

APPENDIX - IGLOSSARY OF TECHNICAL WORDS*ABHISYANDI :

The drug, diet or drink which causes heaviness by obstructing the channels of circulation because of sliminess and heaviness.

ABHYANGA :

Massage over the body with the help of oil etc.

ADHYASANA :

Eating before the previous meal is not completely digested in the stomach.

AGNI :

This term is generally used to indicate the power of digestion. In a broad sense, it implies all the digestive and metabolic functions of the body. The Āyurvedists has recognised thirteen kinds of Agnis.

ĀDĀNAKĀLA:

It is also called Uttarāyana. The sun is supposed to be in the north of the equator during this period. It includes three

* The meaning and description of the words are taken from The Basic Principles of Āyurveda by Vaidya Bhagavandas.

seasons, namely, Śisira (late winter), Vasanta (Spring) and Grīṣma (Summer). The Ādānakāla or Uttarāyana is the period of the year wherein the living beings and other non-living materials on the earth go on losing their energy owing to the increasing heat.

ANŪPAJA :

The animal which is found in marshy area.

ANUPĀNA :

It generally means the drink that is used after the food and drugs.

ARTHA :

Attainment of riches or worldly prosperity regarded as one of the four ends of human existence (Apte V.S., San. - Eng. Dic. p.82).

ĀCAMANA :

Sipping water before and after meals from the palm of the hand.

ĀMA:

Literary this term means 'Uncooked material'. It is the product of improper digestion and metabolism. Improper digestion

-- causes Āma formation in different level. It circulates in the body and gets mixed up with the doṣas and dhātus. Depending upon the nature of the āma and channel of circulation involved, different types of diseases are manifested in the body.

ĀDHAKA :

A measure of grain. It is about 2Kg. and 986 gm.

ĀHAKSYA :

Anything eatable.

BHARJANA:

Roasting or baking.

BILAUKASA :

The animals which live in burrows in the earth.

BRAHMACARYA :

Celibacy.

BRĀHMAMUHŪRTA :

Period of the day between the 4th Ghatikā and the 2nd before sunrise (Monier Williams, San. - Eng. Dic., p.740). Ghatikā - A measure of time equal to 24 minutes.

CAUNDYA :

A big well which has no boundary wall of stone and which has a staircase to go down in called Cunda. Its water is called caundya.

DHARMA :

Good works regarded as one of the four ends of human existence (Apte V.S., Op.Cit., p.415).

DOSAS:

Vata, Pitta and Kapha - these are the three Doṣas (Tridoṣa) in the body. They regulate all the physiological and physico-chemical activities in the body. They remain in a definite proportion in a healthy body. Any change in this equilibrium results in disease and decay. Tridoṣa theory of Āyurveda is different and distinct from the humoral theory of the ancient Greek medicine.

(1) KAPHA :

It is one of the three Doṣas. It helps in the adhesion of different organs of the body. The phlegm that comes out from the throat in bronchitis, pharyngitis, laryngitis etc. is also called Kapha. These two Kaphas are different from each other. The latter is only an excreta and it does not help in the physiological

activities of the body like the former. The former is classified into five categories i.e. Slesmaka, Kledaka, Bodhaka, Tarpaka and Avalambaka.

(II) PITTA :

The Pitta does the following functions inside the body :

- (1) To produce heat
- (2) To burn, digest and metabolise
- (3) To endow with higher mental activities

It is often mistranslated as 'bile' which forms only a small fraction of the total concept. It is of five types i.e. Rañjaka, Pacaka, Sādhaka, Ālocaka and Bhrājaka.

(III) VĀTA :

The Vāta means the factor in the human body which is responsible for all the movements and perception of sensation. This term is mistranslated as wind or air.

It is the most powerful of all the three doṣas. It controls the functioning of both pitta and kapha. It also represents the sensation that passes through the nervous system to the different parts of the body. The Vāta has five divisions i.e. Prāna, Apāna, Vyāna, Udāna and Samāna.

