

Charaka Samhita

Handbook on Ayurveda

Volume I

Edited by Gabriel Van Loon

Legal Note from the editor: This book is not intended as a substitute for the medical advice of physicians. The reader should consult his or her physician in matters relating to his or her health, and particularly with respect to any procedures or techniques that may be described in this book.

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Dedicated to

Dr. Vasant Lad, my first Ayurvedic teacher; to Sri Punarvasu Atreya, voice of the Charaka Samhita; and to today's Ayurvedic students and future Vaidyas.

Special Thanks to

The five or six elders who have taken time to teach me, and to my dear parents for their loving support.

About the Author

Gabriel Van Loon graduated from the Ayurvedic Studies Program and the Gurukula Intern Program under Dr. Vasant Lad at the Ayurvedic Institute in Albuquerque, N.M. He founded the Durham Center for Ayurveda in 1998, where he runs the health clinic. Mr. Van Loon specializes in treatment protocols based on the Charaka Samhita. Mr. Van Loon is also an advisor to other health centers.

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Preface

The Indian science of Ayurveda, or “life knowledge” has been practiced unbroken for thousands of years, handed down from teacher to student. Ayurveda provides the method for living a balanced life, for the prevention of disease and pain and for the treatment of diseases presently thought to be incurable. Unfortunately, during the period of British occupation of India, traditional arts, including the science of Ayurveda, were actively discouraged; ‘Vaidyas’, or accomplished Ayurvedic masters, were persecuted and numerous libraries and schools were burned to the ground. Since that time of foreign occupation, India and its culture have slowly been recovering. But the truth is that Ayurveda still remains in a semi-dormant state, a state of hibernation, waiting for those earnest and perseverant students who will bring Ayurveda back to its full capacity. Fortunately there are a few excellent texts which have been preserved from ancient times. The Charaka Samhita is such a text. Recorded several thousand years ago from the teachings of the sage Punarvasu Atreya, it is a gem of practical wisdom which remains to this day the most respected work on Ayurveda. And fortunately for those students not fluent in Sanskrit, a few good translations to English have been written.

So, what is unique about this version you are holding now? Great as the original Charaka Samhita is, it is challenging to read. Information is scattered over hundreds of pages and thousands of ‘sutras’. Further, it was written in poetic format which facilitated the memorization of the full text, but resulted in sentences that could confuse the inexperienced. Without ample insightful explanation from living teachers, this text has been out of reach to the average Ayurvedic student, simply too much effort. I offer this version as a comprehensive, user-friendly textbook for the medical student, and as a reference book for health practitioners. However, even the newcomer to Ayurveda will find interesting information on healthy living for happiness and longevity. The content of this book has been taken completely from P.V. Sharma’s English translation of the Charaka Samhita. Mr. Sharma has created an excellent English translation, with painstaking attention to correct interpretation of the details such as vocabulary, grammar and pharmacopoeia. Therefore, I have used the translations from his book word-for-word as the base of this book. Students who wish to study the original sutras from the Charaka Samhita are directed to the above text or one of the other fine translations. P.V. Sharma’s edition is available through Chaukhambha Orientalia Publishers in New Delhi, India. What I have done is spend several thousand hours interpreting and testing this information from an applied clinical standpoint. The information has been collected by subject. Unnecessary language has been pared down, in an attempt to illuminate the intended meaning of each aphorism. Compact, difficult portions have been expanded and explained. Headings have been installed at the beginning of each new group of information. Where appropriate, information has been grouped into charts for easier visual association. And what were complex bundles of formulas have been divided into individual formulas and written out into a recipe format so one may at a glance get a feel for the basic ratios and procedures involved. Finally, the information has been grouped into coherent chapters and larger “sections”. At the same time I have done my best to preserve the core message that was intended in each sentence of the original text. You can be confident that no information from the original text has been left out; this is not an abridged version. Consequently, when I did not feel confident to make an interpretation of a sentence or statement, I left it as I found it. You will notice that much of the text in

this book appears to be grammatically incorrect or incomplete. This is intentional and reflects the most accurate interpretation of the aphorisms that I felt I could make without sacrificing the original message. I may say that I have labored long and earnestly to form this text that it should become a firm and helpful guide to the student and doctor in daily use. I now send it forth in the confident hope that, the more it is put to the test of actual use, the more it will grow in the esteem of its possessor. That being said, this is a work-in-progress, and the editor earnestly requests Ayurvedic scholars, doctors and students to communicate any suggestions which may tend to improve this book for its second edition, which is currently under progress. Whatever can be done to make this book of greater service to the medical and scholastic institutions will be gladly undertaken.

The editor may be reached at:

Gabriel Van Loon
The Durham Center for Ayurveda
1200 Broad St, Suite 300
Durham N.C. 27705 USA

(919) 286-2241
info@durhamayurveda.com
www.durhamayurveda.com

On using this manual

- 1) Each Section has its own table of contents for fast and easy access.
- 2) If you are new to Ayurveda, reading just for fun, I recommend that you browse through the various table of contents and pick out points that pique your interest. You will be surprised by the array of interesting information.
- 3) If you are under the care of an Ayurvedic doctor, or want to follow an Ayurvedic lifestyle, you only need to read Section 4, Healthy Living. You may also wish to read Section 1, Principles. Some parts of this book are technical, so if you are new to Ayurveda an introductory book such as Dr. Vasant Lad's "Ayurveda, the Science of Self-Healing" may also be helpful.
- 4) If you are a practitioner, you will find diagnosis and treatment by disease name listed in the table of contents for Section 8, Specific Diseases. Further detail on evaluation, principles and treatments can be located in the other sections as needed. I should mention here that if you look at the table of contents for Section 8, Specific Diseases you will notice that there are a lot of diseases which are not listed. Further, there are disease categories which do not exist in Allopathic medicine. The outsider to Ayurveda may feel that this categorization in the Charaka Samhita is incomplete and antiquated. However, the further one studies and applies the diagnosis and treatment given in this classic text, the more one is impressed that this classification is complete, competent and in several cases is perhaps superior to the allopathic classification of diseases.
- 5) If you are a student, you may wish to read the chapters in order, or as your curriculum requires. One hint: studying at the beginning all of the table of content pages for each chapter is a good introduction to the breadth of Ayurveda, and will help you locate information when you need it in future.
- 6) Comments by the editor will be printed in *italics* or inside [brackets]. Items of particular interest will be marked in **bold** or with a * symbol.
- 7) When studying a statement, you can read it "backwards" to get twice as much information out of it. For example, in the statement "Antagonism of foods becomes inert due to: suitability, strong digestive power and young age" we can learn the direct statement, i.e. that suitability, strong digestive power and young age will all help us to avoid the problems of taking antagonistic foods. But we can also get insight about the nature of youth; there is something about youth that makes it particularly conducive to this effect. So, this one aphorism can tell us about not only antagonism of foods, but also about the characteristics of youth. All the statements in the Charaka can be used in this way to glean twice as much useful information.
- 8) Take the aphorism statements literally. You may be surprised by the wide yet specific application of what are apparently obvious aphorisms of the Charaka.
- 9) It is recommended that you learn most of the Charaka before applying it; there are many potentially dangerous procedures and medicines here. Also, the knowledge required for their proper management is interspersed throughout the eight sections, not just in the particular section it is listed. Many of the statements of the Charaka do not come into full meaning until viewed in context of the rest of the work. So, when something doesn't make sense, continue studying the surrounding aphorisms or other related passages for clues. For example, the right application of a purgative formula may be further clarified upon study of paragraphs on "strength of the patient" and "softness/hardness of the bowels".

How To Use Sutra References

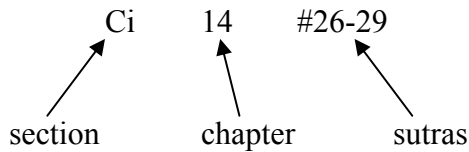
A sutra is a verse or statement, like a sentence. Sutra means thread, because, like the surgical word to “suture”, a thread strings together a series of ideas. The Charaka Samhita is written in verse, to be chanted with a rhythm and meter. This aided the aspiring student in committing the sutras to memory. Unfortunately the rhyme and meter of the sutras are lost when translated into English, though we may catch their meaning. In order to aid scholars who wish to compare this edited version of the Charaka with sutras of the original, I have included sutra references. Each sentence, paragraph or chart will have a sutra reference below it, which indicates which sutras the information comes from. It looks like this:

Definition of Apasmara:

It is defined as departure of memory associated with entering into unconsciousness and convulsions due to derangement of mind.

Ci14#26-29

A sutra reference is read like this:



Here are the Sections and their abbreviations from the original Charaka Samhita:

<u>Section Name</u>	<u>Abbreviation</u>	<u>Number of Chapters</u> (there are 120 in all)
Sutrasthana (summary)	Su	30
Nidanasthana (diagnosis)	Ni	18
Vimanasthana (measurement)	Vi	8
Sarirasthana (on the body)	Sa	8
Indriyasthana (senses)	In	12
Cikitsisthana (treatment)	Ci	30
Kalpasthana	Ka	12
Siddhisthana (skill)	Si	12

Section 1

Principles

Definitions and Theory p.12
The 10 Pairs of Qualities p.20
The 5 Elements p.21
The 6 Tastes p.22
The 3 Doshas (Body Humors)- Vata, Pitta and Kaph p.35
Anatomy p.49
Agni (Digestion/ Metabolism) p.73
Mind, Senses and the Soul p.74
Time and seasons p.93
Types of Land p.99

Definitions and Theory

Physician

Ayurveda

Happy life

Healthy person

The 8 Branches of Ayurveda

Similarity and Dissimilarity

*Substances

Supreme Self

“Paradi”- means of success in treatment

Ayurveda that which deals with good, bad, happy and unhappy life, it's promoters and non-promoters, measurement and nature.

Su1#41

'Ayus': means conjunction of body, sense organs, mind and self

Su1#42

health: Health and disease have the same source; entities, which in suitable state, generate person, cause various disorders in unsuitable state.

Su25#29

Disease is disequilibrium of the Dhatus. Health is equilibrium of Dhatus.

Health is known as happiness. Disease is known as unhappiness.

Su9#3

Two types of physicians: 1) promoters of vital breath and destroyers of diseases.

2) promoters of diseases and destroyers of vital breath.

Su29#5

Under a skilled physician, even extremely severe disorders can vanish quickly.

Under an ignorant physician, even the simplest disorders may aggravate.

Su9#14

Benefits of a disease-free condition: best source of virtue, wealth, gratification and emancipation.

Disease destroys these same, welfare and life.

Su1#15-16

The 4 Vedas (ancient Indian texts): Rk [Rig], Sama, Yajus [Yajur], Atharva

Su30#20

Vaidyas are devoted to Atharva Veda, because: it has dealt with the subject of medicine

[Su1#43], Su30#21

Categories of Medicine covered under the Atharva Veda:

Prescribing donation, propitiatory rites, offerings, auspicious rites, oblations, observance of rules, expiations, fasting, incantations, etc., and medicine for promotion of life.

Su30#21

Definition of a person: he is an aggregate of sense organs, mind, and 'objects'.

Su25#4

“Ayus”: (*life*)

has 3 synonyms;

“Cetananuvrtti”(continuance of consciousness)

“Jivita” (animation)

“Anubandha” (continuous flow)

“Dhari” (sustaining the body)

Su1#42, Su30#22

Definition of Ayurveda:

that which gets the Ayus (life) known (this is done by means of 1) *defining ‘Ayus’ (life), and by 2) describing it’s Types - happy and un-happy, beneficial and non-beneficial, 3) it’s Measure, and 4) it’s Non-measure.*)

that which imparts knowledge about the substances (including drugs) alongwith their properties and actions as to their conduciveness or otherwise to life.

Su30#3

It (Ayurveda) is said as eternally continuing.

Su30#27

The Reasons for the Eternal Nature of Ayurveda:

Ayurveda is said as eternally continuing because of it’s beginning-less-ness, because the characters of [it’s] entities are determined by universal nature and because the characters of all substances are eternal.

There was never non-existence of the flow of life or intellect.

The knower of Ayurveda is also eternally continuing. [that is God/ the soul/ the successful human vaidya will gain immortality]

“Pleasure (the state of health) and pain (the state of disease) along with material factors, causes and symptoms, because of their inter-relations, are also eternal.

All these point towards the eternal continuity of Ayurveda.

Also, the 10 pairs of qualities and the Law of Similar and the Law of Opposites (similar qualities increase each other; opposite qualities decrease each other) are all eternal.

Thirdly, the 5 elements, and their properties are also eternal.

“Ayurveda never arose out of non-existence except understanding and precepts;”

Some say it’s origin in view of these tow.

It’s natural characters are non-artificial as said here and in the first chapter such as hotness of fire and liquidity of water.

It has also got the eternal continuity of natural characters of entities such as increase in heavy substances, decrease in light substances by regular intake of the heavy one.

-all the above is from Su30#27

Definition of Happy Life:

The person is not afflicted with any somatic or psychic disorder, is particularly youthful, capable with strength, energy, reputation, manliness and prowess; possessing knowledge, specific knowledge and strong sense organs and sense objects; having immense wealth and various favorable enjoyments, has achieved desired results of all actions and moves about where he likes.

Contrary to it is unhappy life

Su30#24

Characteristics of the healthy Person:

In early times, no undesirable consequence arose except from unrighteousness.

During the initial age (krtayaga), people were:

having prowess like the sons of gods,
exceedingly pure and with vast influence,
having perceived the gods, godly sages, virtue, religious sacrifices and method of their performance;
with the body compact and stable like the essence of mountains,
and complexion and sense organs clear,
having strength, speed and valor like the wind,
with well-formed buttocks,
endowed with appropriate measure (size), physiognomy, cheerfulness and corpulence,

were devoted to truthfulness, straightforwardness, un-cruelty, charity, control of the senses, observance of rules, penance, fasting, celibacy and vows; devoid of fear, attachment, aversion, confusion, greed, anger, grief, conceit, illness, sleep, drowsiness, fatigue, exhaustion, lassitude and “holding”,
and were having immeasurable life-span.

For those having exalted mind, qualities and actions the crops grew endowed with inconceivable rasa, virya, vipaka, prabhava, and other properties due to presence of all qualities in earth etc (the five elements?) In the beginning of Krtayuga.

Vi3#24

Definition of Beneficial Life:

Person is well-wisher of all creatures,
 abstains from taking other's possession,
 is truth-speaking, calm, taking steps after examining the situation,
 free from carelessness,
 observing the 3 categories (virtue, wealth and enjoyment) without their
 mutual conflict,
 worshipping the worthy persons,
 devoted to knowledge, understanding and serenity of mind,
 keeping company of the elderly persons,
 controlled well the impulses of attachment, aversion, envy, intoxication
 and conceit,
 engaged in various types of gifts,
 constantly devoted to penance, knowledge and peace,
 having knowledge of and devotion to metaphysics,
 keeping eye to both the worlds
 and endowed with memory and intelligence.
 Contrary is non-beneficial.

Su30#24

Definition of the Measure of Life:

Known by adventitious pathological symptoms in relation to objects,
 sense organs, mind, intellect, movement, etc. such as one will die after a moment, hour,
 or day; 3, 5, 7, 10 or 12 days, a fortnight, month, 6 months or a year. "Swabhava"
 (becoming own self), "Pravrttyuparama" (cessation of activities). "Marana" (death),
 "anityata" (non-eternity), nirodha (annihilation)- all are symptoms. This is the measure of
 life. Contrary is non-measure which is described in the context of aristas (sudden
 appearance of fatal signs). The measure of life is also described according to the body
 constitution.

Su30#25

The Object of Ayurveda: To protect health of the healthy and to alleviate the
 disorders in the diseased.

Su1#24, Su30#26

Action: application of speech, mind, and body.

Su11#39

The object of therapy: Dhatusamya (equilibrium of sustaining and nourishing
 factors) [*balanced dhatus*].

Su1353

Cause of disorders: perverted, negative and excessive use of time, intelligence
 and sense objects.

Su1#54

Cause of pleasure: balanced use of the same.

Su1#55

Body and mind; location of disorders and pleasures

Su1#55

Cause of Misery and Happiness:

Entire misery relating to both mind and body
depend on ignorance, the entire
happiness resides in pure knowledge

Su30#84

The sages once asked Punarvasu “What is the origin of a person, and what is the origin of his diseases?”

– See Su25#3-31 in the original text for their discussion. This has not been included in this text. A summary is as follows:

He answered: “Only the use of wholesome food promotes growth of the person. And only the use of un-wholesome food is the cause of disorders.”

Su25#31

8 Branches of Ayurveda:

<u>Branch</u>	<u>English translation</u>
1) Kayacikitsa	medicine
2) Salakya	dealing with diseases of supra-clavicular region
3) Salyapahartka	dealing with extraction of foreign bodies
4) Visa-gara-vairodhika-prasamana	dealing with alleviation of poisons, artificial poisons and toxic symptoms due to intake of antagonistic substances
5) Bhuta vidya	dealing with spirits or organisms
6) Kaumarabhrtya	pediatrics
7) Rasayana	promotive measures
8) Vajikarana	aphrodisiacs

This whole chart: Su30#28

Similarity and dissimilarity:

Similarity of all substances is always the cause of increase
and dissimilarity the cause of decrease.

Both effect by their application.

Su1#44

Similarity brings unity,
dissimilarity brings diversity.

Su1#45

“Similarity proposes similar purpose (or action)
while dissimilarity has opposite one.”

Su1#45

a tripod on which the living world stands:

Mind, self and body-

these three make the tripod on which the living world

stands.

Su1#46

That (living body) is Purusa (person), sentient and location of this is Ayurveda.

Su1#47

The Charaka gives a catalogue of all the (types of) substances (dravyas):

The 5 elements: akasa, vayu, tejas, ap, prthvi)

Self

mind

time

space

Su1#48

The Charaka gives a catalogue of all the (types of) Gunas:

Sense objects: sabda, sparsa, rupa, rasa, gandha

Properties: guru-laghu, sita-usna, snigdha=ruksha, manda-tiksna, slaksna-khara, sandra-drava, mrdu-kathina, sthira-sara, suksma-sthula, visada-picchila

Knowledge

Para-apara, yukti, sankhya, samyoga, vibhaga, prthaktva, parimana, samskara, abhyasa (These lists provided by P.V. Sharma.)

Su1#49

Definition of Sentient vs. Non-sentient beings:

Dravyas with sense organs are sentient while those without are not.

Su1#48

Definition of Karma:

Karma is movement initiated by effort.

(Or usually, just stated as "action").

Su1#49

Substance (dravya):

that where actions and properties are located

The material cause of it's the properties effect.

Su1#51

Property (guna):

related with inherence to substance.

Devoid of action

Is non-inherent cause of it's effect

Su1#51

Inherence (samavaya):

is the inseparableness of dravya (substances) with their gunas
(Properties);
no substance is devoid of property.

Su1#50

Action (Karma):

causative factor of conjunction and disjunction
located in substance
performance of that to be done
doesn't require another factor

Su1#52

Supreme Self: it is devoid of abnormalities

it is eternal

it is seer of all actions

it is the cause of conjunction of consciousness with mind

it is the creator/ origin of the 5 elements (earth, water, fire, air,
space

it is the creator/ origin of the 5 sense organs (taste, touch etc.)

Su1#56

The following properties are known as “Paradi” (“Beginning with Para”). They
are the means of success in treatment:

paratva (excellence)

aparatva (non-excellence)-- These 2 are used in relation to place, time, age,
measure, vipaka, virya, rasa etc.

yukti (rationale)-- is the rational planning of therapeutic measuressankhya (enumeration)-- is mathematics including statistics

samyoga (conjunction)-- is the joining together of entities. It is of three types
according to the active participation of both, all or only one partner. It is non-eternal.
[this last statement is a profound philosophical one; no union is permanent, but rather
only temporary. All entities are made of the temporary bonding of other entities. All
living creatures are only the temporary union of the foods they have eaten, and will
eventually disperse to become the foods of a different union or creature.] [Samyoga also
refers to conjunction of herbs into formulas, of doshas and dhatus into disease, of
multiple etiologies into single etiology, etc.]

vibhaga (disjunction)-- it is also of 3 types; vibhakti (excision), viyoga
(disjoining) and bhagaso graha (division).

prthaktva (separateness) – is of 3 types; asamyoga (spatial separateness),
vailaksanya (class separateness) and aneka (individual separateness).

parimana (measurement)-- denotes measures (of all types- including weights).samskara (processing)-- this is processingabhyasa (practice)--is regular use of substance, habituation and practice.

–Thus all the paradi properties are said with their definitions, which if
unknown, do not let the therapy proceed properly.

Su26#29-35

Gunas (the 10 Pairs of Qualities):

Definition of Guna (quality):

Guna (quality) is the property of a substance.

Su1#50

*[All substances have qualities.] [In reality, all substances will have several qualities.]
[By substance, it means food, herbs, weather, music, people, disease symptoms, etc.]
[The beauty of this system is that everything in life may be viewed on the same radar screen, as it were, so that cause and effect is easy to see and treatment may be achieved with any substance, so long as it is opposite to the quality of the aggravated substances or pathology. (See General Treatment chapter for more details).]*

The 20 Gunas (qualities):

there are 10 pairs of opposite qualities, to which all substances belong:

<u>The 10 Pairs:</u>	<u>The Sanskrit Terms for the Same:</u>
hot-cold	Guru-laghu
heavy-light	Sita-usna
liquid-dense	Snigdha-ruksha
rough-slimy	Manda-tiksna
oily-dry	Slaksna-khara
stable-mobile	Sandra-drava
subtle-gross	Mrdu-khatina
cloudy-clear	Sthira-sara
soft-hard	Suksma-sthula
sharp-dull	Visada-picchila

Su1#49, and credit to P.V. Sharma, p.7,
book I

The following slight variations from the above list have also been used:

rough-unctuous
non-slimy-slimy
smooth-coarse
minute-gross
viscous-liquid
Su25#36

Rule governing opposing Gunas: When the contraries meet together, the stronger one subdues the weaker one.

Vi1#14

Mahabhutas (5 Elements):

Definition of the mahabhutas (“great elements”):

There are five elements

prthvi (earth), ap or soma (water), agni (fire), vayu (air), akasha (space)

Su1#56

Relation of the 5 Elements to the 5 Senses:

Each of the 5 elements is a medium for one of the 5 senses.

The sanskrit names for the 5 senses are: gandha (smell), rasa (taste), rupa (vision/appearance), sparsa (touch) and sabda (sound).

Su1#56

The 5 elements are related to the 5 senses as follows:

Earth- smell

Water- taste

Fire- sight

Air- touch

Space- sound

Su1#56

The 6 Rasas (tastes):

General Information on Tastes

Cause of Variation of Tastes in Nature

Number of combinations of tastes

Actions of the tastes

Chart of the 6 tastes- benefits and demerits

Effect of tastes according to predominant element

Tastes which aggravate and pacify the doshas- chart

The 4 stages of taste

Rasa and Vipaka

Rasa

Rasa and Virya

Prabhava

Chart- dominant qualities of the tastes

Effect of drugs according to predominant element

The Number of Tastes: 6

The 6 Tastes:

Sweet (madhura), sour (amla), salty (lavana), pungent (katu), bitter (tikta),
astringent (kasaya)

Su26#9

About the 6 Tastes:

They are present in all substances [every substance will contain at least a little of each of the 6 tastes] -Su1#65

But they are present in varying quantity from one substance to another [so sour taste is more present in lemons, for example, while pungent taste is more present in chili peppers.] -Su1#65

“They are effected by varying ratios of the elements.” As you will see below, each taste is made up of 2 elements. When these elements are combined in different ratios, the nature of the taste changes. This may be either an obvious or a subtle difference.

Su1#65

Rasa [tastes in general] is made of ap (water) and prthvi (earth). Differentiation is due to relative amounts of the other 3 elements.

[The editor’s interpretation here is that: tastes in general are made of water and earth. What gives the taste of every substance it’s individuality is the variation of the other 3 elements (fire, air and space).]

Su1#64

‘Ap’ (water element) has the property of the sense of rasa (taste). -Su1#56

The primordial source of taste is water.

Su26#9

Rasa (taste) is the object of ‘Rasana’ (‘taste’).

Su1#64

Generation of Different Rasas (Tastes):

Water is predominantly composed of ‘soma’ (‘ap’) (water element).

It is generated in sky [as rain].

It is naturally cold, light and having un-manifested rasas [it has no perceivable taste].

This water, while falling from the sky, gets endowed with the properties of 5 elements.

When this water has dropped to the ground, it nourishes the physical forms of animals and plants.

In these [the animals and plants] the 6 rasas (tastes) are developed.

-this sutra: Su26#39

Cause of variation of elements (and thus the different character) in the tastes:

Proportional variation of the 5 elements in the tastes of various substances is possible due to the change of seasons.

Each season is predominant in a different quality or element.

For example, plants grown in the late summer will have more fire element, and thus more pungent taste. Plants grown in the spring will have more water element and thus more sweet taste.

-this sutra: Su26#40

It is also due to various complexions and shapes in plants and animals.

Su26#40

The Reason Why the Number of Tastes is Only 6, and Not Innumerable:

The variations of substances coming together to form other substances with unique tastes is innumerable, but the 6 categories of tastes are limited because they are formed only by the 5 elements.

Su26#9

[consider putting the following in semi-chart form (see “number of combinations of doshas” for structure model)]

There are 63 types of variations of rasas according to substance, place and time, that is mentioned below:

By combination of 2 rasas (i.e., madhura + amla) there are 15 [options/ variations]

Likewise, by combination of the 3 rasas together, there are 20 ‘substances’.

“By combination of 4 rasas together there are 15 substances such as sweet and sour get combined separately with 2 of the remaining rasas, likewise sweet and saline, and sweet and pungent with 2 of the remaining rasas.”

Sour and saline with the remaining 2 rasas; sour and pungent, and saline and pungent have also similar combinations.

5 rasas combined together make 6 [options].

Single rasas separately make 6.

6 rasas combined together make 1 [option].

Thus according to various combinations of rasas the types of substances comes to 63.

Su26#14-22

The number 63 becomes innumerable considering the rasas and anurasas because rasas (themselves) transgress the number on account of their relative degrees. [In other words, there is innumerable subtle shades of difference in proportion of the 6 tastes from one substance to another, so the total number of tastes of all substances is innumerable.]

Su26#24

Properties are not said as located in properties (themselves).

Hence a physician should take the properties of rasas as those of dravyas, (taking into account) the different intentions of the author.

Su26#36

Taste Vs. Substance:

It is important to understand the picture in terms of the effect of rasa (taste) (individual) and dravya (substance) (total) on one side and dosa (individual) and disease (total) on the other.

Vi1#12

The 2 Categories of Action of Rasas (Tastes):

- 1) elimination
 - 2) pacification
- Su26#9

Palatability Depends Upon the Person Tasting:

Palatability or Unpalatability of a taste is subjective according to the patient doing the tasting.

Su26#9

The 2 [Effects] of Rasas (Tastes):

- 1) Wholesome
 - 2) Un-wholesome
- Su26#9

The Tastes maintain the body if used properly; otherwise they vitiate the doshas.

Vi1#4

Relation of the 5 Elements to the 6 Tastes:

“The elements are actually the sub-stratum of the rasas (tastes).”

Su26#9

The Cause of Variation of Proportion of the 5 Elements in Each Taste and Each Substance:

Their proportion depends on natural composition, products, preparation, place [climate] and time [season, time of day, life-cycle of the plant/ animal being used].

Su26#9

Relation of the 10 Pairs of Qualities to the Tastes:

The qualities “are the properties residing in those sub-strata known as dravya (substance or drug).”

Su26#9

Lavana (salty)	Fire water Su26#4 0	is digestive, moistening, appetiser, pouring, expectorant, mass-breaking, irritant, laxative, depressant, oozing, space-creating, vata-alleviating, removes stiffness, binding and compactness, overshadows all the rasas, salivates mouth, liquefies kapha, cleanses channels, softens all the body parts, gives relish to food, is an associate of food. It is not much heavy, unctuous and hot. (So, it is unctuous and hot). -Su26#43.3 Again: known by- dissolved quickly and produces moistening, watering, softening and burning in mouth. -Su26#73-79 Qualities: hot, sharp, not so heavy unctuous, moistening, laxative, relishing Uses: promoting relish, digestion, moistening, and purgation Vi1#18	Vitiates Pitta, aggravates rakta, causes thirst, fainting, heat, tearing, sloughing, increases leprosy and other skin diseases, aggravates poisons, makes the inflamed part burst and teeth fall down; damages potency, hinders sense organs, gives rise to wrinkles, gray hair, and baldness; produces disorders like internal hemorrhage, acid gastritis, erysipelas, vatarakta, eczema, alopecia, etc. -Su26#43.3 In Excess: causes accumulation of the doshas, malaise, laxity and debility, baldness, graying of hairs, wrinkles. City people who use it continuously are exceedingly depressed, with loose muscles and blood, unable to bear pain. Even the people who are suited to excess use of salt fall victim to untimely baldness, greying hairs and wrinkles. Vi1#18
Katuka Pungent	fire air Su26#4 0	cleanses mouth, stimulates digestion, absorbs food, causes secretion from the nose and eyes; makes the sense organs clear, alleviates alasaka, swelling, corpulence, urticarial patches, channel-blocking, unction, sweating, moisture and dirt, gives relish to food, destroys itching, depresses wounds, kills organisms, scrapes muscles, checks the coagulation of blood, cuts the bindings, opens the channels, pacifies Kapha, and is light, hot and rough. -Su26#43.4 Again: on contact irritates and produces piercing pain in tongue and stimulates secretions with burning from mouth, nose and eyes. -Su26#73-79	Damages sexual potency due to the effect of vipaka, causes mental confusion, malaise, depression, emaciation, fainting, bending, feeling of darkness, giddiness, burning in throat, body-heat, loss of strength and thirst due to the effects of rasa, virya and prabhava, over and above, due to abundance of vayu and agni, it produces vatika disorders in feet, hands, sides, back, etc. particularly with symptoms like movements, burning pain, tremors, piercing and tearing pains. -Su26#43.4

Tikta (bitter)	space air Su26#40	though itself is non-relishing, destroys disrelish, is antipoison, anthelmintic, alleviates fainting, burning sensation, itching, leprosy (including skin disorders) and thirst; provides firmness to skin and muscles, is antipyretic, appetiser, digestive, galacto-depurant, reducing, absorbent of moisture, fat, muscle0fat, marrow, lymph, pus, sweat, urine, faeces, pitta and kapha; and is rough, cold, and light. -Su26#43.5 Again: known by- on contact with tongue, destroys all other gustatory perceptions so that no other taste is perceived; gives rise to non-sliminess and dryness in mouth, alongwith cheerfulness. -Su26#73-79	On account of it's roughness, coarseness and non-sliminess, dries up all the dhatus; causes coarseness in channels, takes away strength, produces emaciation, malaise, mental confusion, giddiness, dryness of mouth and other vatika disorders. -Su26#43.5
Kasaya (astringent)	air earth Su26#40	is pacifying, astringent, union-promoting, compressing, healing, absorbing, checking (of discharges); pacifies kapha, rakta and pitta; utilizes the body fluid, is rough, cold and slightly light. -Su26#43.6 Again: known by- produces non-sliminess, stiffness and coldness in tongue, as if choking the throat and is also a "depressant"-[What does that mean?]. -Su26#73-79	Dries up mouth, causes heart-ache, flatulence, hindrance in voice, slowing of movement in channels, blackishness, impotency, gas formation during digestion; checks flatus, urine, faeces and semen; produces emaciation, malaise, thirst, stiffness; and, because of its coarseness, non-sliminess and roughness, causes Vatika disorders like hemiplegia, spasm, convulsions, facial paralysis etc.. -Su26#43.6
<u>Ksara</u> (Alkali): (This is not one of the 6 tastes)		Actions; digestion, burning and tearing Qualities: hot, sharp, light At first moistens but later dries up 'Ksara' is so-called because of 'Ksarana' ('having been poured out'). It is not a rasa (taste) but a dravya (substance), because it has been derived from many substances, having many rasas (tastes) (but predominantly pungent and salty), with many sense objects and produced by a particular method of preparation. -Su26#9	In excess: damages hairs, eyes, heart, and virility

Movement of drugs relative to Element:

<u>Predominant Element:</u>	<u>Direction Tendency:</u>	<u>Reason:</u>
Rasas with vayu and Agni	move upwards	because of lightness, rushing up of vayu and flaming up of agni
Rasas with Ap and prthvi	often move downwards	due to heaviness of prthvi and downward moving tendency of water.
Those having mixed constitutions	move both ways	

Su26#41

Rasas maintain the body if used properly, otherwise they vitiate the doshas.

Vi1#4

In case of “conjunction of RASAS and DOSHAS”, the rasas aggravate those dosas to which they are similar or mostly similar in properties and pacify by regular use those to which they are contrary or mostly contrary in properties.

“Because of this system, rasas individually are said as 6 and doshas as 3.”

[* Is this the origin of the number of doshas being 3? *]

Vi1#7

These rasas (tastes), when used in proper quantity, are beneficial for the living beings.

When used in improper quantities they become harmful.

Su26#44.

Tastes which Aggravate or Pacify the Respective Doshas:

<u>Dosha:</u>	<u>Aggravating Tastes:</u>	<u>Pacifying Tastes:</u>
Vata	pungent, bitter, astringent	sweet, sour, salty
Pitta	sour, salty, pungent	sweet, bitter, astringent
Kapha	sweet, sour, salty	pungent, bitter, astringent

Su1#66,

Vi1#6

4 stages of taste's effect on a person:

<u>Stage:</u>	<u>Definition:</u>	<u>Indicating Options:</u>	<u>Relative Strength:</u>
Rasa:	initial taste-effect	Options are the 6 tastes	[1+]
Virya:	effect of substance on the person while its' being digested -Su26#66	Options are light-heavy, cold-hot, and ...-..., something-something -Su26#64	It overpowers Rasa and Vipaka [3+] -Su26#72

Vipaka:	effect/ taste of substance as it is being excreted from colon, etc.. -Su26#66	Options are the 6 tastes.	It overpowers Rasa [2+] -Su26#72
Prabhav:	unknown cause -Su26#66	May be tastes or qualities -Su26#66	It's effect overpowers all of the other taste stages. [4+] -Su26#72

Relation of Rasa and Vipaka:

<u>If the RASA of substance is:</u>	<u>The VIPAKA may be:</u>
Sweet or Salty	Sweet
Sour	Sour
Pungent, Bitter or Astringent	Pungent

Su26#57-58

Examples of Variations in Actions of Rasa [(Initial Taste Effect)]:

Amla (sour) rasa that is purgative:

The herb amalaka is sour and purgative.

(Sour taste is normally purgative.)

Amla (sour) rasa that is astringent:

The herb "kapittha" has sour rasa but is astringent (it is anti-

purgative).

Katu (pungent) rasa that is aphrodisiac:

The herbs pippali and sunthi (fresh ginger) are both aphrodisiac.

(Pungent taste is normally anti-aphrodisiac.)

Kasaya (astringent) rasa (taste) that is laxative and hot:

The herb haritaki is laxative and hot.

(Astringent taste is normally anti-laxative and cold.)

Su26#50-52

Relation of Rasa to Virya:

<u>If the RASA of substance is:</u>	<u>The VIRYA may be:</u>
Sweet, bitter, Astringent	cool
Sour, Salty, Pungent	hot
Sweet, [sour, astringent	heavy
[salty], pungent, bitter	light
Madhura in rasa +vipaka:	cold in Virya
Amla/katuka in rasa + vipaka:	hot in virya

[the following is slight difference from above info]

‘Here are the verses–

The substance (drug or diet) which is madhura in rasa and vipaka (biotransformation) is sita (cold) in virya (potency).

Likewise, the substance, amla in rasa and vipaka, or katuka in the same, is usna (hot) in virya.

Su26#45

When virya and Vipaka are in conformity with rasa, properties are known by rasa.

Examples:

Milk and ghee both have madhura sweet rasa, and they have sita (cool) virya.

The herbs cavya and citraka both have katu (pungent) rasa, and they have usna (hot) virya.

Su26#46-47

Rasa:

Definition/ Zone of Influence of Rasa:

Rasa is perceived mostly in the dry and fresh stages of a substance.

Rasa is perceived mostly at the beginning and end of the gustatory (taste/ digestion) process.

Anurasa (subsidiary taste):

Anurasa is the substance’s subsidiary [secondary] taste, as opposed to it’s rasa, primary taste.

The anurasa is unmanifested in the above 4 stages or instances.

[so it will be manifested (noticed) in the middle of the gustatory process.

Su26#28

Note: “Ksara” ([alkali]) is so called because of “skarana” (having been poured out). It is not a rasa but a dravya (substance) having been derived from many substances, having many rasas, but is predominantly pungent and salty, with many sense objects and produces by a particular method of preparation.

Su26#9

Virya (potency): that which is responsible for each and every action. The substance can exert no action in absence of virya. All actions are exerted due to Virya. -

Su26#65

Rasa: is known by it's contact with the body (particularly tongue). -Su26#66

Vipaka is known by observing final effect on body. -Su26#66

Virya is known by the action exerted during the period from administration till excretion of the drug.

Su26#66

Detail on Virya/ Options for Virya/ Opinions on Virya:

Some hold that there is 8-fold Virya: mrdu (soft), tiksna (sharp), guru (heavy), laghu (light), snigdha (unctuous), ruksa (rough), usna (hot) and sita (cold).

Others believe that there are only 2 viryas: sita (cold) and usna (hot).

Su26#64

Vipaka:

madhura, lavana and amla: due to unctuousness, are often conducive to elimination of wind, urine and feces. -Su26#59

Katu, tikta, and kasaya: due to roughness, create hindrance in elimination of wind, faeces, urine and semen. -Su26#60

Katu vipaka: damages semen, obstructs (elimination of) feces and urine and aggravates vata. -Su26#61

Madhura vipaka: helps elimination of feces and urine and n creases kapha and semen

-Su26#61

Amla vipaka: aggravates pitata, helps elimination o feces and urine and damages semen

-Su26#62

Among the vipakas, madhura vipaka is heavy and the other two (pungent and sour) are light. -Su26#62

According to variation in gunas (properties) [/elements], there is also variation in degrees of vipakas energetic effect. -su26#63

Prabhava:

Definition of "Prabhava":

In cases, where, in spite of similarity in rasa, virya and vipaka, there is difference in action, this difference is said to be due to prabhava (specific potency).

Su26#67

“Their prabhava is unthinkable”; not reducable.

Su26#68-70

Examples of prabhava (specific potency):

The herb citrak is: katu rasa, vipaka, but usna virya

The herb danti is: same rasa, virya, vipaka as citraka, but it is purgative

“poison: acts as antidote to poison”

action of “urdhwabhagahara” (emetics) and “anulomika” (purgatives) is prabhava
various actions of wearable gems is also prabhava.

Su26#68-70 (above 6 lines)

Exceptions to the Rasa, Virya, Vipaka generalizations:

Substances with madhura (sweet), kasaya (astringent), and tikta (bitter) rasa, but usna (hot)virya: brihat pancha mulas (‘the Large 5 roots’), meat of marshy and aquatic animals

Substances with salty rasa but cool virya: rock salt

Substance with sour rasa but cool virya: amalaki

Substances with bitter rasa, but hot virya: arka, aguru, gudduci.

(These are just a few examples.)

Su26#48-49

Qualities of the Tastes

<u>quality</u>	<u>greatest (“highest degree”)</u> [Note: perhaps explain this graduation system used here.]	<u>greater</u>	<u>great</u> [But not ‘least’]
roughness	kasaya	katu	tikta
hotness	lavana	amla	katu
unctuousness	madhura	amla	lavana*
coldness	madhura	kasaya	tikta
heaviness	madhura	kasaya	lavana*
lightness	tikta	katu	amla note: some take lavana in this position also.

Su26#53-56

*Thus Lavana (salty) is placed in the lowest order considering both heaviness and lightness. -Su26#26-56

[In other words, salty taste is not very heavy and it is not very light; it’s just in the middle/ neutral relative to this quality.]

Properties of Drugs [(Vs. Tastes), if it makes a difference] Relative to Element make-up:

predominant <u>Element</u> of drug	resultant predominant <u>properties</u> of drug	resultant <u>effects</u> of drug
earth	heavy, coarse, hard, dull, stable, non-slimy, solid, gross, and smell	development, compactness, heaviness, firmness
water	liquid, unctuous, cold, dull, soft, slimy and taste	moistening, unction, binding, oozing, softening, exhilaration
fire	hot, sharp, minute, light, rough, non-slimy, and vision	heat, digestion, lustre, light, complexion
Air	light, cold, rough, coarse, non-slimy, minute, and touch	roughness, depression [(reduction)], movement, non-sliminess, lightness
space	soft, light, minute, smooth and sound	softening, hollowing, lightness

This whole chart- Su26#11

Knowledge of Tastes relative to the Doshas:

One who is conversant with the variations of rasas vis avis those of dosas, does not confuse in deciding the cause, symptoms and treatment of diseases.

Su26#27

The 3 Doshas (Body Humors):

Definition

Origins of doshas

Body constitution

The 3 mind/ psychic humors

Diminished vs. aggravated doshas

Seasonal variations

Doshic combinations

Detail on Vata

Detail on Pitta

Detail on Kapha

Doshas are the Agents of all Diseases:

The multiple groups of disorders in the body are never independent of P, K and V.
[No matter how complex the situation of disease is, it never transgresses the 3 causative factors, P, K and V.]

Only exogenous disorders are different from them.

Su20#6

The 3 Body doshas: Vata, Pitta, and Kapha

Su1#57

Definition of the doshas: the three body energetics, made of qualities, which support right body function in right amount, and destroy right body function in excess or deficiency.

“Factors responsible for physiological functions but capable of causing disorders”

Su1#57 (This definition given by P.V. Sharma)

Vata, Pitta and Kapha are eternally present in the body of living beings either as normal or abnormal. The wise person should know them.

Su18#48

[Origin] of Doshas in the Body:

(During the process of conversion in the body of food into successive dhatus) rasa known as the clear essence of food and the excretion known as the waste products are produced. **The excretion nourishes sweat, urine, feces, V, P and K;** as well as other body secretions.

[So, this is where V, P and K come from! This is their {primary} source.]

Su28#4

The waste products produced from the digestion of food “nourish” (generate) sweat, urine, feces as well as the 3 doshas, V, P and K.

Su28#4

All V, P and K, in normal state, endow the person with unaffected sense organs, strength and complexion and happiness and also with a long life-span as virtue, wealth and enjoyment pursued properly endow the person with great well-being here and in the world hereafter;

on the contrary, in abnormal state, they give rise to severe abnormalities as 3 seasons, when abnormal, produce harmful effects in the world particularly at the time of final destruction.

Su12#13

Discussion About Prakruti and the Doshas:

“Some say– ‘there are no persons having all the 3 doshas in equilibrium because of the use of unbalanced food, thus some are having Vata constitution, some Pitta constitution and others Kapha constitution.’ This statement not correct. Why? Because the physicians take the person having balanced V, P and K as healthy, health is normalcy and for the same object therapeutic measures are applied. Hence there are (person having prakruti as) balanced V, P and K but there are no prakrtis (constitution) like V, P or K. Because of predominance of certain dosha in person the respective dosha prakruti of the

same is said, but as there can't be normalcy in imbalanced doshas they can't be taken as prakrti. The concerned person can only be said as Vatika, Paittika or Kaphaja because they are in the state of abnormalcy."

[This is an important discussion, though it takes some careful study.]

Vi6#13

"3 Types of People are considered to be diseased by Atreya and his followers, though physicians from other schools consider these people to be within normal health. They are: Vatala, Pittala and Slesmala (people of V, P or K constitution {imbalance}).

Vi6#14

"Vatala, Pittala and Slesmala persons are often susceptible to vattala, pittala and slesmala disorders respectively and these disorders are of severe nature.

Vi6#15

Definition of Body Constitution:

From the very time of conception, some persons are having equilibrium of P, V and K while others are seen vatala, pittala or slesmala (having predominance of V or P or K). [[This will be seen as the doshas filling the srotas, not as a V body frame, a P body frame or a K body frame.]]

Amongst them, those in the first category are disease free while others (vatala etc.) are always ill. Ever attachment of a particular dosha is known as body constitution.

Su7#39-40

[The above should be kept as one piece; it is a very important understanding!]

_____ Body constitution: ever attachment of a particular dosha.

Su7#40

_____ Vikruti: is vikara (disorder) or pathological manifestation. -Vi8#101

The disorder should be examined in terms of strength of cause, dosha, dusya, constitution, place, time and also by symptoms, because the severity of the disease can not be known without knowing these factors.

Vi8#101

_____ Treatment of body doshas: with remedial measures of divine and rational nature

Su1#58

Cause of Determination of Prakrti ([“birth”] constitution):

The body of the fetus is determined by:

The constitution of Sperm and Ovum

The influence of time [season of conception, of development and of birth]

The state of the uterus (before and during pregnancy)
 The diet and behavior of the mother (before and during pregnancy)
 That of the product of mahabhutas [look up the intent of this line in

sutra.]

The dosa, one or more, which predominates in these factors, gets attached to the foetus, and is known as “dosaprakrti” (physical or dosika constitution)

This whole paragraph- Vi8#95

Hence, some persons are constitutionally slesmala (having predominance of slesma), some are pittala and some are vattala, some have combined dosas and some have balanced “dhatus”.

Vi8#95

[Note the use of the word ‘dhatus’ here. It has been used in other similar statements, so I believe it IS the intended word.]

The 3 Mind Doshas: Rajas, Sattva, and Tamas - Su1#57

(Rajas and Tamas have been listed as the only 2 mental doshas in one place in the Charaka.) [This would make sense, as Sattva could be considered to be related to Rajas and Tamas as the Dhatus are related to the V, P and K; Sattva is the perfect essence of undisturbed, empty mind, just as the dhatus are the essence of perfect body.]

Tamas: inertia, dullness, sleep, darkness

Rajas: momentum, desire, action

Sattva: peaceful, clear, balanced, steady

Treatment of mind doshas: with knowledge, specific knowledge,
 restraint, memory and concentration

Su1#58

Relation of Mental/ Emotional and Physical Diseases:

“These diseases sometimes continuing together are associated mutually such as passion etc. being associated with / congruent with fever etc.”

Vi6#8

Qualities of Vata:

non-unctuous, cold, light, subtle, mobile, non-slimy and rough.

Su1#59

Qualities of Pitta:

slightly unctuous, hot, sharp, liquid, sour, mobile and pungent.

Su1#60

Qualities of Kapha:

heavy, cold, soft, unctuousness, sweet, immobile, slimy.

Su1#60

[Note: the above 3 entries have just been entered under V, P, and K sections, but keep them here also.]

“Due to combination of doshas, characters are found accordingly.”

Vi8#99

“In persons having equilibrium of all doshas, the character of them are found.”
Vi8#100

The 3 body doshas and the 2 mind doshas, when vitiated, produce innumerable different disorders due to different vitiating factors and dusya (affected entities).
Vi6#7

The three triple movements of the Doshas:

Diminution, Normalcy, and aggravation
upward, downward, and oblique
vement in the Belly, Extremities, and Vital organs+joints
Su17#112-113

Beneficial and Detrimental Effects of the Doshas:

Again, movement [action] of doshas is of 2 types– normal and abnormal. For instance, P having the nature of heat, is responsible for digestion in living beings but when vitiated it causes many disorders. K, in normal state, is responsible for strength but when abnormal becomes excretion [ama/ wastes/ mucus]. In other words, the normal K is said as ojas [and solid tissues] while the abnormal one is sinful (cause of various disorders). Likewise, all the movements are due to normal V and it is taken as life breath of the living beings but in abnormal state it produces disorders even obstructing the life breath.

Su17#115-118

How to Diagnose Diminished or Increased Doshas:

The diminution of V, P and K is known by deficiency in normal function or increase in opposite actions.
-Su18#52

The aggravation of dosas is known invariably by the increase in their normal functions.

Su18#53

Seasonal Influence on the Doshas:

Accumulation, vitiation and pacification of P, K and V occurs in seasons of rains etc. respectively, “Thus CONDITIONING is natural by the effect of the seasonal changes.”

Su17#114

P is accumulated, vitiated and pacified in rainy season autumn and early rains, respectively.

K is accumulated, vitiated and pacified in early winter, spring and summer respectively.

V is accumulated, vitiated and pacified in summer, rainy seasons and autumn, respectively.

-credit: footnote to Su17#114, by P.V. Sharma, p.124, Vol I

Enumeration of Combinations of Doshas:

Total number of combinations of doshic Aggravation and Diminution is 50 types:

Total combinations of Doshic aggravations is 25 types:

Total combinations of Tri-doshic aggravation is 13 types:

two doshas dominating: 3

one dosha dominating: 3

doshas in diminished, moderate and dominant conditions: 6

equal aggravations of all doshas: 1

Total combination of Dual-doshic aggravated dosas is of 9 types:

dominant aggravation of one dosha: 6

aggravation of both doshas equally: 3

Total combinations of Single-doshic aggravation is of 3 types:

aggravation of one dosha: 3

The total combinations of Doshic Diminution is also 25 types.

Conditions of taking aggravation and diminution of doshas together come to 12:

(a) one aggravated, one normal, one diminished = 6 types

(b) two aggravated, one diminished = 3 types

(c) one aggravated, two diminished = 3 types

–Thus doshas can combine together in various proportions which come to the total number of 62 as explained above”.

Su17#41-44

– here follows in the book a section on signs of doshas covering and diminished, which has already been added. Perhaps put the above numeration [put into a chart format] next to this chart on doshas covering and diminished.--

Vata

Qualities: (6): roughness, lightness, coldness, hardness, coarseness, non-sliminess (and hollow) -Su12#4

It is formless and unstable. -Su12#3

It is non-unctuous, cold, light, subtle, mobile, non-slimy and rough. -

Su1#59

Normal functions in Nature: holding up the earth, kindling of fire, disposing continuous movement of the sun, moon and groups of stars and planets, making of clouds, raining waters, initiation of streams, producing flowers and fruits, sprouting of plants, demarcation of seasons, division of dhatus, manifesting of measure and shape of dhatus, strengthening of seeds, growth of plants, removing excessive moisture, absorbing and normal transformation.

Su12#8

Adverse (when vitiated) effects in Nature: churning the tops of mountains, churning of trees, producing high tides in oceans, overflowing of the lakes, counter-current in rivers, earthquake, moving of clouds with sound, showering of dew, thunder, dust, sand, fish, frog, snake, alkali, blood, stone and thunderstorm; derangement of six seasons, non-compactness of crops, complications in creatures, replacing the positive factors with negative ones, and release of clouds, sun, fire and wind which bring about the end of four ages.

“Vayu is all powerful, producer and indestructible; causes negation of the positive factors in creatures and brings about happiness and misery; he is Death, Yama (god of death), regulator, Prajapati (master of creatures), Aditi, Viswa, karma (performing all sorts of functions), taking all sorts of forms, penetrates into all, executes all the systems, is most subtle, pervasive, Visnu (protector), moves in the entire nature, what else Vayu himself is the Lord (all powerful).”

Su12#8

Normal functions in the body: enthusiasm, inspiration, expiration, movements, normal processing of dhatus, and normal elimination of excreta. -Su18#49

Holds up the systems and organs, initiates upward and downward movements, leads and controls the mind, employs all sense organs in their activity, carries all sense objects, causes structural formation of all bodily dhatus, promotes union in the body, prompts speech, originates touch and sound, is the root of auditory and tactile sense organs, is source of exhilaration and courage, stimulates agni, absorbs dosas, throws out excreta, makes the gross and subtle channels, shapes the foetus and maintains life-span.

Su12#8

V has 5 forms, or sectors in the body: Prana, Udana, Samana, Vyana and Apana

Su12#8

Characteristics in vitiation: roughness, coldness, lightness, non-sliminess, motion, formlessness, and instability. **Producing these actions:** separation, dislocation, division, attachment, tearing malaise, exhilaration, thirst, tremors, circumvention, looseness, piercing pain, pain, movement, etc.. Also coarseness, roughness, non-sliminess, porousness, reddish lustre, astringent taste, tastelessness, wasting, pain, numbness, contraction, stiffness, limping, etc.. -Su20#12

Also: affects strength, complexion, happiness and life span; agitates mind, affects all the sense organs, destroys, deforms or detains the embryo for long, produces fear, grief, confusion, anxiety and excessive delirium and (at the end) stops the vital breath.

Etiology of V's vitiation in the dhatus:

Prolonged use of measures having similar qualities (to V).

Su12#5

Note: these measures/ substances need not come in direct contact with V in the dhatus to increase/ vitiate it.

Su12#3

How V Gets Vitiating (Increased):

Now will be explained how the factors which vitiate or pacify V can do so without coming into contact with the formless and unstable V.

The V-vitiating factors produce roughness, lightness, coldness, hardness, coarseness, non-sliminess and hollowness in the body parts and V finding favorable environment there gets located in those body parts and because of nourishment [further increase of V-vitiating qualities in the body] gets vitiated.

On the contrary, the V-pacifying factors produce unctuousness, heaviness, hotness, smoothness, softness, sliminess and solidity. Thus V moving in such body parts **finds no location** and as such gets pacified.

Su12#7

[The above is Very Important! Sutra]

Location in the body: urinary tract, colon, waist, legs, feet, bones, and especially the intestines

Su20#8

Sub-Divisions of Vata

V has 5 forms or sectors: prana, udana, samana, vyana and apana.

Su12#8

[more information in sub-vatas was written in the 'Vatavyadhi' chapter, and has been already included under in this book 1 under diagnosis/ treatment chapters. {duplicate some of that here}].

80 disorders: cracking in soles, pain in foot, foot drop, numbness in feet, pain in ankles, stiffness in ankles, cramps in calf, sciatica, tearing pain in knees, stiffness in thighs, loss of movement in thighs, lameness, prolapse of rectum, pain in anus, twitching in scrotum, stiffness in penis, pain in groins, pain in pelvis, pain in defecation, upward movement of V ('udavarta'), limping, hunch back, dwarfism, stiffness in sacral region, stiffness in back, compression in sides, twisting pain in abdomen, cardiac dysfunction, tachycardia, shivering in chest, constriction in chest, chest pain, wasting of arms, stiffness of neck, stiffness of sternomastoid, hoarseness of voice, pain in jaw, cracking of lips, pain in eyes/cleft palate, pain in teeth, loose teeth, dumbness [inability to speak], stammering, astringent taste in mouth, dryness of mouth, loss of taste sensation, loss of smell sensation, ear-ache, "dizziness, in ears" [??], hardness in hearing, deafness, stiffness in eyelids, contraction in eyelids, loss of vision, pain in eyes, squint, twisting of eyebrows, pain in the temporal region, pain in forehead, headache, cracking of scalp, facial paralysis, monoplegia, hemiplegia, polyplegia, convulsions, tetanic convulsions, feeling of darkness before the eyes, giddiness, tremors, yawning, hiccup, malaise, excessive delirium, roughness, coarseness, blackish and reddish luster, insomnia, and instability of mind.

Su20#11

Treatment:

It is pacified by drugs having opposite quality to it's own qualities. -Su1#59

Sweet, sour, salted, unctuous, and hot therapeutic measures, and also application of non-unctuous and unctuous enema, snuffing, diet, massage, anointing, bath, etc. in appropriate dose and time.

Non-unctuous and unctuous enema are the most important. They overcome all vata symptoms like cutting down a tree at the roots surely kills all trunk, branches and leaves.

Su20#13

Oil is also a prime remedy for V. -Vi1#13

Understanding the Powerful Nature of V:

Physicians must realize that V can often be very strong, rough and quick-acting.

Because of this it can quickly cause emergency conditions.

The doctors who do not understand this will fail, in spite of his best efforts, to prevent the emergency from occurring, or to protect the patient from further aggravation of suddenly vitiated V.

Su12#10

Importance of Maintaining V Within Balanced a Level:

The careful attention to maintaining balance of V is conducive to health, improvement of strength and complexion, valor, development, improvement of knowledge and maximum expanse of life-span.

Su12#10

(Taken from pp.376-377, Vimanasthana:)

Vata is: rough, light, mobile, ABUNDANT, swift, cold, coarse, and non-slimy.

Vi8#98

<u>Due to this Quality:</u>	<u>Vata has these Attributes:</u>
<u>roughness</u>	<u>Rough, undeveloped and short body.</u> <u>Continuously rough, weak, low, *adhered (?)* and hoarse voice and vigils.</u>
<u>Lightness</u>	<u>Light and unsteady movements, activities diet and speech</u>
<u>Mobility</u>	<u>Unstable joints, eye brows, jaw, lips, tongue, head, shoulder, hands ad feet.</u>
<u>Abundance</u>	<u>Talkativeness and abundance of tendons and venous network ***</u>
<u>Swiftiness</u>	<u>hasty initiation, quick irritation and disorder.</u> <u>Quick in fear, attachment and disenchantment.</u> <u>Quick in acquisition but with a poor memory (retention)</u>
<u>Coldness</u>	<u>Intolerance to cold.</u> <u>Continuous infliction with cold, shivering and stiffness.</u>
<u>Coarseness:</u>	<u>Coarse hairs, beard-mustaches, small hairs, nails, teeth, face, hands and feet.</u>
<u>Non-sliminess</u>	<u>Cracked body parts.</u> <u>Constant sound in joints during movement.</u>
<u>Because of the presence of these qualities, these people have:</u>	<u>low degree of strength, life-span, progeny, means and wealth.</u>

This whole chart- Vi8#98

Pitta

Qualities: Slightly unctuous, hot, sharp, liquid, sour, mobile and pungent. -

Su1#60

Normal functions in Nature:

Adverse effects in Nature:

Elements: Agni [+ Ap] - su12#11

Normal functions in the body: vision, digestion, heat, hunger, thirst, softness in body, complexion, lustre, cheerfulness and intellect. prowess, exhilaration, clarity

Su12#11, Su18#50

Aggravating Tastes: sour, salty, pungent - Vi1#6

Characteristics in Vitiation: heat, sharpness, fluidity, slight unctuousness [(as an example, facial acne is *slightly* oily)], colors except white and reddish, fishy smell, pungent and sour taste and movability [(i.e., a tumor may be movable, vs. fixed; also, symptoms may spread vs. stay in one small location)].

Also seen in the parts it enters into: burning, heat, inflammation, perspiration, moisture, sloughing, itching, discharge, redness, along with the appearance of respective smell, color and taste.

Su20#15, Su12#11

Locations in the body: sweat, chyle, lymph, blood, and especially the stomach
Su20#8

40 Pitta disorders: heating, scorching, burning, intense burning, fuming, hyperacidity, burning in the stomach and esophagus, internal burning, burning in scapular region, pyrexia, over-perspiration, foul smell in body, tearing of body parts, excessive moisture in blood (possibly uraemic conditions), moistening of muscles, burning in skin, tearing of skin, thickening of skin [[scleroderma]], urticarial patches, pustules, internal hemorrhage, haemorrhagic patches, greenishness, yellowness, bluishness, herpes, jaundice, bitterness in mouth, bloody smell from mouth, foetid smell from mouth, excessive thirst, loss of contentment, stomatitis, inflammation in throat, inflammation in eyes, inflammation in anus, inflammation in penis, discharge of pure blood, fainting, green or yellow color in eyes, urine and feces. -Su20#14

[Note: red discoloration of body parts is generally not a sign P involvement, but rather of V involvement.]

Treatment:

P is pacified immediately by substances opposite to it's own qualities. -Su1#60

Sweet, bitter, astringent and cold measures and application of unction, purgation, pasting, bath, massage, etc. which alleviate pitta.

Benefit of Purgation:

Purgation is the best, because it removes the source of P quite effectively.

An analogy: In a wood stove, when we remove the fire from it's fire-chamber, the stove surely becomes cold.

Su20#16

Ghee is also a top remedy for P.

Vi1#13

P is hot, sharp, liquid, of fleshy smell, sour and pungent.

Because of this Quality:	Pitta has this Attribute:
hotness	intolerant to heat, having hot face, delicate and fair organs, plenty of moles, freckles, black moles and pimples excessive hunger and thirst, early appearance of wrinkles, greying and falling of hairs, mostly soft, sparse, and brown beard-mustaches, “small hairs and hairs”
sharpness	sharp prowess, intense fire, taking plenty of food and drink, lack of endurance, frequently eating
liquidity	lax and soft joints and muscles, excess secretion of sweat, urine and faeces
fleshy smell	excessive foetid smell in axilla, mouth, head and body
pungency and sourness	little semen, little sexual act, and few progeny
Because of the presence of all of these qualities, P person having predominance in P are:	moderate in strength, life-span, knowledge, understanding, wealth, means.

This whole chart- Vi8#97

Kapha

Qualities: heaviness, coldness, softness, unctuousness, sweetness, immobility [stability] and sliminess. -Su1#61

Normal functions in Nature:

Adverse effects in Nature:

Normal functions in the body: unctuousness, binding, firmness, heaviness,

potency, strength, forbearance, restraint, and absence of greed. -Su18#51

Firmness, development, enthusiasm, potency, knowledge, understanding -
Su12#12

Characteristics in Vitiation: unctuousness, coldness, whiteness, heaviness, sweetness, stability, sliminess, softness. It exerts these actions on the body parts it enters: whiteness, coldness, itching, immobility, heaviness, unctuousness, numbness, moistening, mucous covering, binding sweetness, chronicity [slow pace/ non-resolving of conditions]. -Su20#18

K Can Also Produce Weakness and Depletion Disorders:

Emaciation and laxity (non-compactness of the tissues) *can* be produced by vitiated K, as described here:

“It produces these symptoms: laxity, emaciation, idleness, impotency, ignorance, confusion and other conditions.” -Su12#12

Locations in the body: chest, head, neck, joints, stomach, fat, and especially the chest

Su20#8

20 disorders: saturation, drowsiness, excessive sleep, cold sensation, heaviness in body, lassitude, sweetness in mouth, salivation, mucous expectoration, excess dirt, excess mucous, indigestion, “plastering” of heart*, plastering of throat, accumulation in vessels*, goitre, over-plump-ness, urticarial eruptions, urticarial patches, white lustre, whiteness in urine, eyes and feces. Su20#17

*These are perhaps among the few direct references in the Charaka to arterial plaque.

Treatment:

Substances having the opposite qualities to K reduce it. -Su1#61

Pungent, bitter, astringent, sharp, hot and rough measures.

Also fomentation, emesis, snuffing, exercise, etc. .

Benefits of Emesis for Treating K:

Emesis is the best. It works surely, just as rice plants will surely dry out and die when the rice field’s earth water dam is opened up. -Su20#19

Honey is a top remedy for K. -Vi1#13

Kapha is: unctuous, smooth, soft, sweet, “essence” [the best quality of the tissues/ the solid part of the body], solid, dull, rigid, heavy, cold, slimy, and clear.

<u>Because of this Quality:</u>	<u>Kapha people have this Attribute:</u>
unctuousness	unctuous organs

smoothness	smooth organs
softness	pleasing, delicate and fair organs
sweetness	abundant semen, sexual act and progeny
nature of essence	excellent, compact and stable body
solidity	all organs well-developed and perfect
dullness	dull in activities, diet, and speech
rigidity	“delayed initiation, irritation, and disorder” [delayed irritation? Delayed disorder?...probably not]
heaviness	*”movements supported with essence and stability”
coldness	little hunger, thirst, pyrexia and perspiration
Sliminess {make separate box:} Clarity {make separate box:} Because of the presence of all of these qualities, K persons are:	Well-united and strong joint ligaments Clear eyes and face with clear and unctuous complexion and affectionate voice. Strong, wealthy, learned, brave, calm and long-lived.

This whole chart- Vi8#96

ANATOMY:

The 10 seats of vital breath
Cardiovascular system
The 6 layers of skin
The 360 bones
Sense organs
The 56 body sub-parts
Conjectured anatomy
Body fluids
Predominance of the 5 elements in body parts
The 7 dhatus (body tissues)
Process of dhatu nourishment
Use of rasa and mala to treat the dhatus
Ojas
Increase and decrease of dhatus
Signs of diminution of dhatus
Blood/ Treatment of disorders of blood
Sara- constitutional essence
Srotas- body channels
Chart of the main srotas
Morbidity of the srotas

Detailed knowledge of the human body is necessary for the well-being of the body. After getting knowledge about the entities of the body, one is able to know about the factors which are useful to the body. Hence the detailed knowledge of the body is commended by the experts.

Sa6#3

Ten Seats of Vital Breath:

2 -temples
3 -vital organs (heart, bladder, head)
throat
blood
semen
ojas
ano-rectal region
Su29#3

About the Heart:

It's synonymous names: hrdaya [heart], mahat (great), and artha (serving all purposes)

Su30#3

The body with six divisions, intellect, sense organs, five sense objects, self together with qualities, mind alongwith it's objects are located in heart. -Su30#4

The heart is the substratum of these entities like the central girder of the small beams in a house. -Su30#5

One gets fainting on it's injury and death on it's severe painful condition. -
Su30#5

Life known by the sense perception "(reflexes)" is located there. -Su30#6

It is the seat of excellent Ojas and reservoir of consciousness. -Su30#7

That is why the heart is known as "Mahat" (great) and "artha" (serving all purposes).

Su30#7

Dhamanis (arteries) are called so due to pulsation,

Su30#12

Srotas (channels) are called so due to flowing

Su30#12

Siras (veins) are called so due to moving swiftly

Su30#12

The ten great vessels:

From the heart, ten great vessels carrying Ojas pulsate all over the body. -Su30#8

In the heart attached are ten vessels rooted there and of great significance. -

Su30#3

The vessels are called mahaphala (having important fruit or great variety of fruits ((see notes on Ojas for further information))). [This refers to the various beneficial

effects which are produced by Ojas, which is carried by the vessels.]
Su30#9-11

To protect the heart, the great vessels, and Ojas:

Avoid particularly the afflictions of the mind. -Su30#13

Regularly take the measures which are conducive to heart an ojas and
cleansing of srotas, and make efforts for serenity of mind and knowledge. -Su30#14

Anatomy; Enumeration of Body Parts

Note: for both categories (demonstrable and non-demonstrable; gross anatomy and microanatomy) – the following enumerations are exactly the same for all persons, except for persons with abnormal body constitutions [i.e., birth defects].

Skin:

There are 6 layers of the skin, which cover the entire body.

Sa7#4

The 6 Layers of the Skin:

1st- the outermost layer is known as ‘udakadhara’ (that which holds up [keeps out/in] water).

2nd- it is that which hold up [keeps in] blood.

3rd- is the seat of the origin of sidhma and kilasa (leucoderma).

4th-is the seat of the origin of ring worm and leprosy.

5th-is the seat of the origin of alaji (a type of boil) and vidradhi (abscess).

6th- is that which, if cut, causes loss of consciousness and is the seat of the origin of boils being manifested as blackish red and deep rooted on the joints and are hardly curable.

Sa7#4

Body Parts:

The entire body is divided into 6 parts- 2 upper extremities [arms], 2 lower extremities [legs], head-neck and trunk (chest and abdomen).

Sa7#5

Bones:

There are 360 bones including teeth sockets and nails.

They are:

- 32 teeth
- 32 teeth sockets
- 20 nails
- 60 phalangeal bones of hands and feet
- 20 metaphalangeal bones of hands and feet
- 4 metaphallangeal support in hands and feet
- 2 calcaneum
- 4 andles (in feet)
- 2 wrists bones (in hands)
- 4 forearms
- 4 legs
- 2 knee
- 2 janukapala (knee caps)
- 2 thighs
- 2 arms
- 2 shoulders
- 2 shoulder blades
- 2 clavicles
- 1 xiphisternum
- 2 palate bones
- 2 hip bones
- 1 pubis
- 45 back
- 15 neck
- 14 chest
- 24 ribs (both sides)
- 24 rib sockets (both sides)
- 24 tubercles in rib sockets (both sides)
- 1 mandible
- 2 extremities of the mandible

- 1 nose, zygomatic process and forehead
- 2 temporals
- 4 skull bones

360 Total Count:
Sa7#6

Seats of Senses:

There are 5 seats of senses, which are:
Skin, tongue, nose, eyes and ears.
Sa7#7

The 5 Sense organs:

touch, taste, smell, sight and sound.
Sa7#7

The 5 Motor Organs:

hands, feet, anus, genitals, 'speech organ' [tongue/ voice box/ both].
Sa7#8

The 1 Seat of Consciousness:

This is the heart.
Sa7#8

The 10 Seats of Vital Breath:

head, throat, heart, navel, anus, bladder, ojas, semen, blood and flesh.
Of them, the first 6 are known as 'marmas' (vital organs [vital points]).
Sa7#9

The 15 Visceral Organs:

navel, heart, kloman [pancreas], liver, spleen, kidneys, urinary bladder, 'caecum', stomach, jejunum, rectum, antu, small intestines, large intestines, omentum.
Sa7#10

The 56 Sub-Parts of the Body:

There are 56 sub-parts associated with the 6 major parts [(trunk, arms, etc.)].

They are:

- 2 calves
- 2 thighs
- 2 buttocks
- 2 testicles
- 1 penis
- 2 ukha (axilla)
- 2 groin (sides of scrotum)
- 2 ischeal tuberosities
- 1 pubis
- 1 abdomen
- 2 breasts
- 2 arms

- 2 forearms
- 1 chin
- 2 lips
- 2 corners of mouth
- 2 gums
- 1 palate
- 1 uvula
- 2 upajihvika (tonsils)
- 1 gojihvika (tongue)
- 2 cheeks
- 2 ear pinnae
- 2 lower portion of the ear pinnea
- 2 eye orbit
- 4 eye lids
- 2 pupils of eye
- 2 eye brows
- 1 thyroid
- 4 soles of hands and feet

56 Total Sub-Parts:
Sa7#11

The 9 Major Orifices:

- 7 in the head- (2 eyes, 2 ears, 2 nostrils, 1 mouth)
 - 2 below - (urethra, anus) [note- vagina is not included]
- Sa7#12

Demonstrable Vs. Conjectured Anatomy:

What has been enumerated so far is visible and can be demonstrated.

But there are many body parts which are more subtle or minute, and so cannot be demonstrated, but only conjectured.

Sa7#13-14

The following Anatomy is Conjectured:

- 900 Ligaments:
 - 700 Sira (veins)
 - 200 Dhamani (arteries)
 - 400 Muscles
 - 107 Vital Organs
 - 200 Joints
 - 29,956 The end portion of minute branches of blood vessels [capillaries]
 - 29,956 Head hair, beard and mustaches, skin hairs [total of all/ vs. count for each]
- Sa7#14

Now the entities measurable in the unit of number of 'anjali' are mentioned.

An anjali is a unit of measure generally equal to 'a handful', weighing 160gm.

However, for measurement of body fluids, the hand size should be the hand of the patient. (So a child will have 2 small anjalis of fat, and an adult will have 2 large anjalis of fat.)

[In some cases, this equal what can be held in the 2 hands cupped together.]]

These figures indicate mean standard and as such there is a scope of increase or decrease. [There is some range in volume from person to person.]

This information is also known by conjecture rather than by direct observation.

The following list of body components are liquid in form, and that is why they are best quantified by using a measurement of volume, such as anjalis.

10 anjalis of fluid [basically water] which if discharged accompanies feces, urine, blood or other dhatus, circulating in the entire body is held up by the outermost layer of the skin, beneath the skin exists as lymph exuding through wounds; under influence of heat goes out of the hair follicles as sweat.

9 anjalis of the 1st dhatu being product of food and which is known as rasa.

8 anjalis of blood [rakta].

7 anjalis of feces.

6 anjalis of K.***

5 anjalis of P.***

4 anjalis of urine.

3 anjalis of muscle fat.

2 anjalis of fat.

1 anjali of bone marrow.

½ anjali of brain substance.

½ anjali of semen

½ anjali of Ojas (which is the nature of K).

[This chart is very worth studying from the point of view of understanding P and K. P and K are actual quantify-able, visible body entities.**. Presumably V is not

listed with any anjalis because it has no material form of it's own.]

‘Thus in essence the body is described.’

Sa7#15

Predominance of The 5 Elements in the Body Parts:

Body Parts Predominant in Parthiva (Earth element):

the body part which is particularly thick, stable, massive, heavy, coarse and hard; and nails, bones, teeth, flesh, skin, feces, hairs, beards and mustaches, skin hairs, tendons etc. along with smell and olfactory sense.

Body Parts Predominant in Apya (Water Element):

The liquid, mobile, dull, unctuous, soft and slimy; rasa, blood, muscle-fat, K, **P** [it is surprising -but significant- that P has not been put under fire element], urine, sweat etc. alongwith taste and gustatory sense.

Body Parts Predominant in Agneya (Fire Element):

P [so, P has been put in both water and fire elements], heat, lustre along with vision and visual sense.

Body Parts Predominant in ‘Vayaviya’ (Air Element):

respiration, twinkling of eye, contraction and relaxation, movement, propulsion and retention alongwith touch and tactile sense.

Body Parts Predominant in Antariksa (Space Element):

the vacant space, **big and small channels**, alongwith sound and auditory sense.

“Whatever impels is the principal one (principle of consciousness) along with intellect and mind.”

“Thus enumeration of body parts is done grossly.”

Sa7#16

The body components according to division in smallest units (cells) are innumerable due to over-abundance, over-minuteness and transcending perception.

The causative agent in conjunction and disjunction of cells is vayu [V dosha/ air element] and also the nature of activities.

Sa7#17

Thus the body having many parts and enumerated above if seen ‘synthetically’ [as a synthesis; as a whole] leads to attachment and viewed analytically leads to emancipation.

The principle one (consciousness) which is detached retires after all existent entities cease to exist.

Sa7#18

Summing up—

The physician who knows the enumeration of body parts does not get confused due to it's ignorance.

One who is free from ignorance does not get overcome by the defects caused by it and as such he, devoid of defects and desires, calm, attains everlasting peace because he

is not reborn.

Sa7#19-20

Tissues:

Dhatus: Rasa, Rakta, Mamsa, Meda, Asthi, Majja, Shukra/Artava

(The Dhatus are the body's tissues. They are: Rasa- blood plasma; Rakta- red blood tissue; Mamsa- muscle; Meda- adipose tissue; Asthi- bone; Majja- marrow and nerve tissue; Shukra- male reproductive tissue; and Artava- female reproductive tissue.)

Heaviness/ Density of the dhatus: They are heavier in progressive order, from rasa to shukra.

Process of nourishment from dhatu to dhatu:

Dhatus continue in their normalcy by receiving nutrients from the preceding dhatu. So Mamsa is nourished by and from Rakta, Meda by Mamsa, etc. -Su28#3

Process of Nourishment from Food to Dhatu:

-Food taken in various forms eaten, drunk, licked and devoured– which is wholesome for the person, being consumed properly by the respective agnis, participating in the non-stopping process of conversion of all dhatus (metabolism) like time and “which does not affect dhatuwagnis, V and srotas” (channels), “endows the entire body with development, strength, lustre and happy life and provides energy to the body tissues.”

-Dhatus continue in their normalcy by receiving nutrients from the (preceding) dhatu.

Su28#3

-(During this process) rasa known as the clear essence of food and the excretion known as the waste products are produced.

-The excretion nourishes sweat, urine, feces, V, P and K; dirt of ears, eyes,

nostrils, mouth, hair follicles and genitals, and the parts like hair, beard, moustaches, nails etc.

-From “ahara-rasa” (essence of food) are nourished rasa, rakta (blood), mamsa (muscle), medas (fat), asthi (bones), majja (marrow), sukra (semen) and ojas, the basic materials of 5 sense organs which are known as “dhatu prasada” (clear essence of dhatus), and parts like ligaments, lubricating substance in joints etc.

-All these dhatus (supporting materials) in the forms of essence and excretion maintain their normal measures according to age and body receiving proper nutrients from rasa and mala respectively.

-Thus both rasa and mala, present in their normal measure, maintain the equilibrium of dhatus which is already there in the body.

-In case of decrease or increase in dhatus known as essence, rasa produced by food causing increase or decrease respectively restores the equilibrium for health, likewise, in case of excretion.

-The excretions or waste products, when exceed their normal measure, are treated with cold and hot properties, as required, and thus they restore the equilibrium of dhatus.

Su28#4

-For the “supporting materials” (food essence and dhatu excretions), “srotas” (channels) are the pathways.

-These, according to division, fill up respective supporting materials [here meaning dhatus], thus this body is a product of the food– eaten, drunk, licked and devoured.

-Similarly, the diseases also are produced by the food– eaten, drunk, licked and devoured, and will fill up the supporting dhatus by the same process as healthy nutrients do.

Su28#5

Role of Rasa ([chyle/taste/chyme/blood plasma]) and Malas (the wastes) in maintaining the balance of the Dhatus:

Rasa [Liquid food in the blood stream] and Mala, present in their normal measure, maintain the equilibrium of the dhatus.

Su28#4

Use of “Rasa” and Mala to treat imbalance of the Dhatus:

In case of decrease or increase in dhatus, both rasa and malas can be used create increase or decrease. -Su28#4

Malas are treated with cold and hot properties, as required, (to decrease or increase flow), and thus (along with adjustment of Rasa) they restore equilibrium of the Dhatus.

(Rasa will be treated by changing the food eaten, and by regulating Jathar Agni).

Su28#4

Ojas:

It maintains the living beings by its saturation;

Without ojas no life of creatures exists,

It is the initial essence of embryo and also the essence of the embryo's nourishing material,

It enters into the cardiac cycle first,

If it is destroyed, it leads to destruction of that person,

It is the sustainer

It is located in the heart,

It is the cream of the nutrient fluid in the body,

It is where vital factors are established,

It is the fruit of them [vital factors] or they produce various types of fruits (effects).

Su30#9-11

Hence since the [blood] vessels carry the Ojas, they are called "mahaphala" ("having important fruit or great variety of fruits"). -Su30#9-11

The substance of white or red, slightly yellowish color which resides in the heart.

It has the color of ghee, the taste of honey, and the smell of fried paddy.

"In the body of the living beings it is produced first".

[Interpretation: 1) on-going, it is the 1st metabolic stage of food transformation before production of the other dhatus. Or 2) embryologically it is produced at the beginning of development.]

The person dies if it is destroyed. -Su17#74-75.1

Description of Ojas: color of gold, red, ghee, taste of honey, smell of fried grain paddy, residing in the heart, nourished by all dhatus, like bees gathering pollen for honey

Cause of diminution of Ojas: excessive exercise, fasting, anxiety, rough, little and measured diet, wind and the sun, fear, grief, un-unctuous drinks, vigil, excessive discharge of mucus, blood, semen and other excreta, time-factor (in old age and receiving seasons) and injury by organisms.

On Increase and Decrease of Dhatus:

Cause of Health and Disease of the Body:

Body is defined as the seat of consciousness, composed of the aggregate of the products of 5 mahabhutas and carrying on in the state of equilibrium. When in this body the "Dhatus (constituents)" get imbalanced, the body gets subjected to disease or destruction.

Sa6#4

Definition of Imbalanced State of Dhatus:

The state of imbalanced dhatus means their increase or decrease partially or wholly.

Sa6#4

Simultaneous Increase and Decrease of Contrary Dhatus:

Mutually contrary dhatus (dhatus with opposite qualities, i.e. dense vs. liquid, sour vs. sweet) undergo increase and decrease simultaneously, because that drug which causes the increase of one dhatu, decreases the other dhatu possessing contrary properties.

Sa6#5

Therapeutic Increase or Decrease of Dhatus as Necessary:

Hence the properly administered therapy brings back the decreased as well as the increased dhatus to the state of equilibrium by reducing the increased ones and increasing the diminished ones.

Sa6#6

Balanced Dhatus- the Sole Objective of Therapy:

This **the sole desired objective** in the administration of therapy as well as the observance of the code of conduct for the healthy is that there should be equilibrium of dhatus. **Hence the wise healthy persons use suitable food substances and dietary preparations alternately. In case they use the same mainly of one type, they adopt some contradictory physical activity in order to maintain equilibrium.**

Sa6#7

Instructions for Health (Balanced Dhatus), In a Nut Shell:

*Proper use of actions and food preparations contrary to the properties of place, time and the self, avoidance of excessive, perverted and negative use of time, intellect and sense objects, non-suppression of impelled urges and avoidance of over-exertion; this is, in a nut shell, the code of conduct for the healthy in order to maintain equilibrium.

Sa6#8

Use of Similar and Contrary Diet for Increase and Decrease of Dhatus:

Dhatus of the body get increased by the prolonged use of the food substances having similar or mostly similar properties while they get decreased by the prolonged use of the food substances having contrary or mostly contrary properties.

Sa6#9

These are the properties of the body constituents which can be enumerated such as– heaviness-lightness, coldness-hotness, unctuousness-roughness, dullness-sharpness, stability-mobility, softness-hardness, non-sliminess-sliminess, smoothness-coarseness, minuteness-grossness, solidity-liquidity. Out of them the constituents having heaviness are increased by the prolonged use of heavy food items while those having lightness is increased by the light food items and the heaviness is decreased. In this way, all properties of the constituents are increased by the use of similar substances and decreased by that of contrary ones. Hence flesh is increased more in comparison with the other dhatus by (the use of) flesh, similarly, blood by blood, fat by fat, muscle-fat by muscle-fat, bone by cartilage, bone marrow by bone marrow, semen by semen and fetus by immature fetus (egg).

Sa6#10

In case, according to this similarity there is no availability of the similar food substances or, even if available, they can not be used due to impropriety or disgust or some other reason and the dhatu is to be increased necessarily, then the use of the food substances from different sources having predominance in similar properties is recommended such as- in deficiency of semen, the use of milk and ghee and other important sweet, unctuous and cold substances; in the decrease of urine, the use of sugarcane juice, saline and moistening substances; in diminution of feces, boiled cereals, black gram, mushroom, trunk of the goat, vastuka, vinegar prepared of rice; in diminution of V, the use of pungent, bitter, astringent, rough, light and cold substances; in diminution of P, the use of sour, salty, pungent, alkaline, hot and sharp substances and in diminution of , the use of unctuous, heavy, sweet, solid and slimy substances. The activities also may be performed which may lead to increase of the respective dhatu. Thus increase and decrease may be effected in other body constituents as well intime by application of similar and dissimilar substances. Thus the factors for increasing and decreasing in respect of all dhatus are explained individually and generally.

Sa6#11

General Factors Leading to Body Growth:

These factors lead to the growth of the body in it's entirety such as– observance of time, natural process, excellence of diet and absence of damage.

Sa6#12

General Factors Leading to Greater Strength:

These factors lead to the increase of strength: birth in a place having strong persons, that in a time conducive for strength [i.e., late winter, spring], favorable time, excellence of seed and soil [[sukra and dhatus/ ovum]], excellence of diet, body, suitability and psyche; natural mechanism, youth, physical exercise and cheerfulness.

Sa6#13

Factors Responsible for Digestion of Food Into Dhatus:

* These are the factors leading to transformation of food: heat, vayu [air/ Vata], moisture, unctuousness, time and balanced use. ** [in other words, leading to proper digestion and metabolism of food into tissues, rather than into mucus, ama and toxic excretions.]

Sa6#14

*Explanation of/ Function of the Factors of Digestion:

heat digests
vayu [air/ Vata] absorbs
moisture produces looseness [of the food particles]
unction generates softness [of the food particles]
time brings sufficiency
balanced use brings about equilibrium of dhatus which are the products of digestion.

Sa6#15

Food as Nourishment Vs. Cause of Disease:

The food components under transformation, if they are not contradictory, are converted into the respective body parts but, in case they are contradictory or damaged by antagonistic ones, they inflict the body.

Sa6#16

The 2 Groups of Body Substances:

The components of the body, in brief, are of 2 categories– waste products and assimilable products.

Definition of Waste Products:

Those which (if retained) cause affliction in the body.

Examples of Waste Products In the Body:

smear in body orifices of different origins moving outwards, **dhatus after full maturity**, vitiated V, P and K (“when they exhaust their lifespan”) [I perhaps disagree with Sharma’s addition here; Charaka has already said ‘vitiated’, meaning increased excessively] and other similar entities which, if retained, cause affliction in the body.

Definition and Examples of Assimilable Products:

Those not included above. They have (20) properties beginning with heaviness and ending with liquidity (as mentioned above) [See The 10 Pairs of Qualities] and dhatus from rasa to sukra [the 7 Dhatus/ Body Tissues].

Sa6#17

Effect of the Doshas on Assimilable and Waste Body Products:

V, P and K, if deranged, affect all the above entities morbidly due to their nature of causing morbidity. The movement of the vitiated dosas is limited to the impact on body constituents. The result of the doshas in normal state is freedom from disorder (health). Hence the wise should attempt for their normalcy.

Sa6#18

DHATUS:

Signs of diminution of Dhatus:

<u>Dhatu/ Etc.:</u>	<u>Signs of Diminution:</u>
<u>Rasa:</u>	patient stirs about, doesn’t tolerate loud sound, heart has palpitation and aches or fails even on slight exertion.

<u>Rakta:</u>	skin becomes coarse, cracked and lusterless.
<u>Mamsa:</u> (muscle)	there is obvious emaciation of buttocks, neck and abdomen.
<u>Medas:</u> (Fat)	cracking of joints, anxious expression, exhaustion and thin abdomen.
<u>Asthi:</u> (bone)...	falling of hairs, nails, beards and mustaches and teeth, fatigue and laxity of joints.
<u>Majja:</u>	bones are weakened and light as if decaying. <u>**Person is always effected with Vata disorders.</u>
<u>Shukra:</u>	debility, dryness of mouth, paleness, malaise, fatigue, impotency and non-ejaculation of semen.
<u>Ojas:</u>	person is fearful, weak, always worried, having disorders in sense organs, deranged lustre and mental ability, rough and emaciated. <u>-Su17#73</u>
<u>malas:</u>	<u>Increase in malas</u> should be known by heaviness and <u>decrease</u> by lightness of the excretory passages and also excessive constipation and elimination of excreta respectively. <u>Feces:</u> vata as if pressing the intestines and lifting the belly upwards moves obliquely and upwards.
<u>Urine:</u>	dysuria, abnormal colors in urine, excessive thirst and dryness of the mouth.
<u>In other malas:</u>	_____the respective excretory passages become vacant, light, and over-dried up.

This chart- Su17#63-72

In persons having equilibrium of all dhatus, the characters of them all equally are found.

Blood/ Treatment of Disorders of Blood

Importance of Blood: when pure, provides the person with strength, lustre, and happy life. Vital breath follows blood.

Su28#4

Pure blood provides the person with strength, lustre and happy life because vital breath follows blood.

Su24#4

Character of Pure blood: it has color like that of gold and firefly, red lotus, lac juice, and Gunja fruit. -Su24#22

The blood formed in accordance with place, time and practical suitability, as said earlier, is pure.

Su24#3

Signs of a person with pure blood: his complexion and sense organs are cheerful, there is

normal inclination toward sense objects, the digestion and natural urges are unobstructed, he is happy, and endowed with saturation and strength. -Su24#24

Cause of Impure Blood:

By habitual intake of damaged, plenty, sharp and hot wines and other similar drinks, too much salt and alkali, sour and pungent substances, horse gram, black gram, legumes, sesamum, oils, tubers, salads, meat of aquatic, marshy animals, those living in holes and snatching birds; excessive intake of curd, sour curd-water, vinegars and other sour fermented liquids; use of antagonistic, stale and decomposed food items, excessive day sleep after taking liquid, unctuous and heavy food, excessive intake of food, excessive anger, exposure to the sun and wind, suppression of the urge of vomiting, avoiding blood-letting in prescribed time (autumn), too much exertion, injury, heat, indigestion and taking meal during indigestion, over-meal and naturally in the autumn, blood becomes impure.

Su24#5-10

is there more info @ blood? See that chapter to check [-Yes; It will be inserted at end of “Dhatus” chapter. (P.36 in my old book.) The following info on blood could be moved/ duplicated there.]

Disorders Arising from Impure Blood:

stomatitis, redness in eyes, fetid smell from nose and mouth, gulma, upakusa, erysipelas, internal hemorrhage, sleepiness, abscess, hematuria, menorrhagia, vatarakta, disorders of complexion, loss of appetite and digestive power, thirst, heaviness in body, pyrexia, extreme debility, anorexia, headache, burning sensation after meals, bitter and sour eructations, exhaustion, excessive anger, confusion of mind, saline taste in mouth, sweating, fetid smell in body, narcosis, tremors, weakness of voice, excessive drowsiness, sleep and feeling of darkness, skin disorders like itching, pustules, patches, boils, leprosy, thick skin etc. all these disorders should be considered as located in blood.

*** The diseases which, in spite of being well curable, are not alleviated after treatment with therapies like hot-cold, unctuous-rough etc. should be taken as caused by (impure) blood. **

Su24#11-17

Treatment of Diseases Caused by Impure Blood:

One should adopt the treatment which evacuates blood and P such as purgation, fasting and blood-letting. [Interesting to note/ remember that fasting evacuates P and blood]

Su24#18

Blood should be evacuated keeping in view the measure of strength and dosa, purification of blood and also the location.

Su24#19

Signs of Doshic Involvement in Blood:

Due to V, : blood becomes reddish, non-slimy, frothy and thin.

Due to P: it becomes yellow or blackish, with delayed coagulation because of

heat.

Due to K: it is slightly pale, slimy, fibrous and viscous.

In combination of doshas: it acquires mixed up characters.

In sannipata: it has symptoms of all the 3 doshas.

Su24#20-21

Blood should be regarded as pure : when it has color like that of gold and firefly, red lotus, lac juice [[*!* liquid lacquer]], and gunja fruit.

Su24#22

After blood-letting: not too hot and cold, light, and appetizing food and drinks are beneficial.

* During that period, the body has unstable blood to the agni should be protected with care.

Su24#23

A person should be considered as having pure blood : if his complexion and sense organs are cheerful, there is normal inclination towards sense objects, the digestion and natural urges are unobstructed, he is happy and endowed with saturation and strength.

Su24#24

Sara (Constitutional Essence):

Sara (Constitutional Essence): a person should be examined for this always.

There are 8 types: 7 for the dhatus, and 1 for Sattva

(mind)

Vi8#102

These 8 types of essences have been described for the knowledge of degree of strength.

Vi8#114

Signs of Tissue Excellence:

Dhatu/ Mind	Signs of Dhatu-Sara	Indications	
twaksara (skin) [*note the use of Twak vs. Rasa*]	the skin is unctuous, smooth, soft, clear with fine, sparse, deep rooted and delicate hairs and is lustrous.	Happiness, good fortune, power, enjoyment, intelligence, learning, health, cheerfulness and longevity. -this row: Vi8#103	
Rakta (red blood)	ear, eye, face, tongue, nose, lips, palm of hands, sole of feet, nails, forehead and genitals are unctuous, red, handsome and brilliant.	Happiness, sharp intellect, magnanimity, tenderness, moderate strength, lack of endurance and intolerance to heat. -this row: Vi8#104	
Mamsa (muscle)	temples, forehead, nape, eyes, cheek, jaws, neck, shoulders, abdomen, axillae, chest, hands, feet, and joints equipped with firm, heavy and good looking muscles.	This essence indicated forbearance, restraint, lack of greed, wealth, learning, happiness, simplicity, health, strength, and longevity. -this row: Vi8#105	

Medas (fat)	particular unctuousness in complexion, voice, eyes, hand, hair, skin hairs, nails, teeth, lips, urine and feces.	Wealth, power, happiness, enjoyment, charity, simplicity, and delicacy in dealings. -this row: Vi8#106	
Asthisara (bone)	prominent heels, ankles, knees, elbows, collar bones, chin, head and joints and also bones, nails and teeth.	Such persons are enthusiastic, active, enduring, having strong and firm body as well as longevity. -this row# Vi8#107	
Majjasara (marrow/ nerve)	soft organs, strong, unctuous complexion and sweet voice, prominent, long and rounded joints	long-lived, strong and endowed with learning, wealth, understanding, progeny and respect. -this row: Vi8#108	
Sukrasara (semen)	charming, looking with charm, having eyes as if filled with milk, immensely exhilarated, with tip of teeth as unctuous, rounded, firm, even and compact; having pleasant and unctuous complexion and voice, brilliant, having prominent buttocks.	Liked by women for enjoyment, are strong, endowed with happiness, supremacy, health, wealth, honor and progeny. -this row: Vi8#109	
Sattva (psyche) (mind)	memory, devotion, are grateful, learned, pure, courageous, skillful, resolute, fighting in battles with prowess, free from anxiety, having well-directed and serious intellect and activities and engaged in virtuous acts.	Their characters are explained by their signs, just mentioned. -this row: Vi8#110	

Dhatu/Mind	Signs of Dhatu Sara
Twaksara [*notice the use of twak vs. rasa!]*	The skin is unctuous, smooth, soft, clear with fine, sparse, deep rooted and delicate hairs and is lustrous. This essence in [-I am unsure of the sutra source for this row-]

** The persons having all the essences are very strong and happy, enduring, confident in all actions, inclined to benevolent acts, having firm and balanced body with balanced movements; resonant, melodious, deep and high voice; endowed with happiness, supremacy, wealth, enjoyment and honor; with slow aging and pathogenic process, mostly having similar and numerous offsprings and are long-lived. *

Vi8#111

Those having no essence are contrary to these. Those having moderate essence should be known for their respective qualities in moderate degrees.

Vi8#112-113

SROTAS:

definition of Srotas: “transporting passages *of dhatus undergoing transformation.*”

Vi5#3

All (corporeal[of the body?]) entities arise or decay only with [by means of] the srotas
Vi5#3

As long as the srotas are normal, the body is not inflicted with any disorder.

Vi5#7

The food essence (‘rasa’) and the food wastes (‘malas’) are all carried by the channels (‘srotas’).
Su28#4

Number of Srotas: some say innumerable, some say numerable (but still a lot).

Vi5#7

“There are as many types of srotas as there are corporeal entities.”

Vi5#3

“Some people say that a person is only an aggregate of srotas because of their pervasiveness and diffusiveness of agents aggravating and pacifying the doshas.”

Vi5#4

Yet the experts know this is not so because the srotas themselves are made of tissue, and they are located in and nourish the dhatus, and they carry food.

Vi5#4

Form and color of Srotas:

Srotas have color similar to their own dhatus, are tubular, large or small; long and branch-like in shape.

Vi5#25

These pathways (srotas), according to division, fill up respective dhatus. [(the tissues are entirely filled with channels.)]

Su28#4

Relation of the Doshas to the Srotas:

As regards V, P and K, they move all over the body with all the srotas serving the purpose of their passage.

Vi5#7

Relation of the Mind to the Srotas:

Similarly for mind etc. which are transcending sense organs the entire sentient body serves as well as location.

Vi5#7

In this book, the author will describe briefly some of the types of srotas.

This description will be sufficient for the wise to know about those srotas not mentioned here.

The mediocre student will at least be able to grasp fully the srotas which will be described here (as follows on the next page).

Vi5#7

Srotamsi:

<u>Srotas</u>	<u>It's Root</u>	<u>Symptoms of Imbalance /Vitiatio</u>	<u>Cause of Imbalance</u>	<u>Treatment of Imbalance</u>
Pranavaha (carrying the vital breath)	hrdaya, mahasrotas	too long, too short, aggravated, shallow or frequent respiration with sound and pain	wasting, suppression of urges, roughness, physical exercise, during hunger and severe factors	same as treatment in bronchial asthma
Udakavaha (carrying water)	palate and kloma	dryness of tongue, palate, lips and throat and kloma and excessive thirst	heat, ama, fear, drinking, use of dry food and suppression of thirst	same as in polydyspia
Annavaha called later "Amavaha" (carrying food)	Amasaya, the left side	loss of desire for food, anorexia, indigestion, vomiting	intake of food in excessive quantity, untimely and which is unwholesome and derangement of Agni.	Same as in amapradosa [Where in the Charaka is this described ??]
<u>Dhatu Srotas:</u>				

Rasavaha	hrdaya, ten dhamanis (vessels)		eating heavy, cold, too unctuous and in excessive quantity, and doing excessive mental work	TREATMENT FOR ALL SROTAS FOR RASA, ETC. (ALL OF THE DHATUS), TRTMNT. SAME AS MENTIONED IN “CHAPTER ON VARIOUS FOOD AND DRINKS” [[Which spoke mainly @ trtmnt of alasaka and visucika (?)]]
Raktavaha	liver, spleen		food and drinks which cause burning, unctuous, hot and liquid and also exposure to the sun and fire	
Mamsavaha	ligaments, skin		taking channel-blocking, bulky and heavy food; day sleep	
Medovaha	Vrkka (k.d.), Omentum		lack of physical exercise, day-sleep, excessive intake of fatty food and alcoholic drinks	
Asthivaha	medas, buttocks		excessive physical exercise, too much jerking, excessive rubbing of bones and constant use of V- aggravating factors.	
Majjavaha	asthi-sandhi (joints)		crushing, excessive bath, injury, compression and constant use of antagonistic food.	
Sukravaha	testicles, penis		intercourse in improper time and non-vaginal tract, suppression of discharge of semen, excessive coitus, faulty application of surgery, alkali and agni (cauterization).	
<u>Mala Srotas:</u>				
Mutravaha urine	basti, vanksana ([a marma?])	Excessive excretion, excessive obstruction or suppression, vitiated, diminished or frequent thick urine with pain.	Use of water, food and coitus during urge for micturation, suppression of urge for micturation -particularly in person wasted and wounded.	Same as in dysuria
Purisavaha	pakvasaya, sthulaguda (rectum)	passing faeces with difficulty, in small quantity, with sound and pain, too liquid, too scabulous an in large quantity.	<i>Holding up of the urge for defecation, over-eating, eating during indigestion and when previous meal is not digested, particularly in person with poor digestion and who are lean and thin.</i>	Same as in diarrhea

Swedavaha	medas, hair follicles	loss of perspiration excessive perspiration, coarseness, <i>excessive smoothness, extensive burning sensation, horripilation</i>	excessive physical exercise, excessive heat, *“use of hot and cold things not in order”, and also due to <i>anger, grief and fear</i>	<i>Same as in FEVER</i>
-This whole column: Vi5#8	-This whole column: Vi5#8	-This whole column: Vi5#8	-This whole column: Vi5#10-22	-This whole column: Vi5#26-28

Excretory Passages:

These are the: “2 lower ones”- anus and urethra

“7 in the head”- 2 eyes, 2 ears, 2 nostrils, 1 mouth

And Sweat and other cutaneous Glands

Su7#42

Blockage of Excretory Passages:

These get blocked by excreta when the excreta becomes excessively vitiated/ increased.

Su7#42

Cause of Morbidity of Srotas:

Food and behavior which are similar to Doshas and dissimilar to Dhatus in properties cause morbidity in srotas.

Vi5#23

[In other words, this is referring to food and behavior which have QUALITIES similar to the qualities of the doshas and QUALITIES opposite to those of the dhatus.]

[So, for example: cheese is heavy, sticky and sour. This has the same qualities as the doshas P and K. It has the opposite- or at least more extreme qualities- than the dhatus, which are cool, soft and slightly heavy. Cheese in large amounts will cause morbidity of the srotas.]

[Under-cooked beans are rough and cold. These are the same qualities as V, yet the opposite- or at least more extreme- qualities of the dhatus. Thus they will cause morbidity in the srotas.]

[Food which has the same qualities as the dhatus and is easily digestible is soft, warm temperature, predominantly sweet rasa, virya and vipaka, slightly oily, liquid and light on digestion. For more detail, see: “Details on Rules of Eating” chart.]

Symptoms of Morbidity of the Srotas:

- 1) excessive flow
- 2) insufficient to flow
- 3) formation of nodules
- 4) flow of contents in wrong direction (reverse flow)

Also:

“this has been mentioned in the chapter on various foods and drinks”

Vi5#24

Symptoms of Morbidity of the Dhatu Srotas in Particular:

The symptoms of the affected srotas carrying dhatus are the same as the respective dhatus. [See ‘Signs of Dhatus Vitiated with Doshas’ chart.]

[[these do NOT include mutra (urine), purisha (feces), and swedavaha (sweat) srotas]]

Signs of Increased and Decreased Malas (Wastes):

Signs of Increased Malas:

- 1) Heaviness of the excretory passages
- 2) Excessive constipation.

Signs of Decreased Malas:

- 1) Lightness of the excretory passages
- 2) Excessive elimination of excreta (sweat, urine, feces, etc.).

Su7#43

Names of the visible and invisible spaces within the dhatus: srotas, sira, dhamani, rasayani, rasavahini, nadi, pathin, marga, sariracchidra, samvrtasamvrta, sthana, asaya, niketa.

Vi5#9

How Morbidity of the Channels Causes Morbidity of the Dhatus:

The Original Statement:

The Charaka makes the following statement: “Due to morbidity of these channels pertaining to sariradhatus, the sariradhatus whether in passage (under the process of transformation) or in location (fully transformed state) also get affected.”

Vi5#9

To clarify the Above Statement:

-Morbidity (congestion with doshas) of the channels sooner or later will cause

morbidity of the dhatus.

-Morbidity of the Mamsa-vaha Srota (Channel of Muscle Tissue) is most likely to affect Mamsa Dhatu. Morbidity of Asthi-vaha Srota (Bone's channel) is most likely to affect Asthi Dhatu, and so on.

-Why does the morbidity of the srotas cause morbidity of the dhatus? There are 2 reasons:

1) The formative ingredients of each dhatu must pass through the srotas. If these ingredients are blocked or altered, the dhatus will become weak.

2) If vitiated doshas build up in the srotas, these doshas will seep into the existing (mature) dhatus and cause their deterioration.

Likewise, morbidity of other srotas affects the respective contents. The srotas affect the related srotas and so the dhatus.

Vi5#9

It is the Nature of the Doshas to Vitiate the Srotas:

Because of their vitiating nature, vitiated V, P, and K vitiate all of the srotas [and all of the dhatus].

Vi5#9

Agni (Digestive Fire/ Metabolism):

Factors dependent on Agni:

strength, health, life-span, vital breath

Su27#342

Fuel for the Agni:

Agni burns with the fuel of food and drinks, otherwise it is impaired.

Su27#342

4 Types of Agni:

<u>The 4 Agni Types:</u>	<u>Description:</u>	<u>Typical Relation to Body Type:</u>
<u>1) Intense:</u>	can tolerate all sorts of improper regimen	Found in P people. The seat of fire becomes subdued by P and thus the fire becomes intense.
<u>2) Mild:</u>	can not tolerate any improper regimen	Found in K people. The seat of fire becomes subdued by K and the fire becomes mild.
<u>3) Regular:</u>	gets affected by improper regimen, but otherwise remains normal.	Found in person with V,P,K each in balance.
<u>4)Irregular:</u>	may or may not be effected by improper or even regular regimen.	Found in V persons. The seat of fire having been subdued by V, the fire becomes irregular.

This whole chart- Vi6#12

About the “Amasaya” (stomach):

It is an organ between the navel and the chest.

Eatables, chewables, drinkables and lickables are digested there.

After the food has gone to the Amasaya and been digested there fully, it's mature product reaches [moves to] all the organs [body parts] through the blood vessels.

Vi2#15-8

Mind, Senses and the Soul

The sense organs p.69

*Discussion- the relationship of body, mind and spirit p.71

The 3 mind (psychic) humors p.81

the 7 sattvic (balanced) personality types p.82

The 6 rajasic (agitated) personality types p.82

The 3 tamasic (ignorant) personality types p.83

*Discussion- the relationship of body, mind and spirit p.84

Spiritual liberation p.86

Nature of Mind: transcends the sense organs
is known as sattva or cetasa [citta]
it's action is dependent on it's objects and accomplishment
of self

it is responsible for the actions of sense organs

Su8#4

Indriyas: are the sense organs.

Mind, objects of mind, intellect and self are, in brief, the substances and qualities pertaining to self. This entire group is the cause of inclination towards and abstaining from auspicious and inauspicious acts respectively. Action (also) known as therapeutic measures is dependent on substance.

Su8#13

Sense Organs

Sound, Touch, Sight, Taste, Smell

Sense Organs Chart:

<u>Sense organ:</u>	<u>Matter of Sense:</u> (The 5 Elements)	<u>Location of Sense:</u>	<u>Sense objects</u>
auditory	Space (akash)	ears	Sound (sabda)
tactile	Air (Vayu)	skin	Touch (sparsa)
visual	Fire (Tejas)	eye	Sight (rupa)
gustatory	Water (Ap)	tongue	Taste (rasa)
olfactory	Earth (Prthvi)	nostrils	Smell (gandha)

Su8#12, Su8#14, Su1#56

Relation of sense organs to mind: Sense organs are capable of perceiving their objects only when they are supported by the mind

* The mind does not attend to more than one sense organ at a time.

Su8#5

([Though these may be fractions of a second each.])

Definition of Sentient vs. Non-sentient beings:

Dravyas (substances) with sense organs are sentient while those without are not.

Su1#48

Definition of Perception: knowledge which arises by contact of self, sense organs, mind and sense objects, is explicit and only limited to the present.

Affinity of sense organs with respective sense object:

The Sense organs receive the respective sense objects **due to similarity of element.** (They arise from the same element) -Su8#14

Cause of damaged and regenerated sensory perception:

When sense organ along with the mind has been deranged due to excessive, negative, or

perverted conjunction with their sense objects, the respective sense perception gets disturbed. When sense organ returns to normalcy through balanced use, the sense perception is returned to normal.

Su8#15

Out of all the senses, the tactile sense alone pervades all the sense organs and is also associated inherently with mind **so due to pervading of tactile sense, mind also pervades.**

Su11#38

Discussion: the Relationship of Body, Mind and Spirit:

O Wise! What are the types of the personal self according to constituents? Why is the personal self cause (of the body)? What is the source of the personal self? Whether he is knower or the ignorant? Whether he is eternal or non-eternal? What is Prakrti (nature)? What are the products? What are the signs of the personal self?

The knowers of the self regard the self as: inactive, independent, omnipotent, omnivagant, omnipresent, knower of the body and witness. Then O Lord! How there is action of the inactive? If independent, how is he born in an undesired form of existence? If omnipotent, how is he inflicted forcibly by painful entities? If omnivagant, how does he not perceive all the sensations? If omnipresent, why does he not see (an object) interrupted by a hill or a wall? There is no doubt as to which is earlier body-knower or the body itself? Because without earlier existence of the knowable body there can not be knower of the same and if the earlier existence of the body is accepted, then the knower of the same would be reduced as non-eternal. When there is no other doer whose witness is he? How be there the variations of painful sensation in one devoid of abnormality? O Lord! Out of the 3- past, present and future- which of the painful sensations of the patient is treated by physician? The reason of the doubt is that the future one has not yet reached, the past one has already passed and the present one also is not stationary. What is the cause of the sensation and its substratum? Where do all these sensations cease completely? By what signs is known the omniscient, detached from all, free from all the conjunctions, one, calm, the self of the creatures? Having heard the queries of Agnivesa, Punarvasu, the best among the wise and with calm self, replied properly in respect of all of them.

Sa1#3-15

The aggregate of 5 mahabhutas and consciousness as the 6th one is known as "Purusa" (person). Consciousness alone is also known as "Purusa".

Sa1#16

Again from division of constituents he is known as possessing 24 entities such as mind, 10 sense organs, 5 sense objects, and prakrti (matter) consisting of 8 entities (Ayakta, mahat, ahankara and 5 tanmatras).

Sa1#17

Mind is defined as: the entity which , even on contact with self, sense organs and sense objects, is responsible for production or otherwise of knowledge by it's attending or non-attending respectively. Subtleness and oneness are known as 2 qualities of mind.

Sa1#18-19

The object of thinking, analyzing, reasoning, meditating, determination and whatever, is to be perceived by mind is its object.

Action of mind consists of : control over senses, self-restraint, reasoning, analyzing.

Beyond that is the jurisdiction of buddhi (intellect).

Sa1#20-21

[Processing Information:]

The sense-object is received by sense organs along with mind. Then the mind analyses it in forms of merits or demerits and forwards it to Buddhi (intellect) which produces decisive knowledge by which one proceeds to speak or to do something with full knowledge.

Sa1#22-23

The 5 sense organs are composed of 5 mahabhutas (Akasa etc.) with predominance of one in each. They are known by inference through their actions and it is they on the basis of which intelligence proceeds.

Sa1#24

Likewise, motor organs are also 5 in number such as : hands, feet, anus, genitals, and organ of speech. The feet are responsible for movement from one place to another, anus and genitals are meant for discharging, hands for receiving and holding. Tongue represents the organ of speech. The true speech is light while false speech is darkness.

Sa1#25-26

The (5) mahabhutas are akasa, vayu, agni, ap and prthivi. Sound, touch, vision, taste and smell are their properties respectively.

Sa1#27

[{Maha} Bhutas (Elements):]

* Out of them, the 1st one has only one property and there is addition of one property in each of the latter bhutas. Thus the former bhuta along with it's property is associated with the latter one.

Sa1#28

* Coarseness, liquidity, mobility, hotness and non-interruption are the specific characters of prthivi, ap, vayu, tejas and akasa respectively. All these characters are perceivable by the tactile sense organ because touch along with it's absence is known by the tactile sense organ.

Sa1#29-30

Thus the properties and the characters (in the body) of these which possess properties (dravyas) are mentioned.

The sense objects, sound etc. are known as artha (sense objects). "Gocara", "visaya" and "guna" are it's synonyms.

Sa1#31

The intellect is recognized by the sense organ based on which it emanates. That emanated through mind is known as “manobhava” (emanated through mind). Due to contact of each of the self, sense organs, mind and sense object and according to difference of the act, sense organs and objects, there are numerous products of intellect. As the sound produced by the contact of finger and the surface of the thumb and also by that of wiry violin and nails varies numerously so is the product of intellect emanated from the contacts.

Sa1#32-34

The para (avyakta– the primordial unmanifest) holds the conjunction of intellect, sense organs, mind and sense objects. The aggregate of 24 entities is known as “Purusa” (the person).

Sa1#35

The person associated with (predominant) rajas and tamas has endless conjunction of this type but when these 2 are subdued with the predominance of Sata, the conjunction ceases to exist.

Sa1#36

Here are dependent the action, fruit (of action), knowledge and ignorance, pleasure and pain, life and death and ownership. He, who knows this in reality, knows destruction and creation, (continuity of) tradition, therapeutics and whatever else is worth knowing.

Sa1#37-38

There can not be light, darkness, truth, falsehood, scripture, auspicious and inauspicious actions if there be not the active and intelligent person. There would be no substratum (body), happiness, misery, going and coming, speech, understanding, treatises, life and death, knowledge and emancipation if the person were not there. That is why the person is recognized as the cause by the experts in (theory of) causation. If there be no self, light etc. would be causeless; they can not be perceived nor can they serve any purpose.

Sa1#39-42

“The pitcher is made from earth, stick and wheel without the potter”, “the house is constructed with mud, straw and wood without the mason” he who says like this can say the body as made of the instrumental organs in combination without any agent but such statement would only show the ignorance of that man because of being devoid of reasoning and scriptural support.

Sa1#43-44

The personal self is known as the cause from all the sources of valid knowledge and also all the scriptures from which the knowables are known.

Sa1#45

By the continuous process of transformation other similar new products are evolved which are not in the original identity but because of similarity are taken as the same. The aggregate of these entities without any master is the living being. Thus the personal self is neither the doer nor the enjoyer (of the action). This is the view held by certain scholars.

Sa1#46-47

In view of those who do not recognize the self, the other similar new products would enjoy the fruits of action done by their other predecessors.

Sa1#48

(In fact) there may be difference in instrumental organs of the doer but the doer is the same all along. The doer equipped with instruments becomes the cause of all actions.
-Sa1#49

The time taken in destruction of an entity is shorter even than the twinkling of eye, the destroyed entities do not re-emerge and one's action would not fructify in another, this is the view held by the knowers of reality. On this basis the personal self, the eternal one, is regarded as cause of the living beings in their actions and enjoyment (of their fruits).
-Sa1#50-51

In living beings, ego, fruit (of action), action, migration to the body, memory—these are justified only if there be a cause different from the body. -Sa1#52

The supreme self, because of being eternal, has no source of origin while the personal self, being the aggregate (of several entities) is born of ignorance, desire and aversion.
-Sa1#53

The self possesses knowledge which comes forth on conjunction with instruments and does not come forth in the condition of their impurity or in absence of their contact. As there is no vision (of image) in a dirty mirror or muddy water even though one sees through, (there is no perception) if the mind etc. are damaged. -SA1#54-55

These instruments are mind, intellect, sense organs and motor organs. The action of the doer emanates from conjunction and so the sensation and the perception. The personal self alone does not incline to action nor does he enjoy the fruit. It is all due to conjunction in absence of which there is nothing. -Sa1#56-57

The existence of an entity is not caused by a single factor nor it is cause-less. However, the non-existence is (not perceptible) due to quick moving and because of natural (inevitable) fate the non-existence does not presuppose a cause. Sa1#58

The self which is beginning-less is eternal but that which is a product of a cause is contrary (non-eternal). One which is not caused is ever-existing and eternal while that which is caused is otherwise. -Sa1#59

That (eternal) is imperceptible to a caused entity because the eternality can't be grasped by the same. That is why one which can't be grasped is said as unmanifest otherwise manifest. The self which is the knower of the body, eternal, omnipresent and indestructible is the unmanifest. Contrary to that is the manifest one. Both will be described further. The manifest or aindriyaka (pertaining to sense organs) is that which is perceived by the sense organs. Contrary to that is unmanifest which can be known only by certain signs and transcends all senses.

Sa1#60-62

Akasa etc. (akasa, vayu, tejas, ap and prthvi), buddhi (mahat- intellect), avyakta (the unmanifest primordial nature) and ahankara (ego), the 8th one, constitute bhutaprakrti (original source of all creatures). Vikaras (products) are 16– 5 sense organs, 5 motor organs, mind and 5 objects (bhutas).

Sa1#63-64 [This information is described with nice charts in the 1st chapter of Dr. Lad's book "The Science of Self-Healing". Dr. Lad spent a considerable amount of time discussing these ideas in his classes.]

This (aggregate) except the unmanifest one is known as ksetra (body). The unmanifest one is known as the knower of this body by the sages.

Sa1#65

From the unmanifest (primordial nature) intellect evolves, then ego comes forth, from ego 5 bhutas emanate in order. Thus evolved and complete with all the organs the person is born and is said as emerged.

Sa1#66

At the time of dissolution, the self gets detached from these enjoyable entities. Thus (the self), subdued by rajas and tamas, gets manifested from the unmanifest state and then reverts to the unmanifest and thus moves continuously like a wheel (from one state to another). Those who are attached excessively to duals and are engrossed by ego are subjected to origin and destruction but not others who are contrary to them.

Sa1#67-69

Inspiration and expiration (respiration), twinkling of eye etc. (reflexes), biological functions, psychic [[mental?]] movements, shifting from one sense organ to another, impulsion and restraint (of mind), mentally arriving at another country, sound sleep as if one is dead, perception of an object by left eye which is received by right eye, desire, aversion, happiness, misery, will, consciousness, control, knowledge, memory and ego—these are the signs of the self. As these signs are found only in living beings and not in dead ones, the sages have said them as the signs of the self. After His departure, the body is converted to a lifeless, vacant house and is said to have reached the "fiveness" because of only 5 mahabhutas remaining there.

Sa1#70-74

Mind is unconscious but active while the self kindles consciousness (but is inactive). The omnipresent one becomes active only when it comes in contact with mind. The self is said as "doer" because of having consciousness while mind, devoid of consciousness, is not taken as such in spite of his activeness.

Sa1#75-76

Only the self leads himself to all the species of life, none also is his master.

Sa1#77

The self is all powerful (free) to initiate some action but is obliged to enjoy its fruit. The powerful [person/ yogi/ the Self] can concentrate his mind and can also renunciate all.

Sa1#78

The self, though omnipresent, when puts on a body becomes restricted to his own tactile sense organ. That is why he is incapable of perceiving all senses and those pertaining to all bodies.

Sa1#79

The self is omnipresent because he is all-pervasive and great. Hence if he concentrates his mind he can perceive even the hidden (object). That associated for ever with mind in accordance with the action of the body should be taken as pervading all species even though (apparently) stationed in one species.

Sa1#80-81

There is no beginning of the self and the continuity of the (created) body. Hence, both being beginningless, it is impossible to say which is earlier.

Sa1#82

Only the one having knowledge can be witness not the ignorant one that is why the self is said as an observer. All the entities of all the living beings are observed by the self.

Sa1#83

** The single self can not be perceived by the signs because the single and the imperceptible has no distinguishing character. Nevertheless, the aggregate self has got differentiation due to sensations. Where there is sensation, differentiation is caused by it.

Sa1#84-85

That physician treats all the painful conditions in all the 3 times (past, present and future) is held by certain scholars with the reasoning which may be understood (by you). "Again that headache (came)", "That fever relapsed", "That severe cough has recurred"-- by such popular statements the recurrence of the past (disorders) is indicated. * "The time for recurrence of the past disorders has approached" considering this when a physician applies remedy at that time to avert the recurrence, it is said as alleviation of past sufferings. ** [interesting statement/ concept.]

The floods which damaged the crop earlier may not come again with this view as bundh [a type of dam/ wall] is constructed so is the preventive treatment in the body. The treatment which is adopted after observing the premonitory symptoms of the would-be disorder (in order to prevent it), in fact, averts the future suffering.

By following the code of health the continued association of the suffering ceases and happiness (health) comes forth. "The dhatus which are in balanced state do not go into imbalance and vice versa. They are produced according to the cause"-- according to this reasoning the physician treats the suffering of all the 3 times.

Sa1#86-93

The supreme treatment is that which is devoid of allurements. Allurement is the greatest cause of misery and the abode of miseries (body) and renunciation of all allurements eliminates all miseries. ** As silkworm brings forth threads leading to its own death, the ignorant and ever-ill person creates allurements from the sense objects.

One who is wise enough to identify **the fire-like sense objects** and readily withdraws from them, is not attacked by miseries due to absence of initiation and conjunction. *

Sa1#94-97

Derangement of intellect, restraint, and memory; advent of time and action and contact with unsuitable sense objects should be known as the causes of misery.

Sa1#98

* Adherence to wrong discrimination between eternal and non-eternal as well as wholesome and unwholesome is known as derangement of intellect because by nature the intellect sees rightly.

Sa1#99

* Due to derangement of restraint it is not possible to control the mind indulged in sensual pleasures from the unwholesome object because the function of restraint is to control.

