“Prevention is better than cure” is a famous saying. Science of life – आयुर्वेद – goes a step further and makes both prevention and cure as its twin objectives. Prevention of diseases is necessary for promotion of health. When attempts to prevent diseases do not yield the desired result, methods to cure become necessary for restoring normal status in the system. Proper diagnosis and selective drugs are no doubt very helpful in this curative process. The role of diet is no less helpful and beneficial in the case of a patient for whom such drugs are prescribed. Drugs prove counter productive without the intake of nourishing and timely diet. Therefore, observance of diet-control is considered very essential for rectifying imbalance of doshas which result in the emergence of diseases.

Diet, sleep and celibacy are considered as the three pillars of health. Diet is the primary source of life. Mānasollāsa suggests that the strength and lustre of one who knows the suitable diet and regimen for every season and practises accordingly are enhanced.¹ Enhancement of strength and lustre includes happiness, etc. resulting from maintaining equilibrium of tissue elements. The year is divided into six parts according to seasons. The northward movement of the sun and his act of evaporation bring about three seasons beginning from late winter to summer. The southward movement of the sun and the act of evaporation give rise to the other three seasons beginning with the rainy season.

¹. वसन्ते कुटि चारणीयाम्मे मण्डलीकलम् ||
वर्षस्य च तथा श्यां मण्डले शरदि स्मृतम् ||
हेमवने स्त्रियःवण्ण च शिलांरुपायुणमस्तकम् ||
एवं भूमि दयायो अत्तर्गितं स कर्मवे || 3.13.1599-1600.
It is not possible to have the knowledge about suitable diet and regimen for different seasons without having the knowledge about the seasons themselves. Even then, seasons are to be taken as separate entities. Taken together, they constitute the year inasmuch as the same seasons are repeated in rotation every year.

Classification of seasons for the purpose of administering five elimination therapies is different from the one described here. The following table furnishes a comparative view of the present classification:

According to Caraka such of the diets and regimens, as stand in contradistinction with the *doṣas* responsible for the production of the particular *prakṛti* (body constitution) are prescribed for the maintenance of positive health. For individuals, having equipoised state of *doṣas*, habitual intake of diets consisting of all *rasas* (tastes) in proportionate quantity is prescribed.

रसस (Rasas)

The first of these, namely *rasa*, is a comprehensive term and needs some explanation. It does not mean ‘taste’ only as understood by the words “रसनायण रसस्त:”; it involves *anu-rasas* (*anu-rasas*) also which are detected by their effects on the system and which may not possess any taste. Pharmacologically, however, when its local action is taken into consideration, *rasa* means “direct action of a drug on the nerve-endings in the mucous membrane of the mouth.” This action bears reference to the mechanism by which all rapid substances stimulate the gustatory nerves by means of their chemical constituents. Though no fixed theory regarding the association of any basic or acid radical in a compound body

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2. विपरीतप्रत्यथास्य स्वस्त्यस्ववीर्येविधिहि।
   समस्वर्भस साल्यम् समपावेन प्रस्तवते॥ - चक्रवंशिका-चौदशमण्ड.41
with the creation of taste, has yet been formulated, it may do, for the sake of illustration, if we take it that the acids own their characteristic taste to $H^+$ ions in a compound, and that alkalies to their $(\text{OH})^-$ ions.

In Ayurveda, all dravyas, whether organic or inorganic, are classified into six groups in accordance with their rasa-content. Rasa is taken as the basis, because it connotes a chemico-physical meaning. Dravya, of which rasa is only a part, is a support for पूर्विकी and अष्ट bhutas of which अप-तत्त्वa is the chief principle as it forms the source (योनिः) of the six rasas. So अप-तत्त्वa is a karaṇa-dravya and rasa is a kārya-dravya. Caraka says — “तेषां वर्णां रसानां धोनिन्दकम्”. He further continues to give reasons why only six rasas are to be considered in the evaluation of a dravya. Caraka says —

श्रीमां खल्वापोकर्यातिक्षप्रभवाः प्रूक्तिशीता लघुवशिष्यक्षतसाश्च, तात्त्विकोपादिभ्रमणानन्तः प्रशांच पंचमाहूतु गुणसमन्विता जड्भ्यवारणां भूतानां मूर्तिरभिप्रौढः वायु मूर्तिः पद्धिसमीत्वक्तिः रसाः || — चरकसंहिता-सूत्रस्थान.२६.३७

The अप-तत्त्वa, which has descended to earth through आकाश (ākāśa), has its source in सोम (Soma). It is, therefore, cool and light by nature, and at the beginning of creation, its rasa is unmanifest, when, on its way downwards through आकाशa, it is influenced by the properties of the pañcamahābhūtas, it affects all the moveable and immovable objects in the world. And thus, it is that objects are endowed with the six rasas arising from the union.

These quotations indicate the physical constitution and the evolutionary source of rasas. The combinations of Ap and Prithivee are innumerable. Only some of them contain vyakta-rasas, while the other Avyakta-rasas or anu-rasas. The former are recognised immediately by the organ of taste, and the latter by their action on the constitution.
To complete the explanation that *rasa* has a comprehensive range of action Caraka states³ -

*Rasa* is the sense of taste residing in the tongue. गृहिकी and जल are its sources of development. The manifestation of *rasa* depends upon the properties of अकाशा, वायु and तेजस, and so too the creation of difference in taste (*rasa*).

The *vyakta-rasas* are only six. The *avyakta-rasas* are many. Hemadri is sufficiently clear on the differentiation between *rasa* and *anu-rasa*. He says, तत्रत्र वेदः, कश्चिदर्मेण संधीयते, कश्चिदगतिः, कश्चिदविवक्ताः, कश्चिदलेखताः | तेषु आयोसास्त्रः, इत्यर्थ तथ्यातरसास्त्रः। Thus are formed the six *rasas*. The predominance of the elementary principles in each of them is given below:

<table>
<thead>
<tr>
<th>Name of <em>rasa</em></th>
<th>Origin of <em>rasa</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. मधुर</td>
<td><em>Madhura</em></td>
</tr>
<tr>
<td>2. अम्ल</td>
<td><em>Amla</em></td>
</tr>
<tr>
<td>3. लवण</td>
<td><em>Lavana</em></td>
</tr>
<tr>
<td>4. क्तु</td>
<td><em>Kaţu</em></td>
</tr>
<tr>
<td>5. तिक्त</td>
<td><em>Tikta</em></td>
</tr>
<tr>
<td>6. कपाय</td>
<td><em>Kaśāya</em></td>
</tr>
</tbody>
</table>

It must be noted here that it is the *guṇas* of the *mahābhūtas* which represent the *rasas*, and not the *mahābhūtas* themselves. *Dravya* is only a common factor. In this connection Suśruta says⁴ -

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3. रसांस्य स्वतत्त्वं इत्यादिः विदितवचा | नित्योऽति च विशेषेऽस्मिन्ति | प्रस्तुतम् | — चरसंहिता-सूत्रस्यां 1.62

4. जनयु इत्यादियोगोपर्यंपराप्रकृतिकम् स्वतत्त्वं | अयोगपर्यंपरां जनयु पदार्थार्थोऽहिः | — सूत्रसंहिता-सू.26.37
The relation between rasa and dravya (its support) is the same as that between the body and the soul; for they are both interdependent. On account of the chemical significance which rasa carries with it, Āyurvedists have adopted it as a standard for the classification of all drugs. The other properties of dravyas cannot satisfy this purpose. Guna by itself is only a physical property, and being indefinite, it cannot be a unit for classification; Veerya is described in terms of guṇa, but it works through rasa, for Caraka opines—

Vipāka is virtually a rasa having undergone a transformation by digestive processes; and lastly, prabhāva is a specific property. Hence the importance of rasa both in therapeutics and in the classification of drugs, it can be said in a nutshell that—

1. Rasas produce a direct or and immediate action, and the anu-rasas, an action which is not manifest.
2. The rasas have particular reference to the feeling of taste.
3. They produce an action on the mucous membranes, and even on the skin through the nerves.
4. The local action of rasas is availed of in therapeutical measures such as swehana, swedana, nasya, basti etc.

Rasas belonging to dravyas are six in number. They are मधुर, अम्ल, लवण, तिक्त, उष्ण (कटु) and कपाय. The first is highly potent, while the others are proportionately less potent in a descending order. (अ.ड.स.उ.अ.1-14)

The prescription of diets consisting of all rasas in proper (same) quantity for individuals of samaprakṛti (having equipoised state of doṣas) needs further elucidation. It is not that all the rasas are intended to be

5. पाको गतिः तिना वीर्याः दोषे गतिः गतिः रसाः सताः | — चारकसौरिल-सूत्रस्थान.1.64
taken in equal quantity. No healthy person will relish as much of pungent food as of sweet dishes. It will also not be helpful for the maintenance of health in the healthy person. So, the proportion of *rasas* is to be determined according to the individual’s taste and food value. A *vata-prakṛti* man may require more of diets having *madhura* (sweet), *amla* (sour) and *lavaṇa* (saline) taste during winter, whereas for a *sama-prakṛti* man, diets having all the tastes specially *amla* (sour) and *lavaṇa* (saline) tastes are prescribed. Thus, the proportion of *rasa* is to be determined according to the bodily constitution (*prakṛti*), season, and dietetic property - (*Āṣṭāṅgahṛdaya : Sūtra* 3 : 57).

Normally, mind, including sense faculties remains undisturbed. In order that they are not disturbed in any way, one should make all efforts to maintain their normal condition. This can be achieved by the performance of duties after duly considering their pros and cons with the help of intellect together with the sense faculties applied to their respective wholesome objects and in consideration with the qualities of place, season and one’s own constitution including temperament. So one, who is desirous of his own well being should always perform noble acts with proper care.

