

!! Shri Ganeshaya Namah

“Sarira kriya”

Jai Mahakal !!

Shyam-Vidya Ayurved P.G. Entrance Coaching Center, Bhopal (M.P.)**By- Dr. Neelima Singh Lodhi (M.D.) Mob - 09826438399, 09993961427****Ayurveda Nirupana**

Ayurveda is the very ancient life science of india, which is being practiced for attaining the complete health to achieve the four human pursuits like Dharma, Artha, Kama and Moksha.

Attaining Moksha (salvation) is the ultimate goal of the human.

The word Ayurveda is composed of the words ‘Ayu’ and ‘Veda’. Veda means the authentic real knowledge and ayu means the “life”.

Vyutpatti – Ayush: Veda: Ayurveda.

Nirukti – *Ayurasmin viddhate anen va ayurvidanti eti Ayurveda – (Su.Su.1/11)*

Defination – *Hita hitam sukham dukham ayus tasya hitahitam,
Mana ch tachha yatrokataam ayurveda sa uchyate (Ch.Su.1/41)*

The Ayurveda is the real science or knowledge of life with 4 types of Ayu, named Hitayu –Ahitayu, Sukhayu and Dukhayu. (Ch. Su. 1/41)

Ashatanga Ayurveda

Acharya	1	2	3	4	5	6	7	8
Charak	Kaya	Salakya	Salya	<i>Vishgarvairodhik Prashmana</i>	Bhuta vidhya	Kumar	Rasayan & Bajikarana	
Sushruta	Salya	Salakya	Kaya	Bhuta vidhya	Kumar	Agad	Rasayan & Bajikarana	
Vagbhata	Kaya	Bal	<i>Graha</i>	<i>Uravardhanga</i>	Salya	<i>Danshra</i>	<i>Jara & Vrashya</i>	

Ayu

Defination – *Sarirendriya sarira Sattwatma Smayogo Dhari Jivitam,
Nityagaschanubandhascha Paryayaira yuruchyate. (Ch. Su. 1/42)*

Combination of Sarira, Indriyas, manas & Atma is known as Ayu.

It is denoted by the synonyms like - Dhari, Jivita, Nityaga, Anubandha, Chetananuvritti.

- Nityaga - Synonyms of Ayu, Type of Kaal.
- Anubandha - Synonyms of Ayu, Type of Dosh/Hetu.

Four type of Ayu is describe in Charak samhita ‘Arthedashmahamuliya’ chapter (Ch. Su. 30/24-25)

1. Hitayu – Ayu with dharma, satya, jnana, good conduct and helping nature.
2. Ahitayu – Selfish, congested mentality and live for only personal devlepment.
3. Sukhayu – Sound health with sharira & manasa swasthya (yuva, virya, jnana, dhyana etc)
4. Dukhayu – Ill health, sharira & manasa Visamata.

As per Susruta **type of Ayu** – 3 – 1. Deerghayu 2. Madhyamayu 3. Alpayu. (Su. Su. 35/4-11)

Objects of Ayurveda

Objects of Ayurveda - *Swasthasya swastha raksanam aturasya vikara prasamanam.* (Ch. Su. 30/26)

प्रयोजनं चास्यं स्वस्थस्य स्वास्थ्यरक्षणं आतुरस्य विकार प्रशमनं च। (च. सू. 30/26)

इह खल्वायुर्वेद प्रयोजनं – व्याध्युपसृष्टानां व्याधिपरिमोक्षः स्वस्थस्य रक्षणञ्च। (सु. सू. 1/22)

Ayurveda has two objects -

1. Swasthasya swastha raksanam – To help maintain the health of a healthy individual.
2. Aturasya vikara prasamanam. – To cure the disease of a patient.

Sharira

Nirukti – शीर्यते तत् शरीरम्। – Gradual decay.

Defination – *Dosha dhatu mala mulam hi sariram.* (Su. Su. 15/3)

Dosha dhatu mala mulo hi deha. (AS. Su. 19/3)

Dosha dhatu mala mulam sada dehasya. (AH. Su. 11/1)

The body is composed of Doshas, Dhatus & Malas.

The physiology and pathology are both result from their balance and imbalanced inter-play.

तत्र शरीरं नाम चेतनाधिष्ठान भूतं पंचममहाभूतविकार समुदायत्वं समयोगवाहि। (च. शा. 6/4)

Properties – Chetanadistana bhutam

Pancamahabhuta vikara samuda yatmakam

sama yogavahi

Sarira is composed of –

1. Shakti **roop** dravya – Dosha
2. Shakti **yukta** dravya – Dhatu
3. Shakti **heena** dravya – Mala

Synonyms of sarira – Sarira, Deha, *Kalevara*, Kaya, *Vapus*, Tanus, Yasti, *Vigrahah*, Anga, *Gatra*, Samhanana, Samsthana, Pindam, **Purusa**, Ghanah, Murti.

Dosha

Defination – 1. दूषयन्तीति दोषाः। (चरक)

2. दूषणात् दोषाः। (शारंग्धर)।

Dosas

– The factors which are responsible for the vitiation of Dushyas (Dhatus) and Malas are called as Doshas. They are mainly divided into Sariraka and Manasika doshas.

1. *Vayuh pittam kaphaschoktah sariro dosha sangraha.* (Ch. Su. 1/56.)

2. *Vata pitta slesmana eva deha sambhava hetavah.* (Su. Su. 21/2)

3. *Vayuh pittam kaphascheti trayo dosha samasatah.* (AH. Su. 1/6)

4. *Vata-pitta-kapha doshah sarira-vyadhi hetavah.* (Ka. Khil. 3/20)

Type of Dosas -

1. **Sariraka dosas** are 3 in number viz., - Vata, Pitta & Kapha. (*Tridosas*)

Tristhunas – Three pillars/base of the living body. (Susruta)

Vata dosha is predominant among Tridosas.

2. **Manasika dosas** are 2 in number viz., - Rajah & Tamas. (*Manodosas*)

Rajah dosha is predominant among Manodosas.

Dosas and their Panca bhautik composition – Vagbhata (AS. Su. 20/3) -

Dosa	Bhautika composition	(अष्टांग संग्रह सू. 20/3)
1. Vata	Vayu + & Akasa+ bhutas	वाय्वाकाशधातुभ्यां वायुः
2. Pitta	Agni +++ & Jala+ bhutas	आग्नेय पित्तम्
3. Kapha	Prithvi + & Jala++ bhutas	अम्भःपृथिवीभ्यां श्लेष्मा

Dosas and their vyutpatti, origin (as per Susruta) and manoguna (as per Sharangdhara) -

Dosa	Vyutpatti (Su. Su. 21/5)	Origin(Su. Su. 43/9)	Sharangdhara
1. Vata	Va gati gandhanayoh	तत्र वायोरात्मैवात्मा	Rajo Guna pradhana
2. Pitta	Tapa santape	पित्तमाग्नेयं	Satva guna pradhana
3. Kapha	Slisha alingane	श्लेष्मा सौम्य इति	Tamo guna pradhana

Distribution of dosas according to age & time –

Dosas	Age	Day – Time	Night -Time	Digestin -Time
1. Vata	Old age	Evening	Late hours of night	End of digestion
2. Pitta	Youth	Afternoon	Middle ½ of night	During digestion
3. Kapha	Childhood	Early morning	Early hours of night	Immediately after meals

The Relation of Asrayi (Dosa) Asraya (Dathu & Malas) of Dosa Dhatu Malas -

Dosa-Dhatu-Mala relation (Asraya-Asrayi Bhava sambandha) as per Vagbhata

तत्रास्थानि स्थितो वायुः, असृक्स्वेदयोः पित्तम्, शेषेषु तु श्लेष्मा। – (अ. सं. सू. 19/13)

The doshas and dhatus have an direct relation except Vayu & Asthi.

S.No.	Dosa (Asrayi)	Dhatu (Asraya)	Mala (Asraya)
1.	Vata	Asthi	-
2.	Pitta	Rakta	Sweda
3.	Kapha	Rasa, Mamasa, Meda, Majja, Sukra	Mala, Mutra

Dosas and their main sites as per vagbhata-

S.No.	Dosas	Site (Location)
1.	Vata	Below the Nabhi (Pakvasaya)
2.	Pitta	Inbetween nabhi and Hridaya (Nabhi)
3.	Kapha	Above the Nabhi (Uras)

Dosas and their Prakopaka & Samaka Rasa in orders –

S.No.	Dosha	Prakopaka Rasa	Samaka Rasa
1.	Vata	Katu, Tikta, Kashaya	Lavana, Amla, Madhura
2.	Pitta	Katu, Amla, Lavana	Tikta, Madhura, Kashaya
3.	Kapha	Madhura, Amla, Lavana	Katu, Tikta, Kashaya

Dosha Sthanas

Dosas	Main Site	Other Locations
1. Vata	Charaka – Pakwasaya Susruta – Sroniguda Vagbhata – Pakwadhana	Vasti, Purishadhan, Kati, Sakthi, Pada, Asthi, Pakwasaya Kati, Sakthi, Pada, Asthi, Srotrendriya, Sparsanendriya Srotrendriya, Sparsanendriya, Asthi, Pakwadhana (Asthi-majja - Kasayapa)
2. Pitta	Charaka - Amasaya Susruta – Pakwamasaya madhya Vagbhata – Nabhi	Sweda, Lasika, Rudhira, Amasaya Yakrita, Pliha, Hridaya, Dristi, Twka Rasa, Rakta, Dristi, Sparsana, Nabhi
3. Kapha	Charaka - Urah Pradesh Susruta – Amasaya Vagbhata – Urah	Urah, Sirah, Griva, Parva, Amasaya, Meda. Urah, Kantha, Sirah, Sandhi. Kloma, Rasa, Medah, Ghrana- Jihwendriyas.

Dosa	Funtions (as per Charaka)
Vata	उत्साहोच्छ्वासनिःश्वासचेष्टा धातुगति समा। समो मोक्षो गतिमतां वायो कर्माविकारजम् ॥ (च.सू.18/49) Utsaha, Ucchvasa, Niswasa, Cesta, Vega Pravartana, Samyak gati of dhatu, Indriya Pushti
Pitta	दर्शनं पक्तिरुष्मा च क्षुत्तृष्णादेहमार्दवम्। प्रभा प्रसादो मेधा च पित्त कर्माविकारजम् ॥ (च.सू.18/50) Pakti, Ushma, Darshna, Kshut, Trit, Ruchi, Praha, Medha, Dhi, Sourya & Tanu mardava
Kapha	स्नेहो बन्धः स्थिरत्वं च गौरव वृषताबलम्। क्षमाधृतिरलोभश्च कफ कर्माविकारजम् ॥ (च.सू.18/51) Sthiratwa, Snigdhatwa, Sandhi bandha Kshama(Vyadhi kshamata), Dhriti, & Alobha.

Properties of Vata

Physical properties -

Charaka - (7) - 1. रूक्षः शीतो लघुः, सूक्ष्मश्चलोऽथ, विशदः खरः। (च. सू. 1/59)

Ruksha, Seeta, Laghu, **Suksha, Chala**, Visada, Khara etc.

Kusha - (6) - 2. रूक्ष लघु शीत दारुण खरविशदाः षडिमे वातगुणा भवन्ति। (च. सू. 12/4)

Ruksha, Laghu, Seeta, **Daruna**, Visada, Khara etc.

Vagbhata - (6) - 3. तत्र रूक्षो लघुः, शीतः खरः, सूक्ष्मश्चलोऽनिलः। (अ. ह. सू. 1/14)

Ruksha, Laghu, Seeta, Khara, Suksha, Chala etc. (did not mention –Visada)

Other properties –

Charaka – Amurta, Yogavahi.

Susruta – Ashukari, Avyaktaha, Acintaya virya, Rajoguna bahula.

Mental properties –

1. Rajo Bahula (Vayu) – (Su. Sh. 1/20)
2. Tiryaggah, Dvigunah – (Su. Ni. 1/8)
3. Controller of the mind. – (Ch. Su. 12/8)

Synonyms of Vata – Nitya, Sarvatra, Sarvatma, Bhagwana, Prajapati, Avyava, Vibhu, Sukhsama, Vishwakarma, Mratyu, Yama, Niyanta, Aditi, Vishnu, Vishwarupa.

Properties of Pitta

Physical properties -

Charaka - (7) - 1. पित्तं सस्नेहमुष्णं तीक्ष्णं च द्रवम्लं सरं कटु। (च. सू. 1/60)

Sneha, Ushna, Tikshna, Drava, Amla, Sara, Katu.