Sa1#100

When on covering of the self by rajas and tamas the recollection of the knowledge of reality is impaired, it is known as derangement of memory because the thing to be recollected is deposited in memory.

Sa1#101

The unwholesome action performed by one whose intellect, restraint and memory are deranged is known as intellectual error. It vitiates all the dosas. (forcible) Propulsion of urges or their suppression, indulgence in exertive actions and women, excessive or delayed action, wrong initiation of actions, disappearance of modesty and good conduct, rebuking the respected ones, use of unwholesome things though already known as such, use of the factors causing severe derangement of mind, movement in wrong place and time, friendship with the wicked, avoidance of the code of noble conduct described in the chapter on introductory description of senses; envy, conceit, fear, anger, greed, ignorance, narcosis and confusion, troublesome action taken under their spell, troublesome bodily action and other such action arisen from rajas and tamas is said as intellectual error by the nobles which is the cause of diseases.

Sa1#102-108

Wrong understanding by the intellect and wrong actions (accordingly) should be known as intellectual error which is committed by mind.

Sa1#109

** Genesis of diseases due to time factor is already said in the chapter on enumeration of disorders and also accumulation, aggravation and pacification of P etc. [the doshas]. The seasons ending with the rainy one having characters as perverted, excessive or undermined which are cause of disorders, timely and untimely condition of food having been digested, ingested and being digested, 3 divisions of day– forenoon, midday and afternoon, similar ones [3 divisions] of the night– the diseases related to these times are known as caused by time factor.

Sa1#110-112

* (For instance) various forms of malarial fever such as quotidian, severe tertian[,] tertian and quartan, arise in their respective times because they attain strength in those particular times.

Sa1#113

These and other various time-caused diseases should be treated before they arise with due consideration of their strength and time.

Sa1#114

By the succession of time, natural disorders caused by old age and approaching death occur because nature can not be counteracted.

Sa1#115

The deed of the past life known as “daiva” (fate) is also observed as the cause of diseases in (particular) time.

Sa1#116

* There is no major action the fruit of which is not enjoyed. The diseases caused by the deeds (of past life) neutralize the therapeutic measures and subside only on destruction of the deeds.

Sa1#117

Unsuitable use of the sense objects is of 3 categories: insufficient use, over-use, and wrong use. This will vitiate the doshas.

Sa1#118-126

Unsuitable Use of the Senses:

<u>Sense:</u>	<u>Wrong Use/ Conjunction:</u>
Sound	By hearing intense sound, no sound or too feeble sound, the auditory sense organ is deranged. The contact of the ear with harsh, frightening, inauspicious, disliked and mishap-denoting sound is known as perverted conjunction.
Touch	The lack of touch, excessive or diminished touch of the objects, in brief, deranges the tactile sense organ. Touch of the organisms, poisonous winds and untimely touch of the uncting substance, cold and hot [[measures]] is known as the perverted conjunction.
Sight	By excessive gazing at brilliant objects, looking at very minute object and not seeing [not looking at all] at all, the visual sense organ is damaged. Looking at disliked, fierce, loathsome, distant, too near and dark objects is known as the perverted conjunction.
Taste	Excessive or avoidance of intake, faulty intake, in respect of habitual suitability etc. and little intake of food is harmful.
Smell	Inhaling too mild or too irritant odors or completely abstaining from them injures olfactory sense organ. The contact with fetid, infested with organism and poisonous and disliked smells and also with those which are unseasonal.

Sa1#118-126

That which is not suited to the person is known as “asatmya” (unsuitable).

Sa1#127

The disease arisen due to perverted, excessive and diminished use of sound etc. is known as “Aindriyaka” (related to sense organs).

Sa1#128

These are the cause of painful sensations [the cause of disease-induced pain] . The cause of happiness (health) is only one– balanced use (of the senses) which is very rare.

Sa1#129

Neither the sense organs nor the sense objects are the causes of happiness and misery but the 4-fold use (of senses). (This is proved by the reasoning that) in spite of the existence of sense organs and sense objects, if there be no use there will be neither misery or happiness hence the 4-fold use itself is the cause.

Sa1#130-131

In fact, there can not be happiness or misery without the self, sense organs[,] mind, intellect, sense objects or the past deeds. This is being explained here.

Sa1#132

The contact with the tactile sense organ and that with mind– this 2-fold contact gives rise to pleasant and painful sensations.

Sa1#133

Happiness and misery give rise to allurements in the guise of desire and aversion, the allurements, in turn, acts as cause of happiness and misery. It collects the entities which offer resort to sensations. If there be no collection of entities, there can not be contact and without contact the sensations can not be felt.

Sa1#134-135

The location of sensations is mind, the body equipped with sense organs except head hairs, body hairs, tip of nail, ingested food, excreta, fluids and sense objects.

Sa1#136

* All sensations cease to exist in the state of yoga (union with self) and Moksha (emancipation). In moksha, the cessation is complete while yoga leads to that.

Sa1#137

Happiness and misery arise due to contact of the self, sense organs, mind and the sense objects but when the mind is steadily concentrated to the self, both cease to exist due to non-initiation and a supernatural power comes forth into the person. This state is known as “yoga” by the expert sages.

Sa1#138-139

Entering into other's body, knowledge of other's mind, doing things at pleasure, supernatural vision, supernatural hearing, superhuman memory, superhuman brilliance and disappearance at pleasure— these 8 are said as supernatural powers of yogis. All this is possible only due to concentration of pure mind (in the self).

Sa1#140-141

Moksa (emancipation) is possible by absence of rajas and tamas, destruction of the potent past deeds and detachment from all the (sources of) conjunction. It is also said as absence of rebirth.

Sa1#142

Keeping in touch with the saints, avoidance of the ignobles, observance of vows, fasting and other rules, study of religious scriptures, understanding, attachment to lonely places and detachment from worldly pleasure, effort for emancipation, great restraint, non-initiation of action, destruction of past deeds, inclination to getting out, from ego, realizing fear in conjunction [what does this mean?], concentration of mind and body, critical analysis of the philosophical reality— all this arises due to emergence of the memory of reality (which leads to emancipation).

Sa1#143-146

Memory [of the Self] comes forth by the factors beginning with keeping in touch with the saints and ending with restraint. After emergence of memory one gets rid off misery by recollecting the nature of created beings.

Sa1#147

(Now I) will mention the 8 factors which help in emergence of memory. These are— perception of the cause, perception of the form, similarity, contrast, predominance of sattwa, practice, constant thinking and repeated hearing. Memory is defined as recollection of seen, heard and experienced things.

Sa1#148-149

The power of recollection of the reality is the only way to emancipation as shown by the emancipated ones, by which one having gone never returns. This is said as the way to yoga by yogins as well as the philosophers having accurate knowledge of the virtues and as that of emancipation by the emancipated ones.

Sa1#150-151

All caused is (source of) misery, dependent and non-eternal. That is not concerned with the self but only a wrong notion of mine-ness arises until the true knowledge emerges. But hereafter with it's help knowing that "I am not this (body)" "this (body) is not mine", the knower of truth transcends all.

Sa1#152-153

In that state of final renunciation, all sensations with their roots (causes) along with consciousness, knowledge and understanding cease completely.

Sa1#154

** Hereafter the personal self because of being identified as Brahman is not

perceived as being devoid of all entities he possesses no sign. Her there is scope only for the knowers of Brahman and not the ignorant one who is incapable of grasping that.

Sa1#155

The absolute self is devoid of abnormality and characters in all beings, hence the characters are found only due to specific features of psyche and body.

Sa4#33

The 3 Mind (Psychic) Humors:

There are 3 dosas in body– V, P and K. They affect the body. There are 2 dosas in psyche– rajas and tamas. They affect the psyche when psyche or body or both is/are affected, the morbidity arises otherwise not. -Sa4#34

The psyche is of 3 types– pure(sattvic), rajas and tamasa. The pure is said as devoid of defects due to having beneficial fraction whereas rajasa and tamasa are defective because of the fractions of agitation and ignorance respectively. Out of these 3 types of psyche, each one has got innumerable subdivisions due to relative degrees and variations in interaction of psyche and body according to species. Body follows psyche and vice versa. Hence some of the types of psyche (the 7 sattvic, 6 rajasic and 3 tamasic) are described here as illustrations by showing their similarity with some well-known symbols.

Sa4#36

The 2 psychic doshas:

Rajas

Tamas -Vi6#5

They cause these disorders: passion, anger, greed, confusion, envy, conceit, narcosis, anxiety, excitement, fear, exhilaration, etc.. -Vi6#5

There is constant association of Rajas and Tamas together, because tamas can't move without the help of Rajas. -Vi6#9

Personality Types:

Personality Types:

Some of the personality types of psyche are described here as illustrations by showing their similarity with some well-known symbols: -Sa4#36.0

The 7 Sattvic (Good) Personality Types:

Type:	Characters:
Brahma	Clean, true to his word, having controlled his self, distributing shares, endowed with learning, understanding, speaking and contradicting; and with memory, devoid of passion, anger, greed, conceit, confusion, envy, exhilaration and intolerance, equal to all creatures. -Sa4#36.1
Arsa (similar to sages)	Engaged in sacrifices, study, vow, oblations and celibacy; devoted to guests, having overcome pride, conceit, attachment, aversion, confusion, greed and anger; and endowed with power of imagination, speaking, understanding and retention. Sa4#36.2
Aindra (similar to Indra)	One having supremacy and his words agreeable, engaged in sacrifices, brave, vigorous, subduing, un-obstructed in his actions, foresighted, devoted to virtue, wealth and enjoyment. -Sa4#36.3
Yamya (similar to Yama— god of death)	Keeping account of the conduct, acting in opportune moment, unstruckable, endowed with promptness and memory, acquiring supremacy, free from attachment, envy, dislike and confusion. -Sa4#36.4
Varuna (similar to Varuna, the water-god)	Brave, patient, clean, disliking uncleanness, engaged in sacrifice, liking for entertainment in water (swimming etc.), with unobstructed action, opportune anger and pacification. -Sa4#36.5
Kauberā (similar to Kubera)	Endowed with position, conceit, enjoyment and retinue; constantly engaged in virtue, wealth and pleasure, clean, easy movements, manifest anger and. -Sa4#36.6
Gandharva (similar to Gandharva)	Expert in favorite dance, music, musical instruments, jugglery of words, poetry, stories, history and epics; constantly devoted to perfumes, garlands, paste, dress, sporting and enjoyment (with women). -Sa4#36.7

This is considered as the purest of the 7 sattvic types due to predominance of the above character. -Sa4#37

The 6 Rajasic (Agitated) Personality Types:

Type:	Characters:
Asura (similar to Asura)	Brave, violent, back-biter, having supremacy, deceitful, fierce, cruel, self-praising. -Sa4#37.1
Raksasa (similar to Raksasa)	Intolerant, with continued anger, striking at weak points, cruel, liking over-eating, having highest desire for meat, indulged in sleep and physical exertions and envious. -Sa4#37.2
Paisaca (similar to Pisaca [fish])	Gluttonous, fond of women, desirous for meeting women in privacy, unclean, having dislike for the clean, timid, terrifying, habitually using abnormal diet and. -Sa4#37.3
Sarpa (similar to Sarpa-)	Brave in angry condition and timid otherwise, sharp, exertive, terrorizing where he goes, indulged in food and pastimes. -Sa4#37.4

serpent)	
Praita (similar to Preta)	Having longing for food, troublesome conduct, behavior and management, back-biting, not distributing shares to others, greedy and inactive. -Sa4#37.5
Sakuna (similar to sakuni- birds)	Passionate, constantly indulged in food and pastimes, unstable, intolerant, not having hoarding tendency. -Sa4#37.6

The 3 Types of Tamasa (Ignorant) Personalities:

<u>Type:</u>	<u>Characters:</u>
Pasava (similar to pasu- animals)	Repudiating, devoid of intelligence, having despised food and behavior, indulged in sexual act and sleep. -Sa4#38.1
Matsya (similar to matsya- fish)	Timid, unwise, gluttonous, unstable, constantly under the grip of passion and anger, always moving and liking water. -Sa4#38.2
Vanasapatya (similar to Vanaspati- plant)	Idle, indulged only in food and devoid of entire intelligence and bodily actions. -Sa4#38.3

Thus the 3 types of sattwa (psyche), though having innumerable variations are described with a partial classification. The pure psyche, on the basis of similarity of the psyche of Brahma, Rsi, Indra, Yama, Varuna, Kubera and Gandharva, has been divided into 7 sub-types; the rajasa psyche on the same basis simulating with that of daitya, pisaca, raksasa, sarpa, preta and sakuni has been divided into 6 sub-types and the tamasa psyche into 3 sub-types according to similarity with psyche of animals, fish and plants.

* The purpose of the descriptions of psyche is to facilitate the treatment of disorders according to the psyche. -Sa4#40

Protecting the Sense Organs and Mind:

[So] In order to prevent derangements in the sense organs along with mind one should make effort to maintain the normalcy by these methods— such as, with conjunction of wholesome sense objects one should perform acts well properly and invariably examining with intellect, and also by regular use of those which are opposite to qualities of place, time and self.

Su8#17

Discussion: the Relationship of Body, Mind and Spirit:

Lord Punarvasu said— Person is equal to universe. Whatever formed entities are in the universe, the same are in the Person and vice-versa. Having listened thus to Lord

Atreya, Agnivesa said– From this brief statement we are unable to grasp the idea contained in the same, hence we want to hear in more details from you, O Lord!

Sa5#3

Lord Atreya replied– The constituents of the universe are innumerable and so of the Person as such I will illustrate certain common entities grossly, hear attentively O Agnivesa! The aggregate of 6 constituents is termed as “universe” (macrocosm) such as– prthivi, ap, tejas, vayu, akasa and unmanifest Brahman (principle of consciousness). These very 6 constituents aggregated are termed as “Person”.

Sa5#4

** In the Person prthivi, ap, tejas, vayu, akasa and brahman are represented by form, moisture, heat, vital breath, pores (including vacant spaces) and inner self respectively. ** As is the magnificence of Brahman in the universe so is that of inner self in the person. * In the universe the greatness of Brahman is represented by Prajapati and in the Person the same of the inner self is represented by the psyche. ** What is Indra in the universe is ego in the person, Aditya (the sun) receiving, Rudra agitation, Soma (the moon) cheerfulness, Vayu happiness, Aswins lustre, Marut enthusiasm, Visvadeva all sense organs and their objects, darkness ignorance, light knowledge; as initial creation in case of the universe so impregnation in the person, krtayuga childhood, treta youth, dwapara old age, kali illness, and end of creation death. Thus by inference commonness of other unmentioned entities of the universe and the person may also be known.

Sa5#5

After Lord Atreya concluded his talk, Agnivesa asked– Whatever your lordship said about commonness between the universe and the person is quite correct.. What is the purpose of describing the commonness [similarities] between them?

Sa5#6

Lord Atreya said– O Agnivesa! listen to me. Seeing the entire universe in the Self and vice versa gives rise to true knowledge. On seeing the entire universe in his Self one realizes the truth that self alone is the agent of happiness and misery and none else. Though associated with cause etc. under the influence of previous actions, after realizing the identity of the Self with the universe, he rises for salvation. Here the word “Loka” denotes combination, ordinarily the entire universe is the aggregate of 6 constituents.

Sa5#7

It has got a hetu [cause] and stages of transformation such as utpatti, vrddhi, upaplava and viyoga. Hetu is the cause of birth; utpatti is the birth, vrddhi is growth and development, upaplava is advent of afflictions and viyoga is disjunction of the 6 constituents also known as passing away of the life-principle, cessation of vital breath, breaking away, reverting to the natural state. The root cause of the universe as well as the advent of all miseries is inclination to worldly affairs while going away from them leads to their cessation. Inclination is misery and disinclination is happiness. This knowledge, which comes forth, is true. This is possible from the knowledge of the commonness with the entire universe. This is the purpose of describing the commonness.

Sa5#8

Thereafter Agnivesa further put the query– what is the source of inclination, what

are the means for disinclination? O Lord! Sa5#9

Lord Atreya replied– the source of inclination are: ignorance, desire, aversion and action. Inclination, in turn, gives rise to ahankara, sanga, samsaya, abhisamplava, abhyavapata, vipratyaya, avisesa and anupaya which overcoming the person engulf him due to which he becomes unable to transcend the worldly existence like a tender tree subdued by big and excessively branching trees. [These will now be described.]

Ahankara (ego)- is the feeling that “I belong to such high clan and possess excellence of wealth, conduct, intellect, modesty, learning, fame, age, prowess and influence.”

Sanga (attachment)-- consists of the mental, vocal or physical actions which are not conducive to emancipation.

Samsaya (doubt)-- such as the result of the past deeds, emancipation, persons and after-life exist or not.

Abhisamplava– is the wrong identity of the Self with the body when the person feels that in all conditions there is none else than myself, I am the creator, I am perfect by nature and I am the aggregate of body, sense organs, intellect and memory.

Abhayavapata– is the sense of ownership or self-based attachment such as mother, father, brother, wife, children, kins, friends and servants are mine and I am theirs.

Vipratyaya– is the opposite thinking between worth doing and otherwise wholesome-unwholesome, beneficial-nonbeneficial.

Avisesa– is the lack of distinction between conscious and unconscious, original source and products, inclination and disinclination.

Anupaya– is the employment of inefficient means such as proksana (consecration), anasana (fasts), agnihotra (fire worship), trisavana (worship with soma 3 times a day), abhyuksana (wetting), avahana (invocation), yajana (guiding sacrifices), yacana (begging), entering into water and fire.

Thus the person devoid of intellect, restraint and memory, engrossed in egoism, attachment, wrong identity, self-based attachment, opposite thinking and lack of discrimination adopts wrong course and thus becomes like an abode-tree for all the miseries caused by the defects of the psyche and the body. In this way, being moved around by the defects like egoism etc. he is unable to transcend the path of inclination which is the root of all sins.

-all of the above Sa5#10

Disinclination is “apavarga” (emancipation), this is also known as the Supreme, Highest bliss, identity with the unchangeable Brahman and freedom from bondage.

Sa5#11

Now (I) shall mention the means for ascending for those desiring emancipation: One who sees defects in the worldly affairs and desires emancipation should follow the following path in right earnest– submission to the teacher, implementing his instructions, exclusive service to the fire, going through the religious codes, understanding their ideas, clinging to them and performing actions accordingly, keeping company with saints, avoiding the wicked abstaining from the company of the mean, speaking words true, beneficial to all, unharsh, timely and after careful examination, longing and talking with all types of women, renouncing all acquisitions, loin cloth for covering up (the private parts), clothings dyed with red ochre, having a needle case for sewing the robes, water

pot for cleansing, holding a staff, having a bowl for begging, meal only once of undomestic (wild grains) as availed just to sustain life, bedding and pillow of rotten, dry leaves and grasses for alleviating fatigue, binding of body (in a particular posture) for meditation, living in forest homelessly, avoiding drowsiness, sleep, lassitude etc., restraining the sense of liking and affliction to sense objects, inclination with prior recollection to sleeping, standing, going, looking, eating, sporting, movements of body parts etc., dispassionate to honor, praise, despise and insult, tolerance to sensation of hunger, thirst, exertion, fatigue, cold, hot, wind, rains, happiness and misery, not moved by grief, dejection, conceit, agitation, vanity, greed, attachment, envy, fear, anger, etc., taking ego etc., as complication, observing commonness in creation etc. of the universe and the self; fear of passing away of the opportune moment, not being dejected in the practice of yoga, invigorating the psyche, potentiating intellect, restraint and memory for emancipation, concentration of sense organs in mind, of mind in the Self and of the very Self; frequently analyzing the body parts according to constituents, realizing that all caused is painful, not own and non-eternal, taking all inclinations as sin, considering renunciation of all as happiness. This is the way to salvation otherwise to bondage. Thus described the means for ascending (to the path of emancipation).

Sa5#12

Here are the verses—

The dirty psyche gets cleaned by these means like a mirror by oil, cloth, brush etc. then the psyche, being purified shines like the solar disc uncovered by any other planets, clouds, dust, smoke and fog. That psyche concentrated into the self with all doors closed illumines like the lamp situated in the lamp case, pure, stable and with pleasant light.

Sa5#13-15

The pure and true knowledge comes forth from the pure mind by which the tamas (darkness), very strong and consisting of great ignorance, is dispelled; one becomes free from desires by knowing nature of all beings, yoga is accomplished and sankhya is attained; one does not get affected by ego, does not get attached to the cause (of miseries), does not hold anything rather renounces all; Brahman, the eternal, unchangeable, blissful, indestructible, is attained, that is known by the synonyms vidya (learning), siddhi (accomplishment), mati (thinking), medha (intelligence), prajna (higher intellect) and jnana (knowledge).

Sa5#16-19

When one thinks himself spread in the universe and vise versa, and has the vision of the great and the small (mundane affairs), his serenity based on knowledge is not affected.

Sa5#20

When one sees always all the entities in all conditions has become identical with Brahman, is pure and does not get entrapped by (the forces of) the combination (which is the cause of miseries).

Sa5#21

At this stage, even the signs of the Self are also not found because He is devoid of all the instruments (sense organs) and because of the lack of contact with the senses, He is called as emancipated.

Sa5#22

Moksa or Santi (the highest bliss) is known by the synonyms– vipapa (free from sins), virajas (free from rajas), santa (blissful), para (the great), aksara (unchangeable), avyaya (indestructible), amrta (immortal), Brahman (God) and nirvana (extinction).

O gentle! This is the specific knowledge by acquiring which the sages free from doubts and devoid of tamas, rajas and desires; attained perfect serenity.

Sa5#23-24

Description of commonness between the universe and the Self along with the purpose, the cause of inclination and the path of disinclination, concentration of pure psyche, true knowledge leading to the final object (emancipation) and the final object (emancipation) itself– all this is said by the great sage in this chapter on the detailed knowledge about the person.

Sa5#25-26

Time and the Seasons

Divisions of the year

Stages of life

Stages of disease

The seasons

Seasonal variance of doshas

“Time is of the year as well as of the status of the patient”

Vi8#125

Types of Time to be Observed:

Time of year:

Time is year which again consists of winter, summer and rainy seasons with (dominant) characters of cold, heat and rains respectively. If there is excess of the specific character of time [i.e., a long winter], it is called as excessive occurrence and time having characters opposite to it's own ones indicates the perverted occurrence. Time is again known as consequence.

Su11#42

(Consider putting a brief note @ importance of monitoring time of season while checking strength of patient; but put the rest of this in A) the “seasons” chart and/or B) “treatment”

Divisions of the year:

“the year is divided into 2, 3, 6, 12, or even more parts according to the nature of action (to be taken). Now, dividing it into 6, the action will be said”:

Hemanta (early winter), Grisma (summer) and varsa (rainy season) these are the 3 seasons characterized by cold, heat and rains [respectively].

In between them are other 3 seasons having common characters such as Pravrt (early rains), sarad (autumn) and vasanta (spring). Pravrt denotes the early rains, varsa is the continuation of the same. *“Thus these 6 divisions of seasons have been made for the purpose of evacuative therapy”* - This whole block: Vi8#125

Time of life (age):

child (K), middle age (P), old age(V)	3 stages: <u>1)Childhood: (up to 16 yrs old)</u> When dhatus are immature, sexual characters are not manifested, the body is delicate, unenduring, with incomplete strength and predominant in K. “This again with dhatus in developing stage and unstable mind remains upto thirty years” ([a second stage]). <u>2)Middle age: (up to 60 yrs.)</u> Characterized by strength, energy, virility, prowess, acquisition, retention, recollection, speech, understanding, and qualities of all dhatus having reached the normal limit; with proper physical and mental strength, without degeneration in qualities of dhatus, with predominance of P. <u>3)Old age: (up to 100 yrs)</u> Dhatus, sense organs, strength, energy, virility, prowess, acquisition, retention, recollection, speech, and understanding gradually degenerate, qualities of dhatus go down and there is predominance of V. The measure of life-span is 100 yrs. “There are persons who live longer or shorter than that, in such cases, one should determine the three divisions of age on the basis of strength of factors like Prakrti etc. (except vikrti) and also characters of different periods of life-span”. -Vi8#122
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Time of disease:

	i.e., acute, chronic, fluctuating, relative to cause, etc.. See further Discussion in “diagnosis” material of Charaka.	
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The Seasons

“see special wall chart #3”

One’s diet (of various types) leads to promotion of strength and complexion only if he knows the wholesomeness according to the different seasons dependent on behavior and diet.

Su6#3

Here, the year has 6 parts according to division in seasons.

Amongst them the (period of) 3 seasons– from sisira to grisma– is known as adana (receiving) when the sun takes northward course;

(The period of the other 3 seasons) from varsa to hemanta is visarga (releasing) with the sun following its southward course.

Su6#4

In the period of visarga winds are not very rough as in adana; soma (moon) having unobstructed strength replenishes the world continuously with its cold rays, thus visarga is saumya (having predominance of soma).

On the other hand, adana is agneya (predominant in agni).

Thus the sun, the wind and the moon are responsible for appearance of time, season, rasa, dosa and bodily strength according to the nature and course of time they follow.

Su6#5

(During the period of adana) the sun receiving the unctuous portion of nature, and the wind— sharp and rough drying it up produce roughness in sisira, vasanta and grisma in progressive order and by increasing tikta, kasaya and katu having roughness cause debility in human beings.

Su6#6

While in varsa, sarad and hemanta when the sun is facing towards south with its intensity having been attuned by time, course, clouds, winds and rains; the moon is having unobstructed strength and the temperature of the nature having been cooled down by heavenly waters, the non-rough rasas— amla, lavana and madhura— increase in progressive order with the consequent promotion of strength in human beings.

Su6#7

Here it is—

The human beings experience debility in beginning and end, medium strength in mid-term and maximum strength in end and beginning of the periods, visarga and adana, respectively.

Su6#8

During the cold hemanta (winter), in strong persons, the agni (digestion), as checked by the contact of cold wind, becomes stronger and capable of consuming even the articles heavy in quantity as well as nature [quality; i.e., cheese, beef...]. Hence, when it (agni) does not get proper fuel (diet), **it absorbs the bodily rasa that is why the cold V is vitiated during the cold season.** So during hemanta, one should use the unctuous, sour and salted juice of the meat of dominantly fatty aquatic and marshy animals and also meat of burrow-dwelling and prasaha (who eat by snatching) types of animals. After [eating] this [meal] the person should drink [an after-drink of] wine, vinegar and honey. One does not lose life-span if he takes regularly milk products, cane sugar products, fats, oil, new rice and hot water during hemanta. One should use massage, anointing, head oil, heated chamber, sun, heated rooms above and underground. During cold season, one should use carriages, beds and seats well-covered and spread over with heavy sheets made of wool, silk, skin, hair-braids and variegated blankets. The clothes should be heavy and warm and he should apply thick paste of aguru [a warming aromatic herb, perhaps similar to cinnamon or hina oil] on his body. While on bed, he

should sleep, embracing well-developed women having: big and prominent breasts and anointed the body with aguru paste, with exhilaration and libido and enjoy sexual intercourse up to full satisfaction at the advent of sisira. When winter begins, one should avoid V-increasing and light food and drinks, restricted diet, strong winds and intake of cold drinks.

Su6#9-18

Hemanta and sisira are similar with the slight difference that the latter has more roughness due to beginning of adana and cold due to clouds, winds and rains. Hence the entire routine of living prescribed for hemanta is applicable to sisira as well. During sisira, one should reside in a house which is more wind-free and heated. During sisira, one should avoid pungent, bitter, astringent, light, cold and V-increasing food and drinks.

Su6#19-21

During spring, the accumulated K irritated by the strong rays of the sun disturbs the body-heat and thus causes many diseases. Hence, during spring, evacuative measures like vomiting etc. should be applied and heavy, sour, fatty and sweet diet as well as day-sleep should be avoided. One should use regularly during blossoming of flowers (spring) physical exercise, anointing, smoking, gargles, collyrium and bath etc. with warm water. He should use paste of sandal and aguru on the body and diet mainly consisting of barley and wheat [barley and wheat, not kitchadi!]. During spring, one should eat meat of sasrabha (wapiti), sasa (rabbit), ena (antelope), lava (common quail) and kapinjala (grey partridge) and drink harmless vinegars and wines. Therefore, he should enjoy the blossoming beauty of women and forests.

Su6#22-26

During summer, the sun, with his rays, draws up excessively the moisture of the nature hence in that season, sweet, cold, liquid and fatty food and drinks are beneficial. The person taking regular cold and sweet mantha (unctuous drink), meat of wild animals and birds, ghee and milk along with rice does not suffer during summer. Wine should be taken in a little quantity or with plenty of water or should be avoided altogether. Salted, sour, pungent and hot (food) and also physical exercise should be avoided. One should take sleep in cool room during the day and on the top (roof) of the mansion with abundant air and cooled with moon rays during night, having pasted sandal on his body. One adorned with pearls and gems should take seat having been attended with fans and hand touch which are cooled with sandal water. During summer, one should resort to forests, cold water and flowers avoiding sexual intercourse altogether.

Su6#27-32

In the body weakened during adana (period), the digestion becomes poor which is further disturbed by the disorders of V etc. [the doshas] during rainy season. Due to earth vapor, humidity of clouds and sour paka (transformation) of water, the power of digestion is weakened and V etc. are aggravated during the rainy season. Hence, moderate living is recommended for this season. During this period, one should avoid cold drinks, day sleep, dews, river water, physical exercise and sexual intercourse. He should use food and drinks of ten mixed with honey. During rainy season, when the day is filled with winds and rains and is much cooler, diet having predominance of sour, salted and fatty articles should be taken for pacification of V. The person, cautiously protecting his agni,

should eat old barley, wheat and rice along with wild meats and prepared soups. For drinks, wine or other types of fermented liquor mixed with honey and in a little quantity, rain water or water from well or tank, boiled and cooled, should be used. One should use regularly rubbing and anointing of the body, bath, fragrance and garlands, light and clean clothes and should reside in a place which is free from humidity and fit for the rainy season.

Su6#33-40

During autumn, the persons having adjusted to rains and cold are suddenly subjected to the heat of sunrays which leads to aggravation of the accumulated P. In that season, sweet, light, cold, slightly bitter and P-pacifying food and drinks should be taken in proper quantity and with good appetite. During autumn one should take regularly the meats of lava (common quail), kapinjala (gray partridge), ena (antelope), urabhra (sheep), sarabha (wapiti) and sasa (rabbit), rice, barley and wheat. One should prescribe use of bitter ghee formulas, purgatives and blood-letting and avoidance of the sun during the autumn. One should avoid fat, oil, dews, meat of aquatic and marshy animals, alkali, curd, day-sleep and easterly wind. The water, heated with the sunrays during the day and cooled with moonrays during night, cooked by time, free from defects and detoxicated by agastya (a star), is known as “hamsodaka” which is obtained during autumn and is clean and pure. This water is beneficial like nectar if used in bath, drink and plunging. Garlands of seasonal flowers, clean apparel and also the moonrays in early nights are recommended during the autumn season.

Su6#41-48

Thus is said the wholesomeness pertaining to behavior and diet in different seasons.

Su6#49

In every season what is to be used and avoided by the persons is said rationally in the chapter of one's diet etc. along with the wholesomeness.

Su6#51

Seasonal Variance of Doshas:

Accumulation, vitiation and pacification of P, K and V occurs in seasons of rains etc. respectively. Thus 3-fold movement of dosas is said.

[\$-P.V. Sharma's note: P is accumulated, vitiated and pacified in rainy season, autumn and early winter respectively.

K is accumulated, vitiated and pacified in early winter, spring and summer respectively.

V is accumulated, vitiated and pacified in summer, rainy season and autumn respectively.]

Su17#114, and foot note from P.V. Sharma, p. 124, Vol I.

Types of Land

Climate, Geography, Geology, Flora, Fauna and Human Physiology in the 3 Types of Place:

Place is of 3 types:

Arid

Medium

Marshy

Ka1#8

Arid Place:

It is mostly vacant [of plants and animals].

As regards plants, there are dense fruits of kadara, khadira, asana, aswakarna, dhava, tinisa, sallaki, sala, somavalka, badari, tinduka, asvattha, vata and amalaki, predominance of sami, kakubha and simsapa;

young (immature) [small?] plants firm, dry and shaken with severe winds as if dancing, the land is abounding in mirage, [the soil] is thin, coarse, rough and having plenty of sand and gravels;

the region is traversed by the birds like common quail, partridge, chakora;

the place abounds in V and P.

It is inhabited mostly by firm and hard people.

Ka1#8

Marshy Place:

It has dense forests of hintala, tamala, coconuts and banana plants, borders on coasts of sea and rivers, abounds in cold breeze;

The land is intercepted by water streams having vanjula and vanira (willow) plants on banks, adorned with hills and bowers, abounds in trees attended by mild breeze;

The region is full of the rows of flowered plants in abundance, embraced with amorous branches of trees resounding with coos of swan, cakravaka, cranes, nandimukha, pundarika, kadamba, madhu, bhrngaraja, sataparna and intoxicated koyal;

Inhabited by delicate people and having predominance of V and K.

Ka1#8

Medium Place:

The place is the medium one which has the combined characters of the above 2 in respect of plants, birds and animals and is inhabited by people who are firm, delicate, endowed with strength, complexion and compactness and other medium qualities.

Ka1#8

Most Healthy and Unhealthy Regions:

<u>Region:</u>	<u>Characteristics:</u>	
most healthy climate/region	That which has little water and a few trees, strong winds and intense sun is known as “Jamgala” (hilly or arid), and there occurs the least number of diseases.	
least healthy climate/ region	That having abundant water and numerous trees, mild air and scarce sun is “Anupa” (marshy) which gives rise to plenty of doshas.	
moderately healthy climate/region	Shows a balance between these two climates.	

-this chart above Vi3#46-48

Section 2:

Study

Qualities of a good text p.102
Sections of the Charaka Samhita p.103
Mythical Origin of the Charaka p.106
The 36 devices of a treatise p.108
The teacher p.110
Method of study p.111
The worthy disciple p.111
Ritual of initiation p.112
Physician's code of honor p.112
A list of required knowledge p.114
The 8 topics for debate p.116
Debate p.116
Methods of debate p.117

The Treatise:

Qualities of the Treatise:

Various treatises in medicine are found in society. From amongst them, one should select that which is great, used by eminent and wise men, full of ideas, respected by authorities, intelligible and beneficial to all the 3 types of disciples (dull, mediocre and intelligent), free from the defect of repetition, coming down from the sages, with well-composed introduction, discussion and conclusion, having firm base, free from weak and difficult words, having abundant expressions, with traditional ideas, devoted mainly to arriving at the essence of ideas, having consistent ideas, with demarcated topics, easily comprehensible, and having definitions illustrated with examples. Such a treatise, like the clear sun, enlightens the entire subject, while warding off the darkness of ignorance.

Vi8#3

The Charaka (and any good text) contains various ideas, variegated with various sentences pleasing with meanings, possessed with various auspicious words and their unions and capable of defeating opponents in various debates. Vi8#155

Origin of the Charaka Samhita and It's Sister Texts:

It was only the extraordinary merit and not the different instruction of the sage that made Agnivesha the author of the compendium [the Charaka Samhita] first.

Afterwards, Bhela etc. also authored their own compendiums and all of them, intelligent ones, presented their works before Atreya along with the group of sages.

The sages, on hearing the composition of benevolent topics were extremely pleased and approved it with the remark that they were properly composed.

All praised them, the benefactors of all creatures, along with the loud applause for the compassion on creatures.

These (loud) virtuous words of the great sages were heard by the godly sages and gods living in heaven and they were extremely delighted.

The deep and affectionate sound of "well done" expressed by the creatures with happiness in the sky resounded the 3 worlds.

The pleasant wind began to blow, all corners blossomed with lustre and there were divine showers of flowers and water.

Then the goddesses of Buddhi (intelligence), Siddhi (success), Smrti (memory), Medha (intellect), Dhrti (restraint), Kirti (fame), Ksama (forbearance) and Daya (kindness) entered into Agnivesha etc.

Thus their compendiums approved by the great sages were established on strong footing for the welfare of the creatures.

Su1#32-40

10 Aspects which are covered by any good Ayurvedic text:

- body (anatomy)
- It's functions (physiology)
- Causes (etiology)
- Disease (pathology)
- Operations (therapeutics)
- Objective to be achieved (health)

Time (environments and stages of disease)
 Doer (physician)
 Instrument (therapeutic measures)
 Method (procedure of treatment including preparations)

Definition of Authoritative scriptures:

is the Veda, or any other source of learning which does not disagree with the Veda. Also:

is composed by critical scholars
 is approved by noble persons
 is implemented for well-being of the people
 tells that: charity, penance, religious sacrifice, truthfulness, non-violence
 and celibacy lead perfect to well-being

Su11#27

The 8 Sthanas (sections), in order, of the Charaka Samhita, and their number of chapters:

1)Sloka	
(also called Sutra)	-30 chapters
2)Nidana	-8
3)Vimana	-8

-“Vimana” is termed because of providing properly the correct knowledge of the specific features of the entities like doshas etc. with reasoning and classification. Vi8#157-

4)Sarira	-8
5)Indriya	-12
6)Cikitsita	- 30
7)Kalpa	-12
8)Siddhi	-12

This chart: Su30#33

[The following is/ will be in effect a Table of Contents for the original Charaka- just without any page numbers. It is a few pages long here, and was taken from Su30#35-68.]:

Index [Table of Contents/ List] of all chapters of the Charaka Samhita:

located in Sutrasthana, chapter 30, sutras 34 through 68 (p.243-246)

[Write this out into a chart.] [Insert/ duplicate into the student and Treatise section.]

The scope of the sections will be said in the respective sections.

Now hear the 120 chapters with their titles and order:

-Su30#35

The quadruplet on drugs consists of the chapter on longevity, apamarga seeds, aragvadha and 6 locations of evacuation

That on the healthy consists of quantity of diet, his diet, non-suppression of urges and introductory descriptions of sense organs.

That on precepts consists of lesser quadruped, greater quadruped, 3 desires and merits and demerits of V.

In the quadruplet on preparation, there are chapters on unction, fomentation, arrangement of the equipments and well-equipped physician.

In the quadruplet on diseases, there are chapters on the number of cranial diseases, 3 swellings, 8 abdominal diseases and major disorders.

The quadruplet on planning consists of the chapters on 8 despicables, reducing and saturating therapies and properly formed blood.

The quadruplet on drugs consists of the chapters on the origin of person, Atreya-Bhadrakpya (discussion among sages), food and drinks and various types of food and drinks.

The 2 last chapters- one on 10 vital organs and the other on 10 heart-rooted vessels- are devoted to vital force and body and also qualities of a physician.

-Su30#36-43

6 quadruplets on drugs, the healthy, precepts, preparations, diseases and planning, the 7th one concerning food and drinks along with 2 concluding chapters in the end constitute the 30-chaptered, meaningful Slokasthana which is regarded as the auspicious head of the treatise.

In this section, the quadruplets having deep significance have been compiled together.

This section is called as Slokasthana because of its praise-worthy position and compilatory character.

-Su30#44-46

In Nidanasthana (section on pathology and diagnosis) there are 8 chapters; 1 each on fever, internal hemorrhage, gulma, prameha, leprosy, phthisis, insanity and epilepsy.

-Su30#47

In Vimanasthana (section on specific measures) 8 chapters one each on rasa, the 3 portions of the belly, epidemics, the 3 means of diagnosis of diseases, srotas (channels), classification of diseases, types of patients and treatment of diseases have been dealt with by the sage for the purpose of determining measures.

-Su30#48-49

Types of person, dissimilar clan, appearance of fetus (lesser and greater chapters), analysis of person, analysis of body, enumeration of body parts, delivery and management of child- these 8 chapters have been dealt with by the sage, the son of Atri, in the Sarirasthana (section on anatomy).

-Su30#50-52

'Indriyasthana' (section on fatal signs and symptoms) contains 12 chapters, such as, relating to complexion and voice, flowering, palpatory, sense organs, prodroma, characters of diseases, distorted images, inverted images, discoloration, imminent death, minute spot and cow-dung-powder.

-Su30#53-55

In Cikitsisthana (section on therapeutics), there are 30 chapters.

Out of these first 2 chapters relate to rasayana (promotive measures) and vajikarana (aphrodisiacs) respectively and have 4 quarters each.

The chapter on Rasayana consists of a quadruplet of haritaki-amalaki, desire for vital breath, amalaki plucked with hand and traditional importance of rasayan.

The chapter on vajikarana consists of the following quadruplets– root of sara, (rice) soaked in milk, (cow) fed on leaves of black gram and the person having gained strength.

The other 28 chapters relate to fever, internal hemorrhage, gulma, prameha, kushtha, phthisis, insanity, epilepsy, (chest) wound, swelling, abdominal diseases, piles, grahani roga, anemia, dyspnea, cough, diarrhea, vomiting, erysipelas, thirst, poison, alcoholism, wounds, diseases of the 3 vital organs, urustambha (stiffness of thighs), vatavyadhi, vatarakta, yonivyapat (disorders of female genital organs).

-Su30#56-60

Now I shall tell about the pharmaceuticals which are described under Kalpasthan (section on pharmaceuticals) in 12 chapters such as– (madana) phala, jimuta, iksvaku, dhamargava, vatsaka, krtavedhana, syama-trivrt, aragvadha, tilvaka, snuhi, saptala-samkhini and danti-dravanti.

-Su30#61-64

In Siddhisthana (section on successful management) there are 12 chapters such as– management of evacuative measures, persons suitable and unsuitable for unctuous enema, management of the complications arisen due to improper application of enema, management of the complications of emesis and purgation, management of the complications of enema, various types of enematic formulations, management of the diseases of the 3 vital organs, application of enema, enema prepared with madanaphala, urethral and vaginal douches.

“Thus the treatise is completed.”

-Su30#65-67

The scope [contents] of the [each] chapter will be said in the respective chapters under different sections.

“Thus one should be able to tell about the scope [contents] of the respective subjects from the entire treatise” [i.e., from the above information, the reader should have a sense of the topics covered in the Charaka Samhita.]

[or, i.e., the student should memorize the above lists and be able to recite them on command.]

-Su30#68

[The above is a few pages long here, and was taken from Su30#35-68.]:

Number of Chapters in each Section of the Charaka:

Sthanas (Sections)	Number of Chapters in Each:
Sloka/ Sutra, Cikitsa	30

Indriya, Kalpa, Siddhi	12
Nidana, Vimana, Sarira	8

This chart: Su30#4

When studying a text, one should decide the exact meaning after knowing the context, the factors like place and time, the author's intentions and scriptural methods.

Su26#37

[For example, in one chapter day-sleep is listed as cause of disease, while in another...]

“Entire misery of mind and body depends on ignorance, while entire happiness resides in pure knowledge.”

Su30#84

Opening statement of the Charaka:

This treatise with wide scope is not illuminating to the ignorant people as the sun does not light the path for the blind.

Su30#85

Purpose of the Charaka: to counter the diseases which have cropped up creating impediments in penance, abstinence, study, celibacy, religious observances and life-span.

Su1#67

Mythical Origin of the Charaka Samhita:

Bhardwaja, a great ascetic, went to Indra, the god of gods and the savior in quest of longevity. Su1#3

At first, Prajapati received Ayurveda in its entirety as propounded by Brahma, therefrom Aswins (received), from Aswins lord Indra received it fully, that is why Bharadwaja, as requested by the sages, came to Indra. Su1#4-5

When diseases cropped up creating impediments in penance, abstinence, study, celibacy, religious observances and life-span of living beings, the holy great sages, out of sympathy on creatures, assembled on one of the auspicious sides of the Himalayas.

Su1#6-7

Among them were Angira, Jamadagni, Vasistha, Kasyapa, Bhrgu, Atreya, Gautama, Sankhya, Pulastya, Narada, Asita, Agastya, Vamadeva, Markandeya, Asvalayana, Parikshi, Bhiksu Atreya, Bharadwaja, Kapinjala, Viswamitra, Asmarathya, Bhargava, Cyavana, Abhijit, Gargya, Sandilya, Kaundinya(lya), Varksi, Devala, Galava, Sankrtya, Baijavapi, Kusika, Badarayana, Badisa, Saraloma, Kapy, Katyayana, Kankayana, Kaikaseya, Dhaumya, Marica, Kasyapa, Sarkaraks, Hiranyaksa, Lokaksa, Paingi, Saunaka, Sakuneya, Maitreya, Maimatayani along with the sages of the Vaikhanasa and Valakhilya orders and other great sages. They all, sources of spiritual knowledge, self control and restraint of mind, illumined with brilliance of penance like fire having done oblations, took their seats comfortably and held auspicious deliberations.

Su1#8-14

Disease-free condition is the best source of virtue, wealth, gratification and emancipation while the diseases are destroyers of these same, as well as of welfare and life itself. Now it was apparent that this was a great obstacle for human beings. What could be done? The Sages concentrated on this problem, and with their concentrated vision, they saw Indra as savior. That god of gods is only able to tell the correct means of amelioration. Su1#15-17

The sages asked, who should go to the abode of Indra to inquire about this? First spoke Bharadwaja, “I may will go for this mission” and so he was sent to Indra’s abode, where he saw the killer of Bala sitting in the midst of the group s of godly sages and glittering like fire. He approached him with felicitating words of praises and blessings and submitted the message of the sages humbly and in the best possible way- “Diseases causing fear in all living beings have appeared, so O Lord of gods, tell me the proper measures for their treatment”. Then Lord Indra, having observed the wide intelligence of the great sage, delivered to him Ayurveda in a few words. Su1#18-23

He Said: “Ayurveda continuing from time immemorial and virtuous was known by Brahma (the creator) first.” Su1#24

Bharadwaja, the intelligent and concentrated sage, acquired the endless and 3-pronged Ayurveda properly and entirely in a short time. By this Bharadwaja attained immeasurable happy life-span and he transmitted that knowledge, as it is- neither more nor less- to the sages. Su1#25-26

The sages, desirous of long life, too received that benevolent Veda (compendium of knowledge) of promoting life-span from Bharadwaja. The great sages further grasped properly the knowledge of samanya (similarity), visesa (dissimilarity), guna (properties), dravya (substance), karma (action) and samavaya (inherence) by which they followed firmly the tenets of the compendium and attained the highest well-being and non-perishable life-span. Su1#27-29

Now Punarvasu, out of friendliness, and prompted with compassion for all creatures, bestowed the virtuous Ayurveda upon his six disciples- Agnivesa, Bhela, Jatukarna, Parasara, harita and Ksarapani. Su1#30-31

It was only the extraordinary merit -and not different instruction- that made Agnivesha the author of the first compendium of Atreya’s teaching. Afterwards, Bhela and the others also wrote their own texts and all of them, intelligent ones, presented their works before Atreya in the presence of a group of sages. The sages, on hearing the composition of benevolent topics were extremely pleased and approved it with the remark that they were properly composed. All praised them, the benefactors of all creatures, along with the loud applause for the compassion on all creatures. The loud virtuous words of the great sages were heard by the godly sages and gods living in heaven and they were extremely delighted. The deep and affectionate sound of “well done!” expressed by the creatures with happiness in the sky resounded the three worlds. The pleasant wind began to blow, all corners blossomed with lustre and there were divine showers of flowers and water. Then the goddesses of knowledge Buddhi (intelligence), Siddhi (success), Smrti (memory), Medha (intellect), Dhrti (restraint), Kirti (fame), Ksama (forbearance) and Daya (kindness) entered into Agnivesa and the other sages/ disciples. Thus their compendiums approved by the great sages were established on a strong footing for the welfare of all creatures. Su1#32-40

Quote about the Sutrasthana:

“As the thread holds together the flowers in a necklace, this sutrasthana has been composed by the sage for the collection of various topics.”

Su30#89

[Sutra means ‘thread’.]

[The following couple pages is information...] About the Charaka Samhita: (from Si12#34-54)

Thus the discourse of sage Atreya contained in 120 chapters has been delivered by wise Agnivesa for the well-being of people.

Si12#34

One, by studying it methodically, acquires longevity, fame, health, the three objects (virtue, wealth and enjoyment) in abundance and unique worldly success.

Si12#35

The redactor [Charaka]] dilates the topics said in brief and abridges the over-detailed ones and thus makes the old treatise a new one.

In this way, this superb treatise was redacted by Caraka, the great scholar but the same is observed as incomplete by it’s 1/3 portion.

That was finished by Drdhabala, born in Pancanada pura, in order to complete it after worshipping Siva, the Lord of creatures.

He filled up the gap with 17 chapters of Cikitsasthana, Siddhithana and Kalpasthana on collecting the relevant material from various treatises.

This treatise is full of words and ideas, free from textual defects and adored [adorned] with 36 particular “Tantrayuktis” (devises of treatise).

Si12#36-40

The devise of treatise are as follows:

- 1) scope
- 2) rational linking
- 3) extension of argument
- 4) import of words
- 5) partial statement
- 6) concise statement
- 7) detailed statement
- 8) filling of ellipsis
- 9) purpose
- 10) authoritative instruction
- 11) “adducement of reason”
- 12) extension of instruction
- 13) implication
- 14) conclusive statement
- 15) contextual restatement
- 16) categorical statement
- 17) non-categorical statement
- 18) exceptional statement
- 19) statement of contrariety
- 20) statement of objection
- 21) systematic interpretation
- 22) concession

- 23) explanation
 - 24) doubt
 - 25) retrospective reference
 - 26) prospective reference
 - 27) technical terms
 - 28) deduction
 - 29) collection
 - 30) illustration
 - 31) derivative definition
 - 32) injunction
 - 33) alternative statement
 - 34) rational refutation
 - 35) reaffirmation
 - 36) source of origin
- Si12#41-44

These exist wholly in the treatise delivered briefly or in details.
Nevertheless they are seen partially in the former.

Si12#45

As sun is for the lotus and lamp for the house so are the devices of the treatise serving the purpose of amplification and enlightening.

Si12#46

“One whose mind is positioned even only in this treatise, acquires the other treatises as well quickly due to being conversant with reasoning.”

Even studying various treatises a physician does not grasp their ideas without devices of treatise as one does not acquire wealth on loss of fortune.

Si12#47-48

*“Treatise received badly harms the person as weapon does an ignorant one while the treatise and the weapon held up well protects the learned one.”

(Hence these will be described again in details in the post-treatise section with (exposition of) merits and demerits of a treatise in order to provide right knowledge.)

[[this is referring to Vols. 3 and 4 in P.V. Sharma’s edition.]]

Si12#49-50

One who after studying the entire text well thinks over the ideas and without hesitation applies them regularly in practice becomes bestower of happiness and life to men and advances in restraint, memory, knowledge and virtue.

Si12#51

One in whose heart this compendium containing 12,000 stanzas stays is knower of ideas, thinker and expert in therapeutics.

How can he not understand the diseases and their treatment?

This text on therapeutics by Agnivesa is for the healthy as well as the diseased.

Whatever is here in the treatise composed by Agnivesa and redacted by Caraka is also elsewhere and what is not here is not found anywhere else.

Si12#52-54

Thus ends ...the treatise composed by Agnivesa, redacted by Caraka and re-constructed by Drdhabala as it was not available.

Si12#54

[The above couple pages is information... About the Charaka Samhita: (from Si12#34-54)]

The end of the book (I/II):

Thus the discourse of sage Atreya contained in 120 chapters has been delivered by wise Agnivesa for the well-being of all the people.

One, by studying it methodically, acquires longevity, fame, health, 3 objects (virtue, wealth and enjoyment) in abundance and unique worldly success.

The redactor dilates the topics said in brief and abridges the over-detailed ones and thus makes the old treatise a new one.

In this way, this superb treatise was redacted by Caraka, the great scholar but the same is observed as incomplete by it's 1/3 portion. That was finished by Drdhabala, born in Pancanada pura, in order to complete it after worshipping Siva, the Lord of creatures. He filled up the gap with 17 chapters of Cikitsasthana, Siddhithana and Kalpasthana on collecting the relevant material from various treatises.

This treatise is full of words and ideas, free from textual defects and adored with 36 particular "Tantrayuktis" (devices of treatise).

((all the above came from Siddhithanam, chptr. XII, ending on pg. 681))

The Teacher:

Qualities of the Teacher:

One should examine the teacher.

He should have clear idea of the subject, should have seen the practical applications, be skilful, amicable, pure, having practical experience, well-equipped, possessing all the senses in normal condition, acquainted with human constitutions, well-versed in courses of actions, having his knowledge uncensored, free from conceit, envy, anger, forbearing, fatherly to disciples, having qualities of a good teacher and capable of infusing understanding. The teacher possessing such qualities inculcates physician's qualities in his disciple in a short time like the seasonal cloud providing good crop in a suitable land.

Vi8#4

Qualities of the great sages:

sources of spiritual knowledge, (self control) and restraint of mind, illumined with brilliance of penance like fire.

Definition of authority:

-those who are free from rajas and tamas, endowed with strength of penance and

knowledge, and whose knowledge is defectless,

-those who are always un-contradicted and true universally in past, present and future,

-those who's words are free from doubt and are true because, being devoid of Rajas and Tamas, they can not speak a lie.

Such people are known as apta (who have acquired all the knowledge), sista (expert in the discipline) and vibuddha (enlightened).

Su11#18-19

The Method of Study/Behavior:

Having approached him one should, with a view to pleasing, treat him cautiously like fire, god, king, father and mother. Thus through his pleasure having obtained the knowledge of the entire treatise one should constantly make good efforts for firmness of knowledge, excellence of expression, understanding of ideas and power of speaking. -Vi8#5

The means for these are: Study, Teaching, and Discussion with Specialists.

Vi8#6

The Method of Study:

One having sound health and waiting for the exact moment should get up in the morning or a little earlier and after finishing the essential routines and ablution should bow down to the gods, sages, cow, brahmana, preceptors, elders, accomplished persons and the teacher. Then sitting comfortably on even and clean ground should recited the aphorisms in order with clear voice attentively repeating it again and again. At the same time, entering deeply into the ideas he should understand them well in order to get rid of his own defects and to know other's defects. In this way he should continue his study without wasting time in *morning*, *mid-day*, *afternoon* and *night*. This is the method of study.

Vi8#7

The Method of Teaching:

The teacher, having decided to teach, should first of all examine the student.

Vi8#8

Qualities of the Worthy Disciple:

Calm, of noble nature, not indulged in mean acts, with good-looking eyes, mouth and nasal ridge; having thin, red and clear tongue; with no abnormality in teeth and lips, not speaking with nasal utterance, having restraint, without vanity, intelligent, endowed with reasoning and memory, with broad mind, born in a family of physicians of having conduct like that, having insistence for the truth, without any deformity or impairment of senses, humble, un-haughty, having ability to understand essence of the ideas, without anger and addictions, endowed with modesty, purity, good conduct, affection, dexterity and sincerity, interested in study, devoted to understanding of ideas and practical knowledge without any distraction, having non greed or idleness, compassionate to all creatures, following all the instructions of the

teacher and being attached to him.

Vi8#8

Which Classes [Casts] of Society Should Study Ayurveda:

Ayurveda should be studied by the Brahmanas [priest class], Ksatriyas [Business/ ruling class? Warrior class?] and Vaisyas [merchant/ shopkeeper class].

Brahmanas should study it for the welfare of living beings, Ksatriyas for their protection and Vaisyas as profession or generally by all for the achievement of virtue, wealth and enjoyment.

Su30#29

Ritual of Initiation:

The teacher should tell him: the sun having northerly course, in bright fortnight, on auspicious day the benevolent lord moon having conjunction with one of the tisya, hasta, sravana and aswayuja constellations, in Kalyana karana and maitra muhurta you come here having shaved your head, observed fasting, taken bath, put o ochere-coloured cloth and sacred thread and with fragrant substances in your hand. You should also bring with you fire-wood, fire, ghee, pasting substance, water jars, garland, rope, lamp, vessel of gold, gold, silver, jewels, pearls, corals, silken cloth and sticks for outskirts of the sacrificial ground, sacred grass, fired paddy, mustard seeds, barley grains, white flowers strung together or not, pure (intellect-promoting) eatables and paste of fragrant woods.

-Vi#8-9

He should do accordingly.

Vi8#10

Knowing that the disciple has come, the physician should make rectangular platform measuring four cubits an sloping eastward or northward, in an even and pure place. This should be smeared with cow-dung, covered with sacred grass and bound on borders with paridhi (particular sticks for this purpose). Further it should be equipped with the said articles such as sandal, water jar, silken garment, gold, etc. (listed in previous paragraph). Then attending to the fire with the fuel sticks made of palasa, ingudi, udumbara and madhuka while in pure condition and facing eastwards, as prescribed under the method of study, ho should offer oblations of honey and ghee to the fire reciting benedictory mantas first invoking Brahma, Agni, Dhanwantari, Prajapati, Aswins, Indra and sages, the authors of the aphorisms and ending with “swaha” three times each. -Vi8#11

The disciple should follow him. After offering oblations he should go round the fire keeping it to the right side. Then brahmanas should recite “swasti” (mantras promoting well-being). At the end, he should pay respects to the physicians present in the ceremony. Then at this ceremony the physician should instruct the initiate of the code of honor.

Vi8#12

The Physician's / Student's Code of Honor:

Now the teacher should instruct him in the presence of fire, brahmanas and physicians:”

-Vi8#13

you should live with celibacy, keeping beard and mustaches, speaking truth, not eating meat, using pure and intellect-promoting things without envy and

possessing no weapons. You should never disobey my words except in case they lead to king's wrath, loss of life, great unrighteousness and other such calamity. You should always surrender to me, regard me as head, be submissive to me and follow the course which is liked by and useful to me. YOU should live with me behaving as son, servant and suppliant. YOU should move without haughtiness, carefully, with mind concentrated, humbleness and constant vigilance, without jealousy and with my permission. Whether permitted or not to move out, you should first make effort, as far as possible, to collect things for the teacher. Then you join the medical profession and wish success in work, earnings of wealth, fame and heaven after death, you should always think of the welfare of all the living beings keeping cow and brahmana before. YOU should make effort to provide health to the patients by all means. You should not think ill of the patients even at the cost of your life. You should not approach the others woman and any other's property even in imagination. Your dress and accessories should be modest. ["YOU should not be modest."] YOU should not be addicted to drinking, indulged in sins, and associated with sinners, you should speak smooth, pure, righteous, blissful, thankful, truthful, useful and measured words. YOU should always keep place and time in mind, with good remembrance, striving constantly for knowledge, progress and excellence of equipments, you should never prescribe medicines for those disliked by the king, disliked by wealthy magnets or disliking them and for all those who are excessively diseased, wicked; having troublesome conduct, behavior and management, have not counteracted their censures and one nearing death; and also for the ladies in absence of their husbands or guardians, you should never accept meat offered by the ladies without permission of their husbands or guardian. While entering into the patient's house you should take along a known person whose entry is permitted; you should be well-dressed, with head lowered, having good memory, with stillness, thinking carefully and moving accordingly; having entered there, you should not engage your speech, mind and sense organs anywhere except the patient, his well-being and other entities of the patient's body respectively. The matters of the patient's house should not be disclosed outside, even though you know the diminution in life-span of the patient you should not mention it where it is liable to cause harm to the patient or others. Even though you are learned enough, you should not boast too much for your knowledge because mostly the people become irritated for the excessive boasting even if it comes from an authority. -Vi8#13

There is no end to Ayurveda, hence one should devote himself to it constantly and without any negligence. This is worth doing. One should learn without jealousy excellence of conduct even from the enemies because for the wise the world is teacher while for the unwise it is enemy. Hence the wise, after due consideration, should hear and implement the advice which is thankful, promoting fame, life span, strength and popularity even if it comes from an enemy. Thereafter he should speak thus— you should always behave properly to gods, fire, brahmana, preceptors, elders, accomplished ones and teacher, thus this fire alongwith all the perfumes, eatables, gems and grains and aforesaid gods would bless you with prosperity, otherwise they would curse you. When the teacher has said all this, the disciple should say "yes" (I shall act accordingly). If the disciple follows the instruction then he is to be taught otherwise not. The teacher teaching such a worthy disciple obtains the aforesaid fruits of teaching and enjoins the disciple and himself with other unmentioned beneficial qualities. Thus method of teaching is said.

Qualities of a good physician:

of high descent, well-versed in scripture, having practical knowledge, expert, clean, skillful, self-controlled, well-equipped, having all sense organs normal, knowers of constitution and course of action. Su29#7

Syllabus of Required Knowledge for a Good Physician:/

Standardized Required Knowledge of Competent Physician:

Such physicians are free from doubt in anatomy, embryology, physiology and pathology, and also in the distinct knowledge of etiology, prodroma, suitability in relation to curable, hardly curable, palliable and rejectable diseases; are interpreters of the 3-fold Ayurvedic principle [which is ...V-P-K?] with brevity as well as details alongwith the 3-fold group of drugs [which is...?]; applicers of 35 roots and fruits, 4 fats, 5 salts, 8 urines, 8 milks, 6 plants with latex and bark, groups of drugs useful in 5 measures such as head evacuation etc. [the Pancha Karmas], 28 gruels, 32 powder-ointments, 600 evacuatives and 500 decoctives; well-acquainted with the conduct prescribed for the healthy in relation to food and drinks, standing, walking, sleeping, sitting, quantity, substances, collyrium, smoking, snuffing, massage, rubbing, non-suppression and suppression of urges, physical exercise, suitability, examination and knowledge about the sense organs and the conduct of the nobles; doubtless in 4-legged therapeutics [Dr, Drug, Nurse, Patient] with 16 qualities [which are...], nature of disease, 3 desires [health, wealth, enlightenment], knowledge about the merits and demerits of V, capable in management of 4-fold unction [fat, marrow, etc.] with 24 media [see uncting chptr] and 64 equipments [from which chptr?]; experts in various procedures for various types of measures, such as unction, fomentation, emesis, purgation, etc.; well-versed in head-diseases etc., diseases caused by proportional variation of dosas, diminution [of doshas/ of dhatus], boils, abscess, 3 swellings, various associations of swelling, 48 locations of diseases, 140 specific diseases, the despicable over-obese and over-lean along with causes, symptoms and treatment [of them- the obese/lean], wholesome and unwholesome sleep, insomnia and over-sleep alongwith the causes and treatment, 6 measures reducing etc. [see my chart; “the 6 Actions”]; symptoms and treatment of disorders caused by over-saturation and under-nutrition; etiology, symptoms and therapeutic management of blood disorders and also of mada, murchha and samnyasa, well-acquainted with dietetic considerations, food items wholesome and unwholesome by nature, group of the best ones [foods], 84 asavas (wines), properties and actions of drugs according to rasa and anurasa, proportional variations in combination of rasas, antagonism, properties and actions of food and drinks classified in 12 groups, properties of after-drink, 9 points regarding food, movement of food, wholesome and unwholesome food along with it's good and bad effects, the diseases located in dhatus along with their treatment, 10 seats of vital breath and the topics to be dealt with in the chapter 30 on 10 heart-rooted vessels; accordingly well-versed with brevity and details, in the entire treatise and it's acquisition, retention, understanding, application, measures, health, time, physician and instruments and expert, while endowed with memory, intelligence, learning and rationale, in implementation not conflicting with his noble qualities and in dealing with all the living beings with friendly manner like parents, brothers and kinsmen. Endowed with such qualities, Agnivesa! are promoters of vital breath and destroyers of diseases.

Su29#7

“The Physician’s excellent virtue, artha (wealth), and kama (enjoyment)”:

virtue: to treat teachers, virtuous people, and family

Artha (“wealth and fruition of purpose”): remuneration and protection from the king; he prevents his patients from further disease

Kama (“enjoyment”): honored by learned men, respected; provides health to the liked persons

Su30#29

Cause of Misery and Happiness:

Entire misery relating to both mind and body depend on ignorance, the entire happiness resides in pure knowledge

Su30#84

The physician who knows the entire body always from all aspects knows the science of life in it’s entirety which promotes happiness of the world.

Sa6#19

Requirements of a “knower of Ayurveda”:

who are able to deliver information from memory on:

Tantra (treatise; the authoritative text):

Sthana (section):

Adhyaya (chapter):

and Prasna (topics): -this sutra: Su30#16

They should be able to deliver these distinctly by the way of:

Textual Statement: (ability to recite by memory the treatises of sages in entirety, and according to tradition. -Su30#17

Textual Interpretation: when one penetrates the real purport, explaining by use of expansion, brevity, proposition, reasoning, examples, correlation and conclusion; which is comprehensible to the 3 types of disciples (brilliant, average, and dull) -Su30#18

and Recapitulation: difficult points in the treatise are discussed and recapitulated.

-Su30#19

One who has acquired the knowledge (given by the authoritative text) based on various reasons and refuting the opponent’s view in debates, does not get fastened by the pressure of opponent’s arguments nor does he get subdued by their arguments.

Vi8#157

The Method of Discussion:

A physician should take part in discussions with other physicians. -

Vi8#15

Discussion with specialists: promotes pursuit and advancement of knowledge, provides dexterity, improves power of speaking, illumines fame, removes

doubt in scriptures, if any, by repeating the topics, and crates confidence in case there is any doubt, and brings forth new ideas. The ideas memorized in study from the teacher, will become firm when applied in (competitive) discussion.

Vi8#15

The teacher possesses much secret ,knowledge. When he is pleased with the devoted disciple, gradually he will deliver these ideas. These same are expressed by the disciple with enthusiasm during discussion in order to gain victory. In this way, the careful student earns and retains his teacher's knowledge.

Vi8#15

_____Punarvasu said: "Do not speak so [uncompromisingly] because by adherence to only one side it is very difficult to learn the truth."

"Those who place their views and arguments as decided facts can not reach the end of the controversy, but merely go round and round in a circle like an oil grinding wheel."

Su25#26-27

Method of testing another physician's knowledge; the 8 Topics for Debate:

"One physician should, at the very start, (*of a discussion with another physician; to test or quiet a quack physician*) should ask the other physician about 8 topics:

- 1) treatise, 2) scope of the treatise,
- 3) section, 4) scope of the section,
- 5) chapter, 6) scope of the chapter,
- 7) topics, 8) scope of the topics.

The other physician should reply dealing entirely with the subject by means of text, interpretation and recapitulation (*if he is a truly good physician*)."

Su30#32

[So basically a physician/ student should challenge his counterpart to recite from memory the latter 7 topics pertaining to one specific text. Then the counterpart should be able to interpret, summarize and give practical examples of any of this information.]

The following is from Su30#69-85

Interrogation is the question on any subject from the treatise according to the accepted procedure. Interpretation of the interrogation is the rational solution of the same on the basis of the treatise. The word "Tantra" is derived from "tantrana" (pervasiveness and protection), "Sthana" from "arthapratistha" (containing the subject well) and the titles of adhyayas (chapters) are based on various topics. Thus according to query, the entire "Astaka" (8 topics) has been explained. In this way, the well-defined subject-matter of the text has also been said in entirety.

Su30#69-71

There are persons having partial and superficial informations whose unexpected flying up creates irritation like that of male bustard. Hence, in the beginning of the talk, one should always put the 8 topics with a view to testing the superiority or inferiority because there only the well-versed in scriptures can stand while those knowing a portion of it feel giddy by the very word of the entire treatise like the weak bustards by the sound of bow-string.

Su30#72-74

Some animal in the midst of the weak ones behaves like a wolf but finding a real

wolf it reverts to its natural position. Likewise, a fool on the basis of his talkativeness, establishes his authority among the fools but is exposed in face of the real authority. Like large brown mongoose hidden in its own woolen bristles, what the fool having no wide knowledge can speak in discussions as a clumsy, dull one. The physician should not come in conflict with men of noble conduct though having little knowledge but should subdue the otherwise posing themselves as authority at the very start with the 8 questions. The fools often are arrogant and talkative speaking too much and irrelevantly while the gentlemen are often good-looking and talking less and relevantly. One, dispassionately, should not tolerate the little-knowing but talkative and quarrel-some persons in order to bring to light the importance of real knowledge. Those who are compassionate to creatures and are sincerely devoted to real knowledge pay attention to checking the ignoble debates

Su30#75-80

Those who are not authority in their own treatise often condemn others taking resort to ignoble views, lack of time, illness, arrogance and harshness. One should keep away from these scripture-defiles who simulate the noose of death and should be devoted to the good physicians who are full of calmness, knowledge and understanding.

Su30#81-83

Discussion with specialists, and winning arguments:

Discussion with specialists, and winning arguments:

Discussion with specialists is of 2 types– friendly discussion and hostile discussion.

Vi8#16

The friendly discussion is held with one who is endowed with learning, understanding and the power of expression and contradiction, devoid of irritability, having uncensored knowledge, without jealousy, able to be convinced and convince others, enduring and adept in the art of sweet conversation.

While discussion with such a person one should speak confidently, put questions unhesitatingly, reply to the sincere questioner with elaborateness, not be agitated with fear of defect, not be exhilarated on defeating the partner, nor boast before others, not hold fastly his solitary view due to attachment, not explain what is unknown to him, convince the other party with politeness and be cautious in that.

This is the method of friendly discussion.

Vi8#17

Further one should take part in hostile discussion with others looking to his superiority.

Before speaking, he should examine properly the other's speech, difference between himself and the opponent and the nature of the congregation.

Proper examination guides the wise about the initiation of and desisting from work, hence the experts commend the examination.

While examining the difference between himself and the opponent one should also examine the merits and demerits of the speaker properly–

such as scriptural knowledge, understanding, retention, imagination and eloquence these are the merits.

These are the demerits such as irritability, lack of skill, cowardice, lack of retention and carelessness.

One should compare himself and the opponent in superiority in respect of these qualities.

Vi8#18

The opponent may be of 3 types- superior, inferior or equal, according to the above qualities and not wholly.

Vi8#19

There are 44 terms relating to terms of discussion given in this chapter.

Vi8#152-154

The 2 types Symposiums:
learned or ignorant.

The 3 types of Symposiums:
friendly, neutral and prejudiced.

In the prejudiced congregation consisting of persons endowed with learning, understanding, speaking and 'contradiction' or of ignorant ones, one should never discuss with anybody.

In the ignorant congregation, however, if it is friendly or neutral, one should discuss with another who is devoid of learning, understanding, speaking and contradiction, is not famous and is despised by great men.

While discussing with such a person one should use long sentences having incomprehensible and long aphorisms, should ridicule the opponent again and again with movements of hands before the gathering and should not give opportunity to him to speak, while using difficult words one should remind the opponent that he is not speaking or his proposition does not stand.

Again calling him one should say- 'You should learn for one year more, perhaps you have not learnt from a preceptor or it is sufficient for you.'

The opponent, even defeated once, is taken as defeated and should not be entertained again.

Some say that the same method is applicable in case of hostile discussion with a superior opponent but, in fact, confrontation with a superior person is not at all desirable.

Vi8#20

One should discuss with an inferior or equal opponent in a friendly congregation.

In a neutral congregation having attention, hearing, learning, understanding, power of speaking and contradiction one should carefully weigh the strength and weakness of the opponent.

If the opponent is stronger then he should not continue discussion giving it up without any apparent sign but where the opponent is weak he should be subdued immediately.

The Means of Subduing the Inferior Opponent Immediately:

<u>The Opponent's Weakness:</u>	<u>Method of Subduing Him:</u>
one having no scriptural knowledge	should be defeated by quoting long aphorisms
one devoid of understanding	by sentences with incomprehensible and long aphorisms
one devoid of imagination	with similar sentences having various meanings
one devoid of power of speaking	by contradicting the half-said sentence
one devoid of skill	by putting him in embarrassing situation
one with irritability	by teasing him
one with cowardice	by terrorizing him
one devoid of carefulness	by imposing discipline

Thus by these means one should subdue the inferior opponent immediately.

Vi8#21

One should speak reasonably while in hostile discussion and should not withdraw the words once spoken.

(It should be born in mind that) a hostile speech gives rise to strong agitation in some persons.

As for the angry there is nothing either 'unactable' or un-utterable, the wise do not commend quarreling in the congregation of noble persons.

Thus one should do in discussion initiated.

Vi8#22-24

In the beginning itself one should do like this.

In connivance with the congregation one should get the topic selected as is favorable to him or is very difficult for the opponent or the opponent should be given some quite adverse side.

In the event of support from the congregation, he should speak– 'I have nothing to say more, now this congregation itself will make the decision about the discussion and it's result according to it's choice, circumstances and views of the members'-- having said this he should keep quiet.

Vi8#25

The result of the discussion is recorded like this– this is worth speaking, this is not worth-speaking, because of this one is defeated.

Vi8#26

These terms are worth-knowing for acquaintance of the course of discussion among physicians such as–

'vada', dravya, guna, karma, samanya, visesa, samavaya, pratijna, sthapana, partisthapana, hetu, drstanta, upanaya, nigamana, utara, siddhanta, sabda, pratyaksa, anumana, aitiya, aupamya, saumsaya, prayojana, savyabhicara, jijnsa, vyavasaya, arthaprapti, sambhava, anuyojya, ananuyojya, anuyoga, pratyanyoga, vakyadosa, vakyaprasamsa, chala, ahetu, atitakala, upalambha, parihara, partijnahani, abhyhanujna, hetvantara, arthantara, nigrasthana

Vi8#27

Vada (debate) is that in which one holds academic discussion with a contending opponent.

This is briefly of 2 types– jalpa (positive discourse) and vitanda (negative

discourse).

Jalpa is the statement of speaker's own view as well as (contradiction of) the opponent's view.

Vitanda is opposite to jalpa.

For instance, one holds the view that rebirth is there while the other holds the view just against it.

During debate, they advance arguments in support of their own views and expose (and contradict) the opponents' view, this is jalpa.

Vitanda is opposite to jalpa in which the speaker without having any positive approach only finds faults in the opponents view point.

Vi8#28

Dravya (substance), guna (properties), karma (action), samanya (similarity) visesa (dissimilarity) and samavaya (inherence)-- these are mentioned earlier alongwith their definitions in sutrasthana.

Vi8#29

Pratijna– Partijna (proposition) is the statement of what is to be proved.

For instance, purusa (self) is eternal.

Vi8#30

Sthapana (establishment)- this is establishing the same proposition of firm footing with the help of hetu (reason), drstanta (instance), upanaya (correlation) and nigamana (conclusion).

First there is proposition and then establishment because what can be established in absence of proposition?

For instance, 'self is eternal' - this is a proposition, reason is - 'because of not being created'; instance is- 'as sky'; correlation is- 'as the sky is uncreated and is eternal so is 'self'; conclusion is- 'therefore, self is eternal'.

... Vi8#31

Partisthapana (counter-establishment)- this is giving a contrary meaning to the opponent's proposition.

For instance, 'self is non-eternal' is proposition; reason is - 'because of being perceived by senses'; instance is 'As pitcher'; correlation is- 'as pitcher is perceived by senses and is non-eternal so is 'self'; conclusion is- 'therefore, self is non-eternal'.

Vi8#32

Hetu (reason)- this is the cause of knowledge such as pratyaksa (perception), anumana (inference), aitihiya (tradition) and aupamya (analogy).

What is revealed by these reasons (sources) is reality.

Vi8#33

Drstanta (instance)-- this is that which arouses understanding in the fools and the learned alike.

It presents a picturesque image of the thing.

For instance, fire is hot, water is liquid, earth is stable and the sun is illuminating, as the sun is illuminating, the knowledge of the sankhya (philosophy) is also illuminating.

Vi8#34

Upanaya (correlation) and Nigamana (conclusion) are said under the explanation of the headings of 'sthapana' and 'pratisthapana'.

Vi8#35

Uttara (rejoinder)-- this is the statement of dissimilarity in the reason of similarity and vice-versa.

For instance, if somebody says- ‘disorders are similar to cause as “sitaka” (cold) disease has similar causes like exposure to cold wave’” the opponent might say- ‘disorders are dissimilar to cause as in burning sensation, heat, sloughing and suppuration of body parts the causes are dissimilar like cold wave.[‘]

This is rejoinder with contrary statements.

Vi8#36

Siddhanta ((theory)- this is the conclusion which is established by scientists after testing in several ways and on proving it with reasoning.

This is of four types- sarvatantra siddhanta, pratitantra siddhanta, adhikarana siddhanta and adhyupagama siddhanta.

Sarvatantra-siddhanta (universal theory)-- it is that which is accepted universally by all the schools such as- there are causes, there are diseases and there are remedies for the curable disorders.

Pratitantra Siddhanta (restricted theory)-- this is that which is not universal in nature and is held by only one of the schools such as- in other schools there are 8 rasas but here are 6; here are 5 sense organs, while in other texts there are 6 sense organs, in other texts all diseases are taken as caused by V etc. but here they are taken as caused by V etc. as well as by the bhutas.

Adhikarana Siddhanta (implied theory)-- this is that which is proved as implication of some other statement such as- fruits of action, emancipation, self and other world are proved in implied way from the statement “the emancipated does not take up the consequent action because of the absence of desires”.

Abhyupagama Siddhanta (hypothetical theory) is that which is held up by physicians temporarily and hypothetically during debate though the idea is unproved, untested, uninstructed and irrational- such as- ‘ I will speak proposing that dravya is predominant or properties are predominant or virya is predominant.’

Thus the 4-fold theory.

... Vi8#37

Sabda (word)- this is an aggregate of letters.

This is of 4 types: drstartha, adrstartha, satya and anrta.

Drstartha (with observable meaning)- is that which connotes observable meanings ; such as dosas are aggravated by these etiological factors, they are pacified by 6 therapeutic measures, the sense objects (sound etc.) are perceived if the sense organs (auditory etc.) are existent.

Adrstartha (with unobserving meaning)- this is that which connotes unobservable ideas such as there exists the other world, there is emancipation and so on.

Satya (consistent)-- this is that which is consistent to the facts, such as there are instructions of Ayurveda, remedial measures for the curable diseases and result of action.

Anrta (inconsistent)-- this is contrary to satya. -#38

Pratyaksa (perception)-- this is knowledge which is directly received by the self and the sense organs.

Self-perceived are pleasure, pain, desire, aversion, etc., while sound etc. are perceived by the sense organs. - Vi8#39

Anumana (inference) is the reasoning supported by invariable concomitance such

as the knowledge of agni by the power of digestion, that of strength by the power of exercise, auditory organ etc. by the perception of sound etc.

Vi8#40

Aitihya (tradition)-- this is the traditional authoritative source of knowledge such as veda, etc.

Vi8#41

Aupamyā (analogy)-- this is the statement of similarity between things such as- analogy of dandaka with danda (staff), that of dhanuhsthmbha with bow and that of the provider of health with the archer.

Vi8#42

Samsaya (doubt)-- this is the state of indecision about the concerned entity. For instance, on observing that both types of persons having or not the signs of longevity and adopting or not the therapeutic measures- die early and live long, doubt arises as whether there is untimely death or not.

Vi8#43

Prayojana (object)-- this is that for which the actions are initiated.

Such as- 'if there is untimely death, I will use life-promoting measures and avoid the contrary ones. Then how would the untimely death subdue me?'

Vi8# 44

Savyabhicara (uncertain statement)-- this is that which has uncertainty.

Such as 'this medicament may or may not be applicable to this disease'.

Vi8#45

Jijnasa (inquiry)-- is the (curiosity about) examination.

Such as- (on one's inquiry somebody says) the examination of drugs will be described later on.

Vi8#46

Vyavasaya is Niscaya (decision)-- such as- this disease is certainly V, this very is the medicament for this.

Vi8#47

Arthaprāpti (acquisition of implied sense)-- this is that where another unsaid idea is conveyed by the said one, such as when one says that the disease is not to be managed with saturating therapy it implies that it is to be managed with desaturating therapy; 'He should not eat during the day' implies that he should eat during the night.

Vi8#48

Sambhava (source of origin)-- this is that from where something is originated, such as 6 dhatus of foetus, (use of) unwholesome things of disease and (that of) wholesome things of health.

Vi8#49

Anuyojya (questionable statement)-- this is tahtn where sentence is defective or has unspecified meaning inviting further questions, such as if somebody says 'the disease is to be managed with evacuative therapy' it invites further question as to 'whether it is to be managed with emesis or purgation.

Vi8#50

Ananuyojya (unquestionable statement)- this is contrary to the above.

Such as- 'this (disease) is incurable.'

Vi8#51

Anuyga (question)-- this is that which is put as query 'wholly or partly, on the text or it's part during discussion of experts for the test of learning, understanding,

speaking and contradiction; Such as- on the statement of 'self is eternal'
somebody says 'what is the reason' .

Vi8#52

Pratyanuyoga (counter-question)-- this is questioning the questions, such as on
the above one may ask what is the reason of this question.

Vi8#53

Vakyadosa (syntactical defect)-- in this context, is of 5 types--

Nyuna (deficiency)

Adhika (superfluity)

Anarthaka (meaninglessness)

Aparthaka (deprivation of meaning)

Viruddha (incongruity)

Without these there is no damage to the contextual sense.

Deficiency is such as- if there is lack of even one of the five-proposition, reason,
instance, correlation and conclusion- or if there be many reasons, only one reason is
resorted to for proving something.

Superfluity is just contrary to deficiency such as- while talking about ayurveda
one says about some irrelevant it is repeated, due to repetition this comes under
superfluity.

Repetition is of 2 types- semantic repetition and verbal repetition.

The former consists of the repetition of the same idea by different words such as
bhesaja, ausadha and sadhana (for therapy) and the latter consists of the repetition of the
same word such as 'bhesaja, bhesaja'.

Meaninglessness is that where there is only jumble of alphabets devoid of any
sense.

Deprivation of meaning is due to lack of mutual connection of otherwise
meaningful words such as- cakra-na(ta_kra-vamsa-vajra-nisakara.

Incongruity is considered in relation to illustration, theory and convention.

Instance and theory have already been described earlier.

Now convention is of 3 types- Ayurvedic, ritual and ethical.

Ayurvedic convention such as four-legged therapy, ritual convention such as
animals are to be sacrificed by sacrificing persons, ethical convention such as non-
violence towards all creatures.

The statement incongruous in respect of the respective convention is taken as
incongruity.

Thus are the syntactical defects.

Vi8#54

Vakypasamsa (syntactical commendability)- this is that where the statement is

free from deficiency, superfluity, is meaningful, devoid of deprivation of meaning and incongruity, and comprehensible.

Further there is no room for any question.

Such statement is commended.

Vi8#55

Chala (knavery or deceitful disputation)- this is only a jugglery of words in which the words are used knavishly, with apparent meaning or without meaning.

This is of 2 types- Vakchala (verbal knavery) and Samanya Chala (knavery in general).

Verbal Knavery- such as, if somebody says- ‘this physician is “navatantra”’, then the physician retorts- ‘I have no “nava” (nine) texts but have only one.’

Then the other says- ‘I am not saying that you have got nine texts but your practice in the same is “nava” (new).’

On this the physician says “I have not practiced the text newly but many times.’

This is verbal knavery.

Knavery in general- such as, when somebody says- ‘medicament is for alleviating the disease.’, the other person says- ‘How do you say the existent is for alleviating the existent because disease is existent and also the medicament, if the existent is capable of alleviating the existent, then both cough and wasting being existent, cough may be able to alleviate the wasting.’

This is knavery in general.

Vi8#56

Ahetu (fallacious reason)- this is of 3 types- Prakaranasama (similar to topic), Samsayasama (similar to doubt), and Varnyasama (similar to object).

The reason similar to topic such as- the self other than the body is eternal.

On this somebody says that because the self is other than the body, it is eternal, as the body is non-eternal, the dissimilar self must be external.

This is fallacious reason because here the paksa (minor term) itself has been used as a reason.

The reason similar to doubt is that which though being cause of doubt is used as cause of eliminating the same such as- ‘he has said only a part of Ayurveda, it creates doubt as to whether he is a physician or not’, on this somebody says- ‘as he has said a part of Ayurveda, he is a physician’.

This does not make a reason for the eliminating of the doubt, thus it is a fallacious reason because that which is the cause of doubt can’t be the cause of removing the same.

The reason similar to object is that which is not different from the object such as somebody says- ‘Buddhi (intellect) is non-eternal because of the absence of touch like sabda (sound). Here both buddhi and sabda are objects, hence because of the absence of difference between them, the reason is similar to object and as such is fallacious.

Vi8#57

Atitakala (delayed statement)-- this is that which actually was to be said earlier but is said later, and because of delayed presentation becomes unacceptable.

For instance, if somebody does not defeat the opponent at the opportune moment but applies it on some other point later on, then, because of delayed application that becomes quite ineffective.

Vi8#58

Upalambha– this is pointing out defects in causality as explained earlier under the heading ‘hetu’ fallacious or apparent reason.

Vi8#59

Parihara (refutation)-- this is refuting the above pointing out of defects.

Such as signs of life are available constantly till the self is in the body, and are not available after it goes out.

Therefore, the self is different from the body and is eternal.

Vi8#60

Pratijnahani (loss of proposition)-- this is that when one gives up the original proposition after having been questioned (by the opponent).

For instance, somebody puts proposition as 'the personal self is eternal' in the beginning but when questioned says that it is non-eternal.

Vi8#61

Abhyanujna (admission of argument)-- this is acceptance of the desired as well as the undesired situations.

Vi8#62

Hetwantara (imperfect reason)-- is that where some imperfect reason is stated instead of some perfect reason.

Vi8#63

Arthantara (irrelevant statement)-- this is that where some other thing is said instead of the relevant one.

For instance, one has to say the symptoms of fever but instead he says those of prameha.

Vi8#64

Nigrahasthana (reason of defect)-- is that by which one is defeated.

It consists of not understanding a thing even in repeated thrice in a learned assembly or questioning where it is not pertinent and not questioning where it is pertinent.

Over and above, pratijnahani, abhyanujna, kaslatitavacana, ahetu, nyuna, adhika, vyartha, anarthaka, punarukta, viruddha, hetwantara and arthantara are reasons of defeat.

Vi8#65

Thus the terms used in course of debate are explained as proposed.

Vi8#66

The debate among physicians should be held only on (topics of) Ayurveda and not elsewhere.

Here the statements and counter-statements in details and also all the arguments have been mentioned in the entire text.

After keeping them in mind one should speak something and not anything which is irrelevant, unscriptural, unexamined, inappropriate, confused or unpervasive.

He should speak everything with reasoning.

All the conflicts of debate, if endowed with reasoning are devoid of malice and promote the (cause of) medicine due to it's property of enhancing the excellence of intellect, because undamaged intellect leads to success of actions.

Vi8#67

Now I shall explain some topics for the knowledge of physicians because the wise commend initiation of all actions with prior knowledge.

If after knowing well kaarana, karana, karyayoni, karya, karyaphala, anubandha, desa, kala, pravrtti and upaya one proceeds for some action, he obtains the desired fruit and subsequent benefit in that without any great effort.

Vi8#68

Karana [(Kaarana- long A-)] (doer)-- is that who does a thing, he is the cause of and the agent.

Vi8#69

Karana (instrument) is that which serves as equipment for the doer making effort for performing action.

Vi8#70

Karayoni (original source) is that which is converted into action after transformation.

Vi8#71

Karya (act) is that with the object of performing which the doer proceeds.

Vi8#72

Karyaphala (result of act)- is that with the object of which the action is performed.

Vi8#73

Anubandha (after-effect)- is that which essentially enjoins the doer as after-effect, good or bad, of the action.

Vi8#74

Desa (place) is location.

Vi8#75

Kala (time) is transformation.

Vi8#76

Pravrtti (inclination)- is the effort for the action.

This is also known as kriya, karma, yatna, karyasamarambha.

Vi8#77

Upaya (procedure) is excellence of the first 3 factors, karana, etc. and their proper management leaving aside the karya, karyaphala, and anubandha.

Procedure leads to performance of an action and thus it is said as upaya.

After the action is performed there is no function of procedure nor is it at the time of performance; after action is the result and thereafter consequence (so after action also procedure has no role).

Vi8#78

These 10 entities should be examined first and thereafter one should proceed for action.

Hence the physician desirous of taking up action should before-hand examine the entire situation by proper methods and then initiate the action.

Vi8#79

There, if some other physician or person asks this physician- 'How many types of examination should be adopted by the physician desirous of applying emesis, purgation, non-unctuous and unctuous enema and head-evacuation? How many types of entities are to be examined? How are they to be examined? What is the object of examination? Where are emesis etc. to be applied or contra-indicated? What is to be done in combination of the situations for both application and contra-indication? What drugs are useful for emesis etc.?

Vi8#80

If he wants to confuse the questioner he should say- 'there are many types of examination and groups of the types of entities to be examined. Kindly tell me from what point of view grouped examination or entities to be examined you mean because I

can't satisfy you if I explain them taking as grouped from another point of view when, in case, you want to be explained them as grouped from another point of view.

Vi8#81

After considering the reply given by him, one should further say according to the method of contradiction.

IN case, he speaks, properly one should not try to confuse him, rather he should examine him fully and sincerely.

Vi8#82

There are 2 types of examination for those who have already acquired the (scriptural) knowledge- perceptive and inference.

These 2 alongwith the authoritative instruction constitute the (means of) examination.

This examination is of 2 types or of 3 types including authoritative instruction.

Vi8#83

Section 3:

Diagnosis

General Diagnosis pg130

Number of diseases/ Disease Classification p.151

Prognosis pg.155

Fatal Signs pg.159

Pathology pg.187

General Diagnosis

General- attaining knowledge

The 7 aspects to be examined

The 10 entities to be examined

The 5 means of acquiring knowledge

Samprapti (pathology)

Categories of diseases

General detail on advanced diagnosis- determining doshic predominance, etc.

Using the senses to collect data

Strength of the patient

Essence; the factors to be observed

Strength of the patient Vs. the drug

Ideal body measurements

Entities to be inferred

General

General Attaining Knowledge

Proper Method for Attaining knowledge:

Leave confrontation of views aside, because unless the mass of Tamas covering the object is removed, the knowledge will not come forth. -Su25#28

All [theorized/ proposed] entities fit into one of 2 groups– they are either existent or they are non-existent [false].

The means of their examination is 4-fold–

authoritative statement, perception, inference and rationale.

[These 4 examination methods are used to evaluate all postulations.]

Su11#17

The 3 Sources of Knowledge:

Authority, perception and inference

Vi4#3

Definition of Authority: is the statement from the “Apta” (credible persons).

Aptas are those who possess knowledge which is devoid of any doubt, indirect acquisition, partial acquisition, attachment or aversion.

The statement of such people is testimony. On the contrary, the faulty or otherwise statement of a drunkard, insane person, fool or attached person should not be considered testimony. Vi4#4

(See also “The Teacher” in section on Study.)

Definition of Perception: “Perception is that which is acquired by the sense organs and mind directly” -Vi4#4

It is the knowledge which arises by the contact of self, sense organs, mind and sense objects. It is explicit and limited only to the present.

Su11#20

Definition of Inference: “Inference is reasoning supported by invariable concomitance.” -Vi4#4

It is based on prior perception. It is of 3 types and is related to the 3 times [past, present, future]. For example, one can infer covered fire from the smoke, sexual intercourse from observing the fetus and the future fruit from the seed. By observing the bearing of similar fruit, the learned infer the causation of the seed. Su11#21-22

Using the 3-Fold Source of Knowledge:

_____ Out of these 3 sources of knowledge, first of all knowledge is obtained from [1]) authority. Thereafter examination proceeds with [2]) perception and [3]) inference because of there be no authoritative material beforehand what one would know from perception and inference. Thus, for those who have knowledge (of authority) the examination is two-fold: perception and inference. But for others [with no knowledge of authority] it is 3-fold including authoritative instruction.

Vi4#5

One, the knower of reality, who does not enter into the inner self of the patient with the help of the lamp of knowledge and intelligence, can't treat diseases successfully.

Vi4#12

[(See on Student, Text and Teacher for @ Authoritative Scripture.)]

Definition of "Yukti" (Combination):

This is the understanding that all things are produced by the combination of multiple causative factors.

It is true in the 3 times [past, present and future] and is also helpful in achieving the 3 categories (virtue, wealth, and enjoyment).

Su11#25

Examples of Yukti:

The growth of crops is product of the combination of water, ploughing, seed and climate.

The growth of a fetus is the product of the combination of the 6 dhatus.

Fire may be produced by combining the fire-board, spinning stick and the process of spinning.

Similarly, therapeutics is produced by bringing together it's 4 legs (doctor, assistant, patient and drug).

Su11#23-24

[A physician must use this sometimes to deduce an outcome, and sometimes to deduce the causative factors behind his patients disease.]

After comprehending the features of diseases in terms of etiology, prodroma, symptoms, suitability, number, predominance, types, proportional variation, severity and time, the physician should know carefully the features of dosas, drugs, place, time, strength, body, sara (constitutional dominance of one or the other dhatu [/dhatu strength]), diet, suitability, psyche, constitution and age because the therapeutic treatment depends on the knowledge of the features of dosas etc. The physician having no knowledge of the features of dosas etc. is incapable of controlling the disease. Hence for the knowledge of the features of dosas etc. I am describing the section on Vimana (specific features) O Agnivesa!

Vi1#3

There are 2 types of persons having appearance of the diseased.

One is that who though suffering from a severe disease appears to be suffering from a mild disease because of excellent psyche, strength and body.

The other is that who though suffering from a mild disorder appears to be suffering from a severe disorder because of the inferiority of psyche etc.

The physicians who are not acquainted with them fail to decide mildness or severity of the disease proceeding only on gross observation of the patient.

Vi7#3

A part of the means of knowledge is not able to provide understanding of the entire object. Those who fail to diagnose a case also fail to prescribe a rational remedy

for the same. (For instance) when they take the severely diseased as mildly diseased and considering a little morbidity administer mild evacuative drug which further aggravates the dosas. (Likewise) when they take the mildly diseased as the severely diseased and considering great morbidity administer strong evacuative drug which harms the body by over-eliminating the dosas.

Vi7#4

The inexperienced physicians confuse in deciding the severity or otherwise of the disease by seeing only the appearance of the patient having variations due to psyche etc. These ignorant ones, by administering remedies improperly, cause end of the patient or some severe trouble. The learned ones, (on the other hand), after obtaining knowledge about the case by all means never commit mistakes in administration of remedial measure.

Vi7#5-7

The 7 Aspects to be Examined

The 7 Aspects Pertaining to the Disorder to be Examined:

Each disorder should be examined in terms of the following 7 factors.

The severity of the disease cannot be known without knowing the 7 following factors in each case:

Strength of cause,
dosa,
dusya,
constitution,
place,
time
symptoms

-this sutra, above Vi8#101

Definition of “Nidana”: etiology, or cause of the disease -Ni1#7

Synonyms of Nidana: hetu, nimitta, ayatana, kartta, karana, pratyaya, samutthana

3 Types of Nidana:

- 1) Unsuitable conjunction of sense organs with their objects
- 2) Intellectual error
- 3) Consequence [of one of the above 2 causes]

Definition of “Roga”: disease

Synonyms of Roga (disease): vyadhi, amaya, gada, atanka, yaksma, jwara, vikara
Ni1#5

Synonyms for Disease and Dosha:

The word “Roga” denotes dosa as well as disorder.

“Dosa” has synonyms such as: roga, atanka, yaksman, dosaprakrsti, and viskara.

“Vyadhi” also has the same synonyms.

‘Thus the word “roga” is similar in case of dosha as well as “vyadhi”, while in other case it is dissimilar.’

Vi6#4

The 10 Entities to be Examined:

The 10 Entities to be Examined:

The 10-fold (entities) to be examined, karana etc. mentioned above [in preceding sutras of that chapter], are now shown here with their application to physician etc. Here, in performance of the act

the doer is the physician,

the instrument- is the drugs,

the original source- is the imbalance of dhatus,

the act- is the balance of dhatus,

the result of the act- is attainment of health (and happiness),

the after-effect- is longevity,

the place- is land as well as patient,

the time- is time of year [season], as well as age, and the time-stage of the disease,

inclination- is initiation of therapy,

procedure- is excellence of physician etc. [the 4 legs of therapy] and their proper management.

The details about the procedure have already been explained earlier. Thus the 10 entities karana etc. have been shown here as applied to the 10, physician etc., and accordingly the 10-fold entities to be examined are said.

-all the above Vi8#84

1) The Doer:

As already said, doer is the physician. His examination (is this)-- Physician is that who wins over the diseases, is expert in applying the ideas of the aphorisms and knows the life (science) properly from all aspects. He should first of all examine himself (introspect), desirous of performing balance of all dhatus and considering the performance of act in qualified patients and with proper qualities of management as to whether he is capable for the performance of the act. These are the qualities of physicians endowed with which he is capable of bringing forth the balance of dhatus such as— clear knowledge of theoretical ideas, practical knowledge, dexterity, purity, skill, possession of equipments, normalcy of all sense organs, acquaintance with human constitution and knowledge of the course of action.

Vi8#86

2) The Instrument:

Instrument is the medicament. Medicament is that which serves as equipment for the physician making effort for effecting balance of dhatus particularly different from the entities ending with procedure [as listed above] (original source, inclination, place, time and procedure). From the point of view of agents employed, medicament or therapy is of 2 types– spiritual and rational. In spiritual therapy incantation, roots, gems, auspicious rites, offerings, gifts, oblations, observance of rules, expiation, fasting, blessings, bowing, visit to temples etc. are employed. In rational therapy, evacuative and pacificatory measures as well as fruitful activities are employed. It is again of 2 types according to form– material and non-material. The non-material therapy includes upayas (devices other than drugs). Upaya means formless entity like terrorizing, creating surprise, forgetfulness, agitation, exhilaration, chiding, threatening for murder, binding, inducing sleep, gentle massage etc. It also includes the aforesaid means of treatment. The material therapy consists of drugs which are used for emesis etc. The drug is examined in respect of nature (natural composition), properties, action, habit, time and mode of collection, storage, processing, dosage, indications for use, the constitution of the patient, and the effect on disorder, whether eliminates it or pacifies it, any other drug of this type should have the same characters.

Vi8#87

3) The Original Source:

The original source is the imbalance of dhatus which is known by the emergence of the disorder. Examination of this and the material cause of the disorder (dosas) consists of the observation of the characters of their diminution or aggravation and also of those denoting curability, incurability, mildness and severity of the disorder.

Vi8#88

4) The Act:

The act is equilibrium of dhatus which is indicated by alleviation of the disorder. Its examination (is done on the following criteria) [**standard for signs that the disorder has been alleviated:**]-- **alleviation of the disorder, normalcy of voice and complexion, development of body, increase in strength, desire for food, relish at the meal time, proper and timely digestion of the food taken, timely sleep, non-appearance of abnormal dreams, easy awakening, elimination of urine, feces and semen, overall normalcy of mind, intellect and sense organs.**

Vi8#89

5) The Result of the Act:

Result of the act is attainment of happiness. It is known by satisfaction of mind, intellect, sense-organs and the body.

Vi8#90

6) The After-effect:

After-effect is (maintenance of) life which is characterized by union with vital breath.

Vi8#91

7) The Place:

Place is land as well as patient. Land is examined for the knowledge about the

patient or the drug. For the knowledge about the patient (these things are considered) such as— in what type of land the patient is born, grown or diseased in; in that type of land, the people mostly have such diet, behavior, conduct, strength, mind, suitability, pathology, liking, disorders, wholesomeness and unwholesomeness. The examination of land for knowledge about drugs will be described in kalpasthana.

Vi8#92-93

[Note: Entities 8, 9 and 10- time, inclination and procedure- were not elaborated on in the text. It is presumable that patient would be considered part of 7) The Place.]

Patient is the substratum of the act. Examination of the patient is conducted for the knowledge of the span of life or of the degree of strength and morbidity. Now, (we take up) the examination of patient for knowledge of the degree of strength and morbidity. The variations in quantity of drugs according to the degree of morbidity depend on the degree of strength, because if intensely potent drug is administered suddenly by a physician having not examined properly, it may kill the weak patient; the weak patients are not able to bear intensely potent drugs which are predominant in agni and vayu [fire and air] or cauterization, application of alkali and surgical operation. They may cause instantaneous death due to unbearable and over-intense impulse of the drug. Keeping this in mind, the physicians treat the weak patients with drugs which are unharmed, mild, delicate, heavy in progressive order, without complication, and not creating any emergent condition, particularly ladies, because they have unstable, soft, bare and timid heart, are mostly delicate, weak and subordinate to others. On the other hand, the drug having low potency and applied by one who had not examined properly in strong patients having severe disorder becomes ineffective. Hence the patient should be examined in respect of prakrti (constitution), vikrti (morbidity), sara (constitution [strength] of dhatus), samhanana (compactness), pramana (measurement), satmya (suitability), sattwa (psyche), aharasakti (power of intake and digestion of food), vyayamasakti (power of exercise) and age for the knowledge of the degree of strength.

[These factors have been listed and described. See their section, {later in Diagnosis chptr}]

Vi8#94

The disorders which are not corresponding to the vitiation of dosas, are found to have [been] caused by the wrath of god etc. because of authoritative statement, appearance of miraculous signs and symptoms, specificity of cause, signs and symptoms and treatment.

Sa6#27

The 5 Means of Acquiring Knowledge of Disease

The 5 Means of Acquiring Knowledge of Disease:

- 1) Nidana (etiology): the cause
- 2) Purvarupa (prodroma): the un-manifested symptoms which precede the appearance of the disease.
- 3) Linga (signs and symptoms): the manifested signs and symptoms of the disease. (It's synonyms are akrti, laksana, cihna, samsthana, vyanjana, and rupa)
- 4) Upasaya (therapeutic suitability): the suitable use of drug, diet and behavior which are contrary to the cause and the disease.
- 5) Samprapti (pathogenesis): the progression of the disease itself. (It's synonyms are jati and agati)

-all 5 above from Ni1#6-11

The 5 Sets of Divisions of Samprapti:

Samprapti may be divided according to either of the following:

- 1) Sankhya (number): such as 8 fevers, 5 gulmas, 7 leprosies etc
- 2) Padhanya (predominance): it is known by their relative degrees. "Comparative degree is indicated by (the suffix) "tara" and by the superlative one by "tama"."
- 3) Vidhi (types): for example, there are 2 types of diseases; innate and exogenous; 3 types according to tri-dosha; 4 types (according to prognosis) such as curable, incurable, mild and severe.
- 4) Vikalpa (proportional variation): this is proportional variation in the strength of the conjoined doshas. This is "vikalpa" in the present context.
- 5) Balakala (aggravation time): The time of aggravation of diseases is ascertained relative to predominance of season, day and night, time and method of intake of food

Ni1#11.1, Ni1#11.2-12

Other factors of Diagnosis:

vitiating dosa causes various disorders according to variation in etiology and location. Hence one should initiate treatment after having complete knowledge about the nature of the disorder (pathogenesis), locations and etiological factors. The one who initiates treatments, after knowing these 3, rationally and according to prescribed procedure, does not get confused in actions.

Su18#44-47

Knowledge of the 3 Dosha Yields Knowledge of Innumerable Diseases:

Diseases are Innumerable -Vi6#5

Dosas are Numerable (3) -Vi6#5

Therefore, the doshas are described completely, while diseases must be described partially, [through examples]. -Vi6#5

(So, through careful study of the Doshas, and careful inference, one can understand any disease, whether it has a name or not).

Role of the 3 Doshas in All Diseases:

All the innate disorders do not arise except from V, P and K. As a bird, though flying overall the day, does not transcend its shadow, all the disorders caused by disequilibrium of innate factors do not go beyond (causation of) V, P and K. The wise physicians having observed the location, characters and functions of V, P and K define the disorders caused by them.

Su19#5

The multiple groups of disorders in the body which are caused by the disequilibrium of innate factors are not independent of P, K and V. Only exogenous disorders are different from them.

-Su19#6

Sometimes exogenous factor follows the innate disorder and the innate factor gets associated with the exogenous disorder when it is developed. There one should start the treatment after knowing well the primary cause and the secondary factor. -

Su19#7

The 3 Aggravating factors for the physical and psychic doshas:

1) unsuitable contact of objects with sense organs

2) intellectual error

3) consequence [of the above two].

Ni1#3, Su11#36-40, Vi6#6

Relation of Mental and Physical Diseases:

Psychic (mental) and somatic (physiological) diseases may be associated together.

One example given is: passion and fever.

Vi6#8

“Doshas are similar to the vitiating factors.” -Vi6#10

[So what ARE vitiating factors?]

Often the Doshas located in one area of the body combine together due to one or more similar qualities that they share. -Vi6#10

This state is known as “Samsarga” when 2 doshas have combined.

This state is known as “Sannipata” when 3 doshas have combined.

For example, in a diabetic foot ulcer, the liquid nature of K present there may aggravate the liquid nature of P, causing involvement of both K and P.

Sannipata: combination of all 3 doshas involved in the PRIMARY disorder.

When a disorder is caused by all 3 doshas together. -Vi6#10

Samsarga: combination of 2 doshas involved in the PRIMARY disorder.

When a disorder is caused by 2 doshas together.

Vi6#10

Understanding the Single (Taste or Dosha) Vs. the Aggregate (Drug or Disease):

It is important to understand the picture in terms of the effect of rasa (taste) (individual) and dravya (drug) (total) on one side and dosa (individual) and disease (total) on the other.

Vi1#12

How to Evaluate Drugs with Multiple Tastes or Diseases with Multiple Doshas:

Where there is a substance having several tastes or a disorder having several doshas one should first critically analyze the role of rasas or dosas individually and then decide the effect of the substance or the disorder wholly.

Vi1#9

Exceptions to the Above Rule:

But this rule is not applicable universally because in case of the disorders where the effect is not exactly in accordance with the cause due to various causative factors operating, mutual subordination and variation in processings, it is not possible to decide the effect of the total drug or disease on the basis of the effect of it's individual rasas (tastes) or dosas.

Vi1#10

“In case of such conjunction, the effect of the drug or disease is ascertained on the basis of that aggregate.”

Vi1#11

Primary vs. Secondary disorder:

<u>Signs of the Primary Disorder:</u>	<u>Signs of the Secondary Disorder (It will have one or more of the following):</u>
Is independent [of the disorder]	Is not independent [of the disorder]
Has manifest symptoms	Has no manifest symptoms
Etiology is as described in the texts	Etiology is not as described in the texts
Remedy is as described in the texts	Remedy is not as described in the texts

-this whole chart Vi6#11

How to Determine/ Distinguish Doshic Involvement in the Primary Vs. Secondary Disorder:

When dosas having characters of primary disorder combine all the 3 together that is called as sannipata or if combine 2 together that is samsarga.

“Due to variations in primary and secondary characters there are numerous variations in dosas. Thus physicians attribute various nomenclatures to dosas and disorders classified in different groups according to various factors.”

Vi6#11 [Nearly verbatim is O.K. for this edition!]

[Primary vs. Secondary Disorder (cont.):]

Disease is also observed as serving the purpose of etiology in respect of (another) disease. For example, hyperpyrexia gives rise to internal hemorrhage which in turn causes fever and both together give rise to phthis. From enlargement of spleen arises udararoga and from udara appears edema. From piles arises terrible udararoga and also gulma. Coryza gives rise to cough which produces wasting which results in causation of phthisis.

Ni8#16-19

Initially they are only disorders, and later on serve as etiological factors. At times they serve the purpose of both (disease and etiology) and sometimes of only one (either disease or etiology).

Ni8#20

Because some disease, after causing another disorder, subsides while the other does not subside and at the same time also serve as etiology.

Ni8#21

Thus obstinate intermingling of diseases is observed due to [1)] faulty treatment and [2)] origin from one another.

Ni8#22

The therapy which pacifies one disorder but at the same time gives rise to some other disorder is not correct; the correct treatment is that which while pacifying (a disorder) does not excite (another one).

Ni8#23

One cause produces several disorders or sometimes only one. Likewise, one disorder is caused by many factors and sometimes many disorders are caused by those ones. For instance, from rough substances arise fever, giddiness, delirium etc. and sometimes fever only. Likewise, many factors such as rough etc. cause only fever while sometimes they produce many disorders in addition to fever.

Ni8#24-26

One symptom pertains to many diseases as well as one disease. Likewise, many symptoms arise in [in] one disease as well as many diseases. For instance, fever is the (common) symptom of many diseases having irregular onset and complicated origin while hyperpyrexia is the symptom of fever only. Many symptoms related to irregular onset and complicated origin are found in fever while the same are observed also in several diseases like fever, dyspnea, hiccup etc.

Ni8#27-29

One pacificatory measure is useful in many disorders as well as in single disorder. Likewise, many measures are required for a single disorder as well as multiple ones. For instance, the single reducing therapy pacifies many disorders arisen from amasaya and

sometimes single disease ([i.e.,] fever) responds to the therapy (reducing one). Likewise, several measures light diet etc. are prescribed in fever alone while all these are applied in several disorders like fever, dispnea, hiccup etc.

Ni8#30-32

Easily curable disease is cured with easy means and in a short time. Disease curable with difficulty requires great effort and long duration for cure. Palliable diseases which are incurable are not eradicated. The other type of incurable disease, the rejectable one, fails to respond to all measures.

Ni8#33-35

** The learned physician should observe the states of aggravation, normalcy and diminution of diseases even if they are subtle along with the condition of agni, strength and mind.

The wise physician constantly observing the conditions of the disorder and administering the treatment accordingly obtains the beneficial four (virtue, wealth, enjoyment and emancipation).

Ni8#36-37

** Often the obliquely spreading dosas afflict the patients for long [causing chronic, long-standing disease]. In these conditions, one knowing the strength of agni and the strength of dhatus should not administer therapy in haste.

(Instead), he should reduce the dosas gradually with therapeutic measures or bring them “conveniently” [gently/ when they are in the bowels, they are convenient, easy to remove] to the bowels. When they reach the bowels, they should be eliminated according to convenience.

Ni8#38-39

[The above paragraph is an important description of the decision-making process for whether to do P.K. or lightening therapies for a particular case.]

For the sake of knowledge, the symptoms of the diseases which are mentioned in this section are themselves diseases but in the present context they are symptoms not diseases.

Ni8#40

In short, both disease and health are dependent on respective causes and as such can not continue in their absence.

Ni8#41

[The above section from Ni8 is quite important]

The earliest 8 diseases: Are listed in Nidanasthanam. They arose from greed, malice and anger. Fever is the first; it was the earliest appearing somatic disease.

Ni1#15

Mechanics behind why when 2 people get exposed to the same disease, only one person may get sick:

According to the particular features of etiology, dosas and DUSYAS (substratum of pathology; [the tissues]) response occurs in the form of non-manifestation or otherwise of the disorders. When these 3 factors (nidana, etc.) do not combine together or if combined after a long time or in weakened state, disorder will not be there, or it will manifest lately, or in a mild form or without all the said symptoms. On the contrary, the

result will be contrary. Thus is said the cause of response on the form of non-manifestation or otherwise of all disorders.

Ni1#4, Su10#4, 5

Perception: acquired with sense organs and mind directly

Inference: reasoning supported by “invariable concomitance”

First, one obtains knowledge from authority (training). Thereafter one proceeds using perception and inference.

[Move these ‘perception, inference’ to below “3-fold source of knowledge @ disease, top of p. 43 in my old book.]

Features which every disease has:

These should all be known from instruction of authority.

- 1) aggravating factors,
- 2) pathogenic material,
- 3) etiology,
- 4) specific feature,
- 5) location,
- 6) chief complaint,
- 7) symptom,
- 8) sound,
- 9) touch,
- 10) vision,
- 11) taste and
- 12) smell;
- 13) complications,
- 14- 16) aggravation, stasis and diminution,
- 17) consequences,
- 18) name and
- 19) associations.

Vi4#6

Gather knowledge using the sense organs:

<u>Listen for:</u>	gurgling sounds of intestines, cracking sound in joints and finger nodes, characters of voice and other body sounds.
<u>Look for:</u>	color, shape, size, lustre, normal and abnormal characters of the body, etc. and other visual objects.
<u>Taste:</u>	should be inferred in this way: Know the taste of patient’s mouth by questioning him. Know abnormal tastes of his body by retreating lice, sweetness of his body by approaching flies; the doubt about internal hemorrhage as to whether it is pure blood or blood effected with pitta (bile?) Is removed by feeding the sample of blood to crow or dog; if they eat it, it is pure blood otherwise effected one. In this way other tastes in body parts may be inferred.
<u>Smell:</u>	normal or abnormal, in all body parts of the patient should be checked.

<u>Touch:</u>	normal or abnormal, with the hand.
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-the above chart Vi4#7

One who knows the characters of all diseases, all measures to be adopted and essentials of all medicaments is fit to be the royal physician.

Vi6#9

ESSENCE; THE FACTORS TO BE OBSERVED:

Deceptive appearance of Strength of Disease vs. Strength of Patient:

1) person, though suffering from a sever disease, appears to be suffering from a mild disease because of excellent Psyche, Strength, and Body.

2) person, though suffering from a mild disease, appears to be suffering from a severe disease, due to inferiority of Psyche, Strength, and Body.

The physicians (the inexperienced) who are not acquainted with them fail to decide Mildness or Severity of the disease proceeding only on gross observation of the patient.

Those who fail to diagnose a case also fail to prescribe a rational remedy for the same. For example, when they take the severely diseased as mildly diseased and thinking the patient has only little morbidity he administers mild evacuative drug, which further aggravates the doshas. Likewise, when he mistakes a mildly diseased person as a severely diseased person with great morbidity, and so administers strong evacuative drug which **harms the body by over-eliminating the doshas**. The consequence can be severe trouble or death.

[[“Thus, the physicians who know from all aspects never confuse if they take action after examining the entire situation by all means as far as possible and thus achieve the desired objective.”]]

3 types of Strength:

congenital: that which is natural to body and mind

time-effected: due to seasonal variation and age

acquired: due to proper diet and exercise

Su11#36

Simple Assumptions About the Patient’s Strength Which Generally Stand True:

1)a corpulent patient is strong.

2)a patient with a big body is very strong.

3)a lean patient is weak.

4)a patient with a small body is very weak.

Vi8#115

However, the above assumptions are not true in every case.

Sometimes the physician may make a wrong decision by only looking at body weight and size.

For example: some persons having small body and leanness are actually strong, just like the small ants which can carry a big load.

Vi8#115

Therefore, in addition to body size and weight, the physician must carefully observe the essence of the dhatus.

Vi8#115

The factors to be observed:

- 1) the state of “Sara” (Constitutional Essence) of each of the 7 Dhatus and also the Sara of sattva (mind) -Vi8#114
(This has been covered in the ““Signs of Tissue Excellence” chart; see Dhatus chapter)
- 2) the 7 other body factors
(These are described in “Essences To Be Observed” chart, below)
- 3) prakrti, vikrti, and time
(Covered briefly below, see “3 degrees of strength of prakrti and vikrti”)
(Also “Doshas” chapter.)

ESSENCES to Be Observed:

<u>Essence/Factor/Status to be examined:</u>	<u>Qualities of “essence”/ideal status:</u>
Samhanana/ Samhati/ Samyojana (They are all synonyms) (compactness)	well compact body is known by evenly well-demarcated bones, well bound joints, well formed muscles AND BLOOD. These people are strong, otherwise are weak, and those having moderate compactness have moderate strength. -Vi8#116

Measurement/Anthropometry	(described in measure of individual fingers in terms of height, breadth and length, respectively) (see “Anthropometry” chart, below).**MAKE THIS CHART** The persons having normal measurement of the body are endowed with longevity, strength, immunity, happiness, supremacy, wealth, and other desired qualities. Those having body with less or more measurement have qualities contrary to these. -Vi8#117
Satmya (Suitability) (Suitability is that which, being used constantly, is has wholesome effect)	*Those suited to ghee, milk, oil and meat soup, and to all rasas are strong, enduring and long-lived. *Those suited to rough diet and single rasa are often weak, un-enduring, short-lived and with a little means. Those with mixed suitability have medium strength. -Vi8#118
Sattwa (Psyche/Mind)	3 types: 1) <u>Superior</u> : Sattwasara. They, though possessing short body, are un-moved even in severe afflictions-innate or exogenous- due to predominance of sattwa quality. 2) <u>Medium</u> : sustain themselves at the instance of others or entirely by others. 3) <u>Inferior</u> : can sustain neither by themselves nor by others, although having big stature, they are unable to endure even mild pain, they are associated with grief, greed, fear, confusion and conceit; And even during fierce, frightening, disliked, disgusting and ugly narratives or on the look of the animal or human flesh or blood get afflicted with anxiety, abnormal complexion, fainting, insanity, giddiness, or falling on the ground or even succumb to death. -Vi8#119
Aharasakti (“power of assimilation/the power of Ingestion as well as Digestion”)	“Strength and life depend on diet.” (i.e., good power = good strength, good life poor power = poor strength, poor life) -Vi8#120
Vyayamasakti (power of exercise)	Examined by capacity for work; “The 3 types of strength are inferred by the capacity for work” -Vi8#121
Age the state of body corresponding to the length of time.	3 stages: 1) <u>Childhood</u> : (up to 16 yrs old) 2) <u>Middle age</u> : (up to 60 yrs.) 3) <u>Old age</u> : (up to 100 yrs) **for details, see “Time; Age” section** -Vi8#122

How to Gage the Strength of the Patient’s Body, His Doshas and Dose for Medication:

There are 3 steps:

- 1) determine the strength of the assets (dhatus, agni, mind, etc.)
- 2) determine the strength of the liability; the disease (the doshas V,P and K)
- 3) decide on an effective strength of dose for remedy (medication)

Vi8#123

1) Gaging the Assets:

One should determine the strength of the entities like Prakrti etc. (except Vikrti), as described in “Essence”, “Dhatu” and “Dosha” sections.

Each one should be classified as either 1)Superior, 2)medium or 3)inferior.

Vi8#123

2) Gaging the Liability:

Then one should determine the degree of strength of the doshas.

This is inferred by knowing the severity of vikrti (morbidty) of the doshas [(according to symptoms)].

The doshas also should each be graded as either Superior, Medium or Inferior.

Vi8#123

3) Gaging the Remedy:

One must know which medicaments are strong, moderate and mild.

Then one should apply them according do the strength of the dosas, within the capacity of the patient's dhatu and agni strength.

-all 4 paragraphs above: Vi8#123

To know measure of life-span, see Indriya section and chapter of Jatisutriya (Sa, ch.8), described later here.

Vi8#124

Ideal Anatomical/ Physical Measurements/ Anthropometry:

One should examine the measurement[s] of the patient.

The measure of the body (Anthropometry) will be described by the measure of individual fingers in terms of height (H), breadth (B), and length (L) respectively.

