Chapter 5

ENVIRONMENT IN MĀNASOLLĀSA

Right from Vedic times, though scholars have been thinking in their own way, it has not been possible to establish with certainty how the world was created or brought into being. This has been mentioned in Nāsadiya Sūkta. It is admitted as an axiom that the pañcamahābhūtas are the main cause or reason for the existence of the earth, and that these five elements control the world. The flora and fauna adjust the routines of their life according to the seasons. It is because of this that our ancients wanted the physicians to understand this phenomenon of nature. On the basis of this, they should conduct diagnosis. They should also understand how the earth was created, the role of pañcamahābhūtas, the tridoṣas as also get acquainted with the general code of conduct. The environment these days is not being looked after properly by man. This has adversely affected and has been affecting the life of human beings as also flora and fauna. Our sages never disturbed the cycle of nature and lived with nature. This enabled them to lead a healthy life of peace and plenty coupled with longevity.

Our ancestors believed in cosmic law. The relation between man and nature on the one hand, and the relation of cosmos with the ultimate on the other were well understood. The imbalance in any part of nature affects the life as a whole and, therefore, tries to maintain harmony among the members of the universe was felt a necessity.

Āyurveda as derived from compendia available at present, explicitly demands dynamic knowledge in environmental factors. The health status and quality of life are directly related to status and capability of plant kingdom. When the plant kingdom is at the highest health status, the animal can enjoy health. The chances of availability of nutrition are
based upon plants. By this communication, average intelligent person can choose or discard available materials for health depending upon status at that juncture. Even nutritiveness or non-nutritiveness of the materials was examinable by taste, and not by lab-gadgets. The multifactors of seasonal modifications provoke and annihilate certain things. So a health conscious person should know thoroughly the modification of seasonal stimuli and respond wisely to contact them. The entire health maintenance schedule is submission to mother Nature and never to turn as conqueror of Nature. The plant is to be prayed before it is taken for use. Individual possesses all the factors of the universe. Therefore, their preservation intact is obligatory for self-protection. Ayurveda, therefore, gives importance to eco-factors with reverence.

The environment is the sum total of all conditions with which man interacts in course of his existence. The total environment of man may be broadly divided into internal environment and external environment. The physical and the biological environment constitute the biosphere of the earth. Any area of nature where living substances interact to produce an exchange of materials between the living and the non-living environment, each influencing the properties of the other, are necessary for the maintenance of life.

There are two types of changes that are taking place in the external environment, changes in the structure of earth’s surface and the changes in Nature of biosphere. Changes in ecosystem, reshaping the topography of the earth, changing natural course of rivers, sinking of the earth and desertification are the main changes in the structure of earth’s surface. Contamination of our water and land, accumulation of toxic wastes, destruction of forests and wild life, accumulation of carbon-dioxide and depletion of the protective ozone cover, are the main changes in biosphere.
Behavioural toxicology is a discipline that studies the harmful effects of chemical pollutants and pesticides, germicides, radioactivity etc. on human behaviour patterns and psychological well-being. It is obvious that so many chemicals in the environment pose problems associated with their measured or potential toxicity to both flora and the fauna of our globe. Environmental stress is a sub-branch of Environmental Psychology. Stress occurs in any situation when an individual perceives an external threat. Air pollution, noise pollution and hectic fast life are the causes of stress. According to Manasollasa mental stress is the main cause of ill-health. It is, therefore, necessary to lead a stress-free life by following a disciplined routine. This will help man to live in harmony with nature. Mānasollāsa opines that the physician should curb his senses and dedicate himself to the service of dharma and well-being of his patient.

Man has eternally endeavoured to keep himself free from three types of miseries, namely, physical, mental and spiritual. Therefore, the history of medicine is as old as the history of mankind. According to Indian tradition, the four primary objectives of human life are: dharma, means to perform religious rites, artha means to acquire wealth, kāma means to satisfy the worldly desires and mokṣa means to attain salvation. Traditional systems of medicine developed in various parts of the world during different ages. A systematic shape was given to them in different ancient centres of civilization and culture. According to Caraka, Āyurveda or “the science of life”, had always been in existence and there had always been people who understood it in their own way. Some of

1. तद्वृत्तं वातीलापमुहितं: - चरकसंहिता- सूक्तस्थान 30.23.
these traditional systems are based on rational and sound fundamental principles and some others have only an empirical base. Some of those traditional systems did not survive and have become subjects of history of medicine like the Greek medicine and the Egyptian medicine. Some others, like the traditional systems of medicine of India and China, are not only surviving but also fully progressing.

Of the traditional systems of medicine in India, the practice of Āyurveda is prevalent in almost all parts of the country. Both in theory and practice, there are many things in common among these traditional systems of medicine of India. Each one of them has given to and taken from the other. The medicines of one system are, therefore, freely used by the practitioners of another system and these systems do not exist in water-tight compartments. However, Āyurveda is getting more popular among the people of India and it enjoys a unique position.

The word ‘Āyurveda’ is composed of two Sanskrit terms, viz., – ‘āyus’ meaning ‘life’ and ‘Veda’ meaning the ‘knowledge’ and taken together, it means the “Science of Life” as has already been mentioned. However, in a limited sense, it is always used to imply “the Science of Medicine”. Caraka has defined Āyurveda as the “Science through the help of which one can obtain knowledge about the useful and harmful types of life (hita and ahita āyus), happy and miserable types of life, things which are useful and harmful for such types of life, the span of life as well as the very nature of life. It will be seen from this definition that Āyurveda lays emphasis not only upon leading a life of happiness, which implies an individualistic attitude but also leading a life which will be useful to society as a whole. Man is a social being. He cannot withdraw from society. Unless the society becomes happy, it will not be possible for the

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2. तत्तत्त्वं स्वतः प्रवर्तनीयो यथवचिन्तितं पूर्ववर्तमानं च | - चर्क-संहिता-सूत्स्थान 30.24.
individual to attain or maintain his own happiness. It is with this in view that the individual should always make an effort to subscribe to the happiness of the society and Āyurveda texts are replete with references to the manner in which the society can be kept happy. The social medicine which is treated as a new concept in modern system of medicine, is nothing but reminiscent of what has been preached and propounded in Āyurveda more than 2500 years ago.

Āyurveda provides rational means for the treatment of many internal diseases which are considered to be obstinate and incurable in other systems of medicine in vogue now-a-days. Simultaneously, it lays a great deal of emphasis upon the maintenance of positive health of a normal or healthy person. It, thus, aims at both prevention and cure of diseases. For the purpose of preventing diseases, the regimens one should adopt during daytime, nighttime and during different seasons, have been described in detail in Āyurveda. Man is exposed to diseases because of many external factors. But there are some diseases to which man is exposed even in the natural course of his living, e.g., hunger and thirst. Though they are basic needs of man, insatiable hunger and thirst may have to be treated as diseases. Āyurveda provides measures for the prevention and control of such extreme conditions.

Some scholars hold that Pañcakarma cikitsā (Five Elimination Therapies) is an additional branch of Āyurveda. Several classics were composed on each one of these branches and all of them were in practice. During the advent of Buddhism, practice of ahimsā became very popular. Surgical operations (which were invariably painful) were unfortunately treated as a form of himsa (injury) and thus the practice of surgery (Śalya tantra) was discouraged. This had an adverse effect on allied branches of medicine also. Thus, at present only three branches viz., Kāya cikitsā (Internal medicine), Rasāyana tantra (Geriatrics including Rejuvenation therapy) and Vājikaraṇa tantra (Science of Aphrodisiacs) are in practice
and the other branches of Ayurveda have become only subjects of history of medicine.

The physician must study the following basic principles of the Ayurveda system of medicine –

(1) Treatment of individual as a whole: In modern medicine, more attention is paid to correct the afflicted part of the body. But in Ayurveda while treating a disease, the individual as a whole is taken into consideration. Not only the condition of other parts of his body but also the condition of his mind and soul are taken into account while treating the patient.

(2) Low cost of Medicine: For the most part, Ayurveda medicines are prepared from natural resources which are available in the forests of the country. Therefore, these preparations are relatively less expensive.

(3) No foreign exchange involved: Almost all Ayurvedic drugs which include herbs, vegetables, metals, minerals and animal products, are available in India. No foreign exchange is needed. There is no need either for foreign expertise or imported sophisticated equipments.

(4) Conducive to income generation: In the past, physicians used to prepare their own medicines for treating of their patients. At present, physicians are having very little time to prepare their own medicines. Therefore, many pharmacies have been established in private and public sectors. But for establishing such pharmacies huge capital is not needed and most of the profit from such pharmacies goes to the workers who collect raw materials for manufacturing the medicines. It therefore provides means of livelihood to several people, in general and poor people in particular.

(5) Free from toxicity: Ayurveda medicines have centuries of traditional experience behind them. Therefore, they produce little toxicity in the human body. Even though certain toxic materials are used
in preparing medicines, they are always detoxicated and made more acceptable to the body before they are actually administered in the form of a medicine.

(6) **Conducive to the customs of the people**: Along with medicines very often certain diet and regimens are prescribed to the patients. These diet and regimens are in keeping with the customs and traditions of the people. Therefore, they are not treated as alien.

(7) **Psycho-somatic concept of disease**: Diseases are not considered as exclusively psychic or somatic. Psychic factors are always described as causes of somatic diseases and *vice versa*.

This has given rise to a psycho-somatic concept of all diseases in Āyurveda.

(8) **Emphasis on Preventive Medicine**: Āyurveda lays considerable emphasis on the prevention of the diseases. Several Do's and Don'ts (पद्य and अपद्य) are prescribed for maintaining good health. Regimens for different parts of the day, night and different seasons for persons of different age groups and social status, are prescribed and described in greater details in Mānasollāsa for the king as well as citizens.

The Mānasollāsa says, “अज्ञानरूपेण, या शक्तिः सविं नूर्ध्विन्न स्विता।” (2.8.696). There is an unknown power. It controls the entire world. On this base, we think the universe as the wonderful creation by the mighty power described as God in various ancient works. About this universe, Lord Krishna says in the Bhagavadgītā, “पितामहः जयतो माता धाता पितामहः।” (9.17) – “I am the sustainer and ruler of this universe, its father, mother and grand father.” And he also says, “अहं सत्यस्य प्रभवो मतः सर्व प्रवतते।” (10.8). “I am the source of all creation; everything in the world moves because of Me. It means – The whole universe springs from Him, exists in Him and disappears into Him and that He alone is its director and protector.
Creation of the Universe: Different philosophical thoughts of India are enshrined in the *darśanas*. These *darśanas* are divided into two groups. Those believing in the authority of the Vedas are known as *ästika darśanas* and those not believing are called *nästika darśanas*. Buddha and Jaina schools of philosophy and the philosophy of the Cārvākās belong to the latter category. The following philosophical schools belong to the former category:

1. *Nyāya darśana* of Gautama
2. *Vaiśeṣika darśana* of Kaṇāda
3. *Sāmkhya darśana* of Kapila
4. *Yoga darśana* of Patañjali
5. *Pūrva mimāṁsā* of Jaimini
6. *Uttara mimāṁsā* or *Vedānta darśana*, by Bādarāyaṇa.

The collective name for all these schools is *sad darśana* (सद दर्शन). All the ancient Indian sciences like medicine, astrology, astronomy, poetics and architecture are based on these *darśanas*. For explaining the physical and chemical activities, help of *Nyāya* and *Vaiśeṣika darśanas* have been taken in Āyurveda. To explain certain phenomena, the help of *Bauddha darśana* has also been taken. But to explain the process of creation of the universe and that of man, Āyurveda primarily takes the help of *Sāmkhya darśana*. Of course, this has not been accepted *in toto* but with certain modifications.

According to Āyurveda, the universe originates from *Avyakta*, which includes both the *Puruṣa* (Conscious element) and the *Prakṛti* (Primordial matter) of *Sāmkhya darśana*. From this *Avyakta* the entire universe takes origin as detailed below:
From Avyakta evolves the Mahān (Intelect) and Ahamkāra (Ego) follows it. Ego has three different aspects viz. sātvika, rājasika and tāmasika. Sattva is the purer aspect, rajas represents dynamism and tāmas the potential destructive energy. Sātvika and rājasika types of Ahamkāra combine together to produce eleven Indriyas. The tāmasika and rājasika types of ahamkāra combine together to produce five tanmātras. From these tanmātras five mahābhūtas take their origin. From these five mahābhūtas, the entire material world - both animate and inanimate - is created. Inanimate world consists of these mahābhūtas alone and the living beings (including both plants and animals) are constituted of these mahābhūtas as well as indriyas which are eleven in number and include sensory faculties, motor-organs and the mind.
Pāṇca Mahābhūta are the basic cause for this Universe. Man has five senses and through these senses he perceives the external world in five different ways. The sense organs are the ears, the skin, the eyes, the tongue and the nose. Through these sense organs, the external object is not only perceived, but also absorbed into the human body in the form of energy. These five types of senses are the basis on which the entire universe is divided, grouped or classified in five different ways, known as the five mahābhūtas. They are named as ākāśa (ether), vāyu (air), agni (fire), jala (water) and prthvi (earth). The English equivalents given in parenthesis here do not connote the correct and full implications of these original Sanskrit terms. For example, ordinary water does not contain jala-mahābhūta. Similarly, air is not vāyu mahābhūta alone. It contains elements which belong to other mahābhūtas also. For example, oxygen will be nearer to agni mahābhūta and hydrogen nearer to jala mahābhūta.