Susruta - 2. औष्ण्य, तैक्ष्ण्य, रौक्ष्य, लाघव वैशद्य गुण लक्षणं पित्त। (सु. सू. 42/9)

Ushna, Tikshna, Ruksha, Laghu, Visada etc.

Vagbhatta - (7) - 3. पित्तं सस्नेह तीक्ष्णोष्णं लघु विस्त्रं सरं द्रव्यं। (अ. ह. सू. 1/13)

Sneha, Tikshna, Ushna, Laghu, Vistra, Sara, Drava.

(– Katu, Amla = + Laghu, Vrista - Vagbhatta)

Other properties –

Natural Smell – Vrista

Vikrita Smell – Puti

Natural Colour – Neel or Peet

Vikrita Colour – Harita

Natural Rasa – Katu (Katu, Tikta –Shrangdhara)

Vidagdha Rasa – Amla

Mental properties –

1. Sattva Bahula

Synonyms of Pitta – Vaiswanara, Vrihi, Pavaka, Anala.

Properties of Kapha

Physical properties -

Charaka - (7) - 1. गुरु शीत, मृदु स्निग्ध, मधुर स्थिर, पिच्छलाः। (च. सू. 1/61)

Guru, Seeta, Mridu, Snigdha, Madhura, Sthira, Picchila.

Vagbhatta - (7) - 2. स्निग्धः शीतो गुरुः मन्दः श्लक्ष्णो मृत्स्न स्थिर कफः। (अ. ह. सू. 1/12)

Snigdha, Seeta, Guru, Mandah, Mritsana, Slaksanas, Sthira.

(– Madhura, Mradu, Picchila = + Mandah, Mritsana, Slaksanas - Vagbhatta)

Natural Stage – Bala (Ojus)

Vikrita Stage – Mala (Papma)

Natural Rasa – Madhura

Vidagdha Rasa – Lavana

Other properties –

Natural Stage – Bala (Ojus)

Vikrita Stage – Mala (Papma)

Natural Rasa – Madhura

Vidagdha Rasa – Lavana

Mental properties –

1. Tamoguna bahula

Pancha vidha Vatas

- (i) **Prana vata** – It function starts with in the head (Murdhagah) and is spred through Urah & Kanta.
It is involved with the functioning of Budhi, Hridaya, Indriyas, Chitta dharana.
Nistivana, Kshavathu, Udgara, Niswasa & Anna pravesa.
- (ii) **Udana vata** – It is functions from the Urah and spread through Nasa, Nabhi & Gala.
It is involved with the functioning of Vak pravritti, Prayatna, Urja, Bala, Varna & Smriti.
- (iii) **Samana vata** – It is closely situated with Jataragni and spread in all directions in the Koshta.
It is involved with the functions like - Anna grahana (it collects food from oesophagus), Anna Pachana (digests the food), Vivechayati (segregates individual constituents of food as Sara & Kitta), Munchati (passes the food for further digestion/metabolism).
- (iv) **Vyana vata**- It is situated in the Hridaya and spreads in all directions in the body.
- (v) **Apana vata**- It is involved with the excretory function of Sukra, Artava, Purisha, Mutra & Garbha nishkramana.

Pancha vidha Pittas

- (i) **Pachaka pitta** – It is situated between Pakwasaya and Amasaya.
It is involved with the function of Anna pachana, Sara-Kitta vibhaga, Rass-Mutra-Purisha vivechana, strengthens the Grahani and other Pittas etc.
- (ii) **Ranjaka pitta** – It is situated in the Yakrit-Pleeha or Aasaya and is responsible for the formation of Rakta i.e., Rasa Ranjana.
- (iii) **Sadhaka pitta** – It is situated in Hridaya and will decided the faculties of mind like – Buddhi, Medha, Abhiprerita Artha Sadhana etc.
- (iv) **Alochaka pitta** – It is present in the Drishti (eyes) and responsible for the vision.
- (v) **Bhrajaka pitta** – It is present in the skin and is responsible for the complexion of skin.
It also helps in the aabsorption of drugs etc, applied externally on the skin.

Pancha vidha Sleshma

- (i) **Avalambaka sleshma** – It is situated at Urah & Trika.
It is involved with the functions of Trika Sandhi dharana & Avalambana of other Sleshma sites.
- (ii) **Kledaka sleshma** – It is situated at Amasaya.
It is involved with functions of Anna sanghata and Kledana
- (iii) **Bodhaka sleshma** – It is situated at Jihwa.
It is involved with the function of Rasa Bodhana (taste).
- (iv) **Tarpaka sleshma** – It is situated in the head and provides nourishment to Indriyas.
- (v) **Sleshaka Sleshma** – It is present in all the joints and helps for the lubrication of all the joints.

Five types of Vata and their sites and functions

N.	Type	Location	Functions
1.	Prana	Murdha, Kantha, Jihwa, Nasika – (Charaka) Mastiska Circulates through the Kantha and uras – (A .H.)	Nistivana, Kasvathu, Udgara, Niswasa, Annapraves – (Charaka) Buddhi - Hridaya - Indriya-Citta dharana – (A .H.) बुद्धिहृदयेन्द्रियचित्तधृक् – (अ. ह. सू. 12/4)
2.	Udana	Nabhi, Uras, Kantha – Charaka Uras circulates between nasa, nabhi and gala - (A .H.)	Vak-pravritti, Prayatna, Bala, Varna & Urja – (Charaka) Vak pravritti, Prayatna, Urja, Bala, Varna & Smriti Kriya – (A .H.)
3.	Vyana	Whole body – Charaka, Susruta Situating in Hridaya and circulates whole body . – (A .H.) व्यानो हृदिस्थितः कृत्स्नदेहचारी महाजवः ।	Gati, Prasana, Apaksepna, Utksepna, Unmesa, Nimesa, Jrimbha, Hridaya Spandana – (Charaka) Rasa, Rakta Samvahana & Sweda visravana – (Susruta)
4.	Samana	Antragnesca parsvasthah. – (Charaka) Situating near Jatharagni & moves all over kosta. – (A .H.)	Svedadosambuvahini, srotansi samadhisthitah – (Charaka) Anna grahanam, Anna Pachana, Vivechayati (Sara-kitta vaibhjana) Munchati (passes the food for further digestion) – (A .H.)
5.	Apana	Situating in Vrisana, Vasti, Medhra, Uru, Nabhi, Vamksana, Guda – (Charaka) Situating in Pakvasaya and circulates through sroni, Vasti, Medhra, Uru – (A .H.)	Sukra Pravritti , Artava Pravritti, Purisha Pravritti, Mutra Pravritti Garbha nishkramana.

Type of Vayu and their fuctions as per Vedas –

S. N.	Type of Vayu	fuctions
1.	Naga	Udagara
2.	Kurma	Unmesa
3.	Kumala	Kshuda
4.	Deavadatta	Jrimbha
5.	Dhananjaya	Sarva vyapi.

- ❖ Prana Vayu – Srestha (Best) Vayu – Susruta.
- ❖ Udana Vayu – Pawanottama – Susruta
- ❖ Vyana Vayu – Mahajawa (highly powerful) – Vagbhata.
- ❖ Samana Vayu – Nutural Guna of Samana Vayu is “Viveka” – Susruta
- ❖ Prana & Udana Vayu is called as Bala. - विशेषात् जीवितं प्राण उदानो बलमुच्यते । (अ ह .नि 16 / 56)
- ❖ Sharangdhara has described the place of pranavayu in Nabhi & campared it with the process of respiration.
- ❖ *Vayurayurbalam vayurvayurdhata srinam* – वायुरायुर्बलं वायुर्वायुर्धाता शरीरिणाम् । (Ch. Ch. 28/2)
- ❖ *Sarvahi cesta vaten, sa pranah praninam smrtah* – सर्वा हि चेष्टा वातेन स प्राणः प्राणिनां स्मृतः । (Ch. S. 17/118)

Five types of Pitta and their sites and functions

No.	Type	Location	Functions
1.	Pacaka	In between Amasaya & Pakvasaya (Susruta) Agnasaya – (Sharangdhara)	Anna pachana, Sara-Kitta vibhajana, Separates dosas- Rass-Mutra and Purisha (vivechana), gives strengths the Grahani and other Pittas, Dhatvagni & Bhutagnis
2.	Ranjaka	Yakrita –Pliha – (Susruta) Yakrita – (Sharangdhara) Amasaya- Vagbhata	Rasa Ranjana
3.	Sadaka	Hridaya	Buddhi, Medha, Abhiprerita Artha Sadhana
4.	Alocaka	Dristi (Eye)	Rupa grahana (Perception of vision)
5.	Bhrajaka	Twak (Skin)	Complexion to skin, absorbs medicaments in skin in the form Abhayanga, alepa etc. Exhibits chaya and prakasa.

- ✓ Types of Pitta dosa is first described in Susruta Sutra Sthana chapter 21 - “Vrana Prasaniya”
- ✓ Type of Alocaka pitta – (2) – It is of two types according to Bhela viz.,
- ✓ Chaksu vaiseshika - Situated in Netra.
- ✓ Buddhi vaiseshika - Situated in Sringataka.
- ✓ Dalhana in his commentary on Sushruta Samhita considered ojas as Sadhaka Pitta.
- ✓ According to Sharangdhara quantity of pacaka pitta equal to Tila Pramana.
It is situated in Agnasaya.

Five types of Kapha and their sites and functions

No.	Type	Location	Functions
1.	Kledaka	Amasaya	Anna sanghata and Kledana
2.	Avalambaka	Urah and Trika	Trika Sandhi dharana & Avalambana of other Sleshma sthanas.
3.	Bodhaka	Jihwa	Rasa Bodhana (Perception of taste)
4.	Tarpaka	Siras	Provides nourishment to Indriyas
5.	Slesamaka	Sandhi	Samslesana of all Sandhi (lubrication of all the joints)

- Types of Kapha dosa is first described in Ashtanga Samgraha Sutra Sthana chapter 20 - “Dosa bhediya”
- As per charaka kapha dosa is responsible for Gyana-Agyana..

Function of Sarira chara Natural Vayu.

- ❖ *Vayus Tantra yantra dharah.* – (Tantra = Body, Yantra = Organs)
- ❖ *Pranodanasamana vyanapranatma* – It consists Prana, Udana, Samana, Apana and Vyana.
- ❖ *Pravartakascestanamuccavacanam* – It Prompts all types of action.
- ❖ *Niyanta pranetaca manasah* – It restrains and impels mental activities
- ❖ *Sarvendriyanamudyojakah, Sarvendriyanamabhivodha* – It coordinates all sense faculties and helps in enjoyment of their objects.
- ❖ *Sarva sarira dhatu vyuhakarah, Sandhankarah sarirasya* – It brings about compactness in all the tissue elements of the body.
- ❖ *Pravartako-vacah* – It prompts speech.
- ❖ *Karta garbha krinam* – It moulds the shape of the embryo.
- ❖ *Ayusoanuvritti pratya bhuto* – It is indicative of the continuity of span of the life.

❖ Importance of Vata dosa -

*Pittam pangu Kaphah pangu pangavo mala dhatavah
Vayuna yatra niyante tatra gachhanti meghavat. (Sh. Pu. 5/15)*

- ❖ Vataladhyah Sadaturah (Ch. Su. 7/40)
- ❖ Vatikadhyah Sadaturah (Kasyapa)
- ❖ **Yogavahi** = Vayu - *Yogavahah Param vayuh* (Ch. Chi. 3/38)
- ❖ **Uttama Vayu** = Udana Vayu - *Udanonama yasturdhvamupati pavanottamah* (Su. Ni. 1/14)

❖ Terma used in Rigveda –

Tridosa	-	Tridhatu (In Samya awastha dosa acts like dathu.)
Vata	-	Vatikrita
Pitta	-	Mayu
Kapha	-	Balasa

- ❖ *Vatad rite nasti ruja.* – Susruta.
- ❖ **Purana** – It is function of Prana Vayu, Tarpaka Kapha and Majja Dhatu.
- ❖ **Dosas types on the basis of taratama** – 63 – Susruta, Vagbhata, Kasyapa, 62 – Charaka.
- ❖ Ignition of Jatharagi - According to susruta Prana, Samana and Apana Vayu these three required for Ignition of Jatharagi.
- ❖ According to Viryovida – Vata dosa, as per Marica – Pitta dosa and as per Kapya - kapha dosa is the main basic factor of the body.

- ❖ Tristhambha/Tristhuna = Vata, Pitta and Kapha
- Triupasthambha = Ahara, Nidra and Brhmacarya
- Trisutra/Triskandha = Hetu, Linga, Ousadha
- Skandhatraya = Hetu, Dosa, Dravya.

