Chapter 3

BASIC CONCEPTS OF ĀYURVEDA
(As explained in Mānasollāsa and other works)

Āyurveda is the Veda of Ayuṣ, ‘आयुष’. This science of life has come down from the earliest times in India. The great scholar-physician Caraka says that it was revealed by Brahman, the Creator Himself.¹ According to Susruta, Āyurveda was revealed even before creation.² Scholars are of the opinion that Āyurveda is an Upaveda related either to Rgveda or Atharvaveda. Kaśyapa considers it as the fifth Veda occupying the topmost position.³ Caraka is emphatic on the point that Āyurveda is शास्त्रत्र एतरत्र – eternal – and its origin is not easy to trace.

A distinctive part of Vedic medicine is its pharmacopoeia, especially its detailed description of the substances and its acquaintance with the local flora. This botanical wisdom occurs largely in the hymns of the Atharvaveda and is connected to a tradition of healing plant goddesses. The hymns of the Rgveda reveal less of a familiarity with indigenous plant life, and what is found there relates principally to a tradition of a male plant divinity. A homologization of these two botanical traditions is reflected in the mythological connections between the principal plant deities mentioned in each text, and occurs in mythical parts of the Atharvavedic medical hymns. Here are found myths of both the healing plant god Kuṣṭha, and the healing plant goddess Arundhatī. Kuṣṭha was the remedy par excellence for fever. This was generally identified with the aromatic costus, native of Kashmir and known to have been an important export from India in the spice trade. The healing plant goddess Arundhatī was used in the treatment of fractures and wounds and is identified among others with lākṣā, the Sanskrit term for the resinous

¹ Caraka Saṃhitā - Sūtrasthāna 1.4.24
² Susruta Saṃhitā - Sūtrasthāna 1.6
³ Kaśyapa Saṃhitā - 6.1.10
“lac.” The mythology of Kuṣṭha plant god links him closely both with the Rgvedic plant Soma, important to the sacrificial cults, and the Atharvavedic Arundhati, significant to the medical cults. He (Kuṣṭha) is called Soma’s brother, and like Soma, is known to have grown high in the Himavant mountains, the birthplace of eagles, the third heaven from earth and the seat of the gods. Likewise, several of the epithets associated with Kuṣṭha are identical to those given to Arundhati. They are both perennial, life-giving and harmless. Kuṣṭha’s mythological link with Soma and his name-association with Arundhati imply a conscious effort to homologize a Rgvedic botanical tradition dominated by a male plant divinity with a medical-botanical tradition of plant goddesses particular to the Atharvaveda. This assimilation of useful (and thereby powerful) botanical knowledge concurs with the medical intellectuals’ general tendency to appropriate wisdom which could render their healing rituals more efficacious. Further investigations of the mythological traditions of plant divinities in the Rgveda and Atharvaveda should reveal interesting aspects of the homologization of religious ideas and help identify elements of indigenous beliefs in ancient India.

Āyurvedaśāstra: It is definitely known that sciences in India had developed and achieved great eminence at a time when Europe was passing through the dark period of the early middle ages. It is through the medium of the Arabian sciences that some of those Indian scientific concepts and inventions joined the mainstream of the Renaissance in Europe. A few notable names associated with different sciences in India during different periods are given below.

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M.S. Sastry, Sanskrita Kavi Jivitam, Ed. by P. Sri Ramachandradu and V. Sundara Sarma (Sanskrit Academy, Osmania University, Hyderabad, 1982).
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<td>3.</td>
<td>&quot;</td>
<td>Śālihotra</td>
<td>8th Century B.C. Father of Ancient Indian Veterinary Sciences.</td>
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<td>Caraka</td>
<td>2nd Century B.C. Physician who compiled a treatise on Āyurvedic Medicine, known as Carakasamhitā.</td>
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<td>Vṛnda</td>
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<td>Medicine</td>
<td>Gadāvara Miśra</td>
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<td>Āryabhaṭṭa</td>
<td>476 A.D. The Great Mathematician</td>
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<td>Brahmagupta</td>
<td>598 A.D. A great Mathematician</td>
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<td>Bhāskara</td>
<td>1114 A.D. Algebraist</td>
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<td>Alchemy</td>
<td>Nagarjuna</td>
<td>8th Century A.D. Great Alchemist</td>
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<td>22.</td>
<td>&quot;</td>
<td>Gotama</td>
<td>6th century B.C. Originator of Ancient Indian Scientific Methodology</td>
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On the basis of the above information, it may be surmised that science was divided into many parts and intensively studied.

The word Śāstra was originally applied to the various subjects of study connected with the Vedic religion and Hindu Philosophy, namely the traditionally recognised branches of learning. Gāndharvaveda, Dhanurveda, Arthaśāstra and Āyurveda were recognised as Śāstras, i.e., the means for acquiring correct knowledge. Later on, the term Śāstra was used to denote any branch of study that was treated on a scientific basis. Āyurveda Śāstra is very vast, but the following study is only a brief survey of Āyurveda Śāstra, as detailed in Someśvara’s Mānasollāsa.

**Āyurveda or Indian Medicine**

The Indian system of medicine called Āyurveda had its origin in the Rgvedic period. Rudra is spoken of as a Physician or Bhiṣak of Gods. Rgveda-2.33.4. The Aśvins also are spoken of as possessing many remedies. The Atharvaveda has hymns dealing with the cure of diseases and the Purāṇas and Smṛtis contain accounts of medicine. Āyurveda developed in close association with the Dharma Śāstra and the systems of philosophy like Sāmkhya and Yoga. The three qualities of Prakṛti – Sattva, Rājas and Tamas – are closely related to the three humours of the human body viz., Vāta, Pitta and Kapha.

Suśruta is the author of Suśrutasaṁhitā, which stresses the importance of surgery. He speaks of surgical instruments and surgical operations. He must have lived around the beginning of the Christian era. Vāgbhaṭa of the 6th Century A.D. is the author of the most popular and authoritative treatise on Āyurveda known as Aṣṭāṅgahṛdaya. He is also the author of Aṣṭāṅgasamgraha. Nāgārjuna is the author of a

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6. अद्वैता चतुर्वेदवल्लभे परमसांत्याग्विवर्तते ||
पुराणं धर्मसाधनं च विवाहशोष्ठचतुदर्देश || T.K. Ramachandra Iyer, *op.cit.* p.98
treatise on Ayurveda called Yogasāra. The Chinese pilgrim Hieun Tsang refers to one Nagarjuna who was an authority on medicine and Chemistry.⁷

Indian medicine is not confined to the treatment of human beings alone. There are treatises on the treatment of animals, birds and trees. Surapāla’s Vṛksayurveda, dealing with horticulture, Nārāyana’s Mātaṅgalīla dealing with the diseases of elephants, the Asvāyurveda of Gana and Aśvaciṅkīṣṭöṣ of Jayadatta and Nakula, are some such works. The Rājanighaṇṭu of Narahari and Dhanvantari Nighaṇṭu of an unknown author are some of the Nighaṇṭus on the subject of Indian medicine. Someśvara mentions in Mānasollāsa the physicians who treat elephants, horses, cows, deer and birds also.⁸ It can be seen that during Someśvara’s period the physicians were well-versed in all types of medicines.

