

KRISHNADAS AYURVEDA SERIES : 27

VĀGBHATA'S
ASTĀNGA HRDAYAM

(Text, English translation, Notes, Appendix Indices)

Translated by:
Prof. K. R. Srikantha Murthy

CHOWKHAMBA KRISHNADAS ACADEMY, VARANASI

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Vol. 27

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AṢṬĀŅGA HRDAYAM
(*Text, English Translation, Notes, Appendix and Indices*)

Translated by
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VOLUME I
(*Sūtra & Śārīra Sthāna*)



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Scheme of transliteration

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



CONTENTS

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

(VI)

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

Section 2.

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

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

III. Appendix-1

Index of diet articles and drugs- 469

IV. Index of Sanskrit headings- 503

V. General Index 515

VI. Corrigenda 522

INTRODUCTION

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

Nature and contents of the treatise :

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

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

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

2. *Śarīra sthāna* :—The second section has 6 chapters dealing with embryology, anatomy, physiology, physiognomy, physical and psychological constitutions, auspicious and inauspicious dreams and omens, signs of bad prognosis and of oncoming death.

3. *Nidāna sthāna* :—The third section with 16 chapters describes the causes, premonitory symptoms, characteristic features, pathogenesis and prognosis of some important diseases coming within the realm of *Kāya cikitsā* (inner medicine).

4. *Cikitsā sthāna* :—The fourth section has 22 chapters elaborating the methods of treatment of all major organic diseases, including efficacious medicinal recipes, diet and care of the patient.

5. *Kalpa-siddhi sthāna* :—The fifth section has 6 chapters dealing with preparation of recipes, administration of purificatory therapies and management of complications; and principles of pharmacy.

6. *Uttara sthāna* :—The sixth and the last section is devoted to the remaining seven branches of *Āyurveda*. It has 40 chapters in total; divided as follows, viz. 3 for *Bāla cikitsā* (paediatrics), 4 for *Graha cikitsā* (demonology/psychiatry), 17 for *Ūrdhvāṅga Cikitsā* (diseases of organs in the head) sub-divided again—9 for *netra cikitsā* (ophthalmology), 2 for *karna cikitsā* (otology), 2 for *nāsa cikitsā* (rhinology), 2 for *mukha cikitsā* (mouth, teeth and throat), and 2 for *śīroroga* (diseases of the head). *Śalya cikitsā* (surgery) has 10 chapters; *Damṣṭrā* (toxicology) has 4; *Jarā cikitsā* (*rasāyana*), (rejuvenation therapy, geriatrics) and *Vṛṣa* (*vājīkarana* (virilification therapy, aphrodisiacs) have one chapter each.

Greater portion of the text being devoted to *Kāya cikitsā* (inner medicine) is thus conspicuous.

At the beginning of the treatise, the author states “that he is going to describe only such information” as has been

revealed by great sages like Ātreya etc.”¹ “collecting only the cream of knowledge from numerous texts (written by sages) scattered in the country, this text *Aṣṭāṅghṛdaya* has been prepared which is neither too brief nor too elaborate”.² These statements vouchsafe the authenticity and reliability of information contained in the text.

Author :—

Unfortunately the author of *Aṣṭāṅghṛdaya* has not furnished either his name or any other information about himself anywhere in the text. Hence many of the present day scholars-both Indian and European-have been consistently attempting to identify this author but so far no conclusion has been arrived at. All the views are “the most feasible assumptions” only. The following internal and external evidences form the basis for identification.

1. In the concluding verses of the text, the author states “by churning the great ocean of the eight branches of medical science, a great store of nector-the *Aṣṭāṅgasangraha* (name of a treatise) was obtained. From that store, this treatise (*Aṣṭāṅga hṛdaya*) which is more useful, has arisen separately for satisfying the less studious”³. By studying this, the person will be able to understand the *Sangraha* (*Aṣṭāṅga sangraha*)⁴.

2. The author of *Aṣṭāṅgasangraha*, has furnished the following information about himself and his work in the concluding verses of that treatise. “There was a great physician by name *Vāgbhaṭa*, who was my grand-father, I bear his name; from him was born *Simhagupta* and I am from him (*Simhagupta*); I was born in the *Sindhu* country. Having learnt the science from *Avalokita*, my preceptor and much more from my father and after studying a large number of texts on this science, this treatise (*Aṣṭāṅgasangraha*) has been written, suitably classified (arranged into sections, chap-

1. The statement ‘इति हस्मादुरात्रेयादयो महर्षयः’ is found at the beginning of every chapter.
2. A. hr. su. 1/4
3. A. hr. utt. 40/80
4. Ibid 40/83

ters etc.)¹. Elsewhere he states that it has been prepared in such a manner as is suitable to the age² (of the author).

3. In some manuscripts of *Aṣṭāṅga hṛdaya* there is a colophon at the end of *Nidāna* and *Uttara sthānās* which reads as "thus ends the *Nidāna* sthāna in *Aṣṭāṅga hṛdaya* saṃhitā written by srimad *Vāgbhaṭa*, son of sri *vaidyapati* *Simhagupta*." But the absence of such a colophon at other places and in some other manuscripts, and the use of honorific term "srimad" as a prefix to the author's name have made the present day scholars to doubt the authenticity of the colophon.

4. Commentators on other *Āyurveda* treatises have quoted verses of *Aṣṭāṅgasangraha* and of *Aṣṭāṅga hṛdaya* calling them as 'from *Vṛddha Vāgbhaṭa*' and "from *Laghu/valpa* or (simply) *Vāgbhaṭa*" respectively.

Based on these points, it is now generally agreed that the author of *Aṣṭāṅga hṛdaya* is also *Vāgbhaṭa*. The next problem that has to be solved is whether both *Aṣṭāṅga sangraha* and *Aṣṭāṅga hṛdaya* are authored by one and the same person—*Vāgbhaṭa*, son of *Simhagupta* or whether the authors are different persons of the same name. This has been a subject of long discussion and has created two groups of scholars. viz. :—

1. *First group* which considers the author of both the texts as one and the same person—*Vāgbhaṭa*, son of *Simhagupta*. This group consists of *Caṇḍraṇḍana*, *Iṇḍu*, *Aruṇadatta*, *Niṣcalkara*, *Cakrapāṇidatta*, *Bhaṭṭa* *Narahari* among the ancient commentators, *Rudrapārasava*, *Bhagawat* *Simhji*, *Gaṇanath* *Sen*, *Hariśāstry* *parādkar*, *Yādavaji* *trivikramji*, *D. C. Bhattācārya*, *Swami* *Lakṣmīrāmji*, *Hardatta* *sāstry*, editorial board of *Caraka Saṃhitā*, *Jamnagar* edition, *Nanda-kisore* *Sarma*, *Atrideva* *Gupta* and some others among the present day scholars. The following points form the basis for their opinion.

1. A. s. Utt. 50/203-204

2. Ibid. su. 1/18.

- (a) author's own statement at the end of *Aṣṭāṅgahṛdaya* that it is born out of *Aṣṭāṅgasangraha* and written separately for the benefit of the less studious.
- (b) specific mention of the name and other personal details of the author at the end of *Aṣṭāṅgasangraha* and its non-mention in *Aṣṭāṅgahṛdaya*.
- (c) incorporation of a large number of verses without any change from *Aṣṭāṅgasangraha* into *Aṣṭāṅgahṛdaya*; similarity in the arrangement of sections, chapters, topics; views on precepts and practices etc. between the two texts; epitomisation and simplification of *Aṣṭāṅgasangraha* being noticeable in *Aṣṭāṅgahṛdaya*.
- (d) opinion of the commentators representing the traditional view.
- (e) instances in ancient times in India of the same author writing more than one book on the same subject.

2. *Second group* which considers the authors of the two texts as different persons; Vāgbhaṭa, son of Simhagupta as the author of *Aṣṭāṅgasangraha* (Vāgbhaṭa I) and another Vāgbhaṭa (Vāgbhaṭa II) as the author of *Aṣṭāṅgahṛdaya*. Dalhaṇa, Vijayarakṣita, Srikaṇṭhadatta, Vṛnda, Hemādri and Śivadāśasena among the commentators, Hoernle, Keith, J. Jolly, P. K. Gode, P. C. Ray, Hariprapannaji, G. N. Mukhyopadhyaya, Priyavrata sarma and some others among the modern scholars are in this group. Their opinion is based on the following points :

- (a) commentators have used two distinct terms, viz. Vṛddha Vāgbhaṭa to denote *Aṣṭāṅgasangraha* and *laghu/śvalpa* (or simply) Vāgbhaṭa to denote *Aṣṭāṅgahṛdaya*, suggestive of two different authors. This represents the traditional view.
- (b) there are many dissimilarities between the two texts on topics such as nature of composition, religious and social beliefs, scientific precepts and practices etc.¹

- (c) both the texts are almost of the same size and no scholar would waste his time and energy to write more than one book on the same subject; epitomisation and simplification cannot be accepted as made out.

Before aligning with any one of the two groups, it is necessary to have a brief comparison of both the texts.

Aṣṭāṅgaangraha

Aṣṭāṅgahr̥daya

1. Nature of composition

- | | |
|--|--|
| (a) Archeac style containing both prose and poetry, with difficult words, long sentences. | new style containing only poetry, easily understandable. |
| (b) furnishes detailed religious practices, social customs and beliefs, etc. | brief narration of religious matters, etc. |
| (c) verses of Caraka, Susruta and many other ancient texts incorporated, some with slight alterations and others without alterations. Views of many authorities furnished. | large number of verses of Aṣṭāṅgasangraha incorporated without any alterations, in addition to those of Caraka, Susruta etc. |

2. No. of verses

9241 (prose passages and verses together).¹

7120 (only verses).²

3. No. of sthānās (sections)

6

6

1. This number is that found in edition brought out by Anant Damodar Athavale. Pune-1980. Prose passages long and short, have been serially numbered along with verses.
2. This is the number found in the edition of Harisastry Paradkar, Bombay and reprinted by Chaukhambha Orientalia, Varanasi-1980.

Aṣṭāṅgasangraha			Aṣṭāṅgahṛdaya
4. No. of Adhyāyas (chapters)			
(a) Sūtrasthāna	—	40	30
(b) Śārīrasthāna	—	12	6
(c) Nidāna sthāna	—	16	16
(d) Cikitsita sthāna	—	24	22
(e) Kalpa siddhi sthāna		8	6
(f) Uttara sthāna		50	40
		150	120
		150	120

**5. Branchwise break-up in
Uttara sthāna :**

(a) Bāla cikitsā	5	3
(b) Graha cikitsā	5	4
(c) Ūrdhvaṅga cikitsā :		
(i) netra roga cikitsā	10	9
(ii) karṇa roga	2	2
(iii) nāsā roga	2	2
(iv) mukha roga	2	2
(v) śiro roga	2	2
(d) Śalya cikitsā	11	10
(e) Dāmṣtra (viṣa) cikitsā	9	4
(f) Jarā (rasāyana) cikitsā	1	1
(g) Vṛṣa (vājīkaraṇa) cikitsā	1	1
	50	40
	50	40

Though there are difficulties in accepting either of the two opinions, I am more inclined to accept that both *Aṣṭāṅga sangraha* and *Aṣṭāṅga hṛdaya* are by one and the same person *Vāgbhaṭa*, son of *Simhagupta*.

Again, there are two divergent opinions regarding the order of sequence of these texts. viz., (1) all Indian scholars consider that *Aṣṭāṅgasangraha* is the earlier text and *Aṣṭāṅga hṛdaya*, the later. (2) European scholars consider the *Aṣṭāṅga hṛdaya* is earlier, next an intermediary text and *Aṣṭāṅga sangraha* is the last.¹ Points in support of this view are—*Aṣṭāṅga hṛdaya* was popular in neighbouring countries and has been translated into Arabian and Tibetan languages very early but not *Aṣṭāṅga sangraha*; there are more number of commentaries on *Aṣṭāṅga hṛdaya* and it is included among the *Bṛhat trayī*—great triad of *Āyurveda* literature, whereas *Aṣṭāṅga sangraha* does not have these privileges.

With the above two conflicting views, it is better to keep this topic open for some more time anticipating further research.

Aṣṭāṅgāvatāra :

Jejjaṭa in his commentary on *Caraka samhita* mentions another text by name *Aṣṭāṅgāvatāra*.² *Aruṇadatta* in his commentary on *Aṣṭāṅga hṛdaya* also mentions this book as another work of the author of *Aṣṭāṅga hṛdaya*.³

*Niṣcalakara*⁴ and *Śivadāsa*⁵ in their commentaries have quoted several verses from a text which they have called as “*Madhya Vāgbhaṭa*”. These verses are neither found in *Aṣṭāṅgasangraha* nor in *Aṣṭāṅga hṛdaya*, but closely resemble the verses of these texts. This makes it imperative to accept

1. Meulenbeld G. J.—*Mādhava nidāna* and its chief commentaries pp. 423-425

2. *Jejjaṭa*—*Nirañtara pada vyākhyā*—*Caraka samhita*—ci. 1/4.

3. *Aruṇadatta*—*Sarvāṅga sundara Vyākhyā*—A. hr. ci. 17/19

4. *Niṣcalakara*—*Ratnaprabhā vyākhyā* on *Cakradattas cikitsa sangraha*.

5. *Śivadāsa sena*—*Tatvabodha vyākhyā* on A. hr. utta. 21/5. 22/54

the existence of an intermediary text by Vāgbhaṭa. I think that in all probability, Aṣṭāṅgāvatāra might be the Madhya Vāgbhaṭa.

There are two more books which bear the name Vāhaṭa/ Vāgbhaṭa as their author.

1. *Aṣṭāṅga nighaṅṭu*—the colophon in one of the manuscripts reads as—“thus ends Aṣṭāṅga nighaṅṭu in Aṣṭāṅga hṛdaya samhita written by srimad Vāhaṭacarya”.¹

The term Vāhaṭa is the prakrit variant of the term Vāgbhaṭa and had been in popular use. Both Jejjāṭa and Iṅḍu, the commentators have used this term. Aṣṭāṅga nighaṅṭu is a small treatise dealing with synonyms of drugs mentioned in Aṣṭāṅga sangraha.

Priyavrata Śarma who has edited the text with three of its manuscripts, has proved that the work is not that of Vāgbhaṭa, the author of Aṣṭāṅga hṛdaya and it can only be assigned to a later period (8th century AD).²

2. *Rasaratna Samuccaya*—the author of this text calls himself as Vāgbhaṭa, son of Simhagupta.³ There is no similarity between this text and Aṣṭāṅgasangraha and Aṣṭāṅgahṛdayā and no proof of common authorship. Rasaratna samuccaya deals with medical chemistry, chemical pharmacy and treatment of diseases with mercurial and mineral drugs marking the second phase of Rasasastra and assignable to 12th Century AD. The author is proved to be a pseudo-Vāgbhaṭa, a person who has concealed his real name; posterior to the author of Aṣṭāṅga sangraha and Aṣṭāṅga hṛdaya by more than six centuries.

Date of Vāgbhaṭa :

The date of Vāgbhaṭa of Aṣṭāṅgasangraha and Aṣṭāṅga hṛdaya has to be determined on the following evidences :

1. (Ms. No. 11297. Tanjore Library) Vide Priyavrata sarma introduction to Aṣṭāṅga nighaṅṭu, Kuppaswami sastry Research Institute, Madras—1973.
2. Priyavrata sharma—Aṣṭāṅga nighaṅṭu—introduction
3. Colophon at the end of each chapter.

1. Many recipes found in the Bower MSS are also found in Aṣṭāṅga hṛdaya. The Bower MSS is assigned to 4th century AD and Vāgbhaṭa might have borrowed the recipes from it.

2. In Aṣṭāṅga hṛdaya, Vāgbhaṭa has quoted verses from that portion of Caraka samhitā which has been supplemented by Driḍhabala, who belongs to about 500. AD. This is the upper limit of the date of Vāgbhaṭa.

3. Bṛhat samhitā of Varāhamihira has a verse which very closely resembles the verse of Aṣṭāṅga hṛdaya and most probably taken from it.¹ Varāhamihira lived between 505 and 580 AD. This date is taken as the lower limit for the date of Vāgbhaṭa.

4. Itsing, the chinese traveller in his travel records (671–695 AD), states that 'lately a person collected all the eight branches of medicine, hitherto separate and made them into one bundle'². This in all probability refers to Vāgbhaṭa.

5. The religious, social and economic conditions described in Aṣṭāṅga sangraha and Aṣṭāṅga hṛdaya pertain to the early phase of Gupta era of Indian history (5th–7th century AD)

6. Mādhavakara (8th century AD) in his book Rugviniścaya (mādhava nidāna) has quoted many verses from Aṣṭāṅga hṛdaya.

7. A sanskrit medical text 'rGuyud bzi' corresponding very closely to Aṣṭāṅga hṛdaya has been translated in Tibetan language during 728–786 AD and is found in the Tanjur collection.³

8. Ali. b. Sahl Rabban al-Tabari, a persian physician in his medical treatise called Firdaws al-hikma written in 849–850 AD specifically names Aṣṭāṅga hṛdaya (as Astanqhrdy.)⁴

1. Brihat samhita. 73/3

2. Itsing—a record of Buddhist practices in India—translated by Takakusu.

9. Aṣṭāṅga hṛdaya has been translated into Arabic by the name 'Aṣṭankar' during the reign of Khalif Haruu-al-Rashid (773-808 AD).¹

Taking all these points into consideration, the date of Vāgbhaṭa has been presumed to be 550-600 AD until evidences to the contrary come up.

Other notices of his life :

According to his own statement he was born in Sindh and his preceptor was Avalokita. His father, Simhagupta also must have been a great scholar of Āyurveda and a successful physician earning the title 'Vaidyapati.' A medicinal recipe said to have been compounded by Simhagupta is mentioned by Śodhala in Gadanigraha.²

Recently European scholars have postulated that Ravigupta, the author of Siddhasāra, a medical treatise is the brother of Simhagupta. Jejjāta the commentator describes Vāgbhaṭa as mahājanhu pati-king of mahajanhu.³ Niṣcalakara another commentator calls Vāgbhaṭa-a rājariṣi.⁴ Based on these D C. Bhattacharya thinks Vāgbhaṭa to have been a king of a small state in Sindh.⁵ There is a village by name Majhand about fifty miles to the north of Hyderabad in Karachi district (of Pakistan) which might have been the ancient site. We may also presume that Mahājanhu might be a famous seat of learning and Vāgbhaṭa as its chief. Priyavrata Śarmā opines that Vāgbhaṭa might have moved out of Sindh after its invasion by the sakas and spent his later life at Ujjain then a famous city where great poets and scholars like Kālidāsa, Varāhmihira and many more resided.⁶

There is another traditional belief that Vāgbhaṭa lived in Kerala in his later life and is the founder of the Aṣṭa Vaidyans-

1. Sachau-Alberuni's India preface.

2. Śodhala-Gadanigraha-part I pp. 232 (Khadira vataka).

3. Jejjāta-Nirañtarapada Vyākhyā.

4. Niscalakara-Ratnaprabhā Vyākhyā.

5. D C Bhattacharya-Date and works of Vāgbhaṭa-the physician ABORI-XX VIII p. 122

2 6. Priyavrata Śarmā-Vāgbhaṭa vivecana-p. 307

eight families of physicians, one for each of the eight branches of Āyurveda. These families of hereditary physicians depended mainly on Vāgbhaṭa's Aṣṭāṅga hṛdaya for the treatment of diseases. Aṣṭāṅga hṛdaya was so popular that it used to be learnt 'by heart' not only by the children of these families of physicians but also by children of other brahmin families. Unfortunately no definite records—either epigraphical or literary—has been traced so far in Kerala to substantiate the presence of Vāgbhaṭa there.

The religion to which Vāgbhaṭa belonged is another subject of interesting discussion. One set of scholars argue that Vāgbhaṭa was a Brahmin following the Vedic tradition. The basis for such a view are—mention of Āyurveda as an upaveda of Atharvaveda, performance of propitiatory and magical rites according to Atharvaveda, advice for the worship of gods—Siva, Sivasuta. Hara, Hari and other divine beings, the cow, the brahmana etc; description of Śiṣyopanyana ceremony, advise not to enter a caitya (Buddhist shrine), not forbidding of meat and alcohol in daily use—all these and many more such are enough to accept him as a Brahmin. Another set of scholars argue that Vāgbhaṭa was a Buddhist as can be decided on the following points—the Buddha is specifically named in the invocatory verse of Aṣṭāṅga sangraha and indirectly in that of Aṣṭāṅga hṛdaya; Avalokita the preceptor was a renowned Buddhist scholar, mention of names of Aryā Tāra, Parnaśabari, Jina, Jinasuta, Saṃyaksambuddha, Baiṣajyaguru, etc. are all definitely of Buddhist religion, advice to recite the invocatory hymn before consuming the medicine, advice to follow the madhyama mārga—middle mean—in all the activities, advice to avoid the ten kinds of sinful acts, mention of four kinds of death, Māyurī and mahā-māyurī vidyā (sorcery rites) and many more.

Without much difficulty both these views can be combined together, justifiably also, to accept Vāgbhaṭa to have been born as a Brahmin, studied Vedic literature, following its practices in his early life and in later life embraced Buddhism which was the popular religion then. Hence he has reverence to ancient Vedic precepts and practices, as well as to those

of Buddhism. The great scholar Varāhmihira is another example of persons who became Buddhist in later life and exhibited equal respect to both the Hindu and Buddhist religions in their works.

Son and grandson :

Tisāṭa—author of 'Cikitsākalikā' calls himself as the son of Vāgbhaṭa in the colophon of his book¹ But Vāgbhaṭa's name does not appear among the many authorities mentioned by him in the invocatory verse at the commencement of the text.² Tisāṭa's son Caṇdraṭa was also a great scholar and author of many books. Among these, his commentary on his father's book Cikitsākalikā is also one. Even Caṇdraṭa does not mention the name of Vāgbhaṭa anywhere in it³. From internal and external evidences Tisāṭa and Caṇdraṭa are assigned to 10th and 11th Century AD respectively. Hence it is difficult to accept Tisāṭa as the son and Caṇdraṭa as the grandson of Vāgbhaṭa of Aṣṭāṅga hṛdaya.

Disciples :

Jejjaṭa in the colophon of his commentary on Caraka samhita calls himself as 'disciple of Vāhaṭa (Vāgbhaṭa).'⁴ Nilamegha in his book Tantrayuktivicāra has composed a popular verse in praise of Vāgbhaṭa, in which both Jejjaṭa and Indu are mentioned as the chief disciples of Vāgbhaṭa.⁵

To accept Jejjaṭa as a direct disciple of Vāgbhaṭa, the following difficulties arise—(a) Jejjaṭa quotes verses of Aṣṭāṅga hṛdaya stating "as told by Vāgbhaṭa" without any word of reverence such as guru, ācārya, etc. (b) Jejjaṭa belongs to 9th century AD and hence far posterior to Vāgbhaṭa.

With regard to Iṇdu, similar difficulties are met with. In his commentary on Aṣṭāṅga sangraha, he says that there are many commentaries on Aṣṭāṅga sangraha before

1. Tisāṭa-Cikitsākalikā-

2. Ibid

3. Caṇdraṭa-Cikitsākalikā Vyākhyā—on the above verse.

4. Jejjaṭa Nirañtara pada vyākhyā-bharata vākya.

5. Nilamegha-Tantrayuktivicara-Invocatory verse.

his time,¹ which is suggestive of a long gap of time between him and Vāgbhaṭa. Iñdu's date is taken as 13th century AD. So even Iñdu could not have been a direct disciple of Vāgbhaṭa.

With all these information about Vāgbhaṭa and most probable presumptions about his identification, date and works etc. Vāgbhaṭa remains an enigma until such time when unquestionable evidences come up by further research.

Commentaries :

Aṣṭāṅgalīdaya has the signal honour of having the highest number of commentaries than any other Āyurveda treatise². Though about thirty commentaries are known most of them are either lost, available partly or remaining in manuscript form in the libraries of India and other countries. Only six are available in print one completely and the remaining partly.

1. The only commentary available in full and in print is *Sarvāṅgasundarā* by Aruṇadatta, son of Mṛgāṅkadatta.³ He probably belonged to Bengal and was a great scholar not only in Āyurveda but also in grammar, prosody and other branches of Sanskrit literature. He is identified by some authorities with the lexicographer of the same name. He is assignable to early part of 12th century AD as he is quoted by Hemādri (13th-14th Century AD). His name appears in the commentary of Ḍalhaṇa (11th century AD) but some scholars doubt its canonization⁴. If accepted as true, then the date of Aruṇadatta has to be pushed back to 10th or 11th Century AD.

Sarvāṅgasundarā is fairly elaborate, explains the meanings, with the help of grammar, substantiates with quotations from other texts, provides synonyms of drugs and even common

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1. Śaśilekha vyākhyā introductory verses.
 2. Introduction to As. Hri-Harisastry parādkaḥ
Vṛiddhatrayī-Gurupad Haldar
Vāgbhaṭa Vīvecana-Priyavrata sarma
 3. Aruṇadatta-SS Vyākhyā Introductory verses As Hr. Su 1/1
 4. Ḍalhaṇa's Vyākhyā-Susruta-Kalpasthāna 1/33

names for their identification. With these merits it justifies its name and reflects the erudition of its author. It is quite likely that the author might have derived help from an earlier commentary on *Aṣṭāṅga hṛdaya* by *Caṇḍranañidana* as there is some similarity between the two.

Arunadatta is said to have written a commentary on *Suśrutasaṃhita* also but it has not been traced so far.

2. *Āyurveda Rasāyana*—is the work of *Hemādri*, son of *Kāma-deva*. He was a *Maharāṣṭra* Brahmin belonging to *Vatsa* gotra. He was the chief minister and advisor (*dharmādhikāri*, *srikaraṇādhīpa*) to King *Mahādeva* (1260-71) and his son *Rāmacandra* (1271-1309), the *Yadava* rulers of *Devagiri*¹. He was a great scholar in all branches of ancient learning especially *Dharma Śāstra*. He was a prolific writer and has about fourteen books to his credit. Most important among them is the *Caturvarga Ciñtāmaṇi*—the magnum opus—dealing with *Dharma Śāstra* consisting of more than a thousand pages. He was also a patron of learning and maintained many scholars like *Kesava Paṇḍita*, *Bopadeva* and others.

Āyurveda Rasāyana—commentary on *Aṣṭāṅga hṛdaya* was written after '*Caturvarga Ciñtāmaṇi*' and so is assigned to later half of the 14th century AD. Unfortunately this commentary is not available in full, but available only for *Sūtra-sthāna*, *Nidāna sthāna*, first six chapters of *cikitsā sthāna* and all chapters of *Kalpa-siddhi sthāna* and these have been printed. *Hemādri* has incorporated the chapters of *Kalpasiddhi sthāna* into *Sūtrastana*.² While writing the commentary, *Hemādri* quotes many earlier works such as *Kharaṇāda*, *Vṛnda*, *Vaṅgasa* etc. but chiefly from *Aṣṭāṅga sangraha*, in addition to *Caraka* and *Susruta*. He asserts that he has cleared the doubts on many moot points which the earlier commentators have not decided.³ He expresses his disagreement with the views of others on many points.

1. *Hemādri*—Introductory verses of *Āyurveda Rasāyana Vyākhyā*.
2. In the extant edition of *Aṣṭāṅga hṛdaya*, the two *sthānās* have been separated and printed.
3. *Hemādri*—*Āyurveda Rasāyana Vyākhyā*—Introductory verses.

3. *Padārtha Caṅdrika*—is the title of the commentary by Caṅdranaṅdana, son of Ravinaṅdana. He was a native of Kashmir and wrote this work at the instance of Sakunadeva, king of Kashmir. He is placed in the 10th century AD.¹

Padārtha caṅdrika is by far the earliest available commentary on *Aṣṭāṅga hṛdaya*. It is available in full in manuscript form. Only some portions of it is in print and furnished in the foot note in the extant edition brought out by Hariśāstry Paradkar. Its Tibetan translation is available in full and is included in the Tanjur collection.²

Caṅdranaṅdana is said to be the author of commentaries on *Caraka* and *Susruta samhitās* and also of *nighaṅṭu*, which is appended to *Aṣṭāṅga hṛdaya*.

4. *Hṛdaya bodhika* (or *Hṛdaya bodhini*)—is by Śrīdāsa Paṇḍita who belonged to Kerala. He was a disciple of a scholar by name Vāsudeva. Only the first portion of this commentary (*Sūtra*, *śārīra* and *nidāna sthānās*) have been printed. This commentary is brief and furnishes Malayalam equivalents to names of drugs.

Śrīdāsa Paṇḍita quotes another commentary by name *Vyākhyāsāra* written by student of his own teacher, Vāsudeva. Both *Hṛdaya bodhika* and *Vyākhyāsāra* have been provided with a short summary in Malayalam called '*Alfabuddhi-prabodhana*' written by a scholar by name Srikanṭha.

Śrīdāsapāṇḍita belonged to early part of 14th century and Śrikanṭha to the later part of it.³

5. *Nidāna cīntamaṇi*—is the commentary on *Nidānasthāna* of *Aṣṭāṅga hṛdaya*. It is the work of a scholar by name Ṭoḍaramalla Kānhaprabhu, son of Mahāvaidya Beimdeva Prabhu and Sāmāmbika.⁴ He is not to be mistaken for

1. Meulenbeld, G. J.—*Mādhavanidāna* and its chief commentaries PP 402

2. Ibid

3. Meulenbeld G. J.—*Mādhava nidāna* and its chief commentaries PP 430

4. Colophon in the manuscript—Vide introduction to *As Hr. Hariśāstry paradkar*.

Todaramalla, the famous minister of emperor Akbar. This commentary has been printed in the foot note of Harishastry paradkar's edition. Its date is not yet decided, most likely it belongs to 14th-15th century AD.

6. *Tatvabodha*—this commentary is only for the Uttarasthāna of Aṣṭāṅga hṛdaya by Śivadāśasena, son of Anañitasena, who was the court physician to Barbak Shah, Sultan of Bengal (1457-1474). This commentary was probably written in 1500 AD and is available in print. Sivadāśa has written commentaries on Carakasamhitā (Tatva pradipikā) and Cikitsā sangraha of Cakrapāṇidatta.

7. *Vāgbhaṭa maṇḍana*—by Bhaṭṭa Narahari (or Nṛsimha) is not a commentary on Aṣṭāṅga hṛdaya but a compendium intended to defend it from certain allegations. A scholar by name Soura Vidyādhara finds many faults in Aṣṭāṅga hṛdaya and abuses its author Vāgbhaṭa. Bhaṭṭanarahari, son of Bhaṭṭa Śivadeva refutes all the allegations of Vidyādhara and defends Vāgbhaṭa. Both the accuser and the defender support their arguments with quotations from other authoritative texts. Thus 'Vāgbhaṭa maṇḍana' is a literary criticism of a high standard and only one of its kind in Āyurveda literature. It is tentatively assigned to 15th century AD. It is being edited by me and going to be published shortly.¹

Apart from these, the commentaries known to have been written by Bhaṭṭāra Haricandra (600 AD), Himadatta (8th century), Hāṭakāñka (8th century), Jejjṭa (9th century), Īśvarasena (11th century), Indu (12-13th century), Āśādhara (13-14th century), Udayādityabhaṭṭa (14th century), Bhatta Narahari (15th century), Ramanāthagaṇaka (16th century) and some others have not been traced so far.

Translations :—Aṣṭāṅga hṛdaya has been translated into almost all major Indian languages.

It had been translated into Arabic, under the title 'Aṣṭāñkar' during the reign of Khalif Harun-al-Rashid (773-808 AD).²

1. Vāgbhaṭa maṇḍana—Ed. K. R. Srikantha Murthy. Pub. Chaukhamba Orientalia.
2. Alberuni's—India—translated by Sachau—Preface. p. 30-32

A medical text called 'rGyud bzi' in Tibetan agreeing very closely with Aṣṭāṅga hṛdaya has been translated during the reign of King Khri-Sron-dehu (728-786 or 755-797 AD.) The first five chapters of this Tibetan translation has been rendered into English by Vogel and published in 1965.¹

Luise Hilgenberg and Willibald Kirfel have translated Aṣṭāṅga hṛdaya into German and it was published in 1941.²

About this translation :

This is a faithful translation of the text, in simple English. The commentaries of Aruṇadatta and Hemādri have been relied upon to a great extent. No claim of any kind is made by me in this stupendous task except as a faithful translator.

In spite of best efforts to avoid printing mistakes a few have remained over. Readers are requested to correct these by referring to the 'corrigenda' before undertaking the study.

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I conclude this introduction with the popular verse :

‘अयुक्तं यदिह प्रोक्तं प्रभाषेन क्षमेण वा ।
बाष्पोमया क्याचन्तः सन्तः संशोषयंतु तम् ॥

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1 Meulenbeld, G. J.-Mādhava Nidāna and its chief commentaries. pp. 644. Bibliography.

2. Ibid.

AṢṬĀṄGA HRDAYAM

ŚUTRĀSTHĀNA

(Section on general principles)

प्रथमोऽध्यायः ।

Chapter-1.

ĀYUṢKĀMĪYA ADHYĀYA (desire for long life).

Namaskāra-(Obeisances.)

रगादिरोगान् सततानुषकानशेषकायप्रभृतानशेषान् ।

औत्सुक्यमोहारतिदाज्ञघान योऽपूर्ववैद्याय नमोऽस्तु तस्मै ॥ १ ॥

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

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

अथात आयुष्कामोयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

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

आयुः कामयमानेन धर्मार्थसुखसाधनम् ।

आयुर्वैदोपदेशेषु विधेयः परमादरः ॥ २ ॥

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

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

Āyurvedāvatarāṇa—(origin of Āyurveda)—

ब्रह्मा स्मृत्वाऽऽयुषो वेदं प्रजापतिमजिग्रहत् ।
सोऽश्विनौ तौ सहस्राक्षं सोऽग्निपुत्रादिकान्मुनीन् ॥ ३ ॥
तेऽग्निवेशादिकांस्ते तु पृथक् तन्त्राणि तेनरे ।

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

2-3.

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

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

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

तेभ्योऽतिविप्रकीर्णभ्यः प्रायः सारतरोच्चयः ॥ ४ ॥
क्रियतेऽष्टाङ्गद्वयं नानिषंशेषविस्तरम् ।

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

AṢṬĀṄGA ĀYURVEDA ⁴(eight branches of *Āyurveda*)—

कायबालग्रहोर्ध्वाङ्गशल्यदर्शजरावृषान् ॥ ५ ॥

अष्टावङ्गानि तस्याहुश्चिकित्सा येषु संश्रिता ।

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

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

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

Tridoṣaḥ—(i. e. three doṣās)—

वायुः पित्तं कफश्चेति त्रयो दोषाः समासतः ॥ ६ ॥

विकृताविकृता देहं भ्रन्ति ते वर्तयन्ति च ।

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

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

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

ते व्यापिनोऽपि हृत्प्राभ्योरधोमध्योर्ध्वसंश्रयाः ॥ ७ ॥

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

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

वयोद्दोरात्रिभुक्तानां तेऽन्तमभ्यादिगाः क्रमात् ।

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

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

Agnibhedah (Kinds of digestive activity) :—

तैर्भवेद्विषमस्तीक्ष्णो मन्वक्ष्माग्निः समैः समः ॥ ८ ॥

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

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

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

Koṣṭhabhedāh—(kinds of alimentary tract)—

कोष्ठः कृरो मृदुमंथो मध्यः स्यात्तैः समैरपि ।

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

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

Dehaprakṛti (body constitution)—

शुक्रार्तवस्यैर्जन्मादौ विषेषेव विचक्रिमेः ॥ ९ ॥

तैश्च तिस्रः प्रकृतयो हीनमभ्योत्तमाः पृथक् ।

समघातुः समस्तास्तु श्रेष्ठा, निन्द्या द्विदोषजाः ॥ १० ॥

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

Notes :—The male seed is the śukrāṇu (spermatozoon) and the female seed is the andāṇu—(the ovum). Both these unite together (fertilisation) and form the embryo and that is the commencement of life. The male and the female seeds produced in the body of the man and the woman, contain the tridoṣas. At the time of the union of the two seeds the doṣās undergo change in their proportion, either all of them might remain in equal proportion, or any two together might become predominant or any one doṣa only might become predominant. These conditions greatly influence the nature of the embryo in its characteristic features, which becomes known as Prakṛti of man (natural human constitution). Thus seven kinds of prakṛtis get formed, three ekadoṣaja (from any one doṣa separately), three dvañdvaja or saṁsargaja (from the combination of any two doṣās) and one from sammiśra or sannipāta (from the combination of all the three together in equal proportion). Among them, ekadoṣaja are hīna (poor), the saṁsargaja (dvañdvaja) are madhya (moderate) and sammiśra is uttama (best, ideal). Further, even among the ekadoṣaja, the first one (vātaja) is hīna (poor) the second (pittaja) is madhya (moderate), and the third (kaphaja) is uttama (best). The characteristic feature of these prakṛtis (constitutions) has been described in chapter 3 of Sārīra sthāna. The example of poisonous worms is to indicate that though they are born from poison, they donot die of it, but continue to survive, similarly the prakṛti, though formed from the doṣās which are similar to poison, continue to manifest in the person as long as he lives.

Tridosalakṣaṇa—(properties of the three doṣas)—

तत्र रुक्षो लघुः शीतः खरः सूक्ष्ममलोऽनिलः ।

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

पित्तं सनेहतीक्ष्णोष्णं लघु विस्त्रं सरं द्रवम् ॥११॥

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

स्निग्धः शीतो गुहमन्दः श्लक्ष्णो मृत्नः स्थिरः कफः ।

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

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

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

संसर्गः सन्निपातश्च तद्विक्षयकोपतः ॥१२॥

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

Dhātu and mala-(basic tissues and wastes)-

रसासृङ्मांसमेदोस्थिमज्जशुक्राणि धातवः ।

सप्त दूष्याः

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

मला मूत्रशकृत्स्वेदद्वयोऽपि च ॥१३॥

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

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

वृद्धिः समानैः सर्वेषां विपरीतैर्विपर्ययः ।

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

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

ṢADRASA—(six tastes) :—

रसाः स्वाद्वम्ललवणतिकोषणकषायकाः ॥१४॥

षड् द्रव्यमाश्रितास्ते च यथापूर्वं बलावहाः ।

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

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

Alleviation of doṣas by tastes—

तत्राद्या मारुतं घ्नन्ति त्रयस्तिक्तादयः कफम् ॥१५॥

कषायतिकमधुराः पित्तमन्ये तु कुर्वते ।

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

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

Dravyabhedah—(kinds of substances) :—

शमनं कोपनं स्वस्थहितं द्रव्यमिति त्रिधा ॥१६॥

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

Virya (potency) :-

उष्णशीतगुणोत्कर्षात्तत्र वीर्यं द्विधा स्मृतम् ।

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

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

Vipāka (end product of digestion) :-

त्रिधा विपाको द्रव्यस्य स्वादम्लकटुकतात्मकः ॥१७॥

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

Notes :- More details in chapter 9.

Gurvādi guṇāḥ (qualities) :-

गुरुमन्दहिमलिग्धश्लक्ष्णसान्द्रमृदुस्थिराः ।

शुणाः सूक्ष्मविशदा विशतिः सविपर्ययाः ॥१८॥

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

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

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

Roga-aṛogya karaṇa (cause of disease and health) :-

कालार्थकर्मणां योगो हीनमिथ्यातिभावकः ।

सन्ध्याभ्यञ्ज विज्ञेयो रोगारोग्यैककारणम् ॥१९॥

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

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

Roga—(disease)—

रोगस्तु दोषवैषम्यं, दोषसाम्यमरोगता ।

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

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

निजागन्तुचिभागेन तत्र रोगा द्विधा स्मृताः ॥२०॥

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

तेषां कायमनोभेदावधिष्ठानमपि द्विधा ।

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

Mānasika doṣāḥ—(doṣās of the mind) :—

राजस्तमस मनसो द्वौ च दोषाबुद्धौ ॥२१॥

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

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

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

दर्शनस्पर्शनप्रश्नैः परीक्षेत च रोगिणम् ।

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

रोगं निदानप्राप्तपलक्षणोपचायातिभिः ॥२२॥

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

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

Deśabhedāh—(kinds of habitat) :—

भूमिदेहप्रभेदेन देशमाहुरिह त्रिधा ।

जाङ्गलं वातभूमिश्चमनूपं तु कफोत्पलम् ॥२३॥

साधारणं सममलं त्रिधा भूदेशमादिशेत् ।

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

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

Kalabhedāh—(kinds of time) :—

क्षणविध्याध्यवस्था च कालो भेषजयोगकृत् ॥२४॥

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

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

Auśadhā bhedaḥ—(kinds of therapies) :-

शोधनं शमनं चेति सप्तसादौषधं द्विधा ।

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

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

शरीरजानां दोषानां क्रमेण परमौषधम् ॥२५॥

वस्तिर्विरेको वमनं तथा तैलं घृतं मधु ।

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

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

धीर्धैर्यात्मादिविज्ञानं मनोदोषौषधं परम् ॥२६॥

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

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

Cikitsā padāḥ—(four limbs of treatment) :-

मिषग् द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् ।

चिकित्सितस्य निर्विष्टं, प्रत्येकं तच्चतुर्गुणम् ॥२७॥

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

दक्षस्तीर्थाप्यशास्त्रार्थो दृष्टकर्मा शुचिर्मिषक् ।

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

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

बहुकल्पं बहुगुणं संपन्नं योग्यमौषधम् ॥२७॥

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

अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिवारकः ।

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

आढ्यो रोगी मिषग्वद्यो ज्ञापकः सत्त्वधानपि ॥२९॥

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

Rogabhēdāḥ—(kinds of diseases) :—

(साध्योऽसाध्य इति व्याधिर्द्विधा, तौ तु पुनर्द्विधा ।

सुसाध्यः कृच्छ्रसाध्यश्च, याप्यो यश्चानुपक्रमः ॥ १ ॥)

सर्वौषधक्षमे देहे यूनः पुंसो जितारमनः ।

अमर्मगोऽल्पहेत्वश्चरुपुपोऽनुपद्रवः ॥३०॥

अतुल्यदृष्यदेशतुप्रकृतिः पादसम्पदि ।

ग्रहेऽनुगुणेष्वेकदोषमार्गो नवः सुखः ॥३१॥

Disease is of two kinds—sādhya (curable) and asādhya (incurable), they are again of two kinds—susādhya (easily curable) and kṛchra sādhya (curable with difficulty), yāpya (controllable) and anupakrama (not responding to any therapy, fatal.).

Sādhyasādhya lakṣaṇa—(features of curability and incurability)—

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

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

शस्त्रादिसाधनः कृच्छ्रः सङ्करे च ततो गदः ।

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

शेषत्वादायुषो याप्यः पथ्याभ्यासाद्विपर्यये ॥३२॥

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

अनुपक्रम पथ स्वार्तिस्थितोऽत्यन्तविपर्यये ।

औरसुभयभोदाः कृच्छ्रं दुष्टरिष्टोऽक्षनाशनः ॥३३॥

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

त्यजेदार्ते भिषग्भूपैर्द्विष्टं तेषां द्विषं द्विषम् ।

हीनोपकरणं व्यग्रमन्त्रिधेयं गतायुषम् ॥३४॥

षण्डं शोकानुरं भीरुं कृतघ्नं वैधमानिनम् ।

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

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

Adhyāya saṅgraha—(chapters of the treatise) :-

तन्त्रस्थास्य परं चातो वक्ष्यतेऽध्यायसङ्ग्रहः ॥३५॥

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

आयुष्कामदिनर्त्वीहारोऽनुत्पादनद्रवाः ।

अन्नज्ञानान्नसंरक्षामात्राद्रव्यरसाध्याः ॥३६॥

दोषादिज्ञानतद्भेदतच्चिकित्साद्युपक्रमाः ।

शुद्ध्यादिज्ञेहनस्वेदरेकास्थापननावनम् ॥३७॥

धूमगण्डूषट्कस्लेकरुतियन्त्रकशस्त्रकम् ।

शिराविधिः शल्यविधिः शस्त्रक्षारतन्त्रिकर्मिकौ ॥३८॥

सूत्रस्थानमिमेऽध्यायास्त्रिंशत्

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

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

शारीरमुच्यते ।

गर्भावक्रान्तिद्वयापदङ्गममेविभागिकम् ॥३९॥

विकृतिर्दूतजं षष्ठम्

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

निदानं सार्वरोगिकम् ।

ज्वरासृक्श्वासयक्ष्मादिमदाद्यशौलिसारिणाम् ॥४०॥

मूत्राघातप्रमेहाणां विद्रव्याद्युदरस्य च ।

पाण्डुकुष्ठानिकारतानां याताशस्य च षोडश ॥४१॥

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

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

चिकित्सितं ह्वरे रक्ते कासे श्वासे च यक्ष्मणि ।

वमौ भवत्यवेऽर्शाःसु, विशि द्रौ, द्रौ च मूत्रिते ॥४२॥

विद्रघ्नौ गुल्मजठरपीण्डुराशोफिलरिषु ।

कुष्ठम्बिभ्रानिलन्याधिवाताभेषु चिकित्सितम् ॥४३॥

अविशतिरिमेऽप्यायाः

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

कल्पसिद्धिरतः परम् ।

कल्पो वमेविरेकस्य तत्सिद्धिर्द्विस्तिकल्पना ॥४४॥

सिद्धिर्भक्त्यापदां षष्ठो द्रव्यकल्पः

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

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

अत उत्तरम् ।

बालोपचारे तद्व्याधौ तद्ग्रहे, द्वौ च भूतगे ॥४५॥

उन्मादेऽथ स्मृतिभ्रंशे, द्वौ द्वौ वर्मस्तु सन्धिषु ।

दृक्प्रमोहिक्रानाशेषु त्रयो, द्वौ द्वौ च सर्वगे ॥४६॥

कर्णनासामुखशिरोव्रणे, भङ्गे भगन्दरे ।

ग्रन्थ्यादौ क्षुद्ररोगेषु गुह्यरोगे पृथग्द्वयम् ॥४७॥

विषे भुजङ्गे कीटेषु भूपकेषु रसायने ।

चत्वारिंशोऽनपत्यानामध्यायो बीजपोषणः ॥४८॥

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

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

इत्यध्यायसप्तं विंशं षड्भिः स्थानैस्त्वोरितम् ॥४९॥

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

इति श्रीवैद्यपतिसिंहगुप्तसूनुवाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने आयुष्कामीयो नाम प्रथमोऽध्यायः ॥ १ ॥

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

द्वितीयोऽध्यायः ।

Chapter—2

DINACARYĀ ADHYĀYA—(Daily regimen)

अथातो दिनचर्याध्यायं व्याख्यास्यामः इति ह स्माहुरात्रेयाद्यो महर्षयः ।

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

Prātaruthāna—(getting up in the morning) :-

ब्राह्मे मुहूर्ते उत्तिष्ठेत्स्वस्थो रक्षार्थमायुषः ।

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

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

Dañtadhavana—(cleaning of the teeth) :-

शरीरचिन्तां निर्वर्त्य कृतशौचविधिस्ततः ॥ १ ॥

अर्कन्यग्रोधखदिरकरञ्जककुभाविजम् ।

प्रातर्भुक्त्वा च सृद्धं कषायकुट्टितिकम् ॥ २ ॥

कनीन्ध्रसमस्थौल्यं प्रगुणं द्वादशाङ्गुलम् ।

भक्षयेदन्तपवनं दन्तमांसान्ध्याघयन् ॥ ३ ॥

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

नाद्यादजीर्णमथुश्वासकासज्वरार्दिते ।

तृष्णास्यपाकहृजेनशिरः कर्णामयी च तत् ॥ ४ ॥

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

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

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

Anjana (collyrium to the eyes) :—

सौवीरमञ्जनं नित्यं हितमक्ष्णोस्ततो भजेत् ।

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

चक्षुस्तेजोमयं तस्य विशेषात् श्लेष्मतो भयम् ॥ ५ ॥

योजयेत्सप्तरात्रेऽस्मात्स्त्रावणार्थं रसाञ्जनम् ।

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

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

ततो नावनागण्डूषधूमताम्बूलभाग्भवेत् ॥ ६ ॥

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

Tāmbūla sevana—(betel-chewing) :—

ताम्बूलं क्षतपित्तास्ररुक्षोत्कुपितचक्षुषाम् ।

विषमूर्च्छाभ्रदार्तानामपथ्यं शोषिणामपि ॥ ७ ॥

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

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

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

Abhyaṅga-(oil-massage):-

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

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

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

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

Vyāyāma (exercise):-

लाघवं कर्मसामर्थ्यं दीप्तोऽभिर्भक्षः क्षयः ।
 विमर्कधनभात्रेधं व्यायामादुपजायते ॥१०॥

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

वातपित्तामयी वाङ्मो वृद्धोऽजीर्णो च तं त्यजेत् ।

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

अर्धशक्या नियेव्यस्तु बलिभिः लिग्धभोजिभिः ॥११॥
 शीतफाले वसन्ते च, मन्दमेव ततोऽप्यदा ।

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

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

तं कृत्वाऽनुसुखं देहं मर्दयेच्च समन्ततः ॥१२॥

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

वृष्णा क्षयः प्रतमको रक्तपित्तं भ्रमः क्रमः ।

अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ॥१३॥

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

न्यायामजागराध्वलीहास्यभाष्यादि साहसम् ।

गजं सिंह इवाकर्षन् भजतिधिनश्यति ॥१४॥

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

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

Udvardana—(massage) :—

उद्धर्तनं कफहरं मेदसः प्रविधायनम् ।

स्थिरीकरणमङ्गोनां त्वक्प्रसाधकरं परम् ॥१५॥

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

Snana—(bath) :—

दीपनं वृष्यमायुष्यं शानभूर्जापल्लवम् ।

कण्ठमण्डलमन्त्रेदत्तं श्वात्कृत्वाहपाप्मजित् ॥१६॥

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

उष्णाम्बुनाऽधःकायस्य परिवेको बलावहः ।
तेनैव पृत्तमाङ्गस्य बलहृत्केशचक्षुषाम् ॥१६॥

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

आनमर्दितनेत्रास्यकर्णरोगातिसारिषु ।
आभ्रानपीनसाजोर्णभुकवत्सु च गर्हितम् ॥१८॥

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

Sadvṛtta (good conduct) :-

जोर्णे हितं मितं चाधाध वेगानीरयेद्वलात् ।
न वेगितोऽप्यकार्यः स्यान्नाजित्वा साध्यमानयम् ॥१९॥

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

सुकार्याः सर्वभूतानां मताः सर्वाः प्रवृत्तयः ।
सुखं च न विना धर्मात्तस्माद्धर्मपरो भवेत् ॥२०॥

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

मत्तया कल्याणमित्रणि सेवेतेतत्पूरुषाः ।

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

द्विसास्तेयान्प्रधाकामं पैशुम्यं पश्यन्तते ॥२१॥
सन्निभालापं व्यापादमभिभ्यां दग्धिपर्ययम् ।
वार्यं कर्मेति दृश्या कायवाज्जानसैस्त्वजेत् ॥२२॥

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

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

अवृत्तिव्याधिशोकाताननुषर्तेत शक्तिः ।

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

आत्मवत्सततं पश्येदपि कौटपिपीलिकम् ॥२३॥

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

अर्चयेद्देवगोविप्रबृह्वैद्यनृपातिथीन् ।

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

विमुक्ताभार्थिनः कुर्यात्तवमन्येत नाक्षिपेत् ॥२४॥

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

उपकारप्रधानः स्यात्पुत्रपौरुषेऽप्यरौ ।

सम्पत्प्रियत्स्वेकमना, हेतावीर्यत्कले न तु ॥२५॥

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

काले हितं मितं ब्रूयाद्विसंवादि पेशलम् ।

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

पूर्वाभिभाषी, सुमुखः सुशीलः करुणामृदुः ॥२६॥

नैकः सुखी, न सर्वत्र विश्रब्धो, न च शङ्कितः ।

न कश्चिदात्मनः शत्रुं नात्मानं कस्यचिद्रिपुम् ॥२७॥

प्रकाशयेन्नापमानं न च निःस्नेहतां प्रभोः ।

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

जनस्थाशयमालक्ष्य यो यथा परिनुष्यति ॥२८॥

तं तथैवानुवर्तते पराराधनपण्डितः ।

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

न पीडयेद्दिन्द्रियाणि न चैतान्वतिकालयेत् ॥२९॥

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

त्रिवर्गशून्यं नारम्भं भजेत् चाविरोधयन् ।

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

अनुयायात्प्रतिपदं सर्वधर्मेषु मध्यमाम् ॥३०॥

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

नीचरोमनकक्ष्मधूर्निर्मलाङ्घ्रिमलायनः

आनशीलः सुसुरभिः सुवेषोऽनुत्थणोऽप्यलः ॥३१॥

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

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

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

शैत्यपूज्यश्वजाशस्तच्छायाभस्मनुषाशुचीन् ॥३३॥
 नाक्रामेच्छर्करालोष्टबलिभ्रानभुषो न च ।

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

नदीं तरेन्न वाहुभ्यां, नाग्निस्कन्धमभ्रज्जेत् ॥३४॥
 सन्दिग्धनावं वृक्षं च नारोहेद्दृष्टयानवत् ।

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

नासंबृतमुखः कुर्यात्क्षुतिदास्यविजृम्भणम् ॥३५॥

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

नासिकां न विकृञ्जीयाद्वाकस्माद्विलिखेद्बुधम् ।
 नाङ्गैश्चेष्टेत विगुणं, नासीतोत्कटकश्चिरम् ॥३६॥

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

देहवाक्चेतसां श्लेष्टाः प्राक् भ्रमाद्विनिवर्तयेत् ।
 नोर्ध्वजानुश्चिरं तिष्ठेत्

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

नक्तं सेवेत न द्रुमम् ॥३७॥

तथा चत्वरचैत्यान्तश्चतुष्पथसुरालयान् ।

सूनाटवीशुभ्यगृहहृदमशानानि दिवाऽपि न ॥३८॥

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

सर्वथेक्षेत नादित्यं, न मारं शिरसा षष्टेत् ।

नेक्षेत प्रतप्तं सूक्ष्मं दीप्तामेध्यामिथाणि च ॥३९॥

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

मद्यविक्रयसन्धानदानदानानि नाचरेत् ।

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

पुरोघातातपरजस्तुषारपरुषानिलान् ॥४०॥

अनृजुः क्षवथून्नारकासस्वप्नास्रमैथुनम् ।

कूलछायां नृपद्विष्टं व्यालदंष्ट्रिविपाणिनः ॥४१॥

हीनानार्यातिनिपुणसेवां चिग्रहमुत्तमैः ।

सन्ध्यास्वभ्यवहारस्त्रीस्वप्नाध्ययनचिन्तनम् ॥४२॥

शत्रुसन्नगणाकीर्णगणिकापणिकाशनम् ।

गाक्त्रवक्रनखैर्वाद्यं हस्तकेशावधूननम् ॥४३॥

तोयाग्निपूज्यमध्येन यानं धूमं शवाभयम् ।

मद्यातिसक्तिं विभ्रम्भस्वातन्त्र्ये स्त्रीषु च त्यजेत् ॥४४॥

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

should avoid the shade of a scaffold, places hated by the king (or government), company of wild animals, biting animals and those with horns; of mean, wicked (uncivilised), and very intelligent persons; avoid quarrel with good men; avoid taking foods, copulation, sleeping, study and recaptulation in the two saṁdhyās (the time of meeting of the night and sunrise, of the sunset and the night); avoid the food given by enemies, given during sacrificial ceremony, (that offered by large group of donors of different castes), that given by prostitutes and merchants; one should not make sound with the body parts, mouth and nails, nor shake the hand and hairs, should not move in between two (receptacles of) water, fire and the worshipful; should avoid the smoke of a cadaver; too much indulgence, in wine (drinking), believing and independence for women. 40-44.

आचार्यः सर्वेषु लोकेषु एव हि बीमतः ।

अनुकुर्यात्तमेवातो लौकिकेऽर्थे परीक्षकः ॥४५॥

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

आर्द्रसन्तानता त्यागः कायवाक्चेत्सां दमः ।

स्वार्थबुद्धिः परार्थेषु पर्याप्तमिति सद्गतम् ॥४६॥

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

नरकदिनानि मे यान्ति कथम्भूतस्य सम्भति ।

दुःखभाङ्गन भवत्त्वेवं नित्यं सन्नहितस्मृतिः ॥४७॥

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

इत्याचारः समासेन, यं प्राप्नोति समाचरन् ।

आयुरारोग्यमैश्वर्यं यदो लोकांश्च शाश्वतान् ॥४८॥

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

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

इति श्रीवैद्यपतिरिचयुतसुतुश्रीमद्भागविरचितायामष्टाङ्गहृदयसंहितायां
सुनस्थाने दिनचर्या नाम द्वितीयोऽध्यायः ॥ २ ॥

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

तृतीयोऽध्यायः ।

Chapter-3

ṚTU CARYĀ ADHYĀYA (Seasonal regimen)

अथात ऋतुचर्याध्यायं व्याख्यास्यामः ।

इति ह स्माद्बुरात्रेयावयो महर्षयः ।

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

Ṣaḍṛtus-(six seasons) :-

भासैद्विसंस्थैर्माघाद्यैः क्रमात् षडृतवः स्मृताः ।

शिशिरोऽथ वसन्तश्च ग्रीष्मो वर्षाशरद्धिमाः ॥ १ ॥

शिशिराद्यालिभिस्तैस्तु विद्याद्यनमुत्तरम् ।

आदानं च, तदादत्ते नृणां प्रतिदिनं बलम् ॥ २ ॥

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

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

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

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

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

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

Uttarāyaṇa (northern solstice) :-

तस्मिन् छत्यर्थतीक्ष्णोष्णरूक्षा मार्गस्वभावतः ।

मादित्यपथनाः सौम्यान् क्षपयन्ति गुणान् भुवः ॥ ३ ॥

तिक्त- कषायः कटुको बलिनोऽत्र रसा क्रमात् ।

तस्मादादानमाग्नेयम्

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

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

Dakṣiṇāyana-(southern solstice) :-

ऋतसो दक्षिणायनम् ॥ ४ ॥

वर्षादयो विसर्गश्च यद्वलं विसृजत्ययम् ।

सौम्यत्वाद्भ्र सोमो हि बलवान् हीयते रविः ॥ ५ ॥

मेघवृष्टयनिलैः शीतैः शान्ततापे महीतले ।

जिग्धाश्चेद्दाम्बल्लवणमधुरा बलिनो रसाः ॥ ६ ॥

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

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

शीतेऽप्यं वृष्टिभर्त्सुषं बलं मध्यं तु शेषयोः ।

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

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

Hemañta ṛtucarya—(regimen during winter) :—

बलिनः शीतसंरोधाद्धेमन्ते प्रबलोऽनलः ॥ ७ ॥

भवत्यल्पेन्धनो धातून् स पचेद्वायुनेरितः ।

अतो हिमेऽस्मिन्सेवेत स्वाद्मल्लवणापसान् ॥ ८ ॥

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

दैर्घ्याग्निशानामेतर्हि प्रातरेव बुभुक्षितः ।

अवश्यकार्यं सम्भाष्य यथोक्तं शीलयेदनु ॥ ९ ॥

वातघ्नतैलैरभ्यङ्गं मूर्ध्नि तैलं विमर्दनम् ।

नियुञ्जं कुशलैः सार्धं पादाघातं च युक्तितः ॥१०॥

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

कषायापहतस्नेहस्ततः स्नातो यथाविधि ।

कुङ्कुमेन सदर्पेण प्रदिग्धोऽगुरुधूपितः ॥११॥

रसान् क्षिग्धान् पलं पुष्टं गौडमञ्जसुरां सुराम् ।

गोधूमपिष्टमापेषुक्षीरोत्थगिह्वलीः शुभाः ॥१२॥

नयमभं वसां तैलं, शौचकार्यं सुखोदकम् ।

प्रावारगजिनकौशेयप्रवेणीकौचपास्ततम् ॥१३॥

उष्णस्वभावेर्लेद्युभिः प्रावृत्तं गयनं भजेत् ।

युसयाऽर्कचिरणान् रवेर्दं पादघ्राणं च सर्वदा ॥१४॥

After these, the oil (covering the head and body) should be removed by washing with astrirgent (decoctions, powders etc.) and bathing; then fine paste/powder of kumkuma (keśara) and darpa (kastūri) should be applied, the body exposed to the fumes of aguru; meat soup mixed with fats, meat of fattened (well nourished) animals, wine prepared with jaggery (mola-ssess) supernatant portion of surā and surā as such, should be made use of; food prepared from the flour of wheat, black-grain, products of sugarcane and of milk, food prepared from freshly harvested corn, muscles, fat and edible oils should be partaken as food; warm water should be used for oblations, thick sheet made of cotton, leather, silk, wool or bark of trees which are light in weight should be used during sleep; exposure to sunlight, and fire should be resorted to judiciously; foot-wear should be worn always. 11-14.

पीवरोरुस्तनश्रोणयः समदाः प्रमदाः प्रियाः ।

हरन्ति शीतमुष्णाङ्गयो धूपकुङ्कुमयौदनैः ॥१५॥

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

अङ्गारतापसन्तप्तगर्भभ्रूवेश्मचारिणः ।

शीतपाद्व्यजनितो न दोषो जातु जायते ॥१६॥

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

Śiśira tlu-caryā—(regimen during dewy season) :-

अथमेव विधिः कार्यः शिशिरेऽपि विशेषतः ।

तदा हि शीतमधिकं रौक्ष्यं चादानकालजम् ॥१७॥

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

Vasanta ṛtu carya—(regimen during spring) :—

कफश्चितो हि शिशिरे वसन्तेऽर्कीश्रुतापितः ।
 हत्वाऽग्निं कुरुते रोगानतस्तं त्वरया जयेत् ॥१८॥
 तीक्ष्णैर्वमननस्याद्यैर्लघुर्लघुश्च भोजनैः ।
 व्यायामोद्धर्तनाघातैर्जित्वा श्लेष्माणमुल्बणम् ॥१९॥
 स्नातोऽनुलितः कर्पूरचन्दनागुरुकुङ्कुमैः ।
 पुराणयवगोधूमश्रौद्रजाङ्गलशूल्यभुक् ॥२०॥
 सहकाररसोऽम्भ्रानास्वाद्य प्रिययाऽर्पितान् ।
 प्रियास्यसङ्गसुरभीन् प्रियानेत्रोत्पलाङ्कितान् ॥२१॥
 सौमनस्यकृतो हृद्यान्धयस्यैः सहितः पिबेत् ।
 निर्गदानासवारिष्टसोऽधुमाङ्गीकमाधवान् ॥२२॥
 शृङ्गथेराम्बु साराम्बु मध्वम्बु जलदाम्बु च ।

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

दक्षिणानिलशीतेषु परितो जलत्राहिषु ॥२३॥
 भद्रहृत्सूर्येषु भाणिकुण्डमकान्तेषु ।
 पद्मपुष्पिषुप्रेषु कामकर्मन्तभूमिषु ॥२४॥
 विचित्रपुष्पवृक्षेषु काननेषु सुगन्धिषु ।
 गोष्ठ्याकथामिच्छिन्नाभिर्मध्याह्नं गमयेत्सुखी ॥२५॥

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

शुक्रशीतदिवास्वप्नप्रसिद्धासलमधुरांस्त्यजेत् ।

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

Grīṣma ṭīcaryā—(regimen during summer) :—

तीक्ष्णांशुरतितोक्ष्णांशुग्रीष्मे संक्षिपतीच यत् ॥२६॥
 प्रत्यहं क्षीयते श्लेष्मा तेन वायुश्च वर्धते ।
 अतोऽस्मिन्पटुकट्वम्बल्यायामार्ककरांस्त्यजेत् ॥२७॥

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

भजेन्मधुरमेवाद्यं लघु क्षिप्यं हिमं द्रवम् ।
 सुशीततोयञ्चिकान्को लिहात्सकून् सशर्करान् ॥२८॥

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

मद्यं न पेयं, पेयं वा स्वल्पं, सुवहुषारि वा ।
 अन्यथा शोथशैथिल्यवाहमोहान् करोति तत् ॥२९॥

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

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

कुन्देन्दुधवलं शाकिसञ्जीयाञ्जाङ्गलैः पलैः ।
 पिबेद्भस्त्रं नातिघ्नं रसालां रागस्त्राण्डवौ ॥३०॥
 पानकं पञ्चसारं वा नवमृद्गात्रने स्थितम् ।
 मोचवोचवैर्युक्तं साम्लं मृन्मयशुक्तिभिः ॥३१॥
 पाटलावासितं चाग्मः सकपूर्ं सुरीतलम् ।

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

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

शशाङ्गकिरणान् भक्ष्यान् रजस्र्यां भक्षयन् पिबेत् ॥३२॥
 सखितं माहिषं क्षीरं चन्द्रनक्षत्रशीतलम् ।

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

अधकृषमहाराजितालरुद्धोष्णरश्मिषु ॥३३॥
 वनेषु माघवीन्निष्ठद्रक्षास्तवकशालिषु ।
 सुगन्धिहिमपानीयसिन्धुमानपटालिके ॥३४॥
 कायमाने खिले चूतप्रवालफललुम्बिभिः ।
 कदलीवलकङ्कासृग्णालकमलीत्यलैः ॥३५॥
 कोमलैः कल्पिते तल्पे हस्तकुसुमपल्लवे ।
 मध्यदिनेऽर्कतापार्तः स्वप्याद्वारागृहेऽथवा ॥३६॥
 पुस्तलीस्तनस्तस्यमवृत्तोरोऽधारिणि ।

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

निशाकरकराकीर्णं सौधपृष्ठे निशासु च ॥३७॥
 आसना स्वस्थसिद्धेश्च चन्दनार्द्रस्य मालिनः ।
 निवृत्तकामतन्त्रस्य सुसुक्ष्मतनुवाससः ॥३८॥
 जलार्द्रास्तालवृन्तानि विस्तृताः पद्मिनीपुटाः ।
 उत्क्षेपाश्च मृदूक्षेपा जलवर्षिहिमानलाः ॥३९॥
 कर्पूरमल्लिकामाला द्वाराः साहरिचन्दनाः ।
 मनोहरकलालापाः शिशवः सारिकाः शुकाः ॥४०॥
 मृणालवलयः कान्ताः श्रोतुल्लकमलोज्ज्वलाः ।
 जङ्गमा इव पद्मिन्यो हरन्ति द्युतिताः क्लृप्तम् ॥४१॥

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

Varṣa ṛtu-caryā—(regimen during rainy season) :-

आदाम्बलानवपुत्रामग्निं सन्नोऽपि सीदति ।
 वर्षासु दोषैर्दुष्यन्ति तेऽम्बुलम्बाम्बुदेऽम्बरे ॥४२॥

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

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

आस्थापनं शुद्धतनुर्जीर्णं धान्यं रसान् कृतान् ।
 जाङ्गलं पिशितं यूषान् मध्वरिष्टं चिरस्तनम् ॥४५॥
 मस्तु सौवर्चलाख्यं वा पञ्चकोलावचूर्णितम् ।
 दिव्यं कौपं शृतं चाम्भो भोजनं त्वत्तुदिने ॥४६॥
 व्यक्ताम्ललवणक्रेहं संशुष्कं क्षौद्रवह्नयु ।

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

अपावचारी सुरभिः सततं धूपिताम्बरः ॥४७॥
 हर्म्यपृष्ठे वसेद्वाप्यशीतशीकरवर्जिते ।

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

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

नदीजलोदमन्थाहःस्वप्नायासातपांस्यजेत् ॥४८॥

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

Śarat ṛtu caryā—(regimen during autumn) :—

वर्षाशीतोष्णिताङ्गानां सहसैःशर्कराम्भिः ।

तप्तानां सञ्चिनं वृष्टौ पित्तं दग्धि कुप्यति ॥४९॥

तज्जयान् घृतं तिक्तं चिरेको रक्तप्रोक्षणम् ।

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

तिक्तं स्वादु कषायं च कुचितोऽन्नं भजेद्भुज् ॥५०॥

शालिमुद्गं सिताधानीपटोलमधुभाङ्गलम् ।

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

तप्तं तप्तान्शुक्रिण्यैः शीतं शीतान्शुक्रिमभिः ॥५१॥

समन्तादप्यहोरात्रमगस्त्योदयनिर्विषम् ।

शुचिं हंसोदकं नाम निर्मलं मलज्जलम् ॥५२॥

नाभिष्यन्दि न वा कृष्णं पानादिष्वभृतोपमम् ।

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

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

चन्दनोशीरकपूरमुक्तामृगसनीज्ज्वलः ॥५३॥
सौधेषु सौधधवलां चन्द्रिकां रजनोमुखे ।

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

तुषारक्षारसौहित्यदधितैलद्रसातपान् ॥५४॥
तीक्ष्णमद्यदिवास्वप्नपुरोवातान् परित्यजेत् ।

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

शीते वर्षासु जाचांस्त्रीन् वसन्तेऽभ्यान् रसान्भजेत्
स्वातुं निदाघे, शरदि स्वातुतिककषायकान् ।
शरद्वसन्तयो रुक्षं शोतं घ्नमघ्नान्तयोः ॥५६॥
अन्नपानं समासेन विपरीतमतोऽन्यदा ।

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

नित्यं सर्वरसाभ्यासः स्वस्वाधिक्यमृतावृत्तौ ॥५७॥

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

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

Ṛtusandhi—(interseasonal period) :—

ऋत्वोरन्त्यादिसप्तमाहवृत्तुसन्धिरिति स्मृतः ।
 तत्र पूर्वो विधिस्त्याज्यः सेवनीयोऽपरः क्रमात् ॥५८॥
 असात्म्यजा हि रोगाः स्युः सहसा त्यागशीलनात् ॥५९॥

The seven days at the end and commencement of ṛtus (seasons) is known as *Ṛtusandhi* (inter seasonal period). During that period, the regimen of the preceding season should be discontinued gradually and that of the succeeding season should be adopted (gradually); sudden discontinuance or sudden adoption gives rise to discases caused by *asātmya* (non-habituaton). 58–59½.

इति श्रीवैद्यपतिरसिंहगुप्तसूनुश्रीमद्भाग्यम्भट्टविरचितायामष्टाङ्गहृदयसंहितायां
 सूत्रस्थाने ऋतुचर्या नाम तृतीयोऽध्यायः ॥ ३ ॥

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

Mutrarodha—(suppression of urine) :—

अङ्गभङ्गाश्मरीबस्तिमेदूयंक्षणवेदनाः ॥ ४ ॥
मूत्रस्य रोधात्पूर्वं च प्रायो रोगाः

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

तदौषधम् ।

वर्त्यभ्यङ्गावगाहाश्च स्वेदनं बस्तिकर्म च ॥ ५ ॥
अन्नपानं च विडम्बेदि विडरोधोत्थेषु यक्ष्मसु ।
मूत्रजेषु तु पाने च प्राग्भक्तं शस्यते घृतम् ॥ ६ ॥
जीर्णान्तिकं चोत्तमया मात्रया योजनाद्भयम् ।
अवपीडकमेतच्च सर्व्वतः,

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

Udgārarodha—(suppression of belching) :—

धारणात्पुनः ॥ ७ ॥

उद्गारस्यारुचिः कम्पो विबन्धो हृदयोरसोः ।
आग्मानकासहिष्माश्च हिष्मावत्तत्र भेषजम् ॥ ८ ॥

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

Kṣavathurodha—(suppression of sneezing) :—

शिरोर्त्नीग्निप्रयत्नौर्बल्यमभ्यास्तम्भादितं क्षुत्तेः ।
तीक्ष्णधूमाञ्जनाध्राणनावनायनार्णघिलोकनैः ॥ ९ ॥
प्रयत्नयत्क्षुत्तिं सकां स्नेहस्वेदौ च शीलयेत् ।

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

Tṛṣṇārodha—(suppression of thirst) :—

शोषाङ्गसादवाधिर्यसम्मोहभ्रमहृद्गदाः ॥१०॥

तृष्णाया निग्रहात्तत्र शीतः सर्वो विधिर्हितः ।

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

Kṣudrārodha—(suppression of hunger) :—

अङ्गभङ्गावचिग्लानिकार्ष्यशूलभ्रमाः क्षुधः ॥११॥

तत्र योज्यं लघुं क्षिण्णमुष्णमल्पं च भोजनम् ।

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

Nidrārodha—(suppression of sleep) :—

निद्राया मोहमूर्धाक्षिभोरवालस्यजृम्भिकाः ॥१२॥

अङ्गमर्दश्च, तत्रेष्टः स्वप्नः संवाहनानि च ।

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

Kāsarōdha—(suppression of cough) :—

कासस्य रोधात्तद्वृद्धिः श्वासारुन्निह्वामयाः ॥१३॥

शोषो हिष्मा च, कार्योऽत्र कासहा सुतरां विधिः ।

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

Śramaśvāsa rodha—(suppression of heavy respiration) :—

गुल्महृद्रोगसम्मोहाः श्रमश्वासद्विधारितात् ॥१४॥
द्वितं विभ्रमणं तत्र घातघ्नश्च क्रियाक्रमः ।

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

Jymbhārodha—(suppression of yawning) :—

जृम्भायाः क्षववद्रोगाः, सर्वश्चानिलजिद्विधिः ॥१५॥

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

Aśrurodha—(suppression of tears) :—

पीनसाक्षिशिरोहृद्द्रुञ्जान्यास्तम्भारुचिभ्रमाः ।
सद्युत्थमा बाष्पतस्तत्र स्वप्नो मयं प्रियाः कथाः ॥१६॥

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

Vamathurodha—(suppression of vomiting) :—

विंसर्पकोठकुष्ठाक्षिकण्डूपाण्ड्वामयज्वराः ।
सकासश्वासहृत्सासव्यङ्गश्वयथवो घमेः ॥१७॥
गण्डूषधूमानाहारा रुक्षं भुक्त्वा तदुद्धमः ।
व्यायामः कृतिरस्य शस्तं चात्र विरेचनम् ॥१८॥
सक्षारलवणं तैलमभ्यङ्गार्थं च शस्यते ।

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

Śukrarodha (suppression of semen) :-

शुक्रात्तस्त्रयणं शुक्रवेदनाश्वयथुञ्जराः ॥१९॥
 हृदयथामूत्रसङ्काङ्गभङ्गवृद्धयश्मशुद्धताः ।
 ताम्रचूडसुराशालिबस्त्यभ्यङ्गावगाहनम् ॥२०॥
 वस्तिशुद्धिकरैः सिद्धं भजेत्क्षीरं प्रियाः स्त्रियः ।

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

तृदशुलाते स्यजेत् क्षीणं विद्धवमं वेगरोधिनम् ॥२१॥

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

रोगाः सर्वेऽपि जायन्ते वेगोदीरणधारणैः ।
 निर्दिष्टं साधनं तत्र भूयिष्ठं ये तु तान् प्रति ॥२२॥
 ततश्चानेकधा प्रायः पचना यत्प्रकुप्यति ।
 अक्षपानौषधं तस्य युञ्जीतातोऽनुलामनम् ॥२३॥

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

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

Dhāraṇya vega-(urges to be controlled) :-

धारेषु सदा वेगान् हितैषी प्रेत्य चेह च ।
 लोभेष्याङ्घ्रिषमात्सर्यरागादीनां जितेन्द्रियः ॥२४॥

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

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

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

यतेत च यथाकालं मलानां शोधनं प्रति ।

अत्यर्थसञ्चितान्स्ते हि कुडाः स्युर्जाचितच्छिद्ः ॥२५॥

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

दोषाः कदाचित्कुप्यन्ति जिता लङ्घनपाचनेः ।

ये तु संशोधनैः शुद्धा न तेषां पुनश्चक्षुः ॥२६॥

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

यथाक्रमं यथायोगमत ऊर्ध्वं प्रयोजयेत् ।

रसायनानि सिद्धानि वृष्ययोगांश्च कालचित् ॥२७॥

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

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

भेषजक्षपिते पथ्यमाहारैर्बुद्धं क्रमात् ।

शालिषष्टिकगोधूममुद्गमांसघृतादिभिः ॥२८॥

हृद्यदीपनभैषज्यसंयोगाद्भुविपक्तिद्वैः ।

साभ्यङ्गोद्धर्तनस्नाननिश्चयेन ह्यनस्तिभिः ॥२९॥

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

तथा स लभते शर्म सर्वपावकपाटवम् ।
धीवर्णेन्द्रियवैमल्यं वृषतां दैर्घ्यमायुषः ॥३०॥

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

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

Āganturoga—(traumatic diseases) :—

ये भूतविषयाद्यव्यभिक्तभङ्गादिसम्भवाः ।
रागद्वेषभयाद्याश्च ते स्युरागन्तवो गदाः ॥३१॥

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

Sarvaroga sāmānya cikitsā—(general treatment for all diseases) :—

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः ।
देशकालात्मविक्षानं सद्वृत्तस्थानुवर्तनम् ॥३२॥
अथर्वविहिता शान्तिः प्रतिकूलप्रहार्षनम् ।
भूताद्यस्पर्शनोपायो निर्दिष्टश्च पृथक् पृथक् ॥३३॥
अनुत्पत्त्यै समासेन विधिरेषः प्रदर्शितः ।
निजगन्तुविकाराणामुत्पन्नानां च शान्तये ॥३४॥

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

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

शीतोद्भवं दोषव्यं वसन्ते शिशोश्चान् ग्रीष्मजमभ्रकाले ।
घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगानृतुजात्र जातु ॥३२॥

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

नित्यं हिताहारविहारसेवी समीक्ष्यकारी दिषयेष्वसकः ।
दाता समः सत्यपरः क्षमायानासोपसेवी च भवत्यरोगः ॥३६॥

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

इति श्रीवैद्यपतिसिंहगतवृनुभूमिहृत्प्रभटविरचितायामष्टाङ्गद्वयसंहितायां
सूत्रस्थाने रोगानुत्पादनीयो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the chapter called Rogānutpādānīya, the fourth in Sūtrasthāna of Aṣṭāṅgahṛdaya saṁhitā of śiṁmad Vāgbhaṭa son of sri vaidyapati Sinhgupta.

पञ्चमोऽध्यायः

Chapter-5.

DRAVADRAVYA VIJÑĀNĪYA (Knowledge of liquid materials)

अथातो ब्रह्मद्रव्यवित्शानीयमप्यार्यं क्याश्चोत्स्यमः ।

इति ह स्माद्ब्रह्मणेयाव्यो महर्षयः ।

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

अथ तोयवर्गः

Toya varga—(group of waters)

Gaṅgāmbu—(rain water) :-

जीवनं तर्पणं हृद्यं ह्लादि बुद्धिर्बोधनम् ।

तन्वच्यक्तरसं मृष्टं शीतं लघ्वश्चतोषमम् ॥ १ ॥

गङ्गाम्बु नमसो अष्टं स्पृष्टं त्वक्कुन्दुमास्तैः ।

हिताहितत्वे तद्भयो देशकालोपपेक्षिते ॥ २ ॥

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

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

येनाभिवृष्टममलं शाल्यभं राजते स्थितम् ।

मङ्गलमभिवर्णं च तत्पेयं गङ्गम्

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

Sāmudrāmbu—(seawater) :—

अन्यथा ॥ ३ ॥

सामुद्रं, तत्र पातव्यं मासादाश्वयुजाद्विना ।

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

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

पेन्द्रमशु सुपात्रस्थमविषं सदा पिबेत् ॥ ४ ॥

तदभावे च भूमिष्ठमान्तरिक्षानुकारि यत् ।

शुचिपृथ्वसितम्भेते देशोऽर्कपवनाहतम् ॥ ५ ॥

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

Duṣṭajala—(contaminated water) :—

न पिबेत्पङ्कशीबालतृणपर्णाविलास्तुतम् ।

सुर्येन्दुपवनादष्टमभिवृष्टं घनं गुरु ॥ ६ ॥

फेनिलं जन्तुमत्सं दन्तप्राख्यातिशैत्यतः ।

अनार्तं च यद्विष्यमार्तं प्रथमं च यत् ॥ ७ ॥

लूतावितन्तुं च मूत्रविषसंश्लेषकृतम् ।

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

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

6-7½.

Nadyāla-(river water):-

पश्चिमोदधिगाः शीघ्रवहा याश्चामलोदकाः ॥ ८ ॥

पथ्याः समासत्तानद्यो विपरीतास्त्वतोऽन्यथा ।

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

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

उपलासकालनाक्षेपविच्छेदैः खेदितोदकाः ॥ ९ ॥

हिमवत्प्रलयोद्भूताः पथ्यास्ता एव च स्थिराः ।

कुम्भिर्हृत्पदहृत्कण्ठशिरोरोगान् प्रकुर्वते ॥१०॥

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

प्राच्याः न्यपरान्तोत्था दुर्नामानि, महेन्द्रजाः ।

उदरम्लोपदातकान्, मह्यविन्ध्योद्भवाः पुनः ॥११॥

कुष्ठपाण्डुशिरोरोगान्, दोषघ्न्यः पारियात्रजा ।

बलौषधकारिभ्यः, सागरम्भलिदोषकृत ॥१२॥

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

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

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

विद्यार्कूपतडागादीन् जाङ्गलान्पशैलतः ।

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

Jalāpāna varja-(avoiding of drinking water) :-

नाम्बु पथेभशक्त्या वा स्वल्पमल्पान्निशुद्धिममिः ॥१३॥
पाण्डूदरातिसारशौमहणीशोषशोधिमिः ।
ऋते शरन्निदाघाभ्यां पित्तेस्त्वस्थोऽपि चाहवशः ॥१४॥

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

Jalāpāna phala-(effects of drinking water) :-

समस्युल्लक्ष्णं भुक्तमभ्यान्तप्रथमाम्बुपाः ।

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

Śitajala (cold water) :-

शीतं मदास्ययत्नानिमूर्च्छाच्छर्विभमभ्रमान् ॥१५॥
तृष्णोष्णदाहपित्तापचिपाप्यम्बु निवच्छति ।

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

Uṣṇajala—(warm water) :—

दीपनं पाचनं कण्ठ्यं लघूष्णं बस्तिशोधनम् ॥१६॥

हिष्माध्मानानिलश्लेष्मसद्यःशुद्धिनवज्वरे ।

कासामपीनसम्वासपार्श्वरुधु च शस्यते ॥१७॥

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

अनभिष्यन्दि लघु च तोयं काथेतशीतलम् ।

पित्तयुक्ते हितं दोषे, व्युषितं तन्निदोषकृत् ॥१८॥

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

Nārikelodaka—(coconut water) :—

नारिकेलोदकं क्षिग्धं स्वादु वृष्यं हिमं लघु ।

तृष्णापित्तानिलहरं दीपनं बस्तिशोधनम् ॥१९॥

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

वषासु दिव्यनाक्षेपे पर तोये वरवरे ।

इति तोयवर्गः ।

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

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

अथ क्षीरवर्गः ।

स्वादुपाकरसं क्षिग्धमोक्षस्यं धातुवर्धनम् ॥२०॥

वातपित्तहरं दृष्यं श्लेष्मलं गुरु शीतलम् ।

प्रायः पयः

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

Gokṣīra—(cow's milk) :—

अत्र गव्यं तु जीवनीयं रसायनम् ॥२१॥

क्षतक्षीर्णाहितं मध्यं बल्यं स्तन्यकरं सरम् ।

भ्रमभ्रममदालक्ष्मीश्वाकासात्तृट्क्षुधः ॥२२॥

जीर्णश्वरं मूत्रकृच्छ्रं रक्तपित्तं च नाशयेत् ।

Cow's milk promotes long life, is rejuvenator, good for those emaciated after injury (especially to the chest), increases intelligence, strength and breast milk; helps easy movement of the bowels and cures exhaustion, dizziness toxicity, inauspiciousness, dyspnoea, (increased respiration), cough, severe thirst and hunger, long standing fevers, dysurea and bleeding diseases. 21½-22.

Māhiṣa kṣīra—(buffalo's milk) :—

हितमत्यग्ननिद्रेभ्यो गरीयो माहिषं हिमम् । २३॥

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

Aja kṣīra—(goat's milk) :—

अल्पान्तरपानत्रयाय मकट्टिकाशनेर्लघु ।

आजं शोषश्वरश्वासरक्तपित्तानिमांजिन ॥२४॥

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

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

Uṣṭra kṣīra (camel's milk) :-

ईषद्रूक्षोष्णकृवणमौष्ट्रकं वीपनं लघु ।

शस्तं वातकफानाहकृमिशोफोदरांशाम् ॥२५॥

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

Mānuṣa kṣīra-(human milk) :-

मानुषं पातपित्तासृगभिघाताक्षिरोगजित् ।

तर्पणाद्भोतनैर्नस्येः

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

Āvika kṣīra-(ewe's milk) :-

अहृद्यं तूष्णमाधिकम् ॥२६॥

वातव्याधिहरं हिष्माभ्वासपित्तकफप्रदम् ।

Avikṣīra (ewe's milk) is not good to the heart (mind), is hot (in potency), cures diseases of vāta origin, gives rise to hiccup, dyspnoea, increase of pitta and kapha. 26½.

Hastikṣīra-(elephant's milk) :-

हस्तिन्याः स्वैर्यकृत्

Hastinī kṣīra (elephant's milk) is strengthening.

26½

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

वा०मुष्णं स्वैकशफं लघु ॥२७॥

शाखावातहरं लालकृवणं जडताकरम् ।

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

ययोऽभिष्यन्दि गुर्वाभं, युक्त्या शृतमतोऽन्यथा ॥२८॥
भवेद्गुरीयोऽतिशृतं, धारोष्णममृतोपमम् ।

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

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

अम्लपाकसं प्राहि गुरुष्णं दधि वातजित् ॥२९॥
मेघःशुक्रबलस्त्रेष्मपित्तरक्ताग्निशोफकृत् ।
रोचिष्यु शस्तमरुचौ शीतके विषमश्वरे ॥३०॥
पीनसे मूत्रकृच्छ्रे च, रुक्षं तु मंहणीगदे ।
नेवाद्याभिनि नैवोष्णं वसन्तोष्णशरत्सु न ॥३१॥
नामुद्रसूपं नाक्षौद्रं तन्नाद्युतसितोपलम् ।
न वानामलकं नापि नित्यं नो मन्दमन्यथा ॥३२॥
श्वरासृक्पित्तवीसर्पकुष्ठपाण्डुभ्रमप्रदम् ।

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

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

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

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

तक्रं लघु कषायाम्लं दीपनं कफवन्तजित् ॥३३॥

शौफोदराशौग्रहणोदोषमूत्रग्रहाखचीः

श्रीहृत्पुल्मघृतन्यापञ्जरपाण्ड्वामयान् जयेत् ॥३४॥

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

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

Mastu (whey/watery part of curds) :-

तद्वन्मस्तु सरं स्रोतःशोधि विष्टम्भजिह्वु ।

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

Navanita (butter) :-

नवनीतं नवं वृष्यं शीतं वर्णवलाग्निहृत ॥३५॥

सङ्ग्राहि वातपित्तासृक्क्षयाशौर्वितकासजित् ।

क्षीरोद्भवं तु सङ्ग्राहि रक्तपित्ताक्षिरोगजित् ॥ ३६॥

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

Ghṛta—(ghee/butter fat) :-

शस्तं धीस्मृतिमेधाग्निवलायुः शुक्रवक्षुषाम् ।

वालवृद्धप्रजाकान्तिसोकुमार्यस्वराधिनाम् ॥३७॥

क्षतक्षीणपरीसर्पशक्त्वाभिलषितात्मनाम् ।
 वातपित्तविषोम्भाद्दशोषालक्ष्मीज्वरपहम् ॥३८॥
 अहानामुत्तमं शीतं वयसः स्थापनं परम् ।
 सहस्रवीर्यं विधिभिर्घृतं कर्मसहस्रकृत् ॥३९॥

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

37-39.

महापस्मारमूर्च्छायशिरःकर्णाक्षियोनिजान् ।
 पुराणं जयति व्याधीन् अणशोधनरोपणम् ॥४०॥

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

बद्ध्याः किलाटपौषुकूर्चिकामोराणाद्यः ।
 शुक्रनिद्राकफकरा विष्टम्भिमुद्योषलाः ॥४१॥

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

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

गव्ये क्षीरघृते श्रेष्ठे निन्दिते पाविसम्भवे ।
 इति क्षीरवर्गः ।

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

Ikṣu varga-(group of sugarcane juice and its products)

Ikṣurasa guṇah-(properties of sugarcane juice) :-

अथेक्षुवर्गः ।

इक्षोः सरो गुरुः क्लिग्धो बृंहणः कफभूयकृत ॥४२॥

वृष्यः शीतोऽक्षपित्तघ्नः स्वादुपाकरसो रसः ।

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

सोऽग्रे सलवणो, दन्तपीडितः शर्करासमः ॥४३॥

मूलाग्रजन्तुः स्यादपिडनात्मलसङ्करात् ।

किञ्चित्कालं विधृत्या च विकृतिं याति याम्बिकः ॥४४॥

विदाही गुरुविष्टम्भी तेनासौ

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

तत्र पौण्ड्रकः ।

शैत्यप्रसादमाधुयैर्वैरस्तमनु

वांशिकः ॥४५॥

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

शतपर्ककान्तारनैपालाद्यास्ततः क्रमात् ।

सक्षाराः सकषायाश्च सोष्णाः किञ्चिद्विदाहिनः ॥४६॥

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

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

फणितं गुर्वाभिष्यन्दि चयकृन्मूत्रशोधनम् ।

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

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

Guḍā—(jaggery/molasses/treacle) :—

नातिश्लेष्मकरो घृतः सृष्टभूतवाहदुग्धः ॥४७॥
प्रभूतकृमिभ्रजासृङ्मेदोमांसकफोऽपरः ।

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

दृष्यः पुराणः पथ्यन्न, नवः श्लेष्माग्निसादकत् ॥४८॥

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

Matsyañḍikādi—(brown sugar etc.) :—

वृथ्याः क्षीणक्षतहिता रक्षपित्तानिन्ध्याः ।
मत्स्यण्डिकाश्चडसिताः क्रमेण गुणवत्समाः ॥४९॥

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

Yasa śarkara :—

सङ्गुणा तिक्रमपुरा कषाया यासशर्करा ।

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

वाहदुग्धच्छर्विसृष्टासृक्षपित्तभ्यः सर्वशर्कराः ॥५०॥

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

शर्करेश्चुविकाराणां फाणितं च धरावरे ।

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

Maḍhu-(honey) :-

चक्षुष्यं छेदि तृत्स्रेष्मविषहिष्माभपिचनुत् ॥५१॥
 मेहकुष्ठकमिच्छदिश्वासकासातिसात्सजित् ।
 व्रणशोधनसम्धानरोपणं वातलं मधु ॥५२॥
 रुक्षं कषायमधुरं, तत्तुल्यं मधुशर्करा ।

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

उष्णमुष्णार्तमुष्णे च युक्तं चोष्णैर्निहन्ति तत् ॥५३॥

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

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

इतीधुवर्गः ।

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

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

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

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

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

अथ तैलवर्गः ।

तैलं स्वयोनिदत्तत्र मुख्यं तीक्ष्णं व्यवयि च ।

त्वग्दोषकृदन्नधुष्यं सूक्ष्मोष्णं कफकृन्न च ॥५५॥

कुशानां बृंहणशालं स्थूलानां कर्शनाय च ।

बद्धविट्कं कृमिघ्नं च संस्कारात्सर्वरोगजित् ॥५६॥

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

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

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

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

Oil of Eraṇḍa—(castor oil) :-

सच्चिकोषणमैरण्डं तैलं स्वादु सरं गुरु ।
 वर्ध्मगुल्मानिलकफानुदरं विषमज्वरम् ॥५७॥
 रुक्शोष्णौ च कटीगुह्यकोष्ठपृष्ठाभ्यौ जयेत् ।
 तीक्ष्णोष्णं पिच्छिलं विस्त्रं, रक्तेरण्डोद्भवं त्वत्ति ॥५८॥

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

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

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

Sarśapa taila—(mustard oil) :

कटूष्णं सार्षपं तीक्ष्णं कफशुकानिलापहम् ।
 लघु पित्तासक्तत् कोष्ठकुष्ठशोम्भिजन्तुजित् ॥५९॥

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

Akṣa taila (oil of vibhitaka) :-

भास्त्रं स्वादु हिमं केश्यं गुरु पित्तानिलापहम् ।

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

Nimba taila—(neem oil) :—

नात्युष्णं निम्बजं तिक्तं कृमिकुष्ठकफप्रणुत् ॥६०॥

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

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

उमाकुसुम्भजं चोष्णं त्वग्दोषकफपित्तकृत् ।

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

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

वसा मज्जा च वातभौ बलपित्तकफप्रदौ ॥६१॥

मांसानुगस्वरूपौ च, विद्यान्मेदोऽपि ताविष ।

इति तैलवर्गः ।

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

Madya varga—(group of wines) :—

मथ मद्यवर्गः ।

दीपनं रोचनं मद्यं तीक्ष्णोष्णं तुष्टिपुष्टिदम् ॥६२॥

सस्वादुतिककटुकमम्लपाकरसं सरम् ।

सकषायं स्वरारोग्यप्रतिभाषणकृत् ॥६३॥

नष्टनिद्राऽतिनिद्रेभ्यो हितं पित्तास्रदूषणम् ।

कृशस्थूलहितं रुक्षं सूक्ष्मं श्रोतोविशोधनम् ॥६४॥

घातश्लेष्महरं युक्त्या पीतं विषवदन्यथा ।

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

lean and stout persons; is non-viscid, capable of entering through minute pores and cleansing them, mitigate vāta and kapha, all these if used judiciously; but used otherwise, they act like poison. 62-64½.

गुरु तद्दोषजननं नवं, जीर्णमतोऽप्यथा ॥६५॥
 पेष्यं क्षोष्णोपचारेण न विरिक्तक्षुधातुरैः ।
 नात्यर्थतीक्ष्णमृद्वल्पसम्भारं कलुषं न च ॥६६॥

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

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

Sura (beer) :—

शुल्भोद्वारशोम्रहणीशोषहेत् ज्वहनी गुदः ।
 सुराऽनिलग्री मेदोऽसृक्स्तन्यभूत्तृणपचदा ॥६७॥

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

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

Vibhītaka surā—

तद्गुणा वारुणी हृद्या लघुस्तीक्ष्णा निहन्ति च ।
 शूलकासपमिभ्वासविबन्धाभ्रानपीनसान् ॥६८॥
 नातितीव्रमदा लघ्वी पथ्या वैभीतकी सुरा ।
 व्रणे पाण्ड्वामये कुष्ठे न चात्यर्थं विरुध्यते ॥६९॥

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

(yava surā) :—

विध्वम्बनी यवसुरा गुर्वी कृक्षा त्रिदोषका ।

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

Ariṣṭa—(fermented decoctions) :—

यथाप्रन्थगुणोऽरिष्टः सचमद्युपाधिकः ॥७०॥
 ग्रहणीपाण्डुकुष्ठार्शः शोफशोषोदरज्वरान् ।
 हन्ति गुल्मकृमिप्लीहः कषायकटुवातलः ॥७१॥

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

Mārdvika—(wine prepared from grapes) :—

मार्द्वीकं लेखनं हृद्यं नात्युष्णं मधुरं सरम् ।
 अल्पपित्तानिलं पाण्डुमेहार्शःकृमिनाशनम् ॥७२॥

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

Khārjūra—(wine prepared from dates) :—

अस्मादल्पान्तरगुणं खार्जूरं वातलं गुढ ।

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

73.

शार्करः सुरभिः स्वायुष्ट्यौ नातिभवो लघुः ॥७३॥

Śārkara—(wine prepared by using sugar) :—

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

सृष्टमूत्रशकृद्वातो गौडस्तर्यणदीपनः ।

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

73½.

Sidhu—(wine of sugarcane juice) :—

वातपित्तकरः सीधुः स्नेहस्त्रेभ्यविकारहा ॥७४॥

मेदःशोफोदराशौंघ्नस्तत्र पकरसो वरः ।

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

Madhvāsava—(wine prepared from honey) :—

छेदी मध्वासवस्तीक्ष्णो मेहपीनसकास्तजित् ॥७५॥

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

Śukta—(wine prepared from tubers) :—

रक्तपित्तकफोत्क्रोधि शुक्तं वातातुलोमनम् ।

शुशोष्मतीक्ष्णकक्षाम्लं हृद्यं रुचिकरं सरम् ॥७६॥

दीपनं शिशिरस्पर्शं पाण्डुदक्कमिनाशनम् ।

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

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

गुदेक्ष्ममद्यमार्द्धीकशुकं लघु यथोत्तरम् ॥७७॥

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

Āsava (fermented infusion) :-

कन्दमूलफलाद्यं च तद्विद्यात्तदासुतम् ।

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

शाण्डाकी चासुतं चान्यत्कालाम्लं रोचनं लघु ॥७८॥

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

Dhānyāmla :-

धान्याम्लं भेदि तीक्ष्णोष्णं पित्तकृत्स्पर्शशीतलम् ।
 श्रमक्लमहरं रुच्यं क्षीपनं वस्तिशूलनुत् ॥७९॥
 शस्तमास्थापने हृद्यं लघु घातकफापहम् ।
 पभिरेष गुणैर्युक्ते सौवीरकतुषोदके ॥८०॥
 कृमिहृद्रोगगुल्मार्शःपाण्डुरोगनिवर्हणे ।
 ते क्रमादितुषैर्विद्यात्सतुषैश्च यवैः कृते ॥८१॥

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

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

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

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

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

Mūtra varga—(group of urine) :—

मूत्रं गोऽजाविमहिषोगजाश्वोष्ट्वरुद्रवम् ।
पित्तलं रुक्षतीक्ष्णोष्णं लवणानुरसं कटु ॥८२॥
कृमिशोफोदरानाहशूलपाण्डुकफानिलान् ।
गुल्मारुचिविषम्ब्रकुट्टाशीति जयेल्लघु ॥८३॥

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

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

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

तोयक्षीरेक्षुतेलानां वर्गैर्मद्यस्य च क्रमात् ।
इति द्रव्यैकदेशोऽयं यथास्थूलमुदाहृतः ॥८४॥

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

इति श्रीवैद्यपतिसिंहगुप्तसूनुधीमद्रामदविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने द्रव्यद्रव्यविज्ञानीयो नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the chapter called Dravadravya vijñānīya, the fifth of sūtrasthāna of Aṣṭāṅghṛdaya saṁhitā composed by

ANNASVARŪPA VIJÑĀNĪYA (Nature of food materials) :-

अथातोऽन्नस्वरूपविज्ञानीयमध्यायं व्याख्यास्यामः ।
इति ह स्मद्भूरात्रेयादयो महर्षयः ।

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

Śūkadhānya varga (group of corns with spike) :-

अथ शूकधान्यवर्गः ।

रक्तो महात् स कलमस्तूर्णकः शकुनाहतः ।
सारामुखो दीर्घशूको रोध्रशूकः सुगन्धिकः ॥ १ ॥
पुण्ड्रः पाण्डुः पुण्डरीकः प्रमोदो गौरसारिवौ ।
काञ्चनो महिषः शूको दूषकः कुसुमाण्डकः ॥ २ ॥
लाङ्गला लोहवालाख्याः कर्दमाः शीतमीरुकाः ।
पतङ्गास्तपनीयाश्च ये खान्ये शालयः शुभाः ॥ ३ ॥

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

स्वादुपाकरसाः क्षिग्धा वृष्या बद्धाह्ववर्चसः ।
कषायानुरसाः पथ्या लघवो मूत्रका हिमाः ॥ ४ ॥

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

शूकजेषु वरस्तत्र रक्तस्तृष्णात्रिदोषहा ।
महांस्तमदु कलमस्तं चाप्यनु ततः परे ॥ ५ ॥

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

यवका हायनाः पांसुवाप्यनैवधकादयः ।
स्वादुष्णा गुरवः क्लिग्धाः पाकेऽम्लाः श्लेष्मपित्तलाः ॥ ६ ॥
सृष्टभूत्रपुरीषाश्च पूर्वं पूर्वं च निम्बिताः ।

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

क्लिग्धो ग्राही लघुः स्वादुल्लिदोषघ्नः स्थिरो हिमः ॥ ७ ॥
पथिको व्रीहिषु श्रेष्ठो गौरश्चासितगौरतः ।
ततः क्रमाभ्यहामीह कृष्णामोहिजत् सुखाः ॥ ८ ॥
कुक्कुटाण्डकलावाक्यपारावतकशुकपाः ।
वरकोद्दालकोज्ज्वालश्रीनशारवर्द्धुराः ॥ ९ ॥
गन्धनाः कुरुविन्दाश्च गुणैरुत्पान्तराः स्मृताः ।

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

स्वादुरम्लविपाकोऽन्यो व्रीहिः पित्तकरो गुरुः ॥१०॥
सृष्टभूत्रपुरीषोष्मा, त्रिदोषस्त्वेव पाटलः ।

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

10 b-11 a.

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

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

कङ्कुकोद्भवनीवारश्यामाकावि हिमं लघु ॥११॥

तृणधान्यं पवनकुल्लेखनं कफपित्तहृत् ।

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

मम्लसन्धानकृत्तत्र प्रियकुर्बुद्धपी गुरुः ॥१२॥

कोरदूषः परं ग्राही स्पर्शं शीतो विषापहः ।

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

रुक्षः शीतो गुरुः स्वादुः सरो विड्वातकृत्तत्र ॥१३॥

वृष्यः स्थैर्यकरो मूत्रमंदःपित्तकफान् जयेत् ।

पीनसश्वासकासोरुस्तम्भकण्ठत्वगामयान् ॥१४॥

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

13 b-14.

न्यूनो यवादनुधवः रुक्षोष्णो वंशजो यवः ।

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

वृष्यः शीतो गुरुः क्लिग्धो जीवनो वातपित्तहा ॥१५॥

सन्धानकारी मधुरो गोधूमः स्थैर्यकृत्सः ।

पथ्या नन्दीमुखी शीता कषायमधुरा लघुः ॥१६॥

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

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

इति शूकधान्यवर्गः ।

Thus ends the group of grains which have spike.

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

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

अथ शिम्बीधान्यवर्गः ।

मुद्गादकीमन्त्रादि शिम्बीधान्यं विषम्वहत् ।

कषायं स्वादु सङ्ग्राहि कटुपाकं हिमं लघु ॥१७॥

मेदःश्लेष्मापित्तेषु हितं लेपोपश्लेकयोः ।

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

धरोऽत्र मुद्गोऽल्पबलः, कलायस्त्वतिवातलः ॥१८॥

राजमाषोऽनिलकरो रक्षो बहुशक्यधुः ।

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

उष्णाः कुलत्थाः पाकेऽम्लाः शुक्राश्मश्वत्सपीनसान् ॥१९॥

कासार्षःकफघातांश्च घ्नन्ति पित्तास्रदाः परम् ।

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

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

निष्पावो वातपित्तान्मलमूत्रकरो गुरुः ॥२०॥
सरो विदाही दृक्शुक्रकफशोफविषापहः ।

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

माषः क्षिण्णो बलश्लेष्मलपित्तकरः सरः ॥२१॥
गुणशोऽनिलहा स्वादुः शुक्रवृद्धिविरेककृत् ।

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

फलानि माषवद्विद्यात्काकाण्डोलात्मयुक्तयोः ॥२२॥

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

उष्णस्त्वच्यो हिमः रूपां केद्यो बल्यस्तिलो गुरुः ।
अल्पभूजः कटुः पाके मेघाऽक्षिकफपित्तकृत् ॥२३॥

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

क्षिण्णोऽमा स्वादुतिकोष्णा कफपित्तकरी गुरुः ।

दृक्शुक्रहृत्कटुः पाके, तद्ब्रह्मीजं कुसुम्भत्रयम् ॥२४॥

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

माषोऽत्र सर्वेष्वधरो, यवकः शुक्रेषु च ।

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

नघं घान्धमभिष्यन्दि, लघु संवत्सरोपितम् ॥२५॥
शौघ्रजन्म तथा सूयं निस्तुषं युक्तिभजितम् ।

Fresh grains (just harvested) are abhiṣyañdi (causes excess exudation from tissue pores and block them by it), tho:e old by one year are easily digestable, those * which grow quickly, those which are removed of their husk, those that are properly fried are also easily digestable. 25.

इति सिम्बीधान्धर्गाः ।

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

Kṛtāṇṇa varga-(group of prepared foods) :-

अथ कृतान्न (पकान्न) वर्गः ।

मण्डपेयाविलेपीनामोदनस्य च लाघवम् ॥२६॥
यथापूर्वं शिवस्तत्र मण्डो वातानुलोभनः ।
सृग्म्लनिदोषशोषघ्नः पाचनो धातुसाभ्यङ्गत् ॥२७॥
ओतोमर्द्वकृत्स्वेदी सन्धुक्षयति चानलम् ।

Maṇḍa, peyā, vilepī and odana are more easily digestable in their preceding order of enumeration. out of them, maṇḍa is the best for its causing easy movement of faeces and flatūs, relieving thirst and exhaustion, residues of doṣās (which might have remained over even after purificatory therapies); it helps digestion, restores the normalcy of the tissues, causes softness of the channels (and tissue pores), perspiration and kindles the digestive activity. 26-27½.

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

क्षुप्तृष्णाग्लानिदोषहृत्स्यर्कुराक्षरोगज्वरापहा ॥२८॥
मलानुलोभनी पथ्या पेया दीपनपाचनी ।

Peyā relieves hunger, thirst, exhaustion, debility, diseases

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

विलेपी ग्राहिणी हृद्या वृष्णाग्नी दीपनी हिता ॥२८॥

वर्णाक्षिरोगसंशुद्धदुर्बलज्वेहपायिनाम् ।

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

सुधौतः प्रकृतः स्विक्रोऽत्यक्तोष्मा चौदनो लघुः ॥२९॥

यश्चाग्नेयौषधकाथसाधितो भृष्टतण्डुलः ।

विपरीतो गुरुः क्षीरमांसाद्यैर्यश्च साधितः ॥३१॥

Odana prepared with grains which have been washed well, in which the entire water has evaporated and which is devoid of hot fumes is easily digestible; likewise that prepared along with addition of decoction of medicinal substances of hot potency or that prepared with fried grains are also easily digestible; the opposite of these, that prepared with addition of milk, mutton etc., are not easily digestible.

इति द्रव्यक्रियायोगमानाद्यैः सर्वमादिशेत् ।

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

बृंहणः प्रीणनो वृष्यश्चक्षुष्यो व्रणहो रसः ॥३२॥

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

मौद्गस्तु पथ्यः संशुद्धव्रणकण्ठाक्षिरोगिणाम् ॥

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

घातानुलोमी कौलस्थो गुल्मन्तूनीप्रतूनिजित ॥३३॥

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

सिद्धपिण्याकविकृतिः शुष्कशोथं विकटकम् ।

शाण्डाकीवटकं दृग्ं दोषलं ग्लपनं गुरु ॥३३॥

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

रसाला वृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा ।

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

अमक्षुत्तृट्कूमहरं पानकं प्रीणनं गुरु ॥३५॥

विष्टम्भ मूत्रलं हृद्यं यथाद्रव्यगुणं च तत् ।

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

लाजास्तृट्छर्चतीसारमेहमेदःकफच्छिदः ॥३६॥

कालपिरोपिश्मना दीपना लघवो हिमाः ।

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

पृथुका गुरवो बल्याः कफविष्टम्भकारिणः ॥३७॥

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

धाना विष्टम्भिनो रुक्षा तर्पणी छेदनी गुरुः ।

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

सक्तवो लघवः क्षुत्तृधमनेत्रामयत्रणान् ॥३८॥
 ग्रन्थि सन्तर्पणाः पानात्सद्य एव बलप्रदाः ।
 नोदकान्तरितास्र द्विर्न निशायां न केवलान् ॥३९॥
 न भुक्त्वा न द्विजैरिच्छत्वा सक्तूलघान्न वा बहून् ।

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

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

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

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

पिण्याको ग्लपनो रूक्षो विष्टम्भी दृष्टदूषणः ॥४०॥
 वेसवारो गुहः क्षिग्धो बलोपचयवर्धनः ।
 मुद्गादिजास्तु गुरवो यथाद्रव्यगुणानुभाः ॥४१॥

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

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

कुक्कुलकर्परभाष्टकन्दकारविपाचितान् ।
 एकयोर्नीलघूर्निघ्नादपूपानुत्तरोत्तरम् ॥४२॥

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

इति कृतान्न (पकान्न) वर्गः ।

Thus ends the group of prepared foods.

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

अथ मांसवर्गः ।

Māmsa varga—(group of meats) :—

हरिणैषाङ्गुर्ऋक्षगोकर्णमृगमातृकाः

शशशम्बरचाक्षरशरभासा मृगाः स्मृताः ॥४३॥

Myga varga (deer etc.) :—*Harīṇa* (antelope, fawn) *kuraṅga* (a kind of deer), *ṛksa* (white footed antelope), *gokarṇa* (deer antelop.), *mṛgamātrika* (red coloured harelike deer), *śaśa* (hare, rabbit), *śambarā* (deer with branched horns), *caruṣka* (gazelle) *sarabha* ? etc. are known as *myga* 43.

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

Viṣkīra varga :—

लावघातीकवर्तीरक्तवर्त्मककुक्कुभाः ।

कपिञ्जलोपचक्राक्ष्यचक्रोरकुक्कुवाहवः ॥४४॥

वर्तको वर्तिका चैव तित्तिरिः क्रकरः शिकी ।

ताम्रचूडाक्ष्यवकरगोनर्दागरिवर्तिकाः ॥४५॥

तथा शारपदेन्द्राभवटाद्याम्ब विष्किराः ।

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

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

जीवजीवकदात्यूहभृङ्गाहनुकसारिकाः ॥४६॥

लट्वाकोकिलहारीतकपोतवटकादयः ।

प्रतुदाः भेकगोधाहिश्वाविदाद्या विलेशयाः ॥४७॥

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

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

Prasaha varga :-

गोखराश्वतरोप्राश्वहीपिसिहर्क्षवानराः ।

मार्जारमूषकव्याघ्रवृकवध्रक्षवः ॥४८॥

लोपाकजम्बुकद्वयेनवाषवान्ताद्वायसाः ।

शशमोभासकुररगृध्रोल्ककुलिङ्काः ॥४९॥

धूमिका मधुहा चेति प्रसहा मृगपक्षिणः ।

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

वराहमहिषन्यङ्कुरुकोहितवारणाः ॥१०॥
सुमरश्चमरः खड्गो गवयश्च महामृगाः ।

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

Apcara varga—(aquatic birds) :-

हंससारसकाश्चककारण्डवल्वाः ॥११॥
वलाकोःकोशचक्राहमद्गुकौञ्चादयोऽप्वराः ।

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

Matsya varga :- (Fishes)

मत्स्यो रोहितपाठीनकूर्मकुम्भीककटाः ॥१२॥
शुक्तिशङ्खोद्रशम्बुकशफरीवर्मिचन्द्रिकाः ।
चुल्कीनक्रमकरशिगुमारनिमिङ्गिलाः ॥१३॥
राजीचिलिङ्गिमाद्याश्च मांसमित्याहुरष्टधा ।

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

(मृग्यं वैष्णविकं किञ्च प्रातुदं च बिलेशयम् ।
प्रासहं च महामृग्यमप्वरं मात्स्यमष्टधा ॥ १ ॥)
योनिष्वजावी व्यामिश्रगो रत्त्वादिनिश्चिते ॥१४॥

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

आयान्त्या जाङ्गलानूपा मध्यौ साधारणौ स्मृतौ ।

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

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

तत्र बद्धमलाः शीता लघवो जाङ्गला द्विताः ॥५५॥
पित्तोचरे चातमध्ये सन्नपते कफानुगे ।

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

दीपनः कडुकः पाके ग्राही कस्तो हिमः शशः ॥५६॥

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

ईषदुष्णशुर्बलिभ्या वृहणा चतुर्कादयः ।
तित्तिरिस्तेष्वपि घरो मेधाभिलयशुक्रदत् ॥५७॥
ग्राही वर्ण्योऽनिलोद्विकलसन्नपतद्वरः परम् ।

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

नातिपथ्यः शिकी पथ्यः ज्ञानस्वरचयोदशाम् ॥५८॥

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

तद्वच्च कुकुटो वृष्यः ग्राम्यस्तु श्लेष्मलो गुरुः ।
 मेषाऽजलकरा हृद्याः क्रकराः सोपवक्रकाः ॥५९॥
 गुरुः सलवणः काणकपोतः सर्वदोषकृत् ।

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

चटकाः श्लेष्मलाः स्निग्धा यातघ्नाः शुक्लाः परम् ॥६०॥

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

गुरुष्णस्निग्धमधुरा वर्गाश्चातो यथोत्तरम् ।
 मूत्रशुक्रकृतो वरुया यातघ्नाः कफपित्तलाः ॥६१॥

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

शीता महामृगस्तेषु, कण्वप्रसहाः पुनः ।
 लवणानुरसाः पाके कटुका मांसवर्धनाः ॥६२॥
 जीर्णाशौघहृणीशंषशोषार्तानां परं हिताः ।

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

नातिशीतगुणस्निग्धं मांसमाजमदोषलम् ॥६३॥
 शरीरघातुसामान्यादनभिष्यन्दि बृंहणम् ।

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

विपरीतमतो ज्ञेयमाधिकं बृंहणं तु तत् ॥६४॥

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

शुष्ककासभ्रमात्यग्निविषमज्वरपीनसान् ।

कार्श्यं क्रेवलवातांश्च गोमांसं सन्नियच्छति ॥६५॥

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

उष्णो गरोयान्महिषः स्वप्नदोष्यधृष्टरसकृत् ।

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

तद्भद्रराहः भ्रमहा रुचिशुक्लबलप्रदः ॥६६॥

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

मत्स्याः परं कफकराः चिलिचीमस्त्रिदोषकृत् ।

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

लावरोहितगोवैणाः स्वे स्वे वर्गे वराः परम् ॥६७॥

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

मांसं लघोहतं शुद्धं वयस्स्थं च भजेत् त्यजेत् ।

मृतं कृशं भृशं मेघं व्याधिवारिविषैर्हतम् ॥६८॥

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

पुलियोः पूर्वपश्चाद्ये गुरुणी, गर्मिणी गुरुः ।

लघुयोपिञ्चतुष्पात्सु, विहङ्गेषु पुनः पुमान् ॥६९॥

शिरःस्कन्धोऽपृष्ठस्य कट्याः सकन्धोश्च गौरवम् ।

तथाऽऽमपकाशययोर्थथापूर्वं विनिर्दिशेत् ॥७०॥

शोणितप्रभृतीनां च घातानामुत्तरोत्तरम् ।
मांसाद्भरीयो वृषणमेदूवृक्कयक्कदुग्दम् ॥७१॥
इति मांसवर्गः ।

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

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

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

Thus ends the group of meat.

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

अथ शाकवर्गः ।

शाकं पाठाशठीसूषासुनिषणसतीनजम् ।
त्रिदोषघ्नं लघुं ग्राहि सराजक्षववास्तुकम् ॥७२॥
सुनिषणोऽग्निक्वृत्त्वृक्कयक्कदुग्दम् ।
ग्रहण्यशौधिकारघ्नः वर्चोभेदि तु वास्तुकम् ॥७३॥

Śāka varga :—(group of leafy vegetables)

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

हन्ति दोषत्रयं कुष्ठं वृष्या सोष्णा रसायनी ।
काकमाषी सरा स्वर्या चाङ्गेर्यम्लाऽग्निदीपनी ॥७४॥
ग्रहण्यशौऽग्निक्वृत्त्वृक्कयक्कदुग्दम् ।
ग्राहिणी लघुः ।

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

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

पटोलसप्तलारिष्टशार्ङ्गशाबल्युजाऽमृताः ॥७५॥
 वेत्राप्रवृहतीवासाकुतिलीतिलपर्णिकाः ।
 मण्डूकपर्णीकरीरकारवेल्लकपर्पटाः ॥७६॥
 नाडीकलायगोजिह्वावार्ताकं वनतिक्तकम् ।
 करीरं कुलकं नन्दी कुचैला शकुलादनी ॥७७॥
 कटिन्नं केम्बुकं शीतं सकोशातककर्कशम् ।
 तिक्तं पाके कटुं ग्राहि वातलं कफपित्तजित् ॥७८॥

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

इत्थं पटोलं कृमिलुत्त्वाद्युपाकं वचिमन्थम् ।

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

पित्तलं दीपनं भेदि वातघ्नं वृहतीवन्धु ॥७९॥

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

वृषं तु वमिकासघ्नं रक्तपित्तहरं परम् ।

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

कारवेल्लं सफटुकं दीपनं कफजित्परम् ॥८०॥

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

वार्ताकं कटु तिक्तोष्णं मधुरं कफघ्नतजित् ।
सक्षीरर्माभजननं हृद्यं कण्यमपित्तलम् ॥८१॥

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

करीरमाभानकरं कषायं स्वादु तिक्तकम् ।

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

कोशातकावलगुजको भेदिनार्वाभदोपनौ ॥८२॥

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

तण्डुलीयो हिमो रुक्मः स्वादुपाकरसो लघुः ।
मदपित्तविषाद्यग्नः मुञ्जातं वातपित्तजित् ॥८३॥
स्निग्धं शीतं गुरु स्वादु बृंहणं शुक्रकृत्परम् ।

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

गुर्वी सरा तु पालङ्क्या मद्ग्री नान्युपोष्यते ॥८४॥

पालङ्क्याघ्नस्मृतश्चक्षुः स तु सक्त्रहयात्मकः ।

Pālaṅkyā is hard to digest, and laxative.

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

विषारी वातपित्तघ्नी भूजला स्वादुशीतला ॥८५॥
जीवनी बृंहणी कण्यवा गुर्वी वृष्या रसायनम् ।
चक्षुष्या सर्वदोषघ्नी जीवन्ती मधुरा हिमा ॥८६॥

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

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

कूष्माण्डतुम्बकालिकककविर्वाहतिण्डिशम् ।

तथा त्रपुसचीनाकविर्भटं कफवातहृत् ॥८७॥

मेदि विष्टभ्यभिष्यन्दि स्वादुपाकरसं गुरु ।

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

बल्लीफलानां प्रवरं कूष्माण्डं वातपित्तजित् ॥८८॥

वस्तिशुद्धिकरं वृष्यम् त्रपुसं त्वतिमूत्रलम् ।

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

तुम्बं कक्षतरं प्राहि कालिकैर्वाचिर्भटम् ॥८९॥

बालं पित्तहरं शीतं विधात्यकमतोऽन्यथा ।

शीर्षवृत्तं तु सत्तारं पित्तलं कफवातजित् ॥९०॥

रोचनं क्षीपनं हृष्यमशीलाऽऽनाहृत्पुष्पम् ।

Tumba (alābu) is very dry (causes dryness), withholds elimination of fluids from the body; kāliṅga, ervāru and cirbhāṭa when tender mitigate pitta and are cold in potency, but when ripe are opposite in qualities, these which are overripe and separated from its attachment, will be alkaline in taste, increase pitta, mitigate kapha, and vāta, improves taste and appetite, good for the heart, cures enlargement of the prostate, distention of abdomen and are easily digestible. 89-90.

मृत्पालविलसशालूककुमुदीत्पलकन्दकम् ॥९१॥

मन्दीमाचकेलूटशङ्काटककसेचकम् ।

कौञ्जादनं कलोद्यां च रुध्रं प्राहि हिमं गुरु ॥९२॥

Mṛṅgāla (lotus stalk), bisa (lotus root), śālūka (lotus tuber), kumuda (utpala kanda), naṇḍi, mashaka, kelūṭa, śṛṅgāṭaka, kaserukā, krauñcādana and kaloḍya are dry (cause dryness). water absorbent, cold in potency and not easily digestible.

कलम्बनालिकामार्षकुटिजकुतुम्बकम् ।
 चिल्लीलट्टाकलोपीकाकुक्कटकगवेधुकम् ॥९३॥
 जीर्णतुम्बुम्बेडगजयवशाकमुपर्चलाः ।
 भाद्रुकानि च सर्वाणि तथा सूत्र्यानि लक्ष्मणम् ॥९४॥
 स्वादु रुक्षं सलघणं वातश्लेष्मकरं शुक्र ।
 शीतलं सृष्टविष्मूत्रं प्रायो विष्टम्य जीर्यति ॥९५॥
 स्त्रिभ्रं निष्पीडितरसं स्नेहाढ्यं नातिदोषलम् ।

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

लघुपत्रा तु या चिल्ली सा वास्तुकसमा मता ॥९६॥

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

तर्कारीवरुणं स्वादु सतिक्तं कफघातजित् ।
 वर्षाभ्रौ कालशाकं च सक्षारं कटुतिक्तकम् ॥९७॥
 दीपनं भेदनं हन्ति गरशोफकफानिलात् ।

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

दीपनाः कफघातघ्नाभिरिबिष्ट्याङ्कुराः सरतः ॥९८॥
 शतावर्षेङ्कुरास्तिका वृष्या दोषत्रयापहाः ।

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

रक्षो वंशकरीरस्तु विवाही वातघ्नित्तः ॥९९॥

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

वसूरो क्षीपनस्तिक्तः प्लीहादीः कफवातजित् ।

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

कुम्भिकासकफोत्क्रोधान् कालमर्दो जयेत्सरः ॥१००॥

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

कौसुम्भं कौसुम्भं शुद्धं पित्तकरं सरम् ।

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

शुक्लं सार्षपं बद्धविभूत्रं सर्वदोषकृत् ॥१०१॥

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

यद्वालमव्यकरं किञ्चित्कारं सतिक्तकम् ।

समूलकं दोषहरं लघुं सौम्यं नियच्छति ॥१०२॥

गुल्मनासक्षयश्चासमणनेत्रगलामयान् ।

स्वराग्निसादीवावर्तपीनसांघ

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

महत्पुनः ॥१०३॥

रसे पाके च कटुकमुष्णवीर्यं त्रिदोषकृत् ।

गुर्धमिष्यन्दि च क्षिण्वसिद्धं तद्यपि वातजित् ॥१०४॥

वातश्लेष्महरं शुष्कं सर्वम् आमं तु दोषकम् ।

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

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

कटुष्णो वातकफहा पिण्डालुः पित्तवर्धनः ॥१०५॥

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

कुठेरशिभ्रसुरससुमुखासुरिभूस्त्वणम् ।

फणिज्जाजं कजम्बीरप्रवृत्तिं प्राहि शाकनम् ॥१०६॥

विदाहि कटु कक्षोष्णं हृद्यं दीपनरोचनम् ।

दकशुककृमिहृत्तीक्ष्णं दीपोत्क्रेशकरं लघु ॥१०७॥

Kuṭhēra, śigru, surasā, sumukha, āsuri, bhūṭṛṇa, phaṇijja, ārjaka, jāmbīra, etc. when green are water absorbent, cause burning sensation during digestion, pungent, cause dryness, hot in potency, good for the heart (or the mind), kindles hunger and taste; destroy vision, semen and worms (intestinal parasites), penetrates deep, cause slight increase of the doṣās and are easily digestible. 106-107.

हिष्माकासविषम्वासपाश्वरुक्पूतिगन्धहा ।

सुरसः सुमुखो नातिविदाहो गरशोफहा ॥१०८॥

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

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

आद्रिका तिकमधुरा मूत्रला न च पित्तकृत् ।

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

लशुनो भृशतीक्ष्णोष्णः कटुपाकरसः सरः ॥१०९॥

हृद्यः केश्यो गुरुवृष्यः स्निग्धो रोचनदीपनः ।

भ्रमसम्भानकृद्द्रव्यो रक्तपित्तप्रदूषणः ॥११०॥

किलासकुष्ठगुल्माशोमेहक्रिमिकफानिल ॥

सहिष्मापीनसम्वासकासान् हन्ति रसायनम् ॥१११॥

Laṣuna is highly penetrating (deep into the tissues), hot in potency, pungent in taste, and at the end of digestion, makes

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

एकान्तुस्तद्गुणन्यूनः स्वेभक्तो नातिपित्तलः ।

Palāṇḍu is inferior in the above qualities, increases kapha but does not cause great increase of pitta. 111f.

कफवातार्शसां पथ्याः स्वेदेऽभ्यवहती तथा ॥११२॥

दीक्ष्णो युञ्जन्को प्राही पिप्पिर्नां हितकृत् सः ।

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

दीपनः सूरणो रुच्यः कफभो विशदो लघुः ॥११३॥

विशेषोऽर्शसां पथ्यः सूक्त-स्त्वचि-रिषिः ।

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

पत्रे पुष्पे फले मासे कन्दे च गुस्ता क्रमात् ॥११४॥

वस साकेतु जीवन्ती सार्षपं त्वघरं परम् ।

इति सार्षपः ।

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

Thus ends the group of vegetables.

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

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

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

अथ फलवर्गः ।

द्राक्षा फलोत्तमा वृष्या बक्षुष्या चृष्टभूत्रचिद् ॥११५॥

स्वाद्युपाकरसा स्निग्धा सकवाया हिमा गुकः ।

निहन्त्यनिकपि जास्रतिकास्यत्वमदात्यथोत्रे ॥११६॥

उष्णान्नासक्षमम्बास्वस्वमेवक्षतक्षयन् ।

Phala varga—(group of fruits) :-

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

उद्विक्तपित्ताक्षयति त्रीन्दोषान्स्वाद्यु दार्ढिमम् ॥११७॥

पिपाविरोधि नात्युष्णमन्तं वातकफापहम् ।

सर्वे हृद्यं छवु स्निग्धं प्राहि रोचनीयनम् ॥११८॥

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

मोक्षसर्जूरपनसनारिकेलपक्षकम् ।
 अत्राततालकाभिर्यराजादनमधुकजम् ॥११९॥
 सौधीरवराक्रीकफलयुक्तेष्मातकोद्भयम् ।
 वातामामिधुकाक्षोडमुकूलकनिकोचकम् ॥१२०॥
 उश्मयां त्रिवालं च बृंहणं गुह्यं शीतलम् ।
 वक्षीतक्षयहरं रक्तपित्तप्रसादनम् ॥१२१॥
 स्वादुपाकरसं स्निग्धं विष्टम्भि कफशुकुत् ।

Moca (plantain), kharjūra (dates), panasa (jack fruit) nari-kela (cocoanut) parūṣaka āmrātaka, tāla, kaṣmārya; rājādana, madhūka, badara, añkola, phalgu, śleṣmātaka, vātāma, abhi-ṣuka, akṣoda, mukūlaka, nikocaka, urūmāṇam, and priyāla-make the body stout, not easily digestible, cold in potency, relieve burning sensation, injury to the lungs, consumption, bleeding conditions, sweet in taste and also at the end of digestion, unctous, stay long in the stomach without digestion, increase kapha and semen. 119-121½.

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

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

वातामाद्युष्णवीर्यं तु कफपित्तकरं सरम् ॥१२३॥

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

परं वातहरं स्निग्धमनुष्णं तु त्रिवालजम् ।

त्रिवालमभ्रजा मधुरो वृष्यः पित्तानिलापहः ॥१२४॥

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

कोलमज्जा शुणैस्तद्वत्पृष्ठैर्बिःकासजिघ्रसाः ।

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

124.