Doshas in disease process – All the diseases are caused by the vitiation of Doshas in the form of Vriddhi or Kshaya.

Sarveshameva Roganam Nidanam Kupitah Malah, Tatprakopasya Tu Proktam Vividhaahita Sevanam

- कृपितानां हि दोषाणां शरीरे परिधावताम्। यत्र संग खवैगुण्यात् व्याधिस्तत्रोपजायते।। (सु. सू. 24/19)
- दोषा एव हि सर्वेषां रोगाणामेककारणम् – (अष्टांग हृदय सू. 12)

Cuase of Dosa aggravation

Causes of Vata Prakopa –

Guna	Ahara	Vihara
1. Ruksa	1. At the end of digestion	1. Vyayama
2. Ksobhaka	2. Suska Saaka	2. Apatarpana
3. Sita	3. Kodrava	3. Prapatana
4. Kasaya	4. Dried fish	4. Bhagna
5. Tikta	5. Dried Vegetables substance	5. Ksaya
6. Katu		6. Jagarana
		7. Vegadharana
		8. Soka (Grief)
		9. Trasa (Fear)

Natural causes of vata prakopa –

- (1) Cold and rainy seasons (2) Afternoon, early Night (3) After digestion of the food

Causes of Pitta Prakopa

Guna	Ahara	Vihara
1. Katu	1. Chilli and condiments	1. Krodha (anger)
2. Amla	2. Spices	2. Upavasa (Starvation)
3. Usna	3. Tila (Sesamum)	3. Tapa
4. Vidahakara	4. Atasi	4. Atimaithuna (Excessive sex)
5. Tiksana	5. Dadhi (sour curd)	
6. Lavana	6. Sura (liquor)	
	7. Sukta and Arnala (Alcoholic drinks)	

Natural causes of Pitta prakopa –

- (1) Sarad and Grisma ritu (2) Mid day and Mid night (3) During digestion

Causes of Kapha Prakopa –

Guna	Ahara	Vihara
1. Guru	1. Ksira (Milk)	1. Atinidra (Excessive sleep)
2. Madhura	2. Iksu (Sugar and sweets)	2. Avyayama (Lazyness)
3. Atisnigdha	3. Apupa	3. Atisantarpana Over eating)
4. Drava	4. Sarpispura (Butter preparations)	4. Adhyasana
5. Tiksana		(Frequent eating)
6. Lavana		

Natural causes of Kapha prakopa –

- (1) Cold and autumn ritu (2) Forenoon & early evening (3) After taking food

Dosha Chaya-Prakopa-Prasara according to seasons as per Charaka –

Kala	Vata	Pitta	Kapha
1. Sanchaya	Grishma	Varsha	Hemanta (Sisira –vagbhata)
2. Prakopa	Varsha (Pravratt –Susruta)	Sarat	Vasanta
3. Samana	Sarat	Hemanta	Grishma

Dosha Nirharan :- माधव प्रथमे मासि नभस्य प्रथमे पुनः। सहस्य प्रथमे चैव हारयेत् दोषसन्धयम्। (च.सू. 7/46)

Dosha	Karma	Kala	Month
1. Vata	Vasti	Shravana	Nabha
2. Pitta	Virechan	Aaghana (Maghashirsha)	Saha
3. Kapha	Vaman	Chaitra	Madhu

Dosha Kshaya & Vriddhi Lakshanas -

No.	Dosha	Kshaya	Vriddhi
1.	Vata	Manda cheshta, Alpa vak, Apraharsha, Mudha sanjnata (Su.Su.15). Anga sada , Alpa bhashana, Snjna modha, Sleshma vriddhi vikaras (As.Hri.Su.11.).	Vak parushyam, Karsyam, Karshnyam, Gatra sphuranam, Ushna kamita, Nidra nasa , Alph bala (Su.Su.15) Kampa, Anaha, Bala-Indriya bhramsa, Sakrit graham, Pralapa, Bhrama , Deenata (As. Hri. Su.11.)
2.	Pitta	Manda Ushma-Agni, Nishprabha (Su.Su.15). Seetam, Prabha hani (As.Hri.Su.11.).	Peetavabhasata, Santapa, Seeta kamitwa , Alpa Nidra, Murcha, Balahani , Indriya dourbalya, Pita Vit-Mutra-Netratwa (Su.su.15) Kshuth, Trit, Daha (As.Hri.Su.11.)
3.	Kapha	Rukshata, Antardaha , Sunyata bhava in Amasaya and other Asayas, Sandhi saithilya , Trishna, Dourbalya, Prajagarana (Su.Su.12). Bhrama, Sleshmasaya sunyatwa, Hridrava (As.Hri.Su.11.).	Souklyam, Saityam Sthairyam, Gouravam, Avasadam, Tandra, Nidra , Sandhi-Asthi vislesh (Su.Su.15) Agni sada, Praseka, Alasya, Slathangatwa, Swasa-Kasa (As.Hri.11).

Doshs reaching Koshta → Sakha

व्यायामात् उष्णः तैक्ष्ण्यात् अहितस्यानवचारणात्। कोष्ठात् शाखा मला यान्ति द्रुतत्वान्मारुतस्य च॥ (च. सू. 28/31)

- 4 Cuase - Vayamat, Ushama, Taikshnyat, Ahitaacharanat, Vata (Maruta) Dhritatwat.

Doshs reaching Sakha → Koshta

वृद्धा विष्यन्दनात् पाकात् स्रोत्रोमुखविशोधनात्। शाखा मुक्त्वा मलः कोष्ठं यान्ति वायोश्च निग्रहात्॥ (च. सू. 28/32)

- 5 Cuase - Sroto mukha visodhanat, Vriddhya, Abhishyandanat, Pakat, Vata nigrahat

Dhatu

Defination – Dhatu will bear the function of ‘Dharana’ i.e., bearing the body – Dharanat Dhatavah.

The materials which will act as the brick stones of the body i.e., which will do the Dharana are called as Dhatus.

Difference between Doshas & Dhatus – Doshas are responsible for homonoeostasis or vitiation of Dhatus while the Dhatus are end organs effected.

In other words Doshas are Karanas and Dushyas are the Karya.

Number –(7) - There are 7 Dhatus in human body which are common for both males and females.

But female is considered to have eight Dhatu in the form of Artava.

Type of Dhatu – (1) Poshya Dhatu (2) Poshaka Dhatu – Chrakapani.

- ❖ Bhavaprakash considered eight Dhatu in the form of Artava.
- ❖ Chakrapani considered eight Dhatu in the form of Ojus.
- ❖ Arundatta considered both Dhatu & Mala as Dushya.
- ❖ Sushruta and Ashtanga Hrudaya considered Rakta as Dosha & Dushya.

Functions –

Dhatu	Main Function	Others Functions
1. Rasa	Prinana	Tushti, Rakta pushti
2. Rakta	Jeevana	Varna Prasadana, Mamsa pushti
3. Mamsa	Lepana	Sarira pushti, Medo pushti
4. Medu	Sneha	Snehana, Swedan, Dranataka, Asthi pushti
5. Asthi	Dharana	Deha dharana and Majja pushti
6. Majja	Purana	Preeti, Bal, Sneha, Sukra pushti,
7. Sukra	Garbhotapana	Preeti, Dehbal, Harsh, Dhairya, Chayavan.

Anjali Pramana – According to Charaka (1 Anjali = 16 Toha = 192 gm)

No.	Dhatu	Anjali Pramana
1.	Udaka (Sweda, jala)	10 Anjali
2.	Rasa	9 Anjali
3.	Rakta	8 Anjali
4.	Purisha	7 Anjali
5.	Kapha	6 Anjali
6.	Pitta	5 Anjali
7.	Mutra, Artava	4 Anjali
8.	Vasa	3 Anjali
9.	Medu, Stanaya	2 Anjali
10.	Majja	1 Anjali
11.	Sukra, Mastisak, Aparajus	½ Anjali
14.	Para ojus	8 bindu (Arundatta - 6 bindu)

Susruta Does not maintain the Anjali pramana of Dosha, Dhatu & Malas.

Bhutas in Dhatu formation –

Dhatu	According to Bhavaprakash	According to Dalhana
(1) Rasa	Jala	Jala
(2) Rakta	Agni	Pancha Mahabhutas
(3) Mamsa	Prithvi	Prithvi
(4) Medu	Jala + Prithvi	Jala + Prithvi
(5) Asthi	Prithvi + Vayu + Akasha	Prithvi + Vayu
(6) Majja	Soma	Jala
(7) Sukra	Soma	Jala

Dhatu formation –

रसाद्रक्तं ततो मांसं मांसान्मेदः प्रजायते। मेदसोऽस्थि ततो मज्जा मज्जः शुक्रं तु प्रजायते।। (सुश्रुत)

Rasa → Rakta → Mamsa → Medu → Asthi → Majja → Sukra

1. Rasa Dhatu

1. निरूक्ति – तत्र 'रस' गतौ धातुः। अहरहर्गच्छतीत्यतो रसः। (सु. सु. 14/13)

Rasa – Tatra Rasa Gatou Dhatuh Aharahargacchariryato Rasah.

2. उत्पत्ति – आहारस्य रसः सारः सार हीनो मलद्रवः। (भा. पू. 3/172)

This is the direct conversion of Ahara rasa

and there fore Dhatu poshana is dependent on Ahara rasa and Adya dhatu.

3. Type of Rasa Dhatu – (1) Sthayi Rasa (2) Poshaka Rasa – Chrakapani.

4. Transportation of Rasa Dhatu - Hridaya is the seat for Rasa and it propagates all over the body under the influence of Vyana Vata in three directions viz.,

- (1) Sabda, Santana - (Transverse direction)
- (2) Archi Santana - (Upward direction)
- (3) Jala Santana - (Downward direction)

5. स्थौल्य एवं कार्श्य – रस निमित्तमेव स्थौल्यं कार्श्यं च। (सु. सू. 15/32)

It is the deciding factor for the causation of Sthoulya & Karsya.

2. Rakta Dhatu

1. उत्पत्ति –स खल्वाप्यो रसो यकृतप्लीहानौ प्राप्य रागमुपैति। (सु. सु. 14/4)

Rasa converted into Rakta after the Ranjana. Yakrit & Pleeha are the main sites for it.

2. Panchabhutik Dhatu - Rakta consists of all the five Bhuta amass -

- Visrata - Pritvi
- Dravata - Jala
- Raga - Agni
- Spandana - Vayu
- Laghuta - Akasa

3. तपनीयेन्द्रगोपाभं पद्मालक्तक सन्निभम्। गुन्जाफल सवर्णं च विशुद्धं विद्धि शोणितम्। (च. सू. 24/22)

Pure Rakta dhatu characteristics are : Indragopabha – Padma – Laksha – Gunj phala varna

4. तेषां क्षयवृद्धी शोणितनिमित्ते (सु. सू. 14/21)

Dathus Kshaya & Vriddhi mainly Depends on Rakta Dhatu.

3. Mamsa Dhatu

Mamsa Dhatu originated from Rakta Dhatu.

Mamsa – It will do Sarira – Medo pushti (Su. Su. 15/5),

Deha lepa and Mala – Medo pushti (As. San. Su. 19/4).

4. Medas Dhatu

Medas Dhatu originated from Mamsa Dhatu.

Medas – It is mainly involved in Sthoulya, Sweda vaha srotas,

Medo dhara kala and is related to the Snehana function.

5. Ashti Dhatu

Ashti Dhatu originated from Medas Dhatu.

Ashti – It performs deha dharana and Majja pushti (Su. Su. 15/5).

6. Majja Dhatu

Majja Dhatu originated from Ashti Dhatu.

Majja – It is the medas which is inside the bones.

long bones contant Majja and other bone contant Srakta Medas.

- ✓ मस्तिष्कशिरस्थो मज्जा, मस्तिष्कः शिरोगतः स्नेहः। (चक्रपाणि)
- ✓ मस्तुलुगो विलीनघृताकारो मस्तकमज्जा। (डल्हण)

7. Sukra Dhatu

Sukra Dhatu originated from Majja Dhatu.

Sukra – Sukra is common for both males and females which is responsible for reproduction.

Prostaglandins which are present in all the tissues and responsible for reproductive function ma be comparable to sukra.

आहारस्य परं धाम शुक्रं तद्रक्ष्यमात्मनः। क्षयो ह्यस्य बहून् रोगान् मरणं वा नियच्छति।। (च. नि. 6/9)

Ahara Param Dham is Sukra.

Sukra dhara kala is spread all over the body.

