

Vedic Health Science

वैदिक स्वास्थ्य विज्ञान

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Amazon Books, USA

In Association with

Indian Foundation for Vedic Science

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Website : www.vedicscience.net

First Edition

Kali era : 5127 (c. 2026)

Kalpa era: 1,97,29,49,127

Brahma era: 15,50,21,97,9,49,127

ISBN No.:

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Preface

Ayurveda, the ancient science of life, originated first and foremost in India. It is regarded as an *Upaveda* of the *Atharvaveda*, and its evolution was not confined merely to human beings but extended to all living creatures. Even today, we possess texts such as the *Ashvāyurveda* (veterinary medicine for horses), *Hastāyurveda* (for elephants), and *Go-āyurveda* (for cattle). These works stand as testimony to the profound vision of the ancient Indian sages, who must have composed Ayurvedic treatises for every species of life. Sadly, many of these texts have been lost to time or destroyed during foreign invasions.

The extant Ayurvedic treatises, however, still illuminate both human and animal medicine. They prescribe vegetarian remedies for herbivorous beings and meat-based treatments for carnivorous ones. Hence, these texts discuss the properties and virtues of plants as well as various kinds of flesh, enabling physicians to treat each creature according to its natural constitution.

In India, the development of Ayurveda was not merely for curing the sick but also for preserving the health of the healthy. The purpose of Ayurveda is clearly stated in the *Charaka Saṃhitā*:

“The aim of this science is the preservation of health in the healthy and the alleviation of disease in the afflicted.”

प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणम् आतुरस्य विकारप्रशमनं च ।

Prayojanaṃ cāsyā svasthasya svāsthya-rakṣaṇam āturasya vikāra-praśamaṇaṃ ca.

Charaka further defines Ayurveda as the discipline that teaches what is beneficial and harmful, pleasurable and painful, and conducive or detrimental to life and longevity:

“That scripture which expounds what is wholesome

and unwholesome, happy and unhappy, and the measure of life itself is called Ayurveda.”

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् ।
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥

*hitāhitaṁ sukhaṁ duḥkham āyus tasya hitāhitam,
mānaṁ ca tacca yatroktam āyurvedaḥ sa ucyate.*

According to Ayurveda, human life is not uniform, for each person experiences the fruits of past actions and present effort differently. Some live in happiness and virtue, while others, driven by ignorance and cruelty, create suffering for themselves and others. Hence, life (*āyu*) is classified into four types:

1. **Hita-āyu** — beneficial life,
2. **Ahita-āyu** — harmful life,
3. **Sukha-āyu** — happy life, and
4. **Duḥkha-āyu** — unhappy life.

Charaka defines *āyu* as the union of body, senses, mind, and soul:

“The conjunction of body, senses, mind, and soul is called life.”

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम् ।

Śarīrendriya-sattvātma-saṁyogo dhāri jīvitam.

This definition harmonizes four essential components:

1. **Body (śarīra)**: Formed when the union of *śukra* (semen) and *rajas* (ovum) is infused with the soul. The five elements — earth, water, fire, air, and space — shape and sustain it.
2. **Senses (indriya)**: Ten in number — five organs of perception (*śrotra, tvak, cakṣus, jihvā, ghrāṇa*) and five of action (*hasta, pāda, vāk, pāyu, upastha*).
3. **Mind (manas)**: The inner faculty that bridges sensory perception and action, possessing qualities of both.
4. **Soul (ātmā)**: The conscious principle that animates

and perceives; life endures only while the soul remains united with body, senses, and mind.

Thus, Ayurveda presents a remarkably subtle and scientific understanding of life, death, health, disease, and therapy — formulated in an era when much of the world still wandered unclothed along seashores and forests.

The present treatise is a humble attempt to convey the profound health science expounded in the *Charaka Saṃhitā* and other classical texts in a simplified and modern idiom accessible to all. By following the regimen of life prescribed herein, anyone can remain healthy and attain full longevity. From *Sadvṛtta* (ethical conduct) to *Svasthavṛtta* (principles of healthy living), this work elucidates the entire journey from the origin of disease to its pacification.

We believe that this course will serve as a luminous guide for participants both scholars and the general public, fulfilling its noble role as a true pathfinder in the field of Ayurveda. May it inspire all — to benefit from its wisdom and preserve the harmony of body, mind, and spirit.

Body, Food, and Disease

The body has a close and intrinsic relationship with food. Proper digestion nourishes the body. The four types of food consumed by humans—what is swallowed, drunk, licked, and chewed—when wholesome, are digested by the gastric fire. The resulting essence (*rasa*) spreads throughout the entire body, promoting bodily growth, strength, complexion, and health, thereby granting longevity. The body remains healthy when the *rasa-dhātu* is well-nourished (*Charaka Saṃhitā*, *Sūtrasthāna* 28.3).

In other words, when food is properly digested, it divides into two parts: the pure essence (*śuddha-rasa*) and the waste portion (*mala*). From the pure essence arise the nourishing *dhātus*—*rasa*, blood, flesh, fat, bone, marrow, semen, *ojas*, the substances of the five sense organs, bodily

joints, ligaments, tendons, and other structural components.

From the waste portion arise sweat, urine, feces, vāta, pitta, kapha, and the waste products of the ears, eyes, nose, mouth, hair follicles, reproductive organs, as well as hair, beard, and nails.

All these dhātus—whether nourishing (prasāda) or waste (mala)—maintain their proper quantity according to age and constitution. When they remain in proper proportion, they keep their supporting tissues balanced. If, due to any cause, the nourishing dhātus increase or decrease, the essence of food restores balance for the sake of health. Similarly, the waste products are also kept in equilibrium. When waste products increase beyond normal limits, they are treated with substances possessing opposite qualities—cold, hot, oily, dry, soft, sharp, etc.—to re-establish balance (Charaka Saṃhitā, Sūtrasthāna 28.4).

Wholesome and Unwholesome Food

Wholesome food keeps the body healthy, while unwholesome food makes it diseased. Yet, even those who consume wholesome food are sometimes seen suffering from disease, and others remain disease-free. Similarly, those who consume unwholesome food may be diseased or disease-free. How then can we identify wholesome and unwholesome food and keep ourselves free from disease? (Charaka Saṃhitā, Sūtrasthāna 28.6)

In ancient times, Agniveśa asked this very question to Ātreya. Ātreya replied: “O Agniveśa! Those who consume wholesome food do not suffer from diseases due to that food. But wholesome food alone does not eliminate all fear of disease, because many other causes also produce illness—such as eating unsuitable food at unsuitable times (kāla-viparyaya), *prājñāparādha* (mental errors leading to infection, poisoning, inhalation of impure air, burns, injuries, external trauma, and emotional disturbances like

jealousy, grief, fear, anger, pride, hatred), and the incompatibility of sound, touch, form, taste, and smell. Hence, even consumers of wholesome food may fall ill” (Charaka Saṃhitā, Sūtrasthāna 7.51; 7.52; 28.6.1).

Those who consume unwholesome food do not immediately develop disease because place, time, combination, potency, and quantity may reduce its harmfulness. Not all unwholesome foods provoke doṣas equally, nor are all doṣas equally strong. Bodies differ in disease-resistance. Forbidden foods become harmful when intensified by place, time, combination, potency, and quantity.

For example, rice naturally increases pitta. In watery regions, rice increases pitta more; in desert regions, it increases pitta less. In autumn, it greatly increases pitta; in winter, less. Combined with jaggery, it increases pitta more; with honey, less. Hot rice increases pitta more; cooled rice less. Large quantities increase pitta more; small quantities less (Charaka Saṃhitā, Sūtrasthāna 28.6.2).

The Body’s Disease-Resistance Capacity

Those whose bodies are excessively obese, excessively thin, poorly structured in flesh, blood, and bone, weak, nourished by unwholesome food, consuming insufficient food, or possessing low mental strength are unable to resist disease. Conversely, those with well-structured bodies, strength, wholesome nourishment, adequate diet, and high mental fortitude possess greater disease-resistance (Charaka Saṃhitā, Sūtrasthāna 28.6.3).

Why Diseases Become Severe or Mild

Diseases caused by unwholesome food may be mild or severe depending on the doṣas—vāta, pitta, kapha—and bodily characteristics. When doṣas are abundant and disease-resistance is low, diseases arise quickly and are more painful. When doṣas are fewer and resistance is strong, diseases arise slowly and are less painful (Charaka

Samhitā, Sūtrasthāna 28.6.4).

Constitutions of the Human Body

As explained earlier, the constitution (*prakṛti*) of the body also determines a person's health or illness. The bodily constitution is of three types—*vāta*, *pitta*, and *kapha*. Some individuals, from the moment of conception, possess a balanced constitution of *vāta*-*pitta*-*kapha*, while others are predominantly *vāta*, predominantly *pitta*, or predominantly *kapha*.

Among these four types, those with a balanced *vāta*-*pitta*-*kapha* constitution remain healthy, whereas individuals dominated by *vāta*, *pitta*, or *kapha* tend to be frequently ill. Due to the predominance of one *doṣa*, the bodily constitution becomes *vāta*-dominant, *pitta*-dominant, or *kapha*-dominant.

Charaka considers only the balanced *vāta*-*pitta*-*kapha* constitution as *anātura* (healthy). Those dominated by *vāta*, *pitta*, or *kapha* cannot be called healthy because only a person with balanced *doṣas* is considered healthy. By nature, *vāta*, *pitta*, and *kapha* tend to produce disorders; hence they are called *doṣas*.

A question arises: If a person is born with *vāta*, *pitta*, or *kapha* constitution, why does it not always produce disease? Suśruta explains: Just as a worm born in poison is unaffected by poison, similarly, *doṣas* present from birth become natural and compatible (*sātmya*) to the body and therefore do not cause significant harm. Because they are only mildly harmful in such cases, Charaka calls *vāta*, *pitta*, and *kapha* “disease-producing” (Charaka Samhitā, Sūtrasthāna 7.40).

Characteristics of Vāta, Pitta, and Kapha Constitutions

Characteristics of Kapha Constitution

Kapha is oily, smooth, soft, sweet, dense, slow, steady,

heavy, cold, slimy, and clear. These qualities manifest in individuals with kapha constitution:

1. Due to kapha's oiliness, such individuals have unctuous body parts.
2. Due to smoothness, their limbs are soft and smooth.
3. Due to softness, they appear beautiful, delicate, and graceful.
4. Due to sweetness, they possess strong virility, sexual capacity, fertility, and fair complexion.
5. Due to density, they are strong, well-built, and robust.
6. Due to thickness, their limbs are full and well-developed.
7. Due to slowness, they act slowly and eat slowly.
8. Due to steadiness, they perform tasks with calmness and have mild impulses of desire and anger.
9. Due to heaviness, their gait is slow but steady, and their actions are stable and serious.
10. Due to coldness, they experience less hunger, thirst, heat, and sweating.
11. Due to sliminess, their joints are well-lubricated.
12. Due to clarity, their eyes and face are clear, their complexion is bright, and their voice is smooth and clear.

Because of these qualities, kapha-dominant individuals tend to be strong, wealthy, learned, radiant, calm-minded, and long-lived (Charaka Saṃhitā, Vimānasthāna 8.96).

Characteristics of Pitta Constitution

Pitta is hot, sharp, fluid, foul-smelling, sour, and pungent.

1. Due to heat, pitta individuals cannot tolerate warmth. Their face feels hot, their limbs are soft and clear, and they tend to develop small boils, freckles, moles, and pigmentation. They experience strong hunger and thirst. Wrinkles appear early,

hair becomes grey and falls quickly; beard and moustache are usually soft, sparse, and reddish.

2. Due to sharpness, they are bold, have strong digestive fire, eat and drink in large quantities, and cannot tolerate hardship. They eat frequently.
3. Due to fluidity, their joints and muscles are loose and soft; they sweat, urinate, and defecate more.
4. Due to foul smell, their eyes, mouth, head, and body emit odor.
5. Due to sour and pungent qualities, they have low virility, low sexual capacity, and fewer children.

Because of these qualities, pitta-dominant individuals possess moderate strength, moderate lifespan, moderate knowledge, and moderate wealth (Charaka Saṃhitā, Vimānasthāna 8.97).

Characteristics of Vāta Constitution

Vāta is dry, light, mobile, abundant, quick, cold, rough, and clear.

1. Due to dryness, vāta individuals have dry, thin, lean, and small bodies. Their voice is dry, weak, cracked, obstructed, and aged. They sleep little and stay awake more.
2. Due to lightness, they walk lightly, act lightly, eat lightly, and are restless.
3. Due to mobility, their joints, eyes, eyebrows, jaw, lips, tongue, head, shoulders, hands, and feet are constantly moving.
4. Due to abundance, they talk excessively and have prominent tendons and veins.
5. Due to quickness, they act quickly, become anxious quickly, fall ill quickly, get frightened quickly, love quickly, and break relationships quickly. They remember quickly and forget quickly.
6. Due to coldness, they cannot tolerate cold, shiver continuously, and their body stiffens.
7. Due to roughness, their hair, beard, skin, nails,

teeth, and limbs are coarse.

8. Due to clarity, their limbs crack, and their joints make noise while walking.

Because of these qualities, vāta-dominant individuals tend to have low strength, short lifespan, few children, limited resources, and little wealth (Charaka Saṃhitā, Vimānasthāna 8.98).

Dual Constitutions

When qualities of any two doṣas combine, dual constitutions arise—such as vāta-pitta, vāta-kapha, and pitta-kapha (Charaka Saṃhitā, Vimānasthāna 8.99).

Balanced Constitution

When the qualities of all three doṣas appear together in harmony, the constitution is called *samadhātu prakṛti* (balanced constitution) (Charaka Saṃhitā, Vimānasthāna 8.100).

Beneficial Diet Opposite to One's Constitution

According to the principles of *Svasthavṛtta*, individuals with vāta, pitta, or kapha constitutions should consume diet and follow lifestyle possessing qualities opposite to their constitution. Balanced individuals should consume all tastes in proper proportion while avoiding incompatible combinations.

In essence, one should choose diet and lifestyle based on the opposite qualities of their constitution. For balanced constitutions, “equal use of all tastes” means not equal quantity but appropriate use considering properties and compatibility. For example, honey and ghee in equal quantity become poisonous; sweet taste is used in much larger quantity compared to sour, salty, pungent, bitter, and astringent tastes. Thus, “equal use” refers to thoughtful application, not equal measurement (Charaka Saṃhitā, Sūtrasthāna 7.41).

Prof. Ravi Prakash Arya

Causes of Disease in the Human Body

Diseases arising in the body can be classified into four categories:

1. *Āgantuka* (external),
2. *Vātaja* (vāta-origin),
3. *Pittaja* (pitta-origin), and
4. *Kaphaja* (kapha-origin).

The fundamental causes of all these diseases are of two types:

1. *Āgantuka* (external), and
2. *Nija* (internal).

Āgantuka diseases originate from external causes, while nija diseases arise from internal causes within the body. Both types of diseases establish themselves in the mind and body. Their number cannot be counted because their nature (root cause), location, symptoms, and types of causes are innumerable (Charaka Saṃhitā, Sūtrasthāna 20.3).

Causes of External (Āgantuka) Diseases

The causes of āgantuka diseases include: Being bitten by nails or teeth, falling, *abhichāra* (tantric harm such as *māraṇa*), *abhiśāpa* (curse by accomplished sages), *abhiśaṅga* (infection by microorganisms or viruses), injury, pricking by thorns, being tied, crushed, burnt, cut by weapons (knife, blade, etc.), struck by lightning or touched by it, and contact with disease-producing pathogens.

On the other hand, the cause of nija diseases is solely the imbalance of vāta, pitta, and kapha (Charaka Saṃhitā, Sūtrasthāna 20.4).

Causes Common to Both External and Internal Diseases

The causes common to both āgantuka and nija diseases are:

1. Experiencing sensory objects that are incompatible with the body's constitution,
2. *Prājñāparādha* — the error of intellect,
3. *Pariṇāma* — the natural progression of disease, where one disease gradually produces another (Charaka Saṃhitā, Sūtrasthāna 20.5).

Interrelationship of the Four Types of Diseases

When the four types of diseases intensify excessively, they become interconnected. However, their symptoms remain very distinct, so there is no confusion between one and another (Charaka Saṃhitā, Sūtrasthāna 20.6).

Difference Between External and Internal Diseases

An āgantuka disease first produces pain and then causes imbalance of vāta, pitta, and kapha. A nija disease first produces imbalance of vāta, pitta, and kapha, and then produces pain (Charaka Saṃhitā, Sūtrasthāna 20.7).

Constitutional Doṣas and Their Treatment

Some teachers believe that no human being possesses an equal balance of vāta, pitta, and kapha, because human diet is inherently irregular. As a result, some individuals become vāta-dominant, some pitta-dominant, and some kapha-dominant. This view is not correct. Physicians consider only that person healthy in whom vāta, pitta, and kapha are in equilibrium. Therefore, some individuals must indeed possess a balanced constitution.

For maintaining health, treatment is always directed toward correcting vāta, pitta, and kapha constitutions, and this is the desired approach. Hence, some people are naturally balanced in vāta, pitta, and kapha. No one is exclusively vāta-type, pitta-type, or kapha-type; rather, due to the predominance of one doṣa, the person is *called* vāta-type, pitta-type, or kapha-type.

When the doṣas become disturbed, they cannot be considered *prakṛti* (constitution). Therefore, vāta-dominant, pitta-dominant, or kapha-dominant individuals should be understood as *aprakṛti-sth* (not in natural constitution) (Charaka Saṃhitā, Vimānasthāna 6.13).

Four Guidelines for the Four Constitutions

For the four types of individuals—balanced constitution, vāta constitution, pitta constitution, and kapha constitution—four corresponding regimens are beneficial.

Those with balanced doṣas and balanced dhātus should use all tastes (*rasa*) in equal proportion.

Those in whom one doṣa (vāta, pitta, or kapha) is predominant should adopt regimens possessing qualities opposite to that doṣa until their digestive fire (*agni*)

becomes balanced.

Once the digestive fire becomes balanced, they should follow the regimen suitable for balanced constitutions. Similarly, each of the four types should adopt exercise, lifestyle, and medicines appropriate to their constitution. These will be described in detail (Charaka Saṃhitā, Vimānasthāna 6.14).

Vāta, Pitta, and Kapha-Type Patients

There are three types of patients—vāta-type, pitta-type, and kapha-type. Their special characteristics are:

- Vāta-type individuals suffer mostly from vāta-origin diseases.
- Pitta-type individuals suffer from pitta-origin diseases.
- Kapha-type individuals suffer from kapha-origin diseases.

Diseases arising from these doṣas are generally strong and severe. Now we will discuss the locations of vāta, pitta, and kapha in the body, the diseases arising from them, and their treatments (Charaka Saṃhitā, Vimānasthāna 6.15).

Location of Vāta in the Body

The bladder, large intestine, waist, both thighs, both legs, and all bones are locations of vāta. Among these, the large intestine (*pakvāśaya*) is the principal seat of vāta. Treatments administered through enemas (*basti*) in these locations pacify vāta (Charaka Saṃhitā, Sūtrasthāna 20.8).

Diseases Caused by Aggravated Vāta

Aggravated vāta produces numerous disorders, including:

Cracking of nails, fissures in heels, pain in feet, instability in walking, numbness, stiffness in ankles, calf cramps, sciatica, joint looseness, hip stiffness, rectal pain,

testicular retraction, penile stiffness, pelvic swelling, constipation, upward movement of stool, severe pain in chest, abdomen, back, and sides, abdominal distension, cutting pain in rectum, needle-like pain, indigestion, bladder swelling, intestinal obstruction, dry stool, stiffness of limbs, tremors, dizziness, yawning, sadness, aversion to life, dryness, hardness, bluish or reddish discoloration, insomnia, and lack of enthusiasm.

Diseases of Vāta-Type Individuals and Their Treatment

When a vāta-type person consumes vāta-aggravating foods or follows vāta-aggravating lifestyle, vāta becomes disturbed quickly. Pitta and kapha do not aggravate as rapidly. Aggravated vāta produces the disorders described earlier, reducing strength, complexion, and healthy lifespan (Charaka Saṃhitā, Vimānasthāna 6.16).

Measures to Pacify Vāta

Vāta can be pacified through:

1. Proper oleation (*snehana*) and sudation (*swedana*),
2. Mild purgation,
3. Warm, unctuous, sweet, sour, and salty foods,
4. Poultices, bandaging, massage, warm water therapies,
5. Immersion baths with vāta-pacifying herbs,
6. Gentle pressing,
7. Psychological therapies such as reassurance, surprise, and distraction,
8. Drinking medicated wines (*āsava*),
9. Using medicated oils and ghee prepared with vāta-pacifying herbs,
10. Administering *anuvāsana* and *āsthāpana basti* (oil and decoction enemas).

These treatments pacify vāta (Charaka Saṃhitā, Vimānasthāna 6.14).

Among all treatments, *basti* is considered the most important. It directly reaches the large intestine—the root location of *vāta*—and destroys aggravated *vāta* at its source. When *vāta* is pacified at its root, all *vāta* disorders throughout the body subside, just as cutting the root of a tree causes all its branches, leaves, flowers, and fruits to wither (Charaka Saṃhitā, Sūtrasthāna 20.13).

Location of Pitta in the Body

Sweat, rasa, lymph, blood, and the stomach (first part of the small intestine) are locations of pitta (Charaka Saṃhitā, Sūtrasthāna 20.8).

Diseases Caused by Aggravated Pitta

Aggravated pitta produces:

Burning sensation throughout the body, excessive sweating, acid reflux, sour belching, internal burning, foul smell, high temperature, boils, skin fissures, red patches, blisters, blood disorders, yellow discoloration of eyes, nails, urine, greenish patches, bitter taste, excessive thirst, inability to feel satiated, inflammation of mouth, throat, eyes, anus, and genitals, bleeding, and yellow or green coloration of stool, urine, and eyes (Charaka Saṃhitā, Sūtrasthāna 20.14).

Diseases of Pitta-Type Individuals and Their Treatment

When a pitta-type person consumes pitta-aggravating foods or follows pitta-aggravating lifestyle, pitta becomes disturbed quickly. Aggravated pitta produces the disorders described earlier, reducing strength, complexion, and healthy lifespan.

Measures to Pacify Pitta

Pitta can be pacified through:

- Drinking ghee for oleation,
- Purgation to expel doṣas,

- Using sweet, bitter, and astringent herbs and foods,
- Aromatherapy with mild, sweet, fragrant, and cooling scents,
- Wearing pearl or gemstone necklaces cooled in ice water,
- Applying sandalwood, lotus stalk, and other cooling pastes,
- Sprinkling fragrant lotus water,
- Listening to gentle, pleasant music,
- Staying in cool, moonlit, airy places,
- Visiting cool gardens,
- Using lotus and rose bouquets,
- Following all soothing, cooling regimens.

These pacify pitta (Charaka Saṃhitā, Vimānasthāna 6.17).

Among all treatments, *virechana* (purgation) is considered the most important. It reaches the stomach—the root location of pitta—and destroys aggravated pitta at its source. When pitta is pacified at its root, all pitta disorders throughout the body subside, just as removing fire cools the oven (Charaka Saṃhitā, Sūtrasthāna 20.16).

Location of Kapha in the Body

The chest, head, neck, all joints, and fat tissue are locations of kapha. Among these, the chest is the principal seat of kapha (Charaka Saṃhitā, Sūtrasthāna 20.8).

Diseases Caused by Aggravated Kapha

Aggravated kapha produces:

Fullness without eating, drowsiness, excessive sleep, heaviness, lethargy, sweet taste in mouth, salivation, phlegm, excessive stool, throat congestion, loss of strength, mild fever, indigestion, chest congestion, swelling of arteries, goiter, obesity, weak digestion,

urticaria, and white discoloration of body, urine, eyes, and stool (Charaka Saṃhitā, Sūtrasthāna 20.17).

Diseases of Kapha-Type Individuals and Their Treatment

When a kapha-type person consumes kapha-aggravating foods or follows kapha-aggravating lifestyle, kapha becomes disturbed quickly. Aggravated kapha produces the disorders described earlier, reducing strength, complexion, and healthy lifespan.

Measures to Pacify Kapha

Kapha can be pacified through:

- Strong and hot cleansing therapies (emesis and purgation),
- Consuming pungent, bitter, and astringent dry foods,
- Running, fasting, swimming, walking, roaming, night-vigil, wrestling, sexual activity, exercise, massage, bathing, and applying herbal pastes,
- Staying in warm places, wearing warm clothes, and avoiding comfort.

Among all treatments, *vamana* (emesis) is considered the most important. It reaches the stomach—the root location of kapha—and destroys aggravated kapha at its source. When kapha is pacified at its root, all kapha disorders throughout the body subside, just as breaking the ridge of a field causes crops to dry due to lack of water (Charaka Saṃhitā, Sūtrasthāna 20.19).

Disorders of the Body Channels and Their Treatment

Just as there are channels in the earth in which streams of water flow, in the same way there are channels in the body also. These channels, from the point of view of their root or from the point of view of their pathology, are of thirteen types, namely prāṇavaha, udakavaha, annavaha, rasavaha, raktavaha, mām̐savaha, medovaha, asthivaha, majjāvaha, śukravaha, mūtravaha, purīṣavaha, and svedavaha. Vāta, pitta, and kapha, which pervade the entire body, move in all these channels. In the same way, the mind, which is not directly perceived by the senses, also resides in the entire conscious body. Thus, when these channels remain in their natural condition, the body does not become afflicted by disease. When these channels become polluted, the body also becomes afflicted by disease.

These visible or invisible body-component channels carry changing dhātus, doṣas, wastes, food, water, sound, other sensory objects, and the mind. Because of this flowing function, they are called channels. Physicians of internal medicine have described thirteen channels in which doṣa-born disorders occur, and surgeons have described eleven junctions of channels whose injury at the root can cause serious complications. (Charaka Saṃhitā, Vimānasthāna 5.6)

Types of channels

Channels are of two kinds: external or visible, and internal or invisible. The two nostrils, mouth, anus, two eyes, and the genital organ make nine channels, and in women, including the breasts and the vaginal passage, they make twelve channels. The thirteen channels accepted by internal medicine physicians are called

internal channels. (Charaka Saṃhitā, Vimānasthāna 5.6)

Roots of the Channels

The root of the prāṇavaha channel is the heart.

The root of the udakavaha channel is the palate and the kloma.

The root of the annavaha channel is the stomach (the first part of the small intestine) and the left abdominal region.

The root of the rasavaha channel is the heart and the ten arteries.

The roots of the raktavaha channels are the liver and the spleen.

The roots of the māṃsavaha channels are the ligaments and the skin.

The roots of the medovaha channels are the kidneys and the vāpāvahana.

The roots of the asthivaha channels are the fat and the pelvic region.

The roots of the majjāvaha channels are the bones and the joints.

The roots of the śukravaha channels are both the testicles and the penis.

The root of the mūtravaha channel is the bladder and the groin.

The root of the purīṣavaha channel is the large intestine and the rectum (the large bowel).

The roots of the svedavaha channels are the fat and the hair follicles. (Charaka Saṃhitā, Vimānasthāna 5.6.6)

Structure of the channels

Channels resemble the color of the dhātu they carry, and they are round, thick, thin, and long, and they spread

throughout the body like the branches of creepers. (Charaka Saṃhitā, Vimānasthāna 5.6.14)

Signs of contamination of dhātu-carrying channels

The signs of contamination of the channels carrying rasa and the other dhātus are described in the Vividha Āśitapīṭiya chapter, and the symptoms said for the contamination of the dhātus are the same symptoms for the contamination of the channels carrying those dhātus. (Charaka Saṃhitā, Vimānasthāna 5.6.4)

Synonyms of channels and their contamination

Channel, vein, artery, rasāyanī, rasavāhinī, nāḍī, path, route, body-opening, closed and open space, reservoir, and seat are names of the spaces in which some are visible and some are invisible. When these spaces become disturbed, the dhātus that stay in their place or move in their route become disturbed. When those dhātus or channels become contaminated, the dhātus and channels that come in contact with them also become contaminated. Contaminated channels contaminate channels, and contaminated dhātus contaminate dhātus, and the ones that contaminate all these channels and dhātus are the vitiated vāta, pitta, and kapha, because their nature itself is to contaminate. (Charaka Saṃhitā, Vimānasthāna 5.6.8)

General causes of contamination of channels

All diet and lifestyle that have qualities similar to the doṣas and opposite to the qualities of the dhātus contaminate the channels. (Charaka Saṃhitā, Vimānasthāna 5.6.22)

General symptoms of contaminated channels

Excessive discharge of dhātus from the channels, or complete non-discharge, or formation of knots in the vessels, or dhātus leaving their proper route and moving

in the opposite route, are general symptoms of contaminated channels. (Charaka Saṃhitā, Vimānasthāna 5.6.23)

Symptoms of contaminated prāṇavaha channel

The root of the prāṇavaha channel is the heart and the mahāsrotas. When these are contaminated, the symptoms are that the person breathes with great force, or feels obstruction while breathing, or breathes quickly, or breathes little by little, or repeatedly pulls breath, and a groaning sound is heard while breathing, and seeing these symptoms one should know that the prāṇavaha channel is contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.1)

Causes of contamination of prāṇavaha channel

By depletion of dhātus, by suppressing the urges of stool, urine, and other natural urges, by eating dry substances, by exercising in the state of hunger, by performing many hard actions, and by doing work more than one's strength, the prāṇavaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.9)

Treatment of prāṇavaha channel

When the prāṇavaha channel is contaminated, the treatment described in respiratory disease should be done. (Charaka Saṃhitā, Vimānasthāna 5.6.15)

Symptoms of contaminated udakavaha channel

When the udakavaha channel is contaminated, the symptoms are dryness of the tongue, palate, throat, and lips, dryness of the kloma, and excessive thirst. (Charaka Saṃhitā, Vimānasthāna 5.6.2)

Causes of contamination of udakavaha channel

By eating very hot food, by exposure to sunlight or other heat, by āma, by fear, by drinking alcohol, by eating dry food, and by suppressing thirst, the udakavaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.3)

5.6.10)

Treatment of udakavaha channel

When the udakavaha channel is contaminated, the treatment that removes excessive thirst should be done. (Charaka Saṃhitā, Vimānasthāna 5.6.15)

Symptoms of contaminated annavaha channel

When the annavaha channel is contaminated, the symptoms are lack of desire to eat, dislike for food, indigestion, and vomiting. (Charaka Saṃhitā, Vimānasthāna 5.6.3)

Causes of contamination of annavaha channel

By eating at improper times, by overeating, by eating unwholesome food, and by disturbance of digestive fire, the annavaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.11)

Treatment of annavaha channel

When the annavaha channel is contaminated, the treatment of kindling digestive fire and digesting āma should be done. (Charaka Saṃhitā, Vimānasthāna 5.6.15)

Causes of contamination of rasavaha channel

By very heavy food, very cold food, very oily food, overeating, and excessive worrying, the rasavaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.12)

Causes of contamination of raktavaha channel

By strong alcoholic drinks, burning foods, oily hot liquid substances, excessive sunlight, and strong wind, the raktavaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.13)

Causes of contamination of māmśavaha channel

By clogging foods, heavy and coarse foods, and excessive drinking of liquor, the mām̐savaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.14)

Causes of contamination of medovaha channel

By not doing exercise, by sleeping during the day, by eating fatty meats, and by drinking excessive liquor, the medovaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.15)

Causes of contamination of asthivaha channel

By excessive exercise, excessive movement, injury to bones, and vāta-aggravating diet and lifestyle, the asthivaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.16)

Causes of contamination of majjāvaha channel

By crushing injuries, excessive liquefaction, trauma, compression, and incompatible diet and lifestyle, the majjāvaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.17)

Causes of contamination of śukravaha channel

By intercourse without desire, intercourse with improper partners, suppression of semen, excessive intercourse, and injury from instruments, caustics, or fire, the śukravaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.18)

Treatment of rasavaha and other dhātu-carrying channels

The treatment described for rasa, blood, and other dhātus in the Vividha Āśitapīṭya chapter should be done for the channels carrying those dhātus. (Charaka Saṃhitā, Vimānasthāna 5.6.16)

Symptoms of contaminated mūtravaha channel

When the mūtravaha channel is contaminated, the symptoms are excessive urination, interrupted urination, impure urine, or passing small amounts of urine again and again with pain. (Charaka Saṃhitā, Vimānasthāna 5.6.5)

Causes of contamination of mūtravaha channel

By drinking water, eating food, or intercourse while suppressing urination, by repeated suppression of urination, by emaciation, and by injury to the bladder or groin, the mūtravaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.19)

Treatment of mūtravaha channel

When the mūtravaha channel is contaminated, the treatment described for painful urination should be done. (Charaka Saṃhitā, Vimānasthāna 5.6.17)

Symptoms of contaminated purīṣavaha channel

When the purīṣavaha channel is contaminated, the symptoms are passing stool with great difficulty, colicky pain, very thin stool, or excessive stool. (Charaka Saṃhitā, Vimānasthāna 5.6.6)

Causes of contamination of purīṣavaha channel

By suppressing defecation, by overeating, by eating during indigestion, by weak digestive fire, and by emaciation, the purīṣavaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.20)

Treatment of purīṣavaha channel

When the purīṣavaha channel is contaminated, the treatment described for diarrhoea should be done. (Charaka Saṃhitā, Vimānasthāna 5.6.17)

Symptoms of contaminated svedavaha channel

When the svedavaha channel is contaminated, the symptoms are absence of sweating or excessive sweating, hardness or excessive oiliness of the body, burning

sensation, and goosebumps. (Charaka Saṃhitā, Vimānasthāna 5.6.7)

Causes of contamination of svedavaha channel

By excessive exercise, excessive sunlight, improper use of heat and cold, anger, grief, and fear, the svedavaha channel becomes contaminated. (Charaka Saṃhitā, Vimānasthāna 5.6.21)

Treatment of svedavaha channel

When the svedavaha channel is contaminated, the treatment described for fever should be done. (Charaka Saṃhitā, Vimānasthāna 5.6.17)

Dhātu Disorders and Their Treatment

Vāta, pitta, and kapha doṣas become aggravated in different locations and produce different kinds of diseases. For example:

Diseases Produced When Doṣas Are Aggravated in Rasa Dhātu

When the doṣas become aggravated in rasa dhātu, the following diseases arise:

1. Loss of desire for anything.
2. Loss of interest in food and similar things.
3. Absence of taste in the mouth.
4. Inability to perceive tastes through the tongue.
5. Nausea.
6. Heaviness in the body.
7. Drowsiness.
8. Pain in the limbs.
9. Fever.
10. Darkness appearing before the eyes.
11. Anaemia.
12. Obstruction in the channels.
13. Impotence.
14. Looseness of the limbs.
15. Emaciation of the limbs.
16. Weak digestive power.
17. Wrinkling of the body.
18. Whitening of the hair. These diseases arise from vitiated rasa.