The *Mānasollāsa* says, the normal condition of the sense faculties and mind can be maintained by certain therapeutic devices. Due performance of acts includes avoidance of harmful acts as well as performance of beneficial ones.6

Such efforts are conducive to the prevention of abnormal conditions of sense faculties and mind. If, on the other hand, the abnormal conditions have already been created, they can be cured by acting, in

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6. असत्यकर्तनं कार्य पद्धार्थं कर्निन्।
कर्निनं चाव्याम्यालभशोष्य व कर्निन्। || 1.1-14-308 & 2.19.1005-1030.
contradistinction with the place, time and one’s own constitution including temperament. So positive health can be maintained by due performance of acts as prescribed in scriptures. So, the one desirous of his own well being should perform noble acts with proper care.

Mānasollāsa explains noble acts as follows:

One should pay respects to the Gods, cows, Brahmins, preceptors, elderly people, those who have accomplished spiritual perfection and teachers; one should offer oblation to the fire; one should perform sandhyā (a Vedic ritual to be performed during dawn, noon and dusk) thrice a day; one should clean excretory passages and feet frequently; one should have a hair cut, shave and nail cut - thrice every fortnight; one should be happy, apply scent, wear good dress, comb the hair, always apply oil to the head, ears, nostrils and feet, take initiative in wishing, have a delightful face, protect people in affliction, offer oblation, perform religious ceremonies, give donations, offer balis (a religious oblation), honour the guests, offer pindas (a ball or lump of rice offered to the manes [souls of the dead] at obsequial ceremonies or srāddhas), to departed ancestors, speak timely beneficial, measured sweet words, be self-controlled and virtuous, engage in action but not in the results thereof, be careful and fearless, be bashful and wise, have enormous enthusiasm, be clever, forbearing, virtuous, having faith in God, devoted to teachers who have attained spiritual perfection and are advanced in modesy, intellect, learning, heredity and age; one should use an umbrella, a stick, a turban, shoes and see only six feet forward while walking; one should always acquit himself in an auspicious way and display good manners; one should avoid places with dirty appearance and strewn with bones, thorns, impure hair, chaff, garbage, ash, fragments of earthen vessels, stop exercise before exertion, be friendly to all creatures, reconcile the angry, console the frightened, be merciful to the poor, be truthful and be predominantly of compromising nature and tolerant
towards unpalatable words uttered by others, be controller of intolerance, be of peaceful disposition and conquer the very roots of attachment and hatred.

A noble person should envy or have competitive spirit in so far as actions leading to prosperity or acquisition of knowledge are concerned. But one should never envy others’ lot. That is to say, one should never wish others being deprived of prosperity, knowledge, etc. The fact, that one should be fearless, applies only to unavoidable causes of fear. If it is within one’s capacity to overcome some fears, one should always be cautious so as to avoid facing the resultant situation. The act of being friendly to all creatures is to be taken in a universal sense. Even though, a physician may not be permitted to treat such of the patients as are charged with treason or are fallen otherwise, he should have inner sympathetic attitude towards them.

Food alone sustains life. Life loses all its charm without it. "नास्त्याहारसं मौखः" is a significant statement in शिवुराणम्. Food, properly taken, alone provides necessary strength, nutrition and contentment. It is mentioned in आतुर्वेद that eight-fold rules have to be kept in mind while taking food. They are - प्रकृति (nature), करण (processing), संयोग (combination), राशि (quantity), देश (place) and काल (time), भोज (eater) and भोजन नियम (prescribed rules for taking food).

About diet, Caraka opines that - One should eat in proper quantity. The quantity of food to be taken, again, depends upon the power of digestion (including metabolism).
For maintenance of proper and positive health, one should first of all eat in proper quantity. Eating here includes all types of eatables which are taken by mouth.

Quantity to be eaten depends upon the power of digestion and metabolism. This, of course, applies to the eating of food and not of drugs; nor does it imply the extent of exercise one should resort to. Dosage of the drug, in fact, depends upon the seriousness of the disease as well as on the strength of the patient. Extent of exercise to be resorted to, is to be determined on the basis of the quantity of doṣas required to be eliminated and the degree up to which the power of digestion including metabolism is to be enhanced. Of course, care is to be taken so that there is no over-exertion or exhaustion during the act of exercise. The power of digestion and metabolism, upon which depends the quantity of food intake, again varies according to the season as well as the age of the individual. Thus, the quantity of food to be taken depends upon a number of factors.

**Quantity of food and digestion:**

According to Mānasollāsa - (1.19.149 to 153) the amount of food which, without disturbing the equilibrium (of dhātuṣ and doṣas of the body), gets digested as well as metabolised in proper time, is to be regarded as the proper quantity.\(^9\) The relation of the quantity of food and the power of digestion and metabolism, needs some explanation. How shall we know that a given amount of food is just enough for a particular individual? This can be known only by correlating the food taken with its proper digestion within a time limit. If food taken in the evening does

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9. cf. यथाद्रव्यस्थानमशिक्षितमुष्कस्य प्रकृति वथायोऽवस्थनं ज्ञातं गच्छति तादृश भाषायनः।
   - चरिकसहितम्-सूक्ष्मवन, 4
not disturb the equilibrium of *doṣas* as well as *dhātus* and gets digested and metabolised by the morning then that would be the standard quantum of food to be taken by the individual. This quantum varies from individual to individual. No standard quantum can be prescribed for all individuals. In fact, the power of digestion even of a single individual varies from time to time and so there is bound to be some variation in the standard quantum of food for an individual which is to be determined on the basis of his digestive capacity.

It is not that the food that gets digested in time may not disturb the equilibrium. It does so, owing to some inherent defects in its components, (premature curd), *lakuca* (*Artocarpus lakoocha* Roxb), etc. do disturb the equilibrium, irrespective of their quantity taken.

Measurement of food is in fact, of two types, viz. food as a whole and of its different ingredients having different tastes like sweet, sour, etc. If food as a whole is taken according to the prescribed measurement but its ingredients having different tastes like sweet, sour, etc. are not in prescribed ratio, the equilibrium of *dhātus* and *doṣas* gets definitely disturbed due to imbalance in the ratio of the composing *rasas* (tastes). Consequently the timely digestion of food as a whole, will also be affected.

According to Caraka Samhita - सारस्वतेवश्चात्मकशिरमनुपुहल्य प्रकृतिः बलवर्णशुद्धात्रया योजयशुद्धायकातारभण्यात्मिति ॥ (शरस्वतिः - सूत्रस्थानम् - 8)

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.

Thus, the determination of the quantity of food depends upon the power of digestion and metabolism as well as the heaviness or lightness of the food articles concerned. Food taken in proper quantity, helps in bringing about the strength, complexion, happiness and longevity.
Of course, there are other factors like inappropriateness of time, non-observance of ethical rules and unwholesomeness of auditory, tactile, visual, gustatory and olfactory sensations which might minimise the effects of taking wholesome food in proper time. But then other things being normal, food taken in proper quantity must do good to the body.

Caraka Samhita opines\(^\text{10}\) that - Good health stands at the very root of virtuous acts, acquirement of wealth, gratification of desire and final emancipation. Manasollasa says the same view — भावं प्रथाशिना नित्यं जायते ततः व्याधिभिर्निजितो राजा राजकार्य क्षणो भवेत् \(2.1.10\). Diseases are destroyers of health, well being and life.

Dharma is associated with the soul itself which is to be inferred from its results. Artha is the attainment of wealth like gold, etc. Kāma is the fulfilment of desire like embracing women. Mokṣa is liberation from the world. Ārogya, i.e., health, represents the equilibrium of dhātus in the absence of diseases. Thus, health is the root cause \textit{par excellence} of the attainment of all these four objects of human life in as much as one suffering from a disease is absolutely incapable of performing any act conducive to the attainment of any of these four objects. As a matter of fact, the manifestation of diseases is synchronous with the impediments to the objects of human life. It is not correct to say that a disease is caused first and then it spoils health. The combination of a positive and a negative object would rather lead to a negative rather than a positive result. An impediment to the objects of human life, on the other hand, is to be treated as something positive rather than negative. Mānasollāsa

\(^{10}\) चाराकसंम्हृतमांन्यांमर्गं मूलमात्मसम्।।
रेगातस्त्वाहतुप्रेतं श्रेयसो नीतित्वं च।
प्रमाणं मूलस्याणाामत्वं गद्यसम्।।
कः स्वारस्यरूपणाय हस्तुपक्तवा धानवत्सितसि।।
अव ते शान्तं शरीरं ददात्सुद्धिनवक्षुचिः।।
स वक्षातति शरीणां वयाधुदाम्पत्यं।। - चरकसैहित्य-सूरस्यान-1.15-17
opines that - life without happiness is not worth living. Conversely life with happiness alone is worth living.

After keeping in mind the above prescriptions, one should take food so as to avoid any possible disorders. It is also necessary to take food after the previous meal is digested and real appetite demands it. It is not easy for others to determine whether anybody is hungry. Each has to know whether he/she is really hungry. शृङ्खळ - hunger, if genuine, is a sign of good health. Want of शृङ्खळ or loss of appetite is a symptom of disorder or disease. It is for this very reason that diet is considered as one of the pillars of health. Ayurveda prescribes diet-restriction - पवित्र as a must and so physicians always advise to avoid अद्याशन - over-eating, विषमाशन - irregular eating and समाशन - mixed eating. Any food taken before the previous meal is digested is called अद्याशन. Irregularity in respect of quantity and time is considered विषमाशन. When wholesome and unwholesome items are mixed together it is called समाशन. These three are known as perversions of eating and one would do well to avoid them.¹¹

It is considered advisable to keep a gap of three hours before two meals. If one eats earlier, it causes indigestion. Late meals always result in weakness. This relates to time-gap in taking food. Even regarding quantity to be consumed, there are rules to be followed strictly. If the diet consists of two parts of solid and one part of liquid, it is considered very ideal. The remaining part or one quarter is better to be kept vacant in the stomach. This is necessary because it facilitates easy movement of doṣas.¹²

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¹¹. पूर्वचुल्लेजीमें प्रसारण छेमहितमथयायम् ||
विषमाशननृ विषमं मात्राकालानिदिष्टं प्रवृक्तम् ||
समाशनमिद्व तत्त् प्रोक्तं पवित्रायमथयं वद साधुद्वष्टम् ||
विभि विश्वासात् यथा नाथ सर्वस्व तथायः ||
- Quoted in P.V.Sharma's योगासाहित्य - स्वस्थ्यलक्ष्यम् 61-62, p.256.