स्फटिकाभं द्रव स्निग्ध मधुरं मधुगन्धि च। शुक्रमिच्छन्ति केचित्तु तैलक्षौद्रनिभं तथा।। (सु. शा. 2/13)

Sukra will be usually compared to Seman. its characteristics are, Sphatikabha, Darva, Snighda, Madhura rasa, Madhu Gandhi, Taila nibha & Kshoudra nibha.

Dhatu Poshana Krama nyaya

Dhatu Poshana Krama nyaya	Pravataka Acharya
1. Ksheer Dadhi nyaya	Dranabala
2. Kedari kulya nyaya	Susruta
3. Khale Kapot nyaya	Bhavaprakash
4. Ek kala Dhatu Poshana nyaya	Arun Datta

Formation of Sukra & Artava from Rasa Dhatu -

- ✓ एवं मासेन रसः शुक्रो भवति स्त्रीणां च आर्तवम् – (सु. सु. 14/15)

Rasa → Sukra & Artava – It takes one month time – according to Susruta.

- ✓ षड्भिः केचिदहोरात्रैरिच्छन्ति परिवर्तनम्। (च. चि. 15/20)

Rasa → Sukra & Artava – It takes six days time – according to Charaka.

Upadhatu

उपधातु :- धारणात् पोषणाच्च धातवः उपधातुस्तु धारणादेव ।

Upadhatu – Rasadi dhatus are acting as Sarita Dharaka and act as Uttara dhatu poshaka.

This function is missing with the Upa dhatus.

सिरास्नायुरजःस्तन्यत्वचो गतिविवर्जिताः । धातुभ्यश्चोपजान्यन्ते तस्मात् उपधातवः । (चक्रपाणि)

More over there is no Gati (circulatory movement) for Upa dhatus.

Dhatu	Upadhatu (Charaka)	Upadhatu (Dalhana)	Upadhatu (Sharangdhar)
1. Rasa	Sthanya, Artava	Sthanya, Artava	Sthanya
2. Rakta	Kandara, Sira	Kandara, Sira	Artava
3. Mamsa	Vasa, Shat Twak	Vasa, Shat Twak	Mamsa Sneha
4. Medu	Snayu	Snayu, Sandhi	Prasweda
5. Asthi			Danta
6. Majja			Kesh, Roma
7. Sukra			Ojus

1. Stanya

It is another Upa dhatu of Rasa i.e, the Prasadamsa of Rasa dhatu. It forms only after delivery.

रसप्रसादो मधुरः पक्वाहार निमित्तजः । कृत्स्नदेहात् स्तनौ प्राप्तः स्तन्यमित्यभिधीयते । (सु. नि. 10/18)

It is sarva sarira gamam like sukra. Quantity of stanya – 2 Anjali.

2. Artava

Artava – तथा रक्तमेव च स्त्रीणां मासे मासे गर्भकोष्ठमनुप्राप्य त्र्यहम् प्रवर्तमानमार्तवमित्याहुः ।। (अ. सं. शा. 1/10)

This Upa dhatu of Rasa is considered to be the menstrual flow in general sense and is characterized by the qualities - Sasa Asrik Pratima (Like rabbit's blood) or Laksha Rasopana (Like lac),

Yat Vaso Na Viranjayet (does not stain the cloth after washing).

3. Kandara

Kandara is big card like structure and 16 in number in body.

महत्यः स्नायवा प्रोक्ता कण्डरास्तासु षोडशः । – (भावप्रकाश)

Big or thick ligaments are known as Kandara (Tendon)

4. Sira

Sira has been described as upadathu of rakta dhatu. The word sira defined as “Saranat siransi iti.

सिरा :- सन्धिबन्धनकारिण्यो दोषधातुवहाः सिराः । (शा. पू. 5/60)

As per sharangdhara Sira are responsible for the transmission of dosa and dhatu.

5. Vasa

Sneha of Suddha mamsa called as Vasa.

वसा :- शुद्धमांसस्य यः स्नेहः सा वसा परिकीर्तिका । (सु. शा. 4/12)

6. Twak

Twak is the Upadhatu of Mamsa as per Charaka (Cha. Chi. 15)

Twak is develops form Rasa as per Susruta (Su.Su. 15) & Rakta as per Vagbhatta (As..Hri. Sha.. 3/8)

तत्रासृजः पच्यमानस्य क्षीरस्येव सन्तानिकाः षट् त्वचो भवन्ति । –(अ. ह. शा. 5/24)

7. Snayu

As per susruta Sira arises form mild cooking (Mradupaka) of unctuous portion of Medas (fat)

मेदसः स्नायुसम्भवः । (च. चि. 15/17)

Ojas

Ojas – It is the essence of all the dhatus and is responsible for life.

Defination –

1. *Prathama Jayate Hayojah sarireasmina saririnam. (Ch. Su. 17/75)*
2. *Tatra rasadinam sukrantanam dhatunam yatparam tejastat khalu ojustadeva balamityucyate. (Su. Su. 15/20)*
3. *Ojastu tejodhatunam sukrantanam paramsmritam. (AH.Su. 11)*

The essence of dhatu commencing from rasa and ending with sukra is ojas and that it self is Bala. Bala or Strength bestows.

Synonyms of Ojas – Dipti and bala are the synonyms of ojas.

Ojas the various views –

- | | | |
|---------------------|---|------------------------------------|
| 1. Charaka | – | Prakrta slesma or Bala |
| 2. Susruta | – | Essence of Dhatu or Bala |
| 3. Ashtanga Hridaya | – | Mala of Sukra |
| 4. Sharangdhara | – | Upadhatu of Sukra |
| 5. Chakrapani | – | Eighth Dhatu/8 th Dhatu |
| 6. Dalhana | – | Jivashonitam/Jivarakta |
| 7. Bhavaprakash | – | Sneha of Dhatu. |

Origin of Ojas –

भ्रमरैः फलपुष्पेभ्यां यथा संहियते मधु। तद्वदोजः शरीरेभ्यो गुणैः संभ्रियते नृणाम्। – (च. सू. 17/76)

As the bees collect honey from the fruits and flowers, so the Ojas is collected in the body, by the actions, qualities, habits and diet of human being.

Features of Garbhastha Ojas – सर्पिवर्णं मधुरसं लाजागन्धिं प्रजायते। च. सू. (17/75)

Varna	-	Ghrita varna
Rasa	-	Madhu sama
Gandha	-	Laja gandha

The form in which the Ojas is produced in the body of the human beings for the first time has the color of ghee, taste of honey and smell of fried paddy (Laja).

Features of Hridayastha Ojas –

हृदि तिष्ठति यच्छुद्धं रक्तमीषत्सपीतकम्। ओजः शरीरे संख्यातं तन्नाशान्ना विनश्यति। (च.सू. 17/74)

Definition of Ojas as per Charaka The one which dwells in the heart and is predominantly white, yellowish and reddish in color is known as Ojas of the body.

If the Ojas is destroyed, the human being will also perish.

- | | | |
|----------------------|---|---------------------------------|
| (1) Charaka | – | Raktamishataspitakam |
| (2) Susruta | – | Suklapitabh |
| (3) Ashtanga Hridaya | – | Esata lohitapita |
| (4) Kasyapa | – | Asyava raktapitakam |
| (5) Chakrapani | – | Sweta varna |
| (6) Dalhana | – | Sweta, Taila and Kshaudra Varna |

Type of Ojas – (3) – It is of two types according to Chakra pani viz., Para & Aparaj Ojas.

1. **Para Ojas** – Para ojas is Pitta rupa Ojus and Susruta considered it as Sadhaka Pitta.

It is 8 bindu Parimita. (as per Arundatta – 6 bindu)

2. **Aparaj Ojas** – Aparaj ojas is Sleshma rupa Ojus and it is ½ anjali Parimita.

As per Dalhana – (3) –

1. Sweta varna
2. Taila varna
3. Ksaudra varna

Sites of ojas -

Charaka – (Heart) - तत्पस्यौजसः स्थानं तत्र चैतन्यसङ्ग्रहः। – (च. सू. 30/7)

The heart is the seat of the ojas. From the heart,

10 blood vessels referred to as mahaphala carry ojas to the rest of the body.

Susruta – (Whole Body) –

देहः सावयवस्तेन व्याप्तो भवति देहिनः।

तद् अभावाच्च शीर्यन्ते शरीराणि शरीरिणाम्। (सु.सू.15/22)

Bhela – 12 Site - Twak, Rakta, Mamsa, Meda, Asthi, Majja, Sukla, Sweda, Mutra, Purisa, Kapha, Pitta.

Characters of ojas – (10) -

Charaka - Guru sitam mrdu slaksnam bahalam madhuram sthiram.

prasannam picchilam snigdhamojo dasagunam smrtam. (Ch. Chi. 24/31)

1. Guru – heaviness
2. Sita – cold
3. Mrudu – softness
4. Slaksna – smoothness
5. Bahala – density
6. Madhura – sweetness
7. Sthira – Stability
8. Passanna – clearness or leisureliness
9. Picchila – Sliminess and
10. Snigdha – unctuousness

Susruta - ओजः सोमात्मकं सिग्धं शुक्लं शीतं स्थिरं सरम्। विविक्तं मृदु मृत्स्नं च प्राणायतनमुत्तमम्।। (सु. सू. 15/26)

Prakrita guna of ojas are – Somatmaka, Snigdha, Shukla, Sheeta, Sthira, Sara, Vivikta, Mrudu, Mritsnam and and is best among the Pranayatanas.

Functions – तत्र बलेन स्थिरोपचितमांसता, सर्वचेष्टास्वप्रतिघातः, स्वरवर्णप्रसादो बाह्ययानामभ्यन्तराणां च करणानाम् आत्मकार्यं प्रतिपत्तिः भवति। (सु. सू. 15/20)

It provides – Balen	(Strength bestows)
Sthiropachita Mamsata	(strong and bulky musculature);
Sarva Cheshta Apratighatah	(Unaffected bodily functions);
Swara -Varna Prasadah	(good tone and colour);
Bahya -Abhyantare Atma Karya pravritti	(normal exo & endo activities);
Deha sthiti Nibandhana	(it maintains the life)

Reasons of Ojas Kshaya – (7) – Abhighata, Kshaya, Krodha, Soka, Dhyana, Parisrama, Anasana.

Abnormalities of Ojas/Bala - Depletion of Ojas is explained in three stages (su su 15/24)

Stage	Abnormalities	Symptoms
1.	Ojo Visramsas	Sandhi Vishlesha – multiple joint pain, lack of strength in joints Gatra Sada – fatigue, malaise Dosha chyavana – increase of Doshas Kriya Sannirodha – Lack of normal functioning of body
2.	Ojavyapth	Sthabda gurugatrata – stiffness and heaviness of the body Vatashopha – edema due to increase of Vata Dosha Varna bheda – skin discolouration Glani – fatigue Tandra – malaise, improper functioning of sense organs. Nidra – excess sleepiness
3.	Ojokshaya	Murcha – unconsciousness Mamsa kshaya – lack of muscle mass Moha – delusion Pralapa – irrelevant talk Marana – death

Ojas decrease - “विभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यधितेन्द्रियः। दुश्छायो दुर्मना रूक्षः क्षामश्चैव ओजसःक्षये।।”

The person becomes fretful, fear complex, debilitated, constant weakness, repeatedly worries without any reason, feels discomfort in sense organs, develops bad complexion, negative thoughts and dryness.

Vyathita Indriya – affliction of sense organs with pain,

Dushchaya – loss of complexion,

Durmana -cheerless, depressed mood,

Rooksha – dryness, roughness

and Kshaama – emaciation.

Mala

Dhatu	Updhatu (Charaka)	Updhatu (Susruta)	Updhatu (Vagbhata)
(1) Rasa	Mala rupa Kapha	Mala rupa Kapha	Mala rupa Kapha
(2) Rakta	Mala rapa Pitta	Mala rapa Pitta	Mala rapa Pitta
(3) Mamsa	Khamala	Khamala	Khamala
(4) Medu	Sweda	Prasweda	Prasweda
(5) Asthi	Kesa, Loma	Nakha, Roma	Nakha, Loma
(6) Majja	Akshivit & Twak sneha	Netra & Twak sneha	Netra & Twak sneha
(7) Sukra	-	-	Ojus

Sukra Mala is Smasru (Dalhana while quoting others view)

मल :- मलिनीकरणाद् आहारमलत्वान्मलाः। (अ. सं सू. 20/3) - Malini Karanad Aharamalatwanmalah
मलिनीकरणान्मलाः। (शांगर्धर)। - Malini Karanan malah.

