

**CRITICAL STUDY OF MAHĀROGA ADHYĀYA FROM CARAKA  
SAMHITĀ SŪTRASTHĀNA WITH SPECIAL REFERENCE TO  
ĀYURVEDIC TERMINOLOGY**

**A THESIS SUBMITTED TO,  
TILAK MAHARASHTRA VIDYAPEETH, PUNE**

**FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY (Ph.D.)**

**In SAMHITA SIDDHANT Subject**

**Under the Board of Ayurveda Studies**



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**February - 2022**

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It is certified that work entitled “Critical Study of Mahāroga Adhyāya from Caraka Samhitā Sūtrasthāna with special reference to Āyurvedic Terminology” is an original research work done by Dr. Harshal Sampatrao Sabale, under my supervision for the degree of Doctor of Philosophy in Samhita Siddhant subject, to be awarded by Tilak Maharashtra Vidyapeeth, Pune. To best of my knowledge this thesis,

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## ACKNOWLEDGEMENT

Today on the verge of completion of my research work, I express my gratefulness to almighty for providing me immense strength in the course of progression and completion of my Ph.D. work. Blessings of **Lord Ganesha** throughout the study were the only influence to complete the work successfully.

At this happiest juncture, I prostrate to the lotus feet of **Lord Dhanvantari** whose showers of blessings gave me incredible strength all the way for successful completion of this Ph.D. thesis.

On this occasion, I am extremely grateful to **Hon. Dr. Deepak Tilak Sir**, Vice Chancellor, Tilak Maharashtra Vidyapeeth, Pune.

Words cannot express the zeal of ecstasy while depicting my deep source of gratitude towards my **respected Guide, Prof. Dr. Abhijit Joshi Sir**. His constant encouragement, critical supervision and learned suggestions were really splendid. I thank the omnipresent and the omnipotent that he found me able to be a Shishya of this Great Guru. A thorough perfectionist in him has taught me the professional aspect of discipline.

I offer my heartfelt and polite regards to respected **Dr. Anant Dharmadhikari Sir** for his valuable guidance during the research work.

It brings me pleasure to thank Ayurveda Department faculties of TMV, Pune especially **Dr. Manoja Joshi mam** for providing the guidance, support and necessary help to complete this dissertation. Special thanks to **Dr. Sunanda Yadav mam**, HOD, Ph.D. Section, TMV, Pune.

I am very much grateful to **Dr. Jayant Pradip Patil Sir**, Honorable Secretary, Yashwant Shikshana Prasarak Mandal, kodoli, kolhapur and **Mrs. Vinita Jayant Patil mam**, Honorable Trustee, Yashwant Shikshana Prasarak Mandal, kodoli, kolhapur for being a constant source of inspiration to complete the research work.

I am very much grateful to **Prof. Dr. Milind Godbole Sir**, Dean and Superintendent, Yashwant Ayurvedic College Post Graduate Training and Research Centre, kodoli, Kolhapur for allowing and motivating me to pursue my Ph.D. work.

I pay my cordial regards to my parents **Mr. Sampatrao T. Sabale** and **Mrs. Akkatai S. Sabale**, who always encouraged and inspired me to reach up to this stage of my life. I pay regards to my parent in laws **Mr Bhagavat Avhad & Mrs Sindhu Avhad** for motivating and guiding me at each juncture.

I grab this moment to appreciate and admire my soul mate **Mrs. Prajakta Harshal Sabale** for her help and encouragement throughout the work.

I am very much thankful to my friends and colleagues for their support and kind co-operation during the entire process of research work: **Dr. Yogesh Jirankalgikar, Dr. Pavan Gor, Dr. Santosh Pawale, Dr. Kiran Patil, Dr. Abhijeet Ingavale, Dr. Sangita More, Dr. Prasad Kulkarni, Dr. Ashok Patil, Dr. Vijay Patil, Dr. Shailesh Rajgolkar, Mr. Ajinkya More** and **Mr Pramod Nikam**.

I am very much thankful to Librarian **Mr. Abhijit Patil** and all library staff, who have extended full co-operation while conducting this extensive research work.

Thanking all well wishers and all the unlisted, who have directly or indirectly helped for the accomplishment of my Ph.D. work.

**Dr. Harshal Sampatrao Sabale**

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## INTRODUCTION

Āyurveda, the Indian system of medicine, can be regarded as a healthy life discipline. Āyurveda's origins can be dated back to before the Vedika period, around 5000 B.C. Āyurveda's entire concept is built on achieving, maintaining, and promoting good health. Āyurveda reminds us that health is the harmonious and dynamic integration of our environment, body, mind, and spirit by providing instructions on optimum daily and seasonal routines, diet, behavior, and the right use of our senses.

The time period is witnessing enormous shifts in the way people think about health conditions. The entire scientific community was constantly active in the development of numerous beneficial health-care programs. 'Prevention is better than cure,' as the saying goes. The efforts made with this strategy can also help to attain the objective of "HEALTH FOR ALL."

Here Āyurveda can play a crucial position as similar has been quoted as first & leading intend of this discipline,

स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकारप्रशमनं च। च. सू. 30/26<sup>i</sup>

Physics, Chemistry, Botany, and Zoology are all used in modern medicine. Āyurveda is founded on the macrocosmic and microcosmic theories of Indian philosophy. The greater universe is exemplified by man. There are five basic elements that make up the entire cosmos (Pañcamahābhuta). Pṛthvī (earth), Āpa (water or liquid), Teja (fire or energy), Vāyu (gaseous state of matter), and Ākāśa (ethereal state of matter) are their names. Kāla (time) and Dik (direction) are responsible for the existence of any substance. furthermore, It cannot exist without Manas (mind) and Ātmā (soul). The Nitya Dravyas, or eternal elements, are made up of these nine units.<sup>ii</sup>

All biological beings have motion, liquid, and a heat or energy component, just as the cosmos has the sun, moon, and wind. Vāta Doṣa, Kapha Doṣa, and Pitta Doṣa are the three types of Doṣa. Pañcamahābhuta, or the five basic components, such as the cosmos, make up the living organism, and they are explained in terms of Doṣa, Dhātu, and Mala. The combination of the body, sensory organs, mind, and soul constitutes life. Vāta Doṣa, Kapha Doṣa, and Pitta Doṣa are the three Doṣas. Rasa (nutrient fluid), Rakta (blood), Māmsa (muscle tissue), Meda (fats), Asthi (bone), Majjā (bone marrow), and Śukra (reproductive elements) are the seven Dhātus. Purīṣa

(faeces), Mūtra (urine), and Sveda (sweat) are the three primary Malas or excretory products. In short, Āyurveda, like any other science, has its own fundamental concepts and scientific terminology that must be understood.

The Pratijñā of Caraka Samhitā is " Dīrghajīvitīya". To reach this Pratijñā Caraka Samhitā gave the methodology of getting the knowledge. The knowledge given in the Samhitā could be obtained in the manner indicated, i.e.

Tantram - Tantrārtham;

Sthānam - Sthānārtham;

Adhyāyam – Adhyāyārtham;

Praśnam – Praśnārtham.

Additionally the Praśnārtham should be studied according to – Vākyaśa, Vākyaārthaśa and Arthāvayavaśa. To elaborate the hidden meaning, while studying the texts the awareness of Tantrayuktī must be applied. Caraka Samhitā have 8 Sthānas, to reach the purpose of discipline. Viz.

- 1) Sūtra Sthāna,
- 2) Nidāna Sthāna,
- 3) Vimāna Sthāna,
- 4) Śarīra Sthāna,
- 5) Indriya Sthāna,
- 6) Cikitsā Sthāna,
- 7) Kalpa Sthāna,
- 8) Siddhi Sthān.

The speciality about Sūtra Sthāna is that, it includes all the meaning of tantra in brief manner.

यथा सुमनसां सूत्रं सङ्ग्रहार्थं विधीयते ।

सङ्ग्रहार्थं तथाऽर्थानामृषिणा सङ्ग्रहः कृतः । । च. सू. 30/89<sup>iii</sup>

Like a thread that connects all of the pearls in a necklace. Sūtra Sthāna, on the other hand, is the seed form of all Sthānas. Sūtra Sthāna provides a methodology for studying other Sthānas, demonstrating how the Sthānas can be studied and how the Sthānārtha's constitution can be developed up from its seeds.

Yet again this is divided in eight parts. It means, the course of achieving "Dīrghajīvitīya " explained in eight parts. These eight components are being called as

seven Catuṣkas and as Saṁgraha Adhyāya. It further mentions that the old management methodology might consist of eight steps, thus,

औषधस्वस्थनिर्देशकल्पनारोगयोजनाः ।

चतुष्का षट् क्रमेणोक्ता सप्तमश्चान्नपानिकः । ।

द्वौ चान्त्यौ सङ्ग्रहाध्यायाविति त्रिंशकमर्थवत् ।

श्लोकस्थानं समुद्दिष्टं तन्नस्यास्य शिरः शुभम् । । च. सू. 30/44-45<sup>iv</sup>

While interpreting these Catuṣkas, it is possible to conclude that Sūtra Sthāna encompasses both of Āyurveda's fundamental goals and is described using Catuṣkas viz.

First Aim is - स्वस्थस्य स्वास्थ्य रक्षणम् । च. सू. 30/26<sup>v</sup>

Mainly described in

- 1) Svastha Catuṣka,
- 2) Annapāna Catuṣka.

Second Aim is - आतुरस्य विकारप्रशमनम् । च. सू. 30/26<sup>vi</sup>

Which is further divided in two parts mainly deals with as follows,

A) Naidanika part:

1. Nirdeśa Catuṣka,
2. Roga Catuṣka,
3. Saṁgraha Adhyāya.

B) Cikitsā part:

1. Auśadha Catuṣka,
2. Kalpanā Catuṣka,
3. Yojanā Catuṣka.

The primary requirement for understanding the wisdom of Saṁhitās in the modern period is the elaboration of all of Catuṣka's meanings in both general and specific aspects. It is critical to study these Catuṣka and their practical approach.

### **Sequence of the Catuṣkas:<sup>vii</sup>**

The understanding behind the succession of Catuṣkas is necessary for knowing their usefulness.

Several viewpoints on Catuṣka's sequence has been expressed in past research studies on Catuṣka. As a result, some of the reasoning is given in this topic in order to provide some further detail to the Catuṣka sequence.

### **1. Bheṣaja Catuṣka:**

The devices or tools used to achieve Dhātusāmyatā are known as Bheṣaja. Vaidya won't be able to do his job, which is to treat patients, without it. Aside from that, there is an emergency demand. Quote by Ācārya Caraka indicates that “चिकित्सा विधेयत्वेन प्रधान”, thus the tools must be explained first.<sup>viii</sup>

### **2. Svastha Catuṣka:**

Without knowing the causes of disease, one cannot even understand the nature of the Dhātuvaiṣamya, because each disease has its own unique set of causative (etiological) components. The majority of the Catuṣka, on the other hand, describes the different processes required for maintaining health. Furthermore, one can interpret the inappropriate conduct of these processes (i.e. Dinacaryā, Ṛtucaryā, etc.) as a cause of the ailment using “Viparyaya” Tantrayuktī. As a result, the Svastha Catuṣka is described immediately after the Bheṣaja Catuṣka.

### **3. Nirdeśa Catuṣka:**

In earlier Catuṣka, the causative components responsible for the maintenance of Dhātusāmya (Health) and the production of Dhātuvaiṣamya (Disease) were described. It is critical for them to understand their ailment in order to receive proper treatment. The Nirdeśa Catuṣka explains the entire diagnostic process, from the physician's skills to the characteristics of normal and abnormal Doṣas. As a result, the Nirdeśa Catuṣka follows the Svastha Catuṣka.

### **4. Kalpanā Catuṣka:**

It is vital to be knowledgeable about the administration of appropriate drug formulations and processes. The Tantrakāra positioned the Kalpanā Catuṣka in the fourth rank to deal with this need.

### **5. Roga Catuṣka:**

The determination of formulations and methods is based on the management principle, and the management principle is based on knowledge of pathogenesis. The Roga Catuṣka is ranked fifth because it provides a comprehensive understanding of pathophysiology in a succinct manner.

## 6. Yojanā Catuṣka:

Following a detailed awareness of pathogenesis, the right drug and its formulation should be chosen in accordance with pathogenesis. These requirements are also known as the "Rogabhaiṣajya Yojanā." Yojanā Catuṣka is the source of these management ideas. As a result, it comes after the Roga Catuṣka.

## 7. Annapāna Catuṣka:

The condition of Dhātusāmyatā is achieved by properly applying the previous six Catuṣka. The correct creation and maintenance of Dhātus thus necessitates a thorough understanding of the food regimen as प्राणा प्राणभूतां अन्नं.<sup>ix</sup> For that reason, Annapāna Catuṣka is explained after Yojanā Catuṣka.

## 8. The Saṁgraha Dvaya:

“The status of Dhātusāmya and Vaiṣamyā is largely determined by the state of Prāṇa Āyatanāni or the body's Vital Organs. The reason for this is that the integrity of the entire body is largely determined by their state. To acquire Dhātusāmyatā, it is required to comprehend the above seven Catuṣkas in terms of Prāṇa Āyatanāni. Furthermore, the 30th chapter of Caraka Saṁhitā Sūtrasthāna narrates subjects (chapters) from other Sthānas for this purpose. It is discovered that the other Sthānas are linked to Sūtrasthāna for their contributions to Pratijñā's understanding. The Dvaya Saṁgraha is finally described based on the above reasoning.”

One can able to learn Āyurveda through this above mentioned sequence of Catuṣkas.

## Clinical Application of Catuṣka:

चिकित्सा विधेयत्वेन प्रधानम् । च. सू. 17/1 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)<sup>x</sup>

“आतुरस्य विकारप्रशमनम् or curative dimension of medical field has been important since ancient times. To fully appreciate Catuṣkas clinical relevance, it is vital to comprehend them in terms of their clinical application. Both categories of people approach a physician in ordinary clinical practice. The first group wishes to retain their health, while the second group is made up of people who are afflicted with various ailments. In other words, people with two sorts of Dhātu conditions - Sāmya and Vaiṣamyā - go to the doctor to get the Dhātusāmyatā. As a result, two therapy options are available. In clinical practise, this means maintaining Prākṛta (normal)

Dhātu in a Prākṛta condition (स्वस्थस्य स्वास्थ्य रक्षणम्) and obtaining Prākṛta Dhātu by treating the sickness. The following is a description of how these two types of treatment can be delivered with the help of Catuṣkas.”

**Table – 1 (Name of Catuṣka and it's clinical utility)**

Sr.No.	Name of Catuṣka	Practical / Clinical utility
1	Nirdeśa Catuṣka	For make perfect diagnosis of Dhātusāmya or Vaiṣamyā (i.e. Health or disease)
2	Svastha Catuṣka	For deciding the probable etiological factors.
3	Roga Catuṣka	To understand the pathogenesis
4	Samgraha Dvaya Adhyāya	To evaluate condition of Prāṇa Āyatanāni Samgraha
5	Yojanā Catuṣka	To determine the principles of management
6	Bheṣaja Catuṣka	For the selection of appropriate drug.
7	Kalpanā Catuṣka	For selection of appropriate formulation and procedure of drug.
8	Annapāna Catuṣka	For decide wholesome diet and regimen <sup>xi</sup>

### Roga Catuṣka – A Brief Review

#### **Etymology:**

Roga (रोग) word is derived from the root “रूज् “. It indicates the capability of a illness to cause pain. The word Catuṣka is referred to the set of 4 chapters having a collection of information related to a precise topic. The vocabulary meanings of term Roga are disease, sickness, illness etc.<sup>xii</sup>

#### **Synonyms :**

तत्र व्याधिरामयो गद आतङ्को यक्ष्मा ज्वरो विकारो रोग इत्यनर्थान्तरम्॥ च. नि. 1/5<sup>xiii</sup>

Here,

1. Vyādhī: It denotes that diseases are linked to different sorts of pain.
2. Āmaya: It denotes the presence of ‘Ama’ in the pathophysiology of an illness.
3. Gada: It denotes that diseases are caused by a variety of causes.

4. Yakṣmā: It denotes a set of disorders or symptom complexes, such as Yakshmaroga, and is thus linked to a variety of disease entities.
5. Jvara: In all ailments, it is suggestive of both psychic and somatic afflictions.
6. Vikāra: Indicates that the sickness affects both the mind and the body.

Between the Kalpanā and the Yojanā Catuṣka, the Roga Catuṣka is the fifth of the seven Catuṣkas. The Roga Catuṣka sheds light on the fundamentals of Dhātusāmyatā disintegration and the resulting presentation of several other ailments. In the Saṁhitā, the notion of Roga Catuṣka is commonly used. Throughout the Roga Catuṣka, Dhātu Vaiṣamyatā is discussed extensively.

The Vikāra-Praśamana (Treatment) is dependent on the proper knowledge of “Roga Vijñāna”. Because treatment comprises mainly of three factors that is,

- 1) Determination of line of treatment.
- 2) Selection of the drug.
- 3) Proper method for drug administration.

Yojanā, Bheṣaja, and Kalpanā Catuṣka, respectively, provide detailed explanations of these aspects. However, the proper flow of these three factors is determined by the nature of pathogenesis, which is explained in Roga Catuṣka. As a result, it is clear that the Roga Catuṣka provides a solid foundation for attaining Vikāra- Praśamana (i.e. Treatment). A physician should first diagnose the ailment before selecting appropriate drug. Following that, he should carry out the curative process. Without proper diagnosis, success achieved in the treatment is just by chance.<sup>xiv</sup> Hence study of Roga Catuṣka is essential.

Roga Catuṣka includes following four Chapters from Caraka Saṁhitā Sūtrasthāna,

1. Kiyantaśirasīya Adhyāya.
2. Triśothīya Adhyāya.
3. Aṣṭodarīya Adhyāya.
4. Mahāroga Adhyāya.

### **Need of Study:**

Every science has its own set of essential pillars, which are referred to as the field's Basic Principles. Āyurveda, the original science of health, has its own set of fundamental principles that strengthen all aspects of health and illness treatment.

Like basic principles, every science has specific terms with specific meaning; these are called as Sva-Śāstra Samjñā. These scientific terms convey concentrated meanings that have been built up over significant periods of study of a field. Such terminology is often thought of as shorthand, a way of gaining great depth and accuracy of meaning with economy of words. Proper understanding of scientific terms used in science gives genuine knowledge of science.

Being science, Āyurveda also has its own scientific terms; their correct understanding is required for correct knowledge of science. These scientific terms are explained in Āyurved Samhitās & their commentaries.

For example: 1) Term ‘Aśraddhā & ‘Aruci’ generally understood as ‘disinclination for food’ but actual definition of both of these terms is given by Ācārya Cakrapāṇidatta in his Āyurved -Dīpikā commentary as follows,

अश्रद्धायां मुखप्रविष्टस्याहारस्याभ्यवहरणं भवत्येव परं त्वनिच्छा। च.सू.28/9 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)<sup>xv</sup>

अरुचौ तु मुखप्रविष्टं नाभ्यवहरतीति भेदः। च. सू. 28/9 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

Here actual meaning is as follow,

Aśraddhā = Eat even there is disinclination for food

Aruci = Do not eat food due to disinclination for food

2) Term ‘Mahat’ generally understood as ‘huge or large’ but in Āyurveda, the term ‘Mahat’ have following meaning even as given by Ācārya Cakrapāṇidatta in his Āyurved -Dīpikā commentary,

तन्महदिति षडङ्गादिस्थानं हृदयम्। च. सू. 30/13 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)<sup>xvi</sup>

Here,

Mahat = heart

Both of these examples show importance of proper understanding of scientific terms used in science. One who have excellent knowledge of english language, may not able to understand biology or chemistry or any other science written in english language without understanding scientific terms of those sciences properly. Similarly



proper understanding of Āyurvedika scientific terms is prime requisite to understand Āyurveda science.

Mahāroga Adhyāya from Caraka Samhitā Sūtrasthāna is one of the important chapters which enlighten the concept of Vāta, Pitta & Kapha Doṣa. Thus various Āyurvedika terms mentioned in this chapter need to be understood properly with the help of methodology mentioned. This chapter also has prime significance in diagnosis & management of various clinical entities or diseases as per Āyurvedika perspective. Considering all these facts, the present study is planned.

## REVIEW OF PREVIOUS RESEARCH WORKS

### ➤ At I.P.G.T. & R.A. G.A.U, Jamnagar

- 1] Vyas H A . Astanga Hṛdaya Sūtrasthāna Adhyāya Ke 1-10 Adhyāyaon Ka Sahityika, Saiddhantika, Prayogika Evam Anushandanatmaka Samiksha (Samhitā) 2010 .Āyurveda Siddhanta. IPGT & RA, G. A. U., Jamnagar. 2010 [Ph.D. thesis]
- 2] Hiten Vaja, Study of Roga Catuṣka of Caraka with special reference to “Trividha bodhya Saṁgraha”, Āyurveda Samhitā, IPGT AND RA, G.A.U., Jamnagar, 2002.

### ➤ At B. H. U., Varanasi : (MD thesis)

- 1] Madan Lal. Cakrapāṇidatta And His Contribution In The Field Of Basic Principles . Samhitā And Siddhanta, Faculty of Āyurveda, B. H. U., Varanasi. 1975
- 2] Yadava J R. Contribution of Dalhaṇa in the Field of Basic Principles Of Āyurveda and Its Comparison with Cakrapāṇidatta’S View. Samhitā and Siddhanta. Faculty of Āyurveda B. H. U., Varanasi. 1978.
- 3] Ācārya Dhani Ram, Contribution Of Aruṇadatta, The Commentator Of Aṣṭāṅga Hṛdaya In The Field Of Basic Principles Of Āyurveda. Āyurveda Siddhanta, Faculty of Āyurveda, B. H. U., Varanasi. 1984.

### ➤ At Rajiv Gandhi Govt. Post-Graduate Āyurvedika College, Paprola : MD thesis

- 1] Arvind Kumar, The Contribution Of Acharaya Cakrapāṇidatta In Context Of Āyurvedika Terminology With Special Reference To Caraka Samhitā Sūtrasthāna. Maulika Siddhanta. Rajiv Gandhi Govt. Post-Graduate Āyurvedika College, Paprola. 2010.
- 2] Neeraj Kumar, The Contribution Of Acharaya Cakrapāṇidatta In The Context Of Explanation Of Āyurvedika Terminology With Special Reference To Caraka Samhitā (Nidānasthāna, Vimanasthan, Sharirsthan,

Indriyasthan) . Maulika Siddhanta, Rajiv Gandhi Govt. Post-Graduate Āyurvedika College, Paprola . 2012

- 3] Sharma Rekha, The Contribution Of Acharaya Cakrapānidatta In The Context Of Explanation Of Āyurvedika Terminology With Special Reference To Caraka Uttarardha (Chikitsa,Kalpa,Siddisthana) . Maulika Siddhanta. Rajiv Gandhi Govt. Post-Graduate Āyurvedika College, Paprola, 2013.

➤ **At University of Pune :**

- 1] Karambelkar M. B. Etymologies In Āyurvedika Samhitās. University of Pune, Pune. 1985[Ph D Thesis]

Though the above mentioned research works have been carried out in past, none of the researcher neither studied Mahāroga Adhyāya specifically nor tried to enlighten the Āyurvedika terminology in it properly. That's why present study is planned. These efforts will surely helpful to understand Āyurveda science in depth.

**AIMS :**

Critical study of Mahāroga Adhyāya from Caraka Samhitā Sūtrasthāna with special reference to Āyurvedika terminology.

**OBJECTIVES :**

1. To perform critical study of Mahāroga Adhyāya of Caraka Samhitā Sūtrasthāna with special reference to Āyurvedika technical terms in it with the help of tools mentioned in methodology (i.e Vyākaraṇa (Grammar), Śabda-Kośa (Dictionary), Tantrayuktī (means of interpreting science), Allopathic science texts).

## MATERIALS AND METHODS

### MATERIALS:

- ❖ Caraka Samhitā with its all available commentaries.
- ❖ Following Āyurvedika classics with their commentaries.
  - Suśruta Samhitā with Dalhaṇa Ṭīkā,
  - Aṣṭāṅga Saṁgraha with Śaśilekhā Ṭīkā
  - Aṣṭāṅga Hṛdaya with Sarvāṅga -Sundarā & Āyurved -Rasāyana Ṭīkā .
- ❖ Various Sanskrit Śabda Kośas (Dictionary) like Śabdakalpadrum.
- ❖ Texts of Vyākaraṇas like Laghusiddhāntakaumudī, Aṣṭādhyāyī and text which explain the Tantrayuktī and its use. Patanjali Bhāṣya on Pāṇiṇi, Yāskanirukta.
- ❖ Selected Āyurvedika technical terms from Mahāroga Adhyāya of Caraka Samhitā Sūtrasthāna.
- ❖ Allopathic science texts.

### METHODOLOGY :

1. Mahāroga Adhyāya of Caraka Samhitā Sūtrasthāna is one of the most important chapter in which various clinical terms mentioned. It's a need of time to understand these Āyurvedika technical terms related to clinical condition properly; hence it is selected for this study.

#### 2. Criteria for selection of Āyurvedika technical terms :

##### ➤ Inclusion criteria:

- The terms including verbs related to diseases or denoting the signs & symptoms of Doṣa prakopa and confined to pathologies of the diseases.

##### ➤ Exclusion criteria:

- The term not related to diseases or not denoting the signs & symptoms of Doṣa prakopa and not confined to diseases.
- Verbs & Nipātas (not related with pathologies of diseases)

3. Prior to the selection of Āyurvedika technical terms whole Mahāroga Adhyāya of Caraka Samhitā Sūtrasthāna will be read properly to understand subjects mentioned therein. Similarly Adhikaraṇa [ अधिकरण वण्य विषय ] will be studied well. It helps to reach the correct meaning of the Āyurvedika technical terms.
4. Āyurvedika terminology will be studied with the help of
  - ❖ Vyākaraṇa (Grammar),
  - ❖ Śabda -Kośa (Dictionary),
  - ❖ Tantrayuktī (Tools for composing and understanding treatises or means of interpreting science) &
  - ❖ Allopathic science texts.

Mahāroga Adhyāya is twentieth chapter of Caraka Saṁhitā Sūtrasthāna. It is the fourth chapter of Roga Catuṣka. Previous chapter i.e. Aṣṭadarīya Adhyāya is dealt with an enumeration of diseases manifested due to the vitiation of Vāta Doṣa, Pitta Doṣa, and Kapha Doṣa in general. In Mahāroga Adhyāya specific diseases caused by Vāta Doṣa, Pitta Doṣa, and Kapha Doṣa are enumerated. Ācārya Cakrapāṇidatta (commentator of Caraka Saṁhitā) opined the same as mentioned below,

पूर्व सामान्येन वातादिजन्या गदा उक्ताः, सम्प्रत्यवशिष्टान् केवलवातादिजन्यानभिघातुं

महारोगाध्याध्योऽभिधीयते ।। च.सू. 20/1-2 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)<sup>xvii</sup>

Ācārya Shivadas Sen opined that the word “Mahā” in the name of Mahāroga Adhyāya stands for its significance as compare to previous chapter. Word “Mahā” is not indicating that the diseases mentioned in Mahāroga Adhyāya are curable by massive efforts only. Ācārya Shivadas Sen said that,

महत्त्वं चास्य पुर्वाध्यायापेक्षया न तु महायाससाध्यानां रोगाणामभिघायक Sध्यायो महारोगाध्यायः। च.सू.

20/1-2 (शिवदास सेन).<sup>xviii</sup>

#### **General Categorization of disease:**

##### **A] There are four types of diseases namely,**

- 1) Exogenous disease (caused by external reason),
- 2) Vātika disease (caused by vitiated Vāta Doṣa),
- 3) Paittika disease (caused by vitiated Pitta Doṣa)
- 4) Śleṣmika disease (caused by vitiated Kapha Doṣa)

Pain is commonest symptom present in the all four types of diseases.

All these four types of disease when aggravated do share the symptoms of each other. In that case, the distinctive features of each one of them are too clearly manifested that do not allow any confusion.

##### **B] Diseases are again classified into two types on the basis of their nature (Prakṛti),**

- 1) Exogenous or Āgantū diseases:

आगन्तुर्हि व्यथापूर्वं समुत्पन्नो जघन्यं वातपित्तश्लेष्मणां वैषम्यमापादयति। च. सू. 20/7<sup>xix</sup>

The exogenous diseases begin with pain and then they bring about the disturbance in the equilibrium of Doṣas.

2) Endogenous or Nija diseases:

निजे तु वातपित्तश्लेष्माणः पूर्वं वैषम्यमापद्यन्ते जघन्यं व्यथामभिनिर्वर्तयन्ति । च. सू. 20/7<sup>xx</sup>

The endogenous diseases on the other hand begin with the disturbance in the equilibrium of Doṣas and then bring about pain.

**C] Diseases are again classified into two types on the basis of sites of their manifestation viz. body and mind.**

1) Somatic disease.

2) Psychic disease.

**D] Innumerable diseases:**

By permutation and combination, the three Doṣas and seven Dhātus may form innumerable diseases. It is only the diseases that are most commonly manifested, are described in this chapter.

**Causes of Exogenous diseases:**

The exogenous diseases are caused by nails, teeth, fall, spell, curse, psychic afflictions including demoniac seizure, assault, piercing, bandage, rapping, application of pressure, binding by rope, fire, weapon, thunderbolt, demoniac seizure, natural calamities, etc.<sup>xxi</sup>

**Causes of Endogenous diseases:**

Endogenous diseases are caused by the imbalance of Vāta Doṣa, Pitta Doṣa and Kapha Doṣa.

**Etiological factors of exogenous and endogenous diseases are broadly classified into three types:**<sup>xxii</sup>

**a) Asātmya-Indriya-Artha-Saṁyoga** (Unwholesome contacts between the sense organs and their objects): There is proper knowledge of any entity whenever there is healthy interaction between the sense organ and its object. If the contact between a sensory organ and its object is unhealthy, illnesses will emerge. Asātmya or unwholesome, refers to something that is harmful to the body.

Consider the following scenario: Śrotra-indriya perceives Śabda as the object.

1) Hīnayoga: Śrotra-indriya is used little or not at all in Hīnayoga. Even when the Śrotra-indriya is operating normally, an individual's use of it is reduced, i.e. they do not listen to anything at all.

2) Atiyoga: Increased use of Śrotra-indriya, such as listening to loud sounds for long periods of time.

3) Mithyāyoga: Improper Śrotra-indriya usage, i.e. hearing angry phrases, slangs, curses, and so on.

Hīnayoga, Atiyoga, and Mithyāyoga are the three points of contact that cause ailments in the body.

4) Samyaka-Yoga indicates that indriyas are used properly and for the appropriate amount of time. It is in charge of keeping the body healthy.

**b) Prajñāparādha (Intellectual blasphemy):**

धीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम् ।

प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम् ।। च. शा. 1/102<sup>xxiii</sup>

By virtue of his bad deed, a person whose intelligence, patience, and memory are damaged commits intellectual blasphemy. All of the Doṣas are aggravated by this intellectual blasphemy.

“Forcible stimulation of natural urges and suppression of the manifested ones, exhibition of undue strength, over indulgence in sexual act, negligence of the time of treatment, initiation of action in improper time (i.e. non-utilization, excessive utilization and impaired utilization of therapies), loss of modesty and good conduct, disrespect for respectable ones, enjoyment of harmful objects, restoring to the factors which are responsible for the causation of madness, friendship with persons of bad actions, avoidance of the healthy activities, malice, vanity, fear, anger, greed, ignorance, intoxication and bewilderment or bad actions arising out of any of them or other physical evil acts arising out of Rajas and Tamas constitute intellectual blasphemy leading to the causation of various diseases.”

**c) Pariṇāma (Effect of time):**

Effect of time is called as Pariṇāma. As per Āyurveda, time span of one year is divided into six seasons i.e. Vasanta ṛtu, Grīṣma ṛtu, Varṣā ṛtu, Śarada ṛtu, Hemant ṛtu, Śiśira ṛtu. Each ṛtu exhibits specific environmental conditions. If there is Hīnayoga (when season exhibits its specialty in less amount, e.g. There is less rain during Varṣā ṛtu.), Mithyāyoga (when season exhibits its specialty in improperly or there is alteration, e.g. There is excessive hot and dry environment during Varṣā ṛtu) and Atiyoga (when season exhibits its specialty in excess amount, e.g. There is more



rain during Varṣā ṛtu) of Kāla (time) then it leads to the manifestation of various diseases. Samyaka yoga of Kāla (when season exhibits its specialty in properly, e.g. There is optimum amount of rain during rainy season) is responsible for good health.

### **Physiological sites of Doṣas in the body:**

#### **A] Sites of Vāta Doṣa:**

बस्तिः पुरीषाधानं कटिः सक्थिनी पादावस्थीनि पक्वाशयश्च वातस्थानानि, तत्रापि पक्वाशयो विशेषेण

वातस्थानं | च.सू. 20/8<sup>xxiv</sup>

Even though, Vāta Doṣa present in the whole body but mainly its seats are Basti (urinary bladder), Purīṣadhāna (rectum), Kaṭī (waist), Sakthi (thighs), Pāda (legs), Asthi (bones) and Pakvāśaya (large intestine or colon). Among them, Pakvāśaya (large intestine or colon) is the most important site.

Aṣṭāṅga Hṛdaya includes Śrotra (ear), Sparśanendriya (the organ of touch) to above list.<sup>xxv</sup>

Ācārya Suśruta included the region of the pelvis (Śroni) and the rectum (Guda) to this list.<sup>xxvi</sup>

#### **B] Sites of Pitta Doṣa:**

स्वेदो रसो लसीका रुधिरमामाशयश्च पित्तस्थानानि, तत्राप्यामाशयो विशेषेण पित्तस्थानम् | च. सू. 20/8<sup>xxvii</sup>

Even though, Pitta Doṣa present in the whole body but mainly its seats are Sveda (sweat or sweat glands), Rasa Dhātu, Lasikā (lymph), Rakta Dhātu (blood) and Āmāśaya (lower part of stomach or small intestine). Among them, Āmāśaya (lower part of stomach or small intestine) is the most chief site.

Aṣṭāṅga Hṛdaya included Nābhi (umbilicus), Sparśan (skin) and Druka (eyes) to above list.<sup>xxviii</sup>

Ācārya Suśruta included the liver and spleen (Yakṛta - Plīhā), heart (Hṛdaya), skin (Tvaka) and eyes (Dṛṣṭī) to this list.<sup>xxix</sup>

#### **C] Sites of Kapha Doṣa:**

उरः शिरो ग्रीवा पर्वाण्यामाशयो मेदश्च श्लेष्मस्थानानि, तत्राप्युरो विशेषेण श्लेष्मस्थानम् | च. सू. 20/8<sup>xxx</sup>

Even though, Kapha Doṣa present in the whole body but mainly its seats are Ura (Chest), Śira (head), Grivā (neck), Parvaṇi (joint), Āmāśaya (upper part of stomach) and fat. Among them, Ura (Chest) is the most important site.

Aṣṭāṅga Hṛdaya included plasma (Rasa Dhātu), nose (Ghrāṇa indriya) and tongue (Jivhā) to above list.<sup>xxxii</sup>

Ācārya Suśruta added the throat (Kaṅṭha) to the above list.<sup>xxxiii</sup>

### **Functions of Tridoṣa:**<sup>xxxiii</sup>

The entire body is in fact the habitat of all the three Doṣa namely Vāta Doṣa, Pitta Doṣa, Kapha Doṣa. When these three Doṣas are in normal state bring about good results and when these three Doṣas are in abnormal state bring about bad results. The functions of Vāta Doṣa, Pitta Doṣa, Kapha Doṣa are explained in Āyurveda Saṁhitā in detail as follows,

### **Functions of Normal Vāta Doṣa :**

The principal function of Vāta Doṣa is to sustain the body. According to Caraka Saṁhitā, the general functions of Vāta Doṣa which flows within the body are, वायुस्तन्त्रयन्त्रधरः, प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां, नियन्ता प्रणेता च मनसः, सर्वेन्द्रियाणामुद्योजकः, सर्वेन्द्रियार्थानामभिवोढा, सर्वशरीरधातुव्यूहकरः, सन्धानकरः शरीरस्य, प्रवर्तको वाचः, प्रकृतिः स्पर्शशब्दयोः, श्रोत्रस्पर्शनयोर्मूलं, हर्षोत्साहयोर्योनिः, समीरणोऽग्नेः, दोषसंशोषणः, क्षेत्रा बहिर्मलानां, स्थूलाणुस्रोतसां भेत्ता, कर्तागर्भाकृतीनाम्, आयुषोऽनुवृत्तिप्रत्ययभूतो भवत्यकुपितः। च.सू. 12/8<sup>xxxiv</sup>

➤ तन्त्रयन्त्रधरः (tantrayantradhara) :

Here word Tantra means Śarīra & Yantra means Śarīra-avayava (body parts, senses and mind), Dhara means to keep control in normal state. i.e. to maintain all physical, physiological & psycho-sensorial activities of body in normal state.

➤ प्रवर्तकश्चेष्टानामुच्चावचानां (Pravartakaścheṣṭānāmuccāvacānām) :

It is the originator of every kind of action of the body, senses & mind

➤ नियन्ता प्रणेता च मनसः (Niyantā Praṇetā Ca Manasa) :

It regulates and guides mind, i.e it restrains the mind from indulging in undesirable objects and guides it to desirable objects.

➤ सर्वेन्द्रियाणामुद्योजकः (Sarvendriyāṅāmudyojaka) :

It coordinates all the sense faculties with their objects.

➤ सर्वेन्द्रियार्थानामभिवोढा (Sarvendriyārthānāmabhivoḍhā) :

It carries out perceptions of all the senses from their respective objects towards the mind.

- सर्वशरीरधातुव्यूहकरः (Sarvaśarīradhātuvyūhakara) :  
It means Vāta Doṣa is arranging & placing the body constituents at their proper place during gestation & onwards.
- सन्धानकरः शरीरस्य (Sandhānakara Śarīrasya) :  
It connecting & adjoining all the body constituents in proper way & manner
- प्रवर्तको वाचः (Pravartako Vāca) :  
It is initiator & generator of speech.
- प्रकृतिः स्पर्शशब्दयोः (Prakṛti Sparśaśabdayo) :  
It is the prime causative factor for perception of touch & sound. Gaṅgādhara explains that the cause of sound and touch within the body is Vāta Doṣa and not Ākāśa . Although the root cause of the sound is Ākāśa, the full manifestation of sound is not, however, due to it. It is the Vāta Doṣa, intimately associated with Ākāśa that produces the manifested sound which we can hear.
- श्रोत्रस्पर्शनयोर्मूलं (Śrotrasparśanayormūlam) :  
It is the root cause of the auditory and tactile sense faculties
- हर्षोत्साहयोर्योनि (Harṣotsāhayoryoni) :  
It is the prime cause for the manifestations of pleasure & enthusiasm.
- समीरणो अग्नेः (Samīraṇo Agne) :  
It ignites the body-fire (digestive & metabolic unit).
- दोषसंशोषणः (Doṣasamśoṣaṇa) :  
It dries up any excess of moisture accumulated in the body & subside the provoked Doṣas.
- क्षेप्ता बहिर्मलानां (Kṣeptā Bahirmalānām) :  
It expels out all the waste products from body like urine, feces etc.
- स्थूलाणुस्रोतसां भेत्ता (Sthūlāṇusrotasām Bhattā) :  
It is due to Vāta Doṣa that every kind of channels (macroscopic & microscopic) are formed within the body. (Mitosis & Meiosis)
- कर्तागर्भाकृतीनाम् (Kartā Garbhākṛtīnām) :

It is the prime cause which is responsible for the formation of the different structures of the fetal body (Embryonic development). Śāraṅgadhara also says that it is the Vāta Doṣa, which is the cause of segmentation of the body.

➤ आयुषः अनुवृत्तिः (Āyusa Anuvṛtti) :

It is indicative & preservative cause of the continuity of the span of life.

Ācārya Caraka has also described the special functions of Vāta Doṣa as quoted below,

उत्साहोच्छ्वासनिः श्वासचेष्टा धातुगतिः समा ।

समो मोक्षो गतिमतां वायोः कर्माविकारजम् ।। च. सू. 18/49<sup>xxxv</sup>

1] उत्साह (Utsāha: Enthusiasm):

When the physical and mental equilibrium of the body is maintained, a person shows his enthusiasm in fulfilling the desires. It is a mental entity, which is the result of positive health. By this factor a person achieves perfection as well as satisfaction in action and life. It is the example of Yogavāhi property of Vāta Doṣa. On practical level; which accentuates the Sattva and Rajo Guṇa (the mental factors) with Vāta Doṣa. The feeling of health is experienced at the level of brain and mind, and both governed mainly by Vāta Doṣa. On physical level acceleration or hurry to perform an action can be known as stimulus. Energy and quickness at mental level and the combination of both of the qualities are found in Utsāha. That's why Caraka defines Vāta as Niyantā Praṇetā cha Manasa, sarvendriyāṅāmudyojaka, harṣotsāhayoryoni (Ca. Su.12/8).

2] उच्छ्वास निःश्वास (Ucchvāsa Niḥśvāsa; Respiration) :

This action of Vāta is performed with the help of prāṇavaha Srotasa (Respiratory system). It is an important activity which denotes life in living beings and is indicative of the continuity of the span of life (āyusa anuvṛtti pratyayabhuto bhavatyakupitaḥ). Ucchvāsa and niḥśvāsa have been described as prāṇa and apāna in various references as below,

प्राणापानौ निमेषाद्या जीवनं मनसो गतिः ।

..... लिङ्गानि परमात्मनः ।। च.शा.1/70-72<sup>xxxvi</sup>

(प्राणापानौ उच्छ्वासनिःश्वासौ । चक्रपाणि)

3] चेष्टा (Ceṣṭā; Proper actions of speech, mind and body): The various external, internal, physical or chemical actions are the symbols of life. Action consists in motion (Ca. Su. 1/52). Caraka describes karma (action) as vocal, mental and physical actions.

कर्म वाङ्मनःशरीरप्रवृत्तिः | च. सू. 11/39<sup>xxxvii</sup>

The Vāta Doṣa is responsible for all types of activities in living being. Physical activities like utkṣepaṇa (casting upward), apakṣepaṇa (casting downward), ākuncana (contraction), prasāraṇa (dilation) and Gamana (all the remaining activities), all the reflexes, impulses and natural urges are controlled by the Vāta Doṣa as quoted by Ācārya Caraka,

सर्वा हि चेष्टा वातेन स प्राणः प्राणिनां स्मृतः | च. सू. 17/118<sup>xxxviii</sup>

Vāta Doṣa has been also described as 'it controls all types of actions.

4] सम्यग्गत्या च धातूनां (samyaggatyā ca dhātūnām; Proper direction or flow of one Dhātu to the next nourishing Dhātu):

Equilibrium or balance is the main theme and the very bedrock of health (samadoṣa samāgni.....Su.Su.15/41). Proper digestion, assimilation, distribution of nutrients up to each cell etc. are required for positive health and Vāta Doṣa is responsible for the co-ordination of all these activities in the body (Cha.Chi.15/36).

5] समो मोक्षो गतिमतां (samo mokṣo gatimatām; Proper excretion of the waste products):

Malas are produced in the body by the different organs and tissues. Their proper excretion is essential; Vāta Doṣa bears the responsibility to keep them mobile and to excrete them properly. The different gross and subtle channels are created by Vāta Doṣa. Vāta Doṣa throws out the excreta from the body.(Ca. Su.12/8)

Expiration throws out carbon dioxide from the body. By sneezing and spitting the obstructive material is excreted or removed. The urine, feces, sweat and other products are excreted by different action of Vāta Doṣa. Different urges in the body are controlled by reflexes. Suppression of these urges leads to various diseases. Caraka advises not to suppress the natural urges relating to urine, feces, semen, flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and breathing caused by over exertion (Ca. Su. 7/3-4). Most of the urges in this list, excluding only a few, are used to excrete the waste material from the body and have been described as samo mokṣo gatimatām.

Ācārya Suśruta says that Vāta sustains the body by performing the following five-fold functions,

तत्र प्रस्पन्दनोद्धहनपूरणविवेकधारणलक्षणो वायुः पञ्चधा प्रविभक्तः शरीरं धारयति । सु. सू.15/4(1)<sup>xxxix</sup>

- प्रस्पन्दन (Praspanḍana) : Breathing and other rhythmic movements of the body.
- उद्धहन (Udvahana) : Carrying of the sensations of the respective sense organs.
- पूरण (Pūraṇa) : The passing down of food to its proper receptacles.
- विवेक (Viveka) : The separation of excretions from the assimilated food matter.
- धारण (Dhāraṇa) : The retention and evacuation of urine, semen etc.

Ācārya Suśruta also says that, normal Vāta maintains the equilibrium of Doṣa, Dhātu and Agni; receives the sensations and induces actions.

Aṣṭāṅga Hṛdaya adds one more function i.e. akṣāṇām pāṭavena (proper functioning of the sense organs).<sup>xl</sup>

#### **Karmas of Vāta Doṣa:**

पित्तं पङ्गु कफ पङ्गु पङ्गवो मलघातव ।

वायुना यत्र नीयन्ते तत्र गच्छन्ति मेघवत् । । शारङ्गधर संहिता, प्रथम खण्ड, अध्याय

5/25<sup>xli</sup>

Of the three doṣas, Vāta Doṣa is the most predominant. It is omnipotent, has movement in all directions, is the quickest of all and controls every action of the body. That is why Śāraṅgadhara says – pitta is impotent, kapha is impotent, the malas and Dhātus are also impotent, it is the Vāta Doṣa, which drives them all; just as a cloud is driven by the wind, similarly in normal state, Vāta Doṣa drives all these entities to various part of the body to maintain homeostasis.

Vāta, Pitta and Kapha Doṣas have independent actions of their own. So when one says that Pitta and Kapha are impotent, it does not mean that they are impotent or inactive in the same sense as the Malas and Dhātus are. Pitta and Kapha have their own particular seats within the body. Remaining in these places, they can act, they can vitiate the Dhātus, but they have not the power of independently moving from one place to another. It is the Vāta Doṣa which has the power of imparting motion to other

body entities. It is due to the action of Vāta Doṣa that the normal Pitta and Kapha circulate throughout the body along with the Vāta Doṣa. The circulation of blood is also due to the action of Vāta Doṣa.

#### **Functions of Normal Pitta Doṣa :**

According to Caraka Saṁhitā, the general functions of Pitta Doṣa within the body are as mentioned below,

दर्शनं पक्तिरूष्मा च क्षुत्तृष्णा देहमार्दवम् ।

प्रभा प्रसादो मेघा च पित्तकर्माविकारजम् ।। च. सू. 18/50<sup>xlii</sup>

The actions of Pitta Doṣa in its normal state are good vision, good digestion, normal body temperature, normal hunger, thirst, softness of the body, luster, happiness and intelligence etc.

Aṣṭāṅga Hṛdaya Saṁhitā explained the functions of normal Pitta Doṣa in the body as mentioned below,

.....पित्तं पक्त्यूष्मदर्शनैः ।।

क्षुत्तृड्चिप्रभामेघाधीशौर्यतनुमार्दवैः । अ. ह. सू. 11/3<sup>xliii</sup>

The normal Pitta Doṣa is responsible for digestion, normal body temperature, good vision, hunger, thirst, appetite, luster of body, intelligence, retention of knowledge, adventurous approach, softness of body etc.

#### **Functions of Normal Kapha Doṣa :**

According to Caraka Saṁhitā, the general functions of normal Kapha Doṣa within the body are as mentioned below,

स्नेहो बन्धः स्थिरत्वं च गौरवं वृषता बलम् ।

क्षमा धृतिरलोभश्च कफकर्माविकारजम् ।। च. सू. 18/51<sup>xliv</sup>

The actions of Kapha Doṣa in its normal state are maintenance of unctuous quality of body parts, maintenance of holding body entities together, durability of body elements, maintenance of bulk of body, maintenance of sexual vigor and strength of body, forgiveness, intelligence and non greedyness etc.

Aṣṭāṅga Hṛdaya Saṁhitā also explained the functions of normal Kapha Doṣa in the body as mentioned below,

श्लेष्मा स्थिरत्वस्निग्धत्वसन्धिवन्धक्षमादिभिः । । अ. ह. सू. 11/3<sup>xlv</sup>

The normal Kapha Doṣa is responsible for steadiness, unctuousness, cohesion (pulling together) and forgiveness etc.

### CONCEPT OF SĀMĀNYAJA VIKĀRA AND NĀNĀTMAJA VIKĀRA

#### A] Sāmānyaja Vikāra:

सामान्यजा इति वातादिभिः प्रत्येकं मिलितैश्च ये जन्यन्ते । च.सू. 20/10 (आयुर्वेददीपिकाव्याख्या-  
चक्रपाणिदत्त कृत)<sup>xlvi</sup>

These are the diseases which are caused by the vitiation of Vāta Doṣa, Pitta Doṣa and Kapha Doṣa in the amalgamation of two or all the three.

Sāmānyaja Vikāra mentioned in the nineteenth chapter i.e. “Aṣṭodarīya Adhyāya” of Caraka Saṁhitā Sutrsthana.

#### B] Nānātmaja Vikāra:

नानात्मजा इति ये वातादिभिर्दोषान्तरासम्पृक्तैर्जन्यन्ते । च.सू. 20/10 (आयुर्वेददीपिकाव्याख्या-  
चक्रपाणिदत्त कृत)<sup>xlvi</sup>

**Nānātmaja = na + anātmaja = ātmaja**

These are the diseases which are certainly caused by the vitiation of merely one Doṣa (either Vāta Doṣa or Pitta Doṣa or Kapha Doṣa). Nānātmaja Vikāra is type of Nija Vikāra i.e. caused by particular Doṣa. A Nānātmaja Vikāra cannot be expected without the participation of particular Doṣa. The understanding of Nānātmaja Vikāra helps to recognize the Doṣa involved and to map proper Doṣa specific management with accuracy.

Nānātmaja Vikāra explained in Mahārōga Adhyāya of Caraka Saṁhitā Sutrsthana.

- 1) Vātajā Nānātmaja Vikāra: 80 in number.
- 2) Pittajā Nānātmaja Vikāra: 40 in number.
- 3) Kaphajā Nānātmaja Vikāra: 20 in number.

Even if some of the of the Vātajā Nānātmaja Vikāra are caused by other Doṣas besides Vāta Doṣa, it is the Vāta Doṣa which is actually responsible for the transmission of the vitiated Doṣas to a specific organ of the body as it has been said that Kapha, Pitta and Dhātus left to themselves are immobile in nature. Wherever,



they are carried by the Vāta Doṣa, they cause diseases as the cloud carried by the wind causes rain in a particular area.

In Vātaja Nānātmaja Vikāra, pain in foot, eye and ear are enumerated as diseases caused by the Vāta Doṣa as they are the most commonly manifested types of pain of Vātika type. Pain in other parts of the body, for example, arm, forearm etc., are in fact also included under the innumerable varieties of Vātika diseases.

### **Guṇa (Properties) of Vāta Doṣa:**

The Dravya (Doṣas too, as they are Dravya) are recognized by the qualities which they possess. The qualities of Doṣa have been selected from the Dvaṁdva Guṇas (hot-cold etc). For example Vāta Doṣa possesses Rukṣa Guṇa (roughness). It means that all the things which have roughness will increase and aggravate Vāta Doṣa and whenever Vāta Doṣa is increased in the body, the attribute of roughness will be prominently present there. So is also with the other properties of Vāta Doṣa. Properties of Vāta Doṣa as per Caraka Saṁhitā, Suśruta Saṁhitā, Aṣṭāṅga Saṁgraha and Aṣṭāṅga Hṛdaya are as mentioned below,

- 1) रूक्षः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खरः । विपरीतगुणैर्द्रव्यैर्मारुतः सम्प्रशाम्यति । । च.सू. 1/59<sup>xlviii</sup>
- 2) अत्रोवाच कुशः साङ्कृत्यायनः- रूक्षलघुशीतदारुणखरविशदाः षडिमे वातगुणा भवन्ति । । च.सू. 12/4<sup>xlix</sup>
- 3) रौक्ष्यं शैत्यं लाघवं वैशद्यं गतिरमूर्तत्वमनवस्थितत्वं चेति वायोरात्मरूपाणि । च.सू. 20/12<sup>l</sup>
- 4) वातस्तु रूक्षलघुचलबहुशीघ्रशीतपरुषविशदः । च. वि. 8/98<sup>li</sup>
- 5) तत्र शैत्यरौक्ष्यलाघववैशद्यवैष्टम्भ्यगुणलक्षणो वायुः । सु. सू. 42/8<sup>lii</sup>
- 6) तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः । अ. ह. सू. 1/11<sup>liii</sup>
- 7) तत्र रूक्षो लघुः शीतः खरः सूक्ष्मश्चलोऽनिलः । अ. सं. सू. 1/16<sup>liv</sup>

Sāmānya Guṇas (common properties) of Vāta Doṣa, according to various Āyurvedika classics are रूक्ष (Rukṣa): Dry, शीत (Śīta): Cool, लघु (Laghu): Light, सूक्ष्म (Sūkṣma): Subtle / Minute, चल (Cala): Mobile, विशद (Viśada): Non-slimy / Clean, खर (Khara): Coarse / Rough, अमूर्तत्व (Amūrtatva): No Shape, अनवस्थितत्व (Anavasthitatva):

Unstable, परुष (Paruṣa): Hard, शुषिरकर (Suṣirakara): Responsible for Porousness, दारुण (Dāruṇa): Severe / Hard, आशुकारी (Āśukārī): Quick movement, मुहुश्चारी (Muhuścārī): Frequent movement, योगवाह (Yogavāh): Accelerator of the properties and actions of other doṣas, रजोबहुल (Rajobahula): Rajo guṇa dominant, अव्यक्त व्यक्तकर्मा च (Avyakta Vyaktakarmā ca): Unmanifested but recognized by its actions, अचिन्त्यवीर्य (Acintyavīrya): Unpredictable power, दोषाणां नेता (Doṣāṇāṁ Netā): Leader of all Doṣas, तिर्यग्ग (Tiryagga): Moves in an oblique direction, द्विगुण (Dvigūṇa ): Possesses two special qualities as Śabda and Sparśa. स्वयम्भू (Svayambhū): Self-begotten, स्वतंत्र (Svātāmtra): Independent, सर्वगतत्व (Sarvagatva): All pervasiveness, अतिबल (Atibala): Strongest among the Doṣhas, अनासाद्य (Anāsādyā): Inaccessible, असङ्घातवन्त (Asaṅghātavanta): Incorporeal, बहु (Bahu): Abundant in quantity, आत्ययिक (Ātyayika): Destructive power, नित्यभाव (Nityabhāva): Eternality.

### **Guṇa (Properties) of Pitta Doṣa:**

Properties of Pitta Doṣa as per Caraka Saṁhitā, Suśruta Saṁhitā, Aṣṭāṅga Saṁgraha and Aṣṭāṅga Hṛdaya are as mentioned below,

- 1) सस्त्रेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु । विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति । । च. सू. 1/60<sup>lv</sup>
- 2) औष्ण्यं तैक्ष्ण्यं द्रवत्वमनतिस्त्रेहो वर्णश्च शुक्लारुणवर्जो गन्धश्च विस्त्रो रसौ च कटुकाह्लौ सरत्वं च पित्तस्यात्मरूपाणि । च.सू.20/15.<sup>lvi</sup>
- 3) पित्तमुष्णं तीक्ष्णं द्रवं विस्त्रमम्लं कटुकञ्च । च. वि. 8/97.<sup>lvii</sup>
- 4) पित्तं तीक्ष्णं द्रवं पूति नीलं पीतं तथैव च । उष्णं कटुरसं चैव विदग्धं चाह्लमेव च । । सु. सू. 21/11.<sup>lviii</sup>
- 5) पित्तं सस्त्रेहतीक्ष्णोष्णं लघु विस्त्रं सरं द्रवम् । । अ. ह. सू. 1/11<sup>lix</sup>

6) पित्तं सस्नेहतीक्ष्णोष्णं लघुः विस्त्रं सरं द्रवम् | अ. सं. सू. 1/16<sup>lx</sup>

Sāmānya Guṇa (general properties) of Pitta Doṣa, according to various Āyurvedika classics are सस्नेह (Sasneha): Slight unctuousness, उष्ण (Uṣṇa): Hotness, तीक्ष्ण (Tīkṣṇa): Penetrating or Sharpness, द्रव (Drava): Liquidity, अम्ल (Amla): Sour, सर (Sara): Free flowing, कटु (Kaṭu): Pungent, विस्त्र गन्ध (Visra Gandha): Bad odor, वर्णश्च (Sukla Aruṇa varja Varṇa): Color except White and red, लघु (Laghu): Lightness.