(Charaka Saṁhitā, Sūtrasthāna 28.9)

Treatment of Rasa-Doṣa Diseases

In diseases arising from rasa-doṣa, all types of lightening therapies — emesis, purgation,

decoction-enema, nasal therapy, thirst, exposure to wind, exposure to sunlight, digestion therapy, fasting, and exercise — are considered medicine.

Diseases Produced by Vitiated Blood

The diseases produced by vitiated blood are as follows:

1. Kuṣṭha (leprosy).
2. Viśarpa (eczema).
3. Piḍakā (boils).
4. Raktapitta.
5. Raktapradara.
6. Inflammation of the anal passage.
7. Inflammation of the urinary passage.
8. Inflammation of the mouth (mouth ulcers).
9. Enlargement of the spleen.
10. Gulma (abdominal lump).
11. Vidradhi (abscess).
12. Nīlikā (bluish discoloration of the face).
13. Kāmla (jaundice).
14. Vyanga (disfigurement, deformity of limbs).
15. Piplū (small pimples on the face).
16. Tilakālaka (black moles).
17. Dadru (ringworm).
18. Charmadala (mild skin disease, scaly patches).
19. Śvitra (white leprosy).
20. Pāmā (scab, herpes, scaling skin).
21. Koṭha (large round patches).
22. Red patches.
23. Redness in the eyes.
24. Foul smell from nose and mouth.
25. Pradara.
26. Distortion of body color.
27. Sour belching.
28. Excessive sweating.
29. Salty taste in the mouth.
30. Fatigue.
31. Anger.

32. Trembling of the body.
33. Excessive sleep.
34. Darkness appearing before the eyes.
35. Dental diseases. These diseases arise from vitiated blood.

(Charaka Saṁhitā, Sūtrasthāna 28.11)

Causes of Blood Vitiating

By drinking spoiled wine, or wine in excessive quantity, or very strong wine, or very hot wine, or other intoxicating substances possessing similar qualities; by consuming excessively salty, excessively alkaline, excessively sour, or excessively pungent substances; by consuming kulathī, urad, sem, sesame oil; by consuming pindaalu, radish, and other green vegetables; by consuming the meat of aquatic animals, marsh-dwelling animals, burrow-dwelling animals, and predatory animals (those that snatch food, such as hawks); the blood becomes vitiated.

By consuming curd water, vinegar, surā, sauvīraka, and incompatible foods (incompatible by combination, incompatible by processing, incompatible by region, incompatible by season, and incompatible by quantity); by eating rotten and foul-smelling substances; by eating liquid, oily, and heavy substances; by sleeping during the day; by eating in excessive quantity; by excessive anger; by excessive exposure to sunlight; by staying near fire for long; by suppressing the urges of vomiting and others; by not performing bloodletting or blood donation at the proper time (autumn season); by excessive exertion; by injury; by increase of physical or mental distress; by indigestion; by eating again before the previous food is digested; and by the natural pitta-aggravating tendency of the autumn season; the blood becomes vitiated. (Charaka Saṁhitā, Sūtrasthāna 24.5–10)

Treatment of Blood-Doṣa Diseases

In diseases arising from blood-doṣa, blood-pitta-pacifying treatment should be done. According to the condition of the blood, purgation, fasting, or bloodletting, or in modern times blood donation, should be done. Before bloodletting or blood donation, the physical strength, mental strength, and doṣa condition of the person should be examined. The best time for bloodletting or blood donation is autumn, because in autumn pitta becomes aggravated, which vitiates the blood. (Charaka Saṁhitā, Sūtrasthāna 24.18) (Charaka Saṁhitā, Sūtrasthāna 24.19)

Diseases Produced by Vitiating Muscle

The diseases produced by vitiated muscle are: Adhimāṁsa (a type of cancer), Arbuda (a type of cancer), Māṁsakīla (wart, tumour, or polyp), Galaśālūka (throat cancer), Galaśuṇḍī (swelling of the throat glands), Pūtimāṁsa (dead or decayed flesh), Alaji (inflammation of the eyes), Gaṇḍa (goitre or neck swelling), Gaṇḍamālā (inflammation of the neck glands), and Upajihnikā (epiglottis abscess). (Charaka Saṁhitā, Sūtrasthāna 28.14)

Treatment of Muscle-Doṣa Diseases

In muscle-doṣa diseases, emesis and other cleansing therapies, surgery, alkali therapy, and cautery are used.

Diseases Produced by Vitiating Fat

By the defect of fat, a person becomes:

1. Very tall,
2. Very short,
3. Excessively hairy,
4. Completely without hair,
5. Extremely dark,
6. Extremely fair,
7. Very obese,
8. Very thin. (Charaka Saṁhitā, Sūtrasthāna 28.15)

Treatment for Excessive Obesity

To make an obese person thin, heavy and depleting substances are beneficial. In excessively obese persons, the digestive fire is sharp, therefore they should be given heavy food (which does not digest easily and reduces the digestive fire and aggravated vāta), prepared from depleting substances, dry, and fat-reducing. On the other hand, to make a thin person stout, light nourishing substances are beneficial.

Treatment for Excessive Thinness

The digestive fire of a thin person is weak, therefore they should be given light and nourishing food, such as śāli and sāthī rice. Food that kindles digestive fire and nourishes the dhātus, and physical and mental satisfaction, are necessary and useful for making a thin person stout. (Charaka Saṁhitā, Sūtrasthāna 29.20)

Treatment of Excessive Obesity

Food and drinks that destroy vāta and remove kapha and fat (such as honey-water), and dry, hot, and sharp enemas should be used. (Charaka Saṁhitā, Sūtrasthāna 29.24)

Lifestyle for Reducing Obesity

A person desiring to be free from obesity should gradually increase night-vigil, sexual activity, exercise, and mental effort. (Charaka Saṁhitā, Sūtrasthāna 29.28)

Treatment of Excessive Thinness

Sleeping comfortably, always remaining cheerful, soft and pleasant bedding, mental satisfaction, peaceful environment, avoiding worry, sexual activity, exercise, and exertion, seeing beloved persons and objects, viewing pleasant scenes, consuming fresh food, well-prepared spiced curd, ghee, milk, sugarcane juice, śāli rice, wheat, and sweet foods, using unctuous and sweet enemas, daily

oil massage, applying unctuous ointments, and consuming aphrodisiac substances — all these remove excessive thinness and increase muscle mass. (Charaka Saṁhitā, Sūtrasthāna 28.33)

Diseases Produced by Vitiated Bone

Adhyasthi (excess bone growth), Adhidanta (extra teeth), Dantabheda (breaking of teeth), Dantaśūla (toothache), Asthibheda (fracture of bone), Asthiśūla (pain in bone), Discoloration of bones and teeth (yellowing of teeth), and disorders of hair, body hair, nails, and beard — these are diseases produced by vitiated bone. (Charaka Saṁhitā, Sūtrasthāna 28.16)

Treatment of Bone Diseases

For diseases arising in the bones, emesis, pañcakarma, enema therapy, and consumption of milk and ghee prepared with bitter medicines should be done. (Charaka Saṁhitā, Sūtrasthāna 28.27)

Diseases Produced by Vitiated Marrow

Pain in the joints, dizziness, fainting, darkness before the eyes, and large boils appearing on the joints of the fingers — these are diseases produced by vitiated marrow. (Charaka Saṁhitā, Sūtrasthāna 28.17)

Treatment of Marrow-Doṣa Diseases

The treatment of marrow-doṣa diseases and semen-doṣa diseases is the same.

Diseases Produced by Vitiated Semen

When semen becomes vitiated, impotence, lack of sexual desire, birth of short-lived or deformed children, inability to conceive, and miscarriage occur. Vitiated semen causes suffering to itself, to the woman, and to the child. (Charaka Saṁhitā, Sūtrasthāna 28.19)

Treatment of Marrow and Semen Diseases

The medicine for diseases arising from marrow and semen doṣa is consumption of sweet and bitter foods and medicines, sexual activity, and exercise. (Charaka Samhitā, Sūtrasthāna 28.28)

Diseases of the Senses

When vāta, pitta, and kapha enter the senses and become aggravated, they produce disorders in the senses or destroy the power of the senses.

Vāta-Caused Nasal Disease (Vātaja Pratishyāya)

When vāta vitiates the organ of smell, the symptoms are pain in the nose, needle-like pricking, sneezing, watery nasal discharge, headache, and hoarseness. This is called vātaja pratishyāya.

Treatment of Vātaja Pratishyāya

In vātaja pratishyāya, when cough and hoarseness are present, ghee mixed with yavakṣāra should be given. Hot vegetable soup, hot milk, or unctuous smoke inhalation should be used. (Trimarmīya Cikitsā, Cikitsāsthāna 26.134)

Avoidable Actions in Vātaja Pratishyāya

A wise person desiring his welfare should avoid worry, exercise, speech, physical exertion, and sexual activity when afflicted with vātaja pratishyāya. (Trimarmīya Cikitsā, Cikitsāsthāna 26.143)

Pitta-Caused Nasal Disease (Pittaja Pratishyāya)

When pitta vitiates the nose, the tip of the nose becomes inflamed, fever occurs, the mouth becomes dry, thirst appears, and hot yellow discharge flows from the nose. This is called pittaja pratishyāya.

Treatment of Pittaja Pratishyāya

In pittaja pratishyāya, to digest the doṣas, ghee or milk cooked with ginger juice should be given. When the doṣas

are digested, nasal therapy should be used for cleansing the head. (Trimarmīya Cikitsā, Cikitsāsthāna 26.144)

Diet Beneficial in Pittaja Pratishyāya

In pittaja pratishyāya, ghee, milk, barley, śāli rice, wheat, cooling substances, sour and bitter vegetables, and mung-bean soup are beneficial. (Trimarmīya Cikitsā, Cikitsāsthāna 26.148)

Kapha-Caused Nasal Disease (Kaphaja Pratishyāya)

When kapha vitiates the nose, the symptoms are cough, loss of appetite, thick phlegm discharge, and itching in the nose. This is called kaphaja pratishyāya. (Trimarmīya Cikitsā, Cikitsāsthāna 26.106)

Treatment of Kaphaja Pratishyāya

In kaphaja pratishyāya, when heaviness and loss of appetite occur, first lightening therapy should be done. Then, for digesting the doṣas, after applying ghee on the head, sweating and pouring therapies should be done. (Trimarmīya Cikitsā, Cikitsāsthāna 26.149)

Use of Garlic

In kaphaja pratishyāya, garlic juice should be used along with mung flour, dry ginger, black pepper, long pepper, yavakṣāra, and ghee. (Trimarmīya Cikitsā, Cikitsāsthāna 26.149)

Emesis in Kaphaja Pratishyāya

When the kapha of a kaphaja pratishyāya patient becomes ready to come out, emesis should be done using kapha-destroying medicines. (Trimarmīya Cikitsā, Cikitsāsthāna 26.150)

Method of Emesis

When the flow of pratishyāya becomes obstructed in kaphaja pratishyāya, milk should be cooked with

madanaphala and other emetic substances using the milk-cooking method, and then sesame and urad should be added to prepare a gruel, and this should be given to induce emesis. (Trimarmīya Cikitsā, Cikitsāsthāna 26.155)

Diet Beneficial in Kaphaja Pratishyāya

In kaphaja pratishyāya, brinjal, parwar, dry ginger, long pepper, black pepper, kulathī, arhar, mung-bean soup, kapha-destroying foods, and hot water are beneficial. (Trimarmīya Cikitsā, Cikitsāsthāna 26.156)

Tridoṣa Nasal Disease (Sannipātaja Pratishyāya)

When vāta, pitta, and kapha vitiate the nose together, it is called sannipātaja pratishyāya or tridoṣaja pratishyāya, in which all the symptoms of the three doṣas occur, and severe pain is present. It is difficult to cure. (Trimarmīya Cikitsā, Cikitsāsthāna 26.106)

Neglected Pratishyāya and Its Complications

When pratishyāya is not treated properly at the right time and improper diet is taken, the neglected pratishyāya becomes dūṣṭa pratishyāya. After that, many complications arise, such as sneezing, dryness of the nose, nasal obstruction, excessive watery discharge, foul smell from the nose, constant cold, inflammation of the nose, swelling in the nose, formation of lumps in the nose, pus accumulation in the nose, bleeding from the nose, small boils in the nose, diseases of the head, ears, and eyes, hair fall, whitening or yellowing of hair, thirst, breathlessness, cough, fever, raktapitta, hoarseness, and phthisis. (Trimarmīya Cikitsā, Cikitsāsthāna 26.109)

Symptoms of Dūṣṭa Pratishyāya

When the nose becomes blocked due to kapha, when there is pain like injury in the nose, when water flows from the nose, when the nose becomes dry or inflamed, when smell is not perceived, when the mouth becomes foul-smelling, and when frequent colds occur, then the

disease should be called *dūṣṭa pratishyāya*. (Trimarmīya Cikitsā, Cikitsāsthāna 26.110)

Symptoms and Pathogenesis of Sneezing and Nasal Inflammation

Aggravated *vāta* spreads throughout the head and touches the vital points of the nose and produces the disease called sneezing. Aggravated *vāta* dries *kapha* and dries the vital point called *śṛṅgāṭaka* in the nose and the organ of smell, and produces nasal inflammation. (Trimarmīya Cikitsā, Cikitsāsthāna 26.111)

Symptoms of Nāsā Pratīnāha and Nāsā Parisrava

When aggravated *kapha*, taking *vāyu* as its companion, obstructs the respiratory passage, it should be called *pratīnāha* disease.

When thick, yellow, suppurated *kapha* falls from the inner part of the head, it is called *parisrava* disease. (Trimarmīya Cikitsā, Cikitsāsthāna 26.112)

Symptoms of Pūti-Nasya and Apīnas

When proper treatment of nasal discharge disease is not done, then as a harmful consequence the complexion of the face becomes pale, foul smell comes from the nose, swelling occurs in the nose, and the patient feels dizziness in the head; this is called *pūti-nasya*. When the nose of a patient sometimes becomes blocked due to excess *kapha*, sometimes becomes dry, sometimes becomes moist, sometimes seems to emit smoke, and the patient is unable to perceive smells and tastes, then he should be understood as afflicted with *apīnas*. The disease produced by the aggravation of *vāyu* and *kapha* should be known as having symptoms similar to *pratishyāya*. (Trimarmīya Cikitsā, Cikitsāsthāna 26.114)

Symptoms of Nāsikā-Pāka and Nāsikā-Śoṭha

By the aggravation of blood and pitta, burning, redness, swelling, and suppuration occur in the nose; this is called *nāsikā-pāka*. When aggravated vāta and other doṣas vitiate the blood and other dhātus located in the nose and produce swelling in the nose, it is called *nāsikā-śoṭha*. (Trimarmīya Cikitsā, Cikitsāsthāna 26.115)

Symptoms of Nāsārbuda and Pūya-Rakta

Vāyu, associated with disorders of muscle and blood, obstructs the movement of breath in the respiratory passage and produces the disease *nāsārbuda*. When pus-mixed blood flows from the nose, ears, or mouth, it is called *pūya-rakta*. (Trimarmīya Cikitsā, Cikitsāsthāna 26.116)

Symptoms of Nāsā-Aruṣikā and Nāsā-Dīpta

When aggravated vāyu along with pitta vitiates the skin and other tissues and produces small suppurating eruptions, it is called *aruṣikā*. When burning occurs in the nose as if fire is burning there, it is called *nāsā-dīpta*. (Trimarmīya Cikitsā, Cikitsāsthāna 26.117)

Symptoms of Vātaja Mouth Disease

In mouth disease caused by vāta, dryness, roughness, and coarseness occur in the mouth. Various kinds of pains occur, shifting from place to place. Darkness or redness appears on the face. Cold fluid flows from the mouth. Sometimes teeth fall out. Trembling occurs in the body. Pain like needle-pricking occurs. And the limbs feel as if they are breaking. (Trimarmīya Cikitsā, Cikitsāsthāna 26.119)

Symptoms of Pittaja Mouth Disease

In pittaja mouth disease, excessive thirst, fever, blisters in the mouth, burning in the palate region, sensation as if smoke is coming out of the mouth, cracking of the lips, fainting, various kinds of pains, and the appearance of colors other than white and reddish occur. (Trimarmīya

Cikitsā, Cikitsāsthāna 26.120)

Symptoms of Kaphaja Mouth Disease

In mouth disease caused by kapha, itching in the mouth, heaviness, whiteness, sliminess, unctuousness, loss of appetite, stiffness or rigidity in moving the mouth, continuous drooling, nausea in the mouth, weak digestive fire, drowsiness, and mild pain in the limbs and mouth occur. (Trimarmīya Cikitsā, Cikitsāsthāna 26.121)

Symptoms of Sannipātaja Mouth Disease

When all the symptoms described separately for vāta and pitta occur together in a mouth disease, it should be known as *sannipātaja*. (Trimarmīya Cikitsā, Cikitsāsthāna 26.123)

Symptoms of Vātaja Ear Disease

In vātaja ear disease, there is ringing in the ears, pain, drying of earwax, thin watery discharge from the ears, and deafness. (Trimarmīya Cikitsā, Cikitsāsthāna 26.126)

Symptoms of Pittaja Ear Disease

In pittaja ear disease, swelling, redness, cracking, burning, and discharge of foul-smelling yellow fluid occur. (Trimarmīya Cikitsā, Cikitsāsthāna 26.126)

Symptoms of Kaphaja Ear Disease

In kaphaja ear disease, improper hearing of sound, itching in the ears, localized swelling, and slight pain along with discharge of white slimy fluid occur. (Trimarmīya Cikitsā, Cikitsāsthāna 26.127)

Symptoms of Tridoṣa Ear Disease

In sannipātaja ear disease, symptoms of all three doṣas occur, and the color of the discharge from the ear corresponds to the doṣa that is predominant. (Trimarmīya Cikitsā, Cikitsāsthāna 26.128)

Symptoms of Vātaja Eye Disease

In vātaja eye disease, slight redness occurs in the eyes, there is no discharge, needle-pricking pain occurs, and pain like bursting of the eye is felt. (Trimarmīya Cikitsā, Cikitsāsthāna 26.128)

Vidālaka Application for Vātaja Eye Pain

In vātaja eye disease, fine powder of dry ginger and rock salt should be mixed with the upper liquid portion of ghee to prepare a thick paste (rasakriyā) and applied around the eyes. Similarly, a paste of honey, rock salt, and red ochre should be applied. Śābaralodha should be finely ground and mixed with ghee to prepare vidālaka. Likewise, harītakī powder should be lightly fried in ghee and used for vidālaka. These applications remove eye pain. (Trimarmīya Cikitsā, Cikitsāsthāna 26.233)

Symptoms of Pittaja Eye Disease

In pittaja eye disease, burning occurs in the eyes, severe pain occurs, redness appears, yellow discharge is present, and hot tears flow excessively. (Trimarmīya Cikitsā, Cikitsāsthāna 26.129)

Vidālaka for Pittaja Eye Disease

In pittaja eye disease, sandalwood, anantamūla, and majīṭhā, or licorice, jatāmānsī, and kālīyaka (a type of sandalwood), should be ground and applied cold as vidālaka. (Trimarmīya Cikitsā, Cikitsāsthāna 26.134)

Symptoms of Kaphaja Eye Disease

In kaphaja eye disease, white discharge comes from the eyes, slimy tears flow excessively, heaviness and itching occur in the eyes. (Trimarmīya Cikitsā, Cikitsāsthāna 26.129)

Vidālaka for Kaphaja Eye Disease

In kaphaja eye disease, red ochre, rock salt, nutgrass,

and gorocanā should be ground to prepare a thick paste (rasakriyā) and applied as vidālaka. Similarly, mansil and priyangu flowers should be ground and mixed with honey for application. (Trimarmīya Cikitsā, Cikitsāsthāna 26.135)

Symptoms of Sannipātaja Eye Disease

In tridoṣa eye disease, symptoms of all three doṣas occur. According to location, shape, and doṣa-type, there are 96 types of eye diseases. (Trimarmīya Cikitsā, Cikitsāsthāna 26.130)

Vidālaka for Tridoṣa Eye Disease

In sannipātaja eye disease, all vidālaka preparations described for the separate doṣa-based eye diseases should be combined and applied outside the eye, and should not be applied on the eyelashes. (Trimarmīya Cikitsā, Cikitsāsthāna 26.135)

Vidālaka for Newly Arisen Eye Disease

In newly arisen eye disease, vidālaka that removes burning, discharge, tearing, swelling, and redness should be applied immediately when the disease appears. (Trimarmīya Cikitsā, Cikitsāsthāna 26.231)

Causes of Baldness (Khālittya) and Premature Greying (Pālitya)

When bodily heat, combined with vāta and other doṣas, burns the unctuousness of the roots of the hair, it destroys the hair of the head and quickly produces baldness (khālittya). When increased bodily heat, along with vāta and other doṣas, partially destroys the unctuousness of the hair roots, premature greying (pālitya) occurs and the hair becomes yellowish with a brown tint.

Treatment of Vātaja Head Disease

In vātaja head disease, oleation with vāta-destroying oils, vāta-pacifying sudation, vāta-pacifying nasal therapy, consumption of vāta-destroying foods and drinks, and

application of poultices prepared from vāta-destroying substances should be done. (Trimarmīya Cikitsā, Cikitsāsthāna 26.158)

Treatment of Pittaja Head Disease

In pittaja head disease, consumption of ghee, consumption of milk, cooling applications, nasal therapy, consumption of life-promoting ghees, and consumption of pitta-pacifying foods and drinks are beneficial. (Trimarmīya Cikitsā, Cikitsāsthāna 26.176)

Treatment of Kaphaja Head Disease

In kaphaja head disease, after sudation, fumigation, nasal therapy, and pradhmana nasal therapy should be used for cleansing the head, then kapha-destroying applications should be done, and kapha-destroying foods and drinks should be given, along with old ghee and sharp enemas. (Trimarmīya Cikitsā, Cikitsāsthāna 26.180)

Cautery and Bloodletting in Head Diseases

In kaphaja and vātaja head diseases, cautery should be done on the forehead or temporal region. In sannipātaja and worm-related head diseases, bloodletting should be done. (Trimarmīya Cikitsā, Cikitsāsthāna 26.181)

Treatment of Mouth Diseases

In mouth diseases, gargling with decoctions of sour, bitter, and pungent substances mixed with honey should be done. Fumigation, pradhmana, nasal therapy, purgation, emesis, lightening therapy, and consumption of doṣa-pacifying foods and drinks according to the doṣa should be done. (Trimarmīya Cikitsā, Cikitsāsthāna 26.187)

Diseases of Tendons, Veins, and Ligaments

When tendons, veins, and ligaments become vitiated by doṣas, stiffness of limbs, contraction, *khallī* (cramping of hands and feet), obstruction of movement, and

numbness of limbs occur and cause suffering. (Charaka Saṁhitā, Sūtrasthāna 28.21)

Treatment of Tendon-Ligament Disorders

Treatment of Vāta Disorders

Treatment of Udveṣṭana (Vāta-Caused Spasms)

When twisting or spasms occur in the whole body or in specific limbs due to aggravated vāyu, poultices should be applied. (Trimarmīya Cikitsā, Cikitsāsthāna 28.97)

Treatment of Vāta-Caused Limb Contraction

If aggravated vāyu contracts the limbs, sesame oil cooked with urad decoction and rock salt paste should be used for massage. (Trimarmīya Cikitsā, Cikitsāsthāna 28.97)

Treatment of Khallī

In *khallī* disease, hot poultices prepared from rice cooked with oil and ghee should be applied. (Trimarmīya Cikitsā, Cikitsāsthāna 28.101)

Diseases of Excreta (Mala-Doṣa Disorders)

When vāta and other doṣas become aggravated in the excreta, they cause improper evacuation (undigested stools), drying, contamination, and distortion of smell and color, and sometimes obstruction of stools and sometimes excessive evacuation. (Charaka Saṁhitā, Sūtrasthāna 28.22)

Treatment of Mala-Doṣa Disorders

There are two openings in the lower part of the body — the anus and the urinary passage. There are seven openings in the head — two nostrils, two ears, two eyes, and one mouth. Throughout the body, there are countless sweat channels. All these are *malāyana*, the pathways for the elimination of waste. When excessive or

doṣa-contaminated wastes pass through these pathways, they become afflicted and suffer. If heaviness is felt in these pathways, it should be understood that waste has increased. If lightness is felt, it should be understood that waste is deficient. (Charaka Saṁhitā, Sūtrasthāna 28.30)

Seasonal Timing for Eliminating Doṣas

In the month of Caitra, doṣas should be eliminated by emesis. In the month of Śrāvaṇa, by enema. In the month of Mārgaśīrṣa, by purgation. By properly performing oleation and sudation, and then performing emesis, purgation, enema, and nasal therapy at the proper time, and by using rejuvenation therapy, vāta, pitta, kapha, and rasa-rakta dhātus remain in normal condition, and diseases do not occur.

Special Discussion on the Blood Dhātu

Blood is the basis of life. Life depends on the proper condition of blood. Just as vāta has the foremost place among the doṣas, in the same way blood has the foremost place among the dhātus. Only through proper diet and lifestyle does purified blood nourish the body.

Formation of Pure Rasa

According to the method of *deśa-sātmya*, *kāla-sātmya*, and *okas-sātmya* that has been described, the blood produced by following proper diet and conduct becomes pure. (Charaka Saṁhitā, Sūtrasthāna 24.3)

Pure Blood as the Basis of Life

That pure blood endows the living being with strength, complexion, happiness, and long life. The life of beings follows the condition of their blood. (Charaka Saṁhitā, Sūtrasthāna 24.4)

Causes of Blood Vitiating

By drinking spoiled wine, or wine in excessive quantity, or very strong wine, or very hot wine, or other intoxicating substances possessing similar qualities; by consuming excessively salty, excessively alkaline, excessively sour, or excessively pungent substances; by consuming kulathī, urad, sem, sesame oil; by consuming pindaalu, radish, and other green vegetables; by consuming the meat of aquatic creatures, water-dwelling animals, burrow-dwelling animals, and predatory animals; the blood of humans becomes vitiated.

By consuming curd, *kāñjī*, curd water, vinegar, surā, sauvīraka, and incompatible foods (incompatible by combination, processing, region, season, or quantity); by eating rotten and foul-smelling substances; by eating liquid, oily, and heavy substances; by sleeping during the

day; by eating in excessive quantity; by excessive anger; by excessive exposure to sunlight; by staying near fire for long; by suppressing the urges of vomiting and others; by not performing bloodletting (blood donation in modern times) at the proper time, that is, in the cold season; by excessive exertion; by injury; by increase of physical or mental distress; by indigestion; by eating again before the previous food is digested; and by the natural tendency of autumn to aggravate pitta; the blood becomes vitiated. (Charaka Saṁhitā, Sūtrasthāna 24.10)

Diseases Produced by Vitiated Blood

Many types of diseases arise from vitiated blood, such as: suppuration of the mouth, redness of the eyes, foul smell from nose and mouth, gulma, upakuśa, visarpa, raktapitta, pramīlaka, vidradhi, raktameha, pradara, vāttarakta, discoloration, excessive heat in the body, excessive thirst, heaviness in the limbs, high body temperature, extreme weakness, loss of appetite, headache, burning in the throat while eating or drinking, raw sour and bitter belching, fatigue, excessive anger, dullness of intellect, salty taste in the mouth, excessive sweating, foul smell from the body, feeling of slight intoxication, trembling of the body, loss of voice, drowsiness, excessive sleep, darkness appearing before the eyes, itching, boils, patches, pustules, kuṣṭha, and charmadala. All these disorders are dependent on blood. (Charaka Saṁhitā, Sūtrasthāna 24.16)

Determination of Blood-Origin Diseases by Anupashaya

Those curable diseases that do not become pacified by medicines having cold, hot, unctuous, or dry potency and qualities should be known as blood-origin diseases.

This determination is made because: If a disease is vāta-origin and curable, it becomes pacified by unctuous and hot treatment. If it is pitta-origin, it becomes pacified

by unctuous and cold medicines and treatment. If it is kapha-origin, it becomes pacified by hot and dry medicines. In incurable diseases, if medicines possessing the appropriate qualities do not produce benefit, they are not considered blood-origin. But in curable diseases, when medicines fail, they are considered blood-origin. Thus, blood-origin disease is determined by *anupashaya*. (Charaka Saṁhitā, Sūtrasthāna 24.17)

Treatment of Blood-Origin Diseases

In blood-origin diseases, blood-pitta-pacifying treatment should be done. According to the condition of the blood, purgation, fasting, or bloodletting (blood donation) should be performed. (Charaka Saṁhitā, Sūtrasthāna 24.18)

Symptoms of Blood Vitiated by Vāta

Blood vitiated by vāta is brick-colored. It is non-slimy, frothy, and thin.