Mala – The three important excreta in the body are known as Malas. They are

Mala	Anjali Pramana	Mahabhut composition	Updhatu (Vagbhata)
1. Purisha	7 Anjali	Prithvi + Jala	Upashtambha & Vyu, Agni Dharan
2. Mutra	4 Anjali	Jala + Agni	Avashtambha & Kleda Vahanam
3. Sweda	10 Anjali	Agni + Jala	Kleda Vidhruti (Kleda Vidhriti)

1. Purisha

Synonyms – Sakrita, Mala, Kitta, Vit, Vistha, Gutham, Purisam, Varcaskam, Uccarah, Avaskarah.

Fuctions – Purisa provides strength and helps in the maintenance of Vayu and Agni.

Process of mala Formation – Described first in Ashatanga sangraha.

किञ्च सारश्च तत् पक्वम् अन्नम् संभवति द्विधा।

तत्र अचञ्चं द्विद्धम् अनस्य मूत्रं विधात घनं शकृत। (अं ह. सू. 3/16)

As per vagbhata after digestion Ahara devied into parts sara and kitta. Liquid parts of Kitta forms mutra (urine) and solid parts forms purisa (faeces).

- Process of mala formation is starts in **Pakwasaya**.
- Name of 5th Kala is – **Purisadhara kala**
- **Sara-kitta Prathakakarna** is performed by **Samana vayu**
- Guda – The act of defaecation and retainion of faeces in rectum (guda) is performed by **Apana vayu**.
- Type of Guda – 1. Uattra guda 2. Adhra guda – **Chakrapani**.
- The Guda contains tree folds (**vali**) viz. – (3) – 1. Pravahini, 2. Sarjani 3. Grahika.

2. Mutra

Synonyms – Mutra, Meha, Vastijala, Nrijalabh, prastrava.

Fuctions – 1. मूत्रस्य, वेलादवाहनम् (वा. सू. 11/5) – Kleda vahanam.
2. मूत्रं मानुषं च विषापहम्। (सु. सू. 45/220) – Visanasaka

Process of mutra Formation – Described first in Susruta.

पक्वाशयगतास्तत्र नाडयो मूत्रवहास्तु याः। तर्पयन्ति सदा मूत्रं सरितः सागरं यथा।।

सूक्ष्मत्वान्नोपलभ्यन्ते मुखन्यासां सहस्रशः। नाडीभिरुपनीतस्य मूत्रस्यामाशयान्तरात।।

जाग्रतः स्वपतश्चैव स निःस्यन्देन पूर्यते। आमुखात्सलिले न्यस्तः पार्श्वेभ्यः पूर्यते नवः।।

घटो यथा तथा विद्धि वस्मिन्नेन पूर्यते। (सु.नि. 3/17)

- Process of mutra formation is starts in **Pakwasaya**.
- **Dosa-rasa-mutra-purisa vivecana** - is performed by **Pacaka Pitta**.

3. Sweda

Synonyms – Sweda, gharma, Nidagh.

Fuctions – 1. स्वेदस्य क्लेद विधृति (अ. ह. 12/5) – Kleda Vidhriti.

Process of sweda Formation – Described first in Bhavaprakasa.

Dathu, Mala Kshaya & Vriddhi Lakshanas

No.	Dathu	Kshaya	Vriddhi
1.	Rasa	Hrit peeda , Kampa, Sunyata, Trishna, Sabdaasahishnuta (Su.Su.15) Hridayam Tamyati , Shulayte, Swalpa Chesta. (Ch. Su. 17.)	Hridayotkleda , Praseka (Su.Su.15) Like Sleshma vriddhi lakshanas (As.Hri.Su.11).
2.	Rakta	Twak parushya, Amla-Seeta padartha sevana, Sira Saithilya (Su.Su.15) Amla-Shisira priti, Sira Saithilya Rukshata (As.Hri.Su.11).	Raktangatwa, Taktakshitwa, Sira purnatwa (Su.Su.15) Visarpa, Pleeha, Vidradhi, Kushta, Vata rakta, Raktapitta, Gulma, Upakusa, Kamala, Vyanga, Agni mandya, sammoha, Rakta twak, Rakta mutratwa (As.Hri.Su.11).
3.	Mamsa	Sphik-Ganda-Oshta-Vaksha, Kaksha-Pindika-Udara-Griva - Sushkata, Anga sada, Dhamani Saithilya . Akshi glani, Sandhi Vedana -(As. Hri)	Vriddhi in Sphik-Ganda-Oshta-Upastha-Uru-Bahu-Jangha, Guru (Su.Su.15) Gandarbuda, Grandhi, Adhimamsa in Kantha Vriddhi in Ganda-Uru-Udara (As. Hri.Su.11).
4.	Medo	Pleeha vriddhi , Sandhi sunyatwa , Roukshya, Medomamsasevana iccha. (Su.Su.15) Sandhi Sputana (Ch. Su. 17.)	Snigdhangata, Udara-Parswa virddhi, Kasa-Swasa, Dourgandhya (Su.Su.15) Srama, Swasa even after Alpa cheshta, Sphik-Sthana-Udara lambanam (As.Hr.Su.11).
5.	Asthi	Asthi toda , Kesa, loma, Danta-Nakha bhanga (Su.Su.15) Sandhi saithilya (Ch. Su. 17.)	Adhyasthi, Adhi danta (Su.Su.15) & (As.Hri.Su.11)
6.	Majja	Alpa sukrtwa, Parwa bheda, Asthi nostoda, Asthi sunyata (Su.Su.15) Pratata Vatarogina - (Ch. Su. 17.) Asthi Saushirya , Timir darsana (As.Hri.Su.11), Tamo Darsana -(A.S).	Sarvanga gourava, Netra gourava (Su.Su.15) Parwasu Sthula mulani, Kricchra Arunshi (As.Hri.Su.11).
7.	Sukra	Dourbalya, Mukha sosha, Pandutwa, Sadana, Brama, Klevya, Kshina Sukra (Ch. Su. 17.) Medhra-vrishna vedana, Mathunaasakti, chirat Sukra praseka in Maithuna. Alpa-Rakta Sukra Darshana (Su.Su.15). (As. Hri. Su 11). Timir darsana -(A.S).	Sukrasmari, Sukrati pradurbhava (Su.Su.15). Ati Sthri Kamita (As. Hri. Su.11.).

No.	Mala	Kshaya	Vriddhi
1.	Mutra	Vasthi Toda, Alph mutratwa (Su.Su.15). Mutrakrichha, Pipasa, Mukha Parishosa (Ch. Su. 17.)	Vasthi Toda, Adhmana Muhur muhur pravritti (Su.Su.15). Krateapyakritasajna - (As. Hri. Su 11).
2.	Purisha	Hrit parswa peeda, Sasabda vata pravritti, vata sanchara in Udara (Su.Su.15).	Atopa, Udara sula (Su.Su.15).
3.	Sweda	Sthabdha romakupata, Twak sosha, Sparsa vaigunya, Sweda nasa (Su.Su.15). Roma chyuti, Sthabdha romata, Twak Sphutana (As. Hri. Su 11).	Twak dourgandhyatwa, Kandu (Su.Su.15).

Shat kriya Kala

Shat Kriya Kala – Shat = 6, Kriya = Chikitsa, Kaal = Time → six opportunity for Treatment

Sanchayam Cha Prakopam Cha prasaram Sthanasamsrayam;

Vyakti Bhedam Cha Yo Vetti Roganam Sa Vadedbhishak. (Su. Su. 21/36)

संचयं च प्रकोपं च प्रसरं च स्थानसंश्रयम् । व्यक्ति भेदश्च यो वेत्ति दोषाणां स भवेत् भिषक् ॥ (सु. सू. 21/36)

They are 6 types viz.,

1. Sanchaya – Increase of Doshas in their natural sites is known as Chaya.

(A) Symptoms of doshas sanchaya kala as per Susruta –

- (1) Vata Chaya - Sthabdha purna koshtata.
- (2) Pitta Chaya - Peetavabhasata, Mandoshmata
- (3) Kapha Chaya - Anga gourava, Alasya.

(Doshas sanchaya as as per Vagbhata :- चयो वृद्धिः स्वधान्येव प्रद्वेषो वृद्धिहेतुषु । विपरीत गुणे इच्छाः च ।)

2. Prakopa – The stage at which the doshas will try to invade other sites.

It occurs in two way viz., Chayapurvaka (in Nija rogas) & Achaya purvaka (in Agntu rogas).

(B) Symptoms of doshas Prakopa kala as per Susruta –

- (1) Vata - Koshta toda, Vata sanchara in Koshta.
- (2) Pitta - Amlodgara, Pipasa, Pari daha.
- (3) Kapha - Anna dwesha, Hridayotkleda.

(Doshas Prakopa as as per Vagbhata :- कोपसतुर्नार्गगामिता । लिंगानां दर्शनं स्वेशामस्वास्थ्यं रोगसम्भवः ।)

Doshas & their Prakopa kal as per Susruta –

Vata	-	Sita, Abhra, Pravata kala, Gharmante (Pravatt ritu), Pratausa kal (Early morning), Aprah (evening) & before food
Pitta	-	Ushna dravya, Ushna kala, Meghante (Sarad ritu), Madyahna (afternoon), Ardharatri (Mid night) & during digestion
Kapha	-	Sita dravya, Sita kala, Basant ritu, Purvahe (Morning), Pradosha Kal & after food

(1) वात – स शीताभ्र प्रवातेषु घर्मान्ते च विशेषतः । प्रत्यूषस्य पराहे तु जीर्णेऽन्ने च प्रकुप्यति ॥

(2) पित्त – तदुष्णैरुष्णकाले च मेघान्ते च विशेषतः । मध्याह्ने चार्द्धरात्रे च जीर्यत्यन्ने च कुप्यति ॥

(3) कफ – स शीतैः शीतकाले च बसन्ते च विशेषतः । पूवाह्ने च प्रदोषे च भुक्तमात्रे च प्रकुप्यति ॥

3. Prasara - In this stage Doshas will spread to various sites and in different directions.

(C) Symptoms of doshas Prasara kala as per Susruta –

- (1) Vata - Vimarga gamana, Atopa.
- (2) Pitta - Osha, Chosha, Pari daha, Dhumayana.
- (3) Kapha - Arochaka, Avipaka, Agna sada, Chardi.

(Doshas Prasara as as per Vagbhata :- स्वस्थानस्थस्य समता विकारासम्भवः शमः ।)

Doshas	Sanchaya	Prakopa	Prasara
1. Vata	Sthabdha purna koshtata	Koshta toda, Vata sanchara in Koshta	Vimarga gamana, Atopa
2. Pitta	Peetavabhasata, Mandoshmata	Amlodgara, Pipasa, Pari daha	Osha, Chosha, Pari daha, Dhumayana
3. Kapha	Anga gourava, Alasya	Anna dwesha, Hridayotkleda	Arochaka, Avipaka, Aagna sada, Chardi

There are 15 types in Prasara viz.,

Vata, Pitta, Kapha, Rakta,
Vata-Pitta, Vata-Kapha, Pitta-Kapha, Vata-Rakta, Pitta-Rakta, Kapha-Rakta,
Vata-Pitta-Rakta, Vata-Kapha-Rakta, Pitta-Kapha-Rakta, Vata-Pitta-Kapha,
Vata-Pitta-Kapha-Rakta.

Rule of Treatment in Prasara kala – 1. First Treat Sthanagat Doshas → Then Agntuka Doshas.

1. तत्र वायोः पित्तस्थानगतस्य पित्तवत् प्रतिकारः।
2. पित्तस्य च कफस्थानगतस्य कफवत्
3. कफस्य च वातस्थानगतस्य वातवत्। (सु. सू. 21/30)

4. Sthana samsraya – The aggravated doshas will settle in a place during this state.

- ✓ Process of **Dosha-Dushya Sammurchana will start** in this state.
- ✓ **Kha vaigunya** occurs in this state.
- ✓ This stage is equivalent to **Purva rupa** state of Pancha Lakshana Nidana.

Udara gata	–	Gulma, Udara, Agnimandya, Anaha, Visuchika, Atisara
Vasthi gata	–	Prameha, Ashmari, Mutra ghata, Mutra dosha etc.
Medhra gata	–	Niruddha prakasa, Upadamsa, Suka dosha etc.
Urdwa Jatru gata	–	Urdhwa Jatru gata vikaras.
Twak-Mamsa gata	–	Kshudra rogas, kushta, Visarpa etc.
Medo gata	–	Granthi, Apachi, Arbuda, Gala ganda, Alaji etc.
Asthi gata	–	Vidradhi, Anusayi etc.
Pada gata	–	Sleepada, Vata rakta, Vata Kantaka etc.
Saryanga gata	–	Jwara, Sarvanga vata etc.