### **Guṇa (Properties) of Kapha Doṣa:**

Properties of Kapha Doṣa as per Caraka Saṁhitā, Suśruta Saṁhitā, Aṣṭāṅga Saṁgraha and Aṣṭāṅga Hṛdaya are as mentioned below,

- 1) गुरुशीतमृदुस्निग्धमधुरस्थिरपिच्छिलाः | श्लेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणाः | | च. सू. 1/61<sup>lxi</sup>
- 2) स्नेहशैत्यशौक्ल्यगौरवमाधुर्यस्थैर्यपैच्छिल्यमात्स्न्यानि श्लेष्मण आत्मरूपाणि | च.सू. 20/18<sup>lxii</sup>
- 3) श्लेष्माहिस्निग्धश्लक्ष्णमृदुमधुरसारसान्द्रमन्दस्तिमितगुरुशीतविज्जलाच्छः | च. वि. 8/96.<sup>lxiii</sup>
- 4) श्लेष्मा श्वेतो गुरुः स्निग्धः पिच्छिलः शीत एव च | मधुरस्त्वविदग्धः स्याद्विदग्धो लवण स्मृतः | | सु. सू. 21/15.<sup>lxiv</sup>
- 5) स्निग्धः शीतो गुरुर्मन्दः श्लक्ष्णो मृत्स्रः स्थिरः कफः | अ. ह. सू. 1/12<sup>lxv</sup>
- 6) स्निग्धः शीतो गुरुर्मन्दः श्लक्ष्णो मृत्स्रः स्थिरः कफः | अ. सं. सू. 1/16<sup>lxvi</sup>

Sāmānya Guṇa (common properties) of Kapha Doṣa, according to various Āyurvedika classics are स्निग्ध (Snigdha): Unctuousness, शीत (Śīta): Coldness, गुरु (Gurū): Heavy, मन्द (Manda): Slow, श्लक्ष्ण (Ślakṣṇa): Smooth, मृत्स्र (Mrutsna): Shining or Viscous, स्थिर (Sthira): Firm, मृदु (Mrudu): Soft, मधुर (Madhura): Sweet, पिच्छिल (Picchila): Slimy, श्वेत (Śveta): Whitish, स्तिमित (Stimita): Stable, अच्छ (Accha): Clear.

In Mahāroga Adhyāya, Ācārya Caraka mentioned Ātmarupāṇi (inherent natural qualities) of each Doṣa.

**A] Ātmarupāṇi (Inherent natural qualities) of Vāta Doṣa are:**

- 1) रौक्ष्य (Roughness),
- 2) शैत्य (Coolness),
- 3) लाघव (Lightness)
- 4) वैशद्य (Non sliminess),
- 5) गति (movement),
- 6) अमूर्तत्व (Shapelessness) and
- 7) अनवस्थितत्व (Unstability).

**B] Ātmarupāṇi (Inherent natural qualities) of Pitta Doṣa are:**

- 1) औष्ण्य (Heat),
- 2) तैक्ष्ण्य (Sharpness),
- 3) द्रवत्व (Liquidity)
- 4) अनतिस्नेह (Slight Unctuousness),
- 5) विस्त्र गन्ध (Fishy odor),
- 6) वर्णश्च शुक्लारुणवर्जो (All colors except white and red),
- 7) कटु अम्ल रस (Acrid and sour taste).
- 8) सरत्व (Fluidity)

**C] Ātmarupāṇi (Inherent natural qualities) of Kapha Doṣa are:**

- 1) स्नेह (Unctuousness),
- 2) शैत्य (Coolness),
- 3) शौक्ल्य (Whiteness)
- 4) गौरव (Heaviness),
- 5) माधुर्य (Sweetness),
- 6) स्थैर्य (Steadiness),
- 7) पैच्छिल्य (Sliminess),
- 8) मात्स्न्यानि (Viscosity)

In Āyurved-Dīpikā commentary, Ācārya Cakrapāṇidatta explained the term Ātmarupāṇi as,

वायोरिदमात्मरूपं स्वरूपम् ।

अपरिणामीति सहजसिद्धं नान्योपाधिकृतमित्यर्थः । च. सू. 20/12 (आयुर्वेददीपिका व्याख्या-

चक्रपाणिदत्त कृत)<sup>lxvii</sup>



## 1] स्रंस : Looseness or Laxity.

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 1.

### B] Āyurvedika Aspect of term Sraṁsa:

a) स्रंसः किञ्चित्त्वस्थानचलनम् । च.सू. 20/12 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत).

Here, Sraṁsa means slight laxity from actual site.

b) विस्रंसः स्थानाच्च्युतिरभिघातादिभिरेव । सु. सू. 15/24 (निबन्धसङ्ग्रह व्याख्या-डल्हण कृत).

Ācārya Dalhaṇa explained that Sraṁsa means laxity from actual site due to causes like trauma etc.

c) स्रंसो-हन्वादिसन्धेर्भ्रंशः । अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Sarvāṅga Sundarā commentary explained that Sraṁsa means dislocation. E.g. dislocation of jaw joint.

d) स्रंसः-शैथिल्यम् । अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Sraṁsa means laxity.

e) स्रंसः बाह्यादिसन्धिभ्रंशः । अ. सं. सू. 20/21 (शशिलेखा व्याख्या)

Śaśilekhā commentary explained that Sraṁsa means dislocation. E.g. dislocation of shoulder joint.

Considering all the authentic references, Sraṁsa means slight laxity from actual site.

## 2] भ्रंस : Dislocation.

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 2.

### B] Āyurvedika Aspect of term Bhraṁśa:

a) भ्रंशस्तु दूरगतिः । च.सू. 20/12 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

Here, Bhraṁśa means substantial laxity from actual site. Substantial laxity of any joint leads to its dislocation.

## 3] व्यास : Expansion

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 3.

**B] Āyurvedika Aspect of term Vyāsa:**

a) व्यासः विस्तरणम्। च.सू. 20/12 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत).

Here, Vyāsa means expansion.

b) व्यसनं-व्यासो, विक्षेपणमङ्गप्रत्यङ्गादेर्यथाऽऽक्षेपकादिषु। अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या).

Here, Vyāsa means expansion. Movements of various body parts like convulsions.

c) व्यासः-असङ्कोचत्वम्। अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या).

Here, Vyāsa means expansion.

d) व्यासः शरीराणां भावानां व्यायतत्वम्। अ. सं. सू. 20/21 (शशिलेखा व्याख्या)

Here, Vyāsa means expansion of various organs of the body.

**4] सङ्गः Obstruction.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 4.

**B] Āyurvedika Aspect of term Saṅga:**

a) सङ्गो-मूत्रपुरीषादेः स्वाशयेभ्योऽनिःसारो वाक्सङ्गादयश्च। अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या).

Here, Saṅga means obstruction of urine and stool. If any entity not gets expelled properly, from its site then it's Saṅga. E.g. obstruction of speech.

b) सङ्गः-अवरोधः। अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Saṅga means obstruction.

c) सङ्गो नैकत्रस्थितानामेकत्र सङ्घटनम्। अ. सं. सू. 20/21 (शशिलेखा व्याख्या)

Here, entities get together which are not to be together.it happens due to the obstruction.

**5] भेदः Separation or cutting type of pain.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 5.

**B] Āyurvedika Aspect of term Bhedana:**

a) भेदनं-भेदो, विदारणमिवाङ्गस्य। अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या).

Here, Bhedana means separation of body parts.

b) भेदनं-भिद्यमानस्येव व्यथा। अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Bhedana means cutting or separating type of pain.

**6] साद : Weakness or depression.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 6.

**B] Āyurvedika Aspect of term Sāda:**

a) सदनं-सादः, अङ्गानां क्रियास्वसामर्थ्यम्। अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Sāda means weakness. Body or body parts not able to do activity.

b) सादः-स्वकार्याक्षमत्वम्। अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Sāda means inability to do own activity.

**7] हर्ष : Excitation.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 7.

**B] Āyurvedika Aspect of term Harṣa:**

a) हर्षः वायोरनवस्थितत्वेन प्रभावाद्वा क्रियते। च.सू. 20/12 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

Here, Harṣa means excitation. This action occurs by virtue of unstable quality of Vāta Doṣa.

b) हर्षणं-रोम्णामूर्ध्वीभावः। अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Harṣaṇa means upward movement of hairs on the body due to excitation.



c) हर्षणं-कण्टकितत्वम् | अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Harṣaṇa means upward movement of hairs on the body due to excitation. It gives feeling like thorn over the body.

#### 8] तर्ष : Thirst.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 8.

B] Āyurvedika Aspect of term Tarṣa:

a) तर्षणं-तर्षः, तृट् | अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Tarṣaṇa means thirst.

b) तर्षणं-पिपासा | अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Tarṣaṇa means thirst.

#### 9] कम्प : Trembling or Tremor.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 9.

B] Āyurvedika Aspect of term Kampa:

a) कम्पः-अतिवेपनम् | अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Kampa means trembling.

b) कम्पः-चलनम् | अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Kampa means trembling movements.

c) कम्पस्त्वतिशयेन | अ. सं. सू. 20/21 (शशिलेखा व्याख्या)

Here, Kampa means tremor.

#### 10] वर्त : Circular movement.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 10.

**B] Āyurvedika Aspect of term Varta:**

a) वर्तनं-वर्तः, पुरीषादीनां पिण्डीकरणम् | अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Varta means circular movements leading to the hardening of stool

b) वर्तः-पिण्डितत्वं | अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Varta means solidifying.

c) वर्तः काठिन्यापादनम् | अ. सं. सू. 20/21 (शशिलेखा व्याख्या)

Here, Varta means hardening of entity involved.

d) वर्तुलीकरणं वर्तः | च.सू. 20/12 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

here, Varta means circular movement in abdomen.

**11] चाल : Motion.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 11.

**B] Āyurvedika Aspect of term Cāla:**

a) स्पन्दनं हि-किञ्चिच्चलनम् | अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Cālanam means vibration or motion.

b) स्पन्दः किञ्चिच्चलनम् | अ. सं. सू. 20/21 (शशिलेखा व्याख्या)

Here, Cālanam means vibration or motion.

c) चालः स्पन्दः | च.सू. 20/12 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

Here, Cāla means Palpitation.

**12] तोद : Piercing Pain.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 12.

**B] Āyurvedika Aspect of term Toda:**

a) तोदो-विच्छिन्नं शूलम् | अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Toda means piercing pain.

b) तोदः-तोत्रेणेव व्यथा। अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Toda means piercing pain.

### 13] व्यथा : Aching pain.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 13.

B] Āyurvedika Aspect of term Vyathā:

Here Vyathā means aching pain.

### 14] चेष्टा : Actions.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 14.

B] Āyurvedika Aspect of term Ceṣṭā:

Here, Ceṣṭā means all the types of actions or movements occurs in the body.

### 15] खर : Coarseness.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 15.

B] Āyurvedika Aspect of term Khara:

Here, Khara means roughness.

### 16] परुष : Harshness or excessive roughness

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 16.

B] Āyurvedika Aspect of term Pāruṣya:

a) पारुष्यं-रूक्षणम्। अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here Pāruṣya means excessive roughness.

b) पारुष्यं-परुषत्वम्। अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here Pāruṣya means excessive roughness.

**17] विशद : Non-sliminess.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 17.

B] Āyurvedika Aspect of term Viśada:

Here, Viśada means non-sliminess.

**18] सुषिर : Porousness.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Vācaspatyam: Annexure – 18.

B] Āyurvedika Aspect of term Suṣira:

a) सौषिर्य-अस्थाम्। अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Suṣira means porousness in the bone.

**19] अरुणवर्ण : Reddishness.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 19.

B] Āyurvedika Aspect of term Aruṇavarṇa:

a) रसवर्णौ वायुना रसवर्णरहितेनापि प्रभावात् क्रियेते। च.सू. 20/12 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत).

Vāta Doṣa has no color or taste. The reddish discoloration or astringent taste etc. occurs by the virtue of effect.

b) वर्णः श्यावोऽरुणोऽपि वा-श्यावारुणौ वर्णावित्यर्थः। अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Vitiated Vāta Doṣa responsible for reddish discoloration.

c) अरुणः-ईषद्रक्तः। अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Aruṇa Varṇa means slightly red color.

**20] कषायविरसमुखत्व : Astringent taste and tastelessness in the mouth.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 20.

**B] Āyurvedika Aspect of term Kaṣāya-Virasa-Mukhatva:**

a) कषायरसता-कषायरसास्वादत्वम्। अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here Kaṣāya rasata means feeling of astringent taste in mouth.

b) कषायरसत्वं रसान्तरेऽपि कषायग्रहः। अ. सं. सू. 20/21 (शशिलेखा व्याख्या)

Here, Kaṣāya rasata means feeling of astringent taste in mouth even there is no intake of astringent food.

Virasa-Mukhatva means tastelessness in the mouth.

**21] शोषः Wasting..**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 21.

**B] Āyurvedika Aspect of term Śoṣa:**

a) शोषः-शोषणम्। अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here Śoṣa means wasting.

**22] शूलः Pain.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 22.

**B] Āyurvedika Aspect of term Śūla:**

a) रुक्-सततं शूलम्। अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

b) रुक्-शूलम्। अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Śūla means pain.

**23] सुप्तिः Numbness.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Vācaspatyam: Annexure – 23.

### **B] Āyurvedika Aspect of term Supti:**

a) स्वापः-स्पर्शाज्ञानम् | अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Svāpa means numbness i.e. loss of sensation of touch.

b) स्वापः-सुप्तिः कर्मण्यचैतन्यम् | अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Svāpa means numbness i.e. loss of sensation and loss of function of affected body part.

### **24] सङ्कोचनः Contraction.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 24.

### **B] Āyurvedika Aspect of term Saṅkoca:**

a) सङ्कोचः-अप्रसार्यत्वम् | अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Saṅkoca means contraction i.e. body parts unable to extend.

b) सङ्कोचनं-सङ्कोचः, शिरादीनाम् | अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Saṅkoca means contraction of tendons, ligaments etc.

### **25] स्तम्भनः Rigidity.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 25.

### **B] Āyurvedika Aspect of term Stambhana:**

a) स्तम्भः-निष्क्रियत्वम् | अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Stambha means rigidity of body parts leading to loss of activity or function of affected part.

b) स्तम्भो-बाहूरुजङ्घादीनां सङ्कुञ्चनाद्यभावः | अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Stambha means rigidity in various parts of the body i.e. arm, thighs etc.

### **26] खञ्जताः Lameness.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 26.

B] Āyurvedika Aspect of term Khañjatā:

Here Khañjatā means Lameness.

27] व्यधः: Pricking Pain.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 27.

B] Āyurvedika Aspect of term Vyadha:

a) व्यधः-ताडनमिव मुद्रादिना | अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

2) व्यधः सूचीविद्धस्येव व्यथा | अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Vyadha means pricking pain.

28] अङ्गभङ्गः: Crushing pain in various parts of the body.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 28.

B] Āyurvedika Aspect of term Angabhanga:

a) अङ्गानाम्-जङ्घोरुप्रभृतीनां, भङ्ग इव भङ्गः-चूर्णनमिव,-अङ्गभङ्गः | अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Angabhanga means crushing pain in various parts of the body i.e. arm, thighs etc.

29] वेष्टनः : Twisting of body.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Vācaspatyam: Annexure – 29.

B] Āyurvedika Aspect of term Veṣṭana:

a) वेष्टनं-ग्रथनमिवाङ्गस्य | | अ. ह. सू. 12/49-51 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Veṣṭana means winding of body.

2) वेष्टनं-वलनम् | अ. ह. सू. 12/49-51 (आयुर्वेदरसायनम् व्याख्या)

Here, Veṣṭana means twisting of body.

### The Actions of Vitiated Pitta Doṣa:

The actions of Pitta Doṣa moving from one part of the body to the other are as mentioned below,

Here, one important thing to be noted is, these actions mentioned in this context are caused by vitiated Pitta Doṣa only. Thus vitiated Pitta Doṣa produces following actions,

दाहौष्ण्यपाकस्वेदक्लेदकोथकण्डूस्रावरागा यथास्वं च गन्धवर्णरसाभिनिर्वर्तनं पित्तस्य कर्माणि; तैरन्वितं

पित्तविकारमेवाध्यवस्येत् | | च. सू. 20/15<sup>lxxii</sup>

पित्तस्य दाहोष्मपाकस्वेदक्लेदकोथस्रावरागाः कङ्कमुरसत्वं शुक्लारुणवर्ज्यवर्णता च | अ. सं. सू. 20/21<sup>lxxiii</sup>

पित्तस्य दाहरागोष्मपाकिताः | | स्वेदः क्लेदः स्रुतिः कोथः सदनं मूर्च्छनं मदः | कटुकाम्लौ रसौ वर्णः

पाण्डुरारुणवर्जितः | | अ. ह. सू. 12/51-52<sup>lxxiv</sup>

### 1) दाह (Dāha): Burning sensation.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 30.

B] Āyurvedika Aspect of term Dāha:

1) सर्वाङ्गीणस्तापो-दाहः | अ. ह. सू. 12/51-52 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Dāha means burning sensation all over the body.

2) दाहः-सन्तापः | अ. ह. सू. 12/51-52 (आयुर्वेदरसायनम् व्याख्या)

Here, Dāha means burning sensation.

3) दाहः सर्वाङ्गदहनमिव | च.सू. 20/14-16 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

As per Ācārya, Cakrapāṇidatta, Dāha means burning sensation all over the body.

### 2] औष्ण्य : Heat.



**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 31.

**B] Āyurvedika Aspect of term Auṣṇya:**

1) ऊष्मा-औष्ण्यम् | अ. ह. सू. 12/51-52 (सर्वाङ्गसुन्दरी व्याख्या)

2) ऊष्मा-उष्णत्वम् | अ. ह. सू. 12/51-52 (आयुर्वेदरसायनम् व्याख्या)

Here, Auṣṇya means Heat; it is one of the important actions of vitiated Pitta Doṣa.

**3] पाक : Suppuration.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 32.

**B] Āyurvedika Aspect of term Pāka:**

a) पाकिता-पाककर्तृत्वम्, अजीर्णेषु व्रणेष्वन्ने च | अ. ह. सू. 12/51-52 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Pāka means pus formation.

b) पाकिता-पाचत्तत्वम् | अ. ह. सू. 12/51-52 (आयुर्वेदरसायनम् व्याख्या)

Here, Pāka means digestion process.

**4] स्वेद : Sweating.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 33.

**B] Āyurvedika Aspect of term Sveda:**

a) स्वेदनं-स्वेदः | अ. ह. सू. 12/51-52 (सर्वाङ्गसुन्दरी व्याख्या).

b) स्वेदोघर्मः | घर्मः | अ. ह. सू. 12/51-52 (आयुर्वेदरसायनम् व्याख्या)

Here, term Sveda is explained as sweating. It is caused by vitiated Pitta Doṣa with its properties like Uṣṇa (hot), Tīkṣṇa (sharpness) etc.

**5] छेद : Sloughing,.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 34.

**B] Āyurvedika Aspect of term Kleda:**

a) क्लेदः-शोणितादिविकारः। अ. ह. सू. 12/51-52 (सर्वाङ्गसुन्दरी व्याख्या).

b) क्लेदो-मलार्द्रत्वम्। अ. ह. सू. 12/51-52 (आयुर्वेदरसायनम् व्याख्या)

Here, term Kleda is defined as increased moisture in the body due to excretory products. This increased moisture initially vitiate the blood and causes diseases related to blood.

**6] कोथः Putrefaction.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 35.

**B] Āyurvedika Aspect of term Kotha:**

a) कोथः-क्लेदस्यातिशयः, अविच्छिन्नत्वम्। अ. ह. सू. 12/51-52 (सर्वाङ्गसुन्दरी व्याख्या).

b) कोथः कलेदस्यातिशयेन विच्छिन्नत्वं । अ. सं. सू. 20/21 (शशिलेखा व्याख्या)

Kotha is defined as putrefaction due to excessive moisture (Kleda) at the particular site or lesion.

**7] कन्दूः Itching.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 36.

**B] Āyurvedika Aspect of term Kandū:**

Here, Kandū means itching and it is one of actions produced by vitiated Pitta Doṣa.

**8] स्रावः Discharge.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 37.

**B] Āyurvedika Aspect of term Srāva:**

a) स्रुतिः-स्रावः। अ. ह. सू. 12/51-52 (सर्वाङ्गसुन्दरी व्याख्या).

b) स्रुतिः-स्राव। अ. ह. सू. 12/51-52 (आयुर्वेदरसायनम् व्याख्या)

Here, Srāva is defined as secretion or discharge.

**9] राग : Redness.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 38.

B] Āyurvedika Aspect of term Rāga:

a) रागो-लौहित्यम्। अ. ह. सू. 12/51-52 (सर्वाङ्गसुन्दरी व्याख्या)

b) रागो-रञ्जनम्। अ. ह. सू. 12/51-52 (आयुर्वेदरसायनम् व्याख्या)

Here, Rāga means redness.

**10] साद : Debility of the body.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 39.

B] Āyurvedika Aspect of term Sāda:

a) सदनं-सादः। अ. ह. सू. 12/51-52 (सर्वाङ्गसुन्दरी व्याख्या) and (आयुर्वेदरसायनम् व्याख्या)

Here, Sāda means debility of the body.

**11] मूर्च्छनं : Fainting.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 40.

B] Āyurvedika Aspect of term Murcchā:

a) मूर्च्छनं-भ्रमः। अ. ह. सू. 12/51-52 (सर्वाङ्गसुन्दरी व्याख्या)

b) मूर्च्छनं-मोहः। अ. ह. सू. 12/51-52 (आयुर्वेदरसायनम् व्याख्या)

Here, Murcchā means fainting due to aggravated Pitta Doṣa.

12] यथास्वं च गन्धवर्णरसाभिनिर्वर्तनं पित्तस्य कर्माणि। च.सू. 20/15

## कटुकाम्लौ रसौ वर्णः पाण्डुरारुणवर्जितः। | अ. ह. सू. 12/52

The exhibition of Pitta's inherent odor, color (appearance of color other than yellowish white and crimson) and taste (bitter and sour taste in the mouth). These are the actions of vitiated Pitta Doṣa. And these actions help a competent physician to diagnose Paittika type of diseases.

### The Actions of Vitiated Kapha Doṣa

The actions of Kapha Doṣa moving from one part of the body to the other are as mentioned below,

Here, one important thing to be noted is, these actions mentioned in this context are caused by vitiated Kapha Doṣa only. Thus vitiated Kapha Doṣa produces following actions,

श्वैत्यशैत्यकण्डूस्थैर्यगौरवस्नेहसुप्तिक्लेदोपदेहबन्धमाधुर्यचिरकारित्वानि श्लेष्मणः कर्माणि | च. सू. 20/18<sup>lxxv</sup>

श्लेष्मणः कण्डूस्थैर्यगौर वोपदेहस्नेहशैत्यबन्धनचिरकारित्वानि मधुरलवणरसत्वं श्वेतवर्णता

चेति | अ.सं.सू.20/21<sup>lxxvi</sup>

श्लेष्मणः स्नेहकाठिन्यकण्डूशीतत्वगौरवम् | बन्धोपलेपस्तैमित्यशोफापत्त्यतिनिद्रताः | वर्णः श्वेतो रसौ

स्वादुलवणौ चिरकारिता | अ. ह. सू. 12/53-54<sup>lxxvii</sup>

### 1) श्वैत्य (Śvaitya): Whiteness.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 41.

B] Āyurvedika Aspect of term Śvaitya:

काये वर्णः शुक्लः | अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Śvaitya means whiteness. Aggravated Kapha Doṣa affects specific part of the body and gives rise to whitish discoloration to that part.

### 2) शैत्य (Śaitya): Coolness.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 42.

### **B] Āyurvedika Aspect of term Śaitya:**

शीतत्वं-शीतसद्भावः। अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Śaitya means coolness. This attribute is due to fluid nature of Kapha Doṣa. Any activity of organ or muscles needs to arrest somewhere. This property of Kapha Doṣa is responsible for such limitations to movements. Warmth is created due to activities. Any movements are carried out in warm medium. Opposite medium arrest the movements.

### **3) कण्डू (Kaṇḍū): Itching.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 43.

### **B] Āyurvedika Aspect of term Kaṇḍū:**

कण्डूः-खर्जूः। अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

Here, term Kaṇḍū is defined as itching caused by vitiated Kapha Doṣa.

### **4) स्थैर्य (Sthairya): Stability.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 44.

### **B] Āyurvedika Aspect of term Sthairya:**

Kapha Doṣa is responsible for durability of body elements. But when Kapha Doṣa get vitiated with its properties, it give rise to excessive stability i.e. Sthairya to the affected body part.

### **5) गौरव (Gaurava): Heaviness.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 45.

### **B] Āyurvedika Aspect of term Gaurava:**

गौरवं-गुरुत्वम्। अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

Here, term Gaurava is defined as heaviness in the body or body part. It caused by vitiated Kapha Doṣa.

**6) स्नेह (Sneha): Unctuousness.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 46.

**B] Āyurvedika Aspect of term Sneha:**

स्नेहः-स्नैग्ध्यम्। अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

स्नेहः-स्निग्धत्वम्। अ. ह. सू. 12/53-54 (आयुर्वेदरसायनम् व्याख्या)

Here, term Sneha is defined as unctuousness caused by vitiated Kapha Doṣa.

**7) सुप्ति (Supti): Numbness.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Vācaspatyam: Annexure – 47.

**B] Āyurvedika Aspect of term Supti:**

Here, term Supti means numbness caused by vitiated Kapha Doṣa. Numbness i.e. Supti is attributed as action of both Kapha and Vāta Doṣa. In case of Kapha Doṣa, it is due to inaction. And in case of Vāta Doṣa, it is due to loss of sensation.

**8) क्लेद (Kleda): Stickiness.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 48.

**B] Āyurvedika Aspect of term Kleda:**

Term Kleda means increased stickiness in the body or body part due to augmented Kapha Doṣa.

**9) उपदेह (Upadeha): Act of being covered with bodily excreta..**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 49.

**B] Āyurvedika Aspect of term Upadeha:**

अस्थ्यादीनामुपलेपः। अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

उपलेपो-लित्तत्वम् | अ. ह. सू. 12/53-54 (आयुर्वेदरसायनम् व्याख्या)

Here, term Upadeha means act of being covered with bodily excreta. It also means coating inside the channels. It is caused by augmented Kapha Doṣa in the body.

#### 10) बन्ध (Bandha): Obstruction.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 50.

B] Āyurvedika Aspect of term Bandha:

बन्धः-स्रोतसाम् | अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

बन्धः-संश्लेषः | अ. ह. सू. 12/53-54 (आयुर्वेदरसायनम् व्याख्या)

Here, term Bandha means obstruction of channels in the body.

#### 11) माधुर्य (Mādhurya): Sweetness.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 51.

B] Āyurvedika Aspect of term Mādhurya:

When Kapha Doṣa increased in the body, it gives rise sweet taste in mouth.

#### 12) चिरकारित्व (Cirakāritva): Delay in manifestation or delay in all activities

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 52.

B] Āyurvedika Aspect of term Cirakāritva:

चिरकारिता-कार्यादौ विश्रब्धत्वम् | अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

चिरकारिता-चिरेण रोगवृद्धिः | अ. ह. सू. 12/53-54 (आयुर्वेदरसायनम् व्याख्या)

Here, term Cirakāritva means delay in all activities of the body. In Āyurved-Rasāyana Vyākhyā, delayed manifestation or intensification of disease is called as Cirakāritva.

#### 13) स्तैमित्य (Staimitya): Loss of movement.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 53.

**B] Āyurvedika Aspect of term Staimitya:**

स्तैमित्यं-गात्राणामपटुत्वम् । अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

स्तैमित्यं-आलस्यम् । अ. ह. सू. 12/53-54 (आयुर्वेदरसायनम् व्याख्या)

Here, term Staimitya means loss of movement or laziness. This is due to increased Kapha Doṣa with its properties like Gurū, Manda, Śīta etc.

**14) अपक्तिः (Apakti): Indigestion of food or non-formation of pus, ulcer etc.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 54.

**B] Āyurvedika Aspect of term Apakti:**

अपक्तिः-अपाकः । अ. ह. सू. 12/53-54 (आयुर्वेदरसायनम् व्याख्या)

Here, term Apakti means indigestion of food or non-formation of pus, ulcer etc.

**15) शोथ (Śoṭha): Swelling.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 55.

**B] Āyurvedika Aspect of term Śoṭha:**

शोफः-श्वयथुः । अ. ह. सू. 12/53-54 (आयुर्वेदरसायनम् व्याख्या)

Here, term Śoṭha means swelling at affected body part.

**16) काठिन्य (Kāṭhinya): Hardness.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 56.

**B] Āyurvedika Aspect of term Kāṭhinya:**

काठिन्यं-अमृदुत्वम् । अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

Here, term Kāṭhinya means hardness of affected body part.



❖ **General Principles of treatment of diseases caused by vitiated Vāta Doṣa<sup>lxxviii</sup>,**  
lxxix

- The vitiated Vāta Doṣa should be treated by drugs having sweet, sour and saline taste and unctuous and hot qualities and by such procedure as oleation, fomentation, Āsthāpana Basti (enema of decoction) and Anuvāsana Basti (enema of oil rich content), inhalation, diet, massage, affusion - which should all contain materials having anti-Vātika properties. This is of course to be done with due regard to the dosage and the season.
- Among all the procedures stated above, the Āsthāpana Basti (enema of decoction) and Anuvāsana Basti (enema of oil rich content) are the treatment par excellence for the cure of Vātika disease because immediately after entering the colon, enema strike at the very root of the vitiated Vāta Doṣa and when it is overcome in the colon, even the entire vitiated Vāta Doṣa dwelling in other part of the body is automatically alleviated. This can be likened to the cutting of the root of a tree which results in the automatic destruction of the trunk, branches, sprouts, flowers, fruits, leaves. Etc.
- Veṣṭana therapy (wrapping the body with cloth), Trāsana therapy (Frightening), pouring of medicinal decoctions, water etc. on the body.
- Wine prepared from cornflour and jaggery, medicated fats of different sources prepared with drugs causing increase of hunger and improving digestion.

❖ **General Principles of treatment of diseases caused by vitiated Pitta Doṣa<sup>lxxx</sup>,**  
lxxxi

- The vitiated Pitta Doṣa should be treated with drugs having sweet, bitter, astringent and cooling qualities and procedures like oleation, purgation, unction, effusion, massage, etc.- which should all contain material having anti - Paittika properties. This is of course to be done with due regard to the dosage and season.
- Among all the procedures stated above, the purgation is the treatment par excellence for curing the Paittika diseases because immediately after it is administered, it eliminates the vitiated Pitta from its very root. When it is overcome in the Āmāśaya (Small Intestine), it alleviates the entire vitiated Pitta dwelling in other parts of body. This can be linked to a hot chamber being cooled by removing the fire from inside it.

- Dinking of Ghr̥ta (butter fat), ingestion of milk, indulgence in perfumes which are pleasing, coolant and cordial, wearing garlands of similar nature in the neck and of gems on the chest.
  - Anointing paste of Karpura, Candana and Uśīra over the body minute after minute, residing on terraces lit by moon light in the evening, enjoying pleasant music and soft cold breeze.
  - Company of friends who do not restrain him, of sons who speak heartily and innocently, of the wife who is obedient, pleasing and virtuous.
  - Residing in houses equipped with fountains emitting cooled water, Parks and ponds, spending time in houses near water reservoirs having clean water, sand, lotus, flowers and trees, with a calm mind.
- ❖ **General Principles of treatment of diseases caused by vitiated Kapha Doṣa**<sup>lxxxii, lxxxiii</sup>
- The vitiated Kapha Doṣa should be treated with drugs having pungent, bitter, astringent, sharp, hot and unctuous qualities and by such therapies like fomentation, emesis, Nasya (elimination of Doṣas from the head), exercise, etc. - which should all contain material having anti-Śleṣmika properties. This is of course to be done with due regard to the dosage and season.
  - Among all the procedures stated above, emetic therapy is the treatment par excellence for the cure of diseases due to vitiated Kapha Doṣa because immediately after entering the stomach, it strikes at the very root cause of the vitiation of Kapha Doṣa and when it is overcome in the stomach, even the entire vitiated Kapha Doṣa dwelling in other parts of the body is automatically alleviated. This can be likened to the withering a way of paddy, barley, etc., for want of barrier of the cornfield (full of water) being broken.
  - Wines which are very old, sexy desires, keeping awake without sleep exercises of different kinds.
  - Worry, dry massage of the body, drinking of soups of grains, use of honey, drugs which reduce fat.
  - Inhalation of medicinal smoke, fasting, mouth gargles and experiencing difficulties are all beneficial.

**Importance of Proper Diagnosis of Disease while Treating the Patient:**<sup>lxxxiv</sup>

At the end of Mahāroga Adhyāya, Ācārya Caraka mentioned the importance of Roga Parikṣā (proper diagnosis of disease) while treating the patient.

- A physician should first of all diagnose the disease (with the help of Hetū, Purvarupa, Rupa, Samprāpti, Upaśaya) and also examine the patient with the help of methods of clinical examination like Darśana (inspection), Sparśana (palpation and percussion), Praśna (interrogation) then only physician should select proper medicine. Thereafter, administer the therapy applying the knowledge of the science of medicine (he had already gained).
- A physician who initiates treatment without proper diagnosis of the disease can accomplish the desired object only by chance (that is to say he cannot be sure of his success); the fact is, only knowledge of application of medicine does not necessarily guarantee success in treatment.
- On the other hand, the physician who is well - versed in diagnosing diseases, who is proficient in the administration of medicines and who knows about the dosage of the therapy that varies from place to place and season to season, is sure to accomplish the desired object.

## CONCEPT OF VĀTAJA NĀNĀTMAJA VIKĀRA

Ācārya Caraka mentioned 80 Vātajā Nānātmaja Vikāra in Mahārōga Adhyāya of Caraka Saṁhitā Sūtrasthāna. Aṣṭāṅga Saṁgraha was written by Vṛddha Vāgbhaṭa. Nānātmaja Vikāras are also mentioned in Doṣabhediya Adhyāya of Aṣṭāṅga Saṁgraha Sūtrasthāna. Ācārya Arundutta and Ācārya Hemādri has written commentaries on Aṣṭāṅga Hṛdaya namely Sarvāṅg Sundarā and Āyurved Rasāyana. Both these commentators of Aṣṭāṅga Hṛdaya also mentioned Nānātmaja Vikāra in their commentaries. Here Vātajā Nānātmaja Vikāra will be studied thoroughly for its better understanding.

### 1) नखभेद (Nakhabheda): Cracking of nails

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 57.

#### B] Āyurvedika Aspect of term Nakhabheda :

Vāta Doṣa have properties like Rukṣa(dryness), Laghu(lightness), Śīta (coldness), Khara(roughness), Sūkṣma (minuteness), Cala (mobility). Whenever there is vitiation of Vāta Doṣa in human being, there is increase of above mentioned properties in the body which leads to various sign, symptoms and diseases. In case of Nakhabheda, increased Rukṣa and Khara properties of Vāta Doṣa at the nail leads to cracking of it.

Here Ācārya mentioned Nakhabheda in Nānātmaja Vātajā Vikāra, it signifies predominance of Vāta vitiation (Prakopa) in the etiopathogenesis of Nakhabheda.

#### C] Modern medical science aspect:

##### Cracking of nails:

Causes of Cracked nails:<sup>lxxxv</sup>

- Aging.
- Frequent exposure to water.
- Fungal infection.
- Nutritional deficiencies: basically iron deficiency is most common nutritional deficiency. For healthy nails there is requirement of proteins and B vitamins.
- Psoriasis.
- Thyroid disorders.

## 2) विपादिका (Vipādikā) : Cracking of feet.

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpādruma: Annexure – 58.

### B] Āyurvedika Aspect of term Vipādikā:

1) विपादिका पाणिपादस्फुटनम्। च. सू. 20/11 (चक्रपाणिदत्तकृत आयुर्वेददीपिका व्याख्या)

Here Ācārya Cakrapāṇidatta (commentator of Caraka Samhitā) said that cracking of hands and feet is the clinical feature of Vipādikā disease.

2) कण्डूमती दाहरुजोपपन्ना विपादिका पादगतेयमेव । सु. नि. 5/13

In Suśruta Samhitā it is mentioned that Vipādikā is a disease occurring at feet having symptoms like itching, burning sensation, pain.

3) ..... पाणिपाददार्यो विपादिका ।

तीव्रात्यो मन्दकण्डूश्च सरागपिटिकाचिताः । । अ ह नि 14/23

As per Aṣṭāṅga Hṛdaya Nidānasthāna, Vipādikā Kuṣṭha causes cracks or fissures in the hands and feet. It has severe pain and mild itching and it is studded with red colored eruptions.

As per Āyurvedika concept of Vipādikā, cracking of feet is first and foremost symptom. This cracking of feet caused due to elevated Rukṣa and Khara properties of Vāta Doṣa. Hence Vipādikā is mentioned in Vātaja Nānātmaja Vikāra.

### C] Modern medical science aspect:

#### Cracking of feet:

Cracking of feet and heel is a common complaint distressing populace of all genders. It is often a cause of awkwardness and pain. Some of the risk factors include,<sup>lxxxvi</sup>

- a) Dried out skin.
- b) Lengthened standing, particularly on rigid floors.
- c) Biomechanical issues that augments pressure in the heel region, such as a poor posture
- d) Walking with uncovered foot.
- e) Obesity: pressure effect.
- f) Deficiency of vitamins, minerals, or zinc.

g) Fungal infections.

### 3) पादशूल (Pādaśūla): Pain in foot

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 59.

B] Āyurvedika Aspect of term Pādaśūla:

वातादृते नास्ति रुजा न पाकः पित्तादृते नास्ति कफाच्च पूयः । सु. सू.17/7

Ācārya Suśruta rightly said that there can be no pain or Rujā without vitiation of Vāta Doṣa. Vitiation of Vāta Doṣa is prerequisite for any kind pain occurring in the human body. When Vāta Doṣa with its properties like Rukṣa, Laghu, Śīta etc. get vitiated at the leg or foot of an individual, it precisely causes a sign and symptoms of Vāta vitiation like Śūla(pain), Stambha (rigidity), Saṁkoca (contraction), etc. Hence here vitiated Vāta Doṣa is responsible for Pādaśūla.

C] Modern medical science aspect:

**Pain in foot:**<sup>lxxxvii</sup>

To know the causes of foot Pain, one should have complete understanding of anatomy and physiology of foot, ankle, lower extremity and lower spine. Causes of foot pain are enlisted below,

- Osteomyelitis.
- Sciatica.
- Corns and blisters.
- Tumor.

### 4) पादभ्रंश (Pādabhraṁśa): Foot drop.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 60.

B] Āyurvedika Aspect of term Pādabhraṁśa:

पादभ्रंशः पादस्यारोपविषयदेशादन्यत्र पतनम्। च. सू. 20/11 (चक्रपाणिदत्तकृत आयुर्वेददीपिका व्याख्या)

Here Ācārya Cakrapāṇidatta (commentator of Caraka Saṁhitā) said that Pādabhraṁśa means while walking foot of the person not fall where the person wants to place the foot. Person with Pādabhraṁśa is not able to lift the frontage part of the

foot. This causes the toes to drag along the floor while walking. To avoid dragging the toes, person with Pādabhramśa may raise their knee higher than normal or person may swing their leg in wide arch. It leads to limping gait of that person. As per Ācārya Caraka, Bhramśa is one of the precise sign of Vāta Doṣa vitiation. Hence cause of Pādabhramśa is attributed to Vāta Doṣa vitiation.

#### **C] Modern Medical Science Aspect:**

##### **Foot drop:**<sup>lxxxviii</sup>

Foot drop is a sign of an underlying problem, rather than a disease itself. It can be transitory or permanent. Few commonest causes of foot drop are as follows,

- a) Nerve injury.
- b) Brain or Spinal diseases.
- c) Muscle disorders.

#### **5) पादसुप्तता (Pādasuptatā): Numbness of foot**

##### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 61.

##### **B] Āyurvedika Aspect of term Pādasuptatā:**

सुप्तिः पादयोर्निष्क्रियत्वं स्पर्शाज्ञता वा । च. सू. 20/11 (चक्रपाणिदत्तकृत आयुर्वेददीपिका व्याख्या)

Here Ācārya Cakrapāṇidatta (commentator of Caraka Saṁhitā) said that Pādasuptatā means, either there is loss of movement of feet or loss of sensation to feet. Loss of movement of feet and loss of sensation (nerve impulse conduction impairment) is attributed mainly to the decreased Cala, Rukṣa, Khara etc. properties of the Vāta Doṣa. This numbness of foot varies from the little to almost no sensation to the foot.

#### **C] Modern Medical Science Aspect:**

##### **Numbness of foot:**<sup>lxxxix</sup>

Causes of numbness of foot are as mentioned below,

- a) Diabetic Neuropathy.
- b) Frostbite.
- c) Herniated inter vertebral disc.
- d) Sciatica.
- e) Spinal cord injury.

f) Peripheral vascular diseases etc.

**6) वातखुड्डता (Vātakhuḍḍtā): Pain in the ankle region or Club foot.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadrūma and Vācaspatyam: Annexure – 62.

**B] Āyurvedika Aspect of term Vātakhuḍḍtā:**

वातखुड्डता 'चालुक' इति प्रसिद्धः। च. सू. 20/11 (चक्रपाणिदत्तकृत आयुर्वेददीपिका व्याख्या)

As per Ācārya Cakrapāṇidatta, Vātakhuḍḍtā means pain at the ankle joint. It is also called as "Cāluka". Pain cannot be produced without vitiation of Vāta Doṣa. In addition to the pain, when patient or individual have sign and symptoms, especially attributed to only Vāta Doṣa vitiation (Prakopa) like Bhraṁśa, Straṁsa, Saṁga, Sāda, Kampa etc. Then it is Vātaja Nānātmaja Vikāra. If in addition to the pain, patient or individual have sign and symptoms of other Doṣas then it is Vātaja Sāmānyaja Vikāra.

**C] Modern Medical Science Aspect:**

**Pain in the ankle region or Club foot:**

**A] Pain in the ankle region: <sup>xc</sup>**

The causes of pain in the ankle region are as mentioned below,

- a) Sprained ankle.
- b) Rheumatoid arthritis and osteoarthritis.
- c) Gout.
- d) Achilles tendinitis.
- e) Bursitis.
- f) Infection in the joint etc.

**B] Club Foot: <sup>xci</sup>**

- Club foot is a deformity in which an infant's foot is turned inward, often so severely that the bottom of the foot faces sideways or even upward. It is one of the common congenital foot deformities.
- Club foot is not painful during infancy. However, if child's clubfoot is not treated, the foot will remain deformed, and he or she will not be able to walk normally. With proper treatment, however, the majority of children



are able to enjoy a wide range of physical activities with little trace of the deformity.

- Most cases of clubfoot are effectively treated with nonsurgical technique that may comprise a combination of stretching, casting, and bracing. Management generally begins soon after the birth.

## 7) गुल्फग्रह (Gulphagraha): Ankle Stiffness

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 63.

### B] Āyurvedika Aspect of term Gulphagraha:

Gulpha means ankle joint and Graha means stiffness. Causes of Gulphagraha maybe Neeja (Doṣa Prakopa Janita - endogenous disease) or Āgantū (like external traumatic injuries). When vitiation of only Vāta Doṣa with its properties like Cala, Rukṣa, Śīta, Khara etc. takes place at the Gulpha Sandhi which leads to its stiffness, then only it is Vātaja Nānātmaja Gulphagraha. In such case, there is presence of sign and symptoms attributed to only Vāta Doṣa vitiation like Kampa (tremors), Toda (pricking pain) etc. Such Kevala Vātaja Gulphagraha required a treatment which pacify only vitiated Vāta Doṣa.

### C] Modern Medical Science Aspect:

#### Stiffness of ankle joint:<sup>xcii</sup>

Ankle joint stiffness means the ankle joint's range of movement can become more limited, making it difficult to point and flex the foot or move the foot side-to-side.

Some causes of the Ankle joint stiffness are as below,

- a) Ankle joint swelling.
- b) Bone friction.
- c) Ankle osteoarthritis.

## 8) पिण्डकोद्वेष्टन (Piṇḍikodveṣṭana): Cramps in the calf

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Vācaspatyam: Annexure – 64.

### B] Āyurvedika Aspect of term Piṇḍikodveṣṭana:

- 1) पिण्डकोद्वेष्टनं पिण्डिकापीडा । च. चि. 16/16 (चक्रपाणिदत्तकृत आयुर्वेददीपिका व्याख्या)

In Caraka Samhitā Cikitsāsthāna, Piṇḍikodveṣṭana is mentioned as sign and symptom of Pāṇḍu Roga. Here Ācārya Cakrapāṇidatta said that Piṇḍikodveṣṭana means pain in the calf muscle.

2) पिण्डिकोद्वेष्टनं जङ्घापिण्डिकयोरुद्वेष्टनाकारा वेदना। च.सि.12/14 (चक्रपाणिदत्तकृत आयुर्वेददीपिका व्याख्या)

In Caraka Samhitā Siddhisthāna, Ācārya Caraka explained “Aṣṭamahādoṣakara Bhāva”. Among them one is excessive walking (Ati Camkramana). Piṇḍikodveṣṭana is one of the diseases caused due to excessive walking (Ati Camkramana). Here commentator Cakrapāṇidatta said that Piṇḍikodveṣṭana means pain in the calf region.

3) पिण्डिकोद्वेष्टनं जङ्घाक्रोडे जानुनोऽधोभागे पीडा। सु. उ. 39/85 निबन्धसङ्ग्रह व्याख्या (डल्हण कृत)

In Jvarapratishedha Adhyāya of Suśruta Uttaratantra, Ācārya Suśruta mentioned Piṇḍikodveṣṭana as one of the sign and symptom of Māmsagata Jvara. Ācārya Dalhana said that Piṇḍikodveṣṭana means having pain in the calf region and the nature of pain is just like being hit on the legs with a stick.

### **C] Modern Medical Science Aspect:**

#### **Cramps in the calf:** <sup>xciii</sup>

Leg cramps involve abrupt, painful, and involuntary contractions of a leg muscle.

Causes of the Calf cramps are as mentioned below,

- a) Muscle fatigue.
- b) Vascular disease.
- c) Spinal stenosis.
- d) Pregnancy, in the last trimester.
- e) Motor Neuron disease.
- f) Parkinson’s disease.
- g) Spinal nerve compression.
- h) Diabetes Mellitus.

#### **9) गृध्रसी (Gṛdhrasī): Sciatica.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 65.

### B] Āyurvedika Aspect of term Gṛdhrasī:

1) गृध्रसीशब्देन गृध्रसीशूलं गृह्यते ।। च. सू. 20/11 (चक्रपाणिदत्तकृत आयुर्वेददीपिका व्याख्या)

In Caraka Samhitā Sūtrasthāna, Gṛdhrasī is mentioned as disease in which there is pain along the lower extremities.

2) स्फिक्पूर्वा कटिपृष्ठोरुजानुजङ्घापदं क्रमात् ।

गृध्रसी स्तम्भरुक्तोदैर्गृह्णाति स्पन्दते मुहुः ।। ५६ ।।

वाताद्वातकफात्तन्द्रागौरवारोचकान्विता । च. चि. 28/56-57

As per Vātavyādhicikitsā Adhyāya of Caraka Samhitā, in Gṛdhrasī caused by aggravated Vāta Doṣa, first of all, the hip is afflicted by stiffness, pain and pricking sensation then these symptoms seen at the waist, back, thigh, knee joint and calf region. All these organs get twitching sensation repeatedly.

If the Gṛdhrasī is caused by both, the aggravated Vāta Doṣa and Kapha Doṣa, then the patient suffers from drowsiness, heaviness and anorexia in addition.

Gṛdhrasī is of two types: one caused by the aggravation of Vāta Doṣa alone and the other caused by the aggravation of both Vāta and Kapha Doṣa.

3) पार्श्विप्रत्यङ्गुलीनां तु कण्डरा याऽनिलार्दिता ।

सवशः क्षेपं निगृह्णीयाद्गृध्रसीति हि सा स्मृता ।। सु. नि. 1/74

In Vātavyādhinidāna Adhyāya of Suśruta Samhitā, Ācārya Suśruta mentioned definition of Gṛdhrasī. Vāta Doṣa is aggravated and invades the Kaṁḍarās (ligaments / tendons) of the ankles and toes, produces Kṣepa in the thighs (i.e pain and inability to extend). This disease is known as Gṛdhrasī.

### C] Modern Medical Science Aspect:

#### Sciatica: <sup>xciv</sup>

Sciatica is a frequent type of pain distressing the sciatic nerve. Sciatica results from irritation of the root of lower lumbar and lumbo-sacral spine.

Causes of sciatica are as mentioned below,

- Stenosis of lumbar spine.
- Degenerative disc diseases.

- c) Spondylolisthesis.
- d) Pregnancy.
- e) Muscle spasm - in the back or buttocks.
- f) Obesity.

**10) जानुभेद (Jānubheda): Genu Varum.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure 66.

**B] Āyurvedika Aspect of term Jānubheda:**

Vāta Doṣa have qualities like Rukṣa(dryness), Laghu(lightness), Śīta (coldness), Khara(roughness), Sūkṣma (minuteness), Cala (mobility). Whenever there is vitiation of Vāta Doṣa, there is increase of above mentioned properties in the body which leads to various sign, symptoms and diseases. In case of Jānubheda, increased Rukṣa, Khara etc. properties of Vāta Doṣa at the Jānu Sandhi causes the knee joints to be spread apart when the feet and ankle are touching. The important symptom in Jānubheda is cutting pain at the knee joint. Pain is basically caused due to vitiation of Vāta Doṣa.

**C] Modern Medical Science Aspect:**

**Genu Varum:**<sup>xcv</sup>

- Genu varum is an exaggerated bending outward of the legs from the knees down that causes the knees to be spread apart when the feet and ankles are touching.
- The most common cause of genu varum is rickets or any condition that prevents bones from forming properly.

**11) जानुविश्लेष (Jānuviśleṣa): Genu Valgum.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma and Vācaspatyam: Annexure – 67.

**B] Āyurvedika Aspect of term Jānuviśleṣa:**

In Jānuviśleṣa, increased Rukṣa, Khara, Cala etc. properties of Vāta Doṣa at the Jānu Sandhi causes Sraṁsa, Bhraṁsa in the ligaments and tendons related to Knee joint. Also aggravated Vāta Doṣa affects on the formation of bones at the knee joint. Due to this there is misalignment of knee joint. Result of it is when person with Genu

Vulgum stand up with their knees together, there is a gap of three or more inches between their ankle joints.

Here Ācārya mentioned Jānuviśleṣa in Nānātmaja Vātaja Vikāra, it signifies the Vāta vitiation (Prakopa) in the etiopathogenesis of Jānuviśleṣa.

### **C] Modern Medical Science Aspect:**

#### **Genu Valgum:<sup>xcvi</sup>**

Genu Vulgum is a misalignment of knee joint, which turns knees inward. When people with Genu Vulgum stand up with their knees together, there is a gap of 3 inches or more between their ankle joint. This happens as their knees are bent inward. Genu Vulgum is general in children and usually corrects itself.

Genu Vulgum can also develop later in life due to,

- a) An injury or infection in knee or leg.
- b) Severe lack of vitamin D and calcium.
- c) Obesity.
- d) Arthritis in the knee joint.

### **12) ऊरुस्तम्भ (Urustambha): Stiffness of thigh.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpādruma: Annexure – 68.

#### **B] Āyurvedika Aspect of term Urustambha:**

Urustambha i.e. stiffness of thigh is one of the Vātaja Nānātmaja Vikāra. It can be also considered as Vātaja Nānātmaja Vikāra when it is associated with Vāta Doṣa Prakopa (vitiation) Lakṣaṇas (Symptoms) like Kampa (Tremor), Śūla (pain), Śoṣa (wasting), Saṁkoca (contraction), Kaṣāya Virasa mukhatva (astringent and tastelessness in mouth) and Khara (coarseness) etc. If Urustambha is associated with Kapha Doṣa Prakopa Lakṣaṇas like Kanḍū (itching), Gaurava (Heavyness), Mukhamādhurya (Sweet taste in mouth) etc. or Pitta Doṣa Prakopa Lakṣaṇas like Dāha (burning sensation), Uṣṇata (heat), Sveda (excessive sweating), Rāga (Redness) then it is considered as Sāmānyaja Vikāra (disease caused by vitiation of more than one Doṣa).

### **C] Modern Medical Science Aspect:**

#### **Stiffness of thigh:<sup>xcvii</sup>**

Muscle stiffness is when muscles feel tight and find it more difficult to move.

Causes of muscle stiffness:

- a) Heavy Physical work.
- b) Lifting the weight.
- c) Strain : Overstretching or tearing of muscles or tendons.
- d) Injury from extreme heat or cold.
- e) Anesthesia.
- f) Meningitis.

### 13) ऊरुसाद (Urusāda): Pain in the thigh.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 69.

#### B] Āyurvedika Aspect of term Urusāda:

Urusāda i.e. pain in the thigh is one of the Vātaja Nānātmaja Vikāra. It can be also considered as Vātaja Nānātmaja Vikāra when it is associated with Vāta Doṣa Prakopa (vitiation) Lakṣaṇas (Symptoms) like Kampa (Tremor), Stambha (stiffness), Śoṣa (wasting), Saṁkoca (contraction), Kaṣāya Virasa mukhatva (astringent and tastelessness in mouth) and Khara (coarseness) etc. If Urusāda is associated with Kapha Doṣa Prakopa Lakṣaṇas like Kaṇḍū (itching), Gaurava (Heavyness), Mukhamādhurya (Sweet taste in mouth) etc. or Pitta Doṣa Prakopa Lakṣaṇas like Dāha (burning sensation), Uṣṇata (heat), Sveda (excessive sweating), Rāga (Redness) then it is considered as Sāmānyaja Vikāra (disease caused by vitiation of more than one Doṣa).

#### C] Modern Medical Science Aspect:

##### **Pain in the thigh:**<sup>xcviii</sup>

Discomfort or pain in the thigh is a common experience.

Causes of upper thigh pain includes,

- a) Blood clot or deep vein thrombosis
- b) Diabetic neuropathy
- c) Greater trochanteric pain syndrome : causes pain in the outside of thigh.
- d) Iliotibial band syndrome (ITBS) happens when the iliotibial band, which runs down the outside of the thigh from the hip to the skin, becomes tight and inflamed.
- e) Hamstring muscle strain causes thigh pain
- f) Hip flexor muscle strain.