DHĀTU :

Tissue elements which sustain the body. Classification of

tissues in Āyurveda is different from the modern medical classification. These are seven in number viz. Rasa (chyle and plasma), Rakta (hemoglobin fraction of the red cells of the blood), Māṃsa (muscle tissue), Medas (fat tissue), Asthi (bone tissue), Majjā (bone marrow) Śukra (semen in general).

DAKSINĀYANA :

It is also called Visargakāla. The sun is supposed to be in the south of the equator during this period. It includes three seasons viz. Varṣā (rainy season), Śarada (autumn) and Hemanta (early winter). It is gradually cold and human beings go on adding to their strength.

DRONA :

A measure of capacity (Apte V.S., Op.Cit., p.409). It is equal to four Ādhakas (about 11 Kg. 861 gm.).

DRONĪ :

It is equal to four Dronas (about 47 Kg. 502 gm.).

GHOLA :

Buttermilk having no water in it.

GRĀMYA :

Domestic animal.

JĀNGALA :

Meat of animals dwelling in dry land forests.

KUDAVA :

A measure of capacity. It is equal to four Palas (about 167 gm.).

KUKŪLA :

Iron frying pan.

KĀMA :

Love or desire of sensual enjoyments considered as one of the four ends of life.

KVATHANA :

Cook by boiling in water or decocting.

KHARPARA :

Eathern pan.

LEHYA :

To be eaten by licking as an article of food.

LEKHANA :

Which causes soraping or depleting.

MAHĀBHAIŚAJYAM :

Panacea.

MAHĀBHŪTA :

Pr̥thvī, Jala, Tejas, Vāyu and Ākāśa are the five Mahābhūtas or basic elements composing the universe. The animal body as well as the drugs and diet are composed of these Mahābhūtas. In the human body, they are present in the form of Doṣas, Dhātus and Malas. The Panca Mahābhūtas in drugs, diet and drinks are made homologous, absorbed and assimilated by the help of agnis (enzymes). (Bhagavanadas Vaidya, Op.Cit., p.610).

MĀTRĀ :

Proper quantity.

MAHĀNĀSA :

Royal kitchen.

MOKṢA :

Final emancipation or deliverance of the soul from recurring births or transmigration. It is considered as the last of the four ends of human existence.

OJA(S) :

The essence of all the seven categories of Dhātus or tissue-elements. It is responsible for the strength and vitality in the body.

PEYA :

Food that can be drunk.

PANCAKOLA :

The mixture of five spices in equal quantity in powdered form. These spices are :

Pippali (Piper longum Linn)

Pippalimāla (Root of Piper longum Linn)

Cavya (Piper chaba Hunter)

Citraka (Plumbago zeylanica Linn)

Nāgara (Zingiber officinale Roscoe)

PAÑCAMAHĀYASŌNA :

The five daily sacrifices or acts of piety to be performed by a householder. They are Brahmajajna, Pitryajna, Devajajna, Bhūtajajna and Nryajna (MS. 3-70, 71, 71).

PUTAPAKA :

A particular method of preparing food or drugs in which the various ingredients are wrapped up in leaves and being covered with clay are roasted in the fire (Apte V.S., Op.Cit., p. 526).

PALA :

A measure. It is equal to four Picus (about 47 gm.).

PICU :

A measure. It is equal to four Śānakas (about 12 gm.).

PRĀNA :

It is the "process of living" of all creatures including plants. It is described as an unpenetrable phenomena free from sound, touch, vision, taste and smell. One of the categories of vāta is also called Prāna (Bhagavandas Vaidya, Op.Cit., p.616).

PANAKA :

A beverage.

PANCA KARMA :

Five Specialised Therapies of Āyurveda. They are:

- (1) Vamana (giving emetics).
- (2) Virecana - Purging.
- (3) Nasya - giving sternutatories.
- (4) Anuvāsana - administering an enema which is oily.
- (5) Niruha - administering an enema which is not oily.

PRAHARA :

The eighth part of the whole day.

PATHYA :

Wholesome or agreeing with said of a medicine, diet, advice etc.

PRAKOPA :

Aggravation of Doṣas.

PRASTHA :

A measure. It is equal to four Kudavas (about 747 gm.).

PURUṢĀRTHA :

Any one of the four principal objects of human life i.e. Dharma, Artha, Kāma and Mokṣa.