Definition of Āyurveda

Āyurveda consists of two words, namely, ‘Āyus’ and ‘Veda’ - meaning ‘The Science of Life’. It is traditionally considered as a supplement to the Vedas. According Caraka,⁹ the question arises as to which of the four - Rgveda, Sāmaveda, Yajurveda and Atharvanaveda do the scholars of Āyurveda follow? What is the life span? Why is it called Āyurveda? What is the object of Āyurveda? Is it eternal or ephemeral? What are its branches and how many are they? Who are eligible to study it and what for? Of the four - Rk, Yajus, Sāma and Atharva-Vedas, physicians owe their loyalty to the Atharvaṇa Veda because this Veda deals with diagnosis and treatment

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8. तत्व वै ग्रहाः स्मुः चुःमुक्तसमस्तसुधर्षर्व वैद्यानां कं चेदपुष्टिषलययायुक्तः? क्रियाः? कस्माद्युक्तः? किमर्थमायुक्तः? शास्त्रविभाषयतय वा कति कान्ति चाल्यावधिन? कैरुषायमभित्ततय? किमर्थं च प्रक्ति तत्तत्विषुमुक्तसमस्तसुधर्षर्व वैद्यानां कं चेदपुष्टिषलययायुक्तः? क्रियाः? कस्माद्युक्तः? किमर्थमायुक्तः? शास्त्रविभाषयतय
9. तत्तत्विषुमुक्तसमस्तसुधर्षर्व वैद्यानां कं चेदपुष्टिषलययायुक्तः? क्रियाः? कस्माद्युक्तः? किमर्थमायुक्तः? शास्त्रविभाषयतय वा कति कान्ति चाल्यावधिन? कैरुषायमभित्ततय? किमर्थं च प्रक्ति तत्तत्विषुमुक्तसमस्तसुधर्षर्व वैद्यानां कं चेदपुष्टिषलययायुक्तः? क्रियाः? कस्माद्युक्तः? किमर्थमायुक्तः? शास्त्रविभाषयतय...
of diseases by taking recourse to gift, propitiatory rites, worship, auspicious observances, oblations, observance of spiritual rites, atonement, fast, incantations, etc. They are prescribed for the sake of longevity. Āyurveda is considered as an Upaveda of the Atharvaveda.

Somesvara’s Mānasollāsa refers to almost all the works on Indian medicine. He uses the word Aṣṭānga10 from Vāgbhaṭa’s work, Aṣṭāṅgaḥṛdaya. This work is included in the ‘Great-Trio’ or ‘Brhaṭtrayī’. The remaining two are Carakasamhitā by Agnivesa and the Śuṣruta Samhitā by Suṣruta. Of these three, Carakasamhitā is considered to be the most authoritative inasmuch as it represents various aspects of this science, with special reference to the fundamental principles of medicine. The following Śloka11 furnished towards the end of this work (Carakasamhitā) aptly describes the significance of this work. ‘The methods of treatment prescribed by Agnivesa are meant both for the healthy persons (for the maintenance of their positive health and prevention of diseases) and the patients (for the cure of their ailments). Whatever is mentioned in this work may be available elsewhere and things not mentioned here are not to be found anywhere else’. This shows the importance and value of the book. In the same way, Mānasollāsa also is very important in the field of medicine. This work is useful to physicians, teachers, research workers, and students of Āyurveda.

Āyurveda has eight specialised branches. They are : (1) Kāyacikitsā - internal medicine, (2) Śālākya - treatment of diseases of the organs in the head and neck, (3) Śalyāpaharthka - extraction of foreign bodies through surgery, (4) Viṣagara-vairodhika-praśamana - management of conditions caused by natural and artificial poisons, (5) Bhūtavidyā - the

10. एवं पदार्थां सम्यकावधृः तु चिकित्सिते ।
शर्कर्मकलाद्धम भवनेत च कृपित ।। 2.2.139.
11. चिकित्सा चक्रवेदस्य सुस्तमातुर्विद्धि प्रति ।
चिदाहसि तद्वजन सकलेहसि न तत्ववचित्त ।। चक्र संहिता - सिद्धित्यान । । । । 12. 53-54.
treatment of psychic diseases, (6) *Kumārabhrtya* - the treatment of children, (7) *Rasāyana* - the administration of elixirs for the maintenance of youth and prevention of old age, and lastly (8) *Vājikaraṇa* - the administration of aphrodisiacs.¹²

Mānasollāsa also mentions eight names: *Deha, Śiras, Vāla, Viṣa, Śalya, Graha, Vṛṣya* and *Rasāyana*.¹³ These names are different in the other Āyurvedic books. Vaidya Bhagawan Dash states that the names of these are: (1) Pulse, (2) Urine, (3) Stool, (4) Tongue, (5) Voice, (6) Touch (skin), (7) Eyes and (8) General Physical features (*Ākṛti*).¹⁴ All these eight branches deal with the prevention and cure of diseases and morbid conditions in their respective specialised fields.

In Somesvara’s Mānasollāsa, the nineteenth chapter of the first *Prakaraṇa*, deals with medical science or *Vaidyakiya-Śāstra* (1.19.135-291). He says that, for proper treatment of a disease it is essential to determine the exact nature of the disease with special reference to the *doṣas* involved. A physician must know the kind of diseases, their nature, characteristics, and so on. Further, Somesvarā mentions the qualities required in physicians.

Physicians who are born in noble families, who are well-read, who have practical experience, who are skilful and 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 the natural symptoms; and those who have presence of mind are the saviours of life and destroyers of diseases.

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12. तस्मावृत्तैः द्विवा द्रवाहार्यामर्गीं तव न कायचिकित्सा, शालावर्म, सत्त्वापायतुः कं विवर्त्तेवधि कष्टप्राप्तमं, भूतविधा कौमारसूक्तकं, तत्सर्वं वालकाण्डायितम् || सदेव 30.28.

13. देहे सिद्धिम् बाले तु चिं त्यं सल्ये प्रह्देव भि च ||
वृहे तस्मानुप चैव कुञ्जला भिष्मोद्रस्तः || 2.20.340.