पकं सुदुर्जरं बिल्वं दोषलं पृतिमाकृतम् ॥१२५॥

दोषलं पफाधोतमं घालं, प्राणुमथं च तत् ।

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

कपित्थमामं कण्ठग्रं दोषलं, दोषभाति तु ॥१२६॥

पकं हिध्मावमथुजित्, सर्वं प्राहि विषापहम् ।

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

जाम्बवं गुरु विष्टमि शीतलं भृशवतलम् ॥१२७॥

सङ्ग्राहि भृशशक्तोरकण्ठ्यं कफपित्तजित् ।

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

घातपित्ताश्रकृद्बालं, बद्धास्थि कफपित्तकृत् ॥१२८॥

गुर्वाश्रं घातजित्पक्वं स्थाद्वलं कफशुक्रकृत् ।

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

वृक्षांलं प्राहि रुक्षोष्णं घातश्लेष्महरं लघु ॥१२९॥

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

शम्या गुरुणां केशघ्नं रुक्षम् पीलु तु पित्तलम् ।

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

कफघातहरं मेदि ष्ठीहाशङ्कमिगुल्मनुत् ॥१३०॥

शतिकां स्वादु यत्पीलु नात्युष्णं तन्निदोषजित् ।

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

त्वक्फिककडुका जिम्भा मातुलुङ्गस्य घातजित् ॥१३१॥

बृंहणं मधुरं मांसं घातपित्तहरं गुरु ।

लघु तत्केसरं कासश्वासहिष्माभवात्ययान् ॥१३२॥

आस्यप्रोषानिलस्त्रेभचिबन्धज्वलघरोषकान् ।

गुल्मोदरार्शःशूलानि मन्दाशित्वं च नाशयेत् ॥१३३॥

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

भक्ष्यातपस्य त्वक्मांसं बृंहणं स्वादु शीतलम् ।

तदस्यभिसमं मेघ्यं कफघातहरं परम् ॥१३४॥

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

स्वाद्यल्लं शीतमुष्णं च द्विधा पालेषतं गुरु ।

देष्यमत्यभिरामणम्

Pālevata fruit of sweet taste is cold in potency, while that of sour taste is hot, both are hard to digest, improve taste and cure diseases due to excess digestive activity. 134½.

रुच्यं मधुरमाचकम् ॥१३५॥

एकमाशु जरां घाति नात्युष्णगुल्मोषलम् ।

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

द्राक्षापरुषकं चाद्रमम्लं पित्तकफप्रदम् ॥१३६॥
शुरूणवीर्यं वातघ्नं सरं सकरमर्दकम् ।

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

तथाऽम्लं कोलककन्धुलकुचाभ्रातकारकम् ॥१३७॥
पेरिवतं दन्तशठं सत्त्वं मृगलिण्डिकम् ।
नातिपित्तकरं पक्वं शुष्कं च करमर्दकम् ॥१३८॥

Kola, karkañdhu, lakuca, āmrātaka, āruka, airāvata, ḍaṅṭaṣaṭha, satūda, mṛgāliṇḍika,—all are sour and do not aggravate pitta greatly; so also, karamardaka fruit ripened and dried does not cause great increase of pitta (causes mild increase). 137–138.

दीपनं मेदनं शुष्कमम्लीकाकोलयोः फलम् ।
तृष्णाशमकृमच्छेदि लम्बिष्ठं कफवातयोः ॥१३९॥

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

फलानामवरं तत्र लकुषं सर्वदोषकृत् ।
इति फलवर्गः ।

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

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

Varjya (rejectables) :—

हिमानलोष्णदुर्वातव्याललालाविदूषितम् ॥१४०॥
जम्बुजुष्टं जलो मसमभूमिजमनार्तवम् ।
अन्धधान्धयुतं हीनवीर्यं जीर्णतयाऽति न ॥१४१॥

धान्यं त्यजेत्तथा शार्कं रुक्षसिद्धमकोमलम् ।
 अलसत्तरसं तद्वच्छुष्कं चान्यत्र मूलकात् ॥१४२॥
 प्रायेण फलमन्वेवं तथाऽऽमं बिल्ववर्जितम् ।

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

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

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

अथौषधधर्मः ।

विष्यन्ति लक्षणं सर्वं सूक्ष्मं सृष्टमलं मृदु ॥१४३॥
 वातघ्नं पाकि तीक्ष्णोष्णं रोचनं कफपित्तहृत् ।

Auśadhā varga (group of drugs) :-

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

सैन्धवं तत्र सत्त्वात्तु वृष्यं हृद्यं त्रिदोषशुद्ध ॥१४४॥
 लघ्वनुष्णं हृद्यः पथ्यमविदाहमिदीपनम् ।

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

लघु सौमन्वंलं हृद्यं शुभान्शुभ्रप्रसोद्यनम् ॥१४५॥
 कटुपाकं विन्ध्यमं दीपनीयं कचिन्नदम् ।

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

ऊर्षाघ्नःकफवातापुलोमनं दीपनं विदम् ॥१४५॥
विषध्यानाहविदम्भ्रालौघवनाशनम् ।

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

विपाके स्वादु सामुद्रं गुह श्लेष्मविवर्धनम् ॥१४७॥

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

सतिकर्षुद्धसहारं तीक्ष्णमुक्तेदि चीन्निपम् ।

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

कृष्णे सौवर्चलगुणा लवणे गन्धवर्जिताः ॥१४८॥

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

रोमकं लघु, पांसुत्थं सहारं श्लेष्मणं गुह ।

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

लवणानां प्रयोगे तु सैन्धवापि प्रथोजयेत् ॥१४९॥

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

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

गुल्महृत्कृष्णीपापुष्पोद्दानाहगलामथान् ।
श्यासार्थीकफकालान्ध रामयेचवशकजः ॥१५०॥

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

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

क्षारः सर्वत्र परमं तीक्ष्णोष्णः कृमिजिह्वघ्नः ।

पित्तासृग्दूषणः पाकौ छेद्यद्यो विदारणः ॥१५१॥

अपच्यः कटुलावण्यांश्चुक्रौजःकेशवक्षुषाम् ।

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

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

हिङ्गु वातकफानाहृच्छूलघ्नं पित्तकोपनम् ॥१५२॥

कटुपाकरत्नं रुच्यं दीपनं पाचनं लघु ।

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

कषाया मधुरा वाके रुक्षा विलवणा लघुः ॥१५३॥

दीपनी वाचनी मेथ्या कपसः स्त्रीपनी परम् ।

उष्णवीर्यां सराऽऽयुष्या बुद्धीन्द्रियबलप्रदा ॥१५४॥
 कुष्ठवैवर्ण्यवैस्वर्यपुराणविषमण्वरान् ।
 शिरोऽक्षिपाण्डुहृद्भ्रोगकामलाग्रहणीगदान् ॥१५५॥
 सद्योपशोफातीसारमेन्दुमोहवभिकिमीन् ।
 श्वासकासमसेकार्शःश्रीहानाहगरोदरम् ॥१५६॥
 विचन्धं खोदसां शुल्भमूर्च्छस्तम्भमरोचकम् ।
 हरीतकी जवेद्याधीस्तांस्तांश्च कफघातजान् ॥१५७॥

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

तद्वत्फलकं शीतमम्लं पित्तकफाघ्नम् ।

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

कटु पाके हिमं केदयमक्षतीपथ तद्गुणम् ॥१५८॥

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

इयं रसायनवरस त्रिकलाऽर्धनमचीपदा ।

रोपणी त्यन्वाद्यफलेष्वमेदोवोद्वेहकफाघ्नित् ॥१५९॥

Thus, the triphalā (haritakī, āmalakī and vibhītakī), together is a best rejuvenator of the body, cures diseases of the eyes, heals wounds and cures skin diseases, excess moisture of the tissues, obesity, diabetes, aggravation of kapha and asra (blood). 159.

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

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

रसे पाके च कटुकं कफघ्नं मरिचं लघु ।

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

श्लेष्मला स्वादुशीताऽऽर्द्रा शुद्धी क्षिण्वा च पिप्पली ॥१६१॥
सा शुष्का विपरीताऽतः क्षिण्वा वृष्या रसे कटुः ।
स्वादुषाकाऽनिलश्लेष्मश्वासकासापहा सरा ॥१६२॥
न तामत्युपयुञ्जीत रसायनविधिं विना ।

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

नागरं दीपनं वृष्यं प्राहि हृद्यं विबन्धनुत् ॥१६३॥
रुच्यं लघु स्वादुषाकं क्षिण्धोष्णं कफवातजित् ।

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

ऽर्द्राऽर्द्रकमेतच्च त्रयं त्रिकटुकं जयेत् ॥१६४॥
स्वीत्यग्निः क्षयनश्वासकासश्लेष्मपीनसान् ।

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

चविकापिपलीमूलं भरिचाल्पान्तरं गुणैः ॥१६५॥

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

चित्रकोऽग्निस्त्रयः पाके शोफार्थः कृमिकुञ्जहा ।

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

पञ्चकोलकमेतच्च भरिचेन चिना स्मृतम् ॥१६६॥

गुल्मप्लीहोदरानाहशूलघ्नं क्षीपनं परम् ।

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

द्विष्यकोपमर्यतकारीपाटलादिपुष्पिर्महेत् ॥१६७॥

जयेत्कषायतिकोष्णं पञ्चमूलं कफानिलौ ।

Bilwa, kāṣmārya, tarkāri, pāṭalā and ṭiṇṭuka are together known as mahat pañcamūla. It is astringent and bitter in taste, hot in potency and mitigate kapha and anīla (vāta). 167.

हृत्स्वं हृत्स्वंशुमतीद्वयणोक्षुरकैः स्मृतम् ॥१६८॥

स्वातुपाकरसं नातिशीतोष्णं सर्वदोषजित् ।

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

बलापुनर्नवैरण्डशूर्पपर्णीक्षयेन तु ॥१६९॥

मध्यमं कफवातघ्नं नातिपिचकरं सरम् ।

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

अभीवीराजीवजीवकर्षमकैः स्मृतम् ॥१७०॥
जीवनाक्यं तु चक्षुष्यं वृष्यं पित्तानिलापहम् ।

Abhīru, virā, jīvaṅti, jīvaka and ṛṣabhaka together from the jivana pañcamūla. It is good for the eye, aphrodisiac and mitigates pitta and anila (vāta)—

तृणाक्यं पित्तजिह्वर्भ्रालोक्षुशरशाकिभिः ॥१७१॥
इत्यौषधचर्माः ।

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

शुक्रादिश्वीजपकाजमालसशकफलोचयैः ।
वर्णितैरजलेरतेऽथशुक्रो नित्योपयोगिकः ॥१७२॥

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

इति श्रीवैद्यपतिसिद्ध्युत्पत्तुभूमिद्वारमर्त्याय रचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थानेऽनन्तरपविशानीयो नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the chapter known as Annaswarūpa vijñāniya, the sixth in Sūtrasthāna of Aṣṭāṅga hrdaya samhitā composed by srimad Vṛṣabhāṣa, son of sri vaidyapati simhagupta.

सप्तमोऽध्यायः

Chapter-7.

ANNARAṢĀDHYAYA-(Protection of foods)

अथातोऽन्नरक्षाध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयाव्यो महर्षयः ।

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

Prānacārya (Royal physician) :-

राजा राजगृहासन्ने प्राणाचार्यं निवेदायेत् ।

सर्वदा स भवत्येवं सर्वत्र अतिजागृष्विः ॥ १ ॥

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

अन्नपानं विषाद्रसेद्विशेषेण मदीयतेः ।

योगक्षेमौ तदायत्तौ धर्माद्या यन्निश्चयनाः ॥ २ ॥

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

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

ओदनो विषवान् सान्द्रो यात्यावसाव्यतामिष ।

स्थिरेण पच्यते पक्वो भवेत्पर्युषितोपमः ॥ ३ ॥

मयूरकण्ठतुल्योष्मा मोहमूर्च्छाप्रसेककृत् ।

होयते वर्णगन्धाद्यैः क्लिद्यते चन्द्रिकाचितः ॥ ४ ॥

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

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

अञ्जितान्याद्य शुभ्रन्ति अधमकथानि तत्र च ।
 हीनाऽतिरिक्ता विकृता छाया दृश्येत नैव वा ॥ ५ ॥
 फेनोर्ध्वराजोलीमन्ततप्तुषुद्बुधुवसंमथः ।
 धिच्छिन्नविरसा रागाः क्षापकवाः शाकमामिषम् ॥ ६ ॥

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

नीला राजी रसे, ताम्रा क्षीरे, दधनि दृश्यते ।
 श्यावा, ऽऽपीतासिता तक्रे, घृते पानीयसभिना ॥७॥
 मत्सुनि स्यात्कपोतामा, राजी कृष्णा तुषोदके ।
 काली मधाम्भसोः, क्षौद्रे हरिचैलेऽणुपोषमा ॥ ८ ॥
 पाकः फलानामामानां पकानां परिकोधनम् ।
 अण्ड्याणामाद्रंशुष्काणां स्यातां श्लानिविवर्णदे ॥ ९ ॥
 सुदुर्गा कठिनानां च भवेत्स्पर्शविपर्ययः ।
 मात्स्यस्य स्फुटितभित्त्वं श्लानिर्गन्धान्तरौद्धवः ॥१०॥
 अधिममण्डलता वस्त्रे, शद्वनं तन्तुपर्द्धमणाम् ।
 धातुभौतिककाष्ठाम्भ्रानादिषु मलाक्तता ॥११॥
 खेत्स्पर्शभिमाहानिः, सप्रभत्वं तु शुभ्रमेव ।

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

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

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

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

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

विषदः द्यावदुष्कास्यो विलक्षो वीक्षते विशः ॥१२॥
स्वेदेषेपथुमांशस्तो भीतः स्फळति जुम्भते ।

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

Viṣāṇa parikṣā-(testing of poisoned foods) :-

प्राप्याशं सविषं त्वभिरैकावर्तः स्फुटत्यति ॥१३॥
शिलिकपटाभधुमार्षिर्नचिर्वोप्रगन्धवान् ।

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

म्रियन्ते भक्षिकाः प्राश्य काकः क्षामस्वरो भवेत् ॥१४॥
उत्क्रोशन्ति च दृष्ट्वैतच्छुक्रदास्यूहसारिकाः ।
हंसः प्रस्फळति, ग्लानिर्जीवञ्जीवस्य जायते ॥१५॥
चकोरस्याऽक्षिषैरार्यं, कौञ्चस्य स्यान्मवोदयः ।
कपोतपरभृद्भक्षचक्रवाका जहत्यसूत्र ॥१६॥
उद्वेगं याति माजारः, शकृन्मुञ्चति घानरः ।
दृष्येन्मयूरस्तदृष्ट्या मन्दतेजो भवेद्विषम् ॥१७॥
इत्यंशं विषवज्ज्ञात्वा त्यजेदेवं प्रयक्षतः ।
यथा तेन विषघोरज्ञाप न क्षुद्रजन्तवः ॥१८॥

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

Viṣannaja vikārah—(diseases produced by poisoned food) :-

सृष्टे तु कण्डूवाहोषाण्वरतिस्कोदुत्तयः ।

मज्जरोमञ्जुतिः शोफः, सेनाञ्चो विषनाशनाः ॥१९॥

यस्तास्तत्र प्रलोपाश्च सेव्यचन्दनपत्रकैः ।

सोमिवलकेतालोसपत्रकुष्ठश्रितानतैः ॥२०॥

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

छाला जिह्वोष्ठयोर्जाण्वभूषा चिमिचिमायनम् ।

वन्तद्वर्षो रसाङ्गत्वं हनुस्तम्भश्च वक्रलो ॥२१॥

सेव्याद्यैस्तत्र गण्डूषाः सर्वे च विषजिहितम् ।

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

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

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

आमाशयगते स्वेदमूर्च्छाभिमानमदभ्रमाः ॥२२॥
 रोमहर्षो वमिर्दाहश्चक्षुर्हृदयरोधनम् ।
 बिन्दुमिश्चाचयोऽङ्गानां, पकाशयगते पुनः ॥२३॥
 धनेकवर्णं घमति मूत्रयत्यतिसार्यते ।
 तन्द्रा कृशत्वं पाण्डुत्वमुत्थं चक्षुःशून्यः ॥२४॥
 तयोर्वान्तविरिकस्य हरिद्रे कटुर्भी गुडम् ।
 सिन्दुवारितनिष्पाववापिकाशतपर्विकाः ॥२५॥
 तण्डुलीयकमूलानि कुक्कुटाण्डमवस्त्रुजम् ।
 नाथनाञ्जनपानेषु योजयेद्विषशान्तये ॥२६॥

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

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

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

Hṛdvisodhana—(purifying the heart):—

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

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

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

Viruddhahāra—(incomptable foods) :—

विरुद्धमपि चाहारं विद्याद्विषगरोपमम् ॥२९॥

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

आनूपमानिषं भाषक्षोद्रक्षीरविरुद्धकैः ।
विरुध्यते सह विसैर्भूलकेन गुडेन वा ॥३०॥
विशेषात्पयसा मत्स्या मत्स्येष्वपि विलीचिमः ।

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

विरुद्धममलं पयसा सह सर्वं फलं तथा ॥३१॥
तद्वत्कुलत्थवरककणुचल्लमकुपुष्पाः ।

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

भक्षयित्वा हरितकं मूलकादि पयस्त्वजेत् ॥३२॥

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

चारुहं श्वाविद्या नाद्यादङ्गा पृषतकुकुटौ ।
आममांसानि चित्तेन, मपिसूपेन मूलकम् ॥३३॥
अपि कुसुम्भशाकेन, विसैः सह विरुद्धकम् ।
मापसूपयुद्धक्षीरदध्याज्यैर्लाकुचं फलम् ॥३४॥
फलं कवल्यास्तमोष दग्ना तालमलेन वा ।
कणोचनाभ्यां मधुना काकभार्ची गुडेन वा ॥३५॥

सिद्धां वा मत्स्यपचने पचने नापरस्य वा ।

सिद्धामन्त्र वा पात्रे कामात्तमुषितां निशाम् ॥३६॥

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

मत्स्यनिस्तेलनखेहे साधिताः पिप्पलीस्यजेत् ।

कांस्ये दशोद्भुषितं सर्पिष्वं त्वदृक्करे ॥३७॥

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

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

भासो विद्वभ्यते शूल्यः कम्पिलस्तकसाधिताः ।

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

पेक्यं पायससुराकृषाराः परिचर्जयेत् ॥३८॥

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

मधुसर्पिषसातैलपानीयानि द्विसास्त्रिंशः ।

एकत्र वा समांशानि विष्वन्ते परस्परम् ॥३९॥

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

मिमांशे अपि मध्वाण्ये दिव्यचार्यनुपानतः ।
 मधुपुष्करबीजं च, मधुमैरेयशाकंरम् ॥४०॥
 मध्यानुपानः क्षैरेयो, हारिद्रः कटुतैलवान् ।

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

उपोदकाऽतिसाराय तिलकल्केन साधिता ॥४१॥

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

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

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

तद्रक्षित्तिरिपनाख्यगोपालाषिकपिञ्जलाः ।
 पेरण्डेनाग्निना सिद्धास्तत्तैलेन विमूर्च्छिताः ॥४३॥

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

हारीतमांसं हारिद्रशूलकधोतपाचितम् ।
 हरिद्रावह्निना सद्यो व्यापाद्यति जीवितम् ॥४४॥

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

भस्मपांशुपरिध्वस्तं तदेव च समाक्षिकम् ।

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

Viruddha vyākhyā—(definition of viruddha) :-

यत्किञ्चिदोषमुत्क्रेश्य न हरेत्सत्समाप्ततः ॥४५॥
विरुद्धम्

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

शुद्धिरेषा शमो वा तद्विरोधिभिः ।

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

द्रव्यैस्तैरेव वा पूर्वं शरीरस्थामिसंस्कृतिः ॥४६॥

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

व्यायामश्चिन्धदीप्ताग्निवयःस्थषलशालिनाम् ।
विरोध्यपि न पीडायै चात्स्यमल्पं च भोजनम् ॥४७॥

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

Sātmikarāṇa krama—(method of accustomisation) :-

पादेनापश्च्यमभ्यस्तं पादपादेन वा त्यजेत् ।
निषेधेत हितं तद्वदेऽङ्गिभ्यस्तरीकृतम् ॥४८॥

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

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

अपथ्यमपि हि त्यक्तं शीलितं पथ्यमेव वा ।

सात्त्यासात्त्यविकाराय जायते सहसाऽप्यथा ॥४९॥

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

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

क्रमेणोपचिता दोषाः क्रमेणोपचिता गुणाः ।

सस्तौ यान्त्यपुनर्भावमप्रकल्प्या भवन्ति च ॥५०॥

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

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

अत्यन्तसन्निधानानां दोषाणां दूषणात्मनाम् ।

अहितैर्दूषणं भूयो न विद्वान् कर्तुमर्हति ॥५१॥

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

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

Traya upasthambah—(three supports of life) :—

आहारश्चयानाब्रह्मचर्यैर्युक्तया प्रयोजितैः ।
शरीरं धायते नित्यमागारमिव धारणैः ॥५२॥

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

आहारो वर्णितस्तत्र तत्र तत्र च वक्ष्यते ।

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

Nidra—(sleep) :—

निद्रा (यत्) सुखं दुःखं पुष्टिः कार्श्यं बलाबलम् ॥५३॥
वृषता क्लीबता शान्महानं जीवितं न च ।

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

अकालेऽतिप्रसङ्गाच्च न च निद्रा निवेदिता ॥५४॥
सुखायुषो पराकुर्यात् कालरात्रिरिवापरा ।

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

रात्रौ जागरणं रुक्षं, क्षिण्वं प्रस्वपनं दिवा ॥५५॥
अरुक्षमनमित्यन्दि त्वासीनप्रचलायितम् ।

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

श्रीष्मे वायुचयादानरीक्ष्यरात्र्यल्पभाषतः ॥५६॥
दिवास्वप्नो हितोऽन्यस्मिन् कफपित्तकरो हि सः ।
सुप्त्या तु माप्यथानाध्वमधलोभारकर्मभिः ॥५७॥
कोधशोकमयैः क्लान्तान् श्वांसहिष्मातिसारिणः ।
वृद्धबालाबलक्षीणदृश्लपीडितान् ॥५८॥

अजीर्णमिहतोन्मत्तान् दिवास्वप्नोषितानपि ।
धातुसाम्यं तथा ह्येषां श्लेष्मा चाङ्गानि पुष्यति ॥५९॥

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

बहुमेदः कफाः स्वप्युः क्षेहनित्याश्च नाहनि ।
विषार्तः कण्ठरोगी च नैव जातु निशास्वपि ॥६०॥

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

अकालशयनान्मोहज्वरस्तैमित्यपीनसाः ।
शिरोरुक्शोफहृल्लासओतोरोगाग्निमन्दताः ॥६१॥
तत्रोपनीस्रवमनस्वेदनावनमौषधम् ।

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

योजयेत्तिनिद्रायां तीक्ष्णं प्रच्छर्दनाञ्जनम् ॥६२॥
नाशनं कृत्वा चिन्तां व्यवर्त्य शोकभीकृधः ।
पमिरेव च निद्राया नाशः श्लेष्मार्तसङ्घात् ॥६३॥

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

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

निद्रानारादक्कमर्दशिरोगौरवजुम्भिकाः ।

जीव्यलोनिभमापकितन्द्रा रोगाश्च वातजाः ॥६४॥

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

यथाकालमतो निद्रां रात्रौ सेवेत सारम्यतः ।

असत्प्रयोज्याभिरावर्धे प्रातः स्वप्यादभुक्तवान् ॥६५॥

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

शीक्येभ्यन्दिद्रस्तु क्षीरमधरसान् दधि ।

अभ्यङ्गोदतनजानभूर्धकणाक्षितर्पणम् ॥६६॥

कान्ताबाहुकताश्लेषो निर्घृतिः कृतकल्पता ।

मनोऽनुकूला विषयाः कामं निद्रासुखमदाः ॥६७॥

ब्रह्मचर्यरतेर्प्राण्यसुखनिःस्पृहचेतसः ।

निद्रा सन्तोषदुस्तस्य स्वं कालं नातिवर्तते ॥६८॥

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

Abrahmacarya-(non celibacy/sexual activity) :-

प्राण्यधर्मं स्वजेजारीभुक्तानां रजस्वलात् ।

अभियाममिषाचारं पुष्टसङ्कीर्णमेतन्मां ॥६९॥

अतिस्थूलकृशां सूतां गर्भिणीमन्ययोषितम् ।
 गर्भिणीमन्यथोनि च युधवेचनृपालयम् ॥७०॥
 चैत्यशमशानाऽऽयतनचत्वराम्बुचतुष्पथम् ।
 पर्वार्थनक्रं दिवसं शिरोहृदयताडनम् ॥७१॥
 अत्याशितोऽधृतिः क्षुद्धान् दुःस्थिताङ्गः पिपासितः ।
 बालो वृद्धोऽन्यवेगार्त्तहृत्प्रेद्वोगी च मैथुनम् ॥७२॥

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

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

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

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

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

सेवेत कामतः कामं तप्तो वाजोहृतां हिमे ।
 त्र्यह्नाह्नसन्तशरदोः पक्षाह्नर्षानिदाघयोः ॥७३॥

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

अमङ्गलमोक्षदौर्बल्यबलधास्त्रिन्द्रियक्षयाः ।

अपर्वमरणं च स्यादग्यथा गच्छतः स्त्रियम् ॥७४॥

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

स्मृतिमेधाधुरारोव्यपुष्टीन्द्रियशोथलैः ।

अधिष्ठा मन्दजरो मवान्त स्त्रीषु संयताः ॥७५॥

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

75.

ज्ञानानुलोपनहिमानिकल्पसाधशीताम्बुदुग्धरसयूपसुरामिसमाः ।

सेवेत ज्ञानु ज्ञयनं विरतौ रतस्य तस्यैवमाशु वपुषः पुनरेति धाम ॥७६॥

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

भूचरितसम्पदे कर्मक्षे दयालौ

मिषञ्जि निरनुबन्धं देहैकां निवेश्य ।

भवति विपुलतेजस्वास्वकीर्तिप्रभावः

स्वकुशाकफलोभी भूमिपालञ्जिरायुः ॥७७॥

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

इति श्रीवैद्यपतिसिंहगुप्तसूनुमीमंसाभट्टविरचितेऽष्टांगहृदयसंहितायां

सप्तस्थानेऽन्नरक्षा नाम सप्तमोऽध्यायः ॥ ७ ॥

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

अष्टमोऽध्यायः ।

Chapter-8.

MĀTRĀŚĪTIYA ADHYĀYA (partaking proper quantity of food)

अथातो मात्राशिक्षीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुःपत्रेयादयो महर्षयः ।

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

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

मात्राशी सर्वकालं स्यात्मात्रां ह्यग्नेः प्रवर्तिका ।

मात्रां व्रज्याप्यपेक्षन्ते गुणुष्यपि लघून्यपि ॥ १ ॥

गुणुणामर्घसौहित्यं लघूनां नातिदुस्तता ।

मात्राममात्रं निर्दिष्टं सुखं यावद्विजोर्धति ॥ २ ॥

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

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

भोजनं हीनमात्रं तु न बलोपचयौजसे ।

सर्वेषां वातरोगाणां हेतुतां च प्रपद्यते ॥ ३ ॥

अतिमात्रं पुनः सर्वाणांशु दोषान् प्रकोपयेत् ।

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

पीच्यमाना इह वाताद्यां युगपत्तेन कोपिताः ॥ ४ ॥

अग्निनाग्नेन दुष्टेन तदेवाविश्य कुर्वते ।

विहृम्भयन्तोऽलसकं व्यावयन्तो विसृष्टिकाम् ॥ ५ ॥

कथरोऽरमागार्ग्यां सहसैवाजितस्मिनः ।

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

अयाति नोर्षं नापस्तादाहारो न च पच्यते ॥ ६ ॥

आमापायेऽकसीभूतस्तेन सोऽलसकः स्सुतः ।

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

विविधैर्वदनोद्भेदैर्वादिभिराकोपतः ॥ ७ ॥

सूचीभिरिव गात्राणि विष्यतीति विःसृचिका ।

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

तत्र शूलभ्रमनिद्रकम्पस्तम्भाद्योऽनिलात् ॥८ ॥

पित्तज्वरातिसारास्तर्दाहृत्प्रलयादयः ।

कफाच्छर्धङ्गुक्षतावपिसङ्क्षीवनादयः ॥ ९ ॥

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

विशेषोद्बुधैर्बलस्थान्यवह्ने वैगविधारिणः ।

पीडितं मारुतेनास्रं श्लेष्मणा रुद्धमस्तरो ॥ १० ॥

अलस क्षोभितं दोषः शल्यत्वेनैव संस्थितम् ।

शूलादीन् कुरुते तीमांश्छर्धतीसारवज्रिताम् ॥ ११ ॥

सोऽलसः

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

अत्यर्थदुष्टास्तु दोषा दुष्टाभयदृष्ट्याः ।

यान्तस्तिर्यक्तुं सर्वा दण्डवत्स्तम्भयन्ति चेत् ॥ १२ ॥

दण्डकालसर्कं नाम तं त्यजेदाशुकारिणम् ।

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

विरुद्धाभ्यशनाजीर्णशीलिनो विषलक्षणम् ॥ १३ ॥

आमदोषं महाघोरं वज्रयैद्विषसंज्ञकम् ।

विषरूपाशुकारित्वाद्द्विदोषकमन्वतः ॥ १४ ॥

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

Alasaka cikitsā—(treatment of alasaka) :-

अथाममलसोमृतं साध्यं त्वरितमुल्लिखेत् ।

पीत्वा सोम्राषट्फलं वार्युष्णं योजयेत्ततः ॥ १५ ॥

स्वेदनं फलवति च मलवातानुलोमनीम् ।

नाभ्यमानानि चाङ्गानि भृशं स्वन्नानि वेष्टयेत् ॥ १६ ॥

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

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

Viśucikā chikitsā—(treatment of viśucikā) :-

विशु-आमतिवृद्धायां पाच्योर्वाहः प्रशस्यते ।

तद्दह्योपवास्येनं विरिक्तवदुपाचरेत् ॥ १७ ॥

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

Āma doṣa cikitsā—(management of āmadōṣa) :-

तीव्रार्तिरपि नाजीर्णा पिबेच्छूलघ्नमौषधम् ।

अमसन्नोऽजलो नालं पक्तुं दोषौषधशानम् ॥ १८ ॥

निहन्यादपि चैतेषां विभ्रमः सहसाऽऽतुरम् ।

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

जीर्णाशने तु भैषज्यं युञ्ज्यात् स्तब्धशुरुदरे ॥ १९ ॥

दोषदोषस्य पाकार्यमग्नैः सन्पुक्षणाय च ।

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

शान्तिरामविकाराणां भवति त्वपतर्पणात् ॥ २० ॥

त्रिविधं त्रिविधे दोषे तत्समीक्ष्य प्रयोजयेत् ।

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

अत्रापि लघुत्वं पर्यं, मध्ये लघुनपाचनम् ॥ २१ ॥
प्रभूते शोधनं, तद्धि मूलादु-मूलवेगमलात् ।

If it (āma) is little, only lañghana (fasting) will be suitable, if it is moderate lañghana (fasting) and pācana (digestive drugs) are needed; if it is great (more), then śodhana (purificatory therapies) is necessary; for these will expel out the malās (doṣās, āma etc.) from their very roots. 21.

पचनस्यानपि व्याधीन् स्वनिदानविपर्ययात् ॥ २२ ॥
चिकित्सेदनुबन्धे तु सति हेतुविपर्ययम् ।
त्यक्तथा यथायथं वैद्यो युज्याद्याधिबिपर्ययम् ॥ २३ ॥

Even the other diseases should be treated by adopting treatments which are opposite of their causative factors (hetu viparyaya). If, however, the diseases reoccur (or persist for long time) then the hetu viparyaya (therapies which are opposite of the cause) should be given up and vyādhi viparyaya cikitsā (treatments which are opposite of the specific disease should be adopted suitably.

तदर्थकारि वा, पक्वे दोषे त्विद्रे च पाचके ।
द्विजन्मभ्यञ्जनमेहपाणवत्यादि युक्तिः ॥ २४ ॥

Or Tadarthakārī cikitsā (therapies which, though not actually opposite of either the cause or the diseases still produce the desired result) should be adopted; when the doṣās have become ripe (return to normal and devoid of āma) and the digestive activity augmented, then oil-bath, drinking of oil (oleation therapies) and enema therapy, etc. should be administered appropriately. 22-24.

Ajīrṇa bhedah—(different kinds of indigestion):—

अजीर्णं च कफादामं तत्र शोफोऽस्तिगण्डयोः ।
सद्योभुक्त इवोद्गारः प्रसेकोत्क्रेशगौरवम् ॥ २५ ॥

From kapha (increased) arises āmājīrṇa (a kind of Indigestion) characterised with swelling of the eyes (socket) and cheeks, belchings similar to those which come up immediately after meals, excess salivation, nausea and feeling of heavyness of the body. 25.

विहृष्यन्निताञ्जलविवन्धाभ्यान्सादकत्वात् ।

Viṣṭhabdhājirṇa (another kind of indigestion) arises from (increased anila vāta) and is characterised by pain in the abdomen, constipation flatulence and debility.

विषाद्विषयं तृणोद्भ्रमोऽलोद्भ्रान्दोद्भ्रान् ॥ २६ ॥

Vidaghājirṇa (another kind of indigestion) arises from (increased) pitta and has thirst, fainting, giddiness, sour belchings and burning sensation inside as its symptoms. 26.

Ajirna cikitsa—(treatment of indigestion) :—

लह्मनं कार्यमामे तु, विष्टग्धे स्वेदनं शुशाम् ।

विदग्धे वमनं, यद्वा यथावस्थं हितं भवेत् ॥ २७ ॥

For āmajirṇa, lañghana (fasting) should be done; for viṣṭabdha, swedana (sudation therapy) should be done in greater measure; for vidagdha, vamaṇa (emesis therapy) should be done, or any therapy appropriate to the stage of the disease can be done. 27.

गरीयसो भवेत्प्लीनादात्मादेव विलम्बिका ।

कफवातातुष्येत्तस्मिन्ना तत्समसाधना ॥ २८ ॥

Vilambikā (another kind of indigestion) occurs due to profound accumulation of āma inside the channels, it is produced jointly by kapha and vāta and has all the symptoms of āma; its treatment also is similar to it (that of āma). 28.

अभ्यद्रा दृष्ट्या शुभेऽप्युद्गारे रसरोषतः ।

शयीत किञ्चिदेवात्र सर्वज्ञानाशितो दिवा ॥ २९ ॥

स्वप्याधर्षीर्णा, सञ्जातबुमुक्तोऽचान्भितं लघु ।

Lack of enthusiasm (in all activities), discomfort in the region of the) heart inspite of pure belchings are the features of rasaśeṣājirṇa (another kind of indigestion). Such a person should sleep for some time during day without eating anything.

Patients of indigestion (of any type) should sleep during day without taking any food, later, when he develops hunger he should eat little quantity of easily digestible food. 28½–29. *Ajirṇa samānya lakṣaṇa*—(general symptoms of indigestion) :—

विबन्धोऽतिप्रवृत्तिर्वा ग्लानिर्मरुतमूढता ॥ ३० ॥

अजीर्णलिङ्गं सामान्यं विष्टग्धो गौरवं भ्रमः ।

Non-elimination or excess of elimination (of faeces urine and doṣas exhaustion, inactivity of vāta, distension of the abdomen, feeling of heavyness and giddiness are the general symptoms of aḥṛṇa (indigestion). 30.

Aḥṛṇa anyakāraṇāni—(other causes of indigestion) :—

न चातिमानमेवात्रमामदोषाय केवलम् ॥ ३१ ॥

अथविष्टम्भिदग्धामगुरुरूक्षहिमःशुचि ।

विदाहि शुष्कभक्ष्यम्बुस्तुलं चान्नं न जीर्यति ॥ ३२ ॥

उपतलेन भुक्तं च शोकक्रोधक्षुदादिभिः ।

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

Duṣṭā aśana—(bad kinds of diet) :—

मिथं पथ्यमपथ्यं च भुक्तं समशनं मतम् ॥ ३३ ॥

विद्यादध्यशनं भूयो भुक्तस्योपरि भोजनम् ।

अकाले बहु चालं वा भुक्तं तु विषमाशनम् ॥ ३४ ॥

त्रोण्यप्येतानि मृत्युं वा घोरान् व्याधीन्सृजन्ति वा ।

Consuming suitable and unsuitable foods mixed together is known as Samaśana, consuming large quantity of good even before the previous meal is digested constitutes Adhyaśana, consuming less or more quantity at improper time is Viśamāśana,—all these three either cause death or give rise to dreaded diseases. 33-34.

Aharavidhi—(regimen of diet) :—

काले सास्त्र्यं शुचि हितं स्निग्धोष्णं लघु तन्मनाः ॥ ३५ ॥

प्लुसं मधुरप्रायं नातिद्रुतविलम्बितम् ।

ज्ञातः क्षुद्धान् विचिकित्थो धौतपादकराननः ॥ ३६ ॥

तर्पयित्वा पितृन् देवान्तिथीन् बालकान् गुरुन् ।

प्रत्यवेक्ष्य तिरश्चोऽपि प्रतिपन्नपरिग्रहान् ॥ ३७ ॥

समीक्ष्य सन्ध्यात्मानमनिन्दन्नुत्तुवन् द्रवम् ।

इष्टमिष्टैः सदाश्रीयाच्छुचिमकजनाहृतम् ॥ ३८ ॥

Food should be consumed at the proper time, it should be the accustomed, clean, suited to health, unctous, hot and easily digestible; partaken with due attention, should contain all the six tastes with predominance of sweet taste, partaken neither very quick nor very slow; after taking bath, after having good hunger, sitting in solitude, after washing the feet, hands and face, after satisfying the pitṛs (manes), gods, guests, children, preceptors and even the dependents maintained in the house (such as servants, horses and other animals for receiving service, parrots and other pets etc.), after carefully considering one's own (constitution, likes and dislikes, itinerary etc.), without scolding abusing the food, without too much of talk; should partake more of liquid food, that which is liked, in the company of the liked persons, and served by those who are clean and faithful to him. 35-38.

भोजनं तुणकेशादिजुष्टमुष्णीकृतं पुनः ।

शाकावरात्रभूयिष्ठमत्युष्णलवणं त्यजेत् ॥ ३९ ॥

Food which is contaminated with grass, hairs etc; warmed again, which consists more of vegetables and undesirable grains, which is very hot and very salty should be rejected. 39.

किलाददधिकृचीकाक्षारद्युक्तममूलकम् ।

कृशशुष्कधराहोविगोमस्यमद्विषामिषम् ॥ ४० ॥

भाषनिष्पावशालूकविसृष्टिषिकटकम् ।

शुष्कखाकीनि यवकान् फाणितं च न शीलयेत् ॥ ४१ ॥

Kilāṣa (inspissated milk), dadhi (voghurt, curds), kūcika (solid portion of curds), kṣāra (alkalis), śukta (fermented gruel), āma mūlaka (uncooked raddish), meat of animals which are emaciated, dry meat, meat of the boar, sheep, cow, fish and buffalo, māṣa, niṣpāva; śālūka, bisa, piṣṭa (powdery, starchy), germinated grains, dried vegetables, yavaka (small barley), phāṇita (half cooked molasses)—these should not be consumed habitually. 40-41.

शीलयेच्छालिगोधूमयवषष्टिकजात्रलम् ।

शुनिषण्णकजीवन्तीषालमूलकवास्तुकम् ॥ ४२ ॥

पथ्यामलकभृङ्गीकापटोलीमुद्गशर्कराः ।

भृतदिव्योदकक्षीरक्षौद्रवाडिमसैन्धवम् ॥ ४३ ॥

Sāli (rice), godhūma (wheat), yava (barley), ṣaṣṭika (rice maturing in sixty days), jāngala (meat of animals of desert like lands), sunisaṅṅaka, jivaṅṅī, bālamūlaka, pathyā, āmalaka, mṛdwikā, paṭoli, mudga, śarkarā (sugar), ghṛta (butter fat), divyodaka (rain water or pure water), kṣīra (milk), kṣoudra (honey), dāḍima and saiṅdhava (salt) can be consumed habitually. 42-43.

त्रिफलां मधुसर्पिर्भ्यां निशि नेत्रवलाय च ।

स्वास्थ्यानुवृत्तिकृच्छ रोमोच्छेदकरं च यत् ॥ ४४ ॥

Triphalā along with honey and ghee (butter-fat) should be consumed at nights daily for strengthening of eye sight. Any other things which is good for promoting/maintaining health and dispelling/ cure of diseases can also be consumed habitually. 43½.

विसेधुमोषघोचाभ्रमोदकोत्कारिकाविकम् ।

भद्याद्रव्यं गुरु क्लृप्तं स्वादु मन्दं स्थिरं पुरः ॥ ४५ ॥

विपरीतमतश्चान्ते मध्येऽल्लवणोत्कटम् ।

Foods which are not easily digestible, which are unctuous (fatty), sweet, slow and hard such as bisa, ikṣu, moca, coca, āmra, modaka (sweet meat ball), utkārīka (sweet dish) etc., should be consumed at the commencement of the meal; foods of opposite qualities, at the end of the meal, and those which are predominantly sour and salt, in the middle of the meal. 45-45½

अग्नेन कुक्षीर्वांशौ पानेनैकं प्रपूरयेत् ॥ ४६ ॥

आभयं पचनादीनां चतुर्थमवशेषयेत् ।

Two parts of the stomach (half of its capacity) should be filled with solid foods, one part by liquids and the remaining one part should be kept vacant for accommodating air etc. 46.

Anupāna-(after-drink) :-

अनुपानं द्विमं चारि यवगोधूमयोर्हितम् ॥ ४७ ॥

दग्नि मद्ये विषे क्षौद्रे, कोष्णं पिष्टमथेषु तु ।

शाकमुद्गादिचिह्नौ मस्तुतक्रान्दकाजिकम् ॥ ४८ ॥

सुरा कृशानां पुष्ट्यर्थं, स्थूलानां तु मधूदकम् ।
 शोषे मांसरसो, मद्यं मांसि स्वल्पे च पावके ॥ ४९ ॥
 व्याध्यौषधाध्वमास्थश्लोकङ्कनातपकर्मभिः ।
 क्षीणे वृद्धे च बाले च पयः पथ्यं यथाऽमृतम् ॥ ५० ॥

As Anupāna (after-drink) cold water is ideal after meals containing / prepared from yava (barley) and godhūma (wheat), so also after consuming dadhi (yoghurt/ curds), wine, poison and honey. Warm water is ideal after foods which are starchy, mastu (whey), takra (diluted buttermilk) and amlakā-ñjika (fermented gruel) are ideal; after dishes prepared from vegetables and mudga and other legumes): Surā (beer) is good to make lean persons shout, and honey water to make stout persons lean; juice of meat is good for the emaciated, wines are ideal after a meal of meat and to those who have poor digestive capacity; milk is best suited just as nector for those who are debilitated by diseases, medicines (and therapies), walking long distances, speaking, sexual intercourses, fasting, exposure to sun and such other (tiresome) activities; for the emaciated, the aged, and children. 47-50.

विपरोतं यद्ब्रह्मस्य गुणैः स्यादविरोधि च ।
 अनुपानं समासेन, सर्वदा तत्प्रशस्यते ॥ ५१ ॥

An ideal anupāna (after-drink) is that which has properties opposite of those of the foods but not incompatible with them; such an after-drink is always valuable. 51.

अनुपानं करोत्यूर्जां वृत्तिं व्याप्तिं दृढाङ्गताम् ।
 अन्नसङ्घातशैथिल्यचिकित्सिजरणानि च ॥ ५२ ॥

Anupāna (after-drink) invigorates, gives contentment, helps proper movement of food inside, stability of the body parts; loosening of hard masses of food, their proper liquification (moistening) and digestion. 52.

नोर्ध्वजन्तुगदभ्वासकास्तोरः क्षतपीनसे ।
 गीतभाष्यप्रसङ्गे च स्वरभेदे च तद्धितम् ॥ ५३ ॥

It is not good in diseases of the organs above the shoulders, dyspnoea, cough, injury to chest (lungs), rhinitis, for those engaged in singing and speaking and in hoarseness of voice. 53.

प्रक्लिन्नदेहमेहास्त्रिगलरोगव्रणानुराः
पानं त्यजेयुः

Drinking liquids (water etc.) should be avoided by those who are overhydrated, who are suffering from polyuria (diabetes), diseases of the eyes and throat, and wounds (ulcers.) 54.

सर्वत्र भाष्यापवशयनं त्यजेत् ॥ ५४ ॥

पोत्वा, भुक्त्वाऽऽतपं वर्द्धि यानं सवनवाहनम् ।

All persons (both healthy and sick) should avoid speaking (oration), walking long distances and sleeping immediately after consuming liquids; exposure to sun and fire, travel in vehicles, swimming and riding on animals soon after consuming food. 54½.

Ahāra-kāla—(proper time of meals):—

प्रसृष्टे विण्मूत्रे हृदि क्षुब्धिमले दोषे स्वपथगे
विशुद्धे चोद्गारे क्षुद्रुपगमने वातेऽनुसरति ।
तथाऽभापुत्रिके विरसदकरणे देहे च सुलधौ
प्रयुञ्जीताहारं विधिनियमितं, कालः स हि मतः ॥ ५५ ॥

The ideal time for taking meals is after the elimination of faeces and urine, when the mind is clean (devoid of emotions), when the doṣās are moving in their natural paths (functioning normally), when belchings are pure (without any foul smell or taste), when hunger is well manifest, when the flatus is moving downward easily, when the digestive activity is keen, when the sense organs are clear (functioning), when the body is light. Food should be consumed observing the rules and procedures of taking food. That is the ideal time. 54-55.

इति श्रीवैद्यपतिसिंहयुतसुनुश्रीमद्वाग्भटविरचितायामष्टाङ्गदयसहितार्थां
सूत्रस्थाने मात्राश्रितो नाम अष्टमोऽध्यायः ॥ ८ ॥

Thus ends the chapter called *Mātrāśrītiya*, the eighth in the *sūtrasthāna* of *Aṣṭāṅgabṛdaya samhita* composed by srimad Vāgbhaṭa, son of sri vaidyapati Simha Gupta.

नवमोऽध्यायः ।

Chapter-9.

DRAVYĀDI VIJÑĀNIYA (Knowledge of substances etc.)

अथातो द्रव्यादिविज्ञानीयमध्यायं व्याख्यास्यामः ।
इति ह आत्रेयादयो महर्षयः ।

We will now expound the chapter-Dravyādi vijñāniya, knowledge of substances etc; thus said Ātreya and other great sages. 1.

Dravya pradhānya—(Importance of the substance) :-

द्रव्यमेव रसादीनां श्रेष्ठं, ते हि तदाभयाः ।
पञ्चभूतात्मकं तत् क्षमामधिष्ठाय जायते ॥ १ ॥
अम्बुयोन्यग्निपवननमसां समवायतः ।
तन्निवृत्तिर्विशेषश्च व्यपदेशस्तु भूयसा ॥ २ ॥

Dravya (substance), (mass of the substance to be more precise) is the chief (most important) among rasa (tastes) and others (qualities); because all of them (qualities) are residing in it (substance).

It (substance) is pañcabhūtātmaka (composed of, born from the five elements), it has kṣmā (pṛthvī bhūta) as its substratum (mass, support), it takes origin from ambu (ap bhūta), agni (tejas bhūta), pavana (vāyu bhūta) and nabhas (ākāśa (bhūta), with their intimate (inseparable) combination making for its formation and specificity (of each substance). Its identification/designation is by preponderance (predominance of the bhūta present in it). 1-2.

Notes :—The above verses point out the pañcabhūta doctrine of the Sāmkhya philosophy, which has been adopted by Ayurveda. It envisages the existence of pañca bhūtas (five primary elements) viz. pṛthvī (earth), ap (water), tejas (fire), vāyu (air) and ākāśa (space) which are sūkṣma (minute, subtle); each one has many guṇās (qualities)—one viśiṣṭa (special) and others sāmānya (general); even these general qualities also being somewhat specific. Gaṇḍha (smell) is the viśiṣṭa guṇa (special quality) of pṛthvī bhūta (earth element), while guru (heavyness), khara (roughness), kaṭhina (hardness) etc. are its other guṇās (qualities); rasa (taste), rūpa (appearance,

form), sparśa (touch) and śabda (sound) are the specific qualities of the other four bhūtas respectively in addition to many other general qualities which will be enumerated in further verses.

These bhūtas (elements) do not remain separate in their sūkṣma (minute) form but soon combine together in an inseparable combination (samavāya), become sthūla (gross) and give rise to the formation of all the substances of this universe. Hence the entire universe is pāñcabhautik (composed of five elements, hence designated as prapañca). The proportion/quantity of each bhūta in this combination varies and hence the existence of myriads of substances in this universe, each one different from the other. With this variation in the quantity of the five bhūtās (elements), whichever the one that is predominant/preponderant in any substance bestows its name to that substance. If pṛthvī bhūta (earth element) is more than the other four in a certain combination, then the substance that gets formed is called pāṛthivā; if ap bhūta (water element) is more the resulting substance is known as āpya; if tejas bhūta (fire element) is more it will be taijasa (āgnīya), if vāyu bhūta (air element) it will be vāyaviya, and if ākāśabhūta (space element) is more, it will be ākāśīya (nābhasa). Thus all the substances of the universe are classified into five kinds. The qualities (properties) and functions of each kind will be described in further verses.

Hence, there is no substance having only one rasa (taste) because of the combination of the bhūtas (element), because of that (presence of many tastes in every substance) diseases also are not produced by any one doṣā only (as every substance consumed by a person may increase more than one doṣā at the same time).

Rasa-Anurasa—(Primary and secondary tastes) :—

तस्माज्जेकरसं ब्रह्मं भूतसङ्घातसम्भवात् ।

नैकदोषास्ततो रोगास्तत्र व्यक्तो रसः स्मृतः ॥ ३ ॥

अव्यक्तोऽनुरसः किञ्चिदन्ते व्यक्तोऽपि ज्ञेयते ।

Among them (tastes present in a substance) that which is (clearly) manifest (perceived, recognised) is designated as rasa (chief/primary taste) and others which are not clearly manifest or which are understood (recognised) at the end are anurasa (secondary tastes). 3.

Notes :—Rasa (taste) is an important guṇa (quality) of every substance, and is given importance in Āyurveda, tastes are present in every substance and among them which ever taste is predominant that is considered as primary taste and others are secondary, on the basis of the rule “designation by predominance”, all the substances of the universe are classified into six kinds on the basis of the tastes; this has been described in the next chapter.

गुर्वाद्यो गुणा द्रव्ये पृथिव्यादौ रसाश्रये ॥ ४ ॥
रसेषु व्यपदिश्यन्ते साहचर्योपधारतः ।

Guru (heavyness) and other *guṇās* (qualities) present in the *pṛthivīvyādi dravyās* (substances of *pṛthvī* and other *bhūta* predominance) are residing in the *rasās* (tastes of those substances); they (*guṇās*) are ascribed to (attributed to) the tastes, because of intimate co-existence.

Notes :—Guru and other *guṇās* (qualities) have already been explained in the first chapter (verses 18). In the texts of *Āyurveda*, these qualities are ascribed to the taste, this attribution is only categorical; strictly speaking the *guṇās* (qualities) actually pertain to the *bhūtas* (elements) present in the substance; as both the qualities and also the tastes are present in the same substance intimately and tastes being recognised easily the qualities are categorically attributed to the tastes.

Pārthiva dravya lakṣaṇa—(qualities of *pārthiva* substances) :—

तत्र द्रव्यं गुरुस्थूलस्थिरगन्धगुणोत्पन्नम् ॥ ५ ॥
पार्थिवं गौरवस्थैर्यसङ्गातोपचयावहम् ।

The substance which possesses qualities such as *guru* (heavyness), *sthūla* (bulky), *sthira* (stable) and predominant in *gāṇḍha* (smell) is *pārthiva* (earthy); it bestows heavyness, stability, compactness and growth, 5.

Āpya dravya lakṣaṇa—(qualities of *āpya* substances) :—

द्रवशीतगुरुक्लिग्धमन्दसान्द्ररसोत्पन्नम् ॥ ६ ॥
आप्यं ओदनविष्यन्दङ्गदण्डादवन्धकम् ।

The substance which possesses qualities such as *drava* (liquidity), *śīta* (cold), *guru* (heavyness), *snigdha* (unctuousness, moisture, oiliness), *maṇḍa* (dull), *sāṇḍra* (thickness, dense) and predominant in *rasa* (taste) is *āpya* (watery); it confers lubrication (moistness), secretion (moisture, production), *kleda* (keeping wet), satiation (contentment, satisfaction) and cohesion (binding, holding together). 6.

Āgneya dravya lakṣaṇa—(qualities of *āgneya* substances) :—

रूक्षतीक्ष्णोष्णविशदसूक्ष्मरूपगुणोत्पन्नम् ॥ ७ ॥
आग्नेयं दाहभाषर्णप्रकाशपञ्चनात्मकम् ।

The substance which possesses qualities such as *rūkṣa* (dry), *tikṣṇa* (penetrating, sharp), *uṣṇa* (hot), *viśada* (non-

slimy), sūkṣma (minute) and predominant in rūpa (appearance, showing, from) is āgneya (firy); it causes burning sensation, lustre, expression of colour and digestion (process of transformation, putrefaction etc. 7.

Vāyaviya dravya lakṣaṇa—(qualities of vāyaviya substances) :—

वायव्यं रुक्षविशदलघुस्पर्शगुणोत्पन्नम् ॥ ८ ॥

रौक्ष्यलाघववैशद्यविचारलानिकारकम् ।

Vāyaviya substance possesses qualities such as rūkṣa (dry), viśada (non-slimy), laghu (lightness) and predominant in sparsā (touch tactile sensation), it produces dryness, lightness, transparency, movements (different kinds of activities) and exhaustion. 8.

Nābhasa dravya lakṣaṇa—(qualities of nābhasa substances) :—

नाभसं सूक्ष्मविशदलघुस्पर्शगुणोत्पन्नम् ॥ ९ ॥

सौष्यलाघवकरम्

Nābhasa (ākāśīya) substance possesses qualities such as sūkṣma (minuteness), viśada (transperance, clearness), laghu (lightness) and predominant in śabda (sound, hearing); it produces cavitation (hollowness) and lightness (weightlessness). 9.

No-thing is non-medicinal :—

जगत्त्रैवमनौषधम् ।

न किञ्चिद्विद्यते द्रव्यं वशात्तानार्थयोगयोः ॥ १० ॥

There is no-thing in this universe, which is non-medicinal, which can not be made use of for many purpose and by many modes. 10.

द्रव्यमूर्ध्वगमं तत्र प्रायोऽक्षिपवनीकरम् ।

अधोगामि च भूयिष्ठं भूमतोयगुणाधिकम् ॥ ११ ॥

Substances which have predominence of agni and pavana (vāyu), bhūtas generally, have the property of moving upwards (causing movements in upward direction) and those which have predominance of bhūmi (pṛthvī) and toyā (ap) bhūtās generally have the property of moving downwards (causing movement in downward direction). 11.

इति द्रव्यम् रसान् मेदैस्तत्रोपदेक्ष्यते ।

Thus was the description of dravya (substance), the different classification of rasās (tastes) will be described later on (in the next chapter). 11½.

Vīrya (potency) :-

वीर्यं पुनर्वदन्येके गुरु स्निग्धं हिमं मृदु ॥ १२ ॥

लघु रुक्षोष्णतीक्ष्णं च तदेवं मतमष्टधा ।

Some authorities say that guru, snigdha, hima (śīta), mṛdu, laghu, rūkṣa, uṣṇa and tīkṣṇa—are the eight vīryās (potency), in their opinion. 12.

नरकस्त्वह वीर्यं तत् क्रियते येन या क्रिया ॥ १३ ॥

नानीर्यं कुरुते किञ्चित्सर्वा वीर्यकृता हि सा ।

Caraka says that Vīrya is that (property) through which action is made possible, no action is possible without vīrya and all actions are effected by the vīrya only. 13.

गुर्वादिष्वेव नीर्गाह्या तेनान्वर्येति वष्यते ॥ १४ ॥

समग्रगुणसारेषु शक्त्युत्कर्षविधर्तिषु ।

व्यवहाराय मुख्यत्वाद्गुणग्रहणावपि ॥ १५ ॥

Those who designate guru etc. (eight qualities mentioned above) as vīryās, do so by direct implication (after actually noting/observing the effect of these qualities), because out of all the qualities, these (eight) are the chief, their effect very strong, important in day-to-day routine (widely used), and applicable to majority of substances being considered first (in the scientific procedures). 14-15.

अतश्च विपरीतत्वात्सम्भवत्यपि नैव सा ।

विषय्यते रसाद्येषु, वीर्यं गुर्वादयो ह्यतः ॥ १६ ॥

Rasa (taste) and others (qualities other than the above eight) though eligible to be considered (as vīryās) are not called as vīryas because these are opposite to (the four reasons mentioned in the previous verse). Hence guru and others (eight qualities) only, are the vīryas. 16.

उष्णं शीतं द्विधैवान्ये वीर्यमाचक्षते अपि च ।
 नानात्मकमपि द्रव्यमग्नीषोमो महाबलौ ॥ १७ ॥
 व्यक्तव्यक्तं जगदिदं नातिक्रामति जातुचित् ।

Some others (authorities) consider uṣṇa (hot) and śīta (cold) only the two (guṇās) as vīryās, because even though, substances are of many kinds and qualities, only agni (tejas) and soma (ap) are very strong (powerful) just as Vyakta (manifest) and Avyakta (unmanifest) are for this universe and these cannot be surpassed (vanquished, belittled). 17-18.

Notes :—The simili of vyakta and avyakta and the universe in this verse also points to another doctrine of the Sāmkhya philosophy, which states that in the very beginning (before the evolution of the universe) there existed only one principle and it was Avyakta (unmanifest). From this were evolved many principles which became Vyakta (manifest in form). So it is categorically said that Avyakta (unmanifest) and vyakta (manifest, evolutes forming all the different substances) are the two important principles which cannot be surpassed.

तत्रोष्णं भ्रमत्स्वल्ग्लानिस्वेद्वाहाशुपाकिताः ॥ १८ ॥
 शमं च घातकफयोः करोति, शिशिरं पुनः ।
 ह्लादनं जीवनं स्तम्भं प्रसादं रक्तपित्तयोः ॥ १९ ॥

Actions of vīryas :—Uṣṇa vīrya (hot potency) produces giddiness, thirst, exhaustion (without any works), perspiration, burning sensation, quick cooking (transformation) and mitigation of vāta and kapha; śīśira (śīta vīrya-cold potency) on the other hand causes hlādana (production), jīvana (livings, activities of life), stoppage (withholding, restraining) and purification (removal of abnormalities) of rakta (blood) and pitta. 18-19.

Vipāka—(taste after digestion) :—

जाठरेणाग्निना योगाद्यदुदेति रसान्तरम् ।
 रसानां परिणामान्ते स विपाक इति स्मृतः ॥ २० ॥

The change in the tastes (of substances) that occurs at the end of digestion by the association of (coming in contact with and being acted upon) the jaṭharāgni (fire in the stomach vis-a-vis-digestive juice of the alimentary tract) is called as vipāka. 20.

स्वादुः पटुश्च मधुरमम्लोऽम्लं पच्यते रसः ।

तिक्तोषणकषायाणां विपाकः प्रायशः कटुः ॥ २१ ॥

Swādu (sweet) and paṭu (salt) tastes become madhura (sweet) after digestion; sour remains as sour (itself), the vipāka of tikta (bitter), ūṣaṇa (pungent) and kaṣāya (astringent) tastes will generally be kaṭu (pungent). 21.

रसैरसौ तुल्यफलस्तत्र द्रव्यं शुभाशुभम् ।

The effects (actions) of the tastes (which are felt in the mouth) and of the vipāka rasa (tastes at the end of digestion will be the same/similar. 21½.

Karma vidhāna-(mechanism of action of substances):-

किञ्चिद्रसेन कुरुते कर्म पाकेन चापरम् ॥ २२ ॥

गुणान्तरेण वीर्येण प्रभावेणैव किञ्चन ।

Substances yeild good or bad effects, some by their rasa (tastes), some by their vipāka (taste at the end of degestion), some by their guṇa (qualities), some by their vīrya and some by their prabhāva (special action). 22.

यद्यद्बले रसादीनां बलवस्त्वेन वर्तते ॥ २३ ॥

अभिभूयेतरांस्तत्कारणत्वं प्रपद्यते ।

विरुद्धगुणसंयोगे भूयसाऽल्पं हि जीयते ॥ २४ ॥

Which ever the one that is powerful among them (rasa, vipāka, guṇa, vīrya and prabhāva) present in a substance, covers up (reduces, inactivates, lessens or even negates) the others and becomes the cause of action (of that substance). In case of combination of two opposite qualities, the strong one vanquishes the weak. 23½-24.

रसं विपाकस्तौ वीर्यं प्रभावस्तान्यपोहति ।

बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ॥ २५ ॥

When these are of equal strength, vipāka wins over rasa; they (rasa and vipāka) win over the vīrya, prabhāva wins over them (rasa, vipāka and vīrya); this is the (pattern of) natural strength. 25.

Prabhāva-(special effect):-

रसादिसाम्ये यत् कर्म विशिष्टं तत् प्रभावजम् ।

दन्ती रसाद्यैस्तुल्याऽपि चित्रकस्य विरेचनी ॥ २६ ॥

मधुकस्य च मृद्वीका, घृतं क्षीरस्य दीपनम् ।

The special action (of a substances) soon, when the rasa and others (present in it) are of equal strength, that action is said to be arisen from prabhāva (for example); though dañti (Croton tiglium) is identical with citraka (plumbago zeylanica) in (respect of) rasa (taste) etc., it (dañti) is a purgative, (while citraka is not so); similarly so, are madhuka (Glycerrhiza glabra) and mṛdvika (Vitis vinifera), mṛdvika is a purgative (while madhuka is not so); ghṛita (ghee, butter-fat) and kṣīra (milk) in respect of kindling digestion (ghṛita kindles digestion where as kṣīra does not). 26.

Vicitra pratyaardha dravya—(extraordinary substances) :—

इति सामान्यतः कर्म द्रव्यादीनां, पुनश्च तत् ॥ २७ ॥

विचित्रमभेद्यवारम्भद्रव्यभेदेन भिद्यते ।

स्वाद्गुरुत्वं गोधूमो घृतजिह्वातकृषवः । २८ ॥

उष्णा मत्स्याः पयः शीतं कटुः सिंहो न शूकरः ॥२८३॥

Thus was described the general (usual) mode of actions of the substances and others (its qualities). Then again, there is the special category (of substances) known as vicitra pratya-yarabdha, (born out of peculiar combination of causative factors, i.e. the pancabhūtas), for example—both godhūma (wheat) and yava (barley) possess swādu and guru (sweet and heavy qualities) yet godhūma (wheat) mitigates vāta whereas yava (barley) aggravates (increases) vāta; fish is hot (in potency) while milk is cold (in potency) (though both are sweet and heavy), meat of lion though of sweet taste becomes kaṭu (in vipāka) whereas the meat of the pig is not so (does not become pungent after digestion). 28–28½.

इति श्रीवैद्यपतिरसिंहगुप्तस्तुभ्रीमन्मन्त्रविरचिताथामध्याह्नद्वयसंहितायां

सूत्रस्थाने द्रव्यादिविज्ञानीयो नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the chapter named Dravyadi vijñāniya, the ninth in the sūtrasthāna of Aṣṭāṅga Hṛdaya samhita composed by Srimad Vāgbhaṭa, son of sri Vaidyapati Simhagupta,

दशमोऽध्यायः ।

Chapter—10

RASABHEDIYA—(Classification of tastes)

अथातो रसभेदीयमध्यायं व्याख्यास्यामः ।

इति ह स्माद्भुवायेयाद्यो महर्षयः ।

We shall now expound the chapter entitled Rasabhedhiya-classification of tastes; thus said Ātreya and other great sages.

Rasotpatti—(formation of tastes) :—

स्वाम्भोसिद्धमाम्बुतेजःस्ववारथभ्यनिलगोनिलैः ।

अथोत्पत्तेः क्रमाद्भूतैर्मधुवादिस्वोत्पत्तयः ॥ १ ॥

Madhura and other rasas (tastes) get formed from the preponderance of two bhūtas (primary elements) respectively, in the following manner :

kṣmā (pṛthvī)	+ ambu (ap)	- madhura (sweet)
agni (tejas)	+ kṣmā (ap)	- amla (sour)
ambu (ap)	+ tejas	- lavaṇa (salt)
kha (ākāṣa)	+ vāyu	- tikta (bitter)
agni (tejas)	+ anila (vāyu)	- kaṭu (pungent)
go (pṛthvī)	+ anila (vāyu)	- kaṣāya (astringent)

1.

Rasa lakṣaṇa—(characteristics of tastes) :—

तेषां विचारसं स्वारुं यो वक्त्रमनुलिभ्यति ।

आस्वाद्यमानो देहस्य ह्लादनोऽक्षयसादनः ॥ २ ॥

प्रियः पिपीलिकादीनाम्

Among them (rasas) swādu (madhura-sweet) is understood by its adhering to the inside of the mouth when put into it, providing a feeling of contentment (pleasure) to the body and comfort to the sense organs. It is, liked even by ants etc. 2.

अम्लः क्षालयते मुखम् ।

हर्षणो रोमन्तानामक्षिभुषणिकोचः ॥ ३ ॥

Amla (sour) makes the mouth watery, causes horripilations and tingling of the teeth, and leads to closing of the eyes and brows. 3.

लवणः स्यन्दयत्यस्यं कपोलगलदाहकृत् ।

Lavaṇa (salt) causes more moisture in the mouth (increase salivation) and burning sensation in the cheeks and throat. 3½

तिक्तो विशदयत्यस्यं रसनं प्रतिहन्ति च ॥ ४ ॥

Tikta (bitter) cleanses the mouth and destroys the organs of taste (makes perception of other tastes impossible) 4.

उल्लेखयति जिह्वाम् कुर्वन्निमिचिमां कटुः ।

काषयत्यक्षिनास्तास्यं कपोलौ दहतीष च ॥ ५ ॥

Kaṭu (pungent) stimulates (excites) the tip of the tongue, causes irritation, brings out secretions from the eyes, nose and mouth, and causes burning sensation of the cheeks. 5.

काषायो जडयेज्जिह्वां कपोतोविबन्धकृत् ।

Kaṣāya (astringent) inactivates the tongue (diminishes capacity of taste perception) and causes obstructions of the passage in the throat. 5½.

रसानामिति रूपाणि कर्माणि ॥ ६ ॥

These are the characteristic features of the tastes, now their actions (are stated). 6.

Rasa karma—(actions of tastes)—

मधुरो रसः

आजम्भसाम्ब्योत्कृष्टे धातूनां प्रबलं बलम् ।

बालवृद्धक्षतक्षीणवर्णकेरोन्मिन्नयौजसाम् ॥ ७ ॥

प्रशस्तीर्बृंहणः कण्ठ्यः स्तन्यसन्धानकृद्युष ।

आयुष्यो जीवनः क्षिग्धः पित्तानिलविषापहः ॥ ८ ॥

कुदतेऽत्युपयोगेन स मेवः श्लेष्मजान् गदान् ।

स्थौल्याग्निसादसन्ध्यासमेहगण्डार्बुदादिकान् ॥ ९ ॥

Madhura rasa karma—Madhura (sweet), being accustomed since birth, produces greater strength in the dhātus (tissues), is very valuable for children, the aged, the wounded, the

emaciated, is good for the colour (complexion), hairs, sense organs, and ojas (essence of the tissues), causes stoutness of the body, good for the throat, increases breastmilk, unites broken things (fracture of bones etc.), not easily digestible, prolongs life, helps life activities; is unctous, -mitigates pitta, vāta and viṣa (poison). By excess use it produces diseases arising from fat and śleṣman (kapha), obesity, dyspepsia, unconsciousness, diabetes, enlargements of glands of the neck etc., malignant tumour (cancer) and such others. 7-9.

Amla rasa karma—(actions of sour taste) :—

अम्लोऽग्निदीप्तिकृत्स्निग्धो हृद्यः पाचनरोषणः ।
 उष्णवीर्यो हिमस्पर्शः प्रीणनः क्लेदनो लघुः ॥१०॥
 करोति कफपित्तान् मूत्रवतातुल्योमनः ।
 सोऽस्यभ्यस्तस्तभोः कुर्याच्छैथिल्यं तिमिरं भ्रमम् ॥११॥
 ५.५६५पा५६७त्ववीसर्पशोफविस्फोटदृग्धरान् ।

Amla (sour) stimulates the agni (digestive activity), is unctous, good for the heart, digestive, appetiser, hot in potency, cold on touch (coolent on external applications, relieves burning sensation), satiates (comforting), causes moistening, is easy for digestion, causes aggravation (increases) of kapha, pitta and aṣa (blood) and makes the inactive vāta move downwards. Used in excess, it causes looseness (flabyness) of the body, loss of strength, blindness, giddiness, itching (irritation), pallor (whitish yellow discolouration as in anaemia), visarpa (herpes), swellings, visphoṭa (small pox), thirst and fevers. 10-11½.

Lavaṇa rasa karma—(actions of salt taste) :—

लवणः स्तम्भसङ्घातवन्धयिष्माणोऽभिकृत् ॥१२॥
 क्लेहनः स्वेदनस्तीक्ष्णो रोचनश्छेदभेदकृत् ।
 सोऽतिथुकोऽस्रपवनं खलति पलितं वलिम् ॥१३॥
 तृटकुष्ठविषवोसर्पान् जनयेत्क्षपयेद्बलम् ।

Lavaṇa (salt) removes the rigidity, clears the obstructions (of the channels and pores) increases digestive activity, lubricates, causes sweating, penetrates (into the tissues), improves taste, causes lacerations and bursting (of tissues, new growth, abscess etc.).

Used in excess, it causes increase of asra (blood) and pavana (vāta), causes baldness, greying of hair, wrinkles of the skin, thirst, leprosy (and other skin diseases), poison (effect of poison), visarpa (herpes) and diminision of strength (of the body). 12-13.

Tikta rasa karma—(actions of bitter taste) :—

तिकः स्वयमरोषिष्युरर्हति कुमितृङ्घ्रिषम् ॥१४॥

कुष्ठमूर्च्छाण्वरोत्क्रेशवाहपित्तकफान् जयेत् ।

ऋग्मेदोषसामञ्जशःकुम्भ्रोपशोषणः ॥१५॥

लघुर्मैष्यो हिमो रुक्षः स्तम्यकण्ठशोषणः ।

घातुस्यथानिलव्याधोनतियोगात्करोति सः ॥१६॥

Tikta (bitter) by itself is not liked, it cures anorexia, worms (bacteria, parasites etc.), thirst, poison, leprosy (and other skin diseases), loss of consciousness, fever, nausea, burning sensations; mitigates pitta and kapha, dries up moisture (water), fat, muscle-fat marrow, faeces and urine; is easily digestible, increases intelligence, cold (in potency), dry (causes dryness), cleanses the breastmilk, and throat. Used in excess, it causes depletion of dhātus (tissues) and diseases of vāta origin. 14-16.

Kaṭu rasa karma—(actions of pungent taste) :—

कटुर्गलामथोवर्द्धुष्टालसकशोफजित् ।

घ्नानावसादनः अहमेवः जलेदोषशोषणः ॥१७॥

दीपनः पाचनो रुच्यः शोघनोऽन्नस्य शोषणः ।

छिनत्ति बन्धान् क्षोतांसि चिबृणोति कफापहः ॥१८॥

कुरुते सोऽतियोगेन तृष्णां शुक्रबलक्षयम् ।

मूर्च्छामाकुञ्चनं कम्पं कटिपृष्ठादिषु व्यथाम् ॥१९॥

Kaṭu (pungent) cures diseases of the throat, allergic rashes, leprosy and other skin diseases, alasaka (a kind of indigestion), swelling (odema); reduces the swelling of the ulcers, dries up the unctousness (greasiness), fat, and moisture (water); increases hunger, is digestive, improves taste, śodhana (eliminates the doṣās), dries up the (moisture of the) food, breaks up hard masses, dilates (expands) the channals and mitigates (increased) kapha.

By over use, it causes thirst, depletion of śukra (reproductive element, sperm) and strength, fainting (loss of consciousness) contractures, tremors and pain in the waist, back etc. 17-19.

Kaṣāya rasa karma—(actions of astringent taste) :—

कषायः पित्तकफहृत् शुक्लरसविशोधनः ।
पीडनो रोपणः शीतः क्लृप्तेदीपशोधनः ॥२०॥
आमसंस्तम्भनो ग्राही कृक्षोऽति त्वक्मसादनः ।
करोति शीलितः सोऽति विष्टम्भाभानकमुचः ॥२१॥
दृक्कार्श्यपौरुषशंशोतोरोधमलप्रहान् ।

Kaṣāya (astringent) mitigates (the increased) pitta and kapha, is not easily digestable; cleanses the blood, causes squeezing and healing of ulcers (wounds), cold (in potency), dries up the moisture and fat, hinders the cooking (digestion) of undigested food, is water absorbant (thereby causing constipation), dry (causes dryness) and cleanses the skin too much.

Used in excess, it causes stasis of food without digestion, flatulence, pain in the (region of) heart, thirst, emaciation, loss of virility, obstruction of the channels and constipation. 20-21½.

Madhura gaṇa—(group of sweet substances) :—

धृतहेमगुडाक्षौडमोक्षचौचपकपकम् ॥२२॥
अमीरवीर(पनसर)जावनषळात्रयम् ।
मेदे खलसः पर्णिव्यो जीचन्ती जीवकर्षमौ ॥२३॥
मधुकं मधुकं विम्बी विदारी भावजोतुगम् ।
क्षीरगुक्ला तुगाक्षीरी क्षीरिव्यो काश्मरी सहै ॥२४॥
क्षीरेधुगोक्षुरक्षौद्रद्राक्षादिभधुरो गणः ।

Ghṛta (ghee, butter fat), *hema* (gold), *guḍa* (molasses), *aḥṣoḍa*, *moca*, *coca*, *parūṣaka*, *abhīru*, *virā*, *panasa*, *rājādana*, the three *balā*, the two *medās*, the four *parṇes*, *jīvañī*, *jīvaka*, *ṛṣabhaka*, *madhuka*, *madhūka*, *bimbī*, *vidāri*, the two *śrāvaṇī*, *kṣīraśuklā*, *tugaḥṣīri*, the two *kṣīriṇī*, *kāṣmari*, the two *sahā*, *kṣīra*, *ikṣu*, *gokṣura*, *kṣaudra*, *drākṣā* etc. form the group of sweet substances. 22-24.

Amla gaṇa—(*group of sour substances*) :—

अम्लो धात्रीफलाग्लीकामातुलुङ्गाभवेतसम् ॥२५॥

दाडिमं रजतं तम्रं चुक्रं पालेवतं दधि ।

आम्रमात्रालकं भव्यं कपित्थं करमदकम् ॥२६॥

Dhātriphala, amlikā, mātuluṅga, amlavetasa, dāḍima, rajata (silver), takra, cukra, pālevata, dadhi, āmra, āmrātaka, bhavyā, kapittha, karamardaka etc. form the sour group.

25-26.

Lavaṇa gaṇa—(*group of salts*) :—

वरं सौवर्चलं कृष्णं बिडं सामुद्रमौद्गिरम् ।

रोमकं पांसुजं शीसं क्षारश्च लवणो गणः ॥२७॥

Varam (saindhava), sauvarcala, kṛṣṇa, biḍa, sāmudra, audbhida, romaka, pāmsuja (all these are lavaṇas or salts), śīsa (lead) and kṣāra (alkalies) form the salt group. 27.

Tikta gaṇa—(*group of bitters*) :—

तिक्तः पटोली त्रायन्ती वालकोशीरचन्दनम् ।

भूमिम्बनिम्बकटुकातगरागुरुवत्सकम् ॥२८॥

नक्तमालद्विरजनीमुस्तमूर्वाटकम् ।

पाढापामार्गकांस्यायोगुड्डीधन्व्यासकम् ॥२९॥

पञ्चमूलं महद्वाघ्यौ विशालाऽतिविषा वचा ।

Paṭoli, trāyaṅtī, vālaka, uśira, caṅdana, bhūnimba, nīmba, kaṭukā, tagara, aguru, vatska, naktamāla, the two rajanī, mustā, mūrvā, āṭarūṣaka, pāṭhā, apāmārga, kāmsya (bronze), ayas (iron), guḍūci, dhañvayāsaka, mahat pañcamūla, the two vyāghrī, viśalā, ativiṣā, vacā etc. form the group of bitters. 28-29½.

Kaṭu gaṇa—(*group of pungents*) :—

कटुको हिङ्गुमरिचकृमिजित्पञ्चकोलकम् ॥३०॥

कुठेराचा हरितकाः पित्तं मूत्रमरुष्करम् ।

Hīṅgu, marica, kṛmijit, pañcakola, leafy vegetables such as kuṭheraka and others (mentioned in verse 103 of chapter 6 earlier), pitta (bile), mūtra (urines), āruṣkara etc. form the pungent group. 30-30½.

Kaṣāya varga (gaṇa)—(*group of astringents*) :—

वर्गः कषायः पथ्याऽक्षं शिरीषः खदिरो मधु ॥३१॥
कदम्बोदुम्बरं मुक्ताप्रवालाञ्जनगैरिकम् ।
बालं कपित्थं खर्जूरं विसपन्नोत्पलादि च ॥३२॥

Group of astringents consists of pathyā, akṣa, śīriṣa, khadira, madhu (honey), kadamba, udumbara, muktā (pearls), pravāla (coral), añjana (antimony), gairika (red ochre), bālakapittha, kharjūra, bisa, padma, utpala etc. 31½-32.

General properties of tastes and exceptions :—

मधुरं श्लेष्मलं प्रायो जीर्णच्छालियबाहते ।
मुद्गाशोधूमतः क्षोद्रात्सिताया जाङ्गलामिषात् ॥३३॥
प्रायोऽम्लं पित्तजननं दाडिमाभलकाहते ।
अपश्यं लक्ष्णं प्रायश्चक्षुषोऽन्यत्र सैन्धवात् ॥३४॥
तिक्तं कटुं च भूयिष्ठमवृथ्यं वातकोपनम् ।
शृतेऽमृतापटोलीभ्यां शुण्ठीकृष्णारसोनतः ॥३५॥
कषायं प्रायशः शीतं स्तम्भनं चाभयां विना ।

Generally, substances of sweet taste cause increase of kapha except old śāli (more than one year old) and yava, mudga, godhūma, kṣandra (honey), sitā (sugar) and meat of animals of desert-like lands.

Generally substances of sour taste cause aggravation (increase) of pitta, except dāḍima and āmalaka.

Generally salts are bad for the eyes (vision) except saindhava.

Generally bitters and pungents are non-aphrodisiacs and aggravate (increase) vāta except for amṛta, paṭoli, śuñṭhi, kṛṣṇā and rasona.

Astringents are usually cold (in potency) and obstructive—except abhaya. 33-35½.

रसाः कटुबल्लक्षणा वीर्योष्णा यथोत्तरम् ॥३६॥
तिक्तः कषायो मधुरस्तद्वेषे च शीतलाः ।
तिक्तः कटुः कषायश्च कृसा बलमलास्तथा ॥३७॥
पटुबल्लमधुराः क्षिप्त्वाः सुष्टुधिभूत्रमाहताः ।
पटोः कषायस्तस्माच्च मधुरः परमं शुक्रः ॥३८॥
लघुरम्लः कटुस्तस्मात्पिंश्यादपि च तिक्तकः ।

Kaṭu (pungent), amla (sour), lavaṇa (salt) are of uṣṇa virya (hot potency), each one, more so in their succeeding order; similarly tikta (bitter), kaṣāya (astringent) and madhura (sweet) are śīta (cold in potency) each one, more in their succeeding order.

Similarly, tikta (bitter), kaṭu (pungent) and kaṣāya (astringent) are dry and cause constipation (each one more so in their succeeding order) while paṭu (salt), amla (sour), madhura (sweet) are unctous and help elimination of faeces, urine and flatus (each one more so in their succeeding order).

Paṭu (salt), kaṣāya (astringent) and madhura (sweet) are heavy (not easily digestable) (each one more so in their succeeding order) while amla (sour), kaṭu (pungent) and tikta (bitter) are light (easily digestable) each one more so in their succeeding order). 36-38 $\frac{1}{2}$.

Rasa saṁyoga saṁkhyā—(number of combinations of tastes) :—

संयोगाः सप्तपञ्चाशत्कल्पना तु त्रिचष्टिधः ॥३९॥
रसानां यौगिकत्वेन यथास्थूलं विभज्यते ।

The combinations of tastes will be fifty seven, but their actual counting will be sixty three, on the basis of their usage (in daily routine of selection of drugs, planning of therapies etc.) which are explained broadly as follows— 39.

एकैकहीनस्ताव पञ्चदश यान्ति रसा द्विके ॥४०॥
त्रिके स्वादुर्दशाः षट् त्रीव पदुस्तिक एककम् ।
चतुर्केषु दश स्वादुश्चतुरोऽऽः पटुः सकृत् ॥४१॥
पञ्चकेभ्येकमेवाऽऽः मधुरः पञ्च सेवते ।
इत्यमेकं षडास्वादनसंयुक्ताश्च षड् रसाः ॥४२॥

Eliminating one (rasa at each combination), the number of combination of two rasas each will be 15; in the combination of three rasas each, it will be 10 with swādu (sweet), 6 with amla (sour), 3 with lavaṇa and 1 with tikta (bitter)—total 20; in the combination of 4 rasas it will be 10 with swādu (sweet), 4 with amla (sour) and 1 with lavaṇa (salt) total 15; in the combinations of 5 rasas, it will be 1 with

amla (sour) and 5 with swādu (sweet) total 6; in the combination of all the 6 rasas it will be one; each rasa individually will be 6, thus forming 63 combinations in total. 40-42.

षट् पञ्चका, षट् ष पृथग्स्ताः स्युश्चतुर्विंशो पञ्चदशकारौ ।
मेदाश्लिका विशतिरेकमेव द्रव्यं षडस्वात्मिति त्रिषष्टिः ॥४३॥

(To sum up) the combination of fives (rasas) it is 6, those of six rasa individually; it is 6 of twos and fours it is 15 each; of threes it is 20, of all six tastes together it is 1; thus making a total of 63. 43.

Notes :—For the sake of clear understanding the combinations have been explained by Aṅgadatta, in his commentary as follows, which is reproduced here :—

I. Combination of two tastes :—

- | | |
|--------------------|-----------------------|
| 1. madhura (sweet) | + amla (sour) |
| 2. madhura (sweet) | + tikta (bitter) |
| 3. madhura (sweet) | + kaṣāya (astringent) |
| 4. madhura (sweet) | + lavaṇa (salt) |
| 5. madhura (sweet) | + kaṣu (pungent) |
| 6. amla (sour) | + lavaṇa (salt) |
| 7. amla (sour) | + tikta (bitter) |
| 8. amla (sour) | + kaṣu (pungent) |
| 9. amla (sour) | + kaṣāya (astringent) |
| 10. lavaṇa (salt) | + tikta (bitter) |
| 11. lavaṇa (salt) | + kaṣu (pungent) |
| 12. lavaṇa (salt) | + kaṣāya (astringent) |
| 13. tikta (bitter) | + kaṣu (pungent) |
| 14. tikta (bitter) | + kaṣāya (astringent) |
| 15. kaṣu (pungent) | + kaṣāya (astringent) |

II. combination of three tastes :—

- | | | |
|------------|----------|----------|
| 1. madhura | + amla | + lavaṇa |
| 2. madhura | + amla | + tikta |
| 3. madhura | + amla | + kaṣu |
| 4. madhura | + amla | + kaṣāya |
| 5. madhura | + lavaṇa | + tikta |
| 6. madhura | + lavaṇa | + kaṣu |

7.	madhura	+	lavaṇa	+	kaṣāya
8.	madhura	+	tikta	+	kaṣu
9.	madhura	+	tikta	+	kaṣāya
10.	madhura	+	kaṣu	+	kaṣāya
11.	amla	+	lavaṇa	+	tikta
12.	amla	+	lavaṇa	+	kaṣu
13.	amla	+	lavaṇa	+	kaṣāya
14.	amla	+	tikta	+	kaṣu
15.	amla	+	tikta	+	kaṣāya
16.	amla	+	kaṣu	+	kaṣāya
17.	lavaṇa	+	tikta	+	kaṣu
18.	lavaṇa	+	tikta	+	kaṣāya
19.	lavaṇa	+	kaṣu	+	kaṣāya
20.	tikta	+	kaṣu	+	kaṣāya

III. combination of *four* tastes :—

1.	madhura	+	amla	+	lavaṇa	+	tikta
2.	madhura	+	amla	+	lavaṇa	+	kaṣu
3.	madhura	+	amla	+	lavaṇa	+	kaṣāya
4.	madhura	+	amla	+	tikta	+	kaṣu
5.	madhura	+	amla	+	tikta	+	kaṣāya
6.	madhura	+	amla	+	kaṣu	+	kaṣāya
7.	madhura	+	lavaṇa	+	tikta	+	kaṣu
8.	madhura	+	lavaṇa	+	tikta	+	kaṣāya
9.	madhura	+	lavaṇa	+	kaṣu	+	kaṣāya
10.	madhura	+	tikta	+	kaṣu	+	kaṣāya
11.	amla	+	lavaṇa	+	tikta	+	kaṣu
12.	amla	+	lavaṇa	+	tikta	+	kaṣāya
13.	amla	+	lavaṇa	+	kaṣu	+	kaṣāya
14.	amla	+	tikta	+	kaṣu	+	kaṣāya
15.	lavaṇa	+	tikta	+	kaṣu	+	kaṣāya.

IV. combination of *five* tastes :—

1.	amla	+	lavaṇa	+	tikta	+	kaṣu	+	kaṣāya
2.	madhura	+	lavaṇa	+	tikta	+	kaṣu	+	kaṣāya
3.	madhura	+	amla	+	tikta	+	kaṣu	+	kaṣāya
4.	madhura	+	amla	+	lavaṇa	+	kaṣu	+	kaṣāya
5.	madhura	+	amla	+	lavaṇa	+	tikta	+	kaṣāya
6.	madhura	+	amla	+	lavaṇa	+	tikta	+	kaṣu

V. combination of *six* tastes :—

1. Madhura + amla + lavaṇa + kaṭu + tikta + kaṣāya

VI. Each taste seperately :—

1. madhura	2. amla
3. lavaṇa	4. kaṭu
5. tikta	6. kaṣāya.

Total — I group—15 III group—15 V group—1
 II group—20 IV group—6 VI group—6 = 63.

ते रसानुरसतो रसमेदास्तारतम्यपरिकल्पनया च ।

सम्भवन्ति गणनां समतीता दोषमेषजवशादुपयोज्याः ॥४४॥

These rasa (primary tastes) and anurasas (secondary tastes) in their proportional (more, moderate and less) combinations become innumerable. These are to be selected and used after considering the conditions of the doṣās and drugs (and therapies). 44.

इति श्रीवैद्यपतिसिंहगुप्तसूनुधीमद्भागभटविरचितायामष्टाङ्गहृदयसंहितायां
 सूत्रस्थाने रसमेदीयो नाम दशमोऽध्यायः ॥१०॥

Thus ends the chapter entitled Rasabhedīya, the tenth in sūtrasthāna of Aṣṭāṅgahṛdaya Samhita of srimad Vāg-bhaṭa son of sri vaidyapati Simhagupta.

एकादशोऽध्यायः ।

Chapter--11

DOṢĀDI VIJÑĀNIYA ADHYĀYA (Knowledge of doṣās etc.)

अथातो दोषाद्विज्ञानीयमध्यायं व्याख्यास्यामः ।

इति ह स्मादुरात्रेयाद्यो महर्षयः ।

We shall now expound the chapter entitled Doṣādi vijñāniya-knowledge of doṣās and others; thus said Ātreya and other great sages.

Dehatya mālam--(chief constituents of the body) :--

दोषधातुमला मूलं सदा देहस्य

Doṣās, Dhātūs (tissues) and malas (waste products) are the roots (causes, chief constituents, supports), of the body always (throughout the span of life.) 1.

*Notes :--*Doṣās are of two kinds, (a). Śārīra (somatic) viz, vāta, pitta and kapha, (b). mānasa (psychic) viz, rajas and tamas. Dhātūs (tissues) are seven viz, rasa (plasma), rakta (blood), māmsa (muscle), medas (fat), asthi (bone), majja (bone marrow) and śukra (semen--the reproductive tissue in the males and its counter part ārtava (ovum) in females). Ojas the essence of the dhātūs is counted as the eighth dhātu. In addition, there are some upadhātūs (secondary tissues) such as lasikā (lymph), stanya (breast milk), kaṇḍarā (tendons) sirā dhamanī (veins and arteries), vasā (muscle fat), twak (skin), snāyu (nerves), taruṇāsthi (cartillages) etc; malās (waste products) are purīsa (faeces), mūtra (urine), sweda (sweat), khamala (dhātu mala-waste products of tissues). excretions of the eyes, nose, ears, of the small and big channels, etc. keśa-roma (hair on the head and body), nakha (nails) etc.

All these are present in the human body always throughout life. So long as they are normal (in their quantity, qualities and function) they maintain the health of the person and when they become abnormal, they become causes of diseases. This will be described in this chapter and also the next.

Prākṛta doṣa karma--(functions of normal doṣas) :--

तं चकः ।

उत्सहोष्णसनिग्वास वै ध्रुवोऽवर्तनैः

॥ १ ॥

सन्ध्यात्वा च घातूनमिक्षाणां पाटवेन च ।
 अनुगृह्णात्यविकृतः, पित्तं पतयुष्मदर्शनेः ॥ २ ॥
 क्षुत्तुङ्गुस्त्रिप्रभामेधाधीशौर्यतनुमार्दवीः ।
 श्लेष्मा स्थिरत्वस्त्रिग्वत्त्वसन्धिबन्धक्षमादिभिः ॥ ३ ॥

Out of them cala (vāta), in its normal state, protects the body bestowing enthusiasm (eagerness, desire), expiration and inspiration, all activities (of the body, mind and speech), initiation (and also execution) of the urges (of faeces, urine etc.), maintainence of the dhātus (tissues) in their normalcy and proper functioning of the sense organs.

Pitta, in its normal state attends to digestion, maintainence of body temperature, vision, production of hunger, thirst, appetite, complexion, intelligence, courage, valour, and softness (suppleness) of the body.

Śleṣman (kapha) confers stability, lubrication, compactness (firmness) of the joints, forbearance (capacity to withstand or withhold emotions, strain etc.) and such others. 1½-3.

Notes :—The above are only the chief functions, they also attend to many others also.

Prākṛta dhātu-mala karma—(functions of normal dhātus and malas) :—

प्रीणनं जीवनं श्लेपः स्नेहो धारणपुरजे ।
 गर्भोत्पादश्च घातूनां श्रेष्ठं कर्म क्रमात्स्मृतम् ॥ ४ ॥

Nourishing (supplying nutrition), maintainence of life activities, enveloping (covering), lubrication, supporting, filling (the inside of the bones) and production of the embryo— are the important functions of the dhātus respectively. 4.

अवहृत्तमः पुरीषस्य, मूत्रस्य स्नेहवाहनम् ।
 स्वेपस्य स्नेहविधृतिः

Maintainence (of strength of the body) is the chief function of faeces; elimination of moisture (water) is of urine, and retention of moisture is of the sweat. 5.

Vṛddha doṣa karma—(functions of increased doṣas) :—

वृधस्य कुवसेऽनिकः ॥ ५ ॥

कार्थिकाप्यांणकामत्वंकम्पानाहशकृद्भान् ।

वलनिद्रेन्द्रियभ्रंशप्रलापभ्रमवीनताः ॥ ६ ॥

Vāta, when increased (more than its normal) produces emaciation, black dis-colouration, desire for hot things, tremors, distention of the abdomen, constipation, loss of strength, sleep and of sensory functions, irrelevant speech, giddiness and timidity (peevishness). 5½-6.

पीतबिभ्रमूत्रनेत्रत्यक्षुब्धदाहाल्पनिद्रताः ।

पित्तम्

Pitta (when increased) produces yellow colouration of the faeces, urine, eyes, and skin; excess of hunger and thirst, feeling of burning sensation and very little sleep. 6½.

श्लेष्माऽग्निस्वदनप्रसेकालस्यगौरवम् ॥ ७ ॥

श्वेत्यशैत्यश्लथाक्लृप्तं श्वासकासीतिनिद्रताः ।

Śleṣman (kapha) (when increased) produces debility of digestive activity, excess salivation, lassitude, feeling of heaviness, white colouration (of faeces etc.), coldness, looseness of the body parts, dyspnoea, cough and excess of sleep. 7-7½

Vṛddha dhātu karma—(functions of increased dhātus) :—

रसोऽपि श्लेष्मवत् रक्तं विसर्पप्लीहविद्रधीन् ॥ ८ ॥

कुष्ठवाताजपित्तास्रगुल्मोपकुशकामलाः ।

व्यङ्गाग्निनाशरुम्भोहरक्तवङ्ग्नेत्रमूत्रताः ॥ ९ ॥

Rasa (when increased) is similar to kapha, (produces the same symptoms of increased kapha); rakta (blood) when increased produces visarpa (herpes), diseases of the spleen, abscesses, leprosy (and other skin diseases), vātāsra (gout), pittāsra (bleeding disease), abdominal tumors, upakuśa (a disease of the teeth), kāmalā (jaundice), vyaṅga (discoloured patch on the face), loss of agni (digestive activity), sammoha (coma), red colouration of the skin, eyes, and urine. 8-9.

मांसं गण्डालुब्धभ्रमिगण्डोक्तवृक्षिताः ।

कण्ठदिपिमांसं च

Māmsa (muscle tissue when increased) produces enlargement of (lymph) glands, malignant tumors (cancer), increase in size of the cheeks, thighs, and abdomen, over growth of muscles of the neck and other places. 9-9½.

तद्वन्मेदस्तथा भ्रमम् ॥१०॥

अल्पेऽपि चेष्टिते श्वासं स्फिक्स्तनोदरं लम्बनम् ।

Medas (fat tissue when increased) is also similar (produces the same symptoms) and in addition, it causes fatigue, increased breathing even after little work, drooping of the buttocks, breasts and abdomen. 9½-10.

अस्थ्यध्यस्थयधिदन्तांश्च

Asthi (bone tissues when increased) causes over growth of bones and extra teeth. 10½.

मज्जा नेत्राङ्गुौरवम् ॥११॥

पर्वसु स्थूलमूलानि कुर्यात्कृच्छ्राण्यरुषि च ।

Majjā (marrow when increased) produces heaviness of the eyes and the body, increase of size of the body joints and causes ulcers which are difficult to cure. 10½-11½.

अतिस्त्रीकामतां वृद्धं शुक्रं शुक्राश्मदीभपि ॥१२॥

Śukra (semen) when increased produces great desire for the woman (sexual desire) and even seminal calculi (hardening of semen.). 12.

Vṛddha mala karma—(functions of increased malas) :—

कुक्षावाग्मानमादोषं गौरवं वेदनां शकृत् ।

Sakṛt (faeces when increased) produces enlargement of the abdomen, gurgling noise and feeling of heaviness (of the abdomen). 12½.

मूत्रं तु वस्तिनिस्तोदं कृतेऽप्यकृतसंभ्रताम् ॥१३॥

Mūtra (urine when increased) produces severe pain in the bladder and feeling of non-elimination even after elimination (of urine). 13.

स्वेदोऽतिस्वेददौर्गन्ध्यश्चैवः

Sweda (sweat when increased) produces excess of perspiration, foul smell and itching (irritation). 13½.

एषं च लक्षयेत् ।

दूषिकादीनपि मलाच्च वाङ्मुख्युक्तादिभिः ॥१४॥

The increase of dūṣikā (excretion of the eyes) and other waste products are to be understood by noting their increased quantity, heavyness (of their sites) and such other symptoms. 14.

Kṣīṇa doṣādi karma—(functions decreased doṣās etc.) :—

लिंगं क्षीणेऽनिलोऽङ्गस्य सादोऽल्पं भाषितेहितम् ।

संज्ञामोहस्तथा श्लेष्मवृद्धयुक्तामयसम्भवः ॥१५॥

The symptoms of vāta when decreased are—debility of the body, the person speaks very little and does very little activity (physical), loss of sensation (awareness) and of consciousness and occurrence of all the symptoms of increased kapha. 15.

पित्ते मन्दोऽनलः शीतं प्रभाहानिः

Decrease of pitta produces weakness of digestive activity, coldness and loss of lustre (complexion). 15½.

कफे भ्रमः ।

श्लेष्मावायानां शून्यत्वं हृद्भवः श्लथसन्धिता ॥१६॥

Decrease of kapha causes dizziness, emptiness of the organs of kapha, tremors of the heart (palpitation) and looseness of the joints. 16.

रसे रौक्ष्यं भ्रमः शोषो ग्लानिः शब्दासहिष्णुता ।

Decrease of rasa produces dryness, fatigue, emaciation, exhaustion (even without any work) and inability to bear with noise.

रक्तेऽम्लशिशिरःश्रीतिशिराशीथिल्यकक्षताः ॥१७॥

Decrease of rakta produces desire for sour and cold things, loss of tension: of veins (and arteries) and dryness. 17.

मांसेऽक्षयानिगण्डस्फिकशुष्कतासन्धिषेदनाः ।

Decrease of māṁsa causes debility of the sense organs, emaciation of cheeks, buttocks (etc.) and pain in the joints.

17½.

मेदसि स्वपनं कट्याः शीहो वृद्धिः कृशाकृता ॥१८॥

Decrease of medas causes loss of sensation in the waist, enlargement of spleen and emaciation of the body. 18.

अस्थ्यस्थितोदः शदनं इन्तकेदानकादिषु ।

Decrease of asthi causes pain in the joints, falling off of the teeth, hairs, nails etc. (prematurely) 18½.

अस्थनां मज्जनि सौषिर्यं भ्रमस्तिभिरदर्शनम् ॥१९॥

Decrease of majja produces hollowness (of the bones inside) giddiness and seeing of darkness (blindness). 19.

शुक्रे चिरात् प्रसिञ्चेत् शुक्रं शोणितमेव वा ।

तोदोऽत्यर्थं कृषणयोर्मैद् धूमायतीव च ॥२०॥

Decrease of śukra gives rise to delay in ejaculation, ejaculation accompanied with bleeding, severe pain in the testicles and a feeling of hot fumes coming out of the urethra. 20.

पुरीषे वायुरन्त्राणि सशब्दो वेष्टथञ्चिव ।

कुक्षौ भ्रमति यान्मूर्ध्वं हृत्पाश्वे पीडयन् श्रुवाम् ॥२१॥

Decrease of puriṣa gives rise to movement of air inside the intestines, accompanied by gurgling noise coming upwards and causing severe discomfort in the region of the heart and the flanks. 21.

मूत्रेऽल्पं मूत्रथेत्कृच्छ्रं द्विवर्णं साभमेव वा ।

Decrease of mūtra gives rise to scanty urine, dysuria, urine discoloured or mixed with blood. 21½.

स्वेदे रोमच्युतिः स्तब्धरोमता स्फुटनं त्वचः ॥२२॥

Decrease of sweda leads to falling of hair, stiffness of hair and cracking of the skin. 22.

मलानामति सूक्ष्माणां दुर्लक्ष्यं लक्षयेत् क्षयम् ।

क्षमलायनसंशोषतोदशून्यत्याघवैः ॥२३॥

Decrease of malas which are of little quantity is difficult to perceive, it should be inferred from the dryness, pricking pain, emptiness and tightness of their sites (of production and elimination). 23.

दोषादोनां यथास्थं च विचाद्दृद्धिक्षयौ भिषक् ।

क्षयेण विपरीतानां युधानां वर्धनेन च ॥२३॥

वृद्धिं मलानां सक्ताश्च क्षयं चाति विसर्गतः ।

The increase and decrease of the doṣās and others can be understood by decrease of their opposite qualities and increase of similar qualities respectively; the increase of the malas by their non-elimination (out of the body) and their decrease by too much of elimination. 23½-24½.

मलोचितत्वाद्देहस्य क्षयो वृद्धेस्तु पीडनः ॥२५॥

Body being accustomed to accumulation of waste products, their decrease is more troublesome to it, than their increase.

25.

Notes :—So far, were described the troublesome signs and symptoms caused by increase and decrease of the doṣās, dhātūs and malās. Both increase and decrease are abnormal (vaisamya), hence the two terms—vṛddhi and kṣaya are used to denote abnormalcy only, in majority of the contexts. But while describing the properties of certain medicinal formula, the term “vṛiddhi” is used to denote even the normal growth of the doṣa, dhātus and malas, which is wrong, strictly speaking. The appropriate terms to describe normal increase and decrease are upacaya and apacaya respectively.

Vṛddha doṣādi cikitsā—(*treatment of increased doṣās etc.*) :—

तत्रास्थनि स्थितो वायुः, पित्तं तु स्वेदरक्तयोः ।

श्लेष्मा शेषेषु, तेनैवामाश्रयाभ्रयिणां मिथः ॥२६॥

यदेकस्य तदन्यस्य वर्धनक्षयपौषधम् ।

अस्थिमासतेयोनैव,

In the asthi (bones) resides vāyu (vāta), in the sweda (sweat) and rakta (blood) resides pitta and in the remaining (dhātus and malās—tissues and wastes) resides śleṣman (kapha), in intimate relation as the āśraya (residence, container) and āśrayī (resident, content) respectively; the medicines/therapies which cause the increase and decrease of the one, also cause increase and decrease of the other respectively, except in the case of asthi and vāta. 26-27.

प्रायो वृद्धिर्हि तर्पणात् ॥२७॥
 स्त्रेष्यणाऽनुभवां तस्मात् सङ्घर्षस्तद्विपर्ययात् ।
 वायुनाऽनुगतोऽस्माच्च वृद्धिक्षयसमुद्भवान् ॥२८॥
 विकारान् साधयेच्छीघ्रं क्रमात्सङ्घर्षैः ।
 वायोरन्यत्र, तज्जांस्तु तैरेवोत्क्रमयोजितैः ॥२९॥

The increase (of doṣās, dhātus and malās) is usually due to tarpaṇa (more of nutrition) which is followed later on with (increase of) ślesman (kapha) whereas, the decrease (of doṣās, dhātus and malās) is due to loss of nutrition which is followed, later with (increase of) vāyu (vāta).

Hence, the diseases arising from increase and decrease of the residence (container) and resident (content) should be treated quick by adopting laṅghana (therapy causing thinning of the body, reducing the quantity) and bṛmhaṇa (therapy causing stoutening the body, increasing the quantity etc.) methods respectively.

In case of vāyu (vāta) by the other way; its diseases treated with the same therapies but in the opposite order (increase of vāta by adopting bṛmhaṇa therapy and its decrease by adopting laṅghana therapy). 28-29.

Notes :—The relationship between vāta and asthi has not been properly understood, each of the modern scholars has his own interpretation but no view is found satisfactory so far.

विशेषाद्रक्तवृद्धयुत्थान् रक्तवृत्तिविरेचनैः ।
 मांसवृद्धिभवान् रोगान् शलक्षारान्निकर्मभिः ॥३०॥
 स्थूल्यकार्योपचारेण मेदोजानस्थिसङ्घात् ।
 जातान् क्षीरधृतैस्तिक्तसंयुतैर्बास्तभिस्तथा ॥३१॥
 विट् वृद्धिजानतीसारक्रियया, विट्क्षयोद्भवान् ।
 मेधाजमध्यकुल्माषयवमाषक्यादिभिः ॥३२॥
 मूत्रवृद्धिक्षयोर्थांश्च मेहकृच्छ्रचिकित्सया ।
 व्यायामाभ्यञ्जनस्वेदमद्यैः स्वेदक्षयोद्भवान् ॥३३॥

In particular (especially) the diseases arising from the increase of rakta should be treated with blood letting and purgations; the diseases of increase of māmsa by use of sharp instruments (surgery), caustic alkalies and fire cautery; those of the increase of medas (fat) by therapies indicated for obesity, and its decrease by therapies indicated for ema-

ciation; decrease of asthi by enema therapy using milk, ghee (butter fat) and bitters (drugs). Those arising from increase of viṭ (faeces) by therapies indicated in diarrhoea, those from decrease of faeces by the use of abdominal viscera of ram or goat, half steamed pulses, barley and the two varieties of māṣa etc. (as food). Those arising from increase and decrease of mūtra (urine) by adopting treatments indicated for diabetes and dysuria respectively; those arising from decrease of sweda (sweat) by adopting physical exercises oil-bath, sudation therapy (diaphoresis) and the use of wine. 30-33.

Kāyāgni :—

स्वस्थानस्थस्य कायान्नेरंशा घातुषु संश्रिताः ।

तेषां सादातिदीप्तिभ्यां घातुवृद्धिक्षयोद्भवः ॥३३॥

पूर्वो घातुः परं कुर्याद्भूतः क्षीणश्च तद्विधम् ।

Kāyāgni (digestive fire, digestive activity) present in its own place, has portions of itself, present in the dhātus (tissues) also. Their decrease (in quantity, qualities or functions) and increase (in quantity, qualities or functions) give rise to increase and decrease of the dhātus (respectively). The preceding dhātu which is either increased or decreased gives rise to the succeeding dhātu of the same condition. 33½-34.

Notes :—*Kāyāgni* means the fire-like agency present in the body, its site being koṣṭha (alimentary tract) it is called koṣṭhāgni; jāṭhara (stomach) being its chief seat it is known as jāṭharāgni. As it attends to the important function of āhāra pāka-digestion of food. it is also called pācākāgni. It cooks the food and prepares nutrient materials required for all the dhātus; each one of the dhātu has within it, an agni-fire-like agency- which is described as the portion of the jāṭharāgni, because of identical function; this agni present in the dhātu (dhātvagni) cooks the nutrient material prepared by the jāṭharāgni and transforms it so as to become suitable to the dhātu. In this function, the dhātvagni receives strength from the jāṭharāgni and both work in unison; if the jāṭharāgni is very strong or very weak, the dhātvagnis also will be similar respectively; very strong agni overcooks the food materials (chars them), thereby making available, very little amount of nutrients or no nutrients at all, which in turn leads to dhātukṣaya (decrease or loss of the tissues). Very weak agni, on the hand, fails to cook the food materials properly and allows āma (uncooked nutrients) to accumulate in the dhātu leading on to dhātuvṛddhi (abnormal increase of the tissues) as explained earlier; both vṛddhi and kṣaya (of the dhātus) are abnormal which give rise to many diseases.

Rasa dhātu, the first dhātu which gets formed from the food after its digestion, contributes some portion of itself to the succeeding dhātu—the rakta; rakta contributes some portion of itself to the next succeeding dhātu—the mamsa. In this manner, each preceding dhātu helps the succeeding dhātu, when the preceding dhātu undergoes either vṛddhi or kṣaya by the effect of very weak or very strong agni, the succeeding dhātu will also undergo similar changes respectively.

Duṣṭa doṣa karma—(functions of vitiated doṣās) :—

दोषा दुष्टा रसैर्धातून् दूषयन्त्युभये मलान् ॥३५॥
अथो द्वे, सप्त शिरसि, खानि स्वेदवहानि च ।
मला मलायनानि स्युर्यथास्वं तेष्वतो गदाः ॥३६॥

The doṣās which are vitiated [become abnormal undergo either vṛddhi (increase) or kṣaya (decrease)] cause vitiation of the rasa and other dhātūs (tissues) next; both of them (doṣās and dhātūs) together vitiate the malas (waste products) which in turn, vitiate the malāyanās (channels of their elimination) which are two below, seven in the head, and the channels of sweat; from these vitiated channels develop their connected diseases. 34]–36.

*Notes :—*The two channels below are that of urine (ur-āra) and faeces (the anus), the seven in the head are the two of the eyes, two of the ears, two of the nose and one of the mouth; the channels of the sweat are in the skin spread all over the body.

Ojas—(the essence of dhātus) :—

ओजस्तु तेजो धातूनां शुक्रान्तानां परं स्मृतम् ।
हृदयस्थमपि व्यापि देहस्थितिनिबन्धनम् ॥३७॥
स्निग्धं सोमात्मकं शुद्धमीपल्लोहितपीतकम् ।
यन्नाशे नियतं नाशो यस्मिंस्तिष्ठति तिष्ठति ॥३८॥
निष्पद्यन्ते यतो भागा विधिषा देहसंश्रयाः ।

Ojas is the sāra (essence) of the dhātūs ending with śukra (reproductive tissue); though located in the hṛdaya (heart), it pervades all over (the body) and controls (regulates) the working of the body; it is viscus (unctous, greasy), somātmaka (preponderant in ap bhūta or watery principle), clear (transparent), slight reddish yellow in colour; by its loss (destruction, absence) the loss of body (even of life)

is sure to happen and by its presence the body (and life) are sure to survive; from it are brought about the different states (conditions, activities etc.) concerned with (related to, residing in) the body.

ओजः क्षीयेत कोपक्षुब्धवानशोकभ्रमादिभिः ॥३९॥

बिभेति दुर्बलोऽमोक्षणं प्थायति व्यथितेन्द्रियः ।

दुःच्छायो दुर्मना रूक्षो भवेत्क्षामश्च तत्क्षये ॥४०॥

जीवनीयौषधक्षीररसाद्यास्तत्र भेषजम् ।

Ojas undergoes decrease (in quantity) by anger, hunger (starvation), worry, grief, exertion etc., with such a decrease, the person becomes fretful, debilitated, worries much again and again (without apparent reason), feels discomfort in the sense organs, develops bad complexion, bad mentation and dryness; the treatment for it, is the use of drugs of jīva-nīya gaṇa (vide chapter 15) milk, meat juice etc. 39-40.

Notes ;—Many more causes of decrease of ojas have been mentioned in other texts of Ayurveda, they are ativyāyāma (too much of physical activity), anaśana (absence of food), alpāśana (very little food), ruksa-pāna (intake of alcoholic beverages which cause dryness), pramitāśana (ingestion or mixture of good and bad foods), bhaya (fear), prajāgara (loss of sleep), abhigāta (injury), abhīśaṅga (assault by evil spirits; micro organisms like bacteria, virus etc.), dhātukṣaya (depletion of tissues such as by haemorrhage etc.), ativisarga (too much of elimination) of kapha, śoṇita (blood), śukra (semen) and mala (waste products); viṣa (ingestion of poison or poisonous substances like tobacco, gānja, bhāng, opium, coffee, tea etc.).

ओजोवृद्धौ हि देहस्य तुष्टिपुष्टिबलोदयः ॥४१॥

Increase of ojas makes for contentment, nourishment of the body and increase of strength. 41.

यदन्नं द्वेष्टि यदपि प्रार्थयेताविरोधि तु ।

तत्तत्त्यजन् समश्नंश्च तौ तौ वृद्धिक्षयौ जयेत् ॥४२॥

The increase and decrease (of the doṣās) should be controlled by avoidance and indulgence of foods which are disliked and desired respectively, if such foods are not unsuitable. 42.

कुर्वन्ते हि कृत्ति दोषा विपरीतसमानयोः ।

वृद्धाः क्षीणाश्च भूयिष्ठं लक्षयन्त्युधास्तु न ॥४३॥

The doṣās which have undergone increase and decrease generally produce desire for foods which are dissimilar and similar (in properties to those of the doṣās) respectively; (but) the unintelligent person (patient and physician) do not recognise them. 43.

यथाबलं यथास्वं च दोषा वृद्धा चितन्वसे ।
रूपाणि, जहति क्षीणाः, समाः स्वं कर्म कुर्वते ॥४४॥

The doṣās, when increased produce their respective features (signs and symptoms) depending upon their strength; when decreased (they) cast off (do not produce signs and symptoms) and when normal, they attend to their normal functions. 44.

य एव देहस्य समा विवृद्धये त एव दोषा विषमा वधाय ।
यस्माद्वतस्ते हितव्ययेव क्षयाद्विपुडोरिव रक्षणीयाः ॥४५॥

The very same doṣās, which when normal, are the causes for the (healthy) growth of the body, become the causes for its destruction when abnormal. Hence by adopting suitable measures (foods, activities etc.) the body should be protected from their decrease (also) just as from their increase. 45.

इति श्रीवैद्यपतिर्षिःसुतसुनुश्रीभद्राभट्टविरचिता-
यामष्टाङ्गहृदयसंहितायां सूत्रस्थाने दोषावि-
चिन्तनीयो नामैकादशोऽध्यायः ॥११॥

Thus ends the chapter called Doṣādi Vijñāniya, the eleventh in sūtrasthāna of Aṣṭāṅgahṛdaya samhitā of śrīmad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

द्वादशोऽध्यायः ।

Chapter-12

DOṢABHEDIYĀ—(Classification of doṣās)

अथातो दोषभेदीयाध्यायं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We will now expound the chapter called Doṣabhediyā-divisions/classification of doṣās; thus said Ātreya and other great sages.

Doṣasthāna—(seats of doṣās) :—

पक्वाशयकटीलम्बिकथ्रोत्रास्थिस्पर्शनेन्द्रियम् ।

स्थानं घातस्य, तत्रापि पक्वाधानं विशेषतः ॥ १ ॥

Pakvāśaya (large intestine), waist, thigh, ear, bone and the organ of touch (skin) are the seats of vāta, especially, so the pakvādhāna (large intestine). 1.

नाभिरामाशयः स्वेदो लसीका रुधिरं रसः ।

इह स्पर्शनं च पित्तस्य, नाभिरत्र विशेषतः ॥ २ ॥

Nābhi (umbilicus), āmāśaya (stomach and small intestine), sweat, lasīka (lymph), blood, rasa (plasma), eye, and the organ of touch (skin), are the seats of pitta, especially so the nābhi (region around the umbilicus). 2.

उरः कण्ठशिरः क्लोमपर्धाण्यामाशयो रसः ।

मेदो घ्राणं च जिह्वा च कफस्य, सुतरामुरः ॥ ३ ॥

Chest, throat, head, kloina (pancreas !), bony joints, āmāśaya (stomach and small intestine), rasa (plasma), fat, nose and tongue are the seats of kapha, especially so the chest, 3.

Pañcavāta—(five divisions of vāta) :—

भाणादिभेदात्पञ्चात्मा वायुः

Vāyu (vāta), is of five divisions; commencing with prāṇa etc. (prāṇa, udāna, vyāna, samāna and apāna).

प्राणोऽत्र मूर्धनः ।

उरः कण्ठारो बुद्धिहृदयेन्द्रियचित्तधृक् ॥ ४ ॥

श्रीवदनक्षयथ्रारनिःश्वासान्नप्रवेशकृन् ।

Prāṇa is located in the head and moves in the chest, throat; supports (attends to) the mind, heart, sense organs and intelligence, attends to expectoration, sneezing, belching, inspiration and swallowing of food. 4.

उरः स्थानमुक्षानस्य नासानाभिगलांश्चरेत् ॥ ५ ॥

वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णस्मृतिप्रियः ।

The chest is the seat of udāna, it moves in the nose, umbilicus and throat; its functions are initiation of speech, effort, enthusiasm, strength (capacity of work), colour (complexion) and memory (awareness), 5.

व्यानो हृदि स्थितः कृच्छदेहचारी महाजवः ॥ ६ ॥

गत्यपक्षेपणोत्क्षेपनिमेषोन्मेषणादिकाः ।

प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शरीरिणाम् ॥ ७ ॥

Vyāna is located in the heart, moves all over the body in great speed, attends to functions such as walking, bringing the body parts downwards, lifting the body parts upward, opening and closing of the eyes etc. generally all the activities concerned with the body. 6-7.

समानोऽग्निसमीपस्थः कोष्ठे चरति सर्वतः ।

अन्नं शुद्धति पचति विवेचयति मुञ्चति ॥ ८ ॥

Samāna is located near the fire (digestive activity), moves in the koṣṭha (alimentary tract and other abdomen viscera), withholds the food in the (alimentary tract for some time), cooks (helps cooking/digestion) seperates the essence and wastes (from the food) and eliminates (the waste). 8.

अपानोऽपानगः श्रोणिचस्तिमेदोक्षयोचरः ।

शुकार्तवशकृन्मूत्रगर्भनिष्कामप्रक्रियः ॥ ९ ॥

Apāna is located in the apāna (large intestine), moves in the waist, bladder, penis (genitals) and thighs and attends to the functions such as elimination of semen, menstrual fluid, faeces, urine and foetus. 9.

Pañcapitta—(five divisions of pitta) :—

पित्तं पञ्चात्मकन्तत्र एकामाशयमध्यगम् ।
 पञ्चभूतात्मकत्वेऽपि यत्तेजसगुणोद्भवात् ॥१०॥
 त्यक्तद्रवत्वं पाकाद्विकमणाऽनलशब्दितम् ।
 एवत्यर्शं विभजते सारकिद्वौ पृथक् तथा ॥११॥
 तत्रस्थमेव पित्तानां शेषाणामप्यनुग्रहम् ।
 करोति बलदानेन पाचकं नाम तस्मृतम् ॥१२॥

Pitta is of five divisions; that which is located in the interior of the pakvāsaya (large intestines) and āmāsaya (stomach and small intestine) though it is composed of pañcabhūtas because of increase of (predominance qualities of) tejas bhūta, it is devoid of liquidity (though it is a liquid it does not possess snigdha (viscosity), śīta (coolant) and such other properties of ap bhūta), it is called by the term anala (fire) because of its function of pāka (digestion and transformation of food materials). It cooks the food, divides it into essence and waste separately; being localised there, it bestows grace (help) to the other pitta present there (rañjaka pitta) also the others (dhātvagū present in the dhātus) by giving them strength (power of functioning); this is known as pācaka pitta. 10-12.

आमाशयाभयं पित्तं रञ्जकं रसरञ्जनात् ।

The pitta located in the āmāsaya (stomach) is known as rañjaka, because it imparts red colour to rasa (and converts it to rakta—the next dhātu). 12½.

बुद्धिमेधाभिमानाद्यैरभिप्रेतार्थसाधनात् ॥१३॥
 साधकं हृदयं पित्तं

The pitta located in the hṛdaya (heart) is known as sādhanaka, because it attends to (mental) functions such as knowledge, intelligence, self-consciousness, etc., thereby helping the purposes (aims) of life. 13½.

Notes :—Ancient Indians held the view that heart is the seat of the mind, hence the mention of the heart here; all these functions are now ascribed to the cerebral part of the brain, which is the site of higher mental activities.

रूपालोचनतः स्मृतम् ।

दृक्स्थमालोचकं त्वक्स्थं भ्राजकं भ्राजनास्त्वचः ॥१४॥

That (pitta) located in the eyes is known as ālocaka (pitta) because it helps seeing the form (of all things). That (pitta) located in the skin is bhrājaka, because it helps exhibition of colour (and complexion). 14.

Pañcakapha—(five divisions of kapha) :—

श्लेष्मा तु पञ्चधा उरः स्थः स त्रिकस्य स्ववीर्यतः ।

हृदयस्थान्नवीर्याच्च तत्स्थ एवाम्बुकर्माणा ॥१५॥

कफघास्रां च शेषाणां यत्करोत्यवलम्बनम् ।

अतोऽवलम्बकः श्लेष्मा

Śleṣman (kapha) also is of five divisions; that which is located in the chest and trika (the meeting place of shoulder, neck and back); by its own power and by the power of the essence of food (rasa) present in the hṛdaya (heart), it supports (the body) by functions of ap bhūta (such as cohesion, softness, moistness, liquidity etc.) and bestows strength to the seats of the other kapha, hence called avalambaka śleṣman (kapha) 15.

यस्त्वामाशयसंस्थितः ॥१६॥

क्लेदकः सोऽन्नसङ्घातक्लेदनात्

That located in the āmaśaya (stomach) is kledaka, for it moistens (liquifies) the hard masses of food.

रसबोधनात् ।

बोधको रसनास्थायी

That located in the tongue is known as bodhaka for it helps taste perception.

शिरःसंस्थोऽन्नतर्पणात् ॥१७॥

तर्पकः सन्धिस्थोऽन्नोपलेपकः सन्धिषु स्थितः ।

That located in the head is known as tarpaka, since it nourishes the sense organs.

That located in the joints (of bones) is known as śleṣaka because it lubricates the joints.

इति प्रायेण दोषाणां स्थानान्यविकृतस्मनाम् ॥१८॥

ज्वापिनामपि जानीयात्कर्माणि च पृथक्पृथक् ।

Even though they (doṣās) are present all over the body, these are to be understood as the (special) seats and functions of each of them (doṣās) generally when (they are) normal.

Doṣagati—(condition/state of doṣās) :—

उष्णेन युक्ता रूक्षाद्या वायोः कुर्वन्ति सञ्चयम् ॥१९॥

शीतेन कोपमुष्णेन शमं स्निग्धाद्यो गुणाः ।

Rūkṣa and others qualities (laghu, cala, viśada, khara, etc.) associated with uṣṇa (heat), cause caya (mild increase) of vāta, associated with śīta they cause its kopa (profound increase). Snigdha and other qualities (guru, uṣṇa, picchīla, sthira etc.) associated with uṣṇa bring about its śama (reduction to normal level). 19.

शीतेन युक्तास्तीक्ष्णाद्याश्चर्यं पित्तस्य कुर्वते ॥२०॥

उष्णेन कोपं, मन्दाद्याः शमं शीतोपसंहिताः ।

Tikṣṇa and other qualities (rūkṣa, laghu, sara, drava etc.) associated with śīta (cold) cause caya (mild increase) of pitta, associated with uṣṇa, they cause kopa (profound increase); maṇḍa and others (śīta, guru, snigdha, picchīla, sthira etc.) associated with śīta bring about its śama (reduction back to normal). 20.

शीतेन युक्ताः स्निग्धाद्याः कुर्वन्ते स्नेहसञ्चयम् ॥२१॥

उष्णेन कोपं, तेनैव गुणा रूक्षाद्यः शमम् ।

Snigdha and others (guru, picchīla, maṇḍa, śīta, ślakṣṇa, sāndra, mṛdu) associated with śīta (cold) cause cāya (mild increase) of śleṣma (kapha); associated with uṣṇa (hot) they cause kopa (profound increase); maṇḍa (dull) and others (khara, rūkṣa, laghu, viśada, cala, sara, laghu) associated with śīta (cold) bring about its śama (reduction to normal). 21.

Caya (mild increase) :—

चयो वृद्धिः स्वधाम्नेषु प्रहेषो वृद्धिहेतुषु ॥२२॥

विपरीतगुणेषु च

Caya is increase in its own sites (seats) and produces dislike for things which are the causes of increase and liking for things of opposite qualities. 22.

Kopa (*great increase*) :—

कोपस्तुन्मार्गामिता ।

किङ्कानां दर्शनं स्वेषामस्वावस्थं रोगसम्भवः ॥२३॥

Kopa is spreading of the increased *doṣās* to different places, it causes appearance of their own features (*symptoms* and *signs* of the increased *doṣas*), feeling of ill-health, occurrence of premonitory symptoms and manifestation of diseases.

Śama (*normalcy*) :—

स्वस्थानस्थस्य समता विकारासम्भवः शमः ।

Sama is normalcy (of the *doṣās*) in their respective places and non-manifestation of abnormalities. 23.

Doṣavṛddhi karaṇa—(*causes for increase of doṣās*) :—

चयप्रकोपप्रशमा वायोर्ध्मिभिर्दिषु त्रिषु ॥२४॥

वर्षादिषु तु पित्तस्य, श्लेष्मणः शिशिरादिषु ।

Caya, *prakopa* and *praśama* of *vāyu* (*vāta*) occurs in the three seasons commencing with *grīṣma* respectively; those of *pitta*, with the three commencing with *varṣā*, and those of *ślesman* (*kapha*) with the three commencing with *śīśira*. 24.

Notes :—The above statement will become clear with the following table :—

<i>Dosas</i>	<i>caya</i>	<i>prakopa</i>	<i>praśama</i>
1. <i>vāta</i>	<i>grīṣma</i>	<i>varṣā</i>	<i>śarat</i>
2. <i>pitta</i>	<i>varṣā</i>	<i>śarat</i>	<i>hemanta</i>
3. <i>kapha</i>	<i>śīśira</i>	<i>vasanta</i>	<i>grīṣma</i>

वीयते लघुर्गुणामिरोषधीभिः समीरणः ॥२५॥

तद्विधस्तद्विधे देहे कालस्यौष्ण्यात् कुप्यति ।

अङ्गिरम्लविषाकाभिरोषधीभिश्च तादृशम् ॥२६॥

पित्तं याति अयं कोपं न तु कालस्य दैत्यतः ।

वीयते खिग्धशीताभिर्दक्षौषधिभिः कफः ॥२७॥

तुल्येऽपि काले देहे च एकवत्वात् प्रकुप्यति ।

Samiraṇa (*vāta*) undergoes *caya* (*mild increase*) in *grīṣma* by the use of plants possessing qualities such as *laghu*, *rūkṣa* etc. in the bodies of persons possessing such qualities, but it (*vāta*) does not undergo *prakopa* (*profound increase*) because of the heat of the season (which acts as a hinderance).

Similarly, pitta undergoes caya (mild increase) in varṣā because of production of amla vip̄ka (sour taste at the end of digestion) of water and foods but does not undergo prakopa (profound increase) because of the cold of the season (which acts as a hinderance).

Kapha undergoes caya by the use of water and plants (foods) which possess qualities such as snigdha and śīta in the season (śīśira) and body of persons of similar nature, but does not undergo prakopa because it (kapha) becomes solidified (due to severe cold of the season). 25-27.

इति कालस्वभावोऽयमाहारादिवशात्पुनः ॥२८॥
चयादीन् यान्ति सद्योऽपि दोषाः कालेऽपि वा न तु ।

These are the normal/natural effect of the seasons (on the doṣās); the doṣās may attain caya etc., because of foods etc. immediately, or they may not attain (these states) even during those particular seasons. 28.

Kupita doṣa kṛya (action of increased doṣās) :—

व्याप्नोति सहसा देहमापावतलमस्तकम् ॥२९॥
निवर्तते तु कुपितो मलोऽहवालपं जलौघवत् ।

The increased malas (doṣās) spread throughout body from foot to head (entire body) suddenly (and produce diseases) but gets out of it slowly just like the floods (in the rivers). 29.

नाभाकरपैरसङ्ख्येयैर्विकारैः कुपिता मलाः ॥३०॥
तापयन्ति तनुं तस्मात्तडेत्वाकृतिसाधनम् ।
शक्यं नैकैकशो वक्तुमतः सामान्यमुच्यते ॥३१॥

The increased malās (doṣās) produce diseases of various kinds, of features of innumerable number and torment the body. As it is not possible to describe the causes; symptoms and treatment of every one of them, seperately, they will only be described generally. 30-31.

दोषा एव हि सर्वेषां रोगाणामेककारणम् ।
यथा पक्षी परिपतन् सर्वतः सर्वमप्यहः ॥३२॥
छायागत्येति नात्मीयां यथा वा कृत्स्नमप्यदः ।
विकारजातं विविचं त्रीन् गुणात्प्रतिवर्तते ॥३३॥

तथा स्वधातुवैषम्यनिमित्तमपि सर्वदा ।
विकारजातं त्रीन्दोषान्

Doṣās only are the chief causes for all diseases. Just as the bird flying for the whole day throughout the sky, will not be able to transgress its own shade, just as all the things of the universe can not exist apart from (devoid of) the three guṇās (satva, rajas, tamas), similarly, all the different kinds of diseases, can not be apart from (devoid of) the doṣās. Even so, those caused by (arising from) the abnormalities of the dhātus, cannot be without the (involvement) of the doṣās. 32-34½.

