

ASHTANGA HRIDAYA

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CLASS 1: AYUSHKAMEEYAM (Desire for long life)

Salutation to Apoorva Vaidya

ragadi (lust, anger, greed, arrogance, jealousy, selfishness, ego) **rogan**
satatanushaktan (continuous) **ashesha kaya prasritan asheshan** (spread
everywhere- mind & body, and all living beings) | **outsukya** (lust) **moha aratidan,**
jaghaanayo (he who destroys) / **apoorva vaidyaya namostu tasmay: ||**

Here Vagbhata, the author of Ashtanga Hridaya is saluting “Apoorva Vaidya” – the rare/ unique physician, seeking his blessings for finishing his book, and for good outcome from his work.

What is apoorva?

(Asmat param poorvo na bhavati) – apoorva vaidya means one ultimate ‘god-like’ Vaidya who does not have any predecessor. Also known as adivaidya (first Vaidya)

2 types of rogas – Jwaradi roga (fever & other bodily disease) & manasika rogas (“ragadi”). Saluting Apoorva Vaidya who has destroyed all diseases like raga, etc. which are constantly associated with the body, which is spread all over the body, giving rise to disease, delusion, and restlessness.

So we are beginning Ayushkameeyam

adhaata (Ok, so) **ayushkameeyam** (what is favourable to people who wish longevity)
adhyayam (chapter) **vykhyasyama:** (we are going to explain) | **iti ha** (with kindness)
smahur (ahu sma= aid) **atreyadayo maharshaya:** (Atreya, etc) ||

Atreya Maharshi spoke to his disciples (Agnivesa, etc.), “we are going to explain Ayushkameeya for people who would like to improve their longevity”

This also means Acharya is giving a disclaimer that these are not his own opinions

What is Ayurveda?

ayu: kamayamanena (one who wishes long life) **dharma artha sukha sadhanam** (to attain purushartha) | **ayurveda upadesheshu** (Ayurveda is advised) **vidheya: paramadara:** (one has to strive hard) ||

Two types of sukha –),

Two types of desires – worldly desires (aihika -dharma, artha, kama) and desire for attaining moksha (paratrika- moksha)

“Purusharthas” are dharma, artha, kama and moksha. This happens during one’s life

One who wishes Ayus (long life) – Ayurveda is advised

Purusha (human) - the ultimate aim of human life is to attain Purushartha. For that one needs long life (ayus). Ayus depends on Arogya (health) – hence Ayurveda is advised.

“Upadesha” (advise): knowledge is to be gained not just from the books, but from gurus, from tradition, culture etc

History of Ayurveda

brahma smritwa (Brahma remembered) **ayusho vedam** (Ayurveda), **prajapathim** (Daksha Prajapati) **ajigrahat** (taught/ understood), **so aswinou** (2 Aswini Kumaras) **tou sahasraaksham** (Indra), **so atriputradikan muneen** (sages like sons of Atri), **te agniveshadikan** (sages like Agnivesa) **te tu pridhak** (they separately) **tantrani te nire** (created tantras) ||

There were 2 eras.

Era 1 – era before Indians entered from North side of Himalayas

Era 2 - the era before entering India.

Adipitamaha (father of gods) – Brahma. Daksha was the king of Aryas of Central Asia (between North pole & Himalayas), the 2 Aswinis were their main doctors (Rigveda has references on how well they practiced).

Indra was the king of Tibet & nearby places. Whoever trespassed Himalayas & came to India were called Manushyas, & who stayed in Himalayas were called Devas. Indians got Ayurveda from Indra.