They are free from doubts regarding the etiology, premonitory signs and symptoms. Further he states the qualities necessary in physicians.\textsuperscript{15} The \textit{Caraka Saṁhitā} says that ‘Excellence in medical knowledge, an extensive practical experience, dexterity and purity are the four qualities of a physician.’\textsuperscript{16}

A person of normal mental faculty, intelligence, strength and energy, desirous of his well-being pertaining to this world and the world beyond has to satisfy three basic desires, viz., the desire to live, the desire to earn and the desire to perform virtuous acts. These three main desires belong only to such persons as are after enjoyment of happiness in this world and the world beyond. The three-fold classification of desires, therefore, does not apply to such persons to whom salvation alone is the \textit{summum bonum} of life; nor even to such persons as have not gone above the animal instincts and so are incapable of having the three basic human desires. The desire to satisfy passions is also there, but it is in fact included under the desire to live and the desire to earn because satisfaction of passion cannot be achieved without health and wealth. For this, in fact, it is the duty of the physician to maintain the health or equilibrium of \textit{Dhātus}. By taking recourse to concordant factors, the physician well-versed in treatment brings about equilibrium of \textit{Dhātus} and so he is the bestower of physical happiness and longevity. Therefore, Caraka says, ‘By virtue of his ability to bestow physical happiness and longevity, a physician is verily regarded as a donor of virtue, wealth and desired objects pertaining to this world and the world beyond’\textsuperscript{17}.

\begin{itemize}
\item \textsuperscript{15} शास्त्र-शास्त्रविदो वैद्यन्यप्यासनिपुणानाति
\hspace{0.5cm} ग्रामेश्वरदेवजानसुधारसततःनिविद्यदातः \hspace{0.5cm} 1.19.139.
\item \textsuperscript{16} सूत्रे पर्यवेक्षातलं बहुशी दूषकर्मणि
\hspace{0.5cm} दाश्यं संधर्मिति ज्ञेय वैश्व गुप्तवृहेकम् \hspace{0.5cm} परिकार्यं - सूत्रभाषन 9.6
\item \textsuperscript{17} धर्मद्वार्यव्यक्तं कामस्य गुरोक्षुयोभासम् च
\hspace{0.5cm} दाता संपत्तिर्ते वैश्व दानाद देस्मुसकुमारम् \hspace{0.5cm} \textit{Ibid.}, सूत्रभाषन - 38.
\end{itemize}
The states of *doṣas* in different combinations, have been explained as diseases. Hence Someśvara gives much importance to *doṣas*. He says, “Prakṛti or *doṣas* like Pitta, Kapha and Vāta are very important to determine diseases. Hence, a physician must take into consideration these *doṣas* or prakṛtis before he begins the treatment.”

Someśvara has described Prakṛti as a state of life. All the Hindu systems consider herbs, plants and trees as bodies endowed with life. Man is the chief among all creatures and in proportion to his complicated structure is his liability to diseases. The disorders of the human frame are of four kinds: (1) Accidental, (2) Organic, (3) Mental and (4) Natural. The injuries arising from external causes form the first class. The second comprehends the effects of the vitiated humours or derangements of the blood, bile, wind, etc. The third, one is occasioned by the operation of passions, or the effects on the constitution of rage, fear, sorrow, joy, etc. and the last is referrable to the necessary and innate condition of our being such as thirst, hunger, sleep, old age, and decay.

Mānasollāsa mentions some diseases like fever or *Jvara*, Raktapitta, Kāsa, Śvāsa, Kṣaya, Yakṣman, Chardi Madātyaya, Arśas, Mūtrakrṣhra, Prameha, Vidradhi, Śapha, Visarpa, Vātaraṅga, and so on. In fact, diseases are of innumerable varieties depending upon their distinctive features like pain, colour (signs), etiology (study of causes of diseases), site of origin and manifestation, symptoms (like *gulma*) and

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18. ज्ञाता निदानं व्यापीनं स्वरूपं लक्षण; स्फुटम्
   देवकालातुसारं सत्त्वप्रकृतितत्त्वात्

19. ज्ञेरे च स्तारिते च कालोत्सवे च वस्मणि
   छत्री मदात्यपर्वतं सारण प्रहणि च
   मुतुकृत्वेच्छ प्रेमेष च विद्रधी गुणः-कोष्ठोः
   प्रणीतेर्विसंपूर्णेऽर्वणेऽवस्मणि च
   वैधेयसारसारं सारं परिवर्तिनिः
   चतुसारसारं सारं परिवर्तिनिः

1.19.141-143.
nomenclature (rājayakṣma) and so on. There are diseases of serious type which even though curable with difficulty, can cause death, if not treated or treated wrongly. There are other diseases of mild nature which are definitely cured by treatment. There is another category of palliable diseases which are not curable, but even the most effective treatment will only enable the patient to stand the disease. There are other diseases where no treatment can succeed. Diseases are, thus, of two types: (1) curable and (2) incurable. Each of them is again of two types viz. mild and serious. Someśvara says, ‘Samnipāṭa is serious but curable, only when the physician takes care in treating this disease.’ Further, he says that Sopha is incurable and serious. So hardly can any one be saved from this disease.21

In pre-historic times it was believed that evidences of medicine are scattered in the Vedic literature. Lord Paśupati - शिव - is regarded as the divine physician. There are many seals with his image in Harappa and Mohenjodaro. Remains of vegetable, mineral and animal substances seem to have been used in drugs. The Oṣadhisukta of Rgveda is considered as an authentic document on ancient botany and herbaceous drugs.22 Aśvins are considered to be endowed with remarkable healing powers and their miracles show an advanced state of medicine and surgery.23 This seems to have developed and advanced in Atharvaveda.

Knowledge of medicine in ancient India was widespread as revealed in Caraka Saṁhitā, the earliest scientifically organised document on Āyurveda. Caraka Saṁhitā is an enlarged edition of

20. देशस्य-प्रकृति-तलिन्यायो भयेत सर्वे।
    दुर्लक्षितो भयेद शेवी चलावेद्युपावित्रः। | 1.19.159.
21. सत्यप्रत्ययपुन्यको शोपो भवति दर्शनः।
    कर्णमूले यदा तेन कस्तिदेव विज्ञाप्ते। | 1.19.198.
23. आयुर्वेद का वैज्ञानिक इतिहास, प्रमुखसूत्र - p.13.17
Agnivesatantra. A systematic study of this work is supposed to prove how the whole system of medicine including physiology, pathology and pharmacology had been rationalised. This revolutionised the method of practising medicine in India by replacing the method of magical charms characteristic of the pre-Upanishadic age. The atmosphere of free thinking in the Upanishadic period helped in the gradual evolution of Ayurveda theories and practices. The contribution of wandering mendicants or चरस्, who were experts in medicine, in this field is immense. The minute observation of nature and its phenomena has also helped in establishing the basic concepts of this science of life.

In Aṣṭāṅgahrdayam –

आयुर्वेदोपदेशशु विषेयं नलबादरः || 1.2

Āyurveda has been described as a dynamic philosophy of life and not as a mere system of medicine. It is conducive to a healthy individual and social life in performing one's duty and fulfilling social obligations and attaining perfect bliss of liberation. Preservation of health in the healthy and cure of illness in the diseased are stated as the twin objects of Āyurveda or science of life. Preventive medicine is given top priority in this system by giving a detailed description of daily routine keeping in mind the seasonal variations.

A unique discovery of this age is described as Lok-Purusha-Sāmānya or the Law of Uniformity of Nature which paved the way for observation of intimate relationship between the Purusha and Loka or microcosm and macrocosm.

Āyurveda regards a पुरुष - a living being as a composition of six components - पंचमाहाभूताः or matter and the self or the spirit. पृथ्वी, आपूर्ति, आपेन, वायु, आकाश and are the five elements which constitute a complete human

25. Ibid.
26. सोप्रकाशसुपूर्वः सावर्तो निर्दिष्टार्थो, अनन्तिकालवासमिद्दल्लक्षणानवाल, भावसाधनेतिन्द्रलाभः | चरकसंहितां-पूर्वस्मार 30-27.
body. The outer universe has also the same material composition. So there is similarity between the material frame of the universe and the skeleton of any living being. The self or the spirit is predominant in a human being. Every material is composed of all the पंचमहापूर्त्स but there is predominance of one of them according to which the organs and substances are classified in आयुर्वेद.

