

A study of leśok·ta sūtra vistāra (लेशोक्त सूत्र विस्तार)

with special reference to

caraka samhitā

A dissertation submitted to

Tilak Maharashtra Vidyapeeth, Pune

For the Degree of Master of Philosophy (M Phil.)

In Samhita Siddhant –Ayurveda

Under the Board of

Faculty of Ayurveda Studies

Submitted by

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Under the Guidance of

Vaidya Ramesh Nanal

March 2017

***DECLARATION BY STUDENT***

**FORM 'A'**

I hereby declare that the dissertation entitled

A study of leśok·ta sūtra vistāra with special reference to caraka samhitā

completed and written by me has not previously formed the basis for the

award of any Degree or other similar title upon me of this or any other

Vidyapeeth or examining body.

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**Place: Pune**

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## C E R T I F I C A T E

This is to certify that the dissertation entitled

A study of leśok·ta sūtra vistāra with special reference to caraka samhītā

which is being submitted herewith for the award of the

Master of Philosophy (M.Phil) in Ayurveda

of Tilak Maharashtra Vidyapeeth, Pune

is the result of original research work completed by

Leena Shriprasad Bavadekar

Under my supervision and guidance. To the best of my knowledge and

belief the work incorporated in this dissertation has not formed the basis

for the award of any Degree or similar title of this or any other University

or examining body upon her.

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**Date:**

# Acknowledgements

I sincerely express my gratitude towards the Tilak Maharashtra Vidyapeeth for providing an opportunity to pursue MPhil in Ayurveda. I am also grateful to the Ayurveda Faculty members for their guidance and the staff of the Ayurveda Department as well the staff of library for their timely help.

My guide Vaidya Ramesh Nanal has been a continuous motivating force during the process. I am greatly indebted to him.

I am also thankful to Dr Shripad Bhat Dean, Board of Arts & Fine Arts of Tilak Maharashtra Vidyapith, Pune for his continuous motivation .

Dr Abhijit Patil, Principal and superintendent BVDU college of Ayurveda, Dr Swati Mohite HOD Dept of Stri-roga Prasuti ,the departmental staff of Bharati Ayurveda hospital, Dr Kalyani Bhat, Medical Superintendent Tarachand Hospital and Dr Sujata Patil, HOD Stri-roga Prasuti dept as well Dr Archana Sangamnerkar, Director of Colony Nursing Home, Pune helped me a lot for the survey work. I am greatly thankful to them all.

All the friends of the M Phil batch were a source of energy and did a quality sharing. I am thankful to my batch mates.

Dr Girish Tillu, in spite of his busy schedule spared time to help in the statistical analysis and in the presentation of the dissertation. Mrs Parinita Relekar helped in the initial typing and Mrs Ashwini Aursang from Jnana Prabodhini helped in the final write up. Thanks are due to them.

I am also thankful to my family members for helping me directly or indirectly during the process.

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## Abbreviations

Ca	Caraka
Su	Susruta
Ah	Astānga Hrdaya
Sa	Sārangdhara
Ma Ni	Mādhava Nidāna
Su	Sutra Sthāna
Ni	Nidāna Sthāna
Sa	Sārira Sthāna
Vi	Vimāna Sthāna
Chi	Chikitsā Sthāna
Si	Siddhi Sthāna
Ti	Tikā
u	Uttara sthāna
Cakra	Cakrapānidatta
Pra	Prathama Khanda

## Diacritical marks

अ	a	अं	ṁ	ड	ḍa	र	ra
आ	ā	अः	ḥ	ढ	ḍha	ल	la
इ	i	क	ka	ण	ṇa	व	va
ई	ī	ख	kha	त	Ta	श	śa
उ	u	ग	ga	थ	Tha	ष	ṣa
ऊ	ū	घ	gha	द	Da	स	sa
ए	e	ङ	ṅa	ध	Dha	ह	ha
ऐ	ai	च	ca	न	Na	क्ष	kṣa
ओ	o	छ	cha	प	Pa	त्र	tra
औ	au	ज	ja	फ	Pha	ज्ञ	jña
ऋ	ṛ	झ	jha	ब	Ba	श्र	śra
ॠ	ṝ	ञ	ña	भ	Bha		
ऌ	ḷ	ट	ṭa	म	Ma		
ॡ	ḹ	ठ	ṭha	य	Ya		

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# Chapter 1: Introduction

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# CHAPTER-1

## INTRODUCTION:

### 1.1 General Introduction:

Āyur-vedika texts are composed in a typical ‘Samhitā’ form. This ancient form was mainly targeted at the by hearting of the texts. This form always expects and enjoys ‘to be in brief’. As they say अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः। The composition of sūtra also has some guidelines. अल्पाक्षरम् असन्दिग्धं सारवत् विश्वतोमुखम् अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः॥ This Samhitā and sūtra form follows some obvious reservations of expression –elaboration. Thus we don’t find discussion of each and every detail of subject in the texts. The texts discuss some representative samples and expect the reader to derive more on the basis of the guidelines (दिशाऽनया शेषमपि स्वयमूहेत बुद्धिमान् |अ.सं. सू. 7/232). This discussion of such representative samples is again observed to be of two types. One of them is anukta (अनुक्त) (not said-mentioned-uttered directly) and other is Leśok·ta (लेशोक्त) (one which is mentioned partly). The present work is aimed at the discussion of Leśok·ta.

### 1.2 What has lead to this study?

A clinician and researcher comes across many difficulties while going through the texts. Many of the sūtra are looked upon by as supposedly ambiguous. When one tries to overcome the so called ambiguity, the basic grammar, explanations by commentators as well the guidelines and discussions with expert seniors helps a lot. At the same time it is noted that the similar types of difficulties are faced by the new students and fellow clinicians and researchers. It projects a need to come up with a model to study the area of ‘Leśok·ta’. Fortunately such model work has been carried out in Jnana Prabodhini’s Institute of Research in Āyur-vedika Medicine under the guidance of Vaidya Ramesh Nanal for ‘Anukta V·yādhi’ and the doctoral work of Vaidya Shriprasad Bavadekar for ‘Anukta Āhāra’. These pioneer works have presented models and template frameworks for the study of anukta v·yādhi and anukta āhāra. Those are helping the students and the researchers and the clinicians. This fact

is the motivation for taking up the subject 'Leśok·ta' and to come up with a study model which could be used by students, researchers as well the practitioners. This work should also be seen as a humble effort to see the ancient Samhitā with reference to the contemporary context as it said 'युगानुरूप संदर्भ'(अ.सं.सू.१). Thus the work may be referred to as the modest effort of 'प्रतिसंस्करण'.

### 1.3 Review of literature

1.3.1 Periodicals: The subject Leśok·ta is rarely found discussed in the āyur·veda periodicals and felicitation works. A search revealed only four articles on the sū.bject.

1.3.1.1 Sṛñ·gāṭaka: The text mentions the Sṛñ·gāṭaka in only a single sūtra. Vaidya Ramesh Nanal has taken it as base and has further elaborated the pānachabhautika properties and probable actions of the Sṛñ·gāṭaka. He has also sū.ggested some therapeutic uses of Sṛñ·gāṭaka and sū.pported them with clinical evidences. (Puruṣot·tamopaniṣada – Oct 1993)

1.3.1.2 Tamakhu: Tamakhu that is tobacco is the slightly referred d·rav·ya from the chronologically later texts. Vaidya Ramesh Nanal has elaborated the details based on his own clinical experiences as well from the shared clinical experiences of other vaidyas. (Puruṣot·tamopaniṣada – Oct 1993)

1.3.1.3 Amlam Hrdyanam: the Caraka Samhitā quotes the said sūtra. Vaidya Ramesh Nanal has explained the detail therapeutics of the 'amla rasa with reference to the hradya action. It includes the detailing of 'amla' and 'hradya'. It also discusses the practical alogrhythms of the therapeutics uses of the above said sūtra. (Madhu Jivan – Aug 1997)

1.3.1.4 Drakshasavo dipayati: the agryasangraha of Caraka mentions singularly 'draksasavo dipayati' (च.सू. 27/4). Vaidya Shriprasad Bavadekar has taken this context as base and has further elaborated the mode of action of draksasava and given directions of therapeutic use of draskashava in the healthy persons and uses in various diseases . (Madhu Jivan, Feb 2009)

### 1.3.2 Research works

The web search reveals that this important subject is yet untouched at both MD and PHD level studies in āyur·vedika faculties of Indian universities. Neither is it touched at international level.

## 1.4 Aim, Objectives and Methodology of the work

### 1.4.1 Aim:

- To put forward a model for the study of ‘Leśok·ta Sūtra Vistāra’ from Caraka Samhitā.

### 1.4.2 Objectives

- To compile ‘Leśok·ta sūtra’ from Caraka Samhitā and select four representative samples from this compilation for further elaboration.
- To develop strategies for the ‘Leśok·ta Vistāra’ of the above samples.
- To study and elaborate selected four samples of Leśok·ta on the basis of above strategies.
- To carry out a survey of patients to study Leśok·ta hetu of Gar·bhiṇī char·di as part of clinical application of the one of the above sutra.

### 1.4.3 Methodology

The present work is aimed at study of Leśok·ta concept and developing systems for the study of Leśok·ta. The base for this is the verse  
विस्तारयति लेशोक्तं...(च.सि १२/३६)

The details of study includes.....

- Identification of Leśok·ta found in Caraka Samhihta.
- Developing a model of the interpretation of Leśok·ta.
- Study of four different types of Leśok·ta based on the above model and Clinical survey for the Hetu of Gar·bhiṇī Char·di as the clinical application of one of the sutra.

The current prevailing practice of Leśok·ta vistāra is mainly personal. That is the teacher explains the Leśok·ta using grammar, tan·t·rayuk·ti etc and his own clinical experiences. It surely helps at the basic level of understanding. But a senior level query in clinical practices has to be dealt with an impersonal and comprehensive method based on the logical framework of the texts. At the same time the other Indian logical systems also have their own methods of dealing with their ‘Leśok·ta’ For example: the v·yākaraṇa system holds 6 karaka necessary for the completion of any action. Those are kar·tā, kar·ma, karan, saṃp·radāna, apādāna and adhikarn. If a sentence does not include one of the componenets, it becomes Leśok·ta and has to be dealt accordingly. Similarly the mīmān·sakas hold that the action is three parted, sād·h·ya – sadhan and itikar·tāvyata. If one of the components is not directly uttered, it becomes Leśok·ta and needs to be dealt with for completion of that particular task. Within the āyur·vedika frame of dhātusām·ya the components are karan, karan, kār·yayoni, karya, kār·yaphala, anuban·dha, deśa, kāla, p·ravṛt·ti, upāya. If one or more of these components are not directly mentioned in the texts, it obviously becomes an example of Leśok·ta and needs further elaboration.

An effort to come up with a comprehensive model of Leśok·ta vistāra considering all the prevailing and available tools is done in this work.

### 1.5 How this work will help.

The reasons of Leśok·ta themselves endorse the need and importance of the Leśok·ta vistāra. However its utility could be more elaborated as follows

- For Students: firstly this work would fetch attention of the students at UG and PG level towards the important subject Leśok·ta. And it would lead to curiosity and efforts to search for Leśok·ta in various āyur·vedika texts. Thus this forms an important study tool at UG and PG levels.
- For Teachers: the teachers can use this model work as demonstration tool to teach the subject at UG and PG level. They can improvise the model according to their subjects like D·rav·yagūṇa, Cikit·sā etc. They can assign short projects as identification of Leśok·ta from various texts and their elaboration etc.
- For Practitioners: the practitioners can use this model to identify and solve their routine problems in Nidāna–Cikit·sā. They also can improvise the model themselves or with the help of institutional teachers.
- For Researchers: the researchers can come up with robust hypothesis about the newly found clinical phenomenon to be tested using this model. Like adding causative factors of the diseases. eg the term vidāhi (विदाहि) is an indicative term but the food items coming under this category are increasing day by day. The clinicians' can update the list of vidāhi food items and can share it with patients and fellow clinicians. Ultimately it will help the diagnosis and treatment. It is also possible to develop software of Leśok·ta vistāra using the algorithms based on the model work.

## Chapter 2: About ‘Leśok•ta ’

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## CHAPTER 2

### ABOUT 'LEŚOK·TA':

#### 2.1 Derivation of the term.

The word Leśok·ta (लेशोक्त) means 'have been said /indicated in parts'.The word Leśok·ta is composed of two parts. Leśa and ukta. 'Leśa' (लेश) is piece, part . The word 'ukta' (उक्त) is derived from root *vac* (वच) and it means 'said', 'uttered' etc.

#### 2.2 How to identify Leśok·ta:

A very general guideline to identify Leśok·ta is the work 'ādi'(आदि). It indicates 'etc' and suggests that there is much more like the said material. But there are many such guidelines which indicate or suggest the Leśok·ta sutras like the word संक्षेपतः. At the same time it becomes very much important to draw a specific demarcation line between the Leśok·ta and anukta. So this topic is devoted to identification of Leśok·ta.

#### 2.3 Reasons for the Leśok·ta in texts:

In a way or in a perspective, the Leśok·ta that is to write in brief is the mandate of writer of texts while its elaboration is the mandate of the reader, teacher and/or the interpreter. However the gross reasons are classified as Personal Reasons and Technical Reasons.

A) Personal reasons : These are again of two types

- Reasons related to authors/readers: sometimes the authors may not feel the need of elaboration of some specific point just because the then students can easily pick up the unsaid because of the proximity with the guru and other contexts. For example योजयेत्बृंहणं तत्र सर्वं पानान्न भेषजम् | अ.ह. सू. 14/33 here the then teacher takes it granted that the then pupils know very much in details about the bṛṃhana anna –pānaa and bheṣaja



and there is no need of further elaboration. Thus it remains Leśok·ta.

- Personal reasons in current context

The ancient system of learning and teaching Āyur·veda comprised of study of v·yākaraṇa and allied logical systems which served as the base for easy understanding. The present studentship comes from altogether different background and they are hardly familiar with the basic assumptions of Indian logical systems and even the Sanskrit language. So for them the Leśok·ta starts from the day one of their introduction to Āyur·veda. For example the technical term ‘tri-dosa’ may be wrongly taken as ‘three-faults’ by the new students. Thus which was supposed to be the baseline knowledge for Āyur·veda entrant became a topic of ‘Leśok·ta’ for them.

## **B) Technical reasons : these are again of 4 types**

- Writing style of texts: All the ancient texts are composed in the ‘Samhitā’ form. As the definition of Samhitā goes परः सन्निकर्षः संहिता the form expects and enjoys to be in brief. So the form comes with its style of representation. Thus the authors discuss some representative samples of the subject and expect to derive more on the same lines. for example : while discussing the dental hygiene, the text Astang Hrday says ‘अर्कन्यग्रोधखदिरकरञ्जककुभादिकम्’ |( अ.ह.सू. 2/2) here the ‘adi’ (आदि) indicates that there are many such important trees/plants that can be used for dental cleaning but those all are not enlisted in this sūtra. Such self limiting of elaboration is referred by Caraka as

‘न हि विस्तरस्य प्रमाणमस्ति’ (च.सू.4/20)

With Special reference to the Astāᅅga Hrdaya Samhitā, the geyatā that is the user friendly form used for reciting and by hearing of the text has brought along the Leśok·ta.

- Limits of ‘Tan·t·ra’ (Adhikar/domain): The ancient texts discuss Āyur·veda in general, but they have their focused perspective of domain. Likewise the Caraka tan·t·ra is a focused ‘Kaya Cikit·sā tan·t·ra’ while the Susrta is focused ‘Salya tan·t·ra’. So they have limited themselves to their focus points and have left apart the things which are out of their focus. Such left out things become Leśok·ta for that particular text. For example ,Caraka Samhitā partly discusses the Galagaᅅᅇᅇa V·yādhī (गलगण्ड) because the line of treatment being more sū·rgical and out of the province of the Kaya-Cikit·sā. The Susrta Samhitā being focused on sū·rgical treatments discusses the same v·yādhī in details. Such accepted limit is denoted by words such as

‘पराधिकारेषु न विस्तरोक्तिः।’ (च.चि.26/31) as well

‘तत्र धान्वन्तरियाणामधिकारः क्रियाविधौ।’(च.चि.5/44)

Similarly the subject of coitus (sex) is discussed in the āyur·vedika texts for a specific purpose and that is ‘Samtānār·tha Maithun’(संतानार्थ मैथुन) . The āyur·vedika texts explain the rules and regulations and appropriations about the quality and frequency of sexual interactions oriented at the progeny. The same subject has a different angle that is sex for sensū·ous pleasure which is a common human urge. The āyur·vedika texts do not discuss this angle as it is readily discussed at length by the then devoted books like Kamasūtra ,Ratīśās·t·ra etc. Thus the angle of ‘ratyārtha maithuna’ (रत्यर्थ मैथुन sensuous sex) remains Leśok·ta in the āyur·vedika texts.

These limits are not bindings per say but those are self limits pertaining to focus. Likewise the Āyur·veda though claims to

be the Veda of life, do not discuss many points which are but necessarily a part of human life like food processing. The āyur·vedika texts explain the subject at very much primary level. For example,

‘यवस्य भक्ष्यान् विविधान् तथा अद्यात्।’ च. चि. 6 /21-23.

Here we just find a sū.ggestion and not the details. Thus the detailing of preparing various foods becomes a consideration under ‘Leśok·ta’.

- Limits of elaboration: the form of sūtra itself comes with the obvious limitations of elaboration. As the definition of sutra goes

अल्पाक्षरम् असन्दिग्धं सारवत् विश्वतोमुखम्।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः॥

it expects minimum vowels, preciseness, comprehensiveness specificity etc. This self limit leads to ‘Leśok·ta’. For example.

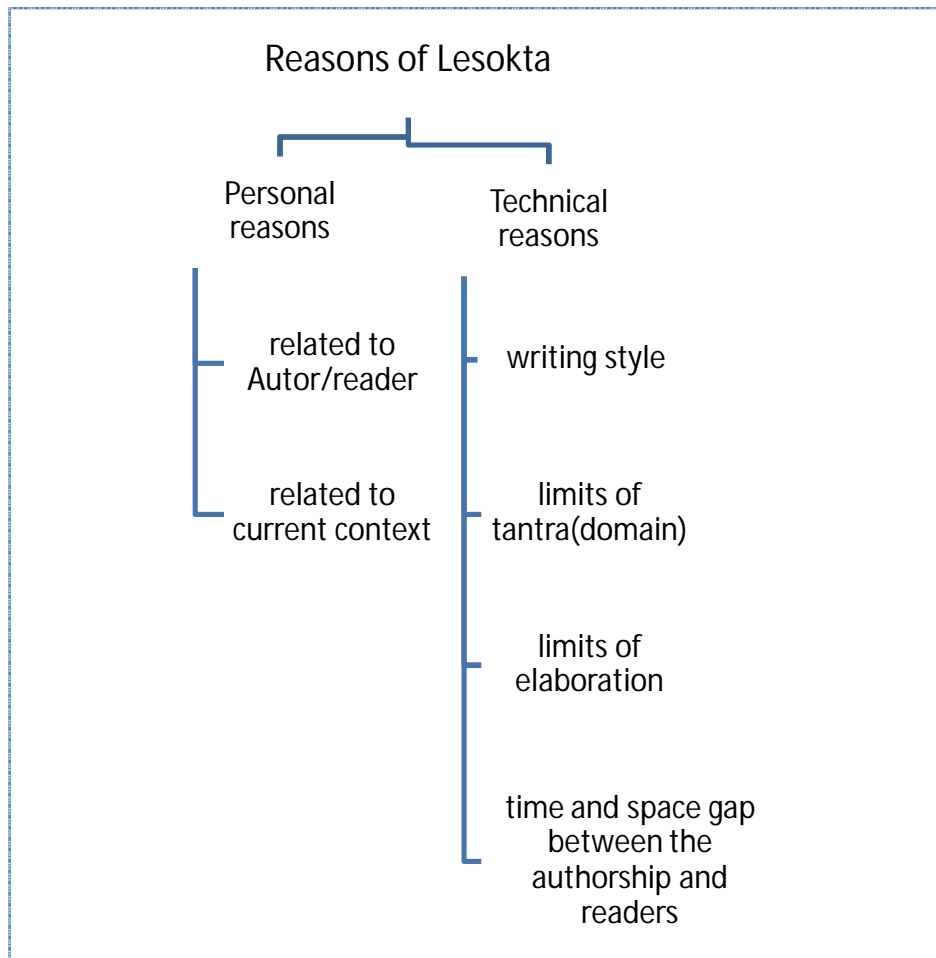
‘वर्गितैः अन्नलेशोऽयम् उक्तो नित्योपयोगिकः’ | (अ. ह.सू. 6/170)

here the author uses the term lesh to convey the self limit of elaboration.

- Time and space gap between the authors and readers: there is a constantly increasing time and space gap between the authors of the texts and the readership. There is also a variable of societal gap between them. These gaps lead to a constant change of contexts. These gaps but naturally come up with many ‘Leśok·ta’ for chronologically later readers. The commentators have played a crucial role in building the bridges between the ancient texts and contemporary readership. Still the gap becomes a perpetual phenomenon.

All the reasons could be summarized as follows:

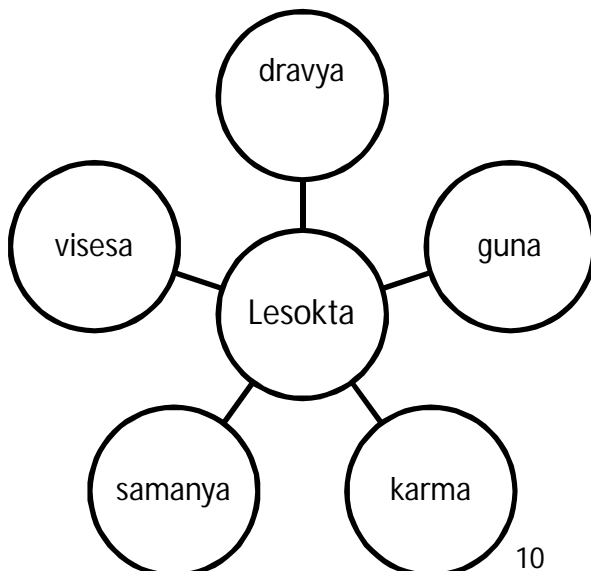
**Fig 2.1 Reasons Of Lesokta**



**2.4 Types of Leśok·ta:**

There are many Leśok·ta indicators in the texts. Those could be classified in various ways.

**Fig.2.2 Types of Leśok·ta**



A common typology could be according to the types of ‘Padārtha’. However there could be other types according to the perspective of utility like Śās·t·ra Leśok·ta.