Having described the evolution of matter from nature and its succeeding evolutes, we now proceed to the classification of the objects of creation in general. In this connection the Sāṅkhya Kārika says,

अभिमानोऽहंकारस्तत्सम्मत्वं द्रवित्वं प्रवतलि सर्गः ।
पैतिब्र एकादशकर्तन्मायपंचकर्तवेः ॥ २४ ॥

तन्मात्राद्विषेषस्तत्त्वो भूतानि पंच पंचपद्यं ।
एवं मूलता विशेषां शान्ता चौराश्र दुस्ताश्र ॥ ३८ ॥

सूच्या मातृपितृज्ञः सह प्रेमपालिग्नाव विशेषाः सूच्या
सूच्यात्मानं निम्तता मातृपितृज्ञं निवर्तते ॥ ३९ ॥

पूर्वोपपदस्तः नियतं महदादि सूच्यपरिपरम् ।
संसर्गितं निरम्भोमं भवैरविवासितं लिङ्गम् ॥ ४० ॥

न विना भावनिविग्न न विना नितेन्न बाधनिमित्तः ।
लिङ्गाश्चोपाध्यात्मस्तत्सम्मत्वं द्रवित्वं प्रवतलि सर्गः ॥ ४६-॥ सांख्यकारिका, २४-४६
Self-apperception is egoism. From there proceeds only a two-fold creation, viz., the eleven-fold set of sense and five-fold set of element rudiments.

The rudimentary principles are non-specific; from these five proceed the five gross elements, which are known as specific, since they are soothing, terrific and dulling.

The subtle body, which is primeval, unconfined, permanent and composed of intellect and the rest down to the elementary rudiments, migrates, enjoys not, and is not invested with affections.

If there were no conditions, there would be no subtle persons, and if there was no subtle person there would be no evolution of the conditions. Thence a two-fold creation proceeds, by name Personal and Objective.

These verses can be best illustrated with the help of the following table which shows all the stages in the evolution of creation.
Classification of the Objects of Creation: Thus it will be seen that the Sānkhya Kārikā classifies bodies – substances – into two main divisions: (a) अविशेष (Aviśeṣa) Non-specific, and (b) विशेष (Viśeṣa) Specific. Caraka classifies them as (a) ऐंत्रिय (Aindriya) and (b) निरिन्द्रिय (Nirindriya). We have to understand the Aindriya (चेतनद्रव्य) creation as consisting of combinations of subtle and gross bodies and the Nirindriya as (अचेतन), purely gross. The Sānkhya Kārikā classifies the specific bodies further into three divisions: (i) सूक्ष्म (Sūkṣma) subtle, and therefore everlasting, (ii) मातापितृज (Parent-born), and (iii) प्रभूत (Prabhūta) - diversified objects such as plants, stones, etc. The first of these, i.e., Sūkṣma, is rather difficult to understand and, therefore, needs amplification.

The idea is that inasmuch as there are two facts, viz., (1) that the soul migrates, and (2) that the gross corporate body perishes, one has to presuppose that there is a non-corporal but spiritual frame which, being occupied by the soul, migrates from body to body carrying with it impressions (Bhāva) belonging to each previous life. Now we know that the soul being only a witness and a passive agent is not working actively with any personal interest. But this is explained thus:

It is always acting through the evolutes of nature and its reflections, such as Buddhi and Ahamkāra. As nothing, however, can proceed without a vehicular body carrying intellect (which again is subject to the influences of the Triguṇas) and as actions in life are followed by reactions in the next birth, we have to admit that there must be an intermediate rudimentary subtle body, लिङ्ग-शरीर (Lingaśaṅkara), a receptacle or vehicle for receiving those impressions (Bhāva-भाव) and undergoing forms of life according to the respective Karmas. Both the rudimentary (लिङ्गशरीर) and the intellectual (भावशरीर) creations are attached to the same gross body till it perishes. The Lingaśaṅkara is the frame for carrying super-sensible set of Intellect, Self-consciousness, etc. but produces no intuition of it; the भावसर्ग (Bhāva-sarga) is the Objective Creation formed of conditions apprehended by means of senses, i.e., the
assemblage of objects known by perception. Both these creations (Linga and Bhāva), are not separable from each other but are interdependent, forming together the spiritual life. Thus, there is continual action and reaction going on between the states of Intellect and those of Body. Each conditions the other. As the rudiments premise the rudimental body, so the latter again premises the gross; for, we have already seen that without the gross body there can be no experience. It is because both kinds of bodies mean that the word ‘विशेष’ is used in Kārika No. 38 already quoted. In other words, Intellectual Creation cannot exist without a support and that support is the gross body bearing a corporal existence.

In short, the bodies, as we see in nature, according to the Sāṅkhya-kārikas are specific substances containing both subtle and gross elements according to their requirement in the animate and inanimate creation. Modern science divides objects into (1) Organic and (2) Inorganic, which, in common parlance, are the same as animate and inanimate, respectively. Man, animals, vegetables come under Organic Creation. But only man is endowed with अत्यात्मगुणसंग्रह. It is because of this unique quality in man he is able to lead a peaceful life free from strain and stress. Someśvara also highlights this quality in Mānasollāsa.

Modern physics and chemistry have divided matter into some basic elements. These elements differ from each other in certain points. All these elements can be classified into five categories of mahābhūtas. On the other hand, each atom has the characteristic features of all the five mahābhūtas in it. The electrons, protons, neutrons, etc., present inside the atom, represent prthvi mahābhūta. The force or cohesion, because of which they remain attracted towards each other, is the characteristic attribute of jala mahābhūta. The energy that is produced inside the atom when it is broken and the energy which remains latent in it in its unbroken form, represent the attributes of agni mahābhūta. The force of

3. मनो मनोकरणं बुद्धिष्ठा च — चतुर्भूतिस्य-प्रतिपाद 5.3
movement of the electrons represents the characteristic feature of vāyu mahābhūta and the space in which they move is the primary attribute of ākāśa mahābhūta.

According to Ayurveda, the body of the individual is composed of five mahābhūtas. In the human body, these five mahābhūtas are explained in terms of doṣa, dhātu and mala and in drugs they represent the rasa (taste), guṇa (qualities), virya (potency) and vipāka (the taste that arises after the digestion and metabolism of a substance).

In the normal body of a living being, these substances remain in a particular proportion. However, because of enzymatic action inside the human body, this ratio of five mahābhūtas or their equilibrium inside the body gets disturbed. The body has, however, a natural tendency to maintain equilibrium. It eliminates some of the mahābhūtas which are in excess and takes some of the mahābhūtas which are in shortage. This shortage of mahābhūtas is replenished through the ingredients of food, drinks, air, heat, sunlight, etc. The exogenous paṇca mahābhūtas are converted into endogenous paṇca mahābhūtas through the process of digestion and metabolism.

Even during the process of death these five bhūtas play a very important role. They have two different forms namely, gross and subtle. The five categories of subtle bhūtas inside the body impregnate the five senses for five times and thereafter, they get detached from these five senses and thus death occurs. The dead body loses the five senses and is composed, therefore, only of the five mahābhūtas.

Substances that are heavy, tough, hard, stable, non-slimy, dense, gross and abounding in the quality of smell are dominated by prthvī; they promote plumpness, compactness, heaviness and stability. Substances that are liquid, unctuous, cold, dull, soft, slimy and abounding in the qualities of taste are dominated by jala; they promote stickiness, like
ointment, unctuousness, compactness, moistness, softness and happiness. Substances that are hot, sharp, subtle, light, ununctuous, non-slimy and abounding in the qualities of vision are dominated by tejas; they promote combustion, metabolism, lustre, radiance and colour. Substances that are light, cold, ununctuous, rough, non-slimy, subtle and abounding in the qualities of touch are dominated by vāyu. They promote roughness, aversion, movement, non-slimness and lightness. Substances that are soft, light, subtle, smooth and dominated by the qualities of sound are dominated by ākāśa; they promote softness, porosity and lightness.

**Tridoṣa Concept**: In the organic world, these correspond to the panca-bhūtas as and when operated by the soul. To be more explicit, the panca-bhūtas, पृथिवी, अप, तेजस्, वायु and आकाश, make up the whole of our physical matter, and this, when operated by the soul, is spoken of as being made up of vāta, pitta and kapha, which correspond respectively to rajas, satva and tamas, the triguṇas, which constitute the primal and fundamental triplicity of nature - prakṛti - characterising manifested existence of all grades. The origin of tridoṣas from the five elementary substances is represented as follows:

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| तत्र वायोराजेवाप्ल्लवा | वायुः |
| पित्रमानेयम् | पित्तम् |
| क्लेप्पासीम्यः | कफः |
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| सत् | रजस् | सत् + रजस् | सत् + रजस् + तमस् |
| आकाश | वायुः | तेजस् (अभि) | अप् |
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| पित्तम् | कफः |
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| पृथिवी |
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| कफः |
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Suśruta describes the *tridoṣas* thus:

It is from *vāta*, *pitta* and *kapha* that the human body takes its origin. They are respectively situated in the upper, middle and lower parts of the trunk and support the structure-body, just as three pillars support a building, and hence the name त्रिदृष्टुः given to it by some *Acāryas*. When they are diseased, they lead to destruction. So, with the aid of these three supplemented by blood as the fourth, the body is maintained in a normal condition.

Thus Suśruta gives here an idea of (1) what *tridoṣas* are, (2) what their normal function is, (3) how they take part in pathological processes, and (4) how with blood as a medium, they conduct all processes, from birth to death. He further observes –

*विमानानविक्षेपोऽस्मसूर्यानिला यथा। धारान्ति जगदेः कर्पितानि नास्तथा॥* — सुधुसंहिता-२१

Here Suśruta compares the forces of nature with those of the human body. Just as the sun, the moon, and the air are heavenly forces in one sense and bodies in another, similarly, the *tridoṣas* which have गुण and कर्म are complex bodies having both anatomical and physiological functions in the economy of life. In other words, the *tridoṣas* are perfect *dravyas* and as such fulfill the requirements of a *dravya* as defined by Caraka in *व्याधितिथिः कर्मगुणाः कारणं सामवच्यं यत्र तत्र द्रव्यम्॥ (चरकसंहिता सूत्रस्थान-१)

The substance, in which गुण and कर्म are indissolubly united and which is a *samavāyi karaṇa* - combinative cause, is a ‘*dravya*’.
Now let us see what drauyas are. The history of evolution tells us that (1) the tanmātras, which are rudimentary principles and nonspecific bodies, are karana-drauyas — (भावरूप) कारणद्रावय, and (2) the specific bodies, which are the outcome-evolutes of the tanmātras, are kāryadrauyas, कार्यद्रावय and become organic or inorganic according as they are सेवित or निर्देशित. All bodies, in this way, are naturally Pañcabhautika in their origin and constitution, but in the process of development where अति is the chief working agent are marked off by changes in the qualifies of the constituents. As the qualities change, the results of the actions change.

The drauyas according to त्वाय, वैशेषिक and आयुर्वेद are nine in number:

Of these, the first five are, इतरोत्तर i.e., capable of being perceived by the senses, while the last four are not so, i.e., they are अत्तिस्क. All physical matter is pancabhaùtika and composed of the five elementary drauyas mixed up in various proportions. The paramāṇus-परमाणुs of these drauyas are electrified particles belonging to these five elements, thus giving rise to the physical objects which we see around us. Drauyas are आकाशीय, वायु, आत्म, आय and पार्थिव.

At this point of discussion, it is to be noted that the drauyas do not by themselves explain the whole universe. They tentatively serve as their framework; it must be remembered that they are गुणेत्तर, कर्मवर्त्त and समवचित्तर. As compared with गुण and कर्म, they are निवय. We have, therefore, now to consider the categories (padārthas-पदार्थ) other than drauya. By the term ‘category’ we have to understand, with the exception of one, the several groups or classes into which objects can be divided and not mere modes of predication. They are गुण-guṇa, कर्म-karma, सामान्य-sāmānya, विशेष-viśeṣa, समवचित्त-samavāya, and अभाव-abhāva; and together with drauya, they constitute the seven padārthas of the Nyāya school. Of these, drauya, guṇa and karma have real objective existence with them.
and therefore we are more concerned with them here. *Abhāva* is rejected by the Ayurvedists and Vaiśeṣikas.

The remaining are बुधधीश्च, i.e., relative to understanding. We have already spoken about *dravya*, and we shall now say a few words about each of the remaining six:

(a) **Gūṇa**: *Gūṇa* by itself is निशेष i.e., inactive. It becomes a *Karana* when it gets associated with *dravya* for the purpose of producing action. So, whenever we use the term *dravya*, we mean it, for all practical purposes, to be a combination of *dravya* and *gūṇa*.

*Gūṇas* are described by Caraka as "सार्वं गुर्वादयो बुधिः प्रयणान्ताः परादयः." These belong to both cetana-चेतन and acetana-अचेतन *dravyas*.

(b) **Karma**: *Karma* is defined by Caraka as

4. *Gūṇa* is defined as समवायी तु निशेषः (कारणं गुर्णं) ॥ ॥ — चरसंहिता-सूत्रस्याम 1-51
N.B. —Shows the general relation between the पंचभौतिकमुखस्वरुप and the धातुs.

<table>
<thead>
<tr>
<th>Prevailing type of तमात्रा</th>
<th>Prevailing दोष</th>
<th>Prevailing साधारण in तमात्रा</th>
<th>Physical &amp; Chemical properties</th>
<th>Pharmacological properties</th>
<th>Physiological properties</th>
</tr>
</thead>
<tbody>
<tr>
<td>गृह्य</td>
<td>पार्थिव</td>
<td>कफ</td>
<td>मांस, स्थूल, सांड, मंद, स्थिर, गुरु, कठिन</td>
<td>मधुर mainly कषय secondarily</td>
<td>श्वेतसंगतिचक्रनरम्भूभ्रंग</td>
</tr>
<tr>
<td>रस</td>
<td>आय</td>
<td>कफ</td>
<td>रस, मेदसु, मञ्चु, शुक</td>
<td>मीठ, स्वीक, भ्युद मंद, गुरु, रस, सांड, मुड़, पिच्चल.</td>
<td>मधुर mainly कषय, आम्ल and लग्न secondarily</td>
</tr>
<tr>
<td>रूप</td>
<td>तैजस</td>
<td>पित्त</td>
<td>रक्त</td>
<td>उष्ण, तीक्ष, सूर्ख, रूख खर, लघु, विशद.</td>
<td>कठुक mainly आम्ल, लग्न secondarily</td>
</tr>
<tr>
<td>स्पर्श</td>
<td>वायुवीय</td>
<td>वायु</td>
<td>अविन्द</td>
<td>सुखम, रूख, रस, शिशिर, लघु, विशद.</td>
<td>कषय mainly तिक्त secondarily</td>
</tr>
<tr>
<td>शब्द</td>
<td>आकाशीय</td>
<td>वायु</td>
<td>आकाशीय common to all तमात्रा</td>
<td>स्वल्पन, वृक्ष, युद, व्यवायि, विविक्त.</td>
<td>अब्यक्तस</td>
</tr>
</tbody>
</table>
Karma is a cause both in conjunction and disjunction, and it rests in a manner embodied in द्रव्य. Its function lies in doing that which is required of it to be done. It does not require any other condition.