PINDIKA :

Name of a spice which is available in Cylon. (Tripathi Indradeva).

RASA :

Madhura (sweet), Amla (sour), Lavana (saline), Kaṭu (pungent), Tikta (bitter) and Kaṣāya (astringent) - these are the six rasas (tastes) which are lodged in matter.

RTUKĀLA:

The period between the fifth and the sixteenth day beginning from the appearance of the menses every month excepting parva days (Holy days or full moon day) and the eleventh and the thirteenth day. The wife is most likely to be fertilised by her mate during this period.

RTUSANDHI :

Transitional phase of the season. The last week of the current season and the first week of the consecutive season constitute Rtusandhi.

SĀNDHYĀ :

The morning, noon and evening prayers to be observed by the Brāhmaṇa.

SVEDANA :

Steaming.

ŚUṢKA :

Baking.

SARASA :

Boiling with liquid.

ŚŪLYA :

Roasting meat on an iron spit.

SANCAYA :

Accumulation of Doṣas.

SĀMANI :

Alleviation of Doṣas.

SĀMASANA :

Taking wholesome and unwholesome food together in one meal.

SAUMYA :

Relating to the moon or having the properties such as gentleness, softness, mildness and placidity.

SĀNĀKA :

A measure. It is equal to three gm.

TARPANĀ :

Presenting libations of water to the manes of the deceased ancestors (Apte V.S., Op.Cit., p.359.).

TĀLANĀ :

Frying in oil or ghee.

TĀNDŪRA :

Cook in a Tāndūra, a kind of oven.

UDVARTANĀ :

Rubbing the body with perfumes or fragrant unguents.

UDGHARSANĀ :

Rubbing the body with medicinal powders without oil.

UTSĀDANĀ :

Rubbing the body with medicinal powders with oil.

UDDHŪLANĀ :

Sprinkling with powdered spices.

UPAVĀSA :

Fasting.

UPAYOGASAMTHĀ :

Dietic^{et} regimens.

VIŠKIRA :

Gallinacious birds. They eat by tearing the food.

VĀPĪ :

The water reservoir which is like a well, which has a boundary wall of stone or brick and which has a staircase to go down is called Vāpī.

VĪRYA :

There are two different views about Virya or potency:

- (1) Uṣṇa (hot) and Śīta (cold) are the two types of Vīryas
- (2) There are eight types of Vīryas, Śīta, Uṣṇa, Snigdha, Rukṣa, Guru, Laghu, Manda and Tikṣṇa.

Vīrya (potency) are inherent in matter.

VIPĀKA :

Taste that emerges after digestion. The Vipāka of sweet and saline things is Madhura (sweet), and sour things have Amla (sour), Vipāka. The Vipāka of pungent, bitter and astrigent things is generally Katu (pungent).

VIRUDDHĀHĀRA :

The incompatible food combinations.

VISAMĀSANA :

Over eating or under eating without thinking of hunger.

: DEASES :ASTHILĀ :

Hard tumour in the abdomen.

ADHMANA :

Tymphanitis.

BHRAMA :

Giddiness.

GRAHANĪ :

Sprue syndrome.

GULMA :

Phantom Tumour.

HRLLASA :

Nausea.

KĀSA

Coughing or bronchitis.

KSAYA :

Consumption.

KSATA :

Phthisis.

KUSTHA :

Obstinate skin diseases including leprosy.

MURCCHĀ :

Fainting.

NĪLIKĀ :

Black patches on the skin of the face.

PĪNĀSA :

Chronic sinusitis or chronic rhinitis or chronic cold.

PRAMEHA :

Obstinate urinary disorders including diabetes.

PRADARA :

Menorrhagia and other allied gynaecological disorders.

PRATISYĀYA :

Chronic rhinitis.

RAKTAPITTA :

A disease characterised by bleeding from different parts of

the body.

SANIPĀTĀJVARA :

The fever caused by the simultaneous vitiation of all the three Doṣas.

UDĀVARTĀ :

Upward movement of wind in abdomen or flatulence or tymphanitis.

VĀTARAKTA :

Gout.