## 2.5 Analysis

The following table includes the identified ‘Leśok·ta’ sūtras from Caraka Samhitā and their types. (the sūtras are attached as appendix)

**Table 2.1 Referances of Leshokta from Caraka Samhita**

No	Reference	Type of Leśok·ta
1	Sū. 1/49	Kar·ma Leśok·ta
2	Sū. 2/15	Cikit·sā/Kar·ma Leśok·ta
3	Sū. 4/9-19	D·rav·ya Leśok·ta
4	Sū. 5/13	D·rav·ya Leśok·ta
5	Sū. 5/73,74	D·rav·ya Leśok·ta
6	Sū. 6/18	Vyavāhāra Leśok·ta
7	Sū. 6/21	Vyavāhāra Leśok·ta
8	Sū. 7/9	Vyavāhāra Leśok·ta
9	Sū. 7/12	V·yādhi Leśok·ta
10	Sū. 7/13	Vyavāhāra Leśok·ta
11	Sū. 7/19	Cikit·sā Leśok·ta
12	Sū. 7/20	Vyavāhāra Leśok·ta
13	Sū. 7/24	Cikit·sā Leśok·ta ,Kar·ma Leśok·ta
14	Sū. 7/35	Kar·ma Leśok·ta
15	Sū. 7/51	Hetu Leśok·ta
16	Sū. 7/52	V·yādhi Leśok·ta
17	Sū. 17/37	Hetu Leśok·ta
18	Sū. 20/12	Kar·ma Leśok·ta
19	Sū. 21/6	V·yādhi Leśok·ta
20	Sū. 21/8	V·yādhi Leśok·ta
21	Sū. 21/20	Vyavāhāra Leśok·ta
22	Sū. 21/21	D·rav·ya Leśok·ta
23	Sū. 21/28	kar·ma Leśok·ta
24	Sū. 23/7	V·yādhi Leśok·ta
25	Sū. 23/8	kar·ma Leśok·ta
26	Sū. 23/29	V·yādhi Leśok·ta

27	Sū. 24/26	Hetu Leśok·ta
28	Sū. 24/50	Vyavāhāra Leśok·ta
29	Sū. 24/52	Vyavāhāra Leśok·ta
30	Sū. 25/39	D·rav·ya Leśok·ta
31	Sū. 25/40	D·rav·ya ,Kar·ma ,Vyavāhāra Leśok·ta
32	Sū. 26/85	Vyavāhāra Leśok·ta
33	Sū. 27/4	D·rav·ya,Guṇa,Kar·ma,Vyavāhāra Leśok·ta
34	Sū. 27/15	Kar·ma Leśok·ta,Vyavāhāra Leśok·ta
35	Sū. 27/28	Kar·ma Leśok·ta ,Vyavāhāra Leśok·ta
36	Sū. 27/33	Guṇa,Kar·ma,Vyavāhāra Leśok·ta
37	Sū. 27/88-89	Rasa,Vīrya,Vipāka Leśok·ta
38	Sū. 27/90	Rasa,Vīrya,Vipāka Leśok·ta
39	Sū. 27/95	Guṇa,Kar·ma,Vyavāhāra Leśok·ta
40	Sū. 27/121-1	Vyavāhāra Leśok·ta
41	Sū. 27/121-2	Vyavāhāra Leśok·ta
42	Sū. 27/122	Vyavāhāra Leśok·ta
43	Sū. 27/128-1	Vyavāhāra Leśok·ta
44	Sū. 27/128-2	Guṇa,Kar·ma,Vyavāhāra Leśok·ta
45	Sū. 27/145	Vyavāhāra Leśok·ta
46	Sū. 27/161	Guṇa,Vyavāhāra Leśok·ta
47	Sū. 27/166	Rasa,Vīrya,Vipāka ,Guṇa Leśok·ta
48	Sū. 27/167	Rasa,Vīrya,Vipāka,Guṇa Leśok·ta
49	Sū. 27/168	Rasa,Vīrya,Vipāka,Vyavāhāra Leśok·ta
50	Sū. 27/169	Guṇa,Vyavāhāra Leśok·ta
51	Sū. 27/170	Guṇa,Vyavāhāra Leśok·ta
52	Sū. 27/172-1	Vyavāhāra Leśok·ta
53	Sū. 27/172-2	Guṇa,Rasa,Vīrya,Vipāka,Vyavāhāra Leśok·ta
54	Sū. 27/ 173	Guṇa,Rasa,Vīrya,Vipāka,Vyavāhāra Leśok·ta
55	Sū. 27/174	Guṇa Leśok·ta
56	Sū. 27/175	Rasa,Vīrya ,Vipāka Leśok·ta
57	Sū. 27/176	Vyavāhāra Leśok·ta
58	Sū. 27/178	Kar·ma,Vyavāhāra Leśok·ta
59	Sū. 27/179	Guṇa,Vyavāhāra Leśok·ta

60	Sū. 27/180	Guṇa,Vyavāhāra Leśok·ta
61	Sū. 27/181	Vyavāhāra Leśok·ta
62	Sū. 27/182	Guṇa,Vyavāhāra Leśok·ta
63	Sū. 27/183	Guṇa,Vyavāhāra Leśok·ta
64	Sū. 27/184	Guṇa,Vyavāhāra Leśok·ta
65	Sū. 27/185	Guṇa,Vyavāhāra Leśok·ta
66	Sū. 27/186-1	Guṇa,Vyavāhāra Leśok·ta
67	Sū. 27/186-2	Guṇa,Vyavāhāra Leśok·ta
68	Sū. 27/224	Guṇa,Vyavāhāra Leśok·ta
69	Sū. 27/229	Guṇa,Vyavāhāra Leśok·ta
70	Sū. 27/230	Guṇa,Vyavāhāra Leśok·ta
71	Sū. 27/238	Guṇa,Vyavāhāra Leśok·ta
72	Sū. 27/240	Guṇa Leśok·ta
73	Sū. 27/241	Vyavāhāra Leśok·ta
74	Sū. 27/242-1	Vyavāhāra Leśok·ta
75	Sū. 27/242-2	Guṇa Leśok·ta
76	Sū. 27/250	Guṇa Leśok·ta
77	Sū. 27/251-1	Guṇa,Vyavāhāra Leśok·ta
78	Sū. 27/251-2	Guṇa,Vyavāhāra Leśok·ta
79	Sū. 27/252	Guṇa,Vyavāhāra Leśok·ta
80	Sū. 27/253-255	Guṇa Leśok·ta
81	Sū. 27/263,264	Vyavāhāra Leśok·ta
82	Sū. 27/265	Vyavāhāra Leśok·ta
83	Sū. 27/266	Guṇa,Vyavāhāra Leśok·ta
84	Sū. 27/267	Guṇa,Vyavāhāra Leśok·ta
85	Sū. 27/273	Guṇa,Vyavāhāra Leśok·ta
86	Sū. 27/293	Kar·ma Leśok·ta
87	Sū. 27/ 306	Vyavāhāra Leśok·ta
88	Sū. 27/307	Guṇa,Vyavāhāra Leśok·ta
89	Sū. 28/27	Kar·ma Leśok·ta
90	Sū. 28/28	Kar·ma,Vyavāhāra Leśok·ta
91	Vi 5/10	Hetu Leśok·ta
92	sa 1/102	Kar·ma Leśok·ta

93	Ci 1/160	Vyavāhāra Leśok·ta
94	Ci 1/161	Vyavāhāra Leśok·ta
95	Ci 3/272	Cikit·sā Leśok·ta
96	Ci 3/291,292	Vyavāhāra Leśok·ta
97	Ci 4/39	Vyavāhāra Leśok·ta
98	Ci 5/22	Vyavāhāra,Kar·ma Leśok·ta
99	Ci 5/25	Vyavāhāra Leśok·ta
100	Ci 5/26	Vyavāhāra Leśok·ta
101	Ci 5/30	Vyavāhāra Leśok·ta
102	Ci 5/31	Vyavāhāra Leśok·ta
103	Ci 5/57	Vyavāhāra Leśok·ta
104	Ci 6/21	Vyavāhāra Leśok·ta
105	Ci 6/23	Vyavāhāra Leśok·ta
106	Ci 6/34	Vyavāhāra Leśok·ta
107	Ci 6/47	Vyavāhāra Leśok·ta
108	Ci 6/50	Vyavāhāra ,Kar·ma Leśok·ta
109	Ci 6/51	Vyavāhāra,Cikit·sā Leśok·ta
110	Ci 7/82	Vyavāhāra Leśok·ta
111	Ci 8/81	Kar·ma,Vyavāhāra Leśok·ta
112	Ci 8/122	Vyavāhāra Leśok·ta
113	Ci 8/124	Vyavāhāra Leśok·ta
114	Ci 9/32	Vyavāhāra Leśok·ta
115	Ci 10/57	Hetu Leśok·ta
116	Ci 10/61	Vyavāhāra Leśok·ta
117	Ci 11/7	Kar·ma Leśok·ta
118	Ci 11/93	Vyavāhāra Leśok·ta
119	Ci 11/94	Cikit·sā Leśok·ta
120	Ci 12/5	Vyavāhāra Leśok·ta
121	Ci 12/16	Cikit·sā Leśok·ta
122	Ci 12/87	Cikit·sā Leśok·ta
123	Ci 12/89,90	Cikit·sā Leśok·ta
124	Ci 12/102	Cikit·sā Leśok·ta
125	Ci 13/9,10	Hetu Leśok·ta



126	Ci 13/12,15	Hetu Leśok·ta
127	Ci 13/26	Hetu Leśok·ta
128	Ci 13/88	Vyavāhāra,Cikit·sā Leśok·ta
129	Ci 13/89	Vyavāhāra,Cikit·sā Leśok·ta
130	Ci 13/90	Vyavāhāra,Cikit·sā Leśok·ta
131	Ci 13/91	Vyavāhāra,Cikit·sā Leśok·ta
132	Ci 13/94	Vyavāhāra Leśok·ta
133	Ci 13/97	Vyavāhāra Leśok·ta
134	Ci 13/111,112	Cikit·sā Leśok·ta
135	Ci 14/65	Cikit·sā Leśok·ta
136	Ci 14/182	Vyavāhāra,Cikit·sā Leśok·ta
137	Ci 14/247,248	Vyavāhāra,Cikit·sā Leśok·ta
138	Ci 15/47	V·yādhi Leśok·ta
139	Ci 15/48	V·yādhi Leśok·ta
140	Ci 15/49	V·yādhi Leśok·ta
141	Ci 15/124	Vyavāhāra,Cikit·sā Leśok·ta
142	Ci 15/141	Vyavāhāra,Cikit·sā Leśok·ta
143	Ci 15/144	Vyavāhāra Leśok·ta
144	Ci 15/167	V·yādhi,Vyavāhāra Leśok·ta
145	Ci 15/194	Vyavāhāra,Cikit·sā Leśok·ta
146	Ci 15/195,196	Vyavāhāra,Cikit·sā Leśok·ta
147	Ci 15/196,197	Vyavāhāra,Cikit·sā Leśok·ta
148	Ci 16/40	Vyavāhāra,Cikit·sā Leśok·ta
149	Ci 16/117,118	Vyavāhāra,Cikit·sā Leśok·ta
150	Ci 16/130,131,132	Vyavāhāra,Cikit·sā Leśok·ta
151	Ci 17/86	Vyavāhāra Leśok·ta
152	Ci 17/90	Vyavāhāra
153	Ci 17/147	Śās·t·ra,Vyavāhāra
154	Ci 18/32	Vyavāhāra,Cikit·sā Leśok·ta
155	Ci 18/108	Vyavāhāra,Cikit·sā Leśok·ta
156	Ci 18/109	Vyavāhāra,Cikit·sā Leśok·ta
157	Ci 18/150	Śās·t·ra,Vyavāhāra Leśok·ta
158	Ci 18/187	Śās·t·ra,Vyavāhāra Leśok·ta

159	Ci 18/190	Vyavāhāra,Cikit·sā Leśok·ta
160	Ci 19/102,103	Cikit·sā,Vyavāhāra Leśok·ta
161	Ci 20/48	Samanya Hetu Leśok·ta
162	Ci 22/40	Cikit·sā,Vyavāhāra Leśok·ta
163	Ci 24/47	Śās·t·ra Leśok·ta
164	Ci 26/45	D·rav·ya Leśok·ta
165	Ci 26/54	Cikit·sā,Vyavāhāra Leśok·ta
166	Ci 26/158	Cikit·sā,Vyavāhāra Leśok·ta
167	Ci 26/221	Cikit·sā Leśok·ta
168	Ci 26/230	Cikit·sā Leśok·ta
169	Ci 28/78,79	Kar·ma Leśok·ta
170	Ci 28/96	Śās·t·ra Leśok·ta
171	Ci 28/104	Cikit·sā Leśok·ta
172	Ci 28/106	Vyavāhāra Leśok·ta
173	Ci 28/191,192	D·rav·ya Leśok·ta
174	Ci 28/193,194	Kar·ma,Cikit·sā Leśok·ta
175	Ci 20/194	Śās·t·ra Leśok·ta
176	Ci 28/195-1	Śās·t·ra Leśok·ta
177	Ci 28/195-2	Vyavāhāra Leśok·ta
178	Ci 28/196-1	Vyavāhāra Leśok·ta
179	Ci 28/196-2	Vyavāhāra Leśok·ta
180	Ci 28/197-1	D·rav·ya Leśok·ta
181	Ci 28/197-2	Vyavāhāra Leśok·ta
182	Ci 28/ 207	Kar·ma Leśok·ta
183	Ci 28/209,210	V·yādhi,Cikit·sā Leśok·ta
184	Ci 28/210,211	Vyavāhāra Leśok·ta
185	Ci 28/211,212	Vyavāhāra Leśok·ta
186	Ci 28/212,213	Cikit·sā Leśok·ta
187	Ci 28/213,214	Kar·ma,Vyavāhāra Leśok·ta
188	Ci 28/214,215	Vyavāhāra Leśok·ta
<b>No.</b>	<b>Reference</b>	<b>Type of Leśok·ta</b>
189	Ci 28/215,216	Cikit·sā Leśok·ta
190	Ci 28/217,218	Vyavāhāra Leśok·ta

191	Ci 28/238,239	Śās·t·ra Leśok·ta
192	Ci 28/239,240	Śās·t·ra Leśok·ta
193	Ci 28/240,241	Vyavāhāra Leśok·ta
194	Ci 28/243	Vyavāhāra Leśok·ta
195	Ci 28/244,245	Vyavāhāra Leśok·ta
196	Ci 28/245	Vyavāhāra Leśok·ta
197	Ci 30/21	Hetu Leśok·ta
198	Ci 30/100	Vyavāhāra Leśok·ta
199	Ka 2/4	Vyavāhāra Leśok·ta
200	Ka 4/8	D·rav·ya Leśok·ta
201	Ka 4/10	D·rav·ya Leśok·ta
202	Ka 4/18	D·rav·ya Leśok·ta
203	Ka 5/8	D·rav·ya Leśok·ta
204	Ka 8/14	D·rav·ya Leśok·ta
205	Si 1/36	V·yādhi Leśok·ta
206	Si 6/63	Vyavāhāra Leśok·ta
207	Si 7/27	Vyavāhāra Leśok·ta
208	Si 7/29	Vyavāhāra Leśok·ta
209	Si 10/44	V·yādhi Leśok·ta
210	Si 10/45	D·rav·ya Leśok·ta

## 2.6 Scope and limits:

This study is devoted to elaboration of Leśok·ta at its primary level of utilization. The over detailing of Leśok·ta is avoided.

For example: the sūtra ‘तस्मात् भोज्यानि भोज्यानि दीपनानि लघूनि च (च.चि.13/97) could be elaborated in details at various levels of dūṣ·ya, desa, bala, kāla, p·rakṛti etc.

However the strategy of this topic will be to analyze minimum variables like dūṣ·ya in detail to suit within the framework of the dissertation.

## Chapter 3: Practical Work

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## CHAPTER -3

### PRACTICAL WORK:

#### 3.1 General methods of elaboration:

In a way, every single sūtra in the ancient text is a potential 'Leśok-ta' because the time-space and the societal references are constantly changing. The principle and the spirit of the sūtra remain constant but the detailing has unlimited scope as it is open ended.

The general methods of elaboration of any sūtra as guided by the Caraka Samhitā are... तत्रायुर्वेदविदस्तन्त्रस्थानाध्यायप्रश्नानां पृथक्त्वेन वाक्यशो वाक्यार्थशोऽर्थावयवशश्च प्रवक्तारो

मन्तव्याः | च.सू. 30/16-19

कथं तन्त्रादीनि वाक्यशो वाक्यार्थशोऽर्थावयवशश्चोक्तानि भवन्तीति | अत्रोच्यते तन्त्रमार्षं कात्स्नर्येन यथाम्नायमुच्यमानं वाक्यशो भवत्युक्तम् | बुद्ध्या सम्यगनुप्रविशयार्थतत्त्वं वाग्भिर्य्याससमास प्रतिज्ञाहेतूदाहरणोपनयनिगमनयुक्ताभिस्त्रिविधशिष्यबुद्धिगम्याभिरुच्यमानं वाक्यार्थशो भवत्युक्तम्, तन्त्रनियतानामर्थदुर्गाणां पुनर्विभावनैरुक्तमर्थावयवशो भवत्युक्तम् | (चक्र.)

that is, the text uttered as it is written, is called as the 'vāk-yaśaḥ' ; entering in the soul of the sentence and explaining it with 'pañ-ca avayavī n-yāya vāk-ya' as it becomes helpful to the three levels of pupils is vāk-yār-thaśaḥ and analytical explanation of each and every word in the gross context is called 'ar-thāvayaśaḥ'.

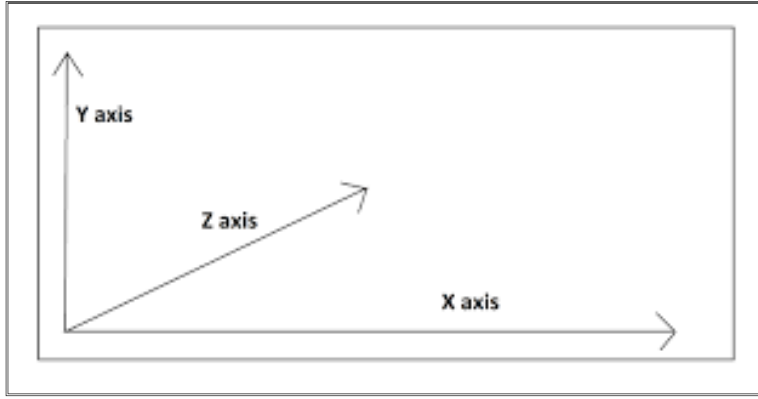
At the same time , Caraka elaborates certain qualities of the texts ( च.वि. 8/3) which includes 'lak-ṣaṇavat.' and 'Udāhāraanvat'. That is the śās-t-ra should be composed with its basic principles (lak-ṣaṇavat.) and with appropriate examples (udāhāraanvat).

These two guidelines though not exactly refer the elaboration of the Leśok-ta, are taken here as the guidelines for present 'Leśok-ta vistāra'.

The executive framework for elaboration is the framework of dosa-dhatu-mala and d·rav·ya guṇa along with the basic sūtra.

This could be depicted as follows over three axis.

**Fig.3.1 Framework for Elaboration**



Here the 'X' axis represents the sūtra, the 'Y' axis represents the 'Dosa-Dhatu-Mala' and the 'Z' axis Represents the

**D·rav·ya guṇa (Rasa-Guṇa-Virya-Vipāka).**

This model has been frequently used by Vaidya Ramesh Nanal in his writings over more than 25 years. For example the book written by Vaidya Ramesh Nanal on 'Mana' includes topics suchas 'Mana and Dosa' 'Mana and Rasa 'etc.

The following elaborations are based on the same model with some appropriate modifications.

### **3.2 Introduction to the 'Sūtra vistāra':**

This work includes the elaboration of some 'Leśok·ta' sūtras. As stated in chapter one, a primary step of the work, the sūtras having either component of Leśok·ta were searched from the CARAKA SAMHITĀ. The exercise revelled 210 no of sūtras. Representative four sūtras were shortlisted for further analysis. Every sūtra is elaborated using different methodology intentionally so as to portray the diversity in the various logical thought processes.

### 3.3 Sūtra 1:

चणकाश्च मसूराश्च खण्डिकाः सहरेणवः|

लघवः शीतमधुराः सकषाया विरुक्षणाः||

पित्तश्लेष्मणि शस्यन्ते सूपेष्वालेपनेषु च| च. सू. 27 /28-29

#### Literary meaning:

The Canaka ,Masūr, Khaṇḍikā , Hareṇu are Laghu, Śīta, Madhura, Kaṣāya, and Rūk·ṣa. Those are useful for (treatment of) Pit·ta and Kapha in the form of ‘Sūpa’ and ‘Lepa’.

Some facts are obvious through the literary meaning of the sūtra. Such as

- The Kaṣāya rasa is ‘slight’. This is indicated by the ‘sa-kaṣāya’ word.
- The term ‘śas·yan·te’ indicates the comparative degree of usefulness in the Pit·ta and Ś·leṣ·ma V·yādhi.
- We may extrapolate the term ‘sūpesu’ as the indicator of internal use and the term ‘alepānaesu’ as the indicator of the external use.

#### Discussion: -

This Sūtra is from An·napānavidhi adh·yāya of sūtra s·thāna of Caraka Samhitā. In this adh·yāya, p·rāyopayogika d·rav·yas that is commonly/abundantly used d·rav·yas in dietary regimen are described in brief. Thus the above said sūtra is selected as a sample for Leśok·ta vistāra.

This sūtra describes the property of ‘Canaka’ as follows:

1. Rasa - Madhura, Kaṣāya
2. Virya - Śīta
3. Guṇa - Laghu, Rūk·ṣa, Śīta
4. Action on Dosa - Pit·tanāśaka, Kaphanāśaka

Obviously the following points are to be covered under the ‘Leśok·ta Vistāra’

1. Vipākaa,
2. Action on Dhatu,
3. Action on Mala,
4. Appropriation in V·yādhi

According to the discussion in introduction about types of Leśok·ta these come under the broad categories –

- Kar·ma Leśok·ta – How the Canaka acts over the body functions.
- Vyavāhāra Leśok·ta – Modes of utility of Canakaa.

#### **Steps of Elaboration:**

1. To ‘fix’ the position of sūtra as a base for further elaboration.
2. Swa-tan·t·rāvalokana – Compilation of references from Caraka Samhitā
3. Partan·t·ravlokan – Compilation of references from Sū.srt Samhitā and Astanga Hrdaya
4. Other information related to the topic.
5. Elaboration based on the above steps.

#### **Elaboration:**

- 1. To ‘fix’ the position of sūtra as a base to further elaboration.**

Such fixing the position of the ‘sūtra’ is a primary step of study of that particular sūtra in a broader context. Because every sūtra, in a way is in a loose loop with other sūtra’s in the text. Those other sūtras are not necessarily in the sequential continuous form but they are located at various places in the text. Such location also has its rationale relevance.

The above sūtra appears in the ‘Annapānavidhi adh·yāya’ in the ‘Annapānaa Chatuska’ of Sūtra s·thāna of Caraka Samhitā. This ‘Annapānaa Chatuska’ i.e. a group of 4 adh·yāya is dedicated to food and its utility. Food is the vital point for



lively hood. So the various aspects of wholesomeness, unwholesomeness, do'es and don'ts etc are discussed in this Annapāna Chatushka.

In 'Annapānavidhi adh-yāya' the present sūtra is described under 'Śim·bī Dhān·ya Adhikaraṇa' which is described under the Dhān·ya Var·ga Adhikaraṇa. This Dhān·ya Var·ga Adhikaraṇa describes various pulses advised to be used for making sūpas.

## 2. Swa-tan·t·rāvalokana:

Additional references of 'Canaka in general' under internal study of Caraka Samhitā are as follows: Canaka is described under 'Śim·bī Dhān·ya Var·ga' , reference about Śim·bī Dhān·ya Var·ga' are as follows

मधुराः शीतला गुर्व्यो बलघ्न्यो रूक्षणात्मिकाः।

सस्नेहा बलिभिर्भोज्या विविधाः शिम्बिजातयः॥

शिम्बी रूक्षा कषाया च कोष्ठे वातप्रकोपिनी।

न च वृष्या न चक्षुष्या विष्टभ्य च विपच्यते ॥ च. सू. 27/31-32

The Śim·bī Dhān·ya Var·ga d·rav·ya are of Madhura Rasa, Śīta Virya, Guru, Rūk·ṣa and Balanashana (hampering the bala). Those are to be consū.med by a 'Balwana' person along with 'Sneha'.

The Śim·bī d·rav·ya are 'Rūk·ṣa' and of 'Kaṣāya rasa'. They create 'Vāta P·rakopa' in the kostha. These are 'Avrusya' and are 'Acakshusya'. They create stagnancy (vistbhha) in the kostha and are not easily digested.

The general observance about the Śim·bī Dhān·ya

शूकधान्यं शमीधान्यं समातीतं प्रशस्यते।

पुराणं प्रायशो रूक्षं प्रायेणाभिनवं गुरु ।

यद्यदागच्छति क्षिप्रं तत्तल्लघुतरं स्मृतम्।

निस्तुषं युक्तिभृष्टं च सूप्यं लघु विपच्यते ॥ च. सू. 27 / 309-310

The old (used after an year) dhanaya (grains) is generally 'Rūk·ṣa'. The new (used before an year) is 'Guru'. The sami dhān·ya becomes Laghu after slightly frying and after removing the cover.

Some additional references from Caraka Samhitā are as follows.

**Table 3.1 Sva-tan·t·rāvalokana**

Ref.	Details	Rationale
Ca. Sū. 27/23-34	Canaka Pit·tasya Pit·tanāsana	Action on Dosha- Pit·tanāsana Due to Madhura, Kaṣāya rasa and Śīta virya it acts as Pit·tashana.
Ca. Sū. 27/23-24	Canaka Kaphasya Kaphanāsana	Action on Dosha-Kaphanāsana Due to Laghu and Rūk·ṣa Guṇa it acts as Kaphanāsana
Ca. Ci. 20/34-37	Canaka brshtah + (nagar sanhitah ca + makshik sahitah ca) Cardeh kaphajayaha	In Kaphaja Char·dī Vaman is advised initially for Kapha sodhana . For this Bhrsta Canaka + Sunthi + honey is advised in leha form
Ca. Ci. 22/31	Canakarāsah + ghrutabhrushtah - trushnayah	In 'Trushna' v·yādhi Grtabhrshta Canaka Rasa is advised for Pit·ta samana .
Ca. Ci. 8/116	Canaka yusa Rajayksmanah	In Rajaykshma V·yādhi CanakaYusa is advised.
Ca.Ci. 3/188- 189	Canaka yusa, yusa satmye Jvarasya	In Jvara v·yādhi Canaka yusaa is mentioned as 'hitakaraka yusa d·rav·ya sangraha' . Thus advised to be used for sesa dosa samana in Jvara.

Ref.	Details	Rationale
Ca. Ci. 20/26-31	Canaka jalam ratrau sthitam Pashchat shodhansya (pipalimudgasahitam- ti) Chardehe Pit·tajayaha	In Pit·taja Char·di Canaka jala is advised to be used after Shodhana for Sesa Pit·ta Dosa samana
Ca. Ci. 4/37	Pathyah Canaka yusa Raktapitte	In Raktapit·ta Action on Dosa– Pit·ta Samana Action on Dhatu- RaktaPrasadana Due to Madhur Rasa , Kaṣāya Rasa and ŚītaVirya it acts as Pit·ta Samana and Rakta Prasadan
Ca. Ci. 21/111	Pathyah Canakayusa amlaka + (patolsahitah ca + amalksahitah ca) yavadyavlehikeyam jeernayam Visarpe	InVisarpa Action on Dosa- Sesa Pit·tadosa Samana Action on Dhatu - Raktaprasadana Due to Madhura rasa , Kaṣāya rasa and Śīta virya it acts as Pit·tasamana and Raktaprasadana. This is to be used as ‘Pathyakar āhāra’ along with Patola and Aamalaka in Visarpa v·yādhi. Sevan kāla –This should be used after eating yavadiavalehika and after its digestion.
Ca. Sū.. 27/23-24	Canaka Rūk·ṣanah	Guṇa – Rūk·ṣa – One of the ‘Gurvadi Guṇa’
Ca. Ci. 29/51	Canakayusaah + ghrutadhikah Vātaraktasya	In Vātarakta Canaka acts as sesa dosa samana Action on Dosa– Pit·tanasana and Rakta prasadana To be used as ‘ Pathyakar āhāra.’

