि गण द्रव्य's

In वातज, पित्तज, कफज रोग s

	वात	पित्त	कफ
स्नेह बस्ति	1-3 times आरग्वाधादि गण द्रव्यs	5-7 times	9-11 times
कषाय बस्ति	वातहर द्रव्यs वत्सकादि गण द्रव्यs	न्यग्रोदादिस	
कषाय द्रव्यs	मधुर अम्ल रस उष्ण वीर्य द्रव्यs	मधुर शीत वीर्य द्रव्यs	कटु, रुक्ष, उष्ण वीर्य द्रव्यs
Main द्रव्यs	स्नेह	क्षीर, घृत	गोमूत्र, मुत्र

अनुवासन वस्ति

अनुवास्य (Persons fit for Oil Enema)

- All suitable for आस्थापन are also fit for अनुवासन (as it is a rules; in between आस्थापन वस्ति, अनुवासन वस्ति is a must.)
- अग्नि- Digestive fire should be strong.
- रुक्षा:- if they are dry.
- केवल वात रोगs & रोगis.

न अनुवासास्य (Persons unfit for Oil Enema)

- Those unfit for अस्थापन वस्ति.
- पाण्डु, कामल, प्रेमह.
- विवन्ध, अतिसार
- पीते विष (artificial poisoning)
- अभिष्यन्द, अतिस्थूल, कृमिकोष्ठमल

अनुवासन मात्र (Quantity of Oil Enema)

- It should be 1/4 of the quantity as that of decoction (कषाय) enema.

अनुवासन विधि (Procedure for Oil/Ghee (Fat) Enema)

पूर्वकर्म → अभ्यङ्ग, स्वेद

Preparation for Engma

- Internally Externally
- As per the need; - वमन
- विरेचन- can be done.
- After he re-gains strength - and पश्चात् कर्म is done i.e. संसर्जन कर्म- अनुवासन can be given.
- In cold seasons - During day, वस्ति is given
- Other seasons - Evening or Night to be given.
- Before giving अनुवासन - अभ्यङ्ग, स्नान is to be done
- Food, 1/4 of the usual quantity to be taken.
- Food should be neither - too स्निग्ध or too रुक्ष and लघु for पाचन.
- Bowels & Urination should be finished.
- After a walk for sometime;

Postition

Patient lying on cot comfortably, same position as that of आस्थापन, Lateral position term to left side - right leg folded & left leg extended & left hand below head.

Main Procedure

- Enema nozzle is lubricated, should be pushed into rectum, which स्नेहन is also applied then slowly enema syringe (ancient time बस्ति - was used as enema bag) is pushed slowly;
- without shaking hands.
- Without too force or with very low pressure (so that the oil should not rush suddenly nor oil will move very slowly).
- Oil should go in attempt, but little is to remain in syringe of the end, so that air is not pushed into intestines.

रक्षात् कर्म

- After administration of enema
- Patients Buttocks should be beaten gently by physician (so that the blood circulation improves & there is better absorption of oil).
- Patient also should beat his buttocks & his heels & should sleep facing upwards.
- Then foot and is raised by keeping pillows below heels & body parts are gently massaged.
- If legs are raised oil will be absorbed better, by preventing the oil to pass out through rectum easily.
- If oil comes out immediately, another oil enema can be given.

Care after 3 hours of oil enema

- The oil will come out maximum in 3 याम (1 याम -3 hrs; So 3x3= 9 hrs.)
- If it doesn't come, फलवर्तिस (Rectal suppositories are induced through rectum for easy evacuation.
- If oil doesn't come out due to extreme रुक्षत्व in the body, with no lassitude then it can be neglected.
- Next day morning नागर & धान्यक जल is given to improve his digestion.

Indications to continue oil enema

1. Patient with extreme रुक्षत्व in body.
2. Person with profound वात in body.
3. People with good अग्नि & who does व्यायाम daily.

Note : If good स्नेहन is done by स्नेह बस्ति ; then निरुह (कपाय) बस्ति can be given.

निरुह मात्र (Quantity for decoction enema)

- In 1st year child - 48 gms= 50 ml. (1पल)

For every next year

i.e. 2nd year child=2पल

3rd year child=3पल

like that till - 12 पल till 12 yrs (576ml.)

- Then it should be increased - by 1प्रस्थ

i.e.2 पलs (96ml)- each year- till it becomes -

12प्रस्थ (24 पलs) = 1,152 gms.

This is till - 18 years of age to 1,200 ml till 70 years.

- Then after 70 yrs - reduce if to 10प्रस्थ (or 20 पलs.) = 960 gms= 1,000 ml.

अनुवासन मात्र(Quantity for oil Enema)

- It should be 1/4 of the quantity of that of decoction enema; as prescribed for every age.

So, in 1st year child - 10 ml.

2nd year child - 20 ml.

In 12 yrs. Child - 120 ml.

18 year person = 1,200 ml/4=300 ml.

- After 70 years - only 250 ml.

मात्र बस्ति (Matra Basti)

हृस्वया स्नेहपानस्य मात्रया योजितः समः।

मात्रबस्तिः स्मृतः स्नेहः . ॥ 67 ॥

Oil/Ghee enema - equivalent to the minimum quantity of oil/ghee used for स्नेहपान - is known as Matra Basti.

Indication of मात्र बस्ति

- बाल, वृद्ध, सुकुमार, स्त्री
- अध्व (who travel or walk more), भार (who carry heavy load)
- वातज प्रधान रोगिs
- भंग (fractures), अल्प बल, अल्प अग्नि people

Benefits of Matra Basti

- 1) दोषघ्न - It removes दूषित दोषs
- 2) निष्परीहार:- Strict regimen is not required.
- 3) बल्य- It gives strength.
- 4) सृष्टमल - It eliminates मल (मूत्र & शकृत)
- 5) सुख - It is comfortable for patient.

Basti Netra (Nozzle)

Note : One should observe here, our आचार्यs how beautifully has explained giving a similie about how the nozzle should be. In present day, we have readymade instruments of different shapes & it can be used. But for the exam purpose, knowledge sake, students should learn how it was in ancient time.

Nozzle are made out of -

- 1) Gold, wood , bamboo ---
- 2) Shape as a cow's tail.
- 3) Smooth, straight, without holes
- 4) Tip should be like a pill (गुटिका)
- 5) Length of Nozzle

- Less than 1 year- 5 अंगुलs

- 1 to 7 years- 6 अंगुलs

- 7 to 12 years -7 अंगुलs

- 12 years -8 अंगुलs

- 16 years -9 अंगुलs

- 20 years - 12 अंगुलs

This can be assesed as per रोग वयः, बल & शरीर प्रमाण

- 6) Its tip (orifice) at its root should be
- 1 अंगुल (in diameter)- for 1 year child
 - Can be increased by 1/2 अंगुल and
 - Maximum it can go upto 3 अंगुलs
- 7) Karnika (ear - like ridge) at the tip and at its orifice should be constructed to close both endings & it should be kept closed with a plug of cloth.

Basti Putaka (Enema Bag)

1. बस्ति (Urinary Bladder) of a goat, sheep & buffalo were used as Enema can.
2. पुटक means Bag/can which holds liquid - it should be tied to nozzle.
3. Urinary Bladders were taken - beaten well - made sturdy - made red by tanning it with कषाय.
4. It should be made thin, devoid of holes, no glands, no veins or bad smell.
5. Skin of Animals can also be used to make बस्ति पुटक.

Types of Basti (Based on Number of Days)

1. Karma Basti
2. Kala Basti
3. Yoga Basti

1. Karma Basti - 30 enemas

स्नेह बस्ति	alternates days	स्नेह बस्ति
1	कषाय & स्नेह बस्ति	5
in the beginning	12 & 12	at the end

$1+12+12+5 = 30$ enemas (1 month treatment)

2. Karma Basti - 15 enemas

स्नेह बस्ति	alternates days	स्नेह बस्ति
1	कषाय & स्नेह बस्ति	3
in the beginning	6 & 5	at the end

$1+6+5+3 = 15$ enemas totally

3. Yoga Basi - 8 enemas

स्नेह बस्ति 1 in the beginning	alternates days कषाय & स्नेह बस्ति (3 & 3)	स्नेह बस्ति 1 at the end
--------------------------------------	--	--------------------------------

1+3+3+1 = 8 enemas totally

स्नेह शोधनयुक्तयः एव बस्ति कर्म त्रिदोषजित्।

Enema is both lubricating & purifactory thus vanquishes त्रिदोषs.

उत्तर बस्ति (Uttara Basti)

(Urethral and Vaginal - Passage Enema)

बस्तौ रोगेषु नारीणां योनिगर्भाशयेषु च।

In diseases of 1. बस्ति (Urinary bladder)
of femal given to

Of female given to 2. गर्भाशय (Uterus/vaginal passage)

उत्तर बस्ति- is given

□ even vaginal wash (Douche can considered under this (योनि प्रक्षालन)

Note: Yes, again here, we have advanced instruments, tubes & pipes which can be used for vaginal wash or syringes and thin rubber pipes used for enema to push into vaginal or urethral passage.

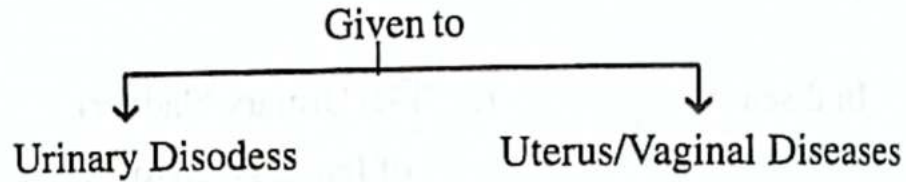
- Nozzle will be 12 अंगुलs in length (as per patient's own finger)
- Tubular like cow's tail, ridge in middle, its mouth (tip) - very minute to permit a grain of mustard.
- It is smooth & made of any metal.
- Quantity of enema - Should be mild, light and 1 शुक्ति (1/2 पल or 2कर्ष) = 24gms. (or=25 ml.).

उत्तर बस्ति विधि (Procedure of Uttara Basti)

- In Males
- The patient is made to sit erect on a soft seat (stool) of the height of ones knees.

- Just as in अनुवासन बस्ति उत्तर बस्ति is given after a bath & little food.
- His penis should be held straight (by a physician) & a thin probe is inserted slowly to clear the channel (urinary passage).
- Now the उत्तर बस्ति nozzle is inserted along the line of the suture, to the entire length of Urethral passage, till the Urinary bladder is reached.
- Without shaking it should be slowly pressed till all the contents (ghee/oil) are pushed inside.
- In this way 3-4 बस्तिस can be given, depending on रोग and रोगि बल.
- Other procedure पूर्व & पश्चात् कर्मा are like अनुवासन बस्ति.

उत्तर बस्ति in Females



Indications

- 1) योनिविभ्रंश (Prolapre Uterus)
- 2) योनिशूल (Pain in Uterus & Vagina)
- 3) असृग्धर (अतिस्त्राव of रक्त - Menorrhagia)
- 4) Generally, it is not given during Menstruation.
- 5) After menstrual cycle, in आर्तव काल .

Procedure

- Nozzle should be 10 अंगुल in length,
- Permitting the entry of a gram of मुद्ग (green gram)
-is inserted - to a length of
 - 4 अंगुल- in Vaginal passage
 - 2 अंगुल- in Urethral passage
 - 1 अंगुल- in children

Quantity - 1पल (प्रकुञ्च) = 48 gms = 50 ml.

In children 1/2 पल (शुक्ति) = 24gms = 25ml.

Position - It is called as lithotomy position.

- Patient is lying on her back, face upwards, legs folded at knee & kept erect.
- Now slowly as the per position.
- Urinary passage (Urethra) is above the योनि (vaginal passage); so one should examine carefully & insert the nozzle.
- 3 days, उत्तर बस्ति is given, after, 3 days, it can be repeated next 3 days.
- Slowly, quantity can be increased day by day.
- Samanya Basti Kala
- First- वमन is given
 - 15 days gap
 - Then विरेचन can be advised.
 - 15 days gap
 - Then बस्ति is given
- आस्थापन & अनुवासन given alternate.
- मात्र बस्ति / only अनुवासन can be given after 7 days of विरेचन .

Basti Chikitsa Sresthata

(Importance of Enema therapy)

शाखागताः कौष्ठगताश्च रोगा मर्मा ऊर्ध्वं सर्वं अवयव अङ्गजाश्च।
ये सन्ति तेषां न तु कश्चित् अन्यो वायोः परं जन्मनि हेतुः अस्ति ॥ 85 ॥

For all diseases - either

- शाखागत - localized in extremities.
- कौष्ठगत - In the alimentary tract
- मर्मा - Vital organs
- वात is alone responsible for transportation & destruction of increased & destruction of increased मल, श्लेष्म & पित्त.
- To mitigate increased वात, there is no treatment other than बस्ति चिकित्सा.
- Thus it is said-

तस्मात् चिकित्साार्द्धं इति प्रदिष्टः कृत्स्ना चिकित्सा अति च बस्तिः एकैः।

Enema therapy is half the treatment done (for many diseases), while other say - it is the full treatment even.

Note : An important shloka to be remember here to understand the importance of vata

पित्तपंङ्गु कफपङ्गु पङ्गवो मलधातवाः।

वायुना यत्र नीयन्ते तत्र गच्छति मेघवत् ॥ (सु. सं)

pitta, kapha, saptha dhatu and trimalas are lame, they cannot move by themselves, It is vayu which carries all over the body. So niyantrana of vayu plays an important role. It is like the clouds, taken away in the direction where the vayu moves.

नस्य विधि (Nasal Medication)

Definition : Medication put through the nose/nasal passage is known as नस्य कर्म

नासा हि शिरसो ध्वारम्।

- Nose is the gateway for the head medication gets absorbed helps in using the diseases of ENT & head. (ear, nose, throat)

Types of Nasya (three)

विरेचनं बृह्मणं च शमनं च त्रिधा अपि तत्।

- विरेचनं - Purificatory.

- बृह्मणं - Nourishing.

- शमनं - Palliative.

Indications of विरेचन नस्य (in कफज रोगs)

- शिरः शूल - Chronic Headache.
- शिरो जाडय - Heaviness of Head.
- गलामय - Throat diseases.
- गलगण्ड - Enlargement of glands.
- कृमि - Infectious conditions like sinusitis etc.
- ग्रन्थि - Tumours (Nasal Polyp).
- कुष्ठ - Skin diseases.
- अपस्मार - Epilepsy.
- पीनस - Rhinitis.
- द्रवs used:- Shadbindu taila, Sunti Swarasa, Ksheera Sunti paaka

2. Indications of बृह्मण नस्य

- Nourishment to इन्द्रियs are required in वातज disorders - so in-

- वातर शिरः शूल headache (with no कफ involved)
- सूर्यावर्ता - migraine.
- स्वरक्षय - loss of voice.
- नासा शोष - dryness of nose.
- आस्य शोष - dryness of mouth.
- वाक संग - difficulty in speech.
- कृच्छ्र बोधे - difficulty in opening eyes.
- अवबाहुक - Stiffness & pain of shoulder joint & arm (as in Cervical Spondylosis)
- द्रवस used : मांस रस, घृत, क्षीर, क्षीरबला तैल

3. Indications for शमन नस्य

- नीलिका -Dark patches on skin.
- व्यंग - discoloured patches on skin, face.
- केशदोष - Diseases of hair (hairfall, white hair).
- अक्षि रोग - Diseases of eyes.

द्रवस used:

- Even plain warm water
- लवण जल (Saline water)
- Yastimadhukadi Taila

Other types based on नित्य कर्म

Performed number of Days & Dravyas used

1. स्नेह नस्य मर्श नस्य (7 days once in a day)
(घृत तैल) प्रतिमर्श नस्य (few days to month any time in a day)
2. अवपीडक नस्य - कल्क, स्वरस, क्वाथ is put
3. ध्यान नस्य - it is विरेचक नस्य चूर्ण is blown into the nose.

(It removes दूषित कफ. In a tube of 6 अंगुल, opened on both sides, चूर्ण is taken in one side, kept near nostril & blown from the other end.)

- नस्य मात्र (Dosage to be put into nostrils)
- It is measured in Bindus.

- One bindu is - The amount of drop - that falls after immersing two digits of index finger in any liquid.

उत्तम - 10 drops.

मर्श नस्य

मध्यम- 8 drops.

अल्प- 6 drops.

- अवपीडक नस्य

उत्तम- 8 drops.

मध्यम-6 drops.

अल्प-4 drops.

अनर्ह for नस्य कर्म - Unfit persons

- Immediately after स्नेहन, पान, विषसेवन, आहार सेवन, स्नान, रक्तमोक्षण.
 □ In Acute rhinitis (पीनस), प्रसूत स्त्री, श्वास, कास patients.
 □ Not to be done after वमन, विरेचन & बस्ति.

नस्य काल (Time)

- - For कफज - in the morning.
 □ - For पित्तज - in the noon.
 □ - For वातज रोगs - in evening or night.
 □ In वर्षा ऋतु - it should be a sunny day.
 □ In ग्रीष्म ऋतु - in evening.

In winter - in Midday is good.

For healthy person नस्य in forenoon is better.

नस्य विधि - Procedure

पूर्वकर्म

Person should be free from मल/मूत्र



Facial & shoulder & Neck Massage (स्नेहन) to be done.



Hot water fomentation or steam is done (स्वेदन)



Person Should lie in closed room.

प्रधान कर्म

Patient should sleep straight on his back



Legs & hand stretched straight.



Head slightly lowered backwards with the support for neck.

Warm the oil/स्वस्व keeping it in small glass/dropper & that is dipped in hot water.



(Note: Direct heating of oil is not good)



(Even a piece of cloth or cotton dipped in warm oil can be taken)



Closing one nostril, it is put into another nostril & vice-versa.