In other words, karma is action pure and simple, and it manifests only when in combination with द्रव्य and गुण. Gangadhara, the commentator on Caraka Samhita, says:

तस्य सहकारे कारणे द्रव्यकर्मोपयोग्ये गुणः। — चरकसंहिता-सूत्रस्थान 1-32

Regarding कर्तव्यस्य किया कर्म etc., he further says:

“कर्म is independent of any other action alien to its purpose (स्वभिष्य) during conjunction and disjunction of स्वायत्त्वयास. It restricts itself to the same dravyas, brings about संयोग and विभाग by association and disassociation, changes the nature and properties of the dravyas, and eventually having undergone alteration, manifests itself in the form of an ordinary or extraordinary action, for the accomplishment of an act”. Karma is both a कारणसामान्य and कार्यसामान्य, because संयोगादिन्न हि जनयति कर्म। कर्म च संयोगोदिश्य जायते।

It must be remembered in the first place that आयुर्वेद is a practical science based upon realities in the working processes of the living human body. It cannot stand merely on abstract ideas. Therefore, Caraka, having stated in general the nature of द्रव्य, गुण, and कर्म, goes on to explain in the very next verse, what the line of action, i.e., medical treatment should be, as follows —

इत्युक्तं कारणं कार्यं धातुसामायिनिहोचचते।
धातुसामायं किया चोक्तं तत्रस्यायोप्रयोजनम्॥ — चरकसंहिता-सूत्रस्थान 1-40

5. स्वायत्त्वयासं संयोगविभागं द्रव्यस्तत्कर्मिनीति, तत्तत्त्वत्त्वविभाजित संयोगविभागं पुष्ण पृथ्वी तति द्रव्याणि तत्त्त्वस्तत्त्वस्तत्त्वः। पारिपाल्यं स्वयं स्वयं परिपाल्यं एकाशं चिन्ताखंडित्व विलिङ्ग कर्मरूपेण ज्ञातव्यं सामवेतीति कार्यविषयते तत्त्वस्त। — चरकसंहिता-सूत्रस्थान-1
He clearly states that द्रव्य, गुण and कर्म are कारणस and धातु सामविषय is their कार्य. He has already stated elsewhere that सामान्य विशेष and समवाय are also कारणस. But considered from a physical point of view द्रव्य, गुण and कर्म are inseparable; some sort of गुण and some type of कर्म must accompany द्रव्य. On the other hand, सामान्य and विशेष are the causes of वृद्धि and हास in द्रव्य; they change the गुण and कर्म in द्रव्य. So, द्रव्य is नित्य in one sense, and गुण and कर्म (compared with द्रव्य) are अनित्य. All the द्रव्यस are not नित्य. They are of two kinds, viz., प्रकृत्वद्रव्यस and कार्यद्रव्यस. The प्रकृत्वद्रव्यस are the Panca-mahābhūtas and the कार्यद्रव्यस are either सेविन्द्र or निर्यिन्द्र. Instances of सेविन्द्रद्रव्यस are शरीर, इंद्रिय and विषय. It is thus clear that the कार्यद्रव्यस are महाप्रूपाराकर्षक, and not पञ्चमहापूर्तत्व अनित्य. Hence, we read the following words in Caraka “शरीरं नाम चेतनाशिशायनभूतं पञ्चभूताकर समुदायात्मकम्।”

Now समवाय indicates only a relationship between द्रव्य, गुण and कर्म. From a strictly logical point of view, it is a perpetual union, i.e., a condition of existence in which two things which are in a combined state, never had any separate existence. But समवाय changes with the कारणस, i.e., गुण and कर्म so far as the form and function of कार्य (शारीरिक) द्रव्यस are concerned. So, though समवाय by itself cannot be varying, the समवायकारणस are varying. We thus, see the difference between पुष्प and प्रकृति, प्रकृति and विशेष, अविशेष and विशेष, सूधम and स्तूल्य and स्तूल्य and स्तूल्य. This view of the Sāṅkhya-kārikā corresponds with that of Āyurvedists and the Naiyāyikas (नेयाविक). The soul varies according to the भावावह and लिङ्गवृत्ति and constitutions vary according to त्रिगुण (सांवकारिक). Following the same line of thought it can be said that त्रिगुणस are the products of पञ्चभौतिकद्रव्यस invested with qualities (गुणज) and the power of action (कर्म). Thus, स्थान and उत्पत्ति are कर्मस being the results of the action of वायु residing in the रजोगुण in a द्रव्य.

(c) सामान्य and विशेष.
(i) सर्वभावानां सामान्येन वृद्धिकारणम्।
हासेहुतुविशेषस्त्र प्रृतितिर्भवस्य तु॥

(ii) सामान्येकलकरं विशेषस्त्र पृथक्कृतम्।
तुन्यार्थस्त्र हि सामान्यं विशेषस्त्र सन्तुष्ट्वः॥

(i) सामान्य, the common factor existing in dravyas, adds to their strength; but विशेष gives rise to a concept of their peculiarity consisting in separateness, as a factor leading to deterioration. Both these factors are simultaneously working, when in relation to the body economy. “प्रृतितिर्भवस्यतु” may be compared with प्रृत्ति च विरोधिना धातुनां वृद्धिहस्ती भवतः।

(च.श.आ. 6)

(ii) “सामान्य brings about oneness or likeness, and विशेष difference, unlikeness or separateness. सामान्य indicates the fitness to accomplish a common object and विशेष indicates contrariety (अपचय)।"

Gangādhara, the commentator, explains (i) सामान्य and (ii) विशेष in the following words:

(i) सामान्यानां द्रव्यगुणकर्मणां वृद्धि विशेष।
प्रयोजकं सामान्यम्।

(ii) विशिष्टानां द्रव्यगुणकर्मणां हासे विशेष।
प्रयोजको विशेष।

So, सामान्यम् वृद्धिकारणसूत्रम्, or एकत्वसूत्र, or तुन्यार्थसूत्र। (येन सामान्यं विवि तस्य तेनसाह तुन्यार्थसूत्र-सामान्यम्)

विशेषः: असामान्ये or विपरीतस्त्र (अपचय) or पृथक्कृतस्त्र or हासेहुतुस्त्र।

It must be noted here that the interpretation of सामान्य and विशेष in Āyurvedic literature is different from that adopted by the physicians of सामान्य and विशेष in the sense of genus and species.
In its highest degree (समान्य), expresses only existence (सत्ता), a property common to all bhāvas. विशेष abides in the nine dravyas (पृथिव्यादि), which are eternal substances. Out of these nine dravyas आत्मा, मनस्, काल, दिक्, आकाश are infinite; and the परमाणु of the remaining four, viz., पृथिवी, आपू, तेजस् and बाहु are indivisible. They (अंतर्विशेषाः) have reached the uttermost point, and they are what they are by their indivisible nature. Its theory or doctrine is that all substances are composed of countless minute indivisible particles, from the combinations of which all forms of substances, physical and mental, arise, and from the operation of which all phenomena take place. These combinations are subject to change or destruction, but the indivisible particles cannot be destroyed or altered. This विशेष is the distinguishing feature of the बौद्धिक philosophy.

(e) **SAMAVĀYA : INSEPARABLE INHERENCE.**

In this connection Caraka says, Samavāya is the perpetual intimate relation between an object and its qualities; in other words, it is the communion (fellowship) of two things, whereof one, so long as it exists, continues united with the other, e.g., this relation exists between पृथिवी and its गुणाः.

(f) **ABHĀVA : NEGATION or NON-EXISTENCE.**

It is of four kinds:

1. प्रगभाव - Antecedent non-existence, as in the case of a pot before it is produced.

2. प्रचंसाभाव - Subsequent non-existence, as in the case of a pot after it is destroyed.

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6. समवायोऽपरिवर्त्यं भूतवदातो गुणार्थसः ||
   स निश्चित्येऽवाहि द्रव्यं न तत्रज्ञातो गुणः || — चक्साहितं-सुरस्थान 1-49
   [स निश्चित्येऽवाहि द्रव्यं = स समवायं निश्चितः व न त्रज्ञातो गुणः]
   [न निश्चित्येऽवाहि द्रव्यं = तत्र निश्चित्येऽवाहि गुणः]
(3) अन्योन्याभाव - Mutual non-existence, which finds expression in judgments like 'The pot is not cloth.'

(4) अत्यताभाव - Absolute non-existence; this variety we have when there is the bare ground with no pot on it.

In medical science dravya is to be understood as Kāryadravya, as it counts predominantly in the treatment of diseases. Dravya is, therefore, represented as samavayikaraṇa, i.e., combinative cause wherein actions (karma) and attributes (guṇa) exist. According to Vaiśeṣikas even soul (puruṣa) is a dravya, i.e., a substance, for, though it is devoid of action, i.e., change, still it appears to possess action by its contact with mind and the internal organs, in the state of phenomenal existence.

The human body, according to Āyurveda, is composed of three fundamental elements called doṣas, dhātus and malas. The doṣas govern the physico-chemical and physiological activities of the body, while dhātus enter into the formation of the basic structure of a body cell, thereby performing some specific actions. The malas are substances which are partly utilised in the body and partly excreted in a modified form after performing their physiological functions. These three elements are said to be in a dynamic equilibrium with each other for the maintenance of health. Any imbalance of their relative preponderance in the body results in disease and decay.

As has been stated before, inside the body, there are three doṣas which govern the physico-chemical and physiological activities. These three doṣas are vāyu, pitta and kapha. These doṣas are composed of mahābhūtas. All the doṣas have all the five mahābhūtas in their composition. However, the vāyu doṣa is dominated by ākāśa mahābhūta and vāyu-mahābhūta. In pitta, agni-mahābhūta is predominant, and kapha is primarily constituted of jala and prthvi-mahābhūtas.
Table Showing the relation between त्रिदोष and age, part of the body, Meal, Day, Night and Season.

<table>
<thead>
<tr>
<th>Constitution</th>
<th>Age</th>
<th>Part of Body (कोष)</th>
<th>Meal</th>
<th>Day</th>
<th>Night</th>
<th>Season</th>
</tr>
</thead>
<tbody>
<tr>
<td>वात</td>
<td>Old age</td>
<td>Lower Part</td>
<td>अलते</td>
<td>Afternoon</td>
<td>Last portion of night</td>
<td>ग्रीष्म: संचय, वर्षासु: प्रकोप, शरदि: उपशाम</td>
</tr>
<tr>
<td>पित्त</td>
<td>Youth</td>
<td>Middle part</td>
<td>मधे</td>
<td>Mid day</td>
<td>Mid night</td>
<td>वर्षासु: संचय, शरदि: प्रकोप, हेमंति: उपशाम</td>
</tr>
<tr>
<td>कफ</td>
<td>Infancy and child hood</td>
<td>Upper part</td>
<td>आदी</td>
<td>Morning</td>
<td>First part of night</td>
<td>शिशिरे: संचय, बसंते: प्रकोप, ग्रीष्म: उपशाम</td>
</tr>
</tbody>
</table>
The doctrine of the *dosas* plays an important part in Ayurveda inasmuch as it forms the basis for the maintenance of positive health and diagnosis, as well as treatment of diseases. A correct appreciation of this doctrine is, therefore, essential for proper comprehension and appreciation of the theory and practice of Ayurveda. When they are in their normal state, they sustain the body and any disturbance in their equilibrium results in disease and decay.

These three *dosas* pervade all over the body. There are, however, some elements or organs of the body in which they are primarily located. For example, the urinary bladder, the intestines, the pelvic region, the two thighs, the two legs and the bones are the primary seats of *vāyu*. The seats of *pitta* are the sweat, the lymph, the blood and the stomach. Similarly, the seats of *kapha* are the thorax, the head, the neck, the joints, the upper portion of the stomach and the fat tissues of the body. Each of these three *dosas* are again divided into five types. These five divisions represent only five different aspects of the same *dosha* and they are not five different entities in the body.

Locations and functions of these divisions of *vāyu*, *pitta* and *kapha* are given below:

During different seasons of the year, these *dosas* undergo certain changes. For example, *vāyu* gets aggravated during June-August, i.e., at the end of the summer. *Pitta* gets aggravated between October and December, i.e., during autumn, and *kapha* gets aggravated between February-April, i.e., during spring. If certain precautionary measures are not taken during these seasons, the person would expose himself to certain diseases caused by these *dosas*. The precautions to be taken in these seasons will be described later. In the classical Ayurvedic texts, it is suggested that to promote positive health and prevent the occurrence of diseases, one should take medicated enema by the end of summer season, purgation during autumn and emesis during spring.
Factors Responsible for Aggravation of Doṣas: Vāta gets aggravated by the suppression of manifested natural urges: taking food before the previous meal is digested, remaining awake for long hours at night, speaking with a loud voice, physical exercise in excess of one's capacity, exposure to jerks because of travelling in a vehicle for a long time, intake of ingredients having pungent, bitter and astringent tastes, intake of dry fruit, excessive worry, sexual indulgence, fear, fasting, cold and grief. It also gets normally aggravated during the onset of rainy season.