The five elements or पंचमहापूर्त्स only prepare the frame or the body. Only after life or after vital element enters the body, biological functions start. These functions are caused by the three vital principles known as वात, पित्त and कफ. वात, पित्त and कफ are the three subtle forms of वायु, अष्टि (तेजस) and अष्टि. In physical forms, they are represented by air, fire and water. आकाश and पृथ्वी are the remaining two पूर्त्स. आकाश is too subtle. पृथ्वी is too gross. Both of them are not involved in the above functions.

Observation of nature and application of the Law of the Uniformity of Nature seems to have given rise to the formulation of this theory. According to दृश्यत, सौम्य, चंद्र - (Moon, Sun, Air) - hold the cosmos by their functions of विद्यमान, आदान and विशेष which mean ‘releasing’, ‘receiving’ and ‘disseminating’. Similarly, वात, पित्त, कफ etc. perform these functions in a living body. दृश्यत of दृश्यत-संघेता deals with this subject in detail.

All motions, transportation and electromagnetic activities in a living body are controlled by वात. The processes of conversion, consumption and other chemical changes are caused by पित्त. कफ is concerned with water and as such maintains the body-fluid, and controls growth and strength in the body. All these exist wherever there is life and every living cell is governed by them in the performance of the functions. This is known as the theory of विद्यमान which comprises components of प्राण - the vital element playing a predominant role in physiology and pathology. The entire living world is controlled by it. So, it applies to all the groups relating to animals - अश्वायुवर्ग, गजायुवर्ग, गावायुवर्ग and तृष्णायुवर्ग.27

27. दृश्यत-संघेत, op.cit., p.64
The genetic factors are taken into account by Ayurveda. In the शरीरस्थान of चरकसंहिता, चरक has mentioned parental constituents of foetus, transference of merits and demerits including diseases and also defects in genes partially or wholly. Constitution or प्रकृति is also emphasised in Ayurveda. This considers every individual as unique and different from all others.

प्रकृति or दोषप्रकृति is determined by the preponderance of one or more दोष at the time of fertilization.28 For instance, if वात is predominant वातप्रकृति is characteristic of a person. Similarly, psychic constitution is determined by any of the three qualities – सत्त्व, रजस् and तमस्. It is clearly mentioned in the सूत्रस्थान of चरकसंहिता that any body has to be administered only after examining the प्रकृति of each individual minutely. शुद्धत्व mentions various types of physical and psychic प्रकृतिः in शरीरस्थान of शुद्धत्व संहिता.

Digestion and metabolism form another important topic in आयुर्वेद. The process of conversion of ingested substances into assimilable form is known as digestion. This process is governed by अम्ल known as जड़रान्नि as this is situated in जठर or abdomen. The process of digestion is governed by the digestive fire which consists of various juices. Without its proper function, assimilation of food is not possible. Without अम्ल no transformation or conversion can take place. In the चिकित्सास्थान of चरकसंहिता there is an elaborate description of this digestion process of food consumed.

The work मानसोल्लासा has paid great attention to regimen (prescribed diet and habits). Someśvara opines that food is not digested by a patient suffering from fever. So for him, the physician must start treatment with regulation of diet.29

28. शुद्धोपीतायायों यो भवेशं उत्कटः ||
   प्रकृतियोपवेद तेन सत्त्व भे लक्षण शून्यः || शुद्धत्व संहिता - सूत्रस्थान 4.63.
29. अन्गोपनाधिक संरक्षणार्थ विनाशानिन्नि ||
   तत्सात्त्र दमाद्भेषत्व लघुनः तु प्रवेशितस्ये || 1.19.148.
He gives a number of rules relating to food and describes the
general treatment, suited to the complaint or favourable to the operation
of medicine administered. This branch in the Mānasollāsa is entitled
Abhakṣavarjana. Some other books call it Pathyāpathya. To these
subjects are to be added the Cikitsā, or medical treatment of diseases, on
which subject, there are a variety of compositions, which contain much
that is of value.

Someśvara tells what is meant by Laṅghana or diet control. He
says, “Do not take the food of these five types, namely, Bhakṣya, to be
chewed by teeth, Bhojya to be taken without chewing, Coṣya to suck,
Lehya to lick and Peya to drink”. It is called Laṅghana. This is the first
preparation for the medical treatment. Further he tells, “A physician
must know the age of the patient, and Vāta, Pitta and Kapha’s strength
and strength of the patient, time, prakṛti, and Nidāna before the starting
of Laṅghana. This Laṅghana is continued till the body is purified”.31
Someśvara says that this Laṅghana is of many varieties, according to the
Doṣas.32 It has been already mentioned that the food is most important
in medical treatment. Modern physicians also give much importance to
food. In modern science, food articles are primarily classified depending
upon their chemical composition, namely, carbohydrate, protein, fat,
vitamins, minerals, etc. In Mānasollāsa, such classification is based on
the biological action of the food articles and their Rasa (taste). Someśvara
mentions many varieties of food, its preparation, and so on. 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 continously, it is supposed to

30. Bhakṣayakeṣyaya ārṣaḥ-keśaḥ vairam |
laṅghun prabhet sadbhā: kaṇaḷapākaḥram || 1.19.149.
31. Vidyadāy vālān kālam prakṛti kāraṇa tathā |
viśaśva laṅghun kārya mābhujāṁ bhaved vyu || 1.19.150.
32. Ākṣaём tathā peyā māṇḍī va kōṣṭhāvaśāva |
ṭīkākośaṇaśāreṇa laṅghun viśiṃ lūkām || 1.19.153.
produce many complications. Old rice stored for over six months is considered to be light and more 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. Pulses contain mostly protein. But according to Āyurveda, some of them like Māṣa (black gram) is heavy for digestion as it produces more fat in the body whereas Mudga (green gram) is considered to be light for digestion and it reduces fat in the body. Kulattha on the other hand, is exceedingly nutritious for fat persons. Mild fire should be used for cooking the pulses. Someśvara says that horse gram and green gram should be cooked on mild fire.  

Āyurveda considers mental power as very important. Mental activities are more powerful than the physical activities. Manas is the controller of the body. Āyurveda in general, and Mānasollāsa in particular, attach considerable importance to the intimate relationship between the mind (mental activities) and the body (physical functions). Any disturbance in the one, affects the other and causes diseases. Therefore, both for maintaining positive health as well as for curing of diseases, both the mind and the body are required to be kept in proper condition. Utsāha is important in all types of functions. Utsāha means enthusiasm. Someśvara himself tells, “The person, who has no mental

33. प्रकाशितानि चरणं युद्धानि समावये विनियोजितः || चुल्ल्यं मुद्रितिना उक्तं कार्त्तिकं रूपकाकाः || दिबयं पूर्वोत्तरं कार्यं उक्तं पाकविवस्थैः || पञ्चमानेऽयुद्धं हिर्म्युद्यारित विनियोजितः || 3.13.1367-68.