Trividha kārana—(three kinds of causes) :—

तेषां कोपे तु कारणम् ॥३४॥
अथैरसात्स्यैः संयोगः कालः कर्म च दुष्कृतम् ।
हीनातिमिथ्यायोगेन भिद्यते तत्पुनस्त्रिधा ॥३५॥

The causes for their (doṣās) increase are—Artha improper correlation of the sensory objects with the respective sense organs; kāla (time, seasons) and karma (actions) improperly done; each of these, are again of three kinds viz. hīna (inadequate insufficient, poor, devoid of), ati (too much excess, over and above, great) and mithyā (improper, irregular, incorrect, opposite). 34½-35.

Artha—(senses and their correlation) :—

हीनोऽर्थेनेन्द्रियस्थाल्पः संयोगः स्वेन नैव वा ।
अतियोगोऽतिसंसर्गः, सूक्ष्मभासुरभैरवम् ॥३६॥
अत्यासन्नतिदूरस्थं विप्रियं विकृतादि च ।
यदक्षणा वीक्ष्यते रूपं मिथ्यायोगः स दारुणः ॥३७॥
एवमत्युच्चपृत्यादीनिन्द्रियार्थान् यथायथम् ।
विद्यात्

Hīnayoga association of artha is poor (inadequate, insufficient) contact or non-contact with the objects of senses (sound, touch, sight, taste and smell) with their respective sense organs (ears, skin, eye, tongue and nose). Atiyoga is too much contact (excess, great, hyper). Seeing objects which are very minute, bright, frightening, very close (near), very

far, disliked, and abnormal etc. are the dreadful mithyāyoga (improper association) for the organ of sight; similarly, hearing of very loud sound, decomposed smell etc. of the other sense organs are to be understood (as improper association). 36-38½.

Kāla (seasons) :—

कालस्तु शीतोष्णवर्षामेवात्रिधा मतः ॥३८॥

स हीनो हीनशीतादिरतियोगोऽतिलक्षणः ।

मिथ्यायोगस्तु निर्विद्यो विपरीतस्वलक्षणः ॥३९॥

Kāla is of three kinds, cold, hot and rainy. Hīnayoga of the kāla is appearance (manifestation) of cold etc. (heat and rain) in poor degree, atiyoga is appearance (manifestation) in great degree, and mithyāyoga is manifestation of qualities opposites of the natural ones of the season. 38½-39.

Karma-- (activities) :—

कथंवाक्यचित्तभेदेन कर्माणि विभजेत्रिधा ।

कात्यादिकर्मणो हीना प्रवृत्तिर्हीनसंज्ञकः ॥४०॥

अतियोगोऽतिवृत्तिस्तु, वेगोदीरजधारणम् ।

विषमक्रियासम्पत्तनस्वलक्षणादिकम् ॥४१॥

भाषणं सामिश्रुकस्य रागद्वेषमयादि च ।

कर्म प्राणातिपातादि दशधा यच्च निन्दितम् ॥४२॥

मिथ्यायोगः समस्तोऽसाविह वाऽमुत्र वा कृतम् ।

Even the karma (actions) are of three kinds viz., those pertaining to the body, the speech and the mind; poor, deficient or absence of activity of each of these three constitute hīnayoga; (inadequate conduct); excess activity of each constitutes atiyoga (excess conduct); untimely initiation of urges of the body voluntarily, suppression of the urges when patent, improper postures, (way of keeping the body), improper manner of actions (concerned with this life and of the future), improper way of falling, jumping etc., speaking (too much) immediately after meals, harbouring of desires (attachment, passion, hatredness, fear etc.), activities which endanger life, the ten sinful acts (enumerated in chapter 2) actions performed in this life or in earlier lives—all constitute mithyāyoga (improper conduct). 40-42½.

निदानमेतद्दोषाणां, कुपितास्तेन नैकघा ॥४३॥
 कुर्वन्ति विविधान् व्याधीन् शास्त्राकोष्ठास्थिसन्धिषु ।

These are the causes for the (increase of) doṣās, thus increased they produce many kinds of diseases, involving the tissues, viscera, bones, and joints. 43-44.

Rogamārgas—(pathways of diseases) :—

शास्त्रा रक्तावयस्त्वक् च बाह्यरोमाथनं हि तत् ॥४४॥
 तदाभ्या मणव्यङ्गमण्डालज्यर्बुद्विधयः ।
 बहिर्भागश्च दुर्नाभियुग्मशोफादयो गदाः ॥४५॥

Rakta (blood) and others (dhātus/tissues) and skin constitute the bāhya rogāyana (external pathway of diseases); from it arise diseases such as moles, discoloured patches, gaṇḍalajī (glandular ulcer on the face) malignant tumours, haemorrhoids, abdominal tumours, swellings and other external diseases. 44½-45.

अन्तः कोष्ठो महाशोत आमपक्वाशयाभयः ।
 तत्स्थानाः च्छर्षतीसारकासश्वासोदरज्वराः ॥४६॥
 अन्तर्भागं च शोफाशौगुल्मवीसर्पविद्राघ ।

Āmāśaya (stomach and small intestine), pakvāśaya (large intestine)—known also as añtaḥ koṣṭha (internal viscera) and mahāśrotas (big channel) constitute the añtarmārga—internal pathway. From it arise, vomititin, diarrhoea, cough, dyspnoea, enlargement of the abdomen, fever, dropsy, haemorrhoids, abdominal tumours, visarpa (herpes), abscess etc. 46.

शिरोहृदयवस्त्र्यादिमर्माण्यस्थनां च सन्धयः ॥४७॥
 तन्निबद्धाः शिरास्त्रायुक्तपडराधाश्च मध्यमः ।
 रोगमार्गः स्थितास्तत्र यक्ष्मपक्ष्वघाद्विताः ॥४८॥
 मूर्धादिरोगाः सन्ध्यस्थित्रिकशूलभ्रमादयः ।

The head, heart, urinary bladder and such other vital spots, joints of bones, the veins, snāyūs (sheaths, aponeurosis), (nerves, etc.) big tendons constitute the madhyama roga—middle pathway. From it arise, consumption, hemiplegia, facial paralysis, diseases of the head and other organs,

pain, stiffness (loss of movement) of the joints, bones, waist etc. 47-48.

Vṛddha doṣa karma—(actions (effects) of increased doṣas) :—

संस्रव्यासम्यघस्वापलादकोदमेदनम् ॥४९॥

सङ्काङ्गमङ्गसङ्कोचवर्तहर्षणतर्षणम् ।

कम्पपाप्यसौषिथशोथस्पन्दनवेष्टनम् ॥५०॥

स्तम्भः कषायरसता वर्णः श्यावोऽरुणोऽपि वा ।

कर्माणि घायोः

Ptosis (drooping down), dilation, cutting pain, loss of sensation, weakness, continuous pain, pricking pain, splitting pain, obstruction (stoppage), crushing pain, contraction (constriction), twisting, tingling, thirst, tremors, roughness, cavitation, dryness, pulsations (throbbings), curvatures, winding around, stiffness, (rigidity, withholding loss of movement), feeling of astringent taste in this mouth, appearance of blue or crimson discolouration,—these are the functions (abnormal signs and symptoms) of increased vāyu (vāta).
49-50.

पित्तस्य दाहरागोभपाकिताः ॥५१॥

स्वेदः क्लेदः क्षुतिः कोथः सदनं मूर्च्छनं मद् ।

कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जितः ॥५२॥

Those of pitta are—burning sensation, reddish dis-colouration, heat, cooking (increased digestion), formation of pus, ulcers, etc., perspiration, moistness, exudation, putrefaction (decomposition), debility, fainting, toxicity, bitter and sour taste in the mouth, appearance of colour other than yellowish white and crimson. 51-52½.

श्लेष्मणः अहकादिभ्यकण्डूशीतत्वगौरवम् ।

घन्धोपलेपस्तैमित्यशोफापत्थतिनिद्रताः ॥५३॥

वर्णः श्वेतो रसौ स्वादुलवणौ चिरकारिता ।

Those of śleṣma (kapha) are—unctousness, hardness, itching (irritation), coldness, heavyness, obstruction and coating inside the channels, loss of movement, swelling, indigestion (of food, non-formation of pus, ulcers etc.) excess

sleep, white colouration, experience of sweet and salt tastes, and delay in all activities. 52½-53.

इत्यशेषामयन्यापि यदुक्तं दोषलक्षणम् ॥५३॥

दर्शनाद्यैरवहितस्तत्संयुगुपलक्षयेत् ।

व्याप्यवस्थाविभागज्ञः पश्यन्तान् प्रतिक्षणम् ॥५५॥

Thus are enumerated, the features (signs and symptoms) which appear in all diseases, these are to be recognised by the physician through inspection and others (methods of examination of the patient). 54.

In order to gain the knowledge of the different stages of disease the physician should observe the patient every minute. 55.

अभ्यासात्प्राप्यते दृष्टिः कर्मसिद्धिप्रकाशिनी ।

रत्नादिसदसज्ज्ञानं न शालाधेव जायते ॥५६॥

Knowledge of successful treatment is obtained from constant practice just as knowledge of (determining) good or bad gems etc. is not obtained only from (knowing) the science. 56.

Trividha roga—(three kinds of diseases) :—

दृष्टापचारजः कश्चित्कश्चित्पूर्वापराधजः ।

तत्सङ्कराद्भवत्यन्यो व्याधिरेवं त्रिधा स्मृतः ॥५७॥

Diseases are of three kinds viz, those born from bad acts which are seen (committed in the present life), those born from bad acts committed previously (in earlier lives) and those born from the combination of both. 57.

यथानिदानं दोषोत्थः कर्मजो हेतुभिर्विना ।

महारम्भोऽल्पके हेताधातुको दोषकर्मजः ॥५८॥

Diseases which arise from the specific (which bring about increase of doṣās) are known as doṣoṭtha rogas (born from doṣās), those which arise without any (apparent) cause are known as karmaja (born from the effects of bad acts of previous lives); those which have terrible/profound/severe onset (and manifestation) are known doṣakarmaja (born from combination of doṣās and bad acts of previous lives). 58.

विपक्षशीलनात्पूर्वः कर्मजः कर्मसङ्कयात् ।
गच्छत्युभयजन्मा तु दोषकर्मक्षयात्क्षयम् ॥५९॥

The former (diseases arising from doṣās) get cured from indulgence in the opposite (foods, drugs, or activities which possess qualities opposite of the increased doṣās); karmaja (diseases born from acts of previous lives) get cured after the end/termination/diminution of the effects of such acts), those born from the combination of both get cured after the mitigation of the doṣās and end of effect of acts of previous lives). 59.

Dvividha roga—(two kinds of diseases) :—

द्विधा स्वपत्तेर्नत्वाद्याघयोऽस्त्याः पुनर्द्विधा ।
पूर्वजाः पूर्वरूपास्त्या, जाताः पश्चादुपद्रवाः ॥६०॥

Diseases are of two kinds—svatantra (independent/primary) and paratantra—(dependent/secondary), the latter is again of two kinds—pūrvaja—which are born earlier and known as pūrvā rūpa (prodromata/premonitory symptoms and signs) and those which are born later, known as upadrava (secondary disease/complications and sequelae). 60.

यथास्वजन्मोपशयाः स्वतन्त्राः स्पष्टलक्षणाः ।
विपरीतास्ततोऽप्ये तु

Svatantra (independent/primary) diseases have their own specific causes, comforting methods and clearly manifest features; the other one (paratantra-secondary, associated) is opposite of this. 61.

विधावेचं मलानपि ॥६१॥
तांश्चक्षयेदबहितो विकुर्वाणान् प्रतिश्वरम् ।
तेषां प्रधानप्रशमे प्रशमोऽशाश्रयतस्तथा ॥६२॥
पश्चाच्चिकित्सन्तूर्णं वा बलवन्तमुपद्रवम् ।
व्याधिक्लिष्टशरीरस्य पीडाकरतरो हि सः ॥६३॥

Even the malās (doṣās) are also to be known (recognised) likewise, (as svatantra and paratantra) by the physician carefully in every disease. The secondary ones (diseases or doṣās) subside when the primary ones become subsided (cured). If they do not get subsided then, treatment has to be given (for the complications, secondary affections); if

powerful, they (secondary affections) should be treated soon because these (complication) cause more troubles to the body which is already debilitated by the diseases. 62-63.

विकारनामाकुशलो न जिहीयात् कश्चन ।
न हि सर्वं विकाराणां नामतोऽस्ति ध्रुवा स्थितिः ॥६४॥

The physician should never feel shy for not knowing the nomenclature of the disease, for there is no rule/custom/state, that every disease has a name. 64.

स एव कुपितो दोषः समुत्थानविशेषतः ।
स्थानान्तराणि च प्राप्य विकारान् कुरुते बहून् ॥६५॥
तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च ।
बुद्ध्वा हेतुविशेषांश्च शीघ्रं कुर्यादुपक्रमम् ॥६६॥

The very same doṣa, depending upon the nature of the causative factors, travels to many parts of the body and produces many diseases, hence treatment should be started soon after determining the nature of the disease, its abode (site), its causes etc. 65-66.

Parikṣyābhāvas—(factors to be examined) :—

दृश्यं देशं बलं कालमनलं प्रकृतिं वयः ।
सत्त्वं सात्त्विकं तथाऽऽहारमवस्थांश्च पृथग्विधाः ॥६७॥
सर्वमसृष्टमाः समीक्ष्यैषां दोषौषधनिरूपणे ।
यो वर्तते चिकित्सायां न स स्वलति जातुचित् ॥६८॥

He (the physician) who minutely examines and determines, the condition of the duṣyās (vitiated tissues and waste products), deśa (habitat of the patient), bala (strength), kāla (season), anala (digestive power), prakṛti (constitution), vayas (age), satva (mind), sātmya (accustoms), āhāra (food and food habits) and avasthā (stages of the diseases) and then decides the aggravated doṣa and its appropriate treatment, does not falter (go wrong) in treatment. 67-68.

धुर्वल्पान्ध्रिस्तस्थानं सर्वदोषलावकात् ।
दृश्यतेऽप्यन्यथाकारं तन्मिथवहितो मवेत् ॥६९॥

The features (signs and symptoms) of mild and grievous diseases might appear differently due to the strength and

weakness of the mind and the body, hence the physician should be very attentive. 69.

Notes :—In a person who has a strong body or a strong mind the symptoms of greivous diseases might manifest mildly, whereas in a person who has a weak body or a weak mind the symptoms of even a mild disease might appear powerfully.

गुरुं लघुमिति व्याधि कल्पयंस्तु भिषग्ब्रुवः ।
अल्पदोषाकलनया पश्ये विप्रतिपद्यते ॥७०॥

The unintelligent physician, who determines a greivous disease as a mild one, goes wrong in treatment because of under estimating the condition of the doṣa. 70.

ततोऽल्पमल्पधीर्ये वा गुणव्याधौ प्रयोजितम् ।
इदीप्येस्तरां रोगान् संशोधनमयोगतः ॥७१॥
शोधनं स्वतियोगेन विपरीतं विपर्यये ।
क्षिप्यन्नाथ मलानेव केवलं घपुस्त्यति ॥७२॥

He administeres drugs/therapies in small doses and of mild potency in the treatment of previous diseases, such mild treatment makes for a exacerbation of the diseases, because of poor response to śodhana (purifactory therapy). In case of the opposite, excess response to śodhana (purifactory therapy) expels not only the malās (doṣās) in greater measure but even troubles the body greatly. 71-72.

अतोऽभियुक्तः सततं सर्वमालोच्य सर्वथा ।
तथा युञ्जीत भैषज्यमारोग्याय यथा ध्रुवम् ॥७३॥

Hence the physician should constantly study the science, determine the exact condition of all factors, all the time and then administer appropriate drugs (therapies) to restore the health successfully. 73.

Doṣa saṁyoga saṁkhyā—(number of combination of doṣās) :—

वक्ष्यन्तेऽतः परं दोषा वृद्धिद्वयविभेदतः ।
पृथक् त्रीन् वृद्धि संसर्गास्त्रिधा, तत्र तु तान्नव ॥७४॥
त्रीनेव समया वृद्ध्या, षडेकस्यातिशायने ।
त्रयोदश समस्तेषु षड् द्वयत्वेकातिशयेन तु ॥७५॥
एकं तुल्याधिकैः षट् च तारतम्यत्रिकल्पनात् ।
पञ्चविंशतिभिर्व्येवं वृद्धैः स्त्रीषैश्च तावतः ॥७६॥

Further on, will be enumerated, the number (of combination) of doṣās in their increased and decreased states.

In their vṛddhi (increased state) they are three individually (seperately), in the combination of two doṣās they are three and nine in total; three in equal proportion of increase and six, with preponderance of one doṣa.

They are thirteen, in combination of all three together, six with preponderance of any one doṣa, one with equal preponderance of all the three and six by disproportionate subdivisions.

Thus, in respect of vṛddhi-(increase) they are twenty five; similarly so in respect of kṣīṇa (decrease) they are twenty five. 74-76.

एकैकवृद्धिसमताक्षयैः षट् ते पुनश्च षट् ।

एकक्षयद्वन्द्ववृद्ध्या सविपर्ययाऽपि ते ॥७५॥

In the combination of increase, normal and decrease of one doṣa each will make up for six numbers, again they are six in the combination of decrease of one doṣa and increase of two doṣās 77.

भेदा द्विषष्टिर्निर्विष्टाः त्रिषष्टः स्वास्थ्यकारणम् ।

Thus, the number of combinations are 62 and the 63rd is the one which is the cause of health. 78.

संसर्गाद्रसधिरादिभिस्तथैषां दोषांस्तु क्षयसमताविवृद्धिभेदैः ।

आनन्तर्यं तरतमयोगतश्च यातान् जानीयादबहितमानसो यथास्वम् ॥७८॥

With the association of rasa, rakta etc. the categories of increase, normalcy and decrease of the doṣās, in their greater and lesser proportions become innumerable and the physician should understand them by their features (signs and symptoms) with a attentive mind. 79.

इति भौवैद्यपतिसिंहयुतसुधीमद्राम्भटविरचितायामष्टाङ्गद्वयसंहितायां

सूत्रस्थाने दोषभेदीयो नाम द्वादशोऽध्यायः ॥१२॥

Thus ends the chapter known as Doṣabhedīya, the twelfth in Sūtrasthāna of Aṣṭāṅgahṛdaya Saṁhita, composed by srimad Vāgbhaṭa, son of vaidyapati Simhagupta.

तयोदशोऽध्यायः ।

Chapter--13.

DOṢOPAKRAMANĪYA ADHYĀYA—(treatment of the doṣas)

अथातो दोषोपक्रमणीयमध्यायं व्याख्यास्यामः ।

इति ह स्माहुःरात्रेयादयो महर्षयः ।

We shall now expound the chapter called Doṣopakrama-
nīya-treatment of the doṣas; thus said Ātreya and other
great sages.

Vṛddha vāta cikitsā—(treatment for increased vāta) :—

वातश्चोपक्रमः क्लेहः स्वेदः संशोधनं मृदु ।

स्वाद्वल्लवणोष्णानि भोज्यान्वभ्यङ्गमर्दनम् ॥ १ ॥

वेष्टनं त्रासनं सेको मद्यं पैष्टिकगौडिकम् ।

क्लिग्धोष्णा वस्तयो वस्तिनियमः सुखशीलता ॥ २ ॥

वीपनैः पाचनैः सिद्धाः क्लेहाश्चानेकयोनयः ।

विशेषान्मेघपिशितरसतैलानुवासनम् ॥ ३ ॥

The treatment of (increased) vāta are—oleation (inter-
nal and external), sudation (diaphoreses), mild purifactory
therapies (emesis and purgation), ingestion of foods which
are of sweet, sour and salt taste; warm oil-bath, massage of
the body, wrapping the body with cloth, threatening (frigh-
tening), bath (pouring of medicinal decoctions, water etc.,
on the body), wine prepared from cornflour and jaggery
(molasses), enema therapy with fat (oil), and drugs of hot
potency, adherence to regimen of enema therapy, comfort-
able activities, medicated fats of different kinds (sources)
prepared with drugs causing increase of hunger and improv-
ing digestion; especially, anuvāsana basti (oleation enema)
prepared from juice of fatty meat and oil. 1-3.

Vṛddhapitta cikitsā—(treatment for increased pitta) :—

पित्तस्य सर्पिषः पानं स्वादुशीतैर्विरेचनम् ।

स्वादुतिक्तकषायानि भोजनाभ्यौषधानि च ॥ ४ ॥

सुगन्धिशीतद्वयानां गन्धानामुपसेवनम् ।
 कण्ठेगुणानां हाराणां मणीनामुरसा धृतिः ॥ ५ ॥
 कर्पूरगन्धनोशीरैरुलेपः क्षणे क्षणे ।
 प्रदोषश्चन्द्रमाः सौधं हरि गीतं हिसोऽनिलः ॥ ६ ॥
 अयन्त्रणसुखं मित्रं पुत्रः सन्दिग्धमुग्धवाक् ।
 छन्दानुवर्तिनो दाराः प्रियाः शीलविभूषिताः ॥ ७ ॥
 शीताम्बुधारागर्भाणि शृङ्गायुधानदीर्घिकाः ।
 सुतीर्थं विपुलं स्वच्छसलिलाशयसैकते ॥ ८ ॥
 साम्भ्राजजलतीरान्ते क्रीयमाने दुमाकुले ।
 सौम्या भावाः पयः सर्पिर्विरेकश्च विशेषतः ॥ ९ ॥

Those of (increased) pitta are drinking of ghṛta (butter-fat) (plain or medicated), purgation therapy with drugs of sweet taste and cold potency, intake of foods and drugs which possess sweet, bitter and astringent taste, indulgence in perfumes which are pleasing, coolant and cordial, wearing garlands of similar nature in the neck and of gems on the chest, anointing paste of karpūra, candana and usīra over the body minute after minute, residing on terraces lit by moonlight in the evenings, enjoying pleasant music and soft cold breeze, company of friends who do not restrain him, of sons who speak heartily and innocently, of the wife who is obedient, pleasing and virtuous; residing in houses equipped with fountains emitting cooled water, parks and ponds, spending time (in houses) near water reservoirs having clean water, sand, lotus, flowers, and trees, with a calm mind; especially so are the ingestion of milk, ghee and purgation therapy. 4-9.

Vṛddha kapha cikitsā—(treatments for increased kapha) :—

श्लेष्मणो विधिना युक्तं तीक्ष्णं वमनरेचनम् ।
 अन्नं रुक्षाल्पतीक्ष्णोष्णं कटुतिक्तकषायकम् ॥१०॥
 दोर्घकालस्थितं मर्द्यं रतिप्रीतिः प्रजागरा ।
 अनेकरूपो न्यायामस्त्रिन्ता रुक्षं विमर्दनम् ॥११॥
 विशेषाक्रमनं यूषः क्षोद्रं मेदोऽमौषधम् ।
 धूमोपवासगण्डूषा निःसुखत्वं सुखाय च ॥१२॥

Those of kapha are—strong emesis and purgations in accordance with prescribed procedure, ingestion of foods which

are dry (non-fatty), little in quantity, penetrating and hot, possessing pungent, bitter and astringent tastes; wines which are very old, sexy desires, keeping awake without sleep, exercises of different kinds, worry, dry massage of the body; especially so the emesis therapy, drinking of soups (of grains) use of honey, drugs which reduce fat, inhalation of medicinal smoke, fasting, mouth gargles and experiencing difficulties are all beneficial. 10-12.

उपक्रमः पृथग्दोषान् योऽयमुद्दिश्य कीर्तितः ।

संसर्गसन्निपातेषु त यथास्वं विकल्पयेत् ॥१३॥

The different treatments prescribed for each doṣa individually, may be combined appropriately in conditions of combinations of two doṣās and three doṣās. 13.

त्रैष्वः प्रायो मरुत्पित्ते वासन्तः कफमारुते ।

मरुतो योगवाहित्वात्, कफपित्ते तु शारदः ॥१४॥

Generally the treatment for the combination of māruta (vāta) and pitta shall be similar to the regimen of grīṣma (summer) (described in chapter 3) and for that of kapha and māruta (vāta) it shall be similar to the regimen of vasaṅta (spring) because māruta (vāta) is yogavāhi; for the combination of kapha and pitta the treatment shall be similar to the regimen of śarad (autumn) . 14.

Notes : -Yogavahi is defined as the "property of augmenting the qualities of the associate material"-vāta when associated with heat (materials possessing hot nature/potency) augments heat and actions of heat, whereas when associated with cold (materials of cold nature/potency) it augments cold and actions of cold, hence the treatment differs in accordance with the nature of the substance with which it combines.

अथ एव जयेद्दोषं कुपितं त्वविरोधयन् ।

सर्वकोपे बलीयांसं शेषदोषाविरोधतः ॥१५॥

The doṣās should be vanquished (by effective treatment) in their stage of caya (mild increase) itself; in their stage of kopa (great increase) they should be vanquished without opposing (interfering with) one another, in case of prakopa (great increase) of all the three simultaneously that (doṣa) which is powerful (more than others) should be controlled without opposing (interfering) with the remaining (doṣās) 15.

प्रयोगः शमयेच्चोपिमेकं योऽप्युदीरयेत् ।

नाऽसौ विशुद्धः शुद्धस्तु शमयेद्यो न कोपयेत् ॥१९॥

That treatment which alleviates (cures) one disease and gives rise to another disease (sooner or later) is not śuddha (pure/good/appropriate); a pure one is that which cures one (diseases) and does not give rise to another. 16.

Doṣasañcāra—(movement of doṣās) :—

व्यायामादुष्मणस्तैस्त्वयाद्दिता चरणादपि ।
कोष्ठाश्चास्थिमर्माणि द्रुतत्वान्मादतस्य च ॥१७॥
दोषा यान्ति तथा तेभ्यः स्त्रीतोमुष्णविशोधनात् ।
वृद्धथाऽभिम्यन्दनात्पाकात्कोष्ठं क्षयोश्च निमग्नात् ॥१८॥
तत्रस्थाश्च बिलम्बेरन् भूयो हेतुमतीक्ष्णः ।
ते कालादिवलं लब्ध्वा कुप्यन्त्यन्धाशयेष्वपि ॥१९॥

By the effect of exercise (physical activity), increase of heat (atmospheric temperature), unsuitable/unhealthy activities and quick movement of vāta, the (increased) doṣās move out of the koṣṭha (gastrointestinal tract) to the śākhās (tissues), asthī (bones) and marmās (vital organs, vulnerable points).

By the effect of clearance (widening) of the channels (minute pores of tissues), great increase in quantity, liquification, cooking (transformation) and mitigation of vāta, the doṣās come into koṣṭha (gastrointestinal tract). from the śākhās (tissues, etc.), they will remain there for some time waiting for some powerful (exciting) cause.

After deriving strength from kāla (season time) etc., they (doṣās) get aggravated (increased) even in other places.

17-19.

Sthāni-and āgantu doṣās :—(native and foreign doṣās) :—

तत्राम्य स्थानसंस्थेषु तदीयामबलेषु तु ।
कुप्यन्ति चित्तसाम् स्थामेव बलेनाप्यग्निमपि तु ॥२०॥

Treatment should be done (especially on priority) to that doṣa which has travelled into the seats of others (doṣās) and which is weak, so also for that doṣa, which by

its own strength overcomes (subjugates, inactives) others (doṣās).

आगतुं समयेदीर्घं स्थानिनं प्रतिकृत्य वा ।

Āgaṅtu (foreign, not belonging to a particular seat normally), doṣa should be treated either after treating the sthānin, (native, belonging to a particular seat normally), doṣa or even otherwise (before treating the sthāni doṣa). 20.

Notes :—The statement of the above verses can be explained as follows:—Pekvāsaya is the sthāna (seat) of vāta normally, in that place it is called sthāni doṣa (doṣa belonging normally to that place) Āmāsaya is the native sthāna (seat) of pitta; if vāta gets localised in āmāsaya, then it becomes āgaṅtu doṣa (foreign, not belonging to that place); in such a condition there are two doṣās to be treated, the āgaṅtu (external) and sthāni (native belonging to that place)

Āgaṅtu (foreign) doṣa if weak, can be treated after treating the sthāni (native) doṣa but if strong, it should be treated first ignoring for the time being, the sthāni doṣa, because most of the time āgaṅtu doṣa is stronger than the sthāni doṣa. If however, the sthāni doṣa is found to be stronger (which is very rare) than āgaṅtu doṣa then it should be treated first, ignoring the āgaṅtu doṣa for the time being.

Vāta localised in āmāsaya and if found to be strong, should be treated first and pitta next, but vāta, if found to be weak and pitta found to be strong, then pitta is to be treated first and vāta next.

Tiryaggata doṣa :—

धीरस्तिर्यग्गता दोषाः क्लेशयन्त्यातुरांश्चिरम् ॥२१॥

कुर्यान्न तेषु त्वरया देहाभिषलचित् क्रियाम् ।

समये चान् प्रयोगेण सुखं वा कोष्ठमानयेत् ॥२२॥

हात्वा कोष्ठपपत्रांश्च यथासक्तं विनिर्हरेत् ।

Usually, the tiryaggata doṣās (which are not localised in the gastrointestinal tract but localised in the tissues) cause troubles to the patient for a long time; they should not be treated in haste, but only after determining the strength of the body and digestive activity.

They should be mitigated with stipulated treatments/or brought into the koṣṭhā (alimentary tract) by easy methods; after knowing that they have reached the koṣṭhā, they should be expelled out by the nearby route. 21-22.

Sāmadōṣa lakṣaṇa—(effects of doṣās associated with āma) :—

ओतोरोधबलभ्रंशगौरवानिलमूढताः ॥२३॥

आलस्यापक्तिनिष्ठोवमलसङ्गारुचिक्रमाः ।

लिकङ्गं मलानां सामानां, निरामाणां विपर्ययः ॥२३॥

Obstruction of the channels (pores etc.), loss of strength, feeling of heavyness of the body, inactivity of anila (vāta), lassitude, loss of digestive power, more of expectoration, accumulation of wastes, (inside their respective places), anorexia, exhaustion—are the symptoms of malās (doṣās) associated with (mixed with) āma (undigested materials). The opposites (of the above symptoms) are of the nirāma doṣās (not mixed with undigested materials). 23-24.

Āmotpatti—(production of āma) :—

ऊष्मणोऽल्पबलत्वेन धातुमाद्यभपाचितम् ।

दुष्टमामिश्रयते रसमामं प्रचक्षते ॥२५॥

The first dhātu (rasa) which by the weakness of the fire (digestive activity) remaining uncooked (not digested, not properly processed) and becoming vitiated (bad, abnormal), accumulates in the āmāśaya (stomach and small intestine), is known as āma. 25.

मन्ये दोषेभ्य एवाति दुष्टेभ्योऽन्योन्य मूर्च्छनात् ।

कोद्रवेभ्यो विषद्वेष चक्षन्त्यामस्य सम्भवम् ॥२६॥

Others (authorities) opine, that āma gets formed from intimate mixing with one another of greatly increased doṣās just as poison (gets formed) from mixing of different kinds of kodrava. 26.

आमेन तेन सम्पृक्ता दोषा दृष्याश्च दूषिताः ।

सामा इत्युपविश्यन्ते ये च रोगास्तदुद्भवः ॥२७॥

The doṣās and dūṣyās (the dhātus and malās) which get mixed with this āma are designated as sāma (mixed with āma); so also the diseases arising from them (doṣās and dūṣyās mixed with āma). 27.

Sāmadōṣa cikitsā—(treatment of sāma doṣās) :—

सर्वदेहं प्रविशुतान् सामान् दोषान् न निर्हरेत् ।

कीनान् धातुवस्तुक्रिष्टान् फलादामाद्रसानिव ॥२८॥
आमयस्य हि नाशाय ते स्युर्दुर्निर्हरत्त्वतः ।

The sāmā doṣās which are spread all over the body, which are lurking in the dhātūs and which are not moving out of their places (of accumulation) should not be forced out (by purifactory therapies like emesis, purgations etc.). Just as attempts at taking out the juice from an unripe fruit leads to the destruction of the dwelling place itself, so also it will be very difficult to expel them out. 28.

पाचनैर्दीपनैः कोहेस्तान् स्वेदश्च पारिष्कृतान् ॥२९॥
शोधयेच्छोधनैः काले यथासन्नं यथाबलम् ।

They (sāmā doṣās) should be treated (first) with drugs which are digestive and which increase hunger; next with oleation and sudation therapies and finally they should be expelled out with purifactory therapies (emesis, purgation) at the proper time, and in accordance with the strength (of the patient). 29.

हन्त्याश्च युक्तं वक्त्रेण द्रव्यमाभाशयान्मलान् ॥३०॥
घ्राणेन चोर्ध्वजत्रूथान् पक्वाधानाद्गुदेन च ।

Drugs administered through the mouth, bring out the malās (doṣās) from the āmāśaya (stomach and small intestines); those administered through the nose bring out the doṣās from the parts above the shoulders and those administered through the rectum bring out the doṣās from the pakvāśaya (large intestine). 30.

वक्रिष्टानघ ऊर्ध्वं वा न चामान् वहतः स्वयम् ॥३१॥
घारयेदौषधैर्दोषान् विधृतास्ते हि रोगदाः ।

Sāmā doṣās which are greatly increased and going out of the body on their own accord, either in the upward or downward routes (vomiting and purging respectively) should not be stopped by medicines, for they produce diseases, if they are stopped. 31.

प्रवृत्तान् प्रागतो दोषानुपेक्षेत द्विंशतिभिः ॥३२॥
विषद्वात् पाचनैस्तैस्तैः पाचयेन्निर्हरेत् वा ।

Such doṣās which are going out should be ignored in the beginning (early stage) and the patient should be given suitable foods (light food); next (in the second stage) they should be cooked with digestive drugs or removed out by purifactory therapies. 32.

आवणे कार्तिके चैत्रे मासि श्रावणे क्रमात् ॥३३॥
 ग्रीष्मवर्षाह्रिमासोश्चैत्रात् वायवादीनाद्यु निर्हरेत् ।

Vāyu (vāta) and other two doṣās—which have undergone caya (mild increase) in grīṣma. varṣā and hemaṅta should be removed out in the three sādharāṇa months, śrāvaṇa, kārtika and caitra respectively. 33.

Notes :—Sādharāṇa kāla is the season which has neither too much nor too less of heat, cold and rain.

Vāta undergoes mild increase in grīṣma (summer, mid-may to mid-july) and should be treated in śrāvaṇa (mid-july to mid-aug.) month; pitta undergoes caya (mild increase) in varṣā (mid-july to mid-sep.) (rainy season) and should be expelled in kārtika (mid-sep. to mid-nov.); kapha undergoes caya (mild increase) in hemaṅta (mid-sep. to mid-nov.) (dewy / cold season) and should be expelled in caitra (mid-dec. to mid-jan.).

अत्युष्णवर्षशीता हि ग्रीष्मवर्षाह्रिमासाम् ॥३४॥
 सन्धौ साधारणे तेषां दुष्टान् दोषान् विरोधयेत् ।

Grīṣma, varṣā and hemaṅta—have too much of heat, rain and cold respectively; in the period in between these, known as sādharāṇa kāla, the doṣās should be cleared out. 34.

स्वस्थवृत्तमभिप्रेत्य, व्याधौ व्याधिवशेन तु ॥३५॥

This is in respect of regimen of maintenance of health (for healthy persons), in respect of diseases, at such time based on the disease (as needed for effective treatment). 35.

कृत्वा शीतोष्णवृष्टीनां प्रतीकारं यथायथम् ।
 प्रयोजयेत्क्रियां प्राप्तां क्रियाकालं न ह्यपयेत् ॥३६॥

After having overcome the effects of cold, hot and rainy seasons suitably (by adopting appropriate protective methods) necessary treatment (therapies) should be administered; the kriyākāla (period of abnormal activity, stages of disease evolution) should not be allowed to progress (further). 36.

Auśadhakāla—(time of administration of medicines) :—

युज्यते न भक्ष्यते मध्येऽन्ते क्वचलान्तरे ।
 प्रासे प्रासे मुहुः सात्रं सामुद्रं निशि चोपचम् ॥३७॥

Medicines should be administered, 1). when there is no food (in the stomach), 2), at the commencement, 3). middle and 4). end of the meal, 5), in between morsels, 6). with each morsel, 7). often (again and again). 8) mixed with food, 9). both before and after food and 10). at night (bed time). 37.

अपोद्रेके गदेऽन्नं बलिनो रोगरोगिणोः ।
 अन्नादौ चिगुणेऽपाने, समाने मध्य इष्यते ॥३८॥
 ज्यानेऽन्ते मातराशैत्य, सायनाशैत्य तृसरे ।
 प्रासप्रासालान्तयोः प्राणे प्रतुष्टे मातरिश्चनि ॥३९॥
 मुहुर्मुहुर्विषच्छर्विहिष्माद्दृग्वासकालिषु ।
 बोज्यं समोज्यं भैषज्यं भोज्यैश्चिभैरौचके ॥४०॥
 कम्पाक्षेपकहिष्मासु सामुद्रं लघुभोजनाम् ।
 ऊर्ध्वजगुविकारेषु स्वप्नकाले प्रशस्यते ॥४१॥

For diseases arising from increase of kapha, which are severe and for persons who are strong, the time of administration of medicine shall be when there is no food (in the stomach); in disorders of apānavāta, it shall be at the commencement of meal, in disorders of samāna vāta at the middle of the meal, in disorders of vyāna vāta at the end of the morning meal, in disorders of uttara (udāna vāta) at the end of evening meal; in disorders of prāṇa (vāta) it shall be at the end of each morsel; in diseases produced by poison, vomiting, hiccup, thirst, dyspnoea and cough, it shall be frequently (every minute); in anorexia, (loss of taste) it shall be mixed with different kinds of tasty foods; in diseases like tremors, convulsions, hiccup it shall be both before and after taking light foods; in diseases of organs above the head, administration at bed time is ideal. 38–41.

इति श्रीवैद्यपरिनिषिद्धसूत्रुश्रीमहाभट्टविरचितायामष्टाङ्गहृदयसंहितायां
 चतुर्थस्थाने दोषोपक्रमणीयो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Thus ends the chapter called Doṣopakramanīya—the thirteenth in Sūtrasthāna of Aṣṭāṅga hṛdaya sambitā, composed by srimad Vāgbhaṭa, son of vaidyapati Simbhagupta.

चतुर्दशोऽध्यायः ।

Chapter—14.

DVIDIDHOPAKRAMANIYA—(Two kinds of treatments)

अथातो द्विविधोपक्रमणीयमध्यायं व्याख्यस्यामः ।
इति ह स्माहुः प्राज्ञेयादयो महर्षयः ।

We shall now expound the chapter-Dvididhopakramaniya—two kinds of treatments; thus said Ātreya and the other great sages.

Dvididha upakrama—(two kinds of therapy) :—

उपक्रमस्य हि द्वित्वादिधैवोपक्रमो मतः ।
एकः सन्तर्पणस्तत्र द्वितीयश्चापतर्पणः ॥ १ ॥
बृंहणो कृहणश्चेति तत्पर्यायाबुद्धितौ ।
बृंहणं यद्बृहत्स्वाय कृहणं काघवाय यत् ॥ २ ॥
वेदस्य

Because, that to be treated (the human body) is of two kinds, the treatment is also of two kinds. The first one, santarpana—(nourishing) and the second apartarpana; (depleting); bṛhṇaṇa (stoutening) and laṅghana (thinning, slimming), are their synonyms respectively; bṛhṇaṇa is for stoutening the body, while laṅghana is for making the body light (thin). 1-2.

Notes :—The human body is of two kinds viz. kṛśa. (lean/emaciated) and sthūla—(stout/obese) Both these are abnormal and require treatment to make them normal, Body is lean or emaciated mainly due to deficiency of food (in quantity and qualities) and stoutness or obesity is mainly due to overfeeding (both in quantity and qualities of food). Bṛhṇaṇa and laṅghana are the treatment for these conditions respectively.

भवतः प्रायो भौमत्पमितरश्च ते ।

Generally, bṛhṇaṇa are of pṛthvī and ap (earthy and watery elements) whereas the other (laṅghana) is of others (elements).

Notes :—Materials (foods, drugs etc.) employed for bṛhṇaṇa or saṅta-pana therapy should be predominantly of pāṛthiva and āpya kinds,

while those for lañghana or apatarpaṇa therapy should be of tejasa, vāyaviya and nābhasa kinds; the properties of these kinds of materials have been described earlier in chapter 9.

स्नेहनं कृष्णं कर्म स्वेदनं स्तम्भनं च यत् ॥ ३ ॥

भूतानां तदपि द्वैध्याहितयं नातिवर्तते ।

Functions such as snehana (lubrication, oiliness) rūkṣana (dryness), swedana (sudation, diaphoresis), sthambhana (with-holding, obstruction) are also of these two kinds (bṛhmaṇa and langhana), because the elements are of these two kinds only; thus all functions are not apart from these two.

3-3½.

Notes :—Caraka saṁhitā classifies treatment as śadvidha (six kinds) viz. bṛhmaṇa, lañghana, snehana, rūkṣaṇa, swedana, and sthambhana (vide caraka saṁhitā, sutrasthana-chapter 22). out of these, lañghana and bṛhmaṇa are given importance, even the remaining four, serve these two purposes only.

Lañghana—(therapy to make the body light (thin) :—

शोधनं शमनं चेति द्विधा तत्रापि लक्षणम् ॥ ४ ॥

Lañghana is of two kinds—śodhana (purifactory) and śamana (palliative). 4.

यदीरयेत्तद्विषयम् पञ्चधा शोधनं च तत् ।

निरुहो वमनं कायशिरोरुकोऽलविश्रुतिः ॥ ५ ॥

Śodhana is that which expels the doṣās out of the body forceably, it is of five kinds, viz nirūha, (decoction enema), vamana (emesis), kāya reka (purgation for the body) śircreka (purgation for the head) and asra-visruti (blood letting). 5.

Notes :—Nirūha is one kind of bastīcikitsa (enema therapy), the other kind being anuvāsana; kaya reka and śircoreka are more commonly called as virecana; and nasya is nasal medication. Vamana (emesis), virecana (purgation), the two kinds of bastī (enema) and nasya—these five, are popularly known as pañca (śodhana) karma (five purifactory therapies) or pañcakarma of kāyacikitsa (inner medicine) in short; asrasruti (rakta mokṣaṇa blood letting) is more relevant with śāstra cikitsā (surgery).

न शोधयति यद्देवान् समानोदीरयत्यपि ।

समीकरोति विषमान् शमनं तच्च चतुर्धा ॥ ६ ॥

पाचनं दीपनं क्षुब्धव्यायानात्पथ्यमित्यदि ।

Śamana (palliative treatment) is that which does not expel the (increased) doṣās (out of the body), does not excite (increase) the normal (doṣa) but makes the abnormal (doṣās) normal. It is of seven kinds—pācana (digestive carminatives), dīpana (hunger producing, stomachic), kṣat (withstanding hunger, avoidance of food), triṭ—(withstanding thirst/avoidance of water drinking), vyāyāma—(physical activity), ātapa (exposure to sunlight) and māruta—(exposure of breeze). 6-6½.

बृंहणं शमनं त्वेव वायोः पित्तानिलस्य च ॥ ७ ॥

Bṛmhaṇa (stoutening therapy) also is śamana only because it alleviates/mitigates both vāta and vāta pitta (combination). 7.

Bṛmhaṇyā (persons requiring stoutening therapy) :—

बृंहयेद्याधिभेषज्यभक्ष्यशोककश्चितान् ।
 भारपथोरःक्षतक्षीणक्षतुर्बलवातलान् ॥ ८ ॥
 नर्भिणीसूतिकाबालवृद्धान् श्रीष्मेऽपरागपि ।
 मांसक्षीरसितासर्पिर्मधुरस्निग्धवस्तिभिः ॥ ९ ॥
 स्वप्रशय्यास्तुजाश्वत्थाननिर्वृतिहर्षणैः ।

Bṛmhaṇa (stoutening therapy) should be given to persons who are emaciated by diseases, medicines (therapies), wine (drinking) women (sexual intercourse), grief, carrying heavy loads, long distance walk, and injury to chest (lungs); who are dry (with loss of moisture), debilitated and who are of vāta predominant constitution, the pregnant woman, the woman who has delevered, children, the aged and even others in summer; by the use of meat, milk, sugar, ghee, honey, enema prepared sweet substances and fats, sleep, comfortable bed, oil-massage, bath, comforts and happiness of the mind. 8-9½.

Langhaniyah—(persons requiring thinning therapy) :—

मेहामदोषातिस्निग्धपथोरस्तभक्षुष्टिनः ॥ १० ॥
 विसर्पविद्राघम्लीहशिरःकृपाक्षिरोगिणः ।
 स्यूकांश्च लङ्गयेन्नित्यं शिरिचारे स्वपरागपि ॥ ११ ॥

Lañghana (thinning, slimming therapy) should be done daily to persons suffering from diabetes, āmadoṣa, disorders of poor digestive activity; more of moistness (lubrication), fever, stiffness of the thighs, leprosy and other skin diseases, visarpa, (herpes), abscess, diseases of spleen, head, throat, and eyes; those who are obese (accumulation of fat) and even to others during śiṣīra (cold season). 10-11.

तत्र संशोधनैः स्थौल्यबलपित्तकफाधिकान् ।
 आमदोषजन्यरुचिर्द्वितीयां हृत्वाभयैः ॥१२॥
 विबन्धनैश्चोद्गारहृत्वासादिभिर्वातुरान् ।
 मध्यस्थौल्यादिकान् प्रायः पूर्वं पाचनदीपनैः ॥१३॥
 पमिरेवाभयैरार्तान् हीनस्थौल्यबलादिकान् ।
 क्षुत्तृष्णानिग्रहैर्दोषैस्त्वार्तान् मध्यबलैर्दृढान् ॥१४॥
 समीरणात्तपायासैः किमुताल्पबलैर्दृढान् ।

Those who are very obese, strong and having predominance of pitta and kapha, those suffering from āmadoṣa, fever, vomiting, diarrhoea, heart disease, constipation, feeling of heavyness, excess of belching, nausea, etc. by the administration of śodhana (purifactory therapies such as emesis, purgation etc.); those who are moderately obese etc. (medium in strength of the body and also of the diseases mentioned), first by administration of digestives and hunger producing substances generally, (later with other purifactory therapies); those who slightly obese etc. (poor in strength of the body and of the diseases) by control of hunger, and the thirst, those are troubled by (increased) doṣās, who are of medium strength (of the body and diseases) and who are dṛḍha (capable of withstanding strain) by the control of hunger and thirst; those again of poor strength (of the body and of disease) by exposing them to breeze, sunlight and exercise. 12-14½

न बृहयेत्क्षणीयान् बृष्टान्स्तु मृदु लक्षयेत् ॥१५॥
 युक्त्या वा देशकालादिबलतस्तानुपाचरेत् ।

Those who are to be given lañghana (thinning therapy) should not be given bṛmhaṇa (stoutening); those who are to be given bṛmhaṇa should be given mild lañghana, or both lañghana and bṛmhaṇa together, simultaneously may be

given depending upon the nature of habitat, season, strength etc. 15.

Chikitsaphala (benefits of these treatments) :—

बृंहिते स्याद्बलं पुष्टिस्तत्त्वान्ध्यामयसङ्घट्टयः ॥१६॥

Bṛmhaṇa therapy makes for strength, nourishment of the body, and cure of such diseases which are curable by that therapy. 16.

विमलोद्भिद्यतां सर्वां मलानां लाघवं रुचिः ।

क्षुत्तुःसहोदयः शुद्धव्योद्गारकण्ठता ॥१७॥

व्याधिमादंघसुत्साहस्तन्द्रानाशयः रुचिः ।

Keeness of the sense organs, expulsion of malās (doṣās and wastes), feeling of lightness of the body, good taste perception, appearance of hunger and thirst together, purity of the (region of the) heart, belchings and throat, softening of the diseases (decrease of their severity), increase of enthusiasm and loss of stupor (lazyness) accrue from laṅghana therapy.

16½-17½.

अनपेक्षितमात्राविसेविते कुशस्तु ते ॥१८॥

अतिस्थौल्यातिजात्यदीन्, चक्षुः-ते ते च लीषणाः ।

These (therapies) indulged into in great measure than required, lead on to profound obesity and emaciation etc. which will be enumerated now, along with their treatment. 18.

रूपं तैरेव च ज्ञेयमतिबृंहितैर्बृंहिते ॥१९॥

The features of persons who had excess of bṛmhaṇa and laṅghana therapies should be understood by these (profound obesity and emaciation). 19.

Atibṛmhaṇa (excess of stontening therapy) :—

अतिस्थौल्यापनीमेहज्वरोदरमगन्धरात्रे ।

काससन्ध्यासङ्घ्रासकुष्ठादीनातिदाहणान् ॥२०॥

Excess of bṛmhaṇa therapy produces profound obesity scrofula, diabetes, fever, enlargement of abdomen, fistula-in-ano, cough, loss of consciousness, dysuria, āma (disorders of poor digestive activities), leprosy (and other skin disease) which are very dreadful. 20.

तत्र सेतोमिललेभनाशनं सर्वमिष्यते ।
 कुलत्थजूर्णद्विमाकयवमुद्गमधूदकम् ॥२१॥
 मस्तुदण्डादितारिष्टचिन्ताशोधनजागरम् ।
 मधुना त्रिफलां लिह्याद्गुडूचीमभयां घनम् ॥२२॥
 रसाञ्जनस्य महतः पञ्चमूलस्य गुग्गुलोः ।
 शिलाजतुप्रयोगश्च साभिभन्धरसो हितः ॥२३॥
 विडङ्गं नागरं क्षारः कलिलोहरजो मधु ।
 यवामलक चूर्णं च योगोऽतिस्थौल्यदोषजित् ॥२४॥

For these (diseases), treatments which reduce medas (fat), anila (vāta) and śleṣman (kapha) are desirable (required); use of kulattha, jūrṇa, śyāmāka, yava, mudga, and honeywater; indulgence in worry, purification therapies, avoidance of sleep, either triphalā, guḍūci, abhayā and ghana, should be liked with honey daily; either rasāñjana, mahat pañcamūla, guggulu or śilājatu, along with the fresh juice of agnimūtha is suitable; powder of viḍaṅga, nāgara, kṣāra (yavakṣāra) and iron filings or powder of yava and āmalaka along with honey (should be lickd daily). 21-24.

व्योषकटीवरशिप्रुविडङ्गतिविधास्थिराः ।
 द्विज्जुसौषर्चलाजाजीयवानीषान्यधिषकाः ॥२५॥
 निशो बृहत्यौ हपुषा पाठा मूलं च केम्बुकात् ।
 एषां चूर्णं मधु घृतं तैलं च सदृशांशकम् ॥२६॥
 सक्तुभिः षोडशभुजैयुक्तं पीतं निहन्ति तत् ।
 अतिस्थौल्याविकान् सर्वान् रोगानन्यांश्च तद्विधान्
 हृद्रोगकामलाश्विभ्रम्बासकासगलग्रहान् ।
 बुद्धिमेधास्थृतिकरं सन्नस्याग्नेश्च दीपनम् ॥२८॥

Powder of vyoṣā (trikaṭu) kaṭvi, varā, śigru, viḍaṅga, ativiṣā, sthirā, hīṅgu, sauvarcala, ajāji, yavāni, dhānya, citraka, the two niśā, the two bṛhati, hapuṣā, roots of pāthā and of kembuka, should be mixed with honey; ghee (butter-fat) and oil in equal proportion and sixteen parts of saktu (corn flour), this mixture taken as a drink (daily) cures severe obesity and all other diseases (mentioned earlier) and even others of similar nature; heart diseases, jaundice, leucoderma, dyspnoea, cough, obstruction in the throat (hoarseness of

voice etc.), improves power of thinking, intelligence, memory and kindles the weakened fire (digestive activity). 25-28.

Atilaṅghana (*excess of thinning therapy*) :—

अतिकार्ये भ्रमः कासश्चापिद्वयमरोचकः ।
 कोहाग्निद्रादक्शोत्रशुक्रौजाशुत्स्वरक्षयः ॥२९॥
 अस्तिहृत्सूर्धजह्वोरत्रिकपादर्वरजा ज्वरः ।
 मलापोध्वानिलग्लानिच्छदिपर्वास्थिभेदनम् ॥३०॥
 वर्चोमूत्रशहाद्याश्च जायन्तेऽतिविलङ्घनात् ।

Profound emaciation, giddiness, cough, severe thirst, anorexia, loss (decrease) of moistness, and digestive power, of sleep, vision, hearing, semen, ojas, hunger and voice; pain in the urinary bladder, heart, head, calves, thighs, upper shoulders and flanks; fever, delerium (excess of talk), belching exhaustion, vomiting, cutting pain in the joints and bones; non-elimination of faeces, urine etc., arise from excess of laṅghana. 29-30.

कार्यमेव वरं स्थौहयात् न हि स्थूलस्य भेषजम् ॥३१॥
 बृहणं लङ्घनं चाऽलभतिभेदोभिवातजित् ।

Emaciation is better than corpulence (obesity), there is no treatment for the obese, for, neither bṛmhaṇa nor laṅghana are enough to (capable) of vanquish excess of fat, digestive activity and vāta. 31.

अशुभ्रिन्धसाहित्यैर्वस्त्रौच्येन च मर्यति ॥३२॥
 क्षिप्रिमा स्थविमाऽत्यन्तचिपरीत निषेवणैः ।
 योजयेदङ्घणं तत्र सर्वं पानाद्यभेषजम् ॥३३॥

Emaciation gets cured by the use of sweet and unctous (fatty) foods and comfortable living, whereas obesity gets cured by the use of the foods etc., of the opposites (qualities to the above) that too, when used in maximum measure.

Therein, drinks, foods and drugs which are bṛmhaṇa should be adopted. 32-33.

अचिन्तया चर्षणेन भ्रवं सन्तर्पणेन च ।
 स्वप्नसंज्ञानां कृशो वराह इव पुष्यति ॥३४॥

The emaciated person becomes stout like a boar by absence of worry, by happiness, more use of nutritious food and more of sleep. 34.

न हि मांससमं किञ्चिद्व्यदेहपृहस्यकेत् ।
मांसादमांसं मांसेन सम्भृतत्वाद्विशेषतः ॥३५॥

There is nothing other than meat to stouten the body, especially so the meat of carnivorous animals, for they feed on meat itself. 35.

गुरु खातर्पणं स्थूले विपरीतं हितं कुरु ।
यस्योष्णमुमयोस्तद्योग्याहितकरूपनम् ॥३६॥

Foods which are heavy (not easily digestable) and non-nutritious are ideal for the obese whereas the opposites (are ideal) for the emaciated; yava (barley) and godhūma (wheat) are good for both (when) prepared in a way as suitable to either. 36.

दोषभत्याऽतिरिच्यन्ते प्राहिमेधादिभेदतः ।
उपक्रमा न ते द्विधाऽङ्गिषो अपि गदा इव ॥३७॥

Though the states of doṣās are innumerable and innumerable are the kinds of treatments such as grāhī (withholding) etc., still they do not surpass these two kinds,—bṛmhaṇa and laṅghana, just as the diseases (though innumerable) fall into two kinds only, viz sāma and nirāma).

इति श्रीवैजपतिस्त्रिहयतत्त्वब्रह्मसूत्रोपनिषत्सु अष्टविंशतितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने त्रिविधोपक्रमणीयो नाम अतुर्वंशोऽध्यायः ॥ १४ ॥

Thus ends the chapter named Dwividhopakramaṇīya—the fourteenth of Sūtrasthāna of Aṣṭāṅga hṛdaya-sambhita of srimad Vāgbhaṭa, son of the sri vaidyapati Simhagupta.

पञ्चदशोऽध्यायः ।

Chapter—15.

ŚODHANĀDIGAṆA SAṂGRAHA

(Groups of drugs for purifactory therapies etc.)

अथातः शोधनादिगणसङ्ग्रहमध्यायं व्याख्यास्यामः ।

इति ह आत्रेयात्रेयाव्यो महर्षयः ॥

We shall now expound the chapter named Śodhanādi gaṇa saṁgraha—groups of drugs for purifactory and other therapies; thus said Ātreya and other great sages.

Chardana gaṇa—(group of emetics) :—

मदनमधुकलम्वानिर्यचिम्बीविशालात्रपुलकृतजम्बुर्धादेवदालीकमिमम् ।

विदुलदहन्नित्राः कोशवत्यौ करञ्जः कणलवणवचैकासर्षपाश्चोर्ध्वनानि ॥१॥

Madana, madhuka, lambā, nimba, bimbi, viśālā, trapusa, kuṭaja, mūrvā, devadālī, krimighna, vidula, dahana, citrā, the two kośavati, karañja, kaṇa, lavaṇa, vacā, eḷā and sarṣapa are emetics. 1.

Virecana gaṇa—(group of purgatives) :—

निकुम्भकुम्भत्रिफलागवाक्षीजुशङ्खिनोनीलिनितिल्वकानि ।

शम्भाकम्पिलकष्टेमदुग्धा दुग्धं च मूत्रं च विरेचनानि ॥ २ ॥

Nikuṁbha, kuṁbha, triphalā, gavākṣī, snuk, śaṅkhini, nilini, tilvaka, śamyāka, kāmṣillaka, hemadugdā, dugdha, and mūtra—are purgatives. 2.

Nirūhaṇa gaṇa—(group of drugs for decoction enema) :—

मदनकुटजकुष्ठदेवदालीमधुकवचविशमूलदादराक्षाः ।

यवमिशिकतवेधनं कुलत्या मधु लवणं त्रिवृता निकृद्धानि ॥ ३ ॥

Madana, kuṭaja, kuṣṭhā, devadālī, madhuka, vacā, daśa-mūla, dāru, rāsna, yava, miśi, kṛtavedhanam, kulatthā, madhu, lavaṇa and trivṛta—are drugs for decoction enema. 3.

Nāvana gaṇa—(group of drugs for nasal medication) :—

वेङ्कटापीप्लवङ्गव्याघ्रवाचीसुरालाबीजं शैरीषं बार्हतं शैप्रवं च ।
सारो माधुकः सैन्धवं तार्क्ष्यशैलं बुध्वौ पृथ्वीका शोधयन्त्युत्तमाङ्गम् ॥५॥

Vellā, apāmārga, vyōṣa, dārvī, surālā, bīja of śiriṣa, bṛhati and śigru; mādihūkasāra, saindhava, tārkṣyaśaila, the two truṣi and pṛthvikā-purify the head. 4.

Vātaghna gaṇa—(group of drugs which mitigate vāta) :—

भद्रदारु नतं कुष्ठं दशमूलं बलाद्वयम् ।
वायुं वीरतरादिश्च विदार्यादिश्च नाशयेत् ॥ ५ ॥

Bhadradāru, nata, kuṣṭha, daśamūla, the two balā, the drugs of vīratarādigaṇa, and of vidāryādi gaṇa—subjugate (mitigate, cause decrease) vāta. 5.

Pittaghna gaṇa—(group which mitigates pitta) :—

दूर्वाऽनन्ता निम्बवासोऽऽत्मगुप्ता गुन्द्राऽमीरुः शीतपाकी प्रियकुः ।
व्यभोधादिः पक्ष्मादिः स्थिरे द्वे पषां वन्यं सारिवादिश्च पित्तम् ॥६॥

Durvā, anaṅtā, nīmba, vāsā, ātmaguptā, guṅdrā, abhīru, śītapākī, priyaṅgu, drugs of nyagrodhādi, and padmakādi gaṇa, the two sthīrā, padmaka, vanya and drugs of sārivādi gaṇa—bring about decrease of pitta. 6.

Kaphaghna gaṇa—(group which mitigate kapha) :—

आरग्वधादिर्कादिमुष्ककाषोऽशनदिभः ।
सुरसादिः समुस्तादिवत्सकादिर्बलासजित् ॥ ७ ॥

Drugs of āragvadhādi, arkādi, muṣkakādi, asanādi, surasaḍi, mustādi and vatskādi gaṇas—bring about decrease of bālāsa (kapha). 7.

Jivāniya gaṇa—(group of restoratives) :—

जीवन्ती काकोद्वौ मेदे द्वे मुद्गपार्ष्णी च ।
ऋषभकजीवकमधुकं चैति गणो जीवनीयस्यः ॥ ८ ॥

Jivāntī, the two kākoli, the two medā, mudgaparṣṇī, māṣa-parṣṇī, ṛṣabhaka, jīvaka, and madhuka—is known as jivāniya gaṇa—group of restoratives. 8.

Vidaryādi gaṇa :—

विदारिपञ्चाङ्गुलवृश्चिकालीवृश्चिवदेवाह्वयस्यैर्षण्यः ।
 कण्डूकरी जीवनह्रस्वसंज्ञे द्वे पञ्चके गोपसुता त्रिपादी ॥ ९ ॥
 विदार्यादिरयं हृद्यो बृंहणो वातपित्तहा ।
 शोषगुल्माङ्गमदोर्ध्वश्वासकासहरो गणः ॥१०॥

Vidāri, pañcaṅgula, vṛścikālī, vṛścīva, devāhvaya, the two sūrparparī, kaṇḍūkari, drugs of jīvana pañcamūla and hrasva pañcamūla, gopasuta and tripādī—this vidaryādi groups of drugs are good to the heart (cordials), stoutening the body, mitigate vāta and pitta, cure consumption, tumors of the abdomen, body-ache, upward dyspnoea, and cough. 9-10.

Sārivādi gaṇa :—

सारिवोऽतीरकाश्मर्यमधूकशिशिरेद्यम् ।
 यष्टो परुषकं हन्ति दाहपित्तास्रतृण्वरान् ॥११॥

Sārivā, uśira, kāṣmārya, madhūka, the two śīśira, yaṣṭi, and parūṣaka—cure burning sensation, bleeding disease, thirst and fevers. 11.

Padmakādi gaṇa :—

पद्मपुण्ड्रो वृद्धितुगद्धयः शृङ्गयमृता दश जीवनसंज्ञाः ।
 स्तन्यकरा घ्नन्तीरणपित्तं प्रीणनजीवनबृंहणवृष्याः ॥१२॥

Padmaka, puṇḍra, vṛddhi, tugā, ṛddhi, ṣṛiṅgi, amritā, and the ten drugs of jīvaniya gaṇa,—cause production of breast milk, subjugate vāta and pitta, are nourishing, enlivening, stoutening and aphrodisiac. 12.

Parūṣakādi gaṇa :—

परुषकं वरा द्राक्षा कट्फलं कतकात् फलम् ।
 राजहं दाडिमं शाकं तृणभूमयवातजित् ॥१३॥

Parūṣaka, varā, drākṣā, kaṭphala; katakaphala, rājāhvā, 15 dāḍima and śāka—cure thirst, urinary disorders and mitigate vāta. 13.

Añjanaḍi gaṇa :—

अञ्जनं फलिनी मांसी पत्रोत्पलरसाञ्जनम् ।
सैलामधुकनागाहं विषान्तर्दाहपित्तनुत् ॥१४॥

Añjana, phalini, māṁsī, padma, utpala, rasāñjana, clā, madhuka, and nāgāhvā,—cure diseases due to poison, burning sensation inside the body, and subjugate pitta. 14.

Paṭolaḍi gaṇa :—

पटोलचतुरोहिणीचन्दनं मधुस्रवगुडूचिपाठाम्बितम् ।
निहन्ति कफपित्तकुष्ठज्वरान् विषं वमिमरोचकं कामलाम् ॥१५॥

Paṭola, kaṭurohiṇī, cañdana, madhusrava, gudūci, and pāṭhā, subjugate kapha and pitta and cure leprosy (and other skin diseases) fevers, poison, vomiting, anorexia and jaundice. 15.

Gudūcyādi gaṇa :—

गुडूचीपथकारिष्टधानकारकचन्दनम् ।
पित्तश्लेष्मज्वरच्छर्दिदाहतृष्णाघ्नमश्लिक्तम् ॥१६॥

Gudūci, padmaka, ariṣṭa, dhānaka and raktacañdana—mitigate pitta and kapha, cure fever, vomiting, burning sensation, thirst and improves digestion. 16.

Āragvadhādi gaṇa :—

आरग्वधेन्द्रयथाटलि काकतिकानिम्बामृतामधुरसामुववृक्षपाठाः ।
भूनिम्बसैर्यकपटोलकरञ्जयुग्मसप्तच्छदाग्निमुषवीफलबाणघोण्टाः ॥१७॥
आरग्वधादिर्जयति छर्दिकुष्ठविषज्वरान् ।
कफं कण्डूं प्रमेहं च दुष्टव्रणविशोधनः ॥१८॥

Āragvadhā, īndrayava, pāṭali, kākatiktā, nimba, amṛtā, madhurasā, sruvavṛkṣa, pāṭhā, bhūnimba, sairya, paṭola, the two karañja, saptachadā, agni, suṣavi, phala, baṇa and ghoṇṭā—this āragvadhādi group cures vomiting, leprosy (and other skin diseases) poison, fevers, mitigate kapha, itching, diabetes, and cleanses bad wounds. 17–18.

Asanādi gaṇa :—

असनतिनिन्दामूर्जेभ्येतदाहप्रकीर्याः सद्दिरकदरमण्ड्रीशिशिपामेषशङ्खयः ।
त्रिदिमतत्रपञ्चाशा त्रोज्जकः शकशालां क्रमुकयत्रकलिङ्गच्छागकर्णाश्वकर्णाः ॥१९॥

असनादिविजयते श्वित्रकुष्ठकफभिर्भेत् ।

पाण्डुरोगं प्रमेहं च मेदोदोषनिवर्हणः ॥२०॥

Asana, tiniśa, bhūrja, śwetavāha, prakīryā, khadira, kadara, bhaṅḍī, śimśipā, meṣaśrṅgi, the three hima, tala, palāśā, joṅgaka, śāka, śāla, kramuka, dhava, kaliṅga, chāga-karṇā, and asvakarṇā,—this asanādi group cures leucoderma, leprosy and other skin diseases, mitigates kapha, cures diseases of worms, anaemia, diabetes, and diseases of fat accumulation. 19-20.

Varuṇādi gaṇa :—

व००.सैर्य०.यु०म०शतावरीदहनमोरटविल्वविषाणिकाः ।

द्विद्विहतीक्षिकरञ्जयाद्वयं बहुलपल्लवदर्भैरजाकरैः ॥२१॥

व००.पादिः कफं मेदो मन्दासित्वं नियच्छति ।

आक्यवातं शिरःशूलं गुल्मं चान्तः सविद्रधिम् ॥२२॥

Varuṇa, the two sairya, śatāvārī, dahana, moraṭa, bilva, viṣaṅkī, the two bṛhatī, the two karaṅja, the two jāyā, bahalapallava, darbha and rujākara—this varuṇādi group subjugates kapha, fat and dyspepsia, cures ādhyavāta (rigidity of the thighs), headaches, tumors and abscess inside the abdomen. 21-22.

Uśakādi gaṇa :—

ऊ०कस्तु०थकं द्विद्वु कालोसक्षयसैन्धवम् ।

सशिलाजतु कृच्छ्रादमगुल्ममेदः कफापहम् ॥२३॥

Uśaka, tutthaka, hiṅgu, the two kāsisa, saiṅdhava and śilājatu—cure dysuria, urinary calculus, abdominal tumors, obesity, and subjugates kapha. 23.

Viratarādi gaṇa :—

वे०ल०तर०।र०णि०।वृ०क्ष०वा०श्म०भेद०गो०क०ट०के०क०ट०स०हा०च०र०वा०ण०का०शाः ।

वृ०क्षा०द०नी०न०ल०कु०श०अ०य०गु०ण०गु०द्र०।म०ल०क०भो०र०ट०कु०र०ण०क०र०ण०प०र्षाः ॥२४॥

वर्गो वी०र०त०र०।यो०ऽयं हन्ति वातकुतान् गदाम् ।

अ०र०म०री०ल०क०र०।मू०न०क०ञ्ज०।धा०त०व०जा०ह०रः ॥२५॥

Vellaṅtara, āraṅika, būka, vṛṣā, aśmabheda, gokaṅṭaka, itkata, saḥacara, bāṇa, kāśā, vṛkśādani, nala, the two kuśa, guṅṭha, guṅdrā, bhallūka, moraṭa, kurantā, karāmbha and

pārtha—this viratarādi group cures diseases produced by vāta, urinary stones and gravel, dysuria, suppression of urine and pain. 24–25.

Rodhrādi gaṇa :—

रोधशाबरकरोध्रपलाशा जिङ्गिणीसरलकट्फलयुक्ताः ।

कुलिसताम्बकदलीगतशोकाः सैलवालुपरिपेलवभोचः ॥२६॥

एष रोध्रादिको नाम मेघः कफहरो गणः ।

योनिदोषहरः स्तम्भी वर्ण्यो विषविनाशनः ॥२७॥

Rodhra, śābarakarodhra, palāśā, jīṅgiṇī, saraḷa, kaṭphala, yuktā, kutsitāmba, kadaḷī, gataśokā, elavālu, paripelava, and mocā—this group known as rodhrādika, cures diseases of fat and kapha, disorders of vagina, produces obstruction (to movement of doṣās and malās), good for colour and destroys poison. 26–27.

Arkādi gaṇa :—

भर्गूलक्ष्मीं नागदन्ती विशल्या भार्ग्वीं राक्षा वृश्चिकालीं प्रकीर्वा ।

मत्स्यपुष्पो पीततैलोदकीर्या श्वेतायुग्मं तापसानां च वृक्षः ॥२८॥

अथमर्कादिको वर्गः कफमेदोविषापहः ।

कृमिकुष्ठप्रशमनो विशेषाद्गणरोधनः ॥२९॥

Arkā, alarka, nāgadañtī, viśalyā, bhārṅgī, rāsnā, vṛsci-kāḷī, prakīryā, pratyakpuṣpī, pītataila, udakīryā, the two śvetā and tāpasa vṛksa,—this arkādi gaṇa, mitigates kapha, fat, poison, worms, leprosy, (and other skin diseases) and especially cleanses the ulcers. 28–29.

Surasādi gaṇa :—

सुरसयुगफणिज्जं कालमाला विडङ्गं खरबुसवृषकर्भाकट्फलं कासमर्दः ।

क्षवकसरसिभार्ग्वीकामुक्ताः काकमाचो कुलहलविषमुष्टीभूस्तयो भूतकेरी ॥३०॥

सुरसादिर्गणः श्लेष्ममेघः कृमिनिवृत्तः ।

प्रतिश्यायारुचिश्वासकासघ्नो गणरोधनः ॥३१॥

The two surasā, phaṇijja, kālamāla, vīdaṅga, kharabusa, vṛṣakarṇī, kaṭphala, kāsamarda, kṣavaka, sarasi, bhārṅgi, karmukā, kākamācī, kulahala, viṣamuṣṭī, bhūṭṛṇa, bhūtakeśī—this surasādi gaṇa mitigates kapha, fat, worms, common cold, anorexia, dyspnoea, cough and cleanses the wounds. 30–31.

Muṣkakaḍi gaṇa :—

मुष्ककस्रुग्वराद्दीपिपलाशधर्वाशिशिपाः ।

शुल्ममेहादमरीपाण्डुभेदोर्शाःकफशुक्रजित् ॥३२॥

Muṣkaka, srug, varā, dvīpī, palāśa, dhava and śimśipā—this group cure abdominal tumor, diabetes, renal calculus, anaemia, obesity, haemorrhoids, disorders of kapha and semen. 32.

Vatsakadi gaṇa :—

घत्सकमूर्वाभार्ङ्गीकटुका मरीचं युगप्रिया च गण्डीरम् ।

एला पाठाऽजाजीकटुफलजामोदसिद्धार्थवशाः ॥३३॥

जीरकहिङ्गुघिबङ्गं पशुगन्धा पञ्चकोलकं हन्ति ।

बलकफमेदः पीनसयुल्लभश्चरशूलदुर्नाम्नः ॥३४॥

Vatsaka, mūrvā, bhārṅgī, kaṭuka, maricā, ghuṇapriyā, gaṇḍīra, eḷā, pāthā, ajājī, kaṭvaṅga phala, ajamodā, siddhārtha, vacā, jīraka, hiṅgu, vidāṅgā, paśugaṅdhā and pañcakola—drugs of this group cures disorders of vāta, kapha and medas, rhinitis, abdominal tumor, fever, colic, and haemorrhoids. 33-34.

Vacāharidrādi gaṇa :—

वचाजलदेवाहनागरातिविषाभयाः ।

हरिद्रात्रयथथ्याहकलशीकुटजोद्भवाः ॥३५॥

वचाहरिद्रादिगणावामातीसारनाशनौ ।

मेवः कफाक्षयपवनस्तन्यदोषनिबर्हणौ ॥३६॥

Vacā, jalada, devāhva, nāgarā, ativiṣā, and abhayā; the two haridrā, yaṣṭī, kalaśī, kuṭajodbhavā,—these vacā and haridrādi gaṇa cure acute diarrhoea (or that caused by accumulations of āma) diseases of fat, kapha, aḍhyapavana (stiffness of the thighs) and disorders caused by breast milk. 35-36.

Priyaṅgu-ambaṣṭhādi gaṇa :—

प्रियङ्गुपुष्पाञ्जनयुग्मपद्माः पद्माद्रजो योजनवज्जथनन्ता ।

मानद्रुमो मोचरसः समङ्गा पुष्पागशीतं मदनीयहेतुः ॥३७॥

अम्बुष्ठा मधुकं नमस्करी नन्दीवृक्षपलाशकच्छुराः ।

रोधं धातकिवल्खपेशिके कटुङ्गः कमलोद्भवं रजः ॥३८॥

गणौ प्रियङ्ग्वम्बुष्ठादीपकातीसारनाशनौ ।

सन्धानीयौ हितौ पित्ते व्रणानामपि रोपणौ ॥३९॥

Priyaṅgu puṣpā, the two añjana, padma, padmaraja, yojanavalli, anañtā, mānadruma, mocarasā, samaṅgā, punnāga, ūta, and madaniya hetu; ambaṣṭhā, madhuka, namaskarī, nañdivṛkṣa, palāśa, kacchurā, rodhra, dhātaki, bilvapeṣikā, kaṭvaṅga and kamalaraja—these priyaṅgu and ambaṣṭhādi groups cure chronic diarrhoea, heal fractures, good for pitta and are even healers of ulcers. 37-39.

Mustādi gaṇa :—

मुस्ताचमिज्जिनिधादितिकामलातपातात्रिफलविषाण्याः ।

कुष्ठं वृटी ह्यैमवती च योनिस्तन्म्यामयत्रा मलपाचनान् ॥३७॥

Mustā, vacā, agni, the two niśā, the two tiktā, bhallāta, pāṭhā, triphalā, viṣākhya, kuṣṭha, truṣṭi and haimavati—cures diseases of vagina, breastmilk, and cooks the malās (doṣās). 40.

Nyagrodhādi gaṇa :—

न्यग्रोधपिप्लवसवाफलोद्भयुग्मं जम्बूद्वयार्जुनकपीतनसोमवत्काः ।

अनामबखुलपियालपलाशानन्दीकोलीकदम्बधिरजामबुक्कं मधूकम् ॥३९॥

न्यग्रोधादिर्गणो ज्ञेयः सङ्ग्राही भग्नसाधनः ।

मेघः पित्ताकृद्द्वाहयोनिरोगनिबर्हणः ॥४०॥

Nyagrodha, pippala, sādaphala, the two rodhrā, the two jāmbu, arjuna, kapitana, somavalka, plakṣa, āmra, vañjula, piyāla, palāśa, nañdi, kolī, kadamba, viralā, madhuka and madhūka—this nyagrodhādi group is good for wounds/ulcers, cause constipation, unites fractures, cures fat accumulation, bleeding disease, thirst, burning sensation, and diseases of vagina. 41-42.

Elādi gaṇa :—

एलायुग्मं तुल्यं कुष्ठफलिनीमांसीजलध्यामकं

स्युकोचोरकचोचपत्रतगरस्थौषैयजातीरसाः ।

शुक्तिर्ग्याघ्नसोऽमराहमगुरुः श्रीवासकः कुङ्कुमं

चपडागुग्गुलुदेवधूपकपुराः पुत्रागनागाहयम् ॥४१॥

पलादिको वातकफौ विषं च विनियच्छति ।

वर्षप्रसादनः कण्ठीपिठिकाचोऽनाशनः ॥४२॥

The two elā, turuṣka, kuṣṭha, phalini, māmsī, jala, dhyā-maka, sphṛkkā, coraka, coca, patra, tagara, sthaṇeya, jāti-rasā, śukti, vyāghranakhā, amarāhva, aguru, śrīvāsaka, kum-

kuma, cañḍā, guggulu, devadhūpa, khapurā, punnāga and nāgahvayā—this elādigaṇa cures disorders of vāta, kapha and poison, improves colour/complexion, cures itching, pustules and skin rashes. 43-44.

Śyāmādi gaṇa :—

स्यामावन्तीप्रवन्तीकमुककुट्टरपाराशङ्खिनीचर्मसाह्वा-
स्वर्णक्षीरीगवाक्षीशिकरिरजनकञ्चिभरोहाकरजाः ।

बस्ताम्बो व्याधिघातो बहुलबहुरसस्तीक्ष्णवृक्षात् फलानि ।

स्यामाद्यो हन्ति गुल्मं विषमरुचिकफौ हृद्रुजं मूत्रकण्ठम् ॥४५॥

Syāma, dañṭī, dravañṭī, kramuka, kutaraṇā, śankhinī, carmasāhvā, svarṇakṣīrī, gavakṣī, śikhari, rajanaka, chinna-rohā, karañjā, bastāñṭrī, vyādhighātī, bahala, bahurasā and tkṣṇavṛkṣaphala—this śyāmādi group cures abdominal tumor, poison, anorexia, diseases of kapha, heart ache (diseases) and dysuria. 45.

त्रयस्त्रिंशदिति प्रोक्ता वर्गास्तेषु त्वलाभतः ।

युज्यात्तद्विधमभ्यञ्ज द्रव्यं जह्याद्यौगिकम् ॥४६॥

Thus, were described thirtythree groups. (of drugs), such of the drugs not available may be substituted with others of identical properties and such drugs not appropriate (to the group) may be rejected. 46.

पते वर्गा दोषदूष्याद्यपेक्ष कल्ककाथभेदलेहादियुक्तः ।

पाने नस्येऽम्घासनेऽन्तर्वहिर्वा लेपाभ्यङ्गेऽस्ति रोगान् सुकृच्छान् ॥४७॥

The drugs of these groups made into medicinal formula-tions such as kalka (wet bolus), quātha (decoction), sneha (medicated fats), leha (confections) etc., to be used for drinking, nasal drops, oil enema, topical application, anointing etc., either internally or externally, cure diseases which are obstinate. 47.

इति श्रौषधपतिसिद्धगुप्तसुधीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां

सुत्रस्थाने शोधनादिगणसङ्ग्रहो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

Thus ends the chapter Śodhanādi gaṇa saṅgraha, the fifteenth in Sūtrasthāna of Aṣṭāṅgahṛdaya Samhitā written by Srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

षोडशोऽध्यायः ।

Chapter—16.

SNEHAVIDHI—(Oleation therapy)

अथातः स्नेहविधिप्रध्यायं व्याख्यास्यामः ।
इति ह स्मादुरात्रेयाद्यो महर्षयः ।

We shall now expound the *Snehavidhi adhyāya*—chapter on oleation therapy; thus said Ātreya and other great sages.

Snehana dravya guṇa—(qualities of oleating substances)—

गुदशीतसरस्निग्धमन्दसूक्ष्ममृदुद्रवम् ।
औषधं स्नेहनं प्रायो, विपरीतं विकृषणम् ॥ १ ॥

Medicinal substances which are heavy (not easily digestible), cold (in potency) mobile, (causing movement) unctous, dull, thin (capable of entering into minute pores) soft, and liquid are generally *snehana* (oleating, producing oiliness, lubrication), those possessing opposite properties are *rūkṣaṇa* (producing dryness). 1.

Sneha dravyah—(oleating substances)—

सर्पिर्मज्जा वसा तैलं स्नेहेषु प्रवरं मतम् ।
तत्रापि चोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥ २ ॥
माधुर्याद्विदाहिस्वाज्जन्माद्येव च शीलनात् ।

Sarpi (ghee, butterfat), *majjā* (bone marrow), *vasā* (muscle fat) and *taila* (oil)—are considered best among oleating substances; even among these, *sarpi* (ghee, butterfat) is very best, because it follows (augments) the properties of substances with which it is processed, of its sweet taste, not producing burning sensation during digestion, and of being partaken (consumed) from the beginning of life (infancy). 2-3a.

पित्तघ्नास्ते यथापूर्वमितरघ्ना यथोत्तरम् ॥ ३ ॥

They (*sarpiṣ*, *majja*, *vasā*, and *taila*) mitigate of *pitta* in their preceding order and the other *doṣās* in their succeeding order. 3b.

घृतात्तेलं गुरु वसा तैलान्मज्जा ततोऽपि च ।

Oil is heavier (hard to digest) than ghee (butter-fat), muscle-fat is heavier than oil, marrow is heavier than all.

द्वाभ्यां त्रिभिश्चतुर्भिस्तेर्यमकस्त्रिवृतो महात् ॥ ४ ॥

Mixture of two, three and four oleating materials is known as yamaka, trivṛt and mahān (sneha) respectively. 4b.

Snehyaḥ—(persons suitable for oleation) :—

स्वेद्यसंशोध्यमद्यस्त्रीव्यायामासक्तचिन्तकाः ।

बृद्धबाला बलकृशा रूक्षाः स्त्रीणाञ्जरेतसः ॥ ५ ॥

वातार्तस्यन्दतिमिरदारुणप्रतिबोधिनः ।

क्षयाः

Those who are to be administered, sudation and purificatory therapies, who indulge more in wine, women and exercise; who think too much, the aged, the children, the debilitated, the emaciated; who are dry, poor in blood and semen, who are suffering from diseases of vāta, ophthalmia, blindness, and who have difficulty in quick awakening—require oleation therapy. 5-6a-

Asnehyaḥ—(persons unsuitable for oleation) :—

न त्वतिमन्दाग्नितीक्ष्णाग्निस्थूलदुर्बलाः ॥ ६ ॥

ऊरुस्तम्भातिसाराऽऽमगलरोगगरोदरैः ।

मूर्च्छार्थवर्धस्त्रिभेत्स्नान्मृग्णामद्यैश्च पीडिताः ॥ ७ ॥

अपमसृता युक्ते च नस्ये वस्तौ विरेचने ।

Those who have very weak or very strong digestive activity, who are very obese and very debilitated, who are suffering from stiffness of the thighs, diarrhoea, āma, diseases of the throat, artificial poisoning, enlargement of the abdomen, fainting, vomiting, anorexia, increase of śleṣma, (kapha), thirst and alcoholic intoxication; who have had abnormal delivery, who are to be administered nasal medication, enema and purgative therapies. 6-8a.

तत्र धीश्चेतिमेधादिकाङ्क्षिणां शस्यते घृतम् ॥ ८ ॥

Ghṛta (ghee, butterfat) is best suited for those who desire (improvement of) intellect, memory, intelligence etc. 8b.

अग्निनाडीकुम्भिलेष्ममेदोमाशुतरोगिषु ।
तैलं लाघवदारुणाधिक्रूरकोष्ठेषु देहिषु ॥९॥

Tailā (oil) is suited in diseases like tumors, sinus ulcers, worms, diseases produced by (increased) kapha, fat and vāta, for those who desire thinning and sturdyness of the body, and who have hard bowel movements. 9.

वातातपाप्वमारुखीन्यायामक्षीणधातुषु ।
कृदक्लेशक्षमात्यत्रिवातावृत्तपथेषु च ॥१०॥
शेषौ, यसा तु सन्ध्यस्थिमर्मकोष्ठरुजासु च ।
तथा दग्धाहतभ्रष्टयोनिर्कणशिरोरुजि ॥११॥

The remaining (muscle-fat and marrow) are suited for persons who are depleted of their tissues from (exposure to) breeze, sunlight, long distance walk, carrying heavy load, women (sexual intercourse) and physical activities; who are dry, who withstand strain, who have very strong digestive activity, and in whom vāta is obstructed in its normal pathways.

Muscle-fat is suited for pain of the joints, bones, vital organs and abdominal viscera; so also for pain of burns, assault by weapons, displacement of vagina, earache, and headache. 10-11.

तैलं प्रावृषि, वर्षान्ते सर्पिरन्यौ तु माघवे ।

Oil is ideal for use during prāvṛt (first rainy season), ghee during end of varṣa (i.e., śarat-autumn), the others during mādharma (i.e. vasaṁta-spring). 12a.

Snehayogya kāla—(proper time for oleation therapy) :—

श्रुतौ साधारणे ज्ञेहः शस्तोऽहि विमले रवौ ॥१२॥

During sādharma (temperate seasons) use of oleating materials should be done during day time and when the sun is clear. 12b.

तैलं त्वरायां शीतेऽपि घर्मऽपि च घृतं निशि ।

Oil may be used in emergency even in cold season and ghee, even in summer and even at night. 13a.

निश्चेव पित्ते पवने संसर्गे पित्तवत्यपि ॥१३॥

In diseases produced by increased pitta and pavana (vāta) and in their combination with predominance of pitta (ghee) should be used only at nights (during summer). 13.

निद्वयन्यथा वातकफाद्भोगः स्युः पिचतो दिवा ।

Otherwise, diseases due to (increase of) vāta and kapha arise if (fats are) used at nights and (diseases) of pitta if used during day. 13-14a.

Notes :—Drinking of fats has been specified either at day time or at night depending on the season and this rule should not be violated except in emergency; use of fats at nights in seasons not indicated to, will lead to increase of vāta and kapha and consequent diseases; use of fats at daytime in seasons not indicated to, will lead to increase of pitta and consequent diseases.

Sneha samkhyā— (number of fat recipes) :—

युक्त्याऽध्वचारयेत्नेहं भक्ष्याद्यनेन वस्तिभिः ॥१४॥
नस्याऽप्यञ्जनगण्डूषमूर्द्धकर्णाक्षितर्पणैः ।

Fats should be used appropriately either mixed with chewable and other kinds of foods or in the form of (different kinds of) enemas, nasal drops, anointing over the body, holding in the mouth, putting over the head, into the ears and eyes. 14b-15a.

रसभेदैककल्पाभ्यां षतुःषष्टिर्विचारणाः ॥१५॥
त्नेहस्यान्यामिभूतत्वात्पत्वाच्च कर्मात्सृताः ।

By its use with (substances of) different tastes and (sepe- rately, without admixture), it will be sixty four (number of recipes). Vicāraṇā (use of fat mixed with foods) is poor (mild in effect) because of its mingling with other materials and of its little quantity. 15b-16a.

यथोक्तहेत्वभावाच्च नाञ्छपेयो विचारणा ॥१६॥
त्नेहस्य कल्पः स श्रेष्ठः स्नेहकर्माशुलाभेनात् ।

Because of the absence of above said reasons, Acchapeya is not (like) vicāraṇā, this method of administering fats is considered best as it serves the function of fats (lubrication) quickly. 16b-17a.

Notes :—Administration of fats for oleation therapy is done in two ways viz a) small amounts of fats are mixed with foods of different kinds of

tastes, as has been explained in chapter 10 that the total number of combinations of the six tastes will be sixty three, any one or more of such food materials, become the medium with which fat may be mixed and given to the patient. This kind of administration of fat is known as vicāraṇā sneha. It is poor in action (effect); b) moderately large amount of fats, not mixed with any other substances, is given to the patient to drink—this kind is known as Acchapeyā sneha (or Acchapāna to be more precise). It is strong in action (effect) because its quantity is more and not diluted with other substances; both these kinds together, make up the number of recipes to sixtyfour. The vicāraṇa method is indicated for those who are weak, and who do not require great lubrication it can be continued for many days without much risk. The acchapāna method is indicated for the strong, who require great and quick lubrication as preliminary to one or more purifactory therapies like emesis, purgation etc., as fat materials is given to drink in large quantity, it can be continued only for seven days at the most, this method is considered as best as it produces good lubrication quickly.

Acchapānamātra—(dose of fats for drinking) :—

द्वाभ्यां चतुर्भिरष्टाभिर्यमैर्जीर्यन्ति याः क्रमात् ॥१७॥

ह्रस्वमध्येऽसमा मात्रास्तास्ताभ्यश्च हृषीथसीम् ।

कल्पयेद्दीक्ष्य दोषादीन् प्रागेव तु हृषीयसीम् ॥१८॥

The quantity of fat which gets digested in two, four and eight yāma, is the mild, medium and high doses respectively; even among them, the minimum quantity should be administered in the beginning, after considering the (condition of) doṣa etc. 17b-18.

*Notes :—*Yāma is the period of three hours, the quantity of fat which gets digested in 6, 12 and 24 hours is mild, medium and high doses respectively for Acchapāna (drinking of fat without admixture with food), respectively. On the first day of oleation therapy, minimum quantity should be given because the nature of the alimentary tract of the patient might not be well understood and the risk of bad effect of fat will be less or not at all.

Snehapānavidhi—(procedure of drinking fat) :—

ह्यस्तने जीर्ण एवान्ने स्नेहोऽच्छः शुद्धये बहुः ।

For śodhana (purifactory therapies) acchasneha (drinking of fat alone) should be soon after digestion of food and in large dose (maximum dose).

शमनः शुद्धतोऽनन्नो मध्यमात्रश्च रास्यते ॥१९॥

For śamana (mitigation of doṣās or diseases) it should be when the person is hungry and without food (fasting) and in medium dose. 19.

बृंहणो रसमद्यैः समकोऽल्पः

For bṛmhaṇa (stoutening the body) it should be given mixed with juice of meat. wine etc., and consumed along with food, in small quantity (minimum dose). 20a.

हितः स च ।

बालवृद्धपिपासातस्नेहक्षिप्रमद्यशीलिषु ॥२०॥

अस्नेहनित्यमन्दाग्निस्तुक्षितक्लेशमीरुषु ।

मृदुकोष्ठाल्पदोषेषु काले चोष्णे कृशेषु च ॥२१॥

It (oleation) is suitable to children, the aged, those suffering from thirst, those who have aversion to fat, who indulge in wine, women and fatty foods daily, who have poor digestive ability, who lead happy life, who are afraid of troubles, who are of soft bowel, who have little quantity of (increase of) doṣās; during hot season and for the emaciated. 20-21.

प्राङ्मध्योत्तरभक्तोऽसावधोमध्योर्ध्वदेहजान् ।

व्याधीञ्जयेद्वलं कुर्यादङ्गानां च यथा क्रमम् ॥२२॥

Used before, during and after food, it (fat) cures the diseases of the lower, middle and upper parts of the body respectively and also strengthens those parts in the same order. 22.

Snehopacāra—(care after drinking fats) :—

वायुष्णामण्डेषुपिबेत् स्नेहे तत्पुलपकये ।

आश्व्योपक्षेपशुद्धये च, तौवरारुष्करे न तु ॥२३॥

जीर्णाजीर्णविशङ्कायां पुनश्चोदकं पिबेत् ।

तेनोद्गारविशुद्धिः स्यात्तत्र लघुता रुचिः ॥२४॥

After acchapāna (drinking of fat) warm water should be consumed, for its easy digestion and clearing the mouth of its coating, but not so when oil of tuvaraka and āruṣkara (are consumed). In case of doubt, either of digestion or indigestion, warm water should be consumed again; by that there

will be purity of belchings, feeling of lightness and desire for food. 23-24.

भोज्योऽर्जं मात्रया पास्यन् श्वः पिबन् पीतवानपि ।

द्रव्योऽमनमिष्यन्दि नातिस्निग्धमक्षुक्लम् ॥२५॥

Foods which are liquid, warm, not producing excess moisture inside, not very fatty and not a mixture of many food materials, should be consumed by the patient in limited quantity on the earlier day (prior to the day of drinking fat); on that day (day of drinking fat) and the day after (days after stoppage of drinking). 25.

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः ।

न वेगरोधी व्याथामशोषशोकहिमातपान् ॥२६॥

प्रवातयानथानाश्वभाष्यात्पासनसंस्थितोः ।

नीचात्युच्चोपधानाहःस्वप्नधूमरजांसि च ॥२७॥

यत्सिद्धानि पिबेत्तानि तावत्स्यन्वान्यपि त्यजेत् ।

He should use warm water only for all his activities (washing, ablutions, bath, drinking etc.), maintain celibacy (avoid sexual activities) avoid desires, not suppress the urges of the body, not indulge in exercise, anger, grief, exposure to cold, sunlight, breeze, riding on animals, travelling in vehicles, walking long distance, (too much of) speaking, remaining in troublesome postures for long time, keeping very low or very high pillow (under the head), sleeping during day, contact with smoke and dust; on the days of drinking fats and for same number of days afterwards also. 26-28a.

सर्वकर्मस्वयं प्रायो व्याचिक्षीणेषु च क्रमः ॥२८॥

This procedure (regimen) is the same generally for all therapies (purifactory therapies such as emesis, purgation, enema etc.) and also for those debilitated by diseases. 28b.

उपचारस्तु शमने कार्यः स्नेहे चिरिक्रवत् ।

In case of śamana (sneha) (palliative oleation therapy) the regimen as suggested for the person who has undergone purgation therapy (vide chapter 18) should be adopted. 29a.

Acchapāna kāla—(duration of fat drinking) :—

यहमच्छं मृदौ कोष्ठे कूरे सप्तदिनं पिबेत् ॥२९॥
सम्यक्स्निग्धोऽथवा यावत्तः सात्म्यी भवेत्परम् ।

Acchapāna (drinking fat alone) should be done for three days for (persons of) soft bowels, for seven days for (persons of) hard bowels or till the symptoms of good oleation appear. After that period it (fat) becomes accustomed (to the patient and does not give the desired effect). 29b-30a

Snigdha lakṣaṇa—(signs of oleation) :—

घातानुलोभ्यं दीप्तोऽग्निर्वचः स्निग्धमसंहतम् ॥३०॥
स्नेहोद्देशः क्लमः सम्यक्स्निग्धे, क्लेशे विपर्ययः ।
अतिस्निग्धे तु पाण्डुत्वं घ्राणवक्त्रगुदक्षवाः ॥३१॥

Downward movement of vāta, keen digestive activity, faeces becoming fatty and non formed (not solid), aversion to fat, and exhaustion—are the signs of proper lubrication; opposite of these are (the sign) of dryness (inside the body). Appearance of pallor (yellowish white colour) and secretions from the nose, mouth and rectum are the signs of excess lubrication. 30b-31.

Snehavyapat lakṣaṇa—(bad effects of improper oleation) :—

अमात्रयाऽहिते काले मिश्रवाहारविहारतः ।
स्नेहः करोति शोफार्शस्तन्द्रास्तम्भसंक्षताः ॥३२॥
कण्डुकुष्ठज्वरोत्क्रोशशूलानाहभ्रमादिकान् ।

Fat drinking in improper dose, unsuitable kind, improper time, indulging in improper foods and activities produces dropsy, haemorrhoids, stupor, rigidity, (loss of movement), loss of sensation/consciousness, itching, leprosy (and other skin diseases), fever, nausea, pain in the abdomen, flatulence, giddiness etc. 32-33a.

Snehavyapat cikitsa—(treatment of bad effects) :—

धुसृणोऽल्लेखनस्त्रेदकक्षपानाभिषेजम् ॥३३॥
तक्कारिष्टल्लोद्दाल्यवश्यामाककोद्रवम् ।
पिप्पलीत्रिफलाक्षौद्रपथ्यागोभूत्रगुग्गुलु ॥३४॥
यथास्वं प्रतिरोगं च स्नेहव्यापदि साधनम् ।

(Producing) hunger, thirst, vomiting and perspiration, administering foods, drinks and medicines which are dry (cause dryness), use of taktāriṣṭa, (fermented butter milk), khala (menu prepared from curds), uddāla, yava, śyamāka, kodrava, pippalī, triphalā, kṣaudra (honey), pathyā, gomūtra (cows urine), guggulu and such others (foods, drugs etc.) prescribed for each disease—are the methods of managing (treating) the diseases due to improper lubrication therapy.

33b-35a.

Virūkṣaṇa (therapy to cause dryness) :—

विरूक्षणे लङ्घनघटकृतातिकृतलक्षणम् ॥३५॥

The features of proper and excess *Virūkṣaṇa* (dryness) are the same as those of proper and excess of *laṅghana* (methods of making the body thin). 35b.

स्निग्धद्रवोष्णघन्वोत्थरसभुक् स्वेदमाचरेत् ।

स्निग्धस्त्र्यहं स्थितः कुर्याद्विरेकं, वमनं पुनः ॥३६॥

एकाहं दिनमन्यच्च कफमुद्गोदय तत्करैः ।

The patient should drink juice of meat of animals of desert-like regions, mixed with fats, made liquid (thin) and warm, then undergo sudation therapy; after three days of such regimen, he should be administered purgation therapy, after a lapse of one day, kapha should be increased by using things (food, drugs etc.) which cause its increase and then emesis (therapy) should be administered. 36-37a.

मांसला मेदुरा भूरिश्लेष्माणो विषभाग्रयः ॥३७॥

स्नेहोन्मिताश्च ये स्नेह्यांस्तान् पूर्वं रुक्षयेत्ततः ।

संस्नेह्य शोधयेद्वं स्नेहव्यापन जायते ॥३८॥

अलं मलानीरयितुं स्नेहश्चासात्म्यतां गतः ।

Persons who are muscular, fatty, having great increase of kapha and erratic type of digestive activity, who are accustomed to fats and who need oleation therapy, should be made to become dry first (by use of foods, drugs etc.) and then (administered) oleation therapy followed with purifactory therapies; by this (procedure) complications of olea-

tion do not arise. This (method) is enough to excite the malaṣ (dosas to be eliminated easily) and the fat (consumed) which has become unaccustomed, 37b-39a.

Sadyassneha yoga (recipes for immediate oleation) :—

बालवृद्धादिषु स्नेहपरिहारसहितेषु ॥३९॥
योगनिमाननुद्वेगान् सद्यः स्नेहान् प्रयोजयेत् ।

For children, the aged etc., for those who cannot withstand (the discomforts or) avoidance of things (prohibited during) of oleation therapy, can be administered the following recipes which are sadyassneha (immediate oleation/lubrication) and which are non-harming. 39.

भाज्यर्भासरसास्तेषु, पेया वा स्नेहभर्जिता ॥४०॥
तिलचूर्णञ्च सस्नेहफणितः, कृशरा तथा ।
क्षीरपेया घृताखोष्णा, दध्ने वा सगुडः सरः ॥४१॥
पेया च पञ्चप्रसृता स्नेहैस्तण्डुलपञ्चमैः ।
सप्तैते स्नेहनाः सद्यः,

Juice of meat prepared from more quantity of meat, peyā (gruels) fried with (more quantity of) fats, powder of tila mixed with fat and half boiled molasses, kṣārā (rice cooked along with green gram) mixed with the same things as above, kṣīrapeyā (gruel prepared from milk) mixed with more quantity of ghee (butter fat) and made warm; dadhi sara (yoghart water, whey from curds) mixed with guḍa (molasses treacle, jaggery), pañcaprasṛta peyā (thin gruel prepared from one prasta each of ghrita (ghee), taila (oil), vasā (muscle fat), majja (marrow) and tañḍula (rice). These seven recipes are sadyassneha (fat recipes which produce oleation/lubrication immediately). 40-42.

स्नेहाश्च लघणोत्थगाः ॥४२॥

तद्व्यभिच्यन्धिरुक्षं च सूक्ष्ममुष्णं व्यधायि च ।

And also fats mixed with more amount of salt (are sadyassneha) because it (salt) is abhiṣyandi (causes exudation in the tissues), arūkṣa (does not cause dryness), sūksma (capable of entering into minute pores), uṣṇa (hot in potency) and

vyavāyi (spreads all over the body first and later undergoes transformation). 43a.

मुडानूपीमिषक्षीरतिलभाषसुरादधि ॥४३॥

कुष्ठशोफभेदेषु स्नेहार्थं न प्रकल्पयेत् ।

Jaggery, meat of birds of marshy lands, milk, tila, māṣa, surā (beer) and dadhi (curds, yoghurt) should not be used for purposes of oleation in leprosy (and other skin diseases), dropsy and diabetes. 43b-44a.

त्रिफलापिप्पलीपथ्यागुग्गुल्वादिषिपाचितान् ॥४४॥

स्नेहान् यथास्वमेतेषां योजयेद्विकारिणः ।

For these, fats boiled with triphalā, pippalī, pathyā, guggulu, etc., should be used as found suitable, which will not produce abnormalities. 44-45a.

क्षीणानां त्वामयैरग्निदेहसन्धुक्षणक्षमान् ॥४५॥

For those who are debilitated by diseases, fats which are capable of increasing the strength of the body and of the digestive activity should be made use of (for oleation therapy) 45b.

Snehapāna phala (benefits of drinking fats) :-

दीप्तान्तराग्निः परियुद्धकोष्ठः प्रत्यग्रघातुर्बलवर्णयुक्तः ।

हृदेन्द्रियो मन्दजरः शतायुः स्नेहोपसेवी पुरुषः प्रविष्टः ॥४६॥

He, who has very keen digestive activity, clean alimentary tract, well developed/strong tissues, physical strength, colour (complexion) and powerful sense faculties, who is slow in getting old and who lives for a hundred years is the person who is habituated to oleation (in otherwords these are the benefits of oleation therapy if adopted often). 46.

इति औषैधपतिस्त्रिगुलसूनुक्षीमद्वाम्भटविरचितायामष्टाङ्गद्वयसंहितायां

सूत्रस्थाने स्नेहविधिर्नाम षोडशोऽध्यायः ॥ १६ ॥

Thus ends the chapter named Snehavidhi, the sixteenth in ṣūtrasthāna of Aṣṭāṅgaḥṛdaya Saṁhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simha Gupta.

सप्तदशोऽध्यायः ।

Chapter—17

SVEDAVIDHI (Sudation Therapy)

अथातः स्वेदविधिप्रधानं व्याख्यास्यामः ।

इति ह स्नाहुरात्रेयादयो महर्षयः ॥

We shall now expound the chapter called Svedavidhi—procedure of sudation therapy; thus said Ātreya and other great sages.

Svedaprakārah (kinds of sudation) :—

स्वेदुक्तापोपनाहोष्मद्रवभेदान्चतुर्विधः ।

Sveda (sudation) is of four kinds—tāpa (fomentation), upanāha (warm poultice), ūṣmā (warm steam) and drava (pouring of warm liquid).

तापोऽग्नितापसवसनफालहस्ततलादिभिः ॥ १ ॥

Tāpa is done by touching the body with heated cloth, metal plate, palm of the hand etc. 1.

उपनाहो वचाक्षिपिषाताकावेवदालिभिः ।

धान्यैः समस्तेर्गम्वैश्च रास्नैरण्डजटामिषैः ॥ २ ॥

उम्रिकलवणेः स्नेहसुकृतकपयः प्लुतेः ।

केवले पवने, श्लेष्मसंसृष्टे सुरसादिभिः ॥ ३ ॥

पित्तेन पक्वकाद्यैस्तु साल्यथास्थैः पुनः पुनः ।

Upanāha is application of poultice prepared from vacā, kiṇva (yeast), śatāhvā, devadāru etc., any kind of grains, all substances having pleasant smell, roots of rāsnā and eraṇḍa; or meat; each one added with more of salt, fats (oil, ghee etc.), cukra (vinegar), takra (buttermilk) and paya (milk) in (increase of) vāta individually; that (poultice) prepared with drugs of surasādigāṇa (vide chapter 15) in increase of vāta associated with śleṣma (kapha), with drugs of padmakādigāṇa (vide chapter 15) in increase of vāta associated with pitta. These poultices are known as Sālvaṇa upanāha and should be applied often. 2-3.

स्निग्धोष्णवीर्यैर्मृदुमिश्रमपट्टैरपूतिभिः ॥ ४ ॥
 अलाभे वातजित्पत्रकौशेयाविकशादकैः ।
 बद्धं रात्रौ दिवा मुञ्चेन्मुञ्चेद्रात्रौ दिवाकृतम् ॥ ५ ॥

After applying the poultice, the part of the body should be bandaged with soft piece of leather which has no bad smell, which has been oiled; it should be slightly warmed and tied; if leather is not available leaves of plants which mitigate vāta, silk cloth, or woollen cloth may be used; poultice tied during night should be removed during day and that tied during day should be removed during night. 4-5.

ऊष्मा तूत्कारिकालोष्टकपालोपलपांसुभिः ।
 पत्रमङ्गेन धान्येन करीषलिकतातुषैः ॥ ६ ॥
 अनेकोपायसन्ततैः प्रयोज्यो देशकालतः ।

Uṣmā (steam) may be obtained by utkārīkā (boiling grains, pulses, seeds etc., and allowing that steam over the part of the body) and stone potsherd, pebbles, mud, cuttings of leaves, grains, dried dung of animals (like cow, sheep, goat etc.), sand, husk etc. heated well in different ways and administered (warm) as appropriate to the region and season. 6-7a.

शिशुवारणकैरण्डकरञ्जसुरसार्जकात् ॥ ७ ॥
 शिरीषवासाधंशार्कमालतीदीर्घवृन्ततः ।
 पत्रमङ्गैर्वचाद्यैश्च मांसैश्चानूपवारिजैः ॥ ८ ॥
 वशमूलेन च पृथक् सहितैर्वा यथामलम् ।
 स्नेहवद्भिः सुराशुक्लवारिक्षीरादिसाधितैः ॥ ९ ॥
 कुम्भीर्गलन्तीर्नाडीर्वा पूरयित्वा रुजादितम् ।
 वाससाऽऽच्छादितं गात्रं स्निग्धं सिञ्चेद्यथासुखम् ॥ १० ॥

Drava (warm liquid) is prepared by boiling bits of leaves of śiṅgu, vāraṇaka, eraṇḍa, karañja, surasā, arjaka, śīriṣa, vasā, vaṁśā, arka, mālatī or dīḡhavyñta, with drugs of vacādigāṇa (vide chapter 15), meat of animals of marshy land and of those living in water, drugs of daśamūla, each one seperately or all together, mixed with fats (oil, ghee etc.), appropriate to the mala (doṣa); surā (beer), śukta (fermented gruel), water and milk. This medicated water should be filled into either a pot, jug with spout, or a tube and poured comfortably (slowly and steadily) over the painful part covered with cloth. 7b-10.

तेरेव वा द्रवैः पूर्णं कुण्डं सर्षाङ्गोऽनिले ।

अथवाहातुरस्तिष्ठेवर्षः शुभ्रविष्णु च ॥११॥

In case of vāta affecting the entire body, the same (medicated water) may be filled into a tub and the patient made to sit in it, this method can be adopted in piles, dysuria, and such other painful diseases. 11.

Svedavidhi (procedure of sudation therapy) :—

निवातेऽन्तर्बहिः स्निग्धो जीर्णाक्षः स्वेदभाचरेत् ।

Sudation should be administered to him who has been lubricated both internally (by drinking fats) and externally (anointing fats over the body), who is staying in a room devoid of breeze and after his meal has been digested. 12a.

व्याधिन्व्याधितदेशर्तुचशान्मध्यवरावरम् ॥१२॥

It (sudation) may be mild, moderate (medium) or strong depending upon the condition of the disease, patient, habitat and season. 12b.

कफार्तो रुक्षणं रुक्षो, रुक्षः स्निग्धं कफानिले ।

Person suffering from diseases of kapha should be given sudation in dry condition (without the use of fat internally and externally) and with dry liquid (without addition of fats); in case of kapha and vāta (increased together) the patient should be in dry condition and liquid mixed with fats (should be used). 13a.

आमाशयगते वायौ कफे पक्वाशयाधिते ॥१३॥

रुक्षपूर्वं तथा स्नेहपूर्वं स्थानानुरोधतः ।

When vāyu (vāta) is localised in the āmāśaya (stomach) and kapha in pakvāśaya (colon) sudation should be preceded by dry therapy and lubrication therapy respectively; based on the seat (in relation to the dosa which is āgañtu (foreign) in these organs respectively). 13b-14a.

अल्पं वङ्गणयोः, स्वल्पं हृत्पुष्कहृदये न वा ॥१४॥

Sudation should be very mild in the groins and also on the eye, scrotum and heart or not at all (on these places) 14b.

Svedanaphala and upacāra (benefits of and care after sudation) :—

शीतशूलक्षये स्विन्नो जातेऽङ्गानां च मार्दवे ।

स्थान्मूर्च्छितः स्नातस्ततः स्नेहविधिं भजेत् ॥१५॥

Diminution of cold and pain and softness of the organs accrue from sudation. Afterwards the body should be massaged slowly, given bath (in warm water) and allowed comforts as prescribed in lubrication therapy. 15.

Atisvedanaphala (effects of excess sudation) :—

विषाणकोपलम्भच्छास्त्रसदनभ्रमाः ।
 सन्धिपीडा उवरः स्यात्काम्बुदकदर्शनम् ॥१६॥
 स्वेदतियोगाच्छिद्रे, तत्र स्तम्भनवीथयम् ।
 विषकारान्पतीसारच्छिद्रेभोहातुरे तु च ॥१७॥

Aggravation (increase) of pitta and asra (blood), thirst, loss of consciousness, weakness of voice and body, giddiness, pain in the joints, fever, appearance of black (blue), red patches on the skin, and vomiting are produced by excess of sudation therapy; for that, stambhana (withholding, stopping, hindering of elimination) is the treatment, so also for patients suffering from poison, caustic alkali and branding by fire; diarrhoea, vomiting and unconsciousness. 16-17.

स्वेदनं गुहृ तीक्ष्णोष्णं प्रायः, स्तम्भनमन्विथी ।
 प्रवस्थितसस्त्रिग्यकक्षसूक्ष्मं च भेषजम् ॥१८॥
 स्वेदनं, स्तम्भनं सूक्ष्णं कृत्स्नसूक्ष्मसंयुतम् ।
 प्रायस्त्रिकं कषायं च मधुरं च समालतः ॥१९॥

Generally substances which are heavy, penetrating and hot (in potency) are svedana (sudatory) while substances of opposite quantities are stambhana (cause withholding, hinderance to elimination); drugs which are liquid, sthira (static), mobile, unctous, dry and penetrating are svedana (sudatory) and those which are smooth, dry, thin, mobile and liquid, bitter, astringent and sweet in taste are generally stambhana (withholding elimination). 18-19.

स्तम्भितः स्याद्बले लघ्ने यथोक्तमयसङ्घात् ।

After stambhana therapy, the person gains strength and diseases mentioned above (due to excess sudation) disappear. 20a.

स्तम्भितकृत्स्नायुसकोचकम्पहृद्रोग्यनुग्रहैः ॥२०॥
 पादौष्ठत्वकैः स्यादैरतिस्तम्भितमादिशेत् ।

Contraction of skin and tendons, tremors, stiffness of (region of) the heart, choking of voice, lockjaw, black discolouration of the feet, lips, skin and hands-are the signs and symptoms of excess sthambhana therapy. 20-21a.

Asvedyāḥ (persons unsuitable for sudation) :—

न स्वेदयेदतिस्थूलरुक्षदुर्बलमूर्च्छितान् ॥२१॥

स्तम्भनीयक्षतक्षोणक्षाममद्यचिकारिणः ।

तिमिरोदरवीसर्पकुष्ठशोषाण्वरोगिणः ॥२२॥

पीतदुग्धदधिसनेहमधून् कृतविरचनान् ।

भ्रष्टदग्धगुवग्लानिक्रोधशोकभयार्दितान् ॥२३॥

क्षुत्सृष्णाकामलापाण्डुमेहिनः पित्तपीडितान् ।

गमिणीं पुष्पितां सूतां, मृदा चात्ययिके गदे ॥२४॥

Sudation should not be done to persons who are very obese, dry and weak, unconscious, who are to be given sthambhana (withholding therapy), debilitated by injury to chest, emaciation and diseases of drinking wine, those suffering from blindness, enlargement of abdomen, visarpa (herpes), leprosy (and other skin diseases), consumption, and gout, who have just consumed milk, curds, fats and honey, who have undergone purgation therapy, who are suffering from prolapse and burns of the rectum, exhaustion, anger, grief and fear, excess of hunger and thirst, jaundice, anaemia, diabetes and diseases of pitta origin; women who are pregnant, menstruating (during periods) and delevered (recently). In case of emergency diseases, it should be done mildly (for the above). 21-24.

Svedyāḥ (persons suitable for sudation) :—

श्वासकासप्रतिश्यायहिष्माभ्मानविषन्धिषु ।

स्वरभेदानिलव्याधिरुध्मेभामस्तम्भगौरवे ॥२५॥

अङ्गमर्दकटीपार्श्वपृष्ठकुक्षिहनुप्रहे ।

महत्त्वे मुष्कयोः अत्यामाथामे चातकण्टके ॥२६॥

भ्रूत्रक्षुब्धार्धुदमन्थिष्णुकाधाताक्यमास्ते ।

स्वेदं यथायथं कुर्यासदौषधिसमागतः ॥२७॥

For persons suffering from dyspnoea, cough, running in the nose, hiccup, constipation, hoarseness, diseases of vāta,

śleṣma (kapha), and āma; stiffness, feeling of heavyness, and aches of the body (parts or whole), catching pain of the waist, flanks, back, abdomen and lower jaw; enlargement of the scrotum, contractions of toes and fingers, tetanus, sprains, dysuria, malignant tumor (cancer), benign (un. or, obstruction to the flow of semen and urine, and ādhyamāruta (rigidity of the thighs) sudation should be done judiciously with appropriate drugs. 25-27.

Anāgneya sveda (sudation without the agency of fire) :—

स्वेदो हितस्त्वनाग्नेयो घाते मेदःकफाघृते ।
निघातं गृह्णामासो शुक्रावरणं मयम् ॥२८॥
उपनाहहृद्यकोधां भूरिपानं क्षुधाऽऽपः ॥२८॥

Sudation without the agency of fire is suitable in diseases of vāta enveloped/inactivated by medas and kapha. Staying in air tight room, fatigue (from physical activity), covering oneself with thick apperal (blankets etc.), fear, bandaging (wrapping with cloth, leather, etc.), fighting (boxing, wrestling, etc.), anger, heavy drinking (of wine), hunger and sunlight (these are some such methods devoid of the agency of fire). 28-29a.

Sveda phala (effects of sudation) :—

स्नेहक्रिभाः कोष्ठभा घातुगा वा ओतोलीना ये च शास्त्रास्थिसंस्थाः ।
दोषाः स्वेदेस्ते द्रवीकृत्य कोष्ठं नीताः सम्यक् शुद्धिभिर्निर्हिषन्ते ॥२९॥

Doṣās which have been lubricated by oleation therapy, residing either in the alimentary tract, tissues, or lurking in the channels of the extremities, bones etc , are liquified by sudation therapy, brought into the alimentary canal, to be eliminated out of the body completely, by appropriate purificatory therapies, 30.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्भाग्यविरचितायामष्टाङ्गहृद्यसंहितायां
सूत्रस्थाने स्वेदविधिर्नाम अष्टवशोऽध्यायः ॥ १७ ॥

Thus ends the chapter-Svedavidhi-the seventeenth of sūtra-
sthāna of Aṣṭāṅgahr̥daya saṁhitā, written by srimad Vāgbhaṭa,
son of śri vaidyapati Simhagupta.

VAMANA-VIRECANA VIDHI (Emesis and purgation therapies)

अथातो वमनविरेचनविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माद्गुरात्रेयादयो महर्षयः ॥

We shall now expound the chapter Vamana virecana vidhi-procedure of emesis and purgation therapies; thus said Ātreya and other great sages.

कफे विदध्याद्भ्रमनं संयोगे वा कफोत्सवणे ।
तद्विरेचनं पित्ते

Emesis should be administered for (increases of) kapha either alone or in combination (with other dosās) where kapha is predominant. Similarly purgation should be administered for (increase of) pitta (alone or in combination with other dosās where pitta is predominant) . 1.

Vāmyāḥ (persons suitable for emesis) :—

विशेषेण तु चाभयेत् ॥ १ ॥

नषज्वरतिशारपित्तासृग्ग्राजयक्ष्मिणः ।

कुष्ठमेहापचोभन्थिस्त्रीपदोन्मादकासिनः ॥ २ ॥

श्वालसहस्रासवोसर्पस्तन्यदोषोर्ध्वरोगिणः ।

Emesis should be specially administered to persons suffering from recent fever, diarrhoea, bleeding disease of downward trend, pulmonary tuberculosis, leprosy (and other skin diseases), diabetes, goitre, tumors, filariasis, insanity, cough, dyspnoea, oppression in the chest (nausea), visarpa (herpes), diseases born from bad breast milk and diseases of the head. 1b-2b.

Avāmyāḥ (persons unsuitable for emesis) :—

अवाभ्या गमिणी रुक्मः क्षुधितो निःपदुःखितः ॥ ३ ॥

बालवृद्धकृशस्थूलद्वोगिभित्तुर्बलाः ।

असफचमयुसोहतिभिरक्रिमिकोष्ठिनः ॥ ४ ॥

ऊर्ध्वप्रधुत्तथाश्वक्लक्ष्मस्तिहृतस्वराः ।
 भूनाथात्पुद्री गुल्मी दुर्धमोऽज्यग्निरर्हास ॥ ५ ॥
 उद्विषतश्चमाश्लोकापार्श्वदन्वातरोगिणः ।
 काले विषगराजीर्णविरुद्धाभ्यवहारतः ॥ ६ ॥

The pregnant woman, persons who are dry (not undergone oleation therapy), hungry, grief-stricken constantly, children, old persons; the emaciated, the obese, patient of heart disease, the wounded, the weak, who are having bouts of vomiting, enlargement of spleen, blindness, intestinal parasites, upward movement of vāta and asra (blood), who have been administered enema just then, who have loss of speech, dysuria, enlargement of the abdomen, tumor of the abdomen, who respond to emesis therapy with difficulty, who have strong digestive activity, who are suffering from haemorrhoids, upward movement of air (reverse peristalsis), giddiness, enlargement of the prostate, pain in the flanks and diseases caused by vāta; excluding (among the above) those suffering from poison, gara (homicidal poison), indigestion and who have consumed incompatible foods. 3b-6.

प्रसक्तवमथोः पूर्वं प्रायेणामज्वरोऽपि च ।
 धूमन्तैः कर्मभिर्वर्ज्याः, सर्वैरेव त्वशीगिणः ॥ ७ ॥

Those persons enumerated (in the previous verses) earlier to "prasakta vamathu" (having bouts of vomiting) and persons who are suffering from recent fevers, are generally to be rejected (excluded) for therapies ending with dhūma (inhalation of smoke) and those suffering from indigestion, from all therapies. 7.

Notes :—The therapies to be reckoned here are—snehana (oleation), swedana (sudation), vamana (emesis), virecana (purgation), basti (enema), nasya (nasal medication), dhūma (inhalation of smoke) and gaṇḍūṣa (mouth gargles).

Virecyaḥ (persons suitable for purgation therapy) :—

विरेकसाध्या गुरु माशौंविरेकोटव्यङ्गकामलाः ।
 जीर्णज्वरोद्दग्धश्चर्विस्त्रीहहल्लीमकाः ॥ ८ ॥
 विप्रधिस्तिमिरं काचः स्यन्दः पकारथिव्यथा ।
 योनिशुक्राश्रया रोगाः ज्ञेयानाः कृमयो म्रणाः ॥ ९ ॥

वाताग्निभूयिणं रक्तं भूयाधतिः वाक्कृद्दः ।
वाग्नाग्निं कुष्ठमेहाधिः

Diseases treatable with (requiring) purgation therapy are—tumors of the abdomen, piles, viṣphoṭa (small pox), discoloured patch on the face, jaundice, chronic fevers, enlargement of the abdomen, homicidal poisoning, vomiting, splenic disorders, advanced jaundice, abscesses, blindness, cataract ophthalmia, pain in the large intestines, diseases of the vagina and semen, intestinal parasites, wounds/ulcers, gout, bleeding diseases of upward bout, diseases of the blood, suppression of urine, obstruction of faeces; those persons who are suitable for emesis therapy (enumerated in earlier verses) commencing with “those suffering from kuṣṭha”—are curable (to be treated) with purgation therapy. 8-10a.

Avirecyāḥ (persons not suited for purgation) :—

न तु रेच्यन्ववरी ॥१०॥

अल्पान्धयोगिपि जातस्तपान्धितिसारिणः ।

सशैल्यास्थापितकूरकोष्ठतिभिन्धशोषिणः ॥११॥

Persons suffering from recent fever, poor digestive activity, bleeding disease of downward bout, wounds, ulcers of the rectum; diarrhoea, and foreign bodies; who have been administered decoction enema, those of hard bowel movement, who are greatly lubricated and those suffering from consumption should not be given purgation therapy. 10b-11.

Vamana-vidhi (procedure of emesis therapy) :—

अथ साधारणे काले चिन्धस्विन्नं यथाविधि ।

श्लोवस्यमुत्क्रिष्टकूर्कं मत्स्यमाधितलापिभिः ॥१२॥

निशां सुप्तं सुजीर्णांश्च पूर्वाह्ने कृतमङ्गलम् ।

निरक्षमीपत्स्विन्नं वा पेयया पीतसर्पिचम् ॥१३॥

पृथ्वलाबलक्रीषमीवन् रोगानुरोधतः ।

आकण्ठं पायितान्मचं क्षीरमिष्टुरसं रसम् ॥१४॥

यथाधिकारविहितां मधुसैन्धवसंयुताम् ।

कोष्ठं विभज्य भैषज्यमात्रां मन्त्रामिमन्त्रिताम् ॥१५॥

“अल्पक्षीरमिष्टुरेन्द्रमूषन्मार्काणिलानलाः ।

श्लवयः सौषधिप्रामा भूयसश्चाश्च पान्तु यः ॥१६॥

रसायनमिवर्षीणाममराणामिषामृतम् ।
 सुषेवोत्तमनागानां भैषज्यमिवमस्तु ते ॥१७॥
 ॐ नमो भगवते भैषज्यगुरवे वैदूर्यप्रभराजाय ।
 तथागतापार्हते सम्यक्सम्बुद्धाय । तथा ।
 ॐ भैषज्ये भैषज्ये महाभैषज्ये समुद्रते स्वाहा ॥”
 प्राङ्मुखं पाययेत्

Next, during temperate seasons, after administering olea-
 tion and sudation therapies properly, on the day previous to
 the day of emesis, in order to excite (increase) kapha, the
 patient—who has slept well in the night, who has had his food
 well digested; should be made to drink peyā (thin gruel)
 prepared from fish, māṣa (black gram), tila (sesamum seeds)
 etc. added with little quantity of fats, in the morning,
 after performing auspicious rites, either on empty stomach or
 after drinking little quantity of ghee. The aged, children, the
 debilitated, the impotent and the coward, should be made to
 drink wine, milk, sugarcane juice or meat juice added with
 honey and saiṅdhava salt, appropriate to the disease, to
 their maximum capacity. Afterwards, determining the nature
 of his bowels the emetic drug is administered sanctifying it
 with the following hymn—“let Brahma, Dakṣa, Aśvins, Rudra,
 Indra, the earth, moon, sun, air, fire, sages; comity of herbs, and
 of living beings protect you; let this medicine be to you like
 rasāyana for the sages, nector for gods and sudhā for the good
 serpents; Om, salutations to the worshipful Bhaiṣajyaguru,
 the vaidūrya prabharāja, the Tathāgata, the Arhat, the
 Samyak sambuddha; Om, bhaiṣajye, bhaiṣajye, mahā bhai-
 ṣajye, samudgate (salutation to you the medicine).” Uttering
 these hymns, he should drink the medicine, facing east. 12–18a.

पीतो सुहृत्तमनुपालयेत् ।

तन्मनाः जातदृष्टासिभसेकश्चैततः ॥१८॥
 अङ्गुलिभ्यामनायस्तो नालेन सृदुनाऽथवा ।
 गलताएवश्चजन् वेगानप्रवृत्तान् प्रवर्तयन् ॥१९॥
 प्रवर्तयन् प्रवृत्तांश्च जानुतुल्यासने स्थितः ।
 उभे पार्श्वे ललाटं च वमतश्चास्य धारयेत् ॥२०॥
 भपीडयेत्तथा नाभिं पृष्ठं च प्रतिहोमतः ।

After consuming the medicine he should await for a muhūrta (48 minutes) the commencement of vomiting, with keen intent. With the appearance of oppression in the chest and salivation he should try to vomit; if the bouts are not coming up easily, he should tickle his throat either with his fingers or a soft tube without injuring the throat, sitting on a seat of the height of one's knee, the bouts of vomiting should be induced, the two flanks and forehead of the patient should be held (supported by another person), his umbilical region and back being massaged in upward direction. 18b-21a.

कफे तीक्ष्णोष्णकटुकैः पित्ते स्वादुहिमैरिति ॥२१॥

वमेत् क्षिग्धास्ललवणेः संसृष्टे मरुता कफे ।

In case of increase of kapha, vomiting should be induced with drugs having properties like penetrating, hot and pungent; in case of pitta with drugs of sweet and cold properties and in case of association of marut (vāta) with kapha, with drugs of unctous, sour and salt properties. 21b-22a.

पित्तस्य दर्शनं यात्रच्छेदो वा श्लेष्मणो भवेत् ॥२२॥

Vomiting should be allowed till the appearance (coming) of pitta or complete expelling of kapha. 22b.

हीनवेगः कणाधात्रीसिद्धार्थलवणोदकैः ।

वमेत्पुनः पुनः

If bouts are insufficient, they should be induced again and again by drinking water boiled with kaṇā, dhātrī, siddhārtha and salt.

Viṣama yogaḥ (abnormal bouts) :—

तत्र वेगानामप्रवर्तनम् ॥२३॥

प्रवृत्तिः सविबन्धा वा कैवलस्यौषधस्य वा ।

अयोगस्तेन निष्ठीवकण्डूकोटज्वराद्यः ॥२४॥

Non-commencement of bouts, bouts coming on with hinderance or elimination of the medicine only are the features of ayoga (inadequate bouts); from it arise, excess of expectoration, itching, appearance of skin rashes, fever etc. 23b-24.

निर्विबन्धं प्रवर्तन्ते कफपित्तानिलाः क्रमात् ।
 (मनः प्रसादः स्वास्थ्यं चावस्थानं च स्वयं भवेत् ।
 घैपरीत्यभयोगानां न चातिमहती व्यथा ॥ १ ॥)
 सन्ध्ययोगे

Kapha, pitta and vāta coming out in successive order, without any hinderance, calmness of the mind and feeling of ease appearing on their own accord, absence of features of inadequate bout and feeling of not too much of discomfort are the features of samyagyoga (proper bout). 25a.

अतियोगे तु फेनचन्द्रकणकवत् ॥२५॥

वमितं क्षामता दाहः कण्ठशोषस्तमो भ्रमः ।

घोरा वाय्वामया मृत्युर्जीवशोणितनिर्गमात् ॥२६॥

In atiyoga (excess bouts) the vomitted materials will be frothy, with glistening particles and blood; the patient will experience weakness, burning sensation, dryness of the throat, giddiness, powerful diseases of vāta origin and even death due to discharge of life supporting blood. 25b-26.