<u>Body Part:</u>	<u>Height</u>	<u>Breadth</u>	<u>Length</u>	<u>Circumference</u>
feet	4	6	14	
shanks			18	16
knees			4	16
thighs			18	30
testicles			6	8
penis			6	5
vulva				12
waist		16		
“bastisira” [what is this?]		10 [broad, not long]		
abdomen		10	12	
sides		10	12	
interval between breasts [nipples]		12		
margins of the breasts [nipples]		2		
chest	12	24		
(apex of the) heart		2 [broad/ long]		
“blades” [shoulder blades]		6 [broad/ long]		
[upper-]arms			16	

forearms			15	
hands			12	
axillae [[breasts?]]		8 [broad/ long/ high/ circ.]		
sacral region	12			
back	18			
neck	4			22
face	12			24
mouth		5 [deep/ other]		
chin, lips, ears, middle of the eyes [space between the eyes], nose and forehead		4 [breadth or length, depending on the part]		
head	16			32
the entire body	84	84 (with both arms extended)		

-this whole chart Vi8#117

The persons having normal measurement of the body are endowed with longevity, strength, immunity, happiness, supremacy, wealth and other desired qualities.

Those having body with less or more measurement have qualities contrary to these.

Vi8#117

(Some) Entities to be known by inference:

<u>entity:</u>	<u>to be inferred from:</u>
agni	the power of digestion
strength	power of exercise
sense organs	receiving the sense objects
mind	faultless perception of the object

understandi ng	“From effort”
rajas	attachment
confusion	not understanding
anger	injuring
grief	anxious expression
exhilaration	cheerfulness
liking	contentment

fear	worry
patience	absence of worry
energy	progress
stability	absence of fickleness
vehement desire	indication
intelligence	power of acquisition (learning)
consciousness	recognizing person by name
memory	recollection

modesty	bashfulness
conduct	practice (what he does)
<u>entity:</u>	<u>to be inferred from:</u>
dislike	rejection
fraud	later consequences
restraint	unwavering
submissiveness	obedience

age	time
liking	habitat
suitability	wholesome
etiology	characteristic complaint
diseases hidden with signs	suitability or otherwise [[of a medicine given by the vaidya]]
quantity of dosas	[questioning reveals a history of an] unwholesome regime
end of life	fatal signs

advent of prosperity	inclination to beneficial work
pure mind	absence of morbidity
softness/hardness of grahani, dreams, indications, distress	should be known by interrogation only

-the whole chart: Vi4#8

Differentiating Between Exogenous (of External Origin) and Innate (of Internal Origin) Disorders:

Disorders:	Initially:	Over time:
of External Origin	They <i>start</i> with pain (produced by an external cause).	Then they proceed to develop other symptoms (as internal doshas become involved).
of Innate Origin:	They start with imbalance and mild symptoms (produced by the internal doshas).	They progress to <i>secondary</i> pain.

-this chart Su20#7

Etiology of Exogenous Diseases:

Exogenous diseases occur due to “biting with nails and teeth”, exorcism, curse, contact of evil spirits, injury, piercing, binding, twisting, compression, hanging, burns, wounds from weapons, thunder-bolt and infections with organisms etc.

Su20#4

Etiology of Innate Diseases:

Innate diseases originate from the imbalances between the 3 doshas.

Su20#4

Successful application of the subtle art of Ayurveda:

As in the universe movement of air, sun and moon is difficult to know, so is that of V, P, and K in the body.

Physician knowing diminution, aggravation, equilibrium, and covering of V, P and K does not get confused in therapy.

Where there is a substance having several rasas or a disorder having several doshas, one should first critically analyze the role of rasas or dosas individually and then decide the effect of the substance or the disorder wholly.

Again: understand the effect of rasa (individual) and dravya (total) on one side and dosa (individual) and disease (total) on the other. -[this is a sutra from Vi1-3.]

(Perhaps put in my bulls-eye-shaped chart here on hierarchy of theory, assessment and treatment.)

Etiology ('Exciting Cause') of Both Innate and Exogenous Disorders:

Unwholesome contact with the sense objects

intellectual error

consequence (of the above 2) -Su20#5

As a disorder advances, one or all of the other exogenous or doshas become involved.

Even so, the physician should be able to distinguish the involvement of each entity.

Su20#6

Number of Diseases/ Disease Classification

[Enumeration of Diseases will be first summarized, and then listed in full.]

Enumeration of Diseases:

Groups of...:	
8	8- udara rogas 8- types of suppression of urine 8- defects of breast milk 8- defects of semen
7	7- types of leprosy (skin diseases) 7- diabetic boils 7- types of erysipelas
6	6- diarrheas 6- udavartas
5	5- types of gulma 5- disorders of spleen 5- types of cough 5- types of dyspnea 5- types of hiccup 5- types of thirst 5- types of vomiting 5- types of anorexia 5- head diseases 5- heart disorders 5- types of anemia 5- types of insanity
Groups of 4	4- epilepsys 4- eye diseases 4- ear diseases 4- types of coryzas 4- grahami diseases 4- types of narcosis 4- types of fainting 4- types of wasting 4- types of impotency
Groups of 3	3- types of swelling 3- types of leucoderma 3-types of internal hemorrhage

Groups of 2	2- types of fevers 2- wounds 2- types of ‘contractures’ 2- types of sciatica 2- types of jaundice 2- types of ama [what are the two types?] 2-types of vatarakta 2-types of piles
Groups of 1	1- type of urustambha 1- coma 1- great disease [[fever? Rajayakshma (phthisis)]]
Groups of 20	20- groups of krimis (organisms) 20- types of prameha 20- types of yonivyapat (female uterine disorders)

...”Thus 48 disease syndromes have been mentioned in this context.”
 Su19#3

[Now the above groups of diseases will be listed again in full.]

Enumeration of Groups of Diseases:

The purpose of the following grand list, which groups diseases by number rather than by functional relation, is intended to help the student memorize all the diseases.

8

- 8 Abdominal diseases: vatodara, pittodara, kaphodara, sannipatodara, plihodara, baddhodara, dakodara [yes, one is missing]
Suppression [Retention] of Urine: V-type, P-type, K-type, sannipata, or due to asmari (stone), sarkara (gravels), sukra (semen), sonita (blood)
Defects of Breast milk: abnormal color, abnormal smell, abnormal taste, sliminess, frothiness, roughness (fat below normal), heaviness, excess of fat
Defects of Semen: dilute, dry, frothy, whitish, putrid, over-slimy, mixed with other materials, precipitating.
 Su19#3.1
- 7 Leprosy [Skin Diseases]: kapala, udumbara, mandala, rsyajihwa, pundarika, sidhma, kakana
 Diabetic Boils: saravika, kacchapika, kalini, sarsapi, alaji, vinata, vidradhi

Visarpa (Erysipelas): V-type, P-type, K-type, sannipata, agni type, kardamaka, granthi

Su19#3.2

6 Diarrhea: V, P, K, sannipata, rakta type

Udavarta (upward movement of V): caused by suppression of flatus, suppression of urine, suppression of feces, suppression of semen, suppression of vomiting, suppression of sneezing

Su19#3.3

5 Gulma: V, P, K, sannipata, rakta type

Disorders of Spleen: V, P, K, sannipata, rakta type

Cough: V, P, K, ksata (injury), ksaya (wasting)

Dyspnea: maha (major), urdwha (upward), chinna (intermittent), tamaka (bronchial asthma), ksudra (minor)

Hiccup: major, deeper, intermittent, minor, dietetic

Thirst: due to V, P, ama, wasting, complication

Vomiting: exposure to undesirable sense objects, V, P, K, sannipatika

Anorexia: V, P, K, sannipata, dislike

Head Diseases: V, P, K, sannipata, krimi (organisms)

Heart Diseases: V, P, K, sannipata, krimi (organisms)

Anemia: V, P, K, sannipata, earth-intake

Insanity: V, P, K, sannipata, exogenous factor

Su19#3.4

4 Epilepsy: V, P, K, sannipata, exogenous factor

Eye Diseases: V, P, K, sannipata, exogenous factor

Ear Diseases: V, P, K, sannipata, exogenous factor

Coryza [head cold]: V, P, K, sannipata, exogenous factor

Mouth Diseases: V, P, K, sannipata, exogenous factor

Disorders of Grahani: V, P, K, sannipata, exogenous factor

Narcosis: V, P, K, sannipata, exogenous factor

Fainting: V, P, K, sannipata, exogenous factor

Wasting: overwork, suppression of natural urges, wasting, irregular diet

Impotency: genetic defect, penile defect, old age, spermatozoal disorder

Su19#3.5

3 Swelling: V, P, K

Leucoderma: red, coppery, white

Internal hemorrhage: upper (from upper parts like mouth, nose etc.), lower (from lower parts like urethra, anus, vagina), both simultaneously (including hair ducts of skin)

Su19#3.6

2 Fever: caused by cold and amenable to heat, caused by heat and amenable to cold

Wound: innate [due to doshic vitiation], accidental [exogenous]

Contracture [[muscle spasm/ tetany]]: external (backward), internal (forward)

Sciatica: V, V+K

Kamala [look up the definition of this]: located in the belly, located in the exterior parts

Disorders of Ama: alasaka, visucika

Vatarakta: deep, superficial

Piles: dry, moist

Su19#3.7

- 1 Urustambha (stiffness of thigh): it is only one, caused by ama 'as well as' tridosha 'Samnyasa' (coma): 'is one due to 3 doshas and involving both mind and body' Mahagada (great disease): 'is one which is adherence to unreality' [pursuit of 'Maya']

[Note: move the above 3 definitions to the respective chapters, and out of this section.]

Su19#3.8

- 20 Krimis (Organisms [/Parasites]): two types of those produced by external excreta namely yuka and pipilika (lice and ticks), six produced in blood namely kesada, lomada, lomadwipa, saurasa, audumbara, 'jantumatr', seven due to K namely, antrada, udaravestu, hrdayada, curu, darbhapuspa, saugandhika, mahagada; five in feces- kakeruka, makeruka, leliha, sasulaka, saukurada; Prameha [Urinary Discharges/ Diabetes]: those caused by K are ten namely- udakameha, ksakameha, sandrameha, sandraprasadameha, suklameha, sukrameha, sitameha, sanairmeha, sikatameha, lalameha. Those due to P are- ksakameha, kalameha, nilameha, lohitateha, manjistameha, haridrameha. Those due to V are- vasameha ["fatty urine"], majjameha ["marrow in urine"], hastimeha ["peeing like an elephant"], madhumeha ["sweet urine"] (diabetes).

Uterine Disorders: Amongst them four are caused directly by V, P, K and sannipatika. The remaining sixteen are named after the specific characters evolved due to combination of doshas and dusyas such as raktayoni, arajaska, acarana, aticarana, prakcarana, upapluta, paripluta, udavarttini, karnini, putraghni, antarmukhi, sucimukhi, suska, vamini, sandhayoni and mahayoni.

Su19#3.9

..."This is simply a brief explanation which will be described accordingly later on" [in each specific chapter for the above disease].

Su19#4

Summing up: The diseases in each group having twenty, one and three types of disorders; eight diseases having two types, ten diseases having four types, twelve diseases with five types, four diseases having eight types, two diseases with six types and three diseases with seven types have been mentioned here. - Su19#8-9

Prognosis

2 Types of Diseases: 1) curable, and 2) incurable

2 Strengths of Diseases: 1) mild, and 2) severe

2 types of curable diseases: 1)easily, and 2) with difficulty

2 types of curable diseases: 1)palliable [palliative], and 2) unmanageable
[can an unmanageable disease be considered curable?]

Su18#41, Su10#9

3 grades of curable diseases: 1)low, 2)medium, and 3) high

Su10#10

Incurable disease: has no gradation.

Su10#10

Severe Disease:

This is where dosha, dusya, constitution, place and time all share similar qualities of imbalance.

Also, where the disease has great strength of cause and severity of symptoms.

Vi8#101

Mild Disease:

Having the contrary factors to the above.

Vi8#101

Moderate Disease:

Has similarity in one of the factors, and as such moderate strength of cause and moderate severity of symptoms.

Vi8#101

Q: It is observed that the persons taking wholesome food are both diseased and healthy, similarly in case of the unwholesome food. In the face of such observations how the difference in good and bad effects can be attributed to the intake of wholesome and unwholesome food respectively?

A: The persons taking wholesome food do not suffer from the diseases caused by the same because the use of wholesome food alone is not able to avert the fear of all diseases as there are other etiological factors even except the use of unwholesome food such as– :

abnormality in time factor,

intellectual error and

unsuitable sound, touch, vision, taste and smell.

These etiological factors afflict the person in spite of his taking proper food. That is why the persons taking wholesome food are also seen as diseased.

In case of those taking unwholesome food too, the fault does not produce derangements immediately due to certain reasons such as:

unwholesome articles are not equally deranging

nor have the dosas equal strength,

all persons also are not (equally) capable to resist the disease (have no equal immunity).

The same faulty regimen becomes obnoxious due to place, time, combination, potency and excessive quantity.

The same dosa too, in combination with other dosa, having contradictory therapy, deep-seated, with long duration, located in the origins of vital breathy, affecting the vital parts becomes curable with difficulty and even fatal emergently.

The persons too obese, too lean, having uncompact muscles, blood and bones, weak, indulged in unsuitable food, under-nourished and having weak mind are not able to resist diseases.

Contrary to them are able to resist diseases.

Because of variations in faulty diet, innate pathogenic factors and the condition of the body, the diseases become mild or severe, acute or chronic.

The same V, P and K, vitiated in different locations produce different disorders.

Su28#6+7

[Prognosis:]

There are certain curable diseases of severe nature which become fatal in case they are improperly managed or not given adequate treatment. There are other curable diseases which are mild and get alleviated certainly with or without effort.

There are other incurable diseases known as palliable in which even excellent treatment enables the patient to move along. While there are other (incurable) diseases where even the treatment with much effort provided by the ignorant (physicians) does not succeed. The wise (physician) should not treat them.

Su18#37-40

Features of Disease Prognosis:

<u>Easily Curable Disease:</u>	<u>Medium-Severity Disease:</u>	<u>Hardly- Curable Disease:</u>	<u>Paliabile Disease:</u>	<u>Rejectable Disease:</u>
Dusya (disease) is not similar to dosa ([vikruti]) (i.e., ...)	Similarity of any <u>one</u> of the factors such as disease, dosha or constitution.			
Dosa ([vikruti]) is not similar to dominant constitution (prakruti) (i.e.,...)				
Time is also dissimilar (i.e., dominant dosha is pitta, but disease aggravates in morning)		not recently developed or of two passages but not of very long period and having causation by two dosas	patient gets some relief by observing wholesome routine	it is quite advanced

Place is not where management is difficult (i.e. marshy land)				
Movement (/spread/location) is one-sided (i.e., only in right side of body; local)		location in vital parts,	it is deep-seated, located in more than one dhatu, affecting vital parts and joints	it involves all the passages
Complications are absent	not afflicted with too many complications	having operation of surgical measures, alkali or fire ([may go under “medium-severity”])		it produces anxiety, uneasiness, disorders of consciousness, destroying function of the sense organs The person has developed fatal signs
Pathogenesis consists of only 1 dosha (i.e. tri-doshic is very difficult to treat)			it is caused by two dosas.	Caused by three dosas
Patient strength is good; body is capable of tolerating all therapeutic measures	Patient is a pregnant lady, old man, or child		though incurable, does not cut the life-span But the trouble aggravates shortly even by the slight cause	disease is not amenable to any therapy Especially in weak patients
Four legs of therapy (physician, drug, assistant, patient) are present.		involvement of one passage, but not equipped fully with four legs of therapy		

-all this chart Su10#11-22

Treatment of incurable diseases is not advisable.

Su1#62

The physician, who knows the classification of curable and incurable diseases and proceeds with treatment in time after thorough knowledge certainly succeeds.

On the other hand, the physician, treating an incurable disease certainly suffers from the loss of wealth, learning and reputation and from censure and unpopularity.

Su10#7-8

Fatal Signs

Complexion and voice

“The flowered person”

Touch/ Palpable signs of imminent death

Sense organs- signs

Prodromal signs

Physical abnormalities as signs

Shadow and lustre

The inverted image

Blackish sign

Signs of sudden death

Poor digestion, etc.

Cowdung-like powder etc.

This section lists signs which indicate imminent death of the patient.

Complexion and Voice

The following entities should be examined by the physician desiring to know the remaining span of life with perception, inference and authoritative statements such as:

complexion, voice, smell, taste, touch, visual organ, auditory organ, olfactory organ, gustatory organ, tactile organ, psyche, inclination, cleanliness, conduct, behavior, memory, facial expression, normalcy, morbidity, strength, malaise, intellect, exhilaration, roughness, unctuousness, drowsiness, initiation, severity, mildness, qualities (possessed by substance), diet, activities, digestion of food, management, mis-management, disease, prodroma of diseases, complaints, complications, lustre, shadow, dreams, messenger, bad omens in the way, changed condition of the patient's residence, success of the therapy and application of remedy in disorders.

In1#3

Out of these entities to be examined, some do not relate to the person while others do.

Those in the first category should be examined with authoritative statements and rationale while those in the second category by (observing the) normal constitution and morbidity.

In1#4

Normal constitution is governed by several factors such as birth (genetic factor), family, place, time, age and individuality.

The entities of the person s are determined by these factors.

In1#5

Morbidity is of 3 types: caused by bodily marks, caused by diseases and caused by other factors.

In1#6

The first type of morbidity is that which is caused by the bodily marks due to past deeds.

Certain bodily marks are fixed in some body parts which produces abnormality by getting opportunity in favorable times.

In1#7

The second type of morbidity is produced by obvious diseases which are described in the chapter on diagnosis in respect of their etiology.

In1#7

The third type of morbidity is caused by factors which are not etiological in nature but resemble them in effect.

In fact, it appears without any apparent cause and indicates the measure of the life-span particularly the signs of imminent death due to decadence of life.

The physicians pay due importance to this and describe this for the knowledge of life (and death).

In1#7

Based on this (I) will explain the signs observed in the person which indicate his imminent death.

This is the gist, (I) will explain it in detail further.

In1#7

First of all, I will take the topic of Complexion.

Black, silky-like, skylike-fair and fair– these are the normal shades of complexion of the body.

In1#8

There may be other shades which should be known from the simile or the experts.

In1#8

Blue, blackish, coppery, green and white– these types of complexion are pathological in comparison with earlier (normal)ones and appear for the first time.

These normal and abnormal shades of complexion of the body are said.

In1#9

Normal complexion in one half and abnormal one in the other half of the body demarcated clearly as left and right, front and back, upper and lower or internal and external should be known as ‘arista’ (fatal sign) of the patient.

Such demarcation of complexions in face and other parts too indicate death (of the person).

In1#10

Similarly, on this line, malaise and cheerfulness, roughness and unctuousness are described.

In1#11

In the same way, appearance of any one of mole, freckles, black mole and pimple on the face of patient should be taken as inauspicious.

In1#12

Appearance of any of the abnormal complexions in nails, eyes, face, urine, feces, hands, feet, lips, etc. particularly in patients with diminished strength, complexion and sense indicates the loss of life.

In1#13

Such other abnormal complexions too which appear suddenly for the first time without any apparent cause in the patient going down constantly are the signs of death.

In1#14

The voices resembling those of swan, demoiselle crane, felly of wheel, kettle-drum, house sparrow, crow, pigeon and jharjhara (a sort of drum) are taken as ‘normal’.

Other such voices may be known from simile or the experts.

The abnormal voice is like that of sheep (or goat) and is feeble, subdued, indistinct, choked, faint, poor and stammering and as such other types of voice too which are abnormally different from the earlier ones and appear for the first time.

Thus normal and abnormal voices are described.

In1#15

Sudden appearance of the abnormal types of voice, presence of various voices or of various types of one voice is regarded as inauspicious.

Thus the topic of voice has been described.

In1#16

Thus complexion and voice as knowledge of signs of death has been described.

In1#17

The abnormal complexion, if arises in the entire or half of the body without an apparent cause, indicates death.

In1#18

If one half of the face is blue, blackish, coppery or reddish and the other one has different

complexion, it is a fatal sign.

In1#19

Unctuousness in one half of the face and roughness in the other one, malaise in one half and cheerfulness in the other is the sign of the dead.

In1#20

Black moles, moles, freckles and various streaks appear suddenly on the face of a patient who is about to expire.

In1#21

Flower-like signs in the nails or teeth, muddy coating on teeth and powder-like substance on teeth are signs of death.

In1#22

Abnormal color in lips, feet, hands, eyes, urine, feces and nails in weak patient is fatal.

In1#23

The patient who's lips are blue (cyanotic) like ripe jamuna fruits should be regarded as one devoid of life-span and about to die.

In1#24

If one or several abnormal voices suddenly appear in a decaying patients, it indicates death.

In1#25

Whatever other abnormalities of voice and complexion are found in a patient devoid of strength and flesh, they indicate the advent of death.

#26

One who is well acquainted with these signs does not get confused in deciding the life-span.

In1#27

Chapter II: "The Flowered Person"

[[This chapter is about smells; the reference to a flower is to it's fragrance.]]

As flower is manifestation preceeding the would-be fruit, the fatal signs known as 'arista' precede death.

In2#3

Sometimes a flower may not be followed by a fruit or a fruit may appear without

a preceding flower, but the arisen fatal signs do not faint away without (leading to) death;
On the other hand, there is no death which is not preceded by the fatal signs.

In2#4-5

Taking other resembling signs wrongly as the fatal ones, not knowing as such the signs which are not fatal and not ascertaining the real fatal signs– all this is due to intellectual error.

In2#6

In order to furnish knowledge in this respect, I will describe various flowered cases having various types of signs preceding death.

In2#7

The person who emits constant fragrance resembling that of various flowers like blossomed forest with many trees and creepers is said as 'flowered', with fatal signs and by the end of the year certainly gives up the body (dies).

In2#8-9

In this way, if one emits fragrance, similar to that of individual flowers, desirable or undesirable, he is known as flowered.

In2#10

If, in the patient's body, a physician perceives undesirable smell– collectively or individually, the patient should be taken as flowered.

In2#11

Whether bathed or not, if the body becomes a resort of desirable or undesirable smells alternatively and without apparent cause the patient is said as flowered.

For instance- sandal, kustha, tagara, aguru, honey and garland (with desirable smell) an urine, feces, corpses or carcasses (with undesirable smell).

Other smells of various types and of various sources may be known as abnormal from inference.

I will tell about another sign in respect of smell.

As a general rule, on the basis of which a physician should predict the death of a patient.

The patient who gets smell desirable or undesirable in the body suddenly and without an apparent cause does not survive till the end of the year.

In2#12-15

This is the information about smell.

In2#16

Hereafter the information about taste arisen in the body of patient will be described properly.

The taste of the body in normal persons gets 2 types of changes in the last moments.

Some of the tastes become un-pleasant while others become exceedingly pleasant.

This sort of abnormality may be known by inference because how a man would receive the taste of another man.

Flies lice, stinging insects and mosquitoes get away from the body with unpleasant taste of a person who is about to die.

On the other hand, flies are attracted constantly to the exceedingly sweet body of a patient who is ripened enough for the time of death even after bath and application of cosmetics.

In2#17-22

In general the signs of the flowered person in respect of taste and smell have been described.

One should predict death on their basis.

In2#23

Touch Signs of Imminent Death

(“The chapter on palpable entities”)

One desiring to know the remaining span of life of a patient mainly by touch should palpate his entire body with his normal hand or should get it palpated by somebody else.

While palpating the body he should know about the following entities such as—

Loss of pulsation in body parts having constant pulsation

presence of coldness in those which are always hot

Similarly hardness of the soft body parts,

Coarseness of the smooth body parts

absence of the existent body parts

looseness, dislocation or falling down of joints

loss of flesh and blood
 hardness
 excessive perspiration
 stiffness
 any other such palpable sign having excessive morbidity and with no apparent cause.

Thus the features of the palpable entities are said in brief.

In3#3

This being explained in detail–

if on palpation feet, knees, thighs, buttocks, abdomen, sides, back, vertebral column, hands, neck, palate, lips and forehead individually are felt as sweating, cold, stiff, hard or devoid of flesh and blood, it should be known that the patient will die in a short time.

On palpation if his ankles, knees, groins, anus, testicles, penis, navel, shoulder breast, wrist joints, ribs, jaw, nose, ears, eyes, eyebrows, temples etc. are found separately as loosened, deranged, fallen or dislocated, it should be known that the person will soon die.

In3#5

Moreover, his inspiration, carotid regions, feet, eyelashes, eyes, hairs, body hairs, nails and fingers should be examined.

If his inspiration is too deep or too shallow he should be taken as dying.

If his carotid regions are not found pulsating, he should be taken as dying.

If his teeth are scattered about, excessively white and having gravels, he should be considered as dying.

If his eyelashes are matted, he should be known as dying.

If his eyes are devoid of normalcy and having abnormalities such as == too much sunk, too much slanted, exceedingly unequal, excessively loose, too much lachrymated, constantly open, constantly closed, with excessive blinking an opening of eyes;

perturbed, reverted, diminished or deranged vision; blindness of mongoose or pigeon (color blindness), red like fire-brand, having excessively one of these colors- black, yellow, blue, blackish, coppery, green, deep yellow and white– he should be known as dying.

- In3#6

One should pull out his hairs and body hairs, if they come out without pain, he should be taken as dying.

If in his abdomen blackish, coppery, blue, deep yellow or white veins are predominant he should be known as dying.

If his nails are devoid of flesh and blood and have color like that of ripe jamuna fruits (cyanosed), he should be declared as dying.

One should pull out his fingers; if they do not give rise to cracking sound, he should be known as dying.

In3#6

One who knows the various palpable entities by palpating the patient, he does not confuse in knowing his life-span.

In3#7

Sense Organs - Signs of Death

Please listen how an expert physician should examine the sense organs in order to know the span of life.

As the sense organs transcend all the senses, they may be examined, in reality, by inference.

In4#3-4

The perception pertaining to the sense organs which is abnormal and arisen without an apparent cause is indicative of death.

This is in general about the inauspicious signs relating to the sense organs and is described again in detail hereafter.

In4#5-6

The patient who sees the sky as solidified (like earth) or the earth like the sky (void), both in contradiction, attains death.

In4#7

One who sees the air moving in the sky but does not visualize the kindled fire should be taken with lost life.

In4#8

If in a clean water, stable or flowing, and without having a net one sees net, he is deprived of life.

In4#9

While awake if one visualizes ghosts and various demons or some other surprising thing, he is unable to live.

In4#10

One who sees the normal-colored fire as blue, lusterless, black or white goes to the seventh night (death).

In4#11

If one sees the rays of light without clouds, or clouds or lightening when there are no clouds, he attains death.

In4#12

If one sees the sun or the moon like an earthen mini pot covered with a black cloth though they are quite clean, he does not live.

In4#13

Whether diseased or not if one visualizes solar or lunar eclipses in their absence, it indicates his death.

In4#14

If one sees the sun in night, or the moon in day or smoke arisen in absence of fire or lusterless fire in night, he is about to die.

In4#15

When one is going to give up his existence, he sees brilliant objects as devoid of brilliance, or non-brilliant objects as brilliant ones or other objects devoid of their normal characters.

- In4#16

The persons, at the end of life, see the objects as deformed, of different color, in different number without an apparent cause. - In4#17

If one sees the non-visible objects or does not see the visible one— both types of persons die soon.

In4#18

One who hears sound when there is none or does not perceive the real one— both these types of person should be taken as almost dead. - In4#19

One who does not hear the heat-sound after closing the ears with the fingers, he should be known as devoid of life-span and should be discarded.

In4#20

One who perceives the goodness and badness of smell contrarily or does not perceive the smell entirely, he should be known as devoid of life.

In4#21

Even in absence of inflammation of mouth, if one does not perceive the taste sensation or perceives it with perversion, he is taken as ripened (for death) by the experts.

In4#22

If one perceives the touch sensations like hot-cold, coarse-smooth and soft-hard contrarily, he is about to die.

In4#23

Super-sensory perception without austere penance or methodical concentration of mind indicates death.

In4#24

If one perceives the senses rightly inspite of incapability of the sense organs, it indicates death.

In4#25

If the healthy persons due to contrariety of intellect perceive the senses frequently in abnormal for they are not so, they should be considered as almost dead.

In4#26

The physician who is possessed of the correct knowledge about the senses, is able to know the life and death.

In4#27

Prodromal Signs of Death

(I) will now describe the prodroma of the incurable diseases separately in general as well as specific way for the advancement of knowledge of physicians.

If a patient of fever shows all the prodromal signs and symptoms mentioned in the context of fever, he becomes a victim of death.

In other diseases too, if prodroma are found in such a way, it is sure sign of death.

In5#3-5

Now I shall mention some of the severe prodroma which associate with the diseases and are followed by death.

If a person due to excessive sexual indulgence, is affected with strength gradually decreasing and coryza gradually increasing, it leads to phthisis and eventually death.

Of a patient is carried to the south by dogs, camels or asses in a dream, he is affected by phthisis leading to death.

In dream, if one drinks urine with ghosts or is dragged by dogs, he gets attacked by fever which becomes fatal.

In5#6-9

If one sees the sky from nearby distance as (red) like a cloth dyed with lack, he gets affected by internal hemorrhage which causes his death.

If one, in dream, wearing red garland, red apparel, with his entire body red and while laughing frequently is dragged by a woman, he falls a victim to internal hemorrhage and dies therefrom.

In5#10-11

Excessive colic, meteorism, gurgling sound, debility and discoloration of nails etc indicate the advent of gulma causing death eventually.

In dream, if one gets in his cardiac region a spiny creeper growing, he is affected by gulma which is fatal.

- In5#12-13

If, even on with slightest touch there is excessive tearing and wounds do not heal, such a person would be affected by fatal leprosy.

In dream, if lotus flowers arise in the chest of a person who is naked, bathed with ghee and pouring oblations to flame-less fire he dies of leprosy.

In5#14-15

If flies are attracted too much to the body of person even after bath and after-paste it indicates the advent of prameha which leads to his death.

One who, in dream, drinks various fats in company of candalas and is bound by them, gets attacked with fatal type of prameha.

In5#17-18

Fixed look, exhaustion, agitation, inopportune confusion, restlessness and debility– these indicate the advent of insanity and consequent death.

In5#18

The expert physician observing a person having dislike for food, loss of mind and urticarial rashes should declare him as a would-be case of fatal type of insanity.

In5#19

One who is irritable, terrorized, rarely having smile on his face, and with excessive fainting and thirst, gets, fatal insanity. - In5#20

One who, in dream, sinks in water while dancing with demons gets insanity which leads him to the other world. In5#21

While awake, if one sees darkness which is not existing and hears various non-existing sounds, he dies of epilepsy. In5#22

In dream, one who is carried away in reverse position by a ghost while intoxicated and dancing, is carried away by death preceded by epilepsy.

In5#23

One who, while awake, gets his jaws, carotid regions and eyes stiffened, becomes affected with fatal type of Bahirayama (opisthotonus). In5#24

If, in dream, one eats saskuli or apupa (types of dietary preparations) and vomits similar matter, he lives no more after waking up.

In5#25

One who knows these prodroma well can understand their association (with diseases) and the result (death).

In5#26

The following other severe dreams may also be known because they indicate death of or great calamity to the patient (such as)-

if bamboo, shrub, creeper etc. arise on one's head wherein birds hide themselves and one who gets his head clean-shaved;

one who is surrounded in dream by vultures, owls, dogs and crows as well as by raksasa, preta, pisca (various types of demons), women, candala, dravidians and Andhras;

One who is stuck up in the bush of bamboo, canes, creepers, grasses and thorny herbs or falls down while going;

if one falls down, in dream, on the ground full of dust, or ant-hill or ashes or cremation ground or ditch;

if one drowns in turbid water, mud or dark well and is carried away swiftly by the current;

in dreams, intake of fat, massage, vomiting and purgation, acquisition of gold, quarrel, bondage and defeat;

loss of both the shoes, falling down of anklet (or socks) from both the feet, exhilaration and reproach by angr forefathers;

falling or destruction of teeth, the moon, the sun, stone, god, lamp or eyes or breaking away of hills;

if one enters, in dream, into a red-flowered forest, earth, abode of sinful acts, pyre or dense darkness of a 'cane' [[cave?]];

while wearing a red garland, laughing loudly moves naked towards the south or to a dense forest alongwith a dog;

in dream the vision of person s wearing ochre-colored garments;

ghastly appearance, naked, carrying stick, black-complexioned and red-eyed is not regarded as auspicious.

The dream of a woman- black-complexioned, sinner, characterless, with long hairs, nails and breast, devoid of cosmetics, garland and apparel– is just like the night of death.

These are the severe dreams which indicate the death of a patient while one devoid of illness, in rare cases, escapes even after reaching the doubtful point.

... In5#27-40

A person sees severe dreams in critical period due to filling up of the mind-carrying channels by exceedingly powerful 3 dosas.

A person comes across various fruitful or fruitless dreams in subconscious stage because of the mind leading the sense organs.

In5#41-42

Dream is known as of 7 types such as:

Based on:

- 1) visual experience
- 2) auditory experience
- 3) other experience
- 4) Strong desire
- 5) imagination
- 6) future consequences
- 7) dosas

In5#43

Out of them, the first 5 are fruitless and also those experienced in day, and which are too short or too long.

The dream experienced in early hours of night yields small result, if one does not sleep again after experiencing the dream, it is highly and immediately fruitful.

If after experiencing an inauspicious dream one sees again a soothing and auspicious dreams just afterwards- it yields good result.

In5#44-46

The physician who knows these severe prodromal signs and dreams, does not take up the incurable cases due to ignorance.

In5#47

Physical Abnormalities as Signs of Death

What are the physical abnormalities, O great sage!

Which are to be discarded by the physician and are not amenable to treatment?

How this difficult question was replied by Lord Atreya as requested by Agnivesa, please listen:

In6#3-4

The patient having severe pain in the upper part of the chest while speaking; vomiting just after meal, indigestion, galloping debility, excessive thirst and cardiac pain should be discarded by the physician.

In6#5-6

A physician should not prescribe medicines for the patient having deep-seated hiccup and blood diarrhea keeping in view the instructions of Atreya.

In6#7

The patient already weak, if suffers from the hardness of bowels and diarrhea rarely survives.

In6#8

If a weak patient suffers from hardness of bowels and excessive thirst is left alone the vital breath soon.

In6#9

If one suffers from fever in forenoon and severe dry cough alongwith debility and emaciation, he is just like a ghost.

In6#10

If a patient of abdominal disease passes urine abnormally viscous and feces as scabulous having lowered temperature and dyspnea does not survive.

In6#11

If one suffers from edema which starting from abdomen spreads to the extremities, he is killed by the disease after putting the family members in great calamity.

One who has edema in feet, calf muscles lax and both legs weakened should be discarded by physician.

In6#13

A physician should not prescribe medicine for a patient who suffers from edema in hand, feet, private parts and abdomen along with reduced complexion, strength and food.

In6#14

The patient who expectorates profuse sputum having blue or yellow color or with blood should be discarded even from distance.

In6#15

The learned physician should discard from distance a patient having horripilation, viscous urine, edema, cough, fever and emaciation.

In6#16

If a patient who is emaciated and weak gets afflicted with distressing aggravation of all the 3 dosas, he should not be treated.

In6#17

Fever and diarrhea at the end of edema, and edema at the end of the former two particularly in a weak patient indicates death.

In6#18

The patient who is anemic, extremely emaciated, and has excessive thirst, abdominal distension and difficult respiration should be discarded by the learned physician.

In6#19

Rigidity in jaws and carotid region, thirst, excessive reduction of strength and vital breath confined only to the chest indicate the patient's death.

In6#20

If a patient gets fainted with violent movements of the body without having any relief and has diminished flesh, strength and diet, he is to die soon.

In6#21

If severe diseases having conflicting sources of origin and treatment aggravate with galloping speed, the patient will die soon.

In6#22

If there is instantaneous reduction of strength, understanding, digestion, flesh and blood, it indicates immediate death.

In6#23

If one loses his health and normal constitution he is to die suddenly.

In6#24

These are the physical abnormalities which should be discarded.

The wise do not find any success with treatment in these conditions.

In6#25

Shadow and Lustre Indicating Death

If the patient, in both eyes, has pupil along with iris with no vision at all though reflecting images, should not be treated.

In7#3

If there is any deformity observed in body parts in the shadow of the person in moonlight, sunlight, light of a lamp, water or mirror, he should be taken as ghost.

In7#4

Person projecting shadow as severed, torn, confused, diminished, exceeded, and other such despicable shadows should be taken as about to die if they are not caused by specific morbidity.

In7#5-6

If a person, even healthy, has his image distorted in respect of shape, measurement, color and lustre should be considered a ghost.

In7#7

‘Samsthana’ means shape which may be symmetrical or asymmetrical.

Measurement of persons is of 3 types– medium, short and tall

In7#8

The image reflected in water, mirror, sunlight etc. according to measurement and shape (of the individual) is known as praticchaya (shadow) while chaya, in restricted sense, means the shade based on lustre and complexion.

In7#9

According to 5 mahabhutas, there are 5 types of chaya having different features

such as- the chaya predominant in akasa is pure, blue, unctuous and lustrous.

That predominant in agni (tejas) is pure red, brilliant and charming.

That predominant in ap (water) is clear like pure vaidurya (cat's eye) and much unctuous.

The chaya predominant in prthivi is stable, unctuous, solid, smooth, sky-color or white.

Of them, the chaya based on vayu is despised while other four are auspicious;

The former causes death or great calamity. - In7#10-13

Prabha (lustre) is due to tejas and is of 7 types: such as red, yellow, white, blackish, green, pale and black.

Of them those which are developing, unctuous and large are auspicious while those which are rough, dirty and shortened are inauspicious.

In7#14-15

Chaya (shade) invades complexion while 'bha' (lustre) illumines the same.

Chaya is observed from nearby while bha shines from a distance.

There is none who is devoid of chaya and prabha;

the different features of chaya and prabha who is devoid of chaya arisen in certain times indicate the auspiciousness or otherwise for the person.

In7#16-17

The patient having jaundice in eyes, swollen face, depressed and emaciated temples, feeling of terror and high temperature should be discarded.

In7#18

The patient while being lifted up gets fainted now and then does not survive for a week.

In7#19

The patient afflicted with ascending and descending disorders simultaneously and with disordered grahani, does not survive a fortnight.

In7#20

If a person afflicted with a disease is emaciated and takes little food but excretes urine and stool in large quantity, he should be discarded.

In7#21

(On the contrary), if a weak patient eats too much but passes scanty urine and stool he should be discarded as a ghost.

In7#22

If a person takes favorite and nutritious food but is constantly reduced in strength and complexion, he does not survive.

In7#23

If a patient groans, respire profusely and passes diarrheic stools and is, at the same time, weak, afflicted with thirst and dryness of the mouth, he does not survive.

In7#24

One who has shallow respiration and irregular twitchings in the body is said as nearly dead by Atreya Punarvasu.

In7#25

The patient who has respiratory failure and abundance of mucus along with diminution of complexion, strength and diet, does not survive.

In7#26

The person with eyes slanted upwards, and carotid regions constantly trembling

along with debility, thirst and dryness of mouth does not survive.

In7#27

If a patient has prominent cheeks (zygomastics), severe fever and cough, colic and dislike for food is not amenable to treatment.

In7#28

If a patient has head, tongue and mouth revolved, eye brows dropped and tongue thorny, he is just like a ghost. In7#29

If the penis is excessively shrunken and testicles too much pendulous or vice versa, it indicates patient's death. In7#30

The patient who's muscles are wasted and is thus reduced to skin and skeleton, who is too weak and does not take food, lives utmost for a month.

In7#31

The expert physician who is well acquainted with these fatal signs earns the title of 'Ayurveda-vid' (well-versed in the science of life).

In7#32

The Inverted Image, Indicating Death

A patient who projects inverted, crooked or headless image or shadow, should not be treated.

In8#3

A patient having matte eyelashes and obstructed vision should not be prescribed medicines.

In8#4

A patient whose swollen lids do not meet together, who is consumptive and having oiliness in eyes is like a ghost.

In8#5

If there are many clear lines and whirls in eyebrows and head without precedence and apparent cause it indicates death.

In8#6

On appearance of this sign, the patients survive only for 3 days while the healthy persons utmost for 6 days.

In8#7

If a healthy or diseases person does not feel the sensation on pulling and uprooting of hairs, he does not survive beyond 6 days.

In8#8

A patient whose hairs though un-oiled seem to be oiled, should be taken as having obstructed life-span and as such should be discarded.

In8#9

A patient who is reducing but his nasal ridge becomes large and though not swollen looks as swollen should be discarded by the wise.

In8#10

If the nostrils are too much dilated or too much constricted and the nose is crooked or dry– it indicates death.

In8#11

Because of abnormality if face, ears and lips are white, blackish and excessively red respectively or the lips are blue (cyanotic), the patient does not recover from the illness.

In8#12

If the patient, due to abnormality, has teeth white like bones, flowered and covered as with mud, he does not recover from illness and regain health.

In8#13

The tongue as stiff, insensitive, heavy, much thorny, blackish, dry or swollen should be considered as the moving tongue of a ghost.

In8#14

If a patient takes deep inspiration and shallow expiration with fainting he should be considered as having obstructed life-span and should be discarded by the wise.

In8#15

Hands, feet, carotid regions and palate– these parts become excessively cold and hard or soft at the end of life.

In8#16

The patient who rubs his one knee with the other one, fells down the legs after raising them and turns away his face frequently does not survive.

In8#17

The patient who cuts his nail tips with teeth, hairs with nails tips and scrapes the ground with a wooden piece does not recover from illness.

In8#18

One who gnashes teeth while awake, weeps and laughs loudly and does not feel pain, is not freed from illness.

In8#19

The patient who beats the cot with leg while laughing, shouting and touching the upper orifices does not survive.

In8#20

The person expressing his dislike for all those entities which were very much liked by him previously and is deteriorating should be taken as about to die.

In8#21

The patient who is about to die has his neck as unable to keep the head on, back unable to take up the weight of his body and jaws unable to bear the morsel of the mouth.

In8#22

Sudden rise of temperature in fever, thirst, fainting, debility and dislocation of joints– these signs indicate death.

In8#23

If the patient suffering from pralepaka (hectic) type of fever has profuse sweating on face in early morning, the chances of his survival are rare.

In8#24

If the food does not reach the pharynx, instead the tongue reaches there and there is extreme deterioration of strength, it indicates the end of life.

In8#25

If repelling the forehands (of attendants) one revolves his head with distress, and has profuse sweating on forehead and looseness of joints he is about to die.

In8#26

The wise physician should observe attentively these signs in persons who are about to die because some of them after arising appear in a moment and no sign goes without it's consequence.

In8#27

Blackish Sign and Death

The patient whose eyes are blackish, greenish and destroyed should be known as having reached the end of his life.

In9#3

The patient who is unconscious having dryness of mouth and full of diseases should be considered as having obstructed life span and be discarded by the wise.

In9#4-5

If the person suffering from P disorders has green views, blocked hair follicles, and desire for sour things he succumbs to death.

In9#6

Pain in scapular regions, hiccup, hemoptysis, hardness of bowels, chest pain lead the patients of phthisis to death.

In9#7

In the state of loss of strength and flesh, the diseases like vatavyadhi, epilepsy, leprosy, edema, abdominal diseases, gulma, diabetes, phthisis and others become incurable and as such should be discarded by the physician.

In9#8-9

If a patient having been relieved of hardness of bowels by purgation develops thirst and tympanitis, he should be considered as a ghost.

In9#10

One who, because of excessive dryness of throat, mouth and chest, is unable to drink anything does not survive.

- In9#11

If a patient develops weakness of voice, diminution of strength and complexion, and aggravation of disease without an apparent cause, it indicates death.

In9#12

A wise physician should discard the patient who has developed respiratory failure, subnormal temperature, pain in groins and does not get any relief.

In9#13

The patient talking in feeble voice about his won approaching death and having auditory hallucinations should be discarded from a distance.

In9#14

If the remission of diseases come suddenly with crisis particularly in a weak patient, his survival is taken as doubtful by Atreya.

In9#15

If the relations of the patient request the physician begging for his life, the physician should prescribe only the diet with meat soup and should not administer any evacuative therapy. - In9#16

If after a month, there be no improvement even on intake of various [[including meat of carnivorous game, etc.]] his survival is rare.

In9#17

If the sputum, stool and semen sink in water it indicates the end of the patient's life.

In9#18

If the sputum has various shades of color and sinks in water, the patient does not survive.

In9#19

When P following body heat reaches the temporals and causes disorder, the disease is named as samkhaka which kills the patient within 3 days.

In9#20

The patient having frequent frothy hemoptysis and piercing pain in abdomen should be discarded.

In9#21

Severe loss of strength and flesh, aggravation of disease and anorexia indicate the death of the patient within 3 fortnights.

In9#22

These signs in human beings arise at the approach of death.

The physician should observe these and other similar signs.

They all are observed but are not necessarily found in one person approaching death.

Hence all the signs should be known.

In9#23-24

Signs of Sudden Death

Now I shall describe the signs of the person who is to die suddenly.

In10#3

Severe type of vatasthila (stone-like enlargement with predominance of V) quite aggravated and located in the cardiac region associated with excessive thirst causes sudden death.

In10#4

If V, while moving in the body, slackens the calf regions and makes the nose crooked, it causes sudden death.

In10#5

In a patient having loss of blood and flesh, if V moves upwards and affects both the carotid regions equally, it takes away the life suddenly.

In10#6

If V moves suddenly from the anus to navel and produces pain in a weak patient, it takes away the life suddenly.

In10#7

If V stretching the tips of ribs seizes the chest while the patient is having cold clammy perspiration and the eyes dilated, it takes away the life suddenly.

In10#8

If strong V seizes both anus and heart particularly in a weak patient, it takes away the life suddenly.

In10#9

If strong V while seizing groins and anus produces dyspnea in a patient, it takes away the life suddenly.

In10#10

If V causes cutting pain in navel, urine, head of the urinary bladder, and stool, it takes away the life suddenly.

In10#11

If there is tearing pain in groins due to V along with diarrhea and thirst, it indicates sudden death.

In10#12

The patient whose entire body is pervaded by V and who has diarrhea and thirst, dies suddenly.

In10#13

The patient whose body is swollen due to V alongwith diarrhea and thirst, dies suddenly.

In10#14

One who has bot cutting pain in stomach along with diarrhea and thirst dies suddenly.

In10#15

One who has got cutting pain in intestines alongwith thirst and intense pain in anus dies suddenly.

In10#16

If V located in intestines, produces unconsciousness and stertorous breathing, it takes away the life suddenly.

In10#17

Teeth as annointed with mud, face as if powdered, body parts having cold clammy perspiration indicate patient's sudden death.

In10#18

A patient afflicted with thirst, dyspnea, headache, fainting, debility, groaning and diarrhea die soon.

In10#19-20

One who knows these signs well, knows the life as well as the death of mortals.

In10#21

Poor Digestion, etc. and Death

A patient who has poor digestion, no concentration of mind, diminished lustre, anxious disposition and restlessness goes to the other world within a year.

In11#3

A patient whose offerings is not accepted by crows goes to the other world within a year to eat the offered bolus.

In11#4

One who does not see Arundhati (a star) situated near the seven sages (the great bear in the sky) faces the great darkness (death) by the end of the year.

In11#5

The patient who gains or loses lustre, corpulence or wealth survives utmost for a year.

In11#6

Inclination, conduct, memory, sacrifice, intellect and strength, these 6 entities go away from the patient who is to die within 6 months.

In11#7

The patient in whose forehead is seen a beautiful network of unforeseen blood vessels does not survive beyond six months.

In11#8

If the forehead of a patient is full of crescent-shaped streaks, it indicates his death within six months.

In11#9

If there are tremors in the body, stupor, movements and speech like an insane, it indicates death with a month.

In11#10

The patient whose semen, urine and stool sink in water and who dislikes his kins drowns in the waters of death within a month.

In11#11

If the extremities and the face are dried up or swollen without the main trunk of the body, it indicates death of the patient within a month.

In11#12

Appearance of a crescent-shaped blue streak in forehead, head or pelvic region indicates death of the patient.

In11#13

The patient in whose body masurika (chicken pox) erupts like coral beads and disappear instantaneously, dies soon.

In11#14

The patient having severe pressing pain in neck, glossitis, and inflammation in inguinal glands, mouth and throat should be regarded as ripened (for death).

In11#15

Excessive giddiness, delirium and breaking pain in bones– these three symptoms appear in a patient having noose of death (in his neck).

In11#16

If a patient after fainting pulls out his hairs and is weak inspite of taking too much food like a healthy person should be taken as one impelled by death.

In11#17

The patient who searches for his fingers and hands putting them before his eyes and smiles while having his eyes directed upwards and unblinking should be taken as blinded by death.

In11#18

The patient who being confused searches for something non-existing in bed, seat, body parts, wooden furniture or wall should be taken as impelled by death time.

In11#19

If a patient, due to mental confusion, laughs irrelevantly, licks his lips and has feet, hands and breathing as cold does not survive.

In11#20

A patient having his mind covered with great tamas (the principle of ignorance) does not perceive even though looking at their kins or attendants who are calling him from nearby.

In11#21

The wise physician finding absence and excess of akasa etc. (mahabhutas) simultaneously in the patient's body should not prescribe medicines.

In11#22

When the disease aggravate severely and mental strength deteriorates, strength of speech, sense organs and mind– all these diminish, and “sleep comes ever or never”.

In11#23-24

The patients who develop dislike for physician, medicines, food, preceptor and friends should be known as having moved under control of the God of death.

On these persons the disease advances while the medicament becomes ineffective.

One should not take food from them nor should touch even the water offered by them.

In11#25-26

The 4 legs of treatment endowed with effective properties even if combined together become useless in case of the patients having spent up their life-span because there can not be effect without a cause.

In11#27

The physician should examine the life-span of the healthy as well as the diseased.

The entire fruit of knowledge continues in the physician having attained the same.

In11#28

The signs (or marks) produced by the dosas having transcended the remedial measures and which pervade the entire body are known as ‘arista’ (fatal signs).

In11#29

Cowdung-like Powder etc. - Signs of Death

The patient on whose head a powdery substance like that of cow-dung powder

appears and on application of oils disappears, survives only by the end of the month.

In12#2

One who, due to morbidity, runs here and there with drooped shoulders and legs rubbing together does not live longer.

In12#4

The person whose chest goes dried up soon while all other parts are wet after bath and after paste, does not survive for a fortnight.

In12#5

The patient for whom the physician, in spite of his efforts, does not succeed in arranging the remedial measures, rarely survives.

In12#6

If a remedy well-known, well-tried and administered properly does not succeed, the case may be considered as incurable.

In12#7

The patient who does not achieve the fruit of the diet taken even if it is well prepared under the guidance of the physician rarely survives.

In12#8

Under the topic of the messenger, I shall mention the fatal signs observing which the physician should reject the case undoubtedly.

In12#9

The physician seeing the arrived messenger as disheveled or naked or weeping or inattentive should predict the death of the patient.

In12#10

If the messengers come while the physician is asleep or cutting or breaking (something), the physician should not accompany them to their master (the patient).

In12#11

If the messengers arrive when the physician is offering oblations to the fire or bolus to the forefathers, it indicates death of the patient.

In12#12

If messengers arrive when the physician is speaking or thinking about inauspicious things, the patient dies.

In12#13

If the messengers arrive when the physician is thinking or speaking about the dead, burnt or lost, or other inauspicious things, it indicates patient's death.

In12#14

If the messenger comes in a place or a time similar to the disease in properties, the physician, they physician should not treat the patient.

In12#15

The messengers as anxious, frightened, hurried, terrorized and unclean; unchaste women, three in number, having deformities, or eunuch indicate death of the patient.

In12#16

If a physician observes a messenger having trouble in some organ, ascetic, diseased or engaged in harsh activities, he should not go with him.

In12#17

If a messenger of the patient comes on a cart carried by ass or camel, it indicates the patient's succumbing to death.

In12#18

Before meeting (while waiting for) the physician, if the messenger touches straw, chaff, flesh, bone, hairs, body hairs, nail, teeth, broom, pounding rod, winnowing basket, shoes, fallen leather, grass, wood, husk, charcoal, earthen clod or stone, it indicates the death of the patient.

In12#19-20

If the physician comes across bad omen while the messenger is conveying the message about the patient, the physician should not go with him.

In12#21

If the physician, before, during or after receiving the message from the messenger, sees, somebody diseased, dead or adorned like a dead, or something broken, burnt or destroyed; hears similar words, perceives intensely pungent taste or stinky smell like that of corpse or exceedingly harsh touch or other inauspicious entities it indicates death of the patient.

In12#22-23

Thus the topic about the messengers of the dying patients is described.

In12#24

Now I shall mention the portentous signs observed in the way or the patients' house. [[while the physician is traveling to the patient's house.]]

Sneezing, crying, slipping, falling, angry expression, beating, refutation, despising;

Fall or defection of cloth, turban, upper garment, umbrella and shoes;
coming across the people afflicted due to death of somebody, falling down of sacred tree, flagstaff, flag or pitcher full of water;

talking about death or inauspicious things, pollution with ashes or dust, crossing of road by cat, dog or serpent;

cries of cruel animals and birds facing south, seeing cot, chair and vehicles stretched out—

These have been said as inauspicious by the learned.

In12#25-29

THE wise physician seeing or hearing these in the way should not proceed to the patient's house. - In12#30

Thus are said the portentous signs observed in the way which are despised by the physicians.

In12#31

Physician should also observe the portentous condition of the patient's house.

Such as—

going out of full pitcher, fire, earth, seed, fruit, ghee, bull, brahmana, gems, food and idol of gods while the physician enters;

the physician while entering into the dying patient's house sees the fire vessels as broken or flameless.

The family members of the moribund person use the things which are cut, split, burnt, broken, kneaded or weak.

The patient whose bed, clothes, vehicle, movement, eating and bird's perching are head as inauspicious is not curable.

The patient whose friends use beds, clothes, vehicles, or other accessories like dead bodies should himself be treated as dead.

While cooking food for the patient, if the food gets exceedingly damaged or the fire gets extinguished even though there is no wind and the fuel is sufficient, it indicates incurability of the patient.

In12#32-38

If earthen pots in the patient's house fall down or get broken frequently, the chances of survival are rare.

In12#39

Whatever is described with details in 12 chapters in respect of the signs indicating death of the moribund persons will now be said in brief in other words.

To repeat something in a different way provides better understanding of the ideas.

It is not intended to repeat the same thing, too much in the same chapter, which has already been said earlier.

In12#40-42

Now I will describe **the symptoms and change in condition**, as proposed and accepted in traditions, **indicating departure of the self who having lived in the body for the maximum period [i.e., a natural, healthy death] prepares to migrate out of the body after relinquishing the beloved vital breath, giving up the beautiful abode and entering into the final darkness when all the systems and organs are disintegrated such as—**

**the vital breath is afflicted
understanding is obstructed
organs discharge strength
activities recede
senses are lost
consciousness is isolated
restlessness and fear enter into the mind
memory and intellect leave away
modesty and grace get away**

disorders aggravate
 ojas and lustre are lost
 modesty and inclination totally change
 shadows and shades get deranged
 semen flows from its location
 V takes abnormal course
 muscle and blood get wasted
 the types of agni disappear
 joints get dislocated
 smells get affected
 complexion and voice get deranged
 the body is dried up
 head acquires fume and cow-dung-like powder
 all the pulsating parts of the body get stiffened and devoid of pulsation
 the qualities of body parts such as coldness-hotness, softness-hardness etc.
 change with contrariety
 nails get flowered
 teeth get muddled
 eyelashes get matted
 lines appear in head
 drugs do not become available as desired
 even if obtained they prove ineffective
 many difficult diseases having various origins and remedies arise quickly by
 destroying the strength and ojas
 during the course of treatment, inauspicious sound, touch, taste, vision,
 smell, activity and thoughts arise
 fierce dreams appear
 disposition of the patient changes on evil side
 messengers show adverse signs
 features of the dead come forth
 normalcy goes down fastly while morbidity advances
 all the portentous signs indicating death are observed.
 –These are the signs of the moribund persons which have been said as
 proposed and accepted in tradition.
 In12#43-61

The physician, though observing the signs of death, should not disclose the approaching death without having been requested for. - In12#62

Even on request, he should not express it if it is liable to cause patient's death or affliction to somebody else. - In12#63

The experienced physician, without expressing patient's death should not be inclined to treat him after observing the fatal signs.

In12#64

In case the physician observes the signs as contrary to those of death, he should certainly tell about the approaching conditions of health as indicated by the favorable messengers, propitious signs in the way or the patient's house, the conduct and behavior

of the patient and availability of the desired medicaments.

In12#65-66

The physician should consider the approaching messenger as auspicious if he is of good conduct, exhilarated, having not deformity or deficiency in body, praiseworthy, with white dress, head unshaved and without matting, similar in birth, dress and activity; coming on a cart not driven by camel or ass, not in early morning, evening, inauspicious or cruel stars or constellations, rikta tithis (vacant dates as 4th, 9th, and 14th date of the fortnight), noon, midnight, earthquake, solar or lunar eclipse, from inauspicious place, coming across portentous signs in the way and unperturbed state.

In12#67-70

Auspicious signs in the way are as follows—

seeing curd, barley, brahmanas, bulls, king, precious stones, full pitcher, white horse, flag staff or flag of temples, fruits, half-boiled cereals, earthen saucers made in the form of girls and boys, one animal tied, ploughed land, kindled fire, white sweet balls and flowers, sandal, delicious food and drinks, cart full of human beings, milk cow, mare and women with her child;

cukor, siddhartha, sarasa (crane), priyavadi, swan, satapatra, blue jay, peacock, fish, goat, elephant tusk, conch, fruits of priyangu, ghee, ornaments of horses, mirror, yellow mustard, gorochana;

fragrant smell, white color, sweet taste, auspicious voice of animals, birds and human beings, unfolding of umbrella, flags and banners devotional songs, sound of kettle drums and conches, auspicious recitals, sounds of vedic recitation, soothing and favorable wind

In12#71-79

Auspicious signs in the patient's house are as below—

the family members including the patient endowed with auspicious conduct, respectful, favorable, abundance of materials, attainment of wealth, superiority and happiness

acquisition of the desired object with ease

administration of useful drugs and success thereby

dreams of climbing on house, palace, hill, riding on elephants, bull, horse and men;

seeing the moon, the sun, fire, brahmanas

cows and women having lactation,

swimming of oceans

advancement

getting out of difficulty

talk with pleased gods and forefathers

seeing white clothes

clean tank [swimming pool]

receiving meat, fish, poison, unclean objects, umbrella and mirror, white flowers, journey on cart driven by horse and bull, journey to the east and the north, weeping, rising after fall and subduing enemies.

In12#80-86

Presence of the symptoms of good psyche, devotion to physician and brahmanas,

curability of the disease, absence of frustration—

these are the signs of the recovery from illness.

When the patient is free from illness the man having auspicious signs, attains strength, long life-span and great happiness and other desired objects.

In12#87-88

In this chapter the signs of death and recovery have been described in respect of messengers, dreams, patient's conduct, portentous signs, administration of drugs and success.

In12#89

Thus this context has been explained properly which should be constantly examined by the physician. In12#90

By this he attains success, standing reputation and wealth because of his success in the profession. In12#90

Here ends the section on the signs of life and death.

In12#91

Pathology

Mythical origin of disease

Epidemics [consider moving to it's own "Diseases" chapter]

Harmful actions [over-use of the senses

The 3 passages for disease

General

Symptoms- of doshas vitiated in dhatus- chart

Interplay of doshas- chart

Vata sub-types covered by K or P- chart

Historical/ Mythical Cause of Diseases:

In early times during destruction of Daksa's sacrifice when the human beings fled in various directions, fast running, swimming, running, jumping and leaping etc. which agitated the body gave rise to gulma.

Prameha and kustha arose due to intake of fatty material.

Insanity arose due to fear, torture and grief.

Epilepsy arose due to impure contact of various creatures.

Fever arose from the forehead of the great Lord (Rudra).

Internal hemorrhage arose from the excessive heat (of fever).

Phthisis arose due to excessive sexual intercourse by the king of stars (moon).

Ni8#11

Initial Origin of Disorders:

During initial age (krtayuga):

In early times, no undesirable consequence arose except from unrighteousness.

During the initial age (krtayuga), people were:

having prowess like the sons of gods,
exceedingly pure and with vast influence,
having perceived the gods, godly sages, virtue, religious sacrifices and
method of their performance;
with the body compact and stable like the essence of mountains,
and complexion and sense organs clear,
having strength, speed and valor like the wind,
with well-formed buttocks,
endowed with appropriate measure (size), physiognomy, cheerfulness and
corpulence,
were devoted to truthfulness, straightforwardness, un-cruelty, charity,
control of the senses, observance of rules, penance, fasting, celibacy and vows;
devoid of fear, attachment, aversion, confusion, greed, anger, grief,
conceit, illness, sleep, drowsiness, fatigue, exhaustion, lassitude and “
holding”,
and were having immeasurable life-span.

For those having exalted mind, qualities and actions the crops grew endowed with inconceivable rasa, virya, vipaka, prabhava, and other properties due to presence of all qualities in earth etc (the five elements?) In the beginning of Krtayuga.

Vi3#24

At the declining of krtayuga: due to over-receiving (see calendar for definition of this term) there arose heaviness in bodies of these wealthy persons; heaviness of the body led to fatigue, lassitude, hoarding, holding and greed, in successive order.

In Tretayuga: greed gave rise to malice, speaking lie, passion, anger, conceit, dislike, roughness, violence, fear, infliction, grief, anxiety, excitement, etc. successively.

In treta, a quarter of righteousness disappeared due to which there was reduction of a quarter in the yearly duration of the yugas (ages) and consequent degradation of quarter in unctuousness, purity, rasa, vipaka, prabhava and other properties of the crops. Because of this the bodies of the people due to intake of food degraded by a quarter inproperties and other behaviors were not resistant as earlier and as such were pervaded

by pitta and vata and were attacked first by diseases like fever etc.. Thus the living beings were gradually affected by decrease in their life-span. -Vi3#24

In yuga after yuga a quarter of righteousness is reduced in this order along with similar reduction in the qualities of living beings leading finally to dissolution of the universe. After completion of 100 years, there is a loss of 1 year in the lifespan of the living beings in respective ages. Thus is said the initial origin of disorders. - Vi3#25-27

Causative Factors along with Preparation for Treatment of Epidemics:

O gentle one! There are observed the abnormal conditions of stars, planets, moon, sun, air and fire and also of the environment which derange the seasons too. Shortly hereafter the earth too will not provide properly rasa, virya, vipaka and prabhava to herbs, consequently, due to absence of these requisite properties spread of diseases is certain.

Hence before destruction and loss of nutrients in the earth, O gentle one! Extract the herbs lest they should lose their rasa, virya, vipaka and prabhava. We shall make use of these properties-rasa, virya, vipaka and prabhava for those who are devoted to us and whom we like, because there will not be any difficulty in counteracting the epidemic disorders if the drugs are well-collected, well-processed and well-administered.

Vi3#4

Why does an epidemic effect everyone in a community?

Even though people differ in constitution, strength, age, etc., they may all succumb to the epidemic, due to 4 factors which become deranged. They are:

- 1) Air,
- 2) Water,
- 3) Place,
- 4) Time. -Vi3#16

“They are important in PROGRESSIVE order because of the degree of their indispensability” -Vi3#9-11

Again: Deranged air, water, place and time are the cause of epidemics.

Vi3#7

Air: causing illness; not in accordance with the season, excessively moist, speedy, harsh, cold, hot, rough, blocking, terribly sounding; excessively clashing with each other, whistling, and affected with unsuitable smell, vapor, gravels, dust and smoke. -Vi3#6.1

Water: is devoid of merits when it is excessively deranged in respect of smell, color, taste and touch, is too slimy, deserted by aquatic birds, aquatic animals are reduced and is unpleasing. -Vi3#6.2

Place (land): it's normal color, smell, taste and touch is too much affected, it contains excessive moisture, is troubled by reptiles, violent animals, mosquitoes, locusts, flies, rats, owls, vultures, jackals, etc., has groves of grasses and creepers and abundance of diffusing plants (i.e. kudzu? Or i.e. ragweed?); has a new look, has fallen, dried and damaged crops, smoky winds; crying out of birds and dogs; bewilderment and painful condition of various animals and birds; the community with abandoned and destroyed virtue, truthfulness, modesty, conduct, behavior and other merits; the rivers constantly agitated and over-flooded, frequent occurrence of meteorites, thunderbolts, and earthquakes, fierce and crying appearance; the sun, the moon and the stars with rough, coppery, reddish, white and cloudy appearance frequently; as if filled with confusion and excitement, torture, crying and darkness with frequent crying sound as if seized by guhyaka. -Vi3#6.3

Time: should be known as contrary if it is having signs contrary, excessive or deficient to those of the season. (I.e. a drought during the rainy season, or and excessively cold winter.)

Vi3#6.4

Even when these 4 epidemic-producing factors are present, a person who has been properly treated with preventative care will be immune against the diseases.

Vi3#8

Treatment and Prevention in epidemics:

The people do not suffer, if managed with preventive therapy. For those who have no similarity in either death or previous deeds, pancakarma is the best treatment. Thereafter proper use of rasayana measures and management with the drug collected previously is recommended.

Truthfulness, benevolence, charity, offerings, worship of gods, observance of noble's conduct, calmness, self-protection, residence in healthy places, observance of celibacy and company of those who are observing celibacy, discourse of religious scriptures, narratives of self-controlled great sages, constant company with religious, pure and those regarded by the elders-this is the management for the protection of life FOR THOSE WHOSE DEATH IS NOT CERTAIN during that difficult period.

-the above 2 paragraphs: Vi3#12-18

The Root Cause of Aggravation of V, P, K, which give rise to Epidemics and Destroy the Community:

The root cause of all V, P, K is unrighteousness. That also arises from the misdeeds of previous life but the source of both is intellectual error. Such as -when the heads of the country, city, guild, and community having transgressed the virtuous path

deal unrighteously with the people, their officers and subordinates, people of the city and community, and traders carry this unrighteousness further. Thus this unrighteousness by force makes the righteousness disappear. Then the people with righteousness having disappeared, unrighteousness has the upper hand and the gods have deserted the place, the seasons get affected and because of this it does not rain in time, or at all or there is abnormal rainfall, winds do not blow properly, the land is affected, water reservoirs get dried up and the herbs giving up their natural properties acquire morbidity. Then epidemics break out due to polluted contacts and edibles. -Vi3#20

Unrighteousness is the cause of the destruction of the community by weapons:

Those who have excessively increased greed, anger, attachment and conceit, disregarding the weak attack each other, or their enemies or are attacked by their enemies resulting in loss of themselves, their kinsmen and enemies. -Vi3#21

They are also attacked by the raksasas etc. or other organisms due to that unrighteousness or other unwholesome act. -Vi3#22

Unrighteousness is the cause of the disease arisen due to cursing:

Those with righteousness disappeared or moved away from righteousness, behave in unwholesome manner disregarding the good advice from preceptor, elders, accomplished ones, sages and other respectable persons. Consequently those people having been cursed by the preceptors, etc. are reduced to ashes immediately with many families along with the other individuals who are cursed so.

Vi3#23

3 types of Diseases:

Innate: caused by bodily doshas -Su20#3-4

Exogenous: caused by Bhuta (spirits and organisms), poisoned air, fire, trauma, etc..

-Su20#3-4

Psychic: caused by non-fulfillment of desires and facing of the undesired.

Types of Physiological ('somatic') diseases of the body:

V, P and K

Ni1#4

Types of (psychological) diseases of the mind:

rajasic, tamasic

Ni1#4

([The source of all illness:])

Prajnaparadha: intellectual error (in use of speech, mind, and body)

Excessive use of: too much application.

Negative use of: non-use of.

Perverted use of: holding up or forcing of urges, sleeping, falling and posturing on uneven places, abnormal posturing, heating, pressing, obstructing breath and torturing

Perverted use of speech: words of betrayal, lying, untimely speech, quarrel, unliking irrelevance, indiscipline, harshness, etc..

Perverted use of mind: fear, grief, anger, greed, confusion, conceit, envy, wrong knowledge

Su11#36-40

There are 3 causes of disorders– excessive, negative and perverted uses of sense-objects, actions and time. Such as- excessive gazing at the over-brilliant objects is excessive use, avoiding looking altogether is negative use and seeing too near, too distant, fierce, frightful, wonderful, disliked, disgusting, deformed and terrifying objects is perverted use of visual objects. Likewise, to hear too much the loud sound of clouds, drums, cries etc. is excessive use; not at all hearing is negative use and hearing of harsh and frightful words and those which indicate death of dear ones, loss, humiliation etc. is perverted use of auditory objects. Too much smelling of too sharp, intense and congestant odors is excessive use, not at all smelling is negative sue and smelling of fetid, disliked, impure, decomposed, poisoned air, cadaverous odor etc. is perverted use of olfactory objects. Likewise, too much intake of rasas (tastes) is excessive use, not at all taking is negative use of gustatory objects. Perverted use of those will be described in the chapter dealing with the methods of eating except the quantity. Too much indulgence in very hot and very cool objects and also in bath, massage, anointing etc. is excessive use of tactile objects; total abstinence from them is negative use and application of tactile objects such as hot and cold bath etc. without the usual order and also the touch of uneven surface, injury, dirty objects, organisms etc. is perverted use of tactile object.

Su11#37

So the condition of all the sense organs produced by the overall tactile sensation, when they are harmful, is known as unwholesome conjunction of sense organs and it's objects which is of 5 types each having 3 sub-divisions. The objects which are accepted properly are known as wholesome ones.

Su11#38

Action is application of speech, mind and body. Too much application of these is excessive use and their total non-application is negative use. Holding up or forcing of urges, sleeping, falling and posturing on uneven places, abnormal posturing, heating, pressing, obstructing breath and torturing is the perverted use of bodily actions. Words indicating betrayal, lying, untimely speech, quarrel, unliking, irrelevance, indiscipline and harshness etc. come under the perverted use of speech. Fear, grief, anger, greed, confusion, conceit, envy, wrong knowledge is the perverted use of mind.

Su11#39

In short, any other harmful action of speech, mind and body which has not been mentioned above, should be taken as their perverted use.

(Of course if they are excessive or negative uses they should be taken in those respective categories.)

Su11#40

[The above sutras should possibly be duplicated also to 'Mind-Senses' chptr.]

The 3 Aggravating factors for the physical and psychic doshas:

- 1) unsuitable contact of objects with sense organs
- 2) intellectual error
- 3) consequence [of the above two].

Su11#36-40, Vi6#6, Ni1#3

[Merge all of the above info (from "3 types of diseases" to here) into earlier stuff, mostly in "diagnosis" section, i.e. pg. 45 in my old book.]

=samprapti CHART=

3 passages for disease (p.78,)

<u>Passage:</u>	<u>Components of the Passage:</u>	<u>Diseases Related to this Passage:</u>
<u>External Passage:</u>	dhatus and twak ("skin including rasa dhatu located in that")	glands, boils, diabetic boils, scrofula, wart, granuloma, moles, leprosy and other skin diseases, freckles, etc. and erysipelas, oedema, gaseous tumor, piles and abscess etc..
<u>Middle passage:</u>	vital parts (urinary bladder, heart, heat, etc.), bone-joints and bound ligaments and tendons (Dhatus)	hemiplegia, stiffness of sides, convulsion, facial paralysis, wasting, tuberculosis, pain in bone-joints, prolapse of rectum etc. and also the diseases of head, heart and urinary bladder.
<u>Internal passage:</u>	belly (Great Channel; G.I. tract); stomach, intestines, colon	diarrhoea, vomiting, alasaka, fever, cholera, cough, dyspnea, hiccup, hardness of bowels, abdominal enlargement, spleen enlargement etc. along with erysipelas, oedema, gaseous tumor, piles abscess etc..

-this chart Su 11#49

Cause of Doshas moving obliquely (from the G.I. tract into the vitals and

Dhatus):

- 1) exercise,
- 2) intensive heat,
- 3) non-observance of wholesome food and routine, and
- 4) speediness of Vata.

Once the doshas have moved into the tissues/ extremities, they will stay there, passively waiting.

Once the doshas [from the G.I. tract] get vitiated, the doshas in the tissues/ extremities will become aggravated. -Su28#31-32

("There are sometimes when not excited they wait again and again for the exciting cause, because they never vitiate in improper place or time.")

Su28#31-32

Cause of Doshas returning to from the Dhatus/limbs to the Belly:

- 1) Increase, [of what? The dhatus? Of the doshas?]
- 2) oozing, [they move by being oozed, with oleation and fomentation? Other?]
- 3) maturity, [by being 'ripened' like a pimple, they soften and can be extracted.]
- 4) cleaning of the channels,
- 5) control of Vata.

Su28#33

Cause of Growth and Disorders: Only the use of wholesome food promotes the growth of person, and use of unwholesome is the cause of disorders.

[This has been added to a sutra, somewhere else in this book; probably in the food section, or on 1st page of 'Trtmnt' section.]

Reasons why persons taking wholesome food may still get disease:

- 1) abnormality in time factor,
- 2) intellectual error and
- 3) unsuitable sound, touch, vision, taste and smell.

Reasons why those taking unwholesome food may not get diseased:

the fault doesn't produce derangements immediately due to certain reasons such as: unwholesome articles are not equally deranging nor have the doshas equal strength, all persons also are not equally capable to resist the disease (immunity is not equal).

Etc., etc., etc. (P.228, Su, ch.28)

The following persons are not able to resist diseases, contrary to them are resistant to diseases:

too obese,
too lean,
having un-compact muscles, blood and bones,
weak,
indulged in unsuitable food,
under-nourished and
having weak mind

[move the above 3 paragraphs to p. 45 in my old book, below "mechanics behind why when 2 people get exposed to the same disease, they don't both get sick."

Symptoms of Doshas vitiated in the Dhatus/ etc.:

Dhatus/ etc:	Symptoms of Doshas Vitiated There:
Rasa	loss of desire for food, anorexia, distaste in mouth, loss of taste sensation, nausea, heaviness, drowsiness, body-ache, fever, feeling of darkness, paleness, obstruction in channels, impotency, malaise, leanness, loss of digestive power, untimely wrinkles and gray hair. -Su28#9-10
Rakta	leprosy, erysipelas, boils, internal hemorrhage, menorrhagia, suppuration on anus, penis and mouth, spleen, gulma, abscess, nilika, jaundice, vyanga, pipilu, tilakalaka (black moles) ringworm, psoriasis, leucoderma, papules, urticarial patches, red patches. -Su28#11-12
Mamsa	adhimamsa, arbuda (tumor), kila, galasaluka, galasundika, putimamsa, alaji, ganda cerical adenitis, upajihvika. -Su28#13-14
Meda	the despicable ones ([see chapter on the 8 despicable]) and the premonitory symptoms of prameha. -Su28#15
Asthi	Adhyasthi, adhidanta, dantabheda, asthisula, discoloration, abnormality in hairs of head, body hairs, nails, beards-moustaches -Su28#16
Majja	pain in joints, giddiness, fainting, feeling of darkness and appearance of “thick-based wounds”. -Su28#17
Sukra	impotency and non-erection of penis. His progeny will be sick or impotent or short-lived or deformed, with more likelihood of conception not taking place, or of miscarriage or abortion. The morbidly effected semen effects the person along with his wife and progeny. -Su28#18-19
<u>the sense organs</u>	they afflict them with loss of function, and dysfunction -Su28#20
<u>ligaments, vessels and tendons</u>	affect the person with stiffness, contraction, twisting, glands, throbbing and numbness. -Su28#21
<u>the malas</u>	cause breaking, drying up and other abnormalities of malas, as well as their excessive retention or elimination -Su28#22

Interplay of Doshas in diminution of one them:

<u>Diminished Doshas</u>	<u>Aggravated Doshas</u>	<u>Consequences</u>
K	V	V Carries P, producing unstable tearing pain, burning sensation in those organs wherever it spreads, along with fatigue and debility
P	V	V Drags K, causes pain, cold sensation, stiffness and heaviness.
K	P	P obstructs V, producing burning sensation
P	V	P Blocks K, producing drowsiness, heaviness and fever
P	K	K obstructs V, produces shivering , heaviness and fever
V	K	K obstructs P, causing mildness of appetite, stiffness of head, sleep, drowsiness, delirium, heart disease, heaviness in body, yellowness of nails, etc., spitting of mucus and bile.
V	K+P	K moves alongwith P, producing anorexia, indigestion, malaise, heaviness, fatigue, nausea, salivation, paleness, distress, narcosis, irregularity in purgation and digestion
P	K+V	causes unstable stiffness, cold and piercing pain, heaviness, mildness of digestion, non-inclination to food, trembling, whiteness of nail, etc. and coarseness of body parts.
K	V+P	Produces giddiness, cramps, piercing pain, burning sensation, cracking, trembling, bodyache, wasting, distress, fuming.
V+P	K	K, blocking up channels, produces loss of movement, fainting and difficulty in speech.
V+K	P	P dislocates the Ojas and produces malaise, weakness in sense organs, thirst, fainting and loss of function.
P+K	V	V produces severe pain in the vital organs, loss of sensation, and trembling

-this whole chart Su17#45-61

Signs of Vata Sub-types Covered by Kapha and Pitta

<u>Covering Dosha</u>	<u>Blocked Dosha</u>	<u>Signs</u>
Pitta	Prana	fainting, burning sensation, giddiness, pain, burning in stomach, liking for cold, vomiting of half-burnt food.

Kapha	prana	spitting, sneezing, belching, respiratory disorders, anorexia, vomiting.
Pitta	Udana	fainting , etc. (“as said above”-[prana +P symptoms]), burning sensation in navel and chest, exhaustion, deterioration of ojas and malaise
Kapha	Udana	abnormal complexion, obstruction in speech and voice, debility, heaviness in body, anorexia
Pitta	Samana	excessive sweating, thirst, burning sensation, fainting, restlessness, affliction caused by heat.
Kapha	Samana	absence of sweating, poor digestion, horripilation, excessive coldness of body parts.
Pitta	Vyana	burning sensation all over the body, exhaustion, restricted movements of body, pyrexia and pain.
Kapha	Vyana	heaviness in body, pain in all joints and bones, pronounced restriction of movements
Pitta	Apana	Deep yellow color of urine and stool, heat in anus and penis, excessive menstrual discharge.
Kapha	Apana	stool is passed as broken, associated with ama and kapha (mucus), and heavy and there is also appearance of kaphaja meha.

Further notes on P + K covering of sub-Vatas:

Signs of P and K together indicates “mixed covering”.

If the place defined for each type of V is inhabited by P or K (as opposed to merely *covering* V?), they exhibit signs/disorders of their own.

Covering of Prana and Udana by P or K is serious. Life is dependent on Prana, and strength is dependent on Udana. Affliction of these Vatas causes loss of life or strength.

Section 4:

Healthy Living

Daily Routine p.200

Right Conduct p.212

Food p.224

Chart of Foods p.234

After-drinks, Antagonistic foods, etc. p.282

Daily Routine

Collyrium
smoking,
snuffing + anutaila,
tooth brush,
mouth-refreshing,
oil gargle,
oleation of head,
oleation of ears,
oily massage of the body,
foot oil massage,
body oil massage,
bath,
clean clothing,
perfume+ garland,
gem+ ornament,
cleaning feet + excretory orifices,
shaving+ hair dressing,
footwear,
umbrella,
stick.

Function of the daily routine:

serves to prevent disease, strengthen tissues and sense organs

Daily Routine

<u>Routine to be done:</u>	<u>Benefits:</u>	<u>Guidelines/Comments:</u>	
<u>Collyrium:</u> ([Eye Drops]) Su5#15-19	“The vision brightens undisturbed like moon in clear sky by collyrium, eye drops, etc” “The vision improves just as gold and other metals become brilliantly clean after polishing with oil, cloth and brush.” <i>Dictionary def. of ‘Collyrium’:</i> <i>-from greek “kollyrian”-pessary, eye salve</i> <i>-from “kollyra”- a roll of bread</i> <i>[suggesting Charaka’s collyriums are a soft pessary or pill or stick which is rubbed on the eye and melted.]</i> <i>-an eye lotion</i> <i>-an eye wash</i>	“<u>Sauvira Anjana</u>” ([a normal, soothing and tonic] collyrium) should be applied daily to the eyes. “<u>Rasanjana</u>” (a mercurial collyrium) should be applied once every five or eight days for stimulating secretion. Notes: “vision is predominant in P, hence it is particularly susceptible to K; the measures alleviating K are beneficial for clarifying the vision.” [confirm this statement in Charaka.] “A sharp collyrium should not be applied at day, because the vision already weak due to evacuation is further depressed by the sun; evacuative collyrium should be applied only at night.	

<u>Smoking:</u> <u>Su5#20-55</u>	<u>Benefits of smoking:</u> increased strength of hairs, skull, sense organs and voice. Also, the person used to oral smoking does not fall prey to supraclavicular diseases of V an K nature, however strong they are. <u>Disorders alleviated by smoking:</u> heaviness and pain in head, chronic rhinitis, hemicrania, earache, pain in eyes, cough, hiccup, dyspnoea, spasm in throat, weakness of teeth, discharge due to disorders of ear, nose and eyes, foetid smell from nose and mouth, toothache, anorexia, spasm in jaw and back neck, itching, worms, pale-face, excessive salivation, disorders of voice, tonsillitis, enlarged uvula, alopecia, gray hairs, hair falling, sneezing excessive drowsiness, lack of functioning of intellect, excessive sleep.	<i>Formula:</i> harenuka, priyangu, prthvika, kesara, nakha, hribera, candana, patra, twak, ela, usira, pakmaka, dhyamaka, madhuka, mamsi, guggulu, aguru, sarkara, bark of nyagrodha, udumbara, aswattaha, plaksa and lodhra, vanya, sarjarasa, musta, saileya, kamala, utpala, srivestaka, sallaki and sthauneyaka- all these should be ground and pasted on a reed so as to make it a suppository, barley-shaped, thumb-like and of eight fingers in length. The person should take this suppository when dried and with free interior, put it on the smoking pipe and having added some fat and fire should smoke as a daily routine for happiness. <u>Unctuous smoking:</u> One should use unctuous smoking made of useful drugs of sweet group added properly with muscle fat, ghee and wax.
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<u>Smoking:</u> (continued) <u>Su5#20-55</u>		<u>Number:</u> Smoking should be done thrice with three puffs each. During the times of the day the wise should smoke twice as daily routine, once for unctuous and thrice or four times for evacuative effect. <u>Times: Eight times</u> prescribed as a daily routine, because at these times V and K gets aggravated. They are: after baths, meals, vomiting, sneezing, tooth brushing, snuffing, use of collyrium and sleep. <u>Procedure:</u> Smoke by inhaling in through the <i>nostrils</i> for disorders located in the head, nose and eyes. Smoke by inhaling in through the <i>mouth</i> for disorders located in the throat. However, <i>never exhale/emit the smoke through the nose</i>, as “the smoke traversing reversely damages the eyes immediately” One should smoke through one nostril closing the other one three rounds, thrice in each round, cautiously while sitting comfortably with straight body and eyes and concentration of mind. <u>Features of the Pipe:</u> <u>Length:</u> 24 fingers long (using one’s own fingers) for evacuative smoking 32 for unctuous smoking 36 for routine smoking <u>Design:</u> straight, having three pouches and nozzle of the measure of the jujube stone. “Smoke coming out from distance, intervened by nodes and diluted by pipe channel and used in proper dose and time does not damage the sense organs”.
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<u>Smoking:</u> (continued) <u>Su5#20-55</u>	<u>Material:</u> similar as for recommended for enema pipe <u>Smoking Formula:</u> harenuka, priyangu, prthvika, kesara, nakha, hribera, candana, patra, twak, ela, usira, pakmaka, dhyamaka, madhuka, mamsi, guggulu, aguru, sarkara, bark of nyagrodha, udumbara, aswattaha, plaksa and lodhra, vanya, sarjarasa, musta, saileya, kamala, utpala, srivestaka, sallaki and sthauneyaka- all these should be ground and pasted on a reed so as to make it a suppository, barley-shaped, thumb-like and of eight fingers in length. The person should take this suppository when dried and with free interior, put it on the smoking pipe and having added some fat and fire should smoke as a daily routine for happiness. <u>Complications of improper smoking:</u> deafness, blindness, dumbness, internal hemorrhage, and vertigo. Voice is not clear, throat is full of K and head is cold and heavy. <u>Complications of excessive smoking:</u> palate, head and throat dry up with heat sensation, the person gets thirsty and fainted, bleeding is increased, excessive giddiness and fainting and dysfunction of sense organs. <u>Treatment of improper smoking:</u> intake of ghee, snuff, collyrium and saturating diet. Treatment should be unctuous if V follows P, cold in raktapitta, and roughening in K-P. <u>Contra-indications for smoking:</u> after purgation, enema and bleeding, when afflicted with poison, anxiety, pregnant, in cases of fatigue, narcosis, ama, pitta,
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<u>Snuff:</u> “Anutaila”; “(through snuff)”. Su5#56-70	Benefits: vision, smell and hearing are not effected, hairs or beard and mustache do not become white or gray, instead of balding hairs grow abundantly; alleviation of stiffness in backneck, headache, facial paralysis, lockjaw, chronic rhinitis, migraine and head tremors. Veins, joints, ligaments and tendons of skull attain greater strength on saturation through snuffing. Face becomes cheerful and well-developed, voice melodious, stable and grave. Freedom from defects and increased strength are bestowed upon all sense-organs. He is not attacked suddenly by disorders of parts above jatru and even in advanced years, old age does not effect strength in his head.	“Every year one should use Anutaila through snuff three times a day in early rains, autumn and spring, when the sky is free from clouds (not overcast). -Su5#56 <u>Anutaila Formula:</u> Candana, aguru, patra, daruharidra (bark), madhuka, bala, prapaundarika, suksma, ela, vidanga, bilwa, utpala, hribera, usira, kaivarta musta, sariva salaparni, kesara- these drugs should be boiled in hundred times pure rein water and the remaining decoction which is ten times of oil should be taken. With this decoction the oil should be cooked ten times adding equal quantity of goat’s milk in the tenth cooking. This is the method (of preparation) of anutaila t be used as snuff. <u>Directions for use [of the Anutaila formula, given above]:</u> This oil should be used in dose of half pala (20 ml). After oleating and fomenting head parts, the snuff should be taken thrice with a cotton swab on every third day for a week. During this period, the person should keep himself in wind-free and warm place, should take wholesome food and having control on sense organs. <u>Benefits of using this Formula:</u> destroyer of tridosha and strength-giving to sense organs.
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<u>Teeth Cleaning:</u> Su5#71-74	<u>Benefits:</u> removes foul smell, tastelessness and taking out dirt brings relish immediately.	<u>The toothbrush:</u> Use astringent, pungent, and bitter teeth-cleaning twigs for brushing the teeth. [A fresh twig is made into a toothbrush by crushing the end so as to create a frayed, fibrous brush free from splinters.] <u>Plants recommended for toothbrush:</u> “karanja, karavira, arka, jati, kakubha, asana and similar plants”	
<u>Tongue Scrapers:</u> Su5#75	<u>Function:</u> the dirt which is collected at the root of the tongue and which creates obstruction in respiration produces foul smell, hence one should scrape the tongue.	<u>Construction:</u> should be made of gold, silver, copper, tin and brass, and should be non-sharp and curved (U-shaped).	
<u>Mouth Refreshing:</u> Su5#76-77	One desiring of clarity, relish and fragrance	should keep in the mouth the fruits of jati, katuka, puga and lavanga; kakkola (fruit), auspicious leaves of betel, exudate of camphor and fruits of smaller cardamom.	
<u>Oil Gargle:</u> Su5#78-80	provides strength in jaws and voice, development of face , maximum taste and relish in food. One does not suffer from dryness of throat, lip-cracking, tooth cavities, pain in teeth, over-sensitivity of teeth on taking sour taste; teeth become firm-rooted , able to chew even the hardest food items.		
<u>Oiling of the Head:</u> Su5#81-83	<u>Benefits:</u> does not suffer from headache, alopecia, greying of hair or balding. Other benefits: strength of skull-parts, hairs become firmly-rooted, long and black, sense organs become cheerful, the face gets a cheerful glow, sound sleep, happiness.	[Frequency: to be done daily]	
<u>Oiling of the Ears:</u> Su5#84	<u>Benefits:</u> ear diseases due to V, stiffness of backneck and jaws, hard hearing and deafness do not occur.	<u>Frequency:</u> to be done daily.	

<u>Oil Massage of the Body:</u> Su5#85-89	<u>Benefits:</u> makes the body strong, firm, smooth-skinned, free from disturbances of V and tolerant of exertions and exercise. The body does not become affected much even if subjected to accidental injuries, or strenuous work. Person is endowed with pleasant touch, trimmed body parts and becomes strong, charming and least effected by old age. V is predominant in tactile sense, which is located in the skin. Hence, regular oiling of the skin prevents invasion of V through that route.	<u>Frequency:</u> “regularly”.	
<u>Oil Massage of the Feet:</u> Su5#90-92	<u>Benefits:</u> coarseness, stiffness, roughness, fatigue and numbness of feet are alleviated quickly. Delicacy, strength and firmness in feet, clarity of vision are attained and V is pacified. Sciatica, cracking of soles and constriction of veins and ligaments do not recur		
<u>Rubbing of the Body:</u> Su5#93	<u>Benefits:</u> alleviates foul smell, heaviness, drowsiness, itching, dirt, anorexia, and vulgar appearance of sweat.	<u>Procedure:</u> -not listed- Note: I presume this would be rubbing with either A: silk gloves/Turkish towel, or B: rubbing with an herbal paste/ powder such as sandalwood, chickpea, and ginger paste.	
<u>Bathing:</u> Su5#94	<u>Benefits:</u> purifying, aphrodisiac, life-promoting, destroyer of fatigue, sweat and dirt, resuscitative and a good promoter of Ojas.		
<u>Clean clothing:</u> Su5#95	<u>Benefits:</u> enhances charm, fame, life span; removes inauspiciousness, produces pleasure, auspiciousness and eligibility for a congregation (to get together with others)	<u>Frequency:</u> yes, frequently. [(and always put on clean clothing after bathing.)]	
<u>perfume+ garland:</u> Su5#96	<u>Benefits:</u> aphrodisiac, produces good smell, longevity, charm, nourishment and strength, pleasing manners and destroys inauspiciousness.		
<u>gem+ ornament</u> Su5#97	<u>Benefits:</u> promotes wealth, auspiciousness, longevity, prosperity; destroys calamity, produces happiness, charms, and Ojas.		

<u>cleaning feet + excretory orifices</u> Su5#98	<u>Benefits:</u> promotes intelligence, purity, longevity, and destroys inauspiciousness and dirt.	<u>Frequency:</u> yes, frequently. [a few times per day.]	
<u>shaving+ hair dressing</u> Su5#99	<u>Benefits:</u> nutritive, aphrodisiac, life-promoter, provides cleanliness and beautification.		
<u>footwear:</u> Su5#100	<u>Benefits:</u> beneficial for eye-sight and tactile sense organ, avoids injury of feet, promotes strength, ease in display of energy and libido.		
<u>umbrella:</u> Su5#101	<u>Benefits:</u> alleviates natural calamities, provides strength, protection, covering and well being, guards against the sun, wind, dust, and rains.		
<u>stick:</u> Su5#102	<u>Benefits:</u> supports a slipping person, averts enemies, gives strength and longevity, and destroys fears. [What would Charaka say about modern day people carrying guns for self-protection?]		
<u>Healthcare, livelihood</u>		Use caution in ones daily health duties. -Su5#103 1) Take up livelihood acceptable to social and religious ethics, and then 2) pursue a life of peace and study. -Su5#104	

<u>Exercise:</u> Su7#31-33 Su7#35	<u>Benefits:</u> the bodily movement which is meant for producing firmness.	<u>Guidelines:</u> Practice in moderation. <u>Results:</u> lightness, capacity to work, firmness, tolerance of difficulties, diminution of impurity and stimulation of agni. <u>Results of excess:</u> fatigue, exhaustion, emaciation, thirst, internal hemorrhage, darkness before eyes, cough, fever and vomiting. <u>Signs of proper amount:</u> perspiration, increased respiration, lightness of the organs, feeling of obstruction in the cardiac region, etc.. <u>Contra-indications for:</u> those who are much emaciated due to sexual indulgence, weight-carrying, traveling on foot, and evacuative measures; victims of anger, fear, exhaustion; the children, the old, those with aggravated V, those who speak too much and loudly; are hungry or thirsty.
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General rule for daily routine: One should invariably apply those things which are opposite to qualities of place, time, and self.

Natural Urges: The wise should not suppress the natural urges. -Su7#3-4
Symptoms and Treatment of Suppressing the Natural Urges:

<u>Urge:</u>	<u>Symptoms when Suppressed:</u>	<u>Treatment:</u>
urination	pain n urinary bladder and passage, dysuria, headache, bending, stiffness in groins,	fomentation, tub-bath, massage, and “dropping of ghee”. Also 3 types of Basti and catheterization. [unctuous enema, un-unctuous enema, and urethral enema]
Defecation	colic pain, headache, retention of flatus and feces, cramps in calf muscles, flatulence	fomentation, massage, tub-bath, suppositories, food and drinks and enema having carminative action.
Semen [ejaculation of excited/ aroused/ impelled semen during intercourse]	pain in penis and scrotum, body-ache, pain in cardiac region, obstruction in urine.	Massage, tub-bath, wines, chicken, rice, milk, non-unctuous enema and sexual intercourse.
Flatus	retention of feces, urine, and flatus; flatulence, pain, exhaustion, and other disorders of the abdomen due to V.	oleation, fomentation, suppositories, food and drinks and enema having carminative action.
Vomiting	itching, urticarial rashes, anorexia, blackish spots on face, swelling, anemia, fever, skin diseases, nausea and erysipelas.	Induction of vomiting after feeding, smoking, fasting (or light diet), blood letting, rough diet, physical exercises and purgation .
Sneezing	stiffness of backneck, headache, facial paralysis, migraine, weakness of sense organs	massage in head-neck region, fomentation, smoking, nasal drops, V-pacifying diet, and post-meal intake of ghee.
Eructation	hiccup, dyspnoea, anorexia, tremors, obstruction in cardiac region and chest	similar to hiccup (see Hikka chapter)
yawning	bending, convulsion, contraction, numbness, tremors, shaking of the body	alleviating V
hunger	emaciation, weakness, disorder of complexion, body-ache, anorexia, giddiness.	Fatty, warm and light diet
thirst	dryness of throat and mouth, deafness, fatigue, depression, cardiac pain,	cold and saturating drinks
tears	coryza, eye diseases, heart diseases, anorexia, giddiness	sleep, wines and pleasing talks
sleep	yawning, body-ache, drowsiness, head disorders, heaviness in eyes	<i>gently pressing the body</i>
breathing due to exercise	gaseous tumor, heart diseases, fainting	rest, measures alleviating V

-this whole chart Su7#5-24

Right Conduct

Nature of normal vs. wise people

Right vs. wrong actions

Eliminating bad habits

The 3 goals of life- life, wealth, enlightenment

Right conduct

The best actions

*Attaining the full life-span

*Argument against pre-determined life-span

Code of conduct

Qualities of the normal people:

covered in Rajas (desire/attachment) and Tamas (ignorance), they prefer the liked objects,

and the temporarily-pleasing objects. -Su28#36-38

(“Thus they suffer from various disorders of the body and mind.”) -Su28#36-38

Due to intellectual error, he indulges in unwholesome sense objects, suppression of natural urges and taking up risky jobs.

Su28#39-40

People to Avoid: those with vicious action, speech and thought, informers, quarrelsome, those who ridicule the vulnerable points (the marmas??), the greedy, envious of other's prosperity, crooked, those who indulge in blackmailing others, the unstable, those who serve the enemy, cruel, those who have given up the virtuous path.

Su7#56-57

Qualities of the wise:

endowed with learning, intelligence, memory, dexterity, restraint, regular use of wholesome regimen, purity of speech, serenity of mind and patience.

(Thus they do not suffer from disorders.)

Su28#36-38

People to keep company with: those endowed with wisdom, learning, age, good conduct, memory and balanced mind, aged, those having company of the aged, knowers of nature, free from pains, good looking to all, peaceful; those who have taken some (virtuous) vow, preachers of good conduct, those whose narratives [talk] and sight [appearance] are virtuous-these should be kept company with humility and sense of service.

Su7#58-59

***Instructions for Health (Balanced Dhatus), In a Nut Shell:**

Proper use of actions and food preparations contrary to the properties of place, time and the self, avoidance of excessive, perverted and negative use of time, intellect and sense objects, non-suppression of impelled urges and avoidance of over-exertion; this is, in a nut shell, the code of conduct for the healthy in order to maintain equilibrium.

Sa6#8

Wrong Action:

The act which has undesirable consequence presently or afterwards in association should not be done, this is the view of the wise men. -Vi3#46

“The wise should not indulge excessively in physical exercise, laughter, speech, traveling on foot, sexual intercourse, and night vigil, even if he is accustomed to them.”

“One who indulges in these or similar other activities perishes suddenly like a lion trying to drag an elephant.”

Su7#35

Unhealthy Urges which should be suppressed:

The urges of evil venture related to thought, speech or action.:
greed, grief, fear, anger, vanity, shamelessness, envy, excessive
attachment,
desire for taking another's property;
speech which is harsh, betraying, lie and untimely used;
any bodily actions causing pain to others like adultery, theft and violence;
Su7#26-29

Eliminating Bad Habits:

_____One desirous of happiness should follow the regimen prescribed for the prevention of unborn and alleviation of born disorders. Although activities of all creatures are directed intuitively towards happiness, the good and bad course they adopt depend upon the knowledge and ignorance respectively.
Su28#34-35

The wise person should alienate himself from bad habits and adopt good habits in the following way:

Phase 1: (day 1) alienation and adoption is done in 1/4 portion.
Phase 2: (day 2) alienation and adoption is done to a further portion.
Successive phases: done at 2 or 3 day intervals.
“Thus faults are removed permanently and merits become unshakable.”
Su7#36-37

PROGRAM TO AVOID DISEASE:

The 3 desires: life, wealth, and for the other world (liberation) (Su ch11, p.70) -
Su11#3

On life: this is the first desire to be followed, because on departure of life, everything departs.

It is maintained by observing code of conduct.

Disease is removed through non-carelessness

Following these, plus maintaining the vital power gives long life. -

Su10#4

On Wealth: Should be sought second only to life

there is nothing so sinful as a long life with no means of
sustenance

the means: agriculture, animal husbandry, trade and commerce,

government, etc. and other such works which are not discarded by noble persons and are promoters of livelihood -such works one should start doing.

By working this way, one lives a long life without any dishonor.
Su10#5

ON the other World (and how to give up Atheism and Embrace Reincarnation):

The wise person should give up negativistic approach and also vacillation; the scope of perception is very limited, while the scope of the imperceptible is very large, but is known by scriptures, inference, and reasoning.

“For the negativist whose consciousness has been injured by accepting the theory of chance, there is no examination, one to be examined, doer, cause, gods, sages, accomplished persons, action, result of action and also the self. This holding up of negativism is the worst among sinful.”

Hence the learned should give up this view leading to bad path and should see all in reality with the lamp of knowledge provided by noble persons.

Su11#6-16, Su11#26-32 ½

More Right Conduct:

One should attend to the religious scriptures, and the duties prescribed by these same, such as:

Service of the teacher, study, performance of rites, marriage, reproduction, supporting servants, worship of guests, charity, refraining from desire of taking another's property, penance, refraining from envy, benevolent acts of body, speech and mind, constant examination of body, sense organs, mind, objects, intellect and self and also concentration of mind. One should also take up such other works which are un-despised by noble persons, beneficial for heaven and which promote livelihood. Acting so one attains fame here and heaven hereafter.

Remain in touch with the experts and know well the self, place, clan, time, strength and capacity.

Su11#33, 46

Exogenous diseases of body and mind are caused by errors of intellect.

Therefore, follow these rules : forsake intellectual errors, pacify sense organs, memory, sound knowledge of place, time and self ; follow the code of good conduct; and good knowledge of the advice of authorities.

Su7#51-55

The self-controlled person, observing himself as always surrounded by enemies, should always cautiously manage himself with a desire to have a long life.

Su17#119

3 Sub-pillars (of life) diet, sleep, celibacy

Su11#35

[Add in abbreviated vrsn of the rest of this sutra here.]

Best Actions Chart:

<u>Best life-promoting factor:</u>	non-violence
<u>Best strength-promoting factor:</u>	prowess
<u>Best bulk-promoting factor:</u>	learning
<u>Best happiness-promoting factor:</u>	control on senses
<u>Best pleasure-promoting factor:</u>	knowledge of reality
<u>Best among paths:</u>	celibacy

-this chart Su30#15

Attaining the Full Life-Span:

Attaining the Full Life-Span:

Lifespan of Humans:

Life-span may be determined.

_____ The stability of life-span of all living beings depends on their personal daiva and purusakara.

-Vi3#29-32

2 Factors effecting Life-span:

Daiva: deed self-done in the previous life

_____ Purusakara: deed self-done in the present life

Vi3#29-32

The 3 Grades of Daiva and Purusakara:

_____ Superior Daiva and Superior Purusakara together results in a long, happy and 'determined' [semi-guaranteed to be long] life-span.

_____ Inferior Daiva and Inferior Purusakara together result in a short, unhappy and un-determined [no guarantee on continued life or strength] life-span.

_____ Medium grade Daiva and Medium grade Purusakara result in a medium life-span, moderate happiness and somewhat-determined life-span.

Vi3#29-32

Relevant Dominance:

Weak Daiva may be subdued by Purusakara (which is stronger). But by distinguished Daiva, Purusakara is subdued.

Vi3#33

Method of attaining the desired life-span:

The great sages try to obtain the desired life-span by penance.

Wholesome regimen is the basis of life; contrary is that of death.

Timely Death:

An axle fitted in a vehicle which is endowed with all the natural quantities carries on and perishes in time by depreciation of its normal limit; similarly, the life-span in a body of a person having strong constitution and managed properly gets its end and loss of its normal limit. Such death is known as timely. On the other hand, the same axle gets destroyed in the way due to overload, uneven road, want of road, breaking of wheels, defects in vehicle or driver, separation of the bolt, non-lubrication and throwing about, similarly the life-span comes to end in the middle.

Vi3#38

The life-span in a body of a person having strong constitution and managed properly gets its end and loss at its normal limit (*100 years*).

Causes of untimely death:

Life-span comes to an end in the middle due to over-exertion, diet not in accordance with agni, irregular meals, complicated body postures, over-indulgence in intercourse, company of ignoble persons, suppression of impelled urges, non-suppression of suppressible urges, infliction with organisms, poisonous winds and fire, injury and avoidance of food and medicaments. Also due to fever etc. due to faulty management.

Vi3#38

Argument Against Pre-determined Life-span:

[...Weak daiva is subdued by the stronger purusakara. Likewise, by the distinguished daiva purusakara is subdued...] Observing this some hold the determined span of life, but, in fact, some superior deeds exhibit results determined in time while others have such determination in time. This is known by observation.

Vi3#33-35

Hence because both types of causes are observed one-sided view is not correct. I will explain it with examples. If there be determined life-span for all there would not be any necessity to apply mantras, herb-roots, gems, auspicious rites, offerings, gifts, oblations, observance of rules, expiation, fasting, blessings, bowing, visit to temples etc. with a desire for longevity nor there be any need to avoid excited, fierce and moving cows, elephants, camels, asses, horses, buffalo and terrific winds etc. Likewise, one would not abstain from water falls, mountains, uneven and difficult places and strong water current, from careless, insane, excited, fierce and unstable persons and those inflicted with confusion and greed; from enemies, from furious fire, from various poisonous reptiles, serpents etc. from over-exertion, from behavior unsuited to place and time, and from king's wrath, because these and other similar factors should not be destructive because of entire life having been determined span. Moreover, the living beings who have not practiced the alleviative measures against the happening of untimely death should not be subjected to such happening; all the talks of great sages for initiation

and knowledge of application in the chapter of rasayana [Chikitsasthana; in context of treatment of specific diseases] would be useless; even Indra should not be able to kill with thunderbolt his enemy with determined life-span; why should Aswins treat the patient with therapeutic measure? Why should the great sages try to obtain the desired life-span by penance? It would also not be necessary for the great sages along with the lord of the gods (Indra), who already know all that is worth knowing, to see, to instruct and to behave properly.

Excellent among all the visions is the one pertaining to Indra, which is possessed by us as well, with this it is observed like this— there is dissimilarity in life-span of thousands of persons who are those not indulged in fighting battles; similarly in those who counteract or do not counteract the disease immediately after it is arisen; there is also dissimilarity in life-span of those who take poison or not; there is no similar fate of the jars carrying water and those in pictures (or kept only for decoration). Hence wholesome regimen is the basis of life and the contrary is that of death. Over and above, orderly and proper use of food and activities which are contrary to the properties of place, time and self, abstaining from excessive, negative and perverted use in respect of all (time, action and senses), holding up of psychic excesses (emotions), non-suppression of natural impelled urges, avoidance of over-exertion we take these as the cause for continuance of health and accordingly also instruct and observe properly.

Vi3#36

(on Life-span):

My view on existence and non-existence of timely and untimely death is like this— some say whoever dies does so in time because there is no gap in time. This is not correct as there is no point in discussion about the gap or otherwise with regard to time because time has got its own characters due to nature. Others say— when somebody dies is his fixed death time. Death is true for all beings because of equal dealing. This also is wrong interpretation of fact. Equal dealing does not mean that there is none who does not die. The present context is the time which relates to the span of life. If one holds that the time when somebody dies is the time of death for him, then according to this all entities would be determined in respect of time but this is not correct because it is observed that the result of untimely food, speech and action is harmful otherwise useful. Moreover, there is clear usage of “time” and “un-time” in relation to different conditions and entities such as— this is the time or not for this disease, food, medicament, therapy and remission. Even in common usage they say- it rains timely or untimely, this cold weather is timely or untimely, that heat spell is untimely or untimely, flowering and fruiting of plants is happening in time or otherwise and so on. Hence both are true— timely death and untimely death. There is no scope for any exclusive view. If there be no untimely death and all would have determined life-span, then in that case there would not be any purpose of the knowledge of the wholesome and the un-wholesome. Over and above, perception, inference and testimony would not be recognized as means of valid knowledge which are recognized as such in all the scriptures and which provide knowledge about the factors conducive or otherwise to life-span. Therefore, the sages hold the view that there is no untimely death is only a jugglery of words.

Sa6#28

During this age [[referring to one of the “Yugas” from a millennium-scale calendar. These are mentioned in section on “initial occurrence of diseases”, and perhaps described further in the Vedas.]], the normal life-span is 100 years.

Sa6#29

This depend on excellence of constitution, body constituents, the self along with the use of suitable things.

Sa6#30

Code of Good Conduct:

Benefits of Following the Code of Good Conduct:

One who follows the code of good conduct for the healthy lives a life of 100 years without any abnormality. He is praised by the noble people, fills up the human world with his fame, acquires virtue and wealth, earns friendship of all living beings, and at the end (of his life), with holy acts, gets into the virtuous other world.

Su8#30-33

Code of Good Conduct:

Worship gods, cow, brahmanas, preceptors, elderly people, accomplished and teachers.

Honor fire (with oblation)

put on auspicious herbs

wash twice daily

clean excretory passages and feet frequently

cutting hair, shave and nail cutting done 3x/fortnight (14 days?)

Always wear un-torn clothes

use flowers and fragrance

dress should be gentle, style of hair as commonly practiced

apply oil to head, ear, nose, and feet daily

smoke
 take initiative in talk
 remain cheerful
 have presence of mind even if in difficult circumstances,
 offer oblation, perform religious sacrifices, donate
 pay respect to road crossings
 offer balis (religious offerings)
 entertain guests
 offer pindas *rice balls) to forefathers
 speak useful, measured, sweet and meaningful words
 be self-controlled, self-virtuous
 jealous in cause and not in effect
 free from anxiety, fearless, shy, wise, courageous, skillful, forbearing, religious, positivist
 devoted to teachers, accomplished persons and those superior in modesty, intellect,
 learning, clan, and age.
 Walk having umbrella, stick, turban and footwear and looking 6 feet forward.
 Adopt auspicious conduct
 avoid places with dirty cloth, bones, thorns, impure articles, hairs, chaff, garbage, ash,
 skull, and of bath and sacrifice.
 Discontinue exercise before fatigue
 behave like kith and kin to all living beings
 pacify the angry, console the frightened, help the poor,
 be truthful, peaceful, tolerant of other's harsh words, remover of intolerance,
 always look at the qualities of peaceful life
 alleviate causes of attachment and aversion
 always keep his constitution in mind
be confident of the effect of a cause and as such should always initiate the cause
 touch water reciting the mantras "agnirme napagacchet", etc. After touching the lips and feet,
 one should touch with water all the orifices in the head, and location of self, heart and
 head.
 Be devoted to celibacy, knowledge, charity, friendship, compassion, cheerfulness,
 indifference, and calmness.

(Code of conduct, continued)

One should not:

tell a lie
 take other's possessions
 desire for other women or other's property
 be inclined to enmity
 indulge in sexual acts
 be vicious even to sinner
 speak of other's faults
 try to know other's secrets
 keep company of the un-virtuous, hated by kings, lunatics, fallen persons, fetus-killers,
 wretched and wicked
 ascend on defective vehicles
 sit on hard seat of knee height

sleep on a bed not covered with bed-sheet, having no pillow, not sufficiently big, or uneven
 move on uneven tops of mountains
 climb on a tree
 take dip in waters with strong currents
 tread on the shadow of own kin or those of noble family
 move around the place with fare menace
 laugh loudly
 release flatus with sound
 set in yawning, sneezing or laughter with uncovered mouth
 deform the nose, grind the teeth, sound the nails, strike the bones, scrape the earth, cut the grass, press the earthen lump, perform any abnormal action in body parts
 see light and undesirable impure and inauspicious objects [very light objects may include TV and computer screens, etc.]
 produce any abnormally loud sound at the sight of corpse
 tread on the shadow of sacred or otherwise person
 during nights, stay for long in temples, sacred place, raised platforms, crossroads, gardens, cremation ground and place of execution
 enter alone in a deserted house or a forest
 attached to women, friends and servants with sinful conduct
 antagonize superiors
 be attached to inferior persons
 take interest in crooked things
 take shelter with ignoble
 create fear
 indulge in undue courage, excessive sleep, night vigils, bath, drinks, and food
 stay for long with knees up
 move towards fierce animals and those having prominent teeth and horns
 get exposure to easterly winds, sun, dews and excessive winds
 initiate quarrels
 worship fire except in lonely and pure conditions

(Code of conduct, continued)

hat [hold/ keep/ put] his body in downward position

take bath naked and except being free from exhaustion and having sprinkled over the face first, should not touch the head with bathing cloth, nor should strike at the hair tips nor put on the same cloths after bathing.”

Go out without touching the gems, ghee, the respectable, the auspicious and flowers
 go through keeping the respectable and auspicious on the left and others on right side.
Eat without wearing gems on hand, without taking a bath, with damaged clothes, without reciting mantras, without offering oblation to gods, without making offerings to forefathers, without offering food to preceptor, guests and dependents, without purifying fragrance and garland, without washing hands, feet and face , with unclean mouth, facing north, depressed in mind, having disloyal, undisciplined, unclean and hungry attendants, unclean plates in improper untimely and in crowded surroundings, without making offering first to fire, without sprinkling with water, without purifying with mantras, with contempt, dirty meal served by the opponents

take stale things except meat, salad, dry vegetables, fruits and hard eatables

[Interpretation: these items may be kept and eaten again at a second or later meal; they need not be prepared fresh for each meal.]

eat full amounts of : curd, honey, salt, roasted grain flour and ghee

take curd at night

take roasted grain flour singly, in night, after meals, excessively, twice, interrupted with water intake and tearing with teeth.

Sneeze, eat or sleep in curved position

engage in other works while performing a natural urge

excrete sputum, flatulence, feces and urine in front of wind, fire, water, the moon, the sun, brahmanas and preceptors

urinate on the road, in crowded place and while taking food

let out nasal secretion at time of recital of mantras, oblations, studies, religious and auspicious acts

insult woman

have too much faith in women

disclose secrets to women, nor endow her with authority

perform intercourse with a menstruating woman or woman having some disease, impure, inauspicious, with undesirable appearance, behavior and attendance; unskilled, not favorable, having no lust or lust for another person, other's woman, in female organ of others than human being, in absence of female organ (by artificial means), in sacred place, raised platform, cross roads, gardens, cremation ground, execution place water-reservoir, medicine store and in houses of brahmanas, preceptors and temples, in dawn and dusk, on prohibited days, while unclean, having not taken aphrodisiac medicine, without fixed determination, without having intense erection, without food or having taken food excessively, in uneven place, pressed with the urges of urine and feces, suffering from fatigue, physical exercise, fasting and exhaustion and in place having no privacy.

Insult noble persons and preceptors

perform spells, worship of the sacred place and honorable persons and study while unclean

(code of conduct, continued)

study when there is un-seasonal lightning, quarters look as if they are lighted during outbreak of fire, earth quake, grand festivals, fall of meteors, eclipse of big planets (solar or lunar), on the date of new moon, in dawn and dusk, without having been instructed by the preceptor's mouth,

pronounce words in low, high, weak or deranged voice, without proper accents, neither too fast nor too slow, with excessive impotency and neither with too high nor too low pitch of sound.

Be impatient or over-exhilarated

be one who has not supported his attendants, confided in his kin, is happy alone and has unpleasant conduct, behavior and attendance.

Confide or suspect on all

be critical at all times

postpone things at the time of action

take up anything without examining it

be submissive to his sense organs
 turn his unstable mind round
 over burden the sense organs
 be too much dilatory {?}

Act under the emotions of anger or exhilaration
 live under continued grief
 feel exhilarated in success and depressed in failure
 give up courage
 remember his scandals
 offer oblation to fire (with cow ghee, barley, sesame, sacred grass and mustard) while
 unclean

-All of the above "Code of Conduct" section is from Su8#18-29

Food

Rules of eating

Types of diet

Satmya (suitability of food)

Food which creates ama (un-suitable food)

Wholesome foods

The 8 variables of dieting

Volume of food to eat

Heavy vs. light foods

Actions of a few ingredients

Rules of eating:

Details on the Rules of Eating:

<u>Food should be eaten:</u>	<u>because of this reason:</u>	
Warm	stimulates Agni, digests quickly, carminates flatus, reduces mucus,	
Unctuous	tastes good, stimulates the un-stimulated Agni, gets digested quickly, carminates flatus, develops the body, provides firmness to sense organs, increases strength, produces clarity of complexion,	
Proper Quantity	without disturbing V,P,K , promotes life span, easily passes down to anus, doesn't disturb Agni, gets digested without discomfort.	
When previous meal is digested	doshas are situated in their own locations, agni is stimulated appetite is arisen, entrance of the channels are open, eructation is pure, heart is normal, flatus passes down and urges of flatus, urine and feces are attended to, the eaten food promotes only the life-span without afflicting any dhatu. (On the contrary, when eating during indigestion, the newly-eaten food mixes with the product of the previous meal and vitiates all the doshas quickly.)	
Items non-antagonistic in potency:	see antagonistic foods chart	
Eat in favorable place, with favorable accessories:	no mental/ emotional disturbance interrupt one while eating thus.	
Not eat fast	no choking, no “depression” food is “established in it's place”. Especially, this allows detecting the defects of food (incorrect for one's body type, or being moldy); the merits of food are certain	
Not eat too slow	Eating too slow, one doesn't get satisfaction, eats too much, food is cold and digested irregularly	
Not eat while talking /laughing /distracted	same defects as eating too fast	

-this whole chart Vi1#24.1-

24.9

[Types of Diet:]

The factors in relation to diet will be explained further by way of definition and individual items, such as–

diet is 1 from point of view of intake.

Diet is of 2 types according to source: immobile (plant source) and mobile

(animal source).

Also of 2 types according to effect; wholesome and un-wholesome

It is of 4 types according to the way of intake: drinks, eatables, chewables and lickables.

It is of 6 types according to taste.

It is of 20 types according to properties such as heavy-light, cold-hot, unctuous-rough, dull-sharp, stable-mobile, soft-hard, non-slimy-slimy, smooth-coarse, minute-gross and viscous-liquid.

It has innumerable variations due to abundance of substances, their combinations and preparations.

Su25#36

Satmya: “that which suits the self”. It is of 3 degrees: superior, inferior and medium

“Satmya and Upasaya have the same meaning.”

The 3 Types [Grades] of Satmya:

Superior: use of all 6 rasas [tastes] collectively (in each meal)

It is most suitable for the body

Inferior: use of only one rasa (in each meal)

It is damaging to the body over time.

Medium: use of a few rasas (in each meal)

**It is not as good as using 6 rasas in each meal, but less
damaging than use of only 1 rasa in each meal.**

Vi1#20

The inferior and medium types of suitability be upgraded to the superior type only in graded manner.

Even if one has achieved the balanced intake of all the 6 tastes in his diet, he should insist in the use of the wholesome foods [delete the rest of this sentence:] things keeping in consideration all the specific factors of the method of dieting starting from nature to the consumer (as the 8th factor).

Vi1#20

Other Rules of eating:

One should eat after due consideration to himself. -Vi1#24

Do not eat when previous meal is not digested, when stool and urine have not been passed, or when upset, not concentrating

Do not eat food with antagonistic qualities: equal amounts of honey and ghee
(See antagonism section later)

Quality of food creating Ama:

heavy, rough, cold, dry, disliked, distending, burning, unclean, antagonistic, taken untimely, and also while afflicted by emotions (passion, anger, greed, confusion, envy, bashfulness, grief, conceit, excitement and fear). -Vi2#8

Food which is harmful to the channels, and which is disliked is certainly not at all desirable. -Su25-45

Even wholesome food taken improper quantity does not get digested if there is anxiety, grief, fear, anger, uncomfortable 'bed' [or chair/ couch], or vigil [not sleeping/ not resting].

Vi2#9

Food or any other thing which is liked but is unwholesome and with unpleasant consequences should not be used by carelessness or ignorance.

Vi1#23

Making an Offering: One should offer regularly wholesome food and drinks to "antaragni";(internal fire) with due consideration to quantity and time. One who offers oblation to an external fire as well as the food oblations to the internal fire, as well as right conduct, doesn't get sick.

