

**BUREAU OF INDIAN STANDARDS****DRAFT FOR COMMENTS ONLY**

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भारतीय मानक मसौदा

**आयुर्वेद - पारिभाषिक शब्दावली  
स्वस्थवृत्त के लिए मानकीकृत शब्दावली**

*Draft Indian Standard*

**Ayurveda — Glossary of Terms**

**Standardized Terminology for Preventive and Promotive Health**

**ICS 11.120.10**

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Ayurveda Sectional Committee, AYD 01

**Last Date of Comments:** 10 December 2024

**FOREWORD**

*(Formal clause would be added later)*

Ayurveda, India's ancient system of medicine, is a holistic approach to health that merges time-honored wisdom with scientific exploration. Originating in the Vedic era, Ayurveda's core principles and practices were subsequently refined and documented in classical texts. Its emphasis on preventing disease through lifestyle interventions, herbal formulations, and specialized treatments has gained global recognition. In the modern era, Ayurveda is undergoing a renaissance as it aligns with contemporary scientific inquiry to address prevalent health challenges.

There are several technical terms which are specific to Ayurveda. Terminology pertaining to fundamentals of Ayurveda, ayurvedic pharmacology and pharmacognosy, structure and function of human body, diagnosis and etiological factors, signs and symptoms, treatment modalities, preparation of medicines, foods and beverages, etc.

To fully harness the potential of Ayurveda, a standardized nomenclature is imperative to facilitate research, education, and integration with mainstream healthcare. A common language for Ayurvedic concepts ensures clarity, precision, and effective communication among practitioners, researchers, and policymakers. Consistent terminology also facilitates data collection, analysis, and the development of evidence-based practices.

For the preparation of this standard, inputs have been derived from information available in the public domain in print and electronic media inter-alia the NAMASTE portal and published document of WHO International Standard Terminologies of Ayurveda.

**BUREAU OF INDIAN STANDARDS****DRAFT FOR COMMENTS ONLY***(Not to be reproduced without permission of BIS or used as Standard)**Draft Indian Standard***Ayurveda — Glossary of Terms****Standardized Terminology for Preventive and Promotive Health****1 SCOPE**

This standard covers description of terminologies related to preventive and promotive health in Ayurveda. The original terms appearing in the text have been translated in English and defined for the purpose of clear understanding of the concept. These terms may be used by manufacturers, researchers, academicians, regulators, clinical practitioners and other enthusiasts interested in the science of Ayurveda.

**2 TRANSLITERATION TABLE**

The following Sanskrit letters have been transliterated with diacritical marks as mentioned against each:

a = अ	ḥ = अः	ḍa = ढ	ya = य
ā = आ	ka = क	ḍha = ढ्ह	ra = र
i = इ	kha = ख	ṇa = ण	la = ल
ī = ई	ga = ग	ta = त	va = व
u = उ	gha = घ	tha = थ	śa = श
ū = ऊ	ṅa = ङ	da = द	ṣa = ष
r̄ = ऋ	ca = च	dha = ध	sa = स
ṝ = ॠ	cha = छ	na = न	ha = ह
e = ए	ja = ज	pa = प	kṣa = क्ष
ai = ऐ	jha = झ	pha = फ	tra = त्र
o = ओ	ñ = ञ	ba = ब	jñā = ज्ञ
au = औ	ṭa = ट	bha = भ	
m̄ = अं	ṭha = ठ	ma = म	

**BUREAU OF INDIAN STANDARDS****DRAFT FOR COMMENTS ONLY***(Not to be reproduced without permission of BIS or used as Standard)***3 GLOSSARY OF TERMINOLOGY**

The terminologies pertaining to preventive and promotive health in Ayurveda are given in Table 1.