¹². दृष्ट भागावलने द्रवत्स्वेकं प्रसूत्रेष्बते ||
सिद्धनात्शेषं त्वरथयं दोषाणं समायायनाय || Ibid., 64.
It is necessary to keep in mind the fact that barring a few common substances, articles of food vary from climate to climate and place to place. This in turn necessitates change in food habits of people living in different climates. This results in the consumption of vegetarian and non-vegetarian dishes. Rice, wheat and vegetables may be considered as common everywhere. They are items of stable food also. Pulses are also used as food for human beings and feed for cattle. Normally a smaller percentage of the people are purely vegetarians whereas the majority supplement the diet with meat. Use of intoxicant drinks and juices are also common. King Somesvara is all praise for good food prepared by expert cooks. Good food is essential for nourishment and maintenance of health. Good food served with love acts as a tonic. Even scholars in the west agree on this point – “Good food is a symbol of love, having psychological value which may even exceed its sensory and physiological contributions.”

Instructions regarding proper preparation of some food items are found in Mānasollāsa. It is remarkable that Somesvara had time and patience to observe this aspect of life also minutely. The detailed description of the preparation of पावस, मण्डक, पीतिक, पूरिक, दोस्का, इतिवरिक, चारिक, बटिक etc. bear testimony to the fact that he was also a an expert who knew the art of cooking and selection of noted items in the diet.

Preparation of non-vegetarian dishes has also not missed Somesvara’s attention. He suggests mild fire or low temperature heat as most suitable in preparing meat dishes. Details of preparing several non-vegetarian dishes are given in third Prakarana of chapter 13 Annopabhogya, in Mānasollāsa. This is corroborated by western experts

also on cookery. Adelle Davis says on this point - Meat should be cooked at low temperature. There are many advantages in cooking meat at low temperature. At low temperature meats shrink a little and they become juicier and more delicious.\textsuperscript{14}

Mānasollāsa mentions how congenial it is to change dishes and drinks in accordance with the need of different seasons. “Pungent things in spring, sweet and cold things in summer, salty things in rainy season, sweet things in autumn, greasy and hot things in early winter and sour things in late winter are most suited for health.”\textsuperscript{15} This is in accordance with the prescription of Āyurveda. It also mentions that butter-milk after lunch, milk after dinner and water early in the morning are very beneficial drinks for maintaining good health.

Food is the main stay of life. But the same thing consumed without discrimination becomes poison, harming life. Dishes prepared out of milk are tasty. Without ghee it is tasteless. Food with ghee, soup and thick curds are most welcome. Food without meat is not relished by many. Varieties of dishes are enjoyed by one and all. Taste alone is not the criterion in diet. It must be wholesome and healthy and nourishing as well. Harmless and easily digestable food is always welcome. Balanced diet, taken in time, is the best for maintaining health. Irregular food causes painful diseases and so the physician always prescribes a healthy, limited and timely diet and advises the patient to be wary of being tempted by taste. Overeating and undue fasting also are to be avoided even by a healthy person, what to speak of a patient. Only food digested gets assimilated as आहारर्ल्या discarding the unassimilated portion as मल.

\begin{center}
\textsuperscript{14} \textit{Ibid.}, pp.363-364.
\end{center}

\begin{center}
\textsuperscript{15} \textit{वस्ते कदन चायनोयात्र् प्रीभे मेयुशोलसम्} \\
\textit{वर्ष्कुः च तथ श्वार्त मुरुः सदिष्ठ्म मुत्मुः} \\
\textit{हेमेनिन्नम्युम्यु च शिरितरुमुक्त्मालकम्} \\
\textit{एवं भुज्ञेष्य पद्मेष्य अतिभोगः स कृत्येत्} || 3.14.1599-1600
\end{center}
Drugs prove efficacious only when the patient is looked after by the attendants providing him/her with proper nourishing diet. Time-gap, quantity to be consumed, quantum of solid and liquid contents etc. have to be strictly observed by the attendants who are in charge of the ailing patient. In short, medication along with nursing with love helps in restoring the normal physical and mental health of a patient. Encouraging response from the patient’s side makes the physician attending on him to be more enthusiastic in helping him for steady and speedy recovery.

Looking at the slow improvement of the patient, the physician allows him/her orderly exercises.

Drug, diet and activity form the main factors in this course of restoration of normal health. Drug is prescribed after proper diagnosis and thorough testing. Diet is advised as a suitable nourishment both for the body and the mind. Activity is suggested to suit the requirement of the patient to recover as early as possible. It is worth remembering here that the pan of a balance bends too low with heavy weight. With light weight, it goes up. With equal weight on eitherside, it maintains balance. Similarly, the body with normal diet and activity can respond to the drug effectively.

यथाभारेण नमो लघुनोपममेतुला ।
समातिष्ठति तु कृत्य भोज्ये येव तथा तनुः ॥
तत्सामाध्यवहत्वं स्वास्थ्यंतममुपवेगः ॥
नानिमां च नात्वर्यं मेयं मानवशादपि ॥ - सौदर्शन । 16

A normally healthy person can satisfy realise his/her hunger and take suitable diet. He/she can also decide upon the quantity he/she has to take.

16. Quoted in आयुर्वेदोद्योगशंकु: आयुर्वेदपालिता: By Dr. M.N.Joshi p.43.
But a diseased person cannot do so. He/she has to depend on the persons attending on him/her who are advised by the physician treating him/her. These attendants have to remember that जलार्ग, gastric fire, of a patient is dormant. As the process of पश्चाद - digestion and transformation depend upon जलार्ग, the patient has to be under liquid or solid diet according to the interval or time-gap suggested by the physician. It is also necessary for the attendant to watch not only the intake of प्राण or essence for nourishment, but also the time evacuation of excreta or मल and urine मूत्र of the patient. They are also to give authentic report of the colour of urine and hard or smooth evacuation of excreta. The quantity of urine and stool thrown out has also to be brought to the notice of the physician. मल thrown out periodically helps the body of the patient to assimilate रस. मल stuck up defiles the body and the patient cannot relish any dish in that state. Drugs also will not yield the desired result.

अन्नि is the invariable agent in the process of भातुपाक - metabolism. आयुर्वेद mentions three types of अन्नि-जलार्ग, भूताल्लि and धाताल्लि. जलार्ग is gastric fire also known as वैशाल्लि. This is present in all living beings. This is essential for digestion of food. It transforms food into रस and मल. भूताल्लि is expected to act upon the bhoutika portions of food and nourish the पंचभूतस. धाताल्लि acts upon the धातु. Each धातु is of three types. The gross part is मल to be thrown out. The fine part remains as it is. The finer one helps in the formation of धातु. 17

17. अन्नि-मलकर्मण्युविनाभालर्य साधको ज्ञेयः ||
ते संख्या ज्योदश जाताः-भूताल्लि-भातुसंविज्ञयव ||
ते श्रवण्यश्च खाद्यो खाद्यान्यो जातां जातरे ||
यो हि चतुर्विंशतौ पवति सर्वं मलयक्षम ||
भूताल्लि पव्यं प्रत्येकं पूर्वनित्यपुराणसम ||
परिश्रमयति यथावर्त भूलीं योषणायद्विः हि ||
धाताल्लि पव्यं सत्त प्रत्येकं धातुमयसंगतिव ||
भागवते पवति स्वतं सूक्ष्मविश्लेषणं च ||
स्वतं भागव: किंतु दु:स्थतं स्व: धातुभाग एव स्वतः || →
As the patient has delicate physique, this which is very active in the process of पाक्, digestion and transformation, is below normal in heat. So digestion is not easy and transformation is slow. In order to activate them, the physician resorts to extra-drugs and determines their dosage required for the purpose. This is brought to the notice of the attendants who have to strictly adhere to the instructions and help the patient to regain his stamina and build up resistance.

It is worth remembering at this stage that वात, श्लोक और कफ when aggravated, cause all disorders and diseases. These aggravated doṣas need to be pacified by the prescribed drug and diet. Soothing substances and intake of sweet and salty - sour items are known for pacifying वात. Pitta gets pacified with sweets, bitters and astringents and intake and sprinkling of cold water. Bitter, astringent and pungent substances bring down कफ. Even after the acute disorder or disease is brought under control and normalcy is restored, patient's state of health remains delicate. At such a crucial stage, even the slightest negligence regarding drug and diet intake on the part of the patient, is harmful. There is every chance of relapse. Therefore, the attendant has to exercise great tact in persuading the patient to resist all temptations for delicious dishes in the diet. The physician also gives the patient a mild warning and advises him to be visiting him for observation. Āyurvedic treatment is a little harsher in regard to पथ्यपथ as compared to the allopathic treatment. But one should always remember that Āyurvedic treatment always aims at curing an ailment and not merely preventing or suppressing it.