After instilling, patient's soles, ears should be massaged gently.



He should turn into left or right side & wait till the medicine comes into mouth.



Then spit it out turning to left or right till all the कफ goes out & patient feels clarity in throat & mouth.

पश्चात् कर्म

Patient should lie for 100 matra kala (5-10 min) with face upwards.



Then धूम should be taken of haridra (so that if any left in nostril or sinuses, it will come out or gets dried up).



Then कवल (gargling) with lukewarm water (for कण्ठशुद्धि).

सम्यक नस्य कर्म लक्षणः:

1. सुख उच्छ्वास - Free expiration.
2. स्वप्न - Easy sleep & Awakening.
3. अक्ष पटवम् - Lightness in sense organs and freshness).

हीनयोग लक्षणः :

1. रुक्ष, अक्षि स्तब्धता - Dryness & restricted eye movement.
2. शोष नासा - Dryness in nose.
3. मूर्ध शून्यता - Emptiness inside the head.

अतियोग लक्षणः:

1. कण्डु - Irritation & itching.
2. गुरुता - Heaviness of head.
3. प्रेसक - Excess salivation.
4. अरुचि - Tastelessness.

सम्यक विरेचन नस्य कर्म लक्षण(s) (विरिक्त लक्षणः

1. अक्षिलघुता - Lightness of eyes.
2. वक्त्र शुद्धिः - Clean & freshness in mouth.
3. स्वर शुद्धिः - Clarity in voice.

प्रतिमर्श नस्य

Nasal drops which can be put in

- a) Any age (आजन्ममरण)
- b) Any season.
- c) Any time of a day.
- d) No restrictions during नस्य कर्म .
- e) For longer duration of days.
- f) But gives result, effect in less than मर्श नस्य.

मर्श नस्य

- a) Age- above 7 and below 80 years is must.
- b) Rainy season, Extreme heat and Extreme cold - is contraindicated.
- c) Only Restricted period of a day it should be performed.

- d) Diet & daily regimen to be followed strictly.
- e) 5 to 7 days only is therapy.
- f) Faster & quicker benefit to patient.

प्रतिमर्श नस्य

Indications

बाल - Children

वृद्ध - Oldage

खुश्वात्मसु - Sensitive & happy people

क्षतक्षीण - Wounded people.

Contra Indications -

मद्यपीत - Who have drunk alcohol.

अबल श्रोत्र- Hearing is weak

कृमिदूषित मूर्ध - sinusitis, viral, cold, cough.

- Increased दोषs.

14 Kaalas - indicated for प्रतिमर्श नस्य

2- 2 drops warm oil can be put into nostrils -

1. निशा अन्त - End of night (very early morning)
2. अहः अन्त - End of day (Evening)
3. भुक्त अन्त - After food intake.
4. दिवास्वप्न - After day sleep.
5. वान्त - After Vomiting
6. अध्व - After long walk
7. श्रम - After Tiredness
8. रेतसाम् - After Copulation (sexual act)
9. शिरोभ्यङ्ग - After Oil massage to head.
10. गण्डूष - Before gargling
11. अञ्जन- Before applying collyrium.
12. वर्चसाम् - After defaecation.

13. दन्तकाष्ठ - After brushing.
 14. हास्य - After laughing too much.
- Aggravated वात will come into control & a person will get strength and feels healthy.
 - It also does स्रोतो शोधन and strengthens sense organs.

Unfit age for therapies

- नस्य कर्म - Not for less than 7 years / >80 years.
- धूम - For less than 18 years.
- कवल - For less than 5 years.
- शोधन (वमन, विरेचन) - For less than 10 years & after 70 years.

अणु तैल

Used in नस्य कर्म (It Bestows great benefits)

Ingredients - Haridra, Musta, Twak, Agar, (कलक द्रव्यस)

Yastimadhu, Tulasi, Vidanga, Kamal
etc. Churna as कलक द्रव्यस -1 part

कषाय Rain water (or pure water) 1/100 part added to
above dravyas and boiled to prepare कषाय (reduced
to 1/100th part)



तैल - Add equal quantity of तिल तैल (as that of कषाय)
Boiled for 10 mins



क्षीर - Equal quantity of Goat's milk is added & boiling is
completed.



Till the taila paaka Lakshanas are obtained



This is Anu Tail



Nasya Karma Phala (benefits)

Note : Even after exams of 1st year, this

Shloka is beneficial for a student in final year, internship and even in your practice.

Nasya Karma Benefits

It is very important, So byheart the shloka - 2 M question)

घन उन्नत प्रसन्न त्वक् स्कन्धग्रीवा आस्य वक्षसः।

दृढ इन्द्रियाः पलिता भवेयुः अस्य शीलिनः ॥ 39 ॥

1. Shoulders will elevated & straight.
2. Neck, sense organs and chest becomes strengthened.
3. Brightening of skin & face.
4. Disappearance of Grey hairs - will happen to who become habituated to नस्य कर्म.



धूमपान विधि (Inhalation of Smoke)

(It is a medicated धूप (उष्ण) by which reduces वात & कफ which are शीत in गुण)

ऊर्ध्व जत्रुगत विकारs (diseases above clavicle which will be caused by वात & कफ.)

Types of धूमपान

1. स्निग्ध - for वातज
2. मध्यम - for वातज / कफज
3. तीक्ष्ण - for कफज रोगs

Unfit for धूम:

- a) पित्तज प्रकृति & पित्तज रोगि people.
- b) रक्तपित्त रोगिs
- c) Immediately after विरेचन, बस्ति.
- d) Who takes उष्ण आहार .
- e) Who are anaemic, who does रात्रि जागरण.

If धूमपान done in excess & in improper time

- One is sure to suffer from तृष्णा, मूर्च्छा, मद, मोह.
- One gets - रक्तपित्त, बाधिर्य, अन्धता.

धूम योग्य काल (Proper time for inhalation)

मृदु धूम is indicated after -

- a) क्षवतु - Sneezing
- b) जृम्भ - Yawning
- c) विण्मूत्र विसर्जन - Daefaecation & Micturition

- d) स्त्री सेवा - Coitus
- e) शस्त्र कर्म - Surgical operation
- f) हास्य - Laughing
- g) दन्त काष्ठ - Brushing
- स्निग्ध धूमपान - can be done once in a day.

मध्यम धूम is advised at the end of -

- 1) निशा अन्ते - Night
- 2) आहार अन्ते - Meals
- 3) नावन अन्ते - नस्य कर्म

मध्यम -should be done once twice in a day.

विरेचन धूम is indicated after

1. निद्रा - Sleep
2. नस्य - Nasal Medication
3. अञ्जन - Collyrium application
4. स्नान - Bath
5. च्छर्दि- Vomiting

शोधन धूम - 3-4 times in a day is better.

Note : The present generation may laugh for the indications of मृदु धूम, so kindly note that our ancient people were not so busy, and was giving important for the health, unlike the present day.

Main intention is after any वातप्रकोप काल, धूम will mitigate वात in मृदु धूम . In मध्यम & विरेचन धूम ; it is after every कफ प्रकोप, कफ शमन accinet is done by धूमपान - which in both brings backs दोषs into normalcy.

धूम यन्त्र - (Smoking Apparatus)

1. बस्ति नेत्र (Enema nozzle) - has 3 (parts)

- a) मूल (root) - orifice of size of thumb.
- b) अग्र (tip) - कोलास्थि size
- c) ऋजु (straight)

2. The length of the tube varies - (3, 4, 5 अंगुलs multiple by 8) i.e.

24 अंगुलs - for तीक्ष्ण धूमपान.

32 अंगुलs - for स्नेहन धूमपान.

48 अंगुलs - for मध्यम/मृदु धूमपान.

धूमपान विधि (Mode of Inhalation)

- Patient should sit straight, attentive & should be explained about the procedure.
- Inhale the smoke through each nostril, closing the other.
- Inhalation of the smoke can be done through the mouth also but exhalation always must be through mouth only.
- This should be repeated three times.
- Exhalation if done through nose - will lead to loss of vision.
- So, such type धूमपान should be done thrice, three suckings & letting out alternatively.

Note : Leaving धूमपान through nose can easily enter the eyes either from within sinuses or from outside, & eyes being तेजो महाभूत प्रधान, अतिउष्ण स्पर्श can cause पित्त दृष्टि in eyes & later can lead to loss of vision.

धूम द्रव्याणि (Drugs used for धूमपान)

1. For मृदु/स्निग्ध
 - स्निग्धs द्रव्यs like- अगरु, गुग्गुलु, धूमपानघृत, तैल (even वसा, मज्जा was used)
 - यद, यष्टिमधु, मुस्ता, भाषा, मदनफल etc.
2. For शमन/मध्यम धूमपान - Mainly पित्तहार द्रव्यs & soothing mild drugs like
 - लाक्षा-
 - Varieties of lotus - कमल; पद्मक
 - पंचवल्कलs - वट, उदुम्बर, अश्वत्थ
 - हरिद्रा, त्रिफला, लाक्षा
 - ज्योतिष्मति, दशमूल
 - drugs of मृदु विरेचन गण द्रव्यs
3. For तीक्ष्ण/शोधन धूमपान

धूमवर्ति (Preparation of Wick for Smoking)

A reed of काश (12 अंगुलाs length) taken



Soaked in (तैल) Taila (day & night)



Cloth smeared with thin paste of drugs

Wrapped in 5 layers & tied with ribbon.



Thickness should be of a thumb size



Dried in shade then reed is removed



It is now smeared with any taila



Inserted in /धूमयन्त्र



Lit with fire & used for धूम inhalation

कासघ्न धूम (Anti Tussive (cough) smoke)

Sharava Samputa is kept ready



Hole is made in upper earthen plate.



8-10 अंगुलाs tube is inserted in it.



कासघ्न धूम is given.

Note:

- Sharava Samputa is two earthen bowels placed opposite to each other & their mouths are sealed; & thus hole is made on the upper one.
- कसञ्च द्रव्यs are गुग्गुलु, हरिद्रा, वचा with घृत can be added.
- In this, also there is वातहर & कफहर द्रव्यs .
- Smoke should be inhaled through nose and be exhaled through mouth.

धूमपान फल (Benefits of Smoke Therapy)

कासः श्वासः पीनसो विस्वरत्वं पूतिर्गन्धः पाण्डुता केशदोषः।

कर्ण आस्य अक्षिस्राव कण्डु अर्तिजाडयं तन्द्रा हिध्मा धूमपानं स्मृशन्ति।

Indication of Medicated Smoking -

कास	-	वातज or कफज कास
श्वास	-	Difficulty in breathing
पीनस	-	Running nose (rhinitis)
विस्वरत्वं	-	Disorders of voice.
पूतिर्गन्धः	-	Foul smell in mouth.
पाण्डुता	-	Pallor
केशदोषः	-	Diseases of hair
कर्ण आस्य संग	-	Ears & Mouth diseases.
अक्षिस्राव	-	Discharge from eyes.
कण्डु अर्ति जाडयतं	-	Itching, Pain & Stiffness.
तन्द्रा	-	Giddiness (stupor)
हिध्मा	-	Hiccup

गण्डूषादि विधि अध्याय (Gargling and Other Therapy)

This chapter explains -

1. Mouth Gargles; गण्डूष & कवल.
2. प्रतिसारण -Applying/coating the mouth with drugs.
3. मुखआलेप - Application of paste of drugs over the face.
4. मूर्ध तैल - Anointing oil on the head. (शिरोबस्ति), शिरोअभ्यङ्ग, शिरोपिच्छु).
5. कर्णपूरण - Filling ears with oil.

Note : From this chapters all Upa-Pancha Karmas or small oil therapies have been explained. Ayurveda gave importance for, स्वस्थस्य स्वास्थ्य रक्षणम् , maintaining the health of a healthy person first, then treating the disease if any.

But, many not applying hair oil in present day, complains of hair fall in teen age, where in shampoos with 4-5 types of strong chemicals are killing the hair root so, no nourishment is given to scalp by not applying oil.

I. GANDUSHA AND KAVALA

मुखं संचार्यते तु कवलः। असंचार्यत गण्डूषः॥

- If any liquid is allowed to move in mouth, it is called कवल (Kavala-gargling)
- If just kept still, without movement keeping liquid in mouth is गण्डूष (Gandusha-holding)

Types of Gandusha - 4

1. चतुष्कारो गण्डूषः स्निग्धः शमन शोधनौ।
2. संशमन तिक्तकषायमधुर औषधैः।
3. शोधन तिक्तकटु अम्ल उष्णैः।
4. रोपणः पुनः कषाय तिक्तकैः।

Types	दोष for	रस द्रव्य	वीर्य द्रव्य	Examples
1. स्निग्ध (oily)	वातज	Sweet sour salty	उष्ण	तैल
2. संशमन (Pacifying)	पित्तज रजस्थ	Bitter Astringent, Sweet	शीत	क्षीरं
3. शोधन (Purifying)	कफज	Bitter spiey sour	उष्ण	शुक्तं, मध्यं मधूदकं (Honey water)
4. रोपण (Healing)	व्रण (Ulcers)	Astringent Bitter	शीत	घृत

Indications of गण्डूष

1. तन्तर्हर्ष - Tingling of teeth.
2. तन्तचल - Shaky teeth or loose gums.
3. वातज मुखरोग - Diseases in mouth due to वात like रुक्षत्व (dryness).

द्रव्य used for गण्डूष

द्रव्य	Indications
1. उष्ण जल (Hot/Luke warm water)	Generally/ वातज
2. With तिल paste	in वातज मुखरोग
3. घृत	दाह, विष, अग्निदग्ध, क्षार दग्ध
4. तिल तैल मांसरस	in वातज like मुखशोष, रुक्षता
5. मधु	व्रण रोपण, relieves दाह, तृष्णा, मुख वैशद्य (Ulcers mouth)
6. धान्याम्ल (Fermented grains water)	आस्यवैरस्य (removes distaste)
7. धान्याम्ल cold (without salt)	दौगन्ध नाशन (bad smell from mouth)
8. क्षाराम्बु (Alkali water)	Cures मुखशोष
9. सुखोदक (warm water)	breaks up the श्लेष्म coating in mouth
	वक्त्रलाघवं - furnishes lightness in mouth.

Gandusha Vidhi (Procedure)

1. निवात स आतप प्रदेश - No breeze but mild sunlight area is selected.
2. Shoulders & neck - massaged & hot fomentation is given.
3. Filling the liquid in mouth - face slightly lifted up.
4. Hold the liquid in mouth - till कफ gets accumulated or watering starts from nose and eyes.

असञ्चार्यो मुखेपूर्णे गण्डूषः कवलः अन्यथा।

Not moving & filling full in mouth is - Gandusha Otherwise moving liquid is Kavala

Indications of Kavala (Gargling)

1. रोगs of मन्य (Neck), शिरः (Head), कर्ण (Ear), मुख (Mouth), अक्षि (Eyes), कण्ठ (throat).
2. वक्त्रशोष - Dryness of mouth
3. तन्द्रा - Stupor (Giddiness)
4. अरुचि, हल्लास - Anorexia, Nausea
5. पीनस - Rhinitis

II. PRATISARANA (COATING THE MOUTH WITH HERBAL DRAVYAS)

- कल्क (Paste of herbs)
- रसक्रिया (Solidified decoction)
- चूर्ण (any herbal powder)

Are applied inside the mouth, especially in कफज रोगs. Drugs as explained in गण्डूष .

- Eg:
- Yastimadhu churna in मुखवाक (mouth ulcer)
 - Triphala churna with मधु in व्रण (if any would)

III. MUKHA ALEPA (APPLICATION OVER THE FACE)

मुखालेपः त्रिधा दोष विषहा वर्णकृत् च सः।

1. दोषहर - To pacify वात, पित्त, कफ
2. विषहर - To remove poisons. Eg: शिरीष लेप with घृत
3. वर्णकर - which improves colour and complexion.

Rules & Regulations

1. लेप should be left till it becomes dry.
2. Moisten the face & clean it.
3. Then मुख अभ्यङ्ग should be done.

वातज - should be उष्ण/ warm.

कफज - should be उष्ण/warm.

Others - can be शीत लेप .

Thickness

- 1/4 अंगुल - Minimum

- 1/3 अंगुल - Medium

- 1/2 अंगुल - Maximum

Persons should not do

- a) Day sleep.
- b) Speaking long hours.
- c) Exposure to sunlight or fire.
- d) Get - sorrow or anger.

Contra indications -

1. पीनस - Rhinitis
2. अजीर्ण - Indigestion
3. नस्य दत्त - After नस्य कर्म
4. हनुग्रह - Lock jaw
5. जागरित - Who are awake in night (loss of sleep)

Benefits

- Who applies मुखलेप regularly, their -

- a) Vision becomes clear.
- b) Face smooth & brilliant like lotus flower.
- c) Face never becomes dull.

If मुखलेप done properly; it cures

- 1) अकालपलित - Premature greying

- 2) व्यंग - Discoloured patches
- 3) वली - Wrinkles
- 4) तिमिर - Blindness
- 5) नीलिकाः - Bluish vision (dark vision)

मुखलेप As per the ऋतु

1. In हेमन्त (early Winter) - कोल मज्जा (Marrow of rova) वृषा मूल (Root of vrisha)
2. In शिशिर (late Winter) - कृष्णातिल (Black sesamum) दावी त्वक (Black of दारुहरिद्र)
3. In वसन्त (Spring) - उशीर (herb) or तण्डुल (broken rice powder)
4. In ग्रीष्म (Summer) - उत्पल (types of lotus), चन्दन (sandal wood)
5. In वर्षा (Rainy) - तिल (sesamum) जटामांसि(herb)
6. In शरद् (Autumn) - यष्टिमधु (herb), अगरु (Lac)

IV. MURDHA TAILA (ANOINTING THE HEAD WITH OIL) IT IS OF FOUR TYPES

अभ्यङ्ग सेक पिचुः बस्तिः चेति चतुर्विधम् ॥

Each successive one is being more effective. i.e. the शिरोबस्ति gives the best result.