34. प्राद्यमं यतं स्वर्यं कार्यं देवायं यदि न सिद्धति || न सौंदर्यं च ततं कृपृतस्यविचारं च पुष्कम || यद्य स्तुत्सुद्गमे नित्यं चिन्तनुमृहकां संयुक्तम् || उत्साहशस्वति सा ज्ञेया नृप्यां भूतितिक्षुः ताम् || 2.2.723-724.
worries is the only healthy person. His actions always give fruits. He is fit for the *gitagosthi* and other entertainments.\(^{35}\)

According to Vaidya Bhagawan Dash, “The concept of mind is very important and significant to both *Āyurveda* and *Yoga*. In *Āyurveda*, diseases are classified into two categories, viz., Physical and Mental. In the former, the body is considered to be the seat of the disease and in the latter, the mind. In both categories, the mind plays an important role in causing diseases. Psychic factors exercise control over the physiological functions of the body and vice versa. Therefore, even for the treatment of some physical diseases certain psychic measures are prescribed in *Āyurveda*.\(^{36}\) Caraka says that physical exercises are helpful for health.\(^{37}\) Further, Caraka tells: ‘The virtuous one, who is free from all vices relating to mind, speech and physical actions, is indeed happy and he alone enjoys the fruits of virtues (*Dharma*), wealth (*Artha*) and desire (*Kāma*).\(^{38}\) Mental conditions like worry, grief, fear and anger are described as causative factors for indigestion even if wholesome food is taken in proper quantity. Someśvara has, in the *Mānasollāsa*, a separate *Prakaraṇa* relating to seasonal entertainments and games, for the maintenance of health. There is the proverb that “Health is wealth”.

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35. *bhūtekektamaladwane kṣaphate gītātattvam* | |
   *nīruṇā: svāsthi-viśeṣaṃ kṛta-kāryoś niedayā * * |
   ṛṣiḥ śrūṣyaṃ gīte vidinād kṛtu-pāṛti | |
   *ṛṣaṇār ātmanāpratāḥ saṃsāra-pratāpaścitā* | 4.16.1-2.


37. *rāteśhā brahmanāṇaiḥ svairārthayā rājendrāni* |
   *dheārtha-prakāśayā mātṛvā tāmāhā tāmāhā ṛṭ | | - *chakrāhita* sūtrasāvāna 7.31.

38. Pṛyadānāni viśeṣaṃ Każānāna-pārthikākṣamāṃ | |
   *prakāśaḥ kāmān prāṇam suhānā prāṇāh viśeṣāt indriya* | | - *tādevā* 7.30.
Kalidasa says in his *Kumārasambhava* that 'body is the best means for practising Dharma' 39

The Mānasollāsa mentions the names of a few diseases. It tells how to control diseases as per the rules and regulations of the *Vaidyaśāstra*. Someśvara suggests that diseases should be counteracted according to *Vaidyaśāstra*. 40 For the proper treatment of diseases, it is essential to determine the exact nature of the disease with special reference to the *Dośas*, *Dhātus*, *Malas*, *Srotas*, and *Agnis* involved in its manifestation. Āyurvedic classics impress 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 details of the remaining diseases. In respect of each disease, whether named or unnamed, the physician's careful examination is needed.

The basic elements of the body are known as *Dhātus* in all the texts of the *Āyurvedaśāstra*. "The Dhātu, etymologically means, one which assists the body or which enters into the formation of the basic structure of the body as a whole." 41 These *Dhātus* are seven in number and they are: (1) *Rasa*, (2) *Rakta*, (3) *Māmsa*, (4) *Medas*, (5) *Asthi*, (6) *Majja* and (7) *Śukra*. According to Vaidya Bhagwan Dash, "These seven Dhātus are composed of the five *Mahābhūtas*. *Prthvī-Mahābhūta* predominates the muscle and fat tissues. *Jala-Mahābhūta* predominates the lymph and chyle. The haemoglobin fraction of the blood is primarily constituted of *Tejas-Mahābhūta*. The bone is composed of *Vāyu-Mahābhūta* and the pores inside the bones are dominated by *Ākāśa-Mahābhūta*. It should be

39. [Kalidasa's quote] 39
40. [Someśvara's quote] 40
41. [Bhagwan Dash's quote] 41
made clear again that all the seven Dhātus are composed of all the five Mahābhūtas and only the dominating Mahābhūtas are described above. These Dhātus remain inside the human body of the individual in a particular proportion, and any change in their equilibrium leads to disease and decay.\textsuperscript{42} The Doṣas in the body are composed of five Mahābhūtas, i.e.,

\begin{enumerate}
\item \textit{Kapha} is dominated by \textit{Prthvi} and \textit{Jala};
\item \textit{Pitta} is dominated by \textit{Agni};
\item \textit{Vāyu} is dominated by \textit{Vāyu} and \textit{Ākāśa}.
\end{enumerate}

Hence, a drug is composed of five Mahābhūtas, namely, \textit{Ākāśa}, Vāyu, Tejas, \textit{Jala} and \textit{Prthvi}.\textsuperscript{43} Someśvara has stated that a physician must treat after knowing all the factors, namely, strong, middle, and low diseases, place, time, age and the condition of the patient.\textsuperscript{44} Someśvara further tells about a good physician. “He who clearly knows the causes and the names of the diseases, and the names and characteristics of medicines, is the best physician.”\textsuperscript{45}

\textbf{SAPTA DHĀTUS : THE SEVEN DHĀTUS}

These constitute the supporting structure of the body. They are:

\begin{enumerate}
\item \textit{रस} — \textit{Rasa} .... the primary product of food-digestion.
\item \textit{रक्त} — \textit{Rakta} .... blood.
\item \textit{मांस} — \textit{Māmsa} .... flesh-muscles and tendons.
\item \textit{मेदस्} — \textit{Medas} .... fat.
\end{enumerate}

\begin{flushleft}
\textsuperscript{42} Vaidya Bhagwan Dash, \textit{op.cit.} p.28.
\textsuperscript{43} \textit{Ibid.}, p.59.
\textsuperscript{44} कृष्णसाध्यसाध्यं वा साध्यं जानन्ति तत्त्वं |

dेन कालं वशोऽवसथं प्रकृतिसाध्यस्येव च || 2.3.144.
\textsuperscript{45} एण्नामतिदानुष तु गुणं जानन्ति तत्त्वं |

\begin{flushright}
\textit{अभ्यं रूप-नामाभ्यं जानन्ति भिन्नो वा} || 2.2.141.
\end{flushright}
\end{flushleft}
5. आस्थिन् — Asthin .... bone.
6. मजजन् — Majjan .... bone-marrow.
7. सुक्रम् — Śukram .... vital fluid.