Vamanottara upacāra (care after emesis) :—

सन्ध्ययोगेन वमितं क्षणमाश्वास्य पाययेत् ।

धूमत्रयस्थान्धतमं छोहाचारमथाविशेत् ॥२७॥

After the patient had proper bouts of vomitting, he should be comforted with encouraging words, made to inhale any one of the three kinds of smoke (mild, medium, or strong), and then allowed to follow the regimen of after-care of oleation therapy. 27.

ततः सायं प्रभाते वा क्षुद्धान् स्नातः शुभ्राभुनां ।

भुञ्जानो रक्तशाल्यन्नं भजेत्पेथादिकं क्रमम् ॥२८॥

Then, either in the same evening or next morning, after feeling hungry, after taking bath with warm water, he can eat mess prepared with red rice or (if he is not feeling hungry) he should adhere to the following regimen of peyā (thin gruel) etc. 28.

Peyādi ahāra krama (regimen of liquid diet) :—

पेयां धिल्लेपीमकृतं कृतं च दूषं रसं त्रीनुभयं तथैकम् ।

क्रमेण सेवेत नरोऽन्नकालान् प्रधानमभ्यीचरन्मुद्दिशुद्धः ॥२९॥

Persons who have had the maximum, medium and minimum purificatory therapies, should consume peyā (thin gruel), vilepī (thick gruel), akṛta yūṣa (soup not processed with fat, salt, sours etc.), kṛtayūṣa (soup processed with fat, salt and sours) and rasa (meat juice)—in successive order, for three, two and one annakāla (time of meal) respectively. 29.

Notes :—Aruṇadatta explains the regimen as follows—each day has two annakāla, (time of meals) one at midday and the other at night; three annakāla will be one and half days, two will be one day and one will be half day. The person who has undergone maximum purificatory therapy should drink peyā (thin gruel) for three times. (i.e. two meals time on first day and one meals time on the second day, (midday); then he should drink vilepī in the night of second day and for both times on the third day. Then akṛtayūṣa and kṛtayūṣa at both times (midday and night) on the fourth day and once (midday) on fifth day; thenafter, rasa once on sixth day (night) and at both times on seventh day; thus by the close of seven days the regimen will be completed and from the eight day onwards he will be able to take his regular meal. Persons who have had medium and minimum bouts of purificatory therapies may restrict to two and one annakāla (time of meals) for each liquid menu respectively. This regimen of liquid diet is known as Samsarjana krama.

यथाऽप्युरग्निस्तृणभोग्याद्यैः सन्धुक्ष्यमाणो भवति क्रमेण ।

महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादग््निरन्तरग्निः ॥३०॥

Just as a spark of fire, after being fed by grass, powder of dry cowdung etc., gets augmented gradually and becomes great, steady, and capable of burning/consuming everything, similarly also, the internal fire (digestive activity) by the regimen of peyā etc., in him who has undergone purificatory therapies. 30.

Vega saṁkhyā-māna—number of bouts and quantity :—

जघन्यमध्यप्रक्षरे तु वेगाश्चत्वार इष्टा वमने षड्द्वौ ।

दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा स्याद्विचतुर्गुणश्च ॥३१॥

Four, six and eight are the desirable number of vomittings for minimum, medium and maximum bouts; they are ten, two times ten (20) and three times ten (30) respectively for purgations; in terms of quantity they are one, two and four prasthās respectively (in respect of purgations only). 31.

Notes :—In the context of therapies, one praṣtha is 13½ palās and not 32 palas as said in the context of aṣadikalpa (pharmaceutics); one pala is equal to 768 gms.

पित्तावसानं वमनं विरेकादूर्ध्वं, कफान्तं च विरेकमाहुः ।
द्विभ्रान् सविटकानपनीयवेगान् मेयं विरेके, वमने तु पीतम् ॥३२॥

Vomittings are (can be allowed) till the expulsions of pitta or half (in number and quantity) of purgations; purgations are (can be allowed) till kapha comes out; measurement to be done after rejecting two or three bouts, containing faeces in case of purgation and (after rejecting) the medicine (emetic drug) in case of emesis therapies. 32.

Virecana vidhi (purgation therapy) :—

अथैनं वामितं भूयः स्नेहस्वेदोपपादितम् ।
स्नेहकाले गते ज्ञात्वा कोष्ठं सभ्यविरेचयेत् ॥३३॥

Next, the person who has been administered emesis therapy properly and after doing oleation and sudation therapies, should be given the purgation therapy after the expiry of kapha predominant time (6 a.m. to 9 a.m.) and after determining the nature of his koṣṭha (alimentary tract, bowels). 33.

बहुपित्तो मृदुः कोष्ठः क्षीरेणापि विरिच्यते ।
प्रभूतमारुतः क्रूरः श्लेष्माद्यामादिकैरपि ॥३४॥

Nature of koṣṭha (alimentary tract) will be mṛdu (soft) with the predominance of pitta and even milk causes purgations; it will be krūra (hard) with the predominance of māruta (vāta) and even with (drugs like) śyāmā etc. purgations occur with difficulty. 34.

कषायमधुरैः पित्ते विरेकः, कटुकैः कफे ।
दिग्गन्धोष्णरसवर्णैर्वार्यौ

For (increase of) pitta, purgation should be done with drugs of astringent and sweet tastes; for (increase of) kapha with those of pungent taste and for vāta with drugs possessing unctous, hot and salt (qualities). 35.

अप्रवृत्तौ तु पाययेत् ॥३५॥
उष्णाम्बु, स्वेदयेदस्य पाणितापेन बोधरम् ।

If bouts of purgations do not commence, he should drink hot water and his abdomen should be fomented with warmed palms of the hand. 36a.

उत्थानेऽल्पे दिने तस्मिन्भुक्त्वाऽन्वेद्युः पुनः पिबेत् ॥
 अददन्नेहकोष्ठस्तु पिबेदूर्ध्वं दशाहतः ।
 भूयोऽप्युपस्कृततनुः स्नेहस्वेदैर्विरेचनम् ॥३७॥
 यौगिकं सन्ध्यालोच्य स्मरन्पूर्वमतिक्रमम् ।

If, on the day of consuming the purgative drug, the patient responds poorly, he should be allowed to take his food on that day and the purgative drugs administered again on the next day; persons who have unstable and unlubricated alimentary tract, should consume the purgative drugs after ten days (during which oleation and sudation therapies should be done) because the body which has been well prepared with oleation, and sudation therapies, will be able to have purgations properly; then it (the purgative drug) should be administered, after considering all aspects and remembering the procedures described earlier. 36b-38a.

Vigraha yogaḥ (abnormal bouts) :—

हृत्कुक्ष्यशुद्धिरद्विदक्लेशः श्लेष्मपित्तयोः ॥३८॥
 कण्डूविषाहः पित्तकाः पीनसो धातविद्ग्रहः ।
 अयोगलक्षणम् योगो वैपरीत्ये यथोचितात् ॥३९॥
 विटपित्तकफवातेषु निःसृतेषु कामात्भवेत् ।
 निःश्लेष्मपित्तमुदकं श्वेतं कृष्णं सलोहितम् ॥४०॥
 मांसघावनतुल्यं वा मेदः क्षण्डाभमेघ वा ।
 शुद्धनिःसरणं तृष्णा भ्रमो नेत्रप्रवेशनम् ॥४१॥
 भवन्त्यपिचिरिक्तस्य तथाऽतिवमनामयः ।

Discomfort in the (region of) the heart and abdomen, anorexia, too much of kapha and pitta coming out (through the mouth), itching, burning sensation, eruption on the skin, rhinitis, non-elimination of flatus and faeces, are the features of ayoga (inadequate bout of purgation therapy); opposite of these are the features of proper bouts; in case of atiyoga (excess bouts) after the elimination of faeces, pitta, kapha and vāta in succeeding order, there will be elimination of watery material which does not contain kapha or pitta, which is white, black or slightly red in colour, resembling the water in which meat has been washed or resembling a piece of fat; prolapse of the rectum, thirst, giddiness,

sunken eyes and diseases caused by excess of vomiting-will appear. 40-42a.

Virecanottara upacāra (care after purgation) :—

सम्यन्विरिक्तमेनं च वमनोक्तेन योजयेत् ॥४२॥
श्रूमवर्ज्येन विधिना ततो वमितवानिष ।
क्रमेणानानि भुञ्जानो भजेत्प्रकृतिभोजनम् ॥४३॥

The person who has undergone proper purgation therapy, should be administered all other therapies, except inhalation of smoke, which are described under emesis therapy; afterwards he should adhere to the regimen of diet, in the same way as of emesis therapy and then resume his normal food. 42-43.

मन्ववह्निसंशुद्धभक्षामं दोषदुर्बलम् ।
महदुज्जीर्णलिङ्गं च लङ्घयेत्पीतमेधजम् ॥४४॥
स्नेहस्वेदौषधोत्पलेषुसक्तैरिति न वाच्यते ।

On the day of consuming the purgative drug, the patient should be made to fast (abstain from food) if he has weak digestive activity, poor response to purifactory therapy, if he is not emaciated, not weak by (increase of) doṣās and has not shown symptoms of proper digestion, By this (fasting) he will not be harmed by the discomfort caused by the obstruction of doṣās aggravated by oleation, sudation therapies. 44-45a.

संशोधनाश्रविस्रावस्नेहयोजनलक्षणेः ॥४५॥
यात्पद्मिर्भक्षतां तस्मात् क्रमं पेयादिमाचरेत् ।

The digestive activity becomes dull (weak) by purifactory therapies, blood letting, oleation and fasting; hence the regimen of peyā (thin gruel) etc. should be adhered to.

45b-46a.

पुताश्रुपित्तस्त्रुष्माणं मद्यपं वातपैत्तिकम् ॥४६॥
पेयां न पाययेत्पेयां तर्पणादिक्रमो हितः ।

Peyā should not be given when only little quantities of pitta and kapha are expelled out, to the person who is addicted to wine, and in whom vāta and pitta are predominant; for them regimen of tarpaṇa etc. (nourishing menu) are suitable. 46b-47a.

अपकं वमनं दोषान् पच्यमानं विरेचनम् ॥४७॥
निर्हरेद्दमनस्यतः पाकं न प्रतिपालयेत् ।

Emesis brings out the doṣās which are not cooked (processed by heat) whereas purgations brings out the doṣās which have undergoing cooking (process by heat); hence in case of emesis (the physician) need not await cooking of the doṣās. 47.

दुर्बलो बहुदोषश्च दोषपाकेन यः स्वयम् ॥४८॥
विरिच्यते भेदनीयैर्मौज्यैरतमुषपाद्येत् ।

Person who is weak, who has great amount of (increased) doṣās develops purgations on his own (without consuming purgative drug); he should be treated with foods which are purgative. 48.

दुर्बलः शोधितः पूर्वमल्पदोषः कृशो नरः ॥४९॥
अपरिज्ञातकोष्ठश्च पिबेन्मृदल्पमौषधम् ।
वरं तदल्पकृत्पीतमन्यथा संशयावहम् ॥५०॥
हरेद्दुर्बलान् दोषानल्पानल्पान् पुनः पुनः ।
दुर्बलस्य मृदुद्रव्यैरल्पान् संशमयेत् तान् ॥५१॥

Persons who are weak, who have undergone purifactory therapy previously, who have little amount of (increased) doṣās, who are emaciated, and whose nature of the alimentary tract is not known should be given mild purgative drug in a small dose; it is better given in small doses often; the opposite of it (large dose given once) creates doubt (of death); the drug in small and repeated doses will eliminate the circulating doṣās little by little; in a weak person, little quantity of doṣās should only be mitigated by mild drugs, (they need not be expelled out by purifactory therapies). 49b-51.

श्लोधापन्ति चिरं ते हि हन्तुयन्मनिर्हताः ।

They (doṣās which are more in quantity) trouble the person greatly and even kill him, if not expelled out (by purifactory therapies).

मन्दार्तिं कूरकोष्ठं च सक्षारलंबघणैर्घृतैः ॥५२॥
सन्धुक्षितार्तिं विजितकफघातं च शोधयेत् ।

Persons who have weak digestive activity and hard natured alimentary tract, should be administered ghee (butter fat) processed with alkalis and salts, to augment his digestive capacity and vanquish kapha and vāta; afterwards he should be given purifactory therapies. 52.

कस्यचिन्निकूरकोष्ठोपायामदीक्षितम् ॥५३॥
 दीप्तानीनां च शैब्येभ्यमचिरेभ्यैव जीर्यति ।
 वेद्यो वर्ति पुरा च पाचनः स्निग्धं विरेचनम् ॥५४॥
 शकृन्निर्हस्य वा किञ्चित्सीष्णामिः फलवर्तिभिः ।
 प्रवृत्तं हि मलं स्निग्धो विरेको निर्हरेत्सुखम् ॥५५॥

In persons who are dry, who have great increase of vāta, who have hard natured alimentary tract, who do exercises (physical activities) habitually and who have strong digestive activity, the (purgative) drug gets digested without producing purgations; for them, an enema should be given first and then purgative drug which is unctous (should be given); or the faeces should be removed first by using a strong rectal suppository made from fruits; the doṣās thus initiated in their movement, the purgative drug expels them easily. 53-55.

विषातिभ्यामपि विषकाकुष्ठरौफलिषिपिणः ।
 कामलापाण्डुमेहार्ताभितिस्निग्धान्पित्तोपशयेत् ॥५६॥
 लघान् स्नेहविरेकेभ्य, कसैस्तु स्नेहमावितान् ।

Persons who are suffering from poison, trauma, skin eruptions, leprosy (and other skin diseases), dropsy, visarpa (herpes), jaundice, anaemia and diabetes, should be given the purgative therapy without too much of oleation (slight oleation itself is sufficient for them). All of them should be given fatty purgatives; those who have had oleation earlier should be given dry (non-fatty) purgatives. 56.

कर्मणां जमनादीनां पुनरप्यन्तरेऽन्तरे ॥५७॥
 स्नेहश्वेदौ प्रयुञ्जीत, स्नेहमन्ते बलाय च ।

In between emesis and other purifactory therapies, oleation and sudation therapies should be done; (again) at the end of purifactory therapies) oleation should be done to impart strength. 57.

मलो हि देहादुत्क्रान्त्य क्रियते धासलो यथा ॥५८॥
स्नेहस्वेदे...धोतिक्रष्टः शोष्यते शोधनैर्मलः ।

Malās (doṣās) getting loosened from the body by oleation and sudation therapies are expelled out by purifactory therapies just like the dirt from the cloth (by washing). 58.

स्नेहस्वेदावनम्यस्य कुर्यात्संशोधनं तु यः ॥५९॥
वाह शुष्कमिवानामे शरीरं तस्य दीर्यते ॥५९॥

The body of the person who resorts to purifactory therapies without undergoing oleation and sudations habitually, gets broken just like a log of dry wood while being bent.

Śōdhana phala (benefits of purifactory therapies) :—

बुद्धिमत्साहं बलमिन्द्रियाणां धातुस्थिरत्वं ज्वलनस्य दीप्तिम् ।
चिराच्च पाकं वयसः करोति संशोधनं सम्यगुपीष्यमानम् ॥६०॥

Clarity of the mind, strength of the sense organs, stability of the tissues, keenness of digestive power and slow ageing accrue from purifactory therapies, properly undertaken. 60.

इति श्रीवैजपतिरिसिन्धुसप्ततुमीमन्मन्त्रविद्विजायामष्टाङ्गहृदयसंहितायां
सुश्रुत्याने धमनचिरेचनविधिर्नामाष्टादशोऽध्यायः ॥ १८ ॥

Thus ends the chapter--Vamana virecana vidhi--the eighteenth in sūtrasthāna of Aṣṭāṅgahr̥daya saṁhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

एकोनविंशोऽध्यायः ।

Chapter—19

BASTIVIDHI (Enema therapy)

अथातो बस्तिविधिं मध्यायं व्याख्यास्यामः ।
इति ह स्मद्भुरात्रेयादयो महर्षयः ।

We shall now expound the chapter called Bastividhi--
procedure of enema therapy; thus said Ātreya and other great
sages.

घातोल्बणेषु दोषेषु वाते र्वा बस्तिरिच्यते ।

उपक्रमाणां सर्वेषां सोऽग्रणीस्त्रिविधस्तु सः ॥ १ ॥

निरूहोऽनुवासनं बस्तिरुत्तरः

Basti, (enema therapy) is desirable for increase of doṣās
having predominance of vāta or for (increase of) vāta alone,
it is the foremost among all treatments, it is of three kinds--viz
nirūha, anuvāsana and uttarabastī. 1.

*Notes :—*Basti is the name for the urinary bladder. In ancient times
urinary bladder of animals like buffalo, goat, etc. was being used as a bag
to hold the enema materials like decoctions, oil etc. As basti (bladder) is
used for this therapy, the therapy itself came to be known as basti cikitsā
(enema therapy). The term 'Nirūha' literally means that whose effect/bene-
fit cannot be guessed, in other words, highly beneficial. It is administered
through the rectum making use of decoction of drugs mainly. It is also
known as āsthāpāna basti. Anuvāsana literally means 'that which remains
inside the body for some time without causing any harm'. It is also
administered through the rectum making use of medicated fat (oil). It
is also known as snehabasti. (fat enema Uttarabasti is "enema of the
upper tract"--the urethral and vaginal passages and not of the rectal
passage, decoction of drugs and medicated fats (oil) both are made use
of for this.

Āsthāpyūḥ (persons suitable for decoction enema)—

तेन साधयेत् ।

गुल्मानाहणुडकीकृच्छ्रकारीसाररसूलिनः ॥ २ ॥

जीर्णज्वरप्रतिक्षयायशुक्रानिलमलप्रहान् ।

अभ्रपिभरीरजोनाशान् दारुणांश्चानिलामयान् ॥ ३ ॥

By this (decoction enema) should be treated, the persons (who are suffering from) abdominal tumor, distention of the abdomen, khuda (gout), diseases of the spleen, diarrhoea unassociated with other diseases, pain in the abdomen, chronic fever, running in the nose; obstruction of semen, flatus and faeces, enlargement of the scrotum, urinary stone, amenorrhoea and greivous diseases of vāta origin. 2-3.

Anāsthāpyāḥ (persons unsuitable for decoction enema) :—

अनास्थाप्यास्त्यतिशिथः क्षतोरस्को भृशं कृशः ।
 आमातिसारी वमिमान् संशुद्धो वृत्तनाशनः ॥ ४ ॥
 श्वासकासप्रसेचशोहिष्माध्मानाल्पवह्नयः ।
 शूनपायुः कृताहारो वद्वच्छिद्रोदकोदरी ॥ ५ ॥
 कुष्ठी च मधुमेही च मासान् सप्त चै गर्भिणी ।

Those who have had excess of oleation therapy, injury to the chest, highly emaciated, diarrhoea due to āma (or diarrhoea of recent onset), vomiting, who have undergone purifactory therapies, who have been administered nasal medication, who are suffering from dyspnoea, cough, salivation, piles, flatulence, weak digestion, swelling of the rectum, who have taken food just then, who are suffering from enlargement of the abdomen due to obstruction (of the intestines) perforation (of alimentary tract) and water (ascitis), leprosy (and other skin diseases), diabetes mellitus and the pregnant woman in the seventh month. 4-5.

Anuvāsyāḥ (persons suitable for oil enema) :—

आस्थाप्या एव चान्वास्या विशेषवृत्तिवह्नयः ॥ ६ ॥
 रुक्षाः केवलवतारताः

All those suitable for decoction enema are suitable for oil enema especially those who have strong digestive power, who are dry (not undergone oleation therapy) and those suffering from diseases of vāta solely increased (not associated with other dosās). 6.

Naanuvāsyāḥ (persons unsuitable for oil enema) :—

नानुवास्यास्त एव च ।
 वेऽनास्थाप्यास्तथा पाण्डुकामकामेहपीनलाः ॥ ७ ॥

निरक्षरीहृषिद्धमेदिशुक्रकोष्ठकफोवः।
 अभिष्यन्दिशुशस्थलकृमिकोष्ठाल्यमावः। ॥ ८ ॥
 पीते चिषे गरेऽपेच्यां स्त्रीपदी गलभण्डवान् ।

Persons unsuitable for oil enema are—all those unsuitable for decoction enema, those suffering from anaemia, jaundice, diabetes, rhinitis, lack of food, diseases of spleen, diarrhoea, hard bowels (constipated), enlargement of the abdomen due to kapha, ophthalmia, profound obesity, intestinal parasites, gout; who have consumed poison, those suffering from artificial poison, goitre, filariasis and scrofula. 7-8.

Bastinetra (*enema nozzle*) :—

तयोस्तु नेत्रं हेमादिधातुवर्धस्थेषुजम् ॥ ९ ॥
 गोपुच्छाकारमच्छिद्रं स्रक्णञ्च गुलिकासुजम् ।

Netra (*enema nozzle*) should be made from either metals like gold etc., wood, bone or bamboo; resembling the tail of the cow in shape, without holes, smooth, straight and with tip shaped like a pill. 9.

ऊनेऽब्दे पञ्च, पूर्णेऽस्मिन्धासप्तभ्योऽङ्गुलानि षट् ॥ १० ॥
 सप्तमे सप्त, तान्यष्टौ द्वादशे, षोडशे षट् ।
 द्वादशैव परं विंशतीक्ष्य वर्षान्तरेषु च ॥ ११ ॥
 वयोबलशरीराणि प्रमाणमभिवर्द्धयेत् ।

For children less than one year of age, it (nozzle) should be five aṅgula (fingers breadth of patients own finger) in length; over one year and upto seven years of age, it should be six aṅgula; for seventh year it should be seven aṅgula, for twelve, it should be eight aṅgula, for sixteen it should be nine aṅgula, from the age of twenty years and onwards it should be twelve aṅgulas only. These measurements may be increased (slightly) for those of other age groups based on age, strength and body build. 10-11.

स्वाङ्गुष्ठेन समं मूले स्थौदयेनाग्रे कनिष्ठया ॥ १२ ॥
 पूर्णेऽब्देऽङ्गुलमावाय तदूर्ध्वार्धमवर्द्धितम् ।
 त्र्यङ्गुलं परमं छिद्रं मूलेऽग्रे वहते तु यत् ॥ १३ ॥
 मुद्रं माषं कलायं च क्लृप्तं कर्कशुर्कं क्रमात् ।

Its mouth (orifice) at its root should be one aṅgula (in diameter) for children of one year of age, it (diameter of the orifice) should be increased by half aṅgula (for different age groups) and its maximum should be three aṅgula (in diameter). At its tip, the orifice should be such so as to allow free movement (into it) of soaked mudga (green gram), māṣa (black gram), kalāya (round pea) and seed of karkaṅḍhu (jujube) respectively. 12-13.

मूकच्छिद्रप्रभाषेन प्रान्ते षटितकर्णिकम् ॥१४॥
वर्त्याऽग्रे पिहितं, मूले यथास्वं चकुलान्तरम् ।
कर्णिकाद्वितीयं नेत्रे कुर्यात्

Near the orifice at its root, a karṇikā (ear-like ridge) of this same size of the orifice should be constructed (at the time of preparing the nozzle), another second karṇika (ridge) should be made at a distance of two aṅgula (towards its tip), the orifice at the tip should be kept closed (with a plug of cloth). 14-15.

Bastiṣṭaka (enema bag) :—

तत्र च योजयेत् ॥१५॥
अजाविमहिषादीनां वस्ति सुभृदितं दृढम् ।
अथारकं निषिद्धप्रस्थिगन्धसिरं तत्रुम् ॥१६॥
प्रथितं साधु सूत्रेण सुजसस्थाप्यभेषजम् ।
वस्त्यभावेऽङ्कपादं वा न्यसेद्दालोऽथवा घनम् ॥१७॥

To it (nozzle) should be adjusted (tied), the urinary bladder of a goat, sheep, buffalo, or other animals, well beaten, but kept sturdy, made red by tanning it with astringent substances, devoid of holes or tears, glands (hard spots), bad smell and veins, and made thin, should be filled with drugs (enema liquids) and fastened tight with threads (to the big end of the nozzle). If the bladder is not available, skin of thighs or legs (of animals) or thick cloth may be utilised (for making the bag). 15-17.

Nirūha mātra (quantity of medicine for decoction enema) :—

निरूहमात्रा प्रथमे प्रकुञ्चो वत्सरे परम् ।
प्रकुञ्चवृद्धिः श्लेष्मदं यौवत्पट्टमृतास्ततः ॥१८॥

प्रसृतं चर्दयेत्पूर्वं द्वावशाहावशास्य तु ।
मासततेरिदं मानं, दशैव प्रसृताः परम् ॥१९॥

In the first year of age the quantity of enema materials (liquid) for nirūha (decoction enema) should be one prakūñca (pala=48 gms.); for each succeeding year it should be increased by one prakūñca (pala) till it becomes six prasṛta (12 pala = 576 gms.); further on it should be increased by one prasṛta (2 palas=96 gms.) each year till it becomes twelve prasṛta (24 palas=1152 gms.) at the eighteenth year of age; this should be the quantity till the age of seventy years, and after that age the quantity should be ten prasṛta (20 palas=960 gms.) only. 18-19.

Anuvāsana mātrā (quantity for oil enema) :—

यथायथं निरुहस्य पादो मात्राऽनुवासने ।

The quantity for oil enema should be one fourth of the quantity of that of decoction enema, as prescribed for each age group. 20.

Anuvāsana vidhī (procedure of fat enema) :—

आस्थायं क्षोहितं स्थिन्नं शुद्धं चर्दयेत् पुनः ॥२०॥
अन्वासनाहं विश्राय पूर्वमेवानुवासयेत् ।
शीते वसन्ते च दिवा रात्रौ केचित्ततोऽप्यदा ॥२१॥
अभ्यक्कान्तमुचितात्पादहीनं हितं लघु ।
अभिग्धक्षमशितं सानुपानं द्रवादि च ॥२२॥
कृतचक्षुक्रमणं मुक्तविभ्रमं शयने सुखे ।
नात्युच्छ्रिते न चोच्छीर्षे संविष्टं वामपाश्वतः ॥२३॥
सङ्कोच्य दक्षिणं सक्थिं प्रसार्य च ततोऽपरम् ।

The person suitable for decoction enema should be administered oleation and sudation therapies followed by purificatory therapy (emesis or purgation). After he regains strength, determining that he is fit for oil-enema he should be given an oil-enema first (adopting the following procedure). During cold season (hemañta and śiśira ṛtus) and vāsanta (spring) it should be given during day and in other seasons during night. He should be given abhyañga (oil massage) and bath, then his accustomed food, less by one fourth of the

usual quantity; suitable, light (easily digestible) neither with more of fats nor very dry, followed by an after-drink of appropriate liquid. Next he should walk for some time, eliminate faeces and urine and lie on a comfortable cot; neither too high nor too low, on his left side, folding his right thigh, and extending the other (left thigh). 20-23.

अथास्य नेत्रं प्रणयेत्स्निग्धे स्निग्धमुखां शुद्धे ॥२४॥
 उच्छ्वास्य वस्तेर्षवने वदे हस्तमकम्पयन् ।
 पृष्ठपदां प्रति ततो नातिमुतथिलम्बितम् ॥२५॥
 नातिवेगं न वा मर्दं सङ्घदेव प्रपीडयेत् ।
 चावशेषं च कुर्वीत वायुः शोषे हि तिष्ठति ॥२६॥

Next, the enema nozzle which is lubricated (smeared with fat) should be pushed into the rectum which is also lubricated, after the air inside the bag is expelled out, confirming that it is well fastened (to the nozzle) it should be pressed without shaking the hands, in the direction of the vertebral column, neither too fast nor too slow, neither with great force (pressure) nor with low force (pressure) but in one attempt, a little quantity (of liquid material) be allowed to remain in the bag, for, with it resides the air. 24-26.

वस्ते तूचानदेहस्य पाणिना ताडयेत्स्निग्धौ ।
 तत्पाणिभ्यां तथा शय्यां पीवतश्च त्रिचक्षिपेत् ॥२७॥
 ततः प्रसारिताङ्गस्य सोपधानस्य पाणिणिके ।
 आहन्थीन्मुष्टिनाऽङ्गं च ज्ञेहेनाभ्यज्य मर्दयेत् ॥२८॥
 वेदनार्तमिति स्नेहो न हि शीघ्रं निवर्तते ।
 योजयः शीघ्रं निवृत्तेऽभ्यः स्नेहोऽतिष्ठन्नकार्यकृत् ॥२९॥
 दोषाग्निं स्वर्गतस्नेहं चापाके भोजयेत्सु ।

After the administration (pushing the liquid inside and removing the nozzle) the person should be placed with his face upwards, his buttocks beaten (hit) by the hands (of the physician), then by his (patients) own heels; the foot of the cot should be lifted up thrice; next he must lie extending the entire body, with a pillow under his heels, oil should be smeared all over the body and all the parts of it beaten with fist or massaged especially the painful ones; so that the fat (enema liquid inside the rectum) does not come out soon.

If it comes out soon, another oil enema should be administered immediately because fat which does not remain inside does not serve the purpose. If the person has keen digestive activity, and if the fat comes out (after the stipulated time) he can be given light food in the evening. 27-29½.

निधुत्तिलः परमलयो यामीस्ततः परम् ॥३०॥
 बहोरात्रमुपेक्षेत, परतः फलवर्तिभिः ।
 तीक्ष्णैर्वा वस्तिभिः कुर्वाणं स्नेहनिवृत्तये ॥३१॥

The maximum time for the fat to come out is three yāma (nine hours); after that, it can be awaited for one day and night; later on (after twenty four hours after administration) attempt should be made to remove it by force, with the help of rectal suppositories made from fruits or strong decoction enema. 30-31.

अतिरौक्ष्यापानाच्छल चेश्वाद्यादिदोषकृत् ।
 उपेक्षेतैव हि ततोऽप्युषितश्च निशां पिबेत् ॥३२॥
 प्रातर्नागरधान्याभ्यः कोष्णं, केवलमेव वा ।

If it does not come out due to severe dryness inside and does not produce any troubles like lassitude etc., it should be neglected (allowed to remain inside) for the night; next morning he is made to drink warm water either processed with nāgara and dhānya or plain. 32.

अन्वासायेत्तृतीयेऽह्नि पञ्चमे वा पुनश्च तम् ॥३३॥
 यथा वा स्नेहपक्तिः स्यादतोऽत्युत्पन्नमस्तीन्द्र ।
 न्याथामनित्यान् दीप्ताग्नीन् कृत्वांश्च अतिवासरम् ॥३४॥

Again he should be given fat enema on the third or fifth day, or till the fat gets well digested; those who have profound increase of vāta, who do exercises (physical activities) daily, who have keen digestive power and those who are very dry can be given fat enema daily. 33-34.

इति स्नेहैस्त्रिचतुरैः स्निग्धे ओतोविश्रुत्ये ।
 निरुहं शोधनं युज्याद्स्निग्धे स्नेहनं तनोः ॥३५॥

After three or four such fat enemas, if the body is found to be well lubricated, purifactory decoction enema should be administered next, to clear the channels, if not well lubricated, fat enema only should be continued. 35.

Nirāha basti vidhi (procedure of decoction enema) :—

पञ्चमेऽथ तृतीये वा दिवसे सायके शुभे ।
 मध्याह्ने किञ्चिदावृजे प्रयुक्ते बलिमङ्गले ॥३६॥
 अथ्यकस्वेदितोत्पृष्टमलं नाग्निबुभुक्षितम् ।
 अवेक्ष्य पुरुषं दोषभेषजादीनि चापरात् ॥३७॥
 वस्त्रि प्रकल्पयेत्प्रचस्तत्रियैर्बहुभिः सह ।

On the fifth or third day (after fat enema), at an auspicious time, some time after midday, after performing auspicious rites, after oleation and sudation, after elimination of wastes (urine, faeces) after not taking a heavy meal (after a light meal), after carefully considering the nature of the person (patient), the doṣas, drugs etc., the physician, accompanied by many experts of the enema therapy, should administer (decoction) enema to the patient. 36-37.

Nirāhadraṅgya kalpanā (preparation of enema decoction) :—

कषयेर्द्रव्यतिपलं प्रत्यस्याष्टौ फलानि च ॥३८॥
 ततः कायाव्युत्थानं स्नेहं वाते प्रकल्पयेत् ।
 पित्ते स्वस्ये च चर्द्धांशमहमांशं कफेऽधिके ॥३९॥
 सर्वत्र चाहमं मागं कल्काद्भवेति वा यथा ।
 वात्पित्तसाम्प्रता वस्तेः पलमात्रं शुद्धस्य च ॥४०॥
 मधुपट्टादिदोषं च युक्त्या

Twenty pala (960 gms.) of drugs (enumerated in the prescription) and (madana) phala eight in number should be made into a decoction (with the usual sixteen parts of water and boiled down to one fourth quantity); to the decoction, is added a fat (oil, ghee, etc.) one fourth of the quantity; for (treatment of) vāta, one sixth quantity for (treatment of) pitta and the healthy person and one eighth quantity for (treatment of) kapha. The quantity of kalka (paste of some drugs to be added to the decoction) for all doṣas and the healthy person) shall be one eighth part (of the decoction) or such quantity which will make the decoction neither too thin nor too thick (after mixing), next one pala of guḍa (molasses/ jaggery) and appropriate quantity of honey and salt are also added.

सर्वं तदेकतः ।

उष्णाम्बुकुम्भीभाष्येण तप्तं क्षजसमाहृतम् ॥४१॥
 प्रक्षिन्य वस्तौ प्रथयेत्पायी नात्युष्णशीतकम् ।
 नातिस्निग्धं न वा कर्षं नातितीक्ष्णं न वा सृदु ॥४२॥
 नात्यच्छसान्द्रं नोनातिभानं नापदु नाति-च ।
 लवणं तद्वद+लं च

All these are then mixed together, churned well with a churner and made warm by keeping its container either in hot water or by steam from a pot. It should then be filled into the enema bag in that condition, which is neither too hot nor too cold, neither too fatty nor too dry, neither too strong nor mild, neither too thick nor too thin, neither too much nor too less in quantity, neither with too much of salt nor with too less, similarly with sour (neither too much nor too less), it is then pushed into the rectum. 41-43.

पठन्त्यन्ये तु तद्विदः ॥४३॥

मात्रां त्रिपलिकां कर्षात्स्नेहमाक्षिकयोः पृथक् ।
 कर्षार्द्धं माणिमन्थस्य स्वस्थे कल्कपलद्वयम् ॥४४॥
 सर्वद्रवाणां शेषाणां पलानि दश कल्पयेत् ।

Some other experts (in enema therapy) say, that the quantity of fats (oil, ghee) and honey should be three pala individually; that of māṇimaṅṭha (saiṅdhava salt) for healthy, will be half a karṣa ($\frac{1}{2}$ pala = 12 gms), the kalka (paste of drugs) be two pala (96 gms) and of all the other liquids put together shall be ten pala (480 gms). 44-44½.

माक्षिकं लवणं स्नेहं कल्कं काथमिति क्रमात् ॥४५॥
 भावयेत् निकृष्टानामेव संयोजने विधिः ।

Honey, salt, fat, paste and decoction are to be mixed in successive order respectively (one after the other), this shall be the method of mixing the materials for decoction enema. 45½.

उपानो वसंभात्रे तु निकृष्टे तन्मना भवेत् ॥४६॥
 कृतोपधानः सञ्जातयोगश्चोत्कटकः सृजेत् ।

After receiving the enema, the patient should lie with his face upward with a pillow (under his head), mentally intent

of the enema); after getting the urge he should eliminate the faeces sitting on his heels. 46.

आग्नी परमः काको मुहूर्तो मृत्यवे परम् ॥४७॥
 तत्रालुभिकं स्नेहकारमुत्राश्लकल्पितम् ।
 त्वरितं स्निग्धतोष्णोष्णं वस्तिमन्थं प्रपीडयेत् ॥४८॥
 विद्यत्फलवर्ति वा श्वेदनोत्रासनधि च ।

The maximum time for the enema material to come out is one muhūrta (48 minutes), after that period it is for causing death; hence another purgative enema prepared with fats, alkalis, urine (of animals like the cow) and sour substances and possessing unctous, penetrating and hot properties should be administered immediately; or a rectal suppository prepared from fruits should be made use of; sudation therapy and frightening should also be resorted to. 47-48.

स्वयमेव निवृत्ते तु द्वितीयो वस्तिरिष्यते ॥४९॥
 तृतीयोऽपि चतुर्थोऽपि यावद्वा पुनिक्रमत् ।

If the materials comes out of its own accord, then second, third or fourth enema can be given or as many as required till he develops symptoms of proper decoction enema therapy. 49.

विरिक्तवच्च योगोदीन्विचात्

The symptoms of bouts are similar to those of purgation therapy. 49.

योगे तु भोजयेत् ॥५०॥
 कोष्णेन वारिणा स्नातं तदुष्ण्वरसौपनम् ।
 विकारा ये निरुद्धस्य भवन्ति प्रचलैर्मलैः ॥५१॥
 ते सुखोष्णाम्बुसिकस्य याम्नि मुक्तवतः शमम् ।

After the apperance of the desired symptoms, the patient should take a bath with warm water, and eat rice mess along with juice of meat of animals of desert-like land. The complications of decoction enema caused by the circulating malās (dosās) will subside by warm water bath and food.

अथ वातार्दितं भूयः सद्य एवात्रुवासयेत् ॥५२॥

If the patient becomes troubled by (increased) vāta he should be given a fat enema immediately (on the same-day). 50-52.

सम्बन्धीनातियोगाच्च तस्य स्युः स्नेहधीतवत् ।
 किञ्चित्कालं स्थितो यच्च सपुरीषो निवर्तते ॥५३॥
 साजुलोमानिलः स्नेहस्तत्सिद्धमजुवासनम् ।

The symptoms of proper, inadequate and excess (decoction enema) therapy are the same as those of "drinking of fat" therapy.

Enema material (fat) coming out along with faeces after staying inside for a short time, followed by flatus moving down are the symptoms of proper fat enema therapy. 53.

एकं त्रीन् वा बलासे तु स्नेहवस्तीन् प्रकल्पयेत् ॥५४॥
 पञ्च वा सप्त वा पित्ते, नवैकादश वाऽनिले ।
 पुनस्ततोऽप्ययुग्मांस्तु पुनरास्थापनं ततः ॥५५॥

One to three fat enema should be administered for (the treatment of increased) balāsa (kapha), five to seven for pitta, nine or eleven for anila (vāta). Again on uneven days (third, fifth, seventh etc.) decoction enema should be given. 54-55.

कफपित्तानिलेष्वथ यूपक्षीररसैः कमात् ।

Food (rice mess) should be consumed along with soup (of grains), milk, and meat-juice in disorders of kapha, pitta and anila (vāta) respectively. 55½.

घातप्रौषणिकापनिवृत्तासैन्धवैर्युतः ॥५६॥
 वस्तिरेकोऽनिले त्रिवृत्तः स्वादुःखलोष्णो रसान्वितः ।

In case of (increase of) vāta, one enema consisting of decoction of drugs which mitigate vāta, trivṛt, saindhava mixed with fats, liquids of sweet and sour taste, made warm and administered (will be ideal). 56.

न्यग्रोधविगणकाथपत्रकादिसितायुतौ ॥५७॥
 पित्ते स्वादुहिमौ साज्यक्षीरेक्षुत्समाक्षिकौ ।

In case of (increase of) pitta, two enemias consisting of decoction of drugs of nyagrodhādigaṇa and padmakādigaṇa (vide chapter 15) made sweet and cold, and mixed with ghee, milk, sugarcane juice and honey (will be ideal). 57

आरग्वधादिनिष्काथित्सकाद्विद्युतामयः ॥५८॥

रक्षाः सक्षीप्रगोमूवास्तीक्ष्णोष्णदुकाः कफे ।

In case of (increase of) kapha, three enemas consisting of decoction of drugs of aragvadhādigaṇa and vatsakādigaṇa (vide chapter 15) made dry (not mixed with any fat) and mixed with honey, cow's urine, possessing penetrating, hot and pungent properties (will be ideal). 58.

त्रयस्ते सन्निपातेऽपि दोषान् हन्ति यतः क्रमात् ॥५९॥

In case of (increase of) all the doṣas together, these three kinds of enema will bring down the doṣas respectively one after the other. 59.

त्रिम्यः परं वस्तिमतो नेच्छन्त्यन्ये चिकित्सकाः ।

न हि दोषश्चतुर्थोऽस्ति पुनर्दीयेत त्वं प्रति ॥६०॥

Other physicians, do not desire any enema other than these three, because there is no fourth doṣa for which another enema need to be given. 60.

उत्प्लेयानं शुद्धिकरं दोषाणां शमनं क्रमात् ।

त्रिष्वैव कल्पयेद्बस्तिमित्यन्येऽपि प्रचक्षते ॥६१॥

Yet others say, that only three kinds of enema are to be prepared, that causing increase of the doṣas, that causing purification (by expelling the doṣas) and that causing mitigation (subsiding them inside the body). 61.

दोषोपधानिवलतः सर्वमेतत्प्रमाथयेत् ।

All these are to be justified on the basis of strength of the doṣas, drugs etc.

सम्यक्निवृत्तिर्ज्ञानं तु नासम्भाव्य निवर्तयेत् ॥६२॥

Administration of enemas should not be discontinued till symptoms of proper enema therapy are obtained.

Karma basti :—

प्राक्प्लेये एकः पञ्चान्ते क्षाप्यास्थापननिश्च ।

सान्धासनानि कर्मणं वस्तयतिशरीरिताः ॥६३॥

18 A course of thirty enemas with one fat enema at the beginning and five at the end, with twelve decoction enema and

twelve fat enema alternately in the middle-is called as karma basti. 63.

Kāla basti :—

काळः पञ्चदशैकोऽत्र प्राक् स्नेहोऽन्ते त्रयस्तथा ।

षट् पञ्चवस्त्यन्तरिताः

A course of fifteen enemas, with one fat enema at the beginning and three at the end, with six decoction enemas and five fat enema alternately in the middle-is known as kāla basti. 64.

Yogabasti :—

योगोऽष्टौ वस्तयोऽत्र तु ॥६४॥

त्रयो निरुहः स्नेहाश्च स्नेहावाचस्तयोदभौ ।

A course of eight enemas, with one fat enema both at the beginning and at the end, with three decoction enema and three fat enema alternately in the middle is known as-yoga basti.

स्नेहवस्ति निरुहं वा नैकमेवातिरीक्षयेत् ॥६५॥

उत्कलेशाम्निवधौ स्नेहाजिरुहान्मृतो भयम् ।

तस्माजिरुहः स्नेहाः स्यामिच्छाभ्रातुवासितः ॥६६॥

स्नेहशोधनयुक्त्यैव वस्तिर्कर्म निक्षीयजित् ।

Either fat enema or decoction enema alone should not be administered in more number; nausea and loss of digestive power will result from more of fat enema and fear of (increase of) vāta arises from (more of) decoction enema; hence those who are given decoction enema should also be given fat enema and those who are given fat enema should also be given decoction enema; enema therapy will vanquish the three doṣās only when it is both lubricating and purifactory. 65-66½.

Mātra basti :—

हृत्पेयी स्नेहपानस्य मात्रया योजितः समः ॥६७॥

मात्रावस्तिः स्मृतः स्नेहः

Fat enema consisting of enema material (liquid) equivalent to the minimum quantity of oil used for "drinking of fat therapy" is known as mātrā basti.

शौलनीयः सदा च सः ।

बालवृद्धाश्वभारक्रीड्यायामासकचिन्तकैः । ६८॥

घातभग्नाबलाल्पान्निद्रपेश्वरसुखात्मभिः ।

दोषघ्नो निष्परीहारो बल्यः शुद्धमलः सुखः ॥६९॥

It should be used always for children, the aged, who are habituated to long walking, carrying load, women and exercises (physical activities), who think too much, who are suffering from (diseases of) vāta, fractures, debility, poor digestive activity; for kings, wealthy persons and persons who live happily. It conquers the doṣās, does not need strict regimen, gives strength, eliminates the wastes (faeces, urine etc.) easily and is comfortable. 67-69.

Uttarabasti — (*urethral and vaginal enema/douche*) :—

वस्तौ रोगेषु नारीणां योनिगर्भाशयेषु च ।

द्विधास्थापनशुद्धेभ्यो विद्व्याद्बस्तिमुत्तरम् ॥७०॥

In diseases of the urinary bladder and of vagina and uterus in women, *uttarabasti* (*urethral or vaginal enema*) should be administered, to those who have purified by two or three decoction enemas (*per rectum*). 70.

आतुराकुलमानेन तस्त्रेण द्वादशाङ्गुलम् ।

वृत्त गोपुच्छवन्मूलमध्ययोः कृतकर्णिकम् ॥७१॥

सिद्धार्थकप्रवेशाग्रं रुद्धं देमादिसम्मवम् ।

कुन्दाश्वभारसुमनः पुष्पधृन्तोपमं दृढम् ॥७२॥

The nozzle should be twelve aṅgula in length, in terms of patient's own fingers, round (tubular) resembling a cow's tail at its root (upper part) and endowed with a ridge in its middle (centre); its mouth (at the lower part or tip) capable of permitting a grain of mustard; smooth, made from gold and other metals, resembling the stalk of flowers such as *kufīda*, *aśvamāra* and *sumanaś* and strong. 71-72.

तस्य बस्तिर्मृदुलशुभ्राणां शुक्तिर्षिकलस्य वा ।

The enema material (liquid) shall be mild (in strength), light (easily acting), its quantity one *śukti* (two *karsa* or half *pala* = 24 gms.) or parts of it.

Uttarabasti vidhi—(Procedure) :—

अथ स्नाताशितस्यास्य स्नेहवस्तिविधानतः ॥७३॥
 ऋजोः सुखोपविष्टस्य पीठे जातुसमे मूढौ ।
 हृष्टे मेढ्रे स्थिते बर्जौ शनैः स्रोतोविद्युद्यये ॥७४॥
 सूक्ष्मां शलाकां प्रणयेत्तया शुद्धेऽनुसेवनि ।
 आमेहनान्तं नेत्रं च निष्कम्पं युद्धवत्तः ॥७५॥
 पीडितेऽन्तर्गते स्नेहे स्नेहवस्तिक्कमो हितः ।

Next, the patient who has been given bath and food in accordance with the regimen prescribed for fat enema, should be asked to sit erect on a soft seat (stool), of the height of one's knees, his penis should be held straight (by the physician) and a thin probe should be slowly inserted (into the urethra) to clear the channel; after thus clearing the passage, the enema nozzle should be inserted along the line of the suture, to the entire length of the urethral passage (till the cavity of the urinary bladder is reached), without shaking and the enema bag pressed just as (described for) rectal enema, pushing the fat (oil, ghee etc.) into the urinary bladder; this is the ideal method (for a urethral enema). 73-75½.

वस्तीननेन विधिना दधोर्त्रीऋतुरोऽपि वा ॥७६॥
 अनुषासनचक्षेपं सर्वमेवास्य चिन्तयेत् ।

In this manner three or four enemas should be given; all other procedures (after care, food etc.) are planned similar to that of fat enema therapy. 76-76½.

स्त्रीणामार्तवकाले तु योनिर्घृक्कात्यपावृतेः ॥७७॥
 विवधीत तदा तस्मादनुतांशपि चास्थये ।
 योनिविभ्रंशशूलेषु योनिन्यापचक्षुःपरे ॥७८॥

For women, vaginal / uterine enema (douche) should be administered during the menstrual period only for, it is only then that it (uterus) is without its closure (in other words it is open) and so can retain the enema material; it can be given even apart from the menstrual period, in emergency, in diseases such as prolapse and pain of the uterus or vagina, in other diseases of uterus and vagina and in menorrhagia. 77-78.

नेत्रं वशाकुलं मुद्गप्रवेशं चतुरकुलम् ।
 अपत्यभागं योज्यं स्याद् हाकुलं मूत्रवर्त्मनि ॥७९॥
 भूजक्षुब्धविकारेषु, शालानां त्वेकमकुलम् ।

The nozzle (for this enema) should be ten aṅgulas in length, permitting the entry of a grain of mudga (green gram), it should inserted to a length of four aṅgula in case of vaginal passage and to a length of two aṅgula in case of urethral passage in diseases like dysuria etc., and in case of children it shall be one aṅgula. 79.

प्रकुण्डो मध्यमा मात्रा, बाह्यानां शुक्तिरेवतु ॥८०॥

The medium quantity of enema liquid is one prakunca (pala=48 gms) and for children one śukti (half pala=24 gms) only. 80.

उत्तानायाः शयानायाः सम्यक् सङ्कोच्य सन्धिनी ।
 ऊर्ध्वजास्त्रिचतुरासद्वोरान्नेषु योजयेत् ॥८१॥
 वस्तीक्षिरान्नेषु च स्नेहमात्रां विवर्द्धयन् ।
 त्र्यहमेव च विभ्रम्य प्रजिद्व्यात्पुनस्त्र्यहम् ॥८२॥

The woman, who is lying (on a cot) with her face upwards, and legs folded at the knees and kept erect, should be administered, the vaginal/urethral enema, three or four times in a day and night; it should be continued for three days only increasing the quantity of fat (enema liquid) daily; after a gap of three days it should be administered again for another three days. 81-82.

Samanya bastikala—(periods of administration of enemias generally):—

पक्षाद्विरेको वमिते ततः पक्षात्रिदशम् ।
 सद्यो निःश्लेष्मास्त्र्यहस्यः सप्तत्रिदशैश्चित्तुः ॥८३॥

Purgation therapy should be resorted to after a fortnight after emesis therapy and decoction enema after a fortnight (after purgation therapy), fat enema (therapy) should be administered immediately after decoction enema but after seven days after purgation therapy. 83.

यथा कुक्षुभ्रमवियुतात्तत्रैवाङ्गं हरेत्पटः ।
 तथा प्रथीकृताद्देहाद्बस्तिनिर्हरते मलात् ॥८४॥

Just as the cloth absorbs the colour from the water mixed with (boiled with) kusumbha etc. (colouring materials) similarly, the enema, absorbs the malās (doṣās) from the moistened body. 84.

Basti cikitsā śreṣṭhata—(importance of enema therapy) :—

शाकागताः कोष्ठगताश्च रोगा मर्मोर्ध्वसर्वाद्यवाक्कजाश्च ।
 ये सन्ति तेषां न तु कश्चिदन्यो वायोः परं जन्मनि हेतुरस्ति ॥८५॥
 विट्श्लेष्मपि जादिमलोच्छयानां विक्षेपसंहारकरः स वस्मात् ।
 तस्यातिबुद्धस्य शमाय नान्यद्वस्तेषिना भेषजमस्ति किञ्चित् ॥८६॥
 तस्माच्चिकित्सासार्द्धं इति प्रविष्टः कृत्स्ना चिकित्साऽपि च वस्तिरेकैः ।

For all the diseases which are localised in the extremities, alimentary tract, vital organs, all the organs above the shoulders, there is no other cause, more important than vāyu (vāta), it (vāta) is the one responsible for transportation and destruction of the increased faeces, ślesman (kapha), pitta and other malas (wastes); to mitigate (bring down to normal) the greatly increased vāta, there is no treatment (more efficient) other than enema therapy. Hence it is described as half of the treatment (of all diseases) while some others (authorities) say, that it is full treatment even.

तथा निजागन्तुचिकारकारिरत्तौषधत्वेन शिराम्यघोऽपि ॥८७॥

Similarly so, is Sirā vyadha (venesection) the treatment (either half or full) for (the vitiated/increased) blood which is the cause for internal and external diseases. 87.

इति श्रीवैद्यपतिसिंहयुतसुब्रीमहाग्मदश्विखितायामष्टाङ्गहृदयसंहितायां
 सूत्रस्थाने वस्तिविधिनिर्माकौनविशतितमोऽध्यायः ॥ १९ ॥

Thus ends the chapter Basti vidhi—the nineteenth in sūtra-
 sthāna of Aṣṭāṅgahrdaya saṁhitā, composed by śrīmad
 Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

विंशोऽध्यायः ।

Chapter—20

NASYA VIDHI (nasal medication)

अथातो नस्यविधिमध्यायं व्याख्यास्थानः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Nasyavidhi-procedure of nasal medication; thus said Ātreya and other great sages.

ऊर्ध्वजतुलिकारेषु विशेवात्रस्यमिष्यते ।
नासा हि शिरसो द्वारं तेन तद्याप्य हन्ति तान् ॥ १ ॥

Nasya (nasal medication) is especially desired for (treatment of) diseases of the parts above the shoulders; nose is the gateway for the head, spreading through this, it (nasal medication) cures them. 1.

Notes :—Nasya is also known as nastahkarma and nāvana.

Trividha nasya—(three kinds of nasal medication) :—

विरेचनं बृंहणं च शमनं च त्रिधाऽपि तत् ।

It (nasal medication) is of three kinds—Virecana (purgatory), Bṛmhaṇa (nourishing) and Śamana (palliative),

विरेचनं शिरः शूलजाड्यक्यन्दगलाभये ॥ २ ॥
शोफगण्डकृमिग्रन्थिकुष्ठापस्मारपोनसे ।

Virecana nasya (purgatory nasal medication) is required in headache, loss of movement of the head, ophthalmia, disease of the throat, swelling, enlargement of glands, worms; tumors, leprosy (and other skin diseases) epilepsy and rhinitis.

बृंहणं वातजे शूले सर्वावर्ते एवरेतये ॥ ३ ॥
नासास्यशोषे वाक्सङ्गे कृच्छ्रबोधेऽथबाहुके ।

Bṛmhaṇa (nourishing) is required for headache of vāta origin, n.igraine, loss of voice, dryness of the nose and mouth, difficulty in speaking, and opening of the eyes and apabāhuka (difficulty of movement of the arm). 3.

शमनं नीलिकाण्वक्त्रकेरादौषाक्षिराजिषु ॥ ४ ॥

Samana (palliative) is required in blue patches (on the skin), discoloured patches on the face, diseases of the hair and of the eyes. 4.

यथास्वं योगिकैः संहैर्यथास्वं च प्रसाधितैः ।

कल्ककाथादिभिश्चापि मधुपट्टालचैरेपि ॥ ५ ॥

The first kind (purgatory), is by the use of fats (oil) suitable to the disease and processed with appropriate drugs, in the form of paste, decoction etc., and mixed with honey, salt and āsava (fermented infusion). 5.

वृहणं धन्वभांसोत्थरसात्पृक्कपुरैरपि ।

शमनं योजयेत्पूर्वैः क्षीरेण सन्धिलेन वा ॥ ६ ॥

Bṛmhṇa (nourishing) is by the use of juice of meat or blood of animals of desert-like lands, mixed with khapura (plant extracts, resin, gums etc.).

Samana (palliatives) is by the use of the earlier one (juice of meat, blood) milk or even water. 6.

Anya nasya prakārah—(Other kinds of nasal medication) :—

मर्शाश्च प्रतिमर्शाश्च द्विधा संहोऽत्र मात्रया ।

कल्कचौरवपोडस्तु स तीक्ष्णैर्भृक्षरेचनः ॥ ७ ॥

Marśa and Prātimarśa are the two subdivisions of sneha nasya (nasal medication with fat material) based on the quantity (of fats used).

Avapīḍa is from kalka etc. (paste, fresh juice, decoction) and it is a strong purgative to the head. 7.

ध्मानं विरेचनशून्यो युञ्ज्यात्तं मुञ्जवायुना ।

षडङ्गुलक्षिमुञ्जयां नाड्या भेषजगर्भया ॥ ८ ॥

स हि भूरितरुं दोषं चूर्णत्वात्परुषति ।

Dhmāna is in the form of powder (to be blown into the nose) and is a purgative. It is administered by blowing it inside with the help of air from the mouth, the powder held in a tube of six aṅgula in length, having opening at both its

end. It pulls out the greatly aggravated (increased) doṣas because it is in the form of powder. 8.

Nasya mātrā—(quantity of nasal drops) :—

प्रदेशिष्यन्तुलीपर्वकपान्ममसमुद्धृतात् ॥ ९ ॥

यावत्पतत्यसौ बिन्दुर्दशाष्टौ षट् क्रमेण ते ।

मर्शस्योत्कृष्टमप्योना मानास्तान् एव च क्रमात् ॥१०॥

बिन्दुद्वयोनाः कल्कादेः

The amount of liquid that flows down after immersing two digits of the index finger in any liquid and taking the finger out is (forms) one bindu (drop).

Ten, eight and six, such drops are the maximum, medium (moderate) and minimum doses, respectively of marśa kind of nasal medication,

In respect of kalka etc. (paste, fresh juice, decoction) the doses are less by two bindu (drops), (in other words the maximum, medium (moderate) and minimum doses of avapiḍaka kind of nasya are eight, six and four drops respectively). 9-10.

Nasya anarhah—(persons unsuitable to nasal medication) :—

योजयेन्न तु नावनम् ।

तोषिमज्जरणेदपीतानिं पातुमिच्छताम् ॥११॥

मुक्तमकशिरःक्षातक्षांतुकामभृतापुत्रां ।

नधपीनसवेगोत्सृष्टिकाभ्यासकालिनाम् ॥१२॥

शुद्धानां २ चक्षस्तीनां तथाऽनातं च दुर्दिने ।

अप्यनात्यधिकारुधाघेः

Nasal medication should not be administered to persons who have just then consumed water, wine, artificial poison and fat (as part of oleation therapy) or who wish to consume them (soon), who have taken food just then, who have already taken bath or who desire to take bath (soon), who have had blood letting therapy (or severe bleeding due to other causes), who are having acute rhinitis, patent natural urges of the body; the woman who has recently delevered, patients of dyspnoea and cough, those who have undergone

purifactory therapies (emesis and purgation), who have been given enema (just then), at unsuitable seasons and on sunless days except in emergency during diseases. 11-12].

Nasyakāla—(time of nasal medication) :—

अथ नस्यं प्रथोजयेत् ॥१३॥
 प्रातः श्लेष्मणि, मध्याह्ने पित्ते, सायंनिशोश्मले ।
 स्वस्थवृत्ते तु पूर्वाह्ने रात्रिकालवसन्तयोः ॥१४॥
 शीते मध्यंदिने, ग्रीष्मे सायं वर्षासु सातपे ।
 धातामिभूते शिरसि हिष्मायाभपतानके ॥१५॥
 मध्यास्तभ्ये स्वरक्षणे सायंप्रातर्दिनेदिने ।

Nasal medication should be administered in the morning for śleṣma (increase of kapha), during midday for pitta, in the evening or night for vāta; for the healthy (it should be) in the forenoons during śarat (autumn) and vasaṅta (spring) seasons, during midday in cold seasons, evenings in grīṣma (summer), when there is sunlight during varṣa (rainy). In diseases of the head caused by vāta, hiccup, tetanus, convulsive disorders, stiffness of the neck, and hoarseness of voice, it should be done both in evening and morning daily. 13-15.

एकाहान्तरमन्यत्र सप्ताहं च तदाचरेत् ॥१६॥

In other diseases, it should be with an interval of one day and for a period of seven days. 16.

Nasya vidhi—(procedure of nasal medication) :—

श्लिथस्विन्नोत्तमाङ्गस्य प्राकृतावश्यकस्य च ।
 निवातराथनस्थस्य जङ्घूर्णे स्वेदयेत् पुनः ॥१७॥
 अधोत्तानर्जुवेहस्य पाणिपादे प्रसारिते ।
 किञ्चिदुन्नतपादस्य किञ्चिन्मूर्द्धनि नामिते ॥१८॥
 नासापुटं पिघायैकं पर्यायेण निषेचयेत् ।
 उष्णाभ्रुतप्तं भैषज्यं प्रणाड्या पिबुनाऽथवा ॥१९॥
 हस्ते पादतलस्कन्धहस्तकर्णादि मर्दयेत् ।
 शनैरुच्छिद्य निष्ठोभेत्पार्श्वयोरुभयोस्ततः ॥२०॥
 आभेषजक्षयोदेवं क्षिप्रिर्वा नस्यमाचरेत् ।

The head of the person who has attended to his essential activities (elimination of urine and faeces, washing of the teeth and mouth etc.) earlier, should be anointed with oil and given fomentation. He should then be made to lie (on a cot) in a room devoid of breeze, the parts above his shoulders should be given fomentation once again, made to lie straight with his face upwards extending his arms and legs, the legs slightly raised and the head slightly lowered; then the medicine slightly warmed with the help of hot water, should be taken either in a tube or soaked in a piece of cloth, and instilled into each nostril alternately, keeping the other one closed.

After instilling, his soles, neck, palms, ears etc. should be massaged (mildly), he should then turn to his sides and spit out till the entire medicine comes out.

In this manner two or three nasal medications should be administered. 17-20½.

मूर्च्छायां शीततोयेन सिञ्चेत्परिहरन् शिरः ॥२१॥

If he faints (loses consciousness) cold water should be sprinkled over him, avoiding the head, 21.

Sneha nasya—(nasal medication with fat materials) :—

जेहं विरेचनस्याते इथादोषाद्यपेक्षया ।

Nasal medication with fat materials should be given at the end of purgative nasal medications, in consideration of the doṣas etc.

नस्यान्ते वाच्यते तिष्ठेदुत्तानः धारयेत्ततः ॥२२॥

धूमं पीरषा चोष्णान्भुक्कषलान् कृपठशुद्धये ।

After nasal medication is completed, the patient should lie with face upwards, for a period of uttering one hundred syllables, then inhale smoke (of drugs) and gargle the mouth with lukewarm water many times to cleanse the throat. 21-22½.

सम्यक्प्रसंगे सुप्तोच्छ्वासस्वप्नबोधोक्षपाटवम् ॥२३॥

Expiration without difficulty, sleep and easy awakening from sleep and keenness of sense organs are the signs of lubricating nasal therapy properly done. 23.

रुद्धेऽस्तिस्तब्धता शोषो नासास्ये मूर्ध्न्यभ्यन्तरं ।

Loss of movement of the eyes, dryness of the nose and mouth and feeling of emptiness inside the head are the signs of dryness (or inadequate lubrication).

खिण्ण्येऽस्ति कण्डूशुक्तामसेकावचिपीनसाः ॥२४॥

Itching, feeling of heavyness of the head, excess salivation, anorexia and rhinitis are signs of excess of lubrication therapy. 24.

सुविरिक्तेऽस्ति लघुतावक्षस्वराचिशुश्रयाः ।

सुविरिक्ते गदोद्रेकः, क्षामताऽतिविरेचिते ॥२५॥

Purgative nasal therapy properly done, bestows lightness of the eyes, clean mouth and clear voice; inaduated purgative therapy causes exacerbation of the diseases and excess therapy leads to emaciation. 25.

Pratimarśa nasya :—

प्रतिमर्शः क्षतक्षामर्षालवृद्धशुश्रुतामिधु ।

अयोष्योऽकालवर्षेऽपि न त्विष्टो दुष्टपीनसे ॥२६॥

मधुपीतेऽबलश्रोत्रे कुमिदूषितमूर्धनि ।

उत्कृष्टोत्क्रिष्टशोषे च, हीनमात्रतया हि सः ॥२७॥

Pratimarśa can be administered to the wounded, the emaciated, the children, the aged and those who lead a happy life; it can be, even during unsuitable time (season, day etc.) and rainy season. It is not suitable, in bad (chronic) rhinitis, to those who have drunk wine, whose ears (hearing) are weak, head infested with worms, in whom the doṣas are greatly increased and moving from place to place; it is so (not suitable) because it is of less quantity. 26-27.

निशाहर्षुकवान्ताहःस्वप्नाध्वभ्रमरेतसाम् ।

शिरोमथञ्जनगण्डपत्राधक्षिणवर्षसाम् ॥२८॥

दन्तकाष्ठस्य ह्यसस्य योज्योऽन्तेऽसौ द्विचिरुक्तः ।

It is to be administered at the end of the night, day, meal, vomitting, daysleep, long distance walk, fatigue, copulation, oil-bath over the head, mouth gargle, micturition, application

of collyrium, defacement, use of tooth brush and (bouts of) laughing; its dose is two bindu (drops). 28.

पञ्चसु ओतसां शुद्धिः, क्रमनाश्लिषु क्रमात् ॥२९॥
दृग्बलं पञ्चसु, ततो वस्तदाश्लिषु मन्त्रकम् ।

In the first five conditions it cleanses (clears) the channels, in the next three it relieves fatigue; in the next five it improves eye sight and in the next one it bestows sturdiness to the teeth and in the last one, it mitigates the marut (vāta). 29.

Kriyā niṣiddha vayas—(unsuitable age for therapies) :—

न नस्यमूलसप्तान्दे नातीतोऽतीतिवत्सरे ॥३०॥
न ओनाश्लिषो धूमः, कवलो नोनपञ्चमे ।
न शुद्धिरुनवशमे न चातिकान्तसप्ततौ ॥३१॥

Nasya (nasal medication) should not be administered to those who are less than seven years and more than eighty years of age; dhūma (inhalation of smoke of drugs) for those who are less than eighteen years; kavaḷa (mouth gargle) for those who are less than five years; śodhana (purifactory therapies like emesis, purgation etc.) for those less than ten years and more than seventy years of age. 30-31.

आजन्ममरणं शस्तः प्रतिमर्शस्तु वस्तिवत् ।
मर्शश्च गुणान् कुर्यात्स हि नित्योपसेवनात् ॥३२॥
न चात्र धन्वणा नापि व्यापङ्गयो मशं वक्रयम् ।

Pratimarśa (kind of nasal medication) is good from birth to death just like enema therapy, it provides the benefits like marśa (another kind of nasal medication) if used daily, it does not need any control (regarding food and activities) nor it has any risks like marśa. 32.

तैलमेव च नस्यार्थं नित्याभ्यासेन वाच्यते ॥३३॥
शिरसः श्लेष्मधामत्वात्क्षोधाः स्वस्थस्य नेतरे ।

Oil (medicated) only is ideal to be used daily for nasal medication, because the head is the dwelling place of kapha and no other fat can keep it healthy. 33.

आयुक्कश्चिरकारित्वं शुणोत्कर्षापकृष्टता ॥३४॥
मर्शश्च प्रतिमर्शश्च विदोषो न भवेत्पि ।

को मर्शं सपरीहारं सापदं च भजेत्ततः ॥३५॥
 अक्षपानविचाराख्यौ कुटीवातातपस्थितौ ।
 अन्वाप्तमात्रावस्ती च तद्भेदं विमिर्दिशेत् ॥३६॥

Immediate action and delayed action, more benefits and less benefits are the results of marśa and pratimarśa respectively. If there is no difference between them, who will resort to marśa which is associated with controls (regarding food and activities) and risks (of complications)? In the same way, acchāpāna (drinking of fat alone) and vicāraṇā (intake of fat mixed with foods etc.) kuṭī pīāvesīka (one kind of rejuvenation therapy) and vātātapika (another kind of rejuvenation therapy), anuvāsana (fat enema) and mātra basti (fat enema with very little oil) should be considered. 34-36.

*Notes :—*Immediate action (effect) and more benefit are obtainable from marśa kind of nasya, but it is difficult and gives rise to complications, pratimarśa kind of nasya is simple, does not give rise to complications but is slow in action (effect) and of poor benefit; still, many times, marśa kind itself is resorted to because of its quick effect and greater benefit. Similarly the therapies like acchāpāna, kuṭīpravesīka and anuvāsana basti, though difficult and risky are resorted to many times as against vicāraṇā, vātākapika and mātra basti which are simple and not risky. It is ideal to select the quick and beneficial method and manage it carefully avoiding complications.

Aṅgutaīla—(medicated oil for nasal therapy) :—

जीवन्तीजलदेवदाक्षजलवत्त्वक्सेव्यगोपीहिमं
 दार्वीत्वक्मधुकषवागुरुवरीपुण्ड्राविल्वोत्पलम् ।
 घावन्व्यौ सुरभि स्थिरे क्षमिहरं पत्रं त्रुटि रेणुकां
 किञ्चलकं कमलाद्वलां शतशुभे दिव्येऽम्भसि काथयेत् ॥३७॥
 तैलात्सं वराशुणं परिरोप्य तेन तैलं पचेत् सलिलेन दशैव वारान् ।
 पाके क्षिपेच्च दशमे समभाजदुग्धं नस्यं महाशुण्मुपान्त्यणुतैलमेतत् ॥३८॥

Jivanti, jala, devadāru, jalada, twak, sevya, gopī, himā, dārvītwak, madhuka, plava, aguru, vari, puṇḍrāhva, bilva, utpala, the two dhāvani, surabhi, the two sthirā, kṛmihara, patram, truṭī, reṇuka, kiñjalka, kamala and balā-are to be boiled in one hundred parts of rain water (or pure water) and decoction reduced to one-tenth part; to it (decoction) is added equal quantity of taīla (oil of sesamum) and cooked

for ten times. During the tenth cooking, equal quantity of goats milk (equal to the quantity of oil) is added (and cooking completed). This oil known as *Aputaila*, used as nasal drops, bestows great benefits, 37-38.

Notes :--There is difference in the method of preparation and proportion of ingredients in this formula as against the usual method of preparing medicated oils. The drugs for preparing the *kalka* (paste) are the same as of the decoction, in the absence of mention of separate drugs.

Nasya phala—(*benefits of nasal medication*) :—

घनोन्नतप्रसन्नत्वक्स्फुण्ड्रग्रीवास्यवक्षसः ।

दृढेन्द्रियास्तपक्लिता भवेयुर्नस्यशीलिनः ॥३९॥

The skin, shoulders, neck, face and chest become thick, well developed and bright; the body parts and the sense organs become strong and disappearance of grey hairs will be obtained by persons who become habituated to nasal medication. 39.

इति श्रीवैद्यपतिसिंहयुतसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने नस्यविधिर्नाम विंशोऽध्यायः ॥२०॥

Thus ends the chapter-Nasya vidhi-the twentieth in Sūtrasthāna of Aṣṭāṅgahṛdaya Samhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

एकविंशतितमोऽध्यायः ।

Chapter—21.

DHŪMAPĀNA VIDHĪ—(Inhalation of smoke)

अथातो धूमपानविधिं मध्यायं व्याख्यास्यामः ।
इति ह स्माधुरोमेषादयो महर्षयः ।

We shall now expound the chapter Dhūmapana vidhi-procedure of inhalation of smoke (of drugs); thus said Ātreya and other great sages.

अत्रूर्ध्वकफघातोस्थविकाराणामसन्मने ।
उच्छेदाय च जातानां पिबेत्सुं सदाऽऽत्मवान् ॥ १ ॥

The person who wishes to take care of himself (his health) should always (daily) inhale the smoke (of drugs) to prevent the onset of diseases of the parts above the shoulders, arising from (increase of) kapha and vāta and for the cure of diseases which have already arisen. 1.

श्लिथो मज्जः स तीक्ष्णश्च, घाते वातकफे कफे ।
योज्यः

Snigdha (lubricating), Madhya (medium) and Tikṣṇa (strong), smoke (of drugs) should be administered for (the increase of) vāta, vātakapha together and kapha respectively. 2.

*Notes :—*Snigdha dhūma is also known as mṛdu (mild) dhūma or prāyogika dhūma; madhya dhūma as śamana (palliative) dhūma and tikṣṇa dhūma as śodhana (purificatory) or virecana (purgative) dhūma.

Dhūma anarhāḥ—(Persons unsuitable for inhalation) :—

न रक्तपित्तार्तिविरिकोदरमेहिषु ॥ २ ॥
तिमिरोर्ध्वानिलाभानरोद्धिणीश्च त्वस्तिषु ।
मत्स्यमद्यधिस्त्रीरक्षौद्रज्वहेविषारिषु ॥ ३ ॥
शिरस्थभिहते पाण्डुरोगे जागरिते निशि ।

Inhalation of smoke should not be done for persons who are suffering from raktapitta (bleeding disease), who have undergone purgation therapy, who are patients of enlarge-

ment of the abdomen, diabetes, blindness, upward movement of vāta, flatulence, rohiṇī (a dreadful disease of the throat, diphtheria ?), who have been administered enema, who have eaten (just then) fish, wine, curds (yoghart), milk, honey, fats and poison; who are injured in the head, who are suffering from paṇḍu (anaemia) and those who have kept awake at night. 2½-3¼.

रक्तपित्ताभ्यवाधिर्यत्पृथुर्छासमोदकत् ॥ ४ ॥

धूमोऽकालेऽतिपीतो वा तत्र शीतो विधिर्हितः ।

Rakta pitta (bleeding disease), blindness, deafness, thirst, fainting, intoxication and delusion-are produced by inhaling smoke at improper time and in excess. For these, cold regimen is the ideal treatment. 5.

Dhūma yogya kāla—(proper time for inhalation) :—

क्षुतजृम्भितविपभ्रुवलीषेवाशक्नकर्मणाम् ॥ ५ ॥

हासस्य दन्तकाष्ठस्य धूममन्त्रे पिबेन्मृदुम् ।

कालेष्वेवु निशाहारनाशनान्ते च मज्यमम् ॥ ६ ॥

निद्रानस्योञ्जनखानच्छर्दितान्ते विरेचनम् ।

Mṛdu dhūma (mild, lubricating smoke) should be inhaled at the end of sneezing, yawning, defaecation, micturition, copulation, surgical operation, bouts of laughing and use of tooth brush.

Madhyama (medium strength) smoke should be inhaled at the end of the night, of the meals and of nasal medication,

Virecana (purgative, strong) smoke should be inhaled at the end of sleep, nasal medication, application of collyrium, bath and vomiting. 5-6.

Dhūma yantra—(smoking apparatus) :—

वस्तिनेत्रसंमन्त्र्यं त्रिकोशं कारयेद्यु ॥ ७ ॥

भूकामेऽङ्गुष्ठकोलास्थिमवेष्टं धूमनेत्रकम् ।

The smoke apparatus should be prepared from the same materials as of enema nozzle; having three chambers, straight (in shape), permitting the entry of the thumb and a kolāsthi (stone of jujube fruit) through orifices at its root and tip respectively. 7.

तीक्ष्णश्लेष्ममध्येषु त्रीणि चत्वारि पञ्च च ॥ ८ ॥
अङ्गुलानां क्कमात्पातुः प्रमायेनाश्कानि तत् ।

The length of the tube should be three, four and five, multiplied by eight, (24, 32, and 40) aṅgulās respectively for the strong, lubricating (mild) and medium kind of smoke, respectively. 8.

Dhāmapāna vidhi—(mode of inhalation) :—

शुभ्रूपविष्टस्तचत्ता विवृताभ्यन्त्रिपर्ययम् ॥ ९ ॥
पिबेद्यच्छिद्रमेकैकं धूमं नासकया पिबेत् ।

The patient should sit straight, attentive, with his mouth open and inhale the smoke through each nostril alternatively, closing one nostril while inhaling through the other. Inhalation should be done thrice (sucking the smoke and letting it out together form one bout); three such bouts should be done each time). 9.

प्राक् पिबेध्नासयोत्क्रुष्टे दोषे प्राणक्षिरोगते ॥ १० ॥
उत्क्रुष्टानार्थं पञ्चमेण, विपरीतं तु कण्ठगे ।
मुजेनैवोद्धमेद्धुमं नासया हृत्विधातकृत् ॥ ११ ॥

Smoke should be inhaled through the nose first if the doṣas localised in the nose and head are moving from their sites; if they are not moving but (adhering), inhalation should be done first through the mouth to make them move; when the doṣas are localised in the throat (inhalation should be done) in reverse order (first by the nose and later by the mouth).

The smoke inhaled should be let out only through the mouth; if let out through the nose, it produces loss of vision. 10-11:

आक्षेपभोक्षैः पातप्यो धूमस्तु त्रिचित्तिसिद्धिः ।

Smoking should be done thrice, with three suckings and three let outs alternately.

अह्नः पिबेत्सकृत् क्षिण्वं, क्षिर्मध्यं, शोधनं परम् ।
त्रिस्ततुर्धा

Snigdha (lubricating, mild) kind of smoke should be taken during day time. once only; the madhya (medium) kind twice, and śodhana (purgative, strong) kind, three or four times.

Dhāma dravyāṇi—(drugs for smoke) :—

मृदौ तत्र द्रव्याप्यगुग्गुलुगुलु ।
 मुस्तस्थौणेयशैलेयनलदोशीरवालकम् ॥१३॥
 वराङ्गकौन्तीमधुकविल्वमञ्जैलवांलुकम् ।
 श्रीवेष्टकं सर्जरसो ध्यामकं मदनं म्रवम् ॥१४॥
 शल्लकी कुकुमं माषा यवाः कुन्दुवकास्तलाः ।
 जेहः फलानां साराणां मेदो मज्जा वसा घृतम् ॥१५॥

For mṛdu (mild) kind of smoke, useful drugs are—aguru, guggulu, mustā, sthaṇṇeya, śaileya, nalada, uśīra, vālaka, varāṅga, kountī, madhuka, bilvamajjā elavāluka, śriveṣṭaka, sarjarasa, dhyāmaka, madana, plava, śallakī, kuṅkuma, māṣa, yava, kuṇḍuruka, tila, oil obtained from fruits and pith of trees, fat, marrow, muscle-fat, and ghee (butter fat). 13–15.

शमने शल्लकी लाक्षा पृथ्वीका कमलोत्पलम् ।
 न्यग्रोधोदुम्बराश्वत्थसक्षरोध्रत्वचः सिता ॥१६॥
 यष्टीमधु सुवर्षात्त्वक् पद्मकं रक्तयष्टिका ।
 गन्धाश्चाकुष्ठतगराः

For śamana (madhyama, medium) kind of smoke useful drugs are—śallakī, lākṣā, pṛthvikā, kamala, utpala, barks of nyagrodha, udumbara, aśvattha, plakṣa and rodhra; sitā, yaṣṭhimadhu, suvarṣatwak, padmaka, raktayaṣṭikā, kuṣṭha, tagara and other scents (perfumeries).

तीक्ष्णे ज्योतिष्मती निशा ॥१७॥
 दासमूलमनोज्ञालं लाक्षा श्वेता फलत्रयम् ।
 गन्धद्रव्याणि तीक्ष्णानि गणो मूर्द्धाचिरेचनः ॥१८॥

For tikṣṇa (strong, purgative) kind of smoke-useful drugs are: jyotiṣmatī, niśā, daśamūla, āla, lākṣā, śwetā, triphalā, substances which have strong smell and drugs of mūrdhavi-recana gaṇa (vide chapter 15). 13–18.

Dhūmavartī—(preparation of smoke wick) :—

जले स्थितामहोरात्रनिषीकां द्वादशानुलाम् ।
 पिष्टैर्धूमिषधैरेवं पञ्चकृत्वः मलेपयेत् ॥१९॥
 वर्तिरकुष्ठकस्थूला यवमभ्या यथा भवेत् ।
 लायाधुष्कां विगर्भा तां ज्ञेहाभ्यकां यथायथम् ॥२०॥
 धूमनेत्रार्पिजां पातुमन्निष्ठुष्टां प्रयोजयेत् ।

A reed of *kāśa*, twelve *aṅgula* in length, soaked in water for a day and night, should be wrapped in five layers (one over the other) with a ribbon of cloth; smeared with (thin) paste of drugs, its thickness being that of the middle portion of the thumb. It should be dried in shade, removed of its reed, smeared with any suitable fat material; (next it) should be inserted into the smoking tube, lit with fire and used (smoke inhaled). 19-20.

Kasaghna dhūma—(*anti-tussive smoke*) :—

शरावसम्पुटच्छिद्रे नार्दी न्यस्य दशाकुलाम् ॥२१॥

अष्टाकुलं वा वक्त्रेण कासवान् धूममापिबेत् ॥२२॥

A tube either ten or eight *aṅgula* in length should be fixed to a hole made in a capsule of earthen saucers and the person suffering from cough made to inhale smoke (through the tube). 21.

Notes :—Burning coal is placed in an earthen saucer and powder of drugs is sprinkled over it and covered with another saucer having a hole in its centre. A tube is connected to the hole, through which smoke can be inhaled at its other end.

Dhūmapāna phala—(*benefits of smoke therapy*)—

कासः श्वासः पीनसो विस्वरत्वं पूतिर्गन्धः पाण्डुता केशलोभः ।

कुर्वास्यासिन्धवावकः कूर्तिजास्यं तन्द्रा हिष्मा धूमपं न स्युर्भवेत् ॥२३॥

Cough, dyspnoea, rhinitis, disorders of voice, bad smell (of the nose and mouth), pallor (of the face), disorders of hairs; discharges, itching, pain and inactivities (diminution or loss of function) of the ears, mouth and eyes; stupor and hiccup do not affect the person who inhales smoke (habitually). 22.

इति श्रीवैद्यपतिसिद्ध्युत्सुश्रीमद्वाग्भटविरचितायामष्टाङ्गव्यसंहितायां

सूत्रस्थाने धूमपानविधिर्नामैकविंशतितमोऽध्यायः ॥२१॥

Thus ends the chapter-Dhūmapāna vidhi-the twenty first of Sūtrasthāna of Aṣṭāṅgahr̥daya saṁhitā, written by srimad Vāgbhaṭa, son of sri vaidyapati Simbagaṇṭha.

द्विविधतित्तमोऽध्यायः ।

Chapter—22

GANḌŪṢĀDI VIDHI (Mouth gargles and other therapies)

अथतो गण्डूषादिविचिमध्यायं व्याख्यास्यामः ।

इति ह स्मद्भिरात्रेयादयो महर्षयः ।

We shall now expound the chapter Gaṇḍūṣādi vidhi-procedure of holding liquids in the mouth etc., thus said Ātreya and other great sages.

Gaṇḍūṣa prakārah—(different kinds of holding liquids in the mouth):—

चतुष्कारो गण्डूषः क्षिण्यः क्षमनरोधनौ ।

रोपणञ्च त्रयस्तेत्र त्रिषु योज्यान्मलादिषु ॥ १ ॥

अन्यो व्रणञ्चः

Gaṇḍūṣa is of four kinds, viz—Snigdha (lubricating), Samana, (palliative), Śodhana (purifactory) and Ropana (healing). The first three are meant for cala (vāta) and other doṣās (respectively) and the last is for healing of ulcers. 2.

क्षिण्योऽत्र स्वादुर्लपदुसाधितैः ।

जेहैः

Snigdha (lubricating) is by the use of oil processed with drugs of sweet, sour and salt tastes.

संशमनस्तिककषायत्रुरोपधैः ॥ २ ॥

Samāna (palliative) by drugs of bitter, astringent and sweet tastes,

शोधनस्तिककट्टुश्लपदुणैः

Śodhana (purifactory) with those of bitter, pungent, sour, salt (tastes) and possessing uṣṇa (hot) property.

रोपणः पुनः ।

कषायतिककैः

Ropana (healing) with those of astringent and bitter. 3.

Gaṇḍūṣa drava—(*liquids used*) :—

तत्र ज्ञेहः क्षीरं मधूदकम् ॥ ३ ॥

शुक्तं मद्यं रसो मूत्रं धान्याम्लं च यथायथम् ।

कल्कैर्युक्तं विपकं वा यथास्पर्शं प्रयोजयेत् ॥ ४ ॥

Fats (oil, ghee etc.), milk, honey-water, śukta (fermented gruel), wine, juice of meat, urine (of animals) or dhānyāmla (wash of grains fermented by keeping overnight), mixed with a kalka (paste of drugs), either cooked or not cooked, and comfortable to touch (to be held in the mouth).

दन्तहर्षे दन्तचाले मुखरोगे च वातिके ।

धुलोष्णमथवा शीतं तिलकल्कोदकं हितम् ॥ ५ ॥

गण्डूषधारणे

In conditions like tingling of the teeth, shaky teeth, and disease of the mouth caused by vāta, gaṇḍūṣa (holding in the mouth) of water mixed with paste of tila, either luke-warm or cold, is good. 5.

नित्यं तैलं मांसरसोऽथवा ।

ऊषादाहान्विते पाके क्षते चागन्तुसम्भवे ॥ ६ ॥

विषे क्षारान्निदग्धे च सर्पिर्धार्यं पयोऽथवा ।

For daily use, either oil or juice or meat (is good). When there is burning sensation—local or general, ulceration and wounds caused by foreign bodies, contact with poison, alkalies and burns by fire it is best to hold either ghee or milk. 3-6.

वैशद्यं जनयत्याशु सम्प्रधाति मुखे त्रणान् ॥ ७ ॥

वाहृत्क्षामिशमनं मधुगण्डूषधारणम् ।

Holding honey in the mouth, removes the sliminess of the mouth, heals the ulcers quickly, relieves burning sensation and thirst. 7.

धान्याम्लमास्थवैरस्यमलदोर्गन्धनाशनम् ॥ ८ ॥

Holding dhānyāmla (fermented grainwash) in the mouth removes distaste, dirt and bad smell from the mouth.

तदेवालवणं शीतं मुखशोषहरं परम् ।

The same (dhānyāmla) without salt, used cold, is best to remove dryness of the mouth.

Holding kṣarāmbu (water containing alkalis) in the mouth quickly breaks up the accumulation of śleṣma (kapha).

सुखीणोदकगण्डूधैर्जायते वक्त्रलाघवम् ।

Holding comfortable warm water furnishes lightness (cleansing) of the mouth. 8-9.

Gaṇḍūṣa vidhi (procedure) :—

निवाते सातपे स्थितमृदितस्तन्धकन्धरः ॥१०॥

गण्डूधमपिबन् किञ्चिदुभतास्यो विधारयेत् ।

कफपूर्णस्थिता यावत्कवद्भ्रानाक्षिताऽथवा ॥११॥

The person should sit in a place devoid of breeze but in sunlight, his shoulders and neck should be massaged and fomented; keeping his face slightly lifted up, he should hold the liquid in his mouth till the mouth gets filled with kapha or till the nose and eyes become secretory. 10-11.

असञ्चार्यो मुखे पूर्णे गण्डूधः, कवलोऽप्यथा ।

Filling the mouth (with liquids) fully not permitting any movement inside is gaṇḍūṣa whereas kavaḷa is otherwise (allowing the movement of liquid inside (gargling).

Kavaḷa—(mouth gargles) :—

मन्याशिरः कर्णमुखाक्षिरोगाः प्रसेककण्ठामयवक्त्रशोषाः ।

हृन्नासतन्द्रारुचिपीनसाञ्ज साध्या विशेषात्कवलभ्रणे ॥१२॥

Diseases of the neck, head, ears, mouth and eyes, excess salivation, diseases of the throat, dryness of the mouth, nausea, stupor, anorexia and rhinitis are curable especially by kavaḷa (mouth gargles). 12.

Pratisāraṇa (coating the mouth with drugs) :—

कल्को रसक्रिया चूर्णस्त्रिभिर्धं प्रतिस्तरणम् ।

युज्यन्तात् कफरोगेषु गण्डूधचिद्विधौषधैः ॥१३॥

Pratisāraṇa—applying drugs to the interior of the mouth with the finger—is of three kinds, viz. in the form of kalka (paste), rasakriyā (solidified decoction) and cūrṇa (powder). It should be done in diseases of kapha origin with the same drugs as are prescribed for gaṇḍūṣa. 13.

Mukhalepa—(application of paste of drugs over the face) :—

मुखालोपत्रिया दोषविषहा वर्ष्यहृष सः ॥१४॥

Mukhalepa (application of paste of drugs over the face) is of three kinds-Doṣahā (removing the doṣās), Viṣahā (removing poison) and Varṇakara (producing normal colour). 14

उष्णा वातकफे शस्तः, शीरेष्वल्पधर्मोतकः ।

It should be applied warm for vāta and kapha and for the remaining it should be very cold.

निम्नमापन्नतुर्भागत्रिभागान्द्वौकोचतिः ॥१५॥

Its three measurements (thickness) (minimum, medium, and maximum) are one-fourth, one-third and half-aṅgula (fingers breadth) in thickness. 15.

अशुष्कस्य स्थितिस्तस्य, शुष्को दूषयति षष्ठविम् ।

तमाद्र्यित्वाऽपनयेत्तदेऽभ्यङ्गमाचरेत् ॥१६॥

It should be allowed to remain till it becomes dry; when dry, it vitiates the skin colour, it should be removed after moistening, and then (the skin) anointed with oil. 16.

विचर्जयेद्दिवास्वप्नमाभ्यासंन्यास्यतपश्शुक्लधुः ।

The person should avoid day sleep, speaking (for long hours), exposure to fire and sunlight, sorrow and anger.

न द्योष्यः पीनसेऽजीर्णे दत्तनस्ये हनुमद्दे ॥१७॥

अरोचके जागरिते

It should not be administered to persons suffering from rhinitis, indigestion, who have received nasal medication, and in lockjaw, anorexia and loss of sleep.

स तु हन्ति सुयोजितः ।

अकालपलितस्य कृचलीतिमिनीलिकाः ॥१८॥

If properly done, it cures premature greying of hair, discoloured patches, wrinkles, blindness and bluish vision (a kind of blindness). 17-18.

कोलमजा धूपामूलं शावरं गौरसर्षपाः ।

सिंहिमूलं तिलाः कृष्णा दार्धीत्वङ्मिस्तुषां यथाः ॥१९॥

दर्भमूलं शिरोशोऽभिरोधमिशितशुक्राः ।

कुमुदोत्पलकण्टारूपामधुकण्डनम् ॥२०॥

कालीयकतिलोशीरमांसीतगरपत्रकम् ।

तालीसधुन्द्रापुष्पाकथरीकाशतगुण ॥२१॥

सत्यश्रीर्द्विधा जेषा हेमन्ताविषु वट् स्मृताः ।

The following six recipes enumerated in each half-verse, is ideal for the six seasons commencing with hemanta (dewy season) respectively.

1. marrow of kola, root of vṛṣa, śābara, and gaurasarṣapa (for hemanta-dewy season).
2. root of simhī, kṛṣṇatila, bark of dārvī and dehusked yava (for śiśira-winter).
3. root of darbha, hima; uśīra, śīriṣa, miṣi and taṇḍula (for vasaṅta-spring).
4. kumuda, utpala, kalhāra, dūrvā, madhuka and caṇḍana (for grīṣma-summer).
5. kaliyaka, tilā, uśīra, māmsī, tagara and padmaka (for varṣā-rainy).
6. tālisa, guṇḍrā, puṇḍrāhva, yaṣṭi, kāśa, natā and aguru (for śarad-autumn). 19-21.

मुक्ताक्षेपनशीलानां दृढं भवति दर्शनम् ॥२२॥
वदनं चापरिच्छानं मृद्वणं तामरलोपमम् ।

For those who are habituated to application of paste of drugs on the face, the vision becomes keen, the face never dull, but smooth (soft) and brilliant resembling a lotus flower. 22.

Mūrdha taila —(anointing the head with oil) :—

अभ्यङ्गसेफपिचवो वस्तिञ्चेति चतुर्धिमम् ॥२३॥
मूर्द्धतैलम् बहुयुगं तद्विधातुत्तरोऽरम् ।
तत्राभ्यङ्गः प्रथोक्तयो रौक्ष्यकृत्कमलविदु ॥२४॥
अर्धपिचोशिरस्तीवदाकपाकमजेषु तु ।
परिचैकः पिचुः केसरतस्फुटनधूपने ॥२५॥
नेत्रस्तम्भे च वस्तिस्तु प्रसुप्त्थर्वितजागरे ।
नासास्थरोधे तिमिरे शिरोरोधे च दाहणे ॥२६॥

Mūrdha taila (anointing the head with oil) is of four kinds-
Abhyaṅga (smearing oil and mild massage), (*pari*) *Seka*
(or *pari seka*-pouring oil in continuous stream), *Picu* (keeping
cloth soaked in oil) and *Basti* (or *sirobasti* making the oil
stand on the head). Each successive one being more effective.

Abhyanga (smearing oil and doing mild massage) should be used in cases of dryness, itching and dirtyness.

Pariśeka (pouring oil) in cases of ulcerations of the head (scalp) headache, burning sensation, wounds, and suppurations of the head (scalp).

Picu (oil soaked cloth) in case of falling of hairs, cracking of the skin and feeling of burning sensation.

Basti (making the oil to stand on the head) in cases of loss of sensation of the scalp, facial palsy, loss of sleep, dryness of the nose and mouth, blindness and dreadful diseases of the head. 23-26.

Śirobasti vidhi :—

विधिस्तस्य निष्कणस्य पीठे जानुसमे मृदौ ।
 शुद्धाक्तस्त्रिज्वदेहस्य दिनान्ते मन्थमाह्वयम् ॥२७॥
 द्वादशान्गुलविस्तीर्णं चर्मपट्टं शिरः समम् ।
 आकर्णवन्धनस्थानं ललाटे वस्त्रवेष्टिते ॥२८॥
 चैकवेणिकया बद्ध्वा माषकहकेन सेपयेत् ।
 ततो यथान्याधि शृतं ज्ञेहं कोष्णं निषेचयेत् ॥२९॥
 ऊर्ध्वं केशमुचो पाचदङ्गुलम् धारयेच्च तम् ।
 भावकत्रनासिको क्लृवाद्दशाष्टौ षट् चलादिषु ॥३०॥
 मात्रालहभाष्यरुजे त्वेकं स्कन्धादि मर्चयेत् ।
 मुक्तज्ञेहस्य परमं सप्ताहं तस्य सेवनम् ॥३१॥

Its procedure (of śirobasti) is as follows—the person who has been purified (with emesis, purgation etc., earlier) should be anointed with oil and given mild fomentation. Then at the closing of the day (evening) he should be made to sit on a stool of the height of the knee, a strap of leather made from the leather of either cow or buffalo, twelve aṅgula in width (about of 8-9 inches) and equal to that of the head (in circumference) should be wrapped around the head, just above the ears, covered by a piece of cloth over the forehead, and fastened tight with a thread. The joints and intervening spaces should be packed with paste of māṣa (black gram flour in order to prevent leakage of oil). Then, medicated oil prescribed for the disease, should be poured over the head, in luke warm condition, to a height of one aṅgula over the skin (of the scalp).

It should be held till secretion (fluid), appears in the mouth and nose, or for a period of ten, eight and six thousand mātra (kāla defined in verse no. 33 further) for vāta etc. (other doṣas) respectively. It shall be one thousand mātra (kāla) for the healthy person.

After this period, the shoulders etc. should be massaged, after removing the oil over the head.

Seven days shall be the maximum period for this therapy.
27-31.

Karṇa pūraṇa—(filling the ears with oil) :—

धारयेत्पूरणं कर्णे कर्णमूलं विमर्दयन् ।

दृजः स्यान्मार्दवं यावन्मन्त्राशतमवेदने ॥३२॥

The ears should be filled with medicated fat / oil, root of the ears massaged, till the pain (or the disease) subsides and for a period of one thousand mātra in case of healthy persons. 32.

Mātra kāla :—

यावत्पर्येति हस्ताग्रं दक्षिणं जानुमण्डलम् ।

निमेषोन्मेषकालेन समं मात्रा तु सा स्मृता ॥३३॥

The time required for the finger of the right hand to move around the right knee once or the time required for closing and opening of the eyelids once is defined as a mātrakāla. 33.

Mūrdhataila phala—(benefits of oiling of the head) :—

कचसदनसितत्वपिङ्गरत्नं परिपुटनं शिरसः समीरोगान् ।

जयति, जनयतीन्द्रियमलावं स्वरहनुमूर्च्छबलं च मूर्च्छतैलम् ॥३४॥

Oiling of the head prevents/cures falling, greying and matting of the hair, cracking of skin of the scalp, diseases of the head of vāta origin, produces clarity (keenness) of sense organs, confers strength to the voice, lower jaw and head. 34.

इति औषधपरितसिंहगुप्तसूनुमीमङ्गाभट्टविरचितायामष्टाङ्गहृदयसंहितायां

सूत्रस्थाने गण्डूषाविधिनिर्णयं द्वाविंशोऽध्यायः ॥२२॥

Thus ends the chapter Gaṇḍūṣādi vidhi—the twenty second in Sūtrasthāna of Aṣṭāṅgahṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

तयोविशोऽध्यायः ।

Chapter—23

ĀSCOTANA-AÑJANA VIDHI (eye-drops, eye-salves therapy)

अथात आश्रोतनाञ्जनविधिप्रथमं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter Āscotana and Añjana vidhi-procedure of eye-drops and eye-salves; thus said Ātreya and other great sages.

सर्वेषामक्षिरोगेषामावाचाश्रोतनं हितम् ।
रक्तोदकश्लेष्मार्थभुदाहरणनिवर्हणम् ॥ १ ॥

In all diseases of the eyes, āscotana (putting drops of medicinal liquids into the eyes) is beneficial, in the beginning itself (before the manifestation of the diseases) to prevent bleeding, excess of lacrimation, itching, friction, burning sensation during lacrimation and redness. 1.

उष्णं वाते, कफे कोष्णं, तच्छीतं रक्तपित्तयोः ।

It (drops) should be warm in (increase of) vāta, lukewarm in kapha and cold in rakta (blood) and pitta.

Āscotana vidhi--(procedure) :—

निषातस्थस्य घामेन पाणिनोन्मील्य लोचनम् ॥ २ ॥
शुक्लौ प्रलम्बयान्ज्येन पित्तुचर्या कनीनिके ।
दश द्वादश वा चिम्बून् इथकुर्वावयसेचयेत् ॥ ३ ॥
ततः प्रभृज्य मृदुना वैलेन, कफवातयोः ।
अज्येन कोष्णपानीयप्लुतेन स्वेदयेन्मृदु ॥ ४ ॥

The person lying (on a cot) in a place devoid of breeze, his eyes, opened with the left hand (of the physician), the medicine dispenser, either a seashell or a wick-is held in the right hand (of the physician) just two aṅgulas above the inner angle of the eye, (inner canthus) and ten or twelve drops are put into the eye. Afterwards the eyes should be cleaned with soft cloth and mild fomentation given with a

piece of cloth wrinsed in warm water, in disorders of kapha and vāta and by other methods in other (doṣas). 2-4.

अत्युष्णतीक्ष्णं वस्रापहङ्गनाशायाक्षिलेचनम् ।
अतिशीतं तु कुरुते निस्तोवस्तम्भवेदनाः ॥ ५ ॥
कषायवर्त्मतां घर्षे कृष्णादुन्नेषणं बहु ।
धिकारधृष्टिमत्यल्पं संरम्भमपरिभुतम् ॥ ६ ॥

Very hot and strong medicinal drops lead on to pain, redness and loss of vision; very cold drops produce pricking pain, loss of movement and discomfort (pain); excess therapy produces roughness of the lids, friction and difficulty in opening of the lids; inadequate therapy leads to exacerbation of the diseases, increase of swelling etc. and absence of exudation.

5-6.

गत्वा सन्धिशिरोभ्राणमुल्लसोतांसि भेषजम् ।
ऊर्ध्वगात्रधने न्यस्तमपवर्तयेत् मलान् ॥ ७ ॥

The medicine dropped into the eye, entering into the channels of the joints (fornices of the eyes) head, nose and face, eliminates the malas (doṣas) which have localised in the upper parts of the body. 7.

Anjana vidhi—(procedure of applying collyrium to the eye) :—

अथाञ्जनं शुद्धतनोनेत्रमात्राण्ये मले ।
पक्वकिङ्कणेश्वरोफातिकपट्टपैच्छिद्यलक्षिते ॥ ८ ॥
मन्थपर्वाभुराणोऽक्षिणं प्रयोक्तव्यं घनकूपिके ।
जाते पित्तकफाक्षिणं भ्रमर्भक्षेतेन विरोधतः ॥ ९ ॥

Application of collyrium (eye-salve) is suitable for the person who has his body purified (by emesis, purgation etc.), in whom the doṣas are localised in the eyes only, when signs of fully ripened state such as slight oedema, severe itching and sliminess are found, when the excretions of the eye are thick, in persons who are being troubled by pitta, kapha, aṣṭk (blood) and specially by māruta (vāta). 8-9.

लेखनं रोषणं दृष्टिमसादनमिति त्रिधा ।
अञ्जनम् लेखनं तत्र कषायाश्लपट्टपणैः ॥ १० ॥
रोषणं तिककैर्द्रव्यैः स्वादुष्णीतैः प्रसादनम् ।

Añjana is of three kinds—Lekhana (scarifying), Ropaṇa (healing) and Dṛṣṭiprasādana (making the vision clear); lekhana kind is prepared from drugs of astringent, sour, salt, and pungent tastes and hot potency; ropaṇa from drugs of bitter taste and prasādana from drugs of sweet taste and cold potency.

तीक्ष्णाञ्जनाभिसन्तप्ते नयने तत्प्रसादनम् ॥११॥
प्रयुज्यमानं लभते प्रत्यञ्जनसमाह्वयम् ।

Application of prasādana kind of collyrium to the eyes which have become fatigued by application of strong collyriums, will derive the name Pratyañjana (counter collyrium).

दद्यात्कुला तनुर्मध्ये शलाका मुकुलानना ॥१२॥
प्रशस्ता, लेखने ताप्त्री, रोपणे काललोहजा ।
अकुली च, सुषर्णोत्था कप्यजा च प्रसादने ॥१३॥

A metal rod, ten aṅgula in length, thin in the middle, with face (tips) resembling a flower bud is best suited; made of copper for lekhana (scarifying recipe), of black metal (iron) for ropana (healing recipe) or the finger itself (to be used for application), of gold and silver for prasādana (vision improving recipe). 12-13.

Añjana bheda-kinds of:—

पिण्डो रसक्रिया चूर्णलिथैवञ्जनकल्पने ।
गुरौ मध्ये लघौ दोषे तां क्रमेण प्रयोजयेत् ॥१४॥

Piṇḍa (pill, dragee), rasakriyā (gel, confection) and cūrṇa (powder) are the three forms of añjanas (eye-salves) to be used for profound, moderate, and mild (increase of) doṣās respectively. 14.

हरेषुमाना पिण्डस्य वेत्तमाना रसक्रिया ।
तीक्ष्णस्य, द्विगुणं तस्य मृदुनः चूर्णितस्य च ॥१५॥
द्वे शलाके तु तीक्ष्णस्य, तिस्रस्तद्वितरस्य च ।

The quantity of eye-salve which is in the form of a hard pill and prepared from strong drugs, should be of one hareṇu; of that, in the form of a pill but prepared from mild drugs shall be of two hareṇu; the quantity of eye-salve which is in

the form of gel (confection) shall be that of vella (vidañga), the quantity of the eye-salve which is in the form of powder shall be of two rods full in case of strong drugs and three rods full in case of others (mild drugs). 15.

Añjana kala—(time for) :—

निशि स्वप्ने न मध्याह्ने म्छाने नोष्णमर्मास्तमिः ॥१६॥

अक्षिरोगाय दोषाः स्युर्वधितोत्पीडितद्रुताः ।

प्रातःसायं च तच्छान्त्यै व्यञ्जेऽर्कऽतोऽञ्जयेत्सदा ॥१७॥

Application of eye-salve should not be made at nights, during sleep, at midday, when the eyes are fatigued by strong rays of the sun. If done (during these) it will lead to diseases of the eyes because the doṣas get increased, spread to other sites and get liquified. So to mitigate the doṣas, eye-salve should be applied always either in the morning or the evening when the sun is not present. 16-17.

वधन्त्ये तु न दिवा प्रयोज्यं तीक्ष्णमञ्जनम् ।

विरेकदुर्बलं चक्षुरादित्यं प्राप्य सीदति ॥१८॥

Others say, that strong eye-salves should not be applied during day, for, the eye which has become weak by purgations (from strong drugs) will be further debilitated by the presence of the sun. 18.

स्वप्नेन रात्रौ कालस्य सौम्यत्वेन च तर्पिता ।

शीतसांख्या ह्याग्नेयी स्थिरतां लभते पुनः ॥१९॥

The eye is āgneyi-(predominant with the tejas bhūta-fire element), being habituated to cold (comforts) it regains its strength after good sleep and nourished by the coolant nature of the night. 19.

नात्युद्भिके बलासे तु लेखनीयेऽथवा गदे ।

कामेन ह्यपि नात्युष्ये तीक्ष्णमक्षि प्रयोजयेत् ॥२०॥

In condition of great increase of balāsa (kapha) or in diseases which require lekhāñjana (scarifying eye-salve) tikṣṇa añjana (strong eye salve) can be put into the eyes even during day time, if desired, and if the day is not very hot. 20.

अश्मनो जन्म लोहस्थ तत एव च तीक्ष्णता ।

उपघातोऽपि तेनैव तथा नेत्रस्य तेजसः ॥२१॥

Metals are born from the stones (ores); from them (ores) only they (metals) derive their sharpness (by rubbing on it) and even their inactivity (bluntness etc.) is by them (stones) only (by hitting on stone etc.); so also is the eye with tejas (fire element).

Notes :—The above simili is explained as follows : the eye is made up of (born from) tejas bhūta, so also the sun; with proper contact with sunlight the eye becomes sharp (gets keen vision), with improper contact it loses its sharpness (gets dull vision). In view of this close affinity, strong eye salves, should be used preferably when sunlight is mild.

न रात्रावपि शीतेऽपि नेत्रे तीक्ष्णञ्जनं हितम् ।

दोषमन्नाद्ययेरेस्तन्म कण्डूजाड्यादिकारि तत् ॥२२॥

When there is severe cold, application of strong eye-salve is not good even at nights, for it does not cause elimination of the doṣās (which are to be eliminated) but produces itching, inactivity etc., stagnating inside. 22.

Añjana anarhāḥ (persons unfit for application of eye-salve) :—

नाशयेद्भूतचमितचिरिकावितवेगिते ।

क्रुद्धञ्चरिततान्तक्षिद्विरोधक्षयोक्तागरे ॥२३॥

अदृष्टेऽर्के शिरः क्षाते पीतयोर्धूममचयोः ।

अजीर्णेऽभ्यर्कसन्तसे पिपासुसे पिपासिते ॥२४॥

Application of eye-salve should not be done to persons who are in fear, who have been administered emesis and purgation, who are hungry, under the urges (of urine, faeces etc.), and anger; during fever, when the eyes are fatigued, during headache, bouts of grief and loss of sleep; when the sun is not present, soon after bath over the head, inhalation of smoke and drinking of wine, during indigestion, fatigued from excess exposure to fire and sun; soon after sleep during day and when thirsty. 23-24.

अतितीक्ष्णमृदुस्तोकवक्रच्छयनककेशम् ।
अत्यर्धवीतलं तप्तमज्जनं नावचारयेत् ॥२५॥

Eye-salve which is very strong or very mild, very little or very large (in quantity), very thin or very thick (in consistence), very rough, (coarse), very cold or very hot-should not be made use of. 25.

अथानुभोलयन् दृष्टिमन्तः सञ्चारयेच्छनेः ।
अञ्जिते वर्त्मनी किञ्चित्कालयेद्येषमज्जनम् ॥२६॥
तीक्ष्णं व्याप्तोति सञ्चारा, न क्षोभेयनिमेषधम् ।
निष्पीडनं च वर्त्मभ्यां क्षालनं वा समत्परेत् ॥२७॥

After applying the eye-salve, the eye balls should be moved up and rotated slowly, the eyelids should also be moved slight (by massaging over it); by these acts the strong eye salve spreads to all places. But opening and closing, squeezing or washing of the eyelids should not be done. 26-27.

अपेक्षितवधसंस्मं निर्वृतं नयनं यदा ।
व्याधिदोषतुष्योव्याभिरग्निः मक्षालयेत्तदा ॥२८॥

After the cessation of the activity of the drug, when the eyes have regained strength, they should be washed with water suitable/appropriate to the disease, doṣās and season. 28.

दक्षिणाङ्गुल्येनाङ्गि ततो वामं सवालसा ।
ऊर्ध्ववर्त्मनि सङ्गृह्य शोष्यं वामेन चैतरत् ॥२९॥

The physician should lift and hold the upper lid of the left eye with a piece of cloth held in his right thumb and fingers and wash the left eye; with his left hand, the other eye. 29.

वर्त्मभ्रान्तोऽज्जनादोषो रोगान् कुर्यादोऽन्यथा ।
कण्डूजात्येऽज्जनं तीक्ष्णं धूमं वा योजयेत् पुनः ॥३०॥

Otherwise, (if not washed) the eye-salve remaining in the lids, excites the doṣās which give rise to diseases. In case of itching and inactivity either a strong eye-salve should be

applied again or an inhalation of strong smoke (of drugs) should be done. 30.

तीक्ष्णाञ्जनमिदं तु क्षुण्णं मत्पञ्चनं हिमम् ॥३०॥

When the eyes are fatigued by strong eye-salve, applying a pratyañjana (counter eye-salve) which is in the form of powder and cold in effect should be done. 30½.

इति श्रीवैद्यपतिरिसिद्धान्तसूनुनीमहाभट्टविरचितायामष्टाङ्गहृदयसंहितायां
सप्तस्थाने भास्कोतनाञ्जनविधिर्नाम त्रयोविंशोऽध्यायः ॥२३॥

Thus ends the chapter Āscotana-añjana vidhi-the twenty third of Sūtrasthāna in Aṣṭāṅga hṛdaya saṁhita written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.



चतुर्विंशतितमोऽध्यायः ।

Chapter—24

TARPAṆA-PUTAPĀKA VIDHI
(*satiating the eye and other therapies*)

अथातस्तर्पणपुटपाकविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयाद्यो महर्षयः ।

We shall now expound the chapter Tarpaṇa-putapāka vidhi—procedure of satiating the eye and other therapies (to the eye); thus said Ātreya and other great sages.

Tarpaṇa vidhi—(procedure of tarpaṇa therapy :—

नयने तान्धति स्तब्धे शुष्के क्लेशेऽभिधातिते ।
वातपित्तानुरे जिह्वे शीर्णपक्ष्मविलेक्षणे ॥ १ ॥
कृच्छ्रोन्मीकधिराहृषधिरोत्पाततमोजुनेः ।
स्वन्मन्थान्यतोधातधातपर्यायशुष्केः ॥ २ ॥
आतुरे शान्तिरागाशुशुक्लसंरम्भवृषिके ।
निधाते तर्पणं योज्यं शुद्धयोर्मूर्द्धकाययोः ॥ ३ ॥
काले साधारणे प्रातः सायं चोत्तानधादिनाः ।

When the eyes are fatigued, inactive, dry, rough or injured; in patients of (increase of) vāta and pitta; when there is irregularity (asymmetry) or loss of eye lashes, in clouded (not clear) vision; in patients of (diseases like) kṛchronmīla sirāharṣa, sirotpāta, tama, arjuna, syañda, mantha, anyato-vāta vātaparyāya, and śukraka; after relief from redness, lācrimation, pain, swelling and excretions, tarpaṇa therapy should be done, to the patients who have been purified both in their head (by nasal medication) and the body (by emesis, purgation and enema therapies), during temperate seasons, both in the morning and evenings, when the patient is lying with his face upwards, in a room devoid of breeze.

1-34.

यथभाषमवी पाली नेऽकोशोद्धृतिः समान् ॥ ४ ॥
अङ्गुलीनां वृद्धां कृत्वा यथास्वं सिद्धमभिधेत् ।

अर्धिर्निर्मिलिते नेत्रे • तप्तस्त्रुप्रविलायितम् ॥ ५ ॥
 नक्तान्धवातसिभिरकृष्णबोधदिके वसाम् ।
 आपर्धभाभात् अथोम्भेण शनकैस्तस्य कुर्वता ॥ ६ ॥
 मात्रा विगजयेत्तत्र वर्त्मसन्धिसितासिते ।
 दृष्टौ च क्रमशो व्याधौ शतं त्रीणि च पञ्च च ॥ ७ ॥
 रातानि सप्त चाष्टौ च, दश मन्ये, पचानिले ।
 पित्ते षट्, स्वस्थवृत्ते च बलासे पञ्च धारयेत् ॥ ८ ॥
 कृत्वाऽपाङ्गे ततो द्वारं कोहं पात्रे निगालयेत् ।
 पिबेच्च घृमं, नेत्रेत व्योम रूपं च भास्वरम् ॥ ९ ॥
 इत्थं प्रतिदिनं वायौ, पित्ते त्वेकान्तरं, कफे ।
 स्वस्थे च ह्यन्तरं पचादात्सेरिति योजयेत् ॥ १० ॥
 प्रकाशक्षिप्तता स्वास्थं विशदं लघु लोचनम् ।
 वृत्ते, विपर्ययोऽवृत्तेऽतिवृत्ते स्लेष्मजा हजः ॥ ११ ॥

A wall is constructed with the paste prepared from yava (barley) and māṣa (black gram) around the eye socket (resembling a well), to a height of two aṅgula (finger's breadth). Keeping the eyelids closed, medicated ghee (butter fat) liquified by hot water, should be poured into the well upto the level of tips of the eye lashes. In diseases like naktāndhya, vātatimira, krichrabodha etc., muscle-fat should be used (instead of ghee). The patient should then be asked to open his eyes slowly and retain the drug. Then mātrākāla (time required to utter a soft syllable) should be counted one, three, five, seven and eight hundreds—for diseases of vartma (eye lids), sandhi (fornices), sita (sclera), asita (cornea) and dṛṣṭi (pupil) respectively; ten hundred for (adhi) mañtha, ten hundred for diseases caused by vāta, six hundred for diseases caused by pitta, five hundred for healthy persons and for diseases caused by balāsa (kapha) (these are the time for retaining the drug).

Then (after the expiry of the stipulated time) the fat material should be removed through a hole done at the outer angle (canthus) of the eye. He should next be given an inhalation of smoke (of drugs) and directed not to look at the bright sky or bright objects. In this way it (tarpaṇa therapy) should be done daily in (diseases of) vāta, on alternative days in (diseases of) pitta, with an internal of

two days for the healthy persons and in (disease of) kapha, or till the eyes become fully satiated.

Ability to withstand bright light, normalcy (in size, shape, colour etc.), clearness (absence of sliminess), feeling of lightness are the symptoms of eyes which are satiated; opposite of these are the symptoms of inadequate or non-satiation, and appearance of disorders born from śleṣman (kapha) are the symptoms of over-satiation. 4-11.

Puṭapāka vidhi—(procedure of puṭapāka) :—

छेदपीता तत्रुखि क्लान्ता दृष्टिर्हि लोदति ।
 तर्पणानन्तरं तस्माद्दृग्बलाधानकारिणम् ॥१२॥
 पुटपाकं प्रयुञ्जीत पूर्वोक्तेष्वेव यत्नसु ।

Just as the body becomes fatigued after "drinking of fats" therapy so also the eyes become fatigued after tarpana therapy; so in order to restore the strength to the eyes, puṭapāka therapy should be done in diseases mentioned earlier.

12.

स वाते छेदनः, स्नेहसहिते लेखनो हितः ॥१३॥
 दृग्दोर्बल्येऽनिले पिच्छेरके स्वस्थे प्रसादाने ।

In disorders of vāta, it should be of the Snehana (kind of puṭapāka), in those of vāta associated with śleṣma (kapha) the Lekhana kind; in weakness of the eyes (vision), in disorders of anila (vāta) pitta and rakta and for the healthy person, the Prasādāna kind (should be administered). 13.

भूतान्यप्रसहानूपमेदोमज्जवसाभिषैः ॥१४॥
 छेदनं पयसा पिष्टैर्जीविनीयैश्च कल्पयेत् ।

Snehana (kind of puṭapāka) is done by making use of fat, marrow, muscle-fat and juice of meat of animals which live in burrows, which bite (cut) their food (cow, horse, ass etc.) and those which live in marshy lands, or with drugs of jīvanīyagaṇa (vide chapter 15) macerated with milk. 14.

मृगपक्षिवह्निर्मांसमुज्ज्वलायस्ताम्रसैम्भयैः ॥१५॥
 क्षौद्रोज्ज्वलाक्षौद्रोनालैर्लेखनं मस्तुकविकृतैः ।

Lekhana (kind of puṭapāka) is by making use of mastu (whey, water of yoghart) macerated with the paste of liver

of animals and birds, pearls, (ash of) iron and copper, sañdhava (salt), srotoñjana (antimony-sulphide), sañkha (ash of conch shell), phena (seafoam, cuttlefish) and āla (orpiment). 15.

शुभापक्षिचक्रेमञ्जवसान्द्रव्याभिषे ॥१६॥

मधुरैः सङ्गुतैः स्तम्ब्यक्षोरपिष्टैः प्रसादनम् ।

Prasādana (kind of puṭapāka) is by the use of milk or breastmilk macerated with the liver, marrow, muscle fat, muscle of intestines and heart of animals and birds and drugs of sweet taste, and mixed with ghee (butter fat). 16.

Puṭapāka kalpana—(preparing the recipe) :—

विल्वमात्रं पृथक् पिण्डं मांसमेवजकलकयोः ॥१७॥

उरुबृकवटाम्भोजपत्रैः जेहादिषु क्रमात् ।

बेष्टयित्वा मृदा क्लिप्तं घवधन्वनमीमयैः ॥१८॥

पचेत्प्रवोत्तरन्त्यामं पकं निष्पीड्य तद्रसम् ।

नेत्रे तर्पणवच्यङ्ग्यात्

The meat of animals and drugs should be made into balls, each of the size a bilva fruit or of one pala in quantity; and should be wrapped in leaves of urubūka, vaṭa or amboja, smeared with fats, and the ball given a coating of mud. After they become dry, they are placed inside the fire, of wood of dhava or dhañvana or of dried cowdung and cooked till they (balls) become firelike (red in appearance). After they cool off, the paste of drugs is taken out and juice extracted from it, should be put into the eyes in the same manner as that of tarpaṇa therapy.

शतं द्वे त्रीणि धारयेत् ॥१९॥

लेखनजेहनान्त्रेषु कोष्ठी पूर्वो, द्विमोऽपरः ।

The juice should be retained for a period of two and three hundred mātrās for lekhana, snehana and the last kind (prasādana), it (juice) should be luke-warm for the first two kinds (snehana and lekhana) and cold for the other one (prasādana).

धूमपोऽन्ते तथोरे.

At the end of the first two kinds, inhalation of smoke of drugs should be done. 19.

योगात्तत्र च रुक्षित् ॥२०॥

The signs and symptoms of proper, inadequate or excess therapy are similar to those mentioned under tarpaṇa therapy. 20.

तर्पणं पुटपार्कं च नस्यानर्हं न योजयेत् ।

Both tarpaṇa and puṭapāka therapies should not be administered to those who are unfit for nasal medication.

यावन्त्यहानि युजीत क्षिप्ततो हितभाग्भवेत् ॥२१॥

मालतीमल्लिकापुष्पैर्वज्राक्षौ निवसेत्तिसाम् ॥२१½॥

The patient (who has undergone tarpaṇa and puṭapāka therapies) should adhere to healthy foods and activities for double the number of days of these therapies. During nights he should bind the eyes with a pad of flowers like mālati, mallikā etc. 21.

सर्वात्मना नेत्रबलाय यत्नं कुर्वीत नस्याञ्जनतर्पणाद्यैः ।

दृष्टिञ्च नष्टा विविधं जगच्च तन्मोक्षयं जायत एकरूपम् ॥२२½॥

All out efforts should be made to strengthen the eyes by resorting to nasya, añjana, tarpaṇa etc., for, once the vision is lost, the different kinds of things of the world will all become one kind only—that of darkness. 22.

इति श्रीवैद्यपतिरसिद्युतसुनुश्रीमद्वाग्भट्टेविरचितेऽयामहाङ्गवैद्यसंहितायां

सूत्रस्थाने तर्पणपुटपार्कविधिर्नाम अतुर्विंशोऽध्यायः ॥२३॥

Thus ends the chapter Tarpaṇa puṭapāka vidhi—the twentyfourth of Sūtrasthāna in Aṣṭāṅgahṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

पञ्चविंशतितमोऽध्यायः ।

Chapter—25

YANTRA VIDHI—(Usage of blunt instruments and appliances)

नधातो यन्त्रविधिमध्यायं व्याख्यास्यामः ।
इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter-yañtravidhi (knowledge and) usage of blunt instruments and appliances; thus said Ātreya and other great sages.

Yantra nirvachana—(definition of yantra) :—

मौनविधाः शल्यार्थां मीनादेशमवाजिबाम् ।
भास्वुमभ्युपायो वस्तुचर्मा यच्च दधानि ॥ १ ॥
अथोष्णभस्वादीनां शस्त्रक्षारक्षिपोकामे ।
शेषाङ्गपरिक्षायां तथा वस्त्यादिकर्मणि ॥ २ ॥
घटिकाकाण्डदुर्गं च जाम्बवौष्ठदिकानि च ।

Contrivances which are useful to extract the different kinds of foreign bodies causing pain in different parts of the body, to inspect (look into) haemorrhoids, rectal fistula etc., to apply sharp instruments, caustic alkalis and fire cautery; to protect the remaining parts (other than the diseased) in therapies like enema etc. and the pot, gourd, horn (of animals), jambavausṭha (cylindrical smooth stone) etc. are all known as yantra. 1-2½.

अनेकरूपकार्याणि यन्त्राणि विविधान्वतः ॥ ३ ॥
विकल्प्य कल्पयेद्बुद्ध्या

Yañtras (blunt instruments) are of many shapes and functions, so are of different kinds, hence they are to be fabricated (got prepared) with intelligence. 3.

यथास्थूलं तु वक्ष्यते ।
पुष्पानि कङ्कसिंहसंकाकादिष्टयापसिन्धाम् ॥ ४ ॥
शुक्लैर्मुक्तानि यन्त्राणां कुर्वात्संस्कृतानि च ।
अष्टादशानुष्ठापानाम्वाथसति, च. मूरिहाः ॥ ५ ॥

मसूरोकारपर्यन्तैः कण्ठे बद्धानि कीलकैः ।
 विद्यात्स्थितकथमाणि मूलेऽकुशन्तानि च ॥ ६ ॥
 तैर्द्वैरस्थिसंलग्नशल्याहरणमिष्यते ।

They are described, in brief, as follows; those which have their mouth resembling the mouth of kañka (heron), sirha (lion), ṛkṣa (bear), kāka (crow) and other animals and birds should be prepared under the respective names (of animals and birds); eighteen aṅgula (fingers breadth) in length, made chiefly from iron, shaped like a masūra dala (cotylidon of a lentil) at its edges, held by a rivet (bolt) at their neck, (slightly) bent like an aṅkuṣa (goad of the elephant) at its root (handle)—are known as Swastika yañtra (cruciform instruments). These are useful to pull out foreign bodies stuck hard in the bones. 4-6.

कीलकविमुक्तौ सन्वशौ षोडशाङ्गुलौ ॥ ७ ॥
 त्वर्ध्वीरोराजांशुपिशितलग्नशल्यापकर्षणौ ।
 षडङ्गुलोऽन्यो हरणे सुक्ष्मशल्योपपक्ष्मणाम् ॥ ८ ॥

Saṁdamśa (forceps) are of two kinds—one with a catch at its tip and the other without a catch. The former, sixteen aṅgula (finger breadth) in length is used for extracting foreign bodies stuck up on the skin, veins, tendons and muscles; the other, six aṅgula (fingers breadth) in length and useful for extracting small foreign bodies and eye lashes. 7-8.

मुकुण्डी चर्म्मन्तर्मुले रुचकमुषणा ।
 शस्त्रीरज्ज्वमार्शानामर्भणः शेषितस्य च ॥ ९ ॥

Mucuṇḍī (forceps with teeth) has small teeth, straight, adorned with tooth (catch, hook) at its root (handle); useful for pulling out the fleshy parts from deep wounds and remnants of flesh from the arma (pterygium) which has been cut. 9.

द्वे काव्याङ्गुले मत्स्यतालवत् द्वयेकतालके ।
 तालयन्त्रे स्मृते कर्णनाडीशल्यापहारिणी ॥ १० ॥

Tālayañtras (instruments with flat discs) are of two kinds—twelve aṅgulas (fingers breadth) in length, resembling the palate (fin) of the fish in shape, the first with one flat

disc at its mouth; the second with two flat discs; both useful for removing foreign bodies from the orifice of the ear. 10.

नाडीयन्त्राणि सुषिराण्येकानेकमुक्तानि च ।
 ओतोगतानां शल्यानामामयानां च दर्शने ॥११॥
 क्रियाणां सुकरत्वाय कुर्वावाचूषणाय च ।
 तद्विस्तारपरीणाहदैर्घ्ये ओतोसुरोधतः ॥१२॥

Nāḍīyañtra (tubular instruments) are hollow, with one or more openings, useful for looking into (body parts), recognising foreign bodies and diseases localised in the channels of the tissues, for facilitating treatments and for sucking. Their width, circumference and length depend upon the size, shape etc. of the channels. 11-12.

वशाकुलाऽर्धनाडाऽन्तःकरुशल्याबलोकिनी ।
 नाडी

The tubular instrument for seeing the foreign body in the throat shall be ten aṅgula (finger breadth) in length and half aṅgula in thickness (diameter).

पञ्चमुलच्छिद्रा चतुष्कर्णस्य सङ्ग्रहे ॥१३॥
 वारङ्गस्य, द्विकर्णस्य त्रिच्छिद्रा तत्प्रमाणतः ।

The tubular instrument with five splits (mouths, orifices) to hold the arrow with four (feather like) ears; the other with three split mouths to hold the arrow with the ears (of the arrow), the size (length, thickness etc.) of these instruments suitable to the size of the arrow.

वारङ्गकर्णसंस्थानानाहदैर्घ्यासुरोधतः ॥१४॥
 नाडीरेवंचिघाञ्चान्या द्रष्टुं शल्यानि कारयेत् ।

Many other tubular instruments may be got prepared to observe the foreign bodies, depending on the shape, thickness and length of the feather like ears of the arrows. 14.

पद्मकणिकया मूर्ध्नि सदृशी द्रवशाकुला ॥१५॥
 सतुर्थसुषिरा नाडी शल्यनिर्धातिनो मता ।

The tubular instruments having the shape of padma karnika (the round, flat central part of the lotus flower studded with

small holes) at its top, twelve aṅgula (finger breadth) in length, with a hollow area of one fourth (its length) is useful for catching and removing the foreign body. 15.

अर्शां गोस्तनाकारं यन्मकं चतुरङ्गुलम् ॥१६॥
 नादे पञ्चाङ्गुलं पुंसां प्रमदानां षडङ्गुलम् ।
 द्विच्छिद्रं दर्शने व्याघरेकच्छिद्रं तु र्मणि ॥१७॥
 मध्येऽस्य त्र्यङ्गुलं छिद्रमङ्गुलोपरचिस्तम् ।
 अर्धाङ्गुलोच्छ्रितोऽक्षत्कर्णिकं च तदूर्ध्वतः ॥१८॥

The Arśoyaṅtra—the instrument to view the haemorrhoid (pile masses inside the rectum) is shaped like the nipple of the cow, four aṅgula (fingers breadth) in length, five aṅgula in circumference for use in men and six aṅgula for women; with two orifices (one at each end) useful for seeing the disease (pile masses) and with one slit for treatment (use of surgical instruments etc.); The slit shall be at its centre, three aṅgula in length and of the size of the middle portion of the thumb in width, about half angula above the slit there shall be a karṇika (edge, rim). 16–18.

शब्दाख्यं तादृगच्छिद्रं यन्ममराः प्रपीडनम् ।

The instrument known as Śamiyaṅtra is similar (to the above) but without the orifices and useful for squeezing the pile masses.

सर्वथाऽपनयेदोष्ठं छिद्रादूर्ध्वं मगन्दरे ॥१९॥

In the instrument for use in rectal fistula, the lip (edge, rim) of the instrument above the slit should not be present at all. 19.