Pitta gets aggravated by the excessive intake of pungent and sour things, alcoholic preparations, saline, hot, vidāhi (things which cause burning sensation) and sharp things. Other factors which are responsible for the aggravation of pitta are anger, excessive exposure to sun and fire, fear, fatigue, intake of dry vegetables and alkalis. Indigestion and irregularity in taking food also aggravates pitta. Pitta normally gets aggravated during autumn season.

Kapha becomes aggravated by sleep during the day time, by the intake of sweet things, cold things, fish, meat, heavy, sour and slimy things, preparations of sesamum, sugarcane and milk, unctuous things, intake of food even after satisfaction, and intake of diet and drinks containing salt and water in excess during the spring season.

Aggravation of vāyu causes roughness, contraction, punching pain, colic pain, discolouration of the skin, malaise, abnormal movements in limbs, fracture, numbness, coldness, dryness and emaciation.

Aggravated pitta causes fatigue, sweating, burning sensation, colouration of the skin, foul smell, stickiness, anger, incoherent speech, fainting and giddiness. It is specially responsible for yellow colouration of the body.
Whiteness (paleness), coldness, heaviness, itching, unctuousness, *upadeha* (sticking of excreta in different orifices of the body), *stimitatva* (a subjective feeling as if covered with a wet cloth), *lepa* (a subjective feeling as if some extraneous material is adhering to the body), swelling, excessive exudation and *cirakriya* (delay in action or response) are the manifestations of aggravated *kapha*.

**Treatment of ailments caused by Aggravation of Dośas :**

Drinks, diet, regimens and medicines which are unctuous, hot, stable, aphrodisiac, strength promoting, saline, sweet, sour, oils, exposure to sun, bath, massage, enema, inhalation therapy, sleep, taking rest, application of hot ointments etc., alleviate *vāta*.

Drinks, diet regimens and medicines which are bitter, sweet and astringent, cold wind, shade, night, water, moon rays, underground residence, fountain, lotus, embracing the body of females, ghee, milk, purgation, sprinkling of water, blood letting, anointment, etc. alleviate *pitta*.

Drinks, diet, regimens and medicines which are rough, alkaline, astringent, bitter and pungent, exercise, spitting therapy, sexual indulgence, walking, fighting, remaining awake, aquatic games, *pādaghata* (putting pressure of different parts of the body through feet), exposure to heat and sun-rays, emetic therapy, fomentation, *upanāha* (application of hot ointments), etc. alleviate the aggravated *kapha*.

**Environmental factors governing the upkeeping of a living body’s capacity for resistance :**

The environmental factors governing a living being are both external and internal. Air, water, place and time are external. Emotional imbalance and mal-adjustments are internal. The former causes physical disorders whereas the latter result in psychic aberrations. In normal
circumstances, there may not be any cause for anxiety. In extra-ordinary circumstances, different reasons may cause different diseases. A shrewd physician, who knows both external and internal actions and reactions, exercises great caution in recognising and remedying the diseases.

The impact of air on the system is very important depending upon the season, e.g., in winter one experiences cold wind. In spring, it may be very slow. In rainy season it may be quite uncomfortable. At times, there may be gale or whirlwind with terrific speed or noise. When it blows carrying smoke or particles of dust, it is injurious for health.

Contamination of water is another factor. When water gets contaminated, it has foul smell with change in colour. Neither a living being bathes in it nor uses it for drinking purposes. Even animals living in water are affected by such water and suffer from diseases. Fish, tortoise, crocodile, etc. suffer from it and grow thin. Even birds do not feel like tasting such water. Contaminated water causes ill-health.

A place or a country devoid of natural physical surroundings can be a source of health hazards and misery for living beings. A place full of reptiles, infested with mosquitoes, flies, rats, etc. becomes uninhabitable and such a place is unsafe for normal healthy being. Food grains may be destroyed. Unusual noise or sound of animals disturbs rest or sleep. Parched ponds and lakes, earthquakes and storms, piercing rays of the sun, change in the course of planets etc. are not signs of healthy surroundings.

Extreme climatic changes cause unusually hot or cold seasons, unusual rains or drought. These cause great misery for man, for animals, for birds and plants and herbs. In such a hostile surrounding, life becomes miserable and various types of diseases spread.

Science of life or Āyurveda suggests ways and means of combating such deadly diseases by proper diagnosis and effective treatment. By close observation, the sages in the past felt that change in air, water,
place and time is inter-related. After analysis, a physician can determine how polluted air is the cause for water-contamination, how foul air and water make a place unhealthy and how such places affect the seasons also. It is through timely use of disinfectants, such pollutions are checkmated and impure elements eradicated.

For the purpose of eradication of diseases caused by various pollutions, a routine intake of diet, behaviour and movements have been recommended in Āyurveda. Prevention of diseases and promotion of health are the primary objects of this science of life. Cure of such diseases is also its another main objective. If a person reasonably follows the routine of diet, behaviour and movements, the cause of imbalance of doṣa is less. Diseases result only when there is mal-adjustment in doṣa.⁷

For maintenance of natural status or स्थान of doṣas, a routine for day - दिनचर्या, night - रात्रिचर्या and different seasons - ऋतुचर्या is prescribed.

दिनचर्या consists of rising early in the morning and meditating on God according to one's chosen idol. After answering nature's call and taking physical exercise or performing yogāsana, one should have a comfortable bath to eliminate the heat of the body and mind. After bath and worship of the deity according to one's faith, it is good to practise prāṇayāma to promote physical and mental well-being. Breakfast should be taken according to one's professional work, with devotion. After having nourishing and tasty fresh lunch, one should take some rest and again attend to one's legitimate work.

रात्रिचर्या consists of light work after evening exercise and taking dinner. Too many offsprings should be avoided to make the family small and contented. As the semen is the fine धातु and root of life, celibacy has

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⁷ आहारचर्यां चेंच्चा। सेवत मानुषो विभिन्न।
देव त्यन दोषांचा। वैषम्य नापूर्द्र। गद्यकृमु। || 14 ||
- चोदशाहृदयवस्त्र - स्वास्थ्यतम। Tr. Dr. P.V. Sharma p-252.
to be observed for longevity and happiness. Sleep is known as भूतधात्री as it is the sustainer of creatures by removing the entire fatigue of the body and mind and restoring freshness.

(पोडशाहश्चरयम् - स्वास्थ्यावृत्तम 20-23 p.253.)

अनुचर्या comprises of routine for the six seasons. वर्षा - rainy season, शरद् - autumn, हेमन्त - early winter, शिशिर - late winter, वसंत - spring and ग्रीष्म - summer. The former three come under विसर्गकाल - releasing period while the latter belong to आदानकाल - receiving period. In the विसर्गकाल - releasing period, दिनम - moon, is predominant. This promotes creation and strength. In the आदानकाल - receiving period, चूर्ण - sun, is intense. He sucks all the sap or strength of living beings.8

अनुचर्या - seasonal routine, is very important. Various physiological symptoms of increase and decrease are visible in this period. So, each अनु, season, is described in detail so that both the physician and the patient may become aware of the possible changes and take necessary precautions before restoring normalcy or responding positively to the treatment given.

8. चर्चारत्वद्विधामात्र अनु, शिशिर, वसंत, ग्रीष्म, मासाधिकृतम्।
पूर्वं तत्र विसर्गस्त्रिक्षमेव चादानकालः स्वास्थः।
आदे सोमम्, चहतः, क्षणश्री प्रवष्टिप्रभुत्वकरणी।
अपस्तिष्टस्तिदिनेश, क्रमशः, तैत्तिकः वर्षात् चतुरेर्दशि। | Ibid. 24-25 p.253.
In वर्षा - rainy season, humidity is more. Digestion is slow. Due to faulty elimination of excreta, *doṣa*, वात, gets aggravated. In order to maintain digestive capacity, one is advised to take light diet. Old rice, intake of *arīṣṭas* mixed with honey is advised. Diet should be mainly of salts, fatty substances and sours which pacify वात. Drinking boiled or hot water is advised. One should avoid contact with contaminated water and also avoid sleep during day time.9

During शरद - autumn, *pitta* - पित्त, accumulated during वर्षाक्रृत्वृत्त gets aggravated. Piercing sun rays cause burning sensation resulting in पित्त disorder. So, sweets, bitters, cold and light items are necessary in the diet to pacify पित्त. Purgative is advised to eliminate पित्त. It is suggested to avoid sun-heat.10

During हेमन्त - early winter, digestive fire becomes strong and able to assimilate even heavy items. There is no harm when one protects himself against cold. Hot water bath after physical exercise is always good. Light diet, which aggravates वात, may be avoided.11

शिशिर - late winter, is the beginning of आदान - receiving period. The routine of हेमन्त is continued in this season with greater attention to protect oneself from cold and वात -

आदानकालप्रधान: शिशिरसप्तस्तम रीख्यप्रारंभः।
नेप्रवावर्तप्रवाजनितं शीतस्वस्तम् || पोडशास्त्रदयम्-शिशिरसप्तस्तम्-43. p.255.

9. वर्षायु वायुदाराधिकार्यान्वितं भोजनमहत्तकशाय।
   दोषावस्तं: प्रकोपं वायुति विरोधशुद्ध्वयः || | Ibid. 26, p.253

10. वर्षासम्भवितस्तं सहस्ता विम्बासूतीशिष्याविक्रीयते।
    शोध्यं प्रकोपं गच्छति दाहाविकारीकाणि स्वतः || |
    अर्थं: प्राणं मुच्यते तत्र विचारं सतिःको सुलभः ||
    शीतं वित्तास्तं मात्राकलादिः सुविचारं ||
    पित्तस्य संघनां स्तंभं काले स्वर्जनं स्वजनं ||
    तिक्ताशिष्यसिद्धं स्वस्यप्रकाशम् प्रसुन्तनः || | Ibid. 33-35, p.254.

11. हेमन्ते त्वतिसत्तं शीतस्वस्तम्यायाविक्रीयत॥
    अनिम्बि वायुविभागम् पुरुषश्चायायायान्तः। || | Ibid. 37, p.254.
In 3W, spring, sun rays emit heat and so कफ accumulated in water gets aggravated.12 Intake of diet consisting of wheat, barley and Bengal gram, physical exercise and hot water bath are advised.13

श्रीम, summer, is a season when rays of the sun draw out the sap of living beings making them exhausted and weak. To counteract it, one should take rice with ghee and cold sweetened milk. Cold water bath is preferred and sleeping outside under the blue sky during nights would be pleasant. Sours, pungents, salty, hot, dry and rough items may be avoided in diet.14

The effect of air, water, space and time on a living body has been discussed in detail till now. Another important factor governing health is considered the trio of diet, sleep and celibacy. Just as आचार is परमोघम, आहार is परमो आधार of प्राण. Food is the source of life. Proper intake of food is necessary for nourishment. Strength, nutrition and contentment are the root cause of nourishment. Lest the body gets decayed by its self-destroying nature, nourishing diet becomes essential -

स्तम्भास्त्रयः प्रसिद्धा आहार-ज्वभ-शुक्रसंरक्षा |
कायसतिकः तत्तु प्रयतिसंरक्षा भवेतु पुरुषः ||
प्राणानामपि मूलं त्वस्र पुरुषोऽति नैव तेन विना ।
अत आहारः कायं विधिः बलपुष्टितुष्टिः करः ||
क्षणभुदो शरीरं त्रिनितत्त्वसंरक्षयेते निजारंकः ।
तत्तुर्च बलशक्तियाधानार्थ प्राणाम् आहारः || पोषणात्वदवस्यः-स्वास्थ्यकृत्तमः-55-57 p.256.

12. कृतिकाचित्कुलमाधिकारकिल्ले, प्रकोपपूपमति |
तस्माद वसंतालाम करणां रेगा प्राप्तपने || Ibid. 45. p-255.
13. करसमनारं कोव्यं भोजनं गोपुरप्रचारस्वलयुक्तम् ||
व्यायामशः निषेधः; लोकस्वबः; कुसुमातिशः || Ibid. 47. p.255.
14. आदिते तु निदिष्टं सुवर्णं निरस्तिभिषिक्तान्वेधः ||
अतं चाहि कृपया दैवत्त्वम्याय लोकोऽधिम्यपुः || Ibid. 49.
स्वर्णं करुषाखलद्रमं भोज्यं प्रीतीं विकृत्यविविधस्तः ||
शुचिः रक्षये वहुः व्यायामशः कामसः || Ibid. 54, p.255.
In an age when adulteration of food products is common, it is very difficult to decide about a wholesome diet to nourish and replenish the decaying body. Although there cannot be a fool-proof nutritive diet, it is safer to follow the suggestions given in *स्वस्थ्यवृत्तम्* of *प्रोज्ञान्तवद्यम्*.

The Mānasollāsa gives detailed description of *dinacarya* (or timetable for the healthy person).

एतेतपोभिः कुरुते नियताः कायशोषणम् ।
स सर्व लभते कामं दुष्पायं नात्र संजयं ॥ 1.17.124

It means there is no doubt that the person who does his duties regularly, with self-control, he/she should have healthy life.

One should get up from bed early morning. This is considered to be an auspicious time when there is less of noise in the atmosphere and the entire surrounding is impregnated with calmness and peace. Getting up from bed and offering prayer to the god (of one’s own religion or belief) creates such an impact in the individual that he/she enjoys happiness throughout the day time. Before actually leaving the bed, an individual should chalk out his programme of work for the day.

**Cleaning the face**: Whether it is summer or rainy season or winter, one should wash the face with water immediately after getting up from the bed. This helps in the cleaning of the dirt accumulated in the eyes, nose and mouth during night and gives freshness. In winter season, lukewarm water can be used for this purpose.

**Protecting Eyesight**: While washing the face, one should take a mouthful of water, close the mouth and keep the eyes open as far as possible. A handful of water, with a little force, should be sprinkled over the eyes. This is considered to be very useful for preserving and promoting eyesight. Care should be taken not to apply much force while sprinkling.
water. After sprinkling water, eyelids should be very gently rubbed so that the eyeballs get a gentle massage.