Atreya learned Ayurveda & taught his disciples like Agnivesha. Agnivesha's disciples created the books. All the books have moolatantra (core) advised by Agnivesha

The 8 Parts of Ashtanga Hridaya

kaya (General Medicine) **bala** (Pediatrics) **graha** (Psychiatry) **urdhwanga** (ENT, Ophthalmology) **shalya** (Surgery) **damshttra** (Toxicology) **jara** (Geriatrics) **vrishaan** (Sexology & Aphrodisiacs) **ashtau** (eight) **angani** (parts) ||

Hence the name Ashtanga Hridaya - essence of 8 branches of Ayurveda
Agnivesha's disciples created many different books on various subjects. These were elaborate and vast. Hence Ashtanga Hridaya (Hridaya - heart [of many books]) was created as a concised version, without much elaboration.

What is Vata, Pitta, Kapha?

vayu pittam kapha (VPK) **shcha iti trayo** (three) **dosha samsata:** (balance) | **vikrita** (increase or decrease) **avikrita** (balance) **deham khnanthi** (destroys body) **te ye vartayanthi** (maintains body) **cha**

Doshas – vikrita – diseases

Doshas – avikrita – health

The Panchamahabhutas

“The individual is the epitome of the universe” – Caraka

Vata Pitta Kapha

Subtle body (sukshma) : Invisible. Made of Panchamahabhutas

Gross body (stula): Visible. Made of tissues & organs

Body – creation, maintenance, destruction

The gross body is perishable. But stays put together due to the presence of a

“shaktivishesha” (energy) – V, P, K (creation, maintenance, destruction)

Strength & significance of Vata is much more than P & K

Vata is the Hero!

pittam pangu (pitta is crippled) **kapham pangu** (kapha is crippled) **pangavo mala dhatava:** (even malas & dhatus are crippled) | **vayuna yatra neeyanthe, tatra gachchanti meghavat**” (Ref – Sharangadhara Purva Khanda 5/43)

Vata is the strongest - Vayu moves pitta & kapha; vata even moves the clouds!

The seats of VPK

te vyapino (they are spread) **hrinnabhyoradho madhyordhwa samsraya |**

Even if they are spread all over the body, the ashraya (seat) of vata, pitta, kapha are as below:

Vata – below navel

Pitta – between heart and navel

Kapha – above heart

The upside-down tree

Body is like a tree upside down!

urdhwa (top) **moolam** (root) **ata shaakham** (branches) **rishaya** (wise sages) **purusham vidu** (calls man) ||

Roots above, branches below. VPK – creation, maintenance, destruction.

VPK based on age

vayo (age) **aho ratri** (day & night) **bhuktanam** (time of eating) **te antha madhyadiga: kramat** (they are in the order end, middle & beginning) ||

Classification based on age.

VPK based on time of the day

If the hours of the day were divided into three

8 hours – Vata

8 hours - Pitta

8 hours – Kapha

Types of Agni (digestive fire) based on VPK

tair bhavet (they are in these forms) Vishama Teekshno Mandashchaagni samaisama:”

Due to VPK, Agni is of 3 types

Vishama – Vata (Sometimes high sometimes low agni)

Teekshna – Pitta (Sahrp agni)

Manda – Kapha (Slow/low agni)

How Vata makes Agni vishama?

Vata has a property called “Yogavahi”

Yogavahi is that which carries the qualities of that thing or substance with which it is associated in the combination.

Combined with pitta : makes agni sharp

Combined with kapha: makes agni slow

3 Types of Koshta

koshta: krura mrudur madhyo madhya:syath thai: samairapi |

KOSHITA is a unique concept in Ayurveda. It is defined as nature of digestive tract, which represents motility of the intestines and movement of food and fecal matter in the alimentary canal and elimination of the stool.

1. Krura koshta (bowel movements dry, passed with difficulty) – Vata
2. Mrudu koshta (soft, easy stools) – Pitta
3. Madhya koshta (neither krura or mrudu) – Kapha

Types of Prakriti

sukla (sperm) **artava** (ova) **s tair jamadou** (at the time of birth) **visheneva** (how from posion) **visha krime:** (bugs are formed), **taischa tisra prakritayo** (like that the three prakritis) **hina** (low) **madhya** (medium) **uttama** (best) **pridhak** (separately). **Sama dhatu** (balance of tissues) **samstasu** (everything) **sreshta** (best) **nindya** (worst) **dwidoshaja** (of 2 doshas) ||

At the time of conception, when speam & ova unites, the three prakritis are formed based on the highs and lows of VPK. These are vata, pitta & kapha pratritis.