Su27#345-347

The best foods to be taken regularly through life:

rice, pulses, rock salt, fruits, barley, rain water, milk, ghee, honey.

Requirements of Wholesome food: consumed properly by the Agnis, "participating in the non-stopping process of all dhatus (metabolism) like time" and which doesn't effect the dhatu agnis, V and channels, -Su28#3

The food which maintains the balanced dhatus in normalcy and restores the equilibrium in mal-balanced ones should be taken as wholesome. The other food is unwholesome.

That which is not harmful to the paths of the body and is according to liking (the patient should enjoy the food !) is called "Pathya" (wholesome). The other food is unwholesome.

Su25#45

"It is not possible to derive entire beneficial results of food only on the basis of it's quantity because all the "8 factors of dieting" (see chart) have their "divided" [significant] effects." In other words, it's not just HOW MUCH you eat, but WHAT you eat.

One should not eat foods out of either attachment or ignorance; rather he should eat the wholesome food after examination, because the body is a product of food."

Su28#41

Results of Wholesome Food:

endows the body with development, strength, luster, and happy life, and provides energy to the body tissues

Su28#3

Wholesome and unwholesome food produce good and bad effects respectively.

Su28#5

Benefits of proper food:

Food and drinks with desirable smell, taste and touch and having been taken according to prescribed method is IS SAID AS VITAL STRENGTH by the experts

This was deduced on the basis of observing their results directly.

The reason is because the condition of internal fire depends on food and drinks for it's fuel.

Food and drinks produce energy in mind, constitution of dhatus, strength, complexion and clarity of sense organs, if properly taken.

Otherwise they become harmful.

Su27#3

One taking wholesome food with controlled self lives healthy for 1036 nights (100 years) liked by the good men.

Su27#348

Food is the vital breath of living beings and that is why people rush to the food. Complexion, cheerfulness, good voice, life, imagination, happiness, contentment, corpulence, strength, intellect– all these are dependent on food.

The worldly activities done for livelihood, the vedic ones for attainment of heaven and those for emancipation also depend on food.

Su27#349-350

[Properties of food and drinks, 12 groups along with the best ones, after-drinks with their properties, consideration of heaviness and lightness– all this is said in the chapter on the types of food and drinks. This should be considered particularly.

Su27#351-352

]

“Oka-Satmya” (Adjustment to a Particular Diet or Behavior Due to Practice):

Whatever is suitable to a particular person because of regular use and cultural custom is known as oka-satmya.

8 Variables of Dieting (factors that effect the result of the food taken in):

(Vi, Ch1, vs.21 (p.305))

Prakriti/ (“Swabhava”) (nature):	the inherent qualities of the food ingredients. [For example, black gram is heavy and green gram is light, or pork is heavy and deer meat is light.]
--	---

Karana (processing)	imparting other properties through cooking, food preparation, and pharmacy procedures “These properties are infused by contact of water, fire, cleansing, churning, place, time, infusing, steeping, etc. Also long duration, utensil, etc.”
Samyoga (combination)	combination of 2 or more ingredients. This exhibits peculiarities which are not seen in the individual substances. [Examples: honey+ ghee, or fish+ milk.] [Actually, I gave examples of antagonistic combinations here. Samyoga does not have a negative meaning per se, so I should give examples of positive combinations, i.e, ...]
Rasi (quantity)	divided into sarvagraha (total meal/[or total volume of food consumed per day] volume) and parigraha (volume of each individual ingredient).
Desa (place)	the original location where the ingredients, game, etc.of grew, the place of distribution, and suitability of the place these items are being used [i.e., red lentil should not be given to people living in high desert lands.]
Kala (time)	related to A: stage of disorder and B: season
Upayogasamstha	rules for eating (See “Details of Rules of Eating” chart, p....)
Upayokta	person consuming the food. Variation is due to body type and suitability developed by habit. On him depends the “Oka-satmya” -suitability developed by practice.

-this whole chart Vi1#21-22

Volume of food to eat:

Fill stomach 1/3 with solid food, 1/3 with liquid food, leaving 1/3 “for the doshas” [in other words, leaving 1/3 empty space in the stomach]

Vi2#3

Eat according to capacity of Agni/digestion.; Whatever quantity gets digested in time without disturbing the normalcy should be regarded as the proper measure.

Su5#4

Heavy food-eat only to 1/3-1/2 the point of “saturation”.

Light food-can eat up to the point of saturation.

Su5#7, Su27#341

The “point of saturation”, in turn, depends on the strength of agni.

Su27#341

Character of food taken in appropriate quantity:

There is no obstruction in heart, no pain in sides, no excessive heaviness in abdomen, saturation of sense organs, cessation of hunger and thirst, ease in standing, sitting, lying down, movement, inspiration, expiration, laughing and gossiping, easy digestion in evening and morning, promotion of strength, complexion, and development.
-Vi2#6

It definitely provides strength, complexion and happy life, without causing any health problems.

Su5#8

Character of food taken in inappropriate quantity:

Insufficient: causing loss of strength, complexion, and development, unsaturation, upward movement of vayu, harm to life-span, virility and immunity, damage to body, mind, intellect and sense-organs, inflicting “sara” [damaging sara -tissue essence], carrying inauspiciousness and causing 80 V disorders.

Vi2#7

Excessive:

When one eats solid food up to the saturation point [feeling ‘full’] and then drinks “liquids up to the same” [equal portion as the solid foods], the 3 doshas which normally reside in the stomach are pressed too much by the excess quantity of food. Thus the 3 doshas get vitiated simultaneously.

These vitiated doshas enter into [/mix with] the food and get located in a “portion of the belly”.

From here they may cause the following symptoms:

distention of the abdomen, or sudden dosha elimination via vomiting or diarrhea. V produces colic pain, hardness in belly, body-ache, dryness of mouth, fainting, giddiness, irregularity of digestion, stiffness in side, back and waist, constriction and spasm in blood vessels. P produces fever, diarrhea, internal heat, thirst, narcosis, giddiness and delirium. K produces vomiting, anorexia, indigestion, fever with cold, lassitude and heaviness in body.

Vi2#7

Visusika and Alasaka (diarrhea/vomiting and constipation due to Amavisa/Ama) Described, along with trtmnt, on pg. 311-312; may be worth it to include (at least include in “Grahaniroga” Chapter).

Vi2#11-13

The qualities of lightness and heaviness in food articles are not inert [due merely to different mass/ density of the food articles].

In fact, light articles are predominant in properties of vayu (air element) and agni (fire element), while the heavy articles are predominant in prthivi (earth element) and soma (ap) (water element).

So, by dint of their properties, these light articles are stimulant of digestion. And even when taken up to the saturation point [full stomach], they produce little

derangement.

On the contrary the heavy articles are dissimilar in nature to the nature of the body's digestive fire. Thus heavy foods are not by nature stimulant of digestion.

If the heavy foods are taken up to saturation point, they cause considerable derangement.

There is an exception; in persons doing physical exercise and[/or] who have very strong agni (digestive fire), heavy foods taken even up to saturation point won't cause excess derangement.

So, the quantity of food per meal which will produce derangement is relative to that person's "Agnibala" (power of digestion).

Su5#6

It is not so that the article itself has no importance in this respect. In fact considering the property of the article, the intake of heavy ones is advised as 1/3 or 1/2 of the saturation point [till stomach is 1/3 to 1/2 full] [till agni, determined by observing appetite, is diminished by 1/3 to 1/2] and not excessive saturation even in case of light articles [i.e., light foods may be taken up to the saturation point, i.e., till the stomach is full] in order to maintain the proper strength of agni.

Su5#7

**

Heavy Vs. Light foods:

Significance of Heavy Vs. Light Food According to Person:

This consideration is particularly important in case of:

weak, inactive, unhealthy, delicate people, and those accustomed to comfortable living. -Su27#343

This is not as important in those who are:

overactive, have strong digestive power, take hard food, and have large belly. -Su27#344

Light foods:

Sali, sastika (rices), mudga (pulse), lava, kapinjala, ena, sasa, sarabha, sambara (meats), basmati rice, green mung beans, fruit, barley, rain water, non-root vegetables, ghee, roasted grain flour, meat of desert animals, or animals born in the dessert or of active animals, light animals, or animals who eat light food, common quail, gray partridge. Meat of female and small animals. Old grains (at least 1 yr), [all old foods]. Food taken in little quantity. Salt. Predominate in Agni and Vayu. Processing: frying makes light. Stimulant of digestion.

Su27#332-333, 336-338, 340-341

Heavy foods: wheat, dairy, meat of domestic, sedentary, and marshy animals, or animals born in the marshlands, or animals who eat heavy food, pig, buffalo, black gram, sesame and nut butters, sugar, . Meat of male and big animals. New grains, foods. Food taken in large quantity. Flour, sugarcane, milk, sesame, Predominate in prthvi and apa.. Not stimulant of digestion. Cause considerable derangement if taken up to saturation point. Flattened rice. Dried meat, dried vegetable, lotus tubers, Cheese., fish, yogurt,

Su27#332-333, 336-337, 340-341

Heavy Foods to Use Moderately:

A person, after having taken food, should never eat heavy preparations of flour, rice and flattened rice. Even when hungry, one should take them in proper quantity.

Su5#9

One should not take constantly dried meat, dried vegetable, lotus tubers and stem because of their heaviness. The meat of emaciated animal should not be taken. Similarly one should not take continuously kurcika and kilata (milk products), pork, beef, buffalo meat, fish, curd, black gram and yavaka.

Su5#10-11

Processing: example: roasted grain flour (light) becomes heavy when boiled into a dumpling. -Su27#339

By processing, the heavy food articles become light and vice versa. Such as vrihi (a heavy food) becomes light when transformed into lajja after frying; on the other hand, the flour of roasted grains (which is light) becomes heavy when processed into cooked bolus [dumpling].

Su27#339

In taking meat of animals, remember: all dhatus have heaviness in progressive order (so majja is heavier than mamsa)

Heaviness of meat according to body part:

Shoulder is heavier than flesh of thighs, then comes the chest and thereafter the head. Testicles, penis, pelvis, kidneys, liver and rectum-these are heavier than flesh and also the trunk and muscles attached to bones. -Su27#334-335

Heavy-ness According to Volume Ingested:

Taking very large amounts of light foods makes them heavy on digestion.

Taking very small amounts of heavy foods makes them light on digestion.

Su5#5

The Light Foods Which Are Wholesome, and To Be Taken Every Day (The Backbone of the Diet):

_____ One should take usually sastika, sali (rice), mudga (pulses), saindhava (rock salt), amalaka (fruits), barley, rain water, milk, ghee and honey.__

Su5#12

Actions of some common foods and tastes:

By nature:

water moistens,

salt causes oozing,

alkali helps digestion,

honey unites,

ghee uncts,

milk vitalizes,

meat promotes the bulk,

meat soup nourishes,

wine deteriorates,

sidhu (a fermented preparation) emaciates,

draksasava stimulates appetite,

phanita accumulates,

curd causes swelling,

vegetable of tila paste [sesame paste; tahini] causes malaise,

the pulse of black gram produces abundance of internal excrement (feces),

alkali damages vision and semen,

sour substances is mostly P-aggravating except pomegranates and

amalaki,

sweet is mostly K-aggravating except honey and old sali, sastika (rice),

barley, and wheat;

bitter is mostly V-aggravating and non-aphrodisiac except the tip of vetra,

guduci and patola leaves;

pungent is mostly V-aggravating and non-aphrodisiac except long pepper

and ginger.

-the above paragraph Su27#4

[Consider moving to appropriate section {Rasa chptr.}/ breaking up to relevant areas. -perhaps wait till next edition!]

Chart of Foods

- 1) sukadhanya (awned grains)
- 2) samidhanya (legumes)
- 3) mamsa (meat)
- 4) saka (vegetables)
- 5) phala (fruit)
- 6) harita (salads)
- 7) madya (alcoholic drinks)
- 8) jala (water)
- 9) gorasa (milk and it's products)
- 10) iksu (sugarcane and it's products)
- 11) krtanna (dietary preparations)
- 12) aharayogi (condiments)

Summary of the Chart of Food's Categories:

The chart contains the following categories, in order: 1) sukadhanya (awned grains), 2) samidhanya (legumes), 3) mamsa (meat), 4) saka (vegetables), 5) phala (fruit), 6) harita (salads), 7) madya (alcoholic drinks), 8) jala (water), 9) gorasa (milk and it's products), 10) iksu (sugarcane and it's products), 11) krtanna (dietary preparations) and 12) aharayogi (condiments).

Su27#5-7

Chart of Foods, by Category:

<u>Category/ food:</u>	<u>Rasa</u>	<u>Virya</u>	<u>Vipaka</u>	<u>Merits</u>	<u>Demerits</u>
Category 1: "Sukha- dhanya" (awned grains) (What does Awned mean?)/[sprou ted?]/-see p.119 in my old book for definition.]					
types of sali rice, such as rakta sali, mahasali, kalama, sakunahrta, turnaka, dirghasuka, panduka, langula, sugandhaka, lohavala, sariva, pramoda, patanga, tapaniya etc. - Su27#8	sweet, cool		sweet, cool	have little Vata, produce formed and LITTLE feces, are unctuous, bulk- promoting, semen- promoting and DIURETIC	
[Rakta sali] red sali				is the best sali; it alleviates thirst and all the three dosas	
mahasali				the 2 nd best	
kalama				the 3 rd best	

yavaka, hayana, pamsuvapya, naisadhaka etc. Su27#9-12					are inferior varieties of sali which imitate (the good varieties of) sali rice in merits and demerits.
Sastika (rice)	cold, sweet	unctuous, non-heavy		promotes stability and alleviates the 3 doshas. Gaura (white) is best of the varieties of sastika. Krsnagaura (blackish-white) is 2nd. Varaka, uddalaka, cina, sarada, ujjwala, dardura, gandhara, kuruvinda are slightly inferior to sastika in properties. Su26#14	
Vrihi				is sweet and guru [heavy] but has amla paka and as such aggravates P. The patala variety causes abundance of urine, feces and heat and aggravates all 3 doshas. Su27#15	
Syamaka along with koradusa				is astringent-sweet, light, aggravates V, alleviates K and P, is cold, constipating and absorbent. Su27#16	
Hastisyamaka, niwara, toyaparni, gavedhuka, prasantika, ambhahsyamaka, lauhitya, anu, priyangu, mukundqa, jhinti, garmuti, varuka, varaka, simbira, utkata, jurna				These are similar to syamaka in properties. Su27#17-18	

Yava (barley)	sweet	rough, cold, NON-HEAVY,		producing abundant flatus and feces, promotes STABILITY, is slightly astringent, tonic, and alleviates disorders of K. Su27#19	
Venuyaya (barley-shaped seeds of bamboo)				is rough, having astringent as subsidiary rasa, sweet, alleviates K and P and also fat, helminths and poisons, and is strength-promoting. Su27#20	
Godhuma (wheat)	sweet, cold			union-promoting, V-alleviating, vitalizer, bulk-promoting, aphrodisiac, unctuous, stabilizer, heavy. Su27#21	
Nandimukhi and madhuli (types of wheat)				are sweat, unctuous and cold. Su27#-22	
Old vs. New Cereals and Legumes:				They should be used when they are 1 year old. The old ones are mostly rough. The new one is mostly heavy. The ones who's crop comes shortly is lighter.	-Su27#309-310
“Samidhanya” (LEGUMES):					
“Mudga” green gram (green mung bean)	astrigent-sweet	rough, cold, light, non-slimy	KATU	alleviates K and P. “The best among legumes used as pulses.”	
“Masa” (black gram)				aphrodesiac, excellent V-alleviating, unctuous, hot, sweet, heavy, strength-promoting, causing abundance of feces, gives sexual potency.	

“Rajamasa”				is laxative, relishing, alleviates K, semen and amlapitta (acid gastritis), is sweet, V-aggravating, rough, astringent, non-slimy and heavy.	
Kulattha (horse gram; looks like a small chickpea)				hot, astringent, amlapaka, alleviates K, semen, and V, is constipating and beneficial for cough, hiccup, dyspnoea and piles.	
“Makusthaka”				is sweet, madhura paka, constipating, rough, cold and useful in internal hemorrhage, fever etc.	
Canaka (gram), Masura (lentils), Khandika and Harenu (pea)				Are all light, cold, sweet, slightly astringent, roughening, beneficial for P and K and useful as pulses and pastes.	Among them, masura is constipating and kalaya is exceedingly V-aggravating.
Tila [sesame seed]				Unctuous, hot, sweet, bitter, astringent, pungent, beneficial for skin, hair, strength, alleviates V and aggravates K and P.	
Various legumes				sweet, cold, heavy, strength-reducing and roughening. They are fit to be taken along with some fatty substance by strong persons.	
Simbi				is rough, astringent, aggravates V in bowels, is non-aphrodisiac, non-beneficial for eyes and digests with wind.	
Adhaki				aggravates V and alleviates K and P.	
Avalguja (bakuci) and cakramarda				alleviate K and V	
Nispava				aggravates V and P	
the fruits of kakandola and kapikacchu				are similar in properties to those of masa [black gram, listed above].	

					-All the chart above is from Su27#23-34
Proper preparation of legumes:				when dehusked and properly fried, they digest easily.	-Su27#310
MEATS					
***2 pages (P.197-198) are missing from the book at home; please fill in this information (on Meats) [Done. It's in the 2nd to last chptr in Blue Book.]				No other food excels meat for promoting bulk of the body Su27#86	
Goat				[a favorable meat:] not too cold, not too heavy, not too unctuous, does not vitiate dosas, because of similarity with dhatus it promotes the bulk of the body and does not block the channels. [This is a good example of this principle, described in "srotas"/ Treatment? chapter.]	"Category varies, due to mixed habit of the animals" [See note at end of inserted section for details here.] Su27#61
Mutton				sweet, cold, heavy, bulk-promoting.	"Category varies, due to mixed habit of the animals" [-see note] Su27#62
Peacock				excellently beneficial for vision, hearing, intellect, agni, age, complexion, voice and life. It is tonic, alleviates V and promotes muscles and semen.	

Swan				heavy, hot, unctuous, sweet, promotes voice, complexion, and strength, are bulk-promoting, increase semen and alleviate V.	
Cocks				unctuous, hot, aphrodisiac, bulk-promoting, voice-awakening, tonic, excellently alleviating V and are diaphoretic	
Partridge				heavy, hot, sweet. It's habitat being not too arid or too marshy [this is a key; understand an animal's (and a plants?) nature greatly by it's habitat (and it's habits?)], it alleviates three dosas with predominance of V.	
Grey Partridge				because of coldness, sweetness and lightness, is beneficial for the disorders of P, K, rakta and those having mildness of V.	
Common quail				astringent-sweet, light, stimulant of Agni, alleviates sannipata, and is katu vipaka.	
Godha (iguana)	ksaya katu		madhura	alleviates V and P, is bulk-promoting, and tonic	
Sallaka (?)	sweet sour		katu	alleviates V, P, and K and removes cough and dyspnoea.	
Domestic pigeon	astringent	non-slimy cold	madhura	alleviate internal hemorrhage,	
Wild pigeon	cold	slightly lighter		constipating and diminishing quantity of urine	
parrot	astringent-sour	sitala	ruksha-katu	useful in phthisis, cough, wasting; light and appetizer	constipating
Cataka (sparrow)	sweet			unctuous; promotes strength and semen, alleviates sannipata, particularly V.	

Hare	astrin gent, sweet	non- slimy, cold, rough, light	katu	usefull in sannipata with mild V	
Ena (black buck) [perhaps similar to deer]	madh ura		madhur a	alleviates 3 doshas, is wholesome, light, constipating, anti-diuretic and cold.	
Pork				uncting, bulk-promoting, aphrodisiac, alleviates fatigue and V, promotes strength, relish in food and sweating, and is heavy.	
Beef:				useful in absolute V, chronic rhinitis, intermittent fevers, dry cough, fatigue, excess agni and wasting of muscles.	
Buffalo				unctuous, hot, sweet, aphrodisiac, heavy, saturating. Produces firmness, bulk, courage and sleep	
Fishes				heavy, hot, sweet, tonic, bulk-promoting, V- alleviating, unctuous, aphrodisiac and	Have plenty of demerits.
Rohita (a fish)				Because of eating algae and grasses, and also because of avoidance of sleep, is appetizer, laghupaka (light in digestion) and strength- promoting.	
Tortoise [How @ N. American turtles? Snapping Turtle?]				useful for complexion, alleviates V, is aphrodisiac, promotes vision and strength, is conducive to intellect and memory, wholesome and destroys phthisis.	
Rhinoceros				is obstructing to channels, strength-promoting, sweet, uncting, bulk-promoting, beneficial for complexion, alleviates fatigue and V.	

EGGS: of swan, chakora, hens, peacocks, and sparrows				are useful in diminished semen, cough, heart disease and injuries. They are sweet, not causing burning sensation and immediately strength-promoting. [But probably heavy.]	
					-All the above chart from Su27#63-87
Meat Soup, benefits of:				nourishing and cordial nectar for those suffering from phthisis, during convalescence, for the emaciated, those having diminished semen and desirous of strength ad luster when prepared accordingly alleviates all diseases. Promotes voice, strength of age, intelligence, sense organs, and life. Those indulged in physical exercise, intercourse and wine do not fall ill or become weak if they take diet with meat soup regularly.	-Su27#312-315
Inappropriate meat for consumption:				-Su27#311	Meat of animals who died a natural death, are emaciated, too much fatty, old, young, killed by poisons, not maintained on pasture graze; bitten by snakes,

Group Of Meat

<u>Name (Category)</u>	<u>Animals in this Category</u>	<u>Characteristics and Indications for meat of animals in this category:</u>

<u>Prasaha</u> (“Animals who take their food by snatching”) [This term possibly refers to the method of breaking up their food with their mouths. Perhaps a closer look at the sanskrit word ‘prasaaha’ would reveal more detail (on why these particular animals have been grouped together, and what their common therapeutic action is!). In any case, this group may be known by what it is NOT, as the other groups are easier to comprehend and distinguish.]	cow ass mule camel panther lion bear monkey wolf tiger taraksu (hyena) babhru (large brown mongoose) cat mouse fox jackal hawk vantada (dog) casa (blue jay) crow sasaghni (golden eagle) madhuha (honey buzzard) bhasa (bearded vulture) vulture owl kulingaka dhumika kurara (fish eagle)	These animals are heavy, hot and sweet. They promote strength and development. They are aphrodisiac. They alleviate V. They aggravate K and P. They are useful for people who exercise regularly and have strong digestive power. The meat of animals and birds of this group which are carnivorous is useful for those suffering from chronic piles, grahani dosa and phthisis.
<u>Bhumisaya</u> (Animals who sleep in burrows in the earth)	white kakulimrga (python) blackish kakulimrga (python) spotted kakulimrga (python) kurcika cillata bheka (frog) godha (iguana) sallaka gandaka kadali mongoose swavid (porcupine)	These animals are heavy, hot and sweet. They promote strength and development. They are aphrodisiac. They alleviate V. They aggravate K and P. They are useful for people who exercise regularly and have strong digestive power.

<u>Anupa mrga</u> (Animals who live in marshy land)	srnara (wild boar) camara (yak) khadga (rhinoceros) buffalow gayal cow elephant nyanku (antelope) hog ruru (deer)	These animals are heavy, hot and sweet. They promote strength and development. They are aphrodesiac. They alleviate V. They aggravate K and P. They are useful for people who exercise regularly and have strong digestive power.
<u>Varisava</u> (Animals who live in waters)	tortoise crab fish sisumara (estuarine crocodile) timingila (whale) pearl oyster conch snail udra (cat fish) kumbhira (crocodile) culuki (gangetic dolphins) makara (great Indian crocodile) etc.	These animals are heavy, hot and sweet. They promote strength and development. They are aphrodesiac. They alleviate V. They aggravate K and P. They are useful for people who exercise regularly and have strong digestive power.

<u>Ambucarin</u> (Animals which move on waters)	swan kraunca balaka baka (common crane) karandava plava sarari puskarahva kesari manitundaka mrnalakantha madgu kadambu kakatundaka utkrosa pundarikaksa megharava jalakukkuti ara nandimukhi vati sumukha sahacari rohini kamakali sarasa rakta sirsaka cakravaka (and similar other birds)	These animals are heavy, hot and sweet. They promote strength and development. They are aphrodesiac. They alleviate V. They aggravate K and P. They are useful for people who exercise regularly and have strong digestive power.
<u>Jangla mrga</u> (Animals living in forests)	prsat (spotted deer) sarabha (wapiti) rama swadamstra mrgamatrka hare urana kuranga gokarna kottakaraka caruska harina ena sambara kalapucchaka rsya varapota	These animal meats are light, cold, sweet and slightly astringent. They are useful for patients of sannipata where P is aggravated predominantly, V is moderate and K is aggravated in the lowest degree. Jangala Mrga is slightly superior to Vartakadi Viskira group [in the above function/ in all ways].

<u>Lavadya Viskira</u> (Birds similar to common quail who eat while scattering the grains)	lava (common quail) vartiraka kapinjala cakora upacakra kukkubha raktavartma	These animal meats are light, cold, sweet and slightly astringent. They are useful for patients of sannipata where P is aggravated predominantly, V is moderate and K is aggravated in the lowest degree.
<u>Vartakadi Viskira</u> (Birds of the previous “Lavadya Viskira” group who are also gallinaceous)	vartaka (male bustard) vartika (female bustard) peacock tittira (partridge) cock kanka sarapada indrabha gonarda girivartaka krakara avakara varada	[{The text does not mention} the category or function for this group of birds. But I presume it has the same attributes as Jangla, Lavadya and Pratuda.] [Duplicate those notes here] Vartakadi Viskira group is slightly inferior to Jangala Mriga group [in the above function/ in all ways].

<u>Pratuda</u> (Birds who eat while “striking” [pecking?])	Satapatra bhrngaraja koyasti jivanjivaka kairata kokila atyuha gopaputra priyatmaja “lattaa” “latta(tu)saka” babhru vataha dindimanaka jati dundubhi pakkara lohaprstha kulingaka kapota (pigeon) suka (parrot) saranga cirati kanku yastika sarika kalvinka cataka angaracudaka parawata (dove) panda(na)vika	These animal meats are light, cold, sweet and slightly astringent. They are useful for patients of sannipata where P is aggravated predominantly, V is moderate and K is aggravated in the lowest degree.
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Prasaha (“Animals who take their food by snatching”)	Bhumisaya (Animals who sleep in burrows in the earth)	Anupa mrga (Animals who live in marshy land)	Varisaya (Animals who live in waters)	Ambucarin (Animals which move on waters)	Jangla mrga (Animals living in forrests)
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cow ass mule camel panther lion bear monkey wolf tiger taraksu (hyena) babhru (large brown mongoose) cat mouse fox jackal hawk vantada (dog) casa (blue jay) crow sasaghni (golden eagle) madhuha (honey buzzard) bhasa (bearded vulture) vulture owl kulingaka dhumika kurara (fish eagle)	white kakulimrga (python) blackish kakulimrga (python) spotted kakulimrga (python) kurcika cillata bheka (frog) godha (iguana) sallaka gandaka kadali mongoose swavid (porcupine)	srnara (wild boar) camara (yak) khadga (rhinoceros) buffalow gayal cow elephant nyanku (antelope) hog ruru (deer)	tortoise crab fish sisumara (estuarine crocodile) timingila (whale) pearl oyster conch snail udra (cat fish) kumbhira (crocodile) culuki (gangetic dolphins) makara (great Indian crocodile) etc.	swan kraunca balaka baka (common crane) karandava plava sarari puskarahva kesari manitundaka mrnalakantha madgu kadambu kakatundaka utkrosa pundarikaksa megharava jalakukkuti ara nandimukhi vati sumukha sahacari rohini kamakali sarasa rakta sirsaka cakravaka (and similar other birds)	prsat (spotted deer) sarabha (wapiti) rama swadamstra mrgamatrka hare urana kuranga gokarna kottakaraka caruska harina ena sambara kalapucchaka rsya varapota
Lavadya Viskira (Birds similar to common quail who eat while scattering the grains)	Vartakadi Viskira (Birds of the previous “Lavadya Viskira” group who are also gallinaceous)	Pratuda (Birds who eat while “striking” [pecking?])			

lava (common quail) vartiraka kapinjala cakora upacakra kukkubha raktavartma	vartaka (male bustard) vartika (female bustard) peacock tittira (partridge) cock kanka sarapada indrabha gonarda girivartaka krakara avakara varada	Satapatra bhrngaraja koyasti jivanjivaka kairata kokila atyuha gopaputra priyatmaja “lattaa” “latta(tu)saka” babhru vataha dindimanaka jati dundubhi pakkara lohaprstha kulingaka kapota (pigeon) suka (parrot) saranga cirati kanku yastika sarika kalvinka cataka angaracudaka parawata (dove) panda(na)vik a			
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Note: “Goat and sheep [mutton] do not come decidedly in any of the above 8 groups because of their mixed habitat.”

-This entire meat chart, above several pages

Su27#35-62

VEGETABLES:					
vegetables of patha, kasamarda, sati, vastuka, sunisannaka				alleviate all 3 doshas and are constipating except vastuka which is laxative	

kakamaci				alleviates all 3 doshas, is aphrodisiac rasayana, not too hot or too cold, purgative and anti-leprotic [reduces all skin diseases].	
Rajaksavaka				alleviates all 3 dosas, is light, constipating and beneficial particularly for those suffering from grahanidosa and piles.	
Kalasaka				is pungent, appetizer, alleviates poison and swelling, is light, hot, V-aggravating and rough.	
(Amla) cangeri				is appetizer, usnavirya, constipating, useful in K and V, and beneficial in grahani and piles.	
Upodika				is madhura rasa, madhura vipaka, purgative, K-aggravating, aphrodisiac, unctuous, cold and anti-narcosis.	
Tanduliya				is rough, anti-narcosis, anti-poison, beneficial in internal hemorrhage, madhura rasa, madhura vipaka and cold.	
Mandukaparni, tip of vetra, kucela, vanatiktaka, karkotaka, bakuci, patola, sakuladani, flowers of vasa, sarngesta, kembuka, kathillaka, nadi, kalaya, gojihva, vartaka, tilaparnika, kulaka, karkasa, nimba and parpata				These are bitter vegetables. They alleviate K and P and are sitavirya and katu vipaka.	

all legumes, phanji, cili, kutumbhaka, all types of aluka with leaves, kuthinjara, flowers of sana and salmali, karbudara, suvarcala, nispava, kovidara, pattura, cuccuparnika, kumarajiva, lottaka, palankya, marisa, kalamba, nalika, asuri, kusumbha, vrkadhumaka, laksmana, cakramarda, nalinika, kutheraka, lonika, yavasaka, kusmandaka, bakuchi, yatuka, salakalyani, triparni, piluparnika	ma dh ura	sita		these vegetables are heavy, rough, and often digest with distension. Purgative. They should be boiled, the juice be expressed out and then added with some fat before intake.	
The flowers of sana, kovidara, karbudara and salmali				are checking and are useful particularly in internal hemorrhage.	
The tender young leaves of vata, undumbar, aswattha, plaksa, lotus, etc.				astringent, checking, cold and beneficial in P-type diarrhea	
Vatsadani				alleviates V	
gandira and citraka				alleviate K	
sreyasi, bilwaparni and bilwa (leaves)				alleviate V	

bhandi, satavari (leaves), bala, jivanti, parvani and parvapuspi				these alleviate V and P	
Vegetable of Langanika and eranda ([castor])				are light, purgative and bitter	
vegetables of tila, vetasa and eranda				are V-aggravating, pungent-bitter-sour, and purgative.	
The vegetable of kusumbha				is rough, sour, hot, alleviates K and aggravates P	
Trapusa and ervaruka				are sweet, heavy, distending, cold, relishing and rough.	
Trapusa				is excessively diuretic.	
Fully ripe (fruit of) ervaruka				alleviates burning sensation, thirst, exhaustion and uneasiness.	
Alabu				is purgative, rough, cold and heavy	
cirbhata and ervararuka				are also useful for purgation	
the ripe (fruit of) kusmanda is alkaline, sweet, sour, light, diuretic, laxative and alleviates all dosas.					-all the above chart is from Su27#88-113
Keluta, kadamba, nandimasaka and ainduka				are non-slimy, heavy, cold and channel-blocking	
(Various types of) utpala				are astringent and useful in internal hemorrhage.	
Talapralamba (tender top portion of tala stem)				alleviates wound and pain in chest.	
Kharjura [date] and fruit of tala				is useful in internal hemorrhage and wasting	

taruta, lotus stem, lotus root, krauncadana, kaseruka, srngataka and ankalodya				these are heavy, distending and cold	
stalks of kumuda and utpala (water lily), along with flowers and fruits of water lily				are cold, sweet, astringent and Aggravate K and V.	
Seed of Lotus	madhura		madhura	astringent, slightly distending, alleviate internal hemorrhage	
munjataka				is strength-promoting, cold, heavy, unctuous, saturating, bulk-promoting, alleviates V and P, is madhura and aphrodisiac.	
Vidarikanda				is vitalizer, bulk-promoting, aphrodisiac, beneficial for throat and is rasayana, strength-promoting, diuretic, sweet and cold.	
The tuber of amlaka is beneficial in grahani (roga) and piles, is laghu, not very hot, alleviates V-P, is constipating and useful in alcoholism.					
Vegetable of mustard				aggravates 3 doshas, is constipating and antidiuretic	
vegetable of ratkanala				has similar action as vegetable of mustard, and is particularly rough and sour.	
Pindaluka				is also similar to vegetable of mustard, and relishing because of being tuber.	

various Mushrooms except sarpacchatraka (a type of mushroom)				are cold, causing rhinitis, sweet, and heavy	
All the above is the 4th group-vegetables- It is mainly concerned with leaves, tubers and fruits.				-all the above chart Su27#114-124	
<i>Vegetables unfit to eat:</i>				<i>-Su27#316</i>	<i>afflicted by insects, wind, sun; dried, old, UNSEASONAL, NOT COOKED WITH FAT, and "unfiltered" ([meaning not cleaned; picked through for debris?]).</i>
<i>FRUITS:</i>					
<i>Grapes</i>				<i>alleviates thirst, burning sensation, fever, dyspnoea, internal haemorrhage, wound, wasting, vata-pitta, udavarta, hoarseness of voice, alcoholism, bitterness in mouth, dryness of mouth and cough because of being bulk-promoting, aphrodisiac, sweet, unctuous and cold.</i>	
<i>Kharjura [dates]</i>				<i>is sweet, bulk-promoting, aphrodisiac, heavy and cold; and is useful in wasting, injury, burning sensation and V-P disorders.</i>	
<i>Parusaka and madhuka</i> <i>[[licorice root??]]</i>				<i>are recommended for V and P.</i>	

<i>Amrata</i>				<i>is sweet, bulk-promoting, tonic, saturating, heavy, slightly unctuous, K-aggravating, cold, aphrodisiac and digests with distension.</i>	
<i>The ripe fruits of tala and narikela (Coconut)</i>				<i>are bulk-promoting, unctuous, cold, tonic, and sweet</i>	
<i>bhavya</i>				<i>is sweet, sour, astringent, distending, heavy, cold, aggravating P and K, constipating and mouth-cleaning</i>	
<i>sour (fruits of) parusaka, grapes, jujube, aruka, small jujube and nikuca</i>				<i>aggravate P and K.</i>	
<i>Paravata</i>				<i>It is of 2 types: 1) cold, sweet type and- 2) hot, sour type It [both types] is heavy and alleviates anorexia and increases agni.</i>	
<i>Kasmarya fruit</i>				<i>has only slight difference from bhavya.</i>	
<i>The sour tuda</i>				<i>has only slight difference in qualities from parusaka.</i>	
<i>Tanka</i>				<i>is astringent-sweet, V-aggravating, heavy and cold.</i>	
<i>Kapittha, when un-ripe</i>				<i>is harmful for throat, anti-poison, constipating and V-aggravating.</i>	
<i>Kapittha, when ripe</i>				<i>due to sweet, sour, astringent taste and fragrance produces relish, alleviates dosas, is anti-poison, constipating and heavy.</i>	
<i>Bilwa, when ripe</i>				<i>is digested with difficulty, causes dosas and flatus with foul smell.</i>	

<i>Bilwa, when young [un-ripe]</i>				<i>is unctuous, hot, sharp, appetizer and alleviates K and V.</i>	
<i>Amra (Mango) Young fruits:</i>				<i>Cause internal hemorrhage</i>	
<i>Amra (Mango) Mature fruits: [overly ripe/ spoiled]</i>				<i>Aggravate P</i>	
<i>Amra (Mango) Ripe fruits:</i>				<i>alleviate V and promote muscles, semen and strength</i>	
<i>the fruits of jambu</i>				<i>are predominantly astringent-sweet, heavy, distending, cold, alleviate K-P, are constipating and aggravate V.</i>	
<i>jujube</i>				<i>sweet, unctuous, purgative, alleviates V and P. When dried alleviates K and V and yet does not conflict with P.</i>	
<i>Simbitika phala</i>				<i>is astringent-sweet, cold and constipating.</i>	
<i>Fruits of gangeruki, karira, bimbi, todana and dhanwana</i>				<i>are sweet, slightly astringent, cold and alleviate P and K.</i>	
<i>Fully ripe fruits of panasa, moca and rajadana</i>				<i>are sweet, slightly astringent, unctuous, cold and heavy.</i>	
<i>Lavali fruit</i>				<i>is relishing due to astringent taste, non-sliminess and fragrance, used as avadamsa (in spicy preparations), is cordial and aggravates V.</i>	
<i>Nipa, satahvaka, pilu, ketaki, vikankata and pracinamalaka</i>				<i>these alleviate all 3 dosas and poison.</i>	
<i>The fruit of ingudi</i>				<i>is bitter-sweet, unctuous, hot and alleviates K and V.</i>	
<i>Tinduka</i>				<i>alleviates K and P and is astringent, sweet and light.</i>	

<i>Amalaka</i>				<i>has all the rasas except lavana. It is rough, sweet, astringent, sour and excellent alleviator of K and P.</i>	
<i>Bibbhitaka</i>				<i>removes disorders produced in rasa, rakta, mamsa and medas, and alleviates hoarseness of voice, excessive secretion of sputum, and P disorders.</i>	
<i>Dadima</i> <i>(Pomegranites)</i>				<i>Type 1:</i> <i>sour and astringent-sweet (this one is the best type), alleviates V, is anti-diarrhoeal, appetiser, unctuous, hot, cordial, and non-conflicting with K and P.</i> <i>Type 2:</i> <i>There is a variety which is only sour and rough; it aggravates P and V.</i> <i>Type 3:</i> <i>The variety which is only sweet alleviates P.</i>	
<i>Vrksamla</i>				<i>anti-diarrhoeal, rough, hot, useful for V and K.</i>	
<i>Ripe fruit of Tamarind</i>				<i>same properties as Vrksamla, but slightly less.</i>	
<i>Amlavetasa</i>				<i>has also the same properties [as above] but is mass-breaking and is useful in colics, anorexia, constipation, mild digestion, alcoholic complications, hiccup, dyspnea, cough, vomiting, disorders of stool and in all diseases caused by V and K.</i>	
<i>The kesara</i> <i>(stamen-like parts) of matulunga</i>				<i>is light</i>	
<i>the other parts of matulunga</i>				<i>are heavy</i>	

<i>karcura, devoid of skin</i>				<i>is relishing, appetizer, cordial, aromatic, alleviates K and V and is useful in dyspnea, hiccup and piles.</i>	
<i>Nagarnga (orange)</i>				<i>sweet, sourish, cordial, relishing, digested with difficulty, alleviates V and is heavy</i>	
<i>vatama, abhisuka, aksota, mukulaka, nikocaka alongwith urumana</i>				<i>are heavy, hot, unctuous, sweet, tonic, V-alleviating, bulk-promoting, aphrodisiac and aggravate K and P</i>	
<i>Priyala</i>				<i>is similar to them in properties except hotness</i>	
<i>fruit of slesmataka</i>				<i>aggravates K, is sweet, cold and heavy</i>	
<i>ankola fruit</i>				<i>aggravates k, is heavy, distending and diminishes agni</i>	
<i>sami fruit</i>				<i>is heavy, hot, sweet, rough and destroys hairs</i>	
<i>karanja fruit</i>				<i>produces wind and is non-conflicting to V and K</i>	
<i>sour amrataka, dantasatha, karamardaka, and airavata</i>				<i>cause internal hemorrhage</i>	
<i>vartaka (fruit of vartaki)</i>		<i>alleviates V, is appetizer, pungent and bitter</i>			
<i>parpataki fruit</i>				<i>aggravates V and alleviates K and P</i>	
<i>aksiki fruit</i>				<i>alleviates P and K, is sour and aggravates V</i>	
<i>anupaki fruits</i>				<i>are sweet, amlavipaka and alleviate P and K.</i>	

<i>The fruits of aswattha, udumbara, plaksa and nyagrodha</i>				<i>are astringent-sweet, sour, aggravate V and are heavy.</i>	
<i>The stone (drupe) of bhallataka is (vesicant) like fire but mamsa (the edible portion) is sweet and cold.</i>					
<i>– Thus the 5th group- fruits which are commonly used.</i>				<i>-all the above chart Su27#125-165</i>	
<i>Fruits unfit to eat:</i>				<i>-Su27#317</i>	<i>old, unripe, damaged by insects, animals, snow, sun; grown in unnatural place and time, rotted.</i>
“GROUP OF SALADS”					
<i>fresh ginger</i>				<i>relishing, appetizer, aphrodisiac.</i> <i>It's juice is prescribed in V, K, and constipation.</i>	
<i>Jambira</i>				<i>is relishing, appetizer, irritant, aromatic, mouth-cleanser, alleviates K and V, is anthelmintic and digestive.</i>	
<i>Radish *</i>				<i>when young, alleviates the 3 doshas;</i> <i>but when old aggravates all 3 doshas.</i> <i>If fried in fat it alleviates V.</i> <i>If in dried condition it alleviates K and V.</i>	

<i>Surasa</i>				<i>destroys hiccup, cough, poison, dyspnea and chest pain, aggravates P, alleviates K and V, and removes foul smell.</i>	
<i>Yavani, arjaka, sigru, saleya and mrstaka</i>				<i>these are cordial, pleasing and aggravate P.</i>	
<i>Gandira, Jalapippali, tumburu and srngaverika</i>				<i>are irritant, hot, pungent, rough, alleviate K and V.</i>	
<i>Bhustrna</i>				<i>destroys sexual potency, is pungent, rough, hot and mouth-cleansing.</i>	
<i>Kharahva</i>				<i>alleviates K and V and relieves of the diseases and discomfort of urinary bladder.</i>	
<i>Dhanyaka [(coriander?), ajagandha and sumukha</i>				<i>are relishing, aromatic, not very pungent and irritate the doshas.</i>	
<i>Crnjanaka</i>				<i>is constipating, irritant, beneficial for V, K and piles and is prescribed in fomentation and diet for those having no aggravated P.</i>	
<i>Palandu (Onion)</i>				<i>aggravates K, alleviates V and NOT P [it does not alleviate P], is useful in diet, strength-promoting, heavy, aphrodisiac and relishing.</i>	
<i>Lasuna (Garlic)</i>				<i>alleviates worms, leprosy, leucoderma, V and gulma. Is unctuous, hot, aphrodisiac, pungent, and heavy.</i>	
<i>Note: all these (“Salads” group) and their fruits, when they are in dried form</i>				<i>alleviate K and V.</i>	

<i>"Thus ends the 6th group- of green plants used as salads.</i>				<i>-all of the above chart Su27#166-177</i>	
<i>Instructions for salads:</i>				<i>are according to the respective items except cooking.</i>	<i>-Su27#318</i>
<i>FERMENTED LIQUORS:</i>					
<i>wine (in general)</i>				<i>Is exhilarating, nourishing, removes fear, grief and fatigue, provides boldness, energy, imagination, satisfaction, corpulence and strength. It is like nectar if used by persons predominant in Sattva, according to the rules and with reasoning.</i>	<i>Su27#194</i>
<i>Fresh (new) wine</i>				<i>Su27#193</i>	<i>is mostly heavy and aggravates dosas</i>
<i>Old wine</i>				<i>cleanses channels, is appetizer, light and relishing</i>	<i>Su27#193</i>
<i>Sura</i>				<i>beneficial for those who are emaciated, suffering from obstruction in urine, grahani and piles, alleviates V an is useful in deficiency of lactation and anemia.</i>	
<i>Madira</i>				<i>is useful in hiccup, dyspnea, coryza, cough, obstruction in feces, vomiting, hardness of bowels, constipation and alleviates V.</i>	
<i>Jagala</i>				<i>is beneficial in colic, dysentery, wind formation, k-V and piles. It is constipating, rough and hot, alleviates swelling and is digestive.</i>	
<i>Arista</i>				<i>alleviates phthisis, piles, grahanidosa, anaemia, anorexia, fever, kaphaja disorders, and is relishing and appetizer</i>	

<i>Sarkara</i>				<i>is palatable, producing easy intoxication, fragrant, alleviates disorders of urinary bladder, is digestive, cordial and improves complexion.</i>	
<i>Pakvarasa</i>				<i>is relishing, appetizer, cordial, beneficial in phthisis, swelling and piles, alleviates disorders of fat and K and improves complexion.</i>	
<i>Sitarasika</i>				<i>is digestive, alleviates constipation, cleanses voice and complexion, is emaciating and beneficial in swelling, abdominal disorders and piles.</i>	
<i>Gauda</i>				<i>eliminates feces and flatus, and is saturating and appetizer.</i>	
<i>Aksiki</i>				<i>is useful in anemia and wounds, and is appetizer.</i>	
<i>Surasava</i>				<i>is strongly intoxicating, alleviates V and is palatable.</i>	
<i>Madhvasava</i>				<i>is expectorant and sharp.</i>	
<i>Maireya</i>				<i>is sweet and heavy</i>	
<i>the asava of mrdwika (grapes) and iksu (sugarcane juice) combined and fermented with dhataki flowers</i>				<i>is cordial, rough, relishing, appetizer, similar to madhvika, but not very hot.</i>	
<i>The sura along with manda (upper clear portion) prepared of barley</i>				<i>is rough, hot and aggravates V and P.</i>	
<i>Madhulika</i>				<i>is heavy, digests with distension and aggravates K.</i>	

<i>Sauviraka and tusodaka</i>				<i>are appetizers, digestive, alleviate disorders of heart, anemia and helminthiasis, are beneficial in grahami and piles and are mass-breaking.</i>	
<i>Sour Vinegar</i>				<i>ALLEVIATES BURNING SENSATION AND FEVER BY EXTERNAL APPLICATION, AND v AND k BY INTERNAL ADMINISTRATION. It relieves constipation, propels excrement downward and is appetizer.</i>	
<i>“Thus the 7th group relating to fermented liquors is described.</i>					<i>-all the above chart Su27#178-195</i>
<i>Insert a section here: “Asavas:” from Su25#48-50, pgs 173-175 (write out in chart form)</i>					
<i>WATER:</i>					
<i>General Description of all water:</i>				<i>Entire water is only one which falls down as rain from the sky. [All types of water, wherever they are found over the world, share one fact; they have all originated from the sky and fallen down to the earth as rain.] That while falling or having fallen down depend on place and time. - Su27#196</i>	

				<i>Water while falling down from the sky, and coming in contact with the moon, the air and the sun which follow time, gets impregnated with the properties of cold, hot, unctuous, non-unctuous etc. [the 20 qualities] and so when it rests on the ground.</i> <i>-Su27#197</i>	
<i>rain water</i>				<i>the rain water has by nature these 6 qualities: cold, pure, wholesome, palatable, clean and light.</i>	
<i>Water when fallen on the earth</i>				<i>depends for it's properties on the containing soil.</i>	
<i>Water fallen on the earth in white soil</i>				<i>it is astringent</i>	
<i>water fallen on the earth in pale soil</i>				<i>is bitter</i>	
<i>water fallen on the earth in brown soil</i>				<i>is alkaline</i>	
<i>water fallen on the earth in usara soil</i>				<i>is saline</i>	
<i>water fallen on the earth in hilly area</i>				<i>is pungent</i>	
<i>water fallen on the earth in black soil</i>				<i>is sweet</i>	
				<i>These [the above 6] are the 6 properties of the water positioned on earth.</i>	
<i>The water derived from rain, hailstone and snow</i>				<i>has un-manifested rasa (taste).</i>	

<i>The water which falls from the sky, dropped by Indra, and received in prescribed containers</i>				<i>It is said as “Aindra” (dropped by Indra) by the wise. It is the principle water drinkable for the kings.</i>	
<i>Best water [it’s characters:]</i>				<i>is slightly astringent-sweet, thin, non-slimy, light, non-rough and non-blocking of channels.</i>	
<i>Fresh rain water of the rainy season</i>				<i>is heavy, blocking of channels and sweet.</i>	
<i>Fresh rain water of autumn</i>				<i>is thin, light, non-blocking of channels. This should be used by the delicate persons using unctuous and too much food in preparing various types of diet such as eatables, chewable, lickable and drinkable. [this water should be used in preparing in preparing the above foods.]</i>	
<i>The fresh rain water of hemanta (early winter)</i>				<i>is unctuous, aphrodisiac, strength-promoting and heavy.</i>	
<i>Fresh rain water in sisira (late winter)</i>				<i>is lighter and alleviates K and V.</i>	
<i>Fresh rain water of vasanta (spring season)</i>				<i>is astringent, sweet and rough.</i>	
<i>Fresh rain water in summer</i>				<i>is non-blocking for channels.</i>	
				<i>-thus the properties of water according to seasons is described decidedly.</i>	
<i>The water dropped by clouds [rain-water] in perverted seasons</i>				<i>undoubtedly causes harm.</i>	

				<i>The kings, the kingly and the delicate persons should use particularly the water well collected in the autumn season.</i>	<i>-all of the above chart Su27#198-208</i>
<i>The rivers originating from Himalayas and constantly used by the sages, and having water obstructed, agitated and beaten</i>				<i>are wholesome and virtuous.</i>	
<i>The rivers originating from Malaya, carrying stones and sand</i>				<i>have clean water which is like nectar.</i>	
<i>The rivers flowing towards west</i>				<i>have clean water and are wholesome</i>	
<i>The rivers joining the eastern sea [flowing east]</i>				<i>are mostly mild flowing and heavy.</i>	
<i>The rivers originating from Pariyatra, Vindhya and Sahya</i>				<i>cause head diseases, heart disease, leprosy and filaria.</i>	<i>-all the above Su27#209-212</i>
<i>the rivers having water polluted with soil and feces, insects, snakes and rats, and carrying rain water</i>				<i>aggravate all the dosas.</i>	
<i>Water contained in oblong ponds, well[,] tank, spring, lake and streams</i>				<i>Merits and demerits of water from these sources may be determined on the basis of whether they are situated in marshy, hilly or arid regions. [arid {and} hilly are ideal]</i>	

<i>Water which is slimy, having insects, putrefied, full of leaves, moss and mud, having abnormal color and taste, viscous and foul-smelling</i>				<i>is not wholesome</i>	
<i>The saline water of the sea</i>				<i>has fishy smell and aggravates dosas.</i>	
				<i>-“thus the 8 groups of water are described with certainty.”</i>	<i>-all the above chart Su27#213-216</i>
MILK + MILK PRODUCTS					
<i>cow’s milk</i>				<i>has these 10 properties: sweet, cold, soft, unctuous, viscous, smooth, slimy, heavy, dull and clear. Thus it increases ojas having the same properties due to similarity [to Ojas]. Hence (cow) milk has been said as the best one among vitalizers and as rasayana.</i>	
<i>Buffalo milk</i>				<i>is heavier and colder than that of cow. Because of plenty of fat it is useful for the person suffering from sleeplessness and excessive digestive power.</i>	
<i>Camel milk</i>				<i>is rough, hot, slightly saline, light, and is prescribed for V, K, hardness in bowels, worms, swelling, abdominal disorders and piles.</i>	
<i>Milk of one-hoofed animals (such as mare, ass, etc.)</i>				<i>promotes strength, stability, is hot, slightly sour, saline, rough, light and alleviates V in extremities.</i>	

<i>Goat milk</i>				<i>is astringent-sweet, cold, constipating, light, alleviates internal hemorrhage, diarrhea, wasting, cough and fever.</i>	
<i>Sheep milk</i>				<i>produces hiccup and dyspnea, is hot and aggravates P and K.</i>	
<i>Elephant milk</i>				<i>promotes strength, is heavy and good stabilizer.</i>	
<i>Human milk</i>				<i>is vitalizer, bulk-promoting, suitable, uncting and is used as snuff in internal hemorrhage and saturating in pain in eyes.</i>	<i>-all the above chart Su27#217-224</i>
<i>Curd</i>				<i>is relishing, appetizer, aphrodisiac, uncting, strength-promoting, amlapaka, hot, alleviates V, is auspicious and bulk-promoting. It is useful in rhinitis, diarrhea, shivering, intermittent fever, anorexia, dysuria and emaciation.</i>	
<i>Curd</i>				<i>is generally discarded in autumn, summer and spring. It is also harmful in the disorders caused by rakta, P and K.</i>	<i>-all the above chart Su27#225-227</i>
<i>Mandaka (in which the curdling process is slow and the product is imperfect) curd</i>				<i>vitiates all 3 doshas.</i>	
<i>The perfect curd</i>				<i>alleviates V</i>	
<i>the supernatant fatty layer [of curd]</i>				<i>promotes semen</i>	

<i>Curd water [lassi/ buttermilk][No! Buttermilk is listed right below; it is a different substance than “curd water”]</i>				<i>alleviates K and V and cleanses the channels.</i>	<i>-all the above chart Su27#228</i>
<i>Takra (buttermilk) [milk whey??]</i>				<i>is used in swelling, piles, grahani dosa, obstruction in urine, abdominal disease, anorexia, snehavyapad (hyperlipidemia), paleness and poisons.</i>	<i>Su27#229</i>
<i>fresh butter</i>				<i>is constipative, appetizer and cordial. It alleviates grahani roga, piles, facial paralysis and anorexia.</i>	<i>Su27#230</i>
<i>(cow) Ghee</i>				<i>promotes memory, intelligence, agni, semen, ojas, K and medas. It alleviates V, P, poison, insanity, k phthisis, inauspiciousness and fever. It is the best of all fats, is cold, madhura rasa, madhura vipaka, has 1000 potentialities and so, is used properly according to prescribed methods, exerts 1000 types of action.</i>	
<i>Old (cow) ghee</i>				<i>alleviates intoxication [alcoholic/ other], epilepsy, fainting, phthisis, insanity, poison, fever and pain in female genital tract, ear and head.</i>	
<i>Ghees of goat, sheep and buffalo</i>				<i>may be known in properties like their milk.</i>	<i>-all above Su27#231-233</i>

<i>The products of milk like “Piyusa” (colostrum), “Morata” (milk in 2nd and 3rd weeks after delivery), various types of “Kilata” (insipissated milk)</i>				<i>all these are beneficial for those having increased appetite and sleeplessness. They are heavy, saturating, aphrodisiac, bulk-promoting and V-alleviating.</i>	
<i>Takrapindaka (solid portion of buttermilk)</i>				<i>is non-slimy, heavy, rough and constipating.</i>	
				<i>“Thus the 9th group of milk and milk-products is described.”</i>	<i>-all the above Su27#234-236</i>
SUGARS (AND HONEY):					
<i>the juice of sugarcane</i>				<i>is aphrodisiac, cold, laxative, unctuous, bulk-promoting and sweet.</i>	
<i>The juice of chewed sugarcane</i>				<i>aggravates K</i>	
<i>the juice of sugarcane extracted by pressing machine</i>				<i>produces burning (with acidity).</i>	
<i>The Paundraka variety of sugarcane</i>				<i>due to coldness, clearness and sweetness, it is superior to vamsaka</i>	
<i>Vamsaka</i>				<i>is inferior to paundraka</i>	<i>-all the above Su27#237</i>
<i>Jaggery and minor jaggery</i>				<i>produce plenty of worms, marrow, blood, fat and muscle.</i>	
<i>The cane juice remaining 1/4, 1/3 and 1/2 in the process of boiling</i>				<i>is heavy in the preceding order. [The more cane juice is boiled down, the heavier it becomes.]</i>	

<i>Guda</i> <i>matsyandika</i> <i>khanda</i> <i>sarkara</i>				<i>“Guda” is the cleaned portion having little ‘mala’ (molasses). Thereafter, by gradual elimination of mala, “matsyandika” (semi-solid treacle), “khanda” (yellowish sugar) and “sarkara” (white sugar) emerge. Coldness appears in them gradually as their mala is eliminated.</i>	
<i>The sugar obtained from jaggery</i>				<i>is aphrodisiac, beneficial for the wounded and is ucntuous.</i>	
<i>The sugar obtained from yasa</i>				<i>is astringent-sweet, cold and slightly bitter.</i>	
<i>The honey-sugar</i>				<i>is rough, anti-emetic, anti-diarrheal, and expectorant.</i>	
<i>All sugars</i>				<i>are useful in thirst, internal hemorrhage and burning sensation.</i>	<i>-all the above Su27#238-242</i>
<i>Honey</i>				<i>Honey is of 4 types: 1) Maksika (derived from maksika) 2) Bhramara (derived from bhramara) 3) ksaudra (derived from ksudra), and 4) pauttika (derived from pauttika).</i>	

Honey				<i>All honey aggravates V, is heavy, cold, alleviates disorders of rakta, P and K; is union-promoting, expectorant, rough, astringent, and sweet.</i> <i>Note: Honey, if heated, or taken by a person suffering from heat becomes fatal due to it's association with poisons.</i> <i>Note: honey is useful in small quantity due to it's properties- heavy, rough, astringent and cold.</i>	
Maksika type of honey				<i>is the best of the 4 types of honey.</i> <i>It has oil-like color.</i>	
Brhamara type of honey				<i>is the heaviest of the 4 types of honey.</i> <i>It is white in color.</i>	
Pauttika type of honey				<i>is of ghee-like color.</i>	
Ksaudra type of honey				<i>is brownish</i>	<i>-all of the above chart</i> <i>Su27#243-246</i>
Further caution about "Madhvama" (ama caused by honey)				<i>There is nothing so severe as "madhvama" (ama caused by honey) as, because of it's conflicting treatment, it immediately kills the person like poison.</i> <i>In ama, hot measures are generally prescribed but in madhvama it becomes conflicting.</i> <i>Hence it is very severe and kills immediately like poison.</i>	<i>-Su27#247-248</i>
Honey, [in general].				<i>Honey is the best potentiating agent [for herbal formulas/ herbal administration] because of its derivation from various substances.</i>	

				<i>“Thus the 10th group containing mostly the sugarcane products is described.”</i>	<i>-Su27#249 April 5, 2002</i>
DIETARY PREPARATIONS:					
<i>Peya (liquid gruel)</i>				<i>alleviates hunger, thirst, malaise, debility, bowel disorders and fever. It is diaphoretic, appetizer, carminative, and laxative.</i>	
<i>Vilepika (Paste-like gruel)</i>				<i>is saturating, constipating, light and cordial</i>	
<i>Manda (gruel water)</i>				<i>is appetizer, carminative, softening for channels and diaphoretic. It supports strength due to appetizing property and lightness, in persons subjected to reducing therapy and purgation and also in those having thirst after the fat is digested [(is this referring to body fat, or fat eaten with food?)].</i>	
<i>Liquid Gruel prepared of fried paddy</i>				<i>removes fatigue of the person whose voice is feeble.</i>	

<i>Gruel water prepared of fried paddy</i>				<i>pacifies thirst and diarrhea, produces homeostasis, is wholesome, appetizer and alleviates burning sensation and fainting. It is, in well-processed form, prescribed for those having slow and irregular digestion, in children, the old and women, and the delicate ones. This gruel water added with sour pomegranates and boiled with long pepper and ginger alleviates hunger and thirst, is beneficial for channels and eliminates excreta in evacuated persons.</i>	
<i>Flour of fried paddy</i>				<i>is astringent-sweet, cold, and light</i>	<i>-all the above Su27#250-256</i>
<i>Dana (boiled rice)</i>				<i>prepared of well-cleaned grains, devoid of water, well-cooked and warm is light. IN conditions of poisoning and K disorders, odana is prepared of fried rice. Types of odana prepared with meat, vegetable fat, oil, ghee, marrow and fruits are strength-promoting, saturating, cordial, heavy ad bulk-promoting. Similar in properties are those cooked with black gram, sesame, milk and green gram.</i>	<i>Odana prepared of uncleaned grains, not well-filtered, not well-cooked and cold is heavy. Types of odana prepared with meat, vegetable fat, oil, ghee, marrow and fruits are strengthening -all the above Su27#257-259</i>
<i>Kulmasa (boiled and spiced grains)</i>				<i>is heavy, rough, V-aggravating , and purgative. The physician should determine the degree of heaviness of the particular grain he is using, i.e. legumes, wheat and barley.</i>	<i>-Su27#260-261</i>

				<i>“In unspiced and spiced vegetable soups, mildly spiced and heavily spiced meat soup, and soured and un-soured pulses, the heaviness increases in progressive order.”</i>	<i>-Su27#262</i>
<i>Lightest:</i>	<i>Lig hte r:</i>	<i>Light:</i>	<i>Heavy:</i>	<i>Heavier:</i>	<i>Heaviest:</i>
<i>unspiced veg. Soup</i>	<i>spi ced veg . So up</i>	<i>mildly- spiced meat soups</i>	<i>heavily- spiced meat soups</i>	<i>soured pulses</i>	<i>unsoured pulses</i>
				<i>[So, spicing makes these foods heavier, and souring makes these foods lighter. And meat soup is lighter than “pulses” {cooked beans}.]</i>	
<i>flour of roasted grains</i>				<i>produces abundant feces, is carminative. Taken in liquid form, it SATURATES THE PERSON IMMEDIATELY, and provides strength quickly.</i>	<i>But it aggravates V, and is rough</i>
<i>Flour of roasted grains prepared of sali rice</i>				<i>sweet, light, cold, constipating, alleviates internal hemorrhage, thirst, vomiting and fever.</i>	<i>-all the above Su27#263-264</i>
<i>Apupa, yavaka and vatya made of barley</i>				<i>removes diseases such as udavarta, coryza, cough, prameha, and throat disorders.</i>	
<i>Dhana (fried grains)</i>				<i>are mostly reducing because of dryness, saturating, and digest with difficulty due to their distending nature.</i>	

<i>Germinated grains [sprouted grains], fried grains, saskuli, madhukroda, pindaka, pupa, pupalika etc.</i>				<i>are heavy;</i>	
<i>preparations of (rice) flour [prepared in one of the manner described in the list of food preparations in the above row]</i>				<i>are heaviest</i>	<i>-all the above Su27#265-267</i>
<i>preparations processed with fruits, meat, fat, vegetable, sesame paste, and honey</i>				<i>aphrodisiac, strength-promoting, heavy, and bulk-promoting.</i>	
<i>Vesavara</i>				<i>heavy, unctuous, promotes strength and development.</i>	
<i>Pupa prepared with milk and sugarcane juice</i>				<i>heavy, saturating, aphrodisiac.</i>	
<i>Edibles prepared with jaggery, sesame, milk, honey, + sugar</i>				<i>aphrodisiac, strength-promoting, and exceedingly heavy.</i>	<i>-all the above Su27#268-270</i>
<i>Various edibles prepared of wheat with addition of fat or cooked in fat</i>				<i>heavy, saturating, aphrodisiac and cordials</i>	
<i>Edibles prepared of wheat and it's flour such as fried grains, parpata, pupa, etc.</i>				<i>light because of processing. "Their properties may be indicated accordingly"</i>	<i>-all the above Su27#271-272</i>
<i>Prthuka (flattened rice)</i>				<i>heavy, health promoting. Should be eaten in little amount.</i>	

<i>Yava (a preparation of barley)</i>				<i>if taken with some soup is purgative</i>	<i>if not taken with soup, it digests with distention</i> <i>-all the above</i> <i>Su27#273</i>
<i>preparations of legumes</i>				<i>should be taken in small quantity after adding with pungent spices, fat and salt.</i>	<i>aggravates V due to rough and cold</i> <i>-all the above</i> <i>Su27#274</i>
<i>edibles which are bulky and hard [for example, sweet potato]</i>				<i>nourishing and strength-promoting if over-cooked [cooked till very soft]</i>	<i>heavy if mildly cooked</i> <i>-all the above</i> <i>Su27#275</i>
<i>-Heaviness or lightness of edibles should be decided after knowing the main ingredient, combination of other ingredients, processing and quantity of different ingredients.</i> <i>-Su27#276</i>					
<i>Vimardaka prepared of various substances- ripe, unripe, moistened and fried</i>				<i>heavy, cordial, aphrodisiac, suitable for the strong.</i>	<i>-all the above</i> <i>Su27#277</i>
<i>Rasala</i>				<i>bulk-promoting, aphrodisiac, unctuous, strength-promoting, relishing.</i>	
<i>Curd added with jaggery</i>				<i>unctuous, saturating, cordial, alleviates V.</i>	<i>-all the above</i> <i>Su27#278</i>
<i>Panaka (syrops) prepared of grapes, dates and jujube</i>				<i>heavy, distending</i>	

<i>Syrups of parusaka, honey and sugarcane products</i>				<i>heavy and distending</i>	
				<i>Properties and actions of these syrups should be defined by knowing the combination of pungent and sour substances and the ingredients, with their quantity separately.</i>	
<i>Various types of Raga and Sadava</i>				<i>pungent, sour, sweet, salty, light, palatable, cordial, appetizer, relishing.</i>	
<i>Leha (lickable paste) of amra and amalaka</i>				<i>bulk-promoting, tonic, relishing, saturating, owing to unctuousness, sweetness and heaviness</i>	
				<i>Properties and actions of lehas should be determined on the basis of combination, processing and quantity of ingredients.</i>	<i>-all the above Su27#279-283</i>
<i>Sukta (type of vinegar)</i>				<i>carminative</i>	<i>irritates, rakta, pitta and kapha</i>
				<i>the properties of fermented beverage should be determined on the basis of it's ingredients such as tubers, roots, fruits etc.</i>	
<i>Sindaki (a type of fermented sour beverage)</i>				<i>relishing, light</i>	<i>-all the above Su27#284-285</i>
THE GROUP OF ADJUVENTS OF FOODS					

<i>Sesame oil</i>				<i>sweet with subsidiary astringent taste, penetrating, hot, readily absorbed, aggravates P and K, constipating, anti-diuretic, the best among V-alleviating, strength-promoting, beneficial for skin, promoting intellect and appetite. Destroys all diseases due to combination (of drugs) and processing. In early times, kings of demons, by use of oil, became free from old age, diseases and fatigue, with great strength in battle.</i>	<i>[-In other words; sesame oil is versatile; it can be combined with drugs according to any condition to treat that condition.]</i>
<i>Castor oil</i> <i>[yes, C. oil has been included in 'adjuvents of foods'.]</i>				<i>sweet, heavy, K-aggravating, relieves vatarakta, gulma, heart disease, and chronic fever</i>	
<i>Mustard oil</i>				<i>pungent, hot, affects Rakta and P, diminishes K, semen and V; alleviates itching and urticarial patches</i>	
<i>Priyala oil</i>				<i>sweet, heavy, aggravates K but because of excessive hotness is not recommended in combination of V and P.</i>	
<i>Linseed oil</i> <i>[also known as Flax Oil]</i>				<i>sweet-sour, katu-vipak, usna-virya. Useful in V but vitiates rakta and P.</i>	
<i>Kusumbha oil</i>				<i>hot, katu vipaka, heavy</i>	
<i>oil of other fruits and seeds</i>				<i>the properties of these other oils should be known by the nature of those fruits.</i>	<i>-all the above Su27#286-294S</i>
<i>Marrow and fat</i>				<i>sweet, bulk-promoting, aphrodisiac, tonic. Coldness or hotness depends on source animal</i>	<i>-all the above Su27#295</i>

Dry ginger				<i>slightly unctuous, appetizer, aphrodisiac, hot, alleviates V and K, is Madhura-vipaka, cordial and relishing</i>	
Green Long Peppers				<i>increases K, is sweet, heavy, unctuous.</i>	
Dried Long Pepper				<i>alleviates K and V, is pungent, hot, aphrodisiac</i>	
Black Pepper				<i>not very hot, non-aphrodisiac, light, relishing, appetizer, alleviates K and V due to it's extracting and absorbing characters</i>	
Hingu (asafoetida)				<i>alleviates V, K and constipation, is pungent, hot, appetizer, light, intestinal antispasmodic, digestive, relishing.</i>	
Saindhava (rock salt)				<i>the best among salts, relishing, appetizer, aphrodisiac, vision-promoting, not causing burning sensation, ALLEVIATES TRIDOSHA, is slightly sweet.</i>	
Sauvarchala salt				<i>due to it's penetrating, hot, light and aromatic properties, is relishing, laxative, cordial and normalizes eructation</i>	
Bida salt				<i>owing to sharp, hot, and quick absorption it is: appetizer, relieves colic, expels wind both upwards and downwards</i>	
Aubhida salt				<i>slightly pungent-bitter and alkaline, sharp and irritant</i>	
Kala (black)salt				<i>has all properties of sauvarcala salt except smell.</i>	
Samudra salt				<i>is slightly sweet</i>	
Pamsuja salt				<i>slightly bitter</i>	

All Salts:				relishing, digestive, laxative, and alleviate V.	-all the above Su27#296-304
Yavasuka [Normally 'Yavaksara'] (alkali from awns of barley) <i>Dictionary Def. of 'awn': -one of the slender bristles [(a sprout?)] that terminate the glumes of the spikelet in some cereal and other grasses. -a small pointed process.</i>				<i>relieves heart disease, anemia, grahaniroga, spleen enlargement, hardness in bowels, throat troubles, cough caused by K, and piles.</i>	
ALL ALKALI				sharp, hot, rough, moistening, digestive, rupturing, burning, appetizer, cutting and like fire.	-all the above Su27#305-306
Karavi, Kuncika, Ajaji, Yavani, Dhanya, Tumburu				these are relishing, appetizer, alleviate V, K and foul smell.	-all the above Su27#307
Prthuka (flattened rice)				heavy and health-promoting; it should be taken in little quantity	

Oil possesses the properties of unctuousness, hotness and heaviness and as such overcomes V by regular use. V possesses roughness, coldness and lightness and as such is contrary in properties. When the contraries meet together the stronger one subdues the weaker one, hence oil overcomes V by regular use. In the same way, ghee overcomes P due to sweetness, coldness and dullness because P is non-sweet, hot and sharp. Honey overcomes K due to roughness, sharpness and astringency because K is unctuous, dull and sweet. Any other substance which is contrary in properties to V, P and K overcome them by regular use.

Vi1#14

Afterdrinks, Antagonistic Foods, etc.

After-drinks; properties
Best and least wholesome foods
Antagonistic foods
List of antagonistic food combinations
Other forms of antagonistic diet

Actions and properties of after-drink:

saturates, nourishes, provides energy, increases bulk of the body, brings about completion, settles down the food taken, breaks down the food mass, produces softness, moistens, digests, and helps in easy transformation and quick absorption of food. - Su27#325

Intake of wholesome after-drink saturates the person and digests the food easily for promotion of life and strength. -Su27#326

Desired Qualities of an After-drink:

The after-drinks should be contrary to properties of food ([the meal, which has just been eaten, and which the after-drink follows]), but non-contrary to the properties of the Dhatus.

Su27#319

[I.e., so if the meal was chicken, gravy and potatoes, have an after-drink of wine, or honey-water or hot water. If the meal was tabouleh and broccoli, have an afterdrink of meat soup, or milk, or some sweet-unctuous drink.]

AFTERDRINKS:

<u>For this condition:</u>	<u>Use this After-Drink:</u>
Vata	unctuous, hot
Pitta	sweet, cold
Kapha	rough, hot
wasting	meat soup
those exhausted by fasting, travelling of foot, speech, intercourse, wind, the sun and evacuative measures	after drink of milk is wholesome as nectar
lean and thin, to produce corpulence	wine
	[Use this: 84 Asavas (wines) Condition: "as listed in Su25#48-50" (See wines in 'food chart')"]
reducing obese persons	honey-water
for weak voice (see the chapter on throat conditions)	oil

mild appetite, loss of sleep due to drowsiness [huh? Loss of night sleep due to day-time drowsiness perhaps?], anxiety, fear and exhaustion, particularly those who are accustomed to wine and meat	wine
Note: for those afflicted with V in upper part of body, suffering from hiccup, dyspnoea and cough; indulged in singing, speech and recital; injured to the chest	should NOT take water after meals, because: it , staying in the throat and chest, REMOVES THE UNCTION OF THE FOOD and produces further disorders.

-this chart above Su27#319-324,

327-328

So, Summary:

- 1) The after-drink should balance out the qualities of the meal, and not aggravate the dhatus or an existing state of imbalance.
- 2) The after-drink also does extra job of helping digestion of the meal.

Best and Least Wholesome Foods:

<u>Category:</u>	<u>Worst of:</u>	<u>Best of:</u>
awned cereals	yavaka (barley?)	sali rice (like basmati rice)
legumes	black gram	green gram
water	river water during rainy season	rain water
salt	usara	rock salt
pot-herbs	mustard	jivanti
animal meats	beef	antelope
birdmeat	young dove	common quail
meat of animals living in holes	frog	“iguana”
fish	cilacima	rohita
ghees	sheep-ghee	cow-ghee
milk	sheep-milk	cow milk
vegetable oils		sesame oil
fats of marshy animals	kusumbha	lard [[fat of pig]]
fish fats	kumbhira	fat of culuki
fats of aquatic animals	kakamadgu	fat of pakahamsa [swan]]

fats of gallinaceous birds	sparrow	fat of cock
fats of plant-eating animals	elephant	fat of goat
tubers	aluka	ginger
fruits	likuca	grapes
products of sugarcane	Phanita	sugar

-this chart Su25#38-39

3 substances to not use excessively: pippali, alkali, and salt (see Drugs section at end of book for detail on these)

Antagonistic foods:

Definition of Antagonism of Foods:

The substances which are contrary to “deha-dhatus” [the body tissues] behave with “virodha” (antagonism) to them [the tissues].

This antagonism may be in terms of [due to] properties of the substances themselves, combination, processing, place, time, dose etc. or natural composition.

Su26#81

For An Example of Antagonism of Foods:

One should not take fish with milk. Combination of both of them is madhura (rasa); madhura vipaka, “mahabhisyadi” (great obstructor for the channels), because milk has sita (cold) virya and fish has usna (hot) virya the result is “viruddhavyaya” (antagonistic in terms of virya), due to conflicting viryas; it vitiates blood and due to being mahabhisyadi, creates obstruction in channels.

Su26#82

Results of taking antagonistic foods:

impotency, blindness, erysipelas, ascites, pustules, insanity, fistula-in-ano, fainting, narcosis, tympanitis, spasm in throat, anaemia, ama visa, leucoderma, leprosy, grahaniroga, oedema, acid gastritis, fever, rhinitis, genetic disorders and even death. -Su26#102-103

Measures to counteract disorders caused by antagonistic foods:

Emesis, purgation, [Note; that enema is NOT listed here], use of antidotes for pacification, and prior conditioning of the body with similar substances. -Su26#104

Purgation, emesis, pacification or prior use of wholesome substances alleviates the disorders caused by antagonistic food.

Antagonism becomes inert due to: suitability, small quantity, strong digestive power, in young age, in persons [already] having: unctio, physical exercise, and strength.

Su26#105-106

ANTAGONISTIC FOODS:

<u>Do not eat this:</u>	<u>With these:</u>	<u>Because of:</u>
milk	fish	Great obstruction of channels Contradictory Virya causes vitiation of blood. -Su26#82 [Insert the <u>entire</u> sutra here.]
Milk	Cilacima fish (for a description of this fish, see Su26#83)	He undoubtedly becomes victim of one of the disorders of blood or constipation or death. -Su26#83
Meat of domestic/ marshy/ aquatic animals	honey, sesamum, jaggery, milk black gram, radish (western radish?), lotus stalk, germinated grains [sprouted grains]	Causes deafness, blindness, tremors, coldness, indistinct voice, nasal voice or death
potherb of puskara or rohini or meat of pigeon fried in mustard oil	honey and milk	causes obstruction in blood circulation, atherosclerosis, epilepsy, sankhaka, goitre, rohini or death
after eating: radish, garlic, sigru, arjaka, tulasi etc.	milk	risk of leprosy [or any skin disorders]
potherb of jatuka or ripe fruit of nikuca	honey and milk	causes death or loss of strength, lustre, energy and prowess; severe diseases, impotency

ripe fruit of nikuca	black gram, pulse, jaggery and ghee	they are antagonistic
milk	all sour substances all fruits [except purely-sweet, like date] such as: amra, amrataka, matulunga, nikuca, karamarda, moca, dantasatha, badara, kosamra, bhavya, jambu, narikela, dadima, amalaka	antagonistic
milk	kangu, vanaka, makusthaka, kulattha, black gram, nispava	antagonistic
potherb of padmottarika (kusumbha), sarkara and maireya (types of wine) and madhu	all used together	are antagonistic and vitiate Vata too much
Haridraka (a bird)	fried with mustard oil	antagonistic, vitiates Pitta too much
Payasa (rice cooked with milk)	taken with after-drink of Mantha (drink with roasted grain flour)	antagonistic, vitiates Kapha too much
Upodika (a pot herb)	cooked with: sesamum paste	causes diarrhea
balaka (crane)	varuni (a type of wine) or kulmasa (grains soaked with water and then fried)	antagonistic
Balaka (crane)	fried with lard	causes instantaneous death
meat of peacock	attached to stick of eranda, cooked on the fire with castor wood fuel, and mixed with castor oil	causes instantaneous death
meat of haridraka (a bird)	attached to the stick of haridra (a plant)and cooked on haridra fire	instantaneous death
meat of haridraka	mixed with ash and dust alongwith honey	causes instantaneous death
pippali	fried with fish-cooking media and kalamaci mixed with honey	causes death
hot honey	taken by a person afflicted by heat	leads to death
honey	ghee in equal quantity, or rainwater in equal quantity, or lotus seed, [in any quantity] or followed by hot water [in any quantity]	is antagonistic
bhallataka	followed by hot water	is antagonistic
kampilaka	cooked with buttermilk	antagonistic

stale kakamaci and bhasa	roasted on iron rod	antagonistic
Curd:. [(curd is yogurt)]	“ one should not take curd at night, without ghee and sugar, without soup of green gram, honey or amalaka, and that which is hot.” -Su7#61	One fond of curd and using it recklessly suffers from fever, internal hemorrhage, erysepelas, anemia, giddiness and severe jaundice - Su7#62

-this whole chart Su26#84

OTHER FORMS OF ANTAGONISM OF FOOD:

<u>Type of Antagonism:</u>	<u>Examples:</u>
of person	that which is not wholesome for the person
place	Rough, sharp substances are used in arid zone. Unctuous, cold substances are used in marshy zone.
Time	rough, cold substances taken in winter. Pungent, hot, etc. taken in summer.
Four types of agni	“similar is the antagonism of food and drinks in four types of agni” (probably: manda- taking cold, unctuous, tiksna-hot, sharp, etc.. Insert info from Agni section)
Dose	Honey and Ghee taken together in equal quantity
Suitability	sweet, cold, etc. taken by a person accustomed to pungent, hot, etc..
Dosas	“use of diet, drug and behavior similar to dosas in properties but adverse to the person’s practice “
Processing	when edible becomes poisonous by particular processing, such as in case of peacock’s meat attached to the castor stick.
Potency	When Sitavirya and usnavirya substances combined together are taken.

Bowels	When too little, of mild potency and non-breaking drug is administered in (persons having) hard bowels. When heavy, breaking and abundant ([high dosage])drug is administered to those having soft bowels.
Health	V-Vitiating substance is given to the person over-indulged in work, intercourse or exercise. When K-Vitiating substance is given to one indulged in oversleep and laziness.
Order	When one takes food before excreting feces and urine and without appetite or excessive hunger.
Indication and Contraindication	If hot things are taken after intake of pork, etc., or cold things are taken after intake of ghee, etc..
Cooking	cooking on damaged or bad fuel or if the grains are uncooked, over-cooked or burnt.
Combination	sour things taken with milk
palatability	taking of un-liked things
Richness (of qualities)	if there is immature, over-mature or damaged rasa in a substance.
Rules of eating:	food is not taken in privacy

-all this chart above

Su26#86-101

Section 5:

Treatment Procedures:

General Treatment p.292

The Hospital p.315

Reducing and Promoting Measures [the 6 Actions] p.319

The 8 Despicables p.322

Brmhana (Bulk Promoting) p.325

Pancha Karma (The 5 Cleansing Procedures) p.330

Fomentation p..333

Oleation p.342

Purgation and Emesis p.353

Enema p.374

Nasal Therapies p.430

Rasayana p.440

General Treatment

Treatment of blocked Vata sub-types

Prompt treatment

General treatment

Doctor, nurse [, drug] and patient

Dose strength Vs. patient strength

Treatment of instant vitiation of V, P or K

Treatment of indigestion [doshas blocked in G.I. tract]

Treatment of dhatus- chart

Treatment of covering of doshas, dhatus, malas- chart

The 3 types of desaturation

Treatment and prevention in epidemics

The 152 best substances

Treatment of Blocked sub-vatas and Doshas (as well as signs and symptoms)
(p.481,CI)

All sub-types of V can and do cover each other, for a total of 20 types of mutual covering.

Treatment of Blocked sub-vatas and Doshas

<u>Covering Sub-type</u>	<u>Covered Sub-type</u>	<u>Symptoms</u>	<u>Treatment</u>
prana	vyana	vacantness of all senses, diminution of intellect, memory and strength	manage like supraclavicular disorders
vyana	prana	excessive sweating, horripilation, skin diseases, numbness in body parts	unctuous purgatives
samana	prana	disorders of grahani, sides and heart, and pain in stomach	appetizing ghritas
prana	samana	stunning, stammering, dumbness	uncting substances used in 4 ways (intake, massage, snuffing + enema), and also in sustaining enemas.
prana	udana	stiffness in head, coryza, difficulty in respiration, cardiac disorder, dryness in mouth	Treatment as in supraclavicular diseases, consoling at the same time.
udana	prana	loss of activity, immunity, strength, and complexion or even death.	Sprinkled slowly with cold waters, consoled, and given all comforts.
prana	apana	Vomiting, dyspnoea, etc..	Enema, etc. (the 5 karmas?), and carminitive, light diet.
apana	prana	Mental confusion, diminution of digestive fire, diarrhoea	Emesis, appetising and astringent diet.
vyana	apana	vomiting, tympanitis, usavarta, gulma, distress, cutting pain	Unctuous measures
apana	vyana	excessive discharge of stool, urine and semen	Astringent measures
samana	vyana	fainting, drowsiness, delirium, malaise, loss of agni, immunity, and strength.	physical exercise and light food
udana	vyana	Stiffness, poor digestion, absence of sweating, loss of activity, and closing of eyes.	Wholesome, measured and light food.

[Mastering the information on the above chart on V Sub-types will take great skill. The best place for the novice to start may be to memorize the symptoms associated with the various combinations of sub-type coverings. By repeated practice in identifying these combinations, one should eventually become proficient at identifying the workings of the V sub-types directly.]

General Treatment for The V Sub-types:

Udana should be led upwards,

apana should be directed downwards,

samana should be brought back to the middle [umbilical region] and

vyana should be moved in all these three directions.

Prana should be protected most carefully, b/c it's location in it's normal

location is essential.

Those V sub-types which are covered or moving in the wrong course should be brought back to their normal positions.

Treatment:

Importance of Prompt Treatment:

The wise, in case of a disease, gets relief by external or internal or surgical measures. The childish, due to confusion or carelessness do not know about the emerging disorder in early stage as fools about the enemy. The disorder, though having a minute start, advances afterwards and gradually becoming deep-rooted takes away the strength and life of the foolish one. The fool does not realize till he is afflicted and only then he decides to control the disease. Then he collects son, wife and kin and requests them to bring some physician even at the cost of his entire possession, but who can save

him, the devoid of life, weak, afflicted, emaciated, anxious and with the sense organs waned away. Thus not finding a savior that fool leaves his life like an iguana with her tail bound and dragged by a strong person. Hence one, who wishes happiness, should counteract with medicines before the disorder is produced or when it is newly arisen.

Su11#56-63

There are 3 types of therapy– spiritual, rational and psychological. The spiritual therapy consists of- recitation of mantras, wearing roots and gems, auspicious acts, offerings, gifts, oblations, following religious precepts, atonement, fasting, invoking blessings, falling on the feet of the gods, pilgrimage etc.

The rational therapy consists of rational administration of diet and drugs.

The psychological therapy is restraint of mind from the unwholesome objects.

Su11#54

Treatment by Opposites:

Treat hot diseases with cold, cold diseases with hot, etc.. -Su1#62,
Vi3#40

There is no treatment of diseases caused by de-saturation without using saturation, etc.. -Vi3#40

Qualities of behavior and diet should be opposite to the qualities of place and disorders.

Su6#50

Treat a diseased person with disease-alleviating therapy, the wasted with anti-wasting therapy; saturate the emaciated and weak, de-saturate the plumpy and obese, treat the person afflicted with heat with cold therapy and the person afflicted with cold with hot therapy, compensate the depleted dhatus and reduce the increased dhatus. Thus by treating the disorders with therapy which is opposite to the causative factor we re-establish the normalcy well.

The therapeutic measures help us achieve these actions.

Su10#6

Threefold Management to be applied in all Disorders:

- 1)Extraction,
- 2)destruction of favorable environment, and
- 3)avoidance of etiological factors.

- OR:
- 1)Evacuation,
 - 2)Pacification, and
 - 3)Avoidance of etiological factors

Treatment According to the Patient's Doshic Constitution/ Imbalance:

Insert here: 1st half of Vi6#14

3 types of therapy used in case of vitiation of the doshas:

Internal cleansing: entering inside the body, alleviates the disorders

caused by diet

External cleansing: massage, fomentation, sprinkling, pasting, pressing, etc.

[It is important to note that these are classified as ‘cleansing’.]

Surgery: excision, incision, application of alkali, leeches, etc..

Su11#55

Causes of disease incurability due to Negligence:

“Conditions mis-diagnosed, neglected, mis-managed, or continuing for a year become incurable”.

Therapeutic Use of the Rasas (Tastes):

Knowledge of Tastes relative to the Doshas:

One who is conversant with the variations of rasas vis avis those of dosas, does not get confused in deciding the cause, symptoms and treatment of diseases.

Su26#27

Use of Rasas for the person with equilibrium of dhatus:

for the person who’s dhatus are already in equilibrium, use of all the rasas equally is wholesome. -Su7#41

[And it is assumed this is so for equilibrium of DOSHAS also.]

Importance of Informed Use of Drugs, Herbs:

A drug, if unknown, is fatal like poison, weapon, fire and thunderbolt while, if known, is vitalizer like nectar. A drug unknown by these– name, form and properties (including actions)- and badly administered even if known are responsible for complications.

Su1#124-125

A sharp poison also becomes the best drug by proper administration, but on the other hand even the best drug is reduced to sharp poison, if administered badly. Hence, the wise person desiring for long life and health should not take any medicine administered by irrational physician (quack). Indra’s thunderbolt, even when fallen on head, may let somebody survive but the medicine prescribed by the ignorant physician cant’ make a patient survive. Regarding himself as wise who, without knowing, administers medicines to the afflicted, bedridden, faithful patient; man falls into hell even on talking with this physician devoid of virtue, sinner, personified death and wicked. The serpent poison is good or the intake of decocted copper or the swallowing of red hot iron balls but the acceptance of medicine from one putting on the robe of scholars is not at all good. Receiving food, drink or money from the surrendered patient is also not proper.

Su1#126-132

The physician should examine [1]) the disease first and then [2]) the drug and thereafter [3]) the management.

He should always proceed with prior knowledge.

The physician who without knowing the disease starts its treatment succeeds by chance even if he is well versed in management with drugs. The one who knows the characters of disease, is well versed in all therapeutic measures and is acquainted with the proper measure of place and time succeeds undoubtedly.

Su20#20-22

Proper administration (of drugs) depends on dose and time and success is based on proper administration.

Hence, the knower of proper administration always stands at the top among knowers of drugs.

Su2#16

Treatment of Mental (Psychic) Disorders:

The therapy of mental disorders is properly following the 3 categories (virtue, wealth and enjoyment), company of the experts and all-around specific knowledge of self etc.

Su11#47

All the measures meant for pacifying disorders even if useful do not pacify the same if they are applied in excessive or deficient degree, contrary time and due to faulty management.

Si1#59

The wise should not go blindly by the sayings even if they are stated as conclusive ones but he should use his own rational thinking because condition may arise according to place, time and strength in which the non-prescribed measure becomes applicable and the prescribed one is contra-indicated. For instance, emesis is prescribed for vomiting, heart disease and gulma according to condition in their respective treatment as also enema for those suffering from kushtha. [[These therapies are normally contra-indicated for these conditions/ can cause these conditions]] hence in spite of instructions one should act by thinking with his own intellect. Success without reasoning is mere chance.

Si2#24-28

About doctor, nurse, and patient:

the necessary quadruple for healing: physician, drug, attendant and patient

Su9#5

qualities of physician: excellence of theoretical knowledge, practical experience, dexterity, and cleanliness. -Su9#6

The physician is the most essential of the 3 (physician, drugs, and attendant). - Su9#13

The other 3 (drug, attendant, patient) depend upon him. -Su9#25

Un-skilled physician cures by chance a person whose life-span is certain, but kills hundreds of those having uncertain life-spans.

Characters of the Quack Doctors:

The unskilled physicians are like a thorn to the patients.

They destroy vital breath and promote disease.

They wear the disguise and act out the motions of a skilled physician.

They travel from state to state and country to country due to negligence of government regulation.

Su29#8

Their special features are as follows– they in the garb of physician excessively praising themselves move from place to place in search of preys, on hearing about somebody's illness fall around him, there in order to make him hear exclaim their physician's qualities loudly, once and again put forth the defects of the attending physician, try to win favor of the patient's friends through entertainment, flattery and service etc. at the same time, proclaiming his desire for a little remuneration, on finding the case, look around frequently posing dexterity in order to hide their ignorance; being unable to alleviate the diseases, blame the patient himself for lack of arrangements, nursing and self-control; when the end of the patient is approaching near, they flee to some other place in disguise; in midst of ordinary people, describe their proficiency like fools. Impatiently despise the patience of the bold ones, keep away at a distance from the assembly of scholars like the travelers from the fierce forests, if memorized a portion of some aphorism, always quote it relevantly or irrelevantly; do not entertain questions nor put questions to others, get terrified from questions like death, nobody is known as their preceptor, disciple, classmate or colleague in discussion.

Su29#9

Those, who in disguise of physicians look for the patients like bird-catchers spreading nets for the bird in the forest and are turned out of the knowledge of scripture, practice, therapeutic measures, time and dose, should be abstained from because they are moving on earth as the messengers of death in search of their livelihood. The wise physician should avoid these great fools, full of physician's conceit who are like serpents saturated with air. On the contrary, the physician who are learned, skillful, clean, expert in action, with command over hand and control on self, are worthy of constant honor.

Su29#10-13

There are 3 types of physicians: fraudulent, those imitating the accomplished ones and others endowed with physician's qualities.

1) Those who by virtue of having some containers with medicines, models (and charts), useless speech and look use the title of "physician" are fools and fake ones.

2) Those who practice in the name of physicians accomplished in wealth, fame and knowledge, and, though not similar to them are the physicians imitating the accomplished ones.

3) Those who are accomplished in rational administration, knowledge, specific knowledge and success, and who provide happiness and promote life are the real physicians in which qualities of physicians are found.

Su11#50-53 [put in Chart form]

Qualities of drugs: abundance [locally abundant], effectivity, various pharmaceutical forms, and normal composition [put in "pharmacy" section.]

Su9#7

qualities of attendant: knowledge of attendance, dexterity, loyalty, cleanliness. - Su9#8

Qualities of patient: memory, obedience, fearlessness, providing all information about the disorder. -Su9#9

Physician should be devoted to: scriptures, understanding, application, practical experience. -Su9#18

Physician fit for a king knows: cause, symptom, cure and prevention of all diseases.

Physician should purify his intellect for treatment of patients. -Su9#19

Six obstacle-removing qualities: learning, rationality, specific knowledge, memory, devotion and action.

Qualities of successful "Vaidya":

(One attaining these qualities may be given the title of "Vaidya):

learning, wisdom, practical knowledge, experience, accomplishment, popularity. Even one is good. All 6 is great. -Su9#21-23

Scriptures are like light for illumination; one's own intellect is like eye. -Su9#24

So a physician should purify his own intellect for treatment of patients. -Su9#20

It is better to self-immolate than to be treated by an ignorant physician. As a blind man moves about with the help of the movement of his hands and as a boat under storm, the ignorant physician, due to ignorance, proceeds in therapeutic management with too much fear and lack of confidence.

Su9#15-16

Fourfold attitude of physician: friendliness and compassion towards diseased, attachment to the remediable, and indifference (not grief) towards those who are moving towards end.

Su9#26

The wise physicians treat the curable ones cautiously with strong evacuative measures and respective pacificatory ones.

When there is association of exogenous factor with that caused by dosa, there the wise physicians prescribe the general treatment (suitable for it).

Ni8#12-14

The physician who knows the specific features of all the diseases and is also well-conversant with all the therapeutic measures destroys all the disorders and does not get confused. -#15

Thus this excellent section on diagnosis is described wholly.

Ni8#16

Here follows 3 pages of general (but important!) information. Make sure it has been included in my General Theory Book.

“Disease is also observed as serving the purpose of etiology in respect of another disease...”

“Often the obliquely spreading doshas afflict the patients for long, in these conditions one knowing the body-fire and strength should not administer therapy in haste. (Instead), he should reduce the doshas gradually with therapeutic measures or bring them conveniently to the bowels. When they have reached the bowels, they should be eliminated according to convenience.” -Ni8#38-39

Examination of the patient for knowledge of Strength and Morbidity:

Caution against wrong dosage:

The dose of drug given to the patient is normally varied according to the degree of morbidity (doshas) present. A high degree of doshic vitiation calls for a high drug dose.

Yet the dosage used also must be varied depending upon the degree of strength of the patient.

If an intensely potent drug is administered suddenly by a physician who has not examined the patient properly, the drug may kill the weak patient.

Qualities of the drug/ actions which are unbearable to the weak patient:

Intensely potent drug

Drug predominant in Vayu and Agni

Cauterization

Application of alkali

Surgery

[Excessively heavy drugs are also difficult for the weak patient to process]

Result of the wrong use of these in the delicate patient:

May cause instantaneous death due to unbearable and over-impulse of the drug.

[This is especially marked with purgatives/ emetics, but also with any drug having above quality.]

Method of treatment of weak patients:

Treat the weak patients with drugs which are:

un-harmful,

mild,

delicate,

Heavy in progressive order [in other words, start with the light drugs, and progress to heavier and heavier drugs if the desired effect has not been achieved.]

Without complication,
not creating any emergent condition,

Deciding on Specific Drastic Vs. Mild Drugs:

[In addition to the above descriptions of qualities, throughout the Charaka, in sections such as lists of herbs and treatment of specific diseases, specific drastic and mild drugs are mentioned.]

Ladies are particularly weak, and to be treated as such, because:

They have unstable, soft, bare and timid hearts.

[The interpretation here is that the heart is not protected as well by K, muscle and fat dhatus; but also that the ladies heart and ladies are generally delicate, like a child.]

They are mostly delicate, weak, and subordinate to others.

Consequence of insufficient drug strength:

The drug having *low potency*, applied by one who had not examined properly in *strong* patients having *severe* disorder, becomes *ineffective*.

To arrive at proper strength of dosage, the patient should be examined for:

Prakrti (constitution), Vikriti (morbidity), sara (constitution of dhatus), samhana (compactness), pramana (measurement), satmya (suitability), sattwa (psyche), aharasakti (power of intake and digestion of food), vyayamasakti (power of exercise) and age, for the knowledge of degree of strength.

[Interesting: the use of the word “Vikrti” as synonymous with “morbidity”.]

Treatment of Instant Vitiating of V, P, K:

Vata gets vitiated immediately when a Vata constitution person uses Vata-aggravating things. Likewise Pitta and Kapha. (Their vitiation leads to the loss of strength, complexion, happiness and life.)

For balancing Vata: Unction, fomentation, mild evacuative measures having unctuous, hot, sweet, sour and salty drugs, similar dietetic regimen, massage, poultice, bandage, kneading, bath, plunging (in water), gentle pressing, hard pressing, terrorizing, creating surprise and forgetting, administration of wines and other fermented liquors, fats from various sources added with appetizers, digestives, vata-alleviating and purgatives and cooked hundred or thousand times for use in all ways, enema, prescribed regimen along with it ([post-enemetic regimen]), and comfortable living ([absence of stress, work, or exertion]).

Vi6#16

For balancing of Pitta: intake of ghee, unction with ghee, elimination of dosas downwards (purgation), use of sweet, bitter, astringent and cold drugs and diet, use of soft, sweet, handsome, cold and pleasing perfumes, putting on chest the garlands of pearls and jewels dipped in “too much cold water” [ice-water], sponging with water cooled by (the contact of) sandal, priyangu, kaliya, lotus stalk and cold air, and also with that in contact with various types of water lily and lotus flowers hearing of vocal and instrumental music pleasing to the ears, soft, sweet and agreeable, hearing the news of promotion, union with friends, union with beloved women, putting on cooling garments and garlands, living in the upper room of mansion cooled by moon rays and having free air, residence in caves of mountains and sandy islets of rivers and other cooled houses, use of cooling apparel and air of fans, recreation in beautiful gardens filled with pleasing, cool, and fragrant breeze, use of garlands of water lily and lotus and of all the things which are soothing in nature.

Vi6#17

For balancing Kapha: sharp and hot evacuatives, food mostly rough and added with pungent, bitter and astringent things, running jumping, leaping, cyclic movements, vigils, fighting, sexual intercourse, physical exercise, pressing, bath, anointing, frequent use of sharp and old wines, smoking, fasting, warm clothes, abstinence from comforts leading to happiness itself.

Vi6#18

Management for Vata covered by it's self or P or K:

in **V covered in all places**: administer immediately the carminative for vata with unctuous substances which do not block the channels but are cleanser of them and are not antagonistic to K and P.

Sustaining enemas mostly sweet ones along with unctuous enema should be applied but if pronounced strength is observed mild purgative should be given.

The use of all rasayana formulations is good, such as silajit or guggulu with milk.

Or, use Chyavan Prash regularly, keeping on milk diet, or the eleven formulations listed in [rasayana chapter](ci-1.1) should be used with wholesome diet. (see rasayana section)

in **V covered by Apana**: the entire remedy consists of appetising, astringent, carminative for wind and cleansing of bowels.

In **V covered by Pitta**: remedies alleviating Pitta, but not antagonistic to V.

In **V covered by K**: K-alleviating and wind-carminative remedies.

Indigestion:**The 2 Manifestations of Excessive Ama:**

1) **Visusika**: "amadosa" is padded by vomiting and or diarrhea, accompanied by other symptoms described under "signs of food taken in excessive amount". -Vi2#11-12

2) **Alasaka**: indigestion symptoms accompanied by constipation.

Etiology: food + drinks taken by the weak, one with poor digestion and abundant K, who suppresses urges of flatus, urine, and feces, and takes solid, heavy, excessively rough, cold and dry food;

Pathology: the excess ingested food gets pressed by V, and their passage being blocked by K and also due to excessively accumulated excreta does not tend to come out;

Symptoms: then they exhibit excessively the symptoms of Ama *except* vomiting and diarrhoea.

Complications: Aggravated doshas, blocked by Ama, may move obliquely, and stiffen the whole body (this is called Dandalasaka, and is incurable).

-this whole heading Vi2#12

Treatment of Ama (the Curable Cases):**If the Ama Is Stagnant:**

1) eliminate w/ emesis of hot saline water.

2) Then application of fomentation and suppository, keeping on fast.

-Vi2#13

In Visusika:

1) reducing measures first.

2) Then management like after purgation [(gradual mild diet)] -

Vi2#13

[This is because the vomiting/ diarrhea have reduced the strength of digestive Agni.]

In condition of over-vitiated ama during meal-time (in spite of the previous meal having been digested) if the stomach is still coated with doshas:

The stomach will be cold and heavy, and there will be aversion to food.

In this case:

Drug should be administered to do digestion of the remnant doshas and kindling of Agni. -Vi2#13

Never eat during indigestion. -Vi2#13

Management of Ama, and it's disorders: de-saturating therapy. -Vi2#13

“ If, after de-saturating therapy, disease due to Ama is still present, therapy should address the disease itself.”

When the patient is: 1) relieved of the over-effection of Ama,

And 2) his morbidity has been digested,

And 3) digestion is stimulated,

Then he should be 4) managed with massage, non-unctuous and unctuous enema, and intake of uncting substance. (According to suitability)

-Vi2#13

Agni weakened by over-vitiation of ama is not capable of digesting the derangement, drug and food simultaneously. -Vi2#13

Over and above, the “faulty course” of over-vitiated ama, food and drug, due to over-strength, fells down suddenly the patient who is weak and has lowered agni. -Vi2#13

_____ “If it (the disorder) continues further, one should adopt appropriate **measure contrary to the disease, leaving aside the treatments contrary to etiology**, for the control of disease in which de-saturation therapy has already been done.”

Vi2#13

Amavisa: Toxaemia (Poisoning) Due to Ama:

This condition occurs when a person habitually takes antagonistic food, meals when the previous meal is not digested, and meals during indigestion.

It produces symptoms like poisoning.

It is a difficultly treated condition because of it's emergency (“emergent”) nature and contradictory management. -Vi2#12

[The concept of contradictory management is discussed in “prognosis” chapter and in specific treatment chapters such Diabetes chapter.]

[How does this emergency nature manifest itself? Like the ‘food poisoning’ that we talk about people getting from restaurants or water? Or other symptoms?]

Treatment of disorders of the Dhatus, etc.:

Rasa	all types of reducing measures
Rakta	(see chapter on properly-formed blood; below)
Mamsa	evacuative measures, surgery, application of alkali and cauterization
Medas	(see chapter on 8 despicable ones)
Asthi	five evacuative measures, enema and intake of better-medicated milk and ghee
Majja and Shukra	intake of predominantly sweet and bitter food, sexual intercourse, physical exercise and elimination of doshas in time an proper quantity.
<u>Sense Organs:</u>	(see chapter on the 3 vital organs)
<u>ligaments, etc. (and joints?)</u>	(see chapter on Vata Vyadhi)
<u>malas:</u>	(see chapter on non-suppression of urges, and here and there in other contexts)
<u>Treatment of diseases caused by impure blood:</u>	Those treatments which evacuate Blood and pitta, such as purgation, fasting, and blood-letting. Blood-letting: keep in mind measure of strength, dosha, purification of blood, location. [i.e., if the patient is weak, do not do blood-letting. If there is excessive doshas, do one or all of the pancha karmas first.] After blood-letting, give food and drinks which are not too hot or cold, but are light and appetizing. During this period, the body has unstable blood, so the Agni should be protected with care.

-this whole chart: Su28#23-30

Use of “Rasa” and Mala to treat imbalance of the Dhatus:

In case of decrease or increase in dhatus, both rasa and malas can be used create increase or decrease.

Malas are treated with cold and hot properties, as required, (to decrease or increase flow), and thus (along with adjustment of Rasa) they restore equilibrium of the Dhatus.

(Rasa will be treated by changing the food eaten, and by regulating Jathar Agni).

To protect the heart, the great vessels, and Ojas:

Avoid particularly the afflictions of the mind. -Su30#13

Regularly take the measures which are conducive to heart an ojas and cleansing of srotas, and make efforts for serenity of mind and knowledge.

-Su30#14

Treatment of Covering of Doshas, Dhatus, and Malas:

<u>Condition</u>	<u>Treatment</u>
V+P/K, etc. [-what were the exact words Charaka used here? -] covering the channels	general treatment
V covered with P	Cold and hot measures applied alternately. Jivaniya ghrta also commended. Meat of wild animals, barley, rice, sustainer milk enemas, purgation, intake of milk boiled with pancamula and bala. Sprinkle patient with madhuyasti taila, balataila, ghee, milk, decoction of pancamula or cold water.
V covered with K	various foods made of barley, wild animals and birds, sudation [fomentation], strong non-unctuous enema, emesis, purgation, old ghee, and sesame oil and mustard oil. [Note: the use here of old ghee gives light on the qualities it must have: fairly light, hot and perhaps rough.]
K+P	P should be overcome <i>first</i> [(to avoid troublesome flare-ups, etc.)]
K in the stomach	emesis.
K in intestines or P spread all over the body	purgation [Note: there is no mention of doing oleation and fomentation first here. This may have been an oversight. Or it may be that in the case of P, it is already liquid in nature and so may be drained easily with purgation alone. And in the case of K, when it is already in the intestines, it is ready to be purged directly.]
K liquefied by swedana comes to colon, or there appears the symptoms of P [Here is further testimony that swedana (fomentation) does liquefy K in the channels/ tissues and send it to the colon.]	eliminate with enema
V followed by K	eliminate with hot non-unctuous enemas containing cow's urine. [Cow's urine has qualities. A possible substitute would be a decoction of vinegar, ykavaksara and haritake .]
V+P	Eliminate with non-unctuous enema containing milk. Also, give unctuous enema with oil and sweet drugs.
V+K, located in the head	smoking, snuffing, etc.
After elimination of P + K, if V still remains, moving in respiratory passages:	treat single V
V covered with Blood	measures used for Vatarakta
V+Ama	measures alleviating prameha, Vata, and medas (See "Treatment of Disorders of Dhatus" chart.)
V covered with mamsa	fomentation, massage, meat soup, milk and uncting substances.
V in Bone and Marrow	Administer Mahasneha. (See formula, chptr.) [Since no mode of administration is given, it may be assumed it is intended for oral intake, massage, enema and snuff, as needed.]
V covered with semen	"as mentioned earlier" [Use Mahasneha/ See trtmnt for V-semen in "3 Vital Organs" chptr.]

V covered with food [i.e., there is still undigested or partially-digested food in the stomach, which is covering V also in the stomach.]	the food should be vomited and digestive appetising drugs should be administered along with light diet.
V covered with urine	diuretics, fomentation, and urethral douche
V covered with feces	Give castor oil. Also, unctuous measures as prescribed for Udavarta ('Upward-moving V'; see details in "3 Vital Organs" chptr.)

****Dosha situated in it's own place is strong, thus it should be overcome first with it's specific remedial measures such as emesis or purgation or enema or pacifying ones.****

["It's own place" refers to stomach for K, small intestine for P and colon for V.]

3 Types of Desaturation:

<u>Desaturation Type:</u>	Reducing [[Langhana]] [exercise, fasting, thirsting, fomentation]]	Reducing cum Digesting [[Ruksana]] [digestives, pungents, appetizers, draksha, arista, alkali, fomentation]]	Letting out of Dosas (purgation, etc.) [[Ruksn/Langhn]] [vaman, virechan, anuvasana basti, niruha basti, nasya]
<u>Use Relative to Volume of Doshas:</u>	use when doshas have only a little strength ([and only a little volume]).	use when doshas have medium strength	for use when dosas are abundant
<u>Description of Action:</u>	By reducing therapy agni and V are increased which dry up the little amount of dosa quickly, just like the sun and the wind drying up a shallow puddle of water.	By this therapy, the dosas present in a medium amount are dried up in the same way as the moderated quantity of water is dried up by the sun-heat and wind and also by sprinkling dust and ashes ([which absorbs the remaining water])	There is no remedy for overflowing of a small pool except by making an opening in it's wall so that the excess water may drain out. The therapy of letting out dosas works in the same way.

[Notes: this chart is titled "3 types of desaturation" and refers to the process for removing any one of the 3 dosas. However, is it primarily for K and P, since

V is desaturated in nature already? Or does this apply to V also. Meditate on this, using practical examples.]

[Well, look at action of 'Reducing': Agni and V are actually used as the agents of action. However, I may have mis-interpreted 'vayu' as V instead of the intended Air Element..]

-The whole chart above:

Vi3#43-44

Treatment and Prevention in epidemics:

[All the following is given primarily to be done preventatively at the suspected onset of an epidemic.]

The people do not suffer, if managed with **preventive** therapy.

For those who have no similarity in either death or previous deeds [i.e., those who are strong and do not have bad 'karma' {called 'daiva' and ... in the Charaka} against them], **pancakarma** is the best treatment.

Thereafter proper use of **rasayana** measures and management with **the drug collected previously** is recommended.

This is the management for the protection of life FOR THOSE WHOSE DEATH IS NOT CERTAIN during that difficult period:

Truthfulness, benevolence, charity, offerings, worship of gods, observance of noble's conduct, calmness, self-protection, residence in healthy places, observance of celibacy and company of those who are observing celibacy, discourse of religious scriptures, narratives of self-controlled great sages, constant company with religious, pure and those regarded by the elders.

_____the above 4 paragraphs:

Vi3#12-18

Patients who should not be treated:

Letting out of dosas or other therapeutic measure, even if opportune, should not be applied to these cases such as:

those who have not counteracted censure against them,
who are poor,
have no attendants,

regard themselves as physicians,
 are violent, back-biters, intensely indulged in vicious acts,
 have strength, muscles and blood too much depleted,
 are inflicted with incurable diseases and
 are associated with the fatal signs.

The physician, if he treats such patients, gets sinful defamation. [Note: apply this both to “letting out the doshas” (P.K. procedures) as well as to all treatment of patients.]

-this paragraph Vi3#45

People Who Should Not Be Treated:

Wrathful, adventurous, fearful, ungrateful, agitated, averse to noble persons, kings and physicians or despised by them, aggrieved, dependent on chance, dying, devoid of means, enemy, quack, unfaithful, suspicious, unsubmitive to physician— such persons should not be treated by physician because by them he gets various discredits. The persons other than the above should be treated with all measures according to condition.

Si2#4-7

[Move the above 2 sections to section on Dr., nurse drug and Patient.]

The 152 best of substances, by action

From the Charaka Samhita, Sutrasthana, xxv, p.169

“The following substances are quite sufficient to treat [any] disease.” -Su25#41

food: Life sustaining

water: “assuring factor” [what is meant here?]

wine: fatigue-alleviating

milk: vitalizer

meat: bulk-promoting

meat soup: saturating

salt: food relishing

sour: cordials [what is meant here?]

cock-meat: tonics

crocodile semen: aphrodesiacs

honey: k+P alleviating [Dr. Lad does not put honey in P-alleviating category.]

ghee: V+P alleviating

oil: V+K alleviating

emesis: K eliminating

purgation: P elimination

enema: V elimination

fomentation: softenings

physical exercise: stabilisers

alkali: damaging virility

tinduka fruit: destroying relish for food

unripe kapittha fruit: harmful for throat

sheep ghee: non-cordials
 goat milk : alleviating pthisis, galactagogues, suitables, heamostatics, + pacifiers of internal hemorrhage
 Sheep milk: aggravators of K + P,
 buffalo milk: somniates
 imperfect curd: channel blocking
 “Gavedukha: reducing diet
 roughening
 “Kodo diet”: (Fat-reducing)
 sugarcane: diuretics
 yava [barley]: fecal bulking
 jambu fruit: V aggravators
 bread cooked in ghee: K+P aggravators
 horsegram: ‘Amla pitta’ (acid gastritis) producing
 black gram: K+P aggravating
 madanaphala: emesis, enemas (for both unctuous and un-unctuous enemas)
 trivrit: simple purgatives
 aragvadha: laxatives
 latex of snuhi: drastic purgatives
 apamarga: head evacuatives [How does Apamarga ‘evacuate’ the head??]

 vidanga: anthelmintics
 sirisa: anti-poisons
 khadira: anti-leprotics
 rasna: V alleviators
 amalaki: age stabilizers
 haritake: wholesome for channels
 Eranda root : aphrodesiacs, and V alleviator
 Pippali (root): appetizers, digestives and alleviators of bowel hardness
 Citraka: appetizer, digestive, alleviator of proctitis, piles, colic
 puskaramula: alleviating hiccup, dyspnoea, cough, chest pain
 musta: astringents, appetizers, digestives
 udicya (balaka) (bala?): refrigerants, appetizers, digestives, anti-emetics, anti-diarrhoeals
 katvanga (aralu) : astringent, digestive, appetisers
 ananta : astringents, pacifiers of internal hemorrhage,
 guduci: astringents, V-alleviators, appetizers, pacifiers of K, rakta, and constipation
 bilva: astringents, appetisers, pacifier of V + K
 ativisa : appetiser, digestive, astringent, alleviator of V, P, K
 flower stamen of water lily (blue+white) and lotus: astringent, pacifier of internal hemorrhage

 duralabha: P+K alleviator
 gandhapriyangu: pacifying internal hemorrhage and K
 kutaja bark: astringent of K, P, and rakta, and absorbents
 kasmarya (fruit) : haemostatics, pacifiers of internal haemorrhage
 prsniparni: astringents, V alleviators, appetizers, aphrodesiacs
 Bala: astringents, tonics, V alleviators
 goksura: alleviating dysuria and V

Hing (latex): expectorants, appetisors, carminatives, V+K alleviators

amlavetasa: mass breaking, appetiser, carminative, V+K alleviators

yavaksara: laxatives, digestives, alleviating [...; {not given in the book}]

(regular use of) buttermilk: alleviating grahani-dosha, swelling, piles, obesity

regular use of meat of carnivorous animals: alleviating grahanidosa, pthisis, piles

regular use of (from milk)ghee: best rasayana (health-promoting regimen)

Regular use of roasted grain flour mixed with equal quantity of ghee: aphrodisiacs, alleviating udavarta (upward-moving V)

regular oil gargle: strength in teeth and relish

sandal paste: eliminating foul smell, and refrigerants

paste of rasna and aguru: califacient pastes

lamajjaka and usira paste: alleviating heat, skin disorders, and sweat

kustha (Kutki?): V alleviating massage and poultice

madhuka: vision-promoting, aphrodisiacs, beneficial for hairs, throat, complexion, decolorisation and healing

air: providing vital strength, consciousness [especially fresh, unpolluted air]

fire: alleviating ama, stiffness, cold, pain, shivering [i.e., sitting by the kitchen hearth]

water: checking (sweats and other discharges)

water immersed with earth and heated earth lump: alleviating excessive thirst, and vomiting

over-eating: causes of ama-dosha

proper intake of food amount: stimulating agni

suitable activities and diet: those to be practices

timely eating: best among health-maintainers

satisfaction: qualities of food

suppression of urges: causing illness,

wine: exhilaration

heavy meal: causing difficulty in digestion

eating only once [per day]: causing wholesome transformation of food [because the food has sufficient time to be digested]

indulgence in women: causing phthisis

suppression of the urge of semen: causing impotency

striking others: aversion to food

fasting: shortening lifespan

too little food (undernutrition): reducing ones

eating during indigestion and before previous meal is digested: damaging grahani

irregular meals: irregularity of digestion;

intake of antagonistic food items: despicable diseases

serenity of mind: wholesome ones

over-exertion: unwholesome one

perverted use: pathogenic factors

sex with a menstruating woman: doors of unhappiness [what is the reason here?]

celibacy: life-promoting

determination: aphrodesiacs

mental worry: non-aphrodesiacs

working beyond one's capacity: obstructing vital strength

[This is a very important, somewhat subtle factor, often ignored.]

stress: aggravators of diseases

bath: relieving fatigue

pleasant mood: saturating ones

anxiety: drying up the body

freedom from responsibilities: producing corpulence

corpulence : “among those including sleep”

excessive sleep: causing drowsiness

regular intake of all the rasas: strength-promoting

regular use of one rasa: debilitating one

indigestion: relievables

child: to be treated with mild drugs

old: palliables [[but not curable]]

pregnant women: who should avoid strong medicines, intercourse, exercise

cheerfulness: foetus-supporting

sannipata: to be treated with difficulty

food poisoning: un-treatables

fever: diseases

leprosy: chronic diseases

tuberculosis: aggregates of measures

enema: remedial measures

Himalayas: lands of herbs [perhaps mountain ranges in general are preferable areas for collecting herbs.]

soma: herbs

arid zone: healthy zones

marshy land: unhealthy zones

obedience: patients qualities

physician : among the four parts of therapy

nihilist: avoidables

greediness: trouble-creators

diabetes: adherent diseases

leeches: parasurgical measures

disobedience: fatal signs

non-despair: signs of the healthy

team of physicians: those removing doubts

balance of mind: qualities of a physician

knowledge of herbs: knowledges

argument supported by scriptures: instruments of success

deciding the course of action: objects of knowledge of time

[What is the meaning here? This is an important statement, so figure it out.]

[I.e., we must know the factors of time, such as age of patient, time of year, stage of disease. The greatest reason for doing so is to be able to correctly decide on a course of action for treatment.]

inaction: causes of passing way of time

practical knowledge: those removing doubts

incapability: causing fear

discussion with experts: promoters of knowledge

teacher: source of learning (scriptures)
 Ayurveda: immortal ones (nectars providing longevity)
 words of saintly persons: to be followed
 acceptance of bad advice: unwholesome ones
 complete renunciation: sources of happiness.

[-This entire "Best of Substances", the above 4 pages, is from Su25#40]

Best life-promoting factor:	non-violence
<u>Best strength-promoting factor:</u>	prowess
<u>Best bulk-promoting factor:</u>	learning
<u>Best happiness-promoting factor:</u>	control on senses
<u>Best pleasure-promoting factor:</u>	knowledge of reality
<u>Best among paths:</u>	celibacy

-this chart above Su30#15

Arrangement of the Hospital and Equipment

Necessity of gathering supplies in advance of treatment:

The physician, who wants to administer emetic or purgative to a king, a kingly or a wealthy person, has to arrange the necessary equipments before-hand, in order to provide pleasure in case of the drug working successfully, and in order to provide counter-action in case complications arise.

Because it is not possible to arrange for the proper drugs easily and immediately, in spite of the arrangement of sale and import, in case an emergency occurs, the necessary supplies should be gathered at hand from the start of treatment.