#### 14) पाङ्गुल्य (Pāṅgulya): paraplegia.

##### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure - 70

##### B] Āyurvedika Aspect of term Pāṅgulya:

1) पाङ्गुल्यं पङ्गुता । च. चि. 29/32 (चक्रपाणिदत्तकृत आयुर्वेददीपिका व्याख्या)

In Vātashonitcikitsā Adhyāya of Caraka Samhitā, Ācārya Caraka said that if patient of Vātashonita have a Pāṅgulya then physician must not treat the patient. As it is sign of bad prognosis. Commentator Cakrapānidatta said that Pāṅgulya means Pāṅgutā i.e. Paraplegia or lameness.

2) गर्भजा जनन्यभिचारात्कोउज्जपाङ्गुल्यपैङ्गुल्य । अ. सं. सू. 22/2

In Aṣṭāṅga Samgrah Samhitā, Pāṅgulya is mentioned as Garbhaja Vyādhi (Congenital disease) and it is caused by the improper activities of the mother.

##### C] Modern Medical Science Aspect:

##### Paraplegia:<sup>xcix</sup>

Paraplegia is a type of paralysis that affects ability to move the lower half of body.

Paraplegia is caused by injury to spinal cord or brain that stops signals from reaching lower body, it results in paralysis.

Causes of Paraplegia are as mentioned below,

- a) Accidents and falls
- b) Spinal Tumors.
- c) Multiple Sclerosis.
- d) Cancer.
- e) Hereditary spastic paraplegia, a rare genetic condition.etc.

#### 15) गुदभ्रंश (Gudabhraṁśa): Prolapsed rectum.

##### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 71.

##### B] Āyurvedika Aspect of term Gudabhraṁśa:

1) प्रवाहणातिसाराभ्यां निर्गच्छति गुदं बहिः ।

Ācārya Suśruta has given definition of Gudabhraṁśa in Kṣudra-roganidāna Adhyāya of Suśruta Saṁhitā. Here it said that, due to severe straining at stools or by severe diarrhea the rectum comes out (prolapses) in person whose body is dry and weak. This disease is called as Gudabhraṁśa.

**C] Modern Medical Science Aspect:**

**Prolapse of rectum:<sup>c</sup>**

Prolapse of rectum is a medical situation in which the rectum starts to push out through the anus.

Causes of Prolapsed rectum are as mentioned below,

- a) Nerve damage: Nerve controlling the rectum and anal muscles damaged during vaginal birth or pregnancy.
- b) Spinal Injury.
- c) Surgery done in the Pelvic region.
- d) Weakened anal sphincter.
- e) Chronic Constipation.

**16) गुदार्ति (Gudārti): Tenesmus or Pain at Anus.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 72.

**B] Āyurvedika Aspect of term Gudārti:**

Guda means anus and Arti means pain. Hence Gudārti is medical condition in which there is pain at anus. Vitiating of Vāta Doṣa is prerequisite for any kind pain occurring in the human body. Hence this disease is mentioned in Vātaja Nānātmaja Vikāra by Caraka Saṁhitā, Aṣṭāṅga Samgrah and Āyurved Rasāyana (commentary on Aṣṭāṅga Hṛdaya).

**C] Modern Medical Science Aspect:**

**Tenesmus or Pain at Anus:<sup>ci</sup>**

Tenesmus refers to cramping rectal pain. Tenesmus gives the feeling that person need to have a bowel movement, even if person already had one. When person have tenesmus, he/she might strain harder to produce only a small amount of stool during bowel movements.



Causes of Tenesmus or Pain at Anus are as below,

- a) Crohn's disease.
- b) Ulcerative colitis.
- c) Constipation.
- d) Diarrhea.

**17) वृषणाक्षेप (Vṛṣaṇākṣepa): Pain in scrotum.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma and Vācaspatyam: Annexure – 73.

**B] Āyurvedika Aspect of term Vṛṣaṇākṣepa:**

Vṛṣaṇa means testes and Akṣepa means pain due to projection. Hence Vṛṣaṇākṣepa is medical condition in which there is pain at Scrotum. It happens due to vitiation of Vāta Doṣa at the scrotum. Any kind pain occurs due to the vitiation of Vāta Doṣa. Hence this disease is mentioned in Vātaja Nānātmaja Vikāra.

**C] Modern Medical Science Aspect:**

**Pain in scrotum:<sup>cii</sup>**

Testicles are reproductive organs located in the scrotum. Causes of pain in the Scrotum are as below,

- a) Testicular torsion.
- b) Sexually transmitted infection.
- c) Hydrocele: swelling of the scrotum.
- d) Inguinal Hernia.
- e) Varicocele.
- f) Orchitis.
- g) Undescended testicle.

**18) शेफस्तम्भ (Śephastambha): Stiffness of penis.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 74.

**B] Āyurvedika Aspect of term Śephastambha:**

Śepha means penis and Stambha means stiffness. Hence Śephastambha is medical condition in which there is stiffness of the penis. Stambha is sign and

symptom produced due to the vitiation of Vāta Doṣa. Hence this disease is mentioned in Vātaja Nānātmaja Vikāra.

### **C] Modern Medical Science Aspect:**

#### **Stiffness of penis:** <sup>ciii</sup>

When men become sexually aroused, hormones, muscles, nerves, and blood vessels all work with one another to create an erection. Nerve signals, sent from the brain to the penis, stimulate muscles to relax. This, in turn, allows blood to flow to the tissue in the penis. Once the blood fills the penis and an erection is achieved, the blood vessels to the penis close off so that the erection is maintained. Following sexual arousal, the blood vessels to the penis open up again, allowing the blood to leave.

Common causes of erection problems are,

- a) Heart disease.
- b) Atherosclerosis.
- c) High blood pressure.
- d) Diabetes mellitus.
- e) Obesity.
- f) Alcoholism.
- g) Certain medication : beta blockers, Diuretics, Antidepressants.
- h) Trauma or injury to spinal cord or genital region.
- i) Lengthened emotional distress. Etc.

### **19) वंक्षणानाह (Vaṁkṣaṇānāha): Tension of Groin.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 75.

#### **B] Āyurvedika Aspect of term Vaṁkṣaṇānāha:**

Vaṁkṣaṇa means junction area among abdomen and thigh. Ānāha means retention of Mūtra (urine), Purīṣa (Stool). Pakvāśaya (large intestine) is the important location of Vāta Doṣa. Whenever Vāta Doṣa get vitiated with its qualities like Rukṣa (dryness), Khara (roughness), Śīta (coldness) etc. in pelvic region, it causes retention of urine, stool. It creates increased intra abdominal pressure and thereby pain in that region.

#### **C] Modern Medical Science Aspect:**

**Tension of groin:**<sup>civ</sup>

The groin is junction region among the stomach and thigh. The common causes of Groin pain or tension are as below,

- a) A strain of the muscles, ligaments, or tendons in the groin area.
- b) Inguinal Hernia: when intra abdominal tissue push through weak area in the groin muscles. It creates a bulging lump in groin region and cause pain.
- c) Ovarian cysts.
- d) Enlarged Lymph nodes.
- e) Testicular inflammation.
- f) Pinched nerves. Etc.

**20) श्रोणिभेद (Śroṇibheda): Pain around the pelvic girdle.****A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 76.

**B] Āyurvedika Aspect of term Śroṇibheda:**

Śroṇi means pelvic region and Bheda means pain with cutting nature. Hence Śroṇibheda means cutting pain in and around the pelvic region. Kaṭī (Pelvic region) is also important location of Vāta Doṣa. Whenever Vāta Doṣa get vitiated with its qualities like Rukṣa (dryness), Khara (roughness), Śīta (coldness) etc. in pelvic region, it causes diseases of various organs located in pelvic region with sign and symptoms like Śūla (pain), Sraṁsa (looseness), Bhraṁśa (dislocation), Saṅga(retention of excreta), Bheda (cutting pain) etc.

**C] Modern Medical Science Aspect:****Pain around the pelvic girdle:**<sup>cv</sup>

Causes of the pain around pelvic girdle are as mentioned below,

- a) Trauma or fall.
- b) Muscle weakness/tightness associated with pregnancy and postpartum.
- c) Dysmenorrhea.
- d) Crohn's disease.
- e) Sexually transmitted diseases.
- f) Arthritis.
- g) Endometriosis. Etc.

## 21) विद्धेद (Viḍbheda): Diarrhea.

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 77.

### B] Āyurvedika Aspect of term Viḍbheda:

1) विद्धेदः द्रवपुरीषता ।। सु. उ. 54/ 9-10 (निबन्धसङ्ग्रह व्याख्या - डल्हण कृत)

In Krimirogapratishedha Adhyāya of Suśruta Samhitā, Ācārya explained Lakṣaṇas (sign and symptoms) of Purīṣaja Krimi. Among those symptoms, Viḍbheda is one. Commentator Ācārya Dalhaṇa said in his commentary that Viḍbheda means Drava Purīṣata i.e. diarrhea.

2) विद्धंशो-भिन्नवर्चस्त्वं । अ. ह. नि. 5/ 14 (सर्वाङ्गसुन्दरी व्याख्या )

As per Aṣṭāṅga Hṛdaya, Viḍbheda is a one of the symptom of Rājayakṣmā (Tuberculosis) disease. Commentator Aruṇadatta said in his commentary that Viḍbheda means loose stool i.e. diarrhea.

3) एते विद्धेदादीन् जनयन्ति । एवं विंशतिः क्रमयः । अ. सं. नि. 14/59 (शशिलेखा व्याख्या - इन्दु कृत)

Viḍbheda is mentioned as one of the symptoms produced due to Krimi roga (worm infestation) in Aṣṭāṅga Saṁgraha Nidānasthāna.

### C] Modern Medical Science Aspect:

#### Diarrhea: <sup>cvi</sup>

Diarrhea is characterized by loose, watery stools or a frequent need to have a bowel movement.

Causes of Diarrhea are as mentioned below,

- Bacterial infection
- Viral infection
- Food intolerance: lactose intolerance.
- Parasitic infection.
- Gallbladder or stomach surgery. Etc.

## 22) उदावर्त (Udāvarta): Misperistalsis / Udāvarta mean the upward or backward or reverse movement of Vāta Doṣa.

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 78.

**B] Āyurvedika Aspect of term Udāvarta:**

1) कषायतिकोषणरूक्षभोज्यैः सन्धारणाभोजनमैथुनैश्च ।

पक्वाशये कुप्यति चेदपानः स्रोतांस्यधोगानि बली स रुद्धा ।।५।।

करोति विण्मारुतमूत्रसङ्गं क्रमादुदावर्तमतः सुघोरम् । च चि 26/5-6

As per Caraka Samhitā Cikitsāsthāna, Vāta Doṣa get vitiated by,

- Excessive consumption of food with tastes like Kaṣāya (astringent), Kaṭu (bitter) and qualities like Rukṣa (dryness),
- Suppression of Adhāraṇīya vegas (urges should not be suppressed),
- Fasting,
- Excessive intercourse.

This vitiated Vāta Doṣa causes obstruction of Purīṣa (stool) and Mūtra (urine) and causes Udāvarta disease.

2) उदावर्तः-शकृदादीनामप्रवृत्तिः । अ. ह. चि. 4/6 (सर्वाङ्गसुन्दरी व्याख्या)

In Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya, it is mentioned that Udāvarta means obstruction of Purīṣa (stool) and Mūtra (urine) etc.

**C] Modern Medical Science Aspect:**

**Misperistalsis:** <sup>cvi</sup>

Peristalsis means the rippling motion of muscles in the digestive tract. In the stomach, this motion mixes food with gastric juices, turning it into a thin liquid. If normal peristalsis gets disturbed by any disease then it leads to various sign and symptoms related to the gastrointestinal tract.

**23) खञ्जत्व (Khññjatva): Lameness.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 79.

**B] Āyurvedika Aspect of term Khññjatva:**

1) वायुः कट्यां स्थितः सक्ञ्जः कण्डरामाक्षिपेद्यदा ।

खञ्जस्तदा भवेज्जन्तुः, पङ्गुः सक्ञ्जोर्द्वयोर्वधात् ।। सु नि 1/77

Vāta Doṣa localized in the waist, constricts the ligaments of the thighs and causes lameness in one leg only then this condition is called as Khanja.

Shaking of the legs at the commencement of walking itself and the person walking like a man lame by one leg and the binding of the joints becoming loose. This disease is known as Kalāya Khmñja.

#### **C] Modern Medical Science Aspect:**

##### **Lameness:**<sup>cviii</sup>

Lameness means physically disabled, particularly in the foot or leg so as to limp or walk with difficulty.<sup>cix</sup>

Causes of Lameness are as mentioned below,

- a) Trauma.
- b) Nervous dysfunction.
- c) Osteoarthritis. Etc.

#### **24) कुब्जत्व (Kubjatva): Kyphosis.**

##### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 80.

##### **B] Āyurvedika Aspect of term kubjatva:**

कायस्यावनामः कुब्जत्वम्। अ. सं. शा. 8/24 शशिलेखा व्याख्या

Kubjatva means bending of body or it also means Unnata Prṣṭha (visible hump on upper back). It is caused due to excessive curvature of the spine in the upper back. Generally, it seen in the old age patient, due to Asthi Dhātu Kṣaya (osteoarthritis) and aggravated Vāta Doṣa.

#### **C] Modern Medical Science Aspect:**

##### **Kyphosis:**<sup>cx</sup>

Kyphosis is an exaggerated, forward rounding of the back. The causes of Kyphosis are as mentioned below,

- a) Aging.
- b) Muscle weakness in the upper back.
- c) Arthritis.
- d) Spinal injury.
- e) Birth defects, such as spina bifida.

- f) Tumors
- g) Polio.
- h) Muscular dystrophy.

## 25) वामनत्व (Vāmanatva): Dwarfism.

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 81.

### B] Āyurvedika Aspect of term Vāmanatva:

Vāmanatva means person with short stature. It is generally seen due to various genetic disorders or bone diseases. It is one of the Vātaja Nānātmaja Vikāra.

### C] Modern Medical Science Aspect:

#### Dwarfism:<sup>cx</sup>

Dwarfism is the medical terminology for short-stature. The causes of dwarfism are as mentioned below,

- a) Familial Short Stature.
- b) Constitutional delay of growth and puberty
- c) Idiopathic Short Stature
- d) Endocrine disorders: Growth hormone deficiency.
- e) Genetic disorders.
- f) Bone diseases.
- g) Systemic disorders.

## 26) त्रिकग्रह (Triakagraha): Stiffness of the sacro-iliac joint.

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 82.

### B] Āyurvedika Aspect of term Triakagraha:

Trika means sacroiliac joint and Graha means stiffness, hence Triakagraha means Stiffness of the sacro-iliac joint. It is generally seen due to arthritis, genetic disorders or bone diseases. Pain and stiffness at the Trika Sandhi (sacro-iliac joint) are the important symptom of Triakagraha.

### C] Modern Medical Science Aspect:

#### Stiffness of the sacro-iliac joint:<sup>cxii</sup>

The Causes of Stiffness of the sacro-iliac joint are as mentioned below,

- a) Osteoarthritis.
- b) Rheumatoid arthritis (RA).
- c) Ankylosing spondylitis
- d) Traumatic injuries or falls.
- e) Psoriatic arthritis.
- f) Pregnancy etc.

**27) पृष्ठग्रह (Pr̥ṣṭhagraha): Stiffness of the back.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 83.

**B] Āyurvedika Aspect of term Pr̥ṣṭhagraha:**

Pr̥ṣṭha means “dorsum or back” and Graha means “stiffness”, hence Pr̥ṣṭhagraha means stiffness of the back. It is generally seen due to underlying medical condition related to muscles (Māmsa Dhātu Duṣṭī) or skeleton (Asthi Dhātu Duṣṭī), caused due to vitiation of Vāta Doṣa.

**C] Modern Medical Science Aspect:**

**Stiffness of the back:**<sup>cxiii</sup>

Causes of the stiffness of the back are as below,

- a) Poor Sleeping positions.
- b) Pregnancy.
- c) Fibromyalgia.
- d) Bad mattress
- e) Intervertebral disc degeneration. Etc.

**28) पार्श्वामर्द (Pārśvāvamarda): Pain in the chest.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 84.

**B] Āyurvedika Aspect of term Pārśvāvamarda:**

Pārśva means “Chest or costal margin” and Avamarda means “pain” hence Pārśvāvamarda means pain in the chest or costal margin. It is generally seen due to underlying medical condition related to muscles (Māmsa Dhātu Duṣṭī) or skeleton / bone (Asthi Dhātu Duṣṭī). Vitiating Vāta Doṣa affects the muscles and bones of chest region. And it leads to the pain.



### **C] Modern Medical Science Aspect:**

#### **Pain in the chest:**

There are several causes of chest pain ranging from ordinary causes to life threatening cardiac causes. The nature of pain maybe sharp, dull or stabbing etc. here enlisted causes of pain in the chest.<sup>cxiv</sup>

- a) Cardiac causes: Acute myocardial infarction, Pericarditis, Aortic dissection etc.
- b) Gastrointestinal causes: Acid reflux, Gall stones, swallowing problems etc.
- c) Respiratory Causes: Pneumonia, COPD, Pneumothora etc.
- d) Muscle or bone related causes: Fractures causing pressure on anerve, Broken ribes etc.

### **29) उदरावेष्ट (Udarāveṣṭa): Gripping pain in abdomen.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma and Vācaspatyam: Annexure – 85.

#### **B] Āyurvedika Aspect of term Udarāveṣṭa:**

Udara means “abdomen or stomach” and Veṣṭa means “gripping pain” hence Udarāveṣṭa means gripping pain in the abdomen. Same has me explained by Commentator Cakrapāṇidatta as,

उदरस्यावेष्टनमिवोदरावेष्टः । च.सू. 20/11 (आयुर्वेददीपिका व्याख्या -चक्रपाणिदत्त कृत)

It is generally seen due to underlying diseased condition related to abdominal muscles, abdominal organs or gastro-intestinal tract.

### **C] Modern Medical Science Aspect:**

#### **Gripping pain in abdomen:<sup>cxv</sup>**

Causes of abdominal pain are as mentioned below,

- a) Stomach spasms involving abdominal muscles, stomach or intestines.
- b) Dehydration
- c) Abdominal flatulence.
- d) Inflammatory bowl diseases like Ulcerative colitis, Crohn’s disease.
- e) Gastritis and gastroenteritis.
- f) Constipation.
- g) Ischemic enteritis or colitis.
- h) Intestinal obstruction. Etc.

### 30) हृन्मोह (Hṛnmoha): Bradycardia.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 86.

#### B] Āyurvedika Aspect of term Hṛnmoha:

Hṛnmoha means “bradycardia”. It is generally seen due to underlying cardiac ailment.

#### C] Modern Medical Science Aspect:

##### **Bradycardia:**<sup>cxvi</sup>

A normal value of heart rate is between 60 to 100 beats per minute in resting state. Bradycardia means resting heart rate is slower than 60 beats per minute.

The causes of bradycardia are as mentioned below,

- a) A problem with your SA node (sick sinus syndrome).
- b) Low thyroid function.
- c) A problem with your AV node or any of the electrical pathways through the heart.
- d) Inflammation of the heart muscle.
- e) Injury to the heart due to heart attack, endocarditis or a medical procedure.

### 31) हृद्भव (Hṛddrava): Tachycardia.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 87.

#### B] Āyurvedika Aspect of term Hṛddrava:

Hṛd means heart and Drava means increased Gati or rate. Hṛddrava means “Tachycardia i.e increased heart rate”. It is generally observed due to underlying cardiac ailment.

#### C] Modern Medical Science Aspect:

##### **Tachycardia:**<sup>cxvii</sup>

A normal value of heart rate is between 60 to 100 beats per minute in resting state. Tachycardia means resting heart rate is more than 100 beats per minute.

The causes of Tachycardia are as mentioned below,

- a) Anaemia.
- b) Anxiety.
- c) Atrial fibrillation.

- d) Hyperthyroidism.
- e) Atrial flutter.
- f) Supraventricular tachycardia.
- g) Fear.
- h) Hyperventilation. Etc.

### 32) वक्षौद्धर्ष (Vakṣaudgharṣa): Rubbing pain in the chest.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 88.

#### B] Āyurvedika Aspect of term Vakṣaudgharṣa:

Vakṣa means “Chest region”, Ut is Upasarga having meaning “manifestation or showing” and Gharṣa means “rubbing”. Hence term Vakṣaudgharṣa means rubbing pain in the chest region.

#### C] Modern Medical Science Aspect:

##### Rubbing pain in the chest:

A pleural friction rub is a raspy breathing sound caused by inflammation of the tissue around lungs i.e pleura. The sound is usually grating or creaky. Causes of pleural friction rub are as mentioned below,<sup>cxviii</sup>

- a) Viral infection which leads to Pleuritis.
- b) Bacterial infection of the lung may leads to pleural friction rub.
- c) Serositis: An inflammation of the linings of lungs, heart and abdominal organs. Serositis is caused by rheumatoid arthritis, inflammatory bowel ailment etc.
- d) Pleural effusion.
- e) Chest injuries can leads to also cause pleuritis and rubbing pain in the chest.

### 33) वक्षौपरोध (Vakṣauparodha): Impairment of Thoracic movement.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 89.

#### B] Āyurvedika Aspect of term Vakṣauparodha:

Vakṣa means “Chest or thoracic region”, Uparodha means “Impairment”. Hence term Vakṣauparodha means impairment of thoracic movements. Vitiated Vāta Doṣa comes at the place of chest region and causes symptoms like Stambha

(stiffness), Saṁkoca (contraction), Śūla (pain) etc., which leads to impairment of chest movements.

**C] Modern Medical Science Aspect:**

**Impairment of Thoracic movement:**<sup>cxix</sup>

Causes of impairment of Thoracic movement are as mentioned below,

- a) Tumour or large lymph nodes in the upper chest or underarm area.
- b) Weight lifting.
- c) Poor posture.
- d) Injuries to the neck or back.
- e) Participating in sport that involve repetitive arm or shoulder movement, ex. Swimming, Golf, Volleyball etc.

**34) वक्षस्तोद (Vakṣatoda): Stabbing or pricking pain in chest.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 90.

**B] Āyurvedika Aspect of term Vakṣatoda:**

Vakṣa means “Chest or thoracic region”, Toda means “Pricking or stabbing pain”. Hence term Vakṣatoda means stabbing or pricking pain in the chest region caused due to the vitiation of Vāta Doṣa.

**C] Modern Medical Science Aspect:**

**Stabbing or pricking pain in chest:**<sup>cxx</sup>

Causes of the Stabbing or pricking pain in chest are as mentioned below,

- a) Fibromyalgia.
- b) Broken or bruised ribs.
- c) Precordial catch syndrome.
- d) Asthma attack.
- e) Pneumonia.
- f) Pericarditis.
- g) Myocarditis.
- h) Gastro-esophageal reflux disease.etc.

**35) बाहुशोष (Bāhuśoṣa): Atrophy of Arm.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 91.

**B] Āyurvedika Aspect of term Bāhuśoṣa:**

A word “Bāhu” means “Arm”, Śoṣa means “atrophy”. Hence term Bāhuśoṣa means Atrophy of arm. Vāta Doṣa vitiated at the arm with its properties like Rukṣa (dryness), Khara (roughness), etc. causes Śoṣa of Bāhu (arm).

**C] Modern Medical Science Aspect:**

**Atrophy of Arm:**

Muscle atrophy is when muscles waste away. The causes of muscle atrophy are as mentioned below,<sup>cxxi</sup>

- a) Aging
- b) Malnutrition.
- c) Lack of physical activity for an extended period of time.
- d) Injuries to the spinal cord or peripheral nerve.
- e) Multiple sclerosis.
- f) Burns etc.

**36) ग्रीवास्तम्भ (Grīvāstambha): Stiffness of the neck.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 92.

**B] Āyurvedika Aspect of term Grīvāstambha:**

A word “Grīvā” means “neck”, Stambha means “stiffness”. Hence term Grīvāstambha means stiffness of the neck. Stambha (stiffness) is one of the symptoms of Vāta Doṣa vitiation. In Grīvāstambha disease, when all the sign and symptoms (like tremor, pain, contraction etc.) observed are due to Vāta Doṣa vitiation only then it is Vātaja Nānātmaja Vikāra. If disease is showing sign and symptoms of more than one Doṣa vitiation then it is Sāmānyaja Vikāra.

**C] Modern Medical Science Aspect:**

**Stiffness of the neck:**

Stiffness of the neck is normally characterized by tenderness and trouble moving the neck, particularly when trying to rotate the head to the side. Causes of Stiffness of the neck are as mentioned below,<sup>cxxii</sup>

- a) Strained levator scapulae muscle.
- b) Sport injuries to neck region.

- c) Sleeping with the neck at an uncomfortable position.
- d) Excessive stress or anxiety.
- e) Cervical herniated disc.
- f) Cervical degenerative disc disease.
- g) Cervical osteoarthritis.

### 37) मन्यास्तम्भ (Manyāstambha): Torticollis.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 93.

#### B] Āyurvedika Aspect of term Manyāstambha:

1) मन्ये संश्रित्य वातोऽन्तर्यदा नाडीः प्रपद्यते ।

मन्यास्तम्भं तदा कुर्यादन्तरायामसञ्ज्ञितम् ।।

अन्तरायम्यते ग्रीवा मन्या च स्तभ्यते भृशम् ।

दन्तानां दंशनं लाला पृष्ठायामः शिरोग्रहः ।।

जृम्भा वदनसङ्गश्चाप्यन्तरायामलक्षणम् | च. चि. 28/43-44

When the aggravated Vāta Doṣa located in the sterno-mastoid area afflicts the internal channels (nerves) of this region, it causes Manyāstambha or spasticity of the neck (sternomastoid muscle) which is called Am̐tarāyāma (emprostotonous). The neck becomes bent forward and the sternomastoid region becomes extremely stiff. There is clenching of the teeth, salivation, contraction of the back, stiffness of the head, yawning and rigidity of the face. This ailment is called as Am̐tarāyāma (emprostotonous). Here important point is, when there are symptoms of only Vāta Doṣa vitiation then only such Manyāstambha is Vātaja Nānātmaja Vikāra.

2) मन्यास्तम्भः ....क्ष्वथोः स्याद्विधारणात् ।। च. सू. 7/16

Manyāstambha is symptom caused by the suppression of the urge of sneezing as per Caraka Saṁhitā “Na Vegāndhāraṇīya Adhyāya”.

A word “Manyā” means “neck”, Stambha means “stiffness or restricted movement”. Hence term Manyāstambha means a state in which, the head becomes steadily turned to one side, often associated with painful muscle spasms.

### **C] Modern Medical Science Aspect:**

#### **Torticollis:** <sup>cxxiii</sup>

Torticollis is painfully twisted and tilted neck. The top of the head generally tilts to one side while the chin tilts to the other side. Causes of torticollis are as mentioned below,

- a) Inheritance.
- b) Muscle or nervous system injury.
- c) Idiopathic.
- d) Damage to the muscle or blood supply to the neck.

### **38) कण्ठोद्धंस (Kaṇṭhodhvaṁsa): Hoarseness of voice.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 94.

#### **B] Āyurvedika Aspect of term Kaṇṭhodhvaṁsa:**

A word “Kaṇṭha” means “throat”, Udhvaṁsa means “destruction”. Hence the term Kaṇṭhodhvaṁsa means hoarseness of voice. When it is associated with symptoms of only Vāta Doṣa vitiation (like pain, stiffness, contraction , dryness etc.) then only it is Nānātmaja Vikāra.

### **C] Modern Medical Science Aspect:**

#### **Hoarseness of voice:**

Hoarseness means an abnormal change in your voice. <sup>cxxiv</sup> The causes of Hoarseness of voice are as mentioned below,

- a) Viral infection of respiratory tract.
- b) Excessive coughing.
- c) Allergies.
- d) Overuse of vocal cords: ex. Screaming, Prolonged singing.
- e) Troat, thyroid or lung cancer.
- f) Abnormal growths on vocal cords. Etc.

### **39) हनुभेद (Hanubheda): Pain in jaw.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 95.

#### **B] Āyurvedika Aspect of term Hanubheda:**

A word “Hanu” means “Jaw”, Bheda means “Piercing pain”. Hence term Hanubheda means pain in jaw.

Ācārya Suśruta rightly said that there can be no pain or Rujā without vitiation of Vāta Doṣa. Vitiation of Vāta Doṣa is prerequisite for any kind pain occurring in the human body. When Vāta Doṣa with its properties like Rukṣa, Laghu, Śīta, Cala etc. get vitiated at the jaw of an individual, it precisely causes a sign and symptoms of Vāta vitiation like Śūla(pain), Stambha (rigidity), Saṁkoca (contraction), etc. at Jaw.

#### **C] Modern Medical Science Aspect:**

##### **Pain in jaw:**

Pain in jaw can affects ability to eat or speak. The causes of pain in jaw are as mentioned below,<sup>cxxv</sup>

- a) Injury to the joint of jaw: Temporomandibular joint and muscle disorder.
- b) Cluster headaches.
- c) Sinus problems.
- d) Tooth pain.
- e) Trigeminal neuralgia.
- f) Heart attack.etc.

#### **40) ओष्ठभेद (Oṣṭhabheda): Pain in Lip.**

##### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 96.

##### **B] Āyurvedika Aspect of term Oṣṭhabheda:**

A word “Oṣṭha” means “lips”, Bheda means “Piercing pain”. Hence term Oṣṭhabheda means pain in lips.

वातादृते नास्ति रुजा न पाकः पित्तादृते नास्ति कफाच्च पूयः । सु. सू.17/7

Ācārya Suśruta rightly said that there can be no pain or Rujā without vitiation of Vāta Doṣa. Hence, when Oṣṭhabheda is associated with symptoms of only Vāta Doṣa vitiation like Oṣṭha-Rukṣata (dryness of lips), Oṣṭha-Kharata (roughness of lips), Kaṣāya-Mukhatva (Astringent taste in mouth) etc. then it is Vātaja Nānātmaja Vikāra.

##### **C] Modern Medical Science Aspect:**

Pain in Lip:<sup>cxxvi</sup>



Lip symptoms includes lip dryness, cracking, pain, sores and swelling etc. causes of pain in lip are as mentioned below,

- a) Injuries to the lips.
- b) Sores at the lip: due to biting of lips, viral infections, poorly fitting dentures.
- c) Cancer.
- d) Allergic reaction and swelling etc.

#### **41) अक्षिभेद (Akṣibheda): Pain in Eye.**

##### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 97.

##### **B] Āyurvedika Aspect of term Akṣibheda:**

A word “Akṣi” means “eye”, Bheda means “Piercing pain”. Hence term Akṣibheda means pain in eyes.

When Akṣibheda (pain in eyes) is associated with symptoms of only Vāta Doṣa vitiation like Akṣi Rukṣata (dryness of eyes), Akṣi Stambha (stiffness of eyes) or Akṣi Kampa (tremors at the eye region) etc. then it is Vātaja Nānātmaja Vikāra.

##### **C] Modern Medical Science Aspect:**

Pain in Eye:

The eye is the organ of sight.<sup>cxxvii</sup> Eye pain can be caused by condition linking the eyeball or structures around the eye.

Causes of eye pain are as mentioned below,

- a) Corneal Abrasion
- b) Dacrocystitis.
- c) Episcleritis.
- d) Keratoconjunctivitis sicca.
- e) Sinus Problem: ex. Polps.
- f) Trauma (Direct blow or Surgery)
- g) Infection: Bacterial, Fungal or viral.

#### **42) दन्तभेद (Dantabheda): Toothache.**

##### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 98.

##### **B] Āyurvedika Aspect of term Dantabheda:**

A word “Danta” means “Tooth”, Bheda means “Piercing pain”. Hence term Dantabheda means Toothache.

दन्तभेदे द्विजास्तोदभेदरुक्स्फुटनान्विताः ।। अ. ह. उ. 21/13

In Aṣṭāṅga Hṛdaya, it is mentioned that in Dantabheda the teeth are having pricking, cutting and bursting like pain.

Dantabheda (toothache), when associated with symptoms of only Vāta Doṣa vitiation like Danta Calatva (dental mobility), Danta-Harṣa (intolerance to the sour and cold eatables) or Kaṣāya Mukhatva (Astringent taste in mouth), Ruṣata (dryness of mouth) etc. then it is Vātajā Nānātmaja Vikāra. Otherwise if it is showing the sign and symptoms of Kapha and Pitta Doṣa vitiation then it is Sāmānyaja Vikāra (disease caused by vitiation of more than one Doṣa).

### **C] Modern Medical Science Aspect:**

#### **Toothache:**<sup>cxxviii</sup>

Toothache is one of the common symptoms observed and causes of toothache are as mentioned below,

- a) Tooth decay.
- b) Dental Abscess.
- c) A cracked or damaged tooth.
- d) A loose or broken filling.
- e) An infection.
- f) Problems with braces.

### **43) दन्तशैथिल्य (Dantaśaithilya): Looseness of Tooth.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpādruma: Annexure – 99.

#### **B] Āyurvedika Aspect of term Dantaśaithilya:**

A word “Danta” means “tooth”, Śaithilya means “loosness”. Hence term Dantaśaithilya means looseness of tooth. Vitiating Vāta Doṣa affects the gums and teeth. So that even slight touch can cause teeth to move.

### **C] Modern Medical Science Aspect:**

#### **Looseness of Tooth:**<sup>cxxix</sup>

Loosenes of thooth occurs when tooth slowly detaches from the gums and bone. Even slight touch can cause the tooth to move. Eating or chewing can cause further loosening. Causes of Loosenes of thooth are as mentioned below,

- a) Gum disease.
- b) Injury: to the mouth or facial area.
- c) Unconsciously grinding or clenching of teeth.
- d) Aging.

#### **44) मूकत्व (Mūkatva): Aphasia.**

##### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 100.

##### **B] Āyurvedika Aspect of term Mūkatva:**

- 1) मूकत्वं मन्दवचनत्वम्, अवचनता वा । । च. चि. 3/108 (आयुर्वेददीपिका व्याख्या (चक्रपाणिदत्त कृत))

In Caraka Saṁhitā Jvaracikitsitam Adhyāya, Mūkatva is mentioned as one of the symptom of Sannipāta Jvara (Fever caused by vitiation of three Doṣa). In Āyurved - dipikā Vyākhyā, term Mūkatva is explained as difficulty in speech or absence of speech.

- 2) मूकताम् अवात्तवम् । सु. चि. 39/30 (निबन्धसङ्ग्रह व्याख्या (डल्हण कृत))

Ācārya Dalhaṇa (commentator of Suśruta Saṁhitā) explained that Mukata means absence of speech.

##### **C] Modern Medical Science Aspect:**

###### **Aphasia:**

Aphasia is a communication disorder that makes it hard to use words. It can affect speech, writing, and ability to understand language.<sup>cxxx</sup>

###### **Causes of Aphasia**

- a) Aphasia is generally caused by a stroke or brain injury with damage to one or more parts of the brain that deal with language.
- b) Brain tumor
- c) Brain infection.
- d) Dementia such as Alzheimer's disease.

#### 45) वाक्सङ्ग (Vākṣaṅga): Lalling Speech.

##### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 101.

##### B] Āyurvedika Aspect of term Vākṣaṅga:

A word “Vāk” means “Speech”, Saṅgameans “obstruction”. Hence term Vākṣaṅga means Lalling speech. A Vāta Doṣa vitiated with its properties like Rukṣa (dryness), Khara (roughness) etc. obstruct the pathway of speech leading to Vākṣaṅga i.e. lalling speech.

##### C] Modern Medical Science Aspect:

##### Lalling Speech:

Lalling of speech is infantile form of speech differentiated by the omission or substitution of sounds, particularly the substitution of the sound for other sounds that are more difficult for the speaker to produce. for example, saying “lellow” for *yellow*.<sup>cxxxix</sup>

Lalling of speech is considered a speech disorder when it persists beyond the age at which accurate articulation should have been acquired.

#### 46) कषायास्यता (Kaṣāyāsyatā): Astringent Taste in Mouth.

##### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 102.

##### B] Āyurvedika Aspect of term Kaṣāyāsyatā:

A word “Kaṣāya” means “astringent”, Āsya means “mouth”. Hence term Kaṣāyāsyatā means astringent taste in mouth. It is one of the definite sign to diagnose the vitiated Vāta Doṣa.

खरपरुषविशदसुषिरारुणवर्णकषायविरसमुखत्वशोषशूलसुप्तिसङ्कोचनस्तम्भनखञ्जतादीनि च वायोःकर्माणि |च.

सू. 20/12

Here Ācārya Caraka said coarseness, harshness, non-sliminess, porousness, reddishness, astringent taste and tastelessness in the mouth, wasting, pain, numbness,

contraction, rigidity and lameness etc. are the actions that help a competent physician to diagnose the diseases caused by Vāta Doṣa.

### **C] Modern Medical Science Aspect:**

#### **Kaṣāyāsyatā:**

A constant altered taste in the mouth is called as dysgeusia.<sup>cxxxii</sup> This taste is described as unlikable and can last for a extended time until the primary cause is treated. Dysgeusia may experienced as altered taste and taste maybe Bitter or metallic or foul or salty.

Causes of Dysgeusia are as mentioned below,

- Dry mouth.
- Dental issues.
- Pregnancy.
- Burning mouth syndrome.
- Menopause.
- GERD or acid reflux.
- Oral thrush.
- Pine nut syndrome.
- Stress and anxiety.
- Nerve damage.

### **47) मुखशोष (Mukha-Śoṣa): Dryness of the Mouth.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadrūma: Annexure – 103.

#### **B] Āyurvedika Aspect of term Mukha-Śoṣa:**

प्राग्रूपं मुखशोषः, स्वलक्षणं सर्वदाऽम्बुकामित्वम् । च.चि. 22/8

In Caraka Saṁhitā Cikitsāsthana, Mukha-Śoṣa (dryness of the mouth) is mentioned as early sign of disease Tṛṣṇā (Thirst).

शुष्कास्यता मारुतसम्भवायां तोदस्तथा शङ्खशिरःसु चापि ।

स्रोतोनिरोधो विरसं च वक्रं शीताभिरद्भिश्च विवृद्धिमेति । । सु. उ. 48/8

(शुष्कास्यता मुखशोषः । - निबन्धसङ्ग्रह व्याख्या डल्हण कृत)

In Suśruta Saṁhitā, Ācārya Suśruta described sign and symptoms of Tṛṣṇā (thirst) caused by vitiation of Vāta Doṣa. It includes dryness of mouth, pricking pain at head and temporal region, obstruction of channels, tastelessness and increase in thirst by consumption of cold water.

**C] Modern Medical Science Aspect:**

**Dryness of the Mouth:**

Dryness of mouth characterized by cracking of lips, sores at the corners of mouth, rough and dry tongue, difficulty to swallow or talk.<sup>cxxxiii</sup>

Causes of dryness of mouth are as mentioned below,

- a) Nerve damage which carries the message between brain and salivary glands.
- b) Sjogren's syndrome: an autoimmune disease.
- c) Radiation therapy damage the salivary glands.
- d) Chemotherapy causes thicken saliva.
- e) Medication used for treatment of high blood pressure. Etc.

**48) अरसज्ञता (Arasajñatā): Ageusia.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 104.

**B] Āyurvedika Aspect of term Arasajñatā:**

1) In “Vividha-Aśīta-Pitiya-Adhyāya” of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned diseases caused by vitiation of Rasa Dhātu. It includes symptoms Āsyavairasya and Arasajñatā. Commentator Cakrapāṇidatta defined both symptoms in Āyurved -Dīpikā Vyākhyā as,

आस्यवैरस्यम् उचितादास्यरसादन्यथात्वम्। अरसज्ञता रसाप्रतिपत्तिः। च. सू. 28/9

(आयुर्वेददीपिका व्याख्या -चक्रपाणिदत्त कृत)

Here,

- a) Āsyavairasya: is the manifestation of abnormal taste in the mouth.
- b) Arasajñatā: is the absence of the perception of taste.

**C] Modern Medical Science Aspect:**

**Ageusia:**

Ageusia means complete loss of taste function of the tongue. Causes of ageusia are as mentioned below,<sup>cxxxiv</sup>

- a) Damage to the nerve of taste sense.(lingual and glossopharyngeal nerve)
- b) Systemic diseases like Hypothyroidism, Crohn's disease etc.
- c) Cancer patient on radiation therapy.
- d) Zinc deficiency.
- e) Medications: Antipsychotics, Tranquilizers, Antiarrhythmics etc

#### 49) घ्राणनाश (Ghrāṇanāśa): Anosmia.

##### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 105.

##### B] Āyurvedika Aspect of term Ghrāṇanāśa:

A word “Ghrāṇa” is intended for sense organ perceiving the odor and Nāśa means “destruction”.

वायुस्तन्त्रयन्त्रधरः, प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां, नियन्ता प्रणेता च

मनसः, सर्वेन्द्रियाणामुद्योजकः, सर्वेन्द्रियार्थानामभिवोढा,..। च. सू. 12/8

In Caraka Samhitā Sūtrasthāna, Ācārya Caraka mentioned the importance of Vāta Doṣa for proper functioning of each sense organ. Each sense organ perceives their Artha i.e. subject because of Vāta Doṣa only. Hence vitiation of Vāta Doṣa leads to the loss of proper functioning of sense organ. Here the cause of Ghrāṇanāśa is attributed to the vitiated Vāta Doṣa.

##### C] Modern Medical Science Aspect:

###### Anosmia:

The complete loss of odor is called anosmia.<sup>CXXXV</sup> The causes of anosmia are as mentioned below,

- a) Nasal congestion from cold, allergy, sinus infection.
- b) Nasal Polyps.
- c) Injury to the nose and smell nerve due to surgery or head trauma.
- d) Cocaine abuse.
- e) Exposure to toxic chemicals: pesticides.
- f) Radiation treatment of head and neck.
- g) Old age.
- h) Covid – 19 diseases.

## 50) कर्णशूल (Karṇaśūla): Earache.

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 106.

### B] Āyurvedika Aspect of term Karṇaśūla:

Karṇaśūla means pain in the ear i.e. earache. Vitiation of Vāta Doṣa is precondition for any kind pain occurring in the human body. Ācārya Suśruta rightly said that there can be no pain or Rujā without vitiation of Vāta Doṣa.

हनुशङ्खशिरोग्रीवं यस्य भिन्दन्निवानिलः ।

कर्णयोः कुरुते शूलं कर्णशूलं तदुच्यते । । सु. नि. 1/84

Vāta Doṣa aggravated and getting localized in the lower jaw, temples, head and neck, gives rise to splitting or bursting pain in the ears; this is called as Karṇaśūla.

### C] Modern Medical Science Aspect:

#### Earache: <sup>cxxxvi</sup>

An earache is a sharp, dull, or burning pain in one or both ears. Causes of earache are as mentioned below,

- a) Ear injury from pressure changes. (From high altitudes)
- b) Swimmer's ear.
- c) Ear infection.
- d) Sore throat.
- e) Arthritis of the jaw.
- f) Tooth infection.
- g) Hole in ear drum.

## 51) अशब्दश्रवण (Aśabdaśravaṇa): Tinitus.

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 107.

### B] Āyurvedika Aspect of term Aśabdaśravaṇa:



Aśabdaśravaṇa means even in the absence of sound, individual is hearing a sound. Definition of Aśabdaśravaṇa is given by commentator Cakrapāṇidatta in Āyurved Dīpikā Vyākhyā as,

अशब्दश्रवणं शब्दाभावेऽपि शब्दश्रवणम्। च. सू. 20/11 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त

कृत)

### **C] Modern Medical Science Aspect:**

#### **Tinnitus:**

Tinnitus is generally described as ringing in the ear but it also can sound like roaring, clicking, buzzing or hissing.<sup>cxxxvii</sup>

- a) Noise-induced hearing loss
- b) Ear and sinus infections
- c) Diseases of the heart or blood vessels
- d) Ménière's disease
- e) Brain tumors
- f) Hormonal changes in women
- g) Thyroid abnormalities

### **52) उच्चैःश्रुति (Uccaiśruti): Hard of Hearing.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 108.

#### **B] Āyurvedika Aspect of term Uccaiśruti:**

Defination of Uccaiśruti is given by commentator Cakrapāṇidatta in Āyurved - Dīpikā Vyākhyā as,

उच्चैःश्रुतिः तारस्वरमात्रश्रवणम्, अल्पशब्दस्य तु सर्वथैवाश्रवणम्। च. सू. 20/11 (आयुर्वेददीपिका

व्याख्या-चक्रपाणिदत्त कृत).

Uccaiśruti means individual able hear only loud sound or high pitched sound. Individual unable to hear or perceive low pitched sound or voice.

#### **C] Modern Medical Science Aspect:**

#### **Hard of Hearing:**

“When someone has mild-to-severe hearing loss then it is called as Hard of hearing.<sup>cxxxviii</sup> In these individuals, some hearing capacity is still there.”

Causes of hard of hearing are as mentioned below,

- a) Aging.
- b) Loud noises.
- c) Infection like otitis media, meningitis and measles.
- d) Infection during pregnancy like Rubella, Syphilis etc.
- e) Injury to the head or ear.
- f) Medications like chemotherapy drugs, diuretics.
- g) Congenital abnormalities.
- h) Genetic factors. Etc.

### 53) बाधिर्य (Bādhirya): Deafness.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpādruma: Annexure – 109.

#### B] Āyurvedika Aspect of term Bādhirya:

1) Definition of Bādhirya is explained by commentator Cakrapāṇidatta in Āyurved - Dīpikā Vyākhyā as,

बाधिर्यं शब्दमात्रस्यैवाश्रवणम् । च. सू. 20/11 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत).

As per Cakrapāṇidatta, Bādhirya means individual unable to hear anything i.e. deafness.

2) Ācārya Suśruta defined Bādhirya in Suśruta Samhitā Nidānasthāna as,

यदा शब्दवहं स्रोतो वायुरावृत्य तिष्ठति ।

शुद्धः श्लेष्मान्वितो वाऽपि बाधिर्यं तेन जायते । । सु. नि. 1/ 83

When Vāta Doṣa aggravated either alone or along with Kapha Doṣa, gets localized in the channels of sound (inside the ear), it produces Bādhirya (deafness).

#### C] Modern Medical Science Aspect:

##### Deafness:<sup>cxxxix</sup>

Causes of deafness are as mentioned below,

- a) Genetic factors.
- b) Intrauterine infections: Ex. rubella and cytomegalovirus infection.

- c) Birth asphyxia.
- d) Hyperbilirubinemia.
- e) Chronic ear infections.
- f) Age-related, sensor neural deterioration.
- g) Otosclerosis.
- h) Trauma: To ear or head.etc.

#### 54) वर्तमस्तम्भ (Vartma-stambha): Ptosis of eye lid.

##### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 110.

##### B] Āyurvedika Aspect of term Vartma-stambha:

In Vartmarogavijñānīya Adhyāya of Aṣṭāṅga Hṛdaya Uttarasthāna, definition of Vartma-Stambha is given as,

रोगान् कुर्युः चलस्तत्र प्राप्य वर्तमाश्रयाः सिराः ।

सुप्तोत्थितस्य कुरुते वर्तमस्तम्भं सवेदनम् ।। ३ ।। अ. ह. उ. 8/3

Vitiated Vāta Doṣa spreads through the Sirās (veins) of the eyelids and produces rigidity of the eyelid. It is also accompanied by pain after awakening from sleep.

##### C] Modern Medical Science Aspect:

##### Ptosis of eye lid:

Ptosis is when the upper eyelid droops over the eye.<sup>cx1</sup> Causes of ptosis are as mentioned below,

- a) Congenital ptosis.
- b) Ptosis due to aging.
- c) Eye injury.
- d) Ptosis due to certain eye surgery.
- e) Tumors can affect the eyelid muscle and causes ptosis.

#### 55) वर्तमसङ्कोच (Vartma-Samkoca): Entropion.

##### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 111.

### **B] Āyurvedika Aspect of term Vartma-Saṁkoca:**

In Vartmarogavijñānīya Adhyāya of Aṣṭāṅga Hṛdaya Uttarasthāna, definition of Vartma-Saṁkoca is given as,

पक्ष्मोपरोधे सङ्कोचो वर्त्मनां जायते तथा ।

खरताऽन्तर्मुखत्वं च रोम्गामन्यानि वा पुनः । ।

कण्टकैरिव तीक्ष्णाग्रैर्घृष्टं तैरक्षि शूयते ।

उष्यते चानिलाद्विडल्याहः शान्तिरुद्धृतैः । । अ. ह. उ. 8/21-22

In Vartma-Saṁkoca, there is a contraction of the eyelids and rough eyelashes are bent inward and eye become teased by the sharp edges of the hair by which eye get swallow; associated with severe burning sensation, inability to bear breeze etc.

Here in Vartma-Saṁkoca, when there are symptoms of only Vāta Doṣa vitiation then it is Vātaja Nānātmaja Vikāra.

### **C] Modern Medical Science Aspect:**

#### **Entropion:**

“Generally, the upper and lower eyelids close firmly, and protect the eye from hurt and preventing tear evaporation. If the border of one eyelid turns inward then it is called as entropion. Due to entropion, the eyelashes rub against the eyeball, which can lead to ulcer formation and scarring of the cornea.”<sup>cxli</sup>

Causes of entropion are as mentioned below,

- a) Aging.
- b) Blepharospasm.
- c) Eye injury.
- d) Infection.

#### **56) तिमिर (Timira): Amaurosis.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 112.

#### **B] Āyurvedika Aspect of term Timira:**

1) In Dṛṣṭi-rogaividnyaniya Adhyāya of Aṣṭāṅga Hṛdaya Uttarasthāna, definition of Timira is given as,

तत्र वातेन तिमिरे व्याविद्धमिव पश्यति । ।

चलाविलारुणाभासं प्रसन्नं चेक्षते मुहुः ।

जलानि केशान् मशकान् रश्मींश्चोपेक्षितेऽत्र च । । ९ । । अ. ह. उ. 12/8-9

In Timira caused by the Vāta Doṣa vitiation, sometimes a person sees the objects as covered with thin cloth, unsteady, dirty, slightly red and some other times as clear and clean. Person sees webs, hairs, mosquitos and rays of light in front of his/her eyes.

2) In Mahārōga-Adhyāya, Ācārya Caraka mentioned Timira as Vātaja Nānātmaja Vikāra. In the Āyurved-Dīpikā commentary, Cakrapāṇidatta explained that here only Vātaja type of Timira is considered as Vātaja Nānātmaja Vikāra.

तिमिरं तु वातजमेव, दोषान्तरसम्बन्धस्तत्रानुबन्धरूपः च. सू. 20/11 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

#### **C] Modern Medical Science Aspect:**

##### **Amaurosis:**

Amaurosis fugax is a temporary loss of vision in one or both eyes due to a lack of blood flow to the retina.<sup>cxlii</sup>

Causes of amaurosis fugax are as mentioned below,

- a) Optic neuritis.
- b) Brain tumor
- c) Head injury.
- d) Multiple sclerosis.
- e) Blood vessel disease.

##### **57) अक्षिशूल (Akṣiśūla): Pinching pain in eye.**

##### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadrūma: Annexure – 113.

##### **B] Āyurvedika Aspect of term Akṣiśūla:**

A word “Akṣi” means “eye”, Śūla means “pain”. Hence term Akṣiśūla means pain in eyes. Vitiation of Vāta Doṣa is prerequisite for any kind pain occurring in the

human body. Ācārya Suśruta rightly said that there can be no pain or Rujā without vitiation of Vāta Doṣa.

When Akṣiśūla (pain in eyes) is associated with symptoms of only Vāta Doṣa vitiation like Akṣi Rukṣata (dryness of eyes), Akṣi Stambha (stiffness of eyes) or Akṣi Kampa (tremors at the eye region) etc. then it is Vātaja Nānātmaja Vikāra.

### **C] Modern Medical Science Aspect:**

#### **Pinching pain in eye:**

Eye pain can occur on the surface of eye or within eye's deeper structures.<sup>cxliii</sup> Causes of eye pain are as follows,

- a) Glaucoma.
- b) Ectropion.
- c) Entropion.
- d) Contact lens problem.
- e) Keratitis
- f) Optic neuritis. Etc.

### **58) अक्षिव्युदास (Akṣi-Vyudāsa): Ptosis of eye ball.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadrūma: Annexure – 114.

#### **B] Āyurvedika Aspect of term Akṣi-Vyudāsa:**

Akṣi-Vyudāsa means ptosis of eye ball. Vitiating Vāta Doṣa shows Lakṣaṇas (sign and symptoms) like looseness, dislocation, expansion etc. When vitiating Vāta Doṣa affects the eyes, it shows ptosis of eye ball or eye lid. Hence Akṣi-Vyudāsa is one of Vātaja Nānātmaja Vikāra.

### **C] Modern Medical Science Aspect:**

#### **Ptosis of eye ball:**

A drooping eyelid is also called ptosis. In this condition the border of the upper eyelid falls to a lower position than normal and covers all or part of the pupil. It can affect one or both eyes.<sup>cxliv</sup> Causes of it are as mentioned below,

- a) Congenital ptosis
- b) Eye injury.
- c) Infection etc.

**59) भ्रूव्युदास (Bhrū-Vyudāsa): Ptosis of eye brow.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 115.

**B] Āyurvedika Aspect of term Bhrū-Vyudāsa:**

Bhrū-Vyudāsa means ptosis of eye brow. Vitiating Vāta Doṣa shows Lakṣaṇas (sign and symptoms) like looseness, dislocation, expansion etc. when vitiated Vāta Doṣa affects the eye brows, it can cause the ptosis of eye brows. Hence Bhrū-Vyudāsa is one of Vātaja Nānātmaja Vikāra.

Aṣṭāṅga Hṛdaya mentioned that “Bhrū-Vyudāsa” is prodromal symptom of Apasmāra vyādhi.<sup>cxlv</sup>

**C] Modern Medical Science Aspect:**

**Ptosis of eye brow:**

Ptosis of eye brow is an abnormal descent of the brow from its anatomical location.<sup>cxlvi</sup>

Brow ptosis is mostly acquired. Causes of ptosis of eye brow are as mentioned below,

- a) Aging
- b) Trauma to the intracranial, intratemporal, or extratemporal facial nerve.
- c) Myasthenia gravis
- d) Infections.
- e) Facial dystonia.
- f) Iatrogenic: due to surgery in the area of brow.

**60) शङ्खभेद (Śaṅkhabheda): Pain in temporal region.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure 116.

**B] Āyurvedika Aspect of term Śaṅkhabheda:**

A word “Śaṅkha” means “temporal region”, Bheda means “Piercing pain”. Hence term Śaṅkhabheda means pain in temporal region. Vitiating of Vāta Doṣa is prerequisite for any kind pain occurring in the human body.

When Śamkhabheda (pain in temporal region) is associated with symptoms of only Vāta Doṣa vitiation like Ruṣṣata (dryness), Stambha (stiffness) or Kampa (tremors) etc. then it is Vātaja Nānātmaja Vikāra.

**C] Modern Medical Science Aspect:**

**Pain in temporal region:**

Pain in the temporal region is caused by various causes,<sup>cxlvii</sup>

- a) Migraine headache.
- b) Sinus problem.
- c) Cervico-genic headache.
- d) Meningitis
- e) Brain injury.

**61) ललाटभेद (Lalāṭabheda): Pain in frontal region.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpdruma: Annexure – 117.

**B] Āyurvedika Aspect of term Lalāṭabheda:**

A word “Lalāṭa” means “frontal region”, Bheda means “Piercing pain”. Hence term Lalāṭabheda means pain in frontal region. Vitiation of Vāta Doṣa is prerequisite for any kind pain occurring in the human body.

When Lalāṭabheda (pain in frontal region) is associated with symptoms of only Vāta Doṣa vitiation like Ruṣṣata (dryness), Stambha (stiffness) or Kampa (tremors) at head region etc. then it is Vātaja Nānātmaja Vikāra

**C] Modern Medical Science Aspect:**

**Pain in frontal region:**

“A frontal lobe headache is when there is mild to severe pain in forehead. Frontal region headache mostly results from stress.”<sup>cxlviii</sup> The causes of pain in frontal region are as mentioned below,

- a) Stress.
- b) Sinus infection
- c) Jaw or neck pain.
- d) Allergies.
- e) Eye strain from computer use.
- f) Alcohol: especially red wine.



g) Dehydration etc.