5. Vyakti – The clinical manifestation of diseases with specific pathological status of the disease is known in this state.

- ✓ It occurs when **Dosha-Dushya Sammurchana is complete**.
- ✓ **Sroto dushti** take place in this state.
- ✓ Vyakta state on be recognized by the cordinal symptoms of the disease (**Rupa**)
e.g. Jwara – Santapa; Atisara-Drava sarana; Udara-Purana etc.

6. Bheda – It is the state where the prognosis of the disease etc., are definitely known.

- ✓ **Jeernatwa of a disease** is known in this state.
- ✓ On the basis of Doshas dominant **type of rogas** are definitely known
- ✓ Bheda state on be recognized by the **Complication** of the disease (**Upadrava**)
- ✓ In absent of treatment disease leads to **Asadhaya stage**.

Agni

Agni – Sarire Kupitaakupitah Subhasubhani Karoti.

Agni in the outer world is being converted into Pitta inside the body to perform the functions of Digestion and metabolism –

The description of Agni & Types of Agni –

<i>Charaka samhita</i>	–	Vimana Sthana chapter 6	–	Roganika vamaana
<i>Susruta samhita</i>	–	Sutra sthana Chapter 35	–	Aturoupakramniya
<i>Astanga hridayam</i>	–	Sutra sthana Chapter 1	–	Ayushkamiya

Agni	No.	Types
1. Charaka, Chakrapani	13	Antaragni - 1, Dhatwagnis – 7, Bhutagnis - 5
2. Sushrita	5	Pachaka, Ranjaka, Bhrajaka, Sadhaka, Alochaka (Su.Su.21/10)
3. Vagbhata	23	Pittas - 5, Doshagnis- 3, Bhutagnis- 5, Malagnis- 3, Dhatwagnis - 7
4. Garbhonishata	3	Koshatagni -1, Darshanagni -1, Jnagni -1

❖ न खलु पित्तव्यतिरेकादन्योऽग्निरूपलभ्यते आग्नेयत्वात् पित्ते। (सु. सू. 21/9)

According to Susruta there is no Agni is sharira other than Pitta.

Digestion and Metabalism in Ayurveda → Book's Author → C. Dwarkanatha.

Concept of "Agni" in Ayurveda → Book's Author → B. Bhagwanadasa.

Ahara Paka

Sequence of Ahara paka is described first in Charaka Samhita Grahani Chikitsa chapter.

Ahara Paka - Ahara paka occurs in two phases.

1. Avastha Paka (Prapaka) = Digestion – Formation of Prakrita Dosha.

(1) **Madhura Avastha Paka** - it immediately on ingestion of food.

1. अन्नस्य भुक्तमात्रस्य षट्सस्य प्रपाकतः। मधुराद्यात् कफो भावात् फेनभूतं उदीर्यते।। (च. चि. 15/9)

(2) **Amla Avastha Paka** - The ingested food gets Amla bhava on little digestion in the Urdhwa Amasaya, when it enters Adho Amasaya Accha pitta is secreted and further digestion occurs.

2. परं तु पच्यमानस्य विदग्धस्य अम्लभावतः। आशयाच्चयमानस्य पित्तम् अच्छम् उदीर्यते।। (च. चि. 15/10)

(3) **Katu Avastha Paka** - in Pakwasaya it occurs due to Soshana and the food attains Pinda form (solid form).

3. पक्वाशयं तु प्राप्तास्य शोष्यामाणस्य बहिना। परिपिण्डित पक्वस्य वायुः स्यात् कटु भावतः।। (च. चि. 15/11)

No.	Avastha Paka	Sthana	Dosha Pradubhava
1.	Madhura	Amasaya	Kapha
2.	Amla	Pachyamanasaya (Grahani)	Pitta
3.	Katu	Pakwasaya	Vata

2. Nishta Paka (Vipaka) = Metabolism- – Formation of Vikrita Dosha.

Bhutagni Paka & Dhatwagni Paka are included in Nishta Paka.

1. Jataragni - Out of all Agnis, Jataragni is considered as supreme.

Synonyms - Kayagni, Dehagni, Koshtagni, Antaragni, Pachakagni etc.

अन्नस्य पक्ता सर्वेषां पक्त्वणामधिपो मतः । तन्मूलास्ते हि तद् वृद्धिक्षयवृद्धिक्षयात्मकाः ॥ (च. चि. 15)

Importance of Jatharagni – Ayu, Varna, Bala, Swasthya, Utsaha, Upachaya, Prabha, Ojah, Tejah, other agnis & Pranah are all under the control of Jataragni. Hence is main among all the Agnis.

Sequence of agni in Digestion – Jataragni → Bhutagni → Dhatwagni

2. Bhutagni - भौमाप्याग्नेयवायव्याः पंचोष्माणः सनाभसाः । पंचाहारगुणान् स्वान्स्वान्पार्थिवादीन्पचन्ति हि । (च. चि. 15)

Ahara Pachaka Agni - Jataragni

Aharaguna Pachaka Agni - Bhutagni

According to Dwarkanatha Sheet (Sthana) of Bhutagni in Sarira is Yakrita (Liver).

3. Dhatwagni - स्वस्थानस्यस्थ कायाग्नेः अंशाधातुषु संश्रिता । तेषां सादाति दीप्तिभ्यां धातुवृद्धिक्षयोद्भवः ॥

पूर्वो धातुः परं कुर्याद् वृद्धः क्षीणश्च तद्धिधम् । (अं. ह. सू. 11/34)

Relation between Dhatus & Dhatwagnis - (Inversely proportional)

If Dhatwagni increases then Dhatu decreases.

If Dhatwagni decreases then Dhatu increases.

(Example. Hypothyrodism → Wt gain, Hyperthyrodin → Wt. Loss.)

Relation between Jataragni & Dhatwagnis - (Directly proportional)

If Jataragni decreases Dhatwagni decreases.

If Jataragni increases Dhatwagni increases.

Relation between Doshas & Jataragni (Type of Agni on the basis of Bala – Ch.Vi. 6/9)

No.	Dosha	Agni
1.	Vata	Vishamagni
2.	Pitta	Tishnagni
3.	Kapha	Mandagni
4.	Samdosha	Samagni

○ Tri dosha Samyatwa leads to Samagni.

○ Charaka described regarding Bhasmakagni which is the severst form.

Relation between Doshas & Kostha -

No.	Dosha	Charaka	Susruta
1.	Vata	Krura	Krura (Vata-Kapha)
2.	Pitta	Mridu	Mridu
3.	Kapha	Madhya	-
4.	Samdosha	Madhya	Madhya

Doshas & Ajeerna -

No.	Dosha	Charaka
1.	Vata	Vishtavdha ajeerna
2.	Pitta	Vidagdha
3.	Kapha	Amajeerna
4.	Samdosha	Samayaka ajeerna

Effect of seasons on Agni –

Sisira	-	Tikshna
Vasanta	-	Manda
Grishma	-	Durbala
Varsha	-	Durbala
Sarat	-	Manda
Hemanta	-	Tikshna

Ahara Parinamakra Bhava – (6) – Charaka & Astanga Sangraha –

1. Agni	-	उष्मा पचति ।
2. Vayu	-	वायुः अपकर्षति ।
3. Sneha	-	स्नेहो मार्दवं जनयति ।
4. Kleda	-	क्लेदः शैथिल्यम् आपादयति ।
5. Kala	-	कालः पर्याप्तं अभिनिर्वर्तयति ।
6. Samyoga	-	परिणामं धातुसाम्यकरः सम्पद्यते ।

Astavidha Ahara vidhi visesayatanas

Astavidha Ahara vidhi visesayatanas are described first in Charaka samhita vimana sthana chapter 1.

1. Prakriti - Nature of Ahara Dravya – Guru/laghu.
2. Karana - करणं पुनः स्वाभाविकानां द्रव्याणाभिसंस्कारः । संस्कारो हि गुणान्तराधानम् उच्यते ॥ (चरक)
Jala samyoga, Agni samyoga, Sauca, Manthana, desa, Kala, vasana, bhavana.
3. Samyoga - Mixture of two or more dravya. - संयोगं पुनर्द्वयोः बहूनां वा द्रव्याणां संहितीभावः ।
4. Rasi - 2 types viz., – 1. Sarvagraha 2. Parigraha.
5. Desa - Origin place of Ahara dravya
6. Kala - 2 types viz., – 1. Nityaga 2. Awasthika
7. Upayogasamstha - Means Ahara vidhi - तत्र उपयोग नियमः स जीर्णलक्षणापेक्षः ।
8. Upabhokta - The consumer of the ahara is called ‘Upabhokta’

Saptavidha Ahara kalpana

सप्ताहार कल्पना :- स्वभाव संयोग संस्कार मात्रा देश काल उपयोगव्यवस्थाः सप्ताहारकल्पना - (अ.सं.सू. 10/4)

It is described first in Ashtanga Sangraha.

1. Swabhava, 2. Samyoga, 3. Sansakara, 4. Matra, 5. Desa, 6. Kala, 7. Upayoga Vyavastha.

Tailabindu pariksha

“*Rogamadou pariksheta tatoanantaramoushadham*” (Charaka sutrasthana 20/20)

Ayurvedic texts suggest to diagnose the disease first and then to think over the treatment. For proper diagnosis of the disease and disease condition, patient's different patho-physiological conditions are examined under the broad heading *Ashtavidha pariksha* (8 types of investigations).

Ashtavidha pariksha as per Yoga Ratnakar include the following -

1. *Nadi*/Pulse
2. *Mutra*/Urine
3. *Malam*/Stool
4. *Jihwa*/Tongue
5. *Shabda*/Speech
6. *Sparsha*/Touch
7. *Drik*/Eye
8. *Akrti*/shape

Method - For this, the patient's early morning (around 5 o'clock) urine sample is to be collected either in clean oval shaped open earthen pot or a clean glass vessel. Mid stream of the day's first urine should be considered for the test. This should be maintained in a stable condition and closely and carefully examined during sunrise. For this, one drop of *Tila taila* (sesame oil) is slowly dropped over the surface of urine without causing disturbance under sunlight. The patterns' and the distribution of the oil drop on the urine are then considered to determine the diagnosis features of the disease.

Diagnosis of the disease by the examination of urine

(1) Diagnosis of *Dosha* involvement -

1. In “*Vata*” aggravated diseases, urine of the patient appears as *Pandu varna* or slightly ‘*Nilam*’ (Bluish).
2. In *Kapha* dominated conditions urine becomes “*Phenayukta*”, i.e., frothy or *Snigdha* (cloudy).
3. In *Pitta* aggravation urine appears yellowish or *Rakta varna* (reddish).
4. In case of rakta-aggravation urine become *Snigdha*, *Ushna* (hot) and resembles blood.
5. In *Dwandaja*, i.e., a state of combined *Dosha* aggravation, mixed colours are seen in the appearance of the urine as per the *Dosha* involved in the diseases causation.
6. In *Sannipata* state urine becomes *Krishna varna* (blackish).

(2) Diagnosis of disease involvement

1. In the case of diseases related to ‘*Ajirna*’ urine appears like *Tandulodaka* (rice water).
2. In *Navina Jwara* (acute fever) urine appears ‘Smoky’ and the affected passes more urine (*Bahu Mutrata*)
3. In *Vata-Pitta jwara* - urine is smoky, watery and hot.
4. In *Vata Shlesmajwara* - urine is whitish with air bubbles.
5. In *Shlesma-Pitta jwara* - urine is polluted and is mixed with blood.
6. In *Jirna* (Chronic) *jwara* - urine becomes yellowish and red.
7. In *Sannipata jwara* - urine appears in mixed shades depending on the *Dosha* involvement.

(3) Diagnosis of *Dosha* involvement

1. If *Tailabindu* takes a snake like image in the urine, it is *Vata roga*.
2. If urine takes an “Umbrella” shape it is *Pittaja roga*.
3. If urine spreads like Pearl (*Mukta*) it is *Kaphaja roga*.

(4) Diagnosis of disease involvement

1. If the dropped *Taila bindu* takes a *Chalini* (sieve) shape in the urine sample and then spreads, it is a definite indication of ‘*Kuladosha*’ (genetic disorder).
2. If the dropped *Taila bindu* takes the image of human being (*narakaram*) or skull it indicates ‘*Bhutadosha*’ and is treated accordingly.



Prognosis of disease by the examination of urine

By spreading nature of the oil

1. If inserted oil spreads quickly over the surface of urine, that disease is *Sadhya* (curable).
2. If the oil does not spread it is considered as *Kashta sadhya* or difficult to treat.
3. If the dropped oil directly goes inside and touches the bottom of the vessel, then it is regarded as *Asadhya* or incurable.

