

Ayurveda



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आयुष मंत्रालय
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About

The Ministry of AYUSH was formed on 9th November 2014 to ensure the optimal development and propagation of AYUSH systems of health care. Earlier it was known as the Department of Indian System of Medicine and Homeopathy (ISM&H) which was created in March 1995 and renamed as Department of...

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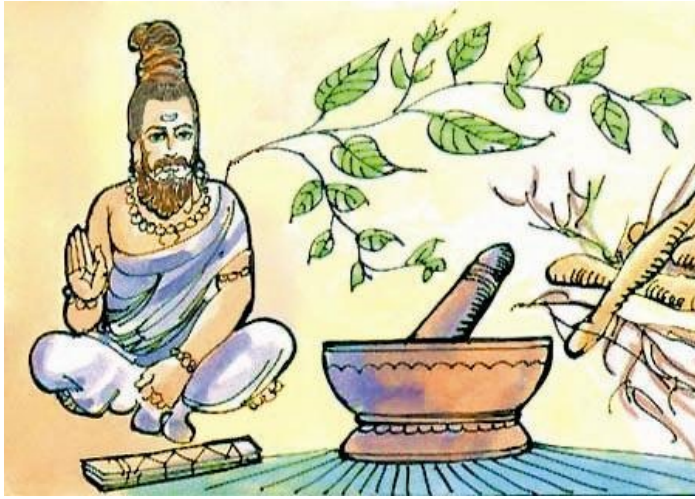
Ayurveda आयुर्वेदः =

āyus + veda

āyus = life span, vital power, (long) life

veda = knowledge, true or sacred knowledge

āyurveda = the knowledge of life



Important works

- 1) Carakasamhitā (early centuries CE)
- 2) Suśrutasaṃhitā (early centuries CE)
- 3) Aṣṭāṅgahr̥dayasaṃhitā (7th c. CE)
- 4) Aṣṭāṅgasamgraha (7th c. CE)
- 5) Mādhavanidāna (8th c. CE)
- 6) Cakradatta (11 c. CE)
- 7) Śārṅgadharasaṃhitā (13th / 14th c. CE)
- 8) Bhāvaprakāśa (16th c. CE)
- 9) Bhaiṣajyaratnāvalī (18th / 19th c. CE)



The eight parts of medicine

- 1) Kāyacikitsā (general medicine)
- 2) Śālākya (surgical treatment of body parts above the shoulders)
- 3) Śalyāpaharṭṛka (devoted to the removal of foreign bodies—surgery)
- 4) Viṣagaravairodhikapraśamana (toxicology)
- 5) Bhūtavidyā (treatment of possess various supernatural beings)
- 6) Komārabhṛtyaka (pediatrics)
- 7) Rasāvana (vitalisation therapy)



What is medicine for?

Good health is the very root of righteousness, wealth, pleasure, and liberation.

(Car. Su. 1.15.)

dharma, artha, kāma, mokṣa – four goals in life

A diligent physician, on the other hand, who desires unsurpassed virtue, should save all patients from pain

The four pillars of medicine



“The physician, who has accurately studied the precepts and principles of the subject, has observed its practice and practiced himself, who is light-handed, clean and strong, equipped with instruments and drugs, confident, sensible, determined and skilled, honest and pious is known as a pillar of treatment.

A patient, who is long-lived, resolute, curable, wealthy and also prudent, faithful and attentive to what the doctor says, is known as a pillar of treatment.

Three kinds of medicine

The three kinds of therapy are as follows: that which depends on the sacred, that which depends on reasoning, and that which triumphs through good character.

Thus, the one which depends on the sacred includes the use of mantras, herbs, jewels, good-luck ceremonies, food offerings to the



Medical theory

“The doṣa, dhātu, and mala are the root of the body.” (Ah. Su. 11.12)

doṣa = “humoral substance”; substance that flows or circulates within the body and

fulfills particular func

1) wind/air (vāta, vāy

2) bile/fire (pitta)



Dhātu = bodily tissue/element/constituent:
chyle, blood, flesh, fat, bone, marrow, and
semen.

Mala = bodily excretion/secretion; waste
products: urine, feces, sweat, mucus, earwax,
tears

Āma is
food that
Therap



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on in th
s, eme



Categorizing medicinal substances

Flavour (rasa), potency (vīrya), post-digestive flavour (vipāka), special action (prabhāva).

Banana: Sweet, astringent rasa. Cooling vīrya. Sour vipāka. Smooth, heavy, laxative when taken in quantity. Increases pitta and kapha, decreases vāta.



Recipes!

For Headache:

Grind equal quantities of dried long pepper, black pepper, raisin and ginger root.

Cook this powder in butter. Strain the mixture and give

Or, grind
paste on



Narasimhaghṛta (Ah. Uttarasthāna 39.169-173)

Gayatrī, śikhi, simśipā, asana, śivā, vella, akṣaka and āruṣkara are made into a paste, put into eighteen parts of water kept in an iron cauldron placed in sunlight and be stirred constantly with an iron laddle for three days. Afterwards, it should be cooked with mild fire till the quantity is reduced to a quarter. It is then filtered and mixed with equal quantity of milk, two parts of decoction of varā (triphalā) and four parts of ghee—all mixed well and medicated ghee cooked in an iron vessel. This ghee consumed either with the powder of pure sugarcandy and honey or without it, in doses of one pala, the person indulging in foods, drinks and activities which he likes, becomes wealthy, devoid of sins, strong as a wild buffalo, swift like a horse, with steady physique, with hair having the blue colour like the bee, face shining like nector, liked by many women, brimming with speech, intellect, wisdom, keen digestive power, strong body like that of Nārasimha, shining like the molten gold by use within one month. Diseases will not affect the person who consumes this Nārasimha (rasāyana) just as the Asurās do not attack Lord Narasimha adorned with the shining disc in his hand, being terrified. 169–173.