## 62) शिरोरूक् (Śīroruka): Headache.

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 118.

### B] Āyurvedika Aspect of term Śīroruka:

A word “Śīra” means “head”, Ruk means “pain”. Hence term Śīroruka means headache. Vitiation of Vāta Doṣa is prerequisite for any kind pain occurring in the human body.

When Śīroruka (headache) is associated with symptoms of only Vāta Doṣa vitiation like Śīro-Rukṣata (dryness at the head region), Śīro-Stambha (stiffness at the head) or Śīro-Kampa (tremors at the head) then it is considered as Vātaja Nānātmaja Vikāra.

### C] Modern Medical Science Aspect:

#### Headache: <sup>cxlix</sup>

The most common types of headache are:

- a) Tension Headache.
- b) Migraine Headache.
- c) Cluster Headache.

The causes of headache are as mentioned below,

- a) Illness: it includes various infections, colds and fevers.
- b) Stress.
- c) Environmental factors: pollution, noise, lighting, weather changes.
- d) Genetics: some headaches, especially migraine have positive genetic history.

## 63) केशभूमिस्फुटन (Keśabhūmisphuṭana): Dandruff.

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 119.

### B] Āyurvedika Aspect of term Keśabhūmisphuṭana:

Keśabhūmisphuṭana means scalp dermatitis, which result in dandruff.

When Keśabhūmisphuṭana (dandruff) is associated with other symptoms of only Vāta Doṣa vitiation like Keśabhūmi-Rukṣata (dryness at the scalp region), Śīro-

Stambha (stiffness at the head) or Śiro-Śūla (headache), Keśa-Rukṣata (dryness of hair) then it is considered as Vātaja Nānātmaja Vikāra.

### **C] Modern Medical Science Aspect:**

#### **Dandruff:**

“Dandruff is a familiar scalp situation in which minute pieces of dry skin flake off of the scalp.<sup>cl</sup> Dandruff does not require therapeutic attention. However, occasionally the flaking and itching that appears like dandruff is actually a medical situation, such as seborrheic dermatitis, psoriasis, fungal infections of the scalp, or eczema. These conditions must be treated properly.”

### **64) अर्दित (Ardita): Facial Paralysis.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpādruma: Annexure – 120.

#### **B] Āyurvedika Aspect of term Ardita:**

अतिवृद्धः शरीरार्धमेकं वायुः प्रपद्यते ।

यदा तदोपशोष्यासृग्बाहुं पादं च जानु च । ।

तस्मिन् सङ्कोचयत्यर्धे मुखं जिह्वं करोति च ।

वक्रीकरोति नासाभूललाटाक्षिहनूस्तथा । ।

ततो वक्रं व्रजत्यास्ये भोजनं वक्रनासिकम् ।

स्तब्धं नेत्रं कथयतः क्षवथुश्च निगृह्यते । ।

दीना जिह्वा समुत्क्षिप्ता कला सज्जति चास्य वाक् ।

दन्ताश्चलन्ति बाध्येते श्रवणौ भिद्यते स्वरः । ।

पादहस्ताक्षिजङ्घोरुशङ्खश्रवणगण्डरुक् ।

अर्धे तस्मिन्मुखार्धे वा केवले स्यात्तदर्दितम् । । च. चि. 28/38-42

When aggravated Vāta Doṣa afflicts half of the body then it dries up the blood and causes excessive contraction of the arm, foot and knee of that part. It causes

distortion in half of the face and curvature of the nose, eye brow, forehead, eye and mandible.

Because of the above, ingested food moves tortuously to the one side of the mouth (instead of going straight to the gullet). During the utterance of speech, the nose becomes curved and the eye remains fixed. There is suppression of sneezing. Person's speech becomes faint, distorted, imperceptible and interrupted. Person's teeth become loose, ears cease to function and there is hoarseness in voice. There is pain in foot, hand, eye, calf, thigh, temple, ear and cheek.

These signs and symptoms appear in the half of person's body or in the half of person's face only. This ailment is called as Ardita (facial paralysis).

### **C] Modern Medical Science Aspect:**

#### **Facial Paralysis:**

“Facial paralysis means inability to do the movement of muscles of face on one or both side. Facial paralysis results in issues related to the speaking, blinking, eating, swallowing saliva, facial expressions.”<sup>cli</sup> The causes of facial paralysis are as mentioned below,

- a) Congenital nerve damage.
- b) Nerve damage due to trauma.
- c) Diseases: Stroke.
- d) Brain tumor etc.

### **65) एकाङ्गरोग (Ekāṅgaroga): Monoplegia.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 121.

#### **B] Āyurvedika Aspect of term Ekāṅgaroga:**

1) हत्वैकं मारुतः पक्षं दक्षिणं वाममेव वा । ।

कुर्याच्चेष्टानिवृत्तिं हि रुजं वाक्स्तमभमेव च ।

गृहीत्वाऽर्धं शरीरस्य सिराः स्नायूर्विशोष्य च । ।

पादं सङ्कोचयत्येकं हस्तं वा तोदशूलकृत् ।

एकाङ्गरोगं तं विद्यात् सर्वाङ्गं सर्वदेहजम् । । च. चि. 28/53-55

When the aggravated Vāta Doṣa paralyzes one side of the body, either right or left, causes immobility of that side in association with pain and loss of speech. By afflicting half of the body, the aggravated Vāta Doṣa may cause constriction of the vessels and ligaments as a result of which there will be contracture, either of one leg or one hand along with aching or piercing pain. This ailment is called Ekāṅgaroga (monoplegia).

2) एकाङ्गरोगः सर्वाङ्गरोगश्चेति ज्वरादिषु उष्णत्वशीतत्वादीनां कदाचिदेकाङ्गव्यापकत्वेनैकाङ्गरोगः, तेषामेव कदाचित् सर्वाङ्गव्यापकत्वेन सर्वाङ्गरोगः; दोषान्तरसम्बन्धेऽपि व्याप्त्यव्याप्ती वातकृते एव, “वायुना यत्र नीयन्ते तत्र वर्षन्ति मेघवत्” इति वचनात्। च. सू. 20/11 (आयुर्वेददीपिका व्याख्या --चक्रपाणिदत्त कृत).

Ācārya Caraka mentioned Ekāṅgaroga and Sarvāṅga roga in Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna. Commentator Cakrapāṇidatta explained it as below. In Jvara roga, sometimes there is raised temperature of one part of body and simultaneously other part of body is observed cold, such condition is called as Ekāṅgaroga. And when raised temperature observed all over the body then it is called as Sarvāṅga roga.

### **C] Modern Medical Science Aspect:**

#### **Monoplegia:**

“Monoplegia is a kind of paralysis that affects one limb, such as an arm or leg on one side of body. This occurs when damage to a part of the nervous system interrupts nerve signaling to the muscles in the affected extremity.”<sup>clii</sup>

The Sign and symptoms of monoplegia appear suddenly or gradually.

The causes of monoplegia are as mentioned below,

- a) Cerebral palsy.
- b) Injury or trauma to to the brain.
- c) Trauma to the spinal cord.
- d) Trauma to the affected extremity.

#### **66) सर्वाङ्गरोग (Sarvāṅgaroga): Polyplegia.**

##### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadrūma: Annexure – 122.

##### **B] Āyurvedika Aspect of term Sarvāṅgaroga:**

1) हत्वैकं मारुतः पक्षं दक्षिणं वाममेव वा । ।

कुर्याच्चेष्टानिवृत्तिं हि रुजं वाक्स्तमभमेव च ।

गृहीत्वाऽर्धं शरीरस्य सिराः स्नायूर्विशोष्य च । ।

पादं सङ्कोचयत्येकं हस्तं वा तोदशूलकृत् ।

एकाङ्गरोगं तं विद्यात् सर्वाङ्गं सर्वदेहजम् । । च. चि. 28/53-55

When the aggravated Vāta Doṣa paralyzing one side of the body, either right or left, causes immobility of that side in association with pain and loss of speech By afflicting half of the body, the aggravated Vāta Doṣa may cause constriction of the vessels and ligaments as a result of which there will be contracture, either of one leg or one hand along with aching or piercing pain. This ailment is called Ekāṅgaroga (monoplegia).

If, however, the above mentioned morbidity pervades the entire body then the ailment is called Sarvāṅgaroga (paralysis of the entire body).

2) एकाङ्गरोगः सर्वाङ्गरोगश्चेति ज्वरादिषु उष्णत्वशीतत्वादीनां कदाचिदेकाङ्गव्यापकत्वेनैकाङ्गरोगः, तेषामेव कदाचित् सर्वाङ्गव्यापकत्वेन सर्वाङ्गरोगः; दोषान्तरसम्बन्धेऽपि व्यास्यव्याप्ती वातकृते एव, “वायुना यत्र नीयन्ते तत्र वर्षन्ति मेघवत्” इति वचनात् । च. सू. 20/11 (आयुर्वेददीपिका व्याख्या --चक्रपाणिदत्त कृत)).

Ācārya Caraka mentioned Ekāṅgaroga and Sarvāṅgaroga in Mahāroga Adhyāya of Caraka Samhitā Sūtrasthāna . Commentator Cakrapāṇidatta explained it as below. in Jvara roga, sometimes there is raised temperature of one part of body and simultaneously other part of body is observed cold, such condition is called as Ekāṅgaroga. And when raised temperature observed all over the body then it is called as Sarvāṅgaroga.

### **C] Modern Medical Science Aspect:**

Polyplegia: Paralysis of several muscles.<sup>cliii</sup>

### **67) पक्षवध (Pakṣavadha): Hemiplegia.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 123.

**B] Āyurvedika Aspect of term Pakṣavadha:**

हत्वैकं मारुतः पक्षं दक्षिणं वाममेव वा । ।

कुर्याच्चेष्टानिवृत्तिं हि रुजं वाक्स्तमभमेव च । च. चि. 28/53-55

When the aggravated Vāta Doṣa paralyzing one side of the body, either right or left, causes immobility of that side in association with pain and loss of speech then the ailment is called as Pakṣavadha.

**C] Modern Medical Science Aspect:**

**Hemiplegia:**

Hemiplegia means paralysis of the muscles of the lower face, arm, and leg on one side of the body.<sup>cliv</sup>

The causes of hemiplegia are as mentioned below,

- a) Stroke: Most frequent cause, which affects the corticospinal tracts in one hemisphere of the brain.
- b) Spinal cord injury.
- c) Brain tumors.
- d) Brain infections etc.

**68) आक्षेपक (Akṣepaka): Clonic Convulsion.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 124.

**B] Āyurvedika Aspect of term Akṣepaka:**

मुहुराक्षिपति क्रुद्धो गात्राण्याक्षेपकोऽनिलः । ।

पाणिपादं च संशोष्य सिराः सस्नायुकण्डराः । च. चि. 28/50-51

When the aggravated Vāta Doṣa causes frequent convulsions in different parts of the body then the ailment is called as Akṣepaka. If the ailment is caused by the constriction of the muscles of the hands and legs as well as vessels, ligaments and tendons then it is called Damḍākṣepaka.

**C] Modern Medical Science Aspect:**

**Clonic Convulsion:**<sup>clv,clvi</sup>

“Clonic seizures are rare and most commonly occur in babies. Most often, clonic movements are seen as part of a tonic–clonic seizure. Clonic seizures can affect people of all ages, including newborns.” The causes of clonic convulsion are as mentioned below,

- a) Stroke.
- b) Head injury.
- c) Low levels of sodium, calcium, glucose or magnesium in body.
- d) Infections etc.

### **69) दण्डक (Daṇḍaka): Tonic Convulsion.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 125.

#### **B] Āyurvedika Aspect of term Daṇḍaka:**

पाणिपादशिरःपृष्ठश्रोणीः स्तभ्नाति मारुतः । ।

दण्डवत्स्तब्धगात्रस्य दण्डकः सोऽनुपक्रमः । च. चि. 28/51-52

When the aggravated Vāta Doṣa causes rigidity of the hands, legs, head, back and hips in a person resulting in the stiffness of his body like a rod then the ailment is called as Daṇḍaka.

#### **C] Modern Medical Science Aspect:**

##### **Tonic Convulsion:**<sup>clvii</sup>

- Tonic and clonic seizures affect the muscles. Tonic seizures cause a stiffening of muscles while clonic seizures are characterized by jerking or twitching.
- A tonic seizure causes a sudden stiffness or tension in the muscles of the arms, legs or trunk. The stiffness lasts about 20 seconds and is most likely to happen during sleep. Tonic seizures that occur while the person is standing may cause them to fall. After the seizure, the person may feel tired or confused.

### **70) तम (Tama): Fainting.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 126.

#### **B] Āyurvedika Aspect of term Tama:**

1) यस्ताम्यति मुहुर्मुहुर्मूर्च्छां गच्छति । सु. सू. 33/15 (निबन्धसङ्ग्रह व्याख्या -डल्हण कृत)

In Avāraṇīya-Adhyāya of Suśruta Saṁhitā Sūtrasthāna, commentator Ācārya Dalhaṇa defined term Tama as frequent fainting.

2) ताम्यति-अवलोकनासमर्थे । अ. ह. सू. 24/1(आयुर्वेदरसायनम् व्याख्या)

In Tarpaṇapuṭapākavidhi Adhyāya of Aṣṭāṅga Hṛdaya Sūtrasthāna, Ācārya Hemādri defined term Tama as inability to see.

### **C] Modern Medical Science Aspect:**

#### **Fainting:**

Fainting, "blacking out," or syncope is the temporary loss of consciousness followed by the return to full wakefulness.<sup>clviii</sup>

Causes of fainting are as mentioned below,

- a) The heart fails to pump the blood.
- b) The blood vessels don't have enough tone to maintain blood pressure to deliver the blood to the brain.
- c) There is not enough blood or fluid within the blood vessels.
- d) A combination of reasons one, two or all three.

### **71) भ्रम (Bhrama): Giddiness.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpādruma: Annexure – 127.

#### **B] Āyurvedika Aspect of term Bhrama:**

1) Ācārya Caraka mentioned Bhrama in Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna . Commentator Cakrapāṇidatta explained this term in commentary as below,

तथा भ्रमश्च वातिकः स्मृतिमोहरूपः । च. सू. 20/11 (आयुर्वेददीपिका व्याख्या -चक्रपाणिदत्त कृत)

Here, Bhrama means person is unable to remember the things clearly. This is caused due to vitiation of Vāta Doṣa.

2) In Na Vegāndhāraṇīya Adhyāya of Caraka Saṁhitā Sūtrasthāna, commentator Ācārya Cakrapāṇidatta defined term Bhrama as mentioned below,

भ्रमणं भ्रमो येन चक्रस्थितमिवात्मानं मन्यते । च. सू. 7/20 (आयुर्वेददीपिका व्याख्या -चक्रपाणिदत्त कृत)



When a person experiences himself spinning like a wheel then it is called as Bhrama (giddiness). Bhrama is caused due to the vitiated Vāta Doṣa.

### **C] Modern Medical Science Aspect:**

#### **Giddiness:**

Dizziness is the feeling of being lightheaded, woozy, or unbalanced.<sup>clix</sup> The causes of dizziness are as mentioned below,

- a) Migraine.
- b) Problems of inner ear, where balance is regulated.
- c) Sudden drop in blood pressure.
- d) Anaemia.
- e) Decreased blood volume.
- f) Hypoglycemia.
- g) Dehydration etc.

### **72) वेपथु (Vepathu): Tremor.**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpādruma: Annexure 128.

#### **B] Āyurvedika Aspect of term Vepathu:**

In Doṣādivijñānīya Adhyāya of Aṣṭāṅga Hṛdaya, Ācārya Vāgbhaṭa mentioned “Vepathu” as a sign and symptom of aggravated or increased Vāta Doṣa. Commentator Ācārya Hemādri elaborated term Vepathu as a Kampa i.e. tremor.

कम्पो-वेपथुः । अ. ह. सू. 11/6 आयुर्वेदरसायनम् व्याख्या

Kampa (Tremor) is one of the important sign of Vāta Doṣa vitiation.

#### **C] Modern Medical Science Aspect:**

#### **Tremor:**

A tremor is an unintended and unmanageable rhythmic movement of one part or one limb of body.<sup>clx</sup> The causes of tremor are as mentioned below,

- a) Muscle fatigue.
- b) Stress.
- c) Ingesting too much caffeine.
- d) Aging.
- e) low blood sugar levels.

- f) Stroke.
- g) Parkinson's disease.
- h) Multiple Sclerosis etc.

### 73) जृम्भा (Jṛmbhā): Yawning.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 129.

#### B] Āyurvedika Aspect of term Jṛmbhā:

जृम्भा समुखविकासो गात्रविनामः ।। १५ ।। अ. सं. सू. 5/15 (शशिलेखा व्याख्या इन्दु कृत)

In Roganutpadaniya Adhyāya of Aṣṭāṅga Saṁgraha Sūtrasthāna, Jṛmbhā (yawning) is mentioned as one of the Adhāraṇīya Vega (urge should not be suppressed). In Śaśilekhā Commentary, Jṛmbhā is defined as wide opening of mouth with voluntarily bending of the body.

#### C] Modern Medical Science Aspect:

##### Yawning:

“Yawning is a mostly process of opening the mouth and breathing in deeply, filling the lungs with air. The exact cause of excessive yawning is not known.”<sup>clxi</sup> However, it may occur as a result of,

- a) Tiredness or fatigue.
- b) Sleep disorders: sleep apnea.
- c) Side effects of medication used to treat anxiety or depression.etc.

### 74) हिक्का (Hikkā): Hiccup.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 130.

#### B] Āyurvedika Aspect of term Hikkā:

In Caraka Saṁhitā, Ācārya Caraka described etiopathogenesis of Hikkā disease as mentioned below,

मारुतः प्राणवाहीनि स्रोतांस्याविश्य कुप्यति ।

उरःस्थः कफमुद्गूय हिक्काश्वासान् करोति सः ।। च. चि. 17/18

Vāta Doṣa located in the chest afflicts the Prāṇavaha Srotas (channels of carrying elan vitae), gets aggravated and stimulates the Kapha. This leads to the causation of Hikkā or hiccup disease.

#### **C] Modern Medical Science Aspect:**

##### **Hiccup:**

“A hiccup is a sudden involuntary contraction of diaphragm muscle. When the muscle spasm, the vocal cords snap shut and produces the hiccup sound.”<sup>clxii</sup>

The causes of hiccup are as mentioned below,

- a) Eating too quickly.
- b) Eating or drinking too much.
- c) Diseases that irritate the nerves that control the diaphragm.
- d) Strokes.etc.

#### **75) विषाद (Viśada): Asthenia or Melancholic depression.**

##### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 131.

##### **B] Āyurvedika Aspect of term Viśada:**

1) In Suśruta Saṁhitā, Ācārya Suśruta defined the Viśada as mentioned below,

असिद्धिभयाद्विधेषु कर्मसु सादोऽप्रवृत्तिः विषादः । सु सू 1/25 (निबन्धसङ्ग्रह व्याख्या -डल्हण

कृत)

Due to fear of failure, person avoids doing various activities is called as Viśada. Person feels extreme sadness for long period of time.

2) In Caraka Saṁhitā Sūtrasthāna, Viśada is mentioned as cause of aggravation various diseases in Yajja-purushiya Adhyāya as mentioned below,  
विषादो रोगवर्धनानां । च. सू. 25/40

##### **C] Modern Medical Science Aspect: Asthenia and Melancholic depression:<sup>clxiii</sup>**

The term asthenia refers to physical weakness or a lack of energy. The causes of asthenia are as mentioned below,

- a) Nutritional imbalance: Vitamin B-12 deficiency.
- b) Chronic Fatigue syndrome.
- c) Infections.

d) Anaemia.

f) Stroke and cardiac diseases.etc.

**Melancholic depression:** “It is a significant mental health condition characterized by persistent and intense feelings of sadness, loss of interest in activities that were once enjoyable and having a lack of energy or feeling fatigued.”<sup>clxiv</sup>

#### 76) अतिप्रलाप (Atipralāpa): Delirium.

##### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 132.

##### B] Āyurvedika Aspect of term Atipralāpa:

1) In Suśruta Saṁhitā Sūtrasthāna, Pralāpa is mentioned as sign of Oja Kṣaya in Doṣadhātumalakṣayavṛddhivijñānīya Adhyāya,  
प्रलापः असम्बद्धभाषणम्। सु. सू. 15/24 (निबन्धसङ्ग्रह व्याख्या-डल्हण कृत)

Here, Pralāpa means irrelevant speech or chatter.

2) अतिवाक्त्वं-प्रलापः। अ. ह. नि. 2/24 (आयुर्वेदरसायनम् व्याख्या)

In Aṣṭāṅga Hṛdaya Nidānasthāna, Ācārya Hemādri defined term Pralāpa as excessive talking or excessive chatter.

##### C] Modern Medical Science Aspect:

##### Delirium:

“Delirium is an sudden change in the brain that causes mental confusion and emotional disturbance. It makes it difficult to think, remember, sleep, pay attention, and more.”<sup>clxv</sup> The causes of delirium are as mentioned below,

a) Alcohol withdrawal.

b) Dementia.

c) Certain Medication: Medicine used for hypertension control.etc.

#### 77) रौक्ष्य (Raukṣya): Dryness.

##### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 133.

##### B] Āyurvedika Aspect of term Raukṣya:

In Aṣṭāṅga Hṛdaya Sūtrasthāna, Ācārya Vāgbhaṭa mentioned that Raukṣya is sign of Rasa Dhātu Kṣaya.

रसे रौक्ष्यं श्रमः शोषो ग्लानिः शब्दासहिष्णुता । । अ. ह. सू. 11/17

(रौक्ष्यं-स्नेहाभावः । आयुर्वेदरसायनम् व्याख्या)

Here, Ācārya Hemādri defined term Raukṣya as lack of unctuous or oiliness in the body. Dryness is one of the properties of Vāta Doṣa.

### **C] Modern Medical Science Aspect:**

**Dryness:** <sup>clxvi, clxvii</sup>

Dryness in the body generally reflects by dryness of mouth and dryness of skin.

A] The causes of dryness of mouth are as mentioned below,

- a) Chemotherapy drugs used in cancer treatment.
- b) Nerve injury by trauma or during surgery.
- c) Aging.
- d) Tobacco chewing and drinking alcohol. Etc.

B] Causes of dryness of skin are as mentioned below,

- a) Use of hard water.
- b) Skin diseases like psoriasis, eczema etc.
- c) Aging.
- d) dry air, Hot water bath or shower Etc.

### **78) पारुष्य (Pāruṣya): Hardness.**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 134.

**B] Āyurvedika Aspect of term Pāruṣya:**

In Doṣabhediya Adhyāya of Aṣṭāṅga Hṛdaya Sūtrasthāna, Ācārya Vāgbhaṭa mentioned that Pāruṣya as function of Vāta Doṣa. Commentator Ācārya Aruṇadatta and Ācārya Hemādri explained term Pāruṣya as,

पारुष्यं-परुषत्वम् । अ.ह.सू. 12/50 (सर्वाङ्गसुन्दरी व्याख्या)

Here, Pāruṣya means Hardness.

पारुष्यं-रूक्षणम् । अ.ह.सू. 12/50 (आयुर्वेदरसायनम् व्याख्या)

Here, Pāruṣya means Rukṣatā in the body (dryness).

**C] Modern Medical Science Aspect:**

**Hardness:**

“Corns and calluses are patches of hard, thickened skin. They typically appear on your feet. Corns and calluses are caused by friction and pressure. They’re often a protective response from body that helps prevent blisters or other damage to your skin.”<sup>clxviii</sup>

The causes of corn and calluses are as mentioned below,

- a) Shoes that don’t fit well.
- b) Going barefoot.
- c) Manual labor that puts pressure on your feet.
- d) Wearing high heels frequently

**79) श्यावारुणावभासता (Śyāvāruṇāvabhāsatā): Dusky Red Appearance.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 135.

**B] Āyurvedika Aspect of term Śyāvāruṇāvabhāsatā:**

In Doṣabhedhiya Adhyāya of Aṣṭāṅga Hṛdaya Sūtrasthāna, Ācārya Vāgbhaṭa mentioned that Śyāvāruṇāvabhāsatā as function of Vāta Doṣa. Commentator Ācārya Hemādri explained the term as,

अरुणः-ईषद्रक्तः। अ.ह.सू. 12/51 (आयुर्वेदरसायनम् व्याख्या)

Śyāvāruṇāvabhāsatā means dusky red appearance. Whenever disease is caused by the vitiation of Vāta Doṣa it gives to dusky red appearance to the body part involved in that disease.

**C] Modern Medical Science Aspect:**

**Dusky Red Appearance:**

“The skin becomes red or irritated due to allergic reaction, sunburns, exertion etc. It maybe because of extra blood rushes to the skin’s surface to fight off irritants and encourage healing.”<sup>clxix</sup>

**80) अस्वप्न (Asvapna): Sleeplessness.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 136.

**B] Āyurvedika Aspect of term Asvapna:**

In Caraka Saṁhitā, Ācārya Caraka defined the process of onset of the Nidrā (sleep) as follows,

यदा तु मनसि क्लान्ते कर्मात्मानः क्लमान्विताः ।

विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः ।। च. सू. 21/35

When the mind as well as the soul gets exhausted or become inactive and the sensory and motor organs become inactive then the individual gets sleep. Sleep is nothing but the state of the mind when mind is unconnected with the sensory or motor organs.

Vāta Doṣa has properties like Rukṣa (dryness), Cala (mobility), Laghu (lightness) etc. when Vāta Doṣa get vitiated, these properties get aggravated and causes irritation of Saṁjñāvaha Srotas, Manovaha Srotas and various sensory organs of the body leading to sleeplessness.

**C] Modern Medical Science Aspect:**

**Sleeplessness:**<sup>clxx</sup>

The causes of sleeplessness or insomnia are as mentioned below,

- a) Depression.
- b) Diseases like arthritis, Diabetes mellitus.
- c) Stress.
- d) Some Medication: used for control of hypertension.
- e) Sleep apnea. Etc.

**81) अनवस्थितचित्तत्व (Anavasthitacittatva): Unstable Mentality.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 137.

**B] Āyurvedika Aspect of term Anavasthitacittatva:**

The functions of Vāta Doṣa are explained in detail in Vātakalākālīya Adhyāya of Caraka Saṁhitā Sūtrasthāna.

वायुस्तन्त्रयन्त्रधरः, प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां, नियन्ता प्रणेता च

मनसः, सर्वेन्द्रियाणामुद्योजकः, सर्वेन्द्रियार्थानामभिवोढा। च. सू. 12/8

Vāta Doṣa controls and initiates the activities of all the sensory organs as well as Mana i.e mind. When Vāta Doṣa get vitiated with its properties like Rukṣa (dryness), Cala (mobility), Laghu (lightness) etc., then it causes irritation of Saṁjñāvaha Srotas, Manovaha Srotas and various sensory organs of the body leading to Anavasthitacittatva i.e. unstable mentality.

### **C] Modern Medical Science Aspect:**

#### **Unstable Mentality:**

“Borderline personality disorder (BPD) is a mental health condition characterized by difficulties with emotion and self-image, unstable personal relationships, and impulsive behaviors.”<sup>clxxi</sup>

The signs and symptoms of Borderline personality disorder (BPD) are,

- a) Unstable and intense personal relationships that shift between extreme adoration and extreme dislike.
- b) A persistently unstable self-image such as sudden shifts in values, career path, types of friends, or sexuality.
- c) Impulsive, damaging behaviors, such as substance misuse, unsafe driving etc.
- d) Self-harming behaviors, suicidal thoughts or actions.
- e) chronic feelings of emptiness
- f) Difficulty controlling anger etc.



## CONCEPT OF PITTAJA NĀNĀTMAJA VIKĀRA

Ācārya Caraka mentioned 40 Pittaja Nānātmaja Vikāra in Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna. Aṣṭāṅga Saṁgraha was written by Vṛddha Vāgbhaṭa. Nānātmaja Vikāras are also mentioned in Doṣabhedīya Adhyāya of Aṣṭāṅga Saṁgraha Sūtrasthāna. Ācārya Aruṇadatta and Ācārya Hemādri has written commentaries on Aṣṭāṅga Hṛdaya namely Sarvāṅga Sundarā and Āyurved Rasāyana. Both these commentators of Aṣṭāṅga Hṛdaya also mentioned Nānātmaja Vikāra in their commentaries. Here Pittaja Nānātmaja Vikāra will be studied thoroughly for its better understanding.

### 1) ओष (Oṣa):

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 138.

#### B] Āyurvedika Aspect of term Oṣa:

1) In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Oṣa” as Pittaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta explained the nature of symptom “Oṣa” as,

ओषः पार्श्वस्थितेनेव वह्निना पीडा । च. सू. 20/14 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

Here Oṣa means pain like burn with fire in underarm<sup>clxxii</sup>. Or when there is a pain like heat generated by the fire located on the side then it is called as “Oṣa”.

2) तत्र सर्वाङ्गीणस्तीव्रः सन्तापो दाहः । स्वेदारतिमानोषः । अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha, Oṣa means burning sensation accompanied with sweating and restlessness.

3) ओषः सर्वाङ्गिकस्तीव्रो दाहः स्वेदारतिप्रदः । । अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

As per Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya, Oṣa means severe burning sensation all over the body with excessive sweating.

Whenever Pitta Doṣa get vitiated, its Uṣṇa (hotness) property is also get amplified in the body, which in turn causes burning sensation all over the body.

#### C] Modern medical science aspect:

Oṣa means Heating.

## 2) प्लोष (Ploṣa):

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 139.

### B] Āyurvedika Aspect of term Ploṣa:

1) In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Ploṣa” as Pittaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta explained the nature of symptom “Ploṣa” as,

प्लोषः किञ्चिद्दहनमिव । च. सू. 20/14 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

When there is slight sensation of burning then it is called as Ploṣa.

2) प्रादेशिकः स्वेदरहितोऽग्न्यर्चिषेव दाहः प्लोषः । अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha, Ploṣa means localized burning sensation as though touched by the flame and it is without sweating.

3) अग्न्यर्चिषेव निःस्वेदः स प्लोषः परिकीर्तितः । अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

As per Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya, Ploṣa means burning sensation as though touched by the flame and it is without sweating.

Whenever Pitta Doṣa get vitiated, its Uṣṇa (hotness) property is also get amplified in the body, which in turn causes burning sensation all over the body.

### C] Modern medical science aspect:

Ploṣa means Scorching.

## 3) दाह (Dāha):

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 140.

### B] Āyurvedika Aspect of term Dāha:

1) In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Dāha” as Pittaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta explained the nature of symptom “Dāha” as,

दाहः सर्वाङ्गदहनमिव । च. सू. 20/14 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

When there is perception that the whole body is burning then it is called as Dāha.

2) तत्र सर्वाङ्गीणस्तीव्रः सन्तापो दाहः। अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha, Dāha means severe burning sensation all over the body.

3) पाणिपादांसमूलेषु सन्तापो विविधस्तु यः। स विदाह इति प्रोक्तो, दाहः प्रादेशिकस्तु यः। अ. ह. सू.

12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

As per Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya, a different kind of burning sensations at a specific part of the body is Dāha.

**C] Modern medical science aspect :**

Dāha means Burning sensation.

**4) दवथु (Davathu):**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 141.

**B] Āyurvedika Aspect of term Davathu:**

1) In Mahārōga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Davathu” as Pittaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta explained the nature of symptom “Davathu” as,

दवथुः ‘धकधकिका’ इति लोके ख्याता। च. सू. 20/14 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

When there is a burning sensation in the eyes or all sensory organs then it is called as Davathu.

2) मुखौष्ठतालुषु दाहो दवः। चक्षुरादीन्द्रियेषु दाहो दवथुः।। अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha, burning sensation in the mouth, lips and palate is called as Dava. Davathu means burning sensation in the eyes and other sensory organs.

3) दवथुश्चक्षुरादिभ्यस्तीव्र ऊष्मा प्रवर्तते। मुखौष्ठतालुषु दव। अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

As per Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya, Davathu means severe burning sensation in the eyes and other sensory organs. Dava means burning sensation in the mouth, lips and palate.

Whenever Pitta Doṣa get vitiated, its Uṣṇa (hotness) property is also get amplified in the body, which in turn causes burning sensation in all the sensory organs leading to inefficient or malfunctioning of sensory organs.

**C] Modern medical science aspect:**

Davathu means intense heat.<sup>clxxiii</sup>

**5) धूमक (Dhūmaka):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 142.

**B] Āyurvedika Aspect of term Dhūmaka:**

1) In Mahārōga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Dhūmaka” as Pittaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta explained the nature of symptom “Dhūmaka” as,

धूमकः धूमोद्धमनमिव । च. सू. 20/14 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

When there is a smoky vomiting or belching with smell of smoke then it is called as “Dhūmaka”

2) शिरोग्रीवाकण्ठतालुषु धूमायनं धूमकः । अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha, feeling of movement of hot fumes inside the head, neck, throat and palate is Dhūmaka.

3) धूमायनं शिरोघ्राणकण्ठतालुषु धूमकः । अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

As per Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya, Dhūmaka means feeling of movement of hot fumes inside the head, nose, throat and palate.

Whenever Pitta Doṣa get vitiated, its Uṣṇa (hotness) and Tīkṣṇa (sharpness) properties is also get amplified in the body. Here feeling of movement of hot fumes inside the head, neck, throat and palate is attributed to the elevated Uṣṇa (hotness) and Tīkṣṇa (sharpness) properties of Vitiated Pitta Doṣa.

**C] Modern medical science aspect :**

Dhūmaka means Fuming.

**6) अम्लक (Amlaka):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 143.

**B] Āyurvedika Aspect of term Amlaka:**

1) In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Amlaka” as Pittaja Nānātmaja Vikāra. Amlaka means acid eructation.

2) सान्तर्दाहहृदयशूलोद्गारोऽम्लकः। अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha, burning sensation inside, pain in the heart and sour belching together is Amlaka.

3) चास्रोद्गिरणमम्लकः। अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

As per Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya, Amlaka means sour belching.

Here cause of Amlaka is attributed to the elevated Drava (liquidity) and Sara (free flowing) properties of Vitiated Pitta Doṣa.

#### **C] Modern medical science aspect :**

Amlaka means Acid eructation or hyperacidity.

#### **7) विदाह (Vidāha):**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 144.

#### **B] Āyurvedika Aspect of term Vidāha:**

1) In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Vidāha” as Pittaja Nānātmaja Vikāra. Here Vidāha means pyrosis.

2) पाणिपादांसमूलेषु विविधः सन्तापो विदाहः। अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha, different kinds of burning sensation in the palms, soles and shoulder means Vidāha.

3) पाणिपादांसमूलेषु सन्तापो विविधस्तु यः। स विदाह इति प्रोक्तो। अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

As per Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya, Vidāha means different kinds of burning sensation in the palms, soles and shoulder.

Here the cause of Vidāha is attributed to the elevated Uṣṇa (hotness) and Tīkṣṇa (penetrating or sharpness) properties of Vitiated Pitta Doṣa.

#### **C] Modern medical science aspect :**

Vidāha means Pyrosis or burning in Mahāsrotasa.

## 8) अन्तर्दाह (Antardāha):

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 145.

### B] Āyurvedika Aspect of term Antardāha:

1) In Mahāroga Adhyāya of Caraka Samhitā Sūtrasthāna, Ācārya Caraka mentioned “Antardāha” as Pittaja Nānātmaja Vikāra. Antardāha means burning sensation inside the body.

2) कोष्ठे दाहोऽन्तर्दाहः । अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha, burning sensation inside the alimentary tract is Antardāha.

3) हृद्दाहौ शूलवद्दाहो योऽन्तर्दाहः स कीर्तितः । अ. ह. सू. 12/53-54 (सर्वाङ्गसुन्दरी व्याख्या)

As per Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya, Antardāha means pain and burning sensation at heart etc.

4) Antardāha is one of the sign and symptoms of Antarvegī Jvara.<sup>clxxiv</sup> And Antardāha is also a symptom of Majjā Dhātugata Jvara.<sup>clxxv</sup>

Here the cause of Antardāha is attributed to the elevated Uṣṇa (hotness) and Tīkṣṇa (penetrating or sharpness) properties of Vitiated Pitta Doṣa inside the alimentary tract.

### C] Modern medical science aspect :

Antardāha means burning sensation inside the body.

## 9) अंसदाह (Aṁsadāha):

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 146.

### B] Āyurvedika Aspect of term Aṁsadāha:

In Mahāroga Adhyāya of Caraka Samhitā Sūtrasthāna, Ācārya Caraka mentioned “Aṁsadāha” as Pittaja Nānātmaja Vikāra. Aṁsadāha means burning sensation at the shoulder region.

Here the cause of Aṁsadāha is attributed to the elevated Uṣṇa (hotness) and Tīkṣṇa (penetrating or sharpness) properties of Vitiated Pitta Doṣa at the shoulder region.

### C] Modern medical science aspect :

Aṁsadāha means burning sensation at the shoulder region.

#### 10) ऊष्माधिक्य (Uṣmādhikya):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 147.

#### B] Āyurvedika Aspect of term Uṣmādhikya:

The word “Uṣmā” means temperature or heat. Ādhikya means excess. Thus Uṣmādhikya means excessive temperature of the body.

Here the cause of Uṣmādhikya is attributed to the elevated Uṣṇa (hotness) and Tīkṣṇa (penetrating or sharpness) properties of Vitiated Pitta Doṣa all over the body.

#### C] Modern medical science aspect :

Uṣmādhikya means excessive temperature of the body.<sup>clxxvi</sup>

Fever is also known as hyperthermia, pyrexia, or elevated temperature. It describes a body temperature that's higher than normal.

There are numerous conditions that can trigger a fever. Some possible causes include,

- a) Infections like flu, pneumonia.
- b) Some immunizations such as diphtheria or tetanus in children.
- c) Teething in infants.
- d) Extreme sunburn.
- e) Some inflammatory diseases like rheumatoid arthritis.

#### 11) अतिस्वेद (Atisveda):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 148.

#### B] Āyurvedika Aspect of term Atisveda:

Atisveda means excessive sweating. Sveda Vṛddhi Lakṣaṇas (symptoms of increased sweating) are perspiration, foul smell to the body and itching (irritation) to the body.

Whenever Pitta Doṣa get vitiated, it's Uṣṇa (hotness) and Tīkṣṇa (sharpness) properties is also get amplified in the body. Homeostasis is any self-regulating process by which an organism tends to maintain stability while adjusting to conditions

that are best for its survival. Here increased heat generated in the body due to Pitta Doṣa vitiation is minimized by excessive sweating process i.e. Atisveda.

### **C] Modern medical science aspect:**

#### **Excessive sweating:**

Hyperhidrosis means excessive sweating.<sup>clxxvii</sup> The causes of sweating are as mentioned below,

- a) Hyperthyroidism.
- b) Anxiety.
- c) Obesity.
- d) Diabetes mellitus.
- e) Infection.
- f) Heart attack or heart failure.
- g) Medications: like Alzheimer's drugs, Antidepressants, Diabetes drugs.

### **12) अङ्गगन्ध (Aṅgagandha):**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadrūma: Annexure – 149.

#### **B] Āyurvedika Aspect of term Aṅgagandha:**

Aṅgagandha means fetid odor to the body. Vitiated Pitta Doṣa causes excessive sweating, which leads to the fetid odor of the body.

Aṅgagandha is one of the early symptoms of Prameha disease also.<sup>clxxviii</sup>

#### **C] Modern medical science aspect:**

##### **Fetid odor of the body:**

“Sweat itself is virtually odorless to humans. However, the rapid multiplication of bacteria and their breaking down of sweat into acids can cause unpleasant smells. As a result, people who sweat a lot - such as those with hyperhidrosis - may be more susceptible to developing body odor.”<sup>clxxix</sup>

Causes:

A person's skin contains both eccrine and apocrine sweat glands.

- “Apocrine sweat glands start to function at puberty and are associated with hair follicles in the underarms and groin. These glands produce a viscous, protein-rich sweat that is initially odorless. However, as bacteria break down



the abundance of proteins, they will produce odorant molecules in greater concentrations, causing body odor.”

- “In contrast, eccrine sweat glands predominantly regulate body temperature through perspiration and are not as strongly linked with body odor.”

### 13) अङ्गावदरण (Aṅgāvadaraṇa):

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 150.

#### B] Āyurvedika Aspect of term Aṅgāvadaraṇa:

##### 1) अवदरणं विदरणम् | सु. नि. 5/13 (निबन्धसङ्ग्रह व्याख्या-डल्हण कृत)

In Pramehanidānam Adhyāya of Suśruta Samhitā Nidānasthāna, Ācārya Suśruta mentioned complications of Pittaja Prameha, in which there is a term “Avadaraṇa”. In commentary of Dalhaṇa defined Avadaraṇa as Vidaraṇa i.e. cracking.

##### 2) अवदरणं कोथनम् | अ. सं. नि. 14/10 (शशिलेक व्याख्या-इन्दु कृत)

In Kuṣṭhaśvitakrīminidānāma Adhyāya of Aṣṭāṅga Saṁgraha, Ācārya explained the “Avadaraṇa” as a symptom of Audumbara Kuṣṭha. In the Śāśilekhā commentary, term Avadaraṇa is explained as Kothanam i.e. putrefaction.

Hence, term Aṅgāvadaraṇa can be understand as cracking pain in the body or body parts. Here the cause of Aṅgāvadaraṇa (cracking pain or putrefaction) is attributed to the elevated Uṣṇa (hotness), Tīkṣṇa (penetrating or sharpness) and Drava (liquidity) properties of Vitiated Pitta Doṣa all over the body.

#### C] Modern medical science aspect:

Aṅgāvadaraṇa means tearing or cracking pain in the body.

### 14) शोणितक्लेद (Śoṇitakleḍa):

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 151.

#### B] Āyurvedika Aspect of term Śoṇitakleḍa:

##### 1) शोणितस्य कृष्णता दौर्गन्ध्यतनुत्वानि क्लेदः | अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha Saṁhitā, blackish discoloration, bad smell and thinness of the blood is called as Śoṇitakleda.

In the body, Pitta Doṣa resides in blood and sweat. Hence when Pitta Doṣa get elevated with its properties like Uṣṇa (hotness), Tīkṣṇa (penetrating or sharpness), this hotness or sharpness affects blood i.e. Rakta Dhātu. And it leads to excess kleda generation. Here the cause of Śoṇitakleda (sloughing of the blood) is attributed to the elevated Uṣṇa (hotness), Tīkṣṇa (penetrating or sharpness) and Drava (liquidity) properties of Vitiated Pitta Doṣa.

**C] Modern medical science aspect:**

Śoṇitakleda means increased moisture in the blood.<sup>clxxx</sup>

**15) मांसक्लेद (Māmsakleda):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 152.

**B] Āyurvedika Aspect of term Māmsakleda:**

**1) मांसस्य तु कृष्णता दौर्गन्ध्यञ्च । अ. सं. सू. 20/18**

As per Aṣṭāṅga Saṁgraha Saṁhitā, blackish discoloration, bad smell in the muscles is called as Māmsakleda.

**2) मांसकोथो मांसक्लेदः । अ. सं. शा. 11/4 (शशिलेखा व्याख्या-इन्दु कृत)**

In the Śaśilekhā commentary on Vikṛtavyādhīvijñānīya Adhyāya of Aṣṭāṅga Saṁgraha Śārīrasthāna, Māmsakleda is defined as Māmsakoṭha i.e. putrefaction of muscles.

In the body, when Pitta Doṣa get elevated with its properties like Uṣṇa (hotness), Tīkṣṇa (penetrating or sharpness), this hotness or sharpness affects the muscles i.e. Māmsa Dhātu. And it leads to excess Kleda generation and putrefaction of muscles. Here the cause of Māmsakleda (sloughing of the muscles) is attributed to the elevated Uṣṇa (hotness), Tīkṣṇa (penetrating or sharpness) and Drava (liquidity) properties of Vitiated Pitta Doṣa.

**C] Modern medical science aspect :**

Māmsakleda means increased moisture in the muscles.<sup>clxxxi</sup>

**16) त्वग्दाह (Tvagdāha):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 153.

**B] Āyurvedika Aspect of term Tvagdāha:**

The word “Tvag” means skin and word “Dāha” means burning sensation. Hence term “Tvagdāha” means burning sensation of skin.

Here the cause of the burning sensation of the skin is attributed to the vitiated Pitta Doṣa with its properties explicitly Tīkṣṇa (sharpness) and Uṣṇa (hotness).

**C] Modern medical science aspect :**

**Burning sensation in the skin:**

“The skin comes into contact with a range of possible irritants. The following sources of irritation can lead to a burning sensation,”<sup>clxxxii</sup>

- Sunburn.
- Plants that sting or cause a rash, such as nettles, poison ivy, or poison sumac
- Insect bites and stings, such as from wasps, bees, and spiders
- Allergic reactions to lotions, perfumes, detergents, or other substances
- Very dry skin, particularly during the winter months
- Conditions such as eczema.
- Anxiety or stress.

**17) त्वगवदरण (Tvagavadarāṇa):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure - 154.

**B] Āyurvedika Aspect of term Tvagavadarāṇa:**

In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Tvagavadarāṇa” as Pittaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta explained the nature of symptom “Tvagavadarāṇa” as,

त्वगवदरणं बाह्यत्वङ्मात्रावदरणं; चर्मावदरणं तु षण्णामपि त्वचां दरणम्। च. सू. 20/14 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

Thus term “Tvagavadarāṇa” means Cracking of the upper layer of the skin. Here the cause of the Tvagavadarāṇa is attributed to the vitiated Pitta Doṣa with its properties explicitly Tīkṣṇa (sharpness) and Uṣṇa (hotness).

### **C] Modern medical science aspect :**

#### **Tvagavaraṇa means cracking of the skin.**

“Cracked skin is a typical symptom of dry skin, but it can also occur in response to scratches or other trauma, or infection. When the skin dries, it can become rough and flaky, with small tears that can lead to deeper cracks called fissures, which can extend into the deeper layers of the skin.”<sup>clxxxiii</sup>

The causes of cracking of skin are as mentioned below,

- a) Dermatitis (a skin inflammation which has many causes).
- b) Diabetic neuropathy.
- c) Anhidrosis (reduced or loss of sweating)
- d) Eczema (itchy, scaly skin).
- e) Hypothyroidism.
- f) Psoriasis.
- g) Excess body weight (extra pressure on the heels can cause the skin to crack).

### **18) चर्मदलन (Carmadalana):**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 155.

#### **B] Āyurvedika Aspect of term Carmadalana:**

In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Carmadalana” as Pittaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta explained the nature of symptom “Carmadalana” as,

त्वगवदरणं बाह्यत्वङ्मात्रावदरणं; चर्मावदरणं तु षण्णामपि त्वचां दरणम्। च. सू. 20/14 (आयुर्वेददीपिका

व्याख्या-चक्रपाणिदत्त कृत)

Thus term “Carmadalana” means Cracking of all the layers of the skin. Here the cause of the Carmadalana is attributed to the vitiated Pitta Doṣa with its properties specifically Tīkṣṇa (sharpness) and Uṣṇa (hotness).

### **C] Modern medical science aspect :**

Carmadalana means Itching of the skin.

“Itchy skin, also known as pruritus, is an irritating and uncontrollable sensation that makes you want to scratch to relieve the feeling.”<sup>clxxxiv</sup> The causes of itching of skin are as mentioned below,

- a) Food allergy.
- b) Dry skin.
- c) Scabies.
- d) Psoriasis.
- e) Eczema.
- f) Bites and stings. Etc.

### 19) रक्तकोठ (Raktakoṭha):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 156.

B] Āyurvedika Aspect of term Raktakoṭha:

In Rogānutpādānīya Adhyāya of Aṣṭāṅga Hṛdaya Sūtrasthāna “Koṭha” is mentioned as one of the disease caused by suppression of Vomiting (Chardi vega). In Sarvāṅga Sundarā commentary term Koṭha is elaborated as,

कोठो-लोहितं कठिनं च मण्डलम्। अ. ह. सू. 4/17 (सर्वाङ्गसुन्दरी व्याख्या)

Thus Koṭha means red colored, firm, circular patches on the skin. Hence Raktakoṭha is disease caused by vitiated Pitta Doṣa (with its Tikṣṇa and Uṣṇa properties) having red colored, hard, circular patches on the skin.

C] Modern medical science aspect:

**Urticaria:**

“Hives, also known as urticaria, are itchy, raised welts that are found on the skin. They are usually red, pink, or flesh-colored, and sometimes they sting or hurt. In most cases, hives are caused by an allergic reaction to a medication or food or a reaction to an irritant in the environment.”<sup>clxxxv</sup>

### 20) रक्तविस्फोट (Raktavisphoṭa):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 157.

B] Āyurvedika Aspect of term Raktavisphoṭa:

अग्निदग्धनिभाः स्फोटाः सज्वराः पित्तरक्ततः ।

क्वचित् सर्वत्र वा देहे स्मृता विस्फोटका इति ।। सु. नि. 13/18

Visphoṭa (Vesicle) resembling burning fire accompanied with fever produced by vitiated Pitta Doṣa and Rakta, seen either at any one place or the entire body.

**C] Modern medical science aspect :**

**Red vesicle:**

“Vesicles are small, fluid-filled sacs that can appear on your skin. The fluid inside these sacs may be clear, white, yellow, or mixed with blood.”<sup>clxxxvi</sup> The causes of red vesicles are as mentioned below,

- a) Dermatitis.
- b) Allergic reactions.
- c) Herpes.
- d) Contact dermatitis such as from poison ivy or poison oak.etc.

**21) रक्तपित्त (Raktapitta):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpdruma: Annexure – 158.

**B] Āyurvedika Aspect of term Raktapitta:**

1) संसर्गाल्लोहितप्रदूषणाल्लोहितगन्धवर्णानुविधानाच्च पित्तं लोहितपित्तमित्याचक्षते ।। च. नि. 2/5

Vitiated Pitta Doṣa comes in the contact and vitiates Rakta Dhātu. Pitta Doṣa also acquires the smell, color of Rakta Dhātu hence the disease produced is called as Raktapitta.

2) In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Raktapitta” as Pittaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta explained the term as,

रक्तपित्तं दोषान्तरासम्भूतं रक्तपित्तं पैत्तिकं ज्ञेयम्। च. सू. 20/14 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

Here, Raktapitta produced precisely by vitiation of Pitta Doṣa is considered.

**C] Modern medical science aspect :**

**Bleeding disorders:**

“A bleeding disorder is a condition that affects the way blood normally clots. The clotting process is also known as coagulation. When anyone injured, blood

normally begins to clot to prevent a massive loss of blood. Sometimes, certain conditions prevent blood from clotting properly, which can result in heavy or prolonged bleeding.<sup>»clxxxvii</sup> The causes of bleeding disorders are as mentioned below,

- a) Deficiency of vitamin K.
- b) Hemophilia.
- c) Von willebrand disease.
- d) Side effects from certain medications.etc

## 22) रक्तमण्डलानि (Raktamaṇḍalāni):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 159.

### B] Āyurvedika Aspect of term Raktamaṇḍalāni:

The word “Rakta” denotes Rakta Dhātu or redness and word “Maṇḍalāni” means circular patches. Hence term “Raktamaṇḍalāni” means reddish circular patches over the skin. Here the cause of the burning reddish circular patches over the skin is attributed to the vitiated Pitta Doṣa.

### C] Modern medical science aspect :

Raktamaṇḍalāni means Haemorrhagic rounded patches.

## 23) हरितत्व (Haritatva):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 160.

### B] Āyurvedika Aspect of term Haritatva:

Whenever Pitta Doṣa vitiates with its qualities like Tikṣṇa (sharpness), Uṣṇa (hotness), Drava (liquidity) etc., it produces sign and symptoms like Dāha (burning sensation), Kotha (putrefaction), Sveda (sweating) and Haritatva (Greenish) or Haridratva (yellowish) discoloration at skin, nails, eyes, urine and stool etc. These sign and symptoms are precisely indicating vitiation of Pitta Doṣa.

### C] Modern medical science aspect :

Haritatva means greenishness.

## 24) हारिद्रत्व (Haridratva):

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 161.

### B] Āyurvedika Aspect of term Haridratva:

Whenever Pitta Doṣa vitiates with its qualities like Tikṣṇa (sharpness), Uṣṇa (hotness), Drava (liquidity) etc., it produces sign and symptoms like Dāha (burning sensation), Kotha (putrefaction), Sveda (sweating) and Haritatva (Greenish) or Haridratva (yellowish) discoloration at skin, nails, eyes, urine and stool etc.

These sign and symptoms are precisely indicating vitiation of Pitta Doṣa.

### C] Modern medical science aspect :

Haridratva means Yellowishness.

## 25) नीलिका (Nīlikā):

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 162.

### B] Āyurvedika Aspect of term Nīlikā:

शोकक्रोधादिकुपिताद्वातपित्तान्मुखे तनु ।

श्यामलं मण्डलं व्यङ्गं वक्रादन्यत्र नीलिका । । अ. सं. उ. 36/29

Pitta Doṣa and Vāta Doṣa gets aggravated by grief, anger etc. and produces thin, blue colored patch everywhere on the body except face then this is called as Nīlikā.

Ācārya Suśruta considered Nīlikā as Kṣudraroga. Vitiated Pitta Doṣa is precisely responsible for etiopathogenesis of Nīlikā.

### C] Modern medical science aspect :

Nīlikā means blue moles.

## 26) कक्षा (Kakṣā):

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 163.

### B] Āyurvedika Aspect of term Kakṣā:



1) In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Kakṣā” as Pittaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta said that Sphoṭa (vesicle) arising at axilla is called as “Kakṣā”. Ācārya Suśruta mentioned it in Kṣudraroga.

कक्षा कक्षदेशगतमांसदारणाः स्फोटाः सुश्रुतक्षुद्ररोगोक्ताः च.सू.20/14 (आयुर्वेददीपिका व्याख्या-  
चक्रपाणिदत्त कृत)

2) बाहुपार्श्वसकक्षासु कृष्णस्फोटां सवेदनाम् ।

पित्तप्रकोपसम्भूतां कक्षामिति विनिर्दिशेत् ।। सु. नि. 13/16

Sphoṭa (vesicle) black in color, arising in the sides of the arm, shoulder or axilla, having pain and produced by vitiated Pitta Doṣa is called as Kakṣā.

**C] Modern medical science aspect:**

**Herpes:**

“The herpes simplex virus, also known as HSV, is an infection that causes herpes. Herpes can appear in various parts of the body, most commonly on the genitals or mouth. There are two types of the herpes simplex virus,”<sup>clxxxviii</sup>

HSV-1: primarily causes oral herpes, and is generally responsible for cold sores and fever blisters around the mouth and on the face.

HSV-2: primarily causes genital herpes, and is generally responsible for genital herpes outbreaks.

**27) कामला (Kāmalā):**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 164.

**B] Āyurvedika Aspect of term Kāmalā:**

पाण्डुरोगी तु योऽत्यर्थं पित्तलानि निषेवते ।

तस्य पित्तमसृग्मांसं दग्ध्वा रोगाय कल्पते ।।

हारिद्रनेत्रः स भृशं हारिद्रत्वङ्गखाननः ।

रक्तपीतशकृन्मूत्रो भेकवर्णो हतेन्द्रियः । ।

दाहाविपाकदौर्बल्यसदनारुचिकर्षितः ।

कामला बहुपित्तैषा कोष्ठशाखाश्रया मता । । च. चि. 16/ 34-36

If the patient suffering from Pāṇḍuroga (anaemia) indulges in Pitta aggravating diet and regimens, the Pitta so aggravated burns the Rakta and Māmsa Dhātu and causes Kāmalā (Jaundice). The sign and symptoms of Kāmalā are as follows,

- The eyes, nails, face and urine of the patient become extremely yellow.
- Sense organs get impaired.
- Patients complexion is just like that of a frog.
- Patient gets emaciated being afflicted with burning sensation, indigestion, weakness and anorexia.