Now after this internal study of Caraka Samhitā the consolidation of natural properties and the properties after the various processing (Sanskāra ) of ‘Canaka’ is as follows

Rasa	-	Madhura , Kaṣāya
Virya	-	Śīta
Guṇa	-	Laghu,Rūk·ṣa (newer Canaka is Guru)
Action on dosa	-	Pit·ta nāsaka, Kapha nāsaka
Action on dhatu	-	Avrusya
General action	-	Bālanāsana ,Acāksusya
Arha (to be used by)	-	Bālawan vyakti
Internal consumption	-	To be used as ‘Sūpa’ and with’ Sneha’ (Ghrta)

**Appropriation for consumption** – For internal consumption ‘Canaka’ is to be used after slightly frying and then removing cover. This form of Canaka is called as Pulse of Canaka. For external application (ālepana) – grinded pulse is used as topical application on skin in the form of lepa.

### 3 .Para- tan·t·rāvalokana:

‘Para-tan·t·rāvalokana’ would give more comprehensiveness to Leśok·ta study as a representative example. As an example the references and explanation from Susrta and Astanga Hrdaya are taken into consideration.

**Table 3.2 Para tan·t·rāvalokana**

**Susrta Samhitā**

Ref.	Details	Rationale
Su..Sū.. 46/ 27-28	Canakah Pit·tasya	Action on Dosa- pit·tanāsana Due to Madhura rasa, Kaṣāya rasa and śīta virya it acts as pit·ta nāsana
Su..Sū.. 46 /27 ,28	Canakah Kaphasya	Action on Dosa– Kapha nāsana Due to Laghu and Rūk·ṣa guṇa Canaka acts as Kapha nāsana

<b>Ref.</b>	<b>Details</b>	<b>Rationale</b>
Su..Sū.. 46/31 , 32	Canakah Kaphasya	Action on Dosa– Kapha nāsana Due to Laghu and Rūk·ṣa guṇa it acts as Kapha nāsana
Su..Sū.. 46/31-32	Canakah Raktapit·tasya	In Raktapit·ta Action on Dosa– Pit·ta samana Action on Dhatu – Rakta prasādana Due to Madhura Rasa, Kaṣāya Rasa and ŚītaVīrya it acts as Pit·ta samana and Rakta prasādana
Su..Sū.. 46/31,32	Canakaah+Ghrutsahitah Doshanam	Action on Dosha- It acts as ‘Tridosaghna’ only if and when used along with ‘Ghrta’
Su.. U. 39/150- 151	Canakayusaah Āhāarakale Jvarasya	In Jvara – Canaka yusaa is told to be used as ‘Āhāra D·rav·ya’ for sesa dosasamana.
Su..Sū.. 46/27,28	Canakah Baddhtvakarah Pureeshsya ch + Mūtrasya ch	Action on Mala - Purisa baddhakara - Mūtra baddhakara - Due to Kaṣāya rasa it acts as Purisa and Mūtra baddhakara
Sū..Sū.. 46 / 31,32	Canakaah Rūk·ṣanah	Gurvadi Guṇa – Rūk·ṣa
Sū..Sū.. 20/05	Pathyah Canakaah (sarvaprānam samanyatah Pathyatamah -pa) Svasthe	Here Canaka is mentioned in ‘hitakaraka Āhāra Var·ga’ as ‘Svasthavruttakara D·rav·ya’ and told to be used in the form of sūpa. -

**Table 3.3 para tan·t·rāvalokana-Astang hrday**

Ref.	Details	Rationale
Ah. U. 20/1 -4	Canakaadhikah āhāraah (utkatam- Pa) Nasaroganam Pratishyasandyanam sarvesham	In all types of ‘Peenas’ v·yādhi Canaka pradhana āhāraa is advised. .
Ah.ci 1/71-72	Canakayusah (lavan rasah ca,Laghuh ca, rūk·ṣah ca,hrdyah ca, rucikarah ca) + tiktaras d·rav·ya yuktah pashchat langhanasya langhita lakshanesu jatehu (pragapi - pa prathama pathyavasare - ti ) – Abhisyandsya saire jvare kaphat	In Jvara, Canaka Yusa is advised to be used after ‘Langhana’ along with Lavana Rasa and Tikta Rasa for sesa Kapha Dosa samana.Here Canaka rasa is explained as Laghu,Rūk·ṣa,Hrdya and Rucikara.
Ah.ci 5/61-62	Jangalmansam sulyam +Canakaadi yusa anupānaena praseksya balini rajayksamani	In Rajayksama Canaka Yusa is advised to be used as ‘Anupāna’. This is to be used only for ‘Bālavana Purusa’ in ‘Praseka Avasta’ . Secondly this is to be used after Vamana and after having suska and laghu diet along with ‘Sulya Jangala Mamsa’ Here Canaka Yusa is to be used as ‘Pathyakara āhāra’

#### 4) Other Information

Along with this above information more information is available in Āyur·vedika texts Ksemakutuhala and Bhojankutuhala which are purely devoted to dietetics.

All above information could be summarized as follows:

- 1- Action on Dhātu- Sukra Dhātu - Avrsya
- 2- Action on Dosha- Pit·tanāshana ,Kaphanāshana, Tridoshnāshana (when consumed with ghee)
- 3- Action on mala- Mala Baddhakara , Mūtra Baddhakara
- 4- Roghanata-
  - Kaphaja Char·di
  - Pit·taja Char·di
  - Trsnā
  - Rājayksamā
  - Jvara
  - Raktapit·ta
  - Vātarakta
  - Visarpa
  - Pratisyāya – (Nasā roga )
- 5- Other actions
  - Svasthavrttakara
  - Svasthe pathyah (dietary regimen for healthy person)
  - Raktaprasādana

Now follows the vistāra of this summary i.e. Leśok·ta vistāra

#### 5) Elaboration

##### Vistāra According to Rasa

Since Canaka is ‘Aāhāra D·rav·ya’ the vistāra of Rasa properties is an important point in consideration.

The ‘Kaṣāya rasa ’and ‘Madhura rasa’ of Canaka are ‘ukta’. Using ‘hetvartha tan·t·rayuk·ti’ the other vistāra becomes as follows :

1. Due to Kaṣāya Rasa, effect of Canaka consumption in due matra would help to 'Pit-tanāsa' and 'Kaphanāsa' as well for tvakprasādana and raktasodhana. The tvakprasādan kārya would be more evident as an external application modality rather than its' internal consumption.

Properties of Kaṣāya Rasa –

कषायो रसः संशमनः सङ्ग्राही सन्धानकरः पीडनो रोपणः शोषणः स्तम्भनः  
श्लेष्मरक्तपित्तशमनः शरीरक्लेदस्योपयोक्तारूक्षः शीतोऽलघुश्च| च.सू. 26/43

However the kaṣāya rasa may affect adversely if consumed in over dosage (atiyoga). It would result as the blocking of the flowing matter through the strotas i.e. "grāhi". Also it would hamper adversely in the regular routine flow of 'vāta' 'Mūtra', 'purisa' and 'reta'. The 'atisevena' of this kaṣāya rasa may ultimately affect the virility.

The Canaka is also said to be of 'Madhura Rasa'. This 'Madhura Rasa' is more observed in the fresh 'Canaka'. The general properties of Madhura Rasa are applicable to the fresh Canaka only. Here pit-tanāsana property of Madhura rasa is observed.

#### Properties of Madhura Rasa –

तत्र, मधुरो रसः शरीरसात्म्याद्रसरुधिरमांसमेदोस्थिमज्जौजःशुक्राभिवर्धन  
आयुष्यः षडिन्द्रियप्रसादनो बलवर्णकरःपित्तविषमारुतघ्नस्तृष्णादाहप्रशमन  
स्त्वच्यः केश्यः कण्ठ्यो बल्यः प्रीणनो जीवनस्तर्पणो बृंहणः स्थैर्यकरःक्षीण  
क्षतसन्धानकरो घ्राणमुखकण्ठौष्ठजिह्वाप्रह्लादनो दाहमूर्च्छाप्रशमनः  
षट्पदपिपीलिकानामिष्टतमः स्निग्धः शीतोऽगुरुश्च| च.सू.26/43

However the consumption of fresh Canaka (ārdra Canaka) is seasonal that is for hardly about 30-40 days of Hemanta and Sisira Rtu. Thus ārdra Canaka can be consumed only in Hemanta and Sisir Rtu. Hence the atiyoga effect of Madhura Rasa of Canaka are generally not observed.



### **Vistāra according to Virya –**

The virya of Canaka is 'Śīta'. The virya of ārdra Canaka is of madhyama bala and that of suska Canaka is of alpa bāla. Since the Canaka is 'āhāra d·rav·ya' and not to be used as 'medicine' (āusadhi) more elaboration of virya could not be appropriate. This śīta virya Canaka is used as an adjuvant to aushadhi Cikit·sā in Visarpa, Raktapit·ta, and Vātarakta. Here Canaka is to be used as 'āhāra d·rav·ya' along with the aushadhi Cikit·sā with due appropriation like preparation of sūpa, rasa. This concept can be also used in the agnidagdha in the form of lapsikā, laadu (prepared from 'Besana' i.e. powder of split pulses of Canaka).

The śīta virya property of Canaka can also be used as a primary base to various face packs in regular facial skin care in the form of powder of split pulses of Canaka (Besana). It is advised as singular facial application in daily use in place of synthetic soaps. Since the Canaka is Rūk·ṣa, the oily skin is more benefited by lepa of Canaka pista (powder).

### **Vistāra of Vipāka of Canaka –**

The vipāka of Canaka is not directly ukta. It is observed that the consumption of Canaka leads to slightly constipating action. Hence the vipāka could be derived as 'Baddha vinMūtra Vipāka' pertaining to the Kaṣāya Rasa of Canaka. Sū.srt has attested the 'baddhavinMūtra' action of Canaka.

### **Kar·ma Vistāra**

The kar·ma of Canakaa is 'virūk·ṣana' which indicates excessive drying property. Thus Canakaa creates dryness in the body. It suggests that the Canaka is the d·rav·ya of choice to be used in the 'atisnigdha' according to the 'arthāpatti' tan·t·rayuk·ti. At the same time , the Canaka is highly contraindicated in 'rūk·ṣa guṇa vruddhi' (v·yādhi or avas·thā)

### **Action on Dhātu**

The action of Canaka on dhatu is mentioned as 'avursya'. This effect is not an immediate one but it is effect of long term and/or continuous use of chanka in excess dose. It is the cascading effect of loss of 'snigdha' properties in the rasa, māmsa, meda, majjā and sukra. It is also an effect of increase in the 'rukṣa' properties in the

rakta and asthi. Both these effects ultimately lead to qualitative and quantitative loss of the 'Oja'

### **Action on Mala, Mūtra and S·veda**

Action of Canaka on mala and Mūtra is mentioned as 'Mala Mūtra Badhakar and S·veda Sosana' This action on mala and Mūtra again is due to the continuous consumption. The effect on S·veda is observed when the Canaka powder is applied topically.

### **Action on Srotas and Avayava**

The action of Canaka on the srotas and avayava are not at all slightly mentioned. Thus the detail on ling may become part of 'anukta vistāra' rather than the 'Leśok·ta'.

### **Appropriation of Canaka in V·yādhi –**

The primary sūtra under consideration (चणकाश्च मसूराश्च खण्डिकाः सहरेणवः|) has mentioned its Pit·ta nāsana-Kaphanāsana properties, Madhur Rasa, Kaṣāya rasa and advised 'Canaka' to be used as lepa externally and as a sūpa internally.

However its vistāra according to appropriation in V·yādhi is found in Caraka Samhitā elsewhere which is as follows –

**Table 3.4 : Appropriation in V·yādhi**

<b>Ref.</b>	<b>Details</b>	<b>Rationale</b>
Ca. Ci. 20/34-37	Canakah brustah + (nagar sanhitah ch + makshik sahitah ch) Chardehe kaphajayaha	In Kaphaja Char·di Vaman is advised initially for Kapha sodhana . For this Bhrsta Canaka + Sunthi + honey is advised in leha form
Ca. Ci. 22/31	Canakarasah + ghruta bhrustah - trushnayah	In 'Trsna' v·yādhi Ghrta bhrusta Canaka Rasa is advised for Pit·ta samana
Ca. Ci. 8/116	Canaka yusah Rajayaksmanah	In Rajayksma V·yādhi CanakaYusaa is advised.
Ca.Ci. 3/188-189	Canaka yusah yusa satmye jvarasya	In Jvara v·yādhi Canaka yusa is mentioned as 'hitakaraka yusa d·rav·ya samgraha' .So Canaka yuaa is to be used for sesa dosa samana in Jvara.

Ref.	Details	Rationale
Ca. Ci. 20/26- 31	Canaka jalam ratrau sthitam Pashchat sodhansya (pipalimudgasahitam-ti) Cardehe pit·tajayaha	In Pit·taj Char·di Canaka jala is advised to be used after Sodhana for Sesa Pit·ta Doshā samana
Ca. Ci. 4/37	Pathyah Canaka yusah raktapitte	In Raktapit·ta Action on Dosa – Pit·ta Samana Action on Dhatu- Rakta Prasadana Due to Madhur Rasa , Kashaya Rasa and ŚītaVirya it acts as Pit·ta Samana and Rakta Prasadana
Ca. Ci. 21/111	Pathyaha Canakayusaha anamlah + (patola sahitah ca + aamalka sahitah ca) yavadyavlehikeyam jeernayam Visarpe	In Visarpa Action on Doshā - Sesa Pit·tadosa Samana Action on Dhatu - Raktaprasadan Due to Madhura rasa , Kashaya rasa and Śīta virya it acts as Pit·tasamana and Rakta prasadana. This is to be used as ‘ Pathyakara āhāra’ along with Patola and Aamalaka. Sevan kala –This should be used after eating yavadiavalehika and after its digestion.
Ca. Ci. 29/51	Canakayusaah + ghrutadhikah Vātaraktasya	In Vātarakta Canaka acts as sesa dosa samana Action on Dosa – Pit·tanashana and Rakta prasadana To be used as ‘ Pathyakar Aāhāra.’

This vistāra according to Sva-tan•t•ravlokan ie from Caraka Samhitā states that Canaka could be used as ‘āhāra d·rav·ya’ in following diseases

- |                   |                    |
|-------------------|--------------------|
| - Kaphaja Char·di | - Pit·taja Char·di |
| - Trushna         | - Rājayksamā       |
| - Jvara           | - Raktapit·ta      |
| - Vātarakta       | - Visarpa          |

Vistāra according to para-tan•t•ravlokana ie from A.H states that Canaka could be used in Pratisāya (nasa roga ) as ‘āhāra d·rav·ya’.

In above diseases Canaka as ‘āhāra d·rav·ya’ could be used for sesa dosa samana.

## Vyavāhāra Vistāra

As Canaka is 'āhāra d·rav·ya' various household methods of consū.mption of Canaka are in practice. Some of them are mentioned in the texts, 'Bhojankutuhala and Ksemakutuhala' which are dedicated texts for dietary practices.

Current prevalent practices of consumption of Canaka

### 1) ārdra Canaka-

आर्द्रचणकगुणाः ।

स च अङ्गारेण सम्भृष्टस्तैलभृष्टस्तु तद्गुणाः ।

आर्द्रभृष्टौ बलकरो रोचनश्च प्रकीर्तितः ।

शुष्कभृष्टौऽतिरूक्षःस्याद् वातकुष्ठप्रकोपणः ।

स्विन्नः पित्तकफौ हन्यात् सूपः क्षोभकरो मतः ॥

आर्द्रोऽतिकोमलो रुच्यः पित्तरक्तहरो हिमः ॥ भोजनकुतूहल पृ.12,13

The fresh Canaka is Consumed directly after removing the cover or after slightly heating the total plant and then removing the cover of every single Canaka grain. This slightly heated ārdra Canaka (ārdra-bhrusta) is said to be 'balakar' and 'tasty' (bhojankutuhala)

- 2) **Sprouted Canaka**– Dry Canaka are soaked overnight in water, then are processed under pressure for sprouting. The sprouted Canaka are then steamed and consumed adding some additives like salt, chili powder etc.

**Sūpa of sprouted Canaka** – The sprouted Canaka are boiled with water and cooked and the sūpa is prepared. This sūpa is said to be energizer after the remission of fever. (Caraka Samhitā)

### 3) **Brusta Canaka-**

सुभृष्टश्चणको रुच्यो वातघ्नो रक्तदोषकृत् ।

वीर्येणोष्णो लघुश्चैव स्वेदशैत्यापहारकः । भोजनकुतूहल पृष्ठ.25

These are called as '*phutāne*' (फुटाणे). According to bhojanakutuhala, the properties of this Canaka are said to be "Vātanāsana, Usna virya, Tasty, Raktadoskrta, S-vedanāsana, Saitya nāsana" This angār bhrsta Canaka are conventionally used in Primary treatment of Pratisyāya for naās·t·rava. Here combination of angār brushata Canaka and jagary is recommended to be used frequently in a day traditionally. Here the change in properties after 'sanskāra' are noteworthy.

### 4) **Canaka Yusaa-**

चणकस्य यूषं मधुरं कषायंकफापहं वातविकारहन्तु ।

श्वासोर्ध्वकासामयपीनसानां करोति नाशं बलदीपनं च ॥ भोजनकुतूहल

पृष्ठ 32

This is prepared by Canaka after soaking it overnight. The properties of this yuṣa are Madhura and kaṣāya rasa, acts as kaphanāsana and vāta vicāra nāsan, useful in 'śvāsa' 'kāsa' ' pinas' and acts as dipana.

### 5) **Split pulse of Canaka –**

Split pulse is prepared by slightly frying Canaka and then removing its cover. These are regularly used in household food preparation.

#### **Few Preparations of split pulse of Canaka**

**A-Sūpa** - Raw split pulse of Canaka is cooked with water along with hingu and ādraka. Lavana is then added and sūpa is prepared . According to bhojankutuhala properties of any sūpa prepared from split pulse are said to be Rūk·ṣa, Śīta , Vistambhi and Laghu.

दाली तु सलिले सिद्धा लवणार्द्रकहिगुभिः ।

संयुक्ता सूपनाम्नी स्यात् कथ्यन्ते तदगुणा अथ ॥

सूपो विष्टम्भकोरूक्षः शीतस्तू स विशेषतः ।

निस्तुषो भृष्टसिध्दसस लाघवं सुतरां व्रजेत् ॥ भोजनकुतूहल पृष्ठ 31

This sūpa is supposed to be used with rice. But in daily practices the sūpa of split pulse of Canaka is hardly prepared and used singularly. It makes one of the ingredients while preparing 'Krta Yusa' by mixing split pulses of Mudga, Māsa etc. This 'Krta Yusa' prepared by using mix split pulses is known as 'āmati' in Māhāraashtra, 'Sāmbarum' in South Indian language and 'Dāl' in North Indian language.

#### B -Pūrana Poli –

One more preparation of 'split pulse of Canaka' is 'Pūrana Poli'. The stuffing of 'Pūrana Poli' is prepared by cooking split pulse of 'Canaka' and jagary together which is called as 'pūrana'. This cooked 'pūrana' is stuffed in regular wheat dough and then roti is prepared. Properties and method of preparation of 'Pūrana Poli' along with properties of 'pūrana' are mentioned in 'Bhojankutuhala'. It mentions that the 'canak pūran' is Madhura amla rasa, pit-takara, kaphakara and not much vātakara. While the 'pūrana poli' is guru due to the addition of jagary.

Properties of 'Canaka Pūrana'

मधुरं मधुराम्लं च पित्तकृन्नातिवातलम् ।

कफप्रकोपजननं विद्याच्चणकपूरणम् ॥

पोळिका पूर्णगर्भा तु गुर्वी स्याद्गुडदालिता । भोजनकुतूहल पृष्ठ 47

### C- Gram Flour-

Flour of split Canaka pulse is called as Gram Flour i.e. grinded split Canaka pulse i.e. 'Besana' or Canaka Pista.

D- There are some other recipes which are prepared by using gram flour and used in daily regimen. Properties of some of them are mentioned in Bhojankutuhala, Ksemkutuhala. They are as follows:

1. Besana Modaka ( in local language 'Bundi Laddu')
2. Mudga Canakadi Vati
3. Canaka Roti
4. Katakarnak (in local language 'Kadakane')

E- Along with above recipes few recipes of Canaka are being used in various parts of India

#### ➤ Preparations by using Gram Flour

Some regional names of preparations of Gram Flour (Canaka Pishta) used in Māhāraashtra as regular practice are as follows:

- Pithale
- Kadhi (kvathika),
- Suarlichya vadya
- Patodya (specially prepared in Vidarbha , Nagpur)
- Ladduka – ( Canaka pishta fried with ghee and then grinded sū.gar is mixed and laddu are prepared.) Ladduka are of two types. One is prepared only with Canaka Pishta and another is prepared with flour of mix grains or a flour of pulses.
- Different types of fritters - These are prepared by mixing or applying Canaka pishta to the leaves of Colocasia (*Aloo vadi*), Cabbage (*kobivadi*), Coriander (*kothimbira vadi*) etc.
- Kvathika (*Kadhi*) - This is prepared by mixing small quantity of Canaka Pista with buttermilk and then it is seasoned with hingu, curry leaves and boiled.
- Pakodas-These are prepared by using some vegetables.

### F- Few more preparations by using split Canaka Pulse

Recepies are prepared by soaking the split Canaka pulse for a night and then grinding it.

- ‘Sāndage’ - small vatakas are prepared and dried. These dried and harden vataks are used to prepare curry.
- ‘Vātali Dal’ - soaked and grinded split Canaka pulse is cooked at mild heat with little oil in a pan.
- Kairi Dāl - soaked split Canaka pulse is grinded with grated raw mango, salt, cumin seeds and chilli. It is used as *Upadansha*

All these recepies are used as dietary practices. These are not daily consumable recepies and are used occasionally, once in a week / 2 weeks and in limited (less) quantity.

Its dietary regimen has to be designed by Vaidyas according to disease or as “svasthvrttakara āhāra”

Vaidya may use the following matrix in the daily practice.

**Table 3.5 Svasthvrttakara āhāra**

Recepies	Pathyakara	Apathyakara
Pithale,pakodas,Vātli dāl		
Sev,Farasān		
Purana poli		

Along with these home remedies ‘Sev’, ‘Farasan’ are also regularly consū.med food items which are prepared by using Canaka Pishta. There may be some other regional recepies of Canaka. This Vistāra would help Vaidyas to advice recepies of Canaka to be used or to be avoided in daily regimen to maintain their Svasthavrta (Life Style) and also in ‘v·yādhi avas·thā’.



### 3.4 Sūtra. 2:

This Sūtra is selected from Hikkā-Svāsa cikitsita adh-yāya of Caraka Samhitā. For these two diseases there is a common samprāpti and common Cikit-sā sūtra for treatment but visesa samprapti according to different types is different. Sequentially this sūtra appears is at the end of the adh-yāya after elaborating sodhana Cikit-sā, samana Cikit-sā and ausadhi kalpa as a general guideline or 'take home message'. In this sūtra general qualities of Besaja, Pāna and Anna are explained as an important factor to be taken into consideration for a long term treatment as an 'apunarudbhava' and for maintaining healthy life style.

यत्किञ्चित् कफवातघ्नमुष्णं वातानुलोमनम्

भेषजं पानमन्नं वा तद्धितं श्वासहिक्किने ॥ च.चि. 17/147

**Literary meaning** –The Bheṣaja (medicine) or Pāna (liquid) or Anna (food) which is 'kaphaghna', 'vātaghna', 'usna' and 'vātanulomana' is helpful to people suffering from Svāsa and Hikkā'.

This 'sūtra' is from 'HikkāSvāsa Cikit-sā adh-yāya' of Caraka Samhitā. The principle (tatva) of the treatment of Hikkā and Shvāsa is explained in this sūtra.

#### Leśok·ta of the sūtra

Here in this sūtra

1. Four characteristics i.e. kaphaghna, vātaghna, ushna and vātanulomana of Bheṣaja, Pāna and Anna to be used in HikkāShvāsz v-yādhi are mentioned.

But out of these four which type of Besaja or Pāna or Anna is to be used and in which condition or type of Hikkā Svāsa is to be used is not told. That is the 'Śās·t·ra (science)' is not told in this sūtra.

2. Secondly, Which Besaja, which Pāna and which Anna is to be used and how it is to be used this vyavāhāra is not told in this sūtra.

Thus the type of 'Leśok·ta' of the said sūtra is

- 1) 'Śās·t·ra -Leśok·ta
- 2) Vyavāhāra-Leśok·ta

### **Steps of elaboration**

1. Level 1. To explain the position and the importance of the sūtra in this adh·yāya
2. Level 2. To explain the frame of Leśok·ta vistāra according to sangati (sequence) of this sūtra.
3. Level 3. More elaboration of sūtra
  - 3.1 Protocol told by Caraka
  - 3.2 Explanation of sūtra.

### **Level 1-**

The position and the importance of the sūtra in this adh·yāya-

In Caraka Samhitā while explaining the treatment of Hikkā-Svāsa the Cikit·sā sūtra of Hikkā-Svāsa is explained first. Then the treatment of Hikkā-Svāsa according to dosa and avas·thā is discussed.

**Position** - Position of this sūtra is after explanation of total treatment ,ie Cikit·sā sūtra , āvasthika Cikit·sā and dosika Cikit·sā of Hikkā and Svāsa. This indicates that the sūtra is the 'general rule' of the treatment.