Vata prakriti – hina (low quality)

Pitta prakriti – madhya (moderate quality)

Kapha prakriti – uttama (good quality)

Combined prakritis – Dwidoshaja – VP, VK, PK – Nindya (not good)

Sama (equal) dosha prakriti – (the best)

Qualities of Vata

tatra ruksho lakhu sheeta khara sookshmathchalo anila ||

Rooksha – dryness

Laghu – Lightness

Sheeta – cold

Khara – roughness

Sookshma – minuteness

Chala – movement

Qualities of Pitta

- **pittam sasneha teekshoshna lakhu visram saram dravam |**
- Sasneha – slightly oily, unctuous
- Teekshna – sharp, piercing, entering into deep tissues
- Ushna – hot
- Laghu – light
- Visram – foul smelling
- Sara – spreading
- Drava – melting, liquidity

Qualities of Kapha

- **snidha: sheeto gururmanda slakshna mritsna sthira: kapha: |**
- Snigdhna – oily, unctuous
- Sheeta – cold
- Guru – heavy

- Manda – mild, slow, low
- Shlakshna – smooth, clear
- Mrutsna – slimy, sticky
- Sthira – stable, immobile

Combination of VPK

samsarga sannipatascha tat dwi tri kshaya kopata: |

Samsarga: The increase or decrease of couple of doshas together

Sannipata: Imbalance of all the three doshas

Dhatu

rasa asṛik mamsa medo asthi majja suklani dhatava: (tissues)| sapta dushya mala
(waste products) **mutra shakrit svedadayo api cha ||**

The 7 body tissues and 3 waste products together are called as dushyas, as they are influenced by doshas.

The 7 dhatus (Body tissues)

Rasa: plasma, lymph

Rakta : blood

Mamsa : muscle tissue

Meda : fat tissue

Asthi : bone tissue

Majja : bone marrow

Sukla : sperm/ ovum

The 3 Malas (waste products)

Mootra : urine

Sweda : sweat

Pureesha : faeces

Like increases Like

- **vridhhi: samanair sarvesham vipareetair viparyaya: |**
- Like increase like.
- Opposing qualities lead to reduction.
- Eg. If a person is vata prakriti and exposes himself to cold (a property of Vata), this further increase his Vata, leading to more dryness. But if the vata prakriti person exposes himself to oil (kapha property), his dryness reduces

Dravya Prakaranam

The 6 Tastes

Rasa: (the rasas are) **swad amla lavana tikta ushna kashayaka: shad (6) dravyam** (drugs) **asrita ste cha yadhapoorvam** (earlier ones) **balavaha** (strength)

What is dravya ? Aharadi... ahara(food) adi (etc.)

The 6 tastes are:

1. Swad - sweet
2. Amla – sour
3. Lavana - salty
4. Katu - pungent
5. Tikta - bitter
6. Kashaya – astringent

The earlier ones having more strength. Sweet taste imparts maximum energy/ strength (balavardhana) to the body and astringent, the least.

The effect of Rasas on VPK

“tatraadya marutam (vata) khnanthi (kills) traya (3 tastes – sweet, sour, salty)”

The first 3 rasas reduces Vata

“trayastiktadaya kapha”

The 3 rasas (tikta (bitter), katu(pungent), kashaya(astringent) reduces Kapha

“kashya tikta madhura: pittam”

Kashaya(astringent), tikta (bitter), madhura (sweet) reduces Pitta

“anye tu kurvate”

Rest of them increases Vata (tikta (bitter), katu(pungent), kashaya(astringent)

That means...