**Table 1 Standardized Terminology for preventive and promotive health**

SI No	Sankrit term	English transliteration	English translation	Description
1.	स्वस्थवृत्त	Svasthavṛtta	Preventive and Promotive Health Activities/life style to be followed for staying healthy.	Daily, seasonal and ethical regimens for the maintenance of health.
2.	त्रयोपस्तम्भ	Trayopastambha	Three auxiliary pillars to maintain health and longevity	Ahara (diet), Nidra (sleep) and Brahmacharya (celibacy); the three sub-pillars of life which if observed properly, body continues well-endowed with strength, complexion and development.
3.	आहार	Āhāra	Diet/ Food	One among the three sub-pillars of life which includes substances consumed for the purpose of nutrition and energy in various forms such as eatable, drinkable, lickable etc.
4.	निद्रा	Nidrā	Sleep	one among the three sub-pillars of life; which is needed for proper maintenance of health and occurs when the mana (mind) and indriya's (sense organs) get exhausted and withdraw themselves from the objects.
5.	ब्रह्मचर्य	Bṛhmacarya	Celibacy	Non-indulgence in sensual pleasures including sexual activity.
6.	ऋतुचर्या	Ṛtucarya	Seasonal regimens	Conduct to prevent the impact of each season on human being which includes diet, regimen and purification procedures that are appropriate to the climatic conditions.
7.	ऋतुसन्धि	Ṛtusandhi	Transition period between two seasons	Transition period between two seasons which includes the last week of outgoing season and first week of incoming season during which the regimen of the outgoing season should be discontinued gradually and that of the succeeding season should be gradually adopted.
8.	ऋतुविपर्यय	Ṛtuviparyaya	Abnormalities of season(s)	Climatic conditions which are not normally seen during the particular season e.g cloudy sky in the summer season and rain in the autumn which leads to vitiation of doṣa.
9.	यमदंष्ट्र-काल	Yamadaṁṣṭrā-kāla	Junction period of Kārtika and Mārgaśīrṣa months	Period during which small quantities of food should be taken to maintain the health.

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10.	दिनचर्या	Dinacaryā	Daily regimen	A term covering activities related to diet, lifestyle, work and recreation from the time an individual wakes up through to sleep: it is prescribed in accordance with natural diurnal rhythms and their impact on the human body and mind based on the person's age, place of habitation and seasonal cycle.
11.	ब्राह्ममुहूर्त	Brāhmamuhūrta	Forty-eight minutes before sunrise	Brāhma means 'relating to Bramha or creator or supreme spirit'. Muhūrta refers to partic, period of the day. Brāhmamuhūrta includes time between 4th ghatika and 2nd ghatika before sunrise, or 48 minutes of auspicious period before sunrise.
12.	अञ्जन	Añjana	Collyrium	Duly processed anjana is employed as a standalone medicine or as an ingredient in the preparation of polyherbo-mineral pharmaceutical formulations.
13.	नावन	Nāvana	Nasal drops	Instillation of small quantity of nasal drops which gives strength to sense organs.
14.	गण्डूष	Gaṇḍūṣa	Liquid or oil pulling/ holding of any liquid in mouth	Filling the mouth completely with any liquid such as oil, ghee, honey etc. and holding them without movement which provides strength to jaws and voice.
15.	धूमसेवन	Dhūmasevana	Inhalation of smoke	Administration of mild and soothing smoke for preventing the diseases caused due to kapha and vāta.
16.	ताम्बूलसेवन	Tāmbūlasevana	Chewing of betel	Chewing of betel leaf along with nutmeg, clove, arecanut etc which imparts good taste, cleanliness and fragrance of mouth.
17.	मूर्ध्नितैल	Mūrdhñitaila	Oil application to head	Applying of various oils on the head which prevents graying of hair and also gives strength to the sense organs.
18.	कर्णतर्पण	Karṇatarpaṇa	Pouring of oil in ears	Applying oil to the ear which prevents diseases of ear such as deafness etc.
19.	व्यायाम	Vyāyāma	Exercise	Movement of the body which produces lightness in the body, increase capacity to work and improves appetite and decrease body fat.
20.	व्यायाम-शक्तिः	Vyāyāma-śaktiḥ	Capacity of doing exercise	Stamina of the individual for doing exercise.
21.	उद्वर्तन	Udvertana	Massage with medicated herbal powder	A therapeutic massage procedure using medicated herbal powder.
22.	आध्यात्मिक-कर्म	Ādhyātmika-karma	Different spiritual practices	Various practices for spiritual upliftment such as prayer, offerings etc.
23.	तपः	Tapah	Penance	Undergoing of religious austerities, the practice of self denial and of meditation and mental concentration helpful to self-denial.
24.	उपवासः	Upavāsaḥ	Fasting	Willing abstinence or reduction from all food, thoughts etc for a period of time.