Chyawanprash

Ah. Uttarasthāna 39.33-41



<https://youtu.be/1ZBy4StwXD8>

Daṣamūla, balā, mustā, jīvaka, ṛṣabhaka, utpala, the two parṇī, pippalī, śrṅgī, medā, tāmalakī, truṭī, jīvañṭī, joṅgakā, drākṣā, pauṣkara, caṇḍana, śaṭhī, punarnavā, the two kākolī, kākanāsā, amṛtādvaya (guḍācī and harītakī), vidārī, root of vṛṣa—each one pala are boiled in one droṇa of water and decoction reduced to one-fourth and filtered. To this decoction is added fruits of dhātri (āmālaka) five hundred by count and cooked. When the decoction gets reduced to a quarter, the cooked dhātriphala are squeezed and their seeds removed (obtaining only the soft pulp). This is fried in oil and ghee, twelve pala each and then half tulā of matsyaṇḍikā (sugar candy) is added to the mass and cooked to form a confection. After it cools, honey, half the quantity of oil, four pala of tavakṣīrī, two pala of pippalī and caturjāta half the quantity of kaṇā (pippalī) should be added. This avalēha (confection) should be consumed in suitable dose, daily by the person who is residing in the special apartment and partaking only suitable foods. This is Cyavana prāśa; by consuming which the sage Cyavana, who though tormented by old age became the darling of the woman. It cures cough, dyspnoea, fever, consumption, heart disease, gout, diseases of urine and semen and disorders of speech. It helps the growth of the body of the children, the aged, the wounded and emaciated. It bestows great intelligence, memory, complexion, healthy state, long life, downward movement (normal) of pavana (vāta), sense organs and digestive fire, desire for women (sex), strength of the body, if used in the proper manner. 33–41.

Meat!

Ah. Uttarasthāna 39.47-49

Mayūra (peacock) devoid of its feather, bile, intestines, legs, excreta and beak (only the flesh) is cooked along with three pala each of daśamūla, balā, rāsna and madhuka in water, one prastha of ghee and equal quantity of milk and paste of drugs of sweet taste are added and medicated ghee prepared. Consumed habitually in the form of internal potion, enema, anointing the body and nasal medication, it cures all the diseases of the parts above the shoulders. 47-49a.



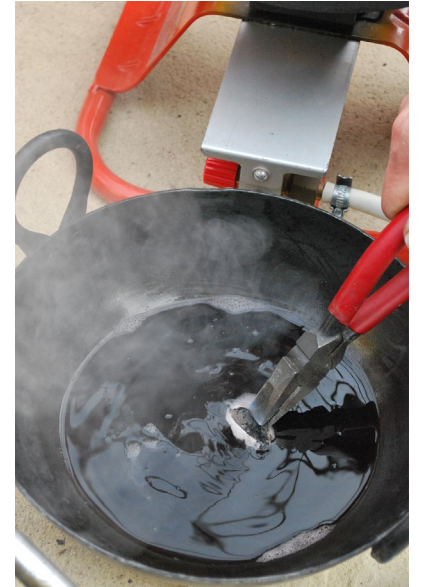
Iron tonic

One should successively quench red hot leaves of 'sharp iron' that are four fingers long and of the thickness of a sesame seed in the juice of a blackberry. Having ascertained that they resemble collyrium, one should grind them into a fine powder. The powder is mixed with honey and the juice of a blackberry. After a year has passed, it is taken with honey and clarified butter every morning.

And the one who partakes of metallic formulations as described is not assailed by either injury or sickness, ageing or death; he will have the vigour of an elephant and always have acute senses.

A man who takes this iron tonic for a year will become intelligent, famous, one who has perfected speech and who retains what he has heard and very wealthy.

The application of both gold and silver through this method accomplishes the extension of lifespan and removes all disease.



Carakasamhitā, Cikitsāsthāna 1.3.15-23

Ṣaḍaṅga tāmrayoga (Tāmrrarasāyana)

Copper is taken double of mercury and black mica double of copper and they are purified with respective methods. Copper is purified in two ways— thin leaves of copper are made and pasted with sulphur or salts. It is then heated and immersed in sour gruel mixed with nirguṇḍī paste. Thus the portion fallen like red ochre is collected and rubbed with one-half sulphur and heated in puṭapāka. Thus it becomes purified. As regard mica, it is kept within the pulp of hīlamocikā root, put in closed earthen saucers (sampuṭa) and heated intensely. Then it is rubbed with sour gruel till it becomes lustreless. Mercury is rubbed with killed copper in a stony mortar till it becomes homogenous mass. Then it is steam-heated in sour gruel mixed with nirguṇḍī pulp several times. All these three, thus purified, should be taken together mixed with fine powder of pippalī, viḍaṅga and marica each 1/2 of copper powder and administered in dose of 2-3 gms. It is a great rasāyana and is useful particularly in colic, acid gastritis, oedema, grahaṇīroga, consumption and other abdominal disorders. There is no much restriction (during the course). [129-135]