Symptoms of Blood Vitiated by Pitta

Blood vitiated by pitta is yellow, black, and due to heat, clots slowly.

Symptoms of Blood Vitiated by Kapha

Blood vitiated by kapha is slightly yellow-white, slimy, fibrous, and thick.

Symptoms of Blood Vitiated by Two or Three Doṣas

When blood is vitiated by two doṣas, the symptoms of both appear. When vitiated by all three doṣas, the symptoms of all three appear. (Charaka Saṁhitā, Sūtrasthāna 24.20)

Symptoms of Pure Blood

Pure blood is lustrous like gold and *vīrabhūti*, shining like red lotus and *alaktaka*, and colored like *guñjā* fruit.

Such blood is considered pure. (Charaka Saṁhitā, Sūtrasthāna 24.22)

Diet After Bloodletting (Blood Donation)

After bloodletting (blood donation), the patient should be given neither very hot nor very cold food or drink, because hot food causes blood to flow, and cold food weakens digestive fire. Light food that kindles digestive fire is beneficial. At that time, blood remains unstable in the body, therefore digestive fire must be protected with special care. (Charaka Saṁhitā, Sūtrasthāna 24.23)

Characteristics of a Person with Pure Blood

Those persons whose body complexion is beautiful, whose senses are cheerful, who desire the objects of the senses, whose digestive fire is not weak, who are healthy, whose body is well-nourished and strong — such persons are said to have pure blood. (Charaka Saṁhitā, Sūtrasthāna 24.24)

Nature of the Bodily Agni

In the body, agni present in terms of strength is of four types, namely: *tīkṣṇa*, *manda*, *sama*, and *viṣama*. Among them, *tīkṣṇa agni* tolerates all kinds of unwholesome diet and lifestyle. Agni having opposite characteristics is *manda*. *Sama agni* becomes vitiated by unwholesome diet and lifestyle, and remains in its natural condition by wholesome diet and lifestyle. Agni having opposite characteristics to *sama agni* is *viṣama agni*, which sometimes digests food properly and sometimes does not digest it. Thus, these four types of agni exist in four types of persons. Among them, in persons whose vāta, pitta, and kapha doṣas are equal, their agni is *sama*.

When the agni-location of vāta-prakṛti persons becomes overpowered by vāta, their agni becomes *viṣama*.

When the agni-location in pitta-dominant persons becomes afflicted by pitta, their agni becomes *tīkṣṇa*.

When the agni-location in kapha-dominant persons becomes afflicted by kapha, their agni becomes *manda*. (Charaka Saṃhitā, Vimānasthāna 6.12)

Opposite Treatment

Opposite Treatment in Cold-Origin and Heat-Origin Diseases

Physicians treat diseases produced by the consumption of hot substances with cold substances, and diseases produced by the consumption of cold substances with hot substances. (Charaka Saṁhitā, Vimānasthāna 3.41)

Treatment Opposite to the Cause

Similarly, the treatment of other diseases is also done opposite to their cause. For example, diseases produced by *apatarpaṇa* (depletion) are not cured without *santarpaṇa* (nourishment), and in diseases produced by *santarpaṇa*, benefit occurs only by *apatarpaṇa*. (Charaka Saṁhitā, Vimānasthāna 3.42)

Three Types of Apatarpaṇa

Apatarpaṇa is also of three kinds — *laṅghana*, *pācana*, and *avasecana*. (Charaka Saṁhitā, Vimānasthāna 3.43)

Method of Laṅghana, Laṅghana-Pācana, and Avasecana

In patients where the strength of vāta and other doṣas is low, *laṅghana* should be done, because *laṅghana* increases digestive fire and vāyu, and thereby small amounts of doṣa dry up just as a small water reservoir dries up by the application of wind and sunlight.

When the strength of vāta and other doṣas is of medium level, both *laṅghana* and *pācana* should be used. Just as a small amount of dust dries up a medium-sized water reservoir when strong sunlight and wind are present, in the same way medium doṣas are destroyed by *laṅghana* and *pācana*. Fasting dries the doṣas just as sunlight and wind dry water. *Pācana* absorbs the doṣas just as dust

absorbs water.

When the doṣas have increased greatly, *avasecana* alone should be done.

Just as when a field is filled with a large amount of water, its embankment must be broken to let the water flow out, and only then the field dries — because without breaking the embankment, water cannot be removed and the field cannot be dried — in the same way, doṣas are removed by emesis, purgation, and similar therapies. (Charaka Saṁhitā, Vimānasthāna 3.44)

Use of Hot Water in Fever

Usefulness of Hot Water in Fever

Agniveśa asked Bhagavān Ātreya: “Bhagavan! Why do physicians mostly give hot water to persons afflicted with fever? Why do they not give cold water in that proportion? When the dhātu that produces fever becomes pacified by cold treatment?”

(Charaka Saṁhitā, Vimānasthāna 3.39)

Benefits of Giving Hot Water in Fever

Bhagavān Ātreya said to Agniveśa: Physicians, after properly considering the patient’s body, the disease’s cause, place, and time, use hot water for digesting the doṣas. Fever arises from the *āmāśaya* (the first part of the small intestine). For treating diseases arising from the *āmāśaya*, generally those medicines are used which are capable of digestion, emesis, and depletion. Hot water performs the function of digestion; therefore physicians mostly give hot water to patients suffering from fever.

Upon drinking, it causes downward movement of vāyu. It kindles digestive fire. It gets digested quickly. It dries kapha. Even a small quantity quenches thirst.

Despite all these qualities, in extremely aggravated *pittaja fever*, or in diarrhoea accompanied by burning, delirium, and confusion, hot water should not be given, because by the use of hot substances, burning, delirium, confusion, and diarrhoea increase further, and by the use of cold substances they become pacified. (Charaka Saṁhitā, Vimānasthāna 3.40)

Examination of the Patient's Age

The age (*vayah*) of the patient should also be examined. The condition of the body according to different measures of time is called *vayah*. Broadly considered, *vayah* is of three types — childhood, middle age, and old age.

As long as the dhātus of the body are immature, the signs of youth such as beard and moustache do not appear, the body is delicate, the capacity to endure hardship is absent, full strength is not present in the body, kapha predominates in the body, and the age is up to sixteen years — this is called childhood.

After this, the dhātus remain in a growing state, and generally the mind does not remain steady; this condition up to thirty years of age is considered.

Middle Age

In this age, strength, virility, manliness, courage, grasping power, retention power, memory power, speaking ability, and practical knowledge all become properly and fully mature. The qualities of all dhātus become developed in the body. The body becomes strong. The mind remains steady. The dhātus and their qualities do not decline, and pitta predominates. This stage from thirty-one to sixty years is considered middle age.

Old Age

After sixty years, the dhātus, the strength of the senses, bodily strength, virility, manliness, courage, grasping power, retention power, speaking ability, and the ability to perform practical actions — all begin to decline. The dhātus and their qualities begin to diminish. Vāyu predominates, and the body begins to shrink. Thus, the stage up to one hundred years is called old age.

In this period, the lifespan of humans is considered to be one hundred years, though some are seen living longer and some shorter. By examining both types of measures and knowing the lifespan according to signs, it should be divided into three parts.

If the strength of *prakṛti* and other factors is excellent, the person can live up to one hundred and twenty years. Dividing his *vayaḥ* into three parts: childhood up to thirty-six years, middle age up to seventy-two years, and old age up to one hundred and twenty years.

If the strength of *prakṛti* and other factors is low and the lifespan is eighty years, then childhood is up to twenty-seven years, middle age up to fifty-four years, and thereafter old age up to eighty years. (Charaka Saṁhitā, Vimānasthāna 8.122)

Season for Bodily Purification

In Ayurveda, *kāla* refers to both the year and the condition of the patient. Generally, the year is divided into two parts by *ayana* (uttarāyaṇa and dakṣiṇāyana), into three parts by seasons — Hemanta (22 October to 18 February), Grīṣma (19 February to 20 June), Varṣā (21 June to 21 October), or into six parts — Hemanta (22 October to 20 December), Śīśira (21 December to 18 February), Vasanta (19 February to 20 April), Grīṣma (21 April to 20 June), Varṣā (21 June to 22 August), Śarada (23 August to 21 October).

But in Ayurveda, for the purpose of bodily purification, the six parts (months) of the year are made different from the usual six parts, namely — Hemanta (22 November to 19 January), Vasanta (20 January to 19 March), Grīṣma (20 March to 20 May), Prāṇṛṭ (21 May to 22 July), Varṣā (23 July to 21 September), Śarada (22 September to 21 November).

Among these six seasons, the three ordinary seasons of rain, cold, and heat are — Prāṇṛṭ (21 May to 22 July), Varṣā (23 July to 21 September), Śarada (22 September to 21 November), and Vasanta (20 January to 19 March). In these three seasons, the procedures of purification such as emesis and purgation are prescribed, and in the other three seasons purification is not done.

The seasons Prāṇṛṭ, Śarada, and Vasanta have mild cold, heat, and rain. Therefore, these seasons are pleasant; the body remains stable, and medicines do not become vitiated and do not produce complications.

The other three seasons — Varṣā, Hemanta, and Grīṣma — have excessive rain, cold, and heat. Therefore, they are troublesome and make both the body and medicines vitiated and complication-producing. (Charaka Saṁhitā, Vimānasthāna 8.126)

Purification According to Doṣa

For purification of pitta, purgation should be done in Prāṇṛṣ season (21 May to 22 July).

For purification of kapha, emesis should be done in Śarada season (22 September to 21 November).

For purification of vāta, enema should be done in Vasanta season (20 January to 19 March).

It should also be noted that if oleation and sudation are done, oleation should be done first, then sudation. After these two, one of the purification procedures — emesis, purgation, etc. — should be performed. (Charaka Saṁhitā, Sūtrasthāna 13.19)

Forbidden Time for Purification

In Hemanta season, due to excessive cold, the body suffers. The body becomes full of extreme cold wind and becomes hard. The doṣas also become hard and remain bound within the body. When medicines of hot nature are used for purification in such a body, and when the medicine becomes weak due to cold, the purification procedure becomes ineffective, and as a harmful result, vāta-origin complications arise.

In Grīṣma season, due to excessive heat, the body suffers. Due to hot wind and strong sunlight, the body becomes very weak, and the doṣas hide within the body. Hot-natured medicines used for purification become excessively sharp due to heat. When such excessively sharp hot medicines are used in a heat-afflicted body, over-action occurs, and the patient experiences excessive thirst.

In Varṣā season, the sky is filled with clouds and water. The sun, moon, and stars remain hidden, and the sky is covered with streams of water. The earth is covered with mud and water stagnation. Purification procedures like emesis become weak in effect due to contact with water, clouds, and cold wind. The body also becomes incapable of rising, sitting, and performing actions.

Therefore, unless absolutely necessary, purification procedures should not be done in seasons of excessive cold, heat, and rain. Only when extremely necessary should emesis and other procedures be done in these seasons, but by creating artificial qualities opposite to the season, preparing medicines with combinations, processing, and quantities opposite to the seasonal qualities, and planning according to the patient's strength, with utmost care and caution. (Charaka Saṁhitā, Vimānasthāna 8.127)

Proper and Improper Time for Medicine Administration

In Ayurveda, considering the patient's different conditions, *kāla* (proper time) and *akāla* (improper time) are distinguished. For example, in a certain condition of the patient, it is *akāla* for a particular medicine — meaning it is not proper to administer that medicine — and it is *kāla* for administering another medicine.

It is necessary to think in this manner in different circumstances of the patient. Therefore, the terms *kāla* and *akāla* are used in the patient's conditions. Because medicine administered after the proper time has passed, or before the proper time has arrived, does not succeed. The effectiveness of medicinal procedures depends on administering the medicine at the correct time. (Charaka Saṃhitā, Vimānasthāna 8.128)

Classification of Substances According to Their Nature

In Ayurveda, extensive research has been done. In ancient times, the ṛṣis described the nature, qualities, and properties of all medicinal substances. Below, we will mention medicinal substances of different natures so that readers may use them beneficially in pañcakarma with proper knowledge of their nature.

Emetic Substances (Vamana-Producing Substances)

The following medicinal substances are emetic. They are used for inducing emesis, such as: madanaphala, devadālī, bitter bottle gourd, dhāmārga, indrajau, bitter ridge gourd. Their fruits, and the leaves and flowers of madanaphala, devadālī, bitter bottle gourd, and dhāmārga, and only the fruits of kṛtavedhana are used.

Also: amalātās, indrajau, madanaphala, svādukantaka, pāthā, pāḍhal, guñjā-phala, maroḍphalī, citavana bark, karañja, nīma, parvara, karelā, guḍūcī, cītā, śveta-khadira, śatāvārī, reṅganī, and the decoction of the root of sahijan; liquorice, mahua flower, white kachnar, red kachnar, kadamba, beṁta, kunduru, śaṇapuṣpī, red madār, and the decoction of apāmārga; small cardamom, reṇukā, priyaṅgu flower, maṅgarelā, kustumburu, tagara, jaṭāmāṁsī, haubera, tālīśapatra, and the decoction of khaskhas; sugarcane, kāṇḍekṣu, ikṣuvālikā, coconut water, potgala, and the decoction of kasaundi; jasmine, saumasyāyanī, haridrā, dāruharidrā, śveta-punarnavā, rakta-punarnavā, māṣaparnī, and mudgaparnī; semara, small semara or rohedā, bhadraparnī, rāsnā, poi leaves; lisodā, dhāmana, khirnī, eraṇḍa, śarivā, and śṛṅgāṭikā decoction; and pippalī, pippalī-mūla, chābha, cītā, dry ginger, mustard, rab, milk, and yavakṣāra. (Charaka Saṁhitā, Vimānasthāna 8.135.1)

Purgative Substances (Virecana-Producing Substances)

The following substances are purgative: black niśoṭha, white niśoṭha, amalātās, tilvaka (gulābacīn), latex of sehund, sapṭalā (satadhāriyā sehund), yavatiktā, dantī, large dantī. The latex, root, bark, leaf, fruit, and flower of these medicines may be used. (Charaka Saṁhitā, Vimānasthāna 8.136.2)

Substances of Sweet Nature (Madhura-Prakṛti)

Those substances that are sweet, or predominantly sweet, or have sweet post-digestive effect (*madhura-vīpāka*), or have sweet potency (*madhura-prabhāva*), are considered sweet-tasting.

Examples: jīvaka, ṛṣabhaka, jīvantī, vīrā (sahasravīryā), bhūmī, āmvalā, kākoli, kṣīrakākoli, mudgaparṇī, māṣaparṇī, śarivā, piṭhvan, aparājita, madhuparṇī (vikankata), medā, mahāmedā, kākaḍāsīngī, siṅghāḍā, guḍūcī, saumpha, tālamakhānā, gorakhamuṇḍī, large gorakhamuṇḍī, sahadeī, red-fruited sahadeī, sugar, niśoṭha, variyāra, kakahī, vidārīkanda, kṣīravīdārī, kṣudrasahā (kumārī), mahāsahā, vidhārā, asagandhā, śveta-punarnavā, large kaṇṭakārī, small kaṇṭakārī, eraṇḍa, mūrvā, gokhru, bandāla, śatāvarī, saumpha, mahua, muleti, jal-muleti, munakkā, khajūra, phālsā, kevañca, lotus seed, kaśeru, large kaśeru, khirnī, nirmalī, gambhārī, guñjā, nīlapuṣpa's katsarayā, tālamastaka, khajūrmastaka, sugarcane, small sugarcane, large kuśa, small kuśa, kāsa (rāḍī), rice root, gundrā grass root, itkāt grass root, sarkandā root, rājksavaka, pīṭbalā, dvārada (sāgvān), forest cotton, forest trapusī (phūṭ), abhirupatī (a type of śatāvarī), haṁsapadī (haṁsarāja), kauāṭhoṭhī, white guñjā, kṣīravīdārī, kapotavallī, kapotavallī (small cardamom), somalatā, anantamūla, and madhuvallī. (Charaka Saṁhitā, Vimānasthāna 8.139)

Characteristics of Sweet Taste

Sweet taste spreads like a coating when placed in the mouth; the entire mouth becomes sweet. It produces oleation, satisfaction, nourishment, cheerfulness, and softness in the body. (Charaka Saṁhitā, Sūtrasthāna 26.74)

Substances of Sour Nature (Amla-Prakṛti)

Examples: mango, āmḍā, baṛhar, karaumḍā, kokam, amlavent, large ber, ber, pomegranate, bijaurā, gaṇḍīra (a type of leafy vegetable), āmvalā, nandītaka, śītaka (cālitrāphala), tamarind, dantaśaṭha (galgal lemon), orange, small sour mango, and fruit of dhāmana; āmrātaka, āsmantaka (a type of stone fruit), all four types of cāṅgerī; raw and dried leaves of large ber; dried leaves of village and wild amlikā; fermented substances such as surā, sauvīraka, tuṣodaka, maireya, medaka, madirā, madhu, śīdhu, śukta, curd, curd water, buttermilk, and dhānyāmla. (Charaka Saṁhitā, Vimānasthāna 8.140)

Characteristics of Sour Taste

It makes the teeth feel sour, causes salivation, produces sweating, and creates alertness or awareness in the mouth. It produces burning in the mouth and throat. (Charaka Saṁhitā, Sūtrasthāna 26.75)

Substances of Salty Nature (Lavaṇa-Prakṛti)

Examples: saindhava salt, somcala salt, kālā salt, vida salt, pākyalavaṇa (cooked salt), anūpa (salt obtained from watery places), kūpya (salt obtained from wells), bāluka (salt obtained from sandy soil), aila (salt obtained from earth), maulaka, sea salt, romaka, audhida (salt obtained by digging the ground, such as sām̐bhar salt), auṣara (salt obtained from saline soil), pāṭeyaka, and pām̐śuja (pāṅgā salt). (Charaka Saṁhitā, Vimānasthāna 8.141)

Characteristics of Salty Taste

It dissolves instantly in the mouth, causes salivation,

produces softness in the mouth, and creates burning in the mouth and throat. (Charaka Saṁhitā, Sūtrasthāna 26.76)

Substances of Pungent Nature (Kaṭu-Prakṛti)

Examples: pippalī, pippalī-mūla, gajapippalī, chābha, cītā, dry ginger, black pepper, ajavāyana, fresh ginger, vāyaviḍaṅga, kustumburu (Nepali coriander), mālakāṅganī, small cardamom, kūṭa, bhilāvā seed, hinga, devadāru sawdust, radish seed, yellow mustard, garlic, karañja, sahijan, sweet sahijan, khurāsānī ajavāyana, fragrant grass, sumukha (a type of tulasī), surasa (a type of tulasī), kuthēraka (a type of tulasī), arjaka (a type of tulasī), gaḍerghās, kālamālaka (black marsā greens), parṇāsa (mint), nakachiknī. (Charaka Saṁhitā, Vimānasthāna 8.132)

Characteristics of Pungent Taste

The taste that immediately agitates the tongue when placed upon it, pricks like a needle, causes burning with discharge from the mouth, nose, and eyes — such taste is called pungent. (Charaka Saṁhitā, Sūtrasthāna 26.77)

Substances of Bitter Nature (Tikta-Prakṛti)

Examples: rakta-candana, lāmājjaka, amalātās, latākarañja, nīma, tumburu, indrajau, haridrā, dāruharidrā, nāgaramothā, maroḍphalī, cirāyātā, kuṭkī, trāyamāṇā, small kaṭailī, karīra, kana'il, kebuka, punarnavā, arūṣa, maṇḍūkapaṇṇī (a type of brāhmī), karkoṭaka (kakoḍā), baingan, kasaundī, kākamācī (makoy), kaṭhagūlar, karelā, atīs, parvara, kulaka (long parvara), pāṭhā, guḍūcī, tip of bamboo, bernta, vikankata, maulaśrī, śveta-khadira, citavana, chamelī, madār, bākucī, vacā, tagara, aguru, sugandhabālā, and khaskhas. (Charaka Saṁhitā, Vimānasthāna 8.143)

Characteristics of Bitter Taste

The taste that destroys the tongue's capacity to perceive flavor as soon as it touches it, cleanses the mouth,

is absorbent, invigorating, and not pleasing in taste — such taste is known as bitter. (Charaka Saṁhitā, Sūtrasthāna 26.78)

Astringent Group (Kaṣāya-Skandha)

Examples: priyaṅgu flower, ananta flower, mango kernel, pāṭhā, sonāpāṭhā, lodhra, mocharasa, majiṭhā, dhāyā flower, bhāraṅga, kesara of kamara, jāmuna, mango, pākaḍa, vaṭa tree, kapitthana (pāras pīpal), gūlar, pīpal tree, bhilāvā seed, pāṣaṇabheda, śirīṣa, śīśama, white khair, tendū, ciraunjī, ber, khair, citavana, aśvakaraṇa (śālabheda or palāśa), tiniśa, arjuna, asana, vidvadira, eluā, kevtī-mothā, kadamba, salai, jīḍiginī (aḍahul flower), kāsa (sarpat), small kaṣeru, large kaṣeru, kāyaphala, bamboo, padya-wood, aśoka, śāla, dhava, sarja, bhojapatra, śaṇapūṣpī, kharapūspā (ajavāyana), guggulu, śamī tree, mācīka (makoy), varaka (ṭāṅgula), nāgakeśara, ajakaraṇa (śālabheda), harisingāra flower, bahedā, kumbhī (pāṭalā-pāḍhal), lotus seed, lotus root, lotus stalk, tāla (tarakula), and the bud of the new date palm tree. (Charaka Saṁhitā, Vimānasthāna 8.144)

Characteristics of Astringent Taste

The taste that produces clarity, stiffness, and numbness, seems to constrict the throat, and dries the ojas of the dhātus, producing pain in the heart — such taste is called astringent. (Charaka Saṁhitā, Sūtrasthāna 26.79)

Wholesome and Unwholesome Food Substances

Naturally Wholesome Food Substances

Among *sūka dhānyas* (grain with husk), red *agahanī* rice (sāthī rice) is the most wholesome. Similarly, among *śamī dhānyas* (pulses), mung bean; among waters, rainwater; among salts, saindhava; among vegetables, jīvantī (amaranth); among ghees, cow's ghee; among milks, cow's milk; among oils derived from plants, sesame oil; among tubers, ginger; among fruits, raisins; and among substances made from sugarcane juice, sugar — all these are the most wholesome. (Charaka Saṁhitā, Sūtrasthāna 25.38)

Naturally Unwholesome Food Substances

Among *sūka dhānyas*, barley is the worst and most unwholesome. Similarly, among pulses, urad; among waters, river water of the rainy season; among salts, *ūpar-reha* salt; among vegetables, mustard greens; among ghees, sheep's ghee; among milks, sheep's milk; among plant-derived oils, kusumbha oil; among fruits, baṛhal; among tubers, potato; and among substances made from sugarcane juice, rab — all these are the most unwholesome. (Charaka Saṁhitā, Sūtrasthāna 25.39)

Effects of Various Foods, Medicines, and Habits on the Body

1. **Food** — the best among life-sustaining substances.
2. **Water** — the best among substances that give satisfaction.
3. **Milk** — the best among life-promoting substances.
4. **Salt** — the best among substances that produce

- relish in food.
5. **Sour taste** — the best among substances pleasing to the heart.
 6. **Honey** — the best among substances that pacify kapha and pitta.
 7. **Ghee** — the best among substances that pacify vāta and pitta.
 8. **Oil** — the best among substances that pacify vāta and kapha.
 9. **Emesis** — the best among kapha-destroying treatments.
 10. **Purgation** — the best among pitta-destroying treatments.
 11. **Enema therapy** — the best among vāta-destroying treatments.
 12. **Sudation** — the best among softening treatments.
 13. **Exercise** — the best among actions that produce firmness in the body.
 14. **Alkali** — the strongest destroyer of strength.
 15. **Tinduka** — the strongest producer of loss of appetite.
 16. **Raw kapittha** — the most harmful for the throat.
 17. **Sheep's ghee** — the least pleasing to the heart.
 18. **Goat's milk** — the best among substances that destroy *rājāyakṣmā*, increase milk, are favorable and wholesome, stop bleeding, and pacify *raktapitta*.
 19. **Sheep's milk** — the foremost among substances that increase kapha and pitta.
 20. **Buffalo's milk** — the most sleep-producing.
 21. **Half-curdled curd** — the strongest producer of obstruction in the channels.
 22. **Gavedhuka (jonhri)** — the strongest producer of emaciation.
 23. **Uddālaka (wild kodon)** — makes the body most dry.
 24. **Sugarcane juice** — the best among substances

that increase urine.

25. **Barley** — the best among substances that produce stool.
26. **Jamun fruit** — produces the most vāyu.
27. **Śaṣkulī (pūrī)** — produces the most kapha and pitta.
28. **Kulatthī** — the strongest producer of *amlapitta*.
29. **Urad** — the strongest producer of kapha and pitta.
30. **Madanaphala** — the best among emetic, *āsthāpana*, and *anuvāsana* substances.
31. **Nīsotha** — the best among substances that produce painless purgation.
32. **Amalatās** — the best among mild purgatives.
33. **Latex of thūhar** — the best among sharp purgatives.
34. **Apāmārga** — the best among nasal therapy substances.
35. **Vāyaviḍaṅga** — the best among worm-destroying substances.
36. **Śirīṣa** — the best among poison-destroying substances.
37. **Khadira (khair)** — the best among *kuṣṭha-destroying* substances.
38. **Rāsnā** — the best among vāta-destroying substances.
39. **Āmvalā** — the best among substances that stabilize lifespan.
40. **Harītakī** — the best among channel-cleansing substances.
41. **Root of eraṇḍa** — the best among aphrodisiac and vāta-destroying substances.
42. **Pippalī-mūla** — the best among substances that kindle digestive fire, digest food, and destroy *ānāha*.
43. **Root of cītā** — the best among substances that kindle digestive fire, digest food, and destroy anal inflammation, piles, and pain.

44. **Root of pohkara** — the best among substances that destroy hiccup, dyspnoea, cough, and side pain.
45. **Nāgaramothā** — the best among absorbent, digestive-fire-kindling, and digestive substances.
46. **Sugandhabālā** — the best among cooling, digestive-fire-kindling, digestive, emetic, and diarrhoea-destroying substances.
47. **Sonapāṭhā (kadraṅg)** — the best among absorbent, digestive-fire-kindling, and digestive substances.
48. **Anantamūla (śarivā)** — the best among absorbent and *raktapitta-pacifying* substances.
49. **Guḍūcī** — the best among absorbent, vāta-destroying, digestive-fire-kindling, kapha-destroying, blood-disorder-destroying, and constipation-destroying medicines.
50. **Bel-sonṭh (bilva)** — the best among absorbent, digestive-fire-kindling, vāta-destroying, and kapha-destroying substances.
51. **Atīs** — the best among digestive-fire-kindling, digestive, absorbent, and all-doṣa-destroying substances.
52. **Utpala-kumuda-padya-kinjaka (blue lotus, kumuda, white lotus stamens)** — the best among absorbent and *raktapitta-pacifying* substances.
53. **Javāsā** — the best among substances that destroy pitta and kapha.
54. **Gandhapriyaṅgu** — the best among substances that stop the increase of *raktapitta*.
55. **Bark of kuṭaja** — the best among kapha-destroying, pitta-destroying, blood-absorbent, and drying medicines.
56. **Fruit of gambhārī** — the best among blood-absorbent and *raktapitta-pacifying* substances.
57. **Pṛśniparṇī** — the best among absorbent,

- vāta-destroying, digestive-fire-kindling, and aphrodisiac substances.
58. **Vidārīgandhā** — the best among aphrodisiac and all-doṣa-destroying substances.
 59. **Variyāra** — the best among absorbent, strength-producing, and vāta-destroying substances.
 60. **Gokhru** — the best among substances that destroy urinary difficulty and vāta.
 61. **Hinga** — the best among substances that expel doṣas (incision), kindle digestive fire, cause downward movement, and pacify vāta and kapha.
 62. **Amlabenta** — the best among substances that incise, kindle digestive fire, cause downward movement, and destroy vāta and kapha.
 63. **Javā-kṣāra** — the best among purgative, digestive, and piles-destroying substances.
 64. **Daily intake of maṭṭa** — the best among substances that destroy *grahaṇī*, swelling, piles, and disorders caused by excessive ghee consumption.
 65. **Continuous intake of milk and ghee** — the best among all rejuvenatives.
 66. **Habit of eating equal amounts of ghee and sattv** — the best among aphrodisiac and *udāvarta-destroying* substances.
 67. **Oil gargling (gandūṣa)** — the best among substances that strengthen teeth and produce relish in food.
 68. **Sandalwood** — the best among deodorizing and burning-pacifying applications.
 69. **Rāsnā and aguru** — the best among heat-destroying applications.
 70. **Lāmājjaka and uśīra** — the best among burning-destroying, skin-purifying, and sweat-destroying substances.
 71. **Kūṭa** — the best among substances useful in

- vāta-destroying massage and poultices.
72. **Liquorice** — the best among substances beneficial for the eyes, increasing virility, promoting hair, improving the throat, producing strength, and removing discoloration of stool and urine.
 73. **Air** — the best among life-giving and consciousness-producing substances.
 74. **Water** — the best among substances that produce firmness.
 75. **Water quenched with heated clay** — the best among substances that pacify excessive thirst and excessive emesis.
 76. **Excessive food intake** — the strongest cause of *āma-dōṣa*.
 77. **Eating according to digestive fire** — the best among methods that kindle digestive fire.
 78. **Acting and eating according to one's suitability** — the best among actions fit for consumption.
 79. **Timely eating** — the best among health-producing methods.
 80. **Satisfaction** — the best among qualities of food.
 81. **Suppressing natural urges** — the foremost among causes that destroy health.
 82. **Intoxication from wine** — destroys intellect, patience, and memory the most.
 83. **Excessive or heavy food** — the strongest cause of indigestion.
 84. **Eating once a day** — the best among methods that digest food comfortably.
 85. **Excessive sexual intercourse** — the strongest cause of *rājayakṣmā*.
 86. **Suppressing the urge of semen** — the foremost cause of impotence.
 87. **Slaughterhouse (seeing animals being killed)** — the foremost cause of loss of appetite due to horrific sights.
 88. **Fasting** — the foremost cause of reducing

- lifespan.
89. **Very little or monotonous food** — the foremost cause of emaciation.
 90. **Eating again during indigestion** — the foremost cause of *grahaṇī* disorder.
 91. **Irregular eating** — the foremost cause of making digestive fire irregular.
 92. **Eating incompatible substances** — the foremost cause of producing diseases like leprosy.
 93. **Calmness (peacefulness)** — the most wholesome.
 94. **Exhausting labor** — the most unwholesome.
 95. **Improper use (not acting according to time and strength)** — the foremost cause of disease.
 96. **Intercourse with a menstruating woman** — the foremost cause of poverty.
 97. **Celibacy** — the foremost cause of increasing lifespan.
 98. **Intercourse with another's wife** — the foremost cause of reducing lifespan.
 99. **Starting work beyond one's strength** — the foremost cause of reducing vital energy.
 100. **Depression (grief)** — the foremost cause of increasing disease.
 101. **Bathing** — the best among methods that remove fatigue.
 102. **Joy (happiness)** — the best among methods that delight body and mind.
 103. **Grief** — the foremost cause of drying the body.
 104. **Contentment** — the best among treatments that nourish the body.
 105. **Nourishment** — the foremost cause of producing sleep.
 106. **Excessive sleep** — the foremost cause of producing drowsiness.
 107. **Habit of consuming all tastes** — the best among methods that produce strength in the body.
 108. **Habit of monotonous food** — the foremost

- cause of producing weakness.
109. **Miscarriage (expulsion of fetus)** — the foremost among evacuations.
 110. **Indigestion** — emesis is beneficial.
 111. **Child** — should be treated with mild medicines.
 112. **Old person** — requires the most medicine.
 113. **Pregnant woman** — should completely avoid sharp medicines, intercourse, and exercise.
 114. **Mental cheerfulness** — the best method for causing conception.
 115. **Sannipāta** — the most difficult treatment.
 116. **Āma** — the disease requiring the most irregular treatment.
 117. **Fever** — the foremost among all diseases.
 118. **Leprosy** — the foremost among long-lasting diseases.
 119. **Rājayakṣmā** — assists in producing many diseases.
 120. **Prameha** — the foremost among diseases that persist or recur.
 121. **Enema therapy** — the best among all pañcakarma procedures.
 122. **Himalaya** — the best among lands that produce medicines.
 123. **Soma** — the foremost among medicines.
 124. **Marudeśa** — the foremost among health-producing lands.
 125. **Anūpadeśa** — the foremost among unwholesome lands.
 126. **Obedience** — the best among all qualities of a patient.
 127. **Atheism** — the foremost among persons to be abandoned.
 128. **Greed** — the foremost among causes that produce suffering.
 129. **Not following the physician's instructions** — the foremost among fatal signs of a patient.
 130. **Absence of mental distress** — the best among

signs of health.