Su15#3

Lord Atreya's student asked him why it is necessary to prepare for complications if a physician is good-enough to do the treatment correctly the first time. Atreya replies:

"It is possible for me or person like me to counteract in such a way that the entire treatment succeeds invariably and I am also able to teach others these proper methods, but there is no student who is bright-enough to receive these instructions or to thereafter make right decisions in the cases. The variations in condition of morbidity, drug, place, time, strength, body, diet, suitability, mind, constitution and age are quite subtle which, while being considered, confuse the mind of even great scholars, so, needless to say it confuses the minds of the average person."

Su15#5

Instructions for Setting Up the Hospital:

1) The House:

The architect should build an auspicious house which should be strong, wind-free, ventilated, having comfortable moving space, not situated in valley, inaccessible to smoke, the sun, water, taste, sight, and smell.

Su15#6

2) Fixtures:

It should be provided with water-reservoir [a water storage tank/ or a water tap], mortar and pestle, lavatory, bathroom and kitchen.

Su15#6

[There are @ 16 minimum attendants.]

3) Attendants:

These should all be endowed with good conduct, cleanliness, good behavior, affection, dexterity and favor.

Cook- for preparing pulses and soups

Cook- for rice [and other grains] [the cook's assistant]

Bath attendant

Shampooer
 Lifter [from bed, from bath, from treatment table]
 Helper in lying down
 Drug grinders
 Su15#7

4) Entertainers:

Vocalist Musicians (singers)
 Instrumental Musicians
 Speakers
 Story tellers
 Poets
 Historians
 Experts in Ancient lore
 Companions/ friends-(who know the desires, are favorites and are
 acquainted with place and time)
 Su15#7

5) Livestock to be kept [In a nearby barn] / [Wild Game to be caught and stored
 on hand]:

Common quail
 Grey partridge
 Hare
 Black Buck
 Antelope
 Black-tailed deer
 Red deer
 Wild sheep

Milk Cow- (She should have a good temper, should be free from disease
 and should be accompanied by a living calf. She should have all the necessary
 arrangements such as fodder, shelter and water.)

Su15#7

6) Equipment:

dish
 water pot
 water reservoir
 “Manika, ghata and pitcher (earth jars of different sizes)”
 Boiling pan
 small and big pitchers
 saucer
 ladle
 mat

Bucket
 cooking utensils
 fuel
 churning stick
 leather
 cloth
 thread
 cotton
 wool, etc.

Stone slabs- for grinding [substitute a blender/food processer]
 (They should be of 3 grades- smooth, coarse and medium)
 Pestles (kept very clean)
 Sharp instruments (spades, scissors, etc.)
 Smoking pipe
 Pipe for enema and douches
 broom
 weighing scales
 measuring vat [for measuring out large volumes of liquids; like a giant
 measuring cup]
 Various accessories for unction, fomentations
 Su15#7

7) Furniture:

Beds and Chairs should be provided with a flower vase and spittoon.
 The beds should be well-equipped with carpet [used like a mattress], bed
 sheet and pillow and also supporting pillows.
 The beds should be comfortable for lying down, sitting up, and for doing
 unction, fomentation, massage, pasting, showering, after-paste,
 emesis, purgation, non-unctuous and unctuous enema, head
 evacuation, urination and defecation.

Su15#7

[Note: review all the activities listed here which were traditionally
 done on the bed!]

* 8) Ingredients:

ghee, oil, fat, marrow
 honey, phanita (type of jaggery)
 salt
 water
 wines, vinegar of various types
 curd, curdwater, buttermilk
 urines
 grains like: sali, sastika (rice)
 Legumes: Green gram, black gram, barley, sesamum, horse gram
 Fruits: jujube, grapes, gambhari, parusaka, haritaki, amalaka, bibhitaka

Su15#7

* 9) Drugs:

emetic-purgative

astringent

appetizer

digestive, etc.

Su15#7

(In addition to the items listed above, whatever else is necessary for counteracting the complications and promoting pleasure should be arranged.)

Su15#7

The [6] Reducing and Promoting Etc. Measures:

He is the real physician who knows the timely application of reducing, promoting, roughening, uncting, sweating and checking measures.

Su22#3-8

Whatever produces lightness in the body is known as “langhana” (reducing therapy).

Whatever produces bulk of the body is known as “brmhana” (promoting therapy).

“Ruksana” (roughening) is that which produces roughness, coarseness and non-sliminess.

“Snehana” (unction) is that which produces unction, oozing, softness and moistening.

“Swedana” (sweating) produces sweat and alleviates stiffness, heaviness and cold.

“Stambhana” (checking therapy) is that which checks the movement of mobile substances.

The drug possessing: light, hot, sharp, non-slimy, rough, minute, coarse, unstable and hard properties has got mostly the reducing effect.

The drug possessing heavy, cold, soft, unctuous, solid, gross, slimy, dull, stable and smooth properties is mostly promoting in effect.

Rough, light, coarse, sharp, hot, stable, non-slimy and hard drug is mostly roughening in effect.

Liquid, minute, non-stable, unctuous, slimy, heavy, cold, dull and soft drug is mostly uncting in effect.

Hot, sharp, unstable, unctuous, rough, minute, liquid and stable drug is mostly sweating in effect.

Cold, dull, soft, smooth, rough, minute, liquid, stable and light drug is mostly checking in effect.

Su22#9-17

Reducing therapy may be applied in various forms such as 4 types of evacuation, thirst, exposure to wind and the sun, digestive measures, fasting and physical exercise.

Su22#18

Those having big body and strength, abundant K, P, blood and excreta, and association of aggravated V should be subjected to reducing therapy by means of evacuation.

Those afflicted with the diseases of moderate severity and caused by K and P like vomiting, diarrhea, heart disease, cholera, alasaka, fever, constipation, heaviness, eructation, nausea, anorexia etc. should mostly be treated with digestives in the beginning

by the learned physician.

These very diseases, when with little severity, should be overcome with control of thirst and fasting.

The diseases of moderate and little severity in strong persons should be treated with physical exercise and exposure to the sun and wind.

The persons suffering from skin disorders, diabetes and those using excess of unctuous, channel-blocking and promoting diet and also patients of V disorders should be subjected to reducing therapy in sisira (late winter).

Su22#19-24

Undamaged meat of “aunt” [[adult]] animals, fish and birds living in suitable environments and killed with non-poisonous weapons is the best promoting one.

The persons wasted, wounded, lean, old, weak, constantly traveling on foot and indulged in women and wine and also in the summer are suitable for promoting therapy. For those suffering from consumption, piles, disorders of grahani and wasted by other similar diseases, the light meat soup of carnivorous animals is the best promoting one.

Bath, anointing, sleep, enema with sweet and unctuous substances, sugar, milk and ghee are universal promoters.

Su22#25-28

Roughening therapy consists of the regular intake of pungent, bitter and astringent articles, sexual acts and use of **oil-cakes**, buttermilk and honey etc.

The roughening therapy is indicated in the diseases which are caused by blocking of channels, strong dosas and are located in vital parts and in urustambha (stiffening of the thighs) etc.

Uction, persons suitable for unction, sweating and persons suitable for sweating are explained in their own chapters.

Su22#29-31

All the drugs and measures consisting of liquid, thin, stable, cooling and having sweet, bitter and astringent tastes constitute the checking therapy.

It is indicated in P, burns with alkali and fire, vomiting, diarrhea, excessive application of poisons and sweating.

Su22#32-33

The roughening therapy should be regarded as properly administered when there is proper elimination of wind, urine and feces, lightness in body, cleansing of heart, eructation, throat and mouth, disappearance of drowsiness and exhaustion, appearance of sweat, relish and **both hunger and thirst together**, and also the feeling of well-being.

Pain in joints, body-ache, cough, dryness of mouth, loss of hunger, anorexia, thirst, weakness of hearing and vision, confusion of mind, frequent eructations, feeling of darkness, loss of weight, digestive power and strength— these are the symptoms of excessive reducing therapy.

Su22#34-37

On proper administration of promoting therapy one gets strength and corpulence and gives up the defects of the lean.

On excessive application of promotive therapy one suffers from obesity.

The symptoms of proper and excessive administration of roughening therapy are the same as those of the reducing therapy.

Su22#38

The checking therapy is regarded as properly administered when the disorders are overcome and strength is gained.

On excessive application of the checking therapy the patient is afflicted with blackishness, stiffness in body parts, uneasiness, lockjaw, and obstruction in heart (function) and excretion of feces.

Su22#39-40

All these therapies should be known generally as not adequately administered when the treated dosas are not pacified rather are aggravated.

Thus the 6 therapeutic measures useful in all disorders and which are tried in treatment of the curable disorders in accordance with dose and time are said.

Su22#41-42

Due to various combinations of dosas, the therapies also get mixed up but even then they do not go beyond the 6 (numbers) like the dosas not transgressing the 3 (numbers).

Su22#43

The 8 Despicables

In the context of body, 8 persons are despicable such as— over-tall, over-short, over-hairy, hairless, over-black, over-fair, over-obese, and over-lean.

Su21#3

Among them, the over-obese and the over-lean have other despicable features too. The over-obese has 8 defects— shortening of life-span, hampered movement, difficulty in sexual intercourse, debility, foul smell, over-sweating, too much hunger and excessive thirst. Over-obesity is caused by over-saturation, intake of heavy, sweet, cold and fatty diet, indulgence in day-sleeping and exhilaration, lack of mental work and genetic defect. There is excess of fat in him and further only fat is accumulated and not the other dhatus so, thus the life-span is shortened; because of laxity, softness and heaviness of fat there is hampering in movement; due to non-abundance of semen and the passage having been covered with fat, there is difficulty in sexual intercourse; due to disequilibrium of dhatus there is debility; foul smell is due to defect and nature of fat and also sweating, due to association of medas with K, it's oozing nature, abundance, heaviness and intolerance to physical exercise there is over-sweating; because of intensified agni (digestion) and abundance of V in the belly there is excessive hunger and thirst.

Su21#4

V, due to passage having been obstructed with fat, moves about abundantly in belly and thus stimulates digestion and absorbs food. Hence the person digests food quickly and desires excessively the intake of food. In case of delay in taking food he is afflicted with some severe disorders. These 2- agni and V- are particularly complicating and as such burn the obese like the forest fire burning the forest. In the event of excessive increase of fat, the dosas suddenly give rise to severe disorders and thus destroy the life shortly. The person is called as over-obese who, due to excessive increase of fat and muscles, has pendulous buttocks, abdomen and breasts and suffers from deficient metabolism and energy. Thus is described the defects, cause and symptoms of the obese.

Su21#3-9

Hereafter, the features of the over-lean will be explained. Indulgence in rough food and drinks, fasting, little diet, excessive subjection to evacuative therapy, grief, suppression of natural urges including those of sleep, non-unctuous anointing in rough persons, indulgence in bath, constitution [having a lean or V-type body since birth], old age, continued disorder and anger make a person over-lean. The over-lean does not tolerate physical exercise, over-saturation, hunger, thirst, disease and drugs and also too much cold, heat and sexual intercourse. The over-lean often becomes a victim of spleen (enlargement), cough, wasting, dyspnea, gaseous tumor, piles, abdominal diseases and also the disorders of grahani. The over-lean is the person who has dried up [too small] buttocks, abdomen and neck; prominent vascular network; only remnant of skin and bone and with thick nodes.

Su21#10-15

* The over-obese and the over-lean are constantly indisposed and as such have to be managed constantly with bulk-reducing and bulk-promoting measures respectively.

* Out of the obese and the lean, the lean person is better off because, though they have equal means, the obese person is more afflicted if some disease arises.

Su21#16-17

* The person having balanced proportion of muscles, compactness and firmness in organs does not fall prey to prowess of a disorder. The person having balanced musculature has good tolerance for hunger, thirst, the sun, cold and exercise; balanced agni (digestion) and normal metabolism.

Su21#18-19

* For reducing the bulk of the obese, heavy and non-saturating while for promoting the bulk of the lean, light and saturating therapy is prescribed.

Su21#20

Food and drinks alleviating V and reducing K and fat,
rough, hot and sharp enema,
rough annointing,
use of guduci, devadaru, musta, triphala, takrarista (a fermented preparation of butter milk) and honey

...is recommended for removing the over-obesity.

Vidanga, sunthi, yavaksara and ash-powder of black iron mixed with honey

...is an excellent formula for removing the over-obesity.

The powder of barley and amalaka...

...is an excellent formula for removing the over-obesity.

Similarly, Bilvadi pancamula (the 5 big roots) mixed with honey is recommended.

Similarly, the use of silajatu along with the juice of agnimantha is recommended.

In diet,

Prasatika (an inferior cereal), kangu, syamaka, yavaka, yava (barley), jurna, kodrava, green gram, kulattha, makustha, adhaki along with patola and amalaki fruits are to be used.

After meals,

honey water and arista (a fermented preparation) alleviating medas, mamsa and K should be taken as drink.

One desirous of giving up obesity should gradually increase vigils, sexual intercourse, physical exercise and mental work.

Su21#21-28

Sleep, exhilaration, comfortable bed, relaxed mind, calmness; keeping away from mental work, sexual intercourse and physical exercise; cheerfulness, new cereals, fresh

wine, meat-soup of domestic, marshy and aquatic animals, well-cooked meat, curd, ghee, milk, sugar-cane, rice, black gram, wheat, products of jaggery, unctuous and sweet enema, daily oil massage, unctuous anointing, bath, use of fragrance and garlands, white dress, timely drainage of dosas and regular use of bulk-promoting and aphrodisiac formulations remove the over-leanness and provide good development to the person.

One becomes corpulent like a boar by not minding about business, saturating diet and indulgence in sleep.

Su21#29-34

[all the above is a chapter-section “The 8 Despicables”. Only sutras 29-34 and one or two other sutras are repeated elsewhere in the book.]

Brmhana (Bulk Promoting)

Method of Building Dhatus:

Sleep, exhilaration, comfortable bed, relaxed mind, calmness. -Su21#29
[look up the definition of “exhilaration”.]

Keeping away from mental work, sexual intercourse and physical exercise. -Su21#30

Cheerfulness, new cereals, fresh wine, meat-soup of domestic, marshy and aquatic animals, well-cooked meat, curd, ghee, milk, sugar-cane, rice, black gram, wheat, products of jaggery, unctuous and sweet enema, daily oil massage, unctuous anointing[,] bath, use of fragrance and garlands, white dress, timely drainage of dosas and regular use of bulk-promoting and aphrodisiac formulations remove the over-leanness and provide good development to the person. -Su21#31-33

One becomes corpulent like a boar by not minding about business, saturating diet and indulgence in sleep. -Su21#34 ((from Chptr. 21, page 147, sutras 29-34))

Universal Promoters:

Bath, anointing, sleep, enema with sweet and unctuous substances, sugar, milk and ghee are universal promoters. -Su22#28

Give light and saturating therapy. -Su21#20

For those suffering form Consumption, Piles, Disorders of Grahani and Wasted by other

Similar Diseases:

The light meat-soup of Carnivorous animals is the best promoting one.

Su22#27

Requirement of Meat to be Used for Bulk-Promoting:

Undamaged meat of “auly” ([adult]) animals, fish and birds living in suitable environments and killed with non-poisonous weapons is the best promoting one. -Su22#25

Those Suitable for Promoting Therapy:

persons wasted, wounded, lean, old, weak, constantly traveling on foot and indulged in women and wine and also in the summer. -Su22#26

Signs of Proper Promoting Therapy:

one gets strength and corpulence and gives up the defects of the lean.

Su22#38

Signs of excessive Promoting Therapy:

one suffers from obesity. -Su22#38

((from Chptr. 22, sutra25-28+38, pg. 152+153, chapter on 6 actions of therapy)).

Treatment of Excessive Uction, Excessive Building and Excessive

Lightening/Roughening (treatment of the excessive application of the 6 Actions)

Over-Saturation:

Causes: one who saturates himself excessively with unctuous, sweet, heavy, slimy substances, new cereals, fresh wine, meat of marshy and aquatic animals, milk and its' products, jaggery and flour preparations and at the same time abstains from physical movements including daysleep, comfortable beds and seats becomes over-saturated. -Su23#3-4

Results: this, if not counteracted promptly, result in: prameha, diabetic boils, urticarial patches, itching, anaemia, fever, leprosy [as well as other skin disorders], disorders due to ama, dysuria, anorexia, drowsiness, impotency, over-obesity, lassitude, heaviness in body, obstruction in sense organs and channels, disorders of consciousness, sleepiness, swelling and similar other disorders. -Su23#5-7

Treatment of Disorders Due to Over-Saturation:

emesis, purgation, blood-letting, physical exercise, fasting, smoking, sweating, use of abhayaprasa (a preparation of haritaki) with honey, rough food grains and powder-annointment indicated in itching, patches, etc. (in ch. III). Su23#8-9

Triphala, aragvadha, patha, saptaparna, kutaja, musta, madana and nimba- these should be decocted in water [together as one formula, or individually as several possible decoctions]. By regular use of this decoction according to dose and time diseases caused by oversaturation like diabetes etc. are alleviated certainly. -Su23#10-12

Musta, aragvadha, patha, triphala, devadaru, godsua [goksura?], khadira, nimba, both types of haridra (haridra and daruharidra), and bark of kutaja- by using the decoction of these drugs [together as one formula, or individually as several possible decoctions] **in the morning** according to dosa one is relieved of all the diseases caused by over-saturation. Su23#13-15

[Note the time of day for administration of drugs for treatment of congestion.]

These very drugs applied in the form of annointments, rubbings, baths and also mixed with uncting substances alleviate the skin disorders. -Su23#16

[Duplicate this line to skin chptr.]

Kustha, gomedaka (onyx), hingu, bone of kraunca (a bird), trikatu, vaca, vasa, ela, godsura, yavani and pasanabheda- the powder of these drugs taken along with butter-milk, curd-water, or sour jujube juice alleviates dysuria and prameha. -Su23#17-18

Prameha etc. get alleviated by the administration of buttermilk with haritaki, triphala and arista. Triphala, honey, vidanga, ajamoda are mixed with roasted grain flour and mantha (churned drink like lassi) in preparation adding some oil and decoction of aguru. This is beneficial in Prameha etc.). -Su23#19-20

***Trikatu, vidanga, seeds of sigru, triphala, katuka, two types of brhati (brhati and kantakari), two types of haridra, patha, ativiasa, salaparni, hingu, roots of kebuka, yavani, dhanyaka, citraka, sauvarcala (a salt), kiraka- these should be powdered and added with oil, ghee and honey each in quantity equal to the powder. All this is mixed up with sixteen times of roasted grain flour and a saturating drink (mantha) is prepared.

By the use of this preparation the diseases caused by over-saturation like prameha, disorders of flatus, leprosy, piles, jaundice, spleen (enlargement), anaemia,

swelling, dysuria, anorexia, heart disease, phthisis, cough, dyspnoea, chonding, of throat, helminthiasis, disorders of grahami, leucoderma, over-obesity are alleviated, the digestive power is stimulated and memory and intellect develop.*** -Su23#21-23

[Write out the above formula into formula format.]

One having regular physical exercise, taking food only after the previous meal is digested, eating barley and wheat gives up obesity and is relieved of the disorders caused by over-saturation. -Su23#24

The remedy for the disorders caused by over-saturation is undernutritional regiment.

Su23#25

Under-Nutrition:

Diseases caused by Under-Nutrition:

loss of body (weight), digestive power, strength. Lustre, ojas, semen and musculature; fever, continuous cough, pain in sides (of chest), anorexia, weakness in hearing, insanity, delirium, cardiac pain, obstruction in excretion of urine and stool, pain in shanks, thighs and sacral region, tearing pain in nodes and joints, and other V disorders like upward movement of V etc. are caused by under-nutrition. -Su23#27-29

Treatment of Diseases caused by Under-Nutrition:

They are treated by experts with saturating measures.

These measures should exhibit their effects instantly or after prolonged use, according to the condition of the patient. -Su23#30

[(Acute = instant, high dose; Chronic = prolonged, slow dose.)]

Dosage and Time-span of Saturation Therapy relative to Acute and Chronic Wasting:

Acute: One afflicted with acute wasting regains normalcy by administration of immediately acting saturating measures. -Su23#31

Chronic: The one suffering from chronic wasting does not recover except by prolonged use of such measures. In case of chronic debility, the physician should administer the treatment unhurriedly keeping in view the body, power of digestion, dosa, drugs, dose and time. For such patients, meat soup, plenty of milk, ghee, bath, enema, massage and saturating drinks are beneficial. -Su23#32

Mantha (churned saturating drink):

Saturating Drinks beneficial for sufferers of Fever, Cough, Emaciation, Dysuria, Thirst and Upward Vayu:

is aphrodisiac and recommended for them. -Su23#34	Mantha (churned drink) with equal quantity of sugar, long pepper, oil, ghee and honey along with double quantity of roasted grain flour
a saturating drink which is carminative for wind, stool, urine, K and ∴ -Su23#35	Roasted grain flour mixed with wine, honey and sugar
to alleviate dysuria and upward movement of V (udavarta) -Su23#36-37	The saturating drink prepared with phanita (a sugar cane product), roasted grain flour, ghee, curd water, and vinegar
alleviates alcoholic disorders -Su23#38	Mantha with dates, grapes, vrksamla, tamaring, pomegranate, parusaka and amalaki fruits
is immediately saturating and provides firmness, lustre and strength. -Su23#39	Mantha prepared in water either sweet or sour; either added with unctuous substance or without it

[Note: for patients with lower agni, the over-all portion of water in the mantha should be increased. In other words, they should be of thinner consistency; more of consistency like fruit juice than like a smoothie.]

Pancha Karma (the 5 Cleansing Procedures)

Charaka Samhita; Pancha Karma Section

One should get his accumulation of doshas evacuated (Pancha Karma) in the first month of spring, rainy season and winter. [So, 3 times per year, at least in the Indian seasons.]

P.K. should be followed by rasayanas and aphrodisiacs in order and according to suitability. [‘In order’ refers to: 1st- p.k., 2nd- rasayanas, then 3rd- aphrodisiacs, in that order.]

Thus, dhatus having been stabilized in normal condition, diseases do not arise, dhatus are promoted and aging is slowed down.

This is done yearly as part of the program to prevent disease.

Su7#46-50

GIVE TITLE TO THE FOLLOWING SECTION:

In between them are other 3 seasons having “common characters” such as Pravrt (early rains), Sarad (autumn) and Vasanta (spring).

Pravrt denotes the early rains, varsa is the continuation of the same [the 2nd rainy season].

“Thus these 6 divisions of seasons have been made for the purpose of evacuative therapy”

Evacuation and the seasons:

Evacuative therapy such as emesis etc. is applied in seasons having “COMMON CHARACTERS” and are stopped in other seasons. [Review this concept of ‘common characters’.]

The seasons having “common characters” are the most convenient ones and un-harmful to body and drugs because they have moderate levels of cold, heat and rains.

The other seasons, due to excessive cold, excessive heat or excessive rains, are inconvenient ones and harmful to body and drugs.

Vi8#126

Use of Drugs and the [3] Seasons: [or call it P.K. and the [3] Seasons:]

Hemanta [(early winter)]: during this time, the body is affected by excessive cold and as such is distressed, exposed to excessively cold wind, is too much roughened, and *with dosas “adhered”*; [that’s a great word. I’m glad they’ve used it because it really fits!]

On the other hand, drugs administered for evacuation are hot by nature which become mild in potency due to exposure to excessively cold wind.

Hence in conjunction of both these, the evacuative therapy becomes ineffective and the body is inflicted with the complications of V.

-all this paragraph

Vi8#127

Summer: during this time, the body afflicted by excessive heat becomes distressed, exposed to excessively hot winds, too much lax and with excessively liquefied dosas;

The drugs, on the other hand, administered for evacuation being hot in nature become more intense because of exposure to heat;

Hence in conjunction of both these, the evacuative therapy produces effects in excess and *the body also gets complication of thirst.*

-all this paragraph

Vi8#127

Rainy Season: during this time, when sky is pervaded with cloud and water, the sun, the moon and the stars are hidden and there are torrential rains. The earth is covered with mud and water;

The body of living beings is moistened and the entire herbal wealth is damaged in nature,

The evacuative measures become dull in action and the human bodies sluggish in recovery due to exposure to wind associated with moisture and clouds.

-all this paragraph

Vi8#127

Adjustments to make for P.K. when it must be done during adverse season:

“Therefore, the measures like emesis etc. are stopped in the seasons ending with the rains (early winter, summer and rainy seasons) except in case of emergency.

In emergency too, one should administer the therapy with great care after modifying the seasonal effects sufficiently by artificial means producing qualities contrary to the season, and by making the measure appropriate in standard potency with variations in combination, processing, and quantity. -Vi8#127

So, to summarize: 1) make the measure appropriate TO THE SEASON. So, make the drug less strong and not too hot in the summer, and strong and [more hot] in the rainy season and winter.

2) modify seasonal effects. So, in the winter, give the person heating pastes, teas, and keep them in warm chambers for their whole pre-, during- and post-treatment time, while in the summer, give cooling fan, etc..

“Kala” (Timely) and “Akala” (Untimely):

The status of the patient is also called as timely or untimely in relation to the act being performed or not such as, in a certain condition one drug is untimely, and the other one is timely. This is also due to specific condition, hence the nomenclature of “kala” (timely) and “akala” (untimely) is given to the conditions of the patient. -Vi8#128

Method of examining Kala and Akala:

The physician should observe all the conditions of the patient

again and again ([often]) in order to administer correct therapy. -Vi8#128

Time determines the sufficiency of the administration of therapy. Therapy administered after or before the opportune time is not effective. -Vi8#128

[Somewhere in this copy, or in this file, is a chart with the different types of “time”/ seasonal cycles. Append this info (the above paragraphs, from “kala:” and “akala”) to that chart. Put the whole either in “diagnosis” or it’s own section after “Anatomy”.]

Pravrtti (inclination) is (the initiation of therapy): (By combination of physician, drug, patient, and attendant in treatment. -Vi8#129

Upaya (procedure): is excellence of physician etc and their proper arrangement.

(Proper knowledge, skill, assessment, and treatment) -Vi8#130

*“Thus these 10 entities {covered starting with “dhatu sara”?} should be examined separately.” -Vi8#131

“Pratipatti”: to decide the course of action to treat the disorder (and this is the object of examination.). -Vi8#132

Deciding action when both indications and contraindications are present:

One should decide on the basis of predominance. -Vi8#134

The diseases are mentioned in treatises in respect of treatment as a general rule.

Vi8#134

Post-P.K. Program:

This course of treatment is wholesome for the diseased as well as the healthy, promotes strength and life-span and destroys ailment.

Double the period passed in enema etc. [the 5 karmas] should be observed as the period of abstinence (from unwholesome things).

During this period one should avoid excessive sitting, standing and speaking, journey on vehicles, day-sleep, intercourse, suppression of natural urges, cold regimen, exposure to the sun, grief, wrath and taking unwholesome and untimely food.

Si1#53-54

Fomentation

Benefits of fomentation

Strength of fomentation

By dosha

Body parts to protect from heat

Contra-indications

Indications

Brief description and formulas for some types of fomentation

The 13 types of fomentation- chart

The 10 means of fomenting without fire

Benefits of Fomentation:

Pacifies V and K.

Beneficial in vata-kapha or V or K.

By application of fomentation, prior unction having been done, V is won over and thus feces, urine and semen are never obstructed.

Even the dry pieces of wood bend after proper application of oil and heat, so needless to say the living human beings can be softened in the same fashion.

Su14#3-5

Requirements of Proper Fomentation:

Applied with consideration of disease, season and the patient.

Is not too hot or too mild.

Is combined with proper drugs.

Is done in proper place [on the body; on proper table; on proper landscape].

Su14#6

Strength of Fomentation Relative to Patient Strength:

In diseases due to cold [and] in strong persons:

use strong fomentation

Su14#7

In weak persons:

use mild fomentation

Su14#7

In medium persons:

use medium-strength fomentation

Su14#7

Fomentation Therapy:

Treatment of vata-kapha:

[therapy/ fomentation] should be unctuous-rough

Su14#8

Treatment of V:

fomentation should be unctuous.

Su14#8

Treatment of K:

fomentation should be rough - Su14#8

Treatment of V located in the stomach (amasaya):

fomentation should be followed by rough measures

Su14#9

Treatment of K located in colon (pakwasaya):

fomentation should be followed by unctuous measures

Su14#9

Body Parts Which Should Not Be Fomented:

Testicles, heart, eyes- should not be fomented, or if necessary, should be mildly fomented.

Groins should be fomented with medium type of fomentation.

The remaining body parts should be fomented as necessary.

Su14#10

Protection of Eyes and Heart During Fomentation:

During fomentation, the eyes should be covered with clean cloth or circular pieces of moistened wheat flour or flowers of lotus, water lily and palasa (silk cotton).

Similarly, the “cordial region” [the heart region] of the person being fomented should be touched with cool pearl necklaces, cool utensils, lotus flowers or hand wet with water.

Su14#11-12

When to Stop Fomentation:

When cold and pain subside, stiffness and heaviness are controlled and softness and sweating are produced.

Su14#13

Symptoms of Excessive Fomentation:

Vitiation of P, fainting, malaise, thirst, burning sensation, weakness of voice and organs.

Su14#14

Treatment of Excessive Fomentation:

The regimen prescribed for the summer season (in the chapter of “his diet etc.”), and particularly sweet, unctuous and cold should be followed.

Su14#15

Contra-Indications for Fomentation:

In those who are habitual users of medicinal extracts and wine, in pregnant ladies, those afflicted with internal hemorrhage, P and diarrhea, rough persons, diabetics, in those having burns, prolapse and bradhma (inguinal hernia), having complications of poison and alcohol, in fatigued, unconscious, plumpy, patients of pittaja meha, thirsty, hungry, angry and aggrieved ones, in those suffering from jaundice, abdominal enlargement, injury and adhyaroga (vatarakta), in weak, emaciated and those having diminished ojas and suffering from timira (blurred vision).

Su14#16-19

Indications for Fomentation:

In coryza, cough, hiccup, dyspnea, non-lightness, pain in ear, backneck and head, hoarseness of voice, choked throat, paralysis of face, one limb, whole or half of body, bending of body, hardness of bowels and constipation, suppression of urine, excessive yawning, stiffness in sides, back, waist and abdomen, sciatica, dysuria, enlargement of scrotum, body-ache, pain and stiffness in feet, knees, thighs and shanks, swelling, khalli (contracture), conditions of ama, cold, shivering, vatakantaka; contraction, extension, pain, stiffness, heaviness and numbness in organs and general disorders.

Su14#20-24

Pindasweda (bolus fomentation):

The following pindasweda formula should be used in condition of V disorders:

sesamum, black gram, horse gram
sour preparations (vinegar etc.)
ghee, oil
meat
cooked rice

rice cooked with milk
 krsara (preparation of rice and pulse)
 meat

[Make into a bolus by tying up in a cloth and use topically as fomentation.]

Su14#25

The following pindasweda formula should be used in case of K disorders:

feces of cow, ass, camel, pig, and horse
 husked barley
 sand, dust, stone pieces
 dried cow dung
 iron balls

Su14#26

“Stone fomentation”:

“These (the above-listed [K only? V and K?]) articles are applicable in stone fomentation as well, according to necessity.”

Su14#27

** Use of Jentaka (Sauna), Etc.:

Having been massaged well one is fomented comfortably in ground chambers, jentaka and hot underground cellars which are heated with smokeless charcoal.

Su14#28

Pipe Fomentation:

The following decoction may be used for pipe fomentation:

Meat of domestic, marshy and aquatic animals
 milk
 goat's head
 trunk, bile and blood of pig
 oily sesamum seeds

- Su14#29-30

The following decoction may also be used for pipe fomentation:

Decoction of the following leaves: varuna, guduci, eranda, sigru, mulaka, sarsapa, vasa, vamsa, karanja, arka, asmantaka, sobhanjana, saireya, jati, tulasi, arjaka

Su14#31-32

The following formula may also be used in pipe fomentation:

decoction of- bhutika, bigger five roots
 +
 wine
 curd water
 urines
 sour substances
 uncting substances

Su14#33

Use of Decoction, Oil, Ghee and Milk Baths:

The same decoctions listed in pipe fomentations above may be used in “water chamber” [bath?].

In the same way, the chamber of ghee, milk and oil may also be prepared for fomentation.

Su14#34

Use of Poultice Fomentation:

The following formula may be used for poultice fomentation:

wheat chips or barley flour
+
sour substances
unctuous substances
yeast
salt

Su14#35

The following formula may be used for poultice fomentation:

aromatic drugs
“Wine yeast” [wine, yeast]
jivanti, satapuspa [satavari?]

Su14#36

The following formula may be used for poultice fomentation:

linseed oil
kustha
oil

Su14#36

Use of Bandaging for Fomentation:

This is still categorized under Poultice type of fomentation.

“This type of fomentation may be managed by bandaging the part with hide, free from hairs and fetid smell, of usna virya (heating in effect). In case of their non-availability, silken, woolen or cotton cloth may be used for bandaging.”

Su14#37

Length of Time to Apply the Bandage for Fomentation:

In order to prevent burning sensation, the bandage applied in night should be removed in (the succeeding) day.

Likewise, the bandage applied in the day should be removed in night.

In the cold season, the duration of bandaging may be prolonged.

Su14#38

The 13 Types of Fomentation:

sankara, prastara, nadi, pariseka, avagahana, jentaka, asmaghana, karsu, kuti, bhu, kumbhika, kupa, holaka.

**These are the 13 types of fomentation where the properties are dependent on the application of fire ([a heat source]).

Su14#39-40

The 13 Types of Fomentation:

<u>Name:</u> <u>(Type):</u>	<u>Description:</u>
1) Sankarasweda (bolus fomentation)	fomentation with bolus, (the bolus may or may not be wrapped in cloth)
2) Prastara sweda (bed fomentation)	Fomentation applied to one having been well-massaged and sleeping on a couch of the chaff of awned and leguminous grains or vesavara, payasa (rice cooked with milk), krsara (rice cooked with pulses), utkarika (a semi-solid preparation) etc., well covered with silken or woolen sheet or leaves of both types of eranda and arka.
3) (Pipe fomentation)	Drugs for fomentation: roots, fruits, leaves, sprouts etc., or flesh, head, feet, etc. of animals and birds of hot nature, mixed with sour, salt and uncting substances according to necessity; or urine, milk etc.. These are boiled in a small pitcher which does not emit vapor. This vapor is carried to the patient (well massaged with V-alleviating oil) through a pipe made of reed, bamboo leaves or the leaves of karanjana and arka, bent at 2 or 3 places, and well-covered on holes with the leaves of V-alleviating plants. The pipe should be like the forepart of the trunk of the elephant, having vyama (91-44cm.) Or ardha vyama (45.72cm.) Length, 1/4 vyama (22.86cm.) circumference in proximal, and 1 1/8 vyama (11.43cm) circumference in distal end. Vapor traveling through zigzag course loses it's intensity of impulse and as such provides fomentation comfortably without producing burning effects on the patient's skin.
4) (Shower fomentation)	"Having filled up small pitchers, multi-holed containers and pipe-like containers with warm decoction of root etc. of drugs efficacious in V or pro-vatika disorders, the patient well-massaged with suitable medicinal uncting preparations and covered with a cloth, should be applied showers."
5) (Bath fomentation)	Fomentation by taking bath in a chamber filled up with V-alleviating decoction, milk, oil, ghee, meat juice or hot water.

6) Jentaka Sweda (special room fomentation)	Before constructing jentaka, one should examine the land: Land should be in eastern or northern direction, auspicious, spacious, with black and sweet or golden soil. Here in southern or western bank of a pond, a lake etc. with comfortable stairs and plane level of ground at a distance of 7 or 8 aratni (320cm. or 365.76 cm.) from the water, the temporary room should be constructed which should face towards the east or north and be in front of the ghat [stairs leading from the bank into water] (of the lake). The height and area of the house should be 16 aratnis (731.52cm.) and the house should be circular from all sides, well plastered with mud and with many windows. Inside this room a bench-like extension of one arati (45.72cm.) height and width should be provided all along the wall up to the door. In the center there should be a pillar having charcoal chamber, with many small holes, having a lid, in shape like kandu (a type of oven), made of mud and having diameter of four hasta (1.8m.) and height equal to that of a man. That pillar oven should be filled up with the wood of khadira, aswakarna etc. and be ignited. When the physician is assured that the wood is well-burnt and smokeless and the entire room is heated by that fire and is equipped with fomentable heat, he should admit the patient in, well-massaged with vatahara oil and well-covered with clothes. While admitting him inside the room, the physician should instruct him like this- O gentle one! Enter the room for well-being and health. After entering you should get on the extension and lie down comfortably on both sides in succession. "You should not get down from the extension [bench] till you expire even if you are sweating too much and fainting. Dropped from this extension and not reaching the door, you will expire due to excessive sweat and fainting. Hence you should never leave this extension. When you feel- you are free from abhisyanda (obstruction in passage due to excess of fluid), sweat and sliminess are discharged well, all passages are free from obstruction, lightness has appeared and constipation, stiffness, numbness, pain and heaviness are gone, then, following the extension you should reach the door and go out." But immediately afterwards, with a view to protecting the eyes, you should not use cold water. When the heat and exhaustion are over, after a muhurta (about 3/4 hour), you should take ablution with warm water and then take meals.
7) (Stone Fomentation)	A stone slab of the man's size should be heated with V-alleviating wood. Thereafter removing all the charcoal, hot water should be sprinkled over that. Then the slab should be covered with silken or woolen sheet. The patient should sleep on this, after having been well-massaged, well covered with the gown etc. made of hide, silk.
8) Karsusweda (trench fomentation)	The physician, considering the space, should get a trench dug below the cot and fill it up with smokeless burning charcoal. The patient sleeping on the bed above the trench is fomented comfortably.

9) [11]	A cottage room should be constructed with thick walls, not very high and wide, circular, without any window and plastered with kustha etc. the physician should keep a cot; well equipped with gown, hide, silken sheet, carpet, blanket and round cap, in the center and should surround it entirely with furnaces filled up with charcoal. Now the patient well-massaged, should get on the cot and is thus fomented comfortably.
[9] [10] Bhusweda (ground fomentation)	The method prescribed for stone fomentation is followed, the ground should be spacious, free from wind and even.
[11] [12]	A small pitcher, filled up with decoction of V-alleviating drugs, should be buried in ground up to half or 1/3 part of it. Over this, a cot or chari should be kept with not very thick sheet covering. Now, into this the patient, well-massaged with V-alleviating uncting substances and well-covered is fomented properly sitting or lying there.
[12] [13]	A well of a cot's area and twice as deep should be made in wind-free and auspicious place, after cleaning it's interior properly, it should be filled up with the dung of elephant, cow, ass and camel and ignited, when it is burnt properly, the patient, having been well-massaged, should lie down well-covered on the well-covered bed. Thus he gets fomented comfortably.
[10] [13] Holaka sweda	A heap of the dung of the aforesaid animals is ignited below the cot according to it's size. When the ground becomes well-heated and smokeless, the cot, well-equipped, should be put over it. Now the patient, priorly well-massaged, lies down on the cot, well-covered and thus gets fomented comfortably.

-all the above chart Su14#41-63

The 10 Means of Fomentation Without Application of Fire [external heat source]:

physical exertion
 heated house
 heavy clothings
 hunger
 excessive "drining" [drinking?]
 fear
 anger
 bandage
 fighting

the sun

Su14#64

Thus the fomentation is said of 2 types (fire and non-fire]. Apart from this, there are fomentations applied to 1 part or the whole body, and unctuous and non-unctuous fomentation.

Thus the 3 duals in relation to fomentation have been mentioned.

Su14#65-66

Fomentation should be applied after unction, fomented person should take wholesome diet and after fomentation, he should avoid physical exercise on that day.

Su14#67

Snehana (Oleation)

Benefits

Animal vs. vegetable oils

The 4 best uncting substances

Uncting according to time and season

Post-unction drinks

The 24 media of unction

The 3 doses of unction-chart

Time limits for unction

Indications for the 4 best uncting substances- chart

Indications and contra-indications for unction- chart

Signs of proper unction- chart

Pre-unction diet, routine

Uncting for patients with soft vs. hard bowels

Treatment of disorders due to improper oleation

Schedule for unction and purgation

13 uncting mediums (formulas)- chart

Benefits of Uncting:

Uncting destroys V, softens the body and removes retention of excrements.

Si1#7

Two types of uncting substances:

1)vegetable, 2)animal

Su13#9

Vegetable sources of uncting substances:

Tila (sesame), priyala, abhisuka, bibhitaka, danti, haritake, eranda (castor), madhuka, sarsapa, kusumbha, bilwa, aruka, mulaka, atasi, nikocaka, aksoda, karanja and sigru.

Su13#10

Animal sources of uncting substances:

Fish, quadruped animals, birds.

Their curd, milk, ghee, meat, muscle-fat and bone marrow are used as uncting substance.

Su13#11

Oils: Tila (sesame): is the best for strength and uncton

Castor: is the best for purgation

it is pungent, hot, heavy and alleviating V and K.

It also alleviates P if combined with drugs of astringent, sweet, and bitter groups.

Su13#12

The single best uncting substance: Ghee, because of the continuance of the properties of refinement ([it has sukshma quality which helps it to nourish deeper and deeper tissues. Old ghee or “hundred times washed ghee” are said to have even more fine texture)

Su13#13

The 4 best uncting substances:

Ghee, Oil, Fat, and Marrow

Su13#13

Benefits of Ghee:

alleviates P and V

Is beneficial for Rasa, Semen and Ojas

Is cooling, softening, and improves voice and complexion.

Su13#14

Benefits of Oil:

alleviates V, but does not aggravate K.

Promotes strength

Is beneficial for skin

Is hot

Provides firmness

Cleans female genital passage.

Su13#15

Benefits of Muscle Fat:

used in perforation, fracture, injury, prolapse of uterus, earache, and headache.

Useful for enhancing virility, uncton and for those who practice

physical exercise. -Su13#16

Benefits of Marrow:

Promotes strength, semen, rasa, K, meda and Majja.

Particularly strength-giving to bones and is useful for uncton.

Su13#17

Uncting substance by Season:

<u>Uncting Substance to be taken:</u>	<u>Appropriate Season to be used during:</u>
Ghee	Autumn
fat and marrow	Spring
Oil	Early Rains

-this chart Su13#10

Hot/ Cold weather:

do not take uncting substance in weather too hot or too cold.

<u>Time of taking unction</u>	<u>Conditions appropriate for this time</u>	<u>consequence of doing the opposite procedure</u>
Night	If one has aggravation of V and P. If it is summer/ very hot season.	He becomes afflicted with: fainting, thirst, insanity or jaundice
Day, when the sun is clear (no clouds)	If one has aggravation of/ dominant K. If it is winter/cold weather.	He gets: hardness of bowels, colic pain, or anaemia.

Su13#19-21

Post-Uncion Drinks:

<u>After taking:</u>	<u>Drink:</u>
Ghee	Hot water
Oil	Soup
Fat and Marrow	Manda (boiled rice water)
Or in all cases	Hot water

The 24 Media of Unction:

Odana, vilepi (preparations[s] of rice), meat-soups, meat, milk, curd, gruel, pulse, vegetable, soup (of vegetables and pulses), kambalika, khada, (types of preparation), roasted grain flour, paste of sesamum, wine, lickables, hard eatables, massage, enema, vaginal or urethral douche, gargle, ear-oil, snuffing, saturating preparation to ear and eyes.

The uncting substance which is taken singly is not taken as one of the media. That is regarded by physicians as the first form.

Su13#23-20

Variety and Application of Uncting Substances:

The uncting substance, though single, having combined with six rasas in different proportions becomes of 63 types. Thus the total number of media comes to 64. These should be used keeping in view the habit, season, disease and personal constitution.

Su13#27-28

The 3 Doses of Unction:

<u>Dose:</u>	<u>Definition:</u>	<u>Indication:</u>	<u>Effects:</u>
Principal Dose:	Requires whole day and night ([24hrs]) to be digested (before appetite returns)	Those who are in the habit of taking plenty of unction daily, tolerate hunger and thirst, have excellent digestive power and physical strength, are afflicted with gaseous tumor, snake-poisoning, erysepelas, insanity, dysuria and hardness of feces.	If used properly, it pacifies the disorders in no time, draws out the doshas, spreads in all the passages, promotes strength, refreshes the body, sense organs and mind.
Medium Dose:	Requires whole day ([12 hrs]) to be digested	Those who are suffering from eruptions, boils, pimples, itching, eczema, leprosy, urinary disorders, and vatarakta; “do not take to ([too?]) much food”, have soft bowels and average strength.	It is hardly liable to complication, does not cause too much weakness, uncts with ease. It is used for evacuation.
Mild Dose:	Requires half day ([6 hrs]) to be digested	The old, the children, the delicate, the ease-living, those for which the empty bowels are not beneficial, have low digestion and are suffering from chronic fever, diarrhoea and cough, have poor strength.	Is easy in precautions, is unctuous and nourishing, promotes virility and strength, is free from complications and continues for long ([must be continued for a long time to gain the effect]).

Su13#29-40

Insert here: statement: [For the very weak/ chronically roughened, one must unct much slower.]

[For the very weak/ chronically roughened, give milk or C broth diet patiently.]

Time Limits for Unction:

Maximum length: 7 nights

Minimum length: 3 nights

Su13#51

“Before ‘formulation’ [purgation/ fomentation] the patient should be uncted a minimum of 3 days and maximum of 7 days.”

Thereafter unction is not desirable because the patient “gets suited to it”.

Si1#6

Indications for the Four Main Uncting Substances:

Uncting Substance:	<u>Benefits:</u>	<u>Indications:</u>
Ghee: Su13#41-43	alleviates P and V Is beneficial for Rasa, Semen and Ojas Is cooling, softening, and improves voice and complexion.	those having constitution predominant in V and P, afflicted with disorders of V and P, desirous of good vision, injured, wasted, the old, the children, women, desiring long life, strength, complexion, voice, nourishment, progeny, delicacy, brilliance, immunity, memory, intellect, appetite and strong sense organs, and injured with burns, weapons, poisons and fire.
Indications of Oil , to be taken in Cold Season: Su13#44-46	alleviates V, but does not aggravate K. Promotes strength Is beneficial for skin Is hot Provides firmness Cleans female genital passage.	those having increased K and fat, with moving and plumpy neck and abdomen, afflicted with V disorders, having V constitution, desirous of strength, sliminess, lightness, formness, stability of body parts and unctuous, smooth and thin skin; “afflicted with worms and sinuses”, having hard bowels and habituated to oil should take oil in cold season.

Muscle Fat: Su13#47-49	used in perforation, fracture, injury, prolapse of uterus, earache, and headache. Useful for enhancing virility, unction and for those who practice physical exercise.	those who are tolerant of winds and the sun, are rough, emaciated due to weight-carrying and travelling on foot, one having semen and blood dried up, and K and fat absorbed, are afflicted with severe disorders of bone joints, veins, ligaments, vital parts and belly, have strong V having covered all the passages, with excellent power of digestion and are accustomed to muscle fat should take it when they require unction.
Marrow: Su13#50	Promotes strength, semen, rasa, K, meda and Majja. Particularly strength-giving to bones and is useful for unction.	those having good appetite, tolerance and gluttony; using unction habitually, afflicted with V, with hard bowels.

Indications and Contra-Indications for Uction:

<u>Indications for Uction:</u>	<u>Contra-Indications for Uction:</u>
those to be fomented and evacuated, who are rough having V disorders, indulge in physical exercise, wine and women and also engaged in mental work. -Su13#52	those who require roughening measures (except in case of evacuation), have excess of K and Meda, with mouth and anus having excessive secretions, have slow digestion, are afflicted with thirst and fainting, are pregnant, have dry palate, aversion to food, vomiting, one afflicted with abdominal enlargement, ama and poison, are weak in body and mind, depressed with unction, are under narcosis, should not be uncted and also during administration of snuff and enema because by taking unction, they become victims of severe disorders. -Su13#53-56

Signs of Proper Uction:

<u>Signs of Under-Ucted:</u>	<u>Signs of Properly-Ucted:</u>	<u>Signs of Over-Ucted:</u>
nodulous and rough stool, unfavourable V, mild digestion, coarseness and roughness of body parts. Su13#57	carmination, stimulated digestion, unctuous and unformed stool, softness and unctuousness in body parts. Su13#58	paleness, heaviness, feeling of cold, undigested stool, drowsiness, anorexia and nausea. Su13#59

Diet given prior to Uction:

On the previous day, the person to be uncted should take in proper quantity liquid, warm, non-secretory, not too unctuous and simple food. -Su13#60

Pacifying and Evacuative Uction:

Pacifying unction: should be taken at the time of food ([**with food**]) when hungry.

Evacuative unction: should be taken after the nocturnal meal is digested ([in the evening/ night]).

Su13#61

[Actually, this might mean/ be in the A.M. (Before breakfast/ lunch).]

[Note: see book 3; this is covered there (@ 3 stages of digestion). I think at the end of “Defects of Breast milk” is agni/ good section.]

Proper Routine during Uction:

One, after and during the unction, should use hot water, observe celibacy, sleep during night and should not suppress the urges of feces, urine, wind and eructations. He should sleep and sit in a place having not too much access of wind. One should be very careful in proper management because due to improper management of unction, severe diseases may arise.

Su13#62-64

Uncting for Soft or Hard Bowels:Soft Bowels:

One having soft bowels is uncted by the use of single uncting substance in 3 nights.

Gets purgation after taking jaggery, cane-juice, curd water, milk, butter, curd, payasa (rice cooked with milk), krsara (kitchari), ghee, juice of gambhari, triphala, grapes and pilu.

[The above information can also be used diagnostically as a test to decide on patient’s uncting program.]

Also he gets purgation after drinking hot water or fresh wine.

The intestines of that with soft bowels have excessive P, scanty K and slow V and as such he is purgated easily.

-above section Su13#65-69

Hard Bowels:

is uncted in seven nights.

The above substances do not have purgative effect in those having hard bowels because in them the grahani (intestines) contains aggravated V.

[The above information can also be used diagnostically as a test to decide on patient’s uncting program.]

Su13#65-69

Complications of uncting with high P:

in persons with intestines having excessive P and strong digestive power, the uncting substance taken is reduced to ashes in a very short time by the power of digestive fire. The fire fanned by unction and being powerful having consumed the dose of the unction, affects the Ojas and gives rise to complicated thirst. Even much heavy food is not able to pacify the fire fueled and intensified with unction. If the person does not get cold water, he is burnt like a serpent lying within a room by his own poison-fire.

If there arises thirst on indigestion of unction, the physician should induce vomiting. Again the patient should drink cold water and rough food and then vomit.

Ghee alone should not be taken in excess of P particularly associated with ama because it produces color (jaundice) in the whole body and having destroyed consciousness kills the patient.

Su13#70-74

Disorders which arise due to Improper Uction:

Drowsiness, nausea, hardness of bowels [i.e. sticky, then heavy, then hard], fever stiffness, loss of consciousness, skin disorders, itching, paleness, oedema, piles, anorexia, thirst, abdominal enlargement, disorders of grahani, feeling of cold, obstruction in voice, colic pain and disorders of ama. -Su13#75-76

Treatment of these disorders:

There, frequent vomiting, fomentation, watching for a while and purgation are recommended according to severity of disease.

The use of buttermilk, arista, rough food and drinks, urines and three fruits (Triphala) is the remedy for complications due to excessive unction (or hyperlipidemia).

Su13#77-78

Forms of Improper administration:

if administered untimely, in unsuitable form, in improper or excessive doses and with improper management. -Su13#79

Indications for use of Uncting Media ([a non-oily carrying agent]):

(I.e., Why to mix the oil in some soup or food before giving it to the patient):

Those having aversion to uncting substance, habit of unction, soft bowels, intolerance for physical strain and habit of drinking. -Su13#82

[Note: the inclusion of ‘soft bowels’ in the list suggests that ‘hard bowels’ should be excluded; patients with hard bowels would be better off with more straight oil dose.]

Assimilation of Uction relative to Agni Strength:

As a cloth absorbs water and releases the excess, the uncting substance is assimilated according to digestive power and the excess is thrown out.

But when the uncting substance is taken at once (without sufficient interval) it goes out entirely (without effecting the body) like water poured over and earthen mass quickly flows out without moistening it. -Su13#96-97

[So, unction must be taken slowly enough that it will be absorbed by the G.I. tract and blood stream.]

Uction and Evacuative Stages:

First of all unction and then fomentation should be used. [Add notes: these are/ are not on the same day.]

After having passed through both these measures, one should be given either of the evacuatives- purgative or emetic. -Su13#99

Schedule for Purgatives following Uction:

Purgative: should be administered 3 days after unction [[so effect is opposite -G.I. tract is lighter- of that for emesis -G.I. tract is heavier-]. During this interval the patient should take unctuous liquid and hot cooked rice with meat soup.

Emetic: should be administered after one day’s interval with the similar food.

[The emetic is given sooner after oleation than the purgative so that: A) the oil is not digested, and stays K-nature, and B) the unction stays primarily in the stomach area.]

Schedule for Purgatives following Uction:

Purgative: should be administered 3 days after unction. -Su13#80

Interval Diet to be Taken Between Uncting Stage and Purgation:

During this interval the patient should take unctuous liquid and hot cooked rice with meat soup. -Su13#80

Schedule for Emetics Following Uction:

Emetic: should be administered “after one day’s interval” [i.e. 2 days after] with the similar food. -Su13#81

Management in case of Non-evacuative Uction:

should be like that in purgative. ([I’m guessing this is referring to *intentionally* non-evacuative unction). -Su13#81

(all above from Chapter 13, on unction, ending on p.94))

Ten Uncting Mediums: (plus [3 more]):

Indications	Formula
useful in unction	meat soup of: common-quail, black partridge, peacock, swan pig, cock, cow, goat, wild sheep and fish [(Use according to condition; See Meats section in Food chptr.)]
these are combined with the above soup formula	barley, jujube, kulattha (horse gram), uncting substances mixed with jaggery and sugar, pomegranates, curd and trikatu [balancing tri-dosha, but esp. K and V.]
produce good unction, taken before meals [but best for those with + agni.]	sesame seeds with uncting substance and phanita (a sort of jaggery).
similar effect	Krsara (Kitchari) with plenty of uncting substance
similar effect	Or Tilambalika (another dietary preparation)
one affected with roughness	Phanita (sort of jaggery), ginger, oil and wine together. After it is digested, he should take meal along with minced meat.
one having predominance of V is uncted this way	oil, fat or marrow along with clear wine [1/4 C wine, 1tbs sesame oil, 1tbs molasses] Or milk mixed with phanita. [milk plus sugar/ molasses]
one is uncted	Fresh warm milk mixed with the uncting substance and sugar Or upper fatty layer of curd together with phanita.

uncts the person in a short time (So, for one with strong agni and/ or acute recent wasting)	Pancaprasrtike (a liquid gruel) + payasa (rice cooked in milk) black gram milk Cook the above together. + plenty of the uncting substance Mix all the above together.
should be taken by one desiring uncton.	Pancaprasrtiki gruel: is prepared from five items (ghee, oil, fat, marrow and rice) each in prasrta (80 gm.) quantity [esp for those with excess V and P primarily.]
Uncts a person in no time when taken twice a day.	The soup of pork added with the uncting substance, ghee and salt. [V or K. With caution in low agni or congestive P problems.]
those suffering from Leprosy ([/skin disorders]), Oedema, and Prameha: [(conditions which are caused by excess K and blocked srotas.)]	<u>Caution:</u> they should not use meat of domestic, aquatic and marshy animals, jaggery, curd, milk and sesamum seeds. [These are all heavy items.] <u>Uncting Procedure for these cases:</u> They, according to their condition, should be uncted with the innocuous uncting substances cooked with long pepper, haritaki, or triphala or with soup of grapes and amalaka and sour curd. Or the uncting substance cooked with trikatu may be used. Decoction of barley, jujube, kulattha (horse gram), alkali, wine, curd, ghee extracted from milk-all these cooked together make an excellent uncting ghee. [(And also bitters may be necessary; i.e., Tikta Ghrta.)]
In Disorders of Female Genital Tract and Semen:	oil, marrow, fat, ghee cooked alongwith decoction of jujube and triphala may be used. ([as oral, basti, douche, and urobasti?]). [-All.] [Note: a possible substitute for jujube above may be Dashamula + raisins + dates.]
Uncts the person in no time:	The uncting substance added with salt uncts the person in no time because the salt is: fluid-absorbing, non-rough, piercing, hot, and is quickly absorbed. -Su13#98

-all the above chart Su13#83-

Purgation and Emesis

- Procedure for emesis- part I
- Dosage for emetic
- Procedure for emesis- part II
- Signs of appropriate emesis- chart
- Post-emetic program
- Procedure for purgative
- Treatment of rich vs. poor patients
- Symptoms of proper purgation- chart
- *Symptoms of excess emesis
- *Indications for emesis and purgation
- Patients unfit for emesis- chart
- Indications for emesis
- Contra-indications for purgation- chart
- Indications for purgation
- Building therapy to follow evacuation
- Management of excess and insufficient evacuation
- *Life-span and physician's role in balance of dhatus
- Emetic and purgative herbs
- *The P.K. sequence
- Evacuation according to season
- Directions on evacuation sequence, procedures
- Management of the complications of emesis and purgation

General Procedure for Administration of Unction and Fomentation in Preparation for purgation and emesis:

Once the P.K. hospital has been set up, the patient should be administered with unction and fomentation.

During this period if he is attacked suddenly with some severe mental or physical disorder, he should be reverted back cautiously and meanwhile the same treatment should continue.

Su15#8

Procedure for Emesis - Part I:

After he is treated with unction and fomentation and is cheerful and having observed that- he is seated comfortably, his food is well-digested, he has taken bath by head, anointed his body, put on a garland and undamaged cloth has worshiped the deity, fire, brahmana, preceptor, elderly persons and the physician, the physician should, in auspicious time (naksatra, karana and muhurta), request Brahmanas to recite swastivacana (mantras) and bestow their recital blessings on the drug- a dose of the decoction of madanaphala added with honey, madhuka, rock salt and phanita [jaggery]- which should then be administered to the patient.

Su15#9

Dosage for Emetic:

The measure of dose of the madanaphala decoction and also of all the evacuative drugs is to be determined according to the person concerned.

The quantity which on administration to a person eliminates the abnormal dosa but does not produce conditions of under-use or over-use should be taken as the measure of dose for that person.

Su15#10

Procedure for Emesis - Part II:

After the patient has taken the drug, he should be observed for a while.

When there is appearance of sweat, it indicates that the dosa has been liquefied.

Likewise, horipilation will indicate the movement of dosa from its upward tendency.

Now the patient be got seated on a cot which is of knee height, comfortable, well-equipped with carpet, bedsheet and pillow alongwith accessory support.

Spittoons should be kept there.

In supporting his head and sides, pressing the navel and back, his very close and gentle favorites, whose presence is non-embarrassing, may offer their services.

Su15#11

Now the physician should instruct the patient:

“Keeping your lips, palate and throat open, exert moderately to produce unrisen urges (of vomiting), while bending the neck and upper part of the body slightly,

you may help elimination of the vomit if it is not complete, after the urge or for this you may touch your throat with 2 fingers having nails cut or the stalks of water lily and saugandhika (a variety of lotus).”

He should do accordingly.

Then the physician should observe carefully the bouts of vomit collected in the spitoon.

By observing, the one expert in this knows the characters of proper, inadequate or excessive administration.

After observing the characters of bouts he may decide about the necessary action on the basis of symptoms.

Hence one should observe the bouts carefully.

Su15#12

Signs of Appropriate Administration of Emesis:

<u>Signs of Insufficient Administration of Emesis:</u>	<u>Signs of Appropriate Administration of Emesis:</u>	<u>Signs of Excessive Administration of Emesis:</u>
Absence of bout or occasional bout, vomiting of the entire drug only, and bouts with obstruction. Su15#13	Timely vomiting with not much uneasiness, elimination of dosas in order and automatic stoppage of vomiting. Su15#13	Appearance of foam, blood or brightness in the vomit Su15#13

The 3 Divisions of Strength of Proper Emesis Therapy:

Intense

Medium

Soft

Su15#13

Complications of Improper Emesis:

Tympanitis, cutting pain, secretion, palpitation, bodyache discharge of pure blood, displacement of viscera, stiffness and exhaustion.

Su15#13

Procedure for Emesis - Post-Enematic Procedure:

On proper administration of drug when the patient has vomited well, he should wash hands, feet and face well and after having been assured for a while, he should use one of the 3 types (unctuous, evacuative and pacifying) of smoking according to his strength.

Then he should take ablution.

Su15#14

After this, the patient should be taken into a wind-free room and be asked to lie down, then be instructed as “loud speaking, too much sitting, standing or walking, anger, grief, snow, the sun, dew, storm, travelling on vehicles, sexual intercourse, night keeping, day-sleep; antagonistic, during indigestion, unwholesome, untimely, less in quantity and nutritive value, heavy or irregular diet; suppression or propulsion of natural urges- these

should not be observed even in thought and thus the whole day should be passed: the patient should do like that.

Su15#15

Then in the same evening or next morning, after taking ablution with luke-warm water, he should take, according to his appetite, the lukewarm, well-cooked, scummy gruel of red rice.

The same is repeated in second and third meal-times.

In 4th meal-time, well-cooked paste-like preparation of red rice alongwith warm water should be taken without or with a little uncting substance and salt.

The same is followed in 5th and 6th meal-times.

At the 7th meal-time he should take well-cooked red rice along with dilute green gram soup mixed up with a little uncting substance and salt; and warm water should be taken after food.

This is to be repeated for 8th and 9th meal-times.

In 10th meal-time (cooked rice), alongwith light and dilute meat soup of birds like common quail, grey partridge etc. added with salt should be taken and after food warm water is to be taken.

This is repeated in 11th and 12th meal-times.

After this, the patient assimilating nutrition from the diet gradually, should revert to normal diet in 7 nights.

Su15#[14-]16

Procedure for Administration of Purgative:

The patient should again be prepared by subjecting him to unction and fomentation.

Thereafter, when he is cheerful, seated comfortably, has food well-digested, has done oblation, offering, auspicious and epiatry [[expiatry?]] rites, after recitation of swastivacana (mantras wishing well-being) by brahmanas, on a day having auspicious tithi, nakshatra, karana and muhutra, he should be asked to take the paste of trivrt (a purgative drug) in the dose of karsa (10gm.) Suspended in a proper vehicle.

The drug should be administered keeping in view the conditions of disorder, drug, place, time, strength, body, diet, wholesomeness, mind, constitution and age and also the disorders.

When the patient is purgated well, he should follow the regimen except smoking as said in the context of emesis till he regains strength, complexion and normalcy.

When he is endowed with strength and complexion, is cheerful, comfortable and with his food well-digested, he should take bath by head, anoint his body, wear garland, put on undamaged dress and wear suitable ornaments.

Then he should meet his friends and kinsmen and be allowed to do his normal duties.

Su15#17

Method of Treatment of the Rich Versus the Poor:

The Rich:

“By this method [the above method of emesis and purgation described, including the building of the special hospital-house], the king, the kingly and that having immense wealth can be treated with evacuatives.” - Su15#18

The Poor:

The poor too in case of a disorder requiring evacuation may take the drug even without collecting the rare equipments. Because all men do not have all the requisite means and it is also not that the severe diseases do not attack the poor ones. Hence one should take, in case of affliction, the treatment and also the cloths and diets according to his means.

Su15#19-21

The evacuative therapy eliminates excreta, alleviates diseases, improves strength and complexion and, if administered properly, endows the person with a long life.

Su15#22

Results of Emesis and Purgation by Wise and Ignorant Physicians:

If the physician having all the equipments for treatment and who is wise, learned and active treats a patient with purgation, he (the patient) enjoys happiness due to proper administration.

On the contrary, if a patient is treated with purgation by an ignorant physician he is subjected to miseries because of (complications arising from) excessive and inadequate administration.

Hence one should go to the shelter of a well-equipped physician who endows him with a long life and happiness.

Su16#3+4, 12

Symptoms of Proper Purgation:

<u>Symptoms of Insufficient Purgation:</u>	<u>Symptoms of Proper Purgation:</u>	<u>Symptoms of Excessive Purgation:</u>
Spitting, unclesing of heart, regurgitation of K and P, tympanitis, anorexia, vomiting, debility, absence of lightness, laxity in shanks and thighs, drowsiness, feeling of cold, coryza, obstruction of wind. Su16#7-8	Debility, lightness, malaise, diminution of disorders, relish, cleansing of heart and complexion, hunger and thirst, timely natural urges, refinement of intellect, normalcy of body-fire. Su16#5-6	Discharge of blood like fat or meat soup; or fluid without K and P or black blood after the elimination of feces, bile, mucus and wind in succession; alongwith thirst, affliction due to V and fainting Su16#9-10

Symptoms of Excessive Emesis:

The same symptoms of excessive purgation are noticed, as well as:
up-going V disorders and obstruction in speech.

Su16#11

Indications for Emesis or Purgation:

** Indications for these is the condition of having plenty of dosas.

*** Symptoms of Having Plenty of Dosas:

Indigestion, anorexia, obesity, paleness, heaviness, exhaustion, appearance of boils, urticarial patches and itching, uneasiness, lassitude, fatigue, debility, foul smell, depression, regurgitation of K and P, sleeplessness or over sleep, drowsiness, impotency, intellectual impairment, inauspicious dreams, loss of strength and complexion even after saturation with body-promoting nutrients.

Su16#13-16

Patients Unfit for Emesis, and Consequences:

<u>Unfit/ Contraindications:</u>	<u>Consequences of the Unfit taking Emesis:</u>
One having chest wound	hemoptysis [coughing up blood] may be aggravated due to further erosion of the wound.
wasted, over-obese, over-lean, child, old, debilitated	there may be further deterioration because of their intolerance to the drasticity of the drug.
tired, thirsty, hungry	may be effected as the wasted, etc. are.
exhausted by evacuative measures, load-carrying or wayfaring; indulged in fasting, intercourse, study, physical exercise and anxiety; emaciated	there may be risk of aggravation of V, hemorrhage and wound due to roughness.
in pregnant women	there may be some disorder in fetus or even abortion and consequent sever disorder in the woman.
In delicate persons	there may be excessive hemorrhage from upwards or downwards due to undue [excessive] pressure on heart.
In those having covered belly (bowels obstructed with ama/ doshas) or those people who by nature have difficulty in vomiting	the dosas get aggravated due to over-straining and cause internal erysipelas, stiffness, dullness, abstraction of mind or even death.
In the person suffering from upward internal hemorrhage	it may take out vital breath by pushing udana upwards and may also cause excessive hemorrhage.
In the person having constant vomiting	a similar consequence as for persons suffering from upward internal hemorrhage.
In the person suffering from “urdhwavata” (upward V), or having undergone treatment with non-unctuous and unctuous enema	there may be excessive movement of V.

suffering from heart disease	There is risk of heart failure.
Person suffering from “udavarta” [“upward-moving V”, not “upward V”]	it may aggravate the disease and kill the patient more shortly.
In the person suffering from suppression of urine, splenomegaly, gulma, udara, asthila, loss of voice	there may be more severe pain.
In patients with defects of vision	it may increase the defect.
pain in head (headache), temples ear and eyes	the pain may aggravate excessively.

-all the above chart Si2#8-9

Important Exception to the Above Contraindications for Emesis:

In all the above listed cases emesis is not contra-indicated in conditions of natural poison, artificial poison, incompatible food, intake of food during indigestion and ama. The reason is because these particular conditions are of emergent [emergency] nature.

[Naturally, applying emesis during the above conditions in addition to one of the contra-indicated conditions will require great skill and care.]

Si2#9

“Indications for Emesis:”

People and conditions not listed under “contra-indications for emesis” are fit for emesis. Particularly those suffering from coryza, kushtha, acute fever, consumption, cough, bronchial asthma, obstruction in throat, goitre, filaria, prameha, deficiency of fire, incompatible and uncooked food, visucika, alasaka, natural or artificial poisoning through intake, bite, paste or puncturing, downward internal hemorrhage, salivation, piles, nausea, anorexia, indigestion, apaci, epilepsy, insanity, diarrhea, swelling, anemia, stomatitis, defective breast milk etc. or particularly other K disorders mentioned in the chapter on great diseases (Su.20). In these cases emesis has been said as the most important measure as on breaking the boundary of the field the defect of non-drying of crops is removed.

Si2#10

Contra-Indications of Purgation:

The following cases are unfit for purgation– or,
Patients Unfit for Purgation, and Consequences:

Unfit/ Contraindications:	Consequences of the Unfit taking Purgation:
those who have soft perineum	the defects said for the delicate person (under emesis) may arise.
The person with wounded ano-rectum	it may produce fatal pain.
atonic rectum	it may cause death due to excessive diarrhea.
downward internal hemorrhage	it may cause death [due to excessive diarrhea/ due to excessive hemorrhage]

in those who are lightened, have weak sense, deficient digestive fire, taken non-unctuous enema	they may not tolerate the impact of the drug.
In persons agitated with passion etc.	the drug does not effect or effects with difficulty; thus it may exhibit the characters of deficient administration.
In the person having indigestion	there may be amadosa [produced by the purgation]
acute fever	it may not eliminate the unripened dosas and may only vitiate V.
alcoholism	V may obstruct the vital breath in the body of the person wasted by alcohol.
Inflicted with tympanitis or blowing [abdominal bloating]	V accumulated in the chamber of feces may spread further and may cause sudden more severe distension or death.
In persons who are inflicted with some foreign body or injured	V located in the wound may take away life.
In the patient who has been excessively uncted, or who has excessively unctuous [soft] bowels	there may be excessive effect.
In rough persons or those with rough bowels	V may cause stiffness in body parts.
In persons with hard bowels	the dosas excited by purgation may produce cardiac pain, tearing pain in joints, hardness of bowels, body-ache, vomiting, fainting and exhaustion and then take away life.
One having chest wound	hemoptysis [coughing up blood] may be aggravated due to further erosion of the wound.
wasted, over-obese, over-lean, child, old, debilitated	there may be further deterioration because of their intolerance to the drasticity of the drug.
tired, thirsty, hungry	may be effected as the wasted, etc. are.
exhausted by evacuative measures, load-carrying or wayfaring; indulged in fasting, intercourse, study, physical exercise and anxiety; emaciated	there may be risk of aggravation of V, hemorrhage and wound due to roughness.
in pregnant women	there may be some disorder in fetus or even abortion and consequent sever disorder in the woman.

-all the above chart Si2#11-12

Indications for purgation:

All persons and conditions not listed in the above contra-indications are fit for purgation, particularly those suffering from kushtha (skin diseases), fever, prameha (diabetes/ urinary disorders), upward internal hemorrhage, fistula-in-ano, udara (abdominal disease), piles, bradhna, splenomegaly, gulma, tumor, goitre, glands,

visucika, alasaka [indigestion], suppression of urine, helminthiasis, erysipelas, anemia, headache, pain in sides, udavarta, burning sensation in eye and mouth, heart disease, vyanga, nilika, oozing from eye, nose and mouth, halimaka, dispnea, cough, jaundice, apaci, epilepsy, insanity, vatarakta, defects of female genital tract, defects of semen, defects of vision, anorexia, indigestion, vomiting, edema, udararoga etc. specially the P disorders said under the chapter of great diseases. In these disorders purgation is the most important measure as extinguishing the fire for the house on fire.

Su16Si2#13

Benefits of Evacuative Therapy:

In the person whose belly has been evacuated, the body-fire is stimulated, diseases get pacified, normalcy is maintained;

sense organs, mind, intellect and complexion are improved, strength, nourishment, progeny and potency are produced, the old age does not get his hold easily and the man lives long free from disorders.

Hence one should use the evacuative therapy timely and properly.

Su16#17-19

Significance of Evacuative Therapy as Part of General Treatment:

Dosas might sometimes aggravate even after treatment with lightening and digestion but they will never recur if they are subdued with evacuative therapy.

In case of dosas as well as plants, if the root is not struck at, reappearance of the gone disorders and sprouts (respectively) is certain.

Su16#20-21

Promoting Therapy to Follow Evacuative Treatment:

In person reduced by evacuative therapy the body should be promoted with intake of nourishing diet together with ghee, meat soup, milk and relishing vegetable soups, massage, anointing, bath, unctuous and non-unctuous enema.

In this way, he obtains well-being and is endowed with long-life.

Su16#22-23

Management of Excessive Evacuation:

Intake of ghee

oil processed with sweet drugs

or unctuous enema

Management of Insufficient Evacuation:

He should be uncted and then again treated with evacuative therapy keeping in view the dosa, fire and strength and also the previous regimen.

Su16#24-26

Here follows a few paragraphs on life-span and the physician's role in promoting life-span.

It is at the end of this chapter on treatment of complications of Evacuation:

The termination of the dhatus [death] is always natural.

There is always a cause in production of beings but none in their annihilation though some regard non-initiation of cause as the cause in the latter case.

Su16#27-28

Agnivesha asked Punarnavas- if there is a termination (of a disorder [disease]) by nature [it will happen automatically in time] then what is the function of a well-equipped physician?

What imbalanced dhatus does he bring to equilibrium by means of therapy?

What is the nature of therapeutics and it's objective?

Su16#29-30

Punarnavas answered:

Due to absence of the terminating cause, the cause of annihilation of beings is not observed as in case of eternally moving time due to it's fast movement.

The being is terminated as it came into existence.

There is no causative factor in it's annihilation nor is it's transformation.

Su16#31-33

The measures by which the bodily dhatus are brought back to equilibrium constitute the therapeutics (treatment of disorders).

This is the function of the physician.

The therapy is administered with the objective that there should not be disequilibrium in dhatus and that there should be promotion of dhatus which are in equilibrium.

By abstaining from the factors causing disequilibrium and pursuing those causing equilibrium, the imbalanced ones are produced.

As the well-equipped physician leads to production of balanced dhatus by means of balanced factors, he is regarded as donor of health, happiness and longevity.

The physician, by dint of bestowing health, happiness and longevity, becomes also the donor of virtue, wealth, enjoyment and both the human worlds.

Su16#34-38

Emetic herbs:

madana, madhuka, nimba, devadali, kosataki, pippali, kutaja, iksvaku, ela, dhamargava should be used by the physician for emesis in arrival of K and P in disorders of amasaya without producing any harmful effect on the body.

Su2#7-8

Purgative Herbs:

trivrt, triphala, danti, nilini, saptala, vaca, kampillaka, gavaksi, ksirini, udakiryaka, pilu, aragvadha, draksa [grapes/ grape wine], dravanti and nicula- these drugs may be used for purgation in dosas located in pakvasaya (colon).

Su2#9-10

Emetic Herbs:

The drugs which are administered for emesis etc. are now mentioned such as—fruits of madana (madanaphala), jimuta, iksvaku, dhamargava, kutaja and krtavedhana; leaves and flowers of madana (madanaphala), jimuta, iksvaku and dhamargava; after processing, according to need or availability, with decoctions of the roots of aragvadha, kutaja, madana, swadukantaka, patha, patala, sarngesta, murva, saptaparna, naktamala, nimba, patola, susavi, guduci, citraka, soma-valka, satavari, kantakari and sigru; madhuka, madhuuka, kovidara, karbudara, nipa, vidula, bimbi, sanapuspi, arka and apamarga; harenu, priyangu, prthvika, kustumbaru, tagara, nalada, hribera, talisa and usira; iksu, kandesu, iksuvalika, darbha, potagala and kalankata; sumana, saumanasyayani, haridra, daruharidra, vrscira, punarnava, mahasaha and ksudrasaha; salmali, salmalika, bhadraparni, elaparni, upodika, uddalaka, dhanwana, rajadana, upacitra, sariva, singatika; pippali, pippalimula, cavya, citraka, sunthi, sarsapa, phanita, milk, alkali and salt water; and made into bolus and other eatables added with varttikriya (suppository), powder, linctus, fatty preparation, extracts, meat-soup, gruel, (vegetable) soup, kambalika and milk and should be administered to the patient requiring emesis according to prescribed procedure. These are, in brief, the pharmaceutical forms of emetic drugs. These will be described in detail later on.

Vi8#135

Purgative Herbs:

Purgative drugs are syama, trivrt, aragvadha, tilwaka, snuhi, saptala, sankhini, danti and dravanti in parts of latex, root, bark, leaf, flower and fruit wholly or individually according to requirement. They should be processed, according to need or availability, with the decoctions of ajagandha, aswagandha, ajasrangi, ksirini, nilini and klitaka; prakirya, udakirya, masuravidala, kampillaka, vidanga and gavaksi; pilu, priyala, mrdvika, kasmarya, parusaka, badara, dadima, amalaka, haritaki, bibhitaka, vrscira, punarnava and the drugs of vidarigandhadi group; and sidhu, sura, sauviraka, tusodaka, maireya, medaka, madira, madhu, madhulaka, dhanyamla, kuvala, badara, kharjura and karkandhu, curdwater and buttermilk; milk and urine of cow, buffalo, goat and sheep; made into bolus and other eatables added with varttikriya (suppository), powder, asava, linctus, fatty preparation, extracts, meat-soup, vegetable soup, kambalika, gruel and milk administered to the patient requiring purgation. These are, in brief, the pharmaceutical forms of purgative drugs. These will be described in detail later on.

Vi8#136

the P.K. sequence:

[I believe the following sutras (the next couple pages) have all been entered already to other areas of the book, but I realized that it is important to have one spot (in general P.K. chapter) where the description of the whole P.K. sequence, in Charaka's words, was laid down all together. So the following should be kept all together, without headings or added interpretation, etc., so that the student may get a sense of the total process of pancha karma.)] [Do mention that these sutras will be viewed again in more detail in their related chapters, such as purgation and emesis, enema, etc.]

Before formulation the patient should be uncted for a minimum of 3 days and maximum of 7 days. Thereafter unction is not desirable because after one week (7 days) the patient gets suited to it.

Si1#6

Uction destroys V, softens body and removes retention of excrements.

Si1#7

Fomentation applied to the uncted person liquefies the impurity hidden in minute channels.

The person to be vomited should be excited (his impurity should be excited) with: the meat soup of domestic, aquatic and marshy animals, black gram as well as milk. [this is K increasing.]

Likewise, the person to be purged should be excited (his doshas/ impurities should be excited) after he is uncted with: meat soup of wild animals and vegetable soup which do not aggravate K. [this is K reducing.]

Si1#8

This is because a person predominant in K vomits easily and the person with little K is purged properly [easily]. If K is deficient, emetic drug goes downwards [becomes purgative instead] and if K is aggravated, the purgative drug goes upwards [becomes emetic].

Si1#9

Emesis as said earlier should be administered to the uncted patient and after vomiting dietetic regimen— liquid gruels etc. should be followed. Likewise, proper purgation should be administered to the patient uncted and fomented properly.

Si1#10

After evacuation, the patient should take liquid gruel, rice paste, processed or unprocessed vegetarian soup and meat in 3, 2 or 1 meal time according to evacuation being of superior [strong], medium and inferior [mild] degree respectively.

Si1#11

As a little camp fire which is kindled gradually and carefully with grasses, cow-dung etc. becomes great, stable and all-digesting fire, so also the internal fire (agni) of the evacuated ones does like that with liquid gruel etc.

Si1#12

In emesis, the result is assessed as inferior, medium and superior if the number of impulses is 4, 6 and 8 respectively. In purgation, this number is 10, 20 and 30 and also the quantity of excrement as 2, 3 and 4 prasthas respectively. Emesis should end with expulsion of P and the quantity of the vomit should be half of that of excrement in purgation. Purgation should end with expulsion of K (mucus).

The quantity in purgation should be taken into account after 2 or 3 impulses with feces are passed out and that in emesis after expulsion of the ingested drug.

Si1#13-14

He is regarded as vomited properly whose K, P and V are expelled in this order and when also heart, sides, head, senses and channels are cleansed and lightness is observed.

Si1#15

In ill-vomited, eruptions, urticarial rashes, itching, uncleaning of passage and heaviness in body are observed.

Si1#16

In case of excessive vomiting, there are thirst, mental confusion, fainting, vitiation of V, loss of sleep, strength etc.

In the person purged well, cleansing of channels, clarity of senses, lightness, energy, proper digestive fire, freedom from disorders are observed as well as expulsion of feces, P, K and V in this order.

Si1#17

If he is ill-purged, there are vitiation of K, P and V, depression of digestive fire, heaviness, coryza, drowsiness, vomiting, anorexia and non-carmination of wind.

Si1#18

In case of excessive purgation, disorders due to V caused by diminution of K, rakta and P such as numbness, body-ache, exhaustion, trembling etc., sleeplessness, debility, unconsciousness, insanity and hiccup arise.

Si1#19

The patient having been given diet should be advised to take ghee or unctuous enema. Then he should be massaged with oil and subjected to non-unctuous enema while not very hungry after 3 days. When it comes out he should be given diet with meat soup of wild animals or according to the severity of dosas.

Thereafter the patient who is fit and has not over-eaten should be given unctuous enema in the night.

Si1#20-21

Non-unctuous enema should be administered during day in winter and spring seasons while during night in autumn, summer and rainy seasons taking precautions against the defects said earlier under intake of uncting substance (Su. 13).

Si1#22

When it comes out, the patient fasted for the night should be given diet in the day and again in the evening. This unctuous enema should be administered to him thereafter on the 2nd or 3rd or 5th day. After non-unctuous enema, unctuous enema should be given on 2nd or 3rd or 5th day.

Si1#23-24

In K disorder 1 to 3, in P disorder 5 to 7 and in V disorders 9 to 11 (in uneven number) (unctuous) enemas should be administered by the expert physician.

Si1#25

The person after purgation should avoid non-unctuous enema necessarily for 7 days. Similarly that evacuated with non-unctuous enema should avoid purgation for the

same period because it inflicts his vacant body.

Si1#26

(Non-unctuous) enema sustains age, provides happy life, strength, digestive fire, intellect, voice and complexion, performs all functions, is free from complications for child, old and adult patients alike, alleviates all disorders, draws out feces, mucus, bile, wind and urine; gives firmness, semen and strength and pacifies all disorders by eliminating accumulation of impurity situated all over the body.

Si1#27-28

When the body is cleansed in the passages by non-unctuous enema, application of unction provides complexion and strength. Nothing is superior to oleation particularly in one suffering from V. Oil destroying roughness, lightness and coldness of V due to unctuousness, heaviness and hotness respectively provides quickly clarity of mind, energy, strength, complexion and corpulence quickly. As a tree irrigated in its root attains blue branches with beautiful tender leaves, flowers and fruits in time and big stature so becomes the man with unctuous enema.

Si1#29-31

[signs of proper, excessive, and insufficient administration of enema are given here..]

After cleansing the body with other evacuative measures in prescribed order one should get the patient uncted and his head fomented with palm (of the hand of an assistant) and then given head evacuation 3 times, twice or once a day considering the 3-fold strength of dosas.

When the patient's head is properly evacuated, lightness in chest and head, clarity of senses and cleanness of channels are observed.

If it is deficiently evacuated there are pasting in the throat, heaviness in the head and spitting.

In case of its excessive evacuation, there is distress and pain in head, eyes, temples and ears and the patient sees darkness.

The above case should be managed with mild saturating drop while the case of deficient evacuation should be treated with irritant drugs after unction.

Si1#50-52

This course of treatment is wholesome for the diseased as well as the healthy, promotes strength and life-span and destroys ailments.

Si1#53

Double the period passed in enema should be observed as the period of abstinence (from unwholesome things).

During this period one should avoid excessive sitting, standing and speaking, journey on vehicles, day sleep, coition, suppression of natural urges, cold regimen, exposure to the sun, grief, wrath and taking unwholesome and untimely food.

Si1#54

Management of the complications of emesis + purgation

Hereafter I will tell about the proper method of emesis and purgation and their defects if not properly administered along with treatment.

Si6#3

Grisma (summer), varsa (rainy season)_ and hemanta (early winter) are the seasons with severe heat, rains and cold. In between these are 3 moderate seasons namely pravrt (early rains), sarad (autumn) and vasanta (spring).

Si6#4

Pravrt consists of asadha and sravana months, sarad karttika and margasirsa and vasanta phalguna and caitra– this arrangement of seasons is followed for the purpose of evacuation. Thus the physician should administer evacuative remedy considering the seasons as above in case of healthy persons and in diseases according to morbidity.

Si6#5-6

**** In between different evacuative measures unction and sudation should be administered ending with unction.**

Si6#7

One should administer purgation to those suffering from erysipelas, boils, edema, jaundice, anemia, injury and poisoning after unexcessive unction.

Si6#8

One who is insufficiently uncted should be given unctuous purgation while that having excess of unction should be given rough purgation.

Si6#9

The drug taken in proper dose, after digestion of the previous food, with concentration of mind by the person uncted and sudated exerts proper effect.

Si6#10

As from an unctuous utensil water is removed without any effort, the dosas are detached from the uncted body with the help of drugs. As fire liquidates [[? evaporates?]] the damp wood from all sides, sudation liquidizes the consolidated impurities in the uncted person. AS the dirt of the cloth is washed with water after deterging (with alkali etc.) [* this is the only reference to soap I've found in the entire Charaka!], the impurity of the body is eliminated by evacuative measures after deterging it with unction and sudation.

Si6#11-13

**** If the evacuative drug is taken during indigestion, malaise increases, constipation arises and the drug moves reversely. [this is a common occurrence in today's clinics.]**

Si6#14

Characters of the drug administered in proper dose:

it is that which in small dose exerts great force and eliminates plentiful impurity, is easy, light in digestion, good in taste, saturating, alleviates disease, even in faulty application does not harm, does not cause much depression and is endowed with good smell, color and taste.

Si6#15-16

* The drug taken with concentration of mind after waiving off the unwholesome mental emotions such as passion etc. exerts proper effect.

Si6#17

** The person who is to take emesis: the next day should eat K increasing, light in digestion and mostly liquid diet,

while the person who is to take purgation: should take light and hot diet because due to excitement and diminution of K in emesis and purgation respectively, the impurity ooze out quickly.

Si6#18

* When the person has taken the drug, the physician should observe the signs of evacuation.: When in emesis P follows K and in purgation K follows feces and P, the person should be taken as evacuated of the impurity along with the symptoms of: emaciation and debility with lightness [[2 of these last 3 are supposed to be present, temporarily, in this case]].

Si6#19-20

The excess drug should be removed by vomiting but not in absence of lightness. In case of the feeling of wetness and retention of flatus even in absence of eructations, the patient should be vomited till lightness and diluteness of K appear because beyond that it produces untoward effects.

Si6#21

On emesis the digestive fire is stimulated and dosas are pacified. If the signs of proper digestion are not observed the patient should be lightened otherwise should be managed with dietetic regimen such as liquid gruel etc. and not lightening.

Si6#22-23

In a person evacuated with the above 2 evacuative measures (emesis and purgation) the digestive fire gets slowed. Hence one should apply the dietetic regimen with liquid [gruel] etc.

Si6#24

* If k and P are eliminated slightly and the patient is an alcoholic addict and predominant in V and P, one should apply saturating measures instead of liquid gruel etc. because the latter causes obstruction in channels in the alcoholic addicts.

Si6#25

* Carmination of wind, feeling of well-being, hunger and thirst, energy, enthusiasm, lightness, purity of senses and eructation– these are the signs of the drug

digested.

* Exhaustion, burning sensation, malaise, giddiness, fainting, headache, uneasiness and debility– these are the signs of the drug undigested.

Si6#26-27

The drug administered untimely, in lower or higher dose and if it is old, not impregnated (with it's own juice or other synergistic drugs) and processed improperly causes untoward effect quickly.

Si6#28

Tympanitis, cutting pain, discharge, tightness in heart, tightness in body, release of vital (blood), failure, other complications and exhaustion– these 10 are the untoward effects which are caused by deficient and excessive application and also due to defects of attendant, drug, physician and patient.

Si6#29-30

Proper application is characterized by: proper elimination of impurity, excessive application by: excessive elimination, and deficient application by: elimination reversely or slightly.

** If the purgative drug is taken as having: foul smell, exceedingly distasteful, plentiful, during indigestion and by one with excited K, it moves upwards.

** If the emetic drug is taken as: sharp, immobile, irritated by one afflicted with hunger, having soft bowels and little excitation of K, it acts as purgative.

* Because of eliminating the impurities not fully through the reverse pathway the above conditions are taken as deficient application as the impurity comes out with difficulty or slightly or does not come out.

Si6#31-34

If after taking drug the patient is not evacuated, he should repeat the drug [only] after it is digested and not during indigestion [of the drug] because there may be risk of excessive application. In case of deficient effect drug should be administered mild or strong after observing heaviness or lightness of bowels and strength of the patient.

Si6#35-36

** Emetic or purgative drug should not be repeated in patient with tendency of difficult vomiting or purgating respectively because they produce fatal results.

Si6#37

* Old drug administered to rough patient who has not been uncted and sudated excites impurities but is unable to expel them and thus produces disorders such as [heart] failure, edema, hiccup, frequent vision of darkness, cramps in calf muscles, itching, malaise in thighs and abnormal complexion.

Si6#38-39

* Old drug administered in too small dose to a patient with stimulated digestive fire and having been uncted and sudated or stilled by excessive cold or in condition of ama excites impurities but does not expel them. These are all cases of deficient application and cause the same disorders as mentioned above. The wise physician after

due consideration should employ the prescribed measures.

* He should be massaged with oil and salt and fomented with bed or bolus methods of fomentation and then the drug should be repeated after the previous intake is digested or non-unctuous enema with cow's urine should be given. Thereafter he should be given diet with meat soup of wild animals and birds and then subjected to unctuous enema. He should be uncted with proper dose of oil processed with madanaphala, magadhika and devadaru and other V alleviating uncting substances and then evacuated with drastic drug but not with too drastic because it causes excessive effect.

Si6#40-44

* Too drastic drug administered to one afflicted with hunger and having soft bowels eliminates feces, bile and mucus quickly and then discharges liquid supporting materials thus causing loss of strength and voice, burning sensation, dryness of throat, giddiness and thirst. In such condition, vomiting should be induced with sweet drug to eliminate the remaining drug. IN vomiting purgation and in purgation vomiting should be induced. It should further be checked by very cold sprinkling, bath etc. astringent, sweet and cold diet and drugs and formulations useful in internal hemorrhage, diarrhea, burning sensation and fever.

* Churned drink prepared with anjana, candana, usira, marrow, blood, sarkara, water and powder of parched paddy is an excellent remedy for excessive application of purgation.

The patient should be given liquid gruel prepared with leaf-buds of vata etc. mixed with honey and milk and other edibles processed with fecal astringent drugs. Edibles with meat soup of wild animals and slimy enema are commended. He should also be given unctuous enema with ghee extracted from milk and processed with sweet drugs.

Si6#45-51

In excess of vomiting one having been sprinkled over by cold water should take churned drink mixed with ghee, honey and sugar along with fruit juice.

In case of frequent vomiting with eructation and fainting one should administer powder of dhanyaka, musta, madhuka and anjana with honey. If during vomiting the tongue is retracted inside, use of gargles with unctuous, sour, salty and delicious vegetarian soup, milk and meat soup are wholesome. Besides, other persons should eat sour fruits before him.

If the tongue is protracted it should be put back in position by pasting it with sesamum and dried grapes.

In case of obstruction to speech and wind the wise physician should administer thin gruel processed with ghee and meat and also apply unction and sudation.

Si6#52-56

The patient after emesis and purgation has mild digestive fire and is lightened. Hence to increase digestive fire and vital strength one should follow the dietetic regimen of gruel etc.

Si6#57

Drug in low dose administered to one having plentiful impurity, roughness and depressed digestive fire along with reverse movement of V excites dosas and creates

obstruction to channels and thus causes severe tympanitis in umbilical region, pain in back, sides and head, dyspnea and severe retention of feces, urine and flatus.

In case of tympanitis, massage, sudation, suppository etc., non-unctuous enema and all other measures useful in udavarta [Upward-moving V] are commended.

Si6#58-60

* If a drastic drug is taken by one having unctuousness, heavy bowels and ama dosa or by the other having roughness, soft bowels, tiredness or debility, it expels impurity along with ama shortly on reaching the anorectal region and then causes severe colic, cutting pain and slimy discharge with blood.

In condition of ama lightening, digestive, rough, hot and light food and in that of roughness, bulk-promoting and sweet regimen are commended.

Si6#61-63

* If even after digestion ama continues the formulation of alkali and acid combined should be given in small dose as it is or mixed with floured kasisa or with yavaksara and salt.

In case of aggravation of V, ghee mixed with pomegranate juice should be taken along with diet of soured curd mixed with the rind of pomegranate or he should take paste of devedaru and sesamum seeds with hot water or milk boiled with asvattha, udumbara, plaksa and kadamba. Or he should be given astringent and sweet enema, slimy enema or unctuous enema processed with yastimadhu.

Si6#64-67

Drug administered in low dose to the patient with plentiful impurity excites the impurity and eliminates it slightly and at the same time produces itching, swelling, skin diseases, heaviness, loss of appetite, nausea, feeling of wetness, anorexia and paleness. This condition is known as “parisrava” (continued discharge). In this case, the morbidity should be pacified or the patient should be vomited or after unction he should be again administered a drastic purgative. After evacuation, processed powders, asavas and aristas should be given.

Si6#68-70

If after taking drug one suppresses the urges, then the doshas get vitiated and having reached the cardiac region cause tightness in the heart. Because of this the patient suffers from hiccup, cough, pain in sides, anxious expression, salivation and rolling of eyeballs; bites his tongue and becomes unconscious while washing his teeth.

* Here the physician should not get confused and should administer emesis immediately with sweet drugs if the patient suffers from P fainting and with pungent ones if he suffers from K type fainting [[perhaps the description of the types of epilepsy, in the chapter on epilepsy, gives also the correct description of dosic types of fainting. Narcosis is also described in the chapter on blood.]]. Then his remaining impurity should be digested with digestive and his digestive fire and strength should be raised gradually.

If during excessive vomiting the patient develops pain in the heart due to V he should be given unctuous, sour and salty regimens and if it is due to P and K, other appropriate regimens should be adopted.

Si6#71-75

If after taking drug V gets obstructed due to suppression of urges or K it seizes

the body parts after evacuation with stiffness, tremors, pricking pain, malaise, cramps and churning pain. In this condition, all V-alleviating measures such as unction, sudation, etc. should be applied.

Si6#76-77

** If a very drastic drug is administered to a patient with soft bowels and little impurity, after eliminating the impurities it takes away vital blood by churning. For test, 1) one should give it mixed with food to a crow or a dog. If it is eaten it is vital blood otherwise it is P (raktapitta). 2) White cloth piece impregnated with it and dried should be washed with warm water. If the color only fades it is P and if it is completely wiped off it is vital blood.

In patient afflicted with thirst, fainting and narcosis one should continue the treatment with P-alleviating measures and those beneficial in excessive application till he survives. * The patient should take fresh [[raw]] blood of living animals like deer, cow, buffalo and goat which revives and unites immediately with vital principle. The same blood mixed with extract of darbha should be given as enema. Milk cooled after boiling with syama, kasmarya, badari, durva and mixed with ghee-scum and anjana should be given as enema. Or he should be given very cold slimy enema or unctuous enema with ghee scum.

Si6#78-84

* Prolapsed rectum should be put back in position by stiffening it with astringent applications.

In case of unconsciousness one should advise to use consolation and musical sounds.

When purgative taken stays upto feces or emetic up to the drug, the dosas are excited but not expelled and thus the aggravated dosas produce disorders like itching etc. This is known as “vibhramsa” (failure). Its remedy is according to the disease.

Si6#85-87

If unctuous drug is taken by an uncted patient [[patient who has been uncted on the day of purgation, rather than stopping unction 1 or 2 days prior]], it is obstructed by impurities due to mildness and as such does not eliminate them but rather checks them when they are dislodged from their sites. Further it expels them slightly with retention of flatus, stiffening and pain in ano-rectum. In such case, the patient requires lightening, digestion and thereafter sharp enema and purgation.

Si6#88-89

If a rough or weak patient takes rough purgative drug, it instantly vitiates V and thus causes severe complications such as severe stiffness and pain all over the body and fainting. In such condition, V-alleviating measures such as unction, sudation etc. should be applied.

Si6#90-91

Mild drug given to the patient who is uncted and has soft bowels excites K and thereby obstructs P and V and causes drowsiness, heaviness, exhaustion, debility and malaise. In this condition, the drug should be vomited [and] immediately thereafter lightening, digestion and then sharp and unctuous evacuation drug is administered.

Si6#92-93

Now the summing up verses—

Thus the above complications with signs and management of emesis and purgation if administered by inefficient physicians are said. The wise physician knowing these and other conditions as they are should administer the evacuative measures properly in order to promote health of the people.

Si6#94-95

Enema

Number of enemas according to dosha
 Counter-indication of non-unctuous enema
 Benefits of non-unctuous enema
 Benefits of unctuous enema
 Indications for unctuous enema
 Enema temperatures
 Enema in treatment of V
 Signs of properly administered non-unctuous enema- chart
 Signs of properly administered unctuous enema- chart
 Period of retention of enemas
 The 3 enema courses
 Post-enemetic regimen
 Complications of improper enema administration
 Contra-indications of non-unctuous enema, and consequences- chart
 Indications for non-unctuous enema
 Contra-indications for unctuous enema, and consequences- chart
 Indications for unctuous enema
 Enema equipment
 Procedure for administering enemas
 Complications of improper nozzle administration, and consequences- chart
 Procedure for administering enema [continued]
 Oil proportions in non-unctuous enemas
 Dosage for non-unctuous enema- chart
 Formulas (general, [[non-unctuous]])
 Enemas by dosha
 Diet during enema program
 Formulas (general, [[unctuous]])
 The 6 complications of unctuous enemas, and treatment- chart
 General
 The 8 types of defective enema nozzles- chart
 The 8 types of defective enema pouches- chart
 The 8 types of faulty enema administration- chart
 The 12 complications of improperly applied enemas- chart
 General
 Prasarita (small dose) enemas- formulas
 Treatment of complications of enema
 Proper application of enemas/ general
 Enema formulas according to condition- chart
 The best fruits for non-unctuous enema
 General
 **Treatment of the Ever-Ill Persons
 Post-enemetic/ Post-Pancha Karma regimen
 The 8 actions to be avoided after pancha karma- chart
 12 sustaining enema formulas
 Aphrodisiac enema formulas

Special aphrodisiac enema formulas

Drugs for unctuous enema

Drugs for non-unctuous enema

Drugs for non-unctuous enema, grouped by the 6 tastes

Drugs for unctuous enema

The patient having been given diet should be advised to take ghee or unctuous enema. Then he should be massaged with oil and subjected to non-unctuous enema while not very hungry after 3 days. When it comes out he should be given diet with meat soup of wild animals or according to the severity of dosas. -Si1#20

Thereafter the patient who is fit and has not over-eaten should be given *the unctuous enema in the night. -Si1#21

Timing of Non-UNCTUOUS ENEMA in Seasons:

during day in winter and spring

During night in autumn, summer and rainy seasons.

Si1#22

Precautions for Non-UNCTUOUS ENEMA:

Same as for unctuous enema.

...When it [*the unctuous enema marked above] comes out, the patient fasted for the night [so, do not eat again on the day enema is given? (At least a full-size unctuous enema)] should be given diet in the day [the next day] and again in the evening.

This unctuous enema should be administered to him thereafter on second or third or fifth day.

After non-unctuous enema, unctuous enema should be given on second or third or fifth day.

-Si1#23-24

Number of Consecutive UNCTUOUS ENEMAS to be Administered, by Dosha:

in Kaphaja Disorders: 1-3

In Pittika Disorders: 5-7

In Vatika Disorders: 9-11

Si1#25

Numbers are in uneven numbers only. [Only one Basti is given per day.]

Counter-Indication of Purgation and Non-UNCTUOUS ENEMA:

The person after purgation should avoid non-unctuous enema necessarily for 7 days. -Si1#26

Similarly, the person evacuated with non-unctuous enema should avoid purgation for 7 days because it inflicts his vacant body. [This probably applies only to *evacuative* non-unctuous enema, but not to *building* non-unctuous enema.].

-Si1#26

Benefits of Non-UNCTUOUS ENEMA:

Sustains age, provides happy life, strength, digestive fire, intellect, voice and complexion, performs all functions, is free from complications for child, old and adult patients alike, alleviate4s all disorders, draws out feces, mucus, bile, wind and urine; gives firmness, semen and strength and pacifies all disorders by eliminating

accumulation of impurity situated all over the body.

Si1#27-28

Benefits of Unctuous Enema:

When the body is cleansed in passages by non-unctuous enema, application of unction provides complexion and strength. Nothing is superior to oleation particularly in one suffering from V. Oil destroying roughness, lightness and coldness of V due to unctuousness, heaviness and hotness respectively provides quickly clarity of mind, energy, strength, complexion and corpulence quickly. As a tree irrigated in its roots attains blue branches with beautiful tender leaves, flowers and fruits in time and big stature so becomes the man with unctuous enema.

-Si1#29-31

Indications for Enema (both types):

Enema is commended particularly for those who are stiffened, contracted, lame, afflicted with dislocation and in whose extremities aggravated V is moving. - Si1#32

Enema is prescribed in tympanitis, knotted feces, colic pain, non-liking for food and other such disorders of G.I. tract. -Si1#33

Enema is highly beneficial for the women who do not conceive on copulation with men due to complication caused by V [and so probably for other uterine problems, i.e. amenorrhea, etc.] and for men who have deteriorated sense and are debilitated. -Si1#34

Using Cold and Warm Enemas:

Those who are oppressed with heat should be given cold enema. Those who are oppressed with cold should be given warm enema.

Thus one should administer enema in all cases distinguishing like this and adding with contrary drugs. Si1#35

Contra-Indications for Bulk-Promoting Enemas:

in diseases requiring evacuation such as kustha, prameha etc. and obese persons who need evacuation. -Si1#36

Contra-Indications for Evacuative Enema:

those suffering from wasting, chest wound, consumption, excessive debility and fainting and already evacuated and to those whose life is tagged with the impurities.

Si1#37

Enema as Best Medicine for Vata and In General:

The diseases pertaining to the extremities and bowels and also those arisen in vital parts, upper parts, general and localized parts have no cause other than V in their production.

As V is responsible for disjunction and conjunction of feces, urine, bile etc. with their receptacles, there is no remedy other than enema for pacification when it is aggravated severely. Hence enema is said as half medicine or even whole medicine by

some. -Su1#38-39

Theory of Well-Administered Enema:

Enema which going up to the umbilical region, waist, sides and belly, stirring up the accumulated feces and impurity and uncting the body comes out with feces and impurity properly and easily is taken as well-administered. -Si1#40

Signs of Properly-Administered Non-Unctuous Enema:

<u>Signs of Deficient Application of Enema ([either one/non-unctuous only]):</u>	<u>Signs of Well-Administered Non-Unctuous Enema:</u>	<u>Signs of Excessive Application of Non-Unctuous Enema:</u>
Pain in head, heart, anus, pelvis and penis; swelling, coryza, cutting pain, nausea, retention of wind and urine and dyspnoea. -Si1#42	Proper elimination of feces, urine and wind, increase of relish and appetite, lightness in viscera, pacification of ailment, revival of normalcy and strength. -Si1#41	The same as symptoms of excessive purgation. -Si1#43

Symptoms of Properly-Administered Unctuous Enema:

<u>Symptoms of Deficiently-Administered Unctuous Enema:</u>	<u>Symptoms of Properly-Administered Unctuous Enema:</u>	<u>Symptoms of Excessive Application of Unctuous Enema:</u>
pain in lower part, abdomen, arm, back and sides, roughness and coarseness in body and retention of feces, urine and wind. -Si1#45	the oil comes back un-adhered along with feces and there are clarity of the Dhatus and sense organs, good sleep, lightness, strength and elimination of urges. -Si1#44	Nausea, mental confusion, exhaustion, malaise, fainting and cutting pain. Si1#45

Proper Period of Retention for [Uncting] Enema:

If the **uncting** substance **stays** in the body for 9 hours then the person is “**evacuated**” [Interesting!] properly. Otherwise if it comes back quickly, enema should be repeated because the uncting substance does not fulfil it’s action if it does not stay up to the proper period. -Su1#46

[It is interesting that A: an uncting enema can sweepingly be considered to be ‘evacuating’, and that B: even after retention for 9 hrs an uncting enema can be considered to be evacuating. This gives an important clue into the nature of uncting and cleansing with unctuous formulas.]

----- **The Three Enema Courses:**

Name	Total # of Enemas	Enema Sequence: (note: “u” means unctuous enema, “n” means non-unctuous)
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enema)

Karma	30	u1+u/n12+u5
Kala	16	ux1-unx6-ux3
Yoga	8	ux1-unx3-ux1

-Si1#47-48

Enema Sequence for Persons with Vata Aggravation:

First, 3-6 unctuous enemas should be given.

Thereafter non-unctuous enemas should be given for cleansing of channels.

Si1#49

Post-Enematic Regimen:

Timespan of Regimen:

Double the period passed in enema, vamana, (P.K.). -Si1#54

Regimen:

Avoid excess sitting, standing, and speaking, journey on vehicles, day sleep, coition, suppression of natural urges, cold regimen, exposure to the sun, grief, wrath and taking unwholesome and untimely food. -Si1#54

Complications of Improper Administration of Enema:

Reasons Enema does not go in or comes out easily:

If nozzle is blocked, it is applied unevenly or the passage is obstructed with piles, mucus and feces or it is covered with dosha or is meager in quantity or deficient in potency.

Si1#55

Reasons Enema Comes out Instantly:

If it is done during the urge for defecation, flatus, and urine; V is aggravated too much, and region is weak, material of enema is very hot and irritant and the bowels are soft. -Si1#56

Consequences of giving enema when V is obstructed by K, etc..:

V obstructed by medas and K produces pain, numbness in body parts and swelling. In such case, if unction is applied, it only aggravates the disorders. Other such diseases also if not diagnosed correctly when they mutually obstruct their passages and are affected by other dhatus do not get pacified by their respective remedies. -Si1#57-58
(All above coming from pages ending on [p.156?])

Contra-Indications for Non-unctuous Enema, and Consequences of Violating these:

<u>Contra-Indications for Non-Unctuous Enema:</u>	<u>Consequences of Violating these Cautions:</u>

One who has indigestion, is over-uncted or has taken uncting substance.	There may be dusyodara (udararoga caused by 3 doshas), fainting or swelling.
With excited doshas and mild fire.	It may cause severe anorexia.
One exhausted by travel.	The enema disturbed by jerkin may dry up the blood quickly.
In one too weak and one suffering from hunger, thirst and exertion.	The enema may do as with exhausted by travel.
In too emaciated.	It may increase the emaciation.
In one having taken food and water.	V producing irritation may divert the enema upwards and thus may cause severe disorders soon.
In one undergone emesis and purgation.	The non-unctuous enema burns the body as alkali does the wound.
One undergone snuffing.	It may cause untoward effects due to excessive blocking of channels.
In one having anger and fear.	The enema may go upwards.
In one narcosed and fainted.	There may be complication because of mental injury due to excessive instability of consciousness.
In constant vomiting, dyspnoea, cough and hiccup.	V directed upwards may lead the enema upwards.
In case of obstructed, perforated and ascitic abdomen and tympanitis.	The enema may produce severe tympanitis and thus take away life.
In alasaka, visucika, premature delivery and amatisara.	There may be deficient effect.
In diabetes and kustha.	The condition may further deteriorate.

-the above column Si2#14

-the above column Si2#15

Indications for Non-Unctuous Enema:

Other than those mentioned above are fit for non-unctuous enema, particularly those who are suffering from generalized or localized (Vatika) disorders, disorder of abdomen; retention of flatus, feces, urine and semen, loss or defect of strength, complexion, muscles and semen; tympanitis, numbness in body parts, helminthiasis, reverse movement of V, mature diarrhoea, tearing pain in joints, burning sensation, splenomegaly, gulma, colic pain, heart disease, fistula-in-ano, insanity, fever, bradhma, pain in head, ear; stiffness in heart, sides, back and waist; trembling, convulsions, heaviness, excessive lightness, amenorrhea, irregular digestion; pain, wasting and stiffness in hip, knee, shanks, thigh, ankle, heels, feet, female genital track, arm, fingers, periphery of breasts, teeth, nails, joints; meteorism, cutting pain (in anal region), defecation as scanty, with sound, intense (foul) smell and spasm etc. specially the V disorders mentioned in the chapter on great diseases ([chapter....]). In these disorders non-unctuous enema is regarded as the most important like eradication of a plant. -Si2#16

Contra-Indications for Unctuous Enema:

These are the same as for Non-Unctuous enema, with these qualifications:

“Those unfit for non-unctuous enema are also the same for unctuous, one particularly those having not taken food and suffering from acute fever, anaemia, jaundice, prameha, piles, anorexia, poor digestion, debility, spleen enlargement, kaphodara, urustambha, diarrhea, having taken natural or artificial poison, disorders of P and K, blocking of channels, heaviness in bowels, filaria, goitre, scrofula and helminthiasis.” -Si2#17

[Note: I interpret “having not taken food” here to indicate that, contrary to non-unctuous enema, unctuous enema should only be administered when the person has in fact taken some food.]

Additional Contra-Indications for Unctuous Enema, and Consequences of Violating these Cautions:

Contra-Indications for Unctuous Enema:	Consequences of Violating these Cautions:
Having not taken food; with empty stomach.	The uncting substance goes upwards due to non-covering of the passage.
In acute fever, anemia, jaundice and prameha.	It may cause udararoga by exciting the doshas
In piles.	It may create obstruction in piles and thus may cause tympanitis.
In anorexia.	The situation may further aggravate.
In case of mild digestive fire and debility.	It may make the digestive fire poorer.
In those suffering from spleen enlargement, etc..	It may further excite the doshas and thus may aggravate the disorder.

-this above chart Si2#17-18

Indications for Unctuous Enema:

Those who are fit for non-unctuous enema are also fit for unctuous enema, particularly those who are rough, have intense digestive fire and suffering from pure V disorders. In these unctuous enema is regarded as the most important one like watering the plant in its root.

Si2#18-19

Application Procedure for Enema:

“Enema administered after due consideration of disorder, drug, place, time, suitability, digestive fire, psyche, age, strength, etc. definitely produces good results.” - Si3#6

Construction of the Enema Equipment:

The nozzle with 3 ear-rings should be made of gold, silver, tin, copper, brass, bronze, iron, bone, plant, bamboo, teeth, reed, horns, and gems. -Si3#7

Length of Enema Tube relative to Age of Patient:

These should be of 6, 12, and 8 fingers in length for the person of 6, 20 and 12 years of age respectively. -Si3#8

They should have orifice such as to allow the passage of (a grain of) green gram, jujube and pea respectively for the above categories of subjects and should be closed with a stylet.

Their circumference at the base and tip should be of the measure of thumb and little finger according to age and they should be straight, tapering like cow's tale, smooth and rounded at mouth. One ear-ring should be at the one-fourth distance from the tip and the other two at the base for connecting the enema pouch. -Si3#8-9

Material of Enema Pouch:

The enema pouch should be made of the urinary bladder of old bull, buffalo, deer, boar or goat. -Si3#10

It should be firm, thin, with veins degenerated, free from smell, of ochre-colored or red, quite soft and clean. -Si3#10

This should be used according to age of the patient after having been attached to the nozzle firmly with thread. -Si3#11

If the above is not available, the neck of the bird "plava" or the skin of the bat or dense cloth may be used as a substitute. -Si3#12

Procedure for [non-unctuous] Basti Administration:

Proper time for Initiation:

Physician expert in application of enema, after considering the patient as fit for non-unctuous enema should start treatment in auspicious day, bright fortnight, good combination of star and muhurta and when the patient has his previous food well digested and mind concentrated. -Si3#12

Application:

A good formula is given (Siddhisthanam Chapter 3, sutra 14).

This formulation should be put into the pouch and churned with a stick.

Now the pouch should be well tied, pumped in and freed from wrinkles.

Remove the stylet ([stopper]) from the tip of the nozzle, and close the mouth of the nozzle with the middle of the thumb.

-above formula and paragraph

Si3#13-16

The patient having been massaged with oil, having excreted urine and feces, not very hungry is advised to lie on a cot evenly or slightly lower on head side, not very high and well covered with bed sheet. -Si3#17

He should lie down comfortably on left side with straight body with his hand as a

pillow ([for his head]). -Si3#18

The physician should bend patient's right leg and extend the left one and then administer the enema. -Si3#18

The anus should be smeared with some uncting substance and also the nozzle.

The nozzle should be inserted 1/4 of it's length ([[1.5", 3" or 2"]]), slowly, straightly and parallel to the backbone showing his skill of hand by absence of tremors, trembling and swiftness etc., the enema should be forced in by one push and then the nozzle should be taken out gradually. -Si3#19

(more on) The Enema Cot:

the cot should not be too high or too low and should have a stepping stool. It should have large and soft bedding with white bed sheet. The head portion of the cot should be in the east. -Si3#33

Diets of Patients [of Non-Unctuous Enema]:

the diet of the patient should be prescribed "as with" vegetarian soup, milk or meat soup according to the disease. This method of diet is applicable in all cases. - Si3#34

Complications and Consequences of Improper Nozzle Administration:

Error of Application:	Consequence of the Error:
If the nozzle is introduced obliquely.	The flow will not be proper .
The nozzle is unsteady.	The anus may be wounded.
If basti pouch is pressed slowly.	The liquid does not reach the colon.
If basti pouch is over-pressed.	The liquid may be forced towards the throat.
The enema fluid is cold.	Produces severe stiffness.
The enema fluid is hot.	Produces excessive burning and fainting.
The enema fluid is too unctuous.	Causes excessive dullness.
The enema fluid is too rough.	Vitiates V.
The enema fluid is too diluted, deficient in quantity and salt.	It becomes deficient in action.
The enema fluid is in excessive quantity.	Produces excessive effect.
The enema fluid is excessively concentrated.	Makes the patient weak and also moves with delay.
The enema fluid has excessive salt.	Produces burning sensation and diarrhea.

Hence the enema should be administered properly and with balanced ingredients.

-whole above chart Si3#20-

** At first, honey and rock salt should be mixed with the uncting substance, then paste of drugs and thereafter the decoction should be churned with a stick and then put into the enema pouch. -Si3#23

** Grahani and ano-rectum are situated in left side and as such by lying on left side the enema reaches easily “and the folds also disappear”. Hence enema should be administered to the patient while lying on the left side. -Si3#24

** If the patient feels the urge of feces and flatus when enema is administered half-way, it should be taken out and completed after he has passed the urges. Thereafter he should lie down in supine position with pillow so that the drug pervades the whole body. -Si3#25

Number of Enemas to Remove V, P and K:

One enema removes V from it's passage, the second removes P and the third one removes K. ([perhaps this is referring especially to non-unctuous enema?]). - Si3#26

[(and when being done in a row, on same day) ?]

*** When enema comes out the patient should be sprinkled over with warm water [same as a warm shower/ for swedana effect?]and then he should take boiled sali rice with thin meat soup. In evening when this meal is digested he should take light food in small quantity and then unctuous enema should be administered for bulk-promoting. In unctuous enema, oil cooked with sour substances and V-alleviating drugs should be given in quantity of 1/4 ([1 C]) of the liquid for the non-unctuous enema. Thereafter the buttocks should be patted with the palms of the hands in order to prevent it's early expulsion. One should also “pull slightly the two fingers of the feet” and press gently the soles of the feet of the patient in supine position and also the heels, fingers and shanks and other painful parts [is it expected that the enema will cause painful parts?] with some uncting substance. Then the patient should go to sleep with pillow beneath his head. - Si3#27-29

**Proportion of uncting substance in Non-Unctuous Enema:

In non-unctuous enema decoction should be in 5 parts. As regards uncting substance, it should be 1/6 in P or normal condition, 1/4 in V and 1/8 in K. -Si3#30

Dosage for Non-Unctuous Enema:

AGE:	DOSE:	NOTES:
1 yr.	40 gm.	
2	80	-----Increase by 40 gm. per year, till age 12
3	120	
4	160	
5	200	
6	240	
7	280	
8	320	
9	360	
10	400	
11	440	
12	480	-----Increase by 80gm. per year, till age 18
13	560	
14	640	
15	720	
16	800	
17	880	
18	960	-----This dose (960gm.) should continue up to age 70
19	960	
20	960	
...		
69	960	
70	960	----- Hereafter use the dose as in 16 years of age
(800gm.). This 71	800	is the dose of nonunctuous enema
which should be 72	800	particularly mild in cases
of children and old people.		
73	800	
...		

100

800

-this whole above chart Si3#31-32

Important formulations of enema:

- 1) an excellent non-unctuous enema said as alleviator for all V disorders:

decoction of dashamula

+

meat juice of goat

+

sours substances

+

paste of dashamula

+

3 fats (oil, marrow and fat)

Si3#35

- 2) Enema to promote digestion, musculature and eyesight:

decoction, 640 ml [each]

laghu panchamula, bala, patola, trayamana, eranda, yava

+

meat juice of goat, 320 ml.

These both should be heated and then reduced 640 ml total. Then

add:

paste of: priyangu, pippali, musta

+

Oil, ghee, honey and rock salt

Si3#36-37

- 3) This enema, known as “erandabasti” is appetiser, and reducing and alleviates pain in shanks, thighs, feet, sacrum and back; covering by K, obstruction of V, retention of feces, urine and flatus, colic pain, tympanitis, calculus, gravels, hardness of bowels, piles and disorders of grahani:

120gm.-eranda root

40gm.each-drugs of laghu panchamula

40gm.each-rasna, asvagandha, atibala, guduci, punarnava, aragvadha, devadaru, madanphala

These should be boiled all together with 5.12 litres water, which gets reduced to 1/8 (0.64 liters), then added to:

paste of 10gm. each- satahva, hapusa, priyangu, madhuka, bala, rasanjana,
indrayava, musta

+

salt, honey, oil and cow's urine. -Si3#38-41

Enema to promote strength, muscles, complexion, semen and digestive fire and which is commended in blindness and headache:

make a soup of:

2kg.- goat's meat

fried in 160gm.[each??]- oil and ghee

sour with- curd and pomegranites

plus paste of- yavani, etc. (as said in baladi basti verse 13)

Si3#42-43

Enema to promote strength and complexion, alleviate hardness of bowels, disease (pain) in sides, disorders of female genital tract, gulma and udavarta:

decoction of:

320 gm.-palasa

boiled in 5.12 Litres water, till reduced to 1/4.