This Kāmalā (Jaundice) is caused by excess of Pitta. It is of two types a) one is located in gastro-intestinal tract (Koṣṭhāśrita) and other is located in peripheral tissue (Śākhāśrita).

### **C] Modern medical science aspect:**

#### **Jaundice:**

“Jaundice is a term used to describe a yellowish tinge to the skin and the whites of the eye. Body fluids may also be yellow. The color of the skin and whites of the eyes will vary depending on levels of bilirubin. Bilirubin is a waste material found in the blood.”<sup>clxxxix</sup> The causes of jaundice are as mentioned below,

- Acute inflammation of the liver.
- Inflammation of the bile duct.
- Hemolytic anemia.
- Gilbert’s syndrome.
- Cholestasis. Etc.

### **28) तिक्तास्यता (Tiktāsyatā):**

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadrūma: Annexure – 165.

**B] Āyurvedika Aspect of term Tiktāsyatā:**

A word “Tikta” means “bitter”, Āsyatā means “mouth”. Hence term Tiktāsyatā means bitter taste in mouth. It is one of the definite sign to diagnose the vitiated Pitta Doṣa.

Whenever person has bitter taste in the mouth then it helps a competent physician to diagnose the diseases caused by Pitta Doṣa.

**C] Modern medical science aspect :**

**Bitter taste in mouth:**<sup>cxc</sup>

The causes of bitter taste in the mouth are as mentioned below,

- a) Pregnancy: due to fluctuating level of estrogen, many women reports bitter or metallic taste in mouth during pregnancy.
- b) Dry mouth: Without proper saliva production, taste can be altered. Things may taste bitter.
- c) Acid reflux: Acid reflux, also called GERD, occurs when the lower esophageal sphincter weakens and allows food and stomach acid to move from stomach upward back into the esophagus and mouth. It gives bitter taste to mouth.

**29) लोहितगन्धास्यता (Lohitagandhāsyatā):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 166.

**B] Āyurvedika Aspect of term Lohitagandhāsyatā:**

A word “Lohitagandha” means “having a smell like blood or iron”, Āsya means “mouth”. Hence term Lohitagandhāsyatā means having a smell like blood or iron in mouth. It is one of the definite sign to diagnose the vitiated Pitta Doṣa.

When Pitta Doṣa gets vitiated with its properties like Tīkṣṇa (sharpness) and Uṣṇa (hotness), it affects Rakta Dhātu in which it resides. This causes Lohitagandhāsyatā. Thus, this symptom helps a competent physician to diagnose the diseases caused by vitiated Pitta Doṣa.

**C] Modern medical science aspect :**

**Blood smell from oral cavity:**

“Any disease or disorder related to the blood - example, bleeding disorders, coagulation disorders, and red blood cells disorder - can make a patient’s breathe smell like blood or like a surgical wound that has just started healing.”<sup>cxc</sup>

**30) पूतिमुखता (Pūtimukhatā):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 167.

**B] Āyurvedika Aspect of term Pūtimukhatā:**

A word “Pūti” means “having a fetid odor”, Mukha means “mouth”. Hence term Pūtimukhatā means having a fetid odor in mouth. It is one of the definite sign to diagnose the vitiated Pitta Doṣa with its Visra (bad odor) property.

Whenever person has fetid odor in mouth then it helps a competent physician to diagnose the diseases caused by vitiated Pitta Doṣa.

**C] Modern medical science aspect:**

**Foetid smell from oral cavity:** <sup>cxcii</sup>

- a) When a person eats onions, garlic, or other strong-smelling foods, the stomach absorbs the oils from the meals during digestion. These oils enter the bloodstream and make their way to the lungs. The oral cavity develops a foul odour as a result of this. Drinking strong-smelling liquids, such as coffee, can cause an unpleasant odour in the mouth.
- b) Smoking cigarettes generates an unpleasant odour in the mouth and also dries it out.
- c) Kidney disease, liver disease, sinus infection, chronic bronchitis, postnasal discharge, and other conditions might cause bad breath.
- d) If a person has a problem with their salivary glands, sleeps with their mouth open, or is using hypertension medication. It causes dry mouth and a foul odour in the mouth. Saliva in the proper amount keeps the mouth clean and reduces odour.
- e) Poor dental hygiene.

**31) तृष्णाधिक्य (Trṣṇādhikya):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 168.

**B] Āyurvedika Aspect of term Trṣṇādhikya:**

The word “Trṣṇā” means thirst caused due to dehydration of the body. Ādhikya means excess. Thus Trṣṇādhikya means excessive thirst caused due to the

dehydration of the body. The cause of Tr̥ṣṇādhikya is attributed to Tīkṣṇa (sharpness) and Uṣṇa (hotness) properties of vitiated Pitta Doṣa.

**C] Modern medical science aspect:**

**Excessive thirst:**<sup>exciii</sup>

The causes of excessive thirst are as mentioned below,

- a) Eating salty or spicy foods.
- b) Dehydration: due to diarrhea, vomiting etc.
- c) Burns.
- d) Significant blood loss.
- e) Medications like diuretics.
- f) Diabetes mellitus.
- g) Diabetes insipidus.

**32) अतृप्ति (Atr̥pti):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 169.

**B] Āyurvedika Aspect of term Atr̥pti:**

1) In Caraka Sam̥hitā, Ācārya Caraka explained that in the individuals having the dominance Pitta in their constitution, due to the affliction of the site of the Agni by the Pitta, the Agni is sharp.

पित्तलानां तु पित्ताभिभूते ह्यग्न्यधिष्ठाने तीक्ष्णा भवन्त्यग्नयः, | च. वि. 6/12

2) तस्यौष्ण्यात् पित्तला,..... क्षुत्पिपासावन्तः,.....तैक्ष्ण्यात्तीक्ष्णपराक्रमाः, तीक्ष्णाग्नयः, प्रभूताशनपानाः,

क्लेशासहिष्णवो, दन्दशूकाः | च. वि. 8/97

In Caraka Sam̥hitā, Ācārya Caraka explained that the Tīkṣṇa property of Pitta Doṣa is responsible for strong digestive power, intake of food and drinks in large quantity and glutton habit.

Atr̥pti is also psychological state in which there is loss of contentment.

Whenever Pitta Doṣa get vitiated, its properties like Uṣṇa (hotness), Tīkṣṇa (sharpness), Drava (liquidity) get increased and causes a various signs and symptoms of vitiated Pitta Doṣa. Here, the cause of Atr̥pti (lack of contentment or excessive desire for food) is attributed to the vitiated Pitta Doṣa with its Uṣṇa (hotness) and Tīkṣṇa (sharp) properties.

**C] Modern medical science aspect:**

Atr̥pti means non satisfaction or loss of contentment.

**33) आस्यविपाक (Āsyavipāka):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 170.

**B] Āyurvedika Aspect of term Āsyavipāka:**

वातादृते नास्ति रुजा न पाकः पित्तादृते नास्ति कफाच्च पूयः । सु. सू. 17/7

In Suśruta Samhitā Sūtrasthāna, Ācārya Suśruta mentioned that without involvement of Vāta Doṣa, there is no Rujā i.e. pain. Without involvement of Pitta Doṣa, there is no ripening or digestion and without involvement of Kapha Doṣa, there is no pus formation.

मुखस्य पित्तजे पाके दाहोषे तिक्तवक्रता ।

क्षारोक्षितक्षतसमा व्रणास्तद्वच्च रक्तजे । । सु. उ. 25/60

Mouth ulcer arising from vitiated Pitta Doṣa, there is burning sensation, local heat, bitter taste and ulcer appear as those produced by application of alkalies.

Whenever there is vitiation of Pitta Doṣa, there is intensification of Tīkṣṇa (sharpness or penetration), Uṣṇa (hotness) and Drava (liquidity) etc. properties in the body. Furthermore, Pitta Doṣa resides in the Rakta Dhātu (blood) in the body. Hence when Pitta Doṣa gets vitiated, Rakta Dhātu is also get vitiated with properties of Pitta Doṣa. Thus, Rakta Dhātu (blood) having properties like Tīkṣṇa (sharpness or penetration), Uṣṇa (hotness) circulates in the body and causes ulceration of mucosal layer of mouth, pharynx, anal canal etc.

**C] Modern medical science aspect:**

**Stomatitis:**

“Stomatitis is a sore or inflammation within of the oral cavity. The sore can be in the cheeks, gums, inside of the lips, or on the tongue.”<sup>cxciV</sup>

The two main forms of stomatitis are,

- Herpes stomatitis, also called as a cold sore. And
- Aphthous stomatitis, also called as a canker sore. It is caused by
  - a) Deficiency of vitamin B-12, folic acid, iron or zinc.
  - b) Stress.
  - c) Sharp tooth surfaces, dental braces, dentures.
  - d) Small injuries due to accidental cheek bite, dental work etc.
  - e) Weakened immune system.
  - f) Food sensitivities like coffee, citrus fruit, eggs, nuts etc.

### 34) गलपाक (Galapāka):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpādruma: Annexure – 171.

**B] Āyurvedika Aspect of term Galapāka:**

Word Gala means Pharynx or throat region and Pāka means ripening or ulceration. Hence Galapāka means ulceration of Pharynx.

In Suśruta Saṁhitā Sūtrasthāna, Ācārya Suśruta rightly mentioned that without involvement of Pitta Doṣa in the etiopathogenesis, there is no Pāka i.e. ripening or ulceration.

Thus, when Rakta Dhātu (blood) gets vitiated with aggravated Pitta Doṣa, it have properties like Tīkṣṇa (sharpness or penetration), Uṣṇa (hotness). And such a vitiated blood circulates in the body and causes ulceration of mucosal layer of pharynx i.e. pharyngitis.

**C] Modern medical science aspect:**

**Pharyngitis:** “Pharyngitis is inflammation of the pharynx, which is in the back of the throat. It is commonly called as sore throat”.<sup>cxcv</sup> The causes of pharyngitis are as mentioned below,

- a) Viral infections like common cold, influenza.
- b) Chickenpox.
- c) Measles.
- d) Whooping cough.etc.

### 35) अक्षिपाक (Akṣipāka): Conjunctivitis.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 172.

#### B] Āyurvedika Aspect of term Akṣipāka:

Eye disease in which the entire Kṛṣṇamaṇḍala of the patient's eye is covered with white covering is called as Akṣipāka. This disease has severe eye pain and caused due to conjunctivitis. Ācārya Suśruta described it as,

सञ्छाद्यते श्वेतनिभेन सर्वं दोषेण यस्यासितमण्डलं तु । ।

तमक्षिपाकात्ययमक्षिकोपसमुत्थितं तीव्ररुजं वदन्ति । सु.उ. 5/9-10

Thus, here cause of Akṣipāka (ulceration of eyes) is attributed to augmented Tīkṣṇa (sharpness or penetration), Uṣṇa (hotness) properties of vitiated Pitta Doṣa.

#### C] Modern medical science aspect :

##### Conjunctivitis:

“Conjunctivitis is an inflammation of the conjunctiva.”<sup>xxcvi</sup> The causes of conjunctivitis are as mentioned below,

- a) Viral infections like common cold.
- b) Irritants like shampoos, dirt, smoke etc.
- c) Allergic reaction to pollen, dust, contact lenses.
- d) Bacterial and fungal infections.etc.

### 36) गुदपाक (Gudapāka): Proctitis.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 173.

#### B] Āyurvedika Aspect of term Gudapāka:

Word Guda means anus and Pāka means ripening or ulceration. Hence Gudapāka means ulceration of anus.

In Suśruta Saṁhitā Sūtrasthāna, Ācārya Suśruta rightly mentioned that without involvement of Pitta Doṣa in the etiopathogenesis, there is no Pāka i.e. ripening or ulceration.



Thus here cause of Gudapāka is attributed to augmented Tīkṣṇa (sharpness or penetration), Uṣṇa (hotness) properties of Pitta Doṣa.

**C] Modern medical science aspect:**

**Proctitis:**<sup>cxvii</sup>

Proctitis is an inflammatory disorder in which the inner rectum's lining tissue become s inflamed. The causes of proctitis are as mentioned below,

- a) Sexually transmitted infections.
- b) Inflammatory bowel disease like Crohn's disease or ulcerative colitis.
- c) Anal trauma due to vigorous anal sex, enemas etc.
- d) Rectal infections.etc.

**37) मेढ्रपाक (Meḍhrapāka): Inflammation of the penis.**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 174.

**B] Āyurvedika Aspect of term Meḍhrapāka:**

Word Meḍhra means Penis and Pāka means ripening or ulceration. Hence Meḍhrapāka means ulceration of penis.

In Suśruta Saṁhitā Sūtrasthāna, Ācārya Suśruta rightly mentioned that without involvement of Pitta Doṣa in the etiopathogenesis, there is no Pāka i.e. ripening or ulceration.

Whenever there is vitiation of Pitta Doṣa, there is intensification of Tīkṣṇa (sharpness or penetration), Uṣṇa (hotness) and Drava (liquidity) etc. properties in the body. Furthermore, Pitta Doṣa resides in the Rakta Dhātu (blood) in the body. Hence when Pitta Doṣa gets vitiated, Rakta Dhātu is also get vitiated with properties of Pitta Doṣa. Thus, Rakta Dhātu (blood) having properties like Tīkṣṇa (sharpness or penetration), Uṣṇa (hotness) circulates in the body and causes ulceration of mucosal layer of penis causing inflammation of the penis.

**C] Modern medical science aspect :**

**Inflammation of the penis:**<sup>cxviii</sup>

Balanitis is a condition in which the glans, or head, of the penis becomes inflamed. It could be caused by an infection or something else. The causes of balanitis are as enlisted below,

- a) Candida albicans infection.

- b) Sexually transmitted diseases.
- c) Chemicals used in condoms, lubricants, and spermicides
- d) Psoriasis.
- e) Eczema.
- f) Detergents or washing powders and fabric conditioners that are not completely rinsed.
- g) Diabetes mellitus.

### 38) जीवादान (Jīvādāna): Haemorrhage.

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 175.

#### B] Āyurvedika Aspect of term Jīvādāna:

1) In Upakalpaniya Adhyāya of Caraka Samhitā Sūtrasthāna, Ācārya Caraka explained the complications of Vamana Upakrama. Jīvādāna is one of the complications which mean appearance of blood stained vomit.

जीवादानमिति जीवनहेतुधातुरूपशोणितनिर्गमः , यदुक्तं- “अतियोगाच्च भैषज्यं जीवं हरति शोणितम् ।

तज्जीवादानमित्युक्तमादत्ते जीवितं यतः”- इति । इति शिवदाससेनः । च. सू.15/13 (शिवदाससेन)

In Mahāroga Adhyāya, Ācārya Caraka mentioned Jīvādāna as Pittaja Nānātmaja Vikāra. In this context, Jīvādāna means haemorrhage caused due to vitiated Pitta Doṣa.

#### C] Modern medical science aspect :

#### Haemorrhage:<sup>cxix</sup>

The causes of hemorrhage are as mentioned below,

- a) Hemophilia
- b) Leukemia.
- c) Liver disease.
- d) Menorrhagia.
- e) Thrombocytopenia.
- f) Vitamin K deficiency.
- g) Acute Bronchitis.
- h) Medication like Aspirin.

### 39) तमःप्रवेश (Tamapraveśa): Fainting.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 176.

B] Āyurvedika Aspect of term Tamapraveśa:

Whenever there is vitiation of Pitta Doṣa, there is intensification of its properties like Tīkṣṇa (sharpness or penetration), Uṣṇa (hotness) and Drava (liquidity) etc. in the body. Vitiated Pitta Doṣa also vitiates the Pittadhara kala.

While explaining the sign and symptoms of Viṣa-vega, Ācārya Dalhaṇa (commentator of Suśruta Saṁhitā) mentioned that Pittadhara kala is the Majjādhara kala. And thus there are symptoms of Majjā Dhātu vitiation (like fainting) in sixth Viṣa-Vega.

यैव पित्तधरा सैव मज्जधरेति षष्ठे । सु.क. 4/40 (निबन्धसङ्ग्रह व्याख्या-डल्हण कृत)

Thus here cause of Tamapraveśa i.e. fainting is attributed to augmented Pitta Doṣa.

C] Modern medical science aspect :

**Fainting:**<sup>cc</sup>

The causes of fainting are as mentioned below,

- Dehydration.
- Sudden drop in blood pressure.
- Fear or emotional trauma.
- Diabetes mellitus.
- Standing in one position for too long.
- Anxiety.

40) हरितहारिद्रनेत्रमूत्रवर्च (Harita-Haridra Netra Mūtra Varca): Greenish and yellowish colouration of eye, urine and faeces.

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 177.

B] Āyurvedika Aspect of term Harit-haridra netra Mūtra Varca:

In Doṣabhedhiya Adhyāya of Aṣṭāṅga Hṛdaya Sūtrasthāna, Ācārya Vāgbhaṭa mentioned that vitiation of Pitta Doṣa leads to the appearance of various discolourations except white and reddish to the body part involved in that disease.

अथ पित्तस्याह - -वर्णः पाण्डुरारुणवर्जितः । । अ.ह.सू. 12/51

(वर्णः पाण्डुरारुणाभ्यामन्यः शुक्लोहितवर्णनिषेधेन तच्छेषनानावर्णसम्भवः सूच्यते । - सर्वाङ्गसुन्दरी व्याख्या)

Thus greenish and yellowish colouration of eye, urine and faeces is attributed to the vitiated Pitta Doṣa.

### **C] Modern medical science aspect:**

#### **Greenish and yellowish discolouration of eye, urine and faeces:**

➤ The causes of greenish discoloration of stool are as mentioned below,<sup>cci</sup>

- a) Bacterial infection.
- b) Intestinal cancer.
- c) Irritable bowel syndrome.
- d) Salmonella or E. coli poisoning.
- e) Viral gastroenteritis.
- f) Green food coloring.
- g) Iron supplements.
- h) Laxatives.
- i) Green leafy vegetables, which are rich in iron.

➤ The causes of greenish discoloration of urine are as mentioned below,<sup>ccii</sup>

- a) Medication like Amitriptyline, Methylene blue, Doxorubicin (chemotherapeutic drug) etc.
- b) Bladder infection.
- c) Food dye that is blue or green in color.
- d) Kidney infection (Pyelonephritis).

The causes of yellowish discoloration of eye, urine and faeces are as mentioned below,<sup>cciii</sup>

- a) Acute inflammation of the liver.
- b) Inflammation of the bile duct.
- c) Hemolytic anemia.
- d) Gilbert's syndrome.
- e) If bile duct gets blocked due to tumors, cysts, gall stones etc.
- f) Cholestasis. Etc.

## CONCEPT OF KAPHAJA NĀNĀTMAJA VIKĀRA

Ācārya Caraka mentioned 20 Kaphaja Nānātmaja Vikāra in Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna. Aṣṭāṅga Saṁgraha was written by Vṛddha Vāgbhaṭa. Nānātmaja Vikāras are also mentioned in Doṣabhedhiya Adhyāya of Aṣṭāṅga Saṁgraha Sūtrasthāna. Ācārya Arundutta and Ācārya Hemādri has written commentaries on Aṣṭāṅga Hṛdaya namely Sarvāṅga Sundarā and Āyurved Rasāyana. Both these commentators of Aṣṭāṅga Hṛdaya also mentioned Nānātmaja Vikāra in their commentaries. Kaphaja Nānātmaja Vikāra will be studied thoroughly for its better understanding.

### 1) तृप्ति (Tr̥pti):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 178.

### B] Āyurvedika Aspect of term Tr̥pti:

1) In Yajñapuruṣīya Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Tr̥pti i.e. Contentment” is a quality of food as mentioned below,

तृप्तिराहारगुणानां । च. सू. 25/40

2) Ācārya Caraka mentioned Paryāpti is one of the qualities of Anupāna. Commentator Cakrapāṇidatta explained that Paryāpti means Tr̥pti i.e feeling of satisfaction produced due to consumption of proper Anupāna (drink after meal).

पर्याप्ति तृप्तिः । च. सू. 27/325 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

3) कोष्ठगौरवादाहारस्पृहातृप्तिः ।

अन्ये पुनराहुः-अन्नानभिनन्दता तृप्तिरिव तृप्तिररोचकः । अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha, Feeling of heaviness of the abdomen causing lack of desire for food is Tr̥pti. Others say that Tr̥pti is lack of desire for food and drinks or loss of appetite (anorexia)

Whenever Kapha Doṣa get vitiated, its qualities like Gurū (Heavy to digest), Manda (slow) etc, also get amplified in the body, which in turn causes lack of desire for food and drinks or loss of appetite (anorexia).

### **C] Modern medical science aspect :**

#### **Anorexia Nervosa:**<sup>cciv</sup>

“Many people are concerned about gaining weight, but for other people, this concern becomes compulsive, resulting in anorexia nervosa.” The following are the reasons of anorexia nervosa,

- a) Genetics and hormones: numerous studies have suggested a link between anorexia and serotonin, a brain neurotransmitter.
- b) Environment: There is social pressure to be slim.
- c) Psychology: People who suffer from obsessive compulsive disorder are more likely to stick to a rigorous diet and exercise routine.

### **2) तन्द्रा (Tandrā):**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 179.

#### **B] Āyurvedika Aspect of term Tandṛā:**

1) Ācārya Suśruta defined term Tandṛā in Suśruta Saṁhitā Sharirasthana as mentioned below,

इन्द्रियार्थेष्वसम्प्राप्तिर्गौरवं जृम्भणं क्लमः ।

निद्रार्तस्येव यस्येहा [३] तस्य तन्द्रां विनिर्दिशेत् । । सु. शा. 4/49

Sense organs not receptive to their objects, feeling of heaviness of the body , more of yawning, exhaustion, activities of the person being similar to those of sleeping person, such condition is to be called as Tandṛā (stupor).

2) In Jvaranidāna Adhyāya of Aṣṭāṅga Hṛdaya, Ācārya Vāgbhaṭa mentioned “Tandrā” as one of the symptom of Kaphaja Jvara. In Sarvāṅga Sundarā commentary term Tandṛā is defined as below,

निद्रार्तस्येव विषयाग्रहणं-तन्द्रा । अ. ह. नि. 2/49 (सर्वाङ्गसुन्दरी व्याख्या)

Activities of the person being similar to those of sleeping person and person’s sense organs not receptive to their objects; this condition is called as “Tandrā”

Whenever Kapha Doṣa get vitiated, its qualities like Gurū (Heavy to digest), Manda (slow), Sthira (firm) etc, also get amplified in the body, which in turn causes Tandrā i.e. drowsiness.

### **C] Modern medical science aspect:**

#### **Drowsiness:<sup>ccv</sup>**

“Drowsiness is the feeling of being excessively drowsy or weary during the day. Additional symptoms of drowsiness include forgetting and falling asleep at inappropriate times.”

The causes of drowsiness are as mentioned below,

- a) Lifestyle factors: like working very long hours or switching to night shift.
- b) Mental, emotional or psychological state: like depression, Stress, anxiety, boredom
- c) Medical conditions: Diabetes mellitus, Hypothyroidism, Hyponatremia (low sodium level in blood).

### **3) निद्राधिक्य (Nidrādhikya):**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadrūma: Annexure – 180.

#### **B] Āyurvedika Aspect of term Nidrādhikya:**

1) In Caraka Saṁhitā, Ācārya Caraka defined the process of onset of the Nidrā (sleep) as follows,

यदा तु मनसि क्लान्ते कर्मात्मानः क्लमान्विताः ।

विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः ।। च. सू. 21/35

When the mind as well as the soul gets exhausted or become inactive and the sensory and motor organs become inactive then the individual gets sleep. Sleep is nothing but the state of the mind when mind is unconnected with the sensory or motor organs.

2) अतिनिद्रता-निद्राधिक्यम् | अ. ह. सू. 11/8 (आयुर्वेदरसायनम् व्याख्या)

As per Āyurved-Rasāyana commentary on Aṣṭāṅga Hṛdaya, Atinidrāta i.e. excessive sleep means Nidrādhikya. Here it is mentioned as one of the symptom of Kapha Doṣa Vṛddhi (augmented kapha Doṣa).

Whenever Kapha Doṣa get vitiated, its qualities like Gurū (Heavy to digest), Manda (slow), Sthira (firm) etc, also get amplified in the body, which in turn causes Nidrādhikya i.e. Excessive sleep.

**C] Modern medical science aspect:**

**Excessive sleep:** <sup>ccvi</sup>

The causes of excessive sleep are as mentioned below,

- a) Thyroid problem
- b) Heart disease
- c) Depression
- d) Certain medications etc.

**4) स्तैमित्य (Staimitya):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 181.

**B] Āyurvedika Aspect of term Staimitya:**

1) In Sneha-Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned complications of the improper oleation therapy. “Staimitya” is one of the complications. Commentator Ācārya Cakrapāṇidatta explained the “Staimitya” as,

स्तैमित्यम् आर्द्रवस्त्रागुण्ठितत्वमिव । च. सू. 13/76 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

Here, Staimitya means the realization that the body is wrapped in a wet cloth.

2) स्तैमित्यं तु प्रमीलक इत्यन्यैः पठितम् । अ. सं. सू. 20/18

In Aṣṭāṅga Saṁgraha it is mentioned that, Staimitya means deep sleep or unconsciousness.

3) स्तैमित्यं गात्राणां निरुत्साहत्वम् । अ. सं. सू. 9/39 (शशिलेखा व्याख्या)

As per Śaśilekhā commentary on Aṣṭāṅga Saṁgraha, Staimitya means lack of enthusiasm in the body.

Whenever Kapha Doṣa get vitiated, its qualities like Gurū (Heavy to digest), Manda (slow), Sthira (firm) etc, also get amplified in the body, which in turn causes Staimitya.

**C] Modern medical science aspect:**



Staimitya means excess cold sensation<sup>ccvii</sup> or timidness.<sup>ccviii</sup> The causes of shyness are as mentioned below,

- a) Social anxiety.
- b) Overprotective parents can cause their children to be shy.
- c) Public humiliation.
- d) Critical work environment.

#### 5) गुरुगात्रता (Gurūgātrātā):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 182.

B] Āyurvedika Aspect of term Gurūgātrātā:

Here the word “Gurū” means Heaviness and “Gātra” means Sharira i.e. body. Hence term “Gurūgātrātā” means heaviness in the body.

Gurū is one of the qualities of Kapha Doṣa. When Kapha Doṣa get vitiated with it's qualities like Gurū (heavyness), Sthira (firm), Manda (slow) etc., it causes heaviness in the body i.e. Gurūgātrātā.

C] Modern medical science aspect:

**Heaviness of the body:** <sup>ccix</sup>

The causes of feeling of heaviness in the body are as mentioned below,

- a) Hypothyroidism.
- b) Anemia.
- c) Insulin resistance (Diabetes mellitus).
- d) Depression.
- e) Anxiety. Etc.

#### 6) आलस्य (Ālasya):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 183.

B] Āyurvedika Aspect of term Ālasya:

- 1) आलस्यं-अनुत्साहः। अ. ह. सू. 11/8 (आयुर्वेदरसायनम् व्याख्या)

As per Āyurved -Rasāyana commentary on Aṣṭāṅga Hṛdaya, Ālasya means lack of enthusiasm. Here Ālasya is mentioned as one of the symptom of Kapha Doṣa Vṛddhi (augmented kapha Doṣa).

2) आलस्यं कर्मण्यनुत्साहः । सु. सू. 2/6 (निबन्धसङ्ग्रह व्याख्या-डल्हण कृत)

A per Nibandhasaṅgraha commentary on Suśruta Saṁhitā, Ālasya means lack of enthusiasm to do any activity.

3) सुखस्पर्शप्रसङ्गित्वं दुःखद्वेषणलोलता ।

शक्तस्य चाप्यनुत्साहः कर्मस्वालस्यमुच्यते । । सु. शा. 4/52

Desire for comfortable touch, trying to avoid discomfort always, lack of enthusiasm in work though capable of doing it, is called as Ālasya i.e. lassitude.

Here cause of Ālasya is attributed to the vitiation of Kapha Doṣa with its properties like Gurū (heavyness), Sthira (firm), Manda (slow) etc.

### **C] Modern medical science aspect :**

#### **Laziness:**

The causes of laziness are as mentioned below,<sup>CCX</sup>

- a) Vitamin deficiency..
- b) Anemia.
- c) Insulin resistance (Diabetes mellitus).
- d) Depression.
- e) Thyroid disorders.
- f) Cancer
- g) Anxiety. Etc.

### **7) मुखमाधुर्य (Mukhamādhurya):**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 184.

#### **B] Āyurvedika Aspect of term Mukhamādhurya:**

1) ) मधुरास्यतां-मधुरवक्रत्वं च, कुर्यात् । अ. ह. शा. 21/55 (सर्वाङ्गसुन्दरी व्याख्या)

In Mukharogavijnyaniya Adhyāya of Aṣṭāṅga Hṛdaya Uttarasthāna, Ācārya Vāgbhaṭa mentioned Madhurāsyatā is one of the symptoms of Kaphaja Galagaṇḍa

roga (Goiter). In Sarvāṅga Sundarā commentary, Madhurāsyatā is explained as Madhura Vaktratvam i.e. sweet taste in the mouth.

2) Madhurāsyatā (sweet taste in the mouth) is also one of the symptoms of Kaphaja Pāṇḍuroga (anaemia). (Cha. Chi. 16/25)

Here cause of Mukhamādhurya is attributed to the vitiation of Kapha Doṣa with its properties like Gurū (heavyness), Sthira (firm), Manda (slow), snigdha (unctuousness), Ślakṣṇa (smooth) etc.

### **C] Modern medical science aspect :**

#### **Sweet taste in mouth:** <sup>ccxi</sup>

The causes of sweet taste in mouth are as mentioned below,

- a) Metabolic disorders: like Diabetes mellitus, Thyroid disorders.
- b) Neurological problems like stroke, epilepsy.
- c) Certain bacterial (pseudomonas) infections in the sinuses, nose and throat.
- d) Certain viruses affect the body's ability to smell.
- e) Small cell carcinoma in the lung.
- f) Pregnancy.

### **8) मुखस्राव (Mukhasrāva):**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 185.

#### **B] Āyurvedika Aspect of term Mukhasrāva:**

1) प्रसेकः आस्यस्रावः । अ. सं. सू. 3/15 (शशिलेखा व्याख्या)

In Dinacaryā Adhyāya of Aṣṭāṅga Saṁgraha Sūtrasthāna, Ācārya Vāgbhaṭa mentioned benefits of gargaling; cure of excessive salivation is one of them. In Śāśilekhā commentary the word “Praseka” is explained as “Āsyasrāva” i.e. excessive salivation.

Here cause of Mukhasrāva is attributed to the vitiation of Kapha Doṣa with its properties like Gurū (heavyness), Sthira (firm), Manda (slow), Snigdha (unctuousness), Ślakṣṇa (smooth) etc

### **C] Modern medical science aspect:**

#### **Excess Salivation:** <sup>ccxii</sup>

The causes of temporary hypersalivation are as mentioned below,

- a) Infections.
- b) Pregnancy.
- c) Gastroesophageal reflux.
- d) Certain tranquilizers and anticonvulsant drugs.
- e) Exposure to toxins like mercury.

The causes of Constant hypersalivation are as mentioned below,

- a) Malocclusion of teeth.
- b) Cerebral palsy.
- c) Intellectual disability.
- d) Facial nerve palsy.
- e) Parkinson's disease.
- f) Stroke etc.

#### 9) श्लेष्मोद्विरण (Śleṣmodgiraṇa):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpdruma: Annexure – 186.

#### B] Āyurvedika Aspect of term Śleṣmodgiraṇa:

1) In Kāsachikitsitam Adhyāya of Aṣṭāṅga Saṁgraha, Ācārya Vāgbhaṭa mentioned various formulations for cure of Kāsa i.e. coughing as well as associated symptoms. In Śaśilekhā Vyākhyā, one of the symptom i.e. Kaphaṣṭhīvana is explained as below, कफष्ठीवः श्लेष्मोद्विरणम्। अ. सं. चि. 4/43 (शशिलेखा व्याख्या).

Here, Expectoration of sputum means Śleṣmodgiraṇa. When Kapha Doṣa get vitiated there is increase in its properties like Gurū (heavyness), Sthira (firm), Manda (slow), Snigdha (unctuousness), Ślakṣṇa (smooth) etc. in the body. Increased Kapha Doṣa expelled outside through its expectoration.

#### C] Modern medical science aspect:

#### Expectoration of mucus:<sup>ccxiii</sup>

The causes of are as mentioned below,

- a) Respiratory tract infections.
- b) Asthma.
- c) Smoking.
- d) Cystic fibrosis etc.

## 10) मलस्याधिक्य (Malasyādhikya):

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 187.

### B] Āyurvedika Aspect of term Malasyādhikya:

The word “Mala” means excreta and “Ādhikya” means excess. Hence Malasyādhikya means excessive excretion of excreta.

As Kapha Doṣa have properties like Gurū (heavyness), Śīta (coldness), Sthira (firm), Manda (slow), Snigdha (unctuousness), Ślakṣṇa (smooth) etc. These properties lead to improper digestion and excessive production and accumulation of excreta in various organs of body like ear, nose, and eyes. As well as, there is increase in amount of stool and urine excreted.

### C] Modern medical science aspect:

#### Excessive excretion of excreta:

Stool, urine and sweating are the three important excretory products.

#### ➤ The causes of excessive bowel movements are as mentioned below,<sup>ccxiv</sup>

- Bacterial infection of gastrointestinal tract.
- Inflammatory bowel disease like ulcerative colitis, Crohn’s disease.
- Irritable bowel syndrome.
- Food poisoning.
- Parasitic infection, such as from worms or protozoa.
- Complication of intestinal or abdominal surgery etc.

#### ➤ The causes of excessive urination are as mentioned below,<sup>ccxv</sup>

- Diabetes mellitus.
- Pregnancy.
- Prostate problems.
- Stroke or other neurological disease.
- Diabetes insipidus.
- Hypercalcemia etc.

#### ➤ The causes of excessive sweating are as mentioned below,<sup>ccxvi</sup>

- Hyperthyroidism.
- Anxiety.
- Obesity.

- d) Diabetes mellitus.
- e) Infection.
- f) Heart attack or heart failure.
- g) Medications: like Alzheimer's drugs, Antidepressants, Diabetes drugs.

### 11) बलासक (Balāsaka):

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 188.

#### B] Āyurvedika Aspect of term Balāsaka:

In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Balāsaka” as Kaphaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta explained the symptom “Balāsaka” as,

बलासकः बलक्षयः; किंवा श्लेष्मोद्रेकान्मन्दज्वरित्वं, स्थूलाङ्गता वा बलासकः । च. सू. 20/17 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत).

Here, word Balāsaka is defined as,

- a) Balāsaka means Balakshyaya i.e. loss of strength of the body.
- b) Balāsaka means there is mild fever in the body due to the excessiveness of Kapha Doṣa in the body.
- c) Balāsaka means obesity.

The Symptom Balāsaka is attributed to the qualities of vitiated Kapha Doṣa.

#### C] Modern medical science aspect :

##### Loss of strength:<sup>ccxvii</sup>

Strength is mainly linked with muscles. The causes of muscle weakness are as mentioned below,

- a) Neuromuscular disorders.
- b) Chronic diseases like Diabetes mellitus, anemia, chronic lung diseases, chronic kidney diseases etc.
- c) Aging.
- d) Muscle damage through injury etc.

### 12) अपक्ति (Apakti):

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 189.

**B] Āyurvedika Aspect of term Apakti:**

1) श्लेष्माऽग्निमदप्रसेकालस्यगौरवम् । ।

श्वेत्यशैत्यश्लथाङ्गत्वं श्वासकासातिनिद्रताः । अ. ह. सू. 11/7-8

(अग्निमदनं-अग्निमान्द्यम् । - आयुर्वेदरसायनम् व्याख्या)

While explaining the effects of augmented Kapha Doṣa, Ācārya Vāgbhaṭa mentioned the symptom “Agnisadana”. In Āyurved-Rasāyana commentary, Agnisadana is defined as Agnimāndya i.e. decreased digestive power.

2) अपक्तिः-अपाकः । अ. ह. सू. 12/53 (आयुर्वेदरसायनम् व्याख्या)

While explaining the effects or actions of increased Kapha Doṣa, Ācārya Vāgbhaṭa mentioned the symptom “Apakti”. In Āyurved-Rasāyana commentary, Apakti is defined as Apāka i.e. indigestion.

Kapha Doṣa have properties like Gurū (heavyness), Śīta (coldness), Sthira (firm), Manda (slow), Snigdha (unctuousness), Ślakṣṇa (smooth) etc. when Kapha Doṣa get aggravated or vitiated, these properties also get increased in the body leading to decreased digestive capability and thereby indigestion.

**C] Modern medical science aspect:**

**Indigestion:**<sup>ccxviii</sup>

The causes of indigestion are as mentioned below,

- Diseases like irritable bowel syndrome, ulcers, pancreatitis, thyroid diseases etc.
- Eating too much, too fast, eating high fat food.
- Stress and fatigue.
- Drinking too much alcohol, smoking etc.
- Medications like aspirin, ibuprofen, steroid etc.

**13) हृदयोपलेप (Hṛdayaopalepa):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 190.

**B] Āyurvedika Aspect of term Hṛdayaopalepa:**

1) उपलेपो मलवृद्धिः । सु. सू. 42/9 (निबन्धसङ्ग्रह व्याख्या-डल्हण कृत)

In Rasaviśeṣavijñānīya Adhyāya of Suśruta Saṁhitā Sūtrasthāna, Mukha-upalepa is mentioned as properties of Madhura rasa (sweet taste). Madhura rasa causes Mukha-upalepa i.e. coating in the mouth.

2) उपलेपिभिः पिच्छिलादिभिः । सु. नि. 7/17 (निबन्धसङ्ग्रह व्याख्या-डल्हण कृत)

In Suśruta Saṁhitā, in the context of Baddhagudodara it is mentioned that, the intestine become coated inside either with food or other sticky materials leading to the pathogenesis of Baddhagudodara. Here it is mentioned that Picchila (slimy or sticky) property is responsible for upalepa.

3) उपलेपः स्रोतःसु मलवृद्धिः । सु. चि. 33/12 (निबन्धसङ्ग्रह व्याख्या-डल्हण कृत)

In Suśruta Saṁhitā, in the context of Vamana karma (emesis) it is explained that person treated with emesis at the regular interval does not causes Upalepa i.e. accumulation of Kapha in the throat.

4) उपलेप इवोपलेपः । अ. सं. सू. 20/18

In Aṣṭāṅga Saṁgraha, term Upalepa is explained as feeling of being covered with a paste or smeared with greasy material.

Thus Hṛdayaopalepa means feeling of coating or being covered with greasy material or accumulation of Kapha Doṣa in chest region. Hṛdayaopalepa is the symptom produced due to aggravated Kapha Doṣa with its properties like Gurū (heavyness), Śīta (coldness), Picchila (sticky), Manda (slow), Snigdha (unctuousness), Ślakṣṇa (smooth) etc.

**C] Modern medical science aspect :**

**Phlegm adhered in vicinity of heart or Chest region:**<sup>ccxi</sup>

The causes of phlegm (mucus) adhered in vicinity of heart or chest are as mentioned below,

- Chronic obstructive pulmonary disease.
- Bacterial and viral infections of respiratory system.
- Acid reflux.
- Allergies: pollen, dust etc.

**14) कण्ठोपलेप (Kant̥hopaleopa):**



**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 191.

**B] Āyurvedika Aspect of term Kanṭhopaleopa:**

1) उपलेपः स्रोतःसु मलवृद्धिः । सु. चि. 33/12 (निबन्धसङ्ग्रह व्याख्या-डल्हन कृत)

In Suśruta Samhitā, in the context of Vamana karma (emesis) it is explained that person treated with emesis at the regular interval does not causes Upalepa i.e. accumulation of Kapha in the throat.

2) उपलेप इवोपलेपः । अ. सं. सू. 20/18

In Aṣṭāṅga Saṁgraha, term Upalepa is explained as feeling of being covered with a paste or smeared with greasy material.

Thus Kanṭhopaleopa means feeling of coating or being covered with greasy material or accumulation of Kapha Doṣa in throat region. Kanṭhopaleopa is the symptom produced due to aggravated Kapha Doṣa with its properties like Gurū (heavyness), Śīta (coldness), Picchila (sticky), Manda (slow), Snigdha (unctuousness), Ślakṣṇa (smooth) etc.

**C] Modern medical science aspect:**

**Phlegm adhered to throat:<sup>ccxx</sup>**

The causes of phlegm (mucus) adhered to throat are as mentioned below,

- a) Acid reflux.
- b) Bacterial and viral infections of respiratory system.
- c) Chronic obstructive pulmonary disease.
- d) Allergies: pollen, dust etc.

**15) धमनीप्रतिचय (Dhamanīpraticaya):**

**A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadruma: Annexure – 192.

**B] Āyurvedika Aspect of term Dhamanīpraticaya:**

1) In Mahāroga Adhyāya of Caraka Samhitā Sūtrasthāna, Ācārya Caraka mentioned “Dhamanīpraticaya” as Kaphaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta explained the symptom “Dhamanīpraticaya” as,

धमनीप्रतिचयो धमन्युपलेपः । च. सू. 20/17 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

When Dhamani (blood vessels) are coated from inside with sticky material it is called as Dhamanīpraticaya (Deposition of cholesterol in the artery).

2) तदतिशयः प्रतिचयोऽतिपूरणम् । अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha, accumulation of greasy material forming coating inside the channels is called as Dhamanīpraticaya.

Thus Dhamanīpraticaya is the symptom produced due to aggravated Kapha Doṣa with its properties like Gurū (heavyness), Śīta (coldness), Picchila (sticky), Manda (slow), Snigdha (unctuousness), Ślakṣṇa (smooth) etc.

### **C] Modern medical science aspect :**

#### **Hardening of vessels:<sup>ccxxi</sup>**

The causes of hardening of vessels (atherosclerosis) are as mentioned below,

- a) High blood cholesterol.
- b) Family history of hardening of vessel
- c) Obesity.
- d) Diabetes mellitus.
- e) Lack of exercise
- f) Smoking etc.

### **16) गलगण्ड (Galagaṇḍa):**

#### **A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :**

As per Śabdakalpadrūma: Annexure – 193.

#### **B] Āyurvedika Aspect of term Galagaṇḍa:**

- 1) निबद्धः श्वयथुर्यस्य मुष्कवल्लम्बते गले ।

महान् वा यदि वा ह्रस्वो गलगण्डं तमादिशेत् ।। सु. नि. 11/29

The swelling adhering firmly in the throat (neck) and hanging loose like the scrotum, whether big or small in size, is to be called a Galagaṇḍa.

In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Galagaṇḍa” as Kaphaja Nānātmaja Vikāra. Hence vitiated Kapha Doṣa with its properties is fundamental cause of Galagaṇḍa.

### C] Modern medical science aspect :

#### Goiter: <sup>ccxxii</sup>

A state that increases the dimension of thyroid gland is called as a goiter. The causes of goiter are as mentioned below,

- a) Iodine deficiency.
- b) Graves disease.
- c) Hashimoto thyroiditis.
- d) Thyroid cancer.
- e) Pregnancy etc.

### 17) अतिस्थौल्य (Atisthaulya):

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 194.

#### B] Āyurvedika Aspect of term Atisthaulya:

अतिस्थूलस्य तावदायुषो हासो जवोपरोधः कृच्छ्रव्यवायता दौर्बल्यं

दौर्गन्ध्यं स्वेदाबाधः क्षुदतिमात्रं पिपासातियोगश्चेति भवन्त्यष्टौ दोषाः ।

तदतिस्थौल्यमतिसम्पूरणाद्गुरुमधुरशीतस्निग्धोपयोगादव्यायामादव्यवाया

द्विवास्वप्राद्धर्षनित्यत्वादचिन्तनाद्वीजस्वभावाच्चोपजायते । च. सू. 21/4

Those of the too corpulent category are deficient in longevity, slow in movement; they find it difficult to indulge in sexual intercourse; they are weak; they emit bad smell; they have much of sweating, hunger and thirst. These are the eight defects inherent in them.

Excessive corpulence is caused by over intake; intake of heavy, sweet, cooling and unctuous food, want of physical exercise, abstinence from sexual intercourse, days-leap, uninterrupted cheerfulness, lack of mental exercise and heredity.

Thus Atisthaulya is the symptom produced due to aggravated Kapha Doṣa with its properties like Gurū (heavyness), Śīta (coldness), Picchila (sticky), Manda (slow), Snigdha (unctuousness), Ślakṣṇa (smooth) etc.

### C] Modern medical science aspect :

#### Obesity:

“Body mass index (BMI) is a calculation that takes a person’s weight and height into account to measure body size. Obesity is defined as a BMI of 30 or above in adults.”<sup>ccxxiii</sup> The causes of obesity are as mentioned below,

- a) Genetics.
- b) Cushing syndrome.
- c) Polycystic ovarian syndrome.
- d) Hypothyroidism
- e) High calorie diet with less exercise
- f) Sedentary lifestyle etc.

### 18) शीताग्निता (Śīta-agnita):

#### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Vācaspatyam and Śabdakalpadruma: Annexure – 195.

#### B] Āyurvedika Aspect of term Śīta-agnita:

1) Agni means digestive power of an individual. The process of digestion begins from mouth where saliva gets mixed with food. If Agni is normal then there is normal digestion of food, which gives healthy and disease-free life.

2) In Mahārōga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Śīta-agnita” as Kaphaja Nānātmaja Vikāra. Commentator Ācārya Cakrapāṇidatta explained the symptom “Śīta-agnita” as,

शीताग्निता मन्दाग्निता । च. सू. 20/17 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)

Here, Śīta-agnita means decreased digestive power.

3) अग्नेरति मन्दता शैत्यम् । अ. सं. सू. 20/18

As per Aṣṭāṅga Saṁgraha, Śaitya is profound decrease of digestive power or body temperature.

Thus Śīta-agnita is the symptom produced due to aggravated Kapha Doṣa with its properties like Gurū (heavyness), Śīta (coldness), Picchila (sticky), Manda (slow), Snigdha (unctuousness), Ślakṣṇa (smooth) etc.

#### C] Modern medical science aspect :

**Mildness in digestive power:** Digestive power of an individual gets decreased in almost each and every disease, whether it is somatic or psychic.

## 19) उदरद (Udarda):

### A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 196.

### B] Āyurvedika Aspect of term Udarda:

2) In Aṣṭāṅga Saṁgraha, concepts of “Udarda” is mentioned in details as follows,

उरसोऽभिष्यन्द उदरदः ।

केषाञ्चिच्छीतवेपथुरुदरदः ।

अन्ये पुनराहुः शीतपानीयसंस्पर्शाच्छीतकाले विशेषतः ।

सरागकण्डूः शोफ स्यादुदरदः स कफोद्भवः । ।

Here, Udarda is defined as,

- a) Udarda is accumulation of fluid in the chest.
- b) Udarda is shivering associated with cold (rigors).
- c) Udarda is swelling, red in colour with itching seen especially in cold season, from contact with cold water and produced by vitiated kapha Doṣa.

In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Udarda” as Kaphaja Nānātmaja Vikāra. Hence one thing is clear that there is prime vitiation of Kapha Doṣa in the etiopathogenesis of Udarda disease.

### C] Modern medical science aspect :

#### Urticarial rashes:<sup>ccxxiv</sup>

The types and causes of urticaria are as mentioned below,

- a) Acute urticaria: It last for less than 6 weeks. The general causes are foods (nuts, chocolates, fish, eggs, milk, tomatoes, food preservatives and additives etc.), medication (aspirin, ibuprofen etc.) and infections. Insect bite may also responsible.
- b) Chronic urticaria: It last for more than 6 weeks. The some causes are thyroid disease, hepatitis, cancer etc.
- c) Physical urticaria: It is commonly caused by something that stimulates the skin like cold, heat, sun exposure, vibration, pressure, sweating etc.
- d) Dermatographism: It is common form of physical urticaria, in which hives form after firmly stroking or scratching the skin.

## 20) श्वेतावभासता (Śvetavabhasata):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 197.

**B] Āyurvedika Aspect of term Śvetavabhasata:**

1) In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Śvetavabhasata” as Kaphaja Nānātmaja Vikāra.

2) श्लेष्मा त्वचि स्थितः कुर्यात्स्तम्भं श्वेतावभासताम्। अ. सं. सू. 19/21

(श्वेतावभासता श्वेतवर्णं दर्शित्वम्। - शशिलेखा व्याख्या)

As per Aṣṭāṅga Saṁgraha, Śvetavabhasata means whitish discolouration. As per Śaśilekhā Vyākhyā, Śvetavabhasata means whitish appearance of skin of a person. This symptom is attributed to the vitiated Kapha Doṣa.

**C] Modern medical science aspect :**

**Pallor:** <sup>ccxxv</sup>

The causes of pallor are as mentioned below,

- Anemia (blood loss, poor nutrition)
- Frostbite.
- Shock.
- Certain vitamin deficiency: folic acid, vitamin B12.
- Problem with blood circulation.
- Chronic diseases like tuberculosis, cancer etc.

## 21) श्वेतमूत्रनेत्रवर्च (Śveta Mūtra-Netra-Varca):

A] व्युत्पत्ति एवम् अर्थ (Etymology and meaning) :

As per Śabdakalpadruma: Annexure – 198.

**B] Āyurvedika Aspect of term Śveta Mūtra-Netra-Varca:**

In Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna, Ācārya Caraka mentioned “Śveta Mūtra-Netra-Varca” as Kaphaja Nānātmaja Vikāra.

Vitiation of Kapha Doṣa with its properties like Gurū (heavyness), Śīta (coldness), Picchila (sticky), Manda (slow), Snigdha (unctuousness), Ślakṣṇa

(smooth) etc. leads to the appearance of whitish discolouration to stool, eyes and urine etc.

### **C] Modern medical science aspect :**

#### **White discoloration of urine, eye and faeces:**

➤ A decrease or absence of bile salts can cause the stool to become pale clay like color. <sup>ccxxvi</sup> The causes of whiteness of stool are as mentioned below,

- a) Food: especially fatty food or food containing coloring.
- b) Giardiasis may turn stool light.
- c) Medications: ibuprofen, acetaminophen can harm liver.
- d) Gall bladder diseases: gall stone, Cholestais.
- e) Liver problems: Hepatitis, liver cancer etc.
- f) Pancreas problems: Pancreatitis etc.

➤ The causes of whiteness of urine are as mentioned below, <sup>ccxxvii</sup>

- a) Urinary tract infection.
- b) Pregnancy.
- c) Sexually transmitted infections: Gonorrhoea, Chlamydia may cause cloudy urine.
- d) Vulvovaginitis.
- e) Prostatitis.
- f) Diabetes or kidney damage from diabetes can cause cloudy urine etc.

➤ The causes of whiteness of eye are as mentioned below, <sup>ccxxviii</sup>

- a) Corneal ulcer.
- b) Cataracts.
- c) Pingueculas and pterygium.
- d) Retinoblastoma
- e) Anemia etc.

## OBSERVATIONS

- 1) Mahāroga Adhyāya is the Caraka Samhitā Sūtrasthāna's twentieth Adhyāya. It is Roga Catuska's fourth Adhyāya. The previous Adhyāya, Aṣṭaudarīya Adhyāya, dealt with a variety of disorders caused by Vāta Doṣa, Pitta Doṣa, and Kapha Doṣa vitiation in general. Specific disorders caused by Vāta Doṣa, Pitta Doṣa, and Kapha Doṣa are described in Mahāroga Adhyāya.
- 2) According to Ācārya Shivadas Sen, the term "Mahā" in the name Mahāroga Adhyāya denotes its prominence in comparison to the previous Adhyāya. The word "Mahā" does not imply that the ailments stated in Mahāroga Adhyāya can only be cured via huge efforts.
- 3) Diseases are divided into two categories: external Āgantū diseases and intrinsic Nija diseases (endogenous). Āgantū illnesses begin with pain and progress to a disruption in the Doṣa balance. And Nija ailments start with a disruption in the Doṣa balance, which leads to discomfort or pain.
- 4) Countless diseases can arise from any combination of the three Doṣas and the seven Dhātus. Even though there are several types of diseases but there is one common entity in each and every disease i.e. Ruk (pain).
- 5) There are three sorts of causal variables for Nija and Āgantū diseases: a) Asātmīya-Indriya-Artha-Samyoga (unwholesome connections between the sense organs and their objects), b) Prajñāparādha (intellectual blasphemy), and c) Pariṇāma (effect of time).
- 6) It is observed that there are four different terms used for causative factor in Mahāroga Adhyāya. These are as mentioned below,
  - a) प्रकृतिः प्रत्यासन्नं कारणं वातादि । च. सू. 20/3 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)
  - b) आयतनानि बाह्यहेतवो दुष्टाहाराचाराः । च. सू. 20/3 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)
  - c) मुखानि कारणानि; यथा "रजस्वलागमनमलक्ष्मीमुखानाम्" (सू. २५) इति । च. सू. 20/4 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)
  - d) प्रेरणामिति कारणम् । च. सू. 20/3 (आयुर्वेददीपिका व्याख्या-चक्रपाणिदत्त कृत)



In this context, the word, Prakṛti means immediate cause of disease i.e. Doṣas. The word, Āyatanāni means external causes like incorrect diet and lifestyle. The word, Mukhāni means causative factors. And the word Preraṇam is also used for causative factors of diseases.

7) Tridoṣas are present everywhere in the body. Among the sites of Vāta Doṣa, Pitta Doṣa and Kapha Doṣa, the Pakvāśaya (large intestine or colon), Āmāśaya (lower part of stomach or small intestine) and Ura (chest) are the most important sites respectively. The word “च (Ca)” is there, while mentioning the sites of each Doṣa.

It states that other similar sites can be included in the sites of respective Doṣa.

8) In Mahāroga Adhyāya, Ācārya Caraka mentioned functions of Tridoṣas in short, which are explained in detail in Triśoṭhīya Adhyāya and Vātakalākālīya Adhyāya of Caraka Saṁhitā Sūtrasthāna. Functions of Tridoṣas are also enlightened in other Saṁhitās like Suśruta Saṁhitā, Aṣṭāṅga Saṁgraha and Aṣṭāṅga Hṛdaya.

9) Sāmānyaja Vikāras are the diseases caused by the vitiation of Vāta Doṣa, Pitta Doṣa, and Kapha Doṣa; when two or all three Doṣas are involved. Any vitiated Doṣa can lead the pathogenesis of Sāmānyaja Vikāra. These are stated in the previous chapter i.e. Aṣṭaudarīya Adhyāya of Caraka Saṁhitā Sūtrasthāna.

10) The ailments known as Nānātmaja Vikāra are those that are conclusively caused by the vitiation of just one Doṣa (either Vāta Doṣa or Pitta Doṣa or Kapha Doṣa). Nānātmaja Vikāra is a form of Nija Vikāra, which means it is caused by a certain Doṣa. Without the participation of a certain Doṣa, a Nānātmaja Vikāra cannot be expected. Vitiation of certain Doṣa is required for the manifestation of the Nānātmaja Vikāra.

11) The understanding of Nānātmaja Vikāra helps to recognize the Doṣa involved and to plan proper Doṣa specific management with precision.

12) Vātaja Nānātmaja Vikāra are 80 in number, Pittaja Nānātmaja Vikāra are 40 in number and Kaphaja Nānātmaja Vikāra are 20 in number.

13) Even if other Doṣas besides Vāta Doṣa are responsible for some of the Vātaja Nānātmaja Vikāra, it is the Vāta Doṣa that is responsible for the transmission of the vitiated Doṣas to a specific organ of the body, as it is said that Kapha, Pitta, and Dhātus are immobile in nature when left to themselves. They produce ailments wherever they are carried by the Vāta Doṣa, much as a cloud carried by the wind brings rain in a certain place.