1. शिरोअभ्यंगं (Smearing oil & doing mild massage)

Useful in

- a) रौक्ष्य - dryness of scalp
- b) कण्डु - Scalp itching
- c) मलादिषु - removes dirt & prevents hairfall.
2. शिरोसेक (Pouring oil on scalp)

Indicated in

- a) अरुषिक - Ulcers in scalp
- b) शिरः तोद - Headache
- c) दाह - Burning
- d) पाक/व्रण - Pus & in wounds in scalp

3. शिरोपिच्छु (Oil soaked gauze piece kept on centre of scalp)

Advised in -

- केशशातन - Hair fall
- स्फुटन - Cracks of hair
- धूपन - Feeling of hotness on scalp

4. शिरोवस्ति (Making the oil to stand & remain on the head for sometime)

Specified in

- प्रसुप्तः - Loss of sensation
- अर्दित - Faccial palsy
- जागरण - Loss of sleep
- नासा/आस्यशोष - Dryness in nose & mouth
- तिमिर - Blindness
- दारुण शिरोरोग - Chronic diseases of head
- नेत्रस्तम्भ - Stiffness of eye balls

शिरोवस्ति विधि (Procedure of Siro Basti)

As per the रोग & रोगि, its better if पंचकर्म therapies are done



शिरोवस्ति is done either in morning / Evening



अभ्यंग & स्वेद is done



Patient is made to sit on stool at one's knee/s height



A leather of 12 अंगुल (8-9 inches) is tied around the circumference of head



Just above the ears, माष atta is tied or a cloth is tied around.



This presents leakage of the oil



Then lukewarm medicated oil is poured in that बस्ति of leather. (That which holds any liquid)



It is held till secretions starts appearing in mouth & nose. Then oil is removed, gentle massage is done to the shoulder, neck & head.



Maximum - 7 days this therapy is done.

Duration -

-for - 10,000 मात्रकाल (=1hour/ 60 min)

कफज - 6,000 मात्रकाल (=1hour/30 min)

for Healthy person - 1,000 मात्रकाल (=5-6min)

V. कर्णपूरण (FILLING THE EARS WITH OIL)

1. Massage is done for roots of ear, for 1,000 मात्रकाल (5-6 min) & then oil drops are poured into ear.
1. Matrakala - It means time required for the finger of hand to move around right knee once or closing opening of eye lids once. (19/50 part of a second) is 1 matrakala.

Benefits of Murdha Taila

मूर्ध तैल Prevents -

1. सदन - falling of hair
2. सितत्व - Greying of hair
3. पिञ्जरत्व - Discolouratin of hair
4. परिफुटन - Matting of hair/cracking.
5. शिरसः समीररोग - all वातज disorder of head.

मूर्ध तैल Produces -

1. जनयति इन्द्रिय प्रसादं - Clarity of keenness of sense organs.
2. स्वर हनु बल -Strength to voice & jaw.
3. मूर्ध बलं - Strength of head region.

आश्च्योतन अञ्जन विधि (Eye Drops/Eye Salves Therapy)

सर्वेषां अक्षिरोगाणाम् - in all eye diseases, आश्च्योतन (putting drops of medicinal liquid into eyes) is beneficial. It prevents bleeding, excess lacrimation, itching, friction, burning and redness.

आश्च्योतन विधि (Procedure of putting Eye-drops)

□ The drops should be

□ warm (उष्ण) in वातज

Luke warm (कोष्ण/सुखोष्ण) in कफज नेत्र रोगs

Cold (शीत) in पित्तज/रक्तज नेत्र रोग

Person is made to lie on cot comfortably.

↓
place is devoid of breeze

↓
His eyes opened with left hand of physician

↓
Wick dippeed in liquid dropper filled with liquid

↓
is taken & from inner canthus

↓
Just two angulas above the eyes;
10-20 drops are put into eyes.

↓
It can be even 2-4 drops
(Depending on रोगि and रोगबल)

↓
The eyes cleaned with soft cloth & मन्द स्वेद (mild fomentation) given.

(in cases of वातज & कफज)

Rules

- If very hot - It causes रागता & शूल.
- If very cold - It causes निस्तोद (Pricking) स्तम्भ (Stiffness) (due to less of blood supply in eyes).
- If put less (अल्प) - No improvement in रोग and it can aggravate रोग.

How आश्रोतन works :

- Medicinal liquid dropped into eyes enters
- स्रोतस् (channels) of सन्धि, शिरो, घ्राण, मुख (face)
- Eliminates the मल from ऊर्ध्व भाग of शरीर (Upper part of body)

अञ्जन विधि (Procedure of applying collyrium/eye salvels to the eyes)

Fit for Anjana

1. After वमन and विरेचन

2. Diseases of eyes (दोष accumulation) causing -

अल्पशोफ	- Mild edema
अतिकण्डु	- Severe itching
पिच्छिलता	- stickyness in eyes
वातज like	- अक्षिशूल - pain
पित्तज like	- नेत्रदाह - burning
कफज like	- मन्दघर्षा/अश्रु - secretions
रक्तज like	- नेत्ररागता - redness

Procedure

A ten अंगुल in length thin in middle, with tips resembling a flower bud is taken;



Lower eyes lid is pulled down & is applied from inner canthus to outer canthus.

Rods - Copper - For लेखन (scarification)

Iron - For रोपण (Healing)

Or Index finger alone can be used.

- Gold, Silver - प्रसादन (improving vision)

Types of Anjana

I. Based on Action.

II. Based on its form (preparation)

I. Based on Action

लेखनं रोपणं दृष्टिप्रसादनं इति त्रिधा।

1. लेखनं	Scarification (which removes) दोषs	कफहर उष्ण वीर्यdrugs	कटु, कषाय, अम्ल, लवण, रस द्रव्यs
2. रोपण	Healing (curing wounds)	पित्तहर शीतवीर्य drugs are used	तिरक्त रस द्रव्यs
3. दृष्टिप्रसादनं	Making vision Clear	for स्वस्थ (healthy) शीतवीर्य द्रव्यs are used	मधुर रस द्रव्यs are used

प्रत्यञ्जन (Counter acting Collyrium)

If प्रसादन अञ्जन is used for smoothening eyes after application of strong collyrium (or तीक्ष्ण अञ्जन) it is called प्रत्यञ्जन.

II. Based on preparation & its quantity to be taken

पिण्डो रसक्रिया चूर्णः त्रिधैः वा अञ्जन कल्पना।

गुरौ मध्ये लघौ दोषे तां क्रमेण प्रयोजयेत् ॥

Kalpna Preparation Drugs Quantity

1. पिण्ड	Pill form	made of strong drugs made of mild drugs	1 हरेणु मात्र 2 हरेणु मात्र
2. रसक्रिया	Gel Confection semi-solid	paste	quantity will be 1वेल्ल (विडगं मात्र)
3. चूर्ण	Powder	made of strong drugs Made of mild drgs	2 rods full 3 rods full

Anjana Kala (Time for applying Anjana)

□ Anjana should always be applied in the morning or evening.

- It should not be applied -
 - At nights
 - During sleep
 - At mid day (when eyes are fatigued by strong rays of sun)
- If applied as these time, it will lead to increase of दोषs & leads to नेत्र रोगs.

Other Rules & Regulations :

Others opine that -

1. Eyes becomes weak if अञ्जन applied with विरेचन / तीक्ष्ण द्रव्यs.
2. Eyes are आग्नेय, तेजो महाभूत प्रधान, So, it regains strength after good sleep and gets comfort by शीत वीर्य द्रव्यs and by the शीत nature of रात्रि.
3. In great increase of बलास तीक्ष्णाञ्जन can be put during day time, but it should not be very hot.
4. In severe cold, अञ्जन should not be applied even in night, for if will not remove दोषs, rather causes कण्डु, जाडयता etc.....

Thus similie is given

- Metals are from stones ores to sharpen it; metals are required, or its dullness is by beating through metals only.
- Similarly, sun & eyes are तेजो महाभूत, So, proper contact with sun-light sharpens the vision and improper contact can cause dullness in vision. Thus अञ्जन is applied with sunlight is mild.

अञ्जन अनर्ह (Unfit for Eye-salves)

Note : Generally all पंचकर्मs or उप पंचकर्मs are not advised, when physical and mental disturbances are there. It is followed even in अञ्जन application.

Also here अञ्जन application is mainly said as a treatment in Eye disorders but certainly we must follow the rules while (applied daily) is applied.

Unfit for अञ्जन

1. Immediately after वमन and विरेचन.
2. Who have urges like - मूत्र, मल, क्षुत्, तृट्
3. Who are mentally disturbed with - चिन्ता, शोक, भय, क्रोध.
4. Who have physical ailments like ज्वर, शिरःशूल, अजीर्ण, आलस्य
5. Soon after headbath and धूम (forms inhalation)

Good quality of अञ्जन

- Neither अतितीक्ष्ण/अतिमृदु (Quantity)
- अत्यल्प/अतिमात्र प्रमाण (Quantity)
- ह्रस्वा/घन/कर्कश (Appearance)
- अति शीत/अति उष्ण (Nature)

पश्चात् कर्म(Procedure to be followed after application of अञ्जन)

- After applying अञ्जन, eye balls should be moved - up & rotated slowly, Eyelids also moved gently, by this it spreads to all places.
- But repeated opening, closing, squeezing should not be done.
- When सम्यक लक्षणस of अञ्जन are seen, eyes & vision becomes clear, eyes regains strength, then it should be washed gently using suitable water (warm or cold) as per the रोग, दोष & ऋतु.
- The physician should lift & hold the upper lid of left eye, & using right thumb & fingers, left eye is washed gently & similarly the other eye.
- Else it can cause कण्डु & जाडयता if excess अञ्जन left in eyes.
- If the eyes are strained or fatigues after तीक्ष्ण, प्रसादन अञ्जन (प्रत्यञ्जन) is applied in the powder form which gives the cooling effect to the eyes.

तर्पण पुटपाक विधि (Tarpana - Putapaka Vidhi)

Tarpana - Giving nutrition of Eyes.
- Thus घृत/तैल is added to the eyes by tying a dough (atta) around eyes.

Putapaka - Putting मांसरस instead of घृत (स्नेह) into the eyes.

Indications for Tarpana

- Increase of वात & पित्त in eyes
- स्तब्ध (inactive), शुष्क (rough), रुक्ष (dry), अभिघातज नेत्र (injured eyes).
- Vision problem, Eye lashes problem.
- शूल, शोफ, स्राव, रागता in Eyes.
- Some of the नेत्र रोगs like - कृच्छ्र उन्मीलन, सिराहर्ष, सिरोत्पात, मन्थ, स्यन्दु, अर्जुन (अधिमन्थ, अभिष्यन्द)
- It is after वमन, विरेचन and नस्य कर्म, if तर्पण is done, it will give the best results.
- वमन & विरेचन to be performed as per the रोग & रोगि

Procedure of Tarpana

During साधारण ऋतु (Temperate season)



(i.e. Neither too Hot nor Cold)



Morning or evening in mild sunny day



Room devoid of breeze



Sleeping on cot with face upwards

यव (Barley) or माष (black gram) dough (atta) is tied around eye socket - to a height of 2 अंगुलs.



Eye lids are closed, melted & lukewarm ghee is slowly poured into the well (tied around eyes)



Patient is now asked to open eyes slowly & close slowly for some मात्रकालs.



Then, after stipulated period, ghee is removed, through a hole done at the outer canthus of the eye.



मात्रकाल (Time duration to keep the स्नेह in the well)

100 मात्रकाल for वर्त्म (Eye lids) रोगs

300 मात्रकाल for सन्धि (Fornices) रोगs

500 मात्रकाल for सिता (Sclera) रोगs

700 मात्रकाल for असिता (Cornea) रोगs

800 मात्रकाल for दृष्टि (Pupil) रोगs

—1000 मात्रकालs for वातज रोगs

—600 मात्रकालs for पित्तज रोगs

—500 मात्रकालs for कफज रोगs

Note: 1 मात्रकाल is - one blinking of eyes. (Closing & opening once - neither too slow nor fast)

Or

1 rotation of palm around knee joint.

In modern concept 1 मात्रकाल

In this Analysis —

300 मात्रकालs - — is 96 sec — 1.5 min.

400 मात्रकालs — is 125 sec — 2.1 min.

500 मात्रकालs — is 160 sec — 2.6 min.

600 मात्रकालs — is 192 sec — 3.2 min.

700 मात्रकालs — is 224 sec — 3.7 min.

800 मात्रकालs — is 256 sec — 4.2 min.

900 मात्रकालs — is 288 sec — 4.8 min.

पश्चात् कर्म (After तर्पण)

- Eyes & face wiped with warm water using cotton.
- Then धूमपान is done in case of वातज & कफज नेत्र रोगs.
- Patient is advised not to see bright object (TV) or reading too much (or more computer work).

Duration

In वातज - daily it can be done.

In पित्तज - alternative days

In कफज - Two days once.

(& in healthy persons)

Benefits of Tarpana

प्रकाशक्षमता स्वास्थ्यं विशदं लघु लोचनम् ।

तृप्ते विपर्षयः अतृप्ते अतितृप्ते श्लेष्मजा रुजः ॥

In सम्यक तर्पण

- Ability to withstand bright light.
- Normalcy in size, colour, shape of eyes.
- Clear vision.
- Lightness feeling in eyes.

अति/असम्यक—pain in eyes & more of कफज लक्षणs.

पुटपाक (Putapaka Vidhi)

- Just as body become क्लान्त (or somewhat) tiredness feeling after, स्नेहपान similarly after तर्पण, eyes gets tiredness feeling, then, पुटपाक is performed.
- Putapaka is adding any liquid, just like in तर्पण, to the eyes. flour tied like well around the eyes.

- In वातज रोगs - स्नेहन पुटपाक is done.
- In पित्तज/रक्तज रोगs - प्रसादन kind पुटपाक is good.
- In कफज रोगs - लेखन type is done.

1. स्नेहन पुटपाक is done by

(a) आनूपमांसरस/ वसा/मजा/मेदस्

(b) जीवनीय गणद्रव्यs processed with milk.

2. लेखन पुटपाक using मस्तु (whey - watery portion of curds) macerated with iron, copper, saindava lavana or रसाञ्जन (antimony sulphide).

3. प्रसादन पुटपाक— milk or breast milk with वसा/मज्जा or मधुर द्रव्यs with घृत.

पुटपाक रस duration

1. For लेखन - 200 मात्रकालs - lukewarm

2. For स्नेहन - 300 मात्रकालs - lukewarm

3. For प्रसादन - 300 मात्रकालs only - cold

पश्चात् कर्म

1. At the end of लेखन & स्नेहन - धूमपान should be done. For प्रसादन, - as it is relaxing one - no पश्चात् कर्म is done.

2. Who has taken these therapies must adhere to healthy आहार & विहार double the number of days of these therapies.

3. Malati, Mallika flowers pad are put over the eyelids.

पुटपाक कल्पना (Preparing the पुटपाक - recipe)

A combination of मांस + drugs are made



A ball form in the size of बिल्व फल (1 पलङ्क is made 48 gms.)



It is wrapped with bigger leaves of वट (Banyan leaf)



Smearred with घृत



A coating of mud is applied over ball



After complete drying of mud; fire is lit.



Wood or dried cowdung is burnt & that कल्क (ball) paste is put in it.



After burning & self cooling; paste is taken, it is grinded in खल्वयन्त्र & स्वरस (juice) is extracted.



This liquid is used for eyes-as in tarpana vidhi.

Importance of eyes.

All efforts are made to strengthen the eyes by नस्य, अञ्जन, तर्पण etc., for eyes is such an important इन्द्रिय . For once the vision is lost, different kinds of things will become one and that is darkness.



यन्त्र विधि अध्याय (Blunt Instrument)

यन्त्र निर्वाचन (Definition of Yantra)

नानाविधानां शल्यानां नानादेश प्रबाधिनाम् ।

Materials which are used to extract the different kinds शल्य of (foreign bodies) is called यन्त्र.

It is also useful in -

1. दर्शन - to inspect अर्शास् (piles), भगन्दर (Fistula)
2. योजना - to apply क्षार (alkaki), अग्निकर्म (to cautery)
3. Some Enema materials, pot, gourd, horn etc, are also used as यन्त्रs in रक्तमोक्षण .

Yantras are of different shapes in sizes & has different functions, they are to be used with intelligence.

Types of Yantras

1. स्वस्तिक यन्त्र (different shapes)
2. संदंश यन्त्र (Forceps)
3. मुचुण्डी यन्त्र (Forceps with teeth)
4. ताल यन्त्र (Instrument with flat disc)
5. नाडि यन्त्र (Tubular instrument)
6. शलाक यन्त्र (Rod like instrument)

The other यन्त्रs are by name of different uses.

1. शृङ्ग (horn shapes)
2. घटी (pot shapes)
3. अलाबु (hollowed guard)
4. शङ्कु (Hooks)

Note : As per the ancient texts; these instruments are named based on their shape resembling animals face or based on their usage. They were sterilized boiling in oil & was then used for surgical procedure. As they are said in detail in Sushruta Samhita, and Vagbhatcharya gives us little knowledge compiling both Charaka & Sushruta Samhita.