**Drinking Water**: According to Mānasollāsa, the king should drink *divya* (rain) water in the Šarad season, flowing water from rivers in *Hemanta*, from lakes in *Sisira*, from big reservoirs in *Vasanta*, from springs *Vasanta* in the hot season and from wells in the rainy season.

दिब्रेद शरदि पानीयं हेमान्ते सरिद्धवम्।
शिशिरे बारि ताडागं वसन्ते सारसं पथं।|| 3-14.1627

After washing the face and mouth, one should drink a glass of water. This is prescribed for all seasons and on all days. This helps in the proper evacuation of the stool and urine. Some people are in the habit of taking bed tea for this purpose. The reflex action produced by bed tea is different from the one produced by the cold water. Only the latter produces pressure, thus, stimulating the intestines to start the peristatic movement for evacuation. Tea (caffeine) stimulates the intestines so strongly that its stimulating effect loses its significance after some days and the individual becomes addicted to tea. The caffeine content of the tea or coffee produces some adverse effects on the glands of the stomach and intestines which the cold water does not. Cold water is, however, prohibited if the individual is suffering from cold, cough or sore throat.

**Evacuation**: One should make a regular habit of going to latrine after getting up from bed. One does not feel the urge for it at times, because of certain reasons. Either the meal of the previous night has not been properly digested, or the individual had inadequate sleep. The habit of drinking a glass of cold water in the morning overcomes these difficulties caused by indigestion and inadequate sleep and thus, the individual gets clear motion. People who are exposed to a lot of worry or those who are short-tempered, sensitive or wrathful, do get a lot of wind in their stomach. This accumulates in the intestines during the night.
Wind is also formed because of the intake of pulses (dal) and fried things in excess. Wind formation also takes place in persons who do not take leafy vegetables and fruits in adequate quantity. Whatever the cause may be, when the wind is formed it creates some obstruction in the bowel movement. The individual may at times feel that he has complete evacuation. But after some time, he gets the urge again and there are people who go to latrine three to four times in the morning itself, before they feel comfortable with the evacuation. This causes considerable inconvenience, and in many cases, the evacuation remains incomplete which causes suppression of appetite, indigestion, headache, uneasy feeling, fatigue and even sleeplessness. Wind, when formed in excess, puts pressure on the heart and may cause palpitation. It is, therefore, necessary for an individual to take necessary precautions relating to food, drinks and sleep, so that he gets clear motion in the morning. However, if he has an urge for the second time, it should not be stopped by force. That will not be good for health.

**Cleaning teeth**: One should use the tooth-cleaning stick whose top portion is crushed and which is either astringent, pungent or bitter in taste. This should be done in such a way that the gums are not injured. This removes the foul smell from the mouth. It removes the dirt of the tongue, teeth and mouth creating thereby the taste for food. In addition, teeth are kept clean and healthy.

**Tongue scraping**: Tongue scrapers should be made of gold, silver, copper, tin or brass. Their edges should not be sharp and they should be curved to facilitate scraping. The midrib of a mango leaf can also be used as a tongue scraper. The scum deposited on the tongue gives rise to foul smell. So the tongue should be scraped regularly.

**Use of Nasal drops**: One should inhale Anu taila every year during the three seasons, viz., the rainy season, the autumn and the spring, when the sky is free from cloud.
One who habitually resorts to nasal therapy in time according to the prescribed method, his eyes, nose and ears are not affected by any morbidity. His hair and beard never become white or grey; he never experiences hair fall; these rather grow luxuriously. Diseases like torticolitis, headache, facial paralysis, lock jaw, rhinitis, hemicrania and tremors of the head are cured by inhalation therapy. Being nourished by inhalation, his veins, joints, ligaments and tendons of head and neck gain greater strength. His face becomes cheerful and plumpy and his voice becomes sweet and stabilised. All his sense organs become clear and they gain considerable strength. Diseases relating to head and neck do not attack him all of a sudden. Even though he might be growing old, old age does not affect his head in the form of grey hair.

**Chewing** : One desirous of clarity, taste and good smell of mouth should keep in mouth (chew) the fruits of jāti (*Myristica fragrans* Houtt.), *kataka* (*Hibiscus abelmoschus* Linn.), *pūga* (*Areca catechu* Linn.), *kakkola* (*Fiper cubeba* Linn.), *sūkṣmailā* (*Elettaria cardamomum* Maton.), flower stalk of *lavanga* (*Syzygium aromaticum* Merr. and L.M.), fresh betel leaf (*Piper betle* Linn) and the extract of *karpūra* (*Cinnamomum camphora* Nees and Eberm.).

**Application of oil** : In this section, “the enjoyment of bath” and various kinds of preparation of an ointment are described. The king’s persons Someśvara says, should first anoint the king with fragrant oil and then expert wrestlers well-versed in the art of massaging should massage his body. An ointment prepared with fragrant unguents like *kostha* etc in water or *kanjīka* is applied afterwards to the body for rubbing and cleaning the skin. The scented oil of *āmalaki* is then applied to the hair, sometimes scented turmeric is applied in addition.
One who applies sesamum oil on his head regularly, does not suffer from headache, baldness, greying of hair, nor do his hair fall. Strength of his head and forehead is specially enhanced. His hair becomes black, long and deep-rooted. His sense organs work properly. The skin of his face becomes brightened. Application of sesamum oil on the head produces sound sleep and happiness.

**Oil Massage**: As a pitcher, a dry skin or an axis of a cart becomes strong and resistant by the application of oil, so by the massage of oil, the human body becomes strong and smooth-skinned. It does not become susceptible to the diseases due to *vata* and it becomes resistant to exhaustions and exertions.

*Vāyu* dominates in the tactile sensory organ and this sensory organ is lodged in the skin. Massage is exceedingly beneficial to the skin. Therefore, one should practise oil massage regularly.

Of the person who practises oil massage regularly, the body, even if subjected to injuries or strenuous work, is not much injured. His physique becomes smooth, strong and charming. By applying the oil massage regularly, the onslaught of aging is slackened.

By massaging oil on the sole of the feet, roughness, immobility, dryness, fatigue and numbness are cured. It promotes strength and steadiness of feet. The eyesight becomes clear and vitiated *vāta* is relieved thereby.

Prevention of sciatica, cracking of feet, constriction of vessels and ligaments of feet are ensured if oil massage is applied to the feet regularly.

Unction over the body eliminates bad smell, curbs heaviness, drowsiness, itching and removes undesirable dirt and unpleasantness due to sweating.
**Exercise**: A physical action which is desirable and is capable of bringing about bodily stability and strength is known as physical exercise. This has to be practised in moderation depending upon the factors such as sex, age, climate, occupation, health, etc.

*Good effects of exercise*: Physical exercise brings about lightness, ability to work, stability, resistance to discomfort and alleviation of *doṣas* (specially *kapha*). It stimulates the power of digestion.

*Bad effects excessive exercise*: Physical exercise in excess causes exertion, exhaustion, consumption, thirst, *raktapitta* (bleeding from different parts of the body), *pratamaka* (an acute form of dysphonia), cough, fever and vomiting.

Perspiration, enhanced respiration, lightness of the body, proper functioning of the heart and such other organs of the body are indicative of the exercise being performed correctly.

One should not do exercise, laughing, speaking, travelling on foot, sexual activities and night walking in excess, even if one is accustomed to these.

*Contra-indication of exercise*: Exercise is contra-indicated for persons who are emaciated due to excessive sexual activity, weight lifting and by travelling on foot and for those who are in the grip of anger, grief, fear, exhaustion and for the children, for the old persons and for persons having *vārika* constitution and profession of speaking too much. One should not do exercise while he is hungry and thirsty too.

Our ancient poets and scholars have given their appreciation on these topics\(^{16}\)*, i.e., Physical Exercises:

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16) All these (1-8) statements are quoted from – Āyurvedāchārya Bhāskar Govind Ghānekar’s “Vaidyakiya Subhāṣita Sāhityam”, Chaukhamba Sanskrit Samsthana, Varanasi - 1977.
(1) Moving of mace or heavy weapons, bending bows etc. provide exercise for the different parts of the body. This is known as exercise.\(^{17}\)

(2) Exercises, keeping the body fit, are considered the best.\(^{18}\)

(3) Enjoy wealth economically. Walk slowly and steadily. Climb up the hillocks slowly. Systematically cultivate learning and practise religion. Do exercises regularly.\(^{19}\)

(4) State revenue rises sharply when the king employs his energy within limits. Over-straining is the main cause of sharp fall. Exercises within the limits of bodily energy make room for sound health. Overdoing any thing results in dejection and loss of health.\(^{20}\)

(5) Oh! king, There is no other game which can equal hunting. With a proper exercise, feet movement becomes quick and one can walk a long distance. It is very useful in times of danger for life. \(\text{शीत} \) (cold) is reduced and heat in the stomach, which is the main cause for bodily health, remains constant. With reduction of fat, physical organs become strong, fit and light. Resistance to cold, heat, air, rain, hunger, thirst develops.\(^{21}\)
(6) Posture is the first prerequisite in Hathayoga. Posture helps in steadying the mind and body, in maintaining health and in keeping them light.\textsuperscript{22}

(7) Person acquires honey through hard work. Hardwork alone helps him/her to get sweet Udumbara fruit. Look at the labour put in by the sun. He is ever moving without any exhaustion.\textsuperscript{23}

(8) One who sleeps, belongs to Kaliyuga. One who is free from sleep belongs to Dwāparayuga. One who is ever standing belongs to Tretāyuga. One who is ever on the move belongs to Kritayuga.\textsuperscript{24}

**Bathing** : Mānasollāsa third Vimsati second Adhyaya explains about snānavidhi. Bathing is a purifying, sexual stimulant and refreshes the body and mind. It removes fatigue, sweating and dirt. It generates strength in the body and is an aid *par excellence* for the enhancement of the vitality in the body.

We find different views on bath in different works of Sanskrit literature. Some more information is given in the ancient Sanskrit literature\textsuperscript{25}:

(1) Neither cleanliness of body nor purity of mind-cleansing emotions - is possible without bath. So bathing is the prerequisite of physical and mental activities.\textsuperscript{26}

\begin{itemize}
\item \textsuperscript{22} हठस्य प्रयत्नायुगाध्यायान् पूर्वपुच्छते ।
कुर्यात्मदानं स्त्वयमायेः बाहुसायनम् ॥ (हठोपण्यासादिपिकाः)
\item \textsuperscript{23} चतुः च मधु विन्दति चतुः स्वादुदुम्रावः ।
सूर्यवस्य पत्या श्रेयं यो न तद्यथे चतुः ॥ (ऐरेवद्राहण)
\item \textsuperscript{24} कलित्व स्वप्नो भवति, संपिवास्तु सम्पन्न ।
सर्वदेऽश्लेष्या भवति, कृतं सम्पन्नो चतुः ॥ चर्चितम् ॥ (ऐरेवद्राहण)
\item \textsuperscript{25} All these (1-11) statements are quoted from – Āyurvedāchārya Bhāskar Govind Ghānekar’s “Vaidyakiya Subhāṣita Sāhityam”, Chaukhamba Sanskrit Samsthan, Varanasi - 1977.
\item \textsuperscript{26} नैर्विक्षर्यं भवायुगायु विक्षर्यं स्वास्थि न कुर्यात् ।
तथाकालिकस्वास्थयं स्नानार्थं विनियतः ॥ (भविष्यपुरुषः.)
\end{itemize}
(2) Activities prescribed in Vedas, Smritis and Puranas are all religion-oriented and performed after bathing. So, bathing is a daily requirement. It enhances charm, fitness and health.\(^{27}\)

(3) One should always take bath daily in a river, lake, tank, reservoir or a fountain.\(^{28}\)

(4) Fresh meat, fresh food, young lady, milk products, ghee and hot-water bath are considered instantly energising and inspiring.\(^{29}\)

(5) Morning bath, service of cow, gardening, working in flower garden and service rendered to parents are all considered sacred and healthy.\(^{30}\)

(6) Speak like a parrot. Meditate like a crane. Masticate like a goat. Bathe like an elephant.\(^{31}\)

(7) These are ten benefits accruing by daily bath: Strength, form, voice and colour become pure. Touch and smell become refined. Body becomes clean. Complexion improves. Youthfulness is retained. Beautiful brides are a certainty.\(^{32}\)

(8) Bathing keeps the mind cheerful, wards off bad dreams, strengthens the bases of sanctity, removes impurities, enhances lustre, beautifies...
form, wipes off an enemy, inspires warmth of love, helps in attracting women and relieves exhaustion.  

(9) One should not take bath after taking food, while suffering from sickness, at midnight, putting on many clothes and in an unknown pool or pond.  

(10) If sickness, weakness, old age etc. come in the way of bathing, do not pour water on the head. Either pour water all over the body or have a sponge bath.  

(11) Implicit faith in one’s religion is steadiness. Control of senses is religion. Removal of mind’s impurities is bathing. Protection of the living creatures is charity. Bathing in water keeps the body clean. If it is not permissible, reading of holy texts, self-restraint and meditation can be practised to keep the mind tranquil.  

**Dress**: Mānasollāsa explains about वस्त्रोपयोगः. It says, excellent clothes of cotton or silk, woven with silver or golden threads of various kinds and colours, be brought from different countries and should be worn.  

Wearing clean apparel adds to the bodily charm, reputation and longevity. It prevents inauspiciousness. It brings about pleasure, grace, competence to participate in conferences and good look.
Use of perfumes: Use of scents and garlands stimulates libido, produces good smell in the body and enhances longevity and charm. It gives corpulence and strength to the body. It is pleasing to the mind and it prevents inauspiciousness.

Use of ornaments: Wearing of gems and ornaments adds to the prosperity, auspiciousness, longevity and grace. It is pleasant and charming. It is also conducive to the vitality of the body.