14) Pain in the foot, eye, and ear are listed as ailments produced by the Vāta Doṣa in Vātaja Nānātmaja Vikāra because these are the most typically exhibited varieties of Vātika type pain. The infinite kinds of Vātika disorders include pain in various regions of the body, such as the arm, forearm, and so on.

15) Guṇas (properties) of Vāta Doṣa: Sāmānya Guṇas (common properties) of Vāta Doṣa, according to various Āyurvedika classics are enlisted as below. <sup>ccxxxix ccxxx</sup>  
<sup>ccxxxix ccxxxii ccxxxiii ccxxxiv ccxxxv</sup> Initially Guṇas (properties) among the Gurvādi Guṇas are enlisted in table – 2

**Table – 2 (Guṇa (properties) of Vāta Doṣa among the Gurvādi Guṇas)**

Sr. No.	गुण	चरकसंहिता	सुश्रुतसंहिता	अष्टांगसंग्रह	अष्टांगहृदय
1	रुक्ष	+	+	+	+
2	लघु	+	+	+	+
3	शीत	+	+	+	+
4	खर	+	+	+	+
5	सूक्ष्म	+	-	+	+
6	चल	+	-	+	+
7	विशद	+	-	-	-
8	दारुण	+	-	-	-
9	परुष	+	-	-	-

Note : Here Sign “+” stands for property mentioned by concerned Āyurved Samhitā.

And Sign “-” stands for property not mentioned by concerned Āyurved Samhitā.

Rests of Guṇas (i.e. other than Gurvādi Guṇas) according to various Āyurvedika classics are enlisted in table – 3. Among the Bṛhatrayī, only Caraka

Saṁhitā and Suśruta Saṁhitā mentioned the Guṇa other than Gurvādi Guṇas for Vāta Doṣa.

**Table – 3 Guṇa of Vāta Doṣa other than Gurvādi Guṇa**

Name of Āyurvedika classic	Guṇa other than Gurvādi Guṇa
चरकसंहिता	असङ्घातवन्त, अनवस्थित, अनासाद्य, शुषिरकर, गति, अतिबल, अतिशीघ्र, आत्ययिक, अमूर्त, बहु, योगवाह
सुश्रुतसंहिता	अव्यक्तो व्यक्तकर्मा च, सर्वगत्व, अचिन्त्यवीर्यो, दोषाणां नेता, रोगसमूहराट्, आशुकारी, मुहुश्चारी, स्वयम्भू, तिर्यग्ग, द्विगुण, रजोबहुल, स्वतंत्र, नित्यभाव

**Table – 4; Interpretation of all the Guṇas of Vāta Doṣa is described as below**

Sr. No.	Name of Guṇa ( Property )	Interpretation
1	रुक्ष (Rukṣa)	Dry
2	शीत (Śīta)	Cool
3	लघु (Laghu)	Light
4	सूक्ष्म (Sūkṣma)	Subtle / Minute
5	चल (Cala)	Mobile
6	विशद (Viśada)	Non-slimy / Clean
7	खर (Khara)	Coarse / Rough
8	अमूर्तत्व (Amūrtatva)	No Shape
9	अनवस्थितत्व (Anavasthitatva)	Unstable
10	परुष (Paruṣa)	Hard
11	शुषिरकर (Suṣirakara)	Responsible for Porous
12	दारुण (Dāruṇa)	Severe / Hard
13	आशुकारी (Āśukārī)	Quick movement
14	मुहुश्चारी (Muhuścārī)	Frequent movement
15	योगवाह (Yogavāh)	Accelerator of the properties and actions of other doṣas
16	रजोबहुल (Rajobahula)	Rajo guṇa dominant
17	अव्यक्त व्यक्तकर्मा च (Avyakta Vyaktakarmā ca)	Unmanifested but recognized by its actions.

18	अचिन्त्यवीर्य (Acintyavīrya)	Unpredictable power
19	दोषाणां नेता (Doṣāṅām Netā)	Leader of all doṣās
20	तिर्यग्ग (Tiryagga)	Moves in an oblique direction
21	द्विगुण (Dvigūṇa )	Possesses two special qualities as śabda and Sparśa.
22	स्वयम्भू (Svayambhū)	Self-begotten
23	स्वतंत्र (Svātāmtra)	Independent
24	सर्वगत्व (Sarvagatva)	All pervasiveness
25	अतिबल (Atibala)	Strongest among the doṣas
26	अनासाद्य (Anāsādyā)	Inaccessible
27	असङ्घातवन्त (Asaṅghātavanta)	Incorporeal
28	बहु (Bahu)	Abundant in quantity
29	आत्ययिक (Ātyayika)	Destructive power
30	नित्यभाव (Nityabhāva)	Eternality

16) Properties of Vāta Doṣa are explained by Caraka Saṁhitā at various contexts as follows,<sup>ccxxxvi</sup>

A] First reference is in context to primary outline of attributes of Vāta Doṣa. Measures to normalize these attributes are also mentioned. This reference is read from Caraka Saṁhitā Sūtrasthāna first Adhyāya as mentioned below,

रूक्षः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खर । विपरीतगुणैर्द्रव्यैर्मारुतः सम्प्रशाम्यति । च. सू. 1/59<sup>ccxxxvii</sup>

B] Second reference is in context to physiological aspect of attributes. When diseases are generated due to malfunction of any attribute, physician should recognize symptoms. This is the chief purpose of mentioning these properties in Caraka Saṁhitā Sūtrasthāna twelfth Adhyāya as mentioned below,

अत्रोवाच कुशः साङ्कत्यायनः रूक्षलघुशीतदारुणखरविशदाः षडिमे वातगुणा भवन्ति । च. सू. 12/4<sup>ccxxxviii</sup>

C] Third reference is in context to strong qualities, specifically owned by Vāta Doṣa, which remain constant after coming in contact with other entities, including other Doṣas. These properties are responsible for different diseases originated from particularly Vāta Doṣa. Any Doṣa cannot afford to disturb balance of these properties with each other and with properties of other Doṣa.

रौक्ष्यं शैत्यं लाघवं वैशद्यं गतिरमूर्तत्वमनवस्थितत्वं चेति वायोरात्मरूपाणि । च. सू. 20/12 <sup>ccxxxix</sup>

D] Fourth reference is in context to physical properties exhibited in structure, physiology and psychology of a person. Contribution of these attributes in expressing Prakṛti is considered in Caraka Saṃhitā Vimānasthāna eighth Adhyāya. This shows intrauterine influence of Doṣa properties and helps in preventing measures.

वातस्तु रूक्षलघुचलबहुशीघ्रशीतपुरुषविशदः । च. वि. 8/98 <sup>ccxi</sup>

17) A specific observation is to be noted here is Ātmarupāṇi of Vāta Doṣa mentions nothing about taste, color or odor.

18) Guṇas (properties) of Pitta Doṣa: Sāmānya Guṇas (common properties) of Pitta Doṣa, according to various Āyurvedika classics are enlisted as below, <sup>ccxli ccxlii ccxliii ccxliv ccxlv ccxlv</sup>

**Table – 5; Guṇas (properties) of Pitta Doṣa**

Sr. No.	गुण	चरकसंहिता	सुश्रुतसंहिता	अष्टांगसंग्रह	अष्टांगहृदय
1	सस्नेह	+	-	+	+
2	उष्ण	+	+	+	+
3	तीक्ष्ण	+	+	+	+
4	द्रव	+	+	+	+
5	अम्ल	+	+	-	-
6	सर	+	-	+	+
7	कटु	+	+	-	-
8	विस्त्र गन्ध	+	+	+	+
9	वर्णश्च	+	+	-	-

	शुक्लारुणवर्जो				
10	लघु	-	-	+	+

Note : Here Sign “+” stands for property mentioned by concerned Āyurved Samhitā.

And Sign “-” stands for property not mentioned by concerned Āyurved Samhitā.

**Table – 6; Interpretation of all the Guṇas of Pitta Doṣa is described as below**

Sr. No.	Name of Guṇa ( Property )	Interpretation
1	सस्नेह (Sasneha)	Slight unctuousness
2	उष्ण (Uṣṇa)	Hotness
3	तीक्ष्ण (Tīkṣṇa)	Penetrating or Sharpness
4	द्रव (Drava)	Liquidity
5	अम्ल (Amla)	Sour
6	सर (Sara)	Free flowing
7	कटु (Kaṭu)	Pungent
8	विस्त्र गन्ध (Visra Gandha)	Bad odor
9	वर्णश्च शुक्लारुणवर्जो (Śukla Aruṇa varja Varna)	Color except White and red
10	लघु (Laghu)	Lightness

19) Properties of Pitta Doṣa are explained by Caraka Samhitā at various contexts as follows,<sup>ccxlvii</sup>

A] First reference is in context to primary outline of attributes of Pitta Doṣa. Measures to normalize these attributes are also mentioned. This reference is read from Caraka Saṁhitā Sūtrasthāna first Adhyāya as mentioned below,

सस्त्रेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु । विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति ।। च. सू. 1/60 <sup>ccxlviii</sup>

B] Second reference is in context to strong qualities, specifically owned by Pitta Doṣa, which remain constant after coming in contact with other entities, including other Doṣas. These properties are responsible for different diseases originated from particularly Pitta Doṣa. Any Doṣa cannot afford to disturb balance of these properties with each other and with properties of other Doṣa.

औष्ण्यं तैक्ष्ण्यं द्रवत्वमनतिस्त्रेहो वर्णश्च शुक्लारुणवर्जो गन्धश्च

विस्त्रो रसौ च कटुकाह्नौ सरत्वं च पित्तस्यात्मरूपाणि । च. सू. 20/15 <sup>ccxlix</sup>

C] Third reference is in context to physical properties exhibited in structure, physiology and psychology of a person. Contribution of these attributes in expressing Prakṛti is considered in Caraka Saṁhitā Vimānasthāna eighth Adhyāya. This shows intrauterine influence of Doṣa properties and helps in preventing measures.

पित्तमुष्णं तीक्ष्णं द्रवं विस्त्रमम्लं कटुकञ्च । च. वि. 8/97 <sup>cc</sup>

20) A specific observation is to be noted here is Ātmarupāṇi of Pitta Doṣa mentions taste, color and odor. This is indicating importance of taste in nourishment, sustenance and vitiation of Pitta Doṣa.

21) Guṇa (properties) of Kapha Doṣa: Sāmānya Guṇas (common properties) of Kapha Doṣa, according to various Āyurvedika classics are enlisted as below, <sup>ccli cclii ccliii</sup>

ccliv cclv cclvi

**Table – 7; Guṇa (properties) of Kapha Doṣa**

Sr. No.	गुण	चरकसंहिता	सुश्रुतसंहिता	अष्टांगसंग्रह	अष्टांगहृदय
1	स्निग्ध	+	+	+	+
2	शीत	+	+	+	+

3	गुरु	+	+	+	+
4	मन्द	+	-	+	+
5	श्लक्ष्ण	+	-	+	+
6	मृत्त्र	+	-	+	+
7	स्थिर	+	-	+	+
8	मृदु	+	-	-	-
9	मधुर	+	+	-	-
10	पिच्छिल	+	+	-	-
11	श्वेत	+	+	-	-
12	स्तिमित	+	-	-	-
13	अच्छ	+			

Note : Here Sign “+” stands for property mentioned by concerned Āyurved Samhitā.

And Sign “-” stands for property not mentioned by concerned Āyurved Samhitā.

**Table – 8; Interpretation of all the Guṇas of Kapha Doṣa is described as below**

Sr. No.	Name of Guṇa ( Property )	Interpretation
1	स्निग्ध (Snigdha)	Unctuousness
2	शीत (Śīta)	Coldness
3	गुरु (Gurū)	Heavy
4	मन्द (Manda)	Slow



5	श्लक्ष्ण (Ślakṣṇa)	Smooth
6	मृत्न (Mrutsna)	Shining or Viscous
7	स्थिर (Sthira)	Firm
8	मृदु (Mrudu)	Soft
9	मधुर (Madhura)	Sweet
10	पिच्छिल (Picchila)	Slimy
11	श्वेत (Śveta)	Whitish
12	स्तिमित (Stimita)	Stable
13	अच्छ (Accha)	Clear

22) Properties of Kapha Doṣa are explained by Caraka Saṁhitā at various contexts as follows,<sup>cclvii</sup>

A] First reference is in context to primary outline of attributes of Kapha Doṣa. Measures to normalize these attributes are also mentioned. This reference is read from Caraka Saṁhitā Sūtrasthāna first Adhyāya as mentioned below,

गुरुशीतमृदुस्निग्धमधुरस्थिरपिच्छिलाः । श्लेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणाः । । च. सू. 1/61<sup>cclviii</sup>

B] Second reference is in context to strong qualities, specifically owned by Kapha Doṣa, which remain constant after coming in contact with other entities, including other Doṣas. These properties are responsible for different diseases originated from particularly Kapha Doṣa. Any Doṣa cannot afford to disturb balance of these properties with each other and with properties of other Doṣa.

स्नेहशैत्यशौक्ल्यगौरवमाधुर्यस्थैर्यपैच्छिल्यमात्स्न्यानि श्लेष्मण आत्मरूपाणि । च. सू. 20/18<sup>cclix</sup>

C] Third reference is in context to physical properties exhibited in structure, physiology and psychology of a person. Contribution of these attributes in expressing Prakṛti is considered in Caraka Saṁhitā Vimānasthāna eighth

Adhyāya. This shows intrauterine influence of Doṣa properties and helps in preventing measures.

श्लेष्मा हि स्निग्धश्लक्ष्णमृदुमधुरसारसान्द्रमन्दस्तिमितगुरुशीतविज्जलाच्छः । च. वि. 8/96<sup>cclx</sup>

Nevertheless compendium ads attribute Sāmdra (viscous) as it takes role in said expression of body. Attribute Ślakṣṇa (smooth) is also expressive physically. Attributes Sara, Sāmdra, Vijjala and Accha are similarly expressive physically and hence are considered in context to Prakṛti.

- 23) A specific observation is to be noted here is Ātmarupāṇi of Kapha Doṣa mentions taste, color but not odor. This is indicating importance of taste in nourishment, sustenance and vitiation of Kapha Doṣa.
- 24) “Ātmarupāṇi (inherent natural qualities) of Vāta Doṣa, Pitta Doṣa and Kapha Doṣa are the strong qualities, specifically owned by that Doṣa. Ātmarupāṇi remain constant after coming in contact with other entities, including other Doṣas. These properties are responsible for different diseases originated from particular Doṣa. Any Doṣa cannot afford to disturb balance of these properties with each other and with properties of other Doṣa.
- 25) “The actions of vitiated Vāta Doṣa includes Sraṁsa (slight laxity from actual site), Bhraṁśa (substantial laxity from actual site), Vyāsa (expansion), Saṅga (obstruction), Bheda (cutting pain), Sāda (weakness), Harṣa (excitation), Tarṣa (thirst), Kampa (tremor), Varta (circular movement), Cala (motion), Toda (piercing pain), Vyathā (aching pain), Ceṣṭā (actions), Khara (coarseness), Pāruṣya (excessive roughness), Viśada (non-sliminess), Suṣira (porousness), Aruṇavarṇa (reddishness), Kaṣāya-Virasa-Mukhatva (astringent taste and tastelessness in the mouth), Śoṣa (wasting), Śūla (pain), Supti (numbness), Saṁkoca (contraction), Stambhana (rigidity), Khañjatā (lameness), Vyadha (pricking pain), Angabhanga (crushing pain in various parts of the body), Veṣṭana (twisting of body) etc. these actions help a competent physician to diagnose Vātika type of diseases.”
- 26) “The actions of vitiated Pitta Doṣa includes Dāha (burning sensation), Auṣṇya (heat), Pāka (pus formation or digestion process), Sveda (sweating), Kleda (increased moisture in the body due to excretory products), Kotha (putrefaction), Kaṇḍū (itching), Srāva (secreation or discharge), Rāga (redness), Sāda (debility of the body), Murcchā (fainting), Yathāsvam ca Gandha-Varṇa-Rasa (appearance of

color other than yellowish white and crimson, bitter and sour taste) etc. These actions of vitiated Pitta Doṣa help a competent physician to diagnose Paittika type of diseases.”

- 27) “The actions of vitiated Kapha Doṣa includes Śvāitya (whiteness), Śāitya (coolness), Kaṇḍū (itching), Sthairya (excessive stability), Gaurava (heaviness), Sneha (unctuousness), Supti (numbness), Kleda (stickiness), Upadeha (act of being covered with bodily excreta or coating inside the channels), Bandha (obstruction of channels in the body), Mādhurya (sweetness), Cirakāritva (delay in all activities of the body or delayed manifestation or intensification of diseases), Staimitya (loss of movement or laziness), Apakti (indigestion of food or non formation of pus, ulcer etc.), Śoṭha (swelling), Kāṭhinya (hardness) etc. These actions of Kapha Doṣa help a competent physician to diagnose Kaphaja type of diseases.”
- 28) Numbness i.e. Supti is attributed as action of both Kapha and Vāta Doṣa. In case of Kapha Doṣa, it is due to inaction. And in case of Vāta Doṣa, it is due to loss of sensation.
- 29) The following are the Vātajā Nānātmaja Vikāras mentioned in several Āyurvedika Samhitās:

**Table – 9; Vātajā Nānātmaja Vikāras**

Sr. No.	Vātajā Nānātmaja Vikāra	Caraka Samhitā <sup>cclxi</sup>	Aṣṭāṅga Saṅgraha <sup>cclxii</sup>	Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya <sup>cclxiii</sup>	Āyurved Rasāyana commentary on Aṣṭāṅga Hṛdaya <sup>cclxiv</sup>
1	नखभेद	Y	Y	Y	Y
2	विपादिका	Y	Y	Y	Y
3	पादशूल	Y	Y	Y	Y
4	पादभ्रंश	Y	Y	Y	Y
5	पादसुप्तता	Y	Y	Y	Y
6	वातखुड्डता	Y	Y	Y	Y
7	गुल्फग्रह	Y	Y	Y	Y
8	पिण्डिकोद्वेष्टन	Y	Y	Y	Y
9	गृध्रसी	Y	Y	Y	Y

10	जानुभेद	Y	Y	Y	Y
11	जानुविश्लेष	Y	Y	Y	Y
12	ऊरुस्तम्भ	Y	Y	Y	N
13	ऊरुसाद	Y	Y	Y	Y
14	पाङ्गुल्य	Y	Y	Y	Y
15	गुदभ्रंश	Y	Y	Y	Y
16	गुदार्ति	Y	Y	Y	Y
17	वृषणाक्षेप	Y	Y	Y	Y
18	शेफस्तम्भ	Y	Y	Y	Y
19	वंक्षणानाह	Y	Y	Y	Y
20	श्रोणिभेद	Y	Y	Y	Y
21	विद्धेद	Y	Y	Y	Y
22	उदावर्त	Y	Y	Y	Y
23	खञ्जत्व	Y	Y	Y	Y
24	कुब्जत्व	Y	Y	Y	Y
25	वामनत्व	Y	Y	Y	Y
26	त्रिकग्रह	Y	Y	Y	Y
27	पृष्ठग्रह	Y	Y	Y	Y
28	पार्श्ववमर्द	Y	Y	Y	Y
29	उदरावेष्ट	Y	Y	Y	Y
30	हन्मोह	Y	Y	Y	Y
31	हृद्रव	Y	Y	Y	Y
32	वक्षौद्धर्ष	Y	Y	Y	Y
33	वक्षौपरोध	Y	Y	Y	Y
34	वक्षस्तोद	Y	Y	Y	Y
35	बाहुशोष	Y	Y	Y	Y
36	ग्रीवास्तम्भ	Y	Y	Y	Y
37	मन्यास्तम्भ	Y	Y	Y	Y
38	कण्ठोद्धंस	Y	Y	Y	Y
39	हनुभेद	Y	हनुस्तंभ	हनुस्तंभ	हनुस्तंभ
40	ओष्ठभेद	Y	Y	Y	Y

41	अक्षिभेद	Y	N	N	N
42	दन्तभेद	Y	Y	Y	Y
43	दन्तशैथिल्य	Y	Y	Y	Y
44	मूकत्व	Y	Y	Y	Y
45	वाक्सङ्ग	Y	Y	Y	Y
46	कषायास्यता	Y	Y	Y	Y
47	मुखशोष	Y	Y	Y	Y
48	अरसज्ञता	Y	रसाज्ञत्व	रसाज्ञत्व	रसाज्ञत्व
49	घ्राणनाश	Y	Y	Y	Y
50	कर्णशूल	Y	Y	Y	Y
51	अशब्दश्रवण	Y	Y	Y	Y
52	उच्चैःश्रुति	Y	Y	Y	Y
53	बाधिर्य	Y	Y	Y	Y
54	वर्त्मस्तम्भ	Y	Y	Y	Y
55	वर्त्मसङ्कोच	Y	Y	Y	Y
56	तिमिर	Y	Y	Y	Y
57	अक्षिशूल	Y	Y	Y	Y
58	अक्षिव्युदास	Y	Y	Y	Y
59	भ्रूव्युदास	Y	Y	Y	Y
60	शङ्खभेद	Y	Y	Y	Y
61	ललाटभेद	Y	Y	Y	Y
62	शिरोरुक्	Y	Y	Y	Y
63	केशभूमिस्फुटन	Y	Y	Y	Y
64	अर्दित	Y	Y	Y	Y
65	एकाङ्गरोग	Y	Y	Y	Y
66	सर्वाङ्गरोग	Y	Y	N	Y
67	पक्षवध	Y	N	Y	N
68	आक्षेपक	Y	Y	अपतन्त्रक	Y
69	दण्डक	Y	Y	Y	Y
70	तम	Y	N	N	N
71	भ्रम	Y	Y	Y	Y

72	वेपथु	Y	Y	Y	Y
73	जृम्भा	Y	Y	Y	Y
74	हिक्का	Y	N	N	N
75	विषाद	Y	Y	Y	Y
76	अतिप्रलाप	Y	Y	Y	Y
77	रौक्ष्य	Y	Y	Y	Y
78	पारुष्य	Y	Y	Y	Y
79	श्यावारुणावभासता	Y	Y	Y	Y
80	अस्वप्न	Y	Y	Y	Y
81	अनवस्थितचित्तत्व	Y	Y	Y	Y

Note: 1) Here Y = Stated by particular Classical textbook (Samhitā), and

N = Not stated by particular Classical textbook (Samhitā).

2) Few Nānātmaja Vikāra has dissimilar terms in different Samhitā, even though the denotation and interpretation of it are the similar.

30) “Vātajā Nānātmaja Vikāras are Nakhabheda (cracking of nails), Vipādikā (cracking of feet), Pādaśūla (pain in foot), Pādabhramśa (foot drop), Pādasuptatā (numbness of foot), Vātakhudḍtā (pain in the ankle region or club foot), Gulphagraha (ankle stiffness), Piṇḍikodveṣṭana (cramps in the calf), Gṛdhrasī (sciatica), Jānubheda (genu varum), Jānuviśleṣa (genu valgum), Urustāmbha (stiffness of thigh), Urusāda (pain in the thigh), Pāṅgulya (paraplegia), Gudabhramśa (prolapsed rectum), Gudārti (tenesmus or pain at anus), Vṛṣaṅkṣepa (pain in scrotum), Śephastambha (stiffness of penis), Vamkṣaṅānāha (tension of groin), Śronibheda (pain around the pelvic girdle), Viḍbheda (diarrhea), Udāvarta (Misperistalsis or movement of Vāta Doṣa in upward / backward / reverse direction), Khmñjatva (lameness), Kubjatva (kyphosis), Vāmanatva (dwarfism), Trikagraha (stiffness of sacroiliac joint), Prṣṭhagraha (stiffness of the back), Pārśvāvamarda (pain in the chest), Udarāveṣṭa (gripping pain in abdomen), Hṛṇmoha (bradycardia), Hṛddrava (tachycardia), Vakṣaudgharṣa (rubbing pain in the chest), Vakṣauparodha (impairment of thoracic movement), Vakṣatoda (stabbing or pricking pain in chest), Bāhuśoṣa (atrophy of arm), Grīvāstambha (stiffness of the neck), Manyāstambha (torticollis), Kaṅṭhodhvaṃsa (hoarseness of voice), Hanubheda (pain in jaw),

Oṣṭhabheda (pain in lip), Akṣibheda (pain in eye), Dantabheda (toothache), Dantaśaithilya (looseness of tooth), Mūkatva (aphasia), Vāksaṅga (lalling speech), Kaṣāyāsyatā (astringent taste in mouth), Mukha-Śoṣa (dryness of the mouth), Arasajñatā (ageusia), Ghrāṇanāśa (anosmia), Karṇaśūla (earache), Aśabdaśravaṇa (tinitus), Uccaiśruti (hard of hearing), Bādhīrya (deafness), Vartma-stambha (ptosis of eye lid), Vartma-Saṁkoca (entropion), Timira (amaurosis), Akṣiśūla (pinching pain in eye), Akṣi-Vyudāsa (ptosis of eye ball), Bhrū-Vyudāsa (ptosis of eye brow), Śaṁkhabheda (pain in temporal region), Lalāṭabheda (pain in frontal region), Śīroruka (headache), Keśabhūmisphuṭana (dandruff), Ardita (facial paralysis), Ekāṅgaroga (monoplegia), Sarvāṅga roga (polyplegia), Pakṣavadha (hemiplegia), Akṣepaka (clonic convulsion), Daṇḍaka (tonic convulsion), Tama (fainting), Bhrama (giddiness), Vepathu (tremor), Jṛmbhā (yawning), Hikkā (hiccup), Viśada (asthenia or melancholic depression), Atipralāpa (delirium), Raukṣya (dryness), Pāruṣya (hardness), Śyāvāruṇāvabhāsatā (dusky red appearance), Asvapna (sleeplessness), Anavasthitacittatva (unstable mentality) etc.”

31) Nānātmaja Vikāras due to vitiated Vāta Doṣa are innumerable. Here Ācārya Caraka mentioned only those Nānātmaja Vikāras which are the most exhibited diseases by vitiated Vāta Doṣa.

32) The following are the Pittaja Nānātmaja Vikāras mentioned in several Āyurvedika Saṁhitās,

**Table – 10; Pittaja Nānātmaja Vikāras**

Sr. No.	Pittaja Nānātmaja Vikāra	Caraka Saṁhitā <sup>cclxv</sup>	Aṣṭāṅga Saṁgraha <sup>cclxvi</sup>	Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya <sup>cclxvii</sup>	Āyurved Rasāyana commentary on Aṣṭāṅga Hṛdaya <sup>cclxviii</sup>
1	ओष	Y	Y	Y	Y
2	प्लोष	Y	Y	Y	Y
3	दाह	Y	दवो	दव	दवो
4	दवथु	Y	Y	Y	Y
5	धूमक	Y	Y	Y	Y
6	अम्लक	Y	Y	Y	Y

7	विदाह	Y	Y	Y	Y
8	अन्तर्दाह	Y	Y	Y	Y
9	अंसदाह	Y	Y	Y	Y
10	ऊष्माधिक्य	Y	Y	Y	Y
11	अतिस्वेद	Y	Y	Y	Y
12	अङ्गगन्ध	Y	Y	Y	Y
13	अङ्गावदरण	Y	Y	Y	Y
14	शोणितक्लेद	Y	Y	Y	Y
15	मांसक्लेद	Y	Y	Y	Y
16	त्वग्दाह(मांसदाह)	Y	Y	Y	Y
17	त्वगवदरण	Y	Y	Y	Y
18	चर्मदलन	Y	Y	Y	Y
19	रक्तकोठ	Y	Y	Y	Y
20	रक्तविस्फोट	Y	Y	Y	Y
21	रक्तपित्त	Y	Y	Y	Y
22	रक्तमण्डलानि	Y	Y	Y	Y
23	हरितत्व	Y	Y	Y	Y
24	हारिद्रत्व	Y	Y	Y	Y
25	नीलिका	Y	Y	Y	Y
26	कक्षा	Y	Y	Y	Y
27	कामला	Y	Y	Y	Y
28	तिक्तास्यता	Y	Y	Y	Y
29	लोहितगन्धास्यता	Y	Y	Y	Y
30	पूतिमुखता	Y	Y	Y	Y
31	तृष्णाधिक्य	Y	Y	Y	Y
32	अतृप्ति	Y	Y	Y	Y
33	आस्यविपाक	Y	Y	Y	Y
34	गलपाक	Y	Y	Y	Y
35	अक्षिपाक	Y	Y	Y	Y
36	गुदपाक	Y	पायुपाक	Y	पायुपाक
37	मेढ्रपाक	Y	Y	Y	Y



38	जीवादान	Y	Y	Y	Y
39	तमःप्रवेश	Y	Y	Y	Y
40	हरितहारिद्रनेत्रमूत्रवर्च	Y	Y	Y	Y

Note: 1) Here Y = Stated by particular Classical textbook (Samhitā), and

N = Not stated by particular Classical textbook (Samhitā).

2) Few Nānātmaja Vikāra has dissimilar terms in different Samhitā, even though the denotation and interpretation of it are the similar.

33) “Pittaja Nānātmaja Vikāras are Oṣa (heating or burning sensation accompanied with sweating and restlessness), Ploṣa (scorching or localized burning sensation as though touched by the flame and it is without sweating), Dāha (burning sensation), Davathu (intense heat or burning sensation in the eyes and other sensory organs), Dhūmaka (fuming or feeling of movement of hot fumes inside the head, neck, throat and palate), Amlaka (acid eructation or hyperacidity), Vidāha (pyrosis or different kinds of burning sensation in the palms, soles and shoulder), Antardāha (burning sensation inside the alimentary tract or burning sensation inside the body), Aṁsadāha (burning sensation at the shoulder region), Uṣmādhikya (excessive temperature of the body), Atisveda (excessive sweating), Anga-gandha (fetid odor of the body), Aṅgagāvadarāṇa (tearing or cracking pain in the body), Śoṇitakleda (increased moisture in the blood), Māṁsakleda (increased moisture in the muscles), Tvagdāha (burning sensation in the skin), Tvagavadarāṇa (Cracking of the upper layer of the skin), Carmadalana (Cracking of the all the layers of the skin or itching of the skin), Raktakoṭha (urticaria), Raktavisphoṭa (red vesicle), Raktapitta (bleeding disorders), Raktamaṅḍalāni (haemorrhagic rounded patches), Haritatva (Greenish discoloration), Haridratva (yellowish discoloration), Nīlikā (blue moles), Kakṣā (herpes), Kāmālā (jaundice), Tiktāsyatā (bitter taste in mouth), Lohitagandhāsyatā (blood smell from oral cavity), Pūtimukhatā (foetid smell from oral cavity), Tṛṣṇādhikya (excessive thirst), Atr̥pti (non satisfaction or loss of contentment), Āsyavipāka (stomatitis), Galapāka (pharyngitis), Akṣipāka (conjunctivitis), Gudapāka (proctitis), Medhrapāka (inflammation of the penis), Jīvādāna (haemorrhage), Tamapraveśa (fainting), Harit-Haridra Netra Mūtra Varca (Greenish and yellowish coloration of eye, urine and faeces) etc.”

- 34) Nānātmaja Vikāras due to vitiated Pitta Doṣa are innumerable. Here Ācārya Caraka mentioned only those Nānātmaja Vikāras which are the most exhibited diseases by vitiated Pitta Doṣa.
- 35) The following are the Kaphaja Nānātmaja Vikāras mentioned in several Āyurvedika Saṁhitās:

**Table – 11; Kaphaja Nānātmaja Vikāras**

Sr. No.	Kaphaja Nānātmaja Vikāra	Caraka Saṁhitā <sup>cclxix</sup>	Aṣṭāṅga Saṁgraha <sup>cclxx</sup>	Sarvāṅga Sundarā commentary on Aṣṭāṅga Hṛdaya <sup>cclxxi</sup>	Āyurved Rasāyana commentary on Aṣṭāṅga Hṛdaya <sup>cclxxii</sup>
1	तृप्ति	Y	Y	Y	Y
2	तन्द्रा	Y	Y	Y	Y
3	निद्राधिक्य	Y	Y	Y	Y
4	स्तैमित्य	Y	Y	Y	Y
5	गुरुगात्रता	Y	Y	Y	Y
6	आलस्य	Y	Y	Y	Y
7	मुखमाधुर्य	Y	Y	Y	Y
8	मुखस्त्राव	Y	प्रसेक	Y	प्रसेक
9	श्लेष्मोद्विरण	Y	Y	Y	Y
10	मलस्याधिक्य	Y	Y	Y	Y
11	बलासक	Y	Y	साद	Y
12	अपक्ति	Y	N	N	N
13	हृदयोपलेप	Y	Y	Y	Y
14	कण्ठोपलेप	Y	Y	Y	Y
15	धमनीप्रति(वि)चय	Y	Y	Y	Y
16	गलगण्ड	Y	Y	Y	Y
17	अतिस्थौल्य	Y	Y	Y	Y
18	शीताग्निता	Y	Y	Y	Y
19	उदरद	Y	Y	Y	Y
20	श्वेतावभासता	Y	Y	Y	Y
21	श्वेतमूत्रनेत्रवर्च	Y	Y	Y	Y

Note: 1) Here Y = Stated by particular Classical textbook (Samhitā), and

N = Not stated by particular Classical textbook (Samhitā).

- 2) Few Nānātmaja Vikāra has dissimilar terms in different Samhitā, even though the denotation and interpretation of it are the similar.
- 36) “Kaphaja Nānātmaja Vikāras are Tr̥pti (anorexia nervosa), Tandrā (drowsiness), Nidrādhikya (excessive sleep), Staimitya (excessive cold sensation or timidness), Gurūgātratā (heaviness in the body), Ālasya (Laziness), Mukhamādhurya (sweet taste in mouth), Mukhasrāva (Excess salivation), Śleṣmodgiraṇa (expectoration of mucus), Malasyādhikya (excessive excretion of excreta), Balāsaka (loss of strength), Apakti (indigestion), Hṛdayaopalepa (phlegm adhered in vicinity of heart or chest region), Kanṭhopaleopa (phlegm adhered to throat), Dhamaṇīpraticaya (hardening of vessels or atherosclerosis), Galagaṇḍa (goiter), Atisthaulya (obesity), Śīta-agnita (mildness in digestive power), Udarda (urticarial rashes), Śvetavabhasata (pallor), Śveta Mūtra Netra Varca (white discoloration of urine, eye and faeces) etc.”
- 37) Nānātmaja Vikāras due to vitiated Kapha Doṣa are innumerable. Here Ācārya Caraka mentioned only those Nānātmaja Vikāras which are the most exhibited diseases by vitiated Kapha Doṣa.
- 38) It is observed that while describing the names of Nānātmaja Vikāras of Tridoṣa (i.e Vāta, Pitta and Kapha Doṣa), Ācārya Caraka mentioned the word “च (Ca)” after the name of each Nānātmaja Vikāra.
- 39) The vitiated Vāta Doṣa should be treated with drugs that have a sweet, sour, and saline taste as well as unctuous and hot qualities, as well as procedures such as oleation, fomentation, Āsthāpana Basti (enema of decoction) and Anuvāsana Basti (enema of oil rich content), inhalation, diet, massage, and affusion - all of which should contain anti-Vātika properties. Of course, this must be done in accordance with the dosage and season.
- 40) Among all the techniques listed for treating vitiated Vāta Doṣa, the Āsthāpana Basti (decoction enema) and Anuvāsana Basti (oil-rich enema) are the most effective treatments for Vātika illnesses.
- 41) The vitiated Pitta Doṣa should be treated using sweet, bitter, astringent, and cooling medications, as well as techniques such as oleation, purgation, unction,

effusion, massage, and others, all of which should contain anti-Paittika qualities. Of course, this must be done in accordance with the dosage and season.

- 42) Of all the treatments mentioned for treating vitiated Pitta Doṣa, purgation is the most effective treatment for Paittika illnesses.
- 43) The vitiated Kapha Doṣa should be treated using medications that are pungent, bitter, astringent, sharp, hot, and unctuous, as well as therapies like fomentation, emesis, Nasya (removal of Doṣas from the head), exercise, and so on, all of which should contain anti-Śleṣmika material and qualities. Of course, this must be done in accordance with the dosage and season.
- 44) Emetic therapy is the treatment of choice for the cure of Kaphaja illnesses, among all the processes specified for the treatment of vitiated Kapha Doṣa.
- 45) A physician should first identify the disease (using Hetū, Purvarupa, Rupa, Samprāpti, Upaśaya) and then assess the patient using clinical examination methods such as Darśana (inspection), Sparśana (palpation and percussion), and Praśna (interrogation), before selecting the appropriate medicine. After that, physician can deliver the therapy, using knowledge of medical science (which already gained).
- 46) A physician who begins therapy without a good diagnosis of the ailment can only achieve the intended result by chance (that is, he cannot be certain of his success); the fact is, mere knowledge of medical application does not ensure therapeutic success.
- 47) On the other hand, a physician who is skilled in diagnosing diseases, administering medications, and understanding the amount of therapy, which changes from place to place and season to season, is certain to get the intended result.

## DISCUSSION

- 1) Āyurveda is an Indian form of healing, which can be stated as a better health discipline. The Pratijñā of Caraka Saṁhitā is called "Dirghanjivitiya." Caraka Saṁhitā was built properly in order to attain this Pratijñā. Caraka Saṁhitā Sūtrasthāna has eight Catuṣkas and a Saṁgraha-Adhyāya. These Catuṣkas and their practical / clinical utility are already mentioned in introduction.
- 2) Sva-Śāstra Saṁjñā refers to a set of words in each science that have a distinct meaning. These medical terms express condensed meanings that have developed through long years of research in a particular subject. Genuine scientific knowledge is based on a thorough comprehension of scientific terminology. Āyurveda, being a science, has its own set of scientific terminology, which must be understood in order to have a thorough grasp of science.
- 3) "Mahāroga-Adhyāya" is twentieth Adhyāya of "Caraka Saṁhitā Sūtrasthāna (Roga Catuṣka)". It has critical role in the diagnosis and treatment of a variety of clinical entities and illnesses. It has 25 verses, in which there is detail explanation of subjects like classification, nature, sites of manifestation, specific and general causative factors, interchangeability and specific identity of diseases, sites of Doṣas, enumeration of specific diseases due to Doṣas, invariable signs and actions of Doṣas separately alongwith their treatment.
- 4) Even though there are many different sorts of illnesses, all of them have one thing in common: Ruk (pain). The term Ruk can alternatively be understood as "distortion (vikṛtī)."
- 5) Tridoṣas can be found all throughout the body. The Pakvāśaya (large intestine or colon), Āmāśaya (lower portion of stomach or small intestine), and Ura (chest) are the most significant locations for Vāta Doṣa, Pitta Doṣa, and Kapha Doṣa, respectively. While mentioning the locations of each Doṣa, the term "च (Ca)" appears. Other analogous locations can be included in the sites of the relevant Doṣa, according to the rule.
- 6) The causes of Nija and Āgantu Rogas are broadly classified into three categories: a) Asātmya-Indriya-Artha-Saṁyoga (unwholesome connections

between the sense organs and their objects), b) Prajñāparādha (intellectual blasphemy), and c) Pariṇāma (effect of time).

- 7) In Mahāroga Adhyāya, four unusual words are mentioned for causative factors. These are; Prakṛti means immediate cause of disease i.e. Doṣas. The word, Āyatanāni means external causes like incorrect diet and lifestyle. The word, Mukhāni means causative factors. And the word Preraṇam is also used for causative factors of diseases.
- 8) “Sāmānyaja Vikāras are the diseases caused by the vitiation of Vāta Doṣa, Pitta Doṣa, and Kapha Doṣa; when two or all three Doṣas are involved. Any vitiated Doṣa can lead the pathogenesis of Sāmānyaja Vikāra. These are stated in the nineteenth Adhyāya of Caraka Saṁhitā Sūtrasthāna i.e. Aṣṭaudarīya Adhyāya .”
- 9) “The ailments known as Nānātmaja Vikāra are those that are conclusively caused by the vitiation of just one Doṣa (either Vāta Doṣa or Pitta Doṣa or Kapha Doṣa). Nānātmaja Vikāra is a form of Nija Vikāra, which means it is caused by a certain Doṣa. Without the participation of a certain Doṣa, a Nānātmaja Vikāra cannot be expected. Vitiation of certain Doṣa is required for the manifestation of the Nānātmaja Vikāra.”
- 10) As per Mahāroga Adhyāya, Vātaja Nānātmaja Vikāra are 80 in number, Pittaja Nānātmaja Vikāra are 40 in number and Kaphaja Nānātmaja Vikāra are 20 in number.
- 11) There are numerous Nānātmaja Vikāras caused by vitiated Vāta Doṣa. Ācārya Caraka only described the Nānātmaja Vikāras that are the most common ailments caused by vitiated Vāta Doṣa.
- 12) There are numerous Nānātmaja Vikāras caused by vitiated Pitta Doṣa. Ācārya Caraka only described the Nānātmaja Vikāras that are the most common ailments caused by vitiated Pitta Doṣa.
- 13) There are numerous Nānātmaja Vikāras caused by vitiated Kapha Doṣa. Ācārya Caraka only described the Nānātmaja Vikāras that are the most common ailments caused by vitiated Kapha Doṣa.
- 14) “Pain in the foot, eye, and ear are listed as ailments produced by the Vāta Doṣa in Vātaja Nānātmaja Vikāra because these are the most typically exhibited varieties of Vātika type pain. The infinite kinds of Vātika disorders

include pain in various regions of the body, such as the arm, forearm, and so on.”

15) Few Nānātmaja Vikāra has different terms in different Saṁhitā, even though the denotation and interpretation of it are the similar.

16) While explaining the names of the Nānātmaja Vikāras of the Tridoṣa (i.e. Vāta, Pitta, and Kapha Doṣa), Ācārya Caraka added the term “च (Ca)” after each Nānātmaja Vikāra's name. Here the word “च (Ca)” after the name of each Nānātmaja Vikāra may stands for,

- a) Consideration of that Nānātmaja Vikāra caused by other reasons. For example: Prṣṭhagraha can be caused by various reasons like Poor Sleeping position, Pregnancy, intervertebral disc degeneration, trauma etc. All these should be considered.
- b) Consideration of that Nānātmaja Vikāra manifested by the various Guṇas (qualities) of specific Doṣa. As same Nānātmaja Vikāra can be appear due to different properties of that Doṣa. For example: Prṣṭhagraha can be caused by vitiated Vāta Doṣa with properties like Śīta (coldness) or Cala (mobile) etc. And accordingly management protocol will also need to change.
- c) Consideration of that Nānātmaja Vikāra manifested by Svatantra pathogenesis (by own causative factors) and Paratantra pathogenesis (by causative factors of other Doṣa).
- d) Consideration of that Nānātmaja Vikāra manifested by quantitative and qualitative difference in the properties of that Doṣa.( Amśāṁśa Kalpanā of Guṇas involved)

17) According to Āyurveda science, a proper understanding of Nānātmaja Vikāra aids in recognizing the Doṣa involved and planning precise Doṣa-specific management.

18) Even if other Doṣas besides Vāta Doṣa are responsible for some of the Vātaja Nānātmaja Vikāra, it is the Vāta Doṣa that is responsible for the transmission of the vitiated Doṣas to a specific organ of the body, as it is said that Kapha, Pitta, and Dhātus are immobile in nature when left to themselves. They

produce ailments wherever they are carried by the Vāta Doṣa, much as a cloud carried by the wind brings rain in a certain place.

19) Vātajā Nānātmajā Vikāra, their concise meaning and their classification as per the manifestations is as mentioned below: <sup>cclxxiii</sup>

A] Higher Functions:

- 1) Viśada (asthenia or melancholic depression),
- 2) Anavasthitacittatva (unstable mentality)
- 3) Atipralāpa (delirium),
- 4) Tama (fainting),

B] Motor Functions:

- 1) Vepathu (tremor),
- 2) Daṇḍaka (tonic convulsion),
- 3) Khmñjatva (lameness),
- 4) Pāṅgulya (paraplegia),
- 5) Ekāṅgaroga (monoplegia),
- 6) Sarvāṅga roga (polyplegia),
- 7) Pakṣavadha (hemiplegia),
- 8) Ardita (facial paralysis),
- 9) Pādabhraṁśa (foot drop),
- 10) Akshepāka (clonic convulsion),
- 11) Urusāda (pain in the thigh),

C] Speech:

- 1) Mūkatva (aphasia),
- 2) Vāksaṅga (lalling speech),

D] Sensory functions:

- 1) Pādaśūla (pain in foot),
- 2) Pādasuptatā (numbness of foot),
- 3) Gṛdhrasī (sciatica),
- 4) Śīroruka (headache),
- 5) Vakṣaudgharṣa (rubbing pain in the chest),
- 6) Vakṣauparodha (impairment of thoracic movement),
- 7) Vakṣatoda (stabbing or pricking pain in chest),
- 8) Bhrama (giddiness),
- 9) Śamkhabheda (pain in temporal region),



- 10) Śronibheda (pain around the pelvic girdle),
- 11) Lalāṭabheda (pain in frontal region),
- 12) Piṇḍikodveṣṭana (cramps in the calf),
- 13) Udarāveṣṭa (gripping pain in abdomen),
- 14) Jānubheda (genu varum),

E] Sense Organs:

- 1) Akṣisūla (pinching pain in eye),
- 2) Akṣi-Vyudāsa (ptosis of eye ball),
- 3) Timira (amaurosis),
- 4) Bādhīrya (deafness),
- 5) Uccaiśruti (hard of hearing),
- 6) Aśabdaśravaṇa (tinnitus),
- 7) Akṣibheda (pain in eye),
- 8) Kaṣāyāsyatā (astringent taste in mouth),
- 9) Arasajñatā (ageusia),
- 10) Ghrāṇanāśa (anosmia),
- 11) Karṇasūla (earache),

F] Sleep:

- 1) Asvapna (sleeplessness),

G] Autonomic Nervous System:

- 1) Udāvarta (Misperistalsis or movement of Vāta Doṣa in upward / backward / reverse direction),
- 2) Hṛnmoha (bradycardia),
- 3) Hṛddrava (tachycardia),

H] Bones, Joints and Muscles:

- 1) Gulphagraha (ankle stiffness),
- 2) Jānuviśleṣa (genu valgum),
- 3) Kubjatva (kyphosis),
- 4) Vāmanatva (dwarfism),
- 5) Trikagraha (stiffness of sacroiliac joint),
- 6) Pṛṣṭhagraha (stiffness of the back),
- 7) Pārśvāvamarda (pain in the chest),
- 8) Bhrū-Vyudāsa (ptosis of eye brow),
- 9) Bāhuśoṣa (atrophy of arm),

- 10) Manyāstambha (torticollis),
- 11) Grīvāstambha (stiffness of the neck),
- 12) Hanubheda (pain in jaw),
- 13) Vātakhuḍḍtā (pain in the ankle region or club foot),
- 14) Vartma-stambha (ptosis of eye lid),
- 15) Vartma-Saṅkoca (entropion),

I] Teeth and Nail:

- 1) Nakhabheda (cracking of nails),
- 2) Dantabheda (toothache),
- 3) Dantaśaithilya (looseness of tooth),

J] Skin and Hair:

- 1) Vipādikā (cracking of feet),
- 2) Oṣṭhabheda (pain in lip),
- 3) Keśabhūmisphuṭana (dandruff),
- 4) Śyāvāruṇāvabhāsātā (dusky red appearance),

K] General:

- 1) Urustambha (stiffness of thigh),
- 2) Gudabhraṁśa (prolapsed rectum),
- 3) Gudārti (tenesmus or pain at anus),
- 4) Vṛṣaṅkṣepa (pain in scrotum),
- 5) Śephastambha (stiffness of penis),
- 6) Vaṁkṣaṅānāha (tension of groin),
- 7) Viḍbheda (diarrhea),
- 8) Raukṣya (dryness),
- 9) Pāruṣya (hardness),
- 10) Jṛmbhā (yawning),
- 11) Mukha-Śoṣa (dryness of the mouth),
- 12) Kaṅṭhodhvaṁśa (hoarseness of voice),
- 13) Hikkā (hiccup),

20) Pittaja Nānātmaja Vikāra, their concise meaning and their classification as per the manifestations is as mentioned below:<sup>cclxxiv</sup>

A] Sensory:

- 1) Oṣa (heating or burning sensation accompanied with sweating and restlessness),

- 2) Ploṣa (scorching or localized burning sensation as though touched by the flame and it is without sweating),
- 3) Dāha (burning sensation),
- 4) Davathu (intense heat or burning sensation in the eyes and other sensory organs),
- 5) Dhūmaka (fuming or feeling of movement of hot fumes inside the head, neck, throat and palate),
- 6) Tamapraveśa (fainting),
- 7) Aṅgagāvadarāṇa (tearing or cracking pain in the body),
- 8) Tvagavadarāṇa (Cracking of the upper layer of the skin),
- 9) Tvagdāha (burning sensation in the skin),
- 10) Antardāha (burning sensation inside the alimentary tract or burning sensation inside the body),
- 11) Aṁsadāha (burning sensation at the shoulder region),

**B] Pāka Suppuration:**

- 1) Āsyavipāka (stomatitis),
- 2) Galapāka (pharyngitis),
- 3) Akṣipāka (conjunctivitis),
- 4) Gudapāka (proctitis),
- 5) Meḍhrapāka (inflammation of the penis),

**C] Gastrointestinal tract:**

- 1) Amlaka (acid eructation or hyperacidity),
- 2) Vidāha (pyrosis or different kinds of burning sensation in the palms, soles and shoulder),

**D] General:**

- 1) Harita-Haridra Netra Mūtra Varca (Greenish and yellowish coloration of eye, urine and faeces) etc.
- 2) Haritatva (Greenish discoloration),
- 3) Haridratva (yellowish discoloration),
- 4) Uṣmādhikya (excessive temperature of the body),
- 5) Atisveda (excessive sweating),
- 6) Aṅga-gandha (fetid odor of the body),
- 7) Jīvādāna (haemorrhage),
- 8) Tṛṣṇādhikya (excessive thirst),

- 9) Pūtimukhatā (foetid smell from oral cavity),
- 10) Lohitagandhāsyatā (blood smell from oral cavity),
- 11) Kāmalā (jaundice),
- 12) Nīlikā (blue moles),
- 13) Tiktāsyatā (bitter taste in mouth),
- 14) Atr̥pti (non satisfaction or loss of contentment),
- 15) Śoṇitakleda (increased moisture in the blood),
- 16) Māmsakleda (increased moisture in the muscles),

E] Skin eruptions:

- 1) Kakṣā (herpes),
- 2) Raktakoṭha (urticaria),
- 3) Raktavisphoṭa (red vesicle),
- 4) Raktapitta (bleeding disorders),
- 5) Raktamaṇḍalāni (haemorrhagic rounded patches),
- 6) Carmadalana (Cracking of the all the layers of the skin or itching of the skin),

21) Kaphaja Nānātmaja Vikāra, their concise meaning and their classification as per the manifestations is as mentioned below:<sup>cclxxv</sup>

- 1) Tr̥pti (anorexia nervosa or Satiety),
- 2) Tandrā (drowsiness),
- 3) Nidrādhikya (excessive sleep),
- 4) Staimitya (excessive cold sensation or timidness),
- 5) Gurūgātratā (heaviness in the body),
- 6) Ālasya (Laziness),
- 7) Mukhamādhurya (sweet taste in mouth),
- 8) Mukhasrāva (Excess salivation),
- 9) Śleṣmodgiraṇa (expectoration of mucus),
- 10) Malasyādhikya (excessive excretion of excreta),
- 11) Balāsaka (loss of strength),
- 12) Apakti (indigestion),
- 13) Hṛdayaopalepa (phlegm adhered in vicinity of heart or chest region),
- 14) Kanṭhopaleopa (phlegm adhered to throat),
- 15) Dhamanīpraticaya (hardening of vessels or atherosclerosis),
- 16) Galagaṇḍa (goiter),

- 17) Atisthaulya (obesity),
- 18) Śīta-agnita (mildness in digestive power),
- 19) Udarda (urticarial rashes),
- 20) Śvetavabhasata (pallor),
- 21) Śveta Mūtra Netra Varca (white discoloration of urine, eye and faeces)  
etc.

22) Ātmarupāṇi (inherent natural qualities) of Vāta Doṣa, Pitta Doṣa and Kapha Doṣa are the strong qualities, specifically owned by that Doṣa. Ātmarupāṇi remain constant after coming in contact with other entities, including other Doṣas. These properties are responsible for different diseases originated from particular Doṣa. Any Doṣa cannot afford to disturb balance of these properties with each other and with properties of other Doṣa.

23) General properties of Vāta Doṣa are clarified as below,

- a) Rukṣa (dryness): this is pathologically and clinically important property. This attribute keeps balance with unctuousness of Kapha Doṣa.
- b) Śīta (Coolness): Clinically this attribute is important as little increase in this property leads to arrest of movements. This property balances warmth of Pitta Doṣa.
- c) Laghu (Lightness): This attribute is important as it balances heaviness of Kapha Doṣa and little heavy property of Pitta Doṣa.
- d) Sūkṣma (Micro-effects): This attribute makes this Doṣa to reach ultimate units and spaces of internal body.
- e) Cala (Movement): Due to this property, it induces and controls all sorts of movements in living body. It is for this reason that this Doṣa is called representative of Chetana principle of living body.
- f) Viśada (Clean): Just as any flowing stream keeps clean only due to continuous movement, all dirt and dust particles are flown away. Due to continuous movements this Doṣa is responsible for mechanical cleaning of various types.
- g) Khara (Rough): As polishing paper makes surfaces of objects smooth. Due to rough attribute of this Doṣa, a surface of tissues in contact remains smooth.

24) General properties of Pitta Doṣa are clarified as below,

- a) Sasneha (Slight unctuousness): Pitta bears principle attribute as Uṣṇa along with unctuous, so that product of bio-transformation could be soft. Without unctuous property, product of bio transformation becomes hard. For production of soft body entities, this unctuous attribute, in accompaniment with Uṣṇa is crucial.
- b) Uṣṇa (Hotness): This is principle attribute of Pitta. It is essential for any biotic transformation, which is chief function of Pitta. Any external matter cannot be accepted in living body till it is converted into suitable form to become perceivable by sense organs.
- c) Tīkṣṇa (Penetrating quality or Sharpness): This attribute is important as it nourishes Pitta. Various secretions are due to this property. These secretions are necessary for all kinds of conversions.
- d) Drava (Fluidity): Had this quality not been present in Pitta, this Doṣa could not move and secret for digestion.
- e) Amla taste (Sour taste): Since Teja is major constituent of composition of Pitta, Sour is inborn taste for Pitta. Composition of this taste is with Teja component. Hence this taste not only nourishes this Doṣa but is responsible for survival of this Doṣa and if in excess, is capable of vitiating this Doṣa.
- f) Kaṭu taste (Pungent taste): Principle for sour taste is applied for pungent taste.

25) General properties of Kapha Doṣa are clarified as below,

- a) Gurū (Heavy): This attributes is responsible for increasing weight. Matter with this property facilitates anabolism. It increases strength. Edibles with this property take long to digest.
- b) Śīta (Cool): This attributes is due to fluid nature of Kapha. Any activity of organ or muscles needs to arrest somewhere. This property of Kapha is responsible for such limitations to movements. Warmth is created due to activities. Any movement is basically due to action of Vāta. These Vāta movements are carried out in warm medium. Opposite medium arrest the movements.
- c) Mrudu (Soft): This attribute is due to major component Apa of Kapha Doṣa. This is responsible for bringing softness to any entity in contact with Kapha Doṣa or on which it acts. It acts on food to become soft so

that digestive elements can act on molecules of food in a better fashion.