By spreading direction of the oil

1. If the oil spreads in the direction of *Purva* (east) the patient gets relief.
2. If the oil spreads in the south direction, the individual will suffer from *jwara* (fever) and gradually recovers.
3. If the oil spreads in the northern direction, the patient will definitely be cured and become healthy.
4. If the oil spreads towards the west, he will attain *Sukha* and *Arogya* i.e. happy and healthy.
5. If the oil spreads towards the *Ishanya* (Northeast), the patient is bound to die in a month's time, similarly, if the oil spreads into *Agneya* (Southeast) or *Nairutya* (Southwest) directions, or *Vayavya* (Northwest) direction or when the instilled oil drop splits, the patient is bound to die.

By spreading shapes of the oil

1. It is a good prognosis if the oil creates the images of *Hamsa* (swan) lotus, *Chamara*, *Tarna* (arch), *Parvata* (mountain) elephant, camel, tree, umbrella and house.
2. If the *taila* attains the shape of a fish, then the patient is free of *dosha* and can be treated easily.
3. If the drop of the *taila* attains the shape of *Valli* (creeper), *Mrdanga* (a kind of drum), *Manushya* (human being), *Bhanda* (pot), *Chakra* (wheel) or *Mriga* (deer) then the disease is considered as the *Kashtasadhya* (difficultly curable).
4. If the spreading oil creates the shapes of tortoise, buffalo, honey-bee, bird, headless human body, *astra*(instrument used in surgery, like knife etc), *Khanda* (piece of body material) physician should not treat that patient as that disease is incurable.
5. If the shape of the drop of *taila* is seen as 4-legged, 3-legged, 2-legged that patient will die soon.
6. If the shape of the drop of *taila* is seen in the shape of *Shastra* (sharp instruments), *Khadga* (sword), *Dhanus* (bow), *Trishulam* (type of weapon with three sharp edges) *Musalayudham* (pestle), *Shrugala*(jackal), *Sarpa* (snake), *Vrishchika* (scorpion), *Mushika* (rat), *Marjara* (cat), arrow, *Vyaghra* (tiger), *Markata* (monkey) or *Simha* (lion), then it is understood that the patient will die soon.

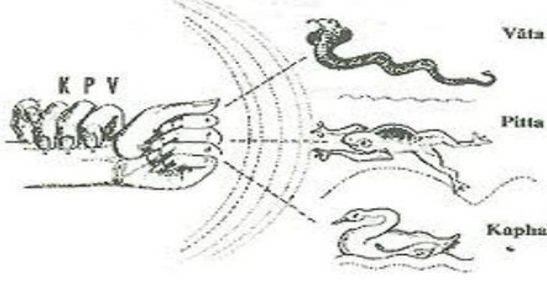
Nadi Pariksha

Nadi vijnana – Maharishi kanad (Vaisheshik Darshanakar) is the author of this text.

Nadi Pariksha – Ravana (Gangadhara roy also) is the author of this text.

In Ayurveda texts **Nadi Pariksha** is first Mentioned in Sharangdhara samhita Purva Khanda Chapter 3

Nadi Pariksha – कस्याङ्गुष्ठमूले या धमनी जीवसांक्षिणी । तच्चेष्टया सुखं दुःखं ज्ञेयं कास्यस्य पण्डितैः ॥ शा. पु. ख.

	<p>Nadi Sthana – Angusta mula Nadi synonyms – Jivasamkshini knowledge form Nadi – Sukha (Health) & Dukha (Disease) Nadi Pariksha Kala - Morning on empty stomach In males the pulse of the right hand and females the left hand is examined.</p>
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The physician should keep three fingers i.e. index, middle, and ring of his right hand.

The doctor should use his three fingers to know about the status of Vata, Pitta and Kapha respectively.

The physician should examined the rate, volume, pressure and character of movement of the pulse.

Nadi Pariksha as per Sharangdhara -

Dosha Prakopa	Nadi Gati (pulse) feels as	Example
1. Vata	movement of snake and leach	नाडी धत्ते मारुत्कोपे जलौकासर्पयोगतिम् ।
2. Pitta	movement of Kaka (crow), Lavaka (common quail) and Manduka (frog).	कुलिंगकाकमण्डूकगति पित्तस्य कोपतः ।
3. Kapha	movement like that of Hamsa (Swan) or Kapota (Pigen)	हंसपारावतगति धत्ते श्लेष्मस्य प्रकोपतः ।
4. Sannipata	movement Like that of quail (Lava), Francolin partridge (Titara) and Batera.	लावतित्तरवर्तीनां गमनं सन्निपाततः ।
5. Dwidoshaja	Sometimes low Sometimes fast	कदाचिद् मंदगमना, कदाचित वेगवाहिनी ।
6. Asadhya	Sthanacayuta	स्थानविच्युता हन्ति ।

Prananasaka Nadi – Slow, Atikshina & Atisita.

Nadi Nadi as per Sharirika Bhava -

S. No.	Condition	Nadi Gati
1.	In Fever	pulse becomes fast and is felt hot to touch
2.	In digestive power	pulse is felt light and fast
3.	during sexual urge and anger	pulse is fast (Vegavati)
4.	In worry, fear, sorrow and disgust.	Pulse is weak (Kshina)
5.	In Ama dosha	Pulse becomes heavy
6.	In a person with satiety	pulse is consistent
7.	In Dhatu Kshaya	pulse becomes very slow and low in volume.
8.	In Hungry Persons	Pulse is tremulous (chapala)
9.	In Saturated (Tripta)	pulse is steady (Sthira)
10.	In Happy person	Pulse is strong & steady (Sthira)

Nidra

Nidra – It is will decide about good and ill regarding - Sukha Dukha, Pushti-Karsya, Bala-Abala, Vrishata-Klibata, Jnanam- Ajanam, Jeevita-Marana.

अभाव प्रत्ययालम्बनावृत्तिः निद्रा। (यो. सू. 1/10)

यदा तू मनसि क्लान्ते कर्माब्जानः क्लमान्विताः। विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः॥ – (चरक)

Normal time of sleep is 2 - 3 Yamas (6 - 9 Hrs) – Vagbhatta

One should sit and sleep during morning hours.

Diva swapna kala in Grishma ritu is one Muhurta (48 min) – Bhava prakash.

Diva swapna is indicated in Trishna, Sula, Hikka, Ajirna, Atisara.

दिवास्वप्नश्च तृट् शूल हिक्का जीर्णातिसारिणाम् – (सु. शा. 4/47)

Diva swapna is contraindicated in Medo rogas, Kapha rogas & Dushi visha.

मेदस्विनः स्नेहनित्याः श्लेमलाः श्लेष्मरोगिणः। दूषीविषातश्च दिवा न शयीरन् कदाचन॥

Chraka - Diva swapna Cause “Kapha-Pitta Prakopa” except in grishma ritu.

Susruta - Diva swapna Cause “Sarvadosha Prakopa” except in grishma ritu.

विकृतिः हि दिवास्वप्नो नाम, तत्र स्वपतामधर्मः सर्वदोषप्रकोपश्च। – (सुश्रुत)

Effects of Akala Sayana - Moha, Jwara, Pinasa, Siroruja, Sopha, Hrillasa, Srotorodha, Agnimandhya.

Complications of Anidra - Angamarda, sirogaurava, Jhribha, Jhadhya, Tandra, Glani, Bhrama, Vataja Roga.

Ratri Jagarana causes – Vata-pitta Prakopa.

(1) रात्रौ जागरण – रूक्षं (2) स्निग्धं – प्रस्वपनं दिवा।

(3) अरूक्षं अनभिष्यन्दि – त्वासीनं प्रचलायितम्॥ (च. सू. 21/50)

Ratrijagarana is indicated in Kapha-Medo rogas, Visha rogas. कफ मेदो विषार्तानां रात्रौ जागरणं हितम्। (सु. शा.)

Cause of Nidra – हृदयं चेतनास्थानमुक्तं सुश्रुत ! देहिनाम्। तमोऽभिभूते तस्मिन्स्तु निद्रा विशति देहिनाम्॥

Jagarana – Satva guna

Swapana – Rajo guna

Nidra – Swabhava & Tamo guna.

Cause of Sleeplessness (Isomnia) – कार्य कालो विकारश्च प्रकृतिः वायुरेव च।

1. Busy life

2. Pratikula Time

3. Disease

4. Vata, pitta vriddhi

5. Vata prakopa.

Treatment of Anidra –

Abhyanga, Utsadana, snana, Gramya anupa jaliya mamsa rasa, Dadhiyukta Sali Madhya, mansika sukha, Manonukula gandha, sabdha-samvahana, Caksu tarpana, lepa on sira and vadana.

Treatment of Atinidra –Kaya virechana, siro virechana, Rakta moksana, vamana, Dhumapana, Krodha, Bhaya, Vyayama

Type of Nidra -

Chraka (6) -Tamobhava, Slesma samudbhava, Manah sarira srama samudbhava, Vydhyanu vartani, Agantuka, Ratri swabhavaprabha.

Susruta (3) - Vaishanavi, Vikaraki, Tamsi.

Vagbhatta (7) - Tamobhava, Kapha Prabhava, Chita Kheda Prabhava, Deha Kheda Prabhava , Agantuka, Amaya Kheda Prabhava & Kala Swabhavaja.

Swapana

Swapana - (7) - दृष्टं श्रुतानुभूतं च प्रार्थिवं कल्पितं तथा। भाविकं दोषजं चैव स्वप्नं सप्तविधं विदुः। (चरक)

1. Drista

2. Sruta

3. Anubhuta

4. Prithiva

5. Kalpita

– Nisphala swapana

6. Bhavika 7. Doshaja – **Phalita swapana.**

Prakriti

Prakriti – शुक्र शोणित संयोगे यो भवेत् दोष उक्तः। प्रकृतिः जायते तेन तस्या मे लक्षणं श्रुणुः।। (सु.शा. 4/62)

The individual constitution will be decided at the time of Sukra & Sonita Samyoga (fertilization) itself. The dosha which is predominant at the time of fertilization is believed to be responsible for the Prakriti of the individual.

Type of dosha (Sharirika) Prakriti – There are 7 dosha prakritis viz.,

S. No.	Dosaja Prakriti - 7	Considered as
1.	Vataja	Hina
2.	Pittaja	Madhya
3.	Kaphaja	Uttama
4.	Vata-Pittaja	Nindaniya
5.	Vata-Kaphaja	Nindaniya
6.	Pitta-kaphaja	Nindaniya
7.	Tridosaja (Sama)	Shrestha

Vagbhata considered Eka-Dosha prakritis are Sreshta (best) & Dwi-dosha prakritis are Nindya (worst).

- ❖ Charaka considered Vata Prakriti as Adhama, Pitta as Madhayama & Sleshma Prakriti as Uttama.
- ❖ **Dosha Prakriti lakshans as per sharangdhara -**

1. Vataja Prakriti Laksanas	2. Pittaja Prakriti Laksanas	3. Kaphaja Prakriti Laksanas
Alpa Kesa, Karsya, Ruksha, Vachalata, Flying in the sky in dreams	Akala Palita, Dhiman, Swedi, Roshana. Fire seen in Dreams	Gambhira buddhi, Sthulanga, Snigdha Kesa, Maha Bali Water source show in Dreams
अल्पकेशः कृशो रूक्षो वाचालश्चमानसः। आकाशचारीः स्वप्नेषु वातप्रकृतियो नरः।	अकालपलितैर्व्याप्तो धीमान्स्वेदी च रोषणः। स्वप्नेषु ज्योतिषां द्रष्टा पित्तप्रकृतियो नरः।	गम्भीरबुद्धिः स्थूलांगः स्निग्धकेशो महाबलः स्वप्ने जलाशयलोकी श्लेष्मप्रकृतियो नरः।।

1. Vataja Prakriti Laksanas	2. Pittaja Prakriti Laksanas	3. Kaphaja Prakriti Laksanas
Thin, lanky, boney and taller or shorter than average looks. Activity - hyperactive, restless. short attention span, forgets things easily, Nature - independent but insecure, nervous in new situations Dream - flying, searching, restless, prone to nightmares	average looks build and size, weight centered in middle, Activity - active, enjoys exercise and competition, Nature - outgoing, assertive, accessible, leader nature Dream - fighting, violent, passionate and colorful	Heavy, stocky, broad and either very tall or very short looks Activity – somewhat lethargic Nature - follower, good listener, accommodating, lots of friends Dream - few, sentimental, romantic, watery, sad

Type of Manas Prakriti –

S. No.	As per Charaka - 16	As per kasyapa - 18
1.	Sattvika – 7	Sattvika – 8
2.	Rajas – 6	Rajas – 7
3.	Tamas – 3	Tamas – 3

❖ Yaksa Sattva & Prajapatya Sattva are Described in Kasyapa samhita only.