The dressing and cutting of hair, beard (including moustaches) and nails, add to the corpulence, libido, longevity, cleanliness and beauty.

Use of footwear: Use of footwear is conducive to eyesight and feet. It protects the feet from attacks of reptiles, germs, etc. It gives strength and facilitates the display of physical force and is libidinal stimulant.

The author Someśvara deals with the interesting topic of Pādukā Bhoga or the enjoyment of sandals. After taking bath, the King should put on a pair of sandals made of Śripaṇi or Harichandana wood or of leather which overs only the front portion of the foot according to convenience. III 3.3.954-958.

Food: The Mānasollāsa recommends change in food and drinks in accordance with the needs. One should eat in proper quantity. The quantity of food to be taken, again, depends upon the power of digestion including metabolism of the individual. The amount of food which, without disturbing the equilibrium of dhātus and doṣas of the body, gets digested as well as metabolised in proper time, is to be regarded as the proper quantity.

Items of food like Sali (Oryza sativa Linn.), sāstika (a variety of Oryza sativa Linn.), mudga (Phaseolus mungo Linn.), common quail, gray partridge, antelope, rabbit, wapiti, Indian sambar, etc. - even though light for digestion by nature, are to be taken according to the quantity prescribed. Similarly, preparations of flour, sugarcane and milk, tila, (Sesamum indicum Linn.), masa (Phaseolus radiatus Linn.) and meat of
marshy and aquatic animals even though heavy for digestion by nature, are also required to be taken in proper quantity.

But from this, it should not be concluded that the description of heaviness or lightness does not carry any importance. The light food articles are predominant in the qualities of vāyu and agni. Those dominated by prthvī and ap mahābhūtas are heavy. According to their qualities, the light articles of food are stimulants of appetite and by nature are considered to be less harmful even if taken in excess of the prescribed quantity. On the other hand, heavy articles of food are suppressors of appetite and are exceedingly harmful if taken in excess unless there is a strong power of digestion and metabolism achieved by physical exercise. If the food articles are heavy, only three fourths or half of the stomach capacity is to be filled up. Even in the case of light food articles, excessive intake is not conducive to the maintenance of the power of digestion and metabolism.

Taken in appropriate quantity, food certainly helps the individual in bringing about strength, complexion, happiness and longevity without disturbing the equilibrium of dhātus and doṣas of the body.

Use of collyrium: One should regularly apply collyrium made of antimony because it is useful for the eyes. Rasanjana (a preparation of Berberis aristata DC.) is to be applied once in every five or eight nights for lachrymation of the eyes. Of all the mahābhūtas, tejas dominates in the composition of the eyes. So they are specially susceptible to the attacks of kapha. Therefore, the collyrium etc., which alleviate kapha are good for keeping the vision clear.

A strong collyrium must not be applied to the eyes during the day time as the eyes weakened by drainage will be adversely affected at the sight of the sun. Thus, the collyrium meant for drainage should, as a rule, be applied only during night.
Food is must for all beings. But it should be proper and nutritious. Taittariya Upanisad says, that 37:

(1) Food is the source of birth and growth. Anything swallowed by living beings is called food.38

(2) Oh king! food helps in the birth and growth of living beings. All beings are alive by taking food.39

(3) One can live long by giving up wealth which is not easy to renounce. But one cannot live long without taking food.40

(4) Be upright in your action for procuring food. Take food only to sustain life. Protect life for continued existence of fundamental principles of philosophy. Cultivate dispassion and discrimination for wiping misery or sorrow.41

(5) Consider food as creator himself. Don’t condemn food. Follow this precept. Don’t discard food. Follow this precept. Praise food. Follow this precept.42

(6) The wise find no fault with food except when it is harmful to life or causes disease.43

37) All these (1-11) statements are quoted from – Āyurvedāchārya Bhāskar Govind Ghānekar’s “Vaidyakīya Subḥāṣīta Sāhītyam”, Chaukhamba Sanskrit Samsthana, Varanasi - 1977.
38) अद्वैत भूतानि जापनि; ज्ञात्यक्षे वर्धने।
   अद्वैताः च भूतानि; तत्मात्मं सदुपजये॥ (तिरिरोप्योपनिषद्र श्राहन्तद्वल्ली - अन्वयः 2.1)
39) अहास्यतम्भत्वभूतानि संभविता महाभासे।
   अहाराः विवर्धने तेन जीवनस्य जनाच॥ (महाभाषा)
40) जयकर्षणेनवथेष्वरिष्टं जीवनस्य जीवितम्।
   न तु शोभनमपुष्यन्य शाख्यं वर्तिवद्विषु॥ (महाभाषा)
41) अन्तं विषमसंहारं कुर्मनिन्दनी व्यकर्षणार्धारं अवज्ञानायां
   ज्ञानादित्वातृत्वमहिः सत्त्वायं विवर्धने कुर्मवृक्षं न दुख्या॥ (योगावशिष्ठ)
42) अत्र तत्र स्वाभिधेयम्। अर्थं न निन्दन्त॥
   अर्थं न परिचयात्। तदृष्टम। अर्थं न बुधु कुर्मवृक्षं, तदृष्टनम॥ (तिरिरोप्योपनिषद्र श्राहन्तद्वल्ली - अन्वयः 2.1)
43) उत्क्रान्तमूला द्रोणं नास्कर्योपयोद्यदुर्लभ॥ (मकरसंहारपूर्ण)
Food deserves respect. It shall be taken without looking down upon it. Be happy and cheerful when food is served. Always speak highly of food.  

Food consumed is divided into three parts. The undigestible part is converted into filth. The middle portion is reduced to flesh. The most delicate portion becomes the mind.

Mind also becomes pure when food is pure.

Of all cleanliness, clean food is the best.

Water, food and wise-sayings are the three precious gems in this earth. But fools regard pieces of stone as gems.

Code of General Ethics: Mānasollāsa gives detailed description about ethics for Kings as well as common man. In addition to Rājaniti, these collections contain a primer of principles and morality of high ethical value many of which are generally accepted not only in India, but all over the world.

अः स्वपुनां सावधिकारिकाणां ||
प्रियं च नानू वाच्चेत धर्मम धनातन || 1.10.64

One should not tell a lie nor should one take over others’ properties nor should long for others’ wives or property.

अनायायकरं नृणाममयायमनं स्मृतम ||
परसीते च भयं तस्मात् तत् परिक्रमेत् || 1.3.44

44) पूर्णेद्वारनिन्यासाचैतदकुस्तम ||
धूतव्रात्वष्टिदेवत प्रत्यतन्देव सर्वश || (मनुसूत्रित 2.54)
45) अवमसिखं वेत विचीतो तत्स ए विभविः वातुतवृं हस्याम || भवति (ये मध्यभाषानांशं योगशिष्टस्तम्भः) || (छान्दोग्योपनिषदः)
46) आनायायकरं सर्वोपरं || (छान्दोग्योपनिषदः)
47) सर्वेषा एव शीतारामस्तैः विविषयते || (वृहदपतिः)
48) पृथिवीं तैलिन नतमन सुधापतिम ||
मूढः पाणिक्षवः सरसंजा विच्छिन्तेत् || (वृहदपतिः)
One should not indulge in hatred or sinful activities. One should not disclose others' defects and secrets. One should shun the company of the unvirtuous, traitors, lunatics, fallen persons, abortionists, mean and crooked persons.

One should not ride dangerous conveyances, sleep on a bed not well covered or without a pillow, small or uneven. One should not walk on the uneven slopes of the mountain, climb a tree and take bath in a river having turbulent flow. One should not tread on the shadow of kins or those born of noble families. One should not move around place of fire, laugh loudly and release wind with sound. One should not indulge in yawning, sneezing or laughter without covering his mouth, itch the nostrils, grind the teeth, sound the nails, strike the bones, scrape the earth, cut the straw, grind the clod of mud and maintain improper position of different parts of the body.

One should not gaze at the planets or an undesirable, impure or condemned object. One should not transgress the shadow of a sacred tree, a teacher, a respectable person or an undesirable person. During nights, one should not enter the premises of a temple, a sacred tree, public courtyard, cross road, garden, cemetery and slaughter house. One should not similarly enter a solitary house or forest alone. One should not have relation with women, friends or servants of bad conduct. There should be no enmity with good men nor friendship with bad ones. One should have no choice for crooked acts. One should not indulge in ignoble or frightening acts nor should one take recourse to undue courage, sleeping, vigil, bath, drink or food in excess quantity. One should not sit for a long time with his knees up. One should not approach snakes or animals with dangerous teeth and horns. One should not provoke a quarrel.

One should not come close to the fire without concentration of mind or without a wash after taking food. One should not heat his body by keeping fire below. One should not take bath unless he is free from
exertion or in a naked condition. One should not touch his head with the apparel worn at the time of bath or strike at the tip of the hair. After taking bath, one should not wear the same cloth worn before. One should not go out without touching gems, ghee, feet of respectable persons, auspicious objects in left, nor keeping others in right side.

**Study**: One should not study if there is unseasonal lighting, while the quarters appear as if being burnt, during an outbreak of fire, earthquake, important festivals, fall of meteors, solar or lunar eclipses, on a new moon day and the dawn or dusk. One should not study without being initiated by a teacher. While studying, one should not recite words incomplete in sounds, in high voice, in hoarse voice, without proper accents, without proper morphological symmetry, too fast, too slow, with excessive delay and with too high or too low pitch.

**General Conduct**: One should not deviate from generally approved principles. One should not break any code of conduct.

असुयावर्जनं चैव पतितें सद्वर्जनमः।
कोशस्य वर्जनं चैव स्वात्मस्तुति वर्जनमः॥ 1.1.15

One should not walk during the night nor in an inappropriate place. One should not indulge in taking food, studies, sexual relation or sleep during the dawn or dusk. One should not make friends with children, the old, the greedy, the fools, persons under afflictions or the eunuchs. One should not have any inclination towards wine, gambling or prostitutes.

One should not expose secret parts of the body. One should not insult anybody. One should not be conceited, undextrous, unfriendly nor should one indulge in backbite. One should not insult the Brāhmaṇas, nor one should beat the cows. One should not use harsh words towards the old persons, teachers, persons grouped together or king. One should not speak too much nor should one oust kinsfolk, persons attached, persons who had helped during the time of misery and those who know personal or family secrets.
One should not be impatient or overbold. One should not neglect the maintenance of servants. One should not have non-reliance on his own kinsmen. One should not enjoy alone. One should not have uncomfortable character, conduct, manners and diseases. One should neither rely on everybody nor suspect everybody. One should not be too meticulous at all times.

One should not be in the habit of postponing things nor should one indulge in any activity without proper examination. One should not be a slave to senses nor one should let loose his fickle mind. One should not inflict too much burden over the intellect or the senses. One should avoid over-dilatory practices. One should not do things in a fit of anger or rejoicing. One should not be under continued grief. One should not be conceited over achievements nor be desperate in loss. One should always remember his own nature. One should have faith in the correlation of the cause and effect, that is, good and bad actions and their corresponding results, and should always act on it. One should not be complacent about his own action. One should not lose spirit nor should one remember his insults.

Suitable Friends: One should have friendship with persons who have attained maturity by virtue of wisdom, learning, age, conduct, patience, memory and meditation. Those who are mature and learned, those who maintain the company of matured persons; those who are acquainted with the human nature, those who are devoid of all anxieties, those who are well behaved with everybody, those who are pacified, those who follow righteous course of action, those who advocate good conduct and those whose very name and sight are auspicious, are suitable for friendship.

Unsuitable Persons for Friendship: One should shun the company of such persons who are of sinful conduct, speech and mind, backbiters, who are quarrelsome by nature, who indulge in sarcastic remarks about
others, the greedy, who envy the prosperity of others, the cruel, who indulge in defaming others, the fickle minded, who serve the enemy, who are devoid of compassion and who do not follow the virtuous course of life.

**RĀTRICARYA (Conduct during Night)**

**Sleep**: When the mind gets exhausted or becomes inactive and the sensory as well as the motor organs are fatigued, the individual gets sleep. Sleep is nothing but the location of the mind in a place unconnected with sensory and motor organs. In the event of the exhaustion of the mind, the individual also gets exhausted because the actions of the individual are dependent upon that of the mind. Therefore, when the mind dissociates itself from its objects, the individual also dissociates himself from the objects of perception. As a result of this, the sensory and motor organs become inactive which leads to sleep.

Proper sleep endows the individual with happiness, nourishment, strength, virility, knowledge and longevity. On the other hand, improper sleep causes miseries, emaciation, weakness, sterility, ignorance and even early death. Untimely and excessive sleep as well as prolonged vigil take away both happiness and longevity.

*Prohibition of sleep during daytime*: Sleeping during the daytime in the seasons other than summer, is not advisable as it causes vitiation of *kapha* and *pitta*. Persons with excessive fat, addicted to taking unctuous substance, those with *slaismika* constitution, those suffering from *dusivisa* (artificial poisoning) should never sleep during daytime. If one violates the prescription regarding sleep during the daytime, he would subject himself to *halimaka* (serious type of jaundice), headache, timidness, heaviness of the body, malaise, loss of digestive power, *hrdayopalepa* (a feeling as if phlegm is adhered to the heart), oedema, anorexia, nausea, rhinitis, hemicrania, urticaria, eruption, abscess,
pruritus, drowsiness, coughing, diseases of the throat, impairment of the memory and intelligence, obstruction of the circulating channels of the body, fever, weakness of sensory and motor organs and enhancement of the toxic effects of artificial poisons. So one should keep in view the merits and demerits of sleep in various seasons and situations in order that it may bring happiness to him.