+

paste of:

40gm. each-vaca, magadhika

30gm.-satahva

+

rock salt, honey, oil

Si3#44-45

Enema efficacious in vatarakta, disorders of voice and erysipelas:

Milk

boiled with 320gm.-madhuyasti

+

added with- satahva, madanaphala, pippali

+

along with- ghee, honey

Si3#46

Enema to alleviate P disorders:

Milk

boiled with- madhuyasti, lodhra, usira, candana, lotus, water lily

+

added with-sugar, honey

+

paste of- vitalizer drugs

The basti should be well-cooled before administration.

Si3#47

Basti to destroy all P disorders such as burning sensation, diarrhoea, menorrhagia, internal hemorrhage, heart disease, anemia, intermittent fever, gulma, retention on urine, jaundice, etc.:

decoct in water, 20mg. each- candana, padmaka, rddhi, madhuyasti, rasna, vasa, sariva, lodhra, manjistha, bala, yavasa, drugs of laghu panchamula

Boil this with 1.28 L- milk

Boil until freed from water.

+

paste of- jivanti, meda, rddhi, satavari, vira, kakoli, ksirakakoli, sugar candy, jivaka, rsabhaka, parpata, prapaundarika, lotus, water-lily, lodhra, kapikacchu, madhuka, vidari, munjataka, nagakesara, candana

+

ghee, honey, rock salt

This well-cooled should be given as enema. When it comes back the patient should take boiled sali rice with meat soup of wild animals or milk after a light bath.

Si3#48-52

P alleviating enema, useful in burning sensation of heart, navel, sides and head, internal heat, dysuria, wasted, wounded, deficiency of semen and P diarrhea:

Boil together- milk, draksa, rddhi, kasmarya, madhuka, usira, sariva, candana, sitapakya

+

paste of 10gm. each- sravani, mudgaparni, tuga, kapikacchu, madhuyasti, wheat flour

+

honey, ghee, madhuyasti taila, and juice of sugarcane, vidhari and jaggery.

Si3#53-55

Enema for K disorders, poor digestion and aversion to food:

decoct in water, to end up with “800 liters”- kosataka, aragvadha, devadaru, sarngesta, murva, kutaja, arka, patha, kulattha, brhati

+

paste of, 10gm. each-sarsapa, ela, madana, kustha

+

80gm. each-madanaphala, oil, honey, yavaksara, mustard oil

Si3#56-58

Similarly, the following may be used:

decoction of- patola, haritaki, devadaru, pippali
Si3#59

An important non-unctuous enema which destroys K disorders, anemia, alasaka, amadosa, retention of flatus and urine and severe blowing up of the urinary bladder:

decoction of- dasamula, triphala, bilva, madanaphala
+
cow's urine
+
paste of- indrayava, patha, madanaphala, musta
+
rock salt, yavaksara, oil

Si3#60-61

This is administered as non-unctuous enema to those suffering from helminthiasis, prameha, bradhma, udara, indigestion and K, destroys V, stimulates digestive fire, overcomes diseases and promotes strength even if the patients are desaturated with rough medication:

Decoct: rasna, guduci, eranda, vidanga, daruharidra, saptaparna, usira, devadaru, nimba, aragvadha, bhunimba, patola, patha, tikta, akhuparni, daasamula, musta, trayamana, sigru, triphala
+
mixed with decoction of- pinditaka (madanaphala), cow's urine
+
paste of- madhuyasti, pippali, priyangu, satahva, rasanjana, sveta, vaca, vidanga, indrayava, patha, musta, rock salt, ghee, honey, oil.

Si3#62-64

Non-Unctuous enema to alleviate disorders caused by 3 or 2 doshas jointly:

40gm. each- punarnava, eranda, vasa, pasanabheda, vrscira, bhutika, bala, palasa, dasamula
+
8 crushed and washed madana phala fruits
+
80gm. each- bilva, barley grains, fruits of kola, kulattha, dhanyaka
+
5.12 L [each]- milk, water
Boil all the above ingredients, till water portion is gone, and only milk portion remains.
Strain this through a clean cloth.
+
add paste- vacca, satahva, devadaru, kustha, madhuyasti, white mustard, yavani, madana
+
when neither too hot nor too cold, add- jaggery, rock salt, honey 80gm., oil 80gm., ghee 80gm.

Si3#65-68

Number and Quality of Enema for V, P, K:

In Vata: enema should be given once, unctuous, hot and with meat.
 In Pitta: enema should be given twice, sweet and cold with milk.
 In Kapha: enema should be given thrice, pungent, hot and irritant.
 No enema should be administered beyond this ([three times in a row]).

Si3#69

After-Enema Diets:

In V disorder, after enema, the patient should be given diet with meat
 soup.
 In P disorder: diet with milk.
 In K disorder: diet with vegetarian soup.

Si3#70

“In unctuous enema oil processed with bilwa, jivaniya drugs or madanaphala
 should be used.” -Si3#71

“Thus the entire method of administration of enema is said, knowing which the
 wise physician administers enema with success.” -Si3#71

Here follows “Chapter on Successful management of Unctuous enema and it’s
 complications:”

-Si4

Uncting enema Formulas:

Unctuous Enema which alleviates all V disorders:

40gm.each- dasamula, bala, rasna, asvagandha, punarnava, guduci, eranda,
 bhutika, bhargi, vrsaka, rohisa, satavari, sahacara, kakanasa ({{crow’s beak?}})

+

80gm. each- barley, black gram, linseed, jujube fruit, horse gram

+

water 40.96 L

Boil all the above till reduced to 10.24 L

+

2.56 L each- oil, milk

+

paste, 40gm. each- vitalizer drugs [total quantity of these drugs to equal 2.56 L??]

Si4#4-7

For a similar formula to the one above:

fat of marshy animals may be processed with

+

vitalizer drugs

Si4#7

Also used in V disorders:

Oil

+

cooked with- satahva, barley, bilva, sour substances

Si4#8

To alleviate V:

Ghee

+

rock salt

heat the above together on fire

Si4#8

This unctuous enema is bulk-promoting, alleviator of V-P, promotes strength, semen and digestive fire and eliminates defects of urine, semen and menses:

Oil, Ghee

+

paste of- jivanti, madana, meda, sravani, madhuka, bala, satahva, rsabhaka, pippali, kakanasa, satavari, kapikacchu, ksirakakoli, karkatasrngi, vaca

in 4 times as much- milk

Cook all the above together.

Si4#9-11

Pitta-alleviating Enema:

1 part Ghee

+

1/4 part- oil

+

paste of- candanadi drugs, as available

+

4 parts milk

Cook all the above together. [milk may not need to be cooked also.?)

Si4#11-12

This unctuous enema alleviates bradhma, udavarta, gulma, piles, spleen enlargement, prameha, vatarakta, hardness of bowels and calculus:

Pound together- rock salt, madana, kustha, satahva, nicula, vaca, hribera, madhuka, bhargi, devadaru, katphala, sunthi, puskaramula, meda, cavika, citraka, sati, vidanga, ativisa, syama, harenu, nilini, salaparni, bilva, ajamoda, pippali, danti, rasna

+

cook with- castor oil/some other oil efficacious in K disorders

Si4#13-15

K-alleviating oil {for enema}:

madana fruits

+

combined with- sour substances

+

or- drugs of Bilvadi group (Dasamula)

+

or- other K-alleviating drugs.

Si4#16-17

****This oil used in forms of intake, massage and unctuous enema alleviates quickly the disorders of skin, worms, prameha, piles, disorders of grahani, impotency, irregularity of digestive fire, excrement and three doshas.**

This unctuous enema provides strength to those wasted due to disease, physical exercise, evacuative measures and wayfaring, debilitated, devoid of Ojas and having diminished semen.

Moreover, it gives good firmness to feet, shanks, thighs, back, shoulder and waist and virility to sterile women and men. ******

Oil

+

Decoction of- vidanga, eranda, haridra, patola, triphala, guduci, tender leaves of jati, nirgundi, dasamula, akhuparnika, nimba, patha, sahacara, aragvadha, karavira

+

paste of- madanaphala, bilva, trivrt, pippali, rasna, bhunimba, devadaru, saptaparna, vaca, usira, daruharidra, kustha, indrayava, lata, haridra, satahva, citraka, sati, coraka, puskaramula

All the above should be cooked together.

Si4#18-24

Complications of Unctuous Enema:

****The 6 Complications of Unctuous Enema:**

- 1) obstructed with V,
- 2) obstructed with P,
- 3) obstructed with K,
- 4) obstructed with excessive meal and
- 5) obstructed with feces and
- 6) administered on empty stomach.

Si4#25

****If cold little enema is given in aggravated V, too hot in P, mild in K, heavy after excessive meal and of little potency in accumulated feces, the unctuous enema obstructed and overpowered by these does not enter and on contrary, it goes up if administered on empty stomach.**** The symptoms are as follows: -Si4#26-27

The 6 Complications of Unctuous Enema, with Their Treatment:

The symptoms are as follows:

<u>Complication:</u>	<u>Symptom:</u>	<u>Remedy:</u>
enema is Obstructed by V	Such as body-ache, fever, tympanitis, feeling of cold, stiffness, pain in thighs, pain in sides and cramps.	This should be eliminated well by unctuous, sour, salty and hot non-unctuous enema with oil of rasna and daruharidra processed with sauviraka (vinegar), wine, jujube, horse gram and barley and mixed with cow's urine and decoction of pancamula. In the evening after meals one should administer unctuous enema "with both the same oil".
Obstructed by P	Such as burning sensation, redness, thirst, mental confusion, feeling of darkness, fever and impurity.	This should be eliminated by administering sweet and bitters.
Obstructed by K	Drowsiness, cold fever, lassitude, salivation, anorexia, heaviness, fainting and malaise.	This should be removed with astringent, pungent, sharp and hot enema processed with wine and urine mixed with madana phala[,] oil and sour substances.
Obstructed by excessive meal	Vomiting, fainting, anorexia, anorexia, malaise, colic pain, sleep, body-ache and symptoms of ama along with burning sensation.	Digestion with decoctions of pungent drugs and powders of salts, mild purgative and measures prescribed for treatment of Ama are useful.
Obstructed by Feces	Retention of feces, urine and flatus, pain, heaviness, tympanitis and tightness in cardiac region.	One should eliminate it properly with unction, sudation, application of suppositories, non-unctuous and unctuous enema prepared with syamadi and bilvadi (dasamula) drugs and measures alleviating reverse movement of V.
In case of Empty Stomach or Vacant Ano-Rectum	Enema pressed too much with force runs upwards and crossing the throat comes out of the upper orifices.	Non-unctuous enema prepared with cow's urine, syama and trivrt and added with barley, jujube and horse gram and unctuous enema with the oil prepared with the same are desirable. If it comes out of the throat it should be checked with cold applications, pressing of throat, purgatives and anti-emetic measures.

-this whole chart above Si4#28-40

Caution to not interfere when non-unctuous enema does not come out and does not cause adverse symptoms:

Where the unctuous enema non-eliminated fully or slightly or obstructed slightly does not exhibit any untoward symptom, it should be avoided by the wise because of the (presence of) roughness. -Si4#41

Enema Routine:

One having taken food as unctuous, liquid, hot, light, wholesome and in proper quantity should be administered unctuous enema every third day.

“Avoiding another diet for the whole night” [don’t eat again until the next day], in early morning he should be given water boiled with coriander and dry ginger or simply hot water.

****Hot water digests the indigested unctuous substance, breaks K and carminates wind.** -this paragraph, above Si4#42-44

Hence hot water should be given in emesis, purgation, non-unctuous and unctuous enema for pacification of V and K. -Si4#45

Those to be Uncted daily, versus Every 3 Days:

Those who take rough materials daily, have stimulated digestive fire, practice physical exercise, suffer from V disorders particularly in groins, hips and udavarta require unctuous enema daily.

The uncting substance administered to these gets assimilated quickly as water in sands, but in the people without these conditions, the fire digests the uncting substance in 3 days.

Si4#46-47

Thus they should be given unctuous enema every 3 days.

Si4#47, #56

Importance to Cook Oil before Administering It:

One should not administer uncooked uncting substance because it causes sliminess in anus. -Si4#48

Avoid Over-Filling the Colon:

Uncting substance [/basti] should not be introduced wholly [filling the entire colon] because V is situated in the last portion [of the colon -the Ascending Colon?-.].

-Si4#48

Avoid Simultaneous Uction Administration:

One should not administer unction simultaneously through anus as well as throat because entering from both the routes at a time it deranges V as well as agni.

-Si4#49

Importance of Alternating Unctuous and Non-Unctuous Enemas:

One should not use either unctuous or non-unctuous enema exclusively because there is risk of nausea and loss of digestive fire due to the former and of aggravation of V due to the latter. Hence the person having taken non-unctuous enema should be given unctuous enema and vice versa. Thus by (alternate) unction and elimination the enema therapy alleviates all the 3 doshas. -Si4#50-51

Mini-Basti, Use of:

Matrabasti is always applicable to those emaciated due to overwork, physical exercise, weight-lifting, wayfaring, journey on vehicles and indulgence in women, debilitated and broken by V. Matrabasti equal to the lowest dose of unctuous enema [[1C?? 60cc?? 80cc? 25cc? -No! It’s probably 40cc!-]] is always free from untoward effects requiring no restriction of diet and movements. -Si4#52-53

Administration of this dose of unctuous enema promotes strength, is easily managed, provides happiness, eliminates feces, promotes corpulence and alleviates V diseases.

Si4#54

Management of Complications of Enema Nozzle and Pouch:

8 Types of Enema Nozzle to be Avoided:

<u>Type of Enema Nozzle to be Avoided:</u>	<u>Consequence of Using this Type:</u>
small ([too short])	non-reaching
long	over-reaching
thin	instability
thick	tension
old	injury
with slackened bonds	discharge
with side hole	pain in the anus
crooked	crooked movement

-the above chart Si5#4-5

8 Types of Enema Pouch to be Avoided:

<u>Type of Enema Pouch to be Avoided:</u>	<u>Consequence of Using this Type:</u>
uneven	uneven movement
fleshy	fleshy smell

torn	leaking
thick	difficulty in holding
multi-holed	discharge
airy	frothiness
unctuous	risk of falling down
moist	unfit for holding

-the above chart Si5#6-7

8 Defects Due to Fault of the Operator:

([[some of these are actually supposed to be grouped as one fault]])

<u>Fault of Operation:</u>	<u>Resulting Defect:</u>	<u>Treatment:</u>
airy If introduced without expelling the air, or Introduced wholly:	V having reached in and being aggravated produced colic and piercing pain.	Massage and fomentation in “oral” ([anal]) region and V-alleviating diet.
too fast In case of fast introduction, suddenly taking out or pushing up:	distress in the waist, anus and shanks, stiffness in urinary bladder and pain in thigh.	V-alleviating diet, unction, sudation and enema.
thrown upwards		
obliquely If nozzle is introduced obliquely and it’s mouth is covered by anal folds or blocked by some other substance:	the fluid may not be entering the colon.	The nozzle should be taken out, cleaned and re-introduced.
with intermittent pressure If pressure is discontinued in the middle:	V, obstructed in the anal region and aggravated produces distress in chest and head and malaise in thighs.	Enema prepared with dasamula, madanaphala, drugs of syamadi group and cow’s urine should be given.
shaking If, due to shaking:	the anus is injured, there is burning sensation, internal heat and swelling.	Sprinkling with astringent, sweet and cold liquids and enema.
over-introduction of nozzle	The folds are injured and there arise distress, burning sensation, piercing pain, prolapse of rectum and diarrhea.	Ghee, tampon, milk and slimy enema.
moved outside Outwardly given one:	comes out quickly.	The enema should be reintroduced properly.

with weak pressure The slowly pressed enema	does not reach the desired site	The enema should be re-introduced properly.
with strong pressure If pressed severely:	the enema stays in bowels or goes to throat.	Enema, purgation, pressure on throat, etc..

-the above chart Si5#8-18

Management of Complications of Enema:

Signs and Treatment of the 12 Complications of Enema Caused by Improper Application:

Improper Application:	Consequent Symptoms:	Treatment:
1) If cold, with less quantity of salt, uncting substance and liquid; -or thick enema given to one with heavy bowels, fullness of wind, roughness or predominance of V	It excites the impurity but does not eliminated it due to weakness and thus causes heaviness in bowels, retention of flatus, urine and feces, pain in navel and pelvis, burning sensation, plastering of heart, anal swelling, itching, enlargement of glands, abnormal complication, anorexia, and deficiency of digestive fire.	Intake of hot “pramathya” (digestive drinks), various types of sudation, phalavarti (suppository made of madanaphala) or if considered necessary, purgation are commended. He should also be given enema with bilva root, trivrt, devadaru, barley, jujube and horse gram mixed with wine, etc., urine and paste of drugs mentioned earlier. -this row Si7#7-11

2) If intensely drastic and hot enema is given in person with soft bowels, duly uncted and sudated:	It exerts excess effect.	It's signs and management are similar to those in excessive application of other 2 evacuative measures (emesis and purgation). Prsniparni, salaparni, lotus, kasmarya, madhuka, water lily, draksa, madhuka should be pounded and dissolved in milk, rice water, cold extract of draksa, heated earthen [clod/"cold"] and madhuka added with ghee. This enema is administered in case of burning sensation caused by excessive application. -this row Si7#12-14
3) If Amadosa is remaining and non-unctuous enema is administered in mild form:	The impurity gets excited which aggravates V, blocks the channels and mars digestive fire and causes exhaustion with burning sensation, cardiac pain, mental confusion, cramps and heaviness.	Such case should be managed with rough sudation and digestives. The patient should take water boiled with pippali, kattrna, usira, devadaru and murva added with sauvarcala. This is appetiser as well as heart purifier. He may also take vaca, sunthi, sati and ela mixed with curd-scum along with clear wine, arista or asava. Devadaru, trikatu, haritaki, palasa, citraka, sati and kustha should be pounded and taken with cow's urine. He may also take appetiser alkalis. Besides, enema with dasamula added with cow's urine or madhutailika added with cow's urine and sufficient salt, should be administered. - Si7#15-20
4) Enema with little potency given to a person having plentiful impurity, roughness and hard bowels:	Gets covered with impurity and obstructed in it's passage and in turn also obstructs V. Consequently V misdirected produces tympanitis with excruciating pain, burning acidity, heaviness in bowels, pain in scrotum and groins, blocks heart with pain and the patient runs here and there.	In this condition, suppository made of syamadi and phaladi drugs with kustha, pippali, salt, mustard, powder of soot, black gram, vaca, yeast, alkali and jaggery of the size of hand thumb and the thickness of midpoint of barley grain should be introduced into uncted anus after smearing it with oil in the patient having been uncted or sudated or similar suppository be made of salt, soot and white mustard. Non-unctuous enema with bilvadi ([dashamula/panchamula?]) drugs added with pilu, mustard and cow's urine should be administered and also the unctuous enema (with oil) processed with sarala and devadaru. -Si7#21-26

5) If too drastic enema is given to one having soft bowels and weakness:	While exerting excess effect, it produces hiccup.	The treatment as prescribed for hiccup is useful along with the bulk-promoting one. The patient should be given unctuous enema with oil prepared with bala, sthiradi drugs, kasmarya, triphala, jaggery and rock salt added with clear wine, sour gruel and other sour substances. He should also take powder of pippali and salt in 10 gm. dose with hot water. Besides, V-alleviating smoking, linctus, meat soup, milk, fomentation and diet are beneficial. -Si7#27-29
6) If enema is too drastic, with air or not pressed properly:	It presses on the heart.	Enema made of the decoction of kasa, kusa, itkata, drugs of amlaskandha and lavana-skandha (vi. 8), fruits of karira and badari is useful and also unctuous enema (with oil) processed with V-alleviating drugs. -Si7#30-31
7) After administration of enema if the patient suppresses the urges of flatus, urine and feces or the enema is pressed excessively:	It comes out from mouth with force. [It may cause fainting.] [It can be quickly fatal [due to suffocation?] [it may get stuck in colon, chest or head]	If there be fainting, first of all his face should be sprinkled with cold water, sides and abdomen should be sponged and he should be fanned. Holding up his hair one should shake him in the sky and also terrorize him with bulls, ass, horse, elephant, lions, royal messengers, serpents or fire-brands or other such things by which when he is frightened, the fluid moves down. His throat should also be strangulated with cloth piece or hands only avoiding his death. Thus due to blocking of prana and udana, apana takes it's normal course and draws down the enema quickly. Then one should administer paste of kramuka 10gm. mixed with some sour liquid. It carminates the enema due to hotness, sharpness and laxativeness. If the enema is situated in colon:, the patient having been fomented should be given non-unctuous enema prepared of dasamula with barley, jujube and horse gram and boiled with cow's urine. If enema is situated in chest:, enema prepared with bilvadi five roots should be given. If enema affects the head:, snuffing smoking and pasting with mustard should be applied. -Si7#32-39

8) If enema containing mild drugs in little quantity is given to a patient having been uncted and fomented with plentiful impurity:	It excites and eliminates the impurity slightly and produces tenesmus. Thus the patient affected with swelling in pelvis and anus, malaise in shanks and thighs and retention of flatus strains frequently.	The patient should be massaged and fomented and given evacuative and carminative non-unctuous enemas, then after lightening he should be managed (with liquid gruel etc.) like the purged one. -Si7#40-42
9) If diluted, mild, cold and little enema is given to one having debility, hardness of bowels and severe morbidity:	It is covered with dosas and V is obstructed which running through its channels over the body halts upwards in head. It seizes neck and carotid regions, and produces tearing pain in head, hoarseness of voice, deafness, tinnitus, coryza and rolling of eyeballs.	The patient should be massaged with oil and salt properly. Head-evacuation should also be applied with blowing, snuffing and smoking. The uncted patient after having taken food should be given unctuous enema with drastic carminative drugs. -Si7#43-46
10) If heavy, drastic and too much enema is given to one having not unction and fomentation:	He passes excrements excessively. Because of impurities having been passed out excessively through non-unctuous enema, his bowels are affected with stiffness and reverse movement by which V gets obstructed due to contrary course and produces pain all over the body along with cramps, piercing and tearing pain, twitching and stretching.	The patient should be massaged with oil and salt and then sprinkled with hot water or decoction of castor leaves. He should also be fomented on bed. Barley, horse gram, jujube and dasamula should be boiled in water 5.12L till reduced to 1/4. This decoction added with bilva taila and hot salt should be used as non-unctuous enema. Thereafter the patient should be consoled and dipped in tub for bath. Then after he has taken food, he should be given unctuous enema with oil of yastimadhu or bilva. -Si7#47-53
11) Rough and drastic enema given in high dose to a person with soft bowels and little impurity:	Eliminates the impurities quickly and then produces cutting pain, piercing pain in sacral region, groin and pelvis, pain below umbilicus, constipation and constant irritation due to scraping of urinary bladder.	Enema should be given with milk boiled with sweet and cold drugs like sugarcane etc. added with paste of madhuyasti and sesamum keeping the patient on milk diet. Enema is also given with sarjarasa, madhuyasti, jingini, mud and collyrium dissolved in milk keeping the patient on diet consisting of patently sour and soft items. -Si7#54-57

12) If sour, hot, irritant or saline enema is given in pathological condition of P and rakta:	It scarifies the anus and also injures and burns it. Consequently it passes blood and bile of various colors with great force leading the patient to unconsciousness.	Enema of goat's milk boiled with crushed fresh peduncles of salmali added with ghee and cooled should be given. The same preparation is prescribed with tender leaves of vata etc., barley and sesamum, suvarcala and upodika and karbudara. Moreover, cold and sweet sprinklings and ointments in anal region are applied along with the other measures beneficial internal hemorrhage and bloody diarrhea. -Si7#58-62
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Method to Produce Drasticity (Purgative/Scraping) in Enema:

According to necessity, drasticity in enema should be produced with cow's urine, pilu, citraka, salt, alkali and mustard. -Si7#63

Method to Produces Mildness in enema:

With milk, etc.. -Si7#63

**Enema though situated in the colon draws up the impurities from sole of feet to head by it's power as the sun situated in sky takes up the juices of the earth. -si7#64

As cloth takes away the dye from the water mixed with kusumbha, the non-unctuous enema eliminates excrements from the liquified body materials. -Si7#65

“Thus these complications of enema along with signs and treatment are said. One administering enema after knowing all these does not fail.” -Si7#66

Prasarita (80gm. [80ml/ 80cc (smallish)) Bastis:

Hereafter I will say about the soft unctuous enemas in terms of prasarita (80gm.)

For those who are delicate and agitated by evacuative therapy.
 ('Also, prasarita enemas beneficial in diarrhea will also be said.)
 Si8#3

This enema alleviates V and promotes strength and complexion. [(classic nirama V)] :
 "milk 160ml, honey, oil and ghee mixed 240gms."
 Churn the above with a churning stick. -Si8#4

This enema alleviates V [(classic sama V)]:
 80gm. each- oil, clear wine, honey, ghee
 +
 160ml. decoction of- bilvadimula
 +
 160ml. decoction of-horse gram
 Si8#5

This enema is uncting and alleviates V:
 400ml decoction of- pancamula
 +
 160gm. oil
 +
 80gm. each- honey, ghee
 Si8#6

Used as non-unctuous enema acts as an excellent promoter of semen:
 5gm.- rock salt
 80gm. each- honey, oil, milk, ghee
 10gm.- hapusa
 Si8#7

***This Pancaikta ("5-Bitters") non-unctuous enema alleviates prameha, abhisyanda (obstruction in channels) and kustha:
 320 ml. decoction of- patola, nomba, bhunimba, rasna, saptaparna
 +
 mixed with 80gm.
 +
 paste of- mustard
 Si8#8

This non-unctuous enema acts as anthelmentic:
 400ml. total [decoction of]- vidanga, triphala, sigru seeds, musta, akuparni
 +
 80ml.- oil
 churn the above together.
 +
 paste of- vidanga, pippali

Si8#9-10

This promotes semen:

80ml each- juice of payasa ([milk-rice gruel?]), sugarcane, salaparni, rasna, vidari
 +
 30ml each- honey, ghee
 +
 paste of- pippali

Si8#11

*This non-unctuous enema breaks retention of feces and hardness of bowels:

320ml combined volume: oil, cow's urine, curd-scum, sour gruel
 +
 paste of- mustard

Si8#12

This enema is excellent in dysuria and hardness of bowels.

400ml combined volume of- decoction of- goksura, pasanabheda, eranda
 +
 oil, surasava {a wine?}
 +
 paste of 80gm. each- madhuyasti, kaunti, magadhika, sita (sarkara)
 +
 salt

This enema contains 720gm. of ingredients.

It is used warm.

Si8#13-14

[[The following 2 pages are mostly referring to diarrhea.]]

Treatment of Enema Complications

<u>Complication:</u>	<u>Treatment:</u>
In case of inertia caused by mild enemas	another drastic one is required.
If there be depreciating effect by drastic enemas	sweet enema is given for restoring normalcy

if there be disorders like burning sensation etc. caused by hot remedies administered to one effected with V	the paste of trvrt should be given with grape juice which acts as carminative for impurity. This overcomes burning sensation etc. by eliminating bile, feces and wind. After evacuation, the patient should take cold gruel added with sugar.
If after excessive purgation one is affected with diminution of feces,	he should eat boiled grains with the soup of black gram or should drink honey or sura wine.
If one passes out stool excessively with ama and foul smell and is affected with colic pain and anorexia	*He should take decoction of musta, ativisa, kustha, tagara, devadaru and vacca.*
If one passes excessively mature feces, wind, blood, bile, or mucous These 6 types of diarrhea are subdivided into 30 according to predominance of one or the other dosha. If 6 types are combined with them their number becomes 36. There are also their complications. Colic pain, tenesmus, tympanitis, cutting pain, anorexia, fever, thirst, heat, burning sensation, fainting etc.-these should be known as complications of the above type of diarrhoea.	this should be treated with the enema prepared with respective drugs.
In condition of ama,	digestive potion containing trikatu, sour substances and salts should be given. In ama, digestive is prescribed, whereas enema is contra-indicated.
In predominance of feces	enema with V-alleviating (dashamula) and astringent drugs is commended.
In predominance of V	unctuous enema with sweet, sour and salty drugs is useful.
In passing out of blood	enema of blood should be given.
In [passing out] of P	with astringent, sweet, bitter drugs
In [passing out] of K	with astringent, pungent and bitter drugs.
If ama is associated with feces or wind; or feces or wind is associated with ama	digestive potion containing trikatu, sours and salts should be given.
If ama is associated with P or rakta; or P or rakta is associated with ama	the potion should consist of trikatu, sweet and bitter drugs
If ama is associated with K	the potion should consist of astringent, trikatu and bitters
If K is associated with ama	the potion should consist of trikatu, astringents and salts
If feces or bile is associated with wind; or wind is associated with feces or bile	enema of sweet, sour and astringent drugs is excellent

In mutual association of feces and blood, bile and feces and blood and bile	enema with astringent, sweet and bitter drugs is useful
If feces, bile or blood is associated with K: or K is associated with feces, bile or blood	enema with trikatu, bitter and astringent drugs is excellent
If K is associated with V	enema with trikatu, bitters and sours is advisable
In blood associated with K	the enema of sweet, bitters and trikatu should be given
If V is associated with K	the enema should be of trikatu, sours and salts
In P associated with V	enema should be given of sweet, sour and bitter drugs

-the above chartSi8#15-33

“Thus variations of the combinations of 3, 4 and 5 factors may also be defined.

This method said in the context of DIARRHOEA may well be applied in all diseases.

-Si8#34

[[so, all the above chart has been about treatment of diarrhoea, but will also apply to all other diseases]].

If all the 6 factors are combined together the digestive potion containing all the 6 rasas should be prescribed. -Si8#35

In combination of the five ones except ama, enema of the drugs with all the 6 rasas is commended. -Si8#35

[the information below follows, but probably should be left out of book I].

“Ghee 640gm. Should be cooked with the double quantity of milk and the paste of unripe fruits of udumbara, bark of jambu, amra, and udumbara, conch, sarjarasa, lac and mud each 40gm.. This should be taken in all types of diarrhea according to strength. - Si8#36,37

Gruel prepared with kacchura, dhataki, bilva, lajjalu, red sali rice, lentils and leaf buds of asvattha boiled in water is useful. -Si8#38

Likewise gruel may be prepared with vata, udumbara, aralu, lajjalu an tender leaves of plaksa as well as lentils, dhataki flowers and bala. -Si8#39

Gruels may also be prepared with lentils in decoctions of drugs of laghu pancamula, vatadi and iksvadi groups separately. Si8#40

Gruels prepared with kacchura root, grains of sali rice etc. in curd, buttermilk, sour gruel, milk or sugarcane juice cooled and added with sugar and honey as well as with ghee, marica and cumin seeds tasted as sweet and salty are wholesome and alleviate all type of diarrhea. “ -Si8#41,42

[even though the above info came in a chapter on enemas, it comes at the end of some info on treatment of diarrhoea. These formulas do not specify if to take orally or rectally, but “gruel” probably indicates oral intake, but the lack of specification also probably indicates that it may, as necessary, also be used in other forms, i.e. rectally.]

[now back to the enema info:]

“In V, the potion should be of unctuous, sour, salty and sweet drugs and enema as tepid. In P as well as rakta, the potion should be of cold, bitter, astringent and sweet drugs. In K it should be of bitter, hot, astringent and pungent drugs. In feces, it should be astringent and V-alleviating. In ama, it should be digestive while in blood enema with slimy drugs and blood are recommended.” -Si8#43-44

“Thus treatment of diarrhea simply and jointly as in care of duals etc. has been said. This should be adopted in disorders according to predominance of particular factors.” -Si8#45

Successful application of enemas in respective diseases

O Agnivesha! now listen about the successful application of enemas commended in respective diseases which gives success to physicians: -Si10#3

If applied properly with due consideration of strength, impurity, time, disease and constitution and prepared with respective drugs, they alleviate the concerned disorders. - Si10#4

There is no therapy equal to enema because it evacuates quickly and easily, saturates or desaturates shortly and is free from untoward effects. -Si10#5

In spite of being eliminator of impurity, purgation has demerits of uneasiness, belching, nausea, unpleasantness and griping due to ingestion of drugs as pungent, sharp, hot etc. Moreover, the children and the old persons are unfit for purgation because they have not gained sufficient strength of dhatus and have their strength diminished respectively. IN these cases non-unctuous enema alone is the best therapy which serves all the purposes. It quickly provides strength, complexion, exhilaration, softness and unction in body of the persons.

-Si10#6,7

Enema is of 3 types- unctuous, non-unctuous and urethral (or vaginal). It is commended for those suffering from V in the extremities such as contracture, ankylosis, dislocation and pain and in retention of feces, tympanitis, anorexia, cutting pain etc. One should apply enemas after due consideration, cold ones for those suffering from heat and tepid ones for those suffering from cold and added with suitable drugs.

Si10#8-10

In diseases requiring evacuation no promoting enemas should be given. The obese and those suffering from kustha and prameha require evacuation. On the contrary, the evacuative enemas should not be applied to those who are wasted, wounded, debilitated, fainted emaciated and dried and others who's life is bound with impurity.

Si10#11-12

For aphrodisiac effect and in rakta and P enemas should be added with honey, ghee and milk while in K and V these should be added with oil, urine, sour gruel and salt.

In enemas, sour liquid, urine, milk, wine and decoctions should be used along with hot water because of non-antagonism with dhatus and being primordial source of rasa. -Si10#13-14

Devadaru, ela, kustha, madhuka, pippali, madhu, uncting substances, emetics, purgatives, mustard, sugar and salt- these are to be added in enemas.

Si10#15

Relation of Chronic, Severe [and “Otherwise”] Disorders Relative to Drastic and Mild Enema:

“In chronic and severe disorders drastic otherwise mild unctuous and non-unctuous enema should be applied with addition and decoction.” -Si10#15-17

“Hereafter I will say as to which one to be used with what decoctions. Now listen about the enemas successful in various disorders and added with drugs equal in potency in half verses”:

Si10#15,18

<u>For this Condition</u>	<u>Prepare an Enema using this Decoction:</u>
These are commended in V	1) vilva, agnimantha, syonaka, patola 2) salaparni, prsniparni, brhati, kantakari, eranda 3) barley, horse gram, jujube, salaparni These three enemas added with “4 fats” and meat soup are commended in V.
In P	1) nala, vanjula, vanira, satapatra, saivala 2) manjistha, sariva, ananta, payasa, madhuyasti 3) candana, padmaka, usira, punnaga These 3 enemas added with sugar, honey, ghee and milk are efficacious in P.
In K	1) arka, alarka, patha, punarnava 2) haridra, triphala, musta, daruharidra, kutannata 3) pippali, citraka These 3 enemas added with yavaksara, honey and cow’s urine and not very unctuous are beneficial in K disorders.
Evacuators of colon:	1) madanaphala, jimutaka, iksvaku, dhamargava, vatsaka 2) syama, trivrtta, salaparni, danti, dravanti 3) prakirya, udakirya (two types of karanja), nilini, ksirini 4) saptala, samkhini, lodhra, and dusty powder from the fruits of kampillaka These 4 formulations boiled with cow’s urine are evacuators of the colon. They are used singly as well as collectively.
Promotion of semen and muscle	1) kakoli, ksirakakoli, mudgaparni, [satavari] 2) vidhari, madhuyasti, srngataka, kaseruka 3) seeds of kapikacchu, black gram, wheat and barley 4) meat of aquatic and marshy animals These 4 enemas are promoter of semen and muscles.
Fecal astringents	1) jivanti, agnimantha, dhataki flowers, vatsaka 2) araghadha, khadira, kustha, sami, pinditaka, barley 3) priyangu, raktamuli (lajjalu), taruni, svarnyuthika 4) drugs of vatadi group, kimsuka, lodhra These 4 enemas are fecal astringent.
In discharge	1) vrscira, punarnava 2) akhuparni, tanduliyaka Boiled with milk is useful in discharge [discharge of what? Possibly of anything.].

Burning sensation	enema of 1) kalankataka, kandeksu, darbha, potagala, iksu 2) drugs of utpaladi group ...added with ghee and milk Alleviates burning sensation.
In cutting pain	cooled enema with: 1) karbudara, adhaki, nipa,, vidula boiled in milk and added with honey and sugar , or 2) peduncles of gambhari and kovidara,
In tenesmus	enema prepared with: 1) peduncles of fsalmali boiled in milk and added with ghee 2) exudation of salmali
In excessive Diarrhoea	enemas with: asvavarohika, kakanasa and rajakaseruka boiled in milk and added with honey, anjana and ghee. By the same method, another enema is prepared with four nyagrodhadi plants.
In discharge of vital blood (hemorrhage)	two cooled enemas one with 1) brhati, ksirakakoli, prsniparni, satavari, and the other with 2) gambhari, badari, durva, usira and priyangu boiled in milk and added with ghee, anjana, honey and sugar should be administered by the physician. 3) Enema with pressed fresh blood of rabbit, deer, cock, cat, buttaloo, sheep and goat is recommended. 4) By the same method, enema with madhuuka, madhuka, draksa, durva, gambhari and candana added with honey and sugar should be given.
In Internal Hemorrhage ([perhaps the same category as above])	enema with: 1) manjistha, sariva, ananta, payasya ([rice gruel]), madhuka or 2) sarkara, candana, draksa, honey, amalaki fruits and utpala
In Prameha	enema with decoction of somavalka is efficacious.

-all the above chart (prev.2 pages) is from Si10#18-43

“Thus total 37 formulations of enema are said which contain easily available and few drugs with little discomfort and optimum efficacy.” -Si10#48

Summary:

3 triad for V,P and K, 3 quadruples one each for evacuation of colon, aphrodisiac and astringent effect, 2 each for discharge, burning sensation, cutting pain, tenesmus and excessive evacuation, 3 in hemorrhage, 2 in internal hemorrhage and 1 in prameha– thus total 37 formulations of enema are said which contain easily available and few drugs with little discomfort and optimum efficiency.

Si10#46-48

[the above paragraph gives more detailed tally/ break-down of the above chart.]

The following is a discussion of the best among fruits to be used in non-unctuous enema:

“Jimutaka is alleviator of K and P and is the best one.”

“Jimutaka does not break the fecal mass because of mildness. Hence katutumba is the best one as emetic and also eliminates impurity by enema.”

“katutumba is unsuitable due to hotness, sharpness, pungency and roughness. Dhamargava is the best alleviator of K and P.”

“No, Dhamargava is V-aggravating, depressant and debilitating. Kutaja is the best one which alleviates K and P but does not affect strength.”

“Kutaja is exceedingly absorbent of fluid, emetic and excites V. Krtavedhana is the best one because it alleviates severe K and P and does not aggravate V.”

“Krtavedhana is too pungent and debilitating.”

Thus after listening to the arguments, son of Atri said- “there is nothing which is devoid of demerits and merits, so only predominance of merits will be considered. So jimutaka is useful in kustha, iksvaku in prameha, fruit of kutaja in heart disease, dhamargava in anemia, krtavedhana in udararoga, while madana is universally applicable. It is sweet, slightly astringent, bitter, rough, pungent, hot and absorbent of fluid. It alleviates K and P, is quick-acting, free from untoward effects and carminative for wind. That is why it specifically acquired the title “phala” in spite of existence of other fruits.” -all above Si11#3-14

How an Enema Functions:

The enema, performing all the merits and performing all functions, does not go up beyond umbilical region and moves only below it up to the anus. So how does it eliminate impurities from the whole body?

The body is controlled by V through removing the retention and it alone or in combination of other dosas gets vitiated in it's own location. Enema, by way of evacuation, carminates V with P, K and feces. Thus by pacification of V, the diseases situated in the entire body get pacified. -Si11#17-18

TREATMENT OF THE EVER-ILL PERSONS:

Category of people who tend to be ever-ill:

the Priest:

being engaged in study of scriptures, observance of vows and daily rituals does not care for his health.

the Government Servant:

neglects his health due to following the attitude of the king and other high officers, excessive mental work and fear.

the Courtesan:

following the wishes of the king, attending to men and being engaged in make up and adoration, neglects her health.

the Merchants:

due to constant sitting and persistent greed for sale and purchase.

All these people always suppress the impelled natural urges, do not take meals in time and excrete and move untimely. Others also behaving similarly are always ill.

-all the above Si11#28-30

Treatment of the Ever-ill:

The physician observing the aggravated V due to suppression of urges and causing constipation and pain all over the body should, at first, apply well-prepared and unctuous “phalavartti” (a type of suppository) [[give the formula I have used]]. -Si11#31

[See also treatment of Udavarta and Grahani roga.]

Administer the following as non-unctuous enema:

[this is a mild purgative]

Punarnava, eranda, danti, citraka, devadaru, trivrtta, kantakari, brhat
pancamula

+

boil with: cow's urine, curd water [one could substitute vinegar+yavakshar
for urine]

+

oil, ghee, Five Salts

-si11#32

Thereafter the patient should be given diet with meat soup of wild animals and then
unctuous enema with danti oil should be administered to him.

Si11#33

This enema is also useful for ever-ill persons and promotes strength and
complexion:

bala, rasna, madanaphala, bilva, citraka, dasamula, fruit of aragvadha,
barley, horse gram

+

boil with 2.56L- water

+

paste of- kalinga, etc.(Si. 11.23)

+

oil, ghee, jaggery, rock salt

Si11#34

For unctuous enema, oil prepared with yastimadhu or madanaphala or bilva or
satahva should be used.

Si11#35

In case of children, decoction of vitalizer drugs and jyotismati should be used in
unctuous and non-unctuous enema especially.

There is no therapy other than non-unctuous enema which promotes quickly
and excellently growth of body and strength in children and old persons.

Si11#36

“Successful Management of Post-Enematic Conditions”:
([Management and Regimen to follow P.K.]):

The physician should protect the patient evacuated by emesis etc. (“pancha karma”) from all mismanagement like tender egg and full vessel of oil as cowherd carrying stick protects his cows”. -Si12#3-4

In this time after P.K. he becomes: debilitated, emaciated, with poor digestion, lax joint ligaments, eliminated wind, feces, urine, mucus and bile, thin organ, vacant body and intolerance to remedies.

Si12#5

The physician conversant with the course in order to kindle the digestive fire, should manage the patient with dietetic regimen beginning with liquid gruel and ending with meat soup gradually.

First of all unctuous, sour, sweet and delicious items;
 then sour and salty ones;
 then sweets and bitters
 and lastly astringent and pungent ones.

Thus the physician should rehabilitate the patient by administering him the items **mutually antagonistic** and also **unctuous and rough items alternately**.

-all the above Si12#6-8

One should be known as recovered normalcy when he is:

Able to tolerate all impacts, un-afflicted, cheerful with firm senses, strength physical as well as mental.

Si12#9

During the period of convalescence when one has not attained normalcy, he should abstain from all avoidables particularly the following 8 ones which cause great harm:

Si12#10

<u>Actions to Abstain from During Convalescence:</u>	<u>Result of Indulging in these Actions During Convalescence:</u>	<u>Management of these Imbalances:</u>
loud and excessive speech	headache, piercing pain in temples and ear, obstruction in ear, dryness in mouth, palate and throat, defects of vision, thirst, fever, feeling of darkness, lock jaw, stiffness in carotid regions, spitting, pain in chest and sides, hoarseness of voice, hiccup, dyspnoea.	Massage, sudation, poultice, smoking, snuffing, intake of uncting substance after meals, meat soup, milk etc. should be advised, along with the entire V-alleviating treatment and observance of silence.
Jerking on vehicles [and riding jerky vehicles]	laxity in big and small joints, pain particularly piercing one in jaw, nose, ear and head, irritation in abdomen, “meteorism”, gurgling sound in abdomen, tympanitis, obstruction in heart and senses, pain in buttocks, sides, groins, scrotum, waist and back; weakness in joints, shoulder and neck, distress in body, swelling in feet, numbness, tingling sensation etc..	All V-alleviating measures such as unction, sudation etc. along with avoidance of the etiological factors are useful.
Excessive walking	pain in feet, shanks, thighs, knees, groins, buttocks and back; weakness in legs, piercing pain, cramps in calf muscles, bodyache, distress in shoulder, dilatation of veins and arteries, dyspnoea, cough etc.	Same as for “jerking on vehicles”.
Excessive sitting	the complications caused by jerking on vehicles along with pain in hips, sides, groin, scrotum, waist and back etc. appear.	Same as for “jerking on vehicles”.

Intake of food during indigestion and when previous meal is not digested.	Dryness of mouth, flatulence, colic, piercing pain, thirst, lassitude, vomiting, diarrhoea, fainting, fever, tenesmus, ama visa (food poisoning) etc.	Complete vomiting, rough sudation and administration of lightening, digestive and appetising drugs should be prescribed.
Irregular and unwholesome dieting	loss of desire for food, debility, abnormal complexion, itching, exzema, burning sensation, vomiting, body-ache, heart-block, dullness, drowsiness, excessive sleep, appearance of nodules, debility, hematuria, smearing in eyes, palate etc.	Measures for alleviating respective dosas should be applied.
Sleeping in day time	anorexia, indigestion, loss of digestive fire, feeling of wetness; paleness, itching, eczema, lassitude and disorders caused by vitiated V etc. such as grahani, piles etc. appear.	Smoking, lightening, emesis, head-evacuation, physical exercise, rough diet, use of aristas and appetisers and entire K-alleviating treatment such as rubbing, kneading, sprinkling etc. .
Sexual intercourse	instant loss of strength, lassitude in thighs; pain in head, pelvis, anus, penis, groins, thighs, knees, shanks and feet, palpitation in heart, pain in eyes, laxity in body parts, hemorrhage from seminal passage; cough, dyspnoea, haemoptysis, feebleness of voice, weakness in waist, localized and generalized disorders, scrotal swelling, retention of flatus, feces and urine, discharge of semen, dullness, trembling, deafness, depression etc. appear. Besides, anus as if disappearing, penis as if being striked, mind as if sinking, heart trembles, joints ache and darkness as if entering.	Use of milk and ghee processed with vitaliser drugs. Besides, V-alleviating sudation, massage and poultice, semen-promoting diet, various types of unction, sustaining enemas and unctuous enema. In case of disorders of urine and pain in pelvis, urethral douche with oil cooked with the drugs of vitalizer groups of vidarigandhadi and vitalizer groups along with milk should be prescribed.

-this whole column
Si12#10

-this whole column Si12#10-14.0

-this whole column
Si12#14.1-15

Here follows a LONG section of “sustaining enemas” and Vajikarana enemas, followed by a few sutras of general enema info:

The “Sustaining” [tissue-promoting, health-promoting] Enemas:

The sustaining enemas should be given always.

12 sustaining enemas are given on the following 5 pages:

The following enema promotes semen, muscles and strength, alleviates chest wounds and wasting, cough, gulma, colic, intermittent fever, inguinal hernia, kundala (coiling of urinary bladder), udavarta, pain in lower part of abdomen, dysuria, hemorrhage, menorrhagia, dysentery, stiffness in knee, thigh, shanks and pelvis, calculus, insanity, piles, prameha, flatulence, disorders of V, rakta, P and K, provides strength quickly and promotes dhatus excellently.

each 40gm., cut into pieces- musta, usira, bala, aragvadha, rasna, manjishta,
katurohini, trayamana, punarnava, bibhitaka, guduci, laghu pancamula

+

8 pieces- madana phala (washed/ cleaned well)

+

2.5L- water

Decoct all the above, to 1/4 volume

+

1.28L- milk

Boil the above, till only milk remains

+

1/4 quantity- meat juice of wild animals

+

equal quantity of- honey, ghee

+

paste of- satapuspa, madhuka, indrayava, rasanjana, priyangu

+

rock salt

Administer warmly.

Si12#15.1

The following enema is commend for all particularly handsome, delicate, enjoying

women, wounded, wasted, old and those having chronic piles and desire for progeny:

[total volume of both], 240gm.- eranda root, palasa
 +
 each 40gm., cut into pieces- salaparni, prsniparni, brhati, kantakari, goksura,
 rasna, asvagandha, guduci, punarnava, aragvadha, devadaru
 +
 8 fruits- madana phala (washed well)
 +
 2.6L- water
 +
 1/4 volume- milk
 Boil all the above together, reducing to 1/4. Filter it.
 +
 paste of- satapuspa, kustha, musta, pippali, hapuspa, bilva, vaca, indrayava,
 rasanjana, priyangu, yavani
 +
 honey, ghee, oil, rock salt

Administer tepidly as enema 1, 2 or 3 times.

Si12#15.2

In the same way, enema should be given with:

milk
 +
 roots of sahacara, bala, darbha, sariva
 Si12#15.3

Enema should also be given with:

milk
 +
 brhati, kantakari, satavari, guduci
 Boil the above together.
 +
 madhuka, madanaphalla and pippali “as said earlier” [decoct above and paste to
 the left]

Si12#15.4

The following enema provides strength instantly to those suffering from cough, fever, gulma, splenomegaly, facial paralysis, and afflicted by women and wine and promotes dhatus excellently:

roots- bala, atibala, vidari, saliparni, prsniparni, brhati, kantakari, darbha,
 parusaka, bilva fruit, barley

+
milk
Boil all the above together.
+
paste of- madhuka, madana
+
honey, ghee, sauvarcala salt

Si12#15.5

The following enema is indicated in retention of semen, urine and feces caused by V and in gulma, heart disease, flatulence, in guinal hernia, stiffness in sides, back and waist, loss of consciousness and strength:

Each 40gm.- bala, atibala, rasna, aragvadha, madana, bilva, guduci, punarnava,
eranda, asvagandha, sahacara, palasa, dasamula
+
each 160gm.- barley, jujube, horse gram, dried raddish
+
10.24L- water
Boil all the above 'till reduced to the quantity administrable for enema". Strain.
+
paste of- madhuka, madana, satapuspa, kustha, pippali, vaca, indrayava,
rasanjana, priyangu, yavani
+
jaggery, ghee, oil, honey, milk, meat juice, sour gruel, rock salt

Use at tepid temperature.

Si12#15.6

The following enema is beneficial in vata-rakta spread all over the body, retention of feces and urine and those afflicted by indulgence in sex, alleviates V and promotes intellect, sharpness of mind, digestive fire and strength:

80gm.- hapusa
+
160gm., semi-pounded- barley
+
milk, water [equal quantity]
Boil all the above till only milk remains.
+
honey, ghee, oil, salt

-Si12#15.7

The following enema is useful for those emaciated by intermittent fever:

laghu pancamula
+
milk, water
Decoct all the above.
+
[paste of]- pippali, madhuka, madana
+

jaggery, ghee, oil, salt
Si12#15.8

The following enema is used as the enema above in old and debilitated persons and those having diminished semen and blood:

combined weight 320gm.- bala, atibala, apamarga, kapikacchu
+
160gm.- semi-pounded barley
Decoct all the above.
+
jaggery, ghee, oil, salt
Si12#15.9

The following enema should be administered to those suffering from fever:

root of bala, madhuka, vidari, darbha, mrdvika, barley
+
goat's milk, water
Boil all the above, till only milk remains.
+
paste of_ madhuka, madana
+
honey, ghee, rock salt
Si12#15.10

The following enema is commended as enema for one having weak senses and emaciated by intermittent fever:

roots of salaparni, prsniparni, and goksura, fruits of kasmarya, parusaka, and
kharjura and flowers of madhuka
+
160ml. each- goat's milk, water
+
paste of-pippali, madhuka, utpala
+
ghee, rock salt -Si12#15.11

The following enema is the best aphrodisiac and promoter of strength and complexion:

"Goat's milk boiled with laghu panchamula 200gm. (40gm. each),
"Sali, sastika (types of rice), barley, wheat, black gram 400gm. (80gm. each) and
reduced to 1/4"
+
"Juice of hen's egg [raw?!] and equal quantity of honey, ghee, sugar, rock salt and
sauvarcala salt."
Si12#15.12

"Thus 12 sustaining enemas are said."

Si12#16

The above preparations may also be made in juice of eggs of peacock, Indian crane, swan and crane.

Si12#17

[Here Follows Aphrodisiac Enemas:]

The following enema promotes strength, complexion and semen and is rasayana (promoter of excellent dhatus):

laghu pancamula

+

milk

+

partridge, peacock, flamingo

+

paste of- satapuspa, madhuka, rasna, kutaja, madanaphala, pippali

+

ghee, oil, jaggery, rock salt

Si12#17.1

The following enema promotes strength in those having excessive lust for women:

dasamula

+

cock's juice

+

milk

Boil all the above and reduce to 1/4.

+

paste of- pippali, madhuka, rasna, madanaphala

+

sugar, honey, ghee

Si12#17.2

The following enema promotes strength and complexion in those indulged excessively in women and with weak senses:

40gm.- peacock (devoid of bile, feathers, feet, beak and intestines)

+

40gm.- laghu pancamula

+

milk

Cook all the above together till reduced to 1/4.

+

paste of- madanaphala, pippali, vidari, satapuspa, madhuka

+

honey, ghee, rock salt

Si12#17.3

The above preparation also may be made with the gallinaceous, pecking, snatching and

water-moving birds and with fishes without milk. [fish must not be taken together with milk].

Si12#17.4

The following enema is tonic, rasayana, healing for that wounded in chest and wasted and is beneficial for those having their chest agitated, broken by journey on chariots, elephant and horse, vata balasaka etc., having reverse movement of V and retention of urine, feces and semen:

400gm. [[each/total]]- flesh of iguana, “mangoose”, cat, rat, porcupine
 +
 laghu pancamula
 +
 milk
 Cook all the above together.
 +
 paste of- pippali, madanaphala
 +
 rock salt, sauvarcala, sugar, honey, ghee, oil

Si12#17.5

The following enema provides strength even to the old:

flesh of one of the animals form “tortoise, etc. group”
 +
 juice of- testicles of bull, elephant and horses, crocodile, swan and cock
 +
 paste of- seeds of iksuraka and kappikachu
 +
 honey, ghee, sugar, rock salt

Si12#17.6

Here’s another enema:

Juice of- crab
 +
 juice of- eggs of sparrow
 +
 honey, ghee, sugar

Si12#17.7

These enemas are excellent aphrodisiac and make a man enjoying hundred women by taking with after-drink of milk boiled with uccataka, id[k]suraka and kapikacchu after each meal.

Si12#17.7

Here’s another enema:

Testicles of- bull, goat and boar, crab and sparrow
 +
 milk
 Boil all the above together.

+
uccataka, iksuraka, kapikacchu
+
honey, ghee, rock salt slightly saline”

Si12#17.8

The following enema alleviates V disorders of feet, ankles, thighs, knees, shanks, sacral region, groin, pelvis, and testicles:

“400ml. of the decoctions of dasamula, peacock, swan and cock mixed with
320ml. of oil, ghee, muscle-fat and marrow “

+
paste of- satapuspa, musta, hapusa
+
a bit of salt

Si12#17.9

In the same way, enemas may be prepared from antelopes, gallinaceous, marshy and burrow-dwelling animals.

Si12#17.10

The following enema is best aphrodisiac and rasayana and alleviates dysuria, P and V:

160gm. [each]- honey, ghee

+
“equal quantity of”- hot water

+
20gm.- satapuspa [Peucedanum Graviolens Linn]

+
5gm.- rock salt -Si12#17.11

The following enema is excellent aphrodisiac and alleviates dysuria and P disorders:

2.56kg. (640gm. each)- fresh ghee, oil, muscle-fat, marrow

+
20gm.- hapusa

+
5gm.- rock salt

Si12#17.12

The following enema is appetiser, bulk-promoting, promoter of strength and complexion, free from untoward effects, excellent aphrodisiac, promoter of excellent dhatus and alleviator of worms, skin disorder, reverse movement of V, gulma, piles, inguinal hernia, splenomegaly and prameha:

320gm. [each?]- honey, oil

+
20gm.- satapuspa

+
5gm.- rock salt

Ai12#17.13

The following enema promotes strength and complexion, is excellent aphrodisiac, free from untoward effects, alleviates inflammation of urinary bladder and penis, cutting pain,

dysuria and P disorders and is promoter of excellent dhatus:

honey and ghee
+
equal quantity of- milk
+
paste of- above formula

Si12#17.14

The following enema alleviates vatabalasa, tingling in feet, traction in ankle, sacral region, thighs, knees and shanks and pain in pelvis, scrotum, penis, sacral region and back:

honey, ghee
+
equal quantity of- meat soup
+
10gm.- musta

Si12#17.15

The following enema alleviates all V disorders:

80gm. each- sura (wine), sauviraka, horse gram, meat soup, honey, ghee, oil
+
paste of- musta, satapuspa, salt -Si12#17.16

The following enema should be administered in disorders of K, bulging of urinary bladder, retention of flatus and semen, anemia, indigestion, visucika and alasaka:

decoction of- dasamula, triphala, bilva, madanaphala
+
cow's urine
Prepare all the above together.
+
paste of- kutaja, madanaphala, musta, patha
+
rock salt, yavaksara, honey, oil

Si12#17.18

“Hereafter I will describe the uncting preparations which act as excellent aphrodisiac.”

Si12#18.1

The following enema is excellently beneficial for man enjoying women excessively having diminished semen, suffering from chest wound, wasting and intermittent fever and for women having disorders of genital track, sterility, accumulation of menstrual blood, dead progeny and amenorrhea and for those having deficiency of muscle and blood. It is excellent rasayana and destroyer of wrinkles and graying of hairs:

When prepared it should be carried with chanting of hymns and sound of conch,

drum and kettle-drum under the shadow of white umbrella on the back of elephant after worshipping Lord Siva. This uncting preparation mixed with 1/3 honey should be administered as enema with auspicious readings, benedictions, prayers and worshippings of gods:

640ml. mechanically pressed juice, each of- satavari, guduci, sugarcane, vidari,
amalaka, draksa, kharjura [(date?)]
+
1.28L each- ghee, oil, milk of cow, milk of buffalo, milk of goat
+
paste of- jivaka, rsabhaka, meda, mahameda, tvakksiri, srngataka, madhulika,
madhuka, uccata, pippali, puskarabija, milotpala, kadamba flowers, lotus
stamens
Cook all the above together.
+
flesh of- spotted deer, hyena
+
testicular juice of- cock, sparrow, chakora, cuckoo, pheasant, kulinga, swan
+
“muscle fat, marrow, etc.”
Si12#18.1

By the following enema, “one trafficks into hundred women without any restriction on diet and movement. This is aphrodisiac, tonic, bulk-promoting, life-promoting, alleviator of wrinkles and greying of hairs and beneficial for those suffering from chest wound, wasting, loss of semen, intermittent fever and disorders of female genital track”:

It should be administered and processed by the method of chanting of hymns, etc. mentioned in above enema:

4kg. each- bala, goksura, rasna, asvagandha, satavari, sahacara
Crush all the above.
+
10.24L- water
Boil all the above “till reduced to 10.24L”. Strain through cloth piece.
+
juice of- vidari, amalaka
+
testicular juice of- goat, buffalo, boar, bull, cock, peacock, swan, duck, crane
+
640ml. each- ghee, oil
+
5.18L- milk
+
paste of- candana, madhuka, madhulika, twaksiri, lotus rhizome, lotus stalk, blue
water lily, patola, kapikacchu, annapaki, top of the tala tree, kharjura

[date?], mrdvika, tamalaki, kankari, jivaka, rsabhaka, ksudrasaha,
 mahasaha, satavari, meda, pippali, hribhara, tvak, patra
 Cook all the above.
 Si12#18.2

The following enema, used with 1/3 honey [[added just before use; not with the rest of the preparation? Elsewise why is this mentioned in this sentence and not with the body of the recipe?]], is a panacea, rasayana, excellent remedy for beautiful housewives, alleviates chest wound, wasting, disorders of V and P, dyspnoea, cough, wrinkles, greying of hairs and promotes complexion, shape, strength, muscle and semen:

It also should be processed through chanting of hymns etc. as above:

4kg. sahacara

+

40.96L- water

Boil all the above. The water should be reduced to 10.24L.

Strain the above decoction.

+

“1.28L juice of- vidhari and sugarcane, eight times milk”

+

640gm.- oil, ghee

+

10gm. paste of each- bala, madhuka, madhuuka, candana, madhulika, sariva,
 meda, mahameda, kakoli, dsirakakoli, payasa, aguru, manjistha,
 vyaghranakha, sati, sahacara, sahasravirya, varanga, lodhra

+

30gm. paste of- sarkara

Cook all the above.

Si12#18.3

“These rasayana uncting enemas should be prepared after cooking 100 or 1000 times, if funds permit, for increasing the strength of potency.” -Si12#19

“Thus these enemas and uncting preparations known as “yapana” (sustaining) are said which are non-antagonistic to healthy, diseased and old persons, promote semen,

muscles and strength to those indulged in sexual intercourse, pacify all diseases, applicable in all seasons, provide fertility to women and serve the purpose of both the unctuous and non-unctuous enema.”

Si12#20-22

During the application of these enemas one should avoid physical exertions, coitus, wine, honey, cold water, over-eating and vehicular jerking.

Si12#23

***”Similar to those in cock, there are 3 enemas with testicles of peacock, Indian crane and swan, 20 with gallinaceous birds, 30 with pecking ones, 29 with snatching ones, 27 with those moving on water, 9 with fish etc. like preparations with peacock, 10 with crab etc. like those with tortoise, 17 with antelopes, 19 with gallinaceous birds, 9 with marshy animals like those with cock and peacock, 14 with burrow-dwelling ones and 29 with uncting substances. Thus mentioned in detail they are 216. These enemas added with honey make the man superbly potent and being retained they do not cause symptoms of excessive or deficient applications.”

Si12#24-28

If these enemas when applied do not return due to mildness, drastic non-unctuous enema with urine should be administered immediately.

Si12#29

Due to excessive application of sustaining enema swelling, loss of digestive fire, paleness, colic, piles, cutting pain, fever and diarrhea arise. -Si12#30

In such case the digestive fire should be stimulated by administering arista, alkali, sidhu etc..

Hence one should use the sustaining enema properly and not with indulgence.

Thus the complications such as loud speaking etc. along with treatment are describe in detail [earlier]. The patient should always be protected from them.

-all the above Si12#31-32

The following drugs may be used for non-unctuous enema in udavarta and constipation. These same herbs may also be used in unctuous enema:

Patala, agnimantha, bilva, syonaka, kasmarya, salaparni, prsniparni, kantakari, bala, goksura, brhati, eranda, punarnava, yava, kulattha, kola, guduci, madana, palasa, kattana, fats and salts. -Su2#11-14

Drugs useful for “anuvasana” (unctuous enema):

For V and K:

oil is best

fat is 2nd

marrow is 3rd

ghee is 4th

For P:

ghee is best

marrow is 2nd

fat is 3rd

oil is 4th

Vegetable oils are either “taila” (oil derived from tila- sesame seeds) or “aitala” (oil derived from some other plant), but all vegetable oil is frequently referred to as “taila” because of the overall predominance (commonness) of tila oil.

-all the above Vi8#150

Drugs Useful for Non-Unctuous Enema:

The drugs which are mostly used in non-unctuous enema in different conditions of patients may become innumerable because of being too many if they are described in detail by individual names, but as the dealing of the subject in the treatise is desired in not too brief and not too exhaustive form, and only the knowledge is desired, they are mentioned here only according to the 6 tastes. In respect of these, the details of the variations in combination of tastes are immeasurable because of the excessive numerousness of the proportional variations in combined tastes. Hence for illustration, a part of the drugs having grouped by the 6 tastes, 6 groups of drugs used in non-unctuous enema are mentioned here according to tastes for characterization according to name on the basis of individual tastes. -Vi8#137

[shorten up the above paragraph]

That non-unctuous enema is of 6 types having single rasa (taste) as said by physicians is, in fact, very rare because the drugs possess mostly the combined tastes. Hence the drugs included in the madhura (sweet) group mean those which are sweet, predominantly sweet, sweet in vipaka or have effects of sweet drugs. This is also in case of the drugs in the other taste categories.

-Vi8#138

The Group of Sweet Drugs for Un-unctuous Enema:

jivaka, rsabhaka, jivanti, vira, tamalaki, kakoli, ksirakakoli, mudgaparni, masaparni, salaparni, prsniparni, asanaparni, madhuparni, meda, mahameda, karkatasrangi, srngatika, chinnaruha, chatra, atichatra, sravani, mahasravani, sahadeva, viswadeva, sukla, ksirasukla, bala, atibala, vidari, ksiravidari, ksudrasaha, mahasaha, rsyagandha, aswagandha, vrscira, punarnava, brhati, kantakarika, urubuka, morata, swadamstra, samharsa, satavari, satapukspa, madhukapuspi, yastimadhu, madhulika, mrdwika, kharjura, parusaka, kapikacchu, puskarabija, kaseruka, sitapaki, odanapaki, talamastaka, kharjura-mastaka [date], iksu [sugarcane juice], iksuvalika, darbha, kusa, sali [rice], gundra, itkataka, saramula, rajaksavaka, rsyaprokta, dwarada, bharadwaji, vanatrapusi, abhirupatri, hamsapadi, kakanasika, kulingaksi, ksiravalli, kapotavalli, somavalli, gopavalli, madhuvalli— These and such other drugs of sweet group should be taken and after cutting and breaking them into small pieces and washing with water properly should be placed in a vessel. Adding to it milk diluted with half water should be cooked stirring constantly with a ladle. When the major portion of water is absorbed, drugs are extracted and milk is not charred the vessel should be brought down and the milk should be taken out of it and is filtered well. This lukewarm milk added with ghee, oil, fat, marrow, salt and phanita should be used properly for enema by expert in the disorders of V. In P disorders, the same should be given as cold and combined with honey and ghee. Thus the sweet group [for un-unctuous enema]. -Vi8#139

The Group of Sour Drugs for Un-unctuous Enema:

fruits of amra, amrataka, lakuca, karamarda, vrksamla, amlavetasa, kuvala, badara, dadima [pomegranate], matulunga, gandira, amalaka, nanditaka, sitaka, tintidika, dantasatha, airavataka, kismra, and dhanwana; leaves of amrataka, asmantaka, cangeri, 4 types of amlika, 2 types of kila- unripe and dried-, 2 types of dried tamarind- wild and

cultivated-, substances used in preparation of asava, sura, sauviraka, tusodaka, maireya, medaka, madira, madhu, sukta, sidhu [wines and vinegars], dadhimanda, buttermilk, dhanyamla etc.-- these and such other drugs of the sour group should be placed in a vessel along with liquids and be cooked. The lukewarm product added properly with oil, fat, majja [marrow], salt and phanita should be used for enema in V disorders according to procedure by the expert. Thus the sour group. -Vi8#140

The Group of Salty Drugs for Un-unctuous Enema:

saindhava, sauvarcala, kala, vida, pakya, anupa, valukaila, maulaka, samudra, romaka, aubhida, ausara, pateyaka, pamsuja and others in the salt group-- these added with sour or warm water along with fatty substance in lukewarm condition should be used for enema in disorders of V according to procedure by the expert. Thus the salty group. -Vi8#141

The Group of Pungent Drugs for Un-unctuous Enema:

pippali, pippalimula, gajapippali, cavya, citraka, sunthi, marica, ajamoda, ardraka, vidanga, dhanyaka, pilu, tejovati, ela, kustha, bhallatakasthi, hinguniryasa, devadaru, mulaka, sarsapa, lasuna [garlic], karanja, sigru, madhu-sigru, kharapuspa, bhustrna, sumukha, surasa, kutheraka, arjaka, gandira, kalamalaka, parnasa, ksavaka, phanijjhaka, alkali, urines and biles-- these and other similar drugs of the pungent group should be taken and after cutting and breaking them into small pieces should be cooked with cow's urine. This while lukewarm added with honey, oil and salt should be used for enema in the disorders of K according to procedure by the experts. Thus the pungent group.

-Vi8#142

The Group of Bitter Drugs for Un-unctuous Enema:

candana [sandlewood], nalada, aragvadha, naktamala, nimba [neem], tumburu, kutaja, haridra [turmeric], daruharidra, musta, murva, kiratatikta, katukarohini, trayamana, karavellika, karira, karavira, kevuka, kathillaka, vrsa, mandukaparni, karkotaka, vartaku, karkasa, kakamaci, kakodumbarika, susavi, ativisa, patola, kulaka, patha, guduci, tip of vetra, vetasa, vikankata, somavalka, saptaparna, sumana, arka, avalguja, vaca [calamus], tagara, aguru, valaka and usira [vetiver]-- these and other similar drugs of the bitter group should be taken and after cutting and breaking them into small pieces and washing properly they should be cooked with water. The product when lukewarm should be added with honey, oil and salt and be used for enema in K disorders according to procedure by the expert. In P disorders, the same should be used while cold and added with honey and ghee. Thus the bitter group. -Vi8#143

The Group of Astringent Drugs for Un-unctuous Enema:

priyangu, ananta, amrasthi, ambasthaki, katvanga, lodhra, mocarasa, samanga, dhataki flowers, padma, stamens of lotus, jambu, amra, plaksa, vata, kapitana, "mbara" [udumbara? Check in my purple edition Charaka, pg. 392, the very 1st word of the page; it was cut off in the pink book version.-], aswattha, bhallatakasthi, asmantaka, sirisa, simsapa, somavalka, tinduka, priyala, badara, khadira, saptaparna, aswakarna, syandana, arjuna, arimeda, elavaluka, paripelava, kadamba, sallaki, jingini, kasa, kaseruka, rajakaseruka, katphala, vamsa [bamboo], padmaka, asoka, sala, dhava, sarja, bhurja, sana, kharapuspa, guggulu, sami, macika, varaka, tunga, ajakarna, sphrujaka, bibhitaka, kumbhi, puskarabija, lotus stem, lotus stalk, tender parts of tala and kharjura [date plant]-

- these and other similar drugs of the astringent group should be taken and after cutting and breaking them into small pieces and washing be cooked with water. The product when lukewarm should be added with honey, oil and salt and be used for enema in disorders of K according to procedure by the expert. In P disorders the same should be used while cold and added with honey and ghee. Thus the astringent group. -Vi8#144

*The 6 groups enumerated above according to tastes should be known as applicable in all disorders in the form of non-unctuous enema. The non-unctuous enema employed in diseases according to the respective procedures by the learned physician controls all diseases. -Vi8#145-146

*The group of drugs which are not indicated in certain disorders should be considered as those aggravating the same. Thus 6 groups of non-unctuous enema are described dividing them according to tastes. -Vi8#147-148

Drugs Useful for Unctuous Enema:

“Anuvasana” (unctuous enema) is, in fact, composed of uncting substances. Uncting substance is of 2 types: vegetable products and animal products. The vegetable products are either “taila” (oil derived from tila- sesame seeds) or “ataila” (oil derived from plants other than sesame), but both of them are described here as “taila” because of overall predominance of tila oil. Animal products are fat, marrow and ghee. Out of the oil, fat, marrow and ghee, excellence of applicability as unctuous enema in disorders of V and K, is determined in regressive order, while that is determined in progressive order in P disorders, or all are applicable in all disorders according to particular processing.

-Vi8#150

Nasal Therapies

Contra-indications for head evacuation

Indications for head evacuation

Directions for head evacuation

The 5 types of nasal therapy

The 3 types of nasal therapy

Indications for blowing and smearing

Post-evacuative regimen

Treatment of complications of nasal therapy- chart

Drugs for head evacuation

Snuff; procedures- chart

Smoking; procedures- chart

Smoking; procedures

Patients Unfit for Head Evacuation, and Consequences:

<u>Unfit/ Contraindications:</u>	<u>Consequences of the Unfit taking Head Evacuation:</u>
Those having indigestion or taken food or with full stomach.	The impurity obstructs the upper carrying channels and thus causes cough, dyspnoea, vomiting and coryza.
Those taking some uncting substance, or who are going to take wine or water or who are going to take unction, wine or water after head evacuation.	It may produce discharge from mouth and nose, dirt in eyes, defects of vision and head diseases.
Those having bathed from head or taking bath [before or] afterwards.	It may cause coryza.
In the hungry.	It may cause vitiation of V.
In the thirsty.	It may cause increased thirst and dryness of the mouth.
In tired, intoxicated, or fainted persons.	It may cause the defects as mentioned under the non-unctuous enema.
In one injured with weapon or stick.	It may aggravate the pain.
In those exhausted by coitus, physical exercise or drinking.	It may cause pain in head, shoulder, eye and chest.
In those heated with acute fever or grief.	The heat circulating through the nerves of eye may cause defects of vision or may aggravate the fever.
In those having taken unctuous enema.	K may produce heaviness in head, itching and worms.
In pregnant woman.	It may still the foetus which is delivered as one-eyed, lumped, with crooked arm, hemiplegic or lame.
In one suffering from acute coryza.	It may damage the channels.
In unsuitable season or bad weather.	It may cause the defects of cold, foetid nostrils and head diseases.

-all the above chart Si2#20-21

Indications for Head Evacuation:

“In the following cases head evacuation is regarded as the most important as it, entering into the head, eliminates the entire pathogenic impurity like adherent stalk from the reed.”

Those suffering from stiffness in the head, teeth and carotid region

Obstruction in throat and jaw

Coryza (common cold)

Galasundika (uvulitis), galasaluka (tonsilitis)

Disorders of cornea, visions and eyelids

Vyanga,

upajhiika

Migraine

Disorders of the neck, shoulder, scapula, mouth, nose, ear, eye, cranium

and head

Facial paralysis
 apatantraka, apatanaka (convulsive disorders)
 Goitre
 Pain, tingling sensation and looseness of teeth
 aksiraji (streaks in eye)
 Tumor
 Hoarseness of voice, obstructed speech
 Stammering and loss of speech
 The disorders caused by the doshas located in the supraclavicular region
 and mature ones.
 -Si2#22

Directions for Head Evacuation:

After cleansing the body with the other evacuative measures [purgation etc.] in prescribed order one should get the patient uncted and his head fomented with palm (of the hand) and then given head-evacuation thrice, twice or once a day considering the 3-fold strength of dosas.

When the head is properly evacuated lightness in chest and head, clarity of senses and cleanness of channels are observed.

If it is deficiently evacuated there are pasting in throat, heaviness in head and spitting.

In case of it's excessive evacuation, there is distress and pain in head, eyes, temples and ears and the patient sees darkness.

The above case should be managed with mild saturating drop while the case of deficient evacuation should be treated with irritant drugs after unction.

Si1#50-52

Taking Snuff According to Seasons:

Snuff should be taken in seasons other than early rain, autumn and spring only in emergent conditions and that also by arranging artificial protection.

It should be taken in forenoon in summer, noon in winter and in rainy season when the weather is not cloudy.

Si2#23

((above from Si, Ch. II, pg. 602-604))

Nasal Therapy (continued):

“The learned physician should administer nasal therapy in diseases of head because nose is the gateway of head and as such the drug administered by this route pervades the head and thus destroys the disorders thereof.”

Five Types of Nasal Therapy:

<u>Snuffing</u>	<u>Pressing</u>	<u>Blowing</u>	<u>Smoking</u>	<u>Smearing</u>
Sub-Types:				
1) Uncting	1) Evacuative	[probably	1) Pacificatory	1) Evacuative
2) Evacuative	2) Retentive	evacuative]	2) Uncting	2) Pacificatory

3) Evacuative

3 Types of Nasal Therapy:

<u>Type:</u>	<u>Indications:</u>
1) Evacuative	The nasal therapy consisting of head evacuation is recommended in head diseases caused by K such as stiffness, numbness, heaviness, etc.
2) Saturating [uncting]	In V diseases such as trembling of head, facial paralysis etc.
3) Pacifying	In diseases such as internal hemorrhage etc.

Indications for Blowing and Smoking:

Blowing and smoking are prescribed wherever required, according to dosa, etc.

Indications for Smearing:

Smearing serves the purpose of snuffing and at the same time is free from defects.

(It may be uncting or evacuative.)

This smearing provides firmness to the healthy persons.

This should be done every morning and night and allowed to remain there, as part of daily routine for the whole life.

Nasal Therapy Formulation:

for Evacuative: powder should be prepared from the drugs mentioned as head-evacuative in “parts of fruits etc.” (Vi. 8).

for Unctuous Evacuative: prepare the same drugs above, with uncting substance.

for Uncting Saturating _____: should be prepared with the drugs mentioned in the “sweet” group and used accordingly.

Procedure for Administration of [Saturating Unction only] Nasal Therapy:

Administer the saturating unction into the nostrils of the one having finished the daily routine duties and lying in supine position comfortably on a cot well-covered with slightly lowered head and raised feet. If the head is not lowered the nasal drug does not reach the head and if the head is lowered too much, the nasal drug gets stationed excessively in the brain.

Hence one should foment the head of the person lying in such position for proper evacuation. After fomenting, the nose should be raised up with the joint of the left thumb and with the right hand one should administer the nasal unction methodically through tube or tampon equally in both nostrils. Thereafter it should be fomented and the uncting substance with mucous should be drawn out frequently so that it does not stay.

K manifested during nasal therapy and excited by fomentation further sticks in the head due to coldness of unction and thus gives rise to disorders in ear, carotid regions and throat etc. Hence one should smoke after the nasal therapy which may alleviate K.

Moreover, he should take wholesome diet, live in wind-free place, use hot things and keep control on his senses.

Procedure for Administration of “Pressing” Nasal Therapy:

The same method described above ([with perhaps fewer restrictions]).

Procedure for Application of Blowing Nasal Therapy:

The physician should, with his own mouth, blow the powder up into the patient’s nose, through a tube 6 fingers long.

Procedure for Application of “Smearing” Nasal Therapy:

One should smear the nostrils with unctuous finger every day in the morning as well as at night. It should not be expelled out.

Post-Evacuative Regimen:

When the head is evacuated the patient should drink hot water and then should take food light and non-antagonistic for all the 3 doshas carefully and should live in wind-free place.

(Duplicate/ move the following statement:)

If the evacuated person indulges in aggravating factors for any dosha, it spreads there and produces numerous respective disorders.

Treatment of Complications of Nasal Therapy:

If unctuous snuffing is applied in conditions of indigestion, after taking food, intake of water, in bad weather, acute coryza, after bath, intake of unction or unctuous enema.	It causes numerous K disorders.	Entire K-alleviating measure such as sharp, hot etc. is useful.
If rough snuffing is given in debility, after purgation, during pregnancy, or in one broken by exertion and thirst.	V gets aggravated and causes respective disorders.	Entire V-alleviating treatment such as unction, bulk-promoting, fomentation, etc. is given, ghee and milk are prescribed particularly for pregnant women.
If the unctuous snuff is administered to those afflicted with fever and anxiety and alcoholic addicts.	It causes defects of vision.	Treat with rough and cold collyrium, pastes and juice of the drug cooked in closed space.

(all above from Si, chptr. IV, pgs654-657)s

Herbs used for Evacuation of Doshas in the Head:

seeds of Apamarga, fruits of pippali, marica, vidanga, sigru, sarsapa (seeds) and tumburu, jiraka, ajagandha, pilu fruits, ela, harenuka, prthvika, susrasa, sveta, jutheraka, phanijjaka, sirisa seeds, lasuna, haridra (two types), salts (two types), jyotismati, sunthi.

These are used for evacuation in doshas in the head in chronic rhinitis, helminthiasis, epilepsy, “anosmia” and fainting.

Drugs for Head Evacuation:

fruits of apamarga, pippali, marica, vidanga, sigru, sirisa, tumburu, pilu, ajaji, ajamoda, vartaki, prthvika, ela and harenuka; leaves of sumukha, surasa, kutheraka, gandira, kalamalaka, parnasa, ksavaka, phanijjhaka, haridra, sunthi, mulaka, lasuna, tarkari, and sarsapa; roots of arka, alerka, kustha, naga-danti, vaca, apamarga, jyotismati, gavaksi, gandarapuspi, avakpuspi, vrscikali, vayastha and ativisa; tuberous rhizomes or roots of haridra, sunthi, mulaka and lasuna; flowers of lodhra, madana, saptaparna, nimba and arka; exudations of devadaru, aguru, sarala, sallaki, jingini, asana, hingu; bark of tejovati, varanga, ingudi, sobhanjana, brhati and kantakarika. Thus head evacuation is of 7 types according to substratum of action such as fruit, leaf, root, tuber, flower, exudation and bark; other saline, pungent, bitter and astringent drugs which are wholesome to the sense organs and other unmentioned drugs may be used, according to condition, for head evacuation.

Vi8#151

<u>Snuff:</u> “Anutaila”; “(through snuff)”.	Benefits: vision, smell and hearing are not effected, hairs or beard and mustache do not become white or grey, instead of balding hairs grow abundantly; alleviation of stiffness in backneck, headache, facial paralysis, lockjaw, chronic rhinitis, migraine and head tremors. Veins, joints, ligaments and tendons of skull attain greater strength on saturation through snuffing. Face becomes cheerful and well-developed, voice melodious, stable and grave. Freedom from defects and increased strength are bestowed upon all sense-organs. He is not attacked suddenly by disorders of parts above jatru and even in advanced years, old age does not effect strength in his head.	<u>Anutaila Formula:</u> Candana, aguru, patra, daruharidra (bark), madhuka, bala, prapaundarika, suksma, ela, vidanga, bilwa, utpala, hribera, usira, kaivarta musta, sariva salaparni, kesara- these drugs should be boiled in hundred times pure rein water and the remaining decoction which is ten times of oil should be taken. With this decoction the oil should be cooked ten times adding equal quantity of goat’s milk in the tenth cooking. This is the method (of preparation) of anutaila t be used as snuff. <u>Directions for use:</u> This oil should be used in dose of half pala (20 ml). After oleating and fomenting head parts, the snuff should be taken thrice with a cotton swab on every third day for a week. During this period, the person should keep himself in wind-free and warm place, should take wholesome food and having control on sense organs. <u>Benefits of using this Formula:</u> destroyer of tridosha and strength-giving to sense organs.
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<u>Smoking:</u>	<u>Benefits of smoking:</u> increased strength of hairs, skull, sense organs and voice. Also, the person used to oral smoking does not fall prey to supraclavicular diseases of V an K nature, however strong they are. <u>Disorders alleviated by smoking:</u> heaviness and pain in head, chronic rhinitis, hemicrania, earache, pain in eyes, cough, hiccup, dyspnoea, spasm in throat, weakness of teeth, discharge due to disorders of ear, nose and eyes, foetid smell from nose and mouth, toothache, anorexia, spasm in jaw and back neck, itching, worms, pale-face, excessive salivation, disorders of voice, tonsillitis, enlarged uvula, alopecia, grey hairs, hair falling, sneezing excessive drowsiness, lack of functioning of intellect, excessive sleep.	<i>Formula:</i> harenuka, priyangu, prthvika, kesara, nakha, hribera, candana, patra, twak, ela, usira, pakmaka, dhyamaka, madhuka, mamsi, guggulu, aguru, sarkara, bark of nyagrodha, udumbara, aswattaha, plaksa and lodhra, vanya, sarjarasa, musta, saileya, kamala, utpala, srivestaka, sallaki and sthauneyaka- all these should be ground and pasted on a reed so as to make it a suppository, barley-shaped, thumb-like and of eight fingers in length. The person should take this suppository when dried and with free interior, put it on the smoking pipe and having added some fat and fire should smoke as a daily routine for happiness. <u>Unctuous smoking:</u> One should use unctuous smoking made of useful drugs of sweet group added properly with muscle fat, ghee and wax. <u>For evacuation of the head:</u> the smoking made of sweta, jyotismati, orpiment, realgar and the aromatic substances like aguru etc. should be used. <u>Signs of proper smoking:</u> well cleaning of heart, throat and sense organs, lightness of head and pacification of V + K. Chest, throat and head attain lightness and K is diluted. <u>Times:</u> Eight times prescribed as a daily routine, because at these times V and K gets aggravated. They are: after baths, meals, vomiting, sneezing, tooth brushing, snuffing, use of collyrium and sleep. During the times of the day the wise should smoke twice as daily routine, once for unctuous and thrice or four times for evacuative effect.
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Number: Smoking should be done thrice with three puffs each.

Procedure: Smoke by inhaling in through the *nostrils* for disorders located in the head, nose and eyes.

Smoke by inhaling in through the *mouth* for disorders located in the throat.

However, *never exhale/emit the smoke through the nose*, as “the smoke traversing reversely damages the eyes immediately”

One should smoke through one nostril closing the other one three rounds, thrice in each round, cautiously while sitting comfortably with straight body and eyes and concentration of mind.

times for evacuative effect.

Features of the Pipe:

Length: 24 fingers long (using one’s own fingers) for evacuative smoking
32 for unctuous smoking
36 for routine smoking

Design: straight, having three pouches and nozzle of the measure of the jujube stone. “Smoke coming out from distance, intervened by nodes and diluted by pipe channel and used in proper dose and time does not damage the sense organs”.

Material: similar as for recommended for enema pipe

Smoking Formula: harenuka, priyangu, prthvika, kesara, nakha, hribera, candana, patra, twak, ela, usira, pakmaka, dhyamaka, madhuka, mamsi, guggulu, aguru, sarkara, bark of nyagrodha, udumbara, aswattaha, plaksa and lodhra, vanya, sarjarasa, musta, saileya, kamala, utpala, srivestaka, sallaki and sthauneyaka- all these should be ground and pasted on a reed so as to make it a

or four suppository, barley-shaped, thumb-like and of eight fingers in length. The person should take this suppository when dried and with free interior, put it on the smoking pipe and having added some fat and fire should smoke as a daily routine for happiness.

Complications of improper smoking: deafness, blindness, dumbness, internal haemorrhage, and vertigo. Voice is not clear, throat is full of K and head is cold and heavy.

Complications of excessive smoking: palate, head and throat dry up with heat sensation, the person gets thirsty and fainted, bleeding is increased, excessive giddiness and fainting and dysfunction of sense organs.

Treatment of improper smoking: intake of ghee, snuff, collyrium and saturating diet. Treatment should be unctuous if V follows P, cold in raktapitta, and roughening in K-P.

Contra-indications for smoking: after purgation, enema and bleeding, when afflicted with poison, anxiety, pregnant, in cases of fatigue, narcosis, ama, pitta, vigil, fainting, giddiness, thirst, emaciation, injury; after taking wine, milk, fatty substances, and honey, food with curd; in conditions of roughness, anger, dryness of palate, defects of vision, head injury, temporal head disorder, rohini, prameha and alcoholism. Smoking in these situations and wrong times aggravates the disorders severely.

Rasayana Therapy

Quarter I:

Alleviation of disorders vs. rejuvenation therapy

Benefits of rasayana therapy

Benefits of vajikarana (aphrodisiac) therapy

Indoor rasayana program

Benefits of haritake and amalaki fruits

Collecting herbs

Rasayana formulas

Quarter II:

Benefits of rasayana, development of diseases

Formulas

Quarter III:

Formulas

Kevaamalaka rasayana (an outdoor program)

Intellect-promoting rasayanas

Silajit; a description

Quarter IV:

Rejuvenation for sages

Divine rasayana herbs

Formulas

Indoor rasayana program

Benevolent relationship of physician and patient

[there are 4 quarters of this chapter, 1.1, 1.2, 1.3, and 1.4]

[this chapter is 31 pgs. in length. It is divided into 4 quarters. They are:

1st quarter- pgs. 1-13 and 81 sutras

2nd quarter- pgs 13-19 and 22 sutras

3rd quarter- pgs. 19-27 and 66 sutras

4th quarter- pgs. 27-34 and 64 sutras

[FIRST QUARTER ON THE CHAPTER ON RASAYANA]

Synonyms of the Word for Bhesaja (“Therapeutics”):

cikitsa (that which alleviates disorders), vyadhihara (destroyer of diseases), pathya (beneficial for the channels), sadhana (that which is instrument for performance), ausadha (that which is prepared of herbs), prayascitta (expiation), prasamana (pacification), prakrtisthapana (that which helps recovery), hita (wholesome).

Ci1.1#3

2 Types of Bhisaja (therapeutics):

- 1) that which promotes the strength (and immunity) in the healthy
- 2) that which alleviates disorders

Ci1.1#4

2 Types of Abhisaja (non-therapeutics [disease]):

- 1) badhana (acute)
- 2) sanubadhana (chronic)

Ci1.1#5

That which promotes strength and immunity is mostly included in vrsya (aphrodisiac) and rasayana (promotive treatment) while the therapy of the second group is mostly used for alleviation of disorders.

The word “prayah” (mostly) denotes only particularity because both the groups perform both the above functions (promoting of strength including immunity and alleviation of disorders).

[In other words, rasayanas and vajikaranas also do treat diseases, and specific treatments for diseases also can do rasayana and vajikarana.]

Benefits of Rasayana (Promotive Treatment):

One attains longevity, memory, intelligence, freedom from disorders, youthful age, excellence of lustre, complexion and voice, optimum strength of physique and sense organs, successful words, respectability and brilliance.

Ci1.1#6-8

Definition of Rasayana:

Rasayana means the way for attaining excellent dhatus.

Ci1.1#8

Benefits of Vajikarana (Aphrodisiac Treatment):

Produces lineage of progeny, quick sexual stimulation, enables one to perform sexual act with the women uninterruptedly and vigorously like a horse, makes one charming for the women, promotes corpulence, and infallible and indestructible semen even in the old persons, renders one great having a number of off-springs like a sacred tree branched profusely and commanding respect and popularity in the society. By this one attains eternality based on filial tradition here and hereafter along with fame, fortune, strength and corpulence.

Ci1.1#9-12

The 2 Types of Rasayana:

The sages have prescribed 2 methods of the use of rasayana:

- 1) kutipravesika (indoor)

2) vatatapika (open air)

Ci1.1#16

Description of Kutipravesika (indoor) Rasayana Treatment:

For this a cottage should be built in an auspicious ground, facing eastward or northward and in a locality which is inhabited by king, physician and brahmanas, holy saints, is free from dangers, auspicious and with easy availability of necessary accessories.

It should have sufficient space area and height, 3 interior chambers one after the other, a small opening, thick walls and should be impermeable for undesirable sound etc. (sense objects), free from women, equipped with necessary accessories and attended by physician with medicaments and brahmanas.

Now, in northerly course of the sun, bright fortnight and auspicious date, star, hour and karana, one having clean-shaved, with strong restraint and memory, faith and concentration, and having got rid of mental defects, feeling companionship with all the creatures, having worshiped the gods and brahmanas first and keeping the gods, cow and brahmanas to the right side, one should enter the cottage and be cleansed with evacuative measures and thereafter when he feels happy and strong, he should use rasayana treatment.

Further (I) will say about cleansing measures.

Ci1.1#17-24

The person, well-uncted and fomented, should take the following formula:

Powders of- haritaki, amalaki, vaca, vidanga, haridra, pippali, sunthi
rock salt
jaggeri
Powder all the above and mix together.
Take with hot water.

When he is evacuated properly by the above formula and has followed the routine dietetic regimen [for recovering from P.K.], he should be given barley preparation added with ghee for 3, 5 or 7 days (according to measure of evacuation) till the accumulated feces are eliminated.

Thus when he is considered as having cleansed bowels, the physician should administer the appropriate rasayana drug taking into consideration his age, constitution and suitability.

Ci1.1#25-28

Benefits and Actions of Haritake Fruit:

It possesses 5 rasas (tastes). It lacks only saline taste.

It is hot, beneficial, carminative, light, appetizer, digestive, life-promoting, tonic, excellent sustainer of youthful age, alleviates all diseases and provides strength to all the sense organs.

It alleviates leprosy (including skin disorders), gulma, udavarta, phthisis, anemia, narcosis, piles, disorders of grahani, chronic intermittent fever, heart disease, head

disease, diarrhia, anorexia, cough, prameha, hardness of bowels, spleen enlargement, acute abdominal disorders, excessive secretion of mucus, hoarseness of voice, disorders of complexion, jaundice, helminths, edema, bronchial asthma, vomiting, impotency, lassitude in organs, various obstructions in channels, plastering of heart and chest, impairment of memory and intellect in a short time.

Ci1.1#29-34

Contra-Indications for [Long-term] Use of Haritake:

Those having indigestion, rough food, emaciated by indulgence in women, wine and poisonous substances and afflicted with hunger, thirst and heat should not use haritaki for long.

Ci1.1#35

Benefits and Actions of Amalaki:

It has the same properties as haritaki, only the virya is contrary (amalaki is cold).

Thus, looking to these actions, one should regard the fruits of haritaki as well as amalaki like nectar.

Ci1.1#36-37

Best Location for Gathering Rasayana Herbs:

There is the excellent among mountains, named as Himalaya, which is the best habitat of medicinal plants.

Ci1.1#38

Characters Herbs Suitable to be Collected for Rasayana:

Hence one should obtain the fruits grown there in proper time, mature with taste and potency, replenished with the sun, air, shade and water in respective seasons according to need, and which are uneaten, unputrified, uninjured and non-toxic.

Ci1.1#39-40

Rasayana Formulas:

Brahma Rasayana:

By taking this rasayana drug the sages of vaikhanasa and balakhilya groups and other ones attained immeasurable life-span; acquired excellent young age shedding off the rotten physique, became free from drowsiness, exhaustion, dyspnea and diseases; and endowed with full concentration, intellect and strength practised celibacy and spiritual penance with full devotion. One desirous of longevity should use this rasayana by which he attains long life, excellent (youthful) age and favorite pleasures:

400gm. each- 5 root pentads:

1)VIDHARIGANDHADI PENTAD: salaparni, brhati, prsniparni,
kantakari, goksura

2)BILWADI PENTAD: bilwa, agnimantha, syonaka, kasmarya, patala

3)PUNARNAVADI PENTAD: punarnava, mudgaparni, masaparni, bala,

eranda

4)JIVAKA PENTAD: jivaka, rsabhaka, meda, jivanti, satavari

5)SARADI PENTAD: sara, iksu, darbha, kasa, sali

(Note: these are also known as laghu, brhat, madhyama, jivana and trna pentads, respectively.)

+

1000 fresh fruits- haritaki

3000 fresh fruits- amalaki

+

ten times- water

Boil all the above together, till water is reduced to 1/10.

Filter the decoction.

Also: pick out the amalaki and haritake fruits. Remove their seeds. Pound the fruits well on stone slabs or in a mortar.

+

160gm. powder of each- mandukaparni, pippali, sankhapuspi, plava, musta,
vidanga, candana, aguru, madhuka, haridra, vaca, nagakesara, suksma ela,
twak

+

44Kg.- sugar candy

“5Kg. 120gm.” [5.12Kg.]- tila oil

“7Kg., 680gm.” [7.68Kg.]- ghee

Cook all the above in a copper utensil on mild fire.

When it is converted into linctus and is not burnt it is brought down.

+

“3Kg. 840gm.”- honey

Add the honey when the linctus has cooled down.

Keep the preparation in a vessel uncted with ghee.

This should be taken in proper time and dose.

The proper dose is that which does not disturb the digestion of the food.

When the drug is digested the patient should take sastika rice with milk. -

Ci1.1#41-57

Second Brahma Rasayana:

On taking this rasayana one attains the results mentioned in first Brahma Rasayana.

On using this rasayana, already used by the great sages, one becomes disease-free, long-lived and with great strength. He becomes charming to the world, with all missions fulfilled, having splendor like that of the moon and the sun, acquires and retains the knowledge.

He is endowed with sagely psyche, firmness like that of mountains, valor like that of the wind.

Even poison is reduced to non-poison on coming in contact with his body:

1000- fruits of amalaki having the qualities described in the first Brahma Rasayana

Steam these fruits with the vapour of boiling milk “like the flour-paste” (??).
When they are well-steamed, take them out. Dry the fruits in the shade.
Remove the fruit’s seeds. Powder the dried pulp.

+

juice of 1000- fresh fruits of amalaki
Impregnate the above amalaki powder with the above juice.

+

1/8 quantity (of the amalaki powder) powder of each- salaparni, punarnava, jivanti, nagabala, brahmasuvarcala, mandukaparni, satavari, sankhapuspi, pippali, vaca, vidanga, kapikacchu, guduci, candana, aguru, madhuka, flowers of madhuka, utpala, kamala, jati, taruni, yuthika

Mix all the above together.

+

40Kg. juice of- nagabala
Impregnate all the above in the juice of nagabala.
Dry in the shade.

+

Double quantity- ghee or ghee-honey
Mix all the above together. Make into small boluses.
Keep in a clean and strong vessel uncted with ghee.

Store underground within the heap of ashes for a fortnight after having performed the protective rites through the knowers of Atharvaveda.

After the fortnight is over, this should be taken out.

+

1/8 quantity powder (bhasma) of [each/total]- gold, silver, copper, coral, iron
Add all the above together.

This should be taken regularly in the dose of 5gms., “gradually increasing with the same” [[increasing by 5gm. at a time]] by the said method in every morning taking into consideration the power of digestion. After the drug is digested, sastika rice alongwith milk added with ghee should be taken.

- Ci1.1#5 ??

* Cyavanaprasa:

This famous Cyavanaprasa is an excellent rasayan.

Particularly it alleviates cough and dyspnea, is useful for the wasted, injured and old people and promotes development of children. It alleviates hoarseness of voice, chest diseases, heart disease, vatarakta, thirst and disorders of urine and semen.

By using this rasayana the extremely old Cyavana regained youthful age. If this rasayana is used by the indoor method ([Kutiprashekalnqa...]), even the old attains intellect, memory, lustre, freedom from diseases, longevity, strength of senses, sexual vigor, increased agni (digestion and metabolism), fairness of complexion and carmination of wind.

One shedding the form of the old age, puts on that of the fresh youth:

40gms. each- bilwa, agnimantha, syonaka, kasmarya, patala, bala, four leaved herbs (salaparni, prsniparni, mudgaparni, masaparni), pippali, goksura, brhati, kantakari, karkatasrngi, tamalaki, draksa, jivanti, puskaramula, aguru, haritaki, guduci, rddhi, jivaka, rsabhaka, sati, musta, punarnava, meda, ela, candana, utpala, vidari, vasa (roots),

kakoli, kakanasa

+

500 fruits of- amalaki

+

“100L 240ml.”- water

Boil all the above together until the drugs are extracted completely.

“Bring down” the decoction. [Let it cool down.]

Remove the amalaki fruits. Remove the seeds from the amalaki fruits.

Tila oil

480gms. [total/both ghee and oil]- ghee

amalaki pulp

Fry the amalaki fruit pulp in the oil and ghee.

+

2kg.- clean sugar candy

Cook the above decoction, fried amalaki pulp and sugar candy together. Make a

linctus.

+

240gm.- honey

When the linctus is self-cooled, add the honey to it.

+

160gm. [total]- twak, ela, patra, nagakesara

Mix all the above together.

It should be taken in dose which does not interfere with the food (intake and digestion).

Ci1.1#62-74

The fourth Amalaka Rasayana:

By the following treatment [rasayana + the particular treatment described], the sages regained youthfulness and attained disease-free life of many hundreds of years, and endowed with the strength of physique, intellect and senses practised penance with utmost devotion:

Fruits of- amalaka, haritaki

Or-

amalaka, bibhitaka

Or-

haritaki, bibhitaka

Or-

amalaka, haritaki, bibhitaka

+

bark of- palasa tree

+

mud

One of the above sets of fruits should be wrapped in the palasa bark.

Then paste this with mud.

Then cook on charcoal, till well cooked.

Remove the seeds.

40Kg. of the remaining material [powder/pulp] [minus the bark and mud- discard these] should be collected.

Pound in a mortar with a pestle.

+

curd

ghee

honey

sesamum paste

tila oil

sugar

This should be taken on empty stomach by above method [listed in previous rasayanas [[the {kutipaka/hut}]]].

After the course of treatment, one should be brought back to it's [his] normal state by intake of gruel etc.

He should also be massaged and annointed with ghee and barley powder.

"This is the limit of the use of the rasayana."

Keeping in view the power of digestion, he should be given diet consisting of sastika rice added with ghee along with soup or milk for the period double of the same for treatment.

Thereafter he may move and eat according to pleasure.

Ci1.1#75

"The fifth formulation of Haritake":

By this one becomes free from the fear of old age, diseases, afflictions and spells and attaining unique strength of body, senses and intellect becomes unobstructed in all his activities and enjoys maximum life-span:

decoction of- haritake, amalaka, bibhitaka, five root pentads [listed in an earlier rasayana; not pancamula - it's a big list-]

+

paste of- pippali, madhuka, madhuuka, kakoli, ksirakakoli, kapikacchu, jivaka, rsabhaka, ksiravidari

juice of- vidari

eight times- milk

240Kg. 480mg.- ghee

Cook all the above properly.

One should use it in proper dose according to his power of digestion.

After the drug is digested, he should take the diet consisting of sali and sastika rice along with milk and ghee with the after-drink of hot water.

Ci1.1#76

Formula:

If this formulation is used regularly for 3 years, the person attains a life-span of 100 years free from old age, acquires knowledge, his diseases are alleviated, poison becomes ineffective in his body which is rendered firm as stone and he becomes invincible for the organisms:

Ghee

+

herbs- haritaki, amalaka, bibhitaka, haridra, salaparni, bala, vidanga, guduci, sunthi, madhuka, pippali, katphala

Cook the above together into a ghrta.

Powder of- amalaka

100 batches juice of- amalaka

Impregnate the amalaka powder 100 times with new batches of the amalaka juice.

+

1/4 quantity powder of- iron (iron bhasma)

Mix the amalaka powder with the iron bhasma.

Herbal Ghrta

+

Amalaka powder and iron bhasma

+

honey

sugar

10gm. of this formulation should be taken in every morning by the above method.

In the evening, the patient should take diet consisting of sali and sastika rice added with ghee along with the soup of green gram or milk. [It should be taken for 3 years.]

Ci1.1#77

Benefits of Rasayana and History of It's Use:

As was nectar for the gods and ambrosia for the serpents so was the rasayana treatment for the great sages in early times.

The persons using rasayana treatment in early ages lived for thousands of years unaffected by old age, debility, illness and death.

One who uses rasayana treatment methodically attains not only long life but also the auspicious status enjoyed by the godly sages and finally oneness with indestructible God.

Ci1.1#78-80

THE SECOND QUARTER ON RASAYANAS:

Lord Punarnavasū said:

O desirous of vital breath!

Listen to me explaining the method of rasayana treatment which is like another nectar, beneficial for the gods, having incomprehensible miraculous effects, promotes life-span, provides health, sustains (youthful) age, removes sleep, drowsiness, exertion, exhaustion, lassitude and debility, restores equilibrium of V, K and P, brings stability, alleviates laxity of muscles, kindles internal fire and produces excellent lustre, complexion and voice.

By (using) this the great sages like Cyavana etc. regained youthful age and became charming for the women, they also attained firm, even and well-divided muscles; compact and stable physique; blossomed strength, complexion and senses; uninterrupted prowess and endurance.

All morbidities arise due to domestic food in those eating sour, saline, pungent alkaline, dried vegetables, meat, sesamum, sesamum paste and preparations or (rice) flour; germinated or fresh, awned or leguminous cereals, antagonistic, unsuitable, rough, alkaline and channel-blocking substances; decomposed, heavy, putrefied and stale food items, indulging in irregular diet or eating while the previous food is undigested; day-sleep, women and wine; performing irregular and excessive physical exercise causing agitation in the body; affected with fear, anger, grief, greed, confusion and exhaustion.

Because of this muscles get relaxed, joints get loosened, blood gets burnt, fat becomes abundant and liquefied, marrow does not mature in bones, semen does not manifest and ojas deteriorates.

Thus the person subdued with malaise, depression, sleep, drowsiness, lassitude, lack of enthusiasm, dyspnea, incapability in physical and mental activities, loss of memory, intellect and lustre, becomes resort of illness and thus does not enjoy the normal life-span.

Hence, looking to these defects, one should abstain from all the said unwholesome diet and activities so that he becomes fit for using the rasayana treatment.

Ci1.2#3

Amalaka ghrta:

By its use life-span stands for 100 years devoid of old age, knowledge is retained, all diseases are alleviated, one attains uninterrupted sexual vigor in women and also is blessed with progeny.

If a person uses this formulation properly he attains big body, compactness like the essence of mountains, firm and strong sense organs, invincibility, charming look, popularity, respect, happiness and intellect.

Moreover, by this strength he becomes great, complexion gets excellently purified, voice becomes like imitating the rumbling of dense thunder clouds, and the person is blessed with a large and stable progeny:

2Kg. 560gm.- ghee

juice of- amalaka fruits which are grown in a good soil and time, possess unaffected smell, colour and taste, are mature with taste, size and potency

+

1/4 quantity- punarnava

Cook all the above together.

[Cook down until it is a ghrta (no water remaining and no herb pulp).]

Repeat 100 or 1000 times.

+

juice of- vidari

+

paste of- jivanti

Cook all the above together, repeating the first step.

Repeat 100 or 1000 times.

+

4 times- milk

decoction of- bala, atibala

paste of- satavari

Cook all the above together.

[Repeat 100 or 1000 times.]

+

1/4 quantity- sugar, honey

Keep in a gold, silver or earthen pitcher which is clean, strong and uncted with ghee.

This should be taken regularly by the said method every morning according to the

power of digestion.

When the drug is digested, diet of sali or sastika rice along with milk and ghee should be taken.

Ci1.2#4-6

Amalakaavaleha:

By it's use, one attains the stable life-span of 100 years without being old.
The other results are as said earlier:

1000 fruits of each- amalaki, pippali

+

alkaline water prepared from young palasa tree

Dip the fruits in the water.

Dry in shade.

Remove and discard the seeds. Powder the rest.

+

4 times- honey, ghee

Store underground for 6 months before use.

Ci1.2#7

Amalaka Curna:

This provides a stable life-span of 100 years devoid of old age. Other attainments are as said earlier:

2Kg. 560gm. powder of- amalaki fruits

+

juice of- amalaki fruits

Impregnate the powder with the juice for 21 days.

+

5Kg. 120gm.- honey, ghee

+

1/8 quantity- pippali

1/4 quantity- fine sugar

Mix all the above together.

Keep in a vessel uncted with ghee and stored in early rains under a heap of ashes.

After the rainy season is over, this should be used while taking a suitable and wholesome diet.

One should take it's dose according to power of digestion only in "forenoon" [forenoon] and not in afternoon.

The diet should be according to suitability.

Ci1.2#8

Vidangaavaleha:

The attainments are as mentioned earlier.

2Kg. 560gm. powder of each- vidanga and pippali fruits

+

3Kg. 840gm.- sugar-candy

15Kg. 360gm. [total volume]- ghee, oil, honey “together”

Mix all the above together.

Keep in a vessel uncted with ghee and stored in early rains under a heap of ashes.

Ci1.2#9

Other Amalakaavaleha:

By it's use, life-span of 100 years devoid of old age is attained, as well as other attainments mentioned earlier:

1000 fruits of- amalaka (having aforesaid qualities)

These should be heated in tub made of fresh palasa wood which does not emit vapour.

A fire should be made of wild cow dung.

When the fruits are heated properly they should be taken out and allowed to self-cool.

Discard the seeds and crush the remaining pulp.

+

2Kg. 560gm. powder of each- pippali, vidanga

+

3Kg. 840mg.- sugar

5Kg. 120gm. each- oil, honey, ghee

Keep in a clean, strong vessel uncted with ghee and stored for 21 days before use.

Ci1.2#10

Nagabala Rasayana:

If used regularly for a year, it makes the life-span stable for 100 years without senility. Other attainments are said earlier:

Note on collection of the roots of nagabala for this formula:

One should collect the roots of nagabala in cala muhurta or phalguna (late winter) while being clean and attentive, having worshipped the deities and having made the brahmanas to recite auspicious mantras.

The plant should have grown in a forest area covered with kusa grass; having soil unctuous, black and sweet or of golden color; devoid of poison, injurious animals and defects of wind, water and fire, and also of cultivation, ant-hill, cremation ground, sacred tree, unfertile area and habitation; and having proper access of air, water and the sun according to the season.

The roots should be undamaged, unencroached, neither immature nor too old, possessed with potency, having shed off the old leaves and with new leaves not appeared on the plant.

Ci1.2#11

Instructions for Nagabala Rasayana:

The roots of nagabala should be washed.

The bark should be taken (eaten) in dose of 40gm. finely pounded and mixed with milk, or honey and ghee.

Or the root can be powdered and taken in same dose with milk, or honey and ghee.

Take like this every morning.

After the drug is digested, one should take the diet of sali or sastika rice along with milk and ghee.

Ci1.2#11

A swarasa (juice) rasayana:

Juice of [any one of the following]- bala, candana, aguru, dhava, tinisa, khadira, simsapa, the 10 age-sustaining drugs (ending with punarnava)

[Any one of] these herbs can be used in the same method as Nagabala, described above.

Method for preparing [infusion] for substitute in case fresh juice is not available:

2Kg. 560gm. of the drug should be dipped in equal quantity of water for 24hrs.

Then it should be pressed and filtered and used as “swarasa” (fresh juice).

Ci1.2#12

Bhallataka-ksira:

By this one attains stable life-span of 100 years without senility. Other attainments are as said earlier.

Directions for making Bhalataka-ksira:

The fruits of bhallataka– undamaged, undiseased, mature in taste, size and potency; looking like ripe jamboo fruits– should be collected in the month of Jyestha or Asadha (late summer) and be stored within the granary of barley or black gram.

After 4 months in the month of Aগ্রহায়ণ or Pausa (early winter) they should be taken out for use.

The fruits should be crushed and then boiled in 10 times water, until 1/8 volume of extract remains. This should be filtered.

Note: Each day's supply of fruits should be crushed and extracted one day at a time, as needed.

The candidate for this rasayana should have made his body fit through intake of cold, unctuous and sweet substances.

The bhallataka extract should be taken mixed with milk after smearing the inner part of the mouth with ghee.

The extract for the 1st day should be made from 10 fruits.

Gradually increasing the dose by 1 fruit per day it should be led to 30 which is the maximum dose.

In this way, the total number of fruits taken comes to 1000.

When the drug is digested, one should take sali or sastika rice with milk added with ghee.

After the treatment is over, the patient should live on milk diet for the period double to that of treatment.

Ci1.2#13

Bhallatakaksaudra:

Regular use of this makes a person of the stable life-span of 100 years without old age:

fruits of bhallataka

Crush the fruits and place into a heating vessel which is put on a firm and uncted pitcher which has been sunk into the ground up to its neck and covered [the vessel with the fruit] with a lid.

Then after pasting it with black earth, it should be heated with cow-dung fire.

The extract which is collected in the lower pitcher should be taken out for use.

+

1/8 quantity- honey

double quantity- ghee

Mix all the above together.

Ci1.2#14

Bhallataka Taila:

Benefits are as mentioned above.

2Kg. 560gm.- of "the above bhallataka *taila*"

+

1/8 quantity of [each]- milk, paste of madhuka

Cook all the above together.

Repeat this 100 times.

Ci1.2#15

10 Other Rasayana Formats In Which Bhallataka May Be Used:

bhallataka ghrta, bhallataka-ksira, bhallataka-ksaudra, guda-bhallataka,

bhallataka-yusa, bhallataka-taila, bhallataka-palala, bhallataka-saktu, bhallataka-lavana, and bhallataka-tarpana.

Ci1.2#16

Description of Bhallataka:

The fruits of bhallataka are irritant, inflaming and like fire but become like nectar if used methodically.

Their use in the above 10 forms is described which should be prescribed considering the disease, constitution and suitability.

There is no disorder of K and obstructive condition which is not ameliorated by bhallataka quickly.

Moreover it promotes intellect and agni.

IN early days, the old great sages like Cyavana etc. who, desiring vital strength, attained immeasurable life-span by using these beneficial rasayana formulations.

After attaining longevity they performed, as desired, spiritual penance, celibacy and self-meditation and (in the end) migrated to heaven.

Hence those who desire longevity, vital strength, and happiness should use the rasayana methodically and carefully.

Ci1.2#17-22

This is the end of the second quarter on Rasayanas-

FOURTH QUARTER ON RASAYANA

Ci "1.3"

Amalakayasa Brahma rasayana:

This rasayana formulation, in early days, was used by Vasistha, Kasyapa, Angiras, Jamadagni, Bharadwaja, Bhrgu and similar other sages who by using this methodically became free from exertion, disease, senility and fear and attaining great strength due to its effect performed penance as desired. This rasayana was developed by Brahma and it provides a life-span of 1000 years, alleviates senility and diseases and promotes strength of intellect and sense organs:

Hand-plucked amalaki fruits (having above-mentioned properties)

Remove the amalaki seeds and discard. Dry the fruit and then powder it.

+

juice of- fresh amalaki fruits

In the month of Magha or Phalguna (late winter) this powder should be impregnated 21 times in the juice. After the final impregnation, it should be dried again and powdered.

2Kg. 560gm. of this powder should be taken.

2Kg. 560gm. of the whole- herbs of Vitalizer group, Bulk-promoting group, Galactagogue group, Semen-promoting group, Age-sustaining group, ((all mentioned in Chptr 4, Su.)), heartwood of sandal, aguru, dhava, tinisa, khadira, simsapa, asana, haritaki, bibhitaka, pippali, vaca, cavya, citraka, vidanga

+

10 times quantity- water

Boil all the above together until 1/10 remains (2L 560ml.). Filter well.

+

2Kg. 560gm.- self-impregnated amalaka powder (this is the one made above)

Mix the above together.

Heat on cow-dung fire or the fire of bamboo chips or reed stalks till the liquid portion is evaporated. Do not allow the formula to get burnt.

Collect the formula, spread it on iron plates to dry well.

Powder the formula finely “with stone slabs on the deer-hide”.

Store carefully in an iron vessel.

This powder added with 1/4 part iron powder (bhasma) and mixed with honey and ghee should be used according to power of digestion.

Ci1.3#3-6

Requirements for successful Rasayana Treatment:

In early days, the great sages attained stable life-span by applying the rasayana treatment properly and timely due to penance, celibacy, meditation and serenity because no rasayana treatment succeeds in persons who are inattentive, engaged in other works and live in villages.

Ci1.3#7-8

Kevalaamalaka Rasayana:

For a year one should live in the midst of cows on milk diet meditating on Savitri mantra, observing celibacy and controlling his sense organs.

At the end of the year, he should fast for 3 days and then should enter into a forest of amalaki trees on full moon day of the month of Pausa, Magha or Phalguna (winter).

There climbing on one of the trees having big fruits, he should take the fruit situated on a branch by hand and wait for some time repeating the Brahman (om) mantras till nectar comes in.

During this period nectar positively resides in amalaka fruits which, due to presence of nectar, becomes sweet like sugar and honey, unctuous and soft.

The person having regained youthfulness lives the number of thousands of years equal to that of fruits eaten.

After getting saturated fully with them one becomes like god and Sri (goddess of wealth), vedas and personified knowledge attend to him themselves.

Ci1.3#9-14

Lauhaadi Rasayana:

One who uses the iron rasayana is not overcome by injury, diseases, senility and death because he possesses vital strength like that of elephant and exceedingly strong sense organs.

The persons using the metallic rasayana for a year becomes intelligent, renowned orator, scholar and wealthy:

triphala
cow's urine
alkali prepared from- lavana, ingudi, palasa
+
water
Prepare a decoction from all the above.

paper-like pieces of sharp iron 4 fingers long and thin like sesamum seeds
Heat the pieces of iron till they are red hot.
Dip the red hot iron pieces in the above decoction.
“When they are transformed like collyrium” they should be powdered finely.

+
honey
juice of- amalaka fruits
Make the above into a linctus.

Store in a ghee-smeared pitcher.

Store for 1 year in a barley granary before use.

During this year the linctus should be “stirred from all sides” [stirred completely] every month.

This should be taken mixed with honey and ghee every morning according to strength along with suitable diet after the drug is digested.

This is the method of administration for all the metallic preparations.

Ci1.3#15-23

Gold or Silver Rasayanas:

By the same method described for Lauhadi Rasayana, the use of gold or silver rasayana provides longevity and alleviates all diseases.

Method of administration should also follow that described for Lauhadi Rasayana.

Ci1.3#23

Aindra Rasayana:

This successful rasayana alleviates old age and diseases, promotes memory and intellect, enhances life-span, provides nourishment, excellence, clarity of voice, complexion and ojas.

Magic spells, poison and pains can not resist it's (subduing) effect.

By this, leucoderma, leprosy, abdominal diseases, gulma, spleen enlargement, chronic intermittent fever; and the diseases taking away intellect, memory and knowledge and also the severe V disorders get alleviated:

3 barley grains quantity of each- Aindri, matsyakhyaka, brahmi, vaca, brahma-sucarcala, pippali, lavana, sankhapuspi

+

2 barley grains quantity- gold

1 sesamum seed's quantity- visa

40gm.- ghee

Mix all the above together.

This should be used. [Dose: is the above formula a single day's dose? A year's dose?]

After the "food" [perhaps the word 'drug' should have been written here] is digested, diet containing honey and plenty of ghee should be given.

Ci1.3#24-29

The intellect-promoting rasayana drugs:

The following individual drugs are life-promoting, disease-alleviating, promoters of strength, agni, complexion, voice and are intellect promoting.

Of them, sankhapuspi is specifically intellect-promoting.

Mandukaparni

Yastimadhu + milk

juice of gudduci (stem) + gudduci root + gudduci flowers

paste of- sankha puspi
Ci1.3#30-31

Pippali rasayana #1:

Directions:

Take the pippali in numbers of 5, 7, 8 or 10 with honey and ghee, every day for a year.

[the number depends upon power of digestion and strength of the patient.]

Ci1.3#32

Pippali Rasayana #2:

This gives rasayana effect particularly in order to alleviate cough, wasting, phthisis, dyspnea, hiccup, throat disorders, piles, disorders of grahani, paleness, intermittent fever, disorders of voice, chronic rhinitis, swelling, gulma and vatabalasaka.:

Directions:

alkali of palasa

pippali fruits

Impregnate the pippali fruits in [decoction of] the alkali.

+

ghee

Fry the impregnated pippali fruits in the ghee.

3 pippali fruits should be taken with honey “in the morning, after meal and before meal”.

Ci1.3#33-35

Pippali-varidhamana rasayana:

This rasayana is bulk-promoting, beneficial for voice and life-span, alleviates spleen enlargement, sustains age and promotes intellect:

Intake Schedule:

Day:	Number of Pippali Fruits to Be Taken:		
	Superior	Medium	Inferior
	(for strong patient)	(for medium patients)	(for weak patients)
1	10	6	3
2	20	[12	[6
3	30	[18	[9
4	40	[24	[12
5	50	[30	[15
6	60	[36	[18
7	70	[42	[21
8	80	[48	[24
9	90	[54	[27
10	----- 100 -----	[60 -----	[30
11	90	[54	[27
12	80	[48	[24
13	70	[42	[21
14	60	[36	[18
15	50	[30	[15

16	40	[24	[12
17	30	[18	[9
18	20	[12	[6
19	10	6	3
Total #:	1000 fruits	 fruits	 fruits

Ci1.3#36-40

(notes on pippali-varidhamana rasayana, continued:)

[Note: all this is 1 formula, and should be on 1 page together.]