These are called ‘dūṣya’ - दूष्य also, as they are liable to be vitiated by the tridoṣas in their pathogenic state. They represent, to some extent, the connective and nervous tissues of modern physiology. In them are to be found the tridoṣas in their normal gross forms. They are said to inherit also the guṇās of the Panca-mahābhūtas. The following quotation from Dalhana’s commentary supports this statement⁴⁶:

The functions of the Sapta-dhātus: The functions of the Sapta-dhātus in their normal condition are as follows:

1. Rasa gives a feeling of satisfaction (प्रीणन्) and promotes the formation of blood.
2. Rakta - is enlivening or life-giving (चीवन); contributes to a healthy complexion (चर्मप्रसादन) and leads to the formation of मांसधातु.
3. Mansa - contributes to the fullness (nourishment) of the body (सरीरपुष्टि) and produces Medas.
4. Medas - gives oiliness and warmth to the body (Snehana), imparts firmness and stability to the bones and helps their growth.

⁴⁶. यद्यपि पंचभूतानां वाच्यं पक्षों द्विधा पूनः ||
तत्त्रायं प्राधान्यद्वारसं सीमोष्कस्वत्रेऽवते ||
अतिष्ठति गुणं खले च वसेवसिः तु पाण्डिवः ||
भेदव्युपुप्पोर्वत्सन्त्रुषुष्मा निभायलोकासाम ||
मध्ये जुके वा सीमायम मृदेर्वमुबियिक्षितोपण ||
पुजे विश्वासांचे लयने प्रस्वेदन्योग्यमप्रम ||
इति भातुम्ले पुवुत्ता गुणं प्रधान्यता स्थितत ||
प्राणेण भूरणं गर्भं लोकाचर्यज्ञ्यत || — सुधुरसंहितासूरस्थान-15.1-4
5. **Asthin** - supports the body (धारण) and promotes the formation of **Majjan**.

6. **Majjan** - fills up the interior portions of bones (पूरण), gives strength to the body, creates affection and attachment, and nourishes **Sukram**.

7. **Sukram** - accomplishes the purpose of emission, bestows courage and strength, creates attraction for the opposite sex and pleasure in their company, and is responsible for conception and reproduction (गमोत्पादन).

ओजस् is the quintessence of all the dhatus. Its main locus is the heart (हृदय), though it is true that it pervades the whole body.

Its properties and functions are described below:

\[
\text{ओजस् सोमात्मकं लिङ्गं शुक्लं शीतं स्विरं सरसं} \\
\text{विविक्तं मूढः मृतं च प्राणायनं मुखस्म} \\
\text{देहस्मृत्वायवस्ते व्यासो भवति देहिनाम्} \\
\text{तदभावाय शीर्यं शरीरिणि शरीरिणाम} \\
\text{— चरकसंहिता-सूतस्थान.15.25-26}
\]

It is responsible for the maintenance and upkeep of the body. When it perishes, the body is invariably destroyed, and life exists so long as it is expected to; the various activities, functions and features of the system are entirely dependent on it.

**Nourishment of the Sapta-Dhatus by Āhara-rasa**

*Rasa* - “निधातुसमुदायात्मक आहाररस” — is the essence of the food ingested and digested properly. It gets circulated to all parts of the body through the lymphatics and the blood-vessels, nourishes and supports them and helps their development. Its situation is the heart, because, it comes back to the heart after being driven from it to all the parts, and
playing its part in the nutritional functions. It is *Panca-bhautika* in character as it is the essence of Āhara-drauvyas. Suśruta says,47 “it is endowed with potential heat obtained during the digestive processes”. So, it imparts its *Pancha-bhautika* character to all the seven *dhātu*. It is, therefore, called *pāpa-kṛṣṇas*, a name distinguished from *pāpa* applied to the āchāryā, the first of the seven *dhātu*. Suśruta and Caraka support this view in the following words:

\[
(\text{रसस्} \ स \ तु \ व्यानेन \ विक्षिप्त \ सर्वन् \ धातुन् \ प्रतिपित्) \ | \ — \ शुभुतसहित-सुस्त्रयान 46.426 \\
\text{व्यानेन} \ \text{रसाधातुहि} \ \text{विक्षेपितकर्मणा} \ | \\
\text{युगपत्तु} \ \text{सर्वतोपजसं} \ \text{देहे} \ \text{विक्षिप्तते} \ \text{सदा} \ | \ — \ चरकसहित-चिकित्सा 15.35
\]

It can very well be inferred from these quotations that *Rasa-dhātu* plays the same part in circulation as the blood in modern physiology. The nerves which impel the circulation are contained in *Vyāna-vāyu* which is supplied to all the parts of the body and is also closely connected with vasomotor system.

**Production of the Seven *Dhātu* and the part played by Agni in the process**

In this connection Suśruta says48 —

The sum and substance of these verses as stated earlier is that, *Anna-rasa* (*अन्नरस*), gives nourishing material to the tissues, both directly and indirectly. The direct method is the one explained by the general

47. *पंचभूतामके \ देहे \ अहादा \ पंचभूतिकः* | 
   \text{विपक्षः} \ पंचधा \ सममुगाणनु \ स्वात्मिविपित | | — \ शुभुतसहित-सुस्त्रयान 46.524

48. *स \ खलु \ आयो \ सती \ यकुत्सीहानी \ आयो सन्तुप्तिः* | 
   \text{रेतितेतनस} \ ल्यावः \ शरीरम्येन \ देहिनम् | 
   \text{अव्याप्तः} \ प्रस्त्रिन \ रक्तमिलिमिभोधो | | 
   \समाटकं \ \ सती \ मांससामाये \ प्रमालो | 
   \मेदसोशिथ \ \ सती \ मध्य \ मध्यः \ सूक्ष्म \ \ तु \ \ नायको | | — \ शुभुतसहित-सुस्त्रयान 14.4-10
The nutritional value of food which nourishes the body, its tissues, vital essence, strength, complexion etc. is mainly dependent on Agni; because Rasa and other dhātus cannot develop from undigested food.

Agni in the form of Pitta-dhātu is present everywhere in the body and in consequence of this a constant process of ‘digestion’ is going on in every part of the body. Agni implied here is both of a potential as well as of a kinetic type. In this connection the Āyurvedists have mentioned thirteen kinds of Agni. They are –

1. The seven dhātumārgas - Agnis existing in the Sapta-dhātus and their sūkṣma vyavahar, the cells.

2. The five bhūtānmāris - which belong to the pañcha mahābhutās.

3. Jātharātmā - the heat produced in the digestive processes in the gastro-intestinal tract.
Of these *agnis*, the one with the gastro-intestinal origin is the most important. For, upon the variations of this digestive heat depends the बृद्धि and क्षय of both भूताल्नि and धातवमि. (Vide verses 36 and 37, *Chikitsasthāna*, Ch. 15, Caraka). This heat breaks up the compactness of food and reduces it, by analysis into similar substances. Caraka clearly opines that

The five *agnis* belonging to the five elements operate upon the five elemental portions of *Āhāra-dravya* (आहारद्रव्य) with the result that शब्द, स्फर्ण, रस and नग्न are exhibited in the body-tissues. As the *gunās* of the *Pañcabhutas* are transferred to *Saptadhātus*, the धातवमिनि belonging to the latter behave in a similar way. In this way, the *Panchabhautika* properties शाब्दादिगुण of food nourish the corresponding *Panchabhautika* properties of the body-content.