Vata – Destruction

Pitta – Maintenance

Kapha – Creation

Something that reduces Vata means – Increase in pushti (nourishing) - sweet, sour, salty

Something that reduces Kapha means – decrease in pushti (not nourishing) – pungent, bitter, astringent

Three types of Dravya (food, etc)

“Shamanam Kopanam Swasthahitam Dravyamiti Tridha (3 types)”

Dravya is classified into

1. Samanam – Pathya (favourable for disease prevention/ management)
2. Kopanam – Apathya (creates diseases)
3. Swasthahitam – foods that are good for health

The concept of Virya (potency)

“Ushna (hot) seeta (cold) gunotkarshat (predominance of quality) tatra viryam dwidha (2 types) smritam”

Virya (potency) is of two types:

1. Ushna (hot)
2. Sheeta (cold)

Concept of Vipaka (post-digestive taste)

“Tridha (3 types) vipako dravyasya swad amla katukatmaka”

Vipaka is of 3 types:

1. Swad (sweet)
2. Amla (sour)
3. Katu (pungent)

When we eat food, we experience 6 states. Once it reaches the digestive system, there is a transformation in the taste in some dravyas, called Vipaka. These are swad, amla & katu

The 20 Gunas

“Guru manda hima snigdha slakshna sandra mridu sthira: guna sassookshma vishada vimshati (20) sa viparyaya (& their opposites)”

1. Guru (heavy to digest) X Laghu (light to digest)
2. Manda (slow) X Tikshna (sharp like agni shastradi/fast)
3. Hima (cold) X Ushna (hot)
4. Snigdha (oily/unctuous) X Rooksha (dry)
5. Slakshna (clear like a mirror, smooth) X Khara (rough)
6. Sandra (dense, solid) X Drava (melting, liquidy)
7. Mridu (soft like silk) X Kathina (hard)
8. Sthira (stable at one place) X Sara (spreading)
9. Sookshma (subtle/ minute, can go through minute channels) X Sthoola (gross, big)
10. Vishada (clear, not slimy) X Picchila (slimy)

Roga Prakaranam

Cause of Roga (disease)

kala (time) artha (functions of senses) karmanam (functions) yogo hina (less) madhya (medium) ati matraka (more)

When time, sense organs & karmas are put to wrong use, diseases are caused
rogastu (disease is due to) dosha vaishamyam (imbalance of doshas) dosha samyam (balance of dosha) arogata (disease free state)

Disease : Imbalance of VPK

Health : Balance of VPK

Types of Diseases

Nija (due to internal cause) aganthu (due to external cause) vibhagena (divisions) tatra roga (disease) dwidha (two types) smrita:"

Nija disease : Caused by one's own wrong doings, apathya (eating food that cause disease). For example, eating excessive hot substances, leading to acidity

Aganthu disease: Caused due to external factors like climate, environment, accidents, virus ☺ etc.

Nija disease is doshasrayi (depends on the dosha)

Aganthu disease is dhatwashrayi (depends on dhatus/ tissues)

The Root of Rogas

tesham (they are) kaya (body) mano (mind) bheda (types) Adhishtanam (root) api dwidha (two types)

Based on the root, rogas (diseases are two types:

1. Disease of the body
2. Disease of the mind

Doshas of the Mind

rajas tamas cha manaso dwou (two) cha doshavudahritou”

The two doshas of the mind are

1. Rajas – drives action, stimulation
2. Tamas – laziness, lethargy, inaction

Rogi Pareeksha - Diagnosing a Patient

darshana (observation/ inspection) **Sparshana** (by touching) **Prashnaihi** (asking questions) **pareeksheta** (test) **ca roginaam** (patients)”

Three ways to diagnose a disease:

1. Inspection/ observation
2. By touching
3. By asking questions

Roga Pareeksha – Diagnosing a Disease

Rogam nidana (cause) **pragroopa** (prodromal symptoms) **lakshana** (signs & symptoms, clinical features) **upashaya** (treatment, diagnostic tests) **aaptibhi:** (Samprapti – pathogenesis)