→ परिग्रहयोगतितेजस्वंशोत्सवायं सदार्थाय ||
एवं पाकविधानमुच्च परिमाणस्य सुस्यान्ते तन्मेव हृदितः ||
एवः प्रसारमुक्तं किंतुक्षयस्वास्थ्या पञ्चान्यः ||
अर्जुनवः प्रसाद फिटिकाफुष्केराशीलिणों कवित्वः ||
आयथः मृगमाति कुपः कुलोत्तरं मलिनं हितीयतुः।। – फोडसान्नद्यपम्-मृतिकसिद्धान्तः Dr. P.V.Sharma p.177.
Our ancient literature has given some information about digestion and health. Some general statements on the subject are are quoted below:\(^{18}\):

1. Even after a lapse of a long time, the following do not harm a person; well-digested food; a very smart son; a well-disciplined wife; a beneficient ruler; a well thought-provoking speech and a methodical action.\(^{19}\)

2. One, who takes food after the earlier food is properly digested, does not contract any disease.\(^{20}\)

3. Disturbed study is harmful for learning. Soiled clothes spoil the beauty of a woman. Proper digestion of food wards off diseases. Exhibition of prowess weakens an enemy.\(^{21}\)

4. A fool does not begin to work being afraid of faulting. My dear friend! Does any one stop eating being afraid of food causing indigestion?\(^{22}\)

5. Normally, irregular food causes indigestion. Diseases crop up due to indigestion. Diseases vanish when the cause of indigestion is stopped.\(^{23}\)

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18) All these (1-7) statements are quoted from – Āyurvedāchārya Bhāskar Govind Ghānekar’s “Vaidyakīya Subhāṣīta Sāhityam”, Chaukamba Sanskrit Samsthana, Varanasi - 1977.
19) सूचनागर्म, सूचिचक्रण: सूयः। सूचिसिस्त स्वी, नृपतः सुसोचितः। सूचिस्य स्वेच्छ, सूचिक्षरं नक्त्यते। सूदेश्यक्षेत्रापि न यात्र विश्रिक्षितम्। (हितोपदेश)
20) जीर्णभोजनं व्याधिनीपसर्वत्ति। (वाणवसूरु)
21) विद्यापि प्रवृत्तात, स्त्रीं पाटे कृपैरतात। व्याधिनं भोजनं जीर्णं ज्ञेयं प्रवृत्तं। (वृहस्पति)
22) देशपीतलाम्यवस्थनकाष्ठकाष्ठम्। कैस्तीर्णवट्टवद्रश्मान्त्यावतिनं पश्चवति। (हितोपदेश)
23) प्रावीणाहरावैथ्मवदनीं जाते नुभानं। तन्मूलो श्रेष्ठसहस्वर्त्रद्विग्रहामल्लस्य। (अद्वारसंदर्क)
(6) Improper learning, undigestible food, gossipping by a poor man, a young wife for an aged person, all these are injurious like poison.  

(7) If unhealthy food once taken is not digested properly, one should not take even a healthy food.

**Qualities of Physicians:**

According to Caraka, excellence in knowledge can be had by attending on preceptors and studying scriptures. Purity in a physician helps the patient by dint of its spiritual force. Reputation as infallible in prescribing medicines is also one of the qualities of a physician and then he says about medicine.

Abundance, suitability, multiple form and potency, are the four qualities of medicament.

There are patients who are averse to the taking of the juice of a drug, some others in paste (kalka) form. Similarly, there are certain diseases where a medicament is required to be administered in a particular form. For example, decoctions form a special therapy in the treatment of fever. So it is necessary that the medicaments are amendable to preparations according to various pharmaceutical processes. Moreover, medicaments should be potent and free from infections and dampness.

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24) दुर्श्रीतिः विद्विद्या, अतीर्क्षों भोजनं विषम्।
विषयं गौडी ददन्तस्य, पुर्वस्य तत्रौ स्वितस्य॥ (चाणक्यसमीतक)

25) पवयम्पया मायीं विद्विद्या॥ (चाणक्यसूत्र)

26) बहुता तद्विव्यवस्यकं विद्विद्या॥
संवधाति तद्वस्थीर्यं द्रव्याणां गुण उच्यते॥ - चर्कसंहिता-सुत्रस्थान.9-7
According to Mānasollāsa, medicine should be as follows:

पञ्चमेवोषधः हात्ति दोषं कोष्टसमाधितम् ।
अपक्षं न गुणं किंवित् कृतं तत् सुधारसम् ॥

Effective medicine only will act against the pathology in the body. Otherwise, there will be no improvement in the health condition.

Caraka mentions four qualities in a patient. These are: Good memory, obedience, fearlessness and uninhibited expression.27

Even though fearlessness and good memory are regarded as qualities of a patient, (for fear, anxiety and such other mental stresses, aggravate the disease), still sometimes shock and loss of memory are prescribed as positive treatment for patients. For example, one of the treatments prescribed for a patient suffering from insanity is that he should be got terrified actually by a snake (shock therapy), of course, with its teeth taken out as a measure of safety. (Present day electric shock therapy administered on mental patients may be mentioned here.) In cases of fevers recurring at regular intervals, it is necessary to take measures to make him forget the occurrence of fevers.

Mānasollāsa then proceeds to describe the features of physicians -

शर्मशास्त्रविद्वेषाच्यायामथासनिपणनादिपी ।
उपायोऽविवेकज्ञानो युद्धास्तानं प्रियंद्वदानं ॥ १.१९.१३९।

Such Vaidyās (physicians and surgeons) have to be appointed who are professional experts in physiology and surgery, skillful in experiments (medicine) and possessing good judgement and having a curative touch and soft spoken nature.

27. स्मृतरिद्धशक्तिसारस्वतस्वभापि च।
ज्ञापक्षं च येगाणामाहुरस्म गुणं। स्मृतः ॥। - चक्षसहित-सूत्रमण, ९-९.
In Āyurveda, great emphasis has been laid upon the selection of proper medical text for study. Students and teachers of medicine should be of special nature as may be conducive to the study and practice of medicine. Ceremonies for the initiation of the students to the medical profession were invariably performed.

Selection of the Medical Texts: A person desirous of adopting medical profession should, first of all, carefully select a suitable text on medicine, depending upon his competence to undertake light or serious type of work, his willingness for short term or long term results, his habitat and age. There are several such texts available for physicians. Only such texts having the following characteristic features are to be followed. Texts which are –

1. atronised by great, illustrious and wise physicians, those texts which are great and popular and are followed by wise persons;
2. pregnant with ideas and respected by reputed experts;
3. conducive to the intellectual growth of disciples of all the three categories, viz., highly intelligent, moderately intelligent and less intelligent;
4. free from defects of repetition, transmitted by seers and have well-knit aphorisms together with commentaries thereon in proper order;
5. Which have elegant ideas to convey;
6. free from vulgar and difficult expressions and have clear and unambiguous expressions;
7. Which convey ideas in an orderly manner;
8. Which primarily deal with the determination of real objects;
9. Which are free from contradictions;
10. Where there is no confusion relating to contexts;
11. Which convey ideas quickly; and
12. Which are equipped with definitions of etiology, symptomatology and therapeutics and illustrations.

**Selection of a Medical Teacher:**

An ideal preceptor is one who is well-grounded in scriptures, equipped with practical knowledge, wise, skillful, whose prescriptions are infallible, who is pious, who has all the necessary equipments for treatment, who is not deficient in respect of any of the sense organs, who is acquainted with human nature and the rationale of treatment, whose knowledge is not overshadowed by the knowledge of other scriptures, who is free from vanity, envy and anger, who is hard working, who is affectionately disposed towards his disciples and who is capable of expressing his views with clarity. A preceptor possessed of such qualities infuses medical knowledge into a good disciple as the seasonal cloud helps bringing about good crop in a fertile land.

One should approach such a preceptor and respect him like fire, god, king, father and master with all care. After having obtained the knowledge of the entire scripture, through his blessings, one should strive again and again for achieving depth in scriptures, clarity of expression, comprehension of the various concepts and power of oration.

**Selection of a Medical Student:**

A person having the following qualities should be chosen as a medical student.

1. tranquility; 2. generosity; 3. aversion to mean acts; 4. normal condition of eyes, face and nasal ridge; 5. thin, red and clear tongue;
6. absence of any morbidity in teeth, lips and voice; 7. perseverance; 8. freedom from vanity; 9. presence of intellect, power of reasoning and memory; 10. liberal mindedness; 11. birth in the family of a physician or the one having the disposition of a physician; 12. inquisitiveness for truth; 13. physical perfection; 14. unimpaired senses; 15. modesty and absence of ego; 16. ability to understand the real meaning of things; 17. absence of irritability; 18. absence of addictions; 19. good character, purity, conduct, love for study, enthusiasm and sympathetic disposition; 20. devotion to study; 21. uninterrupted taste for the theory and practice of the science; 22. absence of greed and laziness; 23. good-will for living beings; 24. obedience for all the instructions of the preceptor; and 25. devotion to the preceptor.

**Initiation of Study**: During a favourable *muhūrta* (a unit of time consisting of 48 minutes and named as Śiva, Bhujanga, etc.) and an auspicious *ksaṇa* (a division of the day used in astrological science), when the moon is auspicious by virtue of its conjunction with either of *Puṣya, Hastā, Srāvāṇa* or *Āsvayuk* constellations, in an auspicious day of the light fortnight of *uttarāyāṇa* (summer solstice) the disciple should come observing fast, after bath, wearing a saffron coloured cloth and with fragrant material in hand. He should also bring with him *samidha* (dry twigs used for offering oblation), fire, ghee, sandal wood paste, earthen jar filled with water, garlands, lamp, gold, ornaments of gold, silver, jewels, pearl, coral, silken garments, *paridhi* or sticks of *palāśa* (*Butea monosperma* Kuntze) of one cubit in length for being placed in the four sides of *homakunda* (a rectangularly dug fire place for offering oblations), *Kuṣa* (*Desmostachya bipinnata* Stapf), fried paddy, *sarṣapa* (*Brassica nigra* Koch), *aksata* (unbroken dehusked rice), white loose flowers and garlands, prepared out of them, food articles which promote intellect and sweet scented pastes.
When the disciple comes with the preparations mentioned above, the physician should get constructed a āsthānḍila (an elevated lace of the shape of a square and of four cubits in size) in an even and pure place having slope towards the east or the north. The place should be smeared with cow dung, spread with kuṣa grass and provided with good border on all the four sides. This place should then be decorated with sandal paste, earthen jar, water, silken garments, gold, ornaments of gold, silver, jewels, pearls, corals and food articles. After performing homa, the student should be initiated to study.