Thus this sūtra explains-

- i) General Principal (Sāmānya tatva) of treatment of Hikkā-Svāsa
- ii) And the things which are not mentioned during above treatment protocol. (Tikā- Anukta Cikit·sā paksa grahanārtham. )

**Importance** - Comprehensive message about ‘general principle (sāmānya tatva) of treatment of all ‘sādh-ya types of Hikkā and Svāsa’ is discussed in this sūtra.

This message in this sūtra is ‘Tatva type’.

That is ,Any medicine (**Besaja**) or liquid (**Pāna**) i.e.sūpa,yusa etc or food which is kaphghna ,vātaghna, usna, vātanulomana is helpful/beneficial/advantageous/useful for a person suffering from Hikkā and Svāsa.

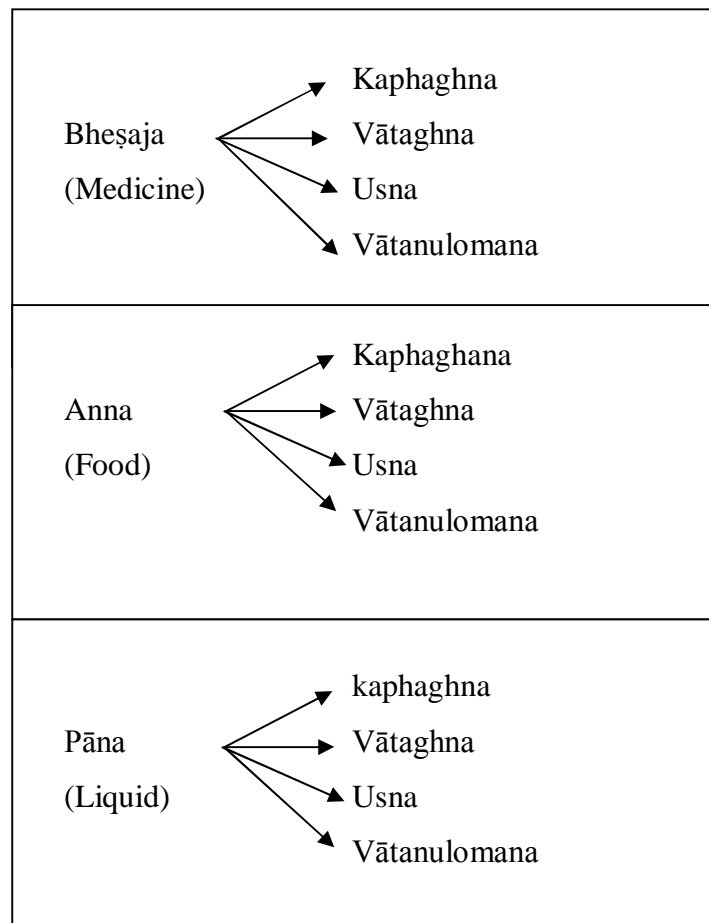
The Leśok·ta śās·t·ra and vyavāhāra in this sūtra is elaborated further progressively.

## Level –2

### Frame of Leśok·ta śās·t·ra vistāra –

The following frame explains the śās·t·ra of a sūtra as follows:

**Figure 3.2 Leshokta śās·t·ra vistāra**



Thus Leśok-ta sūtra vistāra frame for this sūtra is as per the matrix given below

**Table 3.6 Leshokta sūtra vistāra**

	<b>Kaphaghna</b>	<b>Vātaghna</b>	<b>Usna</b>	<b>vātanulomana</b>
Bheṣaja				
Pāna				
Anna				

### **Level –3**

#### 3.1 Protocol as per Caraka Samhitā –

First the protocol of treatment of Hikkā and Svāsa according to Caraka Samhitā is taken in to consideration.

- Step I - To diagnose Hikkā and Svāsa  
Fix the type of Hikkā and Svāsa
- Step II- - To decide its ‘sādh·yasādh·yatva’
- Step III - To decide the state (avas·thā) of sādh·ya v·yādhi and its treatment.

Here in this study diagnosis, types and explanation of treatment is not expected. Thus these things are not explained.

Only the state (Avas·thā) of sādh·ya v·yādhi is considered here which is important and essential to decide śās·t·ra and vyavāhāra. State (Avas·thā) of sādh·ya Hikkā-Svāsa are explained as follows in Caraka Samhitā.

हिककाश्वासामयी हयेको बलवान् दुर्बलोऽपरः।

कफाधिकस्तथैवैको रूक्षो बह्वनिलोऽपरः॥

कफाधिके बलस्थे च वमनं सविरेचनम्।

कुर्यात् पथ्याशिने धूमलेहादिशमनं ततः॥

वातिकान् दुर्बलान् बालान् वृद्धांश्चानिलसूदनैः।

तर्पयेदेव शमनैः स्नेहयूषरसादिभिः॥ च.चि.17/88-90

For Hikkā and Svāsa v·yādhi 4 states of patients should be considered as

1. Kaphāadhika
2. Vātadhik
3. Balvāna
4. Durbala

State 1 – For Balavān ( competent) person –

In his Kaphapradhāna i.e. Kapha dominant state treatment to be given is ‘Vamana and Virecana’.

After sodhana ( i.e Vamana and Virecana ) treatment ‘dhuma and leha’ are to be used for sesh dosa samana.

State 2- For Durbala (weak) person –

In his Vātapradhāna i.e. Vāta dominant state ‘tarpana, sneha, yusa and rasa’ are to be used.

This could be explained as follows in the form of table

**Table 3.7: V·yādhi Avas·thā Vishesa**

	<b>Balvāna</b>	<b>Durbala</b>
Kaphādhika	<ul style="list-style-type: none"><li>• Vaman</li><li>• Virecana</li><li>• Samana in the form of Dhuma,leha etc</li></ul>	
Vātādhika		Samana – tarpana , sneha, yusa, rasa etc.

### Explanation of the sūtra in detail --

यत्किञ्चित् कफवातघ्नमुष्णं वातानुलोमनम्

भेषजं पानमन्नं वा तद्धितं श्वासहिकिकने ॥ च.चि. 16/147

kaphavātaghnam	-	kaphaghnam ca vātaghnam ca
kaphaghnam	-	kapham hanti / destroys kapha
Vātghnam	-	vātam hanti / destroys vāta
Usnam	-	usna guṇa yuktam
Vātanulomana	-	carrying vāta in proper direction
Bheṣaja	-	medicine

According to this derivation - The meaning of the sūtra becomes  
'Those medicines or liquids or food items which are kaphghna,  
vātaghna, ushna and vātanulomana are beneficial in Hikkā and Svāsa  
v·yādhi'

Thus

The kaphghna – usna -vātanulomana

Or

The vātaghna –usna -vātanulomana

Medicines , Food and Liquids should be used in HikkāSvāsa v·yādhi.

All vātaghna, all kaphghna, all usna and all vātanulona – medicines, food  
items and liquids could not be recommended here.

Another thing is in Hikkā-Svāsa Cikit·sā adh·yāya , this sūtra is discussed  
after explanation of treatment of Svāsa and Hikka according to their types  
and avas·thā.

This states that the above said – vātaghna, kaphghna, usna, vātanulomana, Bheṣaja, Pāna, Anna Cikit·sā is to be used only after dosika and āavasthika Cikit·sā for

- i) Passifying residual dosa.(sesa dosa samana)
- ii) For Bala raksana – maintaining strength,
- iii) Dhātu vrddhi
- iv) As Apunarudbhava treatment

\*The word “vā” from the sūtra denotes ‘vikalpa’ ie option. This vikalpa suggests Beṣajam or Pānam or Annam

Such vikalpa plays an important role in the overall derivation of the sūtra contextually. So the vikalpa concept is briefly discussed here.

Caraka Samhitā uses ‘vā’ at different places with different intentions.

e.g .1.

लशुनस्य पलाण्डोर्वा मूलं गृञ्जनकस्य वा

नावयेच्चन्दनं वाऽपि नारीक्षीरेण संयुतम्॥च.चि. 17/131

Here the meaning is ‘Lasunasya Mulam vā Palāndoh mulam vā Grujanakasya mulam vā Chandanam vā’. According to this sūtra, meaning of vikalpa ‘vā’ is - one can use any one of the four dravya’s which is available. Here one dravya may be available out of the two or many. And the options are given.

e.g 2.

शटीपुष्करमूलानांचूर्णमामलकस्य च

मधुना संयुतं लेहयं चूर्णं वा काललोहजम्॥129 च.चि. 17/129

In case of nidāna and Cikit·sā generalize meaning like “this or that” is not possible. Meaning of ‘vā’ vikalpa depends upon each person and v·yādhi avas·thā.

In this sūtra, Sati, Auskaramula, āmalaka and kālaloḥa curna are mandatory as they are important part of Cikit·sā but the mode of consumption i.e. madhuyukta leha or curna differs according to the person i.e. age of a person, v·yādhi avas·thā etc.

In this sūtra

यत्किञ्चित् कफवातघ्नमुष्णं वातानुलोमनम्.....

both of these types of vikalpa are not appropriate since the Besaja or Pāna or Anna are not of equal strength. So ‘if one is not available go for another option’, such type of meaning is not possible in this case.

As all three i.e. Besaja, Pāna and Anna are available here, thus message of ‘vā’ is - these three should be used whenever or wherever necessary according to the requirement.

### 3.3 Appropriation:

1- To define avas·thā –

In which avas·thā	Bheṣaja is to be given
In which avas·thā	Pāna is to be given
In which avas·thā	Anna is to be given

2- To define d·rav·ya

For Bheṣaja- which ausadhi d·rav·ya is to be given
For Pāna- which Pāna d·rav·ya is to be given
For Anna- Which Anna d·rav·ya is to be given

3- To select only one, any 2 or all 3 from Bheṣaja, pāna, anna for the patient. .

This will help to define role of Bheṣaja, role of Anna and role of Pāna i.e.

Bheṣaja – in which avas·thā – which Bheṣaja and how to use



Pāna – in which avas·thā – which Pāna and how to use  
Anna – in which avas·thā – which Anna and how to use  
Scope of Bheṣaja ,Pāna and Anna.

Bheṣaja means medicine. Synonyms of Bheṣaja gives idea of scope of word Bheṣaja

चिकित्सितं व्याधिहरं पथ्यं साधनमौषधम्।

प्रायश्चित्तं प्रशमनं प्रकृतिस्थापनं हितम् ॥3॥

विद्याद्वेषजनामानि, ...।च.चि. 1/1/3-4

Bheṣaja-

- Cikitsitam
- V·yādhiharam
- Pathyam
- Sādhanam
- Aushadham
- Prāyaschittam
- Prashanam
- Prakrtisthāpānam
- Hitam

From the synonyms of Bheṣaja it is clear that here in our original sūtra word Bheṣaja could be used as pathya, prasamana, praktisthapāna and hitkāraka.

Still following questions could be raised about the word Bheṣaja

1) Which d·rav·ya could be used as Bheṣaja?

Any sthāvara (plants) and jāngama d·rav·ya (animal products) are called Bheṣaja. Both d·rav·ya could be used as Bheṣaja according to the original sūtra.

2) Which form of the Bheṣaja could be used?

Curna, kalka, kvātha, svarasa, hima, phānta, are the various forms of Bheṣaja which could be used according to the age and condition (avas·thā) of the patient.

3) Which type of Bheṣaja could be used?

Bheṣaja is of 2 types

... भेषजं द्विविधं च तत् ।

स्वस्थस्योर्जस्करं किञ्चित् किञ्चिदार्तस्य रोगनुत्॥

स्वस्थस्योर्जस्करं यत्तु तद्वृष्यं तद्रसायनम्॥

प्रायः, प्रायेण रोगाणां द्वितीयं प्रशमे मतम्॥

प्रायःशब्दो विशेषार्थो ह्युभयं ह्युभयार्थकृतः॥ च. चि. 1/4-6

- 1- Svasthsya urjskara –Principally this type of Bheṣaja gives energy to a healthy (svastha) person. Which acts as Rasāyana and vrsya.
- 2- ārtasya Roganut – Principally this type of Bheṣaja acts as V·yādhināsana.

In the contest of original sūtra Bheṣaja, Pāna, Anna could be used after the treatment of Hikkā Svāsa. Therefore Bheṣaja could be used as follows:

- 1- Dosa Samana – After sodhana kar·ma appropriate Bheṣaja, could be used for dosa samanaa as per the contextual need.
- 2- As svasthasya urjskara — to build energy and strength, Bheṣaja could be used as rasāyana after v·yādhi mukti.

Here roga nāsana as well as rasāyana both tyeps of Bheṣaja could be used.

While using Bheṣaja the important thing is to be considered that Bheṣaja are virya pradhāna' so the quantity of Bheṣaja could be always less than the quantity of Anna - food

### **Pāna-Liquids**

- All liquids which could be drunk are included in ‘Pāna’ concept.
- Similarly “lehyya” items are also included in ‘Pāna’ concept.
- This way Jala var·ga, Dugdha var·ga, Iksū rasa, māmsa rasa, kvātha, all types of krta yusa – akṛta yusa are also included in Pāna concept.
- Out of which only Kaphaghna, Vātaghna, Usna and Vātanulomana liquids are beneficial for Hikkā Svāsa patients.

**According to ‘arthāpatti’ the same sūtra indicates that the liquids of opposite qualities i.e. Kaphakara, Vātakara, Śīta are contradicted in the treatment of Hikkā and Svāsa v·yādhi.**

### **Anna – Food**

- All eatable items are called as anna. Anna is also called as “āhāra” This is of four types – Asita, Pita, Lidha, Khādita. Food is an important factor for a healthy person to live. For diseased person (V·yādhita person) food (āhāra) is essential for strengthening the body (ie Balaraksana) and regaining its capacity (dhātu vrddhi ) after all the treatments. But food could be different according to different v·yādhi.

As Āhāra is rasa pradhāna and essential for dhatu posana , quantity of food should always be larger than the quantity of medicine .

After the medical treatment of Hikkā and Svāsa, food beginning with liquid food , is to be advised sequentially considering agni vrddhi and bala vrddhi.

### **Conclusion:**

In the context of this sūtra, only Vātaghna, Kaphaghna, Usna and Vātanulomana, Bheṣaja, Pāna and or Anna is to be advised for Hikkā and Svāsa patients.

On the above line of discussion some other sūtras of Vyavāhāra Vistāra from Prameha , Udara v·yādhi could be elaborated.

### 3.5 Sūtra 3:

‘इक्षुर्मूत्रजननानाम्’ | च. सू. 25/40

This sūtra is selected from ‘Yajjyahpurusiya adh·yāya’ of Sūtra S·thāna of Caraka Samhitā .In this adh·yāya, Agrya drvya and Agrya kar·ma are compiled and the compilation is named as ‘Agryanam sangraha’.Each and every sūtra from Agryasangraha needs elaboration. Leśok·ta sūtra vistāra of this sūtra will prove to be a guideline for practionars, students and researchers.

**Litarary meaning** - The Iksū. is the (‘best’) (medicine) for generation of Mūtra (urine).

**Discussion** – This sūtra is one of the sūtras form agryasangraha in Caraka Samhitā sūtra s·thāna Adyaya 25 (‘Yajjyahpurusiya adh·yāya’)

Here in this topic Caraka enlists some ‘best’ from the according class.  
e.g ---- क्षीरं जीवनीयानां, वमनं श्लेष्महराणां, .... च. सू. 25/40

The present sūtra depicts the superlative degree of Iksū in the class of entities generating the ‘Mūtra’. Here the ‘श्रेष्ठः’ word is taken granted as per the ‘vākyasesa tan·t·rayuk·ti’. It denotes the superlative position within a class.

**Leśok·ta-** Now again it becomes clear that the therapeutic detailing with reference to the urine generation process has not been told and so the sūtra demands some additional elaboration. Thus this sūtra is included in the study ‘Leśok·taVistāra’. This sūtra is of ‘Tatva’ type since this explains the principle but it does not explain the therapeutic framework and the therapeutic detailing. So the Śās·t·ra and Vyavāhāra are Leśok·ta in this sūtra.

**The Indicative meaning (bhāvartha)** is that the 'Iksū.' generates urine in lesser time or in more quantity as compared to other 'mūt·rajanana d·rav·ya'. So it would be helpful to avail an account of the process of generation of Mūtra.

According to 'Caraka' the Mūtra is generated as by product of digestion process. किट्टमन्नस्य विण्मूत्रम् | च.चि.15/18

According to 'AH', the accam (clear/plain) by product of digestion process is Mūtra.

तत्राच्छम् किट्टमन्नस्य मूत्रम् | ( अ.ह.शा. 3/19)

According to 'Sarangdhara', after the digestion process, the 'Āhāra rasa' gets divided into the Sāra and Sāra-hina drava mala. The liquid part of Sāra-hina produce of food is conveyed to urinary bladder where it is termed as urine.

आहारस्य रसः सारः सारहीनो मलद्रवः | शिराभिस्तज्जलं नीत्वा बस्तौ मूत्रत्वम् आप्नुयात् | (शा. प्र. 6/7)

About mūt·rot·pat·ti, Susrta says that

मूत्राशयो मलाधारःप्राणायतनमुत्तमम् |

पक्वाशयगतास्तत्र नाड्यो मूत्रवहास्तु याः|

तर्पयन्ति सदा मूत्रं सरितः सागरं यथा|

सूक्ष्मत्वान्नोपलभ्यन्ते मुखान्यासां सहस्रशः|

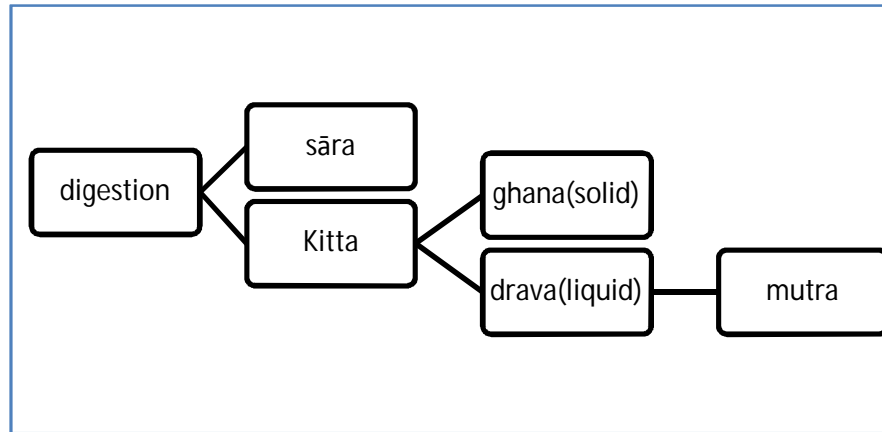
नाडीभिरुपनीतस्य मूत्रस्यामाशयान्तरात्|

जाग्रतः स्वपतःश्चैव सः निःस्यन्देन पूर्यते | सु.नि. 3/20-21-22

According to Susrta, the nādi's originating from Pakvāsaya are continuously amounting the urine just as the river gets added into the sea water continuously. The urine flows continuously through the dhamani (vessel). The branches of this urine carrying vessels are very minute and hence not visible easily. The flow is like conduction and convection process. The process is perpetual i.e. nonstop in awakening and sleeping stage of a person. Here the analogy of river and sea is indicative of some other factors also. Just as the sweet potable water of river gets mixed in the sea water and manifests as salty and saline water. Similarly the liquid part of digested food of any test manifests into salty urine.

Briefly the generation of urine could be presented as follows: -----

**Fig3.3 Mūt·rot·pat·ti**



The normal quantity of urine is said to be 4 anjali. – (about 1200 cc) in a day (24 hrs). The normal frequency of urination is said to be 6 times a day sanmutri (ksemakutuhala) with reference to above discussion the locus of ‘इक्षुर्मूत्रजननानां,’ becomes more clear. By Adhikaraṇa tan·t·rayuk·ti this can be stated as whenever there is scarcity of the amount of urine (lesser production of urine) the Iksū. can be the drug of choice or the most appropriate intervention. The old age and Grisma Rtu are the natural causes of lesser generation of urine. However The lesser generation of urine in the otherwise normal



.....तत्र पौण्ड्रकः॥

शैत्यप्रसादमाधुर्येवरस्तमनु वांशिकः (अ.ह.सू. 5/45)

### **Parts of 'Iksū.' utilized for consumption.**

The stem of 'Iksū.' is the useful part for utilization in the Mūt·rajanana karya. Juice is the appropriate process of 'Iksū.' leading towards Mūt·rajanana karya.

There are 2 types of 'Iksū. Rasa' according to the method of extraction.

- 1) Dan·taniṣ·piḍita – i.e biting and chewing of the 'Iksū.' pieces.
- 2) Yān·t·rika – juice extraction using machine.

### **Appropriation:**

By and large the chewing and biting method is preferred over the method of juice extracted using machines. But when the quantum needed for the 'Mūt·rajanana' purpose is about 200-300 ml or more, the second method should be preferred. Still as a precaution the wooden - manually operated machine should be preferred than the iron mechanical – electricity sū.pported machine. And also the machine extracted juice is to be consū.med immediately because it is said to be vidāhi, vistambhi as well leading to some abnormality after some time – As the texts say

वृष्यःशीतःसरःस्निग्धो बृंहणो मधुरो रसः।

श्लेष्मलो भक्षितस्येक्षोर्यान्त्रिकस्तु विदहयते। (च.सू. 27/237)

अविदाहि कफकरो वातपित्तनिवारणः॥

वक्त्रप्रल्हादनो वृष्यः दन्तनिष्पिडितो रसः ॥ (सु.सू.45/157)

मूलाग्रजन्तुजग्धादिपीडनान्मलसंकरात्।

किन्चित्कालं विधृत्या च विकृतिं यान्ति यान्त्रिकः।

विदाहि गुरु विष्टंभि तेनासौ..। (अ.ह.सू. 5/44-45)



## **Discussion about Iksū. rasa according to Astaou Āhāra vidhivisesāyatanāni**

**Prakṛti ( Svabhāva ):** The svabhāva of Iksū. Rasa' has already been told as Mūt·rajananānām sresthah'

**Karaṇa (Samyoga):** When the Iksū. Rasa is to be utilized for specific purpose it should be consumed singularly without adding anything.

**Samskāra:** The 'Iksū.' for its' utility purpose is used in the form of juice. As stated earlier there are two types of juice extractions; one is 'dan·taniṣ·piḍita' i.e. chewing biting of Iksū pieces. This method for 'Mūt·rajanana' purpose is advised to the younger age. Another method is 'yāntrika' i.e. extraction of juice using machine. Two types of machines are currently available. One is manually operated wooden machine and other is electricity sū.pported mechanical machine. Out of which manually operated wooden machine is more advisable.

**Rāsi**—A General dosage of 'Iksū. Rasa' for specifically 'Mūt·rajanana' purpose could be as follows:

Bāla	:	100 – 150 ml
Taruṇa	:	200 – 300 ml
Vṛd·dha	:	150– 200 ml

This point is more elaborated in further discussion.

**Deśa – Jāngala deśa** is dominant in (rūk·ṣa) dry, Usna (hot) properties. These properties lead to natural reduction of urine due to sosana of drava as well of the saumya components of body. In such cases the Iksū Rasa' should be advised to maintain the bāalance of quantity of urine. General advice could be 200 ml per day for a normal healthy person.

## **Kāla :**

### **A) Nityaga Kāla –**

ādana Kāla i.e. Sisira, Vasanta, Grisma, are of āgneya dominance. It results into the natural reduction of urine quantity in the body. As 'Iksū' is easily available in this period it is highly advocated to consume 'Iksū Rasa' to compensate the quantity of urine in the body. A general dosage of 200 ml in the evening is advisable in Sādhārana deśa like Pune city and periphery. As stated earlier the juice extracted using the wooden manual machine should be preferred than the juice extracted using the iron mechanical – electrical machine. Since the Iksū rasa is 'vamanopaga' some additional precautions should be also advised such as :

- a) It should not be consū.med early in the morning neither at the peak of heat time
- b) The quantity should be restricted to 250 ml a day.
- c) Proper hygiene care should be observed.
- d) As Iksū rasa is highly prone to fermentation, it should be consumed immediately after the extraction. It should not be kept in refrigerator over night.

### **B) Avasthika Kāla –**

- i) Bāla – The 'Bāla' vaya(age) is kapha dominant age (up to 10 years), hence the quantity of Iksū rasa advised is max. 100-150 ml in a day.
- ii) Taruṇa – For younger people (age limit 10-50 years) a quantity of 200 – 300 ml is advised. The same quantity is advised for the age limit we can say 30-50 years.
- iii) Vṛd·dha- The old age (above 50 years) leads to the general dhātu ksaya and also the digestion power is hampered. It results into inappropriation of sāra and kitta after food consumption and ultimately the lesser quantum of mala and Mūtra is observed. Iksū rasa

should advised to such people daily in a dose of 150 - 200 ml. quantum following the general rules of consumption of Iksū. rasa stated previously.

### **Upayoga Vyavsthā:**

Apart from the above uses and appropriation of Iksū rasa it could also be effectively used in certain dosa, dhātu, mala vikalpa as follows:

#### **Dosa–**

**Vāta -** Vāta vrddhi due to the properties excluding the śīta guṇa.

**Kapha-** Kapha k·ṣīṇa, Kapha k·ṣīṇatara and Kapha ksintama avas·thā

**Pit·ta -** Pit·ta vrddha, Pit·ta vṛd·dhatara and Pit·ta vṛd·dha tama avas·thā

#### **Dhātu -**

- Rasa k·ṣīṇa avas·thā
- Meda k·ṣīṇa avas·thā
- M āmsa k·ṣīṇa avas·thā
- M ajjā k·ṣīṇa avas·thā
- Sukra k·ṣīṇa avas·thā

#### **Mala -**

- Mūtrālpātā (Mūtra kshaya)
- S·vedādhikyam
- Malabaddha avas·thā

### **Atiyoga parinām of Iksū rasa**

1. The excessive consumption may lead to utklesa and further lead to vamaṇa or virecana.
2. Regular consumption of Iksū rasa is observed to be manifesting into ajirna, praseka, ag·nimān·d·ya, ālasya, sarvānga gaurava.