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25.	सद्वृत्त	Sadvṛtta	Good conduct/behavior	Right, good or moral conducts which are followed to lead healthy life.
26.	प्रज्ञापराधः	Prajñāparādhaḥ	Behaviour based on erroneous judgement	One of the three primary causes of a disease owing to behaviour based on erroneous judgement.
27.	आचार-रसायन	Ācāra-rasāyana	Rejuvenation by proper conduct	Customary law, codes, conducts and behavior which prevents the psychosomatic ailments.
28.	रात्रिचर्या	Rātrīcaryā	Night regimen	Regimens to be followed in the night.
29.	धारणीयवेगः	Dhāraṇīyavegaḥ	Suppressible urges	Urges of mind(thoughts), speech and body (physical) which need to be expressed carefully or even suppressed or discouraged owing to the undesirable consequences of their expression, e.g. the urge to engage in adventures, extreme activities of the psyche (greed, grief, fear, anger, egoism, shamelessness/impudence, jealousy, excessive affliction and desire to acquire someone else's wealth); speech (harsh words, excessive talking, gossip intended to harm others or backbiting, lying and untimely discourse) and body (physical actions intended to trouble others, excessive indulgence in sex, stealing and forms of violence including persecution).
30.	अधारणीयवेगः	Adhāraṇīyavegaḥ	Non- suppressible urges	The natural physical urges of the body which should not be curbed or inhibited, i.e. passage of urine, stools, semen, vomiting, sneezing, burping, yawning, hunger, thirst, tears, sleep and breath. Their inhibition results in a multitude of disorders.
31.	विहारः	Vihāraḥ	Life style	Activities related to the body, senses, mind and speech.
32.	प्रवात-सेवन	Pravāta-sevana	Frequent/continuous exposure to strong winds	It increases dryness and lightness. Contraindicated in hemanta ṛtu (early winter) and sharad ṛtu (autumn).
33.	आहाररस-पाकः	Āhārarasa-pākaḥ	Complete digestion of ingested food	It is a stage indicating completion of the process of digestion.
34.	विषमाशन	Viṣamāśana	Untimely intake of food	Consuming less or more quantity of food at improper time. Due to this body will not be nourished properly and over a period of time it may lead to many disorders.
35.	आहारविधिविशेषा यतनम्	Āhāravīdhivīśeṣā yatanam	Basic factors to be considered while preparing and consuming diet	Eight in number viz: prakṛti (nature of article), karaṇa (processing), samyoga (combination), rāśi (amount), deśa (region), kāla (season and age), upayoga saṁsthā (rules for consumption) and upayoktā (consumer).
36.	आहारपरिणामकर-भावः	Āhārapariṇāmakara-bhāvaḥ	Factors responsible for proper digestion	It includes six factors- ūsmā (heat) digests, vāyu absorbs, kleda (moisture) loosens, sneha (unctuousness) softens, kāla (time) brings sufficiency & samayoga (balanced use of all these) which brings about proper digestion.

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37.	आहारमात्रा	Āhāramātrā	Optimal digestible quantity of food	Optimal digestible quantity of food which differs from person to person and time to time based on the digestive capacity and psychological status
38.	आहारशक्तिः	Āhārasaktiḥ	Capacity of food intake	This is known by the quantity of food intake as well as power of digestion.
39.	आहारसम्पत्	Āhārasampat	Excellence of diet	Food with all required qualities in an adequate quantity which helps in preservation and promotion of health, gives strength, vitality, endurance and improves immunity.
40.	परिग्रहः	Parigrahaḥ	Accounting of the individual particular food article	It indicates the individual amount of food articles in the meal plate.
41.	पादांशिक-क्रमः	Pādāṃśika-Kramaḥ	Alienation and adoption in quarter portion	Unwholesome food practices are to be tapered in quarter / quarter of quarters, and are substituted by pathyahara (wholesome food practice) in interval of one, two or three meal time according to condition. Substitution is to be augmented in gradual, phased manner.
42.	मात्रावत् अशन	Mātrāvat Aśana	Ingestion of sufficient quantity of food	Ingestion of sufficient quantity of food which does not cause any disturbance in the body.
43.	मात्रावत्-आहारः	Mātrāvat-āhāraḥ	Sufficient quantity of food	Quantity of food which does not cause any disturbance in the body.
44.	मात्राहीन	Mātrāhīna	Less quantity of food	Those who have weak digestive power and who are sick less quantity of food is advisable.
45.	राशिः	Rāṣiḥ	Quantity	Consists of sarvagraha (total account), and parigraha (individual account) which ascertain the results of the food taken in proper or improper quantity.
46.	रुक्षान्नोपचारः	Rukṣānnopacāraḥ	Dry food treatment	Those who have more of fat accumulation in their body, who are unctuous, those suffering from madhumeha, who have more of kapha in body should be treated with dry food.
47.	समशन	Samaśana	Combining wholesome and unwholesome foods	The consumption of wholesome and unwholesome foods at the same time, e.g. intake of green gram (considered wholesome) and black gram (considered unwholesome).
48.	सर्वग्रहः	Sarvagrahaḥ	Accounting of the quantity of the entire food in totality	Considering all the food articles together in meal plate, which may include cooked cereals, pulses, condiments, drinkables etc.
49.	सात्म्य	Sātmya	Homologation/habituations	Daily activities and food which have become habitual to body.
50.	औषधियुक्त-भोजन	Auśadhiyukta-Bhojana	Food mixed with medicine	Those who have aversion for medicine, it should be given mixed with food.
51.	विरुद्धाहारः	Viruddhāhāraḥ	Antagonistic food	Food which excites the doṣa but do-not eliminate them out of the body and thus becomes inherently antagonistic to the dhātu.