131. **Assembly of physicians** — the foremost among means that remove doubt in examination or treatment.
132. **Single-mindedness** — the foremost among all qualities of a physician.
133. **Knowledge** — the foremost among medicinal knowledge and knowledge of substance-quality science.
134. **Reasoning based on scriptural knowledge** — the best among methods that accomplish a goal.
135. **Acting appropriately according to opportunity** — the foremost among uses of time-knowledge.
136. **Inactivity** — the foremost among causes that waste time.
137. **Performing treatment oneself and observing** — the foremost among methods that remove doubt.
138. **Inability** — the foremost among causes that produce fear.
139. **Conversation with one who knows the science** — the foremost among methods that increase intellect.
140. **Teacher (ācārya)** — the foremost among causes that impart scriptural knowledge.
141. **Ayurveda** — the foremost among life-giving elements (amṛta).
142. **Speaking, hearing, and following good speech** — the best among actions worthy of practice.
143. **Association with bad people** — the foremost among all unwholesome causes.
144. **Renunciation (acting without desire for fruits, free from attachment and aversion)** — the happiness greater than all other happiness.

Nature of Food

Food Should Be Taken Only After Examination

One should not consume food merely because it appears pleasing to eat, without knowing its wholesome or unwholesome nature, out of ignorance. Food should be consumed only after examining and choosing wholesome food, because the body is formed from food. There are eight special factors in food whose examination determines the auspicious and inauspicious results produced by food. Food should be consumed only after examining these eight factors. Unwholesome food substances should always be avoided. (Charaka Saṁhitā, Sūtrasthāna 28.40–41)

Nature of the Food-Intake Procedure

Food should be eaten warm, unctuous, in proper quantity, after the previous meal has been digested, consisting of substances that are not mutually incompatible in potency, prepared with favorable accessories, not too quickly, not too slowly, without speaking, and with full concentration, after properly considering one's digestive capacity, preference, and wholesomeness. (Charaka Saṁhitā, Vimānasthāna 1.24)

Benefits of Warm Food

Warm food should be eaten because warm food tastes delicious. It kindles digestive fire and gets digested quickly. It causes downward movement of vāyu, reduces kapha; therefore warm food should be eaten. (Charaka Saṁhitā, Vimānasthāna 1.24.1)

Benefits of Unctuous Food

Unctuous food should be eaten because it tastes delicious and kindles even an unkindled digestive fire. It gets digested quickly, causes downward movement of vāyu, promotes growth of the body, strengthens the

senses, increases strength, and purifies and enhances complexion. Therefore unctuous food should be eaten. (Charaka Saṁhitā, Vimānasthāna 1.24.2)

Benefits of Food Taken in Proper Quantity

Food should be eaten in proper quantity because food taken in proper quantity does not aggravate vāta, pitta, or kapha, and fully increases lifespan. It gets digested and reaches the anus without difficulty. It does not destroy bodily heat or digestive fire and gets digested without pain. Therefore food should be eaten in proper quantity. (Charaka Saṁhitā, Vimānasthāna 1.24.3)

Benefits of Eating After Digestion of the Previous Meal

Food should be eaten only after the previous meal has been digested. Because food eaten during indigestion mixes the undigested portion of the previous meal with the newly eaten food, and quickly aggravates all doṣas. When the previous food is digested, the doṣas remain in their proper places, digestive fire is kindled, hunger is awakened, the channels are open, belching is pure, the heart feels clear, vāyu moves downward, and apāna vāyu produces proper urine and stool. In such a condition, food does not contaminate the dhātus and only increases lifespan. Therefore food should be eaten only after the previous meal has been digested. (Charaka Saṁhitā, Vimānasthāna 1.24.4)

Benefits of Food with Non-Opposing Potency

One should eat substances whose potencies are not mutually opposing. A person who eats food with non-opposing potency does not suffer from disorders produced by incompatible potency. Therefore only substances with non-opposing potency should be eaten. (Charaka Saṁhitā, Vimānasthāna 1.24.5)

Benefits of Eating in a Pleasant Place with

Pleasant Accessories

Food should be eaten in a favorable place and with accessories agreeable to the mind. A person who eats in a pleasant place does not suffer from mental disorders produced by eating in an unpleasant place. Similarly, when utensils, seat, and type of food are agreeable to the mind, no mental agitation or other mental disorders arise. Therefore food should be eaten in a pleasant place with pleasant accessories. (Charaka Saṁhitā, Vimānasthāna 1.24.6)

Harm of Eating Too Quickly

One should not eat too quickly, because food eaten too quickly enters the wrong passage (windpipe), causes depression in the body, does not reach its proper place (āmāśaya), and the defects of food cannot be removed. The taste or excellence of food also cannot be perceived. Therefore one should not eat too quickly. (Charaka Saṁhitā, Vimānasthāna 1.24.7)

Harm of Eating Too Slowly

One should not eat too slowly, because a person who eats too slowly does not become satisfied, eats too much, food becomes cold, and digestion becomes irregular, meaning sometimes food does not digest. Therefore one should not eat too slowly. (Charaka Saṁhitā, Vimānasthāna 1.24.8)

Eating Silently, Without Laughing, With Concentration

Food should be eaten silently, without speaking or laughing, with full concentration. Speaking, laughing, and eating inattentively produce the same defects as eating too quickly. Therefore one should eat silently, without laughing, and with concentration. (Charaka Saṁhitā, Vimānasthāna 1.24.9)

Eating According to One's Strength

One should eat after properly considering one's digestive fire and bodily needs. By thinking "This food is wholesome for me, this is unwholesome," one understands one's suitable food. Therefore one should eat only after properly considering one's suitability. (Charaka Saṁhitā, Vimānasthāna 1.24.10)

Three Divisions of the Stomach

A person eating food should keep three divisions in the stomach: one part for solid food, one part for liquids, and one part for vāta, pitta, and kapha. A person who eats this quantity does not suffer harmful consequences of overeating or undereating. (Charaka Saṁhitā, Vimānasthāna 2.3)

Special Results of Food-Intake Procedure

Merely eating in proper quantity does not produce all excellent results of food. Because the results of food are divided among eight special factors of food-intake procedure, and each of these eight has separate results. (Charaka Saṁhitā, Vimānasthāna 2.4)

Consideration of Quantity and Non-Quantity of Food

It is extremely necessary to consider whether the quantity of food is fixed or unfixed. (Charaka Saṁhitā, Vimānasthāna 2.5)

Characteristics of Proper Quantity of Food

The characteristics of proper quantity of food, previously described through the divisions of the stomach, are clarified here: Food should not exert painful pressure on the stomach, should not obstruct the movement of the heart, should not produce bursting pain in the sides, should not produce heaviness in the stomach, should satisfy the senses, should remove hunger and thirst, should produce comfort in standing, sitting, sleeping, walking, inhaling, exhaling, laughing, and speaking, should digest

comfortably in the evening and morning, and should increase strength, complexion, and flesh. These are the characteristics of proper quantity of food. (Charaka Saṁhitā, Vimānasthāna 2.6)

Harm of Eating Too Little

Food taken in too little quantity destroys strength, complexion, and growth, does not satisfy, produces *udāvarta*, reduces lifespan, reduces virility, reduces ojas, destroys the strength of body, mind, intellect, and senses, reduces the essence of skin and other tissues, destroys beauty, and produces eighty types of vāta disorders. (Charaka Saṁhitā, Vimānasthāna 2.6)

Harm of Eating Too Much

Food taken in excessive quantity causes aggravation of all doṣas. When a person drinks hard substances to the point of fullness, the vāta, pitta, and kapha located in the āmāśaya become afflicted by the excessive food and get aggravated together. These aggravated doṣas enter the undigested food, take refuge in the food, and go to one part of the āmāśaya, obstructing food, or suddenly expel food through the mouth or anus, producing various disorders.

Vāta produces: abdominal pain, flatulence, pain in limbs, swelling of the face, fainting, dizziness, irregular digestive fire, stiffness in sides, back, and waist, contraction and stiffness of veins.

Pitta produces: fever, diarrhoea, internal burning, thirst, intoxication, delirium, confusion.

Kapha produces: vomiting, loss of appetite, indigestion, cold fever, laziness, heaviness in limbs. (Charaka Saṁhitā, Vimānasthāna 2.7)

Harm of Eating at the Wrong Time

Not only excessive food produces *āma*, but eating heavy, dry, cold, rough, unpleasant, obstructive, burning,

impure, and incompatible foods at the wrong time also produces *āma*. Similarly, food eaten when the mind is afflicted by desire, anger, greed, delusion, jealousy, shame, grief, pride, agitation, or fear also produces *āma*. (Charaka Saṁhitā, Vimānasthāna 2.8)

Food Defects Produced by Mental Disorders

Due to worry, grief, fear, anger, sorrow, excessive sleep, and excessive wakefulness, even wholesome food eaten in proper quantity does not digest. (Charaka Saṁhitā, Vimānasthāna 2.3)

Diagnosis, Pathogenesis, and Symptoms of Alasaka and Daṇḍālasaka

A person who is weak, has weak digestive fire, has excessive kapha, suppresses the urges of apāna vāyu, urine, and stool, and eats hard, heavy, excessively dry, cold, rough food — his eaten food becomes afflicted by vāyu, and its passage becomes obstructed by kapha, and due to excessive laziness it does not come out. After that, except vomiting and diarrhoea, it shows the symptoms of *āmaviṣa* in great quantity. When greatly aggravated vāta and other doṣas stiffen the pathways like a stick and the body becomes rigid, that is called *daṇḍālasaka*, and it is considered incurable. (Charaka Saṁhitā, Vimānasthāna 2.12)

Āma-Doṣa Is Āma-Viṣa

By eating incompatible food, eating again before the previous food is digested, and eating uncooked substances, *āma* quickly causes death through diseases, and all treatments act oppositely on it — just as hot treatment intensifies poison and cold treatment increases lifespan. Thus *āma-doṣa* is produced, and that is called *āmaviṣa*, because its symptoms resemble poison. It is extremely incurable. (Charaka Saṁhitā, Vimānasthāna 2.12)

Food Management in Āma-Doṣa

If it appears that the patient's food has digested, but doṣas remain in the āmāśaya, the stomach is heavy and inactive, and the patient does not desire food, then medicine should be given to digest the remaining doṣa and kindle digestive fire. Food should not be given in indigestion. Because weak digestive fire afflicted by *āma* cannot digest *āma*, medicine, and food together. The confusion of *āma*, medicine, and food can suddenly end the life of a weak patient with extinguished digestive fire. (Charaka Saṁhitā, Vimānasthāna 2.12.3)

Treatment of Āma-Doṣa

Disorders produced by *āma-doṣa* are pacified by depletion (*apatarpaṇa*), digestion (*pācana*), doṣa-expulsion (*avasecana*), and purgation (*virecana*). (Charaka Saṁhitā, Vimānasthāna 2.12.4)

Treatment After Removal of Āma-Doṣa

After *āma-doṣa* is removed, doṣas are digested, and digestive fire is kindled, then after properly understanding the conditions of doṣas, medicines, place, time, strength, body, food, suitability, mind, constitution, vāyu, and diseases, one should properly perform massage, decoction-enema, oil-enema, and oleation. (Charaka Saṁhitā, Vimānasthāna 2.13)

Instruction on Self-Wholesome Food

After properly examining the eight special factors of food-intake procedure, one should consume only that food which is wholesome for one's own body, and in performing other actions also one should act for one's own welfare. To cure *āma-vikāra*, one should properly follow the other prescribed methods. (Charaka Saṁhitā, Vimānasthāna 2.14)

Where Does Food Digest in the Body?

It is extremely necessary to know where eaten, chewed, drunk, and licked food digests. Agniveśa and

other disciples asked this question, and Ātreya Punarvasu told them the place where food digests. In the human body, between the navel and the breasts lies the āmāśaya (first part of the small intestine), and here eaten, chewed, drunk, and licked food digests. When food reaching the āmāśaya becomes fully cooked, the cooked food-juice reaches the entire body through the arteries. (Charaka Saṁhitā, Vimānasthāna 2.18)

Rules of Food Intake

A person should eat food in proper quantity. The quantity of food depends on the strength of the consumer's digestive fire. (Charaka Samhitā, Sūtrasthāna 5.3)

In other words, one should eat only that measured amount of food which can be digested easily without any difficulty. Whether the food is *khādya* (to be eaten), *coṣya* (to be sucked), *peya* (to be drunk), or *lehya* (to be licked), one should first determine how much quantity of that food is suitable for oneself.

One should eat only that amount of food which does not cause pain in the stomach, does not produce pressure or heaviness, does not burden the heart, does not produce pain in the sides, does not create excessive heaviness in the abdomen, keeps the senses and mind cheerful, and does not cause difficulty in rising, sitting, walking, standing, sleeping, breathing, or speaking. Morning food should digest by evening, and evening food should digest by morning. Food taken in such quantity increases strength, complexion, and flesh.

The quantity of food depends on the strength of digestive fire. When digestive fire is strong, food quantity is large; when moderate, food quantity is moderate; when weak, food quantity becomes small. The food quantity of any person is never constant, because digestive fire increases in some seasons or ages (such as Hemanta season and youth) and decreases in others (such as Varṣā season and old age). Therefore, due to variation in digestive fire, the food quantity of the same person becomes different at different times. Digestive fire varies in each person according to time and age.

Strength of the body and lifespan depend on food. Food is the main pillar that supports the body. Therefore, in ancient times the saying “Eat in hotels and die in

hospitals” did not arise. Only considering food quantity does not produce good results of food intake. Rather, one should adopt the eight methods of food intake:

1. Nature (*prakṛti*),
2. Processing (*karāṇa*),
3. Combination (*saṁyoga*),
4. Place (*deśa*),
5. Quantity (*rāśi*),
6. Time (*kāla*),
7. Rules of use (*upayoga-vidhi*),
8. Consumer (*upabhoktā*). When these eight are properly considered, proper food quantity produces excellent results. (Charaka Saṁhitā, Sūtrasthāna 5.4)

Considering Quantity of Light and Heavy Substances

Śāli (agahanī) rice, sāṭhī rice, and mung dal are naturally light foods, yet they should be taken only in proper quantity. Similarly, substances made from flour, sugarcane juice, and milk (such as halva, piṭhī, jaggery, rab, curd, cream, kheer), sesame, urad, etc., are naturally heavy foods, and they too should be taken only in proper quantity. (Charaka Saṁhitā, Sūtrasthāna 5.5)

The meaning is that before considering the lightness or heaviness of substances, considering their quantity is more useful, because heavy substances taken in small quantity become light, and light substances taken in excessive quantity become heavy. Therefore, substances that are naturally heavy or light become wholesome for healthy or diseased persons only when taken in proper quantity.

Basis of Lightness and Heaviness of Substances

Light substances kindle digestive fire; therefore even when eaten to fullness, they produce little doṣa. Heavy substances, due to their natural qualities, do not kindle digestive fire; therefore when eaten to fullness, they

produce more doṣa. However, for persons who exercise and have strong digestive fire, heavy food produces little doṣa. Therefore food quantity should be determined only after considering the strength of digestive fire. (Charaka Saṁhitā, Sūtrasthāna 5.6)

Food Quantity According to Substance

Food quantity depends on the nature of the substance. Heavy substances should be taken in small quantity. Even light substances, when eaten excessively, do not allow digestive fire to remain proper. (Charaka Saṁhitā, Sūtrasthāna 5.7)

Benefits of Food Taken According to Quantity

Food taken according to proper quantity does not harm nature and certainly makes the eater endowed with strength, complexion, happiness, and long life. (Charaka Saṁhitā, Sūtrasthāna 5.8)

Instructions for Consuming Heavy Food

Heavy substances do not kindle digestive fire; therefore after eating food, substances made from flour, new rice, and flattened rice (prathuka) should never be eaten. Even when hungry, these substances should be eaten only in proper quantity. (Charaka Saṁhitā, Sūtrasthāna 5.9)

Prohibition of Habitual Use of Heavy Substances

Because they are heavy, lotus root and lotus stalk should not be consumed continuously. Cheese cooked with curd and milk, curd, urad, and barley should not be consumed continuously. (Charaka Saṁhitā, Sūtrasthāna 5.10)

Substances Suitable for Continuous Use

Sāṭhī rice, śāli rice, mung dal, saindhava salt, āmvalā, barley flour, rainwater, milk, and honey should be used continuously. (Charaka Saṁhitā, Sūtrasthāna 5.12)

Description of Incompatible Food (Viruddha Āhāra)

According to Ayurveda, along with the time and quantity of food, it is extremely necessary that food be compatible with the body's dhātus. By consuming food that is incompatible with the dhātus, many disorders arise in the body.

Among these incompatible substances, some are mutually incompatible in qualities (*guṇa-viruddha*), some incompatible in combination (*saṁyoga-viruddha*), some incompatible due to processing (*saṁskāra-viruddha*), some incompatible due to place, time, quantity, etc., and others incompatible by nature. (Charaka Saṁhitā, Sūtrasthāna 26.81)

Examples

One should not consume milk after eating radish, garlic, sahijan, or the three types of tulasī (arjaka, sumukha, surasā). This may cause *kuṣṭha* (or other skin diseases). (Charaka Saṁhitā, Sūtrasthāna 26.83)

Cooked *jātuka śāka* (nāḍī śāka) and ripe baṛhal should not be eaten with honey and milk, because this combination is fatal, or destroys strength, complexion, brilliance, and virility, or produces a major disease, or causes impotence.

Ripe baṛhal fruit should not be eaten with urad dal or *baṛā*, jaggery, or ghee, because this combination is incompatible with the dhātus.

Mango, āmḍā, bijaurā lemon, baṛhal, karvan, banana, gāgal, lemon, large ber, small mango, kamrakh, jamun, kaith, tamarind, pāravat (a type of lemon), walnut, jackfruit, coconut kernel, sour pomegranate, āmvalā, and other sour substances — whether juicy or dry — produce incompatible qualities when taken with milk.

Similarly, tāṅguna, wild kodon, moṭh, kulatthī, urad, and sem are also incompatible with milk.

Eating *sattū* dissolved in water after eating kheer is incompatible and greatly aggravates kapha.

Honey and ghee mixed in equal quantity, honey mixed with rainwater in equal quantity, drinking hot water after consuming honey, and stale stored makoy — all these are incompatible and harmful to the body. (Charaka Saṁhitā, Sūtrasthāna 26.84)

Similarly, food that is incompatible due to place, time, digestive fire, quantity, suitability, doṣas, processing, potency, bowel type, condition, sequence, avoidance, treatment, cooking, combination, heart, quality, and method — all these are also unwholesome. Examples:

Place-Incompatible Food (Deśa-Viruddha)

Eating dry and sharp substances in *dhanva* (jāṅgala) land, and eating unctuous and cold substances in *anūpa* land, is place-incompatible. (Charaka Saṁhitā, Sūtrasthāna 26.88)

Time-Incompatible Food (Kāla-Viruddha)

Eating cold and dry food in winter, and eating pungent and hot food in summer, is time-incompatible. (Charaka Saṁhitā, Sūtrasthāna 26.89)

Digestive-Fire-Incompatible Food (Agni-Viruddha)

Digestive fire is of four types — *manda*, *tīkṣṇa*, *viṣama*, and *sama*. Giving food unsuitable for the type of digestive fire is agni-incompatible. (Charaka Saṁhitā, Sūtrasthāna 26.90)

Quantity-Incompatible (Mātrā-Viruddha)

Mixing honey and ghee in equal quantity is quantity-incompatible.

Suitability-Incompatible (Sātmya-Viruddha)

For a person whose nature has become accustomed to pungent taste and hot potency, sweet taste and cold potency become unsuitable. (Charaka Saṁhitā, Sūtrasthāna 26.91)

Doṣa-Incompatible (Doṣa-Viruddha)

Food, medicine, and actions that have qualities similar to vāta, pitta, and kapha, and are opposite to habitual practice, are doṣa-incompatible.

Processing-Incompatible (Saṁskāra-Viruddha)

Eating substances that should not be roasted, after roasting them, is processing-incompatible. Such food becomes like poison. (Charaka Saṁhitā, Sūtrasthāna 26.92)

Potency-Incompatible (Vīrya-Viruddha)

Mixing substances of cold potency with substances of hot potency and consuming them is potency-incompatible. (Charaka Saṁhitā, Sūtrasthāna 26.93)

Bowel-Incompatible (Koṣṭha-Viruddha)

Giving mild-potency and very small quantity of food to a person who can digest large quantities, and giving heavy or excessive food to a person with soft bowels who cannot digest much — this is bowel-incompatible. (Charaka Saṁhitā, Sūtrasthāna 26.94)

Condition-Incompatible (Avasthā-Viruddha)

Giving vāta-aggravating food to a person engaged in exertion, intercourse, or exercise, and giving kapha-aggravating food to a person who sleeps excessively or is lazy — this is condition-incompatible. (Charaka Saṁhitā, Sūtrasthāna 26.96)

Sequence-Incompatible (Krama-Viruddha)

A person who eats food without passing stool or urine, or eats without hunger, or eats when excessively hungry — this is sequence-incompatible. (Charaka Saṁhitā, Sūtrasthāna 26.97)

Treatment-Incompatible (Upacāra-Viruddha)

A person who drinks cold food or medicine after taking ghee or other unctuous substances is treatment-incompatible.

Cooking-Incompatible (Pāka-Viruddha)

Food cooked on defective or bad wood, uncooked rice, or excessively cooked or burnt food — all these are cooking-incompatible. (Charaka Saṁhitā, Sūtrasthāna 26.99)

Combination-Incompatible (Saṁyoga-Viruddha)

Mixing sour substances with milk is combination-incompatible.

Heart-Incompatible (Hṛdaya-Viruddha)

Food that is not pleasing to the mind is heart-incompatible.

Quality-Incompatible (Sampad-Viruddha)

Food in which proper taste has not yet developed, or food whose taste has deteriorated due to long storage, or food whose taste has become vitiated — consuming such food is quality-incompatible. (Charaka Saṁhitā, Sūtrasthāna 26.100)

Diseases Produced by Incompatible Food

Impotence, blindness, visarpa, ascites, eruptions, insanity, fistula, fainting, intoxication, abdominal distension, throat obstruction, pāṇḍu, āmaviṣa (visūcikā, alasaka, vilambikā), kilāsa (white leprosy), kuṣṭha, grahaṇī, swelling, *amlapitta*, fever, pīnasa, birth of deformed

children, and death — all these are caused by incompatible food. (Charaka Saṁhitā, Sūtrasthāna 26.103)

Treatment of Diseases Caused by Incompatible Food

For the above diseases and other disorders caused by incompatible food, the appropriate treatment is: emesis (while the food is still in the āmāśaya), purgation (after the food has reached the pakvāśaya), and using substances that destroy the effects of incompatible food. It is beneficial to prepare the body beforehand with substances that destroy the harmful effects of incompatible food. (Charaka Saṁhitā, Sūtrasthāna 26.104)

Other Treatments for Incompatible-Food Disorders

Diseases produced by incompatible food are destroyed by purgation, emesis, and pacification. Or, by consuming wholesome food and medicine beforehand, diseases produced by incompatible food do not arise. Similarly, due to continuous use, suitability, small quantity, strong digestive fire, youth, unctuous nature, or strong body — in these conditions, incompatible food becomes ineffective and produces no bad effect. (Charaka Saṁhitā, Sūtrasthāna 26.106)

Food Procedure (Āhāra Vidhi)

Food consists of two types of substances — solid and liquid. Solid is called *anna*, and liquid is called *pāna*. This is what is commonly called “food and drink.” The existence of digestive fire depends on food as fuel. Wholesome food and drink increase mental strength, give strength and complexion to the body, keep the senses cheerful, and enable them to perform their functions. Therefore, wholesome food and drink are extremely necessary for maintaining health.

For this, the first requirement is knowledge of food and drink. Thus Ayurveda teaches the procedure of food and drink. Here, for the health of the general public, we mention the same food-and-drink procedure so that people may understand their body and recognize food and drink, and live a healthy life.

Below we mention the qualities, actions, and nature of various types of food and drink:

Water — naturally moistens food.

Salt — thins and expels kapha.

Alkaline substances — digest food.

Honey — joins what is broken.

Ghee — produces oleation.

Milk — is life-promoting.

Meat — produces obesity.

Wine — weakens the body.

Drākṣāsava — kindles digestive fire.

Phāṇita (rab from sugarcane) — accumulates wastes and doṣas.

Curd — produces swelling.

Piṇyāka (sesame cake) — emaciates the body.

Urad dal — produces excessive stool.

Alkali — destroys eyesight and semen.

Sour substances — generally produce pitta, except pomegranate and āmvalā.

Sweet substances — produce pitta, except honey, old rice, barley, and wheat.

Bitter substances — produce vāta and reduce fertility, except bamboo tip, guḍūcī, and parvala leaf.

Pungent substances — produce vāta and reduce fertility, except pippalī and dry ginger.

(Charaka Saṁhitā, Sūtrasthāna 27.4)

Qualities of the Grain Category

Śūkadhānya Category

Before describing the special qualities of śūkadhānya, it is necessary to know that the grain of Hemanta season is called *śāli*. The grain of Grīṣma season is called *ṣaṣṭi*. The grain of Śarada season is called *vrīhi*.

The fifteen types of rice are:

1. *Rakta-śāli* (red rice),
2. *Mahāśāli* (large Bihar rice),
3. *Kalama* (kalvī or kalmī rice, which is uprooted and replanted, like transplanted rice),
4. *Śakunahrta* (called *bakra* in Malwa, *pāśaka* or *garuḍa* rice in Bihar; these rices were brought by Garuḍa or Hamsa from northern Kuru lands, and later in Buddha's time their cultivation began),
5. *Tūrṇaka* (called *ājav* in Kashmir),
6. *Dīrgha-sūka*,
7. *Gaura dhānya* (gauriyā),
8. *Pāṇḍuka*,
9. *Lāṅgula*,
10. *Sugandhika* (bāsmatī or devaśālī),
11. *Lohavāla*,
12. *Sārivā* (sāliva),
13. *Pramodaka*,
14. *Patanga*,
15. *Tapaniya*.

All these fifteen types of rice and other superior grains are sweet in taste and post-digestive effect, and have cold potency. They are somewhat vāta-producing, binding to stool, produce little stool, are unctuous, nourishing (muscle-promoting), and increase semen and urine.

Among all these grains, red rice is the best. It quenches thirst and pacifies all three doṣas. After that comes

mahāsāli, then kalama rice, and the qualities of the grains mentioned thereafter gradually decrease.

Yavakādi Grains

Yavaka-dhānya, hāyana-dhānya, pāmśu-dhānya, vāpyā-dhānya, and naiṣadhaka are also varieties of rice. They have the same qualities and defects as the previously mentioned rices.

Qualities of Ṣaṣṭika Grains

Ṣaṣṭika rice (grain of Grīṣma season) is cold in potency, unctuous, light, sweet, pacifies all three doṣas, and stabilizes the body. It has two varieties:

1. *Gaura* — superior,
2. *Kṛṣṇa* — slightly inferior.

Varaka (varu), uddālaka (kodo), cīna (Chinese rice), śārada, ujñvala, dardura, gandhala, and kuruvinda — all these are also varieties of rice, which are somewhat inferior in quality compared to ṣaṣṭika grains.

Vrīhi Grains

These are grains of Śarada season. They are sweet in taste, sour in post-digestive effect, pitta-producing, and heavy.

Pāṭala Grains

These increase urine, stool, and heat, and aggravate all three doṣas.

Qualities of Kodo and Sāwā

Kordūṣa (kodo) and *śyāmāka* (sāwā) are astringent, sweet, and light. They increase vāta, destroy kapha and pitta, have cold potency, are absorbent, and dry the dhātus.

Hasti-śyāmāka (large sāwā), *nīvāra* (Odisha rice, devabhāta or tini rice), *jalaparñī*, *gavedhuka* (jonharī), *praśātikā*, *jalasāwā*, *lohitāṇu*, *priyaṅgu* (kāṅg), *mukunda*,

jhīṇṭī, *garmūṭī*, *varuka* (flax seed), *varaka*, *śībira*, *utkaṭa*, and *jūrṇa* (jowar, jonār) — all these grains have qualities similar to *sāwā*. (Charaka Saṁhitā, Sūtrasthāna 27.8–18)

Qualities of Barley (Yava)

Barley is dry, cold in potency, light to digest, sweet, increases *vāta* and stool, stabilizes the body, is astringent in taste, strength-producing, and destroys kapha-origin disorders. (Charaka Saṁhitā, Sūtrasthāna 27.19)

Qualities of Bamboo Barley

Bamboo barley is dry, astringent-tasting, sweet, destroys kapha and pitta, destroys fat, worms, and poison disorders, and produces strength. (Charaka Saṁhitā, Sūtrasthāna 27.20)

Qualities of Wheat

Wheat joins broken tissues, destroys *vāta*, is sweet in taste, cold in potency, life-promoting, nourishing, aphrodisiac, unctuous, stabilizes the body, and is heavy.