1. स्वस्तिक यन्त्र (Swastika Yantra)

- Yantras mouth which resembles heron is कङ्क मुखयन्त्र
- Which resembles काक (crow) is काक मुखयन्त्र
- Which resembles सिंह (lion) is सिंह मुखयन्त्र

Appearance

18 अंगुल in length,

- edges are like masur dhal (cotyledon)
- held by a bolt at their neck
- bent like a अंगुश (hood of elephant) (at its root handle)
- Useful to pull out foreign bodies (शल्य) stuck hard in the bones.

2. संदंश यन्त्र (Forceps) - Two types

One with a catch at its tip - 16 अंगुल in length.

- used to remove from skin, veins & muscles.
- Other one without a catch at its tip - (6 अंगुल in length) used for removing small foreign bodies & to pluck eyelashes.

3. मुचुण्डी यन्त्र (Forceps with teeth)

- has small teeth & is straight.
- Useful to remove fleshy part from deep wounds.
- Useful in removing अर्म (pterygium - fleshy growth in eyes).

4. ताल यन्त्र (Instruments with flat disc)

Two kinds

- First one with 1 flat disc at its mouth.
- Second one with 2 flat discs at its end.
- 12 अंगुल in lengths, resemble the fin of the fish in shape,
- Useful in removing any शल्य (foreign body) from the ears.

5. नाडि यन्त्र (Tubular instruments)

- Hollow ones - length, width & circumference varies in size & shape.
- Has one or more openings at the tip.
- Used for looking into body parts, to recognize शल्य, रोग & चिकित्सा स्रोतस्.

नाडि यन्त्र used in different parts of the body

To view part of the body	Length	Diameter	Orifice/Shape
1. कण्ठ (throat)	10 अंगुल	1/2 अंगुल	
2. शल्य (foreign body)	- -		5 splits
3. Catching & removing शल्य	12 अंगुल	hollow are 1/4 अंगुल	पद्मकर्णिक Shaped (around flat central part of lotus flower with small holes)
4. अर्शस् (Haemorrhoids)	4 अंगुल 5 अंगुल 6 s (in females) 9 अंगुल (in males)	5 अंगुल smales)	Shaped like nipple of the cow. 2 orifices 1 slit at its centre (3 अंगुल)
5. भगन्दर (Fistula)	-same-	centre	No slit is present in
6. घ्राण अर्बुद (Malignant tumor) Nose घ्राण अर्शस् (nasal polyp)	2 अंगुल	size of index finger in circumference	one orifice
7. शमीयन्त्र - is similar to above like नाडी यन्त्र with no orifice is used for squeezing the pile masses.			
8. अंगुली त्राणक orifices (Finger protector)	4 अंगुल		made of ivory 2 (one at each end)
9. योनि वीक्ष्य bud of lotus in shape - fixed with	16 अंगुल		with four flaps - (vaginal instrument) (opens like bud) 4 rods at its root

10. Washing sinus ulcer (नाडि व्रण)	6 अंगुल shape -	-	बस्ति यन्त्र (enema nozzle) -1 orifice at its root - Permitting entry of thumb
11. उदकोदर (Ascitis)	-	-	2 orifices (one at each end)
12. शृङ्ग (Animal horn) (for sucking) दूषित रक्त)	18 अंगुल	-	3 अंगुल at its root & size of mustard seed चुचुकाकृति (shape of breast) from pa tients)
13. अलाबु (Hollowed Gourd) (to extract दूषित कफ & रक्त)	12 अंगुल	18 अंगुल	with a burning wick inside
14. घटी (pot) to raise गुल्म (tumor like substance) to raise above from the deep seated abdomen)			

Note: With this knowledge of instruments, the advanced technology is using the same shape of instruments, with little advanced techniques. Even today in some places; keeping a burning wick on diseased part, creating a vacuum inside by placing the pot over it, & the contents are squeezed or tumor becomes superficial.

6. शलाक यन्त्र (Salaka Yantrta)

(Rod like/shaped instruments)

□ Functions varies depending on size & shape.

Name	Shape	Usage and Length 8 अंगुलस
1. गण्डूपद मुखयन्त्र (2 types)	of an mouth of earthworm	for probing for removing शल्य 9 अंगुलस
2. शङ्कु यन्त्र (Are six types)	Hook like Serpents Hood like शरपुङ्क (pin to join of शर)	2 type - for joining or 16 अंगुलस or bringing 16 अंगुलस ing two broken pieces Meant for 2 types - shaking the 12 अंगुलस two reeds for 10 अंगुलस the (loosening) hard objects - in extraction (eg. Tooth extraction)
3. कार्पास शलाक	दन्तपातन यन्त्र गर्भशङ्कु सर्पफण मुखि resmbling hood of serpent	To pull the (18 अंगुलस) impacted foetus in women extract stone from Urinary Blad der (bent inwards at its tip)
4. प्रमार्जनि शलाक	-	Cleaning of Ulcers & sinuses (eg. Covered with cap of cotton wool) 10 अंगुलस & 12 अंगुलस two types - used to clean extrior and interior part of rectum
5. कर्ण शोधक शलाक	leaf of अश्वत्थ tree (or like ladle)	Other two - 6 अंगुलस 7 अंगुलस for use in the nose 8 & 9 s for use (for cleaning) in ears

6. Rods & जाम्बवौष्ठ (cylindrical smoothens)	like Jamoon fruit - for क्षारकर्म & अग्निकर्म	each 3 in number - thick, thin & long
7. आन्त्रषर्म्नि	Round at middle, upper & at its proof like half-moon	For use in intestinal Hernia and scrotal hernia
8. -	कोलास्थि (like Jujuba fruit)	for अग्निकर्म in नासा अर्शास्, नासाअर्बुद For क्षारकर्म - 8 अंगुलs
9. अंगुलि शलाक	resembling nails of index middle & ring finger	

10. Still शलाक for अङ्गन is also mentioned in concerned chapter.

Anu Yantra (Accessory Instruments)

Note : After learning just a little of main यन्त्रs, for exam purpose & even practically one cannot forget to learn अनु यन्त्रs, becomes, we have hands to eat, for certain food stuffs we use spoons & forks. Similarly in ancient time some simple items which are very useful including time, feet, even emotions which are helpful in healing are considered as Anu Yantras. So, better learn shloka.

अनुयन्त्राणि अयस्कान्त रज्जु वस्त्र अश्म मुद्राः॥

वधआन्त्रजिह्वा अवालाश्च शाखा नख्व मुखद्विजाः।

कालः पाकः करः पादो भयं हर्षश्च, तत्क्रियाः॥

उपायवित् प्रविभजेत् आलोच्य निपुणं धिया।

Materials Nature & Animals Divine Humans

All of these help in healing or curing a रोग or in removing शल्य from the शरीर .

- | | |
|-----------|-------------------------|
| 1. Magnet | 2. Rope |
| 3. Cloth | 4. Stone |
| 5. Hammer | 6. Intestine of animals |
| 7. Tongue | 8. Branches of tree |
| 9. Nails | 10. Mouth teeth |

11. Time	12. Digestion Transformation
13. Hand	14. Feet pain
15. Fear	16. Pleasure
17. Judgement & actions	18. Done
19. Intelligent	20. Physician
leather	
strap	

यन्त्र कर्माणि (Different Functions done by यन्त्रs)

निर्घातन उन्मथन पूरण मार्गशुद्धिसंव्यूहन आहरण बन्धन पीडनानि
आचूषण उन्नमन विनमन चालन भङ्गं व्यवर्तन
ऋजुकरणानि च यन्त्रकर्म ॥

निर्घातन	- Pulling out after crushing
उन्मथन	- Pulling out after twisting
पूरण	- Filling
मार्गशुद्धि	- Clearing the passage
व्यूहन	- Bringing together
आहरण	- Extracting (Tumor)
बन्धन	- (Binding (The fracture)
पीडन	- Squeezing (pus)
आचूषण	- Sucking (impure blood/pus)
उन्नमन	- Lighting up in displacement of bones
विनमन	- Pushing down
चालन	- Shaking
भङ्गं	- Breaking (broken teeth)
व्यवर्तन	- Over turning (in fractures)
ऋजुकरण	- Straightening

Among the blunt instruments, कंकमुख यन्त्र, is foremost as it can be twisted, turned easily dipped deep, can be held firmly, catches the objects firmly & is the authority in all places.

शस्त्र विधि अध्याय (Usage of Sharp Instruments)

शस्त्र s are twenty six in number

शस्त्र लक्षण - Features of Sharp Instruments They should be -

1. 6 अंगुलs in length.
2. Capable of splitting the hair
3. Good to look at its apperance
4. Has sharp edges and is good to hold firmly.
5. It is made of strong steel iron & well hammered.
6. It should have the colour of blue lotus & shape as per its name.
7. Cutting edge must be - 1/4 of half (i.e. 1/8) of total length.

There are 26 Shastra - named based on shape its usage.

Name	Shape & Size	स्त्र कर्म Uses
1. मण्डलाग्र (Rounded tip)	Knife with round edge at its tip	लेखन (Scrapping Cyst in eye (पोथकी) छेदन (Excision)
2. वृद्धिपत्र (scalpel)	is like barber's knife (Razor) - Straight edge	छेदन (Excision) in deep seated swelling भेदन (incision
3. उत्पल पत्र	Small Knives	Splitting Cutting
4. अघ्यर्ध पत्र Lancets	Lancets	Splitting
5. सर्पास्य	Serpent faced scalpel	छेदन (Excision) of Nasal Polyp
6. एषणी (Sharp Probe)	Like mouth of an earthworm (Smooth)	Exploring Sinuses

7. वेतसपत्र शस्त्र	शरीरमुख (Shape of heron's beak- (a kind of scissors)	व्यघन - puncturing
8. त्रिकूर्चक	Three spiked brush-like instrument	draining out liquid
9. कुशपत्र	Razor (like a blade)	meant for draining
10. आठिमुख	Razor resembling the beak of the hawk	
11. अन्तर्मुख	Shaped like halfmoon one & a half अंगुल	draining
12. ब्रीहिमुख	With face like a grain of rice, its edge 1 ^{1/2} अंगुल	Puncturing veins & abdomen
13. कुठारीक (Axe)	Thick, stout, resembles	to cut vein situated on bones a cow's tooth - 1/2अंगुल
14. शलाक(Rod)	Made of copper	Piercing lens in Cataract
15. अंगुली शस्त्र	Finger knife - edges are cutting edge 1/2 अंगुल permits 1 st Phalange of index finger	Excision splitting in throat diseases
16. बडिश	Sharp hook (bent face)	- For holding Uvula in throat - pterygium in eyes
17. करपत्र (saw)	Saw - 10 s with fine, sharp teeth & with a handle	Cutting of the bone
18. कर्तरी	2,3 sizes will be available as per the need	Cutting threads, tendons, hair etc.
19. नख शस्त्र	(nail parer) straight edge- 9अंगुल	to remove foreign bodies - Excision, - Splitting - Scraping

20. दन्तलेखनक (dental lancet)	has one edge-4 angles - shaped like a knot on one side	for scraping the tartar on the teeth
21. सूचि (Needles)	is of 3 kinds - round, strong, stout -3 अंगुल/ 2अंगुल - hole to pass thread near its root	for Suturing
22. व्रीहिमुख सूचि Curved needle	bent like a bow 2 1/2 अंगुल	to suture intestines, stomach & other vital parts
23. कूर्चा Brush with sharp spikes	with round spikes fixed on one end (7-8)	for scraping dark patches of face (व्यंग नीलिका)
24. खजः Churner	face of 1/2 अंगुल (round shape) with 7 spikes fixed	for removing vitiated blood by churning with hands
25. कर्मपालि	Bud of jasmine shaped (at a face)	for Puncturing ear lobe
26. आर (Awl) cutting plate	round face of 1/2 अंगुल below & 4 edges above	Puncturing swelling in case of doubt to check it is ripe or unripe .

Note : Of course for knowledge sake or any competitive exams; it is always good to study, learn & remember all of them.

Note : Few are very important मण्डलाग्र, वृद्धिपत्र, उत्पलपत्र, एषणी, त्रिकूर्चिक, कुठारिक, बाडिश .

Few are easy to remember - कर्तरी, खपत्र, दन्तलेखनक, कर्मपालि, सूचि, व्रीहिमुख सूचि .

अनुशास्त्राणि (Anu- Shastras) (Accessory Instruments)

जलौक क्षार दहन काच उपल नख आदयः।

जलौक - - Leeches

क्षार	- Alkali
दहन	- Agni (cautery)
काच	- Glass piece
उपल	- Cow dung piece
नख	- Nails etc.

Which are non metallic ones - but are useful in surgical procedures are considered as Anu- Shastras.

Note : Dear Student - in exam don't get confused with अनुयन्त्रs and अनुशस्त्रs; turn back the pages & see the differences they are blunt instruments & here-they are तीक्ष्ण - sharp अग्नि, क्षार, जलौक etc.

शस्त्र कार्याणि (Functions of Sharp instruments)

उत्पाटन पाटन सीवन एषण लेखन प्रच्छन कुट्टनम् ।
छेदं भेदं व्यधः मन्थः ग्रहः दाहश्च तत्क्रियाः ॥

Functions of Sharp instruments are -

1. उत्पाटन - Extracting
2. पाटन - Splitting
3. सीवन - Suturing
4. एषण - Probing
5. लेखन - Scraping
6. प्रच्छन- Scratching
7. कुट्टन - Hitting/ Beating
8. छेदन- Excision
9. भेदन - Breaking
10. व्यधन - Puncturing
11. मन्थन- Churning
12. ग्रहण - Hold/Catching
13. दहन - Burning/Cautery

शस्त्र दोषs

Defects of Sharp Instruments

कुण्ड खण्ड तनु स्थूल ह्रस्व दीर्घत्व वक्रताः।

शास्त्राणां खरधारत्वं अष्टौ दोषाः प्रकीर्तकताः॥

These eight defects should not be seen in शस्त्र

1. कुण्ठ - Bluntness
2. खण्ड - Broken
3. तनु - Very thin
4. स्थूल - Very stout
5. ह्रस्व - Very small
6. दीर्घत्व - Very lengthy
7. वक्र - Too much curvedness
8. खरधार - Rough edges

शस्त्रग्रहण विधि (Method of holding Sharp Instruments)

1. For छेदन (Excision)/ भेदन (Breaking)/ लेखन (Scraping)

- Instrument is held in between round wooden handle & the edge using index, middle finger & thumb.

2. For विस्त्रावण (Draining fluid/pus)

- Held at the tip of वृन्तफल (i.e. round wooden handle with index finger & thumb.

3. For प्रच्छन (Scraping)

- Held at the tip of the handle.

4. For छेदन (Excision)

- त्रीहिमुख शस्त्र held at its tip.

Generally, the instruments are held at its root; for other procedures they are held in a such a manner as it is convenient to the operation.

Note : All these detail descriptions of शस्त्रकर्म दोष, how to hold शस्त्र - all tell us that सुश्रुताचार्य and their team was so perfect in surgical procedures.

शस्त्र कोश

Instrument wallet

- To keep the instruments, a bag is required. It is
- 12 अंगुल in length. 9 अंगुल in width, 9 s in width;
- Made of jute, leaves, wool, silk, leather.

- With compartments stitched inside to keep different instruments.
- Wrapped in wool.
- Its mouth closed & held tight with a rod.
- It should be pleasing to look at.

जलौक- Leeches

- जलौकसस्तु सुखिनां रक्तस्रावाय योजयेत् ।
Leeches are used for blood letting from people who are not sensitive.
- It is used in removing दूषित रक्त from the body.

सविष जलौक

- Leeches are born in dirty, contaminated water.
- Black, white, red, very active, thick & slimy are not used for जलौकावचरण (called इन्द्रायुध).
- Varied colors lines on their back & very hairy are poisonous. They are rejected, if used caused कण्डु, भ्रम, ज्वर, पाक ।
- Leeches good for जलौकावचरण
- Born in clean water.
- Bluish black, round in shape, blue lines on their back.
- Thin body, rough/hard body, slight yellowish belly are निर्विष जलौक.
- When they do not vomit the blood fully, when not active even after getting into fresh water, they are not taken for therapy.

जलौकावचरण

Procedure of applying Leeches

Suitable ones are taken.



Made active keeping in pure water.



Mouth of leech is held & made to stick on the skin where leech therapy is needed, either by making a small wound show that a drop of blood is seen.



Leech then catches & starts sucking blood.



Once it starts sucking blood it raises it shoulder (attain a bulge).



Horse - shoe shape is appreciated.



A thin soft cloth/cotton dipped in water is spread on it.
Leeches suck only vitiated blood (just as swan sucks only milk from the mixture of milk & water).



When pricking pain or itching occurs, develops at the site of bite, leech is removed, by a touch of salt far turmesic at its mouth.



Then made next to vomit by sucking turmeric powder, so that leeches don't get intoxicated.



They are then put in fresh water and made active. These leeches are not used again for next 7 to 10 days.

Leech therapy cures:

गुल्म अर्शं विद्रधि कुष्ठ वातरक्त गलामयान् ।

नेत्ररुक् विष वीसर्पान् शमयन्ति जुलौकसः ॥

गुल्म - Abdominal distension (tumor like)

अर्शस् - Piles

विद्रधि - Abscess

कुष्ठ - Skin diseases

वातरक्त - Gouty arthritis (in शोफ - inflammation)

गलामया - Throat problems

नेत्ररुक् - Eye problems

विष - Poisonous cases

वीसर्प - Herpes

पश्चात् कर्म of जलौकावचरण

- If leeches are made to vomit too much, they become weak & die.
- If they are not vomited or less done they become intoxicated & lazy.
- So correct vomiting is done & then they are put in clean water containing mud & शैवाल twigs.

- Putrefaction by its saliva is avoided so that they don't become poisonous.