अणीर्बुर्दारिंसामेकच्छिद्रा मध्यङ्गुलद्वया ।
 प्रदेशिनोपरीणाहा स्थाद्गन्दरयन्मवत् ॥२०॥

The tubular instrument for use in (to see) the malignant tumor and piles (polyp) of the nose, shall be with one orifice, two aṅgula in length, of the size of the index finger in circumference (thickness) and resembling the instrument meant for rectal fistula. 20.

अङ्गुलित्रायकं दान्तं वार्धं वा चतुरङ्गुलम् ।
 द्विच्छिद्रं गोस्तनाकारं तद्वक्त्रचिद्वृतौ सुखम् ॥२१॥

Aṅguli trāṇaka-finger protector—is made from either ivory or wood, four aṅgula (in length), with two orifices (one at each end); shaped like the nipple of the cow and suitable to extend the finger (when in use). 21.

योनिप्रवेशणं मध्ये सुषिरं षोडशाङ्गुलम् ।
 शुद्धीचर्दं चतुर्भित्तमम्भोजमुकुलाननम् ॥२२॥
 चतुःशलाकभ्रान्तां मूले तद्विकसेन्दुके ।

The instrument to look into the vagina and wounds shall be hollow in the middle, sixteen aṅgula (in length), with four flaps held tight by a ring, resembling the bud of a lotus in shape, fixed with four rods at its root (handling place) and its mouth-opening (like the opening of the bud). 22.

यन्त्रे नाडीमणाय्यङ्गुलनाय षडङ्गुले ॥२३॥
 वस्त्रिथन्नाङ्गुली मूले मुखेऽङ्गुलकणायके ।
 मग्नतोऽकर्णिके मूले निवडवृद्धचर्मणी ॥२४॥

Two instruments—one for oiling the sinus ulcer and the other for washing it—shall be six aṅgula in length, having the shape of a bastiyātra (enema nozzle) with an orifice at its root permitting (the entry of) the thumb and the orifice at its tip permitting a round pea; without any karṇika (edge, rim) at its tip and fixed with soft leather bag at its root. 23-24.

द्विद्राया नलिका पिच्छनलिका वोदकोदरे ।
 धूमवस्थादियन्त्राणि निर्दिष्टानि यथावधम् ॥२५॥

The tubular instrument for use in udakodara (ascitis) shall have two orifices (one at each end) or it can be even the tube of a peacocks feather. 25.

अङ्गुलास्यं भवेच्छुक्रं चूर्षणोऽष्टादशाङ्गुलम् ।
 मग्नं सिद्धार्थकच्छिद्रं सुनद्धं सुसुकाकृति ॥२६॥

The Śṛṅga (animal horn) useful for sucking shall have the orifice of three aṅgula at its root and that at its permitting entry of a siddhārtaka (mustard seed), eighteen aṅgula in length, well tied ? and resembling a nipple (of the womans breast). 26.

Notes :—Animal horn was used for sucking bad blood etc. from the patient's body, the end with the wider orifice is placed at the site of suction

and the physician placed his mouth at the other end with the small orifice and did the sucking. The word sunaddha well tied is not understandable as the horn is a single-piece instrument and has no loose part to be tied.

स्याद्वादशाङ्गुलोऽलाबुर्नाद्वे त्वष्टावशाङ्गुलः ।
चतुर्भयङ्गुलधृत्वाऽस्यो दीप्तोऽन्तः स्तेष्वपरकहत् ॥२७॥

Alābu (the hollowed gourd) will be twelve aṅgula in length and eighteen aṅgula in circumference (diameter) with a round mouth (orifice) of four aṅgula (in width), with a burning wick placed in its interior, useful for extracting śleṣma (kapha) and rakta (blood). 27.

तद्वन्मटी हिता गुल्मविलयोन्नमने च सा ।

Ghatī (pot) is similar and useful for making the tumors of the abdomen soft and raise it (above its low level). 27½.

Notes :—Both the above instruments were being made use of for the act of suction known now-a-days as ‘cupping’. A small burning oil wick used to be placed on the diseased part, and a hollowed gourd or a pot, placed inverted over it on the diseased part. The burning wick created a vacuum inside and the contents of the diseased part such as blood, pus, exudate etc. are sucked into the gourd or part, if the diseased part has an opening. If applied over tumors, it helps to make them soft and become superficial.

शलाकास्थानि यन्त्राणि नानाकर्मार्कृतीनि च ॥२८॥
यथायोग्यमात्राणि तेषामेवमन्वर्तणी ।

Instruments known as Śalāka yantra (rod like instruments) are of many functions and shapes, their size suitable to the purpose for which they are used. 28.

उभे गण्डूपद्वयुक्ते ज्ञोतोभ्यः शल्यहारिणी ॥२९॥
मसूत्रद्वयवचने द्वे स्यातामिदमथाङ्गुले ।

Of them, two are for probing, both having their mouth resembling that of an earth worm; two for removing foreign bodies from the channels having their mouths resembling a lentil, one of eight and the other of nine aṅgula in length. 29.

शङ्खवः षट् उभौ तेषां षोडशद्वादशाङ्गुलौ ॥३०॥
व्यूहनेऽर्हफणाचक्रौ द्वौ दशद्वादशाङ्गुलौ ।
चालने शरपुञ्जाऽस्यौ भाचार्ये बद्धिदाकौ ॥३१॥

Śaṅku (hooks) are six, among them two,—one of sixteen and the other of twelve aṅgula in length, their mouth shaped like the hood of a serpent, are meant for bringing together (joining); two more—one of twelve and the other of ten aṅgula in length, having the mouth resembling a śarapuṅkha (pin to join two reeds of śara) and meant for shaking (loosening the hard objects) that meant for extraction shall be resembling a fish hook. 30-31.

नतोऽग्रे शङ्कुना तुल्यो गर्भशङ्कुरिति स्मृतः ।

अष्टाङ्गुलायतस्तेन मूढगर्भे हरेत् स्त्रियाः ॥३२॥

The hook known as garbhaśaṅku, is bent in its tip resembling a good, eighteen aṅgula in length and meant for pulling the impacted foetus in women. 32.

अस्मर्याहरणं सर्पिण्णावद्वक्ष्येभ्रतः ।

That for extracting the stone from the urinary bladder, shall be shaped like the hood of a serpent and bent inwards at its tip.

चारपुङ्गुमुखं दन्तपातनं चतुरङ्गुलम् ॥३३॥

That for extracting the tooth has its face like the śarapungkha (pin joining two reeds of śara) and is of four aṅgula (in length). 33.

षोडशविहितोष्णीषाः शलाकाः षट् प्रमाजने ।

The six rod-like instruments meant for cleaning (ulcers, sinuses etc.) shall have their tip covered with a cap of cotton wool.

पायावासं दूरार्थे द्वे दशेकावशाङ्गुले ॥३४॥

Two others—one of ten and the other of twelve aṅgula (in length) meant for drawing the rectum near (by closing the thigh) and extending it farther (by extending the thighs) respectively. 34.

द्वे षट्संशाङ्गुले घ्राणे, द्वे कर्णेऽष्टनवाङ्गुले ।

Two others, of six and seven aṅgula respectively for use in the nose; two of eight and nine aṅgula for use in the ears.

कर्णक्षोषनमभ्यस्यपत्रमन्तं सुधाननम् ॥३५॥

That meant for cleaning the ear, with its edge like the leaf of the *aśwattha* tree and face resembling a ladder. 35.

शलाकाजाम्बवौष्ठानां क्षारेऽग्नौ च पृथक् त्रयम् ।
युञ्ज्यात् स्थूलाशुदीर्घाणां

Rods and *jāmbauvoṣṭha* (cylindrical smooth stones) each three in number, thick, thin and long in shape, shall be used for the application of caustic alkalies and branding by fire (therapies).

शलाकामन्त्रवर्ष्मणि ॥३६॥

मध्येर्ध्ववृत्तवर्ष्मं च मूले चार्धेऽर्ध्वसन्निभाम् ।

That meant for use in intestinal hernia (in the scrotum) shall have a round rod, bigger at its middle and upper portion and its root shaped like the half-moon. 36.

कोलास्थिदलतुल्यास्यां नासिर्धोर्ध्ववदोदृच्छत् ॥३७॥

That meant for cauterising the polypii and tumors of the nose shall have its mouth similar to the cotylidion of the stone of kola (jujube fruit). 37.

अष्टाङ्गुला निम्नमुभास्तिष्ठः क्षारीपथक्रमे ।

ऊनीनीमध्यमानाभीनकमानसमैर्मुक्तैः ॥३८॥

The three meant for applying caustic alkali therapy shall be eight *aṅgula* (in length), their mouths (tips) resembling the nails of the index, middle and ring finger (in size) respectively. 38.

स्वंस्थमुक्तानि यन्त्राणि मेदशुद्धयत्रभाविषु ।

Those meant for clearing the penis (urethra) and applying eye-salve etc. have been described at relevant places. 38½.

Anu yañtra—(accessory instruments) :—

अनुयन्त्राण्यथयस्कात्. रज्जुवलासमशुद्धराः ॥३९॥

वक्रान्त्रिहोत्रालास्यं शालानजमुक्तजिजाः ।

कालः पाकः करः पादो मयं हर्षस्य, तत्क्रियाः ॥४०॥

उपायवित्प्रथिमकेदालीन्य निपुणं शिया ॥४०½॥

Accessory instruments are—the magnet, rope/thread, cloth, stones, hammer, leather strap, intestine (of animals), tongue, hair, branches of trees, nails, mouth, teeth, time, digestion, hands, feet, fear and pleasure. Their actions / functions to be made use of, by the intellegent physician, judiciously, based on his assessment (of the condition). 39-40.

निर्घातनोन्मथनपूरणमार्गशुद्धिसंयूहनाहरणबन्धनपीडनानि ।

जाचूषणोषमननामचालनेकृष्यावर्तनजुकरणानि च यन्त्रकर्म ॥४१३॥

Nirghātana (pulling out after crushing), unmathana (pulling out after twisting), pūraṇa (filling), mārgaśuddhi (clearing the passage), vyūhana (bringing together), āharaṇa (extracting), bandhana (binding), piḍana (rubbing), ācūṣaṇa (sucking), unnamana (lifting up), nāmana (pushing down), cālana (shaking), bhaṅga (breaking), vyāvartana (overturning), ṛjūkarāṇa (straightening) etc. are the functions of the yañtras—(blunt instruments). 41.

द्विवर्तते साध्वत् ॥ हते च प्राणं शुद्धीत्वोद्धरते च यस्मात् ।

यन्त्रेभ्यतेः कङ्कमुकं प्रधानं स्थानेषु सर्वेष्वधिकारि यच्च ॥४२३॥

Among the blunt instruments kaṅkamukha yantra, is foremost as it can be twisted/turned easily, dipped deep, can be held firmly, catches the objects firmly and is the authority in all places (indispensable). 42.

इति श्रीवैद्यपतिसिंहगुप्तसूत्रश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां

सूत्रस्थाने यन्त्रविधिर्नाम पञ्चविंशतितमोऽध्यायः ॥२५॥

Thus ends the chapter yañtravidhi—the twenty fifth in Sūtrasthāna of Aṣṭāṅgaḥṛdaya Saṁhitā, composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

षड्विंशोऽध्यायः ।

Chapter—26

ŚASTRA VIDHI (usage of sharp instruments)

अथातः शस्त्रविधिप्रत्ययं व्यापरोऽस्यामः ।

इति ह स्वाहुरात्रेयापयो महर्षयो ।

We shall now expound the chapter Śastrā vidhi (knowledge and) usage of sharp instruments; thus said Ātreya and other great sages.

Śastralakṣaṇa—features of sharp instruments :—

षड्विंशतिः सुकर्मरिषदितानि पयाविधि ।
शस्त्राणि रोमवाहीनि षड्विंशत्येनाङ्गुलानि वृद्धानि ॥ १ ॥
सुशोभानि सुभारानि सुशक्तानि च कारयेत् ।
बकराकानि सुष्वातस्तृतीक्ष्णावर्तितेऽप्यसि ॥ २ ॥
समाहितमुष्णानि नीलमिश्रजञ्जलीनि च ।
गन्धानुष्णानि सदा समिदितानि च ॥ ३ ॥
स्वोष्णानामर्षभगुण्योफलाङ्गैकैकशोऽपि च ।
प्रायो जिनाणि, युञ्जीत तानि स्थानविशेषतः ॥ ४ ॥
(मण्डलाग्रं वृद्धिपत्रमुत्पलान्यर्द्धधारिके ।
सर्पेण्ण्णी वेतलाख्यं शरार्थस्थितिपूर्विके ॥ १ ॥
कुशाख्यं साटवर्णमन्तकैकधर्म-गर्द्धिके (कम्) ।
नीलिमुक्तं कुठारी च शशाङ्काङ्गुलिशकिके ॥ २ ॥
वार्द्धरां करपत्राख्यं कर्तरी मन्तककम् ।
वन्तकेकमकं सुष्णः कूर्वा नाम कजाङ्गयम् ॥ ३ ॥
भारानु, विधाकारा तथा स्वाहुरात्रेयानी (मम्) ॥ ४ ॥

Sastrās (sharp instruments) twenty six in number, should be got prepared from skilled metal smiths, in accordance with traditional method (of preparing surgical instruments). They should be generally six aṅgula (fingers breadth) long, capable of splitting the hair close/shaving, good to look at, with sharp edges, good to hold firmly; not of ugly shape, prepared from well blown (removed of impurities) strong steel like iron, the front of their mouth, i.e (the sharp edges) well hammered (to make them sharp), having the colour

of the blue lotus, with shape in accordance with their name, always ready at hand for use, their faces (cutting edges) being one-fourth of half (i. e. one-eighth) of their own size (total length), each (instrument) two or three in number, to be made use of as suitable to the place (site of operation).

1-4.

Maṇḍalāgra, vṛddhipatra, utpala (patra), adhyardhadhāra, sarda (mukha), eṣaṇī, vetasa (patra), śarāri (mukha), trikūrcaka, kuśapatra, ātavadana (āṭimukhī), antarvaktra, ardhacañdraka, vrīhimukha, kuṭhāri, śalākā (śastra), aṅguli śastra, baḍīśa, karapatra, kartari, nakhaśastra, dañṭalekhana, sūci, kūrca, khaja, the four kinds of ārā, and karpāvedhanaka—are the names of the twenty six sharp instruments.

मण्डलाग्रं फले तेषां तर्जन्यन्तर्नकाकृति ।

क्षेत्रेणैवेने योज्यं पोथकीदृष्टिकादिषु ॥ ५ ॥

Maṇḍalāgra śastra (knife with round edge at its tip) has its edge in the shape of nail of the index finger, to be made use of for scraping and cutting (excision), in diseases like pothaki (cyst in the eyelid), suṇḍikā (tonsils) etc. 5.

वृद्धिपत्रं क्षुराकारं छेद भेदनपादने ।

नक्षत्रप्रभुजले शोफे शम्भीरे च तद्वन्वधा ॥ ६ ॥

नताग्रं पुष्टतो दीर्घं स्ववक्त्रं यथाशयम् ।

Vṛddhipatra (scalpel) is shaped like a barber's knife (razor), useful for cutting (excision), splitting (incision) and tearing/seperating, It, with a straight edge, is for use in elevated (bulging) swellings, the same with its tip bent backwards, long or short edge for use in deep seated swellings. 6.

उत्पलाग्र्यर्धधाराक्ये भेदने छेदने तथा ॥ ७ ॥

Utpalapatra and adhyardhadhāra (lancets) are for the purpose of splitting and cutting. 7.

सर्पास्यं प्राणकपर्शिकछेदनेऽर्धाङ्गुलं फले ।

Sarpyāśya (sarpamukha-serpent faced scalpel) is meant for cutting (excision) of polyps in the nose and ears and has an edge of half aṅgula.

गतेरन्वेषणे शूद्रणा गण्डूपदमुखेषणी ॥ ८ ॥

Eṣaṇī (sharp probe) meant for exploring sinuses, is smooth and shaped like the mouth of an earthworm. 8.

भेदनार्थेऽपरा सूषीमुखी मूलनिविष्टा ।

Another kind of Eṣaṇī (probe) meant for splitting, has its face like a needle, with a slit (hole) at its root.

वेतसं व्यधने सान्ये शरार्यास्थित्रिकूर्चके ॥ ९ ॥

Vetasapatra śastra is for puncturing; Śarārimukhī (shaped like a heron's beak—a kind of scissors) and trikūrcaka (three spiked brush-like instrument) are meant for draining out fluids. 9.

कुशादावदने सान्ये कृष्णकं त्यागतयोः फलम् ।

Kuśapatra (razor resembling blade of kuśa grass) and Āṣimukha (razor resembling the beak of a hawk, bistuary) are meant for draining and their edge is two aṅgula (in length).

तक्षदन्तुर्मुखं तस्य फलमध्यर्धमङ्गुलम् ॥१०॥
अर्धमङ्गुलानं चैतत्

Similarly the Āntarmukha (is meant for draining), its edge is one and half aṅgula (in length) and shaped like half-moon. 10.

तथाऽध्वर्धङ्गुलं फले ।

ब्रीहिसकत्रं प्रयोज्यं च तच्छिरोदरयोर्व्यधि ॥११॥

Vrihīmukha (with face like a grain of rice, trocar) its edge being one and half aṅgula (in length) and meant for puncturing veins and the abdomen. 11.

वृधुः कुभारी गोवन्तसदृशाध्वङ्गुलानना ।

तयोर्ध्वदध्या विधेदुपर्यस्थानां स्थितां सिताम् ॥१२॥

Kuṭhāri (axe) is thick, stout, resembling a cow's tooth, with edge of half aṅgula (in length) and having a wooden handle); from this the vein situated on bones should be cut, keeping the handle of this axe vertically over it. 12.

तात्री मलाका त्रिसुखी मुखे कुम्भकाकृतिः ।

किङ्कणादां तथा चिन्वेत्

Salākā (rod) made of copper, with two faces (edges on either side) shaped like the bud of kurabaka, meant for peir-
cing the lens in liṅganāśa (cataract couching). 13.

कुर्यादकुचिचक्रकम् ॥१३॥

मुद्रिकानिर्गन्धुनं फले त्वर्धाङ्गुलीयतेम् ।

योगतो वृद्धिपत्रेण मण्डलात्रेण वा समम् ॥१४॥

तत्प्रदेशिष्यत्रेपर्वमनागार्पणमुद्रिकम् ।

ए-प-पं गलजोतोरोग-हेदनमेधने ॥१५॥

Anguliśāstra (finger knife) should be prepared so as to have an orifice, the edges of which form the face (cutting edge), with its edge half aṅgula in width, resembling either vṛddhipatra or maṅḍalāgra, in shape, capable of permitting the entry of the first phallange of the index finger, is tied to the finger with thread and meant for excision and splitting (of the diseased portion) in diseases of the passage of the throat. 14-15.

ग्रहणे मुण्डिकाभविर्धिशं क्षुण्णतान्त्रम् ।

Baḍiśa (sharp hook) with a bent face is meant for holding enlarged uvula, arma (pterygium) etc.

छेदेऽस्त्रां करपत्रं तु करधारं दशाङ्गुलम् ॥१६॥

विस्तारे द्व्यङ्गुलं सूक्ष्मदन्तं सुत्सवन्धनम् ।

Karapatra (saw) is meant for cutting of the bone, should have strong edge, of ten aṅgula (in length) and width of two aṅgula, with fine (sharp, small) teeth and with a handle to be held tight with the fist. 16.

काष्ठुए-क-प-छेदे कर्तरी कर्तरीनिजा ॥१७॥

Kartari (scissors) meant for cutting tendons, threads, hairs etc., is like scissors (which is commonly used by others).

ककडुधारं त्रिङ्गुलं नखराजं नखकुचम् ।

ए-प-मे-रो-प-प-पु-छेदे-मे-म-ज-ज-म-छेदे-मे ॥१८॥

Nakhaśāstra (nail parer), has cured or straight edge, two faced (sharp-edge on both sides), nine aṅgula in length,

Karṇapālī vyadhana—(instrument for puncturing the earlobe), should have its face in the shape of bud of yūthikā (jasmine). 24.

आराऽर्धाङ्गुलवृत्तास्या तत्रवेधा तथोर्ध्वतः ।
 वतुरक्षा, तथा विधेच्छोफं पकामसंशये ॥२५॥
 कर्णपालीं च बहलां बहलायाश्च शक्यते ।
 सूची त्रिभागसुपिरा त्र्यङ्गुला कर्णवेधनी ॥२६॥

Āra (awl, cutting plate) has a round face of half aṅgula below and four faces (edges) above, it should be used for puncturing swellings in case of doubt whether it is ripe or unripe, as also—the earlobe which is thick. In case of thick earlobe a needle, hollow in three parts of it, three aṅgula in length is best suited for puncturing. 25–26.

Anu śāstrāṅgī—(accessory instruments) :—

जलोपः क्षारवहनकाशोपकनकाद्यः ।
 अलौहात्म्यनुरक्षाणि, तान्धेवं च विकल्पयेत् ॥२७॥
 अपराण्यपि यत्रादीन्पुपयोगं च यौगिकम् ।

Leeches, caustic alkalies, fire, glass (lens, bead etc.), stone, nail etc. which are non-metallic—are Anuśāstrās (accessory instruments). Many other instruments may be fabricated as required for use in special operations and sites. 27.

Śāstra karyāṅgī—(functions of sharp instruments) :—

उत्पादपपादपसीन्धैष्यलेख्यम-छानकुट्टनम् ॥२८॥
 छेद्यं भेद्यं व्यचो मण्यो ग्रहो दाहक्य तत्क्रियाः ।

Utpāṭana (extracting), pāṭana (tearing/splitting), sivaṇa (suturing), eṣaṇa (probing), lekhana (scraping), prachehāna (scratching, incising), kuṭṭana (beating, hitting), chedana (excising, cutting), bhedana (breaking), vyadhana (puncturing), manthana (churning), grahaṇa (holding, catching) and dahana (burning, cauterising)—are the functions of sharp instruments. 28.

Śāstra doṣa—(defects of sharp instruments) :—

कुण्डलरसद.पुस्तकस्यदीर्घत्वपञ्चः ॥२९॥
 कुण्डलरसद.पुस्तकस्यदीर्घत्वपञ्चः ॥२९॥

Bluntness, brokenness, thinness, stoutness, smallness, lengthyness, curvedness and rough edge—are the eight defects of sharp instruments. 29.

Śastra-grahaṇa vidhi—(method of holding sharp instruments) :—

छेदभेदनलेख्यार्यं शस्त्रं वृन्तफलेन्तरे ॥३०॥
 तर्जनीमध्यमाङ्गुष्ठैर्गृहीयात्सुलभाहितः ।
 विभ्रवावणानि वृन्ताग्रे तर्जम्यकुष्ठकेन च ॥३१॥
 तलमच्छमवृत्ताग्रं प्राह्यं व्रीहिमुखं मुञ्जे ।
 मूलेष्वाहरथार्थानि क्रियासौकर्यतोऽपरम् ॥३२॥

For cutting, breaking and scrapping the instrument should be held in between vṛntaphala (round wooden handle) and the edge with (the help of) index and middle fingers and the thumb, carefully/attentively; for draining, it should be held at the tip of the round wooden handle with the help of the index finger and the thumb; for scraping the palm it should be held at the tip of the handle; vṛhīmukha śastra should be held at its mouth (tip); for extracting, the instruments should be held at their root; others may be held in such a manner as is convenient to the operation (manipulation). 30-32.

Śastra koṣa—(instrument wallet) :—

स्याननाङ्गुलविस्तारः सुषणो भावशाङ्गुलः ।
 क्षोमपत्रोर्णकोशेषु कुञ्जवृक्षचर्मजः ॥३३॥
 विन्यस्तपायाः सुस्यूतः साम्प्रतोर्णस्विशकः ।
 शक्यकपिहितस्यञ्च शक्यकोशः सुसञ्चयः ॥३४॥

The instrument wallet should be nine aṅgula in width, twelve aṅgula in length, made either from jute, leaves, wool, silk, inner bark of trees or soft leather, endowed with threads (for tying), well stitched with compartments for instruments, which should be kept wrapped in wool; its mouth closed and held tight with a rod (acting like a bolt) and pleasing to look at. 33-34.

Jalauka—(leeches) :—

अलौकस्य सुविनां रक्तज्जावायवोऽवेषः ।

Leeches should be made use of for letting out blood from happy persons (tender, not withstanding pain).

दुहाम्बुमत्स्य मेकाहिसवकोऽमलोद्भवाः ॥३५॥
 रक्ताः श्वेता सुरां कुम्भाश्लपलाः लूलपिच्छिकाः ।
 इन्द्रोद्युधधिचिनोर्ध्वराजयो रोमराश्व ततः ॥३६॥
 सविषा वर्जयेत् तामिः कृष्णकृष्णरजमाः ।
 धिषपि जाअशुत्कार्ये तत्र

Leeches born in dirty water contaminated by putrifying dead bodies of fish, frog and snake, or their excreta; those which are red, white or very black in colour; which are very active, thick and slimy, those called Indrayudha, those which have varied lines on their back, and which are very hairy are Saviṣa (poisonous) and so should be rejected. If used, they produce itching, ulceration, fever and giddiness, these (ailments) are to be treated with drugs which mitigate poison, pitta and asra (blood). 35-36.

शुभाम्बुजाः पुनः ॥३७॥

निर्विषाः शैवलाश्यावा वृत्ता नीलोर्ध्वराजयः ।
 कृषायपृष्ठास्तम्बजयः किञ्चित्पीतोद्भवाश्च वाः ॥३८॥

Those born in clean water, which are blue like algae, round in shape, having blue lines in their back, rough/hard back, thin body, slightly yellowish belly are Nirviṣa (non-poisonous) (so can be used). 37-38.

ता अप्यसम्बन्धमनात् प्रततं च निपातनात् ।
 लोदन्तीः सलिलं प्राप्य रक्तमहा इति त्यजेत् ॥३९॥

Even these, when they do not vomit the blood fully, when they are applied frequently, and when they are inactive even after getting into water, should be considered as blood intoxicated and should be rejected. 39.

Jalaukavacarana—(procedure of applying leeches) :—

अथेतेषां निशाकृत्कयुक्तेऽम्बसि परिश्रुताः ।
 अवग्निसोमे तक्ने वा पुनश्चाभ्यसिता जले ॥४०॥
 कायवेष्टुतभृत्स्तम्बरकशाङ्गनिपातनैः ।
 धिषन्तीः कृष्णकृष्णरजमाश्चोदयेन्मुद्रुवासला ॥४१॥

Others (which are suitable) which are kept for short time either in water containing paste of niṣa (turmeric), avanti-

soma (water in which grains are washed) or buttermilk and made comfortable by putting back in pure water, should be made to stick on (by biting), on the place of the body (of the patient) which is rubbed with ghee, mud, breastmilk or blood, or by making a wound with a sharp instrument. When it starts drinking blood by raising its shoulders, it should be covered with a soft cloth.

सम्भुक्ताद्दुष्टशुद्धाभ्रजलौका दुष्टरोषितम् ।
 आदत्ते प्रथमं हंसः क्षीरं क्षीरोदकाविव ॥४२॥
 (शुक्लाशीविश्रधीन् कुष्ठवातरक्तगलामयान् ।
 नेत्रवन्निचक्षीसर्पान् रामयन्ति जलौकसः ॥ १ ॥)

Thus stuck up, the leech will suck only the vitiated blood first from the mixture of vitiated and unvitiated blood, just like the swan sucks only the milk from a mixture of milk and water. 40-42.

(Application of leeches mitigates diseases such as, abdominal tumor, haemorrhoids, abscess, leprosy and other skin diseases, gout, diseases of the neck and eyes, poison, visarpa (herpes ?) etc).

हंसास्य तोदे कण्ठां वा मोक्षयेत् चामयेच्च ताम् ।
 पटुतीकाकमवर्णां रुक्मणिकण्डनकपितम् ॥४३॥

When pricking pain or itching develops at the site of the bite, the leech should be removed; they are then made to vomit the sucked blood) by touching their mouth with salt and oil, or by gentle rubbing in the direction of their mouth after smearing fine rice flour over them. 43.

रक्षन् रक्तमदाकूप्यः सप्ताहं ता न पातयेत् ।

(After making them vomit) they should be protected (prevented) from blood intoxication and should not be used again for seven days.

पूर्ववत् पटुता दार्ढ्यं सन्ध्यान्ते जलौकसाम् ॥४४॥
 क्रमोऽप्रतियोगान्मृत्युर्वा दुर्बान्ते स्तन्धता मदः ।

After proper vomiting, the leech regains its previous activity and becomes strong; by too much of vomiting it becomes very weak or may even die; if vomiting is improper, it becomes lazy (inactive) and intoxicated. 44.

सन्ध्यान्त्यत्र ताः स्थाप्या घटे मृत्काभ्युगमिणि ॥४५॥
 लोलाविकोपनाद्यौर्यं, सविषाः स्युस्तदन्वयात् ।

They should be transferred from one pot to another, filled with good mud and water, in order to destroy (avoid) putrefaction by saliva etc. (excrements of leeches), for they (leeches) become poisonous with such a contact. 45.

अशुद्धी आवयेद्दंशान् हरिद्रागुडमक्षिकैः ॥४६॥
शतधौतान्यपिचवस्ततो शेषाम् शीतलाः ।

When (in doubt of) impurity, the site of the bite should be made to bleed by applying paste of haridrā, guḍa (jaggery, molasses) and māksika (honey), and later a piece of cloth soaked in ghee washed a hundred times or cooling pastes (prepared from drugs of cold potency) should be applied (over the site).

दुष्टरक्तपगमनात्सञ्चो रक्तवर्जं क्षमः ॥४७॥

With the removal of vitiated blood, the redness and pain subside immediately. 47.

अशुद्धं चञ्चितं स्थानात्स्थितं रक्तं मन्वाद्यथे ।
व्यन्लीमवेत्पयुषितं तस्मात्सञ्चयेत्पुनः ॥४८॥

The vitiated blood, displaced from its site and accumulating in the interior of the wound becomes greatly sour by stagnating overnight; hence it should be expelled out again. 48.

युष्थाभक्तानुधटिकां रक्ते पिप्पले दृषिते ।
तासांमनलसंयोगात् युष्थासु कफवायुना ॥४९॥

A gourd or pot should not be used (to remove the vitiated blood) when the blood is vitiated by pitta, for, they are associated with fire (burning wick inside) and so aggravate pitta further more. They should be used in case of vitiation by kapha and vāyu (vāta). 49.

कफेन दुष्टं रुधिरं न शृङ्गेण विनिर्हरेत् ।
रक्तवत्वात् वातपित्ताभ्यां दुष्टं शृङ्गेण निर्हरेत् ॥५०॥

The blood vitiated by kapha should not be extracted by using a sucking horn because of thickness (of the blood), whereas blood vitiated by vāta and pitta should be removed by the sucking horn. 50.

Pracchāna (incising to produce bleeding) :—

गात्रं चक्षुोपरि दृढं रज्ज्वा पट्टेन वा समम् ।
आयुसन्व्यस्थिमर्माणि त्यजन् प्रच्छानमाचरेत् ॥५१॥

अधोदेशमविसृतेः पदैरपरिणामिभिः ।
न गच्छन्ति चर्मिर्गर्भे पदे पद्माचरन् ॥५२॥

The part of the body above the site (selected for bleeding) should be tied tightly with either a rope or leather strap; tendons, joints, bones and vital spots are avoided and scratching, (incision by sharp scalpel) done from below upwards; the incisions being neither (very) deep, (very) wide, and not sideways (horizontal).

प्रच्छानेनैकदेशस्थं प्रथितं जलजन्मभिः ।
हरेच्छृङ्गादिभिः सुप्तमसृग्व्यापि शिराव्यधैः ॥५३॥

Blood accumulated, in any localised area (small area) can be removed by scratching (incisions); that which is impounded (in tumors, abscess etc.) by using leeches; that which has produced loss of sensation (at the site of accumulation) by using the sucking horn etc. (gourd or pot) and that which is spread all over the body by venesection. 53.

प्रच्छाने पिण्डिते वा स्यात् भवगाढे जलौचसः ।
त्वक्स्थेऽलाञ्छदीरान्धुं सिरैष व्यापकेऽस्तृजि ॥५४॥
वातादिधाम वा शृङ्गजलौकोलाशुभिः क्रमात् ।

Or (removal of blood by) insicions is done when the blood is solidified; by leeches when it is deep seated; by gourd, pot or horn when it is localised in the skin and by venesection when it is pervading the entire body; by using horn, leeches, gourd for the seats of vāta and others (doṣas) respectively. 54.

अतास्तृजः प्रदेहाद्यैः शीतैः स्यात्तायुकोपतः ॥५५॥
सतोदकण्डूः शोफस्तं सर्पिचोभ्येन सेचयेत् ॥५६॥

The site of bleeding should be covered (after the bleeding) with cooling paste etc; for there will be pain, itching and oedema (at the site), the area should be bathed with warm ghee (butterfat). 55.

इति श्रीवैद्यपतिसिंहगुप्तसूनुजीमन्तमदविरचितायामष्टाङ्गहृदयसंहितायां
सूत्रस्थाने शकविधिर्नाम षड्विंशोऽध्यायः ॥ २६ ॥

Thus ends the chapter—Sastra vidhi—the twenty-sixth in Sūtrasthāna in Aṣṭāṅgahṛdaya saṁhitā written by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

सप्तविंशोऽध्यायः ।

Chapter—27

SIRĀVYADHA VIDHI (Procedure of venesection)

अथातः सिराव्यधविधिनिर्वाहार्थं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

Now, we shall expound the chapter Sirāvyadhavidhi—procedure of cutting the vein (venesection); thus said Ātreya and other great sages.

Śuddharakta lakṣaṇa—(properties of pure blood) :—

मधुरं लवणं किञ्चिदशीतोष्णमेसंहतम् ।

वस्त्रेन्द्रगोपदेभाविशश्लोहितलोहितम् ॥ १ ॥

लोहितं प्रभवः शुद्धं, तनोस्तेनैव च स्थितिः ।

Slightly sweet and salt (in taste and actions), neither cold nor hot (in others words, warm), not coagulated (liquid), resembling a lotus, Iṅdragopa insect, gold, blood of sheep and rabbit in colour—are the characteristic properties of pure (unvitiated) blood; it is the cause of origin of the body and by it, is determined the condition (healthy or unhealthy) of the body. 1-1½.

Notes :—Aruṇadatta states that the purpose of giving many examples is to indicate different degrees of red colour seen in healthy persons. Hemādri interpretes the term 'hema' as manjiṣṭha plant (*Rubia cordifolia* Linn.) and not as gold as done by Aruṇadatta

Duṣṭarakta karma—(actions of vitiated blood) :—

तत्पित्तश्लेष्मलैः प्रायो दूष्यते कुर्वते ततः ॥ २ ॥

विसर्पविद्रधिस्त्रीहृशुल्माभिसदनञ्चरात् ।

मुखनेत्रनारोरोभमदृङ् लक्षणास्वताः ॥ ३ ॥

कुष्ठवाताभपित्तान्कटुभ्रूलोद्भिन्नभ्रमान् ।

शीतोष्णस्निग्धरूक्षाद्यैरुपकान्ताश्च ये गदाः ॥ ४ ॥

सम्यक्साध्या न सिद्ध्यन्ति ते च रक्तप्रकोपजाः ।

It (blood) usually gets vitiated by pitta and śleṣman (kapha), then it produces diseases such as visarpa (herpes),

abscesses, diseases of the spleen, abdominal tumors, dyspepsia, fevers, diseases of the mouth, eyes and the head; intoxication (toxicity), thirst, salty taste in the mouth, vāta-sra (gout), pittāsra (bleeding disease), belchings with pungent and sour tastes, and giddiness. Even those curable diseases, not getting cured even after appropriate cold or hot, unctous or dry treatments should be understood as being born from aggravated (increased) blood. 1½-4½.

तेषु ज्ञावयितुं रक्तमुद्रिकं व्यधयेत्स्राम् ॥ ५ ॥

In order to drain out the vitiated blood in these diseases, veins should be cut. 5.

Siravyadhā anarhāḥ—persons unsuitable for venesection.

न पुन्योडरातीतसप्तव्यवृत्तासृजाम् ।
 अग्निश्वेतवेदितात्यर्थस्वेदिताभिरोगिणाम् ॥ ६ ॥
 गर्भिणीसृतिकाजीर्णपित्तान्धासक्तानाम् ।
 अतीसारोदरश्लेष्मिपाण्डुसर्वाङ्गभोगिणाम् ॥ ७ ॥
 ज्येष्ठीते प्रयुक्तेषु तथा पञ्चसु कर्मसु ।
 नायश्चितां सिरां विन्देच्च तिर्यङ्गाय्युत्थिताम् ॥ ८ ॥
 नातिशीतोष्णवाजाश्लेष्मन्थत्रस्थियिकाजवात् ।

But not for those (persons) who are less than sixteen and more than seventy years of age, who have had no bleeding previously (any time due to any cause), who have not undergone oleation and sudation therapies, who have had excess sudation, those suffering from diseases of vāta origin, the pregnant woman, the woman in parturition, those suffering from indigestion, bleeding diseases, dyspnoea, cough, diarrhoea, enlargement of the abdomen, vomiting, anaemia; oedema of the whole body (dropsy); for those who have been given fat (ghee or oil) to drink (as part of oleation therapy), and who are undergoing the five therapies (purificatory therapies such as emesis, purgation, oil enema, decoction enema and nasal medication). The vein should not be cut without enforcing control (as described further) on the body, that vein which is horizontal, that which has not been raised up; not on days which are very cold, very hot, very windy, or cloudy; except in emergency diseases (in which venesection can be done, if urgently needed). 6-8½.

Vyadhana sthana nirdeśa—(selection of site of venesection) :—

शिरोनेत्रविकारेषु ललाट्यां मोक्षवेत्तिराम् ॥ ९ ॥
 अपाकयामुपनास्यां वा कर्णरोगेषु कर्णजाम् ।
 नासारोगेषु नासाग्रे स्थिताम् नासाललाटयोः ॥ १० ॥
 पीनसे मुखरोगेषु जिह्वोष्ठदनुतालुगाः ।
 जन्पूर्वग्रन्थिषु ग्रीवाकर्णशङ्खशिरः श्रिताः ॥ ११ ॥
 उरोपात्रललाटस्था उन्मादे उपस्मृतौ पुनः ।
 हनुसन्धौ समस्ते वा सिरां भ्रूमध्यगामिनीम् ॥ १२ ॥
 विद्रव्यौ पार्श्वशूले च पार्श्वकक्षास्तनान्तरे ।
 एतौ यकण्डसयोर्मध्ये स्कन्धस्थाधन्वतुर्थके ॥ १३ ॥
 प्रवाहिकायां शूलिन्यां भोगितो ह्यकुले स्थिताम् ।
 शुक्रमेदामये मेढ्रे ऊरुगां गलगण्डयोः ॥ १४ ॥
 शृग्रस्यां जातुनोऽधस्तात्पूर्व वा चतुरकुले ।
 इन्द्रस्तोरधोऽपल्यां ह्यकुले चतुरकुले ॥ १५ ॥
 ऊर्ध्वे शुल्फस्य सक्थ्यतो, तथा क्रोटुकशीर्षके ।
 पादपादे खुडे हर्षे विपाद्यां वातकण्ठके ॥ १६ ॥
 चिप्ये च द्वयकुले विधेदुपरि क्षिप्रमर्मणः ।
 गृध्रस्याभिधे विश्वाख्याम् यद्योकानामवर्शने ॥ १७ ॥
 मर्महीने यथासन्ने देशेऽन्यां व्यचयेत् सिराम् ।

In diseases of the head and eyes, veins situated either on the forehead, outer angle of the eyes or the area around the nose should be cut; in diseases of the ear, the veins near the ear; in diseases of the nose that located at the tip of the nose; in rhinitis that (vein) located in the nose and forehead; in diseases of the mouth, those situated in the tongue, lips, lower jaw or palate; in tumors of parts above the shoulders, those (veins) situated in the neck, ears, temples, or the head; in epilepsy, that (vein) situated at the junction of the lower jaw; and in all (diseases of the head) usually the (vein) situated in between the eyebrows (should be cut); in abscesses and pain in the flanks, that (vein) situated between the flanks, axilla and breast; in fever of every third day (tertian) that (vein) in the centre of the shoulders; in fever of every fourth day (quotadian) that below the shoulder; in dysentery accompanied with pain that (vein) situated two añgula away from the pelvis; in diseases of the semen and penis, that (vein)

situated in the penis; in glandular enlargement of the neck, that situated in the thigh; in ḡḍhrasī (sciatica) that (vein) situated at four aṅgula below or above the knee joints; in apaci (goitre) that (vein) situated about two aṅgula below the indrabasti (a vital spot in the centre of the calf muscle); in pain of the thighs and in kroṣṭukaśirṣa (inflammatory swelling of the knee joint appearing like the head of a jackal) that (vein) situated four aṅgula above the ankle; in pāda-dāha (burning sensation of the soles), khuḍa (gout), pāda-harṣa (pins and needles in the feet), vipādikā (fissures of the feet), vātakaṅṭaka (sprain of the foot/ankle) and cippa (a diseases of the nails of the toes) that (vein) situated two aṅgula above the kṣipramarma (vital spot in between the big toe and the next toe); in viśvāci (pain in the arms) in the same way as that of ḡḍhrasī (sciatica) should be cut.

If the veins, so far mentioned, are not visible, another vein situated at a near-by place, which is devoid of vital spots should be cut. 9-17.

Siravyadha vidhi—(procedure of venesection) :—

अथ शिथलतनुः सज्जसर्वोपकरणो बली ॥१८॥
 कृतस्वस्वययनः शिथलरसाभ्रमतिभोजितः ।
 कश्चित्पातपरिचरुणो जानूनासनसंस्थितः ॥१९॥
 श्रुद्रुपहासकैरान्तो कातुस्थोपितकूर्परः ।
 सुदृश्यां बभ्रुगर्भाभ्यां मध्ये पादं निपोडयेत् ॥२०॥
 इन्द्रमपीरुनोकासगण्डाश्रीनानि चाचरेत् ।
 पृष्ठतो यन्मयेद्येनं वज्रमावेदध्वजरः ॥२१॥
 कन्धरायां परिक्षिप्य न्वस्थोऽन्तर्वांमतर्जनीम् ।
 एषोऽन्तर्मुकवर्ष्यानां सिरसां यन्मणे विधिः ॥२२॥

The patient who has his body lubricated (anointed with oil), equipped with all necessary equipments kept ready; who is strong, who has performed auspicious rites and consumed meat-juice and boiled rice mixed with fat (ghee), who has been exposed to sunlight or fire for sweating, should be asked to sit on a stool of the height of the knee. A band of soft cloth should be tied round his head at the lower border of the hairs; his elbows kept on his knees, and his neck massa-

ged briskly with fists in which pad of cloth is held; grinding the (rows of) teeth, caughing, inflating the mouth to enlarge the cheeks, should also be done; his body (trunk) should be wound with a band of cloth, controlled (by knots) at the back; his neck should also be tied with a band of cloth and tightened by twisting the left index finger within it; this is the mode of raising the veins, excepting those which are not facing inwards (deep seated). 18-22.

ततो मध्यमयाऽङ्गुल्या वैद्योऽङ्गुष्ठचिभुक्तया ।
 ताडयेत् उत्थितां क्रात्वा स्पर्शाद्वाऽङ्गुष्ठपीडनैः ॥२३॥
 कुडार्या लक्षयेन्मध्वे वामहस्तपृष्ठीतया ।
 फलोद्देशे सुनिष्कम्पं सिरां, तद्वच्च भोक्षयेत् ॥२४॥
 ताडयन् पीडयन्मैनां

Then the physician should tap the raised vein with his middle finger tripped off by the thumb; noticing the elevation, or raising it (once again) by kneading it with the thumb; then holding the axe (cutting instrument) with his left hand, place its edge on the middle portion of the vein and give a tap on the axe without shaking. It (axe) should be lifted up in the same way, tapping and kneading it (vein) (for making more blood to come out). 23-24.

विधेद्भ्रीहिसुजेन तु ।

अङ्गुष्ठेनोपमथ्यामे नासिकामुपेनासिकाम् ॥२५॥

The vein (of the nose) should be cut with the vribimukha sastra (the lancet with its face shaped like a grain of rice) after raising the tip and the surrounding areas of the nose with the thumb. 25.

अङ्गुष्ठेन तद्विधेऽभिलक्ष्योत्तरे वाज्याम्

The vein situated underneath the tongue, (be cut) by asking the patient to keep the tip of the tongue raised and biting it holding it firmly (by the two rows of teeth). 25½.

यत्र चैतन्नयोर्ध्वं व्रीधिमितसिराभ्यधे ॥२६॥
 पादाभ्यामर्धहस्तस्य ज्ञानुस्ये प्रसृते भुजे ।
 कुक्षीरारभ्य मृदिते विधेऽभिलक्ष्योत्तरे वाज्याम् ॥२७॥

For cutting the veins of the neck, they should be raised by manipulating the area above the breasts, the patient is made to hold a stone in each of his fists and keep the shoulders on his knees and outstretched; the body massaged commencing with the pit of the stomach (in the upward direction), and then the veins cut. 25½-27.

विश्वेदस्तसिरां शोचोचनाकुञ्चितकूर्परैः ।
 वज्रा सुलोपधिदस्य मुष्टिमकुष्ठगर्मिणम् ॥२८॥
 ऊर्ध्वं वेध्यप्रदेशान् पट्टिकां चतुरङ्गयुले ।

The veins of the hand be cut, when the patient is sitting comfortably, keeping his arm straight without bending at the elbow, clenching the fist with the fingers folded inside, a band of cloth tied, four aṅgula above the site of cutting. 28-28½.

विश्वेदशिरां च चमानस्य बाहुभ्यां पार्श्वयोः सिराम् ॥२९॥
 ग्रहणे मेहने अङ्गसिरां जानुन्यकुञ्चिते ।

The veins of the flanks be cut, by keeping the arms hanging loose; those of the penis when it is flacid; those of the calves when the leg is not folded at the knees. 29-29½.

पादे तु सुस्थितेऽधस्ताजानुसन्धेर्निपीडिते ॥३०॥
 शार्दं कराभ्यामायुष्कं वरणे तस्य चोपरि ।
 द्वितीये कुञ्चिते किञ्चिदाकटे हस्तवचतः ॥३१॥
 वज्रा विश्वेत्सिराम्

Those of the feet be cut, when the feet are kept steady, the foreleg is massaged briskly from the knee downwards towards the ankle with the hands, tying a band similar to the (method described) hand, while the other leg is kept slightly bent. 30-31.

रथमनुकोष्ठापि कल्पयेत् ।
 तेषु तेषु प्रदेशेषु तच्छयमनुपायवित् ॥३२॥

By this (description so far) the clever physician should adopt such methods (of raising the veins) appropriate to the places, not mentioned here. 32.

मांसले निक्षिपेद्देशे व्रीह्यास्थं व्रीहिभ्रात्रकम् ।
 यवार्धमस्थानुपरि सिरां विश्वन् कुठारिकाम् ॥३३॥

On fleshy parts, the vr̥himukha śastra (lancet) should be used and the vein cut to the size of a rice grain only; the veins on the loines should be cut to the size of half of a barley by using the axe. 33.

अभ्यन्विद्धा अवेद्यां यन्ने मुक्ते तु न सवेत् ।
अल्पकालं बहत्पर्यं, दुर्विद्धा तैल-पर्यन्तैः ॥३४॥
अशब्दमतिविद्धा तु सवेदुःखेन घायते ।

When the cutting is proper, the blood flows out in a steady stream and stops when the control is released. When the cutting is inadequate, the flow is only for a short time and less in quantity; then it should be rubbed with oil mixed with (slaked) lime (to promote more bleeding), when the cut is more, the blood flows out with a sound and stops with great difficulty. 34.

Aśruti kārṇa (causes for non-flowing) :—

भीभूत्कर्त्तव्यस्यैवियत्पुच्छस्योत्पत्तयः ॥३५॥
शामत्त्ववेगिणास्वेदा रक्तस्याश्रुतिहेतवः ।

Fear, fainting, loose control (tourniquet), blunt instruments, over-satiation (over-eating), debility, patent urges (of urine, faeces etc. being manifest) and absence of sudation therapy-are the causes of non-flowing of blood. 35.

असम्यगक्ते अथति वेज्ञन्योपनिधानतः ॥३६॥
साग्नात्पुष्पकवपतेऽर्द्धिद्यात्तिलोमुक्तम् ।
सम्यक्प्रवृत्ते कोष्णेन तैलेन कवनेन च ॥३७॥

When the blood is not flowing out in sufficient quantity, the cut end of the vein should be smeared with oil processed with vella, vyoṣa, niśā, nata, agāradhūma or lavaṇa, when the blood is flowing out properly, the site should be smeared with warm oil and lavaṇa (salt). 36-37.

अग्ने अथति, उदात्तं शुभ्रमथिदिव पीतिका ।

Vitiated blood flows out first, just like the yellow (juice) from the seeds of kusumbha (before its oil flows out)

सम्यक्प्रवृत्त्वा स्वयं तिष्ठेच्छुद्धं तदिति नादरेत् ॥३८॥

After sufficient bleeding, the flow stops by itself; it should be considered as pure (unvitiated blood) and further flow should not be attempted. 38.

यत्रं विमुच्य मूर्च्छायां वीजिते व्यजनेः पुनः ।

जायवेमूर्च्छति पुनस्त्वपरदुःखहेऽपि वा ॥३९॥

If, during the time of bleeding, the patient faints, then the controls should be released, he should be fanned with fans (to make him conscious) and bleeding continued. If he faints again, bleeding (venesection) should be postponed to the next day or third day. 39.

Duṣṭarakta lakṣaṇa—(characteristics of vitiated blood) :—

यतिच्छयाशोथं कर्षं वेगशान्यच्छफेनिलम् ।

पिपात् पीतासितं विस्रमस्कन्धौष्ण्यात्सन्निद्रकम् ॥४०॥

कफात् सिग्धमसृज्याद्बु तन्मुमत्पिच्छलं घनम् ।

संसृष्टलिङ्गं संसर्गात् त्रिदोषं मतिनाचिलम् ॥४१॥

Blood vitiated by vāta, will be blue or crimson in colour, dry (nonslimy), flows out with force, clear and frothy; (vitiated) by pitta it will be yellow or black, has foul smell, not thick because of (increase of) heat and mixed with glistening particles; (vitiated) by kapha, it will be unctous, pale (yellowish-white) in colour, has small threads, is slimy and thick; by combination of two doṣas, there will be mixed features, the blood vitiated by all the doṣas (increased simultaneously) will be dirty and thick. 40-41.

Srāvapramāṇa—(quantity of flow) :—

असृजो वतिनोऽप्यसं न प्रस्थात्कायवेत्परम् ।

अतिक्रुती हि मृत्युः स्वाश्लेषा वा चकामथत ॥४२॥

तत्रान्यङ्गरसक्षीररक्तपानानि भेषजम् ।

Vitiated blood more than one prastha (13½ pala=768 gms.) should not be allowed to flow out, even in strong persons; excess bleeding will lead to either death or dreadful diseases of vāta origin. In such condition, oil massage and bath, drinking of meat juice, milk and blood (of animals) are the treatment. 42.

कृते रक्ते क्षणैर्यथाभयनीयं हिमाशुना ॥४३॥

प्रस्थास्य तच्छीताकं बन्धनीयं सिराशुजम् ।

After the flow of blood, the controls should be removed slowly, the site washed with cold water, the cut end of

the vein covered with a cotton swab soaked in oil and bandaged. 43.

अशुद्धं स्रावयेद्भूयः सायमक्षयपरेऽपि वा ॥४४॥
 ज्वहोपस्कृतदेहस्य पक्षाद्वा शुशुभ्रिः ।

Vitiated blood should be removed again either in the same evening or the next day; if the blood is found greatly vitiated (with more quantity of doṣas) it should be removed again after a fortnight, after administering oleation therapy to the body. 44.

किञ्चिद्धि शेषे दुष्टाश्चे नैव रोगोऽप्रतिवर्तते ॥४५॥
 सशेषमप्यतो धार्यं न चातिश्रुतिमाचरेत् ।

If a small residue of vitiated blood remains inside, diseases do not get aggravated and so it can be allowed to stay, but excess flow of blood should not be attempted. 45.

हरेऽङ्गुलीदिभिः शेषम् प्रसादमथवा नयेत् ॥४६॥
 शीतोपचारपित्ताश्रकियाशुद्धिविशोषणैः ।
 दुष्टं रक्तमशुद्धिकमेधमेव प्रसादयेत् ॥४७॥

Such residual blood may be removed by making use of the sucking horn etc. or it can be purified (of doṣās) by administering cold comforts, therapies prescribed for rakta-pitta (bleeding diseases), purifactory therapies (emesis, purgation etc.) and by methods of making the body thin. Even the blood which is vitiated (by the doṣās) but not increased in quantity should be treated by these methods only. 46-47.

रक्ते त्वतिष्ठति क्षिप्रं स्तम्भनीमाचरेत्क्रियाम् ।
 रोध्रप्रियङ्गुपक्ष्मभाष्यदृष्ट्याङ्गैरिक्तैः ॥४८॥
 मृत्कपालाञ्जनक्षौममषीक्षीरित्वगङ्गुदैः ।
 विचूर्णयेद्गणमुक्तं पद्मकादिहिमं विधेत् ॥४९॥
 तामेव वा सिरां विच्येद्यथात्स्मादनन्तरम् ।
 सिरामुक्तं वा त्वरितं दृष्टेत्तत्रशङ्काया ॥५०॥

If the bleeding does not stop, methods to stop it should be adopted; the orifice of the wound should be smeared with the powder of either rodhra, priyaṅgu, pattaṅga, māṣa, yaṣṭi, gairika, mṛtkapāla (pot sherd), añjana, kṣhauma maṣi (ash

of flax) or of the bark and sprouts of trees with milky sap; by cold infusion prepared from drugs of padmakādi gaṇa (vide chapter 15) should be taken as a drink; the same vein should be cut again and the cut ends of the vein touched with a red hot iron rod. 48-50.

उन्मार्गगा यन्ननिपीडनेन स्वस्थानमायान्ति पुनर्न यावत् ।

दोषाः प्रदुष्टा कथिरं प्रपन्नास्तावद्वितीहावधिहारभाक् स्यात् ॥५१॥

Till such time the aggravated doṣas residing in the blood which is circulating in paths other than its usual ones, because of the control (effected by the physician for the purpose of blood letting) returns back again to their own seats, the patient should adhere to only such foods and activities which are suitable for health. 51.

नात्युष्णशीतं कच्चु दीपनीयं रक्तेऽपनीते हितमन्नपानम् ।

तदा शरीरं ह्यनवस्थितसृग्निर्विदोषाविति रक्षितव्यः ॥५२॥

Foods which are neither very hot nor very cold, which are light (easily digestible) and stimulating hunger are suitable after the removal of blood, because then the body will be unstable in its blood (in its quantity) and digestive activity, which have to be especially protected. 52.

मसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छन्तमन्याहृतपकृषेणम् ।

सुक्लान्वितं पुष्टिवलोपपन्नं विशुद्धरक्तं पुष्टं भवन्ति ॥५३॥

Excellence of colour (and complexion), acuity of the sense organs and (good) reception of the objects (by the sense organs), unhindered digestive activity, enjoyment of comforts endowed with good nutrition (nourishment) and strength,—are the characteristics of the person having pure (nonvitiated) blood. 53.

इति श्रीवैद्यपतिसिंहशुतसूनुभीमदाग्निद्विरट्टितायामष्टाङ्गहृदयसंहितायां

सूत्रस्थाने शिरसाध्यधधिविचनमि सप्तविंशोऽध्यायः ॥२७॥

Thus ends the chapter named Sirāvyadha vidhi—the twenty-seventh in Sūtrasthāna of Aṣṭāṅgahṛdaya sāmhitā composed by śrīmad Vāgbhaṭa, son of śrī vaidyapati Simhagupta.

अष्टाविंशतितमोऽध्यायः ।

Chapter—28

ŚALYĀHARANA VIDHI—(removal of foreign bodies)

अथातः चक्षुषाहरेणविधिभक्ष्यार्थं व्याख्यास्यामः ।
इति ह स्माहुरत्रेयादयो महर्षयः ।

Now, we shall expound the chapter-Salyāharana vidhi-methods of removal of foreign bodies; thus said Ātreya and other great sages.

Śalya gati—(direction of entry of foreign bodies) :—

अन्यत्रैतिर्येषुर्ष्वर्थाः चोक्ष्यान्नां पञ्चधा गतिः ।

Irregular (curved), straight, horizontal, upward and downward-are the five gati (directions of movement of the foreign bodies).

Salya vrana—(ulcer with a foreign body inside) :—

व्यामं रोगकञ्जधन्तं अवन्तं क्षोणितं मुहुः ॥ १ ॥
अभ्युन्नतं बुद्बुदवर्तित्पटिकोपचितं मणम् ।
भ्रुदुर्भासं च जनीयावन्तः शल्यं समासतः ॥ २ ॥

Bluishness, swelling pain, frequent bleeding, elevated like a bubble, studded with eruptions and softening of muscles-are in brief, the features from which a wound having a foreign body, should be recognised. 1-2.

विशेषास्वप्यते शल्ये विषर्णः कृद्भिर्नायतः ।
शोफो भवति मांसस्थे शोफः शोफो विवर्द्धते ॥ ३ ॥
वीडनात्मज्जां पाकः सत्यमार्गो न रोहति ।
प्रेष्यन्तरेगते मांसप्राप्तवञ्जुयधुं विना ॥ ४ ॥

When the foreign body is in the skin, there is discolouration, hard and large swelling; when it is in the muscle, there will be sucking pain (steady), progress of the swelling, tenderness, suppuration and non-healing of the wound of entry of the foreign body; when it is in between two muscles the signs will be similar to that residing inside the muscle excepting the swelling. 3-4.

माक्षेपः आयुजाद्यस्य संरन्मस्तम्भेयनाः ।
 आयुगे दुर्हरं चैतत् सिराभानं सिराक्षिते ॥ ५ ॥
 स्वकर्मयुग्महानिः स्यात्सोतर्था ओसि स्थिते ।
 धमनीस्थेऽनिको रक्तं फेनयुक्तमुदीरयेत् ॥ ६ ॥
 त्रियति वाग्वायु स्याच्च हृत्तासः साङ्गवेदनः ।
 सङ्घर्षो चक्षुषानस्थिसन्धिभास्त्रेऽस्थिपूर्णात् ॥ ७ ॥
 त्रैककृपा रज्जोऽस्थ्यस्थे शोकः तद्वच्च सन्धिषे ।
 येषानिष्टुजिन्म भवेत् माटोपः कोष्ठसंक्षिते ॥ ८ ॥
 आनादोऽभिवाङ्मूत्रवर्शनं च मणानने ।
 विचान्मर्मगतं शूल्यं मर्मविक्रोपलक्षणैः ॥ ९ ॥
 यथास्वं च परिभाषैस्त्वभादिषु विभाषयेत् ।

Convulsions, shock, stiffness (loss of movements) and (severe) pain manifest when the foreign body is in the tendons and is difficult to remove; when lodged in the veins, there is distention of the vein; when lodged in the channels, there will be loss of their respective normal functions; when it is lodged in the artery, blood mixed with air and froth comes out with a sound, accompanied with oppression in the chest (nausea) and bodyache; when lodged in the bony joints there will be severe shock (pain) and filling up of the bone; if lodged in the bone itself there will be pain of different types and swelling; when it is lodged in bony joints, the signs are the same, along with loss of movement also,

When lodged in the abdomen, there will be distention and appearance of food, faecal matter and urine at the orifice of the wound.

Foreign body lodged in vital spots should be recognised by appearance of signs of injury to such spots.

In addition to the general signs (of lodging of foreign bodies) in the skin etc. enumerated so far), even their discharges (fluids) coming out from them such as lasikā (lymph) from the skin, rakta (blood) from veins and arteries, majja (marrow) from bones etc. should be looked for. 5-9½.

श्वासे शुद्धदेहानामनुलोमस्थितं तु तत् ॥१०॥
 शोषकोपाभिघातादिलोभाङ्गयोऽपि वाचते ।

Foreign body lodged in persons who have pure body (.purified. with therapies such as emesis, purgation etc.) and the foreign body placed in a downward direction (of exit), resembles/simulates a healed wound (though it is actually not healed). It produces severe distress (later on), by exciting factors such as agravation of doṣas, assault etc. 10.

Salyasthana nirṇaya—(method of detection of the site of foreign body):—

त्वक्नष्टे यत्र तत्र स्युरभ्यङ्गस्वेदमर्दनैः ॥११॥
 रागदग्दाहसंरम्भा यत्र चाप्यं चिच्छीयते ।
 आयु शुष्यति क्षेपो वा तत्त्वानं चक्षिष्यत्येव ॥१२॥
 मांसभ्रमणं संशुद्धया कर्षणच्छ्लथतां गतम् ।
 क्षीमाङ्गादिभिः शक्यं लक्षयेत् तक्षरेव च ॥१३॥
 पेशस्थिसन्धिक्लोष्टेषु नष्टम् अस्थिषु लक्षयेत् ।
 अस्नानेभ्यङ्गनस्वेदधन्वपीडनमर्दनैः ॥१४॥
 मत्स्यारणाकुञ्जतः सन्धिनष्टं तथाऽस्थिषुत् ।

The exact site of lodging of foreign bodies concealed in the skin, is recognised by the appearance of redness, pain, burning sensation and tenderness after anointing with oil, fomentation or massage; by the melting of (solid) ghee, (placed at the site) or by quick drying of the (moist) paste (of sandal wood etc.); the site of foreign bodies concealed in the muscle can be recognised by creating looseness (thinness) of the muscles by purifactory therapies (emesis, purgation etc.) or by other methods of slimming the body and then observing for sites of pain, redness etc; the same is the procedure even for those concealed in between the muscles, in the bony joints and the abdomen; the site of those concealed in the bones is recognised by anointing with oil, fomentation, tying (with rope or bandage) squeezing and massaging; the sites of those concealed in the bony joints by extending or folding of the joint in addition to signs similar to those lodged in bones.

नष्टे आयुशिराशोतोषमनोश्चक्षमे पथि ॥१५॥
 मज्जयुक्तं रथं कण्डकानारोप्य रोगिणम् ।
 क्षीघ्रं नयेत्तस्य संरम्भाच्छल्यमतिदरीत् ॥१६॥

Sites of those concealed in tendons, veins, channels and arteries are recognised by appearance of pain in such places, when the patient is taken for a swift ride on a rough road, in a horse chariot, with broken wheels.

भर्मनष्टं पृथङ्गोक्तं तेषां मांसादिसंभ्रयात् ।

Features of those concealed, in vulnerable spots are not described separately because such spots are composed of muscles and other tissues only (the features of which have been described already.)

सामिन्धेन सशल्यं तु क्षोमिष्या क्रियथा सङ्क ॥१७॥

Generally the site of the foreign body is determined by the appearance of distressing symptoms (abnormal movements etc.) during activity and by the presence of pain. 17.

वृत्तं पृथु चतुष्कोणं त्रिपुटं च समासितः ।

अदृश्यशल्यसंस्थानं मणाकृत्वी विभावयेत् ॥१८॥

The shape of the invisible foreign body is determined by the shape of the wound, such as round (circular) wide, with four angles, with three edges (etc.) to state briefly. 18

Salyaharāṇa—(removal of foreign bodies).—

उपामाह्वरचोपायौ प्रतिलोमानुलोमकौ ।

अर्वाचीनपरचीने निर्हरेत्तद्विपर्ययात् ॥१९॥

Method of their removal are through upward and downward directions; those entering into the body from above and below should be pulled out in the opposite directions respectively. 19.

ध्रुवाहार्ये यतश्छित्त्वा ततस्तिर्यग्गतं हरेत् ।

Those which have entered from sideward (horizontally) should be removed by cutting it conveniently. 19½.

शल्यं न निर्धत्स्यसुरः कक्षावङ्गणपाश्वर्गम् ॥२०॥

प्रतिलोममनुचुपुटं छेद्यं पृथुमुक्तं च यत् ।

नैवाह्वरेद्विशल्यमं नष्टं वा निवृत्तप्रथम् ॥२१॥

Foreign bodies (arrowheads) which are lodged in the chest, axillae, groins and flanks, which are pointing upwards (outwards), whose tip is not visible, which can be cut, and which have broad faces (edges) should not be pulled out; those which lead to death soon after their removal which are lost (invisible, absorbed by the body) and those which do not produce complications—should not be removed. 20-21.

Aharaṇa vidhi—(means and methods of removal) :—

अथाहरेत्करमायं करेणैव इतरत्युनः ।
दृश्यं सिंहादिमकरवर्मिकर्कटकाननैः ॥२२॥

Those which can be held with the hand, should be removed by the hand itself, while others which are visible, should be held by instruments such simha mukha (lion faced), ahimukha (serpent faced), makara mukha (crocodile faced) varmi mukha (fish faced), karkata mukha (crab faced) etc. 22.

अदृश्यं अथासंस्थानाद्ग्रहीतुं राक्ष्यते यतः ।
कङ्कभृङ्गाकङ्कुरारारोधावसाननैः ॥२३॥

Those which are invisible but can be held (by instruments), through the wound, should be pulled out by instruments having faces like the kaṅka (heron), bhṛṅga (shrike), kurara (osprey), śarāri (a kind of heron) and vāyasa (crow). 23.

सन्दंशाभ्यां त्वग्नादिस्थम् तालाभ्यां सुषिरं हरेत् ।
सुषिरस्थं तु नलकैः शेषं शेषैर्यथावथम् ॥२४॥

Those which are lodged in the-skin, should be removed with the help of sandaṁśa (yañtra-pincers, forceps); those which are hollow, with the help of tāla yañtra (instruments with flat discs), those which are lodged in hollow spaces by using nalaka yañtra (tubular instruments) and the rest by other convenient instruments. 24.

शक्येण वा विशाच्यादौ ततो निर्लोहितं प्रणम् ।
कृत्वा घृतेन संस्वेद्य बद्ध्वाऽऽचारिकमादिशेत् ॥२५॥

Those which cannot be held by instruments, should be removed by cutting open the site with sharp instruments, the wound is next cleared of the blood, soaked with ghee (butter-fat), fomented and then bandaged; the patient is advised to follow the prescribed regimen (described in verses 30-42 of the next chapter). 25.

सिराज्जायुविलसं तु चालयित्वा षालाकया ।

Those lodged in the veins and tendons (including nerves), should be pulled out after loosening them with the help of śalākā (rod like instruments).

हृदये संस्थितं शल्यं प्रासितस्य हिमज्जुना ॥२६॥
 ततः स्थानान्तरं प्रासमाहरेत्तद्यथायथम् ।
 यथाभारो दुराकर्षम्बन्यतोऽप्येवमाहरेत् ॥२७॥

Foreign body (arrowhead etc.) lodged in the heart which is difficult to remove, should be removed after frightening the patient with sprinkling of ice water (very cold water) and noting its displacement; should be removed by using appropriate instruments; similarly even others which are difficult to remove lodged in other places should be removed. 26-27.

अस्थिदष्टे नरं पङ्कथां पीडयित्वा विनिहरेत् ।
 इत्यशक्ये शुबलिभिः सुधृहीतस्य किङ्करैः ॥२८॥

Foreign body/arrow head, lodged in the bones should be removed by holding the patient tight (by the legs of the physician), if not possible (by this method) it should be pulled out by attendents who are strong. 28.

तथाऽप्यशक्ये वारङ्गं वकीकृत्य धनुर्ग्र्या ।
 सुबद्धं वक्रकटके बध्नीयात्सुसमाहितः ॥२९॥
 सुसंयतस्य पञ्चाङ्गया वाजिनः कशयाऽथ तम् ।
 ताडयेदिति मूर्धानं वेगेनोन्नमयन् यथा ॥३०॥
 उद्धरेच्छल्यम्

If not possible even by that method, the tail end (feather-tied end) of the arrow should be bent and fastened tight to the string of a bent bow, and the bow tied to the bridle bit of a horse; the horse should then be whipped so that it raises its head suddenly and with force; by this method the arrow may be removed. 29-30.

एवं वा शाखायां कल्पयेत्तरोः ।

बद्धा दुर्बलवारङ्गं कुशाभिः शल्यमाहरेत् ॥३१॥

Like wise, the branches of trees may be made use of; in case of arrows with thin or fragile tail ends, thin bamboo poles can be made use of. 31.

श्वयधुमस्तवारङ्गं शोफमुत्पीड्य युक्तिः ।
 सुधृष्टतया नाड्या निर्घास्योत्पण्डितं हरेत् ॥३२॥

If the tail end of the arrow is surrounded by a elevation, it should be pulled out after cutting off the elevated part suitably; if the arrowhead has caused a bulging on the body, it should be removed with the help of a tubular instrument after shaking (hitting) the bulging with a hammer. 32.

तैरेव चान्येन्मार्गान्मार्गान्तुण्डितं तु यत् ।

मृदित्वा कर्णिनां कर्णे नाज्यास्थेव निगृह्य वा ॥३३॥

By the same instrument (hammer), the arrow which has no clear passage of exit, should be brought into a passage (suitable for pulling out); those which have earlike projections should be pulled out after cutting off their ears or by fixing them inside tubular instruments. 33.

अथस्कारणेन निष्कर्णं विधृतास्यमृशुस्थितम् ।

Those (arrowhead) without earlike projections, which have created a wide opening in the body and lodged straight, can be removed by making use of a magnet.

यकारायगतं शल्यं विरेकेण विनिर्हरेत् ॥३४॥

Foreign bodies which have entered the large intestine can be removed by inducing purgations. 34.

दुष्टवातविषस्तम्बरकतोयादि क्षूण्यैः ।

Bad air (gas), poison, breastmilk, blood, fluids etc. (which are acting as foreign bodies) should be removed by sucking by using animal horn etc. 34½.

कण्ठजोतोषते शल्ये सूत्रं कण्ठे प्रवेशयेत् ॥३५॥

निसेनात्ते ततः शल्ये बिस्रं सूत्रं समं हरेत् ।

If the foreign body has gone into the passage of the throat, a lotus stalk (sponge like portion), tied with a thread should be passed into the throat, and when the foreign body gets stuck to the stalk, the thread should be pulled out slowly and evenly. 35.

नाज्याऽभिमतपितां विस्था शलाकामस्थिरीकृत्याम् ॥३६॥

अन्येष्वजातुषं कण्ठात् अतुविण्वाभिजंतुषम् ।

If the foreign body in the throat is made up of lac, a heated iron rod should be passed through a tubular instrument and made to touch the foreign body and then removed out; those which are not made of lac should be removed by making use of rod smeared with lac (at its tip). 36.

केशोन्दुकेन पीत्तेन द्रवैः कण्टकनीक्षिष्येत् ॥३६॥
सहसा सूत्रबद्धेन वमतः तेन चेतरेत् ।

Thorn-like (hook-like) foreign bodies (which are in the throat) should be removed by inserting a ball of hair fastened with a thread, making the patient vomit the water which he has been made to drink earlier, the foreign body sticking to the ball of hair during vomiting is removed by pulling the thread quickly. In the same way hair and others (foreign bodies should be removed by making use of the hook). 37.

अशक्यं मुखनासाभ्यामाहर्तुं परतो नुदेत् ॥३८॥

Those foreign bodies which are lodged in the mouth and nose, if not possible to be removed out through their orifices, should be pushed back (making them to enter into the wider tract). 38.

अप्यानश्चान्धवाताभ्यां प्राप्स्यत्यं प्रवेद्यथेत् ।

If a bolus of food is stuck up in the throat, it should be made to enter the alimentary tract either by drinking water or by hitting on the nape of the neck.

सूक्ष्माक्षिप्रगणशल्यानि क्षौभवलज्जैर्हरेत् ॥३९॥

Minute foreign bodies in the eyes or wounds should be removed by using (thread or cloth) of flax (or silk), hair or water. 39.

जपं पूर्णं विष्णुयादवाफिशरसमाधतम् ।

चामयेच्छामुलं भस्मराशौ वा निकलेत् ॥४०॥

The person who has swallowed water to his full stomach (by drowning) should be held with his head down and legs up and shaken well, or laid on the ground with the face bent down and then made to vomit all the water; he should then be immersed in a heap of ash. 40.

कर्णेऽम्बुपूर्णं हस्तेन मथित्वा तैलवारिणी ।

क्षिपेदधोमुखं कर्णं हन्याद्वाऽऽचूषयेत् वा ॥४१॥

If the ears are full with water, it should be removed by inserting the fingers and oil remover put into the ears or the ear should be kept facing downwards and the head given a blow from the other side or water should be sucked out (with the help of tubular instruments). 41.

कीटे ज्योतीगते कर्णे पूरयेन्नवणाम्बुना ।

सुक्तेन वा सुखोष्णेन मृते क्रूरहरो विधिः ॥४२॥

If any insect has entered into the ears, the ears should be filled with warm salt water or sour gruel, when the insect dies anti-hydration measures should be adopted, 42.

जातुषं हेमरूप्यादिधातुजं च चिरस्थितम् ।

ऊष्णया प्रायशः शल्यं देहजेन विलीयते ॥४३॥

Foreign bodies made of lac, gold and other metals remaining for long time, inside the body, get dissolved by the heat of the body. 43.

भृशेषुदाकराङ्गास्थिदन्तचालोपलानि न ।

विषाणवेधवयस्तालदाकराल्यं चिरदपि ॥४४॥

प्रायो निर्मुञ्ज्यते तद्धि पचत्प्राशु पलासुजी ।

Foreign body composed of mud, bamboo, wood, horn, bone, tooth and hair (of animals or man) and stone, do not (get dissolved by body heat), those composed of horn, bamboo, iron, wood of palm tree or other wooden ones, remaining for long periods inside the body generally get distorted, (remain undissolved and produce putrefaction in the muscles and blood. 44-44½.

शल्ये मांसावगाढे चेतस देशो न विधुक्षते ॥४५॥

ततस्तं मर्दनस्वेदशुद्धिकर्षणचूडणैः ।

रीक्षोपनाहपानाभ्रधनचालपदाङ्गनः ॥४६॥

पाचयित्वा हरेच्छल्यं पादनौषणभेदनैः ।

If, the foreign body is concealed deep inside fleshy parts, do not putrify; putrification should be created in such parts by squeezing, fomentation, purificatory measures, thinning and

stoutening therapies, use of strong, hot poultices, warm foods and drinks, incising and other methods, of sharp instrumentation, trampling by feet etc. and then the foreign bodies removed by excision, probing or cutting. 45-46.

शल्यभवे शयन्नाणामवेक्ष्य बहुरुपताम् ॥ ४७ ॥
तैस्तैश्चाप्यैर्मतिमान् शल्यं विधात्तथाऽऽहरेत् ॥ ४८ ॥

Keeping in mind the different and peculiar features of the foreign bodies, their place of lodging and instruments of removal, the intelligent physician should recognise them and remove them by appropriate methods. 47-48.

इति श्रीवैद्यपतिसिंहगुप्तस्तुश्रीमद्भागवद्विचिता-
यामष्टाङ्गहृदयसंहितायां सूत्रस्थाने शल्याहर-
णविधिर्नामाष्टाविंशोऽध्यायः ॥२८॥

Thus ends the chapter named Śalyāharaṇa vidhi—the twentyeighth of sūtrasthāna of Aṣṭaṅgahṛdaya saṃhitā composed by śrīmad Vāgbhaṭa son of śrī vaidyapati Simhagupta.

एकोनत्रिंशोऽध्यायः ।

Chapter—29

ŚĀSTRĀKARMA VIDHI—Procedure of surgical operation.

अथातः शस्त्रकर्मविधिमुच्यते व्याख्यास्यामः ।
इति ह आत्रेयादेवो महर्षयः ।

Now, we shall expound the chapter-Śastrakarma vidhi-procedure of surgical operations, thus said Ātreya and other great sages.

व्रणः सञ्जायते प्रायः पाकाच्छुभ्यथुपूर्वकात् ।
तमेवोपचरेत्स्माद्रक्षणं पाकं प्रयत्नतः ॥ १ ॥
सुशीतलोपसेकाश्चमोक्षसंशोचनादिभिः ।

Ulcer develops, usually after putrefaction (pus formation) which is preceded by swelling, hence it (swelling) should be treated first, preventing the formation of pus, by all efforts, such as application of cold poultices, bathing the part with cold decoction of drugs, blood-letting, purifactory therapies (emesis, purgation) etc. 1.

Trividha śopha—(three stages of swelling) :—

शोफोऽल्पोऽल्पोष्णरुक्सातः सवर्णः कठिनः स्थिरः ॥ २ ॥

Swelling which is mild (slight) with slight heat and pain, of the same colour as of the skin, hard and immovable is said to be an Āmaśopha (unripe swelling). 2

पच्यमानो विवर्णस्तु रागी वस्तिरिवाततः ।
स्फुटतीव सनिस्तोदः साङ्गमर्दविजृम्भिकः ॥ ३ ॥
संरम्भार्थं चदीहोषात्स्फुरानिद्रताम्बितः ।
स्त्यानं विष्यन्दयत्प्राज्यं व्रणघटस्पर्शनासहः ॥ ४ ॥

Swelling which has colours different from that of the skin, usually red, enlarged like a bladder (inflated), associated with continuous bursting type of pain, aches all over the body, excess of yawning, different kinds of distressing symptoms, anorexia, burning sensation all over the body and

also at the site of swelling, thirst, fever and loss of sleep, quick melting of solid ghee placed on the swelling and intolerance to touch (tenderness) just as in an ulcer—these are the features of pacyamānaśoṭha (swelling under going ripening). 3-4.

पक्वेऽप्यवेगता श्लानिः पापुषुता वलिसम्भवः ।

नामोऽन्तेभूतिर्भवे कण्डूशोफादिमार्दवम् ॥ ५ ॥

स्पृष्टे पूयस्य सञ्चारो भवेद्वस्ताचिवात्मसः ।

Pakva śoṭha (ripe swelling) is mild in nature, reduced in size, whitish, has wrinkles on it, is depressed all round but elevated at its centre associated with itching (irritation), mild swelling, movement of pus can be understood by touch just as movement of water in a bladder (fluctuation). 5.

शूलं नर्तैः प्रनिळाद्वाहः पित्ताश्लोफः कफोदधात् ॥ ६ ॥

रागो रक्ताच्च पाकः स्यादतो दोषैः सशोषितैः ।

There is no pain without (involvement of) vāta, no burning sensation without pitta, and no swelling without kapha, no redness without rakta (blood); hence pāka (ripening and pus formation) is caused by all the doṣās and the blood combined together. 6.

पाकेऽतिवृत्ते सुषिरस्तनुस्त्वशोषमक्षितः ॥ ७ ॥

वलीमिराक्षितः श्यावः शीर्षमाणतनूत्सुहः ।

When pus formation becomes more (with lapse of time) there is cavitation (inside the swelling), the skin becomes thin and eaten away (destroyed) by the doṣās, it is covered with wrinkles, black in colour and body hairs fall off. 7.

कफजेषु तु शोफेषु गम्भीरं पाकमेत्यसृक् ॥ ८ ॥

पकञ्च ततोऽल्पदं यत्र स्याच्छीतशोफता ।

त्वक्त्वाचर्ष्यं ह्योऽल्पत्वं यत्र स्यात्त्वमसृक् ॥ ९ ॥

रक्तपाकमिति श्रूयत्तं प्राज्ञो मुक्तसंशयः ।

In the swelling produced by predominance of kapha, ripening takes place slowly, hence signs of ripening do not manifest clearly, the swelling which is cold to touch, of the same colour as of the skin, of mild pain, hard on touch like a stone; such a swelling is given the name 'Raktapāka' by wise-men, who have no doubts in their mind. 8-9.

Śastra karma vidhi—(Procedure of surgical operation) :—

अल्पस्राग्देवस्ये वाक्ने पाक्काङ्गाऽऽत्यर्थमुदते ॥१०॥
द्वारणं मर्मसंख्यादिस्थिते चान्यत्र पाटनम् ।

In persons who are of weak mind, who are debilitated, in children, or when the swelling is greatly elevated by accumulation of pus, when it is located on vulnerable spots, joints etc., the treatment is *dāraṇa* (making the abscess burst by application of alkalis) whereas in others (patients and conditions) the treatment is *pāṭana* (cutting by sharp instruments). 10.

आमच्छेदे सिराज्जायुष्यापदोऽसृगतिवृत्तिः ॥११॥
रुजोऽरि.धृद्धिर्दरुषं चिसर्पो वा क्षतोऽङ्गवः ।
तिष्ठन्नन्तः पुनः पूयः सिराज्जायुष्यसूनामिषम् ॥१२॥
चिबुद्धो दहति क्षिप्रं एष्योलपमिवानला ।

Cutting an unripe swelling (abscess) leads to diseases of the veins and tendons, profuse bleeding, great increase of pain, tearing of the skin or *visarpa* (spreading ulcers) develops from the wound. The pus remaining inside and increasing in quantity, quickly burns away the veins, tendons blood and muscles just as (spark of) fire burns away a hay stack. 11-12.

अधि-ऽ-ऽस्यामम-नापाम्ना एकमुपेक्षते ॥१३॥
श्वयचाविव चिक्षेधौ तदधिनक्षिप्रकारिणौ ।

He (the surgeon) who by ignorance cuts open an unripe swelling and he who neglects a ripe swelling (without cutting open)—both should be considered as mean fellows performing indiscriminate acts. 13.

Pūrvakarma—(Pre-operative procedures) :—

प्राक् शस्त्रकर्मभेदोऽहं भोज्येदेजमातुरम् ॥१४॥
पानपं पाययेन्मचं तीक्ष्णं यो वेदनात्मकम् ।
न मूर्च्छत्येवसंयोगात्तज्जि. शक्यं न दुष्यते ॥१५॥

Before undertaking surgical operation (opening of an abscess) the patient should be given the food he likes; the person accustomed to alcoholic drinks may be given a drink of strong wine which makes him withstand the pain, by contact with food he does not understand (the pain of) instrumentation. 14-15.

अन्यत्र मूढगर्भाश्मसुखरोगोदरातुरात् ।

Except for those patients suffering from obstructed delivery, renal calculus, diseases of the mouth and the abdomen (such patients should be given neither food nor wine before the operation). 15½.

Pradhana karma—(operation proper) :—

अथाहृतोपकरणं वैद्यः प्राङ्मुखोऽनुत्तमम् ॥१६॥
सम्मुखो यन्प्रयित्वाऽऽशुन्यस्वेन्मर्मादि वर्जयन् ।
अनुलोमं सुनिश्चितं शस्त्रमापूयदर्शनात् ॥१७॥
संशुद्धेवाहरेत्तन्म

Next, equipping himself with all the appliances needed, the physician should make the patient sit facing east, then sitting in front of him and facing him, the physician should cut (incise the swelling) with his instrument well sharpened, incision being made in the direction of the hair (downward), avoiding vulnerable parts etc., deep enough till the pus is seen, and then removing the instrument quickly. 16-17.

पाके तु शुभहृत्पि ।

पाटयेत् द्वयङ्गुलं सम्यग्द्वयङ्गुलान्तरम् ॥१८॥
एचित्वा सम्यगोषिण्या परितः सुनिकपितम् ।
अङ्गुलीनालवालेर्वा यथादेशं यथाधायम् ॥१९॥
यतो गतां गतिं विचीतुस्सती यत्र यत्र च ।
तत्र तत्र घ्रणं कुर्यात्पुष्पिभक्तं निराधायम् ॥२०॥
जायत च विद्यालं च यथा दोषो न शिष्टिः ।

If the area of pus formation is great, the incisions may be either one, two or three angula (fingers breadth) apart; the interior is then thoroughly excavated with either a probe, finger, tube or hairs (of animals) appropriate to the site and area of the swelling, determining thereby the path of the pus, bulging (of tissues) making wounds (cuts) at such bulging, creating a well cleaned, wide and deep wound so that no vitiating material can remain inside. 18-20.

शौर्यमाशुक्रिया तीक्ष्णं शक्तिमत्सौम्यम् ॥२१॥
अशुभोऽसौ वैद्यश्च शस्त्रकर्म्मणि शक्यते ।

Courage, quickness of action (dexterity), keeping his instruments very sharp, himself not sweating or trembling, not getting confused—these are the qualities best desired of the surgeon during a surgical operation. 21.

तिर्यक्छिन्नाङ्गलादभ्रस्तवेष्टकजत्रुणि ॥२२॥
 सुक्षिन्नाङ्गलादभ्रस्तवेष्टकजत्रुणे ।
 अन्यत्र छेदनातिर्यक् खिराङ्गायुधिपादनम् ॥२३॥

The incision should be made horizontally in places such as the forehead, brows, gums of teeth, shoulders, abdomen, axillae, eyesockets, lips, cheeks, throat and groins; horizontal incision, in other places might lead to cutting of the veins, tendons etc. 22-23.

Sastrakarmottara vidhi—pascāt karma—(post-operative procedures) :-

शङ्खेऽथचरिते वाग्मिः शीताभूमिश्च रोगिणम् ।
 आम्बास्य परितोऽङ्गुल्या परिपीड्य घर्णं ततः ॥२४॥
 क्षालयित्वा कषायेण क्षीतेनाभ्युपनीय च ।
 पुष्पुत्स्युत्सवसिवाथिङ्गुसर्जरसान्वितैः ॥२५॥
 धूपवैत्पद्मपद्मस्थानिभ्यपत्रैर्धृतमुत्तैः ।
 तिलकस्काण्डमज्जुमिर्यथास्वं भेषजेन च ॥२६॥
 विष्ठां घृतिं ततो नचापरेषाञ्छादयेच्च ताम् ।
 घृताकैः सङ्गुमिच्छोर्ष्य घनां कवळिकां ततः ॥२७॥
 निम्बाय युष्ण्या बन्धीयात्पद्मेन घृसमाहितम् ।
 पार्श्वे सन्ध्येऽपसन्धे वा नाचस्ताप्रेष्य क्षोपरि ॥२८॥

After removing the sharp instruments, the patient should be comforted with (encouraging) words and cold water; the area all around squeezed, the wound washed with decoction of drugs and moisture removed by wiping with cotton wool. Next, the wound should be fumigated with the smoke of guggulu, aguru, siddhārtha, hiṅgu, sarjarasa, paṭu, śaḍgrāsthā or leaves of nimba, mixed with ghee; then a wick prepared from paste of tila, ghee, honey and appropriate drugs should be placed inside the wound and also covered over. Next, a thick plaster prepared from corn flour and ghee is put on and bandaged with a thick sheet of cloth, winding it either from right to left or left to right but not from either top or bottom. 24-28.

शुचिर्लघुःपट्टाः पट्टाः कवलयः सचिकेशिकाः ।
धूपिता सुषवः शङ्खा निर्वलीका व्रणे हिताः ॥२९॥

The bandage cloth should be clean, thin and strong; the medicinal wick should consist of cotton threads which are fumigated, soft, smooth and devoid of folds, these are beneficial to the ulcers. 29.

अधीतानन्तरं तस्य रक्षां रक्षोनिषिद्धये ।
बलिं चोपहरेत्तस्यः

Then after, it (ulcer) should be protected from (the invasion of) those causing harm (such as piśāca, rākṣasa etc.-insects, flies which feed on blood) they should be offered oblations. 30.

सदा मूर्त्ना च धारयेत् ॥३०॥
लक्ष्मीं गुह्यामतिगुह्यां जटिलां ब्रह्मचारिणीम् ।
चत्रां छत्रामतिच्छत्रां दूर्वां सिद्धार्थकानपि ॥३१॥
ततः क्षेपदिनेहोक्तं तस्याचारं समादिक्षेत् ।
दिवास्वप्नो व्रणे कण्डूरागवक्षशोफपुषकत् ॥३२॥

The patient should always wear on his head, potent herbs such as lakṣmī, guhā, atiguhā, jaṭilā, brahmācāriṇī, vacā, chatrā, atichatrā, dūrvā or siddhārthaka. He should be made to follow the regimen prescribed for the day of oil drinking (as part of oleation therapy;) sleeping during day leads to production of itching, redness, pain, swelling and pus in the ulcer. 31-32.

स्त्रीणां तु स्मृतिसंस्पर्शान्दशनैश्चलितक्षुते ।
शुके व्यधायजान् दीवानसंसर्गोऽप्यवाप्नुयात् ॥३३॥

Remembrance, touch and sight of women, which produce ejaculation of semen leads to other bad effects of copulation, though not indulged into actually. 33.

(व्रणे श्वयथुरायासात् स च रागश्च जागरात् ।
तो च रुक् च दिवास्वोपास्ताश्च भृत्युश्च मैथुनात् ।)

(Swelling gets increased in an ulcer by strenuous activities, redness by keeping awake, both these and also pain by sleeping during day; death occurs by indulging in copulation).

मोहनं च यथासाध्यं यवगोधूमपट्टिकाः ।
 मसूरमुद्गकुबरीजीवन्तोषुनिषण्णकाः ॥३४॥
 बालमूलकवातार्किलशुलीयकवास्तुकम् ।
 कारवेलकककोटपटोलकटुकककलम् ॥३५॥
 सैन्धवं दाडिमं धात्री घृतं तप्तदिमं खलम् ।
 जीर्णशाल्योदनं लिग्धमल्पशुष्णोत्तरम् ॥३६॥
 भुञ्जानो जाङ्गलैर्मसैः शीघ्रं मगमपोहति ।

The food (of the patient) should be that which is accus-
 tomed such as barley, wheat, rice of sixty day ripening, masura
 (lentil), mudga (green-gram), tuvari (tur dhall), jivanti,
 suniṣaṅṅaka, tender mūlaka, vāṛṭāka, taṇḍuliyak vastūka,
 kāravellā, karkoṣa, paṭola, kaṭukaphala (fruit of kaṭurohipi)
 saīṇdhava, dāḍīma, dhātrī, ghr̥ta (butter fat), water boiled
 and cooled. Mess prepared from old rice added with fats
 partaken in little quantity along with meat of animals of desert-
 like regions, followed by drinking of warm water helps for
 the quick healing of the ulcers. 34-36.

अशितं मात्रया काले पथ्यं याति जरां सुखम् ॥३७॥
 भजीर्णस्वनिलादीनां विक्रमो बलवान् भवेत् ।
 ततः शीघ्रं ज्ञाप्या कर्मादानाहनिवाप्तुयात् ॥३८॥

Food partaken in limited quantity at the appropriate time
 and which is healthy, undergoes digestion properly, Indiges-
 tion (by over eating etc.) leads to disorders of vāta and other
 doṣās which might be powerful so as to cause (increase of)
 swelling, pain, putrefaction, burning sensation and distention
 of the abdomen. 37-38.

नचं घान्यं तिलान् माषान् मद्यं मांसमजाङ्गलम् ।
 क्षीरेक्षुविकृतीरम्लं लघणं कटुकं त्यजेत् ॥३९॥
 यच्चान्यदपि विष्टम्भि विदाहं गुरु शीतलम् ।
 वर्णोऽयं नचधान्यादिर्वाजिनः सर्वदोषहृत् ॥४०॥

Nacent grains, tila, māṣa, wines, meat other than of animals
 of desertlike regions, products of milk and sugar cane, substā-
 nces which are sour, salt and pungent should be avoided; and
 also any other substance which causes constipation, burning
 sensation during digestion, which are not easily digestible and

which are cold (in potency); this group of substances gives rise to aggravation of all the doṣās in persons suffering from ulcers. 39-40.

मद्यं तीक्ष्णोष्णकृत्वात्कमाशु व्याप्रावयेद्मणम् ।

Wines which are strong (penetrating), hot (with higher percentage of alcohol), dry (non-unctous) and sour, quickly cause death of the patient of ulcers. 40 $\frac{1}{2}$.

वालुशीरैश्च धीज्येत न जैनं परिधृयेत् ॥४१॥

न तुदेष च कण्डूयेच्छमानश्च पालयेत् ।

क्षिण्णवृद्धिजिज्ञासीनां कथाः शृण्वन्मनः प्रियाः ॥४२॥

आशावान् व्याधिमोक्षाय क्षिप्रं म्रणमपोहति ।

The ulcer (site of the ulcer) should be fanned either with tuft of hairs (of animals) or with that of uśīra grass. It should not be beaten, poked, or scratched with nails, it should be protected from injury while doing other activities; he who engages himself in hearing stories, pleasant to the mind, concerned with virtuous elderly persons of the twice born castes, he who is hopeful of cure of the disease gets over the ulcer quickly. 41-42.

तृतीयेऽङ्घ्रि पुनः कुर्याद्मणकर्म च पूर्ववत् ॥४३॥

प्रक्षालनादि, दिवसे द्वितीये माचरेत्तथा ।

तीक्ष्णव्यथो विग्रथितश्चिरात्संरोहति व्रणः ॥४४॥

On the third day, the same treatment such as washing the ulcer etc. done earlier; these should not be done on the second day as that will give rise to severe pain, formation of tumors and delayed healing of the ulcer. 43-44.

स्निग्धां कृक्षां श्लथां गाढां दुर्न्यस्तां च विकेशिकाम् ।

व्रणे न वद्यात्कल्कं वा अर्द्धाङ्गुलीं विवर्द्धते ॥४५॥

मांसच्छेदोऽतिशयौक्ष्याहरणं शोणितानमः ।

श्लथानिगाढदुर्न्यासैर्मणवत्सामावर्षणम् ॥४६॥

The wick of cotton threads smeared with paste of drugs and also the paste of drugs should neither be very unctous (fatty) nor very dry; neither flabby nor very thick (hard) and should not be improperly placed; because unctousness

makes for increase of moistness, dryness make for tears in the muscles, severe pain, lacerations and bleeding, flabby thick (hard) and improperly placed wick produces friction of the edges of the ulcer. 45-46.

सपूतिमांसं सोत्सृज्यं सगतिं पूयगर्भिणम् ।
व्रणं विरोधयेच्छीघ्रं स्थिता ह्यस्तविकैरिषा ॥४७॥

When the medicinal wick remaining long inside the ulcer produces putrefaction of the muscles, elevated surface, loss of tissues and accumulation of pus inside, then the ulcer should be cleaned (cleared of its contents) quickly. 47.

व्यम्लं तु पाटितं शोफं पाचनैः समुपाचरेत् ।
भोजनैरुपनाहृष्य नातिव्रणविरोधिभिः ॥४८॥

When an unripe swelling has been cut open (by ignorance) it should be treated with foods and poultices which bring about ripening but which are not very opposed (greatly harmful) to the ulcer. 48.

Sadyovraṇa cikitsā—(treatment of traumatic wounds) :—

सद्यः सद्योव्रणान् सौम्यैर्द्विभृतानभिघातजान् ।
भेदोजांस्त्रिभृतान् अस्थीन् ह्रस्वाःपालीश्व कर्णयोः ॥४९॥
शिरोक्षिफूटनासौष्ठगण्डकर्णोत्थाङ्गुषु ।
प्रीचाललाटमुष्कस्त्रिभेदुपायूदरादिषु ॥५०॥
गम्भीरेषु प्रदेशेषु मांसलेष्वचलेषु च ।

Traumatic wounds which are recent and wide should be sutured immediately; so also the ulcers which are made by scraping fatty tumors, pinna of the ears which are thin, ulcers located on the head, eye-sockets, nose, lips, cheeks, ears, arms neck, forehead, scrotum, buttocks, penis, rectum, abdomen etc. which are situated on important fleshy and immovable parts (should be sutured). 49-50.

न तु वङ्गणकक्षादावल्पमांसे चले व्रणान् ॥५१॥
वायुनिर्वाहिणः सत्यगर्भान् क्षारविषाभिजान् ।

But not those which are on the groins, axilla, etc. which are less muscular and movable, ulcers which emit air (gas), which have foreign body inside, which are produced by alkalis, poisons and fire (should not be sutured). 51.

सीव्येऽलीस्थिगुष्कात्पणरोमापनीय तु ॥५२॥
 प्रलम्बि मांसं विच्छिन्नं निवेद्य ह्वनिवेशने ।
 सव्यस्थि च स्थिते रक्ते आख्या सूत्रेण च ॥५३॥
 सीव्येऽत्र दूरे नासन्ने शूक्रभास्वं न वा बहु ।

Suturing should be done only after removing loose pieces of bones, dried blood clots, grass, hairs etc; by placing the torn and hanging pieces of muscles in their proper places, keeping the joints (of bones) and bones (fractured) in their normal positions and after the stoppage of bleeding; by making use of tendons, (of animals), threads (of cotton, silk, flax etc.) or inner fibres of bark of trees; suturing being done neither very far (apart) nor very close, holding neither very much (of the tissues) nor very little. 52-53½.

सान्त्वयित्वा ततश्चार्तं व्रणे मधुघृतद्रुतैः ॥५४॥
 अञ्जनक्षीमजमपीफलनीशालकीफलैः ।
 सरोध्रमधुकैर्दिग्धे युञ्ज्याद्दग्धादि पूर्ववत् ॥५५॥

After suturing, having comforted the patient (with encouraging words, cold water drink, fanning etc.) the ulcer should be covered with cotton swab soaked in a mixture of honey, melted ghee, añjana (srotoñjana), ash of kṣauma (flax), phalini, fruit of śallakī, rodhra, and madhuka; then bandaging and other measures done as described previously. 54-55.

व्रणो निःशोणितोऽथो यः किञ्चिदेवावल्लस्य तम् ।
 सञ्जातवधिरं सीव्येऽस्त्वन्धानं ह्यस्य शोणितम् ॥५६॥

The lips (edges) of the ulcer which are not bleeding should be scraped a little to induce bleeding and sutured when the blood is flowing; for the blood is the cause (agent) for healing of the ulcers. 56.

Bāṇdhana—(bandages and bandaging) :—

बन्धनानि तु देशादीन् धीक्ष्य युञ्जीत तेषु च ।
 आचिक्राजिनकौशेयमुष्णं, क्षौमं तु शीतलम् ॥५७॥
 शीतोष्णं तूष्णसन्तागकार्पासलापुवल्जम् ।
 ताञ्जापलपुलीसानि व्रणे मेदः कफाधिके ॥५८॥
 मङ्गे च युञ्ज्यात्फलकं चर्मवल्कलुवादि च ।

Bandages suitable to the site of the ulcer (organs of the body) should be made use of, among them, that prepared from sheeps skin, and silk is hot (producing heat), that from flax is cold, that from silk-cotton, cotton, tendons of animals (aponeroses, sheaths, thin layers of tendons etc.) and bark of trees is both hot and cold; wounds which have more of fat and kapha, should be covered with thin sheets of copper, iron, zinc, or lead; so also the fractures; in case of fractures bandaging should be done by using leather, bark of trees and splints (hard and flat pieces of bamboo, wood, metal etc.). 57-58.

स्वनमानुषताकायां बन्धास्तु दश पञ्च च ॥५९॥
 कोशस्थितकमुत्तोलोचीनदीमानुबेक्षितम् ।
 खटाधिबन्धस्थनिकाधितानोत्सङ्गभोष्णः ॥६०॥
 यमकं मण्डलाख्यं च पञ्चाङ्गी चेति थोक्तयेत् ।
 (विदध्यासेषु तेष्वेव कोशमङ्गुलिपर्वशु ।
 स्थितः कर्णकक्षादिस्तनेषूक्तं च सन्धिषु ॥ १ ॥
 मुत्तोलो मेढ्रीबादौ युञ्ज्याच्चोन्नमपाङ्गवोः ।
 सम्बाधेऽङ्गे तथा दाम, शास्त्रास्त्रेष्वनुबेक्षितम् ॥ २ ॥
 खटां गण्डे हनौ शङ्के, विबन्धं पृष्ठकोदरे ।
 अङ्गुष्ठाङ्गुलिमेढ्राग्रे स्थनिकाभ्रवृद्धिषु ॥ ३ ॥
 वितानं पृथुलाङ्गादौ तथा शिरसि चेरथेत् ।
 विलम्बिनि तथोत्सङ्गं, नासौष्ठचिबुकादिषु ॥ ४ ॥
 गोष्णं सन्धिषु तथा, यमकं यमिके बणे ।
 वृत्तेऽङ्गे मण्डलाख्यं च, पञ्चाङ्गीं चोर्ध्वजत्रुषु ॥ ५ ॥
 यो यत्र सुनिविष्टः स्यात्तं तेषां तत्र बुद्धिमान् ॥६१॥

Bandages are of the same shapes implied in their very names and are fifteen in number; they are kośa, swastika, muttoli, cīna, dāma, anuvellita, khatvā, vibañdha, sthagika, vitāna, utsaṅga, goṣphaṇā, yamaka, sthagika, mañḍala and pañcāṅgī; kośa kind should be used for the joints of fingers, swastika for the ears, axilla etc. for breasts and joints; mittoli for the penis, neck etc.; cīna for the outer canthus of the eyes; dāma at places of junction of body parts (such as groins etc.); anuvellita for the extremities, khatvā for cheeks, lower jaw and temples; vibañdha for the back and abdomen; sthagikā for the thumb, fingers, tip of the penis, and in hernia (in the groins); vitāna for organs which are thick and also for the head;

uṣaṅga for hanging parts; goṣphaṅā for the nose, lips, joints etc; yamaka for places having two adjacent ulcers; maṇḍala for parts which are round; pañcāṅgi for parts above the shoulders. An intelligent person (physician) should apply, that type of bandage which is most suitable to the place of the body. 59-61.

Notes :—Present-day scholars of Ayurveda have tried to furnish modern equivalents for the different kinds of bandages described above but still much uncertainty remains; knowledge of correct meanings of the terms used for naming the bandages, being the criteria of judgement of their shape pattern, they are furnished herein as obtained from authoritative Sanskrit-English dictionaries (as of Monier Williams, V. S. Apte).

(1) kośa=cacoon, scabbard, envelop, sac; (2) svastika=cross shaped (cruciform, like a plus mark, (3) muttoli/pratoli=broad road or path, (4) cīna=thread, banner, (5) dāma=thread, rope or cord wound round, like garland or belt like, (6) anuvellita=bent down, bent underneath, twisted, (7) khaṭvā=swing, hammock, swinging cot, (8) vibāḍha=binding, obstructive, binding from both sides, (9) sthagika=make invisible, to conceal, to hide, (10) vitāna=tent, canopy, awn, cover over the top, (11) ūṣaṅga=horizontal, level with the upper part, brought up, (12) goṣphaṅā/gophana=forehead of a cow, like the horns of a cow, (13) yamaka=twin, double, two-folded, (14) maṇḍala=circular, round like a ring or wheel, (15) pañcāṅgi=with five parts, divisions, folds or flaps.

बन्धीयाद्गाढभूस्त्रिकक्षायक्लृणभूर्धसु ।
 यावच्चिदनकर्णोरः पृष्ठपाश्वंगलोदरे ॥६२॥
 समं मेहनमुष्के च, नेत्रे सन्धिषु च रुच्यम् ।
 बन्धीयाच्छिथिलस्थाने वातश्लेष्मोद्भवे समम् ॥६३॥
 गाढमेव समस्थाने, भृशं गाढं तदाशये ।
 शीते वसन्तेऽपि च तौ भोक्षणीयौ त्र्यहात्र्यहात् ॥६४॥
 पिचरक्तोत्थयोर्बन्धो गाढस्थाने समो मतः ।
 समस्थाने रुच्यो, नैव शिथिलस्थाशये तथा ॥६५॥
 सायंप्रातस्तयोर्भोक्षो ग्रीष्मे शरदि वेष्यते ।

Bandage should be tied tight over the thighs, buttocks, axillae, groins, and head; it should be moderate over the extremities, face, ears, chest, back, flanks, neck, abdomen, penis and scrotum; it should be moderate over the eyes, joints etc; so also on places which are flabby, on places where the ulcer has been produced by vāta and slesma (kapha) it should be moderate, on places which are even (neither hard nor

flabby) it should be tight, it should be very tight if the ulcer is situated on the seats (organs) of vāta and śleṣma (kapha), bandage should be removed once in three days during śita (cold) and vasaṅta (spring) seasons.

Bandage should be tied moderately tight on hard parts if the ulcer on them are produced by pitta and rakta, and on even-parts, it should be loose; on places where loose bandaging is prescribed, it should not be tied at all; during grīṣma (summer) and śarat (autumn) bandage should be removed in the evening and morning. 62-65½.

भवद्धो दशमशकशीतवातादिपीडितः ॥६६॥
 दुष्टोभवेष्टिरं चात्र न तिष्ठेत्क्षेदमेवजम् ।
 कृच्छ्रेण शुद्धिं रुद्धिं वा याति रुद्धो विवर्णताम् ॥६७॥

If the ulcer is not bandaged, it gets contaminated by the bite of mosquitoes, cold breeze etc., the fats and medicines applied to the ulcer do not stay on, the ulcer requires long time to become clean (without pus etc.) and get healed, and even after healing it will be discoloured (the skin over the area does not get back the normal colour of the body). 66-67.

वद्धस्तु चूर्णितो भग्नो चिरिष्टः पाटितोऽपि वा ।
 छिन्नकायुसिरोऽप्याद्यु सुखं संरोहति व्रणः ॥६८॥
 उत्थानशयनाद्यसु सर्षेहासु न पीडयते ।
 उद्धृतौष्ठः समुत्सन्नो विषमः कठिनोऽतिरुक् ॥६९॥
 समो मृदुररुक् शीघ्रं व्रणः शुष्यति रोहति ।

Bandaging helps easy and quick healing of wounds in which the bones are found crushed or fractured, joints are dislocated, which are cut up (by the physician), in which tendons and veins are severed, by bandaging there will be no pain during getting up, lying down and such other acts; swelling (of the part of the body) which are either uneven, hard and very painful or even soft, and painless-all become clean and heal quick. 69.

स्थिराणामल्पमांसानां रौक्ष्यादनुपरोक्ताम् ॥७०॥
 मच्छाद्यभौषधं पत्रैर्यथादोषं यथर्तुं च ।
 अग्नीर्णतक्षणाच्छिद्रैः समन्तात्सुनिवेशितैः ॥७१॥
 धौतैरककदीः क्षीरिभूर्जार्जुनकदम्बजैः ।

Ulcers which are persisting long, which have very little of muscular tissue, which do not heal to dryness (absence of moisture) should be applied with medicines which are wrapped in leaves of trees, appropriate to the doṣās involved and the seasons; the leaves should not be ripened ones but should be young (tender ones), not having holes, good in all respects, washed well and not rough, should belong to trees which have milky sap, bhūrja, arjuna or kadamba. 70-71.

कुष्ठिनाभस्त्रिदग्धानां पिष्टिकामधुमेदिनाम् ॥७२॥

कर्णिकाश्चोदुर्विषे क्षारदग्धा विषाम्विताः ।

बन्धनीया न मांसपक्षि गुदपाके च दाहणे ॥७३॥

शीर्थभागाः सख्याद्वाः शोफावस्थाविसर्पिणः ।

Bandaging should not be done for ulcers which are of leprosy or burns by fire, of diabetes mellitus, of rat bite, burnt by alkalies, caused by poison, which have putrefaction of the muscles, severe ulcerations of the rectum, which are degenerating (with loss of tissues) which have pain and burning sensation, which retain the swelling (over long period) and which spread to other parts. 72-73.

अरक्षया व्रणे यस्मिन् मक्षिका निक्षिपेत्क्षमीन् ॥७४॥

ते भक्षयन्तः कुर्वन्ति राजशोफालसंघान् ।

सुरसादि मयुञ्जोत तत्र धावनपूरणे ॥७५॥

सप्तपर्णकरञ्जार्कनिम्बराजादनत्वचः ।

गोमूत्रकटिकतो लेपः सेकः क्षाराधुना हितः ॥७६॥

प्रच्छाद्य मांसपेक्षा वा व्रणं तानाशु निर्हरेत् ।

Flies deposit worms (bacteria etc.) inside the ulcers which are not protected (by bandaging), they (bacteria) by devouring the tissues produce pain, swelling and bleeding; for washing and filling of such (septic) ulcers the drugs of Surasādigana (vide chapter 15) should be made use of. A paste of bark of saptaparnā, karajja, arka, nimba, and rājādana prepared with cow's urine should be applied, bathing (the ulcer) with solution of alkalies is beneficial or scarification of the muscle tissues, by these measures the worms (bacteria) etc. should be removed out quick. 74-76.

न केन त्वरमाणोऽन्तः सदोषमुपरोहयेत् ॥७७॥
सोऽल्पेनाप्यपचारेण भूयो विकुरुते यतः ।

Hasty healing of the ulcer which has residue of the doṣās inside, should not be attempted; for, it will flare up greatly even with slight improper regimen. 77.

रूढेऽप्यजीर्णव्याधिमव्यवायादीन् विवर्जयेत् ॥७८॥
हर्षे क्रोधं भयं चापि यावदास्थैर्यसम्भवात् ।
आचरेणानुचर्योऽयं मासान् षट् सप्त वा विधिः ॥७९॥

Even after the ulcer has healed the patient should avoid indigestion, physical activities, copulation etc; great rejoicing, anger, fear etc. till he attains his full strength, he should lead a disciplined life for at least six or seven months. 78-79.

उत्पद्यमानान्नु च तान्नु तान्नु चार्तान्नु दोषादिवलानुसारी ।
तेस्तैश्चायैः प्रयतन्निमित्तेदालोचयन् विस्तन्पुरारोहम् ॥८०॥

Such other conditions which manifest should be managed with methods appropriate to the strength of the doṣās etc., in the light of the details furnished on the Uttara tañtra—the last section of this treatise (vide chapter 25-27) 80.

इति श्रीवैद्यपतिसिंहयुतस्सुभीमद्वयभिरचिता-
यामहोक्तद्वयसंहितायां अथस्थाने शक्यकर्म-
विधिनिर्दिशोऽध्यायः ॥२९॥

Thus ends the chapter named Sastrakarma vidhi—the twenty-ninth of Sūtrasthāna of Aṣṭāṅgahrdaya samhita composed by srimad Vāgbhaṭa son of sri vaidyapati simhagupta.

त्रिशोऽध्यायः ।

Chapter—30

KṢĀRĀGNIKARMA VIDHI—(Procedure of cauterisation)

अथातः क्षाराग्नि-कर्मविधिमुच्यते व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

Now, we shall expound the chapter kṣāra, agni karma vidhi-procedure of cauterisation by alkalies and fire; thus said Ātreya and other great sages.

Kṣāra śreṣṭhatā—advantages of alkali (alkaline cautery) :—

सर्वरक्षानुराखाणां क्षारः श्रेष्ठो बहुनि यत् ।

छेद्यमेघादिकर्माणि कुरुते विषमेष्वपि ॥ १ ॥

दुःखावचार्यशस्त्रेषु तेन सिद्धिमयात्सु च ।

अतिकृच्छ्रेषु रोगेषु यच्च पानेऽपि युज्यते ॥ २ ॥

Of all the sharp instruments and accessory instruments, caustic alkali is the best, for, it performs many functions such as incising, excising etc; even in inaccessible places it can be used, success can be obtained by its use even in diseases which are very difficult to cure and also because it can be used even in the form of a drink. 1-2.

स पेयोऽर्जोमिसाम्नामशुक्लोदरगर्दितु ।

In a drinkable form it is used in haemorrhoids, dyspepsia, renal calculus, abdominal tumors, enlargement of the abdomen, homicidal poisoning etc.

योज्यः साक्षात्प्रथमश्चित्रवासाशः कुष्ठसुतिषु ॥ ३ ॥

मगन्दरार्जुवमथिषु घनाडीमणादिसु ।

In the form direct application it can be used in moles (warts), leucoderma, external piles, leprosy and other skin diseases, anesthetic patches, rectal fistula, cancerous growth, tumors, foul and sinus ulcers etc.

Kṣāra niṣedha—(*contra-indications*) :—

न तूमयोऽपि योक्तव्यः पित्तो रक्ते चलेऽबले ॥ ४ ॥
 ज्वरेऽतिस्तारे हृन्मूर्धरोगे पाण्डुामयेऽद्वौ ।
 तिमिरे कृतसंशुद्धौ श्वयथौ सर्वनात्रगे ॥ ५ ॥
 भीरुगर्भिण्यतुमतीप्रोद्धृत्फलथोनिषु ।
 अजीर्णेऽन्ने शिशौ वृद्धे घमनीसन्धिर्मर्मसु ॥ ६ ॥
 तरुणास्थिसिराज्जायुसेवनीगलनामिषु ।
 देशेऽप्यभासे वृषणभेदज्ञोतोलस्त्रान्तरे ॥ ७ ॥
 घर्त्मरोगादहतेऽष्णोश्च शीतवर्षोऽप्यदुर्विने ।

Neither of the two forms should be made use of during aggravation of pitta and rakta and diminishes of cala (vāta); in fevers, diarrhoea, diseases of the heart and head, anæmia, anorexia, blindness; in those who have been administered puri-
 factory therapies, who have swelling of the entire body, who are fretful, the pregnant, the menstruating woman, woman who has difficult menstrual flow, (or woman who has displacement of either vagina or uterus); when the food remains undigested, for infants and old persons, on places of the body such as the arteries, joints, vulnerable spots, cartiliages, veins tendons / nerves, sutures, throat, umbilicus and places which are poor of muscles, the testes, penis, orifices, passages, interior of the nails; in diseases of the eyes except those of the eyelids; during cold, rainy and hot seasons and on days when the sun is not seen. 4-7.

Kṣāra nirmāna—(*preparation of caustic alkali*) :—

शालमुक्ककराभ्याककदलीपरिमद्रकान् ॥ ८ ॥
 अश्वकपर्णमहावृक्षपलारास्फोतवृक्षकान् ।
 रद्रवृक्षाकंपृतीकेनकमालाश्वमारकान् ॥ ९ ॥
 काकजङ्गामपीभागमग्निमन्थाग्निदिवकान् ।
 लार्द्रान् समूलराज्जादीन् अण्डराः परिकल्पितान् ॥ १० ॥
 कोरातकोक्षतस्त्रश्च शूर्कं नालं यषस्य च ।
 निवाते निचथोकृत्य पृथक् तानि शिलातले ॥ ११ ॥
 प्रक्षिप्य मुष्ककचये सुधाश्मानि च दीपयेत् ।
 ततस्तिळानां कुतलैर्दग्ध्वाऽग्नौ विगते पृथक् ॥ १२ ॥
 कृत्वा सुधाधमनां मरुम द्रोणं त्वितरभस्मनः ।
 मुष्ककोराभाक्षय प्रत्येकं जलमूत्रयोः ॥ १३ ॥

भालयेर्धभारेण महता वाससा च तत् ।
 याधित्पिच्छलरफाच्छस्तीक्ष्णो जातस्तदा च तम् ॥१४॥
 युहीत्वा क्षारनिष्यन्दं पथेऽशौक्षां विघट्टयन् ।
 पच्यमाने ततस्तस्मिन्स्ताः सुषामस्मभार्कराः ॥१५॥
 शुक्तीः क्षीरपकं शङ्खनामोक्षायसभाजने ।
 कृत्वाऽग्निवजान्चतुशः क्षारोत्ये कुडवोन्मिते ॥१६॥
 निर्वाप्य पिष्ट्वा तेनैव प्रतीवापं विनिक्षिपेत् ।
 स्तब्धं शतद्वयंशिक्षिगृध्रकङ्ककपोतजम् ॥१७॥
 चतुष्पात्पक्षिपिसालमनोद्दालवजानि च ।
 परितः सुतरां चातो द्रव्यां तमवधृष्येत् ॥१८॥
 सवाप्यैश्च यदोसिष्ठेद्बुद्बुदैर्लहृधृधनः ।
 अचतार्यं तदा शीतो यवराशावयोमये ॥१९॥
 स्थाभ्योऽयं मध्यमः क्षारो

Moist roots, branches and other parts of trees such as kalamuskaka, śamyāka, kaḍali, pāribhadra, aśvakarṇa, mahāvṛkṣa, palāṣa, āsphoṭa, vṛkṣaka, iṅdravṛkṣa, arka, pūtika, nak amāla, aśvamāraka, kākajañghā, apāmārga, agnimāṣṭha, agni or tilvaka-are cut into small pieces and placed on clean stone slabs, seperately, in heaps; pieces of the four kinds of koṣāṭaki plants, the spikes and reeds of yava plants are also similarly heaped. Into the heap of kalamuskaka, pieces of lime stone are put in. All the heaps are set on fire by making use of dried chaff of tila plant. After the heaps have been well burnt and fire has disappeared, one droṇa (12,288 gms.) in quantity of ash of lime stone together with ash of kalamuskaka and one and a quarter droṇa of ash of others are taken, mixed together, dissolved well in half bhāra (48000 gms.) of water and cows urine seperately, and filtered through a thick cloth till a slimy, reddish, clear and penetrating alkaline material is obtained. It is then transferred into an iron cauldron and cooked, stirring it constantly with a laddle; to this is added one kuḍava (192 gms.) of ash of limestone, shells of mother of pearls, kṣīrapaka (khaṭṭika or clay), spiral of conch shell—each made red hot over a pan, fine powder of excreta of cock, peacock, falcon, heron and piegon, bile of quadrupeds and birds, āla (haritala-realgar), manohvā (orpiment) and salts, all these are ground into a paste and mixed with the boiling

solution, stirring it all the while from all sides. When it begins to emit fumes, bubbles come up and attains a solid consistence like a confection, the couldron should be taken out of fire. When it gets cool, it is transferred into an iron vessel which is kept concealed inside a heap of yava (barley) for some days. This is the mode of preparing madhyama kṣāra (alkali of medium potency). 8-19½.

न तु पिष्ट्वा क्षिपेन्मृदी ।
निर्विन्धापनयेत्तीक्ष्णे पूर्ववत् प्रतिधापनम् ॥२०॥
तथा काङ्कलिकादन्तिष्विन्धासिद्धिषोपचाराः ।
स्वर्जिकाकनकक्षीरिद्विङ्गुपूतीकपञ्जराः ॥२१॥
तालपत्री बिडं चैति, सप्तरात्रात्परं तु सः ।
योग्यः

For preparing mṛduksāra (alkali of mild potency) the admixture (ash of shells, powder of excreta, biles etc.) should not be made into a paste and added but put in powder form, and taken out (filtered) and thrown away.

For preparing tikṣṇa kṣāra (alkali of strong potency) the admixture should be similar to that of previous (alkali of medium potency) and also the paste of lāṅgalikā, dañṭī, citraka, ativiṣā, vacā, svarjikā, kanakakṣīrī, hiṅgu, sprouts of pūṭika, tālapatṛī and biḍa (and alkali prepared as usual) and used after a lapse of seven days. 20-21½.

Trividha kṣāra yojana—(indications of three kinds of alkali) :—

तीक्ष्णोऽनिलकृतेऽपमेदोऽन्वदुर्वादिषु ॥२२॥
मध्योऽन्वेष मध्योऽग्नयः पित्तान्मृगुवज्जम्भु ।
वकार्ये क्षीणपानीये क्षारास्तु पुनराधयेत् ॥२३॥

Alkali of strong potency should be used in diseases arising from anila (vāta), śleṣma (kapha), medas (fat), arbuda (cancerous growth) and such others which are very difficult to cure, alkali of medium potency shall do in those diseases when they are of moderate strength (not very difficult to cure). In diseases arising from pitta and aśra (rakta) and heamorrhoids, the other kind of alkali (of mild potency) should be used, when the alkali loses its water content some quantity of alkali solution should be added to strengthen it. 22-23.

Kṣāraguṇa—(properties and actions of alkali) :—

नातितीक्ष्णमृदुः श्लक्ष्णः पिच्छः शीघ्रः सितः ।
 शिखरी सुखनिर्वाण्यो न विष्यन्दी न चातिरुक् ॥२३॥
 क्षारो दशगुणः शक्यतेजसोरपि कर्मकृत् ।
 आचूषश्चिच संरम्भाद्वाज्जमापीड्यश्चिच ॥२५॥
 सर्वतोऽनुसरन् दोषानुन्मूलयति मूलतः ।
 कर्म कृत्वा गतरुजः स्वयमेवोपशाम्यति ॥२६॥

Neither too strong nor too mild, smooth, slimy, spreading quick, white in colour, remaining like a mountain peak (at the site of application), easily removable, producing neither too much of exudation nor severe pain—these are, the ten (ideal) qualities of the caustic alkali. It does all the functions of the sharp instrument and also the fire. By actions such as sucking quickly, tormenting the whole body, spreading every where, it pulls out all the doṣās (vitiating materials) by their root; after such actions when the pain (diseases) disappears, it (alkali) also subsides of its own accord. 24-26.

Kṣāra prayoga—(procedure of cauterisation) :—

क्षारस्नाप्ये गदे छिन्ने लिखिते क्षाधिकेऽथवा ।
 क्षारं शलाकया दृष्ट्वा क्षीतमावृतदेहयो ॥२७॥
 भाभाधोतमुपेक्षेत

The disease (leison) treatable by alkali should either be cut, scraped or made to exude fluid first and then the alkali taken in an iron rod is placed on the spot, the other parts (surrounding) of the body kept covered (protected) by cotton swabs and a time (period) of one hundred matra awaited. 27.

जत्रेयाः स्वचतुतानिनम् ।
 हस्तोद्य यत्र कुर्वीत वर्त्मरोगेषु वर्त्मनी ॥२८॥
 निर्मुञ्च्य पिचुनाऽऽच्छाद्य कृष्णभागं विमिक्षियेत् ।
 पञ्चत्रतसुः क्षारलोपो, माणोर्बुदेषु च ॥२९॥
 मर्त्यदित्यं मिषलणस्य लमुञ्चयाम्नासिकाम् ।
 मात्रा विधायः पञ्चाशत् तद्वदूर्ध्वलि कर्जते ॥३०॥

In haemorrhoids if their mouth (face) is found covered (concealed) it should be manipulated by the hand (in such way as to place the alkali on them). In diseases of the eyelids, the lids are to be everted, the black area (cornea) kept

covered with cotton swab (as protection) and then alkali applied as thin as of a lotus petal (to the interior of the lids.)

In cancer of the nose, the patient is made to sit facing the sun, the tip of the nose is raised up and alkali applied into the nostril and a time of fifty mātra awaited; in case of piles (polyp) of the ears also it shall be similar. 28-30.

क्षारं प्रमाजनेनात्र परिमुञ्च्यत्वगन्धे च ।
 सुदग्धं घृतमध्वकं तत्पर्योमस्तुकाक्षिके ॥३१॥
 निर्वापयेत्ततः साज्यैः स्वादुशीतैः प्रदेहयेत् ।
 अमिष्यन्दीनि भोज्यानि भोज्यानि क्रुदनाथ च ॥३२॥
 यदि च स्थिरमूलरक्षाक्षारदग्धं न शीर्यते ।
 धान्याम्लबीजयष्ट्याङ्गितिलैरालेपयेत्ततः । ३३॥
 तिलकल्कः समधुको घृताक्तो व्रणरीपणः ।

Afterwards (after the prescribed time) the alkali is wiped off with a wiper (cotton swab etc.) and perceiving that the site has been properly burnt by the alkali, a mixture of ghee and honey should be applied, made cool by pouring milk, whey or sour gruel, and then applying a paste of drugs of sweet taste and cold potency. The patient should partake foods which produce more secretions (in the tissue cells) in order to moisten (the site of burn). If the site of the burn does not get torn (form an ulcer) because of being deep rooted, then a paste of seed of dhānyāmla (sediment of the sour gruel), yaṣṭi and tila should be applied; paste of tila, and madhuka mixed with ghee heals the ulcer. 31-33½.

पक्वजम्बवसितं सखं सन्धन्वधम् विषयये ॥३४॥
 ताभ्रतातोदकण्ड्याद्यैर्दुर्दग्धम् तं पुनर्देहत् ।

Attaining black colour similar to the ripe fruit of jambu, depression of the site-are the feature of a samyag dagdha (proper burning); the opposite of it, that is appearance of coppery red colour, pricking pain, itching etc. are the features of durdagdha improper (inadequate) burning, such an area should be burnt again. 34.

अतिदग्धे त्ववेद्रकं मूलादाहण्यरादयः ॥३५॥
 गुदे विशेषाद्विभ्रमूनसरोधोऽतिप्रवर्तनम् ।
 पुंस्रवोपधातो मृत्युर्वा गुदस्य दातनद्विभ्रमम् ॥३६॥
 नासायां नासिकावशेदरभोकृञ्जनीभ्रमः ।
 भवेच्च विषयाकानम तद्दण्डोनादिकेष्वपि ॥३७॥

Atidagdha (over-burning) produces bleeding, fainting, burning sensation, fever etc. Over burning of the anus (rectum) especially produces obstruction for passing of faeces and urine or their excess elimination, loss of muscular and sexual power (impotency) and death surely by the destruction of the rectum. In case of the nose, there will be severe burning sensation, contraction of the nasal bridge and loss of sense of smell; similarly so in case of ears etc. 35-37.

विदो-दत्र सेकोऽन्लेषो मधु घृत तिलाः ।
 चरुपित्तहृत् वेद्या सर्वेषु शिशिरा क्रिया ॥३८॥
 कम्लो हि शीतः स्पष्टो न क्षारस्तेनोपसंहितः ।
 चात्प्रायु स्वायुतां तस्मादन्लैर्निर्वापयेत्तराम् ॥३९॥

In such conditions, bathing the part with sour fluids, applications of paste of honey, ghee and tila, activities (foods other comforts) which mitigate vāta and pitta and all others which produce cold, should be adopted. As sour is cold to touch, combining with the alkali it quickly attains the properties of sweet taste, hence it (the burn caused by alkali) should be washed with sour substances quickly. 38-39.

(विनाशितान्नाशानिमृत्पुत्रुत्यः क्षारो भवेदल्पमतिप्रयुक्तः ।
 स धीमता सन्धगनुप्रयुक्तो रोगानिहन्त्यादचिरेण घोरान् ॥ १ ॥)

(Alkali (cautery by alkali) administered by the physician of poor intellect is like death caused by poison, fire, sharp weapon, or thunderbolt; whereas done properly by an intelligent physician it cures even dreaded diseases quickly.)

Agni karma—(thermal cautery-branding) :—

अग्निः क्षारादपि श्रेष्ठस्तद्दग्धानामसम्भवात् ।
 भेषजक्षारशस्त्रैश्च न सद्धानां प्रसाधनात् ॥४०॥

Fire (thermal cautery) is better than even the alkali, for the diseases burnt by it (treated) do not recur and it can be used even (in diseases) which have not been successful treated by drugs, alkalies and knife. 40.

Agnikarma yojana (indications and contraindications for thermal cautery) :—

त्वचि मांसे सिरोस्नायुसन्ध्यस्थिषु स युज्यते ।

मवाङ्गानिभूर्धातिमथकीलतिलादिषु ॥४१॥
त्वन्दादौ चर्तिगोदन्तसूर्यकान्तशरादिभिः ।

It is used on the skin, muscle, vein, tendon, joints and bones. In diseases like black moles, weakness of body parts, headache, adhimañtha (a disease of the eye), warts, cysts etc. burning of the skin should be done either with a lighted wick, tooth of a cow, rock crystal, arrowhead or others (such as pippali, excreta of goat, iron-rod, piece of bangles). 41.

अशौभगन्दरप्रन्धिनाडीदुष्टमपाविषु ॥४२॥
मांसदाहो मधुस्नेहजाम्बवौष्ठयुद्धादिभिः ।

Haemorrhoids, rectal fistula, tumors, sinus ulcers and bad (septic, longstanding, foul) ulcers etc. should be treated by burning of the muscles with (hot) honey, fats, jāmbavoṣṭha (an iron instrument with a spoon shaped tip), jaggery (treacle) etc. 42.