**Analysis and Synthesis in Dhātu formation**

When the *Saptadhātus* are being thus nourished, each with its own *agni*, certain processes of analysis and synthesis take place in their constituents. Each of these seven *dhātus* is broken up into three sets of products. *Śukra*, the last one, is an exception as it has no *Mala* in a healthy condition. One of these sets (by-products) contributes to the growth of the *स्थायीधातु*, the second - *सूक्ष्म* - contributes to the next tissue (*dhātu*) in order and the third takes part in the *Mala-dhātu*. This is expressed in the following lines:

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स्थलसूक्ष्ममलाश सर्वं भिद्यते धातवस्थिति ।
स्वः स्थूलोजाः परं सूक्ष्मस्थितं यति तन्मलः ॥
```

49. भीमायानेववाक्याः पंचोष्ष्ठाः सतासंहाः ।
    पंचालसभुमानन्त्रांपार्श्वादिभद्वंभति हि ॥
    स्वाश्चित्त पुष्यति देहे प्रध्युपुन् युष्मकः ।
    पाथिवा चाणिकानेव श्रेष्ठं शोपर्वथ कृतस्वरः ॥ —चक्रसहितम्-चिकित्सा 15.12-13
The Malas of the different dhātus produced after digestion (action and reaction), referred to above are:

- किंत्रलस्य विमूलेः रसस्य तु करोज्जनं ||
- पितं मांसस्य च मलो मलं बेदस्तु बेदसः ||
- स्वातिकेऽ केशालामास्यो मलं लेकोंशिविन्तं लचाम् ||
- प्रसादिकेऽ पातूं पानकेदबिघममुतं ||
- परस्योपसंहलामात्तेश्यारंभः || — चर्कसंहिता-चित्रितसा 15.29-30

In the last line of the above quoted Śloka we see, “Such is the force of heredity manifested in the adjustment of stability and mutual cooperation among the tissue-elements by a process of interaction.” These views of the Āyurvedic writers regarding the developmental (natural tendencies) proclivities of the tissues and their elementary parts point out clearly that the concept entertained by them is not imaginary. The interdependence of the tissue-elements exhibited in the maintenance of the balance of life through the influence of their by-products, प्रसादाक्रमण or मलाक्रमण, suggests that the supersensory (अतीतिहित्र) processes are conducted through a mechanism other than the Central Nervous System. This mechanism is nothing but the influence of the Tridoṣas in their subtle state, actuated by the intrinsic faculties of अध्यामकामान्यामः.

It cannot be denied that there is, in health, a sort of organic equilibrium between cellular elements of the different tissues and the products of their secretion. It may, therefore, be concluded that the alterations which affect certain alimentary cells in the body always react on the corresponding anatomical elements, and modify the constitution of their structure.
The interchange of matter secreted by these cellular groups is more intrinsic and contributes to the primary stages of development in organic evolution. The line ‘स्वस्थानोजनां परं सुमनस्तन्त्र क्षति तन्मला’ goes to show how the nourishment of different tissues रस, रक्त, मांस, मेदस, अश्चिन, मनुष्य and शुक्क is maintained in a certain order of progression from Rasa onwards, each सूक्ष्म portion influencing the structure of the next dhātu in the course of development. The order of succession in the developmental process indicates how complex bodies are formed from simple ones, how the interchange of internal secretions (not necessarily endocrines) pertaining to the cellular groups become thicker as development proceeds, and how nature, irrespective of any definite propensities (inclinations), adapts itself to conditions in the development of the organism.

These statements can be verified by some pathological facts, e.g., if Madhura-rasa (मधुररस), which is consumed with the food, is larger in proportion than the quantity required, Medas-dhātu is developed. In this connection Suśruta says

Growth, in fact, is an exceedingly complex process due to multitudinous factors, and we cannot give priority in importance to one over the other, as all of them are working in co-operation with one another.

Sometimes, king Someśvara uses the words sitaih sāstraih, which refer to sharp instruments. At the time of Someśvara, the physicians knew the surgical science also. Further, the Mānasollāsa discusses various aspects of medical treatment such as Yantras, i.e., implements,
Śastras i.e., instruments, agni i.e., fire, Śalākā i.e., pins or thin bars, Śrṅga i.e., the horns of animals and so on (1. 19. 285-288). The subsidiary means are Nītrajā i.e., leeches.52

Other supplementary articles required in surgery are Kṣāra i.e., alkaline or alkalescent salts. Someśvara’s Mānasollāsa tells us about the preparation of various types of Kṣāra. Someśvara directs the physician to know the characteristics of Vāta, Pitta and Kapha and then to give Kaśāya. Kaśāya is obtained by burning different herbal substances, i.e., Vanaspatis, and Dravyas, and boiling the ashes with five or six times measure of water. These Kaśāyas cure the particular diseases. In some cases the concentrated solution is used after straining, and is administered orally, as well as applied externally.53

For the latter purpose, however, Śāṅgadhara directs the solution, after straining, to be boiled to dryness by which, of course, a carbonate of potash will be obtained, more or less caustic according to its purity. It is not unlikely that some of the herbal substances used will yield a tolerably pure alkali. Care is enjoined in their use. At the same time these and the other substitutes have to be employed where it is necessary to humour the weakness of the patient. Hence, Someśvara says, “Good medicines, Kaśāyas, or drugs are similar to Nectar.”54 Drugs and diet having six tastes are wholesome to the body and as such they add to the growth of blood, muscle, fat, bone, marrow, semen and longevity.

52. 
53. 
54.
The Vedas and Dharmasastra prescribe various remedies for the people who are suffering from multiple diseases caused by their sins committed knowingly or unknowingly in the same birth or in the previous births. Someśvara states that Krūra Karma is a cause for disease. As stated earlier, a king is enjoined to look after his subjects as his own children, as per the dictates of Rājadharma. The basic tenets of Rajadharma are the observances of Japa, Tapa, Vṛta, Niyama, etc. This will ensure peace of mind. Ancient Indian works specifically recommend that, “Dāna, Japa, Homa, Vrata, etc., are better remedies than medicines, since Dāna, Japa etc. are not only capable of curing the diseases but also powerful in destroying the root cause, viz., sins.”

Someśvara clearly says, “If a person follows the rules of Brahmacarya and practises Tapa, Indriyanigraha, Japa, Dhyāna, Prāṇāyāma, Samādhi and Niyamas, he gets even the difficult desires fulfilled.”