Iksū rasa is contraindicated in following:

Dosa– kapha – vrddha, vrddhtara, vrddhtama,

Vāta- sitaguṇātmaka vrddhi

Dhātu – Meda Vṛd·dha and Rasa Vṛd·dha

Mala– Mūtra vrddhi,

-S·veda ksaya,

-Mala vrddhi (purisa vrddhi), drava mala

Avas·thā - k·leda sanciti, utklesa, sarvānga gaurav, ag·nimān·d·ya,  
praseka, ālasya

V·yādhi - Sthaulya – Madhura rasa, balya and bṛṃhana qualities of  
Iksū increases Sthaulya.

Prameha – madhuara rasa, Mūtra vrddhikara property and  
kaphakaratra of Iksū increases prameha.

Krmi-kohtha – Iksū is krmi kara therefore contraindicated in  
krmi kostha.

Kaphaja v·yādhi –Iksū is Madhura and śīta hence  
contraindicated in Kaphaja v·yādhi.

Person habitual to divā svāpa – divā svāpa itself increases k·leda in  
the body. As Iksū is k·ledakara and Kaphakara, it increases k·leda in  
the body and hence becomes hetu of divāsvāpa janya v·yādhi.

Person refraining from exercise –

Iksū increases k·leda and Kapha in the body. Iksū increases avyāyāma  
janita v·yādhi like sthaulya, prameha etc.

### **Conclusion**

The above discussed methodology can be customised to elaborate  
other sūtras of ‘Agryasangraha’ .It would be an altogether unique  
work.

### 3.6 Sūtra no 4

#### **Introduction:**

This sūtra is selected from ‘Char·di chikitsita adh·yāya’ from Cikit·sā s·thāna of Caraka Samhitā. In this adhyāya visesa (specific according to type) hetu of Char·di are described but sāmānya (general) hetu are not discussed which becomes ‘Leśok·ta’. On the other hand sāmānya hetu of other v·yādhi are ukta in Caraka Samhitā elsewhere. So this sūtra is selected for elaboration of sāmānya hetu of the ‘char·di’. The same is carried forward as the base for clinical work under the study.

हेतुं सङ्ख्यां लक्षणमुपद्रवान्साध्यतां न योगांश्च।

छर्दीनां प्रशामार्थं प्राह चिकित्सितं मुनिवर्यः॥ च.चि. 20 /48

The Hetu (causative factors) ,Samkhyā (No. of types), Laksana (Signs and symptoms) , Upadrava (Complications), Sādh·ya laksana, Asādhyā laksana (Prognostic indicators) , char·dīprasamanaa yoga (medical formulations) and Cikit·sā (intervention protocols in detail ) of char·di have been told (elaborated) by the sage in this adh·yāya.

#### **Position of Sūtra-**

This sūtra appears in ‘Char·di Cikit·sā Adhyāya’ of Caraka Samhitā. The topic in which this sūtra is located is the concluding topic of the adhyāya (i.e. Adyāyāathra Samgraha).

**Discussion about Leśok·ta** -Caraka Samhitā elsewhere e.g Raktapit·ta, Gulma, Prameha adh·yāya describes the general causative factors (Sāmanāya Hetu) first, followed by the specific causative factors (Visesa Hetu) according to the sub types but here we don’t find the general causative factors (Sāmānya hetu ) neither any logical reason is given for this non inclusion of this Sāmānya hetu.

Thus in this 'sūtra' the sāmānya hetu of char·di becomes the Leśok·ta part of study.

The types of Leśok·ta are discussed in the previous chapters. Accordingly this Leśok·ta is termed as 'Sāmānya Hetu Leśok·ta'.

### **Methodology:**

Level I – Internal study of entire Caraka Samhitā using 'atitāvksā' and 'anāgatāveksha' tan·t·rayuk·ti.

Level II – Paratan·t·rāvalokana study of Susrta and Astanga Hrdaya Samhitā if needed.

### **Discussion –**

**Level I** – Internal study of Caraka Samhitā.

The internal study of Caraka Samhitā reveals the following picture

1. This sūtra describes that the basic natural urges of the body i.e. excretion etc. should not be controlled by a person. Here the char·di is included as one of the natural urge.

न वेगान् धारयेद्धीमाञ्जातान् मूत्रपुरीषयोः।

न रेतसो न वातस्य न छर्दयाः क्षवथोर्नच ॥ च.सू. 7/3

2. Immediately after that the text explains the possible complications due to the forceful control of Char·di (Char·di nigrhajanya v·yādhi). Also the treatment of such forceful control is described by Caraka Samhitā.

कण्डूकोठारुचिव्यङ्गशोथपाण्ड्वामयज्वराः।

कुष्ठहृल्लासवीसर्पाश्छर्दिनिग्रहजा गदाः॥

भुक्त्वा प्रच्छर्दनं धूमो लङ्घनं रक्तमोक्षणम्।

रूक्षान्नपानं व्यायामो विरेकश्चात्र शस्यते ॥ च. सू. 7/4-15

It is however clearly observed that the general causative factors (Sāmānya Hetu) of Char·di are not explained in the discussion topic. As it is clear in the discussion of natural urges that the urine, stools, excretions are the commonest urges of every gender and at any age. Urge of 'sukra' has a typical frame of age. Many of the above urges could be of daily occurrence however Char·di is not such urge of daily occurrence and neither it is a generalized urge of any specific age or gender. Thus one tends to expect some special discussion of Char·di in this topic which is not available.

3. The Caraka Samhitā describes Char·di nighrahana kaṣāya as follows

जम्ब्वाम्रपल्लवमातुलुङ्गाम्लबदरदाडिमयवयष्टिकोशीरमृल्लाजा इति

दशेमानि छर्दिनिग्रहणानि भवन्ति | च.सू.4/14(28).

However the detailing of each d·rav·ya and appropriation according to causative factor is not described.

4.तस्या गर्भापत्तेर्द्वैहृदयस्य च विज्ञानार्थं लिङ्गानि समासेनोपदेक्ष्यामः।

उपचारसाधनं ह्यस्य ज्ञाने, ज्ञानं च लिङ्गतः, तस्मादिष्टो लिङ्गोपदेशः।

तद्यथा

आर्तवादर्शनमास्यसंस्त्रवणमनन्नाभिलाषश्छर्दिररोचकोऽम्लकामता च

विशेषेण श्रद्धाप्रणयनमुच्चावचेषु भावेषु गुरुगात्रत्वं चक्षुषोर्गर्लानिः स्तनयोः

स्तन्यमोष्ठयोः स्तनमण्डलयोश्च काष्ण्यमत्यर्थं श्वयथुः

पादयोरीषल्लोमराज्युद्गमोयोन्याश्चाटालत्वमिति गर्भे पर्यागते

रूपाणि भवन्ति | च.शा. 4/16

The above sūtra describes Char·di as cascading effect of basic cause garbhotpatti (Conception) . Here also the exact factors or the process leading to Char·di is not described.

5.शष्कुलीर्वाऽप्यूपान् वा स्वप्ने खादति यो नरः।

स चेत्तादृक् **छर्दयति** प्रतिबुद्धो न जीवति॥25॥ च.इं. 5/25

This sūtra describes the ‘Arista Laksana’ i.e. Death Indicator. Here also no generalised causative factor is described but a specific cause and its effects are described.

6.अरोचकात् कासवेगाद्दोषोत्क्लेशाद्गयादपि।

**छर्दिर्या** सा विकाराणामन्येषामप्युपद्रवः॥च.चि.8/42

This sūtra describes the cascading effect of ‘Rājayksmā’ leading to Char·di. Here the basic disease Rājayksmā leads to Char·di as a sequential progress of the disease. Again we don’t find the general causative factors of Char·di over here also.

7. The Char·di is also an indicator of ‘Dāurhuda Vimānana’. This stage appears at or after the third month of pregnancy.

**तृतीये मासि सर्वेन्द्रियाणि सर्वाङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्ते,**  
तस्य यत्कालमेवेन्द्रियाणि सन्तिष्ठन्ते, तत्कालमेव चेतसि वेदना निर्बन्धं  
प्राप्नोति; तस्मात्तदा प्रभृति गर्भः स्पन्दते, प्रार्थयते च जन्मान्तरानुभूतं यत्  
**किञ्चित्, तद्द्वैहृदय्यमाचक्षते वृद्धाः।**

मातृजं चास्य हृदयं मातृहृदयेनाभिसम्बद्धं भवति रसवाहिनीभिः संवाहिनीभिः;  
तस्मात्तयोस्ताभिर्भक्तिः संस्पन्दते ।

**तच्चैव कारणमवेक्षमाणा न द्वैहृदय्यस्य विमानितं गर्भमिच्छन्ति कर्तुम्।**  
**विमानने ह्यस्य दृश्यते विनाशो विकृतिर्वा।**

समानयोगक्षेमा हि तदा भवति गर्भेण केषुचिदर्थेषु माता।

तस्मात् प्रियहिताभ्यां गर्भिणीं विशेषेणोपचरन्ति कुशलाः॥ च.शा. 4/3-15

To summarize the internal study of Caraka Samhitā – it is found that the general causative factors (samanya hetu) are not clearly mentioned per say in Caraka Samhitā. So it becomes necessary to take into account the relevantly contemporary texts of āyurveda, ie, Susrta and AH.



**Level II – Para- tan·t·rāvalokana**

1. Susrta – Susrta elaborates the general causative factors of char·di as follows

अतिद्रवैरतिस्निग्धैरहृद्यैरलवणैरति

अकाले चातिमात्रैश्च तथाऽसात्मैः च भोजनैः।

श्रमात् क्षयात् तथोद्वेगादऽजिर्णात् कृमिदोषतः।

नार्याश्च आपन्नसत्वायाः तथा अतिद्रुतम् अश्नतः।

अत्यन्तामपरीतस्य **छर्देः** वै सम्भवो ध्रुवम्

(बिभत्सैः हेतुभिः अन्यैः द्रुतम् उत्क्लेशितो बलात् )सु.उ.49/3-5

And also Susrta describes the types of Char·di as Vātaja, Pit·taja, Kaphaja, Sannipatik , Bibhatsaja, Daurudaja, āmaja, Sātmyap·rakopaj and Krmija.

बीभत्सजा दौहृदजाऽऽमजा च

सात्म्यप्रकोपात् कृमिजा च या हि॥

सा पञ्चमी तां च विभावयेत्तु

दोषोच्छ्रयेण एव यथोक्तमादौ॥ सु.उ. 49/12

2. Astānga Hrdaya. – AH explains Char·di as one of the indicator of conception ie vyaktagarbha laksana.

.....तत्र व्यक्तस्य लक्षणम्

क्षामता गरिमा कुक्षौ मूर्च्छा **छर्दि**रोचकः । अ.ह. सू. 1/50

## Summary –

Surprisingly we don't find the general causative factors of Char·di elaborated in Caraka Samhitā. It is quite interesting to observe that the Caraka Samhitā elsewhere elaborates the general as well the specific causative factors of the diseases. It is evident in many diseases like Raktapit·ta, Gulma. But at the same time the Caraka Samhitā refrains from any elaboration on the general causative factors of Char·di.

Thus this 'Leśok·ta' has to be fulfilled with the help of the Susrta Samhitā.

Unlike other Leśok·ta where the Leśok·ta could be fulfilled using the internal referencing Swa-tan•t•rāwalokana this query of Char·di sāmānya hetu has led one step ahead i.e. Para-tan·t•rāwalokana.

## 5.6 Gar·bhiṇī Char·di adh·yāyana (Survey)

The purpose of this study is to find out current prevalent causes of the Gar·bhiṇī Char·di. Here the 'Gar·bhiṇī Char·di' refers to specific condition of vomiting occurring as indicator of pregnancy. A practising clinician observes different types of Āhāra and Vihāra hetus of the 'Gar·bhiṇī Char·di'. Those need to be classified. A survey study of 'Gar·bhiṇī Char·di Hetu' is therefore carried out to document the observations.

### A brief on Gar·bhiṇī Char·di–

1. According to Caraka Samhitā Char·di is the indicator of conception.

तस्या गर्भापत्तेर्द्वैहृदयस्य च विज्ञानार्थं लिङ्गानि समासेनोपदेक्ष्यामः।

उपचारसाधनं ह्यस्य ज्ञाने, ज्ञानं च लिङ्गतः, तस्मादिष्टो लिङ्गोपदेशः।

तद्यथा..आर्तवाददर्शनमास्यसंस्रवणमनन्नाभिलाषश्छुर्दिरोचकोऽम्लकामता

च विशेषेण श्रद्धाप्रणयनमुच्चावचेषु भावेषु गुरुगात्रत्वं च क्षुषोर्गर्लानिः स्तनयोः

स्तन्यमोष्ठयोः स्तनमण्डलयोश्च काष्ण्यमत्यर्थं श्वयथुः पादयोरीषल्लोमरा  
ज्युद्गमोयोन्याश्चाटालत्वमिति गर्भे पर्यागते रूपाणि भवन्ति॥च.शा.1/16

2. According to Susrta Samhitā Char·di observed as indicator of pregnancy (नार्याश्च आपन्नसत्वायाः) as well the indicator of negligence of ‘Daurhda’
3. AH – AH enumerates Char·di as one of the confirmatory indicator of pregnancy.
4. Mādhava Nidāna – Mādhava Nidāna follows the Susrta Samhitā but the comentrator has elaborated the ‘samprāpti’ behind the Gar·bhiṇī Char·di.
5. Hāarita Samhitā – Hārita Samhitā elaborates char·di as one of the complication (upadrava) during pregnancy.

शोषो हृल्लासच्छर्दिश्च शोफो ज्वरस्तथारुचिः|

अतिसारो विवर्णत्वमष्टौ गर्भस्योपद्रवाः|अ.51

The consolidation of above references reveals the following –

1. Char·di is one of the indicators for confirmation of pregnancy. Actually the indicator could be posed as the lead for further questioning and examination for ‘query pregnancy’ in the vulnerable age of woman i.e. any female patient between the age of menarche and menopause presenting with Char·di should be considered as query pregnancy for differential diagnosis.
2. One more condition of Gar·bhiṇī Char·di is discussed by the comentrator of Mādhava Nidāna. The comentrator says ‘.the presence of foetus leads to Vāta vaigunya and its cascading effect results as the Char·di’ . Here such manifestation don’t need the medicinal intervention. But surely it has to be ruled out with other clinical signs and symptoms.

### 3.7 SURVEY WORK

This work includes the survey of 50 pregnant ladies presenting with 'Char·di' as a laksana to find out the 'Sāmānya hetu' of Gar·bhiṇī Char·di.

#### Methodology

A questionnaire was prepared to find out the general causative factors of the 'Char·di' of the pregnant women. Every patient was interviewed with due consent rather than handing over the questionnaire to them to avoid any bias and social desirability. No suggestive questions were asked.

It was decided to collect data from 3 various hospitals to maintain the geographical as well as the socio-economic distribution of the participants. The hospitals and their locations are as follows

- Tarachand Hospital , Rasta Peth, Pune
- Colony Nursing Home, Navi Peth, Pune
- Bharatai Āyur·veda Hospital , Dhankawadi, Satara Road, Pune

#### Participant's distribution

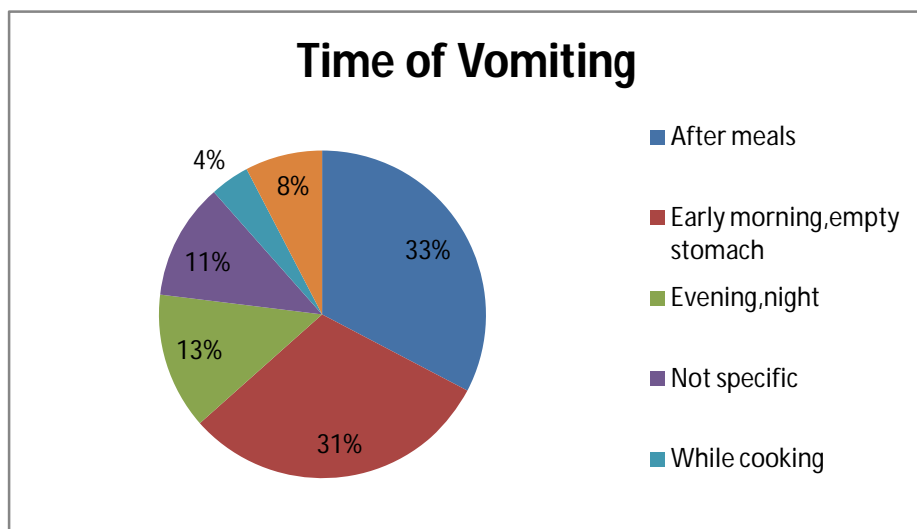
- **Age:** The cases ranged from 18 to 34 years, with a mean age 23.6 years.
- **Gestational age:** The gestational period ranged from 6.6 weeks to 36.5 weeks with an average 25.4 weeks.
- The participants were from three clinical settings.

- **Type of vomiting**
- **Vomiting per day:** out of 51 participānats, 42 of them (82%) had everyday vomiting.
- **Timing of Vomiting:**

**Table 3.8 Time of vomiting**

<b>Time of vomiting</b>	<b>Frequency</b>	<b>Percentage</b>
After meals	17	32/7
Early morning, empty stomach	16	30/8
Evening, night	7	13.5
Not specific	6	11.5
While cooking	2	3.8
Whole day	4	7.7
Total	52	100

**Figure 3.4 Time of vomiting**

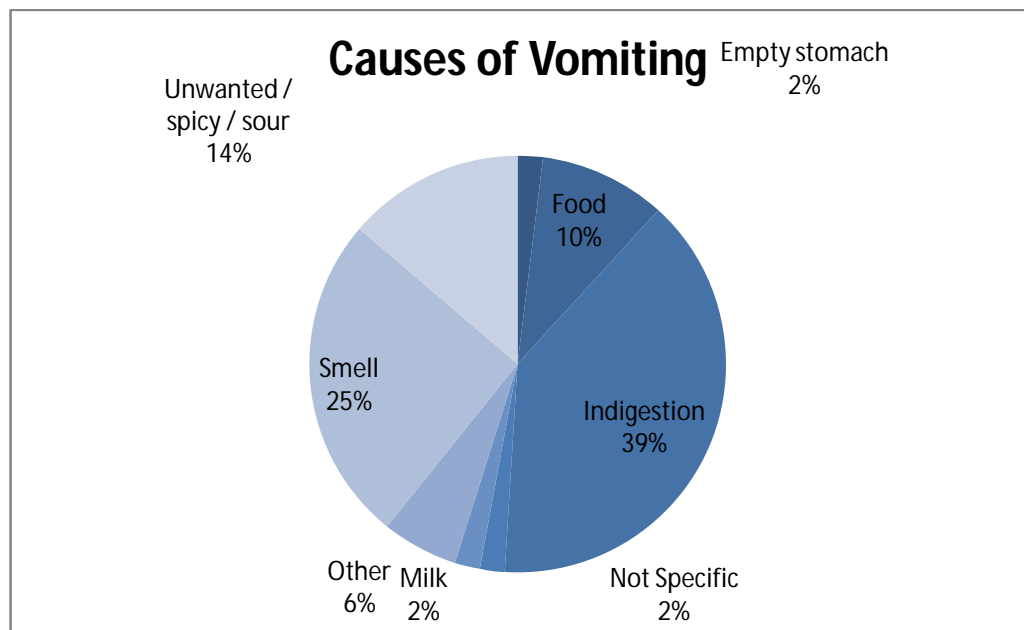


Most of the patients (around 63 %) reported either early morning, empty stomach or after food as timing of vomiting. That was followed by evening time vomiting.

**Table 3.9: Possible causes of vomiting**

Causes of vomiting	Frequency	Percentage
Empty stomach	1	2.0
Food	5	9.8
Indigestion	20	39.2
Milk	1	2
Not Specific	1	2
Other	3	5.9
Smell	13	25.5
Unwanted / spicy / sour	7	13.7
Total	<b>51</b>	100

**Figure 3.5: Possible causes of vomiting**

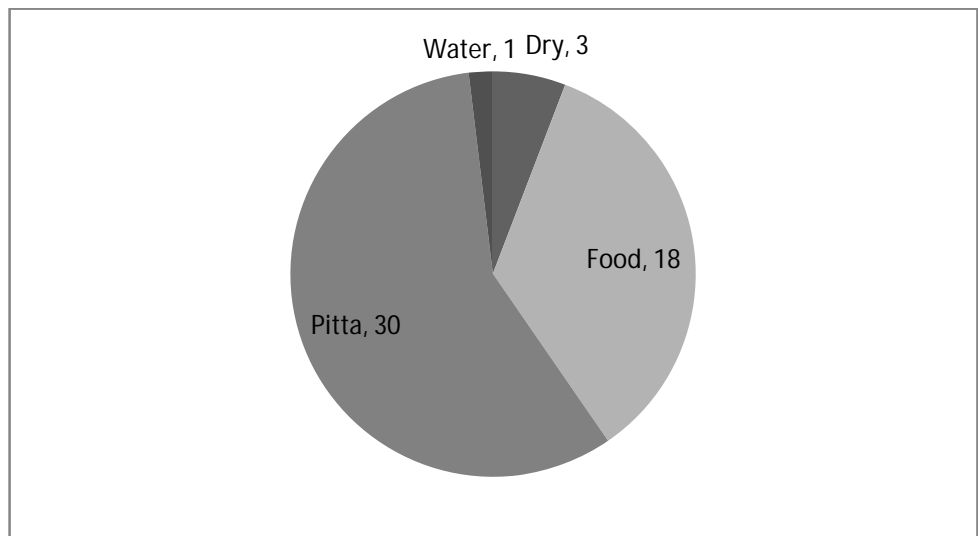


Almost forty percent of the cases reported indigestion as cause of vomiting while noxious smell was reported by one fourth of them.

**Table 3.10: Vomit type**

Vomits type	Frequency	Percentage
Dry	3	5.8
Food	18	34.6
Pit·ta	30	57.7
Water,	1	1.9
	52	100

**Figure 3.6: Vomit type**

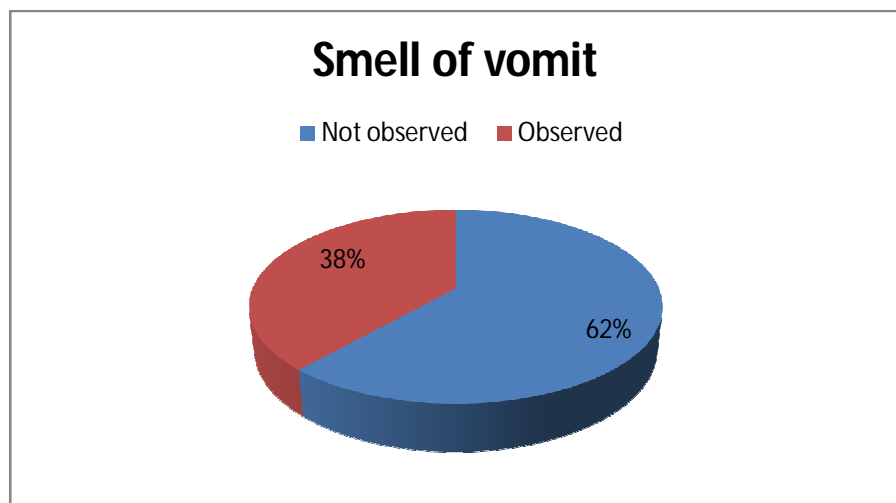


More than half of the cases (57%) reported Pit·ta dominant vomit, while one third reported food as main vomit type.

**Table 3.11: Smell of vomit**

Smell of vomit	Frequency	Percentage
Not observed	32	61.5
Observed	20	38.5
	52	100

**Figure 3.7: Smell of vomit**



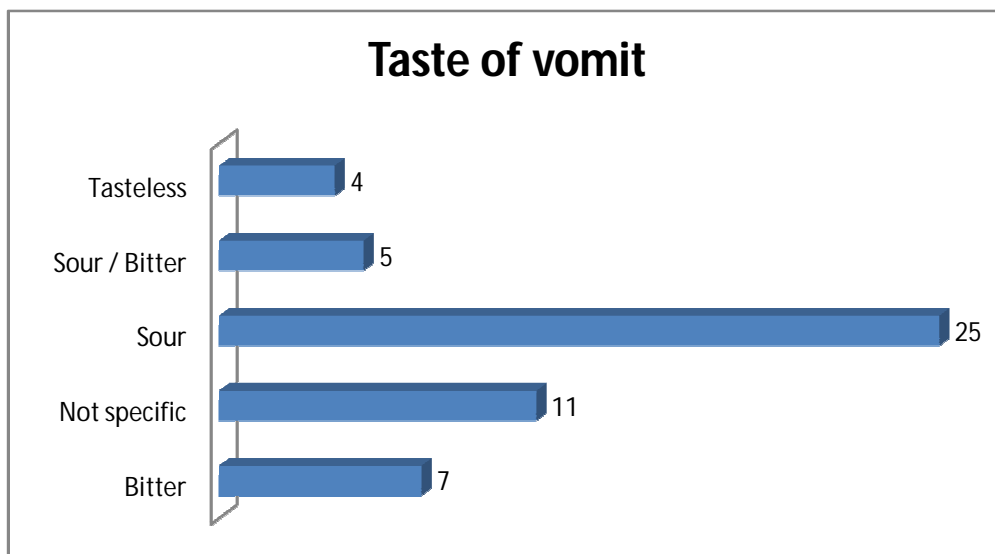
Smell was observed in almost two thirds of the cases.