श्लिष्टवर्त्मन्यसुषुम्नावनील्यसम्यग्व्यधादिषु ॥४३॥
सिरादिवाहस्तैरेव

Shiṣṭāvartma (exudative disease of the eyelids), bleeding, blue mole, improper cutting (surgical wound) etc. burning of the veins should be done by (using) the same materials enumerated in the previous verse). 43.

न दहेत्क्षारवारितान् ।

अन्तः शल्यासृजो भिन्नकोष्ठान् भूरिघ्णानुरान् ॥४४॥

Burning should not be done for those (persons or diseases) unsuitable for caustic alkali, wounds which have foreign body or accumulation of blood inside, persons who have perforation of abdominal viscera and those who are suffering from severe wounds. 44.

सुवर्धं घृतमध्वर्चं स्निग्धशोतैः प्रदेहयेत् ।

The site which has been burnt properly (by fire) should be given a coating of ghee and honey and an application of paste of drugs which are unctous and cold in potency.

Daha lakṣaṇa—(features of proper and improper burning) :—

तस्य लिङ्गं स्थिते रक्ते शब्दवक्षसिकाम्बितम् ॥४५॥

पक्तालकपोशामं सुरोहं नतिवेदनम् ।

The signs of samyak dagdha (proper burning) are— stoppage of bleeding, emergence of crackling sound accompanied with lymph, the area having colour resembling a ripe tāla fruit or a pignon (dark grey), (the wound) healing easily and not too much of pain. 45.

प्रमाददग्धवत्सर्धं दुर्दग्धात्यर्धदग्धयोः ॥४६॥
 अत्रुर्धं तत्तु तुच्छेन सह तुच्छस्य लक्षणम् ।
 त्वग्निवर्णोऽप्यस्तेऽस्वर्धं न च स्फीदसमुद्भवः ॥४७॥
 सस्फीदवाद्दतीवोषं दुर्दग्धम् अतिदाहतः ।
 मांसलम्बनसङ्कीर्णदाहधूपनवेदनाः ॥४८॥
 सिरादिनाशस्तृणमूर्च्छानिषण्णः॥भीर्यमृत्यवः ।

The signs of inadequate burning and excess burning are similar to those of improper burning. It (improper burning) is of four kinds, together with tuccha dagdha—(bad / mean / undesirable / inadequate burning). The signs of tuccha dagdha are discolouration of the skin, severe burning sensation and non emergence of boils, signs of durdagdha (improper burning) are appearance of boils, and severe burning sensation, signs of atidagdha (over burning) are drooping down of the muscles, constriction, burning sensation feeling of hot fumes coming out, pain, destruction of veins etc., thirst, fainting, exacerbation of the wound and death. 46-48½.

तुच्छस्याग्निप्रतपनं कार्यमुष्णं च भेषजम् ॥४९॥
 स्त्यानेऽस्के वेदनाऽत्यर्थं विलीने मन्दा रुजः ।

A tuccha dagdha (bad / adequate burning) should be burnt once again and (paste of) drugs which are hot in potency, should be used; when the blood is coagulated there is severe pain and when it is dissolved pain is mild. 49.

दुर्दग्धे शीतमुष्णं च युज्यादाधौ ततो हिमम् ॥५०॥

In case of durdagdha (improper burning) cold and hot should be used, the hot one first and the cold one next. 50.

सम्यग्दग्धे तवक्षीरिप्लक्ष्मचन्दनगैरिकैः ।
 लिम्पेस्साज्यामृतैरुर्ध्वं पिराचिद्रघिवत्क्रिया ॥५१॥

In case of samyadagdha (proper burning) a paste of tavakṣīri, plakṣā, caṇḍana, gairika and amṛta mixed with

ghee should be applied (on the area of burn) and then therapies indicated for an abscess of pitta origin should be adopted, 51.

अतिदग्धे द्रुतं कुर्यात्सर्वं. पित्तविसर्पणम् ।

In case of atidagdha (over-burning) all the therapeutic measures prescribed for visarpa of pitta origin should be done quickly.

स्नेहदग्धे शूयतरं कृत्वा तत्र तु योजयेत् ॥५२॥

In case of burning by fats (hot oil, ghee etc.) measures which are very dry (cause severe dryness) should be adopted, 52.

(शस्त्रास्त्राण्यथो यस्मात्सृष्ट्योः परममायुधम् ।

अग्रमसौ मेषक् तस्मात्तान् सन्धयवचारयेत् ॥ १ ॥)

(The knife, alkali and fire are chief weapons of the lord of death; hence the physician should administer them with great care).

सर्वाभ्यते स्थानमिदं हृदयस्य रक्ष्यते ।

अभयार्थाः सूत्रिताः सूक्ष्माः प्रतन्वन्ते हि सर्वतः ॥५३॥

Thus will be concluded, this section of Aṣṭāṅga hṛdaya which is full of secrets, for in it are codified all the chief doctrines which are described in detail everywhere (in the entire treatise). 53.

Notes :—Sūtrasthāna—the first section is the most important part of the treatise, similar to the head to the human body. All the important precepts and practices of Āyurveda are mentioned here, in brief and so this section is considered as an epitome of Āyurveda; without a study of Sūtrasthāna in the beginning it will be very difficult to understand the contents of the other sections of the treatise, because the doctrines are mentioned in this first section and only their details are found in other sections, for e.g. the chief causes, different stages of evolution, and principles of treatment of diseases in general are explained in the sūtrasthāna, while specific causes, signs in different stages, appropriate drugs and therapies etc.; of each disease are described in the Nidāna and Cikitsā sthānās and mode of preparations of recipes in Kalpasthāna, without a prior knowledge of doctrines mentioned in the sūtrasthāna, it will be impossible to understand the relevance of therapies and drugs.

The Sūtrasthāna of Aṣṭāṅga hṛdaya-is considered as the best among those of the other ancient treatises viz. Susruta samhitā and araka samhitā. The verses composed by Vāgbhaṭa are in simple and easily understandable language, suitable to be learnt by heart and retained in memory for long, and combining both beauty and brevity, composed in many popular metres, arranged in a manner convenient to the study. Vāgbhaṭa has shown his erudition not only in poetical excellence but also in the technical knowledge in the selection of all essential information from other ancient texts, in clearing the doubts of the busy medical practitioner regarding the many doctrines and therapies etc. All these merits have made later authorities to acclaim that "Vāgbhaṭa is best in Sūtrasthāna"

इति श्रीवैद्यपतिरिष्यगुप्तसुतुमीमदात्मद्विरचित-
याभ्यष्टाङ्गहृदयसंहितायां सप्तस्थाने क्षारग्निकर्म-
विधिर्नाम त्रिंशत्तमोऽध्यायः ॥३०॥

Thus ends the chapter named Kṣārāgni karma vidhi—the thirtieth in Sūtrasthāna of Aṣṭāṅgahṛdaya samhitā composed by srimad Vāgbhaṭa son of sri vaidyapati Simhagupta.

(समाप्तं चेदं प्रथमं सूत्रस्थानम्)

Thus ends Sūtrasthāna—the first section.

SECTION-2
ŚARĪRA STHĀNA
(*section on Anatomy and Physiology*)

प्रथमोऽध्यायः ।

Chapter—1

GARBHĀVAKRĀNTI ŚĀRĪRA (embryology)

अथातो गर्भावक्रान्तिं शरीरं व्याख्यास्यामः ।

इति ह स्माहुः परमेयाप्यो महर्षयः ।

Further, we shall expound the Garbhāvakrānti śārira-development of the embryo; thus said Ātreya and other great sages.

Garbhotpatti (formation of the embryo) :—

शुद्धे शुक्रार्तवे सत्त्वं स्वकर्मकेशोदितः ।

गर्भः सम्पद्यते शुक्तिवशात्शरीरवारणौ ॥ १ ॥

Satva (ātma or soul) impelled by the afflictions of his own past actions, entering into the (union of) pure (unvitiated by the doṣās) śukra (semen, the male seed) and ārtava (menstrual blood—the female seed) gives rise to the formation of the embryo; in an orderly (predetermined) manner, just like the fire from two pieces of wood (rubbing together). 1.

*Notes :—*Ātman (soul) undergoes a series of births and deaths depending upon his own good or bad actions. The effects of the actions of the previous life are carried by him to his next life, these are known as kleśas (afflictions, miseries), also called as vāsanās; rāga (desire), dveṣa (hatred), avidyā (ignorance), asmitā (egoism) and abhiniveśa (intentness, mingling, attachment) are the kleśas which are the results of good or bad actions. He has to get rid of these afflictions by doing only good actions which is not possible in any one life-time. So he goes into the cycle of births and deaths; movement from one life to the next is achieved instantaneously at the time of the union of the śukra (male reproductive element *vis a vis* the spermatozoon contained in the semen) and ārtava (female reproductive element, *vis a vis* the ovum produced by the ovary). The term 'ārtava' is commonly applied to the discharge of blood from the woman's body once in every twentyeight days known as menstruation. Ancients held the view that the menstrual blood is responsible for the production of the embryo, this view is erroneous. Menstrual blood is a waste material containing degraded ovum which has not been fertilised by the spermatazoon. The spermatazoa (śukrāṇu) produced by the testes (vṛṣāṇa) of the man and ovum (anḍāṇu) produced by the ovaries of the woman are actually the

male and female seed respectively, the union of the spermatozoon and the ovum gives rise to the formation of the embryo. Once the embryo gets formed its nature of growth, the qualities it has to acquire *etc.* manifest in a planned pre--determined manner by the effects of the vāsanās. Both the spermatazoa and ovum contain minute structures called 'genes' which are the carriers of hereditary features.

धीजात्ममैर्महाभूतैः सूक्ष्मैः सत्त्वाद्युगैश्च सः ।

मातृगर्भाद्दा१२२सजैः कर्मात्कुक्षौ विद्यर्जते ॥ २ ॥

The embryo formed from the causative and subtle mahā-bhūtās (pṛthvi, ap, tejas, vāyu and ākāśa), followed by (later associated with) satva (soul) grows gradually (slowly) in the abdomen (womb of the mother), nourished by the essence of the food of the mother. 2.

Notes :—Sāṃkhya philosophy postulates that every substance of the universe is composed of pañca mahābhūtas—the five primary elements—pṛthvi, ap, tejas, vāyu and ākāśa. Accordingly these five elements are present in the male seed (spermatozoon) and the female seed (ovum). In the presence of the pañca mahābhūtas, the presence of the tridoṣās (vāta, pitta and kapha) should also be inferred since these are the products of pañcabhūtas itself. Thus the embryo formed by the union of the spermatozoon and the ovum becomes pañcabhautika; with the entry of ātman (soul) it becomes cetanā (active, conscious, living) and grows steadily to become the future child.

तेजो यथाऽर्करश्मीनां स्फुटिकेन ति१२२७७७७ ।

नेत्रेण दृश्यते यच्चत्सत्त्वं यन्महाभयं तथा ॥ ३ ॥

Just as the rays of the sun intercepted by the lens is not seen getting on to the fuel (blades of grass, pieces of wood or paper etc. on which it is focussed) similarly is the entry of satva (ātman-soul) into the womb. 3.

Notes :—The beam of sun's rays passing through a lens converging on a piece of paper is not visible, yet we notice the paper catching fire, similarly the entry of the soul into the embryo though invisible can be inferred by the commencement of life activity in it.

कार्ज्जोन्निर्धीयित्वात्कार्ज्जिणां उत्सवमाचया ।

नानायोन्याकृतीः सत्त्वो घञ्जेज्जो द्रुतलोचनत् ॥ ४ ॥

The effect being similar to the cause, by nature, the satva (ātman-soul) takes on different yoni (species, category of birth) and ākṛti (shapes) just like the molten metal. 4.

Notes :—Sāṅkhya philosophy describes the effect to be similar to the cause, in other words the qualities of the cause are discernable in the effect; good actions bring forth good effects while bad actions the bad effect. Good actions of the soul in his previous life grants him birth in good species (divine, human, etc.) whereas bad actions make for his birth in bad species (animal, vegetative, inanimate objects etc.) in his next life. The size, shape, qualities etc. differ from one species to the other and from one substance to the other even in the same species. This is explained by the example of the molten metal assuming different sizes and shapes, similar to the shape of the mould into which it is poured.

Garbha liṅgotpatti karoṇa (cause of determination of sex) :—

अत एव स शुक्रस्य बाहुल्याज्जायते पुमात् ।

रक्तस्य स्त्री, तयोः साम्ये स्त्रीवः ।

By the same doctrine (of the effect being similar to the cause), a male (child) will be produced when śukra (semen) is more, a female when rakta (menstrual blood) is more and a eunuch (child neither definitely male nor definitely female but having features of both sex, in other words a hermaphrodite) when both are equal. 5.

Notes :—Determination of the sex of the child is due to the union of sex chromosomes present in both the spermatozoon and ovum, and not on the quantity of semen and menstrual blood as thought by the ancients. As known now, each spermatozoon and ovum contains minute structures called chromosomes, 23 pairs in total, divided into two kinds, viz. 22 pairs of autosomes and one pair of sex chromosomes. The sex chromosomes are again of two kinds 'X' and 'Y'. The spermatozoon contains either an 'X' chromosome or an 'Y' chromosome whereas the ovum contains 'X' only. When a spermatozoon containing an 'X' chromosome unites with ovum, the combination of 'XX' chromosomes gives rise to a female; when a spermatozoon containing 'Y' chromosome unites with the ovum the combination of 'XY' chromosomes gives rise to a male; rarely abnormal combinations of sex chromosomes lead to two kinds of hermaphroditism—true and pseudo.

शुक्रार्तवे पुनः ॥ ५ ॥

धातुना बहुशो मित्रे वधास्वं बहुपत्यता ।

विधोनिविहताकारा ज्ञायन्ते विहृतैर्भलेः ॥ ६ ॥

Śukra (semen) and ārtava (menstrual blood) getting divided into many parts (after their union) by vāyu (vāta) gives rise to multiple embryos. Embryo dissimilar to the yoni

(species, kind) or of abnormal shapes—are produced by the abnormal (vitiated) malas (doṣās). 5b–6b.

Notes :—Formation of more than one embryo is due to fertilisation of more than one ovum. The exact reason for birth of foetus of non-human kinds and of abnormal human shapes (monsters) is yet a subject of investigation.

Rājodarṣana (menstruation) :—

मासि मासि रजः स्त्रीणां रसजं स्रवति त्र्यहम् ।

वत्सराद्द्वादशदूर्ध्वं याति पञ्चाशतः क्षयम् ॥ ७ ॥

In women, the rajas (menstrual blood) which is the product of rasa (the first dhātu), flows out of the body for three days, every month, after the age of twelve years and undergoes diminution by the age of fifty years. 7.

Notes :—Discharge of a small quantity of blood through the vagina is known as menstruation. It commences between 12 and 15 years of age in girls and heralds the onset of period of procreation. It occurs usually at intervals of 28 days regularly. It does not occur during pregnancy and period of lactation. It commences again and continues till the age of 45–48 years, then after it becomes irregular and stops finally by about the age of 50–52 years. The period of flow is usually three days but variations are common.

पूर्णषोडशवर्षा स्त्री पूर्णविशेषेन सङ्गता ।

शुद्धे गर्भाशये मार्गे रक्ते शुक्लेऽनिले इति ॥ ८ ॥

वीर्यवन्तं सुतं सृते

The woman, who has completed sixteen years of age, mating with a man who has completed twenty years, the uterus, the channels, the blood (menstrual), semen, anila (vāta) and hrdaya (the mind, in this context) all being pure (unvitiated), gives birth to a valient son. 8–8½.

ततो न्यूनाब्दयोः पुनः ।

रोम्यल्पायुःधन्यो वा गर्भो भवति नैव वा ॥ ९ ॥

On the other hand, if the age is less, the offspring will be either sick, of short life, of inauspicious nature or there may be no formation of foetus at all. 9.

Notes :—Less of age, refers to both the woman and man, similarly sickness, short life and inauspicious nature applies both to the foetus and to the forthcoming child.

Vikṛta sukra-artava (abnormalities of semen and menstrual blood) :-

वातादिकुणपग्रन्थिपूयक्षीणमलाह्वयम् ।
 बीजासमर्थं रेतोभम् स्वलिकैर्दोषजं वदेत् ॥१०॥
 रक्तेन कुणपं, श्लेष्मवाताभ्यां ग्रन्थिसन्निभम् ।
 पूयाभं रक्तपित्ताभ्यां, क्षीणं भोस्तपित्ततः ॥११॥
 लज्जामयेतान्यसाध्यं तु त्रिदोषं मूत्रविट्प्रमम् ।

Retas (semen) and asra (menstrual blood) known by names such as that vitiated by vāta etc. (pitta and kapha), that having the smell of a dead body, that formed into balls (masses, pellets), that resembling pus, that decreased in quantity, that resembling the wastes (mūtra-urine) and puriṣa (faeces) (in smell)-are incapable of producing the embryo.

These are designated as doṣaja (vitiated by the doṣas) when specific features of each doṣa are found; as kuṇapa (having cadaveric smell) when vitiated by rakta (blood); as granthi (pellet like) when vitiated by ślesma (kapha) and vata together; as pūyābha (resembling pus) when vitiated by rakta (blood) and pitta together; as kṣīṇa (decreased) when vitiated by māruta (vāta) and pitta together. All these are difficult (to purify); that vitiated by all the three doṣās together, those having features of urine and faeces are impossible (to purify). 10-12a.

Śuddhikrama (methods of purification) :-

कुप्रादिवातादिभिर्दुष्टैः स्वौषधम् कुणपे पुनः ॥१२॥
 घातकीपुष्पैर्विरक्षिमांजुनसाधितम् ।
 पाश्लेष्टैः सर्पिरथवा विपकमसनादिभिः ॥१३॥
 पलाशमेस्मान्ममिवा ग्रन्थ्यामे पूयरेतसि ।
 पथकपटादिभ्याम् क्षीणे शुक्रकरी क्रिया ॥१४॥
 संशुद्धो विट्प्रमे सर्पिर्दिग्शुलेभ्यादिसाधितम् ।
 पिबेत् ग्रन्थ्यार्तथे पाठान्योषधृक्षकजं जलम् ॥१५॥
 पेर्यं कुणपपूयास्त्रे चन्दनं वक्ष्यते तु यत् ।
 शुक्ररोगे च तत्सर्वं कार्यं शोत्तरवस्तिकम् ॥१६॥

Those vitiated by vāta and others (two doṣās) should be treated with appropriate drugs; that having cadaveric smell; 25 by making the person drink medicated ghee processed with

dhātakipuṣpa, khadira, dāḍima and arjuna or with the drugs of asanādigāṇa (vide chapter 15 of sūtrasthāna); that pellet-like (with medicated ghee) processed with ash of palāśa and aśmabheda; semen resembling pus with medicated ghee processed with parūṣaka and vaṭa; decrease of semen with therapies (and drugs) which produce more of semen; semen having the features of faeces, be given a drink of medicated ghee processed with hiṅgu, sevya etc., after (administration of) purifactory therapies.

In case of pellet like menstrual blood, the woman should be administered the decoction of pāṭha, vyoṣa and vṛkṣaka; in case of menstrual blood having cadaveric smell or pus, the decoction of caṇḍana should be given to drink, and all the therapies including uttarabasti (vaginal douche) prescribed for venereal diseases to be described later (in chapter 34 of Uttarasthāna). 12b-16.

Śuddha śukra-ārtava lakṣaṇa (features of normal semen and menstrual blood) :—

शुक्रं शुक्लं गुरु खिण्वं मधुरं बहलं बहु ।
 घृतमक्षिकैश्चामं सन्भोयि अर्तव्यं पुनः ॥१७॥
 कृष्णरसवत्सामं घृतं यच्च विरज्यते ।

Śukra (semen) which is white in colour, heavy, unctous, sweet, thick, more in quantity, resembling either ghee, honey or oil (of sesame) is suitable for producing the embryo. Ārtava (menstrual blood) which resembles the juice of lac or the blood of rabbit and which does not stain the cloth after washing (is suitable for producing the embryo). 17-18a.

*Notes :—*The quantity of semen per ejaculation is about 3 ml. The number of spermatozoa per cml, of semen ranges from 25,000,000 to 225,000,000 the average being 60,000,000. It is not the quantity of semen that is important for the formation of the embryo but it is the number and agility of the spermatozoa. Sperm count less than 25,000,00. is not conducive for conception. The quantity of menstrual blood varies from a few drops to about ten ml per day, is dark-red in colour and does not clot usually; cloth stained by it becomes clean after washing.

शुक्लशुक्लं च स्वस्य संरक्तं म्रियुं नमिः ॥१८॥
 कोटिः पुंसवनेः खिण्वं शुक्रं जीर्णवस्त्रिकम् ।

नरं विशेषात्क्षीराज्यैर्भ्रुरीषधसंस्कृतेः ॥१९॥
नारीं तैलेन माषैश्च पित्तलेः समुपाचरेत् ।

The man and woman who are having pure śukra (semen) and ārtava (menstrual blood) respectively, who are healthy, who are in love with each other, who are indulging in pumsavana (things which are helpful for begetting a male child), oleation and purifactory therapies, who are administered enemas (should be nourished well); the man especially with the use of milk and ghee processed with drugs of sweet taste, the woman with the use of oil (of sesame), māṣa (black gram) and things (drugs etc.) which increase pitta. 18a-20a.

Rtumati lakṣaṇa (features of the menstruating woman) :—

क्षाममसत्रवदनां स्फुरच्छोणितयोधराम् ॥२०॥
अस्तशिङ्गिष्ठिं पुंस्कामां विधादनुमतीं शिवम् ।

The woman whose face is rundown (slightly emaciated) but pleasant (calm); pelvis and breasts having throbbings, eyes and abdomen slightly drooping down and who longs for a male (for company and copulation) should be understood as a menstruating woman. 20b-21a.

पद्मं सङ्कोचमायाति दिनेऽतीते यथा, तथा ॥२१॥
कृताचतीते योनिः, सा शुक्रं नातः प्रतीच्छति ।

Just as the lotus closes at the end of the day, so also, the yoni (uterus, vaginal tract) after the ṛtu kāla (the period suitable for conception); thereafter she will not be receptive to śukra (semen). 21b-22a.

*Notes :—*A period of twelve days commencing with the first day of menstruation is known as ṛtu kāla-period suitable for conception or fertile period.

मासेनोपचितं रक्तं धमनीभ्यामृतौ पुनः ॥२२॥
ईषत्कृष्णं शिगन्धं च वायुर्योनिमुत्सास्रयेत् ।

The blood accumulated (inside the uterus) during the month, which is slightly black and of unusual smell, brought into the dhamanis (arteries) during the ṛtu (menstrual period), is expelled out by vāyu (vāta), through the orifice of the yoni (uterus and vaginal tract). 22b-23a.

Rtumati caryā (regimen of the menstruating woman) :—

ततः पुण्येक्षणान्नेष कल्याणध्यायिनी ज्यह्वम् ॥२३॥
 मृजालङ्काररहितः दर्भसंस्तरशायिनी ।
 क्षैरेयं यावकं स्तोकं कोष्ठशोधनकर्षणम् ॥२४॥
 पर्णं शरावे हस्ते वा भुञ्जीत ब्रह्मचारिणी ।

From the moment of appearance of the menstrual flow, for a period of three days, the woman should harbor only good thoughts, avoid bath and decorations, sleep on mattress of darbha grass, eat little quantity of food prepared from milk and small barley; holding it (food) either in a leaf, earthen plate or the hands, in order to purify the alimentary tract and to make herself thin (slightly emaciated). She should also observe celibacy (avoid sexual activities). 23b-25a.

चतुर्थेऽह्नि ततः स्नाता शुक्लमाख्याभूषणा शुचिः ॥२५॥
 हस्तौ भर्तृसदृशं पुत्रं पश्येत्पुनः पतिम् ।

On the fourth day, she should take bath, put on white dress and garlands, remain clean, and see her husband first, harboring the desire for a son resembling her husband. 25b-26a.

Rtukala (period suitable for conception, fertile period) :—

ऋतुस्तु द्वादश निशाः पूर्वास्तिस्रोऽत्र निम्बिताः ॥२६॥
 पक्षावधी च, पुष्पास्तु स्यात्पुत्रोऽभ्यास्तु कन्यका ।

Rtu (period suitable for conception) is twelve nights (day and night); the first three days of it are insuspicious, so also the eleventh day; copulation on even days leads to birth of a son and on other (odd) days to a daughter. (26b-27a)

Garbhādāna (ceremony concerned with conception) :—

उपाध्यायोऽथ पुत्रोयं कुर्वीत विधिर्विधिम् ॥२७॥
 नमस्कारपरिधास्तु शूद्राया मन्वर्जितम् ।
 अवन्थ एव संयोगः स्यात्पुत्र्यं च कामतः ॥२८॥

The priest should perform the ritual of begetting a son, in accordance with the prescribed procedure (for persons of upper castes) and for śūdras (persons of lower castes) by making them bow to gods, without uttering sacred hymns;

by doing this rite, it (copulation) will not become futile and the couple will beget a son of their liking. 27b-28.

सन्तो आशुपत्यार्थं दम्पत्योः सकृति रहः ।

शुपत्यं कुलाकारो गोत्रे जातं महत्यपि ॥२९॥

Wis men say, that in order to beget a (good) offspring, the couple should indulge in copulation in solitude (in a secluded place, free from embarrassment by others). A bad offspring, though of reputed pedigree, is like fire to the family. 29.

इच्छेतां यादृशं पुत्रं तद्रूपचरितान्छ तौ ।

दिश्वेतां जनपदांस्तेदाचारपरिच्छदौ ॥३०॥

Whichsoever, the kind of son (in colour, appearance, conduct etc.) the parents desire, they should always think of (horbor in their mind) the form and accomplishments (health, wealth, reputation etc.) of persons who possess these (qualities) and conduct themselves accordingly. 30.

कर्माग्ने च पुमान् सर्पिः क्षीरसाह्योदनाशितः ।

मांसस्त्रिभोज पादेन शय्यां मौहूर्तिकाश्रया ॥३१॥

आरोहेत् स्त्री तु वामेन तस्य दक्षिणपार्श्वतः ।

तैलभाषोचराहारं तत्र मन्त्रं प्रयोजयेत् ॥३२॥

After the end of the ceremony (ritual of begetting a male offspring) the man who has partaken food consisting of ghee, milk and boiled rice, should climb on the bed, keeping his right foot first, and at the auspicious moment; the woman should climb next, keeping her left foot first, from the right side (of her husband), after partaking food consisting chiefly, of oil (of sesame) and māṣa (black gram). Then after, the following holy hymn should be recited (by the husband).

31-32.

ह्येवाहिरसि आशुपति सर्वतः प्रविष्टासि धाता त्वां

दधातु विधाता त्वां दधातु ब्रह्मपर्वणा भवेति ।

ब्रह्मा वृहस्पतिर्विश्व्युः सोमः सूर्यस्तथाऽग्निर्नौ ।

भगोऽयं मित्रावरुणौ वीरं ददतु मे सुतम् ॥३३॥

"O Lord, you are the procurer, you are the life, you are present everywhere, may Dhātā bestow (me good), may

Vidhātā bestow the brahmavarcaś (divine radiance), may Brahman, Bṛhaspati, Viṣṇu, Soma, Sūrya, Aśvin-twins, Bhaga, Mitra and Varuṇa-grant me a valiant son." 33.

Maithuna-(copulation) :—

साम्बन्धित्वा ततोऽप्योन्मत्तं संविशेतां भुवाम्बितौ ।
उजाना तन्मना योषिर्दिष्टेक्ष्णैः सुसंस्थितैः ॥३४॥
तथा हि यीजं गृह्णाति दोषैः स्वस्थानमास्थितैः ।

Next, the couple should engage themselves in copulation, appeasing each other with love-play and keeping themselves cheerful. The woman should lie with her face up, attentive (intent on receiving the male seed) and keeping the parts of her body (especially the genitals) poised well (convenient and suitable position). In such a state, when the doṣās are in their normal abodes, she can receive the male seed. 34-35b.

Gṛhīta garbha lakṣaṇa-(signs of conception) :—

किञ्च तु सजोगर्भाया बोन्वा बीजस्य सङ्ग्रहा ॥३५॥
उत्तिथ्युत्पत्तं स्फुरणं युक्तासागनुबन्धनम् ।
व्यथस्वन्दनं तन्मद्वा तृष्णानिर्लभिरुत्पत्तम् ॥३६॥

The signs of conception are—implantation of the seed in the yoni (uterus and vaginal tract), a sense of contentment, heavyness and throbbings (in the lower abdomen and vaginal tract), cessation of flow of semen and blood (menstrual), throbbing in the heart, stupor, thirst, fatigue and horripilations. 35b-36.

Pumasavana vidhi-(methods for begetting a male child) :—

अव्यक्तः प्रथमे मासि सप्तविंशत्यब्धीमवेत् ।
वर्मः पुंसवनाभ्यन्तं पूर्वं व्यक्तेः प्रयोजयेत् ॥३७॥
वकी पुत्रकारो हि देवमभ्यतिवर्तते ।

In the first month, during the first seven days, the embryo becomes a kalala (jelly mass) and is unmanifest (undetermined in sex); hence pumasavana (methods to beget a male offspring) should be done before manifestation (differentiation of sex), because powerful (potent) puruṣakāra (actions of the present life) will even overcome daiva (effects of actions of previous lives). 37.

Notes :—According to Indian philosophy, the soul entering into the womb of a particular species to take birth, the determination of sex and other qualities of the embryo etc. are due to the effects of actions of his previous lives. No doubt they are powerful. But sometimes the effects of some activities of the present life, done properly and at appropriate time might become more powerful than the effects of actions of previous lives. Hence the advice in the above verse, to perform the pumsavana rites before the determination of sex of the embryo; once sex differentiation becomes patent (after seven days of conception) it is impossible to change it and pumsavana rites done later will be futile.

पुष्ये पुष्यकं द्वैतं राजतं वाऽथवाऽऽयसम् ॥३८॥
कृत्वाऽग्निवर्णे निरूप्य क्षीरे तस्याज्जलि पिबेत् ।

An icon of man prepared from either gold, silver, or even iron should be heated to red colour and immersed in milk; one anjali (about 75 ml.) of this milk should be consumed during puṣya constellation. 38.

गौरवृद्धमपामार्गं जीवकर्यमसैर्यकाम् ॥३९॥
पिबेत्पुष्ये जले पिष्टानेकद्वित्रिसप्तस्तथा ।

Gauradañḍa, apāmārga, jīvaka, ṛṣabhaka and sairyaḥ, either individually or in combinations of two, three or all together should be made into a nice paste with water and consumed during puṣya constellation. 39.

क्षीरेण श्वेतवृक्षतीमूलं नासापुटे स्वयम् ॥४०॥
पुत्रार्थं वक्षिणे सिञ्चेद्दामे दुहितृवाञ्छया ।

The woman, herself should instill drops of juice of roots of bṛhati made with milk, into her right nostril if she desires a son and into the left nostril, if she desires a daughter. 40.

पयसा लक्ष्मणामूलं पुत्रोत्पादस्थितिप्रदम् ॥४१॥
नासयाऽऽस्येन वा पीतं वटशुक्राहकं तथा ।
ओषधीर्जीवनीयाश्च बाह्यान्तरपथोजयेत् ॥४२॥

Juice of roots of lakṣmaṇā prepared with milk, instilled into the nose or consumed by mouth, bestows male progeny and its safety (retention). Sprouts of vaṭa, eight in number also act similarly. Drugs of jīvanīya group (vide chapter 15 of Sūtrasthāna) should be used both externally and internally. 41-42.

Garbhincaryā—(care of the pregnant woman) :—

उपचारः प्रियद्वितैर्मर्त्रा भृत्यैश्च गर्भघृक् ।
नवनीतधृतकीरैः सदा चैनामुपचरेत् ॥४३॥

The woman, who has conceived should be looked after affectionately by her husband and attendants, supplied with things she likes and which are good for health, nourished with more of butter, ghee and milk, always. 43

अतिव्यवायमायासं भारं प्रावरणं गुरु ।
अकालजागरस्वप्नं कठिनोत्कटकासनम् ॥४४॥
शोकश्लोथभयोद्वेगवेगमद्भाविधारणम् ।
उपवासान्ध्वितीक्ष्णोष्णगुरुविष्टम्भिभोजनम् ॥४५॥
रक्तं निवसनं श्वश्रुकूपेक्षां मद्यमामिषम् ।
उत्सानशयनं यच्च स्त्रियो नेच्छन्ति तस्यजेत् ॥४६॥
तथा रक्तक्षुति शुद्धिं अस्तिर्भाभासतोऽष्टमात् ।
परिर्भर्तुः अवेशभः कुक्षौ शुष्येन्म्रियेत वा ॥४७॥

The pregnant woman should avoid excess of sexual activities, exertion carrying heavy loads, heavy coverings, sleeping or keeping awake at improper time, sitting on hard seats, and heels; grief, anger, fear, emotions, suppression of urges of the body and controlling of desires; fasting, long distance walk, eating foods which are strong (pungent, eroding the stomach) hot, heavy (hard for digestion) and constipating; wearing red cloth, peeping into deep pits or wells, alcoholic drinks, eating meat, lying with face upwards, and any such acts which elder women forbid; similarly, blood letting, purificatory therapies and enema therapies should be avoided till the eighth month. By these (activities), the embryo will be either expelled premature, dries up inside or even dies. 44-47.

वातलोभ्य अवैश्रर्भः कुञ्जान्धजडवामनः ।
विस्मलैः अकृतिः पिङ्गः, श्वित्री पाण्डुः अकालम्रिः ॥४८॥

By indulgence in foods which increase vāta, the offspring becomes either a hunchback, blind, lazy (inactive) or dwarf; by foods which increase pitta, it will be either bald headed or brown eyed; by foods which increase kapha, it will be either of white skin or of pāṇḍu (yellowish-white). 48.

व्याधीधियास्या शृदुसुलेरतीक्ष्णरोपधैर्जयेत् ।

Her diseases should be treated with drugs (or therapies) which are soft, easy to consume and mild (in action). 49a.

द्वितीये मासि कललादनः पेश्यथवाऽर्जुदम् ॥४९॥
पुंसोऽङ्गीवाः क्रमासेन्यः

During the second month, from the kalala state (jelly mass) are produced the ghana (hard mass), peśī (muscle) and arbuda (ant-hill) to be born as a male, female or eunuch (hermaphrodite), respectively. 49b-50a.

Notes :—The commentators have given the common place or popular meanings of the terms referring to the shape of the foetus. It has been observed that the developing foetus resembles some common objects. The term, ghana also means a club or mace, peśī also means a bud and an egg, and arbuda means a serpent-like shape. Hence it is appropriate to take the term ghana to denote a club shaped, round mass with a handle; peśī to denote a oval shaped flat sheath and arbuda to denote serpent shaped, long, round mass.

Garbhīṅī lakṣaṇa—(features of the pregnant woman) :—

तत्र व्यक्तस्य लक्षणम् ।

क्षामता गरिमा कुक्षेर्मूर्च्छा च्छर्दिरोचकः ॥५०॥

जृम्भा प्रसेकः सदनं रोमराज्याः प्रकाशनम् ।

अभ्लेष्टता स्तनौ पीनौ सस्तन्यौ कुष्णच्युतुका ॥५१॥

पद्मशोफो विदाहोऽन्ये श्रद्धाश्च विविधात्मिकाः ।

The features (of the pregnant woman) during this month are feeling of emaciation, heavyness of the abdomen, fainting, vomiting, loss of taste (or appetite), more of yawnings and salivation, debility, appearance of lines of hair (especially over the abdomen), desire for sour things, enlargement of the breasts with little amount of milk and black colour of the nipples; others (authorities) include swelling of the feet, heart-burn and desires (longings) of different kinds. 50-52a.

Dauhyda—(longings) :—

मातृजं ह्यस्य हृद्यं मातुश्च हृदयेन तत् ॥५२॥

सम्बन्धं तेन गमिष्या नेष्टं श्रद्धाविमाननम् ।

देयमप्यहितं तस्यै हितोपहितमल्पकम् ॥५३॥

अज्ञाविधातान्नस्य विकृतिश्च्युतिरेव वा ।

Since its (foetal) heart is maternal in origin and is connected with the heart of the mother, the desires (longing) of the pregnant woman should not be dishonoured (refused, denied); even unsuitable (unhealthy) things should be given to her, mixed with healthy ones and in small quantity; refusal of the longings may lead to abnormalities in the foetus or its premature expulsions. 52b-54a.

Garbha vṛddhi krama—(foetal development) :—

व्यक्तीभवति मासेऽस्य तृतीये गात्रपञ्चकम् ॥५४॥

मूर्धा द्वे सक्थिनी बाहू सर्वसूक्ष्माङ्गजम् च ।

सममेव हि मूर्धाद्यैर्हानं च सुखदुःखयोः ॥५५॥

During the third month, the five parts of the body become manifest, viz., the head, two legs, and two arms, and also all the minor parts. Simultaneously with the head etc., the knowledge of pleasure and pain also. 54b-55.

गर्भस्य नामौ मानुश्च हृदि नाडी निवस्यते ।

यथा स पुष्टिमाप्नोति केदार इव कुल्यथो ॥५६॥

A tube connects the umbilicus of the foetus and the heart of the mother; from which it (foetus) derives nourishment just like a cornfield from the aqueduct. 56.

चतुर्थे व्यक्तताऽङ्गानां, चेतनायाश्च पञ्चमे ।

पष्टे ज्ञायुसिरारोमबलवर्णनखत्वेषु च ॥५७॥

सर्वे सर्वाङ्गसम्पूर्णां मातुः पुष्यति सप्तमे ।

In the fourth month, all the parts become manifest (clearly), and in the fifth month, the cetanā (consciousness, life activity).

In the sixth, the tendons, veins, hair, strength, colour, nails and skin (become manifest),

In the seventh, it (foetus) is developed in all its parts, and nourished well. 57-57½.

गर्भजोत्पीडिता दोषास्तस्मिन् हृदयभाजिताः ।

कण्ठं विदाहं कुर्वन्ति गर्भिण्याः किकिसानि च ॥५८॥

The doṣās, being pushed up by the foetus and getting localised in the heart (of the mother) produce itching, vidāha (burning sensation) and also kikkisa. 58.

Notes :—Vidāha is feeling of burning sensation in the palms, soles and shoulders, kikkisa is appearance of linear marks (straie) on the abdomen, thighs and breasts.

नखनीतं हितं तत्र कोलाम्बुमधुरीषधैः ।
 लिङ्गमल्पपदुज्ज्वलं लघु स्वादु च भोजनम् ॥५९॥
 चन्दनोशीरकण्ठकेन लिम्पेद्वस्तनोदरम् ।
 श्रेष्ठया वैषाढरिणाराशोपितथुकया ॥६०॥
 अश्वत्थपत्रसिद्धेन तैलेनाभ्यज्य मर्दयेत् ।
 पटोलनिम्बमञ्जिष्ठासुरसेः सेचयेत्पुनः ॥६१॥
 दार्वीमधुकतोयेन मृज्जां च परिशीलयेत् ।

In that condition, ingestion of butter processed with juice of kola and drugs of sweet taste is beneficial; the food prepared with little quantity of salt and fats, easy to digest and sweet in taste (is ideal). With the paste of candana and uśīra, her thighs, breasts and abdomen should be anointed, or with the paste of śreṣṭha (triphalā) prepared with the blood of black antelope, fawn or rabbit. The body should be anointed with the oil processed with leaves of aśvaghna (karvīra) and then massaged, followed by pouring of decoction of paṭola, nimba, mañjiṣṭha and surasā; then after given a bath in water processed with dārvī and madhuka. 59-61½.

ओजोऽष्टमे सञ्चरति मातापुत्रौ मुहुः क्रमात् ॥६२॥
 तेन तौ भ्रान्तमुदितौ तत्र जातो न जीवति ।
 शिशुरोजोनवस्थानाभारी संरथितो भवेत् ॥६३॥

During the eighth month, ojas travels between the mother and the child alternately; because of this, they become fatigued or contented respectively; the child born during this month, does not survive, and life of the woman is also doubtful, because of the absence of ojas. 62-63.

Notes :—Ojas, is the chief material (essence) of the body responsible for strength (natural resistance) and is considered essential for life; it is said to be present in the heart and its loss or absence leads to death. Its presence in the foetus and the mother produces strength and contentment and its absence leads to fatigue and anxiety of life; i.e. child born, when ojas is not present in its body; dies, because of total absence of natural resistance and the life of the mother also may become doubtful after such a delivery because of the same reason.

क्षीरपेया च पेयाऽत्र सघृताऽन्वसनं घृतम् ।
 मधुरैः साधितं शुद्धये पुराणशकृतस्तथा ॥६४॥
 शुष्कमूलक-कीकाम्लकषायेण भ्रशस्यते ।
 यथाकाकिलकतो बस्तिः सतैलघृतसैन्धवः ॥६५॥

During this month peyā (thin gruel) prepared with milk and added with ghee should be partaken by the mother, Anu-vāsana (lubricating enema) with ghee processed with drugs of sweet taste is ideal; likewise enema with the decoction of dry mūlaka, kolāmla, mixed with paste of śatāhvā, oil, ghee and saiṅdhava is ideal (to remove the old faeces). 64-65.

तस्मिन्नेवेकाहयातेऽपि कालः सूतेरतः परम् ।
 वर्षादिभारकारी स्यात्कुक्षौ वातेन धारितः ॥६६॥

Anytime, after even one day after this month, is the time for the birth of the child; if it (foetus) is retained inside the abdomen for a year by vāta, leads to abnormalities (disorders for both the mother and the child). 66.

Notes :—Foetal development as known in the present day, is furnished below for comparison and correct knowledge.

End of first month of pregnancy—Embryo is about 1 cm. long and weighs about 1 gm. rudiments of the eyes, ears and nose are visible, buds corresponding to the limbs are distinct, umbilical cord is short and thick.

End of second month—Embryo is 2.5 to 3 cm. long and weighs about 4 gms. fingers and toes begin to appear, head portion is disproportionately large due to the development of the brain. External genitalia are seen but sex is not differentiated in them, face and external ear begin to develop.

End of third month—Foetus is about 8 cm. long, weighing about 30-45 gms. fingers and toes can be seen distinctly and are having nails, centres of ossification have appeared in most of the bones; there is beginning of sex differentiation. The foetus can be moved inside with a gentle tap on the sides of abdomen of the mother (ballotment): the face is well formed, lip movements typical of sucking appear.

End of fourth month—Foetus is about 16 cm. long and weighs about 100 gms. sex is now distinctly differentiated. Lanugo (soft hair) appear on the skin, umbilical cord is thin, long and exhibits twisting, placenta is well formed. Heart begins to beat.

End of fifth month—Foetus is about 25 cm. long and weighs about 300 gms. skin is covered with vernix caseosa (fatty material on the skin), a few hair appear on the head. Foetus makes movements, causing mild flutter

in the lower abdomen (quickening) of the mother, The child if born alive may live for 5 to 10 minutes only with strong heart beats.

End of sixth month—Foetus is about 30 cm. long and weighs about 680 gms., the nails are distinct, eyebrows and eyelashes are formed, foetal movements are apperent and even visible; the child if born alive, may live for some hours but cannot be rared by artificial means, since its respiratory, digestive and assimilatory organs are underdeveloped.

End of seventh month—Foetus is about 35 cm long and weighs about 1100 gms, the eyes are open, the heart rate varies between 120 to 140 and heart sounds can be distinctly heard, the child, if born alive, has a feeble cry, makes vigorous movements but seldom survives as the lungs are not developed adequately for respiration.

End of eighth month—Foetus is about 40 cm long and weighs about 1570 gms, bones of the head are soft and flexible, child, if born alive, can be rared with great care.

End of ninth month—Foetus is about 45 cm. long and weighs about 2.5 kg. respiratory, digestive and circulatory organs are well developed, skin is smoothened by deposition of fatty substances. The cartilage of the nose is distinct, the ears are soft, the child if born alive can survive without any difficulty.

End of tenth month—Foetus is about 50 cm. long and weighs about 3.5 kg hairs on the head are more, nails project out of the finger tips. There is urine in the bladder and excreta (meconium) in the lower bowel; skin is pink, body plump and covered with fat.

रास्तम्भ नवमे मासि छिग्धो मांसरसौदनः ।
बहुस्नेहा यथागूर्वा पूर्वोक्तं चानुवासनम् ॥६७॥

During the ninth month, food mixed with fat (ghee) along with juice of meat is ideal; or yavāgu (thick gruel) mixed with more of fat, and anuvāsana (lubricating enema) mentioned earlier. 67.

तत एव पिबुं चास्या योनो नित्यं निधापयेत् ।
घातप्रपञ्चभङ्गात्मः शीतं स्नानेऽन्वहं हितम् ॥६८॥

Then onwards, a diaper (soaked in medicated ghee mentioned earlier) should be kept in her vagina daily. Water processed with leaves which mitigate vāta and then cooled is suited for bath, frequently. 68.

निःस्नेहाङ्गी न नवमांभासात्वृति वासयेत् ।

From the ninth month onwards she should never remain without fat (anointing the body with medicated oil). 68½.

प्राग्दक्षिणस्तनस्तम्या पूर्वं तत्पार्श्वेऽङ्घ्रिनी ॥६९॥
 पुन्नामदौर्द्धदप्रश्नरता पुंस्त्वप्रदर्शिनी ।
 उन्नते दक्षिणे कुक्षौ गर्भे च परिमण्डले ॥७०॥
 पुत्रं सूतेऽन्यथा कन्यां या चेच्छति नृसङ्गतिम् ।
 नृत्यवादित्रगान्धर्वगन्धमाल्यप्रिया च या ॥७१॥

The woman who gets milk first in her right breast; prefers that side (right side) for all her activities, who develops longings of things of masculine name (and character), and greatly interested in enquiring about them always, who sees masculine objects in dreams, whose abdomen is more elevated on the right side and appears to be round, will give birth to a male child. She who exhibits opposite features, who desires the company of (or copulation) of males, who is fond of dance, instrumental music, vocal music, perfumes and garlands will delever a female child. 69-71.

झीर्षं तरुलङ्करे, तत्र मध्यं कुक्षेः समुन्नतम् ।
 यमौ पार्श्वयोर्भासात्कुक्षौ द्रोण्यामिव स्थिते ॥७२॥

With the mixture of both the features she gives birth to a eunuch (hermophrodite) in that case her abdomen is found more elevated in its centre. In case of twin foetus, the abdomen appears bulged in both its sides and depressed in the middle, like a trough. 72.

Satikagṛha (maternity apartment) :—

प्राक् वैद्य नवभाभासात् सा सूतिगृहमाश्रयेत् ।
 देशे प्रशस्ते सम्भारैः सम्पन्नं साधकेऽहनि ॥७३॥
 तत्रोदीक्षेत सा सूतिं सूतिकापरिवारिता ।

Even earlier to the ninth month, the woman should reside in the *satikagṛha* (lying-in-chamber, maternity apartment) situated at an auspicious place, equipped with all necessary things, entering it on a day ensuring success; residing there she should anticipate delevary, accompanied with a retinue of women, skilled in delevary (midwives). 73-74a.

Āsanna prasava lakṣaṇa (signs of impending delevery) :—

अद्यम्बःप्रसवे क्लानिः कुक्ष्यक्षिप्रस्थिता क्रमः ॥७४॥
 अधोगुरुत्वमरुचिः प्रसेको बहुभ्रूयता ।
 वेदनोक्त्वरकटीपृष्ठद्वर्द्वस्तवक्त्रणे ॥७५॥
 योनिभेदरुजातोदस्फुरणभयपानि च ।
 आवीनामनु जन्मातस्ततो गर्भोदकक्षतिः ॥७६॥

Delevery taking place today or its next day, the woman develops fatigue, looseness of the abdomen and eyes, exhaustion (without physical activity), feeling of heaviness in the lower parts, loss of appetite (or a taste), more of salivation, increased urination (frequency), discomfort/pain in the thighs, abdomen, waist, back, (region of the) heart, bladder and groins, pain in the vaginal tract such as tearing, continuous, pricking and pulsating and discharge of fluid, followed by the onset of *ḍaḥ* (labour pains) and discharge of fluid from the womb (show). 74b-76.

Prasūti vidhi (management of labour) :—

अधोपस्थितगर्भा तां कृतकौतुकमङ्गलाम् ।
 हस्तस्थपुत्रामफलं स्वभ्यक्तोष्णाभ्युसेजिताम् ॥७७॥
 पायवेत्सधृतां पेयां तनौ भूशयने स्थिताम् ।
 आभुग्नसक्थिसुत्तानामभ्यकार्णां पुनः पुनः ॥७८॥
 अधो नामेर्विमृहीयात्कारथेज्जम्भचक्रमम् ।

Next, the woman-in-labour should be protected by performance of auspicious rites, made to hold a fruit bearing a masculine name in her hands, anointed with oil and given bath in warm water; should be given a drink of *peya* (thin gruel) mixed with ghee. Then, she is made to lie on a bed spread on the floor, with her legs folded (at the knee) and kept erect; her body should be anointed with oil again and again, parts below the umbilicus massaged and told to yawn and do brisk walking. 77-79a.

गर्भः प्रयात्यधोवेवं, तस्मिन्नुं क्लिभोक्षितः ॥७९॥
 आविश्य जठरं गर्भो वस्तेवपरि तिष्ठति ।

By these, the foetus makes an easy descent, its signs are; getting detached from the (region of) heart and occupying the abdomen just above the urinary bladder. 79b-80a.

आद्योऽभित्वरयन्त्येनां स्रुतामारोपयेत्ततः ॥८०॥
 अथ सम्पीडिते गर्भे योनिमर्याः प्रसारयेत् ।
 मृदु पूर्वं प्रबाहेत् वाढमाप्रसवाच्च सा ॥८१॥
 हर्षयेत्तां मुहुः पुत्रजन्मशब्दज्वलानिलैः ।
 प्रत्यायान्ति तथा प्राणाः सूतिः ॥८२॥

When the āvi (labour pain) starts manifesting in quick succession, the woman should be made to lie on a cot, when the foetus is being squeezed out, her vagina should be dilated (by application of oil). She should be asked to bear down mildly in the beginning and forcefully afterwards till delivery; she should be made happy often uttering words such as "son is born"; by water (drinking, sprinkling etc.) and air (fanning). By these her life (strength) returns and gets relieved of the exhaustion of delivery. 80b-82.

Garbhasāṅga (obstructed labour) :—

धूपयेद्गर्भसङ्गे तु योनिं कृष्णादिकञ्चकैः ।
 हिरण्यपुष्पीमूलं च पाणिपादेन धारयेत् ॥८३॥
 सुवर्चलां विशल्यां वा जरारुपतनेऽपि च ।
 कार्यमेतत्तथोत्प्लव्य बाह्वोरेणां विकम्पयेत् ॥८४॥
 कटीमाकोटयेत्पान्थ्यां स्निग्धौ गाढं निपीडयेत् ।
 तालुकण्ठं स्पृशेत्क्षेत्र्या मूर्ध्नि वचात्सुहीपयः ॥८५॥
 भूर्जकाङ्गलिकीतुम्बीसर्पत्वक्कुष्ठसर्षपैः ।
 पृथग्वाभ्यां समस्तैर्वा योनिलेपनघषणम् ॥८६॥
 कुष्ठतालीसकल्कं वा सुरामण्डेन पायेत् ।
 यूषेण वा कुलत्थानां वात्स्रजेनासवेन वा ॥८७॥

In case of obstruction of delivery of the foetus, the vagina should be fumigated by using the peel of a black snake, the root of hiraṇyapuṣpī should be tied to the hands and feet or the roots of suvarcalā or viśalyā; this may be done even in non-delivery of the jarāyu (foetal covering). She should be lifted up by the arms and shaken; her waist hit hard by (her own) heels, buttocks squeezed hard (by others), palate and throat tickled with plait of hair, milky sap of snuhl applied over the scalp, paste of either anyone, two or all of bhūrja, lāṅgalikā tumbi, sarpatwak (snake peel), kuṣṭha and

sarṣapa should be applied to the vagina and fumigated; paste of kuṣṭha and tālisa, along with surāmaṇḍa (supernatant fluid of beer) or with yūṣa (soup) of kulattha or with āsava of bālvaja (fermented infusion of bālva) should be given to drink. 83-87.

शताह्वार्षपाजाजीशिग्रतीक्ष्णकषित्रकैः ।
सहिङ्गुकुष्ठमदनैर्मूत्रे क्षीरे च सार्षपम् ॥८८॥
तैलं सिद्धं हितं पायौ योग्यां वाऽप्यनुवासनम् ।

Medicated oil prepared with (decoction and paste of) śatāhvā, sarṣapa, ajāji, śigru, tikṣṇaka, citraka, hīṅgu, kuṣṭha and madana, added with cow's urine, milk and oil of sarṣapa should be used for anuvāsana (fat enema) through the rectum or vagina (douche) 88-89a.

Aparā pātana (delevary of the placenta) :—

शतपुष्पावचाकुष्ठकणार्षपकल्कितः ॥८९॥
निरुहः पातयत्याशु सस्नेहलवणोऽपराम् ।
तन्सङ्गे ह्यनिलो हेतुः सा निर्यात्याशु तज्जयात् ॥९०॥
कुशला पाणिनाऽक्तेन हरेत्कल्मसनखेन वा ।
मुक्तगर्भापरां योनिं तैलेनाङ्गं च मर्दयेत् ॥९१॥

A decoction enema prepared from śatapuspā, vacā, kuṣṭha, kaṇā and sarṣapa (used for preparing decoction and paste) mixed with oil and salt (sañdhava) and administered (through the rectum) causes quick delevary of the aparā (placenta). Vāta is the cause for its obstruction and by winning it over (vāta) it (the placenta) comes out quickly.

Experts, can even remove it (placenta) by their hands (introduced into the vagina) smeared with oil and with the nails pared (cut close).

After the aparā (placenta) has come out, the vagina and the entire body, should be anointed with oil and massaged. 89b-91.

Makkalla (post-partum pain) :—

मकल्लाख्ये शिरोवस्तिकोष्ठश्ले तु पाययेत् ।
सुचर्णितं यवक्षारं घृतेनोष्णजलेन वा ॥९२॥

घान्याम्बु वा शुद्धन्योषधिसिजातकैः औन्वितम् ।

In case, the disease known as makkalla (characterised by pain in the head, region of the urinary bladder and the abdomen manifest, the woman should be administered yavakṣāra, nicely powdered, mixed with ghee or warm water or sour gruel prepared from corns and mixed with powder of guḍa, vyoṣa, and trijāta. 92-93a.

अथ बालोपचारेण बालं योषिषुपाचरेत् ॥९३॥

The new born child should then be nursed by women, by adopting regimen of baby care (described in chapter I of Uttarasthāna). 93b.

Satikopacāra (care of the woman just delevered) :—

सूतिका क्षुब्धती तैलाद्दृताद्या महती पिबेत् ।
पञ्चकोलकिरीं मात्रामम्बु बोधं शुद्धोदकम् ॥९४॥
धातमौषधतोयं वा, तथा वायुर्न कुप्यति ।
विशुष्यति च दुष्टात्सं क्रिमिरात्रमथं क्लमः ॥९५॥

If the woman who has delevered feels hungry, she should be given oil or ghee containing the (powder of) pāncakola, in the maximum dose (as prescribed in oleation therapy) followed by warm water in which molasses is dissolved or decoction of drugs which mitigate vāta; by these the vāta does not get aggravated and the bad blood becomes purified. This regimen should be continued for two or three days. 94-95.

स्नेहायोभ्यां तु निस्नेहभुमेव विधिं भजेत् ।
पीतवत्याम्बु जडरं यमकाकं विवेदयेत् ॥९६॥

If the woman is unfit for oleation therapy, the same regimen (as described above) should be adopted without the use of fats (oil or ghee) for drinking. After she has consumed the drink, her abdomen should be anointed with yamaka (mixture of two fats, oil and ghee) and tied with a band of cloth. 96.

जीर्णे स्नाता पिबेत्येषां पूर्वोक्तौषधसाधितम् ।
अद्यात्पूर्वं विनायीदिवर्धकायेन साधिता ॥९७॥

द्विता यवागूः स्नेहाख्यां सात्प्र्यतः पयसाऽथवा ।
 सप्तत्रात्परं चास्यै क्रमशो बृंहणं हितम् ॥९८॥
 द्वादशोद्देऽनतिकान्ते पिशितं नोपयोजयेत् ।

After the digestion (of the oil consumed) she should take a bath and given a drink of peyā (thin gruel) processed with drugs mentioned earlier. From the third day onwards, yavāgū (thick gruel) processed with decoction of drugs of vidāryādi gaṇa (vide chapter 15 of sūtrasthāna) added with more of fat (ghee) should be given as found suitable; or yavāgū prepared from milk should be given. After seven days, the use of nourishing foods to be given gradually, is ideal. Meat should not be used earlier to the lapse of twelve days. 97-98½.

यत्नेनोपचरेत्सूतां, दुःसाध्यो हि तदामथः ॥९९॥
 गर्भवृद्धिमलचक्षुःश्लेदास्रस्रुतिपीडनैः ।

The woman who has delevered should be nursed very carefully, for her diseases are difficult to treat because of the exhaustion caused by growth of the foetus, its birth, pain (of delevary), discharge of fluid and blood (in large quantities) . 99.

एवं च मासादध्यर्थांस्तुकाहारादियन्त्रणा ॥१००॥
 गतस्तमिथाना स्यात्पुनरातं च दर्शनात् ॥१००½॥

In this manner, the woman should remain under control, with the use of foods etc described so far; for a period of one and half months, or till she gets over being called "the woman who has delevered" and till the appearance of (next) menstruation. 100-100½.

इति श्रीवैद्यपतिसिद्धशुभसुश्रीमद्गर्भविरचितायामष्टाङ्गहृदयसंहितायां
 द्वितीये शारीरस्थाने गर्भवृद्धिमलचक्षुःश्लेदास्रस्रुतिपीडनैः प्रथमोऽध्यायः ॥ १ ॥

Thus ends, the chapter called Garbhāvakrānti, the first in Śārīra sthāna of Aṣṭāṅga hṛdaya saṁhitā composed by śrīmad Vāgbhāṭa son of sri vaidyapati Simhagupta.

द्वितीयोऽध्यायः ।

Chapter—2

GARBHAVYĀPAD ŚĀRĪRA (Disorders of pregnancy)

अथातो गर्भव्यापदं शारीरं व्याख्यास्यामः ।
इति ह स्मादुरात्रेयाप्यो महर्षयः ।

We shall now expound the chapter Garbhavyāpat śārīra—disorders of pregnancy; thus said Ātreya and other great sages.

Garbhasrava—(*abortion*) :—

नभिष्याः परिहर्षाणां सेवया रोगतोऽथ वा ।
पुष्पे दृष्टेऽथवा श्ले वाह्यान्तः खिग्धशीतलम् ॥ १ ॥
सेव्याम्भोजहिमक्षीरिचल्ककल्काज्यलेपितान् ।
धारयेद्योनिवस्तिभ्यामाद्राद्रान् पिचुनक्तकान् ॥ २ ॥

If the pregnant woman, by indulgence in forbidden things (foods and activities described in the previous chapter) or due to other diseases, develops discharge of menstrual blood or pain (related to it), she should be administered lubricating and coolant things both externally and internally; a diaper smeared with the paste of sevyā (uśīra), ambhoja, hima, bark of kṣīravṛkṣās (trees with milky sap) should be inserted into the vagina and also kept over (the region of) the urinary bladder, made very moist (wet) often. 1-2.

Notes :—External lubrication and cooling methods are; anointing of oil, bath or tub bath in cold water, exposing to cold breeze etc; Internal methods are use of foods and drinks which are cold to touch and also in potency.

शतधोतधृताकां स्त्रीं तदम्भस्यवभाहयेत् ।
ससिताक्षौप्रकुमुदकमलोत्पलकेसरम् ॥ ३ ॥
लिह्यान् क्षीरघृतं खादेच्छङ्गाटककसेरुकम् ।
पिबेत्कान्ताञ्जशालुकबालोदुम्बरवत्पयः ॥ ४ ॥
भृतेन शालिकाफोलीत्रिवलामधुकेशुभिः ।
पयसा रक्तशाल्यन्नमद्यात्समभुशर्करम् ॥ ५ ॥
रसैर्वा जाङ्गलैः शुद्धिर्धर्मं चासोकमाचरेत् ।

The woman should be anointed with śatadhauta ghr̥ta and made to lie in a tub filled with water processed with those drugs (sevyā etc. mentioned in the previous verses), made to lick milk and ghee mixed with sugar, honey, keśāra (filaments) of kumuda, kamala, and utpala; eat śṛṅgāṭaka and kaśeruka, drink milk boiled with kāñṭā (gandhapriyangu), abja (kamala), śālūka, and tender fruits of udumbara or with śāli, kākoli, the two balā, madhuka and ikṣu; mess prepared from red rice mixed with honey and sugar should be partaken along with milk or juice of meat of animals of desert-like land.

Blood letting should be done without administering purifactory therapies. 3-6a.

असम्पूर्णत्रिमासायाः प्रत्याख्याय प्रसाधयेत् ॥ ६ ॥

आमान्वये च तत्रेष्टं शीतं रूक्षोपसंहितम् ।

उपवासी घनोशीरगुडुच्यरलुधान्यकाः ॥ ७ ॥

दुरालभापर्पटकषन्दनातिविषाबलाः ।

कथिताः सलिले पानं दृणधान्यानि भोजनम् ॥ ८ ॥

मुद्गादियूषैरामे तु जिते क्षिग्धादि पूर्ववत् ।

In women, who have not completed three months (of pregnancy) and in those who get menstrual flow prematurely, treatment should be done after informing the refusibility (of the treatment because of doubt of success).

Treatments desirable then are : the use of śīta (coolants) associated with (drugs causing) dryness; fasting, drinking water processed with ghana, uśīra, gudūci, aralu, dhānyaka, duralabhā, parpaṭa, cañdana, ativiṣā and balā; food prepared from tṛṇa dhānya (corn from grass-like plants) along with yūṣa (soup) of mudga etc., after the premature bleeding is controlled, use of lubricants mentioned previously should be adopted. 6b-9a.

Garbha pāta-(miscarriage) :—

गर्भं निपतिते तीक्ष्णं मद्यं सामर्थ्यतः पिबेत् ॥ ९ ॥

गर्भकोष्ठविशुद्धयर्थमर्तिविस्मरणाय च ।

लघुना पञ्चमूलेन रूक्षां पेयां ततः पिबेत् ॥ १० ॥

पेयाममद्यपा कल्के साधितां पाञ्चकौलिके ।

बिल्वादिपञ्चककाथे तिलोद्दालकतण्डुलेः ॥ ११ ॥

मास्तुल्यदिनाग्देवं पेयादिः पतिते क्रमः ।
 लघुरग्नेहलवणो क्षीपनीययुतो हितः ॥ १२ ॥
 दोषधातुपरिक्रेशोषार्थं विधिरित्ययम् ।
 ज्ञेहाजवस्तयञ्चोर्ध्वं वश्यदीपनजीघनाः ॥ १३ ॥

If the embryo gets expelled out, the women should drink strong wine as much as she can, in order to clear the cavity of the uterus and to prevent the experience of pain; should drink peyā (thin gruel) processed with laghu pañcamūla and kept dry (without adding fats); woman who is not accustomed to wine should drink peyā (thin gruel) processed with the paste of pañcakola or peyā processed with decoction of bilwadi pañcaka (mahat pañcamūla), along with broken tila and uddālaka (a variety of rice); this regimen of peyā drinking should be for that number of days as the number of the month (of pregnancy); the peyā which is easily digestible, devoid of fat and salt, and processed with drugs kindling digestion is best suited.

These methods (of treatment) are meant to remove the excess moisture present in the doṣās and dhātus. Afterwards, the use of fatty foods and enema therapies, which are strengthening, improving digestion and rejuvenating (should be adopted). 9b-13.

Upaviṣṭaka-nagōdara :—

सञ्जातसारे महति गर्भे योनिपरिवृत्तात् ।
 वृद्धिमप्रामुष्यत् गर्भः कोष्ठे तिष्ठति सस्फुरः ॥ १४ ॥
 उपविष्टकमाहुस्तं, वर्द्धते तेन नोदरम् ।
 शोकोपवासकक्षाधैर्यधवा योन्यतिसञ्जात् ॥ १५ ॥
 वाते क्रुद्धे कृशाः शुभ्येन्नर्भो नागोदरं तु तम् ।
 उदरं वृद्धमप्यत्र हीयते स्फुरणं चिरात् ॥ १६ ॥

Foetus grown in strength but not grown in size, because of fluid discharge from the vaginal (genital) tract, remains inside the abdomen producing throbbings and no enlargement of the abdomen. This is known as *upaviṣṭaka*.

By grief, fasting, dryness or excess of fluid discharge from the vaginal (genital) tract, vāta undergoing aggravation (increase) causes emaciation and dryness of the foetus. This

is known as *nāgodara*. Even though the abdomen is enlarged, the foetus gets diminished, there will be throbbings (of the abdomen) after long time. 14-16.

तयोर्बृहणवातमभुत्सुव्यसंस्कृतैः ।
 घृतक्षीरसैस्त्वित्प्रभगर्भाश्च वापयेत् ॥ १७ ॥
 तैरेव च सुभिक्षायाः क्षोभणं यानवाहनैः ।

For these, the woman should be comforted with ghee, milk and juice of meat processed with drugs possessing properties such as stoutening, mitigating *vāta* and sweet taste and made to eat eggs. After she gets contented by these, she should be given a ride on vehicles or on animals (horse, elephant etc.). 17.

Linā garbha :—

लीनाशये निष्कुरे इथेनगोमत्स्योत्कोरविहिजाः ॥ १८ ॥
 रसा बहुघृता देया माषमूलकजा अपि ।
 शालबिल्वं तिलान्माषान्सकृञ्च पयसा पिबेत् ॥ १९ ॥
 समेषमांसं मधु वा कट्यभ्यङ्गं च शीघ्रयेत् ।
 हर्षयेत्सततं चैनामेवं गर्भः प्रवर्द्धते ॥ २० ॥
 पुष्टोऽन्यथा वर्षगजेः कृच्छ्राज्जायेत, नैव वा ।

For *Linagarbha* (foetus emaciating, disappearing, dissolving) not having throbbings, the woman should be given either the juice of meat of hawk, cow, fish, *utkrośa* (fishing eagle) or *barhi* (peacock) added with more of ghee or the soup of *māṣa* and *mūlaka*; or drink a mixture of tender fruits of *bilva*, *tila*, and flour of *māṣa* along with milk; or partake fatty meat or honey. Her waist should be anointed with oil daily, and she must be kept happy always; by these, the foetus begins to grow.

The foetus nourished otherwise (by the usual food of the mother) descends (into the genital tract) with difficulty in about a year or not at all. 18-20½.

उदावर्तं तु गर्भिण्याः स्नेहैः पशुतपं जयेत् ॥ २१ ॥
 दोष्यैश्च अस्तिभिर्हन्यात्सगर्भा स हि गर्भिणीम् ।

Udāvarta of the pregnant woman should be won over very quick by the use of appropriate fats and *enemās*, otherwise it will kill both the foetus and the mother. 21.

Notes :—Udāvarta is upward movement due to suppression of natural urges of the body; too many erections, oppression in the chest and back, enlargement of the abdomen are its chief symptoms.

Mṛtagarbha (foetal death) :—

गर्भेऽतिदोषोपचयात्पथ्यैर्देवतोऽपि चा ॥ २२ ॥
 मृतेऽन्तेऽदरं शीतं स्तब्धं ध्मातं भृशान्यथम् ।
 गर्भारूपन्दो भ्रमतृष्णा कृच्छ्रादुच्छ्वसनं क्लमः ॥ २३ ॥
 अरतिः क्लृप्तनेत्रत्वभावीनामसमुद्भवः ।

By accumulation of large amount of doṣās in the foetus, indulgence in unhealthy foods etc. (by the mother) or by divine intent, the foetus dies inside the abdomen. The abdomen is cold, stiff, (without movement), bloated and very painful, there is absence of foetal movements; giddiness, thirst, difficulty in breathing, exhaustion, restlessness, drooping of the eyes (lids) and non-appearance of āvi (labour pains). 22-24a.

तस्याः कोष्णाशुसिक्तायाः पिष्ट्वा योनिं प्रलेपयेत् ॥ २४ ॥
 गुडं क्षिप्वं सलघणं तथान्तः पूरयेन्मुहुः ।
 घृतेन कल्कीकृतया शाल्मल्यतसिपिच्छया ॥ २५ ॥
 मन्त्रैर्योगैर्जरायूक्तेर्मूढगर्भो न चेत्यतेत् ।
 अथापृच्छयेभ्वरं वैद्यो यत्नेनाशु तमाहरेत् ॥ २६ ॥
 हस्तमभ्यज्य योनिं च साक्यशाल्मलिपिच्छया ।
 हस्तेन शक्यं तेनैव

(In that condition) her genital tract should be washed with luke-warm water, a paste prepared from jaggery (mola-sses), fermented yeast, little of salt, ghee and the slimy material inside the fruit of śālmali and atasi should be filled into the vagina followed by recitation of sacred hymns meant for the expulsions of the foetal membranes. If (by these methods) the impacted (dead) foetus does not come out, the physician, after obtaining permission from her master, should pull it quickly, by force, by inserting his hand which is well lubricated into the genital tract which is also lubricated, with the paste, with the paste of slimy material of śālmali fruit if the foetus is suitable to be pulled out by the hand. 24b-27b.

गात्रं च विषमं स्थितम् ॥ २७ ॥
 आच्छनोत्पीडसम्पीडविक्षेपोत्क्षेपणादिभिः ।
 आनुलोम्यं समाकर्षेद्योनिं प्रत्यार्जवागतम् ॥ २८ ॥

If the body of the foetus is irregularly placed, it should be made to get a downward lie, by manipulations such as āñcchana (from horizontal to vertical position), utpiḍana (raising from below) sampiḍana (rotating), vikṣepa (pushing sideways), utkṣepa (pushing upwards) etc. and pulled out quickly when it descends into the genital tract. 27½-28.

हस्तपादशिरोभिर्यो योनिं भुग्नः प्रपद्यते ।
 पादेन योनिमेकेन भुग्नोऽप्येन गुदं च यः ॥ २९ ॥
 विष्कम्भौ नाम तौ मूढौ शस्त्रदारणमर्हतः ।
 मण्डलाङ्गुलिशस्त्राभ्यां तत्र कर्म प्रशस्यते ॥ ३० ॥
 वृद्धिपत्रं हि तीक्ष्णाग्रं न योनाववचारयेत् ।

Foetus descends into the genital tract obstructing it by the hands, feet, head, or with one leg coming out through the vagina and the other through the rectum—both these conditions are named as viṣkhambha; these deserve to be pulled out by the use of sharp instruments (surgical operation); mañḍal-āgra (lancet) and aṅguli śastra (finger knife) are best suited for this work, vṛddhipatra which has a sharp blade should not be inserted into the vagina. 29-31a.

पूर्वं शिरः कपालानि दारयित्वा विशोधयेत् ॥ ३१ ॥
 कक्षोरस्तालुचिबुकप्रदेशेऽन्यतमे ततः ।
 समालम्ब्य दृढं कर्षेत्कुशलो गर्भशङ्कुना ॥ ३२ ॥
 अभिन्नशिरसं त्वस्त्रिकूटयोगण्डयोरपि ।
 बाहुं छित्त्वांऽससकस्य वाताध्मातोदरस्य तु ॥ ३३ ॥
 विदार्य कोष्ठमन्त्राणि बहिर्वा सन्निरस्य च ।
 कटीसकस्य तद्वच्च तत्कपालानि दारयेत् ॥ ३४ ॥
 यद्यद्वायुवशाद्गर्भं सज्जेद्गर्भस्य खण्डशः ।
 तत्तच्छिन्त्वाऽऽहरेत्सम्यग्रक्षेत्री च यत्नतः ॥ ३५ ॥

5-1 First, the scalp should be punctured and then cleared out (pulled out of the uterus). Next, the axillae, chest, palate, or chin, any one should be held tight by the foetal hook (foetal forceps) and pulled out by an expert. Foetus, whose head has not been crushed should be held by its eye sockets or temples (and then pulled out); the foetus, if impacted by its shoulders (it should be pulled out) by cutting off its arms; if its abdomen is bloated by air, the alimentary tract should be split,
 25 A

intestine pulled out (and the foetus extracted); if impacted by the waist, the blades of the pelvic bones should be cut; whichever the parts of the foetus that is obstructing the tract, they should be cut to pieces and the mother saved with all out efforts. 31b-35.

गर्भस्य हि गतिं चित्रां करोति विगुणोऽनिलः ।
तत्रानल्पमतिस्तस्माद्वधस्थापेक्षमाचरेत् ॥ ३६ ॥

Aggravated anila (vāta), produces different kinds of foetal postures (lie); hence the intellegent physician should adopt appropriate methods (of pulling out the foetus) depending on the condition. 36.

छिन्द्याद्गर्भं न जीवन्तं मातरं स हि मारयेत् ।
सहस्रमना, न क्षोपेक्ष्यः क्षणमप्यस्तजीवितः ॥ ३७ ॥

The dead foetus should be cut (and pulled out quickly) because it will kill the mother also; even a second should not be ignored after its death. 37.

योनिसंवरणभ्रंशमकल्लम्बासपीडिताम्
पूत्युक्कारां हिमाक्षीं च भूदगर्भां परित्यजेत् ॥ ३८ ॥

The woman who has impacted foetus associated with contraction and prolapse of the vaginal tract, makkala (pain after delivery, puerperal pain), dyspnoea, foul smelling erectations and cold body should be refused. 38.

Aparāpātana (extracting the placenta) :—

अथापतन्तीमपरां पातयेत्पूर्ववद्विधम् ।
एवं निर्हृतशल्यां तु सिञ्चेदुष्णोऽथ वारिणा ॥ ३९ ॥
दद्यादभ्यक्तदेहायै योनौ स्नेहपिचुं ततः ।
योनिरुदुर्भवेत्सेन शूलं चास्याः प्रशाम्यति ॥ ४० ॥

The non-descending apara (placenta) should be pulled out by the same methods (described earlier); after it is expelled (the entire body) should be sprinkled with warm water and anointed with oil; diaper soaked in fat (ghee or oil) should be inserted into the vagina; by this the vaginal tract becomes soft and the pain subsides. 39-40.

दोष्यकृतिविषापास्नाहिङ्ग्वेलापञ्चकोलकात् ।
 चूर्णं स्नेहेन कल्कं वा काथं वा (तां) पापथेततः ॥ ४१ ॥
 कटुककृतिविषापाशरीकरवग्धिक्तुतेजनीः ।
 तद्वच्च दोषस्थन्दार्थं वेदनोपशामाय च ॥ ४२ ॥
 त्रिरात्रमेवं, सप्ताहं स्नेहमेव ततः पिबेत् ।
 सायं पिबेदरिष्टं च तथा सुकृतमाश्वभम् ॥ ४३ ॥
 शिरोषककुम्भकाथपिचून् योनौ चिनिक्षिपेत् ।
 उपद्रवाच्च येऽन्ये स्थुस्तान् यथास्वमुपाचरेत् ॥ ४४ ॥

Dīpyakā, ativiṣā, rāsnā, hīṅgu, elā and pañcakola—made into powder should be licked along with fat (ghee) or their wet bolus or decoction may be consumed. Similarly kaṭuka, ativiṣā, pāthā, sāka twak, hīṅgu and tejani may be used for draining out the doṣās and for relief of pain; this regimen is for three days; for the next seven days, the woman should drink only fats (medicated ghee or oil) in the evenings; ariṣṭās or well prepared āsavās (fermented decoctions and infusions respectively) should be consumed; diaper soaked in the decoction of śiriṣa or kakubha should be kept in the vagina; other secondary disorders/complications should be treated by appropriate methods. 41-44.

पयो घातहरैः सिद्धं दशाहं भोजने हितम् ।
 रसो दशाहं च परं लघुपथ्याश्चभोजना ॥ ४५ ॥
 स्वेदाभ्यङ्गपथ्यं स्नेहान् बलातैलादिकान् भजेत् ।
 ऊर्ध्वं चतुर्व्यां मासेभ्यः सा क्रमेण सुखानि च ॥ ४६ ॥

Milk boiled with drugs which mitigate vāta is ideal as food for ten days; meat juice is ideal for the next ten days, these after little quantity of easily digestible food.

For the next four months, she should resort to sudation therapy, oleation therapy, make use of balā taila and others (medicated oils) daily. By these, the woman attains happiness (health) gradually. 45-46.

Balā taila :—

बलामूलकवायस्य भागाः षट् पयस्तथा ।
 यवकोलकुलत्यानां दशमूलस्य चैकतः ॥ ४७ ॥

निष्काथभागो भागञ्च तैलस्य तु चतुर्दशः ।
 द्विमेदादपि मञ्जिष्ठाकाकोलीद्वयधन्वनैः ॥ ४८ ॥
 सारिवाकुष्ठतथ रजिघकर्वभसैन्धवैः ।
 कालानुसंवांशैलेयवचोगुरुपुनर्नवैः ॥ ४९ ॥
 मध्वान्धावरीक्षीर्युक्तायष्टीवरारसैः ।
 शताकारूपप्यलंकारकपत्रैः सुदृग्मकलिकतैः ॥ ५० ॥
 पक्कं मृद्वभिना तैलं सर्वधातविकारजित् ।
 क्षेत्तिकापालमर्मास्थिहतक्षीणेषु पूजितम् ॥ ५१ ॥
 ज्वरगुरुमग्रहोन्मादमूत्राघातान्मृद्विजित् ।
 धन्वन्तरेरमिमत्तं योनिरोगक्षयापहम् ॥ ५२ ॥

Six parts of decoction of roots of balā, same quantity of milk, decoction of yavā, kola, kulattha and daśamūla—all these drugs forming one part and equal to the quantity of drug of the decoction (i.e. balā one part, the total of all the above will be 13 parts viz 6 of decoction of balā, 6 of milk, one of decoction of yava, kola, kulattha and daśamūla); taila (oil of sesame) making the fourteenth part (one part individually) nice paste of the two medā, dāru, mañjiṣṭhā, the two kākoli, cañdana, sārīvā, kuṣṭha, tagara, jīvaka, ṛṣabhaka, saiñdhava, kālānusāri, śaileya, vacā, aguru, punarnavā, aśvagañdha, varī, kṣīraśuklā, yaṣṭi, varā, rasa (bola), śatāhvā, śūrpaperaṇi, elā, twak and patra—all these made use of to prepare a medicated oil which is cooked over mild fire; this oil (Balā taila) approved by Dhañvañtari, cures all diseases caused by vāta, highly beneficial for diseases of women in peurperum, for children, persons suffering from injury to vulnerable spots and bones and emaciated persons; it cures fever, abdominal tumors, seizures by evil spirits, insanity, retention of urine, intestinal hernia (inside the scrotum), disorders of the genital tract and consumption (tuberculosis). 47-52.

Notes --Aruṇadatta clarifies the quantity of each of the constituents as follows—to obtain 16 pala of medicated oil, roots of balā should be 24 pala, water 384 pala (16 times of bala), decoction reduced to 96 pala ($\frac{1}{4}$ of water), milk 96 pala, 4 pala of decoction of yava etc., $\frac{1}{2}$ karṣa each of the two medā etc. and oil 96 pala (equal to the decoction).

वस्तिद्वारे विपन्नायाः कुक्षिः प्रस्पन्दते यदि ।
 जम्बकाले ततः शीघ्रं पाटयित्त्वोद्धरेच्छिशुम् ॥ ५३ ॥

When throbbings are seen over the abdomen near the orifice of the urinary bladder during delivery in the woman who is dead (during the course of delivery), it (abdomen) should be cut open and the child taken out quickly. 53.

Māsanumāśika yoga—(monthly recipes) :—

मधुकं शाकबीजं च पयस्या सुरदारं च ।
 अश्मन्तकः कृष्णतिलास्ताम्रवल्ली शतावरी ॥ ५३ ॥
 वृक्षादनी पयस्या च लता स्रोतपलसारिवा ।
 अनन्ता सारिवा रास्ना पद्मा च मधुयष्टिका ॥ ५५ ॥
 बृहतीद्रवकाश्मर्यक्षीरिशुक्रत्वचा घृतम् ।
 पृश्निपर्णी बला शिग्रः श्वदंष्ट्रा मधुपर्णिका ॥ ५६ ॥
 शृङ्गाटकं विसं द्रक्षा कसेरु मधुकं सिता ।
 ससैतान् पयसा योगानर्द्धश्लोकसमापनान् ॥ ५७ ॥
 क्रमात्सप्तसु मासेषु गर्भे स्रवति योजयेत् ।

If during the seven months of pregnancy, there is (the risk of) abortion then the decoction of drugs enumerated in the following seven half-verses mixed with milk, should be consumed, in sequential order (of months and half-verses, respectively).

1. madhuka, śākabija, payasyā and suradāru,
2. aśmañtaka, kṛṣṇatila, tāmravalli and satāvārī,
3. vṛkṣādānī, payasyā, latā (gañdhapriyaṅgu), utpala and sārivā,
4. anañtā, sārivā, rāsna, padma and madhuyaṣṭika,
5. the two bṛhatī, kāśmaryā, sprouts and bark of trees having milky sap and ghee,
6. pṛṣṇiparṇī, balā, śigru, śvadamṣṭrā and madhuparṇikā,
7. śrṅgāṭaka, bisa, drākṣā, kaseru, madhuka and sitā,

54-58a.

कपित्थवित्त्वृहतीपटोलेक्षुनिदिग्धकांत ॥ ५८ ॥
 मूलेः शृतं प्रयुञ्जीत क्षीरं मासे तथाऽष्टमे ।
 नवमे सारिवानन्तापयस्यामधुयष्टिभिः ॥ ५९ ॥
 योजयेद्दशमे मासि सिद्धं क्षीरं पयस्यया ।
 अथवा यष्टिमधुकनागरामरदारुभिः ॥ ६० ॥

During the eighth month, milk boiled with the roots of *kapiṭtha*, *bilw*, *bṛhati*, *paṭola*, *ikṣu* and *nidigdrikā* should be administered; during the ninth month with *sārivā*, *anañtā*, *payasyā* and *madhuyaṣṭi*; during the tenth month with *payasyā* or with *yaṣṭi* *madhuka*, *nāgara* and *amaradāru*. 58b-60.

Garbhābhāsa-false pregnancy :—

अवस्थितं लोहितमङ्गनाया घातेन गर्भं ब्रुवतेऽनभिज्ञाः ।
 गर्भाकृतित्वात्कद्रुक्रीष्णतीक्ष्णैः स्रुते पुनः केवल एव रक्ते ॥ ६१ ॥
 गर्भं जडा भूतहतं वदन्ति सूतेर्न दृष्टं हरणं यतस्तैः ।
 ओजोशक्तवाद्यथाऽव्यवस्थैर्भूतैरुपेक्ष्येत न गर्भमाता ॥ ६२ ॥

Finding the retention of (menstrual) blood inside, by *vāta*, in women and observing the signs of pregnancy, the unintelligent say that it is pregnancy. By noting the discharge of blood only after the administration of drugs which possess pungent, hot (in potency) and penetrating properties, the fools say that the foetus has been snatched away by *bhūtās* (evil spirits), because they feed on *ojas* (essence of the *dhatu*), or because they are beyond control. But at no time they (*bhūtās*) are seen eating solid bodies, and why do they forego the mother of the foetus (if they are really so)?

61-62.

Notes :—The above statements intimate, that mere cessation of menstrual flow temporarily is not actual pregnancy even though signs of pregnancy such as enlargement of the abdomen etc. are present. In such conditions administration of powerful drugs brings out discharge of blood but no mass from the uterus. So ignorant persons blame evil spirits for destroying the foetus. It is not true as evil spirits cannot destroy solid things, only blood coming out merely means that there is no formation of foetus at all and the condition is nothing but false pregnancy (pseudocyesis).

इति श्रीवैद्यपतिरिंहगुप्तसूनुधीमद्वाग्भटत्रिचितायामष्टाङ्गव्यसंहितायां
 द्वितीये शारीरस्थाने गर्भव्यापत्राम् द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the chapter called *Garbhavyāpat*-the second in *Śārira sthāna* of *Aṣṭāṅgaḥṛdaya saṁhitā* composed by *śrīmad Vāgbhaṭa*, son of *sri vaidyapati Simhagupta*.

तृतीयोऽध्यायः ।

Chapter—3

AṄGAVIBHĀGA ŚĀRĪRAM—(Different parts of the body)

अथातोऽङ्गविभागं शरीरं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We shall now expound the chapter—Aṅgavibhāga śārīra—different parts of the body; thus revealed Ātreya and other great sages.

Aṅga-pratyāṅga—(major and minor parts) :—

शिरोऽन्तराधिर्द्वौ बाहू सक्थनीति समासतः ।

षडङ्गभेदं प्रत्यङ्गं तस्याक्षिहृद्येयादिकम् ॥ १ ॥

Head, trunk, two arms and two legs—are in brief, the six aṅga (major parts) of the body; eyes, heart etc. are the pratyāṅga (minor parts) attached to them. 1.

शब्दः स्पर्शश्च रूपं च रसो गन्धः कर्माद्गुणाः ।

आनिताम्यम्बुवाम् एकगुणवृद्धयन्वयः परे ॥ २ ॥

Śabda (sound), sparśa (touch), rūpa (form), rasa (taste) and gaṅdha (smell) are the qualities of kha (ākāśa), anila (vāyu), agni (tejas), ambu (ap) and bhū (pṛthvi) respectively. Increase of one quality more is found in each succeeding (bhūta). 2.

Notes :—Śabda, sparśa, rūpa, rasa and gaṅdha are the natural characteristic guṇa (qualities/properties) of the five primary elements (pañca bhūta) when they are in their paramāṅgu rūpa (atomic state). In the next stage of evolution, ākāśa bhūta gives origin to vāyu bhūta, which has two guṇa viz. śabda of ākāśa bhūta and sparśa (its own). From vāyu bhūta is born the agnibhūta which has three guṇa viz śabda, sparśa and rūpa (its own). From agni bhūta is born the ap bhūta—which has four guṇa viz. śabda, sparśa, rūpa and rasa (its own). From ap bhūta is born the pṛthvi bhūta which has five guṇa—viz. śabda, sparśa, rūpa, rasa and gaṅdha (its own).

Bhautika śartra—(Bhūta-body relation) :—

तत्र चात् आनि देहेऽस्मिन् भ्रोजं शब्दो विधिकता ।

धातान्स्पर्शत्वगुच्छ्रासा वहेर्दृश्रूपक्तयः ॥ ३ ॥
आप्या जिह्वारसकृदा घ्राणगन्धास्थि पार्थिवम् ।

In this human body, from pṛthvī bhūta are (produced) the orifices (tubes, channels, pores), the ears (organs of sound perception), the sound (voice, sound of the heart, lungs, intestines etc.) and empty spaces. From vāyubhūta are (produced) the touch, the skin (organ of touch perception) and respiration. From agnibhūta are (produced) the eyes (organs of perception of light), vision, and digestion. From ap bhūta are (produced) the tongue (organ of taste perception), taste, fluids, and moisture. From pṛthvī bhūta, are (produced) the nose (organ of perception of smell), the smell and the bones. 3-3½.

Notes :—The above is a very brief description. There are many substances in the body belonging to each bhūta category which can be understood by their physical properties and functions; ear, skin, eyes, tongue and nose are the seats of sense organs (ifīdriya adhiṣṭhāna), the ear has śabdendriya (organ of sound perception), the skin has sparśaneñdriya (organ of touch perception), the eye has rūpeñdriya (organ of perception of light/form), the tongue has rasaneñdriya (organ of taste perception) and the nose has ghrāṇeñdriya (organ of smell perception).

Mātṛpitṛ bhāva—(maternal and paternal derivations) :—

मृद्वन्न मातृर्जं रक्तमांसमज्जगुदादिकम् ॥ ४ ॥
पैतृकं तु स्थिरं शुक्रधमन्यस्थिकवादिकम् ।
चैतनं चित्तमज्ञाणि नाशानिषु जन्म ख ॥ ५ ॥

Soft parts such as blood, muscle, marrow, the rectum etc. are mātṛja (derived from the mother); those which are static (compact, hard) such as the semen, arteries, bones, hair etc. are pitṛja (derived from the father); from cetanā (ātma-soul) are derived the mind, the sense organs and birth (ordeal of being born) in various species of living beings. 4-5.

Notes—The doctrine of “cycle of births and deaths” is indicated in the last sentences. Ātman (soul) who is immortal, undergoes the ordeal of being born in different species of living beings depending upon the good or bad actions he performs, good actions lead to birth in good, noble species while bad actions lead to birth in bad mean species. The effects of these actions do not end with death in any one life but are carried by

him to his next birth also. These are known as vāsanā. Because of this only same persons sometime exhibit extraordinary capacity of remembering and revealing incidents of their earlier lives.

Sātmyādi bhāva-(derivations from habituation etc.)--

सात्म्यजं त्वोत्थुरारोन्धमेनालस्यं प्रभा बलम् ।

From sātmya (habituation) are derived the life (duration of life), health, enthusiastic activity, radiance (brilliance in all activities, colour and complexion etc.) and strength (physical and mental). 6a.

Notes :—Sātmya is the effect of getting habituated to foods, drinks, activities, climate, place of living etc.

रसजं वपुषो जन्म वृत्तिवृद्धिरलोलता ॥ ६ ॥

From rasa (nutrient portion of food) is derived the birth (origin) of the body (formation and development of foetus), its maintainance (continuance of life activity), growth and non-attachment (to sensual activities). 6b.

Notes :—Food is the cause for man's behaviour in respect of his sensory activities. Certain foods make for great involvement in sensual activities even neglecting one's routine imperative duties. Thus they drive the person away from pursuing the path of righteousness.

Satvādiguṇa bhāva-(derivaties from primary qualities) :—

सात्विकं शौचमास्तिक्यं शुद्धधर्मचर्चितः ।

राजसं बहुभाषित्वं मानकहम्भमत्सरम् ॥ ७ ॥

तामसं भयभक्षणं निद्राऽऽलस्यं विषादिता ।

इति भूतमयो देहः ।

Cleanliness, belief in gods, inclination to follow the path of pure virtue (righteousness) are sātāvika (derivations from satvaguṇa); talkativeness, pride, anger, vanity and jealousy are rājasa-(derivations from rajoguṇa); fear, ignorance, sleep, lazyness and grief are tāmasa-(derivations from tamoguṇa). Thus the body is composed of the bhūtas. 7-8a.

Notes :—Cleanliness is of three kinds-kāyika (of the body), vācika (of speech) and mānasika (of the mind); gratefulness, obligation, compassion, valour, nobility, ingenuity, good memory and many such virtuous qualities are also from satvaguṇa. Bravery, ungratefulness, sensuality (pleasure seeking, especially in sexual activities) unsteadyness, and other

vices are from rajoguṇa. Committing errors, poor intellect, memory, courage and strength are some derivations from tamoguṇa. The human body like all the substances of the universe is made up of pañcabhūtas only.

Sapta tvaca—(the seven skins) :—

तत्र सप्त त्वचोऽस्तुजः ॥ ८ ॥

पञ्चभानोत्पजायन्ते क्षीरात्स्वन्तानिका इव ।

In this (body), seven skins (layers of) are produced during the cooking (metabolic heat activity) of blood just as the layer of scum, during the cooking of milk. 8.

Notes :—The names and feature of these layers of the skin is furnished by Suśruta saṁhitā (chapter 4 of śārīrasthān) as follows—

Avabhāsini, the first layer is 1/18 in size (thickness) of a paddy grain, and exhibits colours and shades; *Lakṣitā*, the second is 1/16 in thickness, *śoṣā* the third is 1/12 in thickness; *Tāmra*, the fourth is 1/8 in thickness; *vedini*, the fifth is 1/5 in thickness, *Robiṇi* the sixth is of the size of a paddy, *Māmsadhārā* the seventh, is double the size of a paddy. Each layer is the seat for many diseases.

Sapta kalā—seven membranes :—

घातवारायान्तरकृदो विपकः स्वस्वभूभया ॥ ९ ॥
 श्लेष्मन्मध्यपरिच्छन्नः कलाख्यः काष्ठसारवत् ।
 ताः सप्त

The moisture present inside the dhātu (tissues) and āśayās (organs) cooked (processed) by their own heat (of each dhātu and āśaya) become transformed into structures called Kalā, just as essence gets formed in the trees. These are covered (coated, smeared) with śleṣman (kapha), snāyu (tendinous waxy material) or aparā (chorion); these are seven. 9-10.

Notes :—Identification of these structures known as kalā has still remained a problem. These are generally assumed to be thin membrane, responsible for certain specific functions. Their names and details as furnished in suśrut : saṁhitā (chapter 4 of śārīrasthāna) is as follows—
 (1) *Māmsadhārā kalā*—present inside the muscles and allow the formation of net work of veins, arteries, tendons and other tubular structure. (2) *Raktadhārā kalā*— present inside the muscles and more so in the liver and spleen and holding the blood inside them. (3) *Medodharā kalā*—present in the abdomen and interior of the bones holding the bone marrow—(red marrow in small bones and yellow marrow in big bones). (4) *Śleṣmadharā kalā*—present inside the bony joints providing lubrication for easy

movement. (5) Puriṣadharā kalā—present inside the pakvāśaya (intestines) and attends to the function of separation the waste (faecal matter) at the unḍuka (caecum). (6) Pittadharā kalā—present inside the āmāśaya (stomach and duodenum) with holds the ingested food for sometime in the āmāśaya and attends to cooking of food (digestion). (8) Śukradharā kalā—present in the right side, two aṅguli (fingers breadth) below the opening of the orifice of the urinary bladder. Spoken in terms of modern anatomical knowledge, they may be identified as (1) māmsadharā kalā—sheaths or seperating membranes of individual muscles. (2) raktadharā kalā—heamopoietic membranes of liver and spleen. (3) medodhara kalā—membrane secreting bone marrow. (4) śleṣmadharā kalā—membrane secreting synovial fluid. (5) puriṣadharā kalā—mucus membrane of the intestines attending to absorption. (6) pittadharā kalā—mucus membrane of the stomach, duodenum and small intestine attending to digestion of food. (7) śukradharā kalā—membrane inside the testes and seminal ducts, producing and transporting semen.

Sapta āśaya (seven containers) :—

सप्त चाद्याय रक्तस्याद्यः क्रमात् परे ॥ १० ॥

कफामपित्तपकानां वायोर्मूत्रस्य च स्मृताः ।

गर्भाशयोऽष्टमः स्त्रीणां पित्तपकत्रयान्तरे ॥ ११ ॥

Ādhāra (āśaya)—containers/recepticles—are seven; the first is of rakta (blood), followed by those of kapha, āma (undigested food), pitta, pakva (digested food), vāyu (vata), and mūtra (urine); in women garbhāśaya (uterus), the eighth situated in between pittāśaya and pakvāśaya. 10-11.

*Notes :—*Raktāśaya is the yakrit (liver) and plīhan (spleen); āmāśaya is the stomach and small intestine; pittāśaya is duodenum, liver and gall bladder; pakvāśaya is the large intestine inclusive of caecum; vātāśaya is large intestine inclusive of rectum; and mūtraśaya is the urinary bladder.

Koṣṭhāṅga (viscera) :—

कोष्ठाङ्गानि स्थितान्येषु हृदयं क्लोमं कुण्डुसम् ।

यक्ष्मीहोऽकं वृक्षौ नाभिः+भाज्यवस्तयः ॥ १२ ॥

Koṣṭhāṅga (organs inside the chest and abdomen) are the hṛdaya (heart), kloma (?), phuphphusa (lungs), yakrit (liver), plīhan (spleen) unḍuka (caecum), two vrikka (kidneys), nābhi (umbilicus), dimbha (uterus ?), āntra (intestines) and basti (urinary bladder). 12.

Notes :—Kloma has been variously identified as trachea, right lung, gall bladder, or pancreas of these, pancreas is accepted by the majority of scholars. Similarly the identification of dāmbha; generally it is identified as uterus.

Jvitatadhāma (seats of life) :—

दश जीवितधामानि शिरोरसनधन्धनम् ।
कण्ठोऽङ्गं हृदयं नाभिर्बस्तिः शुक्रौजसी गुदम् ॥ १३ ॥

The ten jivita dhāma are the śiras (head), rasana bañdhana (attachment of the tongue), kañṭha (throat), asra (blood), hṛdaya, (heart), nābhi (umbilicus), basti (urinary bladder), śukra (semen), ojas (essence of dhātūs) and guda (rectum and anus). 13.

Jāla-kaṇḍarādi (net-like structures, tendons etc.) :—

जालानि कण्ठराम्बाङ्गे पृथक् षोडश निर्दिशेत् ।
षट् कूर्चाः सप्त सीविन्यो मेढ्रजिह्वाशिरोगताः ॥ १४ ॥
शस्त्रेण ताः परिहरेष्वतस्त्रो मांसरज्जवः ।
चतुर्दशस्थिसङ्घाताः, सीमन्ता द्विशुणा नव ॥ १५ ॥

There are in the body sixteen jāla (net like structures) and kaṇḍarā (big tendons) seperately; six kūrca (brush-like structures), seven sīvanī (sutures, raphae) located in the penis, tongue and head (skull), these should be spared from sharp instruments, (there are) four māmsa rajju (muscular ropes), fourteen asthisāṅghāta (confluence of bones), eighteen sīmañtā (border lines, dividing lines, demarcations). 14-15.

Asthi (bones)—snāyu (tendons)—peśi (muscles) :—

अस्थानां शतानि षष्टिञ्च त्रीणि दन्तनखैः सह ।
धन्वन्तरिस्तु त्रीण्याह, सन्धीनां च शतत्रयम् ॥ १६ ॥
दशोत्तरं सहस्रे द्वे निजगोदाग्निनन्दनः ।
स्नायव्यानां नवशती पञ्च पुंसां पेशीशतानि तु ॥ १७ ॥
अधिका विंशतिः स्त्रीणां योनिस्तनस्रमाश्रिताः ।

Three hundred and sixty is the number of asthi (bones) inclusive of teeth and nails. Dhañvañtari (divodāsa) says they are three hundred only. The number of sañdhi (bony

joints) is two hundred and ten. Atri's son (Kṛṣṇa Ātreya) says they are two thousand; snāyu (tendons) are nine hundred, peśī (muscles) are five hundred, in men and twenty more in women located in the vaginal tract and breasts. 16-17½.

Sirā (veins) :—

दश मूलसिरा हृत्स्थास्ताः सर्वेसर्वतो वपुः ॥ १८ ॥

रसात्मकं वहन्त्योजस्तन्निबद्धं हि वेष्टितम् ।

स्थूलमूलाः सुसूक्ष्माग्राः पत्ररेखाप्रतानवत् ॥ १९ ॥

मिथन्त्ये तास्ततः सप्तशतान्यासां भवन्ति तु ।

Mūla sirā (root veins) are ten located in (attached to) the hṛdaya (heart), they transport the rasa (first fluid tissue) and ojas (essence of tissues) to the whole body; on them all the activities of the body depend. They are big at their roots and very small at their tips, and appear like the lines of a leaf (net like); thus divided they become seven hundred (in number). 18-19.

Avadhya sirā (veins not to be cut for venesection) :—

तत्रैकैकं च शाखायां शत, तस्मिन्न वेधयेत् ॥ २० ॥

सिरां जालधरां नाम तिस्रश्चाभ्यन्तराभिताः ।

षोडशद्विगुणाः भ्रौण्यां, तासां द्वे द्वे तु वङ्गणे ॥ २१ ॥

द्वे द्वे कटिकतरुण शस्त्रेणाष्टौ स्पृशेन्न ताः ।

पार्श्वयोः षोडशैकैकामूर्ध्वगां वर्जयेत्तयोः ॥ २२ ॥

द्वादशद्विगुणाः पृष्ठे पृष्ठवंशस्य पार्श्वयोः ।

द्वे द्वे तत्रोर्ध्वगामिन्यौ न शस्त्रेण परास्पृशेत् ॥ २३ ॥

पृष्ठवज्रठरे तासां मेहनस्योपरि स्थिते ।

रोमराजीमुभयतो द्वे द्वे शस्त्रेण न स्पृशेत् ॥ २४ ॥

चत्वारिंशदुरस्यासां चतुर्विंश न वेधयेत् ।

स्तनरोहिततन्मूलद्वये तु पृथग्द्वयम् ॥ २५ ॥

अपस्तम्भास्थयोरेका तथाऽपालापयोरपि ।

भ्रौवायां पृष्ठवत्तासां नीले मन्थे कृकाटिके ॥ २६ ॥

विषुरे मातृकाश्चाष्टौ षोडशेति परित्यजेत् ।

हन्वोः षोडश, तासां द्वे सन्धिबन्धनकर्मणी ॥ २७ ॥

In each extremity the (number of) sirās (veins) are one hundred; out of them, the four viz, one by name jālaṅdharā and three situated deep inside, should not be cut (for performing venesection).

In the śroṇi (pelvis) there are thirty two sirās; of them, two each in both vaṅkṣaṇa (groins), two each in both kaṭṭka taruṇa (crest of pelvic bone); these eight should not be touched by the sharp instrument (of venesection).

In the pārśva (flanks) there are sixteen; of them one on either side going upwards should be avoided.

In the pṛṣṭha (back) these are twentyfour on either side of the vertebral column; among them two each on either side going upwards should not be touched by the sharp instruments.

In the jaṭhara (abdomen) their number is same as in the back; out of them two on either side located above the penis on either side of the line of hair should not be touched by the sharp instrument.

In the uras (chest) there are forty; out of them the fourteen viz. two each situated at stanarohita (upper border of the breast), stanamūla (lower border of the breast), hṛdaya (region of the heart), one each at āpasthambha (left and right borders of the chest) and apalāpa (left and right borders of the back) should not be cut.

In the grīvā (neck) their number is same as in the back; among them, sixteen viz. two nila, two manyā, two kṛkātika, two vidhura, and eight mātṛka-should be avoided.

In the hanu (lower jaw) there are sixteen; of them, the two which binds of joint (of the lower jaw with the skull) should not be cut). 20-27.

जिह्वायां हनुवत्तासामधो द्वे रसबोधने ।
 द्वे च वाक्चः प्रवर्तिन्थौ नासायां चतुश्चरु ॥ २८ ॥
 विशतिर्गन्धवेदिन्थौ तासामेकां च तालुगाम् ।
 षट्पञ्चाराज्यनयोर्निमेषोन्मेषकर्मणी ॥ २९ ॥

द्वे द्वे, अपाङ्गयोर्द्वे च तासां षडिति वर्जयेत् ।
 नासानेत्राभिताः षष्टिर्ललाटे, स्थपनीभिताम् ॥ ३० ॥
 तत्रैकां, द्वे तथाऽऽवर्त्तौ, चतस्रश्च कृचान्तगाः ।
 सप्तैवं वर्जयेत्तासाम् कर्णयोः षोडशात्र तु ॥ ३१ ॥
 द्वे शब्दबोधने शङ्खौ सिरास्ता एव चाभिताः ।
 द्वे शङ्खसन्धिगे तासाम् मूर्ध्नि द्वादश तत्र तु ॥ ३२ ॥
 एकैकां पृथगुत्क्षेपसीमन्ताधिपतिस्थिताम् ।
 इत्येधेधविभागार्थं प्रत्यङ्गं वर्णिताः सिराः ॥ ३३ ॥
 अवेध्यास्तत्र कात्कर्णेन देहेऽष्टानवतिस्तथा ।
 सङ्कीर्णा ग्रथिताः क्षुद्रा वक्राः सन्धिषु चाभिताः ॥ ३४ ॥

In the *jihvā* (tongue) their number is same as in lower jaw (sixteen); of them two lower ones which make for taste perception and two which make for speech (should not be cut). In the nose there are twenty four; of them, the two responsible for smell perception and one in the palate should not be cut.

In the eyes they are fifty six; of them, six viz, two each which do the closing and opening of the eyelids; the two situated at the *apāṅga* (the outer angle of the eye) (one in each eye) should be avoided.

In the forehead there are sixty; out of them, the one located at the *sthapanī*, two at the *āvarta*, four at the border line of the hair—these seven should be avoided.

In the ears there are sixteen; of them two responsible for perception of sound should be avoided. In the *śaṅkha* (temples) also they are of the same number (sixteen); of them, two situated at the joints of the temples should not be cut.

In the head there are twelve; of them, one each located at the *utkṣepa* (at the border line of hairs), *sīmaṅta* (sutures in the skull) and *adhipati* (bregma in the centre of the skull). (total eight) should not be cut.

Thus was described the *sirās* (veins) in each part of the body, ninetyeight (in total) for the whole body which are not to be cut (for venesection); apart from these, those (*sirās*)

which are fused together, formed into lumps, very minute, curved and located inside joints also should not be cut (for blood letting). 28-34.

Sirā vibhāga (classification of veins) :—

तासां शतानां सप्तानां पादोऽंशं वहते पृथक् ।
वातपित्तकफैर्जुष्टं शुद्धं चैवं स्थिता मलाः ॥ ३५ ॥
शरीरमनुभूयन्ति पीडयन्त्यन्यथा पुनः ।

Out of the seven hundred sirās (veins) one fourth of them (one hundred seventyfive) carry blood vitiated by vāta, pitta, kapha and pure (unvitiated) blood seperately. The mala (doṣa), remaining so (within their normal state) sustain the body, while, on the other hand (in their abnormal state) they cause troubles to the body. 35.

तत्र स्यात्कारुणाः सूक्ष्माः पूर्णरक्ताः क्षणस्मरिताः ॥ ३६ ॥
प्रस्पन्द्विन्यञ्च वाताश्रं वहन्ते पित्तशोणितम् ।
स्पर्शाग्नाः शीघ्रवाहिन्यो नीलपीताः कफ पुनः ॥ ३७ ॥
गौर्यः स्निग्धाः स्थिराः शीताः संसृष्टं लिङ्गसङ्करे ।
गूढाः समस्थिताः स्निग्धा रोहिण्यः शुद्धशोणितम् ॥ ३८ ॥

Those (veins) which are bluish-red in colour, small, (sometime) full and (some time) empty momentarily and having throbbing (pulsations) are carrying blood mixed with vāta; those which are warm to touch, of quick pace (rate), bluish-yellow in colour are carrying blood mixed with pitta; those which are white in colour, smooth, static (immovable, firm, hard) and cold to touch are carrying blood mixed with kapha; mixture of these signs indicate mixture of doṣās. Those which are deep seated, evenly placed, smooth and of slight red colour are carrying pure blood (unmixed with the doṣās) 36-38.

*Notes :—*The ancient view of the existence of separate veins and different kinds of blood is misleading, there is only one venous network covering the entire body and only one kind of blood. The blood, is the medium for the doṣās (vāta, pitta and kapha) also to travel through the body. When the doṣās are in their normal quantity, the blood is said to be pure. When one or more of the doṣās undergo increase in their quantity which is abnormal, the blood is said to be vitiated/impure. When such vitiated

blood travel through the veins, they (doṣās) exhibit their characteristic signs in the vein also, which can be recognised in in the one and the same vein. It should also be remembered that the term 'sirā' stands for both veins and arteries. Recognition of increase of doṣās is attempted by nāḍiparikṣā (examination of the pulse) which is actually noting the features of the radial artery at the wrist.

Dhamanī (arteries) :—

घमन्यो नामिसम्बद्धा विशतिश्चतुश्चत्त१ ।
ताभिः परिवृता नाभिश्चक्रनाभिरिषारकैः ॥ ३९ ॥
ताभिश्चोर्ध्वमधस्तिर्यग्देहोऽयमनुगृह्यते ।

Dhamanīs, attached to the nābhi (umbilicus) are twenty-four; surrounded by them, the umbilicus resembles the axle hole of a wheel surrounded by spokes. By these (dhamanīs) spreading upwards, downwards and sideways—the entire body is maintained (with supply of nourishment). 30-39½.

*Notes :—*The term 'dhamanī' literally means 'that which throbs' "having pulsation" hence denotes an artery; the above description of the umbilicus being the centre of the arterial system pertains to foetal life. After birth, the heart becomes the centre.

Bāhya srotas (external orifices, channels) :—

स्रोतांसि नासिके कर्णौ नेत्रे पाय्वास्यमेहनम् ॥ ४० ॥
स्तनौ रूक्षधञ्जेति नारोणामधिकं त्रयम् ।

Srotas (orifices, channels, passages) are : the two in the nose, two in the ears, two in the eyes, one of the rectum, one of the mouth and one of the urethra; in women; there are three more, two in the breasts and one of the passage of blood (menstrual fluid). 40.

*Notes :—*These orifices are big (wide) in size, open to the exterior and nine in number, hence, these are also called as sthūla srotas, bāhya srotas, nava dvāra, nava chidra (nine cuts or doors of the body).

Abhyañtra srotas (internal channels) :—

जीवितायतनान्यन्तः स्रोतांस्याद्दुश्चयोदरा ॥ ४१ ॥
प्राणधातुमलाभोजनवाहीनि अहितसेवनात् ।
तानि दुष्टानि रोगाय, विशुद्धानि सुखाय च ॥ ४२ ॥

Srotas which are internal are said to be thirteen and are seats of life (activities essential for existence of life); they are, one each of prāṇa (respiration), the dhātus (the seven basic tissues), the malās (the three chief wastes), ambu (water) and anna (food).

These getting vitiated (becoming abnormal) by indulgence in unsuitables (foods and activities) give rise to diseases; when unvitiated (normal) these make for health. 41-42.

स्वधातुसमवर्णानि वृत्तस्थूलान्यणूनि च ।
स्रोतांसि दीर्घाण्याकृत्या प्रतानसदृशानि च ॥ ४३ ॥

These possess the same colour as their dhātu (tissue in which they are present), are circular, big (wide) or small (minute), long and resemble the net-like lines of a leaf. 43.

आहारश्च विहारश्च यः स्याद्दोषगुणैः समः ।
धातुभिर्विगुणो यश्च भोतसां स प्रकृषकः ॥ ४४ ॥

Foods and activities which possess qualities similar with those of the doṣās and dissimilar with those of the dhātus are the vitiators of the srotas. 44.

Srota duṣṭi (abnormalities of the channels) :—

अतिप्रवृत्तिः सङ्को वा सिराणां ग्रन्थयोऽपि वा ।
विमार्गतो वा गमनं स्रोतसां दुष्टलक्षणम् ॥ ४५ ॥

Atipravṛtti (increase of structure or function), Saṅga (decrease of structure or function), Sirā (srotas) graṅthi (formation of lumps, tumors, thickening, etc.) and Vimārga gamana (movement in unusual or wrong paths) are the Srota duṣṭi lakṣaṇa (signs of abnormality of srotas). 45.

बिभ्रानामिव सूक्ष्माणि दूरं प्रविष्टानि च ।
आरणि स्रोतसां देहे रसो यैवपचयते ॥ ४६ ॥

The orifices (openings/mouths) of the srotas are minute small, spread long and far, like those in the lotus stalk; through them rasa (fluid tissue carrying nutrition) nourishes (all the parts of the body). 46.

व्यथे तु स्रोतसां शोद्धकल्पभिधानवभिष्वराः ।
 प्रलापशूलविण्मूत्ररोधा मरणमेव वा ॥ ४७ ॥
 स्रोतोविद्धमतो वैद्यः प्रत्याख्याय प्रसाधयेत् ।
 उद्धृत्य शल्यं यत्नेन सद्यः क्षतविधानतः ॥ ४८ ॥

If the srotas are injured, delusion/loss of consciousness, tremors, flatulence, vomiting, fever, delerium, pain in the abdomen, suppression of feaces and urine and even death may occur. Hence the physician should first inform the relatives of the person who has injury to srotas, about the incurability and then do treatment, remove the foreign body with all out efforts and treat the wound in the same way as treating a recent/fresh wound. 47-48.

*Notes :—*In addition to the above, some more details about these internal stotas available in Aṣṭanga saṅgraha (chapter 6 of Śārīrasthāna) are furnished here : "Srotas are thirteen in number viz, 1. Prāṇavaha-srotas-its chief organs are the hṛdaya (heart) and the mahāsrotas (alimentary tract), it gets vitiated (becomes abnormal) by dryness and depletion (of tissues), suppression of thirst, hunger, and other urges of the body etc. Respiration-increased, decreased, difficult or interrupted, accompanied with pain and sound are the (chief) signs of vitiation; treatment for these is the same as that of śvāsa (dyspnoea). 2. Ambuvaha (udakavaha) srotas-its chief organs are tālu (palate) and kloma (pancreas), it gets vitiated by āma (uncooked food), fear, excess of alcoholic drinks, dry foods, suppression of thirst etc; severe thirst, dryness of the mouth, ringing in the ears and unconsciousness are signs of its vitiation, treatment for these is same as that of tṛṣṇā (thirst). 3. Annavaha srotas-its chief organs are the āmāśaya (stomach) and vāmapārśva (left flank/oesophages). 4. Rāṇavaha srotas its chief organs are the hṛdaya (heart) and the ten dhamani (blood vessels). 5. Raktavaha srotas-its chief organs are yakṛt (liver) and plīhan (spleen). 6. Māmsavaha srotas-chief organs are the snāyu (tendons) and tvak (skin). 7. Medovaha srotas chief organs are the two vṛkka (kidneys) and māmsa (muscles). (vapāvahana or pancreas in Caraka). 8. Asthivaha srotas chief organs the jaghāna (pelvis) and medas (fat). 9. Majjavaha srotas- chief organs are the pārśva (joints) and asthī (bones). 10. Śukravaha-srotas-chief organs are the two stana (breasts), the two muṣka (scrotum or the testes to be more precise). Caraka includes śephas (penis) also. 11. Mūtravaha srotas-chief organs are the bastī (urinary bladder) and the two vanṅṣaṇa (groins). 12. Puriṣavaha srotas-chief organs are pakvāśaya (large intestine) and sthūlaantra (sthūla guḍa-rectum according to Caraka. 13. Svedavaha srotas-chief organs are madas (fat) and romakūpa (hair follicles).

Srotas are so called because they have sraṇa (secretion, exude fluid materials).

From the foregoing description and other relevant information from other treatises, modern scholars are inclined to understand the internal srotas as minute pores in the wall of the cells of the primary tissues of the body and the thirteen kinds of srotas thus referring to the functional system of the body, viz.; prāṇavaha srotas-respiratory system, annavaha srotas-degestive system and so on.

Jāṭharāgni (fire-like agency in the stomach-duodenum) :—

अन्नस्य पक्ता पित्तं तु पाचकाख्यं पुरेरितम् ।
दोषघातुमलादीनाम्भेत्यात्रेशासनम् ॥ ४९ ॥

Pācaka pitta, as described earlier (in chapter 12 of sūtra-sthāna) is the one that cooks (digests) the food; Ātreya proclaims that there is ūṣmā (heat, fire-like agency) in (each one of) the doṣa, dhātu and mala. 49.

*Notes :—*Pācaka pitta is present inside the jāṭhara and cooks the ingested food, hence it is variously called as jāṭharāgni, koṣṭhāgni, kāyāgni, audaryāgni and also as vaiśvānara.

तदधिष्ठानमन्नस्य ग्रहणाद्ग्रहणी मता ।
सैव घन्वन्तरिमते कला पित्तधराह्वया ॥ ५० ॥
आयुरारोग्यवीर्यौजोभूतघात्वग्निपुष्टये ।
स्थिता पकाशयद्वारि भुक्तमार्गार्गज्ञेव सा ॥ ५१ ॥
भुक्तमभाराथे रुष्वा सा विपाच्य नयत्यधः ।
बलवत्यबला त्वन्नमाममेव विमुञ्चति ॥ ५२ ॥
ग्रहण्य बलमग्निर्हि स चापि ग्रहणीबलः ।
दूषितेऽप्रावतो दुष्टा ग्रहणी रोगकारिणी ॥ ५३ ॥
यदन्नं देहघातौजोबलवर्णादिपोषणम् ।
तत्राग्निहेतुर्ग्राहाराज्ञ ह्यपकाद्द्रसादयः ॥ ५४ ॥

Its (pācaka pitta vis a vis jāṭharāgni) seat is grahaṇī duodenum) so called because it withholds the food (for a certain time inside the āmāśaya (stomach) to facilitate digestion). In the opinion of Dhañvāntari it is the kalā known as pittadharā. Situated at the entrance of the pakvāśaya (intestines) and acting as a bolt to the door of pathway /channel of food, it is responsible for duration of life, health,

valour, ojas (essence of the dhatu), strength of (all) the bhūtāgni and dhātvgñi.

When it (grahaṇī) is strong, it with-holds the ingested food in the āmāśaya (stomach), cooks (digests) it well and then brings it down [into the pakvāśaya (intestines)] but when weak it allows even uncooked (undigested) food [into the pakvāśaya (intestines)].

The strength of the grahaṇī is from agni itself, and itself (strength of agni) is from grahaṇī; when the agni undergoes vitiation, it (grahaṇī) also gets vitiated and produces diseases.

That food which bestows nourishment to the dhātus of the body, ojas, strength, colour (and complexion) etc. is really made so by the agni, which is the cause for its cooking (digestion); rasa and others (dhātu) do not get (formed and nourished) by uncooked (undigested) food. 50-54.

Āharapaka (digestive processes) :—

ममं कालेऽभ्यवहृतं कोष्ठं प्राणानिलाहृतम् ।
 प्रवेदिमिन्नसङ्घातं नीतं ज्वहेन मार्दवम् ॥ ५१ ॥
 सन्धुक्षितः समानेन पचत्यामाशयस्थितम् ।
 औदर्योऽग्निर्यथा बाह्यः स्थालीस्थं तोयतण्डुलम् ॥ ५२ ॥

The food ingested at the proper time, is drawn into the alimentary tract by the prāṇavāta; its hard/big masses split and made soft by the liquid; then the audaryāgni (jāṭharāgni-fire-like agency) activated by samānavāta cooks the food present in the āmāśaya (stomach) just like the external fire cooks the rice and water kept in the pot. 55-56.

आदौ षड्रसमप्यञ्जं मधुरीभूतमीरयेत् ।
 फेनोभूतं कफं, यातं धिक्कावभलतां ततः ॥ ५३ ॥
 पित्तमाशयात्कुर्वाण्यवमानं, च्युतं पुनः ।
 अग्निना शोषितं पकं पित्तिडितं कट्टु मासतम् ॥ ५४ ॥

Although the food consists of all the six tastes, it first becomes madhura (sweet) and gives rise to the production of kapha, of frothy nature; next undergoing further cooking

it becomes amla (sour) and gives rise to the production of pitta; then getting expelled from the āmāśaya (stomach) it gets dried, becomes solid and kaṭu (pungent) and gives rise to the production of vāta. 57-58.

Notes :—The three successive stages of transformations—the madhura, amla and kaṭu—are known as Avasthāpāka, each one leading to the production of kapha, pitta and vāta respectively. All these three stages together form the first phase of digestion of food.

भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनाभसाः ।

पञ्चाहारगुणान्स्वान् स्वान् पार्थिवादीन् पचन्त्यनु ॥ ५९ ॥

The five ūṣmā (agni) (fire-like agency) viz, bhauma, āpya, āgneya, vāyavya and nābhasa, cook the pārthiva and other qualities of foods; each of its own kind, respectively. 59.

Notes :—Bhauma (pārthiva), āpya, āgneya, vāyavya and nābhasa-kinds of agni are known as bhūtāgnis. They are present in the jaṭharāgni itself and derive strength from it, and commence their actions after the three avasthāpāka are completed. Each bhūtāgni acts upon its own kind of materials the food, pārthivāgni acts on pārthiva materials, āpyāgni on āpya materials and so on. This activity of the bhūtāgni is known as Niṣṭhāpāka which is the second phase of digestion.

यथास्वं ते च पुष्णन्ति पका भूतगुणान् पृथक् ।

पार्थिवाः पार्थिवानेव शेषाः शेषांश्च देहभान् ॥ ६० ॥

They (qualities of food) after undergoing cooking, nourish the qualities (materials of the body i.e, doṣās, dhātus and mala), pārthiva qualities (of the food) nourish pārthiva qualities (materials of the body) only, and the rest the others (respectively). 60.

Notes :—After Niṣṭhāpāka, the pārthiva qualities of the food become the nourishment of the pārthiva category of materials (such as bones, muscles etc); āpya qualities nourish only āpya materials (kapha, rasa lakṣa, medas, majja, mutra etc), vāyaviya qualities nourish vāyaviya materials (vāta skin, etc), nābhasa qualities nourish nābhasa materials (empty spaces, ears etc), In this manner the different qualities of food provide nourishment to the materials of the body.

किं च तत्पकमद्यं सम्भवति द्विधा ।

तत्राच्छं किंमभस्य मूत्रं विद्याद्धनं शक्यत् ॥ ६१ ॥

The digested food (after both phases of digestion) gets divided into two parts viz, kiṭṭa (waste) and sāra (essence). The fine (liquid) portion of waste product of food becomes mūtra (urine) and the solid portion becomes śakṛt (faeces).

सासु सप्तभिर्भूयो यथास्वं पच्यतेऽग्निभिः ।

The sāra (essence) undergoes further cooking (transformation) by the seven agnis of their own, (dhatvagni present in each dhātu).

Dhātu pariṇāma (tissue metabolism) :--

रसाद्रक्तं ततो मांसं मांसाग्नेदस्ततोऽस्थि च ॥ ३२ ॥

अस्थौ मज्जा ततः शुक्रं शुक्राग्नेः प्रजायते ।

From rasa, rakta gets formed, then māmsa (from rakta), from māmsa, medas gets formed, then asthi from medas; from asthi, majja gets formed, then the śukra (from majja), from śukra the garbha (embryo) gets formed.

*Notes :—*The sāra (essence) of food also known as āhārarasa gets absorbed in the pakvāśaya (the small and large intestines) and undergoes further transformation and becomes rasa dhātu—the first dhātu. It contains nutritive materials (poṣaka arśa) required by all the other dhātus. It travels to all the tissues through the internal srotas present in the dhātus and supplies them their nutrition. These nutritive materials are acted upon by the dhātvgni, present in each dhātu. After this, two kinds of materials get formed viz, sāra (essence) and kiṭṭa (waste). The sāra (essence) is again of two kinds viz 1. sthūla (gross) which is more in quantity, is made use of by the same dhātu for its own growth. 2. sūkṣma (fine)—which is less in quantity, is the moiety required for the formation of the next succeeding dhātu. Thus rasadhātu contributes some materials to māmsa and so on. Hence it is said that one dhātu is the food for the other. The rasa dhātu, so called because it is constantly circulating, carries these materials also from one dhātu to the other. Hence the above description of “the proceeding dhātu giving birth to its succeeding dhatu”. The last dhātu the-sukra-leads to the formation of the embryo.

Rasa dhātu carrying nutrition to all the dhātus and the formation of the seven dhātus has been explained by commentators like Cakrapānidatta, with three Nyāyas (analogies) viz, kṣīra dadhī nyāya, kodārikulyā nyāya and khalekapota nyāya.

1. kṣīradadhi nyāya—just as the milk gets converted into curds, curds into butter and butter to ghee, the rasa dhātu becomes raktadhātu, rakta

becomes māmsa and so on. This explanation has been rejected as it cannot explain the formation of sāra and kiṭṭa.

2. khale kapota nyāya—just as pigeons from far and near come to the heap of corn kept at one place, pick up their requirement and go back to their dwellings, so also each dhātu picks up its requirement from the pool of rasa dhātu (in the pakvāsaya). This analogy has also been rejected as it does not provide for circulation of rasadhātu.

3. Kedārikulyā nyāya—just as a vast field of crops, divided into small plots, each one supplied with water by small channels, thus supplying nutrition to all the crops at their own places; the water of one plot flowing into its next; in small quantities, rasa dhātu also flows through small channels (internal srotas), supplying nutrition to all the dhātus remaining in their own places. This analogy answering to all the provisions (chiefly the circulation of rasadhātu, existence of srotas contribution of moities from one dhātu to the other etc. has been accepted.

The presence of fire like agency in each tissue, the process of pāka (cooking, digestion, transformation) the production of essence and waste in each dhātu, formation and development of dhātu one after the other, ensuring the growth of the body all these are known as Dhātū pariṇāma (tissue metabolism).

कफः पित्तं मलाः खेषु प्रस्वेदो नखरोम च ॥ ६३ ॥
 ज्ञेयोऽक्षित्वग्विशामोजो धातूनां क्लमशो मलाः ।

Kapha, pitta, kha mala (the waste products of the external srotas) sweda (sweat), nakha (nails) and roma (hair), fatty material of the eyes, skin and faeces; and the ojas (essence of dhātu) are the mala (wastes) of the dhātus respectively. 63.

Notes:—kapha is the waste product of rasadhātu, pitta is of rakta, excretions of the eyes, nose, mouth are the wastes of māmsa; sweat is of medas; nails and hair are of asthi; fatty material of faeces, eyes, skin etc. are of majja, and ojas is the waste product of śukra.

प्रसादकिञ्चै धातूनां पाकादेवं विधत्तः ॥ ६४ ॥

The essence and wastes of dhātus are produced only after pāka (digestion/transformation in the dhātus). 64.

परस्परौषसंस्तम्भा धातुजैर्हृद्यैः स्यरा ।
 केष्विन्द्रोऽहोरात्रात्पडहादपरे, परे ॥ ६५ ॥
 मासेन याति शुक्रतथमर्षं पाकक्रमादिभिः ।
 सन्तता भोज्यधातूनां परिवृत्तिस्तु चक्रवत् ॥ ६६ ॥

The continuity of evolution of dhātus is because of the intimate interrelationship (between the preceeding and the succeeding dhātu).

Some (authorities) say, that the food gets converted to śukra (last dhātu) in one day; some say, after six days; and yet others, after one month, after undergoing series of pāka (digestion and transformation).

The transformation of bhojya dhātus (nutrient tissues, small quantities of essence of the preceding tissue) goes on uninturrted like the (movement of) wheel. 65-66.

वृष्यादीनि प्रभावेण सद्यः शुक्रादि कुर्वते ।
 प्रायः करोत्यहोरात्रात्कर्मान्यदपि भेषजम् ॥ ६७ ॥

Aphrodisiacs (drugs etc.) by their special effects, produce śukra etc. immediately. Probably other medicines also produce their actions (effects) by a day and night. 67.

व्यानेन रसधातुर्हि विश्वेषोचितकर्मणा ।
 शुभापत्सर्वतोऽजस्रं देहे विक्षिप्यते सदा ॥ ६८ ॥

Rasa dhātu itself gets circulated by the proper (normal) activity of vyānavāta, throughout the body, continuously, at all times.

क्षिप्तभाणः क्षवेद्युष्थाद्रसः सञ्जति यत्र सः ।
 यस्मिन्निकारं कुरुते खे वर्षमिव तोयद्वः ॥ ६९ ॥
 दोषाणामपि शैवं स्यादेकदेशप्रकोपणम् ।

When the rasa dhātu accumulates/stagnates at any place due to the abnormality of the kha (srotas inside the dhātus) it gives rise to diseases in that place, just as clouds (stagnating at one place) bring about rain. Like wise the doṣās also undergo aggravation (increase) at any one place (due to stagnation). 69-70a.