**Indications of daytime sleep**: Sleeping during the daytime in all seasons is prescribed for those who are exhausted by singing, study, alcoholic drinks, sexual acts, elimination therapy, carrying heavy weight, walking long distance; those suffering from phthisis, wasting, thirst, diarrhoea, colic pain, dysphonia, hiccup, insanity, those who are too old, too young, weak and emaciated; those injured by fall and assault; those exhausted by journey by a vehicle, vigil, anger, grief and fear, and those who are accustomed to day sleep. By this, the equilibrium of dhātus and strength are maintained and the kapha nourishes the organs and ensures longevity.

In summer season, nights become shorter and vāta gets aggravated in the body due to the absorption of fluid (adana). Therefore, during this season, sleep during day time is prescribed for all.

The above-mentioned factors alongwith overwork, old age, diseases, specially those due to the vitiation of vāta like colic pain, etc., are known to cause sleeplessness even in normal individuals. Some are insomniac even by nature.

**Measures to induce good sleep**: If for some reason or the other, one is subjected to sleeplessness, he can be cured by massage, unction, bath, intake of soup of domestic, marshy and aquatic animals, salī rice with curd, milk, unctuous substance and alcohol, psychic pleasure, smell of scent and hearing of sounds of one's own taste, samvahana (kneading the body by hand), application of soothing ointment to the eyes, head and face, comfortable bed and home and in proper time.
Conduct during night meal: Food should be taken as early as possible during night. There should be sufficient gap between the time of intake of food and the time of going to bed. This will help in proper digestion of food which will result in good sleep also. The food should as far as possible, be light and easily digestible.

Use of curds at night: Intake of curd during night is strictly prohibited. Curd is otherwise good for health. But it has a bad effect on the channels of circulation which are obstructed. This results in impairment of sleep and disturbance in metabolism. It is unsuitable specially for patients who are suffering from asthma, bronchitis and rheumatism.

Reading during night: With proper light, one can read books for sometime. But it should be clearly remembered that the artificial light of night is not at all harmonious with the requirements of the eyes. They ultimately affect the eye sight seriously. Thus, as far as possible, reading during night should be avoided or one should have light reading only. Writing during night seriously affects the eye sight.

Sex: Mānasollāsa states the qualifications of women whom a king should marry. Then it says, among the women, the beautiful one in full youth is the best and among the music-knowing, the dancer is the best. But at the same time, Someśvara says that it is difficult to get one with all the qualities mentioned.

One should not indulge in sexual intercourse with a woman during her menses or a woman who is suffering from a disease or is impure or
is having infection or a woman with an ugly appearance or with bad conduct or manners or with the one devoid of skill.\textsuperscript{49} One should not indulge in sexual intercourse with a woman who is not friendly or has not passionate desire or is passionately attached to somebody else or is married to somebody else or a woman of another caste. Sexual activity in any organ other than the genital organ is prohibited. Sexual activities are also prohibited under religious trees, in a public courtyard, on a crossroad in a garden, at cemetery, at slaughter house, in water, in medical clinic or in the houses of Brāhmaṇas or teachers or in temples.

Such activities are again to be avoided during the dawn and dusk and on inauspicious days (that is, on full moon day, pratipat, etc.) One should not indulge in such activities while impure or without having taken aphrodisiacs or without intense desire or without erection or without having taken food or with excessive intake of food or in an uneven place or while under the pressure of the urge for micturition, after exertion, after physical exercise, in fasts, having exhaustion and in places having no privacy.

One should make a habit to take a glass of milk added with sugar before and after sexual act.

\textbf{RTUCARYĀ (Conduct during different seasons)}

\textbf{The two Solstices :} The year is divided into six seasons. The northward movement of sun and its act of dehydration brings about three seasons beginning from sisira (late winter) to summer. The southward movement of sun and its act of hydration gives rise to the other three seasons beginning with the rainy season to hemanta (early winter).

The following table furnishes the details of various seasons:

\textsuperscript{49} पुष्पित पतिता कन्या विद्वृत्त बेकाहारिका।
परस्य विद्यव्यास्ततः स्वस्ता व दुर्हिता तथा || 1.3.42
<table>
<thead>
<tr>
<th>Āyana</th>
<th>Seasons</th>
<th>Months according to Indian Calendar</th>
<th>Months according to English calendar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uttarāyaṇa (ādāna kāla or the period of dehydration)</td>
<td>1. Śiśira (late winter)</td>
<td>I Māgha</td>
<td>January-February</td>
</tr>
<tr>
<td></td>
<td>2. Vasanta (spring)</td>
<td>I Caitra</td>
<td>March-April</td>
</tr>
<tr>
<td></td>
<td>3. Grīṣma (Summer)</td>
<td>I Jyeṣṭha</td>
<td>May-June</td>
</tr>
</tbody>
</table>

| Dakṣināyaṇa (visarga kāla or the period of hydration.) | 1. Varṣa (Rainy season) | I Śrāvaṇa | July-August |
|                                                      | 2. Śarata (Autumn)     | I Āśvina | September-October |
|                                                      |                         | II Kārtika | October-November |
|                                                      | 3. Hemanta (Early Winter) | I Mārgaśīrṣa | November-December |
|                                                      |                         | II Pauṣa | December-January |

In the period of *visarga* or emission (hydration), winds are not very dry as they are during the period of *ādāna* or dehydration. The period of emission predominantly shares the qualities of the moon and during this period, the moon, with the unstrained cooling property, continuously delights the world with its soothing rays. The period of dehydration on the other hand, is dominated by the qualities of *agni* (fire). So, these three - the sun, the wind and the moon - being governed by time, nature and the path they follow – constitute the causes of time, season, taste in drugs and diet, vitiation of *doṣas* and bodily strength.
Effect of Ādāna Kāla on body: During the period of dehydration, not only the sun with his rays, but also winds with their sharp velocity and dryness, absorb the moisture from the earth. Winds progressively bring late winter, spring and summer, which enhance the bitter, astringent and pungent tastes respectively — all having drying effects and as a result, human beings also become weak.

Effect of Visarga Kāla on body: During the rainy season, autumn and winter, the sun moves towards the south, and his power of heating is slackened by various factors, viz., the time, course, storm and rain. The moon is, however, not affected. The earth is relieved of its heat by the rain water and drugs having sour, saline and sweet tastes, which cause unctuousness in the body, increase during the rainy season, autumn and winter respectively. As a result of all these, human beings also progressively grow in strength during the period of visarga or emission.

During the beginning of the period of emission and at the end of the period of dehydration, weakness prevails in human beings. In the middle of the both, strength becomes moderate. However, at the end of the period of emission and beginning of the period of dehydration, human beings get considerable amount of strength.

Dietetics and Regimen for Winter: During the cold winter, the digestive power of human beings possessing good health and strength is enhanced due to the restraint caused upon it by the cold wind, so much so that it is capable of digesting any food stuff irrespective of its heaviness and the quantity. When it does not get the proper fuel, the digestive fire affects the nutritive fluids, resulting in the vitiation of vāta having cold quality. Therefore, during the winter, one should take unctuous, sour and saltish juices and the meat of the aquatic and marshy animals which are fatty. One should also eat the meat of burrow dwelling animals and bhrta (a preparation of meat by mincing it) prepared of
animals of *prasaha* type (who eat by snatching). Thereafter, one should drink *madira* and *sidhu* types of wine and honey.

If one habitually takes preparations of cow’s milk, sugarcane juice, fat, oil, freshly harvested rice and hot water during the winter, his span of life is never decreased. In winter, one should resort to massage, unction, application of oil on the head and fomentation by *jentaka* process. One should reside in an underground residence or inside a heated apartment of the building.

In the winter, one should see that the conveyance, bedding and seat are well covered specially by heavy wrappers, skin, silken cloth, ropes and blankets. One should wear heavy and warm clothes and should besmear his body with *aguru* (*Aquilaria agallocha* Roxb.). One should embrace a healthy woman with her well developed and plumpy breasts, and with her body besmeared with *aguru* (*Aquilaria agallocha* Roxb.). Then he should lie down on the bed intoxicated with strong passion. One may indulge in excessive sexual intercourse during the winter. One should avoid food and drink which are light and which are likely to vitiate *vāta*. One should not expose himself to cold wave. Underfeeding and intake of gruel are also to be avoided.

The *hemanta* (beginning of winter) and *sisira* (late winter) seasons are almost similar in nature with the only difference that in the latter, dryness caused by *ādāna* (absorption) and cold caused by the cloud, wind and rains prevail. So the entire prescription for *hemanta* (beginning of winter) is to be followed in the *sisira* (late winter) as well. One should stay in a windless and warm home - more so during the *sisira*.
One should avoid taking such of the diet and drinks as are possessed of pungent, bitter and astringent tastes because they are light and they, therefore, vitiate vāta. During sisira, one should avoid taking cold diet and drinks.

*Dietetics and Regimen for spring:* During the spring the accumulated kapha is liquefied by the heat of the sun and as such, it disturbs the power of digestion and causes many diseases. So, one should take therapies like emesis, etc., and should avoid heavy, unctuous, sour and sweet diet. One should not also sleep during day time. At the advent of spring, one should habitually resort to exercise and use unction and collyrium. The excretory orifices should be regularly washed with warm water. One should besmear his body with Candana (*Santalum album* Linn.) and agurui (*Aquilaria agallocha* Roxb.) and take food consisting of barley and wheat, meat of sarabha (wapiti), sasa (rabbit), ena (Antelope), lava (common quail) and kapinjala (grey partridge).

*Dietetics and Regimen for summer:* During the summer, the sun evaporates the moisture of the earth by his rays. In that season, the intake of sweet, cold liquid and unctuous diet and drinks is prescribed. One who takes cold *mantha* (a type of groats) along with sugar as well as the meat of the animals or birds of arid climate, ghee and milk alongwith *sali* rice (*Oryza sativum* Linn.) during this season, does not suffer from any disease. One should either drink alcohol in a little quantity or should not drink at all, and even if one drinks, he should drink alongwith plenty of water. One should further avoid taking diets which are salty, sour, pungent or hot. Physical exercise is also to be given up during this season. During the night, after having besmeared the body with sandal paste, one should sleep on the open airy roof of the house which is cooled by the rays of the moon. One, decorated with pearls should be comfortably seated on a chair enjoying fans and the touch of tender hands - both cooled with sandal water. One should keep himself aloof of
sexual intercourse and should enjoy gardens, cold water and flowers during this season.

*Dietetics and Regimen for rainy season*: In the body, weakened during the period of dehydration the power of digestion is also weakened. It is further weakened due to the vitiation of *vāta* and other *doṣas* during the rains. The power of digestion in this period is also affected due to gas coming out of the earth, rainfall and increase of acidity in water. Consequently, *vāta* and other *doṣas* get vitiated. So it is advisable to be moderate as regards diet and regimen during the rainy season. One should abstain from taking *manthra* (groats) diluted in excess, day sleep, frosts, water from river, excessive exercise, moving in the sun and indulgence in sexual intercourse. One should liberally use honey in preparing diet and drinks.

If the days are cooler due to heavy rains accompanied by storms, one should take such of the diet and drinks as are conspicuously sour, salty and unctuous. This serves as an effective antidote to the vitiation of *vāta* during the rainy season.

In order to maintain normal power of digestion, one should take old barley, wheat and *sali* rice (*Oryza sativum* Linn.), alongwith the meat of arid animals and vegetable soup. Moreover, one should drink the *madhvika* or *ariṣṭa* types of liquor, pure rain water or water from the well or pond, boiled and cooled, mixed with a little honey. It is advisable to rub the body, apply unction, take bath and wear fragrant garlands during the season. One should wear light and clean apparel and should reside in a house devoid of humidity.

*Dietetics and Regimen for autumn*: The body parts adopted for rains and cold are suddenly exposed to the heat of the sun with the
beginning of autumn. So, the *pitta* accumulated during the rains gets generally vitiated. In this season, sweet, light, cold and bitter food and drinks which have potentialities to alleviate *pitta* are to be taken in proper quantity when there is good appetite. Furthermore, the meats of *lava* (common quail), *kapinjala* (grey partridge), *ena* (antelope), *urabhra* (sheep), *sarabha* (wapiti) and *sasa* (rabbit), rice, barley and wheat are prescribed during this season. Intake of ghee prepared with bitter medicines, purgation and blood letting are also prescribed for this season.

One should avoid taking sun bath, fat, oil and meat of aquatic and marshy animals and alkaline, salt preparations and curds alongwith food. One should not sleep during day time and should not expose one to frost and easterly wind. The water is exposed to the heat of the sun during the day time and to the cooling rays of the moon during night. It is purified and detoxicated by star Canopus (*Agastya*). This is known as *hamsodaka* which is spotlessly clear and is as beneficial as nectar for the purpose of bathing, drinking and swimming. Use of garlands made of autumnal flowers and clean apparel and also the rays of the moon in the evenings are exceedingly beneficial in this season.

**Natural urges** : The living body has some natural urges. They are the urge for (1) urination (2) defecation (3) sexual intercourse, (4) passing flatus, (5) vomiting, (6) sneezing, (7) eructation, (8) yawning, (9) hunger, (10) thirst, (11) tears, (12) sleep and (13) breathing caused by over-exhaustion. They should not be suppressed. Inhibition of these natural urges leads to many complications which are required to be attended to properly.

**Urge for Micturation** : Suppression of the urge for micturation causes pain in bladder and phallus, dysuria, headache, bending of the body and distension of the lower abdomen. To overcome these complications caused by the suppression of urination, one should resort to tub bath, massage, nasal drops of ghee and all the three types of enema (*basti*).
Urge for Defecation: If one holds the urge for defecation, it causes colic pain, headache, retention of faeces and flatus, cramps in the calf-muscles and distention of abdomen. In such cases, fomentation, massage, tub bath, suppositories and enema should be given and one should take food and drinks which are laxative in nature.

The rasāyana or the rejuvenation therapies, prescribed in Āyurveda, are meant to remove these defects in the lives of old men. Caraka, while defining the scope of rasāyana therapy, has stated that the individual is endowed with longevity, memory, intellect, positive health, youth, excellent complexion, colour of the skin, voice, strength of the sensory and motor organs and lustre by its administration. In brief, the aim of this therapy is to maintain the youth of the individual along with his long life. Instead of a society of old and invalid people, it aims at creating a society of people with youthful vigour - both physical and mental.