Nandīmukhī (jvī) and *madhūlī* — both are sweet, unctuous, and cold in potency. (Charaka Saṁhitā, Sūtrasthāna 27.21–22)

Special Qualities of Some Śūkadhānyas

All *śūkadhānyas* (rice, barley, wheat, etc.) that are one year old are beneficial and of good quality. Old grains are generally dry, and new grains are generally heavy. Grains that grow quickly and ripen quickly are lighter than other grains of their category (e.g., *ṣaṣṭika* is lighter than other rices). (Charaka Saṁhitā, Sūtrasthāna 27.307–308)

Qualities of Pulses (Dālās)

Qualities of Mung (Mudga)

Mung is astringent-sweet in taste, dry, cold, pungent in digestion, and light. It is clear, destroys kapha and pitta, and is the best among all pulses. (Charaka Saṁhitā, Sūtrasthāna 27.23)

Qualities of Urad (Māṣa)

Urad is extremely aphrodisiac, vāta-destroying, unctuous, hot in potency, sweet in taste, heavy, strength-producing, increases stool and urine, and quickly increases virility. (Charaka Saṁhitā, Sūtrasthāna 27.24)

Qualities of Rajmāṣa (Large Urad)

Large urad is purgative, increases appetite, destroys kapha potency, and destroys *amlapitta*. It is sweet, vāta-destroying, dry, astringent, clear, and heavy. (Charaka Saṁhitā, Sūtrasthāna 27.25)

Qualities of Kulatthī

Kulatthī is hot, astringent, sour in digestion, destroys kapha and semen, destroys vāta, is absorbent, and destroys cough, hiccup, dyspnoea, and piles. (Charaka Saṁhitā, Sūtrasthāna 27.26)

Qualities of Moṭh

Moṭh is sweet in taste and sweet in digestion. It is absorbent, dry, and cold in potency. It is excellent diet in *raktapitta* and fever disorders. (Charaka Saṁhitā, Sūtrasthāna 27.27)

Qualities of Chana, Masūr, Khesārī, and Matar

Chana, masūr, khesārī, and matar are light, cold in potency, sweet, astringent, and dry. They are suitable as diet in pitta-kapha disorders and for external application. Among them, masūr is absorbent, and matar increases

vāta. (Charaka Saṁhitā, Sūtrasthāna 27.28–29)

Qualities of Sesame (Tila)

Sesame is unctuous, hot in potency, sweet, bitter, astringent, and pungent in taste. It is beneficial for skin and hair, strength-producing, vāta-destroying, and increases kapha and pitta. (Charaka Saṁhitā, Sūtrasthāna 27.30)

Qualities of Śimbīdhānya (Beans)

There are many types of śimbī grains. Generally, they are sweet, cold, heavy, strength-producing, and produce dryness in the body. Strong persons should use them with unctuous substances (ghee-oil). Śimbī is dry, astringent in taste, and aggravates vāta in the bowels. It is not aphrodisiac, not beneficial for the eyes, and digests with constipation. (Charaka Saṁhitā, Sūtrasthāna 27.31–32)

Qualities of Arhar (Āḍhakī)

Arhar dal destroys kapha and pitta and increases vāta. (Charaka Saṁhitā, Sūtrasthāna 27.33–34)

Other Notes

Kālī jīrī and *pañvāḍā* — destroy kapha and vāta. *Sem* pods — increase vāta and pitta. Śūk-śimbī and *keṇāñca* — have qualities similar to urad.

Special Qualities of Some Pulses

Mung, urad, matar, arhar, etc., that are one year old are beneficial and of good quality. Old grains are generally dry, and new grains are generally heavy. Grains that grow quickly and ripen quickly are lighter than other grains of their category. Dal prepared by removing the husk and roasting properly becomes light. (Charaka Saṁhitā, Sūtrasthāna 27.307–308)

Qualities of the Vegetable Category (Śāka-Varga)

Pāṭhā and Similar Vegetables

The vegetables of pāṭhā, kāsamarda, kacūra, bathuā, and cāṅgerī (three-leaf variety) are absorbent and pacify all three doṣas. Among these, bathuā vegetable is laxative. (Charaka Saṁhitā, Sūtrasthāna 27.87)

Vegetable of Kāka-mācī (Makoī)

It pacifies all three doṣas, increases virility, is rejuvenative, and breaks stool. Its potency is neither extremely hot nor extremely cold. It destroys skin diseases (*kuṣṭha*). (Charaka Saṁhitā, Sūtrasthāna 27.88)

Vegetable of Rāja-kṣavaka (Jīvaka, Mustard Greens)

It pacifies all three doṣas, is light, absorbent, and especially beneficial for patients of *grahaṇī* and *arśa* (piles). (Charaka Saṁhitā, Sūtrasthāna 27.89)

Kāla-śāka (Nāḍī-śāka)

It is pungent in taste, kindles digestive fire, and destroys artificial poison and swelling. It is light to digest, vāta-producing, and dry. (Charaka Saṁhitā, Sūtrasthāna 27.90)

Matar Vegetable

It is light, hot in potency, vāta-increasing, and dry.

Sour Cāṅgerī (Amla-Cāṅgerī)

Sour three-leaf cāṅgerī kindles digestive fire, is hot in potency, absorbent, destroys kapha and vāta disorders, and is beneficial in *grahaṇī* and *arśa*. (Charaka Saṁhitā, Sūtrasthāna 27.91)

Poi Vegetable

It is sweet in taste and sweet in digestion, breaks stool, increases kapha, increases virility, is unctuous, cold in potency, and removes intoxication disorders. (Charaka Saṁhitā, Sūtrasthāna 27.92)

Chaulāi Vegetable

It is dry, destroys intoxication disorders, destroys plant and animal poisons, destroys *raktapitta*, is sweet in taste and sweet in digestion, and has cold potency. (Charaka Saṁhitā, Sūtrasthāna 27.93)

Maṇḍūkaparṇī and Similar Vegetables

Maṇḍūkaparṇī, tender tip of bamboo, kuchelā (a type of pāṭhā), vanatiktaka (cirāyātā), kakoḍā, leaf of bākucī, parvala, leaf of kuṭkī, flower of aḍūṣe or bamboo, śārgēṣṭā (black makoī), keū, kaṭhillaka (gadhapūrṇā), karelā or nāḍī-śāka, matar greens, gojihvā (gājavām, gaujī), baingan, tilaparṇī (hulhula), kulaka (paṭola), karkaśa (small kakoḍā or vṛścikālī), neem leaf, and pittapāpaḍā — all these vegetables destroy kapha and pitta disorders, are bitter in taste, cold in potency, and pungent in digestion. (Charaka Saṁhitā, Sūtrasthāna 27.97–102)

Qualities of Flower-Leaf Vegetables

Flowers of San, Red and White Kachnar, and Semara

All these flowers are constipating, yet especially beneficial in *raktapitta*. (Charaka Saṁhitā, Sūtrasthāna 27.103)

Leaves of Baṛa, Gūlar, Pīpala, Pākaḍa (Pilakhana), and Lotus

They are astringent in taste, stop flowing blood or excessive diarrhoea, have cold potency, and are beneficial in pitta-origin diarrhoea. (Charaka Saṁhitā, Sūtrasthāna 27.104)

Leaves of Vatsādanī (Guḍūcī)

The vegetable of its leaves destroys vāta. (Charaka Saṁhitā, Sūtrasthāna 27.105)

Leaves of Gaṇḍīra (Sehund, Bitter Yam) and Citraka (Cītā)

Their vegetables destroy kapha. (Charaka Saṁhitā, Sūtrasthāna 27.105)

Leaves of Śreyasī (Gaja-pippalī or Rāsrā), Vilva-parṇī, and Bilva (Bael)

Their vegetables destroy vāta. (Charaka Saṁhitā, Sūtrasthāna 27.105)

Vegetables of Bhāṇḍī (Bhindī), Śatāvarī, Balā (Khareṇṭī), Jīvantī Leaf, Dūrvā, and Parva-puṣpī (Kukkutī)

They destroy vāta and pitta disorders. (Charaka Saṁhitā, Sūtrasthāna 27.106)

Vegetables of Kalihārī Leaf and Red Eraṇḍa Leaf

They are light, bitter in taste, and break stool (produce diarrhoea). (Charaka Saṁhitā, Sūtrasthāna 27.107)

Vegetables of Sesame Leaf, Bamboo Leaf, and White Eraṇḍa Leaf

They increase vāta, are pungent, bitter, and sour in taste, and increase stool and urine. (Charaka Saṁhitā, Sūtrasthāna 27.107)

Vegetable of Kusumbha (Kasūm)

It is dry, sour in taste, and hot in potency. It destroys kapha and increases pitta. (Charaka Saṁhitā, Sūtrasthāna 27.108)

Cucumber and Large Kakṛī

Both are sweet in taste, heavy, produce abdominal pain and vāyu, constipating, cold, pleasing to eat, and dry. Cucumber is especially diuretic. Ripe kakṛī removes burning, thirst, fatigue, and pain. (Charaka Saṁhitā, Sūtrasthāna 27.109–110)

Bottle Gourd Vegetable

It is laxative, dry, cold, and heavy. (Charaka Saṁhitā, Sūtrasthāna 27.110)

Cirbhāṭī (Cibbaḍ, Kacari) and Raw Melon

Both are dry, cold, heavy to digest, yet produce diarrhoea, similar to bottle gourd. (Charaka Saṁhitā, Sūtrasthāna 27.111)

Vegetable of Kūṣmāṇḍa (Peṭhā)

It is alkaline, sweet, sour, and light. It increases stool and urine and destroys all doṣas. (Charaka Saṁhitā, Sūtrasthāna 27.111)

Vegetables of Kelūṭa (Kath-gūlar), Kadamba, Nandī-māṣaka, and Ainduka

They are clear, heavy, cold in potency, and kapha-producing. (Charaka Saṁhitā, Sūtrasthāna 27.112–113)

Vegetable of Blue Lotus Leaf (Nīla-kamala-patra)

It is astringent in taste and destroys *raktapitta*. (Charaka Saṁhitā, Sūtrasthāna 27.113)

Vegetable of Toddy Palm Fiber and Date Palm Bud

It pacifies chest-injury disorders (bleeding from the chest) and pain. (Charaka Saṁhitā, Sūtrasthāna 27.114)

Pulp of Date and Toddy Palm Fruit

It destroys *raktapitta* and *rājayakṣmā*. (Charaka Saṁhitā, Sūtrasthāna 27.114)

Vegetables of Kalhāra or Kumuda Bulb, Lotus Root, Small Kaṣeru, Large Kaṣeru, and Water Chestnut

They are heavy, constipating, and cold. (Charaka Saṁhitā, Sūtrasthāna 27.115)

Vegetables of Kumuda (Night-Blooming Lotus) and Utpala (Blue Lotus)

Their stalks, flowers, and fruits are cold, sweet, astringent, and aggravate kapha and vāyu. (Charaka Saṁhitā, Sūtrasthāna 27.116)

Seed of Large Lotus (Lotus Seed)

It is somewhat poisonous, constipating, destroys *raktapitta*, and is sweet in taste and digestion. (Charaka Saṁhitā, Sūtrasthāna 27.117)

Vegetable of Vidārī-kanda

It is life-promoting, muscle-increasing, virility-increasing, throat-improving, and an excellent rejuvenative. It produces strength, increases urine, is sweet in taste, and cold in potency. (Charaka Saṁhitā, Sūtrasthāna 27.119)

Vegetable of Amlikā-kanda

It destroys *grahaṇī* and *arśa*, is light, not excessively hot, destroys kapha and vāta, binds stool, and is extremely beneficial in intoxication. (Charaka Saṁhitā, Sūtrasthāna 27.120)

Mustard Oil

It aggravates all three doṣas and binds stool and urine. (Charaka Saṁhitā, Sūtrasthāna 27.121)

Pindālu

It also aggravates all three doṣas and binds stool and urine. Being a tuber, it is pleasing to the mouth. (Charaka Saṁhitā, Sūtrasthāna 27.121)

All Mushrooms Except Snake Mushroom

They are cold in potency, produce cold disorders, sweet in taste, and heavy. (Charaka Saṁhitā, Sūtrasthāna 27.122)

Qualities of Various Fruits

Munakkā (Raisin)

It quickly removes thirst, burning, fever, dyspnoea, *raktapitta*, chest injury, *rājāyakṣmā*, vāta disorders, pitta disorders, *udāvarta*, hoarseness, intoxication, bitterness of mouth, dryness of mouth, and cough. It is nourishing, increases virility, sweet in taste, unctuous, and cold in potency. (Charaka Saṁhitā, Sūtrasthāna 27.123–124)

Khajūra (Date Fruit)

It is sweet in taste, nourishing (muscle-promoting), virility-increasing, heavy, and cold in potency. It is beneficial in *rājāyakṣmā*, injury, burning, and diseases caused by pitta. (Charaka Saṁhitā, Sūtrasthāna 27.125)

Phalgu (Fig), Phālsā, and Mahuā

All three satisfy the body, are nourishing (muscle-promoting), heavy, and cold in potency. They are beneficial in vāta and pitta disorders. (Charaka Saṁhitā, Sūtrasthāna 27.126)

Āmḍā (Hog Plum)

It is sweet in taste, nourishing, strength-producing, heavy, slightly unctuous, and kapha-increasing. It has cold potency, increases virility, and digests with constipation. (Charaka Saṁhitā, Sūtrasthāna 27.127)

Ripe Tāḍa Fruit and Ripe Coconut

They increase body bulk, are unctuous, cold in potency, strength-producing, and sweet in taste. (Charaka Saṁhitā, Sūtrasthāna 27.128)

Kamarakha (Starfruit)

It is sweet, sour, and astringent in taste, constipating, heavy, cold in potency, increases kapha and pitta, absorbent, and purifies the mouth. (Charaka Saṁhitā,

Sūtrasthāna 27.129)

Sour Fruits

Sour phālsā, sour munakkā, sour ber, sour plum, sour small ber, and sour baṛhal fruit — all these aggravate pitta and kapha. (Charaka Saṁhitā, Sūtrasthāna 27.130)

Ripe Plum (Ālūbukhārā)

When ripe, it is not excessively hot. It is heavy, generally sweet and palatable, muscle-promoting, quickly digestible, and does not greatly aggravate doṣas. (Charaka Saṁhitā, Sūtrasthāna 27.131)

Pārāvata (Assam Fruit, a Type of Lemon)

It is of two types — sweet and sour.

Sweet pārāvata: sweet in taste, cold in potency, and heavy. **Sour pārāvata:** hot in potency, removes anorexia, and destroys *bhāsmaka* disease. (Charaka Saṁhitā, Sūtrasthāna 27.132)

Fruit of Gambhārī

It is slightly inferior in quality to kamarakh. Sour mulberry fruit is slightly inferior to phālsā. (Charaka Saṁhitā, Sūtrasthāna 27.133)

Nāśpatī (Pear)

It is astringent and sweet in taste, vāta-increasing, heavy to digest, and cold in potency. (Charaka Saṁhitā, Sūtrasthāna 27.134)

Raw Kaith (Wood Apple)

It causes throat disorders, destroys poison, is constipating, and cold in potency. (Charaka Saṁhitā, Sūtrasthāna 27.134)

Ripe Kaith

It is sweet, sour, and astringent in taste, fragrant,

increases appetite, destroys doṣas, destroys poison, constipating, and heavy. (Charaka Saṁhitā, Sūtrasthāna 27.135)

Ripe Bael Fruit

It digests with difficulty, increases doṣas, and produces foul-smelling apāna vāyu. (Charaka Saṁhitā, Sūtrasthāna 27.136)

Raw Bael

It is unctuous, hot in potency, sharp, kindles digestive fire, and destroys kapha and vāta disorders. (Charaka Saṁhitā, Sūtrasthāna 27.136)

Raw Mango

It vitiates vāta and pitta. Very raw mango (without seed formation) increases pitta.

Ripe Mango

Ripe mango pacifies vāyu and increases muscle, semen, and strength. (Charaka Saṁhitā, Sūtrasthāna 27.137)

Ripe Jāmūn

It is astringent and sweet-dominant in taste, heavy, constipating, cold in potency, destroys kapha-pitta disorders, absorbent, and extremely vāta-producing. (Charaka Saṁhitā, Sūtrasthāna 27.138)

Ripe Ber

It is sweet in taste, unctuous, laxative, and destroys vāta-pitta disorders. (Charaka Saṁhitā, Sūtrasthāna 27.139)

Dried Ber

It destroys kapha and vāta disorders and is not harmful in pitta disorders. (Charaka Saṁhitā, Sūtrasthāna 27.139)

Apple (Simbitikā)

It is astringent and sweet in taste, cold in potency, and constipating. (Charaka Saṁhitā, Sūtrasthāna 27.140)

Fruits of Gaṅgaren, Karīla, Bimbī, Todan, and Dhāman

They are sweet, astringent, cold in potency, and destroy pitta and kapha disorders. (Charaka Saṁhitā, Sūtrasthāna 27.140)

Ripe Jackfruit (Panasa), Banana (Mocha), and Khirnī (Rājādana)

They are slightly astringent and sweet in taste, unctuous, cold in potency, and heavy. (Charaka Saṁhitā, Sūtrasthāna 27.141)

Harphā Revaḍī (Lavli)

It is astringent in taste, clear (removes sliminess), fragrant, increases appetite, suitable for chutney, pleasing to the heart, and vāta-increasing. (Charaka Saṁhitā, Sūtrasthāna 27.142–143)

Fruits of Kadamba, Soā, Pīlu, Tṛṇaśūnya (Kewda Fruit), Vikankata, and Old Āmvalā

They destroy all three doṣas and remove artificial poison. (Charaka Saṁhitā, Sūtrasthāna 27.144)

Fruit of Īngudī (Hingotā)

It is bitter and sweet in taste, unctuous, hot in potency, and destroys kapha and vāta disorders. (Charaka Saṁhitā, Sūtrasthāna 27.144)

Fruit of Tendu

It destroys kapha and pitta, is astringent-sweet in taste, and light to digest. (Charaka Saṁhitā, Sūtrasthāna 27.145)

Āmvalā (Indian Gooseberry)

It contains all tastes except salt. It is dry, sweet,

astringent, and sour (these tastes are expressed in it). It especially destroys kapha and pitta disorders. (Charaka Saṁhitā, Sūtrasthāna 27.145–146)

Fruit of Baheḍā

It destroys diseases caused by vitiation of rasa, blood, flesh, and fat. It destroys hoarseness, kapha accumulation, and pitta disorders. (Charaka Saṁhitā, Sūtrasthāna 27.147)

Pomegranate (Anāra)

It is sour, astringent, and sweet in taste, vāta-destroying, constipating, and kindles digestive fire. It is unctuous, hot, beneficial for the heart, and not harmful for kapha and pitta. The pomegranate that is dry and sour aggravates pitta and vāyu. (Charaka Saṁhitā, Sūtrasthāna 27.148)

Sweet Pomegranate

It destroys pitta and is the best among all pomegranates. (Charaka Saṁhitā, Sūtrasthāna 27.149)

Vṛkṣāmla (Kokam, Mahārdra)

It is constipating, dry, hot in potency, and beneficial in vāta and kapha disorders. (Charaka Saṁhitā, Sūtrasthāna 27.149)

Ripe Tamarind (Amlikā)

Its fruit, when ripe, is slightly inferior in quality to vṛkṣāmla. (Charaka Saṁhitā, Sūtrasthāna 27.150)

Amlavetasa

It has qualities similar to vṛkṣāmla or tamarind. Its special feature is that it is purgative. (Charaka Saṁhitā, Sūtrasthāna 27.150)

Keshar of Bijaurā Lemon

It is beneficial in abdominal pain caused by vāta and kapha, anorexia, urinary obstruction, weak digestive fire,

complications from excessive alcohol, hiccup, dyspnoea, cough, vomiting, stool disorders, *āmātisāra*, and all diseases caused by vāta and kapha. It is light. Other parts of the bijaurā lemon (such as skin) have qualities opposite to keshar. (Charaka Saṁhitā, Sūtrasthāna 27.151–152)

Kacūr (Zedoary)

Peeled kacūr is appetite-increasing, digestive-fire-kindling, beneficial for the heart, fragrant, destroys vāta and kapha disorders, and is beneficial in dyspnoea, hiccup, and piles. (Charaka Saṁhitā, Sūtrasthāna 27.153)

Nārangī (Orange)

It is sweet with slight sourness, beneficial for the heart, increases appetite, difficult to digest, vāta-pacifying, and heavy. (Charaka Saṁhitā, Sūtrasthāna 27.154)

Almond (Bādām), Pistā (Abhiṣuka), Walnut (Akṣaroṭa), Mukulaka (Khājā), Chilgozā (Nikočaka), Khurmanī (Urumāṇa)

All are heavy, hot in potency, unctuous, sweet in taste, strength-producing, vāta-destroying, nourishing (muscle-promoting), virility-increasing, and increase kapha and pitta. (Charaka Saṁhitā, Sūtrasthāna 27.155)

Ciroñjī (Piyālī)

It has qualities similar to almonds, but is cold rather than hot. (Charaka Saṁhitā, Sūtrasthāna 27.156)

Lisodā (Śleṣmātaka)

It increases kapha, is sweet in taste, cold in potency, and heavy to digest. (Charaka Saṁhitā, Sūtrasthāna 27.157)

Ḍelā, Ḍherā (Aṅkoṭa)

It increases kapha, is heavy, constipating, and destroys digestive fire. (Charaka Saṁhitā, Sūtrasthāna 27.158)

Fruit or Pods of Khejṛā (Śamī)

They are heavy to digest, hot in potency, sweet in taste, dry, and destroy hair. (Charaka Saṁhitā, Sūtrasthāna 27.158)

Fruit of Karañja

It is constipating and not harmful for pitta and kapha. (Charaka Saṁhitā, Sūtrasthāna 27.159)

Āmḍā, Galgal, Karvan (Karonda), and Small Sour Orange

Their juice is sour in taste and vitiates blood and pitta. (Charaka Saṁhitā, Sūtrasthāna 27.159–160)

Fruit of Baingan (Vārtāka)

It destroys vāta, kindles digestive fire, and is pungent and bitter in taste. (Charaka Saṁhitā, Sūtrasthāna 27.160)

Fruit of Pākaḍa (Pārpaṭī)

It increases vāta and destroys kapha and pitta. (Charaka Saṁhitā, Sūtrasthāna 27.161)

Fruit of Acchū or Ācchūka (Ākṣikī)

It destroys pitta and kapha disorders, is sour in taste, and increases vāta. (Charaka Saṁhitā, Sūtrasthāna 27.161)

Fruits of Pīpala (Aśvattha), Gūlar (Udumbara), Pilakhana (Pākaḍa or Plakṣa), and Vaṭa (Banyan)

They are astringent, sweet, and sour in taste, increase vāta, sweet in flavor, sour in digestion, pacify pitta and kapha, and are heavy. (Charaka Saṁhitā, Sūtrasthāna 27.162)

Bhīlāvā (Bhallaṭaka)

Its seed burns the skin like fire and produces blisters. Its fruit's peel and pulp are sweet in taste and cold in

potency. (Charaka Saṁhitā, Sūtrasthāna 27.163)

Qualities of the Green-Herb Category (Harita-Varga)

Ginger or Fresh Dry Ginger (Ādraka / Hari-sonṭha)

It increases appetite, kindles digestive fire, and increases virility. Its juice is said to be useful in destroying disorders such as obstruction of channels or stool-urine caused by vāta and kapha. (Charaka Saṁhitā, Sūtrasthāna 27.164)

Jamīrī Lemon or Paṇḍasa

It increases appetite, kindles digestive fire, is sharp, fragrant, and purifies the mouth. It destroys kapha, vāta, and worms, and digests food. (Charaka Saṁhitā, Sūtrasthāna 27.165)

Raw (Young) Radish (Mūlaka)

It destroys all three doṣas. Old radish increases all three doṣas. Radish fried in ghee or oil destroys vāta, and dried radish destroys kapha and vāta disorders. (Charaka Saṁhitā, Sūtrasthāna 27.166)

Tulasī (Surasā)

It destroys hiccup, cough, poison disorders, dyspnoea, and side pain. It increases pitta and destroys kapha and vāta disorders, and removes foul smell. (Charaka Saṁhitā, Sūtrasthāna 27.167)

Ajavāyana (Yavānī), White Tulasī (Arjaka), Sahijan (Śiligrū), Fennel (Śāleya), and Mustard (Rṣṭaka)

All are beneficial for the heart, appetizing, and pitta-aggravating. (Charaka Saṁhitā, Sūtrasthāna 27.168)

Red Gaṇḍīra, Jalapīpala, Tumburū, and Small

Ginger (Śṛṅgaverikā)

All are sharp (pungent), hot in potency, pungent in taste, dry, and destroy kapha and vāta disorders. (Charaka Saṁhitā, Sūtrasthāna 27.169)

Fragrant Grass (Rohiṣa Grass)

It destroys virility (sexual power). It is pungent, dry, hot in potency, and purifies the mouth. (Charaka Saṁhitā, Sūtrasthāna 27.170)

Khurasānī Ajavāyana (Kharaśvā)

It destroys kapha and vāta disorders, and removes bladder pain and bladder diseases. (Charaka Saṁhitā, Sūtrasthāna 27.170)

Coriander (Dhānyaka), Ajagandhā, and Sumukha (a type of Tulasī)

They increase appetite, produce fragrance in the mouth, are not excessively pungent, and destroy doṣas. (Charaka Saṁhitā, Sūtrasthāna 27.171)

Carrot (Guñjanam)

It is absorbent (constipating), sharp, beneficial for vāta-kapha disorders and piles. Except for persons with pitta disorders or pitta constitution, it should be used for sudation and eaten as food. (Charaka Saṁhitā, Sūtrasthāna 27.172)

Onion (Pāṇḍu)

It increases kapha, destroys vāta, and does not destroy pitta. It is suitable to eat with food. It increases strength, is heavy, increases virility, and increases appetite. (Charaka Saṁhitā, Sūtrasthāna 27.173)

Garlic (Laśuna)

It destroys worm disorders, skin diseases, *kilāsa* (white leprosy), vāta disorders, and *gulma* (tumors). It is

unctuous, hot in potency, increases virility, pungent in taste, and heavy. (Charaka Saṁhitā, Sūtrasthāna 27.174)

Dry Ginger (Soṇṭha)

It is unctuous, kindles digestive fire, increases virility, hot in potency, destroys vāta and kapha, has sweet post-digestive effect, is beneficial for the heart, and increases appetite. (Charaka Saṁhitā, Sūtrasthāna 27.294)

Pippalī

Fresh (moist) pippalī increases kapha, is sweet in taste, heavy, and unctuous. Dry pippalī destroys kapha and vāta, is pungent in taste, hot in potency, and increases virility. (Charaka Saṁhitā, Sūtrasthāna 27.295)

Black Pepper (Marica)

It is not excessively hot nor excessively virility-increasing. It is light to digest and appetizing. It is *chedana* (cuts and dries masses), kindles digestive fire, and destroys kapha and vāyu. (Charaka Saṁhitā, Sūtrasthāna 27.296)

Hing (Hiṅgu)

It removes obstruction caused by vāta and kapha, is pungent in taste, hot in potency, light, kindles digestive fire, pacifies pain, and increases digestion and appetite. (Charaka Saṁhitā, Sūtrasthāna 27.297)

Black Cumin (Kārvī), Large Cumin (Kuñjikā), Small Cumin (Ajājī), Ajavāyana, Coriander, and Tumburū (Nepali Coriander)

All increase appetite, kindle digestive fire, destroy vāta and kapha, and remove body odor. (Charaka Saṁhitā, Sūtrasthāna 27.305–306)

Qualities of Products of the Fermented -drink Category (Madya-Varga)

Ariṣṭa (Prepared from Jaggery and Decoctions)

It destroys swelling, piles, *grahaṇī*, *pāṇḍu* (jaundice), anorexia, and fever. It destroys kapha disorders, increases appetite, and kindles digestive fire. (Charaka Saṁhitā, Sūtrasthāna 27.180)

Sauvīraka (Fermented Drink from Wheat without Husk) and Tuṣodaka (Fermented Drink from Barley with Husk)

Both kindle digestive fire and are digestive. Both are beneficial for *grahaṇī* and piles. Both destroy heart disease, jaundice, and worm disorders. (Charaka Saṁhitā, Sūtrasthāna 27.189)

Sour Kāñjī

All types of sour kāñjī, when applied externally, pacify burning and fever; when drunk, destroy vāta and kapha, open obstructed channels, and kindle digestive fire. (Charaka Saṁhitā, Sūtrasthāna 27.190)

Qualities of Sugarcane Products

Juice of Sugarcane (Ikṣu-rasa) When Sucked

When sucked, the juice of sugarcane is virility-increasing, cold in potency, stabilizing (producing firmness), unctuous, nourishing (muscle-promoting), and sweet in taste. It produces kapha. Sugarcane juice extracted by a press (kolhu) produces burning when drunk. (Charaka Saṁhitā, Sūtrasthāna 27.236)

Paunḍa (Paunḍraka)

Paunḍa is the best among all sugarcanes due to its coolness, clarity, and sweetness. *Varṁśaka* (bamboo sugarcane) has qualities similar to paunḍraka, but slightly inferior. (Charaka Saṁhitā, Sūtrasthāna 27.237)

Guḍa (Jaggery)

It increases worms, marrow, blood, fat, and flesh. (Charaka Saṁhitā, Sūtrasthāna 27.237)

Types of Jaggery

When sugarcane juice is boiled in a pan until one-fourth, one-third, or one-half remains, these three are called *kṣudra-guḍa*, and the first is the heaviest. When jaggery is fully formed and its impurities are removed, it is called *dhauta-guḍa*. (Charaka Saṁhitā, Sūtrasthāna 27.238)

Purification of Jaggery

Mishrī (matsyaṇḍikā), *khāṇḍa*, and *śarkarā* — these are progressively purer. As purity increases, coolness also increases. (Charaka Saṁhitā, Sūtrasthāna 27.239)

Guḍa-śarkarā (Sugar Made from Jaggery)

Sugar made from jaggery is virility-increasing, slightly unctuous, and beneficial in weakness and wounds.

(Charaka Saṁhitā, Sūtrasthāna 27.240)

Yāsas-śarkarā

Sugar made from *yavāsā* is astringent and sweet in taste, slightly bitter, and cold in potency. (Charaka Saṁhitā, Sūtrasthāna 27.240)

Madhu-śarkarā

Sugar made from honey is dry, destroys vomiting and diarrhoea, and expels kapha. All types of sugar are excellent in removing thirst, *raktapitta*, and burning. (Charaka Saṁhitā, Sūtrasthāna 27.241)

Types of Honey

Honey is of four types — *mākṣika*, *bhrāmara*, *kṣaudra*, and *pauttika*.

- *Mākṣika* honey is the best; it is produced by large yellow bees and is oily in color.
- Honey produced by black bees like *bhrāmara* is called *bhrāmara*; it is white in color and very heavy.
- Honey produced by small yellow bees is called *kṣaudra*; it is tawny (kapila) in color.
- The large yellow bee is called *puttikā*, and honey produced by it is called *pauttika*; it is ghee-colored. (Charaka Saṁhitā, Sūtrasthāna 27.242–243)

General Qualities of Honey

Honey is generally vāta-producing, heavy, cold, destroys *raktapitta* and kapha disorders. It joins what is broken, performs *chedana* (cuts and removes kapha, fat, and other wastes), is dry, astringent and sweet in taste. (Charaka Saṁhitā, Sūtrasthāna 27.244)

Hot Honey Is Fatal

Heated honey is fatal. Honey is also life-destroying for a person afflicted by heat, because bees themselves are poisonous and collect nectar from poisonous flowers;

therefore honey influenced by poison becomes deadly when consumed by a heat-afflicted person. (Charaka Saṁhitā, Sūtrasthāna 27.245)

Honey Should Be Taken in Small Quantity

Honey is heavy, dry, astringent, and cold; therefore it is beneficial only when taken in small quantity.