Notes :—The chief seat of rasa is hṛdaya (heart) which is the seat of vyāna vāta also. Vyāna pushes the rasa through the sirās and dhamanīs (blood vessels), and causes its circulation inside the sūkṣma srotas present in the dhātus. When these srotas become abnormal (the four kinds of sroto duṣṭi mentioned earlier) due to indulgence in unhealthy foods and

activities, the circulation of *rāsa* is obstructed (partially or completely) at the site of such abnormality. Obstruction leads to accumulation. *Rāsa dhātu* is the medium of transport of the *doṣas* (*vāta*, *pitta* and *kapha*) also. So when there is accumulation of *rāsa* at any place there is accumulation of *doṣās* also. Both the two together give rise to the onset of diseases at that place.

Jāṭharāgni pradhānāyam (importance of gastric fire) :—

अन्नभौति च धारयति च भस्मति परिभाषितम् ॥ ७० ॥

अन्नस्य पक्ता सर्वेषां पक्वणामधिको मतः ।

तन्मूलास्ते हि तद्बुद्धिक्षयवृद्धिक्षयत्प्रभकाः ॥ ७१ ॥

तस्मात्तं विधिवद्युक्तैरन्नपानेभ्यनैर्हितैः ।

पालयेत्प्रथतस्तस्य स्थितौ ह्यायुर्बलस्थितिः ॥ ७२ ॥

Thus, was described the activities of the *agni* of *anna*, (fire-like agency responsible for digestion of food known as *koṣṭhāgni*, *jāṭharāgni*, *kāyāgni* etc.), the *bhūta* (the five *bhūtāgni*) and the *dhātu* (the seven *dhātvaṅni*). Among all these digestive agencies, that which cooks the food (i. e. *jāṭharāgni*, *koṣṭhāgni*) is great (in strength), it is the root (chief cause) for them (*bhūtāgni* and *dhātvaṅni*); its increase and decrease make for their increase and decrease respectively; so it should be preserved (maintained normal) with great effort (care), by the proper use of suitable foods and drinks; on its normalcy depend the life span, and condition of strength (of the person). 71-72.

Jāṭharāgni bheda (kinds of gastric fire) :—

समः समाने स्थानस्थे विषमोऽग्निर्विभागणे ।

पित्तामिमूर्च्छिते तीक्ष्णो मन्दोऽस्मिन्कफपीडिते ॥ ७३ ॥

It (*jāṭharāgni*) is *sama* (normal) when *samāna vāta* is in its normal seat (or condition); it becomes *viṣama* (erratic) when *samāna vāta* is in the wrong path (or increased); it is *tīkṣṇa* (very powerful) when (the *samānavāta* is) associated with *pitta*, and it is *maṇḍa* (weak) when (*samāna vāta* is) associated with *kapha*. 73.

समोऽग्निर्विषमस्तीक्ष्णो मन्दश्चैवं चतुर्विधः ।

Thus the agni is of four kinds-Sama (normal), Viṣama (erratic, unsteady), Tikṣṇa (strong) and Maṇḍa (weak),

यः पचैत्सम्यगोवात्रं भुक्तं सम्यक् समस्त्वसौ ॥ ७४ ॥
 विषमोऽसम्यगप्याद्यु सम्यग्वाऽपि चिरात्पचैत् ।
 तीक्ष्णो वह्निः पचेच्छीघ्रमसम्यगपि भोजनम् ॥ ७५ ॥
 मन्दस्तु सम्यगप्यत्रमुपयुक्तं चिरात्पचैत् ।
 कृत्वाऽऽस्यसोषाटोपात्रकूजनाम्भानगौरवम् ॥ ७६ ॥

That which cooks (digests) the properly ingested food at the proper time is Samāgni (normal); that which cooks the food sometimes too quickly though it is improperly consumed (at improper time, more in quantity etc.) and some times too slow, though the food is properly consumed (at proper time and in usual quantity), is Viṣamāgni; Tikṣṇāgni is that which digests the food too quick even though the food is improper (or more in quantity); Mandāgni is that which digests the food even though proper, after a long time producing dryness of the mouth, noise in the abdomen, gurglings of the intestines, flatulence, and heaviness. 76.

Notes :—Āyurveda attaches great importance to the jatharāgni-digestive activity in the gastrointestinal tract. Health and ill-health depend on it. Almost all organic diseases (of both the body and mind) are said to arise from abnormal states of digestive activity. Hence the utmost need to preserve its normalcy.

Trividha bala (three kinds of strength) :—

सहजं कालजं युक्तिकृतं देहबलं त्रिधा ।
 तत्र सत्त्वशरीरोत्थं प्राकृतं सहजं बलम् ॥ ७७ ॥
 वयस्कृतमृत्त्वं च कालजं, युक्तिजं पुनः ।
 विहाराहारजनितं तथोर्जस्करयोगजम् ॥ ७८ ॥

Sahaja, kālaja and yuktikṛta—are the three kinds of strength of the body. Among them, Sahaja is that which is due to satva guṇa etc. (body having excellence of all the tissues and of the mind) and which is natural (born with, innate to the body); Kālaja is that due to season and age of the person), Yuktija is that due to (accruing from) activities, foods and effect of rejuvenators (drugs etc.). 77-78.

(The quantity of) majja (marrow), medas (fat), vasā (muscle fat), mūtra (urine), pitta, śleṣman (kapha), śakṛt (feces) aṣk (blood), rasa (plasma) and jala (water, body fluids like lymph) are in this body, one añjali more in their successive order (quantity of); ojas (essence of dhātu), maṣṭiṣka (brain matter) and retas (semen) are one prasṛta each; in women stanya (breast milk) is two añjali and rajas (menstrual fluid) four añjali; these are the measures when they are normal and on these (measure) the increase and decrease (of dhatu and others) have to be understood (determined).

Notes :—Anjali is 192 ml. and prasṛta 96 ml. approximately.

Deha prakṛti (human constitution/temperament) :—

शुक्र(सुभ्रमिणीभोज्यवेधानर्भाज्ञयर्तुषु ।

यः स्याद्दोषोऽधिकस्तेन प्रकृतिः सप्तधोविता ॥ ८३ ॥

Depending on the doṣa that is predominant in the śukra (semen or the spermatozoan to be more specific), aṣik (menstrual blood or the ovum to be more specific) at the time of their union), in the bhojya (food), ceṣṭā (activities) of the garbhiṇī (pregnant woman), garbhāśaya (uterus) and ṛtu (season)—seven kinds of prakṛti (human constitution) are produced. 83.

Notes :—The seven kinds of prakṛti are counted as follows; three ekadoṣaja—-one from each doṣa viz ; vātaja, pittaja and kaphaja; three dvidoṣaja/dvandva doṣaja or samsargaja—from the combination of two doṣās viz vata+pittaja, vata+kaphaja and kapha+pittaja; one tridoṣaja, sammiṣraja or sannipātaja—from the combination of all the three doṣās. The features of these kinds are described further.

Vāta prakṛti (Nervous temperament) :—

विभुत्वादाशुकारित्वाद्दलित्वादभ्यकोपनात् ।

स्वातन्त्र्याद्बहुद्वरोगत्वाद्दोषाणां प्रबलोऽनिकः ॥ ८४ ॥

प्रायोऽत एव पवनाध्युषिता मनुष्या दोषात्मकाः स्फुटितधूसरकेरवाचकाः ।

गीतद्विषमलघुतिस्मृतिबुद्धिचेष्टासौहार्ददृष्टिगतयोऽतिबहुप्रलापाः । ८५ ॥

अल्पविषयबलजीवितनिद्राः सप्तसक्तचलजर्जरवाचकाः ।

नास्तिका बहुभुजः सविलासा गीतहासमृगयाकलिलोलाः ॥ ८६ ॥

मञ्जुराम्कपटूष्णसात्म्यकाङ्क्षाः कृशदीर्घाकृतयः सशब्दधाताः ।
 न दृढान् जिहतेन्द्रियान् धार्यां न च कान्तादधिता बहुमजा वा ॥ ८७ ॥
 नेत्राणि चैषां क्षरधूसराणि वृत्तन्ध्याकरिणि मृतोपमानि ।
 उन्मीलितानीच भवन्ति सुप्ते शैलद्रुमांस्ते गगनं च यान्ति ॥ ८८ ॥
 अधन्या मत्सराध्माताः स्तेनाः प्रोद्धदपिण्डिकाः ।
 श्वश्रुगालोष्ट्रगृध्राशुकाकानूकाश्च वासिकाः ॥ ८९ ॥

Because of (properties like)—all pervading (in all the parts of the body), quick acting, strong (powerful), tendency to aggravate others (doṣās, dhātus and malas etc.), acting independently, and producing many diseases vāta is powerful among the doṣās.

Hence persons born with the predominance of pavana (vāta) generally have, hair and body which are cracked and dusky (lustreless), they hate cold, are unsteady in respect of courage, memory, thinking, movement (walking and others), friendship, vision and gait; talk more and irrelevant, possess little of wealth, strength, span of life and sleep; their voice (speaking) is obstructed, interrupted, unsteady or harsh; they are atheists, gluttons, pleasure seeking; desirous of music, humor, hunting or gambling; desirous of habituation to sweet, sour, salty and hot foods; are lean and tall in shape, produce sound during walking (kunkles in joints of the leg); are not steadfast, cannot control their senses, not civilised (brutish, impolite), not liked by women, not have many children; their eyes are rough (dry), lustreless, round, unpleasant and resemble those of the dead; lids kept open while sleeping; they dream as though roaming on the mountains, dwelling on trees and moving in the sky; persons of vātaprakṛiti are non-magnanimous, bloated with jealousy, of stealing nature and having bulged calves; they resemble (in movements, mental behaviour etc.) animals such as the dog, jackal, camel, vulture, rat and crow. 84-89.

Pitta prakṛti (bilious temperament) :—

पित्तं वह्निर्वह्निञ्च वा यदस्मात्पित्तोद्भिक्तस्तीक्ष्णलृष्णाबुभुक्षः ।
 गौरौष्णाकृस्ताम्रहस्ताडिग्धवक्त्रः शूरो मानी पिङ्गकेशोऽहरोमा ॥ ९० ॥

ह्यितमाल्यविलोपनमण्डनः सुचरितः शुचिराभ्रतवत्सलः ।
 विभवसाहसबुद्धिबलान्वितो भवति मीधु गतिद्विपतामपि ॥ ९१ ॥
 मेधाधी प्रशिथिलसन्धिबन्धमांसो नारीणाग्रनभिमतोऽल्पशुक्रकामः ।
 आधिसः पलिततरङ्गनीलिकानां भुङ्क्तेऽन्नं मधुरकषायतिकशीतम् ॥ ९२ ॥
 धर्मद्वेषो स्वैदनः पूतिगन्धिभूयुञ्चारक्रोधपालानार्थ्यः ।
 सुतः पश्येत्कर्णिकारान्पलाशां दिग्दाहोल्काविद्युत्कर्णिकांश्च ॥ ९३ ॥
 तनूनि पिङ्गानि चलानि शैषां तन्वत्पपक्ष्माणि हिमप्रियाणि ।
 क्रोधेन मद्येन रवेक्ष्य मासा रागं ब्रह्मन्त्याद्यु विलोचनानि ॥ ९४ ॥
 मध्याधुषो मध्यबलाः पण्डिताः क्रेशमीरवः ।
 व्याघ्रर्षकपिमार्जारयक्षानूकाश्च पैत्तिकाः ॥ ९५ ॥

Pitta is fire itself or born from fire; hence persons having predominance of pitta, have very keen (severe) thirst and hunger; are white (in the colour of the skin) and warm in body; possess coppery red palms, soles and face; are brave and proud; have brown and scanty hair; are fond of women, garlands, unguents (perfumeries); are of good behaviour, clean, affectionate to dependents, desirous of grandeur, adventure have mental power (ability) of facing fear and enmity; highly intelligent, possess very loose and lean joints and muscles; do not like women; possess less of semen and sexual desire; possess grey hair, wrinkles, and blue patches on the skin; consume food which is sweet, astringent, bitter and cold; hate sunlight (and heat); perspire heavily, emit bad smell from the body; expel faeces frequently, have more anger, eating, drinking (wine) and jealousy; while in sleep dream of (flowers of) karṇikāra and palāśa, forest fire, meteor, lightning/thunder bolt, bright sunrays and fire; their eyes are thin (small), brown, unsteady with thin and few eyelashes; eyes desirous of cold comfort, becoming red very quick by anger, drinking wine and exposure to sunlight. Persons of pitta prakṛti are of medium life—span, medium strength, highly learned, afraid of discomfort and resemble (in behaviour) animals like the tiger, bear, ape, cat and yakṣa. 90-95.

Kapha prakṛti (phlegmatic temperament) :—

श्लेष्मा सोमः श्लेष्मलस्तेन सौम्यो गृह्णातिगन्धिदृष्टसन्धस्थिमांसः ।
 भुङ्क्तेऽन्नं श्लेष्मशयैरततो बुद्ध्या युक्तः सान्त्विकः सत्यसन्धः ॥ ९६ ॥

म्रियन्तुर्दृशारकाण्डशस्त्रगोरोचनापद्मसुवर्णवर्णः ।
 प्रलम्बबाहुः पृथुपीनवक्त्रा महाललाटो घननीलकेशः ॥९७॥
 मृद्वङ्गः समसुविभक्तधारावेहो बद्धोजोरतिरसशुक्रपुत्रशुभ्यः ।
 घर्मात्मा वदति न निष्ठुरं च जातु प्रच्छन्नं बहति दृढं चिरं च वैरम् ॥९८॥
 समवद्विषदेन्द्रतुल्यधीतो जलदाम्मोघिमृद्वङ्गसिंहघोषः ।
 स्मृतिमानभियोगवान् विनीतो न च वादयेऽप्यतिरोदनो न लोलः ॥९९॥
 तिकं कषायं कटुकोष्णरूक्षमल्पं स भुङ्क्ते बलवांस्तथाऽपि ।
 रकान्तसुश्लिष्यविशालदीर्घसुव्यक्तशुक्लासितपक्ष्मलाक्षः ॥१००॥
 अल्पव्याहाराक्रोधपानाशानेहः प्राणायुर्विसो दीर्घदर्शी वदान्धः ।
 आस्रो गम्भीरः स्थूललक्षः क्षमावानार्यो निद्रालुर्दीर्घवृत्रः कृतङ्गः ॥१०१॥
 श्चुर्विपश्चित्सुमगः सुलज्जो भक्तो गुरुणां स्थिरसौहृदश्च ।
 स्वप्ने सपद्मान् सविहङ्गमालांस्तोयाशयाभ् पश्यति तोयदांश्च ॥१०२॥
 ब्रह्मरूपेन्द्रवदन्ताक्ष्यहंसगजाधिपैः ।
 न्येभमकृतयस्तुल्यास्तथा सिंहाश्वनोवृषैः ॥१०३॥

Śleṣman (kapha) is soma (moon-like, cool, mild); hence persons of kapha prakṛti are mild in nature, possess deep-seated (not prominently seen), unctous and well-knit joints and muscles; are not much troubled by hunger, thirst, unhappiness (troubles) strain and heat; endowed with intelligence, right attitude and truthfulness; possess colour like that of priyaṅgu, dūrva śarakāṇḍa, śastra (iron, steal weapon), gorocanā, padma or suvarṇa; have long arms, big and elevated chest, big (wide) forehead, thick and blue hair; soft, even (symmetrical), well defined and good looking body, of great vigour, sexual prowess, desire in tastes; more of semen, children and attendants; are of righteous, benoalent nature, do not speak harsh and abusively; harbour enimity, concealed and deep for long time; their gait is like that of an elephant in rut; their voice like the roaring of clouds, ocean, mridanga, (drum) or lion; possess good memory, perseverance, humbleness, do not weep (cry) much even in childhood; are not greedy (clinging to pleasures) consume food which is bitter, astringent, pungent, hot, dry and less in quantity, and still remain strong; their eyes are red at the angles, unctous, wide, long, with well degined white and black spheres (sclera and cornea) and with more eye lashes; have less of speech, anger, desire for drink (wine), food and activities; endowed with more life (longi-

vity), wealth, foresight and munificence; have faith (in god, granting gifts, charity etc.); dignified, greatly charitable; of forgiving nature, civilised; very sleepy/drowsy, slow, grateful, straightforward, learned, pleasant to look at, bashful, obedient to teachers (and elders) and of fast friendship; see reservoirs of water full of lotus and rows of birds and clouds (in dream); persons of śleṣma prakṛti are similar (in nature) with Brahma, Rudra, Iṅdra, Varuṇa, Tārṅṣya (garuḍa) haṁsa (swan) Gajādhīpa (the elephant Airāvata), lion, horse, and bull.

96-103.

मृत्तीर्द्रयसर्वोत्था

इन्द्रसर्वगुणोदये ।

शौचस्तिथ्यादिभिश्चैवं

गुणैर्गुणमयीर्चदेत् ॥१०४॥

Persons born with predominance of two doṣās and all three doṣās possess features of two or all the doṣās together.

Likewise, by features such as cleanliness, belief in god etc. persons are to be understood as belonging to the (category of the) guṇās (the three mahāguṇa-satva, rajas and tamas). 104.

Notes :—Among the seven kinds of doṣa prakṛti, persons of sammiśra prakṛti (combination of all the three doṣa in equal proportion) are the best in health and other aspects but very few in number. Persons of samsarga prakṛti (combination of any two doṣa) are moderate (in health etc.) and form highest percentage numerically, persons of ekadoṣoja prakṛti (single doṣa origin) are poor in health and other aspects. Among these three, kapha prakṛti is best, pitta prakṛti moderate and vāta prakṛti is least.

Caraka saṁhitā describes seven kinds of sātāvika prakṛti, six kinds of rājasa prakṛti and three kinds of tāmasa prakṛti, designating them as "kāya" such as brāhma kāya etc. (vide chapter 4 of śārīra sthāna). These are known today as psychological temperaments.

Vayaḥ (age) :—

वयस्स्वाषोडशैर्द्वालं तत्र धात्विन्द्रियौजसाभ् ।

वृद्धिरासत्ततेर्मध्यं तत्रावृद्धिः परं क्षयः ॥१०५॥

The period upto sixteen years of age is Bālya (childhood) in which there occurs the increase of dhātu (tissues), iṅdriya (sense perception) and ojas (essence of dhātus responsible for strength); the period upto seventy years is Madhya (middle age, youth) in which there is no increase of tissues

etc; then (after seventy years) it is kṣaya—decrease/depletion of tissues etc. or old age). 105.

Notes :—Suśruta, further sub-divides each of the above three periods as follows—

1. *Bālya* (*childhood*) :—

- a. kṣīra (drinks only milk) 1st day of birth upto 1 year.
- b. kṣīra-annāda (milk and solid food) 1-2 years.
- c. annāda (only solid food)-2 to 16 years.

Kapha is the predominant doṣa during bālya and so diseases of kapha are more common. The tissues are undergoing the process of growth and development, and so poor in strength (capacity to work and resist diseases).

2. *Madhya* (*middle age*) :—

- a. vṛddhi (adolescence) 16-20 years.
- b. yauvāna (youth) 20-30 years.
- c. sampūrṇatā (full grown) 30-40 years.
- d. parihāṇi (degeneration) 40-60-70 years.

All the tissues will have attained optimum growth and development, are capable of any hard work and resist diseases. Pitta is the predominant doṣa in this period and so diseases of pitta origin are more common.

3. *Jīrṇa* (*old age*) :—

- a. kṣīṇa—(from 70 till death).

All the tissues will slowly undergo decrease and degeneration, lose their strength and capacity to resist disease. Vāta is the predominant doṣa in this period and diseases of vāta origin are common.

Śarīra lakṣaṇa—physiognomy :—

स्वं स्वं हस्तत्रयं सार्द्धं वपुः पात्रं सुखायुषोः ।
 न च यद्युक्तमुद्रिकैरुष्णभिरिन्वितैर्निजैः ॥१०६॥
 अरोमरासितस्थूलदीर्घत्वैः सविपर्ययैः ।

Three and a half hasta (arms length) in one's own arm is the height of the body suitable for a happy life. This measurement does not apply to those who belong to the eight kinds of Vīṇḍita (unsatisfactory, abnormal, bad, physique) such as vroma (hairless), asita (black), sthūla (big, obese) and līrgha (tall), with their opposites. 106½.

Notes :—One hasta is 45 cms; three and half hasta (157 cms) is the average height of an adult male; height varies depending on many factors such as sex, habitat, race, heredity etc. The eight kinds of body configurations considered to be bad to health are : (1) aroṃa—no hair on the body, (2) atiloma—too much of hair on the body, (3) atikṛṣṇa—very black in skin color. (4) atigaura—very white in colour. (5) atisthūla—very stout/obese/corpulent. (6) atikṛśa—very thin/emaciated. (7) atidīrgha—very tall and (8) ati-hraswa—very short/dwarf/pigmy; As known now, these are the effects of increased or decreased activity of the various endocrine glands (hormonal disorders). Some persons of these kinds lead a fairly healthy life while others suffer.

सुस्निग्धा मृदुवः सुक्ष्मा नैकमूलाः स्थिराः कृचाः ॥१०७॥
 ललाटमुन्नतं त्रिधृशब्दमर्धेन्दुसन्निभम् ।
 कर्णौ नीचोन्नतौ पश्चान्महान्तौ त्रिष्टमांसलौ ॥१०८॥
 नेत्रे व्यकसितसिते सुषट्ठघनपद्मणी ।
 उन्नताग्रा महोच्छ्वासा पीनर्जुर्नासिका समा ॥१०९॥
 ओष्ठौ रक्तावजुद्धृत्तौ, महत्पौ नोत्पणे हनु ।
 महवस्थं, घना दन्ताः स्निग्धाः श्लक्ष्णाः खिताः समाः ॥११०॥
 जिह्वा रक्ताऽऽयता तन्धी, मांसलं चिबुकं महत् ।
 ग्रीवा ह्रस्वा घना वृत्ता, स्कन्धाजुन्नतपीवरौ ॥१११॥
 उदरं दक्षिणाधर्तगूढनाभिसमुन्नतम् ।
 तनुरकोन्नतनखं स्निग्धमाताग्रमांसलम् ॥११२॥
 दीर्घाच्छिद्राकुलिमहत्पाणिपादं प्रतिष्ठितम् ।
 गूढधंसं वृद्धत्पृष्ठं, निगूढाः सन्धयो दृढाः ॥११३॥
 धीरः स्वरोऽनुनादी च, वर्णः स्निग्धः स्थिरप्रभः ।
 स्वमाधजं स्थिरं सत्त्वभविकारि विपत्स्वपि ॥११४॥
 उत्तरोत्तरसुक्षेत्रं वपुर्गर्भादिनीजम् ।
 आयामक्षानविज्ञानैर्वर्द्धमानं शनैः शुभम् ॥११५॥
 इति सर्वगुणोपेते शरीरे शरदां शतम् ।
 आयुरैश्वर्यमिष्टाद्यं सर्वं भावाः प्रतिष्ठिताः ॥११६॥

Hair (on the head) should be smooth, soft, thin, with only one root and firm. The forehead should be high, with well joined temples and resemble the half moon (curved in front). The ears should be thin at the bottom and thick at the top, broad sideways, well joined and muscular. The eyes should have the white and black areas clearly visible, with well joined and thick eyelashes. The nose should have ele-

vated tip, capable of deep breathing, with straight bridge and even (neither depressed nor elevated). The lips should be red and not bulging out. The lower jaw should be big but not protruding. The mouth should be big, teeth should be thick (firm), unctous, smooth, white and evenly placed. The tongue be red, broad, and thin; the chin be muscular and big. The neck be short, thick and round; the shoulders bulged out and muscular. The abdomen should have the umbilicus with a right whirl, deep and bulged evenly (in all places). The nails should be thin, red, elevated, unctous (smooth), coppery-red all over and muscular. The fingers should be long and separate. The hands and feet should be big; the back should have the vertebral column concealed and big, the joints should be deep and firm. The voice should be courageous (loud, commanding attention) and vibrating. The colour (of the skin) should be unctous/greasy and with good lustre.

The mind (mental activities) should be natural, firm (steady) and not undergoing change even at times of danger (remaining steadfast even in trying situations).

The body which has better features in successive states, than those described so far, which has remained disease free since birth, which possesses the (normal) height, intelligence (common sense), scholarship and growing slow is auspicious (best for health and long life).

In such a body, endowed with all good features, the span of life is one hundred springs (years), full of wealth, desires and all other comforts clearly assured. 108-116.

Aṣṭa vidha sara (eight excellences) :—

त्वक्प्रकादीनि सत्वान्तान्यथ्याण्यष्टौ यथोत्तरम् ।
 बलप्रमाणज्ञानार्थं साराण्युक्तानि देहिनाम् ॥११७॥
 सारैरुपेतः सर्वैः स्यात्परं गौरवसंयुतः ।
 सर्वाङ्गभेषु चाशावान्सहिष्णुः सम्भतिः स्थिरः ॥११८॥

Eight kinds of Sāra commencing with (that of) twak, and rakta and ending with (that of) satva, each succeeding one better than its preceding, have been enumerated for determining the quantity of strength of the body. The person endowed

with all the sāra is sure to earn great respect, hopeful of success in all his activities, capable of withstanding troubles, will be wise and steady.

Notes :— Sāra literally means essence, possessing all good qualities in excellent standard and no defects, the eight kinds of sāra are—(1) twak sāra or rāsa sāra—excellence in skin, (2) raktasāra—excellence of blood, (3) māmsa sāra—excellence of muscles. (4) medas sāra—excellence of fat, (5) asthisāra—excellence in bones, (6) majja sāra—excellence of marrow (7) śukra sara—excellence of semen and (8) satva sāra—excellence of mind. Caraka saṁhitā (chapter 8 of vimānasthāna) enumerates the features of each of these eight sāra which may be referred. The dhātu (tissues) which has been such an excellence will have capacity to resist diseases and do all its normal functions efficiently.

अनुत्सेकमदैन्यं च सुखं दुःखं च सेवते ।
 सखधास्तप्यमानस्तु राजसो नैव तामसः ॥११६॥
 दानशीलव्यासत्यमलचर्यकृतज्ञताः ।
 रसायनानि मैत्री च पुण्यायुर्वृद्धिद्वयः ॥१२०॥

The person with predominance of satva guṇa, experiences, (enjoys) happiness and misery without agitation (getting upset emotionally) and humility (depression, miserable mind) respectively; whereas persons of rajas and tamas (guṇās predominant) do not do so.

Habit of charity, compassion, truthfulness, celebacy, gratitude, rejuvenators (drugs, tonics), friendship (with all) and benovent activities form the group which enhances the span of life. 119–120.

इति श्रीवैद्यपतिसिंहयुतसुशोभाम्भट्टविरचिता-
 यामहाप्रह्वयसंहितायां द्वितीये शारीरस्था-
 नेऽङ्गविभागो नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the chapter called Aṅgavibhāgaśārira; the third in Śārīra sthāna of Aṣṭaṅgahṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

चतुर्थोऽध्यायः ।

Chapter—4

MARMA VIBHĀGA ŚĀRĪRA (classification of vital spots)

अथातो मर्मचिभागं शारीरं व्याख्यास्यामः ।

इति ह स्माहुःरात्रेयादयो महर्षयः ।

We shall now, expound the chapter Marma vibhāga śārīra-classification of vital spots; thus said (revealed) Ātreya and other great sages.

अतोत्तरं मर्मशतम् तेषामेकादशादिशेत् ।

पृथक्पृथक्नोस्तथा बाह्वोस्त्रीणि कोष्ठे नवोत्सि ॥ १ ॥

पृष्ठे चतुर्दशोर्ध्वं तु जत्रोस्त्रिशच्च सप्त च ।

Marmas (vital spots, vulnerable places) are one hundred and seven; of them, eleven are present in the thighs and arms seperately in each (thus fortyfour in the four extremities); three in the abdomen, nine in the chest, fourteen in the back (thus twenty six in the trunk); and thirty seven in parts above the shoulders (neck and head). 1-1½.

Śakha marma (vital spots of the extremities) :—

मध्ये पादतलस्याङ्गुरमितो मध्यमाङ्गुलिम् ॥ २ ॥

तलहृत्तम रुजया तत्र विद्धस्य पञ्चता ।

अङ्गुष्ठाङ्गुलिमध्यस्थं क्षिप्रमाक्षेपमारणम् ॥ ३ ॥

तस्योर्ध्वं द्व्यङ्गुले कूर्चः पादध्रमणकम्पकृत् ।

गुल्फसन्धेरधः कूर्चशिरःशोफरजाकरम् ॥ ४ ॥

जहाचरणयोः सन्धौ गुल्फो रुक्स्तम्भमान्धकृत् ।

अङ्गन्तरे त्रिघन्द्रवस्तिर्मारयत्यञ्जः क्षयात् ॥ ५ ॥

जहोर्धोः सङ्गमे जातु सञ्जता तत्र जीवतः ।

जातुनस्यङ्गुलाङ्गुर्ध्वमाप्युदस्तम्मशोफकृत् ॥ ६ ॥

उर्ध्वरुमध्वे तद्वेधात्सक्थिशोषोऽक्षसङ्गयात् ।

अक्षमूले लोहितार्क्षं हन्ति पक्षमसृक्क्षयात् ॥ ७ ॥

मुष्कचङ्कणयोर्मध्ये विटपं षण्डताकरम् ।
 इति सप्तधोस्तथा बाहोर्मणिचण्डोऽत्र गुल्फवत् ॥ ८ ॥
 कूर्परं जानुवस्त्रकौण्यं तयोर्विदपचत्पुनः ।
 कक्षासमध्ये कक्षाधृक् कुणित्वं तत्र जायते ॥ ९ ॥

In the centre of the sole, in the line of the middle toe is *Talahṛdaya*, injury to this will lead to death from (severe) pain. In between the big toe and the first toe, is a vital spot known as *Kṣipra*, injury to this leads to death from convulsions. Above the *kṣipra*, two *aṅgulās* on either side is *Kṛṣca*, injury to this will produce inability to move and rotate the foot. Just below the ankle joint is *Kurca śirā*, its injury causes pain and swelling. At the junction of the foot and calves is *Gulpha*, its injury causes pain, stiffness (or loss of control) of the leg or impotence. In line with the heel, twelve *aṅgulās* above, in the centre of the calf muscle is *Indrabasti*, its injury leads to death by (severe) loss of blood. At the junction of calves and thighs is the *Jānu*, its injury produces lameness. Three *angulas*-above on either side of the *jānu* are the *Āṅṅi*, its injury causes increase of swelling and stiffness (or less of control) of the leg, In the centre of the thighs is *Ūrvī*, its injury causes emeciation of the thigh from loss of blood. Above the *ūrvī*, below the angle of the groin and at the root of the thigh is *Lohitākṣa*, its injury causes hemiplegia from loss of blood. In between the groin and scrotum is *Viṭapa*, its injury causes impotence. Thus, are enumerated, the vital spots of the leg.

Marmas of the arms are similar to those of the thighs, especially *gulpha* is called as *Maṅibaṅdha* and *jānu* as *Kurpara*, injury to these causes distortion of the arm. In between the axilla and collar bone is *Kakṣādhara*, similar to *viṭapa*, its injury also causes distortion of arm. 2-9.

Madhayamaṅga marma (vital spots of the trunk) :—

स्थूलान्त्रवद्धः सप्तोद्धो विडालवमनो गुहः ।
 मूत्राशयो धनुर्वक्रो वस्तिरन्त्याश्रमांसगः ॥ १० ॥
 एकधोवदनो मध्ये कट्याः सद्यो निहन्त्यस्य ।
 श्रुतेऽस्मदीन्ननादिस्तत्राप्युभयतश्च सः ॥ ११ ॥

मूत्रज्ञान्येकतो मित्ने व्रणो रोहेच्च यत्नतः ।
 बेहामपकस्थानानां मध्ये सर्वसिराश्चयः ॥ १२ ॥
 नाभिः, सोऽपि हि सद्योमो क्षारमामाशयस्य च ।
 सत्वाविधाम हृदयं स्तनोरःकोष्ठमध्यगम् ॥ १३ ॥
 स्तनरोहितमूलाख्ये झङ्कुले स्तनयोर्वदेत् ।
 ऊर्ध्वाधोऽस्त्रकफापूर्णकोष्ठो नश्येत्तयोः क्रमात् ॥ १४ ॥
 अपस्तम्भावुरः पार्श्वे नाड्यावनिलवाहिनी ।
 रक्तेन पूर्णकोष्ठोऽत्र श्वासात्कासाच्च नश्यति ॥ १५ ॥
 पृष्ठवंशोरसोर्मध्ये तयोरेव च पार्श्वयोः ।
 अधोऽसकूटयोर्विधादपोलापाख्यमर्मणी ॥ १६ ॥
 तयोः कोष्ठेऽसृजा पूर्णे नश्येद्यातेन प्यताम् ।

Attached to the large intestine is *Guda*, which expels the flatus and faeces, its injury leads to quick death, *Mutrāsaya* (urinary bladder) curved like a bow, made up of very little of muscle tissue and blood, located inside the pelvis, with one orifice pointed downwards, it is the *Basti* (marma); injury to it, causes death quickly, even without formation of ulcer caused by urinary stone, if it is injured on both sides the person does not survive; if injured on one side an ulcer develops through which urine flows out, it heals with difficulty after great effort (treatment). In between the large intestine and the stomach is the *Nabhi*, the seat of all the sirās (veins), even its injury causes death quickly.

In between the abdomen and chest, between the two breasts and at the opening of the stomach is the *Hṛdaya*, which is the seat of satva etc. (soul/life) injury to it also causes quick death. *Stanarohita* and *stanamūla* are situated two aṅgula above and below the breast respectively; injury to these leads to death from accumulation of blood and kapha in the koṣṭha (chest) respectively.

On either side of the tube of the chest (trachea) are the two tubes which carry air, known as *Āpastambha*, injury to these causes death from accumulation of blood inside the chest, cough and dyspnoea. Below the shoulder joints, on the upper part of each flank, are the two vital spots known as *Apalapa*, their injury cause death from blood turning into pus. 9½-16½

पार्श्वयोः पृष्ठवंशस्य श्रोणीकर्णौ प्रति स्थिते ॥ १७ ॥
 वंशाश्रिते स्फिजोरुर्ध्वं कटीकतरुणे स्मृते ।
 तत्र रक्तक्षयात्पाण्डुर्हीनरूपो विनश्यति ॥ १८ ॥
 पृष्ठवंशं ह्युभयतो यौ सन्धी कटिपार्श्वयोः ।
 जघनस्थं वह्निर्भागे मर्मणी तौ कुकुन्दरौ ॥ १९ ॥
 वेष्टानिरघः काये स्पर्शाशानं च तद्वधात् ।
 पार्श्वान्तरनिबद्धौ यालुपरि श्रोणिकर्णयोः ॥ २० ॥
 आशयच्छादनौ तौ तु नितम्बौ तरुणास्थिगौ ।
 अघः शरीरे शोफोऽत्र दौर्बल्यं मरणं ततः ॥ २१ ॥
 पार्श्वान्तरनिबद्धौ च मध्ये जघनपार्श्वयोः ।
 तिर्यग्ध्वं च निर्दिष्टौ पार्श्वसन्धी तयोर्व्यधात् ॥ २२ ॥
 रक्तपुरितकोष्ठस्य शरीरान्तरसम्भवः ।
 स्तनभूलार्जवे भागे पृष्ठवंशाभये सिरौ ॥ २३ ॥
 बृहत्यौ, तत्र विद्धस्य मरणं रक्तसङ्कयात् ।
 बाहुभ्रूलामिसम्बद्धे पृष्ठवंशस्य पार्श्वयोः ॥ २४ ॥
 असयोः फलके बाहुस्वापशोषी तयोर्व्यधात् ।
 प्रीवामुभयतः आन्वी प्रीवाबाहुशिरोन्तरे ॥ २५ ॥
 स्कन्धांसपीठसम्बन्धावसौ बाहुक्रियाहरौ ।

On either side of the vertebral column, on the earlike bones of the pelvis the buttocks, are the two *kaṭīkataruṇa*, injury to these causes pallor due to loss of blood, emaciation and death. On either side of the vertebral column, on the two meeting places, outside the buttocks are the two *kukūṇḍara*, injury to these leads to loss of sensation and movement in the lower parts of the body. Above the ear-like bones of the pelvis, concealing the visceral organs and composed of cartilages, are the two *Nitamba*; their injury leads to swelling and debility of the lower parts and death. At the lower end of the flanks and attached at the centre of the sides of the front part of the pelvis, located sidwards and upwards are the *Prīvasaṅghī*, injury to these leads to death from accumulation of blood in the abdomen.

In straight line with the *stanamūlā*, on either side of the vertebral column are the two *Bṛhātī sirā*, injury to them leads to death by complications arising from severe loss of blood. At the root of the arms, on either side of the vertebral column

are the two *Amsaphalaka*, injury to these causes loss of tactile sensation and emaciation. On either side of the neck, the sinews (tendous) binding the root of the shoulder with the nape of the neck, are the two *Amsa*, injury to these causes loss of function of the arms. 16½-25.

Jatrūrdhva marma (vital spots in the head and neck) :—

कण्ठनाडीभुजभयतः सिरा हनुसमाश्रिताः ॥ २६ ॥
 चतस्रस्तासु नीले द्वे मन्ये द्वे मर्मणी स्मृते ।
 स्वरभणारविहृत्यं रसाज्ञानं च तद्यथे ॥ २७ ॥
 कण्ठनाडीभुजभयतो जिह्वानासागतः सिराः ।
 पृथक् चतस्रस्ताः सद्यो मन्थस्यन्मातृकाङ्गयाः ॥ २८ ॥
 कुक्काटिके शिरोभ्रीवासन्धौ, तत्र चलं शिरः ।
 अधस्तात्कर्णयोर्निम्ने विधुरे भ्रुतिहारिणी ॥ २९ ॥
 फणालुभयतो ध्रुणमार्गं श्रोत्रपथानुगौ ।
 मन्तर्गलस्थितौ वेधाम्भविधानहारिणौ ॥ ३० ॥
 नेत्रयोर्बाह्यतोऽपाङ्गौ श्रुधोः पुच्छान्तरयोरेधः ।
 तयोपरि श्रुधोर्निभाषर्तावाण्यमेधु तु ॥ ३१ ॥
 अनुकर्णं ललाटेऽन्ते शङ्खौ सद्यो विभारतौ ।

— On the two sides of the trachea, there are four *sirās* (veins), of them two are called *Nila* and two, *Manya*, injury to them produces loss or disorder of speech and of taste perception. On either side of the throat are the four *siras* (veins), located in the tongue and nose separately, known as *Matyka*, their injury leads to quick death. At the junction of the throat and the head are the two *Kykatika*, injury to these causes, tremors (shaking) of the head. Below the back of the ears are the two *Vidhura*, injury to these causes deafness. On either side of the nostrils, adjoining the opening of the ears, inside the throat, are the two *Phana*, injury to these causes loss of perception of smell. At the outer angle of the eye, at the tail end of the eye-brows and below them are the two *Apanga*, injury to these results in blindness. In the depression above the eyebrow, on the forehead are the two *Avarta*, injury to these causes either blindness or disorders of vision. Above the tail end of the brows, adjoining the ears, on the forehead are the two *Ṣaṅkha*, injury to these causes quick death. 25½-31½.

केशान्ते शङ्खयोरुर्ध्वमुखेपौ, स्थपनी पुनः ॥ ३२ ॥
 भ्रुवोर्मध्ये, त्रयेऽप्यत्र शल्ये जीवेदनुद्धते ।
 स्वयं वा पतिते पाकात् सद्यो नश्यति तूद्धते ॥ ३३ ॥

Above the saṅkha, at the lower border of the hairs, are the two *Utkṣepa*; between the two eyebrows is the *Sthapani*; in these three (when injured) the person can live with the foreign body still intact, or when it falls of after putrefaction, while its removal causes sudden death. 32-33.

जिह्वाक्षिणासिकाभोत्रलचतुष्टयसङ्गमे ।
 तालुम्यास्थानि चत्वारि स्रोतसां, तेषु मर्मसु ॥ ३४ ॥
 विद्वः शृङ्गाटकाद्येषु सद्यस्त्यजति जीवितम् ।
 कपाले सन्ध्यः पञ्च सीमन्तास्तिर्यग्गूर्ध्वगाः ॥ ३५ ॥
 भ्रुवोन्मादमनोनाशौस्तेषु विद्धेषु नश्यति ।
 अन्तरो मस्तकस्योर्ध्वं सिरासन्धिसमागमः ॥ ३६ ॥
 रोमाधर्तोऽधिपौ नाम मर्मं सद्यो हन्त्यस्य ।

At the meeting place of orifices of the tongue, nose, eyes ears and the palate is the vital spot, by name *Śṛṅgāṅṅaka*, four in number, injury to these causes quick death. The five joints in the head (skull) spread sideways and upwards is known as *Smanṭa marma*, injury to these leads to death from insanity, giddiness and loss of intellect. Inside the head, at the meeting place of the joints of veins, on the top and at the spiral of hairs is located the *Adhipati*, injury to this causes quick death.

34-37

त्रिषमं रूपन्दनं यत्र पीडिते रुक् च मर्मं तत् ॥ ३७ ॥
 नांसास्थिंकायुधमनीसिरासन्धिसमागमः ।
 स्थान्मर्मति च तेनात्र सुतरां जीवितं स्थितम् ॥ ३८ ॥
 बाहुल्येन तु निर्देशः षोडशं मर्मकल्पना ।
 प्राणायतनसामान्यादेश्यं वा मर्मणां मतम् ॥ ३९ ॥

Marma is that place which has unusual throbbings and pain on touch. The marmas (vital spots) are so called because they cause death; and they are the meeting place of muscle, bones, tendons, arteries, veins and joints, life entirely resides in them (any injury or assault to these causes danger to life). They; are indicated by the predominant structure found in

them; on this basis the marmas (vital spots) are of six kinds; They are one kind only on the common factor "as seats of life."

Notes :—Māmsa marma have predominance of muscle tissue, asthi marma have bone, śnāyu have tendons, dhamanī have arteries, sirā have veins and saṅdhi have bony joints; thus they are six kinds structurewise.

मांसजानि दशोन्माल्यतल्लहस्तनरोहिताः ।
 शङ्खौ कटीकरुणे नितम्बावसयोः फले ॥ ४० ॥
 अस्थ्यष्टौ आवभर्माणि त्रयोविंशतिरापथः ।
 कूर्चकूर्चशिरोऽपान्नाक्षिप्रोत्क्षेपांसवस्तयः ॥ ४१ ॥
 गुदापस्तम्बविचुरभृङ्गाटानि नवादिशेत् ।
 मर्माणि धमनोस्थानि सप्तत्रिंशत्सिराज्याः ॥ ४२ ॥
 बृहत्पौ मातृणां नीले मन्ये कक्षाधरो फणौ ।
 विटपे हृदयं नाभिः पार्श्वसन्धौ स्तनाधरे ॥ ४३ ॥
 अपालापौ स्थपन्धुर्व्यञ्जतलो लोहितानि च ।
 सन्धौ विंशतिराधरौ मणिबन्धौ कुङ्कुन्दरौ ॥ ४४ ॥
 सीमन्ताः कूर्परौ गुल्फौ कृकाट्यौ जानुनी पतिः ।
 मांसमर्मं गुदोऽन्येषां, ज्ञानि कक्षाधरौ तथा ॥ ४५ ॥
 विटपौ विधुरास्थे च, भृङ्गाटानि सिरासु तु ।
 अपस्तम्बावपाङ्गौ च, धमनीस्थं न तैः स्मृतम् ॥ ४६ ॥

Māmsa marma are ten viz, iṅdrabasti (2), talahṛdaya (4), and stanarohita (2). Asthi marma are eight; śaṅkha (2), kaṭikataruṇa (2), nitamba (2), and amsaphalaka (2). Śnāyu marma are twenty three; āṅgi (4), kūrca (4), kurcaśira (4) apāṅga (2), kṣipra (4), utkṣepa (2), amsa (2), and basti (1). Dhamanī marma are nine; guda (1), āpasthambha (2), vidhura (2), and śṅṅgātaka (4). Sirā marmas are thirty seven; bṛhati (2), māṭṛka (8), nīla (2), manyā (2), kakṣadhara (2), phaṅā (2), viṭapa (2), hṛdaya (1), nābhi (1), pārśvasandhi (2), stanādhāra (2), apalāpa (2), sthapanī (1), ūrvī (4) and lohī-tākṣa (4). Saṅdhi marma are twenty; āvartha (2), maṇi-baṅdha (2), kūkuṅdara (2), sīmantā (2), kūrpara (2), gulpha (2) kṛkāṭika (2), jānu (2) and adhipati (1).

In the opinion of some, guda is māmsa marma; kakṣadhara are śnāyu marma along with viṭapa and vidhura;

śṅgāṭaka is sirā marma, together with āpastambha and apalāpa and not dhamanī marma. 40-46.

Marma vidḍha lakṣaṇa (signs of injury to vital spots) :—

विद्धेऽजस्रमसृक्लावो, मांसधावनवस्तुः ।
 पाण्डुरत्वमिन्द्रियाहानं मरणं वाशु मांसजे ॥ ४७ ॥
 मज्जान्वितोऽच्छो विच्छिन्नः लावो रुक् वास्थिमर्मणि ।
 आयामाक्षेपकस्तम्भाः क्षावजेऽभ्यधिकं रुजा ॥ ४८ ॥
 यानस्थानासनाशक्तिर्धैकल्यमथवाऽन्तकः ।
 रक्तं सशब्दफेनोष्णं धमनीस्थे विध्वेतसः ॥ ४९ ॥
 सिरामर्मस्थे सान्द्रमज्जत्वं बद्धसृजलवेत् ।
 तत्क्षयासृद्धमध्वासमोहहिष्माभिरन्तकः ॥ ५० ॥
 वस्तु शूकैरिवाकीर्णं रुढे च कुण्ठितता ।
 बलचेष्टाक्षयः शोषः पर्वशोफश्च सन्धिजे ॥ ५१ ॥

When māmsa marma are injured, there will be continuous bleeding, blood being thin, resembling water in which meat is washed; pallor (of the skin), loss of function of the sense organs and quick death. When asthī marma are injured there is discharge of thin fluid mixed with bone marrow and intermittant pain. When snāyu marma are injured there will be bending (contractions) of the body, convulsions, very severe pain, inability for riding, sitting etc. distortions or even death. When dhamanī marma are injured the blood which is frothy and warm flows out with a sound, and the person becomes unconscious. In case of injury to sirā marma, blood which is thick flows out continuously and in large quantity; from its loss, thirst giddiness, dyspnoea, delusion (unconsciousness), and hiccup manifest leading to death. In case of injury to saṅdhi marma, the site (of injury) feels as though full of thorns, even after healing (of the wound) there is shortening of the arm, lameness, decrease of strength and movement, and emaciation (of the body) and swelling of the joints. (47-51).

Marmabheda (types of vital spots) :—

नामिशङ्खाधिपानहृत्कृत्कवस्तयः ।
 अष्टौ च मातृकाः सद्यो निघ्नन्त्येकाभविभतिः ॥ ५२ ॥
 सप्ताहः परमस्तेषां कालः कालस्य कर्षणे ।

Nābhi (1), śaṅkha (2), adhipati (1), apāna (guda) (1), hṛdaya (1) śṛṅgāṭaka (4), basti (1) and the eight mātṛka (8); these nineteen, take away life immediately; (hence) these are known as *Sadyahprāṇahara*. Seven days is the maximum time for death to manifest.

त्रयर्षिःरावपस्तम्भतलङ्कृत्पाश्वसन्धयः	॥ ५३ ॥
कटीतक्षस्रीमन्तस्तनमूलेन्द्रचस्तयः	।
क्षिप्र(पिलापशुद्धतो नितम्बस्तनरोहिताः	॥ ५४ ॥
कालान्तरप्राणहरा	मांसमासाद्जीविताः ।

Āpastambha (2), talahṛdaya (4), pārśvasaṅdhi (2), katitaruṇa (2), śīmanṭā (5), śtanamūla (2), iṅdrabasti (4), kṣipra (4), apalāpa (2), bṛhati (2), nitamba (2) and stanarohita (2); these thirtythree are *Kalāntara prāṇahara* (take away the life after some time); one or one and half months is the period of life (when these are injured). 53-54½.

उत्क्षेपौ स्थपनी त्रीणि विशाल्यज्ञानि, तत्र हि ॥ ५५ ॥
वायुर्मांसवसामञ्जमस्तुलुङ्गानि शोषयन् ।
शल्यापाये चिनिर्गच्छन्श्वासात्कासाच्च हन्त्यसू ॥ ५६ ॥

The two utkṣepa (2) and sthapanī (1)—these three are *Viśalyaghna*—injury to them will cause death when the arrow (foreign body) is removed, by the exit or vāyu; mamsa, vasa, majja and mastuluṅga get dried up, dyspnoea and cough develop and destroy the life (of the person). 55-56.

Notes :—As long as the arrow or any foreign body is in the place of injury, the person is alive and immediately on its removal, he dies as described above.

फणावपङ्क्ति विद्युदे नीले मन्ये कुकाटिके ।	
अंसांसफलकावर्तपिदपोर्विकुन्दराः	॥ ५७ ॥
सजाजुलोदिताक्षानिक्काशुर्ध्वर्ध्वर्ध्वराः	।
वैकल्पमिति चत्वारि चत्वारिंशच्च कुर्वते ॥ ५८ ॥	
हरन्ति तान्पि प्राणान् कदाचिच्चभिधाततः ।	

Phaṇa (2), apāṅga (2), vidhura (2), nilā (2), manyā (2), kṛkāṭikā (2), amsa (2), amsaphalaka (2), āvarta (2), viṭapa (2), ūrvi (4), kukuṅdara (2), jānu (2), lohitaṅka (4), āṅi (4), kakṣādhara (2), kūrca (4) and kūrpara (2), these forty-four are

Vaikalyakara (causing distortion, irregularity etc.); they might also destroy life sometimes when injured. 57-58½.

अष्टौ कूर्चशिरोगुल्फमणिबन्धा वजाफलाः ॥ ५९ ॥

Kūrcaśira (4), *gulpha* (2) *maṇibaṅdha* (2)—these eight are *Rujākara* (causing pain). 59.

Marma pramaṇa (size of the vital spots) :—

तेषां विटपकक्षाधृगुर्व्यः कूर्चशिरांसि च ।
 द्वादशाङ्गुलमानानि ह्यङ्गुले मणिबन्धने ॥ ६० ॥
 गुल्फौ च स्तनमूले च त्र्यङ्गुलं जानुकूर्परम् ।
 अपानवस्तिहृत्प्रामिनीलाः सीमन्तवृक्षाः ॥ ६१ ॥
 कूर्चशिरोगुल्फमन्याश्च त्रिंशदङ्गुलेन वर्जिताः ।
 अस्त्रपाणितलोन्मानाः शेषाण्यङ्गुलं वदेत् ॥ ६२ ॥
 यश्चाश्वत्थं च मर्माणि, तिलमीहितमान्यपि ।
 इहानि मर्माण्यन्येषाम्

Among them, *viṭapa*, *kakṣadhara*, *ūrvī*, *kūrcaśira* are twelve *aṅgula* (finger breadth) in size; *maṇibaṅdha*, *gulpha* and *stanamūla* are two *aṅgula*; *jānu*, and *kūrpara* are three *aṅgula*; *apāna* (*guda*), *basti*, *hṛdaya*, *nābhi*, *nīla*, *sīmaṅta*, *māṭṛka*, *kūrca*, *śṛṅgāṭaka*, *manya*—these twentynine are equal in size of ones own palm; the remaining fiftysix are each half *aṅgula*. In the opinion of some others, the size of the vital spots are equivalent to those of *tila* (*sessamum* seed) and *vṛhi* (*paddy* grain). 60-63½.

Marmābhigāta phala (effect of injury in vital spots) :—

चतुर्द्वीकाः सिरास्तु याः ॥ ६३ ॥
 तर्पयन्ति वयुः कृत्वा ता मर्मपिपायितास्ततः ।
 तस्मैतास्मैतजात्यर्थमवृत्तेर्धातुसङ्घये ॥ ६४ ॥
 वृद्धश्चो वजस्तीनाः प्रतनोति समीर्यद् ।
 तेजस्तदुद्धतं घृते दृग्भाशोषमवधमान् ॥ ६५ ॥
 स्थिन्नस्तस्मैतदुद्धतं ह्यत्येनं ततोऽन्तकः ।

The four types of *sirās* mentioned previously (verses 19-37 of chapter 3) which nourish the entire body, are seated (located) in the *marma* (vital spots), so when they (vital spots) are injured, depletion/decrease of *dhātus* (tissues) takes place due to copious loss of blood; by that *vāyu* (*vāta*),

getting increased produces severe pain, causes increase of pitta which in turn produces thirst, emaciation, toxicity (unconsciousness), severe perspiration, weakness and looseness of the body; such a body gets carried away by death. 63-65}.

वर्द्धयेत्सन्धितो गात्रं मर्मण्यभिहते द्रुतम् ॥ ६६ ॥
 छेदनात्सन्धिदेशस्य सङ्कुचन्ति सिरा ह्यतः ।
 जीवितं प्राणिनां तत्र रक्ते तिष्ठति तिष्ठति ॥ ६७ ॥

The injured part (the vital spot) should be cut (incised) immediately near its place of joining; by cutting the sirā (veins) get contracted and the bleeding stops, by stoppage of blood, (the life) stays on. 67.

सुविज्ञतोऽप्यतो जीवेदमर्माणि न मर्मणि ।
 प्राणधातिनि जीवेत्तु कश्चिद्वैद्यगुणेन चेत् ॥ ६८ ॥
 असमप्राग्मिघाताच्च सोऽपि वैकृत्यमशुभे ।
 तस्मात्क्षारविषान्ध्यादीन् यज्ञान्मर्मसु वर्जयेत् ॥ ६९ ॥

Though wounded greatly in places other than marmas (vital spots), the person survives but not so when injured on the vital spots; for, these are destroyers of life, some may survive by the expertise of the physician and partial injury to them, even then they cause distortions (irregularity). Hence the use of kṣāra (application of caustic alkali) viṣa (poisonous drugs), agni (cauterly by fire) etc. on the vital spots should be avoided as far as possible. 68-69.

मर्माभिघातः स्वल्पोऽपि प्रायशो वाचतेऽत्राम् ।
 रोगा मर्माभ्यास्तद्वत्प्रकान्ता यज्ञतोऽपि च ॥ ७० ॥

Injury to vital spots, though slight (mild) usually produces severe pain (trouble); so also the diseases which are localised in the vital spots do not get cured inspite of great effort. 70.

इति श्रीवैद्यपतिसिंहगुप्तसुधीमद्भाग्यविरचिता-
 यामहाभारतव्यसंहितायां द्वितीये शारीरस्थाने
 मर्मविभागो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the chapter called Marmavibhāga the fourth in Śārīra sthāna of Aṣṭāṅgaḥṛdaya saṁhitā composed by srimad Vāgbhaṭa, son of sri vaidyapati Simhagupta.

पञ्चमोऽध्यायः ।

Chapter—5

VIKṚTI VIJÑĀNIYA (knowledge of bad prognostics)

अथातो विकृतिविज्ञानीयं चारीरं व्याख्यास्यामः ।
इति ह स्मादुरीशेषाद्यो महर्षयः ।

We shall now, expound the chapter Vikṛti vijñāniya-knowledge of abnormalities *vis a vis* bad prognostics; thus said (revealed) Ātreya and other great sages. 1.

Riṣṭa nirukti (definition of fatal signs) :—

पुष्पं फलस्य धूमोऽग्नेर्वर्षस्य जलवोदयः ।
यथा भविष्यतो छिङ्गं रिष्टं मृत्योस्तथा ध्रुवम् ॥ १ ॥

Just as the flower, smoke and appearance (and collection) of clouds are the signs of future occurrence of the fruit, fire and rain respectively. *Riṣṭa* are the definite signs of on coming death (fatal signs). 1.

(आयुष्मति क्रियाः सर्वाः सफलाः सम्प्रयोजिताः ।
प्रवन्ति मिथजां भृत्ये कृतज्ञ इव मृत्युजि ॥ १ ॥
क्षीणायुषि कृतं कर्म व्यर्थे कृतमिषधिमौ ।
अपयो देहसन्नेहं स्वार्थहानि च यच्छति ॥ २ ॥
तर्हीदानीं गतायुषां लक्षणं सम्प्रचक्षते ।
विकृतिः प्रकृतो प्राज्ञोः प्रदिष्टा रिष्टसंज्ञया ॥ ३ ॥)

All the treatments properly administered by the physician to the person who has long life become successful just like the grateful person (becomes faithful) to the king. Treatments administered to the person whose life is waning (short), become a waste, just as the help done to a mean person. By that, the physician gets bad reputation, doubt of life and loss of own desires. Hence, herein are described, the signs of the person who is losing his life. Abnormal changes of the prakṛti (normal features of the body and mind) are called, by the learned, as *Riṣṭa* (fatal signs). 1-3.

अरिष्टं नास्ति मरणं अरिष्टं च जीवितम् ।

अरिष्टे रिष्टविज्ञानं न च रिष्टेऽप्यनैपुणात् ॥ २ ॥

There is no death without *riṣṭa* (without the appearance of fatal signs) and no life when *riṣṭa* (fatal signs) are seen.

Understanding non-fatal signs as fatal signs and fatal signs as non-fatal, happen due to unexperience (of the physician). 2.

Riṣṭa bheda (kinds of fatal signs) :—

केचिच्च तद्विधेत्याहुः स्थाव्यस्थापिचिमेवतः ।

दोषाणामपि बाहुल्याद्रिष्टाभासः समुद्भवेत् ॥ ३ ॥

स दोषाणां शाब्देत्स्थाव्यवद्वयं तु मृत्यवे ।

Some opine that these (fatal signs) are of two kinds, viz, *sthāyi* (permanant, non-changing) and *asthāyi* (temporary, changing.).

Riṣṭābhāsa (signs resembling fatal signs), manifest even due to great increase of the *doṣās*; they subside (disappear) with mitigation of the *doṣās*, while the *sthāyi riṣṭa* (permanent fatal signs) are sure to cause death. 3-3½.

Riṣṭabhāvaḥ (factors under fatal signs) :—

रूपेन्द्रियस्वरच्छायाप्रतिच्छायाक्रियादिषु ॥ ४ ॥

अन्येष्वपि च भावेषु प्राकृतेष्वभिहिततः ।

विकृतिर्वा समासेन रिष्टं तदिति लक्षयेत् ॥ ५ ॥

Rūpa (appearance, size, shape, colour etc.), *īndriya* (sense organs), *svara* (voice, speech); *chāyā* (shade, complexion), *praticchāyā* (image), *kriyā* (activities, functions) and many other factors undergoing change from their normalcy (becoming abnormal) without any cause (apparant reason)—are all to be considered as *Riṣṭa* (fatal signs). 4-5.

Rūpa riṣṭa (fatal signs connected with appearance) :—

केशरोमनिर्व्यक्तं यस्याभ्यर्कमवोदयते ।

यस्यात्यर्थं खल्ले नेत्रे स्तब्धास्तर्गतनिर्गते ॥ ६ ॥

जिह्वे विस्तृतसङ्घिसे सङ्घिसर्बिन्तभुषी ।

उद्भ्रान्तदर्शने हीनदर्शने नकुलोपमे ॥ ७ ॥

कपोतभे अलाताभे कुते लुकितपशुमपी ।
 नासिकाऽत्यर्थविद्युता संवृता पिडिकाचिता ॥ ८ ॥
 उच्छ्रूना स्फुटिता म्लाना यस्थौष्ठो यात्यधोऽधरः ।
 ऊर्ध्वं द्वितीयः स्यातां वा पक्षजम्बूनिभाबुभौ ॥ ९ ॥
 दन्ताः सशर्कराः इयावास्ताम्राः पुष्पितपङ्किताः ।
 सहस्रैव पतेयुर्वा जिह्वा जिह्वा विसर्पिणी ॥ १० ॥
 शूना शुष्का गुरुः श्यावा लिप्ता सुप्ता सक्षुब्धका ।
 शिरः शिरोधरा वोढुं पृष्ठं वा भारमात्मनः ॥ ११ ॥
 हनू वा पिण्डभास्यस्थं शक्नुवन्ति न यस्य च ।
 यस्यानिमित्तमङ्गानि गुरुष्यति लघूनि वा ॥ १२ ॥
 विषदोषाद्विना यस्य श्लेष्मो रक्तं प्रवर्तते ।
 उत्सर्कं मेहनं यस्य वृषणावतिनिःसृतौ ॥ १३ ॥
 अतोऽप्यथा वा यस्य स्यात् सर्वे ते कालजोदिताः ।

He, whose hair on the head and on the body appearing as though smeared with oil, though not actually smeared.

Whose eyes are unsteady or having no movement at all; which have gone deep inside or protruding out, become irregular (asymmetrical) either expanded or contracted; eye brows are contracted or bent down; sight either increased, decreased or becomes like that of a mungoose, pegin and burning coal; tears flowing profusely, the eye lashes getting twisted.

Whose nose, is very greatly dilated or contracted; having eruptions, having severe swelling at the top, cracked and lustreless.

Whose upper lip, droops down (very greatly) and lower lip moves upwards greatly; both lips having colour of a ripe jambūphala (dark blue in colour)-

Whose teeth, are full of tarter, black or coppery, have flowers (spots of different shapes) coated with dirt, and which fall off suddenly.

Whose tongue, is irregular, having more of movement, swollen, dry, heavy (thick), blue in colour, coated, sleeping (having no sensation) and having thorn-like eruptions.

Whose head and neck, are unable to bear their own weight; whose lower jaw is unable to hold the bolus of food put into the mouth.

Whose body and body parts, become either very heavy or very light without any cause.

From whose orifices (eyes, ears, nose, mouth, urethra, and anus) blood flows out, without the effect of poison.

Whose penis, has moved upward greatly and testes (scrotum) moved downward greatly or both of them are in the opposite, (penis, moved downward and scrotum moved upward greatly).

All such persons are nearing death. 6-14a.

यस्यापूर्वाः सिखिलेषु जालेन्द्राकृतयोऽपि वा ॥ १४ ॥
ललाटे वस्तिशीर्षं वा यन्मासांश्च स जीवति ।

He, on whose forehead, urinary bladder or head, lines of veins or patches resembling the young moon appear afresh (which were not present before) does not live even for six months. 14 b-15 a.

पश्चिनीपत्रपत्रोयं शरीरे यस्य देहिनः ॥ १५ ॥
म्रवते मयमानस्य यन्मपिस्तस्य जीवितम् ।

He, on whose body, water floats like floating on the lotus leaf, (without moistening it), his life is for six months only. 15 b-16 a.

हरितामाः सिरा यस्य रोमकृपाश्च संवृताः १६ ॥
सोऽस्लाभिरुपापी पुरुषः पित्तान्भरणमक्षुभे ।

He, whose veins are greenish (or yeilowish), hair follicles are contracted, who desires sour (things of sour taste in food), attains death from (increase of) pitta. 16 b-17 a.

यस्य गोमयचूर्णानं चूर्णं मूर्ध्नि मुखेऽपि वा ॥ १७ ॥
सज्जेहं, मूर्ध्नि धूमो वा, मासान्तं तस्य जीवितम् ।

He, whose head or face become covered with unctous (greasy) powder like the powder of cowdung, or whose head

becomes smoky (emitting the smell of smoke) his life ends within a month. 17 b-18 a.

मूत्रिं भ्रुवोर्वा कुर्वन्ति सोमन्तवर्तका नवाः ॥ १८ ॥
मृत्युं स्वस्थस्य षड्मात्रात्रिपत्रदिपुस्त्य तु ।

Bifurcating lines and patches appearing afresh on the head or the brows, produce death within six days in a healthy man and within three days in a sick man. 18 b-19 a.

जिह्वा ह्यावा मुखं पूति सद्यमक्षि निमज्जति ॥ १९ ॥
क्षणा वा मूत्रिं लीयन्ते यस्य तं परिवर्जयेत् ।

He, whose tongue becomes blue; mouth becomes foul smelling; left eye goes deep inside; on whose head birds alight, should be rejected (as dead) 19 b-20 a.

यस्य ज्ञातानुलिप्तस्य पूर्वं घृष्यत्युरो भृशम् ॥ २० ॥
भार्द्रंशु सद्यगात्रेषु सोऽर्धमासं न जीवति ।

He, in whom the chest dries up very soon, after the person has bathed and smeared with unguents, while the other parts of the body remain moist does not live for even half of a month. 20 b-21 a.

Indriya rishta (fatal signs connected with sense organs) :—

अकस्माद्युगपद्गात्रे वर्णो प्राकृतवैकृतौ ॥ २१ ॥
तथैवोपच्यन्तानि रौक्ष्यमेहादि मृत्यवे ।

Sudden appearance without any other reason, of normal and abnormal colours together, in the body causes death. Likewise, increase of strength or debility, dryness or moistness etc. appearing suddenly lead to death. 21 b-22 a.

यस्य स्फुटेषु रङ्गस्यो नाकृष्टा न स जीवति ॥ २२ ॥
क्षवजासादिषु तथा यस्यापूर्वो भवनिर्मवेत् ।
ह्रस्वो दीर्घोऽति धोऽङ्गुलः पूतिः सुरभिरेव वा ॥ २३ ॥

He, whose fingers do not produce sound (knuckles) when pulled, does not live; unusual sound which were not present before, appearing in sneezing coughing etc. (belching, passing flatus), the respiration becoming either very short or very

long, and having either foul smell or sweet smell. (does not live). 22 b-23.

आधुतानामुते काये यस्य गन्धोऽतिमानुषः ।
मलयन्मनादौ वा धर्मान्तं तस्य जीवितम् ॥ २४ ॥

He who, emits non-human smell from his body with or without bathing, in the waste products (of his body), dress, wounds etc. his life is only till the end of one year. 24.

अजन्तेऽत्यङ्गसौरस्याचं यूक्ताभ्रिकावयः ।
त्यजन्ति वाऽतिवैरस्थास्त्रोऽपि वर्षे न जीवति ॥ २५ ॥

He, whose body becomes very sweet attracting lice, flies etc. or becomes very unpleasant in taste, making the insects to depart from the body; even he does not live for one year. 25.

सततोष्णं गात्रेषु शैत्यं यस्योपलक्ष्यते ।
शीतेषु भ्रुवाभीष्यं वा स्वेदः स्तम्भोऽप्यहेतुकः ॥ २६ ॥

He, who has the appearance of cold suddenly and without any cause, on the parts of the body which are warm always and appearance of warmth on the parts which are cold always; severe perspiration or rigidity (loss of movement) (does not live for one year), 26.

यो जातरोज्ज्वलितः शीतान्नो वा विवृणोते ।
उष्णद्वेषो च शीतार्तः स प्रेतविषण्णोचरः ॥ २७ ॥

He, who has cold eruptions (eruptions caused by increase of kapha) and whose body is cold, but yet experiences severe burning sensation; he who is suffering from cold but yet hates warmth, are being seen by the lord of the dead.

उरस्यूष्मा मधेपत्य जठरे क्षातिशीतता ।
मिथं पुरीषं तुण्ढा च यथा प्रेतस्तथैव सः ॥ २८ ॥

He, whose chest is very warm and abdomen (inside) very cold, who has severe diarrhoea and thirst is just like a cadaver. 28.

मूत्रं पुरीषं निष्ठयत्तं शुक्रं वाऽप्यु निमज्जति ।
निष्ठयत्तं बहुघर्षं वा यस्य मत्स्यत्स नश्यति ॥ २९ ॥

He, whose urine, faeces, sputum or semen, sink in water; the sputum being of many colours, dies within a month. 29.

घनीभूतमिवाकाशमाकाशेभिव यो घनम् ।
 जमूर्तमिव मूर्ते च मूर्ते चामूर्तवत्स्थितम् ॥ ३० ॥
 तेजस्व्यतेजस्तद्वच्च शुक्लं कृष्णमस्य च सत् ।
 अनेत्ररोगश्चन्द्रं च बहुकृपमलाभकृमम् ॥ ३१ ॥
 जाम्रद्रक्षांसि गन्धर्वान् प्रेतानभ्यांश्च तद्विधान् ।
 रूपं व्याकृति तत्तच्च यः पश्यति स नश्यति ॥ ३२ ॥

He, who sees the sky (surrounding empty space) as a solid body and solid (bodies) as the sky (empty space); those (objects) which have form (size, shape etc.) as formless, and the formless ones as having form; similarly the luminiscent and non-luminiscent, white and black, non-existing and existing; who even without diseases of the eyes, sees the moon having many shapes (and number) and covered with dust; who even when awake, sees rākṣāsa gaṇḍharva, preta and such others (non-human beings) and those which are terrifying to look at; is going to perish. 30-32.

सप्तर्षीणां समीपस्थां यो न पश्यत्यश्नोतिभू ।
 ध्रुवमाकाशगतं वा स न पश्यति तां समाम् ॥ ३३ ॥

He, who does not see the star Arundhati, which is near the saptarṣi (group of seven stars), who does not see the dhruva (pole star) or ākāśa-gaṇḍiga (river of the sky/stellar galaxy), does not live for a year. 33.

भेद्यतोयौधनिर्धोषवीणापणववेषुजात् ।
 शृणोत्यभ्यांश्च यः शब्दानसतो न सतोऽपि वा ॥ ३४ ॥
 निष्पीड्य कर्णौ शृणुयाच्च यो धुकधुकाश्चनम् ।
 तद्वद्वन्धरसस्पर्शान् मन्यते यो विपर्ययात् ॥ ३५ ॥
 सर्वशो वा न यो, यश्च दीपगन्धं न जिघ्रति ।
 विधिना यस्य दीपाय स्वास्थ्यायापिधिना रक्षाः ॥ ३६ ॥
 यः पांसुनेव कीर्णाङ्गो योऽङ्गे घातं न वेत्ति वा ।
 अन्तरेण तपस्तीव्रं योगं वा विधिपूर्वकम् ॥ ३७ ॥
 जानात्यतीन्द्रियं यश्च तेषां मरणमादिशेत् ।

He, who hears the sound of the cloud, sea waves, the vīna, paṇava and veṇu (flute) all (musical instruments) or such others even though it (sound) is not present; or does not hear the sound which is actually present; who does not hear the *dhukdhuk* sound when he blocks his ears with his fingers. Similarly with regard to smell, taste and touch; he who understands these in the opposite manner either fully or partially; he who does not understand the smell of the lamp wick (which is extinguished just then), who does not recognise the particular tastes (of drugs) which have been administered in accordance to the doṣa (to mitigate them) and those tastes which are consumed during health without observing the rules; he whose body gets coated with sand (dirty powder), who does not understand injury (cut, blow and such others) of his body, who without doing severe penance or yoga as per proper procedure, begins to experience of extra-sensory knowledge—all of them are going to die. 34-37½.

Svara riṣṭa (fatal signs concerned with the voice) :—

हीनो हीनः स्वरोऽप्यको यस्य स्याद्भ्रूदोऽपि वा ॥ ३८ ॥

सहसा यो विमुह्येद्वा विवक्षुर्न स जीवति ।

He, whose voice becomes low (feeble), peevish, inaudible, stammering or who is anxious to speak but loses his voice suddenly, does not survive. 38.

स्वरस्य दुर्बलीभावं हानिं च बलवर्धयोः ॥ ३९ ॥ ३९ ॥

रोगवृद्धिमयुक्त्या च दृष्ट्वा मरणमादिशेत् ।

Voice becoming feeble, along with loss of strength and colour (of the body), increase in the severity of the disease—these happening without any known cause—should be noted as (the signs) of the death.

अपस्वरं भाषमाणं प्राप्तं मरणमात्मनः ॥ ४० ॥

श्रोतारं चास्य शब्दस्य दूरतः परिचर्जयेत् ।

He, who in an unusual voice proclaims his own death repeatedly or he who hears such a sound (talk by others that he is going to die) should be avoided at a distance (the physician should refuse treatment to such persons since they are going to die.). 40.

Chāya pratichāya riṣṭa (fatal signs connected with shades and shadow) :—

संस्थानेन प्रमाणेन वर्णेन प्रमयाऽपि वा ॥ ४१ ॥

छाया विवर्तते यस्य स्वप्नेऽपि प्रेत एव सः ।

He, whose *chāyā* (shade) undergoes change (abnormal) in its features (shape), size, colour, or brilliance even in dreams (more so at other times) is a dead man. 41.

आतपादर्शतोयादौ या संस्थानप्रमाणतः ॥ ४२ ॥

छायाऽङ्गात्सम्बन्धत्युक्ता प्रतिच्छायेति सा पुनः ।

वर्णप्रभाभया या तु सा छायेव शरीरगा ॥ ४३ ॥

The form emanating from the body (or its parts) having the (natural) features and size, through the medium of sunlight (rays), mirror, water etc. is called *pratichāya* (shadow, image); it is not connected with colour and radiance, these (colour and radiance) are connected/related to the body only. 42-43.

*Notes :—*Pratichāyā is the shadow of the body created by sun's rays on the ground, the image seen in the mirror and water. It is of the same characteristic features in shape, colour and radiance as of the body or its parts, when seen in the mirror or water. But the shadow created by sunlight varies in size in accordance with the time of the day. Some unusual changes occurring in the shadow and images also indicate the oncoming death, these are described further.

भवेद्यस्य प्रतिच्छायां छिन्ना मित्राऽचिक्राऽऽकुला ।

विशिखा द्विशिखा जिह्वा विकृता यदि वाऽन्यथा ॥ ४४ ॥

तं समतायुषं विधातु चेन्नक्षत्रनिमित्तजा ।

प्रतिच्छायामयी यस्य न चाङ्गीकुर्येत क्वचिन्ना ॥ ४५ ॥

He, whose shadow/image is found to be cut, torn, more in number, unsteady, headless, duple headed, irregular, distorted or unnatural should be considered as completing his life, if these are not due to known causes (intentional creation).

30 He, whose image is not seen in the eyes of others (image on the cornea of another man's eye) should be taken as completing his life. 44-45.

Chāya riṣṭa (fatal signs in shade/complexion.) :-

खादीनां पञ्च पञ्चानां छाया विविधलक्षणाः ।
 नामस्ती निर्मलाऽऽनीला सखेहा सप्रमेव च ॥ ४६ ॥
 वाताद्रजोऽरुणा श्यावा मस्मरुहा हतप्रभा ।
 विशुद्धरुका त्वाग्नेयी दीप्ताभा दशनप्रिया ॥ ४७ ॥
 शुद्धवैदूर्यविमला सुखिन्धा तोयजा सुखा ।
 स्थिरा खिन्धा घना शुद्धा श्यावा भवेता च पार्थिवी ॥ ४८ ॥
 वायवी रोगमरणकेशोद्यान्धाः सुखोदयाः ।

The five chāyā (shade, complexion) related to the five mahābhūtas such as kha (ākāśa) etc. are each of different features; nābhas (related to ākāśa bhūta) is transparent blue, unctous and radiant; vātaja (related to vāyu bhūta) is dirty, crimson, blue, ash-like, dry and non-radiant; āgneyī (related to tejas bhūtas) is bright red, glistening and pleasing to look at; toyaja (related to ap bhūta) is like the pure vaiḍūrya, transparent, slightly unctous and good; pārthivī (related to pṛthvī bhūta) is stable, unctous, thick, transparent, black or white. Among these vāyaviya chāyā produces diseases, death or misery, while the others are for producing happiness (health). 46-48.

प्रभोक्ता तैजसी सर्वा, सा तु असविधा स्मृता ॥ ४९ ॥
 रक्ता पीता सिता श्यावा हरिता पाण्डुराऽसिता ।
 तासां याः स्युर्विकासिन्यः खिन्धाश्च विमलाश्चयाः ॥ ५० ॥
 ताः शुभा, मलिना रुहाः सङ्घिताश्चाशुभोदया ।

Prabhā (complexion) is of seven kinds viz, red, yellow, white, blue, green, yellowish-white and black; all these are described as related to tejabhūta. Among them, those which are spreading, radiating, unctous, and transparent are benevolent (doing good) and those dirty, dry, and brief (constricted, non-radiating)-are malevolent (doing harm). 49-50

वर्णमाक्रामति छाया प्रभा वर्णप्रकाशिनी ॥ ५१ ॥
 आसन्ने लक्ष्यते छाया विकृष्टे मा प्रकाशते ।
 नाच्छायो नाम्रभः कश्चिद्विशेषाश्चिह्नयन्ति तु ॥ ५२ ॥
 नृणां शुभाशुभोत्पत्ति काले छायासमाश्रयाः ।

Chāyā (shade), engulfs (māśks), the varṇa (colour) while prabhā (complexion) brightens the colour; chāyā is

noticeable (understood) from nearness (close by) whereas prabhā is noticeable even from a distance.

Neither, chāyā nor prabhā indicate at any time the special features of man, that is, his attaining good or bad (health or illhealth). But at that time (of death) they do so, getting associated with chāyā. 51-52½.

Kriyā riṣṭa (fatal signs connected with activities) :—

निकषन्निव यः पादौ च्युतांसः परिसर्पति ॥ ५३ ॥

हीयते बलसः शश्वद्योऽन्नमन्नं हितं बहु ।

योऽल्पाशी बहुविष्मूत्रो बह्नाशी चारूपमूत्रविट् ॥ ५४ ॥

यो वाऽल्पाशी कफेनातौ दीर्घं श्वसिति चेष्टते ।

दीर्घमुच्छ्वस्य यो ह्रस्वं निःश्वस्य परिताम्यति ॥ ५५ ॥

ह्रस्वं च यः प्रश्वसिति व्याविद्धं स्पन्दते शृशम् ।

शिरो विक्षिपते कृच्छ्राद्योऽञ्जयित्वा प्रपाणिकौ ॥ ५६ ॥

यो ललाटेऽत्प्लुतस्वेदः स्रुथसन्धानबन्धनः ।

उत्थाप्यमानः सन्मुखेद्यो बली दुर्बलोऽपि वा ॥ ५७ ॥

उत्तान एव स्वपिति यः पादौ विकरोति च ।

शयनासनकुञ्ज्यादेर्योऽसदेव जिघृक्षति ॥ ५८ ॥

अहास्यहासी सम्मुह्यन् यो लोढि दशनच्छदौ ।

उत्तरौष्ठं परिलिहन् फूत्कारांश्च करोति यः ॥ ५९ ॥

यमभिद्रवति च्छाया कृष्णा पीताऽरुणाऽपि वा ।

मिषग्भेषजपानान्नगुरुमित्रद्विषश्च ये ॥ ६० ॥

वशागाः सर्व एषैते बिभेथाः समवर्तिनः ।

He who walks by dragging his feet on the ground (scratching the ground) as though his feet have dropped off; who suddenly loses his strength though consuming good food in large quantity; he who eats very less but excretes large quantities of feaces and urine; who eats more but excretes less quantities of feaces and urine; he who eats less but suffer from (increase of) kapha, breathes out deep (long expiration) and rolls on the bed; who takes long expiration but has very short inspiration and becomes unconcious; he whose; respirations are short (shallow), chest is throbbing,

and appears as though irregular; who rolls his head with difficulty, holds out his forehands contracting them; who has heavy perspiration on his forehead, looseness of joints, and tendons; he who becomes unconscious by standing up, whether he is strong or weak; he who sleeps with his face kept upward and moving his legs awkwardly; he who tries to hold the bed, chair, wall etc. which are actually not present; who laughs at things which do not evoke laughter or which are not to be laughed at; who faints and licks the lips, who licks the upper lip and produces whistling sound; he to whom either black, yellow or crimson shades run quick (manifest suddenly); who develops hatredness towards the physician, medicine, drinks, food, preceptors and friends—all these are to be considered as conquered by samavarti—the god of death. 53-60½.

(श्रीबाललाटहृदयं यस्य स्वघृति शीतलम् ॥ ६१ ॥

उष्णोऽपरः प्रदेशश्च शरणं तस्य देवताः ।)

[पूर्वरूपाणि सर्वाणि ज्वरादिष्वतिमात्र्या ।

यं विशति विशत्येनं मृत्युज्वरपुरःसरः ॥ १ ॥]

He, whose neck, forehead and (region of) the heart are sweating and cold while the other parts are hot, is to be protected by the gods only. 61-61½.

He, who develops all the prodromal symptoms in diseases such as jvara (fever) etc. will succumb to death followed by fever. 1.

योऽणुज्योतिरनेकाग्रो दुःछायो दुर्मनाः सदा ॥ ६२ ॥

बलिं बलिभृतो यस्य प्रणीतं नोपभुञ्जते ।

निर्मित्तं च यो मेघां शोभाभुपचयं श्रियम् ॥ ६३ ॥

प्राप्नोत्ययो वा विभ्रंशं स प्राप्नोति यमक्षयम् ।

He, who has an anu-jyoti (very little of consciousness), who has many points (subjects of worry), who has bad complexion and a bad mind always; he for whose sake (desiring good) offerings of eatables are prepared but is not partaken by those birds, animals etc. which are offered; he, who without any cause, attains great intelligence, radiance, deve-

topment of the body and wealth, suddenly or loses all these suddenly, goes to the residence of yama (lord of death). 62-63.

गुणदोषमयी यस्य स्वस्थस्य व्याधितस्य वा ॥ ६४ ॥

यात्यन्यथात्वं प्रकृतिः षण्मासान्न स जीवति ।

Prakṛti (natural features), related to the guṇa (satva, rajas and tamas) or to the doṣās (vāta, pitta and kapha), whether of a healthy person or a sick person, if becomes abnormal, such a person does not live for six months. 64b-65a.

भक्तिः शीलं स्मृतिस्व्यागो बुद्धिर्बलमहेतुकम् ॥ ६५ ॥

षडेतानि निवर्तन्ते षड्भिर्मासैर्मरिष्यतः ।

Faith, good conduct, memory, charitable nature, intelligence and strength—these six qualities abandon the person who is going to die in six months. 65 b-66 a.

मत्तवर्गतिवर्कम्पभोहा मासान्मरिष्यतः ॥ ६६ ॥

Gait, speech, tremors (movements of the body parts) and unconsciousness resembling those of an intoxicated person—are the features of the person going to die within a month. 66b.

नश्यत्यजानय षड्हातुके शलुञ्चनवेदनाम् ।

न याति यस्य चहातुः कण्ठं कण्ठामयादते ॥ ६७ ॥

He, who does not understand the pain when his hair are plucked; he in whom the food does not pass through the throat though he is not suffering from any disease of the throat—is going to die within six days. 67.

प्रेष्याः प्रतीपतां यान्ति प्रेताकृतिरुदीर्यते ।

यस्य निद्रा भवेन्नित्या नैव वा न स जीवति ॥ ६८ ॥

He, whose attendents turn against him, in whom features of a cadaver appear, who sleeps always or does not sleep at all (even for a moment) does not survive. 68.

वक्षसापूर्यतेऽश्रुणां स्विद्यतश्चरणौ श्लथम् ।

चक्षुश्चाकुलतां याति यमराज्यं गमिष्यति ॥ ६९ ॥

Orifices of tears getting filled up (become obstructed leading to absence of tears), palms and soles sweating profu-

sely; eyes becoming unsteady—are the features of the person, going to the kingdom of yama (death). 69.

यैः पुरा रमते भावैरतिस्तेन जीवति ।

He, who does not relish things (food, activities etc) which he used to relish previously—does not survive. 69½.

Vyadhilakṣaṇa riṣṭa (fatal signs in symptoms of diseases) :—

सहसा जायते यस्य षिकारः सर्वलक्षणः ॥ ७० ॥

निवर्तते वा सहसा, सहसा स विनश्यति ।

He, in whom all the signs and symptoms of the oncoming disease manifest suddenly or disappear suddenly—dies soon. 70.

ज्वरो निहन्ति बलवान् गम्भीरो दैर्घरात्रिकः ॥ ७१ ॥

सप्रलापमभ्वासः क्षीणं शूनं हतानलम् ।

भक्षामं सकवचनं रक्ताक्षं हृदि शूलिनम् ॥ ७२ ॥

सशुष्ककासः पूर्वाह्ने योऽपराह्नेऽपि वा भवेत् ।

बलमांसविहीनस्य श्लेष्मकाससमन्वितः ॥ ७३ ॥

Jvara (fever) which is powerful, deep seated (vitiating many tissues and organs), persistent, accompanied with delirium, giddiness and dyspnoea; fever in him who has emaciation or swelling (oedema) and loss of digestive capacity; in him who is not too emaciated but has obstruction of speech, redness of the eyes, pain in the heart; in him who has dry cough either in the morning or the evening and is deprived of strength, muscles and suffering from cough born of śleṣma (kapha) (cough with expectoration) kills the patient. 71-73.

रक्तपित्तं भृशं रक्तं कृष्णभिन्नुष्णममम् ।

ताम्रहारिद्रहरितं रूपं रक्तं प्रदर्शयेत् ॥ ७४ ॥

रोमकूपप्रविस्तृतं कृष्णस्य हृदये सजत् ।

वाससोऽरञ्जनं पृत्ति वेगवञ्चति भूरि च ॥ ७५ ॥

बृद्धं पाण्डुज्वरच्छर्दिकासरोफातिसारिणम् ।

Raktapitta (bleeding diseases), in which the blood coming out has colour such as bright, red, black, like those of the rainbow, coppery, yellow, or green; blood coming out from hair follicles; blood accumulating in the throat, mouth and

(region of) the heart; blood not staining the cloth, emitting foul smell; coming out in bouts and in large quantity in old persons and in those having anaemia, fever, vomiting, cough, swelling (dropsy) and diarrhoea is going to kill. 74-75½.

कासश्वासौ च्वरच्छर्दिदृष्णातीक्ष्णशोफिनम् ॥ ७६ ॥

Kāsa (cough) and śvāsa (dyspnoea) are fatal in person having fever, vomiting, thirst, diarrhoea and swelling (dropsy). 76.

यक्ष्मा पाश्वरजानाहृकच्छर्दिसतापिनम् ।

Yakṣmā (pulmonary tuberculosis) is fatal, in persons who are having pain in the flanks, flatulence; vomiting of blood and burning sensation at the back of the shoulders. 77.

छर्दिर्बर्धती भृशशुक्लमिधः सखन्दिका ॥ ७७ ॥
साङ्गविट्पूयककासश्वासवत्पुष्कङ्गिणी ।

Chardi (vomiting) is fatal, which has powerful bouts, the vomitted material having the smell of urine and faeces; glistening particles, blood, faeces and pus; associated with pain, cough, dyspnoea, and which is persisting for long duration. 78.

दृष्णाऽप्यरोगक्षपितं बहिर्जिह्वं विचेतनम् ॥ ७८ ॥

Tṛṣṇā (thirst) is fatal, in persons who are debilitated by other diseases, in whom the tongue is protruding and who are unconscious. 79.

मदात्ययोऽतिशीतार्तं क्षीणं तैलप्रमाननम् ।

Madātyaya (alcoholic intoxication) is fatal, in persons who are suffering from severe cold feeling, emaciation and whose face appears to be smeared with oil. 79½.

अर्शांसि पाणिपत्रामिशुद्धमुष्कास्यशोफिनम् ॥ ७९ ॥
दृत्वाश्वीकृञ्जजालदिपायुपाकञ्चरानुरम् ।

Arśas (haemorrhoids, piles) is fatal, in persons who have oedema in the hands, feet, umbilicus, rectum, scrotum and face; pain in the region of the heart, flanks and other parts of the body, vomiting, ulcerations of the rectum and fever. 80.

अतीसारे	यच्छरिपण्डमांसधावनमेचकैः ॥ ८० ॥
पुल्पस्तैलधृतक्षीरधिमज्जवसालवैः	।
मस्तुलुङ्गमपीप्यवेसवाराम्बुमाक्षिकैः	॥ ८१ ॥
अतिरक्तसितक्रिम्यपूत्यञ्छयनवेदनः	।
कर्बुरः प्रकवन् घातुन् निष्पुरीषोऽप्यवाऽतिविद् ॥ ८२ ॥	
तन्तुमान् मक्षिकाकान्तो राजीमांश्चन्द्रकैर्युतः ।	
शीर्णपायुर्बालं मुक्तनालं पर्वास्थिशूलिनम् ॥ ८३ ॥	
अस्तपायुं	बलक्षीणमजमेचोपवेशयन् ।
सदृग्भासत्त्वरञ्छर्दिनादानाहमवाहिकः	॥ ८४ ॥

Atisāra (diarrhoea) is fatal, when the feecal matter resembles (has colours like that of) piece of liver, mutton wash, peacocks feather, oil, ghee, curds, bone marrow, muscle-fat, fermented infusion, brain matter, soot, pus, fluid of vesavāra (a menu prepared from meat), māksika (iron pyrites); is either very red, very black, very unctous, with very foul smell, very thin/clear (like water); eliminated with severe pain, and with many colours; tissues expelled either without feecal matter or with large quantity of feecal matter; faeces containing thread (like bodies, invaded by flies, broken by dividing lines, containing glistening particles; who has protrusion of the rectal folds, anal orifice always remaining open, pain in the joints and bones; prolapse of the rectum, loss of strength, eliminating food (undigested) itself, accompanied with thirst, dyspnoea, fever, vomiting burning sensation, flatulence/distention of the abdomen and dysentery. 80-84.

अश्मरी	शूलवृषणं वज्रभूतं रजार्दितम् ।
मेन्दुद्दोषपिडिकामांसकोथातिसारिणम्	॥ ८५ ॥
पिडिका	मर्महृत्पृष्ठस्तनांसयुद्धभूतभाः ।
पर्वपादभ्ररस्था वा मन्दोत्साहं प्रमेणिहम् ॥ ८६ ॥	
सर्वं	च मांससङ्कोथदाहृत्पणामद्वज्वरैः ।
त्रिसर्पमर्मसंरोधद्विध्याम्बासञ्जमङ्गलैः	॥ ८७ ॥

Aśmarī (urinary calculus) kills, the person who has swelling of the scrotum, obstruction of urine and pain.

Meha (diabetes, polyurea) is fatal, in him who has thirst, burning sensation, eruptions (corbuncles), putrefaction of

muscles (gangrene) and diarrhoea; pitaka (carbuncle) which are situated on vital spots, region of the heart, back, breasts, shoulders, rectum, head, joints, feet and hands. In him, who has no enthusiasm (for physical activities), and in all persons who have putrefaction of the muscles, burning sensation, thirst, toxicity, fever, visarpa (herpes), obstruction of vital organs, hiccup, dyspnoea, giddiness and exhaustion. 85-87.

गुल्मः पृथुपरीणाहो घनः कूर्म इवोन्नतः ।
 सिरानद्धो ज्वरच्छर्दिहिष्माभ्मानकजान्वितः ॥ ८८ ॥
 कासपीनसहस्रासश्वासातीसारशोफवान् ।

Gulma (abdominal tumor) is fatal; when it is of large size, hard (stony), elevated like the tortoise shell, studded with prominent veins, accompanied with fever, vomiting, hiccup, tympanitis, pain (in the abdomen), cough, nasal catarrh, oppression in the region of the heart, dyspnoea, diarrhoea and swelling (dropsy). 88-89a.

विषमूनसङ्ग्रहश्वासशोफहिष्माज्वरभ्रमैः ॥ ८९ ॥
 मूर्च्छाच्छर्दितिसारैश्च जठरं हन्ति दुर्बलम् ।
 शूनाक्षं कुटिलोपस्थमुपक्लिन्नतनुत्वचम् ॥ ९० ॥
 विरेचनहतानाहमानहन्तं पुनः पुनः ।

Jāthara (enlargement of the abdomen) kills a debilitated person when associated with suppression of urine and feaces, dyspnoea, oedema (dropsy), hiccup, fever, giddiness, vomiting and diarrhoea; whose eyes are swollen, penis is curved, body and skin are moist, abdomen getting enlarged again and again even after purgations. 89-91a.

पाण्डुरोगः श्वयथुमान् पीताक्षिनश्चदर्शनम् ॥ ९१ ॥

Pāṇḍuroga (anaemia) is fatal in the person who has oedema, yellow eyes, nails and vision. 91b.

तन्द्रादाहाकृचिच्छर्दिमूर्च्छाभ्मानातिसारवान् ।
 अनेकोपद्रवयुतः पादाभ्यां प्रसृतो नरम् ॥ ९२ ॥
 नारीं शोफो मुञ्जाहन्ति कुक्षिगुह्यादुभावपि ।
 राजीषितः श्वर्दच्छर्दिज्वरश्वासातिसारिणम् ॥ ९३ ॥

Sopha (dropsy) is fatal, to the person who has drowsiness, burning sensation, anorexia, vomiting, fainting, flatulence, diarrhoea, and many complications; other secondary diseases; oedema spreading from the leg (upwards) in man and from the face (downwards) in woman, from the abdomen and genitals in both kills them; swelling having radial lines (striae), exudations, vomiting, fever, dyspnoea and diarrhoea (kills). 92-93.

अथरातिसारौ शोफान्ते श्वयथुर्वा तयोः क्षये ।
 दुर्बलस्य विशेषेण जायन्तेऽन्ताय देहिनः ॥ ९४ ॥
 श्वयथुर्वा पदस्थः परिलस्ते च पिण्डके ।
 लीदतः सक्थिली खैव तं मिवक् परिवर्जयेत् ॥ ९५ ॥
 जाननं हस्तपादं च विशेषाद्यस्य शुष्यतः ।
 श्येते वा विना देहात्समासाद्याति पञ्चताम् ॥ ९६ ॥

Fever and diarrhoea at the end of dropsy and dropsy at their end, in a weak person is going to kill him. The physician should reject him who has swelling (dropsy) of the feet, drooping of the calves and thighs getting exhausted. He whose face, hands and feet especially getting dried, or these getting swollen without the other parts of the body-is going to die within a month. 94-96.

विसर्पः कालवेद्यंस्वरमूर्च्छान्मृगवान् ।
 ज्वरमास्यशोफहृत्सासदेहसादातिसारवान् ॥ ९७ ॥

Visarpa (herpes) kills, the person who has cough, discolouration, fever, fainting, cutting pain in the body, giddiness, swelling of the face, oppression in the (region of the) heart, debility of the body and diarrhoea. 97.

कुष्ठं विशीर्षोभाङ्गं रक्तनेत्रं हृत्स्वरम् ।
 मन्दाग्निं जम्बुमिर्बुधं हन्ति तृष्णातिसारिणम् ॥ ९८ ॥

Kuṣṭha (leprosy) kills, the person whose body parts are falling off, eyes are red; has loss of voice, loss of digestive power, wounds vitiated by worms, thirst and diarrhoea. 98.

वायुः क्षुत्तत्त्वं मुग्धं कम्पशोफज्वराद्यम् ।

Vāyu (diseases caused by increase of vāta nervous, disorders) kills the patient, whose skin has lost the sensation,

whose body is bent (curved/contracted) and having tremors, swelling and pain. 99a.

धातासं मोहमूर्च्छायमवास्वप्रवराग्भितम् ॥ ९९ ॥
शिरोमहाकचिश्वाससङ्कोचस्फोटकोपवत् ।

Vātāsra (gout) kills the person, who has delusion, fainting, toxicity, sleep (too much), fever, catching pain in the head, anorexia, dyspnoea, contractions, cracking noise and putrefaction (of the toes, fingers etc.). 99b-100a.

शिरोगाचिश्वासमोहविद्भवेत्तुङ्गमैः ॥ १०० ॥
मृन्ति सधर्मिणाः क्षीणस्वरधोषखानलम् ।

All diseases are going to kill the person, who has disease of the head (head-ache), anorexia, dyspnoea, delusion, diarrhoea, thirst, giddiness, feeble voice, depletion of tissues, loss of strength and digestive power. 100b-101a.

वातव्याधिरपस्मारी कुष्ठो रजयुद्री क्षयी ॥ १०१ ॥
गुल्मी मेही च तान् क्षीणान् विकारेऽल्पेऽपि वर्जयेत् ।

Persons suffering from vāta vyādhi (nervous diseases) apasmāra (epilepsy), kuṣṭha (leprosy), raktapitta (bleeding diseases), udara (enlargement of the abdomen), kṣaya (tuberculosis), gulma (abdominal tumor), meha (diabetes) and who are weak, even though they have very few, mild abnormal symptoms, should be rejected. 101b-102a.

बलमांसक्षयस्तीव्रो रोगवृद्धिररोचकः ॥ १०२ ॥
यस्यात्पुंसस्य लक्ष्यन्ते त्रीन् पक्षाञ्च स जीवति ।

Profound loss of strength and depletion of tissues, exacerbation of the diseases and anorexia, seen in the patient, such a person will not survive for three fortnights. 102b-103a.

वाताढीलाऽतिसंचुम्ब। तिष्ठन्ती वास्या हृदि ॥ १०३ ॥
तृष्णया तु परीतस्य सद्यो मुञ्चति जीवितम् ।

Vātāṣṭhīla (enlargement of the prostate caused by increased vāta) which is very big and stands in the heart (abdomen to be more correct) causing severe pain and the patient troubled with severe thirst, takes away his life immediately.

103b-104a.

शीथिलं पिण्डके वायुर्नात्वा नासां च जिह्वताम् ॥ १०४ ॥
 क्षीणस्वायम्भ मग्ने वा सद्यो मुष्णाति जीवितम् ।
 नाभीयुदान्तरं गत्या वङ्कणी वा समाश्रयन् ॥ १०५ ॥
 गृहीत्वा पायुद्वये क्षीणदेहस्य वा वली ।
 मलाद् बस्तिशिरोनाभि विचक्ष्य जनयन् रुजम् ॥ १०६ ॥
 कुर्धन् वङ्कणयोः शूलं तृष्णां भिन्नपुरोषताम् ।
 श्वासं वा जनयन् वायुर्गृहीत्वा गुदवङ्कणम् ॥ १०७ ॥

Vāta producing looseness of the calf muscles, irregularity of the nose, or bending of the head in an emaciated person-is going to kill him immediately. Bāli (vāta) getting localised in between the umbilicus and the rectum or the groins, producing catching pain in the rectum and (region of) the heart, in a weak person (is going to kill him immediately). Vāta causing suppression of the waste products, obstructing the head of the urinary bladder and the umbilicus, produces pain in the groins, thirst and diarrhoea or produces dyspnoea, catching pain of the rectum and groins (is going to kill him immediately). 104b-107.

वितस्य पथुकाभ्रणि गृहीत्वोरध्व मास्तः ।
 स्तिमितस्यातताक्षस्य सद्यो मुष्णाति जीवितम् ॥ १०८ ॥

Māruta (vāta) causing expansion of the tips of the ribs, catching pain in the chest, loss of movement of the chest and wide opened eyes-is going to kill him immediately. 108.

सदस्य उवरसन्तापस्तृष्णा मूर्च्छा बलक्षयः ।
 चिन्तयेषणं च सम्धीनां मुमूर्षोर्बपजायते ॥ १०९ ॥

Sudden increase of fever, thirst, fainting (loss of consciousness), loss of strength, and looseness of bony joints appear in the person who is going to die soon. 109.

गोसर्गे घटनाद्यस्य स्वेदः प्रच्यवते भृशम् ।
 क्षेपणरोपतस्य दुर्लभं तस्य जीवितम् ॥ ११० ॥

Severe perspiration of the face and other parts at the time of letting out the cows (in the morning) and the person suffering from fever, coating (enveloping) the body (mild

increase of the body temperature)—the life of such a man is definitely unobtainable. 110.

प्रवालगुलिकाभासा यस्य गात्रे मसूरिकाः ।
उत्पद्यन्तु विनश्यन्ति न चिरात्स विनश्यति ॥ १११ ॥

He, on whose body, masūrika (chicken-pox) appear resembling beads of pearls and disappear suddenly, dies soon. 111.

मसूरविदलप्रस्थास्तथा विद्रुमसज्जिभाः ।
अन्तर्बकाः किणामाश्च विस्फोटा देहनाशिनः ॥ ११२ ॥

Visphoṭa (small-pox) erupting resembling the cotyledon of masūra (lentil) or bead of coral, having their mouth inwards and producing sound (on touch), is going to destroy the body. 112.

कामलाऽङ्गोर्मुखं पूर्णं शङ्खोर्मुक्तमांसता ।
सन्नासश्चोष्णताऽङ्गे च यस्य तं परिवर्जयेत् ॥ ११३ ॥

He, whose eyes have kāmala (jaundice, deep yellow colour) and face full (with that colour or face swollen), loss of muscles in the temples, severe debility and (great) warmth in the body should be rejected. 113.

अकस्मादनुधावञ्च विघृष्टं त्वक्षमाश्रयम् ।

So also the person, whom vighruṣṭa (abrasion, wound) invades the skin suddenly (without any cause) .

[अन्दमोशीरमदिराकुणपध्वाङ्कगन्धयः ।
शैवालकुकुटशिक्षाकुङ्कुमालमषीप्रभाः ॥ १ ॥
अन्तर्दाहा निकम्भाणः प्राणनाशकरा व्रणाः ।]
यो वातजो न शूलाय स्यान्न दाहाय पित्तजः ॥ ११४ ॥
कफजो न च पूयाय मर्मजश्च रुजे न चः ।
अचूर्णक्षूर्णकीर्णामो यत्राकस्माच्च दृश्यते ॥ ११५ ॥
रूपं शक्तिष्वजादीनां सर्वास्तान्वर्जयेद्व्रणान् ।
विषभूजमास्तवहं कृमिणं च भगन्दम् ॥ ११६ ॥

Vraṇa (ulcers) which emit odours like that of cañdana, uśīra, madira, (wine) kuṇapa (cadaver) and dhvāñkṣa (crow); colours like śaivāla (algae), kukkutaśikha (cocks comb), kumkuma, āla, and masī (soot); producing burning sensation inside but not hot to touch, that which is caused

by vāta but not painful, that caused by pitta but not having burning sensation, that caused by kapha but not having pus, that situated on vital spots but not causing pain, that which is not fissured but appears as having fissures or filled with powdery material, that resembling a śakti (a kind of weapon), dhvaja (flag) etc., without any reason—all these should be rejected. Bhagandara (fistula-in-ano) through which faecal matter, urine and flatus is coming out and in which worms (bacteria) are present (should be rejected). 116.

भङ्गयन् जानुना जानु पादोत्थयन् पातयन् ।
योऽपस्थिति मुहुर्वचनमातुरो न स जीवति ॥ ११७ ॥

The patient who beats one knee joint with the other, raises the feet and drops it down, turns his face away (without any apparent reason) does not survive. 117.

दन्तैरिच्छन्दनक्षीप्राणि तैश्च केशांस्तृणानि च ।
भूमिं काष्ठेन विलिखन् लोष्टं लोष्टेन ताडयन् ॥ ११८ ॥
दृष्टरोमा सान्द्रमूत्रः शुष्ककासी ज्वरी च यः ।
मुहुर्हसन् मुहुः क्ष्वेडन् शय्यां पादेन हन्ति यः ॥ ११९ ॥
मुहुश्चिद्राणि विशृष्यात्पुरो न स जीवति ।

He, who bites the tips of his nails, hairs, grass etc. with his teeth, who scratches the ground with a stick; beating one stone with another one, who has horripilations, thick urine, dry cough and fever; who laughs for a while and weeps the next moment, who kicks the bed with his legs, who intently examines the orifices (such as ears, nose, anus, urethra, mouth etc.) does not survive. 118-120a.

मृत्यवे सहसाऽऽर्तस्य तिलकव्यङ्गपिप्पलवः ॥ १२० ॥
मुखे, दन्तनखे पुष्पं, जठरे विविधाः सिराः ।

Sudden appearance of tila (black moles), vyāṅga (black patches), piplu (discoloured rashes) on the face, flower-like spots on the teeth and nails, raised veins of different kinds (colours) on the abdomen—are for causing death of the patient soon. 120b-121a.

ऊर्ध्वश्वातं गतोष्माणं शूलोपहतवङ्कणम् ॥ १२१ ॥
शर्मं ज्ञानाधिगच्छन्तं बुद्धिमान् परिघर्जयेत् ।
विचारा यस्य वर्धन्ते प्रकृतिः परिहीयते ॥ १२२ ॥
सहसा सहसा तस्य मृत्युर्धति जीवितम् ।

Profound expiration, loss of body temperature, and severe pain in the groins not subsiding (with any treatment) should be rejected by the wise physician.

He, in whom abnormalities undergo sudden increase; the normalcy (natural constitutional characteristics) become destroyed suddenly, his life will soon be taken away by death. 121-123a.

यद्युद्दिश्यात्पुरं वैद्यः सम्प्रादयितुमौषधम् ॥ १२३ ॥
यतमानो न शक्नोति दुर्लभं तस्य जीवितम् ।

He, for whose sake, the physician tries to obtain the medicines but does not succeed in getting them—such a person's life is definitely hard to retain. 123b-124a.

विज्ञातं बहुशः सिद्धं विधिबद्धावधारितम् ॥ १२४ ॥
न स्तिष्यत्यौषधं यस्य नास्ति तस्य चिकित्सितम् ।

He, in whom the medicine which is well known, found effective many times and administered according to proper procedure still does not prove effective, there is no other treatment for him. 124b-125a.

भवेद्यस्यौषधेऽप्ये वा कल्प्यमाने विपर्ययः ॥ १२५ ॥
अकल्पमादर्णगन्धादेः स्वस्थोऽपि न स जीवति ।

Either the medicine or food, prepared for a person, undergoing change into the opposite, in their colour, smell etc, without any (other) reason—such a person does not survive even if he is a healthy man. 125b-126a.

निवाते सेन्धनं यस्य ज्योतिष्माप्युपशान्भ्यति ॥ १२६ ॥
आतुरस्य गृहे यस्य मिथ्यन्ते वा पतन्ति वा ।
अतिमानमभन्नाणि दुर्लभं तस्य जीवितम् ॥ १२७ ॥

If in the patients house, the fire gets extinguished even though there is no breeze, and presence of sufficient fuel; things (such as vessels, furniture etc.) break or fall down in great bouts, the life of such a patient is difficult to be retained. 126b-127.

यं नरं सद्दसा रोगो दुर्बलं परिमुञ्चति ।
संशयप्राप्तमात्रेण जीवितं तस्य मन्यते ॥ १२८ ॥

He, who is very debilitated and whose diseases disappear suddenly, such a persons life is surely uncertain—considers Ātreya. 128.

कथयेन्न च पृष्टोऽपि दुःश्रवं मरणं मिषम् ।
गतासौर्वान्धुमिन्नाणां न चेच्छेत्तं चिकित्सितम् ॥ १२९ ॥

The physician, though questioned, should not inform the details of the death of the patient to the relatives and friends of the patient who are liable to become griefstricken (get shocked by the news). 129.

यममृतपिशाचाद्यैर्यत्परामुषीस्यते ।
भङ्गि रौषघवीर्याणि तस्मात् परिवर्जयेत् ॥ १३० ॥

In a patient who is going to die soon, the attendants of Yama (lord of death), the piśācās (goblins) etc. destroy the potency of the medicines; hence such a patient should be rejected. 130.

मायुर्वेदफलं कृत्स्नं यदायुर्ज्ञे प्रतिष्ठितम् ।
रिष्टज्ञानाद्दतस्तस्मात्सर्वदैव भवेद्भिषक् ॥ १३१ ॥

In the physician, who understands the knowledge of life, the entire effects of Āyurveda is treasured; without the knowledge of riṣṭa (fatal signs) it is incomplete, hence the physician should always be well conversant with it. 132.

मरणं प्राणिनां दृष्टमायुः पुण्योभयक्षयात् ।
तयोरप्यक्षयाद्दृष्टं विषमापरिहारिणाम् ॥ १३२ ॥

Death is sure to be seen in living beings at the expiry of the period of life and effects of benoalent deeds (good actions of previous and present lives) or of both; even without expiry of these two (period of life and effect of benoalent acts) death may ensue by unavoidable irregularities (incidents which occurs accidentally).

Notes :—Arunadatta enumerates the following as some unavoidable events : assault by wild animals, animals in heat and bouts of anger; bites by snakes, scorpions etc., eating poisonous roots, fruit etc., falling from a precipice, mountain peak, treetop, fast moving animals, vehicles, etc. To that list we may also add natural calamities such as lightning, thunderbolt etc., events which destroy communities such as wars, epidemics etc.

इति श्रीवैद्यपतिरिसहस्रसूनुश्रीमद्भाग्यटविरचितायामष्टाङ्गहृदयसंहितायां द्वितीये
धारीस्थाने विकृतिविज्ञानीयो नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the chapter named Vikṛti vijñaniya-knowledge of fatal signs—fifth in Śārīra sthāna of Aṣṭāṅga hṛdaya sambhita, composed of srimad Vāgbhata, son of sri vaidyapati Simhagupta.

षष्ठोऽध्यायः ।

Chapter—6

DŪTĀDI VIJÑĀNIYA (knowledge about the messenger etc.)

अथातो दूतादिविशानीयं शारीरं व्याख्यास्यामः ।

इति ह स्माहुरात्रेयादयो महर्षयः ।

We, shall now expound the chapter Dūtādi vijñāniya—knowledge about the messenger etc. (omens, dreams); thus said Ātreya and other great sages.

पाषण्डाभ्रमवर्णानां सवर्णाः कर्मसिद्धये ।

त एव विपरीताः स्युर्दूताः कर्मविपर्यये ॥ १ ॥

The messenger (the person who comes to call the physician to visit the patient) if belonging to the same class as of the pākhaṇḍa (low caste), āṣrama (stages of life) and varṇa (caste) portends success in treatment; but if he belongs to a different class, he portends failure in treatment. 1.

Notes :—Pākhaṇḍa is the name of people belonging to a low caste who were serving as slaves of the persons of higher castes. Aṣrama means the four stages of life—brahmacarya (studentship), gṛhastha (householder), vānaprastha (forest dweller) and sanyāsa (ascetic). Varṇa refers to the four castes—brāhmaṇa, kṣatriya, vaiśya and śūdra.

Aśubha dūta—(inauspicious messenger)

दीनं भीतं द्रुतं व्रस्तं क्लृप्तमङ्गलवादिनम् ।

शस्त्रिणं दण्डिनं षण्डं मुग्धमश्रुजटाघरम् ॥ २ ॥

अमङ्गलाह्वयं क्लृप्तकर्मणिं मलिनं लिप्यम् ।

अनेकं व्याधितं व्यङ्गं रक्तमाल्यानुलेपनम् ॥ ३ ॥

तैलपङ्कजङ्कितं जोर्णविवर्णाद्रैकवापसम् ।

अरोप्यमहिषारुढं काष्ठलोष्टादिमदिनम् ॥ ४ ॥

नानुगच्छेत्स्त्रियन्तुमाह्वयन्तं च दूरतः ।

The physician should not follow the messenger, such as; he who is depressed, frightened, in hurry, exhausted, speaking harsh and inauspicious words, carrying weapons, or baton; who is impotent, of shaven head and mustache, or

having big locks of hairs; whose very name itself is inauspicious, who is committing cruel acts; is dirty, a woman messenger, more than one; a sick person, of mutilated body, putting on red coloured garlands and unguents; smeared with oil or mud on the body; wearing old (torn), discoloured, wet cloth and single cloth; who is seated on a donkey, camel, or buffalo; who is beating (hitting) wood, stone etc. and who is beckoning from a distance. 2-5a.

अशस्तचिन्तावचने नग्ने विन्दति भिन्दति ॥ ५ ॥
 जुह्वाने पावकं पिण्डान् पितृभ्यो निर्घपत्यपि ।
 सुप्ते मुक्तकचेऽभ्यक्ते कृत्यप्रयते तथा ॥ ६ ॥
 वेद्ये दूता मनुष्याणामागच्छन्ति मुमूर्षताम् ।

The messenger who comes when the physician is thinking or speaking inauspicious, when he is naked, tearing or cutting things, lighting the fire, offering oblations to the manes, sleeping, untied his hairs, taking oil bath, weeping and unclean; such a man is the messenger of a person who is going to die.

5b-7a.

विकारसामान्यगुणे देशे कालेऽथवा मिषक् ॥ ७ ॥
 दूतमभ्यागतं दृष्ट्वा नातुरं तन्मुपाचरेत् ।

The physician should not treat the patient whose messenger is similar to the sick person (suffering from the diseases) who approaches in such place and time which are similar to the sickness (of the patient). 7b-8a.

Notes :—Similar to the sick person—means both the patient and his messenger suffering from the same or similar disease. Similar place and time means the patient suffering from a disease of kapha and his messenger meeting the physician near a reservoir of water, and in the morning, both these being similar in nature to kapha; patient suffering from disease of pitta origin and his messenger meeting the physician near fire, and in the midday both these being similar in nature to pitta.

स्युरन्तो नाग्निनासास्यकेरारोमनकश्चिज्जान् ॥ ८ ॥
 शुभपृष्ठस्तनभ्रीवाजठरागमिकाकुलीः ।
 कर्पासबुलसीसास्थिकपालमुरालोपलम् ॥ ९ ॥
 मर्जनीशंपंचैलान्तमस्माक्कारुषोतुषान् ।
 रज्जुपानकुलपायामन्यत्र भ्रमविच्युतम् ॥ १० ॥

तत्पूर्वदर्शने दूता व्याहरन्ति मरिष्यताम् ।
 तथाऽर्धरात्रे मध्याह्ने सन्ध्ययोः पर्ववासरे ॥ ११ ॥
 षष्ठीचतुर्थीनवमीराहुकेतुव्यादित्तु
 भ्रंजीकृत्तिसिद्धेऽऽग्नेषापूर्वाऽऽग्निपित्र्यनैऋते ॥ १२ ॥

The messenger who, at the very first appearance before the physician is seen touching (his own) umbilicus, nose, teeth, mouth, hairs of the head and of the body, nails, secret parts (genitals, anus), back, breasts, neck, abdomen, and the ring finger; cotton, lead, bone, skull, pestle, stone, broom, winnowing basket, old cloth, ash of cloth, burning coal, wick made of cloth, husk, rope, leather foot wear, ropes of the balance etc., which are broken or displaced; such persons are surely messengers of the dying person.

So also he, who approaches (the physician) at midnight, midday, sunrise and sunset, on a crucial (bad) day; on the sixth, fourth, and ninth days (of the two fortnights), on days of rise of rāhu and ketu, on days of stars like bharaṇi, kṛttikā, aśleṣā, pūrvā, ārdrā, paitra (maghā) and naiṛta (mūla).

8-12.

धर्मिभ्यश्च, दूते भ्रुवति वाच्यमातुरसंशयम् ।
 पद्भ्योऽभिहितमनुभवं तं च नातुमज्ज्ञेयम् ॥ १३ ॥
 तद्यथा विकलः प्रेतः प्रेतोऽलङ्कार एव वा ।
 छिन्नं दग्धं विनष्टं वा तद्वादीनि वचांसि वा ॥ १४ ॥
 रसो वा कटुकस्तीव्रो गन्धो वा कौणपो महान् ।
 स्पर्शो वा विपुलः क्रूरो यद्वाऽऽन्यदपि तादृशम् ॥ १५ ॥
 तत्सर्वमभितो वाक्यं वाक्यकालेऽथवा पुनः ।
 दूतमभ्यागतं दृष्ट्वा नातुरं तमुपाचरेत् ॥ १६ ॥

If, the physician finds the time to be inauspicious when the messenger tells details of the patient's condition or sees inauspicious omens at that time, then he should not go with such a messenger. Such (inauspicious omens) are : the messenger being one of mutilated body, appears like a cadaver, adorned like a dead man, speaking of torn, burnt or lost objects, of pungent taste, very strong smell or cadaveric smell; of touch such as, very hard or cruel or a similar one; either earlier to or along with and repeatedly with the intimation of details of the patient. 13-16.

Pathi aśubha nimitta—(inauspicious omens on the way)

हाहाक्रन्दितमुक्त्वाकुण्डं स्वलनं ध्रुतम् ।
 वस्त्रातपत्रपादत्रय्यसनं व्यसनीक्षणम् ॥ १७ ॥
 सैन्यध्वजानां पाश्राणां पूर्णानां च निमज्जनम् ।
 हतानिक्षिप्रवादाश्च दूषणं भस्मपांस्तुमिः ॥ १८ ॥
 पथच्छेदोऽहिमार्जारगोधासरठवानरैः ।
 दीप्तां प्रति विशं वाचः क्रूराणां मृगपक्षिणाम् ॥ १९ ॥
 कृष्णधान्यगुडोदम्बिल्लक्षणासवचर्मणाम् ।
 सर्षपाणां वसातैल्लृणपक्वेधनस्य च ॥ २० ॥
 क्लीबक्रूरध्वपाकानां जालवागुरयोरपि ।
 छर्दितस्य पुरीषस्य पृतिदुर्दर्शनस्य च ॥ २१ ॥
 निस्तारस्य व्यवायस्य कार्पासादेरेरपि ।
 शयनासनथानामुत्तानानां तु दर्शनम् ॥ २२ ॥
 न्युञ्जानामितरेषां च पश्चादीनामशोभनम् ।

Hearing sounds like hā, hā (screams of torture etc.), of very high pitch (such as of explosion, splitting, thunderbolt), of great anger, of slipping or falling down, of sneezing; of loss of dress, umbrella, footwear etc.

Seeing persons in danger (being tortured, murdered), sinking of the holy tree, flags and filled vessels; person announcing in high pitch the death of some one or loss of something; the physician getting surrounded either by ash or sand (mud); snake, cat, lizard, ignumon or monkey crossing his path in front of him; voice of cruel animals and birds coming from the east, sight of black grains, jaggery (mollasses), butter milk, salt, alcoholic beverages, leather (hides and skin), black mustard, muscle-fat, oil, grass (or hey), slush (mud), fuel, a eunuch, cruel man, man of lowest class; a net, or cage, a person who is vomiting, defaecating, emitting foul smell; one who is unwitnessable (terrific, grotesque, frightening, etc.), who is devoid of vitality, engaged in copulation, vendor of cotton etc., enemy; bed, chair, vehicle etc. being seen with the legs up while others like the vessels, etc. seen with their legs (or mouths) bent down—all these are inauspicious. 17-23a.

दुसंज्ञाः दक्षिणो वामाः स्त्रीसंज्ञा दक्षिणाः शुभाः ॥ २३ ॥

प्रदक्षिणं जगद्गुणी यान्तो, नैवं भवजन्मुक्ताः ।

Birds with masculine names (and of masculine gender) sitting on the left side (to the physician walking on the road) and those with feminine names (and of feminine gender) on the right side are auspicious; birds and animals going from the left to the right is auspicious, but not so with the dog and jackal; 23b-24a.

अशुभमाद्य मृगाः शस्ताः शस्ता नित्यं च दर्शने ॥ २४ ॥

चापभासभरद्वाजन कुलच्छायावर्हिणः ।

अशुभं सर्वथोदुकविडालसरठेक्षणम् ॥ २५ ॥

Animals in group of even number are auspicious. Seeing cāṣa, (blue jay), bhāsa (vulture), bharadvāja (sky lark), nakula (mangoose), chāga (goat) and barhi (peacock) is always auspicious whereas seeing ulūka (owl), biḍāla (cat), sarāṭha (heron) is always inauspicious. 24b-25.

प्रशस्ताः कीर्तने कोलगोघाहिशशजाहकाः ।

न दर्शने न विरुते, वानरर्क्षावतोऽन्यथा ॥ २६ ॥

Hearing the voice of the boar, lizard, snake, rabbit and chameleon is auspicious, while their look and weeping is not so; whereas those of the monkey and bear is otherwise. 26.

धनुरैन्द्रं च लालाटभशुभं, शुभमन्यतः ।

अग्निपूर्णानि पात्राणि मिश्रानि विशिखानि च ॥ २७ ॥

Seeing the rainbow in front is inauspicious whereas at other places (back or on the sides) is auspicious; seeing pots filled with fire, which are broken and which are empty is inauspicious. 27.

Gṛhapraveśa nimitta (omen at the house of the patient) :--

दृश्यक्षतादि निर्गच्छद्रक्ष्यमाणं च मङ्गलम् ।

वेद्यो मरिष्यतां वेद्यम प्रविशन्नेव पश्यति ॥ २८ ॥

Curds, rice grains used for auspicious rites etc. (flowers, perfumes, turmeric, camphor) and such other auspicious things being brought out (of the patients house at the time when the physician enters the house) is seen only in the house of the patient who is going to die. 28.

दूताद्यसाधु हृष्टैवं त्यजेदार्तमतोऽन्यथा ।

करुणाशुद्धसन्तानो यत्नतस्तमुपाचरेत् ॥ २९ ॥

Having witnessed inauspicious omens such as the messenger etc. (described so far) the physician should reject such a patient, but on seeing auspicious ones he should treat him with compassion and good will. 29.

Śubha nimitta (auspicious omens) :—

दध्यक्षतेक्षुनिष्पावप्रियकुम्भसर्पिषाम् ।
 यावकाञ्जनभृङ्गारघण्टादीपसरोशहाम् ॥ ३० ॥
 दुर्वाद्रिमत्स्यमांसानां लजानां फलमक्षयोः ।
 रत्नेमपूर्णकुम्भानां कन्यायाः स्यन्वत्स्य च ॥ ३१ ॥
 नरस्य वर्षमानस्य देवतानां नृपस्य च ।
 शुक्रानां सुमनोवांलचामरम्भरवाजिनाम् ॥ ३२ ॥
 शङ्खसाधुद्विजोष्णोषतोरणस्त्रस्तिकस्य च ।
 भूमेः समुद्रतापाम्बु बह्वेः प्रज्वलितस्य च ॥ ३३ ॥
 मनोहस्यान्नपानस्य पूर्णस्य शकटस्य च ।
 नृभिर्धन्वाः सवत्साया बडवायाः स्त्रिया अपि ॥ ३४ ॥
 जीवजीवकसारङ्गसारसप्रियवादिनाम् ।
 हंसानां शतपत्राणां बद्धस्यैकपरोस्तथा ॥ ३५ ॥
 हृत्कदादर्शसिद्धार्थरोचनानां च दर्शनम् ।
 गन्धः सुसुरमिर्वर्णः सुशुक्रो मधुरो रसः ॥ ३६ ॥
 गोपतेरुशुक्रस्य स्वमस्तङ्गङ्गामपि ।
 मृगपक्षिनराणां च शोभनां शोभना गिरः ॥ ३७ ॥
 उन्नम्वजपताकानामुत्क्षेपणमभिष्टुतिः ।
 भेरीभृदङ्गराङ्गानां शब्दाः पुण्याद्दनिःस्वनाः ॥ ३८ ॥
 वेदाध्ययनशब्दाश्च सुक्तो वायुः प्रदक्षिणः ।
 पयि वेदमप्रवेशे च विद्यावारोभ्यलक्षणम् ॥ ३९ ॥

Curds, rice grains used for auspicious rites, niṣpāva, priya-figu, madhu (honey), sarpi (ghee), yavaka, anjana, bell, lamp, lotus, dūrva grass, fresh fish and meat, lāja (fried paddy), fruits, eatables, gems, elephant, vessels which are full, virgin, chariot, prosperous man, gods, kings, virtuous man, fly wick of white hairs, white cloth, white horse, and white conch, ascetics, the twice born, the head dress, garlands, svastika sign, fertile land, fire with flames, pleasing foods and drinks, carts full of men; cows, horses and women with their offsprings; birds which hoot melodiously such as jivanjiva

(partridge), sārāṅga (ring neck parakeet), sārāsa (crane), haṁsa (swan), śatapātra (peacock or parrot), a solitary animal kept fastened (to a peg), sight of the armlet (jewellery), mirror, siddhārtha (white mustard), gorocana (ox gall), pleasing perfumes, things of white colour, things of sweet taste, bellowing of the bull and the cow which are in pleasant mood; pleasing and melodious words of animals (pets), birds and men (friends etc.); umbrella, flags and banner being held high; words of praise and good wishes, sound of kettle drum, cymbal and conch, sacred incantations, uttering of vedic hymns, comforting breeze from the left moving towards the right—all these seen by the physician either on the way or at the time of entering the house of the patient are the signs of health (auspicious omen portending health of the patient). 30-39.

इत्युक्तं दूतशकुनं स्वप्नानूर्ध्वं प्रचक्षते ।

So far were described the good and bad of the messenger and omens; further the good and bad dreams. 40a.

Aśubha svapna (inauspicious dreams) :—

स्वप्ने मद्यं सह प्रेतैर्यः पिबन् कृष्यते शुना ॥ ४० ॥ .

स मर्त्यो मृत्युना शीघ्रं ज्वररूपेण नीयते ।

रक्तमाल्यवपुर्वस्त्रो यो हसन् हियते स्त्रिया ॥ ४१ ॥

सोऽस्त्रापिप्सेन महिषश्ववराहोष्ट्रगर्दभैः ।

यः प्रयाति दिशं याम्यां मरणं तस्य यक्षभया ॥ ४२ ॥

लता कण्टकिनी वंशस्तालो वा हृदि जायते ।

यस्य तस्याशु गुल्मेन यस्य वह्निमनश्चिषम् ॥ ४३ ॥

शुद्धतो घृतसिकस्य नमस्योरक्षि जायते ।

पद्मं स नद्येत्कुष्ठेन षण्डालैः सह यः पिबेत् ॥ ४४ ॥

क्वहं बहुविध स्वप्ने स प्रमेहेण नश्यति ।

उन्मादेन जले भक्ष्ये चो नृत्यन् राक्षसैः सह ॥ ४५ ॥

अपस्मारेण यो मर्त्यो नृत्यन् प्रेतेन नीयते ।

यानं अरोष्ट्रमाजिरकपिशार्दूलसूकरैः ॥ ४६ ॥

यस्य प्रेतैः मृगालैर्वा स मृत्योर्वर्तते मुखे ।

अपुपशकुलीर्जग्वा विबुद्धस्तद्विधं वमन् ॥ ४७ ॥

न जीवति अक्षिरोगाय सूर्येन्दुग्रहजोक्षणम् ।

सूर्याश्विन्द्रमसोः पातदर्शनं दग्धिनाशनम् ॥ ४८ ॥

He, who dreams of drinking wine with the dead, being dragged by the dog will soon be dragged away by death in the guise of jvara (fever). He, who dreams of wearing red coloured garlands, his body is coloured red, wearing red cloth, is laughing and being overpowered by women will die from asrapitta (bleeding disease). He, who dreams of going towards the west riding on a buffalo, horse, boar, camel or donkey, is going to die from yakṣma (pulmonary tuberculosis). He, who dreams as though thorny creepers, bamboo or palm tree has grown from (the region of) his heart dies from gulma (abdominal tumour) soon. He, who dreams of offering oblations to fire which is not burning, his body smeared with ghee, of being naked, and lotus growing from his chest, dies soon from kuṣṭha (leprosy and other skin diseases). He, who dreams of drinking different kinds of fats (oil, ghee, marrow etc.) in the company of men of lowest caste, is going to die from prameha (diabetes). He, who dreams of drowning in water and dancing in the company of rākṣasa, is going to die from unmāda (insanity). He, who dreams of dancing with and being carried away by the dead, dies from apasmāra (epilepsy). He, who dreams of riding on the donkey, camel, cat, monkey, śārdula (leopard), pig, spirit of the dead or jackal, is inside the mouth of the death. He, who dreams of eating sweet pudding, pastries and vomiting similar things after waking from sleep, does not survive. He, who dreams of seeing the eclipse of the sun and moon gets diseases of the eyes and seeing the sun and moon falling down destroys the eye (vision). 40b-48.