**Physicians and their characteristics:**

In Āyurveda physicians are classified into three categories as follows:


Those who come to be known as physicians simply by virtue of the exhibition of the physician’s box containing certain drugs, medical books, by bluffing and posing as physicians belong to the first category. They are ignorant of the science of medicine. They are simply counterfeits.

Those who attribute their association to persons accomplished in wealth, fame and knowledge also come to be known as physicians, even though they are not so. Persons of this category are to be regarded as feigned physicians.

Those who are accomplished in the administration of therapies and have insight as well as knowledge of therapeutics, are endowed with infallible success and can bring out happiness belong to the category of genuine physicians.

**Attributes of a good physician:** Physicians who are born in noble families, well read, and have practical experience, who are skillful, pure,
whose medicinal prescriptions and surgical operations are infallible, who are self-controlled, who have all equipments and are endowed with healthy sense organs, who are acquainted with natural manifestations and those who have presence of mind are the saviours of life and destroyers of diseases. Such physicians are well-acquainted with the anatomy and physiology of the entire body, creation and growth of the body and origin and evolution of the universe. They are free from doubts regarding the etiology, premonitory signs and symptoms, actual signs and symptoms as well as management of diseases which are easily curable, curable with difficulty, and incurable.

They are well-versed with the following:

1. Three principles of the science of life (viz. etiology, symptomatology and management of good and bad health);
2. Fundamental principles and their elaboration;
3. Three sources of drugs;
4. Thirty-five roots and fruits; four types of fat; five types of salt, eight types of wine, eight types of milk and six plants whose latex and bark are useful;
5. Various types of drugs used in five elimination therapies;
6. Twenty-two types of gruel;
7. Thirty-two types of powders and ointments;
8. Six hundred types of purgatives;
9. Five hundred types of decoction;
10. Factors responsible for the maintenance of positive health including diet, drug, regimen, residence, movement, sleep, rest, quantity, collyrium, inhalation, unction, washing, non-suppression of manifested urges, suppression of psychic urges, physical exercise and wholesomeness for examining the sense organs;
11. Knowledge of the four aspects of therapeutics having sixteen factors;
12. Determination of the nature of diseases;
13. Three pursuits of life;
14. Various actions of vāyu;
15. Four types of unctuous substances prepared according to twenty-four methods with drugs of various tastes, permutation and combination of which are of sixty-four types;
16. Various methods of preparation of drugs and therapies for fomentation and purgation;
17. Diseases of head, etc.;
18. Summary of diseases caused by permutation and combination of various došas;
19. Ailments like carbuncle and abscess;
20. Three types of oedema and other diseases having swelling in one or the other part of the body;
21. Forty-eight types of diseases;
22. One hundred forty-types of diseases of nanātmaja variety (diseases caused specifically by one doša);
23. Etiology, signs, symptoms and management of despisable individuals who are either very corpulent or emaciated;
24. Useful and harmful nature of sleep, sleeplessness and excessive sleep along with their etiology and management.
25. Six therapeutic measures like lightening therapy etc;
26. Signs, symptoms and treatment of diseases due to over nourishment; and under nourishment.
27. Diseases caused by the vitiation of blood, viz., intoxication, fainting and syncope along with their etiology, signs and symptoms and treatment by medicines and regimen;

28. Rules of dietetics, food preparations which are wholesome and unwholesome by nature;

29. The diet and regimen which are foremost in nature amongst their group;

30. Forty types of alcoholic preparations;

31. Determination of *dravya* (matter), *guna* (quality), *karman* (action), primary and secondary tastes;

32. Various types of incompatible food ingredients;

33. Ingredients of food and drinks classified into twelve groups along with their properties;

34. Properties of post-prandial drinks;

35. Nine factors required to be examined for determining the properties of food;

36. Digestive and metabolic processes;

37. Good and ill effects of wholesome and unwholesome food;

38. Diseases caused by the vitiation of various tissue elements along with their treatment in brief.


They understand the eight sections of *Āyurveda* in their entirety along with the scope of the science. They have the power of grasping, retention and understanding of the text. They apply their knowledge so acquired for the treatment of diseases with a view to bringing the dhātuṣ to their normal state after determining the stage of the disease, their own
ability and the properties of the drugs employed. They are imbued with memory, intelligence theoretical and practical knowledge. They nurture cordinal feelings exactly like the mother, father, brother and kin towards all creatures. Physicians having such qualities cure their diseases, and give life to patients.

**Characteristics of pseudo and feigned physicians** : According to Caraka pseudo and feigned physicians are those who move about from one street to another in search of livelihood in the garb of physicians. Once they hear about somebody's sickness, they would surround him and start enumerating their own qualities loudly so that the patient could listen to them. If the patient is already under treatment they try to find fault again and again with the attending physician. They win over the friends of the patient by pleasing manners, back-biting and flattering. They also propagate that they are interested in a nominal remuneration only. After they succeed in winning over the patient, they look at him again and again skillfully trying to cover their ignorance. If they are not able to alleviate the disease, they proclaim that the patient lacked in proper equipment, attendance and self-control. As soon as the patient dies, they run away to some other place in some other garb. In the congregation of ordinary men they proclaim their ability in self-contradicting tones. Like an impatient person they speak ill of the patience of courageous individuals. In the event of their coming across a congregation of the wise, they immediately leave the place from a distance. In case they happen to have the smattering knowledge of some therapeutic formulate, they will never hesitate in quoting them without caring for the relevance to the topic. They do not expect any questions from others nor do they like to pose any such questions to others. They get perturbed by the question as if attacked by death. Nobody knows anything about their preceptor, disciple, classmate or even their opponents.
Pseudo-physicians in the garb of doctors try to catch the patient as the bird-catchers catch their prey in the net. They are far away from the textual knowledge, practical experience, knowledge about the time of administering the therapy and its dosage. They are like the messengers of the death on the earth; hence, they should not be entertained.

A qualified physician is he, who is well acquainted with the principles of treatment, who is wise, is well-versed in classics and is prompt in action. The patient, who is administered proper emesis and purgation therapies by such a physician surely attains happiness. On the other hand, if a person who only claims to be a physician without having any grounding (in the science of medicine) administers these therapies, the patients would subject themselves to further complications because of the excessive or inadequate administration of this therapy.

Such of the actions as bringing about equilibrium of dhāṭus, constitute treatment of diseases. This, in fact, is the duty of the physician. The purpose of such action is to prevent the disturbance of the equilibrium of dhāṭus and maintain their equilibrium. By avoiding discordant causing factors and adopting those responsible for the maintenance of equilibrium, discordance of dhāṭus is automatically prevented and their normal state of equilibrium is maintained. By taking recourse to concordant factors, the physician well-versed in treatment brings about equilibrium of dhāṭus and so he is the bestower of physical happiness and longevity. By virtue of his ability to bestow physical happiness and longevity, such a physician is verily regarded as a donor of virtue, wealth and desires pertaining to this world and the world beyond.

Examination of Patients:

To ascertain the exact nature of the disease, the Āyurvedic physician, for the most part, depends upon eight types of examination of the patient.
before prescribing any medicine. These are the examination of (1) Pulse, (2) Urine, (3) Stool, (4) Tongue, (5) Voice, (6) Touch (skin), (7) Eyes, and (8) General physical features (ākṛti). These examinations are conducted keeping in view the fundamental principles of Āyurveda. Thus, they are entirely different from the examination of pulse etc., by the modern medical doctors.

(1) Pulse Examination: It is carried out in the early morning when the patient's stomach is empty. It is prohibited immediately after bath, food and oil massage because the pulse then becomes erratic and does not indicate the correct condition of the patient. Similarly, a patient who is hungry and thirsty is not suitable for the purpose of pulse examination.

Pulse examination is carried out through the help of the radial artery. It is located in the place about half an inch below the wrist. In the case of males the pulse of right hand and in the case of females that of the left hand is examined. For this purpose the arm should be stretched properly and the hand should be kept in slightly flexed position. Simultaneously, the fingers including the thumb should be in a stretched position. The physician should examine the pulse by the help of his right hand. Three fingers namely the index, the middle and the ring fingers are used for pulse examination. They are kept over the pulse, the index finger remaining near the thumb. Gentle and uniform pressure is applied through the tips of these fingers over the pulse and the pulsation of the artery is felt. The physician has to put pressure and release it repeatedly to correctly ascertain the exact finger on which the pulsation is felt more. If the pulsation is felt over the index finger then vāyu is dominant in the patient. Feeling in middle finger indicates the dominance of pitta and in ring finger indicates aggravation of kapha in the body of the patient.

Apart from this, the physician has also to ascertain the movement of the pulse. If the movement of the pulse is felt like the motion of a snake
or a leech, then it indicates the dominance of vāyu. If there is dominance of pitta then the pulse moves like a crow or a sparrow or a frog. In the case of kapha the movement of pulse is like that of a swan or a peacock or a cock. If the pulse at times moves like the snake and on some other time like a frog then there is dominance of vāyu and kapha. Movement of the pulse like a monkey and a swan indicates the dominance of pitta and kapha. When all the three doṣas are vitiated then the pulse moves like a wood-pecker bird.

If the pulse is regular, continuously for thirty times, then the patient is sure to survive. If there are interruptions, then this indicates imminent death. Apart from what has been stated above, in Āyurvedic texts, there is an elaborate description regarding the nature of the pulse in different diseases, and this is very frequently used by the physicians as the means to probe the diseases.

(2) Urine Examination : For the examination of urine, it should be collected during the last quarter of the night. It should be stored in a glass container. The examination should, however, start after sunrise. The urine that comes out in the beginning should be discarded and the remaining urine should be collected for examination.

If there is dominance of vāyu, the urine becomes pale yellow in colour. If there is dominance of kapha, then the colour becomes white and there is a lot of foam in the urine. Yellow or red colour of the urine indicates the dominance of pitta.