**Table 3.12: Taste of vomit**

Taste of vomit	Frequency	Percentage
Bitter	7	13.5
Not specific	11	21.2
Sour	25	48.1
Sour / Bitter	5	9.6
Tasteless	4	6.6
	52	100



**Figure 3.8: Taste of vomit**

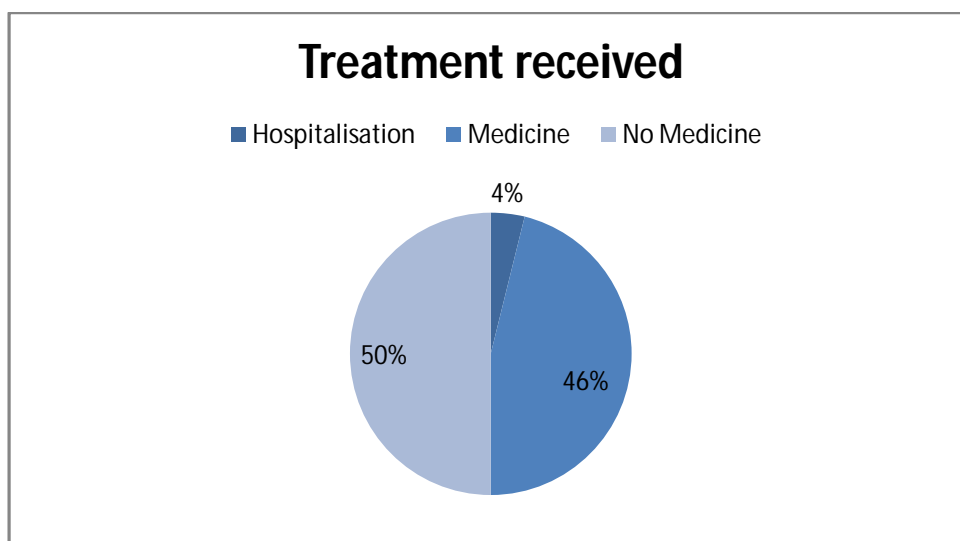


The taste of the vomit suggested dominance of Pit-ta as more than half of them reported sour or bitter taste dominance.

**Table 3.13: Treatment received**

Treatment received	Frequency	Percentage
Hospitalisation	2	3.8
Medicine	24	46.2
No Medicine	26	50
	52	100

**Figure 3.9: Treatment received**

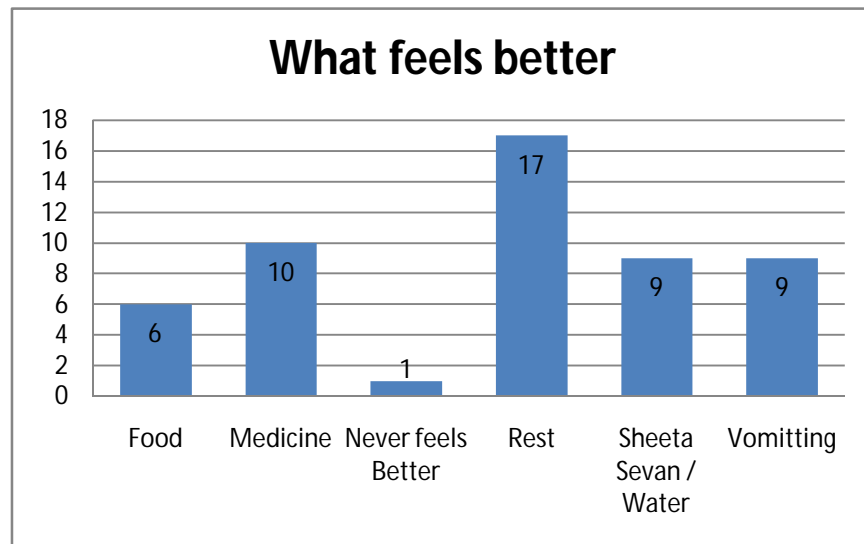


Half of the participants could manage without any medication. However, 46% of them required some sort of medication. Almost 4% of them had to be hospitalized due to severity of the condition.

**Table 3.14 : What feels better**

What feels better (Upasaya)	Frequency	Percentage
Food	6	11.5
Medicine	10	19.2
Never feels Better	1	1.9
Rest	17	32.7
Śīta Sevan / Water	9	17.3
Vomitting	9	17.3
	52	100

**Figure 3.10: What feels better**



Almost one third of the participants could get *upashaya* with rest only. One fifth of them required medicine, followed by consumption of cold water or food.

## Summary

The Caraka Samhitā has not elaborated the general causes of vomiting but has elaborated the causes according to the types. Thus the ‘general causes of vomiting’ was taken as the ‘Leśok-ta’ of Caraka Samhitā and was further studied for the specific vomiting appearing during the gestational period among women.

The exploration of Susrut Samhitā (the Paratantrāvalokana Tantrayukti) supported with the general causes of Char•di (Anumata Tantrayukti). Still the contemporary detailing of the Gar•bhiṇī Char•di’ remains Lehokta. Because as per the Susrut samhita the ‘āpannasatvā nāri’ is a general cause of ‘Char•di’. Though it may not be called as a cause but it is general observance among the pregnant ladies during 3<sup>rd</sup>/ 4<sup>th</sup> month of pregnancy because the specific word ‘āpannasatvā’ denotes pregnant lady with a ‘live’ foetus in it. That is the foetus having gained some sort of physical size and shape along with the ‘Mana’.

Though it is a general observance, we also see the ‘Char•di’ as an indicator of the confirmed pregnancy during the early days.

Paraphrasing both the observances we can say that

- 1- The ‘Char•di’ after 4<sup>th</sup>-5<sup>th</sup> month could be majorly due to the gross sizable physical changes in the body of the pregnant woman where the increased size of the uterus causes pressure on the intestine and ultimately cascades into ‘Char•di’.
- 2- The ‘Char•di’ is also observed in the pregnant woman as early as the beginning of the pregnancy period.

So it was decided to find out the general causes of the ‘Gar•bhiṇī Char•di’. Here the general causes indicates the causes which are not specific to the anatomical changes of the pregnant woman.

**Table 3.15 : Gar•bhiṇī Char•di Leshokta Hetu**

This table includes the Leshokta Hetu observed in the survey work which become the ‘contemporary extention’ of the hetu mentioned in the classical texts of ayurveda since the discussion about the hetus mentioned by charaka and sushruta is already carried out in the previous chapter(topic 3.6)

Abhojana/Anashana	✓	Cooking process	✓
Anna Darshana	✓	Nonveg Food Cooking	✓
Parrushitanna	✓	Vegetable Cooking	✓
Mansashana	✓	Chinese Food	✓
Anna sevan	✓	Perfumes	✓
Jala sevana	✓	Tooth pastes	✓
Aushadha Sevana	✓	Toilet cleaners	✓
Snighdha	✓	Toilets	✓
Tikta Rasa Sevana	✓	Pesticides	✓
Jala Sevana	✓	Garbage	✓
Gandha	✓	Ratrau Jagarana	✓
Oil	✓	Manasa Hetu	✓
Tikta Gandha	✓	Tensions	✓
Seasonings	✓	Quarrels	✓
<b>Some specific food causing Char•di .....</b>			
Roti	✓	Coconut Water	✓
Rice	✓	Tamarind,curd	✓
Red chilli Chutney	✓	Raw Mango	✓
Roti+Tea	✓	Toor Dal	✓
Milk	✓	Rice	✓
Eggs	✓	Tea	✓

**Conclusion:**

The hetu of the Gar•bhiṇī Char•di found in the contemporary period go along with the guide lines of charaka and sushruta. The only thing observed was that the details of the guide lines are changing according to the time space and society frame. Thus, as discussed earlier, the type of the found leshokta could be named as the ‘Vyavahara Leshokta Hetu ‘of Gar•bhiṇī cChar•di.The findings suggest that the women should be informed about the causes of vomiting during the gestation and also be trained about the primary care. Because the vomiting may have an impact on the pregnant lady as wel on the baby.

## Chapter 4: Summary and Conclusions

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## Chapter- 4

### 4.1 Summary and conclusions

The 'Leśok·ta' is a highly important issue as far as the reading of the āyur·vedika texts is concerned. As it has been stated earlier, the 'writing in brief' is the mandate of the authors while the elaboration is the need of contemporary readership. The chronologically earlier texts of āyur·veda have themselves indicated the Leśok·ta at places. Though the later texts of āyur·veda have elaborated some details as compared to the earlier texts, they obviously are not able to discuss each and every thing in detail. The clear reason behind this is the daily expansion of the cognizable items. The expansion is exponential at times.

Thus the 'Leśok·ta vistāra' is not a 'product' but it becomes a necessary 'process' to be undertaken perpetually by the āyur·vedika experts. And this process could not be haphazard random personal process but it should be logical framework so that it would assure the replicability, reliability and standardization.

The present work is an effort to put forth such a model of study of Leśok·ta with some representative studies.

The process of development included

- Detail reading of Caraka Samhitā for a specific purpose. This reading revealed 210 examples of Leśok·ta.
- The analysis of the above resulted in the types and needs of the Leśok·ta as per the colloquial needs.
- It was also observed that there could not be a single method of elaboration because of the diversion in the content. So it was decided to come with a basic framework of elaboration subjected to the customization as per the need of the reader and the content of the particular sūtra.

## 4.2 Future scope

The ‘Lesokta Vistāra’ is the need of time due to the continuous societal changes. At the same time it could not be a onetime work for any single sutra but it could be a perpetual process for the same sutra along the time and space frame. This subject provides large potential for the post graduate studies of every ayurvedic speciality even for the interdisciplinary studies. It could become a part of continuous medical education for the practitioners.

The present work provides a systematic base for the further development of the ‘Lesokta Vistāra’. It also serves as the basic resource material for the future literary, subclinical and clinical studies.

Thus the future scope of the work includes

- More efforts based on the model presented herein.
- Modifications of the model.
- Including the subject in the undergraduate and post graduate studies as well in the continuous medical education programs of the clinicians.

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दशेमानि स्वेदोपगानि भवन्ति (२२), मधुमधुककोविदारकर्बुदारनीपविदुलबिम्बीशणपुष्पीसदा पुष्पाप्रत्यक्पुष्पाइति दशेमानि वमनोपगानि भवन्ति (२३), द्राक्षाकाशमर्यपरुषकाभयामलकबिभीतककुवलबदरकर्कन्धुपीलूनीतिदशेमानि विरेचनोपगानि भवन्ति (२४), त्रिवृद्विल्वपिप्पली कुष्ठसर्षपवचावत्सकफलशतपुष्पामधुकमदनफलानीतिदशेमान्यास्थापनोपगानि भवन्ति (२५), रास्नासुरदारुबिल्वमदनशतपुष्पावृश्चौरपुनर्नवाश्वदंष्ट्राग्निमन्थशयोनाका इति दशेमान्यनुवासनोपगानि भवन्ति (२६), ज्योतिष्मतीक्षवकमरिचपिप्पलीविडङ्गशिगुसर्षपापामार्गतण्डुलश्वेतामहाश्वेता इति दशेमानि शिरोविरेचनोपगानि भवन्ति (२७), इति सप्तकः कषायवर्गः ॥ च.सू.४/१३ ॥

- ❖ जम्ब्वामपल्लवमातुलुङ्गाम्लबदरदाडिमयवयष्टिकोशीरमूलाजा इति दशेमानि छर्दिनिग्रहणानि भवन्ति (२८), नागरधन्वयवासकमुस्तपर्पटकचन्दनकिराततिक्तकगुडूचीहीवेरधान्यकपटोलानीति दशेमानि तृष्णानिग्रहणानि भवन्ति, शटीपुष्करमूलबदरबीजकण्टकारिकाबृहतीवृक्षरुहाभयापिप्पलीदुरालभाकुलीरशृङ्गय इति दशेमानि हिक्कानिग्रहणानि भवन्ति, इति त्रिकः कषायवर्गः ॥ च.सू.४/१४ ॥
- ❖ प्रियङ्गवन्ताम्रास्थिकट्वङ्गलोध्रमोचरससमङ्गाधातकीपुष्पपद्मापद्मकेशराणीति दशेमानि पुरीषसङ्ग्रहणीयानि भवन्ति (३१), जम्बुशल्लकीत्वक्कच्छुरामधूकशाल्मलीश्रीवेष्टकभृष्टमृत्पयस्योत्पलतिलकणा इति दशेमानि पुरीषविरजनीयानि भवन्ति (३२), जम्ब्वामप्लक्षवटकपीतनोडुम्बराश्वत्थभल्लातकाशमन्तकसोमवल्का इति दशेमानि मूत्रसङ्ग्रहणीयानि भवन्ति (३३), पद्मोत्पलनलिनकुमुदसौगन्धिकपुण्डरीकशतपत्रमधुकप्रियङ्गुधातकीपुष्पाणीतिदशेमानि मूत्रविरजनीयानि भवन्ति (३४), वृक्षादनीश्वदंष्ट्रावसुकवशिरपाषाणभेददर्भकुशकाशगुन्द्रेत्कटमूलानीति दशेमानि मूत्रविरेचनीयानि भवन्ति, इति पञ्चकः कषायवर्गः ॥ च.सू.४/१५ ॥
- ❖ द्राक्षाभयामलकपिप्पलीदुरालभाशृङ्गीकण्टकारिकावृश्चौरपुनर्नवातामलक्य इति दशेमानि कासहराणि भवन्ति, शटीपुष्करमूलाम्लवेतसैलाहिङ्गवगुरुसुरसातामलकीजीवन्तीचण्डाइति दशेमानि श्वासहराणि भवन्ति, पाटलाग्निमन्थशयोनाकबिल्वकाशमर्यकण्टकारिकाबृहतीशालपर्णीपृश्निपर्णीगोक्षुरका इति दशेमानि श्वयथुहराणि भवन्ति, सारिवाशर्करापाठामञ्जिष्ठाद्राक्षापीलुपरुषकाभयामलकबिभीतकानीति दशेमानि ज्वरहराणि भवन्ति, द्राक्षाखर्जूरप्रियालबदरदाडिमफल्गुपरुषकेक्षुयवषष्टिका इति दशेमानि श्रमहराणि भवन्ति (४०), इति पञ्चकः कषायवर्गः ॥ च.सू.४/१६ ॥
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लङ्कषाशोकरोहिण्य इति दशेमानी सञ्जास्थापनानि भवन्ति (४८), ऐन्द्रीब्राह्मीशतवीर्यासहस्र वीर्याऽमोघाऽव्यथाशिवाऽरिष्ठावाट्यपुष्पीविष्वक्सेनकान्ता इति दशेमानी प्रजास्थापनानि भवन्ति, अमृताऽभयाधात्रीमुक्ताश्वेताजीवन्त्यतिरसामण्डूकपर्णीस्थिरापुनर्नवाइति दशेमानी वयःस्थापनानि भवन्ति, इति पञ्चकः कषायवर्गः॥ च.सू.४/१८॥

- ❖ इति पञ्चकषायशतान्यभिसमस्य पञ्चाशन्महाकषाया महतां च कषायाणां लक्षणोदाहरणार्थं व्याख्याता भवन्ति॥ च.सू.४/१९॥  
सम्प्रत्येतान्येव जीवकादीन्युक्तानि प्रत्येकशो द्व्यगणनया पञ्चकषायशतानि स्युः; दशकगणनया च पञ्चाशन्महाकषायाः शूङ्गग्राहिकयोक्ता भवन्तीतिदर्शयन्नुपसंहरतिइतीत्यादि। अभिसमस्येति दशकसङ्ख्ययैकवर्गीकृत्य। लक्षणस्योदाहरणं (लक्षणोदाहरणं), पूर्वं जीवनीयादि सञ्जा लक्षणमभिप्रेत्योक्ता; लक्षणोदाहरणार्थमिति सम्प्रति जीवकर्षभकादीन्युदाहरणार्थं व्याख्यातानि; जीवकादिभिर्दशभिर्लक्ष्यते जायते जीवनीयो महाकषायः। महतां चेति चकारः पञ्चकषायशतानां च लक्षणस्योदाहरणार्थमिति समुच्चिनोति। तत्र जीवकादयः प्रत्येकं पञ्चकषायशतानामेकैकद्रव्यरूपाणां लक्षणस्वरूपाभवन्ति। यदि वा लक्षणार्थमुदाहरणार्थं चेति; तत्र मन्दबुद्धीनां लक्षणार्थं पञ्चकषायशतपञ्चाशन्महाकषायजानार्थमित्यर्थः, बुद्धिमतां तूदाहरणार्थं दृष्टान्तार्थम्॥ १९॥ च.सू.
- ❖ तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्तते।  
अजातानां विकारानामनुत्पत्तिकरं च यत्॥ च.सू.५/१३॥
- ❖ करञ्जकरवीरार्कमालतीककुभासनाः॥ च.सू.५/७३॥  
शस्यन्ते दन्तपवने ये चाप्येवंविधा द्रुमाः।
- ❖ वर्जयेदन्नपानानि वातलानि लघूनि च।  
प्रवातं प्रमिताहारमुदमन्थं हिमागमे॥ च.सू.६/१८॥
- ❖ कटुतिक्तकषायाणि वातलानि लघूनि च।  
वर्जयेदन्नपानानि शिशिरे शीतलानि च॥ च.सू.६/२१॥
- ❖ स्वेदाभ्यङ्गावगाहाश्च वर्तयो बस्तिकर्म च।  
हितं प्रतिहते वर्चस्यन्नपानं प्रमाथि च॥ च.सू.७/९॥
- ❖ सङ्गो विण्मूत्रवातानामाध्मानं वेदना क्लमः।  
जठरे वातजाश्चान्ये रोगाः स्युर्वातनिग्रहात्॥ च.सू.७/१२॥
- ❖ स्नेहस्वेदविधिस्तत्र वर्तयो भोजनानि च।  
पानानि बस्तयश्चैव शस्तं वातानुलोमनम्॥ च.सू.७/१३॥
- ❖ विनामाक्षेपसङ्कोचाः सुप्तिः कम्पः प्रवेपनम्।  
जृम्भाया निग्रहात्तत्र सर्वं वातघ्नमौषधम्॥ च.सू.७/१९॥
- ❖ काश्यदौर्बल्यवैवर्ण्यमङ्गमर्दोऽरुचिर्भ्रमः।  
क्षुद्वेगनिग्रहात्तत्र स्निग्धोष्णं लघु भोजनम्॥ च.सू.७/२०॥
- ❖ गुल्महृद्गोसम्मोहाः श्रमनिःश्वासधारणात्।  
जायन्ते तत्र विश्रामो वातघ्न्यश्च क्रिया हिताः॥ च.सू.७/२४॥
- ❖ एतानेवंविधांश्चान्यान् योऽतिमात्रं निषेवते।  
गजं सिंहं इवाकर्षन् सहसा स विनश्यति॥ च.सू.७/३५॥

- ❖ ये भूतविषवाय्वग्निसम्प्रहारादिसम्भवाः।  
नृणामागन्तवो रोगाः प्रजा तेष्वपराध्यति।। च.सू.७/५१।।
- ❖ ईर्ष्याशोकभयक्रोधमानद्वेषादयश्च ये।  
मनोविकारास्तेऽप्युक्ताः सर्वे प्रजापराधजाः।। च.सू.७/५२।।
- ❖ तिलक्षीरगुडादीनि ग्रन्थिस्तस्योपजायते।  
मर्मैकदेशे सङ्कलेदं रसश्चास्योपगच्छति।। च.सू.१७/३७।।
- ❖ संसर्गसंव्याससङ्गभेदसादहर्षतर्षकम्पवर्तचालतोदव्यथाचेष्टादीनि [३] , तथाखरपरुषविशदसु  
षिरारुणवर्णकषायविरसमुखत्वशोषशूलसुप्ति सङ्कोचनस्तम्भनखञ्जतादीनि च वायोः कर्मा  
णि; तैरन्वितं वातविकारमेवाध्यवस्येत्।। च.सू.२०/१२।।
- ❖ तस्मात् स शीघ्रं जरयत्याहारं चातिकाङ्क्षति।  
विकारंश्चाश्नुते घोरान् कांश्चित्कालव्यतिक्रमात्।। च.सू. २१/६।।
- ❖ मेदस्यतीव संवृद्धे सहसैवानिलादयः।  
विकारान् दारुणान् कृत्वा नाशयन्त्याशु जीवितम्।। च.सू.२१/८।।
- ❖ गुरु चातर्पणं चेष्टं स्थूलानां कर्शनं प्रति।  
कृशानां बृंहणार्थं च लघु सन्तर्पणं च यत्।। च.सू.२१/२०।।
- ❖ वातघ्नान्यन्नपानानि श्लेष्ममेदोहराणि च।  
रूक्षोष्णा बस्तयस्तीक्ष्णा रूक्षाण्युद्वर्तनानि च।। च.सू.२१/२१।।
- ❖ प्रजागरं व्यवायं च व्यायामं चिन्तनानि च।  
स्थौल्यमिच्छन् परित्यक्तुं क्रमेणाभिप्रवर्धयेत्।। च.सू.२१/२८।।
- ❖ इन्द्रियस्रोतसां लेपो बुद्धेर्मोहः प्रमीलकः।  
शोफाश्चैवंविधाश्चान्ये शीघ्रमप्रतिकुर्वतः।। च.सू.२३/७।।
- ❖ शस्तमुल्लेखनं तत्र विरेको रक्तमोक्षणम्।  
व्यायामश्चोपवासश्च धूमाश्च स्वेदनानि च।। च.सू.२३/८।।
- ❖ पर्वास्थिसन्धिभेदश्च ये चान्ये वातजा गदाः।  
ऊर्ध्ववातादयः सर्वे जायन्ते तेऽपतर्पणात्।। च.सू.२३/२९।।
- ❖ मलिनाहारशीलस्य रजोमोहावृतात्मनः।  
प्रतिहत्यावतिष्ठन्ते जायन्ते व्याधयस्तदा।। च.सू.२४/२६।।
- ❖ हिङ्गूषणसमायुक्तं यावत् सञ्जाप्रबोधनम्।  
प्रबुद्धसञ्जमन्नैश्च लघुभिस्तमुपाचरेत्।। च.सू.२४/५०।।
- ❖ संसनोल्लेखनैर्धूमैरञ्जनैः कवलग्रहैः।  
शोणितस्यावसेकैश्च व्यायामोद्घर्षणैस्तथा।। च.सू.२४/५२।।
- ❖ अहिततमानप्युपदेक्ष्यामः-  
यवकाः शूकधान्यानामपथ्यतमत्वेन प्रकृष्टतमा भवन्ति, माषाः शमीधान्यानां, वर्षानादेयमुद  
कानाम्, ऊषरं लवणानां, सर्षपशाकं शाकानां, गोमांसं मृगमांसानां, काणकपोतः पक्षिणां, भेको  
बिलेश्यानां, चिलिचिमो मत्स्यानाम्, आविकं सर्पिः सर्पिषाम्, अविक्षीरं क्षीराणां, कुसुम्भस्नेहः  
स्थावरस्नेहानां, महिषवसाआनूपमृगवसानां, कुम्भीरवसा मत्स्यवसानां, काकमद्गुवसा जल

चरविहङ्गवसानां, चटकवसा विष्किरशुकनिवसानां,हस्तिमेदः शाखादमेदसां, निकुचं फलानाम्, आलुकं कन्दानां, फाणितमिक्षुविकाराणाम्, इतिप्रकृत्यैवाहिततमानामाहारविकाराणां प्रकृष्टतमानि द्रव्याणि व्याख्यातानि भवन्ति; (इति) हिताहितावयवो व्याख्यातआहारविकाराणाम् || च सू.२५/३९ ||