Death Due to Indigestion of Honey

Excessive consumption of honey produces *āma-doṣa*, called *madhv-āma* (indigestion caused by honey). No other disease is more troublesome than *madhv-āma*, because its treatment is contradictory. Just as poison is instantly fatal, *madhv-āma* is also instantly deadly. (Charaka Saṁhitā, Sūtrasthāna 27.246–247)

Honey Is Yogavāhī

Honey is formed from the combination of many substances; therefore it is *yogavāhī*, meaning it enhances the qualities and potency of the medicine with which it is combined. (Charaka Saṁhitā, Sūtrasthāna 27.248)

Qualities of food items prepared in the kitchen: Kṛtānna-Varga

Peya (Soup)

The decoction prepared from any grain, in which the boiled grains are also present, is called *peya*. It is a type of soup. It removes hunger, thirst, physical and mental depression, weakness, abdominal disorders, and fever. It produces sweating, kindles digestive fire, and causes downward movement of apāna-vāyu and stool. (Charaka Saṁhitā, Sūtrasthāna 27.249)

Vilepikā (Thick Gruel)

It produces satisfaction, removes deficiency, and stops stool. It is light to digest, cleanses the channels of stool, and produces sweating. (Charaka Saṁhitā, Sūtrasthāna 27.250)

Maṇḍa (Thin Rice Water)

For persons who have undergone any type of fasting (*lañghana*), purgation (*virecana*), or who suffer from thirst after oleation therapy (*snehapāna*), *maṇḍa* kindles digestive fire, causes downward movement of vāyu, softens the channels, and produces sweating. Being digestive-fire-kindling and light, *maṇḍa* is life-supporting. (Charaka Saṁhitā, Sūtrasthāna 27.250–252)

Lāja-peya

For persons whose throat becomes dry, *lāja-peya* removes fatigue. The *yavāgu* prepared from popped rice (*lāja*) is called *lāja-peya*. (Charaka Saṁhitā, Sūtrasthāna 27.252)

Lāja-maṇḍa

The *maṇḍa* prepared from popped rice is called *lāja-maṇḍa*. It pacifies thirst and diarrhoea, keeps the dhātus in equilibrium, is beneficial, kindles digestive fire, and removes burning and fainting. Persons with weak or irregular digestive fire, and children, elderly, women, and delicate persons should be given *lāja-maṇḍa* prepared with dry ginger (*sonṭha*) and similar substances. (Charaka Saṁhitā, Sūtrasthāna 27.253)

Well-Processed Lāja-maṇḍa

Lāja cooked with pippalī, dry ginger, and sour pomegranate produces *lāja-maṇḍa* that pacifies excessive hunger and thirst and is wholesome. It expels stool in persons purified by emesis and purgation. (Charaka Saṁhitā, Sūtrasthāna 27.254–255)

Odan (Cooked Rice)

Rice washed properly and cooked after removing *maṇḍa* is called *odan* (bhāt). When eaten hot, it is light to digest. (Charaka Saṁhitā, Sūtrasthāna 27.256)

Bhujita Rice (Roasted-Rice Bhāt)

It is beneficial in artificial poison disorders and kapha disorders. (Charaka Saṁhitā, Sūtrasthāna 27.256)

Half-Cooked Rice

Rice that is not washed, whose *maṇḍa* is not removed, and which is not properly softened by cooking, is heavy and cold. (Charaka Saṁhitā, Sūtrasthāna 27.257)

Rice Cooked with Ghee and Other Substances

Rice cooked with vegetables, oil, ghee, and fruits is strength-producing, satisfying, beneficial for the heart, heavy to digest, and muscle-promoting. Similarly, rice cooked with sesame, urad, milk, or mung has the same qualities. (Charaka Saṁhitā, Sūtrasthāna 27.257–258)

When barley flour is mixed with hot water and cooked to make *pūā*, it is called *kulmāṣa*. It is heavy to digest, dry, vāta-producing, and causes diarrhoea. (Charaka Saṁhitā, Sūtrasthāna 27.259)

Boiled Foods (Akṛta-yūṣa)

Foods prepared by boiling pulses like mung, arhar, urad, or grains like wheat and barley without seasoning or spices should be understood as heavy or light according to the nature of the original substance. (Charaka Saṁhitā, Sūtrasthāna 27.260)

Heaviness of Seasoned Yūṣa

Seasoned mung, arhar, urad, etc., sour soups (with souring agents) and non-sour soups — all become progressively heavier to digest. (Charaka Saṁhitā, Sūtrasthāna 27.260–261)

Sattu

Sattu (usually made from roasted barley, chana, peas, or maize) is vāta-producing, dry, produces more stool, and causes downward movement. It produces immediate satisfaction and immediate strength. (Charaka Saṁhitā, Sūtrasthāna 27.261–262)

Sattu of Śāli Rice

It is sweet, light, cold in potency, absorbent, destroys *raktapitta*, and removes thirst, vomiting, and fever. (Charaka Saṁhitā, Sūtrasthāna 27.262–263)

Barley Pūā, Barley Rice, and Roasted Barley Gruel

They remove *udāvarta*, cold disorders, cough, *prameha*, and throat stiffness. (Charaka Saṁhitā, Sūtrasthāna 27.263–264)

Roasted Barley or Maize (Dhānī)

Roasted barley, chana, peas, maize, etc., are scraping (reduce kapha, fat, and flesh), dry, produce thirst, and are constipating and difficult to digest. (Charaka Saṁhitā, Sūtrasthāna 27.264–265)

Roasted Sprouted Barley, Kachaurī, Pūṛī, Sweet Samosa, Gujiyā, Piṇḍikā, Pūā, Mālpuā, and Other Flour-Based Foods

They are heavy to digest but nourishing. (Charaka Saṁhitā, Sūtrasthāna 27.265–266)

Foods Made with Fruits, Vegetables, Sesame-Cake, and Honey

They increase virility, strength, are heavy, and muscle-promoting. (Charaka Saṁhitā, Sūtrasthāna 27.266–267)

Pūā Made from Milk and Sugarcane Juice

It is heavy to digest, satisfying, and aphrodisiac. (Charaka Saṁhitā, Sūtrasthāna 27.268)

Foods Made with Jaggery, Sesame, Milk, Honey, and Sugar

They increase virility, strength, and are heavy to digest. (Charaka Saṁhitā, Sūtrasthāna 27.268–269)

Foods Made from Wheat

Foods made by kneading wheat flour with ghee or oil and frying in ghee or oil are heavy to digest, satisfying, virility-increasing, and beneficial for the heart. (Charaka Saṁhitā, Sūtrasthāna 27.269–270)

Dhānā, Pāpaḍa, Pūā, etc.

Foods made from wheat or rice flour become light due to processing. (Charaka Saṁhitā, Sūtrasthāna 27.270–271)

Flattened Rice (Civṛa / Prithuka)

Flattened rice is heavy and should be eaten roasted and in small quantity. Barley flattened rice digests with constipation. Flattened rice from raw rice or barley breaks stool. (Charaka Saṁhitā, Sūtrasthāna 27.271–272)

Foods Made from Pulses

Foods made from mung, urad, chana, arhar (such as baṛī, baṛā, pakorā) are vāta-producing, dry, and cold. They should be eaten in small quantity with pungent spices, unctuous substances, and salt. (Charaka Saṁhitā, Sūtrasthāna 27.272–273)

Foods Cooked on Low Flame (Mṛdu-pāka)

Foods cooked slowly on low flame, which are thick and hard, are heavy to digest and digest slowly. They are nourishing and strength-producing. (Charaka Saṁhitā, Sūtrasthāna 27.273–274)

Knowledge of Heavy and Light Foods

The heaviness or lightness of foods depends on the original substance, the substances added, the method of cooking, and the quantity of substances. One should determine heaviness and lightness after understanding all these factors. (Charaka Saṁhitā, Sūtrasthāna 27.274–275)

Vimardaka (Mixed Rolls)

Various rolls such as potato bread rolls are called *vimardaka*. They contain many substances — some cooked, some roasted, some raw. They are heavy to digest, beneficial for the heart, tasty, virility-increasing, and beneficial for strong persons with very powerful digestion. (Charaka Saṁhitā, Sūtrasthāna 27.276)

Śrīkhaṇḍa and Śīṅkharīṇa (Rasālā)

They are muscle-promoting, virility-increasing, unctuous, strength-producing, and increase appetite. (Charaka Saṁhitā, Sūtrasthāna 27.276)

Jaggery and Curd Together

When jaggery and curd are eaten together, they produce unctuousness, satisfaction, are beneficial for the heart, and destroy vāta. (Charaka Saṁhitā, Sūtrasthāna 27.277)

Sharbat (Pānaka)

Sharbat made by grinding munakkā, khajūra, and ber is heavy and constipating. Sharbat made from phālsā, honey, and sugarcane has the same qualities. One should understand their qualities and actions according to the pungent, sour substances added and their quantities. (Charaka Saṁhitā, Sūtrasthāna 27.277–279)

Sweet-Sour Preparations and Murabbā (Rāgaśāḍava)

They contain pungent, sour, sweet, and salty tastes. They are light, pleasing to the mouth, beneficial for the heart, kindle digestive fire, and make food appetizing. (Charaka Saṁhitā, Sūtrasthāna 27.279–280)

Mango and Āmvalā Chutney

Chutneys made from mango and āmvalā are unctuous, sweet, and heavy. Therefore they are muscle-promoting, strength-producing, appetizing, and satisfying. One should understand their qualities according to the substances added, their processing, and their quantities. (Charaka Saṁhitā, Sūtrasthāna 27.280–282)

Qualities of Vinegar (Śukta)

Vinegar aggravates blood, pitta, and kapha, and causes downward movement of vāyu. (Charaka Saṁhitā, Sūtrasthāna 27.282)

Āsuta

When tubers, roots, fruits, etc., are preserved in vinegar, the preparation is called *āsuta*. Its qualities are the

same as vinegar. (Charaka Saṁhitā, Sūtrasthāna 27.283)

Śiṇḍākī

Prepared by adding black cumin, mustard, radish, etc., to vinegar. (Charaka Saṁhitā, Sūtrasthāna 27.283)

Kālāmla

When ginger, radish, green chilli, etc., are kept in vinegar for some time, they become excessively sour. All these produce appetite and are light. (Charaka Saṁhitā, Sūtrasthāna 27.283)

Qualities of Various Oils

Qualities of Sesame Oil (Tila-Taila)

Sesame oil is sweet in taste with astringent undertone, subtle, hot in potency, *vyavāyī* (spreads quickly through the body), pitta-increasing, binding to stool and urine, not kapha-increasing, excellent among vāta-destroying substances, strength-producing, beneficial for the skin, intellect-enhancing, and digestive-fire-kindling. By combining it with medicines that destroy specific diseases and by applying various types of processing (*paripāka*), oil becomes capable of destroying all diseases. By using oil, the kings of the demons conquered old age, diseases, and fatigue caused by exertion. They remained extremely powerful in battle. (Charaka Saṁhitā, Sūtrasthāna 27.284–286)

Castor Oil (Eraṇḍa-Taila)

It is sweet, heavy, kapha-increasing, and destroys *vātarakta*, *gulma*, heart disease, and chronic fever. (Charaka Saṁhitā, Sūtrasthāna 27.287)

Mustard Oil (Sarṣapa-Taila)

It is pungent in taste, hot in potency, vitiates blood and pitta, destroys kapha, semen, and vāta, and destroys itching and skin eruptions. (Charaka Saṁhitā, Sūtrasthāna 27.288)

Ciroñjī Oil

It is sweet in taste, heavy to digest, kapha-increasing, and because it is not excessively hot, it is beneficial in diseases produced jointly by vāta and pitta. (Charaka Saṁhitā, Sūtrasthāna 27.289)

Linseed Oil (Alasī-Taila)

It is sweet and sour in taste, pungent in post-digestive effect, and hot in potency. It is beneficial in vāta disorders

and vitiates blood and pitta. (Charaka Saṁhitā, Sūtrasthāna 27.290)

Oil of Kusumbha (Barredh-kasūma)

It is hot in potency, pungent in post-digestive effect, heavy to digest, produces burning, and aggravates all doṣas. (Charaka Saṁhitā, Sūtrasthāna 27.291)

Types of Salt and Their Qualities

Saindhava Salt

It is the best among all salts. It makes food appetizing, kindles digestive fire, increases virility, is beneficial for the eyes, and does not produce burning. It destroys all three doṣas. Therefore all persons may use it with food. (Charaka Saṁhitā, Sūtrasthāna 27.298)

Sauvarchala (Sōñcara) Salt

It is subtle, hot in potency, light, and fragrant, thus producing appetite. It removes obstruction of stool and urine, is beneficial for the heart, and purifies belching (brings up the vāyu of the stomach). (Charaka Saṁhitā, Sūtrasthāna 27.299)

Vida Salt

It is sharp, hot, and *vyavāyī* (spreads through the body), kindles digestive fire, destroys abdominal pain, and expels vāyu both upward and downward. (Charaka Saṁhitā, Sūtrasthāna 27.300)

Auddhida Salt (Salt Made from Reha Soil)

It is slightly bitter, pungent, alkaline, sharp, and moistening to the body. (Charaka Saṁhitā, Sūtrasthāna 27.301)

Kāla-lavaṇa

Except for fragrance, it has all the qualities of sauvarchala salt. (Charaka Saṁhitā, Sūtrasthāna 27.301)

Pāṁśuja Salt (Salt from Sea-Soil)

It is slightly bitter and pungent. Generally all salts produce appetite, digest food, are purgative, and destroy vāta. (Charaka Saṁhitā, Sūtrasthāna 27.302)

Yavakṣāra

It destroys heart disease, jaundice, *grahaṇī*, enlargement of spleen, *ānāha* (distension), throat obstruction, cough, and all types of piles. (Charaka Saṁhitā, Sūtrasthāna 27.303)

General Qualities of All Alkalies (Kṣāra)

All alkalies are generally sharp, hot, light, dry, moistening, digestive, wound-opening, burning, digestive-fire-kindling, kapha-cutting, and burning like fire. (Charaka Saṁhitā, Sūtrasthāna 27.304)

Qualities of Waters

Rainwater

All water that falls from the sky is of one type. While falling and after falling, it becomes endowed with qualities or defects according to place and time. (Charaka Saṁhitā, Sūtrasthāna 27.194)

Contact-Generated Qualities of Water

While falling, due to contact with moonlight, wind, and sunlight according to time, and upon touching the earth, due to the qualities of the nearby land, it becomes endowed with cold, hot, unctuous, dry, etc., qualities. (Charaka Saṁhitā, Sūtrasthāna 27.194)

Divine Water

Rainwater is cold, pure, beneficial, sweet, clear, and light — possessing these six qualities. (Charaka Saṁhitā, Sūtrasthāna 27.195)

Taste of Water According to Soil

Rainwater becomes like the vessel (soil) it falls upon:

- On white soil — astringent taste
- On pale soil — bitter taste
- On yellow soil — alkaline taste
- On salty soil — salty taste
- On mountains — pungent taste
- On black soil — sweet taste

Rainwater, hailwater, and melted snow are all of unmanifest taste. (Charaka Saṁhitā, Sūtrasthāna 27.196–198)

Aindra Water

Rainwater that falls with thunder and is collected in clean vessels before touching the ground is called *aindra*

water. It is the best and fit for drinking by noble persons. (Charaka Saṁhitā, Sūtrasthāna 27.199)

Excellent Water

It is slightly astringent and sweet, subtle, clear, light, non-drying, and non-kapha-producing. (Charaka Saṁhitā, Sūtrasthāna 27.200–201)

Rainwater of Varṣā Season

New rainwater of the rainy season is heavy, kapha-producing, and sweet. (Charaka Saṁhitā, Sūtrasthāna 27.201)

Water of Hemanta Season

It is unctuous, semen-increasing, strength-producing, and heavy. (Charaka Saṁhitā, Sūtrasthāna 27.203)

Water of Śarada Season

Rainwater of śarada season is thin, light, and not kapha-producing. It is suitable for delicate persons who eat unctuous and large quantities of food. (Charaka Saṁhitā, Sūtrasthāna 27.202)

Śarada Water Should Be Used

Noble persons, wealthy persons, and delicate persons should collect and use śarada rainwater. (Charaka Saṁhitā, Sūtrasthāna 27.206–207)

Water of Śiśira Season

It is lighter than hemanta water and destroys kapha and vāyu. (Charaka Saṁhitā, Sūtrasthāna 27.203–204)

Water of Vasant Season

It is astringent and sweet. (Charaka Saṁhitā, Sūtrasthāna 27.204)

Water of Grīṣma Season

It is not kapha-producing. This is certain. (Charaka

Samhitā, Sūtrasthāna 27.205)

Untimely Rainwater

Rainwater falling in the wrong season aggravates doṣas. It should not be drunk. (Charaka Samhitā, Sūtrasthāna 27.205–206)

River Water

River water becomes churned and struck by rocks. Rivers originating from the Himalayas have beneficial and pure water, used by sages and gods. (Charaka Samhitā, Sūtrasthāna 27.207–208)

Water of Rivers from Malaya Mountain

Rivers flowing from Malaya mountain, and rivers carrying stones and sand, have pure water like nectar. (Charaka Samhitā, Sūtrasthāna 27.208–209)

West-Flowing Rivers

Rivers flowing westward have beneficial and pure water. (Charaka Samhitā, Sūtrasthāna 27.209)

East-Flowing Rivers

Rivers flowing to the eastern sea have slow current and heavy water. (Charaka Samhitā, Sūtrasthāna 27.210)

Rivers from Pāriyātra, Vindhya, and Sahya Mountains

Their water produces head diseases, heart diseases, skin diseases, and elephantiasis. (Charaka Samhitā, Sūtrasthāna 27.210–211)

Rain-Fed Rivers

Rivers flowing from rainwater, contaminated by worms, snakes, rats, stool, and mud, have water that aggravates all doṣas. (Charaka Samhitā, Sūtrasthāna 27.211–212)

Water of Wells, Ponds, Lakes, Springs, and Streams

Their qualities should be known according to their location — marshy land, mountain, or desert. (Charaka Saṁhitā, Sūtrasthāna 27.212–213)

Unwholesome Water

Slimy, worm-infested, rotten, contaminated by leaves, moss, and mud, foul-tasting, thick, and foul-smelling water is unwholesome and should not be used. (Charaka Saṁhitā, Sūtrasthāna 27.213–214)

Sea Water

Sea water is foul-smelling, aggravates all three doṣas, and is salty. (Charaka Saṁhitā, Sūtrasthāna 27.214–215)

Qualities of Milk and Its Products

Cow's Milk

Cow's milk is endowed with these ten qualities: sweet in taste, cold in potency, light to digest, unctuous, thick, slimy, heavy, slow, and clear (pure). Generally it increases *ojas*. It is the best among all life-promoting substances and is a rejuvenative. (Charaka Saṁhitā, Sūtrasthāna 27.215–217)

prvaram jīvanīyānām kṣīram uktam rasāyanam

(“Milk is said to be the foremost among life-promoting and rejuvenative substances.”)

Buffalo's Milk

It is heavier, more unctuous, and colder than cow's milk. It removes insomnia and is excellent for persons with strong digestive fire. (Charaka Saṁhitā, Sūtrasthāna 27.218)

Camel's Milk

It is dry, hot in potency, slightly salty, and light. It is beneficial in vāta and kapha disorders, *ānāha* (distension), worms, abdominal diseases (especially ascites), and piles. (Charaka Saṁhitā, Sūtrasthāna 27.219)

Milk of Mare and Other One-Hoofed Animals

It is strength-producing, firming, nourishing, hot in potency, slightly sour and slightly salty, dry, light, and destroys vāta disorders of the limbs (hands, feet, fingers, etc.). (Charaka Saṁhitā, Sūtrasthāna 27.220)

Goat's Milk

It is astringent and sweet in taste, cold in potency, constipating, and light. It removes *raktapitta*, diarrhoea, consumption, cough, and fever. (Charaka Saṁhitā,

Sūtrasthāna 27.221)

Sheep's Milk

It produces hiccup and dyspnoea, is hot in potency, and increases kapha and pitta. (Charaka Saṁhitā, Sūtrasthāna 27.222)

Elephant's Milk

It is strength-producing, heavy to digest, and makes the body firm. (Charaka Saṁhitā, Sūtrasthāna 27.222)

Woman's Milk

It is life-promoting, increases body bulk, is very suitable for the body, and increases unctuousness. It is useful in *raktapitta*, for nasal therapy (*nasya*), and for instillation in eye pain. (Charaka Saṁhitā, Sūtrasthāna 27.223)

Qualities of Curd (Dadhi)

Curd increases appetite, kindles digestive fire, increases virility, produces unctuousness, increases strength, is sour in post-digestive effect, hot in potency, destroys vāta, is auspicious, and produces stoutness. It is beneficial in *pīnasa*, diarrhoea, cold fever, toxic fever, anorexia, painful urination, and emaciation. Curd should not be consumed in Śarada (23 Aug–21 Oct), Grīṣma (20 Apr–20 Jun), and Vasant (19 Feb–19 Apr). (Charaka Saṁhitā, Sūtrasthāna 27.223–226)

Prohibition of Improperly Set Curd

Half-set curd aggravates all three doṣas. (Charaka Saṁhitā, Sūtrasthāna 27.226–227)

Properly Set Curd

It destroys vāta. (Charaka Saṁhitā, Sūtrasthāna 27.227)

Cream of Curd

It increases virility. (Charaka Saṁhitā, Sūtrasthāna

27.227)

Whey (Curd Water)

It destroys vāta and kapha and purifies the channels. (Charaka Saṁhitā, Sūtrasthāna 27.227)

Buttermilk (Takra)

Buttermilk is beneficial in swelling, piles, *grahaṇī*, painful urination, abdominal diseases, anorexia, diseases produced by excessive use of unctuous substances (ghee, oil), jaundice, and toxic disorders. (Charaka Saṁhitā, Sūtrasthāna 27.228)

Fresh Butter

Fresh butter is absorbent (binds stool), kindles digestive fire, is beneficial for the heart, removes *grahaṇī*, piles, hemiplegia, and anorexia. (Charaka Saṁhitā, Sūtrasthāna 27.229)

Qualities of Ghee (Ghṛta)

Ghee increases memory and intellect, digestive fire, virility, *ojas*, kapha, and fat. It destroys vāta, pitta, all types of toxic disorders, insanity, *rājayakṣmā*, loss of complexion, and fever. It is the best among all unctuous substances. It is sweet in taste and sweet in post-digestive effect. When processed with various medicinal combinations, it becomes thousands of times more powerful and capable of performing thousands of functions. (Charaka Saṁhitā, Sūtrasthāna 27.230–231)

Old Ghee

Old ghee removes intoxication, fainting, epilepsy, insanity, artificial poison, fever, vaginal diseases, ear pain, and head pain. (Charaka Saṁhitā, Sūtrasthāna 27.232)

Khīs, Morat, and Chhena

The first seven days' milk of a newly delivered cow is called *pīyūṣa* (khīs). Milk from day eight until it stabilizes

is called *morat*. The thick white part of curdled milk is called *chhena* (kilāṭa). All these are beneficial for persons with strong digestive fire and insomnia. They are heavy, satisfying, semen-increasing, nourishing, and destroy vāta disorders. (Charaka Saṁhitā, Sūtrasthāna 27.233–234)

Takra-piṇḍa

When buttermilk is tied in cloth and hung, its water drains out and *takra-piṇḍa* remains. It is clear (non-slimy), dry, heavy, and binds stool. (Charaka Saṁhitā, Sūtrasthāna 27.235)

Seasonal Regimen (Ṛtu-caryā)

A person who knows which type of conduct and food is suitable for him in each season, and who accordingly follows food and conduct, becomes endowed with increased strength and complexion when he eats in proper quantity. For this, knowledge of the seasons and the food-conduct appropriate to them is necessary. In the following lines we will discuss this in detail.

Division of the Year

By the division of seasons, the year is said to have six parts: Varṣā (21 June to 22 August), Śarada (23 August to 21 October), Hemanta (22 October to 21 December), Śīśira (21 December to 18 February), Grīṣma (20 April to 20 June), and Vasant (19 February to 19 April).

Among these, Śīśira, Vasant, and Grīṣma (21 December to 20 June) are the three seasons in which the sun moves northward; therefore this period is called **Uttarāyaṇa** or **Ādāna-kāla**.

Varṣā, Śarada, and Hemanta (21 June to 20 December) are the seasons in which the sun moves southward; therefore this period is called **Dakṣiṇāyana** or **Visarga-kāla**. (Charaka Saṁhitā, Sūtrasthāna 6.4)

Visarga and Ādāna Periods

In Visarga-kāla (Dakṣiṇāyana), the wind is not very dry; in Ādāna-kāla (Uttarāyaṇa), it is very dry.

In Visarga-kāla, the moon is fully powerful and fills the entire earth with its cooling rays, satisfying all living beings; therefore Visarga-kāla (21 June to 20 December) is called **saumya** (gentle).

Ādāna-kāla (21 December to 20 June) is called **āgneya** (fiery).

The sun, wind, and moon—being governed by time, natural course (Dakṣiṇāyana and Uttarāyaṇa), and rule—

are said to be the causes of the origin of time, season, taste, doṣa (vāta etc.), and bodily strength (excellent-moderate -low). (Charaka Saṁhitā, Sūtrasthāna 6.5)

Cause of Weakness in Ādāna-kāla

In Ādāna-kāla, the sun takes away the unctuous portion of the world with its rays. Thus the winds become sharp and very dry, absorbing the unctuous portion of the world, and producing increasing dryness in Śīśira, Vasant, and Grīṣma.

They increase dry, bitter, astringent, and pungent tastes, making humans weak.

In Śīśira there is slight dryness, production of bitter taste, and slight weakness. In Vasant there is intense dryness, production of pungent taste, and moderate weakness.

Charaka reads the sun and wind together, and Soma separately: **tāvetāv arka-vāyū somaś ca**. This indicates that in Ādāna-kāla (21 December to 20 June), the sun and wind are powerful, and Soma governs Visarga-kāla (21 June to 20 December).

Cause of Strength Increase in Visarga-kāla

In Varṣā, Śarada, and Hemanta, when the sun begins moving southward, its heat is subdued by clouds, wind, and rain. The moon becomes strong and continuously nourishes the world with its gentle rays.

When the heat of the world is calmed by celestial water, unctuous, sour, salty, and sweet tastes increase gradually on earth, and the strength of humans increases daily.

In other contexts—regarding doṣa aggravation, purification, etc.—a different seasonal division is used: Bhādra-Kvāra = Varṣā, Kārtika-Agrahāyaṇa = Śarada, Pauṣa-Māgha = Hemanta, Phālguna-Caitra = Vasant,

Vaiśākha–Jyeṣṭha = Grīṣma, Āṣāḍha–Śrāvaṇa = Prāvṛṭ.

Ādāna-kāla (21 December to 20 June)

The period in which the sun moves northward is called Ādāna-kāla. Śiśira, Vasant, and Grīṣma occur in this period.

In these seasons, the sun's rays are sharp; as their intensity increases, kapha is destroyed and vāyu increases.

Wind is *yogavāhī*—it further intensifies the sun's rays. Therefore Ādāna-kāla is called **āgneya**.

In this period, due to the predominance of wind and ether, bitter taste arises; due to wind and earth, astringent taste arises; due to wind and fire, pungent taste arises.

The sun dries the watery portion of the world; wind becomes very dry and sharp, absorbing the unctuous portion; thus dryness, bitterness, astringency, and pungency increase, causing weakness in humans.

Uttarāyaṇa takes away the fortune of the earth and the strength of beings; therefore it is called Ādāna-kāla. Its ruler is the sun, who—assisted by wind—makes it fiery.

From Makara-saṅkrānti, six months are Uttarāyaṇa.

Visarga-kāla (21 June to 20 December)

In Varṣā, Śarada, and Hemanta, when the sun moves southward, that period is Dakṣiṇāyana or Visarga-kāla.

In this period, dryness of wind decreases, the moon's strength increases, and it continuously nourishes the world with gentle rays. Therefore Visarga-kāla is **saumya**.

Condition of Bodily Strength in Uttarāyaṇa and Dakṣiṇāyana

At the beginning of Visarga-kāla and at the end of Ādāna-kāla, humans are weak. In the middle of Visarga and Ādāna, bodily strength is moderate. At the end of Visarga and at the beginning of Ādāna, strength is

excellent. (Charaka Saṁhitā, Sūtrasthāna 6.8)

Sharpness of Digestive Fire in Hemanta (22 October to 21 December)

In cold season, when cold winds blow, the body's heat—attempting to escape—gets blocked by the cold air and returns inward. Thus in strong persons, digestive fire becomes powerful and kindled, capable of digesting heavy food. (Charaka Saṁhitā, Sūtrasthāna 6.9)

Diet in Hemanta (22 October to 21 December)

In cold Hemanta, vāyu becomes aggravated. Therefore one should consume unctuous substances, sour and salty tastes. *Śīdhū* (boiled sugarcane juice) and honey should be taken as *anupāna* (post-meal drink). Milk products, sugarcane products, oil, and rice made from new grains should be eaten.

Daily bathing and drinking warm water in Hemanta prevents reduction of lifespan. (Charaka Saṁhitā, Sūtrasthāna 6.13)

Prohibited Diet in Hemanta

One should avoid vāta-increasing food, strong wind exposure, scanty food, and sattv mixed with water. (Charaka Saṁhitā, Sūtrasthāna 6.18)

Cause of Vāta Aggravation in Cold Season

When digestive fire—capable of digesting heavy food—does not receive proper fuel, it dries the body's dhātus. Thus dryness of body and the dry-cold nature of wind cause vāta aggravation in cold season. (Charaka Saṁhitā, Sūtrasthāna 6.10)

Diet in Śīśira (21 December to 18 February)

Hemanta and Śīśira are almost similar. Śīśira has additional dryness due to Ādāna-kāla and increased cold due to clouds and rain. Therefore one should follow

Hemanta regimen in Śiśira. One should especially stay in warm houses where wind does not enter directly. (Charaka Saṁhitā, Sūtrasthāna 6.20)

Prohibited Diet in Śiśira

Avoid pungent, bitter, and astringent substances; vāta-increasing, light, and cold foods. (Charaka Saṁhitā, Sūtrasthāna 6.21)

Pañcakarma in Vasant (19 February to 19 April)

Kapha accumulated in Hemanta melts in Vasant due to sun's rays, weakening digestive fire and producing fevers and other diseases. Therefore in Vasant, one should perform kapha-purification such as emesis. (Charaka Saṁhitā, Sūtrasthāna 6.22)

Prohibited Diet in Vasant

Avoid heavy foods, sour foods, unctuous and sweet foods; avoid daytime sleep. (Charaka Saṁhitā, Sūtrasthāna 6.23)

Diet and Conduct in Vasant

One should perform exercise, apply unguents, smoke therapy, oil gargling, collyrium, wash hands and feet with lukewarm water, and bathe. Apply sandalwood and agaru paste. Eat barley, wheat flour, pure *śīdhū* and *mādhvika* (honey-based drink). Walk in flower-laden gardens. (Charaka Saṁhitā, Sūtrasthāna 6.26)

Diet in Grīṣma (20 April to 20 June)

In Grīṣma, the sun consumes the world's unctuousness. Therefore sweet, cold, liquid, and unctuous foods are beneficial. Sattu mixed with sugar and ghee and taken with cold water is beneficial. Ghee, milk, and śāli rice prevent summer disorders. (Charaka Saṁhitā, Sūtrasthāna 6.28)

Prohibited Diet in Grīṣma

Drink plenty of water. Avoid salty, sour, pungent foods, hot foods, and exercise. (Charaka Saṁhitā, Sūtrasthāna 6.29)

Conduct in Grīṣma

During day, stay in cool rooms; at night, apply sandalwood paste and sleep on airy terraces under moonlight. Wear pearl or gem necklaces; enjoy sandal-sprinkled cool air and fans. Avoid sexual intercourse; enjoy cool forests, cool water, and cool flower gardens. (Charaka Saṁhitā, Sūtrasthāna 6.31)

Theoretical Basis of Varṣā Regimen (21 June to 22 August)

In Ādāna-kāla, humans are weak; digestive fire is weak. In Varṣā, due to vāta and other doṣas, it becomes even weaker. Due to vapors rising from earth, rainfall, and water, digestive fire becomes diminished; vāta becomes aggravated. Therefore one should follow all prescribed regimens carefully in Varṣā. (Charaka Saṁhitā, Sūtrasthāna 6.34)

Prohibited Diet and Conduct in Varṣā

Avoid sattv mixed with water, daytime sleep, staying outdoors during dewfall, drinking river water, exercise, sun exposure, and sexual intercourse. (Charaka Saṁhitā, Sūtrasthāna 6.35)

Diet in Varṣā

Use well-processed foods and drinks with a little honey. On cold days caused by rain and storms, eat unctuous foods cooked in ghee or oil with sour and salty tastes to pacify vāta. To maintain digestive fire, eat old barley, wheat flour, śāli rice, and seasoned soups (with cumin, hing, etc.). (Charaka Saṁhitā, Sūtrasthāna 6.38)

Drinks in Varṣā

Drink *mādhvīka* (mahua-based) ariṣṭa with a little honey, or drink boiled and cooled rainwater, well-water, or lake-water. (Charaka Saṁhitā, Sūtrasthāna 6.39)

Conduct in Varṣā

Rub the body with wet cloth; wear light and clean garments; stay in dry, air-conditioned places where sweat does not accumulate. (Charaka Saṁhitā, Sūtrasthāna 6.40)

Cause of Pitta Aggravation in Śarada (23 August to 21 October)

In Varṣā season, the body becomes accustomed to the cold of the rainy period, and when the limbs of such a body suddenly receive the rays of the Śarada sun, the body's organs become heated, and the pitta accumulated during Varṣā becomes aggravated in Śarada. (Charaka Saṁhitā, Sūtrasthāna 6.41)

Diet and Conduct to Be Followed in Śarada (23 August to 21 October)

In Śarada, when proper hunger arises, one should consume sweet-tasting, light, cold-potency foods, bitter-tasting foods, and foods that pacify pitta, in proper quantity. Among grains, one should consume barley, wheat, and śāli rice. One should drink bitter ghee, and undergo purgation and bloodletting. (Charaka Saṁhitā, Sūtrasthāna 6.43)

Prohibited Diet and Conduct in Śarada (23 August to 21 October)

In Śarada, one should not take sun exposure, sour curd, daytime sleep, or easterly winds. (Charaka Saṁhitā, Sūtrasthāna 6.45)

Hamsodaka and Conduct in Śarada (23 August to 21 October)

Water that is heated by the sun during the day and

cooled by moonlight at night, becoming matured in the nature of cold season, and purified by the rise of Agastya star, is called *hamsodaka*. Bathing in it, drinking it, and immersing in it yields nectar-like results. In Śarada, garlands of flowers that bloom in Śarada, clean and pure garments, and enjoying moonlight in the early part of night are considered excellent. (Charaka Saṁhitā, Sūtrasthāna 6.48)

Note

The word *haṁsa* refers to both the sun and the moon, and water purified by the contact of their rays is called *hamsodaka*. Water heated by the sun during the day, cooled by moonlight at night, purified by Agastya's rise, and free from defects such as acidity due to seasonal influence, matured, clear, and pure, is called *hamsodaka*. Since swans naturally dwell in pure water, water suitable for swans is called *hamsodaka*. The word *haṁsa* includes the sun, moon, and the swan; therefore relating *hamsodaka* to all three is logically appropriate.