- d) Snigdha (Unctuous): This attribute is also composed of Apa as Major component. It brings softness and maintains moisture. Due to this quality it retains freshness for longer period. It overcomes dry quality of Vāta Doṣa by which molecules are separated from each other. It keeps elements together.
- e) Madhura (Sweet taste): This is taste attribute and this is composed of Apa as major component. This is strengthening attribute. It opposes Pitta Doṣa and Vāta Doṣa.
- f) Sthira (Durable): This attribute is composed of Prithvi, hence is responsible for retention, duration and quality of long lasting. It maintains tone of muscles and upright position of body.
- g) Picchila (Slimy): This attribute is due to Apa as Major Component. It coats passages like that of lining of stomach and protects it from penetrating property of Pitta Doṣa. This quality is binding in action and strengthens all body entities.

26) A specific observation is to be noted here. Reading Ātmarupāṇi of Vāta Doṣa mentions nothing about taste, color or odor. Those of Pitta specify not only taste but also color and odor. Those of Kapha specify taste and color, no odor.

This probably indicates importance of various properties of matter; eatables or medicines in maintaining nourishment and balancing of three Doṣas. Since these attributes are necessarily considered while observing pathogenesis, specificity of this observation may prove vital to a clinician while deciding line of treatment.

27) “The actions of vitiated Vāta Doṣa includes Sraṁsa (slight laxity from actual site), Bhraṁśa (substantial laxity from actual site), Vyāsa (expansion), Saṅga (obstruction), Bheda (cutting pain), Sāda (weakness), Harṣa (excitation), Tarṣa (thirst), Kampa (tremor), Varta (circular movement), Cala (motion), Toda (piercing pain), Vyathā (aching pain), Ceṣṭā (actions), Khara (coarseness), Pāruṣya (excessive roughness), Viśada (non-sliminess), Suṣira (porousness), Aruṇa Varṇa (reddishness), Kaṣāya-Virasa-Mukhatva (astringent taste and tastelessness in the mouth), Śoṣa (wasting), Śūla (pain),

Supti (numbness), Saṁkoca (contraction), Stambhana (rigidity), Khañjatā (lameness), Vyadha (pricking pain), Angabhanga (crushing pain in various parts of the body), Veṣṭana (twisting of body) etc. these actions help a competent physician to diagnose Vātika type of diseases.”

28) “The actions of vitiated Pitta Doṣa includes Dāha (burning sensation), Auṣṇya (heat), Pāka (pus formation or digestion process), Sveda (sweating), Kleda (increased moisture in the body due to excretory products), Kotha (putrefaction), Kanḍū (itching), Srāva (secreation or discharge), Rāga (redness), Sāda (debility of the body), Murcchā (fainting), Yathasvam cha Gandha-Varṇa-Rasa (appearance of color other than yellowish white and crimson, bitter and sour taste) etc. These actions of vitiated Pitta Doṣa help a competent physician to diagnose Paittika type of diseases.”

29) “The actions of vitiated Kapha Doṣa includes Śvaitya (whiteness), Śaitya (coolness), Kanḍū (itching), Sthairya (excessive stability), Gaurava (heaviness), Sneha (unctuousness), Supti (numbness), Kleda (stickiness), Upadeha (act of being covered with bodily excreta or coating inside the channels), Bandha (obstruction of channels in the body), Mādhurya (sweetness), Cirakāritva (delay in all activities of the body or delayed manifestation or intensification of diseases), Staimitya (loss of movement or laziness), Apakti (indigestion of food or non formation of pus, ulcer etc.), Śoṭha (swelling), Kāṭhinya (hardness) etc. These actions of Kapha Doṣa help a competent physician to diagnose Kaphaja type of diseases.”

30) Numbness i.e. Supti is attributed as action of both Kapha and Vāta Doṣa. In case of Kapha Doṣa, it is due to inaction. And in case of Vāta Doṣa, it is due to loss of sensation.

31) The treatment is mentioned for vitiated Doṣas in Mahāroga Adhyāya of Caraka Saṁhitā. Here one thing must be understood that this treatment is applicable for only “Svatantra Doṣa Prakopa (pathogenesis by own causative factors of Doṣa) and not applicable for Paratantra Doṣa Prakopa (pathogenesis by causative factors of other Doṣa)”.

For example: Consider two diseased conditions a) Bahupitta Kāmalā b) Vṛddha-patha Kāmalā.

In case of Bahupitta Kāmalā there is Svatantra Pitta Doṣa Prakopa, hence one can administer the management described in Mahāroga Adhyāya for vitiated



Pitta Doṣa (i.e. drugs that have a sweet, bitter, astringent taste as well as cooling medications, procedures like Virechana (purgation), Snehana (oleation), Abhyanga (massage) etc.).

In case of Vṛddha-patha Kāmalā, there is Paratantra Pitta Doṣa Prakopa, hence one cannot administer the management described in Mahāroga Adhyāya for vitiated Pitta Doṣa (i.e. drugs that have a sweet, bitter, astringent taste as well as cooling medications, procedures like Snehana (oleation), Abhyanga (massage) etc.). As there is obstructive pathogenesis in case of Vṛddha-path Kāmalā, so clinician has to use the drugs having a properties like Uṣṇa (hotness), Tīkṣṇa (sharpness or penetrating), Kaṭu (pungent) etc.

Thus, it clarify that treatment mentioned for vitiated Doṣas in Mahāroga Adhyāya of Caraka Saṁhitā, is applicable for only “Svatantra Doṣa Prakopa (pathogenesis by own causative factors of Doṣa) and not applicable for Paratantra Doṣa Prakopa (pathogenesis by causative factors of other Doṣa).

32) Recognition of the disease (using Hetū, Purvarupa, Rupa, Samprāpti, Upaśaya) and assessment of the patient by clinical examination methods such as Darśana (inspection), Sparśana (palpation and percussion), and Praśna (interrogation) is greatly important before starting the treatment of disease. Physician, who follows this, will certainly achieve therapeutic success.

## SUMMARY

### Introduction:

Being science, Āyurveda has its own fundamental principles and specific terminology for better understanding of science. These scientific terms are called as Sva-Śāstra Samjñā. Proper understanding of these scientific terms gives genuine knowledge of science.

Mahāroga Adhyāya from Caraka Samhitā Sūtrasthāna is one of the important chapter, which enlighten the concept of Vāta, Pitta & Kapha Doṣa. This chapter also has prime significance in diagnosis & management of various clinical entities or diseases as per Āyurveda perspective. Considering all these facts, the present study is planned.

### AIMS:

Critical study of Mahāroga Adhyāya from Caraka Samhitā Sūtrasthāna with special reference to Āyurvedika terminology.

### OBJECTIVES:

1. To perform critical study of Mahāroga Adhyāya of Caraka Samhitā Sūtrasthāna with special reference to Āyurvedika technical terms in it with the help of tools mentioned in methodology (i.e Vyākaraṇa (Grammar), Śabda-Kośa (Dictionary), Tantrayuktī (means of interpreting science), Allopathic science texts).

### MATERIALS:

- ❖ Caraka Samhitā with its all available commentaries.
- ❖ Following Āyurvedika classics with their commentaries.
  - Suśruta Samhitā with Dalhaṇa Ṭīkā,
  - Aṣṭāṅga Samgraha with Śaśilekhā Ṭīkā
  - Aṣṭāṅga Hṛdaya with Sarvāṅga -Sundarā & Āyurved -Rasāyana Ṭīkā.
- ❖ Various Sanskrit Śabda Kośas (Dictionary) like Śabdakalpadrum.
- ❖ Texts of Vyākaraṇas like Laghusiddhāntakaumudī, Aṣṭādhyāyī and text which explain the Tantrayuktī and its use. Patanjali Bhāṣya on Pāṇiṇi, Yāskanirukta.

- ❖ Selected Āyurvedika technical terms from Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna.
- ❖ Allopathic science texts.

## **METHODOLOGY:**

### **1. Criteria for selection of Āyurvedika technical terms:**

#### ➤ **Inclusion criteria:**

- The terms including verbs related to diseases or denoting the signs & symptoms of Doṣa prakopa and confined to pathologies of the diseases.

#### ➤ **Exclusion criteria:**

- The term not related to diseases or not denoting the signs & symptoms of Doṣa prakopa and not confined to diseases.
- Verbs & Nipātas (not related with pathologies of diseases)

2. Prior to the selection of Āyurvedika technical terms whole Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna will be read properly to understand subjects mentioned therein. Similarly Adhikaraṇa [ अधिकरण वर्ण्य विषय] will be studied well.

It helps to reach the correct meaning of the Āyurvedika technical terms.

3. Āyurvedika terminology will be studied with the help of

- ❖ Vyākaraṇa (Grammar),
- ❖ Śabda -Kośa (Dictionary),
- ❖ Tantrayuktī (Tools for composing and understanding treatises or means of interpreting science) &
- ❖ Allopathic science texts.

## **OBSERVATIONS:**

Observations were noted on the basis of methodology explained in materials and methods.

## **DISCUSSION:**

The material collected from Saṁhitās, commentaries & relevant sources studied thoroughly and critically analyzed to bring the conclusion.

## **CONCLUSION -**

Conclusion is drawn after thorough discussion of whole research study.

## CONCLUSION

Mahāroga Adhyāya of Caraka Saṁhitā Sūtrasthāna has been studied critically as per the various topics (Adhikaraṇas) in it and also to understand the condensed meaning of Sva Śāstra Saṁjñā i.e scientific terms. Total 199 Sva Śāstra Saṁjñā i.e scientific terms are identified in Mahāroga Adhyāya, which are associated to ailments or signifying the signs and symptoms of Doṣa Prakopa and confined to pathologies of the diseases. Ample study of all these scientific terms carried out in this research work is certainly beneficial to each Āyurveda clinician for Naidānika (Diagnostic) and Cikitsiya (Therapeutic) perspective.

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## ABBREVIATION

Sr. No.	Abbreviations	Full form of Abbreviation
1.	च.	चरकसंहिता
2.	सु.	सुश्रुतसंहिता
3.	अ. सं.	अष्टांगसंग्रह
4.	अ. ह.	अष्टांगहृदय
5.	सू.	सूत्रस्थान
6.	नि.	निदानस्थान
7.	वि.	विमानस्थान
8.	शा.	शारीरस्थान
9.	चि.	चिकित्सास्थान



## ANNEXURE

- 1) शब्दः :: स्रन्स, लिङ्गम् प्रकारश्च :: ल उ ड, अर्थः सन्दर्भश्च :: भ्रंशे । इति कविकल्पद्रुमः ॥ (भ्वा०-आत्म०-अक०-सेट् । त्वावेट् । ) रेफयुक्तः दन्त्यादिः । ल अस्रसत् । उ स्रंसित्वा स्रस्त्वा । ड स्रंसते । भ्रंशः अधःपतनम् । इति दुर्गादासः ॥
- 2) शब्दः :: भ्रश, लिङ्गम् प्रकारश्च :: य उ, अर्थः सन्दर्भश्च :: अधःपतने । इति कविकल्पद्रुमः ॥ (दिवां-पर०-अक०-सेट् । ) य भ्रश्यति । उ भ्रशित्वा भ्रश्वा । इति दुर्गादासः ॥
- 3) शब्दः :: व्यासः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (वि + अस् + घञ् । ) विस्तारः । इत्यमरः ॥
- 4) शब्दः :: सङ्गः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (सञ्जसङ्गे + घञ् । ) मेलनम् । तत्प-र्यायः । मेलकः २ सङ्गमः ३ । इत्यमरः ॥
- 5) शब्दः :: भेदनं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (भिद्यतेऽनेनेति भिद् + ल्युट् । ) हिङ्गु । इति राजनिर्घण्टः ॥ विदारणम् । इति भिदधातोर्भावेऽनट् प्रत्ययेन निष्पन्नम् ॥ (भेदकारके त्रि ॥
- 6) शब्दः :: सादः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (सद् + घञ् । ) विषादः । (यथ रघुः । ३ । २ । “ शरीरसादादसमग्रभूषणा मुखेनं सालक्ष्यत लोभ्रपाण्डुना ॥ ” ) शरणम् । गतिः । (यथा बृहत्संहितायाम् । ४६ ।
- 7) शब्दः :: हर्षः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (हृष तुष्टौ + घञ् । ) इष्टश्रवणजन्यसुखम् । इति महाभारते मोक्षधर्मः ॥ आह्लादः । तत्पर्यायः । मुत् २ प्रीतिः ३ प्रमदः ४ प्रमोदः ५ आमोदः ६ सम्मदः ७ आनन्दथुः ८ आनन्दः ९ शर्म १० शातम् ११ सुखम् १२ इत्यमरः । १ । ४ । २४ ॥ मुदा १३ मुदिता १४ आनन्दिः १५ नन्दिः १६ सातम् १७ सौख्यम् १८ ।
- 8) शब्दः :: तर्षः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (तृष पिपासायाम् + भावे घञ् । ) अभिलाषः ।

- 9) शब्दः :: कम्पः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (कपि चलने + भावे घञ् ।) गात्रादिचलनम् ।  
तत्पर्यायः । वेपथुः २ । इत्यमरः १ । ७ । ३८ ॥ वेपनम् ३ वेपः ४ कम्पनम् ५ । इति राजनिर्घण्टः ॥
- 10) शब्दः :: वर्तुलः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: कलायविशेषः । वाटुला । इति भाषा । यथा -  
“ कलायस्य त्रयो भेदा स्त्रिपुटो वर्तुलोऽङ्कटी । ” इति शब्दमाला ॥
- 11) शब्दः :: चालः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (चालयति छादयतीति । चल + णिच् + अच्  
णो वा । यद्वा चालयति आच्छादयत्यने नेति । चल + णिच् + करणे घञ् । ) स्वनामख्यातगृहाच्छादनम् ।  
तत्पर्यायः । पिटम् २ । इति त्रिकाण्डशेषः । पटलम् ३ छदिः ४ । इत्यमरः । २ । २ । १४ ॥
- 12) शब्दः :: तोदः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (तुद व्यथे + भावे घञ् ।) व्यथा । इति रत्नमाला  
॥
- 13) शब्दः :: व्यथा, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (व्यथ + अङ् । टाप् । ) दुःखम् । इत्यमरः ॥
- 14) शब्दः :: चेष्टा, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (चेष्ट + भावे अङ् टाप् च । ) कायिकव्यापारः ।  
इति मुग्धबोधटीकायां दुर्गादासः ॥
- 15) शब्दः :: खरं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (खाय अन्तरिन्द्रियाय खस्य वा तीव्रतारूपगुणं  
रातीति । ख + रा + कः । ) तीव्रम् । तत्पर्यायः । तिग्मम् २ तीक्ष्णम् ३ । इत्यमरः । १ । ३ । ३५ ।
- 16) शब्दः :: परुषं, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्च :: (पिपत्तीति । पृ लि पूर्त्तौ + “ पृनहिकलिभ्य  
उषच् । “ उणां । ४ । ७५ । इति उषच् । ) कर्वूरः । (यथा बृहत्संहितायाम् । ३ । ३९ ।  
“असितविचित्रनीलपरुषो जनघातकरः । खगमृगभैरवखररुतैश्च निशाद्युमुखे ॥ “ ) रूक्षः ।
- 17) शब्दः :: विशदः, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्च :: (वि + शद् + अच् । ) विमलः । इति  
हेमचन्द्रः ॥

- 18) शब्दः :: सुषिर, लिङ्गम् प्रकारश्च :: न, अर्थः सन्दर्भश्च :: शुष--किरच् पृषो० शस्य सः । छिद्रे भरतः ।
- 19) a) शब्दः :: अरुणः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (ऋ + उनन् ।) सूर्यसारथिः । स तु विनतापुत्रः गरुडज्येष्ठभ्राता च । तत्पर्यायः । सूरसूतः २ अनूरुः ३ काश्यपिः ४ गरुडाग्रजः ५ सूर्यः । अर्कवृक्षः । अव्यक्तरागः । ईषद्रक्तवर्णः । इत्यमरः ।
- b) शब्दः :: वर्णः, लिङ्गम् प्रकारश्च :: पुं क्ली, अर्थः सन्दर्भश्च :: (वर्ण्यते भिद्यते इति । वर्ण + घञ् । ) भेदः । (वर्ण्यते दीप्यतेऽनेनेति । ) वर्ण + घञ् । ) रूपम् । (वर्णयति । वर्ण + अच् । ) अक्षरम् । (वर्ण्यते रज्यते इति । वर्ण + घञ् । ) विलेपनम् । इति मेदिनी ।
- 20) a) शब्दः :: कषायः, लिङ्गम् प्रकारश्च :: पुं क्ली, अर्थः सन्दर्भश्च :: (कषति कण्ठम् । कष् + आयः । ) रसविशेषः । कषा इति भाषा । पृथिव्यनिलगुणबाहुल्यात्तस्योत्पत्तिः । इति शिवदासः ।
- b) शब्दः :: रसः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (रसतीति । रस् + पचाद्यच् । यद्वा रस्यते इति । रस आस्वादने + “ पुंसि संज्ञायां घः प्रायेण । “ ३ । ३ । ११८ । इति घः । ) रसनेन्द्रियग्राह्यवस्तु ।
- 21) शब्दः :: शोषः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (शुष् + भावे घञ् । शोषनम् । इति मेदिनी ॥ (शुष्यत्यनेनेति । शुष् + करणे घञ् । ) यक्ष्मरोगः । इत्यमरः ॥
- 22) शब्दः :: शूलः, लिङ्गम् प्रकारश्च :: पुं क्ली, अर्थः सन्दर्भश्च :: (शूलति लोकानिति । शूल रोगे + अच् । ) रोगविशेषः । अस्त्रविशेषः । वर्शा इति भाला इति च भाषा । इत्यमरः ॥
- 23) शब्दः :: सुप्ति, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: स्वप--क्तिन् । १ शयने २ निद्रायाम् ३ स्वप्ने च “करोति मसिर्जनदर्शनातिथिम्” नैष० । ४ स्पर्शतायां ५ विश्रम्भे मेदि० ।
- 24) शब्दः :: सङ्कोचः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (संकुचतीति । सं + कुच् + अच् । ) मत्स्यभेदः । (सं + कुच्भावे घञ् । ) बन्धः । इति मेदिनी ॥

- 25) शब्दः :: स्तम्भ, लिङ्गम् प्रकारश्च :: ग न उ, अर्थः सन्दर्भश्च :: रोधने । इति कविकल्पद्रुमः ॥ (ब्र्या० स्वा० च०-पर०-सक० सेट् । त्वावेट् । ) ग स्तभ्नाति । न स्तभ्नोति । उ स्तम्भित्वा स्तब्ध्वा । रोधनमावरणम् । इति दुर्गादासः । सौत्रधातुरयम् ॥
- 26) शब्दः :: खञ्जः, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्च :: (खजि गतिवैकल्ये + अच् । ) विकलगतिः । खौडा इति भाषा । यथा मनुः । ३ । २४२ । “खञ्जो वा यदि वा काणो दातुः प्रेष्योऽपि वाभवेत् । ” तत्पर्यायः । खोडः २ । इत्यमरः । २ । ६ । ४९ । खोलः ३ । इति शब्दरत्नावली । खोरः ४खञ्जकः ५ । इति हेमचन्द्रः । खोटः ६ । इतिखोडधात्वर्थदर्शनात् । तस्य लक्षणं यथाहमाधवकरः । “वायुः कट्याश्रितः सक्श्चः कण्डरामाक्षिपेद्यदा । खञ्जस्तदा भवेज्जन्तुः पङ्गुसक्श्चोर्द्वयोर्वधात् ।
- 27) शब्दः :: व्यधः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (व्यधनमिति । व्यध ताडे + “ व्यधजपोरनुपसर्गे । “ ३ । ३ । ६१ । इत्यप् । ) वेधः । इत्यमरः ॥ (यथा सुश्रुते । १ । ३ । “ सिराव्यधो धमनीनां गर्भिण्या व्याकृतिस्तथा ॥ “ )
- 28) a) शब्दः :: अङ्गं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्चः शरीरादेरेकदेशः । आं इति हिन्दीभाषा । तत्पर्यायः । अवयवः २ प्रतीकः ३ अपघनः ४ । इत्यमरः ॥
- b) शब्दः :: भङ्गः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (भज्यते इति । भञ्ज + कर्मणि घञ् । ) तरङ्गः । इत्यमरः । १ । १० । ५ ॥ पराजयः । (भन्ज् + भावे घञ् । ) भेदः । रोगविशेषः । इति मेदिनी । गे १३ ॥
- 29) शब्दः :: वेष्टित, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्च :: वेष्ट--क्त । प्राचोरादिना १ आवृते अमरः । २ रुद्धे ४ लासके ५ करणान्तरे न० मेदि० ।
- 30) शब्दः :: दाहः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (दह + भावे घञ् । ) दहनम् । भस्मी करणम् ।

- 31) शब्दः :: उष्णः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च : (उष दाहे + “इण्षञ्जिदीडुष्यविभ्योनक्’ । ३ । २ । इति उणादिसूत्रेण नक् ।) ग्रीष्मऋतुः । तत्पर्यायः । ग्रीष्मः २ उष्मकः ३ निदाघः ४ उष्णोपगमः ५ उष्णागमः ६ तपः ७ । इत्यमरः ॥ आतपः । इति हेमचन्द्रः ॥
- 32) शब्दः :: पाकः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (पच् + भावे घञ् । ) पचनम् । क्लेदनम् । तत्पर्यायः । पचा २ । इत्यमरः । ३ । २ । ८ ॥
- 33) शब्दः :: स्वेदः, लिङ्गम् प्रकारश्च :: पुं  
अर्थः सन्दर्भश्च :: (स्विद् + घञ् । ) घर्मः इत्यमरः ॥ १ । ७ । ३३ ॥ स्वेदनम् । इति मेदिनी ॥ भावरा इति भाषा ॥ \* ॥ उष्मा । तापः ।
- 34) शब्दः :: क्लेदः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (क्लिद् + भावे घञ् । ) आर्द्रम् ।
- 35) शब्दः :: कोथः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (कुथ्यते पूतित्वं गम्यते अनेन । कुथ् पूतित्वे + करणे घञ् । ) नेत्ररोगभेदः । कथो इति भाषा ।
- 36) शब्दः :: कण्डूः, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (कण्डूय + सम्पदादित्वात् क्विप् अलोपयलोपौ ।) रोगविशेषः । चुल्कनि खोस् इत्यादि भाषा । (यथा भागवते । २ । ७ । १३ । “षष्ठेन कच्छपवपुर्विदधार गोत्रं निद्राक्षणोऽद्रिपरिवर्त्त कषाण कःण्डू” ॥) तत्पर्यायः । खर्जुः २ कण्डूया ३ । इत्यमरः । २ । ६ । ५३ ॥ कण्डूति ४ । इति तट्टीका ॥ कण्टूयनम् ५ । इति राजनिर्घण्टः ॥
- 37) शब्दः :: स्रावः, लिङ्गम् प्रकारश्चः पुं, अर्थः सन्दर्भश्चः (स्रु + घञ् । ) स्रवा इत्यमरटीकायां भरतः । ३ । २ । ९ ॥
- 38) शब्दः :: रागः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (रञ्जनमिति रज्यतेऽनेनेति वा । रञ्ज + भावे करणे वा घञ् । “ घञि च भावकरणयोः । “ ६ । ४ । २७ । इति नलोपः । ) मात्स्यर्यम् । लोहितादिः ।

- 39) शब्दः :: सादः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (सद + घञ् । ) विषादः ।
- 40) शब्दः :: मूर्च्छा, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (मूर्च्छ + “ गुरोश्च हलः । “ ३ । ३ । १०३ । इति अः टाप् । ) संमोहः । तत्पर्यायः । कश्मलम् २ मोहः ३ । इत्यमरः । २ । ८ । १०९ । मूर्च्छनम् ४ । इति शब्दरत्नावली ॥
- 41) शब्दः :: श्वेतः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्चः (श्वेतते इति । श्वित शौक्ल्ये + पचाद्यच् ।)शुक्लवर्णः ।
- 42) शब्दः :: शैत्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (शीतस्य भावः शीत + “वर्णदृढादिभ्यः ष्यञ् च । ५ । १ । १२३ । इति ष्य ज ।)शीतलत्वम् ।
- 43) शब्दः :: कण्डूः, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (कण्डूय + सम्पदादित्वात् क्विप् अलोपयलोपौ ।) रोगविशेषः । चुल्कनि खोस् इत्यादि भाषा । (यथा भागवते । २ । ७ । १३ । “षष्ठेन कच्छपवपुर्विदधार गोत्रं निद्राक्षणोऽद्रिपरिवर्त्त कषाण कःण्डू” ॥) तत्पर्यायः । खर्जुः २ कण्डूया ३ । इत्यमरः । २ । ६ । ५३ ॥ कण्डूति ४ । इति तट्टीका ॥ कण्टूयनम् ५ । इति राजनिर्घण्टः ॥
- 44) शब्दः :: स्थैर्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्चः (स्थिरस्य भावः । स्थिर + ष्यञ् ।) स्थिरत्वम् ।
- 45) शब्दः :: गौरवं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्चः (गौरवंसाधनत्वेनास्त्यस्य। “अर्शादिभ्योऽच् । “ ५ । २ । १२७। इत्यच्।) अभ्युत्थानम् । इतिहेमचन्द्रः।३।१६४॥ (गुरोर्भावः। गुरु+“इगन्ताच्चल घुपूर्वात्।५।१।१३१। इत्यण्।)गुरुत्वम् । इतिमुग्धबोधम्॥
- 46) शब्दः :: स्निग्धः, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्चः (स्निह + क्तः । ) स्नेहयुक्तः । अरूक्षः । (यथा महाभारते । १ । १५३ । ९ । “ अष्टौ दंष्ट्राः सुतीक्ष्णाग्राश्चिरस्यापातदुःसहाः देहेषु मज्जषिष्यामि स्निग्धेषु

पिशितेषु च ॥ “ ) तत्पर्यायः । चिक्कणम् २ मसृणम् ३ । इत्यमरः । २ । ९ । ४६ ॥ आमृष्टम् ४ चिक्रम् ५  
चक्कणम् ६ । इति वैश्यवर्गे शब्दरत्नावली ॥

47) शब्दः सुप्ति, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: स्वप-क्तिन् । १ शयने २ निद्रायाम् ३ खप्ते च  
“करोति मसिर्जनदर्शनातिथिम्” नैष० । ४ स्पर्शतायां ५ विश्रम्भे मेदि० ।

48) शब्दः :: क्लेदः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (क्लिद् + भावे घञ् । ) आर्द्रम् ।

49) a) शब्दः :: उप, लिङ्गम् प्रकारश्च :: व्य

अर्थः

सन्दर्भश्चः

प्रादिविंशत्युपसर्गान्तर्गतौपसर्गविशेषः । अस्यार्थः । अनुगतिः । पश्चाद्भावः । अनुकम्पा । आधिक्यम् ।

b) शब्दः :: देहः, लिङ्गम् प्रकारश्च :: पुं क्ली

अर्थः सन्दर्भश्च :: (देग्धि प्रतिदिनम् । दिह् वृद्धौ + अच् । ) शरीरम् । इत्यमरः । २ । ६ । ७१ ।

50) शब्दः :: बन्धः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (बन्ध + हलश्चेति घञ् । ) आधिः । बन्धनम् ।  
इति मेदिनी ।

51) शब्दः : मधुरः, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्चः (मधु माधुर्यमस्यास्तीति । ऊषसुषिमुष्कमधो  
रः । ५ । २ । १०७ । इति रः । ) मधुररसविशिष्टः । स्वादुः ।

52) शब्दः :: चिरक्रियः, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्चः (चिरं व्याप्य क्रिया यस्य । ) चिरकालेन  
क्रियाकारकः । तत्पर्यायः । दीर्घसूत्रः । इत्यमरः । २ । १ । १७ ।

53) शब्दः :: स्तैमित्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (स्तिमितस्य भावः । स्तिमत + घञ् । )  
जडता । इति राजनिर्घण्टः ॥

54) शब्दः :: अपाकः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (पच + भावे घञ् ततो नञ्समासः ।)

पाकाभावः । अजीर्णता ।

55) शब्दः :: शोथः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (शवतीति । शु गतौ + बाहुलकात्थन् ।

इत्युणादिवृत्तौ उज्वलः । २ । ४ ।)रोगविशेषः । तत्पर्यायः । शोफः २ श्वयथुः ३ । इत्यमरः ॥ शोथकः ४

। इति शब्दरत्नावली ॥

56) शब्दः : काठिन्यं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (कठिनस्य भावः । कठिन + घञ् । )

कठिनता ।

57) a) शब्दः नखं, लिङ्गम् प्रकारश्च : क्ली पुं, अर्थः सन्दर्भश्च : (नह्यते इव शरीरे । नह बन्धे + “नहेर्हलोपश्च

।” उणां ५ । २३ । इति खः हलोपश्च ।) अङ्गुलीकण्टकः । नह इति हिन्दी भाषा । तत्तु उपधातुविशेषः

गर्भस्थबालकस्य षष्ठमासे भवति । इति सुखबोधः ॥ तत्पर्यायः । पुनर्भवः २ कररुहः ३ नखरः ४ इत्यमरः ।

२ । ६ । ८३ ॥ कामाङ्कुशः ५ करजः ६ पाणिजः ७ अङ्गुलीसम्भूतः ८ पुनर्भवः ९ । इति राजनिर्घण्टः ॥

कराग्रजः १० करकण्टकः ११ स्मराङ्कुशः १२ रतिरथः १३ करचन्द्रः १४ कराङ्कुशः । । इति शब्दरत्नावली । ।

b) शब्दः भेदनं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (भिद्यतेऽनेनेति भिद् + ल्युट् । ) हिङ्गु । इति

राजनिर्घण्टः ॥ विदारणम् । इति भिदधातोर्भावेऽनट् प्रत्ययेन निष्पन्नम् ॥ (भेदकारके त्रि ॥

58) शब्दः : विपादिका, लिङ्गम् प्रकारश्च : स्त्री, अर्थः सन्दर्भश्च : पादस्फोटः । इत्यमरः ॥ (यथा

राजतरङ्गिण्याम् । ८ । १३७ । “ छिन्नोपानत कशाबन्धे शतं चर्मकृतेऽर्पितम् । विपादिकाकृते दास्या नीतं

पञ्चाशतो घृतम् ॥ “ ) “ वैपादिकं पाणिपादे स्फुटनं तीव्रवेदनम् ।

59) a) शब्दः पाद, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (पद + करणे घञ् । ) पद्यते गम्यते अनेन । पा

इति भाषा । तत्पर्यायः । पत् २ अङ्घ्रिः ३ चरणः ४ । इत्यमरः ॥ अंहिः ५ । इति शब्दरत्नावली ॥ \* ॥



b) शब्दः शूल, लिङ्गम् प्रकारश्च : पुं क्ली, अर्थः सन्दर्भश्चः (शूलति लोकानिति। शूल रोगे +अच्।)

रोगविशेषः।

60) a) शब्दः पाद, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्चः (पद + करणे घञ् । ) पद्यते गम्यते अनेन । पा  
इति भाषा । तत्पर्यायः । पत् २ अङ्घ्रिः ३ चरणः ४ । इत्यमरः ॥ अङ्घ्रिः ५ । इति शब्दरत्नावली ॥ \* ॥

b) शब्दः भ्रन्श, लिङ्गम् प्रकारश्च : इर् य उ, अर्थः सन्दर्भश्चः अधःपते । इति कविकल्पद्रुमः ॥

61) a) शब्दः पाद, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्चः (पद + करणे घञ् । ) पद्यते गम्यते अनेन । पा  
इति भाषा । तत्पर्यायः । पत् २ अङ्घ्रिः ३ चरणः ४ । इत्यमरः ॥ अङ्घ्रिः ५ । इति शब्दरत्नावली ॥ \* ॥

b) शब्दः सुप्ति, लिङ्गम् प्रकारश्च : स्त्रि, अर्थः सन्दर्भश्चः स्वप--क्तिन् । १ शयने २ निद्रायाम् ३ खप्ते च  
“करोति मसिर्जनदर्शनातिथिम्” नैष० । ४ स्पर्शतायां ५ विश्रम्भे मेदि० । ..... इति वाचस्पत्यम् ।

62) a) शब्दः वात, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्चः (वातीति । वा + क्तः । ) पञ्चभूतान्तर्मतचतुर्थभूतः  
। वातास इति भाषा । तत्पर्यायः । गन्धवहः २ वायुः ३ पवमानः ४ महाबलः ५ पवनः ६ स्पर्शनः ७ गन्धवाहः

८ मरुत् ९ आशुगः १० श्वसनः ११ मातरिश्वा १२ नभस्वान् १३ मारुतः १४ अनिलः १५ समीरणः १६

जगत्प्राणः १७ समीरः १८ सदागतिः १९ जीवनः २० पृषदश्चः २१ तरस्वी २२ प्रभञ्जनः २३ प्रधावनः २४

अनवस्थानः २५ धूननः २६ मोटनः २७ खगः २८ .

b) शब्दः खुड्ड, अर्थः सन्दर्भश्चः भेदे चुरा० इदित् उभ० सक० सेट् । खुण्डयति ते अचुखुण्डत् त । ....इति  
वाचस्पत्यम् ।

63) a) शब्दः : गुल्फः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्चः (गल + “कलिगलिभ्यांफगस्योच्च।”

उणां। ५। २६। इतिफक्अकारस्योत्वंच।) पादग्रन्थिः। तत्पर्यायः। घुठिका२। इत्यमरः। २। ६। ७२॥

चरणग्रन्थिः ३ घुटिकः ४ घुण्टकः ५ घुण्टः ६। इतिहेमचन्द्रः। ३। २७९॥

b) शब्दः : ग्रह, अर्थः सन्दर्भश्च : गजग्रहणे। इतिकविकल्पद्रुमः ॥ (वग्रां-उभं-सकं-सेट्।) गज  
गृह्णातिगृह्णीते। इतिदुर्गादासः ॥ ग्रह ऊकिआदाने। इतिकविकल्पद्रुमः ॥ (चुरांपक्षेभ्वां-परं-सकं-सेट्।) ऊ  
अग्रहीत्अग्राक्षीत्। कि ग्राहयतिग्रहति।

64) a) शब्दः : पिण्ड, लिङ्गम् प्रकारश्च : स्त्री, अर्थः सन्दर्भश्च : पिण्डि--इन् वा डीप् स्वार्थे क वा ।  
सर्वकाष्ठासञ्जनाधारे रथचक्रमध्ये स्थाने १ रथनाभौ अमरः । २ पीठे जानुनोऽधःस्थे ३ मांसलप्रदेशे च हेमच०  
४ श्वेताम्नौ राजनि० ।

b) शब्दः : उद्वेष्टन, लिङ्गम् प्रकारश्च : न., अर्थः सन्दर्भश्च : उद् + वेष्ट--ल्युट् । १ हस्तपादयोर्बन्धने, २ उपह्वेषे  
च । “वक्त्रे मधुरता तन्द्रा हृदयोद्वेष्टनं भ्रमः” “हृदयोद्वेष्टनं तन्त्रा लालास्रुतिररोचकः” सुश्रु० । उद्गतं वेष्टनात्  
निरा० त० । । ३ उन्मुक्तबन्धने त्रि० । “कयाचिद्वेष्टन वान्तमाल्यया” रघुः कुमारश्च ।

65) शब्दः :: गृध्रसी, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (गृध्र्यतिमांसमभिकाङ्क्षतिसततं इतिगृध्र +  
क्रन्। गृध्रोमांसलोलुपोमनुष्यः तंस्यतिपीडयतिनाशयतिवा। सो + कः डीष्।) वातरोगविशेषः ।

66) a) शब्दः :: जानु, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (जायते इति । जन् “दृसनिजनिचरिचटिभ्यो  
जुण् । ” उणां १ । ३ । इति जुण् । ) ऊरुजङ्घयोर्मध्यभागः। हाँटु इति भाषा। तत्पर्ययाय। ऊरुपर्व २ अष्टीवत्  
३ अष्टीवान् ४। इत्यमरः। २। ६। ७२।।

b) शब्दः :: भेदनं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (भिद्यतेऽनेनेति भिद् + ल्युट् । ) हिङ्गु । इति  
राजनिर्घण्टः ॥ विदारणम् । इति भिदधातोर्भावेऽनट् प्रत्ययेन निष्पन्नम् ॥ (भेदकारके त्रि ॥

67) a) शब्दः : जानु, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (जायते इति । जन् “दृसनिजनिचरिचटिभ्यो  
जुण् । ” उणां १ । ३ । इति जुण् । ) ऊरुजङ्घयोर्मध्यभागः। हाँटु इति भाषा। तत्पर्ययायः। ऊरुपर्व  
अष्टीवत् ३ अष्टीवान् ४। इत्यमरः। २। ६। ७२।।

b) शब्दः : विश्लेष, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : वि + श्लिष--घञ् । १ वियोगे २ शैथिल्ये च मेदि० । ....इति वाचस्पत्यम् ।

68) a) शब्दः : ऊरुः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (ऊर्णयते आच्छाद्यते इति । ऊर्णू + (ऊर्णोतेर्नुलोपः । १ । ३१ । इति उणादिसूत्रेण कर्मणि कुः नुलोपश्च ।) जानूपरिभागः । उरत् इति भाषा । तत्पर्यायः । सविथ २ । इत्यमरः ॥

b) शब्दः :: स्तम्भ, लिङ्गम् प्रकारश्च :: ग न उ, अर्थः सन्दर्भश्च :: रोधने । इति कविकल्पद्रुमः ॥ (क्र्या० स्वा० च०-पर०-सक० सेट् । त्वावेट् । ) ग स्तभ्राति । न स्तभ्रोति । उ स्तम्भित्वा स्तब्ध्वा । रोधनमावरणम् । इति दुर्गादासः । सौत्रधातुरयम् ॥ .

69) a) शब्दः : ऊरुः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (ऊर्णयते आच्छाद्यते इति । ऊर्णू + (ऊर्णोतेर्नुलोपः । १ । ३१ । इति उणादिसूत्रेण कर्मणि कुः नुलोपश्च ।) जानूपरिभागः । उरत् इति भाषा । तत्पर्यायः । सविथ २ । इत्यमरः ॥

b) शब्दः : सादः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (सद + घञ् । ) विषादः । (यथ रघुः । ३ । २ । “ शरीरसादादसमग्रभूषणा मुखेनं सालक्ष्यत लोभ्रपाण्डुना ॥ ) शरणम् । गतिः । (यथा बृहत्संहितायाम् । ४६ ।

70) शब्दः : पङ्गुः, लिङ्गम् प्रकारश्च : त्रि, अर्थः सन्दर्भश्च : (खजि गतिवैकल्ये । बाहुलकात् कुः । खस्य पत्वे जस्य गादेशः नुम् च । उणां १ । ३७ ।) जङ्घावैकल्येन चलनाक्षमः । तत्पर्यायः । श्रोणः २ । इत्यमरः । २ ।

71) शब्दः : गुदभ्रंशः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :

(गुदस्यभ्रंशोऽस्मात् । गुदंभगंभ्रश्यतेऽस्मादितिवा ।) मलद्वारनिर्गमरोगः ।

72) a) शब्दः : गुदं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : ( गोदतेखेलतिचलतीत्यर्थः  
अपानसंज्ञकवायुःअनेनागुद् + “इगुपधेति।” ३।१।१३५।इतिकः।) मलत्यागद्वारम्। तत्पर्यायः।  
अपानमर्पायुः३।इत्यमरः।२।६।७३॥

b) शब्दः :: अर्त्तिः, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (अर्द् + क्तिन् ।) पीडा । धनुरग्रभागः ।  
इत्यमरः ॥ (पीडार्थः।

73) a) शब्दः : वृषण, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : वृष--क्यु । १ अण्डकोषे अमरः । २  
वीर्यान्विते त्रि० । ....इति वाचस्पत्यम् .

b) शब्दः : आक्षेपकः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (आङ् + क्षिप् + ण्वुल् ।) निन्दाकरः । व्याधः  
। इति मेदिनी ॥ वातरोगविशेषः ।

74) a) शब्दः :: शेफः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: शिक्षः । इति शब्दरत्नावली ।

b) शब्दः :: स्तम्भ, लिङ्गम् प्रकारश्च :: ग न उ, अर्थः सन्दर्भश्च :: रोधने । इति कविकल्पद्रुमः ॥ (क्र्या० स्वा०  
च०-पर०-सक० सेट् । त्वावेट् । ) ग स्तभ्नाति । न स्तभ्नोति । उ स्तम्भित्वा स्तब्त्वा । रोधनमावरणम् । इति  
दुर्गादासः । सौत्रधातुरयम् ॥ .

75) a) शब्दः : वङ्गणः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (वक्षति संहतो भवतीति। वक्ष + ल्युः।  
पृषोदरादित्वात् नुम्।) ऊरुसन्धिः।इत्यमरः।२।६।७३॥

b) शब्दः : आनाहः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (आङ् + नह् + घञ् ।) मूत्रपुरीषरोधकः ।  
तत्पर्यायः । विबन्धः २ । इत्यमरः ॥ विष्टम्भः ३ मलरोधनः ४ । इति राजनिर्घण्टः ॥

76) a) शब्दः : श्रोणिः, लिङ्गम् प्रकारश्च : स्त्री, अर्थः सन्दर्भश्च : (श्रोण मंघाते + इन् । यद्वा श्रु-श्रवणे +  
“वहिश्श्रुष्विति ।” उणा० ४ । ५१ ।इति निः ।) कटिः । इत्यमरः ॥

b) शब्दः भेदनं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (भिद्यतेऽनेनेति भिद् + ल्युट् । ) हिङ्गु । इति राजनिर्घण्टः ॥ विदारणम् । इति भिदधातोर्भावेऽनट् प्रत्ययेन निष्पन्नम् ॥ (भेदकारके त्रि ॥

77) a) शब्दः : विड् [ष], लिङ्गम् प्रकारश्च : स्त्री, अर्थः सन्दर्भश्च : विष्ठा । इति विङ्गन्धादिशब्ददर्शनात् ॥

b) शब्दः : भेदनं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (भिद्यतेऽनेनेति भिद् + ल्युट् । ) हिङ्गु । इति राजनिर्घण्टः ॥ विदारणम् । इति भिदधातोर्भावेऽनट् प्रत्ययेन निष्पन्नम् ॥ (भेदकारके त्रि ॥

78) a) शब्दः : उद्, लिङ्गम् प्रकारश्च : व्य, अर्थः सन्दर्भश्च : (उ + क्तिप् + तुक् । पृषोदरादित्वात् साधः । )

विंशत्युपसर्गान्तर्गत उपसर्गविशेषः । अस्यार्थः । ऊर्द्धम् । उत्कर्षः । प्राकट्यम् । नैकट्यम् । इति दुर्गादासः

b) शब्दः :: आवर्त्त, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (आङ् + वृत् + घञ् । ) माक्षिकधातुः । इति राजनिर्घण्टः ॥ (आवर्त्तनं । चक्राकारेणभ्रमणं । )

79) शब्दः : खञ्जः, लिङ्गम् प्रकारश्च : त्रि, अर्थः सन्दर्भश्च :: (खजि गतिवैकल्ये + अच् । ) विकलगतिः ।

खौडा इति भाषा । यथा मनुः । ३ । २४२ । “खञ्जो वा यदि वा काणो दातुः प्रेष्योऽपि वाभवेत । ”) तत्पर्यायः

। खोडः २ । इत्यमरः । २ । ६ । ४९ । खोलः ३ । इति शब्दरत्नावली । खोरः ४खञ्जकः ५ । इति हेमचन्द्रः

। खोटः ६ । इतिखोडधात्वर्थदर्शनात् ।

80) शब्दः :: कुञ्जः, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्च :: (कु ईषत् उञ्ज आर्जवमस्य । उञ्ज आर्जवे घञ्

शकब्धादिवदुलोपः । ) वायुनोन्नतहृदयः । उन्नतपृष्ठश्च । कुजा इति भाषा । तत्पर्यायः । गडुः २ गडुलः ३

इत्यमरः । न्युञ्जः ४ गडुरः ५ इति शब्दरत्नावली ।

81) शब्दः : वामनः, लिङ्गम् प्रकारश्च : त्रि, अर्थः सन्दर्भश्च : (वामयतीति । वम + णिच् + ल्युः । )

अतिक्षुद्रः । तत्पर्यायः । न्यङ् २ नीचः ३खर्व्वः ४ ह्रस्वः ५ । इत्यमरः ॥ अनुच्चः ६अनायतः ७ । इति

जटाधरः ॥

82) a) शब्दः : त्रिकं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (त्रयाणां सङ्घः । “संख्यायाः संज्ञासङ्घसूत्राध्ययनेषु ।” ५ । १ । ५८ । इति कन् ।) पृष्ठवंशाधरः । इत्यमरः । २ । ६ । ७६ ॥

b) शब्दः : ग्रह, अर्थः सन्दर्भश्च : गजग्रहणे।इतिकविकल्पद्रुमः॥ (क्व्रां-उभं-सकं-सेट्।) गज गृह्णातिगृह्णीते।इतिदुर्गादासः॥ग्रह ऊकिआदाने।इतिकविकल्पद्रुमः॥ (चुरांपक्षेभ्वां-परं-सकं-सेट्।) ऊ अग्रहीत्अग्राक्षीत्।कि ग्राहयतिग्रहति। एषह्वादिरेवमन्यतेतत्राप्यात्मनेपदीएव।इतिदुर्गादासः॥

83) a) शब्दः : पृष्ठं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (पृष्यते सिच्यते इति । पृष “ तिथपृष्ठगूथयूथप्रोथाः । “ उणा० २ । १२ । इति थक्प्रत्ययेन निपातनात् सिद्धम् । ) शरीरपश्चाद्भागः । इत्यमरः । २ । ६ । ७८ ॥ पीठ इति भाषा ॥ (यथा मनौ । ४ । ७२ ।

b) शब्दः : ग्रह, अर्थः सन्दर्भश्च : गजग्रहणे।इतिकविकल्पद्रुमः॥ (क्व्रां-उभं-सकं-सेट्।) गज गृह्णातिगृह्णीते।इतिदुर्गादासः॥ग्रह ऊकिआदाने।इतिकविकल्पद्रुमः॥ (चुरांपक्षेभ्वां-परं-सकं-सेट्।) ऊ अग्रहीत्अग्राक्षीत्।कि ग्राहयतिग्रहति। एषह्वादिरेवमन्यतेतत्राप्यात्मनेपदीएव।इतिदुर्गादासः॥

84) a) शब्दः : पार्श्व, लिङ्गम् प्रकारश्च : क्ली पुं, अर्थः सन्दर्भश्च : (स्पृश्यते इति । स्पृश + “ स्पृशोः श्वण्शुनौ पृ च । “ उणां ५ । २७ । इति श्वण् पृ-आदेशश्च । ) कक्षाधोभागः । इत्यमरः । २ । ६ । ७९

b) शब्दः : अवमर्दः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (अव + मृद् + घञ् ।) पीडनं । व्यथनं ।

इत्यमरः ॥

85) a) शब्दः : उदरं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (उत् ऋणातीति । “उदिदृणातेरजलौ पूर्बपदान्त्यलोपश्च” । उत् + दृ + अच् । अन्त्यलोपश्च ।) नाभिस्तनयोर्मध्यभागः । पेट इति भाषा । तत्पर्यायः । पिचिण्डः २ कुक्षी ३ जठरः ४ तुन्दम् ५ । इत्यमरः ॥

b) शब्दः : वेष्ट, लिङ्गम् प्रकारश्च : : वेष्टने, अर्थः सन्दर्भश्च : भ्वा० आत्म० स क० सेट् । वेष्टते अवेष्टिष्ट ।

चडि तु अवि(व)वेष्टत् त ।

86) a) शब्दः : हृद्, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (हृ + बाहुलकात् दुक् । ) हृदयम् । मनः ।

इत्यमरः । २ । ६ । ६४ ॥

b) शब्दः : मोहः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (मोहनमिति । मुह् + भावे घञ् । ) मूर्च्छा ।

इत्यमरः । २ । ८ । १०९ ॥

87) a) शब्दः : हृद्, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (हृ + बाहुलकात् दुक् । ) हृदयम् । मनः ।

इत्यमरः । २ । ६ । ६४ ॥

b) शब्दः : द्रवः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (द्रु + “ऋदोरप् ।” ३ । ३ । ५७ । इति भावे अप् । )

परीहासः । पलायनम् । इत्यमरः । १ । ७ । ३२ ॥ (यथा हरिवंशे । २११ । १० । “ततो दैत्यद्रवकरं पौराणं

शङ्खमुत्तमम् ॥”) रसः । गतिः । इति विश्वः ॥ वेगः । इति शब्दरत्नावली ॥

88) a) शब्दः : वक्षः [स], लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (उच्यतेऽनेनेति । वच + “ पचिवचिभ्यां

सुट् च । “ उणा० ४ । २१९ । इति असुन् सुट् । वक्षतेरसुन् इति रमानाथः । धातुप्रदीपश्च । ) अङ्गविशेषः ।

स तु हृदयोपरिकण्ठादधोभागः । वुक् इति भाषा । तत्पर्यायः । क्रोडम् २ भुजान्तरम् ३ उरः ४ वत्सम् ५ ।

इत्यमरः ।

b) शब्दः : उद्, लिङ्गम् प्रकारश्च : व्य, अर्थः सन्दर्भश्च : (उ + क्तिप् + तुक् । पृषोदरादित्वात् साधः । )

विंशत्युपसर्गान्तर्गत उपसर्गविशेषः । अस्यार्थः । ऊर्द्धम् । उत्कर्षः । प्राकट्यम् । नैकट्यम् । इति

दुर्गादासः ।

c) शब्दः : घर्षणं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (घृष् + भावे ल्युट् ।) घर्षः । घषा इति भाषा ॥

यथाह माघवकरः ।

89) a) शब्दः : वक्षः [स्], लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (उच्यतेऽनेनेति । वच + “ पचिवचिभ्यां सुट् च । “ उणा० ४ । २१९ । इति असुन् सुट् । वक्षतेरसुन् इति रमानाथः । धातुप्रदीपश्च । ) अङ्गविशेषः ।

स तु हृदयोपरिकण्ठादधोभागः । वुक् इति भाषा । तत्पर्यायः । क्रोडम् २ भुजान्तरम् ३ उरः ४वत्सम् ५ ।

इत्यमरः ।

b) शब्दः :: उपरोधः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (उप + रुध् + घञ् ।) अनुरोधः ॥ प्रतिबन्धः

।

90) a) शब्दः : वक्षः [स्], लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (उच्यतेऽनेनेति । वच + “ पचिवचिभ्यां सुट् च । “ उणा० ४ । २१९ । इति असुन् सुट् । वक्षतेरसुन् इति रमानाथः । धातुप्रदीपश्च । ) अङ्गविशेषः ।

स तु हृदयोपरिकण्ठादधोभागः । वुक् इति भाषा । तत्पर्यायः । क्रोडम् २ भुजान्तरम् ३ उरः ४वत्सम् ५ ।

इत्यमरः ।

b) शब्दः :: तोदः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (तुद व्यथे + भावे घञ् ।) व्यथा । इति रत्नमाला ॥

91) a) शब्दः : बाहुः, लिङ्गम् प्रकारश्च : पुं स्त्री, अर्थः सन्दर्भश्च : (बाधते शत्रून् इति । बाध + “

अर्जिहृशिकम्यमिपंसिबाधामृजिपशि तुक् धुक् दीर्घहकाराश्च । “ उणा० १ । २८ । इति कुप्रत्ययोऽन्तस्य

हकारादेशश्च । ) कक्षाद्यङ्गुल्यग्रपर्यन्तावयवविशेषः । तत्पर्यायः । भुजः २ प्रवेष्टः ३ दोः ४ । इत्यमरः । २ । ६ । ८० ।

b) शब्दः : शोषः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (शुष् + भावे घञ् ।) शोषणम् । इति मेदिनी ॥

(शुष्यत्यनेनेति । शुष् + करणे घञ् ।) यक्ष्मरोगः । इत्यमरः ॥



92) a) शब्दः : ग्रीवा, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्चः (गीर्यतेऽनया।गृनिगरणे +  
“शेवायहजिह्वाग्रीवाष्वामीवाः।” उणां।१।१५४। इतिवन्प्रत्ययेननिपातनात्साधुः।)

गलघाटादिसमुदिता।इतिभरतः॥ तत्पर्यायः। शिरोधिः२कन्धरा३।इत्यमरः।२।६।८८॥  
कन्धिः४शिरोधरा५।इतिराजनिर्घण्टः॥ कन्धराशिरा।इतिमेदिनी।वे।६॥

b) शब्दः : स्तम्भ, लिङ्गम् प्रकारश्च : ग न उ, अर्थः सन्दर्भश्च : रोधने । इति कविकल्पद्रुमः ॥ (क्र्या० स्वा०  
च०-पर०-सक० सेट् । त्वावेट् । ) ग स्तभ्राति । न स्तभ्रोति । उ स्तम्भित्वा स्तब्ध्वा । रोधनमावरणम् । इति  
दुर्गादासः । सौत्रधातुरयम् ॥ .

93) a) शब्दः :: मन्या, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (मन्यते ज्ञायते स्तम्भदुःखादिकमनया ।  
मन् + करणे क्यप् । स्त्रियां टाप् । ) ग्रीवायाः पश्चात् शिरा । इत्यमरः । २ । ६ । ६५ ॥

b) शब्दः :: स्तम्भ, लिङ्गम् प्रकारश्च :: ग न उ, अर्थः सन्दर्भश्च :: रोधने । इति कविकल्पद्रुमः ॥ (क्र्या० स्वा०  
च०-पर०-सक० सेट् । त्वावेट् । ) ग स्तभ्राति । न स्तभ्रोति । उ स्तम्भित्वा स्तब्ध्वा । रोधनमावरणम् । इति  
दुर्गादासः । सौत्रधातुरयम् ॥ .