मूर्ध्नि धंरालतादीनां सम्भवो वयसां तथा ।
 निकयो मुण्डता काकगृध्राद्यैः परिवारणम् ॥ ४९ ॥
 तथा प्रेतपिशाचस्त्रीद्रविडाभ्रगवाशरानैः ।
 सङ्को वेत्रलतावंशतृणकण्टकसङ्कटे ॥ ५० ॥
 श्वश्रुभ्रमशानशयनं पतनं पांसुभ्रस्मनोः ।
 मज्जनं जलपङ्कजौ रीत्रेण भोतसा हृतिः ॥ ५१ ॥
 नृत्यवादित्रभीतानि रक्तस्रग्धस्त्रधारापम् ।
 वथेकवृद्धिरभ्यङ्गो विधाहः सम्यक्कर्म ख ॥ ५२ ॥
 पकाज्ज्वलनघाशः मण्डर्दनविरेचने ।
 द्विरुष्वलोद्दयोर्धमः कलिर्बन्धपराजयौ ॥ ५३ ॥

उपानद्युगनाशब्ध प्रपातः पाद्चर्मणोः ।
 हृषीं भृशं प्रकुपितैः पितृभिश्चावभर्त्सनम् ॥५४॥
 प्रदीपग्रहनक्षत्रदन्तदैवतचक्षुषाम् ।
 पतनं वा विनाशो वा, भेदनं पर्वतस्थ च ॥५५॥
 कामने रक्तकुसुमे पापकर्मनिवेशने ।
 चित्तान्धकारसम्वाधे जनन्यां च प्रवेशनम् ॥५६॥
 पातः प्रासादशैलादेर्मस्त्येन प्रसनं तथा ।
 काषाधिणामसौम्यानां नशानां क्षण्डधारिणाम् ॥५७॥
 रक्ताक्षणां च कृष्णानां दर्शनं जातु नेष्यते ।

Bamboo, creepers etc. growing on the head, birds alighting on it, (head), head being shaven; surrounded by crows, vultures etc. or by the spirit of the dead, piśāca, women, drāviḍas, āndhrās, and those who eat cow's flesh; getting entangled among vetra (water reed/cane), creepers, bamboo, grass or thorns; sleeping on a ravine or burial ground, falling on a heap of sand or ash; drowning in water, slush etc; being carried away by swift current in rivers; getting engaged in dancing, playing musical instruments and singing; wearing red colored, garlands and dress; increase of age and of body parts; getting anointed with oil and taking bath, getting married; engaged in shaving the mustache, eating cooked foods fats and wine, engaged in vomiting and purging; acquiring gold and iron, getting defeated in dice (gambling) and sports; destruction, loss of both the pillows, (one of the head and the other of the feet); falling off (loss of) the skin of feet; being in ecstasy of joy, getting rebuked by the angry manes (dead ancestors), falling or loss of bright lamp, planets, star, teeth, gods or the eyes; splitting of the mountains; entering into forests with red flowers, places of sinful acts, places concerned with the funeral, of darkness, of torture and that of the mother (probably the temple of mother goddess where animals are slaughtered); falling from the (terrace of) palace, mountain (peak) etc; getting held up by a fish, seeing persons who are ascetics, cruel, nude, holding baton, of reddish eyes and of black body-none of these should be seen in dreams. 49-58a.

कृष्णा पापाननाचारा दीर्घकेशानक्षस्ती ॥५८॥
 विरागमात्यधसना स्वप्ने कालनिशा मता ।

Seeing a woman who is black, sinful, not performing traditional rites (indulging in misconduct); having long hairs, nails and hanging breasts, wearing discoloured garlands and dress—is like seeing *kālaniśā* (goddess of death). 58b-59a.

मनोधहानां पूर्णत्वात्स्रोतसां प्रबलैर्भ्रमैः ॥५९॥

दृश्यन्ते दारुणाः स्वप्ना रोगी यैर्याति पञ्चताम् ।

अरोगः संशयं प्राप्य कश्चिदेव विमुच्यते ॥६०॥

Bad dreams occur due to the blockage of the *manovahā srotas* (channels of the mind) by the strong (aggravated, greatly increased), *malās* (*doṣās*); by these (dreams) the person if a patient is going to die and if not a patient, he becomes uncertain about his health or life, very few of such persons escape from death. 59b-60.

Swapna bheda and phala (kinds and effects of dreams) :—

दृष्टः श्रुतोऽनुभूतश्च प्रार्थितः कल्पितस्तथा ।

भाषिको दोषजश्चेति स्वप्नः सप्तविधो मतः ॥६१॥

The seen (witnessed), the heard, the experienced, the desired, the imagined, the futuristic (going to happen in future) and that born from (aggravated) *doṣa*—thus the dream is of seven kinds. 61.

तेष्वपि निष्फलाः पञ्च यथास्वभङ्गतिर्दिष्टा ।

विस्मृतो दीर्घस्त्वोऽति पूर्वरात्रे चिरात्फलम् ॥६२॥

दृष्टः करोति तुच्छं च गोसर्गं तद्वर्धते ।

निद्रया वाऽनुपहतः प्रतीपैर्वचनेस्तथा ॥६३॥

Of them, the first five are fruitless (ineffective, do not produce good or bad effects). So also those which are similar (in nature) to ones own constitution (natural temperament), those which are forgotten soon and those which are either too long or too short. Those seen in the early part of the night yield their result after a long time and in small measure; those seen at the time of letting the cows out (that is in the early morning) gives the result on the same day and in great measure; so also those which are not carried away (destroyed) either by sleep (person getting sleep again after the dream) or by unhelpful words (awakened by harsh words of others).

याति पापोऽल्पफलतां दानहोमजपोदिभिः ।
 अकल्याणमपि स्वप्नं दृष्ट्वा तत्रैव यः पुनः ॥६४॥
 पश्येत्सौम्यं शुभं तस्य शुभमेव फलं भवेत् ।

Bad dreams become less effective by indulging in charity, sacrifice, incantations etc.

He, who sees good (auspicious) dreams immediatly after an inauspicious one, will derive the good effect only. 64-65a.

Śubha svapna (auspicious dreams) :—

देवान् द्विजान् भोवृषभान् जीवतः सुहृदो नृपान् ॥६५॥
 साधून् यशस्विनो वद्विमिदं स्वच्छान् जलाशयान् ।
 कन्याः कुमारकान् गौरान् शुक्लवस्त्रभ्रुतेजसः ॥६६॥
 नरारानं दीप्ततनुं समन्ताद्भिरोक्षितम् ।
 यः पर्येक्षते यो वा छादशर्विषोमिषम् ॥६७॥
 युक्ताः सुमनसो वस्त्रभेष्यालोपनं फलम् ।
 शैलभासादसफलपृष्ठासिहनरद्विषान् ॥६८॥
 अरोहेन्द्रोश्चयानं च, तरेत्रदहदीदधीन् ।
 पूर्वोत्तरेण समनमगम्यागमनं मृतम् ॥६९॥
 सम्बाधाभिः सुतद्वैः पितृभिश्चाभिनन्दनम् ।
 रोदनं पतितोत्थानं द्विषतां चापमर्दनम् ॥७०॥
 यस्य स्यादायुरारोग्यं विसं बहु च सोऽश्नुते ।

He, who sees (in dream) gods, the twice born, (brāhmaṇa), the living cow, or bull; friends, kings, persons of good nature and prosperous, fire with flame, reservoirs of water which are clean; the virgin, young boys, those who are white, wearing white dress and of radiant complexion; rākṣasas who are besmeared with blood; of bright complexion and devouring human beings; the umbrella, mirror, poison (roots such as aconite etc.), meat, white flowers, white cloth, body smeared with dirt, fruits; climbing on hills, palaces, fruit trees; riding on lion, man, elephant, bull or horse; swimming in a river, lake or sea; travelling either to the east or north, copulating with a forbidden women, death (of some one else), getting relieved from troubles, being praised by the gods and dead ancestors, weeping, uplifting the sinners and subduing those who hate-attains long life, health and great wealth. 65-71a.

मङ्गलचारासम्पन्नः परिवारस्तथाऽऽनुरः ॥७१॥
 अद्वयानोऽनुकूलज्ञः प्रभूतद्रव्यसङ्ग्रहः ।
 सत्त्वलक्षणसंयोगो मक्तिर्वैद्यद्विजोतिषु ॥७२॥
 चिकित्सायामनिर्वैद्यस्तदारोम्यस्य लक्षणम् ।

The patient endowed with auspicious conduct, having attendants of similar qualities, having faith (in the physician and treatment), helpful with plenty of money, combined with good qualities, obedience in the physician, and the twice born (brāhmaṇa), enthusiastic (optimistic) about the treatment—these are features of health (the sick person getting back his health). 71b-73a.

इत्यत्र जन्ममरणं यतः सन्धयुदाहृतम् ॥७३॥
 शरीरस्य ततः स्थानं शरीरमिदमुच्यते ॥७३१॥

As birth and death of the human body have been described in this section, it is called as Śārīra sthāna. 73-73½.

इति श्रीवैद्यपतिसिंहगुप्तसूनुश्रीमद्वाग्भटविरचितायामष्टाङ्गहृदयसंहितायां
 द्वितीये शारीरस्थाने दूतादिविज्ञानीयो नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the chapter named Dūtādi vijñānīya, the sixth in Śārīra sthāna of Aṣṭāṅga hṛdaya samhita composed by srimad Vāgbhata, son of sri vaidyapati Śimhagupta.

समाप्तं चेद् द्वितीयं शारीरस्थानम् ।

Thus ends Śārīra sthāna—the second section.

APPENDIX-I

INDEX OF DIET ARTICLES AND DRUGS

(sū = sūtrasthāna, śā = śārīrasthāna, Aru = Aruṇadatta,
Hem = Hemādri.)

(only one reference furnished)

-A-

- Abhayā-sū. 15/35-haritaki *Terminalia chebula* Retz.
Abhīru-sū. 6/170-śatāvari-*Asparagus racemosus* Willd.
Abhiṣuka-sū. 6/120-fruit-*Pistacia vera* Linn.
Accha surā. sū 3/12-surāmaṇḍa-scum of beer.
Āḍhaki-sū, 6/17-Cajanus indicus Spreng.
Agāradhūma-sū. 27/37-chimney soot.
Agnī-sū. 15/17-citraka-*Plumbago zeylanica* Linn.
Agnīmañtha-sū. 14/23-*Premna integrifolia* Linn.
Aguru-sū. 15/43-*Aquillaria agallocha*-Roxb.
Abi-sū. 6/47-snake.
Ahikañcuka-śā. 1/83-snake peel.
Aiñdrāmbu-śā. 5/4-rain water.
Airavata-phala-sū. 6/138-nāranga-*Citrus reticulata* Blanch.
Ajā kṣīra/payas-sū. 5/24-goat's milk.
— māṃsa sū. 6/63-goat's flesh.
— mūtra-sū. 5/82-goat's urine.
— puriṣa-sū; 30/17-goat's excreta.
Ajāji-sū. 15/33-jiraka-*Cuminum cyminum* Linn.
Ajamodā-sū, 15/33-*Carium roxburghiana*-Dc.
Ājya-sū. 19/58-ghee/butterfat.
Akṣa-sū. 6/158-vibhītaki-*Terminalia belerica* Roxb.
— taila-sū. 5/60-oil of Vibhītaki.
Akṣoḍa phala-sū. 6/120-*Juglans regia* Linn.
Āla-sū. 21/18-harītāla-mineral-orpiment. Yellow sulphide
of arsenic.
Alābu-sū. 25/3-*Lagenaria vulgaris* Linn.
Alarka-sū. 15/28-śvetārka-*Calotropis gigantea* R. Br.
Āluka-sū. 6/94. yam/tuber of many *Dioscorea* species.
Āma-raw, uncooked, unripe material.

- Āsava-sū. 5/74—fermented infusion.
 Aśmabheda-Aśmañtaka-sū. 15/24—śā. 2/54—*Saxifraga ligulata* Wall.
 Asphota-sū. 30/9—*Girikarnika* (Aru) *Clitora ternatea* Linn,
 Kovidara (Hem) *Bauhinia variegata*. Linn.
 Āsuriśāka-sū. 6/106—*Brassica nigra* Linn.
 Aśva-horse.
 — kṣīra-sū. 5/27—horses milk,
 — māmśa-sū. 6/48 horses meat,
 — mūtra-sū. 5/82 horses urine,
 — śakṛt-sū. 30/17—horses dung.
 Aśvagañdhā-śā. 2/50 *Withania somnifera* Dunal.
 Aśvakarṇa sū. 15/19—kuśika—*Diptero carpus turbinatus* Geartn.
 Aśvamāra/aśvaghna-sū. 19/72—*Narium indicum* Mill.
 Aśvatara—animal-sū. 6/48—Mule.
 Aśvattha-sū. 21/16—*Ficus religiosa* Linn.
 Atasi-śā. 2/25 *Linum usitatissimum* Linn.
 Ātarūṣaka-sū. 10/29—*vasa-Adhatoda vasaka*—Nees.
 Aticchatrā-sū. 29/31—*visanika* (Aru) *Gymnema sylvestre*—R.Br.
 Śatapuspā (Hem) *Anethum sowa*—kurz.
 Atiguhā-sū. 29/31—śāliparni (Aru) *Desmodium gangeticum* Dc
 Prisniparni (Hem) *Uraria pecta* Desv.
 Atisṛtā paya-sū. 5/29—over-boiled milk.
 Ativiśā-sū. 15/35—*Aconitum heterophyllum* Wall.
 Ātmaguptā-sū. 15/6—*Mucuna pruriens* Dc
 — phala-sū. 6/22—fruit of atmagupta.
 Audbhida lavaṇa-sū. 6/148—salt obtained from soil.
 Auṣṭraka kṣīra-sū. 5/25—camel's milk.
 Avalguja śāka-sū. 6/75—*Psoralea corylifolia* Linn.
 — bija-sū. 7/26—seeds of avalguja.
 Avi ghrta-sū. 5—42—sheep's ghee.
 — kṣīra-sū. 5/26—sheep's milk.
 — māmśa-sū. 6/54—sheep's meat.
 — mūtra-sū. 5/82—sheep's urine.
 — śakṛt-sū. 30/17—sheep's excreta.
 Ayah/ayas-sū. 10/29—iron.
 -B-

Babhru-sū 6/48—large mungoose.

Badaraphala-sū. 6—120—fruit of *Zizyphus jujuba* Plank.

- Bahala/bahula-sū. 15/45-*sigru-Moringa ptergosperma*.
Geartn.
— pallava-sū. 15/21-tender leaves of *sigru*.
Bahurasā-sū. 15/45-*ikṣu-Saccharum officinarum*. Linn.
Baibhitakī surā-sū. 5/49-beer prepared from the bark of *vibhi-*
taki, Terminalia balerica Roxb.
Baka-sū. 6/51-bird-heron,
Bakara-sū. 6/45-bird-small crane.
Balā-sū. 6/16a-*Sida cordifolia* Linn.
— dvaya-sū. 15/5-balā & atibalā.
— traya-sū. 10/23-balā, atibalā & nāgabalā.
Balāka-sū. 6/51-bird-domoiselle crane.
Bālamūlaka-sū. 8-42-tender/young. raddish-*Raphinus sativus*
Linn.
Bālvaja-sū. 1/87-1. *Eleucine indica* Geartn.
2. *Imperata arundanacae* Cyrill.
Bāṇa-sū. 15/17-*nilasahacara. Barleria strigosa* Willd.
Bārḥata bija-sū. 15/4-seeds of *bḥati-Solanum indicum* Linn.
Barhi-bird. śā. 2/18-peacock.
Bāṣpa śāli-sū. 6/6-a kind of rice, *Oryza sativa* Linn.
Bāṣpika-sū. 7/25-*hiṅgupatrī. Gardenia gummifera*-Linn.
Bastāntrī-sū. 15/45-*vṛṣagaṅḍha (Aru) Ipomea pescaprea*-Sw.
vṛddhadāru (Hem) Argyrea speciosa-Swet.
Bhadradāru-sū. 15/5-*Cedrus deodara*. Loud.
Bhallātaka phala majja-sū, 6/134. fruit marrow of *Semecarpus*
anacordium-Linn.
— asthi-sū, 15/40 seed of *Semecarpus anacor-*
dium-Linn.
Bhallūka-sū. 15/24-*syonāka-Oroxylum indicum* Vent.
Bhaṇḍī-sū. 15/19-*śiṛiṣa-Albizza lebbeck* Benth.
Bhārṅgi-sū. 15/28-*Clerodendron serratum* Linn.
Bhāsa-sū. 6/49 bird-white headed vulture.
Bhavya-sū. 10/26-*Dellinia indica* Linn.
Bheka-sū. 6/47-frog.
Bhṛṅgāhvā bird-sū. 6/46-forktailed shrike.
Bhūkanda-sū. 6/114-mushroom.
Bhūmyarṁbu-sū. 5/4-underground water.
Bhūnimba-sū. 15/17-*Andrographis paniculata* Nees.
Bhūrja-sū. 15/19-*Betula bhojpatra* Wall.

- Bhūtakeśī-sū. 15/30-māmsi (Aru) *Nardostachys jatamansi*-D.C.
nirguṇḍī (Hem) *Vitex nigundo* Linn.
- Bhūtṛṇa-sū. 15/30-atichatrā (Aru) not identified correctly
bhūrika (Hem) *cymbopogon citratus*
D. C.
- Biḍa lavaṇa-sū; 6/146-black salt.
- Bileśayaḥ-sū. 6/47-animals living in burrows.
- Bilva phala sū. 6/25-fruit of *Aegale marnelas* Linn.
— peśika-sū. 15/38-marrow of fruit of bilvā.
- Bimbī phala-sū. 10/24-fruit of *Coccina indica* W & A.
- Bisa-sū, 6/91-rhizome of *Nelumbium speciosum* Willd.
- Brahmacāriṇī-sū. 29/31-sravaṇī muṇḍī-*Sphaeranthus indicus*
Linn.
- Bṛhat pancamūla-see pancamūla.
- Bṛhatī-sū. 6/76-*Solanum indicum* Linn.
- Bṛhaī dvaya-sū. 6/79-bṛhatī and kaṇṭakāri.
- Buka-sū. 15/24-bakapuspa-*Iśvaramallika*. *Osmanthus fra-*
grans Loud.

-C-

- Cakora-sū. 6/44-bird-greek phaesant.
- Cakrāhva-sū. 6/51-bird-ruddy sheldrake.
- Camera-sū. 6/51-animal-yak.
- Cañcuśāka-sū; 6/85-*Corchorus fascicularis*-Lam.
- Caṇḍā-sū. 15/43-kopana (Aru) *Angelica glouca*-Edgw.
- Caṇḍana-sū; 3/20-*Santalum album* Linn.
- Caṇḍrika matsva-sū; 6/53-a kind of fish.
- Cāṅgeri śāka-sū. 6/74 *oxalis corniculata*-Linn.
- Carmasāhvā-sū, 15/45-satala. *Acacia concinna*. D. C.
- Cāṣa-sū; 6/49-bird-blue jay.
- Cātaka-sū; 6/60-bird-tree sparrow.
- Catasra parṇī-sū. 10/23-śāliparṇī, pṛṣniparṇī, māṣaparṇī and
mudgaparṇī.
- Caturjātaka-sū; 6/160-tvak, patra, elā, and nāgakeśara.
- Cavikā-sū; 6/165-*Piper chaba* Hunter.
- Chāgakarṇā-sū; 15/19 ajakarṇā, *Dipterocarpus tubbinatus*
Geartn.
- Chatrā-sū; 29/31-śatapuspa, *Anethum sowa*. Kurz.
- Chinnaruhā-sū. 15/45-gudūci, *Tinospora cordifolia* Miers.

- Cillcīma matsya-sū; 6/67 a kind of red fish.
 Cittī-sū. 6/93-śāka-a variety of *Chinopodium album* Linn.
 Cīna (vr̥hī)-sū. 6/6/9-a variety of paddy-*Oryza sativa* Linn.
 Cīnakaśāka-sū. 6/87-Cucumis utilissimus Roxb.
 Cīrabīlva-sū. 6/98-Holoptela integrifolia Planch.
 Cīrbhaṭa-sū. 6/89-Cucumis memordica Roxb.
 Citrā-sū 15/1-Mūṣakaparṇī (Aru) Ipomea remiformis Chois
 Kaṭupaṭola (Hem) Trichosanthes diocia-Roxb.
 Citraka-sū. 1/166-Plumbago zeylanica Linn.
 Coca-sū. 3/31-panasa (Aru) Artocarpus heterophyllus Lam.
 nārikela (Hem) Cocos nucifera Linn.
 Coca-sū. 15/43-Tvak-Cinnamomum tamala Nees.
 Coraka-sū. 15/43-graṅṭhiparṇī-Angelica glouca Edgew.
 Cukra-sū. 10/26-Fermented gruel.
 Cūluki-sū. 6/53-animal-Porpoise.
 Cūñcu-sū. 6/85-śāka-See Cañcu.

-D-

- Dadhī-sū. 5/29-thick sour milk/curdled milk/yoghart/curds.
 Dāḍīma phala-sū. 6/117-Fruit of *Punica grantum* Linn.
 Dāhana-sū. 15/1-citraka-Plumbago zeylanica-Linn.
 Dakṣa-sū. 30/17-bird-Cock.
 — śakṛt-sū. 30/17-excreta of cock.
 Dañṭaśaṭha-sū. 6/138-jambīra-Citrus limonum Spreng.
 Dañṭī-sū. 15/45-Baliospermum monatum Muell-Arg.
 Darbha-sū. 15/21. *Eragrotis cynosuroides*-Beau.
 Dardura vr̥hī-sū. 6/9 a kind of paddy-*Oryza sativa*. Linn.
 Darpa-sū. 3/11-Kastūri-musk.
 Dāru-sū. 15/3-devadāru-Cedrus deodara Roxb.
 Dārvi-sū. 15/4-dāruharidrā-Barberis aristata-D. G.
 Daśamūla-sū 15/3-ten roots. viz-
 1. Bilva. 2. Agnimañṭha. 3. Syonāka. 4. Kāśmārya.
 5. Pāṭala. 6. Śāliparṇī. 7. Pṛṣṇiparṇī. 8. Bṛhatī.
 9. Kaṇṭakāri. 10. gokṣura.
 Dātyūha-sū. 6/46-bird-gallinule.
 Devadāli-sū. 15/1-Luffa echinata Roxb.
 Devadhūpa-sū. 15/43 sarjarasa-resin of *Vateria indica* Linn.
 Devāhva/devāhvaya-sū. 15/3-see daru.
 Dhāna-sū. 6/38. fried grams or grains.
 Dhānakā-sū. 15/16-Dhānyaka-Coriandrum sativum-Linn.

- Dhanvayāsa-sū. 10/29—Alhagi camelorum Fisch. Faganía arábica Linn.
- Dhānyaka-sū. 15/16—see dhānaka.
- Dhānyāmla-sū. 5/79—sour rice-wash, fermented gruel.
- Dhāroṣṇa payas-sū. 5/29—fresh warm milk directly from the udder.
- Dhātaki-sū. 15/38—Wood fordia floribunda-salis/W. fruticosa Kurz.
- Dhātrī-sū. 3/51. āmalakī-Phyllanthus emblica Linn.
- Dhava/dhavaka-sū. 15/19—Anogeissus latifolia-Wall.
- Dhāvāniya-sū. 20/38—bṛhati and kaṇṭakāri together.
- Dhūmika-sū. 6/49—bird-owlet.
- Dhūpa-sū. 3/13. sarala niryāsa—resin of Pinus longifolia Roxb.
- Dhyāmaka-sū. 15/43—devadagdhaka (Aru), rohiṣatṛṇa (Hem)-Cymbopogon Schoenanthus-Linn.
sū. 21/14—kaṭtriṇa (Hem)-Cymbopogon citratus-D. C.
- Dīpyaka-śā. 2/41—ajamoda-APIUM graveolens Linn.
- Dīrghaśūka śāli-sū. 6/1—a kind of paddy-Oryza sativa Linn.
- Dīrghavṛtā-sū. 17/8—tiṭṭuka-Oroxylum indicum-Vent.
- Divyodaka-sū. 8/43—rain water, pure water.
- Drākṣā phala-sū. 6/136—grape-Vitis vinefera Linn.
- Dravañṭī-sū. 15/45—unduru karṇika (Aru), dañtibheda (Hem) a variety of Croton tiglium-Linn.
- Dugdha—see kṣira.
- Durālabhā-śā. 2-8—Fagonia arabica Linn, Alhagi camelorum Fisch.
- Dūrvā-sū. 15/16—Cynodon dactylon Pers;
- Dūṣaka śāli-sū. 6/2—a kind of paddy-Oryza sativa Linn.
- Dvīpi-sū. 6/48—animal. Panther.
sū. 15/32—citraka. Plumbago zeylanica Linn.
- Dviniśā-sū. 15/40—haridrā and dāruharidrā.
- Dvi tikta-sū. 15/40—kaṭuka and kākatikta/kākajangha (Aru) Kaṭuka and Karañjika (Hem.)

—II—

- Edagaja śāka-sū. 6/94—Cassia tora Linn.
- Elā. sū. 15/1. Elettaria cardomomum Maton.
- Elādvaya/elāyugma. sū. 15/43—sukṣma elā and sthūla, elā.
- Elāvāluka-sū. 15/26—Prunus cerasus Linn.

- Ēṇa-sū. 6/43/67-animal-black deer.
 Braṇḍa-sū. 6/169-Ricinus communis Linn.
 Eraṇḍa taila-sū. 5/57-castor oil.
 Ervāru-sū. 6/89-Cucumis utilissimus Roxb.

-G-

- Gairika-sū. 10/32-mineral;-red ochre.
 Gaja mūtra-sū. 5/82-elephant's urine.
 Gandhana vīhi-sū. 6/9 a kind of paddy-Oryza sativa Linn.
 Gaṇḍiram-sū. 15/33-snuhi-Euphorbia nerrifolia Linn.
 Gaṅgāmbu-sū. 5/2-rain water.
 Gataśoka-sū. 15/26-aśoka-Saraca indica Linn.
 Gauda surā., Gauda arista-sū. 5/74-Liquor prepared from
 treacle/jaggery.
 Goura daṇḍa-śā. 1/39-not identified correctly.
 Goura śāli-sū. 6/2 a kind of white rice-Oryza sativa Linn.
 Gaura sarṣapa-sū. 22/19-Brassica compestris Var.
 Gavākṣi-sū. 15/2-Indravāruṇi-Citrullus colocynthis Schrd.
 Gavaya-sū. 6/51-animal, goyal ox.
 Gavedhuka śāka-sū. 6/93-Coix lachrymajobi Linn.
 Gavyam-sū. 5/21-cow's milk.
 Ghana-sū. 14/22-mustā. Cyperus rotundus Linn.
 Ghoṇṭa-sū. 15/17 pūga (Aru) Areca catechu Linn.
 Badari (Hem) Zizyphus jujuba Lam.
 Ghṛta-sū. 5/37-ghee, butterfat.
 Ghuṇapriyā-sū. 15/33-ativiṣā. Aconitum heterophyllum Wall.
 Girivartaka-sū. 6/45-bird-mountain quail.
 Gokṣira-sū. 5/21-cow's milk.
 — māmsa-sū. 6/65-cows or ox flesh.
 — mūtra-sū. 5/82. cows urine.
 — rocanā-śā. 3/7. ox gall/ox bile.
 — śakṛt-sū. 30/17-cow dung.
 Godhā-sū. 6/47/67-animal.-Iguana lizard.
 Godhūma-sū. 6/15-wheat-Triticum vulgare. Linn.
 Gojihvā śāka-sū. 6/77-Onosma bracteatum Wall.
 Gokaṇṇa mṛga-sū. 6/43-cow-eared deer.
 Gokaṇṭaka, Gokṣura-sū. 15/24-gokṣura-Tribulus terrestris Linn.
 Gonarda.-sū. 6/45-bird-hill partridge.
 Gopasutā-sū. 15/9 sarivā. Hemedesmus indicus Roxb.
 Gopī-sū. 20/38-kṛṣṇa sārivā-Ichnocarpus frutescens. R. Br.

- Gr̥dhra-sū. 6/49-bird-vulture.
 śakṛt-sū. 30/17-excreta of the vulture.
 Gṛanjana (ka)-sū. 6/112-Daucus carrota-D C.
 Guḍa. sū. 5/47-molasses/jaggery/treacle.
 Guḍuci-sū. 10/29-Tinospora cordifolia Meirs-ex-Hook.
 Guggulu-sū. 15/43-Resin of Balsamodendron mukul Hook.
 Guhā-sū. 29/31-priṣṇiparṇi. Uraria logopoides-Dc.
 Gundrā. sū.-15/6-padaeraka (Aru) Typha elephantina Roxb.
 Guṇṭha-sū. 15/24-vṛttatṛṇa, (Aru.) Typha angustata. Bory
 & chab.

-H-

- Haimavati-sū. 15/40. śveta vacā. Acorus calamus Linn.
 Hamsa-sū. 6/51-bird. Common mute swan.
 Hamsodaka-sū. 3/52-rain water, pure potable water.
 Hapuṣā-sū. 14/26 Juniperus communis-Linn.
 Hareṇu-sū. 23p 15. reṇuka-1. Piper aurantiacum.-Wall.
 2. Syraphorema poluandrum-
 Wight.
 3. Vitex agnus castus-Linn.
 4. Clitoria ternatea.-Linn.
 Haricandana-sū. 3/40-pītacaṇḍana. Santalum album Linn.
 Haridrā-sū. 15/35-Curcuma longa Roxb.
 --- dvaya-su. 15/35-haridrā and dāruharidrā.
 Hāridra-sū. 7/41-a kind of yellow plant or tuber, not identified.
 Hariṇa-sū. 6/43-animal-deer.
 Hārīta-sū. 6/47-bird. a kind of pigeon.
 Haritaki-sū. 6/153-Terminalia chebula-Retz.
 Hastinikṣīra-sū. 5/27. elephant's milk.
 Hāyanaka śāli-sū. 6/6-a kind of rice-Oryza sativa. Linn.
 Hema-sū. 10/22-metal-gold.
 Hemadugdā-sū. 15/2-Argemona mexicana Linn.
 Hīṅgu-sū. 6/152-Asafoetida, resin of Ferula foetida. Regl.
 Himam-sū. 20/37-caṇḍana-Santalum album Linn.
 Hiranya puṣpi-śā. 1/83-lāṅgali-Gloriosa superba Linn.
 Hṛsva pañcamūla-sū. 6/168-
 1. śāliparṇi. 2. pṛṣṇiparṇi. 3. bhṛati.
 4. kañṭakāri and 5. gokṣura.

-I-

- Ikṣu-sū. 5/42-sugar cane-Saccharum officinarum, Linn.
 Ikṣu rasa-sū. 5/44-sugar cane juice.

- Iṅdrāvha-sū. 6/45—bird. hedge sparrow.
 Iṅdravṛkṣa-sū. 30/9—kutuja (Aru) *Holerrhina antidysenterica*
 Wall.
 Arjuna (Hem) *Terminalia arjuna*-W. & A.
 Iṅdrayava-sū. 15/17—seeds of kutaja. *Holerrhina antidysente-*
rica Wall.
 Iṣikā-sū. 21/19—kāśa—*Saccharum spontaneum* Linn.
 Itkaṭa-sū. 15/24—a kind of grass, *Sesbania bispinosa* F. & R.

-J-

- Jala-water-sū. 15/43—*Hribera-Coleus vettiveroides* Jacob.
 Jalada-sū. 15/35—mustā—*Cyperus rotundus* Linn.
 Jaladāmbu-sū. 3/23—water boiled with musta.
 Jalaūkā-sū. 26/35—animal-leech.
 Jambīra-sū. 6/106. Citrus limon Linn. Burm.
 Jambūphala-sū. 6/127—*Eugenia jambolana*-Lam.
 Jambu dvaya-sū. 15/41—Rāja jambu—*Eugenia jambolana* Lam.
 and kṣudra jambu—*Eugenia heyneana*-
 Wall.
 Jambuka-sū. 6/49. animal-Jackal.
 Jaṭilā-sū. 29/31—*Nardostachys jatamansi*-D. C.
 Jātirasa-sū. 15/43. bola. resin of *Commiphora myozha* (Nees)
 Engl.
 Jatu-sū. 28/36. lākṣā. shell lac.
 Jatumukha vrīhi-sū. 6/8. a kind of paddy. *Oryzasativa* Linn.
 Jayā. agnīmañth. *Premna integrifolia* Linn.
 — dvaya-sū. 14/21. Agnīmañtha, *Premna integrefolia* Linn.
 and kṣudrāgnīmañtha—*Clerodendron*
phlomoides Linn.
 Juñjhu śāka-sū. 6/94—not identified correctly.
 Jīngiñī-sū. 15/26—kṛṣṇasālmali (Aru)—*Salmalia malabarica*
 Schott.
 Modaki (Hem)—*Odina woodier*-Roxb.
 Jiraka-sū. 15/34—*Cuminum cyminum*. Linn.
 Jivaka-sū. 6/170. *Microstylus wallachii*-Lindl.
 Jivana pañcamūla-sū. 6/170—(1) Abhīru. (2) vīra. (3) jivañtī,
 (4) jivaka. (5) ṛṣabhaka.
 Jivañjivaka-sū. 6/46—bird. chukar.
 Jivanta śāka-sū. 6/94—not identified correctly.
 Jivanti śāka-sū. 6/86—*Leptedenia reticulata*. W. & A.

Joṅgaka-sū. 15/19-aguru. *Aquillaria agallocha* Roxb.
 Jūrṇa/jūrṇāhvā-sū 14/21-*Sorgum vulgare*-Linn.
 Jvālā vṛihī-sū. 6/9-a kind of paddy-*Oryza sativa* Linn.
 Jyotiṣmatī-sū. 21/17-*Celastrus paniculatus* Willd.

-K-

Kacchura-sū. 15/38-dhañvayāsa-*Fagonia arabica*-Linn.
 Kadali-sū. 15/26-*Musa sapientum*-Linn.
 Kadam̄ba-sū, 15/41-*Anthocephalus cadamba*-Miq.
 Kādamb-sū. 6/51-bird. grey legged goose.
 Kadara-sū. 15/19-śvetakhadira-*Acacia suma* Kurz
 Kāka-sū. 25/4-bird-crow.
 Kākajaṅgha-sū, 30/10 *Peristrophe bicalyculata* Nees.
 Kākamāci-sū. 6/74-1. śārṅgeṣṭa (Aru) *Cardiospermum halicabum*. Linn. 2. karañjika (Hem) *Caesalpinia bonduccella*-Fleming.
 Kākaṇḍolaphala-sū. 6/22-kaṭabhī/svetasirisa, *Albizzia procera* Benth.
 Kākoli-sū. 15/8-*Roscoea prucera* Wall.
 dvaya/kakolayau-kākoli-*Roscoea procera* Wall. and kṣī-
 rakakoli-*Roscoea procera* Wall. *Mimusops kauki* Linn.
 Kakubhā-sū. 2/2-arjuna-*Terminalia arjuna* W & A.
 Kāla loha-sū. 14/24-metal-iron.
 Kalama śāli-sū. 6/1-a variety of rice, *Oryza sativa* Linn.
 Kalamālā-sū. 15/30-arjaka-*Ocimum basilicum* Linn.
 Kālamuṣkaka-sū. 30/8-*Schrebera sweetinoides* Roxb. *Elaeodendron glaucum*-Pers.
 Kalam̄ba śāka-sū. 6/93-*Ipomea aquatica* Erosk.
 Kālanusārya-śā. 2/49-utpalasārivā (Aru) *Hemidesmus indicus* R Br.
 Kālaśāka-sū. 6/97-*Cochorus capsularis* Linn.
 Kalaśī-sū, 15/35-Prīṣṇiparṇī-*Uraria logopoides*-Dc.
 Kalāya-sū. 6/18-*Pisium sativum* Linn.
 Kalhāra-sū. 3/35-*Nymphaea alba* Linn.
 Kālīñda-sū. 6/87-*Citrullus vulgaris* Schrd.
 Kaṅgingaka-sū. 15/19-iñdrayava. seeds of *Holerrhina antidy-senterica* Wall.
 Kālyaka-sū. 22/20-pita cañdana. (Hem) *Cosciniun fenestratum* Gartn;
 dāru haridrā-*Berberis aristata* Dc.

- Kāloḍya-sū. 6/92-Padmabija. seeds of *Nelumbium speciosum* Willd.
- Kamala-sū. 3/35-Nelumbium speciosum Willd.
- Kaṁpilla (ka)-sū. 15/2-raktāṅga-Mellatus philippinensis Muell-Arg.
- Kamsya-sū. 7/37-metal-bronze.-bell metal.
- Kaṅā-sū. 15/1-Piper longum. Linn.
- Kaṅakapota-sū. 6/60-bird. wood pigeon.
- Kanakakṣīri-sū. 30/21-Argemona mexicana Linn.
- Kāncana śāli-sū. 6/2-a kind of rice-Oryzasativa Linn.
- Kaṅḍūkari-sū. 15/9-Mucuna prurens D. C.
- Kaṅgu-sū. 6/11-Panicum italicum-Linn.
- Kaṅgu-sū. 7/32-Priyaṅgu (Hem) Aglalia roxburgiana W & A.
- Kaṅka-sū. 25/4-bird-heron.
- Kāñṭā-śā. 2/4-gaṅḍha priyaṅgu-Prunus mahaleb Linn.
- Kāñṭāra ikṣu-sū. 5/46-a kind of sugarcane-Saccharum officinarum Linn.
- Kapiñjala-sū. 6/44-bird-grey partridge.
- Kapittha phala-sū. 6/126-Ferovia elephantum Correa. F. limonia (Linn) Swingle.
- Kapitana-sū. 15/41-Thespesia populnea-Correa.
- Kapota. sū. 6/47-bird-pigeon.
- Karamardak-sū. 6/138-Carissa carrandas Linn.
- Karambha-sū. 15/24-uttamārani-Pergularia extensa N. E. Br.
- Kāraṇḍava-sū. 6/51-bird-Coot.
- Karañja-sū. 15/1-Pongamia glabra. Vent.
yugma/dvaya-sū. 15/17-karañja-Pongamia glabra Vent.
pūtikaranja. Caesalpinia bonducella Fleming.
- Kāravella śāka-sū. 6/80-Memordica chirantia Linn.
- Kardama śāli-sū 6/3-a kind of paddy-Oryza sativa. Linn.
- Karira-sū. 6/77-Capparis aphylla. Roth/C. desidua Edgew.
- Karkaṅḍhu-sū. 6/137-Zizyphus nummularis W & A.
- Karkāru śāka-sū 6/87-Cucumis melo Linn.
- Karkśā śāka-sū. 6/78-Kaṁpillaka. Mallotus philippinensis Muell-Arg.
- Karkaṭa-sū. 5/52-animal-Crab.
- Karkoṭa śāka-sū. 6/76-Memordica mixa Roxb.
- Kārmuka-sū. 15/30. atimuktaka. Hiptage bengalensis Kurz.
- Karṇikāra-śā. 3/93-āragvadha-Cassia fistula Linn.

- Kārpāsa-sū. 25/34—*Gossypium herbacum*. Linn.
 Karpūra-sū. 3/20—camphor-oil extract of *Cinnamomum camphora* Nees.
 Kāśa-sū. 15/24—*Saccharum spontaneum*. Linn.
 Kāsamarda-sū. 6/100—*Cassia occidentalis* Linn.
 Kaseruka śāka-sū. 6/92—*Scirpus kysoor* Roxb.
 Kāsisa dvaya-sū. 15/23—*Dhātukasīsa* & *Puṣpakāsisa*, mineral-ferrous sulphate.
 Kāṣmari/kāṣmarya-sū. 6/122—*Gmelina arborea* Linn.
 Kaṭabhi-sū. 7/25—*svetasirisa*-*Albizza procera*. Benth.
 Kataka phala-sū. 15/13—*Strychnos potatorum* Linn.
 Kaṭhillam kaṭhillaka-sū. 6/78—*rakta punarnavā*-*Boerhavia diffusa* Linn.
 Kaṭphla-sū. 15/13—*rohiṇi/somavalkā* (Aru)-*Myrica nagi*-Thumb.
 — sū. 15/26—*kumuda/rohiṇibheda* (Aru)-*Careya arborea*. Roxb.
 Kaṭuka-sū. 10/38—*Picorrhiza kurroa* Royle.
 Kaṭu taila-sū. 7/41—*sarṣapa taila*-oil of *Brassica nigra*. Linn.
 Kaṭvaṅga-sū. 15/33—*syonāka*-*Oroxylum indicum*-Vent.
 Kaṭvi-sū. 14/25—see *kaṭuka rohini*.
 Kaṭutraya—see *trikaṭu*
 Kauṇṭeya. Kauṇṭī-sū. 21/14—*harenu*-*Piper aurantiacum*-Wall.
 Kebukam, Kembukam-sū. 6/78—*Costus speciosus*-Koem.
 Kelūṭa-sū. 6/92—*jalodumbara*-a variety of *Ficus glomerata* Roxb.
 Khaḍgamṅga-sū. 6/51—*animal-rhinocerus*.
 Khadira-sū. 15/19—*Acacia catechu* Willd.
 Khala-sū. 16/34—*butter-milk* processed with spices etc.
 Khāṇḍava-sū. 3/30—*syrup* of fruits of all tastes.
 Khaṇḍasitā-sū. 5/49—*sugarcandy*.
 Khara-sū. 6/48—*animal-donkey*.
 mūtra-sū. 5/82—*urine* of donkey.
 śākṛt-sū. 30/17—*dung* of donkey.
 Kharabusa-sū. 15/30—*marubaka*. *Ocimum basilicum* Linn.
 Kharjūra phala-sū. 6/119—*dates*-*Phoenix sylvestris* Linn.
 Kharjūra ariṣṭa-sū. 5/73—*liquor* made from dates.
 Khapura-sū. 15/43—*śallakiniryāsa*, *kunduraka* : resin of *Boswellia serrata* Roxb.
 Kilāṭa-sū. 5/41—*inspissated milk*.

- Kiñjalka-sū. 20/37-Padmakesara-stamen of lotus flower, *Nelumbium speciosum*-Willd.
 Kiṇva-2/25. brewing yeast, sediment of wine.
 Kodrava-sū. 6/10-Paspalum scorbiculatum. Linn.
 Kokila-sū. 6/46-bird. Indian cuckoo.
 Kola phala-sū. 6/139-fruit of *Zyziphus jujuba* Lamk.
 Kola majjā-sū. 6/124-marrow of jujuba fruit.
 Koli-sū. 15/41-badari-*Zyziphus nummularia* W & A.
 Koradūṣa-sū. 6/13-see kodrava.
 Koṣātakī, Koṣavati-sū. 6/78-Luffa acutangula Roxb.
 Koṣātakidvaya-sū. 15/1-Koṣātakī and Rāja koṣātakī-Luffa aegyptica Mill-Hook. and Luffa cylindrika Linn.
 Krakara-sū. 6/45-bird. a kind of partridge.
 Kramuka-sū. 15/19-pūga (Aru)-*Areca catechu*. Linn.
 su. 15/45-Paṭṭikā rodhra (Hem) : *Symplocos crataegoides*Buch.
 Krauñca-sū. 15/51-bird-pond curlew.
 Krauñcādana-sū. 6/91-Tamedam (Aru)-*Tembulika*. (Hem)-*Scirpus articulatus* Linn.
 Kravyāda māmsa-sū. 6/62-meat of carnivorous animals.
 Krimighna. } sū. 15/1
 Krimihara. } sū. 20/38-Vidañga. *Embelia ribes*. Burm.
 Krimijit. } sū. 10/38
 Kṛṣārā-sū. 7/38-rice boiled along with sesamum, green gram etc.
 Kṛṣṇa-su. 10/35. pippali-Piper longum Linn.
 Kṛṣṇa-sū. 10/27-lavaṇa-black salt.
 Kṛṣṇa tila-sū. 6/23-Sesamum indicum Linn.
 Kṛṣṇa vrihi-sū. 6/8-black paddy-*Oryza sativa*. Linn.
 Kṛtarasa-sū. 3/45-meat soup processed with spices. etc.
 Kṛtavedhana-sū. 15/3-Luffa acutangula-Roxb.
 Kṣārā-sū 6/151-alkalies.
 Kṣaireya-sū. 7/41-pudding prepared with milk.
 Kṣavaka-sū. 15/30-Centipida minima Linn.
 Kṣīra-sū. 5/20-milk.
 Kṣīrapaka-sū. 30/16-Khaṭṭika-clay.
 Kṣīrinyau-sū. 10/24-kāñcanakṣīri (Aru) *Argemone mexicana* Linn.
 kṣīrakākoli-(Hem)-*Roscoeaprocera* Wall.
 Dugdhika. (Hem). *Euphorbia hirta* Linn.
 Kṣirodbhāva navanīta-sū. 5/36-butter obtained from milk.
 Kṣaudra-sū. 3/20-honey.

- Kṣauma-sū. 27/48-any product of Atasi (usually fibre or cloth). *Linum usitatissimum* Linn.
- Kṣudrasahā-sū. 10/24-*Paspiparpi-Uraria picta*. Desv.
- Kucaila/kurcika śākā-sū. 6/77-pāthabheda, a variety of *Cissampelos Periera*. Linn.
- Kūcikā/kūrcikā-sū. 5/41-precipitate of buttermilk.
- Kukkubha-sū. 6/41-bird, wild cock.
- Kukkuṭa-sū. 6/59-bird, domestic fowl.
- Kukkuṭāṇḍa-sū. 7/26-hens egg.
- Kukkuṭāṇḍaka vihi- ū. 6/8-a variety of paddy.
- Kulahala-sū. 15/30-alambusā (Aru) muṇḍi (Hem)-*Sphaeranthus indicus*-Linn.
- Kulaka-sū. 6/77-kākatīṇḍuka. *Strychnos nuxvomica* Linn.
- Kulattha-sū. 6/9-*Dolichos biflorus* Linn.
- Kuliṅgaka-sū. 6/49-bird, tree-sparrow.
- Kulmāṣa-sū. 7/42-steam coaked pulses.
- Kumbha-sū. 15/2-ṭṭvṛt. *Ipomea terpeethum* R. Br.
- Kumbhira-sū. 6/52-animal-true gharial.-crocodile.
- Kumkuma-sū. 15/43-kesara. *Crocus sativus*-Linn.
- Kumuda-sū. 6/91-*Nymphaea alba*-Linn.
- Kuṇḍa-sū. 15/72-*Jasminum pubescens* willd.
- Kuṇḍuruka-sū. 21/15-śallaki niryāsa-gum of *Boswellia serrata* Corb.
- Kuraṅga-sū. 6/43-animal-Roe deer.
- Kuraṅṭak-sū. 15/24-*Barleria preonitis*. Linn.
- Kurara-su. 6/49-bird, Osprey.
- Kūrcikā-sū. 5/41-see kucika.
- Kūrmā-sū. 6/52-animal-tortoise.
- Kurubāha-sū. 6/44-bird-a species of wild fowl.
- Kuruṭaka śāka-sū. 6/93-śitivāraka-*Marselia minuta* Linn.
- Kuruviṇḍa-sū. 6/10-a variety of paddy. *Oryzasativa*. Linn.
- Kuśā dvaya-sū. 15/24-sthula kuśa *Desmostyca bipinnata* Stapf.
sūkṣma-Saccharum spontaneum. Linn.
- Kūṣmāṇḍa-sū. 6/78-Beninkasa cerifera. Savi.
- Kūṣmaṇḍaka śāli-sū. 6/1-a kind of rice.
- Kusumbha śāka-sū. 6/101-*Carthamus tinctorium* Linn.
- Kusumbha taila-sū. 5/61.-oil of Kusumbha seeds.
- Kuṣṭha-sū. 15/5-Soussera lappa-BC & HF.
- Kuṭaja-sū. 15/3-Holerrhina antidysenterica Linn.
- Kuṭajodbhava-sū. 15/35-seeds of kuṭaja.

Kuṭarāna-sū. 15/45-śukla trivṛt-Ipomea terpeethum-R. Br.
Kuṭheraka śāka-sū. 6/106-vaikuṇṭhaka-Ocimum basilicum
Linn.

Kutīli-sū. 6/76-Corchoras capsularis Linn.

Kuṭīñjara śāka-sū. 6/93-Digeria muricata Linn.

Kutsitāmba-sū. 15/26-kadamba-Anthocephalus Cadamba
Mig.

Kuṭumbaka śāka-sū. 6/93-droṇapuṣpi-Leucas cephalates
Spreng.

-L-

Lāja-sū. 6/36-fried paddy.

Lākṣā-sū. 21/16-lac. crust on Cocus lacca. Kerr.

Lakṣmaṇā-śā. 1/41-not identified correctly.

Lakṣmaṇam-sū. 6/94-madhuyaṣṭika-Glycerhiza glabra-Linn.

Lakṣmī-sū. 29/31-Padmacāriṇī (Aru)-Clerodendrum indicum
Linn.

samī (Hem)-Prosopis spicigera-Linn.

Lakuca-sū. 6/140-Artocarpus lakoocha Roxb.

Lambā-sū. 15/1-Kaṭutumbi-Lagenaria vulgaris Ser.

Laṅgala śāli-sū. 6/3-a kind of rice.

Laṣuna-sū. 6/109-Allium sativum-Linn.

Latā-śā. 2/55-gaṇḍhapriyaṅgu. Callicarpa macrophylla Vahl.

Laṭvā-sū. 6/47-bird, a species of house sparrow.

Latvāka śāka-sū. 6/93-gugguluśāka-Balsmodendron mukul
Hook.

Lāva-sū. 6/44-bird-common quial.

Lāvakhya vṛibi-sū. 16/8-kind of paddy-Oryza sativa. Linn.

Lavaṇa. sū. 6/143-salt.

Lohavala śāli-sū. 6/3-a kind of rice-Oryza sativa-Linn.

Loṇika śāka-sū. 6/93-Portulaca quadrifida-Linn.

Lopāka-su. 6/49-animal-fox.

-M-

Madana-sū. 15-1-phala-Randia dumetorum Lamk.

— sū. 21/14-bees wax.

Madaniya hetu-sū. 15/37-dhātaki-Woodfordia flouribunda
Sals.

Madgu-sū. 6/51-bird-small cormorant.

Mādhava-sū. 3/22-wine prepared from honey.

Mādhavi-sū. 3/33-vasaṅti-Hiptage bengalensis-Kurz.

- Madhu-sū.** 5/51-honey.
Madhu śarkarā-sū. 5/51-solidified honey.
Madhu udaka-sū. 8/49-honey water.
Madhuhā-sū. 6/49-bird-honey buzzard.
Madhuka-sū. 15/1-Glycerhiza glabra Linn.
Madhūka-sū. 15/41-Bassia latifolia-Roxb.
Madhūka sāra-sū. 15/4-essence of flowers of Madhūka.
Madhuparnikā-śā. 2/56-guḍūci-Tinospora cordifolia Meirs-Hook.
Madhuśasā-sū. 15/17-murva-Marsdenia tenacissima W & A.
Madhusravā-sū. 15/15-murāñgi (Aru)-Moringa pterygosperma Geartn.
 mūrvā (Hem.)-see mūrva.
Madhavambu-sū. 3/23-honey water.
Madhvāsava-sū. 5/75-fermented liquor prepared from honey.
Madhyama pañcamūla-sū. 6/169- 1. balā. 2. punarnavā.
 3. eraṇḍa. 4. mudgaparñi. 5. māṣa-
 parñi.
Madya-sū. 5/62/65-wine. intoxicating alcoholic beverages.
Mahā medā-sū. 10/23, 15/8-Polygonatum verticillotum Wall.
Mahā sahā-sū. 10/24-māṣaparñi-Teramnus labialis Spreng.
Mahā śāla-sū. 3/33-Shorea robusta Greatn.
Mahā śāli-sū. 6/1-a kind of rice Oryza sativa Linn.
Mahā vrīhi-sū. 6/8-a kind of paddy-Oryza sativa Linn.
Mahat vṛkṣa-sū. 30/9-snuhi-Euphorbia nerrifolia Linn.
Mahat mūlaka-sū. 6/103-big variety of Raphanus sativus Linn.
Mahat pañcamūla-sū. 6/167- 1. bilva. 2. kāśmarya. 3. tar-
 kāri, 4. pāṭalā. 5, tiṭṭuka.
Mahiṣa-sū. 6/50-animal-buffalo.
 kṣīra-sū. 5/23-buffalos milk.
 māmsa-sū. 6/50, 8/40-buffalos flesh.
 mūtra-sū. 5/82-buffalos urine.
Mahisa śāli-sū. 6/2-a kind of rice-Oryza sativa-Linn.
Maireya-sū. 7/40-liquor prepared from kharjūra. (dates)
Majjā-sū. 5/61-bone marrow.
Makara-sū. 6/53-animal-crocodile.
Mākṣika-sū. 7/40-honey.
Makuṣṭaka-sū. 7/32-Phaseolus aconitifolius Jacq.
Mālati-sū. 17/8-Jasminum grandiflorum Linn.

- Māmsa varga-sū.** 6/43-group of meat.
Māmsa, sevya-sū. 6/68-edible meat.
 ascvya-sū. 6/68-non-edible meat.
Māmsāda māmsa-sū. 14/35-meat of carnivorous animals.
Māmsī-sū. 15/14-Nardostachys jatāmansi-Dc.
Mahadrūma-sū. 15/37-śālmali-Bombax malabaricum-Dc.
Maṇḍa-sū. 6/26-scum of boiled rice; of any liquid-ghee etc.
Maṇḍūka parṇi śāka-sū. 6/76-brāhmi-Centella asiatica Linn.
Māṇimañtha-sū. 19/44=saiñdhava-Rock salt.
Mañjiṣṭhā-śā. 1/61-Rubia cordifolia Linn.
Manohvā-sū. 21/18-mineral, realgar, Arsenous red sulphide.
Mañtha-sū. 7/41-drink prepared from cornflour, milk, sugar,
 etc.
Mānuṣakṣīra-sū. 5/26-human milk.
Mārdvika-sū. 5/72-a liquor prepared from grapes.
Marica-sū. 15/33, 6/61-Piper nigrum Linn.
Mārjāra-sū. 6/48-animal-cat.
Mārṣa śāka-sū. 6/93-Amaranthus blitum. Linn.
Māṣa-sū. 6/21-Phaseolus radiatus-Roxb/P. mungo-Linn.
Māṣa dvaya-sū. 11/32-māṣa-Phaseolus mungo-Linn.
 and rājamāṣa-Vigna catiāng-Walp.
Maṣaka-sū. 5/92-Vastula (Aru). not identified correctly.
Māṣaparṇi-sū. 15/8-Teramnus labialis-Spreng.
Mastu-sū. 5/53-water of curds-whey.
Mosūra-sū. 6/17-Ervum lens-Linn/Lens culinaris-Linn.
Matsya-sū. 6/52-Fishes.
Matsyaṇḍīka-sū. 5/49-crystal sugar.
Mātuluṅga phala-sū. 6/131-Citrus medica Linn.
Medā-sū. 10/23-Polygonatum verticillatum-All.
Medā dvaya-sū. 15/8-medā and mahāmedā.
Medas-sū. 5/61-fat.
Meṣaśṅgī-sū. 15/19-Gymnema sylvestre-R. Br.
Miṣi-sū. 15/3-Foeniculum vulgare-Mill.
Moca-sū. 6/119-Kadali-Musa sapientum-Linn.
 — sū. 15/26-śallakī-Boswellia serrata. Linn.
Mocarasa-sū. 15/37-gum of sallakī.
Modaka-sū. 8/45-sweet pudding made from cornflour &
 jaggery.
Mokṣaka-sū. 30/8-Kālamuṣkaka-Schrebera swietenoides Roxb
Moraṭa-sū. 15/21-mūrva. Marsdenia tenacissima W & A.

- Moraṭa, moraṇa-5/41-fermented buttermilk.
 Mṛdvikā-sū. 8/43-see drākṣā.
 Mṛga-sū. 6/43-antelope, deer.
 Mṛga mātraka-sū. 6/43-reddeer, fawn.
 Mṛgaliṅḍaka phala-su. 6/138-vibhitaka *Terminalia belerica*
 Roxb.
 Mṛṅāla-sū. 6/91-stem of lotus plant. *Nelumbium speciosum*
 Willd.
 Mudga-sū. 6/18-*Phaseolus aureus* Roxb.
 Mudgaparṇi-sū. 15/8-*Phaseolus trilobus* Ait.
 Mukṭā-sū. 10/32-pearl.
 Mukūlaka-sū. 6/120-a fruit resembling daṅṭiphala (Aru &
 Hem)-not identified correctly.
 Mūlaka-sū. 6/102-*Raphinus sativus* Linn.
 Muñjāta-sū. 6/83-a tuber. *Orchis latifolia* Linn.
 Mūrvā-sū. 15/33-*Marcedenia tenecissima*. W & A.
 Mūṣaka-sū. 6/48-animal-rat/mouse.
 Muṣkaka-sū. 15/32-mokṣaka *Schrebera sweitenoides* Roxb.
 Mustā-sū. 15/40-*Cyperus rotundus*-Linn.
 Mūtra-sū. 5-82-Urine (of animals like the cow, goat, sheep,
 ass, horse, etc.

-N-

- Nadījala-sū. 5/8-river water.
 Nāḍī kalayaśāka-sū. 6/77-sakulākṣāka (Aru), matsyākṣī (Hem)
Alternanthera sessilis. R. Br.
 Nāgabalā-sū. 10/23-*Sida veronica folia* Linn.
 Nāgadaṅṭī-sū. 15/28-parva puṣpī-*Croton oblongifolius* Roxb.
 Nāgāhvā-sū. 15/14 }
 Nāgakeśara-sū. 15/41 } *Mesua ferrea* Linn.
 Nāgara-sū. 6/163-*Zinziber officinale* Linn.
 Nakra-sū. 6/53-animal-Crocodile.
 Naktamālā-sū. 10/29-Karañja. *Pongamia glabra*. Vent.
 Nala-sū. 15/24-*Arundo donax*. Linn.
 Nalada-sū. 21/13-*Nardostachys jatāmansi*-Dc.
 Nālika śṣka-sū. 6/93-*Ipomoea aquatica*-Forsk.
 Namaskarī-sū. 15/38-*Mimosa pudica*-Linn.
 Narikelodaka-sū. 5/19-tender coconut water.
 Nata-sū. 15/5-*Valeriana wallichii*-Dc.
 Nava dhānya-sū. 6/25-freshly harvested grains.

Navanita-sū. 5/35-butter.

Nidigdḥikā-śā. 2/58-Kaṇṭakāri-Solanum xanthocarpum.

Nikocaka phala-sū. 6/20 saralaphala (Aru)-Pinus longifolia Roxb.

Nikumbha-sū. 15/2-daṅṭi-Balispermum monatum-Muell-Arg.

Nili Nilini sū. 15/2-Indigofera tinctoria Linn.

Nimba-sū. 15/1-Melia azadirachta. Linn.

Nimba taila-sū. 5/60-oil of nimba-Neem oil.

Niśā-sū. 21-17-Curcuma longa Linn.

Niśā dvaya-su. 15/40-Haridrā & dāruharidrā.

Niṣpāva-sū. 6/25-Dolichos lablab-Linn.

Nivāra-sū. 6/10-Hygroryza aristata-Nees.

Nyagrodha-sū. 15/41-Ficus bengalensis-Linn.

Nyañku-su. 6/50-animal-hog deer.

-O-

Odana-sū. 6/26-boiled rice.

-P-

Padma-sū. 15/37-kamala-Nelumbium speciosum-Linn.

Padmacāriṇī-padma-sū. 15/37.

sthalapadma-Ionidium suffruticosum-Ging.

brahmayaṣṭika-Clerodendrum indicum-Linn.

Padmaka-sū. 15/12-Prunus puddam-Roxb.

Padmini-sū. 3/39-see padma.

Palakyā/palañkya śāka-sū. 6/84-Spinacia oleracea-Linn.

Palāṇḍu-sū. 6/112-Allium cepa-Linn.

Pāmsu lavaṇa-sū. 6/149-salt from alkaline soil.

śāli-sū. 6/6-a kind of rice-Oryza sativa-Linn.

Pañca kola-sū. 6/166-pippali, pippalimūla, cavya, citraka, nāgara.

Pañcamūla—

a. Mahat/bṛhat-su. 6/167-1. bilva, 2. kāśmarya, 3. tarkāri, 4. pāṭalā, 5. tuṅṭuka.

b. Madhyama-sū. 6/168-1. balā, 2. punarnavā, 3. eraṇḍa, 4. māṣaparnī, 5. mudgāparṇī.

c. Hrasva/laghu-su. 6/168-1. bṛhati, 2. kaṇṭakāri, 3. śāli-parṇī, 4. pṛṣṇiparnī, 5. goksura.

d. Jivana-sū. 6/170-1. abhiru, 2. vira, 3. jivaṅṭi, 4. jivaka, 5. ṛṣabhaka.

e. Tṛṇa-sū. 6/171-1. darbha, 2. kāṣa, 3. iksu, 4. śara,
5. śāli.

Pañcāṅgula-sū. 15/9-eraṇḍa. *Recinus communis*. Linn.

Pañcasāra-sū. 3/31-syrup prepared from fruits.

Pāṇḍuśāli-sū. 6/2-a kind of rice-*Oryza sativa*. Linn.

Paravataka vṛihī-sū. 6/8-a kind of paddy.

Pāribhadra-sū. 30/8-*Erythrina variegata* Linn.

Paripelava-sū. 15/26-Kuṭannaṭa (Aru)-*Cyperus rotundus* Linn.

Kṣudramusta (Hem)-*Cyperus scariosus* R. Br.

Parpaṭa-sū. 6/76-*Fumaria officinalis*-Linn.

Pārtha-sū. 15/24-suvarcalā (Aru)-*Gynandropsis pentaphyllaps*
DC.

ādityabhaktā (Hem)-*Cleome viscosa* Linn.

Parūśakaphala-sū. 6/136-*Grewia asiatica*-Linn.

Paśugaṇḍha-sū. 15/34-ajagandha-*Gynandropsis gynandra*-
Linn.

Pāṭalā-sū. 3/32-*Stercospermum souvelens*-Dc.

— vṛihī-sū. 6/10-a kind of paddy. *Oryza sativa*-Linn.

Pataṅga śāli-sū. 6/3-a kind of rice. *Oryza sativa*. Linn.

Pāṭhā-sū. 6/72-*Cissampelos periera*-Linn.

Pāṭhina matsya-sū. 6/52-boal fish.

Pathyā-sū. 8/43-haritaki-*Terminalia chebula*-Retz.

Paṭola-sū. 6/79-*Trichosanthes dioica*-Roxb.

Patra-sū. 15/43-tamalapatra. *Cinnamomum tamala*-Nees.

Paṭrāḍhya-sū. 7/43-bird-peacock.

Pattaṅga-sū. 27/48-*Cesalpinia sappan*-Linn.

Pattūra śāka-sū. 6/100-matsyākṣī (Aru), lohamāra (Hem).

Alternanthera sessalis-Linn.

Paunḍraka iksu-sū. 5/45-a kind of sugar cane-see iksu.

Payah-sū. 5/20-milk.

Pāyasam-sū. 7/38-milk pudding.

Payasyā-sū. 2/54-kṣīravīdāri-*Ipomea digitata*-Linn.

Peyā-sū. 6/28-thin rice gruel.

Phala-sū. 15/17-madanaphala-*Randia dumetorum*-Lam.

Phalatrāya-see triphala.

Phalgu phala-sū. 6/120-*Ficus carica*-Linn.

Phalini-sū. 15/14-priyaṅgu (Aru) see priyaṅgu.

Phañijjaka-sū. 15/36-marubaka-*Origanum majorana*-Linn.

Phāṇita-sū. 5/47-half kooked treacle.

33 Phena-sū. 24/15-samudraphena-*Sepia officinalis*.

- Pilu-su. 6/130-Salvadora persica Linn.
 Piṇḍālu-sū. 6/105-Dioscorea alata. Linn.
 Piṇyāka-sū. 6/40-(a) sweet eatable prepared from sesamum
 and molasses.
 (b) sesamum residue after taking out the oil,
 Pippala-sū. 15/41-aśvattha. Ficus religiosa-Linn.
 Pippalī-sū. 6/161 Piper longum. Linn.
 Pippalīmūla-sū. 6/165. root of pippalī.
 Pitataila-sū. 15/28-kākādanī (Aru) Abrus precatorius-Linn.
 jyotiṣmatī (Hem)-Celastrus paniculatus-
 Willd.
 Pitta-sū. 10/30-30/18-bile (of animals and birds).
 Piyāla-sū. 15/41-Buchanania latifolia-Roxb.
 Pīyūṣa-sū. 5/41-milk during the first week of calving.
 Plakṣa-sū. 14/41-Ficus lacor-Buch-Ham.
 Plava-sū. 6/51-bird. Pelican.
 sū. 20/38-gopāladamanaka (Aru), kṣudramusta (Hem)-
 Cyperus scariosus-R. Br.
 Prakīryā-sū. 15/19-pūtikarañja. Cesalpinia bonducella.
 Fleming.
 Pramoda śāli-sū 6/2-a kind of rice.
 Pratyakpuṣpī-sū. 15/28-apāmārga-Achyranthes aspera Linn.
 Pravāla-sū. 10/32-Coral.
 Priyāla phala-sū. 6-121-Buchanania latifolia-Roxb.
 Priyaṅgu-sū. 6/12-dhānya-Setaria indica-Bear.
 Priyaṅgu-sū. 15/6-Callicarpa macrophylla Vahl.
 gāndhapriyaṅgu-prunus mahaleb Linn.
 Pṛṣata-sū. 7/33-animal. spotted deer.
 Pṛṣniparṇī-śā. 2/56-Uraria picta-Desv.
 Pṛthuka-sū 6/37-paddy half cooked & flattened.
 Pṛthvikā-sū. 15/4-hiṅgupatrī. Gardenia gummifera-Linn.
 Punarnavā-sū. 6/169-Boerhovia diffusa. Linn.
 Puṇḍarīka śāli-sū. 6/2-a kind of rice-Oryza sativa-Linn.
 Puṇḍra śāli-sū. 6/2-a kind of rice. Oryza sativa-Linn.
 Puṇḍrāhvā-sū. 15/12-Prapouṇḍarīka-Cassia absus-Linn.
 Punnāga-sū. 15/43-Colophyllum inophyllum-Linn.
 Pūrāṇaghrta-sū. 5/40-ghee old by many years.
 — guḍa-sū. 5/48-molasses old by many years.
 — godhuma-sū. 3/20-old wheat.
 — yava-sū. 3/20-old barley.

- Puṣkara-sū. 7/40—padma. *Nelumbium speciosum*. Willd.
 Puṣkaramūla-1. *Iris germanica*-Linn.
 2. *Inula racemosa*-Linn.
 3. *Iris florentina*-Linn.
 Puṣpāñjana-sū. 15/37—ritipuṣpam-(Aru) Compound of zinc;
 brass.
 Pūtikā-sū. 30/9—pūtikarañja (Aru). *Cesalpinia bonducella*.
 Linn.

-Q-

Quatitha jala-sū. 5/18—boiled water.

-R-

- Rāga-sū. 3/30—syrup having sweet, sour and salt tastes.
 Rājādāna-sū. 6/119—phala-*Mimusops hexandra*. Roxb.
 Rājāhvam-sū. 15/13—karṇikāra (Aru)-*Cassia fistula* Linn.
 rājādāna (Hem) *Mimusops hexandra*
 Roxb.
 Rājakṣavaka. sū. 6/72—*Centipeda orbicularis*-Loud.
 Rājamāṣa-sū. 6/18—*Vigna cylindrica*. skeels/V. catiang-Walp.
 Rajanaka-sū. 15/45—kampilla. *Mallotus philippenensis* Muell-
 Arg.
 Rajani, Rajani dvaya-sū. 10/29—see haridra.
 Rajata-sū. 10/26—metal-silver.
 Rājī-sū. 6/54—fish with stripes.
 Raktacañdana-sū. 15/16—*Pterocarpus santalanus*-Linn.
 Rakta śāli-sū. 6/1. a kind of red rice. *Oryza sativa*-Linn.
 — vartma-sū. 6/44—bird-red jungle fowl.
 — yaṣṭika-sū. 21/17—mañjiṣṭā. *Rubia cordifolia*-Linn.
 Rasa-sū. 6/32—juice of meat, soup, broth.
 Rasālā-sū. 6/35—a drink having curds, sugar, fruits, and
 spices.
 Rasāñjana-sū. 2/5—extract of *Berberis aristata*. DC.
 Rāsā-sū. 15/3- 1. *Pluchea lanceolata*-Oliver.
 2. *Vanda roxburghii*-R.
 3. *Inula racemosa*-Hook.
 Rasona-sū. 10/35—*Allium sativum*. Linn.
 Rddhi-sū. 15/12—śrāvapī (Aru)-*Sphaeranthus indicus*-Linn.
 Reṇuka-su. 20/37—see harenu.
 Rkṣa-sū. 6/43—animal—blue deer.
 sū. 6/48—animal—bear.

Rodhrā-sū. 15/26-Symplocos crataegoids-Buch.

Rodhra yugma-sū. 15/41- 1. rodhra-Symplocos crataegoides Buch.

2. śābararodhra-Symplocos racemosa. Roxb.

Rodbraśūka śāli-sū. 6/1-a kind of rice. Oryza sativa-Linn.

Rohita-sū. 6/67-Fish-red carp.

Romaka-sū. 6/149-lavaṇa-salt from lake.

Ṛṣabhaka-sū. 6/170-Microstylis wallachii Lindl.

Rujākara-sū. 15/21-hintala (Aru) Kṛṣṇasaireyaka-Acanthus-
ilicifolius-Linn.

Ruru-sū 6/50-animal-barking deer.

-S-

Śābara rodhra-sū. 15/26-Symplocos racemosa-Roxb.

Sadāphala-sū. 15/41-Udumbara-Ficus racemosa. Linn.

Śaḍgrāṅtha-sū. 9/26-vacā. Acorus calamus-Linn.

Sagarāmbha-sū. 5/2-sea water.

Sahādvaya/sahe-sū. 10/24-Mahasahā-śāliparṇī, Desmodium
gangeticum, Dc.

Kṣudra sahā/pṛṣṇiparṇī. Uraria picta. Desv.

Sahacarā-sū. 15/24-Barleria cristata. Linn.

Sahākāra-sū. 3/21-āmra-Mangifera indica Linn.

Śāila jala-sū. 5/13-water flowing down from the mountain.

Saindhava-sū. 6/144-Rock salt.

Saireyaka-sairyaka-sū. 15/17-Barleria prionitis-Linn.

Saireyaka yugma-sū, 15/21- 1. kurubaka-Barleria cristata-
Linn.

2. kuraṅṭaka-Barleria prionitis-
Linn.

Śāka varga-sū. 6/72-group of vegetable plants.

Śāka-sū. 15/13-śākatāru (Aru) Tectona grandis Linn.

Śakṛt-sū. 30/17-excreta.

Saktu-sū. 6/38-corn flour.

Śakulādani-sū. 6/77-Kaṭukā. Picrorrhiza kurroa Royle.

Śakunāhṛta śāli-sū. 6/1-a kind of rice-Oryza sativa-Linn.

Śāla-sū. 15/19-Shorea robusta. Geartn/Vateria indica-Linn.

Śāli-sū. 6/ 1/4-rice-Oryza sativa-Linn.

Śāliparṇī-sū. 10/23-Desn odium gangeticum : Dc.

Śāllakī-sū. 21/15-Boswellia serrata. Roxb.

- Śālmali-sū. 2/25-Bombax ceiba. Linn; Salmalia malabarika-Schott.
- Śālūka-sū. 6/91-padmamūlam (Aru) root of Nelumbium speciosum-Willd.
- Samaṅga-sū. 15/37-Mimosa pudica Linn.
- Śambora-sū. 6/43-animal-sambhar deer.
- Śambūka-sū. 6/53-animal-common snail.
- Śamī-sū. 6/130-Prosopis cineraria-Druce.
- Samudra jala-sū. 5/4-sea water.
- lavaṇa-sū. 6/147-sea salt-common salt.
- phena-sū. 24/15-seafoam. Sepia officinalis.
- Śamyāka-sū. 15/2-āragvadhā-Cassia fistula-Linn.
- Śaṇḍāki śukta-sū. 5/78-fermented drink prepared from fried paddy balls mixed with spices.
- vaṭaka sū. 6/34-balls of fried paddy mixed with spices and dried in sun.
- Śaṅkha-sū. 6/53-krimi. animal of conch.
- Śaṅkha-sū.-24/16-conch shell.
- nābhi-sū. 30/16-central part of conch shell.
- Śaṅkhini-sū. 15/2-yavatika (Aru), not identified correctly Nilini (Hem). Indigofera tinctoria. Linn.
- Śapharī-sū. 6/53-a kind of small fish.
- Saptachada { sū. 15/17
- Sapta parṇā { sū. 29/76-Alstonia scholaris R. Br.
- Saptalā-sū. 6/75-Acacia concinna. Dc.
- Śara-sū. 6/171-Saccharum munja. Roxb.
- Śarabha-6/43-animal-kashmir deer.
- Śārada vrihi-sū. 6/9-a kind of paddy-Oryza sativa-Linn.
- Saralā-sū. 15/26-Pinus roxburghii-Sargent.
- Sārambu-su. 3/23-water boiled with the pith of rees such as cañdana, asana etc.
- Sārāmukha śāli-sū. 6/1-a kind of rice, Oryza sativa. Linn.
- Sārapāda-sū. 6/46-bird-stork.
- Sārapuṅkha-sū. 25p 33-Tephrosia purpurea-Linn.
- Sārasa-sū. 6/51-bird-saras crane.
- Sarasi-sū. 15/30-tumbuparni (Aru), kapittha parni (Hem) not correctly identified.
- Sārikā-sū. 6/46-bird. common mynah.
- Śāriṅgā śāli-sū. 6/2-a kind of rice-Oryza sativa. Linn.
- Sarjarasa-sū. 21/14-rāḷa. resin of Vateria indica-Linn.

- Sarjikā/svarjikā-sū. 30/21-alkali. Sodium carbonate.
 Śarkarā. sū. 5/50-sugar.
 Śarkara madya-sū. 5/73-liquor prepared from sugar.
 Śārngeṣṭā-sū. 6/75-angarava|li-bhāngi-Clerodendron serratum Spreng.
 Sarpis-sū. 7/36-ghec, butter-fat.
 Sarṣapa śāka-sū. 6/101-Brassica compestris-Linn.
 Sarṣapa taila-sū. 5/59-mustard oil, Brassica compestris-Linn.
 Śāsa-sū. 6/56-animal. rabbit.
 Śāśaghni-sū. 6/49-bird-golden eagle.
 Śāśāṅka kiraṇa-sū. 3/82-paste of rice flour fried in oil used as a snak.
 Śaṣṭika śāli-sū. 6/6 paddy maturing in sixty days.
 Śātāhv.-su. 17/2-Anethum sowa Kurz.
 Śataparvaka ikṣū. sū. 5/46-a kind of sugar cane.
 Śataparvikā-sū. 7/25-vacā-Acorus calamus-Linn.
 Śatāvārī-sū. 6/99-Aspargaus racemoses-Willd.
 Śaṭhī-sū. 6/72-Hedychium spicatum (Ham) Smith.
 Satīna-sū. 6/72-Pisium sativum. Linn.
 Sauvarcala-sū. 6/145-a kind of salt.
 Sauvīrāñjana-sū. 2/5-ore. Antimony sulphide.
 Sauvīraka phala-sū. 1/120-badara-Zizyphus jujube/Z. sativa-Geartn.
 Sauvīraka madya-sū. 5/80-liquor prepared from dehusked barley.
 Sevyā-sū. 7/20-uśīra-Andropogon muricatus-Retz.
 Siddhārtha-sū. 15/33-goura sarsapa-Brassica compestris. Linn.
 Śidhu-sū. 5/74-liquor prepared from sugar cane juice.
 Śigru-sū. 6/106-Moringa pterygospermum. Geartn.
 Śikharī-sū. 15/45-apamarga. Achyranthes aspera Linn.
 Śikhī-sū. 6/58-bird-peacock.
 Śilājatu-sū. 14/23-bitumen. mineral exudate from rocks.
 Śimbī dhānya-sū. 6/17-legumes-pulses.
 Śimha-sū. 6/48-animal. lion.
 Śimbī-sū. 22p/19-bṛhatī-Solanum indicum. Linn.
 Śimśipā-sū. 15/19-Dalbergia sissoo Roxb.
 Sinduvāra sinduvārīta-sū. 7/25-Vitex nigundo Linn.
 Śirīṣa-sū. 15/4-Albizza lebbeck Roxb.
 Śirṇavṛtā-sū. 6/90-trapusa. Cucumis sativus Linn.
 Śīsa-sū. 10/27-metal-lead.

- Śīra-sū. 15/11. cañdana-Santalum album Linn.
 -- dvaya-sū. 15/11-śveta cañdana. Santalum album-Linn.
 and rakta cañdana. Pterocarpus santalinus-
 Linn.
- Śīsumāra. sū. 6/53-animal-dolphin or alligator.
 Sītā-sū. 21/16-sugar.
 Śīta-sū. 15/37-cañdana-Santalum album, Linn.
 Sītabhīru śāli-sū. 6/3-a kind of rice-Oryza sativa-Linn.
 Śītapāki-sū. 15/6-guñjā-Abrus precatorius-Linn.
 Ślesmātaka-sū. 6/20-Cordia dichotoma-Frost.
 Snuk/snuhī-sū. 15/2 Euphorbia nerrifolia-Linn.
 Somavalkā-sū. 15/41-śvetakhadira (Aru)-Acacia suma Kurz.
 kaṭphala (Hem)-Myrica nagi Thumb.
- Sphṛkkā-sū. 15/43-Anisomeles malabarica-R. Br.
 Śrāvāṇī yuga-sū. 10/24-śrāvāṇī-Sphaeranthus indicus-Linn.
 and mahāśrāvāṇī-Sphaeranthus ama-
 ranthoides Burm.
- Śresthā-śā. 1/160-Triphala-sea triphala.
 Śrīvāsaka-sū. 15/43-sarala niryāsa-resin of Pinus longifolia-
 Roxb.
- Śrīveṣṭaka-sū. 21/14-sarala-Pinus longifolius-Roxb.
 Śṛmāra-sū. 6/51-animal-wild boar.
 Śṛṅgāṭaka śāka-sū. 6/92-Trapa hispinosa-Roxb.
 Śṛṅgavera-sū. 3/23-green ginger-Zinzeberis officinale-Linn.
 Śṛṅgaverāmbu-sū. 3/23-water boiled with ginger.
 Śṛṅgi-sū. 15/12-Karkatasṛṅgi-Pistacia integerrima-Stew.
 Srotoñjana/srotoja-sū. 24/15-ore-Antimony sulphide.
 Sruva vṛkṣa-sū 15/17-vikankata-Flacourtia ramonichi-Hert.
 Sthirā-sū. 14/25-śāliparṇī-Desmodium gangeticum-Dc.
 -- dvaya-sū. 15/6-śāliparṇī & pṛṣṇiparṇī.
- Sudhāśma-sū. 30/12-ore-Limestone.
 Sugāṇdhakāśāli-sū. 6/1-a kind of rice-Oryza sativa-Linn.
 Śuka-sū. 6/46-bird-parrot.
 Śūkadhānya-sū. 6/1-group of corns with spike.
 Śūkaśāli-sū. 6/2-a kind of rice-Oryza sativa-Linn.
 Śukta sū. -6/76-fermented liquor prepared from tubes, fruits,
 honey etc.
- Śukti-sū. 6/53-animal-shell oyster.

- Śukti-sū. 15/43—oyster shell, mother of pearls.
 Śūlyamāmsa-sū. 3/20—meat, pierced to an iron rod and burnt
 in fire.
 Sumanā puṣpa-sū. 19/72—jāti-Jasminum grandiflorum-Linn.
 Sumukhā-sū. 6/105—kaṭupatraka (Aru), kuṭheraka (Hem).
 Ocimum basicilicum-Linn.
 Suniṣaṅṅaka-sū. 6/72—tarselia minuta Linn.
 Sūpa-sū. 7/34—soup.
 Surā-sū. 5/67—Beer, liquor prepared from flour.
 Surabhi-sū. 20/38—śallakī (Aru)-Boswellia serrata. Roxb.
 — rāsna (Hem)-Pluchea lanceolata-Oliver.
 Suradāru. 2/54—Cedrus doedara-Roxb.
 Śūrāla-sū. 15/4—sarjarasa. resin of Vateria indica-Linn.
 Śūrāṇa-sū. 6/113—Amorphophallus companulatus-Blume
 Śurasā-sū. 6/108—tulasī-Ocimum sanctum-Linn.
 — yuga-sū. 15/30—śveta surasā, & kṛṣṇa surasā.
 Śūrpaparṇī-sū. 6/169—māṣaparṇī-Teramnus labialis-Spreng.
 — dvaya-sū. 15/9—māṣaparṇī-Teramnus labialis-
 Spreng.
 mudgaparṇī-phaseolus trilobus-Ait.
 Sūsā-sū. 6/72—kāsamarda-Cassia occidentalis-Linn.
 Sūṣavi-sū. 15/17—kāravella (Hem). Memordica chirantia-Linn.
 kāravi/pāniyavallī (Aru)-Carum carvi-Linn.
 Survarcālā-sū. 6/93—sūryavarta śāka-1. Gynandropsis penta-
 phylla. Dc
 2. Cleome viscosa-Linn.
 3. Cleome monophylla-
 Linn.
 Suvarṇa/svarṇa-sū. 3/97—metal-gold.
 Suvarṇatvak-sū. 21/17—iragvadha (Hem)-Cassia fistula-Linn.
 Śvadamṣṭrā-śā. 2/56—goksura-Tribulus terrestris-Linn.
 Svarjikā kṣāra-sū. 30/21—ore-Alkali-sodium carbonate.
 Svarṇakṣīrī-sū. 15/45—Argemona mexicana-Linn.
 Śvāvid-sū. 6/47—anima!-Porcupine.
 Śvetā-sū. 21/18—kīṇihī, apāmārga-Achyranthus aspera-Linn.
 — yugma-su. 15/28—kīṇihī-Albizza procera (roxb) Benth.
 and kaṭabhi/kumbhī-Careya arborea-Roxb.
 Śvetabhṛatī-śā. 1/40—Solanum xanthocarpum-Schrd & Wendl.
 Śvetavāha-sū. 15/19—arjuna-Terminalia arjuna-W & A.
 Śyāmā-sū. 15/45—kṛṣṇa trivṛt. Operculina terpeethum-R. Br.

Śyamaka sū. 6/11—dhānya-Panicum frumenticium-Roxb.
 Śyena sū. 6/49—bird-hawk.

-T-

- Tadāgajala-sū. 5/13—water of pond or lake.
 Tagara-sū. 15/33—Valeriana wallachii-Dc.
 Taila-sū. 5/55—oil of sesamum seeds, any oil such as of akṣa,
 eranda, kusumbha, nimba, sarsapa, uma (ataśi) etc.
 Takra-sū. 5/33—buttermilk.
 Takrariṣṭa-sū. 16/34—Fermented buttermilk.
 Tāla-sū. 6/119, 122—Borassus flabeliformis-Linn.
 Tālapatri-sū. 30/22—musalī (Hem)-Śvetamusalī-Asparagus
 adsendens-Roxb.
 kṣṇamusalī-Curculigo orchioides-Geartn.
 Tālisa-sū. 7/20—Abies webbiana-Lindle.
 Tāmra-sū. 7/27—metal-copper.
 Tāmracūda-sū. 6/45—bird-cock.
 Tāmravalli-śā. 2/54—manjistha, Rubia cordifolia Linn.
 Taṇḍula-sū. 22/20—śāli-Oryza sativa Linn.
 Taṇḍuliyakṣu-6/83—Amaranthus spinosus Linn.
 Tapanīya śāli-sū. 6/3—a kind of rice.
 Tāpasa vṛkṣa-sū. 15/28—Balanites roxburghii Planch.
 Tārakṣu-sū. 6/48—animal-hyena.
 Tarkāri-sū. 6/97—agnimañthā, Premna integrefolia-Linn.
 Tārksya śāila-sū. 15/4—śuṣka rasañjana-dry extract of Berberis
 aristata-Dc.
 Tavakṣīri-sū. 30/51—arrow root powder. Maranta arundinaceae-
 Linn.
 Curcuma angustifolia-Roxb.
 Tejīnī-śā. 2-42—Zenthoxylum alatum-Roxb.
 Tikṣṇaka-śā. 1/88—marica-Piper nigrum Linn.
 Tikṣṇa vṛkṣa-sū. 15/45—pīlu-Salvadora persica Linn.
 Tiktā dvaya-sū. 15/40—kaṭukā-Picrorrhiza kurroa Royle.
 kākātikṭā } Peristrophe bicalyculata-
 kākajañgha } Nees.
 Tila-sū. 6/23—Sesamum indicum. Linn.
 Tila parṇikā-sū. 6/76—badaraka. Zyziphus jujuba-Lam.
 piṇyāka-sū. 6/34—sesamum and jaggery pounded together.
 taila-sū. 5/55—oil of sesamum.
 Tilvaka-sū. 15/2—lodhra-Symplocos racemosa Roxb.

- Uddālaka vr̥hi-sū. 6/9—a kind of paddy—*Oryza sativa*. Linn.
 Udra-sū. 6/53—animal, Otter.
 Udumbara-sū. 10/31—*Ficus glomerata* Roxb.
 Ugrā-sū. 8/15—vacā. *Acorus calamus* Linn.
 Ujvala vr̥hi-sū. 6/9—a kind of paddy.
 Ulūka-sū. 6/49—bird-owl.
 Umā-sū. 6/24—atasī. *Linum usitalissimum*-Linn.
 — taila-sū. 5/61—Linseed oil.
 Upacakraka-sū. 6/44—bird—a species of partridge.
 Upodaka-sū. 6/84—mayālī, khaṇḍa pālaṅkyā (Aru). *Spinacia oleracea* Linn.
 — potakī (Hem)-*Basella rubra* Linn.
 Urubūka-sū. 24/18—eraṇḍa-*Ricinus communis*. Linn.
 Urumāṇaphala-sū. 6/121—*Prunus armeniaca*-Linn.
 Uṣaka-sū. 15/23—Vṛṣaka (Aru), Kṣaramṛtika (Hem). alkaline mud.
 Uṣaṇa-sū. 7/35—marica-*Piper nigrum*. Linn.
 Uśira-sū. 15/11—*Vetiveria zizanioides*-Linn.
 Uṣṭra-sū. 6/48—animal—camel.
 — kṣīra-sū. 5/25—camels milk.
 — mūtra-sū. 5/82—camels urine.
 — śakṛt-sū. 30/17—camels dung.
 Utkārika-sū. 8/45—a menu prepared from wheat flour fried in oil.
 — sū. 17/6 a poultice made of wheat flour.
 Utkāṭa-sū. 15/24—ikṣu (Hem) a kind of sugar cane—see iksu.
 Utkrośa-sū. 6/51—bird—fishing eagle.
 Utpala-sū. 6/91—*Nymphaea stellata* Willd.
 — kaṇḍa-sū. 6/91—tuber of *N. stellata*.
 — sārivā-śā. 2/55—kṣṇasārivā. *Hemidesmus indicus* R. Br.
 —V—
 Vacā-sū. 15/33—*Acorus calamus* Linn.
 Vālaka sū. 10/28—*Colus vettiveroides*-Jacob.
 Valla-sū. 7/32—niṣpāva. *Dolicos lablab*-Linn.
 Vamśa-sū. 17/7—*Bambusa arundinacea* Willd.
 — karīra-sū. 7/99—young shoots of *Bambusa arundinacea*.
 — yava-sū. 5/45—a kind of sugar cane. *Saccharum officinarum*. Linn.
 Vānara-sū. 6/48—animal—monkey.

- Vanatiktaka-sū. 6/77-Vatsaka (Aru)-Holerrhina antidyse-
terica-Wal.
Kirātatikta (Hem)-Swertia chirata-Buch.
- Vañjula-sū. 15/41-Vetasa. Salix capra-Linn.
- Vāntāda-sū. 6/49-animal-dog.
- Vanyam-sū. 15/6-kuṭannata (Aru)-Cyperus rotundus-Linn.
ksudramusta (Hem) Cyperus scariosus-R.Br.
- Varā-sū. 15/32-triphala.
- Varāha-sū. 6/50-animal-boar.
- Varaka vrihi-sū. 6/9-a kind of paddy-Oryza sativa. Linn.
- Varam-sū. 10/27-saindhava salt.
- Vāraṇa-sū. 6/50-animal-elephant.
- Varaṇaka-sū. 17/7-kaṇṭaki karañja-Cesalpinia bonduella-
Fleming.
- Varāṅga tvak-sū. 21/14-bark of Cinnamomum zeylanicum-
Blume.
- Varaṭa-sū. 6/45-bird, a kind of swan.
- Vari-sū. 20/38-śatāvari-Asparagus racemoses-Willd
- Varmi-sū. 6/53-a kind of fish.
- Varṣābhū-sū. 6-97-the two kinds of punarnavā-
1. rakta punarnava-Boerhaevia diffusa. Linn.
2. śveta punarnavā-Trianthema-portulacastrum-
Linn.
- Vartaka-sū. 6/45-bird-Indian button quail.
- Vartaka śāka-sū. 6/77-Solanum melongena-Linn.
- Vartika-sū. 6/44-bird-bush quail.
- Vartīra-sū. 6/44-bird-rain quail.
- Varuṇa-sū. 6/97-Tamāla (Aru). Garcinia morella. Desr.
- Vāruṇī sū. 5/68-surā maṇḍa-scum of beer.
- Vasā. sū. 5/61-fat in the muscle.
- Vāsa/vāsaka-sū. 6/76-Adhatoda vasaka. Nees.
- Vāstūka-sū. 6/73-Chenopodium album. Linn.
- Vaṭa-sū. 24/18-Ficus bengalensis. Linn.
- Vātama phala-sū. 6/120-123-Prunus amygdalus-Batsch.
- Vatsaka-sū. 15/33-kuṭaja-Holerrhina antidyse-terice-Wall.
- Vāyasa-sū. 6/49-bird-crow.
- Vella-sū. 15/4-vidaṅga. Embelia ribes Burm.
- Vellaṅtara-sū. 15/24-uśīra (Aru), Andropogon muricatus.
Retz.

Vesavāra-sū. 6/41-minced meat steam-cooked and mixed with spices, salt or ghee, molasses etc. or steam cooked vegetables, pulses, etc. mixed with spices.

Vetasa-su. 26/9-Salix caprea Linn.

Vetrāgra śāka-sū. 6/76-sprout of Calamus tenuis Roxb.

Vibhītaśāka-sū. 6/158-Terminalia belerica-Roxb.

Viḍaṅga-sū. 15/30-Embelia ribes Burm.

Vidārī-sū. 6/85-Pueraria tuberosa-Dc.

Vidula-sū. 15/1-Vetasa-Salix caprea-Linn.

Vilepī-sū. 6/26/29-rice gruel having more of boiled rice grains.

Virā-sū. 6/170-kākoli. Roscoea procera. Wall.

Viraḷā-sū. 15/41-Tiṅdukī-Diospyros tomentosa-Roxb.

Viśākhyā-sū. 15/40-śuklakaṇḍa (Aru)-Aconitum heterophyllum-Wall.

Viśālā-sū. 15/1-iṅdravaruṇī Citrullus colocyanthes-Schred.

Viśalyā-sū. 15/28-Lāṅgali-Gloriosa superba-Linn.

Viṣamuṣṭī-sū. 15/30-karkoṭī/mahānimba (Aru)-Strychnos auxvomica-Linn.

Viśāṅikā-sū. 15/21-meṣaśṛṅgī-Gymnema sylvestre-R. Br.

Vṛddhī-sū. 15/12-mahasravani (Aru)-Sphaeranthus indicus-Linn.

Vṛhī-sū. 6/8-paddy-Oryza sativa. Linn.

Vṛka-sū. 6/48-animal-wolf.

Vṛkṣādani-sū. 15/24-Horanthus longiflorus-Desr.

Vṛkṣaka-sū. 30/9-see kuṭaja.

Vṛkṣāmla-sū. 6/29-Garcinia indica-Chois.

Vṛṣa-sū. 6/80-see vāsaka.

Vṛṣakarṇī-sū. 15/30-mūśakakarṇī. Ipomea reniformis-Chois.

Vṛṣcikāli-sū. 15/9-see mesarṅgi.

Vṛṣcīva-sū. 15/9-see punarnavā.

Vyādhighāṭī-sū. 15/45-āragvadhā. Cassia fistula Linn.

Vyāghra-sū. 6/48-animal-tiger.

Vyāghranakha-sū. 15/43-snail shell. Helix aspera.

Vyāghrī dvaya-sū. 10/30-br̥hatī-Solanum indicum-Vent.

and kaṅṭakarī. Solanum xanthocarpum-Schrd.

Vyoṣā-sū. 15/4. trikatu.

Vyuṣita jala-su. 5/18-water stale by more than a day.

-Y-

Yāsa śarkarā-sū. 5/50-sugar from dhañvayāsa plant

1. Alhagi camelorum-Fuch.

2. Fagonia arabica-Linn.

Yaṣṭi/yaṣṭimadhu-sū. 15/11 } Glycerhiza glabra-Linn.
yaṣṭi-byāhvam-sū. 15/35 }

Yava-sū. 6/13-dhānya. barley-Hardeum vulgare-Linn.

Yava śukta-fermented liqor made from barley.

surā. sū. 5/49-beer prepared from barley.

Yavakaśāli-sū. 6/5-kind of rice-Oryza sativa-Linn.

Yavakṣāra-sū. 6/150-alkali prepared from spikes of barley.

Yavāñi-sū. 14/25-Trachyspermum ammi-Linn.

Yavaśāka-sū. 6/94-Hrsvapatra cilli-Chenopodium album-Linn.

Yojanavalli-sū. 15/37-manjiṣṭhā-Rubia cordifolia-Linn.

Yuktā-sū. 15/26-rāsna. see rasna.

Yūṣa-sū. 6/33-soup of grains, pulses, meat etc.

Index of Sanskrit headings

A		Āma	doṣa	126, 187
Abhiṣuka phala	98	Āmājirṇa		128
Abhyaṅga	24	Āmalaka		105
Abrahmacarya	121	Ambaṣṭhādi gaṇa		205
Acchapāna	212	Amla rasa	143, 144, 145	
Ādānakāla	33	—	gaṇa	148
Āḍhaki	77	Amlīka phala		101
Adhāraṇīya vega	45	Āmra phala		99
Adhipati marma	427	Āmrātaka phala	98, 101	
Adhovāta rodha	45	Amṛta śāka		90
Adhyaśana	130	Amsa marma		426
Adhyāya sangraha	17	—	phalaka marma	426
Āgaṅtu roga	51	Anāgneya sveda		224
Āgneya dravya	137	Aṅga-pratyāṅga		391
Agni karma cikitsā	349	Āṇī marma		423
Āhāra kāla	134	Āñjana cikitsā	23, 277	
—	mātrā	—	anarha	280
—	pāka	—	bheda	278
—	vidhi	—	kāla	279
Aiṅdrāmbu	54	—	lekhana	278
Airāvata phala	101	—	prasādana	278
Ajirṇa bheda	128	—	pratyāñjana	282
—	cikitsā	—	ropaṇa	278
—	kāraṇa	—	Āñjanādi gaṇa	202
—	lakṣaṇa	—	Āñkola phala	98
Akṣa phala	105	—	Anupāna	132
—	taila	—	Anupakrama roga	16
Akṣi puṭapāka	285	—	Anu rasa	136
—	tarpaṇa	—	— śāstra	302
Akṣoḍa phala	98	—	— yañtra	295
Alasaka	125	—	— yava	76
Alocaka pitta	169	—	Āṇu taila	262
Āluka	93	—	Ānūpa māmsa	86
Āma	187	—	Apalāpa marma	424
—	cikitsā	—	Apāna vāta	167
				127, 188

Apāṅga marma	426	Avalambaka kapha	169
Aparā patana	377, 386	Avalguja śāka	91
Āpasthambha marma	424	Āvarta marma	426
Apatarpaṇa cikitsā	191	Āyurveda-aṣṭāṅga	5
Apcara varga	85	Āyurvedāvatarapa	4
Apūrva vaidya	3	B	
Āpya dravya	137	Badara phala	98
Āragvadhādi gaṇa	202	Bala	411
Ārdraka	106	Balā taila	387
Ārdrikā śāka	95	Bāla cikitsā	5
Ariṣṭa	70	Bañdha	337
Ariṣṭaka śāka	90	Basti cikitsā--	
Arjaka śāka	95	— anuvāsana/sneha	238
Arkādi gaṇa	204	— āsthāpana/nirūha	238
Ārtava-śuddha	362	— kāla	250
— śuddhikrama	362	— karma	249
— vaikṛta	361	— mātṛā	250
Artha	173	— uttara	251
Āruka phala	100	— yañtra	240
Asanādi gaṇa	202	— yoga	250
Āsannaprasavā	375	Basti marma	424
Āsava	72	Bhallātaka phala	100
Āśaya	395	Bheṣajakṣapita cikitsā	50
Āścyotana	276	Bhautika śarira	391
Aśru rodha	48	Bhiṣak	14
Asthi dhātu	9	Bhrājaka pitta	169
— karr a	155	Bhūkañda	96
— kṣaya	159	Bhūtāgni	406
— sankhyā	396	Bhūtrṇa śāka	95
— vṛddhi	157	Biḍa lavaṇa	103
— cikitsā	161	Bileśaya māmsa	87
Āsuri śāka	95	— varga	84
Ātmaguptā phala	78	Bilva phala	99
Audbhida lavaṇa	103	Bisa	92
Auśadha bheda	14	Bodhaka kapha	169
— guṇa	15	Bṛhati śāka	90
— kāla	190	Bṛhatisirā marma	425
— varga	102	Bṛmhaṇa cikitsā	191

— vid dhalakṣaṇa	429	— pramāṇa	412
Mārṣa śāka	93	— vṛddhi	157
Māṣa	78	— vṛddhikṣaya	
Maṣaka śāka	92	cikitsā	161
Māsānumāsika yogah	389	Mūtrarodha	46
Mastu	61	Mūtra varga	73
Masūra	77	N	
Mātapitṛ bhāva	392	Nābhasa dravya	138
Mātra basti	250	Nābhi marma	424
— kāla	275	Nadī jala	55
Matṛka marma	426	Nāḍikalāya śāka	90
Matsyaṇḍikā	64	Nāgara	106
Mātuluṅga phala	100	Nāgodara	382
Medas	68	Nalikā śāka	93
Medo dhātū	9	Namaskāra śloka	3
— karma	155	Naṇḍi śāka	90, 92
— kṣaya	159	Naṇḍimukha	77
— pramāṇa	412	Nārikela phala	98
— vṛddhi	157	— udaka	57
— vṛddhi kṣaya		Nasya vidhi	255, 258
cikitsā	161	— bheda	255
Moca phala	98	— mātra	257
Moraṇa/moraṇa	62	— phala	263
Mṛgāliṅḍāka phala	101	Nava dhānya	79
Mṛṅāla	92	Nāvana gaṇa	200
Mṛta garbha	384	Navanīta	61
Mudga	77	Nidrā	119
— sūpa	80	— rodha	47
Mukha lepa	271	Nikocaka phala	98
Mukūlaka phala	98	Nilā marma	426
Mūlaka	94	Nimitta —	459
Muñjata śāka	91	— aśubha	459
Mūrdha taila	273	— śubha	462
Muṣkakādi gaṇa	206	Nirūha basti	238
Mustādi gaṇa	206	Nirūhaṇa gaṇa	199
Mūtra	9	Niṣpāva	78
— karma	155	Nitamba marma	425
— kṣaya	159	Nivāra	76

Dūṣyāḥ	91	Guda marma	424
Dūta-		Guḍucyādi gaṇa	202
— aśubha	457	Gulpha marma	423
— śubha	457	Gurvādi guṇāḥ	11
	E		H
Eḍagaḅa śāka	93	Hamsodaka	42
Elādi gaṇa	206	Haridrādi gaṇa	205
Eraṇḍa taila	67	Harītaki	104
Ervāru śāka	92	Hemaṅta ṛtucaryā	35
	G	Hiṅgu	104
Gaī dūṣa cikitsā		Hṛdaya marma	424
— dravya	270	Hṛdviśodhana	113
— bheda	269		I
— vidbi	271	Ikṣu rasa	63
Gaṅgāmbu	53	— varga	63
Garbhābhāsa	390	Iṅdrabasti marma	423
Garbhādāna	364		J
Garbha.		Jala (toya) varga	53
— gṛhīta lakṣaṇa	366	— pāna	56
— Līna	383	— pānavarjya	56
— mṛtā	384	Jāla	396
— pālā	381	Jalauka	303
— saṅga	376	— avacaraṇa	304
— srāva	380	Jambira śāka	95
— vṛddhi krama	370	Jambū phala	99
Garbhīṇī caryā	368	Jāṅgala māmsa	86
— lakṣaṇa	369	Jānu marma	423
Gaudāriṣṭa	71	Jarā cikitsā	5
Gavedhuka śāka	93	Jātharāgni	404
Ghṛta	61	— bheda	410
— purāṇa	62	— prādhānya	410
Godhūma	77	Jhunjhu śāka	93
Gojihva śāka	90	Jīvanīya gaṇa	200
Graha cikitsā	5	Jivaṅta śākā	93
Grāmya dharma	121	Jivanti śākā	93
Grīṣmaṛtu caryā	38	Jivitadhāma	396
Grṅjanaka	96	Jṛmōhārodha	48
Guḍa	64		K
		Kākamācī śākā	89

Kākāñḍola phala	78	Kāsa rodha	47
Kakṣadhara marma	423	Kasāya rāsa guṇa	144
Kāla	174	— karma	144, 147
— bheda	13	— utpatti	143
— basti	250	— varga	149
Kalāh	394	Kaseruka śāka	92
Kālaśāka	93	Kāṣmārya phala	98
Kālamba śāka	93	Kaṭu rāsa guṇa	144
Kalāñtara prāṇahara		— karma	146
marma	430	— utpatti	143
Kalāya	77	— varga	148
Kaliṅga śāka	92	Kaṭhilla śāka	90
Kālodya śāka	92	Kaṭikataruṇa marma	425
Kāṇa kapota	87	Kausumba śāka	94
Kaṅgu	76	Kavaḷa	271
Kapha	5	Kāya cikitsa	5
— karma	155	Kāyāgni amśa	162
— kṣaya	158	Kebuka	90
— lakṣaṇa	8	Keluta śāka	92
— pañcavidha	169	Kilāta	62
— prakṛti	415	Kharjūra phala	98
— sthāna	166	— ariṣṭa	71
— vṛddhi	156, 176	Kodrava	76
— vṛddhi cikitsā	182	Kola majjā	99
Kaphaghna gaṇa	200	— phala	101
Kapittha phala	99	Kośātakī śāka	90
Karamardaka phala	101	Koṣṭha	7
Kāravella śāka	90	Koṣṭhāṅga	395
Karīra śāka	91	Krakara māṁsa	87
Karkaṅdhu phala	101	Krauñcādāna śāka	92
Karkāru śāka	92	Kṛcchrasādhya roga	16
Karkaṣa śāka	90	Kṛkātikā marma	426
Karkotā śāka	90	Kṛṣṇa lavaṇa	103
Karma	174	Kṛtānna varga	79
— basti	249	Kriya niṣiddha vāya	261
Karṇa pūraṇa	275	Kṣāra	104
Kārṭika śāka	93	— karma	343
Kāsamarda	94	— nirmāṇa	344
		— prayoga	347

Sārivādi gaṇa	201	Śleṣmātaka phala	98
Śarkarā	64	Snāna	25
— ariṣṭa	71	Snāyu	396
Sārṅgeṣṭa śāka	90, 92	Sneha vidhi	208
Sarṣapa śāka	93	— phala	218
Sarva roga cikitsā	51	— sadyasneha	217
Śastra	298	— upacāra	213
— anu	302	— vidhi	212
— doṣa	302	— vyāpat	215
— grahaṇa	303	Śodhana cikitsā	50, 192, 237
— karma	302	Śopha	328
— kośa	303	Śramaśvasa rodha	48
Śastra karma vidhi	328	Śrṅgātaka marma	427
— pūrva karma	330	— śāka	92
— pradhāna karma	331	Srotas	401
— paścāt karma	332	Stānamūla marma	424
Śatāvārī śāka	93	Stānarohita marma	424
Saṭhi śāka	89	Sthambhana cikitsā	222
Satīnaja śāka	89	Sthapani marma	427
Sātmikaraṇa	117	Śūka dhānya	74
Sātmyādi bhāvāh	393	Śukra dhātu	9
Satūda phala	101	— karma	155
Satvādi bhāvāh	393	— kṣaya	159
Sauvarca lavaṇa	102	— pramāṇa	412
Sauvīraka	72	— rodha	49
Saviṣa annapāna	109	— śuddha	362
Sīdhu	71	— suddhi krama	361
Śigru śāka	95	— vikṛta	361
Simaṅta marma	427	— vṛddhi	157
Śimbi dhānya	77	Śukta	71
Sirā	397	Sumukha śāka	95
— avedhyā	397	Suniṣaṇṇaka śāka	89
— marma	428	Surā	69
— vibhāga	400	Sūraṇa	96
Siravyadha	310	Surasā śāka	95
Sirobasti	274	Surasādi gaṇa	204
Śīṭira ṛtu caryā	36	Sūśā śāka	89
Śīta jala	56	Śūtikā gṛha	374

C				
Cañcu śāka	91	—	pramāṇa	412
Cāṅgerī śāka	89	—	vṛddhi	161
Caṭaka mām̐sa	87	Dhātuvagni	vṛddhi cikitsā	161
Caturjāta	106	Dhūmapāna cikitsā		162
Cavikā	107	—	bheda	264
Chardana gaṇa	199	—	dravya	267
Chāyā bheda	442	—	varti	267
Cikitsā bheda	191	—	vidhi	266
— pāda	14	—	yañitra	265
Cilli śāka	93	Dinacaryā		22
Cīṇaka śāka	92	Doṣa		5, 8,
Cirabilva śāka	93	—	āgañtū	186
Cirbhaṭa śāka	92	—	bheda	166
Citraka śāka	107	—	caya	171
D		—	gati	170
Dadhi	60	—	guṇa	8
Dāḍima phala	98	—	kāla	6
Dakṣiṇāyaṇa	34	—	kṣaya	158
Damṣṭrā cikitsā	5	—	mānasika	12
Daṇḍakālasaka	126	—	prakopa	171
Dañtadhāvana	22	—	prākṛta karma	167
Dañtaṣaṭha phala	101	—	praśama	171
Deha prakṛti	7, 413	Doṣa-Sāma		187
Deśa-bheda	13, 412	—	Samyoga sankhyā	180
Dhamanī	401	—	sthāna	6, 166
— marma	428	—	sthānī	185
Dhānā	81	—	tiryaggata	186
Dhānya		—	upakrama	} 182
— śimbi	77		(cikitsā)	
— śūka	74	—	vṛddhi kāraṇa	173
— tṛṇa	76	--	vṛddha karma	163
Dhānyāmla	72	--	vṛddha cikitsā	160
Dhāraṇīya vega	49	Drākṣā phala		97
Dhātu	9	Dravya bheda		10
— karma	155	—	prādhānya	135
-- kṣiṇa	158	Duṣṭa aśana		130
— pariṇāma	407	—	jala	54

Nyagrodhādi gaṇa	206	Phāṇita	63
O		Pīlu phala	100
Odana	80	Piṇḍālu	95
Ojas	163	Piṇyāka	82
— kṣaya	164	Pippali	106
— vṛddhi	164	— mūla	106
P		Pitta	5
Padmakādi gaṇa	201	— karma	155
Palāṇḍu	96	— kṣaya	158
Pālaṅkya śāka	91	— lakṣaṇa	8
Palevata phala	100	— pancavidha	168
Pānaka	81	— prakṛiti	415
Panasa phala	98	— sthāna	166
Pañcakola	107	— vṛddhi	156, 176
Pañca mūla		— vṛddhi cikitsā	182
— hrasva	107	Pittaghna gaṇa	200
— jivana	108	Pīyūṣa	62
— madhyama	107	Prabhā-bheda	442
— mahat	107	Prabhāva	141
— tṛṇa	108	Prāṇācārya	109
Pāpa-daśavidha	27	Prasaha varga	84
Paricāraka	15	Prasūti vidhi	375
Parīkṣya bhāva	179	Prātarutthāna	22
Parpaṭa śāka	90	Pratisāraṇa	271
Pārthiva dravya	137	Pratuda varga	84
parūṣaka phala	98	Priyāla phala	98
Parūṣakādi gaṇa	201	Priyaṅgu	76
Pārśvasaṅdhi marma	425	Priyaṅgvambasṭādi gaṇa	205
Paṭola śāka	92	Pṛthuka	81
Paṭolādi gaṇa	202	Purīṣa	9
Pāthā śāka	89	— karma	155
Pattūra śāka	94	— kṣaya	159
Peśī	396	— rodha	45
Peya	79	— vṛddhi	156
Phala varga	97	— vikṛiti cikitsā	161
Phalgu phala	98	R	
Phaṇā marma	426	Rājādana phala	98
Phaṇijjaka	95	Rājakṣava śāka	89
		Rājamāṣa	77

Rajodaršana	360	Ṛtū caryā	33
Rakta dhātu	9	— sañdhi	44
— karma-prākṛta	155	— sañkhyā	33
— vikṛta	308	Ṛtū kāla	364
— kṣaya	158	Ṛtumati	363
— pramāṇa	412	Rujakara marma	431
— śuddha	308	S	
— vṛddhi	156	Sadvṛtta	26
— vridhdi cikitsā	161	Sadyahprāṇahara marma	430
Rakta mokṣaṇa vidhi	306	Sadyovraṇa cikitsā	336
Raktapāka	329	Sañdhava lavaṇa	102
Rasa	136	Śāka varga	89
— anu	136	Saktu	82
— sañkhyā	10	Śakulādani śāka	90
— saṃyoga	150	Śāli-bheda	74
— utpatti	143	— guṇa	74
Rasa dhātu	9	Śalya cikitsā	5
— karma	155	— gati	318
— kṣaya	158	— sthāna	320
— pramāṇa	412	— vraṇa	318
— vṛddhi	156	Śalyahāraṇa	321
Rasālā	81	Śāluka	92
Riṣṭa-bhāvāh	434	Samāgni	6
— bheda	434	Śamana cikitsa	192
Rodhrādi gaṇa	204	Samāna vāta	167
Roga	12	Samaśana	130
— asādhya	15, 16	Samī phala	100
— bheda	12, 15, 177, 178	Saṃsarjana krama	230
— kāraṇa	11	Samudra jala	54
— kṛcchrasādhya	15, 16	— lavaṇa	103
— mārga		Śaṇḍāki āsava	72
— parikṣā	13	Sañdhi marma	428
— susādhya	15	Śāñkha marma	426
— yāpya	16	Sañtarpaṇa	191
Rogi	15	Saptala śāka	90
— parikṣa	12	Sāra-aṣṭha vidha	420
— tyājya	16	Śarat ṛtū caryā	42
Romaka lavaṇa	103	Śarīra lakṣaṇa	418

Kṣavathu rodha	46	—	karma	144
Kṣipra marma	423	—	utpatti	143
Kṣīra varga	58	—	varga	147
Kṣud rodha	47	Madhvāsava		71
Kucaila śāka	90	Madya guṇa		68
Kūcika/Kūrcika	62	—	varga	68
Kukkuṭa māmsa	87	Maithuṇa		121, 366
Kukuṇḍara marma	425	Majjā		68
Kuluka śāka	90	Majjā dhātu		9
Kulattha	77	—	karma	155
— sūpa	81	—	kṣaya	159
Kumuda śāka	92	—	pramāṇa	412
Kūrca marma	423	—	vṛddhi	157
Kūrcaśira marma	423	—	vṛddhi cikitsā	161
Kūṣmaṇḍa śāka	92	Makkalla		377
Kuṭheraka śāka	95	Mala		9, 408
Kutuli śāka	90	—	cikitsā	161
Kuṭiñjara śāka	93	—	kṣaya	159
Kuṭumbaka śāka	93	—	vṛddhi	157
L		Māmsa dhātū		9
Lāja	81	—	karma	155
Lakuca phala	101	—	kṣaya	158
Laṣmaṇa śāka	93	—	sañkhyā	396
Lañghana cikitsā	191	—	vṛddhi	157
Laṣuna	95	—	vṛddhi cikitsā	161
Laṭvāka śāka	93	Māmsa rasa		80
Lavaṇa rasa guṇa	144	—	marma	428
— karma	145	—	varga	83
— utpatti	144	Maṇḍa		79
— varga	102	Mañḍāgni		6, 410
Līna garbha	383	Maṇḍūka parṇī śāka		90
Lobitakṣa marma	423	Maṇibañḍha marma		423
Loṇikā śāka	93	Manyā marma		426
M		Mārdvika		70
Madhu	65	Marica		106
— śarkara	65	Marīna-bheda		428, 429
Madhūka phala	98	—	nirvacana	427
Madhura rasa guṇa	143	—	pramāṇa	431
		—	sañkhyā	422, 428

— sex of	359	Fishes	
Emesis therapy	225	— properties of	85
— drugs for	199	Flatus suppression	45
— procedure	227	Foetal	
End product of digestion	11	— death	384
Enema therapy		— development	370
— drugs for	199	Food	
— importance	254	— incompitable	114
— kinds	238	— improper quantity	124
— procedure	252	— proper quantity	124
— urethral	251	— proper time	134
— vaginal	251	— regimen of	130
Essence of tissues	163	Foreign body	318
Examination of the disease	13	— detection	320
— — patient	12	— removal	322
Exercise	24	Fruits	
External orifices	401	— group of	97
Eye therapy drops	276	G	
— salve (collyrium)	276	Gastric fire	404, 410
— satiating therapy	283	General treatment of	
F		diseases	51
Factors to be examined	179	Getting up in the	
Faeces	9	— morning	22
— decrease	159	Ghee	61
— functions	155	Good conduct	26
— increase	157	H	
— suppression	45	Habitat	13, 412
False pregnancy	390	Heavy breathing	
Fat tissue	9	— suppression	48
— decrease	159	Hemādri	xvii
— functions	155	Honey	65
— increase	157	<i>Hridayabodhika commentary</i>	xviii
— treatment	161	Hunger suppression	47
Fatal signs		I	
— definition	433	Incising for bleeding	306
— factors of	434	Indigestion	128
— kinds of	434	Indu	xv
Fertile period	364	Infusion-fermented	72

Varuṇa śaka	93	Vilāmbikā	129
Varuṇādi gaṇa	203	Vilepī	80
Vāruf	70	Vipāka	11, 140
Vasā	68	Vīratarādi gaṇa	203
Vāsa śaka	90	Virecana vidhi	225
Vasaṅta ṛtu caryā	37	Virukṣaṇa	216
Vāstūka śaka	59	Virva	11, 139
Vāta	5	Visada	111
— karma	155	Viṣalyaghna marma	430
— kṣaya	158	Viṣamāgni	6, 410
— lakṣaṇa	8	Viṣāṇna	109
— pañcavidhā	166	— parikṣa	111
— prakṛti	413	— vikāra	112
— sthāna	166	Visarga kāla	34
— vṛddhi	156	Viskīra varga	34
— vṛiddhi kāraṇa	171	Viṣṭabdhājīrṇa	129
— vṛddhi karma	176	Viśucikā	125, 127
— vṛddhi cikitsā	160, 182	Vitāpa marma	423
Vātaghna gaṇa	200	Vṛksāmla phala	98
Vatāma phala	98	Vṛṣa cikitsā	5
Vatsaktādi gaṇa	205	Vyāyāma	24
Vaya	417		
Vāyaviya drava	138		Y
Vesavāra	82	Yañtra	288
Vetrāgra śaka	91	— anu	295
Vibhītaka	105	— bheda	289
— sura	70	Yāpya roga	16
Vicitrapratyayarabdha-		Yāsa śarkara	76
dravya	142	Yava	76
Vidagdhaājīrṇa	129	-- aṇu	76
Vidāri śaka	91	— kṣara	104
Vidaryādi gaṇa	201	— śaka	93
Vidhura marma	426	— surā	70

General Index

A		B	
Abortion	380	Bandages—kinds of	337
Accustomisation	117	— procedure	339
After drink	132	Basic tissues	9
Age—kinds of	417	Bath	25
— unsuitable — for therapies }	251	Beer	69
Alimentary tract—kinds of	7	Begetting a male child — method of	366
Alkali—properties of	104	Belching suppression	46
Alkaline cauterly—		Betel chewing	23
— advantages	343	Bhatta Narahari	xix
— preparation	344	Bitter taste—	
— procedure	347	— group of	148
Āma	187	— properties	144, 146
— doṣa	126, 187	Blood tissue :	
— — cikitsa	127, 188	— decrease	158
Anointing the head	272	— functions	155, 308, 317
Application on the face	271	— increase	156
Arteries	401	— quantity	412
Aruṇadatta	xvi	— vitiated	315
Aṣṭāṅga nighaṅṭu	xi	Body—	
Aṣṭāṅga saṅgraha	v, vii	— constituents	154
Aṣṭāṅgavatāra	x	— major and minor — parts	391
Astringent taste		— maternal and pater- — nal derivations	392
— — group	149	— strength	411
— properties	144, 147	— temperament	7, 413
Attendant	14, 15	Bone tissue	
Autumn season regimen	42	— decrease	159
Avoiding drinking water	56	— functions	155
Āyurveda		— increase	157
— branches of	5	— number	396
— origin of	4	Butter	61
— Rasayana- — commentary	xvii		

Sneezing suppression	46	-- nervous	413
Sour taste	144, 145	-- phlegmatic	415
— group of	148	Tendons	396
Southern solastice	34	Therapy—	
Spring season regimen	37	— kinds	14, 191
Stoutening therapy	193	Thermal cautery	349
Strength	411	Thirst suppression	47
Substances—		Time-kinds of	13
— kinds of	10	-- of giving	
— importance of	135	medicines	190
Sudation therapy	219	Tīsaṭa	xv
Sugar	64	Tissues	9
— cane juice	63	— decrease of	158
Summer season regimen	38	— excellences	420
Supports of life	119	— functions	135
Suppression of urges	45	— increase	156
Surgical operation	330, 332	— metabolism	407
— pre-operative	331	— quantity	412
— post operative	332	— treatment	161
Sweat	9	— waste products	408
— decrease	159	Todaramalla Kanha-	
— functions	155	prabhu	xviii
— increase	157	Traumatic diseases	51
Sweet taste	144	— wounds	336
— group of	147	Treacle	64
Swelling—kinds of	328	<i>Tridosas</i>	5, 8, 154, 166, 183
T		U	
Tastes—		Urges of the body	45
— combinations	150	-- to be controlled	49
— formation	143	-- not to be controlled	45
— number	10	-- suppression	46
— properties	149	Urine—	
— primary	136	— group of	73
— qualities	143	Urine	9
— secondary	136	— decrease	159
<i>Tatvabodha commentary</i>	xix	— functionous	155
Tears-suppression of	48	— increase	157
Temperaments	7, 413	— quantity	412
— bilious	414		

Sūtikopacāra	378	Trapusa	92
Suvarcala śāka	93	Trijaṭā	106
Svādu rasa	143	Triphala	105
Svapna-		Tṛṇadhānya	76
— aśubha	463	Tṛṣā rodha	47
— bheda	466	Tūda phala	101
— phala	466	Tumba śāka	92
— śubha	467	Tuṣodaka	72
Sveda	9	Tvacā	394
— karma	155	Tyajya rogi	16
— kṣaya	159		
— kṣaya cikitsā	161	U	
— vṛddhi	157	Udgāra rodha	45
Sveda vidhi	219	Udvartana	25
— anāgneya	224	Umābija	78
— bheda	219	Upakrama cikitsā	191
— phala	224	Upanāha	219
— upacāra	221	Upasthambha	119
— vidhi	221	Upasthāta	14, 15
Śyāmadi gaṇa	207	Upaviṣṭaka	382
Śyāmaka	76	Upodikā śāka	91
		Urumāṇa phala	98
		Ūrvī marma	423
T		Ūsakādi gaṇa	203
Taila varga	66	Uṣṇa jala	57
Takra	61	Utkṣepa marma	427
Talahṛdaya marma	423	Uttara basti	251
Tāla phala	98	Uttarāyaṇa	33
Tāmbūla	23		
Taṇḍuliyaka śāka	91	V	
Tarkarī śāka	93	Vacāharidrādi gaṇa	205
Tikṣṇāgni	6, 410	Vaikalyakara marma	430
Tikta rasa	10	Vamana vidhi	225
— guṇa	144	Vamathu rodha	48
— karma	146	Vamśa karira	93
— utpatti	143	Vanatiktaka śāka	90
— varga	148	Varjya dhānya	101
Tila	78	Varṣābhū śāka	93
Tilaparṇikā śāka	90	Varṣa ṛtu caryā	40
Tiṇḍiśa śāka	92	Vārtaka śāka	90, 91
Toya varga	53		

Inhalation therapy	264	Massage	25
Instruments-		Maternity apartment	375
— accessory	295, 302	Meat group	83
— blunt	288	— soup	80
— sharp	297	Membranes	394
— wallet	303	Menstrual blood	361
J		Menstruation	360
Jaggery/treacle	64	Menstruating woman	363
Jejjata	xv	Messenger	457
Joints (bony)	396	Milk	
K		— cooked	60
<i>Kapha doṣa</i>		— group	58
— divisions	169	— properties	58
— decrease	158	— products	60
— functions	155,	— uncooked	60
— increase	156, 176	Miscarriage	381
— mitigating drugs	200	Molasses	63
— properties	8	Mouth gargles	271
— temperament	415	— wash	271
— treatment	183	— pasting	271
L		Muscle tissue	9
Labour		— decrease	158
— management of	375	— functions	155
— obstructed	376	— increase	157
Leafy vegetables	89	— number	396
Leeches	303	— treatment	161
— application of	304	Muscle fat	208
Life		N	
— seats of	396	Nasal medication	255
— supports of	119	— drugs for	200
Limbs of treatment	14	Net like structures	396
M		<i>Nidāna cintāmani</i>	
Massage	25	<i>commentary</i>	xviii
Marrow tissue	9	Non-celibacy	121
— decrease	159	Northern solastice	34
— functions	155	O	
— increase	157	Obiessances	3
— quantity	157	Oils group	66
— treatment	166	Oil massage	24

— fat	61	of placenta	377
— milk	61	Desire for longevity	3
C		Dewy season regimen	36
Candranandana	xviii	<i>Dhātu</i> (tissues)	
Candraṭa	xv	decrease	161, 162
Causes of diseases and health	11	functions	135
Cauterisation—alkaline	343	increase	160
Channels—thermal	349	metabolism	407
external	401	names	9
internal	401	quantity	412
kinds of abnormalities	402	treatment	161
Chapters of the treatise	17	Diet	130
Cleaning the teeth	22	bad kinds	130
Cocanut water	57	regimen	130
Cold water	56	<i>Dosa</i> of the body	5
Collyrium		— divisions	166
advantages	23	— functions	167
kinds	277	— properties	8
procedure	277	— seats	6, 166
Conception—		— time	6
ceremony	364	— decreased	158
signs of	366	— increased	171
Containers	395	— causes	173
Corns	74	— combinations	1, 0
— cereals	76	— effects	163
— inferior	76	— movement	185
— pulses	77	— treatment	160, 182
— spiked	74	<i>Dosa</i> of the mind	12
Population	121, 366	Dreams	
Cough suppression	47	— auspicious	467
Curds/coagulated milk	60	— effects	466
D		— inauspicious	463
Daily regimen	22	— kinds	466
Decoction fermented	70	Drugs	15
Delevery—		— different	
impending	375	groups	102, 199
		E	
		Embryo	
		— formation	357

	V		Vital spots	422
Vagbhata			Vomiting suppression of	48
— Laghu	vi, vii		<i>Vyākhyasara</i>	xviii
— madhya	x		W	
— vṛddha	vi, vii		Waste products	9
<i>Vagbhata maṅḡana</i>	xtx		Water-	
<i>Vāta doṣa</i>	5		— avoidance of	56
— decrease	158		— cold	56
— divisions	166		— contaminated	54
— functions	155		— effects of	56
— increase	156, 176		— rain	54
— mitigatings drugs	200		— river	55
— properties	8		— sea	54
— seats	166		— warm	57
— temperament	413		Whey (water of curds)	61
— treatment	182		Wine	68
Veins	397		— groups of	70
Venesection	308		Y	
Viscera	395		Yawning suppression of	48

Corrigendum

Page No.	Line No.	Incorrect	Correct
xviii	24	in Tibetan	into Tibetan
"	25	languge	language
"	5 24	(verification)	(virilification)
	52 2	propitiary	pripitiary
	65 7	increases	decreases
	67 27	—	<i>add</i> The word "cures" before the word 'rashes'
	76 25	reduces the urine	reduces the disorders of urine
	86 20	—	<i>add</i> The word "non-unctous" after "absorbent"
	59 29	—	<i>add</i> The words—"sweet and sour in taste" after the word "vāta"
114	5	in a lotus	on a lotus
119	14	sexual prowes	sexual prowess
123	25	implicity	implicitly
129	18	—	<i>add</i> The word "only" after "occurs"
142	2	soon	seen
173	5	trangress	avoid
180	18	previous	grievous
198	16	ग्राहिमेद्यादि	ग्राहिभेद्यादि
228	28	—	<i>add</i> The word "svāhā" after "samudgate"
270	9	(to be held....	should be held....
"	22	poison, alkalies and	poison, burns by alkalies and
284	23	(time required to utter a soft syllable)	(vide, versc 33 of chapter 22)
338	29	—	<i>delete</i> The word "sthagika"
344	11	diminishes	dimunition
345	6	ग्निघणाम्ब	ग्निघर्गाम्ब
353	2	araka samhita	caraka samhita
353	7	echanical	technical
357	18	a series of births	a cycle of births
362	15	venerial	veneral
407	31	proceding dhatu	preceding dhatu

Page No.	Line No.	Incorrect	Correct
461	10	of even number	of un-even number
464	11	(abdominal tumu)	(abdominal tumor)
474	2	cittī	cilli
476	11	Gauda sura	Gauḍa surā
486	6	Mahādruma	Mānadruma
486	24	Mosūra	Maṣūra
489	11	Gynandrois pentaphyllaps	Gynandropis pentaphylla
493	6	Śambora	Śambara
504	24	Ascyotana	Ascotana
506	20	pala	-pāta
515.A.	17	xvi	xxii
	18	xi	xvii
	19	v, vii,	xi; xiv;
	20	x	xvi
	30	xvii	xxiii
515.B.	10	xix	xxv
516	3	xviii	xxiv
	4	xv	xxi
517.B.	28	xvii	xxiii
	30	xviii	xxiv
	34	xv	xxi
518.A.	8	xv	xxi
	B. 31	xviii	xxiv
519.B.	11	xi	xvii
	21	xvi	xxii
	32	xix	xxv
520.A.	35	xix	xxv
520.B.	11	xv	xxi
	21	xviii	xxiv
521.A.	2	vi, vii,	xij
	3	x	xvi
	4	vi, vii	xii
	5	xix	xxv
521.B.	3	xviii	xxiv