Note:

for high strength patients: take the pippali in the form of paste
 for medium strength : take the pippali in the form of decoction
 for low strength patients : take the pippali in the form of powder

The pippali should be taken with milk.

After the drug is digested the person should take sastika rice with ghee.

By the above intake schedule, the total number of pippali fruits equals 1000.

Ci1.3#36-40, continued

Triphala Rasayana:

This rasayana makes a person live for 100 years devoid of old age and diseases:

Directions:

Take:	Time
1 haritaki fruit	after digestion
2 bibhitaka fruits	after meals
4 amalaka fruits	after meals

All the above should be taken daily, with honey and ghee for 1 year.

Ci1.3#41-42

The other Triphala rasayana:

By this, one lives 100 years devoid of senility and diseases:

A new iron plate should be plastered with the paste of Triphala.

Let this sit for 24 hours.

Collect the paste.

This should be ingested dissolved in honey water.

After the drug is digested, one should take meals with plenty of fat.

This should be taken for 1 year.

Ci1.3#43-44

The other Triphala rasayana:

Triphala
 madhuka, tugaksiri, pippali
 +
 honey, ghee

Ci1.3#45

The other Triphala rasayana:

Triphala

+

sugar

Ci1.3#45

The other Triphala rasayana:

This provides intellect, memory and strength, promotes life-span and excellence and alleviates senility and diseases:

#1) Triphala

+

“Along with all (six) metals including gold, vaca”

#2) Triphala

+

vidanga, pippali

#3) Triphala

+

lavana

All the above formulas should be take with honey and ghee for 1 year.

Ci1.3#46-47

Silajatu Rasayana:

Silajatu originates from 4 metals: gold, silver, copper and black iron.

It is slightly sour, astringent in taste, katu in vipaka and is moderate (neither too cold nor too hot) in virya.

This is rasayana in effect and if applied methodically it is aphrodisiac and alleviates diseases.

Its potency enhances if it is impregnated with decoctions of drugs alleviating V, P and K either singly or collectively.

Ci1.3#48-50

The impregnation is performed by dipping it in lukewarm decoction and then taking it out at the end of the day, and repeating this process for a week.

Silajatu mixed with powdered metals should be taken with milk by aforesaid method.

This formulation provides happy long life, alleviates old age ad diseases, stabilizes the body, promotes intellect and memory and excellence of taken with milk diet.

The use of this rasayana is threefold, according to effect:

7 weeks	superior
3 weeks	medium
1 week	inferior

The dose is also threefold, according to effect:

40gm.	Superior
20gm.	Medium
10gm.	Inferior

Ci1.3#51-54

Source of Silajatu:

The mountainous ores of gold etc. when heated by the sun excrete a material like lac, soft, smooth and clear. This is known as silajatu.

Differentiation of Silajatu Derived from Different Metals:

Gold:

Silajatu obtained from gold ore is sweet, slightly bitter, having color like japa flower, pungent in vipaka and sita virya. It is useful in V-P disorders.

Silver:

That obtained from silver ore is pungent, white, cold and madhura in vipaka.. It is useful in K-P disorders.

Copper:

That obtained from copper ore is like peacock's neck, bitter, hot and Katu-vipaka. It is useful in K disorders.

Iron:

That obtained from iron ore is like gugguluka, bitter, slightly saline, katu-vipak and cold. It is the best of all. It is useful in tridoshic disorders.

Ci1.3#55-61

All types of silajatu smell like cow's urine and are applicable in all conditions.

However, in the use of rasayana, the last one is preferred.

Ci1.3#60-61

During administration of silajatu, one should avoid vidahi (causing burning and hyperacidity) and heavy substances particularly horse gram. Horse gram, due to exceedingly contradictory nature, breaks the stones as seen in practice, that is why its use is contra-indicated.

Milk, buttermilk, meatsoup, vegetable soups, water, urine and various decoctions

are used for dissolving silajatu according to the object.

There is no disease in the world which is not overcome by silajatu.
It provides great energy to the healthy person if used methodically and timely.
Ci1.3#62-65

This is the end of the 3rd quarter of the chapter on Rasayana-

FOURTH QUARTER OF THE CHAPTER ON RASAYANA

Ci "1.4"

The sages, hermits as well as mendicants ([beggar-monk]), at certain periods, due to intake of domestic drugs and diet mostly became heavily corpulent, with movements slowed down and unhealthy.

Being unable to perform their routine duties, they considered their own fault caused by domestic living and thus shifted to their previous abode, Himalayas, which is free from domestic defects, propitious, pious, noble, favorable for intellect, unapproachable for the unholy, the source of origin of Ganga, frequented by the gods, gandharvas and kinnaras, the storehouse of many precious stones, having incomprehensible miraculous powers, resided by intellectual sages, accomplished persons and wanderers, the source of celestial centres and plants, the great savior and protected by the Lord of gods.

This group of great sages consisted of Bhrgu, Angiras, Atri, Vasistha, Kasyapa,

Agastya, Pulastya, Vamadeva, Asita, Gautama etc.

Indra, the preceptor of gods and having 1000 eyes, said to them-

‘Welcome to the intellectual sages, knowers of Brahman, possessing wealth of knowledge and penance.

You are having malaise, lustrelessness, derangement of voice and complexion and ill-health along with it’s associated corollaries caused by domestic living.

Domestic living is the root of all the inauspicious.

You have done great favor to the people, now it is time for the intellectual sages to look to their own body (health) and to deliver instructions in the science of life for the well-being of your own as well as of the people.’

‘Ayurveda is delivered to me by Aswin who received it from Prajapati, who again was imparted with the same by Brahma.

Now looking to the short life of the people and that also afflicted with senility and diseases associated with unhappiness and continuous troubles causing disturbance in performance of penance, restraint, regular practices, clarity and study you should learn from me, understand propagate the sagely knowledge (of Ayurveda) which is the holiest, prolonging life-span, alleviating senility and diseases, producing energy, the nectar-like, propitious savior and for the welfare of the people with friendliness and compassion to them and to earn for yourselves the best, holy, noble and immortal intellectual duty.’

After hearing the words of the king of gods, all the sages praised the superior of gods with incantations and applauded his statement with great pleasure.

Indra, having infused the nectar of Ayurveda to the sages said—

‘Now all this has to be implemented.

This is the auspicious time for rasayanas and the celestial drugs grown in Himalayas are also matured such as- aindri, brahmi, payasya, ksirapuspa, sravani, mahasravani, satavari, vidari, jivanti, punarnava, nagabala, sthira, vaca, chatra, atichatra, meda, mahameda and other vitality-promoting drugs if taken with milk for 6 months provide certainly the maximum life-span, youthful age, diseaselessness, excellence of voice and complexion, corpulence, intellect, memory, superior strength and other desired merits.’

(Thus the rasayana delivered by Indra).

-Ci1.4#3-6

Rasayana:

_____ Brahmasuvarcala- the herb having golden latex and lotus-like leaves

Ci1.4#7

_____ adityaparni- the herb which is known as ‘the sun’s beloved’ and has golden latex and flowers like the sun disc

Ci1.4#7

_____ nari- the herb known as ‘aswabala’, and having leaves like those of balwaja

Ci1.4#7

_____ kasthagodha- the iguana-shaped herb

Ci1.4#7

_____ sarpa- the serpent-shaped herb

Ci1.4#7

_____ soma- the king of herbs having 15 nodes and increasing and decreasing according to the conditions of the moon

Ci1.4#7

_____ padma- the herb having shape, color (red) and fragrance like that of lotus
Ci1.4#7

_____ aja- the herb known as ajasrngi
Ci1.4#7

_____ nila- the climber plant having blue latex and flowers and diffused branches
Ci1.4#7

Of these plants whichever are available should be taken in the form of juice “in full quantity”.

Thereafter one should sleep naked in the covered tub made of wet palasa wood and annointed with fat.

“(after a while) he disappears and reappears in 6 months.”

Then he should be maintained on goat’s milk.

In 6 months he becomes similar to gods in age, complexion, voice, face, strength and lustre; all the knowledge appears intuitively, he attains divine vision and audition, movement up to 1000 yojanas (8000 miles) and unafflicted life-span of 1000 years.

Ci1.4#7

Here are the verses-

The effect of the divine herbs can be tolerated only by the persons like you and not by those with uncontrolled self. By the effect of these herbs you will attain all benefits while performing your normal duties. These herbs growing in holy lands can be used by forest-dwellers as well as householders with proper carefulness and self-control.
- Ci1.4#8-10

These herbs exert milder effect in case of different habitat, subject and mode of administration though the method of intake is the same for all.

The person of luxurious living who are unable to search or use them should resort to other methods or Rasayana which are described hereunder.

Ci1.4#11-12

The other Rasayana said by Indra:

This rasayana alleviates all diseases, is aphrodisiac, excellent life-promoting, provides strength to psyche, memory, physique, agni, intellect and senses; promotes energy, complexion and voice; alleviates poisons and inauspiciousness and renders the words truthful. This intellect-promoting and broad-spectrum rasayana should be used properly by those who desire success, youthful age, charming personality and universal fame:

“10 drugs of strength-promoting, vitality-promoting, bulk-promoting and age-sustaining groups, khadira, bijaka, kharjura, madhuka, musta, utpala, mrdwika, vidanga, vaca, citraka, satavari, payasya, pippali, aguru, rddhi, nagabala, saka, dhava, triphala, kantakari, vidari, candana, iksu, roots of sara, gambhari and tinisa– juice of all these drugs and alkali of palasa should be taken in the quantity of 40gm. each”

+

four times- cow milk

5.12Kg. each- tila oil, cow-ghee

Cook all the above together.

“When well-cooked, the fatty preparation should be brought down.”

+

2.56Kg.- amalaka powder which has been impregnated 100 times with amalaka

juice

2.56Kg. of each- honey, powdered sugar

640gm. of each- vamsalocana, pippali.

Mix all the above together well.

Thereafter the dose according to digestion should be used mixing it with the powder (bhasma) of gold, copper, coral, iron, quartz, pearl, cat's eye, conch and silver in 1/6 quantity [each].

During the period of medication the patient should avoid exertion and sexual intercourse and take diet of sastika rice along with ghee after the previous meal is digested.

Ci1.4#13-26

The indoor method of rasayana treatment:

is advised for those who are capable, disease-free, wise, self-controlled, leisurely and rich. Otherwise, the outdoor method is advisable.

The former one is, no doubt, better but is very difficult.

IF during the period some complications arise due to faulty method, proper respective treatment should be provided and the rasayana course should be stopped.

Ci1.4#27-29

The person who is truthful, free from anger, abstaining from wine and women, non-violent, non-exerting, calm, sweet-spoken, engaged in japa (repeating incantations) and cleanliness, perseverant, observing charity, penance; worshipping gods, cow, brahmanas, teacher, preceptor and elders, devoted to love and compassion, observing vigil and sleep in balance, using regularly ghee extracted from milk, knowing the measure of place and time with propriety, unconceited, well-behaved, simple, having senses concentrated to spiritualism, keeping company of elders, positivist, self-controlled and devoted to holy scriptures should be regarded as using the rasayana for ever. That who, endowed with all these qualities, uses rasayana, attains all the aforesaid fruits of the same.

(Thus Behaviourial Rasayana).

Ci1.4#30-35

One can never attain the fruits of rasayana if he is not undergone grossly the process of elimination of his physical as well as mental impurities.

The formulations meant for providing longevity and alleviating senility and diseases succeed (only) in patients having purified mind and body and controlled self.

All this should not be delivered to those who have degenerate self, “are disease-free”, are not twice-born and are uninterested.

Ci1.4#36-38

[[Benevolent Relationship of Physician and patient:]]

The rasayana formulations, aphrodisiac recipes and remedial measures for the diseases– all depend on a proper physician.

Hence the wise should honor with all means the physician who promotes life, is wise and well-versed in the science of life as the king of gods honors Aswins.

Aswins are regarded as physicians of gods and carriers of sacrifices. (They have shown many miracles such as) the head of the sacrifice was cut which was joined by them. The fallen teeth of Pusan, destroyed eyes of Bhaga and the spastic arms of Vajrin (Indra) were treated by them and thus he, addicted to soma drink, was again made happy. Cyavana, the descendent of Bhrgu, who was sensually indulged and became diseased, devoid of complexion and voice in old age, was reverted to youthful age. On account of these and other similar achievements, the 2 excellent physicians became highly adorable to the great selves like Indra etc. and vessels, praises, recitations, various food preparations, incences and animals are offered to them by the twice-born. In the morning, Indra enjoys the soma drink in company of Aswins and he also makes pleasure along with them in the Sautramani sacrifice. Indra, Agni, and Aswins are worshipped mostly by the twice-born and are praised in vedic hymns, not so the other gods. Thus the twin physicians, Aswins, are worshipped carefully by the gods and their masters. Then how should the physicians not be honored with all means by mortals who are afflicted with death, disease and senility and are after the search of happiness? The physician who is endowed with good conduct, wisdom and rationality, is thrice-born, well-versed in scriptures and master of (the science of) life should be honored as preceptor by the people.

Ci1.4#39-51

After completing training, it is the 3rd birth of the physician because the physician does not carry the epithet ‘Vaidya’ from the previous birth.

[a person will not be called ‘vaidya’ from birth. It is a title that is earned upon acquisition of sufficient skill.]

On completion of training, Brahma (pertaining to Brahma) or Arsa (pertaining to sages) psyche enters into him certainly according to the (type of) knowledge.

Hence the physician is known as the thrice-born.

The wise, desirous of stable life, should not backbite, reproach and harm the master of life.

Ci1.4#52-54

The treated patient, whether having promised or not, if does not offer any thing to the physician he is not freed (from the debt).

(On the other hand) the physician too should consider all his patients as his own sons, protect them sincerely from all the troubles, wishing the excellent piety.

Ayurveda has been enlightened by the great sages devoted to piety and wishing immortal positions for welfare (of the people) and not for earning or enjoyment.

That who takes up the treatment only for human welfare and not for earning or enjoying exceeds all and those who sell the regimens of therapy for livelihood are devoted to the heap of dust leaving aside the store of gold.

That who provides life to those being dragged to the abode of death by severe diseases while cutting the death-nets can not be simulated with any other donor of virtue and wealth because there is no charity better than providing life.

The physician who, considering compassion on beings as the highest virtue, proceeds in treatment of patients, accomplishes all objects and enjoys maximum happiness.

Ci1.4#55-62

“Ratnarasayana”, “celestial rasayana drugs” are mentioned in the chapter summing-up sutra.

Ci1.4#63-64

This is the end of the fourth quarter of the chapter on rasayana-

Section 6:

Fertility

Aphrodisiacs p.470

Fertility p.493

Fetal Development p.511

Nursing p.530

Pediatrics p.535

Vajikarana (Aphrodisiacs)

Quarter I:

Benefits of aphrodisiacs

Qualities of women

Virtues of children

Formulas

Quarter II:

Formulas

Aphrodisiac routine

Quarter III:

Keeping a milk cow

Formulas

*Aphrodisiac routine

Quarter IV:

Variation in virility among men

Formulas

General

Age for intercourse

Cause of diminished semen

Description of healthy semen

FIRST QUARTER IN THE CHAPTER ON APHRODISIACS (2.1)

Benefits of Aphrodisiacs:

A conscious person should use aphrodisiacs regularly because virtue, wealth, pleasure and fame depend on it.

[This is because Ayurvedic aphrodisiacs not only increase procreative virility, but also increase the strength of the dhatus, and strong dhatus lead directly to the above merits. (See ‘Strength of Dhatus’ section in Book I).]

‘It also gives rise to male offspring which is the resort of all qualities.’

[Interpretation: ‘all good comes from having male offspring.’]

Ci2.1#3

Aphrodisiac Effect of a Woman:

The foremost aphrodisiac is the repository which is the exhilarating woman.

The favorite sense objects even singly are exceedingly pleasant what to be said of the female physique where they are stationed collectively (the multitude of the sense objects is only in the female body not anywhere else).

[Re-write the above statement.]

Moreover, the sense object located in woman is more pleasure-giving because there is special pleasure in women and the progeny too is dependant on woman.

Ci2.1#4-6

Benefits of Women for Men/ Family:

Virtue and wealthy, affluence and creation also depends on women.

Ci2.1#6

Characters of the Best Aphrodisiac Woman:

The woman who is:

beautiful

youthful

endowed with auspicious features

submissive

‘trained’ [See a book like the Kama Sutra for details.]

Ci2.1#7

Importance of Compatibility of Husband and Wife:

Due to diversity in likings of the people and ‘the fortune of women’, the qualities like beauty etc. get enhanced on finding a suitable man.

Ci2.1#8

Signs That a Man Has Found the Perfect Woman for Himself:

Behavior/ Traits of the Perfect Woman for Her Partner:

The woman who being excellent in terms of age (youthful), beauty, voice and amorous movements enters into the heart quickly ‘due to fortune or other means’

she is like a celebration of the heart to him

she gets into the similar mood as he is in

she possesses a similar personality/ outlook as he does

she is submissive

she pleases him by engaging him in the things that he likes to do

‘she is like a noose for all the senses due to her excellent qualities’

when he is separated from her, he feels restless
 when he is separated from her, he feels as if there are no other women in the
 world

when she is absent, he feels like his body is vacant of it's senses
 by looking at her, he can overcome his grief, agitation, restlessness or fear
 by finding her, he gets solace
 by seeing her, he becomes exhilarated
 their sexual intercourse is always fresh due to exceeding impulse of sexual urge
 even on frequent sexual intercourse with her, he does not get satisfied
 ...this woman is the best aphrodisiac for him.

Ci2.1#8-13

Men differ in their psychological behavior.

The healthy man desirous of progeny should go to the woman who belongs to
 dissimilar clan [so, no in-breeding], is stimulating, exhilarated, free from complications
 and cleanly bathed (after menses).

Ci2.1#14-15

Faulty-ness of a Man Who Has No Children:

He is like a tree with only one branch, without shade, without fruit and having
 foul smell.

'He is a lamp in picture.' [The editor does not understand this analogy; perhaps it
 is from traditional Indian culture.]

He is like a pond which has dried up.

'He is a non-metal which looks like metal, or chaff which has been dressed up as
 a man.'

The childless man should be regarded as unstabilised, naked, vacant, having only
 one sense organ, and inactive.

Ci2.1#16-18

Virtues of a Man Who Has Many Children:

The man having numerous progeny is like one having numerous forms, faces,
 troops, actions, eyes, knowledge and selves.

He is praised as auspicious, commendable, worthy, potent and numerously
 branched.

Pleasure, strength, happiness, livelihood, expansion, large clan, fame, worldly
 attainments, happiness at the end of life and contentment depend on the progeny.

Ci2.1#19-21

Importance of Aphrodisiacs:

Hence one who desires progeny and all the virtues dependent on having progeny,
 as well as sexual pleasure should use aphrodisiacs regularly.

- Ci2.1#22

Aphrodisiac Formulas:

‘The Bulk-Promoting Bolus’:

This bolus is an excellent aphrodisiac, bulk-promoting and strength-promoting and by the use of this the man strengthened and sexually excited like a horse penetrates the penis fully into the vagina:

120gm each- sara (roots), kandeksu, iksuvalika, satavari, payasya, vidari, kantakarika, jivanti, jivaka, meda, vira, rsabhaka, bala, rddhi, goksuraka, rasna, kapikacchu, punarnava

+

2.56Kg- new black gram

10.24L- water

Cook all of the above together, until reduced to 1/4th volume. [strain]

+

paste of- madhuka, draksa, phalgu, pippali, kapikacchu, madhuka, satavari

2.56Kg [L] juice of each- vidari, amalaka, iksu

2.56Kg- ghee

Cook all of the above until all the water has been removed.

Filter well.

+

640gm- powdered sugar

640gm- vamsalocana

160gm- pippali

40gm- marica

20gm powder of each- twak, ela, nagakesara

+

320gm- honey

Mix all of the above together.

Form into solid boluses weighing 40gm each.

Use: take according to digestive power.

Ci2.1#24-32

The Aphrodisiac Ghee:

This ghee gives ‘phallic strength’:

2.56Kg- newly harvested grains of black gram

2.56Kg- seeds of kapikacchu

160gm each- jivaka, rsabhaka, vira, meda, rddhi, satavari, madhuka, aswagandha
[water]

Boil all of the above together into a decoction [reducing to 1/4th volume]. [filter.]

+

6.4L- cow’s milk

640ml-ghee

640ml juice of each- vidari, iksu

Cook all of the above together on a mild fire.

+

160gm- sugar

160gm each- vamsalocana

160gm- honey

“0”gm- pippali [a type-o present in this book]

Mix all of the above together.

Use: take before meals.

Dose: 40gm

Ci2.1#33-37

The Aphrodisiac Pindarasas:

This pandarasa (solidified meat-soup) is aphrodisiac, nourishing and strength-promoting.

By the use of this, one strengthened and sexually excited like a horse penetrates the penis fully into the vagina:

Part A; Utkarika (Halwa):

sugar

grains of black gram

vamsalocana

milk

ghee

wheat flour

+

ghee

All of the above should be cooked together in the ghee.

+

Part B; Meat soup:

sweet, good-smelling and hot cock [chicken] soup

Put the prepared utkarika into the soup ‘so that it is solidified’.

It is ready to use.

Ci2.1#38-41

Other Aphrodisiac Pindarasas:

In the same way as the above formula, pindarasa may be prepared from peacock, partridge and swan which promotes strength, complexion and voice and by the use of which the man behaves like a bull. Ci2.1#40-41

Aphrodisiac Buffalo Meat Soup:

This excellent soup is aphrodisiac, strength-promoting and bulk-promoting:

ghee

black gram

goat's testicles

+

soup of- buffalo meat

Cook all the above in the buffalo soup.

It should be filtered.

+

sour fruit

ghee

Fry all of the above together.

+

a bit of salt, coriander, cumin and ginger

Put these seasonings in the soup.

It is ready.

Ci2.1#42-43

The Other Aphrodisiac Soups:

In the same way, the following soups may be used:

sparrows in the meat soup of partridge,

partridges in the meat soup of cock

cocks in the meat soup of peacock

peacocks in the meat soup of swan

These should each be cooked with fresh ghee

+

they should be soured or sweetened, according to suitability

+

they should be added with 'some scent' [i.e., ela, twak, ...]

[Divide this formula up into it's 4 formulas .] - Ci2.1#44-45

Aphrodisiac Meat:

Use of Milk after Sparrow Meat:

If one takes milk after eating sparrow meat up to saturation he does not get his organ slackened nor is there 'loss of semen in the night'. [during intercourse? 'wet dreams'?]

Ci2.1#46

Aphrodisiac Black Gram Formulation:

One who does this is awakened with sexual impulse for the whole night:

1st: Eat: boiled sastika rice + plenty of ghee
+ black gram soup

2nd. Drink: milk afterwards

Ci2.1#47

Aphrodisiac Cock's Meat Formula:

With this formula, one does not get sleep in the night and his penis is ever stiffened:

cock's meat

+

crocodile semen

Fry the meat in the semen.

Ci2.1#48

Aphrodisiac Egg Juice:

The following should be taken:

'The juice extracted from the fish eggs'

+

ghee

fry the fish egg juice in the ghee.

Ci2.1#49

The following egg juice should be taken:

swan egg juice

+

ghee

Fry the egg juice in the ghee.

Ci2.1#49

The following egg juice should be taken:

peacock egg juice

+

ghee

Fry the egg juice in the ghee.

Ci2.1#49

The following egg juice should be taken:

cock egg juice

+

ghee

Fry the egg juice in the ghee.

Ci2.1#49

Here are the verses—

When one takes the proper aphrodisiac medicine in time after getting the channels cleansed and the body purified, he behaves like a bull by that regimen which is bulk-promoting and strengthening.

Hence, at first, one should apply the evacuative therapy according to strength and not the aphrodisiac formulations because they don't succeed if applied in dirty body like trying to dye a dirty cloth.

Ci2.1#50-51

Summing Up—

Fertile soil, the woman, 15 formulations promoting potency and progeny, corpulence and strength etc. have been said on the quarter on sara roots etc.

Ci2.1#52-53

SECOND QUARTER ON THE CHAPTER ON VAJIKARANA (2.2)

-The quarter on aphrodisiacs sprinkled with milk, etc.-

Ci 2.2

Fertility-Producing Sastika Gutika:

By this [pills] even old man gets large progeny and everlasting sex urge:

white sastika rice

+

milk

The rice should be 'fully sprinkled' with milk.

While still wet, it should be pounded in a mortar.

Then it should be impregnated again with milk. [for 1 hr/ overnight].

Then the juice should be pressed out and filtered.

+

cow's milk
 decoction of- seeds of kapikacchu
 decoction of- black gram
 decoction of- bala, mudgaparni, masaparni, jivanti, jivaka, rddhi, rsabhaka,
 kakoli, goksura, mdhuka, satavari, vidari, draksa, kharjura
 Cook the rice juice, the cow's milk and the decoctions together.
 +
 powders of- vamsalocama, black gram, sali rice, sastika rice, wheat
 The above powders should be added and mixed in, so that the whole becomes
 solidified.
 +
 ample- honey, sugar
 Mix all of the above together.
 Form boluses. They should be the size of jujube fruit.
 +
 ghee
 The boluses should be fried in ghee.
 Use: Take according to power of digestion.
 Keep on diet of milk or meat-soup.
 Ci2.2#3-9

Aphrodisiac Formulation of Pupalika etc:

One should collect the semen of sparrows, swans, cocks, peacocks, tortoises and crocodiles, cow-ghee, lard and the fat of kulinga (a type of sparrow), the powders of sastika rice and wheat;

With these above drugs, various dietary items like pupalika, saskuli, vartika, pupa, dhana etc. may be prepared.

By the use of these dietary preparations, one enjoys women with full satisfaction like a horse with stiffened and semen-filled organ.

Ci2.2##10-13

'Fertility-Producing Juice':

By this even a weak and an old person attains a large progeny and is exhilarated sexually like a young man:

80gm each- seeds of kapikacchu, black gram, kharjura (fruits), satavari,
 srngataka, mrdwika
 +
 640ml- milk

640ml- water

Boil all of the above together until only 640ml total remains.

Filter with a clean cloth.

+

80gm- vamsalocana

80gm- sugar

80gm- fresh ghee

Mix all of the above together.

Use: Take mixed with honey.

Keep on a diet of boiled sastika rice.

Ci2.2##14-17

Aphrodisiac Milk:

This formula is an excellent aphrodisiac:

40gm each- head (top) of the kharjura plana, black gram, payasya, satavari, kharjura (fruits), madhuka (flowers), grapes, seeds of kapikacchu

+

2.56L- water

Boil all of the above together, until reduced to 1/4th.

+

640ml- milk

Cook the above together until the water portion has been removed (so that the final volume is 640ml; the volume of the above milk).

Use: eat boiled sastika rice with plenty of ghee along with this milk added with sugar.

Ci2.2##18-20

Aphrodisiac Ghee:

This is an excellent aphrodisiac and strengthening and promotes complexion, voice and body-bulk:

jivaka, rsabhaka, meda, jivanti, both types of sravani, kharjura, madhuka, draksa, pippali, ginger, srngataka, vidari

+

water

milk

+

fresh ghee

Cook all of the above together into a ghrta.

Ci2.2##21-23

Aphrodisiac Formula of Supernatant Layer of Curd:

By this the person becomes endowed with complexion, voice and strength and sexually like a bull:

supernatant fatty layer of curd (it should be pure and white like the autumn moon)

+

sugar

honey

marica

vamsalocana

smaller [green] cardamon

Mix all of the above together.

Strain through a clean cloth in a new jar.

Use: This should be taken along with cooked sastika (boiled) rice having plenty of ghee.

Thereafter one should take proper quantity of 'rasala'.

Ci2.2##24-26

Aphrodisiac Sastika Rice Formula:

One becomes (sexually) like a bull if he uses the following rice formula:

sastika rice which is white like moon-rays

+

plenty of ghee

sugar

honey

milk

Take/ mix all of the above together.

Ci2.2##27

Aphrodisiac Pupalikas:

One who desires to perform sexual intercourse like a horse and to discharge profuse semen like an elephant should eat these pupalikas and drink **manda (concentrated portion)** of varuni [wine] afterwards:

ghee

+

eggs of- crocodile, hen

powder of- sastika rice [rice flour]

"In heated ghee the eggs should be put along with the powder."

So, just melt/ heat the ghee, then take off the heat and stir in the eggs and rice powder, and serve.

Ci2.2##28-29

Benefits of These Aphrodisiac Formulas:

by proper use of these formulations one becomes endowed with:

good physique

potency

strength

complexion

sexually exhilarated

'potent for women like an 8 year old horse'

Ci2.2##30

General Aphrodisiac Routines and Items:

The following help to rejuvenate potency:

whatever is pleasing to the mind
 beautiful landscapes
 sandy places
 hills
 favorite women
 ornaments
 perfumes
 garlands
 dear friends

Ci2.2##31

Summing up:

The 8 formulas described in this quarter should be used for potency as well as fertility.

Ci2.2##32

THE THIRD QUARTER ON THE CHAPTER ON VAJIKARANA (2.3)

Ci 2.3

Keeping a Milk Cow:

One should keep a milk cow.

He should feed it on the leaves of black gram, or sugar cane, or arjuna (leaves).

The cow should be well-nourished, with 4 nipples.

It should be brown or black.

She should have her calf living and it should be of the same color.

The cow's horns should face upwards.

She should be of mild nature.

She should have thick milk.

The milk of such cow, either boiled or un-boiled, is an excellent aphrodisiac.

It may be taken alone, or with sugar, honey and ghee.

Ci2.3#3-5

Aphrodisiac Milk:

One who desires indestructible semen should use:

milk

+

semen-promoting drugs

vitalizer drugs

bulk-promoting drugs

galactagogue drugs

Boil all of the above together.

+

flour

ghee

honey

sugar

Mix all of the above together.

Ci2.3#6-7

The following [milk] formula should be taken.

Even a 70 year old man taking this gets large progeny and is exhilarated sexually like a young man:

10gm each- meda, payasya, jivanti, vidari, kantakari, goksura, ksirika, black gram, wheat, sali, sastika

+

2.56L- milk

'1/2' [let's just say 2.56L]- water

Boil all of the above together until only the milk portion (2.56L) remains. Filter.

+

honey

ghee

sugar

Mix all of the above together.

Ci2.3#8-10

The following formula provides progeny:

milk of the cow described 2 pages earlier (the one fed on sugarcane, etc.)

+

a golden ring

Boil the golden ring in the milk.

[Allow it to cool.]

+

ghee, honey, sugar

Ci2.3#11

Aphrodisiac Pippali Formula:

By this one does not have any diminution in erection of the organs nor discharge of semen for the whole night:

30 fruits of- pippali

These should be well-pounded.

+

40gm- tila oil

40gm- ghee

Fry the pippali in the oils.

[Allow to cool.]

+

sugar

honey

Mix all of the above together.

Use: Take with milk.

Keep on a diet of sastika rice along with ghee extracted from milk.

Dose: take according to strength.

Ci2.3#12-13

Payasa Formula:

This payasa formula is aphrodisiac:

payasa (rice cooked with milk)

prepared of: black gram, sastika rice

+
 decoction of- goksura, vidari
 4 times- milk
 +
 Plenty of- ghee
 Cook all of the above together.
 Ci2.3#14

Aphrodisiac Pupalika:

These should be taken by those dealing with a number of women:

160gm powder of- (dried) fruits which are vitalizers, fatty and relishing [i.e. dates, figs,]

160gm powder of seeds of- kapikacchu
 160gm powder of- black gram
 +
 320gm- tila
 320gm- mudga
 160gm- wheat flour
 160gm- sali rice powder
 160gm- ghee
 +
 milk
 Knead all of the above ingredients with the milk.
 Form into 'pupalikas' [balls].

Ci2.3#15-17

Aphrodisiac Satavari Ghrta:

This is an excellent aphrodisiac:

satavari
 +
 10 times- milk
 ghee
 Prepare the above together.
 +
 sugar, pippali, honey
 Mix the above together.

Ci2.3#18

Aphrodisiac Madhuka 'Formulation':

This gives continuously impelled sex urge:

10gm powder of- madhuka
 +
 ghee, honey
 Mix the above together.
 Use: take with milk.

Ci2.3#19s

Characters of The Potent Man:

The youthful person who is free from fear and disorders
 takes diet with ghee and milk
 cohabits frequently
 has strong determination
 ... he behaves always like a bull with women.

Ci2.3#20-21

One behaves like a bull if:

he confides with his close friends who are colleagues
 successful in endeavors
 inter-associated
 expert in arts
 equal in psychic condition and age
 endowed with excellence in family, nobility, favorite-ness, conduct and purity
 indulged in pleasures
 exhilarated
 free from pain and anxiety
 equal in conduct
 sincere
 dear
 sweet-spoken

Ci2.3#22-23

One Gets Stimulated Like a Bull by the Following:

massage
 anointing
 bath
 perfumes
 garlands
 adorations
 comfortable house, bed and chairs
 un-torn favorite clothes
 chirping of favorite birds
 tinkling of ornaments of women
 gentle pressing of the body by favorite women and others

Ci2.3#24-25

Other Sources of Sexual Exhilaration:

movement of drunken bees in ponds with lotus flowers
 fragrance of flowers like jasmine and waterlily
 cool under-ground chambers
 rivers covered with foam
 mountains with blue tops
 rising of blue clouds
 nights with handsome moonlight
 breeze with pleasant touch
 fragrance of water lily
 night favorable for the sexual pleasure
 paste of saffron and aguru
 pleasant company
 blossomed orchards with chirping of koyola
 good food and drinks
 music sounds
 perfumery
 noble and disease-free psyche
 completion of task
 fresh sex urge
 women
 all the weapons ['sex toys'] of sex
 young age
 intoxicating time
 Ci2.3#26-30

Summing up–

15 formulations have been said.
 Ci2.3#31

FOURTH QUARTER IN THE CHAPTER ON VAJIKARANA (2.4)

Ci 2.4

The means by which a person gets strengthened, trafficks into women as long as he

desires and attains progeny quickly will be explained now.

Ci2.4#3

Variation in Virility Among Men:

Not all persons having strength get progeny.

Even a man with a big body and plenty of strength may still be ‘weak in women’.

On the other hand, there are persons with small stature, who are constitutionally weak and debilitated by diseases but who are very potent for women and get numerous offsprings.

Some persons traffick into women frequently like sparrows,

While others can not do so and discharge semen profusely like an elephant.

Ci2.4#4-6

In this context, men may be categorized into 4 groups, according to virility:

The 4 Types of Male Potency:

1) some men get strength ‘by time factor (seasonal effect)’

2) some get strength by practice

3) some get strength by other means (aphrodisiacs)

4) some ‘are bulls by nature’

Ci2.4#7

Hence, I will describe the formulations which provide strength to the weak, promote further strength in the strong, and are easy in administration.

Ci2.4#8

The physician, considering the strength, should administer the formulations for promoting semen and virility **after cleansing the body by non-unctuous and unctuous enema.**

These enemas should be prepared with ghee, oil, meat-soup, milk, sugar and honey while the patient is kept on the diet of milk or meat-soup.

#9-10

[***It is valuable to observe that the ‘cleansing measures’ here recommended are only the 2 enemas; no rough purgations. Further, the enemas are made of nourishing substances. And yet, Punarvasu assures that they are cleansing. And note that the patient has been put on a liquid diet for this period (milk or meat soup). Also, it may be that lightening drugs may be added to the enemas, such as madana, wines, pungents, haritake, etc.

So, perhaps this Anuvasana-Brmhana Basti Set should be the standard for ‘cleansing’ for the weak. Clinically, it looks right!***]

Aphrodisiac Meat Boluses:

Aphrodisiac Pork Boluses:

By drinking this soup along with the boluses, one gets indestructible semen:

Part A: Boluses:

pounded pork

+

black pepper**rock salt****Form the above together into boluses like jujube fruits [dumplings].**

+

heated ghee**Roll the boluses in the heated ghee [fry? Or just heat? Probably fry****lightly.]****When they are stiffened, they are ready.**

+

Part B: Cock [Chicken] Soup:**cock soup**

+

plenty of ghee**aromatic substances****curd****pomegranate seeds****Prepare the above soup ingredients together.****Now dip the boluses into the soup, and cook the whole lot, without letting the boluses get broken up.**

Ci2.4#11-14

Aphrodisiac Boluses of Other Fatty Meats:**In the same way as the above formulas, boluses and soups may be prepared of other fatty meats. These will also promote semen.**

Ci2.4#14

Aphrodisiac Buffalo Meat Soup:**Part A:****germinated [sprouted?] black gram, which has been cleaned and de-
husked****seeds of- kapikacchu**

+

Part B:**soup of buffalo's meat****plenty of- ghee****curd****pomegranate seeds**

[Cook the above together.]

+

coriander

cumin

ginger

[Mix the above together.]

Add the black gram and kapikacchu to the soup. [they should be cooked in.]

Ci2.4#15-16

Aphrodisiac Fish Meat:

Fresh fish meat or saphari fishes should be well-fried in ghee.

This prevents loss of semen in women.

One should eat rohita fish fried in ghee and cooled in goat's meat soup + sour fruits.

One should drink more of the soup after eating the fish and soup.

This gives progeny.

Ci2.4#17-18

Aphrodisiac Fish Pupalika:

This pupalika is bulk-promoting, strengthening, providing exhilaration, charm and progeny and promoting semen profusely:

pounded fish meat

+

asafoetida

rock salt

coriander

+

wheat flour

Mix the above together [into boluses].

Cook [fry in ghee, then cook in water] to make pupalikas.

Ci2.4#19-20

A Complicated Pupalika:

This pupalika is bulk-promoting, strengthening, providing exhilaration, charm and progeny and promoting semen profusely:

Part A: Liquid Filling:

fatty, sour and salty fishes [unsalted sardines, perhaps]

+

buffalo meat soup

Cook the fishes in the buffalo soup.

+

'In the soup, meat should be mixed' [add meat? Blend up the fish meat?]

black pepper

cumin, coriander

a little- asafoetida
 fresh ghee
 Mix [cook] all of the above together.

+

Part B: Pupalika [dumpling]:
 make pupalikas out of black gram.

The liquid filling should be inserted into the middle of the black gram pupalikas.

[the pupalikas should then be cooked as in earlier formulas: fried lightly in ghee, {then cooked in water}.]

Ci2.4#19-22

‘Masa’-etc. Pupalika:

These cakes provide excellent sexual potency:

flour of- black gram [‘masa’]
 seeds of- kapikacchu
 wheat [flour]
 sali rice
 sastika rice
 powder of- sugar
 powder of- vidari, iksuraka

+

milk

Mix all of the above together.

+

ghee

All of the above should be cooked [fried/ deep fried] in ghee to make pupalikas [cakes/ dumplings.]

[So, this would be a sort of heavy doughnut.]

Use: take with milk

Ci2.4#23-24

The following formula is an excellent aphrodisiac, strength-promoting and bulk-promoting:

4Kg- sugar
 4Kg- cow’s ghee
 640mg powder of each- vidari, pippali
 1.28Kg [powder]- vamsalocana
 1.28Kg- fresh ghee
 Mix all of the above together.

Keep in an earthen vessel.

Use: take every morning

Dose: according to power of digestion.

[What you have here is basically cake icing.]

Ci2.4#25-27

Ghee Providing Virility:

This gives progeny:

decoctions of each of the following should be prepared separately- satavari, vidari, masa [black gram], kapikacchu, goksura
 640gm- ghee

‘8 times’ [8 times the milk, not the total volume of decoctions]- milk
Cook all of the above together into a ghrta.

+

sugar

honey

Mix all of the above together.

Ci2.4#28-29

Aphrodisiac Boluses:

By the use of these boluses, a man is sexually exhilarated like a sparrow:

‘100 times quantity’ [of the ghee]- juice of vidari

2.56Kg- ghee

Cook the above together.

+

‘100 times’- cow’s ghee

Cook the above together.

[alternate interpretation: the 2.56Kg. ghee should be cooked in 100 batches of vidari juice.]

+

All of the following should be added in ‘1/4th quantity’:

vamsalocana, iksuraka, pippali, seeds of kapikacchu

sugar

honey

Mix all of the above together.

Form into boluses of the size of an ‘udumbara’ fruit.

Ci2.4#30-32

Aphrodisiac Utkarika (Halwa):

By the use of this a man satisfies women like an elephant:

4Kg- sugar candy

2Kg- fresh ghee

1Kg- honey

+

‘1/4th quantity [of the combined total of the above 3 ingredients]- water

The above should be cooked together [until thickened].

+

‘Wheat flour in 1/4th quantity should be spread over a clean stone slab and kneaded well.’

‘With this utkarika (halwa) shaped like a moon disc should be prepared.’

Ci2.4#33-35

General Information About Aphrodisiacs:

Whatever is sweet, unctuous, vitalizer, bulk-promoting, heavy and exhilarating is aphrodisiac.

Hence one should have intercourse after having been replenished with such aphrodisiac drugs, and only when one is impelled by his own sex urge and has been exhilarated by the qualities of women.

After sexual intercourse one should take a bath and then go to sleep after taking milk or meat-soup.

In this way his semen and strength are replenished.

Ci2.4#36-39

Minimum and Maximum Ages for a Man to Have Intercourse:

As fragrance is not manifested in a flower-bud but the same is found after it blossoms, similarly is the semen.

The man who wants full life-span should not have intercourse before the age of 16 or after the age of 70.

Ci2.4#40-41

Consequences of Too Young or Too Old Man Having Intercourse:

The man who is too young has immature dhatus, and thus gets dried up quickly like a pond with little water.

The old man shatters quickly like a wooden piece, dry, rough, worm-eaten and rotten to the touch.

Ci2.4#42

Causes of Diminishment of Semen:

old age
anxiety
diseases
reducing by evacuative measures
fasting
sexual indulgence

Ci2.4#43

Exhilaration is the Base of Potency:

Even a saturated man does not get potency for sex due to wasting, fear, want of confidence, grief, finding fault with the woman, ignorant of the enjoyment with women, lack of determination and interest, because potency is based on (sexual) exhilaration which again depends on the strength of body and mind.

Ci2.4#44-45

Location In the Body and Discharge of Semen:

Semen is pervaded all over the sentient body.

It is like sugarcane juice which is located throughout the whole sugarcane plant.

It is like ghee is throughout curd [yogurt].

It is like sesame oil is pervaded evenly throughout sesame seeds.

Ci2.4#47

Semen is discharged from it's seat during sexual union of a man and a woman due to:

pressure
action
determination

This is like water being wrung out of a wet cloth.

Ci2.4#47

The 8 Factors that lead to Discharge of Semen are:

exhilaration

thirst for sex

instability

sliminess

heaviness

subtleness

outward tendency

impulse of V

Ci2.4#48

[The Body/ Semen] is known as the 'material sub-stratum of the moving and omnipresent soul'.

Ci2.4#49

Characters of Healthy Semen:

That semen is undoubtedly fruitful which has the following characters:

viscous

sweet

unctuous

devoid of unpleasant smell

heavy

slimy

profuse

Ci2.4#50

Definition of Vajikarana (aphrodisiac):

it is that which potentiates a man to have sex with women like a horse, and also gives him sustenance for this sex.

Ci2.4#51

Summing up—

the reason for the formulas

the 12 excellent formulas

the entities to be used before and after intercourse

the 'age when women are not to be entertained'

entire discussion on the nature of semen

the definition of vajikarana

—all this has been said.

Ci2.4#52-53

Fertility/ Principles of Procreation (Child Birth)/ Conception

Preparing health of husband and wife
 Correct manner of intercourse
 Influencing gender and character

Regimens to stabilize the fetus
 Factors which damage the fetus
 Managing diseases during pregnancy
 Management by month
 Signs of approaching parturition
 Delivery
 Care of post-delivery newborn
 Protective rites
 Post-parturition diet and care
 Naming ceremony
 Healthy breast milk
 Treatment of disorders of breast milk
 The nursery

[Preparation of the Health of Husband and Wife:]

Listen to how the man having undamaged sperm and the woman having undamaged ovum and uterus may conceive excellent progeny.

Sa8#3

First of all both man and woman should undergo unction and fomentation and thereafter purify themselves by emesis and purgation so that they come gradually to normalcy.

Thereafter they should apply non-unctuous and unctuous enema.

Then the man should be managed with ghee and milk cooked with sweet drugs and the woman with oil and black gram.

[Correct Manner of Intercourse for Conception:]

Sa8#4

After the onset of menstruation, for 3 days and nights, the woman should observe celibacy, should sleep on the ground, take food with hands from and unbroken utensil and should not cleanse her body in any way.

On the 4th day, she should be anointed and bathed from head and provided with white apparel alongwith the man.

Now both the partners wearing white apparel and garland, with pleasant disposition and loving each other should enter into sexual intercourse on even day after bath if they desire a male child or on odd days if they desire a female child.

Sa8#5

One should not perform coitus with the female partner in her bending down or side position. In the former, V being strong inflicts the genital track and in the latter, if she is on her right side, K coming down blocks the uterus or if on her left side P situated there afflicts both ovum and sperm with burning.

Hence she should receive the seed (semen) while in supine position because in that condition doshas remain in their normal position.

After the act is completed, she should be sprinkled with cold water.

The woman subjected to over-eating, hunger, thirst, fear, detraction, grief, anger or having desire for other man or excessive coitus does not conceive or gives birth to abnormal child.

One should avoid the woman who is too young, too old, suffering from prolonged illness or afflicted with any other disorder.

These very defects are also in the man.

Hence man and woman should join together when they are free from all the defects.

Sa8#6

When they are stimulated well and are favorably disposed for coitus, they should go to the bed well-perfumed, well-covered, and comfortable after taking favorite and wholesome food without over-eating and which the man should ascend with his right leg and the woman with her left one. - Sa8#7

Then they should recite the mantras 'ahirasi' etc. and 'Brahma' etc. and then start the sexual act.

Sa8#8

[Influencing the gender and character of the fetus:]

If the woman desires that they should get a son who is big, fair, with reddish brown eyes, vigorous, pure and mentally strong, after bath she should be managed with saturating drink prepared of white barley and mixed with honey and ghee which should be given to her after mixing it with the milk of white cow having similar calf in silver or bronze utensil at every food time for a week continuously.

In the morning she should eat the preparations of sali rice and barley added with curd, honey and ghee or along with milk.

In the evening, she should use white room, bed, seat, drink, dress and ornaments.

In the morning and evening, she should gaze constantly at a white and big bull or a horse of good breed pasted with sandal and decorated with ornaments.

She should also be entertained with pleasing and favorite stories.

She should also look at the men and the women having pleasant look, words, behavior and activities and also the fair sense objects.

Her companions and also the husband should entertain her with favorite and wholesome things but the couple should never mix together (sexually).

Living with this method for a week, on the 8th day after taking bath from head she should put on undamaged white clothes and wear white garlands and ornaments. -
Sa8#9

Then, first of all, the priest should select a place in the north of the house and having slope towards east or north.

The located place should be pasted with cowdung and water and after sprinkling with water an altar should be made.

On its west side, the priest should take his seat on an undamaged cotton cushion or the hide of a white bull in case of a brahmana, on the hide of a tiger or a bullock in case of a ksatriya and on that of a deer or goat in case of a vaisya.

Having sit there he should collect the sticks of palasa, ingudi, udumbara or madhuka near the fire, spread the kusa grass, delimit with the boundary sticks and scatter the fried paddy grains, white and fragrant flowers.

Then he should make the water vessel purified with sacred (mantras), process the ghee for oblation and place the horse etc. of the said complexion around the place. -
Sa8#10

Then the woman expecting a son according to her desire should perform the rites along with her husband, taking her seat in the west of the fire and south of the priest.

Then the priest pointing towards Prajapati should perform the desire-fulfilling rite in the genital parts of the expectant woman with the recitation of mantras as 'visnur yonim' etc in order to fulfil her desire.

Then he should prepare the bolus after cooking it in an earthen vessel and offer as oblation to the fire thrice according to prescribed method.

He should further give her the water pot purified with sacred mantras for all purposes of water.

After the rite is completed she should go round the fire along with her husband first using her right leg.

Then, after the brahmanas have invoked blessings, the man should first take the remaining ghee and then the woman without leaving any portion.

Thereafter they should join together in sexual intercourse for 8 nights while using the said clothes etc. Thus they procreate a son according to desire.

Sa8#11

The woman who expects a son sky-complexioned with red eyes, broad chest and long arms, or that who expects the same black-complexioned, with black, soft and long hairs, white eyes, white teeth, vigorous and having self-restraint should observe the same procedure of oblation, only the paraphernalia would vary in respect of color.

According to the (desired) complexion of the son, they should use apparel, bed, seat, flower etc.

Sa8#12

The woman belonging to the sudra clan should offer only salutation to gods, fire, brahmanas, preceptor, ascetics and accomplished persons.

Sa8#13

After hearing her desire, the woman should also be advised to travel around the localities mentally which are inhabited by the people simulating the son desired by her.

Moreover, she should also be advised to use diet, behaviour, regimens and apparel customary to the above people.

Thus the entire procedure is described which leads to the excellent result in respect of the desire for a son.

Sa8#14

Not only the above procedure causes a particular complexion but (the relative dominance of mahabhutas too play an important role).

Tejas predominantly associated with ap and akasa gives rise to fair complexion.

‘That’ [tejas predominantly associated] with prthvi and vayu causes black color.

‘Combined with all these in equal proportion leads to the production of sky-like complexion.’

Sa8#15

In causation of particular psyche these factors operate– the psychic nature of the parents, frequent acquisition (of informations) by the mother, the past deed and the impact of a particular psyche due to practice (in previous life).

Sa8#16

When the couple processed by the above method join together in sexual intercourse, the undamaged sperm combined with the undamaged ovum, in undamaged genital track and unaffected uterus certainly gives rise to embryo as in a well-washed clean cloth the good dye produces coloring instantly after the contact or the milk combined with curdling yeast attains the form of curd leaving it’s original character.

The sperm also operates like this.

Sa8#17

The causative factor for the determination of sex in the fetus so formed has already been said.

As an undamaged seed sown (in the field) follows the pattern of it’s natural characteristics like paddy carrying the characters of paddy, barley carrying the characteristics of barley and so on.

Similarly, the male and the female sex of the fetus also follow the natural characteristics accordingly.

Sa8#18

Change of sex is effected before it’s manifestation by vedic rites properly performed because the actions performed with excellence of place and time certainly produce desired results otherwise not.

Hence considering the woman as pregnant she should be administered pumsavana

(measures which help procreate a male progeny) before the fetus is manifested.

After taking two undamaged leaf-buds from the easterly and northerly branches of a banyan tree grown in a common place and putting them in curd alongwith two excellent black gram or white mustard seeds, it should be given to the woman to drink in pusya star.

Similarly, the paste of jivaka, rsabhaka, apamarga and saireyaka– collectively or individually as required, added with milk; or putting a kudyakitaka (a type of insect) or matsayka (a small fish) in a handful of water should be given to drink in pusya star.

Small and fire-colored man-shaped pieces of gold, silver or iron put in curd, milk or handful of water should be taken wholly in pusya star.

In the pusya star itself, she should inhale the steam coming from the preparation of sali rice while being cooked.

She should also use a drop with a cotton swab in the right nostril of the liquid made of the flour mixed with water and put on the threshold.

Whatever useful measure for pumsavana is suggested by Brahmanas or reliable ladies, that should also be applied.

Thus the measures for pumsavana are said.

Sa8#19

Hereafter I shall describe The Regimens to Stabilize the Fetus:

Aindri, brahmi, satavirya, sahasravirya, viswakshenakanta– wearing of these herbs on head or in right hand; intake of milk or ghee cooked with the same; taking bath with the same in every pusya star.

She should always keep these drugs with her.

Over and above, she should also use constantly all the drugs of Jivaniya group (vitalizers) with the above methods.

Thus the regimens which stabilize the fetus are described.

Sa8#20

These are the factors which damage the fetus:

The fetus dies in the womb or comes out prematurely or is dried up of the pregnant woman sits on roughened, uneven or hard seat; suppresses the urge of wind, urine and feces, undergoes strenuous and unsuitable physical exercises, takes excessively sharp and hot food or eats very little.

The fetus is also delivered untimely by injury, compression, frequent looking at

ditches, wells and waterfalls, travelling on conveyance with excessive jerking or hearing unliked words or too much noise.

She constantly lies down in supine position, the umbilical cord gets twisted around the neck of the fetus.

The woman sleeping in open place and moving out in night gives birth to an insane;

If she indulges in quarrels and fights, the progeny will be epileptic.

One indulged in sexual intercourse to ill-physiued, shameless, and devoted to women; One always under grief to timid, underdeveloped or short lived;

One thinking ill of others to harmful, envious or devoted to women;

The thief to exerting, wrathful or inactive;

The intolerant to fierce, deceitful and jealous;

One who sleeps constantly to drowsy, unwise and deficient in digestive power;

One who takes wine constantly to thirsty, poor in memory and unstable in mind;

one using mostly the meat of iguana to an offspring afflicted with gravels, stone or sanairmeha;

One using pork mostly to the offspring having red eyes, obstructed respiration and very rough body hairs;

One using fish constantly to the offspring with delayed closure of eyes or stiff eyes;

One using the sweet things constantly to the offspring suffering from diabetes, dumb or over-obese;

One using sour things constantly to the offspring suffering from internal hemorrhage and disease of skin and eyes;

One using salt constantly to the offspring affected with early wrinkles and grey hairs or baldness;

One using pungent things constantly to weak, deficient in semen and sterile;

One using bitters constantly to consumptive, weak and undeveloped;

One using astringents constantly to blackish progeny suffering from hardness of bowels or udavarta.

The pregnant woman gives birth to a child suffering mostly from the respective disorders the etiological factors of which are used by her.

The paternal defects in respect of semen should be understood on the lines of the mismanagement concerning mother.

Thus the factors causing damage to fetus are said.

Hence the woman desiring excellent progeny should particularly abstain from the unwholesome diet and behavior.

Observing good conduct, she should managed herself with wholesome diet and behavior.

Sa8#21

Put all of the above into a chart.

Management of Diseases During Pregnancy:

The diseases of the pregnant women should be managed with diet and drugs

consisting mostly of soft, sweet, cold, pleasant and delicate things.

She should never be subjected to evacuative measures like emesis, purgation, head-evacuation, blood-letting, non-unctuous or unctuous enema except in emergent [emergency] conditions.

Since the 8th month, she should be managed in emergent conditions responding to emesis etc. with mild emetics or other measures exerting similar action.

* The pregnant woman has to be managed very cautiously like one carrying a full vessel of oil without agitating it.

Sa8#22

If the mother, due to mismanagement, shows blood during the 2nd or 3rd month, there is little chance of retaining the fetus because during this period the fetus lacks supporting strength.

Sa8#23

If she shows the discharge of menstruation during the 4th month onwards due to anger, grief, envy, jealousy, fear, terror, sexual intercourse, physical exercise, jerk, suppression of urges, sitting, sleeping or standing on uneven ground, excessive hunger and thirst or dirty food, I will explain the method for stabilizing the fetus.

Immediately after the appearance of bleeding she should be advised to lie down on a bed covered with soft, comfortable, cooking bedsheet keeping her head slightly lower.

Then a cotton swab soaked with (the powder of) yastimadhu and ghee which are kept in very cold water should be applied on the perineal region.

She should also be anointed with ghee washed 100 times or 1000 times all over below the navel or she should take cold bath in a tub.

Cloth pieces soaked with the juice of astringent plants having latex should be put inside the vagina, cotton swab of milk and ghee cooked with the leaf-buds of the nyagrodhadi trees should be kept inside the vagina.

She should also take orally 10gm. of these preparations of ghee extracted from milk alone.

She should take as lickable the stamens of lotus, utpala and kumuda (types of waterlily) mixed with honey and sugar.

She should eat water chestnut, lotus seeds and kaseruka.

She should take gandhapriyangu, nilotpala, lotus roots, unripe fruits of udumbara and leaf buds of banyan tree alongwith goat's milk.

She should eat soft, fragrant and cooked rice of red sali added with honey and sugar alongwith milk cooked with roots of bali, atibala, sali, sastika and sugarcane and kakili or she should eat the above rice alongwith the meat soup of common quail, grey partridge, kuranga, sambara, harina, ena and kalapucchaka (types of deer) and rabbit well-seasoned with ghee while seated in comfortable, cool and sufficiently airy place.

She should be protected from anger, grief, exertion, sexual intercourse and physical exercise and should be entertained with soothing and favorite stories.

Thus the fetus is stabilized.

Sa8#24

If the bleeding is associated with ama often it causes damage to the fetus because

of their contradictory treatments.

Sa8#25

If a pregnant woman uses hot and sharp things and due to this bleeding or another discharge ensues from vagina when the fetus has gained sufficient strength, it does not develop further because of having been discharged. It stays for long and is said as upavistaka by certain scholars.

When a pregnant woman constantly observes fasts and other religious vows in the state of her malnutrition and aversion to fats uses things which aggravate V, the fetus does not develop because it is dried up. This also stays for long without quickening.

This is said as nagodara.

Sa8#26

I will explain the therapeutic management of both the above cases such as— the use of medicaments which promote the growth of fetus such as ghee and milk cooked with drugs of bhautika (beneficial for the fetus), vitalizer, bulk-promoting, sweet and V-alleviating groups and also of immature fetus (eggs), proper diet alongwith the said ghee etc. having good nutrition and frequent use of vehicles, carriers (horses etc.) cleansing and movements.

Sa8#27

If the fetus is benumbed and does not quicken, the lady should be advised to take soft, sweet and cooled cooked rice of red sali, alongwith meat soup of falcon, fish, gayal cow, peacock, cock, and partridge added with ghee or soup of black gram or soup of radish added with plenty of ghee.

Moreover, she should be massaged frequently with lukewarm oil in the regions of abdomen, pelvis, groin, thigh, waist, sides and back.

Sa8#28

If the pregnant woman suffers from udavarta and constipation in the 8 month and is not fit to be managed with unctuous enema, she should be treated with non-unctuous enema which may alleviate the disorders.

Udavarta, if neglected, may cause sudden death of the woman alongwith fetus or of the fetus alone. (In this condition) the decoction of the roots of virana, sali, sastika, kusa, kasa, iksuvalika, vetasa and parivyadha and also of bhutika, ananta, kasmarya, parusaka, madhuka and mrdwika prepared in milk added with half water containing the paste of priyala, bibhitakamajja (seed pulp) and sesamum seeds and a bit of salt should be used lukewarm as non-unctuous enema.

When constipation is relieved, she should be sprinkled with lukewarm water and given stabilizing and non-burning food. Thereafter in the evening she should be treated with the unctuous enema by the oil cooked with sweet drugs. These enemas should be administered to her in bending down position.

Sa8#29

If the fetus dies in the womb due to excessive aggravation of dosas or excessive use of sharp and hot things, or suppression of the urges of wind, urine and feces, or use of

uneven seat, bed, standing, compression and injury; or anger, grief, envy, fear, terror etc. or other over-exertive actions by the woman, her abdomen becomes still, stiff, blown up, cold and stony hard containing the fetus devoid of quickening.

Besides, there is severe pain, labor pains do not arise, there is no discharge from vagina, eyes are slackened; she feels darkness before eyes, pain, giddiness, dyspnea and intense restlessness.

The natural urges also do not appear properly.

These are the signs and symptoms of a woman having a dead fetus.

Sa8#30

Some advise applications of the measures prescribed for expulsion of placenta in order to treat the fetus which is converted into a foreign body.

Other recommend the incantation of mantras as prescribed in the Atharvaveda while others advise its extraction by an experienced surgeon.

If the fetus be an immature one, then after extraction of the dead fetus, the woman should first be given adequate drink of any of the [following] sura, sidhu, arista, madhu, madira and asava (types of wine) in order to cleanse the uterus, to induce forgetting the pain and to provide exhilaration.

Thereafter she should be given saturating, strength-protecting but non-fatty diet or gruel etc. that are suitable for the moment till the moisture of dosa and dhatu is absorbed.

Afterwards she should be managed with administration of uncting substance, enema or diet processed with the drugs of appetizer, vitalizer, bulk-promoting, sweet and V-alleviating groups.

In case of mature fetus, she should be managed with unction on the same day when the fetus is extracted.

Sa8#31

If the fetus is developing without any disorder, the following monthly regimen is advised.

During the first month if there be suspicion of conception, the woman should take unprocessed milk cold and in adequate quantity at food times.

She should take only the wholesome food morning and evening.

During the second month, only milk cooked with sweet drugs;

During the 3rd month milk added with honey and ghee;

During the fourth month- she should take 10gm. of milk-butter;

During the 5th month- ghee extracted from milk.

During the 6th month- the above ghee cooked with sweet drugs;

During the 7th month- the same as for 6th month. Women say that during this month because of appearance of hairs in the fetus, they cause burning sensation in the mother but Lord Atreya says that due to pressure of the fetus V, P and K reaching into the chest give rise to burning sensation, then itching which in turn causes kikkisa (streaking of the skin). To ameliorate this condition, she should take in food times butter processed with sweet drugs alongwith the decoction of kola (jujube). Besides, her breast areola should be massaged gently with the paste of sandal and lotus stalk; or the powder of dhataki, mustard and madhuka; or the paste of kutaja, arjaka seeds, musta and haridra; or the paste of nimba, kola, tulasi and manjistha; or triphala mixed with blood of prsat (spotted deer), deer and rabbit, massage with oil cooked with karavira leaves and sprinkling with water processed with jati and madhuka should be applied. When itching is felt, scratching of the part should be avoided so that the skin may not be torn or disfigured.

If the itching be intolerable, it may be overcome by anointing and rubbing. During the period she should be kept on a diet consisting of sweet, V-alleviating articles, in a small quantity, free from fat and salt with a little after-drink of water.

During the 8th month- she should take milk gruel added with ghee in food times. But Bhadrakapya it on the plea that it causes the disorder of paingalya (tawniness) in the fetus. On this Lord Punarvasu said— the risk of the disorder of paingalya may be there but it does not indicate in any way that the above regimen should not be applied. (Rather in my opinion), the women following this remains free from disorders and gives birth to a child endowed with excellent health, strength, complexion, voice and compactness and the best in the entire clan.

During the 9th month- she should be treated with unctuous enema with the oil cooked with sweet drugs. A swab soaked with the same oil should be placed inside the vagina to lubricate the seat of fetus as well as the entire genital tract. If the regimen as mentioned above is followed from the first to the ninth month, it softens the entities which hold the fetus, womb, waist, sides and back of the woman at the time of delivery, wind gets in normal course, urine and feces in normal state get through the passage easily; skin and nails also become soft, strength and complexion are improved and she delivers the child as desired, excellent and healthy with ease and in time.

Sa8#32

Before the 9th month the maternity home should be constructed in a place freed from bones, gravels and earthen pieces and in a ground having soils of good look, taste and smell.

The door should be facing to the east or to the north.

It should be made of the wood from bilva, tinduka, inguda, bhallataka, varuna or khadira or other trees recommended by the brahmanas well-versed in Atharvaveda.

It should have excellent living space, plastering, roofing and door pans and should be provided with, by a good architect, fireplace, water store, place for wooden mortar, lavatory, bathroom and kitchen.

The home should be comfortable for all the seasons.

Sa8#33

The maturing home should be equipped with the following drugs and appliances— ghee, oil, honey, rock salt, sauvarcala, kala and bida salts, vidanga, kustha, devadaru, sunthi, pippali, pippalimula, gajapippali, mandukaparni, ela, langali, vaca, cavya, citraka, hingu, sarsapa, lasuna, kataka, kanakanika, nipa, atasi, balwaja, bhurja, kulattha, maireya, sura and asava (types of wine), two stone slabs [[for grinding/pasting]], two pestles, two mortars, one untamed bull, two sharp golden and silver needles, sharp instruments made of steel, two cots made of bilwa wood, fuel of the wood of tinduka and inguda.

Apart from these appliances, there should be many multipara women possessing friendliness, constant attachment, good manners, presence of mind, affectionate nature, freedom from anxiety, endurance and favorable disposition.

Brahmanas well-versed in Atharvaveda should also be there.

Besides these, whatever is deemed as necessary or advised by the brahmanas and the elderly women should be provided there.

Sa8#34

In the beginning of the 9th month, on an auspicious day when the moon is

auspicious and in conjunction with an auspicious star and in auspicious karana and muhurta offering pacificatory oblations to the fire, cow, brahmana, fire and water should be made to enter fist.

The grasses and water alongwith honey should be offered to the cows and barley grains, flowers and auspicious fruits to brahmanas who should be seated on their seats after offering them water first, and after saluting them and taking sips of water they should be requested to invoke blessings.

Along with the chanting of auspicious mantras the women should enter into the maternity home following the cow and brahmanas and keeping them in the right side.

Then she should wait for the time of delivery.

Sa8#35

These are the symptoms and signs of the approaching Time of Parturition–

exhaustion of the body parts, malise on face, laxity in eyes, feeling of the removal of bandage from chest, coming down of the womb, heaviness in lower parts, pain in groin, perineum, waist, belly, sides and back; discharge from the vagina, lack of desire for food; thereafter starting of labor pains and flow of amniotic fluid.

Sa8#36

At the onset of labor pains a bed should be prepared on the ground covered with soft bedding which she should sit on.

Then the women having the said qualities should attend to her surrounding and consoling her with agreeable and sympathetic talks.

Sa8#37

If, in spite of feeling labor pains, she does not deliver she should be told “get up, take one of the pestles and pound the grains put in the mortar slowly, now and then take deep breath and move in between”. Some advise like this, but it is not approved by Lord Atreya. He, on the contrary, says that severe exercise is always contraindicated for the pregnant woman particularly at the time of parturition because at the time in the delicate woman when all the dhatus and doshas are in mobile state, V impelled by the exercise with the pestle and getting opportunity may take away the life because the pregnant woman becomes treatable with difficulty particularly at that time. Hence the holding of pestle is discarded in the view of the sages while deep breathing and movements may be performed. She should be given the powder of kustha, ela, langalaki, vaca, citraka, cirabilva and cavya to smell which she should do frequently. Similarly the smoke of the leaves of bhurja or the heartwood of simsapa may be inhaled, in between she should be kneaded lightly after massaging with lukewarm oil in the region of waist, sides, back and legs. By this manipulation the fetus moves down.

Sa8#38

When it is felt that the fetus leaving the cardiac region is entering into (the lower part of) the abdomen, is being fixed into the brim of the pelvis, the labor pains are getting intensified and the fetus is moving downwards then at this stage she should be placed on

the cot and be advised to strain.

In her ear some favorite lady should recite the following mantras– “Ksitirjalam” etc. (May Prthvi, Ap, Tejas, Vayu, Visnu and Prajapati always protect you, the pregnant one, and promote the delivery of the fetus. O having auspicious look! you, the undistressed one, may deliver the undistressed son having lustre like that of karttikeya and also protected by him.) -#39

The women having the said qualities should advise her like this– “do not strain until the pains appear because who does so her effort goes in vain, moreover her progeny becomes abnormal and deformed or afflicted with dyspnea, cough, phthisis and spleen. As one does not get or gets with difficulty while making efforts for the unimpelled urges of sneezing, eructation, flatus, urine and feces, similar is the fate of the woman who strains for the delivery of the fetus untimely. On the other hand, as the suppression of the impelled urges of sneezing etc. gives rise to afflictions, the non-straining for the delivery of fetus in time produces similar results.” She should be asked to follow the instruction. Accordingly, initially she should strain mildly then gradually with stronger effort. While she is straining, the other women should speak in her ears– “just delivered a worthy son”. Thus she is filled with joy.

Sa8#40

When she has delivered the child, immediately it should be observed whether placenta has been expelled or not. In case it has not come out, one of the attending women should press strongly above the navel with the right hand and hold her on the back with the left one and thus shake her body strongly. The pelvic region should be rubbed with her heel. Her buttocks should be held fastly and be pressed strongly. The throat and palate should be touched with her hair braid. The vagina should be fumigated with the leaves of bhurja, kacamani and slough of the serpent. She should be asked to drink the paste of kustha and talisa mixing it in the soup of balwaja or strong spirituous portion of maireya and sura (types of wine), or the soup of horse gram, or decoction of mandukaparni and pippali. The paste of small ela, dewadaru, kustha, sunthi, vidanga, pippali, kalaguru, cavya, citraka and upakuncika; or cutting the right ear of the living untamed bull and pounding it on grinding stone should be kept for an hour in one of the decoctions of balwaja etc.; the liquid portion of this should be administered to the patient. A cotton swab soaked in the oil prepared with satapuspa, kustha, madana and hingu should be placed in her genital tract. Thereafter unctuous enema should be administered to her. The above liquid preparation added with madanaphala, devadali, iksvaku, dhamargava, kutaja, krtavedhana and gajapippali should be used in the form of non-unctuous enema. This non-unctuous enema leads to expulsion of the adhered placenta along with flatus, urine and stool because V does not tend to move contrarily. Flatus, urine and stool and other internal excrements cause adherence of placenta.

Sa8#41

[Care of the Post-delivery New-born child:]

While the steps are being taken to expel the placenta, the following actions should be performed in respect of the newly born child, such as: rubbing of stone pieces at the root of the ears, sprinkling of cold or hot water over the face, thus he recovers the vital

breath stopped due to distress so far.

If the fetus is devoid of movements, he should be fanned with a winnowing basket having black flaps till he recovers. (All the above measures may be employed).

When he recovers the breath and becomes normal, he should be bathed and cleaned well with water.

Sa8#42

Thereafter, his palate, lips, throat and tongue should be cleansed with the help of a finger having nail well-cut and putting a well-washed, cushioned cotton swab. After washing his mouth, his anterior fontanel in head should be covered with a cotton swab soaked in some fatty substance. Then vomiting should be induced by administering ghee added with rock salt.

Sa8#43

Then the processing of the cord for which the procedure is explained hereunder.

After fixing the point at 8 fingers from the umbilical attachment the cutting point should be held tightly on both sides and cut with a sharp, half-edged instrument made of gold, silver or steel. The end of the attached portion should be tied with thread and attached loosely to the neck of the fetus. If the cut portion suppurates, it should be massaged with the oil prepared with the paste of lodhra, madhuka, priyangu, devadaru and haridra. The powder of the above drugs may also be applied over the part. Thus the processing of the cord is described well.

Sa8#44

On improper processing of the cord, there is risk of the complications such as ayamottundita (vertical swelling), vyayamottundita (horizontal swelling), pindalika (circular hardness), vinamika (marginal swelling) and vijrmbhika (umbilical hernia). This should be treated, according to severity, with massage, anointing and bathing with ghees which are free from burning effect and are able to alleviate V and P.

Sa8#45

Thereafter, the birth rite of the child should be performed such as- first he should be given to ingest the combination of honey and ghee processed with mantras as prescribed in scriptures. Thereafter by the same method, the right breast should be advanced to be suckled (by the child). A water pitcher with mantras should also be kept on the side of his head.

Sa8#46

Now the measures for his protection should be adopted.

The maternity home should be surrounded by the branches of adani, khadira, karkandhu, pilu and parusaka. The seeds of mustard, linseed, rice and kanakanika should be scattered all over the maternity home. The oblation of offering of rice to the fire should be performed continuously twice a day till the naming rite is solimnised. At the door after the threshold a wooden pestle should be kept obliquely. A cloth packet containing caca, kustha, coraka, hingu, mustard, linseed, garlic, kanakanika and other drugs repelling evil spirits and well-tied should be kept at the front door. The same should be worn by the mother as well as the child in the neck and also put in cooking vessels, water jars, cot and both the panels of the door. There should be fire burning constantly with the fuel of kanakanika and tinduka wood within the maternity home. The said attending women and favorite friends should keep up the whole night near the mother for 10 or 12 days. Moreover, gifts, auspicious rites, blessings, praises, songs, playing musical instruments should be performed continuously in the home which should be amply provided with food and drinks and be full of affectionate and happy persons.

The brahmana proficient in the Atharvaveda too should continuously offer propitiatory oblations to the fire both the times for the well-being of the child as well as the mother. Thus the protective measures are said.

Sa8#47

When the mother feels hunger one of the fats— ghee, oil, muscle-fat, marrow— should be given to her according to suitability in the maximum quantity and mixed with pippali, pippalimula, cavya, citraka and sunthi. After she has taken the fat, her abdomen should be massaged with ghee and oil and wrapped round with a big clean cloth bandage so that V may not find space to produce disorder. After the fat is digested, she should take in proper quantity liquid gruel prepared with pippali etc. and added well with unctuous substance. She should take sprinkles with warm water both the times before the intake of fat and gruel. Thus maintaining for 5 or 7 days she should be saturated gradually. This is the code of the healthy conduct for the woman having recently delivered.

Sa8#48

If any disorder inflicts her during the period, it is curable with difficulty or is incurable because of the **diminution and laxity of all dhatus** caused by the growth of fetus and emptiness due to straining, pain, discharge of fluids and blood. Hence she should be treated with proper method particularly by applying massage, anointing, sprinkling, bath, food and drinks prepared with appetizer, vitalizer, bulk-promoting, sweet and V-alleviating drugs because the women having delivered particularly have vacant body.

Sa8#49

[Naming Ceremony:]

On the 10th day, the mother alongwith the baby having taken bath with water containing all aromatic drugs, white mustard and lodhra, having put on light, undamaged and clean cloth, wearing auspicious, desirable, light and splendid ornaments, having touched auspicious objects, having worshipped the appropriate deity should receive blessing invocations from brahmanas possessing hair-lock on the crown of the head, white dress, and no deformity. Then the baby having been placed on the pack of undamaged cloth should be admitted with his head towards the east or the north. Thereafter father of the baby should say that the child is offering salutation to the deity and brahmanas and having said so, the child should be given two names— one based on the constellation at the time of his birth and the other popular name for the day to day use. Of them, the popular name should begin with ghosa (sonant) alphabets and end with antastha (semi-vowel) or usma ones. Besides, there should not be a letter with vrddhi (diphthong), it should be similar to that in preceding generations and should not be newly established. The constellatory name is similar to the deity of the constellation consisting of two or four letters.

Sa8#50

[Examining baby for Auspicious Features of Body Form:]

After the naming ceremony is over, the child should be examined for the knowledge of the span of his life. These are the features of the children blessed with a long life:

discrete, soft, sparse, oily, deep-rooted and black hairs;
 Firm and thick skin,
 naturally well-endowed
 slightly bigger in size,
 proportionate and umbrella-like head; broad, firm, even, united well with the temporals,
 endowed with upper signs (three transverse lines),
 corpulent, wrinkled and half-moon-shaped forehead,
 ears thick, having large and even flaps, equal, elongated downwards depressed at the back, having compact tragus and big meatus;
 eye brows slightly hanging downwards, disjoined, even, compact and large;
 eyes equal, having concentrated vision, with clear divisions and subdivisions,
 strong, lustrous and having beautiful front and corners; nose straight, with large nostrils, well-ridged and slightly depressed at the tip;
 mouth big, straight and having well-set teeth;
 tongue having sufficient length and breadth, smooth, thin and with normal color;
 palate smooth, well-developed, hot and red;
 voice profound, not poor, sweet, echoing, deeply risen and patient;
 lips neither too thick nor too thin having proper breadth, covering the mouth and red in color;
 large jaws;
 round, and not very large neck;
 broad and well-developed chest;
 hidden xiphisternum and vertebral column;
 distant breasts; [boys and girls]
 unbending and stable sides;
 arms, legs and fingers round, developed and long;
 hands and feet big and developed;
 nails stable, round, unctuous, coppery, high and tortoise-shaped;
 navel whirled clock-wise and deep;
 waist 1/3 less than chest (in breadth), even, having well-developed muscles;
 buttocks round, with firm and developed muscles, not too elevated;
 thighs tapering downwards, round and well-developed;
 shanks neither too corpulent nor too thin, resembling that of deer's foot, with hidden blood vessels, bones and joints;
 ankles neither too corpulent nor too thin;
 feet possessing the above features and tortoise-shaped.

(Apart from these anatomical features) the functions relating to flatus, urine, stool and sexual organs and also sleep, vigil, exertion, smiling, weeping and suckling as normal indicate the long life-span.

Other entities also, which are not mentioned here, if endowed with normal features, are desirable while the contrary ones are undesirable for long life.

Thus the features of the person having long life are explained.

[Put all this page into a chart.]

Sa8#51

Now I will explain the examination of wet-nurse:

One should say “Bring the wet-nurse which belongs to the same caste, in youthful age, submissive, free from impatience, deformity, addictions, ugliness and loathsomeness; born in the same place, not mean-minded or indulged in mean acts, born in a good family, having affectionate disposition towards children, free from diseases, having living male children, having profuse lactation, free from carelessness, not sleeping on excrements, not married to a man of lower caste, skill in management, clean, having dislike for uncleanness and endowed with excellence of breasts and breast milk.[“]

Sa8#52

The excellence of breasts consists of breasts not too high, too long or too corpulent; having nipples of appropriate size and easy in suckling. Thus the excellence of breasts.

Sa8#53

The excellent milk has normal color, smell, taste and touch; dissolves completely in water if milked in a water-pot because of it's (watery nature). Such milk is nourishing and health-giving. Thus is the excellence of breast milk.

Sa8#54

The breastmilk having contrary characters should be taken as abnormal. The features are– the breast-milk having blackish or reddish color, astringent as subsidiary taste, non-sliminess, unmanifest smell; which is rough, thin, frothy, light, non-saturating, emaciating and causing V disorders should be known as affected by V. That which has blue, yellow or coppery tinge; bitter, sour or pungent as subsidiary tastes, fleshy or bloody smell, too hot and causing P disorders should be taken as affected by P and that which is exceedingly white and sweet, has salty as subsidiary taste, smell as that of ghee, oil, muscle-fat and marrow, is slimy, thready, precipitating in water and causing K disorders should be known as affected by K.

Sa8#55

If according to the specific features of these 3 disorders of breast milk, emesis, purgation, non-unctuous and unctuous enema are administered in respective disorders according to dosas, the disorders are alleviated. Food and drink of the woman having affected breast milk should consist mostly of barley, wheat, sali and sastika (types of rice), mudga, harenu and horse gram (pulses), sura, sauviraka, maireya and medaka (fermented liquors), garlic and karanja (vegetables). Measures should be applied after considering the specific morbidity of the breast milk. Administration of the decoction of patha, sunthi, devadaru, musta, murva, guduci, indrayava, kiratatikta, katukarohini and sariva is commended in these disorders. Moreover, the use of other bitter, astringent, pungent and sweet drugs is recommended keeping in view the specific disorder, dosage and time. Thus galacto-depurent measures are said.

Sa8#56

Galactogogues:

Galactogogues are: Wines (except sidhu),

Domestic, marshy and aquatic vegetables

Domestic, marshy and aquatic animal meats

Domestic, marshy and aquatic cereals

Food predominant in liquids

Sweet, sour and salty items
Herbs possessing latex,
Intake of milk
Rest

Use of decoction of the roots of virana, sastika, sali [rices], iksuvalika [[sugarcane]], darbha, kusa, kasa, gundra and itkata.

-Thus galactogogues are said.

Sa8#57

When the wet-nurse has sweet, copious and pure milk, she should take bath, apply after-paste, put on white dress and wear one of these herbs- aindri, brahmi, satavirya [satavari? '100-strength'? 'sheeta-cooling-action'?], vatyapuspi, viswakshenakanta. Then taking the baby with his face towards the east, she should made him suckle the right breast first. Thus the procedure about the wet nurse is said.

Sa8#58

[The Nursery:]

Hereafter I will describe the nursery for the child. It should be well-planned by the architect. It should be spacious, beautiful, free from darkness and access of wind, well-ventilated, strong, inaccessible for various animals, rats and insects, distinct places for water, pounding, urinal, lavatory, bathroom and kitchen, comfortable in particular season, equipped with cot, chairs and beddings according to season. Moreover, protective measures, offerings, auspicious rites, oblations and expiatory rites should be performed well there and it should be full of clean and elderly persons, physician and affectionate people. Thus the method of nursery is explained.

Sa8#59

The cot, chair, beddings and coverings for the child should be soft, light, clean and perfumed. Those having contact with sweat, excrements and insects or soiled with urine and feces should be discarded. If there be no additional ones, the same may be used after they are cleansed and dried and well-fumigated.

Sa8#60

For fumigation of clothings, cots, beddings and coverings, barley, mustard, linseed, asafotida, guggulu, vaca, coraka [,] vayahstha, golimi, jatila, palankasa, asokarohini and slough of serpent **mixed with ghee** should be used.

Sa8#61

Amulets to be worn by the child [should/ could] be made of the tip of the right horns of the alive rhinoceros, deer, gayal or bull; the herbs like aindri etc. or jivaka and rsabhaka, or whatever the brahmanas conversant in the Atharvaveda may prescribe.

Sa8#62

Toys for the child should be variegated, sound-producing, beautiful, not heavy, without sharp ends, those which cannot enter into the mouth, are not fatal or terrifying.

Sa8#63

Frightening the child is not proper. Hence when the child weeps or does not eat or is attracted to somebody else, one should not try to subside him by frightening with calling the names of raksasas, pisacas, putana etc.

Sa8#64

If some illness comes to the child, the physician after examining cautiously the constitution, etiology, prodroma, symptoms and therapeutic suitability and knowing about all the factors should start the treatment with sweet, mild, light, fragrant, cold and beneficial measures keeping in view the peculiarities of the place and time because the children are suited to such measures and they get prolonged relief from the same. In case of health, he should be maintained on the code of conduct for the healthy using the things contrary to place, time and his self-constitution. The unwholesome habits should be changed gradually to the wholesome ones and thus all unwholesome should be avoided. Thus he attains the excellence of strength, complexion, body and life-span.

Sa8#65

“In this way, the child should be looked after till he is adult and gets skill to acquire virtue and means of sustenance.”

Sa8#66

Thus the measures for fulfilling the desire to have a son are described following which properly one attains sufficient honor without any envy for others.

Sa8#67

Fetal Development

“Different Clan”/ Fetal Development, Reincarnation

Sa 2

“What is that of a man which having 4 constituents and 6 sources and which coming out of him while cohabiting with a women of a different clan in a lonely place after the period of her menses is converted into embryo in the women.”

Sa2#2-3

The wise call it ‘sukra’ (semen), which is implanted for the origin of the embryo.

It is constituted of 4 quarters: vayu, agni, prthvi and ap (4 mahabhutas) and is originated from (food consisting of) 6 rasas.

Sa2#4

How and with what factors is the fetus delivered fully developed in time and with ease?

How does even a fertile women face delay in conception and why sometimes is the embryo destroyed?

Sa2#5

By the excellence of sperm, ovum, the self, uterus and time and by management with wholesome diet the normal fetus gets delivered in fully developed state, in time and with ease.

Sa2#6

Though fertile, a women gets conceived after a long time due to defects in genitals, mental worry, derangement of sperm, ovum, diet and behavior; absence of proper timing and diminution of strength.

Sa2#7

The menstrual blood obstructed by V in a women is taken as pregnancy sometimes by the ignorant.

The blood not flowing out and gradually accumulated produces signs and symptoms of pregnancy. - Sa2#8

When that blood is discharged out due to exposure to fire, the sun, exertion, anxiety, other diseases and intake of hot food and drinks, some people observing the same, though it is not fetus, say it as destroyed by the evil spirit. - Sa2#9

The body (of the fetus) is not desired for the purpose of eating by those (evil spirits) eating away ojas and moving in nights.

If they do not get entrance into the mother’s body and inflict her ojas, they would not be able to destroy the fetus.

Sa2#10

Why does one female get male child?

Why does one get twins- male or female, separate or joined, or several children [at once]?

Why does one deliver the child with delay?

Why does one of the twins develop more?

Sa2#11

One gets female or male child due to dominance of ovum or sperm respectively.

Sa2#12

When zygote is split into 2, the twin is formed and the female or male character of the same is determined by the relative predominance of ovum or sperm respectively.

Sa2#12

When the zygote is bifurcated with dominance of sperm the women delivers male twin jointly or with that of ovum she delivers female twin jointly.

Sa2#13

A women delivers that number of children due to past deeds and god's pleasure in which the excessively aggravated V afflicting the union of sperm and ovum splits the same variously.

Sa2#14

If the fetus does not get nourishment and consequently gets dried up or discharged, the women delivers the child after a long time when the fetus is developed even in several years [!].

Sa2#15

Due to past deeds and uneven bifurcation of the union of sperm and ovum one in the twin develops more in the womb while the other one is less. Thus there is also differentiation in the twin.

Sa2#16

Why does the progeny become as hermaphrodite, pavanendriya, samskaravahi[,], narasandha or narisandha (sterile man or women), vakri, irsyabhirati and vatikasandhaka?

Sa2#17

In case the zygote has sperm and ovum equally or is damaged in 'genitci' [genetic] portion the progeny has characters of both female and male and as such is called '**Dwiretas**' (hermaphrodite).

V having afflicted the location of semen in the fetus causes **Pavanandriya** (devoid of semen).

When V obstructs the passage of the location of semen, it causes **Samskaravahi** (condition of aphrodisia).

When the parents have sluggish and diminished reproductive factor, are weak, unstimulated and with damaged genetic portion, they cause the 2 disorders: **male and female sterility**.

Due to mother's lack of desire (for coitus) or complicated posture (during coitus) and also due to genetic deficiency of father, **Vakri (with curved organ)** is caused.

Irsyabhirati is caused if the parents are subdued by jealousy and have mild passion.

When the testicles get destroyed by aggravation of V and agni, **Vatika Sandhaka** is produced.

"Thus 8 types of genetic sexual disorders due to past deeds should be [known and] determined."

Sa2#18-21

What are the symptoms of conception which has just taken place?

What are the signs and symptoms of female, male and 'enunch' [eunich] fetus

impregnated in the womb?

What is the reason of resemblance of the child?

Sa2#22

Salivation, heaviness, malaise, drowsiness, horripilation, distress in cardiac region, contentment, holding up of zygote in uterus– these are the symptoms of the conception which has just taken place.

Sa2#23

Activities mostly in left parts, desire for man, womanly dreams, drinks, food, conduct, and activities, fetus stationed in the left side of the womb, ‘gravid uterus not round’, profuse lactation in the left breast– these indicate the female fetus.

Sa2#24

Symptoms contrary to the above indicate the male fetus.

The third sex (enunch) is indicated by the mixed symptoms.

Sa2#25

A woman gets child resembling that which her mind is attracted to during conception.

[So, if she is thinking about a male child during conception, she will get a male child.]

Sa2#26

All the fetuses have 4 mahabhutas (**all except akasa**) which are fourfold such as– maternal, paternal, nutritional and self-borne.

Because of them the dominant factors arisen out of the past deeds of the parents determine resemblance of the physical appearance.

Likewise, resemblance of mental faculty is also determined by the **past life or species**.

[So, if a person had been an eagle in the previous reincarnation, he may be a sharp thinker in the present life. If he had been a cow in the previous reincarnation, he may be very compassionate in this life.]

Sa2#27

Why does a woman deliver an abnormal child with deficiency or excess of organs or deranged sense organs?

How does the self transmigrate from one body to another and which is it ever associated with?

Sa2#28

Due to defects of genes, the self, past deeds, uterus, time and mother's food and behavior, the vitiated dosas produce various abnormalities in shape, complexion and sense organs.

As in the rainy season, wood, stone pieces and water current cause derangement in a tree situated in the river stream, doshas cause abnormalities in fetus situated in the womb.

Sa2#29-30

The self along with subtle 4 bhutas and with speed like that of mind transmigrate from one body to the other according to past deeds.

It can not be seen without divine visual sense.

He is omnivagant, sustains all bodies, performs all actions, takes all forms.

He is the source of consciousness, transcending all senses, ever-united and closely attached.

In the body, bhutas are 16 (out of 4 bhutas each being of 4 types)-- such as caused by maternal nutrition, the self, mother (ovum) and father (sperm).

Out of them, 4 are associated with the self and the self, in turn, depends on these 4 (for his manifestation).

The bhutas derived from mother and father are represented by ovum and sperm in the fetus.

Those by which the sperm and ovum are nourished are derived from (mother's) nutrition.

4 bhutas are derived from past deeds which having merged with the self enter into the fetus because the self with seed-like character always transmigrates himself from one body to the other (in a cycle order). According to past deeds, form arises from (the past) form and mind from (the past) mind.

Whatever difference is observed in physique and psyche is caused by rajas and tamas as well as the past deed.

Sa2#31-36

The self is never dissociated with too subtle and sense-transcending (bhutas), past deeds, mind, intellect, ego and other evils of the products (of primordial nature).

Mind is associated with rajas and tamas; all defects are caused by ignorance.

The cause of movement and inclination is defective mind and potent past deeds.

Sa2#37-38

Whenceforth are the disease?

What is their remedy?

What is the cause of happiness and sorrow?

How should physical and mental disorders once subdued not recur?

Sa2#39

Intellectual error, unbalanced use of senses and consequence of time; these 3 are the causes of all the disorders.

Similarly, the remedy of all disorders consists of the balanced use of intellect, senses and time.

Sa2#40

Virtuous acts bring forth happiness, while the contrary ones lead to sorrow.

Sources of diseases is body and mind, when these body and mind are absent, the disease cannot recur.

Sa2#41

The continuity of physique and psyche is beginningless.

Their absence [achieving enlightenment; freedom from the physical world] can be brought out only by excellent restraint, memory and knowledge.

Sa2#42

Even though the above-mentioned 2-fold seats of diseases exist, one should always take precautions against diseases.

One having overcome the senses does not fall a prey to diseases except predestined at the moment.

Sa2#43

The deeds of the previous life are known as daiva (fate) and those of the present life as paursa (personal effort).

These in unbalanced way cause diseases while in balanced way avert the diseases.

Sa2#44

One eliminating the accumulation of doshas of (early winter) in (spring), those of summer in early rains and those of rainy season in autumn, never suffers from seasonal disorders.

Sa2#45

The man who uses wholesome diet and behavior, moves cautiously, is unattached to sensual pleasures, donates, observes equality, is truthful, forbearing and devoted to the persons of authority becomes free from diseases. -#46

One who is endowed with excellent intellect, speech and action leading to happy consequence, submissive mind, clear understanding, knowledge, penance and continued effort in yoga, does not fall a victim to diseases.

Sa2#47

((All of the above is from Chapter 2 Sarirasthanam pages 412-418))

OM NAMAH GURU

OM NAMAH SRI PUNARVASU ATREYA

‘Descent of Embryo’

Su 3

When there is cohabitation of man having undamaged sperm and woman having undamaged genital tract, ovum and uterus during the rtukala (opportune period) and consequently the conscious (self) impelled by mind descend into the zygote situated in the uterus, the embryo is formed.

It grows with the utilization of suitable nourishment and managed properly, devoid of abnormality.

Then at the proper time, while endowed with all the sensory organs, well developed body and excellence of strength, complexion, mind and compactness, it is delivered with ease.

The embryo is produced by these factors- mother, father, self, suitability and nutrition and mind is also there as an associate.

Su3#3

‘No’ said Bharadwaja, ‘Why? Because none of the factors- mother, father, self, suitability, use of nutrients in various forms such as- drinkables, eatables, chewable and lickables, produces embryo nor does mind descend from the other world into the embryo.[‘]

Su3#3.1

If the parents were capable of producing the embryo, the majority of men and women who have longing for sons should produce sons only by cohabiting with the desire therefor or those desiring daughters should produce the same.

Moreover, none of the men and women should be childless nor should such persons be aggrieved (because of having no progeny).

Su3#3.2

The self also does not produce himself.

Because in that case the question would arise whether the self does it while born or unborn and in both ways it is untenable.

Because the born self cant’ produce himself as he is already there and how would the unborn one would do as he is non-existing, hence in both ways it is illogical.

Moreover, suppose, the self is capable of producing himself, why does he not give birth only in desired species and also as endowed with supreme power, unobstructed movements, power of taking forms at pleasure, brilliance, strength, speed, complexion, psyche and compactness and also as devoid of old age, disease and death, because the self wants himself to be like this or even better.

Su3#3.3

The embryo is also not caused by suitability because if it were so, the person using suitable things alone should get progeny and on the other hand, those using unsuitable things should be wholly childless but both are seen in both cases.

Su3#3.4

The embryo has also no causal relation with nutrition because in that case none of

the men and women should be childless as there is none who do not take nutrition.

If it is meant that excellence of nutrition produces embryo, then the persons **using the meat of goat, sheep, deer and peacock, cow's milk, curd, ghee, honey, oil, rocksalt, sugarcane juice, green gram and sali rice alone** should get offspring; and those eating syamaka, varaka, uddalaka, koradusaka, tubers and roots (inferior cereals and edibles) should be wholly childless.

But both are seen in both cases.

Su3#3.5

Not also the psyche descends from the other world into the embryo because in that case nothing of the past life should be unknown, unheard or unseen but it does not remember anything.

Su3#3.6

Therefore, I [Baradwaja] say— the embryo is not produced of mother, father, self, suitability, nutrition and the psyche is also not associated in this.

Su3#4

Lord Atreya said— 'no', all these entities combined together give rise to embryo.

Su3#5

The embryo is produced by mother.

There can't be origin of embryo without mother nor can the viviparous ones be produced without her.

The entities which are particularly maternal and are produced from mother are these such as— skin, blood, flesh, fat, navel, heart, kloma [pancreas], liver, spleen, kidneys, urinary bladder, colon, stomach, intestine, rectum, anus, small intestines, large intestines, omentum and mesentary— these are derived from mother.

Su3#6

The embryo is produced from father, there can be no origin of embryo nor can there be birth of viviparous beings.

The entities which are particularly paternal and are derived from father are these such as— head hairs, beards-mustaches, nails, body hairs, teeth, bones, veins, ligaments and semen (these are derived from father).

Su3#7

The embryo is produced of the self.

The self of embryo is the internal self which is known as 'jiva' (source of life) and also as ever-continuing, devoid of illness, old age, death and decay; not subjected to incision, excision, agitation; having universal forms and actions, unmanifest, beginningless as well as endless and without any transformation.

He entering into the uterus and combining with sperm and ovum produces himself in the form of embryo that is why the embryo is called as 'the self'.

The birth of that self is not possible because of his beginning-less-ness.

Hence (both the statement that) he produces the unborn embryo while born and unborn are incorrect.

The same fetus by the lapse of time attains the stages of childhood, youth and old age gradually.

'During the stage which he exists in, he is called as born (or become) while during the preceding stage he was would be born (or become)'.

In this way, he is both born and unborn simultaneously.

Where both these— born-ness and unborn-ness— are present he is produced while born and the same in future conditions produces himself while unborn.

In fact, birth is only transformation in respect of age and conditions.

For instance, in spite of sperm, ovum and the self, they do not attain the state of embryo until they are combined together, this comes into existence by combination.

Similarly, the same person does not attain fatherhood before the birth of progeny which thereafter does.

In the same way, the embryo, though existing, is said as born or unborn in respective stages.

Su3#8

Mother, father or the self are not able to effect at pleasure in respect of all entities of the embryo.

Somewhat they do by themselves and other under the influence of the past deed, at some places their instruments are potent while at others they are not.

Where there is excellence of instruments like psyche etc. they produce effect at pleasure according to strength otherwise the results are contrary.

It does not mean that due to defect of instrument, the self himself has no effective role in production of embryo because the knowers of the self have observed that the desired species, supreme power and emancipation are dependent on the self.

There is none else agent of happiness and misery.

The embryo while being born can not be produced by the factor other than the self.

The sprout can not grow from non-seed (that which does not pose the character of seed).

Su3#9

The aspects of embryo caused by the self are these such as— birth in a particular species, life-span, self-knowledge, mind, sense organs, respiration, impulse, sustenance, characteristic physiognomy, voice and complexion, happiness, misery, desire-aversion, consciousness, restraint, intellect, memory, ego and will. (These are caused by the self).

Su3#10

The embryo is produced from suitability. No factor other than the use of unsuitable things causes sterility in men and women nor is there any abnormality in the embryo.

Three doshas even vitiated and spreading over the body in men and women using unsuitable things do not affect the conception of embryo until sperm, ovum and uterus are damaged.

On the other hand, in men and women using suitable things and even though having sperm, ovum and uterus undamaged and cohabiting in opportune period, conception does not take place because of non-descent of the life-principle.

The embryo is produced not only from suitability alone but from the aggregate of all the factors.

The entities derived from the suitability are these such as— freedom from diseases, illness, and greed; cheerfulness of senses, excellence of voice, complexion and reproductive factor (sperm and ovum), and excessive stimulation (these are derived from suitability).

Su3#11

Embryo is produced from nutrition.

Without nutrition even survival of the mother would not be possible, so what to speak of the growth of the embryo?

By malnutrition, conception of embryo is not possible but proper nutrition alone

is not capable for this, the aggregate of all factors is the cause.

The entities derived from nutrition are these such as– formation of the body, growth, continuance of vital breath, contentment, corpulence and vigor. (These are derived from nutrition).

Su3#12

The psyche is an associate in this which alongwith with life-principle comes in contact with the body; preceding the departure of which there is contrast in conduct and inclinations, all senses are deranged, strength is diminished, diseases grow, devoid of which one expires; which is known as ‘mind’, the supporter of the sense organs.

The psyche is of 3 types– pure, rajasa and tamasa.

The quality which is dominant in mind associates in the subsequent birth as well.

IN case the psyche is pure, one recollect the (incidents of) the previous birth also.

This sort of recollective knowledge comes forth by the association of mind with the self on the basis of which the person is said as ‘Jatismara’ (one who recollects the previous life).

The entities which are derived from the psyche are these such as- inclination, conduct, cleanliness, aversion, memory, attachment, detachment, envy, valor, fear, anger, drowsiness, vogro, intensity, softness, seriousness, instability and other psychic features which will be described later on in the context of classification of psyche.

Psyche is of various types which are found all in a person but not simultaneously.

One psyche is said because of dominance of one or the other type.

Su3#13

Thus the embryo is produced from the aggregate of all these factors.

For instance, the roof-chamber is constructed from the aggregate of several materials and the chariot is formed from the combination of several parts.

Therefore I [Atreya] said– the embryo is produced from mother, father, self, suitability and nutrition and the psyche as an associate in this act. (As said Lord Atreya).

Su3#14

Bharadwaja again asked- If the embryo is produced from these various procreative factors, how is it unified?

If unified, how does the embryo born of the aggregate take the human shape as man is born of a man?

In case this is argued that as a man is born of a man, it takes the human shape such as

cow is born of a cow, horse of a horse and so on; the earlier proposition that it is made of aggregate would become untenable.

If man is born of a man, why are the offsprings of the dull, blind, hunch-backed, dumb, dwarf, with nasal utterance, freckles, insanity, leprosy and leucoderma not similar to their parents?

If it is solved like this that the self perceives visions with his own visual organ, sounds with the auditory organ, smell with the olfactory organ, taste with the gustatory organ, touch with the tactile organ and knowables with the intellect and as such the offspring of the dull etc are not similar to their parents, then it would go contradiction of the proposition itself.

In this case, the self, in presence of the sense organs, will be conscious otherwise unconscious and that self where both conscious as well as unconsciousness exist, will become changeable.

If the self perceives the objects with the visual organs etc., then in the absence of these organs he would not perceive the sense objects and thus would be unconscious and thereby non-cause which would destroy the basis of the self.

Thus this proposition would be reduced to mere jugglery of words and quite meaningless. (Thus said Bharadwaja).

Su3#15

Atreya replied– It is already said earlier that the psyche associated with the life-principle comes in contact with the body.

How the embryo is formed in human shape from the aggregate and man is born of a man is explained hereunder.

There are 4 types of genetic source of animals- Jarayu (fetal ‘memberances’), egg, sweat and coming out of the earth.

Of these 4 classes, each class has innumerable variations because of innumerable shapes of creatures.

In case of viviparous and oviparous animals, these precreative factors attain the shape according to the species where they operate.

For instance, gold, silver, copper, tin and lead poured into respective moulds of bee’s wax (make various products), when they are poured into the man-shaped mould the product will be in the human form.

In the same way, the embryo produced from the aggregate attains the human form.

It is observed that man is born of a man because of his belonging to the human species.

Su3#16

As to the query that if a man is born of a man why the offsprings of the dull etc. are not similar to their parents it is said that in the seed (sperm or ovum), the part of the body which is damaged in its genetic source gets abnormality otherwise not.

Hence both types of cases are observed.

The sense organs of all are self-derived and their presence or absence is dependent on fate.

Therefore, the offsprings of the dull etc. are not invariably similar to their parents.

Su3#17

This is not a fact that the self is conscious in presence of sense organs otherwise

not because the self is never dissociated with the psyche and from a particular psyche a particular knowledge is acquired.

Su3#18

The agent can not proceed for knowledge and consequent action in absence of sense organs.

The action which is dependent on certain entities do not exist without them such as the potter is helpless in his action, in spite of his knowledge, in absence of earth.

Su3#19

Now hear the spiritual knowledge because the knowledge of the self is great one.

After controlling his sense organs, concentrating his unstable mind, the knower of the self enters into the spiritual field and becomes stationed in his own knowledge.

Thus with his concentrated knowledge everywhere, he examines all the entities.

Su3#20-21

O Bharadwaja! hear another fact, one while asleep and having his sense organs, speech and activities stopped does not perceive the sense object nor does feel happiness or misery (but still he is conscious and) as such (only on non-perception of senses) he can not be treated as unconscious.

No unified knowledge can flow without the knowledge of the self.

There is no any independent entity nor is that causeless.

Su3#22-24

“Thus O Bharadwaja! the conscious, the source of origin, the self, the seer and the cause– all this has been explained with certainty. **“Now remove your doubts.” ***

Su3#25

Summing up– The cause of origin, birth and growth, the views of Punarvasu and Bharadwaja refutation of preposition, and clear conclusion about self– all this is explained in the minor chapter on descent in embryo.

Su3#26-27

((All of the above is from Chapter 3 Sarirasthana pages 418-427))

OM NAMAH GURU

OM NAMAH SRI PUNARVASU ATREYA

Development of the Fetus

Sa 4

The factors from which the embryo is originated, definition of embryo, factors producing the embryo, the order of it's development, the cause of development, factors hindering it's birth, factors leading to it's destruction in the womb and those causing morbidity though not fully destroying it- all this will be explained in this chapter.

Sa4#3

Embryo is originated by the aggregate of these entities- mother, father, self, suitability, nutrition and psyche.

The different parts being originated from these factors as maternal, paternal etc. have already been said earlier.

Sa4#4

The combination of sperm, ovum and life-principle implanted in the womb is known as embryo.

Sa4#5

Embryo is the product of akasa, vayu, tejas, ap and prthvi being the seat of consciousness.

Thus, embryo is the aggregate of the 5 mahabhutas being the seat of the consciousness which is regarded as the sixth constituent of embryo.

Sa4#6

(Now) the order in which the embryo is formed is explained.

After the accumulated menstrual blood is discharged and the new one is situated, the woman having cleanly bathed and with undamaged genital passage, ovum and uterus is called as having opportune period.

When the man having undamaged sperms cohabits with such a woman, his semen, the essence of all the sariradhatus, is extracted from the whole body impelled by orgasm.

Thus being impelled by the self in the form of orgasm and also seated by him, the semen having potentiality of a seed, is ejaculated from the man's body and through the proper track enters into the uterus and combines with the ovum.

Sa4#7

There, first of all the principle of consciousness comes forward alongwith psyche to receive the qualities (of mahabhutas).

He is hetu, karana, nimitta (cause), aksara (un-decaying), karat (doer), manta (thinker), vedita (perceptor), boddha (knower), drasta (seer), dharta (sustainer), brahma (creator), viswakarma (performing universal function), viswarupa (taking universal forms), purusa (lying in the body), prabhava (source of origin), avyaya (undamagable), nitya (eternal), guni (having qualities), grahana (receiver), pradhana (principal), avyakta (unmanifest), jiva (life principle), Jna (conscious), pudgala (ego), cetanavan (having sensation), vibhu (omnipresent), bhutama (essence of creatures), indriyatma (essence of sense organs) and antaratma (inner essence).

At the time of receiving the qualities, , he, first of all, takes up akasa.

As the undecaying self with desire to create the beings at the end of the final destruction (of creation) creates, with the psyche as instrument, first of all, akasa thereafter gradually the other 4 elements vayu etc. having more manifest qualities.

At the time of putting on the body also he takes up akasa itself first of all and then the other 4 elements vayu etc. with more manifest qualities gradually.

The entire process of receiving the qualities (of mahabhutas by uniting with them)

is completed within a subtle measure of time. [very brief/ slow].

Sa4#8

Thus endowed with all the qualities while taking the form of embryo, during the first month it is completely mixed up and made turbid with all the constituents and like phlegm having unmanifest form and body parts both as manifest and un-manifest.

Sa4#9

During the second month, it is solidified as a small bolus, elongated muscle or tumor-like which indicate male, female and ‘enunch’ respectively.

Sa4#10

During the 3rd month, all the body parts are formed simultaneously.

Sa4#11

Some of the body parts have already been said earlier classified as maternal etc.

Now these will be mentioned along with some other entities from the point of view of the products of the mahabhutas.

In fact, the maternal etc. are also the products of the mahabhutas.

Those derived from akasa are sound, the auditory organ, lightness, minuteness, distinction.

Touch, the tactile organ, roughness, impulsion, shaping of dhatus and physical activities are derived from vayu.

Those derived from tejas are vision, the visual organ, light, digestion and heat.

Those derived from ap are taste, the gustatory organ, coldness, softness, unction and moistening.

Those derived from prthvi are smell, olfactory organ, heaviness, stability and mass.

Sa4#12

Thus the person is equal to the universe.

Whatever formed entities are found in the universe, they are also found in the person and vice versa.

The learned people want to see the phenomena with this angle.

Sa4#13

Thus his sense organs and other body parts appear simultaneously except those entities which come forth after birth such as– teeth, secondary sex characters, manifestation of sex characters and other similar entities.

This is the normal pattern, and otherwise is an abnormal pattern.

In the fetus, some entities are permanent while others are temporary.

His body parts which are manifested carry the features of female, male or enunch.

The characteristic features of female and male depend on the self or the mahabhutas and are determined according to the dominance of one or the other factor such as– want of valor, timidity, lack of skill, confusion, instability, heaviness in lower parts, intolerance, laxity, tenderness, genetic factor for uterus and other similar entities determine the female sex, contrary to these determine the male sex, the characteristics of both types denote the ‘enunch’.

Sa4#14

The fetus attains the free flow of consciousness in his mind at the very time when the sense organs are manifested.

Hence then onwards the fetus pulsates and expresses the desire for whatever is experienced in the previous life, this is called by the elders as the state of two hearts.

His heart which is maternally derived gets connected with the mother's heart through vessels carrying nutrition.

Hence their desire is transmitted through them.

Due to this reason it is not desirable to ignore the (desires of) fetus expressed through the mother.

In case the same are ignored, there may be destruction or morbidity (in the fetus).

At this stage, the mother becomes equal to the fetus for acquisition and maintenance in respect of certain things.

Therefore, the wise manage the pregnant lady with liked and wholesome things.

Sa4#15

Now I shall mention, in brief, the signs and symptoms of pregnancy and the state of 2 hearts.

The management depends on knowledge which, in turn, depends on signs and symptoms, hence description of signs and symptoms is necessary; such as– disappearance of menstruation, excessive salivation, loss of desire for food, vomiting, anorexia, liking for sour things, inclination towards good or bad things, heaviness in body, malaise in eyes, appearance of milk in breasts, excessive blackness in lips and the areola of breasts, slight edema in feet, appearance of the line of small hairs, dilatation of vagina– these are the symptoms of pregnancy.

Sa4#16

Whatever she wants should be provided to her except those which damage the fetus.

Sa4#17

These are the factors which damage the fetus such as– all food articles which are very heavy, hot and irritant as well as severe activities.

The elders also advise like this– she should not wear red clothes in order to prevent the (attacks of) gods, demons and their followers, she should not take intoxicating wines, ride on vehicles, eat meat, should abstain completely from the things which are unfavorable to all the sense organs and such others which (elderly) women know (and advise).

Sa4#18

In case the desire is too intense, even the unwholesome thing may be given to her added with the wholesome one with a view to satisfying her desire.

Suppression of the desire, V gets vitiated and moving inside the body causes destruction or deformity in the ensuing fetus.

Sa4#19

During the 4th month, the fetus attains stability and as such the pregnant woman feels particular heaviness in the body.

Sa4#20

During the 5th month, in fetus flesh and blood are developed more in comparison to other months, hence the pregnant woman gets particularly lean and thin.

Sa4#21

During the 6th month, the fetus is developed more in respect of strength and complexion, hence the pregnant woman particularly loses strength and complexion during this period.

Sa4#22

During the 7th month, the fetus is developed in respect of all entities, hence the pregnant woman become overall exhausted during the period.

Sa4#23

During the 8th month, the fetus and mother exchange ojas mutually now and again through nutrient-carrying vessels because of the immaturity of the fetus.

Hence during the period the pregnant woman sometimes becomes exhilarated and sometimes depressed, similarly the fetus.

So then the delivery of the fetus [in this month; prematurely] is entailed with calamity due to instability of ojas.

Looking to this, the experts treat the 8th month as ‘unreckonable’.

Sa4#24

On expiry of even one day (after the 8th month), the 9th month till the 10th month is said as the period of parturition.

This is the limit of this period, overstay of the fetus in the womb is abnormal.

Sa4#25

Thus the fetus grows and develops in this order in the womb.

Sa4#26

The fetus develops in the womb due to the excellence of the procreative factors—mother etc., excellence of mother’s conduct, proper mechanism of ‘**upasneha (nourishment) and upasweda (heating)**’ from the mother, passage of time and natural phenomena.

Sa4#27

The defects in the procreative factors- mother etc. lead to the absence of birth of the child.

Sa4#28

The factors contrary to those responsible for the development of the fetus as said above cause it’s destruction in the womb **or premature delivery**.

Sa4#29

Now I will explain how the factors, though not destroying completely, cause morbidity in fetus.

When a woman uses aggravating factors, the doshas get vitiated and in course of spreading reach the ovum and uterus but do not affect them entirely.

She conceives but the fetus gets damaged in one or more maternally derived organs; that part is affected with morbidity in the gene, wholly or partially, of which the doshas are vitiated.

When in it’s ovum the gene concerned with uterus is damaged, the progeny becomes sterile; when a part of this gene is affected, a putrefied child is born.

When alongwith the latter abnormality a portion of the genes concerning the female characters relating to body is also affected, the progeny will be predominantly female-shaped, but not female actually. This person/ condition is called ‘varta’.

These are the morbidities due to affection of the female genes.

Sa4#30

Likewise, when the genetic part of the sperm in male is affected, the child will be

sterile.

When a fraction of the genetic part is affected, putrefied child will be born.

When alongwith the latter morbidity, a fraction of the genetic part relating to male body characters, the offspring will be predominantly male-shaped but not male actually and named as 'Trnaputrika'.

These are the genetic defects concerning male.

Sa4#31

Thus by the above description of the morbidity relating to maternally and paternally derived organs, that relating to the organs derived from suitability, nutrition and psyche may also be taken as having been described.

Sa4#32

The absolute self is devoid of abnormality and characters in all beings, hence the characters are found only due to specific features of psyche and body.

Sa4#33

There are 3 doshas in body– V, P and K.

They affect the body.

Two are the doshas in psyche– rajas and tamas.

... Sa4#34

[Here follows information on pages 435-439 about different types of minds/ personalities.]

[It probably does need to be copied into the book, but check book I to make sure.]
[affirmative; it will be added to 'mind' chapter]

Thus the entire topic of the descent of the life principle into embryo is explained as proposed earlier. The full knowledge of this topic leads to observance of the entities which are conducive to fetus and elimination of those which are liable to damage it.

Sa4#41

Now the summing up verses–

5 useful topics– cause, self, source of origin, gradual development of fetus in the womb and it's cause, the damaging factors and the cause leading to the absence of birth, destruction and morbidity– all this is said in this major chapter on descent into embryo. The former 5 and the latter 3 are called as auspicious and unauspicious factors respectively. The physician who knows fully all these 8 entities is able to work for the king. He, with broad intelligence, should know the means of formation of the fetus and also the factors which damage the same.

Sa4#42-45

((All of the above is from Chapter 4 Sarirasthana pages 428-435, + p.439))

OM NAMAHA GURU

[The following is from a couple of pages on the Fetus.]

Sa 6

Agnivesha said– I heard whatever you said about the body. (Further kindly enlighten us as to) what part of the fetus arises first in the womb?

How does it lie inside the womb and whither faced?

On what food is it sustained?

In what state does it come out?

By what food and management does it die immediately after birth?

By what does it grow being free from disorders?

Whether it is affected by the disorders caused by wrath of gods etc?

What is your view about the existence or non-existence of timely and untimely death?

What is it's maximum life-span?

What are the factors leading to maximum life-span?

Sa6#20

After Agnivesa finished his queries, Lord Punarvasu said– it has already been said in the chapter on the descent into embryo as to how it arises in the womb and what organs appear and when?

(Regarding your first query) There are various types of controversy among the sages who composed the aphorisms.

Now understand what I tell you.

“In the womb, head manifests first”- This is the view of Kumarasira Bharadwaja because that is the seat of all the sense organs.

Kankayana, the physician from Bahlika, says– ‘Heart (arises first) because it is the passage for ingestion of nutrition.

Bhadrasaunaka said– ‘Ano-rectum arise first because they are instruments of the person.

Janaka from Videha said– ‘sense organs (arise first) because they are the seat on knowledge.

Marici Kavyapa said- ‘it is incomprehensible because of it's being out of direct observation.

Dhanwantari said– ‘all organs appear simultaneously.

The view of Dhanvantari is correct because all organs such as heart etc. appear

simultaneously.

All organs of the fetus are rooted in the heart and also some other entities are located there, there can be no appearance of other entities earlier than heart so simultaneous appearance of all organs preceded by heart is concluded.

All entities, in fact, are inter-linked so they should be viewed with correct perspective.

Sa6#21

The fetus lies in the womb facing towards the mother's back, with head upwards and limbs folded.

Sa6#22

The fetus, without hunger and thirst, depends for its maintenance entirely on mother by the mechanism of unction and heating in the uterus during the stage of incomplete manifestation.

Thereafter some unction is performed through the passage of hair follicles and partially through the path of umbilical cord.

The cord is attached to the umbilicus, placenta is attached to the cord on one side and to the mother's heart on the other.

Mother's heart floods the placenta (with nutritive fluid) through the pulsating blood vessels.

That nutrition provides strength and complexion as it contains all essential factors.

IN pregnant woman, nutrition takes 3 courses– first for the nourishment of her own body, the second for lactation and the third for the growth of the fetus.

Sustained by that nutrition, it carries on within the womb (dependent on the mother).

Sa6#23

The fetus, when the moment of delivery is approached, by taking turn becomes below-headed and comes out of the genital track.

This is normal, otherwise is abnormal.

Hence-forth he becomes independent for his maintenance.

Sa6#24

His diet and management as mentioned in the chapter in the 'principles of procreation' prevent disorders and promote the growth of fetus.

If these two are not properly observed the offspring dies immediately after birth **as the newly planted tree with its root un-stabilized is destroyed by the wind and the sun.**

Sa6#26

((All of the above is from Chapter 6 Sarirasthana pages 451-452))

[Nursing]

TREATMENT FOR AILMENTS OF THE BREASTS AND BREAST-MILK

Ci 30

“Earlier, the features of excellence of breasts and breast-milk of wet nurse, galactagogue and galactodepurant measures, symptoms of breast milk affected by the doshas, treatment of the diminished one and its 8 defects— all these have been said. The best among physicians having scholarly vision should know them as included in V etc. but as there are 3 types of disciples, I am (again) describing it in detail.”

Ci30#229-231

General causes of the 8 Types of Defects of [Breast-Milk]:

Due to— eating during indigestion, eating unsuitable and incompatible items, irregularly and excessively;

regular intake of salty, sour, pungent, alkaline and decomposed food items;

mental and physical stress, vigil in nights, mental work, suppression of impelled urges and propulsion of unimpelled ones;

day-sleep after eating rice cooked with pulse, slowly formed curd, channel-blocking items and meat of domestic, marshy and aquatic animals, indulgence in wine, lack of physical exercise, injury, anger and reduction caused by illness,--

dosas reaching the milk carrying vessels and affecting milk

produce 8 types of defects.

Ci30#232-235

Symptoms of V-deranged Breast-milk:

There is abnormal taste, excessive froth and roughness.

Ci30#236

Symptoms of P-deranged Breast-milk:

There is abnormal color and foul smell.

Ci30#237

Symptoms of K-deranged Breast-milk:

There is unctuousness, sliminess and heaviness.

Ci30#237

3 Ways V Can Derange Breast-Milk:

V vitiated by its vitiating factors such as intake of rough food etc. reaches the seat of milk (breast) and affects the taste of milk.

So the milk affected with V has abnormal taste.

The child gets reduced while taking it, does not relish it and grows slowly.

Similarly the vitiated V churning the milk inside produces excessive froth and as such the breast milk flows out with difficulty.

By taking it the child suffers from feebleness of voice, retention of stool, urine and wind, or V head disorder or coryza.

Ci30#239-241

V vitiated as above, dries up the unctuousness of the milk.
 Thus the child by taking the rough milk gets debilitated.
 Ci30#242

2 Ways P Can Derange Breast-milk:

P vitiated by intake of hot etc. reaches the seat of milk [the breast] and produces abnormal color therein [of the breast only/ of the breast and milk/ of the milk only] such as blue, yellow, black etc.

The child suffers from abnormal complexion, perspiration, thirst, diarrhea and constant fever and does not welcome the breast.

Ci30#243-244

Due to P vitiated as above, the milk gets foul odor and the child taking it is affected by anemia and jaundice.

Ci30#245

3 Ways K Can Derange Breast-milk:

K vitiated by intake of heavy etc. while reaching the seat of milk makes the milk too unctuous due to unctuous nature.

By this the child suffers from vomiting, tenesmus, and salivation.