In a clean wide-mouth glass container urine should be kept and over the surface of the urine, a few drops of oil should be dropped through a dropper. If the oil spreads immediately then the patient is curable and if the oil drops spread slowly, then the patient is difficult of cure. If the oil drops go down the urine then the patient is sure to die. If a patient suffers from indigestion, then his urine looks like fresh lime juice and
sandalwood paste. If a patient is suffering from a disease caused by indigestion, his urine looks like the rice wash. If a patient suffers from acute fever, then the urine becomes more in quantity and takes a cloudy colour.

If the oil drops spread towards the east then the patient is likely to get cured of his ailment very soon. Spreading of the oil drops towards south is indicative of a patient's suffering from fever which will slowly disappear. If they spread towards north or west, the patient undoubtedly is free from any disease. If the oil spreads towards south-east direction and holes appear in the oil, then the patient is sure to die. In Āyurvedic texts, there is an elaborate description about the diagnostic and prognostic value of urine examination.

(3) *Stool Examination*: If there is dominance of vāyu, then the stool becomes hard and dry. Yellow colour of the stool indicates the aggravation of pitta, and white colour indicates predominance of kapha. When all the three dosas are aggravated, then the stool carries three different colours. If vāyu is aggravated, then stool comes in pieces and it is rough, smoky and foamy.

If a small portion of the stool is dropped over water and it sinks, then it indicates the presence of āma, i.e., undigested or unmetabolised product in it. If it floats in water, then it indicates that stool is free from any such defect. Āyurvedic texts are replete with references to different colours, consistency, smell etc., of the stool in different diseased conditions.

(4) *Tongue*: When vāyu is aggravated, the tongue is cold and rough to touch and cracks appear in it. Predominance of pitta is indicated by the red or blue colour of the tongue. If kapha is predominant, then the tongue is white and exceedingly slimy. When all the three dosas are aggravated, then the tongue is black in colour and there are thorny eruptions over it.
(5) Voice: If there is dominance of kapha then the voice becomes heavy. Clear and sharp voice indicates the dominance of pitta. Dry and hoarse voice is indicative of vāyu dominance.

(6) Touch (skin): The skin is hot if the patient is suffering from a disease caused by pitta. If the disease is caused by vāta then the skin is cold. The skin becomes moist and wet, if there is dominance of kapha.

(7) Eyes: The eyes of a person suffering from diseases caused by vāyu are dry and smoky. The patient always gets burning sensation inside the eyes. If he suffers from a disease caused by pitta then there is aversion to light and burning sensation in eyes. The eyes become yellow in colour in such cases. Unctuousness and dullness of eyes indicate the predominance of kapha. The eyes of such patients are usually moist and there is profuse lachrymation. The conditions of the eyes are very significant to determine the prognosis of a disease.

(8) Physical Features: Patients dominated by vāyu have mostly dry and cracked skin and hair. They do not like cold things and there is absence of patience, memory, intellect, effort and friendship in them. Such patients usually are talkative. Patients suffering from diseases caused by pitta are exceedingly thirsty and hungry. Their skin becomes yellow in colour and hot. The palm of the hand, the sole of the feet and face carry a coppery colour. They are usually aggressive and egoistic, having less of hair and the hair is slightly reddish in colour. The patient suffering from diseases caused by kapha have compact joints, bones and muscles. They do not suffer from excess of thirst, hunger, grief and pain.

Examination of Diseases: For proper treatment of a disease, it is essential to determine the exact nature of the disease with special reference to the doṣas, dhātus, malas, srotas and agnis involved in its manifestation. Some of these diseases are given names and for some others, names are not available. In fact Āyurvedic classics emphasise
upon the physician not to be very particular about the name of the disease. According to these classics, names are attributed to some of these diseases only by way of example to facilitate the physician to ascertain and understand the gamut of remaining diseases for which names are not furnished. Since their number is very vast, it is not possible to name all of them. In respect of each disease whether named or unnamed, the following points need careful examination:

1. *Nidāṇa* or the cause of the disease;
2. *Pūrvarūpa* or the premonitory signs and symptoms;
3. *Rūpa* or the actual signs and symptoms of the disease;
4. *Upāśaya* or exploratory therapy; and
5. *Samprāpti* or the mode of manifestation of the disease.

The causes of all diseases have been classified in Āyurveda into the following three categories:

I. *Intellectual Blasphemy* (*Prajñāparādha*)

II. *Unwholesome conjunction of sense organs with their objects* (*Asātmyendriyārtha saṁyoga*)

III. *Vagaries of weather and time* (*Kāla-pariṇāma*)

I. *Intellectual Blasphemy* (*Prajñāparādha*) : A person whose intellect, patience and memory are impaired, subjects himself to intellectual blasphemy by virtue of his bad action. This intellectual blasphemy aggravates all the *doṣas*.

Forcible stimulation of natural urges and suppression of the manifested ones, exhibition of undue strength, overindulgence in sexual act, negligence of the time of treatment, initiation of action in improper time (i.e., non-utilisation, excessive utilisation and wrong utilisation of therapies), loss of modesty and good conduct, disrespect for respectable
ones, enjoyment of harmful objects, resorting to the factors which are responsible for the causation of madness, movements without any regard for temporal or local propriety, friendship with persons of bad actions, avoidance of the healthy activities, malice, vanity, fear, anger, greed, ignorance, intoxication and bewilderment or bad actions arising out of any of them or other physical evil acts arising out of rajas and tamas constitute intellectual blasphemy leading to the causation of various ailments.

II. Unwholesome conjunction of sense organs with their objects: This includes excessive utilisation, non-utilisation and wrong utilisation of objects, of senses acts and time. For example, excessive gazing at the highly illuminous substance would constitute excessive utilisation of the visual organs. Not looking at, anything at all would amount to its non-utilisation. Similarly, its wrong utilisation would be to see things too close or too far away, or things that are awful or terrifying, or are surprising, contemptuous, frightful, deformed and alarming.

Excessive utilisation of auditory objects would be to hear uproarious noise coming out of thunder and kettledrum, loud cries, etc. Its non-utilisation would be not to hear anything at all. Hearing of harsh words, news about the death of friends, assaulting, insulting and terrifying sounds constitute the wrong utilisation.

Smell of exceeding sharply, acute and intoxicating odours constitute an excessive utilisation of olfactory sense organ. Not to smell at all is its non-utilisation. Its wrong utilisation is the smell of exceedingly putrid, unpleasant, dirty, putrified and cadaverous odour and poisonous gas.

Similarly, excessive intake of various substances having various tastes, would amount to over-utilisation of gustatory sense faculty. Not to use it at all is its non-utilisation. The use of bath, massage and unction and other hot and cold substances without observing the prescribed order,
touch of uneven place, dirty objects, bacteria and injurious touch constitute its wrong utilisation.

III. Vagaries of weather and time: A year is the unit of time which is further sub-divided into winter (hemanta), summer (grīṣma) and rains (varṣā), characterised by cold, heat and rainfall respectively. If a particular season manifests itself excessively, this should be regarded as excessive utilisation of time. If the season manifests itself in lesser measure, it would be its non-utilisation. If on the other hand, characteristics of a season are contrary to the normal ones, this would be wrong utilisation. If on the other hand, characteristics of a season are contrary to the normal ones, this would be wrong utilisation (for example, rainfall in winter, cold in the rainy season, etc.). A person exposed to these vagaries of seasons becomes a victim of many diseases.

According to Caraka, knowledge of the science of medicine is likened to the light for the purpose of illumination; one's own mental faculty to the eye (for the purpose of seeing things). A physician endowed with both of them, that is scriptural knowledge and his own intelligence, does not commit mistakes during the course of his treatment of a patient.

As the remaining three factors of treatment depend on the quality of the physician, a physician should always try to enrich his own qualities.28

Knowledge gained from the study of scriptures (vaināyaki buddhi) can be fully utilised only when a physician is endowed with good intelligence of his own.

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28. सत्ताम ज्योति; प्रकाशार्थ दरिं युज्यितम्।
तात्विकं भवेकं सृष्टस्थायांविचित्रतात्मार्थम्।
विचित्रते त्रया; पद्या यमादेवक्ष्यप्रक्रिया।
तत्समां प्रवचनमिदिदिदिदिदिदिदिदिदिदि।। - चर्कसंहिता-सूक्ष्म 9.24-25.
Physician should be sympathetic and kind to all patients, should be concerned with those who are likely to be cured and should feel detached with those who are towards death. These are the four disciplines for a physician.

Caraka says that - “the curable diseases are cured by medicines possessing opposite qualities, (when) administered with due regard to the place, dose and time. No medicine is to be prescribed for incurable diseases.”

It is true that diseases are cured by drugs of opposite qualities. This is not all. It is necessary to take into account the place where the drugs are produced, the physical condition of the patient, the appropriate dose of the drug, the seasonal variation as well as the age of the patient. Unless all these are taken into account, simply the drugs of opposite qualities will not eradicate diseases. This justifies the ten-fold classification of the factors to be examined in connection with the cure of diseases, i.e., the doshas affected, medicine, place, time, power of resistance in the body, conditions of the body, diet and its wholesomeness, mind, constitution of the body and age.

But even if all the above factors are taken into account, the drugs will have effect only on the diseases that are curable in nature. Certain diseases are incurable. For them, no medicine can be prescribed. It might be argued that there is no disease which cannot be cured by the sages, well-versed in the method of administration of elixirs, performance of
penance, japa and yoga. Such wise persons can even overcome death. Thus, it might not be correct to say that no medicine can be prescribed for incurable diseases. But the statement in the above verse relates only to the physicians in general and not to the exceptional types of the sages, mentioned above.

The fact that a given disease is incurable can be determined by the symptoms indicative of approaching death (ariṣṭa lakṣaṇa). Such symptoms are of two types. Symptoms of the first category are bound to result in death and those of the second category may not result in death. Although, according to some, even such symptoms are indicative of the unavoidability of death. Thus, whenever, the symptoms indicative of approaching death occur, it is to be concluded that the patient must die, sooner or later. But even for such cases the use of elixirs, performance of penance, etc. are prescribed as efficacious therapies. Such therapies, however, are not accessible to a common man. So, for the purpose of the Āyurvedic prescriptions in general, the cases, where symptoms indicative of approaching death occur, are incurable in nature and as such, need not be treated at all.