Manas Prakriti

(1) Sattvika - 7

1. Brahma sattva – Suchi (Pure), Jitatman (Self controlled), Samvibhagin, Sarvabhutesu- sama, Jnana-Vijnana-Vacana-Prativacana → Sampana, Kama-Krodha-Lobha-Mana-Moha-Irsya-Harsa-Amarsa → Rahita.
2. Arsa sattava – Eja-Adhyayana-Vrata-Homa-Brahmacarya → Palana, Mada-Mana-Raga-Dvesa-Moha-Lobha-Rosa → Upasanta Pratibha-Vacana-Vijnana-Upadharana-Sakti → Sampanna
3. Aindra Sattva – Aisvaryavan, Adeyavakya, Yajvan, Sura (brave), Ojasvin, Tejasopeta, Aklistakarma, Dirghadarsin, Dharma-Artha-Kamabhirata.
4. Yamy Sattava – Lekhasthavrtta, Praptakari, Asampraharya, Utthanavana, Ojasvin, Nirbhaya, Vyapagata → Raga –Irsya-Dvesa-Moha. Smritiman, Aisvryalambhin.
5. Varuna Sattava – Sura, Dhira, Suci, Asucidvesin, Yajvan, Ambhovihararata, Aklistakarama, Sthanakopa, Sthanaprasada.
6. Kaubera Sattva – Sthana-Mana-Upabhoga-Parivara → Sampanna, Dharma Nitya, Artha nitya, Kama nitya, Suci, Sukhavihara, Vyakta Kopa, Vyakta Prasada.
7. Gandharva – Nritya-Gita-Vadita → Priya, Sloka-Akhyayika-Itihasa-Purana →Kusala, Gandha-Mala-Anulepa-Vasana-Strivihara →Nitya, Anasuyaka.

❖ Charaka considered Brahma sattva as Shrestha Prakiti (Best) among all manasa prakriti.

❖ Prajapatya Sattva – Described in Kasyapa samhita only not mentioned by any other author.

(2) Rajas - 6

1. Asura Sattva – Sura, Canda, Asuyaka, Aisvaryavan, Aupadhika, Raudra, Ananukrosam.
 2. Raksasa sattva – Amarsin, Anubandhakopa, Chhidrapraharin, Krura, Svapana Bahula, Ayasa.
 3. Paisaca Sattva – Mahasana, Straina, Stri rahaskama, Asuci, Sucidvesina, Bhiru Bhisayitaram.
 4. Praita Sattva – Aharakama, Ati dukhasil-acarocara, Asuyaka, Asamvibhagin, Atilolupa.
 5. Sarpa Sattva – Kruddha sura-Akruddha bhiru, Ayasabahula, Santrasta gocara, Aharaviharapara.
 6. Sakuna Sattva – Anusaktakama, Ajastramaharavihara, Anavasthitatva, Amarsana, Asamcaya.
- ❖ Yaksa Sattva – Described in Kasyapa samhita only not mentioned by any other author.

(3) Tamas - 7

1. Pasava sattva – Nirakari, Anu-medhas, Jugupsit-acaraharam, Maithuna-para, Manda.
2. Matsya Sattva – Bhiru, Abudha, ahara lubdha, Anavasthita, Anusakta kama krodham, Saranasila.
3. Vanaspatya sattva – Alsi, Aharebhivista, sarva-budhyangahinam.

Hridaya

1. Sthana - स्तनयोः मध्याधिष्ठायोरस्यामाशयद्वारं सत्वरजस्तमसामधिष्ठानं हृदय नाम मर्म।
The Hridaya koshtang is situated in between two mammary glands and is an outproduct or essence of Rakta and shleshma.
2. Sheet - Hridaya has been considered as seat of Chetana (Conscious).
3. Synonyms - Mahat and Artha.
4. Shape - पुण्डरीकेण सदृशं हृदय स्यादधोमुखम्। जाग्रतस्तत विकसति स्वपतश्च निमीलति। (सु.शा. 4/32)
पुण्डरीकस्य संस्थानं कुम्भिकायां फलस्य च। – भेल
The shape of Hridaya is like reverse lotus bud.
5. measurement **Swapanitala kunchita sammitani** - स्वपाणि तल कुञ्चित संमिताणि। (सुश्रुत)
6. Ashraya - Shadanga, Jnanendriyas & vishya, Manah, Saguna Atma, Chintaya, Para ojas.

Swasana

नाभिस्थः प्राणपवनः स्पष्टवा हृत्कमलान्तरणम्। कण्ठाद् बहिर्विनिर्याति पातु विष्णुपदामृतमे।

पीत्वा चाम्बर पीयूष पुनरायाति वेगतः। प्रीणयन्देहमखिलं जीवयज्जठरानलम्। (शा. पूर्व 3/48-49)

1. Sharangdhar has described the physiological process of swas-praswas kriya on the basis of Udana vayu
2. Sharangdhar given term **Vishnu Padamrata and Ambar Piyusha** (O₂) for Suddha Vayu.
3. According to Sharangdhara Prana Vayu is situated at Nabhi Pradesh.
4. Prana, Udana, Vyana Vayu, Sadhaka Pitta and Avalambaka Kapha are helpful in Swasana kriya.
5. Sthivan, Kshavathu, Udagara, Swasana & Ahara pana are the function of Prana Vayu. (*Charaka*)

Basti

Basti – नाभिपृष्ठ कटी मुष्क गुदवक्षण शेषसाम्। एकद्वारः तनुत्वको मध्ये वस्तिः अधोमुखः। (सुश्रुत)

1. Basti – Basti (Mutrasaya) is situated in the midst of the umbilicus, back, waist, scrotum, rectum, groins and penis, has one orifice (only) and thin skin (layers, covering), Placed with its face downward.
2. Basti, Bastisiras (head of the bladder), Paurusa (penis) vrsana (testicles) and guda (rectum) are interrelated (connected) and situated inside the cavity of the pelvis, pelvic bone and rectum.
3. Shape – It is shaped like alabu (pitcher gourd) and supported by sira (vein/blood vessels) and snayu (ligament)
4. Synonyms – Mutrasaya, Maladhara
5. Paranayatanottamam – Basti and Ojas – Susruta.

Unine formatin

पक्वाशयगतास्तत्र नाड्यो मूत्रवहास्तु याः। तर्पयन्ति सदा मूत्रं सरितः सागरं यथा।।

सूक्ष्मत्वान्नोपलभ्यन्ते मुखन्यासां सहस्रशः। नाडीभिरुपनीतस्य मूत्रस्यामाशयान्तरात्।।

जाग्रतः स्वपतश्चैव स निःस्यन्देन पूर्यते। आमुखात्सलिले न्यस्तः पार्श्वेभ्यः पूर्यते नवः।।

घटो यथा तथा विद्धि वर्स्मिन्नेन पूर्यते।

(सु.नि. 3/17)

1. Process of Urine formation is described first in Susruta Samhita.
2. According to Susruta Urine formation (mutra nirmana) process starts at Pakvasaya.
3. Pachaka Pitta control the Urine formation (mutra nirmana) process.

Shat Chakras

No.	Chakra Name	Site	Bhuta	Dala	Adhi Devata
1.	Muladhara	Guda	Prithvi	4	Agni
2.	Swadhishtana	Bhaga	Apya	6	Agni
3.	Manipuraka	Nabhi	Agni	10	Agni
4.	Anahata	Hridaya	Vayu	12	Ravi
5.	Visuddha	Kantha	Akasa	16	Ravi
6.	Ajna	Bhrumadhya	-	2	Chandra

Shat Chakras

No.	Chakra Name	Plexus	Shape	Bijakasaras
1.	Muladhara	Pelvic Plexus	Adho mukha Rakta Padma	Va, Sa, Saa, sa
2.	Swadhishtana	Hypogestric Plexus	Aruna padma with six petals	Ba, Bha, Ma Ya, Ra, La
3.	Manipuraka	Coeliac Plexus	Purns megha with a shining of ten petaled nila kamala	Da, Dha, Na, Ta, Tha, Da, Dha, Na, Pa, Pha
4.	Anahata	Cardiac Plexus	Kadamba pushpa	Ka, Kha, Ga, Gha, Ca, Cha, Ja, Jha, Ini, Ta, Tha
5.	Visuddha	Pharyngeal Plexus	Dhumra Dhuma	-
6.	Ajna	Cavernous plexus	Half rose coloured half purple blue	Ha, Ksa

Ajna Chakra → Manasa Chakra → Soma Chakra → Sahasrara Chakra.

There are 72,000 nadis in the body with three main channels up the spine, right, left and centre- According to Goraksha Samhita.

Out of these innumerable Nadis 14 are said to be important. They are:—

1. Sushumna	8. Pusha
2. Ida	9. Sankhini
3. Pingala	10. Payasvini
4. Gandhari	11. Varuni
5. Hastajihva	12. Alambusha
6. Kuhu	13. Vishvodhara
7. Saraswati	14. Yasasvini

Three Nādīs are of special importance – Ida, Pingala and Sushumna.

IDĀ arises in the left side of the body and represents the moon principle

PINGALĀ begins on the right side of the body and symbolises the sun principle.

SUSHUMNĀ runs through the central channel of the spinal cord and represents the consciousness.

On the physical level PINGALĀ has its counterpart in the Parasympathetic Nervous System, IDĀ in the Sympathetic Nervous System, and SUSHUMNĀ in the Central Nervous System.

Apta Vachana

1. Dalhana in his commentary on Sushruta Samhita described Kloma as Tila like structure situated in the right side of the abdomen below the liver that can be consider as gallbladder.
2. Gangadhara roy consider Kloma as Phuppusa & Unduka.
3. Rasajanam vikaranam sarvam langhanamausadhm. – Charaka
4. Rasa Dhatu - Rasa – Tatra Rasa Gatou Dhatuh Aharahargacchariryato Rasah. (Su. Su. 14/13)
5. Synonyms – Sira (vein), Dhamani (artery), Rasayani (lymphatic ducts), Rasavahini (capillary), Nadi (tubular conduits), Panthana (passages), Marga (pathways, tracts), Sharirachidra (body orifices), Samvritasamritani (open or blind passages), Sthana (sites), Ashaya (repertories), and Niketa (resorts) are the synonyms of Srotas (channels)
6. As per Acharya Charak –
 - Dhamnyad dhamanyah – that which beats (pulses) Dhamani (Artery)
 - Sarnat Shirah – that which moves Sira (Vein)
 - Sravanat srotamsi – that which secrets Srotas (Capillary).
7. As per Chakrapani Rasa dhatu - 2 types viz., – (1) Sthayi Rasa (2) Poshaka Rasa.
8. As per Chakrapani Ojus - 2 types viz., – (1) Para Ojus (2) Aparaj Ojus
9. Panchabhutik Dathu - Rakta consists of all the five Bhuta amass –

No.	Mahabhuta	Laksanas (Susruta)	Laksanas (Sharangdhara)
1	Pritvi	Visrata	Visrata
2	Jala	Dravata	Dravata
3	Agni	Raga	Raga
4	Vayu	Spandana	Chalana
5	Akasa	Laghuta	Vilaya

Various staes of life as per sarangdhara –

1.	Balyavastha	-	10 yrs	7	Indriya	-	70 yrs
2.	Deha vriddhi	-	20 yrs	8	Parkrama	-	80 yrs
3.	Deha Pushti	-	30 yrs	9	Buddhi	-	90 yrs
4.	Medha	-	40 yrs	10	Karmendriya	-	100 yrs
5.	Charma	-	50 yrs	11	Retah	-	110 yrs
6.	Drishti	-	60 yrs	12	Jeevitam	-	120 yrs

Mahabhuta in varnotapatti –

Charaka –	1. Avadaat (Gour)	-	Teja, Akash, Jal
	2. Krishna varna	-	Vayu, Agni, Prithvi
	3. Shyam varna	-	All mahabhuta equal

Sushruta -	(1.) Gour	-	Teja + Jal
	(2.) Krishna	-	Teja + Prithvi
	(3.) Gour shyam	-	Teja + Jal + Akash
	(4.) Krishna shyam	-	Teja + Prithvi + Akash

10. Rakta definition is given by Sushruta first of all.

रंजितास्तेजसा त्वापः शरीरस्थेन देहिनाम् । अव्यापन्नाः प्रसन्नेन रक्तमित्यभिधीयते ।।” (सु. सू. 14/5)