94) a) शब्दः : कण्ठः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (कठि + अच् + इदित्वात् नुम् ।) मदनवृक्षः ।  
इति मेदिनी ॥ (कण्शब्द “कणेष्ठः” । इति ठः । उणां १ । १०५ ।) ग्रीवापुरोभागः ॥ तत्पर्यायः । गलः २ ।  
इत्यमरः । २ । ६ । ८८ ॥

b) शब्दः :: ध्वन्स, लिङ्गम् प्रकारश्च :: उ लृ ङ, अर्थः सन्दर्भश्च :: गतौ । भ्रंशे । इति कविकल्पद्रुमः ॥ (भ्वां-  
आत्मं-गतौ सकं-भ्रंशे अकं-सेट् । उदित्वात् ऋावेट् ।) उ ध्वंसित्वा ध्वस्त्वा । लृ अध्वसत् । ङ ध्वंसते ।  
भ्रंशः अधःपतनम् । इति दुर्गादासः ॥

- 95) a) शब्दः :: हनुः, लिङ्गम् प्रकारश्च :: पुं स्त्री, अर्थः सन्दर्भश्च :: (हन्ति कठिनद्रव्यादिकमिति । हन + “ श्रुस्वृन्निहीति । “ उणा० १ । ११ । इति उः । स च नित् । ) कपोलद्वयपरमुखभागः । चोयालि इति भाषा ।  
इत्यमरः ॥ ताभ्यां कपोलाभ्यां परो मुखभागो हनुरुच्यते । यत्र जम्भारव्या दन्ता जायन्ते इति सुभूतिः ।
- b) शब्दः भेदनं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (भिद्यतेऽनेनेति भिद् + ल्युट् । ) हिङ्गु । इति  
राजनिर्घण्टः ॥ विदारणम् । इति भिदधातोर्भावेऽनट् प्रत्ययेन निष्पन्नम् ॥ (भेदकारके त्रि ॥
- 96) a) शब्दः : ओष्ठः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (उष्यते दह्यते उष्णाहारेणेति । उष दाहे +  
“उषिकुषीति” । २ । ४ । थन् ॥) दन्ताच्छादकावयवः । उपर ठाँट इति भाषा । तत्पर्यायः । रदनच्छदः २  
दशनवासः ३ । इत्यमरः ॥ दन्तवासः ४ दन्तवस्त्रम् ५ रदच्छदः ६ इति राजनिर्घण्टः ॥
- b) शब्दः भेदनं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (भिद्यतेऽनेनेति भिद् + ल्युट् । ) हिङ्गु । इति  
राजनिर्घण्टः ॥ विदारणम् । इति भिदधातोर्भावेऽनट् प्रत्ययेन निष्पन्नम् ॥ (भेदकारके त्रि ॥
- 97) a) शब्दः : अक्षि, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (अश्रुते अनेन । अशू व्याप्तौ संघाते च ।  
अशोर्निदिति क्तिः । यद्वा । अक्षति । अक्षू व्याप्तौ । इन् ।) चक्षुः । इत्यमरः । चक्षुर्गोलकः । इति केचित् ॥
- b) शब्दः भेदनं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (भिद्यतेऽनेनेति भिद् + ल्युट् । ) हिङ्गु । इति  
राजनिर्घण्टः ॥ विदारणम् । इति भिदधातोर्भावेऽनट् प्रत्ययेन निष्पन्नम् ॥ (भेदकारके त्रि ॥
- 98) a) शब्दः :: दन्तः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (दम + “हसिमृग्निगिति ।” उणां । ३ । ८६  
। इति तन् ।) अद्रिकटकः । कुञ्जः । इति मेदिनी । ते २३ ॥ शैलशृङ्गम् । इति त्रिकाण्डशेषः ॥  
चर्वणसाधनास्थि । दाँत इति भाषा । गर्भस्थस्य षष्ठे मासि गुह्यदन्तपङ्क्तिर्भवति । इति सुखबोधः ॥ तत्पर्यायः  
। रदनः २ दशनः ३ रदः ४ । इत्यमरः । २ । ६ । ९१ ॥ द्विजः ५ खरुः ६ । इति शब्दरत्नावली ॥

b) शब्दः भेदनं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (भिद्यतेऽनेनेति भिद् + ल्युट् । ) हिङ्गु । इति राजनिर्घण्टः ॥ विदारणम् । इति भिदधातोर्भावेऽनट् प्रत्ययेन निष्पन्नम् ॥ (भेदकारके त्रि ॥

99) a) शब्दः :: दन्तः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (दम + “हसिमृगिणिति ।” उणां । ३ । ८६

। इति तन् ।) अद्रिकटकः । कुञ्जः । इति मेदिनी । ते २३ ॥ शैलशृङ्गम् । इति त्रिकाण्डशेषः ॥

चर्वणसाधनास्थि । दाँत इति भाषा । गर्भस्थस्य षष्ठे मासि गुह्यदन्तपङ्क्तिर्भवति । इति सुखबोधः ॥ तत्पर्यायः

। रदनः २ दशनः ३ रदः ४ । इत्यमरः । २ । ६ । ९१ ॥ द्विजः ५ खरुः ६ । इति शब्दरत्नावली ॥

b) शब्दः :: शैथिल्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (शिथिल + भावे ष्यञ् ।) शिथिलत्वम् ।

शिथिलस्य भाव इत्यर्थे ष्यप्रत्ययेननिष्पन्नम् ॥ (यथा मार्कण्डेये । १०९ । २२ । “भवन्तु केशाः पलिताः

वलयः सन्तु मे शुभे । शैथिल्यमेतु मे कायः कृतकृत्योऽस्मि मानिनि ॥”

100) शब्दः :: मूकः, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्च :: (मव्यते बध्यतेऽसौ । मव + बाहुलकात् कक्

। “ उणा० ३ । ४१ । इति उपधायाया वकारस्य चोट् । ) वाक्यरहितः । वोवा इति भाषा । तत्पर्यायः ।

अवाक् २ । इत्यमरः । ३ । १ । १३ ।

101) a) शब्दः :: वाक् [च्], लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (उच्यतेऽसौ अनया वेति । वच् + “

क्विप् वचिप्रच्छीति । “ उणा० २ । ५७ । इति क्विप् दीर्घोऽसम्प्रसारणञ्च । ) वाक्यम् । (यथा मनुः । २ । १५९

। “ अहिंसयैव भूतानां कार्य्यं श्रेयोऽनुशासनम् । वाक् चैव मधुरा श्लक्षणा प्रयोज्या धर्ममिच्छता ॥ “ )

सरस्वती । इत्यमरः

b) शब्दः :: सङ्गः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (सञ्जसङ्गे + घञ् । ) मेलनम् । तत्पर्यायः ।

मेलकः २ सङ्गमः ३ । इत्यमरः ॥

102) a) शब्दः : कषायः, लिङ्गम् प्रकारश्च : पुं क्ली, अर्थः सन्दर्भश्च : (कषति कण्ठम् । कष् + आयः । )  
 रसविशेषः । कषा इति भाषा । पृथिव्यनिलगुणबाहुल्यात्तस्योत्पत्तिः । इति शिवदासः । (यथा मनुः ११ ।  
 १५३ । “शुक्तानि च कषायांश्च पीत्वामेध्यान्यपि द्विजः” । ) तत्पर्यायः । तुवरः २ तद्युक्ते त्रि । इत्यमरः । १  
 । ५ । ९ ।

b) शब्दः: आस्यं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (अस्यते ग्रासोऽस्मिन् इति असु क्षेपणे कृत्यल्युट  
 इति ण्यत् । यदा आस्यन्दते अम्लादिना प्रस्रवति इति स्यन्दू प्रस्रवणे + ड ।) मुखं । मुखमध्यम् ।

103) a) शब्दः : मुखं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (खनति विदारयति अन्नादिकमनेन खन्यते  
 विधात्रा सुखमनेति वेति । खन् + “ डित्- खनेर्मुट् चोदात्तः । “ उणा० । ५ । २० । इति करणे अच् । स च  
 डित् मुडागमश्च । ) शरीरावयवविशेषः । स तु मुखविवरम्॥ तत्पर्यायः। वक्रस् २ आस्यम् वदनम् ४ तुण्डम्  
 ५ आननम् ६ लपनम् ७ । इत्यमरः । २ । ६ । ८९ ॥

b) शब्दः: शोषः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (शुष् + भावे घञ् । शोषनम् । इति मेदिनी ॥  
 (शुष्यत्यनेनेति । शुष् + करणे घञ् ।) यक्ष्मरोगः । इत्यमरः ॥

104) a) शब्दः : रसः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (रसतीति । रस् + पचाद्यच् । यद्वा रस्यते इति  
 । रस आस्वादने + “ पुंसि संज्ञायां घः प्रायेण । “ ३ । ३ । ११८ । इति घः । ) रसनेन्द्रियग्राह्यवस्तु ।

b) शब्दः: ज्ञानं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (ज्ञा + भावे ल्युट् । ) विशेषेण सामान्येन चावबोधः  
 ।। “मोक्षे धीर्ज्ञानमन्यत्र विज्ञानं शिल्पशास्त्रयोः । “ इत्यमरः । १ । ५ । ६ ।।

105) a) शब्दः : घ्राणं, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (जिघ्रत्यनेनेति । घ्रा + करणे ल्युट् । यद्वा घ्रा  
 + क्तः “नुदविदोन्दत्राघ्रेति ।” ८ । २ । ५६ । इति निष्ठातस्य नो वा ।) नासिका । इत्यमरः । २ । ६ । ८९ ॥

b) शब्दः :: नाशः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (नश + भावे घञ् ।) पलायनम् । निधनम् ।

106) a) शब्दः : कर्णशूलः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (कर्णस्य शूलः शूलवत् यन्त्रणादायकः ।)  
कर्णरोगविशेषः ।

107) a) शब्दः : शब्दः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च : (शब्द + भावे घञ् । यद्वा शप आक्रोशे+  
“शाशपिभ्यां ददनौ ।” उणा ० ४ । ९७ । इतिदन् । पकारस्य बकारः ।) श्रोत्रग्राह्यगुणपदार्थविशेषः ।  
तत्पर्यायः । निनादः २ निनदः ३ ध्वनिः ४ ध्वानः ५ रवः ६ स्वनः ७ स्वानः ८ निर्घोषः ९ निर्हादः १० नादः ११  
निःस्वानः १२ निःस्वनः १३ आरवः १४ आरावः १५ संरावः १६ विरावः १७ । इत्यमरः ॥

b) शब्दः :: श्रवणं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (श्रूयतेऽनेनेति । श्रु + करणे ल्युट् ।) कर्णः ।  
इत्यमरः ॥

108) a) शब्दः :: उच्चकैः [स्], लिङ्गम् प्रकारश्च :: व्य, अर्थः सन्दर्भश्च :: (उच्चैस् + अव्ययसर्वनाम्नां इति  
प्राग्वीयेषु अर्थेषु टेः प्रागकच् ।) उच्चैः । अतिशयोच्चम् । इति द्विरूपकीषः ॥ (यथा विष्णुपुराणम् ।  
“वशिष्टाद्यैर्दयासारै स्तोत्रं कुर्वद्भिरुच्चकैः” । उन्नतम् ।

b) शब्दः :: श्रवणं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (श्रूयतेऽनेनेति । श्रु + करणे ल्युट् ।) कर्णः ।  
इत्यमरः ॥

109) शब्दः :: बाधिर्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (बधिरस्य भावः । बधिर + घञ् । )  
बधिरस्य भावः । कर्णरोगविशेषः ।

110) शब्दः :: स्तम्भ, लिङ्गम् प्रकारश्च :: ग न उ, अर्थः सन्दर्भश्च :: रोधने । इति कविकल्पद्रुमः ॥ (क्र्या०  
स्वा० च०-पर०-सक० सेट् । त्वावेट् । ) ग स्तभ्राति । न स्तभ्रोति । उ स्तम्भित्वा स्तब्ध्वा । रोधनमावरणम्  
। इति दुर्गादासः । सौत्रधातुरयम् ॥

111) शब्दः :: सङ्कोचं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: सङ्कुचतीति । सं + कुच् + अच् । ) कुङ्कुमम् । इत्यमरः ॥

112) शब्दः :: तिमिरः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (तिम्यति क्लिद्यति चक्षुरनेन । तिम + “इषिमदिमुदीति ।” उणां । १ । ५२ । इति किरच् ।) चक्षुरोगविशेषः ।

113) a) शब्दः : अक्षि, लिङ्गम् प्रकारश्च : क्ली, अर्थः सन्दर्भश्च : (अश्नुते अनेन । अशू व्याप्तौ संघाते च । अशोर्निदिति किम् । यद्वा । अक्षति । अक्षू व्याप्तौ । इन् ।) चक्षुः । इत्यमरः । चक्षुर्गोलकः । इति केचित् ॥

b) शब्दः : शूलः, लिङ्गम् प्रकारश्च : पुं क्ली, अर्थः सन्दर्भश्च : (शूलति लोकानिति । शूल रोगे +अच् ।) रोगविशेषः ।

114) शब्दः :: व्युदासः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (वि + उत् + अस + घञ् ।) निरासः । परित्यागः ।

115) a) शब्दः :: भ्रूः, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (भ्राम्यति नेत्रोपरि इति । भ्रम् + “ भ्रमेश्च डू । “ उणा० २ । ६८ । इति डूः । ) दृग्भ्यामूर्द्धभागः । तत्पर्यायः । चिल्लिका २ नयनोर्द्धभागरोमराजी ३ । इति राजनिर्घण्टः ॥

b) शब्दः :: व्युदासः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (वि + उत् + अस + घञ् ।) निरासः । परित्यागः ।

116) शब्दः :: भेदनं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (भिद्यतेऽनेनेति भिद् + ल्युट् । ) हिङ्गु । इति राजनिर्घण्टः ॥ विदारणम् । इति भिदधातोर्भावेऽनट् प्रत्ययेन निष्पन्नम् ॥ (भेदकारके त्रि ॥

117) a) शब्दः :: ललाटं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (ललं ईप्सामटति ज्ञापयतीति । अट् +

अण् । ) अवयवविशेषः । कपाल इति ख्यातम् । तत्पर्यायः । अलिकम् २ गोधिः ३ । इत्यमरः ॥ महाशङ्खः

४ शङ्खः ५ भालः ६ कपालकः ७ अलीकम् ८ । इति शब्दरत्नावली ॥

b) शब्दः :: भेदनं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (भिद्यतेऽनेनेति भिद् + ल्युट् । ) हिङ् । इति

राजनिर्घण्टः ॥ विदारणम् । इति भिदधातोर्भावेऽनट् प्रत्ययेन निष्पन्नम् ॥ (भेदकारके त्रि ॥

118) a) शब्दः :: शिरःशूलं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (शिरसः शूलम् । ) मस्तकवेदनारोगः

।

b) शब्दः :: रुक् [ज्], लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (रुज् + क्तिप् । ) रोगः । इत्यमरः । २ । ६

। ५१ ॥ (यथा भागवते । ६ । १ । ८ । “ दोषस्य दृष्ट्वा गुरु लाघवं यथा भिषक् चिकित्सेत रुजां निदानवित् ॥

“ रुजति पीडयतीति । पीडादायके त्रि ।

119) शब्दः :: स्फुटनं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (स्फुट् + ल्युट् । कुटादित्वात् न गुणः । )

विदारणम् । इत्यमरः । ३ । २ । ५ ॥ विक सनम् । इति स्फुटधात्वर्थदर्शनात् ॥

120) शब्दः :: अर्दितं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (अर्द + क्तः । ) वायुव्याधिविशेषः ।

121) शब्दः : रोगः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च :: (रुज्यतेऽनेनेति । रोजनमिति वा । रुज् + घञ् ।

यद्वा रुजतीति । रुज् + “ पदरुजविशस्पृशो घञ् । “ ३ । ३ । १६ । इति कर्त्तरि घञ् । ) कुष्ठौषधम् । इति

मेदिनी । गे २३ ॥ देहभङ्गकारकः । तत्पर्यायः । रुक् २ रुजा ३उपतापः ४ व्याधिः ५ गदः ६ आमयः ७ ।

इत्यमरः । २ । ६ । ५१ ॥

122) शब्दः : रोगः, लिङ्गम् प्रकारश्च : पुं, अर्थः सन्दर्भश्च :: (रुज्यतेऽनेनेति । रोजनमिति वा । रुज् + घञ् ।

यद्वा रुजतीति । रुज् + “ पदरुजविशस्पृशो घञ् । “ ३ । ३ । १६ । इति कर्त्तरि घञ् । ) कुष्ठौषधम् । इति

मेदिनी। गेर३॥ देहभङ्गकारकः। तत्पर्यायः। रुक् २ रुजा ३उपतापः ४ व्याधिः ५ गदः ६ आमयः ७।

इत्यमरः। २। ६। ५१॥

123) शब्दः :: पक्षाघातः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (पक्षस्य देहाद्धस्य घातं विनाशनं यस्मात् यत्र वा । ) स्वनामख्यातवातरोगविशेषः । तल्लक्षणादि यथा -“ गृहीत्वार्द्धं ततो वायुः शिरास्त्रायू विशोष्य च । पक्षमन्यतमं हन्ति सन्धिवन्धान् विमोक्षयन् ॥ कृत्स्नोऽर्द्धकायस्तस्य स्यादकर्मण्यो विचेतनः । एकाङ्गवातं तं केचिदन्ये पक्षवधं विदुः” ॥

124) शब्दः :: आक्षेपकः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (आङ् + क्षिप् + ण्वुल् ।) निन्दाकरः । व्याधः । इति मेदिनी ॥ वातरोगविशेषः । तस्य कारणलक्षणे । निदाने यथा -“यदा तु धमनीः सर्वाः कुपितोऽभ्येति मारुतः । तदा क्षिपत्याशु मुहुर्मुहुर्देहं मुहुश्चरः ॥ मुहुर्मुहुस्तदाक्षपादाक्षेपक इति स्मृतः” ।

125) शब्दः :: दण्डकः, लिङ्गम् प्रकारश्च :: पुं क्ली, अर्थः सन्दर्भश्च :: (दण्ड इव कायतीति । कै + कः ।)

126) शब्दः :: तमं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (ताम्यत्यस्मादनेन वा । तम + अपादाने करणे वा संज्ञायां घः ।) अन्धकारः । इति शब्दरत्नावली ॥ पादाग्रम् । इति शब्दचन्द्रिका ॥

127) शब्दः :: भ्रमः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (भ्रमु अनवस्थाने इति । भ्रम + भावे घञ् । )

मिथ्याज्ञानम् । (यथा राजतरङ्गि- ण्याम् । ३ । ४२३ । “ देवो जगाद तं भद्र ! कोऽयं ते मनसि भ्रमः ॥ “ )

तत्पर्यायः । भ्रान्तिः २ मिथ्यामतिः ३ । इत्य- मरः । १ । ५ । ४

128) शब्दः :: वेपथु, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: वेप - अथुच। कम्पे अमर।

129) शब्दः :: जुम्भा, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (जुम्भ + भावे घञ् ततश्चाप् । ) जुम्भः । इति शब्दरत्नावली ॥



- 130) शब्दः: हिक्का, लिङ्गम् प्रकारश्च : स्त्री, अर्थः सन्दर्भश्च : (हिक्क कूजे + गुरोश्चेत्यः । टाप् । यद्वा हिक्कयतेऽनयेति । हिक्क + करणे घञ् । ) रोगोपसर्गविशेषः । हिँच्की इति भाषा । इत्यमरः । ३ । ५ । ८ ॥
- 131) शब्दः :: विषादः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (वि + षद + घञ् । ) अवसादः । यथा -“ जाड्यं मौर्व्यं विषादोऽवसादः सादो विषण्णता । “ इति हेमचन्द्रः ॥
- 132) शब्दः :: प्रलापः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (प्रलपनमिति । प्र + लप् + भावे घञ् । ) प्रलपनम् । अनर्थकवाक्यम् । निष्पयोजनमुन्मत्तादिवचनम् । इत्यमरभरतौ । १ । ६ । १५ ॥
- 133) शब्दः :: रौक्ष्यं, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (रूक्षस्य भावः । रूक्ष + ष्यञ् । ) रूक्षता । रूक्षस्य भाव इत्यर्थे ष्यप्रत्ययेन निष्पन्नम् ।
- 134) शब्दः : पारुष्यं, लिङ्गम् प्रकारश्च : स्त्री, अर्थः सन्दर्भश्चः (परुषस्य भावः।परुष + ष्यञ्।)अप्रियभाषणम्।तत्पर्याय।अभिवादः २।इत्यमरः।१।६।१४॥
- 135) a) शब्दः :: श्यावः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (श्यै + बाहुलकात् वः । ) कपिशः । इत्यमरः ॥ स तु कृष्णपीतमिश्रवर्णः । इतिभरतः ॥
- b) शब्दः :: अरुणः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (ऋ + उनन् । ) सूर्यसारथिः । स तु विनतापुत्रः गरुडज्येष्ठभ्राता च । तत्पर्यायः । सूरसूतः २ अनूरुः ३ काश्यपिः ४ गरुडाग्रजः ५ सूर्यः । अर्कवृक्षः । अव्यक्तरागः । ईषद्रक्तवर्णः । इत्यमरः ।
- c) शब्दः : भा, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्चः (भा दीप्तौ + षीद्भिदादिभ्योऽङ्।३।३।१०४। इत्यङ्।टाप्।)प्रभा।दीप्तिः।इत्यमरः।१।४।३४ ॥
- 136) शब्दः :: स्वप्नः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (स्वप + “ स्वपो नन् । “ ३ । ३ । ९१ । इति नन् । यद्वा “ कृवृजृषिट्ठुपनीति । “ उणा० ३ । १० । इति नन् । ) निद्रा । इत्यमरः । १ । ७ । ३६ ॥

137) a) शब्दः :: अनवस्थितिः, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (न अवस्थितिः अवस्थानं नञ्समासः ।) चापत्यं । चाञ्चत्यं । अस्थिरता । अधैर्यं । इति हेमचन्द्रः ॥

b) शब्दः :: चित्तं, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (चेतत्यनेनेति । चित् + करणे क्तः । ) अनुसन्धानात्मिकान्तःकरणवृत्तिः । इति वेदान्तः ॥

138) शब्दः :: ओषः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (उष + दाहे घञ् ।) दाहः । तत्पर्यायः । प्रोषः २ । इत्यमरः ॥ प्रोषः ३ । इति भरतः ॥

139) शब्दः :: प्रोषः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (प्रुष दाहे + भावे घञ्।) दाहः। इत्यमरः।३।२।९॥

140) शब्दः :: दाहः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (दह + भावे घञ् ।) दहनम् । भस्मीकरणम् ।

141) शब्दः :: दवथुः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (दवनमिति । टु दु उपतापे + “द्वितोऽथुच् । ” ३ । ३ । ८९ । इति भावे अथुच् ।) परितापः । इति जटाधरः ॥

142) शब्दः :: धूमः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (धूनोति धूयते वां । धू न कम्पे + “इषियुधीन्धीति ।” उणां १ । १४४ । इति मक् ।) आर्द्रेन्धनप्रभवः । धूया इति भाषा । तत्पर्यायः। भम्मः २ मरुद्दाहः ३ खतमालः ४ शिखिध्वजः ५ अग्निवाहः ६ तरी ७ । इति त्रिकाण्डशेषः ॥

143) a) शब्दः :: अम्लः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (अम + क्ल ।) षड्रसमध्ये रसविशेषः ।

b) शब्दः :: अम्लकः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (अल्पोऽम्लः अल्पार्थं कन् ।) लकुचवृक्षः । इति शब्दरत्नावली ॥

144) शब्दः :: विदाहि [न्], लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (विदहतीति । वि + दह + णिनिः।) दाहजनकद्रव्यम् । अस्य गुणौ । पित्तमृत्युकारित्वे । इति राजवल्लभः ॥

145) a) शब्दः :: अन्तः, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्च :: (अम् + तन् ।) अन्तिकः । निकटः ।

इति मेदिनी ॥ अतिमनोहरः । इति विश्वः ॥

b) शब्दः :: दाहः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (दह + भावे घञ् ।) दहनम् । भस्मीकरणम् ।

146) a) शब्दः :: अंसः, लिङ्गम् प्रकारश्च :: पुं क्ली, अर्थः सन्दर्भश्च :: (अंस्यते समाहन्यते । अंस समाघाते ।

घञ् । यद्वा अमति अम्यते वा भारादिना । अम गतौ । अमेः सन् ।) स्कन्धः । इत्यमरः ॥

b) शब्दः :: दाहः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (दह + भावे घञ् ।) दहनम् । भस्मीकरणम् ।

147) a) शब्दः :: उष्मा [न्], लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (उष् + मनिन् ।) ग्रीष्मकालः ।

उत्तापः । इत्यमरः ।

b) शब्दः :: आधिक्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (अधिक + ष्यञ् ।) अधिकस्य भावः ।

अधिकत्वं । अतिशयता ।

148) a) शब्दः :: अति, लिङ्गम् प्रकारश्च :: व्य, अर्थः सन्दर्भश्च :: प्रशंसा । (अत् + इ । पूजायां ।

अतिरतिक्रमणे चेति । अत्यादयः क्रान्ताद्यर्थे इति पाणिनिसूत्रम् ।) प्रकर्ष । लङ्घनं । इति विश्वमेदिन्यौ ॥

अतिशयं । क्रान्तं । पूजनं । असम्भावना । इति दुर्गादासः ।

b) शब्दः :: स्वेदः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (स्विद् + घञ् ।) घर्मः इत्यमरः ॥ १ । ७ ।

३३ ॥ स्वेदनम् । इति मेदिनी ॥

149) a) शब्दः :: अङ्गं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: शरीरादेरेकदेशः । आं इति

हिन्दीभाषा । तत्पर्यायः । अवयवः २ प्रतीकः ३ अपघनः ४ । इत्यमरः ॥ गात्रं ।

b) शब्दः :: गन्धः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (गन्ध + पचाद्यच् ।)

आमोदः । इति विश्वः । सतुघ्राणग्राह्यपृथिवीगुणः ।

150) शब्दः :: अवदारणं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (अवदीर्यतेऽनेन अव + दृ + णिच् करणे ल्युट् ।) खनित्रं । खन्ता इति ख्यातं । इत्यमरः ॥ (विदारणं । भेदनं । खननं । यथा - “अवदारणकाले तु पृथिवी नावदीर्यते” । इति रामायणे । अव + घृ + भावे ल्युट् ।)

151) a) शब्दः :: शोणितं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (शोण वर्णे + क्तः ।) शोण +जातार्थे इतच् वा ।) रक्तम् । इत्यमरः ॥

b) शब्दः :: क्लेदः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (क्लिद् + भावे घञ् ।) आर्द्रम् ।

152) a) शब्दः :: मांसं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (मन्यते इति । मनज्ञाने + “ मने- दीर्घश्च । “ उणा० ३ । ६४ । इति सः दीर्घश्च । ) रक्तजघातुविशेषः । मास् इति भाषा ॥ स तु गर्भस्थबालकस्याष्टभिर्मासैर्भवति । इति सुख- बोधः ॥ भागवतमते चतुर्भिर्मासैर्भवति । तत्प- र्यायः । पिशितम् २ तरसम् ३ पललम् ४ क्रव्यम् ५ आमिषम् ६ पलम् ७ । इत्यमरः । २ । ६ । ६३ ॥

b) शब्दः :: क्लेदः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (क्लिद् + भावे घञ् ।) आर्द्रम् ।

153) a) शब्दः :: त्वक्[च्], लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (त्वचति संवृणोति मेदशोणितादिकमिति । त्वच संवरणे + क्विप् । यद्वा तनोति विस्तारयतीति । तन + “तनोतेरनश्च वः ।”

उणां । २ । ६३ । इति चिक् अनश्च वः ।) इन्द्रियविशेषः । अस्य पर्यायः । असृग्धरा २ । इत्यमरः ॥

असृग्वरा ३ । इति तट्टीका ॥ त्वचम् ४ त्वचा ५ चर्मम् ६ छली ७ छल्ली ८ । इति शब्दरत्नावली ॥

b) शब्दः :: दाहः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (दह + भावे घञ् ।) दहनम् । भस्मी करणम् ।

154) a) शब्दः :: त्वक्[च्], लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (त्वचति संवृणोति मेदशोणितादिकमिति । त्वच संवरणे + क्विप् । यद्वा तनोति विस्तारयतीति । तन + “तनोतेरनश्च वः ।”

उणां । २ । ६३ । इति चिक् अनश्च वः ।) इन्द्रियविशेषः । अस्य पर्यायः । असृग्धरा २ । इत्यमरः ॥

असृग्वरा ३ । इति तट्टीका ॥ त्वचम् ४ त्वचा ५ चर्म ६ छली ७ छल्ली ८ । इति शब्दरत्नावली ॥

b) शब्दः :: अवदारणं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (अवदीर्यतेऽनेन अव + दृ + णिच् करणे ल्युट् ।) खनित्रं । खन्ता इति ख्यातं । इत्यमरः ॥ (विदारणं । भेदनं । खननं । यथा - “अवदारणकाले तु पृथिवी नावदीर्यते” । इति रामायणे । अव + घृ + भावे ल्युट् ।)

155) a) शब्दः :: चर्म [न्], लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (चर + “सर्वधातुभ्यो मनिन् । ”

उणां । ४ । ४१५ । इति मनिन् । ) इन्द्रियविशेषः । चाम इति भाषा ॥ तत्पर्यायः । त्वक् २ असृग्धरा ३

कृत्तिः ४ अजिनम् ५ देहचर्म ६ रक्ताधारः ७ रोमभूमिः ८ शरीरावरणम् ९ । इति राजनिर्घण्टः ॥

b) शब्दः :: दल, लिङ्गम् प्रकारश्च :: क, अर्थः सन्दर्भश्च :: भेदे । इति कविकल्पद्रुमः ॥ (चुरां-परं-सकं-सेट्

।) क दालयति गात्रं वाणः । इति दुर्गादासः ॥

156) a) शब्दः :: रक्तं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (रज्यत अङ्गमनेनेति । रन्ज् + क्तः । )

कुङ्कुमम् । ताम्रम् । तत्पर्यायः । रुधिरम् २ असृक् ३ लोहितम् ४ अस्त्रम् ५ क्षतजम् ६ शोणितम् ७ ।

इत्यमरः । २ । ६ । ६४ ॥

b) शब्दः :: कोठः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (कुठि + अच् निपातनात् नलोपे साधुः । )

चक्राकारकुष्ठरोगः । तत्पर्यायः । मण्डलकम् २ । इत्यमरः । २ । ६ । ५४ । दुश्चर्मा ३ त्वग्दोषः ४

चर्मदूषिका ५ । इति राजनिर्घण्टः ।

157) शब्दः :: विस्फोटः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (विस्फोटतीति । वि + स्फुट् + अच् । )

विरुद्धस्फोटकः । विस्फोडा इति भाषा । तत्पर्यायः । पिठकः २ पिटकाऽपिटकम् ४ । इत्यमरः । विटकः ५

विटका ६ विटकम् ७ । इति तट्टीका ॥ स्फोटकः ऽस्फोटः ९ । इति राजनिर्घण्टः ॥

158) शब्दः :: रक्तपित्तं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (रक्तदूषकं पित्तमिति । मध्यपदलोपी कर्मधारयः । “ रक्तञ्च पित्तञ्च रक्तपित्तमिति द्वन्द्व इति सुश्रुतः ।

159) शब्दः :: मण्डलकं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (मण्डल । स्वार्थं कन् । ) विम्बम् । कुष्ठभेदः । दर्पणम् । इति मेदिनी । के २०७ ॥ मण्डलाकारव्यूहः । इति जटाधरः ॥

160) शब्दः :: हरितः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (हरति नयनमनांसीति । ह् + “ ह्रयाभ्यामितन् । “ उणा० ३ । ९३ । इति इतन् । ) हरिद्वर्णः । इत्यमरः ।

161) शब्दः :: हरिद्रा, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (हरितं पीतवर्णं रातीति । हरित् + रा + कः । टाप् । ) ओषधिविशेषः । हलुद इति भाषा । तत्पर्यायः । निशाह्वा २ काञ्चनी३ पीता ४ वरवर्णिनी ५ । इत्यमरः । २ । ९ । ४१ ॥

162) शब्दः :: नीला, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (नीलो नीलवर्णोऽस्त्यस्या इति । अच् । ततष्ठाप् । ) नीलवर्णमक्षिका । इत्यमरः । २ । ५ । २६ ॥ नीलपुनर्नवा । नीली । इति राजनिर्घण्टः ॥

163) शब्दः :: कक्षः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (कषतीति । कष् हिंसायां “वृत्वदिहनिकमिकषिभ्यः सः” । उणां ३ । ६२ । इति सः । ) बाहुमूलम् । इत्यमरः । २ । ६ । ७९ ॥ काँक् वगल् इति च भाषा ॥

164) शब्दः :: कामला, लिङ्गम् प्रकारश्च :: स्त्री पुं, अर्थः सन्दर्भश्च :: (कामल + टाप् । ) खनामख्यातरोगः । अथ पाण्डुरोगभेदस्य कामलाया निदानपूर्विकां संप्राप्तिमाह ।

165) a) शब्दः :: तिक्तः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (तेजयतीति । तिज + सामान्यापेक्ष ज्ञापकात् चुरादीनां णिजभावे गत्यार्थाकर्म केति क्तः । ) रसविशेषः । तित इति भाषा ॥

b) शब्दः :: आस्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (अस्यते ग्रासोऽस्मिन् इति असु क्षेपणे कृत्यल्युट इति ण्यत् । यदा आस्यन्दते अम्लादिना प्रस्रवति इति स्यन्दू प्रस्रवणे + ड ।) मुखं । मुखमध्यम् ।

166) शब्दः :: लोहितः, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्च :: रक्तवर्णयुक्तः । इत्यमरः ॥

167) a) शब्दः :: पूतिः, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (पू + भावे क्तिन् ।) पवित्रता । दुर्गन्धः । इत्यमरटीकायां रायमुकुटः ॥

b) शब्दः :: मुखं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (खनति विदारयति अन्नादिकमनेन खन्यते विधात्रा सुखमनेति वेति । खन् + “ डित्- खनेर्मुट् चोदात्तः । ” उणा० । ५ । २० । इति करणे अच् । स च डित् मुडागमश्च । ) शरीरावयवविशेषः । स तु मुखविवरम् ॥ तत्पर्यायः । वक्रस् २ आस्यम् ३ वदनम् ४ तुण्डम् ५ आननम् लपनम् ७ । इत्यमरः । २ । ६ । ८९ ॥

168) a) शब्दः :: तृष्णा, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (तृष + “ तृषिशुषिरादिभ्यः कित् । ” उणां ३ । १२ । इति नः स च कित् ।) अनात्मीयस्वीकारेच्छा । इति चण्डीटीकायां नागोजीभट्टः ॥ सा लिप्सा । पानेच्छा । इति मेदिनी । णे १६ ॥ तत् पर्यायः । उदन्या २ पिपासा ३ तृट् ४ तर्षः ५ इत्यमरः । ३ । ३ । ५१ ॥ तृषा ६ । इति शब्द रत्नावली ॥ तर्पणम् ७ । इति जटाधरः ॥ \* ॥

b) शब्दः :: आधिक्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (अधिक + घ्यञ् ।) अधिकस्य भावः । अधिकत्वं । अतिशयता ।

169) शब्दः :: अतृप्तिः, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (तृप् + भावे क्तिन् न तृप्तिः सन्तोषः नञ्समासः । बहुव्रीहौ तु तृप्तिरहितः असन्तोषकरः ।) तृप्त्यभावः । अपरितुष्टिः । अन्नाभिलाषः ।

170) a) शब्दः :: आस्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (अस्यते ग्रासोऽस्मिन् इति असु क्षेपणे कृत्यल्युट इति ण्यत् । यदा आस्यन्दते अम्लादिना प्रस्रवति इति स्यन्दू प्रस्रवणे + ड ।) मुखं । मुखमध्यम् ।

b) शब्दः :: विपाकः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (वि + पच + भावे कर्मणि वा घञ् । ) पचनम् ।

171) a) शब्दः :: गलः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (गलतिभक्षयत्यनेन।गल् + करणेअप्।यद्वागीर्यतेऽनेन।गृ + करणेअप्।) कण्ठः।इत्यमरः।२।३।८८॥

b) शब्दः :: पाकः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (पच् + भावे घञ् । ) पचनम् । क्लेदनम् । तत्पर्यायः । पचा २ । इत्यमरः । ३ । २ । ८ ॥

172) a) शब्दः :: अक्षि, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (अश्रुते अनेन । अशू व्याप्तौ संघाते च । अशोर्निदिति किम् । यद्वा । अक्षति । अक्षू व्याप्तौ । इन् ।) चक्षुः । इत्यमरः । चक्षुर्गोलकः । इति केचित् ॥

b) शब्दः :: पाकः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (पच् + भावे घञ् । ) पचनम् । क्लेदनम् । तत्पर्यायः । पचा २ । इत्यमरः । ३ । २ । ८ ॥

173) a) शब्दः :: गुदं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (गोदतेखेलतिचलतीत्यर्थः।अपानसंज्ञकवायुःअनेन।गुद् + “इगुपधेति।” ३।१।१३५।इतिकः।)

मलत्यागद्वारम्। तत्पर्यायः।अपानम्२पायुः३। इत्यमरः।२।६।७३॥ गुह्यम्७गुदवर्त्म५।इतिजटाधरः॥

b) शब्दः :: पाकः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (पच् + भावे घञ् । ) पचनम् । क्लेदनम् । तत्पर्यायः । पचा २ । इत्यमरः । ३ । २ । ८ ॥

174) a) शब्दः :: मेहः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (मेहत्यनेनेति । मिह सेचने + “ दाम्नी-शसयुयुजस्तुतुदसिसिचमिहपतदशनहः करणे । “ ३ । २ । १८२ । इति घृन् ॥ ) शिश्रः ।

b) शब्दः :: पाकः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (पच् + भावे घञ् । ) पचनम् । क्लेदनम् । तत्पर्यायः । पचा २ । इत्यमरः । ३ । २ । ८ ॥



175) a) शब्दः :: जीव, लिङ्गम् प्रकारश्च :: ऋ, अर्थः सन्दर्भश्च :: प्राणे । इति कविकल्पद्रुमः ॥ (भ्वां-परं-अकं-सेट् । ) ऋ अजीजिवत् अजिजीवत् । प्राणः प्राणधारणम् । जीवति लोकः । इति दुर्गादासः ॥

b) शब्दः :: दानं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (दा दाने दो अवखण्डने दैप शोधने भावादौ ल्युट् ।) गजमदः । (यथा माघे । ५ । ३७ । “दानं ददत्यपि जलः सहसाधिरूढे को विद्यमानगतिरासितुमुत्सहेत ॥ ” “दीयते इति दानं धनं गजमदश्च ।” इति तट्टीकायां मल्लिनाथः ॥) पालनम् । छेद नम् । शुद्धिः । इति मेदिनी । ने १० ॥ देवब्राह्मणादिसम्प्रदानकद्रव्यमोचनम् । तत्पर्यायः । त्यागः २ विहापितम् ३ उत्सर्जनम् ४ विसर्जनम् ५ विश्राणनम् ६ वितरणम् ७ स्पर्शनम् ८ प्रतिपादनम् ९ प्रादेशनम् १० निर्व्वपणम् ११ अपवर्जनम् १२ अंहतिः १३ । इत्यमरः । २ । ७ । २९ ॥

176) a) शब्दः :: तमसः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (तम + असच् ।) कूपः । अन्धकारः । इति संक्षिप्तसारे उणादिवृत्तिः ॥

b) शब्दः :: प्रवेशनं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (प्रविश्यतेऽनेनेति । प्र + विश् +करणे ल्युट् ।) सिंहद्वारम् । इति हेमचन्द्रः । ४ । ५९ ॥ (प्र + विश् + भावे ल्युट् ।) प्रवेशः ।

177) a) शब्दः :: हरितः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (हरति नयनमनांसीति । ह् + “ह्रयाभ्यामितन् । “ उणा० ३ । ९३ । इति इतन् ।) हरिद्वर्णः । इत्यमरः ।

b) शब्दः :: हरिद्रा, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (हरितं पीतवर्णं रातीति । हरित् + रा + कः । टाप् ।) ओषधिविशेषः । हलुद इति भाषा । तत्पर्यायः । निशाहा २ काञ्चनी ३ पीता ४ वरवर्णिनी ५ । इत्यमरः । २ । ९ । ४१ ॥

c) शब्दः :: नेत्रं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (नीयते नयति वानेनेति । “दाम्नीशसेति ।” ३ । २ । १८२ । इति करणे ष्टन् ।) चक्षुः ।

d) शब्दः :: मूत्र, लिङ्गम् प्रकारश्च :: त् क, अर्थः सन्दर्भश्च :: प्रस्रावे । इति कविकल्पद्रुमः ॥ (अदन्तचुरा०-उभ०-सक०-सेट् । ) दीर्घी । मूत्रयति मूत्रापयति । इति दुर्गादासः ॥

e) शब्दः :: वर्चः [स्], लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (वर्चते इति। वर्च + “ सर्वधातुभ्योऽसुन् । “ उणा० ४।१८८। इति असुन्।) रूपम्। विष्ठा।

178) शब्दः :: तृप्तिः, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (तृप प्रीणने + भावे क्तिन् ।) भक्षणादिनाकाङ्क्षानिवृत्तिः । तत्पर्यायः । सौहित्यम् २ तर्पणम् ३ । इत्यमरः । २ । ९ । ५६ ॥ प्रीणनम् ४ आसितम्भवम् ५ । इति शब्दरत्नावली ॥

179) शब्दः :: तन्द्रा, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (तत् द्रातीति । तत् + द्रा + कः ।

निद्रातन्द्रेति नान्तत्वं निपात्यते । यद्वा तन्द्र अवसादे + भावे घञ् ततष्टाप् ।) निद्रा । आलस्यम् । इति

हेमचन्द्रः ॥

180) a) शब्दः :: निद्रा, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (निन्द्यते इति । निदि कुत्सायाम् + “निन्देर्नलोपश्च ।” उणां । २ । १७ । इति रक् नलोपश्च ।) मेध्यामनःसंयोगः । इति जगदीशः ॥

सुषुप्त्यवस्थास्वन्यावस्था । इति चण्डीटीकायां नागभट्टः । घुम इति भाषा ॥ तत्पर्यायः । शयनम् २ स्वापः ३ स्वप्नः ४ संवेशः ५। इत्यमरः । २।७।३६ ॥ सुप्तिः ६ स्वपनम् ७ । इति शब्दरत्नावली ॥

b) शब्दः :: आधिक्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (अधिक + घञ् ।) अधिकस्य भावः ।

अधिकत्वं । अतिशयता । यथा । “युग्मायामपि रात्रौ चेत् शोणितं प्रचुरं तथा । कन्या च पुंवत् भवति शुक्राधिक्ये पुमान् भवेत्” ॥ इति ज्योतिस्तत्त्वम् ॥ (श्रेष्ठता । उत्कर्षः । प्राबल्यम् । यथा साहित्यदर्पणे । १०

पः ।

181) शब्दः :: स्तौमित्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (स्तिमितस्य भावः । स्तिमत + घ्यञ् । )  
जडता । इति राजनिर्घण्टः ॥ (आर्द्रत्वम् । यथा “ स्तौमित्यं स्तिमितो वेगः । “ इति  
वैद्यमाधवकरसंगृहीतरुग्विनिश्चयस्य ज्वराधिकारे ॥ “ स्तौमित्यमङ्गस्यार्द्रपटावगुण्ठितत्वमिव ॥ “ इत्यस्य  
व्याख्याने विजयेनोक्तम् ॥ )

182) a) शब्दः :: गुरुः, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्च :: (गीर्यतेस्तूयतेमहत्त्वात्। गृ + कृग्रोरुच्च”  
उणां।१।२४।इतिउत्) महान्। (यथा ऋग्वेदे।४।५।६। “इदंमेअग्ने !कियतेपावकामिनतेगुरुंभारंनमन्म।”)  
दुर्जरः।अलघुः।इतिमेदिनी॥रे।२५॥

b) शब्दः :: गात्रं, लिङ्गम् प्रकारश्च :: क्ली, अर्थःसन्दर्भश्चः(गच्छत्यनेन।गम्+“गमेराच्।”उणां।  
४।१६८।इतित्रन्आकारादेशश्च।) हस्तिपूर्वजङ्घादिदेशः। हस्त्यग्रपदादिसम्मुखभागः।  
अङ्गम्।इतिमेदिनी।रे।२३। हस्तपादाद्यवयवसमुदयः।गाइतिभाषा॥ तत्पर्यायः। कलेवरम् २वपुः३ संहनम्४  
शरीरम्५ वर्ष्म६ विग्रहः७ कायः८ देहा९ भूर्त्तिः१०तनुः११तनूः१२।इत्यमरः।२।६।७०॥

183) शब्दः :: आलस्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (अलस + घ्यञ् । ) अलसस्य भावः ।  
अलसता । तत्पर्यायः । तन्द्रा २ कौसीद्यं ३ । इति हेमचन्द्रः ॥ मन्दता ४ मान्द्यं ५ कार्श्यप्रद्वेषः ६ । इति  
राजनिर्घण्टः ॥

184) a) शब्दः :: मुखं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (खनति विदारयति अन्नादिक्रमनेन खन्यते  
विधात्रा सुखमनेति वेति । खन् + “ डित्- खनेर्मुट् चोदात्तः । “ उणा० । ५ । २० । इति करणे अच् । स च  
डित् मुडागमश्च । ) शरीरावयवविशेषः । स तु मुखविवरम् ॥ तत्तु गर्भस्थस्य पञ्चमासैर्भवति । इति  
सुखबोधः ॥ तत्पर्यायः । वक्रस् २ आस्यम् ३ वदनम् ४ तुण्डम् ५ आननम् ६ लपनम् ७ । इत्यमरः । २ । ६  
। ८९ ॥

b) शब्दः :: मधुरः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (मधु माधुर्यं रातीति । रा + कः । यद्वा मधुमाधुर्यमस्यास्तीति । “ ऊषसुषिमुष्क- मधो रः । “ ५ । २ । १०७ । इति रः । ) मिष्टरसः । इत्यमरः । १ । ५ । ९ ॥ स च इक्ष्वादौ लक्ष्यते । तत्पर्यायः । गौल्यः २ । इति राजनिर्घण्टः ॥ रसज्येष्ठः ३ गुल्यः ४ स्वादुः ५ मधूलकः ६ । इति हेमचन्द्रः । ६ । २४ ॥

c) शब्दः :: माधुर्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (मधुरस्थ भावः : मधुर + “ वर्ण- दृढाभ्यः घञ् च । “ ५ । १ । १२३ । इति घञ् । ) मधुरस्य भावः । मधुरत्वम् । इति हेमचन्द्रः । ३ । १७३ ।

185) a) शब्दः :: मुखं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (खनति विदारयति अन्नादिकमनेन खन्यते विधात्रा सुखमनेति वेति । खन् + “ डित्- खनेर्मुट् चोदात्तः । “ उणा० । ५ । २० । इति करणे अच् । स च डित् मुडागमश्च । ) शरीरावयवविशेषः । स तु मुखविवरम् ॥ तत्तु गर्भस्थस्य पञ्चमासैर्भवति । इति सुखबोधः ॥ तत्पर्यायः । वक्रस् २ आस्यम् ३ वदनम् ४ तुण्डम् ५ आननम् ६ लपनम् ७ । इत्यमरः । २ । ६ । ८९ ॥

b) शब्दः :: मुखस्त्रावः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (सु भावे + घञ् । मुखात् स्त्रावः पतनमस्य । ) लाला । इति राजनिर्घण्टः ॥

186) a) शब्दः :: श्लेष्मकः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (श्लेष्मा एव । स्वार्थे कन् । ) कफः । इति शब्दचन्द्रिका ॥

b) शब्दः :: उद्, लिङ्गम् प्रकारश्च :: व्य, अर्थः सन्दर्भश्च :: (उ + क्विप् + तुक् । पृषोदरादित्वात् साधः । ) विंशत्युपसर्गान्तर्गत उपसर्गविशेषः । अस्यार्थः । ऊर्द्धम् । उत्कर्षः । प्राकट्यम् । नैकट्यम् । इति दुर्गादासः ॥ प्रकाशः । विभागः । प्राबल्यम् । अस्वास्थ्यम् । शक्तिः । प्राधान्यम् । बन्धनम् । भावः । मोक्षः । लाभः । ऊर्द्धकर्म । इति मेदिनी ॥

c) शब्दः :: गीर्णः, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्च :: (गीर्ण्यतेस्मइति।गृगिस्तुतौ + क्त।)  
स्तुतः।इत्यमरटीकायांभरतः॥

187) a) शब्दः :: मलः, लिङ्गम् प्रकारश्च :: पुं क्ली, अर्थः सन्दर्भश्च :: (मृज्यते शोध्यते इति । मृज् + “  
मृजेष्टिलोपश्च । “ उणा ० १ । १०९ । इति अलच् टिलोपश्च । यद्वा मलते धारयति व्याध्यादिदौर्गन्धमिति ।  
मल् + अच् । ) पापम् । (यथा मनुः । २ । १०२ । “ पश्चिमान्तु समासीनो मलं हन्ति दिवाकृतम् ॥ “ “  
दिवार्जितं पापं निहन्ति । “ इति तट्टीकायां कुल्लूकभट्टः ॥ \* ॥ ) विट् । (यथा मनुः । ४ । २२० । “ पूयं  
चिकित्सकस्यान्नं पुंश्चल्यास्त्वन्नमिन्द्रियम् । विष्ठा वार्द्धुषिकस्यान्नं शास्त्रविक्रयिणो मलम् ॥ “ “ विष्ठा  
मलमेकमेव च । “ इति तद्भाष्ये मेधातिथिः ॥ ) किट्टम् । इत्यमरः । २ । ६ । ६५ ॥

b) शब्दः :: आधिक्यं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (अधिक + ष्यञ् ।) अधिकस्य भावः ।  
अधिकत्वं । अतिशयता । यथा । “युग्मायामपि रात्रौ चेत् शोणितं प्रचुरं तथा । कन्या च पुंवत् भवति  
शुक्राधिक्ये पुमान् भवेत्” ॥ इति ज्योतिस्तत्त्वम् ॥ (श्रेष्ठता । उत्कर्षः । प्राबल्यम् । यथा साहित्यदर्पणे । १०  
पः ।

188) शब्दः :: बलाशः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (बलमश्नातीति । बल + अश + अण् । )  
श्लेष्मा । इति हेमचन्द्रः । ३ । १२६ ॥

189) शब्दः :: पक्तिः, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (पच्यते परिणम्यते इति । भावे क्तिन् । )  
गौरवम् । पाकः । इति मेदिनी ॥

190) a) शब्दः :: हृद्, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (हृ + बाहुलकात् दुक् । ) हृदयम् । मनः ।  
इत्यमरः । २ । ६ । ६४ ॥

b) शब्दः :: उपलेपनं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (उप + लिप् + ल्युट् ।) गोमयादिलेपनम् ।

इति त्रिकाण्डशेषः ॥

191) a) शब्दः :: कण्ठः. लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (कठि + अच् + इदित्वात् नुम् ।)

मदनवृक्षः । इति मेदिनी ॥ होमकुण्डाद्वहिरङ्गुलिपरिमितस्थानम् । यथा -“खाताद्वाह्येऽङ्गुलः कण्ठः

सर्वकुण्डेष्वयं विधिः” ॥ इति तिथ्यादितत्त्वम् ॥ (कण्शब्द “कणोष्ठः” । इति ठः । उणं १ । १०५ ।)

ग्रीवापुरोभागः ॥ तत्पर्यायः । गलः २ । इत्यमरः । २ । ६ । ८८ ॥

b) शब्दः :: उपलेपनं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (उप + लिप् + ल्युट् ।) गोमयादिलेपनम् ।

इति त्रिकाण्डशेषः ॥

192) a) शब्दः :: धमनी, लिङ्गम् प्रकारश्च :: स्त्री, अर्थः सन्दर्भश्च :: (धमनि + वा ङीष् ।) नाडी । नलिका ।

इति भावप्रकाशः ॥

b) शब्दः :: प्रति, लिङ्गम् प्रकारश्च :: व्य, अर्थः सन्दर्भश्च :: (प्रथते इति । प्रथ विख्यातौ + बाहुलकात् इति । )

विंशत्युपसर्गान्तर्गतपञ्चदशोपसर्गः । वोपदेवेनास्य गिसंज्ञा कृता । अस्यार्थाः । प्रतिनिधिः । मुख्यसदृशः ।

यथा प्रद्युम्नः केशवात् प्रति ॥ वीप्सा । प्याप्तुमिच्छा । यथा वृक्षं वृक्षं प्रति सिञ्चति ॥ लक्षणम् । चिह्नम् ।

c) शब्दः :: विचयनं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (विशेषेण चयनम् । ) मार्गणम् । इत्यमरः ॥

193) शब्दः :: गलगण्डः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (गलेगण्डःस्फोटकइव ।)

गलरोगविशेषः । गरगण्डइतिभाषा ॥

194) a) शब्दः :: अति, लिङ्गम् प्रकारश्च :: व्य, अर्थः सन्दर्भश्च :: प्रशंसा । (अत् + इ । पूजायां ।

अतिरतिक्रमणे चेति । अत्यादयः क्रान्ताद्यर्थे इति पाणिनिसूत्रम् ।) प्रकर्षं । लङ्घनं । इति विश्वमेदिन्यौ ॥

अतिशयं । क्रान्तं । पूजनं । असम्भावना । इति दुर्गादासः ।

b) शब्दः :: स्थौल्यं, लिङ्गम् प्रकारश्च :: त्रि, अर्थः सन्दर्भश्च :: (स्थूलस्य भावः । स्थूल + घ्यञ् । ) स्थूलता ।

195) a) शब्दः :: शीत , लिङ्गम् प्रकारश्च :: न., अर्थः सन्दर्भश्च : श्यै--क्त स्पर्श सम्प्र० । १ शीतले स्पर्श २ जले शब्दमा० ३ हिमे च अमरः ।

b) शब्दः :: अग्निः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (अङ्गयन्ति अग्रं जन्म प्रापयन्ति इति व्युत्पत्त्या हविः प्रक्षेपाधिकरणेषु गार्हपत्याहवनीयदक्षिणाग्निसभ्यावसथ्यौपासनाख्येषु षड्भिः । यद्वा अङ्गति ऊर्ध्वं गच्छति इति । अग्नि गतौ । अङ्गेर्नलोपश्चेति निः नलोपश्च ।) तेजःपदार्थविशेषः । आगुन इति भाषा । धर्मस्य वसुभार्यायां जातः प्रथमोऽग्निः । तस्य पत्नी स्वाहा । पुत्रास्त्रयः पावकः १ पवमानः २ शुचिः ३ । षष्ठमन्वन्तरे अग्नेर्वसोर्धारायां द्रविणकादयः पुत्राः । एतेभ्यः पञ्चत्वारिंशदग्नयो जाताः । सर्वमिलित्वा एकोनपञ्चाशदग्नयः । इति पुराणं ॥ अस्य पर्यायः । वैश्वानरः १ वह्निः २ वीतिहोत्रः ३ धनञ्जयः ४ कृपीटयोनिः ५ ज्वलनः ६ जातवेदाः ७ तनूनपात् ८ तनूनपाः ९ वह्निःशुष्मा १० वह्निः ११ शुष्मा १२ कृष्णवर्त्मा १३ शोचिष्केशः १४ उषर्बुधः १५ आश्रयाशः १६ आशयाशः १७ बृहद्भानुः १८ कृशानुः १९ पावकः २० अनलः २१

196) शब्दः :: उदर्दः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (उदर्दति पीडयतीति । उत् + अर्द + अच् ।) रोगविशेषः । तस्य लक्षणम् । यथा निदाने ॥ “वरटीदृष्टसंस्थानः शोथः संजायते वह्निः । सकण्डूस्तोदबहुलः छर्द्दिज्वरविदाहवान् ॥ उदर्दमिति तं विद्याच्छीतपित्तमथापरे । वाताधिकं शीतपित्तमुदर्दञ्च कफाधिकम्” ॥

197) a) शब्दः :: श्वेतः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (श्वेतते इति । श्वित शौक्ल्ये + पचाद्यच् ।) शुक्लवर्णः ।

b) शब्दः :: भास, लिङ्गम् प्रकारश्च :: ऋ ङ, अर्थः सन्दर्भश्च :: भासि । दीप्तौ । इति कविकल्पद्रुमः ॥ (भ्वा०-आत्म०-अक०-सेट् । ) ऋ अवीभसत् अबभासत् । ङ भासते । इति दुर्गादासः ॥

198) a) शब्दः :: श्वेतः, लिङ्गम् प्रकारश्च :: पुं, अर्थः सन्दर्भश्च :: (श्वेतते इति । श्वित शौक्ल्ये + पचाद्यच्

।)शुक्लवर्णः ।

b) शब्दः :: नेत्रं, लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च :: (नीयते नयति वानेनेति । “दाम्नीशसेति ।” ३ ।

२ । १८२ । इति करणे ष्टन् ।) चक्षुः ।

c) शब्दः :: मूत्र, लिङ्गम् प्रकारश्च :: त् क, अर्थः सन्दर्भश्च :: प्रस्रावे । इति कविकल्पद्रुमः ॥ (अदन्तचुरा०-

उभ०-सक०-सेट् । ) दीर्घा । मूत्रयति मूत्रापयति । इति दुर्गादासः ॥

d) शब्दः :: वर्चः [स्], लिङ्गम् प्रकारश्च :: क्ली, अर्थः सन्दर्भश्च ::(वर्चते इति।वर्च+“ सर्वधातुभ्योऽसुन् ।“

उणा० ४ । १८८ । इति असुन् । ) रूपम् । विष्ठा।



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