Rules of Diet and Conduct in Seasonal Regimen

Method of Adopting Wholesome and Abandoning Unwholesome Foods

A wise person should gradually abandon improper but habitual foods and gradually adopt wholesome foods. The meaning of “gradually” must be understood. In adopting wholesome foods and abandoning unwholesome foods, one should follow the fractional method (*pādāṁśa-krama*).

On the first day, one should abandon one-fourth of the unwholesome food and adopt one-fourth wholesome food — i.e., three parts unwholesome and one part wholesome. On the second day, two parts unwholesome and two parts wholesome. On the third day, again two parts

unwholesome and two parts wholesome. On the fourth day, one part unwholesome and three parts wholesome. Similarly on the fifth and sixth day. From the seventh day onward, all four parts should be wholesome food only. (Charaka Saṁhitā, Sūtrasthāna 7.37)

Rules for Changing Diet and Conduct When Seasons Change

At the time of seasonal transition, one should abandon the diet-conduct of the departing season and adopt the diet-conduct of the arriving season. For this also, the same fractional method should be followed.

Exercise (Vyāyāma)

Definition of Exercise

The action performed for maintaining bodily stability and increasing strength is called *vyāyāma*. Exercise should be done only in proper quantity. (Charaka Saṁhitā, Sūtrasthāna 7.31)

Benefits of Exercise

Exercise produces lightness, capacity for work, bodily stability, ability to endure hardship, reduction of aggravated doṣas, and increase of digestive fire. (Charaka Saṁhitā, Sūtrasthāna 7.32)

Harm from Over-Exercise

Excessive exercise causes fatigue, dullness of mind and senses, depletion of dhātus such as rasa, excessive thirst, *raktapitta*, dyspnoea, fever, and vomiting disorders. (Charaka Saṁhitā, Sūtrasthāna 7.33)

Signs of Proper Exercise

Sweating, increase of breathing, lightness in limbs, and a sense of obstruction in the heart region. (Charaka Saṁhitā, Sūtrasthāna 7.33.1)

Prohibition of Over-Exercise

A wise person should not excessively engage in exercise, laughter, speech, walking, sexual intercourse, or night-awakening, even if accustomed to them. One who excessively engages in these actions becomes suddenly destroyed like a lion pulling an elephant. (Charaka Saṁhitā, Sūtrasthāna 7.34–35)

Persons Unfit for Exercise

Those weakened by excessive sexual activity, heavy loads, long travel, or afflicted by anger, grief, or exertion; children, elderly, vāta-constitution persons, those

accustomed to loud speech, and those who are hungry or thirsty — such persons should not perform exercise. (Charaka Saṁhitā, Sūtrasthāna 7.35.2)

Svasthavṛtta

(Measures for Maintaining Health)

After describing the measures for preserving health, now—aiming at *svasthavṛtta*—the actions that must necessarily be done for the body, along with their qualities, will be stated. (Charaka Saṁhitā, Sūtrasthāna 5.14)

Oil Massage (Tailābhyāṅga)

Oil is used in three ways: *avagāhana* (sitting in a tub filled with oil), *abhyāṅga* (massaging with oil), and *pariṣeka* (pouring a stream of oil on the head or other limbs).

By these actions, the body becomes firm just as a pot becomes strong when coated with oil, leather becomes strong and soft when rubbed with oil, and the axle of a chariot or cart becomes strong and capable of bearing friction when oil is applied.

Similarly, by massaging the body with oil, the skin becomes beautiful and strong. (Charaka Saṁhitā, Sūtrasthāna 5.70)

Tooth-Cleaning (Danta-dhāvana)

Every day, twice, one should use the twig of a tree whose taste is astringent and bitter. The front part of the twig should be crushed to make a soft brush, and the gums should be protected from injury while cleaning.

By tooth-cleaning, the tongue, teeth, and mouth become free of impurities; foul smell and tastelessness disappear, and appetite arises quickly. (Charaka Saṁhitā, Sūtrasthāna 5.72)

Patañjali says in *Vyākaraṇa-Mahābhāṣya*, *Paspasāhnikā* that upon waking in the morning, a person should first perform bodily cleansing and purification, and only

afterwards attend to the tasks of friends and relatives.

Tooth-cleaning is the first step of daily regimen; when properly practiced, a person attains full longevity. Therefore, one should carefully and gently clean each tooth with a soft brush.

Because astringent, pungent, and bitter tastes destroy kapha, the twig should have these tastes. The tip should be very soft, not dry or hard. The twig should be as thick as the little finger, straight, without knots or thorns, and one *pala* long so it can be held comfortably and also used to clean the tongue by splitting its back end.

Teeth should be rubbed vertically, not horizontally—upper teeth downward, lower teeth upward.

Persons suffering from constipation, vomiting, cough, dyspnoea, fever, facial paralysis, thirst, mouth ulcers, heart disease, head disease, or ear disease should not use a twig; they should use tooth powders instead.

Trees Suitable for Tooth-Cleaning

Karañja, kanera, madāra, mālatī, arjuna, vijayasāra, and other trees with similar qualities are excellent for tooth-cleaning. (Charaka Saṁhitā, Sūtrasthāna 5.73)

Tongue-Scraping (Jihvā-plāka)

The tongue-scraper should be made of gold, silver, copper, tin, or brass. It should not have a sharp edge and should be slightly curved.

Impurities that accumulate at the root of the tongue obstruct breathing and produce foul smell; therefore the tongue should be scraped clean. (Charaka Saṁhitā, Sūtrasthāna 5.75)

Substances that Fragrance the Mouth

Those who desire mouth-cleanliness, appetite, and fragrance should suck nutmeg, musk-vine, betel-nut, clove, rock sugar, good betel leaf, camphor, and small

cardamom. (Charaka Saṁhitā, Sūtrasthāna 5.77)

Benefits of Holding Oil in the Mouth (Gandūṣa)

Holding oil in the mouth strengthens the jaws, makes the voice deep and resonant, prevents dryness of throat, prevents cracking of lips, prevents teeth from breaking, strengthens their roots, prevents toothache, prevents bitterness of teeth when eating bitter substances, and enables chewing hard foods. (Charaka Saṁhitā, Sūtrasthāna 5.80)

Applying Oil on the Head

Daily oil massage on the head prevents headache, baldness, premature greying, and hair fall. It strengthens the skull bones, makes hair roots firm, lengthens hair, darkens hair, pleases the senses, beautifies facial skin, and induces pleasant sleep. (Charaka Saṁhitā, Sūtrasthāna 5.82)

Putting Oil in the Ears (Karna-tarpaṇa)

Daily instillation of oil in the ears prevents ear diseases caused by vāyu, prevents *manyā-stambha* (stiff neck) and *hanu-stambha* (jaw stiffness / deafness). (Charaka Saṁhitā, Sūtrasthāna 5.84)

Benefits of Oil Massage, Rubbing, and Oleation

Just as oil strengthens a clay pot, rubbing oil strengthens leather, and pouring oil strengthens the axle of a cart, similarly oil massage strengthens the body, beautifies the skin, removes vāta pain, and enables the body to tolerate exertion and exercise. (Charaka Saṁhitā, Sūtrasthāna 5.86)

Daily Practice of Oil Massage

Among all senses, the touch sense has the greatest share of vāyu, and the touch sense resides in the skin. Therefore

oil massage is extremely beneficial for the skin, and one should practice daily oil massage. (Charaka Saṁhitā, Sūtrasthāna 5.87)

Benefits of Daily Oil Massage

A person who massages daily does not suffer major disorders or pain even when injured or exerting force. The body becomes pleasant to touch, firm, plump, fresh, strong, and beautiful. Daily massage delays old age and reduces its impact. (Charaka Saṁhitā, Sūtrasthāna 5.89)

Benefits of Foot Massage (Pāda-abhyanga)

Massaging oil on the soles removes roughness, stiffness, dryness, fatigue, and numbness. The feet become soft, strong, and firm. Vision becomes clear. Vāta disorders are pacified. Diseases like sciatica do not arise. Feet do not crack, do not hurt, and veins and ligaments do not contract. (Charaka Saṁhitā, Sūtrasthāna 5.92)

Body Cleansing (Parimārjana)

Wiping the body with a cloth soaked in water removes foul smell, heaviness, drowsiness, itching, dirt, lack of interest in work, lack of appetite, and repulsiveness caused by excessive sweating. (Charaka Saṁhitā, Sūtrasthāna 5.93)

Benefits of Bathing

Bathing purifies and cleanses the body. It is aphrodisiac, promotes longevity, removes fatigue, sweat, and impurities, increases physical strength, and increases *ojas*. (Charaka Saṁhitā, Sūtrasthāna 5.94)

Benefits of Wearing Clean Clothes

Wearing clean garments increases radiance, increases lifespan, removes poverty and ugliness, pleases the mind, increases beauty, and increases respect in assemblies. (Charaka Saṁhitā, Sūtrasthāna 5.95)

Benefits of Perfume and Garlands

Applying sandalwood, saffron, musk, perfumes, and wearing fragrant flower garlands increases virility, stimulates desire, makes the body fragrant, increases lifespan, enhances beauty, nourishes and strengthens the body, brings joy to the mind, and removes poverty and ugliness. (Charaka Saṁhitā, Sūtrasthāna 5.96)

Purification of Excretory Passages

Keeping the excretory passages—nose, ears, mouth, anus, genitals—clean and free of impurities by washing repeatedly is called *śauca-ādhāna*. Keeping the feet and excretory passages clean increases intellect, purity, lifespan, and removes poverty and quarrelsome tendencies. (Charaka Saṁhitā, Sūtrasthāna 5.98)

Benefits of Wearing Gem Ornaments

Wearing ornaments made of diamond, pearl, ruby, and gold increases fortune, auspiciousness, and lifespan. Gem-wearing increases beauty, removes suffering, pleases the mind, and increases attractiveness and *ojas*. (Charaka Saṁhitā, Sūtrasthāna 5.97)

Benefits of Hair-Cutting and Grooming (Kṣora-karma)

Cutting hair of the head, beard, moustache, nails of hands and feet, and grooming hair increases nourishment, virility, and lifespan, and makes a person pure and beautiful. (Charaka Saṁhitā, Sūtrasthāna 5.99)

Sadvṛtta

(Principles of Good Living)

Benefits of Observing Sadvṛtta

The harmonious performance of actions of body, speech, and mind produces health, and this is the conduct of noble persons. Therefore, all people who desire their own welfare should always keep their memory awakened and follow all sadvṛttas. By following sadvṛtta, a person obtains two benefits simultaneously: **health** and **victory over the senses**. (Charaka Saṁhitā, Sūtrasthāna 8.17)

Description of Sadvṛtta

The sadvṛtta whose observance yields health and mastery over the senses is taught in the Caraka Saṁhitā as follows:

1. One should worship and honor gods, cows, brāhmaṇas, elders, accomplished persons, and teachers.
2. Perform oblations in fire morning and evening.
3. Wear good medicinal substances.
4. Touch water or bathe morning and evening; keep excretory passages and feet repeatedly clean.
5. Cut hair, beard, moustache, and nails three times in fifteen days (one fortnight).
6. Wear clean and un-torn clothes; remain cheerful and fragrant with good scents.
7. Dress in the manner of noble persons.
8. Keep hair well-groomed.
9. Apply oil daily on the head, ears, nose, and feet.
10. When meeting someone, inquire about their well-being before they speak.
11. Help people in difficulty.
12. Perform oblations, sacrifices, and charity.
13. Give food to crow, dog, cow, etc.
14. Honor and serve guests (such as sādhus and

renunciates).

15. Do not eat before feeding elders.
16. Speak beneficial, mild, and pleasant words at the proper time.
17. Be self-controlled and religious.
18. Do not envy others' prosperity; rather, envy the cause of their prosperity.
19. Be carefree, fearless, modest, greatly enthusiastic, clever, forgiving, righteous, and faithful.
20. Serve humble, learned, noble-born, elderly, accomplished, ascetic, and teacherly persons. (Charaka Saṁhitā, Sūtrasthāna 8.17)
21. While walking, wear shoes and a turban; look four hands ahead on the path.
22. Follow good conduct.
23. Avoid dirty clothes, bones, thorns, impure substances, hair, husk, garbage, ash, skulls, bathing places, and places where birds are fed.
24. Stop exercise before fatigue arises.
25. Behave with brotherhood toward all beings.
26. Be one who pacifies the angry, reassures the frightened, and helps the poor and helpless.
27. Make truthful vows.
28. Remain calm.
29. Endure harsh words of others.
30. Restrain one's own anger.
31. Do not let the qualities of peace disappear from sight; destroy causes that produce attachment or hatred. (Charaka Saṁhitā, Sūtrasthāna 8.18)

Actions Not to Be Done

1. Do not lie.
2. Do not take others' wealth.
3. Do not desire another's wife, wealth, or honor.
4. Do not desire enmity.
5. Do not commit sin; do not become sinful out of revenge against a sinner.
6. Do not speak of others' faults; do not reveal others'

secrets.

7. Do not associate with irreligious persons or enemies of the king.
8. Do not associate with madmen, fallen persons, those who commit abortion, vile people, or wicked men.
9. Do not sleep on a bed without bedding, without a pillow, too small, or uneven.
10. Do not wander on high or uneven mountain peaks.
11. Do not climb trees.
12. Do not dive into fast-flowing water; do not take shelter in the shade of a riverbank.
13. Do not go near places where fire is burning.
(Charaka Saṁhitā, Sūtrasthāna 8.18)
14. Do not laugh loudly.
15. Do not release loud flatulence.
16. Do not yawn, sneeze, or laugh without covering the mouth.
17. Do not pick the nose.
18. Do not grind the teeth.
19. Do not snap the nails.
20. Do not injure bones.
21. Do not dig the ground with nails; do not cut grass with nails.
22. Do not break clods of earth.
23. Do not make useless movements with limbs.
24. Do not look at dazzling objects, fire, dirty things, or contemptible objects.
25. Do not wrinkle the nose or eyebrows or utter disgust when seeing a corpse.
26. Do not step on the shadow of a shrine, flag, elders, revered persons, or contemptible objects.
27. Do not stay at night in lonely places such as temples, shrines, enclosures, crossroads, gardens, parks, cremation grounds, or slaughterhouses.
28. Do not go alone into empty houses or dense forests.
29. Do not associate with sinful women, friends, or servants.

30. Do not oppose noble persons; do not associate with base persons.
31. Do not remain in crookedness or deceit; do not take refuge in immoral persons.
32. Do not frighten anyone.
33. Do not engage in acts of excessive courage, excessive sleep, excessive wakefulness, excessive bathing, excessive drinking, or excessive eating; do not sit long with legs raised or squatting. (Charaka Saṁhitā, Sūtrasthāna 8.18)
34. Do not go near snakes.
35. Do not go near intoxicated tusked elephants, carnivorous lions, or horned bulls and buffaloes.
36. Avoid easterly wind, head-on wind, sunlight, dew, and violent storms.
37. Do not quarrel with anyone.
38. Perform fire rituals carefully and safely.
39. Do not stay near fire with a dirty mouth or dirty hands; do not heat the body by placing fire under a cot or bed.
40. Do not bathe without removing fatigue and without washing the mouth first.
41. Do not bathe naked.
42. Do not wipe the head with cloth worn on the feet.
43. Do not pluck the front hair.
44. Do not wear previously worn clothes after bathing.
45. Do not leave the house without touching gems, ghee, revered elders or learned persons, auspicious substances, or good flowers.
46. Do not leave the house keeping auspicious substances on the left.
47. Do not leave the house keeping inauspicious substances on the right. (Charaka Saṁhitā, Sūtrasthāna 8.19)

Actions Related to Food

1. Do not eat without wearing a gem on the hand.

2. Do not eat without bathing or while wearing torn or dirty clothes.
3. Do not eat without chanting, without sacrifice, or without feeding elders and teachers.
4. Do not eat without wearing pure fragrance, without garlands, without washing hands, feet, and mouth, and without cleansing the mouth.
5. Do not eat facing north, or when afflicted by jealousy, fear, anger, or when food is cooked or brought by impure, base, or hungry servants.
6. Do not eat in impure vessels, dirty places, improper times, crowded places, or cluttered places.
7. Do not eat without offering to fire, without sprinkling water, or without sanctifying with mantra.
8. Do not eat while criticizing food, or food brought by an enemy.
9. Except for fresh and dry vegetables, fruits, and dry sweets, do not eat stale food.
10. Except curd, honey, salt, sattv, and ghee, do not eat any food entirely.
11. Do not eat sattv after meals.
12. Do not eat excessive sattv; do not eat sattv twice a day; do not eat sattv after drinking water; do not chew sattv with teeth. (Charaka Saṁhitā, Sūtrasthāna 8.20)

Sadvṛtta in Excretion

1. Do not sneeze, eat, or sleep while bending sideways.
2. When the urge for urine or stool arises, do not ignore it for other work.
3. Do not spit, release wind, defecate, or urinate facing wind, fire, water, moon, sun, learned persons, or elders.
4. Do not urinate in the middle of a path.

5. Do not spit phlegm, saliva, or nasal mucus where people sit, during meals, chanting, oblations, study, feeding animals, or other auspicious activities. (Charaka Saṁhitā, Sūtrasthāna 8.21)

Sadvṛtta Related to Household Conduct

1. Do not insult a woman.
2. Do not place excessive trust in a woman.
3. Do not reveal secrets to her; do not give her full authority.
4. Do not have intercourse with a menstruating, sick, impure, or dirty woman.
5. Do not have intercourse with a woman who is not of good form or nature, whose appearance, color, conduct, or behavior is not good.
6. Do not have intercourse with a woman who is not clever, who does not know social conduct, or who cannot complete tasks gracefully.
7. Do not have intercourse in non-human or non-vaginal passages.
8. Do not have intercourse in shrines, stupas, enclosures, crossroads, gardens, parks, cremation grounds, execution places, water reservoirs, hospitals, homes of learned persons, homes of teachers, or liquor houses.
9. Do not have intercourse in morning or evening, on forbidden dates, when impure, without taking aphrodisiac medicine, without firm intention, or without aroused desire.
10. Do not have intercourse without eating, after fasting, after overeating, or while lying on uneven places.
11. Do not have intercourse when afflicted by urges of stool or urine.
12. Do not have intercourse when tired, fatigued from exercise, weakened by fasting, when body and

senses lack strength, or in crowded places.
(Charaka Saṁhitā, Sūtrasthāna 8.22)

Sadvṛtta Toward Revered Persons

1. One should not criticize noble persons and teachers.
2. When impure, one should not perform sacrifice, chanting, worship, or study. (Charaka Saṁhitā, Sūtrasthāna 8.23)

Sadvṛtta Related to Study

1. One should not study when unseasonal lightning is flashing, when flames appear in the directions, when there is fire nearby, when an earthquake is occurring, or when great festivals are taking place.
2. One should not study when meteors fall, or during solar or lunar eclipses.
3. One should not study without being taught by a teacher, nor in a very low voice, nor in a very loud voice, nor in a very harsh voice, nor without proper intonation.
4. Likewise, one should not practice study with improper pronunciation of each word, nor with excessive haste, nor with excessive delay, nor with very weak sound, nor in very high or very low pitch. (Charaka Saṁhitā, Sūtrasthāna 8.24)

Sadvṛtta Related to Social Conduct

1. Do not break rules established by many people together.
2. Do not violate rules.
3. Do not go to bad places at night.
4. During twilight periods, one should not eat, study, engage in sexual intercourse, or sleep.

5. Do not make friendship with children, old people, greedy people, fools, cruel people, or impotent persons.
6. Do not indulge in drinking liquor, gambling, or visiting prostitutes.
7. Do not reveal your secret or private parts.
8. Do not insult anyone; do not turn your face away from others. (Charaka Saṁhitā, Sūtrasthāna 8.23–24)
9. Do not remain ignorant of social conduct and practical skills.
10. Do not find faults in virtuous persons; do not criticize learned persons.
11. Do not raise a stick to strike a cow.
12. Do not speak ill of elders, teachers, assemblies, or kings.
13. Do not speak excessively or boastfully.
14. Do not abandon brothers, relatives, loved ones, helpers in danger, or those who know your secrets. (Charaka Saṁhitā, Sūtrasthāna 8.25)

Sadvṛtta Related to Mental Conduct

1. Do not be impatient; do not excessively inflate your mind.
2. Provide for your servants and attendants.
3. Do not distrust your close ones.
4. Do not enjoy pleasures alone.
5. Do not make your conduct or means of living troublesome.
6. Do not trust everyone, nor distrust everyone.
7. Do not remain absorbed in thought at all times. (Charaka Saṁhitā, Sūtrasthāna 8.26)

Sadvṛtta Related to Duties

1. Do not postpone work that has its proper time.

2. Do not engage in any work without proper understanding.
3. Do not become a slave to your senses.
4. Do not let your restless and unrestrained mind wander freely wherever it wishes.
5. Do not place excessive burden on your intellect and senses.
6. Do not develop the habit of delaying work.
7. Do not perform any action under excessive anger or excessive joy.
8. Do not remain absorbed only in grief.
9. Do not become excessively proud upon success, nor excessively dejected upon failure.
10. Always remember the root cause of every matter.
11. Know with certainty that good actions yield good results and bad actions yield bad results; therefore always strive to begin actions that yield good results.
12. Do not prematurely assume “I have accomplished my work.”
13. Do not waste your virility without purpose.
14. Do not forget the possibility of public criticism regarding your conduct. (Charaka Saṁhitā, Sūtrasthāna 8.27)

Sadvṛtta in Fire Ritual (Havana)

1. Being pure (not impure), offer oblations of cow-ghee, unbroken rice, sesame, kuśa grass, and mustard seeds into fire, and with hope, make auspicious wishes.
2. Recite mantras such as: “May fire not depart from my body; may wind sustain my life; may Viṣṇu give strength to my body; may Indra give me valor; may auspicious deities enter me,” and then sprinkle water on the body while reciting “āpo hiṣṭhā”.

3. Touch water twice to the lips, wipe the feet with water, touch water to the head, eyes, nose, ears, and mouth, and sprinkle water on the heart region. (Charaka Saṁhitā, Sūtrasthāna 8.28)

Additional Sadvṛtta

Practice celibacy, acquire knowledge, give charity, maintain friendship and compassion, remain always cheerful, avoid wicked persons and bad actions, and remain peaceful by controlling the senses. Always remain engaged in whatever means are possible for this. (Charaka Saṁhitā, Sūtrasthāna 8.29)

Prohibition of Inauspicious Actions

Any action whose result—immediate or future—is inauspicious or harmful should not be done. This is the view of wise persons. (Charaka Saṁhitā, Vimānasthāna 3.46)

Other Sadvṛttas

Those sadvṛttas which are not described here but are accepted elsewhere should also be followed. (Charaka Saṁhitā, Sūtrasthāna 8.34)

Is Lifespan Fixed or Not Fixed

Question Regarding Lifespan

Agniveśa asked Bhagavān Ātreya: “Bhagavan! Is the measure of lifespan of all beings fixed or not?”

Lifespan Depends on Reasoning (Yukti)

Bhagavān Ātreya said to Agniveśa: “Agniveśa! In this world, the lifespan of beings depends upon *yukti* (proper reasoning). The strength or weakness of lifespan is caused by the strength or weakness, favorability or unfavorability of **daiva** and **puruṣakāra**.” (Charaka Saṁhitā, Vimānasthāna 3.29)

Definition of Daiva and Puruṣakāra

The actions performed by the body in previous birth are called **daiva**, and the actions performed by the present body are called **puruṣakāra**. (Charaka Saṁhitā, Vimānasthāna 3.30)

Three Types of Actions

Daiva and puruṣakāra both have different degrees of strength and weakness. Actions are seen to be of three types: **inferior**, **moderate**, and **excellent**. (Charaka Saṁhitā, Vimānasthāna 3.31)

Lifespan According to Actions

When both daiva and puruṣakāra are excellent, lifespan is long, pleasant, and fixed. When both are inferior, lifespan is short, painful, and unfixed. When both are moderate, lifespan is of medium duration, mixed with pleasure and pain, and unfixed. (Charaka Saṁhitā, Vimānasthāna 3.33)

Argument for Fixed Lifespan

Weak daiva is defeated by strong puruṣakāra, and strong daiva defeats weak puruṣakāra. Seeing this, some

people consider lifespan to be fixed. (Charaka Saṁhitā, Vimānasthāna 3.34)

Fixed-Time and Unfixed-Time Results of Actions

Some great actions have results whose time is fixed, and their outcome is inevitable. Some actions have no fixed time for their result; they manifest only when aided by unfavorable causes such as improper food. (Charaka Saṁhitā, Vimānasthāna 3.35)

Examination of Fixed and Unfixed Lifespan

Therefore, when both aspects are seen, it is not proper to accept only one. We will now present examples.

If the lifespan of all beings were fixed, then those who desire to increase lifespan would not engage in mantra recitation, use of medicines, wearing gems, auspicious acts, feeding birds, giving gifts, oblations, following rules, removing obstacles through expiation, fasting, *svasti* recitation, worship of gods, teachers, siddhas, sages, pilgrimage, divine sight, and sacrifices for longevity.

People would not protect themselves from attacks of wicked, violent, angry bulls, elephants, camels, donkeys, horses, buffaloes, storms, or flames of fire. No one would worry about falling from waterfalls, cliffs, mountains, or being swept away by fast rivers.

No one would fear intoxicated, mad, violent, angry, restless, deluded, or greedy people. No one would fear enemies, fire, poisonous substances, or venomous snakes and scorpions.

If lifespan were fixed, no one would avoid dangerous acts, nor fear improper conduct in wrong place or time, nor fear punishment by the king.

Those things which are life-destroying would never destroy life. If lifespan were fixed and no one died prematurely, then those who never took measures to avoid

premature death would never fear premature death.

The teachings of sages in the Rasāyana section—regarding obtaining long, strong, disease-free lifespan—would become useless.

Indra could not kill enemies with fixed lifespan; the Aśvinīkumāras could not heal diseased persons; sages could not obtain lifespan at will through austerity; and seers would not investigate, teach, or use Rasāyana medicines.

And from direct observation, we see that among thousands of men, those who fight in battle and those who do not fight do not have equal lifespan. Those whose diseases are treated and those whose diseases are not treated do not have equal lifespan. Those who consume poison and those who do not consume poison do not have equal lifespan.

Similarly, pots used daily for carrying water and pots kept for decoration do not have equal durability.

Therefore, the truth is that human life depends on wholesome food, conduct, and treatment. Opposite conditions cause death.

It is also known that treatment contrary to place, time, and personal constitution; improper use of food and conduct; excessive, deficient, and wrong usage of all things; holding urges excessively; not holding urges that should be held; and abandoning courageous acts— all these are causes of health and disease as we observe and teach our students. (Charaka Saṁhitā, Vimānasthāna 3.36)

Question Regarding Timely and Untimely Death

Agniveśa then asked: “If lifespan is not fixed, then how does timely death (*kāla-mṛtyu*) or untimely death (*akāla-mṛtyu*) occur?” (Charaka Saṁhitā, Vimānasthāna 3.37)

Reasoning Behind Timely and Untimely Death

Bhagavān Ātreya said:

Just as the axle of a chariot is naturally endowed with its qualities, and while the chariot is drawn, the axle gradually wears down and finally breaks when its limit of wear is reached— in the same way, when lifespan is naturally strong, and when proper treatment is done according to *svasthavṛtta*, and when the bodily components gradually diminish until they reach their limit, then the destruction of lifespan is **timely death** (*kāla-mṛtyu*).

But just as an axle breaks prematurely when overloaded, or when the chariot is driven on uneven ground, or where there is no path, or due to carelessness of the driver, or due to defects in the horse or bull, or due to the pin of the axle coming out, or due to overturning of the chariot, or due to lack of oiling— in the same way, lifespan is destroyed prematurely by:

- excessive courageous acts beyond strength,
- eating without considering digestive capacity,
- improper food,
- keeping the body in crooked, uneven postures,
- excessive sexual intercourse,
- association with wicked persons,
- suppressing urges of stool and urine,
- not holding urges that should be held,
- attacks of spirits, poison, polluted air, and fire,
- injuries,
- irregular eating,
- and not treating diseases.

This is called **untimely death** (*akāla-mṛtyu*).

Similarly, death caused by improper treatment of fever and other diseases is also seen as untimely death. (Charaka Saṁhitā, Vimānasthāna 3.38)

Rebirth and the Afterlife

The discussion of rebirth is necessary here because many diseases arise due to actions of previous births, and for their treatment, Āyurveda prescribes **daiva-vyapāśraya** therapy. Many people in the world doubt whether, after leaving this world, there is any arrangement for taking birth again or not. Why does this doubt arise? Many people accept only direct perception as valid proof, and because rebirth is not directly perceived, they do not accept it; therefore they adopt the doctrine of atheism. There are also learned people who accept rebirth based on scriptural authority. Even the *śrutis* differ: some consider mother and father as the cause of birth, some consider nature (*svabhāva*), some consider another agent as the maker of the body, and some consider desire (*icchā*) as the cause of birth. Therefore doubt arises whether rebirth exists or not.