Ap and prthvī constitute the substratum for the manifestation of taste (rasa) which is the object of gustatory sense organ (rasanendriya). As to the specific qualities of taste (rasa) the three pāṇcamahābhūtas (ākāśa vāyu and tejas) are responsible for their manifestation.³⁰

Rasa or taste is the object of gustatory sense organ, as distinct from the objects of the other sense organs. Primarily ap is the substratum of rasa. Besides, prthvī also indirectly serves as a substratum thereof.

³⁰. सत्सनाय सत्सत्त्व द्रव्यमापः चितिस्वयमः
निन्दति व विबोधे व प्रत्ययः चाद्यमस्यः च। | - सान्निधिः सूत्रसम्भवः 1.64
The qualities of preceding basic elements (ākāśa, vāyu, agni, ap and prthvi) are included in the succeeding ones; so the qualities of ap is automatically included in prthvi. To sum up, ap and prthvi are the substrata for the manifestation of taste (rasa). That is to say, taste (rasa) can manifest itself only through ap and prthvi. These two mahābhūtas, (in addition to the remaining three) are also responsible for the manifestation of specific rasas like sweet, etc. For example, taste is sweet when there is predominance of the qualities of ap and it is sour when the qualities of prthvi and tejas are predominant.

The three basic elements viz, ākāśa, vāyu and tejas are only efficient causes of the manifestation of specific qualities of taste. By no means they can be treated as substrata thereof. These three basic elements have their effects jointly and severally leading to their various degrees, like sweet, sweeter and the sweetest by the process of premutation and combination.

According to Mānasollāsa kāla, i.e., time, is also one of the factors for the manifestation of the various types and degrees of tastes. It says -

ज्ञाता निदानं वायुविनं स्कंधं लक्षणं सुन्दरम्।
देशकालालसारिण सार्वप्रकृतितत्त्वसः || 1.19.144.

Appropriate treatment is to be provided to the patient in tune with the time and location, after learning about the pace of the disease and nature through its symptoms. Āyurvedaśāstra gives some information about treatment.

In the same way we defined good suggestions about various treatments.31

31) All these (1-5) statements are quoted from – Āyurvedāchārya Bhāskar Govind Ghāṣekar’s “Vaidyakiya Subhāṣita Sāhityam”, Chaukhamba Sanskrit Samsthana, Varanasi - 1977.
(1) After a thorough study of ‘Shastras’, the great sages declared fourfold gifts for becoming happy here and hereafter. Fearlessness for the frightened, medicine for the sick, knowledge for the seeker of knowledge and food for the hungry are these four gifts.

(2) Life-saving treatment through medicine is equivalent to thousands of great sacrifices conducted for obtaining peace of mind.

(3) Just as the expanse of the sky is beyond the knowledge of gods, no one knows the limits of sanctity obtained by curing diseases.

(4) A healthy body is a means for attaining the four ultimate goals of life, Dharma, Artha, Kama and Moksha - faith, wealth, enjoyment and liberation. A person free from sickness becomes eligible to enjoy the above fourfold gifts.

(5) Providing relief for a tired person, treatment of the sick, worship of gods, washing the feet of a guest and removal of remnants after their meal are equal to sacred duties.

In fact, in spite of taste being directly related to $ap$, its manifestation necessarily requires the presence of $prthu$ in it. For taste cannot manifest itself without being related to $prthu$. 

32) 

33) 

34) 

35) 

36)
According to *Caraka Samhitā* - drugs having sweet, sour and saline taste alleviate ṭāṭā; those having astringent, sweet and bitter (tastes) alleviate pittā and those having astringent, pungent and bitter (tastes) alleviate kaphā.37

Vāṭa has in fact no taste. Even then the drugs having sweet, sour and saline tastes alleviate it. This is so because the tastes of the drugs possess their accessory qualities like unctuousness and as such are of opposite qualities. The various tastes can either alleviate or aggravate doṣas. Thus, these tastes which cannot alleviate, do necessarily aggravate the doṣas. For example, drugs of sweet, sour and saline tastes alleviate vāṭa. It automatically follows that those having astringent, bitter and pungent tastes would aggravate vāṭa. Similarly, pittā is aggravated by pungent, sour and saline drugs, and kaphā by sweet, sour and saline drugs.

According to Caraka, only that, which can bring about a cure, is a correct medicine. It is only he who can relieve his patients of their ailments is the best physician.38

For the purpose of the science of medicine, it is necessary to explain the qualities of correct medicine and a good physician. It is only that which possesses the requisite curative values is to be treated as a correct medicine. As regards physician, he should first of all know the principles underlying the correct application of medicines. Unless he knows it, he will not be able to relieve his patients of their ailments. Even if perchance, medicines selected by him at random succeed in alleviating

37. स्वाध्यप्लावणां वाणुं, कषणपरस्परालित्तथाः।।
 जयते पितुं, सरोवराणं कषणपरकुल्लित्तथाः।। - चरकसंहिता-सूत्रस्थान 1-66

38. तद्यथा युक्तं शैक्षण्यं यद्योग्यं कल्पयो।।
 स सौंच शिष्यां श्रेष्ठं योगोपल्लभं यथं प्रचौढङ्गवेत।। - चरकसंहिता-सूत्रस्थान 1-134
ailments, the credit is not his; it is just accidental. Thus, only he who can, by dint of his proficiency in the science, can select proper medicine and help cure diseases, can be regarded as the best physician.

As elsewhere, in the field of medicine also, the effect implies the existence of a cause. If a disease is cured, it naturally implies that proper therapy possessing the requisite curative properties has been administered, but for which, the disease could not have been cured. Similarly, if there is a success in the treatment of a disease, it also implies that the physician is proficient in the science of medicine.

We know already that diet or food for satisfying hunger is one of the biological needs of all the living beings in the world. To whatever category one may belong to, the plant, the animal and the human being require food for growth and to sustain themselves. We will confine ourselves to the food of the human beings as advocated in Āyurveda not only for the growth but also to sustain the health. The principle is more to prevent diseases than to cure them. Three things are important in medical science, medicine (ausadha), diet (anna) and activity (vihāra) to keep the normalcy of the body and mind, ultimately to bring comfort.

In Mānasollāsa, in Annabhoga chapter, we see the names of many famous articles of food and the directions as to the preparations of various dishes.

In modern science, food articles are primarily classified depending upon their chemical composition, namely, carbohydrate, protein, fat, vitamins, minerals, etc. In Āyurveda, such classification is based on the biological action of the food articles and their rasa (taste). For example, all varieties of rice may be treated as of one group on the basis of their carbohydrate content. But Āyurveda considers that freshly harvested rice is heavy for digestion. It aggravates kapha. If used continuously, it is considered to produce many complications. But old rice is useful for an
average person. The freshly harvested rice produces more fat in the body than the old rice. Thus, for an emaciated individual having good digestive power, freshly harvested rice is nutritious, whereas for a fat person, even without good digestive power, old rice is nutritious.

Mānasollāsa says that rice is to be divided into eight varieties, i.e.,

रक्तशालिर्म्याग्रान्नन्याशालिः कलिहकः ।
मुष्टिशालिः शालिः सूभमशालिः सप्पिलकः ॥ ३.१३.१३४६

Botanically all of them belong to the same genus and species. The botanical name is *Oryza sativa* Linn. But, according to Āyurveda, there is a great difference in their nutritive value.

There are many other types of food ingredients which chemically contain starch. But they are considered to produce a depletive effect on the human body. For example, *koradūsa* (*Paspalum scrobiculatum*) type of corn produces depletive effect and reduces fat of the body expeditiously.

Pulses contain mostly protein. But, according to Āyurveda, some of them like *māṣa* (*Phascolus radiatus* Linn.) is heavy for digestion and it produces more fat in the body whereas *mudga* (*Phaseolus mungo* Linn.) is considered to be light for digestion and it reduces fat in the body. *kulattha* (*Dolichos biflorus* Linn.), on the other hand, is exceedingly nutritious.

Āyurveda lays a great deal of emphasis upon proper diet for the treatment of patients. For each and every disease, wholesome and unwholesome food ingredients have been described.

**Classification of Ingredients of Food & Drinks:** In Āyurveda, ingredients used for food and drinks have been classified into 12 groups as below:

1. Śūkadhānya (corns with bristles) 2. Samīdhānya (pulses) 3. Māṁsa (Meat) 4. Śāka (vegetables) 5. Phala (fruits) 6. Harita (salads)
10. Ikṣuvikāra (products of sugar cane) 11. Kṛtānna (prepared food articles) 
12. Āhārayogin (accessory food articles).

Āyurveda advocates both vegetarian and non-vegetarian diets not only for svāstha or healthy person, but also for unhealthy persons. There is a word in Āyurvedic literature which is sātmiyatā and that means the one for which the individual is acclimatised or used to, be it medicine or diet. The uncongenial food will not help the growth of a person. Moreover, diet of an individual depends on the availability of food in the region. And people in that region by experience find out what is wholesome and good for growth and what is injurious and prevents growth. By tradition and custom based on the experience of the forefathers, dietary regulations have been adopted by successive generations of people in that climatic condition and as the food is a question of survival of species in that region, the question of vegetarian and non-vegetarian does not count. In ancient India, the literature says that non-vegetarian food was served even by Rṣis and others. In medicine, as far as Āyurveda is concerned, there is no place either for sentimentality or emotional involvement. That is why the characteristics of every known animal food are described and the reaction caused by them when taken in both in health and ill-health are discribed. In Aṣṭāṅga Hṛdaya of Vāgbhaṭa, there is a chapter called Anna svarūpavijnāṇīya, the dietetics. In that chapter, the names, quality and characteristics of varieties of cereals (sāli śaṣṭika), millets - (trṇa dhāṇya), pulses (śimbi dhāṇya) are described. In the same way there is māṃsa varga or non-vegetarian diet in which eleven different kinds of non-vegetarian food item are described. And in each class, different animals, birds, reptiles and marine products are described. Even the flesh of carnivorous animals is advocated.