❖ अतो भूयः कर्मोषधानां च प्राधान्यतः सानुबन्धानि द्रव्याण्यनुव्याख्यास्यामः।

तद्यथा, अन्नं वृत्तिकराणां श्रेष्ठम्, उदकमाशवासकराणां, (सुराश्रमहराणां, क्षीरं जीवनीयानां, मांसं बृंहणीयानां, रसस्तर्पणीयानां, लवणमन्नद्रव्यरुचिकराणाम्, अम्लं हृद्यानां, कुक्कुटो बल्यानां, नक्ररेतो वृष्याणां, मधुश्लेष्मपित्तप्रशमनानां, सर्पिर्वातपित्तप्रशमनानां, तैलं वातश्लेष्मप्रशमनानां, वमनं श्लेष्महराणां, विरेचनं पित्तहराणां, बस्तिर्वातहराणां, स्वेदो मार्दवकराणां, व्यायामः स्थैर्यकराणां, क्षारः पुंस्त्वोपघातिनां, (तिन्दुकमन्नद्रव्यरुचिकराणाम्, आमं कपित्थमकण्ठ्यानाम्, आविकं सर्पिरहृद्यानाम्, अजाक्षीरं शोषघ्नस्तन्यसात्म्यरक्तसाङ्ग्राहिकरक्तपित्तप्रशमनानाम्, अविक्षीरं श्लेष्मपित्तजननानां, महिषीक्षीरं स्वप्नजननानां, मन्दकं दध्यभिष्यन्दकराणां, गवेधुकान्नं कर्शनीयानाम्, उद्दालकान्नं विरुक्षणीयानाम्, इक्षुर्मुत्रजननानां, यवाः पुरीषजननानां, जाम्बवं वातजननानां, शष्कुल्यः श्लेष्मपित्तजननानां, कुलत्था अम्लपित्तजननानां, माषाः श्लेष्मपित्तजननानां, मदनफलं वमनास्थापनानुवासनोपयोगिनां, त्रिवृत्सुखविरेचनानां, चतुरङ्गुलो मृदुविरेचनानां, स्नुक्पयस्तीक्ष्णविरेचनानां, प्रत्यक्पुष्पा शिरोविरेचनानां, विडङ्गं क्रिमिघ्नानां, शिरीषो विषघ्नानां, खदिरः कुष्ठघ्नानां, रास्ना वातहराणाम्, आमलकं वयःस्थापनानां, हरीतकी पथ्यानाम्, एरण्डमूलं वृष्यवातहराणां, पिप्पलीमूलं दीपनीयपाचनीयानाहप्रशमनानां, चित्रकमूलं दीपनीयपाचनीयगुदशोथार्शः शूलहराणां, पुष्करमूलं हिककाशवासकासपार्श्वशूलहराणां, मुस्तं साङ्ग्राहिकदीपनीयपाचनीयानाम्, उदीच्यं निर्वापणदीपनीयपाचनीयच्छर्दयतीसारहराणां, कट्वङ्गं साङ्ग्राहिकपाचनीयदीपनीयानाम्, अनन्तासाङ्ग्राहिकरक्तपित्तप्रशमनानाम्, अमृता साङ्ग्राहिकवातहरदीपनीयश्लेष्मशोणितविबन्धप्रशमनानां, बिल्वं साङ्ग्राहिकदीपनीयवातकफप्रशमनानाम्, अतिविषा दीपनीयपाचनीयसाङ्ग्राहिकसर्वदोषहराणाम्, उत्पलकुमुदपद्मकिञ्जल्कः साङ्ग्राहिकरक्तपित्तप्रशमनानां, दुरालभा पित्तश्लेष्मप्रशमनानां, गन्धप्रियङ्गुः शोणितपित्तातियोगप्रशमनानां, कुटजत्वक्श्लेष्मपित्तरक्तसाङ्ग्राहिकोपशोषणानां, काश्मर्यफलं रक्तसाङ्ग्राहिकरक्तपित्तप्रशमनानां, पृश्निपर्णीसाङ्ग्राहिकवातहरदीपनीयवृष्याणां, विदारिगन्धा वृष्यसर्वदोषहराणां, बला साङ्ग्राहिकबल्यवातहराणां, गोक्षुरकोमूत्रकृच्छ्रानिलहराणां, हिङ्गुनिर्यासश्छेदनीयदीपनीयानुलोमिकवातकफप्रशमनानाम्, अम्लवेतसोभेदनीयदीपनीयानुलोमिकवातश्लेष्महराणां, यावशूकः संसनीयपाचनीयार्शोघ्नानां, तक्राभ्यासोग्रहणीदोषशोफार्शोघ्नतव्यापत्प्रशमनानां, क्रव्यान्मांसरसाभ्यासो ग्रहणीदोषशोफार्शोघ्नानां, क्षीरघृताभ्यासो रसायनानां, समघृतसक्तुप्राशाभ्यासो वृष्योदावर्तहराणां, तैलगण्डूषाभ्यासो दन्तबलरुचिकराणां, चन्दनं दुर्गन्धहरदाहनिर्वापणलेपनानां, रास्नागुरुणी शीतापनयनप्रलेपनानां, लामज्जकोशीरं दाहत्वग्दोषस्वेदापनयनप्रलेपनानां, कुष्ठं वातहराभ्यङ्गोपनाहोपयोगिनां, मधुकं चक्षुष्यवृष्यकेश्यकण्ठ्यवर्ण्यविरजनीयरोपणीयानां, वायुः प्राणसञ्ज्ञाप्रदानहेतूनाम्, अग्निरामस्तम्भशीतशूलोद्वेपनप्रशमनानां, जलं स्तम्भनीयानां, मूद्गुष्टलोष्टनिर्वापितमुदकं तृष्णाच्छर्दयतियोगप्रशमनानाम्, अतिमात्राशनमामप्रदोषहेतूनां, यथाग्न्यभ्यवहारोऽग्निसन्धुक्षणानां, यथासात्म्यं चेष्टाभ्यवहारौ सेव्यानां, कालभोजनमारोग्यकराणां, तृप्तिराहार

गुणानां, वेगसन्धारणमनारोग्यकराणां, मद्यंसौमनस्यजननानां, मद्याक्षेपो धीधृतिस्मृतिहराणां, गुरुभोजनं दुर्विपाककराणाम्, एकाशनभोजनं सुखपरिणामकराणां, स्त्रीष्वतिप्रसङ्गः शोषकराणां, शुक्रवेगनिग्रहः षण्ड्यकराणां, पराघातनमन्नाश्रद्धाजननानाम्, अनशनमायुषो ह्रासकराणां, प्रमिताशनं कर्शनीयानाम्, अजीर्णाध्यशनं ग्रहणीदूषणानां, विषमाशनमग्निवैषम्यकराणां, विरुद्धवीर्याशनं निन्दितव्याधिकराणां, प्रशमः पथ्यानां, आयासः सर्वापथ्यानां, मिथ्यायोगो व्याधिकराणां, रजस्वलाभिगमनमलक्ष्मीमुखानां, ब्रह्मचर्यमायुष्याणां, परदाराभिगमनमनायुष्याणां, सङ्कल्पो वृष्याणां, दौर्मनस्यमवृष्याणाम्, अयथाबलमारम्भः प्राणोपरोधिनां, विषादो रोगवर्धनानां, स्नानं श्रमहराणां, हर्षः प्रीणनानां, शोकः शोषणानां, निवृत्तिः पुष्टिकराणां, पुष्टिः स्वप्नकराणाम्, अतिस्वप्नस्तन्द्राकराणां, सर्वरसाभ्यासो बलकराणाम्, एकरसाभ्यासो दौर्बल्यकराणां, गर्भशल्यमाहार्याणाम्, अजीर्णमुद्धार्याणां, बालो मृदुभेषजीयानां, वृद्धो याप्यानां, गर्भिणी तीक्ष्णौषधव्यवायव्यायामवर्जनीयानां, सौमनस्यं गर्भधारणानां, सन्निपातो दुश्चिकित्स्यानाम्, आमो विषमचिकित्स्यानां [४] , ज्वरो रोगाणां, कुष्ठं दीर्घरोगाणां, राजयक्ष्मा रोगसमूहानां, प्रमेहोऽनुषङ्गिणां, जलौकसोऽनुशस्त्राणां, बस्तिस्तन्त्राणां, हिमवानौषधिभूमीनां, सोम ओषधीनां, मरुभूमिरारोग्यदेशानाम्, अनूपोऽहितदेशानाम्, निर्देशकारित्वमातुरगुणानां, भिषक् चिकित्साङ्गानां, नास्तिकोवर्ज्यानां, लौल्यं क्लेशकराणाम्, अनिर्देशकारित्वमरिष्टानां, अनिर्वेदो वार्तलक्षणानां, वैद्यसमूहो निःसंशयकरणं, योगो वैद्यगुणानां, विज्ञानमौषधीनां, शास्त्रसहितस्तर्कः साधनानां, सम्प्रतिपत्तिः कालज्ञानप्रयोजनानाम्, अव्यवसायः कालातिपत्तिहेतूनां, दृष्टकर्मता निःसंशयकराणाम्, असमर्थता भयकराणां, तद्विद्यसम्भाषा बुद्धिवर्धनानाम्, आचार्यः शास्त्राधिगमहेतूनाम्, आयुर्वेदोऽमृतानां, सद्वचनमनुष्ठेयानाम्, असद्ग्रहणं [५] सर्वहितानां, सर्वसन्न्यासः सुखानामिति || च.सू. २५/४० ||

❖ यत् किञ्चिदोषमासाव्य न निर्हरति कायतः |

आहारजातं तत् सर्वमहितायोपपद्यते || च.सू. २६/८५ (आयुर्वेददीपिका व्याख्या

(चक्रपाणिदत्त कृत) अनुक्तवैरोधिकसङ्ग्रहार्थमाह

यत् किञ्चिदित्यादि | आह्रियत इत्याहारो भेषजमपि | दोषमासाव्येति दोषानुत्क्लिष्टरूपान् जनयित्वा न निर्हरतीति | अनेनवमनविरेचनद्रव्याणि निराकरोति, तानि हि दोषानासाव्य निर्हरन्ति ||

❖ तस्माद्धिताहितावबोधनार्थमन्नपानविधिमखिलेनोपदेक्ष्यामोऽग्निवेश! तत् स्वभावादुदक्तं क्लेदयति, लवणं विष्यन्दयति, क्षारः पाचयति, मधु सन्दधाति, सर्पिः स्नेहयति, क्षीरं जीवयति, मांसं बृंहयति, रसः प्रीणयति, सुराजर्जरीकरोति, शीधुरवधमति, द्राक्षासवो दीपयति, फाणितमाचिनोति, दधि शोफं जनयति, पिण्याकशाकं ग्लपयति, प्रभूतान्तर्मलो माषसूपः, दृष्टिशुक्रघ्नः क्षारः, प्रायः पित्तलमम्लमन्यत्र दाडिमामलकात्, प्रायः श्लेष्मलं मधुरमन्यत्र मधुनः पुराणाच्चशालिषष्टिकयवगोधूमात्, प्रायस्तिकं वातलमवृष्यं चान्यत्र वेगाग्रामृतापटोलपत्रात्, प्रायः कटुकं वातलमवृष्यं चान्यत्र पिप्पलीविश्वभेषजात् || च.सू. २७/४ ||

❖ मधुरश्चाम्लपाकश्च व्रीहिः पित्तकरो गुरुः |

बहु मूत्रपुरीषोष्मात्रिदोषस्त्वेव पाटलः || च.सू. २७/१५ ||

- ❖ चणकाश्च मसूराश्च खण्डिकाः सहरेणवः।  
लघवः शीतमधुराः सकषाया विरुक्षणाः॥च.सू.२७/२८॥  
पित्तश्लेष्मणि शस्यन्ते सूषेष्वालेपनेषु च।
- ❖ आढकी कफपित्तघ्नी वातला, कफवातनुत्।  
अवल्गुजः सैडगजो, निष्पावा वातपित्तलाः॥च.सू.२७/३३॥
- ❖ पाठाशुषाशटीशाकं वास्तुकं सुनिषण्णाकम्।च.सू.२७/८८॥  
विद्याद्ग्राहि त्रिदोषघ्नं भिन्नवर्चस्तु वास्तुकम्।  
त्रिदोषशमनी वृष्या काकमाची रसायनी॥च.सू.२७/८९॥  
नात्युष्णशीतवीर्या च भेदिनी कुष्ठनाशिनी।  
राजक्षवकशाकं तु त्रिदोषशमनं लघु॥च.सू.२७/९०॥
- ❖ मधुरो मधुरः पाके शीतलस्तण्डुलीयकः।  
मण्डूकपर्णी वेत्राग्रं कुचेला वनतिक्तकम्॥च.सू.२७/९५॥
- ❖ विदारिकन्दो बल्यश्च मूत्रलः स्वादुशीतलः॥च.सू.२७/१२१-१॥  
अम्लिकायाः स्मृतः कन्दो ग्रहण्यर्शोहितो लघुः॥च.सू.२७/१२१
- ❖ नात्युष्णः कफवातघ्नो ग्राही शस्तो मदात्यये।  
त्रिदोषं बद्धविण्मूत्रं सार्षपं शाकमुच्यते॥च.सू.२७/१२२॥
- ❖ तर्पणं बृंहणं फल्गु गुरु विष्टम्भि शीतलम्॥च.सू.२७/१२८
- ❖ परुषकं मधूकं च वातपित्ते च शस्यते॥च.सू.२७/१२८-२॥
- ❖ अवदंशक्षमं हृद्यं वातलं लवलीफलमनीपं शताहवकं, पीलु तृणशून्यं विकङ्कतम्॥च.सू.२७/१४५
- ❖ आम्रातकं दन्तशठमम्लं सकरमर्दकम्।रक्तपित्तकरं विद्यादैरावतकमेव च॥च.सू.२७/१६१॥
- ❖ रोचनं दीपनं वृष्यमार्द्रकं विश्वभेषजम्।  
वातश्लेष्मविबन्धेषु रसस्तस्योपदिश्यते॥च.सू.२७/१६६॥
- ❖ रोचनो दीपनस्तीक्ष्णः सुगन्धिर्मुखशोधनः।  
जम्बीरः कफवातघ्नः क्रिमिघ्नो भक्तपाचनः॥च.सू.२७/१६७॥  
बालं दोषहरं, वृद्धं त्रिदोषं, मारुतापहम्।  
स्निग्धसिद्धं, विशुष्कं तु मूलकं कफवातजित्॥च.सू.२७/१६८॥  
हिककाकासविषश्वासपार्श्वशूलविनाशनः।  
पित्तकृत् कफवातघ्नः सुरसः पूतिगन्धहा॥च.सू.२७/१६९॥  
यवानी चार्जकश्चैव शिगुशालेयमृष्टकम्।  
हृद्यान्यास्वादनीयानि पित्तमुत्क्लेशयन्ति च॥च.सू.२७/१७०॥
- ❖ पुंस्त्वघ्नः कटुरूक्षोष्णो भूस्तृणो वक्रशोधनः॥च.सू.२७/१७२-१॥  
खराहवा कफवातघ्नी बस्तिरोगरुजापहा॥च.सू.२७/१७२-२॥
- ❖ धान्यकं चाजगन्धा च सुमुखश्चेति रोचनाः।  
सुगन्धा नातिकटुका दोषानुत्क्लेशयन्ति च॥च.सू.२७/१७३॥
- ❖ ग्राही गृञ्जनकस्तीक्ष्णो वातश्लेष्मार्शसां हितः।  
स्वेदनेऽभ्यवहारे च योजयेत्तमपित्तिनाम्॥च.सू.२७/१७४॥

- ❖ श्लेष्मलो मारुतघ्नश्च पलाण्डुर्न च पित्तनुत् [१] |  
आहारयोगी बल्यश्च गुरुर्वृष्योऽथ रोचनः || च.सू. २७/१७५ ||
- ❖ क्रिमिकुष्ठकिलासघ्नो वातघ्नो गुल्मनाशनः |  
स्निग्धश्चोष्णश्च वृष्यश्च लशुनः कटुको गुरुः || च.सू. २७/१७६ ||
- ❖ प्रकृत्या मद्यमम्लोष्णमम्लं चोक्तं विपाकतः |  
सर्वं सामान्यतस्तस्य विशेष उपदेक्ष्यते || च.सू. २७/१७८ ||
- ❖ कृशानां सक्तमूत्राणां ग्रहण्यर्शोविकारिणाम् |  
सुरा प्रशस्ता वातघ्नी स्तन्यरक्तक्षयेषु च || च.सू. २७/१७९ ||
- ❖ हिककाश्वासप्रतिश्यायकासवर्चोग्रहारुचौ |  
वम्यानाहविबन्धेषु वातघ्नी मदिरा हिता || च.सू. २७/१८० ||
- ❖ शूलप्रवाहिकाटोपकफवातार्शसां हितः |  
जगलो ग्राहिरूक्षोष्णः शोफघ्नो भक्तपाचनः || च.सू. २७/१८१ ||
- ❖ शोषार्शोग्रहणीदोषपाण्डुरोगारुचिज्वरान् |  
हन्त्यरिष्टः कफकृतान् रोगान्नोचनदीपनः || च.सू. २७/१८२ ||
- ❖ मुखप्रियः सुखमदः सुगन्धिर्बस्तिरोगनुत् |  
जरणीयः परिणतो हृद्यो वर्ण्यश्च शार्करः || च.सू. २७/१८३ ||
- ❖ रोचनो दीपनो हृद्यः शोषशोफार्शसां हितः |  
स्नेहश्लेष्मविकारघ्नो वर्ण्यः पक्वरसो मतः || च.सू. २७/१८४ ||
- ❖ जरणीयो विबन्धघ्नः स्वरवर्णविशोधनः |  
लेखनः शीतरसिको हितः शोफोदरार्शसाम् || च.सू. २७/१८५ ||
- ❖ सृष्टभिन्नशकृद्वातो गौडस्तर्पणदीपनः | | च.सू. २७/१८६-१ | |  
पाण्डुरोगव्रणहिता दीपनी चाक्षिकी मता || च.सू. २७/१८६-२ | |
- ❖ जीवनं बृंहणं सात्म्यं स्नेहनं मानुषं पयः |  
नावनं रक्तपित्ते च तर्पणं चाक्षिशूलिनाम् || च.सू. २७/२२४ ||
- ❖ शोफार्शोग्रहणीदोषमूत्रग्रहोदरारुचौ |  
स्नेहव्यापदि पाण्डुत्वे तक्रं दद्याद्गरेषु च || च.सू. २७/२२९ ||
- ❖ सङ्ग्राहि दीपनं हृद्यं नवनीतं नवोद्धृतम् |  
ग्रहण्यर्शोविकारघ्नमर्दितारुचिनाशनम् || च.सू. २७/२३० ||
- ❖ प्रभूतक्रिमिमज्जासृङ्मेदोमांसकरो गुडः | | च.सू. २७/२३८ ||
- ❖ ततो मत्स्यण्डिकाखण्डशर्करा विमलाः परम् |  
यथा यथैषां वैमल्यं भवेच्छैत्यं तथा तथा || च.सू. २७/२४० ||
- ❖ वृष्या क्षीणक्षतहिता सस्नेहा गुडशर्करा |  
कषायमधुरा शीता सतिक्ता यासशर्करा || च.सू. २७/२४१ ||
- ❖ रूक्षा वम्यतिसारघ्नी च्छेदनी मधुशर्करा | | च.सू. २७/२४२-१ | |
- ❖ तृष्णासृक्पित्तदाहेषु प्रशस्ताः सर्वशर्कराः | | च.सू. २७/२४२-२ | |  
क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा |  
स्वेदाग्निजननी पेया वातवर्चोनुलोमनी || च.सू. २७/२५० ||



- ❖ तर्पणी ग्राहिणी लघ्वी हृदया चापि विलेपिका | च.सू. २७/२५१-१
- ❖ मण्डस्तु दीपयत्यग्निं वातं चाप्यनु लोमयेत् | च.सू. २७/२५१-२
- ❖ मृदूकरोति स्रोतांसि स्वेदं सञ्जनयत्यपि |  
लङ्घितानां विरिक्तानां जीर्णं स्नेहे च तृष्यताम् | च.सू. २७/२५२ ||
- ❖ दीपनत्वान् लघुत्वाच्च मण्डः स्यात् प्राणधारणः |  
लाजपेया श्रमघ्नी तु क्षामकण्ठस्य देहिनः | च.सू. २७/२५३ ||
- ❖ तृष्णातीसारशमनो धातु साम्यकरः शिवः |  
लाजमण्डोऽग्निजननो दाहमूर्च्छनिवारणः | च.सू. २७/२५४ ||
- ❖ मन्दाग्निविषमाग्नीनां बालस्थविरयोषिताम् |  
देयश्च सुकुमाराणां लाजमण्डः सुसंस्कृतः | च.सू. २७/२५५ ||
- ❖ सक्तवो वातला रूक्षा बहु वर्चोनुलोमिनः |  
तर्पयन्ति नरं सद्यः पीताः सद्योबलाश्च ते | च.सू. २७/२६३ ||
- ❖ मधुरा लघवः शीताः सक्तवः शालिसम्भवाः |  
ग्राहिणो रक्तपित्तघ्नास्तृष्णाच्छर्दिज्वरापहाः | च.सू. २७/२६४ ||
- ❖ हन्याद्व्याधीन् यवापूपो यावको वाट्य एव च |  
उदावर्तप्रतिश्यायकासमेहगलग्रहान् | च.सू. २७/२६५ ||
- ❖ धानासञ्ज्ञास्तु ये भक्ष्याः प्रायस्ते लेखनात्मकाः |  
शुष्कत्वात्तर्पणाश्चैव विष्टम्भित्वाच्च दुर्जराः | च.सू. २७/२६६ ||
- ❖ विरूढधाना शष्कुल्यो मधुक्रोडाः सपिण्डकाः |  
पूपाः पूपलिकाद्याश्च गुरवः पैष्टिकाः परम् | च.सू. २७/२६७ ||
- ❖ पृथुका गुरवो भृष्टान् भक्षयेदल्पशस्तु तान् |  
यावा विष्टभ्य जीर्यन्ति सरसा भिन्नवर्चसः | च.सू. २७/२७३ ||
- ❖ कुसुम्भतैलमुष्णं च विपाके कटुकं गुरु |  
विदाहि च विशेषेण सर्वदोषप्रकोपणम् | च.सू. २७/२९३ ||
- ❖ तीक्ष्णोष्णो लघुरुक्षश्च क्लेदी पक्ता विदारणः |  
दाहनो दीपनश्छेत्ता सर्वः क्षारोऽग्निसन्निभः | च.सू. २७/३०६ ||
- ❖ कारवी कुञ्चिकाऽजाजी यवानी धान्यतुम्बुरु |  
रोचनं दीपनं वातकफदौर्गन्ध्यनाशनम् | च.सू. २७/३०७ ||
- ❖ अस्थ्याश्रयाणां व्याधीनां पञ्चकर्माणि भेषजम् |  
बस्त्यः क्षीरसर्पीषि तिक्तकोपहितानि च | च.सू. २८/२७ ||
- ❖ मज्जशुक्रसमुत्थानामौषधं स्वादुतिक्तकम् |  
अन्नं व्यवायव्यायामौ शुद्धिः काले च मात्रया | च.सू. २८/२८ ||
- ❖ क्षयात् सन्धारणाद्रौक्ष्याद्व्यायामात् क्षुधितस्य च |  
प्राणवाहीनि दुष्यन्ति स्रोतांस्यन्यैश्च दारुणैः | च.वि. ५ / १०
- ❖ धीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम् |  
प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम् | च.शा. १/१०२
- ❖ पाचनं शमनीयं वा कषायं पाययेद्भिषक् | च.चि. १/१६०

- ❖ ज्वरितं षडहेऽतीते लघ्वन्नप्रतिभोजितम्॥च.चि.१/१६१॥
- ❖ वातजे श्रमजे चैव पुराणे क्षतजे ज्वरे।  
लङ्घनं न हितं विद्याच्छमनैस्तानुपाचरेत्॥च.चि ३/ २७२॥
- ❖ दौर्बल्याद्देहधातूनां ज्वरो जीर्णोऽनुवर्तते॥च.चि ३/२९१॥  
बल्येः सम्बृंहणैस्तस्मादाहारैस्तमुपाचरेत्॥च.चि ३/२९२॥
- ❖ अस्थिमज्जगते देया निरूहाः सानुवासनाः॥च.चि ३/३१७॥
- ❖ अन्नपानविधौ शाकं यच्चान्यद्रक्तपित्तनुत्॥च.चि ४/ ३९॥
- ❖ भोजनाभ्यञ्जनैः पानैर्निरूहैः सानुवासनैः।  
स्निग्धस्य भिषजा स्वेदः कर्तव्यो गुल्मशान्तये॥च.चि ५/२२॥
- ❖ दीप्तेऽग्नौ वातिके गुल्मे विबन्धेऽनिलवर्चसोः।  
बृंहणान्यन्नपानानि स्निग्धोष्णानि प्रयोजयेत्॥च.चि ५/२५॥
- ❖ पुनः पुनः स्नेहपानं निरूहाः सानुवासनाः।  
प्रयोज्या वातगुल्मेषु कफपित्तानुरक्षिणा॥च.चि ५/२६॥
- ❖ शूलानाहविबन्धेषु गुल्मे वातकफोल्बणे।  
वर्तयो गुटिकाश्चूर्णकफवातहरं हितम्॥च.चि ५/३०॥
- ❖ पित्तं वा यदि संवृद्धं सन्तापं वातगुल्मिनः।  
कुर्याद्विरेच्यः स भवेत् सस्नेहैरानुलोमिकैः॥च.चि ५/३१॥
- ❖ बलदोषप्रमाणज्ञः क्षारं गुल्मे प्रयोजयेत्।  
एकान्तरं द्रव्यन्तरं वा त्र्यहं विश्रम्य वा पुनः॥च.चि ५/५७॥
- ❖ सषष्टिकं स्यात्तृणधान्यमन्नं यवप्रधानस्तु भवेत् प्रमेही।  
यवस्य भक्ष्यान् विविधांस्तथाऽद्यात् कफप्रमेही मधुसम्प्रयुक्तान्॥॥च.चि ६/२१॥
- ❖ ये श्लेष्ममेहे विहिताः कषायास्तैर्भावितानां च पृथग्यवानाम्।  
सक्तूनूपान्सगुडान्सधानान् भक्ष्यांस्तथाऽन्यान् विविधांश्च खादेत्॥॥च.चि ६/  
२३॥
- ❖ सिद्धानि तैलानि घृतानि चैव देयानि मेहेष्वनिलात्मकेषु।  
मेदः कफश्चैव कषाययोगैः स्नेहैश्च वायुः शममेति तेषाम्॥च.चि ६/३४॥
- ❖ मांसानि शूल्यानि मृगद्विजानां खादेद्यवानां विविधांश्च भक्ष्यान्।  
संशोधनारिष्टकषायलेहैः सन्तर्पणोत्थाञ् शमयेत् प्रमेहान्॥॥च.चि ६/४७॥
- ❖ व्यायामयोगैर्विविधैः प्रगाढैरुद्वर्तनैः स्नानजलावसेकैः।  
सेव्यत्वगेलगुरुचन्दनाद्यैर्विलेपनैश्चाशु न सन्ति मेहाः॥॥च.चि ६/ ५०॥
- ❖ लघूनि चान्नानि हितानि विद्यात् कुष्ठेषु शाकानि च तिक्तकानि।  
भल्लातकैः सत्रिफलैः सनिम्बैर्युक्तानि चान्नानि घृतानि चैव॥च.चि ७/८२॥
- ❖ नावनं धूमपानानि स्नेहाश्चौत्तरभक्तिकाः।  
तैलान्यभ्यङ्गयोगीनि बस्तिकर्म तथा परम्॥च.चि ८/८१॥