Some people consider mother and father as the cause of birth — meaning that without the soul, the union of ovum and semen is the cause of birth, and not that the soul leaves the previous body and takes a new one, because the soul is not a material entity. This is the view of those who consider parents the cause of birth.

Some consider **nature** (*svabhāva*) as the cause of birth — just as thorns have sharpness, animals and birds have peculiar colors, sugarcane has sweetness, and pepper has pungency by nature. Thus, for them, the soul, karma, and karmic results are not causes of birth, and rebirth does not exist; birth occurs by nature alone.

Some consider **another agent** (*para-nirmaṇa*) as the cause of birth — here “para” means God, i.e., the soul is not an additional substance; only God is the creator of the world.

Some say that the world arises **without any cause**, by mere chance (*yadṛcchā*). Charvākas and other atheists

accept only direct perception as proof, and because rebirth is not directly perceived, they do not accept it.

Suśruta has described **six causes** of creation: **svabhāva**, **īśvara**, **kāla**, **yadṛcchā**, **niyati**, and **para-nirmaṇa**. (Charaka Saṁhitā, Sūtrasthāna 11.6)

Refutation of the Doctrine of Direct Perception

A wise person should abandon atheistic and skeptical intellect, because objects knowable by direct perception are few, whereas those knowable by indirect means are many — known through scripture, inference, and reasoning. (Charaka Saṁhitā, Sūtrasthāna 11.7)

The senses are known through inference. Just as cutting is accomplished by a saw, in the same way, the functions of sight, etc., must be produced by something — that “something” is the senses. Thus, for knowledge of the senses, we rely on inference. Therefore, abandoning the obstinacy of accepting only direct perception, one should adopt theistic intellect and accept inference and other proofs.

Reasons Why Direct Perception Fails

Even when forms exist, they may not be perceived due to: being too near, too far, obstruction between eye and object, weakness of the sense organ, mind being elsewhere, being mixed among similar objects, being overpowered, or being too subtle. Therefore, saying “only direct perception is proof” is unreasonable and ill-considered. (Charaka Saṁhitā, Sūtrasthāna 11.8)

Refutation of Parent-Based Birth Theory

Accepting mother and father as the cause of birth without accepting the soul is not a valid cause, because it contradicts reasoning. If the soul of the mother or father goes into the child, it must go either wholly or partially. If the whole soul goes, the parent should die immediately.

If a part of the soul goes, that is impossible because the soul, being subtle, has no parts. (Charaka Saṁhitā, Sūtrasthāna 11.10)

Similarly, the intellect or mind of the parents cannot go into the child. Intellect and mind, like the soul, are subtle and partless. (Charaka Saṁhitā, Sūtrasthāna 11.11)

Answer to the Svabhāva Doctrine

The six dhātus that sustain body and world — earth, water, fire, air, ether, and soul — have inherent qualities: earth has hardness, water has liquidity, fire has heat, air has movement, ether has non-obstruction, and soul has knowledge. These qualities are natural. But the **combination and separation** of these six dhātus occur due to **karma**. (Charaka Saṁhitā, Sūtrasthāna 11.12)

The Six Dhātus

The five great elements and the soul are the six dhātus of the body. Their qualities arise naturally. But the five elements are unconscious; consciousness arises only when they combine with the soul. When the soul departs, consciousness ceases.

If one says that consciousness arises merely from the combination of the elements, that is impossible because all elements are inert. Even if one accepts that consciousness arises from their combination, then due to differences in childhood, youth, etc., multiple consciousnesses would arise — but memory of past actions occurs in the same consciousness. Therefore consciousness is one and eternal — this is the soul.

Thus, in the formation of the embryo, the combination of elements with the soul occurs due to **karma of previous birth**. Similarly, separation of elements from the soul occurs due to karma. Therefore, once previous-birth karma is accepted as cause, **rebirth becomes automatically established**.

If one accepts svabhāva as the cause of combination and separation of soul and elements, then svabhāva being eternal would never cease, and separation would never occur — a great defect. To remove this defect, acceptance of previous-birth karma is necessary. (Charaka Saṁhitā, Sūtrasthāna 11.13)

Defect in the Para-Nirmaṇa Doctrine

The eternal conscious entity (soul) cannot be created by another. If “para” is taken as God, then accepting para-nirmaṇa poses no problem. (Charaka Saṁhitā, Sūtrasthāna 11.13)

But even God creates bodies **only according to karma**. If karma is not accepted, one cannot explain why one is born in a noble family and another in a poor family. Thus God grants birth in various wombs according to previous-birth merit and demerit. Therefore, acceptance of karma and karmic results automatically establishes rebirth.

Defect in the Yadṛcchā Doctrine

In the doctrine of chance, there is no examination by proofs, nor any subject for examination. In their view, there is no doer, no cause, no seers, no siddhas, no action, and no result of action. Their doctrine suppresses the soul; therefore they do not accept the soul. Accepting this atheistic doctrine is the greatest downfall. (Charaka Saṁhitā, Sūtrasthāna 11.15)

Seeing Reality Through the Lamp of Intellect

Atheism is a great sin. Therefore, abandoning this misguided intellect, one should see all subjects correctly through the lamp of intellect of noble persons — i.e., know reality through direct perception. (Charaka Saṁhitā, Sūtrasthāna 11.16)

Āpta-Upadeśa (Authority of the Trustworthy)

The teachings of trustworthy persons (*āpta*) are considered proof. Their characteristics are: those who, through austerity and knowledge, are completely free from rajas and tamas, who have unobstructed knowledge of past, present, and future, who instruct the world in duty and beneficial conduct, who know all knowable subjects, whose words are free from doubt and are true.

Being free from rajas and tamas, why would they speak untruth? (Charaka Saṁhitā, Sūtrasthāna 11.19)

Definition of Direct Perception

The definite knowledge arising from the conjunction of soul, senses, mind, and objects is called **direct perception**. (Charaka Saṁhitā, Sūtrasthāna 11.20)

Definition of Inference

After direct perception, inference of three types and of all three times (past, present, future) is made. Seeing smoke, one infers hidden fire. Seeing pregnancy, one infers sexual union. Seeing a seed, one infers future fruit. Thus learned people know all three times through direct perception and inference. (Charaka Saṁhitā, Sūtrasthāna 11.21)

Three Categories of Inference

1. **Pūrvavat** — inference of effect from cause (e.g., fruit from seed).
2. **Śeṣavat** — inference of cause from effect (e.g., sexual union from pregnancy).
3. **Sāmānyato-dṛṣṭa** — inference based on general observation (e.g., fire from smoke). (Charaka Saṁhitā, Sūtrasthāna 11.22)

Example of Yukti (Reasoning)

Just as water, ploughing, seed, and season together

produce barley, wheat, rice, etc., in the same way, the six dhātus together produce embryos — this is reasoning.

Just as churning stick, churning rope, and churning vessel together produce fire, in the same way, the fourfold excellence of physician, medicine, attendant, and patient produces cure. (Charaka Saṁhitā, Sūtrasthāna 11.24)

Definition of Yukti

The intellect that sees unknown phenomena arising from the combination of many causes, according to the relation of cause and effect, is called **yukti**. Through yukti, knowledge of all three times arises. Through it, dharma, artha, and kāma are accomplished. (Charaka Saṁhitā, Sūtrasthāna 11.25)

Rebirth Proven Through Āpta-Upadeśa

The scriptures of trustworthy persons are the Vedas. Other scriptures that do not contradict Vedic meaning, are composed by examiners, approved by noble persons, and practiced for the welfare of the world, are also āpta-śāstra.

From these scriptures, it is known that charity, austerity, sacrifice, truthfulness, good conduct, non-violence, and celibacy grant worldly prosperity, heaven, and liberation. (Charaka Saṁhitā, Sūtrasthāna 11.27)

Further Proof of Rebirth

Sages who have destroyed rajas and tamas have not instructed liberation for those whose mental impurities are not destroyed through charity, austerity, etc. Rather, they have instructed **rebirth** for them. (Charaka Saṁhitā, Sūtrasthāna 11.28)

Rebirth Taught by Divine-Sighted Sages

Those ancient sages, whose minds and intellects never became dull, who knew Vedas and sacrifices, who were free from attachment, hatred, greed, delusion, and pride,

saw rebirth directly with their divine sight and taught it. (Charaka Saṁhitā, Sūtrasthāna 11.29)

The sages could experience rebirth themselves because before becoming free from rajas and tamas, they too underwent birth and death and directly experienced rebirth. After becoming free from mental impurities, they attained liberation. (Charaka Saṁhitā, Sūtrasthāna 11.29.1)

Rebirth Proven Through Direct Perception

It is directly seen that children are born with forms and colors different from both parents. Even siblings born from the same womb differ in complexion—fair, dark, etc.—form, mind, intellect, and fortune. One is born in an excellent noble family, another in a low family. One becomes a servant, another becomes a king enjoying prosperity. One's life is happy, another's life is miserable. One is short-lived, another long-lived.

In this world, some obtain wealth, property, and prosperity without any effort. Some who have received no education yet display tendencies such as crying, suckling, laughing, fear, eating, etc., right from infancy. From childhood itself, auspicious or inauspicious bodily marks are seen.

Two persons perform the same action, yet they receive different results. In some tasks intellect works, and in some tasks intellect does not work.

Many people remember their rebirth — where they were born in previous life and what events occurred. Some who died in this world have returned again to this world.

Two persons may appear identical in form, color, and shape, yet one evokes affection and the other does not. (Charaka Saṁhitā, Sūtrasthāna 11.30.2)

Rebirth Proven Through Inference

By observing excellent and adverse circumstances, one infers that actions of previous birth do not perish and

cannot be avoided. This is called **daiva**. It is *anubandhika* — meaning it accompanies the soul from one birth to another. Its result is the various disparities described earlier in this world, and further karmic daiva arises.

Thus, from the fruit one infers the seed, and from the seed one infers the fruit.

Karma is of two types:

- **sāmānya karma** — whose results are experienced daily in this life,
- **anubandhika karma** — which becomes accumulated and becomes destiny or daiva.

Based on this anubandhika karma, in the next birth one obtains womb, family, form, prosperity or poverty, etc.

Here, through inference, one infers the afterlife and the auspicious or inauspicious actions of previous birth, and infers the future results according to actions of this birth. (Charaka Samhitā, Sūtrasthāna 11.31.3)

Rebirth Proven Through Reasoning (Yukti)

It is also reasoning that the embryo arises from the combination of six dhātus. Action occurs from the conjunction of doer and instrument. Performed action yields fruit, and unperformed action yields no fruit. Without seed, sprout does not arise. Fruit is obtained according to action. A different tree does not arise from a different seed — this is reasoning.

Earlier, rebirth was established through inference. Inference depends on the person; therefore reasoning is presented:

The embryo arises from the combination of six dhātus — meaning that from inert elements alone, a conscious embryo cannot arise; consciousness arises only from the conjunction of soul.

It is said that action occurs from conjunction of doer and instrument. In embryo formation, the soul is the doer, and previous-birth karma is the instrument.

The fruit is the result of actions performed in previous birth. Only performed actions yield auspicious or inauspicious results.

If the seed is mango, only a mango tree arises. Similarly, according to karma, one obtains form, color, voice, wealth, family, and happiness or sorrow in this birth.

Karma compels one to experience its results. For experiencing pleasure or pain and karmic fruits, rebirth occurs.

The soul moves from one body to another according to karma — this is stated in Charaka Saṁhitā, Śarīrasthāna, and also in the Gītā.

Thus, rebirth is proven through reasoning. (Charaka Saṁhitā, Sūtrasthāna 11.32)

Practice Dharma with Care

Thus, knowing that rebirth occurs through all four proofs, one should pay attention to conduct that forms the doorway to dharma.

One should be devoted to serving elders, studying the Vedas, and observing celibacy. One should be diligent in marriage and procreation, in supporting servants, in honoring guests, in giving charity, and in not desiring others' wealth.

In the vānaprastha stage, one should be diligent in austerity, in not finding faults in others, in examining actions of speech, mind, body, intellect, and soul, and in restraining mental tendencies.

Other such actions should also be adopted in conduct and behavior. Such conduct yields fame in this world and

attainment of divinity after death.

Thus the third **paraloka-eṣaṇā** (desire for the afterlife) is explained. (Charaka Saṁhitā, Sūtrasthāna 11.33)

Causes of Epidemics and Their Treatment

Once Agniveśa asked Bhagavān Ātreya: “Bhagavan! All humans have different constitution, food, body, strength, habituation, mental stamina, and lifespan. Then how is it that they are destroyed all at once, at the same time, by the same epidemic?”

In reply, Bhagavān Ātreya said: “O Agniveśa! Although constitution, food, body, strength, etc., are different, there are many other factors that are **common** among humans. When these common factors become vitiated, diseases with identical symptoms arise simultaneously and take the form of epidemics. These common factors are: **air, water, land, and season**. When these become vitiated, diseases assume epidemic form. (Charaka Saṁhitā, Vimānasthāna 3.6)

Disease-Causing Polluted Air

Air should be considered disease-causing when it flows contrary to season, is extremely still, excessively turbulent, excessively harsh, excessively cold, excessively hot, excessively dry, excessively moist, extremely noisy, colliding with itself, full of whirlwinds, foul smell, vapors, sand, dust, and smoke. (Charaka Saṁhitā, Vimānasthāna 3.6.1)

Disease-Causing Polluted Water

Water that has extremely distorted smell, color, taste, and touch; is slimy; is abandoned by creatures and birds living in it; has greatly diminished in ponds, lakes, reservoirs; appears unpleasant and has lost its qualities — should be considered disease-causing. (Charaka Saṁhitā, Vimānasthāna 3.6.2)

Disease-Causing Polluted Land

Land whose natural color, smell, taste, and touch have

become distorted; where excessive moisture prevails; where snakes, violent animals, mosquitoes, insects, flies, rats, owls, vultures, kites, jackals, etc., abound; where grass, reeds, and forests have grown excessively; where agriculture has strangely declined, dried, or been destroyed; where herds of animals and birds run about frightened and distressed; where dogs howl; where people have lost dharma, truth, modesty, conduct, character, and virtue; where lightning strikes; where earthquakes occur repeatedly; where meteors fall continuously and terrifying sights appear; where red, white, or dry clouds cover the sun, moon, and stars; where cries of fear and distress are heard; where darkness prevails like a region attacked by thieves and bandits — such land should be considered harmful. (Charaka Saṁhitā, Vimānasthāna 3.6.3)

Disease-Causing Polluted Season

When seasonal characteristics appear contrary to their nature, or when the characteristics of a season appear in excessive or deficient quantity, that season should be considered harmful and disease-causing. (Charaka Saṁhitā, Vimānasthāna 3.6.4)

Causes of Epidemics

Air, water, land, and season endowed with such defects become causes of epidemics. Their opposites — air, water, land, and season with natural qualities — are beneficial. (Charaka Saṁhitā, Vimānasthāna 3.7)

Freedom From Epidemic Fear

Even when these factors become vitiated and destructive to populations, proper use of medicines removes the fear of disease. (Charaka Saṁhitā, Vimānasthāna 3.8)

General Treatment During Epidemics

When air, water, land, and season are all polluted, treatment with medicines prevents disease. For those

whose disease is not fatal and whose destiny or karma is not death-producing, **pañcakarma** is the best treatment. (Charaka Saṁhitā, Vimānasthāna 3.14)

Life-Protecting Measures

Truthfulness, compassion toward all beings, charity, feeding animals and birds, worship of deities, observance of sadvṛtta, maintaining peace, self-protection, living in beneficial places, practicing celibacy, serving celibates, listening to scriptures, discussing teachings of sages and self-controlled persons, and associating with religious, sattvic, and elderly persons — all these protect the lifespan of those whose death is not fixed at the time of epidemic. (Charaka Saṁhitā, Vimānasthāna 3.18)

Causes of Vitiating of Air, Water, Land, and Season

After hearing the causes of epidemics, Agniveśa asked again: “Bhagavan! Why do defects arise in air, water, land, and season, which then destroy populations?”

Bhagavān Ātreya replied: “O Agniveśa! The root cause of vitiating in all these is **adharma**, or the improper actions performed in previous birth. And the root of both is **prājñāparādha** (intellectual blasphemy). (Charaka Saṁhitā, Vimānasthāna 3.19; Sūtrasthāna 7.51–52)

Prājñāparādha includes: microbial invasion, poison ingestion, polluted air, burns, injuries, external diseases, and mental disorders such as jealousy, grief, fear, anger, pride, hatred.

When leaders of countries, cities, towns, and communities violate dharma and practice adharma, their dependents and the people who depend on them also promote adharma. Adharma suppresses dharma. Deities abandon people devoid of dharma.

Where dharma is lost, seasons become distorted: Indra does not rain at proper time, or rains excessively or not at

all; air flows improperly; earth becomes diseased; water dries; medicinal plants lose their nature; touch and food become defective; and populations perish. (Charaka Saṁhitā, Vimānasthāna 3.20)

War-Related Destruction Also Caused by Adharma

Destruction caused by weapons also arises from adharma. Those filled with greed, anger, delusion, and pride attack the weak, fight among themselves, or are attacked by others. (Charaka Saṁhitā, Vimānasthāna 3.21)

Destruction by Demons Due to Adharma

Demons and impure beings, angered by adharma, also cause destruction. (Charaka Saṁhitā, Vimānasthāna 3.22)

Destruction by Curse Due to Adharma

Destruction caused by curses also arises from adharma. Those devoid of dharma insult elders, teachers, learned persons, siddhas, and sages. When such persons curse, entire communities perish. Even those with fixed lifespan perish due to the fixed cause of curse. (Charaka Saṁhitā, Vimānasthāna 3.23)

Origin of Greed in Ancient Times Due to Adharma

In ancient times, greed arose only from adharma.

In Satya-yuga, humans were radiant like gods, pure, powerful, and endowed with divine qualities. Their bodies were firm like the essence of Himalaya; their complexion was clear; their senses were unvitiated; they were strong like wind; beautiful, proportionate, and noble; truthful, gentle, humble, charitable, self-controlled, devoted to vows, austerity, fasting, and celibacy; free from fear, attachment, hatred, delusion, greed, anger, sorrow, and pride; free from disease, sleep, drowsiness, fatigue, laziness, and possession; long-lived.

Food produced for such noble beings was endowed with inconceivable potency and qualities, because earth was full of all virtues.

When Satya-yuga began to end, some people accumulated excessive wealth and consumed excessive food. Their bodies became heavy and fat; fatigue arose; laziness followed; they began hoarding wealth; attachment to wealth arose; from attachment, greed was born.

This was the final phase of Satya-yuga, when greed appeared — and from here began the origin of diseases. (Charaka Saṁhitā, Vimānasthāna 3.23)

Decline of Dharma and Rise of Disease in Tretā and Later Yugas

After greed arose, in Tretā-yuga, greed produced malice; malice produced falsehood; falsehood produced lust, anger, pride, hatred, cruelty, violence, fear, distress, sorrow, anxiety, and agitation.

Thus one-fourth of dharma disappeared in Tretā. One-fourth of lifespan of Satya-yuga was lost; Tretā's lifespan decreased by one-fourth.

Earth's qualities also decreased by one-fourth; food lost one-fourth of its unctuousness, purity, taste, potency, post-digestive effect, and influence.

Due to consumption of such one-fourth-deficient food and conduct, bodies became unstable and weak; digestive fire became impaired; vāta disorders arose; fevers and other diseases appeared.

Thus lifespan gradually decreased. (Charaka Saṁhitā, Vimānasthāna 3.24)

Habitable Land

(Nivāsa-yogya Bhūmi)

According to Āyurveda, land is of three types — *jāṅgala*, *anūpa*, and *sādhāraṇa*.

Jāṅgala

Where water is scarce, trees are few, wind blows swiftly, sunlight is intense, and diseases are very few — such land is called *jāṅgala*. (*jāṅgala*)

Anūpa

Where water is abundant, trees are many, wind does not blow swiftly, and sunlight is present — such disease-prone land is called *anūpa*. (*anūpa*)

Sādhāraṇa

Where water is not excessive, trees are not excessive, wind flows properly, sunlight is not too intense, and diseases are not many — such moderate-climate land is called *sādhāraṇa*. One should reside only in *sādhāraṇa* land. (*sādhāraṇa*) (Charaka Saṃhitā, Vimānasthāna 3.48)

Method of Study and Teaching (Adhyayana / Adhyāpana Vidhi)

Method of Study

The method of study is that a healthy person, with undistracted mind, leaving aside other tasks, should rise early in the morning or when a little of night remains, and after cleansing the body — defecation, tooth-cleaning, bathing, chanting — should bow to deities, cows, brāhmaṇas, teachers, elders, siddhas, and ācāryas.

Then, sitting comfortably in a clean, level place, with concentration, he should recite the sūtra aloud repeatedly. By speaking and reading the meaning of the sūtra with intellect, faults in one's own pronunciation are removed and faults in others' pronunciation are detected.

Thus, without wasting time, one should continuously practice the śāstra in the afternoon, late afternoon, and night. (adhyayana) (Charaka Saṁhitā, Vimānasthāna 8.7)

Method of Teaching (Adhyāpana Vidhi)

Before teaching, the dedicated teacher should examine the student. A student fit for study should have the following qualities:

Calm nature, noble constitution, not doing base actions, straight eyes, mouth, and nose, thin red clean tongue, unspoiled teeth and lips, not speaking indistinctly, patient, free from arrogance, intelligent, endowed with reasoning and memory, generous mind, born in a physician's family or possessing physician-like conduct, strong desire for study and knowledge, unspoiled limbs, complete senses, extremely humble, not rude, contemplative of scriptural secrets, not angry, free from addictions, endowed with cleanliness, conduct, affection, skill, and capacity for work, interested in study, attentive

to understanding meaning of śāstra and observing practical medical procedures, free from greed and laziness, concerned for the welfare of all beings, obedient to the teacher's commands, and affectionate.

Such a student should be taught the science of medicine. (adhyāpāna) (Charaka Saṁhitā, Vimānasthāna 8.8)

Initiation of the Student (Dīkṣā)

When a student possessing the above qualities and desiring worship approaches, the teacher should instruct him:

“In Uttarāyaṇa, in the bright fortnight, on an auspicious day, when the moon is in conjunction with one of the stars — Tiṣya, Hasta, Śravaṇa, or Aśvinī — in the auspicious *karana* and Maitra muhūrta are favorable, shave the head, bathe, fast for one day, wear saffron-colored cloth, take fragrant substances in hand, and bring:

- sacred sticks (samidhā),
- fire, ghee, sandal,
- cow-dung cakes,
- water-pots,
- garlands,
- lamps,
- gold ornaments,
- gold piece, silver, gems, pearls, coral,
- silk cloth,
- palāśa sticks for the altar,
- kuśa grass,
- popped rice, mustard, unbroken rice,
- white flower garlands and white flowers,
- intellect-enhancing foods,
- and powdered fragrant substances.”

(Charaka Saṁhitā, Vimānasthāna 8.9)

Method of Homa

(Havana Vidhi)

Prepare a square altar four hands long and four hands wide on clean level ground slightly sloping east or north. Plaster it with cow-dung. Surround it with palāśa-stick boundaries. Spread kuśa grass on the altar. Decorate it with sandal, water-pots, silk cloth, gold ornaments and pieces, silver, gems, pearls, coral, pure foods, fragrance, white flowers, popped rice, mustard, and unbroken rice.

Light the fire with palāśa, hiṅgoṭa, gūlar, or mahua wood. Facing east, purified, according to study-method, invoke Brahmā, Agni, Dhanvantari, Prajāpati, Aśvinīkumāras, Indra, Ṛṣis, and the authors of Āyurveda.

With auspicious mantras, say “svāhā” and offer honey and ghee three times each. (Charaka Saṁhitā, Vimānasthāna 8.11)

Then the student should also perform homa and circumambulate the fire. After circumambulation, have scholars recite *svastī-vācanam*, and serve and honor the physicians present. (Charaka Saṁhitā, Vimānasthāna 8.12)

Daiva-Vyapāśraya Therapy

Diseases arising from actions of previous birth cannot be cured by medicines. When medicines do not work, one should understand that the disease is produced by previous-birth karma, and its treatment is possible only through **daiva-vyapāśraya therapy**.

Daiva-vyapāśraya includes:

- chanting Vedic mantras,
- wearing medicinal substances,
- wearing gems,
- auspicious acts,
- feeding animals and birds (Bali-Vaiśvadeva-yajña),
- giving gifts to parents and teachers (Pitṛ-yajña),
- performing homa (Deva-yajña),
- practicing the five yamas taught in Yoga — **ahimsā, satya, asteya, brahmacharya, aparigraha**,
- expiation, fasting, reciting *svastī* mantras in sandhyā,
- surrendering at the feet of mother, father, and teacher,
- pilgrimage to sacred places (Brahma-yajña),
- visiting observatories (astronomical), etc.

(Charaka Saṁhitā, Vimānasthāna 8.87.2)

Sleep and Health

(Nidrā and Svasthya)

Causes of Sleep

(The mind and senses have an intimate relationship, because by staying with the mind, the senses become capable of grasping their objects. When, due to excess activity, the senses become tired, the mind also becomes tired.)

When the mind becomes tired and the senses, due to fatigue, withdraw from their objects, then a person sleeps. (Charaka Saṁhitā, Sūtrasthāna 29.35)

Explanation

Withdrawal of the senses from their objects along with the mind is sleep. Sleep is one of the pillars that sustain the body. Sleep is a natural state.

When a person becomes tired from physical or mental work, sleep provides rest and an opportunity to regain strength. Sleep is called “the māyā of Viṣṇu,” meaning that sleep nourishes and protects the body just as Bhagavān Viṣṇu sustains the entire universe.

The cause of sleep is said to be **tamas**. Because all activities cease during sleep, it is called *pāpmā*; however, sleep should not be condemned, because if sleep does not grant refuge, even a great person becomes insane and wanders like a street-dweller.

Therefore, the natural state of sleep should be regarded as a life-protecting blessing.

When the senses withdraw from their objects but the mind does not withdraw, a person sees various good and bad dreams. Dreams will be described later. (dreams)

Effects of Proper and Improper Sleep

Proper sleep produces health, nourishment, strength, virility, proper knowledge, and full lifespan. If sleep is entirely improper, many diseases arise — emaciation, weakness, impotence, and improper perception of objects — and life is destroyed. (Charaka Saṁhitā, Sūtrasthāna 29.36)

Wrong, Excessive, and Deficient Sleep

If sleep is taken at improper times, or for excessive duration, or not taken at all, these forms of sleep destroy health and lifespan like a second night of death. (Charaka Saṁhitā, Sūtrasthāna 29.37)

Proper Sleep (Parā Nidrā)

Sleeping at the proper place, proper time, and in proper manner grants health and full lifespan, just as a yogi attains perfection when true knowledge arises. (Charaka Saṁhitā, Sūtrasthāna 29.38)

Daytime Sleep (Divā-svapna)

Who Should Sleep During the Day

Those who have become weak and emaciated due to singing, reading, drinking alcohol, sexual activity, excessive work, lifting heavy loads, or walking long distances; those suffering from indigestion; those with wounds; those with emaciated bodies; the elderly, children, women; those suffering from thirst, colic, or diarrhoea — all these should sleep during the day in all seasons.

Patients with dyspnoea, hiccup, emaciation; those who have fallen from heights; those injured; the insane; those fatigued from travel or night-awakening; those afflicted by anger, grief, or fear; and those accustomed to daytime sleep — all these may sleep during the day in any season. (Charaka Saṁhitā, Sūtrasthāna 29.39)

Benefits of Daytime Sleep

For those prescribed daytime sleep, sleeping during the day produces equilibrium of dhātus, increases strength, nourishes the limbs with kapha, and stabilizes lifespan. (Charaka Saṁhitā, Sūtrasthāna 29.41)

Daytime Sleep in Summer

In summer, which belongs to Ādāna-kāla, dryness increases in the body and vāta increases due to short nights; therefore daytime sleep is beneficial. (Charaka Saṁhitā, Sūtrasthāna 29.43)

Daytime Sleep Prohibited

Except in summer, daytime sleep increases kapha and pitta; therefore one should not sleep during the day in other seasons.

Very obese persons, those who regularly use unctuous substances, kapha-constitution persons, kapha-disorder patients, and those afflicted by *dūṣṭ-viṣa* should not sleep during the day in any season. (Charaka Saṁhitā, Sūtrasthāna 29.44)

Disorders Caused by Improper Daytime Sleep

Improper daytime sleep causes:

halīmaka, headache, heaviness like being covered with wet cloth, bodily heaviness, limb pain, weak digestion, heaviness over the heart, swelling, anorexia, nausea, chronic cold, hemicrania, rashes, boils, pustules, itching, drowsiness, cough, throat diseases, memory loss, dull intellect, obstruction of channels, fever, weak senses, increased poison-effect, etc.

Therefore a wise person should consider beneficial and harmful sleep and take only beneficial sleep. (Charaka Saṁhitā, Sūtrasthāna 29.49)

Effects of Night-Awakening and Daytime Sleep

Night-awakening increases vāta and causes dryness. Daytime sleep increases kapha and causes unctuousness.

Sleeping while sitting or reclining on chairs, tables, or benches when sleep comes during movement is neither drying nor causing obstruction. (Charaka Saṁhitā, Sūtrasthāna 29.50)

Importance of Sleep

Just as proper eating produces health and happiness, proper sleep also produces health and all benefits. Body heaviness and leanness depend especially on food and sleep. (Charaka Saṁhitā, Sūtrasthāna 29.51)

Measures that Induce Sleep

Oil massage, unguents, bathing, rice, curd, milk, ghee, smelling pleasant fragrances, hearing pleasant sounds, gentle pressing of limbs, eye-soothing therapies, cool applications on head and face, clean and comfortable bed, pleasant house, and proper time — all these bring sleep even when lost due to disease. (Charaka Saṁhitā, Sūtrasthāna 29.54)

Measures that Prevent Sleep

Purgation, nasal therapy, emesis, inducing fear, worry, anger, smoking, exercise, bloodletting, fasting, improper bed, predominance of sattva, noble disposition, and conquering tamas — these prevent harmful and undesirable sleep. (Charaka Saṁhitā, Sūtrasthāna 29.56)

Causes of Insomnia

The same measures that prevent excessive sleep also cause insomnia. Additionally, being busy in necessary work, sleeping at improper time, old age, diseases (such as *sannipāta-jvara*, insanity, colic, vāta disorders), and vāta aggravation — all these cause insomnia. (Charaka Saṁhitā, Sūtrasthāna 29.57)

Types of Sleep

1. **Tamo-bhavā** — arising from tamas
2. **Śleṣma-samudbhavā** — arising from kapha
3. **Manaḥ-śarīra-śrama-sambhavā** — arising from mental and physical fatigue
4. **Āgantukī** — arising from external factors (fragrance, medicine, ointment)
5. **Vyādhy-anuvartinī** — arising as a symptom of disease
6. **Rātri-svabhāva-prabhavā** — natural sleep at night

Among these, *rātri-svabhāva-prabhavā* sleep is called **bhūta-dhātrī** (nourisher of beings like a mother). *Tamo-bhavā* sleep is said to be the root of sins (when one performs sinful acts under tamas). All other types of sleep are counted among pathological sleeps. (Charaka Saṁhitā, Sūtrasthāna 29.59)