It is only after digestion, āhārāraṇa (essence of food), is absorbed and carried into the circulation of blood. āhārāraṇa is absorbed into rasa already existing in the blood. āhārāraṇa is known as pūṣkarana and rasa is known as pūṣyaḥ. Pāṇins are supporting tissues and entities. They are seven in number as already mentioned. They are all formed by their respective āṃśīs. Activation of āṃśī produces essence and excrement. Essence is āhārāraṇa and the excrement is faeces and urine. At the level of metabolism or āhūṭapakṣa, the two portions become quite distinct.

56. ब्रह्मचर्य तपस्व नित्येनेनित्यस्य च ||
 जनेन ध्यान-पौर्णिमां व्रतायाम: समाधिः ||
 एति: तपोधिक कुसूष निषादः कायस्थोपनिषत् ||
 स सर्व सन्तोष: कार्त्तु रूपमां नानां संस्कृत: || 1.17.123-124.
57. ‘चक्रसंहिता’ - शूरस्पतान 1.26-36.
Besides, अन्तर्होत्स or channels, also play an important role in this process. रस traverses in the body through channels as water flows in irrigating channels in the field. 58

Ayurveda holds - ओजस्व as an important component in a living being. ओजस्व is considered as the essence of all धातु. ओजस्व is neither धातु nor उपधातु, but has an independent position. 59 ओजस्व is said to be seated in हृदय and intimately connected with प्राण. Non-living beings can survive without ओजस्व. ओजस्व is described as of two types. परा - superior and अपरा - inferior. The affection of the latter causes various symptoms, whereas the former causes death. ओजस्व or diminution of ओजस्व causes many disorders even death.

Regulation and control of diet forms a very important chapter in चरकसंहिता. The nutritive value and the digestibility have to be kept in mind while prescribing any diet. Quantum of food is also given due prominence. चरकसंहिता deals exhaustively in सूत्रस्थान (5-12) about a balanced diet. Diet also nourishes the mind and as such one has to be very careful in selecting items suited to mental qualities. 60 This subject is discussed at several places in Mānasollāsa also.

Ayurveda gives special importance to प्रकृतिस्थापना - restoration of normalcy which is the main object of a physician. प्रकृति is normalcy or equilibrium, whereas विकृति is disorder or disequilibrium. Equilibrium of psychosomatic elements is health and its absence is disease. Health is

58. 'चरकसंहिता' - सूत्रस्थान 26.15-22.
59. तस्योपयोगायमुच्छायं पेदामष्टमण्युच्छवि।
    यदि तथौ सयोविन्यायं धारी तत्र संबंधवाः।
    तत्र परस्परवत्स्नम थाने तत्र भैवसमस्तसः।
    हिन्दून महद्वर्धना तस्याद्वृत्तं वचिकत्वकै। - 'सूत्रस्थान'. चरकसंहिता 30. 6-7.
60. Bhagavad Gita - 17-8-10.
maintained by avoiding extremes and following a middle path. साम्य is equilibrium and वैषय्य is disequilibrium. तत्वयोग is the result of साम्य which is necessary for health. अयोग, (non-use); अतियोग (excessive use) and भिन्नयोग (faulty use) cause वैषय्य resulting in disease.\footnote{Positive Science in the Vedas by D.D. Mehta, Arnold Heinmann Publishers, New Delhi, 1974, p.86.} Maintenance of health of the healthy person and restoration of the health of diseased person is the main object of a physician.

In modern times chemistry is considered the basis of drug composition. In Ayurveda पञ्चमहाभूताः constitute the basis of the composition of drugs or द्रव्याः.

Every drug in Ayurveda is पञ्चमहाभूतिक.\footnote{चक्रसंहिता सूत्रसंहिता 130-131.} Each material substance can be used as a drug as it is composed of अष्टाविनायक पञ्चमहाभूताः.\footnote{चक्रसंहिता सूत्रसंहिता 26-10.} Every drug has some qualities and actions.\footnote{चक्रसंहिता सूत्रसंहिता 26-12.} Drugs are mostly inferred by Rasas or tastes. Rasas are the result of पञ्चमहाभूतिक composition of the drug. These drugs have effects on दोषाः. मधुर - sweet, अम्ल - sour, ताप - salty, कपुर - Pungent, निक्ष - bitter and कपास - astringent are six Rasas. They influence दोष. Rasas have their own actions. Excessive use of the Rasas causes disorder.\footnote{चक्रसंहिता सूत्रसंहिता 1-51.}

Chemistry was known to the people in ancient India. Chemicals and medicines were hand-made. Chemists apparently devoted most of their attention to making medicines and drugs to promote health and longevity. According to D.D. Mehta 'Chemistry is a branch of Medicine.'\footnote{चक्रसंहिता सूत्रसंहिता 26-43.}
Beginning from the references to medicine in the Rgveda and Atharvaveda, we can trace an unbroken continuity of medical tradition. From them, we come to know that there were hundreds of medical practitioners and thousands of medicines, prepared from herbs and plants. The Rgveda refers to the functions of a physician. From these references we can infer that in the Vedic period, medical tradition consisted of a large number of physicians and medicines.

In the Rgveda, the Asvins are the heavenly physicians. Their medical and surgical achievements are many and varied –

दीर्घतमा मामतेयो जुजुवानु द्वामेयु गुये।
अपायं बलीं ग्रहै भवति सारविडः ॥ (1.158.6)

and to them are offered prayers for giving medicine –

शतमिस्तु शरयो अन्ति देवा यद्व नस्चका जरसं तनूनाम।
पुत्रासी यत्र पितरो भवन्ति मा नो मन्या रिरीषतापुर्ण्यो। ॥ (1.89.9)

They possess great knowledge of plants and herbs; they, by their power, give strength to limbs, remove old age and grant long life –

प्र वां दंसास्भवितावोचमय पतिं स्वं सुगच्छ सुखीराः।
उत पवयुक्तव्य दीर्घमायुरसत्वावेश्वरिमाणं जगमयाः ॥ (1.116.25)

Rudra is the first heavenly physician and the best among the physicians. In the Rgveda Rudra’s medicines are mentioned many times.

67. शतं ते रमणं भिषजः सहस्रसूर्वं गंभीरं तुपश्चिंत्सतु ॥ - ऋषिवेद-1.29.9.
68. अधोरोत्सवादवधि जोत्रयु पुण्य ॥ शतं हस्यमं भिषजः सहस्रसूर्वं शीत्या।। - ऋषिवेद-2.9.3.
69. यजोर्धम: समग्रत रमण: समिताविव ॥ किंत: सं उच्चं भिषजः रघुकमलावचनः ॥। - ऋषिवेद-10.97.6.
70. मद्यं देवं भिषजः ॥ - ऋषिवेद 2.33.3.
71. भिषजवं त्वा भिषजं गुणोऽमि ॥ - ऋषिवेद-2.33.4.
Somesvara has included all types of knowledge in the Manasollasa. First of all, he shows that he was a follower of the ancestors in the field of Rasāyana or Chemistry. He divides Rasāyana into two types, namely, Kuṭipravesana and second Vātātapasaha. Preparation of all types of medicines in the house is called Kuṭipravesana Rasāyana. And the preparation of all types of medicines in the open ground is called the Vātātapasaha. A king has to undertake many works, such as executive work, administrative work, and judicial work. So, for the king Vātātapasaha Rasāyana is preferred. Someśvara knew the art of preparation of medicines from herbs, fruits, food-grains and so on. He also wishes that a king should have a sound health and long life. This will enable him to discharge his duties and responsibilities towards himself and his subjects effectively.

तस्माद रसायनान् योगान् वलनान् संवेदन पार्थिवः ।
दृढगात्रो भवेतु तेन वलीपलितवर्जितः ॥

जीविष्णु सुचिं राजां रोगविपर्जितः ।
तस्माद रसायनं वधे गुप्तां हितवामया ॥ (2.1.12-13)