- ❖ क्रिया कफप्रसेके या वम्यां सैव प्रशस्यते|  
हृद्यानि चान्नपानानि वातघ्नानि लघूनि च||च.चि ८/१२२||
- ❖ तस्याग्निदीपनान् योगानतीसारनिर्बहणान्|  
वक्त्रशुद्धिकरान् कुर्यादरुचिप्रतिबाधकान्||च.चि ८/१२४||
- ❖ प्रदेहोत्सादनाभ्यङ्गधूमाः पानं च सर्पिषः|  
प्रयोक्तव्यं मनोबुद्धिस्मृतिसञ्ज्ञाप्रबोधनम्||च.चि ९/३२||
- ❖ मलिनाहारशीलस्य वेगान् प्राप्तान्निगृहणतः|  
शीतोष्णास्निग्धरूक्षाद्यैर्हेतुभिश्चातिसेवितैः||च.चि १०/५७||
- ❖ स्नेहस्वेदोपपन्नं तं संशोध्य वमनादिभिः|  
कृतसंसर्जनं मध्यैरन्नपानैरुपाचरेत्||च.चि १०/६१||
- ❖ सहसोत्पततो दूरं तूर्णं चातिप्रनृत्यतः|  
तथाऽन्यैः कर्मभिः क्रूरैर्भृशमभ्याहतस्य च||च.चि ११/७||
- ❖ यद्यत् सन्तर्पणं शीतमविदाहि हितं लघु|  
अन्नपानं निषेच्यं तत्क्षतक्षीणैः सुखार्थिभिः||च.चि ११/९३||  
यच्चोक्तं यक्षिणां पथ्यं कासिनां रक्तपित्तिनाम्|  
तच्च कुर्यादवेक्ष्याग्निं व्याधिं सात्म्यं बलं तथा||च.चि ११/९४||  
शुद्ध्यामयाभक्तकृशाबलानां क्षाराम्लतीक्ष्णोष्णगुरुपसेवा|  
दध्याममृच्छाकविरोधिदुष्टगरोपसृष्टान्ननिषेवणं च||च.चि १२/५||
- ❖ निदानदोषर्तुविपर्ययक्रमैरुपाचरेत्तं बलदोषकालवित्||च.चि १२/१६||
- ❖ ग्रन्थ्यर्बुदानां च यतोऽविशेषः प्रदेशहेत्वाकृतिदोषदूष्यैः|  
ततश्चिकित्सेद्विषगर्बुदानि विधानविद्ग्रन्थिचिकित्सेतेन|||च.चि १२/८७||
- ❖ ज्वरान्विता वङ्क्षणकक्षजा या वर्तिर्निरर्तिः कठिनायता च|  
विदारिका सा कफमारुताभ्यां तेषां यथादोषमुपक्रमः स्यात्||  
विस्रावणं पिण्डिकयोपनाहः पक्वेषु चैव व्रणवच्चिकित्सा ||च.चि १२/८९-९०||  
प्रायोऽभिघातादनिलः सरक्तः शोथं सरागं प्रकरोति तत्र|  
वीसर्पनुन्मारुतरक्तनुच्चकार्यं विषघ्नं विषजे च कर्म||च.चि १२/१०२||
- ❖ अग्निदोषान्मनुष्याणां रोगसङ्घाः पृथग्विधाः|  
मलवृद्ध्या प्रवर्तन्ते विशेषेणोदराणि तु||च.चि १३/९||  
मन्देऽग्नौ मलिनैर्भुक्तैरपाकादोषसञ्चयः|  
प्राणाग्न्यपानान् सन्दूष्य मार्गान्नुद्ध्वाऽधरोत्तरान्||च.चि १३/१०||
- ❖ अत्युष्णलवणक्षारविदाहयम्लगराशनात्|  
मिथ्यासंसर्जनाद्रूक्षविरुद्धाशुचिभोजनात्||च.चि १३/१२||
- ❖ अतिसञ्चितदोषाणां पापं कर्म च कुर्वताम्|  
उदराण्युपजायन्ते मन्दाग्नीनां विशेषतः||च.चि १३/१५||

- ❖ कट्वम्ललवणात्युष्णतीक्ष्णाग्न्यातपसेवनैः।  
विदाहयध्यशनाजीर्णेश्चाशु पित्तं समाचितम्॥च.चि १३/२६॥
- ❖ यूषैर्मांसरसैश्चापि दीपनीयसमायुतैः।  
यकृति प्लीहवत् सर्वं तुल्यत्वाद्भेषजं मतम्॥च.चि १३/८८॥
- ❖ लघून्यन्नानि संसृज्य दद्यात् प्लीहोदरे भिषक्॥  
स्विन्नाय बद्धोदरिणे मूत्रतीक्ष्णौषधान्वितम्॥च.चि १३/८९॥
- ❖ सतैललवणं दद्यान्निरूहं सानुवासनम्।  
परिसंसीनि चान्नानि तीक्ष्णं चैव विरेचनम्॥च.चि १३/९०॥  
उदावर्तहरं कर्म कार्यं वातघ्नमेव च ॥९१॥
- ❖ मूत्रयुक्तानि तीक्ष्णानि विविधक्षारवन्ति च।  
दीपनीयैः कफघ्नैश्च तमाहारैरुपाचरेत्॥च.चि १३/९४॥
- ❖ तस्माद्भोज्यानि भोज्यानि दीपनानि लघूनि च।  
रक्तशालीन् यवान्मुद्गाञ्जाङ्गलांश्च मृगद्विजान्॥च.चि १३/९७॥
- ❖ रूक्षाणां बहु वातानां तथा संशोधनार्थिनाम्।  
दीपनीयानि सर्पिषि जठरघ्नानि चक्ष्महे॥च.चि १३/१११-११२॥
- ❖ पाचनं पाययेद्वा तद्यदुक्तं ह्यातिसारिके।  
सगुडामभ्यां वाऽपि प्राशयेत् पौर्वभक्तिकीम्॥च.चि १४/६५॥
- ❖ अग्निसन्दीपनार्थं च रक्तसङ्ग्रहणाय च।  
दोषाणां पाचनार्थं च परं तिक्तैरुपाचरेत्॥च.चि १४/१८२॥
- ❖ यद्वायोरानुलोम्याय यदग्निबलवृद्धये।  
अन्नपानौषधद्रव्यं तत् सेव्यं नित्यमर्शसैः॥च.चि १४/२४७॥  
यदतो विपरीतं स्यान्नदाने यच्च दर्शितम्।  
गुदजाभिपरीतेन तत् सेव्यं न कदाचन॥च.चि १४/२४८॥
- ❖ संसृज्यमानं पित्तेन दाहं तृष्णां मुखामयान्।  
जनयत्यम्लपित्तं च पित्तजांश्चापरान् गदान्॥च.चि १५/४७॥
- ❖ यक्ष्मपीनसमेहादीन् कफजान् कफसङ्गतम्।  
करोति वातसंसृष्टं वातजांश्च गदान् बहून्॥च.चि १५/४८॥
- ❖ मूत्ररोगांश्च मूत्रस्थं कुक्षिरोगान् शकृद्गतम्।  
रसादिभिश्च संसृष्टं कुर्याद्रोगान् रसादिजान्॥च.चि १५/४९॥
- ❖ दाडिमांलैः ससर्पिष्कैर्दीपनग्राहिसंयुतैः।  
तस्याग्निं दीपयेच्चूर्णैः सर्पिर्भिश्चापि तिक्तकैः॥च.चि १५/१२४॥
- ❖ ग्रहण्यां श्लेष्मदुष्टायां वमितस्य यथाविधि।  
कट्वम्ललवणक्षारैस्तिक्तैश्चाग्निं विवर्धयेत्॥च.चि १५/१४१॥

- ❖ शुष्कमूलकयूषेण कौलत्थेनाथवा पुनः।  
कट्वम्लक्षारपटुना लघून्यन्नानि भोजयेत्॥ च.चि १५/१४४॥
- ❖ हृत्पाण्डुग्रहणीरोगकुष्ठार्शःश्वयथुज्वरान्।  
वातश्लेष्मामयांश्चान्यान्मध्वरिष्टो व्यपोहति॥ च.चि १५/१६७॥
- ❖ त्रिदोषे विधिविद्वैद्यः पञ्च कर्माणि कारयेत्॥  
घृतक्षारासवारिष्टान् दद्याच्चाग्निविवर्धनान्।  
क्रिया या चानिलादीनां निर्दिष्टा ग्रहणीं प्रति॥  
व्यत्यासात्तां समस्तां वा कुर्याद्दोषविशेषवित्॥  
स्नेहनं स्वेदनं शुद्धिर्लङ्घनं दीपनं च यत्॥  
चूर्णानि लवणक्षारमध्वरिष्टसुरासवाः।  
विविधास्तक्रयोगाश्च दीपनानां च सर्पिषाम्॥ च.चि १५/१९४-१९७॥
- ❖ तत्र पाण्ड्वामयी स्निग्धस्तीक्ष्णैरूर्ध्वानुलोमिकैः।  
संशोध्यो मृदुभिस्तिक्तैः कामली तु विरेचनैः॥ च.चि १६/४०॥
- ❖ निपातयेच्छरीरात्तु मृत्तिकां भक्षितां भिषक्॥ च.चि १६/११७॥  
युक्तिज्ञः शोधनैस्तीक्ष्णैः प्रसमीक्ष्य बलाबलम्।  
शुद्धकायस्य सर्पीषि बलाधानानि योजयेत्॥ च.चि १६/११८॥
- ❖ कटुतीक्ष्णोष्णलवणैर्भृशाम्लैश्चाप्युपक्रमः॥ च.चि १६/१३०॥  
आपित्तरागाच्छकृतो वायोश्चाप्रशमाद्भवेत्।  
स्वस्थानमागते पित्ते पुरीषे पित्तरञ्जिते॥ च.चि १६/१३१॥  
निवृत्तोपद्रवस्य स्यात् पूर्वः कामलिको विधिः॥ च.चि १६/१३२॥
- ❖ अतियोगोद्धतं वातं दृष्ट्वा वातहरैर्भिषक्।  
रसाद्यैर्नातिशीतोष्णैरभ्यङ्गैश्च शमं नयेत्॥ च.चि १७/८६॥
- ❖ वातिकान् दुर्बलान् बालान् वृद्धांश्चानिलसूदनैः।  
तर्पयेदेव शमनैः स्नेहयूषरसादिभिः॥ च.चि १७/९०॥
- ❖ यत्किञ्चित् कफवातघ्नमुष्णं वातानुलोमनम्।  
भेषजं पानमत्रं वा तद्धितं श्वासहिक्किने॥ च.चि १७/१४७॥
- ❖ रूक्षस्यानिलजं कासमादौ स्नेहैरुपाचरेत्।  
सर्पिर्भिर्बस्तिभिः पेयायूषक्षीररसादिभिः॥ च.चि १८/३२॥
- ❖ बलिनं वमनैरादौ शोधितं कफकासिनम्।  
यवान्नैः कटुरूक्षोष्णैः कफघ्नैश्चाप्युपाचरेत्॥ च.चि १८/१०८॥  
पिप्पलीक्षारिकैर्यूषैः कौलत्थैर्मूलकस्य च।
- ❖ लघून्यन्नानि भुञ्जीत रसैर्वा कटुकान्वितैः॥ च.चि १८/१०९॥
- ❖ तस्मै बृंहणमेवादौ कुर्यादग्नेश्च दीपनम्।  
बहु दोषायसस्नेहं मृदु दद्याद्विरेचनम्॥ च.चि १८/१५०॥

- ❖ दीपनं बृंहणं चैव स्रोतसां च विशोधनम्।  
व्यत्यासात्क्षयकासिभ्यो बल्यं सर्वं हितं भवेत्॥ च.चि १८/१८७॥
- ❖ भोज्यं पानानि सर्पीषि लेहाश्च सह पानकैः।  
क्षीरं सर्पिर्गुडा धूमाः कासभैषज्यसङ्ग्रहः॥ च.चि १८/१९०॥
- ❖ श्लेष्मातिसारे प्रथमं हितं लङ्घनपाचनम्॥ च.चि १९/१०२॥  
योज्यश्चामातिसारघ्नो यथोक्तो दीपनो गणः॥ च.चि १९/१०३॥
- ❖ हेतुं सङ्ख्यां लक्षणमुपद्रवान् साध्यतां न योगांश्च।  
छर्दीनां प्रशमार्थं प्राह चिकित्सितं मुनिवर्यः॥ च.चि २०/४८॥
- ❖ वातघ्नमन्नपानं मृदु लघु शीतं च वाततृष्णायाम्।  
क्षयकासनुच्छृतं क्षीरघृतमूर्ध्ववाततृष्णाघ्नम् [१]॥ च.चि २२/४०॥
- ❖ विधिना मात्रया काले हितैरन्नैर्यथाबलम्।  
प्रहृष्टो यः पिबेन्मद्यं तस्य स्यादमृतं यथा॥ च.चि २४/२७॥
- ❖ अभ्यञ्जनस्नेहनिरुहबस्तिस्नेहोपनाहोत्तरबस्तिसेकान्।  
स्थिरादिभिर्वातहरैश्च सिद्धान् दद्याद्रसांश्चानिलमूत्रकृच्छ्रे॥॥॥ च.चि २६/४५॥
- ❖ क्षारोष्णतीक्ष्णौषधमन्नपानं स्वेदो यवान्नं वमनं निरूहाः।  
तक्रं सतिक्तौषधसिद्धतैलमभ्यङ्गपानं कफमूत्रकृच्छ्रे॥ च.चि २६/५४॥
- ❖ वातिके शिरसो रोगे स्नेहान् स्वेदान् सनावनान्।  
पानान्नमुपनाहांश्च कुर्याद्वातामयापहान्॥ च.चि २६/१५८॥
- ❖ कर्णशूले तु वातघ्नी हिता पीनसवत् क्रिया।  
प्रदेहाः पूरणं नस्यं पाकसावे व्रणक्रियाः॥ च.चि २६/२२१॥
- ❖ मुखकर्णाक्षिरोगेषु यथोक्तं पीनसे विधिम्।  
कुर्याद्भिषक् समीक्ष्यादौ दोषकालबलाबलम्॥ च.चि २६/२३०॥
- ❖ नावनैस्तर्पणैश्चान्नैः सुस्निग्धं स्वेदयेत्ततः।  
स्वभ्यक्तं स्नेहसंयुक्तैर्नाडीप्रस्तरसङ्करैः॥ च.चि २८/७८॥  
तथाऽन्यैर्विधिः स्वेदैर्यथायोगमुपाचरेत्।
- ❖ सिताकाशमर्यमधुकैर्हितमुत्थापनेपयः।  
हृदि प्रकुपिते सिद्धमंशुमत्या पयो हितम्॥ च.चि २८/९६॥
- ❖ प्रत्येकं स्थानदूष्यादिक्रियावैशेष्यमाचरेत्॥ च.चि २८/१०४॥
- ❖ बृंहणं यच्च तत् सर्वं प्रशस्तं वातरोगिणाम्॥ च.चि २८/१०६॥
- ❖ श्लेष्मणाऽनुगतं वातमुष्णैर्गोमूत्रसंयुतैः॥ च.चि २८/१९१॥  
निरूहैः पित्तसंसृष्टं निर्हरेत् क्षीरसंयुतैः।  
मधुरौषधसिद्धैश्च तैलैस्तमनुवासयेत्॥ च.चि २८/१९२॥
- ❖ शिरोगते तु सकफे धूमनस्यादि कारयेत्।  
हते पित्ते कफे यः स्यादुरःस्रोतोऽनुगोऽनिलः॥ च.चि २८/१९३॥

- सशेषः स्यात् क्रिया तत्र कार्या केवलवातिकी।  
शोणितेनावृते कुर्याद्वातशोणितकीं क्रियाम्।। च.चि २८/१९४।।
- ❖ प्रमेहवातमेदोघ्नीमामवाते प्रयोजयेत्।। च.चि २८/१९५-१।।
  - ❖ स्वेदाभ्यङ्गरसक्षीरस्नेहा मांसावृते हिताः।। च.चि २८/१९५-२।।
  - ❖ महास्नेहोऽस्थिमज्जस्थे पूर्ववद्वेत्साऽऽवृते।। च.चि २८/१९६-१।।
  - ❖ अन्नावृते तदुल्लेखः पाचनं दीपनं लघु।। च.चि २८/१९६-२।।
  - ❖ मूत्रलानि तु मूत्रेण स्वेदाः सोत्तरबस्तयः।। च.चि २८/१९७-१।।
  - ❖ शकृता तैलमैरण्डं स्निग्धोदावर्तवत्क्रिया।। च.चि २८/१९७-२।।
  - ❖ हृद्रोगो मुखशोषश्चाप्युदानेप्राणसंवृते।  
तत्रोर्ध्वभागिकं कर्म कार्यमाश्वासनं तथा।। च.चि २८/२०७।।
  - ❖ उर्ध्वगेनावृतेऽपाने छर्दिश्वासादयो गदाः।। च.चि २८/२०९।।  
स्युर्वाते तत्र बस्त्यादि भोज्यं चैवानुलोमनम्।  
मोहोऽल्पोऽग्निरतीसार ऊर्ध्वगेऽपानसंवृते।। च.चि २८/२१०।।  
वाते स्याद्वमनं तत्र दीपनं ग्राहि चाशनम्।
  - ❖ वम्याध्मानमुदावर्तगुल्मार्तिपरिकर्तिकाः।। च.चि २८/२११।।  
लिङ्गं व्यानावृतेऽपाने तं स्निग्धैरनुलोमयेत्।
  - ❖ अपानेनावृते व्याने भवेद्विण्मूत्ररेतसाम्।। च.चि २८/२१२।।  
अतिप्रवृत्तिस्तत्रापि सर्वं सङ्ग्रहणं मतम्।
  - ❖ मूर्च्छा तन्द्रा प्रलापोऽङ्गसादोऽग्न्योजोबलक्षयः।। च.चि २८/२१३।।
  - ❖ समानेनावृते व्याने व्यायामो लघुभोजनम्।
  - ❖ स्तब्धताऽल्पाग्निताऽस्वेदश्चेष्टाहानिर्निमीलनम्।। च.चि २८/२१४।।  
उदानेनावृते व्याने तत्र पथ्यं मितं लघु।
  - ❖ पञ्चान्योन्यावृत्तानेवं वातान् बुद्ध्येत लक्षणैः।। च.चि २८/२१५।।  
एषां स्वकर्मणां हानिर्वृद्धिर्वाऽऽवरणे मता।  
यथास्थूलं समुद्दिष्टमेतदावरणेऽष्टकम्।। च.चि २८/२१६।।
  - ❖ स्थानान्यवेक्ष्य वातानां वृद्धिं हानिं च कर्मणाम्।। च.चि २८/२१७।।  
द्वादशावरणान्यन्यान्यभिलक्ष्य भिषग्जितम्।  
कुर्यादभ्यञ्जनस्नेहपानबस्त्यादि सर्वशः।। च.चि २८/२१८।।  
पञ्चात्मकस्य वातेन पित्तेन श्लेष्मणाऽपि वा।  
भिषग्जितमतः सम्यगुपलक्ष्य समाचरेत्।। च.चि २८/२३८।।  
अनभिष्यन्दिभिः स्निग्धैः स्रोतसां शुद्धिकारकैः।  
कफपित्ताविरुद्धं यद्यच्च वातानुलोमनम्।। च.चि २८/२३९।।  
सर्वस्थानावृतेऽप्याशु तत् कार्यं मारुते हितम्।  
यापना बस्तयः प्रायो मधुराः सानुवासनाः।। च.चि २८/२४०।।

- प्रसमीक्ष्य बलाधिक्यं मृदु वा संसनं हितम्।  
 रसायनानां सर्वेषामुपयोगः प्रशस्यते। | च.चि २८/२४१ | |  
 अपानेनावृते सर्वं दीपनं ग्राहि भेषजम्। | च.चि २८/२४३ | |  
 वातानुलोमनं यच्च पक्वाशयविशोधनम्।  
 इति सङ्क्षेपतः प्रोक्तमावृतानां चिकित्सितम्। | च.चि २८/२४४ | |  
 गर्भिण्याः श्लेष्मलाभ्यासाच्छर्दिनिःश्वासनिग्रहात्।  
 वायुः क्रुद्धः कफं योनिमुपनीय प्रदूषयेत्। | च.चि ३०/२१ | |  
 हितं गर्भपरिस्रावे यच्चोक्तं तच्च कारयेत्। | च.चि ३०/१०० | |
- ❖ जीमूतकं त्रिदोषघ्नं यथास्वौषधकल्पितम्।  
 प्रयोक्तव्यं ज्वरश्वासहिक्काद्येष्वामयेषु च। | च.kalpa २/४ | |
  - ❖ मधुकस्य कषायेण बीजकण्ठोद्धृतं फलम्।  
 सगुडं व्युषितं रात्रिं कोविदारादिभिस्तथा। | च. कल्प ४/८ | |
  - ❖ चूर्णैर्वाऽप्युत्पलादीनिभावितानि प्रभूतशः।  
 रसक्षीरयाग्वादितृप्तो घ्रात्वा वमेत् सुखम्। | च.कल्प ४/१० | |
  - ❖ तच्छृतक्षीरजं सर्पिः साधितं वा फलादिभिः। | च.कल्प ४/१८ | |
  - ❖ मधुकस्य कषायेण कोविदारादिभिस्तथा।  
 निशि स्थितं विमृद्यैतल्लवणक्षौद्रसंयुतम्। | च.कल्प ५/८ | |
  - ❖ वातपित्तहितान्येतान्यन्यानि तु कफानिले। | च.कल्प ७/२० | |
  - ❖ तदेव दशमूलस्य कुलत्थानां यवस्य च।  
 कषाये साधितं सर्पिः कल्कैः श्यामादिभिः पिबेत्। | च.कल्प ८/१४ | |
  - ❖ न बृंहणीयान् विदधीत बस्तीन् विशोधनीयेषु गदेषु वैद्यः।  
 कुष्ठप्रमेहादिषु मेदुरेषु नरेषु ये चापि विशोधनीयाः। | च.सि १/३६ | |
  - ❖ लङ्घनं पाचनं सामे रूक्षोष्णं लघुभोजनम्।  
 बृंहणीयो विधिः सर्वः क्षामस्य मधुरस्तथा। | च.सि ६/६३ | |  
 मृदुकोष्ठेऽबले बस्तिरतितीक्ष्णोऽतिनिर्हरन्।  
 कुर्याद्धिक्कां, हितं तस्मै हिक्काघ्नं बृंहणं च यत्। | च.सि ७/२७ | |
  - ❖ कृष्णालवणयोरक्षं पिबेदुष्णाम्बुना युतम्।  
 धूमलेहरसक्षीरस्वेदाश्चान्नं च वातनुत्। | च.सि ७/२९ | |
  - ❖ गुल्मातिसारोदावर्तस्तम्भसङ्कुचितादिषु।  
 सर्वाङ्गैकाङ्गरोगेषु रोगेष्वेवंविधेषु च। | च.सि १०/४४ | |
  - ❖ यथास्वैरौषधैः सिद्धान् बस्तीन् दद्याद्विचक्षणः।  
 पूर्वोक्तेन विधानेन कुर्वन् योगान् पृथग्विधान्। | च.सि १०/४५ | |



## Appendix II

### Survey and Consent Form

Name of the respondent

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अनुमती : मी \_\_\_\_\_  
वय \_\_\_ वैद्य सौ लीना बावडेकर यांच्या एम फिल (आयुर्वेद) साठीच्या संशोधन प्रकल्पामध्ये स्व खुशीने सहभागी होत आहे. वैद्य सौ लीना बावडेकर यांनी मला प्रकल्पाची पूर्ण माहिती दिली आहे. मी दिलेली माहित गोपनीय राहिल आणि फक्त अभ्यासापुरती वापरली जाईल याची कल्पना मला देण्यात आलेली आहे

Consent: I \_\_\_\_\_

age \_\_\_ am ready to voluntarily participate in the research project undertaken by Vaidya Mrs Leena Bavadekar for her study of M Phil in Āyur-veda . Vaidya Mrs Leena Bavadekar has informed me about the project and assured that the information shared by me will be used only for research purpose and will be kept confidential.

Sign

Date

Place

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- Name of the patient
- Address
- Age
- LMP

- Present Status of pregnancy (month/week/days )
- Do you suffer from vomiting?
- Since how many days?
- Do you vomit every day?
- At what time?
- How Many times in a day?
- How Many times in a week?
- Is there any specific cause for vomit? Please mention the specifics
  
- What is the pattern of vomit? Dry/mixed with food/watery
  
- Is there any particular smell to the vomit?
  
- Is there any particular taste lingering in the mouth after vomiting?
  
- Do you take any medicine or home remedy for the ailment?  
Which?
  
- What makes you feel better after the sense of vomiting?