Due, in this same condition, to the channels being constantly smeared, it is associated with sleep and exhaustion, dyspnea and cough and excessive discharge and feeling of darkness.

When K predominates and makes the breast milk slimy, the child taking it suffers from salivation, swelling of face and eyes and dullness.

K, due to heaviness while reaching the seat of milk causes heaviness in milk.

By taking such milk the child gets heart disease.

Ci30#246-250

Other Disorders:

Other various respective disorders arise in the breast milk affected by the doshas located in the seat of milk.

Ci30#251

Treatment of Disorders of Breast-milk:

General Treatment of Disorders of Breast-milk:

In such cases, in order to purify the breast milk, first of all, the wet-nurse should be uncted and fomented properly and then treated with emesis.

For this, she should be administered the decoction of nimba and patola salted and added with the paste of vaca, priyangu, madhuyasti, madanaphala, kutaja and sarsapa.

When vomited well, she should be given diet as prescribed and thereafter, considering morbidity, time and strength, she should be purged after having been uncted.

For this, she should be given trivrt or haritaki mixed with decoction of triphala or simply haritaki mixed with honey.

When purged well she should be given proper dietetic regimen and then, for removing the remnant dosa, suitable food and drinks.

Ci30#252-256

Food to Be Used:

Cereals of sali and sastika rice, syamaka, priyangu, kodrava, barley and seeds of bamboo and cane processed with some uncting substance are beneficial.

“For vegetarian soup, green gram, lentils and horse gram are useful, soups should be prepared with tender leaves of nimba and vetra, kulaka, vartaka and amalaka added with triaktu and rock salt. It [rock salt/ the previous soup/ all the foods listed] purifies breast milk.”

For non-vegetarians, meat of rabbits, grey partridge and deer should be given after processing them well.

Ci30#257-259

Specific Formulas For Treatment of Disorders of Breast-milk:

The following decoction should be administered [[as a beverage]] for purifying breast-milk:

Sarngesta, saptaparna bark and aswagandha

+

water

Boil the above together.

Ci30#260

The following decoction should be administered [[as a beverage]] for purifying breast-milk:

rohini

+

water

Boil the above together.

Ci30#261

The following decoction should be administered for purifying breast-milk:

guduci, saptaparna bark

Decoct with water. - Ci30#262

The following decoction should be administered for purifying breast-milk:

Sunthi
Decoct the above with water.
Ci30#263

The following decoction should be administered for purifying breast-milk:

kiratatikta
Decoct the above with water.
Ci30#264

“This is the general treatment of the defects of breast milk. Now listen about the other measures.” :

Treatment for breast milk of abnormal taste:

The woman should be given to drink draksa, madhuka, sariva and payasya after they are pounded finely and dissolved in warm water.

At the same time, the paste of pancakola and kulattha should be applied locally on breasts and when dried should be washed.

Then milk should be taken out.

Thus milk gets purified.

Ci30#267-269

Treatment of breast milk which is excessively frothy:

The woman should be given a paste of patha, sunthi, sarngesta and murva with warm water. - Ci30#270

Besides, for purifying breast-milk, paste of anjana, sunthi, devadaru, bilva root and priyangu should be applied on breasts as above.

Ci30#271

[General Treatment/trtmnt of frothy milk]:

One should prescribe for the wet-nurse the decoction of kiratatikta, sunthi and guduci to alleviate the defects of breast-milk.

The breasts should also be applied with the paste of barley, wheat and mustard.

Ci30#272

Treatment for rough milk:

The woman should take milk or ghee processed with galactodepurant drugs mentioned in the chapter on 600 evacuatives (Su.4).

As above, the warm paste of jivakadi pancamula (Ci. 1.1.44) should be applied on the breasts. It purifies breast milk.

Ci30#273

Treatment to Remove Abnormal Color from Breast-milk:

The woman should take the paste of yastimadhu, mrdvika, payasya and sindhuvarika with cold water.

Paste of draksa and madhuka should be applied on breasts and after it is dried the milk should be taken out.

Ci30#274

Treatment of milk with foul odor:

She should take the paste of visanika ajasrngi, triphala, haridra and vaca with cold water.

Or the wet-nurse should take powder of haritaki and trikatu with honey, keeping on wholesome diet.

The paste of sariva, usira, manjistha, slesmataka, kucandana or patra, gribera, candana and usira should be applied on the breasts.

Ci30#275-276

Treatment of Unctuous breast-milk:

This can be purified shortly by taking the paste of devadaru, musta and patha added with rock salt with warm water.

Ci30#277

Treatment of Slimy breast-milk:

She should take the decoction of sarngesta, haritaki, vaca, musta, sunthi and patha which purify the milk.

She should also take takrarista mentioned as remedy for piles.

She should also apply the paste of vidari, bilva and madhuka on the breasts.

Ci30#278

Treatment of Heavy breast-milk:

She should take decoction of trayamana, guduci, nimba, patola and triphala to remove the impurities of the breast milk.

Or she should take (decoction of) pippalimula, cavya, citraka and sunthi.

The breasts should be pasted with bala, sunthi sarngesta and murva.

Or the breasts should be pasted with prsniparni and payasya.

Ci30#279-280

“Thus these 8 defects of breast-milk have been said with their etiology, characters and treatment. Besides, disorders caused by the defects of milk have also been said.”

Ci30#281

PEDIATRICS

Similarity Between Disease in Adults in Children:

Dosas, dusyas and malas and also the disorders which are in adults are entirely the same in children.

Ci30#282

Difference Between Disease in Adults in Children:

The only difference is that their quantity is less.

Ci30#282

Contraindication of Emesis etc. ([P.K.] for Children:

Emesis etc. [p.k.] are avoided in children looking to their delicacy, dependence on others and incapability in respect of speech and movements.

Ci30#283

Dosage for Children:

The learned physician should administer drugs to children in smaller dose according to disease.

Ci30#284

Tastes/ Medicines to Emphasize in Treatment of Children:

Drugs should be “mostly sweet, astringent, with latex and soft ones cautiously.”

[latex and soft drugs are good, and all the drug therapies should be used with caution.]

[latex and soft drugs should be used more cautiously than the sweet and astringent drugs.]

Ci30#285

Drug Contraindicated for Children:

Excessively unctuous, rough, hot, sour, pungent in vipaka and heavy quality drugs and foods.

Ci30#286

“Thus treatment of all diseases of children have been mentioned in brief which should be applied by the learned physician after due consideration.”

Ci30#287

Section 7

Formulation

Pharmacology and drug categories..p.538
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growing herbs p.557
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measures p.p.565
madan phala p.566
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Syama, Trivrt p..588
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Pharmacology and Drug Categories

The 3 categories of drugs

Actions of Drug

Groups of drugs- chart

Pippali, alkali and salt

The 600 evacuatives [summary of the chapters madana, etc.]

The 5 types of extract preparations

The 50 great groups of drugs

3 Types of Drugs:

- 1) Pacifier of doshas
- 2) “vitiating dhatus” [(Is this supposed to be a positive or a negative effect? Apparently a positive one, given the other 2 items on this list here.)]
- 3) maintaining normal health

Su1#67

3 Types of drug, according to source: (p.9, SU)

- Animal origin
- Plant origin
- Earth origin (mineral)

Su1#68

[Note: Detailed lists of drugs from each of the 3 above origins is given on pg. 9, SU.] [They should be added in here. Then consider if to move/ duplicate elsewhere.]

Drug is constituted of: five bhutas (elements); Prthvi (earth), ap (water), tejas (fire), vayu (air), and akasa (space) -Su26#10

Drug is of 2 types: sentient and non-sentient

[products from animals would be sentient; all others would be non-sentient.] -Su26#10

Properties of Drug Are:

- 1) sound, etc. (the 5 sense mediums)
[in other words, every drug has a smell, a taste, color and form, a texture and even a sound.]
- 2) the 20 qualities
[in other words, every drug has one or the other of all of the 20 qualities.]

-Su26#10

Action of Drug is 5-fold: vamana (emesis), virechana (purgation), [unctuous enema, un-unctuous enema, nasal purgative] -Su26#10

Rasa:

Light rasas move upward in the body
heavy rasas move the drug downward
mixed move the drug obliquely
Specific actions of 6 tastes

The Drug:

What it performs:	Karma (action)
by means of which it acts:	virya (potency)

Where it acts:	adhikarana (locus)
When it acts:	Kala (time)
How it acts:	Upaya (mechanism)
What it achieves:	result

Su26#13

[Insert here: Note: Su1#74-119 covers 16 useful roots, fruits, fats, urines, milks, trees for evacuation etc.]

Groups of Drugs:

Category:	Number:
The plants having useful roots	16
those with useful fruits	19
mahasneha (greater fats)	4
Salts	5
urines	8
milks	8
trees useful for evacuation	6

He who knows to administer them properly in disorders is a real knower of Ayurveda.
-all the above Su1#74-76

The 16 plant drugs having useful roots are: hastidanti, haimavati, syama, trivrt, adhoguda, saptala, swetanama, danti, gavaksi, jyotismati, bimbi, san[k]apuspi, visanika, ajagandha, dravanti and ksirini.

San[k]apuspi, bimbi and also haimavati are used for emesis.

Sweta and jyotismati are useful for head evacuation.

The remaining 11 are useful for purgation.

Su1#77-79

The 19 plant drugs having useful fruits are: sankhini, vidanga, trapusa, madana, dhamargava, iksvaku, jimuta, krtavedhana. Two types of klitaka- aquatic and terrestrial, prakirya, udakirya, apamarga, haritaki, antahkotarapuspi, autumnal fruit of hastiparni, fruits of kampillaka, aragvadha and kutaja.

Dhamaragava, iksvaku, jimuta, krtavedhana, madana, kutaja, trapusa and hastiparni– these may be used for emesis and asthapanabasti (non-unctuous enema).

Apamarga is prescribed for nasal evacuation.

The remaining 10 are used for purgation.

Su1#80-85

Fat is of 4 types: ghee, oil, muscle-fat and marrow. **“They are used respectively for intake, massage, enema and snuff.” [So, they are used as follows:]**

ghee- for intake (eating)

oil [i.e., sesame oil]- for massage

muscle-fat- for enema

marrow- for snuff

These fats are mentioned as promoting unctuousness, vitality, complexion, strength and development and alleviating V, P and K.

Su1#86-87

The 5 salts: Sauvarcala (**obtained from plants** like suvarcala etc.), saindhava (rock salt), vida (**obtained from [animal's] excreta** [feces/ urine]), aubhida (obtained from earth) along with samudra (obtained from sea water) are the 5 salts.

They are unctuous, hot, sharp, best promoters of agni (appetite and digestion) and are used in paste, oleation, fomentation, purgative, emetic, non-unctuous and unctuous enema, massage, food, errhine [nose cleansing], surgical measures, suppositories, collyriums and annointings for indigestion, anaha [[a type of indigestion]], vata, gulma, sula [[general pain]] and udara [abdominal disorders].

Su1#88-89

The 8 urines: these are the primary urines discussed in the Charaka Samhita. They are: urine of sheep, goat, cow, buffalo, elephant, camel, horse and ass. In general, urine is sharp, slightly non-unctuous, pungent-saline (in properties) and is useful in anointing, pasting, non-unctuous enema, purgatives, fomentations, for anaha, poisoning (in agadas), udara, arsa, gulma, kustha and kilasa and also in unguents and sprinkling. This is also promoting appetite and digestion, antipoison and antihelmintic and most beneficial for those afflicted with panduroga. It pacifies K, carminates V and draws P with purgation. This is the general description of the properties of all urines. Now they will be described individually:

Sheep urine: is slightly bitter, unctuous and non-antagonist of P.

Goat urine: is astringent-sweet, beneficial (for the channels) and alleviates (all) dosas.

Cow urine: is slightly sweet, somewhat alleviates dosas, destroys krimi and kustha, removes itchings and, taken internally, is beneficial in udara caused by tridosa.

Buffalo urine: is slightly alkaline, laxative and alleviates piles, sophia [[sotha-edema??]] and udara.

Elephant urine: is salty, beneficial for patients of krimi and kustha and commended for retention of urine and feces, poisons, disorders of K and piles.

Camel urine: is slightly bitter, destroyer of dyspnea, cough and piles.

Horse urine: is bitter-pungent and destroyer of kustha, wounds and poisons.

Ass urine: is destroyer of epilepsy, insanity and grahas (seizures).

Su1#90-104

The 8 milks: the milks are of sheep, goat, cow, buffalo, camel, elephant, mare and human women. In general, milk is sweet, unctuous, cold, galactagogue, refreshing, body-promoting, spermatogenic, intellect-promoting, strength-promoting, mind-promoting, vitalizer, fatigue-alleviating, destroyer of dyspnea, cough and internal hemorrhage; union-promoting in injuries, wholesome for all living beings, pacifier (of dosas), eliminator (of malas), destroyer of thirst and appetizer. This is the most useful in ksina (weakness, wasting), ksata (injuries), anemia, gastritis, emaciation, gaseous tumor, abdominal enlargement, diarrhea, fever, burning sensation, edema, specifically in disorders of female genital tract, semen, deficiency of urine, hardened stool and conditions of V-P. Milk is everywhere used in snuffing, pasting, bathing, emesis, non-unctuous enema, purgation and unction. Properties of individual milks are described in the section on specific foods and drinks.

Su1#105-113

Now there are other 3 trees having useful latex [[sap]]: snuhi, arka and asmantaka which are different from the plants of phalini [fruit] and mulini [root] groups. Asmantaka is known for emesis, latex of snuhi for purgation and latex of arka for both emesis and purgation.

Su1#114-115

There are also 3 other trees having useful [[bark]]: putika, krsnagandha and tilwaka tree the barks of which are beneficial. Putika and tilwaka are used for purgation, krsnagandha for parisarpa (erysipelas), odema, piles, ringworm, abscess, glands, skin diseases and alaji.

Su1#116-119

Knowledge of Drugs:

Goat herders, shepherds, cow herders and other forest dwellers know the plants by name and forms. Nobody can comprehend fully about the plants only by knowing their names or forms. He is the real knower of them who, after knowing the name and form, has got knowledge of their administration, let alone the one who knows plants in all aspects. He is the best physician who knows administration of these plants according to place and time and also keeping in view the individual constitution.

Su1#120-123

There is no substance in the universe which can not be used as a drug on the condition that they are used rationally and with a definite objective.

Su26#12

3 substances to not use excessively:

pippali, alkali, and salt

-Vi1#15

Pippali (long pepper):Rasa: pungent. Vipaka: sweet. Other qualities: heavy, not very unctuous, but they are hot and moistening.

An esteemed drug. Immediately exhibits it's good or bad effect. It is synergistic in it's action.

But if used constantly, they lead to accumulation of the doshas, as follows:

Kapha, due to heaviness and moistening

Pitta, due to hotness

Vata, due to little un-unctuousness and hotness

-Vi1#16

Alkali: Qualities: hot, sharp, light

At first moistens but later dries up

[It seems like this sequence happens in the mouth even when just tasting some; first it is moistening to the mouth ([and salivating]), and then after a while it is drying [and hot], and rough.]

Actions; digestion, burning and tearing

In excess: damages hairs, eyes, heart, and virility

-Vi1#17

Salt: Qualities: hot, sharp, not so heavy

unctuous, moistening, laxative, relishing

Uses: promoting relish, digestion, moistening, purgation.

In Excess: causes accumulation of the doshas, malaise, laxity and debility, baldness, greying of hairs, wrinkles.

City people who use it continuously are exceedingly depressed, with loose muscles and blood, unable to bear pain. -Vi1#18

[Note: research/ divine Charaka's meaning of the word 'depressed', above.]

Even the people who are suited to excess use of salt fall victims to untimely baldness, greying of hairs and wrinkles.

Vi1#18

Below will be described the following:

Here are 600 evacuatives,

6 locations of evacuatives

5 sources of extracts,

5 types of extract preparation,

50 great extractives, and

500 extractives.

'This is in brief format.' -Su4#3

The 600 evacuatives:

The 600 evacuatives will be mentioned here in brief format and will be described in detail in Kalpasthana. There are:

- 133 formulas of- madan phala
- 39 formulas of- devadali
- 45 formulas of- katutumbi
- 60 formulas of- dhamargava
- 18 formulas of kutaja
- 60 formulas of- kosataki
- 110 formulas of- syama and trivrt
- 12 formulas of- aragvadha
- 16 formulas of- lodhra
- 20 formulas of- snuhi
- 39 formulas of- saptala and sankini
- 48 formulas of- danti and dravanti

Total: [600 formulas] ‘these are 600 evacuatives’
Su4#4

The 6 Locations of Evacuatives:

latex, root, bark, leaf, flower, fruit
Su4#5

The 5 ‘Sources’ of Extracts:

sweet, sour, pungent bitter, astringent [not salty!].
Su4#6

The 5 Types of Extract Preparations:

- 1) ‘Swarasa’ (expressed juice): juice extracted by mechanical pressure
Most potent format.
- 2) ‘Kalka’ (paste): a lump of drug ground with some liquid [or in it’s own liquid if fresh].
Second-most potent format.
- 3) ‘Sita’, or ‘Kwatha’ (often written as ‘Quath’) (decoction): a liquid prepared by boiling a drug in water/ other liquid.
Third-most potent.
- 4) ‘Sita’ (cold infusion): when a drug is placed in ‘hot’ water, and then allow to sit overnight.
Second-least potent.
- 5) ‘Phanta’ (hot infusion): a drug is placed in hot water for a while and gently sifted.

Least potent format.

Su4#7

Each type of preparation is best suited to a certain severity and type of condition.

Su4#7

The 50 Great Extractives [(Groups of Drugs)]:

[This list is a very important list which is referred to again and again by the student and the physician. When certain herbs from the formulas in chikitsa-treatment chapters are not available, the physician will consult this list for equivalent acceptable replacement herbs.]

Group: #: Categories:

- | | | |
|-------------|-----|---|
| I | (6) | vitalizer, bulk-promoting, emaciating, mass-breaking, union-promoting, appetizer |
| II | (4) | tonic, complexion-promoting, beneficial for the throat, cordial |
| III | (6) | anti-saturative, anti-hemorrhoidal, anti-dermatosis, anti-pruritic, anthelmintic, anti-poison |
| IV | (4) | galactagogue, galactodepurant, semen-promoting, semen-depurent |
| V | (7) | sub-oleative, sub-diaphoretic, sub-emetic, sub-purgative, sub-corrective enema, sub-unctuous enema, sub-errhines [define these] |
| VI | (3) | anti-emetic, anti-dyspic, anti-hiccup |
| VII | (5) | fecal astringent, fecal depigmenter, anti-diuretic, urinary depigmenter, diuretic |
| VIII | (5) | anti-tussive, anti-dyspneic, anti-phlogistic, anti-pyretic, acopic |
| IX | (5) | refrigerant, calefacient, anti-allergic, anti-bodyache, intestinal anti-spasmodic |
| X | (5) | hemostatic, sensostatic, resuscitative, fetus-promoting, age-sustaining |

Su4#8

For each of the above categories within the 10 groups, 10 herbs will now be listed: -

Su4#8

(For a total of 500 extractives).

GROUP I:

Vitalizers: jivaka, rsabhaka, meda, mahameda, kakoli, ksirakakoli, mudgaparni, masaparni, jivanti, madhuka

Bulk-Promoters: ksirini, rajaksavaka, aswagandha, kakoli, ksirakakoli, vatyayani, bhadraudani, bhardwaji, payasya, rsyagandha

Emaciating: musta, kustha, haridra, daruharidra, vaca, ativisa, katuka, citraka, cirabilwa, haimavati

Mass-Breaking: suvaha, arka, eranda, agnimukhi, citra, citraka, citrivilwa, sankhini, sakuladani, swarnaksirini

Union-Promoting: madhuka, madhuparni, prsniparni, ambasthaki, samanga, mocarasa, dhataki, lodhra, priyangu, katphala

Appetizers: pippali, pippalimula, cavya, citraka, sunthi, amlavetasa, marica, ajamoda, bhallatakasthi, hinguniryasa
Su4#9

GROUP II:

Tonics: aindri, rsabhi, atirasa, rsyaprokta, payasya, aswagandha, sthira, rohini, bala, atibala

Complexion-Promoting: candana, punnaga, padmaka, usira, madhuka, manjistha, sariva, payasya, sita, lata

Beneficial for the Throat: sariva, iksu (root), madhuka, pippali, draksa, vidari, kaidarya, hamsapadi, brhati, kantakari

‘Cordials’: amra, amrataka, lakuca, karamarda, vrksamla, amlavetasa, kuvala, badara, dadima, matulunga
Su4#10

GROUP III:

Anti-Saturatives: sunthi, cavya, citraka, vidanga, murva, guduci, musta, pippali, patola
[there is one missing in the book here]

Anti-Hemorrhoidals: kutaja, bilva, citraka, sunthi, ativisa, haritaki, dhanvayasa, daruharidra, vaca, cavya

Anti-Dermatosis: khadira, haritaki, amalaka, haridra, bhallataka, saptaparna, aragvadha, karavira, vidanga, tender leaves of jati

Anti-Pruritics: candana, nalada, araagvadha, naktamala, nimba, kutaja, sarsapa, madhuka, daruharidra, musta

Anthelmintics: aksiva, marica, gandira, kebuka, vidanga, nirgundi, kinihi, goksuru, vrsaparnika, akhuparnika

Anti-Poison: haridra, manjistha, suvaha, suksmaila, palindi, candana, kataka, sirisa, sindhuvara, slesmataka
Su4#11

GROUP IV:

Galactogogues: virana, sali, sastika, idsuvalika, darbha, kusa, kasa, gundra, itkata, kattana
'(roots of all)' [the roots of all of these 10 are galactogogues]

Galacto-Depurants: patha, sunthi, devadaru, musta, murva, guduci, indrayava, kiratatikta, katurhini, sariva

Semen-Promoting: jivaka, rsabhaka, kakoli, ksirakakoli, mudgaparni, masaparni, meda, vrddharuha, jatila, kulinga

Semen-Depurants: kustha, elavaluka, katphala, samudraphena, kadambaniryasa, iksu, kandesu, iksuraka, vasuka, usira

Su4#12

GROUP V:

Sub-Oleatives: mrdwika, madhuparni, meda, vidari, kakoli, ksirakakoli, jivaka, jivanti, salaparni

[9 are listed]

Sub-Diaphoretics: sobhanjana, eranda, arka, vrscira, punaranva [punarnava], yava [barley], tila [,] kulattha, masa, badara

Sub-Emetics: madhu, madhuka, kovidara, karbudara, nipa, vidula, bimbi, sanapuspi, arka, apamarga

Sub-Purgatives: draksa [grapes], kasmarya [dates], parusaka, haritaki, amalaka, bibhitaka, kuvala, badara, karkandhu, pilu

Sub-Corrective Enema Drugs: trivrt, bilwa, pippali, kustha, sarsapa, vaca, indrayava, satapuspa, madhuka, madanaphala

Sub-Unctuous Enema Drugs: rasna, devadaru, bilwa, madana, satapuspa, vrscira, punarnava, goksura, agnimantha, syonaka

Sub-Errhines [look up this definition]- jyotismati, ksavaka, marica, pippali, vidanga, sigru, sarsapa, 'apamarga, (seeds) sweta, mahasweta'

Su4#13

GROUP VI:

Anti-Emetics: jambu, amra (tender leaves), matulunga, sour badara, dadima, yava, yastika, usira, 'mrt' (earth), laja (fried paddy)

Anti-Dypsics [look up definition; thirst?]- sunthi, dhanvayavasaka, musta, parpatata, candana, kiratatikta, guduci, hribera, dhanyaka, patola

Anti-Hiccup: sati, puskaramula, badara (seeds), kantakari, brhati, vrksaruha, haritaki, pippali, duralabha, karkatasrangi

Su4#14

GROUP VII:

Fecal Astringents: priyangu, ananta, amrasthi (stone), aralu, lodhra, mocarasa, samanga,

dhataki (flowers), padma and padmakesara

Fecal Depigmenters: jambu, sallaki (bark), kacchura, madhuka, salmali, srivestaka, fried earth, payasya, utpala, tila grains

Anti-Diuretics: jambu, amra [[copper]], plaksa, vata, kapitana, udumbara, aswattha, bhallataka, asmantaka, somavalka

Urinary Depigmenters: padma, utpala, nalina, kumuda, saugandhika, pundarika, satapatra, madhuka, priyangu, dhataki (flowers)

Diuretics: vrksadani, goksura, vasuka, vasira, pasanabheda, darbha, kusa, kasa, gundra, itkata (roots)

Su4#15

GROUP VIII:

Anti-Dyspneics: sati, puskaramula, amlavetasa, ela, hingu, aguru, tulasi, tamalaki, jivanti, canda

Antiphlogistics [look this definition up]- patala, agnimantha, syonaka, bilwa, kasmarya, kantakarika, brhati, salaparni, prsniparni, goksura

Antipyretics: sariva, sarkara, patha, manjistha, draksa, pilu, parusaka, haritaki, amalaka, bibhitaka

Acopics [look this definition up]- draksa [grape], kharjura [date], priyala, badara, dadima [pomegranate], phalgu, parusaka, iksu, yava [barley], sastika [white rice]

Su4#16

GROUP IX:

Refrigerants: laja, candana, kasmarya (fruits), madhuka, sarkara (sugar), nilotpala, usira, sariva, guduci, hribera

Califacients [look this up too]: tagara, aguru, dhanyaka, srngabera, bhutika, vaca, kantakari, agnimantha, syonaka, pippali

Anti-Allergics: tinduka, priyala, badara, khadira, kadara, saptaparna, aswakarna, asana, arjuna, arimeda [what was the original translation for the title of this group? Charaka almost never mentions/ uses the word 'allergy'.]

Anti-Body-aches: 'vidarigandha (salaparni)', prsniparni, brhati, kantakarika, eranda, kakoli, candana, usira, ela, madhuka

Intestinal Anti-Spasmodics: pippali, pippalimula, cavya, citraka, sunthi, marica, ajamoda, ajagandha, jiraka, gandira

Su4#17

GROUP X:

Hemostatics: madhu, madhuka, rudhira, mocarasa, mrtkapala (pieces of earthen pot), lodhra, gairika, priyangu, sarkara, laja

Sensostatics: sala, katphala, kadamba, padmaka, tumba, mocarasa, sirisa, vanjula, elavaluka, asoka

Resuscitatives: hingu, kaitarya, arimeda, vaca, coraka, vayahstha, golomi, jatila, palankasa, asokarohini

Fetus-Promoting Drugs: aindri, brahmi, satavirya [satavari?], sahasravirya, amogha, avyatha, siva, arista [[wine?]], vatyapuspi, viswaksenakanta

Age-Sustaining Drugs: ‘amrta (guduci)’, haritaki, amalaki, yukta, sweta, jivanti, atirasa, mandukaparni, sthira, punarnava [Note: these are nearly all strong anti-oxidant and ‘channel cleanser’; anti-cholesterol and anti-arteriosclerosis]

Su4#18

“Thus 500 extractives grouped in 50 great extractives have been mentioned along with definition and examples of the great extractives.” - Su4#19

General Rules of Treatment

[Dosage/ Drug Administration]

About charaka Samhita

Routes of administration

Times of administration

*Times of aggravation of doshas

Signs of under-dose and over-dose

Use of apparently contrary therapy

Ethnic suitability

General

(This is the summary/ final section of Chikitsasthanam section.)

“Thus therapeutics of all diseases is said. This section is the excellent essence of the treatise.”

Reconstruction of the Lost Sections of the Samhita:

In the treatise of Agnivesa redacted by Caraka 17 chapters of this section, kalpa and siddhi sections were not available and as such Drdhabala, the son of Kapilabala, reconstructed these portions in order to make this treatise, full of great ideas, complete as it was originally.

Application of this text to Diseases not Mentioned Herein:

The diseases which are not mentioned here because of enormous extent of names and forms, for them also the above treatment is applicable with due consideration of dosa etc..

Therapy:

The measure contrary to dosa, dusya (pathogenic material) and nidana (etiology) is positively beneficial and if properly applied overcomes all said or unsaid diseases.

Factors to Consider:

This proper application requires due consideration of place, time, dose, suitability or unsuitability otherwise even favorable medicament becomes harmful.

[All the above from Ci30#...? -fill in-]

***Action of Medicine Relative to Route of Administration:**

<u>Route of Administration:</u>	<u>Action of Medicine/ Part of Body Acted On:</u>
Mouth	destroys the diseases of amasaya (upper portion of G.I. track)
Nose	destroys the diseases of the head
Anus	destroys the diseases of the pakwasaya (lower portion of the G.I. track)
local [topical] applications	in cases of skin conditions such as erysipelas, boils or other conditions. These should be applied on affected part.

[all the above from Ci30#...?]

Time: [Timing of Therapeutic Medication:]

“Time should be known in relation to day, patient, drug, disease, symptoms of digestedness and season. -Ci30#296

“That in relation to day such as vomiting in forenoon.”

“That in relation to patient such as strong patient should take drug in morning on empty stomach while the weak one should take the same mixed with light and wholesome food.”

Ci30#297

The 10-fold Times of Administration of the Drug:

- 1) before meal in day
- 2) before meal in night
- 3 during mid-meal day
- 4 during mid-meal night
- 5 after meals day
- 6 after meals night
- 7 frequently
- 8 before and after meals
- 9 mixed with meal
- 10 between morsels of food

Ci30#298-300

Timing of Drug Administration Relative to Derangement of V Sub-doshas:

<u>deranged sub-dosha:</u>	<u>timing of drug intake:</u>
Apana	Before meals
Samana	During mid-meal
Vyana and Udana	“after breakfast or lunch and meal (or dinner) respectively.”
Prana	Between morsels
In cases of dyspnea, cough and thirst:	Administered frequently
In cases of hiccup	After mixing it with various (delicious) food items.

Ci30#301-303

Time in Relation to Disease:

****such as: in fever: *liquid gruel, decoctions, milk, ghee, purgation* should be given every 6th day, one after the other** and also considering the condition of the disease.

Ci30#304

Symptoms of Digestedness of the Ingested Drug:

Appetite and passing of urges, lightness and sense of well-being.

Ci30#305

Taking the Drug:

The drug should only be taken again when the above symptoms of digestedness of the previous ingested drug dose appear. Otherwise the drug will have harmful effects.

Ci30#306

Time relating to Season:

As regards time relating to season, accumulation etc. of dosas, indications and contra-indications and other necessary regimens in different seasons are already said. [(see seasonal routines chart.)]

Ci30#307

Physician observing frequently the condition of disease and the diseased does not get confused in treatment.

Treatment applied without considering the above 6 factors relating to time may be harmful like untimely rains for the crop.

Ci30#308

Kalaveksa (timely observation):

Is the observation of the specific features of diseases corresponding to season, day and night, age and meal.

Ci30#309

Aggravation of the Doshas relative to Times:

<u>Time:</u>	<u>Dosha Aggravated:</u>
Season: Spring Autumn rainy seasons	K P V
Time of Day: At the end of the day and at the end of the night In the beginning of the day and the beginning of the night In the middle of the day and the middle of the night	V K P

Age/ Phase of Life:	
Last	V
Middle	P
First	K
Stage of Digestion:	
After digestion (on empty stomach)	V
During digestion	P
Just after meals	K

Ci30#310-312

Characters of Insufficient and Excessive Dose of Drug:

Insufficient:

In very small dose proves ineffective to disorder like little water to flagrant fire.
-Ci30#313

Excessive:

In excessive dose it becomes harmful like excessive water for the crop.

Hence keeping in mind the severity of disorder and potency of drug, the drug should be administered in neither too large nor too small dose.

Ci30#314

Use of Substances Suitable for Certain Local Populations Due to Habituation:

“The item which is suitable for place and the inhabitants due to habitual use should not be totally avoided even if unwholesome because it does not do good.”

[/...because it does do good.]

Ci30#315

Suitability of Certain Peoples [of India] to Certain Foods/ Drugs:

<u>People:</u>	<u>Foods They are Especially Suited To:</u>
Bahlikas, pahlavas, chinese, sulikas, yavanas and sakas	meat, wheat, madhvika (a type of wine), weapons and fire
The inhabitants of pracyadesa (eastern region)	Fish
Inhabitants of sindu	Milk
Inhabitants of asmaka and avanti regions	oily and sour preparations
Inhabitants of Malaya region	tuber, roots and fruits
In the south	liquid gruel
In the north-west	Churned drink
In madhya desa (central region)	barley, wheat and milk products

Ci30#316-318

Benefits of Using Suitable Foods:

For these patients the drug should be administered along with the items suitable to them because the suitable thing provides strength quickly and does not harm even if taken plentiful. [even if taken in large dose.]

Ci30#319

Knowledge of Different Environment, Ethnic Groups and Seasons, etc.:

The physician ignorant of place etc. and prescribing treatment only with formulations, fails because there are so many variations in respect of age, strength, body, etc..

Ci30#320

The Use of Apparently Contrary Therapy In Cases of Dosas Moving Inside Joints and Located Deeply:

Sometimes, even contrary therapy is applied in cases of dosas moving inside joints and located deeply. -Ci30#321

For instance:

P situated inside hiddenly is brought out by applying hot measures like fomentation, sprinkling and poultices. Thus hot is pacified.

Likewise, when cold sprinklings are applied externally the heat being suppressed goes inside and destroys K hidden within. Thus cold is overcome with cold.

Ci30#321-322

Further Examples of Opposite Actions Being Caused In Unusual Circumstances:

Very finely pounded and thick paste of even sandal [usually cooling] causes burning sensation due to blocking of heat in skin.

But in thin [more watery] and coarsely pounded paste of aguru [a normally heating herb] causes cold.

The excrement of fly checks vomiting, but fly itself causes vomiting.

“Likewise there are variations of effects of eating cooked item.” [cooking an item changes it’s action.]

Ci30#323-325

Hence the wise physician should treat the patient after examining the 10 entities such as dosa, drug etc. carefully and not simply with drug formulations.

Ci30#326

Importance of Continued Use of Harmless Drugs Even During/ After Convalescence:

If body is emaciated and passaged [what does that mean?], the disease even departed comes again by a slight cause like fire remaining minutely.

Hence one should continue the use of harmless drug (during convalescence) for success of the drug administered earlier even if it be a tried remedy.

Ci30#327-328

Cause and Treatment of Mild Disorder Via Increased Dose or Time-span of Treatment:

** Dosa vitiated inside due to hardness (solid accumulation) or extended widely due to non-accumulation causes mild morbidity if it is made [transformed into] soft or limited by suitable treatment.

Ci30#329

Hence if some disorder arises even on taking wholesome regimens one while considering it should advise to increase the dose of the drug or continue the same treatment for some time more.

Ci30#330

Necessity of Altering/ Making Appetizing the Patients Diet:

If the patient develops aversion to the wholesome diet due to continued use or want of palatability it should be made delicious again by processing it with various methods of preparation.

Ci30#331

Benefits of Palatable Diet:

Due to favourableness of the sense object (taste of food) one attains satisfaction, energy, relish, strength, happiness and consequently loss of severity of disease.

Ci30#332

** The relish which appears due to greediness, diminution of dosa (morbidity), disorder or contrariness should be managed with wholesome diet processed with drugs, if necessary.

Ci30#333

The physician who is not well conversant with the treatise and its contents can not perform the therapeutic functions as the blind artist can not make the painting.

Ci30#340

Growing Herbs

Ideal Growing Conditions for Medicinal Plants:

Medicinal plants [should be] grown in Medium or Arid zones, nourished timely with cold, sun (heat), air and water, even, clean, with facilities of water.

They should not be grown near cremation ground, sacred place, temple, meeting place, ditch, orchard, ant-hills and barren land.

They [should] be covered with kusa and rohisa plants [as sun/ wind/ varmint protection screens].

They should be planted in unctuous, black, sweet or golden sweet soil which is also soft but unploughed.

The plants should be unaffected [not over-grown by] other stronger plants.

Ka1#9

Characteristics of Plants Which Should Be Collected for Medicinal Use:

Those which are grown in time (in proper season), mature with taste, potency and smell.

They should have smell, color, taste, touch and efficacy which is unaffected by time, sun, fire, water, air and organisms, are fresh and situated in northern direction.

Ka1#10

Characteristics of the Medicinal Herb Collector:

He should have auspicious behavior, benevolent conduct, cleanliness and white dress.

He should collect herbs after worshiping, observing fast and facing toward east or north.

Ka1#10

Correct Season for Collection of Various Plant Parts:

<u>Plant Part:</u>	<u>Correct Season During Which It Should be Collected:</u>
branches, leaves	rainy season, spring
Roots	Summer or late winter when the leaves have fallen down or are fully matured
bark, tubers and latex	Autumn
Heartwood	early winter
flowers and fruits	According to season

Ka1#10

Correct Method of Storing Herbs:

After collection they should be kept in suitable and good containers and stored in rooms facing eastward and northward, devoid of wind but well ventilated (with exhaust

fans in a portion).

They should be daily ritualised with offering of flower and other things.

They should be held up in a swing of rope, well-covered, and making them unapproachable for fire, water, humidity, smoke, dust, rats and quadrupeds.

-Ka1#11

Use of [Anupan (administration vehicles- adjuvant herbs] for Medicinal Herbs [probably especially for emetic herbs]:

These drugs should be administered with vehicles according to dosa, such as:

In V:

Wine, sauviraka, tusodaka, maireya, medaka, dhanyamla, phalamla, sour curd etc.

In P:

Grapes, amalaka, honey, madhuka, parusaka, phanita, milk, etc.

In K:

Impregnated with or dissolved in honey, urine and decoction etc.

Ka1#12

Pharmacology- Formulation

The number of the 600 formulas (madana etc.)
Primary and secondary drugs in a formula
Adjusting potency of formulas
Creating new formulas
Interpreting formulas from this text described briefly
The 3 degrees for cooking oils
Strength of evacuative formulas
Evacuation procedures
*Note on preparing oils

Numbers of Emetic and Purgative formulas [listed in the past couple chapters on 'Pharmacological preparations of' various specific herbs]:

355 emetic formulas have been listed.

245 purgative formulas have been listed.

Thus 600 formulas total have been said 'mainly with regard to 15 drugs'.

Ka12#3341-42

On Primary and Secondary Drugs in a Formula:

When a drug is combined with a main drug, the formulation is named after the latter one .

This is the normal pattern.

In such formulations, madanaphala etc. are main and sura etc. as subsidiary ones.

The latter follow the former as the people follow the king.

Ka12#43-44

Even if the subsidiary drug possesses contrary potency, it does not create any obstacle in the activity of the main drug.

On the other hand, if the former is similar in potency, the effectivity of the latter is enhanced.

Ka12#45

Use of Supportive Drugs of Contrary Potency For Balance/ Palatability in a Formula:

In every disorder, because of consideration of providing the agreeable color, taste, touch and smell the usage of drugs contrary in potency is almost certain.

Ka12#46

Potentiation of Drugs by Impregnating the Powder in Juice:

The main drugs should be further potentiated by impregnating them with their own juice.

This is because even a small drug, if impregnated well, exerts multiple actions.

Hence one should impregnate the drugs with their own juice or the juice of the drugs similar in potency.

Ka12#47

How to Increase or Decrease the Potency of Drug Formulas:

One should modify the potency of drugs from lower to higher side and vice versa, by combination, elimination, timing, processing and method of administration.

Ka12#48

On Improvising New Formulas:

The 600 formulations described here [see above chapters] should be taken as for guidance.

One may, however, make thousands or crores of such formulations by his own intellect.

There is no limit to the number of formulations because of abundance of drugs and their variations.

Ka12#49-50

General Interpretations for Following Formula Instructions [esp. from this book]:

If the weight is not mentioned in a formula, equal weight should be used.

Ka12#99

If there is no specific mention of liquid medium, water should be taken in all cases.

Ka12#100

If there is mention of 'pada' one-fourth should be taken. [what does that mean?]

Ka12#100

In case where proportion of water, uncting substance and drugs is not mentioned, it should be prepared as follows:

Drug Volume:	1 part
Uncting Substance Volume:	4 parts
Water [or other liquid] Volume:	16 parts

Ka12#101

The 3 Degrees of Cooking Uncting Formulas:

The cooking of uncting is of 3 degrees- mild, medium and charred. -#102

Mild Cooking: when the final product is similar to the paste of drugs.

Indications: snuffing

Ka12#103-104

Medium Cooking: the final product is like samyava and does not adhere to the ladle.

Indications: intake and enema

#103-104

Charred Cooking: 'the final product disintegrates during wicking'.

Indications: massage

Ka12#103-104

The wise physician should eliminate the drug if it is not appropriate even if enumerated in the group and should add the appropriate one even if it is unmentioned. (If the situation arises) a group may be combined with another or several other groups based on reasoning. This aphorism, though small, is able to provide wide knowledge to the wise like alms of a mendicant or seeds of a farmer. The aphorism for the wise, gives rise to critical analysis and reasoning while for the dull, it is better to follow the saying exactly. The physician following the said course succeeds in his endeavor or causes little risk because of the illustrations being not too brief.

Vi8#149

Drasticity of Evacuative Measures:

now listen about the features of drastic, medium and mild evacuative measures.

That purgative or non-unctuous enema is said as drastic which acts easily, quickly, with great impulse and unimpeded.

It eliminates the entire impurity without producing excessive malaise, pain in anus and heart and damage to the intestinal tract.

Ka12#51-52

The drug attains drasticity if it is uncontaminated with water, fire [does this mean, for example, that uncooked herb will be stronger? I reckon so] and organisms, is endowed with properties on account of proper place and time, administered in somewhat higher dose and impregnated with (the juice of) drugs similar in potency and the patient is properly uncted and fomented.

Ka12#53-54

The drug exerts medium action if it is somewhat devoid of the above qualities and also in lower dose and the patient is properly uncted and fomented.

Ka12#55

The drug acts mildly and with feeble impulse if it is of low potency, in lower dose and combined with drugs dissimilar in potency and **the patient is excessively rough.**

Ka12#56

Medium and mild drugs are defective for strong person as they do not eliminate the entire impurity.

However, they are to be used in cases of patients having medium and inferior strength with a view to achieving success.

Ka12#57

The disease is also grouped as severe, medium and mild when it has all, medium and few symptoms respectively.

Thy physician considering the severity should administer drastic, medium and mild drugs respectively in these conditions.

Ka12#58

If the impurity is not eliminated by the emetic drug administered earlier, it should be given again and again till bile is observed (in the vomit).

Ka12#59

One should administer the drug again or avoid totally after assessing the 3 types of strength of dosa (morbidity) and the diseased.

Ka12#60

If the emetic drug after being administered comes out or is digested (without eliminating the impurity) another drug should be administered to achieve good result.

Ka12#61

* The emetic drug eliminates the impurity while undigested and the purgative one does this while being digested.

Hence one should not wait for the digestion of emetics.

Ka12#62

If a purgative drug, after being taken gets digested without eliminating the impurity or is vomited, the physician should administer the drug again.

Ka12#63

If the patient is not evacuated properly and has good digestive power, plentiful impurity and firm qualities of unction he should be given diet on the same day and drug on the next day.

Ka12#64

If the patient is debilitated and has plentiful impurity and has purgation due to maturation of the impurity, he should be given laxative edibles to promote the purging.

Ka12#65

If one is not fully evacuated by emesis and purgation, his remnant impurity

should be pacified by administering proper diet and decoction.

Ka12#66

One should administer mild drug to the patient who is weak, evacuated earlier, has little impurity and unknown about the nature of bowels.

Ka12#67

It is always safer to take mild drug repeatedly which has little trouble and is free from complications rather than the over-drastic drugs which create quickly the apprehension of death.

Ka12#68

The patient having plentiful impurity even if debilitated should be purged frequently but mildly with mild drugs because the non-eliminated impurity may cause his death.

Ka12#69

If the purgative drug after being taken goes upwards having been associated with K, the patient should be vomited, cleansed with gargles, lightened and then again given the drug [for downward purgation].

Ka12#70

In case there is constipation and the impurity is discharged in little quantity and with delay, the patient should drink hot water.

By this tympanitis, thirst, vomiting and constipation are pacified.

Ka12#71

If the drug obstructed by the impurity moves neither upwards nor downwards and produces belching and pain, fomentation should be applied.

Ka12#72

If the patient is purged well but has eructations, the drug should be vomited quickly.

Ka12#73

In case, there is excessive elimination even after the drug is digested, it should be checked with quite cold measures.

Ka12#73

‘Sometimes the drug obstructed by K stays in the chest which moves down in the evening or night when K is diminished.’

Ka12#74

In rough or fasted patient if the drug after digestion produces distension and goes upwards with V, another drug may be taken mixed with uncting substance and salt.

[This is happening typically in modern P.K. clinics.]

Ka12#75

In case there appear thirst, mental confusion, giddiness and fainting during digestion of the drug, P-alleviating, sweet and cold measures are recommended.

Ka12#76

In case of covering due to K where there are salivation, nausea, distension, horripilation, sharp, hot, katu and other K-alleviating measures are beneficial.,

Ka12#77

If the patient having been uncted well and with hard bowels is not purged well, he should be lightened.

By this his natural K and obstruction are removed.

Ka12#78

In case of rough, one having predominance of V, hardness of bowels accustomed to physical exercise and with stimulated digestive fire, the drug gets digested without exerting the purgative effect.

Hence in such cases, at first enema should be given followed by purgative.

Thus the purgative quickly eliminates the impurity impelled by the enema.

[This is a common problem now.]

[This is a clever and useful solution.]

Ka12#79-80

In persons having rough diet, habitual exercise, stimulated digestive fire, the impurities get diminished by physical exercise and exposure to wind, sun and fire and they also tolerate untoward effects of incompatible food and intake of meal when the previous meal is not digested or during indigestion.

These persons should be protected from V with unction and should not be evacuated except in illness.

Ka12#81-82

The person having not been uncted profusely should be given unctuous purgative.

On the contrary, if the person has been uncted excessively, he should be given a rough purgative.

Ka12#83

Thus the wise physician conversant with place, time and measures administering the evacuative drug to the proper subject according to method does not fail.

Ka12#84

That which is applied wrongly acts as poison.

That which is applied rightly acts as nectar and is to be taken essentially in (prescribed) times should be administered cautiously.

Ka12#85

Whatever dose of drugs is mentioned in this context relates to average state of bowels, age and strength.

The variations may be done taking this as base line with plus and minus in individual cases.

Ka12#86

[Note: when preparing herbal oils or other herbal decoctions, it is preferable to use herbs which are not powdered finely, since they are easier to strain out of the oil or decoction than fine powder is. In other words, chopped herbs are usually preferable to powdered for preparation of oil or decoction.]

Measures:

The unit of weight are as follows:

6 dhvamsi = 1 marici
 6 marici = 1 sarsapa
 8 sarsapa = 1 rakta sarsapa
 2 rakta sarsapa = 1 tandula
 2 tandula = 1 yava
 4 yava = 1 andika
 4 andika = 1 masaka (hema, dhanyaka)
 3 masaka = 1 sana
 2 sana = 1 dranksana (kola, badara)
 2 dranksana = 1 karsa (suvana, aksa, bidalapadaka, picu, panitala, kavalagraha)
 2 karsa = 1 palardha (sukti, astamika)
 2 palardha = 1 pala (musti, prakunca, caturthika, bilva, sodasika, amra)
 2 pala = [1] pasrta (astamana)
 2 pasrta = 1 kudava (caturguna pala, anjali, manika)
 4 kudava = 1 prastha
 4 prastha = 1 adhaka (patra, kamsa, prasthastaka)
 4 adhaka = 1 drona (armana, nalvana, kalasa, ghata, unmana)
 2 drona = 1 surpa (kumbha)
 2 surpa = 1 goni (khari, bhara)
 32 surpa = 1 vaha
 100 pala = 1 tula

Ka12#87-96

[Many of the above words look like plant names. Perhaps this system measures in volumes like “1 black peppercorn seed-weight” or “1 jujube fruit-size”.]

‘This weight [the list given above] is prescribed in relation to dry substances.’

Ka12#97

‘This is doubled in case of liquids as well as those collected fresh.’

Ka12#98

‘This is to be applied in case of weighable things.’

Ka12#98

‘Unit of weight is of 2 types- kalinga and magadha.’

‘The latter one is superior to the former one- thus say the experts of weight.’

Ka12#105

Note:

If the weight is not mentioned in a formula, equal weight should be used.

Ka12#99

If there is mention of ‘pada’ one-fourth should be taken. [what does that mean?]

Ka12#100

Pharmaceutical Preparations of Madana

- *Emetics and purgatives

- *The 600 evacuatives

- *Anupan (carrying agent for administration of the drug)

Madana

- *Emesis procedure (with madana)

- *Honey and rock salt for emesis

Madana formulas

Now I shall deliver the section on preparations and administration of emetic and purgative drugs O Agnivesa!

Ka1#3

Definition of “Emetic”, “Purgative” and “Evacuative”:

Emetic: Drug which eliminates impurity from the upper part [of the body, through the mouth].

Purgative: Drug which eliminates impurity from the lower part of the body, via the anus.

Both Emetics and Purgatives come under the title of Purgative or Evacuative because of their general action of purging out the “excrements” [impurities] of the body.

Ka1#4

Mechanics of Action Behind Emetic Drugs:

The hot, sharp, penetrating, pervading and loosening drugs because of their potency reaching the heart [/the deep cardiovascular channels/reserves] and circulating through vessels effect the mass of impurity in the entire body, liquefy it out through large and small ducts due to fiery nature and disjoin it due to sharpness.

Consequently, the disjoined mass floating in the uncted body like honey in and uncted vessel reaches the stomach due to the penetrating nature [of the drug] and being propelled by udana V is thrown up because of the natural composition of the drug with agni and vayu (mahabutas) and the specific potency (for emesis).

Ka1#5

Mechanics of Action Behind Purgative Drugs:

[Purgative drugs also cause the same process of liquefying and mobilizing the impurities which is described above for emetic drugs.]

But when the natural composition of the drug predominates in jala [water] and prthvi [earth] and there is specific potency [virya/vipaka/prabhava] (for purgation), it goes down.

Ka1#5

Mechanics of Action Behind Drugs Which Are Both Emetic and Purgative:

When both the above characters [fire+air, and water+earth] are combined it moves both ways.

Ka1#5

“600 Evacuative Formulas”/ The Most Potent Emetics:

“Here I will describe 600 evacuative formulations in respect of madanaphala, jimuta, iksvaku, dhamargava, kutaja and krtavedhana (all emetics); syama, trivrt, caturangula, tilvaka, mahavrksa, saptala, sankhini, danti and dravanti (all purgatives) for the purpose of guidance to way of variations though there are innumerable combinations of drugs due to variations in habitat, place and time; taste, rasa, virya, vipaka and

prabhava (of drugs); in body, morbidity, constitution, age, strength, agni, inclination, suitability, states of disease etc. (of the patient) and in smell, color, taste and touch (of vehicles and subsidiary drugs) for easy administration. - Ka1#6

These drugs are the most potent ones when they are endowed with strong potency due to excellence of place, time, properties and containers.”- Ka1#7

Use of [Anupan (administration vehicles- adjuvant herbs] for Medicinal Herbs [probably especially for emetic herbs]:

These drugs should be administered with vehicles according to dosa, such as:

In V:

Wine, sauviraka, tusodaka, maireya, medaka, dhanyamla, phalamla, sour curd etc.

In P:

Grapes, amalaka, honey, madhuka, parusaka, phanita, milk, etc.

In K:

Impregnated with or dissolved in honey, urine and decoction etc.

Ka1#12

Benefits of Madana fruits for emesis:

Of all the emetic drugs, madana fruits are regarded as the best ones because they are free from complications.

Ka1#13

Collection of Madana fruits:

These should be collected during the period of transition between spring and summer in pushya, aswini or mrgasiras constellation maitra muhurta.

Ka1#13

Qualities of Madana fruits to be collected:

Those which are ripe, undamaged, non-green, of pale color, free from organisms, undecomposed, uneaten by animals, not too small (immature) should be taken.

Ka1#13

Preparation of Madana fruits for medicine:

They should be washed.

Then wrap them in kusa grass and paste with fresh cow dung.

Then store them for 8 days in the heap of one of the following: barley husk, black gram, sali rice, horse gram or green gram.

Thereafter when they are softened and develop good honey-like aroma they should be taken out and dried (in the sun).

When they are well-dried, their pepper-like seeds should be mixed gently with ghee, curd, honey and sesame paste and again dried.

Finally they should be filled up in a new earthen pitcher, well-cleaned and dustless, up to its neck and placed well on a swing of rope well-covered and well-protected.

Ka1#13

Administration of Emesis (Using Madana):

The patient should be administered unction and sudation for 2 or 3 days.

Then, after the above, he should be fed on meat soup of domestic, marshy and aquatic animals, milk, curd, black gram, sesamum, vegetable etc. in the night previous to the day of emesis to excite K.

The next day, when the previous food is digested, in the forenoon [before 12:00 noon], after performing offering, oblations, auspicious and expiatory rites, he should take a dose of ghee along with gruel on empty stomach which may not unct too much. [it should not unct too much...but how much is too much?].

Ka1#14

– Meanwhile, the physician should have started preparing the medicine the previous day:

The physician should take 1 closed fist [“40gm.” see p. 548] or whatever dose is desirable of those seeds of madana phala [(previously prepared, as described above)], pound them and impregnate them with decoction of yastimadhu or one of these- kovidara, karbudara, nipa, vidula, bimbi, sanapuspi and prayakpuspi- for the whole (previous)[(as I already mentioned above)] night.

In the morning [of the day it will be administered] it should be pressed and filtered, added with honey and rock salt and heated slightly.

Ka1#14

The cup filled with the drug should be enchanted with the following hymn:--

“Brahma, Daksa, Asvina, Rudra, Indra, Earth, Moon, Sun, Air, Fire, Sages, medicinal plants and multitude of creatures may protect you.

This drug may prove for you as rasayana for the sages, nectar for the gods and ambrosia for the best among serpents.”

Ka1#14

Then the physician should administer the drug to the patient facing northward or eastward particularly suffering from K fever, gulma and coryza time and again till bile begins to come out.

Thus he vomits well.

If the urges are deficient, they should be moved by administering paste of pippali, amalaka, sarsapa, vaca and salt dissolved in hot water frequently till bile is seen.

This is the entire method of administration of emetic drugs.

Ka1#14

Addition of Honey and Rock Salt to Emetic Formulations:

In all emetic formulations honey and rock salt should be added for liquefying K (mucus).

There is no antagonism of honey to heat [being heated in the formula? The heat of pungency of the rest of the formula? The heat of the pathological P which is being

evacuated out?] when added to an emetic formulation because it returns back without being digested into the body.

So, honey should be used, because it has the beneficial action of helping elimination of impurity.

Ka1#15

Further Formulas Using Madana:

The following formula should be administered in cases of severe salivation, glands, fever, udara and anorexia. “Other things as above [it should be administered in the same way as the above formula, and it has the same benefits...]:

2 parts of the seeds of madanaphala

+

decoction of- kovirada etc.(listed in the 1st madana formula, above)

The above seeds should be washed with the above decoction 21 times [in 21 different batches of decoction].

+

1 part (the 3rd part, not washed in the above decoction) of seeds of madanaphala

Pound all the above together.

Make into “doses equal to (the fruits) of haritaki, bibhitaka or amalaka.” [these fruits are mentioned as size comparisons; they are not being used in the formula.]

Administration: Of them 1 or 2 doses after having been impregnated with 1 of the above decoctions in quantity of 160ml. should be administered in cases of severe salivation, glands, fever, udara and anorexia.

Ka1#16

The following madana formula [drink] should be given in downward internal hemorrhage and burning sensation in cardiac region:

madana phala seeds

+

gruel

milk

Prepare all the above together.

Ka1#17

The following formula is useful in K vomiting, bronchial asthma and salivation:

-- the supernatant fatty layer of the milk prepared in the above formula

Ka1#17

The following formula is used in vitiation of P in the chest, throat and cardiac region along with coating of thin K. “Other things as above.”:

– supernatant fatty layer of the above milk formula, which is given cold, in the dose of 160gm.

Ka1#17

The following formula should be used when a person's agni has been subdued by K and his body is being dried up. "Other things are as above.":

madanaphala seeds

+

milk

Boil the above together.

+

paste of- madanaphala etc. [the list used in the 1st madanaphala formula in this chapter?]

decoction of- madanaphala etc.

Process all the above together.

Butter formed from this mixture should be separated out and used as the medicine.

Ka1#18

The following aromatic inhalation formula should be given for inhalation to the patient who is delicate and is averse to drugs and has excited P and K. "Other things are as above.":

madanaphala seeds

+

21 "times" [batches]- decoction of madanaphala etc

Impregnate the above seeds 21 times with the above decoction[s].

Then make into "pollen-like powder".

Apply ("cast") this powder onto a big lotus flower [substitute: lilly/ etc.?] in the evening.

In the next morning the flower should be powdered with the drug [more powder should be sprinkled onto the flower/ the flower should be ground up with the emetic powder (not)] and then the flower should be plucked.

Administration:

This should be given to the patient to inhale [not to eat] after he has taken meal of haridra-ksara or ksira-yavagu (gruel prepared with milk) added with rock salt, jaggery and treacle up to the neck [(up to the neck of the patient; i.e., as much as he can possibly stomach, without it dribbling out of his mouth too much.)]. "Other things are as above.":

Ka1#19

The following formula is mentioned:

Extract of- madanaphala seeds

The above should be prepared according to that of bhallataka [[like a tincture? - look this up.]]

This should be heated till it becomes thready and like treacle.

Ka1#20

The following formula may be used for P in the seat of K [stomach]. Other things as above.”:

powder of the seeds [of madanaphala] dried in the sun

Administration: these should be given [mixed, not cooked?] with decoction of jimuta etc.

Ka1#20

The following vartti (caplets) may be used:

powder of madanaphala

+

decoctions of- 1 of the 6 phaladi (madana etc.) drugs [see that chapter for list]

Impregnate the powder in the decoction.

Then make into “caplets” [pills].

Administer with the above decoction [[jimuta, etc., not phaladi]. “Other things as above.”

Ka1#21

The following linctus is an effective preparation. “Other things are as above.”:

madanaphala seeds

+

decoction of one of the following- aragvadha, kutaja, vikankata, patha, patala, sarngesta, murva, saptaparna, naktamala, nimba, patola, susavi, guduci, somavalka, dvipika, pippali, pippalimula, gajapippali, citraka and sunthi

Ka1#22

The following 1) utkarika (semisolid preparation [gruel]) or 2) modaka (balls) should be used according to dosa, disease and inclination. Other things are as above.:

madanaphala seeds

+

1 of the following 20 drugs- ela, harenuka, satapuspa, kustumburu, tagara, kustha, twak, coraka, marubaka, aguru, guggulu, elavaluka, srivestaka, paripelava, mamsi, saileyaka, sthauneyaka, sarala, paravatapadi and asokarohini

These should be prepared into either utkarika [(gruel)] or modaka (balls) as required.

Ka1#23

The following are saskuli or pupa (dietary preparations) which may be made with madanaphala. “Other things are as above.”:

Decoction of- madanaphala

+

sesamum [flour/paste/whole seeds]

sali rice flour

Impregnate the 2 above ingredients with the madanaphala decoction.

Administration: these preparations should be taken with “the same decoction”.

Ka1#24

The above preparation may also be made with the decoction of any one of the following drugs– sumukha, surasa, kutheraka kandira, kalamalaka, parnasaka, ksavaka, phanijjhaka, grnjana, kasamarda, bhrngaraja, pota, iksuvalika, kalankataka and dandairaka.

Ka1#25

Other Carrying Agents [Anupans] for Administration of Madanaphala:

Besides [the above formulas], madanaphala should be administered combining it with preparations such as badarasadava, raga, leha, modaka, utkarika, tarpana, panaka, meat soup, vegetable soup and wine.

These should be administered according to dosa, disease and inclination. Thus the patient vomits well.

Ka1#26

Synonyms for the Name Madanaphala:

karahata, ratha, pinditaka, phala and svasana.

Ka1#27

[move this above to beginning of Madana chptr]

The summing up verses:

9 formulations in decoctions

“8 in matra [measure- volume/ dose] (like haritake fruit etc.)”

5 in milk and ghee

2 in phanita and curna

1 in inhalation

6 in caplets

20 each in leha, modaka and utkarika

16 each in saskuli and pupa

10 others in sadava etc.

Thus total 133 formulations are described by the great sage in chapter on pharmaceuticals of madanaphala.

Ka1#28-30

Pharmaceutical Preparations of Jimuta

Synonyms of Jimuta:

jimutaka, garagari, veni, devatadaka

Ka2#3

Benefits of Jimuta:

It destroys the 3 dosas when prepared with respective drugs (according to the target dosha).

It is useful particularly in disorders such as fever, dyspnea, hiccup, etc.

Ka2#4

Collection of Jimuta:

Collect the plants which are grown in proper land and have the right qualities (as discussed on chapter on madana; see that chapter/ chapter on drugs).

Ka2#5

Preparation of Jimuta:

Different preparations should be used according to the part and type of jimutaka used:

This should be done ‘According to prescribed method’:

milk should be prepared with it’s flowers,

milky gruel should be prepared with recently grown fruit

supernatant layer of milk should be prepared with ‘hairy one’

curd should be prepared with ‘non-hairy one’

sour curd should be prepared from milk boiled with the green-pale fruit

Ka2#6

Preparation of the fruit:

1)When the fruit is old enough, it should be dried.

2) then powder it well.

3) then keep in a clean container.

Use: take with milk

dose: 20gm.

Indications: it should be taken by one suffering from V and P.

Ka2#7

Alcohol Extraction of Jimuta:

The fruit should be dipped in suramanda (absolute alcohol). [Duration not specified.]

Then it should be pressed and filtered.

Indications: this should be taken in K-type anorexia, cough, anemia and phthisis.

Ka2#8

[Note: this is one of the few instances in the Charaka of use of the now popular “alcohol extract tinctures”.]

The following formula may be used:

2 or 3 fruits of- jimuta

Crush the fruits.

+

‘decoctions’ of- guducci, madhuka, kovidaradi drugs, nimba, kutaja

Dip the fruits in the decoctions.

Filter.

Use: take as described above. [for the alcohol extract.]

Ka2#9

The following formula should be taken for fever caused by P and K:

2 or 3 fruits of- jimuta

Crush the fruits.

+

decoctions of- each of the aragvadhadi drugs

Dip the fruits in the decoctions.

Filter.

Use: take as described above. [for the alcohol extract.]

Ka2#10

“ 8 matra (doses) should be prepared as in madanaphala but here these should be of 5 gm each.”

[look in madanaphala chapter to see what this is referring to.]

Ka2#11

Use of jimuta for fever caused by P + K, or V + P:

give the fruit with juice of- jivaka, sugarcane or satavari

Ka2#12

The following formula is the best emetic:

jimutaka

+

milk [full-fat milk]

Boil the above together.

Extract ghee from this milk.

+

decoction of- ‘madanaphala etc.’

Cook the ghee with the decoction

Ka2#13

Summing up–

6 preparations in milk

1 in suramanda (absolute alcohol)

12 other formulas

7 decoction of aragvadhadi drugs

8 vartti (dose) formulas

4 jivaka etc. formulas

1 ghrta formula

Thus total of 39 formulas have been described for jimuta.

Ka2#14-15

Pharmaceutical Preparations of Iksvaku

Synonyms of Iksvaku:

lamba, katukalabu, tumbi, pindaphala, iksvaku, phalini

Ka3#3

Indications for Iksvaku:

useful as emetic in those suffering from cough, dyspnea, poison, vomiting and fever, reduced due to disorders of K and having attacks of fainting.

Ka3#4

Preparation of the Different Parts and Types of Iksvaku:

The following should be used:

tender leaves of the iksvaku plant with no flowers should be taken by the fist till the root of the index finger and boiled in 640ml. milk.

It should be administered in K-type jwara and aggravated fever.

Ka3#5

4 preparations are made with the iksvaku flowers etc. in milk as was done in jimutaka.

Ka3#6

A 5th preparation is made with the green-pale iksvaku fruits in suramanda (absolute alcohol) [tincture].

Ka3#6

The following may be used:

juice of the fruits of- iksvaku

+

3 times- milk.

Boil the above together.

Use: It should be given in K situated in the chest, in hoarseness of voice and in coryza.

Ka3#7

The following may be used:

Whole old iksvaku fruits

The pulp should be taken out.

+

Milk

The milk should be filled in the now hollow fruits.

When curdled, it is ready.

Use: It should be given in K-type cough, dyspnea and vomiting.

Ka3#8

The iksvaku seeds- may be impregnated with goat's milk.

This should be given in conditions of: poison, gulma, udara, cyst, glands and filaria.

Ka3#9

The following should be used for anemia, leprosy [skin disorders] and poisoning:

iksvaku fruit pulp

+

curd water

Take the above together.

Ka3#10

The following should be used for anemia, leprosy [skin disorders] and poisoning:

iksvaku Fruit pulp

+

buttermilk

Boil the above together.

+

honey

salt

Add the above together.

Ka3#10

Inhallation Emetic Formula:

One suited to good perfumery vomits by inhaling the garland powdered with dried fruit juice and flowers of iksvaku.

Ka3#11

The following should be used:

fruit pulp of iksvaku

+

jaggery

sesamum paste

Ka3#12

The following should be used:

iksvaku fruits

+

oil or ghee

Cook the above together 'as before'.

Ka3#12

The following [program/ formula] may be used:

'The iksvaku seeds 50 in number gradually increased by 10 are dipped separately in decoctions of phaladi drugs.

They are later pressed, filtered and taken in.'

Ka3#13

The following may be used:

'The iksvaku seeds of **the dose of a closed fist (40gm)** should be taken with the decoction of madhuyasti and koviradi drugs.'

[This is a handy reference.]

Ka3#14

'Matra (dose) as of madanaphal are prescribed with decoction of kovidradadi drugs.'

[Interpretation: use the same dosage as described for madanaphala.]

Ka3#15

The following may be used:

160gm- Iksvaku seeds

decoction of- bilva root

Boil the above together.

Filter this.

+

1/3 part- phanita

1 part- seeds

1 part- ghee

1/6 part- paste of- dhamargava, jimuta, krtavedhana, kutaja

Prepare all of the above into a linctus on a mild fire/ heat while stirring with a ladle.

It should be considered as well cooked by the following method:

When some of the paste is put into water, it becomes thready, and it does not dissolve.

Use: follow by intake of pramathya (a spiced beverage).

Dose: take in proper dose.

[The ratios in this formula are sketchy. See original sutras.]

Ka3#16-17

‘The above preparation may also be made with the other four, agnimantha etc.’

Ka3#18

The following saturating drink may be used for K-type fever, cough, throat disorders and anorexia:

saturating drink of- parched flour

+

juice of- iksvaku.

Impregnate the drink with the juice.

Ka3#19

* The following may be used for gulma, prameha and salivation:

**** This induces vomiting without causing weakness:**

paste of- seeds of iksvaku

+

meat soups

[I will adopt this for general use with weak patients for vamana.]

Ka3#20

Summing Up–

8 preparations with milk

3 with suramanda, curd water and buttermilk

1 in inhallation

- 1 with sesame paste
- 1 with oil
- '6 gradually increasing ones in phaladi drugs'
- 1 with ghee
- 9 with decoctions of madhukadi drugs
- 8 vartikriyas
- 5 linctus formulas
- 1 as mantha
- 1 as 'mamsarasa' [meat soup]

–Thus 45 formulations total have been described well for the welfare of the people.

Ka3#21-23

Pharmaceutical Preparations of Dhamargava:

Synonyms of Dhamargava:

karkotaki, kothaphala mahajalini, rajakosataki

Ka4#3

Indications for Khamargava:

gara (artificial poison), gulma, udara, cough, V situated in the seat of K (stomach), K located in the throat and mouth, diseases caused by accumulation of K and other stable and severe diseases.

Ka4#4

Collection of Dhamargava:

Fruits, flowers and tender leaves of the plant should be collected.

They should be collected as said earlier.

Ka4#5

The following should be used:

juice of- tender dhamargava leaves

This should be dried.

This should be made into pills.

Use: take with decoction of dovidaradi drugs and madhuka.

Ka4#6

4 preparations in milk of dhamargava flower etc. are made, as described earlier.

Ka4#7

1 ('the 5th') preparation is made in wine, [tincture] as said earlier.

Ka4#7

The preparation of old and dry dhamargava fruits:

The following should be used for gulma, udara and disorders of K:

dhamargava fruits

Extract/ scoop out the mushy fruit pulp containing seeds. Discard the non-pulp skin.

Remove and discard the seeds.

+

decoction of- madhuak

jaggery

Mix the above together.

Impregnate the fruit pulp in the above liquid overnight.

Next morning it should be given with kovidaradi drugs.

Ka4#8

For alleviation of vomiting and heart disease [K-type/Congestion/ Plaque-type]:

take the dhamargava fruit mixed with food.

Ka4#9

Inhallation Method for easy Emesis:

Step 1) he should be saturated with meat soup, milk, gruel, etc.

Step 2) he should inhale the flowers of water lily etc. which have been impregnated profusely with the powder of dhamargava fruits.

Ka4#10

The following ‘caplets’ [pills] should be used:

powder of- dhamargava fruits

Make the above into caplets of the size of jujube fruit.

Use: These should be taken after dissolving in 160ml of the juice of- cowdung or horse dung.

Or, these may be taken in the juice of- feces of prsata, rsya, kurnaga (types of deer), elephant, camel, mule, sheep, svadamstra, ass and rhinoceros.

Ka4#11-12

The following may be taken in case of heart burning and cough:

Powder of each- jivaka, rsabhaka, vira, kapikacchu, satavari, kakoli, sravani, meda, mahameda and madhulika

+

dhamargava

Mix the above together.

Use: take with sugar and honey as linctus.

Ka4#13-14

The following may be taken in case of K associated with aggravated P:

Powder of each- jivaka, rsabhaka, vira, kapikacchu, satavari, kakoli, sravani, meda, mahameda and madhulika

+

dhamargava

Mix the above together.

Use: It should be taken with lukewarm water.

Ka4#13-14

The following alleviates all poisons:

paste of- dhamargava

Use: take with the soup of the seeds of tumburu

Ka4#15

The following is an excellent emetic in mental disorders:

1 or 2 fruits of- dhamargava

+

decoction of each- jati, saumanasayini, haridra, coraka, vrscira, masaparni, mudgaparni, haimavata, bimbi, punarnava, kasamarda

Dip and press the dhamargava fruits in the decoction.

Filter.

Ka4#16-17

The following should be used:

fruit of- dhamargava

+

milk

Boil the above together.

Ghee should be extracted from the above.

+

phaladi drugs

Prepare the ghee with the phaladi drugs.

Ka4#18

Summing up—

9 preparations of tender leaves

4 with milk

1 in alcohol

20 in decoction

1 in paste

12 with juice of cow dung, etc.

1 with food

1 for inhalation

10 linctus preparations

1 ghrta

Thus total of 60 formulas have been described for dhamargava.

#19-20

Pharmaceutical Preparation of Vatsaka

Synonyms of Vatsaka:

kutaja, sakra, vrksaka, girimallika

Ka5#4

Names of Vatsaka Seeds:

it's seeds are known as **indrayava**, or as kalingaka

Ka5#4

Differentiating the Male Vs. Female Vatsaka Plants:

The Male Plant: has big fruits, white flowers and smooth leaves.

The Female Plant: is blackish, with reddish flowers and smaller fruits and their stalk.

Ka5#5

Indications of Vatsaka:

It destroys raktapitta and K.

It is free from harmful effects and as such is useful for the delicate persons.

It is indicated in cardiac disorders, fever, vatarakta, erysipelas, etc.

Ka5#6

Preparation:

The fruits (seeds) of both types when mature and dry should be collected in proper time.

Ka5#7

The following is an excellent emetic which should be taken to eliminate P and K:

fruits (seeds) of- both types of vatsaka

The above, when mature and dry [on the plant, in the field] should be collected in proper time

They should be crushed in quantity as borne in closed fist (40gm).

+

decoction of- madhuka and kovidaradi drugs

The vatsaka seed powder should be impregnated with the decoction and kept therein for the whole night.

In the next morning it should be pressed.

+

salt

honey

Mix the above together.

Ka5#7-8

The following formula may be used:

The powder of these vatsaka seeds [collected as described above]

+

latex of- arka

The powder should be impregnated with the latex for 8 days.

Use: It should be taken in quantity of 10gm with decoction of- jivaka.

Likewise, this may be taken with the decoction of- madanaphala, jimutaka, iksvaku, or jivanti separately.

Ka5#9

The powder may be taken with- water of mustard, madhuka or salt.

Ka5#10

Or it may be taken as emetic mixed with krsara [kitchari].

Ka5#11

Summing up–

9 preparations with decoction

5 powder formulas

3 water formulas

1 krsara [kitchari] formula

–thus 18 formulas have been said.

Ka5#12

Pharmaceutical Preparations of Krtavedhana

Synonyms of Krtavedhana:

ksveda, kosataki, mrdangaphala
Ka6#3

Characters of Krtavedhana:

It is intensely pungent, sharp and hot.

It is beneficial in deep-seated diseases such as kustha, anemia, splenomegaly, swelling, gulma, poisoning et.

[Interesting connection between intensely pungent, sharp and hot and influence on deep-seated diseases.]

Ka6#4

Preparations of flower etc. in milk etc. and the alcoholic extract should be made as before.

Ka6#5

1 or 2 old and well-dried fruits should be taken, according to strength, with decoction of 9 madukhadi drugs as in context of madanaphala.

Ka6#6

The following linctus should be used:

krtavedhana fruit

Decoct the above and strain.

+

1 part paste of- krtavedhana

½ part paste of each- phaladi drugs

Mix the above together.

+

decoction of- 13 aragvadhadi drugs separately [perhaps they may be used separately for 13 different formulas]

Impregnate the paste with the above decoction.

Made the above into a linctus.

Ka6#7

10 preparations are made with the slimy product obtained from the powder of salmali etc. “(Vi.8-135)”

6 caplets and ghrta with decoction of phaladi drugs should be prepared as in context of madanaphala.

Ka6#8

The following formula may be used:

50 fruits of- kosataki

+

decoction of- kovidara

Boil the above together.

+

paste of- phaladi drugs

Cook all the above together into a linctus.

Ka6#9-10

The following is a separate formula, or is a continuation of the above formula:

Kosataki 1 part and others each in $\frac{1}{2}$ part should be therein.

This should be prepared separately with the decoction of other kovidaradi drugs.

Ka6#9-10

The following meat soup may be used:

decoction of- phaladi drugs separately

+

kosataki

meat of marshy animals

Cook the above into a meat soup.

+

salt

Add the salt to the soup.

Ka6#11

The following soup may be used:

Kosataki

+

seeds of phaladi drugs

meat

Prepare a meat soup out of the above.

Ka6#11

The following should be taken by one suffering from cough:

Kosataki

+

sugarcane

Cook the above together.

Ka6#12

Summing up—

4 preparations in milk

1 in alcohol

20 decoctions

10 slimy formulas

1 ghrta

6 caplets

8 linctuses

7 meat formulas

1 sugarcane juice formula

–thus a total of 60 formulas for krtavedhana have been said.

Ka6#13-14

Pharmaceutical Preparations of Syama and Trivrt

Superiority of Trivrt:

for purgation, trivrt root is regarded as the best one by the learned physicians.

Ka7#3

Synonyms of trivrt:

tribhandi, trivrt, syama, kutarana, sarvanubhuti, suvaha

Ka7#4

Characters of Trivrt:

it is astringent and sweet in taste, rough in property, and katu in vipaka.

It alleviates K and P but vitiates V due to roughness.

However, while combined with the drugs alleviating V, P and K and attaining particular pharmaceutical forms it becomes alleviator of all the diseases.

Ka7#5-6

The 2 types of Trivrt Roots:

blackish and reddish

Description of the Reddish Type of Trivrt Roots:

It is more important and useful for delicate, children, old patients and those with soft bowels.

Description of the Blackish Type of Trivrt Roots:

This type, due to its drastic nature, causes mental confusion, fainting and wasting.

Due to its sharpness it contracts the heart and throat, and eliminates the impurity quickly.

Hence it is useful for those having plenty of impurity and hard bowels.

Ka7#7-9

Collection of Trivrt:

Their roots should be taken out from the land possessed with good qualities in bright fortnight by the one having observed fast, wearing white dress and with full attention and concentration of mind.

The root should be such as deeply penetrated, smooth and straight.

This should be cut open and removing the inner pulp the bark should be taken, dried and stored for use.

Ka7#10-11

The patient to be purged should be uncted and fomented beforehand and kept on

simple gruel on the previous day.

Ka7#12

Administration of Trivrt for Purgation:

Bolus of their paste in the dose of 10gm dissolved in sour liquid should be taken.

It may also be taken with urines of cow, sheep, goat, buffalo; sauviraka, tusodaka (types of vinegar), clear wine and decoction of triphala separately.

This is useful in conditions of K and V.

Ka7#13, Ka7#19

The following may be taken in conditions of K and V:

Powder of each of the 12 salts: rock salt etc. (Vi. 8, salt group)

+

dry ginger

double quantity- trivrt

Mix the above together.

Use: this should be taken with hot water.

Ka7#14, Ka7#19

The following may be taken in conditions of K and V:

½ part of each- pippali, pippalimula, marica, gajapippali, sarala, devadaru, hingu, bharnagi, tejovati, musta, haimavati, haritaki, citraka, haridra, vaca, svarnaksiri, ajamoda and sunthi

+

1 part- trivrt

Mix the above together.

Use: take with cow's urine.

Ka7#15-16, Ka7#19

The following may be taken in conditions of K and V:

Trivrt

+

1/2 part- madhuka

Mix the above together.

Use: take with sugar-water.

Ka7#17, Ka7#19

The following are beneficial in disorders of V and P:

Jivaka, rsabhaka, meda, sravani, karkatasrngi, mudgaparni, masaparni, mahasravani, kakoli, ksirakakoli, indra, guduci, ksirasukla, payasya and madhuyasti should be taken in the above way.

Ka7#18-19

The following [is beneficial in disorders of V and P]:

Powder of – both reddish and blackish types of trivrt

1/2 part- haritaki

Mix the above together.

Use: take separately with milk, meat soup, juice of sugarcane and fruits of kasmarya, draksa and pilu or with ghee.

Ka7#20

The following may be taken [in V and P]:

Or one should take trivrt as linctus having been added with sugarcandy and mixed with honey and ghee.

Ka7#21

One is purged well by taking the following, which is indicated in sannipataja fever, stiffness, burning sensation and thirst:

powder of- ajagandha, tugaksiri, vidari, sasrkara
trivrt

+

honey, ghee

Mix the above together.

Ka7#22

The following linctus may be taken:

decoction of- syama, trivrt

+

paste of-syama, trivrt

sugar

Prepare all the above into a linctus.

Use: it should be taken in the dose of 10gm.

Ka7#23

The following [linctus] should be used: [the directions here are obscured]

After cooking sugar with honey it should be kept in a new earthen jar.

When cooked, it should be added with the powder of trivrt along with twak, patra and marica.

It should be administered in proper dose for purgation to wealthy persons.

[Note the use of cooked honey.]

[Why the specification for wealthy persons? Perhaps it is gentler, for those used to delicate living.]

Ka7#24-25

The following linctus is a purgative formulation for the wealthy persons having aggravated P:

160ml juice of each- sugarcane, grapes, pilu, parusaka

+

40gm- sugarcandy

80gm- honey

Prepare the above into a linctus. Allow to cool.

+

powder of- trivrt

- Ka7#26-27

By this method, modaka (sweet balls), vartti (caplets), gulika (bolus) and mamsapupaka (meat cakes) should be prepared with sugar for the purgation to those having aggravated P.

[Interesting, theory-wise, to mix food with purgative. Is this also done for

emetic? This would change how I think about emetics particularly, if the emesis can be given with food.]

Ka7#28

The following [paste] is purgative for those having aggravated K:

powder of- pippali, sunthi, yavaksara, syama, trivrt

+

honey

Mix the above together.

Ka7#29

The following linctus is a purgative for the wealthy persons “full of” K:

juice of- matulunga, haritaki, amalaki, kasmarya, kola, dadima

+

oil

The above juices should be “well-fried” [heated in a pan with oil]. [Or, more likely, the above whole fruits should be “well-fried” in a pan with oil, and then pressed to extract their juice.] The resulting juice should be cooked in oil [again]

+

pulp of- sour fruits of mango and kapittha

Cook all the above together, until it becomes thick.

+

powder of- trivrt

powder of- twak, patra, nagakesara, ela

honey

Mix all of the above together.

Ka7#30-32

By the above method, panaka (syrup), rasa (meat soup), vegetable soup, sweet balls and pickles may be prepared for purgation to those having predominance of K.

Ka7#33

The following saturating drink is a safe purgative for the delicate persons in disease caused by V, P and K and in mildness of digestive fire:

Step I:

1 part each- nili, bhrnga, ela

+

3 parts- trivrt

6 parts- sugar

Mix the above together into a powder.

Step II:

the above powder

+

fruit juice

honey

parched grain flour

Mix the above together into a saturating drink.

Ka7#34-35

The following sweet ball alleviates sannipata, upward internal hemorrhage and fever:

triphala, syama, trivrt, pippali

+

sugar

honey

Prepare the above together.

Ka7#36

The following is an excellent evacuative **without imposing any restriction of diet etc.**

It alleviates gulma, splenomegaly, dyspnea, halimaka, anorexia and other disorders caused by K and V:

7.5gm powder of- trivrt

7.5gm total volume of- vidanga, pippali and yavaksara

Mix all of the above together.

Use: this should be taken with ghee and honey or should be made as sweet balls with jaggery.

Ka7#37-39

***‘Kalyana Guda’:**

These boluses alleviate deficiency of the digestive fire, fever, fainting, dysuria, anorexia, insomnia, bodyache, cough, dyspnea, giddiness, wasting, kustha, piles, jaundice, disorders of grahani and pandu. Besides, they also provides male progeny.

They can be taken in all seasons, and without any restriction of diet and activities:

10gm powder of each- vidanga, pippalimula, triphala, dhanyaka [coriander], citraka, marica, indrayava, jiraka [cumin], pippali, gajapippali, 5 salts, ajamoda

+

320gm- tila oil

320gm- trivrt powder

1.92L juice of- amalaka fruit

2kg- jaggery

Cook all the above together on mild fire.

Make into bolus of the size of jujube or fig fruit.

Ka7#40-45

The following boluses are useful in dysuria, fever, vomiting, cough, dyspnea, giddiness, wasting, heat, anemia and poor digestion without restriction of diet.

This formulation is regarded as excellent in all poisonings and urinary disorders if administered by a well-conversant (physician):

each in equal parts- trikatu, twak, patra, musta, ela, vidanga, amalaka, haritake
+

2 parts- mukulaka

8 parts- trivrt

6 parts- sugar

Powder all of the above together.

+

honey

Make the above together into bolus of 40gm. dose.

Use: this should be taken early in the morning followed by intake of cold water.

Ka7#46-49

The following boluses are purgative for wealthy persons:

160gm- haritaki, amalaki and eranda

+

40gm- trivrt

Prepare the above into 10 sweet balls.

Ka7#50

The following boluses are beneficial for those suffering from pain in sacral region, groin, heart, pelvis, bowels, piles and spleen, and hiccup, anorexia, dyspnea, K and udavarta (reverse movement of V):

10gm each- trivrt, haimavati, syama, nilini, gajapippali, pippalimula, pippali, musta, ajamoda, duralabha

+

40gm- sunthi

800gm- jaggery

Powder all of the above together.

Make into boluses of the size of the fig fruit.

+

powder of- hingu, sauvarcala, trikatu, yavani, bida, jiraka, vaca, ajagandha, triphala, cavya, citraka, dhanyaka, tumburu and dadima

The above powders should be used to coat the outside of boluses.

Ka7#51-55

The following is a purgative for the rainy season:

Trivrt, indrayava, pippali and sunthi

+

honey

grape juice

Mix the above together.

Ka7#56

The following is a purgative for the **autumn season:**

Trivrt, duralabha, sarkara, balaka, candana, madhuyasti and satpala

+

grape juice

Ka7#57

The following is a purgative for hemanta (early winter):

Powder of- trivrt, citraka, patha, jiraka, sarala, vaca and svarnaksiri

+

hot water

Ka7#58

The following is a purgative for the summer:

equal parts- trivrt, sugar

Ka7#59

The following is an **all season formulation** and eliminates excrements of uncted persons:

Trivrt, trayamana, hapusa, saptala, katuka and svarnaksiri

Powder all the above together.

+

cow's urine

Impregnate the powders in the cow's urine for 3 days.

Ka7#60-61

The following is the safest purgative useful even for the rough persons:

trivrt, syama, duralabha, indrayava, gajapippali, nilini, triphala, musta and katuka

Powder all of the above together.

Use: take in dose of **10gm** with ghee, meat soup or hot water

Ka7#62

The following is a tested remedy for gulma and chest pain:

10 gm each- trikatu, triphala and hingu

+

40gm- trivrt

5gm- sauvarcala

20gm- amlavetasa

a portion equal to all of the above- sugar

Mix all of the above [powders] together.

Use: the patient should take meat soup and rice after digestion of this formula.

Ka7#63-64

The following may be used:

trivrt, triphala, danti, saptala, trikatu and rock salt

Powder all of the above together.

+

amalaka juice

The above powder should be impregnated in the amalaka juice for a week.

Use: this should be used with saturating drinks, vegetable soups, meat and pickles.

Ka7#65

The following alleviates gulma:

Ghee

+

paste of- trivrt

equal quantity- sour substance

Cook all of the above together.

Ka7#66

The following should be taken:

Root of- syama and trivrt

+

amalaka fruits

Decoct the above together.

+

ghee

Cook all of the above together.

Ka7#67

The following may be used:

decoction of- syama and trivrt

+

ghee

Prepare the above together.

Ka7#68

The following is a safe purgative:

syama and trivrt

+

milk

Boil the above together.

Ka7#68

The following alleviates disorders of grahani, anemia, gulma and swelling:

Trivrt in measure of 8 closed fists

+

10.24L- water

Boil the above together until reduced to 1/4th volume. It should be filtered.

4Kg- jaggery

Mix the above together.

Keep in an uncted vessel pasted inside with honey, pippali and citraka for a

month according to the regular method.

When it is prepared it should be taken in proper dose.

Ka7#69-70

‘Sura (alcoholic beverage) may also be prepared with decoction of trivrt and combining yeast of the same.’

Ka7#71

[The following is interesting because it is perhaps the only direct instructions for creation of vinegar:]

The following is a formula to make Sauviraka (vinegar) with trivrt:

Kulmasa (boiled grains) of barley

+

decoction of- syama and trivrt

The barley should be steam-cooked with the herbal decoction.

The cooked barley should then be fermented in water for 6 days [while the container is stored] in a heap of grains.

Sauviraka (vinegar) prepared in this way is taken.

Ka7#72-73

The following is a formula to make Tusodaka (vinegar) with trivrt:

Husked barley grains

The above should be crushed and parched (dried).

They should then be fermented in water alongwith it's [syama, trivrt] powder as above.

Tusodaka (vinegar) prepared in this way is taken.

Ka7#72-73

The 10 preparations of sadava etc. mentioned under preparations of madana (Ch. I) should be combined with the powder of trivrt separately and administered as individual purgative formulas.

Ka7#74

Purgative formulations should be given on mixing with twak, nagakesara, amrataka, dadima, ela, sugar candy, honey, matulunga and with suitable alcoholic or sour beverages.

Ka7#75

****When the patient has taken the drug he should be sprinkled with cold water on his face to prevent vomiting.**

Ka7#76

Moreover, he should be given favorite earth, flower, fruit, tender leaves and sour substances to inhale.

Ka7#76

Summing Up–

9 preparations with sour etc.

12 with rock salt etc.

18 with cow's urine
2 with madhuyasti
14 with jivaka etc.
7 with milk etc.
8 of linctus
4 with sugar
5 with syrup etc.
6 according to the seasons
5 sweet balls
4 in ghrta and milk
2 in saturating drink and powder
2 in alcoholic beverage
2 in vinegars
10 in sadava etc.
– thus a total of 110 tested formulas have been said.
Ka7#77-80

Pharmaceutical Preparations of Caturangula (Aragvadha)

Synonyms of Aragvadha:

rajavrksa, sampaka, caturangula, pragraha, krtamala, karnikara, avaghataka

Ka8#3

Characters of Aragvadha:

it is mild, sweet and cold and is particularly beneficial for those suffering from fever, heart disease, vatarakta, udavarta etc.

Because of being mild and safe, aragvadha is particularly used in children, old, wounded, wasted and delicate persons.

Ka8#4-5

It's fruits grown in time, ripe and possessed with good qualities should be collected and kept within sand for a week.

Thereafter they should be taken out and dried in the sun.

Then their pulp should be taken out and stored in a clean container.

Ka8#6-7

“Fruit pulp of aragvadha in the **dose of 80 or 160gm [!]** mixed with grape juice should be given to children of the age from 4 to 12 years suffering from burning sensation and udavarta.”

Ka8#8

It may be taken mixed with wine-scum or kola-sidhu.

Ka8#9

Cold extract of aragvadha may be taken mixed with curd-scum, amalaka juice or sauviraka.

Ka8#10

The following may be taken:

paste of aragvadha fruit pulp

+

decoction of- trivrt

The above may be taken together.

Ka8#11

The following may be taken:

paste of aragvadha fruit pulp

+

salt, honey

Mix the above together.

Use: take with decoction of bilva.

Ka8#11

The following may be taken:

powder of- trivrt

+

jaggry

decoction of aragvadha

Prepare the above into a linctus by cooking on mild fire.

“The same may be administered to the patient in proper dose.”

Ka8#12

The following may be taken by the patient:

Aragvadha

+

milk

Boil the above together and extract ghee from it. Discard all but the ghee.

+

paste of- aragvadha pulp

amalaka juice

Cook the above together.

Ka8#13

The following may be taken by the patient:

Aragvadha

+

milk

Boil the above together and extract ghee from it. Discard all but the ghee.

+

decoctions of [one/ all of the following]- dasamula, kulattha, barley

paste of- syamadi drugs ‘(ka. 1)’

Cook all the above together.

Ka8#14

The following arista should be administered to patients:

160gm decoction of- danti

+

aragvadha

jaggery

Mix all of the above together.

Keep for one and a half months, until it becomes an arista.

Ka8#15

Whatever sweet, pungent or salty drink or food which is palatable to the patient should be used as adjunct to the purgative drugs.

Ka8#16

Summing up—

1 each in grape juice, wine, sidhu, curd, amalaka juice, sauviraka, decoction of trivrt and that of bilva, linctus and arista and 2 in ghrita

—thus 12 formulations delicate and safe have been said in this chapter on pharmaceutical preparations of caturangula.

Ka8#17-18

Pharmaceutical Preparations of Tilvaka:

Synonyms of Tilvaka:

lodhra, brhatpatra, tiritaka

Ka9#3

Root bark devoid of inner layer of tilvaka should be taken, dried and powdered.

Two parts of this should be dissolved into the decoctions of tilvaka and strained therefrom and the third should be impregnated with it.

The latter should also be reimpregnated with the decoction of dasamula.

The powder dried should be used.

Ka9#4-5

Is should be taken in the dose of 10gm with curd, buttermilk, wine-scum, urine, badara sidhu or amalaka juice.

Ka9#6

The following sauviraka may be taken:

Maruja (pearl millet)

+

decoction of- mesasrngi, haritaki, pippali and citraka

The above should be fermented together to prepare a “sauviraka” [fermented beverage].

Use: The paste of tilvaka should be taken with 160ml of this sauviraka.

Ka9#7

Sura (wine) prepared by fermenting the decoction of tilvaka for a fortnight should be taken.

Ka9#8

The following [wine] is used as a purgative for alcoholic addicts:

2.56gm each- danti, citraka

+

10.24L- water

Decoct the above together.

+

4kg- jaggery

160gm- tilvaka

Mix the above together and store for a fortnight [to ferment].

Ka9#9

The dose of tilvaka impregnated 10 times with decoction of kampillaka should be taken with the above decoction.

Ka9#10

A linctus should be prepared by the method described under caturangula (Ch.

VIII).

Ka9#11

Another linctus prepared in decoction of triphala along with powder of lodhra and added with ghee, honey and treacle make an excellent purgative.

Ka9#12

Similar linctus is prepared with the decoction and paste of tilvaka added with sugar and honey.

- Ka9#13

The following [linctus/ ghrta] acts as an excellent purgative:

quantity of eight closed fists each- trivrtadi drugs (Ka. I)

+

10.24L- water

Cooke the above together til reduced to 1/4th volume.

+

640gm- ghee

40gm paste of- the same drugs

cow's urine

salt

Cook all of the above together.

Use: Proper dose of this should be taken in time.

Ka9#14-15

The following ghee may be used:

Ghee

+

paste of- tilvaka

urine

sour substances

salt

Prepare all of the above toghether.

Ka9#16

“Two preparations of ghee should be made according to the method described under aragvadha (Ka. VIII) [see previous chapter].”

Ka9#17

Summing up-

5 preparations with curd etc. 1 each in sura, sauviraka, arista and kampillaka, 3 types of linctus and 4 types of ghrts

—thus a total of 16 formulations have been shown in this chapter on preparations of tilvaka root.

Ka9#18

Pharmaceutical Preparations of Sudha (Snuhi)

Characters of Snuhi:

Of all the purgatives, sudha is the most severely acting one.

As it breaks the accumulated mass of impurities quickly and is harmful on faulty application, it should never be used in patients with soft bowels, little accumulation of impurity and presence of other alternative.

Ka10#3-4

Indications for Sudha:

anemia, udara, gulma, kustha, swelling, diabetes, mental confusion and other such disorders if the patient is strong.

If it is applied properly, it eliminates quickly even big accumulation of impurities.

Ka10#5-6

2 Types of Sudha:

It is regarded as of 2 types- one with a few thorns and the other with plentiful ones.

The latter one is better.

Ka10#7

Synonyms of the name Sudha:

snuk, guda, nanda, sudha, and nistrimsapatraka

Ka10#8

Collection of the Latex:

The plant of the age of 2 or 3 years should be incised with a sharp instrument particularly at the end of late winter and the latex should be collected.

Ka10#9

The following formula should be taken:

1 part- latex of sudha

+

1 part- decoction of bilvadi (pancamula) or brhati or kantakari alone

Mix the above together.

This liquid should then be “dried on charcoal” [into a powder/ linctus].

Use: It should be taken in quantity of 5gm with sauviraka or tusodaka or juice of kola or amalaka or wine or curd-scum or juice of matulunga.

Ka10#10-11

The following should be taken:

powder of- satala, svarnksira, syamadi drugs and katutrika in proper quantity

+

latex of- sudha

The above powder should be impregnated with the sudha latex.

Use: This should be taken in the dose of 5gm with ghee or meat soup.

Ka10#12-13

The following should be taken:

Syrup of jaggery

+

trikatu, triphala, danti, citraka and trivrt

Prepare the above into a syrup.

+

latex of- sudha

The above syrup should be impregnated with the sudha latex.

Ka10#14

The following are 2 methods for inhallant purgative for kings with soft bowels:

equal quantity- trivrt, aragvadha, danti, sankhini and saptala

+

cow's urine

The above powders should be kept in the urine for the night.

Then they should be dried in the sun for the next day.

This process should be repeated for a week.

Then the [powder] should again be impregnated with latex of sudha for a week.

Use: This powder is used for impregnating garland or cloth [blanket/ scarf].

By inhaling the garland and being wrapped with the cloth, kings with soft bowels are purged easily.

Ka10#15-17

The following linctus should be used:

decoction of- syama, trivrt

+

latex of- sudha

ghee

treacle

Prepare all the above into a linctus.

Use: This should be administered to patients in proper dose for purgation.

Ka10#18

Latex of sudha may also be taken along with vegetable soups, meat soup or ghee.

Ka10#19

Or one should eat dry fishes or meat impregnated with latex of sudha.

Ka10#19

Ghrta may be cooked with the latex (of sudha) along with amalaka juice like that with caturangula.

Ka10#20

Sura (wine) may also be prepared with the latex of sudha.

Ka10#20

One should also prepare ghee with latex (of sudha) as before. “(ka IX)” [see this for recipe]

Ka10#20

Summing up–

7 preparations with sauviraka etc., one each with ghee, meat soup and syrup, one for inhalation and the other for linctus, 3 with soup etc., 2 with dried fish and meat, 1 as wine and 2 as ghrtas.

–thus a total of 20 formulations of sudha are described in this chapter.

Ka10#21-22

Pharmaceutical Preparations of Saptala and Sankhini

Synonyms of Saptala:

carmasahva and bahuphenarasa
Ka11#3

Synonyms of Sankhini:

tktala, yavatikta, aksipidika
Ka11#3

Indications of these 2:

They should be used, due to vikasi, tiksna and ruksa properties, in persons predominating in K particularly in disorders of gulma, poisoning, heart disease, kustha, swelling, udara etc.

Ka11#4

Collection and Storage:

Of sankhini fruits, dehusked and not too dried, and of saptala roots should be collected and stored in suitable containers.

Ka11#5

The following is an easy and quick-acting purgative.

It should be used in heart disease, disorders caused by K and V and gulma:

10gm paste of- saptala, sankhini

+

clear wine

salt

Mix the above together.

Use: take with (the juice of) priyala, pilu, karkandhu, kila, amrataka, dadima, draksa, panasas, kharjura, sour jujube and parusaka.

Ka11#6-8

The above formula may also be given in maireya, sour curd-scum, sauviraka, tusodaka and sidhu.

It has the same effects listed above.

Ka11#6-8

The following oil may be taken:

vidarigandhadi drugs

+

milk

Boil the above together.

+

paste of- saptala, sankhini

half parts of- trivrt and syama
oil

Cook all the above together.

Use: it should be taken dissolved in curd-scum.

Ka11#9

The following may be taken:

two parts powder of- sankhini

+

one part powder of- sesamum

decoction of- haritake

The above powders should be impregnated in the haritake decoction.

This should be prepared into oil.

Ka11#10-11

The above formula may be applied using linseed, mustard, castor or karanja [in place of sesame].

Ka11#10-11

The following ghee may be prepared:

sankhini and saptala

+

milk

Boil the above together.

Then extract ghee from the above milk. Discard all but the ghee.

+

paste of- sankhini, saptala

half parts of- trivrt and syama

Cook all of the above together.

Use: it should be taken dissolved in milk which acts as purgative.

Ka11#12-13

The above formula may be applied in preparing ghee with duals of danti-dravanti, ajasrangi-ajagandha, ksirini-nilika, both types of karanja, masuravidala-pratyakparni in half parts.

Ka11#12-13

The following ghee may be used:

decoction of- sankhini, saptala and amalaki [singly/ together]

+

Ghee

Prepare the above into a ghee.

Ka11#14

Ghrta may also be preprepared as with trivrt.

Ka11#14

Three types of linctus should be prepared as with tilvaka.

Ka11#15

As in tilvaka, the preparations of sura (wine) and with kampillaka should be made.

Ka11#16

Sauviraka and tusodaka as said in context of danti and dravanti as well with ajagandha and ajasrngi should be prepared with saptala and sankhini which act as purgative.

Ka11#17

Summary–

16 preparations with decoctions

6 in oil

8 in ghee

5 in fermented liquors

3 as linctus

1 with kampillaka

–thus total 39 tested formulations of saptala and sankhini have been said.

They are useful in combination or separately.

Ka11#18-19

Pharmaceutical Preparations of Danti and Dravanti

Synonyms of Danti:

udumbaraparni, nikumbha, mukulaka
Ka12#3

Synonyms of Dravanti:

citra, nyagrodhi, musikahvaya
Ka12#3

Collection:

Roots of these (danti and dravanti) which are firm, mature, like elephant tusk and blackish coppery in color should be collected.

Ka12#4

[General Pre-preparation Process]:

Once the roots have been collected, they should be pasted with pippali (powder) and honey and heated on fire after being wrapped within earth and kusa grass. Then they should be dried in the sun.

The raw roots of danti and dravanti have a depressant effect, but by exposure to fire and sun this is removed.

Ka12#5

Characters of Danti and Dravanti:

They are sharp, hot, quick-acting, depressant and heavy.

They dissolve the 2 doshas (P and K) but vitiate V.

Ka12#6

They may be taken in the following way by one suffering from gulma and udara and inflicted with dosas:

10gm paste of- danti, dravanti

+

curd, buttermilk and concentrated wine as well as sidhu made of priyalu, kola, badara and pilu

Ka12#7

One suffering from anemia, intestinal worms and fistula-in-ano should take it with meat soup of cow, deer and goat.

Ka12#8

The following ghee should be used for conditions of kaksya, alaji, visarpa and burning sensation:

Paste of- danti, dravanti

+

decoction of- danti, dravanti

decoction of- dashamula

Ghrta

Cook all of the above together into a ghee.

Ka12#9

In the same way, oil should be cooked for prameha, gulma, udavarta and (disorders of) K and V.

Ka12#10

Mixture of four fats may also be cooked in the same way for the use in retention of feces, semen and flatus and other V disorders.

Ka12#11

The following linctus is an effective purgative useful in burning sensation, fever and prameha:

juice of- danti and ajasrngi

+

jaggery

honey, ghee

Prepare the above into a linctus.

Ka12#12

For V-type thirst and P-type fever the above linctus should be prepared with ajagandha (instead of ajasrngi).

Ka12#13

The following linctus acts as an easy purgative:

roots of- danti and dravanti

+

juice of- amalaki

Cook the above together.

+

Treacle

heated ghee or oil

Three parts of the above danti-amalaki decoction and 2 parts of treacle should be fried in the ghee or oil.

+

paste of- danti and dravanti [in (equal) parts]

drugs of syamadi group in (equal) parts

Prepare the above into a linctus.

Ka12#14

In the same way, linctus should be prepared separately in decoction of dasamula, bibhitaka and haritaki.

Ka12#15

The following should be taken for retention of feces and V-type gulma:

40gm powder of- danti, dravanti

+

juice of- danti, dravanti

The powder should be impregnated with their own juice.

Use: this should be taken with sour liquid.

Ka12#16-17

The following formula gives easy purgation:

sugarcane stem

+

paste of- danti and dravanti

Cut the sugarcane stem longitudinally into 2 halves. Apply the paste on the inner sides.

Then again join these halves together.

Use: one should heat and thereafter chew it.

Ka12#16-17

The following soups act as purgative:

The root of danti and dravanti should be boiled with green gram or lava and vartiraka (types of quail).

Ka12#18

The following gruel and soups act as purgative:

Gruel, meat soup of wild animals and soup of black gram processed with decoction of danti and dravanti should be administered for purgation.

Ka12#19

The following utkarikas [balls] should be used:

3 parts decoction of- danti and dravanti

+

2 parts- sugar

1 part- wheat flour

Prepare the above into utkarikas [no cooking is necessary].

Ka12#20

Or in the same way sweet balls may be made which act as purgative.

Ka12#21

Alcoholic beverages may also be prepared with their decoction.

Ka12#22

*One should prepare various types of edibles containing jaggery and salt by dissolving in decoction of danti and cooked in danti oil

Ka12#23

The following powder formula is a panacea and applicable in all seasons. It is particularly recommended for children and old people because of being free from complications. It is also recommended in dyspepsia, indigestion, chest pain, gulma,

splenomegaly, other abdominal disorders, cervical adenitis, raktavata and anemia:

Danti, dravanti, marica, yavani, upakuncika, sunthi and swarnaksiri

Powder the above together.

+

cow's urine

Impregnate the powder in the urine for a week.

[It should then be dried into a powder.]

Use: It should be taken in the dose of 10gm with ghee.

After purgation saturating drink should be taken.

Ka12#24-26

The following sweet balls do not require any restriction (on diet etc.) and alleviate all disorders particularly disorders of grahani, anemia, piles, itching, urticaria and V:

Citraka and danti each 40gm

+

haritaki 800gm

trivrt 20gm

pippali 20gm

jaggery 320gm

Mix all of the above together.

Make into 10 sweet balls.

Use: One sweet ball should be taken with hot water on every 10 days.

Ka12#27-28

The following is a useful purgative in P-type cough and anemia:

80gm decoction of- danti

+

320gm- draksa

Prepare the above together.

Ka12#29

The following is an important and excellent purgative for jaundice:

1 part- paste of danti

+

1 part- jaggery

Mix the above together.

Use: it should be taken with cold water.

Ka12#30

The following arista alleviates (disorders of) V and K, splenomegaly, anemia and udararoga:

decoction of- syama and danti

+

jaggery

Mix the above together and put in a vessel which has been pasted inside with pippali and citraka.

Thus it should be fermented into an arista.

Ka12#31

Similarly, other above types (gauda) of arista may be prepared in decoction of danti and dravanti added with ajagandha or ajasrngi.

This acts as simple purgative.

Ka12#32

The following madira is useful in K, gulma, mildness of fire and stiffness of sides and waist:

Madira (wine) prepared of the powder and decoction of danti and dravanti, soup of black gram as yeast and water.

Ka12#33

Sauviraka and tusodaka should be prepared of danti and dravanti with decoction of ajagandha.

Ka12#34

Their formulations in sura and kampillaka are the same as of lodhra.

Ka12#35

Summing up—

3 preparations in curd etc.

5 with priyala etc.

3 with meat soups

3 in uncting substances

6 types of linctus

1 powder

1 in sugarcane

3 in soups of green gram and meat

3 in gruel etc.

1 in utkarika

1 in sweet ball

1 in madya (wine)

1 in oil with their decoction

1 powder

1 another sweet ball

5 asavas

1 each in sauviraka, tusodaka, sura and kampillaka

5 in ghee

—thus total 48 formulations in various forms have been said with due consideration to inclination (of the patient), dosa and disease on the chapter on pharm. prep. of danti and dravanti.

Ka12#36-40

Gruels

I will speak about gruels prepared with various drugs for alleviations of various disorders amenable to them.

Su2#17

“28” Therapeutic Gruels:

For the following Effect:	Use the Following Gruel Formula:
stimulates appetite and relieves colic pain Su2#18	gruel prepared with pippali, pippalimula, cavya, citraka and sunthi
is digestive and astringent Su2#19	... with kappittha, bilwa, cangeri, buttermilk and pomegranates
Useful for diarrhea with V Su2#19	the liquid gruel of smaller five roots’ (These are: salaparni, prsniparni, brhati, kantakari, and goksura) <i>They are known as [Brhat/ ...] Pancamula</i>
for P and Slaismika [K] type diarrhea Su2#20	the liquid gruel prepared with salaparni, bilwa, prsniparni and soured with pomegranates.
Alleviates blood diarrhea Su2#21	the liquid gruel of hribera, utpala, musta and prsniparni prepared with goat’s milk having half water.
Alleviates blood diarrhea Su2#21	liquid gruel prepared [[as above]] with prsniparni
for diarrhea with ama Su2#22	... with ativisa and sunthi and soured (with pomegranates)
for dysuria Su2#22	...of goksura and kantakari alongwith phanita [sugar] .
Alleviates krmis (helminths) Su2#23	...of vidanga, pippalimula, sigru and marica prepared with buttermilk and having suvarcika (a kind of alkali)
alleviates excessive thirst Su2#24	...with draksa, sariva, fried paddy, pippali, honey and sunthi
is anti-poison Su2#24	...cooked with somaraja
is bulk-promoting Su2#25	...with pork juice
is emaciating Su2#25	...with fried gavedhuka along with honey
promotes unctuousness Su2#26	...with profuse sesamum seeds and added with ghee and salt
Produces roughness Su2#26	...of syamaka prepared with decoction of kusa and amalaka

Alleviates cough, hiccup, dyspnea and K Su2#27	...with 'ten roots' [Dashamula] (these are: bilwa, agnimantha, syonaka, gambhari, patala, salaparni, prsniparni, brhati, kantakari and goksura. The 1 st 5 are called the bigger roots ('Brhat Pancamula') and the 2 nd 5 are called the smaller roots ('Laghu Pancamula'). Together they make the 10 roots ('Dashamula'))
Alleviates pain in the colon Su2#27	..with dual fat (ghee and oil) alongwith madira (a wine)
Evacuates the bowels [(gently)] Su2#28	...with potherbs, meat, sesamum seeds and black gram
is astringent Su2#28	...with seeds of jambu and amra (mango), sour kapittha and bilwa
is mass-breaking Su2#29	...with yavaksara (alkali obtained from the awns of barley plant), citraka, hingu and amlavetasa
Helps carmination (passing of flatus) Su2#29	...with haritaki, pippalimula and sunthi
Relieves of untoward effects caused by excessive intake of ghee [unction] Su2#30	...with buttermilk [thin, watery]
relieves symptoms caused by excessive intake of oil Su2#30	...with buttermilk [thin] and 'oilcake' [This is perhaps the pulp-fiber remaining in the press after the oil has been pressed from it. But look this one up.]
Alleviates intermittent fevers Su2#31	...with beef juice [broth] and soured with pomegranates.
Is useful for the throat Su2#31	...from barley in ghee and oil with pippali and amalaka
Alleviates pain in the seminal passage Su2#32	..in chicken juice [broth]
is aphrodisiac Su2#32	...with split grams prepared in ghee and milk
Alleviates narcosis [fainting/unconsciousness] Su2#33	...with upodika and curd.
Destroys hunger Su2#33	...of apamarga cooked with milk and juice of 'inguana' meat.

[Powders and] Pastes:

This chapter contains 32 [powders and] pastes.

The following [paste] is used externally ‘along with the powder for anointing’.

Thus administered they destroy in no time obstinate skin diseases, acute leucoderma, alopecia, kitibha (a skin disease), ringworm, fistula-in-ano, piles, scrofula, and papular eruptions in humans:

aragvadhā, cakramardā, karanjā, vasa, guduci, madana and both types of haridra (haridra and daruharidra);

+

bile of- ox

Impregnate the above drugs with the bile.

Then grind all together.

+

oil of- mustard

Prepare all of the above together [into a tailam/ paste].

Su3#3-7

The following [paste] is used externally ‘along with the powder for anointing’.

Thus administered they destroy in no time obstinate skin diseases, acute leucoderma, alopecia, kitibha (a skin disease), ringworm, fistula-in-ano, piles, scrofula, and papular eruptions in humans:

saralā, devadarū, khadirā, dhava, nimba, vidanga and bark of karavira;

+

bile of- ox

Impregnate the above drugs with the bile.

Then grind all together.

+

oil of- mustard

Prepare all of the above together [into a tailam/ paste].

Su3#3-7

The following [paste] is used externally ‘along with the powder for anointing’.

Thus administered they destroy in no time obstinate skin diseases, acute leucoderma, alopecia, kitibha (a skin disease), ringworm, fistula-in-ano, piles, scrofula, and papular eruptions in humans:

node of bhurjā, lasunā, sirisā, kasisā, guggulu and sigru;

+

bile of- ox

Impregnate the above drugs with the bile.

Then grind all together.

+

oil of- mustard

Prepare all of the above together [into a tailam/ paste].

Su3#3-7

The following [paste] is used externally ‘along with the powder for anointing’.
Thus administered they destroy in no time obstinate skin diseases, acute leucoderma, alopecia, kitibha (a skin disease), ringworm, fistula-in-ano, piles, scrofula, and papular eruptions in humans:

phanijjaka, kutaja, saptaparna, pilu, kustha and tender leaves of jati;

+

bile of- ox

Impregnate the above drugs with the bile.

Then grind all together.

+

oil of- mustard

Prepare all of the above together [into a tailam/ paste].

Su3#3-7

The following [paste] is used externally ‘along with the powder for anointing’.
Thus administered they destroy in no time obstinate skin diseases, acute leucoderma, alopecia, kitibha (a skin disease), ringworm, fistula-in-ano, piles, scrofula, and papular eruptions in humans:

vaca, harenu, trivrt, danti, bhallataka, gairika (red ochre) and anjana
(‘collyrium’);

+

bile of- ox

Impregnate the above drugs with the bile.

Then grind all together.

+

oil of- mustard

Prepare all of the above together [into a tailam/ paste].

Su3#3-7

The following [paste] is used externally ‘along with the powder for anointing’.
Thus administered they destroy in no time obstinate skin diseases, acute leucoderma, alopecia, kitibha (a skin disease), ringworm, fistula-in-ano, piles, scrofula, and papular eruptions in humans:

realgar, orpiment, kitchen soot, ela, kasisa, lodhra, arjuna, musta and sarja;

+

bile of- ox

Impregnate the above drugs with the bile.

Then grind all together.

+

oil of- mustard

Prepare all of the above together [into a tailam/ paste].

Su3#3-7

The following [paste] should be used for anointing on the body (which should have been prior-ly smeared with oil). By this formula itching, boils, urticarial patches, skin diseases and various types of edema are alleviated:

equal parts of each- kustha, both types of haridra, tulasi, patola, nimba,
aswagandha, devadaru, sigru, sarsapa, tumburu, dhanyaka, kaivarta [,] mustaka, candana
Powder all the above together.

+

buttermilk

Grind all of the above together.

Su3#8-9

The following [dusting formula] relieves ringworm, itching, kitibha, papular eruptions and eczema:

kustha, tuttha (copper sulfate), daruharidra, kasisa, kampillaka, musta, lodhra,
sulphur, rala, vidanga, realgar, orpiment and bark of karavira

Powder all of the above together [[or used singly]].

Use: use for dusting on the body which has first been smeared with oil.

Su3#10-11

The following paste alleviates skin diseases:

realgar, orpiment, marica, (mustard) oil

+

latex of arka plant

Mix all of the above together into a paste.

Su3#12

The following paste alleviates skin disorders:

copper sulphate, vidanga, marica, kustha, lodhra, realgar

Su3#12

The following paste alleviates skin disorders:

rasanjana [a type of collyrium/ decoction of one of the haridras]

seed of- cakramarda

+

juice of- kapittha

Mix the above together.

Su3#13

The following paste alleviates skin disorders:

paset of- kanja seeds, cakramarda, kusta

+

cow's urine

Grind all of the above together.

Su3#13

The following paste alleviates skin disorders:

both types of haridra, kutaja seeds, karanja seeds, tender leaves of jati, bark and
pith of karavira

+

alkali of- sesamum seeds

Mix all of the above together.

Su3#14

The following paste alleviates skin disorders:

powder of- realgar

powder of- kutaja bark, kustha, kasisa, cakramarda, karanja, bhurja nodes,

karavira roots

+

[in 'adhaka' qty.; 2.56L]- tusodaka (a type of vinegar)

+

'In adhaka quantity' (2.56L) 'The juice obtained from burning the palasa roots'

Cook all of the above together, until reduced to semi-solid state.

Su3#15-16

The following paste alleviates skin disorders:

[fresh] leaves of- aragvadha, kakamaci

grind the above leaves

Use: first smear the [whole person/ affected areas]. Then annoint the affected areas with the leaf paste.

Su3#17

The following paste alleviates skin disorders:

[fresh] leaves of- karavira

grind the above leaves

Use: first smear the [whole person/ affected areas]. Then annoint the affected areas with the leaf paste.

Su3#17

The following is a useful paste for those suffering from V disorders:

badara, kulattha, devadaru, rasna, black gram, linseed, oily seeds (castor etc.),

kustha, vaca, satapuspa, barley powder

+

vinegar

Mix all of the above together.

Heat all of the above together. [but do not cook].

Su3#18

The following paste alleviates V disorders:

hot vesavara (a food preparation) of:

meat of- marshy animals, fish

Su3#19

The following paste is destroyer of V:

four fats (ghee, oil, muscle fat and marrow)

ten roots (dashamula)

+

aromatic drugs

Prepare all of the above together.

Su3#19

The following [topical] paste removes pain in the abdomen:

barley powder

+

buttermilk

Mix the above together.

Heat.

+

alkali

Mix the above together.

Su3#20

The following paste alleviates V:

kustha, satapuspa, vaca, barley powder

+

oil, vinegar

Mix all of the above together.

Su3#20

The following paste should be used for Vatarakta [arthritis]:

both types of satapuspa, madhuyasti, madhuka, bala, priyala, kaseruka, vidari

+

ghee

sugar candy

Mix all of the above together.

Su3#21

The following paste alleviates the discomfort of vatarakta:

rasna, guduci, madhuyasti, both types of bala, jivaka, rsabhaka

+

milk

ghee

Prepare [cook] all of the above together.

+

honey

Mix all of the above together.

Su3#22

The following paste is used for vatarakta:

wheat powder

+

goat's milk

ghee

Mix all of the above together.

Su3#23

The following paste is used for headache:

tagara, utpala, candana, kustha

+

ghee

Mix all of the above together.

Su3#24

The following is an excellent paste for headache:

prapaundarika, devadaru, kustha, madhuyasti, ela, kamala, utpala, aguru, eraka, padmaka, coraka

+

ghee

Mix all of the above together.

Su3#24

The following paste is use for pain in the sides (of the chest):

rasna, two types of haridra, jatamansi, two types of satapuspa, seeds of devadaru, jivanti roots

+

sugarcandy

ghee

oil

Mix all of the above together.

Use: apply warm

Su3#25

The following paste is heat-alleviating:

saivala, kamala, utpala, vetra, punnaga, prapaundarika, usira, lodhra, priyangu, kaleyaka, candana

+

ghee

Mix all of the above together into a paste.

Su3#26

The following paste is heat-alleviating:

white durva, blue durva, manjistha, vetasa, padmaka, madhuyasti, aindri, kamala, roots of yavasa, kusa and kasa, hribera and eraka

[+ ghee]

Pound/ mix all of the above together into a paste.

Su3#27

The following paste alleviates “cold” [temperature/ sensation, not flu per se] in no time:

saileya, ela, aguru, kustha, canda, tagara, twak, devadaru, rasna

Mix all of the above into a paste.

Su3#28

The following paste [external/ internal?] counteracts poisons:

sirisa

+

sindhuvara

Mix the above together.

Su3#28

The following paste alleviates skin diseases and excessive perspiration:

sirisa, lamajjaka, nagakesara, lodhra

Use: these should be ‘rubbed together over [on] the skin’.

Su3#29

The following paste alleviates foul body odor (a ‘de-odorant’):

patra, hribera, lodhra, usira, candana

Mix all the above together into a paste.

Su3#30

Thus were mentioned 32 powders and pastes.

“Here Atri’s son mentioned 32 successful powders and pastes in the chapter on Aragvadha etc. for the welfare of the world.”

Su3#30