At the site of bite -

- Haridra, guda & makshika paste is applied & removed after some time.
- A cloth soaked in ghee is put on it.
- Thus रागता & शूल subsides.
- If blood is vitiated & goes deep inside it should be removed.
- But not using - घटी/अलाबु - in case of पित्त . They are used in वातज & कफज .
- In वातपित्तज - शृङ्ग can be used.

प्रच्छान (Pracchana) Incising & little scraping to produce bleed)

The spot where we want to apply leech, there; little above it should be tied tightly with leather strap.

Pointing a vein, just a sharp small incision is done & little scraping so that blood oozes a little.

Incision should not be deep/wide or sideways.

In what conditions how incisions to be applied Procedure adopted for रक्तमोक्षण

Area	To be done
1. Blood in localized area	- प्रच्छान
2. Deep seated abscess	- जलौक
3. Loss of sensation	- शृंग
4. Spread all over the body	- by सिराव्यध
5. If blood is solidified	- प्रच्छान (Incision)
6. If deep seated	- जलौक
7. If in skin	- घटी/अलाबु/शृंग
8. If in Vataja	- शृंग
9. If in Pittaja	- जलौक
10. If in Kaphaja	- अलाबु, are used

Finally, the site of bite should be covered with शीत लेपन and letter with घृत to combat शूल, कण्डु & शोफ .

सिराव्यध विधि (Procedure of Venesection)

Note : Though blood letting is explained and done using leeches, pot, guard etc. cutting a vein & blood letting also done in certain conditions. It is the सिराव्यध . A good वैद्य should learn & know all procedures and must use them as per the need of a patient & situation.

This chapter deals with -

1. शुद्ध रक्त लक्षण
2. अशुद्ध रक्त लक्षण
3. सिराव्यध अर्ह and अनर्ह
4. Procedure of सिराव्यध
5. पश्चात् कर्म of सिराव्यध
6. सम्यक लक्षणस of सिराव्यध

Shuddha Rakta Lakshanas - Properties of pure blood

1. रस - मधुर लवण
2. वीर्य - न शीतः/न उष्णः
3. संहतम् - not co-agulated (liquid)
4. पद्म, इन्द्र, गोप, हेम, अविशशल लोहित लोहितम् ।

Its colour resembling पद्म (lotus), इन्द्र-गोप insect and हेम वर्ण [here हेम is not gold; अरुणदत्त टीक tell - it is Manjista plant - Rubia cordifolia - Reddish color)]

Notes : Many examples are given to indicate different degrees of red colour seen in healthy persons.

Dusta Raktha (Actions of vitiated blood)

1. If vitiated by पित्त + कफ
 - विसर्प - Herpes
 - विद्रधि - Abscess
 - प्लीह - Diseases of spleen

- मुखनेत्र शिरोरोग - diseases of eyes, face, head.
- तृट् - thirsty
- लवणास्यता - Saltish taste in mouth
- कुष्ठ - Skin diseases
- वातास्र/पित्तास्र - Gout, Bleeding disorders
- कटु अम्ल उद्धार - Belching of spicy & sour taste
- भ्रम - Giddiness

Note : Symptoms are assessed properly, दूषित दोष is judged correctly, so that right treatment can be put to a patient.

सिराव्यध अनर्ह - unfit for venesection

1. People who are less than 16 years and more than 70 years.
2. वातज रोगि people.
3. गर्भिणी, प्रसूत स्त्री, रक्तपित्त, कास, श्वास patients.
4. Not before स्नेहन & स्वेदन .
5. Neither too cold or too hot or too windy or too cloudy days (except in emergency)

So, naturally fit people are -

- a. मध्यम वयः people
- b. पित्तज रोगिs but with good बल.
- c. After स्नेहन and स्वेदन.
- d. After other पंचकर्म therapies, as per the need

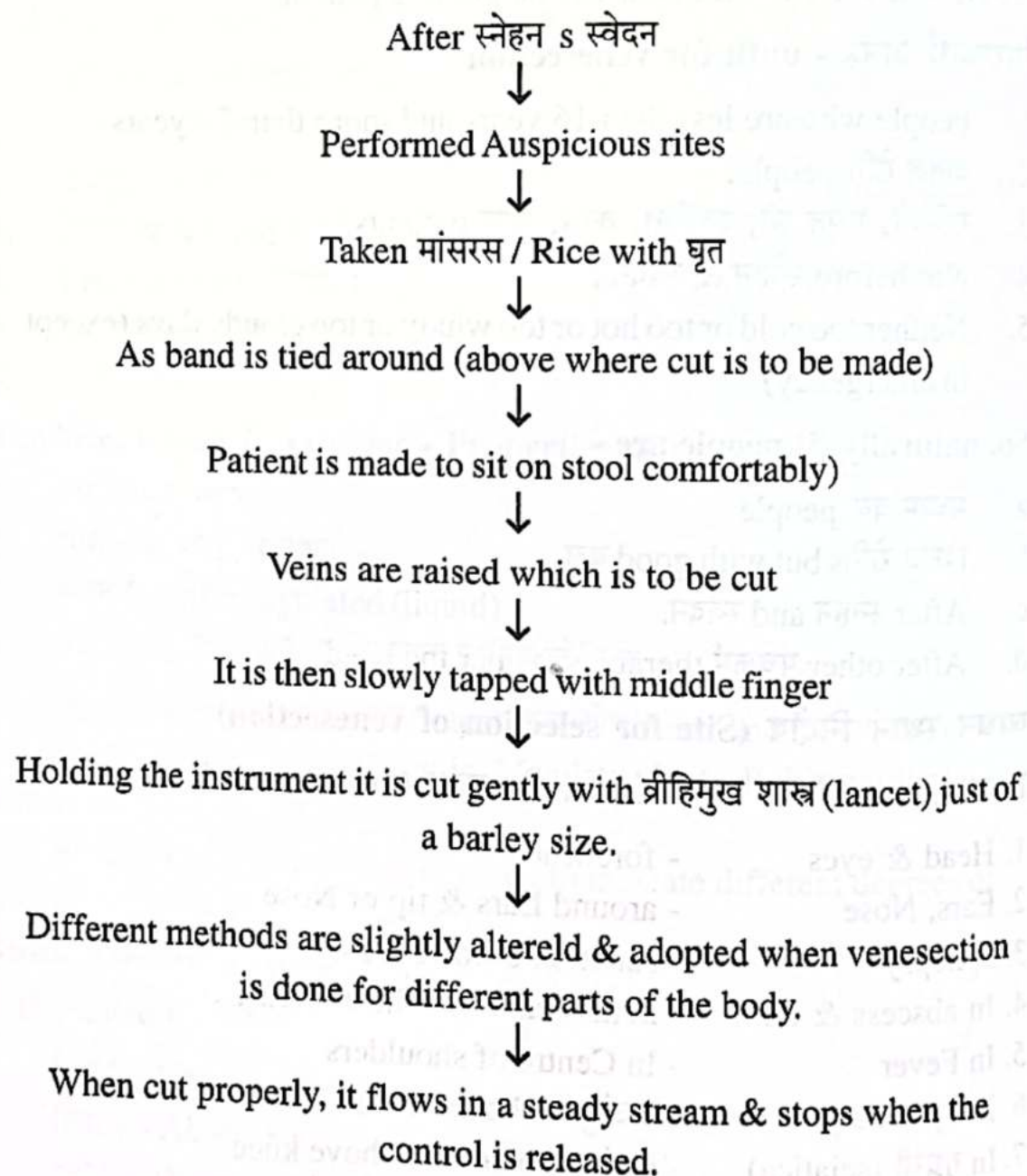
व्यधन स्थान निर्दोष (Site for selection of venesection)

In diseases of Site for सिराव्यध (on the veins)

- | | |
|--------------------------|----------------------------------|
| 1. Head & eyes | - forehead |
| 2. Ears, Nose | - around Ears & tip of Nose |
| 3. Epilepsy | - Junction of lower jaw |
| 4. In abscess & Pain | - in the flanks, Axilla & breast |
| 5. In Fever | - In Centre of shoulders |
| 6. In dysentery | - 2 अंगुलs above Pelvis. |
| 7. In गृध्रसी (sciatica) | - 4 अंगुलs below or above knee |

8. In अपची (Goitre) - 2 अंगुलs below इन्द्रबस्ति (a vital point in centre calf muscle)
9. In क्रोष्ठकशीर्ष (inflammatory joints) - 4 अंगुलs above ankle.
10. In, पाददाह, Gout, विपादिका, वातकण्ठक - 2 अंगुलs above क्षिप्रमर्म (vital spot in between big toe & next toe)
11. In विश्वाची (full shoulders & arms pain) - Same as in Sciatica (4 अंगुलs below & above elbow joint)

सिराव्यध विधि (PROCEDURE OF VENESECTION)



↓
After sufficient bleeding, the flow stops by itself, further flow should not be attempted as, it is pure blood that comes next)

↓
It is vitiated blood that flows our first.

असृति कारण - Reason for non-flowing of blood

- Blood may not flow freely in these situation;

- Due to fear.
- Loose tying of tourniquet
- Improper cut
- Weakness in patients
- Urge for मल, मूत्र also will not allow the blood to flow freely.

If patient faints during procedure, control is released, he should be fanned, counseling is done & procedure is continued. If he faints again, therapy is postponed for a day or two.

दुष्टरक्त लक्षण - Features of vitiated Blood

- Vitiated by वात - bluish of crimson colour, flows with force, clear. frothy.
- Vitiated by पित्त - blackish, yellowish, foul smell, glistening.
- Vitiated by कफ - pale yellowish - white, dull red, thick, slimy, unctous.
- Vitiated by 2 दोष - will have mixed features .
- Vitiated by all 3 दोष - will be dirty & thick.

पश्चात् कर्म - After procedure of venesection

- After flow of blood is stopped,
- Tourniquets are removed.
- Cut end is washed with cold water.
- The end of the vein is covered with a cotton swab soaked in oil.
- Then bandage is done.

स्त्राव प्रमाण (Quantity of flow of blood)

- दूषित रक्त more than 1 प्रस्थ (768 gms or = 800ml)
- can be removed, even in strong persons.
- Else it can cause वातज diseases or even death.
- चिकित्सा- मांसरस, क्षीर are given
- रक्त बस्ति - can be given (called as पिच्छ बस्ति)
- दूषित रक्त can be removed again, either in evening or the next day or after 15 days (after administering स्नेहन & स्वेदन).
- If little residue of रक्त is remained inside the body, it will not get aggravated.
- It can be removed with शृंग, जलौक or शीतउपचार or शोधन, अपतर्पण or even by शमनौषधी s.
- But excess flow of blood should be avoided, as चिकित्सा becomes very difficult.
- If the bleeding does not stop, methods to stop should be adopted. The cut end should be smeared with - लोध्र, माष, यष्टि, गैरिक, अञ्जन, मसि पद्यकादि गण द्रव्यस हिम (cold infusion) is given to drink.

पथ्या (DIET TO BE FOLLOWED)

- दोष which were circulation in other paths, returns to their own seats, thus पथ्या to be followed to maintain health.
- न अति उष्ण, न अति शीत, लघु, दीपन (light & easily digestible food) which increase the अग्नि & the शरीर is to be protected.
- विशुद्ध रक्त पुरुष लक्षणस - Characteristics features of a person after सिराव्यध (having non-vitiated blood)

प्रसन्नवर्णं इन्द्रियं इन्द्रियार्थान् , इच्छन्तं अव्याहत पक्त्ववेगम् ।

सुखान्वितं पुष्टि बलोपपन्नं विशुद्धरक्तं पुरुषं वदन्ति॥

Thus, after सिराव्यध the benefits are —

1. प्रसन्नवर्ण - Excellence of colour & complexion.
2. इन्द्रियं इन्द्रियार्थान् इच्छन्तं - Clearance & acuity of sense organs & good reception of sense organs.

3. अव्याहत पचुवेगं - Undisturbed अग्नि (दीपन and पाचन) good appetite and Digestion, so that मल मूत्र प्रवृत्ति is good & no. is left over in the body, - आम which also means undigested matter and which is not wanted by the body & thus afflicting the दोषs causing diseases.)
4. सुखान्वितं - Patient feels relaxed with comforts.
5. पुष्टिबलोपपन्नं - He becomes endowed with good nutrition & strength.

Note : This can also be taken as benefits of सिराव्यध, as दूषित रक्त in the body has occurred due to आम, अग्निमांघ & दोषs in the blood thus hampering the इन्द्रियs, इन्द्रियार्थs बल & वर्ण of the person, but all regained back after सिराव्यध.

शल्यहरण विधि अध्याय (Removal of foreign Bodies)

This Chapter explains

When the foreign bodies enters the शरीर

- (a) the गति (direction) it has entered
- (b) व्रण - Ulcer formation
- (c) स्थान - Place of शल्य
- (d) आहरण - removal of शल्य

Note : Here in ancient time what all were the facilities techniques available, it is explained based on that.

शल्य गति (Direction of entry of Foreign Bodies)

वक्र ऋजु तिर्यक ऊर्ध्व अधः शल्यानां पञ्चधा गतिः।

- वक्र - Curved
- ऋजु - Straight
- तिर्यक - Horizontal
- ऊर्ध्व - Upward
- अधः - Downward

These are 5 directions that foreign body can enter inside.

सशल्य व्रण - Ulcer formed with a inside)

- शोफ - Inflammation
- रुज - Pain
- व्योम - Bluishness
- रक्तस्राव मुहुः - Frequent bleeding
- Elevated
- Eruptions
- Softening of muscle

शल्य in different parts of body - causes following signs and symptoms

1. If in त्वचः/चर्म - causes विवर्ण (discolouration) कठिण (hardness) शोफ (Inflammation)
2. If stuck up in मांस-चोषः (sucking pain) पीडना - Tenderness, पाक - Suppuration
3. If in स्नायु (tendons) - स्तम्भ (stiffness), shock & आक्षेप (convulsion).
4. If lodged in veins (सिरा) - distention in veins & no normal functions an be performed.
5. If lodged in Artery (धमनी) - Blood mixed with air, comes out with sound.
6. If in अस्थि (Bones) & सन्धि (Joint) - Severe pain, swelling & restricted movements.
7. If struck in abdomen - Disterction & appearance of matters which are inside.
8. If lodged in मर्म's (vital spot) - Signs of injury are seen like, (inflammation) & शूल (pain)
9. Also general symptoms like - लसीक स्राव lymph/fluid discharge, रक्त स्राव - blood from veins & arteries.

शल्य स्थान निर्णय

Detection of site of Foreign body

1. The particular site will be - राग (reddish), शूल (pain), दाह (burning), will be seen - by स्नेह & स्वेद.- Ghee melts on that spot.Paste dries up very fast.
2. If मांस is the site then पंचकर्म therapies. helps in दोष and स्थान शिथिलता .
3. Also स्नेहन, स्वेदन with tying, squeezing that is lodged in bones can be noticed.
4. Deep seated was tough to know - so शल्य settled in veins and स्रोतस् are known only - when patient is taken a ride on a rough road, in horse chariot. (Due to strong movements , pain deep inside was pointed out by a patient).

5. Features when शल्य are in मर्म स्थान or even generally, the abnormal movement, distress and presence of pain was observed in particular spot.

शल्य आहरण (Removal of Foreign Bodies)

- The invisible are noticed by their circular, wide with for angles & three edges are determined.
- 1. शल्य entered from upward are removed in downward direction and vice versa.
- 2. That are entered sideward (horizontally) are removed by cutting it.
- 3. In Chest, abdomen, Groins - it can be cut & removed.
- 4. शल्य with broad faces - should not be pulled.
- 5. If producing no complications it should not be removed.

आहरण विधि

Means of Methods of Removal

1. Those foreign bodies which are visible can be removed by hand or with instruments like सिंहमुख, मकरमुख यन्त्र..
2. Those which are invisible should be held & pulled out by कङ्कमुख यन्त्र (which are long mouthed one)
3. Those lodged in skin removed with संदंश यन्त्र (forceps)
4. Which are hollow ताल यन्त्र (instruments with flat disc) are used.
5. In hollow spaces नलक यन्त्र (tubular instrument) is used.
6. Those which cannot be held by instruments,

↓
Removed by cutting open the site

↓
Cleared of blood,

↓
site is soaked with Ghee & then bandaged.

↓
Specific regimen to be followed.

7. Those lodged in सिरास and स्नायुस
Pulled out after loosening them with the help of श्लाक (rod like instruments)

8. If foreign body lodged in उरः प्रदेश or हृदय, it is difficult to remove.



Patient is frightened by sprinkling cold water Displacement of शल्य is noticed.



Then removed using appropriate instruments.

9. शल्यs are arrows head (in ancient time, it was very common) if lodged in bones,



Removed (pulled out) by attendants who are strong.

OR

If this is not possible the tail end of the arrow is bend, tight to a string,
It is tied to horse & then whipped.



When horse raised its head, that jerk with force removes the arrow.



10. If arrows don't have clear passage of exit ear like projections are cut & pulled out
11. Arrow heads without ear like projections & if lodged straight is removed by using a magnet.
12. दुष्टवात, विष, दुष्टस्तन्य, दूषित रक्त, दूषित तोय are removed by चूषण (sucking) using horn शृङ्ग.
13. If it is in throat, lotus stalk, sponge like portion is passed inside, if शल्य stuck to it, it is slowly removed.

OR

A rod smeared with lac is used to remove शल्य from throat.

14. Thin thread like, hair like foreign bodies are removed by making a patient to vomit.

15. Minute शल्यs in the eyes or wounds are removed by using thread/silk or water.

Simple First Aid remedies were also explained

1. Person who has swallowed water to his full stomach



His head is held down, legs up, shaken, face bent & towards ground, all water is made to vomit.



He is then immersed in a heap of ash.