Span of Life:

The span of life of the individual is divided into four parts. Upto the age of 20 the individual grows, the tissue cells multiply and the enzymes present in the tissue cells help in the synthesis of more tissues provided adequate nutrition and other congenial environment are provided. From 20th year upto the 40th year of life, the tissue cells continue to increase in number and quality. But this multiplication and growth is not so rapid as it was upto the age of 20 years. Man grows with experience. His field of activities increases, and thus, he is exposed to more strain and stress of life. He cannot be that carefree as he was upto 20th year of his age. The study period is going to be over. He is fully mature for marriage and for taking up a job. The creative faculty of his mind makes him worried to create new things and the ego in his subconscious mind wants him to surpass his colleagues and associates.

Marriage brings man additional responsibility of a life-partner, and the children thus procreated, are to be looked after carefully. He satisfies
his biological urge for sex. The semen which is considered to be the most vital element in the human body is lost. In Ayurveda a lot of emphasis has been laid upon the preservation of semen.

Celibacy or limited indulgence in sex is considered to be the *sine qua non* for the maintenance of good health of the individual. Whatever the ideal situation or concept of health may be, man is exposed to the vagaries of sex. The loss is well nigh replenished by the nutrition he gets from his food. But this replenishment is always limited. The worry and anxiety to which the man is exposed during this period of life starts affecting the functioning of the enzymes which are responsible for the synthesis of the tissue cells. He thus suffers. The physical growth is limited and is not in consonance with his mental activities.

From 40th year upto 60th year, is the age of stagnation. If the individual is provided with adequate nourishment, and if he is free from worries and anxieties in excess, he could maintain his health. The mental activities, no doubt, expand in dimension, the power of judgement increases and the sense of discrimination becomes sharp and acute. During this period, the individual should restrain himself from sex in excess, and if he does not do so, the process of decline of his physique starts even during this period. The process of ageing is manifested. The hair becomes grey, and at times, the head becomes bald. Wrinkles appear in the face and other parts of the body. One's capacity to indulge in sex becomes limited and the appetite goes down. Any vagaries in nature, like excessive heat, cold or exposure to rain, makes him sick.

The mental activities make him to spend sleepless nights. If he adheres to the prescribed conduct and resorts to wholesome regimen, he can lead a healthy life up to the age of 60. But there is no possibility of further growth of the tissue cells. Fat tissues may accumulate more and more, but this is not a sign of better metabolism. It rather indicates less
power of the body enzymes to metabolise the nutritional food for the production of energy, and thus, they accumulate in abdomen, buttocks, neck and face.

From the age of 60 onwards, comes the period of decline. Whatever steps a person may take, the process of ageing cannot be prevented. His tissue metabolism goes down. More of waste products are found and inspite of best food, drinks and regimen, the body becomes thinner and thinner. His bones undergo change. Often there is osteoporosis – lack of calcium in bones. The joints become dry and the fluid inside the synovial membrane between the two bone-ends gets dried up. The vital organs like heart, kidney and liver slow down their work. The nervous system becomes fragile and the arteries may be clogged. Thus, the man is exposed to ailments like high blood pressure, sleeplessness, enlargement of prostrate gland, rheumatism, cirrhosis of liver, osteo-arthritis etc.

Any fracture of the bone does not heal quickly. He suffers from diabetes if the pancreas slows down its work. The lens of the eyes become opaque and he suffers from cataract. The gums lose their strength and he loses his teeth. The nervous system stops working properly and he is unable to hear the sounds. His life becomes miserable and he becomes a burden on the members of his family as also on the society.

Our ancesters have given some suggestions, for good health, as follows:

(1) शीत (cold), उष्ण (heat) and वायु (breathing), these three are bodily elements both good and bad. When these are in unison or equal proportion in the body, such a body is called a healthy body. Equanimity, activity, and inaction form the three characteristics of

51) All these (1-13) statements are quoted from – Āyurvedāchārya Bhāskar Govind Ghanekar's "Vaidyaklya Subhāṣīta Sāhityam", Chaukhamba Sanskrit Samsthana, Varanasi - 1977.
the mind. A mind which constitutes these three characteristics in due proportion is called a healthy mind.52

(2) A person, whose bodily functions such as mind, heat and purgation are in harmony and whose soul, senses and mind are cheerful, is called a healthy person. Such a normal state is an indication of sound health.53

(3) What is good fortune? Healthy mind and body. Who is truly a well to do man? An agriculturist. Whom does sin not trouble? One who mediates. Who is a complete man? A person with wise progeny.54

(4) Fairmindedness, learning, health and satisfaction are considered the best among virtues, wealth, benefit and happiness respectively.55

(5) Oh! king, there are six types of happiness in this world - acquiring wealth, ever healthy body, loving wife with appealing speech, an obedient son and learning which helps earning money.56

(6) Health, learning, company of the wise, birth in a reputed family and freedom from dependence are assets even without having money as commonly understood.57

52) सीतोष्य: चैव वातुस्थ त्योऽसादिव्य: गुण:।
   तेषां गुणाणां सायमं वचदानं स्वामयलक्षणम॥
   सायमं उत्तमं गौरवं सुखविधारी गुणः।
   तेषां गुणाणां सायमं वचदानं स्वामयलक्षणम॥ (महाभारतम)

53) समयोऽसायमेऽसायः सम्मानवेत्त्रक्रिया:।
   प्रभावेऽसत्प्रेमसः स्वस्थस्कृतिवाचि:॥ (सुभुव)

54) किं भारयं देहवतामयोऽयं कः? फलंह? कृष्णिणु।
   कमयं न पार्या? जनसं कः? पृणां? या? प्रजावदृश्यं स्वयं॥ (संकुच्यचार्य कृतं स्तोत्रम)

55) धन्यमनुमुनाः दाँतः, धन्यमुपारुम सुवत्र॥
   लाभमयं श्रेष्ठमयोऽयं हुः हुः हुः॥ (महाभारतम)

56) अर्थमग्नो नित्यसहेदिता च।
   चित्त च भावं विद्यविदिनी च॥
   वर्षका पुरोसङ्कारी च विद्या।
   बहु जीवलोकस्य सुखानी जनम॥ (महाभारतम)

57) अयोध्याय विद्वानसः सज्जनस्य महाकुलो जनम।
   स्वाभीनां च पुंसां महदीर्घ्यं विनायकं॥ (सार्वज्ञगणपतिव)
(7) An agriculturist is always free from want of food. A person with no disease is always happy. A householder with a loving wife is always full of gaiety.58

(8) A healthy person does not want to go to a physician. Similarly, a king free from tension and danger, does not want to be in touch with a minister.59

(9) Pärvati! Are you easily getting twigs and blades of kuśa grass for performing sacrifices? Is there facility for clean water for bathing etc.? Is meditation going on without any break? I am asking these because a healthy body alone is fit for religious practices.60

(10) If a body is well guarded as a city, practice of yoga and attainment of bliss are automatically assured.61

(11) Ignoring everything, one has to guard one’s health - If health is lost everything is lost.62

(12) Charity, religion, learning, physical charm, character, racial purity, health and fame, all these nine qualities have to be carefully guarded.63
(13) Body is the foundation for maintaining health. At the same time, the body is the vehicle for contacting diseases. As the person directs the body to act, the body enjoys health or suffers.\textsuperscript{64}

The \textit{rasayana} or rejuvenation therapy aims at keeping the enzymes in the tissue cells in their normal functioning condition. These cells are to be revitalised and their composition has to be changed. The tranquility of the mind has to be promoted and the nerves as well as bones are to be kept soft and soothened. This prevents the process of ageing and makes the individual free from any disease even during advanced age. He is able to see things as clearly as before and the sharpness of hearing continues. The glow in his face and the colour of his skin remains as before. It is with this in view one has to resort to rejuvenation therapy.

\textit{Time of Administration} : Sooner the therapy is administered to the individual, the better. In more advanced age, this therapy just does not work well. Its effect becomes limited. Before starting the therapy, the following two points are to be observed:

(1) The body of the individual is cleansed of the dirt or the metabolic waste products through specialised therapies, like purgation and vomiting.

(2) He is taught to think, speak and work in such a way which would be conducive to the healthy development of the society. In fact, these conduct are given considerable importance in Āyurveda and they themselves are considered to have rejuvenating effects on the human body.

\textit{Method of Administration} : This therapy is administered in two different ways. One is known as the \textit{Kutipravesika} method while the other is known as the \textit{Vataṭāpika} method. For the former type, elaborate arrangements are to be made for the construction of a special type of
cottage where the individual is to be confined. This type is, therefore, not suitable for a person who has to carry on his profession. For him, the latter type of rejuvenation therapy is indicated. He can resort to this therapy even while attending to his work.

_Cyavanaprāśa_ : There are many pharmaceutical processes to make these drugs palatable and assimilable. The one commonly used by Āyurvedic physicians is _Cyavanaprāśa_. Āyurvedic physicians consider _Cyavanaprāśa_ more a food than a medicine. All these factors depend upon the Nature. However, Physician must study ecology.

_Ecology_ : Ecological imbalance is a debatable topic at present all over the world. Exploitation of natural resources in a callous or unsympathetic manner inspired by rapid advancement of technology, is the main cause for many environmental disorders causing misery to living beings. Felling of trees, building of high level dams across rivers, starting of small and large scale industries, inside as well as the neighbourhood of urban areas, are a few instances which are posing serious challenges to the survival of living beings. Forests are vanishing. Dams are causing quake shocks. Emission of filth into the rivers and pollution by smoke and chemical gases in the surrounding areas, are causing water pollution and atmospheric pollution. All this affects the health of the people inhabiting the localities around those complexes. These environmental disorders governing the upkeep of a living body's capacity for resistance have to be eradicated well in time to restore normal health of the living beings.

Allergy is another factor causing grave risk for health of living beings. Perhaps even the medical profession is in the dark to find out the root cause of this allergy. Perhaps Āyurveda may provide a clue to this strange allergy through its accumulation and aggravation of _doṣas_ and the remedies suggested for pacifying the same to restore normal health of human beings in the present day world.
It is not possible for anyone to live in an absolutely germ-free atmosphere. If the tissues of the body are strong enough to keep these germs at a safe distance the chances of their harming the human body are less. Granting that the body is affected by them, the tissues can be conditioned by diet and drugs to create a hostile atmosphere for these germs or bacteria not to survive, multiply or grow. Any accumulation or aggravation of vāta, pitta and kapha is said to be the main reason for bodily ailments. Mānasollāsa mentions a strange recipe for recognising these three, troubling the system. It is stated as follows - ‘Knowing the features of Vāta, pitta and kapha if pain is more it is called the effect of vāta. If fever is more, it is called the effect of pitta. If sloth or indolence is more, it is called the effect of kapha.’

Intake of improper diet is considered as the cause of abnormal changes in the system. चरकसंहिता throws light on this topic. -

न वेगानु धार्यायदीशामाणात भूतपुरीषोऽधारायसः।
न रेतसो वातस्य न च च्योऽधारायसः।
नोदारास्य न ज्ञेयाय न वेगानु शुद्धिवसायसः।
न वायुस्य न निद्राया निध्वासस्य श्वेतः।
एतानु धारायो जातानु वेगानु रोगम् भवति ये।
पृथकुदयिन्विकिष्टायां तान्मे तिवदतः श्रुते॥ चरकसंहिता - सूत्रस्थाय 7-3-5.

Someśvara says about लंचन - दोषकोषपुस्तकमेण लंचनं विविधं स्मृतम्॥ 1.19.153. In order to make the drug act positively, the science of life lays stress on अभ्यवर्ज्यन or पायास्य in the cause of चिकित्सा. In order to facilitate the चिकित्सा or treatment, लंचन or diet control is advised. भूष्य, भोज्य, चायाय, लेख्य और अन्य form the five components of लंचन. This is regarded as the preparatory

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65) चात-पित्र-चातसमाज जाता लक्षणसायकनः।
स्त्रीयापाणे रूपः कृत्य परं प्रदास्वस्तः॥
चात, सूलापरिशिष्टे वेयसायों रतिः व लक्षणः।
जाहेरे करेय विज्ञानीयामिषे गिते तु लक्षणेऽ॥ 1.19.157-158.
stage of चिकित्सा in अयुर्वेद. Even the modern medical profession recognises the necessity of diet restriction. Food articles here are mainly classified according to chemical combination such as carbohydrates, proteins, fat, vitamins and minerals. In अयुर्वेद food items are classified as the basis of biological actions and their रस or taste.

Alongside bodily resistance, mental resistance also is of utmost importance to face the environmental factors. In fact, mental resistance is more powerful than physical resistance. Mind controls the body. Intimate relationship of the mind and the body is a factor which can be ignored at peril. Physical disorders are normally caused by mental disturbances. Both require utmost attention in any type of treatment, be it native or foreign. Absence of mental worries always keeps the body fit to perform all activities. In मानसोल्लास the absence of mental worries is referred to by the term उत्साह.66

The concept of mind is considered very important to अयुर्वेद. It is also very significant in the system of योग. Body is regarded as the seat of disease in अयुर्वेद whereas mind is considered as the seat of disease in योग. Psychic factors always govern physiological functions of the body. अयुर्वेद has prescribed certain psychic treatment for controlling specific physical disorders. ‘A healthy body and a sound mind’ is an oft repeated adage even today.

66. प्रारंभं यत् स्वर्यं कार्यं दैवतं गदिन न सिद्ध्यति | न सोदिति च तत्कलकुलसाहित्युपन्तु। ||
यस्य स्वादुद्रमे निलय विनमुनसाहसंस्तु ||
उत्साहसाहित्यं सा जैव युग्मं भूतिनित्यवाम ॥ || 2.10.723-724.