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52.	देशविरुद्धः	Deśaviruddhaḥ	Antagonistic to the Place	Food which is antagonistic to the place where it is consumed such as eating dry food in arid areas etc.
53.	कालविरुद्धः	Kālaviruddhaḥ	Antagonistic to the Time	Food which is antagonistic to the time of consumption such as eating hot and pungent food in summer season.
54.	अग्निविरुद्धः	Agniviruddhaḥ	Antagonistic to the Digestive capacity	Food which is antagonistic to the status of agni such as eating heavy food when agni is weak.
55.	मात्राविरुद्धः	Mātrāviruddhaḥ	Antagonistic to the Dose	Food which is antagonistic with respect to dosage such as intake of honey and ghee in equal quantity.
56.	सात्म्यविरुद्धः	Sātmyaviruddhaḥ	Antagonistic to the Habituation	Food which is antagonistic to the habituation or suitability of a person such as intake of sweet and cold substance by persons accustomed to pungent and hot substance.
57.	दोषविरुद्धः	Doṣaviruddhaḥ	Antagonistic to the Doṣa	Food which is antagonistic to the status of doṣa.
58.	संस्कार-विरुद्धः	Saṃskāra-viruddhaḥ	Antagonistic to the Processing	Drugs and diets which prepared in a particular way produce poisonous effect.
59.	वीर्य-विरुद्धः	Vīrya-viruddhaḥ	Antagonistic to the Potency	Taking diet and drugs having cold potency in combination with those of hot potency.
60.	कोष्ठविरुद्धः	Koṣṭhaviruddhaḥ	Antagonistic to the Bowel	Administration of too little or mild potency drug in person with hard bowels.
61.	अवस्थाविरुद्धः	Avasthāviruddhaḥ	Antagonistic to the Condition	Intake of vata vitiating substance in person indulged in over-work and kapha vitiating food in person who has indulged in oversleep etc.
62.	क्रमविरुद्धः	Kramaviruddhaḥ	Antagonistic to the Order	Taking food before passing of bowels etc.
63.	परिहार-विरुद्धः	Parihāra-viruddhaḥ	Antagonistic to the Contra-indication	Intake of hot things after taking pork etc.
64.	उपचारविरुद्धः	Upacāraviruddhaḥ	Antagonistic to the Indication	Taking cold things after intake of ghee etc.
65.	पाकविरुद्धः	Pākaviruddhaḥ	Antagonistic to the Cooking	Cooking using bad fuel, undercooking, overcooking etc.
66.	संयोग-विरुद्धः	Samyoga-Viruddhaḥ	Antagonistic to the Combination	Unwholesome combination of food such as intake of sour substance with milk etc.
67.	हृत्-विरुद्धः	Hṛt-Viruddhaḥ	Antagonistic to the Palatability	Any substance which is not pleasant in taste.
68.	सम्पत्-विरुद्धः	Sampat-Viruddhaḥ	Antagonistic to the Richness	Unwholesome in richness of quality such as intake of substance that are not matured, over matured or putrefied.