2. If the ears are full with water, it is removed

- Either by inserting fingers & oil plus water is put into ears.
- Ears is kept facing downwards & head is given a moderate blow from other side, so that all water comes out.
- It should be sucked out using नाडि यन्त्र.

3. If any insect has entered into ears, ears should be filled with warm water, insect dies & water is removed by bending down the ears.

Special Points

- Minute शल्यs if they are gold or any metal will get dissolved if stays longer time, due to heat of the body.
- If mud, bamboo, wood, horn etc. don't get dissolved, but get distorted and produces putrefaction in the muscles & blood.
- If they are lodged deep insides मांस & is not getting petrified, then it should be made to get पाक (pus formation) by squeezing, fomentation etc.
- use of strong उपनाह (poultice), उष्ण आहार, पानीय can cause पाक.
- Then by incision, पाक is removed & शल्यs taken out by excision, or cutting.
- Conclusion - Thus, keeping in mind, the different & peculiar features of शल्य, their place of lodging, using specific instrument, it should be recognized & removed by appropriate methods.

शस्त्रकर्म विधि अध्याय (Surgical Procedures)

As this chapter is related to Surgery, these below topics are dealt in detail.

शोफ (inflammations)

पाक (suppuration)

शस्त्रकर्म (Surgical procedures)

व्रणs (different types of wound)

बन्धs (Bandages)

Note : शोफ (inflammatory swelling) can lead to व्रण (ulcer) after पाक (pus formation)

Thus by शीत उपचार like, शीत उपनाह (poultice), शीत जल प्रेसक, रक्तमोक्षण or by शोधन, one should treat शोफ.

त्रिविध शोफ (Three stages of Inflammatory Swelling)

1. (Unripe swelling)

(a) अल्पशोफ - Mild (slight) swelling

(b) अल्प ऊष्मः - Mild heat/warmth

(c) सवर्ण - Same colour as skin

(d) कठिनः - hard

(e) स्थिरः - Immovable

2. पच्यमान शोफ (Inflated Swelling)

(a) विवर्ण/रागी - different colours on skin especially redness.

(b) बस्तिरिवाततः - enlarged like a bladder

(c) स्फुटित इव निस्तोदः - Bursting pain

(d) सअडंमर्द - Aches all over the body.

- (e) विजृम्भिका - Yawning too much as a pre symptom of ज्वर.
 (f) अरुचि, ज्वर, तृष्ण - Tastelessness, fever & excessive thirst.
 (g) दाह, ओष, अनिद्रा - Burning sensation all over & leading to loss of sleep.
 (h) Ghee melts if placed on swelling.
 (i) स्पर्श अनासह - Intolerance to touch (tenderness).

3. पक्वशोथ (Ripened Swelling)

- (a) अल्पवेगता - Swelling reduced.
 (b) पाण्डुता - Whitish (due to pus formation).
 (c) वली सम्भवः - Wrinkless on swelling.
 (d) Depressed all around & elevated at its centre piercing its mouth, pus comes out.
 (e) It will have कण्डु or mild irritation & pus formation is felt by touch.

A very important Shloka to remember Forever the Role of त्रिदोष in a roga

शूलं न अर्ते अनिला दाहः पित्तात् शोफः कफोदयात् ।
 रागो रक्ताच्च पाकः स्यादतो दोषैः सशोषितैः॥

- There in no (शूल) pain without vata.
- No burning (शूल) without pitta.
- No swelling (शूल) without kapha.
- No redness (रागता) without involvement of रक्त.

Hence पाक (ripening) & pus formation occurs because of all दोषs & रक्त combined together.

Once पाक has become more, then there is सुषिरता (covitation) inside the swelling & skin becomes thin & destroyed by the दोषs, covered with wrinkles, black in colour & body hairs fall off.

- If शोफ is predominance of कफ

- Then -
1. पाक is slow & doesn't manifest clearly.
 2. Deep seated.
 3. Cold to touch.
 4. Same colour as that of skin.
 5. Mild pain/hard to touch.

This type of शोफ is called as 'रक्तपाक' by learned men, without any doubt.

शस्त्रकर्म विधि - Procedure of Surgical Operation

शस्त्रकर्म

1. दारणः : Making abscess burst by application of क्षार (Alkalies), In people

- अल्पसत्व, अल्प बल, बालs, वृद्धs
- Where शोफ is greatly elevated.
- If it is on मर्मs, सन्धिs

2. पाटन

Cutting by sharp instruments like व्यधन (incision)

- in other patients who are strong
- in other conditions & places

Sh. 11,12,13

- If आमशोफ is cut - leads to सिरा, स्नायु रोग & अस्त्र (रक्त) सृति (bleeding), रुजः (pain) or विसर्प (spreading ulcer).
- If pus remains inside, it causes trouble by making paka of all सिरा, स्नायु, मांस .
- Such surgeon is considered as mean fellow performing indiscriminate acts.

पूर्वकर्म -Pre-operative procedure

1. Patient is given good food and what he likes.
2. मध्य कल्पना (fermentation preparation) to drink to bear the pain.
3. But in मूढगर्भ (obstructed delivery patient), अश्मरी (renal calculus), मुखोरोग, मध्य should not be given.

प्रधान कर्म - Operation procedure

1. Patient is made to sit facing east.
2. Physician sitting in front of him should do incision, avoiding vital points.
3. All pus is removed out, creating a well cleaned, wide & deep wound, so that no दूषित substances remain inside.
4. Incision - is made horizontally

- In ललाट (forehead), भ्रू (eyebrows), दन्त (teeth), वेष्टक (shoulders)
- in कक्षा (axilla), कुक्षि (abdominal), औष्ठ (lips), गल (throat)
- in वद्,क्षण (Groins)

In other places (or horizontal) can cause injury to etc.

Qualities of a surgeon

- शौर्य - Courage
- आशुक्रिया - Quick in action
- तीक्ष्णं शस्त्रं - Having sharp instruments
- अस्वेदं - Not sweating
- अवेपथु - No trembling
- असम्मोह - Not getting confused.

पश्चात् कर्म (शस्त्र कर्मोत्तर विधि) (Post-operative Procedure)

1. After removing शस्त्र patient is comforted with soft, encouraging words.
2. Wound area is squeezed, washed well with herbal कषाय (decoction), & the remaining moisture is removed by using cotton.
3. Fumigation with धूप of गुग्गुलु, अगरु, सिद्धार्थक, हिङ्गु, सर्जरस, leaves of निम्बु mixed with घृत is given.
4. A wick prepared with तिल, घृत & मधु is placed over wound & covered.
5. A thick plaster using corn flour (Saktu) & Ghee is put.
6. Bandage is done with thick cloth (either from right to left or from left to right).
7. सन्धिबन्ध (Bandaging) is done with cotton cloth, again fumigated with herbal धूप and it should be soft & smooth.

Regimen to be followed by a patient

1. Wound should be protected from harmful insects (पिशाच, राक्षसs), so oblations (बलि) is offered to them.
2. Patient is worn certain herbs (to keep himself free from flies).
वचा, दूर्वा, सिद्धार्थक .

3. Regimen that is said in स्नेह पान should be followed, (like keeping warm, taking warm water, light & easily digestible food).
4. दिवास्वप्न (if done) can lead to aggravation of व्रण लक्षणस like कण्डु, रागता, शोफ & पूथ (pus) in the व्रण .
5. स्त्री कामना, स्त्रीस्पर्श, मैथुना, रात्रि जागरण, आयास all can increase the शोफ, व्रण & can even lead to death.
6. **Food like** **Herbs like**

यव (Barley)	- मूलक (Radish)
गोधूम (Wheat)	- कारवेल्लक (Bitter guard)
पाष्टिक शालि (Rice (processed in sixty days)	- वार्ताक (Brinjal)
मसूर (Lentil)	- जीवन्ती (Green leafy vegetables)
मुद्ग (Green gram)	are all healthy stuff
तूवरी (Toor dal)	and advised
7. (Fruits like)

दाडिम	- Pomegranate, धात्री - Gooseberries
-------	--------------------------------------
8. तप्तहिम जलं - Boiled & cooled water
9. सैन्धव - Rock salt/घृत - Ghee/मधु - Honey
10. अन्न (cooked rice) prepared from old rice (शालि) with little घृत .
11. जांगल मांस रस meat soup.

There are all to be taken in sufficient quantity for the व्रण to heal faster.

Bad effects if विरुद्ध आहार done by a patient

Food in limited quantity, healthy & taken in time gets digested properly.

- Over eating leads to indigestion & leads to दोष प्रकोप & causes शोफ, रुज, पाक, दाह & आनाह .
- Newly harvested grains - नव धान्य - तिल (sesame), मद्य(fermented drink), क्षीर विकृति (products of Milk), इक्षु विकृति (Products of sugarcane)

- माष (black gram)
- कटु, लवण, अम्ल रसs
- गुरु आहार
- विदाहि आहार
- शीत आहार

All these can cause दोष प्रकोप in a person suffering from व्रण (ulcer) & विद्रधि (Abscess).

- Strong मद्य can causes death in a patient especially if its कटु, अम्ल & उष्ण.

Care of the ulcer (व्रण)

1. Ulcers should be fanned, patient is made of hear pleasant stories from virtuous elderly people & क्षिप्रs (Brahmanas).
2. On a third day, washing of wound is done.
3. Then wick of cotton threads smeared with paste of drugs, neither very unctous nor dry, not very thick or very thin is applied.
4. This medicinal wick (औषधयुक्त वर्ति) if produces putrefaction in muscles, then pus removed quickly & cleaned.
5. If by chance, शोफ is cut open (in आमवस्या) in unripe condition, उपनाह is applied which can cause पाक and the heals the wound faster.

सद्योव्रण चिकित्सा (treatment of Traumatic wounds)

- Wounds due to injury, fall (external force) is सद्योव्रण.
- Recent wounds be sutured immediately.
- गम्भीर प्रदेश (deeper parts & immovable) & मांसल (important & fleshy) parts are sutured immediately.
- Ears, eyes, nose, lips, chin, cheeks, neck. Forehead, scrotum, penis, rectum etc. Delicate & tender parts are to be sutured.
- Groins, axilla, less muscular & movable, wounds produced by क्षार, विष & अग्नि should not be sutured.
- Suturing is done only after bone pieces, hairs, blood clots etc, are removed.
- Bleeding should be stopped first.

- After सीवन (suturing) encouraging words and शीत जल पान is good.
- व्रण is then closed with cotton soaked in ghee, honey, anjana etc.
- Lastly बन्धन (bandages) to be done to protect the wound.

Bandhans (बन्धन) (Bandages)

Bandages suitable to the ulcer are made of :

1. Sheep's skin, silk-cotton, cotton, tendons of animals, bark of trees.
2. Thin sheets of copper, iron, zinc or lead leather, bark of trees were used in fractures (as splints or supportive to a bone).

बन्धस - Bandages are 15 in number

Name	Meaning	Bandage for
1. कोश	-like a envelope -	Joints, Finger
2. स्वस्तिक	- Cross (plus mark) shaped	- Ears, axilla,
3. मुत्तली	- Broad	- chest & breast
4. चीन	- Thread like	- Penis, Neck
5. दाम	- Rope/cord like	- Eyes
6. अनुबल्लित	- Bent down	- Groins
7. खट्वा	- Swing	- Cheeks
8. विबन्धा	- Binding	- Lower Jaw
9. स्थगिका	- Make invisible	- Penis Tip, Finger Tips
10. वितान	- Tent like	- Hernia, Groins
11. उत्संड	- Horizontally	- Head
12. गोशफण	- Like a horn of cow	- Nose, Joints
13. यमक	- Thin Folded	For Two Ulcers
14. मण्डल	- Circular (rounded)	- For parts which are round
15. पंचांगी	- With five parts (divisions)	- For Shoulders

Note : In the present day, scholars of Ayurveda, are well revised even in present day bandaging, but the pattern is almost the same, the names are changed.

Rules & Regulations to Tie a Bandage

Bandaging should be -

1. Tight - Over things, Buttocks, Axilla, Groins
2. Moderately Tight - Over the face, ears, chest, neck, abdomen.
3. Moderately Tight - On flabby areas & in वातकफज व्रण.
4. Very Tight - If वातकफज व्रण are situated on the seats of वात & श्लेष्म;
5. Bandages are removed 3 days once in winter & वसन्त ऋतु.
6. Moderately Tight - On hard parts, if व्रण is of पित्तज & रक्तज.
7. Loose Binding - On even parts.
8. Should not be tied - During ग्रीष्म (summer) & शरद् (Autumn)
9. Bandages generally are removed in the mornings & Evenings.

Benefits of बन्धन (Bandaging)

1. If bandaging not done, wounds gets contaminated due to mosquitoes, insect bite, cool breeze etc.
 2. By bandaging, स्नेहन & औषध remains long duration on व्रण and helps in faster healing.
 3. Then it won't remain any scar, by easy & quick healing.
 4. By bandaging, स्नायु, सिरागत व्रण heals faster without pain.
 5. शोथ uneven, hard, soft ulcer - all becomes painless, clean & heal quick.
- Leaves used for Bandaging
 - Ulcers which are persisting long,
 - Less muscular tissue,
 - Not healing to dryness,
 - All should be applied with, औषध, wrapped in leaves - as per the दोषs & ऋतु.
 - The leaves should not (a) be ripened ones, not rough. (b) have holes in it. (c) washed & cleaned well.
 - Leaves should belong to trees having (milky sap) like - अर्जुन, कदम्ब or भूर्ज.

Contra- indications for Bandaging

- In कुष्ठ (major skin problems like leprosy)
- अग्नि दग्ध व्रण - Ulcers caused by fire.
- क्षार दग्ध व्रण - Alkalies
- पिटिका of मधुमेह - In Diabetes
- विषान्वित व्रण - By Poison
- मांस पाक - in Muscle Putrefaction
- गुद पाक - In rectal inflammation
- शीर्यमाण - in degenerating tissues
- सरुक दाह - with pain & burning
- शोफ - in swellings of long period
- विसर्पिणः - spread to other parts
- In such conditions, bandaging is contraindicated.
- In कृमिज (Bacterial infections) व्रणः :
- When there is worms (bacteria), pain, swelling - सुरादि गण द्रव्यs are used.
- A paste of करञ्ज, सप्तवर्ण, निम्ब, अर्क with गोमूत्र is applied.
- क्षार /Alkalies are beneficial in scarification of muscl tissue.
- By these measures the कृमिs (bacterias) will be killed & wound heals faster.

Conclusion :

1. If दोषs are left inside, व्रण won't heal, but it will increase even mild changes in आहार & विहार .
2. Even after healing of wound, patients should avoid अजीर्ण, excess व्यायाम, व्यवाय, मानसिक like काम, क्रोध, भय etc.
3. Till he attains full बल, he should lead a strict disciplined life a least for 6-7 months.
4. Other conditions if any should be managed as per the strength of दोषs, as explained in उत्तर तन्त्र.

क्षार - अग्नि कर्म विधि (Alkali and Caustery Procedures)

क्षार श्रेष्ठता - Supremacy of Alkali

सर्व शस्त्र अनुशस्त्राणां क्षारः श्रेष्ठः बहूनियत् ।
छेद्य भेद्य कर्माणि कुरुते विषमेषु अपि॥

Of all the sharp instruments & accessory ones, क्षार (caustic alkali) is the best.

As it performs - छेद्य - Excision
- भेद्य - Incision etc.

- Success is sure to obtain even in diseases which are difficult to cure.
- As apart from application, it can also be used as a पानीय (क्षार जल as a drink).

पानीय क्षार in :

सपेयः अर्शा अग्निसाद अश्म गुल्म उदर गरादिषु।

अर्शा (Piles), अग्निसाद (Dyspepsia), अश्म (Calculus), गुल्म (Abdominal Tumor like) उदर (Enlargement of abdomen), गर - Homicidal poisoning, आदिषु- & in many more conditions, क्षार is used for internal administration.

As external application in

योज्यः साक्षान् मषश्चित्र बाह्यअर्शः कुष्ठसुप्तिषु।
भगन्दर अर्बुद ग्रान्थि दुष्टनाडिव्रणादिषु॥

- | | | |
|------------|---|----------------|
| मष | - | Moles (warts) |
| श्चित्र | - | Leucoderma |
| बाह्यअर्शः | - | External piles |

कुष्ठ	-	Skin diseases
सुप्तिषु	-	Anaesthetic patches
भगन्दर	-	Fistula
अर्बुद	-	Cancerous growth
ग्रन्थि	-	Tumor
दुष्टव्रण	-	Chronic ulcer
नाडीव्रण	-	Sinus ulcer

क्षार निषेध - Contraindications

1. In पित्तज & रक्त रोगs
2. ज्वर, अतिसार, हृद्रोग, पाण्डु
3. Soon after पंचकर्म
4. गर्भिणी, ऋतुमती, बालs, वृद्धs
5. On सिरा, स्नायु, सन्धि & मर्मs
6. On वृषण, मेढ्र (testis, penis) and on eyelids (Sensitive parts)
7. During Extreme cold, hot & rainy season.

क्षार निर्माण (Preparation of caustic Alkali)

All पंचांग - root, stem, branches of trees - अर्क, अपामार्ग, अश्वकर्ण,



अग्निमन्थ, पलाश, पारिभद्र, तिल्वक etc.



dried ones are cut into small pieces



Placed on a clean slab, in heaps.



कोशतकी & reeds of यव plant are also kept in heaps.



कालमुष्कक & lime stone are added into it.



All set on fire - burnt well

One द्रोण of ash भार (12,288 gms) is taken (1 Part)



Dissolved in half (48,000 gms) water & (4 parts and cows urine (गोमूत्र) separately.

Filtered through a thick cloth



Till slimy, clear, alkaline liquid is obtained



This is taken in iron kadai and boiled



To this 1 कुडव (192 gms) lime stone is added with प्रवाल शंक each made red hot over a pan.