In Mānasollāsa while describing non-vegetarian preparations the method of removing the hair of a wild bear is given as follows:
The animal should first be covered with a white piece of cloth. Boiling water should then be poured on the body of the boar with the help of a *Gandaka* (a vessel used for taking water from big earthen pot) with a handle slowly till the hair are so shaken from the roots that they can be easily removed by hands. The remainder may then be removed with the help of a pair of scissors. Another method of removing the hair from the body is to besmear it with mud and burn the skin with fire made of grass while treating of the preparation of खण्ड of वपा.

Some of the animals and birds could not be identified as the descriptions are so vast. Having described the characteristics of all the non-vegetarian and vegetarian food items, descriptions are also found, in Mānasollāsa as to which of the animals’ or birds’ flesh or marine product is good for health and in which seasons they have to be consumed.

Then, there is the description of vegetables śākavarga, where vegetables like brinjals, pumpkins, etc., and also various leafy vegetables are described. Their use in health and how they can be used in ill-health are explained.

Having classified the different articles which go as dietary articles, now the question is, how Āyurveda found the utility of them in various conditions. We know that in those ancient times, there were no laboratories to analyse and find out the contents in them or the technique of experiments concerned with animals. They were able to describe the qualities of the food and how the body utilises them to build up the various tissues of the body, they should have had a methodology. They classified the substances according to their tastes-*rasas*. They have said that for the growth of the body one is better than the other, in the reverse order. So the article with astringent taste makes a person shed weight
and strength. Then the characteristic of the article is described from the standpoint of easy digestion. They use the word *guna* for this. An article having *guruguṇa* takes longer time to get digested than that which is easily digested-*laghu*. "Anna" prepared of rice is quickly digested but "Anna" prepared from Sorghum (*rava* of jawar) takes longer time for digestion. This heavy (*guru*) and (*laghu*) light, should not be confused with its atomic weight but understood only from the standpoint of digestion.

The third point is *vīrya* or potency. There are only two activities in the body - one is anabolic (constructive) which builds up and another is ketabolic (destructive). The diet articles which possess *śīta vīrya*, are generally of anabolic nature i.e., they aid the growth of a person and the other *uṣṇa vīrya* mars the growth of an individual. All articles described come under these two categories. The fourth point is *vipāka*. *Vipāka* means metabolism, *Viśeṣapāka*. A substance that is taken in, gets digested in the gastro – intestinal tract which is called *avasthāpāka* – the different digestion that takes place from the mouth, stomach and small intestines. This is done by the *jāθarāgni* or the various digestive fluids and enzymes that are secreted in the gastro-intestinal tract. There, when it becomes chyle and in Āyurvedic language *anna rasa*, it enters into the circulation to build up various tissues from blood to semen. This is done by the combined effort of the *bhūtāgni* and *dhātvagni*. In modern parlance, one can say that these are the biochemical changes brought on by the various enzymes. Āyurveda describes *sapta-dhātus* – seven elements namely, *rasa*, *rakta*, *māṃsa*, *medas*, *asthi*, *majja* and *sūkta*. Each one of these tissues or *dhātus* has got digestive agents and from the digested food materials that is circulating in the body, the *dhātvagnis* or

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39. गुरुणाम् अर्थवैहिल्यं लघुत्वं नातितुल्यः || (अ.ः १.८.२)
40. जाठराणिनिः योगाक्षुरदेवत रसात्रस्त्यः ||
    रसानि परिशारणानि स वियास एवति स्युस्तः || (अ.ः १.९.२०)
the digestive agents absorb and convert it to their needs. That is to say, from the food materials the blood takes its own materials which will replenish its wastage and the muscles will take what is needed, etc. Even before this happens, there are five bhūtāgnis which disintegrate the materials in the intestines and continue the process to the tissues also. So, if the diet article is taken, its metabolism or dhātu pariṇāma is done by 13 agnis or digestive agents. This is called niṣṭa pāka - the ultimate absorption of the food. We start with avasthā pāka in the gastro-intestinal tract and end with niṣṭa pāka, ultimate absorption of the food. If any one of these thirteen agnis is defective, then the food is not utilised for the growth and maintenance of the body.

Āyurveda plans the food requirement of a person not only after he is born, but also during the embryonic growth. Susrūta Samhitā, describes the regimen for pregnant women, advising what food they should take and what should be their mental and emotional attitudes for the proper growth of the foetus. One peculiarity in this is that Susrūta advocates different items of food from month to month depending perhaps on the growth of various organs and parts of the foetus. From the fourth month, the garbhini or pregnant woman is called dauhṛdi, which means one who has two hearts, hers and that of the foetus. From that month onwards she has yearnings for various things. This is called dauhṛdam. From the fifth month onwards the intelligence of the foetus develops and so more of milk and ghee in diet is advocated.

After delivery and during the period of lactation, to increase the breast milk, certain diets are given – garlic, fish, drumstick leaves and fruits, unfermented toddy, etc. The childhood is divided into three stages, kṣīrāsī, the child that depends on milk only, kṣīra-annāsī which depends on prepared food. If mother’s milk is not available or is insufficient, either cow’s milk or goat’s milk diluting it to suit the age of the child is given. Along with milk, if solid food is to be given, the grains are fried, powered, cooked and given (saktu).
One of the important contributions of Ayurvedic dietetics is recommendation of the food according to the various seasons. The year is divided into six seasons. According to the seasonal changes, the requirement of food differs and the variation in the quality of the food also changes. For example, in cold season and rainy season one should have more of the food articles which are sweet, sour and saltish; in Vasanta, pungent, astringent and bitter food; in summer, more of sweet things; in October-November – Šaratkāla – sweet and bitter and astringent food. In the same way, the fat content of the food also differs from season to season. The idea is that, vāta, pitta and kapha, the doṣas that maintain the body, get changed by the seasonal variation and to bring them to normalcy, the variation of the food becomes necessary.

During the middle period of one’s life there is not much change in the diet. That is to say, from the age of twenty to fifty, one has to take whatever his requirement is, both for satisfaction and maintenance of health. For vegetarians milk of cows and ghee are particularly recommended.

During the middle period of one’s life there is not much change in the diet. That is to say, from the age of twenty to fifty, one has to take whatever his requirement is, both for satisfaction and maintenance of health. For vegetarians milk of cows and ghee are particularly recommended. दुधावतान् धृतपक्वावच सितया च विमिश्रितान्। 3.13.1387. While describing the quality of milk, it is mentioned that it prolongs life and wards off symptoms of senility. In describing the quality of ghee, it is mentioned that it increases the memory power, intelligence, strength of the body, longevity of life and strengthens the eye-sight. शतं प्रीतस्तिमेशायुर्वतारुधुकरुचयुपाम्। (अष्टवल्ल हु)। It is said that if properly used milk can do good to the body. Buttermilk is recommended more than the curds. पूर्वेत मल्लिकां पश्चाद्धि चायासत्तो धनम्। 3.13.1596. Even if curd is taken, it should be taken with honey, green gram, soup, etc. And two important

41. शालो वर्षात्स चाहरकिरीन वसनेतरन्त्यान स्वाम्भरतः।
   नानु निदायं शालद्य स्वादुक्षिवशकायस्यकः।
   वशकायस्य रूखः शालस्य भगवतवर्गः।
   अविन्न समानेन चतुधाताज्यागमाः।
   नितं सत्वसाध्यास स्वस्वाच्यर्महात्मृतः। (अ. ज. 1.3.46-47)
vegetables that are recommended for every day use are Haritaki and Amalaki. (Terminalia Chebula and Emblica officinalis). Both of them are good for digestion, increase intelligence and memory power and ward off symptoms of old age. Both of them can be used in raw form or in dry form. It is better to use Amalaki in raw form and Haritaki in dry form.

Whatever may be the quality of the food items recommended in the Mānasollāsa, their use depends largely on tradition and custom. Apart from the economic condition of the people who use the food, social approval also is necessary. A man consists not only of the body but also of the mind and soul. These are the tripods on which man exists. So the intention of the dietary programme is to build the body without disturbing the qualities of the mind. We need not consider the soul for the present. The food one takes in, is capable of influencing the mind also.

Mānasollāsa advises to sip water very often during meals. This, the author thinks, adds taste to the food and helps digestion. Someśvara’s rule regarding the drinking of water is rather peculiar. He recommends that whenever the king is thirsty, he should drink water and should never think of time and circumstances, that is to say, whether it is morning or mid-night or whether he is with a full or an empty stomach. In this respect King Someśvara recommends that the rules of medical science may be violated.42

Therefore, food is divided under sātvic, rājasic and tāmasic food. Satva, rajas and tamas are the qualities of the mind and vāta, pitta and kapha are the qualities of the body. The choice of food articles should be

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42. निष्क्रियसात्ववाच यथेया स्वेच्छाया प्रयोगो जलम् ||
   निष्क्रिया नात्र कालश्च लक्षणेन न धार्ये || 3.14.1603
   cf: निष्क्रियसात्ववाच यथेया स्वेच्छाया प्रयोगो जलम्
      अतिरिक्त दिकानाश विद्युम्भी धः ||
Mānasollāsa, Gaekwad’s Oriental Series No. 84, Int.p.23
according to the avocations of the person. It is to be decided whether one chooses non-competitive avocation or competitive profession. For the former one should use sāttvic food and for the latter preference is for rājasic food.

The Taittiriya Upanisad (II.2) has aptly emphasised the importance of food. Everything that rests on this earth, moveable or immovable, is produced from food. Then they live by food. Food is the eldest born among the beings. Therefore it is the medicament for all, for normal maintenance of physical and mental health and also for restoration of health after diseases.