1. Cause
2. Prodromal symptoms (premonitory symptoms)
3. Lakshana (clinical features, signs & symptoms)
4. Upashaya (treatment, relieving factors, tests, etc)
5. Samprapti (pathogenesis, disease progression)

Types of Desham (Habitat)

Bhoomi (land) **deha** (organs, organs systems) **prabhedena** (types) **desham ahuriha**
dwidha (of 2 types)

1. Bhoomidesham
2. Dehadesham

Types of Bhoomi deshah

jangalam vata bhooyishtam (predominance) **anoopam to kapholbanam**
(predominance of kapham) **sadharanam samamalam** (balanced doshas) **tridha** (3
types) **bhoomidesham adishet** (it is said) ||

1. Jangalam: Has less trees, up and down terrain (V)
2. Anoopam: Land with moisture, near or formed from a water body (K)
3. Sadharanam: Lots of trees, pure water, pleasing to the mind (VPK) – healthy
> Ushara (Deserts, P) are not included, as they are not fit for living ☺

Oushadham (Medicine)

“**Shodhanam** (purification) **shamanam** (palliation) **cha iti samasat**
oushadham(medicine) **dwidha** (2 types) | **sareerajanam doshanam** (dosha of the body
- VPK) **kramena** (in the order) **paramoushadham** (main medicine) **vastir** (enema)
vireko (purgation) **vamanam** (emesis) **tadha tailam** (sesame oil) **ghritam** (ghee) **madhu**
(honey) | **dhee** (intelligence) **dairya** (courage) **atmadi vijanana** (knowledge of atma etc)
manodosha (dosha of the mind) **oushadham param** (best medicine)

Two types of treatment

1. Shodhana : Palliative treatment that helps bring balance of VPK (beginning stages)
2. Samana : Purificatory treatments that expel doshas out of the body (advanced stages)

Medicines for Doshas

For doshas of the body:

Shodhana : Enema (strongest), purgation, emesis

Samana : Sesame oil (strongest), ghee, honey

For doshas of the mind:

Dhee – improving intelligence

Dhairya - Improving courage

Atmadi vijananam - self realisation, knowledge of atman

The 16 Factors of Treatments (Chikitsa Chatushpada)

“Bhishak (doctor) dravyani (medicines) upsthatha (compounder) rogi (patient)

padachatushtayam (4 padas) | Chikitsitasya (for treatment) nirddishtam (advised)

pratyekam (each one) tat chatur gunam (has 4 qualities)

Pada Chatushtayam

1. Doctor
2. Medicines
3. Compounder/ nurse
4. Patient

Qualities of Doctor

Daksha (smartness & ability to perform duty well) **theerthatha sastraartha** (one who has received knowledge from a guru of the science) **drishtakarma** (has experience seeing/doing procedures) **shuchir** (clean internally & externally) **bhishak** (doctor) |

The qualities of doctor are as follows:

1. Daksha – Alert, disciplined & ability to perform duty well
2. Shastraartha – Having detailed knowledge about diseases and treatment.

3. Drishtakarma – Having practical experience
4. Shuchi – Cleanliness

Qualities of Medicine

Bahukalpam bahugunam sampannam योग्यam oushadham

The qualities of medicine are as follows:

Bahukalpam : Should be able to prepare multiple ways (churna, kashaya)

Bahugunam: Should have a lot of qualities, capable of fighting diseases

Sampannam : Rich ingredients

Yogyam : Suitable & appropriate to patient, disease, time, place, etc

Qualities of the patient

Aadyo rogi bhishak vashyo jnapaka satwawan api

The qualities of the patient are:

1. Aadya : Rich
2. Bhishak vasya : likeable by doctor, obedient
3. Jnapaka : should have good memory (of his symptoms)
4. Satwawan : Having good mental strength

Qualities of the nurse/ helper

Anurakta shuchir daksho budhiman paricharaka:

Anurakta : Loving towards the patient

Shuch : Clean

Daksha : Ability to take care of the patients & perform duties well

Budhiman : Intelligent

Types of diseases

Sadhyo (curable) **asadhya** (incurable) **iti vyadhir dwividha tou tu punar dwividha** (two types) **susadhya**: (easily curable) **krichrasadhyascha** (curable with difficulty) **yapyo** (medicine is required forever) **yashcha anupakramam** (no treatment) ||

Two types of diseases:

1. Sadhya (curable)
 - Sukhasadhya (easy to cure)
 - Krichra sadhya (difficult to cure)
2. Asadhya (not curable)
 - Yapya – dependent on medicine till the time the patient is alive
 - Anupakrama (no treatment, incurable)

When does a disease become easily treatable?

Sarvaoushadha kshame dehe youna pumso jitatmana: | Amarmmago alphahetu agra roopo anuopadrava: | Athulya dooshya desa ritu prakriti: padasampadi | Graheshu anuguneshu eka dosha margo nava sukha

Sarvaoushadha kshame dehe : a body that can stand all medicines

Youna pumsa : young man

Jitatmana : control over senses

Amarmmago : disease that doesn't affect any of 107 marmam

Alpa hetu : mild cause

Agra roopo : mild prodromal symptoms

Anuopadrava : not associated with any other complications

Padasampadi : 4 padas right - right doctor, patient, nurse, medicine

Graheshu anuguneshu : All grahas (planets) are favourable

Ekadoshamarga : one dosha is vitiated

Ekamarga : (Bahya, abhyantara, urdhwa, adho) - only one marga is affected

Nava : new

Athulya dooshya desa ritu prakriti : (Not like) – tissues, place, season, body type

For example – kapha. What is tulya dooshya desa ritu prakriti ? (medodhathu, vasanta ritu, anoopa desa, kapha prakriti)

When does a disease become difficult to treat (Krichra Sadhya)?

sastradi sadhana: krichra sankare cha tato gada

If the disease has to be treated with **sastradi** (surgical instruments), kshara (strong alkali), agni (fire)

If the disease is **sankara** - a mix of sukha sadhya & asadhya lakshanas (mix of symptoms - easily treatable & difficult to treat)

That disease is difficult to treat – “Krichra Sadhya”

Characteristics of a Yapya disease

Seshatwad ayusho yapya: pathya abhyasat viparyaye |

Some diseases are not curable and requires lifelong medicine. Such diseases are Yapya “Yapya” – diseases that cannot be cured and would require lifelong medicine.

Yapya characteristics are as below:

1. Seshatwad ayusho : ayus (age/ life) remaining
2. Pathyaabhyasat : favourable food & medicine
3. Viparyaya: opposite to sukha sadhya (easily treatable)

Incurable disease (Anupakrama)

anupakrama eva syat sthito athyantha viparyaye | outsukya moha arati krit drishtarishto akshanashana: ||

Atyanta viparyaye : totally opposite to characteristics of easily treatable disease

Outsukya : a nervous disorder in which a person cannot control his senses

Moha : associated with anxiety, fear of death

Arati : lack of interest to live

Dristarishto : showing fatal signs

Akshanasana : sense organs are affected, loss of sensory perception

Such diseases : no treatment, fit to be rejected & may cause death

Patients to be rejected

**tyajo (reject) arttam (patient) bhishak (doctor) bhoopair dwishtam tesham dwisham
dwisham | heenopakaranam vyagram avidheyam gatayusham | chandam
shokaturam bheerum kritagham vaidyamaninam ||**

Bhoopair dwishtam : hated by the society

Tesham dwisham : one who hates the society

Heenopakaranam : does not have required facilities or equipment for getting treated

Vyagram : busy with other activities

Avidheyam : disobedient

Gatayusham : whose life is coming to an end, less longevity

Chandam : of a lower mindset, evil minded, destructive

Shokaturam : with a lot of grief

Kritagham : ungrateful

Vaidyamaninam : a patient who thinks of himself/ acts as a doctor