Then fine powder of Excreta of cock, pigeon & birds (generally are alkaline) salts are added into boiling solution.



Boiling is continued till it becomes a thick paste



This is cooled & stored in heaps of यव

This is मध्यम क्षार preparation.



For preparing मृदु क्षार (mild alkali)

- Ash of shells and excreta are not added, only, herbs are burnt.

For preparation of तीक्ष्ण क्षार

- Ash of shells, conch, (प्रवाल) (corals), excreta are added (in मध्यम क्षार)
- Plus paste of दन्ती, द्रवन्ती, चित्रक, वचा, हिंग, बिड लवण are added for burning & their ash is used in preparing क्षार.

Trividha क्षार योजना - Usage of three kinds of Alkali

1) तीक्ष्ण क्षार used in

- | | |
|------------------|------------------|
| a) अनिल श्लेष्मज | b) वातकफज रोगs, |
| c) मेदस् - fat | d) अबुद - tumors |

- 2) मध्यम क्षार used in - मध्यम बल रोग & रोगि
- 3) मृदु क्षार used in - अर्शस्, पित्तज, रक्तज रोगाः

क्षार गुणः- properties of Alkali

Note : It is an important two marks or five marks question, and also an important point in viva-voce and in II year Bhaishajya Kalpana and in Final Year - Shalya Tantra. So, dear students, better by heart this and with meanings, learn the words & remembering through shloka is the best.

- There are दश गुण (10) gunas
- Action & Uses are like शस्त्र (instruments)

नातितीक्ष्णमृदुः श्लक्ष्णः पिच्छिलः शीघ्रमसितः।
शिखरी सुखनिर्वाप्यो न विष्यन्दी न चातिरुकः॥
क्षारो दशगुणः शस्त्रतेजसः अपि कर्मकृत् ॥

1. नातितीक्ष्ण - Neither too strong
2. नातिमृदु - nor too mild
3. नातिश्लक्ष्णः - too smooth or
4. नातिपिच्छिलः - too slimy
5. शीघ्रं - Spreading quickly
6. सितः - white in colour
7. शिखरी - remains like mountain (if poured on paper)
8. सुखनिर्वाप्यः - Easily removable
9. न विष्यन्दी - Neither producing too much exudation
10. न अतिरुक - Nor causing too much pain.

Actions & uses of Alkali

It does all functions as a शस्त्र कर्म.

1. आचूषण - Sucking quickly.
2. गात्रमापीडयन् - Tormenting whole body.
3. सर्वतो अनुसरन् - Spreading everywhere.
4. दोषान् उन्मूलयति - Pulls out all the doshas.
5. गतरुजः - The pain disappears.

क्षार प्रयोग - procedure of Cauterisation

The disease or lesion to be treated by क्षार- is first cut, scraped or liquid is made to ooze out.



Then alkali with शलाक (Rod) is placed on the spot.



Other parts of the body is covered.



This applied क्षार is kept as it is for 100 matra kala (=5 min)

It should be then removed.



In specific cases - Before applying क्षार

1. In अर्शस् (piles) - If its mouth (tip) is covered, it should be manipulated by hand.
2. In वर्त्म (Eye lids) - It is everted, black area (cornea) is closed, then क्षार as thin as lotus petal to be applied.
3. In नासा अर्बुद - Patient is made to sit - facing sun; or bright light



- tip of the nose is raised up & क्षार applied on the spot of arbuda pointing out correctly.



- awaited for 50 मात्रकाल s (2 to 3 minutes)

4. In कर्ण अर्बुद - Same procedure.



After the prescribed time, क्षार is wiped off with a cotton swab - knowing that the site is properly burnt with क्षार



Then mixture of घृत & मधु is applied, made cool by pouring क्षीर or मस्तु
Thin paste of मधुर, शीत वीर्य द्रव्यs are applied.



Also a paste of Yasti & Tila or मधुक & घृत heals the ulcer.

सम्यक् दग्ध लक्षण - Properly burnt signs

पक्वजम्बु असितं सन्नं सम्यक् दग्धं विपर्यये।

1. पक्वजम्बु - Ripe fruit of जम्बु वर्ग.
2. असितं - Attaining black colour.

दुर्दग्ध लक्षण - Inadequate Burning

1. ताम्र वर्ण - Coppery red colour.
2. तोद - Pricking pain.
3. कण्डु - Irritation & itching on that site.

अतिदग्ध लक्षणः : If burnt in excess -

1. रक्तस्राव - Bleeding
2. मूर्च्छा - Fainting
3. दाह - Burning
4. ज्वर - Fever etc.
5. गुद पाक - Over burning can cause inflammation of anal region.
6. Obstruction for passing of faeces.
7. पुंसत्व - Impotency

and sometimes even death, can occur.

अतिदग्ध चिकित्सा - treatment for excess burning

- सेक (pouring) with अम्ल द्रव
- Application of paste of मधु, घृत or तैल
- अम्ल द्रव like काञ्जी, शीत to touch, so it attains मधुर रस.
- Acharya Vagbhata specifies - if a poor intellect वैद्य - does क्षार कर्म it is like - caused by विष, अग्नि & शस्त्र . Where as done properly by a good and intelligent physician cures even dreadful diseases.

अग्निकर्म - Thermal Cautery

- It is better than even क्षारकर्म, for the रोगs burnt by अग्निकर्म do not

reoccur and is used in रोगs which are not treated successfully by भेषज, क्षार or शस्त्र.

त्वचि मांसे सिरा स्नायु सन्धि अस्थिषु स युज्यते।

अग्निकर्म is used on Skin, Muscles, Veins, Tendons, Joints & Bones.

Indications of अग्निकर्म

1) For skin :

- | | |
|------------|---|
| मषक | - Black moles |
| अंगग्लानि | - Weakness of body parts |
| मूर्धार्ति | - Headache |
| अधिमन्थ | - Disease of eye |
| कीलक | - Warts |
| विलादिषु | - Cysts etc. |
| त्वक दाह | - Burning of skin is done using wick (वर्ति), rock crystal (सूर्यकान्त मणि) Iron rod (शलाक) |

2) For muscles :

- | | |
|------------|-----------------------------------|
| अर्शस् | - Piles |
| भगन्दर | - Fistula |
| ग्रन्थि | - Tumor |
| नाडिव्रण | - Sinus Ulcer |
| मांसदाह | - Burning of Muscles is done with |
| मधु | - (Honey) स्नेह (घृत or तैल) |
| जाम्बवौष्ट | - (iron- instrument) |

3. For Veins

- | | |
|---------------|------------------|
| शिलष्ट वर्त्म | - disease of eye |
| रक्तस्राव | - to bleeding |

In improper cutting of व्रण

सिरा दग्ध done by using मधु, घृत/तैल

Contra-indications for अग्नि कर्म

1. Unsuitable for क्षारकर्म are also contra-indicated for अग्नि कर्म
2. व्रण which has शल्य (foreign body)

3. Accumulation of blood inside.
4. भिन्नकोष्ठ perforation of abdominal viscera.
5. भूरीव्रण - suffering from severe wound.

The site which is burnt should be applied with मधु & घृत .

Paste of drugs which are शीत & स्निग्ध.

सम्यक् दाह लक्षणः

तस्य लिङ्गं स्थिते रक्ते शब्दवत् लसिकान्वितम् ।
पक्वतालकपोताभं सुरोहं नातिवेदनम् ॥

The signs of properly burnt features are -

1. स्थिते रक्ते - Stoppage of bleeding.
2. शब्दवत् लसिकान्वितम् - Emergence of crackling sound with lymph.
3. पक्वताल फल - Area/site resembling ripened fruit ताल.
4. कपोताभं - or colour of pigeon.
5. सुरोहं - Would heal easily.
6. नातिवेदनं - Not too much of pain.

दुर्दग्ध दाह लक्षणः

Signs of inadequate Burning are - 4 types

1. तुच्छ दग्ध Discoloration of skin
ऊषत अत्यर्ध - severe burning sensation.
स्फोट असमुद्रव - No boil occurs.

Remedy

It should be burnt once again.

paste of उष्ण वीर्य द्रव्यः are used.

When blood is coagulated - severe pain.

When it is dissolved - mild pain is seen.

2. दुर्दग्ध (Improper Burning) also will have

- a. सस्फोट - Emergence of boils.
- b. दाह तीव्र - Severe burning
- c. ओषं - Burning sensation

Remedy

Hot one first should be used to burn.

Then cold one is applied for healing.

3. सम्यक् दग्ध लक्षणः

Are same as सम्यक् दाह लक्षणः.

4. अतिदग्ध लक्षणः (Excessive Burnt features)

1. मांसलम्बन - Drooping down of Muscles.
2. संकोच - Constriction
3. दाह - Burning sensation
4. धूपन - Feeling of hot fumes
5. वेदना - Pain
6. सिरा आदि नाशः - Destruction of veins etc.
7. तृष्णा, मूर्च्छा - Thirst, Fainting
8. व्रण गम्भीर्य - Exacerbation of wound
9. मृत्युः - even death can occur.

Remedy in case of सम्यक् दग्ध व्रण

- A paste of चन्दन, गैरिक, अमृता mixed with ghee is applied on the area of burn.
- The therapy indicated in विद्रधि (abscess) is adopted.
- Remedy in अतिदग्ध व्रणः
- Therapeutic measures adopted in पित्तज विसर्ज is adopted.
- In स्नेह दग्ध - Measures which are रुक्ष are adopted.

Conclusion

शस्त्र क्षार अग्नियोः यस्मान्मृत्यो परममायुधम्

Knife, Alkali & fire are chief weapons of the lord of death. Thus it should be administered with lot of care.

समाप्यर्त स्थानमिदं हृदयस्य रहस्यवत् ।

अत्रार्थाः सूत्रिताः सूक्ष्माः प्रतन्यन्ते हि सर्वतः ॥

Thus, this (सूत्र) स्थान is concluded, the secrets in अष्टांग हृदय, for all the chief सूत्रs (doctrines) are codified in detail everywhere (in the entire treatise).

Final Note :

- All the basic concepts, principles, diagnosis and therapies for diseases, Panchakarma, Shalya Tantra has been explained in 30 (thirty) chapters.
- So, it is like a strong basement to be put before constructing a house or a big beautiful building or castles of Ayurveda.
- Thus, learning, writing and passing the 1 year exam should be your 1st goal and strong desire with lots of love and interest towards the subject.
- To make it more appealing and memorable, most of the topics are written in a flow chart form, tables form and in points, to be by heart but never forget important shlokas.
- To conclude; use this knowledge throughout your life personally, professionally and socially.

Be Ayurveda and Serve Ayurveda

●

MAULIKA SIDDHANTA

Siddhanta means principles

Maulika means - Radical, Elemental, Innovative.

So, the Basic Elemental Principles about the creation/formation. This is also known as 'Tattva'.

" तनु विस्तारे " meaning - 'that which is used in the context of Expansion. So, the word 'तत्व' is used to denote the consative factor of the creation.

In Ayurveda, सृष्टि उत्पत्ति क्रम was explained based on संख्य ज्ञान and वैशेषिक दर्शन - Tells as "यथार्थ" "स्वस्त" अपमात्म" and "ब्रहा" Sankhya darshana identifies 55 तत्त्व, for the creation of the Universe. These 25 तत्त्व are categorized under the following main तत्त्व. They are -

- 1) Mula Prakruti - 1
- 2) Prakruti - Vikruti - 7
- 3) Vikruti - 16
- 4) Na Prakruti Na Vitruti- 1

सृष्टि उत्पत्ति क्रम



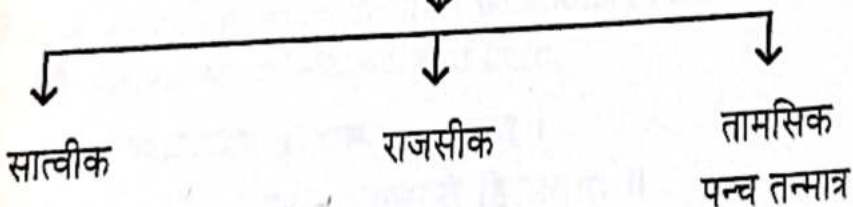
प्रकृति पुरुष



महत



अहंकार



1. मूल प्रकृति - 1) is one in Number
- Pradhana Avyakta
 2. प्रकृति-विकृति -(7) is Seven in Number
पंचतन्मात्र - 5 - शब्द, त्वक, स्पर्श, रूप, रस, गन्ध महत् and अहंकार - 2
 3. विकृति (विकार) - 16 - Sixteen Number
पंचज्ञानेन्द्रियस - (5) - श्रोत्र, त्वक, चक्षु, रसना, घ्राण
पंचकर्मेन्द्रियस - (5) - वाक, पाणि, पाद, पायु, उपस्था
पंचमहाभूतस - (5) - पृथ्वी, अप्, तेज, वायु, आकाश
मनस् - (1)
 4. न प्रकृति: न विकृति - 1 - पुरुष
आचार्य चरक describes - 24 तत्वस
- He quotes both प्रकृति & पुरुष under अव्यक्त.
- Above 4 main तत्वस are categorized by चरक into 2 categories.
- a) 8 प्रकृतिस

ASHTA VIDHA PRAKRUTI

सुश्रुताचार्या	Mentions अष्टाविध प्रकृतिस
अव्यक्त -	1
महत् -	1
अहंकार -	1
तन्मात्र -	5 (शब्द, स्पर्श, रूप, रस्, गन्ध)

Note : Just knowing and understanding what is प्रकृति, विकृति or this creation, Universe, we should to realize our limitations and freedom. What we get from where we get, how and why we should meditate all comes into one clear picture as now it is Yogic Knowledge was already said in darshanas and in Ayurveda.

One should know what of the 4 तत्वस - Means -

1. प्रकृति - The basic element

It is not being created by any other substance.

2. प्रकृति - विकृति -

These types of elements are being created from other तत्वस

They are also able to create being तत्वस

3. विकृति these are created by other substance.

- They cannot create any other तत्वs
- They are 16 in No.
- 11 इन्द्रियs (पंचज्ञानेन्द्रियs + पंचकर्मेन्द्रियs)
- 5 पंचमहाभूतs

4. न प्रकृति न विकृति

- This तत्व is not created by any other element, i.e., पुरुष
- nor this तत्व can produce any other element.

1 अव्यक्त - (AVYAKTA)

- As per Ayurveda (चरक & सुश्रुत) and साख्य philosophy - the Avyakta is the cause for the सृष्टि/उत्पत्ति .
- Avyakta (Unmanifest) is responsible for the creation of entire Universe.
- It is करण (causative factor) of all beings.
- It is also अकारण (causative factor) for its manifestation.
- अव्यक्त is characterized by त्रिगुणs & 8 forms (अव्यक्त, महत् & अहंकार and 5 तन्मत्रs).
- It is one and the only Substratum for soul, similar to an ocean for many aquatic beings or like a sea, the substratum for many watery streams.

II महत् तत्व (MAHAT)

- चरक uses the word (intelligence) for
- Mahat is the first and the foremost basic element from Avyakta.
- It too possesses trigunas like Avyakta.
- Mahat (Buddhi) or Intelligence is the one which takes the decision while doing any actions.
- Mahat (Buddhi) or Intelligence is the one which takes the decision while doing any actions
- It Helps in differentiation of right and wrong.

III अहंकार (AHANKARA)

- It is manifested from Mahat or Buddhi

- Known as Egoism.
- It also contains Trigunas in a state of Imbalanced state.
- Depending on the predominance of trigunas, it is of three types - viz.,
 - 1) सात्वीक अहंकार
 - 2) राजसीक अहंकार
 - 3) तामसीक अहंकार
- चरक explains अहंकार as - egoistic feeling such as "I am endowed with the best of जाति, रूप, वित्त, वृत्ति, बुद्धि, विद्या, गीला, वीर्य, प्रभाव.
- Saatvika + Rajasika Ahankara leads to Ekadasha Indriyas. (पंचज्ञानेन्द्रिय + पंचकर्मेन्द्रिय + मनस)
- तामसिक अहंकार with राजसिक अहंकार leads to पंचतन्मात्र and पंचमहाभूत.
- In this way; all the 25 Tatvas are necessary for the creation (are evolved).
- **Similarities between Prakruti and Purusha. Both are**
 - 1) Beginning less(अनादि)
 - 2) Endless (अनन्त)
 - 3) Featureless (अलिङ्ग)
 - 4) Eternal (नित्य)
 - 5) Causeless (अपर)
 - 6) Omnipresent (सर्वगत)

Dis - similarities between Prakruti & Purusha

Prakruti	Purusha
1. It is एक (one)	अनेक (Numerous)
2. अचेतना (Non sentient)	चेतन (Sentient)
3. (Passes has Trigunas (3 qualities)	Doesn't possess trigunas
4. Creative	Non-creative
5. Productive	Non-productive
6. Non-Neutral	Neutral

TANTRA - YUKTI

The Scientific treatise is TANTRA.

The Device used is YUKTI.

So, the device for composing a Scientific treatise is known as TANTRA - YUKTI. It is not possible to compose a Scientific work without TANTRA - YUKTI or Major device.

Enumeration of TANTRA YUKTIS (References & Number)

1. Charaka Samhita Siddhi Sthana Ch. 12 36 in Number
2. Sushruta Samhita Uttara tantra Ch. 65 32 in Number
3. Astanga Hrudaya Uttar Sthana Ch. 40 36 in Number

(Aruna Datta commentary)

Bhattara Harischandra, the commentator of Charaka samhita added 4, making 40 Tantra Yuktis in Number.

36 TANTRA YUKTIS : (C.S. SIDDHI 12/41-45)

- | | |
|----------------------|---------------------|
| 1. Adhikarana | 2. Yoga |
| 3. Hetvartha | 4. Padartha |
| 5. Pradesa | 6. Uddesha |
| 7. Nirdesha | 8. Vakyashesha |
| 9. Prayojana | 10. Upadesha |
| 11. Apadesha | 12. Atidesha |
| 13. Arthapatti | 14. Nirnaya |
| 15. Prasanga | 16. Ekanta |
| 17. Anekanta | 18. Aparvarga |
| 19. Viparyaya | 20. Purvapaksha |
| 21. Vidhana | 22. Anumata |
| 23. Vyakhyana | 24. Samshaya |
| 25. Atitavekshana | 26. Anagatavekshana |
| 27. Swa Samjna (swa) | 28. Uhya |
| 29. Samucchaya | 30. Nidarshana |
| 31. Nirvachana | 32. Sanniyoga |
| 33. Vikalpa | 34. Pratyutsara |
| 35. Uddhara | 36. Sambhava |

Sushruta has not mentioned the below four Tantra Yuktis —

- | | |
|----------------|-------------|
| 1) Prayojana | 3) Uddhara |
| 2) Pratyutsara | 4) Sambhava |

(9th one and last 3 of charaka is not said by Sushruta)

Acharya Bhattara Harischandra has quoted four extra are as below :

- | | |
|----------------|-------------------------|
| 1) Pariprashna | 3) Yuktkranta abhidhana |
| 2) Vyakarana | 4) Hetu |

But Chakrapani himself opines that -

- Pariprasna may be included in Uddesha
- Vyakarana in Vyakhyana
- Vyutkranta abhidana in Nirdesha
- Hetu can be included in Pratyaksha Pramana.

1) ADHIKARANA :

The subject matter of discussion a treatise is Adhikarana.

Eg. In charaka Samhita, Sutra Sthana, 1 st Chapter, roga prevention with its cure is given importance. So, the roga is the adhikarana.

Aruna dutta mentions five types of Adhikarana -

- 1) Tantra
- 2) Sthana
- 3) Adhyaya
- 4) Prakarana
- 5) Vakya.

2) YOGA :

Justifying a statement by putting different words in order to explain a point from different angles.

Eg. Origin of garbha (embryo) from maternal factors (Matruja Bhavas)

3) HETVARTHA:

A statement is said in particular that is applicable to other context as well.

Eg. Dhatu is said for doshas as it does dharana (or supports) of Shareera

4) PADARTHA:

One, two or more words, singly or together carry specific meaning in padartha. Eg. - Dravya means Panchamahabhutas & Atma.

- Ayushah Vedha (Science of life) is Ayurveda.

5) PRADESHA:

Many objects in a topic cannot be explained in one place, instead only a partial statement is made.

Eg. - 'Anupama' as per the context, it will be explained in brief, and in details it cannot be described.

6) UDDESHA:

- It is a brief statement of the subject.

Eg. Shalya (foreign body)

- It is a concised statement having wider implications,

7) NIRDESHA:

- Elaboration of the subject done later is Nirdesha.

Eg. Shalya is said as foreign body. Later, elaborated as

1) शरीरज (Endogenous foreign body)

2) आगन्तुज (Exogenous foreign body)

- It also means the concised statement is amplified in later context.

8) VYAKYA SHESHA:

Certain part of the statement is omitted to make the statement shorter and this was to be inferred with reference of the context.

Eg.: When it is said Jangala rasa - it is inferred as Jangala mamsa rasa, though a word is missing.

9) PRAYOJANA:

It is the purpose for which any Scientific work is composed.

Eg. In Charaka Samhita su. St.1/53, Acharya explains, this book is written for the measures to be adopted to bring doshas and dhatus into an equilibrium condition.

10) UPADESHA:

- Acceptance of Preceptor's instructions in a treatise is Upadesha.

- One should do "this way", "in this method only" is Upadesha.

Eg.: 1) After स्नेहन, स्वेदन is to be done.

2) दिवा स्वप्न is contraindicated.

11) APADESHA:

When a statement is made, the reason for making such a statement also to be mentioned is known as Apadesha.

Eg.: मधुर रस increases कफ (is a statement here).

Apadesha is reason to mention this statement is मधुर रस has पृथ्वी + अप् महाभूत, शुरु, स्निग्ध गुण, शीत वीर्य which can increase the कफ दोष.

12) ATIDESHA:

A specific statement which is not mentioned in one chapter or context can be adopted if we felt it as wholesome.

13) ARTHAPATTI:

An unspecified object in a statement is understood by the explicit meaning.

Eg. : One should not take curds in night (is a statement).

This statement implies and explicit saying that one can take curds during day time.

14) NIRNAYA:

The conclusions drawn after proper examination.

Eg. Chikitsa Pada Chatustaya has four limbs with 4 qualities each. After assessing these 16 aspects, its proper application represents the decision, that is Nirnaya.

15) PRASANGA:

As per the context, a statement said earlier will be repeated. Eg. Heena, Mithya, Atiyoga of senses is repeated twice in treatise.

16) EKANTA:

In a general statement, a specific point mentioned to emphasise a particular factors. Eg.: to tell purgative effect of Trivrit - it is said - 'Nijaha Shareer doshottatra'. Here Nija - means one's own morbid, doshas is emphasized here.

17) NAIKANTA/ANEKANTA:

A statement made of explaining another view - point without upholding it. Eg. : while explaining death of persons, for want of medicine it is said, even the diseases for these persons are not amenable to therapeutic measures.

18) APAVARGA:

Any general rules will have exceptional statement is Apavarga. Eg. Intake of previous day food is contraindicated. But regarding Meat, it is an exception to general rule.

19) VIPARYAYA:

It is a statement made to reconfirm the implied meaning. Eg. Factors causing a disease are not conclusive to patient. On the contrary it implies for healthy ones. It will be re-confirmed in another statement.

20) PURVA PAKSHA:

A partially modified statement on what is said in earlier ones. Eg. It is said Fishes and Milk are virudda veerya. Later it is more modified as especially chilichima fish should not be taken at all.

21) VIDHANA:

To bring out right implication, a statement mentioned earlier will be further explained. Eg. Malas afflicts the srotases is the statement mentioned. Later, sroto avarodha lakshanas as heaviness and visuddhi Lakshanas as lightness feeling has been explained in detail.

22) ANUMATA:

It is non-contradiction of a different view. Eg. In extraction of dead fetus, without any contradiction, Acharya explains the method of removal of fetus.

23) VYAKHYANA:

Intellectual scholars explaining any topic in a more easier and understandable way is Eg. 1st Month of pregnancy explained in much simpler way.

24) SAMSHAYA:

In any description, or selected topic, if the conclusion is undertaken, it is called Samashaya (doubt). Eg. In causes of Procreation, Matruja, Pitruja bhavas and para-nirmana (super natural force) is mentioned by some authors.

25) ATITAVESHANA:

A text refers to the description of the topic made earlier. Eg. In treatment of ज्वर स्वेदन is described again, which was said earlier.

26) ANAGATAVESHANA:

In any description, a reference is made a recipe which described later. Eg. Tikta sarpi said in Jwara, its preparation is described later.

27) SWASAMJNA:

Technical terms used by an author which are not found elsewhere is swasamjna. Eg. Jentaka sweda, Hosaka Sweda.

28) UHYA:

A physician is advised to use his own discretion or guessing as per the context or the statement made in the treatise. Eg. In pathya kalpana, when Manda, Peya, Yavagu, Vilepi are said, it is left to Physician to select the appropriate receipt as per the roga and rogi.

29) SAMUCCHAYA:

The term 'cha' means 'end'. But at times it is used repeatedly after each item, indicates all these items are to be taken collectively. Eg. While explaining the life span of a person, the term 'cha' is used after varna (complexion), swara (voice) which indicates all these terms are to be considered.

30) NIDARSHANA:

Anything explained with similies in order to make it easily understandable. Eg. Sushada well learnt and judiciously used will act as Amruta (Nector).

31) NIRVACHANA:

Giving an example in order to make the subject to comprehend easily is Nirvachana. (In Nidarshana comparison is done with the best one; here example is quoted). Eg. The nidana (causative factors) are left for Kaala (time) to cause a disease in a person (time is a process which automatically goes on changing). (Nidarshana is easily understood by intelligent and common people. Nirvachana is exclusively for learned ones).

32) SANNIYOGA (NIYOGA):

A statement made to emphasize absolute necessity is Niyoga

(Sanniyoga). Eg. : In Jentaka Sweda, if patient even fruits due to excess heat should not leave the bench at a stretch.

33) VIKALPA:

Giving a different options to the patient is vikalpa. Eg. Advising different/alternative modalities of treatment in Madhumeha.

34) PRATYUTSARA:

Quoting of different views, to prove the said statment is wrong or false. Eg.: Varyorida quotes rogas are caused by rasa dhatu. But Hiranyaksha quotes a different view, and tells its caused by Pancha mahabhutas and the conscious element.

35) UDDHARA:

It is the establishment of one's own view by proving another scholar's view is wrong. Eg. The statement said ahita ahara causes a roga, and the hita ahara thus helps in procreation (is not always right).

36) SAMBHAVA:

It is a source of origin of something. Eg. Face is the source of origin of piplu (blemishes), vyanga (blackish moles).

TANTRA GUNAS : (C.S. Vimana 8/3)

- Tantra means treatise (Scientific text book)
- Gunas means qualities.

So, the Gunas or Lakshanas what a Shastra (Treatise) should possess is Trantra Gunas. There are 19 Tantra Gunas explained by Charakacharya, to keep in mind, before selecting a text book as a study reference.

1. सुमहत् यशस्वी— Selected by Eminent scholars.
2. धीरपुरुष सेवितम्— Used by highly intellectuals.
3. अर्थ बहुलम्— Has multiple meanings.
4. आप्तजनयूजितम्— Respected by authorities and learned person.
5. त्रिविधशिष्य बुद्धिहितम्— Beneficial to all three types of students (Dull, Average and Brilliant)
6. अपगतपुनरुक्त दोषम्— Free from repetition of topics.
7. आर्षम्— composed by Rishis (Sages)

8. सुप्रणीत सूत्रभाष्यसंग्रह क्रमम्— Well composed introduction, explanation and conclusion included in it.
9. स्वाधारम् —Self-explanatory.
10. अनवपतित शब्द— free from fragile (weak) words
11. शाब्दम्— free from difficult words.
12. पुष्कलाभिधानम्—endowed with numerous technical terms, synonyms, scientific words, concepts and theoretical aspects.
13. क्रमाणतार्थम्—Topic put up in a specific order and discussed in the same order.
14. अर्थतत्त्व विनिश्चय प्रधानम् —Giving the core idea of the topic without any ambiguity.
15. संगतार्थम् — Subject matter is relevant and having correct ideas in it.
16. असंकुल प्रकरणम् — It has segregated topics, chapters and divisions.
17. आशु प्रबोधनम् — Easily understandable with adequate knowledge.
18. लक्षणवत् — A treatise which is fulfilled with numerous definitions.
19. उदाहरणवत् — A text book must have enough number of examples, similes and illustrations for better understanding of text.

Charaka then tells the benefits of reading such treatise is like the sun shine which wards off darkness by enlightening the subject matter.

TANTRA DOSHAS

Tantra - means Scientific treatise (of text book).

Dosha - is a fault/error/Deficiencies.

So, Tantra dosha means an error in a Scientific treatise.

चक्रपाणि has mentioned in number in C.S. siddhi 12/41-45.

Acharya अरुणदत्त enumerates 15 तन्त्र दोषs in उत्तर स्थान 40/80

1. अप्रसिद्ध शब्दम् — Uncommon or unpopular words used for.
2. दुःप्रणीतम् — Devoid of any statement, description and purpose.
3. असंगतार्थम् — Composed of inconsistent or mutually unattached sutras.

4. विरुद्धम् — Illustration which is contrary to an accepted principle. 3 types - दृष्टान्त, सिद्धान्त एवं सामान्य विरुद्ध
6. आतिविस्तृतम् — Unnecessary description beyond a reasonably acceptable limits.
7. अतिसंक्षिप्तम् — A topic is so briefly explained as it fails to convey the exact meaning.
8. अप्रयोजनम् — A treatise without an aim or purpose. If there is no purpose for any knowledge it is considered useless.
9. सिन्नक्रमम् — Not following the sequential order mentioned earlier without a valid reason.
10. संदिग्धम् — Composed of doubtful description and statements with confusion.
11. पुनरुक्तम् — Discussed or described again and again or repeatedly is also.
12. निःप्रमाणकम् — Composed without any authority or strong base.
13. असमाप्तार्थम् — A treatise will end up without complete discussion or any conclusion.
14. अपार्थकम्/अनर्थकम् — Words/phrase/sentence with no sensible meaning.
15. व्याहतम् — A treatise which is composed with mutually contradictory statements.

other युक्तis than तन्त्रयुक्तिs -

(Mentioned by अरुणदत्त, the commentator of Astanga Hrudaya)

They are:

- 7 Kalpanas
- 15 vyakhyas
- 17 Tacchilyas
- 21 Arayava

KALPANAS (7 MINOR DEVICES)

That युक्ति or device helps in conveying the meaning of a text is known as कल्पना Reference : C.S. Siddhi 12/41-45, A.H. Uttara 40/80

Sapt Vidha Kalpanas:

1. Pradhanasya Kalpana
2. Pradhanena Kalpana
3. Guna Kalpana
4. Lasha Kalpana
5. Vidya Kalpana
6. Bhaksya Kalpana
7. Ajna Kalpana

1. PRADHANASYA KALPANA :

1. प्रधानस्य कल्पना —

Also known as पराकल्पना

Giving importance to the Chief Characteristic feature of the best one in the group of substances. Eg. Among स्नेहन, घृत is the BEST.

2. PRADHANENA KALPANA

Naming a group by the most important substance present in the group. Eg. क्षीर वर्ग Group of Milk - though its contains दीर्घ, तक्र, घृत and नवनीत

3. GUNA KALPANA:

Few words will have general and technical meaning. Considering the general meanings is Guan Kalpana. Eg.: In Chikitsa Padachatushtaya, 4 limbs with 4 qualities each making up 16 gunas. But all are not quality but a virtue or a Good nature.

4. LASHA KALPANA

The topic when no elaborately explained by author, then it is known by an inference by imagination is Lasha Kalpana. Eg.: काल, अकाल मृत्यु not expressed in an elaborate way, but inferred by understanding the अरिष्ट लक्षणस

5. VIDYA KALPANA:

At times, when author quotes reference from other relevant doctrines; it is called Vidya Kalpana. Eg.: 'Be kind to all humankind'. This आध्यात्म विद्या is inter - disciplinary knowledge.

6. BHAKSYA KALPANA भक्ष्य कल्पना नाम - ततत् अमृत

Means eatable substance. Just that word is used in the sense of its utility. Eg.: Ayurveda is अमृत (Meaning it is like Nectar)

7. AJNA KALPANA:

The instructions are meant to be followed given by authority, though specific reasoning is not given. Eg.: 1. Entire सद्वृत्त concept 2. Don't walk on grass.

ताच्छील्य (TACCHILYA)

साप्तादश ताच्छील्य (17 MINOR DEVICES)

The device which provides the meaning of a word is known as ताच्छील्य

- Chakrapani in C.S. Siddhi 12/41-45
- Aruna data in A.H. Uttara - 40/80

They quote and explains 17 types of device, necessary for a Scientific writing. They are as below:

- | | |
|-----------------|----------------------|
| 1. ताच्छील्य | 10. स्थानम् |
| 2. अवयव | 11. तादर्शम् |
| 3. विकार | 12. साहचर्यम् |
| 4. सामीप्य | 13. कर्म |
| 5. भूथस्त्व | 14. गुणनिमित्तता |
| 6. प्रकार | 15. चेष्टा निमित्तता |
| 7. गुणिगुणविभवं | 16. मूलसंज्ञा |
| 8. संसक्तता | 17. तात्स्थ्यम् |
| 9. तद्धर्मता | |

1. TACCHILYA:

One or more meanings for a single word. Eg. स्वाप means sleep, it also means devoid of sensation when we say about limbs.

2. ARAYAVA:

Interpreting the unsaid statement. Eg. By doing langana therapy, dosas comes to normalcy and person gets back his normal health. Here; the unsaid statment is - By not doing langana & if dosas are not coming to normal, person remains with ill-health.

3. VIKARA:

The opposite action (विपरीत क्रिया) is vikara. A dravya is called by one name, bothin its natural form and is processed form. Eg.: शाक means vegetables - called by same name in raw and in cooked form.

4. SAMIPYA:

Proximity or closeness in qualities of difference is substances. Eg. स्नेह गुण is similar attribute in all oleating substances.

5. BHUYASTWA:

Describing the importance of any Dravya based on its predominance. Eg. : Salt gives taste for food (though other rasas also has its role).

6. PRAKARA:

Mentioning a substance based on the similarity. Eg.: It is said 'Eranda mula" is used to induce vomiting; it also means; any other pant trala can also be used for this purpose.

7. GUNA-GUNI VIBHAVA:

A Guna being expressed as a guni (substance) Or : Vice - Versa. Eg: Parthiva (agni) digests parthiva dravyas. Parthiva is a guna (quality), but here it is used to express the Guni (substance) agni.

8. SAMSAKTATHA:

A substance is included under a particular group, though it possess a different feature. Eg.: Madhu (Honey) is grouped under Madhura Varga (though its rasa is Kashaya, also indicates it has other rasas.

9. TADDHARMATHA:

Comparison of two substances on the basis of गुण and कर्म. It is like giving a simlie. Eg. Comparing Unskilled Physician (शिषक्) as a पाश (rope) i.e., Yama (death God).

